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vocabulary

ἄγγελία message, news ~angel
 ἄγνωμοσύνη senselessness,
 ignorance, folly
 ἀκμή point, edge, top, culmination
 ~acute
 ἀντίξοος opposed to
 ἀντιπέμπω reply, repay
 ἀπαγγέλλω announce, order,
 promise ~angel
 ἀπαλλαξείω wish to get rid of
 ἀπαλλάσσω free from, remove; be
 freed, depart
 ἀποδιδράσκω escape
 ἀποπέμπω send away ~pomp
 ἀπόστασις -εως (f) revolt;
 separation
 ἀποσφάλλω balk at the fruits of;
 drive from one's course
 ἀποσχίζω sever
 ἀπωστός driven away, able to be
 ἀριθμός number
 ἀτρέκεια precise certainty
 ἄχαρις -δος (f) ungracious
 βίαιος by force
 βιόω live; (mp) make a living
 ~biology
 βυβλίον paper, book
 γεύω taste ~gusto
 δάω learn ~didactic
 δῆθεν strong form of δῆ
 διαβαίνω pass over, cross ~basis
 διαπέμπω send out/over
 διαχρέομαι use habitually; lend out;
 reveal
 ἐβδομήκοντα 70
 ἐγχειρίζω entrust
 ἐκπλέω sail away ~float
 ἐκτομίας -ου (m, 1) eunuch
 ἐκφαίνω bring to light ~photon
 ἐλευθερία freedom
 ἐλεύθερος not enslaved

ἐμπύμπρημι burn up ~pyre
 ἐνθαῦτα there, here
 ἐνθεῦτεν thence
 ἐξαγγέλλω bring news out ~angel
 ἐξαιρέω pick, steal; dedicate;
 destroy ~heresy
 ἐξανδραποδίζω enslave
 ἐξανίστημι raise, bring/send out
 ἐξαπατάω trick, cheat ~apatosaurus
 ἐξεργάζομαι accomplish; undo;
 destroy someone
 ἐξήκοντα sixty
 ἐπιλέγω say re, say also; choose;
 (mid) think over
 ἐπιστέλλω send to, order
 ἐπτακαίδεκα 17
 ἐσπέρα evening, west
 ἐτοῖμος ready; fulfilled
 ἡγεμονία authority, rule
 ἡδομαι be pleased, enjoy
 ~hedonism
 ἡσάομαι (pass) be weaker, be
 overcome; (active) defeat
 ἵζω to seat ~sit
 καταγιγνώσκω judge negatively
 κατάγω lead down/home; land
 ~demagogue
 καταρρωδέω fear, dread
 καταστρέφω overturn, subdue
 ~catastrophe
 κάτειμι go down, disembark ~ion
 κατεργάζομαι achieve; cultivate;
 get; kill
 κατοικίζω colonize
 μηρός thigh, femur
 νέμω to allot, to pasture ~nemesiς
 ξυρόν razor
 ὀγδώκοντα eighty
 ὀκτώ eight ~octopus
 οὐδαμὸς not anyone
 πάντως by all means
 παρθένος (f) girl, virgin ~Parthenon

Πέρσης Persian	τεχνάζω be cunning
πόλισμα buildings of a city	τιτρώσκω wound, bring to grief ~trauma
προδοσία betrayal	τύραννος tyrant
πρόθυμος (ὁ) willing, eager ~fume	ὑπαρχος subordinate
προῖσχω be ahead, jut forward; mid: have before one	ὑπερβάλλω cause to go beyond; delay ~ballistic
προσδόκιμος expected	ὑποδείκνυμι (υῶ) show, trace out
προσίημι be allowed near	ὑποδέχομαι welcome, accept, suffer ~doctrine
ῥάπτω sew	ὑποδέω bind under the feet
σοῦσον lily	ὑπόδημα -τος (n, 3) sandals
στρατός common people/soldiers ~strategy	ὑποδύνω (mp) get under; play a character
συγχαλέω call together ~gallo	ὑποδύω (mp) get under; play a character
συλλέγω collect, assemble ~legion	ὑπολείπω leave as a leftover; leave a person behind ~eclipse
σύμπας (ᾱ) all together	φώκη seal (animal) ~Fr. phoque
συνίημι send together; hear, notice, understand ~jet	χώρος place ~heir
συστρατεύω join in an expedition	
συστρέφω get together; condense	
ταραχή upsetness, confusion	
τελευταῖος last, final	

6

6.1

Ἀρισταγόρης μὲν νυν Ἰωνίην ἀποστήσας οὕτω τελευτᾷ. Ἰστιαῖος δὲ ὁ Μιλήτου τύραννος μεμετιμένος ὑπὸ Δαρείου παρῆν ἐς Σάρδις· ἀπιγμένον δὲ αὐτὸν ἐκ τῶν Σούσων εἵρετο Ἀρταφρένης ὁ Σαρδίων ὑπαρχος κατὰ κοῖόν τι δοκέει Ἰωνας ἀπεστάναι. ὁ δὲ οὔτε εἰδέναι ἔφη ἐθώμαζέ τε τὸ γεγονός, ὥς οὐδὲν δῆθεν τῶν παρόντων πρηγμάτων ἐπιστάμενος. ὁ δὲ Ἀρταφρένης ὀρέων αὐτὸν τεχνάζοντα¹ εἶπε, εἰδὼς τὴν ἀτρεκείην τῆς ἀποστάσιος, «οὕτω τοι Ἰστιαῖε ἔχει κατὰ ταῦτα τὰ πρήγματα· τοῦτο τὸ ὑπόδημα ἔρραψας² μὲν σύ, ὑπεδήσατο δὲ Ἀρισταγόρης.»

6.2

Ἀρταφρένης μὲν ταῦτα ἐς τὴν ἀπόστασιν ἔχοντα εἶπε. Ἰστιαῖος δὲ δεῖσας ὥς συνιέντα Ἀρταφρέnea ὑπὸ τὴν πρώτην ἐπελθοῦσαν νύκτα ἀπέδρη ἐπὶ θάλασσαν, βασιλέα Δαρεῖον ἐξηπατηκώς· ὃς Σαρδὼ νῆσον τὴν μεγίστην ὑποδεξάμενος κατεργάσασθαι ὑπέδυνε τῶν Ἰώνων τὴν ἡγεμονίην τοῦ πρὸς Δαρεῖον πολέμου. διαβὰς δὲ ἐς Χίον ἐδέθη ὑπὸ Χίων, καταγνωσθεὶς πρὸς αὐτῶν νεώτερα πρήσσειν πρήγματα ἐς αὐτοὺς ἐκ Δαρείου. μαθόντες μέντοι οἱ Χῖοι τὸν πάντα λόγον, ὥς πολέμος εἴη βασιλεί, ἔλυσαν αὐτόν.

6.3

ἐνθαῦτα δὴ εἰρωτώμενος ὑπὸ τῶν Ἰώνων ὁ Ἰστιαῖος κατ' ὃ τι προθύμως οὕτω ἐπέστειλε τῷ Ἀρισταγόρῃ ἀπίστασθαι ἀπὸ βασιλέος καὶ κακὸν τοσοῦτον εἶη Ἰωνας ἐξεργασμένος, τὴν μὲν γενομένην αὐτοῖσι αἰτίην οὐ μάλα ἐξέφαινε, ὁ δὲ ἔλεγέ σφι ὥς βασιλεὺς Δαρεῖος ἐβουλεύσατο Φοῖνικας μὲν ἐξαναστήσας ἐν τῇ Ἰωνίῃ κατοικίσαι, Ἰωνας δὲ ἐν τῇ Φοινίκῃ, καὶ τούτων ἕνεκα ἐπιστείλειε. οὐδέν τι πάντως ταῦτα βασιλέος βουλευσαμένου ἐδεμιάτου τοὺς Ἰωνας.

¹ be cunning ² sew

6.4

μετὰ δὲ ὁ Ἰστιαῖος δι' ἀγγέλου ποιούμενος Ἑρμίππου ἀνδρὸς Ἀταρνίτεω τοῖσι ἐν Σάρδισι ἐοῦσι Περσέων ἔπεμπε βυβλία, ὡς προλελεσχηνευμένων αὐτῷ ἀποστάσιος πέρι. ὁ δὲ Ἑρμιππος πρὸς τοὺς μὲν ἀπεπέμφθη οὐ διδοί, φέρων δὲ ἐνεχείρισε τὰ βυβλία Ἀρταφρένει· ὁ δὲ μαθὼν πᾶν τὸ γινόμενον ἐκέλευε τὸν Ἑρμιππον τὰ μὲν παρὰ τοῦ Ἰστιαίου δοῦναι φέροντα τοῖσι περ ἔφερε, τὰ δὲ ἀμοιβαῖα τὰ παρὰ τῶν Περσέων ἀντιπεμπόμενα Ἰστιαίῳ ἐωυτῷ δοῦναι. τούτων δὲ γενομένων φανερῶν ἀπέκτεινε ἐνθαῦτα πολλοὺς Περσέων ὁ Ἀρταφρένης.

6.5

περὶ Σάρδεις μὲν δὴ ἐγένετο ταραχή.³ Ἰστιαῖον δὲ ταύτης ἀποσφαλέντα τῆς ἐλπίδος Χίοι κατήγον ἐς Μίλητον, αὐτοῦ Ἰστιαίου δεηθέντος. οἱ δὲ Μιλήσιοι, ἄσμενοι ἀπαλλαχθέντες καὶ Ἀρισταγόρεω, οὐδαμῶς πρόθυμοι ἦσαν ἄλλον τύραννον δέκεσθαι ἐς τὴν χώραν, οἷα ἐλευθερίας γευσάμενοι.⁴ καὶ δὴ νυκτὸς γὰρ εἰσόδου βίῃ ἐπειράτο κατιῶν ὁ Ἰστιαῖος ἐς τὴν Μίλητον, τιτρώσκεται⁵ τὸν μηρὸν ὑπὸ τευ τῶν Μιλησίων. ὁ μὲν δὴ ὡς ἀπωστὸς τῆς ἐωυτοῦ γίνεται, ἀπικνέεται ὀπίσω ἐς τὴν Χίον· ἐνθεῦτεν δέ, οὐ γὰρ ἔπειθε τοὺς Χίους ὥστε ἐωυτῷ δοῦναι νέας, διέβη ἐς Μυτιλήνην καὶ ἔπεισε Λεσβίους δοῦναί οἱ νέας. οἱ δὲ πληρώσαντες ὀκτὼ τριήρας ἔπλεον ἅμα Ἰστιαίῳ ἐς Βυζάντιον, ἐνθαῦτα δὲ ἰζόμενοι τὰς ἐκ τοῦ Πόντου ἐκπλεύσας τῶν νεῶν ἐλάμβανον, πλὴν ἢ ὅσοι αὐτῶν Ἰστιαίῳ ἔφασαν ἔτοιμοι εἶναι πείθεσθαι.

6.6

Ἰστιαῖος μὲν νυν καὶ Μυτιληναῖοι ἐποίουν ταῦτα. ἐπὶ δὲ Μίλητον αὐτὴν ναυτικὸς πολλὸς καὶ πεζὸς ἦν στρατὸς προσδόκιμος· συστραφέντες γὰρ οἱ στρατηγοὶ τῶν Περσέων καὶ ἐν ποιήσαντες στρατόπεδον ἤλαυνον ἐπὶ τὴν Μίλητον, τὰλλα πολίσματα⁶

³ upsetness, confusion ⁴ taste ⁵ wound, bring to grief ⁶ buildings of a city

περὶ ἐλάσσοнос ποιησάμενοι. τοῦ δὲ ναυτικοῦ Φοίνικες μὲν ἦσαν προθυμότατοι, συνεστρατεύοντο δὲ καὶ Κύπριοι νεωστὶ κατεστραμμένοι καὶ Κίλικές τε καὶ Αἰγύπτιοι.

6.7

οἱ μὲν δὴ ἐπὶ τὴν Μίλητον καὶ τὴν ἄλλην Ἰωνίην ἐστρατεύοντο, Ἰωνες δὲ πυνθανόμενοι ταῦτα ἔπεμπον προβούλους σφέων αὐτῶν ἐς Πανιώνιον. ἀπικομένοισι δὲ τούτοισι ἐς τοῦτον τὸν χώρον καὶ βουλευομένοισι ἔδοξε πεζὸν μὲν στρατὸν μηδένα συλλέγειν ἀντίξουν Πέρσῃσι, ἀλλὰ τὰ τείχεα ῥύεσθαι αὐτοὺς Μιλησίους, τὸ δὲ ναυτικὸν πληροῦν ὑπολιπομένους μηδεμίαν τῶν νεῶν πληρώσαντας δὲ συλλέγεσθαι τὴν ταχύστην ἐς Λάδην προναυμαχίσοντας τῆς Μιλήτου. ἡ δὲ Λάδη ἐστὶ νῆσος μικρὴ ἐπὶ τῇ πόλει τῇ Μιλησίων κειμένη.

6.8

μετὰ δὲ ταῦτα πεπληρωμένῃσι τῇσι νηυσὶ παρήσαν οἱ Ἰωνες, σὺν δέ σφι καὶ Αἰολέων ὅσοι τὴν Λέσβον νέμονται. ἐτάσσοντο δὲ ὧδε. τὸ μὲν πρὸς τὴν ἡῶ εἶχον κέρας αὐτοὶ Μιλήσιοι, νέας παρεχόμενοι ὀγδώκοντα· εἶχοντο δὲ τούτων Πριηνέες δυώδεκα νηυσὶ καὶ Μυήσιοι τρισὶ νηυσὶ, Μυησίων δὲ Τήιοι εἶχοντο ἑπτακαίδεκα⁷ νηυσὶ, Τηίων δὲ εἶχοντο Χίοι ἑκατὸν νηυσὶ· πρὸς δὲ τούτοισι Ἑρυθραῖοι τε ἐτάσσοντο καὶ Φωκαεές, Ἑρυθραῖοι μὲν ὀκτὼ νέας παρεχόμενοι, Φωκαεές δὲ τρεῖς· Φωκαέων⁸ δὲ εἶχοντο Λέσβιοι νηυσὶ ἑβδομήκοντα· τελευταῖοι δὲ ἐτάσσοντο ἔχοντες τὸ πρὸς ἐσπέρην κέρας Σάμιοι ἐξήκοντα νηυσὶ. πάντων δὲ τούτων ὁ σύμπας ἀριθμὸς ἐγένετο τρεῖς καὶ πεντήκοντα καὶ τριηκόσiai τριήρεις.

6.9

αὗται μὲν Ἰώνων ἦσαν, τῶν δὲ βαρβάρων τὸ πλῆθος τῶν νεῶν ἦσαν ἑξακόσiai. ὥς δὲ καὶ αὗται ἀπίκατο πρὸς τὴν Μιλησίην καὶ ὁ πεζὸς σφι ἅπας παρήν, ἐνθαῦτα οἱ Περσέων στρατηγοὶ πυθόμενοι

⁷ 17 ⁸ seal (animal)

τὸ πλῆθος τῶν Ἰάδων νεῶν καταρρώδησαν μὴ οὐ δυνατοὶ γένωνται ὑπερβαλέσθαι, καὶ οὕτω οὔτε τὴν Μίλητον οἰοί τε ἔωσι ἐξελεῖν μὴ οὐκ ἐόντες ναυκράτορες, πρὸς τε Δαρείου κινδυνεύσῃσι κακὸν τι λαβεῖν. ταῦτα ἐπιλεγόμενοι, συλλέξαντες τῶν Ἰώνων τοὺς τυράννους, οἱ ὑπ' Ἀρισταγόρῳ μὲν τοῦ Μιλησίου καταλυθέντες τῶν ἀρχέων ἔφευγον ἐς Μήδους, ἐτύγχανον δὲ τότε συστρατευόμενοι ἐπὶ τὴν Μίλητον, τούτων τῶν ἀνδρῶν τοὺς παρεόντας συγκαλέσαντες ἔλεγόν σφι τάδε. «ἄνδρες Ἴωνες, νῦν τις ὑμέων εὖ ποιήσας φανήτω τὸν βασιλέος οἶκον· τοὺς γὰρ ἑωυτοῦ ἕκαστος ὑμέων πολήτας πειράσθω ἀποσχίζων ἀπὸ τοῦ λοιποῦ συμμαχικοῦ. προϊσχύμενοι δὲ ἐπαγγείλασθε τάδε, ὡς πείσονται τε ἄχαρι⁹ οὐδὲν διὰ τὴν ἀπόστασιν, οὐδὲ σφι οὔτε τὰ ἱρὰ οὔτε τὰ ἴδια ἐμπεπρήσεται, οὐδὲ βιαιότερον ἔξουσι οὐδὲν ἢ πρότερον εἶχον. εἰ δὲ ταῦτα μὲν οὐ ποιήσουσι, οἱ δὲ πάντως διὰ μάχης ἐλεύσονται, τάδε ἤδη σφι λέγετε ἐπηρεάζοντες, τὰ περ σφέας κατέξει, ὡς ἐσσωθέντες τῇ μάχῃ ἑξανδραποδιεῦνται, καὶ ὡς σφέων τοὺς παῖδας ἐκτομίας ποιήσομεν, τὰς δὲ παρθένους ἀνασπάστους ἐς Βάκτρα, καὶ ὡς τὴν χώραν ἄλλοισι παραδώσομεν.»

6.10

οἱ μὲν δὴ ἔλεγον τάδε. τῶν δὲ Ἰώνων οἱ τύραννοι διέπεμπον νυκτὸς ἕκαστος ἐς τοὺς ἑωυτοῦ ἐξαγγελλόμενος. οἱ δὲ Ἴωνες, ἐς τοὺς καὶ ἀπίκοντο αἰτῆται αἱ ἀγγελίαι, ἀγνωμοσύνη¹⁰ τε διεχρέοντο καὶ οὐ προσίεντο τὴν προδοσίην· ἑωυτοῖσι δὲ ἕκαστοι ἐδόκεον μύνουσι ταῦτα τοὺς Πέρσας ἐξαγγέλλεσθαι.

6.11

ταῦτα μὲν νυν ἰθὺς ἀπικομένων ἐς τὴν Μίλητον τῶν Περσέων ἐγίνετο· μετὰ δὲ τῶν Ἰώνων συλληχθέντων ἐς τὴν Λάδην ἐγίνοντο ἀγοραί, καὶ δὴ κού σφι καὶ ἄλλοι ἡγορώοντο, ἐν δὲ δὴ καὶ ὁ Φωκαεὺς στρατηγὸς Διονύσιος λέγων τάδε. «ἐπὶ ξυροῦ γὰρ ἀκμῆς¹¹ ἔχεται ἡμῖν τὰ πρήγματα, ἄνδρες Ἴωνες, ἢ εἶναι ἐλευθέροις ἢ δούλοις, καὶ

⁹ ungracious ¹⁰ senselessness, ignorance, folly ¹¹ point, edge, top, culmination

accordingly, after having caused Ionia to revolt, thus brought his life to an end; and meanwhile Histiaios the despot of Miletos, having been let go by Dareios had arrived at Sardis: and when he came from Susa, Artaphrenes the governor of Sardis asked him for what reason he supposed the Ionians had revolted; and he said that he could not tell, and moreover he expressed wonder at that which had happened, pretending that he knew nothing of the state of affairs. Then Artaphrenes seeing that he was using dissimulation said, having knowledge of the truth about the revolt: "Thus it is with thee, Histiaios, about these matters,—this shoe was stitched by thee, and put on by Aristagoras."

6.2

Thus said Artaphrenes with reference to the revolt; and Histiaios fearing Artaphrenes because he understood the matter, ran away the next night at nightfall and went to the sea-coast, having deceived king Dareios, seeing that he had engaged to subdue Sardinia the largest of islands, and instead of that he was endeavouring to take upon himself leadership of the Ionians in the war against Dareios. Then having crossed over to Chios he was put in bonds by the Chians, being accused by them of working for a change of their State by suggestion of Dareios. When however the Chians learnt the whole story and heard that he was an enemy to the king, they released him..

6.3

Then Histiaios, being asked by the Ionians for what reason he had so urgently charged Aristagoras to revolt from the king and had wrought so great an evil for the Ionians, did not by any means declare to them that which had been in truth the cause, but reported to them that king Dareios had resolved to remove the Phenicians from their land and to settle them in Ionia, and the Ionians in Phenicia; and for this reason, he said, he had given the charge. Thus he attempted to alarm the Ionians, although the king had never resolved to do so at all.

6.4

After this Histiaios acting through a messenger, namely Hermippos a man of Atarneus, sent papers to the Persians who were at Sardis, implying that he had already talked matters over with them about a revolt: and Hermippos did not deliver them to those to whom he was sent, but bore the papers and put them into the hands of Artaphrenes. He then, perceiving all that was being done, bade Hermippos bear the papers sent by Histiaios and deliver them to those to whom he was sent to bear them, and to deliver to him the replies sent back by the Persians to Histiaios. These things having been discovered, Artaphrenes upon that put to death many of the Persians.

6.5

As regards Sardis therefore there was confusion of the design; and when Histiaios had been disappointed of this hope, the Chians attempted to restore him to Miletos at the request of Histiaios himself. The Milesians, however, who had been rejoiced before to be rid of Aristagoras, were by no means eager to receive another despot into their land, seeing that they had tasted of liberty: and in fact Histiaios, attempting to return to Miletos by force and under cover of night, was wounded in the thigh by one of the Milesians. He then, being repulsed from his own city, returned to Chios; and thence, as he could not persuade the Chians to give him ships, he crossed over to Mytilene and endeavoured to persuade the Lesbians to give him ships. So they manned eight triremes and sailed with Histiaios to Byzantion, and stationing themselves there they captured the ships which sailed out of the Pontus, excepting where the crews of them said that they were ready to do the bidding of Histiaios.

6.6

While Histiaios and the men of Mytilene were acting thus, a large army both of sea and land forces was threatening to attack Miletos itself; for the commanders of the Persians had joined together to form one single army and were marching upon Miletos, considering the other towns of less account. Of their naval force the most zealous were the Phenicians, and with them also served the Cyprians, who had just been subdued, and the Kilikians and Egyptians..

6.7

These, I say, were advancing upon Miletos and the rest of Ionia; and meanwhile the Ionians being informed of this were sending deputies chosen from themselves to the Panionion. When these had arrived at that place and took counsel together, they resolved not to gather a land-army to oppose the Persians, but that the Milesians should defend their walls by themselves, and that the Ionians should man their fleet, leaving out not one of their ships, and having done so should assemble as soon as possible at Lade, to fight a sea-battle in defence of Miletos. Now Lade is a small island lying opposite the city of the Milesians..

6.8

Then the Ionians manned their ships and came thither, and with them also those Aiolians who inhabit Lesbos; and they were drawn up in order thus:—the extremity of the line towards the East was held by the Milesians themselves, who furnished eighty ships; next to them were the Prienians

with twelve ships and the men of Myus with three; next to those of Myus were the Teians with seventeen ships, and after the Teians the Chians with a hundred; after these were stationed the men of Erythrai and of Phocaia, the former furnishing eight ships and the latter three; next to the Phocaians were the Lesbians with seventy ships, and last, holding the extremity of the line towards the West, were stationed the Samians with sixty ships. Of all these the total number proved to be three hundred and fifty-three triremes..

6.9

These were the ships of the Ionians; and of the Barbarians the number of ships was six hundred. When these too were come to the Milesian coast and their whole land-army was also there, then the commanders of the Persians, being informed of the number of the Ionian ships, were struck with fear lest they should be unable to overcome them, and thus on the one hand should not be able to conquer Miletos from not having command of the sea, and at the same time should run a risk of being punished by Dareios. Reflecting upon these things they gathered together the despots of the Ionians who were exiles with the Medes, having been deposed from their governments by Aristagoras the Milesian, and who chanced to be then joining in the expedition against Miletos,—of these men they called together those who were present and spoke to them as follows: “Ionians, now let each one of you show himself a benefactor of the king’s house, that is to say, let each one of you endeavour to detach his own countrymen from the body of the alliance: and make your proposals promising at the same time that they shall suffer nothing unpleasant on account of the revolt, and neither their temples nor their private houses shall be burnt, nor shall they have any worse treatment than they had before this; but if they will not do so, but will by all means enter into a contest with us, threaten them and tell them this, which in truth shall happen to them, namely that if they are worsted in the fight they shall be reduced to slavery, and we shall make their sons eunuchs, and their maidens we shall remove to Bactria, and deliver their land to others.”.

6.10

They thus spoke; and the despots of Ionia sent each one by night to his own people announcing to them this. The Ionians however, that is those to whom these messages came, continued obstinate and would not accept the thought of treason to their cause; and each people thought that to them alone the Persians were sending this message.

6.11

This happened as soon as the Persians came to Miletos; and after this the Ionians being gathered together at Lade held meetings; and others no

doubt also made speeches to them, but especially the Phocaian commander Dionysios, who said as follows: “Seeing that our affairs are set upon the razor’s edge, Ionians, whether we shall be free or slaves, and slaves too to be dealt

vocabulary

ἄγκυρα (ῥ) anchor
 ἀγλαός splendid, shining
 ἀγχοῦ near, nigh; like ~angina
 ἀδύνατος unable; impossible
 ἀλαζών -όνος (m, 3) charlatan, boaster
 ἀναγράφω publish, record
 ἀναπίμπλημι fulfill, endure
 ~plethora
 ἀνδραποδίζω enslave
 ἀνδράποδον -ς slave ~androgynous
 ἀνήκεστος not to be cured, soothed, appeased
 ἀνηκουστέω ignore, disobey
 ~acoustic
 ἀπαθής unaffected, impassive
 ἀποβάλλω throw away, lose
 ἀποδείκνυμι (ῥ) show, point out; appoint; (mid) declare
 ἀποπλέω sail away ~float
 ἀπόστασις -εως (f) revolt; separation
 ἀποστερέω despoil, defraud
 ἀποφεύγω avoid, escape, go free
 ἀταξία disorder
 ἀτρεκής precise, certain
 αὐτόθι on the spot
 δαίμων -ονος (m, 3) a god, fate, doom ~demon
 διαχρέομαι use habitually; lend out; reveal
 διέκπλοος passage, breaking through
 δουλήϊη slavery
 ἐθελοκακέω wimp out; act maliciously
 εἰσβαίνω enter, board ~basis
 εἰσβάλλω throw into ~ballistic
 ἐκάστοτε each time
 ἐκβοηθέω sally, go to help
 ἐκλείπω leave out, pass over

ἕκτος sixth ~hexagon
 ἐλασσόω diminish, degrade
 ἐλεύθερος not enslaved
 Ἑλλήν Greek
 ἐμπύμπρημι burn up ~pyre
 ἑνδεκα eleven ~decimal
 ἐνδέχομαι accept, admit, be possible
 ἐνθεῦτεν thence
 ἐξίημι send forth, allow forth ~jet
 ἐπιβατεύω move into, go aboard
 ἐπιβάτης -ου (m, 1) marine, passenger
 ἐπίδοξος likely; famous
 ἐπίκοινος in common
 ἐπιλαμβάνω take, attack, seize
 ἐπιπλέω sail on, over ~float
 ἐπιτρέπω entrust, decide, allow
 ~trophy
 ἐρέτης -ου (m, 1) oarsman, oar
 ~row
 ἐστία hearth ~Hestia
 ἐτέρωθι opposite, elsewhere, anywhere ~other
 εὖς good, brave, noble
 ζωγρέω capture, give quarter; revive
 ~zoo
 ἥπειρος (f) mainland, continent
 θεσμοφορία festival of Demeter
 θεσμοφορίον temple of Demeter
 ἱστίον sail ~stand
 Καρχηδόνιος Carthaginian
 καταδοκέω suspect, be prejudiced
 καταδύω enter, sink
 καταφαίνω declare, make visible
 καταφυγγάνω resort to, flee to, appeal to
 κατοικίζω colonize
 κέρδος -ους (n, 3) advantage, cunning
 κομέω have long hair
 κόμης -τος (m, 3) companion, servant

κοιμήτης -ου (m, 1) long-haired
 κτάομαι acquire, possess
 λαμπρός brilliant ~lamp
 ληστής -οῦς (m, 3) bandit
 ληστής -οῦ (m, 1) bandit
 λογάς -δος (m, 3) picked, chosen
 λυμαίνομαι (ῥ) abuse, violate,
 desecrate
 λύμη (ῥ) mistreatment, maiming,
 disgrace
 μηχανή machine; mechanism, way
 μνήμη reminder, memorial
 μουνόω leave, not aid
 ναυμαχία naval warfare
 νέμω to allot, to pasture ~nemesis
 νηέω pile up, load a ship
 νηός temple, shrine
 νίζω wash
 νόσος (f) plague, pestilence
 ~noisome
 νοῦσος (f) plague, pestilence
 ~noisome
 ὄον οῦ type of fruit
 ὀπλίζω prepare, arm ~hoplite
 πάγχι entirely
 πάθος -ους (n, 3) an experience,
 passion, condition
 πανδημεί the masses
 παντοῖος all kinds of
 παραβαίνω go with; transgress
 ~basis
 παραμένω stay with ~remain
 παραρρέω flow past, slip by
 παραφρονέω crazy
 παραχρήμα on the spot
 παρενθήκη an aside, addition
 ~parentheses
 πατρόθεν by the name of one's
 father ~paternal

περιέπω treat, handle
 περιπίπτω embrace; fall in with
 περιποιέω preserve; obtain
 Πέρσης Persian
 πήγνυμι (ῥ) stick, set, build ~fang
 προακούω hear beforehand
 προδίδωμι betray
 προσεχής close
 πρόφασις -εως (f) pretext; motive;
 prediction ~fame
 σκηνή tent; stage
 σοῦσον lily
 στήλη post, column
 στρατιά army ~strategy
 στρατός common people/soldiers
 ~strategy
 συγγράφω write down
 σύγκειμαι be composed of, agreed
 on
 συλάω (ῥ) take off, despoil ~asylum
 συμμαχία alliance
 συμμίσγνυμι mix with ~mix
 συμπίτνω fall together, happen
 συνέχω keep together, constrain
 συχνός long; many; extensive
 σωτηρία saving, preservation
 τάλαιπωρία hard work, hardship
 τραχύς (ᾱ) rough ~trachea
 τριήραρχος captain of a trireme
 τρύω (ῥ) exhaust, wear down
 τύραννος tyrant
 ὑπεράκριος beyond the heights
 ὑπερβάλλω cause to go beyond;
 delay ~ballistic
 ὑποδέχομαι welcome, accept, suffer
 ὑπομένω stay behind, await
 ~remain
 χρηστήριον oracle, response
 χρηστός useful; brave, worthy

τοῦτοις ὡς δρηπέτησι· νῦν ὦν ὑμεῖς ἦν μὲν βούλησθε ταλαιπωρίας¹ ἐνδέκεσθαι, τὸ παραχρήμα μὲν πόνος ὑμῖν ἔσται, οἳ τε δὲ ἔσεσθε ὑπερβαλόμενοι τοὺς ἐναντίους εἶναι ἐλεύθεροι· εἰ δὲ μαλακίῃ τε καὶ ἀταξίῃ διαχρήσησθε, οὐδεμίαν ὑμέων ἔχω ἐλπίδα μὴ οὐ δώσειν ὑμέας δίκην βασιλεί τῆς ἀποστάσιος. ἀλλ' ἐμοί τε πείθεσθε καὶ ἐμοὶ ὑμέας αὐτοὺς ἐπιτρέψατε· καὶ ὑμῖν ἐγώ, θεῶν τὰ ἴσα νεμόντων, ὑποδέκομαι ἢ οὐ συμμίσξω τοὺς πολεμίους ἢ συμμίσγοντας πολλὸν ἐλασσωθήσεσθαι.»

6.12

ταῦτα ἀκούσαντες οἱ Ἴωνες ἐπιτρέπουσι σφέας αὐτοὺς τῷ Διονυσίῳ. ὁ δὲ ἀνάγων ἐκάστοτε ἐπὶ κέρας τὰς νέας, ὅπως τοῖσι ἐρέτησι² χρήσαιο διέκπλοον ποιεύμενος τῇσι νηυσὶ δι' ἀλληλέων καὶ τοὺς ἐπιβάτας ὀπλίσειε, τὸ λοιπὸν τῆς ἡμέρης τὰς νέας ἔχεσκε ἐπ' ἀγκυρέων,³ παρείχε τε τοῖσι Ἴωσι πόνον δι' ἡμέρης. μέχρι μὲν νυν ἡμερέων ἑπτὰ ἐπείθοντό τε καὶ ἐποίουν τὸ κελευόμενον· τῇ δὲ ἐπὶ ταύτῃσι οἱ Ἴωνες, οἷα ἀπαθέες ἐόντες πόνων τοιούτων τετρυμένοι τε ταλαιπωρήσιν τε καὶ ἡλίῳ, ἔλεξαν πρὸς ἑαυτοὺς τάδε. «τίνα δαυμόνων παραβάντες τάδε ἀναπύμπλαμεν; οἷτινες παραφρονήσαντες καὶ ἐκπλώσαντες ἐκ τοῦ νόου ἀνδρὶ Φωκαεὶ ἀλαζόνι,⁴ παρεχομένῳ νέας τρεῖς, ἐπιτρέψαντες ἡμέας αὐτοὺς ἔχομεν· ὁ δὲ παραλαβὼν ἡμέας λυμαίνεται⁵ λύμησι⁶ ἀνηκέστοις, καὶ δὴ πολλοὶ μὲν ἡμέων ἐς νούσους πεπτώκασιν, πολλοὶ δὲ ἐπίδοξοι τῶντὸ τοῦτο πείσεσθαι εἰσὶ, πρό τε τούτων τῶν κακῶν ἡμῖν γε κρέσσον καὶ ὅ τι ὦν ἄλλο παθεῖν ἐστι καὶ τὴν μέλλουσαν δουληίην⁷ ὑπομείναι ἥτις ἔσται, μᾶλλον ἢ τῇ παρεούσῃ συνέχεσθαι. φέρετε, τοῦ λοιποῦ μὴ πειθώμεθα αὐτοῦ.» ταῦτα ἔλεξαν, καὶ μετὰ ταῦτα αὐτίκα πείθεσθαι οὐδὲς ἤθελε, ἀλλ' οἷα στρατιῇ σκηναίς τε πηξάμενοι ἐν τῇ νήσῳ ἐσκιητροφέοντο καὶ ἐσβαίνειν οὐκ ἐθέλεσκον ἐς τὰς νέας οὐδ' ἀναπειρᾶσθαι.

¹ hard work, hardship ² oarsman, oar ³ anchor ⁴ charlatan, boaster ⁵ abuse, violate, desecrate ⁶ mistreatment, maiming, disgrace ⁷ slavery

6.13

μαθόντες δὲ ταῦτα τὰ γινόμενα ἐκ τῶν Ἰώνων οἱ στρατηγοὶ τῶν Σαμίων ἐνθαῦτα δὴ παρ' Αἰάκεος τοῦ Συλοσώντος κείνους τοὺς πρότερον ἔπεμπε λόγους ὁ Αἰάκης κελευόντων τῶν Περσέων, δεόμενος σφέων ἐκλιπεῖν τὴν Ἰώνων συμμαχίην· οἱ Σάμιοι ὦν ὁρῶντες εὐόσαν ἅμα μὲν ἀταξίην πολλὴν ἐκ τῶν Ἰώνων ἐδέκοντο τοὺς λόγους, ἅμα δὲ κατεφαίνετό σφι εἶναι ἀδύνατα τὰ βασιλέος πρήγματα ὑπερβαλέσθαι, εὖ δὲ ἐπιστάμενοι ὥς εἰ καὶ τὸ παρεὸν ναυτικὸν ὑπερβαλοῖατο τὸν Δαρεῖον, ἄλλο σφι παρέσται πενταπλήσιον. προφάσιος ὦν ἐπιλαβόμενοι, ἐπείτε τάχιστα εἶδον τοὺς Ἰωνας οὐ βουλομένους εἶναι χρηστούς, ἐν κέρδει ἐποιεῦντο περιποιῆσαι τά τε ἰρὰ τὰ σφέτερα καὶ τὰ ἴδια. ὁ δὲ Αἰάκης, παρ' ὅτε τοὺς λόγους ἐδέκοντο οἱ Σάμιοι, παῖς μὲν ἦν Συλοσώντος τοῦ Αἰάκεος, τύραννος δὲ ἐὼν Σάμου ὑπὸ τοῦ Μιλησίου Ἀρισταγόρεω ἀπεστέρητο τὴν ἀρχὴν κατὰ περ οἱ ἄλλοι τῆς Ἰωνίης τύραννοι.

6.14

τότε ὦν ἐπεὶ ἐπέπλεον οἱ Φοίνικες, οἱ Ἴωνες ἀντανῆγον καὶ αὐτοὶ τὰς νέας ἐπὶ κέρας. ὥς δὲ καὶ ἀγχοῦ ἐγίνοντο καὶ συνέμισγον ἀλλήλοισι, τὸ ἐνθεῦτεν οὐκ ἔχω ἀτρεκέως συγγράψαι οἷτινες τῶν Ἰώνων ἐγίνοντο ἄνδρες κακοὶ ἢ ἀγαθοὶ ἐν τῇ ναυμαχίᾳ ταύτῃ· ἀλλήλους γὰρ κατατιώνται. λέγονται δὲ Σάμιοι ἐνθαῦτα κατὰ τὰ συγκείμενα πρὸς τὸν Αἰάκεα ἀειράμενοι τὰ ἰστία ἀποπλῶσαι ἐκ τῆς τάξιος ἐς τὴν Σάμον, πλὴν ἑνδεκα⁸ νεῶν· τουτέων δὲ οἱ τριήραρχοι παρέμενον καὶ ἐνανυμάχον ἀνηκουστήσαντες τοῖσι στρατηγοῖσι· καί σφι τὸ κοινὸν τῶν Σαμίων ἔδωκε διὰ τοῦτο τὸ πρήγμα ἐν στήλῃ ἀναγραφῆναι πατρόθεν⁹ ὥς ἀνδράσι ἀγαθοῖσι γενομένοισι, καὶ ἔστι αὕτη ἡ στήλη ἐν τῇ ἀγορῇ. ἰδόμενοι δὲ καὶ Λέσβιοι τοὺς προσεχέας φεύγοντας τῶντὸ ἐποίουν τοῖσι Σαμίοισι· ὥς δὲ καὶ οἱ πλεῖνες τῶν Ἰώνων ἐποίουν τὰ αὐτὰ ταῦτα.

⁸ eleven ⁹ by the name of one's father

6.15

τῶν δὲ παραμεινάντων ἐν τῇ ναυμαχίῃ περιέφθησαν τρηχύτατα Χῖοι ὡς ἀποδεικνύμενοί τε ἔργα λαμπρὰ καὶ οὐκ ἐθελοκακέοντες.¹⁰ παρείχοντο μὲν γάρ, ὥσπερ καὶ πρότερον εἰρέθη, νέας ἑκατόν, καὶ ἐπ' ἐκάστης αὐτέων ἄνδρας τεσσαράκοντα τῶν ἀστῶν λογάδας ἐπιβατεύοντας. ὁρέοντες δὲ τοὺς πολλοὺς τῶν συμμάχων προδιδόντας οὐκ ἐδικαίουν γίνεσθαι τοῖσι κακοῖσι αὐτῶν ὅμοιοι, ἀλλὰ μετ' ὀλίγων συμμάχων μεμουνωμένοι¹¹ διεκπλέοντες ἐναυμάχεον, ἐς ὃ τῶν πολεμίων ἐλόντες νέας συχνὰς ἀπέβαλον τῶν σφετερέων τὰς πλεῦνας.

6.16

Χῖοι μὲν δὴ τῇσι λοιπῇσι τῶν νεῶν ἀποφεύγουσι ἐς τὴν ἐωυτῶν· ὅσοισι δὲ τῶν Χίων ἀδύνατοι ἦσαν αἱ νέες ὑπὸ τρωμάτων, οὗτοι δὲ ὡς ἐδιώκοντο καταφυγάνουσι πρὸς τὴν Μυκάλην. νέας μὲν δὴ αὐτοῦ ταύτῃ ἐποκείλαντες κατέλιπον, οἳ δὲ πεζῇ ἐκομίζοντο διὰ τῆς ἡπείρου. ἐπειδὴ δὲ ἐσέβαλον ἐς τὴν Ἐφεσίην κομιζόμενοι οἱ Χῖοι, νυκτός τε γὰρ ἀπίκατο ἐς αὐτὴν καὶ ἐόντων τῇσι γυναιξὶ αὐτόθι θεσμοφορίων, ἐνθαῦτα δὴ οἱ Ἐφέσιοι, οὔτε προακηκοότες ὡς εἶχε περὶ τῶν Χίων ἰδόντες τε στρατὸν ἐς τὴν χώραν ἐσβεβληκότα, πάγχυ σφέας καταδόξαντες εἶναι κλώπας καὶ ἰέναι ἐπὶ τὰς γυναῖκας, ἐξεβοήθεον πανδημεῖ¹² καὶ ἔκτεινον τοὺς Χίους.

6.17

οὗτοι μὲν τοίνυν τοιαύτῃσι περιέπιπτον τύχησι. Διονύσιος δὲ ὁ Φωκαεὺς ἐπεῖτε ἔμαθε τῶν Ἰώνων τὰ πρήγματα διεφθαρμένα, νέας ἐλὼν τρεῖς τῶν πολεμίων ἀπέπλεε ἐς μὲν Φώκαιαν οὐκέτι, εὐ εἰδὼς ὡς ἀνδραποδιεῖται¹³ σὺν τῇ ἄλλῃ Ἰωνίῃ· ὁ δὲ ἰθὺς ὡς εἶχε ἔπλεε ἐς Φοινίκην, γαῦλους δὲ ἐνθαῦτα καταδύσας καὶ χρήματα λαβὼν πολλὰ ἔπλεε ἐς Σικελίην, ὁρμώμενος δὲ ἐνθεῦτεν ληιστὴς κατεστήκεε Ἑλλήνων μὲν οὐδενός, Καρχηδονίων δὲ καὶ Τυρσηνῶν.

¹⁰ wimp out; act maliciously ¹¹ leave, not aid ¹² the masses
¹³ enslave

6.18

οἱ δὲ Πέρσαι ἐπέιτε τῇ ναυμαχίῃ ἐνίκων τοὺς Ἴωνας, τὴν Μίλητον πολιορκέοντες ἐκ γῆς καὶ θαλάσσης καὶ ὑπορύσσοντες τὰ τεῖχεα καὶ παντοίας μηχανὰς προσφέροντες, αἰρέουσι κατ' ἄκρης ἕκτω ἔτει ἀπὸ τῆς ἀποστάσιος τῆς Ἀρισταγόρεω καὶ ἠνδραποδίσαντο τὴν πόλιν, ὥστε συμπεσεῖν τὸ πάθος τῷ χρηστηρίῳ τῷ ἐς Μίλητον γενομένῳ.

6.19

χρεωμένοισι γὰρ Ἀργείοισι ἐν Δελφοῖσι περὶ σωτηρίας τῆς πόλιος τῆς σφετέρης ἐχρήσθη ἐπίκουον χρηστήριον, τὸ μὲν ἐς αὐτοὺς τοὺς Ἀργείους φέρον, τὴν δὲ παρενθήκην ἔχρησε ἐς Μιλησίους. τὸ μὲν νυν ἐς τοὺς Ἀργείους ἔχον, ἐπεὰν κατὰ τοῦτο γένωμαι τοῦ λόγου, τότε μνησθήσομαι· τὰ δὲ τοῖσι Μιλησίοισι οὐ παρεοῦσι ἔχρησε, ἔχει ὧδε.

Καὶ τότε δὴ, Μίλητε κακῶν ἐπιμήχανε ἔργων, πολλοῖσιν δείπνόν τε καὶ ἀγλαὰ δῶρα γενήσῃ, σαὶ δ' ἄλοχοι πολλοῖσι πόδας νύβουσι κομήταις,¹⁴ νηοῦ δ' ἡμετέρου Διδύμοις ἄλλοισι μελήσει.

τότε δὴ ταῦτα τοὺς Μιλησίους κατελάμβανε, ὁκότε ἄνδρες μὲν οἱ πλεῖνες ἐκτείνοντο ὑπὸ τῶν Περσέων ἐόντων κομητέων, γυναῖκες δὲ καὶ τέκνα ἐν ἀνδραπόδων λόγῳ ἐγίνοντο, ἱρὸν δὲ τὸ ἐν Διδύμοισι καὶ ὁ νηὸς τε καὶ τὸ χρηστήριον. συληθέντα ἐνεπίμπρατο. τῶν δ' ἐν τῷ ἱρῷ τούτῳ χρημάτων πολλάκις μνήμην ἐτέρωθι¹⁵ τοῦ λόγου ἐποιήσαμην.

6.20

ἐνθεῦτεν οἱ ζωγρηθέντες τῶν Μιλησίων ἤγοντο ἐς Σοῦσα. βασιλεὺς δὲ σφέας Δαρεῖος κακὸν οὐδὲν ἄλλο ποιήσας κατοίκησε ἐπὶ τῇ Ἐρυθρῇ καλεομένῃ θαλάσῃ ἐν Ἀμπῇ πόλι, παρ' ἣν Τίγρης ποταμὸς παραρρέων ἐς θάλασσαν ἐξιεῖ. τῆς δὲ Μιλησίων χώρης αὐτοὶ μὲν οἱ Πέρσαι εἶχον τὰ περὶ τὴν πόλιν καὶ τὸ πεδῖον, τὰ δὲ ὑπεράκρια ἔδοσαν Καρσὶ Πηδασεῦσι ἐκτῆσθαι.

¹⁴ long-haired ¹⁵ opposite, elsewhere, anywhere

with as runaways, now therefore if ye shall be willing to take upon yourselves hardships, ye will have labour for the time being, but ye will be able to overcome the enemy and be free; whereas if ye continue to be self-indulgent and without discipline, I have no hope for you that ye will not pay the penalty to the king for your revolt. Nay, but do as I say, and deliver yourselves over to me; and I engage, if the gods grant equal conditions, that either the enemy will not fight with us, or that fighting he shall be greatly discomfited.”.

6.12

Hearing this the Ionians delivered themselves to Dionysios; and he used to bring the ships out every day in single file, that he might practise the rowers by making the ships break through one another’s line, and that he might get the fighting-men in the ships under arms; and then for the rest of the day he would keep the ships at anchor; and thus he gave the Ionians work to do during the whole day. For seven days then they submitted and did that which he commanded; but on the day after these the Ionians, being unaccustomed to such toils and being exhausted with hard work and hot sun, spoke to one another thus: “Against which of the deities have we offended, that we thus fill up the measure of evil? for surely we have delivered ourselves to a Phocaian, an impostor, who furnishes but three ships: and he has taken us into his hands and maltreats us with evil dealing from which we can never recover; and many of us in fact have fallen into sicknesses, and many others, it may be expected, will suffer the same thing shortly; and for us it is better to endure anything else in the world rather than these ills, and to undergo the slavery which will come upon us, whatever that shall be, rather than to be oppressed by that which we have now. Come, let us not obey him after this any more.” So they said, and forthwith after this every one refused to obey him, and they pitched their tents in the island like an army, and kept in the shade, and would not go on board their ships or practise any exercises.

6.13

Perceiving this which was being done by the Ionians, the commanders of the Samians then at length accepted from Aiakes the son of Syloson those proposals which Aiakes sent before at the bidding of the Persians, asking them to leave the alliance of the Ionians; the Samians, I say, accepted these proposals, perceiving that there was great want of discipline on the part of the Ionians, while at the same time it was clear to them that it was impossible to overcome the power of the king; and they well knew also that even if they should overcome the present naval force of Dareios, another would be upon them five times as large. Having found an occasion then, so soon as they saw that the Ionians refused to be serviceable, they counted it gain for themselves to save their temples and their private property. Now Aiakes, from whom the

Samians accepted the proposals, was the son of Syloson, the son of Aiakes, and being despot of Samos he had been deprived of his rule by Aristagoras the Milesian, like the other despots of Ionia..

6.14

So when the Phenicians sailed to the attack, the Ionians also put out their ships from shore against them, sailing in single file: and when they came near and engaged battle with one another, as regards what followed I am not able exactly to record which of the Ionians showed themselves cowards or good men in this sea-fight, for they throw blame upon one another. The Samians however, it is said, according to their agreement with Aiakes put up their sails then and set forth from their place in the line to sail back to Samos, excepting only eleven ships: of these the captains stayed in their places and took part in the sea-fight, refusing to obey the commanders of their division; and the public authority of the Samians granted them on account of this to have their names written up on a pillar with their fathers' names also, as having proved themselves good men; and this pillar exists still in the market-place. Then the Lesbians also, when they saw that those next them in order were taking to flight, did the same things as the Samians had done, and so also most of the Ionians did the very same thing..

6.15

Of those which remained in their places in the sea-fight the Chians suffered very severely, since they displayed brilliant deeds of valour and refused to play the coward. These furnished, as was before said, a hundred ships and in each of them forty picked men of their citizens served as fighting-men; and when they saw the greater number of their allies deserting them, they did not think fit to behave like the cowards among them, but left along with a few only of their allies they continued to fight and kept breaking through the enemy's line; until at last, after they had conquered many ships of the enemy, they lost the greater number of their own..

6.16

The Chians then with the remainder of their ships fled away to their own land; but those of the Chians whose ships were disabled by the damage which they had received, being pursued fled for refuge to Mycale; and their ships they ran ashore there and left them behind, while the men proceeded over the mainland on foot: and when the Chians had entered the Ephesian territory on their way, then since they came into it by night and at a time when a festival of Thesmophoria was being celebrated by the women of the place, the Ephesians, not having heard beforehand how it was with the Chians and seeing that an armed body had entered their land, supposed certainly that

they were robbers and had a design upon the women; so they came out to the rescue in a body and slew the Chians.

6.17

Such was the fortune which befell these men: but Dionysios the Phocaian, when he perceived that the cause of the Ionians was ruined, after having taken three ships of the enemy sailed away, not to Pocaia any more, for he knew well that it would be reduced to slavery together with the rest of Ionia, and he sailed forthwith straight to Phenicia; and having there sunk merchant ships and taken a great quantity of goods, he sailed thence to Sicily. Then with that for his starting-point he became a freebooter, not plundering any Hellenes, but Carthaginians and Tyrsenians only.

6.18

The Persians, then, being conquerors of the Ionians in the sea-fight, besieged Miletos by land and sea, undermining the walls and bringing against it all manner of engines; and they took it completely in the sixth year from the revolt of Aristagoras, and reduced the people to slavery; so that the disaster agreed with the oracle which had been uttered with reference to Miletos..

6.19

For when the Argives were inquiring at Delphi about the safety of their city, there was given to them an oracle which applied to both, that is to say, part of it had reference to the Argives themselves, while that which was added afterwards referred to the Milesians. The part of it which had reference to the Argives I will record when I reach that place in the history, but that which the Oracle uttered with reference to the Milesians, who were not there present, is as follows:

“And at that time, O Miletos, of evil deeds the contriver, Thou shalt be made for many a glorious gift and a banquet: Then shall thy wives be compelled to wash the feet of the long-haired, And in Didyma then my shrine shall be tended by others.”

At the time of which I speak these things came upon the Milesians, since most of the men were killed by the Persians, who are long-haired, and the women and children were dealt with as slaves; and the temple at Didyma, with the sacred building and the sanctuary of the Oracle, was first plundered and then burnt. Of the things in this temple I have made mention frequently in other parts of the history. 11.

6.20

After this the Milesians who had been taken prisoner were conducted to Susa; and king Dareios did to them no other evil, but settled them upon the Sea called Erythraian, in the city of Ampe, by which the Tigris flows when it runs out into the sea. Of the Milesian land the Persians themselves kept the surroundings of the city and the plain, but the heights they gave to the Carians of Pedasa for a possession.

vocabulary

ἀγγελία message, news ~angel
 ἀκτή beach; cereal grain
 ἀλίσκομαι be captured ~helix
 ἄλλομαι to jump ~sally
 ἄλωσις -τος (f) being conquered
 ἀμάω (ᾱα) collect
 ἀναμνησῶ (+2 acc) remind
 someone ~mnemonic
 ἀναπείθω (aor, plupf) seduce,
 persuade; (mp, pf, aor ppl) trust,
 obey, be confident in
 ἀναπλέω sail up, through
 ἀνασταυρόω impale
 ἀναφέρω bring up ~bear
 ἀνδράποδον -ς slave ~androgynous
 ἀπαλλαξείω wish to get rid of
 ἀπαλλάσσω free from, remove; be
 freed, depart
 ἀποβάλλω throw away, lose
 ἀποικία colony
 ἀποκείρω shear, cut off
 ἀπονοστέω go home
 ἀποπέμπω send away ~pomp
 ἀπόρθητος not pillaged
 ἀποστερέω despoil, defraud
 ἀποφέρω carry off, carry back
 ~bear
 ἀποφεύγω avoid, escape, go free
 ἀρέσκω please, satisfy; make
 amends
 αὐτόθι on the spot
 γῆρας -ος (n, 3) old age
 γλῶσσα tongue, language ~glossary
 γράμμα -τος (n, 3) writing, letter
 διαβαίνω pass over, cross ~basis
 διαφεύγω escape, survive
 διάφορος different; difference;
 disagreeing; balance, bill
 δουλεύω serve, be a slave
 δράμα deed, business, drama
 δραχμή drachma

ἐθελοντής -οῦ (m, 1) a volunteer
 ἔκλειψις -δος (f) abandonment;
 eclipse
 ἐκπλέω sail away ~float
 ἐκφεύγω flee from, escape ~fugitive
 Ἑλλήν Greek
 ἐμπύμπρημι burn up ~pyre
 ἐμπίπτω fall into; attack ~petal
 ἐνενήκοντα ninety
 ἐνθαῦτα there, here
 ἐνθεῦτεν thence
 ἐξαγγέλλω bring news out ~angel
 ἐξαιρέω pick, steal; dedicate;
 destroy ~heresy
 ἐπείγω weigh upon, drive; (mid)
 hurry
 ἐπιγίγνομαι succeed, come after
 ~genus
 ἐπικαλέω call upon
 ἐπικρατέω rule over
 ἐπιπίπτω fall upon, attack
 ἐπιπλά -τος (n, 2) stuff, possessions
 ἐπιπλέω sail on, over ~float
 ἐπιπλον stuff, possessions
 ἐπιτάσσω enjoin; place near
 ἐπιτρέπω entrust, decide, allow
 ~trophy
 ἐρήμιος empty
 ἐρημιώω raze, bereave; desert, isolate
 εὐπετής coming out well; (adv)
 fortunately
 εὖς good, brave, noble
 εὐτε when, as, since
 ζημιόω fine, punish
 ζωγρέω capture, give quarter; revive
 ~zoo
 ἡβηδόν (adv) grown up
 ἡμισυς half ~hemisphere
 θέατρον theater
 καθαιρέω take down, close ~heresy
 κακώω harm, disfigure ~cacophony
 κατάγω lead down/home; land

~demagogue
 καταλαμβάνω seize, understand,
 catch, overtake; (mp) happen
 ~epilepsy
 καταμηνύω point out, make known
 καταστροφή end, conclusion
 κατασφάζω slaughter
 κατεργάζομαι achieve; cultivate;
 get; kill
 κοῖλος hollow ~hollow
 κορυφαῖος chief
 κτίζω found, populate ~oxytocin
 λαγχάνω be allotted; (esp. λελα-
 forms) allot; receive
 λοιμός plague
 μεταλαμβάνω share in; swap
 μέτειμι be among, go, follow ~ion
 μίν him, her, it
 μισθός reward, wages
 μούναρχος monarch
 ναυμαχία naval warfare
 νεηνίης young person
 ὀκτώ eight ~octopus
 ὄλβιος happy, wealthy
 ὀλκάς -δος (f, 3) towed merchant
 ship
 ὄον οῦ type of fruit
 οὐδαμὸς not anyone
 παραιτέομαι entreat; beg for;
 decline
 πεδάω impede, chain ~impede
 πένθος -εος (n, 3) grief, misfortune
 ~Nepenthe
 πέραν (ᾱ) on the other side, across
 πέρθω sack, ravage, plunder
 περικάθημαι be seated all around
 Πέρσης Persian
 Περσίς Persian (language)
 πολλαχῇ in many places or ways

πολλαχῇ in many places or ways
 προδείκνυμι (ῶ) show by example;
 foreshadow
 προδίδωμι betray
 προσάγω bring to a place
 ~demagogue
 προσημαίνω foretell; proclaim
 προσίημι be allowed near
 σοῦσον lily
 στέγη roof, ceiling, chamber
 στέλλω prepare, send, furl ~apostle
 στρατιά army ~strategy
 στρατός common people/soldiers
 ~strategy
 συγκεντέω pierce at the same time
 συλλαμβάνω seize, capture;
 understand ~epilepsy
 συμβάλλω pit against; compare;
 mp: meet, fall in with ~ballistic
 συμφέρω bring together; be
 expedient; agree; (mp) happen
 ~bear
 συχνός long; many; extensive
 σφέτερος their
 ταριχεύω preserve, embalm
 τοιόσδε such
 τριηκόσιοι three hundred
 τύραννος tyrant
 ὑπαρχος subordinate
 ὑποκύπτω be bowed
 ὑπολαμβάνω take under one's
 support, seize; speak up; imagine
 ~epilepsy
 φονεύω kill
 φρουρά guard duty, a watch
 φρουρέω keep watch
 χίλιοι (ιι) thousand ~kilo-
 χορός dance; chorus ~terpsichorean

6.21

παθοῦσι δὲ ταῦτα Μιλησίοισι πρὸς Περσέων οὐκ ἀπέδοσαν τὴν ὁμοίην Συβαρίται, οἱ Λαόν τε καὶ Σκίδρον οἴκεον τῆς πόλιος ἀπεστερημένοι. Συβάριος γὰρ ἀλούσης ὑπὸ Κροτωνιητέων Μιλήσιοι πάντες ἡβηδὸν¹ ἀπεκείραντο τὰς κεφαλὰς καὶ πένθος μέγα προσεθήκαντο· πόλιες γὰρ αὗται μάλιστα δὴ τῶν ἡμεῖς ἴδμεν ἀλλήλησι ἐξεινώθησαν· οὐδὲν ὁμοίως καὶ Ἀθηναῖοι. Ἀθηναῖοι μὲν γὰρ δῆλον ἐποίησαν ὑπεραχθεσθέντες τῇ Μιλήτου ἀλώσει² τῇ τε ἄλλῃ πολλαχῇ, καὶ δὴ καὶ ποιήσαντι Φρυνίχῳ δρᾶμα³ Μιλήτου ἄλωσιν καὶ διδάξαντι ἐς δάκρυνά τε ἔπεσε τὸ θέητρον,⁴ καὶ ἐξημίωσάν μιν ὡς ἀναμνήσαντα οἰκία κακὰ χιλίησι δραχμῇσι,⁵ καὶ ἐπέταξαν μηδένα χρᾶσθαι τούτῳ τῷ δράματι.

6.22

Μίλητος μὲν νυν Μιλησίων ἡρήμωτο.⁶ Σαμίων δὲ τοῖσί τι ἔχουσι τὸ μὲν ἐς τοὺς Μήδους ἐκ τῶν στρατηγῶν τῶν σφετέρων ποιηθὲν οὐδαμῶς ἤρεσκε, ἐδόκεε δὲ μετὰ τὴν ναυμαχίην αὐτίκα βουλευομένοισι, πρὶν ἢ σφί ἐς τὴν χώραν ἀπικέσθαι τὸν τύραννον Αἰάκεα, ἐς ἀποικίην ἐκπλέειν μηδὲ μένοντας Μήδοισί τε καὶ Αἰάκεϊ δουλεύειν. Ζαγκλαῖοι γὰρ οἱ ἀπὸ Σικελίης τὸν αὐτὸν χρόνον τοῦτον πέμποντες ἐς τὴν Ἰωνίην ἀγγέλους ἐπεκαλέοντο τοὺς Ἰώνας ἐς Καλὴν ἀκτὴν, βουλόμενοι αὐτόθι πόλιν κτίσαι Ἰώνων. ἡ δὲ Καλὴ αὕτη ἀκτὴ καλομένη ἔστι μὲν Σικελῶν, πρὸς δὲ Τυρσηνίην τετραμμένη τῆς Σικελίης. τούτων ὦν ἐπικαλομένων οἱ Σάμιοι μόνον Ἰώνων ἐστάλησαν, σὺν δέ σφί Μιλησίων οἱ ἐκπεφευγότες· ἐν ᾧ τοιόνδε δὴ τι συνήνευκε γενέσθαι.

6.23

Σάμιοι γὰρ κομιζόμενοι ἐς Σικελίην ἐγίνοντο ἐν Λοκροῖσι τοῖσι Ἐπιζεφυρίοισι, καὶ Ζαγκλαῖοι αὐτοί τε καὶ ὁ βασιλεὺς αὐτῶν, τῷ οὐνομα ἦν Σκύθης, περικατέατο πόλιν τῶν Σικελῶν ἐξελεῖν

¹ (adv) grown up ² being conquered ³ deed, business, drama

⁴ theater ⁵ drachma ⁶ raze, bereave; desert, isolate

βουλόμενοι. μαθὼν δὲ ταῦτα ὁ Ῥηγίου τύραννος Ἀναξίλεως, τότε ἔὼν διάφορος τοῖσι Ζαγκλαίοισι, συμμίζας τοῖσι Σαμίοισι ἀναπαίθει ὥς χρὲν εἶη Καλὴν μὲν ἀκτὴν, ἐπ' ἣν ἔπλεον, ἔαν χαίρειν, τὴν δὲ Ζάγκλην σχεῖν ἐοῦσαν ἔρημον ἀνδρῶν. πειθομένων δὲ τῶν Σαμίων καὶ σχόντων τὴν Ζάγκλην, ἐνθαῦτα οἱ Ζαγκλαῖοι, ὥς ἐπύθοντο ἐχομένην τὴν πόλιν ἐωυτῶν, ἐβοήθειον αὐτῇ καὶ ἐπεκαλέοντο Ἱπποκράτεια τὸν Γέλῃς τύραννον· ἦν γὰρ δὴ σφι οὗτος σύμμαχος. ἐπεῖτε δὲ αὐτοῖσι καὶ ὁ Ἱπποκράτης σὺν τῇ στρατιῇ ἦκε βοηθέων, Σκύθην μὲν τὸν μούναρχον⁷ τῶν Ζαγκλαίων ὥς ἀποβαλόντα τὴν πόλιν ὁ Ἱπποκράτης πεδήσας⁸ καὶ τὸν ἀδελφεὸν αὐτοῦ Πυθογένεια ἐς Ἴνυκα πόλιν ἀπέπεμψε, τοὺς δὲ λοιποὺς Ζαγκλαίους κοινολογησάμενος τοῖσι Σαμίοισι καὶ ὄρκους δοὺς καὶ δεξάμενος προέδωκε. μισθὸς δέ οἱ ἦν εἰρημένος ὅδε ὑπὸ τῶν Σαμίων, πάντων τῶν ἐπίπλων καὶ ἀνδραπόδων τὰ ἡμίσεια μεταλαβεῖν τῶν ἐν τῇ πόλει, τὰ δ' ἐπὶ τῶν ἀγρῶν πάντα Ἱπποκράτεια λαγχάνειν. τοὺς μὲν δὴ πλεῦνας τῶν Ζαγκλαίων αὐτὸς ἐν ἀνδραπόδων λόγῳ εἶχε δῆσας, τοὺς δὲ κορυφαίους⁹ αὐτῶν τριηκοσίους ἔδωκε τοῖσι Σαμίοισι κατασφάζαι· οὐ μέντοι οἱ γε Σάμιοι ἐποίησαν ταῦτα.

6.24

Σκύθης δὲ ὁ τῶν Ζαγκλαίων μούναρχος ἐκ τῆς Ἴνυκος ἐκδιδρῆσκει ἐς Ἱμέρην, ἐκ δὲ ταύτης παρῇν ἐς τὴν Ἀσίην καὶ ἀνέβη παρὰ βασιλέα Δαρεῖον· καὶ μιν ἐνόμισε Δαρεῖος πάντων ἀνδρῶν δικαιοτάτον εἶναι, ὅσοι ἐκ τῆς Ἑλλάδος παρ' ἐωυτὸν ἀνέβησαν. καὶ γὰρ παραιτησάμενος βασιλέα ἐς Σικελίην ἀπῖκετο καὶ αὐτὶς ἐκ τῆς Σικελίης ὀπίσω παρὰ βασιλέα, ἐς ὃ γήραϊ μέγα ὄλβιος ἔὼν ἐτελεύτησε ἐν Πέρσῃσι. Σάμιοι δὲ ἀπαλλαχθέντες Μήδων ἀπονητὶ πόλιν καλλίστην Ζάγκλην περιβεβλέατο.

6.25

μετὰ δὲ τὴν ναυμαχίην τὴν ὑπὲρ Μιλήτου γενομένην Φοίνικες κελευσάντων Περσέων κατήγον ἐς Σάμον Αἰάκεα τὸν Συλοσῶντος

⁷ monarch ⁸ impede, chain ⁹ chief

ὥς πολλοῦ τε ἄξιον γενόμενον σφίσι καὶ μεγάλα κατεργασάμενον· καὶ Σαμίοισι μούνουσι τῶν ἀποστάντων ἀπὸ Δαρείου διὰ τὴν ἔκλειψιν τῶν νεῶν ἐν τῇ ναυμαχίῃ οὔτε ἡ πόλις οὔτε τὰ ἱρὰ ἐνεπρήσθη. Μιλήτου δὲ ἀλούσης αὐτίκα Καρίην ἔσχον οἱ Πέρσαι, τὰς μὲν ἐθελοντὴν τῶν πολίων ὑποκυψάσας, τὰς δὲ ἀνάγκῃ προσηγάγοντο.

6.26

ταῦτα μὲν δὴ οὕτω ἐγένετο. Ἰστιαίῳ δὲ τῷ Μιλησίῳ ἐόντι περὶ Βυζάντιον καὶ συλλαμβάνοντι τὰς Ἰώνων ὀλκάδας¹⁰ ἐκπλεύσας ἐκ τοῦ Πόντου ἐξαγγέλλεται τὰ περὶ τὴν Μίλητον γενόμενα. τὰ μὲν δὴ περὶ Ἑλλήσποντον ἔχοντα πρήγματα ἐπιτράπει Βισάλτῃ Ἀπολλοφάνεος παιδὶ Ἀβυδηνῷ, αὐτὸς δὲ ἔχων Λεσβίους ἐς Χίον ἔπλεε, καὶ Χίων φρουρῇ οὐ προσιεμένη μιν συνέβαλε ἐν Κοίλοισι καλεομένοισι τῆς Χίης χώρας. τούτων τε δὴ ἐφόνευσε συχνοὺς, καὶ τῶν λοιπῶν Χίων, οἷα δὴ κεκακωμένων ἐκ τῆς ναυμαχίης, ὁ Ἰστιαῖος ἔχων τοὺς λεσβίους ἐπεκράτησε, ἐκ Πολίχνης τῆς Χίων ὁρμώμενος.

6.27

φιλέει δέ κως προσημαίνειν, εἴτ' ἂν μέλλῃ μεγάλα κακὰ ἢ πόλι ἢ ἔθνει ἔσεσθαι· καὶ γὰρ Χίοισι πρὸ τούτων σημῖα μεγάλα ἐγένετο· τοῦτο μὲν σφί πέμψασι ἐς Δελφοὺς χορὸν νενηγιῶν¹¹ ἑκατὸν δύο μῶνοι τούτων ἀπενόστησαν, τοὺς δὲ ὀκτώ τε καὶ ἐνενήκοντα αὐτῶν λοιμοὺς¹² ὑπολαβὼν ἀπήνεκε· τοῦτο δὲ ἐν τῇ πόλι τὸν αὐτὸν τοῦτον χρόνον, ὀλίγον πρὸ τῆς ναυμαχίης, παισὶ γράμματα διδασκομένοισι ἐνέπεσε ἡ στέγη, ὥστε ἀπ' ἑκατὸν καὶ εἴκοσι παίδων εἰς μῶνος ἀπέφυγε. ταῦτα μὲν σφί σημῖα ὁ θεὸς προέδεξε, μετὰ δὲ ταῦτα ἡ ναυμαχίη ὑπολαβοῦσα ἐς γόνυ τὴν πόλιν ἔβαλε, ἐπὶ δὲ τῇ ναυμαχίῃ ἐπεγένετο Ἰστιαῖος Λεσβίους ἄγων· κεκακωμένων δὲ τῶν Χίων, καταστροφὴν εὐπετέως αὐτῶν ἐποιήσατο.

6.28

ἐνθεῦτεν δὲ ὁ Ἰστιαῖος ἐστρατεύετο ἐπὶ Θάσον ἄγων Ἰώνων καὶ

¹⁰ towed merchant ship ¹¹ young person ¹² plague

Αιολέων συχνούς. περικατημένω δέ οί Θάσον ἦλθε ἀγγελίη ὡς οί Φοίνικες ἀναπλέουσι ἐκ τῆς Μιλήτου ἐπὶ τὴν ἄλλην Ἰωνίην. πυθόμενος δὲ ταῦτα Θάσον μὲν ἀπόρθητον λείπει, αὐτὸς δὲ ἐς τὴν Λέσβον ἠπείετο ἄγων πᾶσαν τὴν στρατιήν. ἐκ Λέσβου δὲ λιμαινούσης οί τῆς στρατιῆς πέρην διαβαίνει, ἐκ τοῦ Ἄταρνεός ὡς ἀμήσων τὸν σῖτον τὸν τε ἐνθεῦτεν καὶ τὸν ἐκ Καϊκού πεδίου τὸν τῶν Μυσῶν. ἐν δὲ τούτοις τοῖσι χωρίοις ἐτύγχανε ἔων Ἄρπαγος ἀνὴρ Πέρσης στρατηγὸς στρατιῆς οὐκ ὀλίγης· ὅς οἱ ἀποβάντι συμβαλὼν αὐτόν τε Ἰστιάϊον ζωγρήν ἔλαβε καὶ τὸν στρατὸν αὐτοῦ τὸν πλέω διέφθειρε.

6.29

ἐζωγρήθη δὲ ὁ Ἰστιάϊος ὧδε. ὡς ἐμάχοντο οἱ Ἕλληνες τοῖσι Πέρσησι ἐν τῇ Μαλήνῃ τῆς Ἀταρνεΐτιδος χώρας, οἱ μὲν συνέστασαν χρόνον ἐπὶ πολλόν, ἡ δὲ ἵππος ὕστερον ὀρμηθεῖσα ἐπιπίπτει τοῖσι Ἕλλησι. τό τε δὴ ἔργον τῆς ἵππου τοῦτο ἐγένετο, καὶ τετραμμένων τῶν Ἑλλήνων ὁ Ἰστιάϊος ἐλπίζων οὐκ ἀπολέσθαι ὑπὸ βασιλέος διὰ τὴν παρεῦσαν ἀμαρτάδα φιλοψυχὴν τοιγύδε τινὰ ἀναιρέεται· ὡς φεύγων τε κατελαμβάνετο ὑπὸ ἀνδρὸς Πέρσῃ¹³ καὶ ὡς καταιρεόμενος ὑπ' αὐτοῦ ἔμελλε συγκεντηθήσεσθαι, Περσίδα γλῶσσαν μετεῖς καταμηνύει ἐωντὸν ὡς εἶη Ἰστιάϊος ὁ Μιλήσιος.

6.30

εἰ μὲν νυν, ὡς ἐζωγρήθη, ἄχθη ἀγόμενος παρὰ βασιλέα Δαρεῖον, ὁ δὲ οὐτ' ἂν ἔπαθε κακὸν οὐδὲν δοκέειν ἐμοί, ἀπῆκέ τ' ἂν αὐτῷ τὴν αἰτίην· νῦν δέ μιν αὐτῶν τε τούτων εἵνεκα καὶ ἵνα μὴ διαφυγὼν αὐτὸς μέγας παρὰ βασιλείῃ γένηται, Ἀρταφρένης τε ὁ Σαρδίων ὑπαρχος καὶ ὁ λαβὼν Ἄρπαγος, ὡς ἀπύκετο ἀγόμενος ἐς Σάρδις, τὸ μὲν αὐτοῦ σῶμα αὐτοῦ ταύτῃ ἀνεσταύρωσαν, τὴν δὲ κεφαλὴν ταριχεύσαντες¹⁴ ἀνήνεικαν παρὰ βασιλέα Δαρεῖον ἐς Σοῦσα. Δαρεῖος δὲ πυθόμενος

¹³ Persian ¹⁴ preserve, embalm

6.21

When the Milesians suffered this treatment from the Persians, the men of Sybaris, who were dwelling in Laos and Skidros, being deprived of their own city, did not repay like with like: for when Sybaris was taken by the men of Croton, the Milesians all from youth upwards shaved their heads and put on great mourning; for these cities were more than all others of which we know bound together by ties of friendship. Not like the Sybarites were the Athenians; for these made it clear that they were grieved at the capture of Miletos, both in many other ways and also by this, that when Phrynichos had composed a drama called the "Capture of Miletos" and had put it on the stage, the body of spectators fell to weeping, and the Athenians moreover fined the poet a thousand drachmas on the ground that he had reminded them of their own calamities; and they ordered also that no one in future should represent this drama.

6.22

Miletos then had been stripped bare of its former inhabitants: but of the Samians they who had substance were by no means satisfied with that which had been concerted by the commanders of their fleet with the Medes; and taking counsel forthwith after the sea-fight it seemed good to them, before their despot Aiakes arrived in the country, to sail away and make a colony, and not to stay behind and be slaves of the Medes and of Aiakes: for just at this time the people of Zancle in Sicily were sending messengers to Ionia and inviting the Ionians to come to the "Fair Strand," desiring there to found a city of Ionians. Now this which is called the Fair Strand is in the land of the Sikelians and on that side of Sicily which lies towards Tyrnesia. So when these gave the invitation, the Samians alone of all the Ionians set forth, having with them those of the Milesians who had escaped: and in the course of this matter it happened as follows: — **6.23**

The Samians as they made their way towards Sicily reached Locroi Epizephyroi, and at the same time the people of Zancle, both themselves and their king, whose name was Skythes, were encamped about a city of the Sikelians, desiring to conquer it. Perceiving these things, Anaxilaos the despot of Rhegion, being then at variance with those of Zancle, communicated with the Samians and persuaded them that they ought to leave the Fair Strand alone, to which they were sailing, and take possession of Zancle instead, since it was left now without men to defend it. The Samians accordingly did as he said and took possession of Zancle; and upon this the men of Zancle, being informed that their city was possessed by an enemy, set out to rescue it, and invited Hippocrates the despot of Gela to help them, for he was their ally. When however Hippocrates also with his army had come up to their rescue,

first he put Skythes the ruler of the Zancaians in fetters, on the ground that he had been the cause of the city being lost, and together with him his brother Pythogenes, and sent them away to the town of Incyos; then he betrayed the cause of the remaining Zancaians by coming to terms with the Samians and exchanging oaths with them; and in return for this it had been promised by the Samians that Hippocrates should receive as his share the half of all the movable goods in the city and of the slaves, and the whole of the property in the fields round. So the greater number of the Zancaians he put in bonds and kept himself as slaves, but the chief men of them, three hundred in number, he gave to the Samians to put to death; which however the Samians did not do.

6.24

Now Skythes the ruler of the Zancaians escaped from Incyos to Himera, and thence he came to Asia and went up to the court of Dareios: and Dareios accounted him the most righteous of all the men who had come up to him from Hellas; for he obtained leave of the king and went away to Sicily, and again came back from Sicily to the king; and at last he brought his life to an end among the Persians in old age and possessing great wealth. The Samians then, having got rid of the rule of the Medes, had gained for themselves without labour the fair city of Zancle.

6.25

After the sea-battle which was fought for Miletos, the Phenicians by the command of the Persians restored to Samos Aiakes the son of Syloson, since he had been to them of much service and had done for them great things; and the Samians alone of all who revolted from Dareios, because of the desertion of their ships which were in the sea-fight, had neither their city nor their temples burnt. Then after the capture of Miletos the Persians forthwith got possession of Caria, some of the cities having submitted to their power voluntarily, while others of them they brought over by force.

6.26

Thus it came to pass as regards these matters: and meanwhile Histiaios the Milesian, who was at Byzantion and was seizing the merchant vessels of the Ionians as they sailed forth out of the Pontus, received the report of that which had happened about Miletos. Upon that he entrusted the matters which had to do with the Hellespont to Bisaltes the son of Apollophanes, a man of Abydos, while he himself with the Lesbians sailed to Chios; and when a body of the Chians who were on guard did not allow him to approach, he fought with them at that spot in the Chian land which is called the "Hollows." Histiaios then not only slew many of these, but also, taking Polichne of the

Chians as his base, he conquered with the help of the Lesbians the remainder of the Chians as well, since they had suffered great loss by the sea-fight..

6.27

And heaven is wont perhaps to give signs beforehand whenever great evils are about to happen to a city or a race of men; for to the Chians also before these events remarkable signs had come. In the first place when they had sent to Delphi a chorus of a hundred youths, two only returned home, the remaining ninety-eight of them having been seized by a plague and carried off; and then secondly in their city about the same time, that is shortly before the sea-fight, as some children were being taught in school the roof fell in upon them, so that of a hundred and twenty children only one escaped. These signs God showed to them beforehand; and after this the sea-fight came upon them and brought their State down upon its knees; and as the Chians had suffered great loss, he without difficulty effected the conquest of them.

6.28

Thence Histiaios made an expedition against Thasos, taking with him a large force of Ionians and Aiolians; and while he was encamped about the town of Thasos, a report came to him that the Phenicians were sailing up from Miletos to conquer the rest of Ionia. Being informed of this he left Thasos unconquered and himself hastened to Lesbos, taking with him his whole army. Then, as his army was in want of food, he crossed over from Lesbos to reap the corn in Atarneus and also that in the plain of the Caïcos, which belonged to the Mysians. In these parts there chanced to be a Persian named Harpagos commanding a considerable force; and this man fought a battle with him after he had landed, and he took Histiaios himself prisoner and destroyed the greater part of his army..

6.29

And Histiaios was taken prisoner in the following manner: — As the Hellenes were fighting with the Persians at Malene in the district of Atarneus, after they had been engaged in close combat for a long time, the cavalry at length charged and fell upon the Hellenes; and the cavalry in fact decided the battle. So when the Hellenes had been turned to flight, Histiaios trusting that he would not be put to death by the king on account of his present fault, conceived a love of life, so that when he was being caught in his flight by a Persian and was about to be run through by him in the moment of his capture, he spoke in Persian and made himself known, saying that he was Histiaios the Milesian..

6.30

If then upon being taken prisoner he had been brought to king Dareios, he would not, as I think, have suffered any harm, but Dareios would have forgiven the crime with which he was charged; as it was, however, for this very reason and in order that he might not escape from punishment and again become powerful with the king, Artaphrenes the governor of Sardis and Harpagos who had captured him, when he had reached Sardis on his way to the king, put him to death there and then, and his body they impaled, but embalmed his head and brought it up to Dareios at Susa. Dareios having been

vocabulary

ἀγωνίζομαι contend, exert oneself
 αἰχμή spear point ~acute
 ἀνέκαθεν from the start
 ἀπαγγέλλω announce, order,
 promise ~angel
 ἄπαις childless
 ἀπαλλάσσω free from, remove; be
 freed, depart
 ἀπειλέω vow, threaten, boast
 ἀπειλή boast, threat
 ἀποτεριχίζω wall off
 ἀριστερός left-hand
 αὐτόμολος deserting, defecting
 αὐχὴν -ένος (m, 3) neck
 ἄχθομαι be burdened with
 ἀψίνθιον type of sagebrush plant
 βλαστάνω bud, sprout
 βόσχω feed, tend ~bovine
 γυμνικός of gymnastics
 δάω learn ~didactic
 δένδρεον -οῦ tree
 δένδρον tree
 δένδρος tree
 δῆθεν strong form of δῆ
 δηλαδὴ clearly
 δηλέομαι hurt, spoil, steal ~delenda
 δῖς twice
 δυναστεύω have power ~δύναμαι
 ἐγγίγνομαι live in ~genus
 εἰσβάλλω throw into ~ballistic
 εἰσπλέω sail into
 ἐκγίγνομαι be born; be by birth
 ~genus
 ἐκκόπτω cut out, down, off
 ἐκλέγω pick, single out
 ἐκποδών out of the way
 ἐκτάμνω cut out, fell
 ἐκτρέπω turn aside
 ἐκτρίβω (i) rub out
 ἐκφαίνω bring to light ~photon
 ἐκφεύγω flee from, escape ~fugitive

ἐμπύμπρημι burn up ~pyre
 ἔνειμι be in ~ion
 ἐνίημι put in; motivate ~jet
 ἐντέλλω (mp) command
 ἕξ six ~hexagon
 ἐξαιρέω pick, steal; dedicate;
 destroy ~heresy
 ἐξαπόλλυμι (i) disappear from
 ἐπάγω drive game; induce belief
 ~demagogue
 ἐπαπειλέω threaten
 ἐπείρομαι ask as well; ask then
 ἐπέξειμι attack, prosecute
 ἐπίκουρος ally; mercenary ~cereal
 ἐπικρατέω rule over
 ἐπίλοιπος remaining
 ἐπιπλέω sail on, over ~float
 ἐπιτιμάω honor, blame
 ἐσθής clothes ~vest
 εὐειδής good-looking ~wit
 εὐεργέτης -ου (m, 1) benefactor
 εὐνοῦχος eunuch
 εὐπετής coming out well; (adv)
 fortunately
 εὖς good, brave, noble
 ἐφεξῆς in order, in a row
 ἥπειρος (f) mainland, continent
 θάπτω bury ~epitaph
 ἵππικός of horses ~hippo
 ἱσθμός narrow neck
 ἰσχύς -ος (f) strength; body of troops
 ἴσχω restrain, hold back ~ischemia
 καλλιστεύω be the best
 καταγωγή landing, stop
 καταδουλόω enslave
 κατακαίω burn down ~caustic
 καταλέγω relate in detail, choose;
 enroll ~legion
 κτάομαι acquire, possess
 λούω wash, bathe
 λοχάω lie in wait for
 μαντεῖον prophetic warning

~mantis

μεθίημι let go, cease; (mid) speed off

~jet

μεσαμβρία midday; the south

μέτεμι be among, go, follow ~ion

μετέχω partake of

μήκος -ους (n, 3) length, stature

μίν him, her, it

μόγισ with difficulty, barely

νοτία rain shower

νότιος flowing; south

ξεινίζω be host, treat as a guest

ξείνιος of hospitality

ὁμομήτριος with the same mother

ὄον οὖ type of fruit

ὄψις ὄψεως (f) sight, view

~thanatopsis

πάντοθεν from all directions

παραιτίκα immediately

παρθένος (f) girl, virgin ~Parthenon

πέλεκυς ax (for war or woodcutting)

πεντακόσιοι 500

περιστέλλω lay out

περιτίθημι put around, endow with

~thesis

Πέρσης Persian

πιέζω press, squeeze ~piezoelectric

πίτυς pine

πλανάω lead astray; (mp) wander

~plankton

πλήσσω hit ~plectrum

προαγορεύω declare, predict, order

πρόθυρον front door ~door

προσδέω bind also; need also

πρυτανήιον town hall, law court

σαγηνεύω do a dragnet

σημαίνω give orders to; show; mark

~semaphore

σταδίη (adj) standing upright, firm;
(pl noun) 200 meters

στάδιον 200 meters (pl also masc)

στάδιος (adj) standing upright, firm;
(pl noun) 200 meters

στέλλω prepare, send, furl ~apostle

στρατοπεδεύω encamp or take up
station ~strategy

στρατός common people/soldiers
~strategy

συλλέγω collect, assemble ~legion

σύνοιδα know about someone;
think proper

συχνός long; many; extensive

τέθριππος four-horse

τετρακόσιοι 400

τηνικαῦτα at that time, in that case

τυραννεύω be an absolute ruler

τύραννος tyrant

ὑπαρχος subordinate

ὑπομένω stay behind, await

~remain

ὑποχείριος under one's hand

~chiral

χειμερίζω overwinter

χειρώ dominate, subdue

χρηστήριον oracle, response

ψεύδω be false, deceive; (mid) to lie
~pseudo-

ώθέω push

ταῦτα καὶ ἐπαιτησάμενος τοὺς ταῦτα ποιήσαντας ὅτι μιν οὐ ζῶοντα ἀνήγαγον ἐς ὄψιν τὴν ἑωυτοῦ, τὴν κεφαλὴν τὴν Ἰστιαίου λούσαντάς τε καὶ περιστείλαντας εὐ ἐνετείλατο θάψαι ὡς ἀνδρὸς μεγάλως ἑωυτῷ τε καὶ Πέρσῃσι εὐεργέτῳ.

6.31

τὰ μὲν περὶ Ἰστιαῖον οὕτω ἔσχε. ὁ δὲ ναυτικὸς στρατὸς ὁ Περσέων χειμερίσας¹ περὶ Μίλητον, τῷ δευτέρῳ ἔτει ὡς ἀνέπλωσε, αἰρέει εὐπετέως τὰς νήσους τὰς πρὸς τῇ ἡπείρῳ κειμένας, Χίον καὶ Λέσβον καὶ Τένεδον. ὅκως δὲ λάβοι τινὰ τῶν νήσων, ὡς ἐκάστην αἰρέοντες οἱ βάρβαροι ἐσαγίνευον² τοὺς ἀνθρώπους. σαγηνεύουσι δὲ τόνδε τὸν τρόπον· ἀνὴρ ἀνδρὸς ἀψάμενος τῆς χειρὸς ἐκ θαλάσσης τῆς βορηῆς ἐπὶ τὴν νοτὶν διήκουσι, καὶ ἔπειτα διὰ πάσης τῆς νήσου διέρχονται ἐκθηρεύοντες τοὺς ἀνθρώπους. αἴρεον δὲ καὶ τὰς ἐν τῇ ἡπείρῳ πόλιας τὰς Ἰάδας κατὰ ταῦτά, πλὴν οὐκ ἐσαγίνευον τοὺς ἀνθρώπους· οὐ γὰρ οἶά τ' ἦν.

6.32

ἐνθαῦτα Περσέων οἱ στρατηγοὶ οὐκ ἐψεύσαντο τὰς ἀπειλὰς τὰς ἐπηπείλησαν τοῖσι Ἰωσι στρατοπεδευομένοισι ἐναντία σφίσι. ὡς γὰρ δὴ ἐπεκράτησαν τῶν πολίων, παῖδάς τε τοὺς εὐειδεστάτους³ ἐκλεγόμενοι ἐξέταμνον καὶ ἐποίουν ἀντὶ εἶναι ἐνόρχιας εὐνούχους⁴ καὶ παρθένους τὰς καλλιστευνούσας ἀνασπάστους παρὰ βασιλέα· ταῦτά τε δὴ ἐποίουν καὶ τὰς πόλιας ἐνεπίμπρασαν αὐτοῖσι τοῖσι ἱροῖσι. οὕτω τε τὸ τρίτον Ἰωνες κατεδουλώθησαν, πρῶτον μὲν ὑπὸ Λυδῶν, δις δὲ ἐπεξῆς τότε ὑπὸ Περσέων.

6.33

ἀπὸ δὲ Ἰωνῆς ἀπαλλασσόμενος ὁ ναυτικὸς στρατὸς τὰ ἐπ' ἀριστερὰ ἐσπλέοντι τοῦ Ἑλλησπόντου αἶρεε πάντα· τὰ γὰρ ἐπὶ δεξιὰ αὐτοῖσι τοῖσι Πέρσῃσι ὑποχείρια ἦν γεγονότα κατ' ἡπειρον. εἰσὶ δὲ αἱ ἐν τῇ Εὐρώπῃ αἶδε τοῦ Ἑλλησπόντου, Χερσόνησός τε, ἐν τῇ πόλις

¹ overwinter ² do a dragnet ³ good-looking ⁴ eunuch

συχναὶ ἔνεισι, καὶ Πέρηνθος καὶ τὰ τείχεα τὰ ἐπὶ Θρηίκης καὶ Σηλυμβρή τε καὶ Βυζάντιον. Βυζάντιοι μὲν ἰνν καὶ οἱ πέρηθε Καλχηδόνιοι οὐδ' ὑπέμειναν ἐπιπλέοντας τοὺς Φοίνικας, ἀλλ' οἷχοντο ἀπολιπόντες τὴν σφετέρην ἔσω ἐς τὸν Εὐξείνιον πόντον, καὶ ἐνθαῦτα πόλιν Μεσαμβρίην⁵ οἶκησαν. οἱ δὲ Φοίνικες κατακαύσαντες ταύτας τὰς χώρας τὰς καταλεχθείσας τρέπονται ἐπὶ τε Προκόννησον καὶ Ἀρτάκην, πυρὶ δὲ καὶ ταύτας νεύμαντες ἔπλεον αὐτῖς ἐς τὴν Χερσονήσον ἐξαιρήσοντες τὰς ἐπιλοίπους τῶν πολιῶν, ὅσας πρότερον προσσχόντες οὐ κατέσυραν. ἐπὶ δὲ Κύζικον οὐδὲ ἔπλωσαν ἀρχήν· αὐτοὶ γὰρ Κυζικηνοὶ ἔτι πρότερον τοῦ Φοινίκων ἐσπλόου ἐγεγόνεσαν ὑπὸ βασιλείῃ, Οἰβάρεϊ τῷ Μεγαβάζου ὁμολογήσαντες τῷ ἐν Δασκυλείῳ ὑπάρχῳ.

6.34

τῆς δὲ Χερσονήσου πλὴν Καρδίας πόλιος τὰς ἄλλας πάσας ἐχειρώσαντο οἱ Φοίνικες. ἐτυράννευ⁶ δὲ αὐτέων μέχρι τότε Μιλτιάδης ὁ Κίμωνος τοῦ Στησαγόρεω, κτησαμένου τὴν ἀρχὴν ταύτην πρότερον Μιλτιάδεω τοῦ Κυψέλου τρόπῳ τοιῷδε. εἶχον Δόλογοι Θρήικες τὴν Χερσονήσον ταύτην. οὗτοι ὦν οἱ Δόλογοι πιεσθέντες πολέμῳ ὑπὸ Ἀψινθίων⁷ ἐς Δελφούς ἔπεμψαν τοὺς βασιλέας περὶ τοῦ πολέμου χρησομένους. ἡ δὲ Πυθίῃ σφι ἀνείλε οἰκιστὴν ἐπάγεσθαι ἐπὶ τὴν χώραν τοῦτον ὃς ἂν σφέας ἀπιόντας ἐκ τοῦ ἱοῦ πρῶτος ἐπὶ ξείνια καλέσῃ. ἰόντες δὲ οἱ Δόλογοι τὴν ἱρὴν ὁδὸν διὰ Φωκέων τε καὶ Βοιωτῶν ἦσαν· καὶ σφεας ὥς οὐδεὶς ἐκάλεε, ἐκτρέπονται ἐπ' Ἀθηνέων.

6.35

ἐν δὲ τῇσι Ἀθήνησι τηνικαῦτα εἶχε μὲν τὸ πᾶν κράτος Πεισίστρατος, ἀτὰρ ἐδυνάστευέ γε καὶ Μιλτιάδης ὁ Κυψέλου ἐὼν οἰκίης τεθριπποτρόφου, τὰ μὲν ἀνέκαθεν ἀπ' Αἰακοῦ τε καὶ Αἰγίνης γεγονώς, τὰ δὲ νεώτερα Ἀθηναῖος, Φιλαίου τοῦ Αἶαντος παιδὸς γενομένου πρώτου τῆς οἰκίης ταύτης Ἀθηναίου. οὗτος ὁ Μιλτιάδης κατήμενος

⁵ midday; the south ⁶ be an absolute ruler ⁷ type of sagebrush plant

ἐν τοῖσι προθύροισι τοῖσι ἐωυτοῦ, ὀρέων τοὺς Δολόγους παριόντας ἐσθῆτα ἔχοντας οὐκ ἐγχωρίην καὶ αἰχμὰς προσεβώσατο καὶ σφι προσελθοῦσι ἐπηγγείλατο καταγωγὴν καὶ ξείνια. οἱ δὲ δεξάμενοι καὶ ξεινισθέντες ὑπ' αὐτοῦ ἐξέφαινον πᾶν τὸ μαντήιον,⁸ ἐκφήναντες δὲ ἐδέοντο αὐτοῦ τῷ θεῷ μιν πείθεσθαι. Μιλτιάδεα δὲ ἀκούσαντα παραντίκα ἔπεισε ὁ λόγος οἷα ἀχθόμενόν τε τῇ Πεισιστράτου ἀρχῇ καὶ βουλόμενον ἐκποδὼν εἶναι. αὐτίκα δὲ ἐστάλη ἐς Δελφούς, ἐπειρησόμενος τὸ χρηστήριον εἰ ποιοίη τά περ αὐτοῦ οἱ Δόλογοι προσεδέοντο.

6.36

κελευούσης δὲ καὶ τῆς Πυθίης, οὕτω δὴ Μιλτιάδης ὁ Κυψέλου, Ὀλύμπια ἀναραιρηκὼς πρότερον τούτων τεθρίππῳ, τότε παραλαβὼν Ἀθηναίων πάντα τὸν βουλόμενον μετέχειν τοῦ στόλου ἔπλεε ἅμα τοῖσι Δολόγοις, καὶ ἔσχε τὴν χώραν· καὶ μιν οἱ ἐπαγαγόμενοι τύραννον κατεστήσαντο. ὁ δὲ πρῶτον μὲν ἀπετείχισε τὸν ἰσθμὸν τῆς Χερσονήσου ἐκ Καρδίας πόλιος ἐς Πακτύην, ἵνα μὴ ἔχοιεν σφέας οἱ Ἀψίνθιοι δηλέεσθαι⁹ ἐσβάλλοντες ἐς τὴν χώραν. εἰσὶ δὲ οὗτοι στάδιοι ἕξ τε καὶ τριήκοντα τοῦ ἰσθμοῦ· ἀπὸ δὲ τοῦ ἰσθμοῦ τούτου ἡ Χερσονήσος ἔσω πᾶσα ἐστὶ σταδίων εἴκοσι καὶ τετρακοσίων τὸ μῆκος.

6.37

ἀποτειχίσας ὦν τὸν αὐχένα τῆς Χερσονήσου ὁ Μιλτιάδης καὶ τοὺς Ἀψινθίους τρόπῳ τοιούτῳ ὠσάμενος, τῶν λοιπῶν πρώτοις ἐπολέμησε Λαμψακηνοῖς· καὶ μιν οἱ Λαμψακηνοὶ λοχήσαντες αἰρέουσι ζωγρίῃ. ἦν δὲ ὁ Μιλτιάδης Κροίσῳ τῷ Λυδῷ ἐν γνώμῃ γεγονώς· πυθόμενος ὦν ὁ Κροῖσος ταῦτα, πέμπων προηγόρουε τοῖσι Λαμψακηνοῖς μετιναί Μιλτιάδεα· εἰ δὲ μὴ σφέας πίτυς¹⁰ τρόπον ἀπείλκε ἐκτρίψειν. πλανωμένων δὲ τῶν Λαμψακηνῶν ἐν τοῖσι λόγοις τὸ θέλει τὸ ἔπος εἶναι τό σφι ἀπείλκε ὁ Κροῖσος, πίτυς τρόπον ἐκτρίψειν, μόγις κοτὲ μαθὼν τῶν τις πρεσβυτέρων εἶπε τὸ ἐόν, ὅτι

⁸ prophetic warning ⁹ hurt, spoil, steal ¹⁰ pine

πίτυς μούνη πάντων δενδρέων ἐκκοπέισα βλαστὸν οὐδένα μετεῖ ἀλλὰ πανώλεθρος ἐξαπόλλυται. δείσαντες ὦν οἱ Λαμφακηνοὶ Κροῖσον λύσαντες μετήκαν Μιλτιάδεα.

6.38

οὗτος μὲν δὴ διὰ Κροῖσον ἐκφεύγει, μετὰ δὲ τελευτᾷ ἅπαις, τὴν ἀρχὴν τε καὶ τὰ χρήματα παραδοὺς Στησαγόρῃ τῷ Κίμωνος ἀδελφεοῦ παιδὶ ὁμομητρίου.¹¹ καὶ οἱ τελευτήσαντι Χερσονησῖται θύουσι ὡς νόμος οἰκιστῇ, καὶ ἀγῶνα ἵππικόν τε καὶ γυμνικόν¹² ἐπιστᾷσι, ἐν τῷ Λαμφακηνῶν οὐδενὶ ἐγγίνεται ἀγωνίζεσθαι. πολέμου δὲ ἐόντος πρὸς Λαμφακηνοὺς καὶ Στησαγόρεα κατέλαβε ἀποθανεῖν ἅπαιδα, πληγέντα τὴν κεφαλὴν πελέκει¹³ ἐν τῷ πρυτανίῳ¹⁴ πρὸς ἀνδρὸς αὐτομόλου μὲν τῷ λόγῳ πολεμίου δὲ καὶ ὑποθερμότερου τῷ ἔργῳ.

6.39

τελευτήσαντος δὲ καὶ Στησαγόρεω τρόπῳ τοιῷδε, ἐνθαῦτα Μιλτιάδεα τὸν Κίμωνος, Στησαγόρεω δὲ τοῦ τελευτήσαντος ἀδελφεόν, καταλαμφόμενον τὰ πρήγματα ἐπὶ Χερσονήσου ἀποστέλλουσι τριήρεϊ οἱ Πεισιστρατίδαι, οἳ μιν καὶ ἐν Ἀθήνῃσι ἐποίεον εὖ ὡς οὐ συνειδότες δῆθεν τοῦ πατρὸς Κίμωνος αὐτοῦ τὸν θάνατον, τὸν ἐγὼ ἐν ἄλλῳ λόγῳ σημανέω ὡς ἐγένετο. Μιλτιάδης δὲ ἀπικόμενος ἐς τὴν Χερσόνησον εἶχε κατ' οἴκους, τὸν ἀδελφεὸν Στησαγόρεα δηλαδὴ ἐπιτιμίων. οἱ δὲ Χερσονησῖται πυνθανόμενοι ταῦτα συνελέχθησαν ἀπὸ πασέων τῶν πολιῶν οἱ δυναστεύοντες πάντοθεν,¹⁵ κοινῶ δὲ στόλῳ ἀπικόμενοι ὡς συλλυπηθησόμενοι ἐδέθησαν ὑπ' αὐτοῦ. Μιλτιάδης τε δὴ ἴσχει τὴν Χερσόνησον, πεντακοσίους βόσκων ἐπικούρους, καὶ γαμέει Ὀλόρου τοῦ Θρηίκων βασιλέος τὴν θυγατέρα Ἥγησιπύλην.

6.40

οὗτος δὲ ὁ Κίμωνος Μιλτιάδης νεωστὶ μὲν ἐγγλύθῃ ἐς τὴν

¹¹ with the same mother ¹² of gymnastics ¹³ ax (for war or woodcutting) ¹⁴ town hall, law court ¹⁵ from all directions

informed of this, found fault with those who had done so, because they had not brought him up to his presence alive; and he bade wash the head of Histiaios and bestow upon it proper care, and then bury it, as that of one who had been greatly a benefactor both of the king himself and of the Persians.

6.31

Thus it happened about Histiaios; and meanwhile the Persian fleet, after wintering near Miletos, when it put to sea again in the following year conquered without difficulty the islands lying near the mainland, Chios, Lesbos, and Tenedos; and whenever they took one of the islands, the Barbarians, as each was conquered, swept the inhabitants off it; and this they do in the following manner:—they extend themselves from the sea on the North to the sea on the South, each man having hold of the hand of the next, and then they pass through the whole island hunting the people out of it. They took also the Ionian cities on the mainland in the same manner, except that they did not sweep off the inhabitants thus, for it was not possible..

6.32

Then the commanders of the Persians proved not false to the threats with which they had threatened the Ionians when these were encamped opposite to them: for in fact when they conquered the cities, they chose out the most comely of the boys and castrated them, making eunuchs of them, and the fairest of the maidens they carried off by force to the king; and not only this, but they also burnt the cities together with the temples. Thus for the third time had the Ionians been reduced to slavery, first by the Lydians and then twice in succession by the Persians.

6.33

Departing from Ionia the fleet proceeded to conquer all the places of the Hellespont on the left as one sails in, for those on the right had been subdued already by the Persians themselves, approaching them by land. Now the cities of the Hellespont in Europe are these:—first comes the Chersonese, in which there are many cities, then Perinthos, the strongholds of the Thracian border, Selymbria, and Byzantion. The people of Byzantion and those of Calchedon opposite did not even wait for the coming of the Persian ships, but had left their own land first and departed, going within the Euxine; and there they settled in the city of Mesambria. So the Phenicians, having burnt these places which have been mentioned, directed their course next to Proconnesos and Artake; and when they had delivered these also to the flames, they sailed back to the Chersonese to destroy the remaining cities which they had not sacked when they touched there before: but against Kyzikos they did not sail at all; for the men of Kyzikos even before the time when the Phenicians sailed

in had submitted to the king of their own accord, and had made terms with Oibares the son of Megabazos, the Persian governor at Daskyleion. 20.

6.34

In the Chersonese then the Phenicians made themselves masters of all the other cities except the city of Cardia. Of these cities up to that time Miltiades the son of Kimon, the son of Stesagoras, had been despot, Miltiades the son of Kypselos having obtained this government in the manner which here follows:—The inhabitants of this Chersonese were Dolonkian Thracians; and these Dolonkians, being hard pressed in war by the Apsinthians, sent their kings to Delphi to consult the Oracle about the war. And the Pythian prophetess answered them that they must bring into their land as founder of a settlement the man who should first offer them hospitality as they returned from the temple. The Dolonkians then passed along the Sacred Road through the land of the Phokians and of the Boeotians, and as no man invited them, they turned aside and came to Athens..

6.35

Now at that time in Athens the government was held by Peisistratos, but Miltiades also the son of Kypselos had some power, who belonged to a family which kept four-horse chariot teams, and who was descended originally from Aiacos and Egina, though in more recent times his family was Athenian, Philaios the son of Ajax having been the first of his house who became an Athenian. This Miltiades was sitting in the entrance of his own dwelling, and seeing the Dolonkians going by with dress that was not of the native Athenian fashion and with spears, he shouted to them; and when they approached, he offered them lodging and hospitality. They then having accepted and having been entertained by him, proceeded to declare all the utterances of the Oracle; and having declared it they asked him to do as the god had said: and Miltiades when he heard it was at once disposed to agree, because he was vexed by the rule of Peisistratos and desired to be removed out of the way. He set out therefore forthwith to Delphi to inquire of the Oracle whether he should do that which the Dolonkians asked of him:.

6.36

And as the Pythian prophetess also bade him do so, Miltiades the son of Kypselos, who had before this been victor at Olympia with a four-horse chariot, now taking with him of the Athenians everyone who desired to share in the expedition, sailed with the Dolonkians and took possession of the land: and they who had invited him to come to them made him despot over them. First then he made a wall across the isthmus of the Chersonese from the city of Cardia to Pactye, in order that the Apsinthians might not be able to

invade the land and do them damage. Now the number of furlongs across the isthmus at this place is six and thirty, and from this isthmus the Chersonese within is altogether four hundred and twenty furlongs in length..

6.37

Having made a wall then across the neck of the Chersonese and having in this manner repelled the Apsinthians, Miltiades made war upon the people of Lampsacos first of all others; and the people of Lampsacos laid an ambush and took him prisoner. Now Miltiades had come to be a friend of Croesus the Lydian; and Croesus accordingly, being informed of this event, sent and commanded the people of Lampsacos to let Miltiades go; otherwise he threatened to destroy them utterly like a pine-tree. Then when the people of Lampsacos were perplexed in their counsels as to what that saying should mean with which Croesus had threatened them, namely that he would destroy them utterly like a pine-tree, at length one of the elder men with difficulty perceived the truth, and said that a pine alone of all trees when it has been cut down does not put forth any further growth but perishes, being utterly destroyed. The people of Lampsacos therefore fearing Croesus loosed Miltiades and let him go..

6.38

He then escaped by means of Croesus, but afterwards he brought his life to an end leaving no son to succeed him, but passing over his rule and his possessions to Stesagoras, who was the son of Kimon, his brother on the mother's side: and the people of the Chersonese still offer sacrifices to him after his death as it is usual to do to a founder, and hold in his honour a contest of horse-races and athletic exercises, in which none of the men of Lampsacos are allowed to contend. After this there was war with those of Lampsacos; and it happened to Stesagoras also that he died without leaving a son, having been struck on the head with an axe in the City Hall by a man who pretended to be a deserter, but who proved himself to be in fact an enemy and a rather hot one moreover..

6.39

Then after Stesagoras also had ended his life in this manner, Miltiades son of Kimon and brother of that Stesagoras who was dead, was sent in a trireme to the Chersonese to take possession of the government by the sons of Peisistratos, who had dealt well with him at Athens also, pretending that they had had no share in the death of his father Kimon, of which in another part of the history I will set forth how it came to pass. Now Miltiades, when he came to the Chersonese, kept himself within his house, paying honours in all appearance to the memory of his brother Stesagoras; and the chief men of the

inhabitants of the Chersonese in every place, being informed of this, gathered themselves together from all the cities and came in a body to condole with him, and when they had come they were laid in bonds by him. Miltiades then was in possession of the Chersonese, supporting a body of five hundred mercenary troops; and he married the daughter of Oloros the king of the Thracians, who was named Hegesipyle.

6.40

Now this Miltiades son of Kimon had at the time of which we speak but lately returned to the

vocabulary

ἀγωνίζομαι contend, exert oneself
 αἰσχρός shameful
 ἀναστρέφω act; overturn; mid: find oneself in ~atrophy
 ἀνευρίσκω discover
 ἀνταίρω raise against
 ἀνταίρω raise against
 ἀπάγω lead away, back
 ~demagogue
 ἀπαλλαξείω wish to get rid of
 ἀπαλλάσσω free from, remove; be freed, depart
 ἀπανίστημι make to get up and go
 ἀποδείκνυμι (ō) show, point out; appoint; (mid) declare
 ἀποδέχομαι accept
 ἀποδέχομαι accept ~doctrine
 ἀποπειράομαι try, try out
 ἀποπλέω sail away ~float
 ἄπορος impassable, difficult
 ἀράσσω smash
 ἀρπάζω carry off, seize ~harpoon
 ἀστυγείτων near a city
 ἄτε as if; since
 ἀτελής incomplete, endless; invalid, for free
 βορέας -οῦ (m, 1) north, north wind
 δασυμόρφος tributary
 διαβαίνω pass over, cross ~basis
 διαβάλλω throw across; slander
 ~ballistic
 διαπέμπω send out/over
 διατελέω accomplish; keep doing
 ~apostle
 διαφεύγω escape, survive
 δουλοσύνη slavery
 ἔαρ -ος (n) spring (season)
 εἰρηναῖος peaceful
 ἐκφεύγω flee from, escape ~fugitive
 Ἑλλήν Greek
 ἐνθαῦτα there, here

ἐντός within
 ἐπείγω weigh upon, drive; (mid) hurry
 ἐπίπαν =ἐπί
 ἐπιπίπτω fall upon, attack
 ἐπιχειρέω do, try, attack ~chiral
 ἐρεθίζω annoy, excite ~Eris
 εὖς good, brave, noble
 ζήτησις -εως (f) search, inquiry
 ἡλικία time of life, contemporaries
 ἡπειρος (f) mainland, continent
 ἡπειρώτης -ιδος (f) landsman
 θαυμάσιος wonderful
 θηριώδης savage, wild
 θῶμα a wonder, feeling of surprise
 ~theater
 ἱππαγωγός carrying horses
 καθαιρέω take down, close ~heresy
 κάρτα very much ~κράτος
 κατάγω lead down/home; land
 ~demagogue
 καταλαμβάνω seize, understand, catch, overtake; (mp) happen
 ~epilepsy
 καταπαύω stop, restrain ~pause
 καταστρέφω overturn, subdue
 ~catastrophe
 κατατίθηνι put down, deposit, lay aside ~thesis
 καταφεύγω resort to, flee to, appeal to ~fugitive
 κόλπος bosom, lap-fold; gulf
 κολπώ swell, fold
 κότερος which, whichever of two
 κτήσις -ος (f) chattels
 κτίζω found, populate ~oxytocin
 μεταλλάω interrogate, ask about
 μέταλλον mine; mineral
 μεταξύ between
 μεταπέμπω send; (mid) summon
 ~pomp
 μετρέω measure, traverse ~metric

μηχανάομαι build, contrive
 ~mechanism
μίν him, her, it
μυριάς -δος (ῥ, f, 3) countless,
 myriad
ναυπηγέω build ships
νεῖκος -εος (n, 3) quarrel, battle
νέω spin; swim ~neuro
νησιώτης -ου (m, 1) insular
νομάς -δος (m, 3) roaming, grazing
ὀγδώκοντα eighty
ὄον οὗ type of fruit
παραθαλάσσιος by the sea
παραμείβω pass by ~amoeba
παραπλέω sail past ~float
παράπλοος -υ coasting
παρασάγγης -ου (m, 1) Persian unit,
 ca. 5 km
πέμπτος fifth ~pentagon
πέραν (ᾱ) on the other side, across
πέρθω sack, ravage, plunder
περιαιρέω strip off
περιβάλλω act: excel; mid: put on
 clothing ~ballistic
περιπίπτω embrace; fall in with
περιπλέω sail around ~float
Πέρσης Persian
Περσίς Persian (language)
προῖσχω be ahead, jut forward; mid:
 have before one
προσδέω bind also; need also
πρόσειμι approach, draw near; add
 ~ion
προσχτάομαι get, win as well
πρόσδος (f) approach, procession;
 a rent
προσπταίω batter; be set back

πρόσχημα -τος (n, 3) screen, pretext,
 appearance, ornament
ρίγος -ους (n, 3) miserable, cold
 ~frigid
στάδιον 200 meters (pl also masc)
στάδιος (adj) standing upright, firm;
 (pl noun) 200 meters
στρατιά army ~strategy
στρατοπεδεύω encamp or take up
 station ~strategy
στρατός common people/soldiers
 ~strategy
συλλέγω collect, assemble ~legion
συνθήκη combination; agreement
συντίθημι hearken, mark ~thesis
συστρέφω get together; condense
συχνός long; many; extensive
σφέτερος their
σχεδιά raft
σχεδίην at close quarters ~ischemia
τάλαντον scale, a unit of weight
 ~talent
τραχύς (ᾱ) rough ~trachea
τριηκόσιοι three hundred
τύραννος tyrant
ὑπαρχος subordinate
ὑπομένω stay behind, await
 ~remain
ὑποχείριος under one's hand
 ~chiral
φονεύω kill
φόρος tribute, revenue
χρήσιμος useful
χωρέω withdraw, give way to (+dat)
 ~heir
χώρος place ~heir

Χερσονήσον, κατελάμβανε δέ μιν ἐλθόντα ἄλλα τῶν καταλαβόντων
 πρηγμάτων χαλεπώτερα. τρίτῳ μὲν γὰρ ἔτει πρὸ τούτων Σκύθας
 ἐκφέυγει. Σκύθαι γὰρ οἱ νομάδες¹ ἐρεθισθέντες² ὑπὸ βασιλέος
 Δαρείου συνεστράφησαν καὶ ἤλασαν μέχρι τῆς Χερσονήσου ταύτης·
 τούτους ἐπιόντας οὐκ ὑπομείνας ὁ Μιλτιάδης ἔφευγε Χερσονήσον, ἐς ὃ
 οἷ τε Σκύθαι ἀπαλλάχθησαν καὶ ἐκείνον Δόλογοι κατήγαγον ὀπίσω.
 ταῦτα μὲν δὴ τρίτῳ ἔτει πρότερον ἐγεγόνεε τῶν τότε μιν κατεχόντων.

6.41

τότε δὲ πυνθανόμενος εἶναι τοὺς Φοίνικας ἐν Τενέδῳ, πληρώσας
 τριήρεας πέντε χρημάτων τῶν παρεόντων ἀπέπλεε ἐς τὰς Ἀθήνας.
 καὶ ὥσπερ ὀρμήθη ἐκ Καρδίας πόλιος ἔπλεε διὰ τοῦ Μέλανος κόλπου·
 παραμείβετό τε τὴν Χερσονήσον καὶ οἱ Φοίνικες οἱ περιπίπτουσι
 τῇσι νηυσί. αὐτὸς μὲν δὴ Μιλτιάδης σὺν τῇσι τέσσερσι τῶν νεῶν
 καταφεύγει ἐς Ἰμβρον, τὴν δέ οἱ πέμπτην τῶν νεῶν κατεῖλον
 διώκοντες οἱ Φοίνικες. τῆς δὲ νεὸς ταύτης ἔτυχε τῶν Μιλτιάδew
 παίδων ὁ πρεσβύτατος ἄρχων Μητίοχος, οὐκ ἐκ τῆς Ὀλόρου τοῦ
 Θρήικος ἐὼν θυγατρὸς ἀλλ' ἐξ ἄλλης· καὶ τοῦτον ἅμα τῇ νηὶ εἶλον
 οἱ Φοίνικες, καὶ μιν πυθόμενοι ὥς εἴη Μιλτιάδew παῖς ἀνήγαγον
 παρὰ βασιλέα, δοκέοντες χάριτα μεγάλην καταθήσεσθαι, ὅτι δὴ
 Μιλτιάδης γνώμην ἀπεδέξατο ἐν τοῖσι Ἰωσι πείθεσθαι κελεύων τοῖσι
 Σκύθησι, ὅτε οἱ Σκύθαι προσεδέοντο λύσαντας τὴν σχεδὴν ἀποπλέειν
 ἐς τὴν ἑωυτῶν. Δαρεῖος δέ, ὥς οἱ Φοίνικες Μητίοχον τὸν Μιλτιάδew
 ἀνήγαγον, ἐποίησε κακὸν μὲν οὐδὲν Μητίοχον, ἀγαθὰ δὲ συχνά·
 καὶ γὰρ οἶκον καὶ κτῆσιν ἔδωκε καὶ Περσίδα γυναῖκα, ἐκ τῆς οἱ
 τέκνα ἐγένετο τὰ ἐς Πέρσας κεκοσμέαται. Μιλτιάδης δὲ ἐξ Ἰμβρου
 ἀπικνέεται ἐς τὰς Ἀθήνας.

6.42

καὶ κατὰ τὸ ἔτος τοῦτο ἐκ τῶν Περσέων οὐδὲν ἐπὶ πλέον ἐγένετο
 τούτων ἐς νεῖκος φέρον Ἰωσι, ἀλλὰ τάδε μὲν χρήσιμα κάρτα τοῖσι
 Ἰωσι ἐγένετο τούτου τοῦ ἔτους· Ἀρταφρένης ὁ Σαρδίων ὑπαρχος

¹ roaming, grazing ² annoy, excite

μεταπεμφόμενος ἀγγέλους ἐκ τῶν πολλῶν συνθήκας σφίσι αὐτοῖσι τοὺς Ἴωνας ἠνάγκασε ποιέεσθαι, ἵνα δωσίδικοι εἶεν καὶ μὴ ἀλλήλους φέροίεν τε καὶ ἄγοιεν. ταῦτά τε ἠνάγκασε ποιέειν, καὶ τὰς χώρας μετρήσας³ σφέων κατὰ παρασάγγας, τοὺς καλέουσι οἱ Πέρσαι τὰ τριήκοντα στάδια, κατὰ δὴ τούτους μετρήσας φόρους ἔταξε ἐκάστοισι, οἳ κατὰ χώραν διατελέουσι ἔχοντες ἐκ τούτου τοῦ χρόνου αἰεὶ ἔτι καὶ ἐς ἐμὲ ὡς ἐτάχθησαν ἐξ Ἀρταφρένεος· ἐτάχθησαν δὲ σχεδὸν κατὰ ταῦτα καὶ πρότερον εἶχον. καὶ σφι ταῦτα μὲν εἰρηναῖα ἦν.

6.43

ἅμα δὲ τῷ ἔαρι, τῶν ἄλλων καταλελυμένων στρατηγῶν ἐκ βασιλέος, Μαρδόνιος ὁ Γοβρύεω κατέβαινε ἐπὶ θάλασσαν, στρατὸν πολλὸν μὲν κάρτα πεζὸν ἅμα ἀγόμενος πολλὸν δὲ ναυτικόν, ἡλικίην τε νέος ἐὼν καὶ νεωστὶ γεγαμηκὼς βασιλέος Δαρείου θυγατέρα Ἀρτοζώστην· ἄγων δὲ τὸν στρατὸν τοῦτον ὁ Μαρδόνιος ἐπείτε ἐγένετο ἐν τῇ Κιλικίῃ, αὐτὸς μὲν ἐπιβὰς ἐπὶ νεὸς ἐκομίζετο ἅμα τῇσι ἁλλήσι νηυσί, στρατιὴν δὲ τὴν πεζὴν ἄλλοι ἡγεμόνες ἦγον ἐπὶ τὸν Ἑλλήσποντον. ὡς δὲ παραπλέων τὴν Ἀσίην ἀπίκετο ὁ Μαρδόνιος ἐς τὴν Ἰωνίην, ἐνθαῦτα μέγιστον θῶμα ἐρέω τοῖσι μὴ ἀποδεκομένοισι Ἑλλήνων Περσέων τοῖσι ἐπὶ τὰ Ὀτάνεα γνώμην ἀποδέξασθαι ὡς χρεὸν εἴη δημοκρατέεσθαι Πέρσας· τοὺς γὰρ τυράννους τῶν Ἰώνων καταπαύσας πάντας ὁ Μαρδόνιος δημοκρατίας κατίστα ἐς τὰς πόλεις. ταῦτα δὲ ποιήσας ἠπείγετο ἐς τὸν Ἑλλήσποντον. ὡς δὲ συνελέχθη μὲν χρήμα πολλὸν νεῶν συνελέχθη δὲ καὶ πεζὸς στρατὸς πολλός, διαβάντες τῇσι νηυσὶ τὸν Ἑλλήσποντον ἐπορεύοντο διὰ τῆς Εὐρώπης, ἐπορεύοντο δὲ ἐπὶ τε Ἐρέτριαν καὶ Ἀθήνας.

6.44

αὐταὶ μὲν ὧν σφι πρόσχημα ἦσαν τοῦ στόλου· ἀτὰρ ἐν νόῳ ἔχοντες ὅσας ἂν πλείστας δύνωνται καταστρέφειν τῶν Ἑλληνίδων πολλῶν, τοῦτο μὲν δὴ τῇσι νηυσὶ Θασίους οὐδὲ χεῖρας ἀνταειραμένους

³ measure, traverse

κατεστρέψαντο, τοῦτο δὲ τῷ πεζῷ Μακεδόνας πρὸς τοῖσι ὑπάρχουσι δούλους προσεκτίσαντο· τὰ γὰρ ἐντὸς Μακεδόνων ἔθνεα πάντα σφι ἦν ἤδη ὑποχέτρια γεγονότα. ἐκ μὲν δὴ Θάσου διαβαλόντες πέρην ὑπὸ τὴν ἡπειρον ἐκομίζοντο μέχρι Ἀκάνθου, ἐκ δὲ Ἀκάνθου ὁρμώμενοι τὸν Ἄθων περιέβαλλον. ἐπιπεσὼν δέ σφι περιπλέουσι βορέης⁴ ἄνεμος μέγας τε καὶ ἄπορος κάρτα τρηχέως περιέσπε, πλήθει πολλὰς τῶν νεῶν ἐκβάλλων πρὸς τὸν Ἄθων. λέγεται γὰρ τριηκοσίας μὲν τῶν νεῶν τὰς διαφθαρείσας εἶναι, ὑπὲρ δὲ δύο μυριάδας ἀνθρώπων. ὥστε γὰρ θηριωδεστάτης⁵ εὐούσης τῆς θαλάσσης ταύτης τῆς περὶ τὸν Ἄθων, οἱ μὲν ὑπὸ τῶν θηρίων διεφθείροντο ἀρπαζόμενοι, οἱ δὲ πρὸς τὰς πέτρας ἀρασόμενοι·⁶ οἱ δὲ αὐτῶν νέειν οὐκ ἐπιστάτο καὶ κατὰ τοῦτο διεφθείροντο, οἱ δὲ ῥίγει.⁷

6.45

ὁ μὲν δὴ ναυτικὸς στρατὸς οὕτω ἔπρησσε, Μαρδονίῳ δὲ καὶ τῷ πεζῷ στρατοπεδευομένῳ ἐν Μακεδονίῃ νυκτὸς Βρύγοι Θρήικες ἐπεχείρησαν· καὶ σφεων πολλοὺς φονεύουσι οἱ Βρύγοι, Μαρδόνιον δὲ αὐτὸν τρωματίζουσι. οὐ μέντοι οὐδὲ αὐτοὶ δουλοσύνην διέφυγον πρὸς Περσέων· οὐ γὰρ δὴ πρότερον ἀπανέστη ἐκ τῶν χωρέων τουτέων Μαρδόνιος πρὶν ἢ σφεας ὑποχειρίους ἐποίησατο. τούτους μέντοι καταστρεψάμενος ἀπῆγε τὴν στρατιὴν ὀπίσω, ἅτε τῷ πεζῷ τε προσπταίσας πρὸς τοὺς Βρύγους καὶ τῷ ναυτικῷ μεγάλως περὶ Ἄθων. οὗτος μὲν νυν ὁ στόλος αἰσχροῶς ἀγωνισάμενος ἀπαλλάχθη ἐς τὴν Ἀσίην.

6.46

δευτέρῳ δὲ ἔτει τούτων ὁ Δαρεῖος πρῶτα μὲν Θασίους διαβληθέντας ὑπὸ τῶν ἀστυγαιτόνων⁸ ὥς ἀπόστασιν μηχανάτο, πέμψας ἄγγελον ἐκέλευε σφέας τὸ τεῖχος περιαίρειν καὶ τὰς νέας ἐς Ἀβδηρα κομίζειν. οἱ γὰρ δὴ Θάσιοι, οἱα ὑπὸ Ἰστιαίου τε τοῦ Μιλησίου πολιορκηθέντες καὶ προσόδων εὐουσέων μεγάλων, ἐχρέωντο τοῖσι χρήμασι νέας τε ναυπηγεύμενοι μακρὰς καὶ τεῖχος ἰσχυρότερον περιβαλλόμενοι. ἢ

⁴ north, north wind ⁵ savage, wild ⁶ smash ⁷ miserable, cold

⁸ near a city

δὲ πρόσδοδος σφί ἐγένετο ἕκ τε τῆς ἡπείρου καὶ ἀπὸ τῶν μετάλλων· ἐκ μὲν γε τῶν ἐκ Σκαπτησύλης τῶν χρυσέων μετάλλων τὸ ἐπίπαν ὀγδῶκοντα τάλαντα προσήιε, ἐκ δὲ τῶν ἐν αὐτῇ Θάσῳ ἐλάσσω μὲν τούτων, συχνὰ δὲ οὕτω ὥστε τὸ ἐπίπαν Θασίοισι ἐοῦσι καρπῶν ἀτελέσι⁹ προσήιε ἀπὸ τε τῆς ἡπείρου καὶ τῶν μετάλλων ἔτεος ἐκάστου διηκόσια τάλαντα, ὅτε δὲ τὸ πλείστον προσήλθε, τριηκόσια.

6.47

εἶδον δὲ καὶ αὐτὸς τὰ μέταλλα ταῦτα, καὶ μακρῶ ἦν αὐτῶν θαυμασιώτατα τὰ οἱ Φοίνικες ἀνεῦρον οἱ μετὰ Θάσου κτίσαντες τὴν νῆσον ταύτην, ἥτις νῦν ἀπὸ τοῦ Θάσου τούτου τοῦ Φοίνικος τὸ οὖνομα ἔσχε. τὰ δὲ μέταλλα τὰ Φοινικικὰ ταῦτα ἐστὶ τῆς Θάσου μεταξὺ Αἰνύρων τε χώρου καλεομένου καὶ Κοινύρων, ἀντίον δὲ Σαμοθρηίκης, ὅρος μέγα ἀνεστραμμένον ἐν τῇ ζητήσι.¹⁰ τοῦτο μὲν νυν ἐστὶ τοιοῦτον. οἱ δὲ Θάσιοι τῷ βασιλεί κελεύσαντι καὶ τὸ τεῖχος τὸ σφέτερον κατέλινον καὶ τὰς νέας τὰς πάσας ἐκόμισαν ἐς Ἀβδηρα.

6.48

μετὰ δὲ τοῦτο ἀπεπειράτο ὁ Δαρεῖος τῶν Ἑλλήνων ὅ τι ἐν νόφ' ἔχοιεν, κότερα πολεμέειν ἐωυτῷ ἢ παραδιδόναι σφέας αὐτούς. διέπεμπε ὦν κήρυκας ἄλλους ἄλλη τάξας ἀνὰ τὴν Ἑλλάδα, κελεύων αἰτέειν βασιλεί γῆν τε καὶ ὕδωρ. τούτους μὲν δὴ ἐς τὴν Ἑλλάδα ἔπεμπε, ἄλλους δὲ κήρυκας διέπεμπε ἐς τὰς ἐωυτοῦ δασμοφόρους¹¹ πόλιας τὰς παραθαλασσίους, κελεύων νέας τε μακρὰς καὶ ἱππαγωγὰς¹² πλοῖα ποιεέσθαι.

6.49

οὗτοί τε δὴ παρεσκευάζοντο ταῦτα, καὶ τοῖσι ἥκουσι ἐς τὴν Ἑλλάδα κήρυξι πολλοὶ μὲν ἡπειρωτέων ἔδοσαν τὰ προῖσχετο αἰτέων ὁ Πέρσης, πάντες δὲ νησιῶται¹³ ἐς τοὺς ἀπικοίατο αἰτήσοντες. οἱ τε δὴ

⁹ incomplete, endless; invalid, for free

¹⁰ search, inquiry

¹¹ tributary ¹² carrying horses ¹³ insular

Chersonese; and after he had returned, there befell him other misfortunes worse than those which had befallen him already; for two years before this he had been a fugitive out of the land from the Scythians, since the nomad Scythians provoked by king Dareios had joined all in a body and marched as far as this Chersonese, and Miltiades had not awaited their attack but had become a fugitive from the Chersonese, until at last the Scythians departed and the Dolonkians brought him back again. These things happened two years before the calamities which now oppressed him:.

6.41

And now, being informed that the Phenicians were at Tenedos, he filled five triremes with the property which he had at hand and sailed away for Athens. And having set out from the city of Cardia he was sailing through the gulf of Melas; and as he passed along by the shore of the Chersonese, the Phenicians fell in with his ships, and while Miltiades himself with four of his ships escaped to Imbros, the fifth of his ships was captured in the pursuit by the Phenicians. Of this ship it chanced that Metiochos the eldest of the sons of Miltiades was in command, not born of the daughter of Oloros the Thracian, but of another woman. Him the Phenicians captured together with his ship; and being informed about him, that he was the son of Miltiades, they brought him up to the king, supposing that they would lay up for themselves a great obligation; because it was Miltiades who had declared as his opinion to the Ionians that they should do as the Scythians said, at that time when the Scythians requested them to break up the bridge of boats and sail away to their own land. Dareios however, when the Phenicians brought up to him Metiochos the son of Miltiades, did Metiochos no harm but on the contrary very much good; for he gave him a house and possessions and a Persian wife, by whom he had children born who have been ranked as Persians. Miltiades meanwhile came from Imbros to Athens.

6.42

In the course of this year there was done by the Persians nothing more which tended to strife with the Ionians, but these things which follow were done in this year very much to their advantage.—Artaphrenes the governor of Sardis sent for envoys from all the cities and compelled the Ionians to make agreements among themselves, so that they might give satisfaction for wrongs and not plunder one another's land. This he compelled them to do, and also he measured their territories by parasangs,—that is the name which the Persians give to the length of thirty furlongs, 28—he measured, I say, by these, and appointed a certain amount of tribute for each people, which continues still unaltered from that time even to my own days, as it was appointed by Artaphrenes; and the tribute was appointed to be nearly of the same amount

for each as it had been before..

6.43

These were things which tended to peace for the Ionians; but at the beginning of the spring, the other commanders having all been removed by the king, Mardonios the son of Gobryas came down to the sea, bringing with him a very large land-army and a very large naval force, being a young man and lately married to Artozostra daughter of king Dareios. When Mardonios leading this army came to Kilikia, he embarked on board a ship himself and proceeded together with the other ships, while other leaders led the land-army to the Hellespont. Mardonios however sailing along the coast of Asia came to Ionia: and here I shall relate a thing which will be a great marvel to those of the Hellenes who do not believe that to the seven men of the Persians Otanes declared as his opinion that the Persians ought to have popular rule; for Mardonios deposed all the despots of the Ionians and established popular governments in the cities. Having so done he hastened on to the Hellespont; and when there was collected a vast number of ships and a large land-army, they crossed over the Hellespont in the ships and began to make their way through Europe, and their way was directed against Eretria and Athens..

6.44

These, I say, furnished them the pretence for the expedition, but they had it in their minds to subdue as many as they could of the Hellenic cities; and in the first place they subdued with their ships the Thasians, who did not even raise a hand to defend themselves: then with the land-army they gained the Macedonians to be their servants in addition to those whom they had already; for all the nations on the East of the Macedonians had become subject to them already before this. Crossing over then from Thasos to the opposite coast, they proceeded on their way near the land as far as Acanthos, and then starting from Acanthos they attempted to get round Mount Athos; but as they sailed round, there fell upon them a violent North Wind, against which they could do nothing, and handled them very roughly, casting away very many of their ships on Mount Athos. It is said indeed that the number of the ships destroyed was three hundred, 3001, and more than twenty thousand men; for as this sea which is about Athos is very full of sea monsters, some were seized by these and so perished, while others were dashed against the rocks; and some of them did not know how to swim and perished for that cause, others again by reason of cold..

6.45

Thus fared the fleet; and meanwhile Mardonios and the land-army while encamping in Macedonia were attacked in the night by the Brygian Thracians,

and many of them were slain by the Brygians and Mardonios himself was wounded. However not even these escaped being enslaved by the Persians, for Mardonios did not depart from that region until he had made them subject. But when he had subdued these, he proceeded to lead his army back, since he had suffered great loss with his land-army in fighting against the Brygians and with his fleet in going round Athos. So this expedition departed back to Asia having gained no honour by its contests.

6.46

In the next year after this Dareios first sent a messenger to the men of Thasos, who had been accused by their neighbours of planning revolt, and bade them take away the wall around their town and bring their ships to Abdera. The Thasians in fact, as they had been besieged by Histaios the Milesian and at the same time had large revenues coming in, were using their money in building ships of war and in surrounding their city with a stronger wall. Now the revenues came to them from the mainland and from the mines: from the gold-mines in Skapte Hyle there came in generally eighty talents a year, and from those in Thasos itself a smaller amount than this but so much that in general the Thasians, without taxes upon the produce of their soil, had a revenue from the mainland and from the mines amounting yearly to two hundred talents, and when the amount was highest, to three hundred..

6.47

I myself saw these mines, and by much the most marvellous of them were those which the Phenicians discovered, who made the first settlement in this island in company with Thasos; and the island had the name which it now has from this Thasos the Phenician. These Phenician mines are in that part of Thasos which is between the places called Ainyra and Koinyra and opposite Samothrake, where there is a great mountain which has been all turned up in the search for metal. Thus it is with this matter: and the Thasians on the command of the king both razed their walls and brought all their ships to Abdera.

6.48

After this Dareios began to make trial of the Hellenes, what they meant to do, whether to make war with him or to deliver themselves up. He sent abroad heralds therefore, and appointed them to go some to one place and others to another throughout Hellas, bidding them demand earth and water for the king. These, I say, he sent to Hellas; and meanwhile he was sending abroad other heralds to his own tributary cities which lay upon the sea-coast, and he bade them have ships of war built and also vessels to carry horses..

6.49

They then were engaged in preparing these things; and meanwhile when the heralds had come to Hellas, many of those who dwelt upon the mainland gave that for which the Persian made demand, and all those who dwelt in the islands did so, to whomsoever they came to make their

vocabulary

ἄγος ἄγους (n, 3) religious
 uncleanness
ἄλφιτον barley meal
ἀναγιγνώσκω recognize, read,
 understand, persuade
ἀνδρώ make a man
ἀνέκαθεν from the start
ἄνευ away from; not having; not
 needing ~Sp. sin
ἀνίημι urge, impel; release ~jet
ἀντίξοος opposed to
ἄνω (ἄ) accomplish, pass, waste;
 upwards, out to sea
ἀπελαύνω expel, exclude, ward off;
 (intrans) ride away
ἀποδείκνυμι (ὁ) show, point out;
 appoint; (mid) declare
ἀποδέχομαι accept ~doctrine
ἀποπέμπω send away ~pomp
ἀπορέω be confused, distressed
βασιλεύω be king
γεραιός old ~geriatric
δαιτυμών -όνος (m, 3) dinner guest
 ~demon
δέρμα -τος (n, 3) skin, hide
 ~dermatology
δημόσιος public, the state
διαβαίνω pass over, cross ~basis
διαβάλλω throw across; slander
 ~ballistic
διαγινώσκω discern, decide
διατελέω accomplish; keep doing
 ~apostle
διάφορος different; difference;
 disagreeing; balance, bill
δίδυμος twin, double
δίζημαι seek ~zeal
δικάζω judge
διπλήσιος twofold, double
ἕβδομος seventh
ἐγγυάω undertake

εἰρηναῖος peaceful
ἐκφέρω carry off ~bear
Ἑλλήν Greek
ἐναλλάξ crosswise, alternately
ἐνέχω hold inside
ἐνθαῦτα there, here
ἐξαιρετός chosen, special
ἐξευρίσκω find; discover ~eureka
ἐπείρομαι ask as well; ask then
ἐπειρωτάω consult, ask
ἐπέχω hold, cover; offer; assail
ἐπιδίδωμι give, give with, give
 reciprocally ~donate
ἐπικεῖμαι impose; shut a door
ἐπιλαμβάνω take, attack, seize
ἐπιστολή message, letter
ἐπωνύμιος called, named
εὖς good, brave, noble
ἐφοράω look upon ~panorama
ἥδομαι be pleased, enjoy
 ~hedonism
θεοπρόπος seer ~theology
θυσία sacrifice
θύω (ὁ) rush; sacrifice ~θύω
ιδιώτης -ου (m, 1) private; a layman
ἵζω to seat ~sit
ἰθαγενής (ἄ) legitimate, natural
 ~justice
ἱρωσύνη priesthood, ceremonies
κάρτα very much ~κράτος
καταλαμβάνω seize, understand,
 catch, overtake; (mp) happen
 ~epilepsy
καταλέγω relate in detail, choose;
 enroll ~legion
κατηγορία accusation
κοτύλη hip socket; small cup
 ~cotyledon
κριός (ι) ram
λογάς -δος (m, 3) picked, chosen
λουτρόν bathing water
λούω wash, bathe

μαντήρη oracular power
μέδιμνος bushel
μίν him, her, it
μνήμη reminder, memorial
νέμω to allot, to pasture ~nemesis
νησιώτης -ου (m, 1) insular
νόσος (f) plague, pestilence
 ~noisome
νοῦσος (f) plague, pestilence
 ~noisome
νώτον back of the body; rear of an army; top of a box
οἰκηιότης intimacy
ὄον οὐ type of fruit
ὀπόσος as many as, how many, how great
ὀπότερος which of two, either of two
οὔκω no longer
οὐράνιος heavenly
παρθένος (f) girl, virgin ~Parthenon
παρίζω sit beside ~sit
Πέρσης Persian
πλανάω lead astray; (mp) wander
 ~plankton
ποιητέος to be made, done ~poet
ποιητής -ου (m, 1) maker, author
ποιητός made, well-made ~poet
πρόβατον cattle, flocks, herds
πρόγονος elder, ancestor ~genus
προδίδωμι betray
προεδρία pride of place

πρόκειμαι be placed by; be devoted to
πρόξενος public/foreign agent, patron
προσδοκάω expect
προσήκω belong to, it beseems
πρόφασις -εως (f) pretext; motive; prediction ~fame
σιτέομαι (i) eat ~parasite
στρατιά army ~strategy
συλλαμβάνω seize, capture; understand ~epilepsy
συμφέρω bring together; be expedient; agree; (mp) happen
 ~bear
σύνοιδα know about someone; think proper
τέταρτος fourth ~trapezoid
τηνικαῦτα at that time, in that case
τοσόσδε this much
ὕποδεής inferior; fearful
ὕπομένω stay behind, await
 ~remain
ὕποτίθηναι suggest, advise
 ~hypothesis
φοιτέω go back and forth
χοῖνιξ -κος (f) liter; shackle
ψῆφος (f) pebble, vote, decree, sentence
ὡσαύτως in the same way

ἄλλοι νησιῶται διδοῦσι γῆν τε καὶ ὕδωρ Δαρείῳ καὶ δὴ καὶ Αἰγυνῇται. ποιήσας δέ σφι ταῦτα ἰθέως Ἀθηναῖοι ἐπεκέατο, δοκέοντές τε ἐπὶ σφίσι ἐπέχοντας τοὺς Αἰγυνήτας δεδωκέναι ὥς ἅμα τῷ Πέρσῃ ἐπὶ σφέας στρατεύωνται, καὶ ἄσμενοι προφάσιος ἐπελάβοντο, φοιτέοντές τε ἐς τὴν Σπάρτην κατηγορεῖον τῶν Αἰγυνητέων τὰ πεποιήκοιεν προδόντες τὴν Ἑλλάδα.

6.50

πρὸς ταύτην δὲ τὴν κατηγορίην Κλεομένης ὁ Ἀναξανδρίδew βασιλεὺς ἐὼν Σπαρτιητέων διέβη ἐς Αἶγιναν, βουλόμενος συλλαβεῖν Αἰγυνητέων τοὺς αἰτιωτάτους. ὥς δὲ ἐπειρᾶτο συλλαμβάνων, ἄλλοι τε δὴ ἐγίνοντο αὐτῷ ἀντίξοοι τῶν Αἰγυνητέων, ἐν δὲ δὴ καὶ Κριὸς ὁ Πολυκρίτου μάλιστα, ὃς οὐκ ἔφη αὐτὸν οὐδένα ἄξιον χαίροντα Αἰγυνητέων· ἄνευ γάρ μιν Σπαρτιητέων τοῦ κοινοῦ ποιέειν ταῦτα, ὑπ' Ἀθηναίων ἀναγνωσθέντα χρήμασι· ἅμα γὰρ ἂν μιν τῷ ἐτέρῳ βασιλεί ἐλθόντα συλλαμβάνειν. ἔλεγε δὲ ταῦτα ἐξ ἐπιστολῆς τῆς Δημαρήτου. Κλεομένης δὲ ἀπελαυνόμενος ἐκ τῆς Αἰγίνης εἵρετο τὸν Κριὸν ὃ τι οἱ εἴη τὸ οὔνομα· ὁ δέ οἱ τὸ ἐὼν ἔφρασε. ὁ δὲ Κλεομένης πρὸς αὐτὸν ἔφη «ἤδη νῦν καταχαλκοῦ ᾧ κριεὶ τὰ κέρεα, ὥς συνοισόμενος μεγάλῳ κακῷ.»

6.51

ἐν δὲ τῇ Σπάρτῃ τοῦτον τὸν χρόνον ὑπομένων Δημάρητος ὁ Ἀρίστωνος διέβαλλε τὸν Κλεομένεα, ἐὼν βασιλεὺς καὶ οὗτος Σπαρτιητέων, οἰκίης δὲ τῆς ὑποδεεστέρης, κατ' ἄλλο μὲν οὐδὲν ὑποδεεστέρης· ἀπὸ γὰρ τοῦ αὐτοῦ γεγόνασιν· κατὰ πρεσβυγενεῖην δὲ κως τετίμῃται μᾶλλον ἢ Εὐρυσθένης.

6.52

Λακεδαιμόνιοι γὰρ ὁμολογέοντες οὐδενὶ ποιητῇ λέγουσι αὐτὸν Ἀριστόδημον τὸν Ἀριστομάχου τοῦ Κλεοδαίου τοῦ Ὑλλου βασιλεύοντα ἀγαγεῖν σφeας ἐς ταύτην τὴν χώραν τὴν νῦν ἐκτέαται, ἀλλ' οὐ τοὺς Ἀριστοδήμου παῖδας. μετὰ δὲ χρόνον

οὐ πολλὸν Ἀριστοδήμῳ τεκεῖν τὴν γυναῖκα, τῇ οὖνομα εἶναι Ἀργεῖην· θυγατέρα δὲ αὐτὴν λέγουσι εἶναι Αὐτεσίωνος τοῦ Τισαμενοῦ τοῦ Θερσάνδρου τοῦ Πολυνείκεος· ταύτην δὲ τεκεῖν δίδυμα,¹ ἐπιδόντα δὲ τὸν Ἀριστοδήμον τὰ τέκνα νούσῳ τελευτᾶν. Λακεδαιμονίους δὲ τοὺς τότε ἐόντας βουλευσάμενοι κατὰ νόμον βασιλέα τῶν παίδων τὸν πρεσβύτερον ποιήσασθαι. οὐκ ἔστι δὲ σφέας ἔχειν ὁκότερον ἔλονται ὥστε καὶ ὁμοίων καὶ ἴσων ἐόντων· οὐ δυναμένους δὲ γινῶναι, ἣ καὶ πρὸ τούτου, ἐπειρωτᾶν τὴν τεκοῦσαν. τὴν δὲ οὐδὲ αὐτὴν φάναι διαγινώσκειν. εἰδυῖαν μὲν καὶ τὸ κάρτα λέγειν ταῦτα, βουλομένην δὲ εἶ κως ἀμφοτέρωθεν γενεῖσθαι βασιλέας. τοὺς ὧν δὲ Λακεδαιμονίους ἀπορέειν, ἀπορέοντας δὲ πέμπειν εἰς Δελφοὺς ἐπειρησομένους ὃ τι χρήσονται τῷ πρήγματι. τὴν δὲ Πυθίην σφέας κελεύειν ἀμφοτέρα τὰ παιδιά ἡγήσασθαι βασιλέας, τιμᾶν δὲ μᾶλλον τὸν γεραίτερον. τὴν μὲν δὲ Πυθίην ταῦτά σφι ἀνελεῖν, τοῖσι δὲ Λακεδαιμονίοισι ἀπορέουσι οὐδὲν ἦσσαν ὅπως ἐξεύρωσι αὐτῶν τὸν πρεσβύτερον, ὑποθέσθαι ἄνδρα Μεσσηνίου τῷ οὖνομα εἶναι Πανίτην· ὑποθέσθαι δὲ τοῦτον τὸν Πανίτην τάδε τοῖσι Λακεδαιμονίοισι, φυλάξαι τὴν γεναμένην ὁκότερον τῶν παίδων πρότερον λούει καὶ σιτίζει· καὶ ἦν μὲν κατὰ ταῦτα φαίνεται αἰεὶ ποιεῦσα, τοὺς δὲ πᾶν ἔξειν ὅσον τι καὶ δίξνται² καὶ θέλουσι ἐξευρεῖν, ἦν δὲ πλανᾶται καὶ ἐκείνη ἐναλλάξ ποιεῦσα, δηλὰ σφι ἔσεσθαι ὡς οὐδὲ ἐκείνη πλέον οὐδὲν οἶδε, ἐπ' ἄλλην τε τραπέσθαι σφέας ὁδόν. ἐνθαῦτα δὲ τοὺς Σπαρτιήτας κατὰ τὰς τοῦ Μεσσηνίου ὑποθήκας φυλάξαντας τὴν μητέρα τῶν Ἀριστοδήμου παίδων λαβεῖν κατὰ ταῦτα τιμῶσαν τὸν πρότερον καὶ σίτοισι καὶ λουτροῖσι,³ οὐκ εἰδυῖαν τῶν εἵνεκεν ἐφυλάσσετο. λαβόντας δὲ τὸ παιδίον τὸ τιμώμενον πρὸς τῆς γεναμένης ὡς ἐὼν πρότερον τρέφειν ἐν τῷ δημοσίῳ· καὶ οἱ οὖνομα τεθῆναι Εὐρυσθέnea, τῷ δὲ Προκλέα. τούτους ἀνδρωθέντας⁴ αὐτοὺς τε ἀδελφεοὺς ἐόντας λέγουσι διαφόρους εἶναι τὸν πάντα χρόνον τῆς ζόης ἀλλήλοισι, καὶ τοὺς ἀπὸ τούτων γενομένους ὡσαύτως διατελέειν.

¹ twin, double ² seek ³ bathing water ⁴ make a man

6.53

ταῦτα μὲν Λακεδαιμόνιοι λέγουσι μῦθοι Ἑλλήνων· τάδε δὲ κατὰ τὰ λεγόμενα ὑπ' Ἑλλήνων ἐγὼ γράφω, τούτους τοὺς Δωριέων βασιλέας μέχρι μὲν δὴ Περσέος τοῦ Δανάης, τοῦ θεοῦ ἀπεόντος, καταλεγόμενους ὀρθῶς ὑπ' Ἑλλήνων καὶ ἀποδεικνυμένους ὡς εἰσὶ Ἕλληνες· ἤδη γὰρ τηνικαῦτα ἐς Ἑλληνας οὗτοι ἐτέλεον. ἔλεξα δὲ μέχρι Περσέος τοῦδε εἵνεκα, ἀλλ' οὐκ ἀνέκαθεν ἔτι ἔλαβον, ὅτι οὐκ ἔπεστι ἐπωνυμίῃ Περσεί οὐδεμία πατρὸς θνητοῦ, ὥσπερ Ἡρακλεί Ἀμφιτρυῶν. ἤδη ὦν ὀρθῶ χρεωμένῳ μέχρι Περσέος ὀρθῶς εἴρηται μοι· ἀπὸ δὲ Δανάης τῆς Ἀκρισίου καταλέγοντι τοὺς ἄνω αἰεὶ πατέρας αὐτῶν φαινοίατο ἂν ἑόντες οἱ τῶν Δωριέων ἡγεμόνες Αἰγύπτιοι ἰθαγενεές.⁵

6.54

ταῦτα μὲν νυν κατὰ τὰ Ἕλληνες λέγουσι γεγενηλόγηται· ὡς δὲ ὁ παρὰ Περσέων λόγος λέγεται, αὐτὸς ὁ Περσεὺς ἐὼν Ἀσσύριος ἐγένετο Ἕλληνα, ἀλλ' οὐκ οἱ Περσέος πρόγονοι· τοὺς δὲ Ἀκρισίου γε πατέρας ὁμολογέοντας κατ' οἰκιοσύνητα⁶ Περσεί οὐδέν, τούτους δὲ εἶναι, κατὰ περ Ἕλληνες λέγουσι, Αἰγυπτίους.

6.55

καὶ ταῦτα μὲν νυν περὶ τούτων εἰρήσθω. ὅ τι δὲ ἑόντες Αἰγύπτιοι καὶ ὅ τι ἀποδεξάμενοι ἔλαβον τὰς Δωριέων βασιλείας, ἄλλοισι γὰρ περὶ αὐτῶν εἴρηται, εἰσομεν αὐτά· τὰ δὲ ἄλλοι οὐ κατελάβοντο, τούτων μνήμην ποιήσομαι.

6.56

γέρεά τε δὴ τάδε τοῖσι βασιλεῦσι Σπαρτιῆται δεδώκασιν, ἱρωσύνας⁷ δύο, Διὸς τε Λακεδαιμόνος καὶ Διὸς οὐρανοῦ,⁸ καὶ πόλεμον ἐκφέρειν ἐπ' ἣν ἂν βούλωνται χώρην, τούτου δὲ μηδένα εἶναι Σπαρτιητέων διακωλυτήν, εἰ δὲ μὴ αὐτὸν ἐν τῷ ἁγεί ἐνέχεσθαι. στρατευομένων δὲ

⁵ legitimate, natural

⁶ intimacy

⁷ priesthood, ceremonies

⁸ heavenly

πρώτους ἰέναι τοὺς βασιλέας, ὑστάτους δὲ ἀπιέναι· ἑκατὸν δὲ ἄνδρας λογάδας ἐπὶ στρατιῆς φυλάσσειν αὐτούς· προβάτοισι δὲ χρᾶσθαι ἐν τῇσι ἐξοδίῃσι ὁκόσοισι ἂν ὧν ἐθέλωσι, τῶν δὲ θυομένων πάντων τὰ δέρματά τε καὶ τὰ νῶτα λαμβάνειν σφεας.

6.57

ταῦτα μὲν τὰ ἐμπολέμια, τὰ δὲ ἄλλα τὰ εἰρηναῖα κατὰ τὰδε σφί δέδοται. ἦν θυσιή τις δημοτελὴς ποιέηται, πρώτους ἐπὶ τὸ δεῖπνον ἵζειν τοὺς βασιλέας, καὶ ἀπὸ τούτων πρῶτον ἄρχεσθαι διπλήσια⁹ νέμοντας ἑκατέρῳ τὰ πάντα ἢ τοῖσι ἄλλοισι δαιτυμόνεσι,¹⁰ καὶ σπονδαρχίας εἶναι τούτων καὶ τῶν τυθέντων τὰ δέρματα. νεομηνίας δὲ πάσας καὶ ἐβδόμας ἵσταμένον τοῦ μηνὸς δίδοσθαι ἐκ τοῦ δημοσίου ἱρήιον τέλεον ἑκατέρῳ ἐς Ἀπόλλωνος καὶ μέδιμνον¹¹ ἀλφίτων καὶ οἴνου τετάρτην Λακωνικήν, καὶ ἐν τοῖσι ἀγῶσι πᾶσι προεδρίας ἐξαίρετους. καὶ προξείνους ἀποδεικνύναι τούτοις προσκείσθαι τοὺς ἂν ἐθέλωσι τῶν ἀστῶν, καὶ Πυθίους αἰρέεσθαι δύο ἑκάτερον. οἱ δὲ Πύθιοι εἰσὶ θεοπρόποι ἐς Δελφούς, σιτεόμενοι μετὰ τῶν βασιλέων τὰ δημόσια. μὴ ἔλθοῦσι δὲ τοῖσι βασιλεῦσι ἐπὶ τὸ δεῖπνον ἀποπέμπεσθαι σφί ἐς τὰ οἰκία ἀλφίτων τε δύο χοίνικας¹² ἑκατέρῳ καὶ οἴνου κοτύλην,¹³ παρεοῦσι δὲ διπλήσια πάντα δίδοσθαι· τὸντὸ δὲ τοῦτο καὶ πρὸς ἰδιωτέων κληθέντας ἐπὶ δεῖπνον τιμᾶσθαι. τὰς δὲ μαντηίας¹⁴ τὰς γνωμένας τούτους φυλάσσειν, συνειδέναι δὲ καὶ τοὺς Πυθίους. δικάζειν δὲ μούρους τοὺς βασιλέας τοσάδε μούνα, πατρούχου τε παρθένου πέρι, ἐς τὸν ἰκνέεται ἔχειν, ἦν μὴ περ ὁ πατὴρ αὐτὴν ἐγγυήσῃ, καὶ ὁδῶν δημοσιέων πέρι· καὶ ἦν τις θετὸν παῖδα ποιέεσθαι ἐθέλῃ, βασιλέων ἐναντίον ποιέεσθαι. καὶ παρίζειν βουλευούσι τοῖσι γέρονσι ἐοῦσι δυῶν δέουσι τριήκοντα· ἦν δὲ μὴ ἔλθωσι, τοὺς μάλιστά σφί τῶν γερόντων προσήκοντας ἔχειν τὰ τῶν βασιλέων γέρεα, δύο ψήφους τιθεμένους, τρίτην δὲ τὴν ἐωυτῶν.

⁹ twofold, double ¹⁰ dinner guest ¹¹ bushel ¹² liter; shackle

¹³ hip socket; small cup ¹⁴ oracular power

demand. The islanders, I say, gave earth and water to Dareios, and among them also those of Egina, and when these had done so, the Athenians went forthwith urgent against them, supposing that the Eginetans had given with hostile purpose against themselves, in order to make an expedition against them in combination with the Persians; and also they were glad to get hold of an occasion against them. Accordingly they went backward and forwards to Sparta and accused the Eginetans of that which they had done, as having proved themselves traitors to Hellas..

6.50

In consequence of this accusation Cleomenes the son of Anaxandrides, king of the Spartans, crossed over to Egina meaning to seize those of the Eginetans who were the most guilty; but as he was attempting to seize them, certain of the Eginetans opposed him, and among them especially Crios the son of Polycritos, who said that he should not with impunity carry off a single Eginetan, for he was doing this (said he) without authority from the Spartan State, having been persuaded to it by the Athenians with money; otherwise he would have come and seized them in company with the other king: and this he said by reason of a message received from Demaratos. Cleomenes then as he departed from Egina, asked Crios what was his name, and he told him the truth; and Cleomenes said to him: “Surely now, O Ram, thou must cover over thy horns with bronze for thou wilt shortly have a great trouble to contend with.”

6.51

Meanwhile Demaratos the son of Ariston was staying behind in Sparta and bringing charges against Cleomenes, he also being king of the Spartans but of the inferior house; which however is inferior in no other way (for it is descended from the same ancestor), but the house of Eurysthenes has always been honoured more, apparently because he was the elder brother..

6.52

For the Lacedemonians, who herein agree with none of the poets, say that Aristodemos the son of Aristomachos, the son of Cleodaios, the son of Hyllos, being their king, led them himself (and not the sons of Aristodemos) to this land which they now possess. Then after no long time the wife of Aristodemos, whose name was Argeia,—she was the daughter, they say, of Autesion, the son of Tisamenes, the son of Thersander, the son of Polyneikes,—she, it is said, brought forth twins; and Aristodemos lived but to see his children and then ended his life by sickness. So the Lacedemonians of that time resolved according to established custom to make the elder of the children their king; but they did not know which of them they should

take, because they were like one another and of equal size; and when they were not able to make out, or even before this, they inquired of their mother; and she said that even she herself did not know one from the other. She said this, although she knew in truth very well, because she desired that by some means both might be made kings. The Lacedemonians then were in a strait; and being in a strait they sent to Delphi to inquire what they should do in the matter. And the Pythian prophetess bade them regard both children as their kings, but honour most the first in age. The prophetess, they say, thus gave answer to them; and when the Lacedemonians were at a loss none the less how to find out the elder of them, a Messenian whose name was Panites made a suggestion to them: this Panites, I say, suggested to the Lacedemonians that they should watch the mother and see which of the children she washed and fed before the other; and if she was seen to do this always in the same order, then they would have all that they were seeking and desiring to find out, but if she too was uncertain and did it in a different order at different times, it would be plain to them that even she had no more knowledge than any other, and they must turn to some other way. Then the Spartans following the suggestion of the Messenian watched the mother of the sons of Aristodemos and found that she gave honour thus to the first-born both in feeding and in washing; for she did not know with that design she was being watched. They took therefore the child which was honoured by its mother and brought it up as the first-born in the public hall, and to it was given the name of Eurysthenes, while the other was called Procles. These, when they had grown up, both themselves were at variance, they say, with one another, though they were brothers, throughout the whole time of their lives, and their descendants also continued after the same manner.

6.53

This is the report given by the Lacedemonians alone of all the Hellenes; but this which follows I write in accordance with that which is reported by the Hellenes generally,— I mean that the names of these kings of the Dorians are rightly enumerated by the Hellenes up to Perseus the son of Danae (leaving the god out of account), and proved to be of Hellenic race; for even from that time they were reckoned as Hellenes. I said “up to Perseus” and did not take the descent from a yet higher point, because there is no name mentioned of a mortal father for Perseus, as Amphitryon is for Heracles. Therefore with reason, as is evident, I have said “rightly up to Perseus”; but if one enumerates their ancestors in succession going back from Danae the daughter of Acrisios, the rulers of the Dorians will prove to be Egyptians by direct descent..

6.54

Thus I have traced the descent according to the account given by the Hellenes;

but as the story is reported which the Persians tell, Perseus himself was an Assyrian and became a Hellene, whereas the ancestors of Perseus were not Hellenes; and as for the ancestors of Acrisios, who (according to this account) belonged not to Perseus in any way by kinship, they say that these were, as the Hellenes report, Egyptians..

6.55

Let it suffice to have said so much about these matters; and as to the question how and by what exploits being Egyptians they received the sceptres of royalty over the Dorians, we will omit these things, since others have told about them; but the things with which other narrators have not dealt, of these I will make mention.

6.56

These are the royal rights which have been given by the Spartans to their kings, namely, two priesthoods, of Zeus Lakedaimon and Zeus Uranios; and the right of making war against whatsoever land they please, and that no man of the Spartans shall hinder this right, or if he do, he shall be subject to the curse; and that when they go on expeditions the kings shall go out first and return last; that a hundred picked men shall be their guard upon expeditions; and that they shall use in their goings forth to war as many cattle as they desire, and take both the hides and the backs of all that are sacrificed..

6.57

These are their privileges in war; and in peace moreover things have been assigned to them as follows:—if any sacrifice is performed at the public charge, it is the privilege of the kings to sit down at the feast before all others, and that the attendants shall begin with them first, and serve to each of them a portion of everything double of that which is given to the other guests, and that they shall have the first pouring of libations and the hides of the animals slain in sacrifice; that on every new moon and seventh day of the month there shall be delivered at the public charge to each one of these a full-grown victim in the temple of Apollo, and a measure of barley-groats and a Laconian “quarter” of wine; and that at all the games they shall have seats of honour specially set apart for them: moreover it is their privilege to appoint as protectors of strangers whomsoever they will of the citizens, and to choose each two “Pythians:” now the Pythians are men sent to consult the god at Delphi, and they eat with the kings at the public charge. And if the kings do not come to the dinner, it is the rule that there shall be sent out for them to their houses two quarts of barley-groats for each one and half a pint of wine; but if they are present, double shares of everything shall be given them, and moreover they shall be honoured in this same manner when they

have been invited to dinner by private persons. The kings also, it is ordained, shall have charge of the oracles which are given, but the Pythians also shall have knowledge of them. It is the rule moreover that the kings alone give decision on the following cases only, that is to say, about the maiden who inherits her father's property, namely who ought to have her, if her father have not betrothed her to any one, and about public ways; also if any man desires to adopt a son, he must do it in presence of the kings: and it is ordained that they shall sit in council with the Senators, who are in number eight and twenty, and if they do not come, those of the Senators who are most closely related to them shall have the privileges of the kings and give two votes besides their own, making three in all. 4201.

vocabulary

ἄγαλμα -τος (n, 3) ornament, glory, statue

ἄγκάλῃ the bent arm ~ankylosaurus

αἰσχρός shameful

ἀνάπυστος discovered, revealed
~buddha

ἀνασώζω rescue, recover

ἀπάγω lead away, back
~demagogue

ἀπαλλαξείω wish to get rid of

ἀπαλλάσσω free from, remove; be freed, depart

ἀπάτη trick, fraud, deceit
~apatosaurus

ἄπλετος boundless, immense, abundant

ἀπογίγνομαι be taken away

ἀπόμνυμι (οῖ) swear not to

ἀποστερέω despoil, defraud

ἀποτίνω (ι) pay back

ἀποφαίνω display, declare

ἄρῃ bane, harm; prayer

ἀριθμός number

ἀρμόζω fit together; be well fitted to
~harmony

ἀρπάζω carry off, seize ~harpoon

αὐλητής -οῦ (m, 1) flute player

βασιλεύω be king

γονεύς -ος (m) parent

δάκτυλος finger, toe

δημόσιος public, the state

διαβαίνω pass over, cross ~basis

διαβάλλω throw across; slander
~ballistic

διαχρέομαι use habitually; lend out; reveal

δυσειδής ugly

δυσμορφία ugliness

δωτίνη (ι) gift ~donate

εἶδος -ους (n, 3) appearance, form
~oid

εἶδωλον phantom, unreal image

~wit

εἰσάγω lead in ~demagogue

εἴσεμι go in; come in range; come to mind ~ion

ἐκδέχομαι receive; succeed to a position

ἐκφέρω carry off ~bear

ἐλεύθερος not enslaved

ἐλευθερόω set free

ἐνίστημι install; threaten; block

ἐξαγγέλλω bring news out ~angel

ἐπείρομαι ask as well; ask then

ἐπελαύνω beat out ~elastic

ἐπιβατεύω move into, go aboard

ἐπιβουλεύω plot, plan, harm

~volunteer

ἐπιδείκνυμι (οῖ) display, exhibit

ἐπικεῖμαι impose; shut a door

ἐπιτελέω complete; do a religious duty

ἐπιτέλλω order ~apostle

ἐπιφαίνω display ~photon

ἐπιφράζω realize, think of ~frenzy

ἔρω -τος (m) love, desire ~erotic

εὐδοκιμέω be esteemed

εὖ good, brave, noble

ἐφοράω look upon ~panorama

ἐφορος fair wind; guardian; hill

ἔχθρη hate

ζημία loss, penalty ~zeal

θᾶκος seat, session of assembly

θάπτω bury ~epitaph

καλλιστεύω be the best

καταινέω agree, promise, grant

καταπαύω stop, restrain ~pause

κειμήλιον a valuable, thing to be laid up

κῆδος -εος (n, 3) sorrow ~heinous

κῆδω distress, hurt; mp: care about (+gen) ~heinous

κλίνη (ι) bed, couch ~clinic

κλίνω (ι) lean, recline ~incline
 κνίζω scratch, gash; tickle
 κόπτω beat, cut, strike
 κροτέω cause to rattle
 λέβης -τος (m, 3) kettle, basin
 λίσσομαι beg, beseech ~litany
 μάγειρος butcher
 μεθίημι let go, cease; (mid) speed off
 ~jet
 μεταμέλομαι (impers.+dat.) cause
 regret to; (mp) regret
 μέτωπον forehead, front
 μηχανάομαι build, contrive
 ~mechanism
 μίν him, her, it
 νεικέω revile, quarrel, scold
 νεῖκος -εος (n, 3) quarrel, battle
 νοστέω go home
 οἰκέτης -ου (m, 1) household; house
 slave
 οἰμωγή wailing
 ὄλβιος happy, wealthy
 ὄον οὖ type of fruit
 ὀφείλω owe, should, if only
 πανδημεί the masses
 πάντως by all means
 παραγωγή leading past, misleading
 παραιντικά immediately
 πάρεδρος assessor
 πάσσω sprinkle; insert in a web
 πάτριος of the father(s), ancestral
 πατρώιος of the father(s), ancestral
 ~paternal
 πατρῶος of the father(s), ancestral
 πενθέω grieve ~Nepenthe
 περιαγγέλλω send orders, messages
 around
 περίημι be superior to; be left over;
 still exist
 περίοικος dwelling around

Πέρσης Persian
 πρόειμι to have been before, earlier
 ~ion
 προεργάζομαι prepare
 προθυμία (υ) zeal, alacrity ~fume
 πρόκειμαι be placed by; be devoted
 to
 πρόνοια foresight, providence
 προσποιέω give over to; pretend
 ~poet
 σκευάζω prepare, collect
 στόρνυμι (υ) smooth out
 στρατιά army ~strategy
 συγγιγνώσκω acknowledge; pardon
 συμβάλλω pit against; compare;
 mp: meet, fall in with ~ballistic
 συμφέρω bring together; be
 expedient; agree; (mp) happen
 ~bear
 συμφορά collecting; accident,
 misfortune
 συνίζω collapse, sink
 συντίθημι hearken, mark ~thesis
 τοιόσδε such
 τροφός (f) wet nurse ~atrophy
 ὑπερθεν from above
 ὑποδέχομαι welcome, accept, suffer
 φθάζω do first, outstrip
 φθάνω (ᾱ) do first, outstrip
 φθόνος malice, envy
 φλαῦρος trifling
 φορέω frequentative of φέρω, to
 carry ~bear
 φόρον forum
 φόρος tribute, revenue
 χιλιάς -δος (ι, f, 3) 1000
 χρηστήριον oracle, response
 χωρίς separately; except, other than
 ~heir
 ὡσαύτως in the same way

6.58

ταῦτα μὲν ζῶσι τοῖσι βασιλεῦσι δέδοται ἐκ τοῦ κοινοῦ τῶν Σπαρτιητέων, ἀποθανοῦσι δὲ τάδε. ἵππées περιαγγέλλουσι τὸ γεγονὸς κατὰ πᾶσαν τὴν Λακωνικὴν, κατὰ δὲ τὴν πόλιν γυναῖκες περιουῶσαι λέβητα κροτέουσι.¹ ἐπεὰν ὦν τοῦτο γίνηται τοιοῦτο, ἀνάγκη ἐξ οἰκίης ἐκάστης ἐλευθέρους δύο καταμαίνεσθαι, ἄνδρα τε καὶ γυναῖκα· μὴ ποιήσασι δὲ τοῦτο ζημίαι μεγάλαι ἐπικέεται. νόμος δὲ τοῖσι Λακεδαιμονίοις κατὰ τῶν βασιλέων τοὺς θανάτους ἐστὶ ὡντὸς καὶ τοῖσι βαρβάροις τοῖσι ἐν τῇ Ἀσίῃ· τῶν γὰρ ὦν βαρβάρων οἱ πλεῖνες τῷ αὐτῷ νόμῳ χρέωνται κατὰ τοὺς θανάτους τῶν βασιλέων. ἐπεὰν γὰρ ἀποθάνῃ βασιλεὺς Λακεδαιμονίων, ἐκ πάσης δει Λακεδαίμονος, χωρὶς Σπαρτιητέων, ἀριθμῶ τῶν περιοίκων ἀναγκαστοὺς ἐς τὸ κῆδος ἵεναι. τούτων ὦν καὶ τῶν εἰλωτέων καὶ αὐτῶν Σπαρτιητέων ἐπεὰν συλλεχθέωσι ἐς τῶντὸ πολλαὶ χιλιάδες σύμμιγα τῇσι γυναιξί, κόπτονται τε τὰ μέτωπα προθύμως καὶ οἰμωγῇ² διαχρέωνται ἀπλέτῳ, φάμενοι τὸν ὕστατον αἰεὶ ἀπογενόμενον τῶν βασιλέων, τοῦτον δὴ γενέσθαι ἄριστον. ὅς δ' ἂν ἐν πολέμῳ τῶν βασιλέων ἀποθάνῃ, τούτῳ δὲ εἰδῶλον σκενάσαντες ἐν κλίνῃ εὖ ἐστρωμένη ἐκφέρουσι. ἐπεὰν δὲ θάψωσι, ἀγορῇ δέκα ἡμερέων οὐκ ἴσταται σφι οὐδ' ἀρχαιρεσίῃ συνίξει, ἀλλὰ πενθέουσι³ ταύτας τὰς ἡμέρας.

6.59

συμφέρονται δὲ ἄλλο οὔτοι τόδε τοῖσι Πέρσῃσι· ἐπεὰν ἀποθανόντος τοῦ βασιλέος ἄλλος ἐνίστηται βασιλεὺς, οὗτος ὁ ἐσιῶν ἐλευθεροὶ ὅσους τι Σπαρτιητέων τῷ βασιλείῃ ἢ τῷ δημοσίῳ ὥφειλε· ἐν δ' αὖ Πέρσῃσι ὁ κατιστάμενος βασιλεὺς τὸν προσφειλόμενον φόρον μετιεῖ τῇσι πόλιν πάσῃσι.⁴

6.60

συμφέρονται δὲ καὶ τάδε Αἰγυπτίοις Λακεδαιμόνιοι· οἱ κήρυκες

¹ cause to rattle ² wailing ³ grieve ⁴ sprinkle; insert in a web

αὐτῶν καὶ αὐληταὶ⁵ καὶ μάγειροι⁶ ἐκδέκονται τὰς πατρώϊας τέχνας, καὶ αὐλητῆς τε αὐλητέω γίνεται καὶ μάγειρος μαγείρου καὶ κῆρυξ κήρυκος· οὐ κατὰ λαμπροφωνίην ἐπιτιθέμενοι ἄλλοι σφέας παρακληίουσι, ἀλλὰ κατὰ τὰ πάτρια ἐπιτελέουσι.

6.61

ταῦτα μὲν δὴ οὕτω γίνεται. τότε δὲ τὸν Κλεομένεα ἐόντα ἐν τῇ Αἰγίνῃ καὶ κοινὰ τῇ Ἑλλάδι ἀγαθὰ προεργαζόμενον ὁ Δημάρητος διέβαλε, οὐκ Αἰγινητέων οὕτω κηδόμενος ὡς φθόνῳ καὶ ἄγῃ χρεώμενος. Κλεομένης δὲ νοστήσας ἀπ' Αἰγίνης ἐβούλενε τὸν Δημάρητον παῦσαι τῆς βασιλείας, διὰ πρῆγμα τοιόνδε ἐπίβασιν ἐς αὐτὸν ποιεύμενος. Ἀρίστωνι βασιλεύοντι ἐν Σπάρτῃ καὶ γήμαντι γυναικας δύο παῖδες οὐκ ἐγίνοντο. καὶ οὐ γὰρ συνεγνώσκετο αὐτὸς τούτων εἶναι αἴτιος, γαμέει τρίτην γυναικα· ὧδε δὲ γαμέει. ἦν οἱ φίλος τῶν Σπαρτιητέων ἀνὴρ, τῷ προσέκειτο τῶν ἀστῶν μάλιστα ὁ Ἀρίστων. τούτῳ τῷ ἀνδρὶ ἐτύγχανε ἐοῦσα γυνὴ καλλίστη μακρῷ τῶν ἐν Σπάρτῃ γυναικῶν, καὶ ταῦτα μέντοι καλλίστη ἐξ αἰσχίστης γενομένη. ἐοῦσαν γάρ μιν τὸ εἶδος φλαύρην ἢ τροφὸς⁷ αὐτῆς, οἷα ἀνθρώπων τε ὀλβίων θυγατέρα καὶ δυσειδέα ἐοῦσαν, πρὸς δὲ καὶ ὀρώσα τοὺς γονέας συμφορὴν τὸ εἶδος αὐτῆς ποιευμένους, ταῦτα ἕκαστα μαθοῦσα ἐπιφράζεται τοιάδε· ἐφόρεε αὐτὴν ἀνὰ πᾶσαν ἡμέρην ἐς τὸ τῆς Ἑλένης ἱρόν. τὸ δ' ἐστὶ ἐν τῇ Θεράπνῃ καλομένην ὑπερθε τοῦ Φοιβηίου ἱροῦ. ὅπως δὲ ἐνείκειε ἡ τροφός, πρὸς τε τῷ γαλμα ἴστα καὶ ἐλίσσετο τὴν θεὸν ἀπαλλάξαι τῆς δυσμορφίης τὸ παιδίον. καὶ δὴ κοτε ἀπιούσῃ ἐκ τοῦ ἱροῦ τῇ τροφῷ γυναικα λέγεται ἐπιφανῆναι, ἐπιφανείσαν δὲ ἐπειρέσθαι μιν ὅ τι φέρει ἐν τῇ ἀγκάλῃ,⁸ καὶ τὴν φράσαι ὡς παιδίον φορεῖ, τὴν δὲ κελεύσαι οἱ δέξαι, τὴν δὲ οὐ φάναι· ἀπειρησθαι γάρ οἱ ἐκ τῶν γειναμένων μηδενὶ ἐπιδεικνύναι· τὴν δὲ πάντως ἐωυτῇ κελεύει ἐπιδέξαι. ὀρώσαν δὲ τὴν γυναικα περὶ πολλοῦ ποιευμένην ιδέσθαι, οὕτω δὴ τὴν τροφὸν δέξαι τὸ παιδίον· τὴν δὲ καταψῶσαν τοῦ παιδίου τὴν κεφαλὴν εἶπαι ὡς καλλιστεύσει πασέων τῶν ἐν Σπάρτῃ γυναικῶν. ἀπὸ μὲν δὴ ταύτης τῆς ἡμέρης μεταπεσεῖν τὸ εἶδος. γαμέει

⁵ flute player ⁶ butcher ⁷ wet nurse ⁸ the bent arm

δὲ δὴ μιν ἐς γάμου ὥρην ἀπικομένην Ἄγητος ὁ Ἀλκείδew, οὗτος δὴ ὁ τοῦ Ἀρίστωνος φίλος.

6.62

τὸν δὲ Ἀρίστωνα ἔκνιζε⁹ ἄρα τῆς γυναικὸς ταύτης ὁ ἔρωc· μηχανᾶται δὴ τοιάδε· αὐτός τε τῷ ἐταίρῳ, τοῦ ἦν ἡ γυνὴ αὕτη, ὑποδέκεται δωτίνην¹⁰ δώσειν τῶν ἑωυτοῦ πάντων ἔν, τὸ ἂν αὐτὸς ἐκείνος ἔληται, καὶ τὸν ἐταῖρον ἑωυτῷ ἐκέλευε ὡσαύτως τὴν ὁμοίην διδόναι· ὁ δὲ οὐδὲν φοβηθεὶς ἀμφὶ τῇ γυναικί, ὀρέων ἐοῦσαν καὶ Ἀρίστωνι γυναικα, κατανέει ταῦτα· ἐπὶ τούτοις δὲ ὅρκους ἐπήλασαν. μετὰ δὲ αὐτός τε ὁ Ἀρίστων ἔδωκε τοῦτο, ὅ τι δὴ ἦν, τὸ εἴλετο τῶν κειμηλίων¹¹ τῶν Ἀρίστωνος ὁ Ἄγητος, καὶ αὐτὸς τὴν ὁμοίην ζητέων φέρεσθαι παρ' ἐκείνου, ἐνθαῦτα δὴ τοῦ ἐταίρου τὴν γυναικα ἐπειράτο ἀπάγεσθαι. ὁ δὲ πλὴν τούτου μούνου τὰ ἄλλα ἔφη κατανεύσαι· ἀναγκαζόμενος μέντοι τῷ τε ὅρκῳ καὶ τῆς ἀπάτης τῇ παραγωγῇ ἀπιεὶ ἀπάγεσθαι.

6.63

οὕτω μὲν δὴ τὴν τρίτην ἐσηγάγετο γυναικα ὁ Ἀρίστων, τὴν δευτέραν ἀποπεμψάμενος. ἐν δὲ οἱ χρόνῳ ἐλάσσονι καὶ οὐ πληρώσασα τοὺς δέκα μῆνας ἡ γυνὴ αὕτη τίκτει τοῦτον δὴ τὸν Δημάρητον. καὶ τίς οἱ τῶν οἰκετέων ἐν θώκῳ¹² κατημένῳ μετὰ τῶν ἐφόρων ἐξαγγέλλει ὥς οἱ παῖς γέγονε. ὁ δὲ ἐπιστάμενός τε τὸν χρόνον τῷ ἡγάγετο τὴν γυναικα καὶ ἐπὶ δακτύλων¹³ συμβαλλόμενος τοὺς μῆνας, εἶπε ἀπομόσας «οὐκ ἂν ἐμὸς εἴη.» τοῦτο ἤκουσαν μὲν οἱ ἔφοροι, πρῆγμα μέντοι οὐδὲν ἐποιήσαντο τὸ παραντίκα. ὁ δὲ παῖς ἠϋξετο, καὶ τῷ Ἀρίστωνι τὸ εἰρημένον μετέμελε· παῖδα γὰρ τὸν Δημάρητον ἐς τὰ μάλιστά οἱ ἐνόμιζε εἶναι. Δημάρητον δὲ αὐτῷ οὖνομα ἔθετο διὰ τόδε· πρότερον τούτων πανδημεῖ¹⁴ Σπαρτιῇται Ἀρίστωνι, ὡς ἀνδρὶ εὐδοκίμεοντι διὰ πάντων δὴ τῶν βασιλέων τῶν ἐν Σπάρτῃ γενομένων, ἀρὴν ἐποιήσαντο παῖδα γενέσθαι.

⁹ scratch, gash; tickle ¹⁰ gift ¹¹ a valuable, thing to be laid up

¹² seat, session of assembly ¹³ finger, toe ¹⁴ the masses

6.64

διὰ τοῦτο μὲν οἱ τὸ οὖνομα Δημάρητος ἐτέθη· χρόνου δὲ προϊόντος Ἀρίστων μὲν ἀπέθανε, Δημάρητος δὲ ἔσχε τὴν βασιληίην. ἔδεε δέ, ὥς ἔοικε, ἀνάπυστα γενόμενα ταῦτα καταπαῦσαι Δημάρητον τῆς βασιληΐης διὰ τὰ.. Κλεομένει διεβλήθη μεγάλως πρότερόν τε ὁ Δημάρητος ἀπαγαγὼν τὴν στρατιὴν ἐξ Ἑλευσίνος, καὶ δὴ καὶ τότε ἐπ' Αἰγινήτων τοὺς μηδίσαντας διαβάντος Κλεομένεος.

6.65

ὀρμηθεὶς ὦν ἀποτύνσθαι ὁ Κλεομένης συντίθεται Λευτυχίδῃ τῷ Μενάρεος τοῦ Ἁγίου, ἐόντι οἰκίῃς τῆς αὐτῆς Δημαρήτῳ, ἐπ' ᾧ τε, ἣν αὐτὸν καταστήσῃ βασιλέα ἀντὶ Δημαρήτου, ἔψεται οἱ ἐπ' Αἰγινήτας. ὁ δὲ Λευτυχίδης ἦν ἐχθρὸς τῷ Δημαρήτῳ μάλιστα γεγωνὸς διὰ πρῆγμα τοιόνδε· ἀρμολογούμενου Λευτυχίδεω Πέρκαλον τὴν Χίλωνος τοῦ Δημαρμένου θυγατέρα, ὁ Δημάρητος ἐπιβουλεύσας ἀποστερέει Λευτυχίδεα τοῦ γάμου, φθάσας αὐτὸς τὴν Πέρκαλον ἀρπάσας καὶ σχῶν γυναικα. κατὰ τοῦτο μὲν τῷ Λευτυχίδῃ ἡ ἐχθρὴ ἡ ἐς τὸν Δημάρητον ἐγεγόνεε, τότε δὲ ἐκ τῆς Κλεομένεος προθυμίας ὁ Λευτυχίδης κατόμνυται Δημαρήτῳ, φὰς αὐτὸν οὐκ ἰκνεομένως βασιλεύειν Σπαρτιητέων οὐκ ἐόντα παῖδα Ἀρίστωνος· μετὰ δὲ τὴν κατωμοσίην ἐδίωκε, ἀνασώζων ἐκεῖνο τὸ ἔπος τὸ εἶπε Ἀρίστων τότε ὅτε οἱ ἐξήγγειλε ὁ οἰκέτης παῖδα γεγονέναι, ὁ δὲ συμβαλόμενος τοὺς μῆνας ἀπώμοσε φὰς οὐκ ἑωυτοῦ μιν εἶναι. τούτου δὴ ἐπιβατεύων τοῦ ρήματος ὁ Λευτυχίδης ἀπέφαινε τὸν Δημάρητον οὔτε ἐξ Ἀρίστωνος γεγονότα οὔτε ἰκνεομένως βασιλεύοντα Σπάρτης, τοὺς ἐφόρους μάρτυρας παρεχόμενος κείνους οἱ τότε ἐτύγχανον πάρεδροί τε ἐόντες καὶ ἀκούσαντες ταῦτα Ἀρίστωνος.

6.66

τέλος δὲ ἐόντων περὶ αὐτῶν νεικέων, ἔδοξε Σπαρτιήτῃσι ἐπειρῆσθαι τὸ χρηστήριον τὸ ἐν Δελφοῖσι εἰ Ἀρίστωνος εἴη παῖς ὁ Δημάρητος. ἀνοίστου δὲ γενομένου ἐκ προνοίας τῆς Κλεομένεος ἐς τὴν Πυθίην, ἐνθαῦτα προσποιέεται Κλεομένης Κόβωνα τὸν Ἀριστοφάντου, ἄνδρα

6.58

These rights have been assigned to the kings for their lifetime by the Spartan State; and after they are dead these which follow:—horsemen go round and announce that which has happened throughout the whole of the Laconian land, and in the city women go about and strike upon a copper kettle. Whenever this happens so, two free persons of each household must go into mourning, a man and a woman, and for those who fail to do this great penalties are appointed. Now the custom of the Lacedemonians about the deaths of their kings is the same as that of the Barbarians who dwell in Asia, for most of the Barbarians practise the same customs as regards the death of their kings. Whensoever a king of the Lacedemonians is dead, then from the whole territory of Lacedemon, not reckoning the Spartans, a certain fixed number of the “dwellers round” are compelled to go to the funeral ceremony:

6.59

And when there have been gathered together of these and of the Helots and of the Spartans themselves many thousands in the same place, with their women intermingled, they beat their foreheads with a good will and make lamentation without stint, saying that this one who has died last of their kings was the best of all: and whenever any of their kings has been killed in war, they prepare an image to represent him, laid upon a couch with fair coverings, and carry it out to be buried. Then after they have buried him, no assembly is held among them for ten days, nor is there any meeting for choice of magistrates, but they have mourning during these days. In another respect too these resemble the Persians; that is to say, when the king is dead and another is appointed king, this king who is newly coming in sets free any man of the Spartans who was a debtor to the king or to the State; while among the Persians the king who comes to the throne remits to all the cities the arrears of tribute which are due.

6.60

In the following point also the Lacedemonians resemble the Egyptians; that is to say, their heralds and fluteplayers and cooks inherit the crafts of their fathers, and a fluteplayer is the son of a fluteplayer, a cook of a cook, and a herald of a herald; other men do not lay hands upon the office because they have loud and clear voices, and so shut them out of it, but they practise their craft by inheritance from their fathers.

6.61

Thus are these things done: and at this time of which we speak, while Cleomenes was in Egina doing deeds which were for the common service

of Hellas, Demaratos brought charges against him, not so much because he cared for the Eginetans as because he felt envy and jealousy of him. Then Cleomenes, after he returned from Egina, planned to depose Demaratos from being king, making an attempt upon him on account of this matter which follows:—Ariston being king in Sparta and having married two wives, yet had no children born to him; and since he did not acknowledge that he himself was the cause of this, he married a third wife; and he married her thus:—he had a friend, a man of the Spartans, to whom of all the citizens Ariston was most inclined; and it chanced that this man had a wife who was of all the women in Sparta the fairest by far, and one too who had become the fairest from having been the foulest. For as she was mean in her aspect, her nurse, considering that she was the daughter of wealthy persons and was of uncomely aspect, and seeing moreover that her parents were troubled by it,—perceiving I say these things, her nurse devised as follows:—every day she bore her to the temple of Helen, which is in the place called Therapne, lying above the temple of Phoebus; and whenever the nurse bore her thither, she placed her before the image and prayed the goddess to deliver the child from her unshapeliness. And once as the nurse was going away out of the temple, it is said that a woman appeared to her, and having appeared asked her what she was bearing in her arms; and she told her that she was bearing a child; upon which the other bade her show the child to her, but she refused, for it had been forbidden to her by the parents to show it to any one: but the woman continued to urge her by all means to show it to her. So then perceiving that the woman earnestly desired to see it, the nurse showed her the child. Then the woman stroking the head of the child said that she should be the fairest of all the women in Sparta; and from that day her aspect was changed. Afterwards when she came to the age for marriage, she was married to Agetos the son of Alkeides, this friend of Ariston of whom we spoke..

6.62

Now Ariston it seems was ever stung by the desire of this woman, and accordingly he contrived as follows:—he made an engagement himself with his comrade, whose wife this woman was, that he would give him as a gift one thing of his own possessions, whatsoever he should choose, and he bade his comrade make return to him in similar fashion. He therefore, fearing nothing for his wife, because he saw that Ariston also had a wife, agreed to this; and on these terms they imposed oaths on one another. After this Ariston on his part gave that which Agetos had chosen from the treasures of Ariston, whatever the thing was; and he himself, seeking to obtain from him the like return, endeavoured then to take away the wife of his comrade from him: and he said that he consented to give anything else except this one thing only, but at length being compelled by the oath and by the treacherous

deception, he allowed her to be taken away from him..

6.63

Thus had Ariston brought into his house the third wife, having dismissed the second: and this wife, not having fulfilled the ten months but in a shorter period of time, bore him that Demaratos of whom we were speaking; and one of his servants reported to him as he was sitting in council with the Ephors, that a son had been born to him. He then, knowing the time when he took to him his wife, and reckoning the months upon his fingers, said, denying with an oath, "The child would not be mine." This the Ephors heard, but they thought it a matter of no importance at the moment; and the child grew up and Ariston repented of that which he had said, for he thought Demaratos was certainly his own son; and he gave him the name "Demaratos" for this reason, namely because before these things took place the Spartan people all in a body had made a vow praying that a son might be born to Ariston, as one who was pre-eminent in renown over all the kings who had ever arisen in Sparta.

6.64

For this reason the name Demaratos was given to him. And as time went on Ariston died, and Demaratos obtained the kingdom: but it was fated apparently that these things should become known and should cause Demaratos to be deposed from the kingdom; and therefore Demaratos came to be at variance greatly with Cleomenes both at the former time when he withdrew his army from Eleusis, and also now especially, when Cleomenes had crossed over to take those of the Eginetans who had gone over to the Medes..

6.65

Cleomenes then, being anxious to take vengeance on him, concerted matters with Leotychides the son of Menares, the son of Agis, who was of the same house as Demaratos, under condition that if he should set him up as king instead of Demaratos, he would go with him against the Eginetans. Now Leotychides had become a bitter foe of Demaratos on account of this matter which follows:—Leotychides had betrothed himself to Percalos the daughter of Chilon son of Demarmenos; and Demaratos plotted against him and deprived Leotychides of his marriage, carrying off Percalos himself beforehand, and getting her for his wife. Thus had arisen the enmity of Leotychides against Demaratos; and now by the instigation of Cleomenes Leotychides deposed against Demaratos, saying that he was not rightfully reigning over the Spartans, not being a son of Ariston: and after this deposition he prosecuted a suit against him, recalling the old saying which

Ariston uttered at the time when his servant reported to him that a son was born to him, and he reckoning up the months denied with an oath, saying that it was not his. Taking his stand upon this utterance, Leotychides proceeded to prove that Demaratos was not born of Ariston nor was rightfully reigning over Sparta; and he produced as witnesses those Ephors who chanced then to have been sitting with Ariston in council and to have heard him say this..

6.66

At last, as there was contention about those matters, the Spartans resolved to ask the Oracle at Delphi whether Demaratos was the son of Ariston. The question then having been referred by the arrangement of Cleomenes to the Pythian prophetess, thereupon Cleomenes gained over to his

vocabulary

ἀγγέλλω carry a message, announce

~angel

ἄγκος -εος (n, 3) bend; glen

~ankylosaurus

ἀδελφεή sister

αἰδρεῖη ignorant

αἰμασιά wall of dry stones?

ἀλγέω suffer ~analgesic

ἀλίσκομαι be captured ~helix

ἀναπεῖθω (aor, plupf) seduce, persuade; (mp, pf, aor ppl) trust, obey, be confident in

ἀνάπυστος discovered, revealed ~buddha

ἄνοια folly

ἀντιβαίνω resist

ἀπορρίπτω cast away

ἀργύριον small coin

αὐλειος of the courtyard

αὐτόφωρος notoriously, manifestly

ἄφαιρέω take away ~heresy

βασιλεύω be king

γέλως laughter

γένεσις -εως (f) source, origin

~genus

δεῖμα -τος (n, 3) fear

δέμω build ~domicile

διαβαίνω pass over, cross ~basis

διαδέχομαι be next, succeed

~doctrine

δικαστήριον court

δρησμός running away

δυναστεύω have power ~δύναμαι

δωροδοκέω take bribes

ἔγκοτος spiteful

εἰστίθημι put in

ἐκδίδωμι hand over ~donate

ἐκτελέω complete, bring about

~apostle

ἐκτίνω pay off; (mp) exact full payment

ἐνείμι be in ~ion

ἐνθεῦτεν thence

ἐξακέομαι cure, appease, make up for

ἐξηγέομαι lead forth; set out, describe ~hegemony

ἐξορκόω swear in

ἐπαίστος heard of, perceived

ἐπειρωτάω consult, ask

ἐπικάθημαι sit, press on

ἐπιλέγω say re, say also; choose; (mid) think over

ἐπιχειρέω do, try, attack ~chiral

ἐρκεῖος having an altar in the sanctuary ~oath

εὐδαιμονία prosperity

εὖς good, brave, noble

ἐφόδιον supplies, funding

ἐφόδιος for a journey

ἡρώιος heroic

θεάομαι look at, behold, consider ~theater

θέητρον theater

θεοπρόπος seer ~theology

θεράπων -οντος (m, 3) helper, henchman, servant ~therapy

θύω (ū) rush; sacrifice ~θύω

ἰδρύω establish

ἰκετεύω approach to beg

καθάπτω attach; (mp) upbraid

κακότης -τος (f, 3) badness

~cacophony

καταγηράσκω age, pass one's days ~geriatric

κατάγω lead down/home; land ~demagogue

καταίρω swoop; land

κατακαλύπτω cover up

κατάπαυσις -εως (f) putting down; rest

καταπαύω stop, restrain ~pause

κατέρχομαι come down, out from

κριός (ī) ram
 κυέω be pregnant ~accumulate
 κύκλος circle, wheel ~cycle
 λίσσομαι beg, beseech ~litany
 λιτή prayer ~litany
 μανία madness, passion
 μάντις -ος (m) seer ~mantis
 μάταιος vain, empty
 μεγαλωστί very greatly
 μετεξέτεροι (+gen) some ones of
 μετέρχομαι seek, visit
 μυρίος (ō) 10,000 ~myriad
 νεῖκος -εος (n, 3) quarrel, battle
 νόσος (f) plague, pestilence
 ~noisome
 νοῦσος (f) plague, pestilence
 ~noisome
 ὀδῶ lead well
 οἰκέτης -ου (m, 1) household; house
 slave
 ὄνειδος -εος (n, 3) blame; insult
 ὄν οῦ type of fruit
 ὅποῖος whatever kind
 παραθήκη deposit; hostage
 παρατίθην put near, put at risk
 ~thesis
 περιθῶ run around
 περιτίθην put around, endow with
 ~thesis
 πηγὴ headwaters, fountain
 πηγός stout, mighty
 πρόθυμος (ō) willing, eager ~fume
 προίστημι put forward; (+gen) be
 head of, guard ~station

πρόμαντις prophet
 προσάγω bring to a place
 ~demagogue
 προσβάλλω hit, attack, approach;
 attach, offer ~ballistic
 σκήπτρον scepter, staff ~scepter
 σπλάγχνον (pl) innards, (fig)
 feelings
 στάζω dribble, infuse
 στέρῶ steal, take
 στέφανος ring
 στεφανώ crown
 στρατηγέω be a general
 συνευνάομαι go to bed with
 συχνός long; many; extensive
 τέθριππος four-horse
 τοιόσδε such
 ὑπάγω lead under the yoke, lead
 away from ~demagogue
 ὑπεξέχω withdraw secretly
 ὑποδείκνυμι (υῶ) show, trace out
 ὑποδέχομαι welcome, accept, suffer
 ὑποδέχομαι welcome, accept, suffer
 ~doctrine
 ὑπολαμβάνω take under one's
 support, seize; speak up; imagine
 ~epilepsy
 ὑπόμαργος a little crazy
 ὑποχείριος under one's hand
 ~chiral
 φάσμα phantom, apparition
 φθάνω (ᾱ) do first, outstrip
 χρηστήριον oracle, response

ἐν Δελφοῖσι δυναστεύοντα μέγιστον, ὁ δὲ Κόβων Περίαλλαν τὴν πρόμαντιν ἀναπεῖθει τὰ Κλεομένης ἐβούλετο λέγεσθαι λέγειν. οὕτω δὴ ἡ Πυθίῃ ἐπειρωτῶντων τῶν θεοπρόπων ἔκρινε μὴ Ἀρίστωνος εἶναι Δημάρητον παῖδα. ὑστέρω μέντοι χρόνῳ ἀνάπυστα ἐγένετο ταῦτα, καὶ Κόβων τε ἔφυγε ἐκ Δελφῶν καὶ Περίαλλα ἡ πρόμαντις ἐπαύσθη τῆς τιμῆς.

6.67

κατὰ μὲν δὴ Δημαρήτου τὴν κατάπαυσιν τῆς βασιλείης οὕτω ἐγένετο, ἔφυγε δὲ Δημάρητος ἐκ Σπάρτης ἐς Μήδους ἐκ τοιοῦδε ὀνείδεος. μετὰ τῆς βασιλείης τὴν κατάπαυσιν ὁ Δημάρητος ἤρχε αἰρεθεὶς ἀρχήν. ἦσαν μὲν δὴ γυμνοπαιδία, θεωμένου δὲ τοῦ Δημαρήτου ὁ Λευτυχίδης γεγωνὺς ἤδη βασιλεὺς αὐτὸς ἀντ' ἐκείνου, πέμψας τὸν θεράποντα ἐπὶ γέλῳ τε καὶ λάσθῃ εἰρώτα τὸν Δημάρητον ὁκοῖόν τι εἴη τὸ ἄρχειν μετὰ τὸ βασιλεύειν. ὁ δὲ ἀλγήσας¹ τῷ ἐπειρωτήματι εἶπε φάς αὐτὸς μὲν ἀμφοτέρων ἤδη πεπειρηθῆναι, κείνον δὲ οὐ, τὴν μέντοι ἐπειρώτῃσιν ταύτην ἄρξειν Λακεδαιμονίοισι ἢ μυρίας κακότητος ἢ μυρίας εὐδαιμονίης. ταῦτα δὲ εἶπας καὶ κατακαλυψάμενος ἦε ἐκ τοῦ θεήτρου² ἐς τὰ ἔωντοῦ οἰκία, αὐτίκα δὲ παρασκευασάμενος ἔθυε τῷ Διὶ βοῦν, θύσας δὲ τὴν μητέρα ἐκάλεσε.

6.68

ἀπικομένη δὲ τῇ μητρὶ ἐσθεὶς ἐς τὰς χεῖράς οἱ τῶν σπλάγχνων κατικέτευε, τοιάδε λέγων. «ὦ μήτερ, θεῶν σε τῶν τε ἄλλων καταπτόμενος ἱκετεύω καὶ τοῦ ἑρκείου³ Διὸς τοῦδε φράσαι μοι τὴν ἀληθείην, τίς μεν ἐστὶ πατὴρ ὀρθῶ λόγῳ. Λευτυχίδης μὲν γὰρ ἔφη ἐν τοῖσι νείκεσι λέγων κυέουσάν σε ἐκ τοῦ προτέρου ἀνδρὸς οὕτω ἐλθεῖν παρὰ Ἀρίστωνα· οἱ δὲ καὶ τὸν ματαιότερον⁴ λόγον λέγοντες φασὶ σε ἐλθεῖν παρὰ τῶν οἰκετέων τὸν ὀνοφορβόν, καὶ ἐμὲ ἐκείνου εἶναι παῖδα. ἐγὼ σε ὧν μετέρχομαι τῶν θεῶν εἰπεῖν τῶληθές· οὔτε γάρ, εἴ περ πεποίηκάς τι τῶν λεγομένων, μούνη δὴ πεποίηκας, μετὰ πολλέων δέ· ὃ τε λόγος πολλὸς ἐν Σπάρτῃ ὡς Ἀρίστωνι σπέρμα παιδοποιῶν

¹ suffer ² theater ³ having an altar in the sanctuary ⁴ vain, empty

οὐκ ἐνήν· τεκεῖν γὰρ ἄν οἱ καὶ τὰς προτέρας γυναῖκας.»

6.69

ὁ μὲν δὴ τοιαῦτα ἔλεγε, ἡ δὲ ἀμείβετο τοῖσιδε. «ὦ παῖ, ἐπείτε με λιτῇσι μετέρχεται εἰπεῖν τὴν ἀληθείην, πᾶν ἐς σέ κατειρήσεται τῶλθές. ὥς με ἡγάγετο Ἀρίστων ἐς ἑωυτοῦ, νυκτὶ τρίτῃ ἀπὸ τῆς πρώτης ἦλθέ μοι φάσμα⁵ εἰδόμενον Ἀρίστωνι, συνευνηθὲν δὲ τοὺς στεφάνους τοὺς εἶχε ἐμοὶ περιετίθει. καὶ τὸ μὲν οἰχώκεε, ἦκε δὲ μετὰ ταῦτα Ἀρίστων. ὥς δέ με εἶδε ἔχουσιν στεφάνους, εἰρώτα τίς εἴη μοι ὁ δούς· ἐγὼ δὲ ἐφάμην ἐκείνῳ, ὁ δὲ οὐκ ὑπέδεκετο. ἐγὼ δὲ κατωμνύμην φαμένη αὐτὸν οὐ ποιεῖν καλῶς ἀπαρνεόμενον· ὀλίγω γὰρ τι πρότερον ἐλθόντα καὶ συνευνηθέντα δοῦναί μοι τοὺς στεφάνους. ὁρέων δέ με κατομνυμένην ὁ Ἀρίστων ἔμαθε ὡς θεῖον εἶη τὸ πρῆγμα. καὶ τοῦτο μὲν οἱ στέφανοι ἐφάνησαν ἐόντες ἐκ τοῦ ἡρώιου τοῦ παρὰ τῇσι θύρῃσι τῇσι αὐλείῃσι ἰδρυμένοι, τὸ καλέουσι Ἀστροβάκου, τοῦτο δὲ οἱ μάντιες τὸν αὐτὸν τοῦτον ἥρωα ἀναίρεον εἶναι. οὕτω ὦ παῖ ἔχεις πᾶν, ὅσον τι καὶ βούλει πυθέσθαι· ἡ γὰρ ἐκ τοῦ ἥρωος τούτου γέγονας, καὶ τοι πατήρ ἐστι Ἀστροβάκος ὁ ἥρωας, ἡ Ἀρίστων· ἐν γάρ σε τῇ νυκτὶ ταύτῃ ἀναιρέομαι. τῇ δέ σε μάλιστα κατὰπτονται οἱ ἐχθροί, λέγοντες ὡς αὐτὸς ὁ Ἀρίστων, ὅτε αὐτῷ σὺ ἡγγέλθης γεγεννημένος, πολλῶν ἀκουόντων οὐ φήσεί σε ἑωυτοῦ εἶναι τὸν χρόνον γάρ, τοὺς δέκα μῆνας, οὐδέκω ἐξήκειν, αἰδρεῖ⁶ τῶν τοιούτων κείνος τοῦτο ἀπέρριψε τὸ ἔπος. τίκτουσι γὰρ γυναῖκες καὶ ἐννεάμηνα καὶ ἐπτάμηνα, καὶ οὐ πᾶσαι δέκα μῆνας ἐκτελέσασαι· ἐγὼ δὲ σέ ὦ παῖ ἐπτάμηνον ἔτεκον. ἔγνω δὲ καὶ αὐτὸς ὁ Ἀρίστων οὐ μετὰ πολλὸν χρόνον ὡς ἀνοίῃ τὸ ἔπος ἐκβάλοι τοῦτο. λόγους δὲ ἄλλους περὶ γενέσιος τῆς σεωυτοῦ μὴ δέκεο· τὰ γὰρ ἀληθέστατα πάντα ἀκήκοας. ἐκ δὲ ὀνοφορβῶν αὐτῷ τε Λευτυχίδῃ καὶ τοῖσι ταῦτα λέγουσι τίκτοιεν αἱ γυναῖκες παῖδας.»

6.70

ἡ μὲν δὴ ταῦτα ἔλεγε, ὁ δὲ πυθόμενός τε τὰ ἐβούλετο καὶ ἐπόδια λαβὼν

⁵ phantom, apparition ⁶ ignorant

ἐπορεύετο ἐς Ἥλιν, τῷ λόγῳ φὰς ὡς ἐς Δελφοὺς χρησόμενος τῷ χρηστηρίῳ πορεύεται. Λακεδαιμόνιοι δὲ ὑποτοπηθέντες Δημάρητον δρησιν⁷ ἐπιχειρεῖν ἐδίωκον. καί κως ἔφθη ἐς Ζάκυνθον διαβάς ὁ Δημάρητος ἐκ τῆς Ἥλιδος· ἐπιδιαβάντες δὲ οἱ Λακεδαιμόνιοι αὐτοῦ τε ἄπτοντο καὶ τοὺς θεράποντας αὐτοῦ ἀπαιροῦνται. μετὰ δέ, οὐ γὰρ ἐξεδίδουσαν αὐτὸν οἱ Ζακύνθιοι, ἐνθεῦτεν διαβαίνει ἐς τὴν Ἀσίην παρὰ βασιλέα Δαρεῖον. ὁ δὲ ὑπεδέξατό τε αὐτὸν μεγαλωστί⁸ καὶ γῆν τε καὶ πόλιας ἔδωκε. οὕτω ἀπῆκετο ἐς τὴν Ἀσίην Δημάρητος καὶ τοιαύτη χρησόμενος τύχῃ, ἄλλα τε Λακεδαιμονίοισι συχνὰ ἔργοισι τε καὶ γνώμῃσι ἀπολαμπρυνθεῖς, ἐν δὲ δὴ καὶ Ὀλυμπιάδα σφι ἀνελόμενος τεθρίπῳ προσέβαλε, μῦνος τοῦτο πάντων δὴ τῶν γενομένων βασιλέων ἐν Σπάρτῃ ποιήσας.

6.71

Λευτυχίδης δὲ ὁ Μενάρεος Δημαρήτου καταπαυσθέντος διεδέξατο τὴν βασιλείην, καὶ οἱ γίνεται παῖς Ζευξίδημος, τὸν δὴ Κυνίσκον μετεξέτεροι Σπαρτιητέων ἐκάλεον. οὗτος ὁ Ζευξίδημος οὐκ ἐβασίλευσε Σπάρτης· πρὸ Λευτυχίδεω γὰρ τελευτᾷ, λιπὼν παῖδα Ἀρχίδημον. Δευτυχίδης δὲ στερηθεῖς⁹ Ζευξιδήμου γαμέει δευτέρην γυναικα Εὐρυδάμην τὴν ἐοῦσαν Μενίου ἀδελφεῖν Διακτορίδεω δὲ θυγατέρα, ἐκ τῆς οἱ ἔρσεν μὲν γίνεται οὐδέν, θυγάτηρ δὲ Λαμπιτώ, τὴν Ἀρχίδημος ὁ Ζευξιδήμου γαμέει δόντος αὐτῷ Λευτυχίδεω.

6.72

οὐ μὲν οὐδὲ Λευτυχίδης κατεγήρα ἐν Σπάρτῃ, ἀλλὰ τίσιν τοιήνδε τινὰ Δημαρήτῳ ἐξέτισε. ἐστρατήγησε Λακεδαιμονίοισι ἐς Θεσσαλίην, παρεὼν δὲ οἱ πάντα ὑποχείρια ποιήσασθαι ἐδωροδόκησε ἀργύριον πολλόν· ἐπ' αὐτοφώρῳ δὲ ἀλούς αὐτοῦ ἐν τῷ στρατοπέδῳ, ἐπικατήμενος χειρὶ πλέῃ ἀργυρίου, ἔφυγε ἐκ Σπάρτης ὑπὸ δικαστήριον ὑπαχθεῖς, καὶ τὰ οἰκία οἱ κατεσκάφη· ἔφυγε δὲ ἐς Τεγέην καὶ ἐτελεύτησε ἐν ταύτῃ.

⁷ running away ⁸ very greatly ⁹ steal, take

6.73

ταῦτα μὲν δὴ ἐγένετο χρόνῳ ὕστερον· τότε δὲ ὡς τῷ Κλεομένει ὠδῶθη¹⁰ τὸ ἐς τὸν Δημάρητον πρῆγμα, αὐτίκα παραλαβὼν Λευτυχίδα ἦε ἐπὶ τοὺς Αἰγινήτας, δεινὸν τινά σφι ἔγκοτον διὰ τὸν προπηλακισμόν ἔχων. οὕτω δὴ οὔτε οἱ Αἰγινῆται, ἀμφοτέρων τῶν βασιλέων ἠκόντων ἐπ' αὐτούς, ἐδικαίουν ἔτι ἀντιβαίνειν, ἐκείνοί τε ἐπιλεξάμενοι ἄνδρας δέκα Αἰγινητέων τοὺς πλείστου ἀξίους καὶ πλούτῳ καὶ γένει· ἦγον καὶ ἄλλους καὶ δὴ καὶ Κριόν τε τὸν Πολυκρίτου καὶ Κάσαυβον τὸν Ἀριστοκράτεος, οἱ περ εἶχον μέγιστον κράτος· ἀγαγόντες δὲ σφέας ἐς γῆν τὴν Ἀττικὴν παραθήκην παρατίθενται ἐς τοὺς ἐχθίστους Αἰγινήτησι Ἀθηναίους.

6.74

μετὰ δὲ ταῦτα Κλεομένεα ἐπαίστον γενόμενον κακοτεχνήσαντα ἐς Δημάρητον δεῖμα ἔλαβε Σπαρτιητέων, καὶ ὑπεξέσχε ἐς Θεσσαλίην. ἐνθεῦτεν δὲ ἀπικόμενος ἐς τὴν Ἀρκαδίην νεώτερα ἔπραξε πρήγματα, συνιστὰς τοὺς Ἀρκάδας ἐπὶ τῇ Σπάρτῃ, ἄλλους τε ὅρκους προσάγων σφι ἣ μὲν ἔψεσθαι σφέας αὐτῷ τῇ ἂν ἐξηγέται, καὶ δὴ καὶ ἐς Νώνακριν πόλιν πρόθυμος ἦν τῶν Ἀρκάδων τοὺς προεστεῶτας ἀγνέων ἐξορκοῦν τὸ Στυγὸς ὕδωρ. ἐν δὲ ταύτῃ τῇ πόλει λέγεται εἶναι ὑπὸ τῶν Ἀρκάδων τὸ Στυγὸς ὕδωρ, καὶ δὴ καὶ ἔστι τοιόνδε τι ὕδωρ ὀλίγον φαινόμενον ἐκ πέτρης στάζει¹¹ ἐς ἄγκος,¹² τὸ δὲ ἄγκος αἵμασι¹³ τις περιθέει κύκλος. ἡ δὲ Νώνακρῖς, ἐν τῇ ἢ πηγῇ αὕτη τυγχάνει ἐοῦσα, πόλις ἐστὶ τῆς Ἀρκαδίας πρὸς Φειεῶ.

6.75

μαθόντες δὲ Κλεομένεα Λακεδαιμόνιοι ταῦτα πρήσσοντα, κατήγον αὐτὸν δείσαντες ἐπὶ τοῖσι αὐτοῖσι ἐς Σπάρτην τοῖσι καὶ πρότερον ἦρχε. κατελθόντα δὲ αὐτὸν αὐτίκα ὑπέλαβε μανίῃ νοῦσος, ἐόντα καὶ πρότερον ὑπομαργότερον· ὅκως γὰρ τεῷ ἐντύχοι Σπαρτιητέων, ἐνέχραυε ἐς τὸ πρόσωπον τὸ σκῆπτρον. ποιέοντα δὲ αὐτὸν ταῦτα

¹⁰ lead well ¹¹ dribble, infuse ¹² bend; glen ¹³ wall of dry stones?

side Cobon the son of Aristophantos, who had most power among the Delphians, and Cobin persuaded Perialla the prophetess of the Oracle to say that which Cleomenes desired to have said. Thus the Pythian prophetess, when those who were sent to consult the god asked her their question, gave decision that Demaratos was not the son of Ariston. Afterwards however these things became known, and both Cobon went into exile from Delphi and Perialla the prophetess of the Oracle was removed from her office.

6.67

With regard to the deposing of Demaratos from the kingdom it happened thus: but Demaratos became an exile from Sparta to the Medes on account of a reproach which here follows: — After he had been deposed from the kingdom Demaratos was holding a public office to which he had been elected. Now it was the time of the Gymnopaidiai; and as Demaratos was a spectator of them, Leotychides, who had now become king himself instead of Demaratos, sent his attendant and asked Demaratos in mockery and insult what kind of a thing it was to be a magistrate after having been king; and he vexed at the question made answer and said that he himself had now had experience of both, but Leotychides had not; this question however, he said, would be the beginning either of countless evil or countless good fortune for the Lacedemonians. Having thus said, he veiled his head and went forth out of the theatre to his own house; and forthwith he made preparations and sacrificed an ox to Zeus, and after having sacrificed he called his mother..

6.68

Then when his mother had come, he put into her hands some of the inner parts of the victim, and besought her, saying as follows: “Mother, I beseech thee, appealing to the other gods and above all to this Zeus the guardian of the household, to tell me the truth, who is really and truly my father. For Leotychides spoke in his contention with me, saying that thou didst come to Ariston with child by thy former husband; and others besides, reporting that which is doubtless an idle tale, say that thou didst go in to one of the servants, namely the keeper of the asses, and that I am his son. I therefore entreat thee by the gods to tell me the truth; for if thou hast done any of these things which are reported, thou hast not done them alone, but with many other women; and the report is commonly believed in Sparta that there was not in Ariston seed which should beget children; for if so, then his former wives also would have borne children.”.

6.69

Thus he spoke, and she made answer as follows: “My son, since thou dost beseech me with entreaties to speak the truth, the whole truth shall be told

to thee. When Ariston had brought me into his house, on the third night there came to me an apparition in the likeness of Ariston, and having lain with me it put upon me the garlands which it had on; and the apparition straitway departed, and after this Ariston came; and when he saw me with garlands, he asked who it was who had given me them; and I said that he had given them, but he did not admit it; and I began to take oath of it, saying that he did not well to deny it, for he had come (I said) a short time before and had lain with me and given me the garlands. Then Ariston, seeing that I made oath of it, perceived that the matter was of the gods; and first the garlands were found to be from the hero-temple which stands by the outer door of the house, which they call the temple of Astrabacos, and secondly the diviners gave answer that it was this same hero. Thus, my son, thou hast all, as much as thou desirest to learn; for either thou art begotten of this hero and the hero Astrabacos is thy father, or Ariston is thy father, for on that night I conceived thee: but as to that wherein thy foes most take hold of thee, saying that Ariston himself, when thy birth was announced to him, in the hearing of many declared that thou wert not his son, because the time, the ten months namely, had not yet been fulfilled, in ignorance of such matters he cast forth that saying; for women bring forth children both at the ninth month and also at the seventh, and not all after they have completed ten months; and I bore thee, my son, at the seventh month: and Ariston himself also perceived after no long time that he had uttered this saying in folly. Do not thou then accept any other reports about thy begetting, for thou hast heard in all the full truth; but to Leotyichides and to those who report these things may their wives bear children by keepers of asses!"

6.70

Thus she spoke; and he, having learnt that which he desired to learn, took supplies for travelling and set forth to go to Elis, pretending that he was going to Delphi to consult the Oracle: but the Lacedemonians, suspecting that he was attempting to escape, pursued after him; and it chanced that before they came Demaratos had passed over to Zakynthos from Elis; and the Lacedemonians crossing over after him laid hands on his person and carried away his attendants from him. Afterwards however, since those of Zakynthos refused to give him up, he passed over from thence to Asia, to the presence of king Dareios; and Dareios both received him with great honour as a guest, and also gave him land and cities. Thus Demaratos had come to Asia, and such was the fortune which he had had, having been distinguished in the estimation of the Lacedemonians in many other ways both by deeds and by counsels, and especially having gained for them an Olympic victory with the four-horse chariot, being the only one who achieved this of all the kings who ever arose in Sparta.

6.71

Demaratos being deposed, Leotychides the son of Menares succeeded to the kingdom; and he had born to him a son Zeuxidemos, whom some of the Spartans called Kyniscos. This Zeuxidemos did not become king of Sparta, for he died before Leotychides, leaving a son Archidemos: and Leotychides having lost Zeuxidemos married a second wife Eurydame, the sister of Menios and daughter of Diactorides, by whom he had no male issue, but a daughter Lampito, whom Archidemos the son of Zeuxidemos took in marriage, she being given to him by Leotychides..

6.72

Leotychides however did not himself live to old age in Sparta, but paid a retribution for Demaratos as follows:—he went as commander of the Lacedemonians to invade Thessaly, and when he might have reduced all to subjection, he accepted gifts of money amounting to a large sum; and being taken in the act there in the camp, as he was sitting upon a glove full of money, he was brought to trial and banished from Sparta, and his house was razed to the ground. So he went into exile to Tegea and ended his life there..

6.73

These things happened later; but at this time, when Cleomenes had brought to a successful issue the affair which concerned Demaratos, forthwith he took with him Leotychides and went against the Eginetans, being very greatly enraged with them because of their insults towards him. So the Eginetans on their part, since both the kings had come against them, thought fit no longer to resist; and the Spartans selected ten men who were the most considerable among the Eginetans both by wealth and by birth, and took them away as prisoners, and among others also Crios the son of Polycritos and Casambos the son of Aristocrates, who had the greatest power among them; and having taken these away to the land of Attica, they deposited them as a charge with the Athenians, who were the bitterest enemies of the Eginetans.

6.74

After this Cleomenes, since it had become known that he had devised evil against Demaratos, was seized by fear of the Spartans and retired to Thessaly. Thence he came to Arcadia, and began to make mischief and to combine the Arcadians against Sparta; and besides other oaths with which he caused them to swear that they would assuredly follow him whithersoever he should lead them, he was very desirous also to bring the chiefs of the Arcadians to the city of Nonacris and cause them to swear by the water of Styx; for near this

city it is said by the Arcadians that there is the water of Styx, and there is in fact something of this kind: a small stream of water is seen to trickle down from a rock into a hollow ravine, and round the ravine runs a wall of rough stones. Now Nonacris, where it happens that this spring is situated, is a city of Arcadia near Pheneos..

6.75

The Lacedemonians, hearing that Cleomenes was acting thus, were afraid, and proceeded to bring him back to Sparta to rule on the same terms as before: but when he had come back, forthwith a disease of madness seized him (who had been even before this somewhat insane 64), and whenever he met any of the Spartans, he dashed his staff against the man's face. And as he continued to do this and had gone quite out of his senses,

vocabulary

ἄγαλμα -τος (n, 3) ornament, glory, statue

ἄγαμαι wonder, admire; resent, begrudge

ἀγχοῦ near, nigh; like ~angina

ἀλογίη disrespect, disregard; unreason

ἄλσος -εος (n, 3) grove, sacred place

ἀμφιδρυφής cheek-torn, mourning

ἀναγιγνώσκω recognize, read, understand, persuade

ἀνακτάομαι regain, revive; win over

ἀναλαμβάνω take up, recover, resume

ἀναστενάζω groan

ἀναφαίνω reveal, shine

~phenomenon

ἀπαγορεύω forbid; fail, be worn out

ἀπαντάω encounter, come upon

ἀπατάω to lie, trick ~apatosaurus

ἀπειλέω vow, threaten, boast

ἀπειλή boast, threat

ἀποέργω exclude; divide; confine

ἄποινα -ου (n, 2) ransom,

compensation ~penalty

ἄρθμιος allied, friendly ~harmony

ἀριστεύς -ος (m) chief ~aristocrat

ἅτε as if; since

ἀτρέχεια precise certainty

αὐτόθι on the spot

αὐτόμολος deserting, defecting

ἀφανής unseen, occult, obscure

βωμός altar; stand, pedestal

δαιμόνιος voc: you crazy guy

δένδρον tree

δεσπότης -ου (m, 1) master, despot

διαβαίνω pass over, cross ~basis

διαφεύγω escape, survive

διέπω manage, conduct

δικαιώω demand/make justice

δωροδοκέω take bribes

εἰσβάλλω throw into ~ballistic

ἐκδίδωμι hand over ~donate

ἐκκαλέω call forth ~gallo

ἐκλάμπω shine forth

ἐκτίνω pay off; (mp) exact full payment

ἐκτός outside

ἐμπύμπρημι burn up ~pyre

ἐμποδών getting in the way

ἐμπρήθω burn up

ἐνθεῦτεν thence

ἐξακέομαι cure, appease, make up for

ἐξαναχωρέω retreat, withdraw

ἔξειμι go forth; is possible ~ion

ἐξελαύνω drive out, exile ~elastic

ἐξωθέω drive out

ἐπέρομαι ask as well; ask then

ἐπικεῖμαι impose; shut a door

ἐπικκοινός in common

ἐπικρατέω rule over

ἐπιτάμνω cut into; shorten

ἐπιτελής accomplished

εὐπετής coming out well; (adv) fortunately

εὖς good, brave, noble

ἐφορός fair wind; guardian; hill

ζωρός pure, undiluted

θάλλω bloom, flourish, abound ~thallium

θῆλυς female; (rare) abundant ~female

ἵζω to seat ~sit

ἱρεὺς ἱρῆος (i, m) priest ~hieroglyph

ἰσχίον hip-joint, haunch

καθοράω look down ~panorama

καλλιερέω have good signs

καταγινέω fetch

κατάγω lead down/home; land ~demagogue

κατακόπτω cut down, shatter

καταφεύγω resort to, flee to, appeal

to ~fugitive
 κατείδον look upon
 κείρω shave, sever, raze; devour, use
 up
 κήρυγμα -τος (n, 3) proclamation
 κνήμη lower leg
 κνημός shoulder of a mountain
 λάμπω shine ~lamp
 λαπάρα (αἶ) flank ~laparoscopy
 λίμνη lake, marsh, basin, sea
 ~limnic
 λωβάομαι maltreat
 μαίνομαι be berserk ~maenad
 μαντεύομαι to divine ~mantis
 μάντις -ος (m) seer ~mantis
 μαστιγώω (i) whip
 μάχαιρα knife, dagger
 μεταίχμιος disputed (of land)
 μήκος -ους (n, 3) length, stature
 μῆρα -ός (n, 2) thigh bones
 μηρός thigh, femur
 μίν him, her, it
 μόγεις with difficulty, barely
 νομάς -δος (m, 3) roaming, grazing
 νοστέω go home
 ὀμιλέω (i) associate with ~homily
 ὀνομαστί by name
 ὄν οὖ type of fruit
 ὅποῖος whatever kind
 οὐδαμὸς not anyone
 ὄφεις ὄφεως (m) serpent ~ophidian
 παραφρονέω crazy
 πείρω pierce, run through ~pierce
 περιίζομαι sit around
 περινέω swim around; pile around

προβαίνω surpass, continue ~basis
 προδίδωμι betray
 προσήκω belong to, it beseems
 προσημαίνω foretell; proclaim
 σαφηνής plain truth
 σημαίνω give orders to; show; mark
 ~semaphore
 σίδηρος iron ~siderite
 στρατιά army ~strategy
 συμμαχία alliance
 συνέρχομαι come together
 συντίθημι hearken, mark ~thesis
 συχνός long; many; extensive
 σφαγιάζομαι sacrifice an animal
 ταῦρος bull ~steer
 τέμενος -εος (n, 3) non-common
 land
 τίνω (i) pay, atone for; (mp) punish
 τίω value, honor; mp: exact
 recompense for
 φλόξ -γός (f) flame ~flame
 φονεύω kill
 φυλακός guard; sentry
 φύλαξ -κος (m) guard; sentry
 ~phylactery
 χάσμα -τος (n, 3) chasm, gaping
 opening
 χηρόω make a widow of, make
 desolate ~heir
 χρησμός oracular response
 χρηστήριον oracle, response
 χρηστήριος oracular; useful
 χώρος place ~heir
 ὥρος year

καὶ παραφρονήσαντα ἔδῃσαν οἱ προσήκοντες ἐν ξύλῳ· ὁ δὲ δεθεὶς τὸν φύλακον μουνωθέντα ἰδὼν τῶν ἄλλων αἰτέει μάχαιραν· οὐ βουλομένοι δὲ τὰ πρῶτα τοῦ φυλάκου διδόναι ἀπείλῃε τά μιν αὐτὶς ποιήσει, ἐς ὃ δείσας τὰς ἀπειλὰς ὁ φύλακος ἦν γὰρ τῶν τις εἰλωτέων διδοῖ οἱ μάχαιραν. Κλεομένης δὲ παραλαβὼν τὸν σῖδηρον ἄρχετο ἐκ τῶν κνημέων ἑωυτὸν λωβώμενος.¹ ἐπιτάμνων γὰρ κατὰ μῆκος τὰς σάρκας προέβαινε ἐκ τῶν κνημέων ἐς τοὺς μηρούς, ἐκ δὲ τῶν μηρῶν ἔς τε τὰ ἰσχία καὶ τὰς λαπάρας,² ἐς ὃ ἐς τὴν γαστέρα ἀπύκετο, καὶ ταύτην καταχορδεύων ἀπέθανε τρόπῳ τοιούτῳ, ὥς μὲν οἱ πολλοὶ λέγουσι Ἑλλήνων, ὅτι τὴν Πυθίην ἀνέγνωσε τὰ περὶ Δημαρήτου λέγειν γενόμενα, ὥς δὲ Ἀθηναῖοι μῦνοι λέγουσι, διότι ἐς Ἐλευσίνα ἐσβαλὼν ἔκειρε τὸ τέμενος τῶν θεῶν, ὥς δὲ Ἀργεῖοι, ὅτι ἐξ ἱροῦ αὐτῶν τοῦ Ἄργου Ἀργείων τοὺς καταφυγόντας ἐκ τῆς μάχης καταγινέων κατέκοπτε καὶ αὐτὸ τὸ ἄλσος ἐν ἀλογίῃ³ ἔχων ἐνέπρῃσε.

6.76

Κλεομένει γὰρ μαντευομένῳ⁴ ἐν Δελφοῖσι ἐχρήσθη Ἄργος αἰρήσειν· ἐπεῖτε δὲ Σπαρτιήτας ἄγων ἀπύκετο ἐπὶ ποταμὸν Ἐρασῖνον, ὃς λέγεται ῥέειν ἐκ τῆς Στυμφαλίδος λίμνης· τὴν γὰρ δὴ λίμνην ταύτην ἐς χάσμα ἀφανὲς ἐκδιδοῦσαν ἀναφαίνεσθαι ἐν Ἀργεῖ, τὸ ἐνθεῦτεν δὲ τὸ ὕδωρ ἤδη τοῦτο ὑπ' Ἀργείων Ἐρασῖνον καλέεσθαι· ἀπικόμενος δ' ὢν ὁ Κλεομένης ἐπὶ τὸν ποταμὸν τοῦτον ἐσφαγιάζετο αὐτῷ· καὶ οὐ γὰρ ἐκαλλίερε οὐδαμῶς διαβαίνειν μιν, ἄγασθαι μὲν ἔφη τοῦ Ἐρασίνου οὐ προδιδόντος τοὺς πολίτας, Ἀργείους μέντοι οὐδ' ὥς χαιρήσειν. μετὰ δὲ ταῦτα ἐξαναχωρήσας τὴν στρατιὴν κατήγαγε ἐς Θυρέην, σφαγιασάμενος⁵ δὲ τῇ θαλάσῃ ταῦρον πλοίοισι σφέας ἤγαγε ἔς τε τὴν Τιρυνθίην χώραν καὶ Ναυπλίην.

6.77

Ἀργεῖοι δὲ ἐβοήθειον πυνθανόμενοι ταῦτα ἐπὶ θάλασσαν· ὥς δὲ ἀγχοῦ μὲν ἐγίνοντο τῆς Τίρυνθος, χώρῳ δὲ ἐν τούτῳ τῷ κείται

¹ maltreat ² flank ³ disrespect, disregard; unreason ⁴ to divine

⁵ sacrifice an animal

Ήσίοια οὐνομα, μεταίχμιον οὐ μέγα ἀπολιπόντες ἴζοντο ἀντίοι τοῖσι Λακεδαιμονίοισι. ἐνθαῦτα δὴ οἱ Ἀργεῖοι τὴν μὲν ἐκ τοῦ φανεροῦ μάχην οὐκ ἐφοβέοντο, ἀλλὰ μὴ δόλῳ αἰρεθέωσι· καὶ γὰρ δὴ σφι ἐς τοῦτο τὸ πρῆγμα εἶχε τὸ χρηστήριον τὸ ἐπίκουα ἔχρησε ἡ Πυθίη τούτοις τε καὶ Μιλησίοισι, λέγον ὥδε.

Ἄλλ' ὅταν ἡ θήλεια τὸν ἄρσενα νικήσασα ἐξελάσῃ καὶ κῦδος ἐν Ἀργείοισιν ἄρῃται, πολλὰς Ἀργείων ἀμφιδρυφέας τότε θήσει. ὥς ποτέ τις ἐρέει καὶ ἐπεσομένων ἀνθρώπων «δεινὸς ὄφιν τριέλκτος ἀπώλετο δουρὶ δαμασθεῖς.»

ταῦτα δὴ πάντα συνελθόντα τοῖσι Ἀργείοισι φόβον παρείχε. καὶ δὴ σφι πρὸς ταῦτα ἔδοξε τῷ κήρυκι τῶν πολεμίων χρᾶσθαι, δόξαν δέ σφι ἐποίουν τοιόνδε· ὅπως ὁ Σπαρτιῆτης κήρυξ προσημαῖνοι τι Λακεδαιμονίοισι, ἐποίουν καὶ οἱ Ἀργεῖοι τὸν αὐτὸ τοῦτο.

6.78

μαθὼν δὲ ὁ Κλεομένης ποιεῖντας τοὺς Ἀργεῖους ὁκοῖόν τι ὁ σφέτερος κήρυξ σημήνει, παραγγέλλει σφι, ὅταν σημήνῃ ὁ κήρυξ ποιέεσθαι ἄριστον, τότε ἀναλαβόντας τὰ ὅπλα χωρέειν ἐς τοὺς Ἀργεῖους. ταῦτα καὶ ἐγένετο ἐπιτελέα ἐκ τῶν Λακεδαιμονίων· ἄριστον γὰρ ποιευμένοι τοῖσι Ἀργείοισι ἐκ τοῦ κηρύγματος⁶ ἐπεκέατο, καὶ πολλοὺς μὲν ἐφόνευσαν αὐτῶν, πολλῶ δέ τι πλεῖνας ἐς τὸ ἄλλος τοῦ Ἀργου καταφυγόντας περιζόμενοι ἐφύλασσον.

6.79

ἐνθεῦτεν δὲ ὁ Κλεομένης ἐποίεε τοιόνδε. ἔχων αὐτομόλους ἄνδρας καὶ πυνθανόμενος τούτων, ἐξεκάλεε πέμπων κήρυκα ὀνομαστί⁷ λέγων τῶν Ἀργείων τοὺς ἐν τῷ ἱρῷ ἀπεργμένους, ἐξεκάλεε δὲ φὰς αὐτῶν ἔχειν τὰ ἄποινα. ἄποινα δὲ ἐστὶ Πελοποννησίοισι δύο μνᾶι τεταγμένα κατ' ἄνδρα αἰχμάλωτον ἐκτίνειν. κατὰ πεντήκοντα δὴ ὦν τῶν Ἀργείων ὥς ἐκάστους ἐκκαλεύμενος ὁ Κλεομένης ἔκτεινε. ταῦτα δὲ κως γινόμενα ἐλελήθεε τοὺς λοιποὺς τοὺς ἐν τῷ τεμένει·

⁶ proclamation ⁷ by name

ἄτε γὰρ πυκνοῦ ἑόντος τοῦ ἄλσεος, οὐκ ὥρων⁸ οἱ ἐντὸς τοὺς ἐκτὸς ὃ τι ἔπρησσον, πρὶν γε δὴ αὐτῶν τις ἀναβὰς ἐπὶ δένδρον κατεΐδε τὸ ποιούμενον. οὐκων δὴ ἔτι καλεόμενοι ἐξήσαν.

6.80

ἐνθαῦτα δὴ ὁ Κλεομένης ἐκέλευε πάντα τινὰ τῶν εἰλωτέων περιεύν ὕλην τὸ ἄλσος, τῶν δὲ πειθομένων ἐνέπρησε τὸ ἄλσος. καιομένου δὲ ἤδη ἐπείρετο τῶν τινα αὐτομόλων τίνος εἷη θεῶν τὸ ἄλσος· ὁ δὲ ἔφη Ἄργου εἶναι. ὁ δὲ ὡς ἤκουσε, ἀναστενάξας μέγα εἶπε «ὦ Ἀπολλὸν χρηστήριε,⁹ ἡ μεγάλως με ἠπάτηκας φάμενος Ἄργος αἰρήσειν· συμβάλλομαι δ' ἐξήκειν μοι τὸ χρηστήριον.»

6.81

μετὰ δὲ ταῦτα ὁ Κλεομένης τὴν μὲν πλέω στρατιὴν ἀπῆκε ἀπιέναι ἐς Σπάρτην, χιλίους δὲ αὐτὸς λαβὼν τοὺς ἀριστέας ἦε ἐς τὸ Ἡραίων θύσων· βουλόμενον δὲ αὐτὸν θύνει ἐπὶ τοῦ βωμοῦ ὃ ἱεὺς ἀπηγόρευε, φὰς οὐκ ὅσιον εἶναι ξείνῳ αὐτόθι θύνει. ὁ δὲ Κλεομένης τὸν ἱεῖα ἐκέλευε τοὺς εἰλωτας ἀπὸ τοῦ βωμοῦ ἀπάγοντας μαστιγῶσαι, καὶ αὐτὸς ἔθυσε· ποιήσας δὲ ταῦτα ἀπήγε ἐς τὴν Σπάρτην.

6.82

νοστήσαντα δέ μιν ὑπήγον οἱ ἐχθροὶ ὑπὸ τοὺς ἐφόρους, φάμενοί μιν δωροδοκήσαντα οὐκ ἐλεῖν τὸ Ἄργος, παρεὼν εὐπετέως¹⁰ μιν ἐλεῖν. ὁ δὲ σφί ἔλεξε, οὔτε εἰ ψευδόμενος οὔτε εἰ ἀληθέα λέγων, ἔχω σαφηνέως¹¹ εἶπαι, ἔλεξε δ' ὦν φάμενος, ἐπεῖτε δὴ τὸ τοῦ Ἄργου ἱρὸν εἶλον, δοκέειν οἱ ἐξεληλυθέναι τὸν τοῦ θεοῦ χρησμόν· πρὸς ὧν ταῦτα οὐ δικαιοῦν πειρᾶν τῆς πόλιος, πρὶν γε δὴ ἱροῖσι χρήσῃται καὶ μάθη εἶτε οἱ ὁ θεὸς παραδιδῶι εἶτε ἐμποδῶν ἔστηκε· καλλιευμένῳ δὲ ἐν τῷ Ἡραίῳ ἐκ τοῦ ἀγάλματος τῶν στηθέων φλόγα πυρὸς ἐκλάμψαι, μαθεῖν δὲ αὐτὸς οὕτω τὴν ἀτρεκείην, ὅτι οὐκ αἰρέει τὸ Ἄργος· εἰ μὲν γὰρ ἐκ τῆς κεφαλῆς τοῦ ἀγάλματος ἐξέλαμψε, αἰρέειν ἂν κατ' ἄκρης τὴν πόλιν, ἐκ τῶν στηθέων δὲ λάμψαντος πᾶν οἱ πεποιῆσθαι ὅσον

⁸ year ⁹ oracular; useful ¹⁰ coming out well; (adv) fortunately

¹¹ plain truth

ὁ θεὸς ἐβούλετο γενέσθαι. ταῦτα λέγων πιστά τε καὶ οἰκότα ἐδόκεε Σπαρτιῆται λέγειν, καὶ διέφυγε πολλὸν τοὺς διώκοντας.

6.83

Ἄργος δὲ ἀνδρῶν ἐξηρώθη¹² οὕτω ὥστε οἱ δοῦλοι αὐτῶν ἔσχον πάντα τὰ πρήγματα ἄρχοντές τε καὶ διέποντες, ἐς ὃ ἐπήβησαν οἱ τῶν ἀπολομένων παῖδες· ἔπειτα σφέας οὗτοι ἀνακτώμενοι ὀπίσω ἐς ἑαυτοὺς τὸ Ἄργος ἐξέβαλον· ἐξωθεύμενοι δὲ οἱ δοῦλοι μάχῃ ἔσχον Τίρυνθα. τέως μὲν δὴ σφι ἦν ἄρθμα¹³ ἐς ἀλλήλους, ἔπειτα δὲ ἐς τοὺς δούλους ἦλθε ἀνὴρ μάντις Κλέανδρος, γένος ἐὼν Φιγαλεὺς ἀπ' Ἀρκαδίας· οὗτος τοὺς δούλους ἀνέγνωσε ἐπιθέσθαι τοῖσι δεσπότῃσι. ἐκ τούτου δὴ πόλεμός σφι ἦν ἐπὶ χρόνον συχρόν, ἐς ὃ δὴ μόγις οἱ Ἀργεῖοι ἐπεκράτησαν.

6.84

Ἀργεῖοι μὲν νυν διὰ ταῦτα Κλεομένεα φασὶ μανέντα ἀπολέσθαι κακῶς· αὐτοὶ δὲ Σπαρτιῆται φασὶ ἐκ δαιμονίου μὲν οὐδενὸς μανῆναι Κλεομένεα, Σκύθῃσι δὲ ὁμιλήσαντά μιν ἀκρητοπότῃν γενέσθαι καὶ ἐκ τούτου μανῆναι. Σκύθας γὰρ τοὺς νομάδας,¹⁴ ἐπεῖτε σφι Δαρεῖον ἐμβαλεῖν ἐς τὴν χώραν, μετὰ ταῦτα μεμονόναί μιν τίσασθαι, πέμψαντας δὲ ἐς Σπάρτην συμμαχίην τε ποιέεσθαι καὶ συντίθεσθαι ὡς χρεὸν εἴη αὐτοὺς μὲν τοὺς Σκύθας παρὰ Φᾶσιν ποταμὸν πειρᾶν ἐς τὴν Μηδικὴν ἐσβάλλειν, σφέας δὲ τοὺς Σπαρτιῆτας κελεύειν ἐξ Ἐφέσου ὀρμωμένους ἀναβαίνειν καὶ ἔπειτα ἐς τὸντὸ ἀπαντᾶν. Κλεομένεα δὲ λέγουσι ἡκόντων τῶν Σκυθῶν ἐπὶ ταῦτα ὁμιλέειν σφι μεζόνως, ὁμιλέοντα δὲ μᾶλλον τοῦ ἰκνεομένου μαθεῖν τὴν ἀκρητοποσίην παρ' αὐτῶν· ἐκ τούτου δὲ μανῆναί μιν νομίζουσι Σπαρτιῆται. ἔκ τε τόσου, ὡς αὐτοὶ λέγουσι, ἐπεὰν ζωρότερον¹⁵ βούλωνται πιεῖν, Ἐπισκύθισον λέγουσι. οὕτω δὲ Σπαρτιῆται τὰ περὶ Κλεομένεα λέγουσι· ἐμοὶ δὲ δοκεῖ τίσιν ταύτην ὁ Κλεομένης Δημαρήτω ἐκτίσαι.

¹² make a widow of, make desolate ¹³ allied, friendly ¹⁴ roaming, grazing ¹⁵ pure, undiluted

his kinsmen bound him in stocks. Then being so bound, and seeing his warder left alone by the rest, he asked him for a knife; and the warder not being at first willing to give it, he threatened him with that which he would do to him afterwards if he did not; until at last the warder fearing the threats, for he was one of the Helots, gave him a knife. Then Cleomenes, when he had received the steel, began to maltreat himself from the legs upwards: for he went on cutting his flesh lengthways from the legs to the thighs and from the thighs to the loins and flanks, until at last he came to the belly; and cutting this into strips he died in that manner. And this happened, as most of the Hellenes report, because he persuaded the Pythian prophetess to advise that which was done about Demaratos; but as the Athenians alone report, it was because when he invaded Eleusis he laid waste the sacred enclosure of the goddesses; and according to the report of the Argives, because from their sanctuary dedicated to Argos he caused to come down those of the Argives who had fled for refuge from the battle and slew them, and also set fire to the grove itself, holding it in no regard..

6.76

For when Cleomenes was consulting the Oracle at Delphi, the answer was given him that he should conquer Argos; so he led the Spartans and came to the river Erasinos, which is said to flow from the Stymphalian lake; for this lake, they say, running out into a viewless chasm, appears again above ground in the land of Argos; and from thence onwards this water is called by the Argives Erasinos: having come, I say, to this river, Cleomenes did sacrifice to it; and since the sacrifices were not at all favourable for him to cross over, he said that he admired the Erasinos for not betraying the men of its country, but the Argives should not even so escape. After this he retired back from thence and led his army down to Thyrea; and having done sacrifice to the Sea by slaying a bull, he brought them in ships to the land of Tiryns and Nauplia..

6.77

Being informed of this, the Argives came to the rescue towards the sea; and when they had got near Tiryns and were at the place which is called Hesipeia, they encamped opposite to the Lacedemonians leaving no very wide space between the armies. There the Argives were not afraid of the open fighting, but only lest they should be conquered by craft; for to this they thought referred the oracle which the Pythian prophetess gave in common to these and to the Milesians, saying as follows:

“But when the female at length shall conquer the male in the battle, Conquer and drive him forth, and glory shall gain among Argives, Then many wives

of the Argives shall tear both cheeks in their mourning; So that a man shall say some time, of the men that came after, ‘Quelled by the spear it perished, the three-coiled terrible serpent,’

The conjunction of all these things caused fear to the Argives, and with a view to this they resolved to make use of the enemy’s herald; and having so resolved they proceeded to do as follows:—whenever the Spartan herald proclaimed anything to the Lacedemonians, the Argives also did that same thing..

6.78

So Cleomenes, perceiving that the Argives were doing whatever the herald of the Lacedemonians proclaimed, passed the word to the Lacedemonians that when the herald should proclaim that they were to get breakfast, then they should take up their arms and go to attack the Argives. This was carried out even so by the Lacedemonians; for as the Argives were getting breakfast according to the herald’s proclamation, they attacked them; and many of them they slew, but many more yet took refuge in the sacred grove of Argos, and upon these they kept watch, sitting round about the place. Then Cleomenes did this which follows:— **6.79**

He had with him deserters, and getting information by inquiring of these, he sent a herald and summoned forth those of the Argives who were shut up in the sanctuary, mentioning each by name; and he summoned them forth saying that he had received their ransom. Now among the Peloponnesians ransom is two pounds weight of silver appointed to be paid for each prisoner. So Cleomenes summoned forth about fifty of the Argives one by one and slew them; and it chanced that the rest who were in the enclosure did not perceive that this was being done; for since the grove was thick, those within did not see how it fared with those who were without, at least until one of them climbed up a tree and saw from above that which was being done. Accordingly they then no longer came forth when they were called.

6.80

So Cleomenes thereupon ordered all the Helots to pile up brushwood round the sacred grove; and they obeying, he set fire to the grove. And when it was now burning, he asked one of the deserters to what god the grove was sacred, and the man replied that it was sacred to Argos. When he heard that, he groaned aloud and said, “Apollo who utterest oracles, surely thou hast greatly deceived me, saying that I should conquer Argos: I conjecture that the oracle has had its fulfilment for me already.”.

6.81

After this Cleomenes sent away the greater part of his army to go back to Sparta, but he himself took a thousand of the best men and went to the temple of Hera to sacrifice: and when he wished to sacrifice upon the altar, the priest forbade him, saying that it was not permitted by religious rule for a stranger to sacrifice in that place. Cleomenes however bade the Helots take away the priest from the altar and scourge him, and he himself offered the sacrifice. Having so done he returned back to Sparta;.

6.82

And after his return his opponents brought him up before the Ephors, saying that he had received gifts and therefore had not conquered Argos, when he might easily have conquered it. He said to them,—but whether he was speaking falsely or whether truly I am not able with certainty to say,—however that may be, he spoke and said that when he had conquered the sanctuary of Argos, it seemed to him that the oracle of the god had had its fulfilment for him; therefore he did not think it right to make an attempt on the city, at least until he should have had recourse to sacrifice, and should have learnt whether the deity permitted him or whether she stood opposed to him: and as he was sacrificing for augury in the temple of Hera, a flame of fire blazed forth from the breasts of the image; and thus he knew the certainty of the matter, namely that he would not conquer Argos: for if fire had blazed forth from the head of the image, he would have been conqueror of the city from top to bottom, but since it blazed from the breasts, everything had been accomplished for him which the god desired should come to pass. Thus speaking he seemed to the Spartans to speak credibly and reasonably, and he easily escaped his pursuers.

6.83

Argos however was so bereft of men that their slaves took possession of all the State, ruling and managing it until the sons of those who had perished grew to be men. Then these, endeavouring to gain Argos back to themselves, cast them out; and the slaves being driven forth gained possession of Tiryns by fighting. Now for a time these two parties had friendly relations with one another; but afterwards there came to the slaves a prophet named Cleander, by race a Phigalian from Arcadia: this man persuaded the slaves to attack their masters, and in consequence of this there was war between them for a long time, until at last with difficulty the Argives overcame them.

6.84

The Argives then say that this was the reason why Cleomenes went mad

and had an evil end: but the Spartans themselves say that Cleomenes was not driven mad by any divine power, but that he had become a drinker of unmixed wine from having associated with Scythians, and that he went mad in consequence of this: for the nomad Scythians, they say, when Dareios had made invasion of their land, desired eagerly after this to take vengeance upon him; and they sent to Sparta and tried to make an alliance, and to arrange that while the Scythians themselves attempted an invasion of Media by the way of the river Phasis, the Spartans should set forth from Ephesos and go up inland, and then that they should meet in one place: and they say that Cleomenes when the Scythians had come for this purpose, associated with them largely, and that thus associating more than was fit, he learnt the practice of drinking wine unmixed with water; and for this cause (as the Spartans think) he went mad. Thenceforth, as they say themselves, when they desire to drink stronger wine, they say "Fill up in Scythian fashion." Thus the Spartans report about Cleomenes; but to me it seems that this was a retribution which Cleomenes paid for Demaratos.

vocabulary

ἄγος ἄγους (n, 3) religious
 uncleanness
ἄγωγή carrying; leadership
ἁδίκημα -τος (n, 3) wrong, misdeed
ἀναβάλλω delay; lift up ~ballistic
ἀναμνησχω (+2 acc) remind
 someone ~mnemonic
ἀνάρτημαι attach to, make
 dependent upon
ἄνευ away from; not having; not
 needing ~Sp. sin
ἀνίημι urge, impel; release ~jet
ἄνωνμος nameless ~name
ἀξιόμαχος well matched for war
ἀπαιτέω demand to have returned
ἀπαλλάσσω free from, remove; be
 freed, depart
ἀπόγονος descended from
ἀποδείκνυμι (ō) show, point out;
 appoint; (mid) declare
ἀποκόπτω cut off
ἀπολαύω have use, have a benefit
ἀποσπάω tear/drag away
ἀποστερέω despoil, defraud
ἀφέλω drag away
γλαυκός bright, gleaming
 ~glaucoma
δεσμός bond, latch, strap; also (pl)
 headdress
διανοέω have in mind
διέρχομαι pierce, traverse
δικαιόω demand/make justice
δικαστήριον court
διωθέω tear, rend
δόκιμος trustworthy; excellent
δωρεή gift
ἐβδομήκοντα 70
εἰσακούω hearken ~acoustic
εἰσβαίνω enter, board ~basis
ἐχδοτος betrayed
ἐκπίπτω fall out of ~petal

ἐκτρίβω (i) rub out
ἐκφεύγω flee from, escape ~fugitive
Ἑλλήν Greek
ἐμεωυτοῦ myself
ἐμφύω plant; cling ~physics
ἐνθεῦτεν thence
ἔξιμι go forth; is possible ~ion
ἐξέλασις expulsion; expedition
ἐξεπίσταμαι know well
ἐπανίστημι rise up ~station
ἐπειρωτάω consult, ask
ἐπικαλέω call upon
ἐπικίνδυνος (ō) in danger,
 dangerous
ἐπικρατέω rule over
ἐπιλαμβάνω take, attack, seize
ἐπιλέγω say re, say also; choose;
 (mid) think over
ἐπιμηχανάομαι plan for; devise
 besides
ἐπιχειρέω do, try, attack ~chiral
ἐπιχειρήσις -τος (f) attack
ἐπτακόσιοι 700
ἔρδω do, perform ~ergonomics
ἑστία hearth ~Hestia
εὖς good, brave, noble
ἐρέπω drive, meet, follow ~sequel
ζωγρέω capture, give quarter; revive
 ~zoo
ἥμισυς half ~hemisphere
ἡσάομαι (pass) be weaker, be
 overcome; (active) defeat
ιδρύω establish
ἴσχω restrain, hold back ~ischemia
κατακρίνω sentence, condemn
καταλαμβάνω seize, understand,
 catch, overtake; (mp) happen
 ~epilepsy
καταφεύγω resort to, flee to, appeal
 to ~fugitive
κερδίων more/most advantageous,
 cunning

κραιπνός swift
 κυρώ (ῶ) confirm, sanction
 λάμπω shine ~lamp
 ληίζομαι plunder ~lucre
 λοχάω lie in wait for
 μέφομαι blame; reject
 μεταπέμπω send; (mid) summon
 ~pomp
 μετέρχομαι seek, visit
 μετόπισθε back, from behind,
 afterward ~epitaph
 μηχανάομαι build, contrive
 ~mechanism
 μίν him, her, it
 ναυμαχία naval warfare
 ὄμηρος insurance, hostage
 ὁμολογίη agreement, consent
 ὄον οὔ type of fruit
 ὅποῖος whatever kind
 ὅπότερος which of two, either of two
 οὐδαμὸς not anyone
 οὐσία property; essence
 παραγίγνομαι be beside, attend
 ~genus
 παραθήκη deposit; hostage
 παραιτέομαι entreat; beg for;
 decline
 παρακαταθήκη a deposit in trust
 παρατίθημι put near, put at risk
 ~thesis
 παχύς thick, stout, clotted
 ~pachyderm
 πεντετηρίς five-year festival
 περιυβρίζω insult wantonly
 περιφέρω carry around
 πλήρης full, complete; (+gen) full of
 ~plethora

προδοσία betrayal
 πρόθυρον front door ~door
 προΐσχω be ahead, jut forward; mid:
 have before one
 πρόρριζος roots and all;
 devastatingly ~rhizome
 προσδοκάω expect
 πρόφασις -εως (f) pretext; motive;
 prediction ~fame
 συγγιγνώσκω acknowledge; pardon
 συγγνώμη sympathy, leniency
 σύγκειμαι be composed of, agreed
 on
 συμβάλλω pit against; compare;
 mp: meet, fall in with ~ballistic
 σύμβολον token, seal
 σύμβολος token; omen
 συμμάρπτω bundle
 συμφέρω bring together; be
 expedient; agree; (mp) happen
 ~bear
 συμφορά collecting; accident,
 misfortune
 συντίθημι hearken, mark ~thesis
 σφέτερος their
 σῶς safe, alive
 τέταρτος fourth ~trapezoid
 τιμωρέω (ι) (+dat) take vengeance,
 punish; aid one who has been
 attacked
 τοιόσδε such
 ὑβρίζω insult, treat outrageously
 ὕστερα womb; ovary
 ὕστερέω lag, be too late, fail
 φθάνω (ᾱ) do first, outstrip
 χειρώ dominate, subdue
 χρηστήριον oracle, response

6.85

τελευτήσαντος δὲ Κλεομένεος ὡς ἐπύθοντο Αἰγινῆται, ἔπεμπον ἐς Σπάρτην ἀγγέλους καταβωσομένους Λευτυχίδεω περὶ τῶν ἐν Ἀθήνησι ὁμήρων ἐχομένων. Λακεδαιμόνιοι δὲ δικαστήριον συναγαγόντες ἔγνωσαν περιωβρίσθαι Αἰγινήτας ὑπὸ Λευτυχίδεω, καί μιν κατέκριναν ἔκδοτον ἄγεσθαι ἐς Αἶγιναν ἀντὶ τῶν ἐν Ἀθήνησι ἐχομένων ἀνδρῶν. μελλόντων δὲ ἄγειν τῶν Αἰγινητέων τὸν Λευτυχίδα, εἶπέ σφι Θεασίδης ὁ Λεωπρέπεος, ἔων ἐν Σπάρτῃ δόκιμος ἀνὴρ, «τί βουλευέσθε ποιέειν, ἄνδρες Αἰγινῆται; τὸν βασιλέα τῶν Σπαρτιητέων ἔκδοτον γενόμενον ὑπὸ τῶν πολιητέων ἄγειν; εἰ νῦν ὀργῇ χρεώμενοι ἔγνωσαν οὕτω Σπαρτιῆται, ὅκως ἐξ ὑστέρης¹ μή τι ὑμῖν, ἣν ταῦτα πρήσσητε, πανώλεθρον κακὸν ἐς τὴν χώραν ἐμβάλωσι.» ταῦτα ἀκούσαντες οἱ Αἰγινῆται ἔσχοντο τῆς ἀγωγῆς,² ὁμολογίῃ δὲ ἐχρήσαντο τοιῇδε, ἐπισπόμενον Λευτυχίδα ἐς Ἀθήνας ἀποδοῦναι Αἰγινῆται τοὺς ἄνδρας.

6.86

ὡς δὲ ἀπικόμενος Λευτυχίδης ἐς τὰς Ἀθήνας ἀπαίτεε τὴν παραθήκην, οἱ δ' Ἀθηναῖοι προφάσις εἶλκον οὐ βουλόμενοι ἀποδοῦναι, φάντες δύο σφέας ἔοντας βασιλέας παραθέσθαι καὶ οὐ δικαιοῦν τῷ ἐτέρῳ ἄνευ τοῦ ἐτέρου ἀποδιδόναί· οὐ φαμένων δὲ ἀποδώσειν τῶν Ἀθηναίων, ἔλεξέ σφι Λευτυχίδης τάδε. «ὦ Ἀθηναῖοι, ποιέετε μὲν ὁκότερα βούλεσθε αὐτοί· καὶ γὰρ ἀποδιδόντες ποιέετε ὅσια, καὶ μὴ ἀποδιδόντες τὰ ἐναντία τούτων· ὁκοῖον μέντοι τι ἐν τῇ Σπάρτῃ συνηνείχθη γενέσθαι περὶ παρακαταθήκης, βούλομαι ὑμῖν εἶπαι. λέγομεν ἡμεῖς οἱ Σπαρτιῆται γενέσθαι ἐν τῇ Λακεδαίμονι κατὰ τρίτην γενεὴν τὴν ἀπ' ἐμέο Γλαῦκον Ἐπικύδεος παῖδα· τοῦτον τὸν ἄνδρα φαμέν τά τε ἄλλα πάντα περιήκειν τὰ πρῶτα, καὶ δὴ καὶ ἀκούειν ἄριστα δικαιοσύνης πέρι πάντων ὅσοι τὴν Λακεδαίμονα τοῦτον τὸν χρόνον οἴκεον. συνενειχθῆναι δέ οἱ ἐν χρόνῳ ἱκνευμένῳ τάδε λέγομεν. ἄνδρα Μιλήσιον ἀπικόμενον ἐς Σπάρτην βούλεσθαι οἱ ἐλθεῖν ἐς λόγους προῖσχόμενον τοιάδε. «εἰμὶ μὲν Μιλήσιος, ἦκω δὲ τῆς σῆς Γλαῦκε

¹ womb; ovary ² carrying; leadership

βουλόμενος δικαιοσύνης ἀπολαῦσαι. ὥς γὰρ δὴ ἀνὰ πᾶσαν μὲν τὴν ἄλλην Ἑλλάδα, ἐν δὲ καὶ περὶ Ἰωνίην τῆς σῆς δικαιοσύνης ἦν λόγος πολλός, ἐμεωυτῷ λόγους ἐδίδουν καὶ ὅτι ἐπικίνδυνος ἐστὶ αἰεὶ κοτε ἢ Ἰωνίῃ, ἢ δὲ Πελοπόννησος ἀσφαλέως ἰδρυμένη, καὶ διότι χρήματα οὐδαμὰ τοὺς αὐτοὺς ἐστὶ ὁρᾶν ἔχοντας. ταῦτά τε ὦν ἐπιλεγόμενῳ καὶ βουλευομένῳ ἔδοξέ μοι τὰ ἡμίσεα πάσης τῆς οὐσίας³ ἔξαργυρώσαντα θέσθαι παρὰ σέ, εἰ ἐξεπισταμένῳ ὥς μοι κείμενα ἔσται παρὰ σοὶ σόα. σὺ δὴ μοι καὶ τὰ χρήματα δέξαι καὶ τάδε τὰ σύμβολα σῶζε λαβών· ὃς δ' ἂν ἔχων ταῦτα ἀπαιτέῃ, τούτῳ ἀποδοῦναι.». ὁ μὲν δὴ ἀπὸ Μιλήτου ἦκων ξείνος τοσαῦτα ἔλεξε, Γλαῦκος δὲ ἐδέξατο τὴν παρακαταθήκην ἐπὶ τῷ εἰρημένῳ λόγῳ. χρόνου δὲ πολλοῦ διελθόντος ἦλθον ἐς Σπάρτην τούτου τοῦ παραθεμένου τὰ χρήματα οἱ παῖδες, ἐλθόντες δὲ ἐς λόγους τῷ Γλαύκῳ καὶ ἀποδεικνύντες τὰ σύμβολα ἀπαίτεον τὰ χρήματα· ὁ δὲ διωθέετο ἀντυποκρινόμενος τοιάδε. «οὔτε μέμνημαι τὸ πρῆγμα οὔτε με περιφέρει οὐδὲν εἰδέναι τούτων τῶν ὑμεῖς λέγετε, βούλομαί τε ἀναμνησθεῖς ποιέειν πᾶν τὸ δίκαιον· καὶ γὰρ εἰ ἔλαβον, ὁρθῶς ἀποδοῦναι, καὶ εἴ γε ἀρχὴν μὴ ἔλαβον, νόμοισι τοῖσι Ἑλλήνων χρήσομαι ἐς ὑμέας. ταῦτα ὦν ὑμῖν ἀναβάλλομαι κυρώσειν ἐς τέταρτον μῆνα ἀπὸ τοῦδε.». οἱ μὲν δὴ Μιλήσιοι συμφορὴν ποιησάμενοι ἀπαλλάσσοντο ὥς ἀπεστερημένοι τῶν χρημάτων, Γλαῦκος δὲ ἐπορεύετο ἐς Δελφοὺς χρησόμενος τῷ χρηστηρίῳ. ἐπειρωτῶντα δὲ αὐτὸν τὸ χρηστήριον εἰ ὄρκῳ τὰ χρήματα ληίσηται,⁴ ἢ Πυθίῃ μετέρχεται τοῖσιδε τοῖσι ἔπεισι.

Γλαῦκ' Ἐπικυδεΐδῃ, τὸ μὲν αὐτίκα κέρδιον οὕτω ὄρκῳ νικῆσαι καὶ χρήματα ληίσσασθαι.⁵ ὅμνυ, ἐπεὶ θάνατός γε καὶ εὐορκον μένει ἄνδρα. ἀλλ' ὄρκου πάσις ἐστίν, ἀνώνυμος, οὐδ' ἐπὶ χεῖρες οὐδὲ πόδες· κραιπνὸς⁶ δὲ μετέρχεται, εἰς ὃ κε πᾶσαν συμμάρψας ὀλέσῃ γενεὴν καὶ οἶκον ἅπαντα. ἀνδρὸς δ' εὐόρκου γενεὴ μετόπισθεν ἀμείνων.

Ταῦτα ἀκούσας ὁ Γλαῦκος συγγνώμην τὸν θεὸν παραιτέτο αὐτῷ ἴσχειν τῶν ρηθέντων. ἢ δὲ Πυθίῃ ἔφη τὸ πειρηθῆναι τοῦ θεοῦ καὶ τὸ ποιῆσαι ἴσον δύνασθαι.. Γλαῦκος μὲν δὴ μεταπεμφάμενος τοὺς

³ property; essence ⁴ plunder ⁵ plunder ⁶ swift

Μιλησίους ξείνους ἀποδιδούσφι τὰ χρήματα. τοῦ δὲ εἵνεκα ὁ λόγος ὅδε ὧ Ἀθηναῖοι ὀρμήθη λέγεσθαι ἐς ὑμέας, εἰρήσεται· Γλαύκου νῦν οὔτε τι ἀπόγονον ἐστὶ οὐδὲν οὔτ' ἰστίη⁷ οὐδεμία νομιζομένη εἶναι Γλαύκου, ἐκτέτριπταί τε πρόρριζος ἐκ Σπάρτης. οὕτω ἀγαθὸν μηδὲ διανοέεσθαι περὶ παρακαταθήκης ἄλλο γε ἢ ἀπαιτεόντων ἀποδιδόναι.»

6.87

Λευτυχίδης μὲν εἶπας ταῦτα, ὥς οἱ οὐδὲ οὕτω ἐσήκουον οἱ Ἀθηναῖοι, ἀπαλλάσσετο· οἱ δὲ Αἰγινῆται, πρὶν τῶν πρότερον ἀδικημάτων δοῦναι δίκας τῶν ἐς Ἀθηναίους ὕβρισαν Θηβαίοισι χαριζόμενοι, ἐποίησαν τοιόνδε. μεμφόμενοι τοῖσι Ἀθηναίοισι καὶ ἀξιοῦντες ἀδικέεσθαι, ὥς τιμωρησόμενοι τοὺς Ἀθηναίους παρεσκευάζοντο· καὶ ἦν γὰρ δὴ τοῖσι Ἀθηναίοισι πεντετηρὶς ἐπὶ Σουνίῳ, λοχίσαντες⁸ ὦν τὴν θεωρίδα νέα εἶλον πλήρεα ἀνδρῶν τῶν πρώτων Ἀθηναίων, λαβόντες δὲ τοὺς ἀνδρας ἔδησαν.

6.88

Ἀθηναῖοι δὲ παθόντες ταῦτα πρὸς Αἰγινητέων οὐκέτι ἀνεβάλλοντο μὴ οὐ τὸ πᾶν μηχανήσασθαι ἐπ' Αἰγινήτησι. καὶ ἦν γὰρ Νικόδρομος Κνοίθου καλεόμενος ἐν τῇ Αἰγίνῃ ἀνὴρ δόκιμος, οὗτος μεμφόμενος μὲν τοῖσι Αἰγινήτησι προτέρην ἑωυτοῦ ἐξέλασιν ἐκ τῆς νήσου, μαθὼν δὲ τότε τοὺς Ἀθηναίους ἀναρτημένους ἔρδειν Αἰγινήτας κακῶς, συντίθεται Ἀθηναίοισι προδοσίην Αἰγίνης, φράσας ἐν τῇ τε ἡμέρῃ ἐπιχειρήσει καὶ ἐκείνους ἐς τὴν ἡκειν δεήσει βοηθέοντας.

6.89

μετὰ ταῦτα καταλαμβάνει μὲν κατὰ τὰ συνεθήκατο Ἀθηναίοισι ὁ Νικόδρομος τὴν παλαιὴν καλομένην πόλιν, Ἀθηναῖοι δὲ οὐ παραγίνονται ἐς δέον· οὐ γὰρ ἔτυχον εὐῶσαι νέες σφι ἀξιόμαχοι⁹ τῇσι Αἰγινητέων συμβαλεῖν. ἐν ᾧ ὦν Κορινθίων ἐδέοντο χρῆσαι σφίσι νέας, ἐν τούτῳ διεφθάρη τὰ πρήγματα. οἱ δὲ Κορίνθιοι, ἦσαν γὰρ σφι

⁷ hearth ⁸ lie in wait for ⁹ well matched for war

τοῦτον τὸν χρόνον φίλοι ἐς τὰ μάλιστα, Ἀθηναίοισι διδοῦσι δεομένοισι εἴκοσι νέας, διδοῦσι δὲ πενταδράχμους ἀποδόμενοι· δωρεὴν γὰρ ἐν τῷ νόμῳ οὐκ ἐξῆν δοῦναι. ταύτας τε δὴ λαβόντες οἱ Ἀθηναῖοι καὶ τὰς σφετέρας, πληρώσαντες ἐβδομήκοντα νέας τὰς ἀπάσας, ἔπλεον ἐπὶ τὴν Αἴγιναν καὶ ὑστέρησαν¹⁰ ἡμέρη μὴ τῆς συγκειμένης.

6.90

Νικόδρομος δέ, ὥς οἱ Ἀθηναῖοι ἐς τὸν καιρὸν οὐ παρεγίνοντο, ἐς πλοῖον ἐσβὰς ἐκιδιρῆσκει ἐκ τῆς Αἰγίνης· σὺν δέ οἱ καὶ ἄλλοι ἐκ τῶν Αἰγινήτων εἵποντο, τοῖσι Ἀθηναῖοι Σούνιον οἰκῆσαι ἔδοσαν. ἐνθεῦτεν δὲ οὗτοι ὀρμώμενοι ἔφερόν τε καὶ ἦγον τοὺς ἐν τῇ νήσῳ Αἰγινήτας.

6.91

ταῦτα μὲν δὴ ὕστερον ἐγίνετο. Αἰγινήτων δὲ οἱ παχέες ἐπαναστάντος τοῦ δήμου σφι ἅμα Νικοδρόμῳ ἐπεκράτησαν, καὶ ἔπειτα σφέας χειρωσάμενοι ἐξῆγον ἀπολέοντες. ἀπὸ τούτου δὲ καὶ ἄγος σφι ἐγένετο, τὸ ἐκθύσασθαι οὐκ οἰοί τε ἐγένοντο ἐπιμηχανώμενοι, ἀλλ' ἐφθησαν ἐκπεσόντες πρότερον ἐκ τῆς νήσου ἢ σφι ἵλεον γενέσθαι τὴν θεόν. ἐπτακοσίους γὰρ δὴ τοῦ δήμου ζωγρήσαντες ἐξῆγον ὥς ἀπολέοντες, εἰς δὲ τις τούτων ἐκφυγὼν τὰ δεσμὰ καταφεύγει πρὸς πρόθυρα Δήμητρος θεσμοφόρου, ἐπιλαμβανόμενος δὲ τῶν ἐπισπαστήρων εἶχετο· οἱ δὲ ἐπεῖτε μιν ἀποσπάσαι οὐκ οἰοί τε ἀπέλκοντες ἐγίνοντο, ἀποκόψαντες αὐτοῦ τὰς χεῖρας ἦγον οὕτω, αἱ χεῖρες δὲ ἐκείναι ἐμπεφυκυῖαι ἦσαν τοῖσι ἐπισπαστήρσι.

6.92

ταῦτα μὲν νυν σφέας αὐτοὺς οἱ Αἰγινῆται ἐργάσαντο, Ἀθηναίοισι δὲ ἤκουσι ἐναυμάχησαν νηυσὶ ἐβδομήκοντα, ἐσσωθέντες δὲ τῇ ναυμαχίῃ ἐπεκαλέοντο τοὺς αὐτοὺς καὶ πρότερον, Ἀργεῖους. καὶ δὴ σφι οὗτοι μὲν οὐκέτι βοηθέουσι, μεμφόμενοι ὅτι Αἰγιναῖαι νέες ἀνάγκη λαμφθεῖσαι ὑπὸ Κλεομένεος ἔσχον τε ἐς τὴν Ἀργολίδα

¹⁰ lag, be too late, fail

6.85

Now when the Eginetans heard that Cleomenes had met his end, they sent messengers to Sparta to denounce Leotychides for the matter of the hostages which were being kept at Athens: and the Lacedemonians caused a court to assemble and judged that the Eginetans had been dealt with outrageously by Leotychides; and they condemned him to be taken to Egina and delivered up in place of the men who were being kept at Athens. Then when the Eginetans were about to take Leotychides, Theasides the son of Leoprepes, a man of repute in Sparta, said to them: "What are ye proposing to do, men of Egina? Do ye mean to take away the king of the Spartans, thus delivered up to you by his fellow-citizens? If the Spartans now being in anger have decided so, beware lest at some future time, if ye do this, they bring an evil upon your land which may destroy it." Hearing this the Eginetans abstained from taking him; but they came to an agreement that Leotychides should accompany them to Athens and restore the men to the Eginetans.

6.86

When however Leotychides came to Athens and asked for the deposit back, the Athenians, not being willing to give up the hostages, produced pretexts for refusing, and alleged that two kings had deposited them and they did not think it right to give them back to the one without the other: so since the Athenians said that they would not give them back, Leotychides spoke to them as follows:

(a) "Athenians, do whichever thing ye yourselves desire; for ye know that if ye give them up, ye do that which religion commands, and if ye refuse to give them up, ye do the opposite of this: but I desire to tell you what kind of a thing came to pass once in Sparta about a deposit. We Spartans report that there was in Lacedemon about two generations before my time on Glaucos the son of Epikydes. This man we say attained the highest merit in all things besides, and especially he was well reported of by all who at that time dwelt in Lacedemon for his uprightness: and we relate that in due time it happened to him thus:—a man of Miletos came to Sparta and desired to have speech with him, alleging the reasons which follow: 'I am a Milesian,' he said, 'and I am come hither desiring to have benefit from thy uprightness, Glaucos; for as there was much report of thy uprightness throughout all the rest of Hellas and also in Ionia, I considered with myself that Ionia is ever in danger, whereas Peloponnesus is safely established, and also that we never see wealth continue in the possession of the same persons long;—reflecting, I say, on these things and taking counsel with myself, I resolved to turn into money the half of my possessions, and to place it with thee, being well assured that if it were placed with thee I should have it safe. Do thou therefore, I

pray thee, receive the money, and take and keep these tallies; and whosoever shall ask for the money back having the tokens answering to these, to him do thou restore it.' (b) The stranger who had come from Miletos said so much; and Glaucos accepted the deposit on the terms proposed. Then after a long time had gone by, there came to Sparta the sons of him who had deposited the money with Glaucos; and they came to speech with Glaucos, and producing the tokens asked for the money to be given back: but he repulsed them answering them again thus: 'I do not remember the matter, nor does my mind bring back to me any knowledge of those things whereof ye speak; but I desire to recollect and do all that is just; for if I received it, I desire to restore it honestly; and if on the other hand I did not receive it at all, I will act towards you in accordance with the customs of the Hellenes: therefore I defer the settling of the matter with you for three months from now.' (c) The Milesians accordingly went away grieved, for they supposed that they had been robbed of the money; but Glaucos set forth to Delphi to consult the Oracle: and when he inquired of the Oracle whether he should rob them of the money by an oath, the Pythian prophetess rebuked him with these lines:

' " Glaucos, thou, Epikydes' son, yea, this for the moment, This, to conquer their word by an oath and to rob, is more gainful. Swear, since the lot of death waits also for him who swears truly. But know thou that Oath has a son, one nameless and handless and footless, Yet without feet he pursues, without hands he seizes, and wholly He shall destroy the race and the house of the man who offendeth. But for the man who swears truly his race is the better hereafter.'

Having heard this Glaucos entreated that the god would pardon him for that which he had said, but the prophetess said that to make trial of the god and to do the deed were things equivalent. (d) Glaucos then, having sent for the Milesians, gave back to them the money: but the reason for which, O Athenians, I set forth to relate to you this story, shall now be told. At the present time there is no descendant of Glaucos existing, nor any hearth which is esteemed to be that of Glaucos, but he has been utterly destroyed and rooted up out of Sparta. Thus it is good not even to entertain a thought about a deposit other than that of restoring it, when they who made it ask for it again."

6.87

When Leotychides had thus spoken, since not even so were the Athenians willing to listen to him, he departed back; and the Eginetans, before paying the penalty for their former wrongs wherein they did outrage to the Athenians to please the Thebans, acted as follows:—complaining of the

conduct of the Athenians and thinking that they were being wronged, they made preparations to avenge themselves upon the Athenians; and since the Athenians were celebrating a four-yearly festival at Sunion, they lay in wait for the sacred ship which was sent to it and took it, the vessel being full of men who were the first among the Athenians; and having taken it they laid the men in bonds..

6.88

The Athenians after they had suffered this wrong from the Eginetans no longer delayed to contrive all things possible to their hurt. And there was in Egina a man of repute, one Nicodromos the son of Cnithos: this man had cause of complaint against the Eginetans for having before this driven him forth out of the island; and hearing now that the Athenians had resolved to do mischief to the Eginetans, he agreed with the Athenians to deliver up Egina to them, telling them on what day he would make his attempt and by what day it would be necessary for them to come to his assistance..

6.89

After this Nicodromos, according as he had agreed with the Athenians, seized that which is called the old city, but the Athenians did not come to his support at the proper time; for, as it chanced, they had not ships sufficient to fight with the Eginetans; so while they were asking the Corinthians to lend them ships, during this time their cause went to ruin. The Corinthians however, being at this time exceedingly friendly with them, gave the Athenians twenty ships at their request; and these they gave by selling them at five drachmas apiece, for by the law it was not permitted to give them as a free gift. Having taken these ships of which I speak and also their own, the Athenians with seventy ships manned in all sailed to Egina, and they were later by one day than the time agreed..

6.90

Nicodromos meanwhile, as the Athenians did not come to his support at the proper time, embarked in a ship and escaped from Egina, and with him also went others of the Eginetans; and the Athenians gave them Sunion to dwell in, starting from whence these men continued to plunder the Eginetans who were in the island..

6.91

This happened afterwards: but at the time of which we speak the will to do class among the Eginetans prevailed over the men of the people, who had risen against them in combination with Nicodromos, and then having got them into their power they were bringing their prisoners forth to execution.

From this there came upon them a curse which they were not able to expiate by sacrifice, though they devised against it all they could; but they were driven forth from the island before the goddess became propitious to them. For they had taken as prisoners seven hundred of the men of the people and were bringing them forth to execution, when one of them escaped from his bonds and fled for refuge to the entrance of the temple of Demeter the Giver of Laws, and he took hold of the latch of the door and clung to it; and when they found that they could not drag him from it by pulling him away, they cut off his hands and so carried him off, and those hands remained clinging to the latch of the door..

6.92

Thus did the Eginetans to one another: and when the Athenians came, they fought against them with seventy ships, and being worsted in the sea-fight they called to their assistance the same whom they had summoned before, namely the Argives. These would no longer come to their help, having cause of complaint because the ships of Egina compelled by Cleomenes had put in to the

vocabulary

ἀδελφιδέος -οῦ nephew
 αἰκίης shameful, unseemly ~icon
 ἄζήμιος not paying, not punished
 ἀκίνητος motionless, immovable
 ἄκρως -ός (f) hilltop ~acute
 ἄκρον crest, extremity ~acute
 ἄλλομαι to jump ~sally
 ἀναμνησῶ (+2 acc) remind
 someone ~mnemonic
 ἀνδραποδίζω enslave
 ἀνδράποδον -ς slave ~androgynous
 ἀπαείρω depart ~aorta
 ἀπαλλάσσω free from, remove; be
 freed, depart
 ἀπείπον refuse, renounce, declare
 ἀποδείκνυμι (ῶ) show, point out;
 appoint; (mid) declare
 ἀποδέχομαι accept ~doctrine
 ἀπονοστέω go home
 ἀποπέμπω send away ~pomp
 ἄρειος warlike
 ἀστυγείτων near a city
 ἄτακτος disorderly
 βούλευμα -τος (n, 3) resolution,
 purpose
 βωμός altar; stand, pedestal
 δασμοφόρος tributary
 δημόσιος public, the state
 διαβαίνω pass over, cross ~basis
 διαβάλλω throw across; slander
 ~ballistic
 διαφυλάσσω guard, observe
 διφάσιος of two kinds
 δόκιμος trustworthy; excellent
 ἑβδομος seventh
 ἐθελοντής -οῦ (m, 1) a volunteer
 εἰσβάλλω throw into ~ballistic
 εἰσβιβάζω put aboard
 εἰσβολή -ωβόλης invasion, an
 entrance ~ballistic
 ἐκλείπω leave out, pass over

ἐκτίνω pay off; (mp) exact full
 payment
 Ἑλλήν Greek
 ἐμπύρηναι burn up ~pyre
 ἐμπρήθω burn up
 ἐνθεῦτεν thence
 ἐντέλλω (mp) command
 ἕξ six ~hexagon
 ἐξανάγω (mp) set sail
 ἐξανδραποδίζω enslave
 ἐπασκέω finish, complete; do
 habitually
 ἐπέξειμι attack, prosecute
 ἐπεξέρχομαι sally
 ἐπέχω hold, cover; offer; assail
 ἐπιβάλλω throw upon, head for
 ~ballistic
 ἐπικηρυκεύω send a herald,
 ambassador
 ἐπικουρίη rescue; auxiliary force
 ἐπιπλέω sail on, over ~float
 ἐπιστέλλω send to, order
 ἐπιτάσσω enjoin; place near
 ἐτοιμάζω get ready
 εὖς good, brave, noble
 ἐφεξῆς in order, in a row
 ζημία loss, penalty ~zeal
 ἡπειρος (f) mainland, continent
 θεράπων -οντος (m, 3) helper,
 henchman, servant ~therapy
 θυμιάω (ῶ) burn for smoke
 ἰδέα ἰδῆς semblance; kind, style
 ἵππαγωγός carrying horses
 ἵππόβοτος grazed ~hippo
 καρτερός strong, staunch
 καταγιγνώσκω judge negatively
 καταπλέω land ~float
 καταστρέφω overturn, subdue
 ~catastrophe
 κείρω shave, sever, raze; devour, use
 up
 κέρδος -ους (n, 3) advantage,

cunning
 κοιμῆν care, tending, providing for
 κορυφαῖος chief
 κύνεις doglike, shameless ~hound
 λιβανωτός frankincense
 μεταπέμπω send; (mid) summon
 ~pomp
 μίν him, her, it
 μουννομαχίη single combat; gladiator
 fight
 νησιώτης -ου (m, 1) insular
 οἰκῆτωρ inhabitant
 ὄμηρος insurance, hostage
 ὄον οὖ type of fruit
 ὄψις ὄψεως (f) sight, view
 ~thanatopsis
 παραλύω detach, disable
 πέλαγος -ους (n, 3) the open sea
 ~pelagic
 πεντάεθλος pentathlete; generalist
 πεντακόσιοι 500
 πέραν (ἄ) on the other side, across
 πέρθω sack, ravage, plunder
 περιπλέω sail around ~float
 Πέρσης Persian
 πλόος -ῦ course, voyage ~float
 προαγορεύω declare, predict, order
 προδίδωμι betray
 προδοσία betrayal
 προεῖπον foretell, proclaim, order
 before
 προλέγω prophecy, proclaim;
 preselect ~legion
 προσαπόλλυμι (ὁ) destroy, lose as
 well
 προσβολή application, attack
 προσδέχομαι await, expect; suppose
 προσδέω bind also; need also
 προσκάθημαι sit by; besiege
 προσμίγνυμι reach out to, approach

προσπταίω batter; be set back
 πρόφασις -εως (f) pretext; motive;
 prediction ~fame
 σείω shake ~seismic
 σίνομαι (ι) rob, damage
 σκευάζω prepare, collect
 στρατηγία office of command,
 strategy ~strategy
 στρατιά army ~strategy
 στρατοπεδεύω encamp or take up
 station ~strategy
 στρατός common people/soldiers
 ~strategy
 στρατόω be on a campaign
 ~strategy
 συγγιγνώσκω acknowledge; pardon
 συλάω (ὁ) take off, despoil ~asylum
 συμβάλλω pit against; compare;
 mp: meet, fall in with ~ballistic
 συμβουλευώ give advice; (mid)
 consult ~volunteer
 συνάπτω join, partake; adjoin;
 consult; fight ~haptic
 τάλαντον scale, a unit of weight
 ~talent
 τέμενος -εος (n, 3) non-common
 land
 τέρας -ως (n, 3) omen, fetish
 τέταρτος fourth ~trapezoid
 τετρακισχίλιοι 4000 ~kilo-
 τιμωρός (ι) avenging
 τριηκόσιοι three hundred
 ὑγιής sound, profitable ~hygiene
 ὑπομένω stay behind, await
 ~remain
 φλαῦρος trifling
 φράσσω fence in, protect
 χίλιοι (ιι) thousand ~kilo-
 χρησμός oracular response

χώρην καὶ συναπέβησαν Λακεδαιμονίοισι, συναπέβησαν δὲ καὶ ἀπὸ Σικυωνιέων νεῶν ἄνδρες τῇ αὐτῇ ταύτῃ ἐσβολῇ· καὶ σφι ὑπ' Ἀργείων ἐπεβλήθη ζημὴ χίλια τάλαντα ἐκτίσαι, πεντακόσια ἐκατέρους. Σικυώνιοι μὲν νυν συγγνόντες ἀδικῆσαι ὠμολόγησαν ἑκατὸν τάλαντα ἐκτίσαντες ἀζήμιοι¹ εἶναι, Αἰγινῆται δὲ οὔτε συνεγινώσκοντο ἡσάν τε αὐθαδέστεροι. διὰ δὴ ὧν σφι ταῦτα δεομένοισι ἀπὸ μὲν τοῦ δημοσίου οὐδεὶς Ἀργείων ἔτι ἐβοήθει, ἐθελονταὶ² δὲ ἐς χιλίους· ἦγε δὲ αὐτοὺς στρατηγὸς ἀνὴρ ᾧ οὖνομα Εὐρυβάτης, ἀνὴρ πεντάεθλον³ ἐπασκῆσας. τούτων οἱ πλεῖνες οὐκ ἀπενόστησαν ὀπίσω, ἀλλ' ἐτελεύτησαν ὑπ' Ἀθηναίων ἐν Αἰγίνῃ· αὐτὸς δὲ ὁ στρατηγὸς Εὐρυβάτης μονομαχίην⁴ ἐπασκέων τρεῖς μὲν ἄνδρας τρόπῳ τοιούτῳ κτείνει, ὑπὸ δὲ τοῦ τετάρτου Σωφάνεος τοῦ Δεκελέος ἀποθνήσκει.

6.93

Αἰγινῆται δὲ ἐοῦσι ἀτάκτοισι τοῖσι Ἀθηναίοισι συμβαλόντες τῇσι νηυσὶ ἐνίκησαν, καὶ σφεων νέας τέσσερας αὐτοῖσι τοῖσι ἀνδράσι εἶλον.

6.94

Ἀθηναίοισι μὲν δὴ πόλεμος συνήπτο πρὸς Αἰγινήτας. ὁ δὲ Πέρσης τὸ ἔωυτοῦ ἐποίεε, ὥστε ἀναμμνήσκοντός τε αἰεὶ τοῦ θεράποντος μεμνησθαί μιν τῶν Ἀθηναίων, καὶ Πεισιστρατιδέων προσκατημένων καὶ διαβαλλόντων Ἀθηναίους, ἅμα δὲ βουλόμενος ὁ Δαρεῖος ταύτης ἐχόμενος τῆς προφάσιος καταστρέφεσθαι τῆς Ἑλλάδος τοὺς μὴ δόντας αὐτῷ γῆν τε καὶ ὕδωρ. Μαρδόνιον μὲν δὴ φλαύρως πρήξαντα τῷ στόλῳ παραλύει τῆς στρατηγίης, ἄλλους δὲ στρατηγοὺς ἀποδέξας ἀπέστειλε ἐπὶ τε Ἐρέτριαν καὶ Ἀθήνας, Δατίν τε ἑόντα Μῆδον γένος καὶ Ἀρταφρένεα τὸν Ἀρταφρένεος παῖδα, ἀδελφιδέον⁵ ἔωυτοῦ· ἐντειλάμενος δὲ ἀπέπεμπε ἐξανδραποδίσαντας Ἀθήνας καὶ Ἐρέτριαν ἀνάγειν ἔωυτῷ ἐς ὄψιν τὰ ἀνδράποδα.

¹ not paying, not punished ² a volunteer ³ pentathlete; generalist

⁴ single combat; gladiator fight ⁵ nephew

6.95

ὥς δὲ οἱ στρατηγοὶ οὗτοι οἱ ἀποδεχθέντες πορευόμενοι παρὰ βασιλέος ἀπίκοντο τῆς Κιλικίης ἐς τὸ Ἀλήιον πεδῖον, ἅμα ἀγόμενοι πεζὸν στρατὸν πολλόν τε καὶ εὖ ἐσκευασμένον, ἐνθαῦτα στρατοπεδευόμενοις ἐπῆλθε μὲν ὁ ναυτικὸς πᾶς στρατὸς ὁ ἐπιταχθεὶς ἐκάστοις, παρεγένοντο δὲ καὶ αἱ ἵππαυγοὶ⁶ νέες, τὰς τῷ προτέρῳ ἔτει προεῖπε τοῖσι ἑαυτοῦ δασμοφόροις⁷ Δαρεῖος ἐτοιμάζειν. ἐσβαλόμενοι δὲ τοὺς ἵππους ἐς ταύτας καὶ τὸν πεζὸν στρατὸν ἐσβιάσαντες ἐς τὰς νέας, ἔπλεον ἑξακοσίῃσι τριήρεσι ἐς τὴν Ἰωνίην. ἐνθεῦτεν δὲ οὐ παρὰ τὴν ἡπειρον εἶχον τὰς νέας ἰθὺ τοῦ τε Ἑλλησπόντου καὶ τῆς Θρηίκης, ἀλλ' ἐκ Σάμου ὁρμώμενοι παρὰ τε Ἰκάριον καὶ διὰ νήσων τὸν πλόον ἐποιεῦντο, ὥς μὲν ἐμοὶ δοκέειν, δείσαντες μάλιστα τὸν περίπλοον τοῦ Ἄθω, ὅτι τῷ προτέρῳ ἔτει ποιούμενοι ταύτῃ τὴν κομίδην⁸ μεγάλως προσέπταισαν· πρὸς δὲ καὶ ἡ Νάξος σφέας ἠνάγκαζε πρότερον οὐκ ἀλοῦσα.

6.96

ἐπεὶ δὲ ἐκ τοῦ Ἰκαρίου πελάγεος προσφερόμενοι προσέμειξαν τῇ Νάξῳ, ἐπὶ ταύτῃν γὰρ δὴ πρώτην ἐπεῖχον στρατεύεσθαι οἱ Πέρσαι μεμνημένοι τῶν πρότερον οἱ Νάξιοι πρὸς τὰ ὄρεα οἴχοντο φεύγοντες οὐδὲ ὑπέμειναν, οἱ δὲ Πέρσαι ἀνδραποδισάμενοι τοὺς κατέλαβον αὐτῶν, ἐνέπρησαν καὶ τὰ ἱρὰ καὶ τὴν πόλιν. ταῦτα δὲ ποιήσαντες ἐπὶ τὰς ἄλλας νήσους ἀνήγοντο.

6.97

ἐν ᾧ δὲ οὗτοι ταῦτα ἐποίουν, οἱ Δῆλιοι ἐκλιπόντες καὶ αὐτοὶ τὴν Δῆλον οἴχοντο φεύγοντες ἐς Τήνον. τῆς δὲ στρατιῆς καταπλεούσης ὁ Δᾶτις προπλώσας οὐκ ἔα τὰς νέας πρὸς τὴν Δῆλον προσορμίζεσθαι, ἀλλὰ πέρην ἐν τῇ Ῥηναίῃ· αὐτὸς δὲ πυθόμενος ἵνα ᾗσαν οἱ Δῆλιοι, πέμπων κήρυκα ἡγόρευε σφί τάδε. «ἄνδρες ἱοί, τί φεύγοντες οἴχεσθε, οὐκ ἐπιτήδεα καταγνόντες κατ' ἐμεῦ; ἐγὼ γὰρ καὶ αὐτὸς ἐπὶ τοσοῦτό γε

⁶ carrying horses ⁷ tributary ⁸ care, tending, providing for

φρονέω καὶ μοι ἐκ βασιλέος ὧδε ἐπέσταλται, ἐν τῇ χώρῃ οἱ δύο θεοὶ ἐγένοντο, ταύτην μηδὲν σίνεσθαι,⁹ μήτε αὐτὴν τὴν χώρην μήτε τοὺς οἰκήτορας αὐτῆς. νῦν ὦν καὶ ἄπιτε ἐπὶ τὰ ὑμέτερα αὐτῶν καὶ τὴν νῆσον νέμεσθε.» ταῦτα μὲν ἐπεκηρυκέυστο τοῖσι Δηλίοισι, μετὰ δὲ λιβανωτοῦ τριηκόσια τάλαντα κατανήσας ἐπὶ τοῦ βωμοῦ ἐθυμίησε.¹⁰

6.98

Δᾶτις μὲν δὴ ταῦτα ποιήσας ἔπλεε ἄμα τῷ στρατῷ ἐπὶ τὴν Ἑρέτριαν πρῶτα, ἅμα ἀγόμενος καὶ Ἴωνας καὶ Αἰολέας. μετὰ δὲ τοῦτον ἐνθεύτεν ἐξαναχθέντα Δῆλος ἐκινήθη, ὥς ἔλεγον Δῆλιοι, καὶ πρῶτα καὶ ὕστατα μέχρι ἐμεῦ σεισθεῖσα. καὶ τοῦτο μὲν κου τέρας ἀνθρώποισι τῶν μελλόντων ἔσεσθαι κακῶν ἔφαινε ὁ θεός. ἐπὶ γὰρ Δαρείου τοῦ Ὑστάσπεος καὶ Ξέρξω τοῦ Δαρείου καὶ Ἀρτοξέρξω τοῦ Ξέρξεω, τριῶν τουτέων ἐπεξῆς γενεῶν, ἐγένετο πλέω κακὰ τῇ Ἑλλάδι ἢ ἐπὶ εἴκοσι ἄλλας γενεὰς τὰς πρὸ Δαρείου γενομένας, τὰ μὲν ἀπὸ τῶν Περσέων αὐτῇ γενόμενα, τὰ δὲ ἀπ' αὐτῶν τῶν κορυφαίων περὶ τῆς ἀρχῆς πολεμεόντων. οὕτω οὐδὲν ἦν ἀεικὲς κινηθῆναι Δῆλον τὸ πρὶν εἶσαν ἀκίνητον. καὶ ἐν χρησμῷ ἦν γεγραμμένον περὶ αὐτῆς ὧδε.

Κινήσω καὶ Δῆλον ἀκίνητόν περ εἶσαν.

Δύναται δὲ κατὰ Ἑλλάδα γλώσσαν ταῦτα τὰ οὐνόματα, Δαρείος ἐρξίης, Ξέρξης ἀρήιος, Ἀρτοξέρξης μέγας ἀρήιος. τούτους μὲν δὴ τοὺς βασιλέας ὧδε ἂν ὀρθῶς κατὰ γλώσσαν τὴν σφετέρην Ἑλληνες καλέοιεν.

6.99

οἱ δὲ βάρβαροι ὥς ἀπήειραν ἐκ τῆς Δῆλου, προσίσχον πρὸς τὰς νήσους, ἐνθεύτεν δὲ στρατιὴν τε παρελάμβανον καὶ ὁμήρους τῶν νησιωτέων¹¹ παῖδας ἐλάμβανον. ὥς δὲ περιπλέοντες τὰς νήσους προσέσχον καὶ ἐς Κάρυστον, οὐ γὰρ δὴ σφί οἱ Καρύστιοι οὔτε ὁμήρους ἐδίδοσαν οὔτε ἔφασαν ἐπὶ πόλιας ἀστυγείτονας¹² στρατεύεσθαι, λέγοντες Ἑρέτριάν τε καὶ Ἀθήνας, ἐνθαῦτα τούτους ἐπολιόρκεόν τε

⁹ rob, damage ¹⁰ burn for smoke ¹¹ insular ¹² near a city

καὶ τὴν γῆν σφεων ἔκειρον, ἐς ὃ καὶ οἱ Καρύστιοι παρέστησαν ἐς τῶν Περσέων τὴν γνώμην.

6.100

Ἐρετρίες δὲ πυνθανόμενοι τὴν στρατιὴν τὴν Περσικὴν ἐπὶ σφέας ἐπιπλέουσιν Ἀθηναίων ἐδεήθησαν σφίσι βοηθοὺς γενέσθαι. Ἀθηναῖοι δὲ οὐκ ἀπείπαντο τὴν ἐπικουρίην, ἀλλὰ τοὺς τετρακισχίλους¹³ τοὺς κληρουχέοντας τῶν ἵπποβοτέων Χαλκιδέων τὴν χώραν, τούτους σφι διδοῦσι τιμωροὺς.¹⁴ τῶν δὲ Ἐρετριέων ἦν ἄρα οὐδὲν ὑγιές¹⁵ βούλευμα,¹⁶ οἱ μετεπέμποντο μὲν Ἀθηναίους, ἐφρόνεον δὲ διφασίας ιδέας. οἱ μὲν γὰρ αὐτῶν ἐβουλεύοντο ἐκλιπεῖν τὴν πόλιν ἐς τὰ ἄκρα τῆς Εὐβοίης, ἄλλοι δὲ αὐτῶν ἴδια κέρδεα προσδεκόμενοι παρὰ τοῦ Πέρσεω¹⁷ οἴσεσθαι προδοσίην ἐσκευάζοντο. μαθὼν δὲ τούτων ἑκάτερα ὡς εἶχε Αἰσχίνης ὁ Νόθωνος, ἐὼν τῶν Ἐρετριέων τὰ πρῶτα, φράζει τοῖσι ἥκουσι Ἀθηναίων πάντα τὰ παρεόντα σφι πρήγματα, προσεδέετό τε ἀπαλλάσσεσθαι σφέας ἐς τὴν σφετέρην, ἵνα μὴ προσαπόλωνται. οἱ δὲ Ἀθηναῖοι ταῦτα Αἰσχίνῃ συμβουλεύσαντι πείθονται.

6.101

καὶ οὗτοι μὲν διαβάντες ἐς Ὠρωπὸν ἔσωζον σφέας αὐτούς· οἱ δὲ Πέρσαι πλείοντες κατέσχον τὰς νέας τῆς Ἐρετρικῆς χώρας κατὰ Τέμενος καὶ Χοιρέας καὶ Αἰγίλεια, κατασχόντες δὲ ταῦτα τὰ χωρία αὐτίκα ἵππους τε ἐξεβάλλοντο καὶ παρεσκευάζοντο ὡς προσοισόμενοι τοῖσι ἐχθροῖσι. οἱ δὲ Ἐρετρίες ἐπεξελθεῖν μὲν καὶ μαχέσασθαι οὐκ ἐποιεῦντο βουλὴν, εἰ κως δὲ διαφυλάττειν τὰ τείχεα, τούτου σφι πέρι ἔμελε, ἐπεῖτε ἐνῖκα μὴ ἐκλιπεῖν τὴν πόλιν. προσβολῆς δὲ γινομένης καρτερῆς πρὸς τὸ τείχος ἐπιπτον ἐπὶ ἑξ ἡμέρας πολλοὶ μὲν ἀμφοτέρων· τῇ δὲ ἐβδόμῃ Εὐφορβός τε ὁ Ἀλκιμάχου καὶ Φίλαγρος ὁ Κυνέου¹⁸ ἄνδρες τῶν ἀστῶν δόκιμοι προδιδοῦσι τοῖσι Πέρσησι. οἱ δὲ ἐσελθόντες ἐς τὴν πόλιν τοῦτο μὲν τὰ ἱρὰ συλήσαντες ἐνέπρησαν,

¹³ 4000 ¹⁴ avenging ¹⁵ sound, profitable ¹⁶ resolution, purpose
¹⁷ Persian ¹⁸ doglike, shameless

land of Argos and their crews had landed with the Lacedemonians; with whom also had landed men from ships of Sikyon in this same invasion: and as a penalty for this there was laid upon them by the Argives a fine of a thousand talents, five hundred for each State. The Sikyonians accordingly, acknowledging that they had committed a wrong, had made an agreement to pay a hundred talents and be free from the penalty; the Eginetans however did not acknowledge their wrong, but were more stubborn. For this reason then, when they made request, none of the Argives now came to their help at the charge of the State, but volunteers came to the number of a thousand; and their leader was a commander named Eurybates, a man who had practised the five contests. Of these men the greater number never returned back, but were slain by the Athenians in Egina; and the commander himself, Eurybates, fighting in single combat killed in this manner three men and was himself slain by the fourth, Sophanes namely of Dekeleia.

6.93

The Eginetans however engaged in contest with the Athenians in ships, when these were in disorder, and defeated them; and they took of them four ships together with their crews.

6.94

So the Athenians were at war with the Eginetans; and meanwhile the Persian was carrying forward his design, since he was put in mind ever by his servant to remember the Athenians, and also because of the sons of Peisistratos were near at hand and brought charges continually against the Athenians, while at the same time Dareios himself wished to take hold of this pretext and subdue those nations of Hellas which had not given him earth and water. Mardonios then, since he had fared miserably in his expedition, he removed from his command; and appointing other generals to command he despatched them against Eretria and Athens, namely Datis, who was a Mede by race, and Artaphrenes the son of Artaphrenes, a nephew of the king; and he sent them forth with the charge to reduce Athens and Eretria to slavery and to bring the slaves back into his presence..

6.95

When these who had been appointed to command came in their march from the king to the Aleïan plain in Kilikia, taking with them a large and well-equipped land-army, then while they were encamping there, the whole naval armament came up, which had been appointed for several nations to furnish; and there came to them also the ships for carrying horses, which in the year before Dareios had ordered his tributaries to make ready. In these they placed their horses, and having embarked the land-army in the ships they sailed for

Ionia with six hundred triremes. After this they did not keep their ships coasting along the mainland towards the Hellespont and Thrace, but they started from Samos and made their voyage by the Icarian Sea and between the islands; because, as I think, they feared more than all else the voyage round Athos, seeing that in the former year while making the passage by this way they had come to great disaster. Moreover also Naxos compelled them, since it had not been conquered at the former time. 86.

6.96

And when they had arrived at Naxos, coming against it from the Icarian Sea (for it was against Naxos first that the Persians intended to make expedition, remembering the former events), the Naxians departed forthwith fleeing to the mountains, and did not await their attack; but the Persians made slaves of those of them whom they caught and set fire to both the temples and the town. Having so done they put out to sea to attack the other islands.

6.97

While these were doing thus, the Delians also had left Delos and fled away to Tenos; and when the armament was sailing in thither, Datis sailed on before and did not allow the ships to anchor at the island of Delos, but at Rhenaia on the other side of the channel; and he himself, having found out by inquiry where the men of Delos were, sent a herald and addressed them thus: "Holy men, why are ye fled away and departed, having judged of me that which is not convenient? for even I of myself have wisdom at least so far, and moreover it has been thus commanded me by the king, not to harm at all that land in which the two divinities were born, neither the land itself nor the inhabitants of it. Now therefore return to your own possessions and dwell in your island." Thus he proclaimed by a herald to the Delians; and after this he piled up and burned upon the altar three hundred talents' weight of frankincense.

6.98

Datis having done these things sailed away with his army to fight against Eretria first, taking with him both Ionians and Aiolians; and after he had put out to sea from thence, Delos was moved, not having been shaken (as the Delians reported to me) either before that time or since that down to my own time; and this no doubt the god manifested as a portent to men of the evils that were about to be; for in the time of Dareios the son of Hystaspes and Xerxes the son of Dareios and Artoxerxes the son of Xerxes, three generations following upon one another, there happened more evils to Hellas than during the twenty other generations which came before Dareios, some of the evils coming to it from the Persians, and others from the leaders themselves of

Hellas warring together for supremacy. Thus it was not unreasonable that Delos should be moved, which was before unmoved. [And in an oracle it was thus written about it: "Delos too will I move, unmoved though it hath been aforetime."]

Now in the Hellenic tongue the names which have been mentioned have this meaning—Dareios means "compeller," Xerxes "warrior," Artoxerxes "great warrior." Thus then might the Hellenes rightly call these kings in their own tongue.

6.99

The Barbarians then, when they had departed from Delos, touched at the islands as they went, and from them received additional forces and took sons of the islanders as hostages: and when in sailing round about the islands they put in also to Carystos, seeing that the Carystians would neither give them hostages nor consent to join in an expedition against cities that were their neighbours, meaning Eretria and Athens, they began to besiege them and to ravage their land; until at last the Carystians also came over to the will of the Persians..

6.100

The Eretrians meanwhile being informed that the armament of the Persians was sailing to attack them, requested the Athenians to help them; and the Athenians did not refuse their support, but gave as helpers those four thousand to whom had been allotted the land of the wealthy Chalkidians. The Eretrians however, as it turned out, had no sound plan of action, for while they sent for the Athenians, they had in their minds two different designs: some of them, that is, proposed to leave the city and go to the heights of Euboea; while others of them, expecting to win gain for themselves from the Persian, were preparing to surrender the place. Having got knowledge of how things were as regards both these plans, Aischines the son of Nothion, one of the leaders of the Eretrians, told the whole condition of their affairs to those of the Athenians who had come, and entreated them to depart and go to their own land, that they might not also perish. So the Athenians did according to this counsel given to them by Aischines..

6.101

And while these passed over to Oropos and saved themselves, the Persians sailed on and brought their ships to land about Temenos and Chioreai and Aigilea in the Eretrian territory; and having taken possession of these places, forthwith they began to disembark their horses and prepared to advance against the enemy. The Eretrians however did not intend to come forth

against them and fight; but their endeavour was if possible to hold out by defending their walls, since the counsel prevailed not to leave the city. Then a violent assault was made upon the wall, and for six days there fell many on both sides; but on the seventh day Euphorbos the son of Alkimachos and Philagros the son of Kyneos, men of repute among the citizens, gave up the city to the Persians. These having entered the city plundered and set fire to the temples in retribution for

vocabulary

ἀγγελία message, news ~angel
 ἀγχοτάτω nearest
 ἀδύνατος unable; impossible
 ἀκρόπολις -εως (f) citadel, high part
 of a city ~acute
 ἀναστενάζω groan
 ἀνασώζω rescue, recover
 ἀνδάνω please ~hedonism
 ἀνδραποδίζω enslave
 ἀνδράποδον -ς slave ~androgynous
 ἀπαλλάσσω free from, remove; be
 freed, depart
 ἀπιστέω disbelieve ~stand
 ἀποδέχομαι accept ~doctrine
 ἀποτίνω (i) pay back
 ἀποφεύγω avoid, escape, go free
 ἀρχαῖος ancient, from the beginning
 ~oligarch
 ἀσθενής weak
 βιόω live; (mp) make a living
 ~biology
 βωμός altar; stand, pedestal
 γηραιός old
 δέκατος tenth ~decimal
 διατάσσω arrange, array
 διέπω manage, conduct
 δικαστήριον court
 διπλός double, overlapping
 δίχα in two, in two ways
 δουλοσύνη slavery
 ἐκὰς afar, far off
 ἐκβαίνω come forth, disembark
 ~basis
 ἐκπίπτω fall out of ~petal
 ἐκφέρω carry off ~bear
 ἐκφεύγω flee from, escape ~fugitive
 Ἑλλην Greek
 ἐνδέκατος eleventh ~decimal
 ἐνθεῦτεν thence
 ἐντέλλω (mp) command
 ἐντολή order

ἐξανδραποδίζω enslave
 ἐξευρίσκω find; discover ~eureka
 ἐπέτειος of one year
 ἐπέχω hold, cover; offer; assail
 ἐπιδιώκω chase after
 ἐπικουρίη rescue; auxiliary force
 ἐπιμέλεια attention; assigned task
 εὖνοια good will, gift
 εὖνοος kindly; favorable
 εὖς good, brave, noble
 ἐφέτειος of one year
 ἡσάομαι (pass) be weaker, be
 overcome; (active) defeat
 θυσία sacrifice
 ἰδρύω establish
 ἵζω to seat ~sit
 ἰκέτης -ου (m, 1) suppliant, refugee
 ἰλάσσομαι appease
 ἵππιος of horses
 καθηγέομαι lead
 κατάγω lead down/home; land
 ~demagogue
 κατακαίω burn down ~caustic
 καταλλάσσω exchange; make up
 with
 καταντίον facing, across from
 κατέργω shut in; hinder
 κατέρχομαι come down, out from
 κοιλαίνω hollow out
 κύαμος bean
 κύκλος circle, wheel ~cycle
 κυκλώω circle, encircle
 λαγχάνω be allotted; (esp. λελα-
 forms) allot; receive
 λαμπάς -δος (f, 3) torch
 λόγιμος notable
 μελετάω pursue, attend to, exercise
 μέτειμι be among, go, follow ~ion
 μετέχω partake of
 μίν him, her, it
 ὀδούς -ντος (m) tooth
 ὀδών ὀδόντος (m, 3) tooth

ὁμομήτριος with the same mother
 ὄνειρον dream
 ὄνειρος dream
 ὄον οὐ type of fruit
 ὅπόσος as many as, how many, how
 great
 ὀρμίζω anchor, beach
 ὄρος boundary marker ~horizon
 οὐδαμός not anyone
 οὐρίζω divide; ordain, define
 οὐρόν boundary stone; unit of
 distance; limit
 οὐρός fair wind; guardian; hill
 ὄψιος late, in evening
 ὄψις ὄψεως (f) sight, view
 ~thanopsis
 πανδημεί the masses
 πανσέληνος of the full moon
 παρατυγχάνω happen to be present
 παραινίκα immediately
 παροίχομαι pass, keep going
 πέραν (ἄ) on the other side, across
 περίειμι be superior to; be left over;
 still exist
 περιοράω look around; watch;
 permit
 περιπίπτω embrace; fall in with
 πλήρης full, complete; (+gen) full of
 ~plethora
 πλησιόχωρος adjacent
 πολέμαρχος chief
 πολλαχῇ in many places or ways
 πολλαχῇ in many places or ways
 πρυτανήιον town hall, law court
 πταίρω sneeze
 σείω shake ~seismic

στρατηγέω be a general
 στρατιά army ~strategy
 συμβάλλω pit against; compare;
 mp: meet, fall in with ~ballistic
 συμβουλευέω give advice; (mid)
 consult ~volunteer
 συνάπτω join, partake; adjoin;
 consult; fight ~haptic
 συνευνάομαι go to bed with
 συχνός long; many; extensive
 σωτηρία saving, preservation
 τέθριππος four-horse
 τέμενος -εος (n, 3) non-common
 land
 τηνικαῦτα at that time, in that case
 τιμωρέω (ι) (+dat) take vengeance,
 punish; aid one who has been
 attacked
 τυραννίς -δος (f) tyranny
 ὑπερβαίνω pass, transgress ~basis
 ὑποδείκνυμι (υῦ) show, trace out
 ὑποδέχομαι welcome, accept, suffer
 ~doctrine
 ὑπόσπονδος under truce
 ὑποχείριος under one's hand
 ~chiral
 ὑστέρα womb; ovary
 ὑστερέω lag, be too late, fail
 χειρόω dominate, subdue
 χείρων worse, more base, inferior,
 weaker
 χρήσιμος useful
 ψάμμος (f) sand
 ψυχρός (υ) cold ~psychology
 ὠθέω push

ἀποτινύμενοι τῶν ἐν Σάρδισι κατακαυθέντων ἱρῶν, τοῦτο δὲ τοὺς ἀνθρώπους ἡνδραποδίσαντο κατὰ τὰς Δαρείου ἐντολὰς.

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χειρωσάμενοι δὲ τὴν Ἑρέτριαν καὶ ἐπισχόντες ὀλίγας ἡμέρας ἔπλεον ἐς γῆν τὴν Ἀττικήν, κατέργοντές τε πολλὸν καὶ δοκέοντες ταῦτα τοὺς Ἀθηναίους ποιήσειν τὰ καὶ τοὺς Ἑρετριάς ἐποίησαν. καὶ ἦν γὰρ ὁ Μαραθῶν ἐπιτηδεότατον χωρίον τῆς Ἀττικῆς ἐνιππεῦσαι καὶ ἀγχοτάτω¹ τῆς Ἑρετρίης, ἐς τοῦτό σφι κατηγέετο Ἴππῆις ὁ Πεισιστράτου.

6.103

Ἀθηναῖοι δὲ ὥς ἐπύθοντο ταῦτα, ἐβοήθειον καὶ αὐτοὶ ἐς τὸν Μαραθῶνα. ἦγον δὲ σφέας στρατηγοὶ δέκα, τῶν ὁ δέκατος ἦν Μιλτιάδης· τοῦ τὸν πατέρα Κίμωνα τὸν Στῆσαγόρεω κατέλαβε φυγεῖν ἐξ Ἀθηνέων Πεισίστρατον τὸν Ἴπποκράτους. καὶ αὐτῷ φεύγοντι Ὀλυμπιάδα ἀνελέσθαι τεθρίππῳ συνέβη, καὶ ταύτην μὲν τὴν νίκην ἀνελόμενόν μιν τῶντὸ ἐξενείκασθαι τῷ ὁμομητρίῳ² ἀδελφεῷ Μιλτιάδῃ· μετὰ δὲ τῇ ὑστέρῃ Ὀλυμπιάδι τῇσι αὐτῇσι ἵπποισι νικῶν παραδιδοὶ Πεισιστράτῳ ἀνακηρυχθῆναι, καὶ τὴν νίκην παρὲς τούτῳ κατήλθε ἐπὶ τὰ ἑωυτοῦ ὑπόσπονδος. καὶ μιν ἀνελόμενον τῇσι αὐτῇσι ἵπποισι ἄλλην Ὀλυμπιάδα κατέλαβε ἀποθανεῖν ὑπὸ τῶν Πεισιστράτου παίδων, οὐκέτι περιέοντος αὐτοῦ Πεισιστράτου· κτείνουσι δὲ οὗτοί μιν κατὰ τὸ πρυτανήιον νυκτὸς ὑπέισαντες ἄνδρας. τέθραπται δὲ Κίμων πρὸ τοῦ ἄστεος, πέρην τῆς διὰ Κοίλης καλεομένης ὁδοῦ· καταντίον δ' αὐτοῦ αἱ ἵπποι τεθάφεται αὐται αἱ τρεῖς Ὀλυμπιάδας ἀνελόμεναι. ἐποίησαν δὲ καὶ ἄλλαι ἵπποι ἥδη τῶντὸ τοῦτο Εὐαγόρεω Λάκωνος, πλέω δὲ τουτέων οὐδαμαί. ὁ μὲν δὴ πρεσβύτερος τῶν παίδων τῷ Κίμωνι Στῆσαγόρης ἦν τηνικαῦτα παρὰ τῷ πάτρῳ Μιλτιάδῃ τρεφόμενος ἐν τῇ Χερσονήσῳ, ὁ δὲ νεώτερος παρ' αὐτῷ Κίμωνι ἐν Ἀθήνῃσι, οὖνομα ἔχων ἀπὸ τοῦ οἰκιστέω τῆς Χερσονήσου Μιλτιάδεω Μιλτιάδης.

¹ nearest ² with the same mother

6.104

οὗτος δὴ ὢν τότε ὁ Μιλτιάδης ἦκων ἐκ τῆς Χερσονήσου καὶ ἐκπεφευγὼς διπλόον θάνατον ἐστρατήγεε Ἀθηναίων. ἅμα μὲν γὰρ οἱ Φοίνικες αὐτὸν οἱ ἐπιδιώξαντες μέχρι Ἰμβρου περὶ πολλοῦ ἐποιεῦντο λαβεῖν τε καὶ ἀναγαγεῖν παρὰ βασιλέα· ἅμα δὲ ἐκφυγόντα τε τούτους καὶ ἀπικόμενον ἐς τὴν ἑωυτοῦ δοκέοντά τε εἶναι ἐν σωτηρίῃ ἤδη, τὸ ἐνθευτέν μιν οἱ ἔχθροι ὑποδεξάμενοι ὑπὸ δικαστήριον αὐτὸν ἀγαγόντες ἐδίωξαν τυραννίδος τῆς ἐν Χερσονήσῳ. ἀποφυγὼν δὲ καὶ τούτους στρατηγὸς οὕτω Ἀθηναίων ἀπεδέχθη, αἰρεθεὶς ὑπὸ τοῦ δήμου.

6.105

καὶ πρῶτα μὲν ἐόντες ἔτι ἐν τῷ ἄσπεϊ οἱ στρατηγοὶ ἀποπέμπουσι ἐς Σπάρτην κήρυκα Φειδιππίδην Ἀθηναῖον μὲν ἄνδρα, ἄλλως δὲ ἡμεροδρόμην τε καὶ τοῦτο μελετώντα· τῷ δὴ, ὡς αὐτός τε ἔλεγε Φειδιππίδης καὶ Ἀθηναίοισι ἀπήγγελλε, περὶ τὸ Παρθένιον ὄρος τὸ ὑπὲρ Τεγέης ὁ Πᾶν περιπίπτει· βώσαντα δὲ τὸ οὖνομα τοῦ Φειδιππίδew τὸν Πᾶνα Ἀθηναίοισι κελεῦσαι ἀπαγγεῖλαι, δι' ὃ τι ἑωυτοῦ οὐδεμίαν ἐπιμελείην ποιεῦνται ἐόντος εὐνόου³ Ἀθηναίοισι καὶ πολλὰ ἡγενομένου σφί ἤδη χρησίμου, τὰ δ' ἔτι καὶ ἐσομένου. καὶ ταῦτα μὲν Ἀθηναῖοι, καταστάντων σφί εὖ ἤδη τῶν πρηγμάτων, πιστεύσαντες εἶναι ἀληθέα ἰδρύσαντο ὑπὸ τῇ ἀκροπόλει Πανὸς ἱρόν, καὶ αὐτὸν ἀπὸ ταύτης τῆς ἀγγελίης θυσίῃσι ἐπετείοισι καὶ λαμπάδι⁴ ἱλάσκονται.⁵

6.106

τότε δὲ πεμφθεὶς ὑπὸ τῶν στρατηγῶν ὁ Φειδιππίδης οὗτος, ὅτε πέρ οἱ ἔφη καὶ τὸν Πᾶνα φανῆναι, δευτεραῖος ἐκ τοῦ Ἀθηναίων ἄστεος ἦν ἐν Σπάρτῃ, ἀπικόμενος δὲ ἐπὶ τοὺς ἄρχοντας ἔλεγε «ὦ Λακεδαιμόνιοι, Ἀθηναῖοι ὑμέων δέονται σφίσι βοηθῆσαι καὶ μὴ περιδεῖν πόλιν ἀρχαιοτάτην ἐν τοῖσι Ἑλλήσι δουλοσύνη⁶ περιπεσοῦσαν πρὸς ἀνδρῶν βαρβάρων· καὶ γὰρ νῦν Ἑρέτριά τε ἡνδραποδίσται καὶ πόλι

³ kindly; favorable ⁴ torch ⁵ appease ⁶ slavery

λογίμω⁷ ἡ Ἑλλὰς γέγονε ἀσθενεστέρα.» ὁ μὲν δὴ σφι τὰ ἐντεταλμένα ἀπήγγελλε, τοῖσι δὲ ἔαδε μὲν βοηθέειν Ἀθηναίοισι, ἀδύνατα δέ σφι ἦν τὸ παραυτίκα ποιέειν ταῦτα, οὐ βουλομένοισι λύειν τὸν νόμον· ἦν γὰρ ἵσταμένου τοῦ μηνὸς εἰνάτη, εἰνάτη δὲ οὐκ ἐξελεύσεσθαι ἔφασαν μὴ οὐ πλήρεος ἐόντος τοῦ κύκλου.

6.107

οὔτοι μὲν νυν τὴν πανσέληνον ἔμενον. τοῖσι δὲ βαρβάροισι κατηγέετο Ἰππίης ὁ Πεισιστράτου ἐς τὸν Μαραθῶνα, τῆς παροιχομένης νυκτὸς ὅψιν ἰδὼν τοιγύνη· ἐδόκεε ὁ Ἰππίης τῇ μητρὶ τῇ ἑωυτοῦ συνευνηθῆναι. συνεβάλετο ὦν ἐκ τοῦ ὀνείρου κατελθὼν ἐς τὰς Ἀθήνας καὶ ἀνασωσάμενος τὴν ἀρχὴν τελευτήσῃεν ἐν τῇ ἑωυτοῦ γηραιός.⁸ ἐκ μὲν δὴ τῆς ὀψιος συνεβάλετο ταῦτα, τότε δὲ κατηγεόμενος τοῦτο μὲν τὰ ἀνδράποδα τὰ ἐξ Ἑρετρίας ἀπέβησε ἐς τὴν νῆσον τὴν Στυρέων, καλεομένην δὲ Αἰγλείην, τοῦτο δὲ καταγομένης ἐς τὸν Μαραθῶνα τὰς νέας ὄρμιζε οὗτος, ἐκβάντας τε ἐς γῆν τοὺς βαρβάρους διέτασσε. καὶ οἱ ταῦτα διέποντι ἐπῆλθε πταρεῖν⁹ τε καὶ βῆξαι μεζόνως ἢ ὡς ἐώθεε· οἶα δέ οἱ πρεσβυτέρω ἐόντι τῶν ὀδόντων οἱ πλεῖνες ἐσείοντο· τούτων ὦν ἓνα τῶν ὀδόντων ἐκβάλλει ὑπὸ βίης βήξας· ἐκπεσόντος δὲ ἐς τὴν ψάμμον¹⁰ αὐτοῦ ἐποιέετο σπουδὴν πολλὴν ἐξευρεῖν. ὡς δὲ οὐκ ἐφαίνετό οἱ ὁ ὀδὼν, ἀναστενάζας εἶπε πρὸς τοὺς παραστάτας «ἢ γῇ ἦδε οὐκ ἡμετέρη ἐστί, οὐδέ μιν δυνησόμεθα ὑποχειρίην ποιήσασθαι· ὁκόσον δέ τι μοι μέρος μετῆν, ὁ ὀδὼν μετέχει.»

6.108

Ἰππίης μὲν δὴ ταύτῃ τὴν ὄψιν συνεβάλετο ἐξεληλυθῆναι. Ἀθηναίοισι δὲ τεταγμένοιισι ἐν τεμένει Ἡρακλέος ἐπῆλθον βοηθέοντες Πλαταιέες πανδημεί.¹¹ καὶ γὰρ καὶ ἐδεδώκεσαν σφέας αὐτοὺς τοῖσι Ἀθηναίοισι οἱ Πλαταιέες, καὶ πόνοους ὑπὲρ αὐτῶν οἱ Ἀθηναῖοι συχνοὺς ἤδη ἀναραιρέατο· ἔδοσαν δὲ ὥδε. πιεζέμενοι ὑπὸ Θηβαίων οἱ Πλαταιέες ἐδίδοσαν πρῶτα παρατυχοῦσι Κλεομένει τε τῷ Ἀναξανδρίδῃ καὶ Λακεδαιμονίοισι σφέας αὐτούς. οἱ δὲ οὐ δεκόμενοι ἔλεγόν σφι

⁷ notable ⁸ old ⁹ sneeze ¹⁰ sand ¹¹ the masses

τάδε. «ἡμεῖς μὲν ἐκαστέρῳ τε οἰκόμεν, καὶ ὑμῖν τοιγάρ τις γίνουτ' ἂν ἐπικουρίῃ ψυχρή· φθαίητε γὰρ ἂν πολλάκις ἔξανδραποδισθέντες ἢ τινα πυθέσθαι ἡμέων. συμβουλευόμεν δὲ ὑμῖν δοῦναι ὑμέας αὐτοὺς Ἀθηναίοισι, πλησιοχώροισι¹² τε ἀνδράσι καὶ τιμωρέειν ἐοῦσι οὐ κακοῖσι.» ταῦτα συνεβούλευον οἱ Λακεδαιμόνιοι οὐ κατὰ τὴν εὐνοίην οὕτω τῶν Πλαταιέων ὥς βουλόμενοι τοὺς Ἀθηναίους ἔχειν πόνους συνεστεῶτας Βοιωτοῖσι. Λακεδαιμόνιοι μὲν νῦν Πλαταιεῦσι ταῦτα συνεβούλευον, οἱ δὲ οὐκ ἠπίστησαν, ἀλλ' Ἀθηναίων ἰρὰ ποιούντων τοῖσι δωδέκα θεοῖσι ἰκέται ἰζόμενοι ἐπὶ τὸν βωμὸν ἐδίδουσιν σφέας αὐτούς. Θηβαῖοι δὲ πυθόμενοι ταῦτα ἐστρατεύοντο ἐπὶ τοὺς Πλαταιέας, Ἀθηναῖοι δὲ σφί ἐβοήθηον. μελλόντων δὲ συνάπτειν μάχην Κορίνθιοι οὐ περιεῖδον, παρατυχόντες δὲ καὶ καταλλάξαντες ἐπιτρεψάντων ἀμφοτέρων οὖρισαν τὴν χώραν ἐπὶ τοῖσιδε, ἔαν Θηβαίους Βοιωτῶν τοὺς μὴ βουλομένους ἐς Βοιωτοὺς τελέειν. Κορίνθιοι μὲν δὴ ταῦτα γνόντες ἀπαλλάσσοντο, Ἀθηναῖοι δὲ ἀπιοῦσι ἐπεθήκαντο Βοιωτοί, ἐπιθέμενοι δὲ ἐσώθησαν τῇ μάχῃ. ὑπερβάντες δὲ οἱ Ἀθηναῖοι τοὺς οἱ Κορίνθιοι ἔθικαν Πλαταιεῦσι εἶναι οὖρους, τούτους ὑπερβάντες τὸν Ἀσωπὸν αὐτὸν ἐποίησαντο οὖρον Θηβαίοισι πρὸς Πλαταιέας εἶναι καὶ Ὑσιᾶς. ἔδοσαν μὲν δὴ οἱ Πλαταιεῖς σφέας αὐτοὺς Ἀθηναίοισι τρόπῳ τῷ εἰρημένῳ, ἦκον δὲ τότε ἐς Μαραθῶνα βοηθέντες.

6.109

τοῖσι δὲ Ἀθηναίων στρατηγοῖσι ἐγίνοντο δίχα αἱ γνώμαι, τῶν μὲν οὐκ ἐόντων συμβαλεῖν ὀλίγους γὰρ εἶναι στρατιῇ τῇ Μήδων συμβάλλειν τῶν δὲ καὶ Μιλτιάδῳ κελευόντων. ὥς δὲ δίχα τε ἐγίνοντο καὶ ἐνῖκα ἢ χείρων τῶν γνωμέων, ἐνθαῦτα, ἦν γὰρ ἐνδέκατος¹³ ψηφιδοφόρος ὁ τῷ κυάμῳ¹⁴ λαχὼν Ἀθηναίων πολεμαρχέειν τὸ παλαιὸν γὰρ Ἀθηναῖοι ὁμόψηφον τὸν πολέμαρχον ἐποιεῦντο τοῖσι στρατηγοῖσι, ἦν δὲ τότε πολέμαρχος Καλλίμαχος Ἀφιδναῖος· πρὸς τοῦτον ἐλθὼν Μιλτιάδης ἔλεγε τάδε. «ἐν σοὶ νῦν Καλλίμαχε

¹² adjacent ¹³ eleventh ¹⁴ bean

the temples which were burned at Sardis, and also reduced the people to slavery according to the commands of Dareios.

6.102

Having got Eretria into their power, they stayed a few days and then sailed for the land of Attica, pressing on hard and supposing that the Athenians would do the same as the Eretrians had done. And since Marathon was the most convenient place in Attica for horsemen to act and was also very near to Eretria, therefore Hippias the son of Peisistratos was guiding them thither..

6.103

When the Athenians had information of this, they too went to Marathon to the rescue of their land; and they were led by ten generals, of whom the tenth was Miltiades, whose father Kimon of Stesagoras had been compelled to go into exile from Athens because of Peisistratos the son of Hippocrates: and while he was in exile it was his fortune to win a victory at the Olympic games with a four-horse chariot, wherein, as it happened, he did the same thing as his half-brother Miltiades had done, who had the same mother as he. Then afterwards in the next succeeding Olympic games he gained a victory with the same mares and allowed Peisistratos to be proclaimed as victor; and having resigned to him the victory he returned to his own native land under an agreement for peace. Then after he had won with the same mares at another Olympic festival, it was his hap to be slain by the sons of Peisistratos, Peisistratos himself being no longer alive. These killed him near the City Hall, having set men to lie in wait for him by night; and the burial-place of Kimon is in the outskirts of the city, on the other side of the road which is called the way through Coile, and just opposite him those mares are buried which won in three Olympic games. This same thing was done also by the mares belonging to Euagoras the Laconian, but besides these by none others. Now the elder of the sons of Kimon, Stesagoras, was at that time being brought up in the house of his father's brother Miltiades in the Chersonese, while the younger son was being brought up at Athens with Kimon himself, having been named Miltiades after Miltiades the settler of the Chersonese..

6.104

This Miltiades then at the time of which we speak had come from the Chersonese and was a general of the Athenians, after escaping death in two forms; for not only did the Phenicians, who had pursued after him as far as Imbros, endeavour earnestly to take him and bring him up to the presence of the king, but also after this, when he had escaped from these and had come to his own native land and seemed to be in safety from that time forth, his opponents, who had laid wait for him there, brought him up before a court

and prosecuted him for his despotism in the Chersonese. Having escaped these also, he had then been appointed a general of the Athenians, being elected by the people.

6.105

First of all, while they were still in the city, the generals sent off to Sparta a herald, namely Pheidippides an Athenian and for the rest a runner of long day-courses and one who practised this as his profession. With this man, as Pheidippides himself said and as he made report to the Athenians, Pan chanced to meet by mount Parthenion, which is above Tegea; and calling aloud the name of Pheidippides, Pan bade him report to the Athenians and ask for what reason they had no care of him, though he was well disposed to the Athenians and had been serviceable to them on many occasions before that time, and would be so also yet again. Believing that this tale was true, the Athenians, when their affairs had been now prosperously settled, established under the Acropolis a temple of Pan; and in consequence of this message they propitiate him with sacrifice offered every year and with a torch-race..

6.106

However at that time, the time namely when he said that Pan appeared to him, this Pheidippides having been sent by the generals was in Sparta on the next day after that on which he left the city of the Athenians; and when he had come to the magistrates he said: "Lacedemonians, the Athenians make request of you to come to their help and not to allow a city most anciently established among the Hellenes to fall into slavery by the means of Barbarians; for even now Eretria has been enslaved, and Hellas has become the weaker by a city of renown." He, as I say, reported to them that with which he had been charged, and it pleased them well to come to help the Athenians; but it was impossible for them to do so at once, since they did not desire to break their law; for it was the ninth day of the month, and on the ninth day they said they would not go forth, nor until the circle of the moon should be full.

6.107

These men were waiting for the full moon: and meanwhile Hippias the son of Peisistratos was guiding the Barbarians in to Marathon, after having seen on the night that was just past a vision in his sleep of this kind,—it seemed to Hippias that he lay with his own mother. He conjectured then from the dream that he should return to Athens and recover his rule, and then bring his life to an end in old age in his own land. From the dream, I say, he conjectured this; and after this, as he guided them in, first he disembarked the slaves from Eretria on the island belonging to the Styrians, called Aigleia; and then, as the ships came in to shore at Marathon, he moored them there,

and after the Barbarians had come from their ships to land, he was engaged in disposing them in their places. While he was ordering these things, it came upon him to sneeze and cough more violently than was his wont. Then since he was advanced in years, most of his teeth were shaken thereby, and one of these teeth he cast forth by the violence of the cough: and the tooth having fallen from him upon the sand, he was very desirous to find it; since however the tooth was not to be found when he searched, he groaned aloud and said to those who were by him: "This land is not ours, nor shall we be able to make it subject to us; but so much part in it as belonged to me the tooth possesses."

6.108

Hippias then conjectured that his vision had been thus fulfilled: and meanwhile, after the Athenians had been drawn up in the sacred enclosure of Heracles, there joined them the Plataians coming to their help in a body: for the Plataians had given themselves to the Athenians, and the Athenians before this time undertook many toils on behalf of them; and this was the manner in which they gave themselves:— Being oppressed by the Thebans, the Plataians at first desired to give themselves to Cleomenes the son of Anaxandrides and to the Lacedemonians, who chanced to come thither; but these did not accept them, and said to them as follows: "We dwell too far off, and such support as ours would be to you but cold comfort; for ye might many times be reduced to slavery before any of us had information of it: but we counsel you rather to give yourselves to the Athenians, who are both neighbours and also not bad helpers." Thus the Lacedemonians counselled, not so much on account of their goodwill to the Plataians as because they desired that the Athenians should have trouble by being involved in a conflict with the Boetians. The Lacedemonians, I say, thus counselled the men of Plataia; and they did not fail to follow their counsel, but when the Athenians were doing sacrifice to the twelve gods, they sat down as suppliants at the altar and so gave themselves. Then the Thebans having been informed of these things marched against the Plataians, and the Athenians came to their assistance: and as they were about to join battle, the Corinthians did not permit them to do so, but being by chance there, they reconciled their strife; and both parties having put the matter into their hands, they laid down boundaries for the land, with the condition that the Thebans should leave those of the Boeotians alone who did not desire to be reckoned with the other Boeotians. The Corinthians having given this decision departed; but as the Athenians were going back, the Boeotians attacked them, and having attacked them they were worsted in the fight. Upon that the Athenians passed beyond the boundaries which the Corinthians had set to be for the Plataians, and they made the river Asopos itself to be the boundary of the Thebans towards the land of Plataia and

towards the district of Hysiai. The Plataians then had given themselves to the Athenians in the manner which has been said, and at this time they came to Marathon to bring them help.

6.109

Now the opinions of the generals of the Athenians were divided, and the one party urged that they should not fight a battle, seeing that they were too few to fight with the army of the Medes, while the others, and among them Miltiades, advised that they should do so: and when they were divided and the worse opinion was like to prevail, then, since he who had been chosen by lot to be polemarch of the Athenians had a vote in addition to the ten (for in old times the Athenians gave the polemarch an equal vote with the generals) and at that time the polemarch was Callimachos of the deme of Aphidnai, to him came Miltiades and said as follows: “With thee now it rests, Callimachos, either to bring Athens under slavery, or by making her

vocabulary

ἄγαλμα -τος (n, 3) ornament, glory, statue

ἀδικία injustice, offence

ἄθροός grouped

αἰχμάλωτος captive ~acute

ἀναδέχομαι catch, receive ~doctrine

ἀνακωχεύω hold back, still

ἀναλαμβάνω take up, recover, resume

ἀνδράποδον -ς slave ~androgynous

ἀνδριάς -ντος (m, 3) portrait, statue

ἀνήκω reach up to; belong

ἀνθίστημι face, make a stand

~station

ἀπάγω lead away, back

~demagogue

ἀποκόπτω cut off

ἀποπλέω sail away ~float

ἀποσπείδω push hard against

ἀριθμέω to count ~arithmetic

ἄρτάω hang something on

ἄρτέομαι be ready

ἀσθενής weak

αὐτόθι on the spot

ἄφλαστον ornamental stern

γένειον chin; beard ~chin

διασείω shake hard; confound

διατάσσω arrange, array

διατελέω accomplish; keep doing

~apostle

δίχα in two, in two ways

δρόμος running, racing ground

~hippodrome

ἐγγίγνομαι live in ~genus

ἐκδέχομαι receive; succeed to a position

ἐλεύθερος not enslaved

Ἑλλην Greek

ἐμπίπτω fall into; attack ~petal

ἐνενήκοντα ninety

ἐνέχω hold inside

ἐνθαῦτα there, here

ἐντέλλω (mp) command

ἑξακισχίλιοι 6000

ἐξισώ equalize

ἐπείγω weigh upon, drive; (mid)

hurry

ἐπικρατέω rule over

ἐπιλαμβάνω take, attack, seize

ἐπιλάμπω shine in response to ~lamp

ἐπίνειον home port

ἐπινοέω intend

ἐπιφέρω bestow, impute ~bear

ἐσθής clothes ~vest

εὖς good, brave, noble

εὐώνυμος honored; left-hand

ζήτησις -εως (f) search, inquiry

θεοπρόπιον prophecy ~theology

θυσία sacrifice

θῶμα a wonder, feeling of surprise

~theater

ἵππιος of horses

καταδουλώω enslave

καταλέγω relate in detail, choose;

enroll ~legion

καταντίον facing, across from

κατατίθηναι put down, deposit, lay aside ~thesis

κατεύχομαι pray, vow, curse

κόπτω beat, cut, strike

κῦρος -εος (n, 3) authority; validity

κυρόω (ō) confirm, sanction

κῶας κῶως (n, 3) fleece

μανία madness, passion

μεσόγαια inland

μεταίχιμος disputed (of land)

μετεξέτεροι (+gen) some ones of

μηχανή machine; mechanism, way

μὴν him, her, it

μνημόσυνον memorial

νέμω to allot, to pasture ~nemesis

ὀκτώ eight ~octopus

ὄμμα -τος (n, 3) eye	(pl noun) 200 meters
ὀνομαστός named ~name	στάσις -εως (f) placing; faction
ὄον οὖ type of fruit	στερέω steal, take
ὀπόθεν whence	στρατοπεδεύω encamp or take up station ~strategy
οὔτις nobody, nothing	στρατός common people/soldiers ~strategy
ὄψις ὄψεως (f) sight, view	στρατόω be on a campaign ~strategy
~thanatopsis	συλάω (ῶ) take off, despoil ~asylum
πάγχι entirely	συμβάλλω pit against; compare; mp: meet, fall in with ~ballistic
πάθος -ους (n, 3) an experience, passion, condition	συμβολή encounter; contribution
πανήγυρις -εως (f) gathering	συμφέρω bring together; be expedient; agree; (mp) happen ~bear
παρεξέρχομαι pass by, slip past	συντίθημι hearken, mark ~thesis
πέλεκυς ax (for war or woodcutting)	σφάγιον victim, sacrifice
πεντετηρίς five-year festival	τείνω stretch, tend ~tense
περιγίγνομαι surpass; survive; attain ~genus	τελευταῖος last, final
περιέρχομαι go around; come next to	τετρακόσιοι 400
περιπλέω sail around ~float	τηνικαῦτα at that time, in that case
Πέρσης Persian	τοιόσδε such
πλήσσω hit ~plectrum	τόξευμα -τος (n, 3) arrow
πολέμαρχος chief	τυφλός blind
προσγίγνομαι become ally to	ὑποκύπτω be bowed
προσκτάομαι get, win as well	φάσμα phantom, apparition
προσμίγνυμι reach out to, approach	φθάνω (ᾱ) do first, outstrip
ρήγνυμι (ῶ) to break	φρόνημα -τος (n, 3) mind, spirit
ῥώννυμι (ῶ) strengthen; (pf pass) be strong, eager, healthy	φυλή (ῶ) tribe, military unit
ῥώομαι move nimbly, rush, stream	χόλος gall, anger, wrath, bitterness ~choler
σκιάζω darken ~shadow	χρυσόω (ῶ) make golden, gild
σοῦσον lily	
στάδιον 200 meters (pl also masc)	
στάδιος (adj) standing upright, firm;	

ἐστὶ ἢ καταδουλώσαι Ἀθήνας ἢ ἐλευθέρας ποιήσαντα μνημόσυνα¹ λιπέσθαι ἐς τὸν ἅπαντα ἀνθρώπων βίον οἷα οὐδὲ Ἀρμόδιός τε καὶ Ἀριστογείτων λείπουσι. νῦν γὰρ δὴ ἐξ οὗ ἐγένοντο Ἀθηναῖοι ἐς κίνδυνον ἤκουσι μέγιστον, καὶ ἦν μὲν γε ὑποκύψωσι τοῖσι Μήδοισι, δέδοκται τὰ πείσονται παραδεδομένοι Ἰππῆϊ, ἣν δὲ περιγένηται αὕτη ἢ πόλις, οὔη τε ἐστὶ πρώτη τῶν Ἑλληνίδων πολίων γενέσθαι. κῶς ὦν δὴ ταῦτα οἶά τε ἐστὶ γενέσθαι, καὶ κῶς ἐς σέ τοι τούτων ἀνήκει τῶν πρηγμάτων τὸ κῦρος² ἔχειν, νῦν ἔρχομαι φράσω. ἡμέων τῶν στρατηγῶν ἐόντων δέκα δίχα γίνονται αἱ γνώμαι, τῶν μὲν κελευόντων τῶν δὲ οὐ συμβάλλειν. ἦν μὲν νυν μὴ συμβάλωμεν, ἔλπομαι τινὰ στάσιν μεγάλην διασεῖσιν ἐμπεσοῦσαν τὰ Ἀθηναίων φρονήματα ὥστε μηδίσαι· ἦν δὲ συμβάλωμεν πρὶν τι καὶ σαθρὸν Ἀθηναίων μετεξετέροισι ἐγγενέσθαι, θεῶν τὰ ἴσα νεμόντων οἰοί τε εἰμὲν περιγενέσθαι τῇ συμβολῇ. ταῦτα ὦν πάντα ἐς σέ νῦν τείνει καὶ ἐκ σέο ἤρτηται. ἦν γὰρ σὺ γνώμῃ τῇ ἐμῇ προσθῇ, ἔστι τοι πατρίς τε ἐλευθέρη καὶ πόλις πρώτη τῶν ἐν τῇ Ἑλλάδι· ἦν δὲ τὴν τῶν ἀποσπευδόντων τὴν συμβολὴν ἔλῃ, ὑπάρξει τοι τῶν ἐγὼ κατέλεξα ἀγαθῶν τὰ ἐναντία.»

6.110

ταῦτα λέγων ὁ Μιλτιάδης προσκτᾶται τὸν Καλλίμαχον· προσγενομένης δὲ τοῦ πολεμάρχου τῆς γνώμης ἐκεκύρωτο συμβάλλειν. μετὰ δὲ οἱ στρατηγοὶ τῶν ἡ γνώμῃ ἔφερε συμβάλλειν, ὡς ἐκάστου αὐτῶν ἐγένετο πρυτανική τῆς ἡμέρης, Μιλτιάδης παρεδίδουσαν· ὁ δὲ δεκόμενος οὔτι κω συμβολὴν ἐποίεετο, πρὶν γε δὴ αὐτοῦ πρυτανική ἐγένετο.

6.111

ὡς δὲ ἐς ἐκείνον περιήλθε, ἐνθαῦτα δὴ ἐτάσσοντο ὧδε οἱ Ἀθηναῖοι ὡς συμβαλέοντες· τοῦ μὲν δεξιῦ κέρεος ἡγέετο ὁ πολέμαρχος Καλλίμαχος· ὁ γὰρ νόμος τότε εἶχε οὕτω τοῖσι Ἀθηναίοισι, τὸν πολέμαρχον ἔχειν κέρας τὸ δεξιόν· ἡγεομένου δὲ τούτου ἐξεδέκοντο ὡς

¹ memorial ² authority; validity

ἀριθμέοντο³ αἱ φυλαὶ ἐχόμεναι ἀλληλέων, τελευταῖοι δὲ ἐτάσσοντο ἔχοντες τὸ εὐώνυμον κέρας Πλαταιέες. ἀπὸ ταύτης γάρ σφι τῆς μάχης, Ἀθηναίων θυσίας ἀναγόντων ἐς τὰς πανηγύριαις⁴ τὰς ἐν τῇσι πεντετηρίσι γινομένας, κατεύχεται ὁ κῆρυξ ὁ Ἀθηναῖος ἅμα τε Ἀθηναίοισι λέγων γίνεσθαι τὰ ἀγαθὰ καὶ Πλαταιεῦσι. τότε δὲ τασσομένων τῶν Ἀθηναίων ἐν τῷ Μαραθῶνι ἐγένετο τοιόνδε τι· τὸ στρατόπεδον ἐξισούμενον τῷ Μηδικῷ στρατοπέδῳ, τὸ μὲν αὐτοῦ μέσον ἐγένετο ἐπὶ τάξιαις ὀλίγαις, καὶ ταύτῃ ἦν ἀσθενέστατον τὸ στρατόπεδον, τὸ δὲ κέρας ἐκάτερον ἔρρωτο πλήθει.

6.112

ὥς δέ σφι διετέτακτο καὶ τὰ σφάγια ἐγένετο καλὰ, ἐνθαῦτα ὥς ἀπείθησαν οἱ Ἀθηναῖοι δρόμῳ ἔεντο ἐς τοὺς βαρβάρους. ἦσαν δὲ στάδιοι οὐκ ἐλάσσονες τὸ μεταίχμιον αὐτῶν ἢ ὀκτώ. οἱ δὲ Πέρσαι ὀρέοντες δρόμῳ ἐπιόντας παρεσκευάζοντο ὥς δεξόμενοι, μανίην τε τοῖσι Ἀθηναίοισι ἐπέφερον καὶ πάγχυ ὀλεθρίην, ὀρέοντες αὐτοὺς ὀλίγους καὶ τούτους δρόμῳ ἐπειγομένους, οὔτε ἵππου ὑπαρχούσης σφι οὔτε τοξευμάτων.⁵ ταῦτα μὲν νυν οἱ βάρβαροι κατεΐκαζον· Ἀθηναῖοι δὲ ἐπεῖτε ἀθροοὶ προσέμιξαν τοῖσι βαρβάροισι, ἐμάχοντο ἀξίως λόγου. πρῶτοι μὲν γὰρ Ἑλλήνων πάντων τῶν ἡμεῖς ἴδμεν δρόμῳ ἐς πολεμίους ἐχρήσαντο, πρῶτοι δὲ ἀνέσχοντο ἐσθῆτά τε Μηδικὴν ὀρέοντες καὶ τοὺς ἄνδρας ταύτην ἐσθῆμένους· τέως δὲ ἦν τοῖσι Ἑλλήσι καὶ τὸ οὐνομα τὸ Μήδων φόβος ἀκοῦσαι.

6.113

μαχομένων δὲ ἐν τῷ Μαραθῶνι χρόνος ἐγένετο πολλός, καὶ τὸ μὲν μέσον τοῦ στρατοπέδου ἐνίκων οἱ βάρβαροι, τῇ Πέρσαι τε αὐτοὶ καὶ Σάκαι ἐτετάχατο· κατὰ τοῦτο μὲν δὴ ἐνίκων οἱ βάρβαροι καὶ ῥήξαντες ἐδίωκον ἐς τὴν μεσόγαιαν, τὸ δὲ κέρας ἐκάτερον ἐνίκων Ἀθηναῖοι τε καὶ Πλαταιέες· νικῶντες δὲ τὸ μὲν τετραμμένον τῶν βαρβάρων φεύγειν ἔων, τοῖσι δὲ τὸ μέσον ῥήξαι αὐτῶν συναγαγόντες τὰ κέραια ἀμφοτέρω ἐμάχοντο, καὶ ἐνίκων Ἀθηναῖοι.

³ to count ⁴ gathering ⁵ arrow

φεύγουσι δὲ τοῖσι Πέρσησι εἶποντο κόπτοντες, ἐς ὃ ἐς τὴν θάλασσαν ἀπικόμενοι πῦρ τε αἵτεον καὶ ἐπελαμβάνοντο τῶν νεῶν.

6.114

καὶ τοῦτο μὲν ἐν τούτῳ τῷ πόνῳ ὁ πολέμαρχος διαφθείρεται, ἀνὴρ γενόμενος ἀγαθός, ἀπὸ δ' ἔθανε τῶν στρατηγῶν Στησίλεως ὁ Θρασύλεω· τοῦτο δὲ Κυνέγειρος ὁ Εὐφορίωνος ἐνθαῦτα ἐπιλαμβανόμενος τῶν ἀφλάστων νεός, τὴν χεῖρα ἀποκοπεῖς πελέκει⁶ πίπτει, τοῦτο δὲ ἄλλοι Ἀθηναίων πολλοί τε καὶ ὀνομαστοί.

6.115

ἐπτα μὲν δὴ τῶν νεῶν ἐπεκράτησαν τρόπῳ τοιῷδε Ἀθηναῖοι· τῇσι δὲ λοιπῇσι οἱ βάρβαροι ἐξανακρουσάμενοι, καὶ ἀναλαβόντες ἐκ τῆς νήσου ἐν τῇ ἔλιπον τὰ ἐξ Ἑρετρίης ἀνδράποδα, περιέπλεον Σούνιον βουλόμενοι φθῆναι τοὺς Ἀθηναίους ἀπικόμενοι ἐς τὸ ἄστυ. αἰτὴν δὲ ἔσχε ἐν Ἀθηναίοισι ἐξ Ἀλκμεωνιδέων μηχανῆς αὐτοὺς ταῦτα ἐπινοηθῆναι· τούτους γὰρ συνθεμένους τοῖσι Πέρσησι ἀναδέξαι ἀσπίδα ἐοῦσι ἥδη ἐν τῇσι νηυσί.

6.116

οὗτοι μὲν δὴ περιέπλεον Σούνιον· Ἀθηναῖοι δὲ ὥς ποδῶν εἶχον τάχιστα ἐβοήθεον ἐς τὸ ἄστυ, καὶ ἔφθησάν τε ἀπικόμενοι πρὶν ἢ τοὺς βαρβάρους ἥκειν, καὶ ἐστρατοπεδεύσαντο ἀπυγμένοι ἐξ Ἡρακλείου τοῦ ἐν Μαραθῶνι ἐν ἄλλῳ Ἡρακλείῳ τῷ ἐν Κυνοσάργεϊ. οἱ δὲ βάρβαροι τῇσι νηυσὶ ὑπεραιωρηθέντες Φαλήρου, τοῦτο γὰρ ἦν ἐπίνειον τότε τῶν Ἀθηναίων, ὑπὲρ τούτου ἀνακωχεύσαντες τὰς νέας ἀπέπλεον ὀπίσω ἐς τὴν Ἀσίην.

6.117

ἐν ταύτῃ τῇ ἐν Μαραθῶνι μάχῃ ἀπέθανον τῶν βαρβάρων κατὰ ἑξακισχίλιους⁷ καὶ τετρακοσίους ἄνδρας, Ἀθηναίων δὲ ἑκατὸν καὶ ἐνενήκοντα καὶ δύο. ἔπεσον μὲν ἀμφοτέρων τοσοῦτοι. συνήνικε

⁶ ax (for war or woodcutting) ⁷ 6000

δὲ αὐτόθι θῶμα γενέσθαι τοιόνδε, Ἀθηναῖον ἄνδρα Ἐπίζηλον τὸν Κουφαγόρεω ἐν τῇ συστάσει μαχόμενόν τε καὶ ἄνδρα γινόμενον ἀγαθὸν τῶν ὀμμάτων⁸ στερηθῆναι οὔτε πληγέντα οὐδὲν τοῦ σώματος οὔτε βληθέντα, καὶ τὸ λοιπὸν τῆς ζόης διατελέειν ἀπὸ τούτου τοῦ χρόνου ἔοντα τυφλόν. λέγειν δὲ αὐτὸν περὶ τοῦ πάθους ἤκουσα τοιόνδε τινὰ λόγον, ἄνδρα οἱ δοκέειν ὀπλίτην ἀντιστῆναι μέγαν, τοῦ τὸ γένειον⁹ τὴν ἀσπίδα πᾶσαν σκιάζειν.¹⁰ τὸ δὲ φάσμα¹¹ τοῦτο ἑωυτὸν μὲν παρεξελεῖν, τὸν δὲ ἑωυτοῦ παραστάτην ἀποκτείνει. ταῦτα μὲν δὴ Ἐπίζηλον ἐπυθόμην λέγειν.

6.118

Δᾶτις δὲ πορευόμενος ἅμα τῷ στρατῷ ἐς τὴν Ἀσίην, ἐπεῖτε ἐγένετο ἐν Μυκόνῳ, εἶδε ὄψιν ἐν τῷ ὕπνῳ. καὶ ἦτις μὲν ἦν ἡ ὄψις, οὐ λέγεται· ὁ δέ, ὡς ἡμέρη τάχιστα ἐπέλαμψε, ζήτησιν¹² ἐποιέετο τῶν νεῶν, εὐρὼν δὲ ἐν νηὶ Φοινίσσῃ ἄγαλμα Ἀπόλλωνος κεχρυσωμένον¹³ ἐπυνθάνετο ὁκόθεν¹⁴ σεσυλημένον εἶη, πυθόμενος δὲ ἐξ οὗ ἦν ἱροῦ, ἔπλεε τῇ ἑωυτοῦ νηὶ ἐς Δῆλον· καὶ ἀπίκατο γὰρ τηνικαῦτα οἱ Δῆλιοι ὀπίσω ἐς τὴν νῆσον, κατατίθεται τε ἐς τὸ ἱρὸν τὸ ἄγαλμα καὶ ἐντέλλεται τοῖσι Δηλίοισι ἀπαγαγεῖν τὸ ἄγαλμα ἐς Δῆλιον τὸ Θηβαίων· τὸ δ' ἔστι ἐπὶ θαλάσῃ Χαλκίδος καταντίον. Δᾶτις μὲν δὴ ταῦτα ἐντειλάμενος ἀπέπλεε, τὸν δὲ ἀνδριάντα¹⁵ τοῦτον Δῆλιοι οὐκ ἀπήγαγον, ἀλλὰ μιν δι' ἐτέων εἴκοσι Θηβαῖοι αὐτοὶ ἐκ θεοπροπίου¹⁶ ἐκομίσαντο ἐπὶ Δῆλιον.

6.119

τοὺς δὲ τῶν Ἑρετριέων ἀνδραποδισμένους Δᾶτις τε καὶ Ἀρταφρένης, ὡς προσέσχον πρὸς τὴν Ἀσίην πλέοντες, ἀνήγαγον ἐς Σοῦσα. βασιλεὺς δὲ Δαρεῖος, πρὶν μὲν αἰχμαλώτους γενέσθαι τοὺς Ἑρετριάς, ἐνείχε σφι δεινὸν χόλον, οἷα ἀρξάντων ἀδικίης προτέρων τῶν Ἑρετριέων· ἐπεῖτε δὲ εἶδε σφέας ἀπαχθέντας παρ' ἑωυτὸν καὶ

⁸ eye ⁹ chin; beard ¹⁰ darken ¹¹ phantom, apparition ¹² search, inquiry ¹³ make golden, gild ¹⁴ whence ¹⁵ portrait, statue ¹⁶ prophecy

free to leave behind thee for all the time that men shall live a memorial such as not even Harmodios and Aristogeiton have left. For now the Athenians have come to a danger the greatest to which they have ever come since they were a people; and on the one hand, if they submit to the Medes, it is determined what they shall suffer, being delivered over to Hippias, while on the other hand, if this city shall gain the victory, it may become the first of the cities of Hellas. How this may happen and how it comes to thee of all men to have the decision of these matters, I am now about to tell. Of us the generals, who are ten in number, the opinions are divided, the one party urging that we fight a battle and the others that we do not fight. Now if we do not, I expect that some great spirit of discord will fall upon the minds of the Athenians and so shake them that they shall go over to the Medes; but if we fight a battle before any unsoundness appear in any part of the Athenian people, then we are able to gain the victory in the fight, if the gods grant equal conditions. These things then all belong to thee and depend on thee; for if thou attach thyself to my opinions, thou hast both a fatherland which is free and a native city which shall be the first among the cities of Hellas; but if thou choose the opinion of those who are earnest against fighting, thou shalt have the opposite of those good things of which I told thee.”.

6.110

Thus speaking Miltiades gained Callimachos to his side; and the opinion of the polemarch being added, it was thus determined to fight a battle. After this, those generals whose opinion was in favour of fighting, as the turn of each one of them to command for the day came round, gave over their command to Miltiades; and he, accepting it, would not however yet bring about a battle, until his own turn to command had come..

6.111

And when it came round to him, then the Athenians were drawn up for battle in the order which here follows:—On the right wing the polemarch Callimachos was leader (for the custom of the Athenians then was this, that the polemarch should have the right wing); and he leading, next after him came the tribes in order as they were numbered one after another, and last were drawn up the Plataians occupying the left wing: for ever since this battle, when the Athenians offer sacrifices in the solemn assemblies which are made at the four-yearly festivals, the herald of the Athenians prays thus, “that blessings may come to the Athenians and to the Plataians both.” On this occasion however, when the Athenians were being drawn up at Marathon something of this kind was done:—their army being made equal in length of front to that of the Medes, came to drawn up in the middle with a depth of but few ranks, and here their army was weakest, while each wing was

strengthened with numbers..

6.112

And when they had been arranged in their places and the sacrifices proved favourable, then the Athenians were let go, and they set forth at a run to attack the Barbarians. Now the space between the armies was not less than eight furlongs: and the Persians seeing them advancing to the attack at a run, made preparations to receive them; and in their minds they charged the Athenians with madness which must be fatal, seeing that they were few and yet were pressing forwards at a run, having neither cavalry nor archers. Such was the thought of the Barbarians; but the Athenians when all in a body they had joined in combat with the Barbarians, fought in a memorable fashion: for they were the first of all the Hellenes about whom we know who went to attack the enemy at a run, and they were the first also who endured to face the Median garments and the men who wore them, whereas up to this time the very name of the Medes was to the Hellenes a terror to hear..

6.113

Now while they fought in Marathon, much time passed by; and in the centre of the army, where the Persians themselves and the Sacans were drawn up, the Barbarians were winning,—here, I say, the Barbarians had broken the ranks of their opponents and were pursuing them inland, but on both wings the Athenians and the Plataians severally were winning the victory; and being victorious they left that part of the Barbarians which had been routed to fly without molestation, and bringing together the two wings they fought with those who had broken their centre, and the Athenians were victorious. So they followed after the Persians as they fled, slaughtering them, until they came to the sea; and then they called for fire and began to take hold of the ships..

6.114

In this part of the work was slain the polemarch Callimachos after having proved himself a good man, and also one of the generals, Stesilaos the son of Thrasyllaos, was killed; and besides this Kynegeiros the son of Euphorion while taking hold there of the ornament at the stern of a ship had his hand cut off with an axe and fell; and many others also of the Athenians who were men of note were killed..

6.115

Seven of the ships the Athenians got possession of in this manner, but with the rest the Barbarians pushed off from land, and after taking the captives from Eretria off the island where they had left them, they sailed round Sunion,

purposing to arrive at the city before the Athenians. And an accusation became current among the Athenians to the effect that they formed this design by contrivance of the Alcmaionidai; for these, it was said, having concerted matters with the Persians, displayed to them a shield when they had now embarked in their ships..

6.116

These then, I say, were sailing round Sunion; and meanwhile the Athenians came to the rescue back to the city as speedily as they could, and they arrived there before the Barbarians came; and having arrived from the temple of Heracles at Marathon they encamped at another temple of Heracles, namely that which is in Kynosarges. The Barbarians however came and lay with their ships in the sea which is off Phaleron, (for this was then the seaport of the Athenians), they anchored their ships, I say, off this place, and then proceeded to sail back to Asia.

6.117

In this fight at Marathon there were slain of the Barbarians about six thousand four hundred men, and of the Athenians a hundred and ninety and two. Such was the number which fell on both sides; and it happened also that a marvel occurred there of this kind:—an Athenian, Epizelos the son of Cuphagoras, while fighting in the close combat and proving himself a good man, was deprived of the sight of his eyes, neither having received a blow in any part of his body nor having been hit with a missile, and for the rest of his life from this time he continued to be blind: and I was informed that he used to tell about that which had happened to him a tale of this kind, namely that it seemed to him that a tall man in full armour stood against him, whose beard overshadowed his whole shield; and this apparition passed him by, but killed his comrade who stood next to him. Thus, as I was informed, Epizelos told the tale.

6.118

Datis, however, as he was going with his army to Asia, when he had come to Myconos saw a vision in his sleep; and of what nature the vision was it is not reported, but as soon as day dawned he caused a search to be made of the ships, and finding in a Phœnician ship an image of Apollo overlaid with gold, he inquired from whence it had been carried off. Then having been informed from what temple it came, he sailed in his own ship to Delos: and finding that the Delians had returned then to the island, he deposited the image in the temple and charged the men of Delos to convey it back to Delion in the territory of the Thebans, which is situated by the sea-coast just opposite Chalkis. Datis having given this charge sailed away: the Delians

however did not convey the statue back, but after an interval of twenty years the Thebans themselves brought it to Delion by reason of an oracle..

6.119

Now as to those Eretrians who had been reduced to slavery, Datis and Artaphrenes, when they reached Asia in their voyage, brought them up to Susa; and king Dareios, though he had great anger against the Eretrians before they were made captive, because the Eretrians had done wrong to him unprovoked, yet when he saw that they had been brought up to him and were in his power, he did them

vocabulary

άγνωσθέτης -ου (m, 1) referee
 αινέω praise, assent, acquiesce in
 άχιμάζω be in top form, flourish
 άναδέχομαι catch, receive ~doctrine
 άναπειθω (aor, plupf) seduce,
 persuade; (mp, pf, aor ppl) trust,
 obey, be confident in
 άνέκαθεν from the start
 άνθέω sprout
 άντλέω bail out
 άπαλλάσσω free from, remove; be
 freed, depart
 άρχαίος ancient, from the beginning
 ~oligarch
 άσκέω work on
 άσκός wine skin, leather bag
 άσφαλτος (f) asphalt, bitumen
 βαθύς high, deep ~bathysphere
 βύω stuff full of
 γαμβρός son-in-law, brother-in-law
 ~bigamy
 γαυλός milk pail
 γέλως laughter
 δαπάνη cost, funds, extravagance
 δεξαμενή tank, cistern
 δημόσιος public, the state
 διαβολή slander
 διαχέω scatter
 δισχιλίαι 2000 ~kilo-
 δόκιμος trustworthy; excellent
 δρόμος running, racing ground
 ~hippodrome
 δωρεή gift
 δωρέω give ~donate
 έγχέω pour into
 είσπίπτω fall into, rush in
 εκλέγω pick, single out
 εκλείπω leave out, pass over
 εκπίπτω fall out of ~petal
 εκπίτνω fall out of
 εκφέρω carry off ~bear

έλαιον oil, olive oil ~olive
 έλεύθερος not enslaved
 έλευθερώ set free
 Έλλην Greek
 έμφανής visible
 ένδέχομαι accept, admit, be possible
 ένδύω go into, put on
 έξαγριώ make wild
 έξανίστημι raise, bring/send out
 έξειμι go forth; is possible ~ion
 έξευρίσκω find; discover ~eureka
 έπιμέμφομαι blame
 έπιτηδεύω practice, pursue
 έσχατιά border, farthest edge
 εύς good, brave, noble
 ήμισυς half ~hemisphere
 θεάομαι look at, behold, consider
 ~theater
 θησαυρός treasury ~treasure
 θρίξ hair ~tresses
 θώμα a wonder, feeling of surprise
 ~theater
 ιδέα ιδής semblance; kind, style
 ιμείρω (i) want, want to
 ίππιος of horses
 ισχύς -ος (f) strength; body of troops
 καθηγέομαι lead
 κάρτα very much ~κράτος
 κατοικίζω colonize
 κηλωνήιον shadoof, water lever
 κήρυγμα -τος (n, 3) proclamation
 κηρύσσω be a henchman, summon
 people
 κνήμη lower leg
 κόθορνος high boot
 κόλπος bosom, lap-fold; gulf
 κολπώ swell, fold
 κυρώω (i) confirm, sanction
 λαμπρός brilliant ~lamp
 μεγαλοπρεπής befitting greatness
 μεταπέμπω send; (mid) summon
 ~pomp

μέτρον measure ~metric
 μηχανάομαι build, contrive
 ~mechanism
 μηχανή machine; mechanism, way
 μίν him, her, it
 μνήμη reminder, memorial
 μόγεις with difficulty, barely
 οἰκίον abode, nest ~economics
 ὀνομαστός named ~name
 ὄον οὖ type of fruit
 ὀσμή smell ~osmium, odor
 πανσέληνος of the full moon
 παρὰντίκα immediately
 πάτρα (αἶ) fatherland ~paternal
 Πέρσης Persian
 πήγνυμι (ῥ) stick, set, build ~fang
 πλουτέω be rich
 πολλαχού in many places
 προδίδωμι betray
 προλέγω prophecy, proclaim;
 preselect ~legion
 προσδέω bind also; need also
 προσημαίνω foretell; proclaim
 προσίημι be allowed near
 προσωτέρω farther
 προφέρω bring forth ~bear
 σοῦσον lily
 σοφός skilled, clever, wise
 σπουδή zeal; (dat) with difficulty,
 hastily ~repudiate
 στάδιον 200 meters (pl also masc)
 στάδιος (adj) standing upright, firm;
 (pl noun) 200 meters

σταθμάομαι judge, conclude
 σταθμόομαι judge, conclude
 σταθμός cottage; post
 συλλαμβάνω seize, capture;
 understand ~epilepsy
 συμβολή encounter; contribution
 σύνθημα -τος (n, 3) agreed signal
 σωρός pile
 τέθριππος four-horse
 τοιόσδε such
 τριταῖος on the third day
 τριφάσιος triple
 τυραννεύω be an absolute ruler
 τυραννίς -δος (f) tyranny
 τύραννος tyrant
 ὑβρίζω insult, treat outrageously
 ὑποδέω bind under the feet
 ὑπόλοιπος left over
 ὑποτύπτω beat, push down
 ὑποχείριος under one's hand
 ~chiral
 φανερόω demonstrate ~photon
 φοιτέω go back and forth
 χρηστήριον oracle, response
 χρυσός (ῥ) gold
 χρυσώω (ῥ) make golden, gild
 χωρέω withdraw, give way to (+dat)
 ~heir
 ψῆγμα gold dust; shavings,
 scrapings
 ὠνέομαι buy
 ὠραῖος ripe; young adult

έωυτῷ ὑποχειρίους έόντας, έποίησε κακὸν ἄλλο οὐδέν, ἀλλὰ σφέας τῆς Κισσίας χώρας κατοίκισε ἐν σταθμῷ έωυτοῦ τῷ οὖνομα έστὶ Ἀρδέρικκα, ἀπὸ μὲν Σούσων δέκα καὶ διηκοσίους σταδίους ἀπέχοντι, τεσσεράκοντα δὲ ἀπὸ τοῦ φρέατος τὸ παρέχεται τριφασίας¹ ιδέας· καὶ γὰρ ἄσφαλτον² καὶ ἄλας καὶ ἔλαιον ἀρύσσονται ἐξ αὐτοῦ τρόπῳ τοιῷδε· ἀντλέεται μὲν κηλωνηίῳ,³ ἀντὶ δὲ γαυλοῦ⁴ ἥμισυ ἄσκού οἱ προσδέεται· ὑποτύψας δὲ τούτῳ ἀντλέει καὶ ἔπειτα ἐγχέει ἐς δεξαμενὴν·⁵ ἐκ δὲ ταύτης ἐς ἄλλο διαχεόμενον τρέπεται τριφασίας ὁδούς. καὶ ἡ μὲν ἄσφαλτος καὶ οἱ ἄλεις πήγνυνται παραντίκα· τὸ δὲ ἔλαιον οἱ Πέρσαι καλέουσι τοῦτο ραδινάκην, ἔστι δὲ μέλαν καὶ ὀσμὴν παρεχόμενον βαρέαν. ἐνθαῦτα τοὺς Ἑρετριέας κατοίκισε βασιλεὺς Δαρεῖος, οἱ καὶ μέχρι ἐμέο εἶχον τὴν χώραν ταύτην, φυλάσσοντες τὴν ἀρχαίην γλῶσσαν. τὰ μὲν δὴ περὶ Ἑρετριέας ἔσχε οὕτω.

6.120

Λακεδαιμονίων δὲ ἦκον ἐς τὰς Ἀθήνας δισχιλίοι μετὰ τὴν πανσέληνον, ἔχοντες σπουδὴν πολλὴν καταλαβεῖν, οὕτω ὥστε τριταῖοι⁶ ἐκ Σπάρτης ἐγένοντο ἐν τῇ Ἀττικῇ. ὕστεροι δὲ ἀπικόμενοι τῆς συμβολῆς ἰμείροντο⁷ ὅμως θεήσασθαι τοὺς Μῆδους· ἐλθόντες δὲ ἐς τὸν Μαραθῶνα ἐθέσαντο. μετὰ δὲ αἰνέοντες Ἀθηναίους καὶ τὸ ἔργον αὐτῶν ἀπαλλάσσοντο ὀπίσω.

6.121

θῶμα δέ μοι καὶ οὐκ ἐνδέκομαι τὸν λόγον Ἀλκμεωνίδας ἂν κοτε ἀναδέξαι Πέρσησι ἐκ συνθήματος ἀσπίδα, βουλομένους ὑπὸ βαρβάροις τε εἶναι Ἀθηναίους καὶ ὑπὸ Ἰππίῃ· οὔτινες μᾶλλον ἢ ὁμοίως Καλλίῃ τῷ Φαινίππου, Ἰππονίκου δὲ πατρί, φαίνονται μισοτύραννοι έόντες. Καλλίης τε γὰρ μῦνος Ἀθηναίων ἀπάντων ἐτόλμα, ὅκως Πεισίστρατος ἐκπέσοι ἐκ τῶν Ἀθηνέων, τὰ χρήματα αὐτοῦ κηρυσσόμενα ὑπὸ τοῦ δημοσίου ὠνέεσθαι,⁸ καὶ τᾶλλα τὰ ἐχθιστα ἐς αὐτὸν πάντα ἐμηχανᾶτο.

¹ triple ² asphalt, bitumen ³ shadoof, water lever ⁴ milk pail

⁵ tank, cistern ⁶ on the third day ⁷ want, want to ⁸ buy

6.122

Καλλίεω δὲ τούτου ἄξιον πολλαχοῦ⁹ μνήμην ἐστὶ πάντα τινὰ ἔχειν. τοῦτο μὲν γὰρ τὰ προλεγεγμένα, ὡς ἀνὴρ ἄκρος ἐλευθερῶν τὴν πατρίδα· τοῦτο δὲ τὰ ἐν Ὀλυμπίῃ ἐποίησε· ἵππῳ νικήσας, τεθρίππῳ δὲ δεύτερος γενόμενος, Πύθια δὲ πρότερον ἀνελόμενος, ἐφανερώθη ἐς τοὺς Ἑλλήνας πάντας δαπάνησι μεγίστησι. τοῦτο δὲ κατὰ τὰς ἐωντοῦ θυγατέρας εὐσῶν τρεῖς οἴος τις ἀνὴρ ἐγένετο· ἐπειδὴ γὰρ ἐγίνοντο γάμου ὥραϊαι, ἔδωκέ σφι δωρεὴν μεγαλοπρεπεστάτην ἐκείνησί τε ἐχαρίσατο· ἐκ γὰρ πάντων τῶν Ἀθηναίων τὸν ἐκάστη ἐθέλοι ἀνδρὰ ἐωντῇ ἐκλέξασθαι, ἔδωκε τούτῳ τῷ ἀνδρὶ.

6.123

καὶ οἱ Ἀλκμεωνίδαι ὁμοίως ἢ οὐδὲν ἦσσαν τούτου ἦσαν μισοτύραννοι. θῶμα ὦν μοι καὶ οὐ προσίεμαι τὴν διαβολὴν τούτους γε ἀναδέξαι ἀσπίδα, οἵτινες ἔφευγόν τε τὸν πάντα χρόνον τοὺς τυράννους, ἐκ μηχανῆς τε τῆς τούτων ἐξέλιπον Πεισιστρατίδαι τὴν τυραννίδα, καὶ οὕτω τὰς Ἀθήνας οὗτοι ἦσαν οἱ ἐλευθερώσαντες πολλῶ μᾶλλον ἢ περ Ἀρμόδιός τε καὶ Ἀριστογείτων, ὡς ἐγὼ κρίνω. οἱ μὲν γὰρ ἐξηγρίωσαν τοὺς ὑπολοίπους Πεισιστρατιδῶν Ἱππαρχον ἀποκτείναντες, οὐδέ τι μᾶλλον ἔπαυσαν τοὺς λοιποὺς τυραννεύοντας.¹⁰ Ἀλκμεωνίδαι δὲ ἐμφανέως ἠλευθέρωσαν, εἰ δὴ οὗτοί γε ἀληθέως ἦσαν οἱ τὴν Πυθίην ἀναπείσαντες προσημαίνειν Λακεδαιμονίοισι ἐλευθεροῦν τὰς Ἀθήνας, ὥς μοι πρότερον δεδήλωται.

6.124

ἀλλὰ γὰρ ἴσως τι ἐπιμεμφόμενοι Ἀθηναίων τῷ δήμῳ προεδίδosan τὴν πατρίδα. οὐ μὲν ὦν ἦσαν σφέων ἄλλοι δοκιμώτεροι ἔν γε Ἀθηναίοισι ἄνδρες οὐδ' οἱ μᾶλλον ἐτετιμέατο. οὕτω οὐδὲ λόγος αἰρέει ἀναδεχθῆναι ἕκ γε ἂν τούτων ἀσπίδα ἐπὶ τοιούτῳ λόγῳ. ἀνεδέχθη μὲν γὰρ ἀσπίς, καὶ τοῦτο οὐκ ἔστι ἄλλως εἰπεῖν· ἐγένετο γάρ· ὃς μέντοι ἦν ὁ ἀναδέξας, οὐκ ἔχω προσωτέρω εἰπεῖν τούτων.

⁹ in many places ¹⁰ be an absolute ruler

6.125

οἱ δὲ Ἀλκμεωνίδαι ἦσαν μὲν καὶ τὰ ἀνέκαθεν λαμπροὶ ἐν τῇσι Ἀθήνῃσι, ἀπὸ δὲ Ἀλκμέωνος καὶ αὐτῆς Μεγακλέος ἐγένοντο καὶ κάρτα λαμπροί. τοῦτο μὲν γὰρ Ἀλκμέων ὁ Μεγακλέος τοῖσι ἐκ Σαρδίων Λυδοῖσι παρὰ Κροίσου ἀπικνεομένοισι ἐπὶ τὸ χρηστήριον τὸ ἐν Δελφοῖσι συμπρήκτωρ τε ἐγένετο καὶ συνελάμβανε προθύμως, καί μιν Κροῖσος πυθόμενος τῶν Λυδῶν τῶν ἐς τὰ χρηστήρια φοιτεόντων ἑωυτὸν εἶποιέιν μεταπέμπεται ἐς Σάρδεις, ἀπικόμενον δὲ δωρέεται¹¹ χρυσῷ τὸν ἂν δύνηται τῷ ἑωυτοῦ σώματι ἐξενεῖκασθαι ἐσάπαξ. ὁ δὲ Ἀλκμέων πρὸς τὴν δωρεὴν ἐοῦσαν τοιαύτην τοιάδε ἐπιτηδεύσας προσέφερε· ἐνδὺς κιθῶνα μέγαν καὶ κόλπον βαθὺν καταλιπόμενος τοῦ κιθῶνος, κοθόρνους¹² τε τοὺς εὔρισκε εὐρυτάτους ἐόντας ὑποδησάμενος, ἦγε ἐς τὸν θησαυρὸν ἐς τὸν οἱ κατηγέοντο. ἐσπεσὼν δὲ ἐς σωρὸν¹³ ψήγματος¹⁴ πρῶτα μὲν παρέσαξε παρὰ τὰς κινήμας τοῦ χρυσοῦ ὅσον ἐχώρει οἱ κόθορνοι, μετὰ δὲ τὸν κόλπον πάντα πλησάμενος τοῦ χρυσοῦ καὶ ἐς τὰς τρίχας τῆς κεφαλῆς διαπάσας τοῦ ψήγματος καὶ ἄλλο λαβὼν ἐς τὸ στόμα, ἐξῆγε ἐκ τοῦ θησαυροῦ ἔλκων μὲν μόγις τοὺς κοθόρνους, παντὶ δὲ τεῶ οἰκῶς μᾶλλον ἢ ἀνθρώπῳ· τοῦ τό τε στόμα ἐβέβυστο¹⁵ καὶ πάντα ἐξώγκωτο. ἰδόντα δὲ τὸν Κροῖσον γέλως ἐσῆλθε, καὶ οἱ πάντα τε ἐκεῖνα διδοῖ καὶ πρὸς ἕτερα δωρέεται οὐκ ἐλάσσω ἐκείνων. οὕτω μὲν ἐπλούτησε¹⁶ ἡ οἰκίη αὕτη μεγάλως, καὶ ὁ Ἀλκμέων οὗτος οὕτω τεθριποτροφῆσας Ὀλυμπιάδα ἀναίρεται.

6.126

μετὰ δὲ γενεῇ δευτέρῃ ὕστερον Κλεισθένης αὐτὴν ὁ Σικυώνιος τύραννος ἐξῆειρε, ὥστε πολλῶ ὀνομαστοτέρην γενέσθαι ἐν τοῖσι Ἑλλήσι ἢ πρότερον ἦν. Κλεισθένει γὰρ τῷ Ἀριστωνύμου τοῦ Μύρωνος τοῦ Ἀνδρέω γίνεται θυγάτηρ τῇ οὐνομα ἦν Ἀγαρίστη. ταύτην ἠθέλησε, Ἑλλήνων ἀπάντων ἐξευρὼν τὸν ἄριστον, τοῦτ᾽ αὖ γυναικα προσθεῖναι. Ὀλυμπίων ὦν ἐόντων καὶ νικῶν ἐν αὐτοῖσι τεθρίππῳ ὁ Κλεισθένης κήρυγμα¹⁷ ἐποιήσατο, ὅστις Ἑλλήνων

¹¹ give ¹² high boot ¹³ pile ¹⁴ gold dust; shavings, scrapings

¹⁵ stuff full of ¹⁶ be rich ¹⁷ proclamation

έωυτὸν ἀξιοῖ Κλεισθένης γαμβρὸν γενέσθαι, ἤκειν ἐς ἐξηκοστὴν ἡμέρην ἢ καὶ πρότερον ἐς Σικυῶνα, ὡς κυρώσουτος Κλεισθένης τὸν γάμον ἐν ἐνιαυτῷ, ἀπὸ τῆς ἐξηκοστῆς ἀρξαμένου ἡμέρης. ἐνθαῦτα Ἑλλήνων ὅσοι σφίσι τε αὐτοῖσι ἦσαν καὶ πάτρῃ ἐξωγκωμένοι, ἐφοίτεον μνηστήρες· τοῖσι Κλεισθένης καὶ δρόμον καὶ παλαίστρην ποιησάμενος ἐπ' αὐτῷ τούτῳ εἶχε.

6.127

ἀπὸ μὲν δὴ Ἰταλῆς ἦλθε Σμινδυρίδης ὁ Ἴπποκράτεος Συβαρίτης, ὃς ἐπὶ πλείστον δὴ χλιδῆς εἰς ἀνὴρ ἀπύκετο ἢ δὲ Σύβαρις ἤκμαζε¹⁸ τοῦτον τὸν χρόνον μάλιστα, καὶ Σιρίτης Δάμασος Ἀμύριος τοῦ σοφοῦ λεγομένου παῖς. οὗτοι μὲν ἀπὸ Ἰταλῆς ἦλθον, ἐκ δὲ τοῦ κόλπου τοῦ Ἰονίου Ἀμφίμνηστος Ἐπιστρόφος Ἐπιδάμνιος· οὗτος δὲ ἐκ τοῦ Ἰονίου κόλπου. Αἰτωλὸς δὲ ἦλθε Τιτόρμου τοῦ ὑπερφύντος τε Ἑλλήνας ἰσχύι καὶ φυγόντος ἀνθρώπους ἐς τὰς ἐσχατίας¹⁹ τῆς Αἰτωλίδος χώρας, τούτου τοῦ Τιτόρμου ἀδελφεὸς Μάλῃς. ἀπὸ δὲ Πελοποννήσου Φεῖδωνος τοῦ Ἀργείων τυράννου παῖς Λεωκίδης, Φεῖδωνος δὲ τοῦ τὰ μέτρα ποιήσαντος Πελοποννησίοισι καὶ ὑβρίσαντος μέγιστα δὴ Ἑλλήνων πάντων, ὃς ἐξανάσθησας τοὺς Ἡλείων ἀγωνοθέτας²⁰ αὐτὸς τὸν ἐν Ὀλυμπίῃ ἀγῶνα ἔθηκε· τούτου τε δὴ παῖς καὶ Ἀμίας Λυκούργου Ἀρκὰς ἐκ Τραπεζοῦντος, καὶ Ἀζὴν ἐκ Παίου πόλιος Λαφάνης Εὐφορίωνος τοῦ δεξαμένου τε, ὡς λόγος ἐν Ἀρκαδίῃ λέγεται, τοὺς Διοσκούρους οἰκίοισι καὶ ἀπὸ τούτου ξεινοδοκέοντος πάντας ἀνθρώπους, καὶ Ἡλείος Ὀνόμαστος Ἀγαίου. οὗτοι μὲν δὴ ἐξ αὐτῆς Πελοποννήσου ἦλθον, ἐκ δὲ Ἀθηνέων ἀπύκοντο Μεγακλῆς τε ὁ Ἀλκμέωνος τούτου τοῦ παρὰ Κροῖσον ἀπικομένου, καὶ ἄλλος Ἴπποκλείδης Τισάνδρου, πλούτῳ καὶ εἰδεῖ προφέρων Ἀθηναίων. ἀπὸ δὲ Ἑρετρίης ἀνθέυσης τούτον τὸν χρόνον Λυσανίης· οὗτος δὲ ἀπ' Εὐβοίης μούνος. ἐκ δὲ Θεσσαλῆς ἦλθε τῶν Σκοπαδέων Διακτοριδῆς Κραννώνιος, ἐκ δὲ Μολοσσῶν Ἄλκων.

¹⁸ be in top form, flourish ¹⁹ border, farthest edge ²⁰ referee

no more evil, but established them as settlers in the Kissian land upon one of his own domains, of which the name is Ardericca: and this is distant two hundred and ten furlongs from Susa and forty from the well which produces things of three different kinds; for they draw from it asphalt, salt and oil, in the manner which here follows:—the liquid is drawn with a swipe, to which there is fastened half a skin instead of a bucket, and a man strikes this down into it and draws up, and then pours it into a cistern, from which it runs through into another vessel, taking three separate ways. The asphalt and the salt become solid at once, and the oil which is called by the Persians rhadinake, is black and gives out a disagreeable smell. Here king Dareios established the Eretrians as settlers; and even to my time they continued to occupy this land, keeping still their former language. Thus it happened with regard to the Eretrians.

6.120

Of the Lacedemonians there came to Athens two thousand after the full moon, making great haste to be in time, so that they arrived in Attica on the third day after leaving Sparta: and though they had come too late for the battle, yet they desired to behold the Medes; and accordingly they went out to Marathon and looked at the bodies of the slain: then afterwards they departed home, commending the Athenians and the work which they had done.

6.121

Now it is a cause of wonder to me, and I do not accept the report, that the Alcmaionidai could ever have displayed to the Persians a shield by a previous understanding, with the desire that the Athenians should be under the Barbarians and under Hippias; seeing that they are evidently proved to have been haters of despots as much or more than Callias the son of Phainippos and father of Hipponicos, while Callias for his part was the only man of all the Athenians who dared, when Peisistratos was driven out of Athens, to buy his goods offered for sale by the State, and in other ways also he contrived against him everything that was most hostile:

6.122

Of this Callias it is fitting that every one should have remembrance for many reasons: first because of that which has been before said, namely that he was a man of excellence in freeing his country; and then also for that which he did at the Olympic games, wherein he gained a victory in the horse-race and was second in the chariot-race, and he had before this been a victor at the Pythian games, so that he was distinguished in the sight of all Hellenes by the sums which he expended; and finally because he showed himself a man of such liberality towards his daughters, who were three in number; for when they

came to be of ripe age for marriage, he gave them a most magnificent dowry and also indulged their inclinations; for whomsoever of all the Athenians each one of them desired to choose as a husband for herself, to that man he gave her.] 109.

6.123

And similarly, the Alcmaionidai were haters of despots equally or more than he. Therefore this is a cause of wonder to me, and I do not admit the accusation that these they were who displayed the shield; seeing that they were in exile from the despots during their whole time, and that by their contrivance the sons of Peisistratos gave up their rule. Thus it follows that they were the men who set Athens free much more than Harmodios and Aristogeiton, as I judge: for these my slaying Hipparchos exasperated the rest of the family of Peisistratos, and did not at all cause the others to cease from their despotism; but the Alcmaionidai did evidently set Athens free, at least if these were in truth the men who persuaded the Pythian prophetess to signify to the Lacedaemonians that they should set Athens free, as I have set forth before..

6.124

It may be said however that they had some cause of complaint against the people of the Athenians, and therefore endeavoured to betray their native city. But on the contrary there were no men in greater repute than they, among the Athenians at least, nor who had been more highly honoured. Thus it is not reasonable to suppose that by them a shield should have been displayed for any such purpose. A shield was displayed, however; that cannot be denied, for it was done: but as to who it was who displayed it, I am not able to say more than this.

6.125

Now the family of Alcmaionidai was distinguished in Athens in the earliest times also, and from the time of Alcmaion and of Megacles after him they became very greatly distinguished. For first Alcmaion the son of Megacles showed himself a helper of the Lydians from Sardis who came from Croesus to the Oracle at Delphi, and assisted them with zeal; and Croesus having heard from the Lydians who went to the Oracle that this man did him service, sent for him to Sardis; and when he came, he offered to give him a gift of as much gold as he could carry away at once upon his own person. With a view to this gift, its nature being such, Alcmaion made preparations and used appliances as follows:—he put on a large tunic leaving a deep fold in the tunic to hang down in front, and he draw on his feet the widest boots which he could find, and so went to the treasury to which they conducted

him. Then he fell upon a heap of gold-dust, and first he packed in by the side of his legs so much of the gold as his boots would contain, and then he filled the whole fold of the tunic with the gold and sprinkled some of the gold dust on the hair of his head and took some into his mouth, and having so done he came forth out of the treasury, with difficulty dragging along his boots and resembling anything in the world rather than a man; for his mouth was stuffed full, and every part of him was swelled out: and upon Croesus came laughter when he saw him, and he not only gave him all that, but also presented him in addition with more not inferior in value to that. Thus this house became exceedingly wealthy, and thus the Alcmaion of whom I speak became a breeder of chariot-horses and won a victory at Olympia..

6.126

Then in the next generation after this, Cleisthenes the despot of Sikyon exalted the family, so that it became of much more note among the Hellenes than it had been formerly. For Cleisthenes the son of Arisonymos, the son of Myron, the son of Andreas, had a daughter whose name was Agariste; and as to her he formed a desire to find out the best man of all the Hellenes and to assign her to him in marriage. So when the Olympic games were being held and Cleisthenes was victor in them with a four-horse chariot, he caused a proclamation to be made, that whosoever of the Hellenes thought himself worthy to be the son in law of Cleisthenes should come on the sixtieth day, or before that if he would, to Sikyon; for Cleisthenes intended to conclude the marriage within a year, reckoning from the sixtieth day. Then all those of the Hellenes who had pride either in themselves or in their high descent, came as wooers, and for them Cleisthenes had a running-course and a wrestling-place made and kept them expressly for their use..

6.127

From Italy came Smindyrides the son of Hippocrates of Sybaris, who of all men on earth reached the highest point of luxury (now Sybaris at this time was in the height of its prosperity), and Damasos of Siris, the son of that Amyris who was called the Wise; these came from Italy: from the Ionian gulf came Amphimnestos the son of Epistrophos of Epidamnos, this man from the Ionian gulf: from Aitolia came Males, the brother of that Titormos who surpassed all the Hellenes in strength and who fled from the presence of men to the furthest extremities of the Aitolian land: from Peloponnesus, Leokedes the son of Pheidon the despot of the Argives, that Pheidon who established for the Peloponnesians the measures which they use, and who went beyond all other Hellenes in wanton insolence, since he removed from their place the presidents of the games appointed by the Eleians and himself presided over the games at Olympia,— his son, I say, and Amiantos the son of

Lycurgos an Arcadian from Trapezus, and Laphanes an Azanian from the city of Paios, son of that Euphorion who (according to the story told in Arcadia) received the Dioscuroi as guests in his house and from thenceforth was wont to entertain all men who came, and Onomastos the son of Agaios of Elis; these, I say, came from Peloponnesus itself: from Athens came Megacles the son of that Alcmaion who went to Croesus, and besides him Hippocleides the son of Tisander, one who surpassed the other Athenians in wealth and in comeliness of form: from Eretria, which at that time was flourishing, came Lysanias, he alone from Euboea: from Thessalia came Diactorides of Crannon, one of the family of the Scopadai: and from the Molossians, Alcon..

vocabulary

ἀδικία injustice, offence
 ἀδύνατος unable; impossible
 αἵμασιά wall of dry stones?
 αἵρεσις -εως (f) choice, plan
 αἰχμάλωτος captive ~acute
 ἀκίνητος motionless, immovable
 ἄλλομαι to jump ~sally
 ἄλωσις -τος (f) being conquered
 ἀναίδεια shamelessness
 ἀναπυνθάνομαι study closely
 ἀνδραγαθία bravery
 ἀνέκαθεν from the start
 ἀνοίγνυμι (ῶ) open
 ἀπάτη trick, fraud, deceit
 ~apatosaurus
 ἀπελαύνω expel, exclude, ward off;
 (intrans) ride away
 ἀποδημία foreign travel
 ἀποδοκιμάζω reject
 ἀπολογέομαι defend one's conduct
 ἀπόλυσις -τος (f) release, parting
 ἀπονοστέω go home
 ἀπορέω be confused, distressed
 ἀποστυγέω hate, abhor
 ἀργύριον small coin
 ἀρέσκω please, satisfy; make
 amends
 ἀρεστός satisfactory, pleasing
 ἄρρητος unspoken, unspeakable
 ~rhetoric
 ἀρχαῖος ancient, from the beginning
 ~oligarch
 αὐλέω play (blow, toot)
 αὐλητής -οῦ (m, 1) flute player
 ἄφθονος ungrudging, plentiful
 βοάω shout
 γαμβρός son-in-law, brother-in-law
 ~bigamy
 γόνος offspring ~genus
 γυμνάσιον exercise; school
 δηιώω be inimical, hurt, tear, kill

διαβάλλω throw across; slander
 ~ballistic
 διανοέω have in mind
 διαπειράω test; have experience in
 διαφυλάσσω guard, observe
 διπλήσιος twofold, double
 δωρεή gift
 ἑβδομήκοντα 70
 ἐγγυάω undertake
 ἔγκοτος spiteful
 ἔγκυος pregnant
 εἰσπέμπω send in
 εἰσφέρω carry into, carry along
 ~bear
 ἐκάστοτε each time
 ἐκρήγνυμι (ῶ) break off
 ἐκτίνω pay off; (mp) exact full
 payment
 ἐκφαίνω bring to light ~photon
 Ἑλλήν Greek
 ἐνθεῦτεν thence
 ἐντός within
 ἕξ six ~hexagon
 ἐξαιρέω pick, steal; dedicate;
 destroy ~heresy
 ἐξάλλομαι break away from ~sally
 ἐξηγέομαι lead forth; set out,
 describe ~hegemony
 ἐπαίρω raise, place on ~aorta
 ἐπείρομαι ask as well; ask then
 ἐπέχω hold, cover; offer; assail
 ἐπίμαχος easily attacked
 ἐπιμνηνέσκειν remember, speak
 about ~mnemonic
 ἐπιστρατεύω march against
 ἐπιφράζω realize, think of ~frenzy
 ἐρείδω press; mid: lean something
 against something, prop up
 ἔρκος -εος (n, 3) bulwark ~oath
 ἔρσην male
 εὐδοκιμέω be esteemed
 εὐπετής coming out well; (adv)

fortunately	πρόφασις -εως (f) pretext; motive;
εὖωχέω fete, feed well	prediction ~fame
ζημιόω fine, punish	σήπω rot ~septic
ἡσυχία peace and quiet	σιγά silence
θεοπρόπος seer ~theology	σκέλος -εος (n, 3) leg ~scoliosis
καθηγεμών leader, guide	σπάω draw, pull out, pluck
καθηγέομαι lead	~spatula
κατειλέω coop up	στρατιά army ~strategy
κλίνη (i) bed, couch ~clinic	συμβουλευέω give advice; (mid)
κλίνω (i) lean, recline ~incline	consult ~volunteer
κολωνός hill, mound	συνάπας (αἶ) all together
κυρώω (i) confirm, sanction	συνοικέω live together
μεγαλοπρεπής befitting greatness	συνουσία society, sex
μηρός thigh, femur	σφακελίζω be blighted, have
μηχανάομαι build, contrive	gangrene
~mechanism	τάλαντον scale, a unit of weight
μίν him, her, it	~talent
μουσική art, music	τιμωρέω (i) (+dat) take vengeance,
ξεινίζω be host, treat as a guest	punish; aid one who has been
ὀρχέομαι dance	attacked
ὀρχησις dancing	τίνω (i) pay, atone for; (mp) punish
ὄψις ὄψεως (f) sight, view	τίω value, honor; mp: exact
~thanatopsis	recompense for
παρθένος (f) girl, virgin ~Parthenon	τράπεζα a table ~trapezoid
πάτρα (αἶ) fatherland ~paternal	ὑπερθρόσχω jump over ~dart
Πέρσης Persian	ὑπέρχομαι go under
πολιορκία siege	ὑποζάκορος sub-priest
πρόειμι to have been before, earlier	ὑπολαμβάνω take under one's
~ion	support, seize; speak up; imagine
προκαίω burn before	~epilepsy
πρόκειμαι be placed by; be devoted	ὑποπτεύω guess, observe, be
to	suspicious of
προσγίγνομαι become ally to	ὑποτίθηναι suggest, advise
προσήκω belong to, it seems	~hypothesis
προσίηναι be allowed near	φλαῦρος trifling
προσκτάομαι get, win as well	φρίκη (i) shivering
προσπταίω batter; be set back	φροντίς -τος (f) thought, care
πρόσχημα -τος (n, 3) screen, pretext,	φύω produce, beget; clasp ~physics
appearance, ornament	χρυσός (i) gold

6.128

τοσοῦτοι μὲν ἐγένοντο οἱ μνηστήρες. ἀπικομένων δὲ τούτων ἐς τὴν προειρημένην ἡμέρην, ὁ Κλεισθένης πρῶτα μὲν τὰς πάτρας τε αὐτῶν ἀνεπύθετο καὶ γένος ἐκάστου, μετὰ δὲ κατέχων ἐνιαυτὸν διεπειρᾶτο αὐτῶν τῆς τε ἀνδραγαθίης¹ καὶ τῆς ὀργῆς καὶ παιδευσίος τε καὶ τρόπου, καὶ ἐνὶ ἐκάστῳ ἴων ἐς συνουσίην καὶ συνάπασι, καὶ ἐς γυμνάσιά τε ἐξαγνέων ὅσοι ἦσαν αὐτῶν νεώτεροι, καὶ τό γε μέγιστον, ἐν τῇ συνεστίῃ διεπειρᾶτο· ὅσον γὰρ κατείχε χρόνον αὐτούς, τοῦτον πάντα ἐποίεε καὶ ἅμα ἐξείνιζε μεγαλοπρεπέως. καὶ δὴ κου μάλιστα τῶν μνηστήρων ἠρέσκοντο οἱ ἀπ' Ἀθηνέων ἀπιγμένοι, καὶ τούτων μᾶλλον Ἴπποκλείδης ὁ Τισάνδρου καὶ κατ' ἀνδραγαθίην ἐκρίνετο καὶ ὅτι τὸ ἀνέκαθεν τοῖσι ἐν Κορίνθῳ Κυβελίδῃσι ἦν προσήκων.

6.129

ὥς δὲ ἡ κυρίῃ ἐγένετο τῶν ἡμερέων τῆς τε κατακλίσιος τοῦ γάμου καὶ ἐκφάσιος αὐτοῦ Κλεισθέneos τὸν κρίνει ἐκ πάντων, θύσας βοῦς ἑκατὸν ὁ Κλεισθένης εὐώχεε² αὐτούς τε τοὺς μνηστήρας καὶ Σικυνώνιους πάντας. ὥς δὲ ἀπὸ δείπνου ἐγίνοντο, οἱ μνηστήρες ἔριον εἶχον ἀμφί τε μουσικῇ³ καὶ τῷ λεγομένῳ ἐς τὸ μέσον. προοιούσης δὲ τῆς πόσιος κατέχων πολλὸν τοὺς ἄλλους ὁ Ἴπποκλείδης ἐκέλευσέ οἱ τὸν αὐλητὴν⁴ αὐλῆσαι⁵ ἐμμελείην, πειθομένου δὲ τοῦ αὐλητέω ὀρχήσατο.⁶ καὶ κως ἐωυτῷ μὲν ἀρεστῶς⁷ ὀρχέετο, ὁ Κλεισθένης δὲ ὀρέων ὅλον τὸ πρῆγμα ὑπώπτευε. μετὰ δὲ ἐπισχὼν ὁ Ἴπποκλείδης χρόνον ἐκέλευσε τινὰ τράπεζαν ἐσενεῖκαι, ἐσελθούσης δὲ τῆς τραπέζης πρῶτα μὲν ἐπ' αὐτῆς ὀρχήσατο Λακωνικὰ σχημάτια, μετὰ δὲ ἄλλα Ἀττικά, τὸ τρίτον δὲ τὴν κεφαλὴν ἐρείσας ἐπὶ τὴν τράπεζαν τοῖσι σκέλεσι⁸ ἐχειρονόμησε. Κλεισθένης δὲ τὰ μὲν πρῶτα καὶ τὰ δεύτερα ὀρχεομένου, ἀποστνυγέων γαμβρὸν ἄν οἱ ἔτι γενέσθαι Ἴπποκλείδεα διὰ τὴν τε ὀρχησιν⁹ καὶ τὴν ἀναιδείην, κατείχε ἐωυτόν, οὐ βουλόμενος ἐκραγῆναι ἐς αὐτόν· ὥς δὲ εἶδε τοῖσι σκέλεσι χειρονομήσαντα, οὐκέτι

¹ bravery ² fete, feed well ³ art, music ⁴ flute player ⁵ play (blow, toot) ⁶ dance ⁷ satisfactory, pleasing ⁸ leg ⁹ dancing

κατέχειν δυνάμενος εἶπε «ὦ παῖ Τισάνδρου, ἀπορχήσαό γε μὲν τὸν γάμον.» ὁ δὲ Ἴπποκλείδης ὑπολαβὼν εἶπε «οὐ φροντὶς¹⁰ Ἴπποκλείδῃ.» ἀπὸ τούτου μὲν τοῦτο ὀνομάζεται.

6.130

Κλεισθένης δὲ σιγῇ¹¹ ποιησάμενος ἔλεξε ἐς μέσον τάδε. «ἄνδρες παιδὸς τῆς ἐμῆς μνηστήρες, ἐγὼ καὶ πάντας ὑμέας ἐπαινέω καὶ πᾶσι ὑμῖν, εἰ οἷόν τε εἴη, χαριζοίμην ἄν, μήτ' ἔνα ὑμέων ἐξαίρετον ἀποκρίνων μήτε τοὺς λοιποὺς ἀποδοκιμάζων. ἀλλ' οὐ γὰρ οἶά τε ἐστὶ μῆς πέρι παρθένου βουλευόντα πᾶσι κατὰ νόον ποιέειν, τοῖσι μὲν ὑμέων ἀπελαυνομένοισι τοῦδε τοῦ γάμου τάλαντον ἀργυρίου ἐκάστω δωρεὴν δίδωμι τῆς ἀξιώσιος εἵνεκα τῆς ἐξ ἐμεῦ γῆμαι καὶ τῆς ἐξ οἴκου ἀποδημίας, τῷ δὲ Ἀλκμέωνος Μεγακλεῖ ἐγγυνῷ παῖδα τὴν ἐμὴν Ἀγαρίστην νόμοισι τοῖσι Ἀθηναίων.» φαμένου δὲ ἐγγυᾶσθαι Μεγακλέος ἐκεκύρωτο ὁ γάμος Κλεισθένει.

6.131

ἀμφὶ μὲν κρίσιος τῶν μνηστήρων τοσαῦτα ἐγένετο καὶ οὕτω Ἀλκμεωνίδαι ἐβώσθησαν ἀνὰ τὴν Ἑλλάδα. τούτων δὲ συνοικησάντων γίνεται Κλεισθένης τε ὁ τὰς φυλὰς καὶ τὴν δημοκρατίην Ἀθηναίοισι καταστήσας, ἔχων τὸ οὖνομα ἀπὸ τοῦ μητροπάτορος τοῦ Σικωνίου· οὗτός τε δὴ γίνεται Μεγακλεῖ καὶ Ἴπποκράτης, ἐκ δὲ Ἴπποκράτεος Μεγακλέης τε ἄλλος καὶ Ἀγαρίστη ἄλλη ἀπὸ τῆς Κλεισθέneos Ἀγαρίστης ἔχουσα τὸ οὖνομα· ἡ συνοικήσασά τε Ξανθίππῳ τῷ Ἀρίφρονος καὶ ἐγκυος ἐοῦσα εἶδε ὄψιν ἐν τῷ ὕπνῳ, ἐδόκεε δὲ λέοντα τεκεῖν, καὶ μετ' ὀλίγας ἡμέρας τίκτει Περικλέα Ξανθίππῳ.

6.132

μετὰ δὲ τὸ ἐν Μαραθῶνι τρώμα γενόμενον Μιλτιάδης, καὶ πρότερον εὐδοκιμέων παρὰ Ἀθηναίοισι, τότε μᾶλλον αὖξετο. αἰτήσας δὲ νέας ἐβδομήκοντα καὶ στρατιὴν τε καὶ χρήματα Ἀθηναίους, οὐ φράσας σφί ἐπ' ἣν ἐπιστρατεύσεται χώραν, ἀλλὰ φὰς αὐτοὺς

¹⁰ thought, care ¹¹ silence

καταπλουτιεῖν ἣν οἱ ἔπωνται· ἐπὶ γὰρ χώρην τοιαύτην δὴ τινα ἄξειν ὅθεν χρυσὸν εὐπετέως¹² ἄφθονον οὔσονται· λέγων τοιαῦτα αἴτεε τὰς νέας. Ἀθηναῖοι δὲ τούτοις ἐπαερθέντες παρέδσαν.

6.133

παραλαβὼν δὲ ὁ Μιλτιάδης τὴν στρατιὴν ἔπλεε ἐπὶ Πάρον, πρόφασιν ἔχων ὥς οἱ Πάριοι ὑπῆρξαν πρότεροι στρατευόμενοι τριήρεσι ἐς Μαραθῶνα ἅμα τῷ Πέρσῃ. τοῦτο μὲν δὴ πρόσχημα λόγων ἦν, ἀτὰρ τινα καὶ ἔγκοτον εἶχε τοῖσι Παρίοις διὰ Λυσαγόρεα τὸν Τισίεω, ἐόντα γένος Πάριον, διαβαλόντα μιν πρὸς Ὑδάρνεα τὸν Πέρσῃν. ἀπικόμενος δὲ ἐπ' ἣν ἔπλεε ὁ Μιλτιάδης τῇ στρατιῇ ἐπολιόρκει Παρίους κατελιγμένους ἐντὸς τείχεος, καὶ ἐσπέμπων κήρυκα αἴτεε ἑκατὸν τάλαντα, φάς, ἦν μιν οὐ δῶσι, οὐκ ἀπονοστήσειν τὴν στρατιὴν πρὶν ἢ ἐξέλη σφέας. οἱ δὲ Πάριοι ὅκως μὲν τι δώσουσι Μιλτιάδῃ ἀργύριον οὐδὲ διενεοῦντο, οἱ δὲ ὅκως διαφυλάξουσιν τὴν πόλιν τοῦτο ἐμηχανῶντο, ἄλλα τε ἐπιφραζόμενοι καὶ τῇ μάλιστα ἔσκε ἐκάστοτε¹³ ἐπίμαχον τοῦ τείχεος, τοῦτο ἅμα νυκτὶ ἐξηείρετο διπλήσιον¹⁴ τοῦ ἀρχαίου.

6.134

ἐς μὲν δὴ τοσοῦτο τοῦ λόγου οἱ πάντες Ἕλληνες λέγουσι, τὸ ἐνθεῦτεν δὲ αὐτοὶ Πάριοι γενέσθαι ὧδε λέγουσι. Μιλτιάδῃ ἀπορέοντι ἐλθεῖν ἐς λόγους αἰχμάλωτον γυναῖκα, ἐοῦσαν μὲν Παρίην γένος, οὔνομα δέ οἱ εἶναι Τιμοῦν, εἶναι δὲ ὑποζάκορον τῶν χθονίων θεῶν· ταύτην ἐλθοῦσαν ἐς ὅψιν Μιλτιάδεω συμβουλευσαί, εἰ περὶ πολλοῦ ποιέεται Πάρον ἐλεῖν, τὰ ἂν αὐτῇ ὑποθῇται, ταῦτα ποιέειν. μετὰ δὲ τὴν μὲν ὑποθέσθαι, τὸν δὲ διερχόμενον ἐπὶ τὸν κολωνὸν¹⁵ τὸν πρὸ τῆς πόλιος ἐόντα ἔρκος θεσμοφόρου Δήμητρος ὑπερθορεῖν, οὐ δυνάμενον τὰς θύρας ἀνοῖξαι, ὑπερθορόντα δὲ ἰέναι ἐπὶ τὸ μέγαρον ὃ τι δὴ ποιήσοντα ἐντός, εἴτε κινήσουντά τι τῶν ἀκινήτων εἴτε ὃ τι δὴ κοτε πρήξοντα· πρὸς τῇσι θύρῃσι τε γενέσθαι καὶ πρόκατε φρίκης¹⁶ αὐτὸν ὑπελθούσης

¹² coming out well; (adv) fortunately ¹³ each time ¹⁴ twofold, double ¹⁵ hill, mound ¹⁶ shivering

ὀπίσω τὴν αὐτὴν ὁδὸν ἵεσθαι, καταθρώσκοντα δὲ τὴν αἵμασιν¹⁷ τὸν μηρὸν σπασθῆναι·¹⁸ οἱ δὲ αὐτὸν τὸ γόνυ προσπταῖσαι λέγουσι.

6.135

Μιλτιάδης μὲν νυν φλαύρως ἔχων ἀπέπλεε ὀπίσω, οὔτε χρήματα Ἀθηναίοισι ἄγων οὔτε Πάρον προσκτησάμενος, ἀλλὰ πολιορκήσας τε ἕξ καὶ εἴκοσι ἡμέρας καὶ δηλώσας τὴν νῆσον. Πάριοι δὲ πυθόμενοι ὥς ἡ ὑποζάκορος τῶν θεῶν Τιμῶν Μιλτιάδῃ κατηγήσατο, βουλόμενοί μιν ἀντὶ τούτων τιμωρήσασθαι, θεοπρόπους¹⁹ πέμπουσι εἰς Δελφούς ὥς σφεας ἡσυχίῃ τῆς πολιορκίης ἔσχε· ἔπεμπον δὲ ἐπειρησομένους εἰ καταχρήσωνται τὴν ὑποζάκορον τῶν θεῶν τὴν ἐξηγησαμένην τοῖσι ἐχθροῖσι τῆς πατρίδος ἄλωσιν καὶ τὰ εἰς ἔρσενα γόνον ἄρρητα²⁰ ἱρὰ ἐκφήνασαν Μιλτιάδῃ. ἡ δὲ Πυθίη οὐκ ἔα, φῶσα οὐ Τιμοῦν εἶναι τὴν αἰτίην τούτων, ἀλλὰ δεῖν γὰρ Μιλτιάδεα τελευτᾶν μὴ εὖ, φανῆναι οἱ τῶν κακῶν κατηγεμόνα.

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παρίοισι μὲν δὴ ταῦτα ἡ Πυθίη ἔχρησε· Ἀθηναῖοι δὲ ἐκ Πάρου Μιλτιάδεα ἀπονοστήσαντα ἔσχον ἐν στόμασι οἱ τε ἄλλοι καὶ μάλιστα Ξάνθιππος ὁ Ἀρίφρωνος, ὃς θανάτου ὑπαγαγὼν ὑπὸ τὸν δῆμον Μιλτιάδεα ἐδίωκε τῆς Ἀθηναίων ἀπάτης εἵνεκεν. Μιλτιάδης δὲ αὐτὸς μὲν παρεὼν οὐκ ἀπελογέετο· ἦν γὰρ ἀδύνατος ὥστε σηπομένου²¹ τοῦ μηροῦ· προκειμένου δὲ αὐτοῦ ἐν κλίνῃ ὑπεραπελογέοντο οἱ φίλοι, τῆς μάχης τε τῆς ἐν Μαραθῶνι γενομένης πολλὰ ἐπιμενημένοι καὶ τὴν Λήμνον αἵρεσιν,²² ὥς ἐλὼν Λήμνον τε καὶ τισάμενος τοὺς Πελασγοὺς παρέδωκε Ἀθηναίοισι. προσγενομένου δὲ τοῦ δήμου αὐτῷ κατὰ τὴν ἀπόλυσιν τοῦ θανάτου, ζημιώσαντος δὲ κατὰ τὴν ἀδικίην πεντήκοντα ταλάντοισι, Μιλτιάδης μὲν μετὰ ταῦτα σφακελίσαντός²³ τε τοῦ μηροῦ καὶ σαπέντος τελευτᾷ, τὰ δὲ πεντήκοντα τάλαντα ἐξέτισε ὁ παῖς αὐτοῦ Κίμων.

¹⁷ wall of dry stones?

²⁰ unsspoken, unspeakable
have gangrene

¹⁸ draw, pull out, pluck

²¹ rot ²² choice, plan ²³ be blighted,

¹⁹ seer

6.128

So many in number did the wooers prove to be: and when these had come by the appointed day, Cleisthenes first inquired of their native countries and of the descent of each one, and then keeping them for a year he made trial continually both of their manly virtue and of their disposition, training and temper, associating both with each one separately and with the whole number together: and he made trial of them both by bringing out to bodily exercises those of them who were younger, and also especially in the common feast: for during all the time that he kept them he did everything that could be done, and at the same time he entertained them magnificently. Now it chanced that those of the wooers pleased him most who had come from Athens, and of these Hippocleides the son of Tisander was rather preferred, both by reason of manly virtues and also because he was connected by descent with the family of Kypselos at Corinth.

6.129

Then when the appointed day came for the marriage banquet and for Cleisthenes himself to declare whom he selected from the whole number, Cleisthenes sacrificed a hundred oxen and feasted both the wooers themselves and all the people of Sikyon; and when the dinner was over, the wooers began to vie with one another both in music and in speeches for the entertainment of the company; and as the drinking went forward and Hippocleides was very much holding the attention of the others, he bade the flute-player play for him a dance-measure; and when the flute-player did so, he danced: and it so befell that he pleased himself in his dancing, but Cleisthenes looked on at the whole matter with suspicion. Then Hippocleides after a certain time bade one bring in a table; and when the table came in, first he danced upon it Laconian figures, and then also Attic, and thirdly he planted his head upon the table and gesticulated with his legs. Cleisthenes meanwhile, when he was dancing the first and the second time, though he abhorred the thought that Hippocleides should now become his son in law, because of his dancing and his shamelessness, yet restrained himself, not desiring to break out in anger against him; but when he saw that he thus gesticulated with his legs, he was no longer able to restrain himself, but said: "Thou hast danced away thy marriage however, son of Tisander!" and Hippocleides answered and said: "Hippocleides cares not!"

6.130

And hence comes this saying. Then Cleisthenes caused silence to be made, and spoke to the company as follows: "Men who are wooers of my daughter, I commend you all, and if it were possible I would gratify you all, neither

selecting one of you to be preferred, nor rejecting the remainder. Since however it is not possible, as I am deliberating about one maiden only, to act so as to please all, therefore to those of you who are rejected from this marriage I give as a gift a talent of silver to each one for the worthy estimation ye had of me, in that ye desired to marry from my house, and for the time of absence from your homes; and to the son of Alcmaion, Megacles, I offer my daughter Agariste in betrothal according to the customs of the Athenians.” Thereupon Megacles said that he accepted the betrothal, and so the marriage was determined by Cleisthenes.

6.131

Thus it happened as regards the judgment of the wooers, and thus the Alcmaionidai got renown over all Hellas. And these having been married, there was born to them that Cleisthenes who established the tribes and the democracy for the Athenians, he being called after the Sikyonian Cleisthenes, his mother’s father; this son, I say, was born to Megacles, and also Hippocrates: and of Hippocrates came another Megacles and another Agariste, called after Agariste, the daughter of Cleisthenes, who having been married to Xanthippos the son of Ariphron and being with child, saw a vision in her sleep, and it seemed to her that she had brought forth a lion: then after a few days she bore to Xanthippos Pericles.

6.132

After the defeat at Marathon, Miltiades, who even before was well reputed with the Athenians, came then to be in much higher estimation: and when he asked the Athenians for seventy ships and an army with supplies of money, not declaring to them against what land he was intending to make an expedition, but saying that he would enrich them greatly if they would go with him, for he would lead them to a land of such a kind that they would easily get from it gold in abundance,—thus saying he asked for the ships; and the Athenians, elated by these words, delivered them over to him..

6.133

Then Miltiades, when he had received the army, proceeded to sail to Paros with the pretence that the Parians had first attacked Athens by making expedition with triremes to Marathon in company with the Persian: this was the pretext which he put forward, but he had also a grudge against the Parians on account of Lysagoras the son of Tisias, who was by race of Paros, for having accused him to Hydarnes the Persian. So when Miltiades had arrived at the place to which he was sailing, he began to besiege the Parians with his army, first having shut them up within their wall; and sending in to them a herald he asked for a hundred talents, saying that if they refused to give them, his army

should not return back until it had conquered them completely. The Parians however had no design of giving any money to Miltiades, but contrived only how they might defend their city, devising various things besides and also this,—wherever at any time the wall proved to be open to attack, that point was raised when night came on to double its former height..

6.134

So much of the story is reported by all the Hellenes, but as to what followed the Parians alone report, and they say that it happened thus:—When Miltiades was at a loss, it is said, there came a woman to speech with him, who had been taken prisoner, a Parian by race whose name was Timo, an under-priestess of the Earth goddesses; she, they say, came into the presence of Miltiades and counselled him that if he considered it a matter of much moment to conquer Paros, he could do that which she should suggest to him; and upon that she told him her meaning. He accordingly passed through to the hill which is before the city and leapt over the fence of the temple of Demeter Giver of Laws, not being able to open the door; and then having leapt over he went on towards the sanctuary with the design of doing something within, whether it were that he meant to lay hands on some of the things which should not be touched, or whatever else he intended to do; and when he had reached the door, forthwith a shuddering fear came over him and he set off to go back the same way as he came, and as he leapt down from the wall of rough stones his thigh was dislocated, or, as others say, he struck his knee against the wall..

6.135

Miltiades accordingly, being in a wretched case, set forth to sail homewards, neither bringing wealth to the Athenians nor having added to them the possession of Paros, but having besieged the city for six and twenty days and laid waste the island: and the Parians being informed that Timo the under-priestess of the goddesses had acted as a guide to Miltiades, desired to take vengeance upon her for this, and they sent messengers to Delphi to consult the god, so soon as they had leisure from the siege; and these messengers they sent to ask whether they should put to death the under-priestess of the goddesses, who had been a guide to their enemies for the capture of her native city and had revealed to Miltiades the mysteries which might not be uttered to a male person. The Pythian prophetess however forbade them, saying that Timo was not the true author of these things, but since it was destined that Miltiades should end his life not well, she had appeared to guide him to his evil fate..

6.136

Thus the Pythian prophetess replied to the Parians: and the Athenians, when Miltiades had returned back from Paros, began to talk of him, and among the rest especially Xanthippos the son of Ariphron, who brought Miltiades up before the people claiming the penalty of death and prosecuted him for his deception of the Athenians: and Miltiades did not himself make his own defence, although he was present, for he was unable to do so because his thigh was mortifying; but he lay in public view upon a bed, while his friends made a defence for him, making mention much both of the battle which had been fought at Marathon and of the conquest of Lemnos, namely how he had conquered Lemnos and taken vengeance on the Pelasgians, and had delivered it over to the Athenians: and the people came over to his part as regards the acquittal from the penalty of death, but they imposed a fine of fifty talents for the wrong committed: and after this Miltiades died, his thigh having gangrened and mortified, and the fifty talents were paid by his son Kimon.

vocabulary

ἀδίκημα -τος (n, 3) wrong, misdeed
ἀδύνατος unable; impossible
ἀκρόπολις -εως (f) citadel, high part of a city ~acute
ἀναμνησκω (+2 acc) remind someone ~mnemonic
ἀνδρώ make a man
ἀπαγγέλλω announce, order, promise ~angel
ἀποπλέω sail away ~float
ἀποχράω suffice; abuse
ἀρπάζω carry off, seize ~harpoon
αὐτόφωρος notoriously, manifestly
βιάω use force against, overcome
βορέας -οῦ (m, 1) north, north wind
γλῶσσα tongue, language ~glossary
δάω learn ~didactic
δῆθεν strong form of δῆ
διαγινώσκω discern, decide
δικάζω judge
εἰσδύνω take part in
ἐκχωρέω depart, back off, cede
Ἑλλήν Greek
ἐνθαῦτα there, here
ἐνθεῦτεν thence
ἐξάνύω bring to pass; slay
ἔξειμι go forth; is possible ~ion
ἐξελαύνω drive out, exile ~elastic
ἐξεπίσταμαι know well
ἐξεργάζομαι accomplish; undo; destroy someone
ἐξίημι send forth, allow forth ~jet
ἐπιβουλεύω plot, plan, harm ~volunteer
ἐπικρατέω rule over
ἐπίπλεος very full
ἐπιτελέω complete; do a religious duty
ἐπιτέλλω order ~apostle
ἐπιχείρησις -τος (f) attack
εὖς good, brave, noble

ἔμερος (i) desire, inclination (+gen)
κάρτα very much ~κράτος
κατανύω accomplish, arrive,perpetrate
κλίνη (i) bed, couch ~clinic
κλίνω (i) lean, recline ~incline
κουρίδιος wedded, nuptial
κτάομαι acquire, possess
λιμός (i, f) famine
λοχάω lie in wait for
λύσις -ος (f) a release ~loose
μισθός reward, wages
νέμω to allot, to pasture ~nemesis
νότος south, south wind
οἰκέτης -ου (m, 1) household; house slave
ὀλιγωρία contempt; neglect
ὄον οὐ type of fruit
ὀρτή holiday, feast
οὐδαμὸς not anyone
παλλακή sex slave
παρατίθημι put near, put at risk ~thesis
πεντηκόντερος (f) ship with 50 oars
πιέζω press, squeeze ~piezoelectric
ποίμνη flock ~pastor
προαγορεύω declare, predict, order
προεῖπον foretell, proclaim, order before
προΐσχω be ahead, jut forward; mid: have before one
προσαπόλλυμι (ō) destroy, lose as well
πρόφασις -εως (f) pretext; motive; prediction ~fame
πρυτανήιον town hall, law court
στόρνυμι (ō) smooth out
συγγινώσκω acknowledge; pardon
συμμίγνυμι mix with ~mix
σφέτερος their
σκέτλιος tough, sound, stubborn, cruel ~ischemia

τιμωρέω (ῑ) (+dat) take vengeance,
punish; aid one who has been
attacked

τράπεζα a table ~trapezoid

τύπτω beat, smite ~stupid

ὔβρις -εως (f) pride, insolence,
outrage

ὑπολαμβάνω take under one's
support, seize; speak up; imagine
~epilepsy

φθόνος malice, envy

φοιτάω go back and forth

χρηστήριον oracle, response

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Λήμνον δὲ Μιλτιάδης ὁ Κίμωνος ὦδε ἔσχε. Πελασγοὶ ἐπέιτε ἐκ τῆς Ἀττικῆς ὑπὸ Ἀθηναίων ἐξεβλήθησαν, εἴτε ὦν δὴ δικαίως εἴτε ἀδίκως· τοῦτο γὰρ οὐκ ἔχω φράσαι, πλὴν τὰ λεγόμενα, ὅτι Ἑκαταῖος μὲν ὁ Ἥγησάνδρου ἔφησε ἐν τοῖσι λόγοισι λέγων ἀδίκως· ἐπέιτε γὰρ ἰδεῖν τοὺς Ἀθηναίους τὴν χώραν, τὴν σφίσι αὐτοῖσι ὑπὸ τὸν Ὑμησσὸν ἐοῦσαν ἔδοσαν Πελασγοῖσι οἰκῆσαι μισθὸν τοῦ τείχεος τοῦ περὶ τὴν ἀκρόπολιν κοτὲ ἐληλαμένου, ταύτην ὡς ἰδεῖν τοὺς Ἀθηναίους ἐξεργασμένην εἶ, τὴν πρότερον εἶναι κακὴν τε καὶ τοῦ μηδενὸς ἀξίην, λαβεῖν φθόνον τε καὶ ἥμερον τῆς γῆς, καὶ οὕτω ἐξελαύνειν αὐτοὺς οὐδεμίαν ἄλλην πρόφασιν προϊσχομένους τοὺς Ἀθηναίους. ὥς δὲ αὐτοὶ Ἀθηναῖοι λέγουσι, δικαίως ἐξελάσαι. κατοικημένους γὰρ τοὺς Πελασγοὺς ὑπὸ τῷ Ὑμησσῷ, ἐνθεῦτεν ὀρμωμένους ἀδικεῖν τάδε. φοιτᾶν γὰρ αἰεὶ τὰς σφετέρας θυγατέρας τε καὶ τοὺς παῖδας ἐπ' ὕδωρ ἐπὶ τὴν Ἐννεάκρουνον· οὐ γὰρ εἶναι τοῦτον τὸν χρόνον σφίσι κω οὐδὲ τοῖσι ἄλλοις Ἑλλήσι οἰκέτας· ὅκως δὲ ἔλθοιεν αὐται, τοὺς Πελασγοὺς ὑπὸ ὕβριός τε καὶ ὀλιγωρίας¹ βιάσθαι σφέας. καὶ ταῦτα μέντοι σφι οὐκ ἀποχρᾶν ποιέειν, ἀλλὰ τέλος καὶ ἐπιβουλεύοντας ἐπιχείρησιν φανῆναι ἐπ' αὐτοφώρῳ. ἑωυτοὺς δὲ γενέσθαι τοσοῦτῳ ἐκείνων ἀνδρας ἀμείνονας, ὅσῳ, παρεὸν ἑωυτοῖσι ἀποκτεῖναι τοὺς Πελασγοὺς, ἐπεὶ σφεας ἔλαβον ἐπιβουλεύοντας, οὐκ ἐβέλθαι, ἀλλὰ σφι προειπεῖν ἐκ τῆς γῆς ἐξιέναι. τοὺς δὲ οὕτω δὴ ἐκχωρήσαντας ἄλλα τε σχεῖν χωρία καὶ δὴ καὶ Λήμνον. ἐκεῖνα μὲν δὴ Ἑκαταῖος ἔλεξε, ταῦτα δὲ Ἀθηναῖοι λέγουσι.

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οἱ δὲ Πελασγοὶ οὗτοι Λήμνον τότε νεμόμενοι καὶ βουλόμενοι τοὺς Ἀθηναίους τιμωρήσασθαι, εἶ τε ἐξεπιστάμενοι τὰς Ἀθηναίων ὀρτάς, πεντηκοντέρους² κτησάμενοι ἐλόχυσαν³ Ἀρτέμειδι ἐν Βραυρωνί ἀγούσας ὀρτὴν τὰς τῶν Ἀθηναίων γυναικάς, ἐνθεῦτεν δὲ ἀρπάσαντες τουτέων πολλὰς οἶχοντο ἀποπλέοντες, καὶ σφεας ἐς Λήμνον

¹ contempt; neglect ² ship with 50 oars ³ lie in wait for

ἀγαγόντες παλλακὰς⁴ εἶχον. ὥς δὲ τέκνων αὐται αἱ γυναῖκες ὑπεπλήσθησαν, γλῶσσάν τε τὴν Ἀττικὴν καὶ τρόπους τοὺς Ἀθηναίων ἐδίδασκον τοὺς παῖδας. οἱ δὲ οὔτε συμμίσγεσθαι τοῖσι ἐκ τῶν Πελασγίδων γυναικῶν παισὶ ἤθελον, εἴ τε τύποιτό τις αὐτῶν τινός, ἐβοήθεόν τε πάντες καὶ ἐτιμώρεον ἀλλήλοισι· καὶ δὴ καὶ ἄρχειν τε τῶν παίδων οἱ παῖδες ἐδικαίευν καὶ πολλῶ ἐπεκράτεον. μαθόντες δὲ ταῦτα οἱ Πελασγοὶ ἐωυτοῖσι λόγους ἐδίδοσαν· καὶ σφι βουλευομένοισι δεινόν τι ἐσέδυνε, εἰ δὴ διαγινώσκοιεν σφίσι τε βοηθῆειν οἱ παῖδες πρὸς τῶν κουριδιέων⁵ γυναικῶν τοὺς παῖδας καὶ τούτων αὐτίκα ἄρχειν πειρώατο, τί δὴ ἀνδρωθέντες⁶ δῆθεν ποιήσουσι. ἐνθαῦτα ἔδοξε σφι κτείνειν τοὺς παῖδας τοὺς ἐκ τῶν Ἀττικῶν γυναικῶν. ποιεῦσι δὴ ταῦτα, προσπολλύουσι δὲ σφέων καὶ τὰς μητέρας. ἀπὸ τούτου δὲ τοῦ ἔργου καὶ τοῦ προτέρου τούτων, τὸ ἐργάσαντο αἱ γυναῖκες τοὺς ἅμα Θόαντι ἄνδρας σφετέρους ἀποκτείνασαι, νενόμισται ἀνὰ τὴν Ἑλλάδα τὰ σχέτλια ἔργα πάντα Λήμνια καλέεσθαι.

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ἀποκτείνاسι δὲ τοῖσι Πελασγοῖσι τοὺς σφετέρους παῖδάς τε καὶ γυναῖκας οὔτε γῇ καρπὸν ἔφερε οὔτε γυναικῆς τε καὶ ποιμναι⁷ ὁμοίως ἔτικτον καὶ πρὸ τοῦ. πιεζόμενοι δὲ λιμῶ καὶ ἀπαιδίῃ ἐς Δελφοὺς ἔπεμπον λύσιν⁸ τινὰ αἰτησόμενοι τῶν παρεόντων κακῶν. ἡ δὲ Πυθίη σφέας ἐκέλευε Ἀθηναίοισι δίκας διδόναι ταύτας τὰς ἂν αὐτοὶ Ἀθηναῖοι δικάσωσι. ἦλθόν τε δὴ ἐς τὰς Ἀθήνας οἱ Πελασγοὶ καὶ δίκας ἐπαγγέλλοντο βουλόμενοι διδόναι παντὸς τοῦ ἀδικήματος. Ἀθηναῖοι δὲ ἐν τῷ πρυτανήῳ κλίνην στρώσαντες ὥς εἶχον κάλλιστα καὶ τράπεζαν ἐπιπλήν ἀγαθῶν πάντων παραθέντες, ἐκέλευον τοὺς Πελασγοὺς τὴν χώραν σφίσι παραδιδόναι οὕτω ἔχουσιν. οἱ δὲ Πελασγοὶ ὑπολαβόντες εἶπαν «ἐπεὰν βορέῃ⁹ ἀνέμῳ αὐτημερὸν ἐξανύσῃ νηὺς ἐκ τῆς ὑμετέρης ἐς τὴν ἡμετέραν, τότε παραδώσομεν,» ἐπιστάμενοι τοῦτο εἶναι ἀδύνατον γενέσθαι. ἡ γὰρ Ἀττικὴ πρὸς

⁴ sex slave ⁵ wedded, nuptial ⁶ make a man ⁷ flock ⁸ a release

⁹ north, north wind

νότον¹⁰ κείται πολλὸν τῆς Λήμνου.

6.140

τότε μὲν τοιαῦτα· ἔτεσι δὲ κάρτα πολλοῖσι ὕστερον τούτων, ὥς ἡ Χερσόνησος ἢ ἐπ' Ἑλλησπόντῳ ἐγένετο ὑπὸ Ἀθηναίοισι, Μιλτιάδης ὁ Κίμωνος ἐτησιέων ἀνέμων κατεστηκότων νηὶ κατανύσας ἐξ Ἑλαιοῦντος τοῦ ἐν Χερσονήσῳ ἐς Λήμνον προηγόρευε ἐξιέναι ἐκ τῆς νήσου τοῖσι Πελασγοῖσι, ἀναμιμνήσκων σφέας τὸ χρηστήριον, τὸ οὐδαμὰ ἧλπισαν σφίσι οἱ Πελασγοὶ ἐπιτελέεσθαι. Ἐφαιστιέες μὲν νυν ἐπεΐθοντο, Μυριναῖοι δὲ οὐ συγγινωσκόμενοι εἶναι τὴν Χερσόνησον Ἀττικὴν ἐπολιορκέοντο, ἐς ὃ καὶ οὗτοι παρέστησαν. οὕτω δὲ τὴν Λήμνον ἔσχον Ἀθηναῖοί τε καὶ Μιλτιάδης.

¹⁰ south, south wind

6.137

Now Miltiades son of Kimon had thus taken possession of the Lemnos:— After the Pelasgians had been cast out of Attica by the Athenians, whether justly or unjustly,—for about this I cannot tell except the things reported, which are these;—Hecataois on the one hand, the son of Hegesander, said in his history that it was done unjustly; for he said that when the Athenians saw the land which extends below Hymettos, which they had themselves given them to dwell in, as payment for the wall built round the Acropolis in former times, when the Athenians, I say, saw that this land was made good by cultivation, which before was bad and worthless, they were seized with jealousy and with longing to possess the land, and so drove them out, not alleging any other pretext: but according to the report of the Athenians themselves they drove them out justly; for the Pelasgians being settled under Hymettos made this a starting-point and committed wrong against them as follows:—the daughters and sons of the Athenians were wont ever to go for water to the spring of Enneacrunos; for at that time neither they nor the other Hellenes as yet had household servants; and when these girls came, the Pelasgians in wantonness and contempt of the Athenians would offer them violence; and it was not enough for them even to do this, but at last they were found in the act of plotting an attack upon the city: and the narrators say that they herein proved themselves better men than the Pelasgians, inasmuch as when they might have slain the Pelasgians, who had been caught plotting against them, they did not choose to do so, but ordered them merely to depart out of the land: and thus having departed out of the land, the Pelasgians took possession of several older places and especially of Lemnos. The former story is that which was reported by Hecataios, while the latter is that which is told by the Athenians..

6.138

These Pelasgians then, dwelling after that in Lemnos, desired to take vengeance on the Athenians; and having full knowledge also of the festivals of the Athenians, they got fifty-oared galleys and laid wait for the women of the Athenians when they were keeping festival to Artemis in Brauron; and having carried off a number of them from thence, they departed and sailed away home, and taking the women to Lemnos they kept them as concubines. Now when these women had children gradually more and more, they made it their practice to teach their sons both the Attic tongue and the manners of the Athenians. And these were not willing to associate with the sons of the Pelasgian women, and moreover if any of them were struck by any one of those, they all in a body came to the rescue and helped one another. Moreover the boys claimed to have authority over the other boys and got the better of them easily. Perceiving these things the Pelasgians considered the

matter; and when they took counsel together, a fear came over them and they thought, if the boys were indeed resolved now to help one another against the sons of the legitimate wives, and were endeavouring already from the first to have authority over them, what would they do when they were grown up to be men? Then they determined to put to death the sons of the Athenian women, and this they actually did; and in addition to them they slew their mothers also. From this deed and from that which was done before this, which the women did when they killed Thoas and the rest, who were their own husbands, it has become a custom in Hellas that all deeds of great cruelty should be called "Lemnian deeds."

6.139

After the Pelasgians had killed their own sons and wives, the earth did not bear fruit for them, nor did their women or their cattle bring forth young as they did before; and being hard pressed by famine and by childlessness, they sent to Delphi to ask for a release from the evils which were upon them; and the Pythian prophetess bade them pay such penalty to the Athenians as the Athenians themselves should appoint. The Pelasgians came accordingly to Athens and professed that they were willing to pay the penalty for all the wrong which they had done; and the Athenians laid a couch in the fairest possible manner in the City Hall, and having set by it a table covered with all good things, they bade the Pelasgians deliver up to them their land in that condition. Then the Pelasgians answered and said: "When with a North Wind in one single day a ship shall accomplish the voyage from your land to ours, then we will deliver it up," feeling assured that it was impossible for this to happen, since Attica lies far away to the South of Lemnos..

6.140

Such were the events which happened then: and very many years later, after the Chersonese which is by the Hellespont had come to be under the Athenians, Miltiades the son of Kimon, when the Etesian Winds blew steadily, accomplished the voyage in a ship from Elaius in the Chersonese to Lemnos, and proclaimed to the Pelasgians that they should depart out of the island, reminding them of the oracle, which the Pelasgians had never expected would be accomplished for them. The men of Hephaistia accordingly obeyed; but those of Myrina, not admitting that the Chersonese was Attica, suffered a siege, until at last these also submitted. Thus it was that the Athenians and Miltiades took possession of Lemnos.