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vocabulary

ἄγνωμοσύνη senselessness,
 ignorance, folly
 αἰδέομαι respect, be ashamed
 αἵρεσις -εως (f) choice, plan
 ἄλεωρή defence; shrinking from
 ἀμαχητί without a fight
 ἀναβάλλω delay; lift up ~ballistic
 ἀνδάνω please ~hedonism
 ἄνευ away from; not having; not
 needing ~Sp. sin
 ἀνίημι urge, impel; release ~jet
 ἀντιάζω meet, fight, join
 ἀντιάω meet, fight, join
 ἀντιόω meet, fight, join
 ἀπάτη trick, fraud, deceit
 ~apatosaurus
 ἀπεῖπον refuse, renounce, declare
 ἀπονοστέω go home
 ἀποπέμπω send away ~pomp
 ἀποτειχίζω wall off
 ἀποφαίνω display, declare
 ἄρθμιος allied, friendly ~harmony
 ἄρρωδίη terror
 ἀσινής unharmed
 βούλευμα -τος (n, 3) resolution,
 purpose
 διαβαίνω pass over, cross ~basis
 διακελεύομαι give orders to,
 encourage
 διαπορθμεύω ferry, bring across
 διίστημι stand apart ~stand
 δόλος trick, bait
 δολόω trick, trap, disguise
 δυναστεύω have power ~δύναμαι
 εἰσακούω hearken ~acoustic
 ἐκάς afar, far off
 ἐκάστοτε each time
 ἐκμανθάνω know by heart
 ἐκφέρω carry off ~bear
 ἐκών willingly, on purpose; giving
 in too easily

Ἑλλήν Greek
 ἐνθεῦτεν thence
 ἐνστάζω instill in
 ἔξοδος (f) leaving, way out
 ἔξωθεν from outside
 ἐπάγω drive game; induce belief
 ~demagogue
 ἔπαλξις -ος (f) a breastwork of
 planks?
 ἐπιστρατηή march against
 ἐπιτηδέως usefully, conveniently
 ἐρήμιος empty
 ἐφοράω look upon ~panorama
 ἔφορος fair wind; guardian; hill
 θόρυβος noise, clamor
 θώραξ -ηκος (m) breastplate
 ~thorax
 ἵζω to seat ~sit
 ἵμερος (i) desire, inclination (+gen)
 καίπερ even if
 καρτερέω be patient
 καρτερός strong, staunch
 καταινέω agree, promise, grant
 καταλαμβάνω seize, understand,
 catch, overtake; (mp) happen
 ~epilepsy
 καταλεύω stone to death
 καταπροδίδωμι betray completely
 κατάστασις -εως (f) establishment
 καταστρέφω overturn, subdue
 ~catastrophe
 κερδαλέος clever, wily
 λεύσσω see, look
 μέφομαι blame; reject
 μεταβάλλω alter, transform
 μεταμέλομαι (impers.+dat.) cause
 regret to; (mp) regret
 μηνίω be enraged at
 νέμω to allot, to pasture ~nemesis
 ὁμοφρονέω sympathize, agree
 ὀρρωδία terror
 ὀρτάζω celebrate

οὐδαμὸς	not anyone	~semaphore
οὐκω	no longer	σπουδῇ zeal; (dat) with difficulty, hastily ~repudiate
παραινέω	recommend, exhort, warn	στασιώτης -ου (m, 1) partisan
παρήκω	lie along; of time: to be past	στρατιά army ~strategy
παρίημι	dangle; pass over, allow ~jet	στρατός common people/soldiers ~strategy
πάρως	before, in the past	συμβουλευώ give advice; (mid) consult ~volunteer
πεντακισχίλιοι	5,000	συντίθημι hearken, mark ~thesis
πέρθω	sack, ravage, plunder	σφάλμα stumble
περιγίγνομαι	surpass; survive; attain ~genus	σχολαῖος slow, leisurely
περίστημι	be around; turn out ~station	τάχος -ους (n, 3) speed ~tachometer
περίοιδα	have great, greater skill	τειχέω build
περιοράω	look around; watch; permit	τειχίζω build
Πέρσης	Persian	τιμωρέω (ι) (+dat) take vengeance, punish; aid one who has been attacked
πορσύνω (ὀ)	prepare (the marital bed)	τοιόσδε such
προδίδωμι	betray	ὕπέχω promise; hold out one's hand; submit to
προεῖπον	foretell, proclaim, order before	ὕποκρίνομαι (ι) answer; pretend
προέχω	be ahead, jut forward; mid: have before one	ὕπόκρισις -εως (f) answer; acting, hypocrisy
προσδέχομαι	await, expect; suppose	ὕστέρα womb; ovary
προσδοκάω	expect	ὕστεραῖος the next; later
προτεράϊος	previous to	ὕφίημι lower; admit; slack off ~jet
προφέρω	bring forth ~bear	φίλιος friendly
πυρσός	signal fire ~pyre	φρόνημα -τος (n, 3) mind, spirit
σημαίνω	give orders to; show; mark	χῶρος place ~heir

9

9.1

Μαρδόνιος δέ, ὥς οἱ ἀπονοστήσας Ἀλέξανδρος τὰ παρὰ Ἀθηναίων ἐσήμηνε, ὀρμηθεὶς ἐκ Θεσσαλίας ἤγε τὴν στρατιὴν σπουδῇ ἐπὶ τὰς Ἀθήνας. ὅκου δὲ ἐκάστοτε γίνουτο, τούτους παρελάμβανε. τοῖσι δὲ Θεσσαλίας ἡγεομένοισι οὔτε τὰ πρὸ τοῦ πεπρηγμένα μετέμελε οὐδὲν πολλῶ τε μᾶλλον ἐπῆγον τὸν Πέρσην, καὶ συμπροέπεμψε τε Θώρηξ ὁ Δηρисяῖος Ξέρξην φεύγοντα καὶ τότε ἐκ τοῦ φανεροῦ παρήκε Μαρδόνιον ἐπὶ τὴν Ἑλλάδα.

9.2

ἐπεὶ δὲ πορευόμενος γίνεται ὁ στρατὸς ἐν Βοιωτοῖσι, οἱ Θηβαῖοι κατελάμβανον τὸν Μαρδόνιον καὶ συνεβούλευον αὐτῷ λέγοντες ὥς οὐκ εἴη χώρος ἐπιτηδεότερος ἐνστρατοπεδεύεσθαι ἐκείνου, οὐδὲ ἔων ἰέναι ἐκαστέρῳ, ἀλλ' αὐτοῦ ἰζόμενον ποιέειν ὅπως ἀμαχητὶ¹ τὴν πᾶσαν Ἑλλάδα καταστρέψεται. κατὰ μὲν γὰρ τὸ ἰσχυρὸν Ἕλληνας ὁμοφρονέοντας,² οἳ περ καὶ πάρος ταῦτα ἐγίνωσκον, χαλεπὰ εἶναι περιγίνεσθαι καὶ ἅπασιν ἀνθρώποισι· «εἰ δὲ ποιήσεις τὰ ἡμεῖς παραιέομεν,» ἔφασαν λέγοντες, «ἔξεις ἀπόνως πάντα τὰ ἐκείνων ἰσχυρὰ βουλεύματα·³ πέμπε χρήματα ἐς τοὺς δυναστεύοντας⁴ ἄνδρας ἐν τῇσι πόλεσι, πέμπων δὲ τὴν Ἑλλάδα διαστήσεις· ἐνθεῦτεν δὲ τοὺς μὴ τὰ σὰ φρονέοντας ῥηιδίως μετὰ τῶν στασιωτέων καταστρέψει.»

9.3

οἳ μὲν ταῦτα συνεβούλευον, ὁ δὲ οὐκ ἐπέιθετο, ἀλλὰ οἱ δεινὸς ἐνέστακτο ἡμέρος τὰς Ἀθήνας δεύτερα ἐλεῖν, ἅμα μὲν ὑπ' ἀγνωμοσύνης,⁵ ἅμα δὲ πυρσοῖσι⁶ διὰ νήσων ἐδόκεε βασιλείᾳ δηλώσειν ἔοντι ἐν Σάρδισι ὅτι ἔχοι Ἀθήνας· ὃς οὐδὲ τότε ἀπικόμενος ἐς τὴν Ἀττικὴν εὔρε τοὺς Ἀθηναίους, ἀλλ' ἐν τε Σαλαμῖνι τοὺς πλείστους ἐπυνθάνετο εἶναι ἐν τε τῇσι νηυσί, αἰρέει τε ἔρημον τὸ ἄστυ. ἡ

¹ without a fight ² sympathize, agree ³ resolution, purpose

⁴ have power ⁵ senselessness, ignorance, folly ⁶ signal fire

δὲ βασιλέος αἵρεσις ἐς τὴν ὑστέρην⁷ τὴν Μαρδονίου ἐπιστρατηγὴν δεκάμηνος ἐγένετο.

9.4

ἐπεὶ δὲ ἐν Ἀθήνησι ἐγένετο ὁ Μαρδόνιος, πέμπει ἐς Σαλαμίνα Μουρυχίδην ἄνδρα Ἑλλησπόντιον φέροντα τοὺς αὐτοὺς λόγους τοὺς καὶ Ἀλέξανδρος ὁ Μακεδὼν τοῖσι Ἀθηναίοισι διεπόρθμευσε. ταῦτα δὲ τὸ δεύτερον ἀπέστειλε προέχων μὲν τῶν Ἀθηναίων οὐ φιλίας γνώμας, ἐλπίζων δὲ σφέας ὑπήσειν τῆς ἀγνωμοσύνης, ὡς δοριαλώτου εἰσῆς τῆς Ἀττικῆς χώρας καὶ εἰσῆς ὑπ' ἐωυτῷ.

9.5

τούτων μὲν εἵνεκα ἀπέπεμψε Μουρυχίδην ἐς Σαλαμίνα, ὁ δὲ ἀπικόμενος ἐπὶ τὴν βουλὴν ἔλεγε τὰ παρὰ Μαρδονίου. τῶν δὲ βουλευτέων Λυκίδης εἶπε γνώμην ὡς ἐδόκεε ἄμεινον εἶναι δεξαμένους τὸν λόγον, τὸν σφί Μουρυχίδης προφέρει, ἐξενεῖται ἐς τὸν δῆμον. ὁ μὲν δὴ ταύτην τὴν γνώμην ἀπεφαίνετο, εἴτε δὴ δεδεγμένος χρήματα παρὰ Μαρδονίου, εἴτε καὶ ταῦτά οἱ ἐάνδανε· Ἀθηναῖοι δὲ αὐτίκα δεινὸν ποιησάμενοι οἱ τε ἐκ τῆς βουλῆς καὶ οἱ ἔξωθεν ὡς ἐπύθοντο, περιστάντες Λυκίδην κατέλευσαν βάλλοντες, τὸν δὲ Ἑλλησπόντιον Μουρυχίδην ἀπέπεμψαν ἀσινέα. γενομένου δὲ θορύβου ἐν τῇ Σαλαμῖνι περὶ τὸν Λυκίδην, πυνθάνονται τὸ γινόμενον αἱ γυναῖκες τῶν Ἀθηναίων, διακελευσαμένη δὲ γυνὴ γυναικὶ καὶ παραλαβοῦσα ἐπὶ τὴν Λυκίδεω οἰκίαν ἦσαν αὐτοκελές, καὶ κατὰ μὲν ἔλευσαν αὐτοῦ τὴν γυναῖκα κατὰ δὲ τὰ τέκνα.

9.6

ἐς δὲ τὴν Σαλαμίνα διέβησαν οἱ Ἀθηναῖοι ὧδε. ἕως μὲν προσεδέκοντο ἐκ τῆς Πελοποννήσου στρατὸν ἥξειν τιμωρήσοντά σφιν, οἱ δὲ ἔμενον ἐν τῇ Ἀττικῇ· ἐπεὶ δὲ οἱ μὲν μακρότερα καὶ σχολαίτερα⁸ ἐποίεον, ὁ δὲ ἐπιὼν καὶ δὴ ἐν τῇ Βοιωτίῃ ἐλέγετο εἶναι, οὕτω δὴ ὑπεξεκομίσαντό τε πάντα καὶ αὐτοὶ διέβησαν ἐς Σαλαμίνα, ἐς Λακεδαιμόνα τε

⁷ womb; ovary ⁸ slow, leisurely

ἔπεμπον ἀγγέλους ἅμα μὲν μεμφομένους τοῖσι Λακεδαιμονίοισι ὅτι περιεῖδον ἐμβαλόντα τὸν βάρβαρον ἐς τὴν Ἀττικὴν ἀλλ' οὐ μετὰ σφέων ἠγντίασαν ἐς τὴν Βοιωτήν, ἅμα δὲ ὑπομνήσοντας ὅσα σφι ὑπέσχετο ὁ Πέρσης μεταβαλοῦσι δώσειν, προεῖπαί τε ὅτι εἰ μὴ ἀμυνεῖσι Ἀθηναίοισι, ὥς καὶ αὐτοὶ τινα ἀλεωρὴν⁹ εὐρήσονται.

9.7

οἱ γὰρ δὴ Λακεδαιμόνιοι ὄρταζόν¹⁰ τε τοῦτον τὸν χρόνον καὶ σφι ἦν Ὑακίνθια, περὶ πλείστου δ' ἦγον τὰ τοῦ θεοῦ πορσύνειν.¹¹ ἅμα δὲ τὸ τεῖχος σφι, τὸ ἐν τῷ Ἰσθμῷ ἐτείχεον, καὶ ἦδη ἐπάλξις ἐλάμβανε. ὥς δὲ ἀπίκοντο ἐς τὴν Λακεδαίμονα οἱ ἄγγελοι οἱ ἀπ' Ἀθηνέων, ἅμα ἀγόμενοι ἔκ τε Μεγάρων ἀγγέλους καὶ ἐκ Πλαταιέων, ἔλεγον τάδε ἐπελθόντες ἐπὶ τοὺς ἐφόρους.[] «ἔπεμψαν ἡμέας Ἀθηναῖοι λέγοντες ὅτι ἡμῖν βασιλεὺς ὁ Μήδων τοῦτο μὲν τὴν χώραν ἀποδιδόει, τοῦτο δὲ συμμάχους ἐθέλει ἐπ' ἴσῃ τε καὶ ὁμοίῃ ποιήσασθαι ἄνευ τε δόλου καὶ ἀπάτης, ἐθέλει δὲ καὶ ἄλλην χώραν πρὸς τῇ ἡμετέρῃ διδόναι, τὴν ἂν αὐτοὶ ἐλώμεθα. ἡμεῖς δὲ Δία τε Ἑλλήνιον αἰδεσθέντες καὶ τὴν Ἑλλάδα δεινὸν ποιούμενοι προδοῦναι οὐ κατανέεσμεν ἀλλ' ἀπειπάμεθα, καίπερ ἀδικεόμενοι ὑπ' Ἑλλήνων καὶ καταπροδιδόμενοι, ἐπιστάμενοί τε ὅτι κερδαλεώτερον¹² ἐστὶ ὁμολογέειν τῷ Πέρσῃ μᾶλλον ἢ περ πολεμέειν· οὐ μὲν οὐδὲ ὁμολογήσομεν ἐκόντες εἶναι. καὶ τὸ μὲν ἀπ' ἡμέων οὕτω ἀκίβδηλον νέμεται ἐπὶ τοὺς Ἑλληνας·[] ὑμεῖς δὲ ἐς πᾶσαν ἀρρωδίην τότε ἀπικόμενοι μὴ ὁμολογήσωμεν τῷ Πέρσῃ, ἐπεῖτε ἐξεμάθετε τὸ ἡμέτερον φρόνημα σαφέως, ὅτι οὐδαμὰ προδώσομεν τὴν Ἑλλάδα, καὶ διότι τεῖχος ὑμῖν διὰ τοῦ Ἰσθμοῦ ἐλαννόμενον ἐν τέλει ἐστί, καὶ δὴ λόγον οὐδένα τῶν Ἀθηναίων ποιέεσθε, συνθέμενοί τε ἡμῖν τὸν Πέρσην ἀντιώσεσθαι ἐς τὴν Βοιωτήν προδεδώκατε, περιεῖδετέ τε προεσβαλόντα ἐς τὴν Ἀττικὴν τὸν βάρβαρον. ἐς μὲν νῦν τὸ παρεὸν Ἀθηναῖοι ὑμῖν μηνίουσιν.¹³ οὐ γὰρ ἐποιήσατε ἐπιτηδέως. νῦν δὲ ὅτι τάχος στρατιὴν ἅμα ἡμῖν ἐκέλευσαν ὑμέας ἐκπέμπειν, ὥς ἂν τὸν βάρβαρον δεκάμεθα ἐν τῇ Ἀττικῇ· ἐπειδὴ

⁹ defence; shrinking from ¹⁰ celebrate ¹¹ prepare (the marital bed)

¹² clever, wily ¹³ be enraged at

γὰρ ἡμάρτομεν τῆς Βοιωτίας, τῆς γε ἡμετέρης ἐπιτηδεότατον ἐστὶ μαχέσασθαι τὸ Θριάσιον πεδίων.»

9.8

ὥς δὲ ἄρα ἤκουσαν οἱ ἔφοροι ταῦτα, ἀνεβάλλοντο ἐς τὴν ὑστεραίην ὑποκρίνασθαι, τῇ δὲ ὑστεραίῃ ἐς τὴν ἐτέρην· τοῦτο καὶ ἐπὶ δέκα ἡμέρας ἐποίουν, ἐξ ἡμέρης ἐς ἡμέρην ἀναβαλλόμενοι. ἐν δὲ τούτῳ τῷ χρόνῳ τὸν Ἴσθμὸν ἐτείχεον σπουδὴν ἔχοντες πολλὴν πάντες Πελοποννήσιοι, καὶ σφι ἦν πρὸς τέλει. οὐδ' ἔχω εἰπεῖν τὸ αἷτιον διότι ἀπικομένον μὲν Ἀλεξάνδρου τοῦ Μακεδόνος ἐς Ἀθήνας σπουδὴν μεγάλην ἐποίησαντο μὴ μηδίσαι Ἀθηναίους, τότε δὲ ὥρην ἐποίησαντο οὐδεμίαν, ἄλλο γε ἢ ὅτι ὁ Ἴσθμός σφι ἐτετείχιστο καὶ ἐδόκεον Ἀθηναίων ἔτι δεῖσθαι οὐδέν· ὅτε δὲ Ἀλέξανδρος ἀπίκετο ἐς τὴν Ἀττικὴν, οὐκ ἔπαυσε τετείχιστο, ἐργάζοντο δὲ μεγάλως καταρρωδηκότες τοὺς Πέρσας.

9.9

τέλος δὲ τῆς τε ὑποκρίσεως καὶ ἐξόδου τῶν Σπαρτηγέτων ἐγένετο τρόπος τοιόσδε. τῇ προτεραίῃ τῆς ὑστάτης καταστάσεως μελλούσης ἔσεσθαι Χίλεος ἀνὴρ Τεγεήτης, δυνάμενος ἐν Λακεδαίμονι μέγιστον ξείνων, τῶν ἐφόρων ἐπύθετο πάντα λόγον τὸν δὴ οἱ Ἀθηναῖοι ἔλεγον· ἀκούσας δὲ ὁ Χίλεος ἔλεγε ἄρα σφι τάδε. «οὕτω ἔχει, ἄνδρες ἔφοροι· Ἀθηναίων ἡμῖν ἐόντων μὴ ἀρθμίων τῷ δὲ βαρβάρῳ συμμάχων, καί περ τείχεος διὰ τοῦ Ἴσθμοῦ ἐληλαμένου καρτεροῦ, μεγάλαι κλισιάδες ἀναπεπτάται ἐς τὴν Πελοπόννησον τῷ Πέρσῃ. ἀλλ' ἐσακούσατε, πρὶν τι ἄλλο Ἀθηναίοισι δόξαι σφάλμα φέρον τῇ Ἑλλάδι.»

9.10

ὁ μὲν σφι ταῦτα συνεβούλευε· οἱ δὲ φρενὶ λαβόντες τὸν λόγον αὐτίκα, φράσαντες οὐδὲν τοῖσι ἀγγέλοισι τοῖσι ἀπυγμένοισι ἀπὸ τῶν πολίων, νυκτὸς ἔτι ἐκπέμπουσι πεντακισχιλίους Σπαρτηγέτων καὶ ἑπτὰ περὶ ἕκαστον τάξαντες τῶν εἰλώτων, Πausanή τῷ Κλεομβρότου

when Alexander had returned back and had signified to him that which was said by the Athenians, set forth from Thessaly and began to lead his army with all diligence towards Athens: and to whatever land he came, he took up with him the people of that land. The leaders of Thessaly meanwhile did not repent of all that which had been done already, but on the contrary they urged on the Persian yet much more; and Thorax of Larissa had joined in escorting Xerxes in his flight and at this time he openly offered Mardonios passage to invade Hellas..

9.2

Then when the army in its march came to Boeotia, the Thebans endeavoured to detain Mardonios, and counselled him saying that there was no region more convenient for him to have his encampment than that; and they urged him not to advance further, but to sit down there and endeavour to subdue to himself the whole of Hellas without fighting; for to overcome the Hellenes by open force when they were united, as at the former time they were of one accord together, was a difficult task even for the whole world combined, “but,” they proceeded, “if thou wilt do that which we advise, with little labour thou wilt have in thy power all their plans of resistance. Send money to the men who have power in their cities, and thus sending thou wilt divide Hellas into two parties: after that thou wilt with ease subdue by the help of thy party those who are not inclined to thy side.”.

9.3

Thus they advised, but he did not follow their counsel; for there had instilled itself into him a great desire to take Athens for the second time, partly from obstinacy and partly because he meant to signify to the king in Sardis that he was in possession of Athens by beacon-fires through the islands. However he did not even at this time find the Athenians there when he came to Attica; but he was informed that the greater number were either in Salamis or in the ships, and he captured the city finding it deserted. Now the capture of the city by the king had taken place ten months before the later expedition of Mardonios against it.

9.4

When Mardonios had come to Athens, he sent to Salamis Morychides a man of the Hellespont, bearing the same proposals as Alexander the Macedonian had brought over to the Athenians. These he sent for the second time, being aware beforehand that the dispositions of the Athenians were not friendly, but hoping that they would give way and leave their obstinacy, since the Attic land had been captured by the enemy and was in his power..

9.5

For this reason he sent Morychides to Salamis; and he came before the Council and reported the words of Mardonios. Then one of the Councillors, Lykidas, expressed the opinion that it was better to receive the proposal which Morychides brought before them and refer it to the assembly of the people. He, I say, uttered this opinion, whether because he had received money from Mardonios, or because this was his own inclination: however the Athenians forthwith, both those of the Council and those outside, when they heard of it, were very indignant, and they came about Lykidas and stoned him to death; but the Hellespontian Morychides they dismissed unhurt. Then when there had arisen much uproar in Salamis about Lykidas, the women of the Athenians heard of that which was being done, and one woman passing the word to another and one taking another with her, they went of their own accord to the house of Lykidas and stoned his wife and his children to death.

9.6

The Athenians had passed over to Salamis as follows:— So long as they were looking that an army should come from the Peloponnese to help them, they remained in Attica; but as those in Peloponnesus acted very slowly and with much delay, while the invader was said to be already in Boeotia, they accordingly removed everything out of danger, and themselves passed over to Salamis; and at the same time they sent envoys to Lacedemon to reproach the Lacedemonians for having permitted the Barbarian to invade Attica and for not having gone to Boeotia to meet him in company with them, and also to remind them how many things the Persian had promised to give the Athenians if they changed sides; bidding the envoys warn them that if they did not help the Athenians, the Athenians would find some shelter for themselves..

9.7

For the Lacedemonians in fact were keeping a feast during this time, and celebrating the Hyakinthia; and they held it of the greatest consequence to provide for the things which concerned the god, while at the same time their wall which they had been building at the Isthmus was just at this moment being completed with battlements. And when the envoys from the Athenians came to Lacedemon, bringing with them also envoys from Megara and Plataia, they came in before the Ephors and said as follows: “The Athenians sent us saying that the king of the Medes not only offers to give us back our land, but also desires to make us his allies on fair and equal terms without deceit or treachery, and is desirous moreover to give us another land in addition to our own, whichever we shall ourselves choose. We however, having respect

for Zeus of the Hellenes and disdaining to be traitors to Hellas, did not agree but refused, although we were unjustly dealt with by the other Hellenes and left to destruction, and although we knew that it was more profitable to make a treaty with the Persian than to carry on war: nor shall we make a treaty at any future time, if we have our own will. Thus sincerely is our duty done towards the Hellenes: but as for you, after having come then to great dread lest we should make a treaty with the Persian, so soon as ye learnt certainly what our spirit was, namely that we should never betray Hellas, and because your wall across the Isthmus is all but finished, now ye make no account of the Athenians, but having agreed with us to come to Boeotia to oppose the Persian, ye have now deserted us, and ye permitted the Barbarian moreover to make invasion of Attica. For the present then the Athenians have anger against you, for ye did not do as was fitting to be done: and now they bid you with all speed send out an army together with us, in order that we may receive the Barbarian in the land of Attica; for since we failed of Boeotia, the most suitable place to fight in our land is the Thriasian plain.”.

9.8

When the Ephors heard this they deferred their reply to the next day, and then on the next day to the succeeding one; and this they did even for ten days, deferring the matter from day to day, while during this time the whole body of the Peloponnesians were building the wall over the Isthmus with great diligence and were just about to complete it. Now I am not able to say why, when Alexander the Macedonian had come to Athens, they were so very anxious lest the Athenians should take the side of the Medes, whereas now they had no care about it, except indeed that their wall over the Isthmus had now been built, and they thought they had no need of the Athenians any more; whereas when Alexander came to Attica the wall had not yet been completed, but they were working at it in great dread of the Persians..

9.9

At last however the answer was given and the going forth of the Spartans took place in the following manner:— on the day before that which was appointed for the last hearing of the envoys, Chileos a man of Tegea, who of all strangers had most influence in Lacedemon, heard from the Ephors all that which the Athenians were saying; and he, it seems, said to them these words: “Thus the matter stands, Ephors:— if the Athenians are not friendly with us but are allies of the Barbarian, then though a strong wall may have been built across the Isthmus, yet a wide door has been opened for the Persian into Peloponnesus. Listen to their request, however, before the Athenians resolve upon something else tending to the fall of Hellas.”.

9.10

Thus he counselled them, and they forthwith took his words to heart; and saying nothing to the envoys who had come from the cities, while yet it was night they sent out five thousand Spartans, with no less than seven of the Helots set to attend upon each man of them, appointing Pausanias the son of Cleombrotos to lead

vocabulary

ἀγγελία message, news ~angel
 αἶνη story, praise
 αἰσχρός shameful
 ἀλής crowded; all together
 ἀμήχανος helpless, impossible
 ~mechanism
 ἀναγκαίη of necessity, by force
 ἀναγκαῖος coerced, coercing, slavery
 ἀνακωχεύω hold back, still
 ἀνευρίσκω discover
 ἀνεψιός cousin ~nepotism
 ἀπάγω lead away, back
 ~demagogue
 ἀπαλλάσσω free from, remove; be
 freed, depart
 ἄπιξις arrival
 ἀποτρέπω divert from ~trophy
 βιός bow, bow-string
 βιόω live; (mp) make a living
 ~biology
 γλῶσσα tongue, language ~glossary
 δαίνυμι (ῑ) give a feast, feast on
 ~demon
 δέμω build ~domicile
 διαβάλλω throw across; slander
 ~ballistic
 διεξέρχομαι go through
 διέρχομαι pierce, traverse
 δόκιμος trustworthy; excellent
 εἰκάζω liken; conjecture
 εἰσβάλλω throw into ~ballistic
 ἐκαστάτω afar, far off
 ἐκβαίνω come forth, disembark
 ~basis
 ἐκμανθάνω know by heart
 ἐκὼν willingly, on purpose; giving
 in too easily
 Ἑλλην Greek
 ἐμπύμπρημι burn up ~pyre
 ἐμπρήθω burn up
 ἐναυλίζω live, stay at

ἐνδέω tie to, entangle; lack
 ἐνθαῦτα there, here
 ἐνθεῦτεν thence
 ἔξειμι go forth; is possible ~ion
 ἐξελαύνω drive out, exile ~elastic
 ἐξηγέομαι lead forth; set out,
 describe ~hegemony
 ἐξίημι send forth, allow forth ~jet
 ἔξοδος (f) leaving, way out
 ἐπαναχωρέω retreat, return ~heir
 ἐπείγω weigh upon, drive; (mid)
 hurry
 ἐπείρομαι ask as well; ask then
 ἐπειρωτάω consult, ask
 ἐπίλοιπος remaining
 ἐπιτάσσω enjoin; place near
 ἐπίτροπος agent, officer
 ἔρυμα -τος (n, 3) protection ~serve
 εὖς good, brave, noble
 ἔφορος fair wind; guardian; hill
 ἔχθος -εος (n, 3) hatred ~external
 ἡγεμονία authority, rule
 θύω (ῑ) rush; sacrifice ~θύω
 θῶμα a wonder, feeling of surprise
 ~theater
 ἵζω to seat ~sit
 ἱππάσιμος fit for horses or riding
 ἴσχω restrain, hold back ~ischemia
 καίπερ even if
 καταβάλλω throw down, cast off
 ~ballistic
 κατακοντίζω shoot down
 καταπροδίδωμι betray completely
 κατατείνω stretch out
 κείρω shave, sever, raze; devour, use
 up
 κλίνη (ῑ) bed, couch ~clinic
 κλίνω (ῑ) lean, recline ~incline
 κρησφύγετον refuge
 κυκλώω circle, encircle
 λογάς -δος (m, 3) picked, chosen
 λόγιμος notable

μεθίημι let go, cease; (mid) speed off ~jet	ῥάπτω sew
μεταπέμπω send; (mid) summon ~pomp	σίνομαι (ι) rob, damage
μέτειμι be among, go, follow ~ion	στάδιον 200 meters (pl also masc)
μέτωπον forehead, front	στάδιος (adj) standing upright, firm; (pl noun) 200 meters
μνημόσυνον memorial	στείχω go, march ~stair
μόρος portion, lot in life	στρατιά army ~strategy
νεότης -τος (f, 3) youth ~neon	στρατοπεδεύω encamp or take up station ~strategy
ξείνιος of hospitality	στρατός common people/soldiers ~strategy
ὀδύνη pain, emotional anguish ~anodyne	στρατώ be on a campaign ~strategy
οἶκημα -τος (n, 3) room	συγχώ cover with dirt
ὁμοτράπεζος messmate	συμβάλλω pit against; compare; mp: meet, fall in with ~ballistic
ὄον οὖ type of fruit	συμφέρω bring together; be expedient; agree; (mp) happen ~bear
ὀποδαπός of what country	συστρατεύω join in an expedition
ὅποῖος whatever kind	συχνός long; many; extensive
οὐδαμός not anyone	τοιόσδε such
οὔτις nobody, nothing	ὕποδείκνυμι (υῦ) show, trace out
παίζω play ~pediatrician	ὕποδέχομαι welcome, accept, suffer ~doctrine
παραινέω recommend, exhort, warn	ὕποκρίνομαι (ι) answer; pretend
παρήκω lie along; of time: to be past	ὕποστρέφω turn around, go back ~atrophy
παρίημι dangle; pass over, allow ~jet	ὕστεραίος the next; later
πενταχιλίλοι 5,000	φήμη speech, rumor ~fame
περιγίγνομαι surpass; survive; attain ~genus	φίλιος friendly
περίειμι be superior to; be left over; still exist	χῆτος -εος (n, 3) lack
περίοικος dwelling around	χίλοι (ι) thousand ~kilo-
Πέρσης Persian	χωρίς separately; except, other than ~heir
πρόδρομος running ahead	χώρος place ~heir
προέρχομαι proceed, come out	
πρόθυμος (ο) willing, eager ~fume	
πρόοιδα foresee	
πρόσχωρος neighboring	

ἐπιτάξαντες ἐξάγειν. ἐγίνετο μὲν ἡ ἡγεμονίη Πλειστάρχου τοῦ Λεωνίδεω· ἀλλ' ὁ μὲν ἦν ἔτι παῖς, ὁ δὲ τούτου ἐπίτροπός τε καὶ ἀνεψιός. Κλεόμβροτος γὰρ ὁ Πανσανίεω μὲν πατήρ Ἀναξανδριδεω δὲ παῖς οὐκέτι περιῆν, ἀλλ' ἀπαγαγὼν ἐκ τοῦ Ἰσθμοῦ τὴν στρατιὴν τὴν τὸ τείχος δείμασαν¹ μετὰ ταῦτα οὐ πολλὸν χρόνον τινα βιὸς ἀπέθανε. ἀπῆγε δὲ τὴν στρατιὴν ὁ Κλεόμβροτος ἐκ τοῦ Ἰσθμοῦ διὰ τόδε· θυομένων οἱ ἐπὶ τῷ Πέρσῃ ὁ ἥλιος ἀμαυρώθη ἐν τῷ οὐρανῷ. προσαιρέεται δὲ ἑωυτῷ Πανσανίης Εὐρύνακτα τὸν Δωριέος, ἄνδρα οἰκίης ἐόντα τῆς αὐτῆς.

9.11

οἱ μὲν δὴ σὺν Πανσανίῃ ἐξεληλύθεσαν ἔξω Σπάρτης· οἱ δὲ ἄγγελοι, ὡς ἡμέρη ἐγγέγονε, οὐδὲν εἰδότες περὶ τῆς ἐξόδου ἐπῆλθον ἐπὶ τοὺς ἐφόρους, ἐν νόφῃ δὴ ἔχοντες ἀπαλλάσσεσθαι καὶ αὐτοὶ ἐπὶ τὴν ἑωυτοῦ ἕκαστος· ἐπελθόντες δὲ ἔλεγον τάδε. «ὕμεις μὲν, ὦ Λακεδαιμόνιοι αὐτοῦ τῆδε μένοντες Ὑακίνθιά τε ἄγετε καὶ παίζετε, καταπροδόντες τοὺς συμμάχους· Ἀθηναῖοι δὲ ὡς ἀδικεόμενοι ὑπὸ ὑμέων χήτει² τε συμμάχων καταλύσονται τῷ Πέρσῃ οὕτω ὅκως ἂν δύνωνται· καταλυσάμενοι δέ, δῆλα γὰρ ὅτι σύμμαχοι βασιλέος γινόμεθα, συστρατευσόμεθα ἐπ' ἣν ἂν ἐκείνοι ἐξηγέωνται. ὑμεῖς δὲ τὸ ἐνθεῦτεν μαθήσεσθε ὁκοῖον ἂν τι ὑμῖν ἐξ αὐτοῦ ἐκβαίῃ.» ταῦτα λεγόντων τῶν ἀγγέλων, οἱ ἔφοροι εἶπαν ἐπ' ὅρκου καὶ δὴ δοκέειν εἶναι ἐν Ὁρεσθείῳ στείχοντας³ ἐπὶ τοὺς ξείνους. ξείνους γὰρ ἐκάλεον τοὺς βαρβάρους. οἱ δὲ ὡς οὐκ εἰδότες ἐπειρώτων τὸ λεγόμενον, ἐπειρόμενοι δὲ ἐξέμαθον πᾶν τὸ ἐόν, ὥστε ἐν θώματι γενόμενοι ἐπορεύοντο τὴν ταχίστην διώκοντες· σὺν δέ σφι τῶν περιούκων Λακεδαιμονίων λογάδες πεντακισχίλιοι ὀπλῖται τῶν τοῦτο ἐποίεον.

9.12

οἱ μὲν δὴ ἐς τὸν Ἰσθμὸν ἡπείγοντο· Ἀργεῖοι δὲ ἐπεῖτε τάχιστα ἐπύθοντο τοὺς μετὰ Πανσανίεω ἐξεληλυθότας ἐκ Σπάρτης, πέμπουσι κήρυκα τῶν ἡμεροδρόμων ἀνευρόντες τὸν ἄριστον ἐς τὴν Ἀττικὴν,

¹ build ² lack ³ go, march

πρότερον αὐτοὶ Μαρδονίῳ ὑποδεξάμενοι σχήσειν τὸν Σπαρτιήτην μὴ ἐξιέναι· ὃς ἐπεῖτε ἀπύκετο ἐς τὰς Ἀθήνας ἔλεγε τάδε. «Μαρδόνιε, ἔπεμφάν με Ἀργεῖοι φράσσοντά τοι ὅτι ἐκ Λακεδαιμόνος ἐξελήλυθε ἡ νεότης,⁴ καὶ ὥς οὐ δυνατοὶ αὐτὴν ἔχειν εἰσὶ Ἀργεῖοι μὴ οὐκ ἐξιέναι. πρὸς ταῦτα τύγχανε εὖ βουλευόμενος.»

9.13

ὁ μὲν δὴ εἶπας ταῦτα ἀπαλλάσσετο ὀπίσω, Μαρδόνιος δὲ οὐδαμῶς ἔτι πρόθυμος ἦν μένειν ἐν τῇ Ἀττικῇ, ὥς ἤκουσε ταῦτα. πρὶν μὲν νυν ἢ πυθέσθαι ἀνεκώχεν, θέλων εἰδέναι τὸ παρ' Ἀθηναίων, ὁκοῖόν τι ποιήσουσι, καὶ οὔτε ἐπήμαινε οὔτε ἐσίνετο⁵ γῆν τὴν Ἀττικὴν, ἐλπίζων διὰ παντὸς τοῦ χρόνου ὁμολογήσειν σφέας· ἐπεὶ δὲ οὐκ ἔπειθε, πυθόμενος πάντα λόγον, πρὶν ἢ τοὺς μετὰ Πανσανίῳ ἐς τὸν Ἰσθμὸν ἐσβαλεῖν, ὑπεξεχώρεε ἐμπρήσας τε τὰς Ἀθήνας, καὶ εἴ κού τι ὀρθὸν ἦν τῶν τειχέων ἢ τῶν οἰκημάτων ἢ τῶν ἱρῶν, πάντα καταβαλὼν καὶ συγχώσας. ἐξήλαυνε δὲ τῶνδε εἵνεκεν, ὅτι οὔτε ἱππασίμῃ⁶ ἢ χώρῃ ἦν ἡ Ἀττικὴ, εἴ τε νικῶτο συμβαλόν, ἀπάλλαξις οὐκ ἦν ὅτι μὴ κατὰ στευνόν, ὥστε ὀλίγους σφέας ἀνθρώπους ἴσχειν. ἐβουλεύετο ὦν ἐπαναχωρήσας ἐς τὰς Θήβας συμβαλεῖν πρὸς πόλιν τε φιλήν καὶ χώρην ἱππασίμην.

9.14

Μαρδόνιος μὲν δὴ ὑπεξεχώρεε, ἤδη δὲ ἐν τῇ ὁδῷ ἐόντι αὐτῷ ἦλθε ἀγγελίη πρόδρομον ἄλλην στρατιὴν ἦκειν ἐς Μέγαρα, Λακεδαιμονίων χιλίους· πυθόμενος δὲ ταῦτα ἐβουλεύετο θέλων εἴ πως τούτους πρῶτον ἔλοι. ὑποστρέψας δὲ τὴν στρατιὴν ἦγε ἐπὶ τὰ Μέγαρα· ἡ δὲ ἵππος προελθοῦσα κατιππάσατο χώραν τὴν Μεγαρίδα. ἐς ταύτην δὴ ἐκαστάτω τῆς Εὐρώπης τὸ πρὸς ἡλίου δύνοντος ἡ Περσικὴ αὕτη στρατιὴ ἀπύκετο.

9.15

μετὰ δὲ ταῦτα Μαρδονίῳ ἦλθε ἀγγελίη ὥς ἀλέες⁷ εἶσαν οἱ Ἕλληνες

⁴ youth ⁵ rob, damage ⁶ fit for horses or riding ⁷ crowded; all together

ἐν τῷ Ἴσθμῳ. οὕτω δὴ ὀπίσω ἐπορεύετο διὰ Δεκελῆς· οἱ γὰρ βιωτάρχαι μετεπέμψαντο τοὺς προσχώρους τῶν Ἀσωπίων, οὗτοι δὲ αὐτῷ τὴν ὁδὸν ἡγάγοντο ἐς Σφενδαλέας, ἐνθεῦτεν δὲ ἐς Τάναγραν· ἐν Τανάγρῃ δὲ νύκτα ἐναυλισάμενος, καὶ τραπόμενος τῇ ὑστεραίῃ ἐς Σκῶλον ἐν γῇ τῇ Θηβαίων ἦν. ἐνθαῦτα δὲ τῶν Θηβαίων καίπερ μηδιζόντων ἔκειρε τοὺς χώρους, οὗτι κατὰ ἔχθος αὐτῶν ἀλλ' ὑπ' ἀναγκαίης μεγάλης ἐχόμενος ἔρυμά⁸ τε τῷ στρατῷ ποιήσασθαι, καὶ ἦν συμβαλόντι οἱ μὴ ἐκβαίνειν ὁκοῖόν τι ἐθέλοι, κρησφύγετον⁹ τοῦτο ἐποίεετο. παρήκε δὲ αὐτοῦ τὸ στρατόπεδον ἀρξάμενον ἀπὸ Ἐρυθρέων παρὰ Ὑσιᾶς, κατέτεινε δὲ ἐς τὴν Πλαταιίδα γῆν, παρὰ τὸν Ἀσωπὸν ποταμὸν τεταγμένον. οὐ μέντοι τό γε τεῖχος τοσοῦτο ἐποίεετο, ἀλλ' ὥς ἐπὶ δέκα σταδίους μάλιστά κη μέτωπον ἕκαστον.

9.16

ἐχόντων δὲ τὸν πόνον τοῦτον τῶν βαρβάρων, Ἀτταγίνος ὁ Φρύωνος ἀνὴρ Θηβαῖος παρασκευασάμενος μεγάλως ἐκάλεε ἐπὶ ξίνια αὐτόν τε Μαρδόκιον καὶ πεντήκοντα Περσέων τοὺς λογιμωτάτους, κληθέντες δὲ οὗτοι εἶποντο· ἦν δὲ τὸ δεῖπνον ποιούμενον ἐν Θήβῃσι. τάδε δὲ ἦδη τὰ ἐπίλοιπα ἤκουον Θερσάνδρου ἀνδρὸς μὲν Ὀρχομενίου, λογίμου δὲ ἐς τὰ πρῶτα ἐν Ὀρχομενῷ. ἔφη δὲ ὁ Θέρσανδρος κληθῆναι καὶ αὐτὸς ὑπὸ Ἀτταγίνου ἐπὶ τὸ δεῖπνον τοῦτο, κληθῆναι δὲ καὶ Θηβαίων ἄνδρας πεντήκοντα, καὶ σφῶν οὐ χωρὶς ἐκατέρους κλῖναι, ἀλλὰ Πέρσῃν τε καὶ Θηβαῖον ἐν κλίνῃ ἐκάστη. ὥς δὲ ἀπὸ δείπνου ἦσαν, διαπινόντων τὸν Πέρσῃν τὸν ὁμόκλινον Ἑλλάδα γλῶσσαν ἰέντα εἰρέεσθαι αὐτὸν ὀποδαπός¹⁰ ἐστι, αὐτὸς δὲ ὑποκρίνασθαι ὥς εἶναι Ὀρχομενίος. τὸν δὲ εἰπεῖν «ἐπεὶ νῦν ὁμοτράπεζός¹¹ τέ μοι καὶ ὁμόσπονδος ἐγένεο, μνημόσυνά¹² τοι γνώμης τῆς ἐμῆς καταλιπέσθαι θέλω, ἵνα καὶ προειδὼς αὐτὸς περὶ σεαυτοῦ βουλευέσθαι ἔχῃς τὰ συμφέροντα. ὁρᾷς τούτους τοὺς δαινυμένους Πέρσας καὶ τὸν στρατὸν τὸν ἐλίπομεν ἐπὶ τῷ ποταμῷ στρατοπεδευόμενον· τούτων πάντων ὄψῃαι ὀλίγου τινὸς χρόνου διελθόντος ὀλίγους τινὰς τοὺς περιγενομένους.» ταῦτα ἅμα τε τὸν Πέρσῃν λέγειν καὶ μετιέναι πολλὰ τῶν δακρύων. αὐτὸς δὲ

⁸ protection⁹ refuge¹⁰ of what country¹¹ messmate¹² memorial

θωμάσας τὸν λόγον εἰπεῖν πρὸς αὐτὸν «οὐκὼν Μαρδονίῳ τε ταῦτα χρεόν ἐστι λέγειν καὶ τοῖσι μετ' ἐκείνον ἐν αἴνῃ¹³ ἐοῦσι Περσέων;» τὸν δὲ μετὰ ταῦτα εἰπεῖν «ξεῖνε, ὃ τι δεῖ γενέσθαι ἐκ τοῦ θεοῦ ἀμήχανον ἀποτρέψαι ἀνθρώπων· οὐδὲ γὰρ πιστὰ λέγουσι ἐθέλει πείθεσθαι οὐδεῖς. ταῦτα δὲ Περσέων συχνοὶ ἐπιστάμενοι ἐπόμεθα ἀναγκαίῃ ἐνδεδεμένοι, ἐχθίστη δὲ ὁδὴν ἐστὶ τῶν ἐν ἀνθρώποισι αὕτη, πολλὰ φρονέοντα μηδενὸς κρατέειν.» ταῦτα μὲν Ὀρχομενίου Θερσάνδρου ἤκουον, καὶ τάδε πρὸς τούτοισι, ὡς αὐτὸς αὐτίκα λέγει ταῦτα πρὸς ἀνθρώπους πρότερον ἢ γενέσθαι ἐν Πλαταιῇσι τὴν μάχην.

9.17

Μαρδονίου δὲ ἐν τῇ Βοιωτῇ στρατοπεδευομένου οἱ μὲν ἄλλοι παρείχοντο ἅπαντες στρατιὴν καὶ συνεσέβαλον ἐς Ἀθήνας, ὅσοι περ ἐμύδιζον Ἑλλήνων τῶν αὐτῇ οἰκημένων, μῦνοι δὲ Φωκέες οὐ συνεσέβαλον ἐμύδιζον γὰρ δὴ σφόδρα καὶ οὗτοι οὐκ ἐκόντες ἀλλ' ὑπ' ἀναγκαίης. ἡμέρησι δὲ οὐ πολλῇσι μετὰ τὴν ἄπιξιν τὴν ἐς Θήβας ὕστερον ἦλθον αὐτῶν ὀπλίται χίλιοι, ἦγε δὲ αὐτοὺς Ἀρμοκύδης ἀνὴρ τῶν ἀστῶν δοκιμώτατος. ἐπεὶ δὲ ἀπίκατο καὶ οὗτοι ἐς Θήβας, πέμψας ὁ Μαρδόνιος ἱππέας ἐκέλευσε σφέας ἐπ' ἐωυτῶν ἐν τῷ πεδίῳ ἵζεσθαι. ἐπεὶ δὲ ἐποίησαν ταῦτα, αὐτίκα παρῆν ἵππος ἢ ἄπασα. μετὰ δὲ ταῦτα διεξῆλθε μὲν διὰ τοῦ στρατοπέδου τοῦ Ἑλληνικοῦ τοῦ μετὰ Μήδων ἐόντος φήμη¹⁴ ὥς κατακοντιεὶ σφεας, διεξῆλθε δὲ δι' αὐτῶν Φωκέων τὸν τοῦτο. ἔνθα δὴ σφί οἱ στρατηγὸς Ἀρμοκύδης παραίνεε λέγων τοιάδε. «ὦ Φωκέες, πρόδηλα γὰρ ὅτι ἡμέας οὗτοι οἱ ἄνθρωποι μέλλουσι προόπτῳ θανάτῳ δώσειν, διαβεβλημένους ὑπὸ Θεσσαλῶν, ὡς ἐγὼ εἰκάζω· νῦν ἄνδρα πάντα τινὰ ὑμέων χρεόν ἐστι γενέσθαι ἀγαθόν· κρέσσον γὰρ ποιεῖν τὰς τι καὶ ἀμνηνομένους τελευτῆσαι τὸν αἰῶνα ἢ περ παρέχοντας διαφθαρῆναι αἰσχίστῳ μόρῳ. ἀλλὰ μαθέτω τις αὐτῶν ὅτι ἐόντες βάρβαροι ἐπ' Ἑλλήσι ἀνδράσι φόνον ἔρραψαν.»

9.18

ὁ μὲν ταῦτα παραίνεε· οἱ δὲ ἱππέες ἐπεὶ σφεας ἐκυκλώσαντο,

¹³ story, praise ¹⁴ speech, rumor

them forth. Now the leadership belonged to Pleistarchos the son of Leonidas; but he was yet a boy, and the other was his guardian and cousin: for Cleombrotos, the father of Pausanias and son of Anaxandrides, was no longer alive, but when he had led home from the Isthmus the army which had built the wall, no long time after this he died. Now the reason why Cleombrotos led home the army from the Isthmus was this:— as he was offering sacrifice for fighting against the Persian, the sun was darkened in the heaven. And Pausanias chose as commander in addition to himself Eurynax the son of Dorieos, a man of the same house..

9.11

So Pausanias with his army had gone forth out of Sparta; and the envoys, when day had come, not knowing anything of this going forth, came in before the Ephors meaning to depart also, each to his own State: and when they had come in before them they said these words: “Ye, O Lacedemonians, are remaining here and celebrating this Hyakinthia and disporting yourselves, having left your allies to destruction; and the Athenians being wronged by you and for want of allies will make peace with the Persians on such terms as they can: and having made peace, evidently we become allies of the king, and therefore we shall join with him in expeditions against any land to which the Persians may lead us; and ye will learn then what shall be the issue for you of this matter.” When the envoys spoke these words, the Ephors said and confirmed it with an oath, that they supposed by this time the men were at Orestheion on their way against the strangers: for they used to call the Barbarians “strangers.” So they, not knowing of the matter, asked the meaning of these words, and asking they learnt all the truth; so that they were struck with amazement and set forth as quickly as possible in pursuit; and together with them five thousand chosen hoplites of the Lacedemonian “dwellers in the country round” did the same thing also.

9.12

They then, I say, were hastening towards the Isthmus; and the Argives so soon as they heard that Pausanias with his army had gone forth from Sparta, sent as a herald to Attica the best whom they could find of the long-distance runners, because they had before of their own motion engaged for Mardonios that they would stop the Spartans from going forth: and the herald when he came to Athens spoke as follows: “Mardonios, the Argives sent me to tell thee that the young men have gone forth from Lacedemon, and that the Argives are not able to stop them from going forth: with regard to this therefore may it be thy fortune to take measures well.” 13.

9.13

He having spoken thus departed and went back; and Mardonios was by no means anxious any more to remain in Attica when he heard this message. Before he was informed of this he had been waiting, because he desired to know the news from the Athenians as to what they were about to do; and he had not been injuring or laying waste the land of Attica, because he hoped always that they would make a treaty with him; but as he did not persuade them, being now informed of everything he began to retire out of the country before the force of Pausanias arrived at the Isthmus, having first set fire to Athens and cast down and destroyed whatever was left standing of the walls, houses or temples. Now he marched away for this cause, namely first because Attica was not a land where horsemen could act freely, and also because, if he should be defeated in a battle in Attica, there was no way of retreat except by a narrow pass, so that a few men could stop them. He intended therefore to retreat to Thebes, and engage battle near to a friendly city and to a country where horsemen could act freely.

9.14

Mardonios then was retiring out of the way, and when he was already upon a road a message came to him saying that another body of troops in advance of the rest had come to Megara, consisting of a thousand Lacedemonians. Being thus informed he took counsel with himself, desiring if possible first to capture these. Therefore he turned back and proceeded to lead his army towards Megara, and the cavalry going in advance of the rest overran the Megaran land: this was the furthest land in Europe towards the sun-setting to which this Persian army came..

9.15

After this a message came to Mardonios that the Hellenes were assembled at the Isthmus; therefore he marched back by Dekeleia, for the chiefs of Boeotia had sent for those of the Asopians who dwelt near the line of march, and these were his guides along the road to Sphendaleis and thence to Tanagra. So having encamped for the night at Tanagra and on the next day having directed his march to Scolos, he was within the land of the Thebans. Then he proceeded to cut down the trees in the lands of the Thebans, although they were on the side of the Medes, moved not at all by enmity to them, but pressed by urgent necessity both to make a defence for his camp, and also he was making it for a refuge, in case that when he engaged battle things should not turn out for him as he desired. Now the encampment of his army extended from Erythrai along by Hysiai and reached the river Asopos: he was not however making the wall to extend so far as this, but with each face

measuring somewhere about ten furlongs.

9.16

While the Barbarians were engaged upon this work, Attaginos the son of Phyrnon, a Theban, having made magnificent preparations invited to an entertainment Mardonios himself and fifty of the Persians who were of most account; and these being invited came; and the dinner was given at Thebes. Now this which follows I heard from Thersander, an Orchomenian and a man of very high repute in Orchomenos. This Thersander said that he too was invited by Attaginos to this dinner, and there were invited also fifty men of the Thebans, and their host did not place them to recline separately each nation by themselves, but a Persian and a Theban upon every couch. Then when dinner was over, as they were drinking pledges to one another, the Persian who shared a couch with him speaking in the Hellenic tongue asked him of what place he was, and he answered that he was of Orchomenos. The other said: "Since now thou hast become my table-companion and the sharer of my libation, I desire to leave behind with thee a memorial of my opinion, in order that thou thyself also mayest know beforehand and be able to take such counsels for thyself as may be profitable. Dost thou see these Persians who are feasting here, and the army which we left behind encamped upon the river? Of all these, when a little time has gone by, thou shalt see but very few surviving." While the Persian said these words he shed many tears, as Thersander reported; and he marvelling at his speech said to him: "Surely then it is right to tell Mardonios and to those of the Persians who after him are held in regard." He upon this said: "Friend, that which is destined to come from God, it is impossible for a man to avert; for no man is willing to follow counsel, even when one speaks that which is reasonable. And these things which I say many of us Persians know well; yet we go with the rest being bound in the bonds of necessity: and the most hateful grief of all human griefs is this, to have knowledge of the truth but no power over the event." These things I heard from Thersander of Orchomenos, and in addition to them this also, namely that he told them to various persons forthwith, before the battle took place at Plataia.

9.17

Mardonios then being encamped in Boeotia, the rest of the Hellenes who lived in these parts and took the side of the Medes were all supplying troops and had joined in the invasion of Attica, but the Phokians alone had not joined in the invasion,— the Phokians, I say, for these too were now actively taking the side of the Medes, not of their own will however, but by compulsion. Not many days however after the arrival of Mardonios at Thebes, there came of them a thousand hoplites, and their leader was Harmokydes, the man who

was of most repute among their citizens. When these too came to Thebes, Mardonios sent horsemen and bade the Phokians take up their position by themselves in the plain. After they had so done, forthwith the whole cavalry appeared; and upon this there went a rumour through the army of Hellenes which was with the Medes that the cavalry was about to shoot them down with javelins, and this same report went through the Phokians themselves also. Then their commander Harmokydes exhorted them, speaking as follows: "Phokians, it is manifest that these men are meaning to deliver us to a death which we may plainly foresee, because we have been falsely accused by the Thessalians, as I conjecture: now therefore it is right that every one of you prove himself a good man; for it is better to bring our lives to an end doing deeds of valour and defending ourselves, than to be destroyed by a dishonourable death offering ourselves for the slaughter. Let each man of them learn that they are Barbarians and that we, against whom they contrived murder, are Hellenes."

9.18

While he was thus exhorting them, the horsemen having encompassed them round were riding towards them as if

vocabulary

ἀλγέω suffer ~analgesic
ἀλκή prowess, defense, victory
 ~Alexander
ἄμαξα wagon
ἀνακινδυνεύω (ὑ) run a risk, more risk
ἀναλαμβάνω take up, recover, resume
ἀναρχία lawlessness
ἀνδάνω please ~hedonism
ἀντέχω hold up as protection against ~ischemia
ἀπαγγέλλω announce, order, promise ~angel
ἀπάγω lead away, back
 ~demagogue
ἀπαλλάσσω free from, remove; be freed, depart
ἀπελαύνω expel, exclude, ward off; (intrans) ride away
ἄπλετος boundless, immense, abundant
ἀποκαλέω call back; call a name
ἀποπειράομαι try, try out
ἀτρεκής precise, certain
βέλος -εος (n, 3) missile ~ballistic
διαβαίνω pass over, cross ~basis
διάδοχος being successor
διάκειμαι be in a condition
διακελεύομαι give orders to, encourage
διατάσσω arrange, array
διατείνω extend; (mp) try hard
ἐγγίγνομαι live in ~genus
ἐθελοντής -οῦ (m, 1) a volunteer
εἰστίθηναι put in
ἐκβοηθέω sally, go to help
ἐκγίγνομαι be born; be by birth
 ~genus
ἐκλείπω leave out, pass over
Ἑλλήν Greek

ἔμπαλιν backwards, on the contrary
ἐνθαῦτα there, here
ἐνσκευάζω get ready, dress in
ἐντέλλω (mp) command
ἐντός within
ἐξεῖμι go forth; is possible ~ion
ἐξοδος (f) leaving, way out
ἐπελαύνω beat out ~elastic
ἐπιβοάω call to for help
ἐπιβοηθέω come to aid
ἐπικεῖμαι impose; shut a door
ἐπίμαχος easily attacked
ἐσσομαι (pass) be weaker, be overcome; (active) defeat
εὐδοκιμέω be esteemed
εὐεργεσία good deed, public service
 ~ergonomics
εὖς good, brave, noble
εὐδρος well watered
θαρσέω be of good heart
θεά (ᾱ) seeing, sight, viewpoint
θεάομαι look at, behold, consider
 ~theater
θώραξ -ηκος (m) breastplate
 ~thorax
ἵζω to seat ~sit
ἱππότης -ου (m, 1) horseman
 ~hippo
καινός new, fresh, strange
καίπερ even if
καλλιερέω have good signs
κάλλος -εος (n, 3) beauty
 ~kaleidoscope
κάτειμι go down, disembark ~ion
κάτοδος descent, return, cycle
κατύπερθεν above, from above
κείρω shave, sever, raze; devour, use up
κοσμέω marshal, array ~cosmos
κρήνη well, spring
λεπιδωτός scaly ~lepidoptera
λογάς -δος (m, 3) picked, chosen

λόγιμος notable
 μέγαθος tall, big (person)
 μετέχω partake of
 μίν him, her, it
 οἰμωγή wailing
 ὄον οὖ type of fruit
 ὄρκιον oath ~orc
 ὄχθος bank, hill
 παίω hit
 πάντῃ everywhere
 παραφέρω serve; carry past; outdo
 πατρώιος of the father(s), ancestral
 ~paternal
 πατρώος of the father(s), ancestral
 πένθος -εος (n, 3) grief, misfortune
 ~Nepenthe
 Πέρσης Persian
 πιέζω press, squeeze ~piezoelectric
 πλευρά rib, side ~pleurisy
 πλευρόν rib, side ~pleurisy
 ποθέω miss, long for, notice an
 absence; lose ~bid
 προέχω be ahead, jut forward; mid:
 have before one
 πρόθυμος (ῶ) willing, eager ~fume
 προσαπόλλυμι (ῶ) destroy, lose as
 well
 προσβάλλω hit, attack, approach;
 attach, offer ~ballistic
 προσελαύνω go to, approach
 ~elastic
 πρόσσδος (f) approach, procession;
 a rent
 πρόσω forward, in the future; far
 πυκνώνω thicken, close
 στάδιον 200 meters (pl also masc)
 στάδιος (adj) standing upright, firm;
 (pl noun) 200 meters
 στάσις -εως (f) placing; faction

στρατιά army ~strategy
 στρατοπεδεύω encamp or take up
 station ~strategy
 στρατός common people/soldiers
 ~strategy
 στρατόω be on a campaign
 ~strategy
 συμβάλλω pit against; compare;
 mp: meet, fall in with ~ballistic
 συμμίγνυμι mix with ~mix
 συντυχίη event, accident
 συστρέφω get together; condense
 σφέτερος their
 τέμενος -εος (n, 3) non-common
 land
 τέμνω cut, sacrifice, solemnize
 ~tonsure
 τοιόσδε such
 τόξευμα -τος (n, 3) arrow
 τοξότης -ου (m, 1) archer ~toxic
 τριηκόσιοι three hundred
 τύπτω beat, smite ~stupid
 ὑπείμι be under
 ὑποδείκνυμι (υῶ) show, trace out
 ὑποδέχομαι welcome, accept, suffer
 ~doctrine
 ὑποζύγιον beast of burden ~zygote
 ὑπομένω stay behind, await
 ~remain
 ὑποστρέφω turn around, go back
 ~atrophy
 φοινίκεος (i) purple, red
 φοιτάω go back and forth
 χρυσοχάλινος (ῶι) gold-bridled
 χώρος place ~heir
 ὠθέω push
 ὠθισμός thrusting, jostling
 ὥρος year

ἐπήλαννον ὡς ἀπολέοντες, καὶ δὴ διετείνοντο τὰ βέλεα ὡς ἀπήσοντες, καὶ κού τις καὶ ἀπήκε. καὶ οἱ ἀντίοι ἔστησαν πάντῃ συστρέψαντες ἑωυτοὺς καὶ πυκνώσαντες¹ ὡς μάλιστα. ἐνθαῦτα οἱ ἵππῳται ὑπέστρεφον καὶ ἀπήλαννον ὀπίσω. οὐκ ἔχω δ' ἀτρεκέως εἰπεῖν οὔτε εἰ ἦλθον μὲν ἀπολέοντες τοὺς Φωκέας δεηθέντων Θεσσαλῶν, ἐπεὶ δὲ ὥρων² πρὸς ἀλέξῃσιν τραπομένους, δείσαντες μὴ καὶ σφίσι γένηται τρώματα, οὕτω δὴ ἀπήλαννον ὀπίσω· ὡς γάρ σφι ἐνετείλατο Μαρδόνιος· οὗτ' εἰ αὐτῶν πειρηθῆναι ἠθέλησε εἴ τι ἀλκῆς μετέχουσι. ὡς δὲ ὀπίσω ἀπήλασαν οἱ ἵππῳται, πέμψας Μαρδόνιος κήρυκα ἔλεγε τάδε. «θαρσέετε ὦ Φωκέες· ἄνδρες γὰρ ἐφάνητε ἐόντες ἀγαθοί, οὐκ ὡς ἐγὼ ἐπυνθανόμην. καὶ νῦν προθύμως φέρετε τὸν πόλεμον τοῦτον· εὐεργεσίῃσι γὰρ οὐ νικήσετε οὗτ' ὦν ἐμὲ οὔτε βασιλέα.» τὰ περὶ Φωκέων μὲν ἐς τοσοῦτο ἐγένετο.

9.19

Λακεδαιμόνιοι δὲ ὡς ἐς τὸν Ἰσθμὸν ἦλθον, ἐν τούτῳ ἐστρατοπεδεύοντο. πυνθανόμενοι δὲ ταῦτα οἱ λοιποὶ Πελοποννήσιοι τοῖσι τὰ ἀμείνω ἐάνδανε, οἱ δὲ καὶ ὁρῶντες ἐξιόντας Σπαρτιῆτας, οὐκ ἐδικαίειν λείπεσθαι τῆς ἐξόδου Λακεδαιμονίων. ἐκ δὴ ὦν τοῦ Ἰσθμοῦ καλλιερσάντων τῶν ἱρῶν ἐπορεύοντο πάντες καὶ ἀπικνέονται ἐς Ἑλευσίνα· ποιήσαντες δὲ καὶ ἐνθαῦτα ἱρά, ὡς σφι ἐκαλλιέρεε, τὸ πρόσω ἐπορεύοντο, Ἀθηναῖοι δὲ ἅμα αὐτοῖσι, διαβάντες μὲν ἐκ Σαλαμῖνος, συμμειγνέτες δὲ ἐν Ἑλευσίνι. ὡς δὲ ἄρα ἀπίκοντο τῆς Βοιωτῆς ἐς Ἐρυθράς, ἔμαθόν τε δὴ τοὺς βαρβάρους ἐπὶ τῷ Ἀσωπῷ στρατοπεδευομένους, φρασθέντες δὲ τοῦτο ἀντετάσσοντο ἐπὶ τῆς ὑπωρέης τοῦ Κιθαιρώνος.

9.20

Μαρδόνιος δέ, ὡς οὐ κατέβαινον οἱ Ἕλληνες ἐς τὸ πεδῖον, πέμπει ἐς αὐτοὺς πᾶσαν τὴν ἵππον, τῆς ἱππάρχῃε Μασίστιος εὐδοκιμῶν παρὰ Πέρσῃσι, τὸν Ἕλληνας Μακίστιον καλέουσι, ἵππον ἔχων Νησαῖον χρυσοχάλινον³ καὶ ἄλλως κεκοσμημένον καλῶς. ἐνθαῦτα

¹ thicken, close ² year ³ gold-bridled

ὥς προσήλασαν οἱ ἱππῶται πρὸς τοὺς Ἑλλήνας, προσέβαλλον κατὰ τέλεα, προσβάλλοντες δὲ κακὰ μεγάλα ἐργάζοντο καὶ γυναικας σφέας ἀπεκάλεον.

9.21

κατὰ συντυχίην δὲ Μεγαρέες ἔτυχον ταχθέντες τῇ τε ἐπιμαχώτατον ἦν τοῦ χωρίου παντός, καὶ πρόσοδος μάλιστα ταύτῃ ἐγένετο τῇ ἵππῳ. προσβαλλούσης ὦν τῆς ἵππου οἱ Μεγαρέες πιεζόμενοι ἔπεμπον ἐπὶ τοὺς στρατηγούς τῶν Ἑλλήνων κήρυκα, ἀπικόμενος δὲ ὁ κήρυξ πρὸς αὐτοὺς ἔλεγε τάδε. «Μεγαρέες λέγουσι· ἡμεῖς, ἄνδρες σύμμαχοι, οὐ δυνατοί εἰμεν τὴν Περσέων ἵππον δέκεσθαι μῦνοι, ἔχοντες στάσιν ταύτην ἐς τὴν ἔστημεν ἀρχήν· ἀλλὰ καὶ ἐς τόδε λιπαρήν τε καὶ ἀρετῇ ἀντέχομεν καίπερ πιεζόμενοι. νῦν τε εἰ μή τινας ἄλλους πέμψετε διαδόχους τῆς τάξης, ὥστε ἡμέας ἐκλείψοντας τὴν τάξιν.» ὁ μὲν δὴ σφί ταῦτα ἀπήγγελλε, Πανσανίης δὲ ἀποπειρᾶτο τῶν Ἑλλήνων εἴ τινες ἐθέλοιεν ἄλλοι ἐθελονταὶ ἵεναί τε ἐς τὸν χώρον τοῦτον καὶ τάσσεσθαι διάδοχοι Μεγαρεῦσι. οὐ βουλομένων δὲ τῶν ἄλλων Ἀθηναῖοι ὑπεδέξαντο καὶ Ἀθηναίων οἱ τριηκόσιοι λογάδες, τῶν ἐλοχῆγεε Ὀλυμπιόδωρος ὁ Λάμπωνος.

9.22

οὗτοι ἦσαν οἳ τε ὑποδεξάμενοι καὶ οἳ πρὸ τῶν ἄλλων τῶν παρεόντων Ἑλλήνων ἐς Ἐρυθρὰς ταχθέντες, τοὺς τοξότας προσελόμενοι. μαχομένων δὲ σφέων ἐπὶ χρόνον τέλος τοιόνδε ἐγένετο τῆς μάχης. προσβαλλούσης τῆς ἵππου κατὰ τέλεα, ὁ Μασιστίου προέχων τῶν ἄλλων ἵππος βάλλεται τοξεύματι τὰ πλευρά, ἀλγήσας⁴ δὲ ἴσταται τε ὀρθὸς καὶ ἀποσιέεται τὸν Μασίστιον· πεσόντι δὲ αὐτῷ οἱ Ἀθηναῖοι αὐτίκα ἐπεκέατο. τόν τε δὴ ἵππον αὐτοῦ λαμβάνουσι καὶ αὐτὸν ἀμυνόμενον κτείνουσι, κατ' ἀρχὰς οὐ δυνάμενοι. ἐνεσκεύαστο γὰρ οὕτω· ἐντὸς θώρηκα εἶχε χρύσειον λεπιδωτόν,⁵ κατύπερθε δὲ τοῦ θώρηκος κιθῶνα φοινίκεον⁶ ἐνεδεδύκεε. τύπτοντες δὲ ἐς τὸν θώρηκα ἐποίεον οὐδέν, πρὶν γε δὴ μαθῶν τις τὸ ποιούμενον παίει μιν ἐς

⁴ suffer ⁵ scaly ⁶ purple, red

τὸν ὀφθαλμόν. οὕτω δὴ ἔπεσέ τε καὶ ἀπέθανε. ταῦτα δέ πως γινόμενα ἐλελήθεε τοὺς ἄλλους ἱππέας· οὔτε γὰρ πεσόντα μιν εἶδον ἀπὸ τοῦ ἵππου οὔτε ἀποθνήσκοντα, ἀναχωρήσιός τε γινομένης καὶ ὑποστροφῆς οὐκ ἔμαθον τὸ γινόμενον. ἐπεῖτε δὲ ἔστησαν, αὐτίκα ἐπόθεσαν, ὥς σφεας οὐδεὶς ἦν ὁ τάσσω μαθόντες δὲ τὸ γεγονός, διακελευσάμενοι ἤλαυνον τοὺς ἵππους πάντες, ὥς ἂν τὸν νεκρὸν ἀνελοίατο.

9.23

ιδόντες δὲ οἱ Ἀθηναῖοι οὐκέτι κατὰ τέλεα προσελαύνοντας τοὺς ἱππέας ἀλλὰ πάντας, τὴν ἄλλην στρατιὴν ἐπεβώσαντο. ἐν ᾧ δὲ ὁ πεζὸς ἅπας ἐβοήθεε, ἐν τούτῳ μάχη ὀξέα περὶ τοῦ νεκροῦ γίνεται. ἕως μὲν νυν μοῦνοι ἦσαν οἱ τριηκόσιοι, ἐσσοῦντό τε πολλὸν καὶ τὸν νεκρὸν ἀπέλειπον· ὥς δέ σφι τὸ πλῆθος ἐπεβοήθησε, οὕτω δὴ οὐκέτι οἱ ἱππῶται ὑπέμενον οὐδέ σφι ἐξεγένετο τὸν νεκρὸν ἀνελέσθαι, ἀλλὰ πρὸς ἐκείνῳ ἄλλους προσαπώλεσαν τῶν ἱππέων. ἀποστήσαντες ὦν ὅσον τε δύο στάδια ἐβουλεύοντο ὅ τι χρὲν εἴη ποιέειν· ἐδόκεε δέ σφι ἀναρχίης ἐούσης ἀπελαύνειν παρὰ Μαρδόνιον.

9.24

ἀπικομένης δὲ τῆς ἵππου ἐς τὸ στρατόπεδον πένθος ἐποιήσαντο Μασιστίου πᾶσά τε ἡ στρατιὴ καὶ Μαρδόνιος μέγιστον, σφέας τε αὐτοὺς κείροντες καὶ τοὺς ἵππους καὶ τὰ ὑποζύγια οἰμωγῇ⁷ τε χρεώμενοι ἀπλέτῳ· ἅπασαν γὰρ τὴν Βοιωτὴν κατέειχε ἡχὼν ὥς ἀνδρὸς ἀπολομένου μετὰ γε Μαρδόνιον λογιμωτάτου παρὰ τε Πέρσῃσι καὶ βασιλεί.

9.25

οἱ μὲν νυν βάρβαροι τρόπῳ τῷ σφετέρῳ ἀποθανόντα ἐτίμων Μασίστιον· οἱ δὲ Ἕλληνες ὥς τὴν ἵππον ἐδέξαντο προσβάλλουσαν καὶ δεξιόμενοι ὥσαντο, ἐθάρσησάν τε πολλῷ μᾶλλον καὶ πρῶτα μὲν ἐς ἅμαξαν ἐσθέντες τὸν νεκρὸν παρὰ τὰς τάξεις ἐκόμιζον· ὁ δὲ

⁷ wailing

νεκρὸς ἦν θέης⁸ ἄξιος μεγάρθεος εἵνεκα καὶ κάλλεος, τῶν δὴ εἵνεκα καὶ ταῦτα ἐποίουν· ἐκλείποντες τὰς τάξεις ἐφοίτων θεησόμενοι Μασίσιον. μετὰ δὲ ἔδοξέ σφι ἐπικαταβῆναι ἐς Πλαταιάς· ὁ γὰρ χώρος ἐφαίνετο πολλῶ ἐὼν ἐπιτηδεότερός σφι ἐνστρατοπεδεύεσθαι ὁ Πλαταικὸς τοῦ Ἐρυθραίου τά τε ἄλλα καὶ εὐυδρότερος.⁹ ἐς τοῦτον δὴ τὸν χώρον καὶ ἐπὶ τὴν κρήνην τὴν Γαργαφίην τὴν ἐν τῷ χώρῳ τούτῳ ἐοῦσαν ἔδοξέ σφι χρεὼν εἶναι ἀπικέσθαι καὶ διαταχθέντας στρατοπεδεύεσθαι. ἀναλαβόντες δὲ τὰ ὄπλα ἦσαν διὰ τῆς ὑπωρέης τοῦ Κιθαιρώνος παρὰ Ὑσιᾶς ἐς τὴν Πλαταιίδα γῆν, ἀπικόμενοι δὲ ἐτάσσοντο κατὰ ἔθνεα πλησίον τῆς τε κρήνης τῆς Γαργαφίης καὶ τοῦ τεμένεος τοῦ Ἀνδροκράτεος τοῦ ἥρωος, διὰ ὅχθων τε οὐκ ὑψηλῶν καὶ ἀπέδου χώρου.

9.26

ἐνθαῦτα ἐν τῇ διατάξει ἐγένετο λόγων πολλῶν ὠθισμὸς¹⁰ Τεγεγτέων τε καὶ Ἀθηναίων· ἐδικαίουν γὰρ αὐτοὶ ἐκάτεροι ἔχειν τὸ ἕτερον κέρας, καὶ καινὰ καὶ παλαιὰ παραφέροντες ἔργα. τοῦτο μὲν οἱ Τεγεῆται ἔλεγον τάδε. «ἡμεῖς αἰεὶ κοτε ἀξιεύμεθα ταύτης τῆς τάξις ἐκ τῶν συμμάχων ἀπάντων, ὅσαι ἤδη ἔξοδοι κοιναὶ ἐγένοντο Πελοποννησίοις καὶ τὸ παλαιὸν καὶ τὸ νέον, ἐξ ἐκείνου τοῦ χρόνου ἐπεῖτε Ἡρακλεῖδαι ἐπειρώντο μετὰ τὸν Εὐρυσθέος θάνατον κατιόντες ἐς Πελοπόννησον· τότε εὐρόμεθα τοῦτο διὰ πρῆγμα τοιόνδε. ἐπεὶ μετὰ Ἀχαιῶν καὶ Ἰώνων τῶν τότε ἐόντων ἐν Πελοποννήσῳ ἐκβοηθήσαντες ἐς τὸν Ἰσθμὸν ἰζόμεθα ἀντίοι τοῖσι κατιούσι, τότε ὦν λόγος Ὑλλον ἀγορεύσασθαι ὥς χρεὼν εἶη τὸν μὲν στρατὸν τῷ στρατῷ μὴ ἀνακινδυνεύειν συμβάλλοντα, ἐκ δὲ τοῦ Πελοποννησίου στρατοπέδου τὸν ἂν σφένων αὐτῶν κρίνωσι εἶναι ἄριστον, τοῦτόν οἱ μονομαχήσαι ἐπὶ διακειμένοις. ἔδοξέ τε τοῖσι Πελοποννησίοις ταῦτα εἶναι ποιητέα καὶ ἔταμον ὄρκιον ἐπὶ λόγῳ τοιῷδε, ἦν μὲν Ὑλλος νικήσῃ τὸν Πελοποννησίων ἡγεμόνα, κατιέναι Ἡρακλείδας ἐπὶ τὰ πατρώια, ἦν δὲ νικηθῇ, τὰ ἔμπαλιν Ἡρακλείδας ἀπαλλάσσεσθαι καὶ ἀπάγειν τὴν στρατιὴν ἑκατόν τε ἐτέων μὴ ζητῆσαι κάτοδον ἐς Πελοπόννησον.

⁸ seeing, sight, viewpoint ⁹ well watered ¹⁰ thrusting, jostling

to destroy them; and they were already aiming their missiles as if about to discharge them, nay some perhaps did discharge them: and meanwhile the Phokians stood facing them gathered together and with their ranks closed as much as possible every way. Then the horsemen turned and rode away back. Now I am not able to say for certain whether they came to destroy the Phokians at the request of the Thessalians, and then when they saw them turn to defence they feared lest they also might suffer some loss, and therefore rode away back, for so Mardonios had commanded them; or whether on the other hand he desired to make trial of them and to see if they had in them any warlike spirit. Then, when the horsemen had ridden away back, Mardonios sent a herald and spoke to them as follows: "Be of good courage, Phokians, for ye proved yourselves good men, and not as I was informed. Now therefore carry on this way with zeal, for ye will not surpass in benefits either myself or the king." Thus far it happened as regards the Phokians.

9.19

When the Lacedemonians came to the Isthmus they encamped upon it, and hearing this the rest of the Peloponnesians who favoured the better cause, and some also because they saw the Spartans going out, did not think it right to be behind the Lacedemonians in their going forth. So from the Isthmus, when the sacrifices had proved favourable, they marched all together and came to Eleusis; and having performed sacrifices there also, when the signs were favourable they marched onwards, and the Athenians together with them, who had passed over from Salamis and had joined them at Eleusis. And then they had come to Erythrai in Boeotia, then they learnt that the Barbarians were encamping on the Asopos, and having perceived this they ranged themselves over against them on the lower slopes of Kithairon..

9.20

Then Mardonios, as the Hellenes did not descend into the plain, sent towards them all his cavalry, of which the commander was Masistios (by the Hellenes called Makistios), a man of reputation among the Persians, who had a Nesaian horse with a bridle of gold and in other respects finely caparisoned. So when the horsemen had ridden up to the Hellenes they attacked them by squadrons, and attacking they did them much mischief, and moreover in contempt they called them women..

9.21

Now it happened by chance that the Megarians were posted in the place which was the most assailable of the whole position and to which the cavalry could best approach: so as the cavalry were making their attacks, the Megarians being hard pressed sent a herald to the commanders of the Hellenes, and

the herald having come spoke these words: "The Megarians say:— we, O allies, are not able by ourselves to sustain the attacks of the Persian cavalry, keeping this position where we took post at the first; nay, even hitherto by endurance and valour alone have we held out against them, hard pressed as we are: and now unless ye shall send some others to take up our position in succession to us, know that we shall leave the position in which we now are." The herald brought report to them thus; and upon this Pausanias made trial of the Hellenes, whether any others would voluntarily offer to go to this place and post themselves there in succession to the Megarians: and when the rest were not desirous to go, the Athenians undertook the task, and of the Athenians those three hundred picked men of whom Olympidoros the son of Lampon was captain.

9.22

These they were who undertook the task and were posted at Erythrai in advance of the other Hellenes who ere there present, having chosen to go with them the bow-men also. For some time then they fought, and at last an end was set to the fighting in the following manner:— while the cavalry was attacking by squadrons, the horse of Masistios, going in advance of the rest, was struck in the side by an arrow, and feeling pain he reared upright and threw Masistios off; and when he had fallen, the Athenians forthwith pressed upon him; and his horse they took and himself, as he made resistance, they slew, though at first they could not, for his equipment was of this kind,— he wore a cuirass of gold scales underneath, and over the cuirass he had put on a crimson tunic. So as they struck upon the cuirass they could effect nothing, until some one, perceiving what the matter was, thrust into his eye. Then at length he fell and died; and by some means the other men of the cavalry had not observed this take place, for they neither saw him when he had fallen from his horse nor when he was being slain, and while the retreat and the turn were being made, they did not perceive that which was happening; but when they had stopped their horses, then at once they missed him, since there was no one to command them; and when they perceived what had happened, they passed the word to one another and all rode together, that they might if possible recover the body..

9.23

The Athenians upon that, seeing that the cavalry were riding to attack them no longer by squadrons but all together, shouted to the rest of the army to help them. Then while the whole number of those on foot were coming to their help, there arose a sharp fight for the body; and so long as the three hundred were alone they had much the worse and were about to abandon the body, but when the mass of the army came to their help, then the horsemen

no longer sustained the fight, nor did they succeed in recovering the body; and besides him they lost others of their number also. Then they drew off about two furlongs away and deliberated what they should do; and it seemed good to them, as they had no commander, to ride back to Mardonios..

9.24

When the cavalry arrived at the camp, the whole army and also Mardonios made great mourning for Masistios, cutting off their own hair and that of their horses and baggage-animals and giving way to lamentation without stint; for all Boeotia was filled with the sound of it, because one had perished who after Mardonios was of the most account with the Persians and with the king..

9.25

The Barbarians then were paying honours in their own manner to Masistios slain: but the Hellenes, when they had sustained the attack of the cavalry and having sustained it had driven them back, were much more encouraged; and first they put the dead body in a cart and conveyed it along their ranks; and the body was a sight worth seeing for its size and beauty, wherefore also the men left their places in the ranks and went one after the other to gaze upon Masistios. After this they resolved to come down further towards Plataia; for the region of Plataia was seen to be much more convenient for them to encamp in than that of Erythrai, both for other reasons and because it is better watered. To this region then and to the spring Gargaphia, which is in this region, they resolved that they must come, and encamp in their several posts. So they took up their arms and went by the lower slopes of Kithairon past Hysiai to the Plataian land; and having there arrived they posted themselves according to their several nations near the spring Gargaphia and the sacred enclosure of Androcrates the hero, over low hills or level ground.

9.26

Then in the arranging of the several posts there arose a contention of much argument between the Tegeans and the Athenians; for they each claimed to occupy the other wing of the army themselves, alleging deeds both new and old. The Tegeans on the one hand said as follows: “We have been always judged worthy of this post by the whole body of allies in all the common expeditions which the Peloponnesians have made before this, whether in old times or but lately, ever since that time when the sons of Heracles endeavoured after the death of Eurystheus to return to the Peloponnese. This honour we gained at that time by reason of the following event:— When with the Achaians and the Ionians who were then in Peloponnesus we had come out to the Isthmus to give assistance and were encamped opposite those who desired to return, then it is said that Hyllos made a speech saying that it was

not right that the one army should risk its safety by engaging battle with the other, and urging that that man of the army of the Peloponnesians whom they should judge to be the best of them should fight in single combat with himself on terms concerted between them. The Peloponnesians then resolved that this should be done; and they made oath with one another on this condition,— that if Hyllos should conquer the leader of the Peloponnesians, then the sons of Heracles should return to their father's heritage; but he should be conquered, then on the other hand the sons of Heracles should depart and lead away their army, and not within a hundred years attempt to return to the Peloponnese. There was

vocabulary

αἵρεσις -εως (f) choice, plan
 ἄλις in plenty; enough ~helix
 ἀναβοάω shout out
 ἀναγκαῖος coerced, coercing, slavery
 ἀναμίγνυμι mix ~mix
 ἀξιόνικος (ιῡ) worthy of winning
 ἀποδείκνυμι (οῦ) show, point out;
 appoint; (mid) declare
 ἀπολέγω pick; decline
 ἀριθμός number
 ἄρτιος suitable
 ἀσθενής weak
 ἄταφος unburied
 ἀφηγέομαι lead; tell, relate
 γέρας -ως (n, 3) reward, honor
 διακόσιοι (ἄ) two hundred
 διατελέω accomplish; keep doing
 ~apostle
 δουλοσύνη slavery
 ἐθελοντής -οῦ (m, 1) a volunteer
 εἰσβάλλω throw into ~ballistic
 ἑκατοντάς 100
 ἐκπληρόω fill, fulfill
 Ἑλλην Greek
 ἑνδεκα eleven ~decimal
 ἔνειμι be in ~ion
 ἐνθεῦτεν thence
 ἐννέα nine
 ἕξ six ~hexagon
 ἑξακόσιοι 600
 ἐξελαύνω drive out, exile ~elastic
 ἐξηγέομαι lead forth; set out,
 describe ~hegemony
 ἕξοδος (f) leaving, way out
 ἐπέχω hold, cover; offer; assail
 ἐπιμνήσκω remember, speak
 about ~mnemonic
 ἐπιφανής coming to view;
 conspicuous
 ἐπιφοιτάω come habitually
 ἐπιχειρέω do, try, attack ~chiral

εὖς good, brave, noble
 εὐώνυμος honored; left-hand
 ἡγεμονεύω lead ~hegemony
 θάπτω bury ~epitaph
 καθαιρέω take down, close ~heresy
 καινός new, fresh, strange
 καταδέω tie up; fall short
 κατελλέω coop up
 κατεργάζομαι achieve; cultivate;
 get; kill
 κοσμέω marshal, array ~cosmos
 μάχιμος warlike
 μῆδομαι plan ~meditate
 μυριάς -δος (οῦ, f, 3) countless,
 myriad
 μυρίος (οῦ) 10,000 ~myriad
 ὀκτακόσιοι 800
 ὀκτώ eight ~octopus
 ὄον οὐ type of fruit
 ὁπότερος which of two, either of two
 οὐδαμὸς not anyone
 πάντη everywhere
 παραρτέομαι get something ready
 παρατάσσω place beside
 παρήμι dangle; pass over, allow
 ~jet
 πατρῷος of the father(s), ancestral
 ~paternal
 πεντακισχίλιοι 5,000
 πεντακόσιοι 500
 πέρθω sack, ravage, plunder
 περιγίγνομαι surpass; survive;
 attain ~genus
 περίεμι be superior to; be left over;
 still exist
 Πέρσης Persian
 πρόπεω be conspicuous, preminent
 ~refurbish
 προέχω be ahead, jut forward; mid:
 have before one
 προσεχής close
 προτίθημι prefer, set out ~thesis

ῥέω flow ~rheostat
 στασιάζω revolt, be divided
 στρατηγέω be a general
 στρατιά army ~strategy
 στρατοπεδεύω encamp or take up
 station ~strategy
 συλλέγω collect, assemble ~legion
 σύμπας (ᾱ) all together
 συνέρχομαι come together
 σύνοδος meeting, conjunction
 τελευταῖος last, final
 τετρακισχίλιοι 4000 ~kilo-
 τετρακόσιοι 400
 τοιόσδε such
 τριηκόσιοι three hundred
 τρισμύριοι (ὀ) 30,000

τρισχίλιοι 3000 ~kilo-
 ὕβρις -εως (f) pride, insolence,
 outrage
 ὑπερβάλλω cause to go beyond;
 delay ~ballistic
 ὑποδείκνυμι (υῶ) show, trace out
 ὑποδέχομαι welcome, accept, suffer
 ~doctrine
 ὑποκρίνομαι (ῖ) answer; pretend
 φλαῦρος trifling
 χιλιάς -δος (ι, f, 3) 1000
 χίλιοι (ιι) thousand ~kilo-
 χρηστός useful; brave, worthy
 χωρίς separately; except, other than
 ~heir
 φιλός (ῖ) naked, bare ~epsilon

προσκήθη τε δὴ ἐκ πάντων τῶν συμμάχων ἐθελοντῆς Ἑχεμος ὁ Ἡερόπου τοῦ Φηγέος στρατηγός τε ἐὼν καὶ βασιλεὺς ἡμέτερος, καὶ ἐμουνομάχησέ τε καὶ ἀπέκτεινε Ὑλλον. ἐκ τούτου τοῦ ἔργου εὐρόμεθα ἐν Πελοποννησίοισι γε τοῖσι τότε καὶ ἄλλα γέρεα μεγάλα, τὰ διατελέομεν ἔχοντες, καὶ τοῦ κέρεος τοῦ ἐτέρου αἰὲ ἡγεμονεύειν κοινῆς ἐξόδου γινομένης. ὑμῖν μὲν νυν ὦ Λακεδαιμόνιοι οὐκ ἀντιεύμεθα, ἀλλὰ διδόντες αἵρεσιν ὁκοτέρου βούλεσθε κέρεος ἄρχειν παρίεμεν· τοῦ δὲ ἐτέρου φαμὲν ἡμέας ἰκνέεσθαι ἡγεμονεύειν κατὰ περ ἐν τῷ πρόσθε χρόνῳ. χωρίς τε τούτου τοῦ ἀπηγγεμένου ἔργου ἀξιονικότεροί εἰμεν Ἀθηναίων ταύτην τὴν τάξιν ἔχειν. πολλοὶ μὲν γὰρ καὶ εὖ ἔχοντες πρὸς ὑμέας ἡμῖν, ἄνδρες Σπαρτιῆται, ἀγῶνες ἀγωνίζονται, πολλοὶ δὲ καὶ πρὸς ἄλλους. οὕτω ὦν δίκαιον ἡμέας ἔχειν τὸ ἕτερον κέρας ἢ περ Ἀθηναίους· οὐ γάρ σφι ἐστὶ ἔργα οἷά περ ἡμῖν κατεργασμένα, οὐτ' ὦν καινὰ οὔτε παλαιά.»

9.27

οἱ μὲν ταῦτα ἔλεγον, Ἀθηναῖοι δὲ πρὸς ταῦτα ὑπεκρίναντο τάδε. «ἐπιστάμεθα μὲν σύνδοον τήνδε μάχης εἵνεκα συλλεγῆναι πρὸς τὸν βάρβαρον, ἀλλ' οὐ λόγων· ἐπεὶ δὲ ὁ Τεγεήτης προέθηκε παλαιὰ καὶ καινὰ λέγειν τὰ ἑκατέροισι ἐν τῷ παντὶ χρόνῳ κατεργασταὶ χρηστά, ἀναγκαίως ἡμῖν ἔχει δηλῶσαι πρὸς ὑμέας ὅθεν ἡμῖν πατρώιον ἐστὶ ἐοῦσι χρηστοῖσι αἰὲ πρῶτοισι εἶναι μᾶλλον ἢ Ἀρκάσι. Ἡρακλείδης, τῶν οὗτοι φασὶ ἀποκτεῖναι τὸν ἡγεμόνα ἐν Ἴσθμῳ, τοῦτο μὲν τούτους, πρότερον ἐξελαυνομένους ὑπὸ πάντων Ἑλλήνων ἐς τοὺς ἀπικοῖατο φεύγοντες δουλοσύνην πρὸς Μυκηναίων, μῦνοι ὑποδεξάμενοι τὴν Εὐρυσθέος ὕβριν κατεῖλομεν, σὺν ἐκείνοισι μάχῃ νικήσαντες τοὺς τότε ἔχοντας Πελοπόννησον. τοῦτο δὲ Ἀργεῖους τοὺς μετὰ Πολυνείκεος ἐπὶ Θήβας ἐλάσαντας, τελευτήσαντας τὸν αἰῶνα καὶ ἀτάφους¹ κειμένους, στρατευσάμενοι ἐπὶ τοὺς Καδμείους ἀνελέσθαι τε τοὺς νεκροὺς φαμὲν καὶ θάψαι τῆς ἡμετέρης ἐν Ἐλευσίνι. ἔστι δὲ ἡμῖν ἔργον εὖ ἔχον καὶ ἐς Ἀμαζονίδας τὰς ἀπὸ Θερμώδοντος ποταμοῦ ἐσβαλοῦσας κοτὲ ἐς γῆν τὴν Ἀττικὴν, καὶ ἐν τοῖσι Τρωικοῖσι πόνοισι οὐδαμῶν ἐλειπόμεθα.

¹ unburied

ἀλλ' οὐ γάρ τι προέχει τούτων ἐπιμεμνήσθαι· καὶ γὰρ ἂν χρηστοὶ τότε ἔόντες ὧντοὶ νῦν ἂν εἶεν φλαυρότεροι, καὶ τότε ἔόντες φλαῦροι νῦν ἂν εἶεν ἀμείνονες. παλαιῶν μὲν νυν ἔργων ἅλις ἔστω· ἡμῶν δὲ εἰ μὴδὲν ἄλλο ἐστὶ ἀποδεδεγμένον, ὥσπερ ἐστὶ πολλά τε καὶ εὖ ἔχοντα εἰ τεοῖσι καὶ ἄλλοισι Ἑλλήνων, ἀλλὰ καὶ ἀπὸ τοῦ ἐν Μαραθῶνι ἔργου ἄξιοι εἰμὲν τοῦτο τὸ γέρας ἔχειν καὶ ἄλλα πρὸς τούτῳ, οἷτινες μόνου Ἑλλήνων δὴ μονομαχήσαντες τῷ Πέρσῃ καὶ ἔργῳ τοσούτῳ ἐπιχειρήσαντες περιεγενόμεθα καὶ ἐνίκησαμεν ἔθνεα ἑξ τε καὶ τεσσεράκοντα. ἂρ' οὐ δίκαιοι εἰμὲν ἔχειν ταύτην τὴν τάξιν ἀπὸ τούτου μόνου τοῦ ἔργου; ἀλλ' οὐ γὰρ ἐν τῷ τοιῷδε τάξις εἵνεκα στασιάζειν πρέπει, ἄρτιοι εἰμὲν πείθεσθαι ὑμῖν ὧ Λακεδαιμόνιοι, ἵνα δοκέει ἐπιτηδεότατον ἡμέας εἶναι ἐστάναι καὶ κατ' οὐσυνας· πάντῃ γὰρ τεταγμένοι πειρησόμεθα εἶναι χρηστοί. ἐξηγέεσθε δὲ ὡς πεισομένων.»

9.28

οἱ μὲν ταῦτα ἀμείβοντο, Λακεδαιμονίων δὲ ἀνέβωσε ἅπαν τὸ στρατόπεδον Ἀθηναίους ἀξιονικότερους εἶναι ἔχειν τὸ κέρας ἢ περ Ἀρκάδας. οὕτω δὴ ἔσχον οἱ Ἀθηναῖοι καὶ ὑπερεβάλλοντο τοὺς Τεγεάτας. μετὰ δὲ ταῦτα ἐτάσσοντο ὧδε οἱ ἐπιφοιτῶντές τε καὶ οἱ ἀρχὴν ἐλθόντες Ἑλλήνων. τὸ μὲν δεξιὸν κέρας εἶχον Λακεδαιμονίων μύριοι· τούτων δὲ τοὺς πεντακισχιλίους ἔοντας Σπαρτιήτας ἐφύλασσον ψιλοὶ τῶν εἰλώτων πεντακισχίλιοι καὶ τρισμύριοι, περὶ ἄνδρα ἕκαστον ἐπτὰ τεταγμένοι. προσεχέας δὲ σφίσι εἶλοντο ἐστάναι οἱ Σπαρτιῆται τοὺς Τεγεάτας καὶ τιμῆς εἵνεκα καὶ ἀρετῆς· τούτων δ' ἦσαν ὀπλῖται χίλιοι καὶ πεντακόσιοι. μετὰ δὲ τούτους ἴσταντο Κορινθίων πεντακισχίλιοι, παρὰ δὲ σφίσι εὗροντο παρὰ Πausanίῳ ἐστάναι Ποτιδαητέων τῶν ἐκ Παλλήνης τοὺς παρεόντας τριηκοσίους. τούτων δὲ ἐχόμενοι ἴσταντο Ἀρκάδες Ὀρχομένιοι ἑξακόσιοι,² τούτων δὲ Σικυώνιοι τρισχίλιοι. τούτων δὲ εἶχοντο Ἐπιδαυρίων ὀκτακόσιοι. παρὰ δὲ τούτους Τροιζηνίων ἐτάσσοντο χίλιοι, Τροιζηνίων δὲ ἐχόμενοι Λεπρεητέων διηκόσιοι,

² 600

τούτων δὲ Μυκηναίων καὶ Τιρυνθίων τετρακόσιοι, τούτων δὲ ἐχόμενοι Φλειάσιοι χίλιοι. παρὰ δὲ τούτους ἔστησαν Ἑρμιονέες τριηκόσιοι. Ἑρμιονέων δὲ ἐχόμενοι ἴσταντο Ἑρετριέων τε καὶ Στυρέων ἑξακόσιοι, τούτων δὲ Χαλκιδέες τετρακόσιοι, τούτων δὲ Ἀμπρακιητέων πεντακόσιοι. μετὰ δὲ τούτους Λευκαδίων καὶ Ἀνακτορίων ὀκτακόσιοι ἔστησαν, τούτων δὲ ἐχόμενοι Παλῆες οἱ ἐκ Κεφαλληνίης διηκόσιοι. μετὰ δὲ τούτους Αἰγινητέων πεντακόσιοι ἐτάχθησαν. παρὰ δὲ τούτους ἐτάσσοντο Μεγαρέων τρισχίλιοι. εἶχοντο δὲ τούτων Πλαταιῆς ἑξακόσιοι. τελευταῖοι δὲ καὶ πρῶτοι Ἀθηναῖοι ἐτάσσοντο, κέρας ἔχοντες τὸ εὐώνυμον, ὀκτακισχίλιοι· ἐστρατήγεε δ' αὐτῶν Ἀριστείδης ὁ Λυσιμάχου.

9.29

οὗτοι, πλὴν τῶν ἑπτὰ περὶ ἕκαστον τεταγμένων Σπαρτιήτησι, ἦσαν ὀπλίται, σύμπαντες ἐόντες ἀριθμὸν τρεῖς τε μυριάδες καὶ ὀκτὼ χιλιάδες καὶ ἑκατοντάδες³ ἑπτὰ. ὀπλῖται μὲν οἱ πάντες συλλεγόντες ἐπὶ τὸν βάρβαρον ἦσαν τοσοῦτοι, ψιλῶν δὲ πλῆθος ἦν τότε, τῆς μὲν Σπαρτιητικῆς τάξις πεντακισχίλιοι καὶ τρισμύριοι ἄνδρες, ὡς ἐόντων ἑπτὰ περὶ ἕκαστον ἄνδρα, καὶ τούτων πᾶς τις παρήρητο ὡς ἐς πόλεμον· οἱ δὲ τῶν λοιπῶν Λακεδαιμονίων καὶ Ἑλλήνων ψιλοί, ὡς εἰς περὶ ἕκαστον ἑὼν ἄνδρα, πεντακόσιοι καὶ τετρακισχίλιοι⁴ καὶ τρισμύριοι ἦσαν.

9.30

ψιλῶν μὲν δὴ τῶν ἀπάντων τῶν μαχίμων ἦν τὸ πλῆθος ἕξ τε μυριάδες καὶ ἐννέα χιλιάδες καὶ ἑκατοντάδες πέντε, τοῦ δὲ σύμπαντος τοῦ Ἑλληνικοῦ τοῦ συνελθόντος ἐς Πλαταιὰς σὺν τε ὀπλίτησι καὶ ψιλοῖσι τοῖσι μαχίμοις ἑνδεκα⁵ μυριάδες ἦσαν, μιῆς χιλιάδος, πρὸς δὲ ὀκτακοσίων ἀνδρῶν καταδέουσαι. σὺν δὲ Θεσπείων τοῖσι παρ᾽ οὖσι ἐξεπληροῦντο αἱ ἑνδεκα μυριάδες· παρήσαν γὰρ καὶ Θεσπείων ἐν τῷ στρατοπέδῳ οἱ περιέοντες, ἀριθμὸν ἐς ὀκτακοσίους καὶ χιλίους· ὅπλα δὲ οὐδ' οὗτοι εἶχον. οὗτοι μὲν νυν ταχθέντες ἐπὶ τῷ Ἀσωπῷ

³ 100 ⁴ 4000 ⁵ eleven

ἐστρατοπεδεύοντο.

9.31

οἱ δὲ ἀμφὶ Μαρδόνιον βάρβαροι ὡς ἀπεκήδευσαν Μασίστιον, παρήσαν, πυθόμενοι τοὺς Ἑλλήνας εἶναι ἐν Πλαταιῇσι, καὶ αὐτοὶ ἐπὶ τὸν Ἀσωπὸν τὸν ταύτῃ ρέοντα. ἀπικόμενοι δὲ ἀντετάσσοντο ὧδε ὑπὸ Μαρδονίου. κατὰ μὲν Λακεδαιμονίους ἔστησε Πέρσας. καὶ δὴ πολλὸν γὰρ περιῆσαν πλήθει οἱ Πέρσαι, ἐπὶ τε τάξιν πλεῖνας ἐκεκοσμέατο καὶ ἐπείχον τοὺς Τεγεήτας. ἔταξε δὲ οὕτω· ὃ τι μὲν ἦν αὐτῶν δυνατώτατον πᾶν ἀπολέξας ἔστησε ἀντίον Λακεδαιμονίων, τὸ δὲ ἀσθενέστερον παρέταξε κατὰ τοὺς Τεγεήτας. ταῦτα δ' ἐποίεε φραζόντων τε καὶ διδασκόντων Θηβαίων. Περσέων δὲ ἐχομένους ἔταξε Μήδους· οὗτοι δὲ ἐπέσχον Κορινθίους τε καὶ Ποτιδαίητας καὶ Ὀρχομενίους τε καὶ Σικυωνίους. Μήδων δὲ ἐχομένους ἔταξε Βακτρίους· οὗτοι δὲ ἐπέσχον Ἐπιδαυρίους τε καὶ Τροιζηνίους καὶ Λεπρεήτας τε καὶ Τυρινθίους καὶ Μυκηναίους τε καὶ Φλειαιούς. μετὰ δὲ Βακτρίους ἔστησε Ἰνδούς· οὗτοι δὲ ἐπέσχον Ἑρμοनीας τε καὶ Ἑρετριέας καὶ Στυρέας τε καὶ Χαλκιδέας. Ἰνδῶν δὲ ἐχομένους Σάκας ἔταξε, οἱ ἐπέσχον Ἀμπρακίητας τε καὶ Ἀνακτορίους καὶ Λευκαδίους καὶ Παλέας καὶ Αἰγινήτας. σακέων δὲ ἐχομένους ἔταξε ἀντία Ἀθηναίων τε καὶ Πλαταιέων καὶ Μεγαρέων Βοιωτοὺς τε καὶ Λοκροὺς καὶ Μηλίας τε καὶ Θεσσαλοὺς καὶ Φωκέων τοὺς χιλίους· οὐ γὰρ ὦν ἅπαντες οἱ Φωκέες ἐμήδισαν, ἀλλὰ τινὲς αὐτῶν καὶ τὰ Ἑλλήνων ἠῶσον περὶ τὸν Παρνησσὸν κατειλημένοι, καὶ ἐνθεῦτεν ὁρμώμενοι ἔφερόν τε καὶ ἦγον τήν τε Μαρδονίου στρατιὴν καὶ τοὺς μετ' αὐτοῦ ἐόντας Ἑλλήνων. ἔταξε δὲ καὶ Μακεδόνας τε καὶ τοὺς περὶ Θεσσαλίην οἰκημένους κατὰ τοὺς Ἀθηναίους.

9.32

ταῦτα μὲν τῶν ἐθνέων τὰ μέγιστα ὠνόμασται τῶν ὑπὸ Μαρδονίου ταχθέντων, τά περ ἐπιφανέστατά τε ἦν καὶ λόγου πλείστου· ἐνῆσαν δὲ καὶ ἄλλων ἐθνέων ἄνδρες ἀναμειγμένοι, Φρυγῶν τε καὶ Θρηίκων καὶ Μυσῶν τε καὶ Παίωνων καὶ τῶν ἄλλων, ἐν δὲ καὶ Αἰθιόπων

selected then of all the allies, he himself making a voluntary offer, Echemos the son of Aëropos, the son of Phegeus, who was our commander and king: and he fought a single combat and slew Hyllos. By reason of this deed we obtained among the Peloponnesians of that time, besides many other great privileges which we still possess, this also of always leading the other wing of the army, when a common expedition is made. To you, Lacedemonians, we make no opposition, but we give you freedom of choice, and allow you to command whichever wing ye desire; but of the other we say that it belongs to us to be the leaders as in former time: and apart from this deed which has been related, we are more worthy than the Athenians to have this post; for in many glorious contests have we contended against you, O Spartans, and in many also against others. Therefore it is just that we have the other wing rather than the Athenians; for they have not achieved deeds such as ours, either new or old.”.

9.27

Thus they spoke, and the Athenians replied as follows: “Though we know that this gathering was assembled for battle with the Barbarian and not for speech, yet since the Tegean has proposed to us as a task to speak of things both old and new, the deeds of merit namely which by each of our two nations have been achieved in all time, it is necessary for us to point out to you whence it comes that to us, who have been brave men always, it belongs as a heritage rather than to the Arcadians to have the chief place. First as to the sons of Heracles, whose leader they say that they slew at the Isthmus, these in the former time, when they were driven away by all the Hellenes to whom they came flying from slavery under those of Mykene, we alone received; and joining with them we subdued the insolence of Eurystheus, having conquered in fight those who then dwelt in Peloponnesus. Again when the Argives who with Polyneikes marched against Thebes, had been slain and were lying unburied, we declare that we marched an army against the Cadmeians and recovered the dead bodies and gave them burial in our own land at Eleusis. We have moreover another glorious deed performed against the Amazons who invaded once the Attic land, coming from the river Thermodon: and in the toils of Troy we were not inferior to any. But it is of no profit to make mention of these things; for on the one hand, though we were brave men in those times, we might now have become worthless, and on the other hand even though we were then worthless, yet now we might be better. Let it suffice therefore about ancient deeds; but if by us no other deed has been displayed (as many there have been and glorious, not less than by any other people of the Hellenes), yet even by reason of the deed wrought at Marathon alone we are worthy to have this privilege and others besides this, seeing that we alone of all the Hellenes fought in single combat with the

Persian, and having undertaken so great a deed we overcame and conquered six and forty nations. Are we not worthy then to have this post by reason of that deed alone? However, since at such a time as this it is not fitting to contend for post, we are ready to follow your saying, O Lacedemonians, as to where ye think it most convenient that we should stand and opposite to whom; for wheresoever we are posted, we shall endeavour to be brave men. Prescribe to us therefore and we shall obey.” They made answer thus; and the whole body of the Lacedemonians shouted aloud that the Athenians were more worthy to occupy the wing than the Arcadians. Thus the Athenians obtained the wing, and overcame the Tegeans.

9.28

After this the Hellenes were ranged as follows, both those of them who came in continually afterwards and those who had come at the first. The right wing was held by ten thousand Lacedemonians; and of these the five thousand who were Spartans were attended by thirty-five thousand Helots serving as light-armed troops, seven of them appointed for each man. To stand next to themselves the Spartans chose the Tegeans, both to do them honour and also because of their valour; and of these there were one thousand five hundred hoplites. After these were stationed five thousand Corinthians, and they had obtained permission from Pausanias that the three hundred who were present of the men of Potidaia in Pallene should stand by their side. Next to these were stationed six hundred Arcadians of Orchomenos; and to these three thousand Sikyonians. Next after these were eight hundred Epidaurians: by the side of these were ranged a thousand Troizenians: next to the Troizenians two hundred Lepreates: next to these four hundred of the men of Mikene and Tiryns; and then a thousand Phliasians. By the side of these stood three hundred Hermionians; and next to the Hermionians were stationed six hundred Eretrians and Styrians; next to these four hundred Chalkidians; and to these five hundred men of Amprakia. After these stood eight hundred Leucadians and Anactorians; and next to them two hundred from Pale in Kephallenia. After these were ranged five hundred Eginetans; by their side three thousand Megarians; and next to these six hundred Plataians. Last, or if you will first, were ranged the Athenians, occupying the left wing, eight thousand in number, and the commander of them was Aristеides the son of Lysimachos..

9.29

These all, excepting those who were appointed to attend the Spartans, seven for each man, were hoplites, being in number altogether three myriads eight thousand and seven hundred. This was the whole number of hoplites who were assembled against the Barbarian; and the number of the light-armed

was as follows:— of the Spartan division thirty-five thousand men, reckoning at the rate of seven for each man, and of these every one was equipped for fighting; and the light-armed troops of the rest of the Lacedemonians and of the other Hellenes, being about one for each man, amounted to thirty-four thousand five hundred..

9.30

Of the light-armed fighting men the whole number then was six myriads nine thousand and five hundred; and of the whole Hellenic force which assembled at Plataia the number (including both the hoplites and the light-armed fighting men) was eleven myriads all but one thousand eight hundred men; and with the Thespians who were present the number of eleven myriads was fully made up; for there were present also in the army those of the Thespians who survived, being in number about one thousand eight hundred, and these too were without heavy arms. These then having been ranged in order were encamped on the river Asopos.

9.31

Meanwhile the Barbarians with Mardonios, when they had sufficiently mourned for Masistios, being informed that the Hellenes were at Plataia came themselves also to that part of the Asopos which flows there; and having arrived there, they were ranged against the enemy by Mardonios thus:— against the Lacedemonians he stationed the Persians; and since the Persians were much superior in numbers, they were arrayed in deeper ranks than those, and notwithstanding this they extended in front of the Tegeans also: and he ranged them in this manner,— all the strongest part of that body he selected from the rest and stationed it opposite to the Lacedemonians, but the weaker part he ranged by their side opposite to the Tegeans. This he did on the information and suggestion of the Thebans. Then next to the Persians he ranged the Medes; and these extended in front of the Corinthians, Potidaians, Orchomenians and Sikyonians. Next to the Medes he ranged the Bactrians; and these extended in front of the Epidaurians, Troizenians, Lepreates, Tirynthians, Mykenians and Phliasians. After the Bactrians he stationed the Indians; and these extended in front of the Hermionians, Eretrians, Styrians and Chalkidians. Next to the Indians he ranged the Sacans, who extended in front of the men of Amprakia, the Anactorians, Leucadians, Palians and Eginetans. Next to the Sacans and opposite to the Athenians, Plataians and Megarians, he ranged the Boeotians, Locrians, Malians, Thessalians, and the thousand men of the Phokians: for not all the Phokians had taken the side of the Medes, but some of them were even supporting the cause of the Hellenes, being shut up in Parnassos; and setting out from thence they plundered from the army of Mardonios and from those of the Hellenes who were with him.

He ranged the Macedonians also and those who dwell about the borders of Thessaly opposite to the Athenians..

9.32

These which have been named were the greatest of the nations who were arrayed in order by Mardonios, those, I mean, which were the most renowned and of greatest consideration: but there were in his army also men of several other nations mingled together, of the Phrygians, Thracians, Mysians, Paionians, and the rest; and among them also

vocabulary

ἄγρᾱ hunting, prey
 ἄδην to satiety; enough
 ἀνάρσιος hostile, harmful
 ~harmony
 ἀντικάθηναι oppose, stand opposite to
 ἀπειλέω vow, threaten, boast
 ἀποβιβάζω put ashore, put off
 ἀποδιδράσκω escape
 ἀπολάμπω shine forth ~lamp
 ἀποτέμνω cut off, sever ~tonsure
 ἄρειος warlike
 ἄρθμιος allied, friendly ~harmony
 ἀριθμέω to count ~arithmetic
 ἀριθμός number
 ἀρκέω satisfy; ward off, defend; suffice
 ἀσκέω work on
 ἀσκός wine skin, leather bag
 ἅτε as if; since
 αὐλιζομαι live, lodge at
 ἀφειδής unsparing, cruel ~aphid
 γόνος offspring ~genus
 γυμνάσιον exercise; school
 γυμνικός of gymnastics
 δεῖμα -τος (n, 3) fear
 διαβαίνω pass over, cross ~basis
 διατρίβω (τι) wear down, delay
 ~tribology
 διαφεύγω escape, survive
 δίζηναι seek ~zeal
 διορύσσω dig through; undermine
 δρῦς -ός (f) tree, oak, lumber
 ~druid
 εἰκάζω liken; conjecture
 εἰσβάλλω throw into ~ballistic
 εἰσφέρω carry into, carry along
 ~bear
 ἐκβολή throwing out
 Ἑλλήν Greek
 ἐνέχω hold inside

ἐνθαῦτα there, here
 ἐπιβάτης -ου (m, 1) marine, passenger
 ἐπιρρέω flow over ~rheostat
 ἐπορέγω reach towards to strike
 ~reach
 εὖς good, brave, noble
 εὐφρόνη euphemism for night
 ἔχθος -εος (n, 3) hatred ~external
 ζευγος -ους (n, 3) team of animals
 ~zygote
 ἥμισυς half ~hemisphere
 ἡμίτομος cut in two
 θύω (ῖ) rush; sacrifice ~θύω
 θῶμα a wonder, feeling of surprise
 ~theater
 ἵππότης -ου (m, 1) horseman
 ~hippo
 καθηγέομαι lead
 καλλιερέω have good signs
 καταδύω enter, sink
 καταινέω agree, promise, grant
 καταφεύγω resort to, flee to, appeal to ~fugitive
 κατεργάζομαι achieve; cultivate; get; kill
 κέρδος -ους (n, 3) advantage, cunning
 λόγιμος notable
 λυγρός pitiful; woe-bringing
 ~lugubrious
 λυπέω (ῖ) annoy, distress
 μαίνομαι be berserk ~maenad
 μαντεῖον prophetic warning
 ~mantis
 μαντεύομαι to divine ~mantis
 μάντις -ος (m) seer ~mantis
 μάτην in vain, randomly
 μάχιμος warlike
 μεθίημι let go, cease; (mid) speed off
 ~jet
 μεταδίδωμι give part of ~donate

μέτεμι be among, go, follow ~ion
 μηχανάομαι build, contrive
 ~mechanism
 μιμέομαι (ι) imitate, represent
 μίν him, her, it
 μισθός reward, wages
 μισθόω rent out; (pass) be hired
 μυριάς -δος (υ, f, 3) countless,
 myriad
 νόσος (f) plague, pestilence
 ~noisome
 νοῦσος (f) plague, pestilence
 ~noisome
 ξύλινος wooden
 ὀκτώ eight ~octopus
 ὄον οὔ type of fruit
 οὐδέτερος neither
 πάλαισμα bout, struggle
 πανδημεί the masses
 πάντως by all means
 παραίνεσις -εως (f) speech; advice
 παράπαν completely
 παρατάσσω place beside
 πεντάεθλος pentathlete; generalist
 πενταχόσιοι 500
 περιβάλλω act: excel; mid: put on
 clothing ~ballistic
 Πέρσης Persian
 προθυμέομαι (υ) be eager
 πρόθυμος (υ) willing, eager ~fume
 πρόκειμαι be placed by; be devoted
 to
 προσποιέω give over to; pretend
 ~poet
 προτείνω hold out, offer
 σημαίνω give orders to; show; mark

~semaphore
 σιδήριον iron tool
 σταθμάομαι judge, conclude
 στράτευμα -τος (n, 3) army
 ~strategy
 συγκυρέω meet or happen by
 chance
 συγχωρέω accede, concede
 συλλέγω collect, assemble ~legion
 συμβουλευέω give advice; (mid)
 consult ~volunteer
 συμφέρω bring together; be
 expedient; agree; (mp) happen
 ~bear
 συχνός long; many; extensive
 σφέτερος their
 ταρσός basket?; top of the foot?
 ~metatarsal
 τοῖχος wall of a house
 τόλμη courage
 τρέχω run, spin
 τριτημόριος 1/3
 ὑγιής sound, profitable ~hygiene
 ὑποζύγιον beast of burden ~zygote
 ὑφίστημι promise, undertake
 ~station
 φείδομαι spare, not use/harm
 ~aphid
 φονεύω kill
 φυλακός guard; sentry
 φύλαξ -χος (m) guard; sentry
 ~phylactery
 χρηστήριον oracle, response
 χωρίς separately; except, other than
 ~heir

τε καὶ Αἰγυπτίων οἳ τε Ἑρμοτύβιες καὶ οἱ Καλασίριες καλεόμενοι
μαχαιροφόροι, οἳ περ εἰς Αἰγυπτίων μῦνοι μάχιμοι. τούτους δὲ ἔτι
ἐν Φαλήρῳ ἐὼν ἀπὸ τῶν νεῶν ἀπεβιβάσατο ἐόντας ἐπιβάτας· οὐ
γὰρ ἐτάχθησαν ἐς τὸν πεζὸν τὸν ἅμα Ξέρξῃ ἀπικόμενον ἐς Ἀθήνας
Αἰγύπτιοι. τῶν μὲν δὴ βαρβάρων ἦσαν τριήκοντα μυριάδες, ὡς καὶ
πρότερον δεδῆλται· τῶν δὲ Ἑλλήνων τῶν Μαρδονίου συμμάχων
οἶδε μὲν οὐδεὶς ἀριθμόν· οὐ γὰρ ὦν ἡριθμήθησαν·¹ ὡς δὲ ἐπεικάσαι,
ἐς πέντε μυριάδας συλλεγῆναι εἰκάζω. οὗτοι οἱ παραταχθέντες πεζοὶ
ἦσαν, ἡ δὲ ἵππος χωρὶς ἐτέτακτο.

9.33

ὡς δὲ ἄρα πάντες οἱ ἐτετάχατο κατὰ ἔθνεα καὶ κατὰ τέλεα, ἐνθαῦτα
τῇ δευτέρῃ ἐθύοντο καὶ ἀμφοτέροι. Ἑλλῆσι μὲν Τισαμενὸς Ἀντιόχου
ἦν ὁ θνόμενος· οὗτος γὰρ δὴ εἶπετο τῷ στρατεύματι τούτῳ μάντις·
τὸν ἐόντα Ἥλείον καὶ γένεος τοῦ Ἰαμιδέων Κλυτιάδην Λακεδαιμόνιοι
ἐποίησαντο λεωσφέτερον. Τισαμενῷ γὰρ μαντευομένῳ ἐν Δελφοῖσι
περὶ γόνου² ἀνείλε ἡ Πυθίη ἀγῶνας τοὺς μεγίστους ἀναιρήσεσθαι
πέντε. ὁ μὲν δὴ ἀμαρτῶν τοῦ χρηστηρίου προσεῖχε γυμνασίοις ὡς
ἀναιρησόμενος γυμνικοὺς³ ἀγῶνας, ἀσκέων δὲ πεντάεθλον⁴ παρὰ ἐν
πάλαισμα⁵ ἔδραμε νικᾶν Ὀλυμπιάδα, Ἱερωνίμῳ τῷ Ἀνδρίῳ ἐλθὼν
ἐς ἔριν. Λακεδαιμόνιοι δὲ μαθόντες οὐκ ἐς γυμνικοὺς ἀλλ' ἐς ἀρηίους
ἀγῶνας φέρον τὸ Τισαμενοῦ μαντήιον,⁶ μισθῷ ἐπειρώοντο πείσαντες
Τισαμενὸν ποιέεσθαι ἅμα Ἡρακλειδέων τοῖσι βασιλεῦσι ἡγεμόνα
τῶν πολέμων. ὁ δὲ ὀρέων περὶ πολλοῦ ποιευμένους Σπαρτιήτας
φίλον αὐτὸν προσθέσθαι, μαθὼν τοῦτο ἀνετίμα, σημαίνων σφί ὡς
ἦν μιν πολυήτην σφέτερον ποιήσωνται τῶν πάντων μεταδιδόντες,
ποιήσει ταῦτα, ἐπ' ἄλλῳ μισθῷ δ' οὐ. Σπαρτιήται δὲ πρῶτα
μὲν ἀκούσαντες δεινὰ ἐποιεῦντο καὶ μετίεσαν τῆς χρησιμοσύνης τὸ
παράπαν, τέλος δὲ δέϊματος⁷ μεγάλου ἐπικρεμαμένου τοῦ Περσικοῦ
τούτου στρατεύματος καταίνεον μετιόντες. ὁ δὲ γνοὺς τετραμμένους
σφέας οὐδ' οὕτω ἔτι ἔφη ἀρκέεσθαι τούτοις μόνουσι, ἀλλὰ δεῖν ἔτι

¹ to count ² offspring ³ of gymnastics ⁴ pentathlete; generalist

⁵ bout, struggle ⁶ prophetic warning ⁷ fear

τὸν ἀδελφεὸν ἑαυτοῦ Ἥγῃν γίνεσθαι Σπαρτιήτην ἐπὶ τοῖσι αὐτοῖσι λόγοις τοῖσι καὶ αὐτὸς γίνεται.

9.34

ταῦτα δὲ λέγων οὗτος ἐμμέετο⁸ Μελάμποδα, ὡς εἰκάσαι βασιληῖν τε καὶ πολιτηῖν αἰτεομένους. καὶ γὰρ δὴ καὶ Μελάμπους τῶν ἐν Ἄργεϊ γυναικῶν μανεισέων, ὥς μιν οἱ Ἀργεῖοι ἐμισθοῦντο ἐκ Πύλου παῦσαι τὰς σφετέρας γυναικας τῆς νούσου, μισθὸν προετείνατο τῆς βασιληῖς τὸ ἥμισυ. οὐκ ἀνασχομένων δὲ τῶν Ἀργείων ἀλλ' ἀπιόντων, ὡς ἐμαίνοντο πλεῖνες τῶν γυναικῶν, οὕτω δὴ ὑποστάντες τὰ ὁ Μελάμπους προετείνατο ἦσαν δώσοντές οἱ ταῦτα. ὁ δὲ ἐνθαῦτα δὴ ἐπορέγεται ὀρέων αὐτοὺς τετραμμένους, φάς, ἦν μὴ καὶ τῷ ἀδελφεῷ Βίαντι μεταδώσι τὸ τριτημόριον⁹ τῆς βασιληῖς, οὐ ποιήσειν τὰ βούλονται. οἱ δὲ Ἀργεῖοι ἀπειληθέντες ἐς στεινὸν καταινέουσι καὶ ταῦτα.

9.35

ὥς δὲ καὶ Σπαρτιῇται, ἐδέοντο γὰρ δεινῶς τοῦ Τισαμενοῦ, πάντως συνεχώρεόν οἱ. συγχωρησάντων δὲ καὶ ταῦτα τῶν Σπαρτιητέων, οὕτω δὴ πέντε σφι μαντευόμενος ἀγῶνας τοὺς μεγίστους Τισαμενὸς ὁ Ἥλειος, γενόμενος Σπαρτιήτης, συγκαταίρει. μῦνοι δὲ δὴ πάντων ἀνθρώπων ἐγένοντο οὗτοι Σπαρτιήτησι πολιῇται. οἱ δὲ πέντε ἀγῶνες οἶδε ἐγένοντο, εἰς μὲν καὶ πρῶτος οὗτος ὁ ἐν Πλαταιῇσι, ἐπὶ δὲ ὁ ἐν Τεγέῃ πρὸς Τεγείτας τε καὶ Ἀργείους γενόμενος, μετὰ δὲ ὁ ἐν Διπαιεῦσι πρὸς Ἀρκάδας πάντας πλὴν Μαντινέων, ἐπὶ δὲ ὁ Μεσσηνίων ὁ πρὸς Ἰθώμῃ, ὕστατος δὲ ὁ ἐν Τανάγρῃ πρὸς Ἀθηναίους τε καὶ Ἀργείους γενόμενος· οὗτος δὲ ὕστατος κατεργάσθη τῶν πέντε ἀγῶνων.

9.36

οὗτος δὴ τότε τοῖσι Ἑλλῃσι ὁ Τισαμενός, ἀγόντων τῶν Σπαρτιητέων, ἐμαντεύετο ἐν τῇ Πλαταιίδι. τοῖσι μὲν νυν Ἑλλῃσι καλὰ ἐγίνετο τὰ

⁸ imitate, represent ⁹ 1/3

ἰρά ἀμυνομένοισι, διαβᾶσι δὲ τὸν Ἀσωπὸν καὶ μάχης ἄρχουσι οὗ.

9.37

Μαρδονίῳ δὲ προθυμομένῳ μάχης ἄρχειν οὐκ ἐπιτήδεα ἐγένετο τὰ ἰρά, ἀμυνομένῳ δὲ καὶ τούτῳ καλά. καὶ γὰρ οὗτος Ἑλληνικοῖσι ἱροῖσι ἐχράτο, μάντιν ἔχων Ἥγησίστρατον ἄνδρα Ἡλείον τε καὶ τῶν Τελλιαδέων ἐόντα λογιμώτατον, τὸν δὴ πρότερον τούτων Σπαρτιῆται λαβόντες ἔδησαν ἐπὶ θανάτῳ ὡς πεπονθότες πολλὰ τε καὶ ἀνάσσια ὑπ' αὐτοῦ. ὁ δὲ ἐν τούτῳ τῷ κακῷ ἐχόμενος, ὥστε τρέχων περὶ τῆς ψυχῆς πρό τε τοῦ θανάτου πεισόμενος πολλὰ τε καὶ λυγρά, ἔργον ἐργάσατο μέζον λόγου. ὥς γὰρ δὴ ἐδέδετο ἐν ξύλῳ σιδηροδέτῳ, ἐσενειχθέντος κως σιδηρίου¹⁰ ἐκράτησε, αὐτίκα δὲ ἐμηχανᾶτο ἀνδριότατον ἔργον πάντων τῶν ἡμεῖς ἴδμεν· σταθμισάμενος¹¹ γὰρ ὅκως ἐξελεύσεται οἱ τὸ λοιπὸν τοῦ ποδός, ἀπέταμε τὸν ταρσὸν¹² ἑωυτοῦ. ταῦτα δὲ ποιήσας, ὡς φυλασσόμενος ὑπὸ φυλάκων, διορύξας τὸν τοῖχον ἀπέδρη ἐς Τεγέην, τὰς μὲν νύκτας πορευόμενος, τὰς δὲ ἡμέρας καταδύνων ἐς ὕλην καὶ αὐλιζόμενος,¹³ οὕτω ὡς Λακεδαιμονίων πανδημεῖ¹⁴ διζιμένων τρίτῃ εὐφρόνῃ γενέσθαι ἐν Τεγέῃ, τοὺς δὲ ἐν θώματι μεγάλῳ ἐνέχεσθαι τῆς τε τόλμης, ὀρώοντας τὸ ἡμίτομον¹⁵ τοῦ ποδὸς κείμενον, κἀκείνον οὐ δυναμένους εὐρεῖν. τότε μὲν οὕτω διαφυγὼν Λακεδαιμονίους καταφεύγει ἐς Τεγέην ἐοῦσαν οὐκ ἀρθμὴν Λακεδαιμονίοισι τοῦτον τὸν χρόνον· ὕγις¹⁶ δὲ γενόμενος καὶ προσποιησάμενος ξύλινον πόδα κατεστήκεε ἐκ τῆς ἰθῆς Λακεδαιμονίοισι πολέμιος. οὐ μέντοι ἕξ γε τέλος οἱ συνήνεικε τὸ ἔχθος τὸ ἐς Λακεδαιμονίους συγκεκυρημένον· ἦλῳ γὰρ μαντευόμενος ἐν Ζακύνθῳ ὑπ' αὐτῶν καὶ ἀπέθανε.

9.38

ὁ μέντοι θάνατος ὁ Ἥγησιστράτου ὕστερον ἐγένετο τῶν Πλαταικῶν, τότε δὲ ἐπὶ τῷ Ἀσωπῷ Μαρδονίῳ μεμισθωμένος οὐκ ὀλίγου ἐθύετο τε καὶ προεθυμέετο κατὰ τε τὸ ἔχθος τὸ Λακεδαιμονίων καὶ κατὰ

¹⁰ iron tool ¹¹ judge, conclude ¹² basket?; top of the foot? ¹³ live, lodge at ¹⁴ the masses ¹⁵ cut in two ¹⁶ sound, profitable

τὸ κέρδος. ὥς δὲ οὐκ ἐκαλλιέρεε ὥστε μάχεσθαι οὔτε αὐτοῖσι Πέρσῃσι οὔτε τοῖσι μετ' ἐκείνων ἐοῦσι Ἑλλήνων εἶχον γὰρ καὶ οὗτοι ἐπ' ἐωυτῶν μάντιν Ἰππόμαχον Λευκάδιον ἄνδρα, ἐπιρρεόντων δὲ τῶν Ἑλλήνων καὶ γινομένων πλεύνων, Τιμηγενίδης ὁ Ἑρπυος ἀνὴρ Θηβαῖος συνεβούλευσε Μαρδονίῳ τὰς ἐκβολὰς τοῦ Κιθαιρώνος φυλάξαι, λέγων ὥς ἐπιρρέουσι οἱ Ἕλληνες αἰεὶ ἀνὰ πᾶσαν ἡμέρην καὶ ὥς ἀπολάμβοντο συχνούς.

9.39

ἡμέραι δέ σφι ἀντικατημένοισι ἤδη ἐγεγόνεσαν ὀκτώ, ὅτε ταῦτα ἐκείνος συνεβούλευε Μαρδονίῳ. ὁ δὲ μαθὼν τὴν παραίνεσιν εὖ ἔχουσιν, ὥς εὐφρόνη ἐγένετο, πέμπει τὴν ἵππον ἐς τὰς ἐκβολὰς τὰς Κιθαιρωνίδας αἱ ἐπὶ Πλαταιέων φέρουσι, τὰς Βοιωτοὶ μὲν Τρεῖς κεφαλὰς καλέουσι, Ἀθηναῖοι δὲ Δρυὸς κεφαλὰς. πεμφθέντες δὲ οἱ ἱππῶται οὐ μάτην ἀπίκοντο· ἐσβάλλοντα γὰρ ἐς τὸ πεδίον λαμβάνουσι ὑποζύγια τε πεντακόσια, σιτία ἄγοντα ἀπὸ Πελοποννήσου ἐς τὸ στρατόπεδον, καὶ ἀνθρώπους οἱ εἶποντο τοῖσι ζεύγεσι.¹⁷ ἐλόντες δὲ ταύτην τὴν ἄγρην¹⁸ οἱ Πέρσαι ἀφειδέως ἐφόνεον, οὐ φειδόμενοι οὔτε ὑποζυγίου οὐδενὸς οὔτε ἀνθρώπου. ὥς δὲ ἄδην¹⁹ εἶχον κτείνοντες, τὰ λοιπὰ αὐτῶν ἡλαννον περιβαλόμενοι παρά τε Μαρδόνιον καὶ ἐς τὸ στρατόπεδον.

9.40

μετὰ δὲ τοῦτο τὸ ἔργον ἑτέρας δύο ἡμέρας διέτρυψαν, οὐδέτεροι²⁰ βουλόμενοι μάχης ἄρξαι· μέχρι μὲν γὰρ τοῦ Ἀσωποῦ ἐπήισαν οἱ βάρβαροι πειρώμενοι τῶν Ἑλλήνων, διέβαινον δὲ οὐδέτεροι. ἡ μέντοι ἵππος ἡ Μαρδονίου αἰεὶ προσέκειτό τε καὶ ἐλύπτεε τοὺς Ἕλληνας· οἱ γὰρ Θηβαῖοι, ἅτε μηδίζοντες μεγάλως, προθύμως ἔφερον τὸν πόλεμον καὶ αἰεὶ κατηγέοντο μέχρι μάχης, τὸ δὲ ἀπὸ τούτου παραδεκόμενοι Πέρσαι τε καὶ Μῆδοι μάλα ἔσκον οἱ ἀπεδείκνυντο ἀρετάς.

¹⁷ team of animals¹⁸ hunting, prey¹⁹ to satiety; enough²⁰ neither

some Ethiopians, and of the Egyptians those called Hermotybian and Calasirians, carrying knives, who of all the Egyptians are the only warriors. These men, while he was yet at Phaleron, he had caused to disembark from the ships in which they served as fighting-men; for the Egyptians had not been appointed to serve in the land-army which came with Xerxes to Athens. Of the Barbarians then there were thirty myriads, as has been declared before; but of the Hellenes who were allies of Mardonios no man knows what the number was, for they were not numbered; but by conjecture I judge that these were assembled to the number of five myriads. These who were placed in array side by side were on foot; and the cavalry was ranged apart from them in a separate body.

9.33

When all had been drawn up by nations and by divisions, then on the next day they offered sacrifice on both sides. For the Hellenes Tisamenos the son of Antiochos was he who offered sacrifice, for he it was who accompanied this army as diviner. This man the Lacedemonians had made to be one of their own people, being an Eleian and of the race of the Iamidai: for when Tisamenos was seeking divination at Delphi concerning issue, the Pythian prophetess made answer to him that he should win five of the greatest contests. He accordingly, missing the meaning of the oracle, began to attend to athletic games, supposing that he should win contests of athletics; and he practised for the “five contests” and came within one fall of winning a victory at the Olympic games, being set to contend with Hieronymos of Andros. The Lacedemonians however perceived that the oracle given to Tisamenos had reference not to athletic but to martial contests, and they endeavoured to persuade Tisamenos by payment of money, and to make him a leader in their wars together with the kings of the race of Heracles. He then, seeing that the Spartans set much store on gaining him over as a friend, having perceived this, I say, he raised his price and signified to them that he would do as they desired, if they would make him a citizen of their State and give him full rights, but for no other payment. The Spartans at first when they heard this displayed indignation and altogether gave up their request, but at last, when great terror was hanging over them of this Persian armament, they gave way and consented. He then perceiving that they had changed their minds, said that he could not now be satisfied even so, nor with these terms alone; but it was necessary that his brother Hegias also should be made a Spartan citizen on the same terms as he himself became one..

9.34

By saying this he followed the example of Melampus in his request, if one may compare royal power with mere citizenship; for Melampus on his part,

when the women in Argos had been seized by madness, and the Argives endeavoured to hire him to come from Pylos and to cause their women to cease from the malady, proposed as payment for himself the half of the royal power; and the Argives did not suffer this, but departed: and afterwards, when more of their women became mad, at length they accepted that which Melampus had proposed, and went to offer him this: but he then seeing that they had changed their minds, increased his demand, and said that he would not do that which they desired unless they gave to his brother Bias also the third share in the royal power. And the Argives, being driven into straits, consented to this also.

9.35

Just so the Spartans also, being very much in need of Tisamenos, agreed with him on any terms which he desired: and when the Spartans had agreed to this demand also, then Tisamenos the Eleian, having become a Spartan, had part with them in winning five of the greatest contests as their diviner: and these were the only men who ever were made fellow-citizens of the Spartans. Now the five contests were these: one and the first of them was this at Plataia; and after this the contest at Tegea, which took place with the Tegeans and the Argives; then that at Dipaieis against all the Arcadians except the Mantineians; after that the contest with the Messenians at Ithome; and last of all that which took place at Tanagra against the Athenians and Argives. This, I say, was accomplished last of the five contests.

9.36

This Tisamenos was acting now as diviner for the Hellenes in the Plataian land, being brought by the Spartans. Now to the Hellenes the sacrifices were of good omen if they defended themselves only, but not if they crossed the Asopos and began a battle;

9.37

And Mardonios too, who was eager to begin a battle, found the sacrifices not favourable to this design, but they were of good omen to him also if he defended himself only; for he too used the Hellenic manner of sacrifice, having as diviner Hegesistratos an Eleian and the most famous of the Telliadai, whom before these events the Spartans had taken and bound, in order to put him to death, because they had suffered much mischief from him. He then being in this evil case, seeing that he was running a course for his life and was likely moreover to suffer much torment before his death, had done a deed such as may hardly be believed. Being made fast on a block bound with iron, he obtained an iron tool, which in some way had been brought in, and contrived forthwith a deed the most courageous of any that we know: for

having first calculated how the remaining portion of his foot might be got out of the block, he cut away the flat of his own foot, and after that, since he was guarded still by warders, he broke through the wall and so ran away to Tegea, travelling during the nights and in the daytime entering a wood and resting there; so that, though the Lacedemonians searched for him in full force, he arrived at Tegea on the third night; and the Lacedemonians were possessed by great wonder both at his courage, when they saw the piece of the foot that was cut off lying there, and also because they were not able to find him. So he at that time having thus escaped them took refuge at Tegea, which then was not friendly with the Lacedemonians; and when he was healed and had procured for himself a wooden foot, he became an open enemy of the Lacedemonians. However in the end the enmity into which he had fallen with the Lacedemonians was not to his advantage; for he was caught by them while practising divination in Zakynthos, and was put to death.

9.38

However the death of Hegesistratos took place later than the events at Plataia, and he was now at the Asopos, having been hired by Mardonios for no mean sum, sacrificing and displaying zeal for his cause both on account of his enmity with the Lacedemonians and on account of the gain which he got: but as the sacrifices were not favourable for a battle either for the Persians themselves or for those Hellenes who were with them (for these also had a diviner for themselves, Hippomachos a Leucadian), and as the Hellenes had men constantly flowing in and were becoming more in number, Timagenides the son of Herpys, a Theban, counselled Mardonios to set a guard on the pass of Kithairon, saying that the Hellenes were constantly flowing in every day and that he would thus cut off large numbers..

9.39

Eight days had now passed while they had been sitting opposite to one another, when he gave this counsel to Mardonios; and Mardonios, perceiving that the advice was good, sent the cavalry when night came on to the pass of Kithairon leading towards Plataia, which the Boeotians call the "Three Heads" and the Athenians the "Oak Heads." Having been thus sent, the cavalry did not come without effect, for they caught five hundred baggage-animals coming out into the plain, which were bearing provisions from Peloponnesus to the army, and also the men who accompanied the carts: and having taken this prize the Persians proceeded to slaughter them without sparing either beast or man; and when they were satiated with killing they surrounded the rest and drove them into the camp to Mardonios.

9.40

After this deed they spent two days more, neither side wishing to begin a battle; for the Barbarians advanced as far as the Asopos to make trial of the Hellenes, but neither side would cross the river. However the cavalry of Mardonios made attacks continually and did damage to the Hellenes; for the Thebans, being very strong on the side of the Medes, carried on the war with vigour, and always directed them up to the moment of fighting; and after this the Persians and Medes took up the work and were they who displayed valour in their turn.

vocabulary

ἀγνώμων headstrong, unfeeling
 ἀδαής not knowing how to
 ἄδεια amnesty, impunity
 αἵσιμος just, fitting, destined
 ~etiology
 ἀναζεύγνυμι (ῥ) yoke again
 ἀνακινδυνεύω (ῥ) run a risk, more risk
 ἀναλαμβάνω take up, recover, resume
 ἀνδάνω please ~hedonism
 ἀντικάθηναι oppose, stand opposite to
 ἀντιλέγω contradict, oppose
 ἄπειρος untested; infinite
 ἀπελαύνω expel, exclude, ward off; (intrans) ride away
 ἀπόρητος forbidden, secret
 ἄργυρος silver, money ~Argentina
 ἀρέσχω please, satisfy; make amends
 ἀρχαῖος ancient, from the beginning ~oligarch
 ἄσημος not marked; unclear
 βαρβαρόφωνος foreign-sounding
 βιάζω use force on, violate
 διαλλάσσω exchange; differ; reconcile
 διάνοια a thought; intelligence
 διαπέμπω send out/over
 διαπράσσω travel over, accomplish ~practice
 διαρπάζω make prey of ~harpoon
 διαφαίνω seem, show through ~photon
 διαφώσκω (the sun) to dawn
 δίζημαι seek ~zeal
 δικαίω demand/make justice
 δόκιμος trustworthy; excellent
 δουλόω enslave
 ἔγγελος eel

ἔδρα (ᾱ) seat, seated group
 ~polyhedron
 εἰκάζω liken; conjecture
 ἐκλείπω leave out, pass over
 ἐκπαγλέομαι be amazed
 ἔκπωμα -τος (n, 3) drinking cup
 ἐλευθερία freedom
 ἐλεύθερος not enslaved
 Ἑλλήν Greek
 ἔμπειρος experienced
 ἐνδέκατος eleventh ~decimal
 ἐνθαῦτα there, here
 ἐξαγορεύω declare, tell ~agora
 ἐξαίφνης suddenly
 ἐπίκλητος summoned, appointed
 ἐπιπίπτω fall upon, attack
 ἐπίσημον mark, badge
 ἐπίσημος marked, significant
 ἐπιχειρέω do, try, attack ~chiral
 ἐτοιμάζω get ready
 ἐτοῖμος ready; fulfilled
 εὖνοος kindly; favorable
 εὖς good, brave, noble
 εὐώνυμος honored; left-hand
 ἥδομαι be pleased, enjoy ~hedonism
 ἡδύς sweet, pleasant ~hedonism
 ἡσυχία peace and quiet
 θέω run, run for
 ἵζω to seat ~sit
 καταθύμιος (ῥ) heart-oppressing ~fume
 καταρρωδέω fear, dread
 κήδω distress, hurt; mp: care about (+gen) ~heinous
 κλέος κλοῦς (n, 3) fame ~Euclid
 λάχος lot
 λεχέποιή meadowy ~lie
 λιπαρέω (ῖ) persist
 λόγιος learned, eloquent; oracle
 μεθίστημι change, substitute; withdraw; change sides; (mid) send

away ~station
 μεταξύ between
 μεταπέμπω send; (mid) summon
 ~pomp
 μέρος portion, lot in life
 ὄν οὐ type of fruit
 ὀρρωδέω dread, shrink from
 οὐδαμὸς not anyone
 πάλαι long ago ~paleo
 παλαίω wrestle ~Pallas
 πάλη wrestling ~Pallas
 πάλλω shake, brandish ~Pallas
 παραγυμνὸς expose, disclose
 παράγω deflect; bring forward
 παραθήκη deposit; hostage
 παραίνεσις -εως (f) speech; advice
 παραπλήσιος similar to
 παραρτέομαι get something ready
 περίειμι be superior to; be left over;
 still exist
 περιημεκτέω be aggrieved
 περιοράω look around; watch;
 permit
 Πέρσης Persian
 προελαύνω ride on
 προθυμία (ῥ) zeal, alacrity ~fume
 προίστημι put forward; (+gen) be
 head of, guard ~station
 προκαλέω challenge, call out ~gallo
 πρόοιδα foresee
 προσδέχομαι await, expect; suppose
 προσελαύνω go to, approach
 ~elastic
 πρόσω forward, in the future; far
 προφέρω bring forth ~bear

ῥέω flow ~rheostat
 σημαίνω give orders to; show; mark
 ~semaphore
 σιγάω (ι) be silent
 στάσις -εως (f) placing; faction
 στρατιά army ~strategy
 στρατός common people/soldiers
 ~strategy
 συγγιγνώσκω acknowledge; pardon
 συλλέγω collect, assemble ~legion
 συμβάλλω pit against; compare;
 mp: meet, fall in with ~ballistic
 συμβολή encounter; contribution
 συνάπας (αᾶ) all together
 σύνοδος meeting, conjunction
 σφάγιον victim, sacrifice
 σφέτερος their
 ταξίαρχος military rank
 τηνικαῦτα at that time, in that case
 τοξοφόρος (f) archer ~toxic
 ὑπερβάλλω cause to go beyond;
 delay ~ballistic
 ὑποζύγιον beast of burden ~zygote
 φείδομαι spare, not use/harm
 ~aphid
 φθάνω (ᾶ) do first, outstrip
 φυλακός guard; sentry
 φύλαξ -κος (m) guard; sentry
 ~phylactery
 χόρτος barn, corral; fodder
 χρησμός oracular response
 χρυσός (ῥ) gold
 ψεύδω be false, deceive; (mid) to lie
 ~pseudo-

9.41

μέχρι μὲν νυν τῶν δέκα ἡμερέων οὐδὲν ἐπὶ πλεῦν ἐγίνετο τούτων· ὥς δὲ ἐνδεκάτῃ¹ ἐγεγόνεε ἡμέρῃ ἀντικατημένοισι ἐν Πλαταιῇσι, οἳ τε δὴ Ἕλληνες πολλῶ πλεῦνες ἐγεγόνεσαν καὶ Μαρδόνιος περιημέκτεε τῇ ἔδρῃ,² ἐνθαῦτα ἐς λόγους ἦλθον Μαρδόνιός τε ὁ Γοβρύεω καὶ Ἀρτάβαζος ὁ Φαρνάκεος, ὃς ἐν ὀλίγοισι Περσέων ἦν ἀνὴρ δόκιμος παρὰ Ξέρξῃ. βουλευομένων δὲ αἶδε ἦσαν αἱ γνώμαι, ἡ μὲν Ἀρταβάζου ὥς χρὸν εἶη ἀναζεύξαντας τὴν ταχίστην πάντα τὸν στρατὸν ἰέναι ἐς τὸ τεῖχος τὸ Θηβαίων, ἔθα σίτόν τε σφί ἐσσηνεῖσθαι πολλὸν καὶ χόρτον τοῖσι ὑποζυγίοισι, κατ' ἡσυχίην τε ἰζομένους διαπρήσσεσθαι ποιούντας τάδε· ἔχειν γὰρ χρυσὸν πολλὸν μὲν ἐπίσημον πολλὸν δὲ καὶ ἄσσημον, πολλὸν δὲ ἄργυρόν τε καὶ ἐκπώματα· τούτων φειδομένους μηδενὸς διαπέμπειν ἐς τοὺς Ἕλληνας, Ἑλλήνων δὲ μάλιστα ἐς τοὺς προεστέωτας ἐν τῇσι πόλισι, καὶ ταχέως σφέας παραδώσειν τὴν ἐλευθερίην· μηδὲ ἀνακινδυνεύειν συμβάλλοντας. τούτου μὲν ἡ αὐτὴ ἐγίνετο καὶ Θηβαίων γνώμη, ὥς προειδότης πλεῦν τι καὶ τούτου, Μαρδονίου δὲ ἰσχυροτέρῃ τε καὶ ἀγνωμονεστερῇ³ καὶ οὐδαμῶς συγγινωσκομένη· δοκέειν τε γὰρ πολλῶ κρέσσονα εἶναι τὴν σφετέρην στρατιὴν τῆς Ἑλληνικῆς, συμβάλλειν τε τὴν ταχίστην μηδὲ περιορᾶν συλλεγομένους ἔτι πλεῦνας τῶν συλλελεγμένων, τά τε σφάγια τὰ Ἡγησιστράτου ἔαν μηδὲ βιάζεσθαι, ἀλλὰ νόμῳ τῷ Περσέων χρεωμένους συμβάλλειν.

9.42

τούτου δὲ οὕτω δικαιοῦντος ἀντέλεγε οὐδεὶς, ὥστε ἐκράτεε τῇ γνώμῃ· τὸ γὰρ κράτος εἶχε τῆς στρατιῆς οὗτος ἐκ βασιλέος, ἀλλ' οὐκ Ἀρτάβαζος. μεταπεμφάμενος ὦν τοὺς ταξίαρχους τῶν τελέων καὶ τῶν μετ' ἑωυτοῦ ἐόντων Ἑλλήνων τοὺς στρατηγούς εἰρώτα εἴ τι εἶδειεν λόγιον περὶ Περσέων ὥς διαφθερέονται ἐν τῇ Ἑλλάδι. σιγῶντων δὲ τῶν ἐπικλήτων, τῶν μὲν οὐκ εἰδόντων τοὺς χρησμούς,⁴ τῶν δὲ εἰδόντων μὲν ἐν ἀδείῃ δὲ οὐ ποιευμένων τὸ λέγειν, αὐτὸς

¹ eleventh ² seat, seated group ³ headstrong, unfeeling ⁴ oracular response

Μαρδόνιος ἔλεγε «ἐπεὶ τοίνυν ὑμεῖς ἢ ἴστε οὐδὲν ἢ οὐ τολμᾶτε λέγειν, ἀλλ' ἐγὼ ἔρέω ὡς εὖ ἐπιστάμενος· ἔστι λόγιον ὡς χρεόν ἐστι Πέρσας ἀπικομένους ἐς τὴν Ἑλλάδα διαρπάσαι τὸ ἱρὸν τὸ ἐν Δελφοῖσι, μετὰ δὲ τὴν διαρπαγὴν ἀπολέσθαι πάντας. ἡμεῖς τοίνυν αὐτὸ τοῦτο ἐπιστάμενοι οὔτε ἔμεν ἐπὶ τὸ ἱρὸν τοῦτο οὔτε ἐπιχειρήσομεν διαρπάζειν, ταύτης τε εἵνεκα τῆς αἰτίας οὐκ ἀπολεόμεθα. ὥστε ὑμέων ὅσοι τυγχάνουσι εὐνοοί⁵ ἐόντες Πέρσησι, ἦδεσθε τοῦδε εἵνεκα ὡς περιεσομένους ἡμέας Ἑλλήνων.» ταῦτά σφι εἶπας δεύτερα ἐσήμαινε παραρτέεσθαι τε πάντα καὶ εὐκρινέα ποιέεσθαι ὡς ἅμα ἡμέρη τῇ ἐπιούσῃ συμβολῆς ἐσομένης.

9.43

τοῦτον δ' ἔγωγε τὸν χρησμόν, τὸν Μαρδόνιος εἶπε ἐς Πέρσας ἔχειν, ἐς Ἴλλυριούς τε καὶ τὸν Ἑγχελέων στρατὸν οἶδα πεποιημένον, ἀλλ' οὐκ ἐς Πέρσας. ἀλλὰ τὰ μὲν Βάκιδι ἐς ταύτην τὴν μάχην ἐστὶ πεποιημένα, τὴν δ' ἐπὶ Θερμώδοντι καὶ Ἀσωπῷ λεχεποίῃ⁶ Ἑλλήνων σύνοδον καὶ βαρβαρόφωνον⁷ ἰνυγὴν, τῇ πολλοὶ πεσέονται ὑπὲρ λάχεσίν⁸ τε μόρον τε τοξοφόρων⁹ Μήδων, ὅταν αἰσιμον ἡμαρ ἐπέλθῃ, ταῦτα μὲν καὶ παραπλήσια τούτοις ἄλλα Μουσαίῳ ἔχοντα οἶδα ἐς Πέρσας. ὁ δὲ Θερμώδων ποταμὸς ῥέει μεταξὺ Τανάγρης τε καὶ Γλίσαντος.

9.44

μετὰ δὲ τὴν ἐπειρώτησιν τῶν χρησμῶν καὶ παραίνεσιν τὴν ἐκ Μαρδονίου νύξ τε ἐγένετο καὶ ἐς φυλακὰς ἐτάσσοντο. ὡς δὲ πρόσω τῆς νυκτὸς προελήλατο καὶ ἡσυχίῃ ἐδόκεε εἶναι ἀνὰ τὰ στρατόπεδα καὶ μάλιστα οἱ ἄνθρωποι εἶναι ἐν ὕπνῳ, τηνικαῦτα¹⁰ προσελάσας ἵππῳ πρὸς τὰς φυλακὰς τὰς Ἀθηναίων Ἀλέξανδρος ὁ Ἀμύντεω, στρατηγός τε ἐὼν καὶ βασιλεὺς Μακεδόνων, ἐδίξητο τοῖσι στρατηγοῖσι ἐς λόγους ἐλθεῖν. τῶν δὲ φυλάκων οἱ μὲν πλεῖνες παρέμενον, οἱ δ' ἔθρον ἐπὶ τοὺς στρατηγούς, ἐλθόντες δὲ ἔλεγον ὡς ἄνθρωπος ἦκοι ἐπ' ἵππου ἐκ τοῦ στρατοπέδου τοῦ Μήδων, ὃς ἄλλο

⁵ kindly; favorable ⁶ meadowy ⁷ foreign-sounding ⁸ lot
⁹ archer ¹⁰ at that time, in that case

μὲν οὐδὲν παραγυμνοὶ ἔπος, στρατηγούς δὲ ὀνομάζων ἐθέλειν φησὶ ἐς λόγους ἐλθεῖν.

9.45

οἱ δὲ ἐπεὶ ταῦτα ἤκουσαν, αὐτίκα εἶποντο ἐς τὰς φυλακάς· ἀπικομένοισι δὲ ἔλεγε Ἀλέξανδρος τάδε. «ἄνδρες Ἀθηναῖοι, παραθήκην ὑμῖν τὰ ἔπεα τάδε τίθεται, ἀπόρρητα ποιούμενος πρὸς μηδένα λέγειν ὑμέας ἄλλον ἢ Πανσανίην, μή με καὶ διαφθείρητε· οὐ γὰρ ἂν ἔλεγον, εἰ μὴ μεγάλως ἐκηδόμην συναπάσης τῆς Ἑλλάδος. αὐτός τε γὰρ Ἑλλήν γένος εἰμὶ τῶρχαῖον καὶ ἀντ' ἐλευθέρης δεδουλωμένην οὐκ ἂν ἐθέλομι ὁρᾶν τὴν Ἑλλάδα. λέγω δὲ ὦν ὅτι Μαρδονίῳ τε καὶ τῇ στρατιῇ τὰ σφάγια οὐ δύναται καταθύμια γενέσθαι· πάλαι γὰρ ἂν ἐμάχεσθε. νῦν δέ οἱ δέδοκται τὰ μὲν σφάγια ἑᾶν χαίρειν, αἶμ' ἡμέρη δὲ διαφωσκούση συμβολὴν ποιέεσθαι· καταρρωδῆκε γὰρ μὴ πλεῦνες συλλεχθῆτε, ὥς ἐγὼ εἰκάζω. πρὸς ταῦτα ἐτοιμάζεσθε. ἦν δὲ ἄρα ὑπερβάλλεται τὴν συμβολὴν Μαρδόνιος καὶ μὴ ποιέεται, λιπαρέετ¹¹ μένοντες· ὀλιγέων γάρ σφι ἡμερέων λείπεται σιτία. ἦν δὲ ὑμῖν ὁ πόλεμος ὅδε κατὰ νόον τελευτήσῃ, μνησθῆναι τινὰ χρὴ καὶ ἐμεῦ ἐλευθερώσιος πέρι, ὃς Ἑλλήνων εἵνεκα οὕτω ἔργον παράβολον ἔργασμαι ὑπὸ προθυμίας, ἐθέλων ὑμῖν δηλῶσαι τὴν διάνοιαν τὴν Μαρδονίου, ἵνα μὴ ἐπιπέσωσι ὑμῖν ἐξαίφνης οἱ βάρβαροι μὴ προσδεκομένοισί κω. εἰμὶ δὲ Ἀλέξανδρος ὁ Μακεδών.» ὁ μὲν ταῦτα εἶπας ἀπήλαυνε ὀπίσω ἐς τὸ στρατόπεδον καὶ τὴν ἐωυτοῦ τάξιν.

9.46

οἱ δὲ στρατηγοὶ τῶν Ἀθηναίων ἐλθόντες ἐπὶ τὸ δεξιὸν κέρας ἔλεγον Πανσανίῃ τά περ ἤκουσαν Ἀλεξάνδρου. ὁ δὲ τούτῳ τῷ λόγῳ καταρρωδῆσας τοὺς Πέρσας ἔλεγε τάδε. «ἐπεὶ τοίνυν ἐς ἡῶ ἡ συμβολὴ γίνεται, ὑμέας μὲν χρεόν ἐστι τοὺς Ἀθηναίους στήναι κατὰ τοὺς Πέρσας, ἡμέας δὲ κατὰ τοὺς Βοιωτοὺς τε καὶ τοὺς κατ' ὑμέας τεταγμένους Ἑλλήνων, τῶνδε εἵνεκα· ὑμεῖς ἐπίστασθε τοὺς Μήδους

¹¹ persist

καὶ τὴν μάχην αὐτῶν ἐν Μαραθῶνι μαχεσάμενοι, ἡμεῖς δὲ ἄπειροί τε εἰμὲν καὶ ἀδαεῖς¹² τούτων τῶν ἀνδρῶν· Σπαρτιητέων γὰρ οὐδεὶς πεπεύρηται Μήδων· ἡμεῖς δὲ Βοιωτῶν καὶ Θεσσαλῶν ἔμπειροι εἰμὲν. ἀλλ' ἀναλαβόντας τὰ ὄπλα χρεόν ἐστι ἰέναι ὑμέας ἐς τόδε τὸ κέρας, ἡμέας δὲ ἐς τὸ εὐώνυμον.» πρὸς δὲ ταῦτα εἶπαν οἱ Ἀθηναῖοι τάδε. «καὶ αὐτοῖσι ἡμῖν πάλαι ἀπ' ἀρχῆς, ἐπεῖτε εἶδομεν κατ' ὑμέας τασσομένους τοὺς Πέρσας, ἐν νόῳ ἐγένετο εἰπεῖν ταῦτα τά περ ὑμεῖς φθάντες προφέρετε· ἀλλὰ ἀρρωδέομεν μὴ ὑμῖν οὐκ ἡδέες γένωνται οἱ λόγοι. ἐπεὶ δ' ὦν αὐτοὶ ἐμνήσθητε, καὶ ἡδομένοισι ἡμῖν οἱ λόγοι γεγόνاسι καὶ ἔτοιμοι εἰμὲν ποιέειν ταῦτα.»

9.47

ὥς δ' ἤρεσκε ἀμφοτέροισι ταῦτα, ἡὼς τε διέφαινε καὶ διαλλάσσοντο τὰς τάξεις. γνόντες δὲ οἱ Βοιωτοὶ τὸ ποιούμενον ἐξαγορεύουσι Μαρδονίῳ. ὃ δ' ἐπεῖτε ἤκουσε, αὐτίκα μετιστάναι καὶ αὐτὸς ἐπειράτω, παράγων τοὺς Πέρσας κατὰ τοὺς Λακεδαιμονίους. ὥς δὲ ἔμαθε τοῦτο τοιοῦτο γινόμενον ὁ Πανσανίης, γνοὺς ὅτι οὐ λανθάνει, ὀπίσω ἦγε τοὺς Σπαρτιήτας ἐπὶ τὸ δεξιὸν κέρας· ὥς δὲ οὕτως καὶ ὁ Μαρδόνιος ἐπὶ τοῦ εὐωνύμου.

9.48

ἐπεὶ δὲ κατέστησαν ἐς τὰς ἀρχαίας τάξεις, πέμψας ὁ Μαρδόνιος κήρυκα ἐς τοὺς Σπαρτιήτας ἔλεγε τάδε. «ὦ Λακεδαιμόνιοι, ὑμεῖς δὴ λέγεσθε εἶναι ἄνδρες ἄριστοι ὑπὸ τῶν τῇδε ἀνθρώπων, ἐκπαγλεομένων ὥς οὔτε φεύγετε ἐκ πολέμου οὔτε τάξιν ἐκλείπετε, μένοντές τε ἢ ἀπόλλυτε τοὺς ἐναντίους ἢ αὐτοὶ ἀπόλλυσθε. τῶν δ' ἄρ' ἦν οὐδὲν ἀληθές· πρὶν γὰρ ἢ συμμῖξαι ἡμέας ἐς χειρῶν τε νόμον ἀπικέσθαι, καὶ δὴ φεύγοντας καὶ στάσιν ἐκλείποντας ὑμέας εἶδομεν, ἐν Ἀθηναίοισι τε τὴν πρόπειραν ποιευμένους αὐτούς τε ἀντὶα δούλων τῶν ἡμετέρων τασσομένους. ταῦτα οὐδαμῶς ἀνδρῶν ἀγαθῶν ἔργα, ἀλλὰ πλείστον δὴ ἐν ὑμῖν ἐψεύσθημεν. προσδεκόμενοι γὰρ κατὰ κλέος ὥς δὴ πέμψετε ἐς ἡμέας κήρυκα προκαλούμενοι

¹² not knowing how to

9.41

For ten days then nothing more was done than this; but when the eleventh day had come, while they still sat opposite to one another at Plataia, the Hellenes having by this time grown much more numerous and Mardonios being greatly vexed at the delay of action, then Mardonios the son of Gobryas and Artabazos the son of Pharnakes, who was esteemed by Xerxes as few of the Persians were besides, came to speech with one another; and as they conferred, the opinions they expressed were these,— that of Artabazos, that they must put the whole army in motion as soon as possible and go to the walls of the Thebans, whither great stores of corn had been brought in for them and fodder for their beasts; and that they should settle there quietly and get their business done as follows:— they had, he said, great quantities of gold, both coined and uncoined, and also of silver and of drinking-cups; and these he advised they should send about to the Hellenes without stint, more especially to those of the Hellenes who were leaders in their several cities; and these, he said, would speedily deliver up their freedom: and he advised that they should not run the risk of a battle. His opinion then was the same as that of the Thebans, for he as well as they had some true foresight: but the opinion of Mardonios was more vehement and more obstinate, and he was by no means disposed to yield; for he said that he thought their army far superior to that of the Hellenes, and he gave as his opinion that they should engage battle as quickly as possible and not allow them to assemble in still greater numbers than were already assembled; and as for the sacrifices of Hegesistratos, they should leave them alone and not endeavour to force a good sign, but follow the custom of the Persians and engage battle..

9.42

When he so expressed his judgment, none opposed him, and thus his opinion prevailed; for he and not Artabazos had the command of the army given him by the king. He summoned therefore the commanders of the divisions and the generals of those Hellenes who were with him, and asked whether they knew of any oracle regarding the Persians, which said that they should be destroyed in Hellas; and when those summoned to council were silent, some not knowing the oracles and others knowing them but not esteeming it safe to speak, Mardonios himself said: “Since then ye either know nothing or do not venture to speak, I will tell you, since I know very well. There is an oracle saying that the Persians are destined when they come to Hellas to plunder the temple at Delphi, and having plundered it to perish every one of them. We therefore, just because we know this, will not go to that temple nor will we attempt to plunder it; and for this cause we shall not perish. So many of you therefore as chance to wish well to the Persians, have joy so far as regards this matter, and be assured that we shall overcome the Hellenes.” Having

spoken to them thus, he next commanded to prepare everything and to set all in order, since at dawn of the next day a battle would be fought.

9.43

Now this oracle, which Mardonios said referred to the Persians, I know for my part was composed with reference with the Illyrians and the army of the Enchelians, and not with reference to the Persians at all. However, the oracle which was composed by Bakis with reference to this battle, “The gathering of Hellenes together and cry of Barbarian voices, Where the Thermodon flows, by the banks of grassy Asopos; Here very many shall fall ere destiny gave them to perish, Medes bow-bearing in fight, when the fatal day shall approach them,”—

These sayings, and others like them composed by Musaios, I know had reference to the Persians. Now the river Thermodon flows between Tanagra and Glisas.

9.44

After the inquiry about the oracles and the exhortation given by Mardonios night came on and the guards were set: and when night was far advanced, and it seemed that there was quiet everywhere in the camps, and that the men were in their deepest sleep, then Alexander the son of Amyntas, commander and king of the Macedonians, rode his horse up to the guard-posts of the Athenians and requested that he might have speech with their generals. So while the greater number of the guards stayed at their posts, some ran to the generals, and when they reached them they said that a man had come riding on a horse out of the camp of the Medes, who discovered nothing further, but only named the generals and said that he desired to have speech with them..

9.45

Having heard this, forthwith they accompanied the men to the guard-posts, and when they had arrived there, Alexander thus spoke to them: “Athenians, I lay up these words of mine as a trust to you, charging you to keep them secret and tell them to no one except only to Pausanias, lest ye bring me to ruin: for I should not utter them if I did not care greatly for the general safety of Hellas, seeing that I am a Hellene myself by original descent and I should not wish to see Hellas enslaved instead of free. I say then that Mardonios and his army cannot get the offerings to be according to their mind, for otherwise ye would long ago have fought. Now however he has resolved to let the offerings alone and to bring on a battle at dawn of day; for, as I conjecture, he fears lest ye should assemble in greater numbers. Therefore prepare yourselves; and if after all Mardonios should put off the battle and not bring it on, stay

where ye are and hold out patiently; for they have provisions only for a few days remaining. And if this way shall have its issue according to your mind, then each one of you ought to remember me also concerning liberation, since I have done for the sake of the Hellenes so hazardous a deed by reason of my zeal for you, desiring to show you the design of Mardonios, in order that the Barbarians may not fall upon you when ye are not as yet expecting them: and I am Alexander the Macedonian.” Thus having spoken he rode away back to the camp and to his own position.

9.46

Then the generals of the Athenians came to the right wing and told Pausanias that which they had heard from Alexander. Upon this saying he being struck with fear of the Persians spoke as follows: “Since then at dawn the battle comes on, it is right that ye, Athenians, should take your stand opposite to the Persians, and we opposite to the Boeotians and those Hellenes who are now posted against you; and for this reason, namely because ye are acquainted with the Medes and with their manner of fighting, having fought with them at Marathon, whereas we have had no experience of these men and are without knowledge of them; for not one of the Spartans has made trial of the Medes in fight, but of the Boeotians and Thessalians we have had experience. It is right therefore that ye should take up your arms and come to this wing of the army, and that we should go to the left wing.” In answer to this the Athenians spoke as follows: “To ourselves also long ago at the very first, when we saw that the Persians were being ranged opposite to you, it occurred to us to say these very things, which ye now bring forward before we have uttered them; but we feared lest these words might not be pleasing to you. Since however ye yourselves have made mention of this, know that your words have caused us pleasure, and that we are ready to do this which ye say.”

9.47

Both then were content to do this, and as dawn appeared they began to change their positions with one another: and the Boeotians perceiving that which was being done reported it to Mardonios, who, when he heard it, forthwith himself also endeavoured to change positions, bringing the Persians along so as to be against the Lacedemonians: and when Pausanias learnt that this was being done, he perceived that he was not unobserved, and he led the Spartans back again to the right wing; and just so also did Mardonios upon his left.

9.48

When they had been thus brought to their former positions, Mardonios sent a herald to the Spartans and said as follows: “Lacedemonians, ye are said forsooth by those who are here to be very good men, and they have admiration

for you because ye do not flee in war nor leave your post, but stay there and either destroy your enemies or perish yourselves. In this however, as it now appears, there is no truth; for before we engaged battle and came to hand to hand conflict we saw you already flee and leave your station, desiring to make the trial with the Athenians first, while ye ranged yourselves opposite to our slaves. These are not at all the deeds of good men in war, but we were deceived in you very greatly; for we expected by reason of your renown that ye would send a herald to us, challenging us

vocabulary

ἀγγού near, nigh; like ~angina

αἰσχύνω (ὁ) spoil, disgrace,
disfigure, mar

ἀναίνομαι refuse, reject

ἀνακρίνω interrogate, examine

ἀναλαμβάνω take up, recover,
resume

ἀντέχω hold up as protection
against ~ischemia

ἄνωθεν from above, the beginning

ἀπάγω lead away, back
~demagogue

ἀπαλλάσσω free from, remove; be
freed, depart

ἀπέχω ward off, drive off, refrain, be
at some distance

ἀποκλείω shut out; (+acc) close

ἀπολαμβάνω receive, recover, take
aside, cut off ~epilepsy

ἀποπέμπω send away ~pomp

ἄπορος impassable, difficult

ἀποστείχω go away, go home ~stair

ἀποχράω suffice; abuse

ἀριθμός number

ἄρτιος suitable

ἅτε as if; since

ἀτρέμας unmovingly, still ~tremble

ἄφθονος ungrudging, plentiful

βάδην step by step ~basis

διαμάχομαι fight hard, contend

διανοέω have in mind

διέχω pass through; be apart

δοξόω (mp) have the character of

εἰσακοντίζω shoot

ἐκλείπω leave out, pass over

ἐκὼν willingly, on purpose; giving
in too easily

Ἑλλην Greek

ἔμπαλιν backwards, on the contrary

ἐνθαῦτα there, here

ἐντέλλω (mp) command

ἐξεῖμι go forth; is possible ~ion

ἐξορμάω veer off course ~hormone

ἐπαιέρω raise, place on ~aorta

ἐπείρομαι ask as well; ask then

ἐπειρωτάω consult, ask

ἐπελαύνω beat out ~elastic

ἐπέχω hold, cover; offer; assail

ἐπισιτίζομαι (ἴι) take supplies

ἐπιχειρέω do, try, attack ~chiral

ἐπιχώριος native

ἐρύκω (ὁ) hold back ~serve

εὖς good, brave, noble

ἐφέζομαι sit on; bring aboard ~sit

ἐφίημι (ἴι) send at, let fly; mp: rush
at, spring upon ~jet

ἡδομαι be pleased, enjoy

~hedonism

ἡμισυς half ~hemisphere

ἡπειρος (f) mainland, continent

ἰδρύω establish

ἱππότης -ου (m, 1) horseman

~hippo

καταδοκέω suspect, be prejudiced

καταλαμβάνω seize, understand,
catch, overtake; (mp) happen

~epilepsy

κενός empty, vain

κολώνη hill, mound

κρήνη well, spring

λήγω cease, (+gen+ppl) cause to
cease ~lax

λογίζομαι reckon, consider

λόχος ambush, band, childbirth ~lie

λυπέω (ὁ) annoy, distress

μαίνομαι be berserk ~maenad

μετακινέω (ἴ) move; change

μετέπειτα afterward, next

μὴν him, her, it

νεικέω revile, quarrel, scold

νεῖκος -εος (n, 3) quarrel, battle

νίκη (ἴ) victory ~Nike

ὄον οὗ type of fruit

ὁπότερος which of two, either of two
οὐδαμὸς not anyone
ὄχθος bank, hill
παραγγέλλω transmit; order,
 summon, recommend, encourage
παραγίγνομαι be beside, attend
 ~genus
παράπαν completely
παρηγορέω console, advise
περιέχω (mid) protect
περισχίζω split around
περιχαρής very glad
Πέρσης Persian
πέτρος rock ~petrified
πρόειμι to have been before, earlier
 ~ion
πρόκειμαι be placed by; be devoted
 to
προσχωρέω go to, join, support
πρόσω forward, in the future; far
πτώσσω to duck, cringe
 ~pudendum
ῥεῖθρον stream ~rheostat
ῥέω flow ~rheostat
σημαίνω give orders to; show; mark
 ~semaphore
σίνομαι (ī) rob, damage
στάδιον 200 meters (pl also masc)
στάδιος (adj) standing upright, firm;
 (pl noun) 200 meters
στερέω steal, take
στίφος -εος (n, 3) close array
στράτευμα -τος (n, 3) army
 ~strategy
στρατιά army ~strategy
στρατοπεδεύω encamp or take up

station ~strategy
σύγκειμαι be composed of, agreed
 on
συγχώω cover with dirt
συλλέγω collect, assemble ~legion
συμβολή encounter; contribution
συμμίγνυμι mix with ~mix
συμπίπτω fall together, happen
συνταράσσω mess up
συντίθημι hearken, mark ~thesis
σχίζω split ~schism
ταξίαρχος military rank
ταράσσω mess things up ~trachea
τέχνη craft, art, plan, contrivance
 ~technology
τοιόσδε such
τόξευμα -τος (n, 3) arrow
τοξεύω shoot an arrow at ~toxic
ὕδρεύω draw water ~hydrogen
ὕπερβάλλω cause to go beyond;
 delay ~ballistic
ὕποκρίνομαι (ī) answer; pretend
ὕπολείπω leave as a leftover; leave a
 person behind ~eclipse
φοιτάω go back and forth
φορέω frequentative of φέρω, to
 carry ~bear
φρενήρης of sound mind
φρόνημα -τος (n, 3) mind, spirit
χώρος place ~heir
ψηφίζω count, vote
ψηφος (f) pebble, vote, decree,
 sentence
ψυχρός (ū) cold ~psychology
ώθέω push

καὶ βουλόμενοι μούνουσι Πέρσησι μάχεσθαι, ἄρτιοι ἔοντες ποιέειν ταῦτα οὐδὲν τοιοῦτο λέγοντας ὑμέας εὔρομεν ἀλλὰ πτώσσοντας¹ μάλλον. νῦν ὦν ἐπειδὴ οὐκ ὑμεῖς ἤρξατε τούτου τοῦ λόγου, ἀλλ' ἡμεῖς ἄρχομεν. τί δὴ οὐ πρὸ μὲν τῶν Ἑλλήνων ὑμεῖς, ἐπεῖτε δεδόξασθε² εἶναι ἄριστοι, πρὸ δὲ τῶν βαρβάρων ἡμεῖς ἴσοι πρὸς ἴσους ἀριθμὸν ἐμαχεσάμεθα; καὶ ἦν μὲν δοκέη καὶ τοὺς ἄλλους μάχεσθαι, οἱ δ' ὦν μετέπειτα μαχέσθων ὕστεροι· εἰ δὲ καὶ μὴ δοκέοι ἀλλ' ἡμέας μούνους ἀποχρᾶν, ἡμεῖς δὲ διαμαχεσώμεθα· ὁκότεροι δ' ἂν ἡμέων νικήσωσι, τούτους τῷ ἅπαντι στρατοπέδῳ νικᾶν.»

9.49

ὁ μὲν ταῦτα εἶπας τε καὶ ἐπισχὼν χρόνον, ὥς οἱ οὐδεὶς οὐδὲν ὑπεκρίνατο, ἀπαλλάσσετο ὀπίσω, ἀπελθὼν δὲ ἐσήμαινε Μαρδονίῳ τὰ καταλαβόντα. ὁ δὲ περιχαρὴς γενόμενος καὶ ἐπαερθεὶς ψυχρῇ νίκῃ ἐπήκε τὴν ἵππον ἐπὶ τοὺς Ἕλληνας. ὥς δὲ ἐπήλασαν οἱ ἵπποται, ἐσίνοντο πᾶσαν τὴν στρατιὴν τὴν Ἑλληνικὴν ἐσακοντίζοντές τε καὶ τοξεύοντες ὥστε ἵπποτοξόται τε ἔοντες καὶ προσφέρεσθαι ἄποροι· τήν τε κρήνην τὴν Γαργαφίην, ἀπ' ἧς ὑδρεύετο πᾶν τὸ στράτευμα τὸ Ἑλληνικόν, συνετάραξαν καὶ συνέχωσαν. ἦσαν μὲν ὦν κατὰ τὴν κρήνην Λακεδαιμόνιοι τεταγμένοι μούνου, τοῖσι δὲ ἄλλοισι Ἑλληνισὶ ἢ μὲν κρήνην πρόσω ἐγίνετο, ὥς ἕκαστοι ἔτυχον τεταγμένοι, ὁ δὲ Ἄσωπὸς ἀγχοῦ· ἐρυκόμενοι δὲ τοῦ Ἄσωποῦ οὕτω δὴ ἐπὶ τὴν κρήνην ἐφοίτων· ἀπὸ τοῦ ποταμοῦ γάρ σφι οὐκ ἐξῆν ὕδωρ φορέεσθαι ὑπὸ τε τῶν ἱππέων καὶ τοξευμάτων.

9.50

τούτου δὲ τοιοῦτου γινομένου οἱ τῶν Ἑλλήνων στρατηγοί, ἅτε τοῦ τε ὕδατος στερηθείσης³ τῆς στρατιῆς καὶ ὑπὸ τῆς ἵππου ταρασσομένης, συνελέχθησαν περὶ αὐτῶν τε τούτων καὶ ἄλλων, ἐλθόντες παρὰ Πανσανίην ἐπὶ τὸ δεξιὸν κέρας. ἀλλὰ γὰρ τούτων τοιούτων ἔοντων μάλλον σφέας ἐλύπεε· οὔτε γὰρ σιτία εἶχον ἔτι, οἱ τε σφέων ὀπέωνες ἀποπεμφθέντες ἐς Πελοπόννησον ὥς ἐπισιτιέμενοι ἀπεκεκληῖατο

¹ to duck, cringe ² (mp) have the character of ³ steal, take

ὑπὸ τῆς ἵππου, οὐ δυνάμενοι ἀπικέσθαι ἐς τὸ στρατόπεδον.

9.51

βουλευομένοισι δὲ τοῖσι στρατηγοῖσι ἔδοξε, ἣν ὑπερβάλονται ἐκείνην τὴν ἡμέρην οἱ Πέρσαι συμβολὴν ποιούμενοι, ἐς τὴν νῆσον ἵεναι. ἥ δὲ ἐστὶ ἀπὸ τοῦ Ἀσωποῦ καὶ τῆς κρήνης τῆς Γαργαφίης, ἐπ' ἣ ἑστρατοπεδεύοντο τότε, δέκα σταδίους ἀπέχουσα, πρὸ τῆς Πλαταιέων πόλιος. νῆσος δὲ οὕτω ἂν εἴη ἐν ἡπείρῳ· σχιζόμενος⁴ ὁ ποταμὸς ἄνωθεν ἐκ τοῦ Κιθαιρῶνος ῥέει κάτω ἐς τὸ πεδῖον, διέχων ἀπ' ἀλλήλων τὰ ῥέεθρα ὅσον περ τρία στάδια, καὶ ἔπειτα συμμίσγει ἐς τὰντό. οὖνομα δέ οἱ Ὠερόη· θυγατέρα δὲ ταύτην λέγουσι εἶναι Ἀσωποῦ οἱ ἐπιχώριοι. ἐς τοῦτον δὴ τὸν χώρον ἐβουλεύσαντο μεταναστῆναι, ἵνα καὶ ὕδατι ἔχωσι χρᾶσθαι ἀφθόνῳ καὶ οἱ ἱππῆες σφέας μὴ σινοῖατο ὥσπερ κατιθὺν ἐόντων· μετακινέεσθαι τε ἔδοκεε τότε ἐπεὰν τῆς νυκτὸς ἢ δευτέρῃ φυλακῇ, ὥς ἂν μὴ ἰδοῖατο οἱ Πέρσαι ἐξορμωμένους καὶ σφῆας ἐπόμενοι ταράσσοιεν οἱ ἱππῶται. ἀπικομένων δὲ ἐς τὸν χώρον τοῦτον, τὸν δὴ ἡ Ἀσωπὶς Ὠερόη περισχίζεται ῥέουσα ἐκ τοῦ Κιθαιρῶνος, ὑπὸ τὴν νύκτα ταύτην ἔδοκεε τοὺς ἡμίσεας ἀποστέλλειν τοῦ στρατοπέδου πρὸς τὸν Κιθαιρῶνα, ὥς ἀναλάβοιεν τοὺς ὀπέωνας τοὺς ἐπὶ τὰ σιτία οἰχομένους· ἦσαν γὰρ ἐν τῷ Κιθαιρῶνι ἀπολελαμμένοι.

9.52

ταῦτα βουλευσάμενοι κείνην μὲν τὴν ἡμέρην πᾶσαν προσκειμένης τῆς ἵππου εἶχον πόνον ἄτρυτον· ὥς δὲ ἦ τε ἡμέρῃ ἔληγε καὶ οἱ ἱππῆες ἐπέπαυντο, νυκτὸς δὴ γινομένης καὶ εἰούσης τῆς ὥρης ἐς τὴν συνέκειτό σφι ἀπαλλάσσεσθαι, ἐνθαῦτα ἀερθέντες οἱ πολλοὶ ἀπαλλάσσοντο, ἐς μὲν τὸν χώρον ἐς τὸν συνέκειτο οὐκ ἐν νόῳ ἔχοντες, οἱ δὲ ὥς ἐκινήθησαν ἔφευγον ἄσμενοι τὴν ἵππον πρὸς τὴν Πλαταιέων πόλιν, φεύγοντες δὲ ἀπικνέονται ἐπὶ τὸ Ἡραῖον· τὸ δὲ πρὸ τῆς πόλιος ἐστὶ τῆς Πλαταιέων, εἴκοσι σταδίους ἀπὸ τῆς κρήνης τῆς Γαργαφίης ἀπέχον· ἀπικόμενοι δὲ ἔθεντο πρὸ τοῦ ἱεροῦ τὰ ὄπλα.

⁴ split

9.53

καὶ οἱ μὲν περὶ τὸ Ἡραιον ἐστρατοπεδεύοντο, Πausanίης δὲ ὁρῶν σφεας ἀπαλλασσομένους ἐκ τοῦ στρατοπέδου παρήγγελλε καὶ τοῖσι Λακεδαιμονίοισι ἀναλαμβάνοντας τὰ ὄπλα ἰέναι κατὰ τοὺς ἄλλους τοὺς προϊόντας, νομίσας αὐτοὺς ἐς τὸν χώρον ἰέναι ἐς τὸν συνεθήκαντο. ἐνθαῦτα οἱ μὲν ἄλλοι ἄρτιοι ἦσαν τῶν ταξιάρχων πείθεσθαι Πausanίῃ, Ἀμομφάρετος δὲ ὁ Πολιάδεω λοχηγέων τοῦ Πιτανητέων λόχου οὐκ ἔφη τοὺς ξείνους φεύξεσθαι οὐδὲ ἐκὼν εἶναι αἰσχυνέειν τὴν Σπάρτην, ἐθώμαζέ τε ὁρέων τὸ ποιούμενον ἅτε οὐ παραγενόμενος τῷ προτέρῳ λόγῳ. ὁ δὲ Πausanίης τε καὶ ὁ Εὐρύναξ δεινὸν μὲν ἐποιοῦντο τὸ μὴ πείθεσθαι ἐκείνον σφίσι, δεινότερον δὲ ἔτι, κύνου ταυτ' ἀναινομένου, ἀπολιπεῖν τὸν λόχον τὸν Πιτανήτην, μὴ ἢν ἀπολίπωσι ποιεῦντες τὰ συνεθήκαντο τοῖσι ἄλλοις Ἑλλήσι, ἀπόληται ὑπολειφθεὶς αὐτός τε Ἀμομφάρετος καὶ οἱ μετ' αὐτοῦ. ταῦτα λογιζόμενοι ἀτρέμας⁵ εἶχον τὸ στρατόπεδον τὸ Λακωνικόν, καὶ ἐπειρῶντο πείθοντές μιν ὥς οὐ χρεὸν εἶη ταῦτα ποιεῖν.

9.54

καὶ οἱ μὲν παρηγόρεον Ἀμομφάρετον μῶνον Λακεδαιμονίων τε καὶ Τεγεγέτων λελειμμένον, Ἀθηναῖοι δὲ ἐποίουν τοιάδε· εἶχον ἀτρέμας σφέας αὐτοὺς ἵνα ἐτάχθησαν, ἐπιστάμενοι τὰ Λακεδαιμονίων φρονήματα ὥς ἄλλα φρονεόντων καὶ ἄλλα λεγόντων· ὥς δὲ ἐκινήθη τὸ στρατόπεδον, ἔπεμπον σφέων ἱππέα ὀψόμενόν τε εἰ πορεύεσθαι ἐπιχειροῖεν οἱ Σπαρτιῆται, εἴτε καὶ τὸ παράπαν μὴ διανοεῖνται ἀπαλλάσσεσθαι, ἐπειρέσθαι τε Πausanίην τὸ χρεὸν εἶη ποιεῖν.

9.55

ὥς δὲ ἀπίκετο ὁ κῆρυξ ἐς τοὺς Λακεδαιμονίους, ὥρα τε σφέας κατὰ χώραν τεταγμένους καὶ ἐς νείκεα ἀπιγμένους αὐτῶν τοὺς πρώτους. ὥς γὰρ δὴ παρηγορέοντο τὸν Ἀμομφάρετον ὃ τε Εὐρύναξ καὶ ὁ Πausanίης μὴ κινδυνεύειν μένοντας μόνους Λακεδαιμονίων, οὐ πως ἐπειθον, ἐς ὃ ἐς νείκεά τε συμπεσόντες ἀπίκετο καὶ ὁ κῆρυξ τῶν

⁵ unmovingly, still

Ἀθηναίων παρίστατό σφι ἀπιγμένους. νεικέων δὲ ὁ Ἀμομφάρετος λαμβάνει πέτρον⁶ ἀμφοτέρῃσι τῇσι χερσὶ καὶ τιθεὶς πρὸ ποδῶν τῶν Πανσανίῳ ταύτῃ τῇ ψήφῳ ψηφίζεσθαι ἔφη μὴ φεύγειν τοὺς ξείνους, λέγων τοὺς βαρβάρους. ὁ δὲ μαινόμενον καὶ οὐ φρενήρεα⁷ καλέων ἐκείνον, πρὸς τε τὸν Ἀθηναῖον κήρυκα ἐπειρωτῶντα τὰ ἐντεταλμένα λέγειν ὁ Πανσανίης ἐκέλευε τὰ παρεόντα σφι πρήγματα, ἐχρήιζέ τε τῶν Ἀθηναίων προσχωρῆσαί τε πρὸς ἑωυτοὺς καὶ ποιέειν περὶ τῆς ἀπόδου τά περ ἂν καὶ σφεῖς.

9.56

καὶ ὁ μὲν ἀπαλλάσσετο ἐς τοὺς Ἀθηναίους· τοὺς δὲ ἐπεὶ ἀνακρινομένους πρὸς ἑωυτοὺς ἡὼς κατελάμβανε, ἐν τούτῳ τῷ χρόνῳ κατήμενος ὁ Πανσανίης, οὐ δοκέων τὸν Ἀμομφάρετον λείψεσθαι τῶν ἄλλων Λακεδαιμονίων ἀποστειχόντων, τὰ δὴ καὶ ἐγένετο, σημήνας ἀπῆγε διὰ τῶν κολωνῶν τοὺς λοιποὺς πάντας· εἶποντο δὲ καὶ Τεγεῆται. Ἀθηναῖοι δὲ ταχθέντες ἦσαν τὰ ἔμπαλιν ἢ Λακεδαιμόνιοι· οἱ μὲν γὰρ τῶν τε ὄχθων ἀντείχοντο καὶ τῆς ὑπώρεως τοῦ Κιθαιρώνος φοβεόμενοι τὴν ἵππον, Ἀθηναῖοι δὲ κάτω τραφθέντες ἐς τὸ πεδίον.

9.57

Ἀμομφάρετος δὲ ἀρχὴν γε οὐδαμὰ δοκέων Πανσανίην τολμήσειν σφέας ἀπολιπεῖν, περιείχετο αὐτοῦ μένοντας μὴ ἐκλιπεῖν τὴν τάξιν· προτερεόντων δὲ τῶν σὺν Πανσανίῃ, καταδόξας αὐτοὺς ἰθέη τέχνη ἀπολείπειν αὐτόν, ἀναλαβόντα τὸν λόχον τὰ ὄπλα ἦγε βάδην⁸ πρὸς τὸ ἄλλο στίφος· τὸ δὲ ἀπελθὼν ὅσον τε δέκα στάδια ἀνέμενε τὸν Ἀμομφάρετου λόχον, περὶ ποταμὸν Μολόεντα ἰδρυμένον Ἀργιόπιόν τε χώρον καλεόμενον, τῇ καὶ Δήμητρος Ἐλευσινίης ἱρὸν ἦσται. ἀνέμενε δὲ τοῦδε εἵνεκα, ἵνα ἦν μὴ ἀπολείπη τὸν χώρον ἐν τῷ ἐτετάχατο ὁ Ἀμομφάρετός τε καὶ ὁ λόχος, ἀλλ' αὐτοῦ μένωσι, βοηθέοι ὀπίσω παρ' ἐκείνους. καὶ οἱ τε ἀμφὶ τὸν Ἀμομφάρετός παρεγίνοντό σφι καὶ ἡ ἵππος ἡ τῶν βαρβάρων προσέκειτο πᾶσα. οἱ γὰρ ἱππῶται ἐποίουν οἶον καὶ ἐώθεσαν ποιέειν αἰεὶ, ἰδόντες δὲ τὸν χώρον κεινὸν

⁶ rock ⁷ of sound mind ⁸ step by step

and desiring to fight with the Persians alone; but though we on our part were ready to do this, we did not find that ye said anything of this kind, but rather that ye cowered with fear. Now therefore since ye were not the first to say this, we are the first. Why do we not forthwith fight, ye on behalf of the Hellenes, since ye have the reputation of being the best, and we on behalf of the Barbarians, with equal numbers on both sides? and if we think it good that the others should fight also, then let them fight afterwards; and if on the other hand we should not think it good, but think it sufficient that we alone should fight, then let us fight it out to the end, and whichever of us shall be the victors, let these be counted as victorious with their whole army.”.

9.49

The herald having thus spoken waited for some time, and then, as no one made him any answer, he departed and went back; and having returned he signified to Mardonios that which had happened to him. Mardonios then being greatly rejoiced and elated by his empty victory, sent the cavalry to attack the Hellenes: and when the horsemen had ridden to attack them, they did damage to the whole army of the Hellenes by hurling javelins against them and shooting with bows, being mounted archers and hard therefore to fight against: and they disturbed and choked up the spring Gargaphia, from which the whole army of the Hellenes was drawing its water. Now the Lacedemonians alone were posted near this spring, and it was at some distance from the rest of the Hellenes, according as they chanced to be posted, while the Asopos was near at hand; but when they were kept away from the Asopos, then they used to go backwards and forwards to this spring; for they were not permitted by the horsemen and archers to fetch water from the river..

9.50

Such then being the condition of things, the generals of the Hellenes, since the army had been cut off from its water and was being harassed by the cavalry, assembled to consult about these and other things, coming to Pausanias upon the right wing: for other things too troubled them yet more than these of which we have spoken, since they no longer had provisions, and their attendants who had been sent to Peloponnese for the purpose of getting them had been cut off by the cavalry and were not able to reach the camp..

9.51

It was resolved then by the generals in council with one another, that if the Persians put off the battle for that day, they would go to the Island. This is distant ten furlongs from the Asopos and the spring Gargaphia, where they were then encamped, and is in front of the city of the Plataians: and if it be

asked how there can be an island on the mainland, thus it is 55:— the river parts in two above, as it flows from Kithairon down to the plain, keeping a distance of about three furlongs between its streams, and after that it joins again in one stream; and the name of it is Oëroe, said by the natives of the country to be the daughter of Asopos. To this place of which I speak they determined to remove, in order that they might be able to get an abundant supply of water and that the cavalry might not do them damage, as now when they were right opposite. And they proposed to remove when the second watch of the night should have come, so that the Persians might not see them set forth and harass them with the cavalry pursuing. They proposed also, after they had arrived at this place, round which, as I say, Oëroe the daughter of Asopos flows, parting into two streams as she runs from Kithairon, to send half the army to Kithairon during this same night, in order to take up their attendants who had gone to get the supplies of provisions; for these were cut off from them in Kithairon.

9.52

Having thus resolved, during the whole of that day they had trouble unceasingly, while the cavalry pressed upon them; but when the day drew to a close and the attacks of the cavalry had ceased, then as it was becoming night and the time had arrived at which it had been agreed that they should retire from their place, the greater number of them set forth and began to retire, not however keeping it in mind to go to the place which had been agreed upon; but on the contrary, when they had begun to move, they readily took occasion to flee from the cavalry towards the city of the Plataians, and in their flight they came as far as the temple of Hera, which temple is in front of the city of the Plataians at a distance of twenty furlongs from the spring Gargaphia; and when they had there arrived they halted in front of the temple.

9.53

These then were encamping about the temple of Hera; and Pausanias, seeing that they were retiring from the camp, gave the word to the Lacedemonians also to take up their arms and go after the others who were preceding them, supposing that these were going to the place to which they had agreed to go. Then, when all the other commanders were ready to obey Pausanias, Amompharetos the son of Poliades, the commander of the Pitanate division, said that he would not flee from the strangers, nor with his own will would he disgrace Sparta; and he expressed wonder at seeing that which was being done, not having been present at the former discussion. And Pausanias and Euryanax were greatly disturbed that he did not obey them and still more that they should be compelled to leave the Pitanate division behind, since he thus refused; for they feared that if they should leave it in order to do that which

they had agreed with the other Hellenes, both Amompharetos himself would perish being left behind and also the men with him. With this thought they kept the Lacedemonian force from moving, and meanwhile they endeavoured to persuade him that it was not right for him to do so..

9.54

They then were exhorting Amompharetos, who had been left behind alone of the Lacedemonians and Tegeans; and meanwhile the Athenians were keeping themselves quiet in the place where they had been posted, knowing the spirit of the Lacedemonians, that they were apt to say otherwise than they really meant; and when the army began to move, they sent a horseman from their own body to see whether the Spartans were attempting to set forth, or whether they had in truth no design at all to retire; and they bade him ask Pausanias what they ought to do.

9.55

So when the herald came to the Lacedemonians, he saw that they were still in their place and that the chiefs of them had come to strife with one another: for when Euryanax and Pausanias both exhorted Amompharetos not to run the risk of remaining behind with his men, alone of all the Lacedemonians, they did not at all persuade him, and at last they had come to downright strife; and meanwhile the herald of the Athenians had arrived and was standing by them. And Amompharetos in his contention took a piece of rock in both his hands and placed it at the feet of Pausanias, saying that with this pebble he gave his vote not to fly from the strangers, meaning the Barbarians. Pausanias then, calling him a madman and one who was not in his right senses, bade tell the state of their affairs to the Athenian herald, who was asking that which he had been charged to ask; and at the same time he requested the Athenians to come towards the Lacedemonians and to do in regard to the retreat the same as they did..

9.56

He then went away back to the Athenians; and as the dawn of day found them yet disputing with one another, Pausanias, who had remained still throughout all this time, gave the signal, and led away all the rest over the low hills, supposing that Amompharetos would not stay behind when the other Lacedemonians departed (in which he was in fact right); and with them also went the Tegeans. Meanwhile the Athenians, following the commands which were given them, were going in the direction opposite to that of the Lacedemonians; for these were clinging to the hills and the lower slope of Kithairon from fear of the cavalry, while the Athenians were marching below in the direction of the plain..

9.57

As for Amonpharetos, he did not at first believe that Pausanias would ever venture to leave him and his men behind, and he stuck to it that they should stay there and not leave their post; but when Pausanias and his troops were well in front, then he perceived that they had actually left him behind, and he made his division take up their arms and led them slowly towards the main body. This, when it had got away about ten furlongs, stayed for the division of Amompharetos, halting at the river Moloeis and the place called Argiopion, where also there stands a temple of the Eleusinian Demeter: and it stayed there for this reason, namely in order that of Amonpharetos and his division should not leave the place where they had been posted, but should remain there, it might be able to come back to their assistance. So Amompharetos and his men were coming up to join them, and the cavalry also of the Barbarians was at the same time beginning to attack them in full force: for the horsemen did on this day as they had been wont to do every day; and seeing the

vocabulary

ἀδύνατος unable; impossible
ἄλσος -εος (n, 3) grove, sacred place
ἀναξεύγνυμι (ὄ) yoke again
ἀναρπάζω carry off ~harpoon
ἀνεπιστήμων ignorant, unskilled
ἄνοπλος unarmed
ἀντέχω hold up as protection
 against ~ischemia
ἀντιτάσσω set against
ἀνύω accomplish, pass over,
 complete
ἀπαγορεύω forbid; fail, be worn out
ἄπειρος untested; infinite
ἀποβλέπω stare at, adore
ἀποδείκνυμι (ὄ) show, point out;
 appoint; (mid) declare
ἀποδέχομαι accept ~doctrine
ἀποίχομαι be gone, (+gen) hold
 aloof from
ἀποπέμπω send away ~pomp
ἀποσχίζω sever
ἀρέσκω please, satisfy; make
 amends
ἀριθμός number
ἀφειδής unsparing, cruel ~aphid
ἀψευδής truthful
βαρβαρικός non-Greek
γέρρον wicker object
γυμνής light infantry; serf
δειλός wretched, poor, cowardly
 ~Deimos
δηλέομαι hurt, spoil, steal ~delenda
διαβαίνω pass over, cross ~basis
διαδέχομαι be next, succeed
 ~doctrine
διαδιδράσκω escape
διακρίνω (ι) separate, sort ~critic
δουλόω enslave
δρόμος running, racing ground
 ~hippodrome
εἰσακούω hearken ~acoustic

εἰσπίπτω fall into, rush in
ἐλεύθερος not enslaved
Ἑλλήν Greek
ἐμπίμπρημι burn up ~pyre
ἐμπρήθω burn up
ἐνθαῦτα there, here
ἐνθεῦτεν thence
ἐξεπίσταμαι know well
ἐξηγέομαι lead forth; set out,
 describe ~hegemony
ἐπαινέω concur, praise, advise
ἐπαμύνω defend, rescue
ἐπέχω hold, cover; offer; assail
ἐπικαλέω call upon
ἐπιλαμβάνω take, attack, seize
ἐπιτελέω complete; do a religious
 duty
ἐπιτρέπω entrust, decide, allow
 ~trophy
ἐρήμιος empty
ἐσθής clothes ~vest
ἐτέρωθι opposite, elsewhere,
 anywhere ~other
εὖς good, brave, noble
εὐχή prayer; vow ~vow
θύω (ὄ) rush; sacrifice ~θύω
θῶμα a wonder, feeling of surprise
 ~theater
θώραξ -ηκος (m) breastplate
 ~thorax
καταβάλλω throw down, cast off
 ~ballistic
κατακλάω break off, break short
 ~iconoclast
καταλαμβάνω seize, understand,
 catch, overtake; (mp) happen
 ~epilepsy
κατάρα curse
καταρροδέω fear, dread
κατύπερθε above, from above
κοσμέω marshal, array ~cosmos
λήμα will, desire, purpose; courage,

insolence

λογάς -δος (m, 3) picked, chosen

λόγιμος notable

λυπέω (ἰ) annoy, distress

μεθίημι let go, cease; (mid) speed off
~jet

μεθίστημι change, substitute;
withdraw; change sides; (mid) send
away ~station

μηδαμός no one

μηκέτι no more

μυριάς -δος (ἰ, f, 3) countless,
myriad

νίκη (ἰ) victory ~Nike

ξύλινος wooden

ὄμιλος (ἰ) crowd, throng ~homily

ὄν οὐ type of fruit

οὐδαμός not anyone

ὄχθος bank, hill

παραγγέλλω transmit; order,
summon, recommend, encourage

παροίχομαι pass, keep going

πεντακισμύριοι (ἰ) 50,000

πέρθω sack, ravage, plunder

περίειμι be superior to; be left over;
still exist

περιστέλλω lay out

Πέρσης Persian

πιέζω press, squeeze ~piezoelectric

πλησιόχωρος adjacent

πρόγονος elder, ancestor ~genus

προδίδωμι betray

πρόθυμος (ἰ) willing, eager ~fume

πρόκειμαι be placed by; be devoted
to

πρόσω forward, in the future; far

ῥώμη strength, might

σοφία skill; wisdom ~sophistry

σπουδή zeal; (dat) with difficulty,
hastily ~repudiate

στείχω go, march ~stair

στίβος trail

στρατηγέω be a general

στρατιά army ~strategy

συγγνώμη sympathy, leniency

συμβάλλω pit against; compare;

mp: meet, fall in with ~ballistic

συμβολή encounter; contribution

σύνοιδα know about someone;
think proper

συνοράω be able to see ~panorama

συστρέφω get together; condense

σφαγιάζομαι sacrifice an animal

σφάγιον victim, sacrifice

τέμενος -εος (n, 3) non-common
land

τοιόσδε such

τόξευμα -τος (n, 3) arrow

τοξότης -ου (m, 1) archer ~toxic

τριηκόσιοι three hundred

τρισχίλιοι 3000 ~kilo-

φράσσω fence in, protect

χίλιοι (ἰ) thousand ~kilo-

χρήζω need ~chresard

χρηστήριον oracle, response

χρηστός useful; brave, worthy

χωρέω withdraw, give way to (+dat)
~heir

χώρος place ~heir

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

φίλος (ἰ) naked, bare ~epsilon

ῥθισμός thrusting, jostling

ἐν τῷ ἐτετάχατο οἱ Ἕλληνες τῇσι προτέρησι ἡμέρησι, ἤλαυνον τοὺς ἵππους αἰεὶ τὸ πρόσω καὶ ἄμα καταλαβόντες προσεκέατό σφι.

9.58

Μαρδόνιος δὲ ὡς ἐπύθετο τοὺς Ἕλληνας ἀποιοχομένους ὑπὸ νύκτα εἶδε τε τὸν χώρον ἔρημον, καλέσας τὸν Ληρισαῖον Θώρηκα καὶ τοὺς ἀδελφεοὺς αὐτοῦ Εὐρύπυλον καὶ Θρασυδήιον ἔλεγε «ὦ παῖδες Ἀλεύεω, ἔτι τί λέξετε τάδε ὀρώντες ἔρημα; ὑμεῖς γὰρ οἱ πησιόχωροι¹ ἐλέγετε Λακεδαιμονίους οὐ φεύγειν ἐκ μάχης, ἀλλὰ ἄνδρας εἶναι τὰ πολέμια πρώτους· τοὺς πρότερόν τε μετισταμένους ἐκ τῆς τάξις εἶδετε, νῦν τε ὑπὸ τὴν παροιοχομένην νύκτα καὶ οἱ πάντες ὀρώμεν διαδράντας· διέδεξάν τε, ἐπεὶ σφεας ἔδεε πρὸς τοὺς ἀψευδέως² ἀρίστους ἀνθρώπων μάχῃ διακριθῆναι, ὅτι οὐδένες ἄρα ἐόντες ἐν οὐδαμοῖσι εἴουσι Ἕλλησι ἐναπεδεικνύατο. καὶ ὑμῖν μὲν εἴουσι Περσέων ἀπείροισι πολλῇ ἔκ γε ἐμεῦ ἐγίνετο συγγνώμη, ἐπαινεόντων τούτους τοῖσι τι καὶ συνηδέατε· Ἀρταβάζου δὲ θῶμα καὶ μᾶλλον ἐποιεύμην τὸ καὶ καταρρωδῆσαι Λακεδαιμονίους καταρρωδήσαντά τε ἀποδέξασθαι γνώμην δειλοτάτην, ὡς χρεὸν εἶη ἀναζεύξαντας τὸ στρατόπεδον ἰέναι ἐς τὸ Θηβαίων ἄστρῳ πολιορκησομένους· τὴν ἔτι πρὸς ἐμεῦ βασιλεὺς πεύσεται. καὶ τούτων μὲν ἐτέρωθι³ ἔσται λόγος. νῦν δὲ ἐκείνοισι ταῦτα ποιεῦσι οὐκ ἐπιτρεπτέα ἐστί, ἀλλὰ διωκτέοι εἰς ἐς ὃ καταλαμφθέντες δώσουσι ἡμῖν τῶν δὴ ἐποίησαν Πέρσας πάντων δίκας.»

9.59

ταῦτα εἶπας ἦγε τοὺς Πέρσας δρόμῳ διαβάντας τὸν Ἀσωπὸν κατὰ στίβον⁴ τῶν Ἑλλήνων ὡς δὴ ἀποδιδρυσκόντων, ἐπεῖχέ τε ἐπὶ Λακεδαιμονίους τε καὶ Τεγεήτας μούνοους· Ἀθηναίους γὰρ τραπομένους ἐς τὸ πεδῖον ὑπὸ τῶν ὄχθων οὐ κατώρα. Πέρσας δὲ ὀρώντες ὀρμημένους διώκειν τοὺς Ἕλληνας οἱ λοιποὶ τῶν βαρβαρικῶν⁵ τελέων ἄρχοντες αὐτίκα πάντες ἤειραν τὰ σημήια, καὶ

¹ adjacent ² truthful ³ opposite, elsewhere, anywhere ⁴ trail

⁵ non-Greek

ἐδίωκον ὡς ποδῶν ἕκαστος εἶχον, οὔτε κόσμῳ οὐδενὶ κοσμηθέντες οὔτε τάξι.

9.60

καὶ οὗτοι μὲν βοῇ τε καὶ ὀμίλῳ ἐπήισαν ὡς ἀναρπασόμενοι τοὺς Ἑλλήνας· Πανσανίης δέ, ὡς προσέκειτο ἡ ἵππος, πέμψας πρὸς τοὺς Ἀθηναίους ἱππέα λέγει τάδε. «ἄνδρες Ἀθηναῖοι, ἀγῶνος μεγίστου προκειμένου ἐλευθέρην εἶναι ἢ δεδουλωμένην τὴν Ἑλλάδα, προδεδόμεθα ὑπὸ τῶν συμμάχων ἡμεῖς τε οἱ Λακεδαιμόνιοι καὶ ὑμεῖς οἱ Ἀθηναῖοι ὑπὸ τὴν παροιχομένην νύκτα διαδράντων. νῦν ὧν δέδοκται τὸ ἐνθεῦτεν τὸ ποιητέον ἡμῖν· ἀμυνομένους γὰρ τῇ δυνάμει ἄριστα περιστέλλειν ἀλλήλους. εἰ μὲν νυν ἐς ὑμέας ὄρμησε ἀρχὴν ἡ ἵππος, χρῆν δὴ ἡμέας τε καὶ τοὺς μετ' ἡμέων τὴν Ἑλλάδα οὐ προδιδόντας Τεγεήτας βοηθέειν ὑμῖν· νῦν δέ, ἐς ἡμέας γὰρ ἅπασα κεχώρηκε, δίκαιοι ἐστὲ ὑμεῖς πρὸς τὴν πιεζομένην μάλιστα τῶν μοιρέων ἀμυνέοντες ἵεναι. εἰ δ' ἄρα αὐτοὺς ὑμέας καταλελάβηκε ἀδύνατόν τι βοηθέειν, ὑμεῖς δ' ἡμῖν τοὺς τοξότας ἀποπέμψαντες χάριν θέσθε. συνοῖδαμεν δὲ ὑμῖν ὑπὸ τὸν παρεόντα τόνδε πόλεμον ἐοῦσι πολλὸν προθυμοτάτοις, ὥστε καὶ ταῦτα ἐσακούειν.»

9.61

ταῦτα οἱ Ἀθηναῖοι ὡς ἐπύθοντο, ὀρμέατο βοηθέειν καὶ τὰ μάλιστα ἐπαμύνειν· καί σφι ἤδη στείχουσι⁶ ἐπιτίθενται οἱ ἀντιταχθέντες Ἑλλήνων τῶν μετὰ βασιλέος γενομένων, ὥστε μηκέτι δύνασθαι βοηθήσαι· τὸ γὰρ προσκείμενον σφέας ἐλύπεε. οὕτω δὴ μουνωθέντες Λακεδαιμόνιοι καὶ Τεγεῆται, ἐόντες σὺν ψιλοῖσι ἀριθμὸν οἱ μὲν πεντακισμύριοι⁷ Τεγεῆται δὲ τρισχίλιοι οὗτοι γὰρ οὐδαμὰ ἀπεσχίζοντο ἀπὸ Λακεδαιμονίων, ἐσφαγιάζοντο ὡς συμβαλέοντες Μαρδονίῳ καὶ τῇ στρατῇ τῇ παρεούσῃ. καὶ οὐ γάρ σφι ἐγένετο τὰ σφάγια χρηστά, ἐπιπτον δὲ αὐτῶν ἐν τούτῳ τῷ χρόνῳ πολλοὶ καὶ πολλῶ πλευνες ἐτρωματίζοντο· φράξαντες γὰρ τὰ γέρρα οἱ Πέρσαι ἀπίεσαν τῶν τοξευμάτων πολλὰ ἀφειδέως, οὕτω ὥστε πιεζομένων

⁶ go, march ⁷ 50,000

τῶν Σπαρτιητέων καὶ τῶν σφαγίων οὐ γινομένων ἀποβλέψαντα τὸν Πανσανίην πρὸς τὸ Ἑραιοὺς τὸ Πλαταιέων ἐπικαλέσασθαι τὴν θεόν, χριζόντα μηδαμῶς⁸ σφέας ψευσθῆναι τῆς ἐλπίδος.

9.62

ταῦτα δ' ἔτι τούτου ἐπικαλεομένου προεξαναστάντες πρότεροι οἱ Τεγεῆται ἐχώρεον ἐς τοὺς βαρβάρους, καὶ τοῖσι Λακεδαιμονίοισι αὐτίκα μετὰ τὴν εὐχὴν⁹ τὴν Πανσανίειω ἐγένετο θυομένοισι τὰ σφάγια χρηστά· ὥς δὲ χρόνῳ κοτὲ ἐγένετο, ἐχώρεον καὶ οὗτοι ἐπὶ τοὺς Πέρσας, καὶ οἱ Πέρσαι ἀντίοι τὰ τόξα μετέντες. ἐγένετο δὲ πρῶτον περὶ τὰ γέρρα μάχη. ὥς δὲ ταῦτα ἐπεπτώκεε, ἤδη ἐγένετο ἡ μάχη ἰσχυρὴ παρ' αὐτὸ τὸ Δημήτριον καὶ χρόνον ἐπὶ πολλόν, ἐς ὃ ἀπίκοντο ἐς ὠθισμόν.¹⁰ τὰ γὰρ δόρατα ἐπιλαμβανόμενοι κατέκλων οἱ βάρβαροι. λήματι¹¹ μὲν νυν καὶ ῥώμῃ οὐκ ἦσσονες ἦσαν οἱ Πέρσαι, ἄνοπλοι δὲ ἔοντες καὶ πρὸς ἀνεπιστήμονες ἦσαν καὶ οὐκ ὅμοιοι τοῖσι ἐναντίοισι σοφίην, προεξαΐσσοντες δὲ κατ' ἓνα καὶ δέκα, καὶ πλευνέστε καὶ ἐλάσσονες συστρεφόμενοι, ἐσέπιπτον ἐς τοὺς Σπαρτιήτας καὶ διεφθείροντο.

9.63

τῇ δὲ ἐτύγχανε αὐτὸς ἐὼν Μαρδόνιος, ἀπ' ἵππου τε μαχόμενος λευκοῦ ἔχων τε περὶ ἑωυτὸν λογάδας¹² Περσέων τοὺς ἀρίστους χιλίους, ταύτῃ δὲ καὶ μάλιστα τοὺς ἐναντίους ἐπίεσαν. ὅσον μὲν νυν χρόνον Μαρδόνιος περιῖν, οἱ δὲ ἀντείχον καὶ ἀμυνόμενοι κατέβαλλον πολλοὺς τῶν Λακεδαιμονίων· ὥς δὲ Μαρδόνιος ἀπέθανε καὶ τὸ περὶ ἐκεῖνον τεταγμένον ἐὼν ἰσχυρότατον ἔπεσε, οὕτω δὲ καὶ οἱ ἄλλοι ἐτράποντο καὶ εἶξαν τοῖσι Λακεδαιμονίοισι. πλείστον γὰρ σφέας ἐδηλέετο¹³ ἢ ἐσθῆς ἔρημος ἐοῦσα ὅπλων· πρὸς γὰρ ὀπλίτας ἔοντες γυμνήτες¹⁴ ἀγῶνα ἐποιεῖντο.

⁸ no one ⁹ prayer; vow
purpose; courage, insolence
¹⁴ light infantry; serf

¹⁰ thrusting, jostling ¹¹ will, desire,
¹² picked, chosen ¹³ hurt, spoil, steal

9.64

ἐνθαῦτα ἢ τε δίκη τοῦ Λεωνίδεω κατὰ τὸ χρηστήριον τοῖσι Σπαρτιήτησι ἐκ Μαρδονίου ἐπετελέετο, καὶ νίκην ἀναιρέεται καλλίστην ἀπασέων τῶν ἡμεῖς ἴδμεν Πανσανίης ὁ Κλεομβρότου τοῦ Ἀναξανδρίδεω· τῶν δὲ κατύπερθέ οἱ προγόνων τὰ οὐνόματα εἴρηται ἐς Λεωνίδην· οὗτοι γάρ σφι τυγχάνουσι ἑόντες. ἀποθνήσκει δὲ Μαρδόνιος ὑπὸ Ἀειμνήστου ἀνδρὸς ἐν Σπάρτῃ λογίμου, ὃς χρόνῳ ὕστερον μετὰ τὰ Μηδικὰ ἔχων ἄνδρας τριηκοσίους συνέβαλε ἐν Στενυκλήρῳ πολέμου ἑόντος Μεσσηνίοισι πᾶσι, καὶ αὐτὸς τε ἀπέθανε καὶ οἱ τριηκόσιοι.

9.65

ἐν δὲ Πλαταιῇσι οἱ Πέρσαι ὥς ἐτράποντο ὑπὸ τῶν Λακεδαιμονίων, ἔφευγον οὐδένα κόσμον ἐς τὸ στρατόπεδον τὸ ἐωυτῶν καὶ ἐς τὸ τεῖχος τὸ ξύλων τὸ ἐποιήσαντο ἐν μοίρῃ τῇ Θηβαΐδι. θῶμα δέ μοι ὅκως παρὰ τῆς Δήμητρος τὸ ἄλσος¹⁵ μαχομένων οὐδὲ εἰς ἐφάνη τῶν Περσέων οὔτε ἐσελθῶν ἐς τὸ τέμενος οὔτε ἐναποθανῶν, περὶ τε τὸ ἱρὸν οἱ πλείστοι ἐν τῷ βεβήλῳ ἔπεσον. δοκέω δέ, εἴ τι περὶ τῶν θείων πρηγμάτων δοκέειν δεῖ, ἢ θεὸς αὐτῇ σφεας οὐκ ἐδέκετο ἐμπρήσαντας τὸ ἱρὸν τὸ ἐν Ἐλευσίνι ἀνάκτορον.

9.66

αὕτη μὲν νυν ἡ μάχη ἐπὶ τοσοῦτο ἐγένετο. Ἀρτάβαζος δὲ ὁ Φαρνάκεος αὐτίκα τε οὐκ ἠρέσκετο κατ' ἀρχὰς λειπομένου Μαρδονίου ἀπὸ βασιλέος, καὶ τότε πολλὰ ἀπαγορεύων οὐδὲν ἦνε, συμβάλλειν οὐκ ἔων· ἐποίησέ τε αὐτὸς τοιάδε ὥς οὐκ ἀρεσκόμενος τοῖσι πρήγμασι τοῖσι ἐκ Μαρδονίου ποιευμένοις. τῶν ἐστρατιγγέε ὁ Ἀρτάβαζος εἶχε δὲ δύναμιν οὐκ ὀλίγην ἀλλὰ καὶ ἐς τέσσερας μυριάδας ἀνθρώπων περὶ ἐωυτόν, τούτους, ὅκως ἢ συμβολὴ ἐγένετο, εὖ ἐξεπιστάμενος τὰ ἔμελλε ἀποβήσεσθαι ἀπὸ τῆς μάχης, ἦγε κατηρηγμένως, παραγγείλας κατὰ τούτῳ ἵεναι πάντας τῇ ἂν αὐτὸς ἐξηγήηται, ὅκως ἂν αὐτὸν ὁρώσι σπουδῆς ἔχοντα. ταῦτα παραγγείλας ὥς ἐς μάχην

¹⁵ grove, sacred place

place vacant in which the Hellenes had been posted on the former days, they rode their horses on continually further, and as soon as they came up with them they began to attack them.

9.58

Then Mardonios, when he was informed that the Hellenes had departed during the night, and when he saw their place deserted, called Thorax of Larissa and his brothers Eurypylos and Thrasydeios, and said: “Sons of Aleuas, will ye yet say anything, now that ye see these places deserted? For ye who dwell near them were wont to say that the Lacedemonians did not fly from a battle, but were men unsurpassed in war; and these men ye not only saw before this changing from their post, but now we all of us see that they have run away during the past night; and by this they showed clearly, when the time came for them to contend in battle with those who were in truth the best of all men, that after all they were men of no worth, who had been making a display of valour among Hellenes, a worthless race. As for you, since ye had had no experience of the Persians, I for my part was very ready to excuse you when ye praised these, of whom after all ye knew something good; but much more I marvelled at Artabazos that he should have been afraid of the Lacedemonians, and that having been afraid he should have uttered that most cowardly opinion, namely that we ought to move our army away and go to the city of the Thebans to be besieged there,— an opinion about which the king shall yet be informed by me. Of these things we will speak in another place; now however we must not allow them to act thus, but we must pursue them until they are caught and pay the penalty to us for all that they did to the Persians in time past.”.

9.59

Thus having spoken he led on the Persians at a run, after they had crossed the Asopos, on the track of the Hellenes, supposing that these were running away from him; and he directed his attack upon the Lacedemonians and Tegeans only, for the Athenians, whose march was towards the plain, he did not see by reason of the hills. Then the rest of the commanders of the Barbarian divisions, seeing that the Persians had started to pursue the Hellenes, forthwith all raised the signals for battle and began to pursue, each as fast as they could, not arranged in any order or succession of post..

9.60

These then were coming on with shouting and confused numbers, thinking to make short work of the Hellenes; and Pausanias, when the cavalry began to attack, sent to the Athenians a horseman and said thus: “Athenians, now that the greatest contest is set before us, namely that which has for its issue

the freedom or the slavery of Hellas, we have been deserted by our allies, we Lacedemonians and ye Athenians, seeing that they have run away during the night that is past. Now therefore it is determined what we must do upon this, namely that we must defend ourselves and protect one another as best we may. If then the cavalry had set forth to attack you at the first, we and the Tegeans, who with us refuse to betray the cause of Hellas, should have been bound to go to your help; but as it is, since the whole body has come against us, it is right that ye should come to that portion of the army which is hardest pressed, to give aid. If however anything has happened to you which makes it impossible for you to come to our help, then do us a kindness by sending to us the archers; and we know that ye have been in the course of this present war by far the most zealous of all, so that ye will listen to our request in this matter also.”.

9.61

When the Athenians heard this they were desirous to come to their help and to assist them as much as possible; and as they were already going, they were attacked by those of the Hellenes on the side of the king who had been ranged opposite to them, so that they were no longer able to come to the help of the Lacedemonians, for the force that was attacking them gave them much trouble. Thus the Lacedemonians and Tegeans were left alone, being in number, together with light-armed men, the former fifty thousand and the Tegeans three thousand; for these were not parted at all from the Lacedemonians: and they began to offer sacrifice, meaning to engage battle with Mardonios and the force which had come against them. Then since their offerings did not prove favourable, and many of them were being slain during this time and many more wounded,— for the Persians had made a palisade of their wicker-work shields and were discharging their arrows in great multitude and without sparing,— Pausanias, seeing that the Spartans were hard pressed and that the offerings did not prove favourable, fixed his gaze upon the temple of Hera of the Plataians and called upon the goddess to help, praying that they might by no means be cheated of their hope:.

9.62

And while he was yet calling upon her thus, the Tegeans started forward before them and advanced against the Barbarians, and forthwith after the prayer of Pausanias the offerings proved favourable for the Lacedemonians as they sacrificed. So when this at length came to pass, then they also advanced against the Persians; and the Persians put away their bows and came against them. Then first there was fighting about the wicker-work shields, and when these had been overturned, after that the fighting was fierce by the side of the temple of Demeter, and so continued for a long time, until at last they came to

justling; for the Barbarians would take hold of the spears and break them off. Now in courage and in strength the Persians were not inferior to the others, but they were without defensive armour, and moreover they were unversed in war and unequal to their opponents in skill; and they would dart out one at a time or in groups of about ten together, some more and some less, and fall upon the Spartans and perish..

9.63

In the place where Mardonios himself was, riding on a white horse and having about him the thousand best men of the Persians chosen out from the rest, here, I say, they pressed upon their opponents most of all: and so long as Mardonios survived, they held out against them, and defending themselves they cast down many of the Lacedemonians; but when Mardonios was slain and the men who were ranged about his person, which was the strongest portion of the whole army, had fallen, then the others too turned and gave way before the Lacedemonians; for their manner of dress, without defensive armour, was a very great cause of destruction to them, since in truth they were contending light-armed against hoplites..

9.64

Then the satisfaction for the murder of Leonidas was paid by Mardonios according to the oracle given to the Spartans, and the most famous victory of all those about which we have knowledge was gained by Pausanias the son of Cleombrotos, the son of Anaxandrides; of his ancestors above this the names have been given for Leonidas, since, as it happens, they are the same for both. Now Mardonios was slain by Arimnestos, a man of consideration in Sparta, who afterwards, when the Median wars were over, with three hundred men fought a battle against the whole army of the Messenians, then at war with the Lacedemonians, at Stenycleros, and both he was slain and also the three hundred..

9.65

When the Persians were turned to flight at Plataia by the Lacedemonians, they fled in disorder to their own camp and to the palisade which they had made in the Theban territory: and it is a marvel to me that, whereas they fought by the side of the sacred grove of Demeter, not one of the Persians was found to have entered the enclosure or to have been slain within it, but round about the temple in the unconsecrated ground fell the greater number of the slain. I suppose (if one ought to suppose anything about divine things) that the goddess herself refused to receive them, because they had set fire to the temple, that is to say the “palace” at Eleusis.

9.66

Thus far then had this battle proceeded: but Artabazos the son of Pharnakes had been displeased at the very first because Mardonios remained behind after the king was gone; and afterwards he had been bringing forward objections continually and doing nothing, but had urged them always not to fight a battle: and for himself he acted as follows, not being pleased with the things which were being done by Mardonios.— The men of whom Artabazos was commander (and he had with him no small force but one which was in number as much as four myriads of men), these, when the fighting began, being well aware what the issue of the battle would be, he led carefully, having first given orders that all should go by the way which he should lead them and at the same pace at which they should see him go. Having given these orders he led his troops on pretence of taking them into

vocabulary

ἄγγέλλω carry a message, announce
~angel

ἄγκυρα (ῶ) anchor

ἄγχι near, nigh ~angina

ἄγχου near, nigh; like ~angina

ἀλέα ἀλῆς an escape; warmth of the sun ~swelter

ἀλκή prowess, defense, victory
~Alexander

ἄλυσις -εως (f) chain

ἀμφισβαστέω dispute

ἀναλαμβάνω take up, recover, resume

ἀνατίθῃμι consecrate, lay on, impute; (mp) reproach

ἄνω (ᾱ) accomplish, pass, waste; upwards, out to sea

ἀπέχω ward off, drive off, refrain, be at some distance

ἀπογίγνομαι be taken away

ἀποδείκνυμι (ῶ) show, point out; appoint; (mid) declare

ἀποδέχομαι accept ~doctrine

ἀποέρω exclude; divide; confine

ἀριστεύω be the best ~aristocrat

ἀρτάω hang something on

ἀρτέομαι be ready

ἀτέλεια incompleteness, imperfection; exemption

ἀτιμία (τι) dishonor

ἀτρεμίζω not be restless

αὐτόχθων native

ἀφοράω look away, at ~panorama

ἄχθομαι be burdened with

δάω learn ~didactic

δειμαίνω be afraid

δῆθεν strong form of δῆ

διαμάχομαι fight hard, contend

διαρπάζω make prey of ~harpoon

διατελέω accomplish; keep doing
~apostle

διξός double

ἐθελοκακέω wimp out; act maliciously

εἰσβάλλω throw into ~ballistic

εἰσπίπτω fall into, rush in

εἰσφέρω carry into, carry along
~bear

εἰσχύω pour into

ἐκκαίδεκα 16

ἐκλείπω leave out, pass over

ἐκπίπτω fall out of ~petal

ἐκφέρω carry off ~bear

Ἑλλην Greek

ἐνενήκοντα ninety

ἐνθαῦτα there, here

ἐξακόσιοι 600

ἐξεργάζομαι accomplish; undo; destroy someone

ἐξηγέομαι lead forth; set out, describe ~hegemony

ἐπείγω weigh upon, drive; (mid) hurry

ἐρείπω pull down; fall ~reap

ἐρρωμένος vigorous, powerful

εὐδοκιμέω be esteemed

ζωστήρ -ος (m) belt ~zone

θέα (ᾱ) seeing, sight, viewpoint

θώραξ -ηκος (m) breastplate
~thorax

ἵππότης -ου (m, 1) horseman
~hippo

καθηγέομαι lead

καίτοι and yet; and in fact; although

καταδέω tie up; fall short

καταλέγω relate in detail, choose; enroll ~legion

καταπροδίδωμι betray completely

καταστορέννυμι (ῶ) spread, cover up

καταφεύγω resort to, flee to, appeal to ~fugitive

κατειλέω coop up

κολώνη hill, mound
 κομιδή care, tending, providing for
 λαμπρός brilliant ~lamp
 λεῖος smooth
 λέσχη meeting hall; conversation
 μετακινέω (ι) move; change
 μίν him, her, it
 μυριάς -δος (υ, f, 3) countless,
 myriad
 νηός temple, shrine
 ξύλινος wooden
 ὄμιλος (ι) crowd, throng ~homily
 ὄνειδος -εος (n, 3) blame; insult
 ὀνομαστός named ~name
 οὐδαμὸς not anyone
 πάλαι long ago ~paleo
 παλαίω wrestle ~Pallas
 πάλη wrestling ~Pallas
 πάλλω shake, brandish ~Pallas
 παραγίγνομαι be beside, attend
 ~genus
 πελάζω bring/come to, near, into
 contact with
 περιγίγνομαι surpass; survive;
 attain ~genus
 περιθέω run around
 περικάθημαι be seated all around
 Πέρσης Persian
 πλευρά rib, side ~pleurisy
 πλευρόν rib, side ~pleurisy
 προεδρία pride of place
 προθυμέομαι (ο) be eager
 προθυμία (ο) zeal, alacrity ~fume
 προσδοκάω expect
 πύργος ramparts, tower; line of

troops
 σίνομαι (ι) rob, damage
 σκηνή tent; stage
 στίφος -εος (n, 3) close array
 στρατός common people/soldiers
 ~strategy
 στρατόω be on a campaign
 ~strategy
 συμβολή encounter; contribution
 συγχνός long; many; extensive
 σφαγιάζομαι sacrifice an animal
 τίμιος honored, precious
 τόξευμα -τος (n, 3) arrow
 τριηκόσιοι three hundred
 τροχάζω run, spin
 ὕβρις -εως (f) pride, insolence,
 outrage
 ὑπέκκειμαι be brought to safety
 ὑπερβάλλω cause to go beyond;
 delay ~ballistic
 φάτνη manger, crib
 φθάνω (ᾱ) do first, outstrip
 φθόνος malice, envy
 φίλιος friendly
 φονεύω kill
 φορέω frequentative of φέρω, to
 carry ~bear
 φράσσω fence in, protect
 φυγή flight, means of escape
 ~fugitive
 χιλιάς -δος (υ, f, 3) 1000
 χρήσιμος useful
 χώρος place ~heir
 ὥρος year

ἦγε δῆθεν τὸν στρατόν. προτερέων δὲ τῆς ὁδοῦ ὥρα καὶ δὴ φεύγοντας τοὺς Πέρσας· οὕτω δὲ οὐκέτι τὸν αὐτὸν κόσμον κατηγέετο, ἀλλὰ τὴν ταχύστην ἐτροχάζε φεύγων οὔτε ἐς τὸ ξύλινον οὔτε ἐς τὸ Θηβαίων τεῖχος ἀλλ' ἐς Φωκέας, ἐθέλων ὡς τάχιστα ἐπὶ τὸν Ἑλλήσποντον ἀπικέσθαι.

9.67

καὶ δὲ οὗτοι μὲν ταύτῃ ἐτράποντο· τῶν δὲ ἄλλων Ἑλλήνων τῶν μετὰ βασιλέος ἐθελοκακούντων¹ Βοιωτοὶ Ἀθηναίοισι ἐμαχέσαντο χρόνον ἐπὶ συχνόν. οἱ γὰρ μηδίζοντες τῶν Θηβαίων, οὗτοι εἶχον προθυμίην οὐκ ὀλίγην μαχόμενοί τε καὶ οὐκ ἐθελοκακέοντες, οὕτω ὥστε τριηκόσιοι αὐτῶν οἱ πρῶτοι καὶ ἄριστοι ἐνθαῦτα ἔπεσον ὑπὸ Ἀθηναίων. ὥς δὲ ἐτράποντο καὶ οὗτοι, ἔφευγον ἐς τὰς Θήβας, οὐ τῇ περ οἱ Πέρσαι καὶ τῶν ἄλλων συμμάχων ὁ πᾶς ὄμιλος, οὔτε διαμαχεσάμενος οὐδενὶ οὔτε τι ἀποδεξάμενος, ἔφευγον.

9.68

δηλοῖ τέ μοι ὅτι πάντα τὰ πρήγματα τῶν βαρβάρων ἤρητο ἐκ Περσέων, εἰ καὶ τότε οὗτοι πρὶν ἢ καὶ συμμῖξαι τοῖσι πολεμίοισι ἔφευγον, ὅτι καὶ τοὺς Πέρσας ὥρων. οὕτω τε πάντες ἔφευγον πλὴν τῆς ἵππου τῆς τε ἄλλης καὶ τῆς Βοιωτίης· αὕτη δὲ τοσαῦτα προσωφέλεε τοὺς φεύγοντας, αἰεὶ τε πρὸς τῶν πολεμίων ἄγχιστα ἐοῦσα ἀπέργουσά τε τοὺς φίλους φεύγοντας ἀπὸ τῶν Ἑλλήνων.

9.69

οἱ μὲν δὲ νικῶντες εἶποντο τοὺς Ξέρξεω διώκοντές τε καὶ φονεύοντες. ἐν δὲ τούτῳ τῷ γινομένῳ φόβῳ ἀγγέλλεται τοῖσι ἄλλοισι Ἑλλήσι τοῖσι τεταγμένοισι περὶ τὸ Ἥραιον καὶ ἀπογενομένοισι τῆς μάχης, ὅτι μάχῃ τε γέγονε καὶ νικῶεν οἱ μετὰ Πανσανίεω· οἱ δὲ ἀκούσαντες ταῦτα, οὐδένα κόσμον ταχθέντες, οἱ μὲν ἀμφὶ Κορινθίους ἐτράποντο διὰ τῆς ὑπαρέης καὶ τῶν κολωνῶν τὴν φέρουσαν ἄνω ἰθὺ τοῦ ἱροῦ τῆς Δήμητρος, οἱ δὲ ἀμφὶ Μεγαρέας τε καὶ Φλειασίους διὰ τοῦ πεδίου

¹ wimp out; act maliciously

τὴν λειοτάτην² τῶν ὁδῶν. ἐπεῖτε δὲ ἀγχοῦ τῶν πολεμίων ἐγίνοντο οἱ Μεγαρές καὶ Φλειάσιοι, ἀπιδόντες σφέας οἱ τῶν Θηβαίων ἱππῶται ἐπειγομένους οὐδένα κόσμον ἤλαυνον ἐπ' αὐτοὺς τοὺς ἵππους, τῶν ἱππάρχεε Ἀσωπόδαρος ὁ Τιμάνδρου, ἐσπεσόντες δὲ κατεστόρεσαν αὐτῶν ἑξακοσίους,³ τοὺς δὲ λοιποὺς κατήραξαν διώκοντες ἐς τὸν Κιθαιρῶνα.

9.70

οὗτοι μὲν δὴ ἐν οὐδενὶ λόγῳ ἀπώλοντο· οἱ δὲ Πέρσαι καὶ ὁ ἄλλος ὄμιλος, ὡς κατέφυγον ἐς τὸ ξύλινον τεῖχος, ἔφθησαν ἐπὶ τοὺς πύργους ἀναβάντες πρὶν ἢ τοὺς Λακεδαιμονίους ἀπικέσθαι, ἀναβάντες δὲ ἐφράξαντο ὡς ἡδυνέατο ἄριστα τὸ τεῖχος· προσελθόντων δὲ τῶν Λακεδαιμονίων κατεστήκεε σφι τειχομαχίῃ ἐρρωμενεστέρη.⁴ ἕως μὲν γὰρ ἀπῆσαν οἱ Ἀθηναῖοι, οἱ δ' ἡμύνοντο καὶ πολλῶ πλέον εἶχον τῶν Λακεδαιμονίων ὥστε οὐκ ἐπισταμένων τειχομαχείειν· ὡς δὲ σφι Ἀθηναῖοι προσῆλθον, οὕτω δὴ ἰσχυρὴ ἐγένετο τειχομαχίῃ καὶ χρόνον ἐπὶ πολλόν. τέλος δὲ ἀρετῇ τε καὶ λιπαρίῃ ἐπέβησαν Ἀθηναῖοι τοῦ τεύχεος καὶ ἥριπον· τῇ δὴ ἐσεχέοντο οἱ Ἕλληνες. πρῶτοι δὲ ἐσῆλθον Τεγεῆται ἐς τὸ τεῖχος, καὶ τὴν σκηνὴν τὴν Μαρδονίου οὗτοι ἦσαν οἱ διαρπάσαντες, τά τε ἄλλα ἐξ αὐτῆς καὶ τὴν φάτιν⁵ τῶν ἵππων ἐοῦσαν χαλκῆν πᾶσαν καὶ θέης ἀξίην. τὴν μὲν νυν φάτιν ταύτην τὴν Μαρδονίου ἀνέθεσαν ἐς τὸν νηὸν τῆς Ἀλέης⁶ Ἀθηναίης Τεγεῆται, τὰ δὲ ἄλλα ἐς τῶντό, ὅσα περ ἔλαβον, ἐσήνικαν τοῖσι Ἕλλησι. οἱ δὲ βάρβαροι οὐδὲν ἔτι στίφος ἐποιήσαντο πεσόντος τοῦ τεύχεος, οὐδέ τις αὐτῶν ἀλκῆς ἐμέμνητο, ἀλύκταζόν τε οἶα ἐν ὀλίγῳ χώρῳ πεφοβημένοι τε καὶ πολλαὶ μυριάδες κατελιγμένοι ἀνθρώπων· παρὴν τε τοῖσι Ἕλλησι φονεύειν οὕτω ὥστε τριήκοντα μυριάδων στρατοῦ, καταδεουσέων τεσσέρων τὰς ἔχων Ἀρτάβαζος ἔφευγε, τῶν λοιπέων μὴδὲ τρεῖς χιλιάδας περιγενέσθαι. Λακεδαιμονίων δὲ τῶν ἐκ Σπάρτης ἀπέθανον οἱ πάντες ἐν τῇ συμβολῇ εἰς καὶ ἐνενήκοντα, Τεγεγτέων δὲ ἑκκαίδεκα,⁷ Ἀθηναίων δὲ δύο καὶ πεντήκοντα.

² smooth ³ 600 ⁴ vigorous, powerful ⁵ manger, crib ⁶ an escape; warmth of the sun ⁷ 16

9.71

ἡρίστευσε δὲ τῶν βαρβάρων πεζὸς μὲν ὁ Περσέων, ἵππος δὲ ἢ Σακέων, ἀνὴρ δὲ λέγεται Μαρδόνιος· Ἑλλήνων δέ, ἀγαθῶν γενομένων καὶ Τεγεγτέων καὶ Ἀθηναίων, ὑπερεβάλοντο ἀρετῇ Λακεδαιμόνιοι. ἄλλω μὲν οὐδενὶ ἔχω ἀποσημῆσθαι ἅπαντες γὰρ οὗτοι τοὺς κατ' ἐωυτοὺς ἐνίκων, ὅτι δὲ κατὰ τὸ ἰσχυρότερον προσηνείχθησαν καὶ τούτων ἐκράτησαν. καὶ ἄριστος ἐγένετο μακρῶ Ἀριστόδημος κατὰ γνώμας τὰς ἡμετέρας, ὃς ἐκ Θερμοπυλέων μοῦνος τῶν τριηκοσίων σωθεὶς εἶχε ὄνειδος καὶ ἀτιμίην.⁸ μετὰ δὲ τοῦτον ἡρίστευσαν Ποσειδώνιός τε καὶ Φιλοκύων καὶ Ἀμομφάρετος ὁ Σπαρτιήτης. καίτοι γενομένης λέσχης⁹ ὃς γένοιτο αὐτῶν ἄριστος, ἔγνωσαν οἱ παραγενόμενοι Σπαρτιητέων Ἀριστόδημον μὲν βουλόμενον φανερώς ἀποθανεῖν ἐκ τῆς παρεούσης οἱ αἰτίας, λυσσῶντά τε καὶ ἐκλείποντα τὴν τάξιν ἔργα ἀποδέξασθαι μεγάλα, Ποσειδώνιον δὲ οὐ βουλόμενον ἀποθνήσκειν ἄνδρα γενέσθαι ἀγαθόν· τοσοῦτῳ τοῦτον εἶναι ἀμείνω. ἀλλὰ ταῦτα μὲν καὶ φθόνῳ ἂν εἴποιεν· οὗτοι δὲ τοὺς κατέλεξα πάντες, πλὴν Ἀριστοδήμου, τῶν ἀποθανόντων ἐν ταύτῃ τῇ μάχῃ τίμοι ἐγένοντο· Ἀριστόδημος δὲ βουλόμενος ἀποθανεῖν διὰ τὴν προειρημένην αἰτίην οὐκ ἐτιμήθη.

9.72

οὗτοι μὲν τῶν ἐν Πλαταιῇσι ὀνομαστότατοι¹⁰ ἐγένοντο. Καλλικράτης γὰρ ἔξω τῆς μάχης ἀπέθανε, ἐλθὼν ἀνὴρ κάλλιστος ἐς τὸ στρατόπεδον τῶν τότε Ἑλλήνων, οὐ μόνον αὐτῶν Λακεδαιμονίων ἀλλὰ καὶ τῶν ἄλλων Ἑλλήνων· ὃς, ἐπειδὴ ἐσφαγιάζετο Πανσανίης, κατήμενος ἐν τῇ τάξιν ἐτραυματίσθη τοξεύματι τὰ πλευρά. καὶ δὴ οἱ μὲν ἐμάχοντο, ὃ δ' ἐξενειγμένος ἐδυσθανάτεε τε καὶ ἔλεγε πρὸς Ἀρίμνηστον ἄνδρα Πλαταιέα οὐ μέλειν οἱ ὅτι πρὸ τῆς Ἑλλάδος ἀποθνήσκει, ἀλλ' ὅτι οὐκ ἐχρήσατο τῇ χειρὶ καὶ ὅτι οὐδὲν ἐστὶ οἱ ἀποδεδεγμένον ἔργον ἐωυτοῦ ἄξιον προθυμειμένου ἀποδέξασθαι.

⁸ dishonor ⁹ meeting hall; conversation ¹⁰ named

9.73

Ἀθηναίων δὲ λέγεται εὐδοκιμῆσαι Σωφάνης ὁ Εὐτυχίδεω, ἐκ δήμου Δεκελεῆθεν, Δεκελέων δὲ τῶν κοτὲ ἐργασαμένων ἔργον χρήσιμον ἐς τὸν πάντα χρόνον, ὡς αὐτοὶ Ἀθηναῖοι λέγουσι. ὥς γὰρ δὴ τὸ πάλαι κατὰ Ἑλένης κομιδὴν Τυνδαρίδαι ἐσέβαλον ἐς γῆν τὴν Ἀττικὴν σὺν στρατοῦ πλήθει καὶ ἀνίστασαν τοὺς δήμους, οὐκ εἰδότες ἵνα ὑπεξέκειτο ἡ Ἑλένη, τότε λέγουσι τοὺς Δεκελέας, οἳ δὲ αὐτὸν Δέκελον ἀχθόμενόν τε τῇ Θησέος ὕβρι καὶ δεμαίνοντα¹¹ περὶ πάσῃ τῇ Ἀθηναίων χώρῃ, ἐξηγησάμενόν σφι τὸ πᾶν πρήγμα κατηγγήσασθαι ἐπὶ τὰς Ἀφίδνας, τὰς δὴ Τιτακὸς ἐὼν αὐτόχθων¹² καταπροδιδοῖ Τυνδαρίδῃσι. τοῖσι δὲ Δεκελεῦσι ἐν Σπάρτῃ ἀπὸ τούτου τοῦ ἔργου ἀτελείῃ τε καὶ προεδρίῃ διατελεῖ ἐς τὸδε αἰεὶ ἔτι ἐοῦσα, οὕτω ὥστε καὶ ἐς τὸν πόλεμον τὸν ὕστερον πολλοῖσι ἔτεσι τούτων γενόμενον Ἀθηναίοισι τε καὶ Πελοποννησίοισι, σινομένων τὴν ἄλλην Ἀττικὴν Λακεδαιμονίων, Δεκελέης ἀπέχεσθαι.

9.74

τούτου τοῦ δήμου ἐὼν ὁ Σωφάνης καὶ ἀριστεύσας τότε Ἀθηναίων διζοὺς¹³ λόγους λεγομένους ἔχει, τὸν μὲν ὡς ἐκ τοῦ ζωστήρος¹⁴ τοῦ θώρηκος ἐφόρεε χαλκῇ ἀλύσι¹⁵ δεδεμένην ἄγκυραν¹⁶ σιδηρῆν, τὴν ὅκως πελάσειε ἀπικνεόμενος τοῖσι πολεμίοισι βαλλέσκετο, ἵνα δὴ μιν οἱ πολέμοι ἐκπύπτοντες ἐκ τῆς τάξιος μετακινήσαι μὴ δυναίατο· γινομένης δὲ φυγῆς τῶν ἐναντίων δέδοκτο τὴν ἄγκυραν ἀναλαβόντα οὕτω διώκειν. οὗτος μὲν οὕτω λέγεται, ὁ δ' ἕτερος τῶν λόγων τῷ πρότερον λεχθέντι ἀμφισβατέων λέγεται, ὡς ἐπ' ἀσπίδος αἰεὶ περιθεούσης καὶ οὐδαμὰ ἀτρεμιζούσης¹⁷ ἐφόρεε ἄγκυραν, καὶ οὐκ ἐκ τοῦ θώρηκος δεδεμένην σιδηρῆν.

9.75

ἔστι δὲ καὶ ἕτερον Σωφάνει λαμπρὸν ἔργον ἐξεργασμένον, ὅτι περικατημένων Ἀθηναίων Αἴγωναν Εὐρυβάτην τὸν Ἀργεῖον ἄνδρα

¹¹ be afraid ¹² native ¹³ double ¹⁴ belt ¹⁵ chain ¹⁶ anchor
¹⁷ not be restless

battle; and when he was well on his way, he saw the Persians already taking flight. Then he no longer led his men in the same order as before, but set off at a run, taking flight by the quickest way not to the palisade nor yet to the wall of the Thebans, but towards Phokis, desiring as quickly as possible to reach the Hellespont..

9.67

These, I say, were thus directing their march: and in the meantime, while the other Hellenes who were on the side of the king were purposely slack in the fight, the Boeotians fought with the Athenians for a long space; for those of the Thebans who took the side of the Medes had no small zeal for the cause, and they fought and were not slack, so that three hundred of them, the first and best of all, fell there by the hands of the Athenians: and when these also turned to flight, they fled to Thebes, not to the same place as the Persians: and the main body of the other allies fled without having fought constantly with any one or displayed any deeds of valour..

9.68

And this is an additional proof to me that all the fortunes of the Barbarians depended upon the Persians, namely that at that time these men fled before they had even engaged with the enemy, because they saw the Persians doing so. Thus all were in flight except only the cavalry, including also that of the Boeotians; and this rendered service to the fugitives by constantly keeping close to the enemy and separating the fugitives of their own side from the Hellenes..

9.69

The victors then were coming after the troops of Xerxes, both pursuing them and slaughtering them; and during the time when this panic arose, the report was brought to the other Hellenes who had posted themselves about the temple of Hera and had been absent from the battle, that a battle had taken place and that the troops of Pausanias were gaining the victory. When they heard this, then without ranging themselves in any order the Corinthians and those near them turned to go by the skirts of the mountain and by the low hills along the way which led straight up to the temple of Demeter, while the Megarians and Phliasians and those near them went by the plain along the smoothest way. When however the Megarians and Phliasians came near to the enemy, the cavalry of the Thebans caught sight of them from a distance hurrying along without any order, and rode up to attack them, the commander of the cavalry being Asopodoros the son of Timander; and having fallen upon them they slew six hundred of them, and the rest they pursued and drove to Kithairon.

9.70

These then perished thus ingloriously; and meanwhile the Persians and the rest of the throng, having fled for refuge to the palisade, succeeded in getting up to the towers before the Lacedemonians came; and having got up they strengthened the wall of defence as best they could. Then when the Lacedemonians came up to attack it, there began between them a vigorous fight for the wall: for so long as the Athenians were away, they defended themselves and had much the advantage over the Lacedemonians, since these did not understand the art of fighting against walls; but when the Athenians came up to help them, then there was a fierce fight for the wall, lasting for a long time, and at length by valour and endurance the Athenians mounted up on the wall and made a breach in it, through which the Hellenes poured in. Now the Tegeans were the first who entered the wall, and these were they who plundered the tent of Mardonios, taking, besides the other things which were in it, also the manger of his horse, which was all of bronze and a sight worth seeing. This manger of Mardonios was dedicated by the Tegeans as an offering in the temple of Athene Alea, but all the other things which they took, they brought to the common stock of the Hellenes. The Barbarians however, after the wall had been captured, no longer formed themselves into any close body, nor did any of them think of making resistance, but they were utterly at a loss, as you might expect from men who were in a panic with many myriads of them shut up together in a small space: and the Hellenes were able to slaughter them so that out of an army of thirty myriads, if those four be subtracted which Artabazos took with him in his flight, of the remainder not three thousand men survived. Of the Lacedemonians from Sparta there were slain in the battle ninety-one in all, of the Tegeans sixteen, and of the Athenians two and fifty.

9.71

Among the Barbarians those who proved themselves the best men were, of those on foot the Persians, and of the cavalry the Sacans, and for a single man Mardonios it is said was the best. Of the Hellenes, though both the Tegeans and the Athenians proved themselves good men, yet the Lacedemonians surpassed them in valour. Of this I have no other proof (for all these were victorious over their opposites), but only this, that they fought against the strongest part of the enemy's force and overcame it. And the man who proved himself in my opinion by much the best was that Aristodemos who, having come back safe from Thermopylai alone of the three hundred, had reproach and dishonour attached to him. After him the best were Poseidonios and Philokyon and Amompharetos the Spartan. However, when there came to be conversation as to which of them had proved himself the best, the Spartans who were present gave it as their opinion that Aristodemos had

evidently wished to be slain in consequence of the charge which lay against him, and so, being as it were in a frenzy and leaving his place in the ranks, he had displayed great deeds, whereas Poseidonios had proved himself a good man although he did not desire to be slain; and so far he was the better man of the two. This however they perhaps said from ill-will; and all these whose names I mentioned among the men who were killed in this battle, were specially honoured, except Aristodemos; but Aristodemos, since he desired to be slain on account of the before-mentioned charge, was not honoured.

9.72

These obtained the most renown of those who fought at Plataia, for as for Callicrates, the most beautiful who came to the camp, not of the Lacedemonians alone, but also of all the Hellenes of his time, he was not killed in the battle itself; but when Pausanias was offering sacrifice, he was wounded by an arrow in the side, as he was sitting down in his place in the ranks; and while the others were fighting, he having been carried out of the ranks was dying a lingering death: and he said to Arimnestos a Plataian that it did not grieve him to die for Hellas, but it grieved him only that he had not proved his strength of hand, and that no deed of valour had been displayed by him worthy of the spirit which he had in him to perform great deeds.

9.73

Of the Athenians the man who gained most glory is said to have been Sophanes the son of Eutyichides of the deme of Dekeleia,— a deme of which the inhabitants formerly did a deed that was of service to them for all time, as the Athenians themselves report. For when of old the sons of Tyndareus invaded the Attic land with a great host, in order to bring home Helen, and were laying waste the demes, not knowing to what place of hiding Helen had been removed, then they say that the men of Dekeleia, or as some say Dekelos himself, being aggrieved by the insolence of Theseus and fearing for all the land of the Athenians, told them the whole matter and led them to Aphidnai, which Titakos who was sprung from the soil delivered up by treachery to the sons of Tyndareus. In consequence of this deed the Dekeleians have had continually freedom from dues in Sparta and front seats at the games, privileges which exist still to this day; insomuch that even in the war which many years after these events arose between the Athenians and the Peloponnesians, when the Lacedemonians laid waste all the rest of Attica, they abstained from injury to Dekeleia..

9.74

To this deme belonged Sophanes, who showed himself the best of all the Athenians in this battle; and of him there are two different stories told: one

that he carried an anchor of iron bound by chains of bronze to the belt of his corslet; and this he threw whensoever he came up with the enemy, in order, they say, that the enemy when they came forth out of their ranks might not be able to move him from his place; and when a flight of his opponents took place, his plan was to take up the anchor first and then pursue after them. This story is reported thus; but the other of the stories, disputing the truth of that which has been told above, is reported as follows, namely that upon his shield, which was ever moving about and never remaining still, he bore an anchor as a device, and not one of iron bound to his corslet.

9.75

There was another illustrious deed done too by Sophanes; for when the Athenians besieged Egina he challenged to a fight and slew Eurybates the Argive, one who had

vocabulary

ἄγμαι wonder, admire; resent,
 begrudge
ἀκινάκης -ου (m, 1) Persian short
 sword
ἄμαξα wagon
ἀμφίπολος female servant ~pole
ἀναρίθμητος countless
ἀνασκολοπίζω impale
ἀνασταυρόω impale
ἀνατίθηναι consecrate, lay on,
 impute; (mp) reproach
ἀνδάνω please ~hedonism
ἄνω (ἄ) accomplish, pass, waste;
 upwards, out to sea
ἀπαθής unaffected, impassive
ἀπαλλάσσω free from, remove; be
 freed, depart
ἄπιξις arrival
ἀποτέμνω cut off, sever ~tonsure
ἀποχράω suffice; abuse
ἄργυρος silver, money ~Argentina
ἀρέσκω please, satisfy; make
 amends
ἀριστεύω be the best ~aristocrat
ἀρμάμαξα Persian carriage
ἄρτοκόπος baker
ἀτάσθαλος reckless, wanton
ἄτε as if; since
αὐτόμολος deserting, defecting
αὐτως just so, merely; in vain ~after
ἄφροσύνη folly ~frenzy
βιόω live; (mp) make a living
 ~biology
βωμός altar; stand, pedestal
γέλως laughter
γνάθος (f) lower jaw
γομφίος molar
δάω learn ~didactic
δέκατος tenth ~decimal
δῆθεν strong form of δῆ
διαίρῶ divide, distinguish,

distribute
δίαίτα way of life; home; arbitration
διέπω manage, conduct
δουλοσύνη slavery
ἐγγίγνομαι live in ~genus
ἐκγίγνομαι be born; be by birth
 ~genus
ἐκπλήσσω panic, be knocked out
 ~plectrum
ἔκπωμα -τος (n, 3) drinking cup
 "Ἑλλήν" Greek
ἐνειμι be in ~ion
ἐνθεῦτεν thence
ἐξαιρέω pick, steal; dedicate;
 destroy ~heresy
ἐξεπίσταμαι know well
ἐξεργάζομαι accomplish; undo;
 destroy someone
ἔπαινος (noun) praise
ἐπάργυρος overlaid with silver
ἐπιφθονέω be reluctant to give
ἐπίχρυσος (ῶ) gilded
ἐπτάπηχys 7 cubits long
ἐσθής clothes ~vest
εὖς good, brave, noble
ἐφοράω look upon ~panorama
ἐφορος fair wind; guardian; hill
ζημιόω fine, punish
θοίνα meal, feast; food
ικέτις female suppliant
κάλλος -εος (n, 3) beauty
 ~kaleidoscope
κάμηλος (f) camel
καταβάλλω throw down, cast off
 ~ballistic
κατασκευάζω equip, build
κατασκευή fixed assets; condition
κήρυγμα -τος (n, 3) proclamation
κλέος κλοῦς (n, 3) fame ~Euclid
κλέπτω steal
κλίνη (ῖ) bed, couch ~clinic
κλίνω (ῖ) lean, recline ~incline

κοσμέω marshal, array ~cosmos
 κρητήρ -ος (m) mixing bowl for wine
 λέβης -τος (m, 3) kettle, basin
 λήϊη booty
 λυμαίνομαι (ὑ) abuse, violate, desecrate
 μεγαλοπρεπής befitting greatness
 μεταλλάω interrogate, ask about
 μέταλλον mine; mineral
 μεταπέμπω send; (mid) summon
 ~pomp
 ὀδούς -ντος (m) tooth
 ὀδών ὀδόντος (m, 3) tooth
 ὀϊζυρός miserable
 ὀνίνημι help, please, be available
 ὄον οὔ type of fruit
 ὄπις -δος (f) divine surveillance
 ~panorama
 οὐδαμός not anyone
 ὄφις ὄφεως (m) serpent ~ophidian
 παλλακή sex slave
 παραινέω recommend, exhort, warn
 πάτρα (αἶ) fatherland ~paternal
 πάτρων -ος (m, 3) patron
 πεντάεθλος pentathlete; generalist
 πέρθω sack, ravage, plunder
 Πέρσης Persian
 ποικίλος ornamented; various
 πρέπω be conspicuous, preeminent
 ~refurbish
 πρόκειμαι be placed by; be devoted to
 πρόκλησις challenge; invitation
 προοράω see before oneself
 προσδοκάω expect

πωλέω sell
 ῥάπτω sew
 ῥαφή seam
 σκηνή tent; stage
 σκίδνημι spread something, be spread
 στόρνυμι (ὑ) smooth out
 στρατηγέω be a general
 στρατιά army ~strategy
 στρεπτός pliant; type of necklace
 ~strep throat
 συγκομίζω gather
 συμβολή encounter; contribution
 συμβουλεύω give advice; (mid) consult ~volunteer
 συμφορά collecting; accident, misfortune
 συμφορέω collect
 συνέρχομαι come together
 συχνός long; many; extensive
 τάλαντον scale, a unit of weight
 ~talent
 τρίπος three-legged cauldron
 ὑπερφυής overgrown; gigantic
 ὑποζύγιον beast of burden ~zygote
 ὑψοῦ high, aloft
 ὑψόω lift, exalt
 φιάλη jar ~vial
 φονεύω kill
 φονή gore, bloodshed ~offend
 χρηστός useful; brave, worthy
 χρυσόω (ὑ) make golden, gild
 χώρος place ~heir
 φέλιον armlet, anklet
 ὠνέομαι buy
 ὠσαύτως in the same way

πεντάεθλον¹ ἐκ προκλήσιος ἐφόνευσε. αὐτὸν δὲ Σωφάναε χρόνῳ ὕστερον τούτων κατέλαβε ἄνδρα γενόμενον ἀγαθόν, Ἀθηναίων στρατηγέοντα ἄμα Λεάγρῳ τῷ Γλαύκωνος, ἀποθανεῖν ὑπὸ Ἡδωνῶν ἐν Δάτῳ περὶ τῶν μετάλλων τῶν χρυσέων μαχόμενον.

9.76

ὥς δὲ τοῖσι Ἑλλήσι ἐν Πλαταιῇσι κατέστρωντο οἱ βάρβαροι, ἐνθαυτά σφι ἐπῆλθε γυνὴ αὐτόμολος· ἡ ἐπειδὴ ἔμαθε ἀπολωλότας τοὺς Πέρσας καὶ νικῶντας τοὺς Ἑλληνας, εὐῶσα παλλακὴ Φαρανδάτεος τοῦ Τεάσπιος ἀνδρὸς Πέρσεω,² κοσμησαμένη χρυσῷ πολλῷ καὶ αὐτὴ καὶ ἀμφίπολοι καὶ ἐσθῆτι τῇ καλλίστῃ τῶν παρουσέων, καταβᾶσα ἐκ τῆς ἀρμαμάξης³ ἐχώρεε ἐς τοὺς Λακεδαιμονίους ἔτι ἐν τῇσι φοιῇσι⁴ ἐόντας, ὁρῶσα δὲ πάντα ἐκεῖνα διέποντα Πausανίην, πρότερόν τε τὸ οὖνομα ἐξεπισταμένη καὶ τὴν πάτρην ὥστε πολλάκις ἀκούσασα, ἔγνω τε τὸν Πausανίην καὶ λαβομένη τῶν γυνάτων ἔλεγε τάδε. «ὦ βασιλεῦ Σπάρτης, ρῦσαί με τὴν ἰκέτιν⁵ αἰχμαλώτου δουλοσύνης. σὺ γὰρ καὶ ἐς τόδε ὦνισας, τοῦσδε ἀπολέσας τοὺς οὔτε δαιμόνων οὔτε θεῶν ὅπιν⁶ ἔχοντας. εἰμὶ δὲ γένος μὲν Κῶν, θυγάτηρ δὲ Ἥγητορίδew τοῦ Ἀναγόρεω· βίη δέ με λαβὼν ἐν Κῷ εἶχε ὁ Πέρσης.» ὁ δὲ ἀμείβεται τοῖσιδε. «γύναι, θάρσεε καὶ ὥς ἰκέτις καὶ εἰ δὴ πρὸς τούτῳ τυγχάνεις ἀληθέα λέγουσα καὶ εἰς θυγάτηρ Ἥγητορίδew τοῦ Κῶν, ὅς ἐμοὶ ξεῖνος μάλιστα τυγχάνει ἐὼν τῶν περὶ ἐκείνους τοὺς χώρους οἰκημένων.» ταῦτα δὲ εἶπας τότε μὲν ἐπέτρεψε τῶν ἐφόρων τοῖσι παρεῶσι, ὕστερον δὲ ἀπέπεμψε ἐς Αἴγιναν, ἐς τὴν αὐτὴν ἤθελε ἀπικέσθαι.

9.77

μετὰ δὲ τὴν ἄπιξιν τῆς γυναικός, αὐτίκα μετὰ ταῦτα ἀπίκοντο Μαντινέες ἐπ' ἐξεργασμένοισι· μαθόντες δὲ ὅτι ὕστεροι ἤκουσι τῆς συμβολῆς, συμφορὴν ἐποιεῦντο μεγάλην, ἃξιοί τε ἔφασαν εἶναι σφέας ζημιῶσαι. πυνθανόμενοι δὲ τοὺς Μήδους τοὺς μετὰ Ἀρταβάζου

¹ pentathlete; generalist ² Persian ³ Persian carriage ⁴ gore, bloodshed ⁵ female suppliant ⁶ divine surveillance

φεύγοντας, τούτους ἐδίωκον μέχρι Θεσσαλίας· Λακεδαιμόνιοι δὲ οὐκ ἔων φεύγοντας διώκειν. οἱ δὲ ἀναχωρήσαντες ἐς τὴν ἑωυτῶν τοὺς ἡγεμόνας τῆς στρατιῆς ἐδίωξαν ἐκ τῆς γῆς. μετὰ δὲ Μαντινέας ἦκον Ἡλείοι, καὶ ὡσαύτως οἱ Ἡλείοι τοῖσι Μαντινεῦσι συμφορὴν ποιησάμενοι ἀπαλλάσσοντο· ἀπελθόντες δὲ καὶ οὗτοι τοὺς ἡγεμόνας ἐδίωξαν. τὰ κατὰ Μαντινέας μὲν καὶ Ἡλείους τοσαῦτα.

9.78

ἐν δὲ Πλαταιῇσι ἐν τῷ στρατοπέδῳ τῶν Αἰγινητέων ἦν Λάμπων Πυθέω, Αἰγινητέων ἑὼν τὰ πρῶτα· ὃς ἀνοσιώτατον ἔχων λόγον ἔieto πρὸς Πανσανίην, ἀπικόμενος δὲ σπουδῇ ἔλεγε τάδε. «ὦ παῖ Κλεομβρότου, ἔργον ἔργασταί τοι ὑπερφυῆς μέγαθός τε καὶ κάλλος, καὶ τοι θεὸς παρέδωκε ῥυσάμενον τὴν Ἑλλάδα κλέος καταθέσθαι μέγιστον Ἑλλήνων τῶν ἡμεῖς ἴδμεν. σὺ δὲ καὶ τὰ λοιπὰ τὰ ἐπὶ τούτοισι ποιήσον, ὅπως λόγος τε σὲ ἔχη ἔτι μέζων καὶ τις ὕστερον φυλάσσηται τῶν βαρβάρων μὴ ὑπάρχειν ἔργα ἀτάσθαλα ποιέων ἐς τοὺς Ἕλληνας. Λεωνίδεω γὰρ ἀποθανόντος ἐν Θερμοπύλῃσι Μαρδονίός τε καὶ Ξέρξης ἀποταμόντες τὴν κεφαλὴν ἀνεσταύρωσαν· τῷ σὺ τὴν ὁμοίην ἀποδιδούς ἔπαινον ἔξεις πρῶτα μὲν ὑπὸ πάντων Σπαρτιητέων, αὐτὶς δὲ καὶ πρὸς τῶν ἄλλων Ἑλλήνων· Μαρδόνιον γὰρ ἀνασκολοπίσας τετιμωρήσῃς ἐς πάτρων⁷ τὸν σὸν Λεωνίδην.»

9.79

ὁ μὲν δοκέων χαρίζεσθαι ἔλεγε τάδε, ὁ δ' ἀνταμείβετο τοῖσιδε. «ὦ ξεῖνε Αἰγινῆτα, τὸ μὲν εὐνοεῖν τε καὶ προορᾶν ἄγαμαί σευ, γνώμης μέντοι ἡμάρτηκας χρηστῆς· ἐξαείρας γάρ με ὑψοῦ καὶ τὴν πάτριν καὶ τὸ ἔργον, ἐς τὸ μηδὲν κατέβαλες παραινέων νεκρῷ λυμαίνεσθαι,⁸ καὶ ἦν ταῦτα ποιέω, φὰς ἄμεινόν με ἀκούσεσθαι· τὰ πρέπει μᾶλλον βαρβάροις ποιεῖν ἢ περ Ἕλλησι· καὶ ἐκείνοισι δὲ ἐπιφθονέομεν. ἐγὼ δ' ὦν τούτου εἵνεκα μήτε Αἰγινήτησι ἄδοιμι μήτε τοῖσι ταῦτα ἀρέσκεται, ἀποχρᾶ δέ μοι Σπαρτιήτησι ἀρεσκόμενον ὅσια μὲν ποιεῖν, ὅσια δὲ καὶ λέγειν. Λεωνίδῃ δέ, τῷ με κελεύεις

⁷ patron ⁸ abuse, violate, desecrate

τιμωρήσαι, φημί μεγάλως τετιμωρήσθαι, ψυχῇσί τε τῇσι τῶνδε ἀναριθμήτοισι τετίμηται αὐτός τε καὶ οἱ ἄλλοι οἱ ἐν Θερμοπύλῃσι τελευτήσαντες. σὺ μέντοι ἔτι ἔχων λόγον τοιόνδε μήτε προσέλθῃς ἔμοιγε μήτε συμβουλευέσῃς, χάριν τε ἴσθι ἐὼν ἀπαθής.»

9.80

ὁ μὲν ταῦτα ἀκούσας ἀπαλλάσσετο. Πανσανίης δὲ κήρυγμα⁹ ποιησάμενος μηδένα ἄπτεσθαι τῆς λήϊς, συγκομίζειν ἐκέλευε τοὺς εἴλωτας τὰ χρήματα. οἱ δὲ ἀνὰ τὸ στρατόπεδον σκιδνάμενοι¹⁰ εὗρισκον σκηναὺς κατεσκευασμένας χρυσῶ καὶ ἀργύρῳ, κλίνας τε ἐπιχρύσους καὶ ἐπαργύρους, κρητῆράς τε χρυσεούς καὶ φιάλας τε καὶ ἄλλα ἐκπώματα· σάκκους τε ἐπ' ἁμαξέων εὗρισκον, ἐν τοῖσι λέβητες ἐφαίνοντο ἐνεόντες χρύσειοι τε καὶ ἀργύρειοι· ἀπὸ τε τῶν κειμένων νεκρῶν ἐσκύλευον ψέλιά¹¹ τε καὶ στρεπτοὺς¹² καὶ τοὺς ἀκινάκας ἐόντας χρυσεούς, ἐπεὶ ἐσθῆτός γε ποικίλης λόγος ἐγένετο οὐδεὶς. ἐνθαῦτα πολλὰ μὲν κλέπτοντες ἐπώλεον πρὸς τοὺς Αἰγινίτας οἱ εἴλωτες, πολλὰ δὲ καὶ ἀπεδείκνυσαν, ὅσα αὐτῶν οὐκ οἶά τε ἦν κρύβειν· ὥστε Αἰγινίτῃσι οἱ μεγάλοι πλούτοιοι ἀρχὴν ἐνθεῦτεν ἐγένοντο, οἱ τὸν χρυσὸν ἄτε ἐόντα χαλκὸν δῆθεν παρὰ τῶν εἰλώτων ὠνέοντο.

9.81

συμφορήσαντες δὲ τὰ χρήματα καὶ δεκάτην ἐξελόντες τῷ ἐν Δελφοῖσι θεῷ, ἀπ' ἧς ὁ τρίπους ὁ χρύσεος ἀνετέθη ὁ ἐπὶ τοῦ τρικαρῆνου ὄφιος τοῦ χαλκέου ἐπεστεῶς ἄγχιστα τοῦ βωμοῦ, καὶ τῷ ἐν Ὀλυμπίῃ θεῷ ἐξελόντες, ἀπ' ἧς δεκάπηχυν χάλκεον Δία ἀνέθηκαν, καὶ τῷ ἐν Ἴσθμῳ θεῷ, ἀπ' ἧς ἐπτάπηχυς¹³ χάλκεος Ποσειδέων ἐξεγένετο, ταῦτα ἐξελόντες τὰ λοιπὰ διαιρέοντο, καὶ ἔλαβον ἕκαστοι τῶν ἄξιοι ἦσαν, καὶ τὰς παλλακὰς τῶν Περσέων καὶ τὸν χρυσὸν καὶ ἄργυρον καὶ ἄλλα χρήματα τε καὶ ὑπόζυγια. ὅσα μὲν νυν ἐξαίρετα τοῖσι ἀριστεύεασιν αὐτῶν ἐν Πλαταιῇσι ἐδόθη, οὐ λέγεται πρὸς οὐδαμῶν, δοκέω δ' ἔγωγε καὶ τούτοις δοθῆναι· Πανσανίη· δὲ πάντα δέκα ἐξαίρεθαι τε καὶ ἐδόθη,

⁹ proclamation ¹⁰ spread something, be spread ¹¹ armlet, anklet

¹² pliant; type of necklace ¹³ 7 cubits long

γυναῖκες ἵπποι τάλαντα κάμηλοι, ὥς δὲ αὐτῶς καὶ τᾶλλα χρήματα.

9.82

λέγεται δὲ καὶ τάδε γενέσθαι, ὥς Ξέρξης φεύγων ἐκ τῆς Ἑλλάδος Μαρδονίῳ τὴν κατασκευὴν καταλίποι τὴν ἐωυτοῦ· Πανσανίην ὣν ὀρώντα τὴν Μαρδονίου κατασκευὴν χρυσῶ τε καὶ ἀργύρῳ καὶ παραπετάσμασι ποικίλοισι κατεσκευασμένην, κελεύσαι τοὺς τε ἄρτοκόπους¹⁴ καὶ τοὺς ὀψοποιούς κατὰ ταῦτα καθὼς Μαρδονίῳ δείπνον παρασκευάζειν. ὥς δὲ κελεύόμενοι οὗτοι ἐποίουν ταῦτα, ἐνθαῦτα τὸν Πανσανίην ἰδόντα κλίνας τε χρυσέας καὶ ἀργυρέας εὖ ἐστρωμένας καὶ τραπέζας τε χρυσέας καὶ ἀργυρέας καὶ παρασκευὴν μεγαλοπρεπέα¹⁵ τοῦ δείπνου, ἐκπλαγέντα τὰ προκείμενα ἀγαθὰ κελεύσαι ἐπὶ γέλωτι τοὺς ἐωυτοῦ διηκόνους παρασκευάσαι Λακωνικὸν δείπνον. ὥς δὲ τῆς θοίνης¹⁶ ποιηθείσης ἦν πολλὸν τὸ μέσον, τὸν Πανσανίην γελάσαντα μεταπέμψασθαι τῶν Ἑλλήνων τοὺς στρατηγούς, συνελθόντων δὲ τούτων εἰπεῖν τὸν Πανσανίην, δεικνύντα ἐς ἐκατέρην τοῦ δείπνου παρασκευὴν, «ἄνδρες Ἕλληνες, τῶνδε εἵνεκα ἐγὼ ὑμέας συνήγαγον, βουλόμενος ὑμῖν τοῦδε τοῦ Μήδων ἡγεμόνος τὴν ἀφροσύνην¹⁷ δέξαι, ὃς τοιγύνηδε δίαίταν ἔχων ἦλθε ἐς ἡμέας οὕτω οἰζυρὴν¹⁸ ἔχοντας ἀπαιρησόμενος.» ταῦτα μὲν Πανσανίην λέγεται εἰπεῖν πρὸς τοὺς στρατηγούς τῶν Ἑλλήνων.

9.83

ὑστέρῳ μέντοι χρόνῳ μετὰ ταῦτα καὶ τῶν Πλαταιέων εὖρον συχνοὶ θήκας χρυσοῦ καὶ ἀργύρου καὶ τῶν ἄλλων χρημάτων. ἐφάνη δὲ καὶ τότε ὕστερον τούτων ἐπὶ τῶν νεκρῶν περιμυλωθέντων τὰς σάρκας· συνεφόρεον γὰρ τὰ ὁστέα οἱ Πλαταιέες ἐς ἓνα χώρον· εὐρέθη κεφαλὴ οὐκ ἔχουσα ράφην οὐδεμίαν ἀλλ' ἐξ ἐνὸς ἐοῦσα ὁστέου, ἐφάνη δὲ καὶ γνάθος¹⁹ κατὰ τὸ ἄνω τῆς γνάθου ἔχουσα ὀδόντας μουνοφυέας ἐξ ἐνὸς ὁστέου πάντας τοὺς τε προσθίους καὶ γομφίους,²⁰ καὶ

¹⁴ baker ¹⁵ befitting greatness ¹⁶ meal, feast; food ¹⁷ folly
¹⁸ miserable ¹⁹ lower jaw ²⁰ molar

been victor in the five contests at the games. To Sophanes himself it happened after these events that when he was general of the Athenians together with Leagros the son of Glaucon, he was slain after proving himself a good man by the Edonians at Daton, fighting for the gold mines.

9.76

When the Barbarians had been laid low by the Hellenes at Plataia, there approached to these a woman, the concubine of Pharandates the son of Teaspis a Persian, coming over of her own free will from the enemy, who when she perceived that the Persians had been destroyed and that the Hellenes were the victors, descended from her carriage and came up to the Lacedemonians while they were yet engaged in the slaughter. This woman had adorned herself with many ornaments of gold, and her attendants likewise, and she had put on the fairest robe of those which she had; and when she saw that Pausanias was directing everything there, being well acquainted before with his name and with his lineage, because she had heard it often, she recognised Pausanias and taking hold of his knees she said these words: "O king of Sparta, deliver me thy suppliant from the slavery of the captive: for thou hast also done me service hitherto in destroying these, who have regard neither for demigods nor yet for gods. I am by race of Cos, the daughter of Hegetorides the son of Antagoras; and the Persian took me by force in Cos and kept me a prisoner." He made answer in these words: "Woman, be of good courage, both because thou art a suppliant, and also if in addition to this it chances that thou art speaking the truth and art the daughter of Hegetorides the Coan, who is bound to me as a guest-friend more than any other of the men who dwell in those parts." Having thus spoken, for that time he gave her in charge to those Ephors who were present, and afterwards he sent her away to Egina, whither she herself desired to go.

9.77

After the arrival of the woman, forthwith upon this arrived the Mantineians, when all was over; and having learnt that they had come too late for the battle, they were greatly grieved, and said that they deserved to be punished: and being informed that the Medes with Artabazos were in flight, they pursued after them as far as Thessaly, though the Lacedemonians endeavoured to prevent them from pursuing after fugitives. Then returning back to their own country they sent the leaders of their army into exile from the land. After the Mantineians came the Eleians; and they, like the Mantineians, were greatly grieved by it and so departed home; and these also when they had returned sent their leaders into exile. So much of the Mantineians and Eleians.

9.78

At Plataia among the troops of the Eginetans was Lampon the son of Pytheas, one of the leading men of the Eginetans, who was moved to go to Pausanias with a most impious proposal, and when he had come with haste, he said as follows: "Son of Cleombrotos, a deed has been done by thee which is of marvellous greatness and glory, and to thee God has permitted by rescuing Hellas to lay up for thyself the greatest renown of all the Hellenes about whom we have any knowledge. Do thou then perform also that which remains to do after these things, in order that yet greater reputation may attach to thee, and also that in future every one of the Barbarians may beware of being the beginner of presumptuous deeds towards the Hellenes. For when Leonidas was slain at Thermopylai, Mardonios and Xerxes cut off his head and crucified him: to him therefore do thou repay like with like, and thou shalt have praise first from all the Spartans and then secondly from the other Hellenes also; for if thou impale the body of Mardonios, thou wilt then have taken vengeance for Leonidas thy father's brother."

9.79

He said this thinking to give pleasure; but the other made him answer in these words: "Stranger of Egina, I admire thy friendly spirit and thy forethought for me, but thou hast failed of a good opinion nevertheless: for having exalted me on high and my family and my deed, thou didst then cast me down to nought by advising me to do outrage to a dead body, and by saying that if I do this I shall be better reported of. These things it is more fitting for Barbarians to do than for Hellenes; and even with them we find fault for doing so. However that may be, I do not desire in any such manner as this to please either Eginetans or others who like such things; but it is enough for me that I should keep from unholy deeds, yea and from unholy speech also, and so please the Spartans. As for Leonidas, whom thou biddest me avenge, I declare that he has been greatly avenged already, and by the unnumbered lives which have been taken of these men he has been honoured, and not he only but also the rest who brought their lives to an end at Thermopylai. As for thee however, come not again to me with such a proposal, nor give me such advice; and be thankful moreover that thou hast no punishment for it now."

9.80

He having heard this went his way; and Pausanias made a proclamation that none should lay hands upon the spoil, and he ordered the Helots to collect the things together. They accordingly dispersed themselves about the camp and found tents furnished with gold and silver, and beds overlaid with gold and

overlaid with silver, and mixing-bowls of gold, and cups and other drinking vessels. They found also sacks laid upon waggons, in which there proved to be caldrons both of gold and of silver; and from the dead bodies which lay there they stripped bracelets and collars, and also their swords if they were of gold, for as to embroidered raiment, there was no account made of it. Then the Helots stole many of the things and sold them to the Eginetans, but many things also they delivered up, as many of them as they could not conceal; so that the great wealth of the Eginetans first came from this, that they bought the gold from the Helots making pretence that it was brass..

9.81

Then having brought the things together, and having set apart a tithe for the god of Delphi, with which the offering was dedicated of the golden tripod which rests upon the three-headed serpent of bronze and stands close by the altar, and also for the god at Olympia, with which they dedicated the offering of a bronze statue of Zeus ten cubits high, and finally for the god at the Isthmus, with which was made a bronze statue of Poseidon seven cubits high,— having set apart these things, they divided the rest, and each took that which they ought to have, including the concubines of the Persians and the gold and the silver and the other things, and also the beasts of burden. How much was set apart and given to those of them who had proved themselves the best men at Plataia is not reported by any, though for my part I suppose that gifts were made to these also; Pausanias however had ten of each thing set apart and given to him, that is women, horses, talents, camels, and so also of the other things.

9.82

It is said moreover that this was done which here follows, namely that Xerxes in his flight from Hellas had left to Mardonios the furniture of his own tent, and Pausanias accordingly seeing the furniture of Mardonios furnished with gold and silver and hangings of different colours ordered the bakers and the cooks to prepare a meal as they were used to do for Mardonios. Then when they did this as they had been commanded, it is said that Pausanias seeing the couches of gold and of silver with luxurious coverings, and the tables of gold and silver, and the magnificent apparatus of the feast, was astonished at the good things set before him, and for sport he ordered his own servants to prepare a Laconian meal; and as, when the banquet was served, the difference between the two was great, Pausanias laughed and sent for the commanders of the Hellenes; and when these had come together, Pausanias said, pointing to the preparation of the two meals severally: “Hellenes, for this reason I assembled you together, because I desired to show you the senselessness of this leader of the Medes, who having such fare as this, came to us who have

such sorry fare as ye see here, in order to take it away from us.” Thus it is said that Pausanias spoke to the commanders of the Hellenes.

9.83

However, in later time after these events many of the Plataians also found chests of gold and of silver and of other treasures; and moreover afterwards this which follows was seen in the case of the dead bodies here, after the flesh had been stripped off from the bones; for the Plataians brought together the bones all to one place:— there was found, I say, a skull with no suture but all of one bone, and there was seen also a jaw-bone, that is to say the upper part of the jaw, which had teeth joined together and all of one bone, both the teeth that bite and those that grind; and the bones were seen also

vocabulary

ἄγρᾱ hunting, prey
 ἅλῃς crowded; all together
 ἀνακαλέω call, summon, recall
 ἀναπίμπλημι fulfill, endure
 ~plethora
 ἀναπλέω sail up, through
 ἀνερωτάω question
 ἀντιλογία argument
 ἀξιόμαχος well matched for war
 ἀπάγω lead away, back
 ~demagogue
 ἀπανίστημι make to get up and go
 ἀπελαύνω expel, exclude, ward off;
 (intrans) ride away
 ἀπονοστέω go home
 ἀποπλέω sail away ~float
 ἀτρεκής precise, certain
 αὐτόθι on the spot
 ἀφανίζω do away with, make off
 with; (pass) disappear
 βόσχω feed, tend ~bovine
 διαβαίνω pass over, cross ~basis
 διαιρέω divide, distinguish,
 distribute
 διωθέω tear, rend
 δόκιμος trustworthy; excellent
 δόλος trick, bait
 δουλοσύνη slavery
 εἰκοστός twentieth
 ἐκδίδωμι hand over ~donate
 ἐκλογίζομαι compute, reckon
 Ἑλλήν Greek
 ἐνδέκατος eleventh ~decimal
 ἐξαγορεύω declare, tell ~agora
 ἐξαίρῃ pick, steal; dedicate;
 destroy ~heresy
 ἐξαιτέω demand ~etiology
 ἐξάλλομαι break away from ~sally
 ἐπαισχύνομαι be ashamed of
 ἐπείγω weigh upon, drive; (mid)
 hurry

ἐπέχω hold, cover; offer; assail
 ἐπιγίγνομαι succeed, come after
 ~genus
 ἐπικηρυκεύω send a herald,
 ambassador
 ἐπίλοιπος remaining
 ἐτοῖμος ready; fulfilled
 εὐπετής coming out well; (adv)
 fortunately
 εὖς good, brave, noble
 θάπτω bury ~epitaph
 καθίημι (ιι) speed down upon; take
 down ~jet
 καλλιερέω have good signs
 κάματος exhaustion, toil, product
 κάρτα very much ~κράτος
 κατακόπτω cut down, shatter
 καταλαμβάνω seize, understand,
 catch, overtake; (mp) happen
 ~epilepsy
 κενός empty, vain
 κληδών -ηδόνης (f, 3) news, omen
 ~gallo
 κόλπος bosom, lap-fold; gulf
 κυρέω come upon, come up against;
 obtain
 λάθρα secretly
 λήϊη booty
 λιμός (ι, f) famine
 λίσσομαι beg, beseech ~litany
 μαντεύομαι to divine ~mantis
 μεσόγαια inland
 μεταίτιος accessory
 μεταμέλομαι (impers.+dat.) cause
 regret to; (mp) regret
 μιν him, her, it
 ξεινίζω be host, treat as a guest
 ξείνιος of hospitality
 οἰωνός vulture, large bird, bird of
 prey; omen ~avis
 ὄμηρος insurance, hostage
 ὁμός same ~homoeoteric

ὅμοῦ together	~strategy
ὁμόω unite ~homoerotic	στρατόω be on a campaign
ὄον οὔ type of fruit	~strategy
ὄρκιον oath ~orc	συγκυρέω meet or happen by chance
ὀστέον bone ~osteoporosis	συμβολή encounter; contribution
παντοδαπής of every kind, manifold	συμμαχία alliance
παντοδαπός of every kind, manifold	συντυχίη event, accident
παντοῖος all kinds of	συχνός long; many; extensive
Πέρσης Persian	τάφος (m) funeral, grave; (n) astonishment
πλήρης full, complete; (+gen) full of ~plethora	τάχος -ους (n, 3) speed ~tachometer
προάγω lead forward, advance	τέθηπα be confused
πρόβατον cattle, flocks, herds	τέμνω cut, sacrifice, solemnize
πρόθυμος (ῶ) willing, eager ~fume	~tonsure
πρόξεινος public/foreign agent, patron	τοιόσδε such
προσάγω bring to a place	τριξός threefold
~demagogue	τύραννος tyrant
προσβάλλω hit, attack, approach; attach, offer ~ballistic	ὑπομένω stay behind, await
προσδόκιμος expected	~remain
πρόσχημα -τος (n, 3) screen, pretext, appearance, ornament	ὑπονοέω suspect, surmise
πρόσω forward, in the future; far	ὑποπτέω guess, observe, be suspicious of
προτρέπω prompt, urge, compel; (mp) go, flee to ~trophy	ὑστεραίος the next; later
ῥέω flow ~rheostat	ὑφαιρέω take from under; filch
σίνομαι (ῖ) rob, damage	φάτις -τος (f) report, rumor ~fame
σπουδῇ zeal; (dat) with difficulty, hastily ~repudiate	χόω heap up
στρατιά army ~strategy	χρῆζω need ~chresard
στρατός common people/soldiers	χώμα -τος (n, 3) mound of dirt
	χώομαι be troubled, angered
	χωρίς separately; except, other than
	~heir

πενταπήχεος ἀνδρὸς ὅστέα ἐφάνη.

9.84

ἐπεῖτε δὲ Μαρδονίου δευτέρῃ ἡμέρῃ ὁ νεκρὸς ἠφάνιστο, ὑπὸ ὅτεν μὲν ἀνθρώπων τὸ ἀτρεκὲς οὐκ ἔχω εἰπεῖν, πολλοὺς δὲ τινὰς ἤδη καὶ παντοδαποὺς ἤκουσα θάψαι Μαρδόνιον, καὶ δῶρα μεγάλα οἶδα λαβόντας πολλοὺς παρὰ Ἀρτόντew τοῦ Μαρδονίου παιδὸς διὰ τοῦτο τὸ ἔργον· ὅστις μέντοι ἦν αὐτῶν ὁ ὑπελόμενός τε καὶ θάψας τὸν νεκρὸν τὸν Μαρδονίου, οὐ δύναμαι ἀτρεκέως πυθέσθαι, ἔχει δὲ τινὰ φάτιν¹ καὶ Διονυσοφάνης ἀνήρ Ἐφέσιος θάψαι Μαρδόνιον. ἀλλ' ὁ μὲν τρόπῳ τοιούτῳ ἐτάφη.

9.85

οἱ δὲ Ἕλληνες ὥς ἐν Πλαταιῇσι τὴν ληΐην διείλοντο, ἔθαπτον τοὺς ἐωυτῶν χωρὶς ἕκαστοι. Λακεδαιμόνιοι μὲν τριξὰς² ἐποιήσαντο θήκας· ἔνθα μὲν τοὺς ἱρένας ἔθαιψαν, τῶν καὶ Ποσειδώνιος καὶ Ἀμομφάρετος ἦσαν καὶ Φιλοκύων τε καὶ Καλλικράτης. ἐν μὲν δὴ ἐνὶ τῶν τάφων ἦσαν οἱ ἱρένες, ἐν δὲ τῷ ἐτέρῳ οἱ ἄλλοι Σπαρτιῆται, ἐν δὲ τῷ τρίτῳ οἱ εἰλωτες. οὗτοι μὲν οὕτω ἔθαπτον, Τεγεῆται δὲ χωρὶς πάντας ἀλέας, καὶ Ἀθηναῖοι τοὺς ἐωυτῶν ὁμοῦ, καὶ Μεγαρέες τε καὶ Φλειάσιοι τοὺς ὑπὸ τῆς ἵππου διαφθαρέντας. τούτων μὲν δὴ πάντων πλήρεις ἐγένοντο οἱ τάφοι· τῶν δὲ ἄλλων ὅσοι καὶ φαίνονται ἐν Πλαταιῇσι ἐόντες τάφοι, τούτους δέ, ὥς ἐγὼ πυνθάνομαι, ἐπαισχυνομένους τῇ ἀπεστοῖ τῆς μάχης ἐκάστους χώματα³ χῶσαι κεινὰ τῶν ἐπιγυνομένων εἵνεκεν ἀνθρώπων, ἐπεὶ καὶ Αἰγινητέων ἐστὶ αὐτόθι καλεόμενος τάφος, τὸν ἐγὼ ἀκούω καὶ δέκα ἔτεσι ὕστερον μετὰ ταῦτα δευθέντων τῶν Αἰγινητέων χῶσαι Κλεάδην τὸν Αὐτοδίκου ἄνδρα Πλαταιέα, πρόξεινον ἐόντα αὐτῶν.

9.86

ὥς δ' ἄρα ἔθαιψαν τοὺς νεκροὺς ἐν Πλαταιῇσι οἱ Ἕλληνες, αὐτίκα βουλευομένοισι σφὶ ἐδόκεε στρατεύειν ἐπὶ τὰς Θήβας καὶ ἐξαιτεῖν

¹ report, rumor ² threefold ³ mound of dirt

αὐτῶν τοὺς μηδίσαντας, ἐν πρώτοισι δὲ αὐτῶν Τιμηγενίδην καὶ Ἀτταγίνον, οἱ ἀρχηγέται ἀνὰ πρώτους ἦσαν· ἦν δὲ μὴ ἐκδιδῶσι, μὴ ἀπανίστασθαι ἀπὸ τῆς πόλιος πρότερον ἢ ἐξέλωσι. ὥς δέ σφι ταῦτα ἔδοξε, οὕτω δὴ ἐνδεκάτῃ ἡμέρῃ ἀπὸ τῆς συμβολῆς ἀπικόμενοι ἐπολιόρκεον Θηβαίους, κελεύοντες ἐκδιδόναι τοὺς ἄνδρας· οὐ βουλομένων δὲ τῶν Θηβαίων ἐκδιδόναι, τὴν τε γῆν αὐτῶν ἔταμνον καὶ προσέβαλλον πρὸς τὸ τείχος.

9.87

καὶ οὐ γὰρ ἐπαύοντο σινόμενοι, εἰκοστῇ ἡμέρῃ ἔλεξε τοῖσι Θηβαίοισι Τιμηγενίδης τάδε. «ἄνδρες Θηβαῖοι, ἐπεὶ οὕτω δέδοκται τοῖσι Ἑλλήσι, μὴ πρότερον ἀπαναστῆναι πολιορκέοντας ἢ ἐξέλωσι Θήβας ἢ ἡμέας αὐτοῖσι παραδῶτε, νῦν ὧν ἡμέων εἵνεκα γῆ ἢ Βοιωτὴ πλέω μὴ ἀναπλήσῃ, ἀλλ' εἰ μὲν χρημάτων χρηρίζοντες πρόσχημα ἡμέας ἐξαιτέονται, χρήματά σφι δῶμεν ἐκ τοῦ κοινοῦ σὺν γὰρ τῷ κοινῷ καὶ ἐμῆδίσαμεν οὐδὲ μῶνοι ἡμεῖς, εἰ δὲ ἡμέων ἀληθῶς δεόμενοι πολιορκέουσι, ἡμεῖς ἡμέας αὐτοὺς ἐς ἀντιλογίην παρέξομεν.» κάρτα τε ἔδοξε εὐ λέγειν καὶ ἐς καιρόν, αὐτίκα τε ἐπεκηρυκεύοντο πρὸς Πανσανίην οἱ Θηβαῖοι θέλοντες ἐκδιδόναι τοὺς ἄνδρας.

9.88

ὥς δὲ ὡμολόγησαν ἐπὶ τούτοις, Ἀτταγίνος μὲν ἐκδιδρήσκει ἐκ τοῦ ἄστεος, παῖδας δὲ αὐτοῦ ἀπαχθέντας Πανσανίης ἀπέλυσε τῆς αἰτίας, φὰς τοῦ μηδισμοῦ παῖδας οὐδὲν εἶναι μεταιτίους. τοὺς δὲ ἄλλους ἄνδρας τοὺς ἐξέδοσαν οἱ Θηβαῖοι, οἱ μὲν ἐδόκεον ἀντιλογίης τε κυρήσειν καὶ δὴ χρήμασι ἐπεποίθεσαν διωθέεσθαι· ὁ δὲ ὥς παρέλαβε, αὐτὰ ταῦτα ὑπονοέων τὴν στρατιὴν τὴν τῶν συμμάχων ἄπασαν ἀπῆκε καὶ ἐκείνους ἀγαγὼν ἐς Κόρινθον διέφθειρε. ταῦτα μὲν τὰ ἐν Πλαταιῇσι καὶ Θήβῃσι γενόμενα.

9.89

Ἀρτάβαζος δὲ ὁ Φαρνάκεος φεύγων ἐκ Πλαταιέων καὶ δὴ πρόσω ἐγίνετο. ἀπικόμενον δὲ μιν οἱ Θεσσαλοὶ παρὰ σφέας ἐπὶ τε

ξείνια ἐκάλεον καὶ ἀνειρώτων περὶ τῆς στρατιῆς τῆς ἄλλης, οὐδὲν ἐπιστάμενοι τῶν ἐν Πλαταιῇσι γενομένων. ὁ δὲ Ἀρτάβαζος γνούς ὅτι εἰ ἐθέλει σφί πᾶσαν τὴν ἀληθείην τῶν ἀγώνων εἰπεῖν, αὐτὸς τε κινδυνεύσει ἀπολέσθαι καὶ ὁ μετ' αὐτοῦ στρατός· ἐπιθήσεσθαι γάρ οἱ πάντα τινὰ οἷετο πυνθανόμενον τὰ γεγονότα. ταῦτα ἐκλογιζόμενος οὔτε πρὸς τοὺς Φωκέας ἐξηγόρευε οὐδὲν πρὸς τε τοὺς Θεσσαλοὺς ἔλεγε τάδε. «ἐγὼ μὲν ὦ ἄνδρες Θεσσαλοί, ὡς ὁράτε, ἐπείγομαί τε κατὰ τάχος ἑλὼν ἐς Θρηίκην καὶ σπουδὴν ἔχω, πεμφθεὶς κατὰ τι πρῆγμα ἐκ τοῦ στρατοπέδου μετὰ τῶνδε· αὐτὸς δὲ ὑμῖν Μαρδόνιος καὶ ὁ στρατὸς αὐτοῦ, οὗτος κατὰ πόδας ἐμεῦ ἐλαύνων προσδόκιμος ἐστί. τοῦτον καὶ ξεινίζετε καὶ εὖ ποιεῦντες φαίνεσθε· οὐ γὰρ ὑμῖν ἐς χρόνον ταῦτα ποιεῖσι μεταμελήσει.» ταῦτα δὲ εἶπας ἀπήλαυε σπουδῇ τὴν στρατιὴν διὰ Θεσσαλίας τε καὶ Μακεδονίης ἰθὺ τῆς Θρηίκης, ὡς ἀληθέως ἐπειγόμενος, καὶ τὴν μεσόγαιαν τάμνων τῆς ὁδοῦ. καὶ ἀπικνέεται ἐς Βυζάντιον, καταλιπὼν τοῦ στρατοῦ τοῦ ἑωυτοῦ συχνοὺς ὑπὸ Θρηίκων κατακοπέντας κατ' ὁδὸν καὶ λιμῶ συστάντας καὶ καμάτω· ἐκ Βυζαντίου δὲ διέβη πλοίοισι. οὗτος μὲν οὕτω ἀπενόστησε ἐς τὴν Ἀσίην.

9.90

τῆς δὲ αὐτῆς ἡμέρης τῆς περ ἐν Πλαταιῇσι τὸ τρώμα ἐγένετο, συνεκύρησε γενέσθαι καὶ ἐν Μυκάλῃ τῆς Ἰωνίης. ἐπεὶ γὰρ δὴ ἐν τῇ Δήλῳ κατέατο οἱ Ἕλληνες οἱ ἐν τῇσι νηυσὶ ἅμα Λευτυχίδῃ τῷ Λακεδαιμονίῳ ἀπικόμενοι, ἦλθόν σφί ἄγγελοι ἀπὸ Σάμου Λάμπων τε Θρασυκλέος καὶ Ἀθηναγόρης Ἀρχεστρατίδew καὶ Ἡγησίστρατος Ἀρισταγόρεω, πεμφθέντες ὑπὸ Σαμίων λάθρῃ⁴ τῶν τε Περσέων καὶ τοῦ τυράννου Θεομήστορος τοῦ Ἀνδροδάμαντος, τὸν κατέστησαν Σάμου τύραννον οἱ Πέρσαι. ἐπελθόντων δὲ σφέων ἐπὶ τοὺς στρατηγοὺς ἔλεγε Ἡγησίστρατος πολλὰ καὶ παντοῖα, ὡς ἦν μῦθον ἴδωνται αὐτοὺς οἱ Ἴωνες ἀποστήσονται ἀπὸ Περσέων, καὶ ὡς οἱ βάρβαροι οὐκ ὑπομένουσιν· ἦν δὲ καὶ ἄρα ὑπομείνωσι, οὐκ ἐτέρην ἄγρην⁵ τοιαύτην εὐρεῖν ἂν αὐτοὺς· θεοὺς τε κοινοὺς ἀνακαλέων

⁴ secretly ⁵ hunting, prey

προέτραπε αὐτοὺς ρύσασθαι ἄνδρας Ἕλληνας ἐκ δουλοσύνης καὶ ἀπαμῦναι τὸν βάρβαρον· εὐπετές τε αὐτοῖσι ἔφη ταῦτα γίνεσθαι· τὰς τε γὰρ νέας αὐτῶν κακῶς πλέειν καὶ οὐκ ἀξιομάχους⁶ κείνοισι εἶναι. αὐτοὶ τε, εἴ τι ὑποπτεύουσι μὴ δόλω αὐτοὺς προάγοιεν, ἔτοιμοι εἶναι ἐν τῇσι νηυσὶ τῇσι ἐκείνων ἀγόμενοι ὄμηροι εἶναι.

9.91

ὥς δὲ πολλὸς ἦν λισσόμενος ὁ ξεῖνος ὁ Σάμιος, εἶρετο Λευτυχίδης, εἴτε κληδόνος εἵνεκεν θέλων πυθέσθαι εἴτε καὶ κατὰ συντυχίην θεοῦ ποιεῦντος, «ὦ ξεῖνε Σάμιε, τί τοι τὸ οὔνομα;» ὁ δὲ εἶπε «Ἥγησίστρατος.» ὁ δὲ ὑπαρπάσας τὸν ἐπίλοιπον λόγον, εἴ τινα ὄρμητο λέγειν ὁ Ἥγησίστρατος, εἶπε «δέκομαι τὸν οἰωνὸν τὸν Ἥγησιστράτου, ὦ ξεῖνε Σάμιε. σὺ δὲ ἡμῖν ποίει ὅπως αὐτός τε δούς πίστιν ἀποπλεύσαι καὶ οἱ σὺν σοὶ ἐόντες οἶδε, ἦ μὲν Σαμίους ἡμῖν προθύμους ἔσεσθαι συμμαχούς.»

9.92

ταῦτά τε ἅμα ἡγόρευε καὶ τὸ ἔργον προσῆγε. αὐτίκα γὰρ οἱ Σάμιοι πίστιν τε καὶ ὅρκια ἐποιεῦντο συμμαχίης πέρι πρὸς τοὺς Ἕλληνας. ταῦτα δὲ ποιήσαντες οἱ μὲν ἀπέπλεον· μετὰ σφέων γὰρ ἐκέλευε πλέειν τὸν Ἥγησίστρατον, οἰωνὸν τὸ οὔνομα ποιεύμενος.

9.93

οἱ δὲ Ἕλληνες ἐπισχόντες ταύτην τὴν ἡμέρην τῇ ὑστεραίῃ ἐκαλλιερέοντο, μαντευομένου σφί Δηιφόνου τοῦ Εὐνήνιου ἀνδρὸς Ἀπολλωνιήτεω, Ἀπολλωνίης δὲ τῆς ἐν τῷ Ἰονίῳ κόλπῳ. τούτου τὸν πατέρα Εὐνήνιον κατέλαβε πρήγμα τοιόνδε. ἔστι ἐν τῇ Ἀπολλωνίῃ ταύτῃ ἰρὰ ἡλίου πρόβατα, τὰ τὰς μὲν ἡμέρας βόσκεται παρὰ Χῶνα ποταμόν, ὃς ἐκ Λάκμονος ὄρεος ρέει διὰ τῆς Ἀπολλωνίης χώρας ἐς θάλασσαν παρ' Ὠρικὸν λιμένα, τὰς δὲ νύκτας ἀραιρημένοι ἄνδρες οἱ πλούτῳ τε καὶ γένει δοκιμώτατοι⁷ τῶν ἀστῶν, οὗτοι φυλάσσουσι ἐνιαυτὸν ἕκαστος· περὶ πολλοῦ γὰρ δὴ ποιεῦνται Ἀπολλωνιῇται τὰ

⁶ well matched for war ⁷ trustworthy; excellent

of a man five cubits high..

9.84

The body of Mardonios however had disappeared on the day after the battle, taken by whom I am not able with certainty to say, but I have heard the names of many men of various cities who are said to have buried Mardonios, and I know that many received gifts from Artontes the son of Mardonios for having done this: who he was however who took up and buried the body of Mardonios I am not able for certain to discover, but Dionysophanes an Ephesian is reported with some show of reason to have been he who buried Mardonios..

9.85

He then was buried in some such manner as this: and the Hellenes when they had divided the spoil at Plataia proceeded to bury their dead, each nation apart by themselves. The Spartans made for themselves three several burial-places, one in which they buried the younger Spartans, of whom also were Poseidonios, Amompharetos, Philokyon and Callicrates,— in one of the graves, I say, were laid the younger men, in the second the rest of the Spartans, and in the third the Helots. These then thus buried their dead; but the Tegeans buried theirs all together in a place apart from these, and the Athenians theirs together; and the Megarians and Phliasians those who had been slain by the cavalry. Of all these the burial-places had bodies laid in them, but as to the burial-places of other States which are to be seen at Plataia, these, as I am informed, are all mere mounds of earth without any bodies in them, raised by the several peoples on account of posterity, because they were ashamed of their absence from the fight; for among others there is one there called the burial-place of the Eginetans, which I hear was raised at the request of the Eginetans by Cleades the son of Autodicos, a man of Plataia who was their public guest-friend, no less than ten years after these events.

9.86

When the Hellenes had buried their dead at Plataia, forthwith they determined in common council to march upon Thebes and to ask the Thebans to surrender those who had taken the side of the Medes, and among the first of them Timagenides and Attaginos, who were leaders equal to the first; and if the Thebans did not give them up, they determined not to retire from the city until they had taken it. Having thus resolved, they came accordingly on the eleventh day after the battle and began to besiege the Thebans, bidding them give the men up: and as the Thebans refused to give them up, they began to lay waste their land and also to attack their wall..

9.87

So then, as they did not cease their ravages, on the twentieth day Timagenides spoke as follows to the Thebans: “Thebans, since it has been resolved by the Hellenes not to retire from the siege until either they have taken Thebes or ye have delivered us up to them, now therefore let not the land of Boeotia suffer any more for our sakes, but if they desire to have money and are demanding our surrender as a colour for this, let us give them money taken out of the treasury of the State; for we took the side of the Medes together with the State and not by ourselves alone: but if they are making the siege truly in order to get us into their hands, then we will give ourselves up for trial.” In this it was thought that he spoke very well and seasonably, and the Thebans forthwith sent a herald to Pausanias offering to deliver up the men..

9.88

After they had made an agreement on these terms, Attaginos escaped out of the city; and when his sons were delivered up to Pausanias, he released them from the charge, saying that the sons had no share in the guilt of taking the side of the Medes. As to the other men whom the Thebans delivered up, they supposed that they would get a trial, and they trusted moreover to be able to repel the danger by payment of money; but Pausanias, when he had received them, suspecting this very thing, first dismissed the whole army of allies, and then took the men to Corinth and put them to death there. These were the things which happened at Plataia and at Thebes.

9.89

Artabazos meanwhile, the son of Pharnakes, in his flight from Plataia was by this time getting forward on his way: and the Thessalians, when he came to them, offered him hospitality and inquired concerning the rest of the army, not knowing anything of that which had happened at Plataia; and Artabazos knowing that if he should tell them the whole truth about the fighting, he would run the risk of being destroyed, both himself and the whole army which was with him, (for he thought that they would all set upon him if they were informed of that which had happened),— reflecting, I say, upon this he had told nothing of it to the Phokians, and now to the Thessalians he spoke as follows: “I, as you see, Thessalians, am earnest to march by the shortest way to Thracia; and I am in great haste, having been sent with these men for a certain business from the army; moreover Mardonios himself and his army are shortly to be looked for here, marching close after me. To him give entertainment and show yourselves serviceable, for ye will not in the end repent of so doing.” Having thus said he continued to march his army with haste through Thessaly and Macedonia straight for Thracia, being in truth

earnest to proceed and going through the land by the shortest possible way: and so he came to Byzantion, having left behind him great numbers of his army, who had either been cut down by the Thracians on the way or had been overcome by hunger and fatigue; and from Byzantion he passed over in ships. He himself then thus made his return back to Asia.

9.90

Now on the same day on which the defeat took place at Plataia, another took place also, as fortune would have it, at Mycale in Ionia. For when the Hellenes who had come in the ships with Leotychides the Lacedemonian, were lying at Delos, there came to them as envoys from Samos Lampon the son of Thrasyclus and Athenagoras the son of Archestratides and Hegesistratos the son of Aristagoras, who had been sent by the people of Samos without the knowledge either of the Persians or of the despot Theomestor the son of Androdamas, whom the Persians had set up to be despot of Samos. When these had been introduced before the commanders, Hegesistratos spoke at great length using arguments of all kinds, and saying that so soon as the Ionians should see them they would at once revolt from the Persians, and that the Barbarians would not wait for their attack; and if after all they did so, then the Hellenes would take a prize such as they would never take again hereafter; and appealing to the gods worshipped in common he endeavoured to persuade them to rescue from slavery men who were Hellenes and to drive away the Barbarian: and this he said was easy for them to do, for the ships of the enemy sailed badly and were no match for them in fight. Moreover if the Hellenes suspected that they were endeavouring to bring them on by fraud, they were ready to be taken as hostages in their ships..

9.91

Then as the stranger of Samos was urgent in his prayer, Leotychides inquired thus, either desiring to hear for the sake of the omen or perhaps by a chance which Providence brought about: "Stranger of Samos, what is thy name?" He said "Hegesistratos." The other cut short the rest of the speech, stopping all that Hegesistratos had intended to say further, and said: "I accept the augury given in Hegesistratos, stranger of Samos. Do thou on thy part see that thou give us assurance, thou and the men who are with thee, that the Samians will without fail be our zealous allies, and after that sail away home."

9.92

Thus he spoke and to the words he added the deed; for forthwith the Samians gave assurance and made oaths of alliance with the Hellenes, and having so done the others sailed away home, but Hegesistratos he bade sail with the Hellenes, considering the name to be an augury of good success. Then the

Hellenes after staying still that day made sacrifices for success on the next day, their diviner being Deiphonos the son of Euenios an Apolloniate, of that Apollonia which lies in the Ionian gulf¹⁰²⁰¹.

9.93

To this man's father Euenios it happened as follows:— There are at this place Apollonia sheep sacred to the Sun, which during the day feed by a river running from Mount Lacmon through the land of Apollonia to the sea by the haven of Oricos; and by night they are watched by men chosen for this purpose, who are the most highly considered of the citizens for wealth and noble birth, each man having charge of them for a year; for the people of Apollonia set great store on these

vocabulary

ἀγχοῦ near, nigh; like ~angina
 αἰγιαλός beach, shore
 ἀναφέρω bring up ~bear
 ἀνειρύω bring up
 ἀνερύω bring up
 ἀντικαθίστημι replace; set against
 ἄντρον cave
 ἀπαλλάσσω free from, remove; be freed, depart
 ἀποβάθρα gangway
 ἀπορία difficulty, bottleneck ~pierce
 ἀπόρρητος forbidden, secret
 ἀποχράω suffice; abuse
 αὐλίζομαι live, lodge at
 ἄχθομαι be burdened with
 γέρον wicker object
 δάω learn ~didactic
 δείλη afternoon ~diem
 δένδρεον -οῦ tree
 δῆθεν strong form of δῆ
 διαπράσσω travel over, accomplish ~practice
 δικαίω demand/make justice
 δικαστήριον court
 δίοδος (f) passage, pass
 δόσις -εως (f) gift, loan ~donate
 ἐγγρίμπτω to near, bring near to
 εἰσαφικνέομαι arrive at
 εἰσπέτομαι fly into ~petal
 ἐκάς afar, far off
 ἐκκόπτω cut out, down, off
 ἐκτίνω pay off; (mp) exact full payment
 ἐκτός outside
 ἐκφεύγω flee from, escape ~fugitive
 ἐλευθερία freedom
 Ἑλλην Greek
 ἐνθεῦτεν thence
 ἐντέλλω (mp) command
 ἕξ six ~hexagon
 ἐξαπατάω trick, cheat ~apatosaurus

ἐπαῖω (ᾱ) listen to, perceive
 ἐπακούω hear, listen to ~acoustic
 ἐπανάγω sit up, bring up; retreat; set sail
 ἐπειρωτάω consult, ask
 ἐπήβολος having available ~ballistic
 ἐπιβατεύω move into, go aboard
 ἐπιλαμβάνω take, attack, seize
 ἐπιλέγω say re, say also; choose; (mid) think over
 ἔρκος -εος (n, 3) bulwark ~oath
 ἔρυμα -τος (n, 3) protection ~serve
 εὖς good, brave, noble
 ἐρέπω drive, meet, follow ~sequel
 ἐφορμέω be anchored, blockade
 ἔχθω (mp) be hated ~external
 ἥκιστος least; above all
 ἡμερος gentle; (animals) domesticated
 θάκος seat, session of assembly
 θεοπρόπιον prophecy ~theology
 ἰδρύω establish
 καλλιερέω have good signs
 κάλλος -εος (n, 3) beauty ~kaleidoscope
 καταδοχέω suspect, be prejudiced
 κατακοιμάω pass: go to sleep; have sex with
 κατακρίνω sentence, condemn
 καταμένω stay; not change
 καταπήγνυμι (ῶ) to stick, plant ~fang
 καταπλέω land ~float
 καταφεύγω resort to, flee to, appeal to ~fugitive
 κλήρος lot; farm, inheritance; clergy ~clergy
 κληρόω cast lots, assign
 κορυφή peak, crown
 κρησφύγετον refuge
 λύκος wolf ~lycanthropy
 μακαρίζω congratulate ~macarism

μαντεύομαι to divine ~mantis
 μαντικός prophetic
 μηδέτερος neither
 μίν him, her, it
 μυριάς -δος (ῥ, f, 3) countless,
 myriad
 ναυμαχία naval warfare
 οἶκησις -εως (f) habitation
 ὀνομαστός named ~name
 ὄον οῦ type of fruit
 ὀρμίζω anchor, beach
 ὄψιος late, in evening
 ὄψις ὄψεως (f) sight, view
 ~thanatopsis
 πάθος -ους (n, 3) an experience,
 passion, condition
 πάντως by all means
 παραινέω recommend, exhort, warn
 παραπλέω sail past ~float
 παράπλοος -υ coasting
 πάρεδρος assessor
 παρίζω sit beside ~sit
 πεντακόσιοι 500
 περιβάλλω act: excel; mid: put on
 clothing ~ballistic
 Πέρσης Persian
 πότνια lady ~potent
 πρίαμαι buy
 προαγορεύω declare, predict, order
 προθέω run from, lead to the fray
 πρόσσειμι approach, draw near; add
 ~ion
 προσπλέω sail toward, against
 προτίθημι prefer, set out ~thesis
 προφυλάσσω guard the front
 σιγά silence

σιγάω (ἰ) be silent
 σκόλοψ -πος (m) palisade, stake
 στερέω steal, take
 στρατηγέω be a general
 στρατιά army ~strategy
 στρατός common people/soldiers
 ~strategy
 στρατόω be on a campaign
 ~strategy
 συμβολή encounter; contribution
 συμμίσγνυμι mix with ~mix
 συμπίπτω fall together, happen
 συμπίτνω fall together, happen
 συμφορέω collect
 σύνθημα -τος (n, 3) agreed signal
 τεκμήριον sign; proof
 τέμενος -εος (n, 3) non-common
 land
 τιμωρέω (ἰ) (+dat) take vengeance,
 punish; aid one who has been
 attacked
 ὑπερφέρω carry over; surpass
 ὑπολαμβάνω take under one's
 support, seize; speak up; imagine
 ~epilepsy
 ὑπονοέω suspect, surmise
 ὑποτίθημι suggest, advise
 ~hypothesis
 ὑποψία suspicion ~panorama
 ὑφίστημι promise, undertake
 ~station
 φήμη speech, rumor ~fame
 χρηστήριον oracle, response
 ὠνόομαι buy
 ὦρος year
 ὠσαύτως in the same way

πρόβατα ταῦτα ἐκ θεοπροπίου τινός· ἐν δὲ ἄντρῳ αὐλίζονται¹ ἀπὸ τῆς πόλιος ἐκάς. ἔνθα δὴ τότε ὁ Εὐήνιος οὗτος ἀραιρημένος ἐφύλασσε. καὶ κοτὲ αὐτοῦ κατακοιμήσαντος φυλακὴν παρελθόντες λύκοι² ἐς τὸ ἄντρον διέφθειραν τῶν προβάτων ὡς ἐξήκοντα. ὁ δὲ ὡς ἐπήισε, εἶχε σιγῇ καὶ ἔφραζε οὐδενί, ἐν νόῳ ἔχων ἀντικαταστήσειν ἄλλα πριάμενος. καὶ οὐ γὰρ ἔλαθε τοὺς Ἀπολλωνιήτας ταῦτα γενόμενα, ἀλλ' ὡς ἐπύθοντο, ὑπαγαγόντες μιν ὑπὸ δικαστήριον κατέκριναν, ὡς τὴν φυλακὴν κατακοιμήσαντα, τῆς ὄψιμος στερηθῆναι.³ ἐπεῖτε δὲ τὸν Εὐήνιον ἐξετύφλωσαν, αὐτίκα μετὰ ταῦτα οὔτε πρόβατά σφι ἔτικτε οὔτε γῇ ἔφερε ὁμοίως καρπὸν. πρόφαντα δέ σφι ἔν τε Δωδώνῃ καὶ ἐν Δελφοῖσι ἐγένετο, ἐπεῖτε ἐπειρώτων τοὺς προφήτας τὸ αἷτιον τοῦ παρεόντος κακοῦ, οἳ δὲ αὐτοῖσι ἔφραζον ὅτι ἀδίκως τὸν φύλακον τῶν ἱρῶν προβάτων Εὐήνιον τῆς ὄψιμος ἐστέρησαν· αὐτοὶ γὰρ ἐπορμήσαι τοὺς λύκους, οὐ πρότερόν τε παύσεσθαι τιμωρέοντες ἐκεῖνῳ πρὶν ἢ δίκας δῶσι τῶν ἐποίησαν ταύτας τὰς ἂν αὐτὸς ἔλῃται καὶ δικαιοῦ· τούτων δὲ τελεομένων αὐτοὶ δώσειν Εὐηνίῳ δόσιν τοιαύτην τὴν πολλοὺς μιν μακαριεῖν⁴ ἀνθρώπων ἔχοντα.

9.94

τὰ μὲν χρηστήρια ταῦτά σφι ἐχρήσθη, οἳ δὲ Ἀπολλωνιῆται ἀπόρρητα ποιησάμενοι προέθεσαν τῶν ἀστῶν ἀνδράσι διαπρῆξαι. οἳ δέ σφι διέπρηξαν ὧδε· κατημένου Εὐηνίου ἐν θώκῳ⁵ ἐλθόντες οἳ παρίζοντο καὶ λόγους ἄλλους ἐποιεῦντο, ἐς ὃ κατέβαινον συλλυπεύμενοι τῷ πάθει· ταύτῃ δὲ ὑπάγοντες εἰρώτων τίνα δίκην ἂν ἔλοιτο, εἰ ἐθέλοιεν Ἀπολλωνιῆται δίκας ὑποστήναι δώσειν τῶν ἐποίησαν. ὁ δὲ οὐκ ἀκηκοὺς τὸ θεοπρόπιον εἴλετο εἵπας εἴ τις οἱ δοίῃ ἀγρούς, τῶν ἀστῶν ὀνομάσας τοῖσι ἡπίστατο εἶναι καλλίστους δύο κλήρους τῶν ἐν τῇ Ἀπολλωνίῃ, καὶ οἴκησιν⁶ πρὸς τούτοις τὴν ἥδε καλλίστην εἶουσιν τῶν ἐν πόλει· τούτων δὲ ἔφη ἐπήβολος γενόμενος τοῦ λοιποῦ ἀμήνιτος εἶναι, καὶ δίκην οἳ ταύτην ἀποχρᾶν γενομένην. καὶ ὁ μὲν ταῦτα ἔλεγε, οἳ δὲ πάρεδροι εἶπαν ὑπολαβόντες «Εὐηνίε, ταύτην

¹ live, lodge at ² wolf ³ steal, take ⁴ congratulate ⁵ seat, session of assembly ⁶ habitation

δίκην Ἀπολλωνιῇται τῆς ἐκτυφλώσιος ἐκτίνουσί τοι κατὰ θεοπρόπια τὰ γενόμενα.» ὁ μὲν δὴ πρὸς ταῦτα δεινὰ ἐποίεε, τὸ ἐνθεῦτεν πυθόμενος τὸν πάντα λόγον, ὡς ἐξαπατηθεῖς· οἱ δὲ πριάμενοι παρὰ τῶν ἐκτημένων διδοῦσί οἱ τὰ εἴλετο. καὶ μετὰ ταῦτα αὐτίκα ἔμφυτον μαντικὴν⁷ εἶχε, ὥστε καὶ ὀνομαστὸς γενέσθαι.

9.95

τούτου δὴ ὁ Δηίφονος ἔων παῖς τοῦ Εὐηνίου ἀγόντων Κορινθίων ἐμαντεύετο τῇ στρατῇ. ἤδη δὲ καὶ τόδε ἤκουσα, ὡς ὁ Δηίφονος ἐπιβατεύων τοῦ Εὐηνίου οὐνόματος ἐξελάμβανε ἐπὶ τὴν Ἑλλάδα ἔργα, οὐκ ἔων Εὐηνίου παῖς.

9.96

τοῖσι δὲ Ἑλλήσι ὡς ἐκαλλιέρησε, ἀνῆγον τὰς νέας ἐκ τῆς Δήλου πρὸς τὴν Σάμον. ἐπεὶ δὲ ἐγένοντο τῆς Σαμῆς πρὸς Καλαμίσοις, οἱ μὲν αὐτοῦ ὀρμισάμενοι κατὰ τὸ Ἡραῖον τὸ ταύτῃ παρεσκευάζοντο ἐς ναυμαχίην, οἱ δὲ Πέρσαι πυθόμενοι σφέας προσπλέειν ἀνῆγον καὶ αὐτοὶ πρὸς τὴν ἡπειρον τὰς νέας τὰς ἄλλας, τὰς δὲ Φοινίκων ἀπῆκαν ἀποπλέειν. βουλευομένοισι γάρ σφι ἐδόκεε ναυμαχίην μὴ ποιέεσθαι· οὐ γὰρ ὦν ἐδόκεον ὅμοιοι εἶναι. ἐς δὲ τὴν ἡπειρον ἀπέπλεον, ὅκως ἔωσι ὑπὸ τὸν πεζὸν στρατὸν τὸν σφέτερον ἐόντα ἐν τῇ Μυκάλῃ, ὃς κελεύσαντος Ξέρξεω καταλελειμμένος τοῦ ἄλλου στρατοῦ Ἰωνίνην ἐφύλασσε· τοῦ πλήθους μὲν ἦν ἕξ μυριάδες, ἐστρατήγεε δὲ αὐτοῦ Τιγράνης κάλλει καὶ μεγάλῃ ὑπερφέρων Περσέων. ὑπὸ τοῦτον μὲν δὴ τὸν στρατὸν ἐβουλεύσαντο καταφυγόντες οἱ τοῦ ναυτικοῦ στρατηγοὶ ἀνειρύσαι τὰς νέας καὶ περιβαλέσθαι ἔρκος ἔρυμά⁸ τε τῶν νεῶν καὶ σφέων αὐτῶν κρησφύγετον.⁹

9.97

ταῦτα βουλευσάμενοι ἀνήγοντο. ἀπικόμενοι δὲ παρὰ τὸ τῶν Ποτνιέων ἱρὸν τῆς Μυκάλης ἐς Γαίσιωνά τε καὶ Σκολοπόεντα, τῇ Δήμητρος Ἑλεσυνίης ἱρὸν, τὸ Φίλιστος ὁ Πασικλέος ιδρύσατο

⁷ prophetic ⁸ protection ⁹ refuge

Νείλεω τῷ Κόδρου ἐπισπόμενος ἐπὶ Μιλήτου κτιστύν, ἐνθαῦτα τὰς τε νέας ἀνείρυσαν καὶ περιεβάλλοντο ἔρκος καὶ λίθων καὶ ξύλων, δένδρεα ἐκκόψαντες ἡμερα,¹⁰ καὶ σκόλοπας¹¹ περὶ τὸ ἔρκος κατέπηξαν, καὶ παρεσκευάδατο ὡς πολιορκησόμενοι καὶ ὡς νικήσοντες, ἐπ' ἀμφοτέρα ἐπιλεγόμενοι γὰρ παρεσκευάζοντο,

9.98

οἱ δὲ Ἕλληνες ὡς ἐπύθοντο οἰχωκότας τοὺς βαρβάρους ἐς τὴν ἡπειρον, ἤχθοντο ὡς ἐκπεφευγόντων ἀπορίῃ τε εἶχοντο ὃ τι ποιέωσι, εἴτε ἀπαλλάσσωνται ὀπίσω εἴτε καταπλέωσι ἐπ' Ἑλλησπόντου. τέλος δὲ ἔδοξε τούτων μὲν μηδέτερα¹² ποιέειν, ἐπιπλέειν δὲ ἐπὶ τὴν ἡπειρον. παρασκευασάμενοι ὦν ἐς ναυμαχίην καὶ ἀποβάθρας καὶ ἄλλα ὅσων ἔδεε, ἔπλεον ἐπὶ τῆς Μυκάλης. ἐπεὶ δὲ ἀγχοῦ τε ἐγίνοντο τοῦ στρατοπέδου καὶ οὐδεὶς ἐφαίνετό σφι ἐπαναγόμενος, ἀλλ' ὥρων νέας ἀνελκυσμένας ἔσω τοῦ τείχεος, πολλὸν δὲ πεζὸν παρακεκριμένον παρὰ τὸν αἰγιαλόν, ἐνθαῦτα πρῶτον μὲν ἐν τῇ νηὶ παραπλέων, ἐγχερίμψας τῷ αἰγιαλῷ τὰ μάλιστα, Λευτυχίδης ὑπὸ κήρυκος προηγόρευε τοῖσι Ἴωσι λέγων «ἄνδρες Ἴωνες, οἱ ὑμέων τυγχάνουσι ἐπακούοντες, μάθετε τὰ λέγω· πάντως γὰρ οὐδὲν συνήσουσι Πέρσαι τῶν ἐγὼ ὑμῖν ἐντέλλομαι. ἐπεὰν συμμίσγωμεν, μεμνησθαι τινὰ χρὴ ἐλευθερίας μὲν πάντων πρῶτον, μετὰ δὲ τοῦ συνθήματος Ἡβης. καὶ τάδε ἴστω καὶ ὁ μὴ ἀκούσας ὑμέων πρὸς τοῦ ἀκούσαντος.» ὧντὸς δὲ οὗτος ἐὼν τυγχάνει νόος τοῦ πράγματος καὶ ὁ Θεμιστοκλέος ὁ ἐπ' Ἀρτεμισίῳ· ἥ γὰρ δὴ λαθόντα τὰ ῥήματα τοὺς βαρβάρους ἔμελλε τοὺς Ἴωνας πείσειν, ἣ ἔπειτα ἀνενειχθέντα ἐς τοὺς βαρβάρους ποιήσειν ἀπίστους τοῖσι Ἕλλησι.

9.99

Λευτυχίδεω δὲ ταῦτα ὑποθεμένου δεύτερα δὴ τάδε ἐποίειν οἱ Ἕλληνες· προσσχόντες τὰς νέας ἀπέβησαν ἐς τὸν αἰγιαλόν. καὶ οὗτοι μὲν ἐτάσσοντο, οἱ δὲ Πέρσαι ὡς εἶδον τοὺς Ἕλληνας παρασκευαζομένους ἐς μάχην καὶ τοῖσι Ἴωσι παραινέσαντας, τοῦτο

¹⁰ gentle; (animals) domesticated ¹¹ palisade, stake ¹² neither

μὲν ὑπονοήσαντες τοὺς Σαμίους τὰ Ἑλλήνων φρονέειν ἀπαιρέονται τὰ ὅπλα. οἱ γὰρ ὦν Σάμιοι ἀπικομένων Ἀθηναίων αἰχμαλώτων ἐν τῇσι νηυσὶ τῶν βαρβάρων, τοὺς ἔλαβον ἀνὰ τὴν Ἀττικὴν λελειμμένους οἱ Ξέρξεω, τούτους λυσάμενοι πάντας ἀποπέμπουσι ἐποδιάσαντες ἐς Ἀθήνας· τῶν εἵνεκεν οὐκ ἦκιστα ὑποψίην εἶχον, πεντακοσίας κεφαλὰς τῶν Ξέρξεω πολεμίων λυσάμενοι. τοῦτο δὲ τὰς διόδους τὰς ἐς τὰς κορυφὰς τῆς Μυκάλης φερούσας προστάσσουσι τοῖσι Μιλησίοισι φυλάσσειν ὥς ἐπισταμένοισι δῆθεν μάλιστα τὴν χώραν. ἐποίειν δὲ τοῦτο τοῦδε εἵνεκεν, ἵνα ἐκτὸς τοῦ στρατοπέδου ἔωσι. τούτους μὲν Ἰώνων, τοῖσι καὶ κατεδόκεον νεοχμὸν ἂν τι ποιέειν δυνάμιος ἐπιλαβομένοισι, τρόποισι τοιούτοις προεφυλάσσοντο οἱ Πέρσαι, αὐτοὶ δὲ συνεφόρησαν τὰ γέρρα ἕρκος εἶναι σφίσι.

9.100

ὥς δὲ ἄρα παρεσκευάδατο τοῖσι Ἑλλήσι, προσήισαν πρὸς τοὺς βαρβάρους· ἰοῦσι δέ σφι φήμη¹³ τε ἐσέπτατο ἐς τὸ στρατόπεδον πᾶν καὶ κηρυκίον ἐφάνη ἐπὶ τῆς κυματωγῆς κείμενον· ἡ δὲ φήμη διηλθέ σφι ὧδε, ὥς οἱ Ἕλληνες τὴν Μαρδονίου στρατιὴν νικῶεν ἐν Βοιωτοῖσι μαχόμενοι. δῆλα δὴ πολλοῖσι τεκμηρίοις ἐστὶ τὰ θεῖα τῶν πρηγμάτων, εἰ καὶ τότε, τῆς αὐτῆς ἡμέρης συμπιπτούσης τοῦ τε ἐν Πλαταιῇσι καὶ τοῦ ἐν Μυκάλῃ μέλλοντος ἔσεσθαι τρώματος, φήμη τοῖσι Ἑλλήσι τοῖσι ταύτῃ ἐσαπύκετο, ὥστε θαρσῆσαι τε τὴν στρατιὴν πολλῶ μᾶλλον καὶ ἐθέλειν προθυμότερον κινδυνεύειν.

9.101

καὶ τότε ἕτερον συνέπεσε γενόμενον, Δήμητρος τεμένηα Ἐλευσινίης παρὰ ἀμφοτέρας τὰς συμβολὰς εἶναι· καὶ γὰρ δὴ ἐν τῇ Πλαταιίδι παρ' αὐτὸ τὸ Δημήτριον ἐγίνετο, ὥς καὶ πρότερόν μοι εἴρηται, ἡ μάχη, καὶ ἐν Μυκάλῃ ἔμελλε ὡσαύτως ἔσεσθαι. γεγονέναι δὲ νίκην τῶν μετὰ Πανσανίῳ Ἑλλήνων ὀρθῶς σφι ἡ φήμη συνέβαινε ἐλθοῦσα· τὸ μὲν γὰρ ἐν Πλαταιῇσι πρῶτ' ἐτι τῆς ἡμέρης ἐγίνετο, τὸ δὲ ἐν Μυκάλῃ περὶ δείλῃν· ὅτι δὲ τῆς αὐτῆς ἡμέρης συνέβαινε γίνεσθαι μηνός τε τοῦ

¹³ speech, rumor

sheep by reason of an oracle: and they are folded in a cave at some distance from the city. Here at the time of which I speak this man Euenios was keeping watch over them, having been chosen for that purpose; and it happened one night that he fell asleep during his watch, and wolves came by into the cave and killed about sixty of the sheep. When he perceived this, he kept it secret and told no one, meaning to buy others and substitute them in the place of those that were killed. It was discovered however by the people of Apollonia that this had happened; and when they were informed of it, they brought him up before a court and condemned him to be deprived of his eyesight for having fallen asleep during his watch. But when they had blinded Euenios, forthwith after this their flocks ceased to bring forth young and their land to bear crops as before. Then prophesyings were uttered to them both at Dodona and also at Delphi, when they asked the prophets the cause of the evil which they were suffering, and they told them that they had done unjustly in depriving of his sight Euenios the watcher of the sacred sheep; for the gods of whom they inquired had themselves sent the wolves to attack the sheep; and they would not cease to take vengeance for him till the men of Apollonia should have paid to Euenios such satisfaction as he himself should choose and deem sufficient; and this being fulfilled, the gods would give to Euenios a gift of such a kind that many men would think him happy in that he possessed it..

9.94

These oracles then were uttered to them, and the people of Apollonia, making a secret of it, proposed to certain men of the citizens to manage the affair; and they managed it for them thus:— when Euenios was sitting on a seat in public, they came and sat by him, and conversed about other matters, and at last they came to sympathising with him in his misfortune; and thus leading him on they asked what satisfaction he should choose, if the people of Apollonia should undertake to give him satisfaction for that which they had done. He then, not having heard the oracle, made choice and said that if there should be given him the lands belonging to certain citizens, naming those whom he knew to possess the two best lots of land in Apollonia, and a dwelling-house also with these, which he knew to be the best house in the city,— if he became the possessor of these, he said, he would have no anger against them for the future, and this satisfaction would be sufficient for him if it should be given. Then as he was thus speaking, the men who sat by him said interrupting him: “Euenios, this satisfaction the Apollonians pay to thee for thy blinding in accordance with the oracles which have been given to them.” Upon this he was angry, being thus informed of the whole matter and considering that he had been deceived; and they bought the property from those who possessed it and gave him that which he had chosen. And

forthwith after this he had a natural gift of divination, so that he became very famous..

9.95

Of this Euenios, I say, Deïphonos was the son, and he was acting as diviner for the army, being brought by the Corinthians. I have heard however also that Deïphonos wrongly made use of the name of Euenios, and undertook work of this kind about Hellas, not being really the son of Euenios.

9.96

Now when the sacrifices were favourable to the Hellenes, they put their ships to sea from Delos to go to Samos; and having arrived off Calamisa in Samos, they moored their ships there opposite the temple of Hera which is at this place, and made preparations for a sea-fight; but the Persians, being informed that they were sailing thither, put out to sea also and went over to the mainland with their remaining ships, (those of the Phenicians having been already sent away to sail home): for deliberating of the matter they thought it good not to fight a battle by sea, since they did not think that they were a match for the enemy. And they sailed away to the mainland in order that they might be under the protection of their land-army which was in Mycale, a body which had stayed behind the rest of the army by command of Xerxes and was keeping watch over Ionia: of this the number was six myriads and the commander of it was Tigranes, who in beauty and stature excelled the other Persians. The commanders of the fleet then had determined to take refuge under the protection of this army, and to draw up their ships on shore and put an enclosure round as a protection for the ships and a refuge for themselves..

9.97

Having thus determined they began to put out to sea; and they came along by the temple of the "Revered goddesses" to the Gaison and to Scolopoeis in Mycale, where there is a temple of the Eleusinian Demeter, which Philistos the son of Pasicles erected when he had accompanied Neileus the son of Codros for the founding of Miletos; and there they drew up their ships on shore and put an enclosure round them of stones and timber, cutting down fruit-trees for this purpose, and they fixed stakes round the enclosure and made their preparations either for being besieged or for gaining a victory, for in making their preparations they reckoned for both chances.

9.98

The Hellenes however, when they were informed that the Barbarians had gone away to the mainland, were vexed because they thought that they had escaped; and they were in a difficulty what they should do, whether they

should go back home, or sail down towards the Hellespont. At last they resolved to do neither of these two things, but to sail on to the mainland. Therefore when they had prepared as for a sea-fight both boarding-bridges and all other things that were required, they sailed towards Mycale; and when they came near to the camp and no one was seen to put out against them, but they perceived ships drawn up within the wall and a large land-army ranged along the shore, then first Leotychides, sailing along in his ship and coming as near to the shore as he could, made proclamation by a herald to the Ionians, saying: "Ionians, those of you who chance to be within hearing of me, attend to this which I say: for the Persians will not understand anything at all of that which I enjoin to you. When we join battle, each one of you must remember first the freedom of all, and then the watchword 'Hebe'; and this let him also who has not heard know from him who has heard." The design in this act was the same as that of Themistocles at Artemision; for it was meant that either the words uttered should escape the knowledge of the Barbarians and persuade the Ionians, or that they should be reported to the Barbarians and make them distrustful of the Hellenes.

9.99

After Leotychides had thus suggested, then next the Hellenes proceeded to bring their ships up to land, and they disembarked upon the shore. These then were ranging themselves for fight; and the Persians, when they saw the Hellenes preparing for battle and also that they had given exhortation to the Ionians, in the first place deprived the Samians of their arms, suspecting that they were inclined to the side of the Hellenes; for when the Athenian prisoners, the men whom the army of Xerxes had found left behind in Attica, had come in the ships of the Barbarians, the Samians had ransomed these and sent them back to Athens, supplying them with means for their journey; and for this reason especially they were suspected, since they had ransomed five hundred persons of the enemies of Xerxes. Then secondly the Persians appointed the Milesians to guard the passes which lead to the summits of Mycale, on the pretext that they knew the country best, but their true reason for doing this was that they might be out of the camp. Against these of the Ionians, who, as they suspected, would make some hostile move if they found the occasion, the Persians sought to secure themselves in the manner mentioned; and they themselves then brought together their wicker-work shields to serve them as a fence.

9.100

Then when the Hellenes had made all their preparations, they proceeded to the attack of the Barbarians; and as they went, a rumour came suddenly to their whole army, and at the same time a herald's staff was found lying upon

the beach; and the rumour went through their army to this effect, namely that the Hellenes were fighting in Boeotia and conquering the army of Mardonios. Now by many signs is the divine power seen in earthly things, and by this among others, namely that now, when the day of the defeat at Plataia and of that which was about to take place at Mycale happened to be the same, a rumour came to the Hellenes here, so that the army was encouraged much more and was more eagerly desirous to face the danger..

9.101

Moreover this other thing by coincidence happened besides, namely that there was a sacred enclosure of the Eleusinian Demeter close by the side of both the battle-fields; for not only in the Plataian land did the fight take place close by the side of the temple of Demeter, as I have before said, but also in Mycale it was to be so likewise. And whereas the rumour which came to them said that a victory had been already gained by the Hellenes with Pausanias, this proved to be a true report; for that which was done at Plataia came about while it was yet early morning, but the fighting at Mycale took place in the afternoon; and that it happened on the same day of the same month

vocabulary

ἄδεής (ἄ) fearless ~Deimos
ἄδύνατος unable; impossible
ἄθλον ἀέθλου prize ~athlete
αἰγιαλός beach, shore
ἄκινάκης -ου (m, 1) Persian short sword
ἄκρα at the edge, extreme ~acute
ἄκρη at the edge, extreme
ἄκρις -ός (f) hilltop ~acute
ἄκρον crest, extremity ~acute
ἀλής crowded; all together
ἀλή prowess, defense, victory
 ~Alexander
ἀνάπυστος discovered, revealed
 ~buddha
ἀντιτείνω resist
ἀπαλλάσσω free from, remove; be freed, depart
ἄπεδος level, flat
ἀπελαύνω expel, exclude, ward off; (intrans) ride away
ἀποικία colony
ἀποικίζω send away, resettle
 ~economics
ἀποπλέω sail away ~float
ἀποφεύγω avoid, escape, go free
ἀράζω snarl
ἀράομαι (ἄα) pray, vow, invoke
ἄράω wear something out
ἀριστεύω be the best ~aristocrat
ἀρμόζω fit together; be well fitted to
 ~harmony
ἀρπάζω carry off, seize ~harpoon
ἄρρωδίη terror
ἀφαιρέω take away ~heresy
βιόω live; (mp) make a living
 ~biology
γάμος wedding, sex ~bigamy
γέρρον wicker object
γέφυρα (ῥ) dam, dike; bridge
δίοδος (f) passage, pass

διωθέω tear, rend
δορυφόρος spear-bearing
ἐγκρατής firm, powerful
εἰσαφικνέομαι arrive at
εἰσπέτομαι fly into ~petal
εἰσπίπτω fall into, rush in
 Ἑλλην Greek
ἐμμένω stay put, be faithful, fixed
ἐμπύμπρημι burn up ~pyre
ἐμπρήθω burn up
ἐνθαῦτα there, here
ἐνθεῦτεν thence
ἐνοικέω dwell in
ἐντείνω tauten ~tend
ἐξανίστημι raise, bring/send out
ἐξυφαίνω weave; add finishing touches
ἐπασκέω finish, complete; do habitually
ἐπέξειμι attack, prosecute
ἐράω desire sexually
ἐργω bound, fend off; do
 ~ergonomics
ἐρδω do, perform ~ergonomics
ἐτεραλκής turning the tide
ἐτεροιοῦω alter
ἐφεξῆς in order, in a row
ἡδομαι be pleased, enjoy
 ~hedonism
ἡμισυς half ~hemisphere
θέα (ἄ) seeing, sight, viewpoint
θησαυρός treasury ~treasure
καθηγέομαι lead
κακώω harm, disfigure ~cacophony
καταλαμβάνω seize, understand, catch, overtake; (mp) happen
 ~epilepsy
κατειλέω coop up
κατεργάζομαι achieve; cultivate; get; kill
κατοικίζω colonize
κληδών -ηδόνης (f, 3) news, omen

~gallo
 κομιδή care, tending, providing for
 κορυφή peak, crown
 λάμπω shine ~lamp
 λήϊη booty
 μίν him, her, it
 ναυμαχία naval warfare
 νησιώτης -ου (m, 1) insular
 ὅπη wherever, however
 ὀπισθεν behind, hereafter
 ὄρκιον oath ~orc
 ὀρρωδία terror
 οὔτις nobody, nothing
 παγκράτιον 'all-in' contest
 πάθος -ους (n, 3) an experience,
 passion, condition
 παίω hit
 πανοικία whole household
 παντοῖος all kinds of
 παρακελεύομαι recommend,
 encourage
 παρατυγχάνω happen to be present
 περιβάλλω act: excel; mid: put on
 clothing ~ballistic
 περίεμι be superior to; be left over;
 still exist
 Πέρσης Persian
 ποικίλος ornamented; various
 πρόεμι to have been before, earlier
 ~ion
 πρόθυμος (ō) willing, eager ~fume
 προίστημι put forward; (+gen) be
 head of, guard ~station
 προκαθέζομαι preside; besiege
 προκάθηναι sit before; preside
 πρόκειμαι be placed by; be devoted

to
 προμηθέομαι be careful; show
 respect
 προσεχής close
 πρόσοδος (f) approach, procession;
 a rent
 προσπταίω batter; be set back
 προστάσσω post at, attach to,
 command
 πταίω (act) stumble, fall; (pass) be
 missed
 πωλέω sell
 σοῦσον lily
 σπάω draw, pull out, pluck
 ~spatula
 σπεύδω 'push on,' get going, hurry
 ~repudiate
 στρατηγέω be a general
 στρατός common people/soldiers
 ~strategy
 συνεισπίπτω rush in with
 συστρατεύω join in an expedition
 συχνός long; many; extensive
 σφέτερος their
 σωτηρία saving, preservation
 τοιόσδε such
 ὑπισχνέομαι promise, agree to do
 ~ischemia
 ὑπουργέω serve, help
 φᾶρος -εος (n, 3) mantle; web
 φήμη speech, rumor ~fame
 φρουρέω keep watch
 φυγή flight, means of escape
 ~fugitive
 χαράδρα torrent, gorge
 χῶρος place ~heir

αὐτοῦ, χρόνῳ οὐ πολλῷ σφι ὕστερον δῆλα ἀναμανθάνουσι ἐγίνετο. ἦν δὲ ἀρρωδίη σφι, πρὶν τὴν φήμην ἐσαπικέσθαι, οὐτι περὶ σφέων αὐτῶν οὕτω ὡς τῶν Ἑλλήνων, μὴ περὶ Μαρδονίῳ πταίσῃ¹ ἡ Ἑλλάς. ὡς μέντοι ἡ κληδὼν αὕτη σφι ἐσέπτατο, μᾶλλον, τι καὶ ταχύτερον τὴν πρόσδοον ἐποιεῦντο. οἱ μὲν δὴ Ἕλληνες καὶ οἱ βάρβαροι ἔσπευδον ἐς τὴν μάχην, ὥς σφι καὶ αἱ νῆσοι καὶ ὁ Ἑλλήσποντος ἀεθλα προέκειτο.

9.102

τοῖσι μὲν νυν Ἀθηναίοισι καὶ τοῖσι προσεχέσι τούτοις τεταγμένοις, μέχρι κου τῶν ἡμισέων, ἡ ὁδὸς ἐγίνετο κατ' αἰγιαλὸν τε καὶ ἄπεδον χώρον, τοῖσι δὲ Λακεδαιμονίοισι καὶ τοῖσι ἐπεξῆς τούτοις τεταγμένοις κατὰ τε χαράδραν² καὶ ὄρεα. ἐν ᾧ δὲ οἱ Λακεδαιμόνιοι περιήσαν, οὗτοι οἱ ἐπὶ τῷ ἐτέρῳ κέρεϊ ἔτι καὶ δὴ ἐμάχοντο. ἕως μὲν νυν τοῖσι Πέρσησι ὀρθὰ ἦν τὰ γέρρα, ἡμύνοντό τε καὶ οὐδὲν ἔλασσον εἶχον τῇ μάχῃ· ἐπεὶ δὲ τῶν Ἀθηναίων καὶ τῶν προσεχέων ὁ στρατός, ὅπως ἐωυτῶν γένηται τὸ ἔργον καὶ μὴ Λακεδαιμονίων, παρακελευσάμενοι ἔργου εἶχοντο προθυμότερον, ἐνθεῦτεν ἤδη ἐτεροιοῦτο³ τὸ πρῆγμα. διωσάμενοι γὰρ τὰ γέρρα οὗτοι φερόμενοι ἐσέπεσον ἀλέες ἐς τοὺς Πέρσας, οἱ δὲ δεξάμενοι καὶ χρόνον συχρὸν ἀμυνόμενοι τέλος ἔφευγον ἐς τὸ τεῖχος. Ἀθηναῖοι δὲ καὶ Κορίνθιοι καὶ Σικυώνιοι καὶ Τροιζήνιοι οὕτω γὰρ ἦσαν ἐπεξῆς τεταγμένοι συνεπισπόμενοι συνεσέπιπτον ἐς τὸ τεῖχος. ὡς δὲ καὶ τὸ τεῖχος ἀραίρητο, οὐτ' ἔτι πρὸς ἀλκὴν ἐτράποντο οἱ βάρβαροι πρὸς φυγὴν τε ὀρμέατο οἱ ἄλλοι πλὴν Περσέων· οὗτοι δὲ κατ' ὀλίγους γινόμενοι ἐμάχοντο τοῖσι αἰεὶ ἐς τὸ τεῖχος ἐσπίπτουσι Ἑλλήνων. καὶ τῶν στρατηγῶν τῶν Περσικῶν δύο μὲν ἀποφεύγουσι, δύο δὲ τελευτῶσι· Ἀρταύνης μὲν καὶ Ἰθαμίτρης τοῦ ναυτικοῦ στρατηγέοντες ἀποφεύγουσι, Μαρδόντης δὲ καὶ ὁ τοῦ πεζοῦ στρατηγὸς Τιγράνης μαχόμενοι τελευτῶσι.

9.103

ἐτι δὲ μαχομένων τῶν Περσέων ἀπίκοντο Λακεδαιμόνιοι καὶ οἱ μετ'

¹ (act) stumble, fall; (pass) be missed ² torrent, gorge ³ alter

αὐτῶν, καὶ τὰ λοιπὰ συνδιεχίριζον. ἔπεσον δὲ καὶ αὐτῶν τῶν Ἑλλήνων συχνοὶ ἐνθαῦτα ἄλλοι τε καὶ Σικυώνιοι καὶ στρατηγὸς Περίλεως· τῶν τε Σαμίων οἱ στρατευόμενοι ἔόντες τε ἐν τῷ στρατοπέδῳ τῷ Μηδικῷ καὶ ἀπαραιρημένοι τὰ ὄπλα, ὥς εἶδον αὐτίκα κατ' ἀρχὰς γινομένην ἑτεραλκεία⁴ τὴν μάχην, ἔρδον ὅσον ἐδυνάετο προσωφελέειν ἐθέλοντες τοῖσι Ἕλλησι. Σαμίους δὲ ἰδόντες οἱ ἄλλοι Ἴωνες ἄρξαντας οὕτω δὴ καὶ αὐτοὶ ἀποστάντες ἀπὸ Περσέων ἐπέθεντο τοῖσι βαρβάροις.

9.104

Μιλησίοις δὲ προσετέτακτο μὲν ἐκ τῶν Περσέων τὰς διόδους τηρέειν σωτηρίας εἵνεκά σφι, ὥς ἦν ἄρα σφέας καταλαμβάνη οἷά περ κατέλαβε, ἔχοντες ἡγεμόνας σώζονται ἐς τὰς κορυφὰς τῆς Μυκάλης. ἐτάχθησαν μὲν νυν ἐπὶ τοῦτο τὸ πρῆγμα οἱ Μιλησίοι τούτου τε εἵνεκεν καὶ ἵνα μὴ παρεόντες ἐν τῷ στρατοπέδῳ τι νεοχμὸν ποίειον· οἱ δὲ πᾶν τοῦναντίον τοῦ προστεταγμένου ἐποίειον, ἄλλας τε κατηγεόμενοί σφι ὁδοὺς φεύγουσι, αἱ δὲ ἔφερον ἐς τοὺς πολεμίους, καὶ τέλος αὐτοὶ σφι ἐγίνοντο κτείνοντες πολεμώτατοι. οὕτω δὴ τὸ δεύτερον Ἴωνίη ἀπὸ Περσέων ἀπέστη.

9.105

ἐν δὲ ταύτῃ τῇ μάχῃ Ἑλλήνων ἡρίστευσαν Ἀθηναῖοι καὶ Ἀθηναίων Ἑρμόλυκος ὁ Εὐθοίου, ἀνὴρ παγκράτιον⁵ ἐπασκήσας. τοῦτον δὲ τὸν Ἑρμόλυκον κατέλαβε ὕστερον τούτων, πολέμου ἔοντος Ἀθηναίοισι τε καὶ Καρυστίοις, ἐν Κύρνῳ τῆς Καρυστίης χώρας ἀποθανόντα ἐν μάχῃ κεῖσθαι ἐπὶ Γεραιστῷ. μετὰ δὲ Ἀθηναίους Κορίνθιοι καὶ Τροιζήνιοι καὶ Σικυώνιοι ἡρίστευσαν.

9.106

ἐπεῖτε δὲ κατεργάσαντο οἱ Ἕλληνες τοὺς πολλοὺς τοὺς μὲν μαχομένους τοὺς δὲ καὶ φεύγοντας τῶν βαρβάρων, τὰς νέας ἐνέπρησαν καὶ τὸ τεῖχος ἅπαν, τὴν λήϊν προεξαγαγόντες ἐς τὸν

⁴ turning the tide ⁵ 'all-in' contest

αἰγιαλόν, καὶ θησαυροὺς τινας χρημάτων εὗρον· ἐμπρήσαντες δὲ τὸ τεῖχος καὶ τὰς νέας ἀπέπλεον. ἀπικόμενοι δὲ ἐς Σάμον οἱ Ἑλληνες ἐβουλευόντο περὶ ἀναστάσιος τῆς Ἰωνίης, καὶ ὅκη χρεὸν εἶη τῆς Ἑλλάδος κατοικίαι τῆς αὐτοὶ ἐγκρατέες ἦσαν, τὴν δὲ Ἰωνίην ἀπείναι τοῖσι βαρβάροισι· ἀδύνατον γὰρ ἐφαίνετό σφι εἶναι ἐωντούς τε Ἰώνων προκατῆσθαι φρουρέοντας⁶ τὸν πάντα χρόνον, καὶ ἐωντῶν μὴ προκατημένων Ἴωνας οὐδεμίαν ἐλπίδα εἶχον χαίροντας πρὸς τῶν Περσέων ἀπαλλάξιν. πρὸς ταῦτα Πελοποννησίων μὲν τοῖσι ἐν τέλει ἐοῦσι ἐδόκεε τῶν μηδισάντων ἐθνέων τῶν Ἑλληνικῶν τὰ ἐμπολαῖα ἐξαναστήσαντας δοῦναι τὴν χώραν Ἴωσι ἐνοικῆσαι, Ἀθηναίοισι δὲ οὐκ ἐδόκεε ἀρχὴν Ἰωνίην γενέσθαι ἀνάστατον οὐδὲ Πελοποννησίοισι περὶ τῶν σφετερέων ἀποικιέων βουλεύειν· ἀντιτεινόντων δὲ τούτων προθύμως, εἶξαν οἱ Πελοποννήσιοι. καὶ οὕτω δὴ Σαμίους τε καὶ Χίους καὶ Λεσβίους καὶ τοὺς ἄλλους νησιώτας,⁷ οἳ ἔτυχον συστρατευόμενοι τοῖσι Ἑλλήσι, ἐς τὸ συμμαχικὸν ἐποιήσαντο, πίστι τε καταλαβόντες καὶ ὀρκίοισι ἐμμενέειν τε καὶ μὴ ἀποστήσασθαι. τούτους δὲ καταλαβόντες ὀρκίοισι ἔπλεον τὰς γεφύρας λύσοντες· ἔτι γὰρ ἐδόκεον ἐντεταμένους εὐρήσειν. οὗτοι μὲν δὴ ἐπ' Ἑλλησπόντου ἔπλεον.

9.107

τῶν δὲ ἀποφυγόντων βαρβάρων ἐς τὰ ἄκρα τῆς Μυκάλης κατειληθέντων, ἐόντων οὐ πολλῶν, ἐγένετο κομιδὴ ἐς Σάρδις. πορευομένων δὲ κατ' ὁδὸν Μασίστης ὁ Δαρεῖος παρατυχὼν τῷ πάθει τῷ γεγονότι τὸν στρατηγὸν Ἀρταῦντην ἔλεγε πολλὰ τε καὶ κακά, ἄλλα τε καὶ γυναικὸς κακίῳ φᾶς αὐτὸν εἶναι τοιαῦτα στρατηγήσαντα, καὶ ἄξιον εἶναι παντὸς κακοῦ τὸν βασιλέος οἶκον κακώσαντα. παρὰ δὲ τοῖσι Πέρσῃσι γυναικὸς κακίῳ ἀκοῦσαι δέννος μέγιστος ἐστὶ. ὁ δὲ ἐπεὶ πολλὰ ἤκουσε, δεινὰ ποιούμενος σπάται⁸ ἐπὶ τὸν Μασίστην τὸν ἀκινάκην, ἀποκτείνει θέλων. καὶ μιν ἐπιθέοντα φρασθεὶς Ξειναγόρης ὁ Πρηξίλειω ἀνὴρ Ἀλικαρνησοῦς ὅπισθε ἐστεῶς αὐτοῦ Ἀρταῦντεω ἀρπάζει μέσον καὶ ἐξαείρας παίει ἐς τὴν γῆν· καὶ ἐν τούτῳ

⁶ keep watch ⁷ insular ⁸ draw, pull out, pluck

οἱ δορυφόροι οἱ Μασίστεω προέστησαν. ὁ δὲ Ξειναγόρης ταῦτα ἐργάσατο χάριτα αὐτῷ τε Μασίστῃ τιθέμενος καὶ Ξέρξῃ. ἐκσώζων τὸν ἀδελφεὸν τὸν ἐκείνου· καὶ διὰ τοῦτο τὸ ἔργον Ξειναγόρης Κιλικίης πάσης ἤρξε δόντος βασιλέως. τῶν δὲ κατ' ὁδὸν πορευομένων οὐδὲν ἐπὶ πλέον τούτων ἐγένετο, ἀλλ' ἀπικνέονται ἐς Σάρδεις.

9.108

ἐν δὲ τῇσι Σάρδισι ἐτύγχανε ἐὼν βασιλεὺς ἐξ ἐκείνου τοῦ χρόνου, ἐπεῖτε ἐξ Ἀθηνέων προσπαίσας τῇ ναυμαχίῃ φυγὼν ἀπίκετο. τότε δὴ ἐν τῇσι Σάρδισι ἐὼν ἄρα ἦρα τῆς Μασίστεω γυναικός, εὐσσης καὶ ταύτης ἐνθαῦτα. ὥς δὲ οἱ προσπέμποντι οὐκ ἐδύνατο κατεργασθῆναι, οὐδὲ βίην προσεφέρετο προμηθεόμενος τὸν ἀδελφεὸν Μασίστην· τῶντὸ δὲ τοῦτο εἶχε καὶ τὴν γυναῖκα· εὖ γὰρ ἐπίστατο βίης οὐ τευξομένη· ἐνθαῦτα δὴ Ξέρξης ἐργόμενος τῶν ἄλλων πρήσσει τὸν γάμον τοῦτον τῷ παιδί τῷ ἐωυτοῦ Δαρείῳ, θυγατέρα τῆς γυναικὸς ταύτης καὶ Μασίστεω, δοκέων αὐτὴν μᾶλλον λάμψεσθαι ἢ ταῦτα ποιήσῃ. ἀρμόσας δὲ καὶ τὰ νομιζόμενα ποιήσας ἀπήλανε ἐς Σοῦσα.⁹ ἐπεὶ δὲ ἐκεῖ τε ἀπίκετο καὶ ἡγάγετο ἐς ἐωυτοῦ Δαρείῳ τὴν γυναῖκα, οὕτω δὴ τῆς Μασίστεω μὲν γυναικὸς ἐπέπαντο, ὁ δὲ διαμειψάμενος ἦρα τε καὶ ἐτύγχανε τῆς Δαρείου μὲν γυναικὸς Μασίστεω δὲ θυγατρὸς· οὖνομα δὲ τῇ γυναικὶ ταύτῃ ἦν Ἀρταῦντη.

9.109

χρόνου δὲ προϊόντος ἀνάπυστα γίνεται τρόπῳ τοιῷδε. ἐξυφύνασα Ἄμηστρις ἢ Ξέρξεω γυνὴ φᾶρος μέγα τε καὶ ποικίλον καὶ θέης ἄξιον διδοῖ Ξέρξῃ. ὁ δὲ ἥσθεις περιβάλλεται τε καὶ ἔρχεται παρὰ τὴν Ἀρταῦντην· ἥσθεις δὲ καὶ ταύτῃ ἐκέλευσε αὐτὴν αἰτήσαι ὅ τι βούλεται οἱ γενέσθαι ἀντὶ τῶν αὐτῷ ὑπουργημένων· πάντα γὰρ τεύξεσθαι αἰτήσασαν. τῇ δὲ κακῶς γὰρ ἔδεε πανοικίῃ¹⁰ γενέσθαι, πρὸς ταῦτα εἶπε Ξέρξης «δῶσεις μοι τὸ ἄν σε αἰτήσω;» ὁ δὲ πᾶν μᾶλλον δοκέων κείνην αἰτήσαι ὑπισχνέτο καὶ ὤμοσε. ἡ δὲ ὥς ὤμοσε ἀδεῶς αἰτέει τὸ φᾶρος. Ξέρξης δὲ παντοίως ἐγένετο οὐ βουλόμενος δοῦναι, κατ'

⁹ lily ¹⁰ whole household

as the other became evident to them not long afterwards, when they inquired into the matter. Now they had been afraid before the rumour arrived, not for themselves so much as for the Hellenes generally, lest Hellas should stumble and fall over Mardonios; but when this report had come suddenly to them, they advanced on the enemy much more vigorously and swiftly than before. The Hellenes then and the Barbarians were going with eagerness into the battle, since both the islands and the Hellespont were placed before them as prizes of the contest.

9.102

Now for the Athenians and those who were ranged next to them, to the number perhaps of half the whole army, the road lay along the sea-beach and over level ground, while the Lacedemonians and those ranged in order by these were compelled to go by a ravine and along the mountain side: so while the Lacedemonians were yet going round, those upon the other wing were already beginning the fight; and as long as the wicker-work shields of the Persians still remained upright, they continued to defend themselves and had rather the advantage in the fight; but when the troops of the Athenians and of those ranged next to them, desiring that the achievement should belong to them and not to the Lacedemonians, with exhortations to one another set themselves more vigorously to the work, then from that time forth the fortune of the fight was changed; for these pushed aside the wicker-work shields and fell upon the Persians with a rush all in one body, and the Persians sustained their first attack and continued to defend themselves for a long time, but at last they fled to the wall; and the Athenians, Corinthians, Sikyonians and Troizenians, for that was the order in which they were ranged, followed close after them and rushed in together with them to the space within the wall: and when the wall too had been captured, then the Barbarians no longer betook themselves to resistance, but began at once to take flight, excepting only the Persians, who formed into small groups and continued to fight with the Hellenes as they rushed in within the wall. Of the commanders of the Persians two made their escape and two were slain; Artañ ntes and Ithamitres commanders of the fleet escaped, while Mardontes and the commander of the land-army, Tigranes, were slain..

9.103

Now while the Persians were still fighting, the Lacedemonians and those with them arrived, and joined in carrying through the rest of the work; and of the Hellenes themselves many fell there and especially many of the Sikyonians, together with their commander Perilaos. And those of the Samians who were serving in the army, being in the camp of the Medes and having been deprived of their arms, when they saw that from the very first the battle began to be

doubtful, did as much as they could, endeavouring to give assistance to the Hellenes; and the other Ionians seeing that the Samians had set the example, themselves also upon that made revolt from the Persians and attacked the Barbarians..

9.104

The Milesians too had been appointed to watch the passes of the Persians in order to secure their safety, so that if that should after all come upon them which actually came, they might have guides and so get safe away to the summits of Mycale,— the Milesians, I say, had been appointed to do this, not only for that end but also for fear that, if they were present in the camp, they might make some hostile move: but they did in fact the opposite of that which they were appointed to do; for they not only directed them in the flight by other than the right paths, by paths indeed which led towards the enemy, but also at last they themselves became their worst foes and began to slay them. Thus then for the second time Ionia revolted from the Persians.

9.105

In this battle, of the Hellenes the Athenians were the best men, and of the Athenians Hermolycos the son of Euthoinos, a man who had trained for the pancration. This Hermolycos after these events, when there was war between the Athenians and the Carystians, was killed in battle at Kyrnos in the Carystian land near Geraistos, and there was buried. After the Athenians the Corinthians, Troizenians and Sikyonians were the best.

9.106

When the Hellenes had slain the greater number of the Barbarians, some in the battle and others in their flight, they set fire to the ships and to the whole of the wall, having first brought out the spoil to the sea-shore; and among the rest they found some stores of money. So having set fire to the wall and to the ships they sailed away; and when they came to Samos, the Hellenes deliberated about removing the inhabitants of Ionia, and considered where they ought to settle them in those parts of Hellas of which they had command, leaving Ionia to the Barbarians: for it was evident to them that it was impossible on the one hand for them to be always stationed as guards to protect the Ionians, and on the other hand, if they were not stationed to protect them, they had no hope that the Ionians would escape with impunity from the Persians. Therefore it seemed good to those of the Peloponnesians that were in authority that they should remove the inhabitants of the trading ports which belonged to those peoples of Hellas who had taken the side of the Medes, and give that land to the Ionians to dwell in; but the Athenians did not think it good that the inhabitants of Ionia should be removed at all, nor

that the Peloponnesians should consult about Athenian colonies; and as these vehemently resisted the proposal, the Peloponnesians gave way. So the end was that they joined as allies to their league the Samians, Chians, Lesbians, and the other islanders who chanced to be serving with the Hellenes, binding them by assurance and by oaths to remain faithful and not withdraw from the league: and having bound these by oaths they sailed to break up the bridges, for they supposed they would find them still stretched over the straits.

These then were sailing towards the Hellespont;.

9.107

And meanwhile those Barbarians who had escaped and had been driven to the heights of Mycale, being not many in number, were making their way to Sardis: and as they went by the way, Masistes the son of Dareios, who had been present at the disaster which had befallen them, was saying many evil things of the commander Artaxerxes, and among other things he said that in respect of the generalship which he had shown he was worse than a woman, and that he deserved every kind of evil for having brought evil on the house of the king. Now with the Persians to be called worse than a woman is the greatest possible reproach. So he, after he had been much reviled, at length became angry and drew his sword upon Masistes, meaning to kill him; and as he was running upon him, Xeianagoras the son of Prexilaos, a man of Halicarnassos, perceived it, who was standing just behind Artaxerxes; and this man seized him by the middle and lifting him up dashed him upon the ground; and meanwhile the spearmen of Masistes came in front to protect him. Thus did Xeianagoras, and thus he laid up thanks for himself both with Masistes and also with Xerxes for saving the life of his brother; and for this deed Xeianagoras became ruler of all Kilikia by the gift of the king. Nothing further happened than this as they went on their way, but they arrived at Sardis.

Now at Sardis, as it chanced, king Xerxes had been staying ever since that time when he came thither in flight from Athens, after suffering defeat in the sea-fight..

9.108

At that time, while he was in Sardis, he had a passionate desire, as it seems, for the wife of Masistes, who was also there: and as she could not be bent to his will by his messages to her, and he did not wish to employ force because he had regard for his brother Masistes and the same consideration withheld the woman also, for she well knew that force would not be used towards her, then Xerxes abstained from all else, and endeavoured to bring about the marriage of his own son Dareios with the daughter of this woman and of

Masistes, supposing that if he should do so he would obtain her more easily. Then having made the betrothal and done all the customary rites, he went away to Susa; and when he had arrived there and had brought the woman into his own house for Dareios, then he ceased from attempting the wife of Masistes and changing his inclination he conceived a desire for the wife of Dareios, who was daughter of Masistes, and obtained her: now the name of this woman was Artaỹ nte..

9.109

However as time went on, this became known in the following manner:—Amestris the wife of Xerxes had woven a mantle, large and of various work and a sight worthy to be seen, and this she gave to Xerxes. He then being greatly pleased put it on and went to Artaỹ nte; and being greatly pleased with her too, he bade her ask what she would to be given to her in return for the favours which she had granted to him, for she should obtain, he said, whatsoever she asked: and she, since it was destined that she should perish miserably with her whole house, said to Xerxes upon this: “Wilt thou give me whatsoever I ask thee for?” and he, supposing that she would ask anything rather than that which she did, promised this and swore to it. Then when he had sworn, she boldly asked for the mantle; and Xerxes tried every means of persuasion, not being willing to give it to her, and that for no

vocabulary

ἀγάλλω exalt; mp: exult in
 ἄδυτον inner sanctum
 ἀέκων unwilling
 ἀνάθημα -τος (n, 3) consecrated gift
 ~thesis
 ἀναίτιος blameless ~etiology
 ἀναπειθω (aor, plupf) seduce,
 persuade; (mp, pf, aor ppl) trust,
 obey, be confident in
 ἀνάρσιος hostile, harmful
 ~harmony
 ἀνοίγνυμι (ū) open
 ἀπάγω lead away, back
 ~demagogue
 ἅπαξ once
 ἄπλετος boundless, immense,
 abundant
 ἀποδημέω be absent, abroad
 ἀποδιδράσκω escape
 ἀπολαμβάνω receive, recover, take
 aside, cut off ~epilepsy
 ἀποπέμπω send away ~pomp
 ἀποπλέω sail away ~float
 ἀποτέμνω cut off, sever ~tonsure
 ἀργύρεος silver ~Argentina
 ἀσχάλλω be distressed
 ἀτάσθαλος reckless, wanton
 ἀτυχέω be unlucky
 ἀφαιρέω take away ~heresy
 ἄφυκτος inevitable; caught
 ἄχρηστος useless, unprofitable
 βασίλειος kingly
 βασιλεύω be king
 βιάω use force against, overcome
 βιώω live; (mp) make a living
 ~biology
 γέφυρα (ū) dam, dike; bridge
 γεφυρώω (ū) dam, move earth
 γλῶσσα tongue, language ~glossary
 δεσπότης -ου (m, 1) master, despot
 διαβαίνω pass over, cross ~basis

διαβάλλω throw across; slander
 ~ballistic
 διαλέγω go through, debate ~legion
 διαλύω break up; relax, weaken
 δορυφόρος spear-bearing
 δρόμος running, racing ground
 ~hippodrome
 δωρέω give ~donate
 ἔγκοτος spiteful
 εἰσπίπτω fall into, rush in
 ἐκτάμνω cut out, fell
 ἐκφεύγω flee from, escape ~fugitive
 ἐκφορέω carry out ~bear
 Ἑλλήν Greek
 ἐνθαῦτα there, here
 ἐνθεῦτεν thence
 ἐντείνω tauten ~tend
 ἐξαιρέω pick, steal; dedicate;
 destroy ~heresy
 ἐξάλλομαι break away from ~sally
 ἐξαπατάω trick, cheat ~apatosaurus
 ἐξέργω shut out; prevent; force to
 ἐπιγίγνομαι succeed, come after
 ~genus
 ἐπιπίπτω fall upon, attack
 ἐπιχώριος native
 ἔπω (mid) follow, accompany; (act,
 uncommon) handle, take care of
 ἐρήμιος empty
 ἐσθής clothes ~vest
 εὐπετής coming out well; (adv)
 fortunately
 ἐφευρίσκω come upon ~eureka
 ἔψω boil, be boiling
 ἥκιστος least; above all
 ἡσάομαι (pass) be weaker, be
 overcome; (active) defeat
 ἡττάομαι (pass) be weaker, be
 overcome; (active) defeat
 θυμός (ū) anger
 θύω (ū) rush; sacrifice ~θύω
 κάρτα very much ~κράτος

κατακτείνω	kill, slay	~semaphore
κατανεύω	nod	σιτέομαι (ι) eat ~parasite
κλίνη (ι)	bed, couch ~clinic	σπείρω sow ~diaspora
κλίνω (ι)	lean, recline ~incline	στέργω love; be content
κυρέω	come upon, come up against; obtain	στρατιά army ~strategy
λιπαρέω (ι)	persist	στρατός common people/soldiers ~strategy
μαστός	nipple, breast	συλάω (υ) take off, despoil ~asylum
μεθίημι	let go, cease; (mid) speed off ~jet	συμβουλεύω give advice; (mid) consult ~volunteer
μεταπέμπω	send; (mid) summon ~pomp	σύνειμι be with; have sex ~ion
μηδαμός	no one	συνέρχομαι come together
μίν	him, her, it	συνίημι send together; hear, notice, understand ~jet
νεηνίης	young person	συνοικέω live together
νέμω	to allot, to pasture ~nemesis	συχνός long; many; extensive
νομός	home, district ~nemesis	τάφος (m) funeral, grave; (n) astonishment
ὄλεθρος	ruin, destruction, death	τέμενος -εος (n, 3) non-common land
ὄμιλος (ι)	crowd, throng ~homily	τοιόσδε such
ὀπισθεν	behind, hereafter	τόνος pitch, stretching
ὀρμέω	be anchored	τοσόσδε this much
οὐδέτερος	neither	τυκτός wrought, perfect
οὖς οὖατος (n)	ear	τυραννέω be an absolute ruler
πέρθω	sack, ravage, plunder	ὑπαρχος subordinate
περιοικίς -δος (f)	neighboring, suburban	ὑπομένω stay behind, await ~remain
περιχαρής	very glad	ὑφαιρέω take from under; filch
Πέρσης	Persian	φᾶρος -εος (n, 3) mantle; web
Περσίς	Persian (language)	φθάνω (ᾱ) do first, outstrip
πολιορκία	siege	φιάλη jar ~vial
προβάλλω	throw before; propose; (mp) pretend, abandon, nominate ~ballistic	φονεύω kill
πρόκειμαι	be placed by; be devoted to	φορέω frequentative of φέρω, to carry ~bear
προσδέχομαι	await, expect; suppose	χεῖλος -εος (n, 3) lip
πύργος	ramparts, tower; line of troops	χρῆζω need ~chresard
ρίς ῥινός (ι, f)	nose, nostrils	χρυσός (υ) gold
σημαίνω	give orders to; show; mark	χωρέω withdraw, give way to (+dat) ~heir

ἄλλο μὲν οὐδέν, φοβεόμενος δὲ Ἄμηστριν, μὴ καὶ πρὶν κατεικαζούσῃ τὰ γινόμενα οὕτω ἐπευρεθῇ πρήσων· ἀλλὰ πόλις τε ἐδίδου καὶ χρυσὸν ἄπλετον καὶ στρατόν, τοῦ ἔμελλε οὐδεὶς ἄρξειν ἀλλ' ἢ ἐκείνη. Περσικὸν δὲ κάρτα ὁ στρατὸς δῶρον. ἀλλ' οὐ γὰρ ἔπειθε, διδοὶ τὸ φᾶρος. ἡ δὲ περιχαρὴς ἐοῦσα τῷ δώρῳ ἐφόρεέ τε καὶ ἀγάλλετο.¹

9.110

καὶ ἡ Ἄμηστρις πυνθάνεται μιν ἔχουσαν· μαθοῦσα δὲ τὸ ποιούμενον τῇ μὲν γυναικὶ ταύτῃ οὐκ εἶχε ἔγκοτον, ἡ δὲ ἐλπίζουσα τὴν μητέρα αὐτῆς εἶναι αἰτήν καὶ ταῦτα ἐκείνην πρήσσειν, τῇ Μασίστew γυναικὶ ἐβούλενε ὀλεθρον. φυλάξασα δὲ τὸν ἄνδρα τὸν ἐωυτῆς Ξέρξην βασιλῆιον δείπνον προτιθέμενον· τοῦτο δὲ τὸ δείπνον παρασκευάζεται ἅπαξ τοῦ ἐνιαυτοῦ ἡμέρῃ τῇ ἐγένετο βασιλεύς. οὖνομα δὲ τῷ δείπνῳ τούτῳ Περσισιτὶ² μὲν τυκτά,³ κατὰ δὲ τὴν Ἑλλήνων γλῶσσαν τέλειον· τότε καὶ τὴν κεφαλὴν σμᾶται μόνον βασιλεὺς καὶ Πέρσας δωρέεται·⁴ ταύτην δὲ τὴν ἡμέρην φυλάξασα ἡ Ἄμηστρις χρίζει τοῦ Ξέρξεω δοθῆναί οἱ τὴν Μασίστew γυναιῖκα. ὁ δὲ δεινόν τε καὶ ἀνάρσιον ἐποίετο τοῦτο μὲν ἀδελφεοῦ γυναιῖκα παραδοῦναι, τοῦτο δὲ ἀναιτήν ἐοῦσαν τοῦ πρήγματος τούτου· συνήκε γὰρ τοῦ εἶνεκεν ἐδέετο.

9.111

τέλος μέντοι ἐκείνης τε λιπαρεούσης⁵ καὶ ὑπὸ τοῦ νόμου ἐξεργόμενος, ὅτι ἀτυχῆσαι⁶ τὸν χρρίζοντα οὐ σφί δυνατόν ἐστι βασιλῆιον δείπνου προκειμένου, κάρτα δὴ ἀέκων κατανέει, καὶ παραδοὺς ποιέει ὧδε· τὴν μὲν κελεύει ποιέειν τὰ βούλεται, ὁ δὲ μεταπεμψάμενος τὸν ἀδελφεὸν λέγει τάδε. «Μασίστα, σὺ εἰς Δαρείου τε παῖς καὶ ἐμὸς ἀδελφεός, πρὸς δ' ἔτι τούτοις καὶ εἰς ἀνὴρ ἀγαθός· γυναικὶ δὲ ταύτῃ τῇ νῦν συνοικέεις μὴ συνοίκεε, ἀλλὰ τοι ἀντ' αὐτῆς ἐγὼ δίδωμι θυγατέρα τὴν ἐμήν. ταύτῃ συνοίκεε· τὴν δὲ νῦν ἔχεις, οὐ γὰρ δοκέει ἐμοί, μὴ ἔχε γυναιῖκα.» ὁ δὲ Μασίστης ἀποθωμάσας τὰ λεγόμενα λέγει τάδε. «ὦ δέσποτα, τίνα μοι λόγον λέγεις ἄχρηστον,⁷ κελεύων

¹ exalt; mp: exult in ² Persian (language) ³ wrought, perfect

⁴ give ⁵ persist ⁶ be unlucky ⁷ useless, unprofitable

με γυναῖκα, ἐκ τῆς μοι παῖδες τε νεηνίαί⁸ εἰσὶ καὶ θυγατέρες, τῶν καὶ σὺ μίαν τῷ παιδί τῷ σεωντοῦ ἡγάγεο γυναῖκα, αὐτὴ τέ μοι κατὰ νόον τυγχάνει κάρτα ἐοῦσα· ταύτην με κελεύεις μετέντα θυγατέρα τὴν σὴν γῆμαι· ἐγὼ δὲ βασιλεῦ μεγάλα μὲν ποιεύμαι ἀξιεύμενος θυγατρὸς τῆς σῆς, ποιήσω μέντοι τούτων οὐδέτερα.⁹ σὺ δὲ μηδαμῶς¹⁰ βιώ πρήγματος τοιοῦδε δεόμενος· ἀλλὰ τῇ τε σῇ θυγατρὶ ἀνὴρ ἄλλος φανήσεται ἐμεῦ οὐδὲν ἥσσων, ἐμέ τε ἕα γυναικὶ τῇ ἐμῇ συνοικέειν.» ὁ μὲν δὴ τοιούτοισι ἀμείβεται, Ξέρξης δὲ θυμωθεὶς¹¹ λέγει τάδε. «οὕτω τοι, Μασίστα, πέπρηκται· οὔτε γὰρ ἂν τοι δοίην θυγατέρα τὴν ἐμὴν γῆμαι, οὔτε ἐκείνη πλεῦνα χρόνον συνοικήσεις, ὥς μάθης τὰ διδόμενα δέκεσθαι.» ὁ δὲ ὥς ταῦτα ἤκουσε, εἶπας τοσόνδε ἐχώρεε ἕξω «δέεσποτα, οὐ δὴ κώ με ἀπώλεσας.»

9.112

ἐν δὲ τούτῳ διὰ μέσου χρόνῳ, ἐν τῷ Ξέρξης τῷ ἀδελφεῷ διελέγετο, ἡ Ἄμυστρις μεταπεμψαμένη τοὺς δορυφόρους τοῦ Ξέρξεω διαλυμαίνεται τὴν γυναῖκα τοῦ Μασίστεω· τοὺς τε μαζοὺς¹² ἀποταμούσα κυσὶ προέβαλε καὶ ῥίνα¹³ καὶ ὦτα καὶ χεῖλεα καὶ γλῶσσαν ἐκταμούσα ἐς οἶκόν μιν ἀποπέμπει διαλελυμασμένην.

9.113

ὁ δὲ Μασίστης οὐδέν κω ἀκηκοὺς τούτων, ἐλπόμενος δέ τί οἱ κακὸν εἶναι, ἐσπίπτει δρόμῳ ἐς τὰ οἰκία. ἰδὼν δὲ διεφθαρμένην τὴν γυναῖκα, αὐτίκα μετὰ ταῦτα συμβουλευσάμενος τοῖσι παισὶ ἐπορεύετο ἐς Βάκτρα σὺν τε τοῖσι ἐωυτοῦ υἱοῖσι καὶ δὴ κου τισὶ καὶ ἄλλοισι ὥς ἀποστήσων νομὸν τὸν Βάκτριον καὶ ποιήσων τὰ μέγιστα κακῶν βασιλέα· τά περ ἂν καὶ ἐγένετο, ὥς ἐμοὶ δοκέειν, εἴ περ ἔφθη ἀναβὰς ἐς τοὺς Βακτρίους καὶ τοὺς Σάκας· καὶ γὰρ ἔστεργόν μιν καὶ ἦν ὕπαρχος τῶν Βακτρίων. ἀλλὰ γὰρ Ξέρξης πυθόμενος ταῦτα ἐκείνων πρήσσοντα, πέμψας ἐπ' αὐτὸν στρατιὴν ἐν τῇ ὁδῷ κατέκτεινε αὐτόν τε ἐκείνον καὶ τοὺς παῖδας αὐτοῦ καὶ τὴν στρατιὴν τὴν ἐκείνου. κατὰ

⁸ young person ⁹ neither ¹⁰ no one ¹¹ anger ¹² nipple, breast

¹³ nose, nostrils

μὲν τὸν ἔρωτα τὸν Ξέρξεω καὶ τὸν Μασίστεω θάνατον τοσαῦτα ἐγένετο.

9.114

οἱ δὲ ἐκ Μυκάλης ὀρμηθέντες Ἕλληνες ἐπ' Ἑλλησπόντου πρῶτον μὲν περὶ Λεκτὸν ὄρμεον, ὑπὸ ἀνέμων ἀπολαμφθέντες, ἐνθεύτην δὲ ἀπίκοντο ἐς Ἄβυδον καὶ τὰς γεφύρας εὗρον διαλελυμένας, τὰς ἐδόκεον εὐρήσειν ἔτι ἐντεταμένας, καὶ τούτων οὐκ ἦκιστα εἵνεκεν ἐς τὸν Ἑλλήσποντον ἀπίκοντο. τοῖσι μὲν νυν ἀμφὶ Λευτυχίδην Πελοποννησίοις ἔδοξε ἀποπλέειν ἐς τὴν Ἑλλάδα, Ἀθηναίοισι δὲ καὶ Ξανθίππῳ τῷ στρατηγῷ αὐτοῦ ὑπομείναντας πειρᾶσθαι τῆς Χερσονήσου. οἱ μὲν δὴ ἀπέπλεον, Ἀθηναῖοι δὲ ἐκ τῆς Ἀβύδου διαβάντες ἐς τὴν Χερσονήσον Σηστὸν ἐπολιόρκεον.

9.115

ἐς δὲ τὴν Σηστὸν ταύτην, ὡς ἐόντος ἰσχυροτάτου τείχεος τῶν ταύτῃ, συνῆλθον, ὡς ἤκουσαν παρῆναι τοὺς Ἕλληνας ἐς τὸν Ἑλλήσποντον, ἔκ τε τῶν ἀλλέων τῶν περιουκίδων, καὶ δὴ καὶ ἐκ Καρδίας πόλιος Οἰόβαζος ἀνὴρ Πέρσης, ὃς τὰ ἐκ τῶν γεφυρέων ὄπλα ἐνθαῦτα ἦν κεκομικώς. εἶχον δὲ ταύτην ἐπιχώριοι Αἰολέες, συνῆσαν δὲ Πέρσαι τε καὶ τῶν ἄλλων συμμάχων συχνὸς ὄμιλος.

9.116

ἐτυράννευε¹⁴ δὲ τούτου τοῦ νομοῦ Ξέρξεω ὕπαρχος Ἀρταύκτης, ἀνὴρ μὲν Πέρσης, δεινὸς δὲ καὶ ἀτάσθαλος, ὃς καὶ βασιλέα ἐλαύνοντα ἐπ' Ἀθήνας ἐξηπάτησε, τὰ Πρωτεσίλειω τοῦ Ἰφίκλου χρήματα ἐξ Ἑλαιοῦντος ὑπελόμενος. ἐν γὰρ Ἑλαιοῦντι τῆς Χερσονήσου ἐστὶ Πρωτεσίλειω τάφος τε καὶ τέμενος περὶ αὐτόν, ἔνθα ἦν χρήματα πολλὰ καὶ φιάλαι χρύσεαι καὶ ἀργύρεαι καὶ χαλκὸς καὶ ἐσθῆς καὶ ἄλλα ἀναθήματα, τὰ Ἀρταύκτης ἐσύλησε βασιλέος δόντος. λέγων δὲ τοιάδε Ξέρξην διεβάλετο. «δέσποτα, ἔστι οἶκος ἀνδρὸς Ἕλληνος ἐνθαῦτα, ὃς ἐπὶ γῆν σὴν στρατευσάμενος δίκης κυρήσας ἀπέθανε·

¹⁴ be an absolute ruler

τούτου μοι δὸς τὸν οἶκον, ἵνα καὶ τις μάθῃ ἐπὶ γῆν τὴν σὴν μὴ στρατεύεσθαι.» ταῦτα λέγων εὐπετέως ἔμελλε ἀναπείσειν Ξέρξην δοῦναι ἀνδρὸς οἶκον, οὐδὲν ὑποτοπηθέντα τῶν ἐκεῖνος ἐφρόνεε. ἐπὶ γῆν δὲ τὴν βασιλέος στρατεύεσθαι Πρωτεσίλεων ἔλεγε νοέων τοιάδε· τὴν Ἀσίην πᾶσαν νομίζουσι ἑωυτῶν εἶναι Πέρσαι καὶ τοῦ αἰὲ βασιλεύοντος. ἐπεὶ δὲ ἐδόθη, τὰ χρήματα ἐξ Ἑλαιοῦντος ἐς Σηστόν ἐξεφόρησε, καὶ τὸ τέμενος ἔσπειρε καὶ ἐνέμετο, αὐτὸς τε ὅκως ἀπίκοιτο ἐς Ἑλαιοῦντα ἐν τῷ ἀδύτῳ γυναιξὶ ἐμίσγετο. τότε δὲ ἐπολιορκέετο ὑπὸ Ἀθηναίων οὔτε παρεσκευασμένος ἐς πολιορκίην οὔτε προσδεκόμενος τοὺς Ἑλληνας, ἀφύκτως δέ κως αὐτῷ ἐπέπεσον.

9.117

ἐπεὶ δὲ πολιορκεομένοισιν σφὶ φθινόπωρον ἐπεγίνετο, καὶ ἡσχαλλον¹⁵ οἱ Ἀθηναῖοι ἀπὸ τε τῆς ἑωυτῶν ἀποδημέοντες καὶ οὐ δυνάμενοι ἐξελεῖν τὸ τεῖχος, ἐδέοντό τε τῶν στρατηγῶν ὅκως ἀπάγοιεν σφέας ὀπίσω, οἱ δὲ οὐκ ἔφασαν πρὶν ἢ ἐξέλωσι ἢ τὸ Ἀθηναίων κοινόν σφεας μεταπέμψηται· οὕτω δὲ ἔστεργον τὰ παρεόντα.

9.118

οἱ δὲ ἐν τῷ τείχεϊ ἐς πᾶν ἤδη κακοῦ ἀπιγμένοι ἦσαν, οὕτω ὥστε τοὺς τόνους εἴποντες τῶν κλινέων ἐσιτέοντο. ἐπεῖτε δὲ οὐδὲ ταῦτα ἔτι εἶχον, οὕτω δὲ ὑπὸ νύκτα οἶχοντο ἀποδράντες οἱ τε Πέρσαι καὶ ὁ Ἀρταύκτης καὶ ὁ Οἰόβαζος, ὅπισθε τοῦ τείχεος καταβάντες, τῇ ἦν ἐρημότατον τῶν πολεμίων. ὥς δὲ ἡμέρη ἐγένετο, οἱ Χερσονησίται ἀπὸ τῶν πύργων ἐσήμηναν τοῖσι Ἀθηναίοισι τὸ γεγονός καὶ τὰς πύλας ἀνοιξαν. τῶν δὲ οἱ μὲν πλεῖνες ἐδίωκον, οἱ δὲ τὴν πόλιν εἶχον.

9.119

Οἰόβαζον μὲν νυν ἐκφεύγοντα ἐς τὴν Θρηκίην Θρήκες Ἀψίνθιοι λαβόντες ἔθυσαν Πλειστώρῳ ἐπιχωρίῳ θεῷ τρόπῳ τῷ σφετέρῳ, τοὺς δὲ μετ' ἐκείνου ἄλλῳ τρόπῳ ἐφόνευσαν. οἱ δὲ ἀμφὶ τὸν Ἀρταύκτην

¹⁵ be distressed

other reason but only because he feared Amestris, lest by her, who even before this had some inkling of the truth, he should thus be discovered in the act; and he offered her cities and gold in any quantity, and an army which no one else should command except herself. Now this of an army is a thoroughly Persian gift. Since however he did not persuade her, he gave her the mantle; and she being overjoyed by the gift wore it and prided herself upon it..

9.110

And Amestris was informed that she had it; and having learnt that which was being done, she was not angry with the woman, but supposing that her mother was the cause and that she was bringing this about, she planned destruction for the wife of Masistes. She waited then until her husband Xerxes had a royal feast set before him:— this feast is served up once in the year on the day on which the king was born, and the name of this feast is in Persian *tycta*, which in the tongue of the Hellenes means “complete”; also on this occasion alone the king washes his head, and he makes gifts then to the Persians:— Amestris, I say, waited for this day and then asked of Xerxes that the wife of Masistes might be given to her. And he considered it a strange and untoward thing to deliver over to her his brother’s wife, especially since she was innocent of this matter; for he understood why she was making the request..

9.111

At last however as she continued to entreat urgently and he was compelled by the rule, namely that it is impossible among them that he who makes request when a royal feast is laid before the king should fail to obtain it, at last very much against his will consented; and in delivering her up he bade Amestris do as she desired, and meanwhile he sent for his brother and said these words: “Masistes, thou art the son of Dareios and my brother, and moreover in addition to this thou art a man of worth. I say to thee, live no longer with this wife with whom thou now livest, but I give thee instead of her my daughter; with her live as thy wife, but the wife whom thou now hast, do not keep; for it does not seem good to me that thou shouldest keep her.” Masistes then, marvelling at that which was spoken, said these words: “Master, how unprofitable a speech is this which thou utterest to me, in that thou biddest me send away a wife by whom I have sons who are grown up to be young men, and daughters one of whom even thou thyself didst take as a wife for thy son, and who is herself, as it chances, very much to my mind,— that thou biddest me, I say, send away her and take to wife thy daughter! I, O king, think it a very great matter that I am judged worthy of thy daughter, but nevertheless I will do neither of these things: and do not thou urge me by force to do such a thing as this: but for thy daughter another husband

will be found not in any wise inferior to me, and let me, I pray thee, live still with my own wife.” He returned answer in some such words as these; and Xerxes being stirred with anger said as follows: “This then, Masistes, is thy case,— I will not give thee my daughter for thy wife, nor yet shalt thou live any longer with that one, in order that thou mayest learn to accept that which is offered thee.” He then when he heard this went out, having first said these words: “Master, thou hast not surely brought ruin upon me?” 115.

9.112

During this interval of time, while Xerxes was conversing with his brother, Amestris had sent the spearmen of Xerxes to bring the wife of Masistes, and she was doing to her shameful outrage; for she cut away her breasts and threw them to dogs, and she cut off her nose and ears and lips and tongue, and sent her back home thus outraged.

9.113

Then Masistes, not yet having heard any of these things, but supposing that some evil had fallen upon him, came running to his house; and seeing his wife thus mutilated, forthwith upon this he took counsel with his sons and set forth to go to Bactria together with his sons and doubtless some others also, meaning to make the province of Bactria revolt and to do the greatest possible injury to the king: and this in fact would have come to pass, as I imagine, if he had got up to the land of the Bactrians and Sacans before he was overtaken, for they were much attached to him, and also he was the governor of the Bactrians: but Xerxes being informed that he was doing this, sent after him an army as he was on his way, and slew both him and his sons and his army. So far of that which happened about the passion of Xerxes and the death of Masistes.

9.114

Now the Hellenes who had set forth from Mycale to the Hellespont first moored their ships about Lecton, being stopped from their voyage by winds; and thence they came to Abydos and found that the bridges had been broken up, which they thought to find still stretched across, and on account of which especially they had come to the Hellespont. So the Peloponnesians which Leotychides resolved to sail back to Hellas, while the Athenians and Xanthippos their commander determined to stay behind there and to make an attempt upon the Chersonese. Those then sailed away, and the Athenians passed over from Abydos to the Chersonese and began to besiege Sestos..

9.115

To this town of Sestos, since it was the greatest stronghold of those in that

region, men had come together from the cities which lay round it, when they heard that the Hellenes had arrived at the Hellespont, and especially there had come from the city of Cardia Oiobazos a Persian, who had brought to Sestos the ropes of the bridges. The inhabitants of the city were Aiolians, natives of the country, but there were living with them a great number of Persians and also of their allies..

9.116

And of the province Artayctes was despot, as governor under Xerxes, a Persian, but a man of desperate and reckless character, who also had practised deception upon the king on his march against Athens, in taking away from Elaius the things belonging to Protesilaos the son of Iphiclos. For at Elaius in the Chersonese there is the tomb of Protesilaos with a sacred enclosure about it, where there were many treasures, with gold and silver cups and bronze and raiment and other offerings, which things Artayctes carried off as plunder, the king having granted them to him. And he deceived Xerxes by saying to him some such words as these: "Master, there is here the house of a man, a Hellene, who made an expedition against thy land and met with his deserts and was slain: this man's house I ask thee to give to me, that every one may learn not to make expeditions against thy land." By saying this it was likely that he would easily enough persuade Xerxes to give him a man's house, not suspecting what was in his mind: and when he said that Protesilaos had made expedition against the land of the king, it must be understood that the Persians consider all Asia to be theirs and to belong to their reigning king. So when the things had been given him, he brought them from Elaius to Sestos, and he sowed the sacred enclosure for crops and occupied it as his own; and he himself, whenever he came to Elaius, had commerce with women in the inner cell of the temple. And now he was being besieged by the Athenians, when he had not made any preparation for a siege nor had been expecting that the Hellenes would come; for they fell upon him, as one may say, inevitably. 117.

9.117

When however autumn came and the siege still went on, the Athenians began to be vexed at being absent from their own land and at the same time not able to conquer the fortress, and they requested their commanders to lead them away home; but these said that they would not do so, until either they had taken the town or the public authority of the Athenians sent for them home: and so they endured their present state.

9.118

Those however who were within the walls had now come to the greatest

misery, so that they boiled down the girths of their beds and used them for food; and when they no longer had even these, then the Persians and with them Artayctes and Oiobazos ran away and departed in the night, climbing down by the back part of the wall, where the place was left most unguarded by the enemy; and when day came, the men of the Chersonese signified to the Athenians from the towers concerning that which had happened, and opened the gates to them. So the greater number of them went in pursuit, and the rest occupied the city..

9.119

Now Oiobazos, as he was escaping into Thrace, was caught by the Apsinthian Thracians and sacrificed to their native god Pleistoros with their rites, and the rest who were with him they slaughtered in another manner: but Artayctes with his companions, who started on their flight

vocabulary

ἀλέξω ward off; aid
ἀνακρεμάννυμι (ῥ) get snagged on
ἀνατίθηναι consecrate, lay on, impute; (mp) reproach
ἀπάγω lead away, back
 ~demagogue
ἄποινα -ου (n, 2) ransom, compensation ~penalty
ἀποπλέω sail away ~float
ἀσπαίρω writhe ~spur
ἀστυγείτων near a city
γέφυρα (ῥ) dam, dike; bridge
γεφυρόω (ῥ) dam, move earth
δουλεύω serve, be a slave
ἐκὰς afar, far off
Ἑλλήν Greek
ἐμεωυτοῦ myself
ἐξηγέομαι lead forth; set out, describe ~hegemony
εὖς good, brave, noble
ἐφάλλομαι jump at or on ~sally
ζεύγνυμι (ῥ) yoke, join ~zygote
ἡγεμονία authority, rule
ἡσάομαι (pass) be weaker, be overcome; (active) defeat
καθαιρέω take down, close ~heresy
καταλαμβάνω seize, understand, catch, overtake; (mp) happen
 ~epilepsy
καταλεύω stone to death
κατατίθηναι put down, deposit, lay aside ~thesis
καταχράομαι (mp) abuse, use up; (act) be enough
κολωνός hill, mound
κοτέω hold a grudge against
κότος grudge ~shadow

κύρος -εος (n, 3) authority; validity
λάμπω shine ~lamp
λυπρός worthless, wretched
μαλακός soft
μίν him, her, it
ὄον οὖ type of fruit
ὀπτάω roast, bake
πάλλω shake, brandish ~Pallas
παραινέω recommend, exhort, warn
περιγίγνομαι surpass; survive; attain ~genus
περιχέω shed, spread
Πέρσης Persian
πόρος way, bridge ~fare
πόρω aor. give, pf. be fated
προσπασσαλεύω nail to, hang
σανίς -δος (f) board, panel
σημαίνω give orders to; show; mark
 ~semaphore
σπείρω sow ~diaspora
συγγιγνώσκω acknowledge; pardon
συνδέω bind together
συχνός long; many; extensive
τάλαντον scale, a unit of weight
 ~talent
τάριχος (ῥ) preserved flesh
τέρας -ως (n, 3) omen, fetish
τιμωρέω (ῥ) (+dat) take vengeance, punish; aid one who has been attacked
τίνω (ῥ) pay, atone for; (mp) punish
τοιόσδε such
ὕπισχομαι promise, agree to do
ὕπολαμβάνω take under one's support, seize; speak up; imagine
 ~epilepsy
φύω produce, beget; clasp ~physics
χώρος place ~heir

ὑστεροι ὀρμηθέντες φεύγειν, καὶ ὡς κατελαμβάνοντο ὀλίγον ἔοντες ὑπὲρ Αἰγὸς ποταμῶν, ἀλεξόμενοι χρόνον ἐπὶ συχνὸν οἱ μὲν ἀπέθανον οἱ δὲ ζῶντες ἐλάμφθησαν. καὶ συνδήσαντες σφέας οἱ Ἕλληνες ἦγον ἐς Σηστόν, μετ' αὐτῶν δὲ καὶ Ἀρταῦκτην δεδεμένον αὐτόν τε καὶ τὸν παῖδα αὐτοῦ.

9.120

καὶ τεφ τῶν φυλασσόντων λέγεται ὑπὸ Χερσονησιτέων ταρίχους¹ ὀπτῶντι τέρας γενέσθαι τοιόνδε· οἱ τάριχοι ἐπὶ τῷ πυρὶ κείμενοι ἐπάλλοντό τε καὶ ἥσπαιρον² ὅκως περ ἰχθύες νεοάλωτοι. καὶ οἱ μὲν περιχυθέντες ἐθώμαζον, ὁ δὲ Ἀρταῦκτης ὡς εἶδε τὸ τέρας, καλέσας τὸν ὀπτῶντα τοὺς ταρίχους ἔφη «ξεῖνε Ἀθηναῖε, μηδὲν φοβέο τὸ τέρας τοῦτο· οὐ γὰρ σοὶ πέφηνε, ἀλλ' ἐμοὶ σημαίνει ὁ ἐν Ἑλαιοῦντι Πρωτεσίλεως ὅτι καὶ τεθνεὺς καὶ τάριχος ἐὼν δύναμιν πρὸς θεῶν ἔχει τὸν ἀδικέοντα τίνεσθαι. νῦν ὦν ἄποινά μοι τάδε ἐθέλω ἐπιθεῖναι, ἀντὶ μὲν χρημάτων τῶν ἔλαβον ἐκ τοῦ ἱροῦ ἑκατὸν τάλαντα καταθεῖναι τῷ θεῷ, ἀντὶ δ' ἐμεωυτοῦ καὶ τοῦ παιδὸς ἀποδώσω τάλαντα διηκόσια Ἀθηναίοισι περιγενόμενος.» ταῦτα ὑπισχόμενος τὸν στρατηγὸν Ξάνθιππον οὐκ ἔπειθε· οἱ γὰρ Ἑλαιούσιοι τῷ Πρωτεσίλειφ τιμωρέοντες ἐδέοντό μιν καταχρησθῆναι, καὶ αὐτοῦ τοῦ στρατηγοῦ ταύτῃ νόος ἔφερε. ἀπαγαγόντες δὲ αὐτὸν ἐς τὴν Ἐέρξης ἔξενξε τὸν πόρον, οἱ δὲ λέγουσι ἐπὶ τὸν κολωνόν³ τὸν ὑπὲρ Μαδύτου πόλιος, πρὸς σανίδας⁴ προσπασσαλεύσαντες ἀνεκρέμασαν τὸν δὲ παῖδα ἐν ὀφθαλμοῖσι τοῦ Ἀρταῦκτεω κατέλευσαν.

9.121

ταῦτα δὲ ποιήσαντες ἀπέπλεον ἐς τὴν Ἑλλάδα, τά τε ἄλλα χρήματα ἄγοντες καὶ δὴ καὶ τὰ ὅπλα τῶν γεφυρέων ὡς ἀναθήσοντες ἐς τὰ ἱρά. καὶ κατὰ τὸ ἔτος τοῦτο οὐδὲν ἐπὶ πλέον τούτων ἐγένετο.

9.122

τοῦτου δὲ Ἀρταῦκτεω τοῦ ἀνακρεμασθέντος προπάτωρ Ἀρτεμβάρης

¹ preserved flesh ² writhe ³ hill, mound ⁴ board, panel

ἐστὶ ὁ Πέρσησι ἐξηγησάμενος λόγον τὸν ἐκείνοι ὑπολαβόντες Κύρω προσήνεικαν λέγοντα τάδε. «ἐπεὶ Ζεὺς Πέρσησι ἡγεμονίην διδοί, ἀνδρῶν δὲ σοὶ Κῦρε, κατελὼν Ἀστυάγην, φέρε, γῆν γὰρ ἐκτήμεθα ὀλίγην καὶ ταύτην τρηχέαν, μεταναστάντες ἐκ ταύτης ἄλλην σχῶμεν ἀμείνω. εἰσὶ δὲ πολλαὶ μὲν ἀστυγείτονες⁵ πολλαὶ δὲ καὶ ἐκαστέρω, τῶν μίαν σχόντες πλέοσι ἐσόμεθα θωμαστότεροι. οἶκος δὲ ἄνδρας ἄρχοντας τοιαῦτα ποιέειν· κότε γὰρ δὴ καὶ παρέξει κάλλιον ἢ ὅτε γε ἀνθρώπων τε πολλῶν ἄρχομεν πάσης τε τῆς Ἀσίας;» Κῦρος δὲ ταῦτα ἀκούσας καὶ οὐ θωμάσας τὸν λόγον ἐκέλευε ποιέειν ταῦτα, οὕτω δὲ αὐτοῖσι παραίνειε κελεύων παρασκευάζεσθαι ὥς οὐκέτι ἄρξοντας ἀλλ' ἄρξομένους· φιλέειν γὰρ ἐκ τῶν μαλακῶν χώρων μαλακοὺς γίνεσθαι· οὐ γὰρ τι τῆς αὐτῆς γῆς εἶναι καρπὸν τε θωμαστὸν φύειν καὶ ἄνδρας ἀγαθοὺς τὰ πολέμια. ὥστε συγγόντες Πέρσαι οἷχοντο ἀποστάντες, ἐσσωθέντες τῇ γνώμῃ πρὸς Κύρου, ἄρχειν τε εἵλοντο λυπρὴν⁶ οἰκέοντες μᾶλλον ἢ πεδιάδα σπείροντες ἄλλοισι δουλεύειν.

⁵ near a city ⁶ worthless, wretched

later and were overtaken at a little distance above Aigospotamoi, defended themselves for a considerable time and were some of them killed and others taken alive: and the Hellenes had bound these and were bringing them to Sestos, and among them Artaÿ ctes also in bonds together with his son..

9.120

Then, it is said by the men of the Chersonese, as one of those who guarded them was frying dried fish, a portent occurred as follows,— the dried fish when laid upon the fire began to leap and struggle just as if they were fish newly caught: and the others gathered round and were marvelling at the portent, but Artaÿ ctes seeing it called to the man who was frying the fish and said: “Stranger of Athens, be not at all afraid of this portent, seeing that it has not appeared for thee but for me. Protesilaos who dwells at Elaius signifies thereby that though he is dead and his body is dried like those fish, yet he has power given him by the gods to exact vengeance from the man who does him wrong. Now therefore I desire to impose this penalty for him, 121—that in place of the things which I took from the temple I should pay down a hundred talents to the god, and moreover as ransom for myself and my son I will pay two hundred talents to the Athenians, if my life be spared.” Thus he engaged to do, but he did not prevail upon the commander Xanthippos; for the people of Elaius desiring to take vengeance for Protesilaos asked that he might be put to death, and the inclination of the commander himself tended to the same conclusion. They brought him therefore to that headland to which Xerxes made the passage across, or as some say to the hill which is over the town of Madytos, and there they nailed him to boards and hung him up; and they stoned his son to death before the eyes of Artaÿ ctes himself..

9.121

Having so done, they sailed away to Hellas, taking with them, besides other things, the ropes also of the bridges, in order to dedicate them as offerings in the temples: and for that year nothing happened further than this.

9.122

Now a forefather of this Artaÿ ctes who was hung up, was that Artembares who set forth to the Persians a proposal which they took up and brought before Cyrus, being to this effect: “Seeing that Zeus grants to the Persians leadership, and of all men to thee, O Cyrus, by destroying Astyages, come, since the land we possess is small and also rugged, let us change from it and inhabit another which is better: and there are many near at hand, and many also at a greater distance, of which if we take one, we shall have greater reverence and from more men. It is reasonable too that men who are rulers should do such things; for when will there ever be a fairer occasion than

now, when we are rulers of many nations and of the whole of Asia?" Cyrus, hearing this and not being surprised at the proposal, bade them do so if they would; but he exhorted them and bade them prepare in that case to be no longer rulers but subjects; "For," said he, "from lands which are not rugged men who are not rugged are apt to come forth, since it does not belong to the same land to bring forth fruits of the earth which are admirable and also men who are good in war." So the Persians acknowledged that he was right and departed from his presence, having their opinion defeated by that of Cyrus; and they chose rather to dwell on poor land and be rulers, than to sow crops in a level plain and be slaves to others.