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DIODORUS OF SICILY

IV

DIODORUS OF SICILY

IN TWELVE VOLUMES

IV

BOOKS IX—XII 40

WITH AN ENGLISH TRANSLATION BY

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HARVARD UNIVERSITY PRESS

CAMBRIDGE, MASSACHUSETTS

LONDON, ENGLAND

MCMLXXXIX

First printed 1946
Reprinted 1956, 1961, 1970, 1989

ISBN 0-674-99413-2

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Printed in Great Britain by
St Edmundsbury Press Ltd, Bury St Edmunds, Suffolk

THE LIBRARY OF HISTORY
OF
DIODORUS OF SICILY
FRAGMENTS OF BOOKS IX, X

ΔΙΟΔΩΡΟΥ
ΤΟΥ ΣΙΚΕΛΙΩΤΟΥ
ΒΙΒΛΙΟΘΗΚΗΣ ΙΣΤΟΡΙΚΗΣ

FRAGMENTA LIBRI IX

1. Ἦν δὲ καὶ Σόλων¹ πατὴρ μὲν Ἐξεκестίδου, τὸ γένος ἐκ Σαλαμῖνος τῆς Ἀττικῆς, σοφία δὲ καὶ παιδεία πάντας τοὺς καθ' ἑαυτὸν ὑπερβεβληκώς. φύσει δὲ πρὸς ἀρετὴν τῶν ἄλλων πολὺν διαφέρειν ἐζήλωσεν ἀρετὴν ἐπαινουμένην². πᾶσι γὰρ τοῖς μαθήμασι πολὺν χρόνον ἐνδιαιτρίψας ἀθλητῆς ἐγένετο² τὸ πάσης ἀρετῆς. κατὰ μὲν γὰρ τὴν τοῦ παιδὸς ἡλικίαν παιδευταῖς ἐχρήσατο τοῖς ἀρίστοις, ἀνδρωθεὶς δὲ συνδιέτριψε τοῖς μεγίστην ἔχουσι δύναμιν³ ἐπὶ φιλοσοφία. διὰ καὶ τούτοις ὁμίλων καὶ συνδιαιτρίβων ὠνομάσθη μὲν εἰς τῶν⁴ ἑπτὰ σοφῶν καὶ τὸ πρωτεῖον τῆς συνέσεως οὐ μόνον παρὰ τούτοις τοῖς ἀνδράσιν, ἀλλὰ καὶ παρὰ πᾶσι τοῖς θαυμαζομένοις ἀπηνέγκατο.

¹ Σόλων in margin of MS.

² ἐπαινουμένην] πεπαιδευμένην Post.

³ δύναμιν MS. ; Dindorf, Vogel conj. δόξαν.

⁴ τῶν added by Reiske.

THE LIBRARY OF HISTORY
OF
DIODORUS OF SICILY

FRAGMENTS OF BOOK IX

1. Solon was the son of Excecestides and his family was of Salamis in Attica ; and in wisdom and learning he surpassed all the men of his time.¹ Being by nature far superior as regards virtue to the rest of men, he cultivated assiduously a virtue that wins applause;² for he devoted much time to every branch of knowledge and became practised in every kind of virtue. While still a youth, for instance, he availed himself of the best teachers, and when he attained to manhood he spent his time in the company of the men who enjoyed the greatest influence for their pursuit of wisdom. As a consequence, by reason of his companionship and association with men of this kind, he came to be called one of the Seven Wise Men and won for himself the highest rank in sagacity, not only among the men just mentioned, but also among all who were regarded with admiration.

be compared with the fuller accounts in Diogenes Laertius (tr. by Hicks in the *L.C.L.*).

¹ Or "a virtue that comes by education"; see critical note.

¹ The following fragments on the Seven Wise Men may

3 Ὅτι ὁ αὐτὸς Σόλων, ἐν τῇ νομοθεσίᾳ μεγάλην δόξαν περιποιησάμενος, ἐν ταῖς ἰδιωτικαῖς ὁμιλίαις καὶ ἀποκρίσεσιν, ἐτι δὲ συμβουλίαις, θαυμαστὸς ἐτύγχανε διὰ τὴν ἐν παιδείᾳ προκοπὴν.

4 Ὅτι ὁ αὐτὸς Σόλων, τὴν ὅλην ἀγωγὴν τῆς πόλεως ἐχούσης Ἰωνικὴν καὶ διὰ τὴν τρυφήν καὶ τὴν ῥαστώνην ἐκτεθλυμμένων τῶν ἀνθρώπων, μετέθηκε τῇ συνηθείᾳ πρὸς ἀρετὴν καὶ ζῆλον τῶν ἀνδρείων¹ πράξεων. διὸ τῇ τούτου νομοθεσίᾳ καθοπλισθέντες τὰς ψυχὰς Ἀρμόδιος καὶ Ἀριστογείτων καταλύειν ἐπεχείρησαν τὴν τῶν Πεισιστρατιδῶν ἀρχήν. (Const. Exc. 2 (1), p. 217.)

2. Ὅτι Κροῖσος ὁ Λυδῶν βασιλεὺς μεγάλας κεκτημένος δυνάμεις καὶ² πολλὴν ἐκ παρασκευῆς σεσωρευκῶς ἄργυρόν τε καὶ χρυσόν, μετεπέμπετο τῶν Ἑλλήνων τοὺς σοφωτάτους, καὶ συνδιατρίβων αὐτοῖς μετὰ πολλῶν δώρων ἐξέπεμπεν καὶ αὐτὸς πρὸς ἀρετὴν ὠφελεῖτο πολλά. ποτὲ δὲ τούτου³ μεταπεμψάμενος καὶ τὰς δυνάμεις καὶ τὸν πλοῦτον ἐπιδειξάμενος, ἠρώτησεν εἴ τις ἕτερος αὐτῶ⁴ δοκεῖ² μακαριώτερος εἶναι. ὁ δὲ Σόλων τῇ συνήθει τοῖς φιλοσόφοις χρησάμενος παρρησία ἔφη μηδένα τῶν ζώντων εἶναι μακάριον· τὸν γὰρ ἐπ' εὐδαιμονίᾳ πεφρονηματισμένον καὶ δοκοῦντα τὴν τύχην ἔχειν συνεργὸν μὴ γινώσκειν εἰ διαμενεῖ μετ' αὐτοῦ μέχρι τῆς ἐσχάτης. σκοπεῖν οὖν ἔφησε δεῖν τὴν

¹ So Reiske: ἀνθρωπίνων.

² καὶ added by Dindorf.

³ So Wurm: τούτων.

⁴ So Dindorf: αὐτοῦ.

¹ Athens.

² The famous Tyrannicides of Athens; Harmodius killed Hipparchus, son of Peisistratus. See following note and pp. 78-79 and notes.

The same Solon, who had acquired great fame by his legislation, also in his conversations and answers to questions as a private citizen became an object of wonder by reason of his attainments in learning.

The same Solon, although the city¹ followed the whole Ionian manner of life and luxury and a care-free existence had made the inhabitants effeminate, worked a change in them by accustoming them to practise virtue and to emulate the deeds of virile folk. And it was because of this that Harmodius and Aristogeiton,² their spirits equipped with the panoply of his legislation, made the attempt to destroy the rule of the Peisistratidae.³

2. Croesus,⁴ the king of the Lydians, who was possessed of great military forces and had purposely amassed a large amount of silver and gold, used to call to his court the wisest men from among the Greeks, spend some time in their company, and then send them away with many presents, he himself having been greatly aided thereby toward a life of virtue. And on one occasion he summoned Solon, and showing him his military forces and his wealth he asked him whether he thought there was any other man more blest than he. And Solon replied, with the freedom of speech customary among lovers of wisdom, that no man while yet living was blest; for the man who waxes haughty over his prosperity and thinks that he has Fortune as his helpmeet does not know whether she will remain with him to the last. Consequently, he continued, we must look to the

³ Peisistratus was tyrant, with one or two interruptions, 560-527 B.C.; his two sons continued the tyranny until the assassination of Hipparchus in 514 and the forced retirement of Hippias in 510.

⁴ Cp. Herodotus, 1. 53 ff.

τοῦ βίου τελευταίην καὶ τὸν διευτυχήσαντα τότε
 3 προσηκόντως λέγειν μακάριον. ὁ δὲ Κροῖσος ὕστε-
 ρον γενόμενος αἰχμάλωτος ὑπὸ Κύρου καὶ μέλλον
 ἐπὶ μεγάλη πυρᾷ κατακαίεσθαι, τῆς Σόλωνος ἀπο-
 φάσεως ἐμνημόνευσεν. διὸ καὶ τοῦ πυρὸς ἡδη
 περιπλέγοντος ἀνεβόα συνεχῶς τὸ τοῦ Σόλωνος
 4 ὄνομα. ὁ δὲ Κύρος προσπέμφας τοὺς πεισομένους¹
 τίς ἢ συνεχῆς ἐστὶ τοῦ Σόλωνος ὀνομασία, μαθὼν
 τὰληθῆς μετέπεσε τοῖς λογισμοῖς καὶ νομίσας τὴν
 ἀπόκρισιν τοῦ Σόλωνος ἀληθινὴν εἶναι τῆς μὲν
 ὑπερηφανείας ἐπαύσατο, τὴν δὲ πυρὰν κατασβέσας
 ἔσωσε τὸν Κροῖσον καὶ τὸ λοιπὸν ἕνα τῶν φίλων
 κατηρίθμησεν.

5 Ὅτι ὁ Σόλων ἠγάετο τοὺς μὲν πύκτας καὶ στα-
 διεῖς καὶ τοὺς ἄλλους ἀθλητὰς μηδὲν ἀξιόλογον
 συμβάλλεσθαι ταῖς πόλεσι πρὸς σωτηρίαν, τοὺς δὲ
 φρονήσει καὶ ἀρετῇ διαφέροντας μόνους δύνασθαι
 τὰς πατρίδας ἐν τοῖς κινδύνου διαφυλάττειν.

3. Ὅτι περὶ τοῦ χρυσοῦ τρίποδος ἀμφισβητή-
 σεως οὔσης ἡ Πυθία ἔχρησεν οὕτως·

ἔκγονε Μιλήτου, τρίποδος περὶ Φοῖβον ἐρωτᾶς;
 ὅς² σοφία πρῶτος πάντων, τούτου τρίποδ' αὐδῶ.

2 οἱ δὲ φασιν ἄλλως, ὅτι πολέμου γενομένου τοῖς
 Ἴωσι πρὸς ἀλλήλους, καὶ τοῦ τρίποδος παρὰ
 σαγηνέων ἀνερχθέντος, ἐπερωτῆσαι τὸν θεὸν περὶ

¹ So Dindorf: *πιθομένους*.

² ὅς Herwerden: *τίς*.

¹ 546 B.C.

² The tripod, found in the sea by fishermen, was to be

end of life, and only of the man who has continued until then to be fortunate may we properly say that he is blest. And at a later time, when Croesus had been taken prisoner by Cyrus and was about to be burned upon a great pyre,¹ he recalled the answer Solon had given him. And so, while the fire was already blazing about him, he kept continually calling the name of Solon. And Cyrus sent men to find out the reason for his continual calling of the name of Solon; and on learning the cause Cyrus changed his purpose, and since he believed that Solon's reply was the truth, he ceased regarding Croesus with contempt, put out the burning pyre, saved the life of Croesus, and counted him henceforth as one of his friends.

Solon believed that the boxers and short-distance runners and all other athletes contributed nothing worth mentioning to the safety of states, but that only men who excel in prudence and virtue are able to protect their native lands in times of danger.

3. When there was a dispute about the golden tripod,² the Pythian priestess delivered the following oracle :

Miletus' son, dost ask Apollo's will
 About the tripod? Who is first of all
 In wisdom, his the tripod is, I say.

But some writers have a different account, as follows : War had broken out among the Ionians, and when the tripod was brought up in their seine by some fishermen, they inquired of the god how they might

given to the wisest man, and passed through the hands of each of the Seven Wise Men, each insisting that another was wiser than himself. Cp. chap. 13, 2 *infra* and Plutarch, *Solon*, 4.

τῆς καταλύσεως τοῦ πολέμου. ἡ δὲ ἔφη,
 οὔποτε μὴ λήξῃ πόλεμος Μερόπων καὶ Ἰώνων,
 πρὶν τρίποδα χρύσειον, ὃν Ἡφαιστος κάμε τεύ-
 χων,
 ἐκ μέσσου πέμψητε, καὶ ἐς δόμον ἀνδρὸς ἴκηται
 ὃς σοφία τὰ τ' ἔοντα τὰ τ' ἐσόμενα προδέδορκεν.

3 Ὅτι οἱ Μιλήσιοι ἀκολουθήσαι βουλόμενοι τῷ
 χρησμῷ Θάλῃτι τῷ Μιλησίῳ¹ τὸ ἀριστεῖον ἐβού-
 λοντο δοῦναι· τὸν δ' εἰπεῖν ὡς οὐκ ἔστι πάντων
 σοφώτατος, συμβουλευέντων δὲ πρὸς ἕτερον πέμπειν
 σοφώτερον. τούτῳ δὲ τῷ τρόπῳ καὶ τῶν ἄλλων
 τῶν ἑπτὰ σοφῶν ἀποποιησάμενων τὸν τρίποδα
 Σόλωνι δίδοσθαι δοκοῦντι πάντας ἀνθρώπους ὑπερ-
 βεβλήσθαι σοφία τε καὶ συνέσει. τὸν δὲ συμβου-
 λεῦσαι τοῦτον ἀναθεῖναι Ἀπόλλωνι· τοῦτον γὰρ
 εἶναι σοφώτερον πάντων.

4. Ὅτι ὁ αὐτὸς πρὸς τῇ τοῦ βίου καταστροφῇ
 ὄρων Πεισίστρατον πρὸς χάριν² τὰ πλήθη δημα-
 γωγοῦντα καὶ πρὸς τυραννίδα παρορμῶντα, τὸ μὲν
 πρῶτον λόγους ἐπεχείρησεν ἀποτρέπειν ταύτης τῆς
 ἐπιβολῆς³. οὐ προσέχοντος δὲ αὐτοῦ προῆλθεν εἰς
 τὴν ἀγορὰν μετὰ τῆς πανοπλίας παντελῶς ἤδη
 2 γεγηρακῶς. συνδραμόντος δὲ τοῦ πλήθους πρὸς
 αὐτὸν διὰ τὸ παράδοξον, παρεκάλει τοὺς πολίτας
 ἀναλαβεῖν τὰ ὄπλα καὶ παραχρῆμα καταλύειν τὸν
 τύραννον· οὐδενὸς δὲ αὐτῷ προσέχοντος, καὶ πάν-
 των αὐτοῦ μανίαν καταγωνισκόντων, τινῶν δὲ
 παραγηρᾶν αὐτὸν ἀποφαινομένων, ὁ μὲν Πεισί-
 στρατος ἤδη τινὰς δορυφόρους περιαγόμενος

¹ τῶν ἑπτὰ σοφῶν after Μιλησίῳ deleted by Vogel.

² λόγους after χάριν deleted by Dindorf.

³ So Dindorf: ἐπιβολῆς.

end the war. And the priestess replied

Never shall cease the war twixt Merope
 And Iones, until that golden stand
 Hephaestus worked with skill ye send away ;
 And it shall come to that man's dwelling-place
 Who in his wisdom hath foreseen the things
 That are and likewise things that are to be.

The Milesians, wishing to follow the injunction of the oracle, desired to award the prize to Thales of Miletus. But Thales said that he was not the wisest of all and advised them to send it to another and wiser man. And in this manner the other six of the Seven Wise Men likewise rejected the tripod, and it was given to Solon, who was thought to have surpassed all men in both wisdom and understanding. And Solon advised that it be dedicated to Apollo, since he was wiser than all of them.

4. Solon, seeing toward the end of his life how Peisistratus, to please the masses, was playing the demagogue and was on the road to tyranny,¹ tried at first by arguments to turn him from his intention ; and when Peisistratus paid no attention to him, he once appeared in the market-place arrayed in full armour, although he was already a very old man. And when the people, the sight being so incongruous, flocked to him, he called upon the citizens to seize their arms and at once make an end of the tyrant. But no man paid any attention to him, all of them concluding that he was mad and some declaring that he was in his dotage. Peisistratus, who had already gathered a guard of a few spearmen, came

¹ Shortly before 560 B.C.

προσῆλθε τῷ Σόλωνι καὶ ἐπίθετο τίνι θαρρῶν τὴν τυραννίδα καταλύειν αὐτοῦ βούλεται, τοῦ δὲ εἰπόντος ὅτι τῷ γῆρα, θανμάσας τὴν φρόνησιν αὐτοῦ οὐδὲν αὐτὸν ἠδίκησεν.

5. Ὅτι τὸν παρανομίαις καὶ ἀδίκαις πράξεσιν ἐπιβαλλόμενον οὐκ ἂν προσηκόντως σοφὸν νομίζεσθαι.

6. Ὅτι φασὶν Ἀνάχαρσιν τὸν Σκύθην φρονούντα ἐπὶ σοφίᾳ μέγα παραγενέσθαι Πυθῶδε καὶ ἐπερωτῆσαι τίς ἐστὶν αὐτοῦ τῶν Ἑλλήνων σοφώτερος. καὶ εἰπεῖν,

Οἰταῖόν τινά φασι Μύσωνα

σοῦ μᾶλλον πραπίδεςσιν ἀρηρότα πευκαλίμησιν,

ὅστις ἦν Μαλιεύς καὶ ᾧκει τὴν Οἴτην εἰς κώμην Χηνᾶς καλουμένην. (Const. Exc. 4, pp. 281-283.)

7. Ὅτι Μύσων τις ἦν Μαλιεύς, ὃς ᾧκει ἐν κώμῃ Χηναῖς¹ καλουμένη, τὸν ἅπαντα χρόνον ἐν ἀγρῷ διατριβῶν καὶ ὑπὸ τῶν πολλῶν ἀγνοούμενος· ὃν ἀντεισηῆσαν εἰς τοὺς ἑπτὰ σοφοὺς, ἐκκρίναντες τὸν Περιάνδρον τὸν Κορίνθιον διὰ τὸ τυράννον γενεῖναι πικρῶν. (Const. Exc. 2 (1), p. 217.)

8. Ὅτι ὁ Σόλων πολυπραγμονήσας τὸν τόπον ἐν ᾧ διέτριβε Μύσων, κατέλαβεν αὐτὸν ἐπὶ τῆς ἄλλω πρὸς ἀρότρον προσβαλόντα ἐχέτην, καὶ πειραθεὶς τοῦ ἀνδρός ἔφη, Οὐχ ᾧρα νῦν ἀρότρον, ᾧ Μύσων, καὶ οὗτος, Οὐ χρῆσθαι, εἶπεν, ἀλλ' ἐπισκευάζειν.

(Const. Exc. 4, p. 283.)

9. Ὅτι Χίλων τῷ λόγῳ σύμφωνον ἔσχε τὸν βίον, ὅπερ σπανίως εὖροι τις ἂν γινόμενον. τῶν γὰρ καθ' ἡμᾶς φιλοσόφων τοὺς πλείστους ἰδεῖν ἐστὶν λέγοντας μὲν τὰ κάλλιστα, πράττοντας δὲ τὰ

up to Solon and asked him, "Upon what resources do you rely that you wish to destroy my tyranny?" And when Solon replied, "Upon my old age," Peisistratus, in admiration of his common sense, did him no harm.

5. The man who puts his hands to lawless and unjust deeds may never properly be considered wise.

6. We are told that the Scythian Anacharsis, who took great pride in his wisdom, once came to Pytho and inquired of the oracle who of the Greeks was wiser than he. And the oracle replied :

A man of Oeta, Myson, they report,

Is more endowed than thou with prudent brains.

Myson was a Malian and had his home on Mt. Oeta in a village called Chenae.

7. Myson was a man of Malis who dwelt in a village called Chenae, and he spent his entire time in the country and was unknown to most men. He was included among the Seven Wise Men in the place of Periander of Corinth, who was rejected because he had turned into a harsh tyrant.

8. Solon was curious to see the place where Myson spent his days, and found him at the threshing-floor fitting a handle to a plow. And to make trial of the man Solon said, "Now is not the season for the plow, Myson." "Not to use it," he replied, "but to make it ready."

9. In the case of Chilon¹ his life agreed with his teaching, a thing one rarely finds. As for the philosophers of our time, for instance, most of them are to be seen uttering the noblest sentiments, but

¹ One of the Seven Wise Men.

¹ So Valesius: Χηνᾶς.

χειρίστα, καὶ τὴν ἐν ταῖς ἀπαγγελίαις¹ αὐτῶν σεμνότητα καὶ σύνεσιν διὰ τῆς πείρας ἐλεγχομένην. ὁ δὲ Χίλων χωρὶς τῆς κατὰ τὸν βίον ἐν ἅπασιν τοῖς πραττομένοις ἀρετῆς πολλὰ διανοήθη καὶ ἀπεφθέγγετο μνήμης ἀξία.

(*Const. Exc.* 2 (1), p. 218.)

10. Ὅτι Χίλων ἀφικόμενος εἰς Δελφούς καὶ καθάπερ ἀπαρχὰς ποιούμενος τῷ θεῷ τῆς ἰδίας συνέσεως ἐπέγραψεν ἐπὶ τινα κίονα τρία ταῦτα, Γνώθι σεαυτὸν, καὶ Μηδὲν ἄγαν, καὶ τρίτον Ἐγγύα, πάρα δ' ἄτα. τούτων ἕκαστον ὑπάρχον βραχὺ καὶ

2 Λακωνικὸν μεγάλην ἔχει τὴν ἀναθεώρησιν. τὸ γὰρ Γνώθι σεαυτὸν παραγγέλλει παιδευθῆναι καὶ φρόνιμον γενέσθαι· οὕτω γὰρ ἂν τις ἑαυτὸν γνοίη· ἢ ὅτι οἱ ἄμωροι παιδείας καὶ ἀλόγιστοι κατὰ τὸ πλείστον ἑαυτοὺς συνετωτάτους ὑπεκλήφασιν, ἢ περ ἐστὶ τῶν ἀμαθιῶν ἀμαθεστάτη κατὰ τὸν Πλάτωνα, ἢ ὅτι τοὺς ποιητοὺς ἐπιεικέις ἠγοῦνται, τοὺς δὲ χρηστοὺς ἀνάπαλιν φαύλους· μόνως γὰρ ἂν τις οὕτως ἑαυτὸν γνοίη καὶ ἕτερον, τυχὼν παιδείας καὶ συνέσεως περιττοτέρας.

3 Τὸ δὲ Μηδὲν ἄγαν μετριάζειν ἐν πᾶσι καὶ μηδὲ περὶ ἑνὸς τῶν ἀνθρωπίνων τελείως διορίζεσθαι, ὡς Ἐπιδάμνιοι. οὗτοι γὰρ παρὰ τὸν Ἀδρίαν οἰκοῦντες καὶ πρὸς ἀλλήλους διαφερόμενοι, μύδρους διαπύρους καταποντίσαντες ἐν μέσῳ τῷ πελάγει διωμόσαντο μὴ σπείσεσθαι² τὴν πρὸς ἀλλήλους

¹ So Wesseling: ἐπαγγελίας.

² παρὰ added by Herwerden.

³ So Herwerden: σπείσεσθαι.

¹ Chilon was a Spartan (Laconian) ephor in 556 B.C.

² The ignorance, Plato would say, that mistakes itself for knowledge.

following the basest practices, and the solemnity and sagacity expressed in their pronouncements are refuted when the speakers are put to the proof. But as for Chilon, not to mention the virtue which he displayed in every deed throughout his life, he thought out and expressed many precepts which are worthy of record.

10. When Chilon came to Delphi he thought to dedicate to the god the firstlings, as it were, of his own wisdom, and engraved upon a column these three maxims: "Know thyself"; "Nothing overmuch"; and the third, "A pledge, and ruin is nigh." Each of these maxims, though short and laconic,¹ displays deep reflection. For the maxim "Know thyself" exhorts us to become educated and to get prudence, it being only by these means that a man may come to know himself, either because it is chiefly those who are uneducated and thoughtless that think themselves to be very sagacious—and that, according to Plato, is of all kinds of ignorance the worst²—or because such people consider wicked men to be virtuous, and honest men, on the contrary, to be of no account; for only in this one way may a man know himself and his neighbour—by getting an education and a sagacity that are superior.

Likewise, the maxim "Nothing overmuch" exhorts us to observe due measure in all things and not to make an irrevocable decision about any human affairs, as the Epidamnians once did. This people, who dwelt on the shores of the Adriatic, once quarrelled among themselves, and casting red-hot masses of iron right into the sea they swore an oath that they would never make up their mutual enmity until the

ἔχθραν πρότερον ἕως ἂν οὗτοι θερμοὶ ἀνενεχθῶσιν. οὕτω δὲ σκληρῶς ὁμόσαντες καὶ τὸ Μηδέν ἄγαν οὐκ ἐπινοήσαντες ὕστερον ὑπὸ τῶν πραγμάτων ἀναγκαζόμενοι διελύσαντο τὴν ἔχθραν, εἰσάντες τοὺς μύδρους ψυχροὺς ἐν τῷ βυθῷ.

- 4 Τὸ δὲ Ἐγγύα, πέρα δ' αἶτα, τινὲς ὑπέλαβον γάμου ἀπαγορεύειν τὴν γὰρ τοῦ γάμου σύνθεσιν παρὰ τοῖς πλείστοις τῶν Ἑλλήνων ἐγγύην ὀνομάζεσθαι, καὶ βεβαιωτῆς ὁ κοινὸς βίος, ἐν ᾧ πλείστα καὶ μέγιστα γίνονται συμφοραὶ διὰ τὰς γυναῖκας. ἔτιοι δὲ φασὶν ἀνάξιον εἶναι Χίλωνος¹ διὰ τὸ μὴ δύνασθαι ἀναιρουμένον τοῦ γάμου διαμένειν τὸν βίον, τὴν δὲ αἴτην ἀποφαίνεσθαι παρεῖναι² ἐγγύαις ταῖς ἐπὶ τῶν συμβολαίων καὶ ταῖς ὑπὲρ τῶν ἄλλων διομολογήσει περὶ χρημάτων. καὶ Εὐριπίδης

οὐκ ἐγγυᾶμαι, ζημίαν φιλεγγύων
σκοπῶν³. τὰ Πυθοὶ δ' οὐκ ἔα με γράμματα.

- 5 Ἔτιοι δὲ φασὶ μὴ Χίλωνος εἶναι μηδὲ πολιτικὸν τὸ μηδενὶ τῶν φίλων ἐν ταῖς τοιαύταις χρεῖαις ἐπαρκεῖν, ἀλλὰ μᾶλλον τὰς καταβεβαιώσεις ἀπαγορεύειν καὶ τὸ κατατεταμένως ἐγγυᾶσθαι τε καὶ διορίζεσθαι τῶν ἀνθρωπίνων, ὡς ποιῆσαι τοὺς Ἕλληνας ὅτε κατηγωνίσαντο τὸν Ξέρξην. ὤμοσαν γὰρ ἐν Πλαταιαῖς παραδώσειν παίδων παισὶ τὴν πρὸς τοὺς Πέρσας ἔχθραν, ἕως ἂν οἱ ποταμοὶ

¹ So Maί: Χίλωνα.

² ἀποφαίνεσθαι παρεῖναι Wurm: ἀποφαίνονται.

³ ζημίαν φιλεγγύων σκοπῶν Herwerden, followed by Nauck: ζημία φιλέγγων σκοπεῖν.

⁴ According to Herodotus (I. 165) the Phocaeans emphasized in a similar manner their resolve never to return to their native city.

masses of iron should be brought up hot out of the sea.¹ And although they had sworn so severe an oath and had taken no thought of the admonition "Nothing overmuch," later under the compulsion of circumstances they put an end to their enmity, leaving the masses of iron to lie cold in the depths of the sea.

And as for the maxim "A pledge, and ruin is nigh," some have assumed that by it Chilon was advising against marriage; for among most Greek peoples the agreement to marry is also called a "pledge," and this is confirmed by the common experience of men in that the worst and most numerous ills of life are due to wives. But some writers say that such an interpretation is unworthy of Chilon, because if marriage were destroyed life could not continue, and that he declares that "ruin" is nigh to such pledges as those made in connection with contracts and with agreements on other matters, all of which are concerned with money. As Euripides² says:

No pledge I give, observing well the loss
Which those incur who of the pledge are fond;
And writings there at Pytho say me nay.

But some also say that it is not the meaning of Chilon nor is it the act of a good citizen, not to come to the aid of a friend when he needs help of this kind; but rather that he advises against strong asseverations, against eagerness in giving pledges, and against irrevocable decisions in human affairs, such as the Greeks once made in connection with their victory over Xerxes. For they took oath at Plataea³ that they would hand down enmity to the Persians as an inheritance even to their children's children, so long

¹ Frag. 923, Nauck².

² In 479 B.C.

ρέωσιν εἰς τὴν θάλατταν καὶ γένος ἀνθρώπων ἧ καὶ γῆ καρποὺς φέρη¹. τὸ δὲ τῆς τύχης εὐμετάπτωτον βεβαίως ἐγγυησάμενοι² μετὰ τινα χρόνον ἐπρασβεύοντο πρὸς Ἀρταξέρξην τὸν υἱὸν Ξέρξου περὶ φιλίας καὶ συμμαχίας.

6 Ὅτι ὁ Χίλωνος λόγος βραχὺς ὢν ὅλην περιείληφε τὴν πρὸς τὸν ἀριστον βίον ὑποθήκην, ὡς καὶ τῶν ἐν Δελφοῖς ἀναθημάτων βελτίω ταῦτα τὰ ἀποφθέγματα. αἱ μὲν γὰρ χρυσαὶ Κροίσου πλίνθοι καὶ τὰ ἄλλα κατασκευάσματα ἠφανίσθη καὶ μεγάλας ἀφορμὰς παρέσχε τοῖς ἀσεβεῖν εἰς τὸ ἱερὸν ἐλομένοις, αἱ δὲ γνώμαι τὸν ἅπαντα χρόνον σώζονται ἐν ταῖς τῶν πεπαιδευμένων ψυχαῖς τεθησαυρισμέναι καὶ κάλλιστον ἔχουσαι θησαυρόν, πρὸς ὃν ἂν³ οὔτε Φωκεῖς οὔτε Γαλάται προσενεγκεῖν τὰς χεῖρας σπουδάσειαν. (Const. Exc. 4, pp. 283-285.)

11. Ὅτι Πιττακὸς ὁ Μιτυληναῖος οὐ μόνον ἐν σοφία θαυμαστός ἦν, ἀλλὰ καὶ πολίτης ἐγένετο τοιοῦτος οἷον ἕτερον οὐκ ἤνεγκεν ἢ νῆσος, δοκῶ δ' οὐδ' ἂν ὕστερον ἐνέγκαι, μέχρι ἂν τὸν οἶνον φέρη πλείω τε καὶ ἥδιον. νομοθέτης τε γὰρ ἀγαθὸς ὑπῆρχε κἀν τοῖς κατὰ μέρος πρὸς τοὺς πολίτας κωδὸς καὶ φιλόφρωνος, καὶ τὴν πατρίδα τριῶν τῶν μεγίστων συμφορῶν ἀπέλυσε, τυραννίδος, στάσεως, πολέμου.

2 Ὅτι Πιττακὸς βαθὺς ἦν καὶ ἡμερος καὶ τὴν παραίτησιν ἔχων αὐτὸς ἐν αὐτῷ. διὸ δὴ πᾶσιν ἐδόκει τέλειος ἀνὴρ εἶναι πρὸς πᾶσαν ἀρετὴν ὁμο-

¹ ἧ . . . φέρη Herwerden : εἶη . . . φέροι.

² So Oldfather : ἐγγυώμενοι. ³ ἂν added by Herwerden.

¹ This would probably refer to the Peace of Callias in 448 (or earlier), but in it there was no question of an alliance.

as the rivers run into the sea, as the race of men endures, and as the earth brings forth fruit ; and yet, despite the binding pledge they had taken against fickle fortune, after a time they were sending ambassadors to Artaxerxes, Xerxes' son, to negotiate a treaty of friendship and alliance.¹

Chilon's precepts, though brief, embrace the entire counsel necessary for the best life, since these pithy sayings of his are worth more than all the votive offerings set up in Delphi. The golden ingots of Croesus² and other handiwork like them have vanished and were but great incentives to men who chose to lift impious hands against the temple ; but Chilon's maxims are kept alive for all time, stored up as they are in the souls of educated men and constituting the fairest treasure, on which neither Phocians nor Gauls would be quick to lay their hands.³

11. Pittacus⁴ of Mitylenē was not only admired of men for his wisdom, but he was also such a citizen as the island never produced again, nor, in my opinion, could produce in time to come—not until it bears wine both more abundant and more delicious. For he was an excellent law-giver, in his dealings with individual citizens affable and kindly, and he freed his native land from the three greatest evils, from tyranny, civil strife, and war.

Pittacus was a man of consequence, gentle and inclined to self-disparagement. Consequently he was regarded by all as a man who, beyond dispute, was

However, in 412 Sparta made a treaty with Persia against Athens.

² See Herodotus, 1. 50.

³ The reference is to the sack of Delphi by the Phocians in 350-346 B.C. and by the Gauls in 279 B.C.

⁴ Another of the Seven Wise Men.

λογουμένως· κατὰ μὲν γὰρ τὴν νομοθεσίαν ἐφαί-
νετο πολιτικὸς καὶ φρόνιμος, κατὰ δὲ τὴν πίστιν
δίκαιος, κατὰ δὲ τὴν ἐν τοῖς ὅπλοις ὑπεροχὴν
ἀνδρείος, κατὰ δὲ τὴν πρὸς τὸ κέρδος μεγαλο-
ψυχία ἀφιλάργυρος. (Const. Exc. 2 (1), p. 218.)

12. Ὅτι τῶν Μιτυληναίων διδόντων τῷ Πιτ-
τακῷ τῆς χώρας ὑπὲρ ἧς ἐμονομάχησε τὴν ἡμίσειαν
οὐκ ἐδέξατο, συνέταξε δὲ ἐκάστῳ κληρῶσαι τὸ
ἴσον, ἐπιφθεγγόμενος ὡς τὸ ἴσον ἐστὶ τοῦ πλείονος
πλείον. μετρῶν γὰρ ἐπιεικέι τὸ πλείον, οὐ κέρδει,
σοφῶς¹ ἐγίνωσκεν· τῇ² μὲν γὰρ ἰσότητι δόξαν καὶ
ἀσφάλειαν ἀκολουθήσειν, τῇ δὲ πλεονεξία βλασ-
φημίαν καὶ φόβον, δι' ὧν ταχέως ἂν αὐτοῦ τὴν
δωρεὰν ἀφείλαντο.

2. Ὅτι σύμφωνα τούτοις ἔπραξε καὶ πρὸς Κροῖσον
διδόντα τῶν ἐκ τοῦ γαζοφυλακείου χρημάτων λα-
βεῖν ὅποσα βούλοιο. καὶ γὰρ τότε τὴν δωρεὰν οὐ
προσδεξάμενόν φασιν εἰπεῖν, καὶ νῦν ἔχειν ὧν ἤθελε
διπλάσια. θαναμάσαντος δὲ τοῦ Κροῖσου τὴν ἀφιλαρ-
γυρίαν καὶ περὶ τῆς ἀποκρίσεως ἐπερωτήσαν-
τος, εἰπεῖν ὡς τελευτήσαντος ἀπαιδος τὰδελφοῦ³
κεκληρονομηκῶς οὐσίαν εἶη τὴν ἴσην ἧπερ εἶχεν,
ἦν οὐχ ἡδέως προσειληφέναι.

3. Ὅτι καὶ τὸν ποιητὴν Ἄλκαϊον, ἐχθρότατον
αὐτοῦ γεγεννημένον καὶ διὰ τῶν ποιημάτων πικρό-

¹ So Mai: σοφῶς.

² So Hertlein: ἐπί.

³ So Hertlein: ἀδελφοῦ.

¹ He slew Phrynus, the Athenian general, when the Mitylenaeans and Athenians were fighting for possession of Sigeum on the Hellespont.

² Diogenes Laertius (l. 75) gives it, "The half is more

perfect in respect of every virtue: for as to his legislation, he showed himself statesmanlike and prudent, as to keeping his plighted faith strictly just, as to his distinction in armed combat, courageous, and as to his greatness of soul in the matter of lucre, having no trace of avarice.

12. When the inhabitants of Mitylené offered to Pittacus the half of the land for which he had fought in single combat,¹ he would not accept it, but arranged to assign to every man by lot an equal part, uttering the maxim, "The equal share is more than the greater."² For in measuring "the greater" in terms of fair dealing, not of profit, he judged wisely; since he reasoned that equality would be followed by fame and security, but greediness by opprobrium and fear, which would speedily have taken away from him the people's gift.

Pittacus acted consistently with these principles toward Croesus also, when the latter offered him as much money from his treasury as Pittacus might desire to take. For on that occasion, we are told, in refusing the gift he said that he already had twice as much as he wished. And when Croesus expressed his surprise at the man's freedom from avarice and inquired of him the meaning of his reply, Pittacus said, "My brother died childless and I inherited his estate, which was the equal of my own, and I have experienced no pleasure in having received the extra amount."

The poet Alcaeus, who had been a most confirmed enemy of Pittacus and had reviled him most bitterly

than the whole" (τὸ ἥμισυ τοῦ παντός πλείον); cp. Hesiod, *Forks and Days*, l. 40 ἡμίαι, οὐδὲ ἴσασι ὄσα πλείον ἡμισυ παντός.

τατα λελοιδορηκότα, λαβὼν ὑποχείριον ἀφήκεν, ἐπιφθεγξάμενος ὡς συγγνώμη τιμωρίας αἰρετωτέρα. (Const. Exc. 4, p. 285.)

13. Ὅτι φασὶν οἱ Πριηνεῖς ὡς Μεσσηνίας τὸ γένος ἐπισήμους παρθένους λυτρωσάμενος ὁ Βίας παρὰ ληστῶν ἤγειν ὡς ἰδίας θυγατέρας ἐντίμως. μετὰ δέ τινας χρόνους παραγενομένων τῶν συγγενῶν κατὰ ζήτησιν, ἀπέδωκεν αὐτὰς οὔτε τροφεία πραξάμενος οὔτε λύτρα, τούναντίον δὲ τῶν ἰδίων πολλὰ δωρησάμενος. εἶχον οὖν πρὸς αὐτὸν αἱ κόραι πατρικὴν εὐνοίαν διὰ τε τὴν συντροφίαν καὶ τὸ μέγεθος τῆς εὐεργεσίας, ὥστε καὶ χωρισθεῖσαι μετὰ τῶν ἰδίων εἰς τὴν πατρίδα τῆς ὑπερορίου χάριτος οὐκ ἐπελάθοντο.

2 Ὅτι σαγηνεῖς Μεσσηνιοὶ κατὰ τὸν βόλον ἕτερον μὲν οὐδὲν ἀνείλκυσαι, χαλκοῦν δὲ τρίποδα μόνον ἐπιγραφὴν ἔχοντα τῷ σοφωτάτῳ. ἀναχθέντος δὲ τοῦ κατασκευάσματος δοθῆναι τῷ Βίαντι.

3 Ὅτι Βίας ἦν δεινότατος καὶ τῷ λόγῳ πρωτεύων τῶν καθ' ἑαυτόν. κατεχρήσατο δὲ τῇ τοῦ λέγειν δυνάμει πολλοῖς ἀνάπαλιν· οὐ γὰρ εἰς μισθαρνίαν οὐδὲ εἰς προσόδους, ἀλλ' εἰς τὴν τῶν ἀδικουμένων κατετίθετο βοήθειαν. ὅπερ σπανιώτατ' ἂν¹ τις εὔροι. (Const. Exc. 2 (1), pp. 218-219.)

14. Ὅτι μέγα ἐστὶν οὐ τὸ δύναμιν ὅτου δῆποτε σχεῖν, ἀλλὰ τὸ ταύτη δεόντως χρῆσθαι. ἐπεὶ τί ὄφελος Μίλωνι τῷ Κροτωνιάτῃ τὸ μέγεθος τῆς περὶ τὸ σῶμα ῥώμης;

¹ So Vogel: ἂν σπανιώτατον ἂν.

in his poems,¹ once fell into his hands, but Pittacus let him go free, uttering the maxim: "Forgiveness is preferable to punishment."

13. The inhabitants of Priênê recount that Bias^{*} ransomed from robbers some maidens of distinguished families of Messenia and reared them in honour, as if they were his own daughters. And after some time, when their kinsfolk came in search of them, he gave the maidens over to them, asking for neither the cost of their rearing nor the price of their ransom, but on the contrary giving them many presents from his own possessions. The maidens, therefore, loved him as a father, both because they had lived in his home and because he had done so much for them, so that, even when they had departed together with their own families to their native land, they did not forget the kindness they had received in a foreign country.

Some Messenian fishermen, when casting their net, brought up nothing at all except a brazen tripod, which bore the inscription, "To the wisest." And they took the tripod out of the sea and gave it to Bias.

Bias was a most able speaker, and surpassed in this respect all his contemporaries. But he used his great eloquence far otherwise than do many men; for he employed it, not to gain fees or income, but to give aid to those who were being wronged. Rarely indeed is a thing like this to be found.

14. It is no great thing to possess strength, whatever kind it is, but to use it as one should. For of what advantage to Milo of Croton was his enormous strength of body?[†]

¹ For references see Edmonds, *Lyra Graeca*, I, pp. 309 ff. (in the *L.C.L.*), and the Index to the volume.

² Of Priênê, and another of the Seven Wise Men.

^{*} How Milo's strength brought about his death is told in Strabo, 6. 1. 12.

2 *Οτι Πολυδάμας ὁ Θετταλὸς ὑπὸ τῆς πέτρας διαρραγείς πᾶσιν ἐποίησε φανερὸν ὡς ἐπισηφαλές ἐστιν ἰσχὺν μὲν¹ μεγάλην ἔχειν, νοῦν δὲ μικρὸν.

(*Const. Exc.* 4, pp. 285-286.)

15. Ὁ Πολυδάμας οὗτος ἦν ἐκ πόλεως Σκοτούσης,

γυμναῖς χερσὶ μὲν λέοντας ὡς ἄρνas διαφθειρω-

πτεροῖς ποσὶ δ' ὑπερνικῶν ἄρματα ταχυδρόμα, τῇ δὲ χειρὶ τι σπήλαιον ἀντήρεισε συμπίπτον. ὁ Σικελὸς Διδώωρος γράφει τὴν ἱστορίαν.

(*Tzet. Hist.* 2. 555-559.)

16. *Οτι τῶν Κιρραίων πολιορκουμένων πολλὴν ἤδη χρόνον διὰ τὸ τὸ χρηστήριον ἐπιχειρεῖν συλᾶν, γινές μὲν τῶν Ἑλλήνων εἰς τὰς πατρίδας ἐπανήλθον, οἱ δὲ ἐπερωτήσαντες τὴν Πυθίαν ἔλαβον χρησμὸν οὕτως,

οὐ πρὶν τῆσδε πόλης ἐρείψετε² πύργον ἐλόντες, πρὶν κεν ἐμῶ τεμένει κτανώπιδος Ἀμφιτρίτης κῦμα ποτικλύζῃ κελαδοῦν ἱερῆσιν ἐπ' ἀκταῖς.

(*Const. Exc.* 4, p. 286.)

17. Ἰστέον ὅτι ὁ μὲν Σόλων ἐγένετο ἐπὶ τῶν χρόνων τῶν τυράννων ἐν ταῖς Ἀθήναις πρὸ τῶν Περσικῶν χρόνων, ὁ δὲ Δράκων πρὸ αὐτοῦ ἐπὶ καὶ τεσσαράκοντα ἔτεσιν, ὡς φησιν ὁ Διδώωρος.

(*Ulpian on the Timocrates of Demosthenes*, 9, p. 805. *)

18. *Οτι Περιλαὸς ὁ ἀνδριαντοποιὸς Φαλαρίδι τῷ τυράννῳ κατασκευάσας βοῦν χαλκοῦν πρὸς τιμωρίαν τῶν ὀμοφύλων αὐτὸς πρῶτος ἐπειράθη τοῦ μεγέθους τῆς τιμωρίας· οἱ γὰρ κατὰ τῶν

¹ μὲν added by Herwerden. * So Mai: *ἐπίθετε*.

² Ed. W. Dindorf, Oxford, 1846-1851.

The death of Polydamas, the Thessalian, when he was crushed by the rocks,¹ made clear to all men how precarious it is to have great strength but little sense.

15. This Polydamas was of the city of Scotusa, and he used to slay lions with his bare hands as if they were sheep and easily outstrip swift-running chariots with winged feet. He also endeavoured to support with his hand the crumbling roof of a cave, as Diodorus the Sicilian recounts the story.

16. After the people of Cirrha had been besieged for a long time because they had attempted to plunder the oracle,² some of the Greeks returned to their native cities, but others of them inquired of the Pythian priestess and received the following response :

Ye shall not seize and lay in ruins the tower
Of yonder city, before the plashing wave
Of dark-eyed Amphitritè inundates
My sacred precinct, here on these holy cliffs.

17. It should be known that Solon³ lived in Athens in the period of the tyrants before the Persian wars, and that Draco lived forty-seven years before him, as Diodorus says.

18. The sculptor Perilaüs made a brazen bull for Phalaris the tyrant⁴ to use in punishing his own people, but he was himself the first to make trial of that terrible form of punishment. For, in general,

¹ Polydamas, a famous athlete, was in a cave when the roof began to crack. His companions fled to safety, but Polydamas thought he could support the roof (cp. Pausanias, 6. 5. 4 ff.).

² Delphi. About 590 B.C.

³ Solon lived c. 640-558 B.C.

⁴ Of Acragas, c. 570-c. 554 B.C.

ἄλλων βουλευόμενοι τι φαῦλον ὡς ἐπίπαν ταῖς
 ἰδίαις ἐπιθυμίαις εἰώθασιν ἀλίσκεσθαι.

(*Const. Exc.* 4, p. 286.)

19. Ὃς Φάλαρις Περίλαον τὸν χαλκουργὸν
 ἐκείνον
 τὸν Ἀττικὸν κατέκαυσε ἐν ταύρῳ τῷ χαλκῷ.
 οὗτος γὰρ τὸ μηχανήμα τοῦ ταύρου χαλ-
 κουργήσας
 τοῖς μυζωτήρσι τοῦ βοῦς ἐτέκτην ἀλίσκους,
 ἀνέπτυξε καὶ θύραν δὲ πρὸς τῷ πλευρῷ
 τοῦ ταύρου·
 καὶ δῶρον τῷ Φαλάριδι τοῦτον τὸν ταῦρον ἄγει.
 Φάλαρις δὲ τὸν ἄνθρωπον ἐν δώροις δεξιούται,
 τὸ δὲ μηχανήμα θεοῖς καθιεροῦν κελεύει.
 ὡς δ' ἀναπτύξας τὸ πλευρὸν ὁ χαλκουργὸς
 ἐκείνος
 δόλον τὸν κακομήχανον ἐξείπεν ἀπανθρώπως,
 Εἴ τινα βούλει, Φάλαρι, κολάζειν τῶν ἀνθρώ-
 πων,
 ἔνδον τοῦ ταύρου κατειργνῦς πῦρ ὑποστρώνῃ
 κάτω·
 δόξει δ' ὁ ταῦρος στεναγμοῖς μυκᾶσθαι τοῖς
 ἐκείνου,
 σὺ δ' ἤδονῃν τοῖς στεναγμοῖς ἕξεις αὐλοῖς
 μυκτήρων.
 τοῦτο μαθὼν ὁ Φάλαρις καὶ μυσσασθεὶς ἐκείνον,
 Ἄγε, φησί, Περίλαε, σὺ πρῶτος δείξον τοῦτο,
 καὶ τοὺς ἀλλοῦντας μίμησαι, τράνωσόν σου
 τὴν τέχνην.
 ὡς δὲ παρέδου μιμητῆς δῆθεν τῶν αὐλημάτων,
 κλείει τὸν ταῦρον Φάλαρις καὶ πῦρ ὑποσω-
 ρεύει.¹

those who plan an evil thing aimed at others are
 usually snared in their own devices.

19. This Phalaris burned to death Perilaüs, the
 well-known Attic worker in bronze, in the brazen bull.
 Perilaüs had fashioned in bronze the contrivance of
 the bull, making small sounding pipes in the nostrils
 and fitting a door for an opening in the bull's side
 and this bull he brings as a present to Phalaris. And
 Phalaris welcomes the man with presents and gives
 orders that the contrivance be dedicated to the gods.
 Then that worker in bronze opens the side, the evil
 device of treachery, and says with inhuman savagery,
 "If you ever wish to punish some man, O Phalaris,
 shut him up within the bull and lay a fire beneath
 it; by his groanings the bull will be thought to
 bellow and his cries of pain will give you pleasure as
 they come through the pipes in the nostrils." When
 Phalaris learned of this scheme, he was filled with
 loathing of the man and says, "Come then, Perilaüs,
 do you be the first to illustrate this; imitate those
 who will play the pipes and make clear to me the
 working of your device." And as soon as Perilaüs
 had crept in, to give an example, so he thought, of
 the sound of the pipes, Phalaris closes up the bull
 and heaps fire under it. But in order that the man's

¹ So Warmington: ἐπισωρεύει.

ὅπως δὲ τὸ χαλκούργημα θανάων μὴ ἐμμύνη,
κατὰ πετρῶν ἐκρήμνισεν ἐξάξας ἡμιθνήτα.
γράφει περὶ τοῦ ταύρου δὲ Λουκιανὸς ὁ Σύρος,
Διόδωρος καὶ Πίνδαρος, σὺν τούτοις τε μυρίοι.
(Tzetz. *Hist.* 1. 646-668.)

20. "Ὅτι Σόλων ὁ νομοθέτης παρελθὼν εἰς τὴν
ἐκκλησίαν παρεκάλει τοὺς Ἀθηναίους καταλύειν
τὸν τύραννον πρὶν τελῶς ἰσχυρὸν γενέσθαι. οὐ-
δενὸς δὲ αὐτῷ προσέχοντος ἀναλαβάν τὴν πανοπλί-
αν προήλθεν εἰς τὴν ἀγορὰν γεγηρακῶς, καὶ τοὺς
θεοὺς ἐπιμαρτυρούμενος ἔφησε καὶ λόγῳ καὶ ἔργῳ
τῇ πατρίδι κινδυνεούσῃ βεβοηθηκέναι τὸ κατ'
αὐτὸν μέρος· τῶν δὲ ὄχλων ἀγνοούντων τὴν ἐπι-
βολὴν¹ Πεισιστράτου συνέβη τὸν Σόλωνα τάληθῆ
λέγοντα παραπέμπεσθαι. λέγεται δὲ Σόλων καὶ
προειπεῖν τοῖς Ἀθηναίοις τὴν ἐσομένην τυραννίδα
δι' ἐλεγείων,

ἐκ νεφέλης πέλεται χιόνος μένος ἠδὲ χαλάζης,²
βροντῆ δ' ἐκ λαμπρᾶς γίνεται ἀστεροπῆς.
ἀνδρῶν δ' ἐκ μεγάλων πόλις ὄλλυται, εἰς δὲ
μονάρχου

δῆμος ἀιδρεῖῃ δουλοσύνην ἔπεσεν.
λίην δ' ἐξάραντ³ οὐ ῥάδιόν ἐστι κατασχεῖν
ὑστερον, ἀλλ' ἤδη χρὴ περὶ⁴ πάντα νοεῖν.

3 Καὶ μετὰ ταῦτα τυραννοῦντος ἔφη,
εἰ δὲ πεπόνθατε λυγρὰ δι' ὑμετέραν κακότητα,
μὴ θεοῖσιν ταύτην μοῖραν ἐπαμφέρετε·

¹ So Wurm: ἐπιβουλὴν. ² So Mai: θαλάττης.
³ So Schneidewin, ἐξαρθῆντα Dindorf, Vogel: ἐξεραντα.
⁴ περὶ added by Dindorf.

¹ Lucian, *Phalaris*, 1. 1; Pindar, *Pyth.* 1. 95.

death might not pollute the work of bronze, he took
him out, when half-dead, and hurled him down the
cliffs. This tale about the bull is recounted by Lucian
of Syria, by Diodorus, by Pindar, and countless others
beside them.¹

20. Solon the law-giver once entered the assembly
and urged the Athenians to overthrow the tyranny
before it became all-powerful. And when no man
paid attention to him, he put on his full armour and
appeared in the market-place, although an old man,
and calling upon the gods as witnesses he declared
that by word and deed, so far as in him lay, he had
brought aid to the fatherland when it was in peril.
But since the populace did not perceive the design
of Peisistratus, it turned out that Solon, though he
spoke the truth, was disregarded. And it is said that
Solon also predicted the approaching tyranny to the
Athenians in elegiac verse²:

From cloud is born the might of snow and hail
And from bright lightning's flash the thunder
comes.

And from great men a city finds its doom;
The people in their ignorance have bowed
In slavery to a monarch's single rule.
For him who puts too far from shore 'tis hard
The harbour later on to make; but now
At once one needs must think of everything.

And later, when the tyranny was already estab-
lished, he said³:

If now you suffer grievous things because
Of your own cowardice, charge not this fate

² Frag. 10 (Diehl), Edmonds, *Elegy and Iambus* (L.C.L.),
1, p. 122. The date was about 562 B.C.

³ Frag. 8 (Diehl), Edmonds, *loc. cit.*

αὐτοὶ γὰρ τούτους ἠξήσατε ῥύματα δόντες,
καὶ διὰ τοῦτο κακὴν ἔσχετε δουλοσύνην.
ὑμῶν δ' εἰς μὲν ἕκαστος ἀλώπεκος ἔχνεσι βαίνει,
σύμπασι δ' ὑμῖν κοῦφος ἔνεστι νόος.
εἰς γὰρ γλώσσαν ὄρατε καὶ εἰς ἔπος αἰόλον
ἀνδρός,
εἰς ἔργον δ' οὐδὲν γινόμενον βλέπετε.

4 * Ὅτι ὁ Πεισίστρατος παρεκάλει τὸν Σόλωνα τὰς ἡσυχίας ἔχειν καὶ τῶν τῆς τυραννίδος ἀγαθῶν συναπολαύειν· οὐδενὶ δὲ τρόπῳ δυνάμενος αὐτοῦ μεταθεῖναι τὴν προαίρεσιν, ἀλλ' ὄρων μᾶλλον αἰεὶ ἐξεγειρόμενον καὶ μετὰ ἀνατάσεως ἀπειλοῦντα τιμωρίαν ἐπιθήσειν, ἠρώτησεν αὐτὸν τίμη πεποισθῶς ἀντιπράττει ταῖς ἐπιβολαῖς αὐτοῦ. τὸν δὲ φασὶν εἰπεῖν τῷ γήρῳ. (Const. Exc. 4, pp. 286-287.)

[Ἡρόδοτος κατὰ Ἑξέρην γεγωνὸς τοῖς χρόνοις φησὶν Ἀσσυρίους ἔτη πεντακόσια πρότερον τῆς Ἀσίας ἄρξαντας ὑπὸ Μήδων καταλυθῆναι, ἔπειτα βασιλεῖα μὲν μηδένα γενέσθαι τὸν ἀμφισβητήσοντα τῶν ὅλων ἐπὶ πολλὰς γενεάς, τὰς δὲ πόλεις καθ' ἑαυτὰς ταττομένας διοικεῖσθαι δημοκρατικῶς· τὸ δὲ τελευταῖον πολλῶν ἐτῶν διελθόντων αἰρεθῆναι βασιλεῖα παρὰ τοῖς Μήδοις ἄνδρα δικαιοσύνην διάφορον, ὄνομα Κναξάρην. τοῦτον δὲ πρῶτον ἐπιχειρήσαι προσάγεσθαι τοὺς πλησιοχώρους, καὶ τοῖς Μήδοις ἀρχηγὸν γενέσθαι τῆς τῶν ὅλων ἡγεμονίας· ἔπειτα τοὺς ἐγγόνους αἰεὶ προσκατακτωμένους πολλῇ τῆς ὁμοῦ χώρας αὐξήσαι τὴν βασιλείαν μέχρι Ἀστυάγου τοῦ καταπολεμηθέντος ὑπὸ Κύρου καὶ Περσῶν. περὶ ὧν νῦν ἡμεῖς τὰ κεφάλαια

Unto the gods' account ; for you yourselves
Exalted these men's power by giving them
A guard, and on this count have you put on
The yoke of evil slavery. Each by each
With fox's steps you move, but meeting all
Together trifling judgement do you show.
For to man's tongue and shifty word you look,
But to the deed he does you ne'er give heed.

Peisistratus urged Solon to hold his peace and to share with him in the advantages arising from the tyranny. And when he could find no means to change Solon's purpose, but saw in fact that he was ever more and more aroused and steadfastly threatening to bring him to punishment, he asked him upon what resources he relied in his opposition to his designs. And we are told that Solon replied, "Upon my old age."

[Herodotus, who lived in the time of Xerxes, gives this account¹: After the Assyrians had ruled Asia for five hundred years they were conquered by the Medes, and thereafter no king arose for many generations to lay claim to supreme power, but the city-states, enjoying a regimen of their own, were administered in a democratic fashion ; finally, however, after many years a man distinguished for his justice, named Cyaxares, was chosen king among the Medes. He was the first to try to attach to himself the neighbouring peoples and became for the Medes the founder of their universal empire ; and after him each of his successive descendants extended the kingdom by adding a great deal of the adjoining country, until the reign of Astyages, who was conquered by Cyrus and the Persians.² We have for the present given only the most important of these

¹ See note to Book 2. 32.

² In 549 B.C.

προειρηκότες τὰ κατὰ μέρος ὕστερον ἀκριβῶς ἀναγράφομεν, ἐπειδὴν ἐπὶ τοὺς οἰκείους χρόνους ἐπιβάλωμεν· κατὰ γὰρ τὸ δεύτερον ἔτος τῆς ἑπτακαιδεκάτης Ὀλυμπιάδος ἠρέθη βασιλεὺς ὑπὸ Μήδων Κυαξάρης καθ' Ἡρόδοτον.]

(Diod. 2. 32. 2-3.)

[Ἀστιβάρᾳ τοῦ βασιλέως τῶν Μήδων ἐν Ἐκβατάνοις γήρα τελευτήσαντος τὴν ἀρχὴν Ἀσπάνδαν τὸν υἱὸν διαδέξασθαι, τὸν ὑπὸ τῶν Ἑλλήνων Ἀστυάγην καλούμενον. τούτου δ' ὑπὸ Κύρου τοῦ Πέρσου καταπολεμηθέντος μεταπεσεῖν τὴν βασιλείαν εἰς Πέρσας, περὶ ὧν ἡμεῖς τὰ κατὰ μέρος ἐν τοῖς ἰδίοις χρόνοις ἀκριβῶς ἀναγράφομεν.]

(Diod. 2. 34. 6.)

21. Κύρος Περσῶν ἐβασίλευσεν ὃ ἔτει Ὀλυμπιάς ἦχθη νε', ὡς ἐκ τῶν Βιβλιοθηκῶν Διοδώρου καὶ τῶν Θαλλοῦ καὶ Κάστορος ἱστοριῶν, ἔτι δὲ Πολυβίου καὶ Φλέγοντος ἔστιν εὐρεῖν, ἀλλὰ καὶ ἐτέρων, οἷς ἐμέλησεν Ὀλυμπιάδων· ἅπασιν γὰρ συνεφώνησεν ὁ χρόνος.

(Eusebius, *Praep. evang.* 10. 10. 488 c.)

22. Ὅτι Κύρος, ὁ Καμβύσου μὲν υἱὸς καὶ Μανδάνης τῆς θυγατρὸς Ἀστυάγου τοῦ Μήδων βασιλέως, ἀνδρεία καὶ συνέσει καὶ ταῖς ἄλλαις ἀρεταῖς¹ ἐπρώτετε τῶν καθ' αὐτόν· βασιλικῶς γὰρ αὐτὸν ὁ πατὴρ ἦγε παιδεύων, ζῆλον ἐμποιῶν τῶν κρατίστων. καὶ ἔκδηλος ἦν ἀδρῶν ἀφόμομος πραγμάτων διὰ τὸ τὴν ἀρετὴν προφαίνειν ὑπὲρ τὴν ἡλικίαν.

23. Ὅτι Ἀστυάγης ὁ τῶν Μήδων βασιλεὺς ἤττηθεις καὶ φυγῶν αἰσχροῶς δι' ὀργῆς εἶχε τοὺς στρατιώτας· καὶ τοὺς μὲν ἐφ' ἡγεμονιῶν τεταγμένους ἅπαντας ἀπαλλάξας, ἐτέρουσ' αὐτ' ἐκείνων

30

events in summary and shall later give a detailed account of them one by one when we come to the periods in which they fall; for it was in the second year of the Seventeenth Olympiad,¹ according to Herodotus, that Cyaxares was chosen king of the Medes.]

[When Astibaras, the king of the Medes, died of old age in Ecbatana, his son Aspandas, whom the Greeks call Astyages, succeeded to the throne. And when he had been defeated by Cyrus the Persian, the kingdom passed to the Persians. Of them we shall give a detailed and exact account at the proper time.]

21. Cyrus became king of the Persians in the opening year of the Fifty-fifth Olympiad,² as may be found in the *Library* of Diodorus and in the histories of Thallus and Castor and Polybius and Phlegon and all others who have used the reckoning by Olympiads. For all these writers agree as to the date.

22. Cyrus, the son of Cambyses and Mandanê, the daughter of Astyages who was king of the Medes, was pre-eminent among the men of his time in bravery and sagacity and the other virtues; for his father had reared him after the manner of kings and had made him zealous to emulate the highest achievements. And it was clear that he would take hold of great affairs, since he revealed an excellence beyond his years.

23. When Astyages, the king of the Medes, had been defeated and was in disgraceful flight, he vented his wrath upon his soldiers; and he displaced all who had been assigned positions of command, appointing

¹ 711-710 B.C.

² 560-559 B.C.

¹ ἀρεταῖς added by Valesius.

κατέστησε, τοὺς δὲ τῆς φυγῆς αἰτίους ἅπαντας ἐπιλέξας ἀπέσφαξε, νομίζων τῇ τούτων τιμωρίᾳ τοὺς ἄλλους ἀναγκάσειν ἀνδρας ἀγαθοὺς ἐν τοῖς κινδύνοις γενέσθαι. ὤμος γὰρ ἦν καὶ φύσει ἀπηνής. οὐ μὴν τὰ πλήθη κατεπλάγη αὐτοῦ τὴν βαρύτητα, ἀλλ' ἕκαστος μισήσας τὸ βίαιον καὶ παράνομον τῆς πράξεως μεταβολῆς ὤρέγετο. διὸ καὶ κατὰ λόχους¹ ἐγίνοντο συνδρομαὶ καὶ λόγοι ταραχώδεις, παρακαλούντων ἀλλήλους τῶν πλείστων πρὸς τὴν κατὰ τούτου² τιμωρίαν.

24. Ὅτι Κύρος, ὡς φασιν, οὐ μόνον ἦν κατὰ τὸν πόλεμον ἀνδρείος, ἀλλὰ καὶ πρὸς τοὺς ὑποταγμένους εὐγνώμων καὶ φιλάνθρωπος. διόπερ αὐτὸν οἱ Πέρσαι προσηγόρευσαν πατέρα.

(Const. Exc. 2 (1), p. 219.)

25. Ὅτι Κροῖσος ναυπηγῶν πλοῖα μακρά, φασίν, ἔμελλε στρατεῦεν ἐπὶ τὰς νήσους. παρεπιδημοῦντα δὲ Βίαντα ἢ Πιττακὸν³ καὶ θεωροῦντα τὴν ναυπηγίαν, ὑπὸ τοῦ βασιλέως ἐρωτηθῆναι μὴ τι νεώτερον ἀκηκοῦς εἶη παρὰ τοῖς Ἕλλησι γινόμενον. τοῦ δὲ εἰπόντος ὅτι πάντες οἱ νησιῶται συνάγουσιν ἵππους, διανοοῦμενοι στρατεῦεν ἐπὶ Λυδοῦς, λέγεται τὸν Κροῖσον εἶπειν, Εἴθε γάρ τις πείσειε νησιώτας σὺν ἵπποις παρατάξασθαι Λυδοῖς. τῶν γὰρ Λυδῶν ἵππευεν εἰδότεων ἐνόμιζε προτερεῖν² αὐτοὺς πεζῇ.⁴ ὁ δὲ Πιττακὸς ἢ⁵ Βίας ὑπολαβῶν φησιν, Εἴτα Λυδοῦς μὲν ἡπειρον οἰκοῦντας

¹ So Valesius: λόγους MSS., κατ' ὀλίγους Dindorf.

² So Reiske: τούτων.

³ ἢ Πιττακὸν Klüber (cp. Herod. I. 27): παρὰ τὰς νήσους MS.S., which is deleted by Vogel.

⁴ τῶν . . . πεζῇ, as Vogel suggests, is transferred to this point from the end of the chapter.

others in their stead, and he picked out all who were responsible for the flight and put them to the sword, thinking that by punishing them in that way he could force the rest to show themselves brave fighters in times of danger, since he was a cruel man and, by nature, hard. Nevertheless, the people were not dismayed at the harsh treatment he meted out; on the contrary, every man, hating his violent and lawless manner, yearned for a change of affairs. Consequently there were gatherings of small groups and seditious conversations, the larger number exhorting one another to take vengeance on him.

24. Cyrus, we are told, was not only a courageous man in war, but he was also considerate and humane in his treatment of his subjects. And it was for this reason that the Persians called him Father.

25. Croesus was once building ships of war, we are told, with the intention of making a campaign¹ against the islands. And Bias, or Pittacus,² who happened to be visiting Lydia at the time and was observing the building of the ships, was asked by the king whether he had heard of any news among the Greeks. And when he was given the reply that all the islanders were collecting horses and were planning a campaign against the Lydians, Croesus is said to have exclaimed, "Would that some one could persuade the islanders to fight against the Lydians on horseback!" For the Lydians are skilled horsemen and Croesus believed that they would come off victorious on land. Whereupon Pittacus, or Bias, answered him, "Well, you say that the Lydians, who live on the mainland, would

¹ c. 560-559 B.C.

² Herodotus (I. 27) says that the story was told of both men.

⁵ Πιττακὸς ἢ deleted by Vogel.

σπεύδειν ἀποφαίη λαβεῖν ἐπὶ γῆς νησιώτας
 ἄνδρας, τοὺς δὲ νῆσον οἰκοῦντας οὐκ οἶει θεοῖς
 εὐξασθαι λαβεῖν ἐν θαλάττῃ Λυδούς, ἢ ὑπὲρ τῶν
 κατὰ τὴν ἡπειρον τοῖς Ἑλλησι συμβάντων κακῶν
 κατὰ πέλαγος ἀμύνωνται τὸν τοὺς συγγενεῖς
 καταδεδουλωμένον; ὁ δὲ Κροῖσος θαυμάσας τὸν
 λόγον παραχρῆμα μετενόησε καὶ τῆς ναυπηγίας
 ἀπέστη.¹

26. Ὅτι ὁ Κροῖσος μετεπέμπετο ἐκ τῆς Ἑλ-
 λάδος τοὺς ἐπὶ σοφίᾳ πρωτεύοντας, ἐπιδεικνύμενος
 τὸ μέγεθος τῆς εὐδαιμονίας, καὶ τοὺς ἐξυμνοῦντας
 τὴν εὐτυχίαν αὐτοῦ ἔτιμα μεγάλας δωρεαῖς. με-
 επέμφατο δὲ καὶ Σόλωνα, ὁμοίως δὲ καὶ τῶν
 ἄλλων τῶν ἐπὶ φιλοσοφίᾳ μεγίστην δόξαν ἐχόντων,
 τὴν ἰδίαν εὐδαιμονίαν διὰ τῆς τούτων τῶν ἀνδρῶν
 2 μαρτυρίας ἐπισφραγίζεσθαι βουλόμενος. παρ-
 εγενήθη δὲ πρὸς αὐτὸν Ἀνάχαρσις ὁ Σκύθης καὶ
 Βίας καὶ Σόλων καὶ Πιττακός, οὓς ἐπὶ τὰς ἐστιά-
 σεις καὶ τὸ συνέδριον εἶχεν ἐν μεγίστῃ τιμῇ, τὸν τε
 πλοῦτον αὐτοῖς ἐπιδεικνύμενος καὶ τὸ μέγεθος τῆς
 3 ἑαυτοῦ² δυναστείας. παρὰ δὲ τοῖς πεπαιδευμένοις
 τῆς βραχυλογίας τότε ζηλουμένης, ὁ Κροῖσος ἐπι-
 δεξάμενος τὴν τῆς βασιλείας εὐδαιμονίαν τοῖς
 ἀνδράσι καὶ τὸ πλῆθος τῶν κεχειρωμένων ἐθνῶν,
 ἠρώτησεν Ἀνάχαρσιν, ὅντα πρεσβύτερον τῶν σοφί-
 στῶν, τίνα νομίζει τῶν ὄντων ἀνδρειότατον. ὁ
 δὲ τὰ ἀγριώτατα τῶν ζώων ἔφησε· μόνα γὰρ προ-
 4 θύμῳς ἀποθνήσκειν ὑπὲρ τῆς ἐλευθερίας. ὁ δὲ
 Κροῖσος νομίσας ἡμαρτηκέναι αὐτὸν ἐν δεῖ³ τῷ
 δευτέρῳ πρὸς χάριν αὐτῷ ποιήσεσθαι τὴν ἀπόκρισιν
 ὑπολαβῶν ἠρώτησε, τίνα δικαιοτάτον κρίνει τῶν

be eager to catch islanders on the land ; but do you
 not suppose that those who live on the islands have
 prayed the gods that they may catch Lydians on the
 sea, in order that, in return for the evils which have
 befallen the Greeks on the mainland, they may
 avenge themselves at sea on the man who has
 enslaved their kinsmen ?” Croesus, in admiration of
 this reply, changed his purpose at once and stopped
 building the ships.

26. Croesus used to send for the most distinguished
 wise men from Greece, to display to them the magni-
 tude of his felicity, and would honour with rich gifts
 those who lauded his good fortune. And he also
 sent for Solon as well as for such others as enjoyed
 the greatest fame for their love of wisdom, wishing
 to have the witness of these men set the seal of
 approval upon his own felicity. And there came to
 him Anacharsis the Scythian and Bias and Solon and
 Pittacus, to whom he showed the highest honour at
 banquets and at his council, and he displayed his
 wealth before them and the magnitude of his own
 power. Now in those days men of learning sought
 brevity of speech. And Croesus, after he had dis-
 played to the men the felicity of his kingdom and
 the multitude of the peoples subject to him, asked
 Anacharsis, who was older than the other men of
 wisdom, “ Whom do you consider to be the bravest
 of living beings ?” He replied, “ The wildest animals ;
 for they alone willingly die in order to maintain their
 freedom.” And Croesus, believing that he had erred
 in his reply, and that a second time he would give an
 answer to please him, asked him, “ Whom do you

¹ Cp. note 4 on p. 32.

² ἑαυτοῦ suggested by Vogel: τούτου.

³ δε added by Capps.

ὄντων. ὁ δὲ πάλιν ἀπεφαίνετο τὰ ἀγριώτατα τῶν
θηρίων· μόνα γὰρ κατὰ φύσιν ζῆν, οὐ κατὰ νόμους·
εἶναι γὰρ τὴν μὲν φύσιν θεοῦ ποίησιν, τὸν δὲ νόμον
ἀνθρώπου θέσιν, καὶ δικαιότερον εἶναι χρῆσθαι τοῖς
6 τοῦ θεοῦ ἢ τοῖς τῶν ἀνθρώπων εὐρήμασιν. ὁ δὲ
διασῦραι βουλόμενος Ἀνάχαρσιν ἠρώτησεν εἰ καὶ
σοφώτατα τὰ θηρία. ὁ δὲ συγκαταθέμενος ἐδί-
δασκεν ὅτι τὴν τῆς φύσεως ἀλήθειαν τῆς τοῦ νόμου
θέσεως¹ προτιμᾶν ἰδιώτατον ὑπάρχειν σοφίας. ὁ
δὲ τούτου κατεγέλασεν ὡς ἐκ τῆς Σκυθίας καὶ
θηριώδους διαγωγῆς πεποιημένου τὰς ἀποκρίσεις.

27. ἠρώτησε δὲ τὸν Σόλωνα τίνα τῶν ὄντων
εὐδαιμονέστατον ἑώρακεν, ὡς τοῦτό γε πάντως
ἀποδοθησόμενον ἑαυτῷ. τοῦ δὲ εἰπόντος ὡς οὐ-
δένα δικαίως ἂν εἰπεῖν ἔχοι διὰ τὸ μηδενὸς τῶν
ὄντων ἑωρακέναι τὸ τέλος τοῦ βίου, οὐ χωρὶς
οὐδεὶς ἂν προσηκόντως μακάριος νομίζοιτο· πολ-
λάκις γὰρ οἱ τὸν ἔμπροσθεν πάντα βίον εὐδαίμονες
δόξαντες εἶναι πρὸς αὐτῇ τῇ τοῦ βίου καταστροφῇ
2 μεγίσταις περιέπεσον συμφοραῖς. ὁ δὲ βασιλεὺς,
Οὐδὲ πλουσιώτατον ἄρα με κρίνεις; ἔφη. καὶ ὁ
Σόλων τὴν αὐτὴν ἀπόκρισιν ποιησάμενος ἐδίδα-
σκεν ὡς οὐ τοὺς πλείστα κεκτημένους, ἀλλὰ τοὺς
πλείστου ἀξίαν τὴν φρόνησιν ἡγουμένους νομι-
στέον πλουσιωτάτους· ἢ δὲ φρόνησις οὐδενὶ τῶν
ἄλλων ἀν-ἴρροπος οὐσα μόνους ποιεῖ τοὺς αὐτῆν

judge to be the most just of living beings?" And Anacharsis again answered, "The wildest animals; for they alone live in accordance with nature, not in accordance with laws; since nature is a work of God, while law is an ordinance of man, and it is more just to follow the institutions of God than those of men." Then Croesus, wishing to make Anacharsis appear ridiculous, inquired of him, "And are the beasts, then, also the wisest?" And Anacharsis agreed that they were, adding this explanation: "The peculiar characteristic of wisdom consists in showing a greater respect to the truth which nature imparts than to the ordinance of the law." And Croesus laughed at him and the answers he had given, as those of one coming from Scythia and from a bestial manner of living.

27. And Croesus asked Solon who of all living beings he had seen enjoyed the most felicitous life, thinking that Solon would by all means concede this distinction to him. But Solon replied, "I cannot justly apply this term to anyone, since I have not seen the end of life of anyone still living; for until that time no one may properly be considered to be blest. For it often happens that those who have been regarded before then as blest of Fortune all their lives have at the very close of their lives fallen upon the greatest misfortunes." The king then said, "Do you not judge me to be the wealthiest?" And Solon made the same reply, explaining that not those who have the greatest possessions, but those who consider wisdom to be the most valuable of all possessions, are to be regarded as the wealthiest; and that wisdom, seeing that there is nothing which can be balanced against it, confers upon those who value it

¹ So Dindorf: φύσεως.

περὶ πολλοῦ ποιουμένους μέγιστον καὶ βεβαιοτάτον ἔχειν πλοῦτον.

3 Ἡρώτησε καὶ τὸν Βίαντα, πότερον ὀρθῶς ἐποίησατο τὴν ἀπόκρισιν ὁ Σόλων ἢ διήμαρτεν. ὁ δὲ ὑπεπῶν, Ὀρθῶς, ἔφη· τὰ γὰρ ἐν σοι βούλεται θεωρήσας ἀγαθὰ διαγνῶναι, νυνὶ δὲ τὰ παρά σοι μόνον ἑώρακεν· εἶναι δὲ δι' ἐκεῖνα μᾶλλον ἢ ταῦτα τοὺς ἀνθρώπους εὐδαίμονας. ὁ δὲ βασιλεὺς, Ἄλλ' εἰ τὸν¹ τῶν χρημάτων, ἔφησε, πλοῦτον μὴ προτιμᾶς, τό γε πλήθος τῶν φίλων ὄρας τοσοῦτον ὑπάρχον ὅσον οὐδενὶ τῶν ἄλλων. ὁ δὲ καὶ τοῦτον ἀπεφῆνато τὸν ἀριθμὸν ἀδελῶν εἶναι διὰ τὴν εὐτυχίαν.

4 Πρὸς δὲ Πιττακὸν εἰπεῖν φασί, Ποίαν ἑώρακας ἀρχὴν κρατίστην; τὸν δὲ ἀποκριθῆναι, Τὴν τοῦ ποικίλου ξύλου, διασημαίνοντα τοὺς νόμους.

28. Ὅτι Αἴσωπος κατὰ τοὺς αὐτοὺς χρόνους συνήκμαζε τοῖς ἐπὶ σοφοῖς καὶ εἶπεν ὡς οὐκ οἶδασιν οὗτοι ὀμλεῖν δυνάστη· καὶ γὰρ ὡς ἤκιστα δεῖν ἢ ὡς ἥδιστα συμβοῦν τοῖς τοιούτοις.

(*Const. Exc.* 4, pp. 287-289.)

29. Ὅτι Ἄδραστός τις Φρυγῆ τὸν τοῦ βασιλέως Κροίσου τοῦ Λυδίου υἱὸν² Ἄτυν καλούμενον³ πρὸς κυνηγίαν ἀκουσίως, ἐξακοντίσας κατὰ συός, πλήξας ἀπέκτεινε. καὶ ὁ μὲν καὶ ἀκουσίως ἀνηρηκῶς οὐκ ἔφησεν ἑαυτὸν ἔτι ζῆν ἀξίον εἶναι· διὸ καὶ παρεκάλει τὸν βασιλέα μὴ φείσασθαι, τὴν ταχίστην δὲ ἐπικατασφάξαι⁴ τῷ τοῦ τετελευκηκότος τάφῳ. ὁ δὲ Κροῖσος τὴν μὲν ἀρχὴν ὡς ἂν ἐπὶ φόνῳ τέκνου δι' ὀργῆς εἶχε τὸν Ἄδραστον, ἀπειλῶν ζῶντα

¹ εἰ τὸν Μαι; ἦτρον.

² υἱὸν added by Valesius.

³ Ἄτυν καλούμενον after συός in the next line, MS.

highly, and upon them alone, a wealth which is the greatest and most secure.

Croesus then asked Bias whether, in his opinion, Solon had answered correctly or had erred. And he replied, "Correctly; for he wishes to make his decision after he has seen the possessions you have in yourself, whereas up to now he has seen only the possessions which lie about you; and it is through the former, not the latter, that men have felicity." The king said, "But even if you do not give first honour to wealth in gold, at least you see my friends, so great a multitude as no other man possesses." But Bias answered, "Even the number of friends is uncertain because of your good fortune."

And Croesus, we are told, asked Pittacus, "What is the best form of government you have seen?" And he replied, "That of the painted wood," referring to the laws.

28. Aesop flourished in the same period of time as the Seven Wise Men, and he remarked once, "These men do not know how to act in the company of a ruler; for a man should associate with rulers either as little as possible, or with the best grace possible."

29. Adrastus, a man of Phrygia, while out hunting with Atys, as he was called, the son of the Lydian king, Croesus, unwittingly struck and killed the boy while hurling his spear at a boar. And although he had slain the boy unwittingly, he declared that he did not deserve to live; consequently he urged the king not to spare his life, but to slay him at once upon the tomb of the dead youth. Croesus at first was enraged at Adrastus for the murder, as he considered it, of his son, and threatened to burn him

⁴ So Vogel: ἐπικατασφάξαι.

κατακαύσειν· ἐπεὶ δὲ αὐτὸν εἴωρα προθυμούμενον καὶ εἰς τὴν τοῦ τετελευτηκότος τιμὴν τὸ ζῆν ἐπιδίδόντα, τὸ τηλικαῦτα λήξας τῆς ὀργῆς ἀπέλυσε τῆς τιμωρίας τὸν ἀνελόντα, τὴν ἰδίαν τύχην, ἀλλ' οὐ τὴν ἐκείνου προαίρεσιν αἰτιώμενος. ὁ δὲ Ἄδραστος οὐδὲν ἤττον κατ' ἰδίαν ἐπὶ τὸν Ἄτυος τάφον πορευθεὶς εἰαυτὸν κατέσφαξεν.

(*Const. Exc.* 2 (1), pp. 219-220.)

30. "Ὅτι ὁ Φάλαρις ἰδὼν περισσότερων πλῆθος ὑφ' ἐνὸς ἱέρακος διωκόμενον ἔφη, 'Ὁρᾶτε, ὦ ἄνδρες, τοσοῦτο πλῆθος ὑφ' ἐνὸς διωκόμενον διὰ δειλίαν; ἐπέεται γε εἰ τολμησείαν ἐπιστρέψαι, ῥαδίως τοῦ διώκοντος ἂν περιγένοιτο. (αὐτὸς δὲ πεπλασμένως ἔλεγεν τὴν μὲν γὰρ νίκην ἀρετῇ καὶ οὐ πολυπληθία χειρῶν περιγίνεσθαι.)¹ καὶ ἐκ τούτου τοῦ λόγου ἀπέβαλε τὴν δυναστείαν, ὡς γέγραπται ἐν τῷ περὶ διαδοχῆς βασιλείων.

31. "Ὅτι Κροῖσος ἐπὶ Κῦρον τὸν Πέρσην ἐκ στρατεύων ἐπύθετο τοῦ μαντείου. ὁ δὲ χρησμός,

Κροῖσος Ἄλυν διαβὰς μεγάλην ἀρχὴν καταλύσει.

ὁ δὲ τὸ ἀμφίβολον τοῦ χρησμοῦ κατὰ τὴν εἰαυτοῦ προαίρεσιν ἐκδεξάμενος ἔδυστύχησεν.

² "Ὅτι πάλιν ἐπηρώτησεν, εἰ πολὺν χρόνον ἔξει τὴν δυναστείαν. εἶπε δὲ τὰ ἔπη ταῦτα,

ἀλλ' ὅταν ἡμίονος βασιλεὺς Μῆδοισι γένηται,

¹ αὐτὸς δὲ . . . περιγίνεσθαι transferred from end of chap. 28 by Herwerden.

alive; but when he saw that Adrastus was ready and willing to give his life in punishment for the dead boy, he thereupon abandoned his anger and gave up his thought of punishing the slayer, laying the blame upon his own fortune and not upon the intent of Adrastus. Nevertheless Adrastus, on his own initiative, went to the tomb of Atys and slew himself upon it.

30. Phalaris, seeing a multitude of doves being pursued by a single hawk, remarked, "Do you observe, sirs, how fear will make so great a multitude flee before a single pursuer? And yet if they should summon the courage to turn about, they would easily overcome their pursuer." (But it was Phalaris himself who was falsifying; for the victory was won by courage and not by superiority of numbers.)¹ And as a result of this speech Phalaris lost his dominion, as it is recorded in the section "On the Succession of Kings."

31. When Croesus was taking the field² against Cyrus the Persian, he made inquiry of the oracle. And the answer ran:

If Croesus crosses Halys, a mighty realm
Will he destroy.

He received and interpreted the ambiguous answer of the oracle in the light of his own purpose and so came to grief.

Croesus inquired a second time whether he was to enjoy a rule of long duration. And the oracle spoke the following verses:

The day a mule becomes the king of Medes,

¹ Obviously a scholiast's comment.

² 547 B.C.

καὶ τότε, Λυδὲ ποδαβρέ, πολυψήφίδα παρ' Ἑρμον
φεύγειν μηδὲ μένειν μηδ' αἰδεῖσθαι κακὸς εἶναι.

Ἔστι ἡμίονον τὸν Κύρον ἔφη διὰ τὸ τὴν μητέρα
αὐτοῦ Μηδικὴν εἶναι, τὸν δὲ πατέρα¹ Πέρσῃν.

3 Ἔστι Κύρος ὁ τῶν Περσῶν βασιλεὺς παραγεννη-
θεὶς μετὰ πάσης δυνάμεως εἰς τὰ τῆς Καππαδο-
κίας στενά, ἀπέστειλε κήρυκας πρὸς τὸν Κροῖσον
τὴν τε δυναστείαν αὐτοῦ κατασκευομένους καὶ
δηλώσοντας ὅτι Κύρος αὐτὸν ἀφίησι τῶν πρότερον
ἀμαρτημάτων καὶ Λυδίας καθίστησι σατράπην,
ἂν ἐπὶ θύρας γενόμενος ὁμοίως τοῖς ἄλλοις ὁμο-
λογῇ δούλος εἶναι. πρὸς οὗς ὁ Κροῖσος ἀπεκρίθη,
διότι προσηκόντως ἂν Κύρος καὶ Πέρσαι Κροῖσῳ
δουλεύειν ὑπομείναιεν· ἐκείνους μὲν γὰρ τὸν ἔμ-
προσθεν χρόνον διατετελεκέναι Μήδοις δουλεύοντας,
αὐτὸν δὲ οὐδέποτε πεποιηκέναι τὸ προσταττόμενον
ὑφ' ἑτέρου. (Const. Exc. 4, pp. 289-290.)

32. Ἔστι Κροῖσος ὁ τῶν Λυδῶν βασιλεὺς προσ-
ποιησάμενος εἰς Δελφοὺς πέμπειν, ἔπεμπεν εἰς
Πελοπόννησον Εὐρύβατον τὸν Ἐφέσιον, δὸς αὐτῷ
χρυσίον, ὅπως ὡς πλείστους ξενολογήσῃ τῶν Ἑλ-
λήνων. ὁ δὲ πεμφθεὶς πρὸς Κύρον τὸν Πέρσῃν
ἀποχωρήσας τὰ κατὰ μέρος ἐδήλωσε. διὸ καὶ
παρὰ τοῖς Ἑλλήσιν ἐπισήμου γενομένης τῆς περὶ
τὸν Εὐρύβατον πονηρίας, μέχρι τοῦ νῦν, ὅταν τις
ὄνειδίσαι τινὶ βούληται μοχθηρίαν, Εὐρύβατον ἀπο-
καλεῖ. (Const. Exc. 2 (1), p. 220.)

33. Ἔστι οἱ πονηροὶ κἂν αὐτίκα παρὰ τῶν ἀδικη-
θέντων τὴν τιμωρίαν ἐκκλίνουσιν, ἢ γε βλασφημία
δι' αἰῶνος τηρουμένη καὶ τελευτήσαντας αὐτοὺς
κατὰ τὸ δυνατόν μετέρχεται.

¹ αὐτοῦ after πατέρα deleted by Herwerden.

Then, tender-footed Lydian, do thou flee
Along the pebbly bed of Hermus, nor
Abide, nor be ashamed a coward to be.

By a " mule " Cyrus was meant, because his mother
was a Mede and his father a Persian.

Cyrus, the king of the Persians, appeared with all
his host at the passes of Cappadocia and sent mes-
sengers to Croesus both to spy out his power and to
declare to him that Cyrus would forgive his previous
misdeeds and appoint him satrap of Lydia, provided
he presented himself at Cyrus' court and acknow-
ledged, as others did, that he was his slave. But
Croesus answered the messengers that it would be
more fitting if Cyrus and the Persians should sub-
mit to be the slaves of Croesus, reminding them
that theretofore they had been slaves of the Medes
and that he had never yet taken orders from
another.

32. Croesus, the king of the Lydians, under the
guise of sending to Delphi, dispatched Eurybatus
of Ephesus to the Peloponnesus, having given him
money with which to recruit as many mercenaries
as he could from among the Greeks. But this agent
of Croesus went over to Cyrus the Persian and re-
vealed everything to him. Consequently the wicked-
ness of Eurybatus became a by-word among the
Greeks, and to this day whenever a man wishes to
cast another's knavery in his teeth he calls him a
Eurybatus.

33. Although evil men may avoid for the moment
punishment at the hands of those whom they have
wronged, yet the evil report of them is preserved
for all time and punishes them so far as possible
even after death.

2 *Οτι φασὶ τὸν Κροῖσον πρὸ τοῦ πρὸς Κῦρον πολέμου πέμψαι θεωροὺς εἰς Δελφοὺς ἐπερωτήσοντας, πῶς ἂν ὁ υἱὸς αὐτοῦ δύναιτο φωνὴν προέσθαι. τὴν δὲ Πυθίαν εἶπεν,

Λυδὲ γένος, πολλῶν βασιλεῦ, μέγα νήπιε Κροῖσε,
μὴ βούλου πολύευκτον ἰάν κατὰ δώματ' ἀκούειν
παιδὸς φθεγγομένου. τὸ δέ σοι πολὺ λώιον
ἀμφὶς

ἔμμεναι· αὐδήσει γὰρ ἐν ἡματι πρῶτον ἀνόλβω.

3 *Οτι δεῖ τὴν εὐτυχίαν μετρίως φέρειν καὶ μὴ πεποιθέναι ταῖς ἀνθρωπίναις εὐπραξίαις ἐν μικρᾷ ῥοπῇ μεγάλας μεταβολὰς λαμβανούσαις.

4 *Οτι μετὰ τὸ γενέσθαι αἰχμάλωτον τὸν Κροῖσον καὶ τὴν πυρὰν σβεσθῆναι, ἰδὼν τὴν πόλιν διαρπαζομένην καὶ πρὸς τοῖς ἄλλοις πολὺν ἄργυρόν τε καὶ χρυσὸν διαφορούμενον, ἐπηρώτησέ τὸν Κῦρον, τί ποιοῦσιν οἱ στρατιῶται. τοῦ δὲ μετὰ γέλωτος ἀποκριθέντος,² Τὰ σὰ χρήματα διαρπάζουσι, Μὰ Δία μὲν οὐδὲν, εἶπεν, ἀλλὰ τὰ σά· Κροῖσου γὰρ ἴδιον οὐκέτι οὐθὲν ὑπάρχει. ὁ δὲ Κῦρος θαυμάσας τὸν λόγον εὐθύς μετενόησε καὶ τοὺς στρατιώτας ἀνείρξας τῆς διαρπαγῆς εἰς τὸ βασιλικὸν ἀνέλαβε τὰς τῶν Σαρδιανῶν κτήσεις.

(*Const. Exc.* 4, pp. 290-291.)

34. *Οτι Κῦρος εὐσεβῆ νομίσας εἶναι τὸν Κροῖσον διὰ τὸ καταρραγῆναι ὄμβρον καὶ σβέσαι τὴν φλόγα,

¹ So Dindorf: ἐπερωτήσαι.

² ὡς after ἀποκριθέντος deleted by Wurm.

We are told that Croesus, on the eve of his war with Cyrus, dispatched ambassadors to Delphi to inquire by what means it would be possible for his son¹ to speak; and that the Pythian priestess replied:

O thou of Lydian stock, o'er many king,
Thou great fool Croesus, never wish to hear
Within thy halls the much-desired sound
Of thy son speaking. Better far for thee
That he remain apart; for the first words
He speaks shall be upon a luckless day.²

A man should bear good fortune with moderation and not put his trust in the successes such as fall to human beings, since they can take a great shift with a slight turn of the scale.

After Croesus had been taken prisoner and the pyre³ had been quenched, when he observed that the city was being plundered and that much silver and gold, besides everything else, were being carried off, he asked Cyrus, "What are the soldiers doing?" Cyrus laughingly replied, "They are making plunder of your wealth"; whereupon Croesus said, "Not so, by Zeus, but of yours; for Croesus has no longer a thing of his own." And Cyrus, impressed by his words, at once changed his purpose, and putting a stop to the plundering of the soldiers he took the possessions of the inhabitants of Sardis for the Royal Treasury.

34. Cyrus, believing Croesus to be a pious man because a rainstorm had burst forth and quenched

¹ He was dumb from birth.

² Herodotus (I. 85) recounts that the boy first spoke on the day the Persians took Sardis.

³ Which had been prepared for his burning. See above, chap. 2.

καὶ διὰ μνήμης ἔχων τὴν Σόλωνος ἀπόκρισιν, μεθ' ἑαυτοῦ περιήγετο¹ τὸν Κροῖσον ἐντίμως. μετέδωκε δὲ αὐτῷ καὶ τοῦ συνεδρίου, διαλαμβάνων ὑπάρχειν συνετόν, ὡς ἂν πολλοῖς καὶ πεπαιδευμένοις καὶ σοφοῖς ἀνδράσι συμβεβιωκότα.

(*Const. Exc.* 2 (1), p. 220.)

35. "Ὅτι Ἄρπαγος κατασταθείς ὑπὸ Κύρου τοῦ Πέρσου ἐπὶ τῆς θαλάττης στρατηγός, καὶ τῶν κατὰ τὴν Ἀσίαν Ἑλλήνων πρὸς Κύρον διαπρεσβευμένων συνθέσθαι φίλιαν, εἶπε πρὸς αὐτοὺς ὅτι παραπλήσιόν τι ποιούσι τῶν πρότερον ἑαυτῷ συμβάντων. καὶ γάρ ποτε γῆμαι βουλόμενον αἰτεῖσθαι παρὰ τοῦ πατρὸς τὴν κόρην· τὸν δὲ τὸ μὲν πρῶτον οὐκ ἄξιον κρίναντα τοῦ γάμου δυνατωτέρῳ κατεγγυῆσαι, μετὰ δὲ ταῦθ' ὄρωντα αὐτὸν ὑπὸ τοῦ βασιλέως τιμώμενον διδόναι τὴν θυγατέρα· αὐτὸν δὲ ἀποκριθῆναι διότι γυναῖκα μὲν οὐκέτι ἂν ἔχοι² αὐτήν, παλλακίδα δὲ συγχωρήσαι³ λαβεῖν. διὰ δὲ τῶν τοιούτων λόγων ἐδήλου τοῖς Ἑλλησιν ὅτι Κύρου πρότερον ἀξιούντος γενέσθαι Περσῶν φίλους οὐκ ἐβουλήθησαν, νῦν δὲ ἐκ μεταβολῆς ἐκείνων σπευδόντων συνάψαι φίλιαν ὡς μὲν πρὸς συμμάχους οὐ ποιήσεται τὰς ὁμολογίας, ὡς δὲ δούλους εἰς τὴν τῶν Περσῶν πίστιν ἑαυτοὺς παραδιδόντας προσδέξεται.

36. "Ὅτι Λακεδαιμόνιοι πυνθανόμενοι τοὺς κατὰ τὴν Ἀσίαν Ἑλληνας κινδυνεύειν, ἐπεμψαν πρὸς Κύρον, ὅτι Λακεδαιμόνιοι συγγενεῖς ὄντες τῶν κατὰ τὴν Ἀσίαν Ἑλλήνων ἀπαγορεύουσιν αὐτῷ

¹ So Herwerden: περιήγε.

² So Dindorf: συγχωρήσαι.

¹ Probably the one to the effect that no man could

the flame, and calling to mind the reply of Solon,¹ kept Croesus at his side in a position of honour. He gave him a place also in his council, believing him to be a person of sagacity by reason of his having associated with many men of learning and wisdom.

35. Harpagus had been appointed commander on the sea by Cyrus the Persian, and when the Greeks of Asia sent an embassy to Cyrus² for the purpose of making a treaty of friendship with him, Harpagus remarked to them that what they were doing was very much like a former experience of his own. Once when he wished to marry he had asked a girl's father for the hand of his daughter. At first, however, her father decided that he was not worthy to marry his daughter and betrothed her to a man of higher position, but later, observing that Harpagus was being honoured by the king, he offered him his daughter; but he replied that he would no longer have her as his wife, but would consent to take her as a concubine. By such words he pointed out to the Greeks that formerly, when Cyrus had urged them to become friends of the Persians, they had been unwilling, but now, after matters had taken a different turn and they were anxious to agree upon relations of friendship, Cyrus would make no terms with them as with allies, but he would receive them as slaves if they would throw themselves upon the good-faith of the Persians.

36. When the Lacedaemonians learned that the Greeks of Asia were in peril, they sent a message to Cyrus² stating that the Lacedaemonians, being kinsmen of the Greeks of Asia, forbade him to enslave

be called blest before the end of his life (cp. chaps. 2. 2; 27. 1).

² 545 B.C.

καταδουλοῦσθαι τὰς Ἑλληνίδας πόλεις. ὁ δὲ θαυμάσας τὸν λόγον ἔφη γνώσεσθαι τὴν ἀρετὴν αὐτῶν, ὅταν ἓνα τῶν ἑαυτοῦ δούλων πέμψῃ καταστρεφόμενον τὴν Ἑλλάδα.

2 Ὅτι Λακεδαιμόνιοι τὴν Ἀρκαδίαν μέλλοντες καταστρέφειν ἔλαβον χρησμόν,

Ἄρκαδιαν μὲν αἰτεῖς; μέγα μὲν αἰτεῖς· οὐ τοι δώσω.
πολλοὶ ἐν Ἀρκαδίᾳ βαλανηφάγοι ἄνδρες ἔασιν,
οἳ σὲ ἀποκωλύσουσιν· ἐγὼ δὲ τοι οὔτι μεγαίρω.
δώσω σοι Τεγέαν ποσσίκροτον ὀρχήσασθαι
καὶ καλὸν πεδίον σχοίνῳ διαμετρήσασθαι.

3 Ὅτι οἱ Λακεδαιμόνιοι ἐπεμψαν εἰς Δελφοὺς περὶ τῶν ὀστῶν Ὀρέστου τοῦ Ἀγαμέμνονος, ἐν ποίῳ τινὲ τόπῳ κεῖνται. καὶ ἔχρησεν οὕτως,

ἔστι τις Ἀρκαδίας Τεγέῃ λευρῶν ἐνὶ χώρῳ,
ἐνθ' ἀνεμοὶ πνεύουσι δὺν κρατερῆς ὑπ' ἀνάγκης
καὶ τύπος ἀντίτυπος καὶ πῆμ' ἐπὶ πῆματι κείται.
ἐνθ' Ἀγαμεμνονίδην κατέχει φυσίλλος αἶα·
τὸν σὺ κομισσάμενος Τεγέης ἐπιτάρροθος ἔσση.

ἦν δὲ χαλκεῖον, καὶ δηλοῖ τὰς φύσας, τύπον δὲ τὸν ἀκμονά φησι καὶ τὰς σφύρας, πῆμα δὲ ἐπὶ πῆματι τὸν σίδηρον ἐπὶ σιδήρῳ· πῆμα γὰρ εἴρηται διὰ τὸ ἐπὶ κακῶ τῶν ἀνθρώπων εὐρῆσθαι.

4 Κρεῖττον γὰρ εἶναι τελευτῶν ἢ ζώντας ἑαυτοῦς

¹ So Mai (cp. Herod. 1. 67): δεῦρο.

¹ c. 560 B.C.

² The translation has been expanded, for the Greek is elliptic. The oracle and a detailed explanation of it are given in Herodotus (1. 67-68).

the Greek cities. And Cyrus, marvelling at such words, remarked that he would judge of their valour when he should send one of his own slaves to subdue Greece.

When the Lacedaemonians were setting out to conquer Arcadia,¹ they received the following oracle:

Arcadia dost thou demand of me?
A high demand, nor will I give it thee.
For many warriors, acorn-eaters all,
Dwell in Arcadia, and they will ward
Thee off. Yet for my part I grudge thee not.
Tegea's land, smitten with tripping feet,
I'll give to thee, wherein to dance and plot
The fertile plain with measuring-line for tith.

The Lacedaemonians sent to Delphi to inquire in what place the bones of Orestes, the son of Agamemnon, were buried. And the oracle replied in this wise:

A certain Tegea there is of Arcady
In a smooth and level plain, where two winds blow
Before a stern necessity, to stroke
Comes answering stroke, and bane is heaped on bane.
There the life-giving earth holds fast the son
Of Agamemnon; bring thou him thence and then
The overlord of Tegea thou shalt be.

It was a smithy that was referred to, and the oracle means by the two winds the bellows,² signifying by "stroke" the anvil and the hammers, and by "bane heaped on bane," the iron upon iron; for iron is called a "bane" because the discovery of it has worked to the hurt of mankind.

It is better to die, than to live and witness your-

μετὰ τῶν συγγενῶν ἐφορᾶν ἄξια θανάτου πράττοντας.

37. Ὅτι κληροφούσης ποτὲ τῆς θυγατρὸς Πεισιστράτου καὶ δοκούσης τῷ κάλλει διαφέρειν, προσελθὼν τις τῶν νεανίσκων καταπεφρονηκῶς ἐφίλησε τὴν παρθένον. ἀκούσαντες δὲ οἱ τῆς κόρης ἀδελφοὶ βαρέως ἤνεγκαν τὴν ὕβριν, καὶ τὸν νεανίσκον ἀγαγόντες πρὸς τὸν πατέρα δίκην ἠξίου διδόναι· ὁ δὲ Πεισιστράτος γελάσας, Καὶ τί τοὺς μισοῦντας ἡμᾶς, ἔφη, ποιήσωμεν, εἰὰν τοὺς φιλοῦντας τιμωρίαις περιβάλωμεν;

2 Ὅτι ὁ αὐτὸς διαπορευόμενός ποτε διὰ τῆς χώρας κατενόησεν ἄνθρωπον κατὰ τὸν ὕμνητον ἐργαζόμενον ἐν χωρίοις λεπτοῖς καθ' ὑπερβολὴν καὶ τραχέσι. θαυμάσας δὲ τὴν φιλεργίαν ἔπεμψε τοὺς ἐρωτήσοντας, τί λαμβάνοι τοιαύτην χώραν ἐργαζόμενος. ὦν ποιησάντων τὸ προσταχθέν, ὁ ἐργάτης ἔφησε λαμβάνειν ἐκ τοῦ χωρίου κακὰς ὁδύνας, ἀλλ' οὐθὲν αὐτῷ μέλειν· τούτων γὰρ τὸ ¹ μέρος Πεισιστράτῳ διδόναι. ὁ δὲ δυνάστης ἀκούσας τὸν λόγον καὶ γελάσας ἐποίησε τὸ χωρίον ἀτελές, καὶ ἐντεῦθεν ἡ παροιμία, Καὶ σφάκελοι ποιοῦσιν ἀτέλειαν. (Const. Exc. 4, pp. 291-293.)

¹ ἰ' (δέκατον) added by Nauck; cp. Arist. Ἄθ. Πολ. 16. 6; Suidas, s.v. σφάκελοι.

self and your kinsmen meeting misfortune as bad as death.

37. Once when the daughter of Peisistratus was carrying the sacred basket in procession¹ and she was thought to excel all others in beauty, a young man stepped up and with a superior air kissed the maiden. The girl's brothers, on learning what had been done, were incensed at the youth's insolence, and leading him to their father they demanded that he be punished. But Peisistratus laughingly said, "What shall we do then to those who hate us, if we heap punishments on those who love² us?"

Once when Peisistratus was journeying through the country he saw a man on the slopes of Hymettus working in a field where the soil was exceedingly thin and stony. And wondering at the man's zeal for the work, he sent some of his company to inquire of him what return he got from working ground like that. And when the men had carried out the command, the farmer replied that he got from the field only grievous pains; but he did not care, since he gave the tenth part of them to Peisistratus. And the ruler, on hearing the reply, laughed, and made the field exempt from taxation, whence arose the proverb, Even spasms³ give tax-exemption.

¹ In the Panathenaic festival and procession.

² φιλεῖν has the two meanings of "love" and "kiss."

³ According to Suidas, the man had replied that he got from the land "pains and spasms."

FRAGMENTA LIBRI X

1. "Ὅτι Σερουῖος Τύλλιος Ταρκυνίου ἐπιθεμένου παραγενηθεῖς εἰς τὸ βουλευτήριον, καὶ θεασάμενος τὴν καθ' ἑαυτοῦ παρασκευήν, τοσοῦτον μόνον εἶπε, Τίς ἢ τόλμα, Ταρκύνιε; ὁ δὲ ὑπολαβὼν, Ἡ μὲν οὖν σή, φησί, τίς, ὃς δουλέκδουλος ὢν Ῥωμαίων βασιλεύειν ἐτόλμησας καὶ τῆς τοῦ πατρὸς ἡγεμονίας ἡμῖν προσηκούσης παρανόμως ἀφείλου τὴν οὐδὲ καθ' ἓνα σοι τρόπον ἐπιβάλλουσαν ἀρχήν; ταῦτα λέγων ἅμα προσέδραμε καὶ δραζόμενος τῆς τοῦ Τυλλίου χειρὸς ἔρριψε αὐτὸν κατὰ τῆς κρηπίδος. καὶ διαναστὰς καὶ χαλεπὼν διὰ τὸ πτώμα ἐπεχείρησε φυγεῖν, ἀπεκτάνθη δέ.

(*Const. Exc.* 4, p. 293.)

2. "Ὅτι Σερουῖος Τύλλιος ὁ Ῥωμαίων βασιλεὺς ἐβασίλευσεν ἑτη τετταράκοντα τέτταρα, διὰ τῆς ἰδίας ἀρετῆς κατωρθωκῶς οὐκ ὀλίγα τῶν κοινῶν.

3. "Ὅτι ἐπ' ἀρχοντος Ἀθήνησι Θηρικλέους κατὰ τὴν ἐξηκοστὴν πρωτὴν Ὀλυμπιάδα Πυθαγόρας ὁ φιλόσοφος ἐγνωρίζετο, προκεκοφῶς ἤδη ἐν παιδείᾳ· γέγονε γὰρ ἱστορίας ἀξίος, εἰ καὶ τις ἕτερος τῶν

¹ Tarquinius Superbus; cp. Livy, 1. 47 f.; Dionysius Hal. 4. 38. The traditional date is 535 B.C.

² According to the account of Dionysius, these were the steps of the Senate chamber which led down into the Forum.

FRAGMENTS OF BOOK X

1. Servius Tullius, on the occasion of the uprising of Tarquinius,¹ came into the Senate, and when he saw the extent of the intrigue against him, he did no more than to say, "What presumption, O Tarquinius, is this?" Tarquinius replied, "Nay, what presumption is yours, who, though slave and son of a slave, have presumed to rule as king over the Romans, and who, although the leadership my father had belongs to me, have illegally taken from me the rule to which you in no single respect have a claim?" With these words he rushed at Tullius, and seizing him by the arm he hurled him down the steps.² Tullius picked himself up and, limping from the fall, endeavoured to flee, but was put to death.

2. Servius Tullius, the king of the Romans, enjoyed a rule of forty-four years,³ successfully establishing not a few institutions in the commonwealth by virtue of his own high character.

3. When Thericles was archon in Athens in the Sixty-first Olympiad, Pythagoras, the philosopher, 1.0 was generally recognized,⁴ having already far advanced in learning; for if there is any man of those who have cultivated learning deserving of a place

³ 578-535 B.C.

⁴ *ἐγνωρίζετο* is commonly used by the chronographers as the equivalent of *floruit*, indicating roughly a person's middle age.

- περὶ παιδείαν διατριψάντων. γέγονε δὲ Σάμιος τὸ
 2 γένος· οἱ δὲ φασιν ὅτι Τυρρηνός. τοσαύτη δ' ἦν
 ἐν τοῖς αὐτοῦ λόγοις πειθὸς καὶ χάρις, ὡς καὶ τῆς
 πόλεως σχεδὸν ὅλης ἐπ' αὐτὸν ἐπιστρεφούσης καθ'
 3 ἡμέραν ὡσπερὶ πρὸς τινος θεοῦ παρουσίαν ἅπαν-
 τας συντρέχειν ἐπὶ τὴν ἀκρόασιν. οὐ μόνον δὲ
 περὶ τὴν ἐν τῷ λέγειν δύναμιν ἐφαίνετο μέγας,
 ἀλλὰ καὶ ψυχῆς ἐνέφαιεν ἦθος κατεσταλμένον καὶ
 πρὸς μίμησιν βίου σώφρονος τοῖς νέοις θαυμαστὸν
 ἀρχέτυπον. καὶ τοῦς ἐντυγχάνοντας ἀπέτρεπεν
 ἀπὸ τῆς πολυτελείας καὶ τρυφῆς, ἀπάντων διὰ τὴν
 εὐπορίαν ἀνέδην ἐκκεχυμένων εἰς ἄνεσιν καὶ δια-
 φθορὰν ἀγεννῆ τοῦ σώματος καὶ τῆς¹ ψυχῆς.
 4 Ὅτι Πυθαγόρας πυθόμενος Φερεκύδην τὸν ἐπι-
 στάτην αὐτοῦ γεγεννημένον ἐν Δήλῳ νοσεῖν καὶ τε-
 λέως ἐσχάτως ἔχειν, ἔπλευσεν ἐκ τῆς Ἰταλίας εἰς
 τὴν Δῆλον. ἐκεῖ δὲ χρόνον ἱκανὸν τὸν ἄνδρα γηρο-
 τροφῆσας, πᾶσαν εἰσηνέγκατο σπουδὴν ὥστε τὸν
 πρεσβύτην ἐκ τῆς νόσου διασῶσαι. κατισχυθέντος
 δὲ τοῦ Φερεκύδου διὰ² γῆρας καὶ διὰ τὸ μέγεθος
 τῆς νόσου, περιέστειλεν αὐτὸν κηδεμονικῶς, καὶ
 τῶν νομιζομένων ἀξιώσας ὡσανεὶ τις υἱὸς πατέρα
 πάλιν ἐπανῆλθεν³ εἰς τὴν Ἰταλίαν.
 5 Ὅτι ἐπειδὴν τινας τῶν συνῆθον ἐκ τῆς οὐσίας
 ἐκπέσοιεν, διηροῦντο τὰ χρήματα αὐτῶν⁴ ὡς πρὸς
 ἀδελφούς. οὐ μόνον δὲ πρὸς τοὺς καθ' ἡμέραν
 συμβιοῦντας τῶν γνωρίμων τοιαύτην εἶχον τὴν
 διάθεσιν, ἀλλὰ καθόλου πρὸς πάντας τοὺς τῶν
 πραγμάτων τούτων μετασχόντας.

¹ τῆς added by Herwerden.

² τὸ added after διὰ by Valesius, Vogel.

³ ἐπανῆλθεν Valesius: ἐπανελθεῖν.

in history, it is he. By birth he was a Samian, though some men say that he was a Tyrrhenian.¹ And there was such persuasion and charm in his words that every day almost the entire city turned to him, as to a god present among them, and all men ran in crowds to hear him. Not only in eloquence of speech did he show himself great, but he also displayed a character of soul which was temperate and constituted a marvellous model of a life of modesty for the youth to emulate. Whoever associated with him he converted from their ways of extravagance and luxury, whereas all men, because of their wealth, were giving themselves over without restraint to indulgence and an ignoble dissipation of body and soul.

Pythagoras, learning that his old teacher Pherecydes lay ill in Delos and was at the point of death, set sail from Italy to Delos. There he took care of the old man for a considerable time and made every effort to bring the aged man safely through his malady. And when Pherecydes was overcome by his advanced years and the severity of the disease, Pythagoras made every provision for his burial, and after performing the accustomed rites for him, as a son would for his father, he returned to Italy.

Whenever any of the companions of Pythagoras lost their fortune, the rest would divide their own possessions with them as with brothers. Such a disposition of their property they made, not only with their acquaintances who passed their daily lives with them, but also, speaking generally, with all who shared in their projects.

¹ Etruscan.

⁴ αὐτῶν Dindorf, Bekker, Büttner-Wobst: αὐτῶν MSS., Vogel.

4. Ὅτι Κλεινίας, Ταραντίνος τὸ γένος, εἰς δὲ τῶν ἐκ τοῦ προειρημένου συστήματος ὢν, πτωχόμενος Πρώρον τὸν Κυρηναῖον διὰ τινα πολιτικῆν περίστασιν ἀπολωλεκότα τὴν οὐσίαν καὶ τελείως ἀπορούμενον, ἐξεδήμησεν ἐκ τῆς Ἰταλίας εἰς Κυρήνην μετὰ χρημάτων ἱκανῶν καὶ τὴν οὐσίαν ἀποκατέστησε τῷ προειρημένῳ, οὐδέποτε τοῦτον ἑωρακώς, ἀκούων δὲ μόνον ὅτι Πυθαγόρειος ἦν.

2 καὶ ἄλλοι δὲ πολλοὶ τὸ παραπλήσιον πεποιηκότες διαμνημονεύονται. οὐ μόνον δὲ ἐν τῇ τῶν χρημάτων ἐπίδοσει τοιούτους αὐτοὺς παρείχοντο τοῖς γνωρίμοις, ἀλλὰ καὶ κατὰ τοὺς ἐπισηφαιστάτους 3 καιροὺς συνεκινδύνουν. καὶ γὰρ Διονυσίου τυραννοῦντος Φιντίας τις Πυθαγόρειος ἐπιβεβουλευκῶς τῷ τυράννῳ, μέλλων δὲ τῆς τιμωρίας τυγχάνειν, ἠτήσατο παρὰ τοῦ Διονυσίου χρόνον εἰς τὸ περὶ τῶν ἰδίων πρότερον ἢ βούλεται διοικῆσαι δώσειν δ' ἔφησεν ἐγγυητὴν τοῦ θανάτου τῶν φίλων ἕνα.

4 τοῦ δὲ δυνάστου θαυμάσαντος, εἰ τοιούτός ἐστι φίλος ὃς ἑαυτὸν εἰς τὴν εἰρκτὴν ἀντ' ἐκείνου παραδώσει, προσεκαλέσατο¹ τινα τῶν γνωρίμων ὃ Φιντίας, Δάμωνα ὄνομα, Πυθαγόρειον φιλόσοφον, ὃς οὐδὲ διστασας ἐγγυος εὐθύς ἐγενήθη τοῦ θανάτου.

5 Τινὲς μὲν οὖν ἐπὶ τὴν ὑπερβολὴν τῆς πρὸς τοὺς φίλους εὐνοίας, τινὲς δὲ τοῦ ἐγγύου προπέτειαν καὶ μανίαν κατεγίνωσκον. πρὸς δὲ τὴν τεταγμένην ὥραν ἅπας ὃ δῆμος συνέδραμεν, 6 δοκῶν εἰ φυλάξει τὴν πίσυν ὃ καταστήσας. ἤδη δὲ τῆς ὥρας συγκλειούσης πάντες μὲν ἀπεγίνω-

4. Cleinias of Tarentum, who was a member of the order¹ of which we have spoken, learning that Prorus of Cyrenè had lost his fortune because of a political upheaval and was completely impoverished, went over from Italy to Cyrenè with sufficient funds and restored to Prorus his fortune, although he had never seen the man before and knew no more of him than that he was a Pythagorean. Of many others also it is recorded that they have done something of this kind. And it was not only in the giving away of money that they showed themselves so devoted to their friends, but they also shared each other's dangers on occasions of greatest peril. So, for example, while Dionysius was tyrant² and a certain Phintias, a Pythagorean, who had formed a plot against the tyrant, was about to suffer the penalty for it, he asked Dionysius for time in which to make such disposition as he wished of his private affairs; and he said that he would give one of his friends as surety for his death. And when the ruler expressed his wonder whether such a friend was to be found as would take his place in prison, Phintias called upon one of his acquaintances, a Pythagorean philosopher named Damon, who without hesitation came forward at once as surety for his death.

Now there were some who expressed approval of so great a love for one's friends, whereas some charged the surety with rashness and folly. And at the appointed hour all the people ran together, anxious to learn whether the man who had provided a surety for himself would keep faith. When the hour drew close and all were giving up hope, Phintias unex-

¹ So MSS., Büttner-Wobst: προσεκαλέσατο Valesius, Dindorf, Vogel.

¹ The Pythagoreans.

² The Elder, in Syracuse, 405-367 B.C.

σκον, ὁ δὲ Φιντίας ἀελπίστως ἐπὶ τῆς ἐσχάτης τοῦ χρόνου ῥοπῆς δρομαίως ἦλθε, τοῦ Δάμωνος ἀπαγομένου πρὸς τὴν ἀνάγκην. θαυμαστῆς δὲ τῆς φιλίας φανείσης ἅπασιν, ἀπέλυσεν ὁ Διονύσιος τῆς τιμωρίας τὸν ἐγκαλούμενον, καὶ παρεκάλεσε τοὺς ἄνδρας τρίτον ἑαυτὸν εἰς τὴν φιλίαν προσλάβεσθαι.

5. "Ὅτι οἱ Πυθαγόρειοι καὶ τῆς μνήμης μεγίστην γυμνασίαν ἐποιοῦντο, τοιοῦτόν τινα τρόπον τῆς μελέτης ὑποστησάμενοι. οὐ πρότερον ἐκ τῆς εὐνῆς ἡγείροντο πρὶν ἂν πρὸς ἑαυτοὺς ἀνωμολογήσαντο τὰ κατὰ τὴν προτέραν ἡμέραν αὐτοῖς πραχθέντα, τὴν ἀρχὴν ἀπὸ τῆς πρωίας, τὴν δὲ τελευταίην ἕως ἑσπέρας ποιοῦμενοι. εἰ δ' ἀναστροφὴν ἔχοιεν καὶ πλείονα σχολὴν ἄγοιεν, καὶ τὰ¹ τρίτη καὶ τετάρτη καὶ ταῖς ἑτι πρότερον ἡμέραις πραχθέντα προσανελάμβανον. τοῦτο πρὸς ἐπιστήμην καὶ φρόνησιν ἐπετηῆδενον² πάντων ἐμπειρίαν τε τοῦ δύνασθαι πολλὰ μνημονεύειν.

2 "Ὅτι ἐποιοῦντο καὶ τῆς ἐγκρατείας γυμνασίαν τόνδε τὸν τρόπον. παρασκευασάμενοι πάντα τὰ κατὰ τὰς λαμπροτάτας ἐστιάσεις παρατιθέμενα πολὺν αὐτοῖς ἐνέβλεπον χρόνον· εἶτα διὰ τῆς θέας τὰς τῆς φύσεως ἐπιθυμίας πρὸς τὴν ἀπόλαυσιν ἐκκαλεσάμενοι τὰς τραπέζας ἐκέλευον αἶρειν τοὺς

¹ τὰ added by Dindorf.

² So Post: ἔτι δὲ τῶν.

¹ The story of the friendship between Damon and Phintias (Pythias is incorrect) was widely known in the ancient world, and in many forms. Diodorus and Cicero, *De Off.* 3. 45; *Tusc. Disp.* 5. 22 (quoting the tyrant: "Utinam ego tertius vobis adscriberer!") give the oldest version, the latter clearly

pectedly arrived on the run at the last moment, just as Damon was being led off to his fate. Such a friendship was in the eyes of all men a thing of wonder, and Dionysius remitted the punishment of the condemned man, urging the two men to include himself as a third in their friendship.¹

5. The Pythagoreans also insisted upon a very great exercise of the memory, setting up the following way of giving it practice. They would not arise from their beds until they had frankly disclosed to one another everything they had done the day before, beginning with early dawn and closing with the evening. And if they had the time and more leisure than usual, they would add to their account what they had done on the third day past, the fourth, and even earlier days. This practice they followed to gain knowledge and judgement in all matters and experience in the ability to call many things to mind.

The Pythagoreans trained themselves in the exercise of self-control in the following manner. They would have prepared for them everything which is served up at the most brilliant banquets, and would gaze upon it for a considerable time; then, after through mere gazing they had aroused their natural desires with a view to their gratification, they would command the slaves to clear away the tables and connecting the event with the Elder Dionysius. The fullest account we possess, as given by Iamblichus (*Vita Pythag.* 233) on the authority, as he claims, of Aristoxenus, who is described as receiving the tale directly from the mouth of the tyrant himself at Corinth, makes the occasion of the event a scheme of the court of the Younger Dionysius to put the Pythagorean reputation of friendship to the test. The account by Hyginus (*Fab.* 257) was the source of Schiller's famous *Ballade*, "Die Burgschaft."

παῖδας, καὶ παραχρήμα ἄγεστοι τῶν παρατεθέντων ἐχωρίζοντο. (*Const. Exc.* 2 (1), pp. 220-223.)

6. "Ὅτι ὁ Πυθαγόρας μετεμψύχωσιν ἐδόξαζε καὶ κρεοφαγίαν ὡς ἀποτρόπαιον ἠγάγετο, πάντων τῶν ζώων τὰς ψυχὰς μετὰ θάνατον εἰς ἕτερα ζῶα λέγων εἰσέρχεται. καὶ αὐτὸς δὲ ἑαυτὸν ἔφασκεν ἐπὶ τῶν Τρωικῶν χρόνων μεμνησθαι γεγενημένον Εὐφορβον τὸν Πάνθου μὲν υἱόν, ἀναιρεθέντα δὲ ὑπὸ Μενελάου.

2 "Ὅτι φασὶν αὐτὸν ἐν Ἄργει ποτὲ παρεπιδημήσαντα καὶ θεασάμενον τῶν Τρωικῶν σκύλων ἀσπίδα προσηλωμένην δακρύνει. ἐρωτηθέντα δὲ ὑπὸ τῶν Ἄργείων τὴν τοῦ πάθους αἰτίαν εἰπεῖν ὅτι τὴν ἀσπίδα αὐτὴν εἶχεν αὐτὸς ἐν Τροίᾳ γεγωνῶς Εὐφορβος. ἀπίστως δὲ διακειμένων καὶ μανίαν αὐτοῦ καταγινωσκόντων, σημεῖον ἐρεῖν¹ ἔφησεν ἀληθὲς τοῦ ταυθ' οὕτως ἔχειν ἐκ τοῦ γὰρ ἐντὸς μέρους ἐπιγεγράφθαι τὴν ἀσπίδα γράμμασιν ἀρχαίοις ΕΥΦΟΡΒΟΥ. πάντων δὲ διὰ τὸ παράδοξον εἰπόντων καθελεῖν αὐτήν, ἐντὸς² συνέβη τὴν ἐπιγραφὴν εὐρεθῆναι.

4 "Ὅτι Καλλίμαχος εἶπε περὶ Πυθαγόρου διότι τῶν ἐν γεωμετρίας προβλημάτων τὰ μὲν εὔρε, τὰ δὲ ἐκ τῆς Αἰγύπτου πρῶτος εἰς τοὺς Ἕλληνας ἤνεγκεν, ἐν οἷς λέγει ὅτι

ἐξεύρε Φρὺξ Εὐφορβος, ὅστις ἀνθρώποις
τρίγωνα καὶ σκαληνὰ καὶ κύκλον ἔπτα-

¹ So Dindorf: εὐρεῖν.

² αὐτὴν, ἐντὸς Wurm: τὴν εἰκόνα.

would at once depart without having tasted of what had been served.

6. Pythagoras believed in the transmigration of souls and considered the eating of flesh as an abominable thing, saying that the souls of all living creatures pass after death into other living creatures. And as for himself, he used to declare that he remembered having been in Trojan times Euphorbus, the son of Panthus, who was slain by Menelaüs.¹

We are told that once, when Pythagoras was sojourning in Argos, he saw a shield from the spoils of Troy fastened by nails to the wall and wept. And when the Argives inquired of him the cause of his grief, he replied that he himself had carried this shield in the land of Troy when he was Euphorbus. And when all were incredulous and judged him to be mad, he replied that he would give them convincing evidence that what he had said was so; for on the inner side of the shield there had been inscribed in ancient characters "of Euphorbus." At this surprising answer all said to take down the shield, and on the inner side in fact was found the inscription.

Callimachus once said about Pythagoras that of the problems of geometry some he discovered and certain others he was the first to introduce from Egypt to the Greeks, in the passage where he writes²:

This Phrygian Euphorbus³ first for men
Found out, who taught about triangle shapes

¹ Cp. *Iliad*, 17. 1 ff.

² *Iambi*, 124 ff.

³ A name given to Pythagoras because he claimed to be reincarnation of Euphorbus (cp. the preceding paragraph).

μήκη δίδαζε νηστεύειν
τῶν ἐμπνεόντων· οἱ τὰδ' οὐδ' ὑπήκουσαν
πάντες.¹

7. "Οτι παρεκάλει τὴν λιτότητα ζηλοῦν· τὴν γὰρ πολυτέλειαν ἅμα τὰς τε οὐσίας τῶν ἀνθρώπων διαφθείρειν καὶ τὰ σώματα. τῶν γὰρ νόσων τῶν πλείστων ἐξ ἀνόμητος γινομένων, αὐτὴν ταύτην ἐκ τῆς πολυτελείας γίνεσθαι. πολλοὺς δὲ ἔπεισεν ἀπύροις σιτίοις χρῆσθαι καὶ ὑδροποσίαις πάντα τὸν βίον ἔνεκεν τοῦ τάγαθὰ^a θηρᾶσθαι τὰ κατὰ ἀλήθειαν. τῶν δὲ καθ' ἡμᾶς εἴ τις ὑπαγορεύσειεν ἢ ἐνὸς ἢ δυεῖν ἀπέχεσθαι τῶν ἡδῶν εἶναι δοκούντων ἐπ' ὀλίγας ἡμέρας, ἀπέπειναι^b ἂν^a τὴν φιλοσοφίαν, φήσαντες εὐήθες ὑπάρχειν τάφανές ἀγαθὸν ζητεῖν ἀφέντα τὸ φανερόν. κἂν μὲν δέη δημοκοπεῖν ἢ

¹ The original lines of Callimachus have now been recovered from a papyrus (*Oxyrhynchus Papyri* 1011, ed. by A. S. Hunt), and are restored and translated as follows in the edition of Mair in the *L.C.L.*:

τοῦξεῦρ' ὁ Φρύξ Εὐφορβ[ος], ὅστις ἀνθρώπων
τρίγωνα καὶ σκαληνά^a πρώτος ἔγραψε
καὶ κύκλον ἐπιγμήκε', ἠδὲ νηστεύειν
τῶν ἐμπνεόντων εἶπεν· οἱ δ' ὑπήκουσαν
οὐ πάντες, ἀλλ' οὐς εἶχεν [οὐτέρος δαιμῶν.

(" . . . which the Phrygian Euphorbus discovered: who first of men drew triangles and scalenes and the seven-length circle and who bade men abstain from eating living things: and his teaching was hearkened to, not by all but by some misguided men.") Diodorus' Greek is clearly defective and had been variously emended before the discovery of the papyrus fragment. Schneider (*Frag.* 83 a) reconstructed the lines as follows:

ἃ ἔξευρε Φρύξ Εὐφορβος, ὅστις ἀνθρώπους
τρίγωνα τε σκαληνά καὶ κύκλον ἐπτά
μήκη δίδαζε κῆδίδαζε νηστεύειν

And scalenes, aye and a circle in seven lengths,¹
And taught full abstinence from tasting flesh
Of living things; but all would not to this
Give heed.

7. Pythagoras urged his followers to cultivate the simple life, since extravagance, he maintained, ruins not only the fortunes of men but their bodies as well. For most diseases, he held, come from indigestion, and indigestion, in turn, from extravagance. Many men were also persuaded by him to eat uncooked food and to drink only water all their life long, in order to pursue what is in truth the good. And yet, as for the men of our day, were one to suggest that they refrain for but a few days from one or two of the things which men consider to be pleasant, they would renounce philosophy, asserting that it would be silly, while seeking for the good which is unseen, to let go that which is seen. And whenever it

¹ T. Heath (*A History of Greek Mathematics*, 1, p. 142) thinks these words "unintelligible . . . unless the 'seven-lengthed circle' can be taken as meaning the 'lengths of seven circles' (in the sense of the seven independent orbits of the sun, moon and planets) or the circle (the zodiac) comprehending them all." Mair (see critical note) discusses the meaning of the passage at considerable length; see also further in Heath and Hunt.

τῶν ἐμπνεόντων· οἱ δ' ἄρ' οὐχ ὑπήκουσαν
πάντες.

To bring Diodorus' quotation into agreement with the Greek of the papyrus (itself mutilated, though the restorations appear plausible and yield sense) would require such drastic emendation that the Greek is left as it is given by the codex.

² So Dindorf: ταῦτα.

^a ἀπέπειναι^b ἂν Wurm; ἀπέπειναι.

πολυπραγμανεῖν περὶ τῶν ἀλλοτρίων, σχολάζουσι καὶ ὑπ' οὐδενὸς ἐμποδίζονται· ἐὰν δὲ γίνεσθαι δέη περὶ παιδείαν καὶ τὴν τῶν ἡθῶν ἐπισκευήν, ἀκαιρεῖν φασιν, ὥστε ἀσχολεῖσθαι μὲν εὐσχολοῦντας, σχολὴν δ' ἄγειν οὐ σχολάζοντας.

4 Ὅτι φασὶ τὸν Ταραντῖνον Ἀρχύταν τὸν ὄντα Πυθαγόρειον ἐπὶ μεγάλοις ἀδικήμασιν οἰκέταις ὀργισθῆναι, καὶ κατεξαναστάντα τοῦ πάθους εἰπεῖν, ὡς οὐκ ἂν ἐγενήθησαν ἀθῶοι τηλικαῦτα ἀμαρτήσαντες, εἰ μὴ ἔτυχεν ὀργιζόμενος.

8. Ὅτι οἱ Πυθαγόρειοι μεγίστην ἐποιοῦντο πρόνοιαν τῆς πρὸς τοὺς φίλους βεβαιότητος, τὴν τῶν φίλων εὖνοιαν ἀξιολογώτατον ἀγαθὸν εἶναι τῶν ἐν τῷ βίῳ διεληφότες.

2 Ὅτι μέγιστον ἂν τις ἠγήσαιο καὶ μάλιστα θαυμάσαι τὸ αἴτιον τῆς πρὸς τοὺς φίλους εὖνοίας. τίνες γὰρ ποτε ἦσαν ἔθισμοὶ ἢ τίς τρόπος ἐπιτηδεύματων ἢ τίς λόγος δεινότης δι' ἧς ἐνεργάζοντο τὴν τοιαύτην διάθεσιν τοῖς ἀφικνουμένοις εἰς τὴν τοῦ βίου κοινωνίαν; ταῦτα γὰρ πολλοὶ μὲν ἐπιθυμήσαντες γνῶναι τῶν ἔξωθεν ἐπεβάλλοντο πολυπραγμανεῖν, οὐδέποτε δὲ οὐδεὶς μαθεῖν ἠδυνήθη. αἴτιον δὲ τοῦ διατηρεῖσθαι τὰς ὑπὲρ τούτων ὑποθήκας τὸ τοῦ Πυθαγορείου ὑπόστασιν ἔχειν μηδὲν τοιοῦτο ποιεῖν ἔγγραφον, ἀλλὰ διὰ μνήμης ἔχειν τὰ παραγελλόμενα.

9. Ὅτι ὁ Πυθαγόρας πρὸς τοῖς ἄλλοις παρήγγ-

¹ Philosopher, statesman, general, and mathematician of the early fourth century B.C.

² Cicero (*Tusc. Disp.* 4. 36) quotes with warm approval the words of Archytas: "Quo te modo, inquit, accepissem, nisi iratus essem" ("What a visitation you would have got, if I had not been angry"; tr. of King in *L.C.L.*).

becomes necessary to court the mob or to meddle in affairs which are none of their business, they have the time for it and will let nothing stand in their way; whereas, whenever it becomes necessary to bestir themselves about education and the repairing of character, they reply that the matter is not opportunity for them, the result of it all being that they busy themselves when they have no business and show no concern when they are concerned.

We are told that Archytas¹ of Tarentum, who was a follower of Pythagoras, once became angry with his slaves because of some serious offences; but when he recovered from his rage, he said to them, "You would not have got off without punishment after such misconduct, had I not lost my temper."²

8. The Pythagoreans laid the greatest store upon constancy toward one's friends, believing as they did that the loyalty of friends is the greatest good to be found in life.

A man may consider that the greatest and most marvellous thing about the Pythagoreans was the cause of their loyalty to their friends. What indeed were the habits, what the manner of their practices, or the powerful arguments which enabled them to inculcate such a disposition in all who joined their common manner of life? Many outsiders, being eager to know the cause, expended great effort on the endeavour, but no man of them was ever able to learn it. The reason why their system of instruction for this purpose was kept inviolate was that the Pythagoreans made it a fundamental tenet to put nothing on this subject in writing, but to carry their precepts only in their memory.

9. Pythagoras, in addition to his other injunctions,

γέλλε τοῖς μανθάνουσι σπανίως μὲν ὀμνῦναι, χρησα-
μένων δὲ τοῖς ὄρκοις πάντως ἐμμένειν καὶ πρὸς
τέλος ἄγειν ὑπὲρ ὧν ἂν τις ὁμῶσθαι πραγμάτων, οὐχ
ὁμοίαν ἀπόφασιν ποιούμενος Λυσάνδρῳ τε τῷ
Λάκωνι καὶ Δημάδῃ τῷ Ἀθηναίῳ, ὧν ὁ μὲν
ἀπεφάνετο τοὺς μὲν παῖδας δεῖν ἐξαπατᾶν τοῖς
ἀστραγάλοις, τοὺς δὲ ἄνδρας τοῖς ὄρκοις, ὁ
δὲ διαβεβαιούμενος ὅτι δεῖ τὸ λυσιτελέστατον
ὡσπερ ἐπὶ τῶν ἄλλων, οὕτω καὶ ἐπὶ τῶν ὄρκων
αἰρεῖσθαι· ὁρᾶν δὲ τὸν ἐπιωρκήσαντα παραχρήμα
ταῦτ' ἔχοντα περὶ ὧν ὤμοσε, τὸν δ' εὐορκήσαντα¹
φανερῶς τὸ ἴδιον ἀπολλύντα. τούτων γὰρ ἐκάτε-
ρος οὐ καθάπερ Πυθαγόρας ὑπεστήσατο τὸν ὄρκον
εἶναι πίστεως ἐνέχυρον βέβαιον, ἀλλ' αἰσχροκερ-
δεῖας καὶ ἀπάτης δέλεαρ.

(*Const. Exc.* 4, pp. 293-295.)

- 2 "Ὅτι Πυθαγόρας παρήγγελλε τοῖς μανθάνουσι
σπανίως μὲν ὀμνῦναι, χρησαμένους δὲ τοῖς ὄρκοις
πάντως ἐμμένειν.
- 3 "Ὅτι ὁ αὐτὸς Πυθαγόρας καὶ περὶ τῶν ἀφροδι-
σιῶν ἐκλογιζόμενος τὸ συμφέρον παρήγγελλε κατὰ
μὲν τὸ θέρος μὴ πλησιάζειν γυναῖξί, κατὰ δὲ τὸν
χειμῶνα προσιέναι τεταμιευμένως. καθόλου γὰρ
τὸ γένος τῶν ἀφροδισίων ὑπελάμβανεν εἶναι βλα-
βερὸν, τὴν δὲ² συνέχειαν αὐτῶν τελῶς ἀσθενείας
καὶ ὀλέθρου ποιητικὴν ἐνόμιζε.

(*Const. Exc.* 2 (1), p. 423.)

- 4 "Ὅτι Πυθαγόραν φασὶν ὑπὸ τίνος ἐρωτηθέντα
πότε χρηστέον ἀφροδισίοις εἰπεῖν, "Ὅταν ἑαυτοῦ
θέλης ἡττων γενέσθαι.

¹ δ' εὐορκήσαντα Wurm: δὲ ὀρκίζοντα.

² δὲ added by Valesius.

commanded his pupils rarely to take an oath, and, when they did swear an oath, to abide by it under any circumstances and to bring to fulfilment whatever they have sworn to do; and that they should never reply as did Lysander the Lacomian and Demades the Athenian,¹ the former of whom once declared that boys should be cheated with dice and men with oaths, and Demades affirmed that in the case of oaths, as in all other affairs, the most profitable course is the one to choose, and that it was his observation that the perjurer forthwith continued to possess the things regarding which he had taken the oath, whereas the man who had kept his oath had manifestly lost what had been his own. For neither of these men looked upon the oath, as did Pythagoras, as a firm pledge of faith, but as a bait to use for ill-gotten gain and deception.

Pythagoras commanded his pupils rarely to take an oath, and when they did swear an oath, to abide by it under every circumstance.

The same Pythagoras, in his reflections upon the pleasures of love, taught that it was better to approach women in the summer not at all, and in the winter only sparingly. For in general he considered every kind of pleasure of love to be harmful, and believed that the uninterrupted indulgence in them is altogether weakening and destructive.

It is told of Pythagoras that once, when he was asked by someone when he should indulge in the pleasures of love, he replied, "When you wish not to be master of yourself."²

¹ Lysander, a Spartan admiral, died in 395 B.C.; Demades, the orator, in 319 B.C. Antipater once remarked of Demades, when he was an old man, that "he was like a victim when the sacrifice was over—nothing left but tongue and guts" (Plutarch, *Phocion*, 1).

² Cp. Plato, *Rep.* 430 E.

8 "Ὅτι οἱ Πυθαγόρειοι διήρουν καὶ τὰς ἡλικίας τῶν ἀνθρώπων εἰς τέσσαρα μέρη, παιδός, νέου, νεανίσκου, γέροντος, καὶ τούτων ἐκάστην ἔφασαν ὁμοίαν εἶναι ταῖς κατὰ τὸν ἐνιαυτὸν τῶν ὥρων μεταβολαῖς, τὸ μὲν ἔαρ τῷ παιδί διδόντες, τὸ δὲ φθινόπωρον τῷ ἀνδρὶ, τὸν δὲ χειμῶνα τῷ γέροντι, τὸ δὲ θέρος τῷ νέῳ. (Const. Exc. 4, p. 295.)

6 "Ὅτι ὁ αὐτὸς Πυθαγόρας παρήγγελλε πρὸς τοὺς θεοὺς προσιέναι τοὺς θύοντας μὴ πολυτελεῖς, ἀλλὰ λαμπρὰς καὶ καθαρὰς ἔχοντας ἐσθῆτας, ὁμοίως δὲ μὴ μόνον τὸ σῶμα καθαρὸν παρεχομένους πάσης ἀδικου πράξεως, ἀλλὰ καὶ τὴν ψυχὴν ἀγνεύουσαν. (Const. Exc. 2 (1), p. 223.)

7 "Ὅτι ὁ αὐτὸς ἀπεφαίνετο τοῖς θεοῖς εὐχέσθαι δεῖν τὰ ἀγαθὰ τοὺς φρονίμους ὑπὲρ τῶν ἀφρόνων· τοὺς γὰρ ἀσυνέτους ἀγνοεῖν τί ποτὲ ἔστω ἐν τῷ βίῳ κατὰ ἀλήθειαν ἀγαθόν.

8 "Ὅτι ὁ αὐτὸς ἔφασκε δεῖν ἐν ταῖς εὐχαῖς ἀπλῶς εὐχεσθαι τὰ ἀγαθὰ, καὶ μὴ κατὰ μέρος ὀνομάζειν, ὅλον ἐξουσίαν, ἰσχύν, κάλλος, πλοῦτον, τὰλλα τὰ τούτοις ὅμοια· πολλάκις γὰρ τούτων ἕκαστον τοὺς κατ' ἐπιθυμίαν αὐτῶν τυχόντας τοῖς ὅλοις ἀνατρέπειν. καὶ τοῦτο γνοήν ἂν τις ἐπιστήσας τοῖς ἐν

¹ τὸν δὲ added by Herwerden.

¹ Ll. 1364-1375. The passage runs :

Then, gazing Argos-ward, Polyneices prayed :
 " Queen Hera—for thine am I since I wed
 Adrastus' child, and dwell within thy land—
 Grant me to slay my brother, and to stain
 My warring hand with blood of victory ! "

The Pythagoreans divided the life of mankind into four ages, that of a child, a lad, a young man, and an old man ; and they said that each one of these had its parallel in the changes which take place in the seasons in the year's course, assigning the spring to the child, the autumn to the man, the winter to the old man, and the summer to the lad.

The same Pythagoras taught that when men approach the gods to sacrifice, the garments they wear should be not costly, but only white and clean, and that likewise they should appear before the gods with not only a body clean of every unjust deed but also a soul that is undefiled.

Pythagoras declared that prudent men should pray to the gods for good things on behalf of imprudent men ; for the foolish are ignorant of what in life is in very truth the good.

Pythagoras used to assert that in their supplications men should pray simply for " all good things," and not name them singly, as, for example, power, strength, beauty, wealth, and the like ; for it frequently happens that any one of these works to the utter ruin of those who receive them in reply to their desire. And this may be recognized by any man who has reflected upon the lines¹ in *The Phœnician*

But unto golden-shielded Pallas' fane
 Eteocles looked, and prayed : " Daughter of Zeus,
 Grant that the conquering spear, of mine hand sped,
 Yea, from this arm, may smite my brother's breast."

Tr. of Way in the *L.C.L.*

ταῖς Εὐριπίδου Φοινίσσαις στίχοις, ἐν οἷς οἱ περὶ
τὸν Πολυνεΐκην εὐχονται τοῖς θεοῖς, ὧν ἡ ἀρχὴ

βλέψας ἐς Ἄργος,

ἔως

εἰς στέρν' ἀδελφοῦ τῆσδ' ἀπ' ὠλένης βαλεῖν.

οὔτοι γὰρ δοκοῦντες ἑαυτοῖς εὐχεσθαι τὰ κάλλιστα
ταῖς ἀληθείαις καταρῶνται. (Const. Exc. 4, p. 295.)

9 "Ὅτι ὁ αὐτὸς πολλὰ καὶ ἄλλα διαλεγόμενος πρὸς
βίον σὺμφρονος ζῆλον καὶ πρὸς ἀνδρείαν τε καὶ
καρτερίαν, ἔτι δὲ τὰς ἄλλας ἀρετάς, ἴσα θεοῖς παρὰ
τοῖς Κροτωνιάταις ἐτιμᾶτο.

(Const. Exc. 2 (1), p. 223.)

10. "Ὅτι ὁ Πυθαγόρας φιλοσοφίαν, ἀλλ' οὐ σο-
φίαν ἐκάλει τὴν ἰδίαν αἵρεσιν. καταμεμφόμενος
γὰρ τοὺς πρὸ αὐτοῦ κεκλημένους ἐπὶ σοφοῦς¹
ἔλεγεν, ὡς σοφὸς μὲν οὐδεὶς ἐστὶν ἄνθρωπος ὧν
καὶ πολλάκις διὰ τὴν ἀσθένειαν τῆς φύσεως οὐκ
ισχύων πάντα καταρθοῦν, ὁ δὲ ζηλῶν τὸν τοῦ
σοφοῦ τρόπον τε καὶ βίον προσηκόντως ἀν φιλό-
σοφος ὀνομάζοιτο.

2 'Ἄλλ' ὅμως τηλικαύτης προκοπῆς γενομένης περὶ
τε Πυθαγόραν αὐτὸν καὶ τοὺς μετ' ἐκείνον Πυθα-
γορείους καὶ τοσοῦτων ἀγαθῶν αἴτιοι γεόμενοι
ταῖς πόλεσιν, οὔτοι τὸν πάντα τὰ καλὰ λυμαιόμε-
νον φθόρον οὐ διέφυγον· οὐδὲν γάρ, οἶμαι, τῶν παρ'
ἀνθρώποις καλῶν οὕτω συνέστηκεν ὥστε μηδεμίαν
αὐτῷ φθοράν τε καὶ διάλυσιν γεννῆσαι τὸν πολυετῆ
χρόνον. (Const. Exc. 4, p. 296.)

¹ So Herwerden: τοῖς . . . κεκλημένοις . . . σοφοῖς.

² c. 330 n.c.

Maidens of Euripides which give the prayer of Poly-
neices to the gods, beginning

Then, gazing Argos-ward,
and ending

Yea, from this arm, may smite my brother's breast.

For Polyneices and Eteocles thought that they were
praying for the best things for themselves, whereas
in truth they were calling down curses upon their
own heads.

During the time that Pythagoras was delivering
many other discourses designed to inculcate the
emulation of a sober life and manliness and persever-
ance and the other virtues, he received at the hands
of the inhabitants of Croton honours the equal of
those accorded to the gods.¹

10. Pythagoras called the principles he taught
philosophia or love of wisdom, but not *sophia* or wis-
dom. For he criticized the Seven Wise Men, as they
were called, who lived before his time, saying that
no man is wise, being human, and many a time, by
reason of the weakness of his nature, has not the
strength to bring all matters to a successful issue,
but that he who emulates both the ways and the
manner of life of a wise man may more fittingly be
called a "lover of wisdom."

Although both Pythagoras himself and the Pytha-
goreans after his time made such advancement and
were cause of so great blessings to the states of
Greece, yet they did not escape the envy which be-
smirches all noble things. Indeed there is no noble
thing among men, I suppose, which is of such a nature
that the long passage of time works it no damage
or destruction.

11. Ὅτι Κροτωνιάτης τις Κύλων ὄνομα, τῆ οὐσία καὶ δόξῃ πρῶτος τῶν πολιτῶν, ἐπεθύμησε Πυθαγόρειος γενέσθαι. ὦν δὲ χαλεπὸς καὶ βίαιος τὸν τρόπον, ἔτι δὲ στασιαστῆς τε καὶ τυραννικός, ἀπεδοκιμάσθη. παροξυνθεὶς οὖν τῷ συστήματι τῶν Πυθαγορείων, ἔταιρειαν μεγάλην συνεστήσατο, καὶ διετέλει πάντα καὶ λέγων καὶ πράττων κατ' αὐτῶν.

2 Ὅτι Λῦσις ὁ Πυθαγόρειος εἰς Θήβας τῆς Βοιωτίας γενόμενος διδάσκαλος Ἐπαμινώνδου, τοῦτον μὲν τέλειον ἄνδρα πρὸς ἀρετὴν κατέστησε, καὶ πατὴρ αὐτοῦ θετὸς ἐγένετο δι' εὐνοίαν. ὁ δὲ Ἐπαμινώνας τῆς τε καρτερίας καὶ λιτότητος καὶ τῶν ἄλλων ἀρετῶν ἐκ τῆς Πυθαγορείου φιλοσοφίας ἐναύσματα¹ λαβὼν, οὐ μόνον Θηβαίων, ἀλλὰ καὶ πάντων τῶν κατ' αὐτὸν ἐπρώτευσεν.

12. Ὅτι δὲ τῶν προγεγονότων ἀνδρῶν ἢ τῶν βίων ἀναγραφὴ δυσκόλιαν μὲν παρέχεται τοῖς γράφουσιν, ὠφέλει δ' οὐ μετρίως τὸν κοινὸν βίον. μετὰ παρρησίας γὰρ δηλοῦσα τὰ καλῶς τε καὶ κακῶς²πραχθέντα τοὺς μὲν ἀγαθοὺς κοσμεῖ, τοὺς δὲ πονηροὺς ταπεινοῖ, διὰ τῶν οἰκειῶν ἐκάστοις³ ἐγκωμίων τε καὶ ψόγων. ἔστι δ' ὁ μὲν ἔπαινος, ὡς ἂν τις εἴποι, ἔπαθλον ἀρετῆς ἀδάπανον, ὁ δὲ ψόγος τιμωρία φανυλότητος ἀνευ πληγῆς. καλὸν δὲ τοῖς μεταγενεστέροις ὑποκεῖσθαι διότι βίον οἶον ἂν τις ἔληται ζῶν, τοιαύτης ἀξιοθήσεται μετὰ τὸν

¹ So Salmasius: ἐνάσματα.

² τε καὶ κακῶς added by Wurm; Büttner-Wobst suggests ἀμῶς for καλῶς.

³ So Reiske: ἐκάστοις.

¹ The distinguished Theban general and statesman, c. 420-362 B.C.

11. A certain inhabitant of Croton, Cylon by name, the foremost citizen in wealth and repute, was eager to become a Pythagorean. But since he was a harsh man and violent in his ways, and both seditious and tyrannical as well, he was rejected by them. Consequently, being irritated at the order of the Pythagoreans, he formed a large party and never ceased working against them in every way possible both by word and by deed.

Lysis, the Pythagorean, came to Thebes in Boeotia and became the teacher of Epaminondas¹; and he developed him, with respect to virtue, into a perfect man and became his father by adoption because of the affection he had for him. And Epaminondas, because of the incitements toward perseverance and simplicity and every other virtue which he received from the Pythagorean philosophy, became the foremost man, not only of Thebes, but of all who lived in his time.

12. To recount the lives of men of the past is a task which presents difficulties to writers and yet is of no little advantage to society as a whole. For such an account which clearly portrays in all frankness their evil as well as their noble deeds renders honour to the good and abases the wicked by means of the censures as well as the praises which appropriately come to each group respectively. And the praise constitutes, one may say, a reward of virtue which entails no cost, and the censure is a punishment of depravity which entails no physical chastisement. And it is an excellent thing for later generations to bear in mind, that whatever is the manner of life a man chooses to live while on this earth, such is the remembrance which he will be

θάνατον μνήμης, ἵνα μὴ περὶ τὰς τῶν λιθίνων μνημείων κατασκευὰς σπουδάζωσιν, ἃ καὶ τόπον ἓνα κατέχει καὶ φθορὰς ὀξείας τυγχάνει, ἀλλὰ περὶ λόγον καὶ τὰς ἄλλας ἀρετὰς, αἱ πάντα φοιτῶσι διὰ τῆς φήμης. ὁ δὲ χρόνος ὁ πάντα μαραίνων τὰλλα ταύτας ἀθανάτους φυλάττει, καὶ πρῶτος γενόμενος αὐτὸς ταύτας ποιεῖ νεωτέρας. δῆλον δὲ ἐπὶ τούτων τῶν ἀνδρῶν ἐγένετο τὸ προειρημένον· πάλαι γὰρ γεγονότες ὡσπερ νῦν ὄντες ὑπὸ πάντων μνημονεύονται. (*Const. Exc.* 2 (1), pp. 223-224.)

13. "Ὅτι Κύρος ὁ τῶν Περσῶν βασιλεὺς ἐπειδὴ τῶν Βαβυλωνίων καὶ τῶν Μήδων τὴν χώραν κατεπολέμησε, ταῖς ἐλλείψει πᾶσαν περιελάμβανε τὴν οἰκουμένην. τῶν γὰρ δυνατῶν καὶ μεγάλων ἐθνῶν καταπεπολεμημένων ἐνόμιζε μηδένα μῆτε βασιλέα μῆτε δῆμον ὑποστήσασθαι τὴν ἰδίαν δύναμιν· τῶν γὰρ ἐξουσίαις ἀνυπευθύνους ὄντων εἰώθασιν ἔνιοι τὴν εὐτυχίαν μὴ φέρεω κατ' ἀνθρώπων.

(*Const. Exc.* 4, p. 296.)

14. "Ὅτι ὁ Καμβύσης ἦν μὲν φύσει μανικὸς καὶ παρακεκωκῶς τοῖς λογισμοῖς, πολὺ δὲ μᾶλλον αὐτὸν ὤμῶν καὶ ὑπερήφανος ἐποίησε τὸ τῆς βασιλείας μέγεθος.

2 "Ὅτι Καμβύσης ὁ Πέρσης μετὰ τὴν ἄλωσιν Μέμφεως καὶ Πηλοσίου τὴν εὐτυχίαν οὐ φέρων ἀνθρωπίνως, τὸν Ἀμάσιος τοῦ πρότερον βεβασιλευκότος τάφον ἀνέσκαψεν. εὐρῶν δὲ ἐν τῇ θήκῃ

¹ So Dindorf: *αὐτὰς*.

² τούτων added by Oldfather.

³ δῆλον . . . τὸ προειρημένον Vogel: ζῆλος . . . προειρημένους.

⁴ βασιλεὺς added by Mai.

⁵ So Dindorf: ἀνυπευθύνων.

thought worthy of after his death; this principle should be followed, in order that later generations may not set their hearts upon the erection of memorials in stone which are limited to a single spot and subject to quick decay, but upon reason and the virtues in general which range everywhere upon the lips of fame. Time, which withers all else, preserves for these virtues an immortality, and the further it may itself advance in age, the fresher the youth it imparts to them. And what we have said is clearly exemplified in the case of these men who have been mentioned¹; for though they were of the distant past, all mankind speaks of them as if they were alive to-day.

13. Cyrus, the king of the Persians, after he had reduced the land of the Babylonians and the Medes,² was encompassing in his hopes all the inhabited world. For now that he had subdued these powerful and great nations he thought that there was no king or people which could withstand his might; since of those who are possessed of irresponsible power, some are wont not to bear their good fortune as human beings should.

14. Cambyses³ was by nature half-mad and his powers of reasoning perverted, and the greatness of his kingdom rendered him much the more cruel and arrogant.

Cambyses the Persian, after he had taken Memphis and Pelusium,⁴ since he could not bear his good fortune as men should, dug up the tomb of Amasis, the former king of Egypt. And finding his mummified

¹ Diodorus is probably still speaking about the Pythagoreans.

² 550 B.C.

³ King of Persia, 529-522 B.C.

⁴ 525 B.C.

τὸν νεκρὸν τεταριχευμένον, τό τε σῶμα τοῦ τετελευτηκότος ἤκίσατο καὶ πᾶσαν ὕβριν εἰς τὸν οὐκ αἰσθανόμενον εἰσενεγκάμενος¹ τελευταῖον προσέταξε κατακαῦσαι τὸν νεκρὸν. οὐκ εἰωθόταν γὰρ πυρὶ παραδιδόσαι τῶν ἐγχωρίων τὰ σώματα τῶν τετελευτηκότων, ὑπελάμβανε καὶ διὰ τούτου τοῦ τρόπου πλημμελήσειν τὸν πάλοι προτετελευτηκότα.

3 "Ὅτι Καμβύσης μέλλων στρατεύειν ἐπ' Αἰθιοπίαν² ἔπεμψε μέρος τῆς δυνάμεως ἐπ' Ἀμμωνίους, προστάξας τοῖς ἡγεμόσι τὸ μαντεῖον συλῆσαντας ἐμπρῆσαι, τοὺς τε περιουκοῦντας τὸ ἱερὸν ἅπαντας ἐξανδραποδίσασθαι. (Const. Exc. 2 (1), pp. 224-225.)

15. "Ὅτι Καμβύσου τοῦ Περσῶν βασιλέως κυριεύσαντος πάσης Αἰγύπτου, πρὸς τοῦτον οἱ Λίβυες καὶ Κυρηναῖοι, συνεστρατευκότες τοῖς Αἰγυπτίοις, ἀπέστειλαν δῶρα, καὶ τὸ προσταττόμενον ποιήσειν ἐπηγγείλαντο. (Const. Exc. 1, p. 397.)

16. "Ὅτι ὁ Πολυκράτης ὁ τῶν Σαμίων τύραννος εἰς τοὺς ἐπικαιροτάτους τόπους ἀποστέλλων τριήρεις ἐλήστευεν ἅπαντας τοὺς πλείοντας, ἀπεδίδου δὲ μόνοις τοῖς συμμάχοις τὰ ληφθέντα. πρὸς δὲ τοὺς μεμφομένους τῶν συνήθων ἔλεγεν ὡς πάντες οἱ φίλοι πλείονα χάριν ἔξουσιν ἀπολαβόντες ἅπερ ἀπέβαλον ἢ περ ἀρχὴν μηδὲν ἀποβαλόντες.

2 "Ὅτι ταῖς ἀδίκαις πράξεσιν ὡς ἐπίπαν ἀκολοθεῖ τις νέμεσις οἰκείους τιμωρίας τοῖς ἀμαρτάνουσιν ἐπιφέρειουσα.

¹ Hertlein, Vogel add τὸ after εἰσενεγκάμενος.

² So Valesius: Αἰθιοπίας.

corpse in the coffin, he outraged the body of the dead man, and after showing every despite to the senseless corpse, he finally ordered it to be burned. For since it was not the practice of the natives to consign the bodies of their dead to fire, he supposed that in this fashion also he would be giving offence to him who had been long dead.

When Cambyses was on the point of setting out upon his campaign against Ethiopia, he dispatched a part of his army against the inhabitants of Ammonium,¹ giving orders to its commanders to plunder and burn the oracle and to make slaves of all who dwelt near the shrine.

15. After Cambyses, the king of the Persians, had made himself lord of all Egypt, the Libyans and Cyrenaeans, who had been allies of the Egyptians, sent presents to him and declared their willingness to obey his every command.

16. Polycrates the tyrant of the Samians,² used to dispatch triremes to the most suitable places and plunder all who were on the seas, and he would return the booty which he had taken only to those who were allies of his.³ And to those of his companions who criticized this practice he used to say that all his friends would feel more grateful to him by getting back what they had lost than by having lost nothing in the first place.

Unjust deeds, as a general thing, carry in their train a retribution which exacts appropriate punishments of the wrongdoers.⁴

¹ Polycrates' purpose was clearly to force all who sailed the seas to become his allies.

² The reference could well be to the deserved punishment of Polycrates (cp. Herodotus, 3. 125).

¹ The site of the oracle of Ammon, the present oasis of Siwah. ² c. 540-523 B.C.

3 "Ὅτι πᾶσα χάρις ἀμεταμέλητος οὐσα καλὸν ἔχει καρπὸν τὸν παρὰ τὸν¹ τῶν εὐεργετουμένων ἔπαινον· καὶ γὰρ ἂν μὴ πάντες, εἰς γέ τις² τῶν εὐ πεπονηθῶτων ἐνίοτε τὴν ὑπὲρ ἀπάντων ἀπέδωκε³ χάριν.

(*Const. Exc.* 4, p. 296.)

4 "Ὅτι Λυδοὶ τινες φεύγοντες τὴν Ὀροίτου τοῦ σατράπου δυναστείαν κατέπλευσαν εἰς Σάμον μετὰ πολλῶν χρημάτων καὶ τοῦ Πολυκράτους ἰκέται ἐγίνοντο. ὁ δὲ τὸ μὲν πρῶτον αὐτοὺς φιλοφρόνως ὑπεδέξατο, μετ' ὀλίγον δὲ πάντας ἀποσφάξας τῶν χρημάτων ἐγκρατῆς ἐγένετο.

17. "Ὅτι Θετταλὸς ὁ Πεισιστράτου υἱὸς σοφὸς ὑπάρχων ἀπέπατο τὴν τυραννίδα, καὶ τὴν ἰσότητα ζηλώσας μεγάλης ἀποδοχῆς ἤξιούτο παρὰ τοῖς πολιταῖς· οἱ δὲ ἄλλοι, Ἰππαρχος καὶ Ἰππίας, βίαιοι καὶ χαλεποὶ καθεστῶτες ἐτυράνουν τῆς πόλεως, πολλά δὲ παρανομοῦντες εἰς τοὺς Ἀθηναίους, καὶ τινος μεираκίου διαφόρον τὴν δῆμν Ἰππαρχος ἐρα-
2 σθεῖς διὰ τοῦτο ἐκινδύνευεν. . . ἢ μὲν οὖν ἐπὶ τοὺς τυράννους ἐπιθεῖσι καὶ ἢ πρὸς τὴν τῆς πατρίδος ἐλευθερίαν σπουδῇ κοινῇ τῶν προειρημένων ὑπήρξεν ἀνδρῶν· ἢ δὲ ἐν ταῖς βασιάνοις παραστάσις τῆς ψυχῆς καὶ τὸ καρτερικὸν τῆς τῶν δεινῶν ὑπομονῆς περὶ μόνον ἐγενήθη τὸν Ἀριστογείτονα, ὃς ἐν τοῖς φοβερωτάτοις καιροῖς δύο μέγιστα διετήρησε, τὴν τε πρὸς τοὺς φίλους πίστιν καὶ τὴν πρὸς τοὺς ἐχθροὺς τιμωρίαν. (*Const. Exc.* 2 (1), p. 225.)

¹ τὸν added by Capps.

² τις added by Herwerden.

³ So Dindorf: ἔδωκε.

¹ A by-name of Hegesistratus.

² Hippas was the real ruler, 527-510 B.C.; Hipparchus was slain in 514 B.C.

Every act of kindness, since attended by no regret, bears goodly fruit in the praise of those who benefit therefrom; for even if not all the recipients repay the kindness, at least some one of them, it sometimes happens, makes payment on behalf of all.

Certain Lydians, who were fleeing from the domineering rule of the satrap Oroetes, took ship to Samos, bringing with them many possessions, and became suppliants of Polycrates. And at first he received them kindly, but after a little time he put them all to the sword and confiscated their possessions.

17. Thettalus,¹ the son of Peisistratus, was wise enough to renounce the tyranny, and since he strove after equality, he enjoyed great favour among the citizens of Athens; but the other sons, Hipparchus and Hippias,² being violent and harsh men, maintained a tyranny over the city. They committed many other acts of lawlessness against the Athenians, and Hipparchus, becoming enamoured of a youth³ of extraordinary beauty, because of that got into a dangerous situation. . . ⁴ Now the attack upon the tyrants and the earnest desire to achieve the freedom of the fatherland were shared in by all the men mentioned above; but the unyielding steadfastness of soul amid the tortures and the stout courage to endure cruel pains were shown by Aristogeiton alone, who, in the most fearful moments, maintained two supreme virtues, fidelity to his friends and vengeance on his enemies.

¹ Harmodius; Thucydides (6. 54-57) gives the most trustworthy account of this famous affair; cp. Book 9. 1. 4.

² The rest of the story, such as the indignation of the citizens, the attack upon the tyrants in 514 B.C., the slaying of Hipparchus and Harmodius, and the like, are lacking in the Greek.

3 "Ὅτι ὁ Ἀριστογείτων πᾶσιν ἐποίησε φανερὸν ὡς ἡ τῆς ψυχῆς εὐγένεια κατισχύει τὰς μεγίστας τοῦ σώματος ἀλγηδόνας.

18. "Ὅτι Ζήνωνος τοῦ φιλοσόφου διὰ τὴν ἐπιβουλήν τὴν κατὰ τοῦ Νεάρχου τοῦ τυράννου κατὰ τὰς ἐν ταῖς βασάνοις ἀνάγκας ἐρωτώμενου ὑπὸ Νεάρχου τίνες ἦσαν οἱ συνειδότες, "Ὁφελον γάρ, ἔφησεν, ὥσπερ τῆς γλώττης εἰμὶ κύριος, οὕτω καὶ τοῦ σώματος. (*Const. Exc.* 4, pp. 296-297.)

2 "Ὅτι τυραννουμένης τῆς πατρίδος ὑπὸ Νεάρχου σκληρῶς, ἐπιβουλήν κατὰ τοῦ τυράννου συνεστήσατο. καταφανῆς δὲ γενόμενος, καὶ κατὰ τὰς ἐν ταῖς βασάνοις ἀνάγκας διερωτώμενος ὑπὸ τοῦ Νεάρχου τίνες ἦσαν οἱ συνειδότες, "Ὁφελον γάρ, ἔφησεν, ὥσπερ τῆς γλώττης εἰμὶ κύριος, οὕτως

3 ὑπῆρχον καὶ τοῦ σώματος. τοῦ δὲ τυράννου πολὺ μᾶλλον ταῖς βασάνοις προσεπιτείναντος, ὁ Ζήνων μέχρι μὲν τινος διεκαρτέρει· μετὰ δὲ ταῦτα σπένδων ἀπολυθῆναι ποτε τῆς ἀνάγκης καὶ ἅμα τιμωρῆσασθαι τὸν Νεάρχον, ἐπενοήσατό τι τοιοῦτον.

4 κατὰ τὴν ἐπιτονωτάτην ἐπίτασιν¹ τῆς βασάνου προσποιηθεὶς ἐνδιδόναί τὴν ψυχὴν ταῖς ἀλγηδόσιν ἀνέκραγεν, "Ἀνετε, ἐγὼ γάρ πᾶσαν ἀλήθειαν. ὡς δ' ἀνήκαν,² ἤξίωσεν αὐτὸν ἀκούσασθαι κατ' ἰδίαν προσελθόντα· πολλὰ γάρ εἶναι τῶν λέγεσθαι μελ-

5 λόντων ἃ συνοίσει τηρεῖν ἐν ἀπορρήτῳ. τοῦ δὲ τυράννου προσελθόντος ἀσμένως καὶ τὴν ἀκοὴν τῷ στόματι παραβαλόντος, ὁ Ζήνων τοῦ δυνάστου περιχαρῶν τὸ οὖς ἐνέπρισε τοῖς ὀδοῦσι. τῶν δὲ ὑπηρετῶν ταχὺ προσδραμόντων, καὶ πᾶσαν τῷ

Aristogoton made it clear to all men that nobility of soul is able to prevail over the greatest agonies of the body.

18. When Zeno the philosopher¹ was suffering the agonies of the torture because of the conspiracy he had entered into against the tyrant Nearchus and was being asked by Nearchus who his fellow conspirators were, he replied, "Would that I were as much the master of my body as I am of my tongue!"

When Zeno's native city was being ground down by the tyranny of Nearchus, Zeno formed a conspiracy against the tyrant. But he was found out, and when he was asked by Nearchus, while suffering the agonies of the torture, who his fellow conspirators were, he replied, "Would that I were as much the master of my body as I am of my tongue!" And when the tyrant made the torture more and more severe, Zeno still withstood it for a while; and then, being eager to be rid at last of the agony and at the same time to be revenged upon Nearchus, he devised the following plan. During the greatest intensity of the torture, pretending that his spirit was yielding to his bodily pains, he cried out, "Relax it! I will tell the whole truth." And when they did so, he asked Nearchus to come near and listen to him privately, asserting that many matters he was about to disclose would best be kept secret. When the tyrant came up to him readily and placed his ear close to Zeno's lips, Zeno took the tyrant's ear into his mouth and sank his teeth into it. And when the attendants quickly approached and applied every

¹ So Valerius: ἐπίστασιν.

² So Reiske: ἀνήκεν.

¹ Zeno of Elea (Veia in Italy) in the middle of the 5th century B.C.; see the following paragraph.

βασανίζομένῳ προσφερόντων τιμωρίαν εἰς τὸ χα-
 8 λάσαι τὸ δῆγμα, πολὺ μᾶλλον προσεμφέβητο. τέλος
 δ' οὐ δυνάμενοι τάνδρὸς νικῆσαι τὴν εὐψυχίαν,
 παρεκέντησαν¹ αὐτὸν ἵνα διήη τοὺς ὀδόντας. καὶ
 τοιοῦτῳ τεχνήματι τῶν ἀλγιδόνων ἀπελύθη καὶ
 παρὰ τοῦ τυράννου τὴν ἐνδεχομένην ἔλαβε τιμω-
 ρίαν. (Const. *Exc.* 2 (1), pp. 225-226.)

[Πολλαῖς ὕστερον γενεαῖς Δωριεὺς ὁ Λακεδαι-
 μόνιος κατακτήσας εἰς τὴν Σικελίαν καὶ τὴν χώραν
 ἀπολαβῶν ἔκτισε πόλιν Ἡράκλειαν. ταχὺ δ' αὐ-
 τῆς αὐξομένης, οἱ Καρχηδόνιοι φθονήσαντες ἅμα
 καὶ φοβηθέντες μήποτε πλέον ἰσχύσασα τῆς Καρ-
 χηδόνας ἀφέληται τῶν Φοινίκων τὴν ἡγεμονίαν,
 στρατευσάντες ἐπ' αὐτὴν μεγάλας δυνάμεις καὶ
 κατὰ κράτος ἐλόντες κατέσκαψαν. ἀλλὰ περὶ μὲν
 τούτων τὰ κατὰ μέρος ἐν τοῖς οἰκείοις χρόνοις
 ἀναγράφομεν.] (Diodorus, 4. 23. 3.)

19. Ὅτι τοῖς ἐπὶ τιῶν πραγμάτων διοριζο-
 μένοις ὡς οὐκ ἂν ποτε πραχθησομένων ἔοικεν
 ἐπακολουθεῖν ὡσανεὶ τις νέμεσις ἐλέγχουσα τὴν
 ἀνθρωπίνην ἀσθένειαν.

2 Ὅτι Μεγαβύζου τοῦ καὶ Ζωπύρου, φίλου ὄντος
 Δαρείου τοῦ βασιλέως, μαστιγώσαντος δ' ἑαυτὸν
 καὶ τὰ περὶ τὸ πρόσωπον ἀκρωτήρια ἀποκόψαντος
 διὰ τὸ αὐτόμολον³ γενέσθαι καὶ Βαβυλῶνα προδοῦ-
 ναὶ Πέρσαις, φασὶ βάρεως φέρειν τὸν Δαρεῖον καὶ
 εἰπεῖν βούλεσθαι τὸν Μεγάβυζον, εἰ δυνατόν ἦν,

¹ So Döhner: *παρεκάλησαν*.

² So Dindorf: *ὄντωνον*.

³ c. 510 B.C. An account of the chequered career of Darius, of the royal line of Sparta, is given by Herodotus, 5. 41-48.

² On the south coast of Sicily near Agrigentum.

³ The passage probably refers to the remark of a Baby-

lonian to make Zeno relax his hold, he held on all the tighter. Finally, being unable to shake the fortitude of the man, they stabbed him to death that they might in this way break the hold of his teeth. By this device Zeno got release from the agonies he was suffering and exacted of the tyrant the only punishment within his grasp.

[Many generations later Dorieus¹ the Lacedæmonian came to Sicily, and taking back the land founded the city of Heracleia.² Since the city grew rapidly, the Carthaginians, being jealous of it and also afraid that it would grow stronger than Carthage and take from the Phœnicians their sovereignty, came up against it with a great army, took it by storm, and razed it to the ground. But this affair we shall discuss in detail in connection with the period in which it falls.]

19. When men make definite pronouncements on certain matters, saying that they can never possibly be brought to pass, their words usually are followed by a kind of retribution which exposes the weakness which is the lot of mankind.³

When Megabyzus, who was also called Zopyrus and was a friend of King Darius, had scourged himself and mutilated his countenance,⁴ because he had resolved to become a deserter⁵ and betray Babylon to the Persians, we are told that Darius was deeply moved and declared that he would rather have Mega-

lonian that Darius would take Babylon when mules bear offspring. See Herodotus, 3. 151 and *passim* for details of the account of the taking of Babylon.

⁴ Literally, "cut off the extremities of his face," i.e. the nose and ears; the story is given by Herodotus, 3. 153 ff., who calls Zopyrus the son of Megabyzus. 520-519 B.C.

⁵ In order to trick the Babylonians.

ἄρτιον γειόμενον ἢ δέκα Βαβυλῶνας λαβεῖν ὑπὸ τὴν ἐξουσίαν, καίπερ ἀπράκτου τῆς ἐπιθυμίας οὔσης.

3 "Ὅτι οἱ Βαβυλώνιοι στρατηγὸν εἶλαντο Μεγάβυζον, ἀγνοοῦντες ὅτι τὴν εὐεργεσίαν τῆς μελλούσης ἀκολουθεῖν ἀπωλείας οἴονεϊ δέλεαρ αὐτοῖς προθήσει.¹

4 "Ὅτι τὸ ἀποτέλεσμα τῶν ἐπιτευγμάτων ἱκανὸν ἐστὶ μαρτύριον τῶν προρρηθέντων.

5 "Ὅτι Δαρείος τῆς Ἀσίας σχεδὸν ὅλης κυριεύσας τὴν Εὐρώπην^{*} ἐπεθύμει καταστρέφασθαι. τὰς γὰρ τοῦ πλείονος ἐπιθυμίας ἀορίστους ἔχων καὶ τῷ μεγέθει τῆς Περσικῆς δυνάμεως πεποικώς, περιελάμβανε τὴν οἰκουμένην, αἰσχρὸν εἶναι νομίζων τοὺς πρὸ αὐτοῦ βεβασιλευκότας καταδεεστέρας ἀφορμὰς κτησαμένους τὰ μέγιστα τῶν ἔθνῶν καταπεπολεμηκέσαι, αὐτὸν δὲ τηλικαύτας ἔχοντα δυνάμεις ἡλικας οὐδεὶς τῶν πρὸ αὐτοῦ ἔσχε μηδεμίαν ἀξιόλογον πράξιν κατεργάσθαι.

6 "Ὅτι οἱ Τυρρηνοὶ διὰ τὸν τῶν Περσῶν φόβον ἐκλιπόντες τὴν Λῆμνον ἔφασκον ὡς διὰ τινος χρησμοῦς τοῦτο ποιεῖν, καὶ ταύτην τῷ Μιλτιάδῃ παρέδωκαν. ταῦτα δὲ πράξαντος Ἑρμῶνος⁴ τοῦ προεσθηκότος τῶν Τυρρηνῶν, συνέβη τὰς τοιαύτας

byzus whole again, if it were possible, than bring ten Babylons under his power, although his wish could not be achieved.

The Babylonians chose Megabyzus to be their general, being unaware that the benefaction he would render them would be a kind of bait to entice them to the destruction which was soon to follow.

The successful turn of events constitutes a sufficient proof of what has been predicted.¹

After Darius had made himself master of practically the whole of Asia, he desired to subdue Europe.² For since the desires he entertained for further possessions were boundless and he had confidence in the greatness of the power of Persia, he was set upon embracing in his power the inhabited world, thinking it to be a disgraceful thing that the kings before his time, though possessing inferior resources, had reduced in war the greatest nations, whereas he, who had forces greater than any man before him had ever acquired, had accomplished no deed worthy of mention.

When the Tyrrhenians³ were leaving Lemnos, because of their fear of the Persians, they claimed that they were doing so because of certain oracles, and they gave the island over to Miltiades.⁴ The leader of the Tyrrhenians in this affair was Hermou,

¹ This probably refers to the boast of the Babylonians (Herodotus, 3. 151) that the Persians would only take Babylon "when mules bear offspring." A little later one of Zopyrus' mules foaled. ² 519 B.C.

³ c. 520 B.C. Not to be confused with the Tyrrhenians (Etruscans) of Italy. These Tyrrhenians came to Lemnos in all probability from Asia Minor c. 700 B.C.

⁴ The famous hero of Marathon, 490 B.C.

¹ So Wurm: προθήσει.

* τό Μαί: δέ.

² So Dindorf: τῆς Εὐρώπης.

χάριτας ἀπ' ἐκείνων τῶν χρόνων Ἐρμωνείους προσαγορευθῆναι. (*Const. Exc.* 4, pp. 297-298.)

20. Ὅτι Λευκίου Ταρκυνίου τοῦ Ῥωμαίων βασιλέως ὁ υἱὸς Σέξτος ἐξεδήμησεν εἰς πόλιν Κολλατίαν καλουμένην, καὶ κατέλυσε πρὸς Λεύκιον Ταρκυνίον ἀνεψιὸν τοῦ βασιλέως, ἔχοντα γυναῖκα Λουκρητίαν, ἣτις ἦν εὐπρεπὴς μὲν τὴν οὐκ, σώφρων δὲ τὸν τρόπον. ἐπὶ στρατοπέδου γὰρ ὄντος τάνδρος, ὁ ξένος νυκτὸς ἐγερθεὶς ἐκ τοῦ κοιτῶνος ὤρμησεν ἐπὶ τὴν γυναῖκα κοιμωμένην ἐν τινὶ θαλάμῳ. ἐπιστὰς δὲ ταῖς θύραις ἄφνω καὶ σπασάμενος τὸ ξίφος, παρασκευάσασθαι μὲν ἔφησεν οἰκίτην ἐπιτήδειον εἰς ἀναίρεσιν, συγκατασφάξειν δὲ κάκεινην, ὡς ἐπὶ μοιχείᾳ κατελημμένην καὶ τετευχυῖαν τῆς προσηκούσης τιμωρίας ὑπὸ τοῦ συγγενεστάτου τῷ συνοικοῦντι. διόπερ αἰρετώτερον ὑπάρχειν ὑπουργῆσαι ταῖς ἐπιθυμίαις αὐτοῦ σιωπῶσαν· λήψεσθαι δὲ ἔπαθλον τῆς χάριτος δωρεάς τε μεγάλας καὶ τὴν μετ' αὐτοῦ συμβίωσιν καὶ γενήσεσθαι² βασίλισσαν, ἰδιωτικῆς ἐστίας ἐξηλλαγμένην ἡγεμονίαν. ἡ δὲ Λουκρητία διὰ τὸ παράδοξον ἐκπλαγῆς γενομένη, καὶ φοβηθεῖσα μήποτε ταῖς ἀληθείαις δόξῃ διὰ τὴν μοιχείαν ἀνηρῆσθαι, τότε μὲν ἠσυχίαν ἔσχεν· ἡμέρας δὲ γενομένης ὁ Σέξτος ἐχωρίσθη· ἡ δὲ ἐκάλεισε τοὺς οἰκείους, καὶ ἠξίον μὴ περιδεῖν ἀτιμώρητον τὸν ἀσεβήσαντα εἰς ξενίαν ἅμα καὶ συγγένειαν. εἰσὶν δὲ φήσασα μὴ

¹ ἐπι added by Reiske.

² So Valesius: γενέσθαι.

and as a result presents of this kind have from that time been called "gifts of Hermon."¹

20. Sextus, the son of Lucius Tarquinius (Superbus), the king of the Romans,² left³ and came to the city of Collatia, as it was called, and stopped at the home of Lucius Tarquinius,⁴ a cousin of the king, whose wife was Lucretia, a woman of great beauty and virtuous in character. And Lucretia's husband being with the army in camp, the guest, awakening, left his bed-room during the night and set out to the wife who was sleeping in a certain chamber. And suddenly taking his stand at the door and drawing his sword, he announced that he had a slave all ready for slaughter, and that he would slay her together with the slave, as having been taken in adultery and having received at the hand of her husband's nearest of kin the punishment she deserved. Therefore, he continued, it would be the wiser thing for her to submit to his desires without calling out, and as a reward for her favour she would receive great gifts and be his wife and become queen, exchanging the hearth of a private citizen for the first place in the state. Lucretia, panic-stricken at so unexpected a thing and fearing that men would in truth believe that she had been slain because of adultery, made no outcry at the time. But when the day came and Sextus departed, she summoned her kinsmen and asked them not to allow the man to go unpunished who had sinned against the laws both of hospitality and of kinship. As for herself, she said, it was not

¹ These are presumably presents made out of dire necessity. Modern historians say that Miltiades "conquered" Lemnos c. 510 or c. 493 B.C.; see Herodotus, 6. 140.

² 535-510 B.C.

³ 510 B.C. He was in the Roman army which was besieging the city of Ardea; see Livy, 1. 57 ff.; Dionysius Hal. 4. 64 ff.; Dio Cassius, frag. 10. 12 ff.

⁴ He had the surname Collatinus.

προσήκειν ἔφορᾶν τὸν ἥλιον τηλικαύτης ὕβρεως πεπειραμένην, ξιφιδίῳ πατάξασα τὸ στήθος ἑαυτῆς ἐτελεύτησεν. (Const. Exc. 2 (1), pp. 226-227.)

21. Ὅτι τῆς Λυκρητίας μοιχευθείσης παρὰ Σέξτου καὶ ἑαυτὴν ἀνελοῦσης διὰ τὸ ἀμάρτημα, οὐκ ἄξιον ἡγοῦμεθα τὸ γενναῖον τῆς προαιρέσεως παραλιπεῖν ἀνεπισήμαντον. τὴν γὰρ ἐπιδοῦσαν ἑκουσίως τὸ ζῆν τοῖς μεταγενεστέροις εἰς καλὸν ζῆλον προσηκόντως ἂν εὐφημίας ἀξιοῖμεν ἀθανάτου, ὅπως αἱ τὴν τοῦ σώματος ἀγνείαν κατὰ πᾶν ἀνεπίληπτον παρέχσθαι προαιρούμεναι πρὸς ἐπι-
 2 τετευγμένον ἀρχέτυπον παραβάλλονται. αἱ μὲν οὖν ἄλλαι γυναῖκες κἂν φανερώς τι τῶν τοιούτων πράξωσι, κατακρύπτουσι τὸ συντελεσθέν, εὐλαβούμεναι τὴν ὑπὲρ τῶν ἡμαρτημένων τιμωρίαν· ἡ δὲ τὸ λάθρα πραχθὲν ποιήσασα περιβόητον ἀπέσφαξεν ἑαυτὴν, καὶ τὴν τοῦ βίου τελευτὴν καλλίστην ὑπὲρ
 3 αὐτῆς ἀπολογία ἀπέλιπε. καὶ τῶν ἄλλων ἐπὶ τῶν ἀκουσίων τὴν συγγνώμην προβαλλομένων, αὐτὴ τὴν μετὰ βίας ὕβριν ἐτιμήσατο θανάτου, ἵνα μηδ' εἴ τις ἐπιθυμῆ βλασφημεῖν, τὴν ἐξουσίαν ἔχη¹ κατηγορεῖν τῆς προαιρέσεως ὡς² ἑκουσίου γεγεννημένης.
 4 τῶν γὰρ ἀνθρώπων φύσει τὰς λοιδορίας ἐπαίνων προτιμώντων, τὴν τῶν φιλαίτων ἀπέκοψε κατηγορίαν, αἰσχρὸν εἶναι νομίζουσα τῶν ἄλλων εἰπεῖν τινα διότι ζῶντος τοῦ κατὰ νόμου συμβιβόυτος ἀνδρὸς ἐτέρου παρανόμως ἐπειράθη, καὶ καθ' οὐ³ οἱ νόμοι τοῖς πράξασι θάνατον τιθέασι τὸ πρόστιμον,

proper for the victim of a deed of such wanton insolence to look upon the sun, and plunging a dagger into her breast she slew herself.

21. In connection with the violation of Lucretia by Sextus and her suicide because of the wrong done her, we do not believe it would be right to leave no record of the nobility of her choice. For the woman who renounced life of her own will in order that later generations might emulate her deed we should judge to be fittingly worthy of immortal praise, in order that women who choose to maintain the purity of their persons altogether free from censure may compare themselves with an authentic example. Other women, indeed, even when such an act as this on their part is known, conceal what has been done, as a means of avoiding the punishment which is meted out for guilty acts; but she made known to the world what had been done in secret and then slew herself, leaving in the end of her life her fairest defence. And whereas other women advance a claim for pardon in matters done against their will, she fixed the penalty of death for the outrage done to her by force, in order that, even if one should wish to defame her, he should not have it in his power to condemn her choice as having been made of her own free will. For since men by nature prefer slander to praise, she cut the ground from under the accusation men who love to find fault might raise; for she considered it to be shameful that anyone could say that while her husband, to whom she was wedded in accordance with the laws, was still living, she had had relations with another man, contrary to the laws, and shameful also that she who had been involved in an act for which the

¹ ἐπιθυμῆ . . . ἔχη Boissevain, ἐπιθυμοῖη . . . ἔχοι Dindorf, Vogel; ἐπιθυμῆ . . . ἔχει.

² ὡς added by Dindorf.

³ So Boissevain, καθ' ὧν Dindorf, Vogel: καθ'.

τοῦτο παθοῦσαν τὸν πλείω χρόνον¹ φιλοψυχεῖν, ἵνα τὸν πάντως ὀφειλόμενον παρὰ τῆς φύσεως θάνατον βραχὺ προλαβοῦσα τῆς αἰσχύνης ἀλλάξηται ⁵ τοὺς μεγίστους ἐπαίους. τοιγαροῦν οὐ μόνον θνητοῦ βίου δόξαν ἀθάνατον ἀντικατηλλάξαστο διὰ τῆς ἰδίας ἀρετῆς, ἀλλὰ καὶ τοὺς συγγενεῖς καὶ πάντας τοὺς πολίτας προετρέψαστο λαβεῖν ἀπαραίτητον τιμωρίαν παρὰ τῶν εἰς αὐτὴν παρανομησάντων.

22. Ὅτι Λεύκιος Ταρκύνιος ὁ βασιλεὺς τυραννικῶς καὶ βιαίως ἄρχων τῶν πολιτῶν τοὺς εὐπόρους τῶν Ῥωμαίων ἀνήρει, ψευδεῖς ἐπιφέρων αἰτίας ἔνεκεν τοῦ νοσφίσασθαι τὰς οὐσίας αὐτῶν. διόπερ Λεύκιος Ἰούνιος, ὄρφανός ὢν καὶ πάντων Ῥωμαίων πλουσιώτατος, δι' ἀμφοτέρα τὴν τοῦ Ταρκυνίου πλεονεξίαν ὑπώπτευνεν ἄδελφιδούς δ' ὢν² αὐτοῦ καὶ παρ' ἕκαστα τῷ βασιλεῖ συνών,³ προσποιήθη μωρός εἶναι, ἅμα μὲν βουλόμενος τὸν ὑπὲρ τοῦ δύνασθαι τι φθόνον ἐκκλίνειν, ἅμα δ' ἀνυποπόνητος παρατηρεῖν τὸ πραττόμενον καὶ τοῖς τῆς βασιλείας ἐφεδρεῖν καιροῖς.

23. Ὅτι οἱ Συβαρίται μετὰ τριάκοντα μυριάδων ἐκστρατεύσαντες ἐπὶ τοὺς Κροτωνιάτας καὶ πόλεμον ἄδικον ἐπανελόμενοι τοῖς ὅλοις ἔπταισαν, καὶ τὴν εὐδαιμονίαν οὐκ ἐνεγκόντες ἐπιδεξίως ἱκανὸν παράδειγμα τὴν ἰδίαν ἀπώλειαν κατέλειπον τοῦ

¹ So Dindorf: τῶν πλείω χρόνων.

² δ' ὢν added by Dindorf.

³ So Boissvain, σύνθωνος Dindorf, Vogel: συνθον (no accent).

¹ Much the same liberty has been taken with the translation as the Byzantine excerptor undoubtedly took with the Greek of Diodorus, who never went to quite such pains to point a moral or was so involved.

laws decree the penalty of death upon the guilty should cling to life any longer. And so she chose by a brief anticipation of death, a debt that in any case she owed to nature, to exchange disgrace for the highest approval.¹ Consequently, not only did she win immortal glory in exchange for mortal life through her own act of virtue, but she also impelled her kinsmen and all the people to exact implacable punishment from those who had committed this lawless act against her.

22. King Lucius Tarquinius ruled in a tyrannical and violent fashion and made it his practice to slay the wealthy citizens among the Romans, advancing false charges against them in order to appropriate their possessions. Consequently Lucius Junius (Brutus), since he was an orphan and the wealthiest of all the Romans, for both these reasons viewed with mistrust Tarquin's grasping ambition; and because he was the king's nephew and therefore close to him on every occasion, he acted the part of a stupid person, his purpose being both to avoid arousing envy because of any ability of his, and at the same time to observe, without rousing suspicion, whatever was taking place and to watch for the favourable moment to strike at the royal power.

23. The people of Sybaris who took the field with three hundred thousand men against the inhabitants of Croton and had entered upon an unjust war, were completely unsuccessful²; and since they were not shrewd enough to bear their prosperity, they left their own destruction as a sufficient warning example

² The war, which took place in 510 a. c., is described more fully in Book 12. 9-10.

πολὸ μᾶλλον δεῖν προσέχειν ἐν ταῖς ἰδίαις εὐτυχίαις ἢ περ ἐν ταῖς ταλαιπωρίαις.

24. "Ὅτι περὶ Ἡροδότου φησὶν ὁ Διόδωρος, Καὶ ταῦτα παρεξέβημεν οὐχ οὕτως Ἡροδότου κατηγορήσαι βουλευθέντες ὡς ὑποδείξει ὅτι τῶν λόγων οἱ θαυμάσιοι τοὺς ἀληθεῖς κατασχέειν εἴωθασιν.

2 "Ὅτι προσήκόν ἐστι τιμᾶσθαι τὴν ἀρετὴν, κἂν ἢ παρὰ γυναιξίν.

3 "Ὅτι Ἀθηναῖοι δεξιῶς τῇ νίκῃ χρησάμενοι καὶ νικήσαντες Βοιωτοὺς τε καὶ Χαλκιδεῖς, εὐθύς ἀπὸ τῆς μάχης Χαλκίδος ἐκυρίευσαν. ἐκ τῆς ὠφελείας τῆς τῶν Βοιωτῶν δεκάτην¹ ἄρμα χαλκοῦν εἰς τὴν ἀκρόπολιν ἀνέθεσαν τότε τὸ ἐλεγεῖον γράψαντες,²

ἔθνεα Βοιωτῶν καὶ Χαλκιδέων δαμάσαντες
παῖδες Ἀθηναίων ἔργμασιν ἐν πολέμου³
δεσμῶ ἐν ἀχλυόεντι σιδηρέῳ ἔσβεσαν ὕβριν
ἄν ἵππους δεκάτην Παλλάδι τάσδ' ἔθεσαν.

25. "Ὅτι τὸ κατακαίειν τὰ ἱερὰ παρὰ Ἑλλήνων ἔμαθον Πέρσαι, τὴν αὐτὴν τοῖς προαδικήσασιν ἀποδιδόντες ὕβριν.

¹ δεκάτην Vogel: δεκάτης.

² So the MSS., ἐπιγράψαντες Herwerden, Vogel.

³ So Dindorf: πολέμου.

¹ Over the Spartans; c. 506 B.C.

² This is the form in which Herodotus (5. 77) quoted the inscription as he read it upon the four-horse chariot. The original inscription was destroyed in 480 B.C. by the Persians when they sacked and burned the Acropolis and either melted down or carried off the bronze chariot. A sizable fragment of each of the two inscriptions has been recovered (I.G. i². 394; M. N. Tod, *Greek Historical Inscriptions*, 19, 43). The original inscription stressed the chains, giving the lines of the inscription before us in the order 3, 2, 1, 4.

that men should be on their guard far more in times of their own good fortunes than of their afflictions.

24. Diodorus says with respect to Herodotus, "We have made this digression, not so much out of any desire to criticize Herodotus, as to show by examples that tales of wonder are wont to prevail over tales of truth."

It is fitting that bravery be honoured, even when it is shown by women.

The Athenians made a clever use of their victory,¹ and after defeating the Boeotians and Chalcidians, they at once after the battle made themselves masters of the city of Chalcis. And as a tenth part of the booty won from the Boeotians they dedicated a bronze chariot on the Acropolis, inscribing upon it the following elegiac lines:

Having conquered the tribes of Boeotia and those
of Chalcis
Midst the labours of war, sons of Athenians
quenched
Insolence high in dark bonds of iron; and taking
the ransom's
Tithe set up here these mares, vowed unto Pallas
their god.²

25. The Persians learned from the Greeks the burning of temples, repaying those who had been the first to offend justice with the same wanton act.³

The latest extended discussion of the dedication together with a reconstruction of the chariot, mares, and driver, which were life size, is given by G. P. Stevens, *Hesperia*, 5 (1936), pp. 504 f.

³ Herodotus (5. 102) says that the Persians gave the burning by Greeks of the temple of Cybelé in Sardis as an excuse for their burning the temples of Greece.

2 Ὅτι Κάρεις ὑπὸ Περσῶν καταπονούμενοι ἐπ-
ηρώτησαν περὶ συμμαχίας εἰ προσλάβουτο Μιλη-
σίους συμμαχοῦς. ὁ δὲ ἀνέειπεν,

πάλαι ποτ' ἦσαν ἄλκιμοι Μιλήσιοι.

3 Οὐ μὴν ἄλλ' ὁ φόβος ἐγγὺς κείμενος ἐποίησεν
αὐτοὺς ἐπιλαθέσθαι τῆς πρὸς ἀλλήλους φιλοτιμίας,
πρὸς δὲ τὸ πληροῦν τὰς τριήρεις κατὰ τάχος συν-
ηγάγκαζεν.

4 Ὅτι Ἑκαταῖος ὁ Μιλήσιος πρεσβευτῆς ἀπεσταλ-
μένος ὑπὸ τῶν Ἰώνων, ἠρώτησε δι' ἣν αἰτίαν
ἀπιστεῖ αὐτοῖς ὁ Ἄρταφέρνης. τοῦ δὲ εἰπόντος,
μήποτε ὑπὲρ ὧν καταπολεμηθέντες κακῶς ἔπαθον
μνησικακῆσωσιν, Οὐκοῦν, ἔφησεν, εἰ τὸ πεπονθέ-
ναι κακῶς τὴν ἀπιστίαν περιποιεῖ, τὸ παθεῖν ἄρα
εὖ ποιήσει τὰς πόλεις Πέρσαις εὐνοούσας. ἀπο-
δεξάμενος δὲ τὸ ῥῆθὲν ὁ Ἄρταφέρνης ἀπέδωκε
τοὺς νόμους ταῖς πόλεσι καὶ τακτοὺς φόρους κατὰ
δύναμιν ἐπέταξεν.

26. Ὁ γὰρ τοῖς πολλοῖς παρὰ τῶν πολιτῶν
φθόνος τὸν ἔμπροσθεν χρόνον ἐγκρυπτόμενος, ἐπει-
δὴ καιρὸν ἔλαβεν, ἄθρους ἐξερράγη. διὰ δὲ τὴν
φιλοτιμίαν τοὺς δούλους ἠλευθέρωσαν, μᾶλλον βου-
λόμενοι τοῖς οἰκέταις μεταδοῦναι τῆς ἐλευθερίας ἢ
τοῖς ἐλευθέροις τῆς πολιτείας.

¹ παρὰ MSS., Boissevain, κατὰ Vogel, παρὰ τοῖς πόλλοις τῶν
πολ. Dindorf.

¹ The reference is to the Ionians as they saw themselves
threatened by the Persian fleet. Cp. Herodotus, 6, 7 f.

² Herodotus, 5, 36, 125 f. mentions Hecataeus in connec-

When the Carians were becoming exhausted in
their struggles with the Persians, they made inquiry
respecting an alliance, whether they should take the
Milesians to be their allies. And the oracle replied :

Of old Miletus' sons were mighty men.

But the terror which lay close at hand caused them
to forget their former rivalry with one another and
compelled them to man the triremes with all speed.¹

Hecataeus, the Milesian, whom the Ionians dis-
patched as an ambassador,² asked what cause Artaphernes had to put no faith in them. And when Artaphernes replied that he was afraid that they would harbour resentment because of the injuries they had received during their defeat,³ Hecataeus said, " Well then, if suffering ill treatment has the effect of creating bad faith, receiving kind treatment will surely cause our cities to be well disposed toward the Persians " And Artaphernes, approving the statement, restored to the cities their laws and laid upon them fixed tributes according to their ability to pay.

26. The hatred which those who possessed citizen-
ship held for the commons, though it had been con-
cealed up to this time, now burst forth in full force,
when it found the occasion. And because of their
jealous rivalry they freed the slaves, preferring rather
to share freedom with their servants than citizenship
with the free.⁴

tion with the Ionian revolt, but not with any embassy like
this, which has every appearance of being an invention.

² The naval battle of Lade, in 494 B.C.

⁴ This may refer to Argos, where the slaves got control
of the city for a time, because so many citizens had been
slain in the wars with Sparta (cp. Herodotus, 6, 83).

27. "Ὅτι Δάτις ὁ τῶν Περσῶν στρατηγός, Μῆδος ὢν τὸ γένος καὶ παρὰ τῶν προγόνων παρελιθῆώς ὅτι Μῆδου τοῦ συστήσαντος τὴν Μηδίαν Ἀθηναῖοι καθεστήκασιν¹ ἀπόγονοι, ἀπέστειλε πρὸς τοὺς Ἀθηναίους δηλῶν² ὡς πάρεστι μετὰ δυνάμεως ἀπαιτήσων τὴν ἀρχὴν τὴν προγονικὴν Μῆδον γὰρ τῶν ἑαυτοῦ προγόνων πρεσβύτατον³ γενόμενον ἀφαιρεθῆναι τὴν βασιλείαν ὑπὸ τῶν Ἀθηναίων καὶ παραγεγόμενον εἰς τὴν Ἀσίαν κτίσαι τὴν Μηδίαν. 2 ἂν μὲν οὖν αὐτῷ τὴν ἀρχὴν ἀποδώσω, ἀφεθήσεσθα τῆς αἰτίας ταύτης⁴ καὶ τῆς ἐπὶ Σάρδεϊ στρατείας· ἂν δὲ ἐναντιωθῶσι, πολὺ δειωτέρα 3 πείσεσθα τῶν Ἐρετριέων. ὁ δὲ Μιλτιάδης ἀπεκρίθη ἀπὸ τῆς τῶν δέκα στρατηγῶν γνώμης, διότι κατὰ τὸν τῶν πρεσβυτέρων λόγον μᾶλλον προσήκει τῆς Μῆδων ἀρχῆς κυριεύειν Ἀθηναίους ἢ Δάτιν τῆς Ἀθηναίων πόλεως· τὴν μὲν γὰρ τῶν Μῆδων βασιλείαν Ἀθηναῖοι ἄνδρα συστήσασθαι, τὰς δὲ Ἀθήνας μηδέποτε Μῆδον τὸ γένος ἄνδρα κατεσχηκέναι. ὁ δὲ πρὸς μάχην ἀκούσας ταῦτα παρεσκευάζετο. (Const. Exc. 4, pp. 298-301.)

28. "Ὅτι Ἱπποκράτης ὁ Γελῶς τύραννος τοὺς Συρακουσίους νενικηκώς κατεστρατοπέδευσεν εἰς τὸ τοῦ Διὸς ἱερόν. κατέλαβε δὲ αὐτὸν τὸν ἱερεῖα καὶ τῶν Συρακουσίων τινας καθαιρούντας ἀναθήματα χρυσᾶ, καὶ μάλιστα ἱμάτιον τοῦ Διὸς περι-

¹ So Boissevain, κατέστησαν Mai, Vogel; κα||||||ου.

² δηλῶν Boissevain, εἰπείν Mai, Vogel; space of 5 letters.

³ So Capps for πρεσβύτερον Δάτιν which is deleted by all editors.

⁴ So Boissevain, τῆς πρώτης αἰτίας Mai, Vogel; ἀφ|θη||||||αἰτίας ταύτης. Capps suggests τε after ταύτης.

¹ Of expelling his ancestor.

27. Datis, the general of the Persians and a Mede by descent, having received from his ancestors the tradition that the Athenians were descendants of Medus, who had established the kingdom of Media, sent a message to the Athenians declaring that he was come with an army to demand the return of the sovereignty which had belonged to his ancestors; for Medus, he said, who was the oldest of his own ancestors, had been deprived of the kingship by the Athenians, and removing to Asia had founded the kingdom of Media. Consequently, he went on to say, if they would return the kingdom to him, he would forgive them for this guilty act¹ and for the campaign they had made against Sardis; but if they opposed his demand, they would suffer a worse fate than had the Eretrians.² Miltiades, voicing the decision reached by the ten generals, replied that according to the statement of the envoys it was more appropriate for the Athenians to hold the mastery over the empire of the Medes than for Datis to hold it over the state of the Athenians; for it was a man of Athens who had established the kingdom of the Medes, whereas no man of Median race had ever controlled Athens. Datis, on hearing this reply, made ready for battle.

28. Hippocrates, the tyrant of Gela, after his victory over the Syracusans,³ pitched his camp in the temple area of Zeus. And he seized the person of the priest of the temple and certain Syracusans who were in the act of taking down the golden dedications and removing in particular the robe of the statue of Zeus

² Eretria was plundered and burned by the Persians a few days before the battle of Marathon, 490 B.C.

³ In the battle of Helorus, c. 491 B.C.

αιρουμένους ἐκ πολλοῦ κατεσκευασμένον χρυσοῦ.¹
 2 καὶ τοῦτοις μὲν ἐπιπλήξας ὡς ἱεροσούλους ἐκέλευσεν
 ἀπελθεῖν εἰς τὴν πόλιν, αὐτὸς δὲ τῶν ἀναθημάτων
 ἀπέσχετο, φιλοδοξῆσαι θέλων καὶ νομίζων δεῖν τὸν
 τηλικούτον ἐπαναιρούμενον πόλεμον μηθὲν ἐξ-
 αμαρτάνειν εἰς τὸ θεῖον, ἅμα δὲ νομίζων διαβᾶλλειν
 τοὺς προεστῶτας τῶν ἐν Συρακούσαις πραγμάτων
 πρὸς τὰ πλήθη διὰ τὸ δοκεῖν αὐτοὺς πλεονεκτικῶς,
 ἀλλ' οὐ δημοτικῶς οὐδ' ἴσως ἀρχεῖν.

3 "Ὅτι Θήρων ὁ Ἀκραγαντίνος γένει καὶ πλούτῳ
 καὶ τῇ πρὸς τὸ πλῆθος φιλανθρωπία πολὺ προεῖχεν
 οὐ μόνον τῶν πολιτῶν, ἀλλὰ καὶ τῶν Σικελιωτῶν.
 (Const. Esc. 2 (1), p. 227.)

29. Γέλωνα Συρακούσιον καθ' ὕπνου δὲ βοῶντα,
 κεραυνοβλής γὰρ ἔδοξεν ὀνείροις γεγονέναι,
 ὁ κύων θορυβούμενον ἀμέτρως γνοὺς ἐκείνον,
 καθυλακτῶν οὐκ ἔληξεν ἕως ἐγείρει τοῦτον.
 τοῦτον ἐξέσωσέ ποτε καὶ λύκος ἐκ θανάτου.
 σχολῇ προσκατημένον γὰρ ἔτι παιδίου ὄντος
 λύκος ἐλθὼν ἀφήρπαξε τὴν δέλτον τὴν ἐκείνου.
 τοῦ δὲ δραμόντος πρὸς αὐτὸν τὸν λύκον καὶ
 τὴν δέλτον,

κατασεισθεῖσα ἡ σχολῇ βαθρόθεν καταπίπτει,
 καὶ σύμπαντας ἀπέκτεινε παῖδας σὺν διδα-
 σκάῳ.

τῶν παίδων δὲ τὸν ἀριθμὸν οἱ συγγραφεῖς
 βοῶσι,

Τίμαιοι, Διονύσιοι, Διόδωροι καὶ Δίων,
 πλείω τελούντα ἑκατόν. τὸ δ' ἀκριβὲς οὐκ
 οἶδα. (Tzetzes, *Hist.* 4, 266-278.)

¹ χρυσοῦ MSS., Büttner-Wobst, χρυσοῦ Dindorf, Vogel.
² πάντων added after καὶ by Valesius, Vogel.

in the making of which a large amount of gold had
 been used. And after sternly rebuking them as
 despoilers of the temple, he ordered them to return
 to the city, but he himself did not touch the dedica-
 tions, since he was intent upon gaining a good name
 and he thought not only that one who had com-
 menced a war of such magnitude should commit no
 sin against the deity, but also that he would set the
 commons at variance with the administrators of the
 affairs of Syracuse, because men would think the
 latter were ruling the state to their own advantage
 and not to that of all the people nor on the principle
 of equality.

Theron¹ of Acragas in birth and wealth, as well as
 in the humanity he displayed towards the commons,
 far surpassed not only his fellow citizens but also the
 other Sicilian Greeks.

29. Gelon of Syracuse² cried out in his sleep, for he
 was dreaming that he had been struck by lightning,
 and his dog, when he noticed that he was crying out
 immoderately, did not stop barking until he awakened
 him. Gelon was also once saved from death by a
 wolf. As a boy he was seated in a school and a wolf
 came and snatched away the tablet he was using.
 And while he was chasing after the wolf itself and his
 tablet too, the school was shaken by an earthquake
 and crashed down from its very foundations, killing
 every one of the boys together with the teacher.
 Historians, like Timaeus, Dionysius, Diodorus, and
 also Dio, celebrate the number of the boys, which
 amounted to more than one hundred. The precise
 number I do not know.

¹ Tyrant of Acragas, 488-472 B.C.

² Tyrant, but nominally "General," of Syracuse, 485-
 478 B.C.

30. Ὅτι τοῦ Μιλτιάδου υἱὸς ὁ Κίμων, τελευτή-
σαντος τοῦ πατρὸς αὐτοῦ ἐν τῇ δημοσίᾳ φυλακῇ
διὰ τὸ μὴ ἰσχύσαι ἐκτίσαι τὸ ὄφλημα, ἵνα λάβῃ τὸ
σῶμα τοῦ πατρὸς εἰς ταφὴν, ἑαυτὸν εἰς τὴν φυ-
λακὴν παρέδωκε καὶ διεδέξατο τὸ ὄφλημα.
- 2 Ὅτι ὁ Κίμων φιλότιμος ὢν εἰς τὴν τῶν κοινῶν
διοίκησιν, ἐξ ὑστέρου ἀγαθὸς στρατηγὸς ἐγενήθη,
καὶ διὰ τῆς ἰδίας ἀρετῆς ἐνδόξους πράξεις κατε-
εργάσατο. (Const. Exc. 2 (1), pp. 227-228.)

31. Κίμων υἱὸς κατὰ τινας ὑπῆρχε Μιλτιάδου,
κατὰ δ' ἑτέρουσ ἦν πατρὸς τὴν κλήσιν Στη-
σαγόρου.

ἐξ Ἰσοδίκης τούτῳ παῖς ὑπῆρχεν ὁ Καλλίας.
ὁ Κίμων οὗτος ἀδελφὴν ἰδίαν Ἑλπινίκην
εἶχεν, ὡς Πτολεμαῖος μὲν ὑστερον Βερενίκην,
καὶ Ζεὺς τὴν Ἥραν πρὸ αὐτῶν, καὶ νῦν
Περσῶν τὸ γένος.

Καλλίας δὲ πενήκοντα τάλαντα ζημιούται,
ὅπως ὁ Κίμων ὁ πατὴρ μηδὲν δευόν τι πάθῃ
ἐνεκα γάμων τῶν αἰσχυρῶν, τῆς ἀδελφομιξίας.
τὸ δ' ὅσοι ταῦτα γράφουσι μακρὸν ἐστὶ μοι
λέγειν.

ἔστι γὰρ πλήθος ἄπειρον τῶν ταῦτα γεγρα-
φόντων,

οἱ κωμικοὶ καὶ ῥήτορες, Διόδωρος, καὶ ἄλλοι.
(Tzetzes, *Hist.* 1. 582-593.)

¹ The distinguished Athenian admiral in the war between the Confederacy of Delos and the Persian Empire, and the leader of the conservative party in Athens until his ostracism in 461 B.C.

² Miltiades was fined fifty talents for his unsuccessful attack upon the island of Paros in 489 B.C.

30. Cimon,¹ the son of Miltiades, when his father had died in the state prison because he was unable to pay in full the fine,² in order that he might receive his father's body for burial, delivered himself up to prison and assumed the debt.

Cimon, who was ambitious to take part in the conduct of the state, at a later time became an able general and performed glorious deeds by virtue of his personal bravery.

31. Cimon, as certain writers say, was the son of Miltiades, but according to others his father was known as Stesagoras.³ And he had a son Callias by Isodicē.⁴ And this Cimon was married to his own sister Elpinicē⁵ as Ptolemy was at a later time to Berenicē,⁶ and Zeus to Hera before them, and as the Persians do at the present time. And Callias pays a fine of fifty talents, in order that his father Cimon may not suffer punishment because of his disgraceful marriage, that, namely, of brother with sister. The number of those who write about this it would be a long task for me to recount; for the multitude of those who have written about it is boundless, such as the comic poets and orators and Diodorus and others.

³ Stesagoras was the brother of Miltiades and so Cimon's uncle.

⁴ Granddaughter of the wealthy Megacles.

⁵ Elpinicē was the half-sister of Cimon, and Nepos (*Cimon*, 1. 2) states that Athenian law allowed the marriage of brother and sister who had only the same father. But Wilamowitz-Möllendorf (*Hermes*, 12 (1877), p. 339, n. 23) clears Cimon of this scandalous charge. She was clearly a vigorous personality (cp. Plutarch, *Cimon*, 4, 13). The stories about Elpinicē became more scandalous in the course of time (cp. Athenaeus, 13, 589 c).

⁶ Three Ptolemies had sisters named Berenicē.

32. Ὅτι Θεμιστοκλῆς ὁ τοῦ Νεοκλέους, προσελθάντος τινὸς αὐτῷ πλουσίῳ καὶ ζητοῦντος κηδεστῆν εὐρεῖν πλοῦσιον, παρεκελεύσατο αὐτῷ ζητεῖν μὴ χρήματα ἀνδρὸς δεόμενα, πολὺ δὲ μᾶλλον ἀνδρα χρημάτων ἔνδεα. ἀποδεξαμένου δὲ τάνθρωπον τὸ ῥηθὲν συνεβούλευσεν αὐτῷ συνοικίσαί¹ τὴν θυγατέρα τῷ Κίμωνι. διόπερ ἐκ ταύτης τῆς αἰτίας ὁ Κίμων εὐπορήσας χρημάτων ἀπελύθη τῆς φυλακῆς, καὶ τοὺς κατακλείσαντας ἄρχοντας εὐθύνας καταδίκους ἔλαβεν. (Const. Exc. 4, p. 301.)

[Ἡ μὲν οὖν πρὸ ταύτης βίβλος, τῆς ὅλης συντάξεως οὕσα δεκάτη, τὸ τέλος ἔσχε τῶν πράξεων εἰς τὸν προηγούμενον ἑνιαυτὸν τῆς Ξερξέου διαβάσεως εἰς τὴν Εὐρώπην καὶ εἰς τὰς γενομένας δημιουργίας ἐν τῇ κοινῇ συνόδῳ τῶν Ἑλλήνων ἐν Κορίνθῳ περὶ τῆς Γέλωνος συμμαχίας τοῖς Ἑλλησιν.] (Diodorus, 11. 1. 1.)

33. Ὅτι τῶν Ἑλλήνων πάντων διαπρεσβευσάμενων πρὸς Γέλωνα περὶ συμμαχίας, ὅτε Ξερξῆς διέβαινε εἰς² τὴν Εὐρώπην, τοῦ δὲ ἐπαγγειλαμένου συμμαχεῖσθαι καὶ σιταρχῆσθαι, εἶ γε τὴν ἡγεμονίαν αὐτῷ εἶτε τὴν κατὰ γῆν εἶτε τὴν κατὰ θάλατταν παρέξουσιν, ἢ μὲν ὑπὲρ τῆς ἡγεμονίας φιλοδοξία τὴν συμμαχίαν παρεκρούετο, τὸ δὲ μέγεθος τῆς βοηθείας καὶ ὁ τῶν πολεμίων φόβος προετρέπετο μεταδοῦναι τῆς δόξης τῷ Γέλωνι.

34. Ἡ μὲν γὰρ τῶν Περσῶν ὑπεροχὴ πρὸς τὸ κρατῆσαι τῆς ἐπιθυμίας ἔχει τὰς δωρεάς, ἢ δὲ

32. Themistocles, the son of Neocles, when a certain wealthy person¹ approached him to find out where he could find a wealthy son-in-law, advised him not to seek for money which lacked a man, but rather a man who was lacking in money. And when the inquirer agreed with this advice, Themistocles counselled him to marry his daughter to Cimon. This was the reason, therefore, for Cimon becoming a wealthy man, and he was released from prison, and calling to account the magistrates who had shut him up he secured their condemnation.

[The preceding Book, which is the tenth of our narrative, closed with the events of the year² just before the crossing of Xerxes into Europe and the formal deliberations which the general assembly of the Greeks held in Corinth on the alliance between Gelon and the Greeks.]

33. When all the Greeks, at the time Xerxes was about to cross over into Europe,³ dispatched an embassy to Gelon to discuss an alliance, and when he answered that he would ally himself with them and supply them with grain, provided that they would grant him the supreme command either on the land or on the sea, the tyrant's ambition for glory in his demanding the supreme command thwarted the alliance; and yet the magnitude of the aid he could supply and the fear of the enemy were impelling them to share the glory with Gelon.⁴

34. For though the supremacy which the Persians enjoy entails, for the satisfaction of cupidity, the

¹ Euryptolemus, son of Megacles.

² 481 B.C.

³ 480 B.C.

⁴ See Herodotus, 7. 157 ff. But Gelon himself was in danger from an attack of the Carthaginians upon the Greeks of Sicily.

¹ So Dindorf: συνοικῆσαι.

² εἰς Boissesevain, πρὸς Mai, Vogel: διέβαινε||||.

- τυραννική πλεονεξία καὶ τὰ μικρὰ τῶν λημμάτων οὐ παρίησιν.
- 2 Βεβαιοτάτη γὰρ τῆς σωτηρίας φύλαξ ἢ ἀπιστία.
- 3 Παῖδες μὲν οὖν ἀδικούμενοι πρὸς πατέρας καταφύγουσι, πόλεις δὲ πρὸς τοὺς ἀποικίσαντας δήμους.
- 4 Ὅτι τυράννου πλεονεξία τοῖς μὲν ὑπάρχουσι οὐκ ἀρκεῖται, τῶν δὲ ἀλλοτρίων ἐπιθυμεῖ, πληροῦται δὲ οὐδέποτε.
- 5 Τοὺς δὲ κατὰ τῆς δυναστείας αὐτοῦ πεφυκότας ἔχων καιρὸν οὐκ ἑάσει δύναμιν λαβεῖν.
- 6 Ἐκείνων γὰρ τῶν ἀνδρῶν ἔστε ἀπόγονοι οἱ τὰς αὐτῶν ἀρετὰς μετὰ τὸν θάνατον ἀθανάτους τῇ δόξῃ καταλελοίπασι.
- 7 Τὸ γὰρ ἐπαθλον τῆς συμμαχίας οὐκ ἀργύριον αἰτεῖ, οὐ πολλάκις ἰδεῖν ἔστι καταφρονοῦντα καὶ τὸν φαυλότατον ἰδιώτην πεπλουτηκότα, ἀλλ' ἐπαινον καὶ δόξαν, περὶ ἧς οἱ ἀγαθοὶ τῶν ἀνθρώπων οὐκ ὀκνοῦσιν ἀποθνήσκειν· μισθὸς γάρ ἐστιν ἡ δόξα μείζων ἀργυρίου.
- 8 Παραλαμβάνουσι γὰρ οἱ Σπαρτιᾶται παρὰ τῶν πατέρων οὐχ ὥσπερ οἱ λοιποὶ πλοῦτον, ἀλλὰ προθύμως τελευτᾶν περὶ τῆς ἐλευθερίας, ὥστε πάντα τὰ κατὰ τὸν βίον ἀγαθὰ δεύτερα τίθεσθαι τῆς δόξης.
- 9 Μὴ τῶν ξενικῶν δυνάμεων ἐπιθυμοῦντες τὰς πολιτικὰς ἀποβάλλωμεν καὶ τῶν ἀδῆλων ὀρεγόμενοι τῶν φανερῶν μὴ κυριεύωμεν.

gifts they require, yet a tyrant's greed does not overlook even any small gain.¹

For the surest guardian of safety is mistrust.

Now children, when they are being ill treated, turn for aid to their parents, but states turn to the peoples who once founded them.²

A tyrant's greed does not rest satisfied with what he possesses, but it yearns after the property of others and is never satiated.

As for those whose character will oppose his domination, he will not, when the opportunity offers, allow them to become powerful.

For you are descendants of those men who have bequeathed to glory their own virtues, deathless after their death.

For as the reward for the alliance it is not money he requires, which one can often see despised by even the lowest man in private life when he has once gained wealth, but praise and glory, to gain which noble men do not hesitate to die; for the reward which glory offers is to be preferred above silver.

For the inheritance which the Spartans receive from their fathers is not wealth, as is the case with all other men, but an eagerness to die for the sake of liberty, so that they set all the good things which life can offer second to glory.

Let us not in our eagerness for mercenary troops throw away our own citizen forces, and, in reaching for what is unseen, lose our mastery of that which is in sight.

fighting the Persians, with possible defeat, and putting themselves under the tyrant Gelon.

² That is, the mother-cities of Greece should not seek aid from the colonies they had once founded in Sicily.

¹ This and the following excerpts may well be from the speeches of the Greeks as they weighed the choice between

- 10 Οὐ φημι καταπεπλήχθαι τὸ μέγεθος τῆς τῶν Περσῶν στρατείας¹. ἀρετῇ γὰρ ὁ πόλεμος, οὐ πλῆθει βραβεύεται.
- 11 Παρελήφασι γὰρ ὑπὸ τῶν πατέρων ζῆν μὲν ἑαυτοῖς, τελευτᾶν δ' ὅταν χρεία ταῖς πατρίσιν ἐπῆ.
- 12 Τί φοβηθῶμεν τὸν χρυσὸν ἢ κεκοσμημένοι βαδίξουσιν εἰς τὰς μάχας ὡς γυναῖκες εἰς τοὺς γάμους, ὥστε τὴν νίκην μὴ μόνον ἔπαθλον ἔχειν δόξαν, ἀλλὰ καὶ πλοῦτον; οὐ φοβείται γὰρ ἡ ἀρετῇ χρυσόν, ὃν ὁ σίδηρος εἴωθεν ἄγειν αἰχμάλωτον, ἀλλὰ τὴν στρατηγίαν τῶν ἡγουμένων.
- 13 Πᾶσα γὰρ δύναμις ὑπεραίρουσα τὴν συμμετρίαν ὑφ' ἑαυτῆς βλάπτεται τὰ πλείστα. πρὶν ἢ γὰρ ἀκοῦσαι τὴν φάλαγγα, φθάσομεν ἡμεῖς πράξαντες ἢ βουλόμεθα. (Const. Exc. 4, pp. 301-302.)

¹ So the MSS., Boissvain, στρατιᾶς Dindorf, Vogel.

I deny that I am dismayed at the magnitude of the Persians' armaments; for valour decides the issue of war, not numbers.

For the inheritance they have received from their fathers is to live their own lives, and to die in response to their country's need.

Why should we fear the gold with which they deck themselves out as they go into battle, as women deck themselves for marriage, since as a result victory will bring us the prize not only of glory, but of wealth? For valour fears not gold, which cold steel has ever taken captive, but the military skill of the leaders.

For every army which exceeds the proper proportion carries in itself its undoing in almost every case. For before the serried ranks have heard the command we shall have anticipated them in obtaining our objectives.

INCERTA

[Τὸ τελευταῖον πολλαῖς γενεαῖς ὕστερον ἐκ τῆς Ἰταλίας τὸ τῶν Σικελῶν ἔθνος πανδημεὶ περαιωθέν εἰς τὴν Σικελίαν, τὴν ὑπὸ τῶν Σικανῶν ἐκλειφθεῖσαν χώραν κατώκησαν. αἰεὶ δὲ τῇ πλεονεξίᾳ προβαίνοντων τῶν Σικελῶν, καὶ τὴν ὄμορον προθούντων, ἐγένοντο πόλεμοι πλεονάκις αὐτοῖς πρὸς τοὺς Σικανούς, ἕως συνθήκας ποιησάμενοι συμφώνους ὄρους ἔθεντο τῆς χώρας· περὶ ἧν τὰ κατὰ μέρος ἐν τοῖς οἰκείοις χρόνοις ἀναγράφομεν.]

(Diodorus, 5. 6. 3-4.)

1. Διόδωρος μέντοι διαφορὰν τούτων οἶδεν ἐν οἷς λέγει, Σικανῶν καὶ Σικελῶν.

(Eustathius, *Commentary on the Odyssey*, Book 20, p. 1896.¹)

2. Διόδωρος δὲ πού τῶν δεκάτων βιβλίων εἰπὼν περὶ τε Σικελῶν καὶ Σικανῶν διαφορὰν οἶδεν, ὡς καὶ προερρέθη, Σικελοῦ καὶ Σικανοῦ.

(*Idem*, Book 24, p. 1962.)

2. Διόδωρος δὲ ὁ Σικελὸς καὶ ὁ Ὀππιανὸς ταύτην τὴν Νεάπολιν ὑφ' Ἡρακλέους φασὶ κτισθῆναι. (Gzetztes, on the *Alexandra* of Lycophron, v. 717.²)

8. Καὶ τὸ Παλλάδιον δὲ τῆς Ἀθηναῖς τοιοῦτον ἦν, τρίπηχυ, ξύλων, ἐξ οὐρανοῦ καταπεσόν, ὡς φασιν,

¹ Ed. Stallbaum, Leipzig, 1825-1830.

² Ed. E. Scheer, Berlin, 1911.

FRAGMENTS OF UNCERTAIN PROVENIENCE

[And last of all, many generations later, the people of the Siceli crossed over in a body from Italy into Sicily and made their home in the land which had been abandoned by the Sicani. And since the Siceli steadily grew more avaricious and kept ravaging the land which bordered on theirs, frequent wars arose between them and the Sicani, until at last they struck covenants and set up boundaries of their territory, upon which they had agreed. With regard to these matters we shall give a detailed account in connection with the appropriate period of time.]

1. Diodorus, however, recognizes a distinction between them, when he speaks of Sicani and Siceli.

Diodorus, when he speaks somewhere in the first ten Books about both Siceli and Sicani, recognizes a distinction, as I have already said, between Sicelus and Sicanus.

2. Diodorus of Sicily and Oppian state that this city of Neapolis was founded by Heracles.

3. And the Palladium¹ of Athena was like this we have mentioned, three cubits tall, made of wood, having fallen from heaven, men say, in Pesinous in

¹ An image of Pallas Athené.

ἐν Πεσινουῶντι τῆς Φρυγίας, ὅθεν ὁ Διόδωρος κα-
 Δίων τὸν τόπον κληθῆναι φασιν.

(Eudocia, *Violarium*, 322.¹)

4. Καὶ Διόδωρος ἄκραν τινὰ τῶν Ἄλπεων κορυ-
 φῆν τοῦ σύμπαντος ὄρους δοκοῦσαν οὐρανοῦ ράχιν
 ἱστορεῖ παρὰ τῶν ἐγγυωρίων καλεῖσθαι.

(Eustathius, *loc. cit.* Book 1, p. 1390.)

¹ Ed. Flach, 1880.

Phrygia, and Diodorus and Dio say that the region
 received its name from this event ¹

4. And Diodorus records that a certain peak of the
 Alps, which has the appearance of being the highest
 part of the entire range, is called by the natives the
 "Ridge of Heaven."

¹ Pesinous from the stem *pes* in the verb "to fall."

MANUSCRIPTS

- A. Codex Coislinianus, 15th century.
- F. Codex Laurentianus, 14th century.
- H. Codex Vaticanus, 16th century.
- J.¹ Codex Parisinus, 16th century.
- K. Codex Claromontanus, 16th century.
- L. Codex Parisinus, 15th century.
- M. Codex Venetus, 15th century.
- P. Codex Patmius, 10th or 11th century.

The designations of the MSS. are those of the Preface to the second volume of the edition of Vogel-Fischer. Of these MSS. only A contained any parts of Books 1-5. In the critical notes Vogel uses "v" to designate "vulgate," or the reading of all MSS. except P; "a" to designate the reading of AHL; and "f" to designate the reading of FJKM.

¹ Designated "I" by Vogel in error.

BOOK XI

Τάδε ἔνεστιν ἐν τῇ ἑνδεκάτῃ τῶν
Διοδώρου βιβλίων.

Περὶ τῆς Ξέρξου διαβάσεως εἰς τὴν Εὐρώπην.

Περὶ τῆς μάχης τῆς ἐν Θερμοπύλαις.

Περὶ τῆς Ξέρξου ναυμαχίας πρὸς τοὺς Ἕλληνας.

Ὡς Θεμιστοκλέους καταστρατηγήσαντος τὸν Ξέρξην
κατεναμάχησαν οἱ Ἕλληνες τοὺς βαρβάρους περὶ
Σαλαμίνα.

Ὡς Ξέρξης Μαρδόκιον στρατηγὸν ἀπολιπὼν μετὰ
μέρους τῆς δυνάμεως ἀπῆρεν εἰς τὴν Ἀσίαν.

Ὡς Καρχηδόνιοι μεγάλας δυνάμεις ἐστράτευσαν εἰς
τὴν Σικελίαν.

Ὡς Γέλων καταστρατηγήσας τοὺς βαρβάρους τοὺς
μὲν αὐτῶν κατέκοψε, τοὺς δ' ἐζώργησεν.

Ὡς Γέλων δεηθέντων Καρχηδονίων χρήματα πρᾶξά-
μενος συνεχώρησεν αὐτοῖς τὴν εἰρήνην.

Κρίσις τῶν ἀριστευσάντων Ἑλλήνων ἐν τῷ πολέμῳ.

Μάχη τῶν Ἑλλήνων πρὸς Μαρδόκιον καὶ Πέρσας περὶ
Πλαταιᾶς καὶ νίκη τῶν Ἑλλήνων.

Πόλεμος Ῥωμαίοις πρὸς Αἰκολανούς καὶ τοὺς τὸ
Τούσκλον κατοικοῦντας.

CONTENTS OF THE ELEVENTH BOOK OF
DIODORUS

On the crossing of Xerxes into Europe (chaps. 1-4).

On the battle of Thermopylae (chaps. 5-11).

On the naval battle which Xerxes fought against
the Greeks (chaps. 12-13).

How Themistocles outgeneralled Xerxes and the
Greeks conquered the barbarians in the naval battle
of Salamis (chaps. 14-18).

How Xerxes, leaving Mardonius behind as com-
mander, withdrew with a portion of his army to Asia
(chap. 19).

How the Carthaginians with great armaments
made war upon Sicily (chaps. 20-21).

How Gelon, after outgeneralling the barbarians,
slew some of them and took others captive (chaps.
22-23).

How Gelon, when the Carthaginians sued for peace,
exactd money of them and then concluded the peace
(chaps. 24-26).

Judgement passed on the Greeks who distinguished
themselves in the war (chap. 27).

The battle of the Greeks against Mardonius and
the Persians about Plataea and the victory of the
Greeks (chaps. 27-39).

The war which the Romans waged against the
Aequi and the inhabitants of Tusculum (chap. 40).

Περὶ τῆς κατασκευῆς τοῦ Πειραιῶς ὑπὸ Θεμιστοκλέους.

Περὶ τῆς ἀποσταλείσης βοηθείας Κυμναίους ὑφ' Ἰέρωνος τοῦ βασιλέως.

Περὶ τοῦ γενομένου πολέμου Ἰαπωνίους πρὸς Ἰάπυγας.

Ὡς Θρασυδαίος ὁ Θήρωνος μὲν υἱός, τύραννος δὲ Ἀκραγαντινῶν, ἠττηθεὶς ὑπὸ Συρακουσίων ἀπέβαλε τὴν δυναστείαν.

Ὡς Θεμιστοκλῆς φηγὼν πρὸς Ξέρξην καὶ κατηγορηθεὶς θανάτου ἠλευθερώθη.

Ὡς Ἀθηναῖοι τὰς κατὰ τὴν Ἀσίαν Ἑλληνίδας πόλεις ἠλευθέρωσαν.

Περὶ τοῦ γενομένου σεισμοῦ περὶ τὴν Λακωνικὴν.

Περὶ τῆς ἀποστάσεως τῶν Μεσσηνίων καὶ τῶν Εἰλωτῶν ἀπὸ Λακεδαιμονίων.

Ὡς Ἀργεῖοι Μυκῆνας κατασκάψαντες ἀοίκητον ἐποίησαν τὴν πόλιν.

Ὡς τὴν ἀπὸ Γέλωνος βασιλείαν κατέλυσαν οἱ Συρακούσιοι.

Ὡς Ξέρξου δολοφονηθέντος Ἀρταξέρξης ἐβασίλευσεν.

Περὶ τῆς ἀποστάσεως τῶν Αἰγυπτίων ἀπὸ Περσῶν.

Περὶ στάσεων τῶν γενομένων ἐν ταῖς Συρακούσαις.

Ὡς Ἀθηναῖοι Αἰγινήτας καὶ Κορινθίους κατεπολέμησαν.

Ὡς Φωκεῖς πρὸς Δωριεῖς ἐπολέμησαν.

On the construction of the Peiraeus by Themistocles (chaps. 41-50).

On the aid which king Hiero dispatched to the Cymaeans (chap. 51).

On the war which arose between the Tarantini and the Iapyges (chap. 52).

How Thrasylaeus, the son of Theron and tyrant of the Acragantini, was defeated by the Syracusans and lost his overlordship (chap. 53).

How Themistocles, who had fled for safety to Xerxes and was put on trial for his life, was set at liberty (chaps. 54-59).

How the Athenians freed the Greek cities throughout Asia (chaps. 60-62).

On the earthquake that occurred in Laconia (chap. 63).

On the revolt of the Messenians and Helots against the Lacedaemonians (chaps. 63-64).

How the Argives razed Mycenae to the ground and made the city desolate (chap. 65).

How the Syracusans overthrew the royal line of Gelon (chaps. 67-68).

How Xerxes was slain by treachery and Artaxerxes became king (chap. 69).

On the revolt of the Egyptians against the Persians (chap. 71).

On the civil discords which took place among the Syracusans (chaps. 72-73).

How the Athenians defeated in war the Aeginetans and Corinthians (chaps. 78-79).

How the Phocians made war on the Dorians (chap. 79).

¹ ἀπὸ deleted by Vogel.

Ὡς Μυρωνίδης ὁ Ἀθηναῖος ὀλίγοις στρατιώταις Βοιω-
τοὺς πολλαπλασίους ὄντας ἐνίκησεν.

Περὶ τῆς Τολμίδου στρατείας εἰς Κεφαλληνίαν.

Περὶ τοῦ γενομένου πολέμου κατὰ τὴν Σικελίαν
Ἐγεσταιῶσι καὶ Λιλυβαίοις.

Περὶ τοῦ νομοθετηθέντος ἐν Συρακοῖσιν πεταλισμοῦ,

Στρατεία Περικλέους εἰς Πελοπόννησον.

Στρατεία Συρακουσίων εἰς Τυρρηνίαν.

Περὶ τῶν ἐν Σικελίᾳ Παλικῶν ὀνομαζομένων.

Περὶ τῆς Δουκετίου ἤττης καὶ τῆς περὶ αὐτὸν παρα-
δόξου σωτηρίας.

How Myronides the Athenian with a few soldiers
defeated the Boeotians who far outnumbered them
(chaps. 81-82).

On the campaign of Tolmides against Cephallenia
(chap. 84).

On the war in Sicily between the Egestaeans and
Lilybaeans (chap. 86).

On the framing of the law of petalism by the
Syracusans (chap. 87).

The campaign of Pericles against the Peloponnesus
(chap. 88).

The campaign of the Syracusans against Tyrrhenia
(chap. 88).

On the Palici, as they are called, in Sicily (chap. 89).

On the defeat of Ducetius and his astounding
escape from death (chaps. 91-92).

1. Ἡ μὲν οὖν πρὸ ταύτης βίβλος, τῆς ὅλης συντάξεως οὕσα δεκάτη, τὸ τέλος ἔσχε τῶν πράξεων εἰς τὸν προηγούμενον ἑνιαυτὸν τῆς Ξέρξου διαβάσεως εἰς τὴν Εὐρώπην καὶ εἰς τὰς γενομένας δημηγορίας ἐν τῇ κοινῇ συνόδῳ τῶν Ἑλλήνων ἐν Κορίνθῳ περὶ τῆς Γέλωνος συμμαχίας τοῖς Ἑλλησιν ἐν ταύτῃ δὲ τὸ συνεχὲς τῆς ἱστορίας ἀναπληροῦντες ἀρξόμεθα μὲν ἀπὸ τῆς Ξέρξου στρατείας ἐπὶ τοὺς Ἑλληνας, καταλήξομεν δὲ ἐπὶ τὸν προηγούμενον ἑνιαυτὸν τῆς Ἀθηναίων στρατείας ἐπὶ Κύπρον ἡγουμένου Κίμωνος.

2 Ἐπ' ἄρχοντας γὰρ Ἀθήνησι Καλλιᾶδου Ῥωμαῖοι κατέστησαν ὑπάτους Σπόριον Κάσσιον καὶ Πρόκλον Οὐεργίνιον Τρίκοστον, ἤχθη δὲ καὶ παρ' Ἡλείους Ὀλυμπιάς πέμπτη πρὸς ταῖς ἑβδομήκοντα, καθ' ἣν ἐνίκα στάδιον Ἀστύλος Συρακόσιος. ἐπὶ δὲ τούτων Ξέρξης ὁ βασιλεὺς ἐστράτευσεν ἐπὶ τὴν Ἑλλάδα

3 διὰ ταύτην τὴν αἰτίαν. Μαρδόnius ὁ Πέρσης ἀνεψιὸς μὲν καὶ κηδεστής ἦν Ξέρξου, διὰ δὲ σύνεσιν καὶ ἀνδρείαν μάλιστα θαυμαζόμενος παρὰ τοῖς Πέρσαις. οὗτος μετέωρος ὦν τῷ φρονήματι καὶ τὴν ἡλικίαν ἀκμάζων, ἐπεθύμει μεγάλων δυνάμεων ἀφῆγησασθαι· διόπερ ἔπεισε τὸν Ξέρξην καταδουλώσασθαι τοὺς Ἑλληνας, αἰὶ πολεμικῶς ἔχοντας πρὸς

1. The preceding Book, which is the tenth of our narrative, closed with the events of the year just before the crossing of Xerxes into Europe and the formal deliberations which the general assembly of the Greeks held in Corinth on the alliance between Gelon and the Greeks; and in this Book we shall supply the further course of the history, beginning with the campaign of Xerxes against the Greeks, and we shall stop with the year which precedes the campaign of the Athenians against Cyprus under the leadership of Cimon.¹

Calliades was archon in Athens, and the Romans ^{480 B.C.} made Spurius Cassius and Proculus Verginius Tricostus consuls, and the Eleians celebrated the Seventy-fifth Olympiad, that in which Astylus of Syracuse won the "stadion." It was in this year that king Xerxes made his campaign against Greece, for the following reason. Mardonius the Persian was a cousin of Xerxes and related to him by marriage, and he was also greatly admired by the Persians because of his sagacity and courage. This man, being elated by pride and at the height of his physical vigour, was eager to be the leader of great armaments; consequently he persuaded Xerxes to enslave the Greeks, who had ever been enemies of the

¹ That is, the Book covers the years 480-451 B.C.

4 τοὺς Πέρσας. ὁ δὲ Ξέρξης πεισθεὶς αὐτῷ καὶ βουλόμενος πάντας τοὺς Ἑλληνας ἀναστάτους ποιῆσαι, διεπρεσβεύσατο πρὸς Καρχηδονίους περὶ κοινοπραγίας καὶ συνέθετο πρὸς αὐτούς, ὥστε αὐτὸν μὲν ἐπὶ τοὺς τὴν Ἑλλάδα κατοικοῦντας Ἑλληνας στρατεύειν, Καρχηδονίους δὲ τοῖς αὐτοῖς χρόνοις μεγάλας παρασκευάσασθαι δυνάμεις καὶ καταπολεμῆσαι τῶν Ἑλλήνων τοὺς περὶ Σικελίαν
5 καὶ Ἰταλίαν οἰκοῦντας. ἀκολουθῶν οὖν ταῖς συνθήκαις Καρχηδόνιοι μὲν χρημάτων πλῆθος ἀθροίσαντες μισθοφόρους συνηγγον ἕκ τε τῆς Ἰταλίας καὶ Λιγυστικῆς, ἔτι δὲ Γαλατίας καὶ Ἰβηρίας, πρὸς δὲ τούτοις ἕκ τῆς Λιβύης ἀπάσης καὶ τῆς Καρχηδόνος κατέγραφον πολιτικὰς δυνάμεις· τέλος δὲ τριετῆ χρόνον περὶ τὰς παρασκευὰς ἀσχοληθέντες ἤθροισαν πεζῶν¹ μὲν ὑπὲρ τὰς τριάκοντα μυριάδας, ναῦς δὲ διακοσίας.

2. Ὁ δὲ Ξέρξης ἀμιλλώμενος πρὸς τὴν τῶν Καρχηδονίων σπουδὴν, ὑπερεβάλετο πάσαις ταῖς παρασκευαῖς τοσοῦτον ὅσον καὶ τῷ πλήθει τοῦ ἐθνῶν ὑπερεῖχε Καρχηδονίων. ἤρξατο δὲ ναυπηγεῖσθαι κατὰ πᾶσαν τὴν παραθαλάττιον τὴν ὑπ' αὐτὸν ταπτομένην, Αἴγυπτον τε καὶ Φοινίκην καὶ Κύπρον, πρὸς δὲ τούτοις Κιλικίαν καὶ Παμφυλίαν καὶ Πισιδικὴν, ἔτι δὲ Λυκίαν καὶ Καρίαν καὶ Μυσίαν καὶ Τρωάδα καὶ τὰς ἑφ' Ἑλλησπόντῳ πόλεις καὶ τὴν Βιθυνίαν καὶ τὸν Πόντον. ὁμοίως δὲ τοῖς Καρχηδονίοις τριετῆ χρόνον παρασκευασάμενος κατεσκευάσε ναῦς μακρὰς πλείους τῶν χι-
2 λίων καὶ διακοσίων. συνεβάλετο δὲ αὐτῷ καὶ ὁ πατὴρ Δαρείος, πρὸ τῆς τελευταίας παρασκευῆς πεποιημένος μεγάλων δυνάμεων· καὶ γὰρ ἐκείνος

Persians. And Xerxes, being won over by him and desiring to drive all the Greeks from their homes, sent an embassy to the Carthaginians to urge them to join him in the undertaking and closed an agreement with them, to the effect that he would wage war upon the Greeks who lived in Greece, while the Carthaginians should at the same time gather great armaments and subdue those Greeks who lived in Sicily and Italy. In accordance, then, with their agreements, the Carthaginians, collecting a great amount of money, gathered mercenaries from both Italy and Liguria and also from Galatia and Iberia¹; and in addition to these troops they enrolled men of their own race from the whole of Libya and of Carthage; and in the end, after spending three years in constant preparation, they assembled more than three hundred thousand foot-soldiers and two hundred war vessels.

2. Xerxes, vying with the zeal displayed by the Carthaginians, surpassed them in all his preparations to the degree that he excelled the Carthaginians in the multitude of peoples at his command. And he began to have ships built throughout all the territory along the sea that was subject to him, both Egypt and Phoenicia and Cyprus, Cilicia and Pamphylia and Pisidia, and also Lycia, Caria, Mysia, the Troad, and the cities on the Hellespont, and Bithynia, and Pontus. Spending a period of three years, as did the Carthaginians, on his preparations, he made ready more than twelve hundred warships. He was aided in this by his father Darius, who before his death had made preparations of great armaments; for

¹ Gaul and Spain.

¹ πεζῶν added by Dindorf.

ἡττημένους ὑπὸ Ἀθηναίων ἐν Μαραθῶνι Δάτιδος ἡγουμένου, χαλεπῶς διέκειτο πρὸς τοὺς νενικηκότας Ἀθηναίους. ἀλλὰ Δαρείος μὲν μέλλων ἤδη διαβαίνειν ἐπὶ τοὺς Ἑλληνας ἐμεσολαβήθη τελευτήσας, ὁ δὲ Ξέρξης διὰ τε τὴν τοῦ πατρὸς ἐπιβολὴν καὶ τὴν τοῦ Μαρδονίου συμβουλίαν, καθότι προεῖρηται, διέγνω πολεμεῖν τοῖς Ἑλλησιν.

3 Ὡς δ' αὐτῷ πάντα τὰ πρὸς τὴν στρατείαν ἡτοίμαστο, τοῖς μὲν ναυάρχους παρήγγειλεν ἀθροίζειν τὰς ναῦς εἰς Κύμην καὶ Φώκαιαν, αὐτὸς δ' ἐξ ἀπασῶν τῶν σατραπειῶν συναγαγὼν τὰς πεζὰς καὶ ἱππικὰς δυνάμεις, προῆγεν ἐκ τῶν Σούσων. ὡς δ' ἤκειν εἰς Σάρδεϊς, κήρυκας ἐξέπεμψεν εἰς τὴν Ἑλλάδα, προστάξας εἰς πάσας τὰς πόλεις ἰέναι
4 καὶ τοὺς Ἑλληνας αἰτεῖν ὕδωρ καὶ γῆν. τὴν δὲ στρατιὰν διελόμενος ἐξαπέστειλε τοὺς ἰκανοὺς ζευξάι μὲν τὸν Ἑλλησποντον, διασκάψαι δὲ τὸν Ἄθω κατὰ τὸν αὐχένα τῆς Χερρονήσου, ἅμα μὲν ταῖς δυνάμεσιν ἀσφαλῆ καὶ σύντομον τὴν διέξοδον ποιοῦμενος, ἅμα δὲ τῷ μεγέθει τῶν ἔργων ἐλπίζων προκαταπλήξασθαι τοὺς Ἑλληνας. οἱ μὲν οὖν πεμφθέντες ἐπὶ τὴν κατασκευὴν τῶν ἔργων ταχέως
5 ἤννου διὰ τὴν πολυχειρίαν τῶν ἐργαζομένων. οἱ δ' Ἑλληνες πυθόμενοι τὸ μέγεθος τῆς τῶν Περσῶν δυνάμεως, ἐξέπεμψαν εἰς Θετταλίαν μυρίουσ ὀπλίτας τοὺς καταληψομένους τὰς περὶ τὰ Τέμπη παρόδους· ἡγήετο δὲ τῶν μὲν Λακεδαιμονίων Συνετός, τῶν δὲ Ἀθηναίων Θεμιστοκλῆς. οὗτοι δὲ

¹ περὶ Hertlein : ἐπὶ.

Darius, after Datis, his general, had been defeated by the Athenians at Marathon, had continued to be angry with the Athenians for having won that battle. But Darius, when already about to cross over¹ against the Greeks, was stopped in his plans by death, whereupon Xerxes, induced both by the design of his father and by the counsel of Mardonius, as we have stated, made up his mind to wage war upon the Greeks.

Now when all preparations for the campaign had been completed, Xerxes commanded his admirals to assemble the ships at Cymé and Phocæa, and he himself collected the foot and cavalry forces from all the satrapies and advanced from Susa. And when he had arrived at Sardis, he dispatched heralds to Greece, commanding them to go to all the states and to demand of the Greeks water and earth.² Then, dividing his army, he sent in advance a sufficient number of men both to bridge the Hellespont and to dig a canal through Athos³ at the neck of the Cherronesus, in this way not only making the passage safe and short for his forces but also hoping by the magnitude of his exploits to strike the Greeks with terror before his arrival. Now the men who had been sent to make ready these works completed them with dispatch, because so many labourers co-operated in the task. And the Greeks, when they learned of the great size of the Persian armaments, dispatched ten thousand hoplites into Thessaly to seize the passes of Tempé; Synetus⁴ commanded the Lacedæmonians and Themistocles the Athenians. These

¹ The submission of water and earth was a token of fealty or non-resistance.

² A Persian fleet had been wrecked off the promontory of Mt. Athos in 492 B.C.

⁴ Herodotus (7. 173) gives the name as Euaenetus.

¹ i.e. from Asia into Europe via the Northern Aegean.

πρὸς τὰς πόλεις πρᾶσβευτὰς ἀποστείλαντες ἡξίουν ἀποστέλλειν στρατιώτας τοὺς κοινῇ φυλάζοντας τὰς παρόδους· ἔσπευδον γὰρ ἀπάσας τὰς Ἑλληνίδας πόλεις διαλαβεῖν ταῖς προφυλακαῖς καὶ κοινοποιήσασθαι τὸν πρὸς τοὺς Πέρσας πόλεμον. ἐπεὶ δὲ τῶν Θετταλῶν καὶ τῶν ἄλλων Ἑλλήνων τῶν πλησιοχώρων ταῖς παρόδοις ἔδωκαν οἱ πλείους ὕδωρ τε καὶ γῆν τοῖς ἀφιγμένοις ἀγγέλοις ἀπὸ Ξέρξου, ἀπογνόντες τὴν περὶ τὰ Τέμπη φυλακὴν ἐπανήλθον εἰς τὴν οἰκίαν.

3. Χρήσιμον δὲ διορίσαι τῶν Ἑλλήνων τοὺς τὰ τῶν βαρβάρων ἐλομένους, ἵνα τυγχάνοντες ὀνειδίους ἀποτρέπωσι ταῖς βλασφημίαις τοὺς προδότας ἂν¹ γενομένου τῆς κοινῆς ἐλευθερίας. Αἰνιάνες μὲν οὖν καὶ Δόλοπες καὶ Μηλιεῖς καὶ Περραιβοὶ καὶ Μάγνητες μετὰ τῶν βαρβάρων ἐτάχθησαν, ἔτι παρούσης τῆς ἐν τοῖς Τέμπεισι φυλακῆς, Ἀχαιοὶ δὲ Φθιώται καὶ Λοκροὶ καὶ Θετταλοὶ καὶ Βοιωτοὶ οἱ πλείους τούτων ἀπελθόντων ἀπέκλιναν πρὸς τοὺς βαρβάρους. οἱ δ' ἐν Ἴσθμῷ συνεδρῶντες τῶν Ἑλλήνων ἐψηφίσαντο τοὺς μὲν ἐθέλοντι τῶν Ἑλλήνων ἐλομένους τὰ Περσῶν δεκατεῦσαι τοῖς θεοῖς, ἐπὰν τῷ πολέμῳ κρατήσωσι, πρὸς δὲ τοὺς τὴν ἡσυχίαν ἔχοντας ἐκπέμψαι πρέσβεις τοὺς παρακαλέσοντας συναγωνίζεσθαι περὶ τῆς κοινῆς ἐλευθερίας. ὧν οἱ μὲν εἶλοντο γνησίως τὴν συμμαχίαν, οἱ δὲ παρήγον ἐφ' ἱκανὸν χρόνον, ἀντεχόμενοι τῆς ἰδίας μόνον ἀσφαλείας καὶ κατακοῦντες τὸ τοῦ

¹ ἂν added by Reiske, who also suggests γενησομένων alone, which Vogel adopts.

¹ The inhabitants of Malis (also called Melis) in S. Thessaly not of the island Melos in the southern Aegean.

commanders dispatched ambassadors to the states and asked them to send soldiers to join in the common defence of the passes; for they eagerly desired that all the Greek states should each have a share in the defence and make common cause in the war against the Persians. But since the larger number of the Thessalians and other Greeks who dwelt near the passes had given the water and earth to the envoys of Xerxes when they arrived, the two generals despaired of the defence at Tempè and returned to their own soil.

3. And now it will be useful to distinguish those Greeks who chose the side of the barbarians, in order that, incurring our censure here, their example may, by the obloquy visited upon them, deter for the future any who may become traitors to the common freedom. The Aenianians, Dolopians, Melians,¹ Per-rhaebians, and Magnetans took the side of the barbarians even while the defending force was still at Tempè, and after its departure the Achaeans of Phthia, Locrians, Thessalians, and the majority of the Boeotians went over to the barbarians. But the Greeks who were meeting in congress at the Isthmus² voted to make the Greeks who voluntarily chose the cause of the Persians pay a tithe to the gods, when they should be successful in the war, and to send ambassadors to those Greeks who were neutral to urge them to join in the struggle for the common freedom. Of the latter, some joined the alliance without reservation, while others postponed any decision for a considerable time, clinging to their own safety alone and anxiously waiting for the out-

² At Corinth.

πολέμου τέλος· Ἀργεῖοι δὲ πρέσβεις ἀποστειλαντες εἰς τὸ κοινὸν συνέδριον ἐπηγγέλλοντο συμμαχήσειν, ἔαν αὐτοῖς μέρος τι τῆς ἡγεμονίας συγχωρήσωσιν.
 5 οἷς οἱ σύνοδροι διεσάφησαν, εἰ μὲν δεινότερον ἡγοῦνται τὸ στρατηγὸν ἔχειν Ἑλληνα ἢ δεσπότην βάρβαρον, ὀρθῶς αὐτοὺς ἔχειν ἡσυχίαν, εἰ δὲ φιλοτιμοῦνται λαβεῖν τὴν τῶν Ἑλλήνων ἡγεμονίαν, ἄξια ταύτης δεῖν ἔφασαν αὐτοὺς πεπραχότας ἐπιζητεῖν τὴν τηλικαύτην δόξαν. μετὰ δὲ ταῦτα τῶν παρὰ Ξέρξου πρέσβειων ἐπιόντων τὴν Ἑλλάδα καὶ γῆν καὶ ὕδωρ αἰτούντων, αἱ πόλεις ἅπασαι διὰ τῶν ἀποκρίσεων ἀπεδείκνυντο τὴν περὶ τῆς κοινῆς ἐλευθερίας σπουδήν.
 6 Ξέρξης δὲ ὡς ἐπύθετο τὸν Ἑλλησποντον ἐξευχθαι καὶ τὸν Ἄθω διεσκάφθαι, προήγεν ἐκ τῶν Σάρδεων ἐφ' Ἑλλησπόντου τὴν πορείαν ποιούμενος· ὡς δὲ ἦκεν εἰς Ἄβυδον, διὰ τοῦ ζεύγματος τὴν δύναμιν διήγαγεν εἰς τὴν Εὐρώπην. πορευόμενος δὲ διὰ τῆς Θράκης πολλοὺς προσελαμβάνετο στρατιώτας καὶ τῶν Θρακῶν καὶ τῶν ὁμόρων τού-
 7 τοις Ἑλλήνων. ὡς δ' ἦκεν εἰς τὸν ὀνομαζόμενον Δορίσκον, ἐνταῦθα μετεπέμψατο τὸ ναυτικόν, ὥστε ἀμφοτέρας τὰς δυνάμεις εἰς ἓνα τόπον ἀθροισθῆναι. ἐποίησατο δὲ καὶ τὸν ἐξετασμὸν τῆς στρατιᾶς ἀπάσης· ἠριθμῆθησαν δὲ τῆς πεζῆς δυνάμεως μυριάδες πλείους τῶν ὀγδοήκοντα, νῆες δὲ αἱ σύμπασαι μακραὶ πλείους τῶν χιλίων καὶ διακοσίων, καὶ τούτων Ἑλληνίδες τριακόσαι καὶ εἴκοσι, τὰ

come of the war; the Argives, however, sending ambassadors to the common congress, promised to join the alliance if the congress would give them a share in the command. To them the representatives declared plainly that, if they thought it a more terrible thing to have a Greek as general than a barbarian as master, they would do well to remain neutral, but if they were ambitious to secure the leadership of the Greeks, they should, it was stated, first have accomplished deeds deserving of this leadership and then strive for such an honour. After these events, when the ambassadors sent by Xerxes came to Greece and demanded both earth and water, all¹ the states manifested in their replies the zeal they felt for the common freedom.

When Xerxes learned that the Hellespont had been bridged and the canal² had been dug through Athos, he left Sardis and made his way toward the Hellespont; and when he had arrived at Abydos, he led his army over the bridge into Europe. And as he advanced through Thrace, he added to his forces many soldiers from both the Thracians and neighbouring Greeks. When he arrived at the city called Doriscus, he ordered his fleet to come there, and so both arms of his forces were gathered into one place. And he held there also the enumeration of the entire army, and the number of his land forces was over eight hundred thousand men, while the sum total of his ships of war exceeded twelve hundred, of which three hundred and twenty were Greek, the Greeks

¹ That is, all the states which had joined the alliance.

² The use of this canal "is problematic; and its existence has been questioned in ancient as well as modern times, but is guaranteed by Thucydides and by vestiges still visible" (Munro in *Camb. Anc. Hist.* 4, p. 269).

μὲν πληρώματα τῶν ἀνδρῶν παρεχομένων τῶν Ἑλλήνων, τὰ δὲ σκάφη τοῦ βασιλέως χορηγοῦντος· αἱ δὲ λοιπαὶ πᾶσαι βαρβαρικάι κατηριθμοῦντο· καὶ τούτων Αἰγύπτιοι μὲν διακοσίας παρέσχοντο, Φοίνικες δὲ τριακοσίας, Κίλικες δὲ ὀγδοήκοντα. Πάμφυλοι δὲ τετταράκοντα, καὶ Λύκιοι τὰς ἴσας, πρὸς δὲ τούτους Κᾶρες μὲν ὀγδοήκοντα, Κύπριοι δὲ ἑκατὸν καὶ πενήκοντα. τῶν δὲ Ἑλλήνων ἔπεμψαν Δωριεῖς μὲν οἱ πρὸς τῇ Καρίᾳ κατοικοῦντες μετὰ Ῥοδίων καὶ Κῶων τετταράκοντα, Ἴωνες δὲ μετὰ Χίων καὶ Σαμίων ἑκατὸν, Αἰολεῖς δὲ μετὰ Λεσβίων καὶ Τενεδίων τετταράκοντα, Ἑλλησπόντιοι δὲ ὀγδοήκοντα σὺν τοῖς περὶ τὸν Πόντον κατοικοῦσι, νησιῶται δὲ πενήκοντα· τὰς γὰρ νήσους τὰς ἐντὸς Κυανέων καὶ Τριοπίου καὶ Σουνίου προσηγμένους ἦν ὁ βασιλεὺς. τριήρεις μὲν οὖν τοσαῦται τὸ πλῆθος ὑπήρχον, ἱππαγωγοὶ δὲ ὀκτακόσαιοι πενήκοντα, αἱ δὲ τριηκόντοροι τρισχύλιοι. ὁ μὲν οὖν Ἑξέρξης περὶ τὸν ἕξτασμὸν τῶν δυνάμεων διέτριβε περὶ τὸν Δορίσκον.

4. Τοῖς δὲ συνέδροις τῶν Ἑλλήνων, ἐπειδὴ πλεονέχον εἶναι προσπηγγέθησαν αἱ τῶν Περσῶν δυνάμεις, ἔδοξε ταχέως ἀποστέλλειν τὴν μὲν ναυτικὴν δύναμιν ἐπ' Ἀρτεμισίον τῆς Εὐβοίας, εὐθετον ὁρῶσι τὸν τόπον τοῦτον πρὸς τὴν ἀπάντησιν τῶν πολεμίων, εἰς δὲ τὰς Θερμοπύλας τοὺς ἰκανοὺς ὀπλίτας, προκαταληψόμενους τὰς ἐν τοῖς στενοῖς παρόδους καὶ κωλύσοντας προάγειν ἐπὶ τὴν Ἑλλάδα τοὺς βαρβάρους· ἔσπευδον γὰρ τοὺς τὰ τῶν

providing the complement of men and the king supplying the vessels. All the remaining ships were listed as barbarian; and of these the Egyptians supplied two hundred, the Phoenicians three hundred, the Cilicians eighty, the Pamphylians forty, the Lycians the same number, also the Carians eighty, and the Cyprians one hundred and fifty. Of the Greeks the Dorians who dwelt off Caria, together with the Rhodians and Coans, sent forty ships, the Ionians, together with the Chians and Samians, one hundred, the Aeolians, together with the Lesbians and Tenedans, forty, the peoples of the region of the Hellespont, together with those who dwell along the shores of the Pontus, eighty, and the inhabitants of the islands fifty; for the king had won over to his side the islands lying within the Cyanean Rocks¹ and Triopium and Sunium. Triremes made up the multitude we have listed, and the transports for the cavalry numbered eight hundred and fifty, and the triaconters three thousand. Xerxes, then, was busied with the enumeration of the armaments at Doriscus.

4. The Greeks who were in assembly, when word came to them that the Persian forces were near, took action to dispatch the ships of war with all speed to Artemisium in Euboea, recognizing that this place was well situated for meeting the enemy, and a considerable body of hoplites to Thermopylae to forestall them in occupying the passes at the narrowest part of the defile and to prevent the barbarians from advancing against Greece; for they were eager to throw their protection inside of Thermopylae about

¹ At the entrance to the Black Sea; Triopium and Sunium are the promontories of Caria and Attica respectively.

Ἐλλήνων προελομένους ἐντὸς περιλαβεῖν καὶ σώ-
 2 ζειν εἰς τὸ δυνατόν τοὺς συμμάχους. ἤγειτο δὲ τοῦ
 μὲν στόλου παντὸς Εὐρυβιάδης ὁ Λακεδαιμόνιος,
 τῶν δὲ εἰς Θερμοπύλας ἐκπεμφθέντων Λεωνίδης
 ὁ τῶν Σπαρτιατῶν βασιλεὺς, μέγα φρονῶν ἐπ’
 ἀνδρεία καὶ στρατηγία. οὗτος δὲ λαβὼν τὴν ἐξου-
 3 σίαν ἐπήγγειλε χιλίους¹ μόνον ἐπὶ τὴν στρατείαν
 ἀκολουθεῖν αὐτῷ. τῶν δὲ ἐφόρων λεγόντων ὡς
 ὀλίγους παντελῶς ἄγει πρὸς μεγάλην δύναμιν, καὶ
 προσταττόντων πλείονας παραλαμβάνειν, εἶπε πρὸς
 αὐτοὺς ἐν ἀπορρήτοις ὅτι πρὸς μὲν τὸ κωλύσαι
 τοὺς βαρβάρους διελθεῖν τὰς παρόδους ὀλίγοι, πρὸς
 4 μέντοι γε τὴν πράξιν ἐφ’ ἣν πορεύονται νῦν πολλοί.
 αἰνιγματώδους δὲ καὶ ἀσαφοῦς τῆς ἀποκρίσεως
 γενομένης, ἐπηρώτησαν αὐτὸν εἰ πρὸς εὐτελεῖ τινα
 πράξιν αὐτοὺς ἄγειν διανοεῖται. ἀπεκρίθη δὲ ὅτι
 τῷ λόγῳ μὲν ἐπὶ τὴν φυλακὴν ἄγει τῶν παρόδων,
 τῷ δ’ ἔργῳ περὶ τῆς κωμῆς ἐλευθερίας ἀποθα-
 5 νουμένων· ὥστε εἴαν μὲν οἱ χίλιοι πορευθῶσι,
 ἐπιφανεστέραν ἔσσεσθαι τὴν Σπάρτην τούτων τετε-
 λευηκότων,² εἴαν δὲ πανδημεὶ στρατεύσῃσι Λακε-
 δαιμόνιοι, παντελῶς ἀπολείσθαι τὴν Λακεδαίμονα·
 οὐδένα γὰρ αὐτῶν τολμήσειν φεύγειν, ἵνα τύχη
 6 σωτηρίας. τῶν μὲν οὖν Λακεδαιμονίων ἦσαν
 χίλιοι, καὶ σὺν αὐτοῖς Σπαρτιάται τριακόσιοι, τῶν
 δ’ ἄλλων Ἑλλήνων τῶν αἴ· αὐτοῖς συνεκπεμφθέν-
 των ἐπὶ τὰς Θερμοπύλας τρισχίλιοι.

6 Ὁ μὲν οὖν Λεωνίδης μετὰ τετρακισχιλίων προ-
 ἦγεν ἐπὶ τὰς Θερμοπύλας, Λοκροὶ δὲ οἱ πλησίον

those who had chosen the cause of the Greeks and to do everything in their power to save the allies. The leader of the entire expedition was Eurybiades the Lacedaemonian, and of the troops sent to Thermopylae the commander was Leonidas the king of the Spartans, a man who set great store by his courage and generalship. Leonidas, when he received the appointment, announced that only one thousand men should follow him on the campaign. And when the ephors said that he was leading altogether too few soldiers against a great force and ordered him to take along a larger number, he replied to them in secret, "For preventing the barbarians from getting through the passes they are few, but for the task to which they are now bound they are many." Since this reply proved riddle-like and obscure, he was asked again whether he believed he was leading the soldiers to some paltry task. Whereupon he replied, "Ostensibly I am leading them to the defence of the passes, but in fact to die for the freedom of all; and so, if a thousand set forth, Sparta will be the more renowned when they have died, but if the whole body of the Lacedaemonians take the field, Lacedaemon will be utterly destroyed, for not a man of them, in order to save his life, will dare to turn in flight." There were, then, of the Lacedaemonians one thousand, and with them three hundred Spartiates,¹ while the rest of the Greeks who were dispatched with them to Thermopylae were three thousand.

Leonidas, then, with four thousand soldiers advanced to Thermopylae. The Locrians, however, who dwelt in the neighbourhood of the passes had

¹ χιλίους Kallenberg: χιλίσις.

² τετελευτηκότων Consl. Exc.: τελευτησάντων.

τῶν παρόδων κατοικοῦντες ἔδεδώκεσαν μὲν γῆν καὶ ὕδωρ τοῖς Πέρσαις, κατεπηγγελμένοι δ' ἦσαν προκαταλήψεσθαι τὰς παρόδους· ὡς δ' ἐπύθοντο τὸν Λεωνίδην ἦκειν εἰς Θερμοπύλας, μετενόησαν 7 καὶ μετέθεντο πρὸς τοὺς Ἕλληνας. ἦγον δὲ εἰς τὰς Θερμοπύλας καὶ Λοκροὶ χίλιοι καὶ Μηλίων τοσοῦτοι καὶ Φωκῆων οὐ πολὺ λειπόμενοι τῶν χελίων, ὁμοίως δὲ καὶ Θηβαίων ἀπὸ τῆς ἑτέρας μερίδος ὡς τετρακόσιοι· διεφέροντο γὰρ οἱ τὰς Θήβας κατοικοῦντες πρὸς ἀλλήλους περὶ τῆς πρὸς τοὺς Πέρσας συμμαχίας. οἱ μὲν οὖν μετὰ Λεωνίδου συνταχθέντες¹ Ἕλληνες τοσοῦτοι τὸν ἀριθμὸν ὄντες διέτριβον περὶ τὰς Θερμοπύλας, ἀναμένοντες τὴν τῶν Περσῶν παρουσίαν.

5. Ἐρέξης δὲ μετὰ τὸν ἐξετασμὸν τῶν δυνάμεων προῆγε μετὰ παντὸς τοῦ στρατεύματος, καὶ μέχρι μὲν Ἀκάνθου πόλεως τῇ πεζῇ στρατιᾷ πορευομένῳ συμπαρέπλει πᾶς ὁ στόλος, ἐκείθεν δὲ κατὰ τὸν διοριχθέντα τόπον διεκομισθῆσαν εἰς τὴν ἑτέραν 2 θάλατταν συντόμως καὶ ἀσφαλῶς. ὡς δ' ἦκεν ἐπὶ τὸν Μηλιακὸν κόλπον, ἐπύθετο τοὺς πολέμιους προκατεिल्φέναι τὰς παρόδους. διόπερ ἐνταῦθα προσαναλαβὼν τὴν δύναμιν μετεπέμψατο τοὺς ἀπὸ τῆς Εὐρώπης συμμάχους, οὐ πολὺ λείποντας τῶν εἴκοσι μυριάδων, ὥστ' ἔχειν αὐτὸν τοὺς σύμπαντας οὐκ ἐλάττους τῶν ἑκατὸν μυριάδων χωρὶς τῆς 3 ναυτικῆς δυνάμεως. ὁ δὲ σύμπας ὄχλος τῶν τε ἐν ταῖς μακραῖς ναυσὶν ὄντων καὶ τῶν τὴν ἀγορὰν καὶ τὴν ἄλλην παρασκευὴν κομιζόντων οὐκ ἐλάττων ἦν

¹ So Wesseling: *συναχθέντες*.

¹ See note 1 on p. 126.

² Diodorus, in his eagerness to recount the safe passage

already given earth and water to the Persians, and had promised that they would seize the passes in advance; but when they learned that Leonidas had arrived at Thermopylae, they changed their minds and went over to the Greeks. And there gathered at Thermopylae also a thousand Locrians, an equal number of Melians,¹ and almost a thousand Phocians, as well as some four hundred Thebans of the other party; for the inhabitants of Thebes were divided against each other with respect to the alliance with the Persians. Now the Greeks who were drawn up with Leonidas for battle, being as many in number as we have set forth, tarried in Thermopylae, awaiting the arrival of the Persians.

5. Xerxes, after having enumerated his armaments, pushed on with the entire army, and the whole fleet accompanied the land forces in their advance as far as the city of Acanthus, and from there the ships passed through the place where the canal had been dug into the other sea expeditiously and without loss. But when Xerxes arrived at the Gulf of Melis,² he learned that the enemy had already seized the passes. Consequently, having joined to his forces the armament there, he summoned his allies from Europe, a little less than two hundred thousand men; so that he now possessed in all not less than one million soldiers exclusive of the naval contingent.³ And the sum total of the masses who served on the ships of war and who transported the food and general

of the fleet through the canal, has anticipated. He now returns to the march from the European side of the Hellespont.

³ The size of Xerxes' army has been often discussed. Munro (*Camb. Anc. Hist.* 4, pp. 271 ff.) concludes that Xerxes had one hundred and eighty thousand combatants and a fleet of some seven hundred and thirty warships.

τῶν προειρημένων, ὥστε μηδὲν θαυμαστὸν εἶναι τὸ λεγόμενον ὑπὲρ τοῦ πλήθους τῶν ὑπὸ Ξέρξου συναχθέντων· φασι γὰρ τοὺς ἀεναοὺς ποταμοὺς διὰ τὴν τοῦ πλήθους συνέχειαν ἐπιλιπεῖν, τὰ δὲ πελάγη τοῖς τῶν νεῶν ἰστίοις κατακαλυφθῆναι. μέγιστα μὲν οὖν δυνάμεις τῶν εἰς ἱστορικὴν μνήμην παραδεδομένων αἱ μετὰ Ξέρξου γεγόμεναι παραδέονται.

4 Τῶν δὲ Περσῶν κατεστρατοπεδευκότων παρὰ τὸν Σπερχειὸν ποταμὸν, ὃ μὲν Ξέρξης ἀπέστειλεν ἀγγέλους εἰς τὰς Θερμοπύλας, τοὺς ἅμα μὲν κατασκευομένους¹ τίνα δianoian ἔχουσι περὶ τοῦ πρὸς αὐτὸν πολέμου· προσέταξε δ' αὐτοῖς παραγγέλλειν, ὅτι βασιλεὺς Ξέρξης κελεύει τὰ μὲν ὅπλα πάντας ἀποθέσθαι, αὐτοὺς δὲ ἀκινδύνους εἰς τὰς πατρίδας ἀπιέναι καὶ συμμάχους εἶναι Περσῶν· καὶ ταῦτα πράξασιν αὐτοῖς ἐπηγγέλατο δώσειν χώραν τοῖς Ἕλλησι πλείω καὶ βελτίω τῆς νῦν ὑπ' αὐτῶν κατοχυμένης. οἱ δὲ περὶ τὸν Λεωνίδην ἀκούσαντες τῶν ἀγγέλων ἀπεκρίναντο, ὅτι καὶ συμμαχοῦντες τῷ βασιλεῖ χρησιμώτεροι μετὰ τῶν ὀπλων ἔσονται καὶ πολεμεῖν ἀναγκαζόμενοι μετὰ τούτων γεναιότερον ὑπὲρ τῆς ἐλευθερίας ἀγωνιοῦνται· περὶ δὲ τῆς χώρας ἣν ὑπισχνεῖται δώσειν, ὅτι πάτριόν ἐστι τοῖς Ἕλλησι μὴ διὰ κακίαν, ἀλλὰ δι' ἀρετὴν κτᾶσθαι χώραν.

6. Ὁ δὲ βασιλεὺς ἀκούσας παρὰ τῶν ἀγγέλων τὰς τῶν Ἑλλήνων ἀποκρίσεις προσεκάλεσατο Δημάρατον Σπαρτιάτην, ἐκ τῆς πατρίδος πεφευγότα πρὸς αὐτόν, καταγελάσας δὲ τῶν ἀποκρίσεων ἐπηρώτησε τὸν Λάκωνα, Πότερον οἱ Ἕλληνες ὀξύτερον τῶν ἐμῶν ἵππων φεύξονται ἢ πρὸς

equipment was not less than that of those we have mentioned, so that the account usually given of the multitude of the men gathered together by Xerxes need cause no amazement; for men say that the unfailing rivers ran dry because of the unending stream of the multitude, and that the seas were hidden by the sails of the ships. However this may be, the greatest forces of which any historical record has been left were those which accompanied Xerxes.

After the Persians had encamped on the Spercheius River, Xerxes dispatched envoys to Thermopylae to discover, among other things, how the Greeks felt about the war with him; and he commanded them to make this proclamation: "King Xerxes orders all to give up their arms, to depart unharmed to their native lands, and to be allies of the Persians; and to all Greeks who do this he will give more and better lands than they now possess." But when Leonidas heard the commands of the envoys, he replied to them: "If we should be allies of the king we should be more useful if we kept our arms, and if we should have to wage war against him, we should fight the better for our freedom if we kept them; and as for the lands which he promises to give, the Greeks have learned from their fathers to gain lands, not by cowardice, but by valour."

6. The king, on hearing from his envoys the replies of the Greeks, sent for Demaratus, a Spartan who had been exiled from his native land and taken refuge with him, and with a scoff at the replies he asked the Laconian, "Will the Greeks flee more swiftly than my horses can run, or will they dare to face such

¹ κατασκευομένους τοὺς τόπους ἅμα δὲ πεισομένους suggested by Madvig; μὲν deleted by Dindorf, Müller.

τηλικαύτας δυνάμεις παρατάξασθαι τολμήσουσι;
 2 τὸν δὲ Δημάρατον εἶπεν φασιν ὡς Οὐδ' αὐτὸς σὺ
 τὴν ἀνδρείαν τῶν Ἑλλήνων ἀγνοεῖς· τοὺς γὰρ ἀφ-
 ισταμένους τῶν βαρβάρων Ἑλληνικαῖς δυνάμεσι
 καταπολεμεῖς· ὥστε μὴ νόμιζε τοὺς ὑπὲρ τῆς σῆς
 ἀρχῆς ἄμεινον τῶν Περσῶν ἀγωνιζομένους ὑπὲρ
 τῆς ἰδίας ἐλευθερίας ἤττον κινδυνεύσειν πρὸς τοὺς
 Πέρσας. ὁ δὲ Ξέρξης καταγέλασας αὐτοῦ προσ-
 ἔταξεν ἀκολουθεῖν, ὅπως ἴδη φεύγοντας τοὺς
 Λακεδαιμονίους.

3 Τὴν δὲ δύναμιν ἀναλαβὼν ἦκεν ἐπὶ τοὺς ἐν
 Θερμοπύλαις Ἑλλήνας, προτάξας ἀπάντων τῶν
 ἔθνῶν Μήδους, εἶτε δι' ἀνδρείαν προκρίνας αὐτοὺς
 εἶτε καὶ βουλόμενος ἅπαντας ἀπολέσαι· ἐνὴν γὰρ
 ἔτι φρόνημα τοῖς Μήδοις, τῆς τῶν προγόνων ἡγε-
 4 μονίας οὐ πάλαι καταπεπονημένης. συνυπέδειξε¹
 δὲ τοῖς Μήδοις καὶ τῶν ἐν Μαραθῶνι τετελευτη-
 κῶτων ἀδελφούς καὶ υἱούς, νομίζων τούτους ἐκ-
 θυμώτατα τιμωρήσεσθαι τοὺς Ἑλλήνας. οἱ μὲν
 οὖν Μήδοι τοῦτον τὸν τρόπον συνταχθέντες προσ-
 ἔπεσον τοῖς φυλάττουσι τὰς Θερμοπύλας· ὁ δὲ
 Λεωνίδης εὖ παρεσκευασμένος συνήγαγε τοὺς
 Ἑλλήνας ἐπὶ τὸ στενωτάτον τῆς παρόδου.

7. Γενομένης δὲ μάχης καρτερᾶς, καὶ τῶν μὲν
 βαρβάρων θεατὴν ἔχοντων τῆς ἀρετῆς τὸν βασιλέα,
 τῶν δὲ Ἑλλήνων μυμησκομένων τῆς ἐλευθερίας
 καὶ παρακαλουμένων ὑπὸ τοῦ Λεωνίδου πρὸς τὸν
 ἀγῶνα, θαυμαστὸν συνέβαινε γίνεσθαι τὸν κίνδυνον.
 2 συστάδην γὰρ οὐσης τῆς μάχης καὶ τῶν πληγῶν

armaments in battle?" And Demaratus, we are told, replied, "You yourself are not unacquainted with the courage of the Greeks, since you use Greek forces to quell such barbarians as revolt. So do not think that those who fight better than the Persians to maintain your sovereignty, will risk their lives less bravely against the Persians to maintain their own freedom." But Xerxes with a scoff at him ordered Demaratus to stay by his side in order that he might witness the Lacedaemonians in flight.

Xerxes with his army came against the Greeks at Thermopylae. And he put the Medes in front of all the other peoples, either because he preferred them by reason of their courage or because he wished to destroy them in a body; for the Medes still retained a proud spirit, the supremacy which their ancestors had exercised having only recently been overthrown. And he also designated together with the Medes the brothers and sons of those who had fallen at Marathon, believing that they would wreak vengeance upon the Greeks with the greatest fury. The Medes, then, having been drawn up for battle in the manner we have described, attacked the defenders of Thermopylae; but Leonidas had made careful preparation and massed the Greeks in the narrowest part of the pass.

7. The fight which followed was a fierce one, and since the barbarians had the king as a witness of their valour and the Greeks kept in mind their liberty and were exhorted to the fray by Leonidas, it followed that the struggle was amazing. For since the men stood shoulder to shoulder in the fighting and

twice and συνέβη . . . εἶναι was an attempt to correct this error. The text is that preferred by editors before Vogel.

¹ The MSS. read: συνέβη δὲ ἐν τοῖς Μήδοις εἶναι καὶ τῶν ἐν Μαραθῶνι τετελευτηκῶτων. συνυπέδειξε δὲ κτλ. It is probable that συνυπέδειξε . . . τετελευτηκῶτων was in error written

ἐκ χειρὸς γινομένων, ἔτι δὲ τῆς συστάσεως πε-
 πυκνωμένης, ἐπὶ πολὺν χρόνον ἰσορροπος ἦν ἡ
 μάχη. τῶν δ' Ἑλλήνων ὑπερχόντων ταῖς ἀρεταῖς
 καὶ τῷ μεγέθει τῶν ἀσπίδων, μόγος ἐνέδωκαν οἱ
 Μῆδοι· πολλοὶ μὲν γὰρ αὐτῶν ἔπεσον, οὐκ ὀλίγοι
 δὲ κατετραυματίσθησαν. τοῖς δὲ Μῆδοις ἐπιτε-
 ταγμένοι Κίσσιοι καὶ Σάκαι κατ' ἀρετὴν ἐπίλεκτοι
 διεδέξαντο τὴν μάχην, καὶ νεοχμοὶ πρὸς διαπε-
 ποιημένους συμβαλόντες ὀλίγον μὲν χρόνον ὑπέ-
 μενον τὸν κίνδυνον, κτεινόμενοι δ' ὑπὸ τῶν περὶ τὸν
 3 Λεωνίδην καὶ βιασθέντες ὑπεχώρησαν· ἀσπίσι γὰρ
 καὶ πέλταις μικραῖς οἱ βάρβαροι χρώμενοι κατὰ μὲν
 τὰς εὐρυχωρίας ἐπλεονέκτου, εὐκίνητοι γινόμενοι,
 κατὰ δὲ τὰς στενοχωρίας τοὺς μὲν πολεμίους οὐκ
 εὐχερῶς ἐτίτρωσκον, συμπεφραγμένους καὶ μεγά-
 λαις ἀσπίσι σκεπαζομένους ὅλον τὸ σῶμα, αὐτοὶ
 δὲ διὰ τὰς κουφότητας τῶν σκεπαστηρίων ὅπλων
 ἐλαττούμενοι πυκνοῖς τραύμασι περιέπιπτον.
 4 Τέλος δὲ ὁ Ξέρξης ὄρων πάντα μὲν τὸν περὶ τὰς
 παρόδους τόπον νεκρῶν ἔστρωμένον, τοὺς δὲ βαρ-
 βάρους οὐχ ὑπομένοντας τὰς τῶν Ἑλλήνων ἀρετάς,
 προσέπεμψε τοὺς τῶν Περσῶν ἐπιλέκτους ὀνομα-
 ζομένους ἀθανάτους καὶ δοκοῦντας ταῖς ἀνδραγα-
 θίαις πρωτεύειν τῶν συστρατευομένων. ὡς δὲ
 καὶ οὗτοι βραχὺν ἀντιστάντες χρόνον ἔφυγον, τότε
 μὲν τῆς νυκτὸς ἐπιλαβούσης διελύθησαν, παρὰ μὲν
 τοῖς βαρβάροις πολλῶν ἀνηρημένων, παρὰ δὲ τοῖς
 Ἑλλήσιν ὀλίγων πεπτωκότων.

8. Τῇ δ' ὑστεραία Ξέρξης μὲν, παρὰ προσδοκίαν
 αὐτῷ τῆς μάχης λαβούσης τὸ τέλος, ἐξ ἀπάντων

the blows were struck in close combat, and the lines
 were densely packed, for a considerable time the
 battle was equally balanced. But since the Greeks
 were superior in valour and in the great size of their
 shields, the Medes gradually gave way ; for many of
 them were slain and not a few wounded. The place
 of the Medes in the battle was taken by Cissians
 and Sacae, selected for their valour, who had been
 stationed to support them ; and joining the struggle
 fresh as they were against men who were worn out
 they withstood the hazard of combat for a short
 while, but as they were slain and pressed upon by
 the soldiers of Leonidas, they gave way. For the
 barbarians used small round or irregularly shaped
 shields, by which they enjoyed an advantage in open
 fields, since they were thus enabled to move more
 easily, but in narrow places they could not easily
 inflict wounds upon an enemy who were formed in
 close ranks and had their entire bodies protected by
 large shields, whereas they, being at a disadvantage
 by reason of the lightness of their protective armour,
 received repeated wounds.

At last Xerxes, seeing that the entire area about
 the passes was strewn with dead bodies and that the
 barbarians were not holding out against the valour
 of the Greeks, sent forward the picked Persians
 known as the "Immortals," who were reputed to
 be pre-eminent among the entire host for their deeds
 of courage. But when these also fled after only a
 brief resistance, then at last, as night fell, they ceased
 from battle, the barbarians having lost many dead
 and the Greeks a small number.

8. On the following day Xerxes, now that the
 battle had turned out contrary to his expectation,

τῶν ἐθνῶν ἐπέλεξε τοὺς δοκοῦντας ἀνδρεία καὶ
 θράσει διαφέρειν, καὶ πολλὰ δεηθεὶς αὐτῶν προ-
 εἶπεν, ὅτι βιασαμένοις μὲν αὐτοῖς τὴν εἴσοδον δω-
 ρεὰς ἀξιολόγους δώσει, φεύγουσι δὲ θάνατος ἔσται
 2 τὸ πρόστιμον. τούτων δὲ μετὰ μεγάλης συστρο-
 φῆς καὶ βίας ἐπιρραξάντων τοῖς Ἕλλησιν, οἱ περὶ
 Λεωνίδην τότε συμφράξαντες καὶ τείχει παραπλη-
 ρειαν ποιησάμενοι τὴν σύστασιν ἐκθύμως ἠγωνί-
 ζοντο. ἐπὶ τοσοῦτο δὲ προέβησαν ταῖς προθυμίαις,
 ὥστε τοὺς εἰωθότας ἐκ διαδοχῆς μεταλαμβάνειν
 τῆς μάχης οὐ συνεχώρησαν, ἀλλὰ τῇ συνεχείᾳ τῆς
 3 κακοπαθείας περιγεγόμενοι πολλοὺς ἀνήρουν τῶν
 ἐπιλέκτων βαρβάρων. ἐνημερεύοντες¹ δὲ τοῖς
 κινδύνοις ἡμιλλῶντο πρὸς ἀλλήλους· οἱ μὲν γὰρ
 πρεσβύτεροι πρὸς τὰς τῶν νέων ἀκμὰς παρεβάλ-
 λοντο,² οἱ δὲ νεώτεροι πρὸς τὰς τῶν πρεσβυτέρων
 ἐμπειρίας τε καὶ δόξας ἡμιλλῶντο. τέλος δὲ
 φευγόντων καὶ τῶν ἐπιλέκτων, οἱ τὴν ἐπιτεταγ-
 μένην στάσιν ἔχοντες τῶν βαρβάρων συμφράξαντες
 οὐκ εἶων φεύγειν τοὺς ἐπιλέκτους· διόπερ ἠναγκά-
 ζοντο πάλιν ἀναστρέφειν καὶ μάχεσθαι.
 4 Ἀπορουμένου δὲ τοῦ βασιλέως καὶ νομίζοντος
 μηδένα τολμήσειν εἶτι μάχεσθαι, ἤκε πρὸς αὐτὸν
 Τραχινὸς τις τῶν ἐγγχωρίων, ἔμπειρος ὢν τῆς
 ὄρεινῆς χώρας. οὗτος τῷ Σέρξῃ προσελθὼν ἐπηγ-
 γεῖλατο διὰ τινας ἀτραποῦ στενῆς καὶ παρακρή-
 μνου τοὺς Πέρσας οδηγήσειν, ὥστε γενέσθαι τοὺς
 5 συνελθόντας αὐτῷ κατόπιω τῶν περὶ τὸν Λεωνίδην,
 καὶ τούτῳ τῷ τρόπῳ περιληφθέντας αὐτοὺς εἰς τὸ
 μέσον βραδίως ἀναιρεθήσεσθαι. ὁ δὲ βασιλεὺς περι-

choosing from all the peoples of his army such men
 as were reputed to be of outstanding bravery and
 daring, after an earnest exhortation announced
 before the battle that if they should storm the
 approach he would give them notable gifts, but if
 they fled the punishment would be death. These
 men hurled themselves upon the Greeks as one
 mighty mass and with great violence, but the
 soldiers of Leonidas closed their ranks at this time,
 and making their formation like a wall took up the
 struggle with ardour. And so far did they go in
 their eagerness that the lines which were wont to
 join in the battle by turns would not withdraw, but
 by their unintermitted endurance of the hardship
 they got the better and slew many of the picked bar-
 barians. The day long they spent in conflict, vying
 with one another; for the older soldiers challenged
 the fresh vigour of the youth, and the younger
 matched themselves against the experience and fame
 of their elders. And when finally even the picked
 barbarians turned in flight, the barbarians who were
 stationed in reserve blocked the way and would not
 permit the picked soldiers to flee; consequently they
 were compelled to turn back and renew the battle.

While the king was in a state of dismay, believing
 that no man would have the courage to go into battle
 again, there came to him a certain Trachinian, a
 native of the region, who was familiar with the moun-
 tainous area. This man was brought into the presence
 of Xerxes and undertook to conduct the Persians by
 way of a narrow and precipitous path, so that the
 men who accompanied him would get behind the
 forces of Leonidas, which, being surrounded in this
 manner, would be easily annihilated. The king was

¹ So Dindorf: ἐφήμερεύοντες.

² So Vogel: ὑπερεβάλλοντο.

χαρῆς ἐγένετο, καὶ τιμῆσας δωρεαῖς τὸν Τραχίνιον συνεξέπεμψεν αὐτῷ στρατιώτας δισμυρίου νυκτός. τῶν δὲ παρὰ τοῖς Πέρσαις τις ὄνομα Τυρρασιάδας, τὸ γένος ὦν Κυμαῖος, φιλόκαλος δὲ καὶ τὸν τρόπον ὦν ἀγαθός, διαδρὰς ἐκ τῆς τῶν Περσῶν παρεμβολῆς νυκτός ἦκε πρὸς τοὺς περὶ τὸν Λεωνίδην, καὶ τὰ περὶ τὸν Τραχίνιον ἀγνοοῦσιν ἐδήλωσεν.

9. Ἀκούσαντες δ' οἱ Ἕλληνες συνήδρευσαν περὶ μέσας νύκτας καὶ ἐβουλεύοντο περὶ τῶν ἐπιφερομένων κινδύνων. ἔνιοι μὲν οὖν ἔφασαν δεῖν παραχρῆμα καταλιπόντας τὰς παρόδους διασώζεσθαι πρὸς τοὺς συμμάχους· ἀδύνατον γὰρ εἶναι τοῖς μείνασι τυχεῖν σωτηρίας· Λεωνίδης δὲ ὁ βασιλεὺς τῶν Λακεδαιμονίων φιλοτιμούμενος αὐτῷ τε δόξαν περιθεῖναι μεγάλην καὶ τοῖς Σπαρτιάταις, προσέταξε τοὺς μὲν ἄλλους Ἕλληνας ἅπαντας ἀπιέναι καὶ σώζειν ἑαυτούς, ἵνα κατὰ τὰς ἄλλας μάχας συναγωνίζωνται τοῖς Ἕλλησιν, αὐτοὺς δὲ τοὺς Λακεδαιμονίους ἔφησε δεῖν μένειν καὶ τὴν φυλακὴν τῶν παρόδων μὴ λιπεῖν· πρέπει γὰρ τοὺς ἡγούμενους τῆς Ἑλλάδος ὑπὲρ τῶν πρωτείων ἀγωνιζομένων ἀποθνήσκειν ἐτοιμῶς. εὐθύς οὖν οἱ μὲν ἄλλοι πάντες ἀπηλλάγησαν, ὁ δὲ Λεωνίδης μετὰ τῶν πολιτῶν ἡρωικὰς πράξεις καὶ παραδόξους ἐπετελέσατο, ὀλίγων δ' ὄντων Λακεδαιμονίων (Θεσπιεῖς γὰρ μόνους παρακατέσχε), καὶ τοὺς σύμπαντας ἔχων οὐ πλείους τῶν πεντακοσίων, ἔτοιμος ἦν ὑποδέξασθαι τὸν ὑπὲρ τῆς Ἑλλάδος θάνατον.

delighted, and heaping presents upon the Trachinian he dispatched twenty thousand soldiers with him under cover of night. But a certain man among the Persians named Tyrhastiadās, a Cymæan by birth, who was honourable and upright in his ways, deserting from the camp of the Persians in the night came to Leonidas, who knew nothing of the act of the Trachinian, and informed him.

9. The Greeks, on hearing of this, gathered together about the middle of the night and conferred about the perils which were bearing down on them. And although some declared that they should relinquish the pass at once and make their way in safety to the allies, stating that any who remained in the place could not possibly come off with their lives, Leonidas, the king of the Lacedæmonians, being eagerly desirous to win both for himself and for the Spartans a garland of great glory, gave orders that the rest of the Greeks should all depart and win safety for themselves, in order that they might fight together with the Greeks in the battles which still remained; but as for the Lacedæmonians, he said, they must remain and not abandon the defence of the pass, for it was fitting that those who were the leaders of Hellas should gladly die striving for the meed of honour.¹ Immediately, then, all the rest departed, but Leonidas together with his fellow citizens performed heroic and astounding deeds; and although the Lacedæmonians were but few (he detained only the Thespiæans) and he had all told not more than five hundred men, he was ready to meet death on behalf of Hellas.

Munro (*Cambr. Anc. Hist.* 4, pp. 297 ff.), who thinks that Leonidas believed he had "one day more."

¹ The heroism of the Spartans has been depreciated by
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3 Μετὰ δὲ ταῦτα οἱ μὲν μετὰ τοῦ Τραχινίου Πέρσαι περιελθόντες τὰς δυσχωρίας ἄφνω τοὺς περὶ τὸν Λεωνίδην ἀπέλαβον εἰς τὸ μέσον, οἱ δ' Ἕλληνες τὴν μὲν σωτηρίαν ἀπογνόντες, τὴν δ' εὐδοξίαν ἐλόμενοι, μιᾷ φωνῇ τὸν ἡγούμενον ἤξιουν ἄγειν ἐπὶ τοὺς πολέμιους, πρὶν ἢ γνῶναι τοὺς Πέρσας τὴν τῶν ἰδίων περίοδον. Λεωνίδης δὲ τὴν ἐτοιμότητα τῶν στρατιωτῶν ἀποδεξάμενος, τούτοις παρήγγειλε ταχέως ἀριστοποιεῖσθαι, ὡς ἐν Ἄιδου δειπνησομένους· αὐτὸς δ' ἀκολουθῶν τῇ παραγγελίᾳ τροφήν προσήνεγκατο, νομίζων οὕτω δυνήσεσθαι πολὺν χρόνον ἰσχυεῖν καὶ φέρειν τὴν ἐν τοῖς κινδύνοις ὑπομονήν. ἐπεὶ δὲ συντόμως ἀναλαβόντες αὐτοὺς ἐτοιμοὶ πάντες ὑπῆρξαν, παρήγγειλε τοῖς στρατιώταις εἰσπεσόντας εἰς τὴν παρεμβολὴν φονεῦν τοὺς ἐντυγχάνοντας καὶ ἐπ' αὐτὴν ὀρμησαί τὴν τοῦ βασιλέως σκηνήν.

10. Οἷτοι μὲν οὖν ἀκολουθῶντα ταῖς παραγγελίαις συμφράξαντες νυκτὸς εἰσέπεσον εἰς τὴν τῶν Περσῶν στρατοπεδείαν, προκαθηγουμένου τοῦ Λεωνίδου· οἱ δὲ βάρβαροι διὰ τε τὸ παράδοξον καὶ τὴν ἄγνοιαν μετὰ πολλοῦ θορύβου συνέτρεχον ἐκ τῶν σκηναῶν ἀτάκτως, καὶ νομίσαντες τοὺς μετὰ τοῦ Τραχινίου πορευομένους ἀπολωλέναι καὶ τὴν δύναμιν ἀπασαν τῶν Ἑλλήνων παρεῖναι, κατεπλάγησαν. 2 διὸ καὶ πολλοὶ μὲν ὑπὸ τῶν περὶ τὸν Λεωνίδην ἀνηροῦντο, πλείους δὲ ὑπὸ τῶν ἰδίων ὡς ὑπὸ πολέμιων διὰ τὴν ἄγνοιαν ἀπώλοντο. ἥ τε γὰρ νύξ

After this the Persians who were led by the Trachinian, after making their way around the difficult terrain, suddenly caught Leonidas between their forces, and the Greeks, giving up any thought of their own safety and choosing renown instead, with one voice asked their commander to lead them against the enemy before the Persians should learn that their men had made their way around them. And Leonidas, welcoming the eagerness of his soldiers, ordered them to prepare their breakfast quickly, since they would dine in Hades, and he himself, in accordance with the order he had given, took food, believing that by so doing he could keep his strength for a long time and endure the strain of contest. When they had hastily refreshed themselves and all were ready, he ordered the soldiers to attack the camp, slaying any who came in their way, and to strike for the very pavilion of the king.

10. The soldiers, then, in accordance with the orders given them, forming in a compact body fell by night upon the encampment of the Persians, Leonidas leading the attack¹; and the barbarians, because of the unexpectedness of the attack and their ignorance of the reason for it, ran together from their tents with great tumult and in disorder, and thinking that the soldiers who had set out with the Trachinian had perished and that the entire force of the Greeks was upon them, they were struck with terror. Consequently many of them were slain by the troops of Leonidas, and even more perished at the hands of their comrades, who in their ignorance took them for enemies. For the night prevented any

¹ Herodotus (7. 223) knows nothing of this assault by the Greeks upon the Persian camp, and it is of course altogether incredible; he says that the fighting began about the time

“when the market-place is crowded,” *i.e.* in the forenoon, on the initiative of the Persians.

ἀφηρεῖτο τὴν ἀληθινὴν ἐπίγνωσιν, ἣ τε παραχῆ καθ' ὅλην οὖσα τὴν στρατοπεδείαν εὐλόγως πολὺν ἐποίει φόνον· ἔκτεινον γὰρ ἀλλήλους, οὐ διδούσης τῆς περιστάσεως τὸν ἐξετασμὸν ἀκριβῆ διὰ τὸ μήτε ἡγεμόνος παραγγελίαν μήτε συνθήματος ἐρώτησιν
 3 μήτε ὅλως διανοίας κατάστασιν ὑπάρχειν. εἰ μὲν οὖν ὁ βασιλεὺς ἔμεινεν ἐπὶ τῆς βασιλικῆς σκηνῆς, ραδίως ἂν καὶ αὐτὸς ὑπὸ τῶν Ἑλλήνων ἀνήρητο καὶ ὁ πόλεμος ἅπας ταχείας ἂν ἐτετεύχει καταλύσεως· νῦν δ' ὁ μὲν Ξέρξης ἦν ἐκπετηδῆκώς πρὸς τὴν παραχῆν, οἱ δ' Ἕλληνες εἰσπεσόντες εἰς τὴν σκηνὴν τοὺς ἐγκαταληφθέντας ἐν αὐτῇ σχεδὸν
 4 ἅπαντας ἐφόνευσαν. τῆς δὲ νυκτὸς καθεστῶσης ἐπλανῶντο καθ' ὅλην τὴν παρεμβολὴν ζητοῦντες τὸν Ξέρξην εὐλόγως· ἡμέρας δὲ γενομένης καὶ τῆς ὅλης περιστάσεως δηλωθείσης, οἱ μὲν Πέρσαι θεωροῦντες ὀλίγους ὄντας τοὺς Ἕλληνας, κατεφρόνησαν αὐτῶν, καὶ κατὰ στόμα μὲν οὐ συνεπλέκοντο, φοβούμενοι τὰς ἀρετὰς αὐτῶν, ἐκ δὲ τῶν πλαγίων καὶ ἐξόπισθεν περιστάμενοι καὶ πανταχόθεν τοξεύοντες καὶ ἀκοντίζοντες ἅπαντας ἀπέκτειναν. οἱ μὲν οὖν μετὰ Λεωνίδου τὰς ἐν Θερμοπύλαις παρόδους τηροῦντες τοιοῦτον ἔσχον τοῦ βίου τὸ τέλος.

11. Ὡν τὰς ἀρετὰς τίς οὐκ ἂν θαυμάσειεν; οὔτινες μὴ γνώμη χρησάμενοι τὴν μὲν ἀφωρισμένην τάξιν ὑπὸ τῆς Ἑλλάδος οὐκ ἔλιπον, τὸν ἑαυτῶν δὲ βίον προθύμως ἐπέδωκαν εἰς τὴν κοινὴν τῶν Ἑλλήνων σωτηρίαν, καὶ μᾶλλον εἵλοντο τελευτᾶν καλῶς ἢ ζῆν αἰσχροῦς. καὶ τὴν τῶν Περσῶν δὲ
 2 καταπλήξιν οὐκ ἂν τις ἀπιστήσαι γενέσθαι. τίς γὰρ ἂν τῶν βαρβάρων ὑπέλαβε τὸ γεγενημένον;

understanding of the true state of affairs, and the confusion, extending as it did throughout the entire encampment, occasioned, we may well believe, great slaughter; since they kept killing one another, the conditions not allowing of a close scrutiny, because there was no order from a general nor any demanding of a password nor, in general, any recovery of reason. Indeed, if the king had remained at the royal pavilion, he also could easily have been slain by the Greeks and the whole war would have reached a speedy conclusion; but as it was, Xerxes had rushed out to the tumult, and the Greeks broke into the pavilion and slew almost to a man all whom they caught there. So long as it was night they wandered throughout the entire camp seeking Xerxes—a reasonable action; but when the day dawned and the entire state of affairs was made manifest, the Persians, observing that the Greeks were few in number, viewed them with contempt; the Persians did not, however, join battle with them face to face, fearing their valour, but they formed on their flanks and rear, and shooting arrows and hurling javelins at them from every direction they slew them to a man. Now as for the soldiers of Leonidas who guarded the passes of Thermopylae, such was the end of life they met.

11. The merits of these men, who would not regard them with wonder? They with one accord did not desert the post to which Greece had assigned them, but gladly offered up their own lives for the common salvation of all Greeks, and preferred to die bravely rather than to live shamefully. The consternation or the Persians also, no one could doubt that they felt it. For what man among the barbarians could have conceived of that which had taken place? Who

τίς δ' ἂν προσεδόκησεν ὅτι πεντακόσιοι τὸν ἀριθμὸν
 ὄντες ἐτόλμησαν ἐπιθέσθαι ταῖς ἑκατὸν μυριάσι;
 διὸ καὶ τίς οὐκ ἂν τῶν μεταγενεστέρων ζηλώσαι
 τὴν ἀρετὴν τῶν ἀνδρῶν, οἵτινες τῷ μεγέθει τῆς
 περιστάσεως κατεσχημένοι τοῖς μὲν σώμασι κατ-
 επονήθησαν, ταῖς δὲ ψυχαῖς οὐχ ἠττήθησαν; τοιγαρ-
 οῦν οὗτοι μόνοι τῶν μνημονευομένων κρατηθέντες
 ἐνδοξότεροι γεγονάσι τῶν ἄλλων τῶν τὰς καλλίστας
 νίκας ἀπενηγεγμένων. χρῆ γὰρ οὐκ ἐκ τῶν ἀποτε-
 λεσμάτων κρίνειν τοὺς ἀγαθοὺς ἄνδρας, ἀλλ' ἐκ τῆς
 3 προαιρέσεως· τοῦ μὲν γὰρ ἡ τύχη κυρία, τοῦ δ' ἡ
 προαίρεσις δοκιμάζεται. τίς γὰρ ἂν ἐκείνων ἀμεί-
 νους ἄνδρας κρίνειεν, οἵτινες οὐδὲ τῷ χιλιοστῷ
 μέρει τῶν πολεμίων ἴσοι τὸν ἀριθμὸν ὄντες ἐτόλ-
 μησαν τοῖς ἀπιστουμένοις πλήθεισι παρατάξαι τὴν
 ἑαυτῶν ἀρετὴν; οὐ κρατήσεν τῶν τοσοούτων μυριά-
 δων ἐλπίζοντες, ἀλλ' ἀνδραγαθία τοὺς πρὸ αὐτῶν
 ἅπαντας ὑπερβαλεῖν νομίζοντες, καὶ τὴν μὲν
 μάχην αὐτοῖς¹ εἶναι κρίνοντες πρὸς τοὺς βαρβάρους,
 τὸν ἀγῶνα δὲ καὶ τὴν ὑπὲρ τῶν ἀριστείων κρίσιν
 πρὸς ἅπαντας τοὺς ἐπ' ἀρετῇ θαυμαζομένους ὑπ-
 4 ἄρχειν. μόνοι γὰρ τῶν ἐξ αἰῶνος μνημονευομένων
 εἴλοντο μᾶλλον τηρεῖν τοὺς τῆς πόλεως νόμους ἢ
 τὰς ἰδίας ψυχάς, οὐ δυσφοροῦντες ἐπὶ τῷ μεγί-
 στους ἑαυτοῖς ἐφεστάναι κινδύνους, ἀλλὰ κρίνοντες
 5 ἀγῶνων τυγχάνειν. δικαίως δ' ἂν τις τούτους καὶ
 τῆς κοινῆς τῶν Ἑλλήνων ἐλευθερίας αἰτίους ἡγή-

¹ αὐτοῖς] ἐν αὐτοῖς FMK, ἑαυτοῖς Eichstädt.

could have expected that a band of only five hundred
 ever had the daring to charge against the hundred
 myriads? Consequently what man of later times
 might not emulate the valour of those warriors who,
 finding themselves in the grip of an overwhelming
 situation, though their bodies were subdued, were
 not conquered in spirit? These men, therefore, alone
 of all of whom history records, have in defeat been
 accorded a greater fame than all others who have
 won the fairest victories. For judgement must be
 passed upon brave men, not by the outcome of their
 actions, but by their purpose; in the one case
 Fortune is mistress, in the other it is the purpose
 which wins approval. What man would judge any to
 be braver than were those Spartans who, though not
 equal in number to even the thousandth part of the
 enemy, dared to match their valour against the un-
 believable multitudes? Nor had they any hope of
 overcoming so many myriads, but they believed that
 in bravery they would surpass all men of former times,
 and they decided that, although the battle they had
 to fight was against the barbarians, yet the real con-
 test and the award of valour they were seeking was
 in competition with all who had ever won admiration
 for their courage. Indeed they alone of those of
 whom we have knowledge from time immemorial
 chose rather to preserve the laws of their state than
 their own lives, not feeling aggrieved that the
 greatest perils threatened them, but concluding that
 the greatest boon for which those who practise valour
 should pray is the opportunity to play a part in con-
 tests of this kind. And one would be justified in
 believing that it was these men who were more
 responsible for the common freedom of the Greeks

σαιτο ἢ τοὺς ὕστερον ἐν ταῖς πρὸς Ξέρξην μάχαις νικήσαντας· τούτων γὰρ τῶν πράξεων μνημονεύοντες οἱ μὲν βάρβαροι κατεπλάγησαν, οἱ δὲ Ἕλληνες παρωξύνθησαν πρὸς τὴν ὁμοίαν ἀνδραγαθίαν.

6 Καθόλου δὲ μόνοι τῶν πρὸ ἑαυτῶν διὰ τὴν ὑπερβολὴν τῆς ἀρετῆς εἰς ἀθανασίαν μετήλλαξαν. διόπερ οὐχ οἱ τῶν ἱστοριῶν συγγραφεῖς μόνον, ἀλλὰ πολλοὶ καὶ τῶν ποιητῶν καθύμνησαν αὐτῶν τὰς ἀνδραγαθίας· ὧν γέγονε καὶ Σιμωνίδης, ὁ μελοποιός, ἄξιον τῆς ἀρετῆς αὐτῶν ποιήσας ἐγκώμιον, ἐν ᾧ λέγει¹.

τῶν ἐν Θερμοπύλαις θανόντων
εὐκλεῆς μὲν ἂ τύχα, καλὸς δ' ὁ πότμος,
βωμὸς δ' ὁ τάφος, πρὸ γόνων² δὲ μνάστις, ὁ δ'
οἶτος ἔπαινος.

ἐντάφιον δὲ τοιοῦτον οὐτ' εὐρὺς
οὔθ' ὁ πανδαμάτωρ ἀμαυρῶσει χρόνος.
ἀνδρῶν δ' ἀγαθῶν ὄδῃ³ σηκὸς οἰκέταν εὐδοξίαν
Ἑλλάδος εἶλετο· μαρτυρεῖ δὲ καὶ Λεωνίδας
ὁ Σπάρτας βασιλεύς, ἀρετᾶς μέγαν λελοιπῶς
κόσμον ἀέναόν τε κλέος.

12. Ἡμεῖς δὲ ἀρκούντως περὶ τῆς τούτων τῶν ἀνδρῶν ἀρετῆς εἰρηκότες ἐπάνμειν ἐπὶ τὰ συνεχῆ τοῖς εἰρημένους. Ξέρξης γὰρ τῶν παρόδων τὸν εἰρημένον τρόπον κρατήσας καὶ κατὰ τὴν παροιμίαν

than those who were victorious at a later time in the battles against Xerxes; for when the deeds of these men were called to mind, the Persians were dismayed whereas the Greeks were incited to perform similar courageous exploits.

And, speaking in general terms, these men alone of the Greeks down to their time passed into immortality because of their exceptional valour. Consequently not only the writers of history but also many of our poets have celebrated their brave exploits; and one of them is Simonides, the lyric poet, who composed the following encomium¹ in their praise, worthy of their valour:

Of those who perished at Thermopylae
All glorious is the fortune, fair the doom;
Their grave's an altar, ceaseless memory's theirs
Instead of lamentation, and their fate
Is chant of praise. Such winding-sheet as this
Nor mould nor all-consuming time shall waste.
This sepulchre of valiant men has taken
The fair renown of Hellas for its inmate.
And witness is Leonidas, once king
Of Sparta, who hath left behind a crown
Of valour mighty and undying fame.

12. Now that we have spoken at sufficient length of the valour of these men we shall resume the course of our narrative. Xerxes, now that he had gained the passes in the manner we have described and had

¹ Frag. 4 (Bergk). "Encomium" is not to be taken in the technical sense it had in the fifth century B.C. There is considerable reason to think that the following lines were part of a poem sung at the shrine of the fallen in Sparta. See C. M. Bowra in *Class. Phil.* 28 (1933), pp. 277-281.

¹ The text of Bergk and of Smyth is preferred to that of Vogel, except Bergk's οἶκος (l. 3).

² πρὸ γόνων Eichstädt: προγόνων.

³ So Bergk: ἀνδρῶν ἀγαθῶν. ὁ δέ.

τὴν Καδμείαν νίκην νενικηκώς, ὀλίγους μὲν τῶν πολεμίων ἀνείλε, πολλαπλασίους δὲ τῶν ἰδίων ἀπόλεσεν. ἐπεὶ δὲ πεζῇ τῶν παρόδων ἐκυρίευσεν, τῶν κατὰ τὴν θάλατταν ἀγώνων ἔκρινε λαμβάνειν
 2 πείραν. εὐθὺς οὖν τὸν ἀφηγούμενον τοῦ στόλου Μεγαβάτην προσκαλεσάμενος διεκελεύσατο πλεῖν ἐπὶ τὸ τῶν Ἑλλήνων ναυτικὸν καὶ πειρᾶσθαι παντὶ
 3 τῷ στόλῳ ναυμαχεῖν πρὸς τοὺς Ἑλληνας. ὁ δὲ ταῖς τοῦ βασιλέως παραγγελίαις ἀκολουθῶν ἐκ Πύδνης τῆς Μακεδονικῆς ἀνήχθη παντὶ τῷ στόλῳ, καὶ κατέπλευσε τῆς Μαγνησίας πρὸς ἄκραν τὴν ὀνομαζομένην Σηπιάδα. ἐνταῦθα δὲ μεγάλου πνεύματος ἐπιγενομένου ἀπέβαλε ναῦς μακρὰς¹ μὲν ὑπὲρ τὰς τριακοσίας, ἵππαγωγούς δὲ καὶ τῶν ἄλλων παμπληθεῖς. λήξαντος δὲ τοῦ πνεύματος ἀναχθεῖς κατέπλευσεν εἰς Ἀφέτας τῆς Μαγνησίας. ἐκεῖθεν δὲ διακοσίας τριήρεις ἐξέπεμψε, προστάξας τοῖς ἡγεμόσι περιπλεῦσαι καὶ τὴν Εὐβοίαν δεξιὰν λαβόντας κυκλώσασθαι τοὺς πολεμίους.
 4 Οἱ δ' Ἑλληνες ὠρμον μὲν ἐπ' Ἀρτεμισίῳ τῆς Εὐβοίας, εἶχον δὲ τὰς πάσας τριήρεις διακοσίας καὶ ὀγδοήκοντα· καὶ τούτων ἦσαν τῶν μὲν Ἀθηναίων ἑκατὸν καὶ τετταράκοντα, αἱ δὲ λοιπαὶ τῶν ἄλλων Ἑλλήνων. τούτων δὲ ναύαρχος μὲν ἦν Εὐρυβιάδης ὁ Σπαρτιάτης, διώκει δὲ τὰ περὶ τὸν στόλον Θεμιστοκλῆς ὁ Ἀθηναῖος· οὗτος γὰρ διὰ σύνεσιν καὶ στρατηγίαν μεγάλης ἀποδοχῆς ἐτύγχανεν οὐ μόνον ἐν τοῖς κατὰ τὸ ναυτικὸν Ἑλλησιν, ἀλλὰ καὶ παρ' αὐτῷ τῷ Εὐρυβιάδῃ, καὶ πάντες τούτῳ προσέχον-
 5 τες προθύμως ὑπήκουον. προτεθείσης δὲ βουλῆς

¹ τριήρεις after μακρὰς deleted by Dindorf.

won, as the proverb runs, a "Cadmeian victory,"¹ had destroyed only a few of the enemy, while he had lost great numbers of his own troops. And after he had become master of the passes by means of his land forces, he resolved to make trial of contest at sea. At once, therefore, summoning the commander of the fleet, Megabates, he ordered him to sail against the naval force of the Greeks and to make trial, with all his fleet, of a sea-battle against them. And Megabates, in accordance with the king's orders, set out from Pydnê in Macedonia with all the fleet and put in at a promontory of Magnesia which bears the name of Sepias. At this place a great wind arose and he lost more than three hundred warships and great numbers of cavalry transports and other vessels. And when the wind ceased, he weighed anchor and put in at Aphetae in Magnesia. From here he dispatched two hundred triremes, ordering the commanders to take a roundabout course and, by keeping Euboea on the right, to encircle the enemy.

The Greeks were stationed at Artemisium in Euboea and had in all two hundred and eighty triremes; of these ships one hundred and forty were Athenian and the remainder were furnished by the rest of the Greeks. Their admiral was Eurybiades the Spartan, and Themistocles the Athenian supervised the affairs of the fleet; for the latter, by reason of his sagacity and skill as a general, enjoyed great favour not only with the Greeks throughout the fleet but also with Eurybiades himself, and all men looked to him and harkened to him eagerly. And when a

¹ The reference is to the dearly won victory of the Thebans over the "Seven," described in Book 4. 65. The phrase is defined by Diodorus himself in Book 22 frag. 6.

ἐν τοῖς τῶν νεῶν ἡγεμόσι περὶ τῆς ναυμαχίας, οἱ μὲν ἄλλοι πάντες τὴν ἡσυχίαν ἔκριναν ἔχειν καὶ τὸν ἐπίπλου τῶν πολεμίων ἀναδέχεσθαι, μόνος δὲ Θεμιστοκλῆς τὴν ἐναντίαν ἀπεφήνατο¹ γνώμην, διδάσκων ὅτι συμφέρει παντὶ τῷ στόλῳ συντεταγμένῳ πλεῖν ἐπὶ τοὺς πολεμίους· οὕτω γὰρ αὐτοὺς πλεονεκτῆσειν ἀθρόαις ταῖς ναυσὶν ἐπιπλέοντας τοῖς διὰ τὴν ταραχὴν διεσπασμένην ἔχουσι τὴν τάξιν, ὡς ἂν ἐκ πολλῶν καὶ διεστηκότων λιμένων ἐκπλεύουσι. τέλος δὲ κατὰ τὴν Θεμιστοκλέους κρίσιν οἱ Ἕλληγες παντὶ τῷ στόλῳ τοῖς πολεμίους ἐπέπλευσαν. 6 τῶν δὲ βαρβάρων ἐκ πολλῶν λιμένων ἀναγομένων, τὸ μὲν πρῶτον οἱ περὶ τὸν Θεμιστοκλέα διεσπαρμένοι τοῖς Πέρσαις συμπλεκόμενοι πολλὰς μὲν ναῦς κατέδυσαν, οὐκ ὀλίγας δὲ φυγεῖν ἀναγκάσαντες μέχρι τῆς γῆς κατεδίωξαν· μετὰ δὲ ταῦτα παντὸς τοῦ στόλου συναχθέντος καὶ γενομένης ναυμαχίας ἰσχυρᾶς, μέρει μὲν τῶν νεῶν ἐκάτεροι ἐπροτέρησαν, οὐδέτεροι δὲ ὀλοσχερεῖ νίκη πλεονεκτῆσαντες νυκτὸς ἐπιλαβούσης διελύθησαν.

13. Μετὰ δὲ τὴν ναυμαχίαν χειμῶν ἐπιγενομένους μέγας πολλὰς ἐκτὸς τοῦ λιμένος ὀρμούσας τῶν νεῶν διέφθειρεν, ὥστε δοκεῖν τὸ θεῖον ἀντιλαμβάνεσθαι τῶν Ἑλλήνων, ἵνα τοῦ πλήθους τῶν βαρβαρικῶν νεῶν ταπεινωθέντος ἀντίπαλος ἢ τῶν Ἑλλήνων δύναμις γένηται καὶ πρὸς τὰς ναυμαχίας ἀξιόχρεως. διόπερ οἱ μὲν Ἕλληγες αἰεὶ μᾶλλον ἐθάρρουν, οἱ δὲ βάρβαροι αἰεὶ πρὸς τοὺς κινδύνους ἐγίνοντο δειλότεροι. οὐ μὴν ἄλλ' ἀναλαβόντες ἑαυτοὺς ἐκ τῆς ναυαγίας ἀπάσαις ταῖς ναυσὶν ἀνήχθησαν ἐπὶ τοὺς 2 πολεμίους. οἱ δ' Ἕλληγες, προσγενομένων αὐτοῖς

¹ So Dindorf: ἀπεκρίνατο.

meeting of the commanders of the ships was held to discuss the engagement, the rest of them all favoured waiting to receive the advance of the enemy; but Themistocles alone expressed the opposite opinion, showing them that it was to their advantage to sail against the enemy with the whole fleet in one array; for in this way, he declared, they would have the upper hand, attacking as they would with their ships in a single body an enemy whose formation was broken by disorder, as it must be, for they would be issuing out of many harbours at some distance apart. In the end the Greeks followed the opinion of Themistocles and sailed against the enemy with the entire fleet. And since the barbarians put out from many harbours, at the outset Themistocles, engaging with the scattered Persians, sank many ships and not a few he forced to turn in flight and pursued as far as the land; but later, when the whole fleet had gathered and a fierce battle ensued, each side gained the superiority in one part of the line but neither won a complete victory, and at nightfall the engagement was broken off.

13. After the battle a great storm arose and destroyed many ships which were anchored outside the harbour, so that it appeared as if Providence were taking the part of the Greeks in order that, the multitude of the barbarians' ships having been lessened, the Greek force might become a match for them and strong enough to offer battle. As a result the Greeks grew ever more bold, whereas the barbarians became ever more timorous before the conflicts which faced them. Nevertheless, recovering themselves after the shipwreck, they put out with all their ships against the enemy. And the Greeks, with fifty Attic triremes

τριήρων πενήκοντα Ἀττικῶν, ἀντιπαρετάχθησαν τοῖς βαρβάροις. ἦν δ' αὐτῶν ἡ ναυμαχία παραπλήσιος ταῖς περὶ τὰς Θερμοπύλας μάχαις· οἱ μὲν γὰρ Πέρσαι διεγνώκεσαν βιάσασθαι τοὺς Ἑλληνας καὶ τὸν Εὐριπον διεκπλεῦσαι, οἱ δ' Ἕλληνες ἐμφράξαντες τὰ στενὰ προεμάχοντο τῶν ἐντὸς τῆς Εὐβοίας συμμαχοῦντων. γενομένης δὲ ναυμαχίας ἰσχυρᾶς πολλαὶ νῆες παρ' ἀμφοτέρων διεφθάρθησαν, καὶ νυκτὸς ἐπιγενομένης ἠναγκάσθησαν ἀνακάμπτειν ἐπὶ τοὺς οἰκείους λιμένας. ἀριστεύσαι δὲ ἐν ἀμφοτέροις ταῖς ναυμαχίαις φασὶ παρὰ μὲν τοῖς Ἕλλησιν Ἀθηναίους, παρὰ δὲ τοῖς βαρβάροις Σιδωνίους.

- 3 Μετὰ δὲ ταῦτα οἱ Ἕλληνες ἀκούσαντες τὰ περὶ Θερμοπύλας γενόμενα, πυθόμενοι δὲ καὶ τοὺς Πέρσας πεζῇ προάγειν ἐπὶ τὰς Ἀθήνας, ἠθύμωσαν· διόπερ ἀποπλεύσαντες εἰς Σαλαμίνα διέτριβον
4 ἐνταῦθα. οἱ δ' Ἀθηναῖοι θεωροῦντες πανδημεὶ κινδυνεύοντας τοὺς ἐν ταῖς Ἀθήναις, τέκνα¹ καὶ γυναῖκας καὶ τῶν ἄλλων χρησίμων ὅσα δυνατόν ἦν εἰς τὰς ναῦς ἐνθέντες διεκόμισαν εἰς Σαλαμίνα.
5 ὁ δὲ τῶν Περσῶν ναύαρχος πυθόμενος τὸν τῶν πολεμίων ἀπόπλουν, κατήρην εἰς τὴν Εὐβοίαν μετὰ παντὸς τοῦ στόλου, καὶ τὴν τῶν Ἰστιαίων πόλιν βίᾳ χειρωσάμενος καὶ διαρπάσας τὴν χώραν αὐτῶν ἐδήλωσεν.

14. Ἄμα δὲ τούτοις πραττομένοις Ξέρξης ἀπὸ τῶν Θερμοπυλῶν ἀναζεύξας προῆγε διὰ τῆς Φωκῆων χώρας, πορθῶν μὲν τὰς πόλεις καταφθειρών

added to their number, took position opposed to the barbarians. The sea-battle which followed was much like the fighting at Thermopylae; for the Persians were resolved to overwhelm the Greeks and force their way through the Euripus,¹ while the Greeks, blocking the narrows, were fighting to preserve their allies in Euboea.² A fierce battle ensued and many ships were lost on both sides, and nightfall compelled them to return to their respective harbours. The prize of valour, we are told, in both battles was accorded to the Athenians for the Greeks and to the Sidonians for the barbarians.

After this the Greeks, on hearing of the course events had taken at Thermopylae and discovering that the Persians were advancing by land against Athens, became dispirited; consequently they sailed off to Salamis and awaited events there. The Athenians, surveying the dangers threatening each and every inhabitant of Athens, put on boats their children and wives and every useful article they could and brought them to Salamis. And the Persian admiral, on learning that the enemy had withdrawn, set sail for Euboea with his entire fleet, and taking the city of the Histiaeans by storm he plundered and ravaged their territory.

14. While these events were taking place, Xerxes set out from Thermopylae and advanced through the territory of the Phocians, sacking the cities and des-

¹ The straits between Euboea and the mainland.

² Herodotus (8. 4) says that the Euboeans asked the fleet to remain at Artemisium until they could get their families and possessions off the island.

¹ μὲν after τέκνα deleted by Dindorf.

δὲ τὰς ἐπὶ τῆς χώρας κτήσεις. οἱ δὲ Φωκεῖς τὰ τῶν Ἑλλήνων ἡρημένοι, καὶ θεωροῦντες αὐτοὺς οὐκ ἄξιόμαχους ὄντας, τὰς μὲν πόλεις ἀπάσας ἐξέλιπον πανδημεί, πρὸς δὲ τὰς δυσχωρίας τὰς ἐν τῷ Παρνασσῷ κατέφυγον. μετὰ δὲ ταῦτα ὁ βασιλεὺς τὴν μὲν τῶν Δωριέων χώραν διεξιὼν οὐδὲν ἡδίκηκε· συνεμάχουν γὰρ Πέρσαις· αὐτοῦ² δὲ μέρος μὲν τῆς³ δυνάμεως ἀπέλιπε, καὶ προσέταξεν εἰς Δελφοὺς ἵεναι καὶ τὸ μὲν τέμενος τοῦ Ἀπόλλωνος ἐμπρῆσαι, τὰ δὲ ἀναθήματα συλῆσαι, αὐτὸς δὲ μετὰ τῶν ἄλλων βαρβάρων προελθὼν εἰς τὴν Βοιωτίαν κατεστρατοπέδευσεν. οἱ δ' ἐπὶ τὴν σύλησιν τοῦ μαντείου πεμφθέντες προῆλθον μὲν μέχρι τοῦ ναοῦ τῆς Προναίας Ἀθηνᾶς, ἐνταῦθα δὲ παραδόξως⁴ ὄμβρων μεγάλων καὶ κεραυνῶν πολλῶν ἐκ τοῦ περιέχοντος πεσόντων, πρὸς δὲ τούτοις τῶν χειμῶνων πέτρας μεγάλας ἀπορρηξάντων εἰς τὸ στρατόπεδον τῶν βαρβάρων, συνέβη διαφθαρῆναι συχνοὺς τῶν Περσῶν, πάντας δὲ καταπλαγέντας τὴν τῶν θεῶν ἐνέργειαν φυγεῖν ἐκ τῶν τόπων. τὸ μὲν οὖν ἐν Δελφοῖς μαντεῖον δαιμονία τινὶ προνοία τὴν σύλησιν διέφυγεν· οἱ δὲ Δελφοὶ τῆς τῶν θεῶν ἐπιφανείας ἀθάνατον ὑπόμνημα καταλιπεῖν τοῖς μεταγενεστέροις βουλόμενοι, τρόπαιον ἔστησαν παρὰ τὸ τῆς Προναίας Ἀθηνᾶς ἱερόν, ἐν ᾧ τότε τὸ ἐλεγείον ἐνέγραψαν,

μνᾶμ' αὖτ' ἀλεξάνδρου πολέμου καὶ μάρτυρα νίκας
Δελφοί με στᾶσαν, Ζανὶ χαριζόμενοι

¹ τὰ Rhodomann: μετὰ.

² αὐτοῦ Reiske: αὐτὸς.

³ τῆς added by Dindorf.

⁴ So Dindorf: παραδόξων.

troying all property in the countryside. Now the Phocians had chosen the cause of the Greeks, but seeing that they were unable to offer resistance, the whole populace deserted all their cities and fled for safety to the rugged regions about Mount Parnassus. Then the king passed through the territory of the Dorians, doing it no harm since they were allies of the Persians. Here he left behind a portion of his army and ordered it to proceed to Delphi, to burn the precinct of Apollo and to carry off the votive offerings, while he advanced into Boeotia with the rest of the barbarians and encamped there. The force that had been dispatched to sack the oracle had proceeded as far as the shrine of Athena Pronaea, but at that spot a great thunderstorm, accompanied by incessant lightning, suddenly burst from the heavens, and more than that, the storm wrenched loose huge rocks and hurled them into the host of the barbarians; the result was that large numbers of the Persians were killed and the whole force, dismayed at the intervention of the gods, fled from the region. So the oracle of Delphi, with the aid of some divine Providence, escaped pillage. And the Delphians, desiring to leave to succeeding generations a deathless memorial of the appearance of the gods among men, set up beside the temple of Athena Pronaea¹ a trophy on which they inscribed the following elegiac lines:

To serve as a memorial to war,
The warder-off of men, and as a witness
To victory the Delphians set me up,
Rendering thanks to Zeus and Phoebus who

¹ This temple of Athena Pronaea ("of the fore-shrine") lay just outside the shrine of Apollo (Paus. 10. 8. 6).

σὺν Φοίβῳ πολίπορθον ἀπωσαμένοις¹ σίχᾳ
Μήδων
καὶ χαλκοστέφανον ῥυσαμένοις¹ τέμενος.

Thrust back the city-sacking ranks of Medes
And threw their guard about the bronze-crowned
shrine.

5 Ξέρξης δὲ διὰ τῆς Βοιωτίας διεξιὼν τὴν μὲν τῶν
Θεσπείων χώραν κατέφθειρε, τὰς δὲ Πλαταιὰς ἐρή-
μους οὕσας ἐνέπηρσεν· οἱ γὰρ ἐν ταῖς πόλεσι ταύ-
ταις κατοικοῦντες ἐπεφεύγεσαν εἰς Πελοπόννησον
πανδημίᾳ. μετὰ δὲ ταῦτα εἰς τὴν Ἀττικὴν ἐμβα-
λόντες τὴν μὲν χώραν ἐδήωσαν, τὰς δὲ Ἀθήνας
κατέσκαψαν καὶ τοὺς τῶν θεῶν ναοὺς ἐνέπηρσαν.
τοῦ δὲ βασιλέως περὶ ταῦτα διατρίβοντος, κατ-
έπλευσεν ὁ στόλος ἐκ τῆς Εὐβοίας εἰς τὴν Ἀττικὴν,
πεπορθηκῶς τὴν τε Εὐβοίαν καὶ τὴν παράλιον τῆς
Ἀττικῆς.

Meanwhile Xerxes, as he passed through Boeo-
tia, laid waste the territory of the Thespieaeans and
burned Plataea which was without habitants; for the
residents of these two cities had fled in a body into
the Peloponnesus. After this he entered Attica and
ravaged the countryside, and then he razed Athens
to the ground and sent up in flames the temples
of the gods. And while the king was concerned
with these affairs, his fleet sailed from Euboea to
Attica, having sacked on the way both Euboea
and the coast of Attica.

15. Κατὰ δὲ τοῦτον τὸν καιρὸν Κερκυραῖοι μὲν
πληρώσαντες ἐξήκοντα τριήρεις διέτριβον περὶ τὴν
Πελοπόννησον, ὡς μὲν αὐτοὶ φασιν, οὐ δύναμειοι
κάμψαι τὸ περὶ τὸν Μαλέαν ἀκρωτήριον, ὡς δὲ
τινες τῶν συγγραφέων ἱστοροῦσι, καταδοκούντες
τὰς τοῦ πολέμου ῥοπὰς, ὅπως Περσῶν μὲν κρα-
τησάντων ἐκείνοις δώσω ὕδωρ καὶ γῆν, τῶν δ'
Ἑλλήνων νικούντων δόξωσιν αὐτοῖς βεβοηθηκέναι.
2 οἱ δὲ περὶ τὴν Σαλαμίνα διατρίβοντες Ἀθηναῖοι,
θεωροῦντες τὴν Ἀττικὴν πυρπολουμένην καὶ τὸ τέ-
μενος τῆς Ἀθηνᾶς ἀκούοντες κατεσκάφθαι, δεινῶς
ἠθύμου. ὁμοίως δὲ καὶ τοὺς ἄλλους Ἑλληνας
πολὺς κατείχε φόβος πανταχόθεν συνεληλαμένους
εἰς αὐτὴν τὴν Πελοπόννησον. ἔδοξεν οὖν αὐτοῖς
πάντας τοὺς ἐφ' ἡγεμονίας τεταγμένους συνεδρεῦ-

15. During this time the Cercyraeans, who had
fitted out sixty triremes, were waiting off the Pelopon-
nesus, being unable, as they themselves allege, to
round the promontory at Malea, but, as certain histo-
rians tell us, anxiously awaiting the turn of the war,
in order that, if the Persians prevailed, they might
then give them water and earth, while if the Greeks
were victorious, they would get the credit of having
come to their aid.¹ But the Athenians who were
waiting in Salamis, when they saw Attica being laid
waste with fire and heard that the sacred precinct
of Athena² had been razed, were exceedingly dis-
heartened. And likewise great fear gripped the
other Greeks who, driven from every quarter, were
now cooped up in the Peloponnesus alone. Conse-
quently they thought it desirable that all who had

¹ Herodotus (7. 168) says the same thing about the
Cercyraeans, but with more bitterness. They later alleged
that the etesian winds prevented their rounding Cape Malea.

² The temenos of Athena was the entire Acropolis.

¹ So Valckenaer (followed by Wurm) for ἀπωσάμενοι and
ῥυσάμενοι of the MSS.

DIODORUS OF SICILY

σαι καὶ βουλευσασθαι, κατὰ ποίους τόπους συμ-
φέρει ποιείσθαι τὴν ναυμαχίαν. πολλῶν δὲ καὶ
ποικίλων λόγων ῥηθέντων, οἱ μὲν Πελοποννήσιοι,
τῆς ἰδίας μόνον ἀσφαλείας φροντίζοντες, ἔφασαν
δεῖν περὶ τὸν Ἴσθμὸν συστήσασθαι τὸν ἀγῶνα·
τετειχισμένου γὰρ αὐτοῦ καλῶς, ἐάν τι περὶ τὴν
ναυμαχίαν γένηται πταῖσμα, δυνήσεσθαι τοὺς
ἠττηχικότας εἰς ἐτοιμοτάτην ἀσφάλειαν καταφυγεῖν
τὴν Πελοπόννησον· ἐὰν δὲ συγκλείσωσιν ἑαυτοὺς εἰς
μικρὰν νῆσον τὴν Σαλαμίνα, δυσβοηθήτοις κακοῖς
4 περιπεσεῖσθαι. Θεμιστοκλῆς δὲ συνεβούλευσε περὶ
τὴν Σαλαμίνα ποιείσθαι τὸν ἀγῶνα τῶν νεῶν·
πολλὰ γὰρ πλεονεκτήσειεν ἐν ταῖς στενοχωρίαις
τοὺς ὀλίγοις σκάφει διαγωνιζομένους πρὸς πολλα-
πλασίας ναῦς. καθόλου δὲ τὸν περὶ τὸν Ἴσθμὸν
τόπον ἀπεφαίνετο παντελῶς ἄθετον ἔσεσθαι πρὸς
τὴν ναυμαχίαν· ἔσεσθαι γὰρ πελάγιον τὸν ἀγῶνα,
καὶ τοὺς Πέρσας διὰ τὴν εὐρυχωρίαν ῥαδίως
καταπονήσεσθαι τὰς ὀλίγας ναῦς ταῖς πολλαπλα-
σίαις. ὁμοίως δὲ καὶ ἄλλα πολλὰ διαλεχθεῖς
οἰκεῖα τῆς περιστάσεως, ἅπαντας ἔπεισεν αὐτῷ
συμψήφους γενέσθαι τοῦτον τὸν τρόπον.

16. Τέλος δὲ κοινοῦ δόγματος γενομένου περὶ
Σαλαμίνα ναυμαχεῖν, οἱ μὲν Ἕλληνες παρεσκευά-
ζοντο τὰ πρὸς τοὺς Πέρσας καὶ πρὸς τὸν κίνδυνον.
ὁ δ' οὖν Εὐρυβιάδης παραλαβὼν τὸν Θεμιστοκλέα
παρακαλεῖν ἐπεχείρει τὰ πλήθη καὶ προτρέπεσθαι
πρὸς τὸν ἐπιφερόμενον κίνδυνον. οὐ μὴν τὸ πλήθος

been charged with command should meet in council
and deliberate regarding the kind of place that would
best serve their purpose in fighting a naval battle.
Many ideas of various kinds were expressed. The
Peloponnesians, thinking only of their own safety, de-
clared that the contest should be held at the Isthmus ;
for it had been strongly fortified with a wall, and so,
if they should suffer any reverse in the battle, the
defeated would be able to withdraw for refuge into
the most suitable place of safety available, the Pe-
loponnesus, whereas, if they cooped themselves up in
the little island of Salamis, perils would beset them
from which it would be difficult for them to be
rescued. But Themistocles counselled that the con-
test of the ships be held at Salamis, for he believed
that those who had few ships to fight with would
have many advantages, in the narrows of Salamis,
against a vastly superior number of vessels. And
speaking generally, he showed that the region about
the Isthmus would be altogether unsuitable for the
sea-battle ; for the contest would take place on the
open sea, and the Persians because of the room for
manœuvring would easily subdue the small force of
ships by their vastly superior numbers. And by
presenting in like fashion many other facts pertinent
to the occasion he persuaded all present to cast their
votes with him for the plan he recommended.

16. When at last a decision was reached by all to
fight the sea-battle at Salamis, the Greeks set about
making the preparations necessary to meet the
Persians and the peril of battle. Accordingly Eury-
biades, accompanied by Themistocles, undertook to
encourage the crews and incite them to face the
impending struggle. However, the crews would not

ὑπήκουεν, ἀλλὰ πάντων καταπεπληγμένων τὸ μέγεθος τῶν Περσικῶν δυνάμεων οὐδεὶς προσείχε τοῖς ἡγεμόσιν, ἀλλ' ἕκαστος ἐκ τῆς Σαλαμίνοσ ἐκπλεῖν
 2 ἔσπευδεν εἰς τὴν Πελοπόννησον. οὐδὲν δ' ἦττον καὶ τὸ πεζὸν στρατόπεδον τῶν Ἑλλήνων ἐδεδῖει τὰς τῶν πολεμίων δυνάμεις, ἧ τε τῶν περὶ Θερμοπύλας ἀπώλεια τῶν ἀξιολογωτάτων ἀνδρῶν παρείχετο κατάπληξιν, καὶ τὰ περὶ τὴν Ἀττικὴν συμπτώματα πρὸ ὀφθαλμῶν ὄντα πολλὴν ἀθυμίαν ἐνεποίει τοῖς
 3 Ἑλλησιν. οἱ δὲ συνέδροι τῶν Ἑλλήνων ὄρωντες τὴν τῶν ὄχλων ταραχὴν καὶ τὴν ὄλην ἐκπληξιν, ἐβηφίσαντο διατειχίζεω τὸν Ἴσθμόν. καὶ ταχὺ τῶν ἔργων συντελεσθέντων διὰ τὴν προθυμίαν καὶ τὸ πλῆθος τῶν ἐργαζομένων, οἱ μὲν Πελοποννήσιοι ὠχύρου τὸ τεῖχος, διατεινὸν ἐπὶ σταδίουσ τετταράκοντα ἀπὸ Λεχαιῶν μέχρι Κεγχρεῶν, οἱ δ' ἐν τῇ Σαλαμίῃ διατρίβοντες μετὰ παντὸσ τοῦ στόλου κατεπλάγησαν ἐπὶ τοσοῦτον, ὥστε μηκέτι πειθαρχεῖν τοῖς ἡγεμόσιν.

17. Ὁ δὲ Θεμιστοκλῆσ ὄρων τὸν μὲν ναύαρχον Εὐρυβιάδην μὴ δυνάμενον περιγενέσθαι τῆσ τοῦ πλῆθουσ ὀρμῆσ, τὰσ δὲ περὶ Σαλαμίνα δυσχωρίας δύνασθαι πολλὰ συμβαλέσθαι πρὸσ τὴν νίκην, ἐμηχανήσατό τι τοιοῦτον· ἔπεισέ τινα πρὸσ τὸν Ἐρέξην αὐτομολῆσαι καὶ διαβεβαιώσασθαι, διότι μέλλουσιν αἱ κατὰ Σαλαμίνα νῆεσ ἀποδιδράσκειν ἐκ τῶν τόπων καὶ πρὸσ τὸν Ἴσθμόν ἀθροίζεσθαι. διόπερ ὁ βασιλεὺσ διὰ τὴν πιθανότητα τῶν προσαγγελθέντων πιστεύσασ, ἔσπευδε κωλύσαι τὰσ ναυτικὰσ δυνάμεισ τῶν Ἑλλήνων τοῖσ πεζοῖσ στρατοπέδοισ πλησιάζειν

heed them, but since they were one and all dismayed at the magnitude of the Persian forces, not a man of them paid any attention to his commander, every one being intent upon sailing from Salamis to the Peloponnesus. And the army of the Greeks on land was no whit less terrified by the armament of the enemy, and not only the loss at Thermopylae of their most illustrious warriors caused them dismay, but also the disasters which were taking place in Attica before their very eyes were filling the Greeks with utter despair. Meanwhile the members of the congress of the Greeks, observing the unrest of the masses and the dismay prevailing everywhere, voted to build a wall across the Isthmus. The works were completed speedily because of the enthusiasm and the multitude of those engaged in the task; but while the Peloponnesians were strengthening the wall, which extended a distance of forty stades, from Lechaeum to Cenchreae, the forces which were inactive at Salamis, together with the entire fleet, were so terror-stricken that they no longer obeyed the orders of their commanders.

17. Themistocles, perceiving that the admiral, Eurybiades, was unable to overcome the mood of his forces, and yet recognizing that the narrow quarters at Salamis could be a great aid in achieving the victory, contrived the following ruse: He induced a certain man to desert to Xerxes and to assure him that the ships at Salamis were going to slip away from that region and assemble at the Isthmus. Accordingly the king, believing the man because what he reported was in itself plausible, made haste to prevent the naval forces of the Greeks from making contact with their armies on land. Therefore

ζειν. εὐθὺς οὖν τὸ τῶν Αἰγυπτίων ναυτικὸν ἐξέπειμψε, προστάξας ἐμφράττειν τὸν μεταξύ πόρον τῆς τε Σαλαμῖνος καὶ τῆς Μεγαρίδος χώρας. τὸ δὲ ἄλλο πλῆθος τῶν νεῶν ἐξέπειμψεν ἐπὶ τὴν Σαλαμίνα, προστάξας ἐξάπτεσθαι τῶν πολεμίων καὶ ναυμαχίᾳ κρίνειν τὸν ἀγῶνα. ἦσαν δὲ αἱ τριήρεις διατεταγμέναι κατὰ ἔθνος ἐξῆς, ἵνα διὰ τὴν ὁμοφωνίαν καὶ γνώσιν προθύμως ἀλλήλοις βοηθῶσιν.

3 οὕτω δὲ ταχθέντος τοῦ ναυτικοῦ στόλου, τὸ μὲν δεξιὸν κέρας ἐπέιχον Φοινίκες, τὸ δ' εὐώνυμον οἱ μετὰ τῶν Περσῶν ὄντες Ἕλληνες.

Οἱ δὲ τῶν Ἰώνων ἡγεμόνες ἀπέστειλαν ἄνδρα Σάμιον πρὸς τοὺς Ἕλληνας τὸν διασαφήσοντα περὶ τῶν δεδογμένων τῷ βασιλεῖ καὶ περὶ τῆς ὅλης ἐκτάξεως, καὶ διότι κατὰ τὴν μάχην ἀποστήσονται

4 τῶν βαρβάρων. τοῦ δὲ Σαμίου λάθρα διανηξαμένου καὶ περὶ τούτου διασαφήσαντος τοῖς περὶ τὸν Εὐρυβιάδην, ὁ μὲν Θεμιστοκλῆς, κατὰ νοῦν αὐτῷ προκεχωρηκότος τοῦ στρατηγήματος, περιχαρῆς ἦν καὶ τὰ πλήθη παρεκάλεσεν εἰς τὸν κίνδυνον, οἱ δ' Ἕλληνες ἐπὶ τῇ τῶν Ἰώνων ἐπαγγελίᾳ θαρρήσαντες, καὶ τῆς περιστάσεως βιαζομένης αὐτοὺς παρὰ τὴν ἰδίαν προαίρεσιν ναυμαχεῖν, ἀπὸ τῆς Σαλαμῖνος προθύμως συγκατέβαινον εἰς τὴν ναυμαχίαν.

18. Τέλος δὲ τῶν περὶ τὸν Εὐρυβιάδην καὶ Θεμιστοκλέα διαταξάντων τὰς δυνάμεις, τὸ μὲν εὐώνυμον μέρος ἐπέιχον Ἀθηναῖοι καὶ Λακεδαιμόνιοι, πρὸς τὸ τῶν Φοινίκων ναυτικὸν ἀντιταχθησόμενοι·

¹ This closed the route by which the Greeks could move west and south to the Peloponnesus; the Persian fleet already blocked the straits to the east.

he at once dispatched the Egyptian fleet with orders to block the strait which separates Salamis from the territory of Megaris.¹ The main body of his ships he dispatched to Salamis, ordering it to establish contact with the enemy and by fighting there decide the issue. The triremes were drawn up by peoples one after another, in order that, speaking the same language and knowing one another, the several contingents might assist each other with alacrity. When the fleet had been drawn up in this manner, the right wing was held by the Phoenicians and the left by the Greeks who were associated with the Persians.

The commanders of the Ionian contingents of the Persian fleet sent a man of Samos to the Greeks to inform them of what the king had decided to do and of the disposition of his forces for battle, and to say that in the course of the battle they were going to desert from the barbarians. And when the Samian had swum across without being observed and had informed Eurybiades about this plan, Themistocles, realizing that his stratagem had worked out as he had planned, was beside himself with joy and exhorted the crews to the fight; and as for the Greeks, they were emboldened by the promise of the Ionians, and although the circumstances were compelling them to fight against their own preference, they came down eagerly in a body from Salamis to the shore in preparation for the sea-battle.

18. When at last Eurybiades and Themistocles had completed the disposition of their forces, the left wing was held by the Athenians and Lacedaemonians, who in this way would be opposed to the ships of the Phoenicians; for the Phoenicians possessed a dis-

μεγάλην γὰρ οἱ Φοίνικες ὑπεροχὴν εἶχον διὰ τε τὸ πλῆθος καὶ διὰ τὴν ἐκ προγόνων ἐν τοῖς ναυτικοῖς
 2 ἔργοις ἐμπειρίαν. Αἰγινηταὶ δὲ καὶ Μεγαρεῖς τὸ δεξιὸν κέρας ἀνεπλήρουν· οἳτοι γὰρ ἐδόκουν εἶναι ναυτικώτατοι μετὰ τοὺς Ἀθηναίους καὶ μάλιστα φιλοτιμήσεσθαι διὰ τὸ μόνους τῶν Ἑλλήνων μηδεμίαν ἔχειν καταφυγὴν εἴ τι συμβαίῃ πταῖσμα κατὰ τὴν ναυμαχίαν· τὴν δὲ μέσην τάξιν ἐπέειχε τὸ λοιπὸν τῶν Ἑλλήνων πλῆθος.

Οἳτοι μὲν οὖν τοῦτον τὸν τρόπον συνταχθέντες ἐξέπλευσαν, καὶ τὸν πόρον μετὰ τὴν Σαλαμίνας καὶ
 3 Ἡροκλείου κατέειχον· ὁ δὲ βασιλεὺς τῷ μὲν ναυάρχῳ προσέταξεν ἐπιπλεῖν τοῖς πολεμίοις, αὐτὸς δ' εἰς τὸν ἐναντίον τόπον τῆς Σαλαμίνας παρήλθεν,
 4 ἐξ οὗ θεωρεῖν ἦν τὴν ναυμαχίαν γινομένην. οἱ δὲ Πέρσαι τὸ μὲν πρῶτον πλέοντες διετήρουν τὴν τάξιν, ἔχοντες πολλὴν εὐρυχωρίαν· ὡς δ' εἰς τὸ στενὸν ἦλθον, ἠναγκαζόντο τῶν νεῶν τινας ἀπὸ τῆς
 5 τάξεως ἀποσπᾶν, καὶ πολλὴν ἐποίουν θόρυβον. ὁ δὲ ναύαρχος προηγουμένος τῆς τάξεως καὶ πρῶτος συνάψας μάχην διεφθάρη λαμπρῶς ἀγωνισάμενος. τῆς δὲ νεῶς βυθισθείσης, παραχῆ κατέσχε τὸ ναυτικὸν τῶν βαρβάρων· πολλοὶ μὲν γὰρ ἦσαν οἱ προστάττοντες, οὐ ταῦτ' αὖτ' ἕκαστος παρήγγελλε.
 6 διὸ καὶ τοῦ πλείου εἰς τοῦμπροσθεν ἐπέσχον, ἀνακωχεύοντες δ' ἀνεχώρουν εἰς τὴν εὐρυχωρίαν. οἱ δὲ Ἀθηναῖοι θεωροῦντες τὴν παραχῆν τῶν βαρβάρων ἐπέπλεον τοῖς πολεμίοις, καὶ τὰς μὲν τοῖς ἐμβόλοις ἔτυπτον, ὧν δὲ τοὺς ταρασοὺς παρέστυρον·

tinest superiority by reason both of their great number and of the experience in seamanship which they inherited from their ancestors. The Aeginetans and Megarians formed the right wing, since they were generally considered to be the best seamen after the Athenians and it was believed that they would show the best spirit, seeing that they alone of the Greeks would have no place of refuge in case any reverse should occur in the course of the battle. The centre was held by the rest of the Greek forces.

This, then, was the battle-order in which the Greeks sailed out, and they occupied the strait between Salamis and the Heracleium¹; and the king gave order to his admiral to advance against the enemy, while he himself moved down the coast to a spot directly opposite Salamis from which he could watch the course of the battle. The Persians, as they advanced, could at the outset maintain their line, since they had plenty of space; but when they came to the narrow passage, they were compelled to withdraw some ships from the line, creating in this way much disorder. The admiral, who was leading the way before the line and was the first to begin the fighting, was slain after having acquitted himself valiantly. When his ship went down, disorder seized the barbarian fleet, for there were many now to give orders, but each man did not issue the same commands. Consequently they halted the advance, and holding back their ships, they began to withdraw to where there was plenty of room. The Athenians, observing the disorder among the barbarians, now advanced upon the enemy, and some of their ships they struck with their rams, while from others they sheared off the rows of oars; and when the men at the oars

¹ The Heracleium was a shrine of Heracles on the mainland where only a narrow passage separated the island from Attica (Plutarch, *Themistocles*, 13. 1).

τῆς δ' εἰρεσίας οὐχ ὑπηρετούσης, πολλὰ τῶν Περσῶν τριήρεις πλάγαι γινόμεναι ταῖς ἐμβολαῖς πυκνῶς κατετιτρώσκοντο. διὸ καὶ πρύμναν μὲν ἀνακρούεσθαι κατέπαυσαν, εἰς τοῦπίσω δὲ πλέουσαι προτροπάδην ἔφευγον.

19. Τῶν δὲ Φοινισσῶν καὶ Κυπρίων νεῶν ὑπὸ τῶν Ἀθηναίων χειρουμένων, αἱ τῶν Κιλικίων καὶ Παμφύλων, ἔτι δὲ Λυκίων νῆες, ἐχόμεναι τούτων οὔσαι, τὸ μὲν πρῶτον εὐρώστως ἀντείχοντο, ὡς δ' εἶδον τὰς κρατίστας ναῦς πρὸς φυγὴν ὠρμημένας, 2 καὶ αὐταὶ τὸν κίνδυνον ἐξέλιπον. ἐπὶ δὲ θατέρου κέρατος γενομένης καρτερᾶς ναυμαχίας μέχρι μὲν τινος ἰσόρροπος ἦν ὁ κίνδυνος· ὡς δὲ οἱ Ἀθηναῖοι πρὸς τὴν γῆν καταδιώξαντες τοὺς Φοίνικας καὶ Κυπρίους ἐπέστρεψαν, ἐκβιασθέντες ὑπὸ τούτων ἐτράπησαν οἱ βάρβαροι καὶ πολλὰς ναῦς ἀπέβαλον. 3 οἱ μὲν οὖν Ἕλληες τοῦτον τὸν τρόπον προτερήσαντες ἐπιφανεστάτῃ ναυμαχίᾳ τοὺς βαρβάρους ἐνίκησαν· κατὰ δὲ τὸν κίνδυνον διεφθάρησαν νῆες τῶν μὲν Ἑλλήνων τετταράκοντα, τῶν δὲ Περσῶν ὑπὲρ τὰς διακοσίας χωρὶς τῶν σὺν αὐτοῖς ἀνδράσι ληφθεισῶν. 4 Ὁ δὲ βασιλεὺς παρ' ἐλπίδας ἠττημένος τῶν μὲν Φοινίκων τῶν ἀρξάντων τῆς φυγῆς τοὺς αἰτιωτάτους ἀπέκτεινε, τοῖς δ' ἄλλοις ἠπέλιπεν ἐπιθήσειν τὴν προσήκουσαν τιμωρίαν. οἱ δὲ Φοίνικες φοβηθέντες τὰς ἀπειλὰς τὸ μὲν πρῶτον εἰς τὴν Ἀττικὴν κατέπλευσαν, τῆς δὲ νυκτὸς ἐπιγενομένης ἀπῆραν 5 εἰς τὴν Ἀσίαν. Θεμιστοκλῆς δὲ δόξας αἰτίους γενέσθαι τῆς νίκης, ἔτερον οὐκ ἔλαττον αὐτοῦ στρατήγημα ἐπενόησε. φοβουμένων γὰρ τῶν Ἑλλήνων πεζῆ διαγωνίζεσθαι πρὸς τοσαύτας μυριά-

could no longer do their work, many Persian triremes, getting sidewise to the enemy, were time and again severely damaged by the beaks of the ships. Consequently they ceased merely backing water, but turned about and fled precipitately.

19. While the Phoenician and Cyprian ships were being mastered by the Athenians, the vessels of the Cilicians and Pamphylians, and also of the Lycians, which followed them in line, at first were holding out stoutly, but when they saw the strongest ships taking to flight they likewise abandoned the fight. On the other wing the battle was stubbornly fought and for some time the struggle was evenly balanced ; but when the Athenians had pursued the Phoenicians and Cyprians to the shore and then turned back, the barbarians, being forced out of line by the returning Athenians, turned about and lost many of their ships. In this manner, then, the Greeks gained the upper hand and won a most renowned naval victory over the barbarians ; and in the struggle forty ships were lost by the Greeks, but more than two hundred by the Persians, not including those which were captured together with their crews.

The king, for whom the defeat was unexpected, put to death those Phoenicians who were chiefly responsible for beginning the flight, and threatened to visit upon the rest the punishment they deserved. And the Phoenicians, frightened by his threats, first put into port on the coast of Attica, and then, when night fell, set sail for Asia. But Themistocles, who was credited for having brought about the victory, devised another stratagem no less clever than the one we have described. For, since the Greeks were afraid to battle on land against so many myriads of

δας, ἐταπείνωσε πολὺ τὰς δυνάμεις τῶν πεζῶν στρατοπέδων τοιῶδέ τι τῶν τρόπων. τὸν παιδαγωγὸν τῶν ἰδίων υἱῶν ἀπέστειλε πρὸς τὸν Ξέρξην δηλώσαστα, διότι μέλλουσιν οἱ Ἕλληνες πλεύσαντες ἐπὶ τὸ ζεύγμα λύειν τὴν γέφυραν. διόπερ ὁ βασιλεὺς πιστεύσας τοῖς λόγοις διὰ τὴν πιθανότητα, περίφοβος ἐγένετο μὴ τῆς εἰς τὴν Ἀσίαν ἐπανόδου στερηθῆ, τῶν Ἑλλήνων θαλαττοκρατούντων, ἔγνων δὲ τὴν ταχίστην διαβαίνειν ἐκ τῆς Εὐρώπης εἰς τὴν Ἀσίαν, καταλιπὼν Μαρδόνιον ἐπὶ τῆς Ἑλλάδος μετὰ τῶν ἀρίστων ἰππέων τε καὶ πεζῶν, ὧν ὁ σύμπας ἀριθμὸς ὑπῆρχεν οὐκ ἐλάττων τῶν τετραράκοντα μυριάδων. Θεμιστοκλῆς μὲν οὖν δυσὶ στρατηγήμασι χρησάμενος μεγάλων προτερημάτων αἴτιος ἐγένετο τοῖς Ἕλλησι.

Καὶ τὰ μὲν κατὰ τὴν Ἑλλάδα πραχθέντα ἐν τούτοις ἦν.

20. Ἡμεῖς δὲ ἀρκούντως διεληλυθότες περὶ τῶν κατὰ τὴν Εὐρώπην πραχθέντων, μεταβιβάζομεν τὴν διήγησιν ἐπὶ τὰς ἑτερογενεῖς πράξεις. Καρχηδόνιοι γὰρ συνθεθειμένοι¹ πρὸς Πέρσας τοῖς αὐτοῖς καιροῖς καταπολεμῆσαι τοὺς κατὰ τὴν Σικελίαν Ἕλληνας, μεγάλας παρασκευὰς ἐποίησαντο τῶν πρὸς τὸν πόλεμον χρησίμων. ὡς δ' εὐτρεπῆ πάντα αὐτοῖς ὑπῆρχε, στρατηγὸν εἵλοντο Ἀμίλκωνα, τὸν μάλιστα παρ' αὐτοῖς θαυμαζόμενον προκρίναντες.
2 οὗτος δὲ παραλαβὼν πεζὰς τε καὶ ναυτικὰς δυνάμεις μεγάλας ἐξέπλευσεν ἐκ τῆς Καρχηδόνος, ἔχων πεζῶν μὲν δυνάμιν οὐκ ἐλάττω τῶν τριάκοντα

Persians, he greatly reduced the number of the Persian troops in the following manner: he sent to Xerxes the attendant of his own sons to inform him that the Greeks were about to sail to the bridge of boats¹ and to destroy it. Accordingly the king, believing the report because it was plausible, became fearful lest he should be cut off from the route whereby he could get back to Asia, now that the Greeks controlled the sea, and decided to cross over in all possible haste from Europe into Asia, leaving Mardonius behind in Greece with picked cavalry and infantry, the total number of whom was not less than four hundred thousand.² Thus Themistocles by the use of two stratagems brought about signal advantages for the Greeks.

These were the events that took place in Greece at this time.

20. Now that we have described at sufficient length the events in Europe, we shall shift our narrative to the affairs of another people. The Carthaginians, we recall,³ had agreed with the Persians to subdue the Greeks of Sicily at the same time and had made preparations on a large scale of such materials as would be useful in carrying on a war. And when they had made everything ready, they chose for general Hamilcar, having selected him as the man who was held by them in the highest esteem. He assumed command of huge forces, both land and naval, and sailed forth from Carthage with an army of not less than three hundred thousand men and a fleet of

¹ Over the Hellespont (chap. 3. 6).

² We are told in chap. 28. 4 that the size of the army was "more than two hundred thousand," and in chap. 30. 1 that it was "about five hundred thousand."

³ Cp. chap. 1.

¹ So Dindorf: συνθεθειμένοι.

μυριάδων, ναὺς δὲ μακρὰς πλείους τῶν διακοσίων,¹
 καὶ χωρὶς πολλὰς ναὺς φορτίδας τὰς κομιζούσας
 τὴν ἀγορὰν, ὑπὲρ τὰς τρισχιλίας. οὗτος μὲν οὖν
 διανύσας τὸ Λιβυκὸν πέλαγος καὶ χειμασθεὶς ἀπ-
 ἔβαλε τῶν σκαφῶν τὰ κομίζοντα τοὺς ἵππους καὶ τὰ
 ἄρματα. καταπλεύσας δὲ τῆς Σικελίας εἰς τὸν ἐν
 τῷ Πανόρμῳ λιμένα διαπεπολεμηκέναι τὸν πόλεμον
 ἔφησε· πεφοβῆσθαι γὰρ μήποτε ἢ θάλαττα τοὺς
 3 Σικελιώτας ἐξέληται τῶν κινδύνων. ἐπὶ δὲ τρεῖς
 ἡμέρας ἀναλαβὼν τοὺς στρατιώτας καὶ διορθω-
 σάμενος τὴν ἐν τῷ χειμῶνι γενομένην ναυαγίαν,
 προῆγε μετὰ τῆς δυνάμεως ἐπὶ τὴν Ἰμέραν, συμ-
 παραπλέοντος τοῦ ναυτικοῦ. ὡς δ' ἦλθε πλησίον
 τῆς προειρημένης πόλεως, δύο παρεμβολὰς ἔθετο,
 τὴν μὲν τῷ πεζῷ στρατεύματι, τὴν δὲ τῇ ναυτικῇ
 δυνάμει. καὶ τὰς μὲν μακρὰς ναὺς ἀπάσας ἐνεώλ-
 κησε καὶ τάφρω βαθεῖα καὶ τείχει ξυλίνῳ περι-
 ἔλασε, τὴν δὲ τῶν πεζῶν παρεμβολὴν ὠχυρώσεν
 ἀντιπρόσωπον ποιήσας τῇ πόλει καὶ παρεκτείνας
 ἀπὸ τοῦ ναυτικοῦ παρατειχίσματος μέχρι τῶν
 4 ὑπερκειμένων λόφων. καθόλου δὲ πᾶν τὸ πρὸς
 δυσμὰς μέρος καταλαβόμενος, τὴν μὲν ἀγορὰν
 ἅπασαν ἐκ τῶν φορτίδων νεῶν ἐξείλετο, τὰ δὲ
 πλοῖα ἅπαντα ταχέως ἐξαπέστειλε, προστάξας ἕκ
 5 τῆς Λιβύης καὶ Σαρδοῦς σῖτον καὶ τὴν ἄλλην
 ἀγορὰν κομίζειν. αὐτὸς δὲ τοὺς ἀρίστους τῶν
 στρατιωτῶν ἀναλαβὼν ἦκεν ἐπὶ τὴν πόλιν, καὶ τῶν
 Ἰμεραίων τοὺς ἐπεζιόντας τρεψάμενος καὶ πολλοὺς
 ἀνελὼν κατεπλήξατο τοὺς ἐν τῇ πόλει. διὸ καὶ
 Θήρων ὁ Ἀκραγαντίνων δυνάστης, ἔχων δύναμιν
 ἰκανὴν καὶ παραφυλάττων τὴν Ἰμέραν, φοβηθεὶς

¹ So Dindorf: διοχίλων.

over two hundred ships of war, not to mention many
 cargo ships for carrying supplies, numbering more
 than three thousand. Now as he was crossing the
 Libyan sea he encountered a storm and lost the
 vessels which were carrying the horses and chariots.
 And when he came to port in Sicily in the harbour of
 Panormus¹ he remarked that he had finished the war;
 for he had been afraid that the sea would rescue the
 Siceliotes from the perils of the conflict. He took
 three days to rest his soldiers and to repair the dam-
 age which the storm had inflicted on his ships, and
 then advanced together with his host against Himera,
 the fleet skirting the coast with him. And when he
 had arrived near the city we have just mentioned,
 he pitched two camps, the one for the army and the
 other for the naval force. All the warships he hauled
 up on land and threw about them a deep ditch and a
 wooden palisade, and he strengthened the camp of
 the army, which he placed so that it fronted the city,
 and prolonged so that it took in the area from the
 wall extending along the naval camp as far as the
 hills which overhung the city. Speaking generally,
 he took control of the entire west side, after which
 he unloaded all the supplies from the cargo vessels
 and at once sent off all these boats, ordering them to
 bring grain and the other supplies from Libya and
 Sardinia. Then, taking his best troops, he advanced
 to the city, and routing the Himerans who came out
 against him and slaying many of them, he struck the
 inhabitants of the city with terror. Consequently
 Theron, the ruler of the Acragantini, who with a
 considerable force was standing by to guard Himera,

¹ Palermo.

εὐθὺς ἀπέστειλεν εἰς τὰς Συρακοῦσας, ἀξίῳ τὸν Γέλωνα βοηθεῖν τὴν ταχίστην.

21. Ὁ δὲ Γέλων καὶ αὐτὸς ἡτοιμακῶς ἦν τὴν δύναμιν, πυθόμενος δὲ τὴν τῶν Ἱμεραίων ἀθυμίαν ἀνέζευξεν ἐκ τῶν Συρακοσῶν κατὰ σπουδῆν, ἔχων πεζοὺς μὲν οὐκ ἐλάττους τῶν πεντακισμυρίων, ἵππεις δὲ ὑπὲρ τοὺς πεντακισχιλίουσ. διανύσας δὲ ταχέως τὴν ὁδὸν καὶ πλησιάσας τῇ πόλει τῶν Ἱμεραίων, ἐποίησε θαρρεῖν τοὺς πρότερον καταπεπληγμένους τὰς τῶν Καρχηδονίων δυνάμεις. αὐτὸς μὲν γὰρ στρατοπεδείαν οἰκίαν βαλόμενος τῶν περὶ τὴν πόλιν τόπων, ταύτην μὲν ὠχύρωσε τάφρω βαθείᾳ καὶ χαρακώματι περιλαβών, τοὺς δ' ἵππεις ἅπαντας ἐξαπέστειλεν ἐπὶ τοὺς κατὰ τὴν χώραν πλανωμένους τῶν πολεμίων καὶ περὶ τὰς ὠφελείας διατρίβοντας. οὗτοι δὲ παραδόξως ἐπιφανέντες διεσπαρμένοι ἀτάκτως κατὰ τὴν χώραν, τοσοῦτους ἀνήγον αἰχμαλώτους ὅσους ἕκαστος ἄγειν ἠδύνατο. εἰσαχθέντων δὲ αἰχμαλώτων εἰς τὴν πόλιν πλειόνων ἢ μυρίων, ὁ μὲν Γέλων μεγάλης ἀποδοχῆς ἐτύγχανεν, οἱ δὲ κατὰ τὴν ἡμέραν κατεφρόνησαν τῶν πολεμίων. ἀκόλουθα δὲ τούτοις πράττων ὁ μὲν Γέλων ἀπάσας τὰς πύλας, ἃς διὰ φόβον πρότερον ἐνωκοδόμησαν οἱ περὶ Θήρωνα, ταύτας τὸνναντίον διὰ τὴν καταφρόνησιν ἐξωκοδόμησε, καὶ ἄλλας προσκατεσκεύασε, δι' ὧν ἦν εὐχρηστεῖσθαι πρὸς τὰς κατεπειγούσας χρείας.

Καθόλου δὲ Γέλων στρατηγία καὶ συνέσει διαφέρων εὐθὺς ἐζήτει δι' οὗ τρόπου καταστρατηγήσας τοὺς βαρβάρους ἀκινδύνως αὐτῶν ἄρδην ἀνελεῖ τὴν δύναμιν. συνεβάλετο δὲ αὐτῷ καὶ τὸ αὐτόματον πρὸς τὴν ἐπινοίαν μεγάλα, τοιαύτης

in fear hastily sent word to Syracuse, asking Gelon to come to his aid as rapidly as possible.

21. Gelon, who had likewise held his army in readiness, on learning that the Himerans were in despair set out from Syracuse with all speed, accompanied by not less than fifty thousand foot-soldiers and over five thousand cavalry. He covered the distance swiftly, and as he drew near the city of the Himerans he inspired boldness in the hearts of those who before had been dismayed at the forces of the Carthaginians. For after pitching a camp which was appropriate to the terrain about the city, he not only fortified it with a deep ditch and a palisade but also dispatched his entire body of cavalry against such forces of the enemy as were ranging over the countryside in search of booty. And the cavalry, unexpectedly appearing to men who were scattered without military order over the countryside, took prisoner as many as each man could drive before him. And when prisoners to the number of more than ten thousand had been brought into the city, not only was Gelon accorded great approbation but the Himerans also came to hold the enemy in contempt. Following up what he had already accomplished, all the gates which Theron through fear had formerly blocked up were now, on the contrary, opened up by Gelon through his contempt of the enemy, and he even constructed additional ones which might prove serviceable to him in case of urgent need.

In a word Gelon, excelling as he did in skill as a general and in shrewdness, set about at once to discover how he might without any risk to his army outgeneral the barbarians and utterly destroy their power. And his own ingenuity was greatly aided by

4 γενομένης περιστάσεως. κρίναντος αὐτοῦ τὰς τῶν πολεμίων ναῦς ἐμπρῆσαι, καὶ τοῦ Ἀμίλκα διατρίβοντος μὲν κατὰ τὴν ναυτικὴν στρατοπεδείαν, παρασκευαζομένου δὲ θύειν τῷ Ποσειδῶνι μεγαλοπρεπῶς, ἦγον ἀπὸ τῆς χώρας ἵππεις ἄγοντες πρὸς τὸν Γέλωνα βιβλιαφόρον ἐπιστολάς κομίζοντα παρὰ Σελινουντίων, ἐν αἷς ἦν γεγραμμένοι, ὅτι πρὸς ἡν ἔγραψεν ἡμέραν Ἀμίλκας ἀποστείλαι τοὺς ἵππεις, πρὸς αὐτὴν ἐκπέμψουσιν. οὕσης δὲ τῆς ἡμέρας ταύτης καθ' ἣν ἔμελλε συντελεῖν τὴν θυσίαν Ἀμίλκας, κατὰ ταύτην Γέλων ἀπέστειλεν ἰδίους ἵππεις, οἳ ἦν προστεταγμένοι περιελθεῖν τοὺς πλησίον τόπους καὶ προσελαύνειν ἅμ' ἡμέρα πρὸς τὴν ναυτικὴν στρατοπεδείαν, ὡς ὄντας Σελινουντίων συμμάχους, γενομένουσ δ' ἐντὸς τοῦ ξυλίνου τείχους τὸν μὲν Ἀμίλκαν ἀποκτείνει, τὰς δὲ ναῦς ἐμπρῆσαι. ἐξέπεμψε δὲ καὶ σκοποὺς εἰς τοὺς ὑπερκειμένους λόφους, οἳς προσέταξεν, ὅταν ἴδωσι τοὺς ἵππεις γενομένουσ ἐντὸς τοῦ τείχους, ἄραι τὸ σύστημα. αὐτὸς δ' ἅμ' ἡμέρα τὴν δύναμιν διατεταχῶς ἀνέμενε τὴν ἀπὸ τῶν σκοπῶν ἐσομένην δῆλωσιν.

22. Τῶν δ' ἵππέων ἅμα τῇ κατὰ τὸν ἥλιον ἀνατολῇ προσιππευσάντων τῇ ναυτικῇ τῶν Καρχηδονίων στρατοπεδείᾳ, καὶ προσδεχθέντων ὑπὸ τῶν φυλάκων ὡς συμμάχων, οὗτοι μὲν εὐθὺς προσδραμόντες τῷ Ἀμίλκα περὶ τὴν θυσίαν γινομένην, τοῦτον μὲν ἀνέκλιον, τὰς δὲ ναῦς ἐνέπρησαν· ἔπειτα τῶν σκοπῶν ἀράντων τὸ νόσημον, ὁ Γέλων πάση τῇ δυνάμει συντεταγμένη προῆγεν ἐπὶ τὴν παρεμβολὴν τῶν Καρχηδονίων. οἱ δὲ ἐν τῇ στρατοπεδείᾳ

accident, because of the following circumstance. He had decided to set fire to the ships of the enemy ; and while Hamilcar was occupied in the naval camp with the preparation of a magnificent sacrifice to Poseidon,¹ cavalrymen came from the countryside bringing to Gelon a letter-carrier who was conveying dispatches from the people of Selinus, in which was written that they would send the cavalry for that day for which Hamilcar had written to dispatch them. The day was that on which Hamilcar planned to celebrate the sacrifice. And on that day Gelon dispatched cavalry of his own, who were under orders to skirt the immediate neighbourhood and to ride up at daybreak to the naval camp, as if they were the allies from Selinus, and when they had once got inside the wooden palisade, to slay Hamilcar and set fire to the ships. He also sent scouts to the hills which overlook the city, ordering them to raise the signal as soon as they saw that the horsemen were inside the wall. For his part, at daybreak he drew up his army and awaited the sign which was to come from the scouts.

22. At sunrise the cavalrymen rode up to the naval camp of the Carthaginians, and when the guards admitted them, thinking them to be allies, they at once galloped to where Hamilcar was busied with the sacrifice, slew him, and then set fire to the ships ; thereupon the scouts raised the signal and Gelon advanced with his entire army in battle order against the Carthaginian camp. The commanders of the

¹ Although Diodorus states below that Hamilcar was slain in battle, Herodotus (7. 179) says that he threw himself into the fire on which he was pouring libations and offering whole victims in order to bring victory. If this self-immolation is authentic, the god to whom he was sacrificing was in all probability the Phoenician Melcarth, the Biblical Moloch.

τῶν Φοινίκων ἡγεμόνες τὸ μὲν πρῶτον ἔξαγαγόντες τὴν δύναμιν ἀπήντων τοῖς Σικελιώταις καὶ συνάψαντες μάχην εὐρώστως ἡγωνίζοντο· ὁμοῦ δὲ ταῖς σάλπιγγιν ἐν ἀμφοτέροις τοῖς στρατοπέδοις ἐσήμαινον τὸ πολεμικόν, καὶ κραυγὴ τῶν δυνάμεων ἐναλλάξ ἐγίνετο, φιλοτιμουμένων ἀμφοτέρων τῷ μεγέθει τῆς βοῆς ὑπερᾶραι τοὺς ἀντιταγ-
 3 μένους. πολλοῦ δὲ γενομένου φόνου, καὶ τῆς μάχης δεῦρο κἀκέισε ταλαντευομένης, ἄφνω τῆς κατὰ τὰς ναῦς φλογὸς ἀρθείσης εἰς ὕψος, καὶ τινων ἀπαγχειλάντων τὸν τοῦ στρατηγοῦ φόνον, οἱ μὲν Ἕλλη-
 νες ἐθάρρησαν, καὶ ταῖς φωναῖς καὶ ταῖς ἐλπίσι τῆς νίκης ἐπαρθέεντες τοῖς φρονήμασι¹ ἐπέκειντο θρασύτερον τοῖς βαρβάρους, οἱ δὲ Καρχηδόνιοι καταπλαγέντες καὶ τὴν νίκην ἀπογνόντες πρὸς φυγὴν ἐτρέπησαν.

4 Τοῦ δὲ Γέλωνος παραγγειλάντος μηδένα ζωγρεῖν, πολὺς ἐγένετο φόνος τῶν φευγόντων, καὶ πέρας κατεκόπησαν αὐτῶν οὐκ ἐλάττους τῶν πεντεκαίδεκα μυριάδων. οἱ δὲ λοιποὶ φυγόντες ἐπὶ τινα τόπον ἐρυμνὸν τὸ μὲν πρῶτον ἡμύνοντο τοὺς βιαζομένους, ἀνυδρον δὲ κατευληφότες τόπον καὶ τῷ δῖμει πιεζόμενοι ἠναγκάσθησαν ἑαυτοὺς παραδοῦ-
 5 ναι τοῖς κρατοῦσι. Γέλων δὲ ἐπιφανεστάτῃ μάχῃ νικήσας, καὶ ταύτην κατωρθώκως μάλιστα διὰ τῆς ἰδίας στρατηγίας, περιβόητον ἔσχε τὴν δόξαν οὐ μόνον παρὰ τοῖς Σικελιώταις, ἀλλὰ καὶ παρὰ
 6 τοῖς ἄλλοις ἅπασιν· οὐδεὶς γὰρ τῶν πρὸ αὐτοῦ μνημονεύεται τοιοῦτω στρατηγήματι κεχηρημένος, οὐδὲ πλείονας ἐν μιᾷ παρατάξει κατακόψας τῶν βαρβάρων οὐδὲ πλήθος αἰχμαλώτων τοσοῦτον χειρωσάμενος.

Phoenicians in the camp at the outset led out their troops to meet the Siceliototes and as the lines closed they put up a vigorous fight ; at the same time in both camps they sounded with the trumpets the signal for battle and a shout arose from the two armies one after the other, each eagerly striving to outdo their adversaries in the volume of their cheering. The slaughter was great, and the battle was swaying back and forth, when suddenly the flames from the ships began to rise on high and sundry persons reported that the general had been slain ; then the Greeks were emboldened and with spirits elated at the rumours and by the hope of victory they pressed with greater boldness upon the barbarians, while the Carthaginians, dismayed and despairing of victory, turned in flight.

Since Gelon had given orders to take no prisoners, there followed a great slaughter of the enemy in their flight, and in the end no less than one hundred and fifty thousand of them were slain. All who escaped the battle and fled to a strong position at first warded off the attackers, but the position they had seized had no water, and thirst compelled them to surrender to the victors. Gelon, who had won a victory in a most remarkable battle and had gained his success primarily by reason of his own skill as a general, acquired a fame that was noised abroad, not only among the Siceliototes, but among all other men as well ; for memory recalls no man before him who had used a stratagem like this, nor one who had slain more barbarians in one engagement or had taken so great a multitude of prisoners.

¹ Various emendations have been suggested in the passage ταῖς φωναῖς . . . φρονήμασιν.

23. Διὸ καὶ πολλοὶ τῶν συγγραφέων παραβάλ-
 λουσι ταύτην τὴν μάχην τῇ περὶ Πλαταιᾶς γενο-
 μένῃ τοῖς Ἑλλησι καὶ στρατήγημα τὸ Γέλωνος τοῖς
 ἐπινοήμασι τοῖς Θεμιστοκλέους, καὶ τὸ πρωτεῖον
 διὰ τὰς ἀμφοτέρων ὑπερβολὰς τῆς ἀρετῆς οἱ μὲν
 2 τούτοις, οἱ δὲ τοῖς ἑτέροις ἀπονέμουσι. καὶ γὰρ
 τῶν κατὰ τὴν Ἑλλάδα καὶ τῶν κατὰ τὴν Σικελίαν
 πρὸ τῆς μάχης καταπεπληγμένων τὸ πλῆθος τῶν
 βαρβαρικῶν δυνάμεων, οἱ κατὰ Σικελίαν πρότερον
 νικήσαντες ἐποίησαν τοὺς κατὰ τὴν Ἑλλάδα θαρ-
 ρῆσαι, πυθόμενοι τὴν τοῦ Γέλωνος νίκην· καὶ τῶν
 τὴν ὄλην ἡγεμονίαν παρ' ἀμφοτέροις ἐσχηκότων
 παρὰ μὲν τοῖς Πέρσαις συνέβη¹ διαπεφευγέναι τὸν
 βασιλέα καὶ πολλὰς μυριάδας μετ' αὐτοῦ, παρὰ δὲ
 τοῖς Καρχηδονίοις μὴ μόνον ἀπολέσθαι τὸν στρα-
 τηγόν, ἀλλὰ καὶ τοὺς μετασχόντας τοῦ πολέμου
 κατακοπῆναι, καὶ τὸ δὴ λεγόμενον μηδὲ ἄγγελον
 3 εἰς τὴν Καρχηδόνα διασωθῆναι. πρὸς δὲ τούτοις
 τοὺς ἐπιφανεστάτους τῶν ἡγεμόνων παρὰ μὲν τοῖς
 Ἑλλησι, Πausανίαν καὶ Θεμιστοκλέα, τὸν μὲν ὑπὸ
 τῶν ἰδίων πολιτῶν θανατωθῆναι διὰ πλεονεξίαν καὶ
 προδοσίαν, τὸν δ' ἐξ ἀπάσης τῆς Ἑλλάδος ἐξ-
 ελαθέντα καταφυγεῖν πρὸς τὸν ἐχθρότατον Ξέρ-
 ξην καὶ παρ' ἐκείνῳ βιώσαι μέχρι τῆς τελευτῆς,
 Γέλωνα δὲ μετὰ τὴν μάχην αἰεὶ καὶ μᾶλλον ἀπο-
 δοχῆς τυγχάνοντα παρὰ τοῖς Συρακοσίοις ἐγγηρά-
 σαι τῇ βασιλείᾳ καὶ τελευτῆσαι θαυμαζόμενον, καὶ
 τοσοῦτον ἰσχύσαι τὴν πρὸς αὐτὸν εὐνοίαν παρὰ

23. Because of this achievement many historians compare this battle with the one which the Greeks fought at Plataea and the stratagem of Gelon with the ingenious schemes of Themistocles, and the first place they assign, since such exceptional merit was shown by both men, some to the one and some to the other. And the reason is that, when the people of Greece on the one hand and those of Sicily on the other were struck with dismay before the conflict at the multitude of the barbarian armies, it was the prior victory of the Sicilian Greeks which gave courage to the people of Greece when they learned of Gelon's victory; and as for the men in both affairs who held the supreme command, we know that in the case of the Persians the king escaped with his life and many myriads together with him, whereas in the case of the Carthaginians not only did the general perish but also everyone who participated in the war was slain, and, as the saying is, not even a man to bear the news got back alive to Carthage. Furthermore, of the most distinguished of the leaders of the Greeks, Pausanias and Themistocles, the former was put to death by his fellow citizens because of his overweening greed of power and treason, and the latter was driven from every corner of Greece and fled for refuge to Xerxes, his bitterest enemy, on whose hospitality he lived to the end of his life; whereas Gelon after the battle received greater approbation every year at the hands of the Syracusans, grew old in the kingship, and died in the esteem of his people, and so strong was the goodwill which the citizens felt for

¹ Added by Reiske and Madvig.

τοῖς πολίταις, ὥστε καὶ τρισὶν ἐκ τῆς οἰκίας τῆς ἐκείνου τὴν ἀρχὴν διαφυλαχθῆναι.

Ἄλλὰ γὰρ τούτων οἱ δικαίαν δόξαν κεκτημένοι τοὺς προσήκοντας ἐπαίνους καὶ παρ' ἡμῶν ἔχουσι, ἐπὶ δὲ τὸ συνεχὲς τοῖς προειρημένους μεταβησόμεθα.

24.¹ Συνέβη γὰρ τῇ αὐτῇ ἡμέρᾳ τὸν Γέλωνα νικῆσαι καὶ τοὺς περὶ Θερμοπύλας μετὰ Λεωνίδου διαγωνίσασθαι πρὸς Ξέρξην, ὥσπερ ἐπίτηδες τοῦ δαιμονίου περὶ τὸν αὐτὸν καιρὸν ποιήσαντος γενέσθαι τὴν τε καλλίστην νίκην καὶ τὴν ἐνδοξοτάτην 2 ἦρταν. μετὰ δὲ τὴν γενομένην μάχην πρὸς τῇ πόλει τῶν Ἱμεραίων εἴκοσι νῆες μακρὰι διέφυγον τὸν κίνδυνον, ἃς Ἀμίλκας οὐκ³ ἐνεώλησε πρὸς τὰς ἀναγκαίας χρείας. διὸ καὶ τῶν ἀνδρῶν σχεδὸν ἀπάντων τῶν μὲν ἀνρημένων, τῶν δὲ ἐζωγρημένων, ἔφθασαν αὐταὶ τὸν ἀπόπλου ποιησάμεναι. πολλοὺς δὲ τῶν φευγόντων ἀναλαβοῦσαι, καὶ διὰ τοῦτο κατάγομοι γενόμεναι, περιέπεσον χειμῶνι καὶ πᾶσαι διεφθάρησαν· ὀλίγοι δὲ τινες ἐν μικρῷ σκάφει διασωθέντες εἰς Καρχηδόνα διεσάφησαν τοῖς πολίταις, σύντομον ποιησάμενοι τὴν ἀπόφασιν, ὅτι πάντες οἱ διαβάντες εἰς τὴν Σικελίαν ἀπολώλασιν. 3 Οἱ δὲ Καρχηδόνιοι παρ' ἐλπίδας μεγάλη συμφορᾷ περιπεσόντες ἐπὶ τοσοῦτο κατεπλάγησαν, ὥστε τὰς νύκτας ἀπαντας διαγρυπνεῖν φυλάττοντας τὴν πόλιν, ὡς τοῦ Γέλωνος πάσῃ τῇ δυνάμει παρα- 4 χρῆμα διεγνωκότος πλεῖν ἐπὶ τὴν Καρχηδόνα. διὰ

¹ The conventional beginning of the chapter has been at ἐπὶ δὲ τὸ συνεχὲς in the preceding paragraph.

² οὐκ added by Rhodoman, Dindorf, Bekker, omitted by Vogel.

him that the kingship was maintained for three members of this house.¹

However, now that these men, who enjoy a well deserved fame, have received from us also the eulogies they merit, we shall pass on to the continuation of the preceding narrative.

24. Now it so happened that Gelon won his victory on the same day that Leonidas and his soldiers were contesting against Xerxes at Thermopylae,² as if the deity intentionally so arranged that both the fairest victory and the most honourable defeat should take place at the same time. After the battle at the city of the Himerans twenty warships made their escape from the fight, being those which Hamilcar, to serve his routine requirements, had not hauled up on shore. Consequently, although practically all the rest of the combatants were either slain or taken prisoner, these vessels managed to set sail before they were noticed. But they picked up many fugitives, and while heavily laden on this account, they encountered a storm and were all lost. A handful only of survivors got safely to Carthage in a small boat to give their fellow citizens a statement which was brief: "All who crossed over to Sicily have perished."

The Carthaginians, who had suffered a great disaster so contrary to their hopes, were so terror-stricken that every night they kept vigil guarding the city, in the belief that Gelon with his entire force must have decided to sail forthwith against Carthage.

¹ Gelon and his two brothers Hieron and Thrasylbulus; cp. chap. 67. Diodorus, as a native Sicilian, has not let the opportunity escape him of magnifying the exploits of his fellow countrymen.

² Herodotus (7. 166) says that the battle of Himera took place on the same day as the battle of Salamis.

δὲ τὸ πλῆθος τῶν ἀπολωλότων ἢ τε πόλις ἐπέθησε κοινῇ καὶ κατ' ἰδίαν αἱ τῶν ιδιωτῶν οἰκίαι κλαυθμοῦ καὶ πένθους ἐπληροῦντο. οἱ μὲν γὰρ υἱούς, οἱ δὲ ἀδελφοὺς ἐπεζήτουν, πλείστοι δὲ παῖδες ὀρφανοὶ πατέρων γεγονότες ἔρημοι ὠδύροντο τὸν τε τῶν γεγεννηκότων θάνατον καὶ τὴν ἰδίαν ἐρημίαν τῶν βοηθούντων. οἱ δὲ Καρχηδόνιοι φοβούμενοι μὴ φθάσῃ διαβὰς εἰς Λιβύην Γέλων, εὐθὺς ἐξέπεμψαν πρὸς αὐτὸν πρεσβευτὰς αὐτοκράτορας τοὺς δυνατωτάτους εἰπεῖν τε καὶ βουλευσασθαι.

25. Ὁ δὲ Γέλων μετὰ τὴν νίκην τοὺς τε ἱππεῖς τοὺς ἀνελόνας τὸν Ἀμίλκαν δωρεαῖς ἐτίμησε καὶ τῶν ἄλλων τοὺς ἠνδραγαθηκότας ἀριστεῖους ἐκόσμησε. τῶν δὲ λαφύρων τὰ καλλιστεύοντα παρεφύλαξε, βουλόμενος τοὺς ἐν ταῖς Συρακούσαις νεὺς κοσμήσαι τοῖς σκύλοις· τῶν δ' ἄλλων πολλὰ μὲν ἐν Ἰμέρα προσήλωσε τοῖς ἐπιφανεστάτοις τῶν ἱερῶν, τὰ δὲ λοιπὰ μετὰ τῶν αἰχμαλώτων διμερίσεν τοῖς συμμάχοις, κατὰ τὸν ἀριθμὸν τῶν συστρατευ² σάντων τὴν ἀναλογίαν ποιησάμενος. αἱ δὲ πόλεις εἰς πέδας κατέστησαν τοὺς διαιρεθέντας αἰχμαλώτους, καὶ τὰ δημόσια τῶν ἔργων διὰ τούτων ἐπεσκευάζον. πλείστους δὲ λαβόντες Ἀκραγαντινοὶ τὴν τε πόλιν αὐτῶν καὶ τὴν χώραν ἐκόσμησαν· τοσοῦτον γὰρ παρ' αὐτοῖς τῶν ἠλωκότων ἦν τὸ πλῆθος, ὥστε πολλοὺς τῶν ιδιωτῶν παρ' αὐτοῖς ἔχειν δεσμώτας πεντακοσίους. συνεβάλετο γὰρ αὐτοῖς πρὸς τὸ πλῆθος τῶν αἰχμαλώτων οὐ μόνον ὅτι πολλοὺς στρατιώτας ἀπεσταλκότες ἦσαν ἐπὶ τὴν μάχην, ἀλλὰ καὶ διότι γενομένης τῆς τροπῆς

And because of the multitude of the lost the city went into public mourning, while privately the homes of citizens were filled with wailing and lamentation. For some kept inquiring after sons, others after brothers, while a very large number of children who had lost their fathers, alone now in the world, grieved at the death of those who had begotten them and at their own desolation through the loss of those who could succour them. And the Carthaginians, fearing lest Gelon should forestall them in crossing over to Libya, at once dispatched to him as ambassadors plenipotentiary their ablest orators and counsellors.

25. As for Gelon, after his victory he not only honoured with gifts the horsemen who had slain Hamilcar but also decorated with rewards for prowess all others who had played the part of men. The fairest part of the booty he put to one side, since he wished to embellish the temples of Syracuse with the spoils; as for the rest of the booty, much of it he nailed to the most notable of the temples in Himera, and the rest of it, together with the captives, he divided among the allies, apportioning it in accordance with the number who had served with him. The cities put the captives allotted to them in chains and used them for building their public works. A very great number was received by the Acragantini, who embellished their city and countryside; for so great was the multitude of prisoners at their disposal that many private citizens had five hundred captives in their homes. A contributing reason for the vast number of the captives among them was not only that they had sent many soldiers into the battle, but also that, when the flight took place, many of the

πολλοὶ τῶν φευγόντων εἰς τὴν μεσόγειον ἀνεχώρησαν, μάλιστα δὲ εἰς τὴν Ἀκραγαντίνων, ὧν ἀπάντων ὑπὸ τῶν Ἀκραγαντίνων ζωγρηθέντων ἔγγεμεν 3 ἢ πόλις τῶν ἑαλωκότων. πλείστων δὲ εἰς τὸ δημόσιον ἀνενεχθέντων, οὗτοι μὲν τοὺς λίθους ἔτεμνον, ἐξ ὧν οὐ μόνον οἱ μέγιστοι τῶν θεῶν ναοὶ κατεσκευάσθησαν, ἀλλὰ καὶ πρὸς τὰς τῶν ὑδάτων ἐκ τῆς πόλεως ἐκροᾶς ὑπόνομοι κατεσκευάσθησαν τηλικούτοι τὸ μέγεθος, ὥστε ἀξιοθέατον εἶναι τὸ κατασκευάσμα, καίπερ διὰ τὴν εὐτέλειαν καταφρονούμενον. ἐπιστάτης δὲ γενόμενος τούτων τῶν ἔργων ὁ προσαγορευόμενος Φαίαξ διὰ τὴν δόξαν τοῦ κατασκευάσματος ἐποίησεν ἀφ' ἑαυτοῦ κληθῆναι 4 τοὺς ὑπόνομους φαίακας. κατεσκευάσαν δὲ οἱ Ἀκραγαντῖνοι καὶ κολυμβήθραν πολυτελεῆ, τὴν περιμετρον ἔχουσαν σταδίων ἑπτὰ, τὸ δὲ βάθος πηχῶν εἴκοσι. εἰς δὲ ταύτην ἐπαγομένων ποταμίων¹ καὶ κρηναίων ὑδάτων ἰχθυοτροφεῖον ἐγένετο, πολλοὺς παρεχόμενον ἰχθύς εἰς τροφήν καὶ ἀπόλαυσιν κύκνων τε πλείστων εἰς αὐτὴν καταπαταμένων συνέβη τὴν πρόσοψιν αὐτῆς ἐπιτερπῆ γενέσθαι. ἀλλ' αὕτη μὲν ἐν τοῖς ὕστερον χρόνοις ἀμεληθεῖσα συνεχώσθη καὶ διὰ τὸ πλῆθος τοῦ χρόνου κατεφθάρη, 5 τὴν δὲ χώραν ἅπασαν ἀγαθὴν οὖσαν ἀμπελόφυτον ἐποίησαν καὶ δένδρεσι παντοίοις πεπικνωμένην, ὥστε λαμβάνειν ἐξ αὐτῆς μεγάλας προσόδους.

Γέλων δὲ τοὺς συμμάχους ἀπολύσας τοὺς πολίτας ἀπήγαγεν εἰς τὰς Συρακοῦσας, καὶ διὰ τὸ μέγεθος τῆς εὐμερίας ἀποδοχῆς ἐτύγχανεν οὐ μόνον παρὰ τοῖς πολίταις, ἀλλὰ καὶ καθ' ὅλην τὴν Σικελίαν ἐπήγετο γὰρ αἰχμαλώτων τοσοῦτο πλῆθος, ὥστε

fugitives turned into the interior, especially into the territory of the Acragantini, and since every man of them was taken captive by the Acragantini, the city was crammed full of the captured. Most of these were handed over to the state, and it was these men who quarried the stones of which not only the largest temples of the gods were constructed but also the underground conduits were built to lead off the waters from the city; these are so large that their construction is well worth seeing, although it is little thought of since they were built at slight expense. The builder in charge of these works, who bore the name of Phaeax, brought it about that, because of the fame of the construction, the underground conduits got the name "Phaeaces" from him. The Acragantini also built an expensive kolumbethra,¹ seven stades in circumference and twenty cubits deep. Into it the waters from rivers and springs were conducted and it became a fish-pond, which supplied fish in great abundance to be used for food and to please the palate; and since swans also in the greatest numbers settled down upon it, the pool came to be a delight to look upon. In later years, however, the pool became choked up through neglect and was destroyed by the long passage of time; but the entire site, which was fertile, the inhabitants planted in vines and in trees of every description placed close together, so that they derived from it great revenues.

Gelon, after dismissing the allies, led the citizens of Syracuse back home, and because of the magnitude of his success he was enthusiastically received not only among his fellow citizens but also throughout the whole of Sicily; for he brought with him such

¹ So Coraes: ποταμῶν.

¹ "Swimming-bath."

δοκεῖν ὑπὸ τῆς νήσου γεγονέναι τὴν Λιβύην ὄλην αἰχμάλωτον. 26. εὐθύς δὲ καὶ τῶν πρότερον ἐναντιουμένων πόλεων τε καὶ δυναστῶν παρεγένοντο πρὸς αὐτὸν πρέσβεις, ἐπὶ μὲν τοῖς ἠγνοημένοις αἰτούμενοι συγγνώμην, εἰς δὲ τὸ λοιπὸν ἐπαγγελόμενοι πᾶν ποιήσειν τὸ προσταττόμενον. ὁ δὲ πᾶσιν ἐπεικῶς χρησάμενος συμμαχίαν συνετίθετο, καὶ τὴν εὐτυχίαν ἀνθρωπίνως ἔφερεν οὐκ ἐπὶ τούτων μόνον, ἀλλὰ καὶ ἐπὶ τῶν πολεμιωτάτων Καρχηδονίων. παραγενομένων γὰρ πρὸς αὐτὸν ἐκ τῆς Καρχηδόνος τῶν ἀπεσταλμένων πρέσβειων καὶ μετὰ δακρύων δεομένων ἀνθρωπίνως αὐτοῖς χρῆσασθαι, συνεχώρησε τὴν εἰρήνην, ἐπράξατο δὲ παρ' αὐτῶν τὰς εἰς τὸν πόλεμον γεγενημένας δαπάνας, ἀργυρίου δισχίλια τάλαντα, καὶ δύο ναοὺς προσέταξεν οἰκοδομήσαι, καθ' οὓς ἔδει τὰς συνθήκας ἀνατεθῆναι. οἱ δὲ Καρχηδόνιοι παραδόξως τῆς σωτηρίας τετευχότες ταῦτά τε δώσειν προσεδέξαντο καὶ στέφανον χρυσοῦν τῆ γυναικὶ τοῦ Γέλωνος Δαμαρέτῃ προσωμολόγησαν. αὕτη γὰρ ὑπ' αὐτῶν ἀξιωθεῖσα συνήργησε πλείστον εἰς τὴν σύνθεσιν τῆς εἰρήνης, καὶ στεφανωθείσα ὑπ' αὐτῶν ἑκατὸν τάλαντοισι χρυσοῦ, νόμισμα ἐξέκοψε τὸ κληθὲν ἀπ' ἐκείνης Δαμαρέτειον· τοῦτο δ' εἶχε μὲν Ἀττικὰς δραχμὰς δέκα, ἐκλήθη δὲ παρὰ τοῖς Σικελιώταις ἀπὸ τοῦ σταθμοῦ πεντηκοντάλιτρον.

4 Ὁ δὲ Γέλων ἐχρήτο πᾶσιν ἐπεικῶς, μάλιστα μὲν εἰς¹ τὸν ἴδιον τρόπον, οὐχ ἦκιστα δὲ καὶ σπεύδων ἅπαντας ἔχειν ταῖς εὐνοίαις ἰδίου· παρεσκευάζετο γὰρ πολλῇ δυνάμει πλεῖν ἐπὶ τὴν Ἑλλάδα καὶ συμβαχεῖν τοῖς Ἑλλήσι κατὰ τῶν Περσῶν. ἤδη δ'

¹ εἰς P, Vogel; διὰ vulg., other editors.

a multitude of captives that it looked as if the island had made the whole of Libya captive. 26. And at once there came to him ambassadors from both the cities and rulers which had formerly opposed him, asking forgiveness for their past mistakes and promising for the future to carry out his every command. With all of them he dealt equitably and concluded alliances, bearing his good fortune as men should, not toward them alone but even toward the Carthaginians, his bitterest foes. For when the ambassadors who had been dispatched from Carthage came to him and begged him with tears to treat them humanely, he granted them peace, exacting of them the expense he had incurred for the war, two thousand talents of silver, and requiring them further to build two temples in which they should place copies of the treaty. The Carthaginians, having unexpectedly gained their deliverance, not only agreed to all this but also promised to give in addition a gold crown to Damaretê, the wife of Gelon. For Damaretê at their request had contributed the greatest aid toward the conclusion of the peace, and when she had received the crown of one hundred gold talents from them, she struck a coin which was called from her a *Damareteion*. This was worth ten Attic drachmas and was called by the Sicilian Greeks, according to its weight, a *pentekontalitra*.¹

Gelon treated all men fairly, primarily because that was his disposition, but not the least motive was that he was eager to make all men his own by acts of goodwill. For instance, he was making ready to sail to Greece with a large force and to join the Greeks in their war against the Persians. And he was already

¹ i.e. a "fifty-litra," the *litra* being a silver coin of Sicily.

αὐτοῦ μέλλοντος ποιῆσθαι τὴν ἀναγωγὴν, κατέπλευσάν τινες ἐκ Κορίνθου διασαφοῦντες νεικηκέναι τῇ ναυμαχίᾳ τοὺς Ἕλληνας περὶ Σαλαμίνα, καὶ τὸν Ξέρξην μετὰ μέρους τῆς δυνάμεως ἐκ τῆς Εὐρώπης ἀπηλλάχθαι. διὸ καὶ τῆς ὀρμῆς ἐπισχών, τὴν προθυμίαν τῶν στρατιωτῶν ἀποδεξάμενος, συνήγαγεν ἐκκλησίαν, προστάξας ἅπαντας ἅπαντῶν μετὰ τῶν ὄπλων αὐτὸς δὲ οὐ μόνον τῶν ὄπλων γυμνὸς εἰς τὴν ἐκκλησίαν ἦλθεν, ἀλλὰ καὶ ἀχίτων ἐν ἱματίῳ προσελθὼν ἀπελογίσαστο μὲν περὶ παντὸς τοῦ βίου καὶ τῶν πεπραγμένων αὐτῷ πρὸς τοὺς Συρακοσίουσ' ἐφ' ἑκάστῳ δὲ τῶν λεγομένων ἐπισημαινομένων τῶν ὄπλων, καὶ θαυμαζόντων μάλιστα ὅτι γυμνὸν αὐτὸν παρεδεδώκει τοῖς βουλομένοις αὐτὸν ἀνελεῖν, τοσοῦτον ἀπέχετο τοῦ μὴ τυχεῖν τιμωρίας ὡς τύραννος, ὥστε μὴ φωνῆ πάντας ἀποκαλεῖν εὐεργέτην καὶ σωτήρα καὶ βασιλέα. ἀπὸ δὲ τούτων γενόμενος ὁ Γέλων ἐκ μὲν τῶν λαφύρων κατεσκεύασε ναοὺς ἀξιολόγους Διμήτρος καὶ Κόρης, χρυσοῦν δὲ τρίποδα ποιήσας ἀπὸ τάλαντων ἑκατάδεκα ἀνέθηκεν εἰς τὸ τέμενος τὸ ἐν Δελφοῖς Ἀπόλλωνι χαριστήριον. ἐπεβάλετο

¹ μὴ deleted by Dindorf, Vogel, following Hertlein; retained by Eichstädt, Bekker.

¹ This acclaim recognized his rule as constitutional, not "tyrannical."

² The two chief deities of Sicily; cp. Book 5. 2.

³ The Scholia to Pindar, *Pythian* 1, l. 132 give the inscription, which has been attributed to Simonides (frag. 106 Diehl, 170 Edmonds); the text and translation are from Edmonds:

φαμί Γέλων', Ἰέρανα, Πολύζαλον, Θρασύβουλον,
παῖδας Δεινωμένους, τοῖς τρίποδος θέμισσι

on the point of setting out to sea, when certain men from Corinth put in at Syracuse and brought the news that the Greeks had won the sea-battle at Salamis and that Xerxes and a part of his armament had retreated from Europe. Consequently he stopped his preparations for departure, while welcoming the enthusiasm of the soldiers; and then he called them to an assembly, issuing orders for each man to appear fully armed. As for himself, he came to the assembly not only with no arms but not even wearing a tunic and clad only in a cloak, and stepping forward he rendered an account of his whole life and of all he had done for the Syracusans; and when the throng shouted its approval at each action he mentioned and showed especially its amazement that he had given himself unarmed into the hands of any who might wish to slay him, so far was he from being a victim of vengeance as a tyrant that they united in acclaiming him with one voice Benefactor and Saviour and King.¹ After this incident Gelon built noteworthy temples to Demeter and Coré² out of the spoils, and making a golden tripod³ of sixteen talents value he set it up in the sacred precinct at Delphi as a thank-offering to Apollo. At a later time he purposed to

ἐξ ἑκατὸν λιτρῶν καὶ πενήτηντα τάλαντων
Δαμαρετίῳ χρυσοῦ, τὰς δεκάτας δεκάτων,
βάρβαρα νικάνοντας ἔθνη πολλὰν δὲ παρασχέιν
σύμμαχον Ἕλλησιν χεῖρ' ἐς ἐλευθερίαν.

"I say that Gelo, Hiero, Polyzalus, and Thrasybulus, sons of Deinomenes, dedicated these tripods out of fifty talents and a hundred litres of the gold of Damaretè, being a tithe of the tithe of the booty they had of their victory over the Barbarian nations when they gave a great army to fight beside the Greeks for freedom."

δὲ ὕστερον καὶ κατὰ τὴν Αἴτην κατασκευάζειν νεῶν Δῆμητρος νεὼς ἐνδεούσης¹. τοῦτον μὲν οὐ συνετέλεσε, μεσολαβηθεὶς τὸν βίον ὑπὸ τῆς πεπρωμένης.

8 Τῶν δὲ μελοποιῶν Πίνδαρος ἦν ἀκμάζων κατὰ τούτους τοὺς χρόνους. τὰ μὲν οὖν ἀξιολογώτατα τῶνπραχθέντων κατὰ τοῦτον τὸν ἐνιαυτὸν σχεδὸν ταῦτ' ἔστίιν.

27. Ἐπ' ἄρχοντος δ' Ἀθήνησι Ξανθίππου Ῥωμαῖοι μὲν κατέστησαν ὑπάτους Κόνιτον Φάβιον Σιλουανὸν καὶ Σερούιον Κορνήλιον Τρίκοστον. ἐπὶ δὲ τούτων ὁ μὲν τῶν Περσῶν στόλος πλὴν Φοινίκων μετὰ τὴν ἐν Σαλαμῖνι γενομένην ναυμαχίαν ἤττημένος διέτριβε περὶ τὴν Κύμην. ἐνταῦθα δὲ παραχειμάσας, ὡς τὸ θέρος ἐνίστατο, παρέπλευσεν εἰς Σάμον παραφυλάζων τὴν Ἰωνίαν ἦσαν δ' αἱ πᾶσαι νῆες ἐν Σάμῳ πλείους τῶν τετρακοσίων. αὐταὶ μὲν οὖν ὡς ἀλλότρια φρονούντων τῶν Ἰώνων παρεφύλαττον τὰς πόλεις.

2 Κατὰ δὲ τὴν Ἑλλάδα μετὰ τὴν ἐν Σαλαμῖνι ναυμαχίαν, τῶν Ἀθηναίων δοκούντων αἰτίων γεγενῆαι τῆς νίκης, καὶ διὰ τοῦτο αὐτῶν φρονηματοζομένων, πᾶσιν ἐγίνοντο καταφανεῖς ὡς τοῖς Λακεδαιμονίοις ἀμφισβητήσοντες τῆς κατὰ θάλατταν ἡγεμονίας· διόπερ οἱ Λακεδαιμόνιοι προορώμενοι τὸ μέλλον ἐφιλοτιμοῦντο ταπεινοῦν τὸ φρόνημα τῶν Ἀθηναίων. διὸ καὶ κρίσεως προτεθείσης περὶ τῶν ἀριστείων, χάριτι κατισχύσαντες ἐποίησαν κριθῆναι πόλιν μὲν ἀριστεύσαι τὴν Αἰγινητῶν, ἀνδρα δὲ Ἀμεινίαν Ἀθηναῖον, τὸν ἀδελφὸν

build a temple to Demeter at Aetna, since she had none in that place; but he did not complete it, his life having been cut short by fate.

Of the lyric poets Pindar was in his prime in this period. Now these are in general the most notable events which took place in this year.

27. While Xanthippus was archon in Athens, the 479 B.C. Romans elected as consuls Quintus Fabius Silvanus and Servius Cornelius Tricostus.¹ At this time the Persian fleet, with the exception of the Phoenician contingent, after its defeat in the sea-battle of Salamis lay at Cymê. Here it passed the winter, and at the coming of summer it sailed down the coast to Samos to keep watch on Ionia; and the total number of the ships in Samos exceeded four hundred. Now they were keeping watch upon the cities of the Ionians who were suspected of hostile sentiments.

Throughout Greece, after the battle of Salamis, since the Athenians were generally believed to have been responsible for the victory, and on this account were themselves exultant, it became manifest to all that they were intending to dispute with the Lacedaemonians for the leadership on the sea; consequently the Lacedaemonians, foreseeing what was going to happen, did all they could to humble the pride of the Athenians. When, therefore, a judgement was proposed to determine the prizes to be awarded for valour, through the superior favour they enjoyed they caused the decision to be that of states Aegina had won the prize, and of men Ameinias of Athens, the brother of Aeschylus the

¹ Silvanus is an error for Vibulanus and Tricostus for Cossus.

¹ νεὼς ἐνδεούσης Vogel: ἐνηὼς δὲ οὐσης. This suggested emendation of Vogel's is the most satisfactory one yet offered.

Αίσχylου τοῦ ποιητοῦ· οὗτος γὰρ τριηραρχῶν
 πρῶτος ἐμβολήν¹ ἔδωκε τῇ ναυαρχίδι τῶν Περσῶν,
 καὶ ταύτην κατέδυσσε καὶ τὸν ναύαρχον διέφθειρε.
 3 τῶν δ' Ἀθηναίων βαρέως φερόντων τὴν ἄδικον
 ἦτταν, οἱ Λακεδαιμόνιοι φοβηθέντες μήποτε Θεμισ-
 στοκλῆς ἀγανακτήσας ἐπὶ τῷ συμβεβηκότι κακὸν
 μέγα βουλευσῆται κατ' αὐτῶν καὶ τῶν Ἑλλήνων,
 ἐτίμησαν αὐτὸν διπλασίοσι δωρεαῖς τῶν τὰ ἀριστεία
 εἰληφότων. δεξαμένου δὲ τοῦ Θεμιστοκλέους τὰς
 δωρεάς, ὁ δῆμος τῶν Ἀθηναίων ἀπέστησεν αὐτὸν
 ἀπὸ τῆς στρατηγίας, καὶ παρέδωκε τὴν ἀρχὴν
 Ξανθίππῳ τῷ Ἀρίφρονος.

28. Διαβοηθείσης δὲ τῆς τῶν Ἀθηναίων πρὸς
 τοὺς Ἑλληνας ἀλλοτριότητος, ἦκον εἰς τὰς Ἀθήνας
 πρέσβεις παρὰ Περσῶν καὶ παρὰ τῶν Ἑλλήνων.
 οἱ μὲν οὖν ὑπὸ τῶν Περσῶν ἀποσταλέντες ἔφασαν
 τὸν στρατηγὸν Μαρδόνιον ἐπαγγέλλεσθαι τοῖς
 Ἀθηναίοις, ἐὰν τὰ Περσῶν προέλωνται, δώσειν
 χώραν ἣν ἂν βούλωνται τῆς Ἑλλάδος, καὶ τὰ τεῖχη
 καὶ τοὺς ναοὺς πάλιν ἀνοικοδομήσειν, καὶ τὴν
 πόλιν εἶσαι αὐτόνομον· οἱ δὲ παρὰ τῶν Λακεδαι-
 μονίων πεμφθέντες ἤξιουν μὴ πεισθῆναι τοῖς βαρ-
 βάρους, ἀλλὰ τηρεῖν τὴν πρὸς τοὺς Ἑλληνας καὶ
 2 συγγενεῖς καὶ ὁμοφώνους εὐνοίαν. οἱ δὲ Ἀθηναῖοι
 τοῖς βαρβάροις ἀπεκρίθησαν, ὡς οὔτε χώρα τοῖς
 Πέρσαις ἐστὶ τοιαύτη οὔτε χρυσὸς τοσοῦτος ὃν
 Ἀθηναῖοι δεξάμενοι τοὺς Ἑλληνας ἐγκαταλείψουσι·
 τοῖς δὲ Λακεδαιμονίοις εἶπον, ὡς αὐτοὶ μὲν ἦν
 πρότερον ἐποιοῦντο φροντίδα τῆς Ἑλλάδος καὶ

poet; for Ameinias, while commanding a trireme, had been the first to ram the flagship of the Persians, sinking it and killing the admiral. And when the Athenians showed their anger at this undeserved humiliation, the Lacedaemonians, fearful lest Themistocles should be displeased at the outcome and should devise some great evil against them and the Greeks, honoured him with double the number of gifts awarded to those who had received the prize of valour. And when Themistocles accepted the gifts, the Athenians in assembly removed him from the generalship and bestowed the office upon Xanthippus the son of Ariphron.

28. When the estrangement which had arisen between the Athenians and the other Greeks became noised abroad, there came to Athens ambassadors from the Persians and from the Greeks. Now those who had been dispatched by the Persians bore word that Mardonius the general assured the Athenians that, if they should choose the cause of the Persians, he would give them their choice of any land in Greece, rebuild their walls and temples, and allow the city to live under its own laws; but those who had been sent from the Lacedaemonians begged the Athenians not to yield to the persuasions of the barbarians but to maintain their loyalty toward the Greeks, who were men of their own blood and of the same speech. And the Athenians replied to the barbarians that the Persians possessed no land rich enough nor gold in sufficient abundance which the Athenians would accept in return for abandoning the Greeks; while to the Lacedaemonians they said that as for themselves the concern which they had formerly held for the welfare of Greece they would endeavour to

¹ So Wesseling: ἐμβολον.

μετὰ ταῦτα πειράσονται τὴν αὐτὴν διαφυλάττειν, ἐκείνους δ' ἠξίουσαν τὴν ταχίστην ἔλθειν εἰς τὴν Ἀττικὴν μετὰ πάντων τῶν συμμάχων· πρόδηλον γὰρ εἶναι διότι Μαρδόσιος, ἠναντιωμένους τῶν Ἀθηναίων αὐτῶ, μετὰ δυνάμεως ἤξει ἐπὶ τὰς

3 Ἀθήνας. ὁ καὶ συνέβη γενέσθαι· ὁ γὰρ Μαρδόσιος ἐν τῇ Βοιωτίᾳ διατρίβων μετὰ τῶν δυνάμεων τὸ μὲν πρῶτον τῶν ἐν Πελοποννήσῳ πόλεων ἐπειρατό τινας ἀφιστάνειν, χρήματα διαπεμπόμενος τοῖς προεστηκόσι τῶν πόλεων, μετὰ δὲ ταῦτα πυνθανόμενος τὴν τῶν Ἀθηναίων ἀπόκρισιν καὶ παροξυνθεὶς, ἅπασαν ἤγεν ἐπὶ τὴν Ἀττικὴν τὴν δύναμιν·

4 χωρὶς γὰρ τῆς δεδομένης ὑπὸ Ξέρξου στρατιᾶς πολλοὺς ἄλλους αὐτὸς Μαρδόσιος ἐκ τῆς Θράκης καὶ Μακεδονίας καὶ τῶν ἄλλων τῶν συμμαχίδων πόλεων ἠθροίκει, πλείους τῶν εἴκοσι μυριάδων.

5 τηλικαύτης δὲ δυνάμεως προαγοῦσης εἰς τὴν Ἀττικὴν, οἱ μὲν Ἀθηναῖοι βιβλιαφόρους ἀπέστειλαν πρὸς τοὺς Λακεδαιμονίους δεόμενοι βοθηεῖν· βραδυνόντων δὲ αὐτῶν καὶ τῶν βαρβάρων ἐμβαλόντων εἰς τὴν Ἀττικὴν, κατεπλάγησαν, καὶ πάλιν ἀναλαβόντες τέκνα καὶ γυναῖκας καὶ τῶν ἄλλων ὅσα δυνατὸν ἦν ταχέως ἀποκομίζειν, ἐξέλιπον τὴν

6 πατρίδα καὶ συνέφυγον πάλιν εἰς τὴν Σαλαμίνα. ὁ δὲ Μαρδόσιος χαλεπῶς ἔχων πρὸς αὐτούς, τὴν χώραν ἅπασαν κατέφθειρε καὶ τὴν πόλιν κατέσκαψε καὶ τὰ ἱερά τὰ καταλελειμμένα παντελῶς ἐλυμήνατο.

29. Ἐπανελθόντος δὲ εἰς τὰς Θήβας¹ τοῦ Μαρδονίου μετὰ τῆς δυνάμεως, ἔδοξε τοῖς συνέδροις τῶν Ἑλλήνων παραλαβεῖν τοὺς Ἀθηναίους, καὶ πανδημει προσελθόντας* εἰς τὰς Πλαταιὰς διαγωνί-

maintain hereafter also, and of the Lacedaemonians they only asked that they should come with all speed to Attica together with all their allies. For it was evident, they added, that Mardonius, now that the Athenians had declared against him, would advance with his army against Athens. And this is what actually took place. For Mardonius, who was stationed in Boeotia with all his forces, at first attempted to cause certain cities in the Peloponnesus to come over to him, distributing money among their leading men, but afterwards, when he learned of the reply the Athenians had given, in his rage he led his entire force into Attica. Apart from the army Xerxes had given him he had himself gathered many other soldiers from Thrace and Macedonia and the other allied states, more than two hundred thousand men. With the advance into Attica of so large a force as this, the Athenians dispatched couriers bearing letters to the Lacedaemonians, asking their aid; and since the Lacedaemonians still loitered and the barbarians had already crossed the border of Attica, they were dismayed, and again, taking their children and wives and whatever else they were able to carry off in their haste, they left their native land and a second time fled for refuge to Salamis. And Mardonius was so angry with them that he ravaged the entire countryside, razed the city to the ground, and utterly destroyed the temples that were still standing.

29. When Mardonius and his army had returned to Thebes, the Greeks gathered in congress decreed to make common cause with the Athenians and advancing to Plataea in a body, to fight to a finish for

¹ So Dindorf; Ἀθήνας.

* προσελθόντας MSS., προελθόντας Dindorf, Vogel.

σασθαι περὶ τῆς ἐλευθερίας, εὐξασθαι δὲ καὶ τοῖς θεοῖς, ἐὰν νικήσωσιν, ἄγειν κατὰ ταύτην τὴν ἡμέραν τοὺς Ἕλληνας ἐλευθέρια κοινῇ,¹ καὶ τὸν ἐλευθέριον ² ἀγῶνα συντελεῖν ἐν ταῖς Πλαταιαῖς. συναχθέντων δὲ τῶν Ἑλλήνων εἰς τὸν Ἴσθμόν, ἐδόκει τοῖς πᾶσιν ὄρκον ὁμόσαι περὶ τοῦ πολέμου, τὸν στέξοντα³ μὲν τὴν ὁμόνοιαν αὐτῶν, ἀναγκάσονται δὲ γενναίως ³ τοὺς κινδύνους ὑπομένειν. ὁ δὲ ὄρκος ἦν τοιοῦτος· οὐ ποιήσομαι περὶ πλείονος τὸ ζῆν τῆς ἐλευθερίας, οὐδὲ καταλείψω τοὺς ἡγεμόνας οὔτε ζῶντας οὔτε ἀποθανόντας, ἀλλὰ τοὺς ἐν τῇ μάχῃ τελευτήσαντας τῶν συμμάχων πάντας θάψω, καὶ κρατήσας τῷ πολέμῳ τῶν βαρβάρων οὐδεμίαν τῶν ἀγωνισαμένων πόλεων ἀνάστατον ποιήσω, καὶ τῶν ἱερῶν τῶν ἐμπρησθέντων καὶ καταβληθέντων οὐδὲν ἀνοικοδομήσω, ἀλλ' ὑπόμνημα τοῖς ἐπιγινομένοις ἐάσω καὶ ⁴ καταλείψω τῆς τῶν βαρβάρων ἀσεβείας. τὸν δὲ ὄρκον ὁμόσαντες ἐπορεύθησαν ἐπὶ τὴν Βοιωτίαν διὰ τοῦ Κιθαιρώνος, καὶ πρὸς τὰς ὑπωρείας καταντήσαντες πλησίον τῶν Ἐρυθρῶν, αὐτοῦ κατεστρατοπέδευσαν. ἡγεῖτο δὲ τῶν μὲν Ἀθηναίων Ἀριστείδης, τῶν δὲ συμπάντων Πausanίας, ἐπιτροπος ὢν τοῦ Λεωνίδου παιδός.

30. Μαρδόνιος δὲ πυθόμενος τὴν τῶν πολεμίων δύναμιν προάγειν ἐπὶ Βοιωτίας, προῆλθεν ἐκ τῶν Θηβῶν· καὶ παραγενόμενος ἐπὶ τὸν Ἀσωπὸν ποτα-

¹ So Reiske: ἐλευθερίαν κοινῇ.

² So Rhodoman: στέρξοντα.

¹ This Day of Freedom was commemorated every four years at Plataea, probably on the 27th of August. On the date see Munro in the *Camb. Anc. Hist.* 4, pp. 339 f.

liberty, and also to make a vow to the gods that, if they were victorious, the Greeks would unite in celebrating the Festival of Liberty on that day¹ and would hold the games of the Festival in Plataea. And when the Greek forces were assembled at the Isthmus, all of them agreed that they should swear an oath about the war, one that would make staunch the concord among them and would compel them nobly to endure the perils of the battle. The oath ran as follows: "I will not hold life dearer than liberty, nor will I desert the leaders, whether they be living or dead, but I will bury all the allies who have perished in the battle; and if I overcome the barbarians in the war, I will not destroy any one of the cities which have participated in the struggle²; nor will I rebuild any one of the sanctuaries which have been burnt or demolished, but I will let them be and leave them as a reminder to coming generations of the impiety of the barbarians." After they had sworn the oath, they marched to Boeotia through the pass of Cithaeron, and when they had descended as far as the foothills near Erythrae, they pitched camp there. The command over the Athenians was held by Aristides, and the supreme command by Pausanias, who was the guardian³ of the son of Leonidas.

30. When Mardonius learned that the enemy's army was advancing in the direction of Boeotia, he marched forth from Thebes, and when he arrived at the Asopus River he pitched a camp, which he

² Lycurgus, *Against Leocrates*, 81, gives the same oath with some slight variations, adding at this point: "and I will exact a tithe of all who have chosen the part of the barbarian." In the light of Diodorus' own statement in chap. 3. 3, the clause may well have been in the oath.

³ And therefore regent.

μόν ἔθετο παρεμβολήν, ἣν ὠχύρωσε τάφρω βαθείᾳ καὶ τείχει ξυλίῳ περιέλαβεν.¹ ἦν δὲ ὁ σύμπαρ ἀριθμὸς τῶν μὲν Ἑλλήνων εἰς δέκα μυριάδας, τῶν δὲ βαρβάρων εἰς πεντήκοντα. πρῶτοι δὲ κατήρξαντο μάχης οἱ βάρβαροι νυκτὸς ἐκχυθέντες ἐπ' αὐτοὺς καὶ πᾶσι τοῖς ἵππεῦσι πρὸς τὴν στρατοπεδείαν ἐπελάσαντες. τῶν δὲ Ἀθηναίων προαισθησθέντων καὶ συντεταγμένη τῇ στρατιᾷ τεβαρρηκῶτως ἀπαν-
 3 τῶντων, συνέβη καρτεράν γενέσθαι μάχην. τέλος δὲ τῶν Ἑλλήνων οἱ μὲν ἄλλοι πάντες τοὺς καθ' αὐτοὺς ταχθέντας τῶν βαρβάρων ἐτρέψαντο, μόνοι δὲ Μεγαρεῖς πρὸς τε τὸν ἵππαρχον καὶ τοὺς ἀρίστους τῶν Περσῶν ἵππεῖς ἀνθεστώτες, καὶ πιεζόμενοι τῇ μάχῃ, τὴν μὲν τάξιν οὐ κατέλιπον, πρὸς δὲ τοὺς Ἀθηναίους καὶ Λακεδαιμονίους πέμψαντές τινας
 4 ἐξ αὐτῶν ἤτουν κατὰ τάχος βοηθήσαι. Ἀριστείδου δὲ τοὺς περὶ αὐτὸν τῶν Ἀθηναίων ταχέως ἀποστεύσαντος τοὺς ἐπιλέκτους, συστραφέντες οὗτοι καὶ προσπεσόντες τοῖς βαρβάροις τοὺς μὲν Μεγαρεῖς ἐξείλοντο τῶν κινδύνων τῶν ἐπικειμένων, τῶν δὲ Περσῶν αὐτὸν τε τὸν ἵππαρχον καὶ πολλοὺς ἄλλους ἀποκτείναντες τοὺς λοιποὺς ἐτρέψαντο.

Οἱ μὲν οὖν Ἕλληνες, ὡσπερὶ² τιμὴν προαγῶν λαμπρῶς προτερήσαντες, εὐέλπιδες ἐγένοντο περὶ τῆς ὀλοσχεροῦς νίκης· μετὰ δὲ ταῦτα ἐκ τῆς ὑπωρείας μετεστρατοπέδευσαν εἰς ἕτερον τόπον εὐ-
 5 θετώτερον πρὸς τὴν ὀλοσχερῆ νίκην. ἦν γὰρ ἐκ μὲν τῶν δεξιῶν γεώλοφος ὑψηλός, ἐκ δὲ τῶν εὐωνύμων ὁ Ἄσωπος ποταμός· τὸν δ' ἀνὰ μέσον τόπον ἐπέειχεν ἡ στρατοπεδεία, πεφραγμένη τῇ

¹ So Wesseling : περιέβαλεν.

² So Dindorf : ὡσπερ εἶπον οἱ ὡσπερ.

strengthened by means of a deep ditch and surrounded with a wooden palisade. The total number of the Greeks approached one hundred thousand men, that of the barbarians some five hundred thousand.¹ The first to open the battle were the barbarians, who poured out upon the Greeks by night and charged with all their cavalry upon the camp. The Athenians observed them in time and with their army in battle formation boldly advanced to meet them, and a mighty battle ensued. In the end all the rest of the Greeks put to flight the barbarians who were arrayed against them ; but the Megarians alone, who faced the commander of the cavalry and the best horsemen the Persians had, being hard pressed in the fighting, though they did not leave their position, sent some of their men as messengers to the Athenians and Lacedaemonians asking them to come to their aid with all speed. Aristeides quickly dispatched the picked Athenians who constituted his body-guard, and these, forming themselves into a compact body and falling on the barbarians, rescued the Megarians from the perils which threatened them, slew of the Persians both the commander of the cavalry and many others, and put the remainder to flight.

The Greeks, now that they had shown their superiority so brilliantly in a kind of dress rehearsal, were encouraged to hope for a decisive victory ; and after this encounter they moved their camp from the foothills to a place which was better suited to a complete victory. For on the right was a high hill, on the left the Asopus River, and the space between was held by the camp, which was fortified by the natural im-

¹ The size of the Greek army is probably slightly exaggerated, that of the Persian greatly.

6 φύσει καὶ ταῖς τῶν τόπων ἀσφαλείαις. τοῖς μὲν οὖν Ἕλλησιν ἐμφρόνως βουλευσαμένοις πολλὰ συν-εβάλετο πρὸς τὴν νίκην ἢ τῶν τόπων στενοχωρία· οὐ γὰρ ἦν ἐπὶ πολὺ μῆκος παρεκτείνειν τὴν φάλαγγα τῶν Περσῶν, ὥστε ἀχρήστους εἶναι συνέβαινε τὰς πολλὰς μυριάδας τῶν βαρβάρων. διόπερ οἱ περὶ τὸν Πausανίαν καὶ Ἀριστείδην θαρρήσαντες τοῖς τόποις προῆγον τὴν δύναμιν εἰς τὴν μάχην, καὶ συντάξαντες ἑαυτοὺς οἰκείως τῆς περιστάσεως ἦγον ἐπὶ τοὺς πολεμίους.

31. Μαρδόσιος δὲ συναναγκαζόμενος βαθεῖαν ποιῆσαι τὴν φάλαγγα, διέταξε τὴν δύναμιν ὅπως ποτ' ἔδοξεν αὐτῷ συμφέρειν, καὶ μετὰ βοῆς ἀπήνητησε τοῖς Ἕλλησιν. ἔχων δὲ περὶ αὐτὸν τοὺς ἀρίστους πρῶτος ἐνέβαλεν εἰς τοὺς ἀντιτεταγμένους Λακεδαιμονίους, καὶ γενναίως ἀγωνισάμενος πολλοὺς ἀνείλε τῶν Ἑλλήνων· ἀντιταχθέντων δὲ τῶν Λακεδαιμονίων εὐρώστως, καὶ πάντα κίνδυνον ὑπομερόντων προθύμως, πολὺς ἐγένετο φόνος τῶν 2 βαρβάρων. ἕως μὲν οὖν συνέβαινε τὸν Μαρδόσιον μετὰ τῶν ἐπιλέκτων προκινδυνεύειν, εὐψύχως ὑπόμενον τὸ δεινὸν οἱ βάρβαροι· ἐπεὶ δ' ὁ τε Μαρδόσιος ἀγωνιζόμενος ἐκθύμως ἔπεσε καὶ τῶν ἐπιλέκτων οἱ μὲν ἀπέθανον, οἱ δὲ κατετρώθησαν, ἀνατραπέντες 3 ταῖς ψυχαῖς πρὸς φυγὴν ὤρμησαν. ἐπικειμένων δὲ τῶν Ἑλλήνων, οἱ μὲν πλείους τῶν βαρβάρων εἰς τὸ ξύλιον τεῖχος συνέφυγον, τῶν δ' ἄλλων οἱ μὲν μετὰ Μαρδονίου ταχθέντες Ἕλληγες εἰς τὰς Θήβας ἀνεχώρησαν, τοὺς δὲ λοιποὺς ὄντας πλείους τῶν τετρακισμυρίων ἀναλαβὼν Ἀρτάβαζος, ἀνήρ παρὰ Πέρσαις ἐπαυνοῦμενος, εἰς θάτερον μέρος

pregnability of the general terrain. Thus for the Greeks, who had laid their plans wisely, the limited space was a great aid to their victory, since the Persian battle-line could not be extended to a great length, and the result was, as the event was to show, that no use could be made of the many myriads of the barbarians. Consequently Pausanias and Aristides, placing their confidence in the position they held, led the army out to battle, and when they had taken positions in a manner suitable to the terrain they advanced against the enemy.

31. Mardonius, having been forced to increase the depth of his line, arranged his troops in the way that he thought would be to his advantage, and raising the battle-cry, advanced to meet the Greeks. The best soldiers were about him and with these he led the way, striking at the Lacedaemonians who faced him; he fought gallantly and slew many of the Greeks. The Lacedaemonians, however, opposed him stoutly and endured every peril of battle willingly, and so there was a great slaughter of the barbarians. Now so long as Mardonius and his picked soldiers continued to bear the brunt of the fighting, the barbarians sustained the shock of battle with good spirit; but when Mardonius fell, fighting bravely, and of the picked troops some were slain and others wounded, their spirits were dashed and they began to flee. When the Greeks pressed hard upon them, the larger part of the barbarians fled for safety within the palisade, but as for the rest of the army, the Greeks serving with Mardonius withdrew to Thebes, and the remainder, over four hundred thousand in number, were taken in hand by Artabazus, a man of repute among the Persians,

ἔφυγε, καὶ σύντονον¹ τὴν ἀναχώρησιν ποιησάμενος προῆγεν ἐπὶ τῆς Φωκίδος.

32. Τοῦτον δὲ τὸν τρόπον ἐν τῇ φυγῇ τῶν βαρβάρων σχισθέντων, ὁμοίως καὶ τὸ τῶν Ἑλλήνων πλήθος διεμερίσθη· Ἀθηναῖοι μὲν γὰρ καὶ Πλαταιεῖς καὶ Θεσπιεῖς τοὺς ἐπὶ Θηβῶν ὀρμήσαντας ἐδίωξαν, Κορίνθιοι δὲ καὶ Σικυώνιοι καὶ Φλιάσιοι καὶ τινες ἕτεροι τοῖς μετὰ Ἀρταβάζου φεύγουσιν ἐπηκολούθησαν, Λακεδαιμόνιοι δὲ μετὰ τῶν λοιπῶν τοὺς εἰς τὸ ξύλινον τεῖχος καταφυγόντας διώξαντες 2 ἐπόρθησαν προθύμως. οἱ δὲ Θηβαῖοι δεξάμενοι τοὺς φεύγοντας καὶ προσαναλαβόντες ἐπέθεντο τοῖς διώκουσιν Ἀθηναίους· γενομένης δὲ πρὸ τῶν τειχῶν καρτερᾶς μάχης, καὶ τῶν Θηβαίων λαμπρῶς ἀγωνισαμένων, ἔπεσον μὲν οὐκ ὀλίγοι παρ' ἀμφοτέρους, τὸ δὲ τελευταῖον βιασθέντες ὑπὸ τῶν Ἀθηναίων συνέφυγον πάλιν εἰς τὰς Θήβας.

3 Μετὰ δὲ ταῦτα οἱ μὲν Ἀθηναῖοι πρὸς τοὺς Λακεδαιμόνιους ἀποχωρήσαντες, μετὰ τούτων ἐπιχομάχουσι πρὸς τοὺς καταφυγόντας εἰς τὴν παρεμβολὴν τῶν Περσῶν· μεγάλου δὲ ἀγῶνος ἐξ ἀμφοτέρων γενομένου, καὶ τῶν μὲν βαρβάρων ἐκ τόπων ὠχυρωμένων καλῶς ἀγωνισαμένων, τῶν δ' Ἑλλήνων βίαν προσαγόντων τοῖς ξυλίνοις τείχεσι, πολλοὶ μὲν παραβόλους ἀγωνιζόμενοι κατετιτρώσκοντο, οὐκ ὀλίγοι δὲ καὶ τῷ πλήθει τῶν βελῶν 4 διαφθειρόμενοι τὸν θάνατον εὐψύχως ὑπέμενον. οὐ μὴν γε τὴν ὀρμὴν καὶ βίαν τῶν Ἑλλήνων ἔστεγεν οὔτε τὸ κατεσκευασμένον τεῖχος οὔτε τὸ πλήθος τῶν βαρβάρων, ἀλλ' ἅπαν τὸ ἀντιτεταγμένον ὑπέεικεν ἠναγκάζετο· ἡμιλλῶντο γὰρ πρὸς ἀλλήλους οἱ τῆς Ἑλλάδος ἡγούμενοι Λακεδαιμόνιοι καὶ

who fled in the opposite direction, and withdrew by forced marches toward Phocis.

32. Since the barbarians were thus separated in their flight, so the body of the Greeks was similarly divided; for the Athenians and Plataeans and Thespiacans pursued after those who had set out for Thebes, and the Corinthians and Sicyonians and the Phliasians and certain others followed after the forces which were retreating with Artabazus; and the Lacedaemonians together with the rest pursued the soldiers who had taken refuge within the palisade and trounced them spiritedly. The Thebans received the fugitives, added them to their forces, and then set upon the pursuing Athenians; a sharp battle took place before the walls, the Thebans fighting brilliantly, and not a few fell on both sides, but at last this body was overcome by the Athenians and took refuge again within Thebes.

After this the Athenians withdrew to the aid of the Lacedaemonians and joined with them in assaulting the walls against those Persians who had taken refuge within the camp; both sides put up a vigorous contest, the barbarians fighting bravely from the fortified positions they held and the Greeks storming the wooden walls, and many were wounded as they fought desperately, while not a few were also slain by the multitude of missiles and met death with stout hearts. Nevertheless the powerful onset of the Greeks could be withstood neither by the wall the barbarians had erected nor by their great numbers, but resistance of every kind was forced to give way; for it was a case of rivalry between the foremost peoples of Greece, the Lacedaemonians and the

¹ So Wesseling: σύντομον.

Ἰθηναῖοι, μεμετεωρισμένοι μὲν ταῖς προγεγενημέ-
 ναις νίκαις, πεποιθότες δὲ ταῖς ἑαυτῶν ἀρεταῖς.
 5 τέλος δὲ κατὰ κράτος ἀλόντες οἱ βάρβαροι, δεόμενοι
 ζωγρεῖν οὐδενὸς ἐτύγχανον ἐλέου. ὁ γὰρ στρατηγὸς
 τῶν Ἑλλήνων Πausanias ὄρων τοῖς πλήθεσιν
 ὑπὲρ ἑαυτοὺς τοὺς βαρβάρους, εὐλαβεῖτο μὴ τι
 παράλογον γένηται, πολλαπλασίῳ ὄντων τῶν βαρ-
 βάρων· διὸ καὶ παραγγείλαντος αὐτοῦ μηδένα ζω-
 γρεῖν, ταχὺ πλῆθος ἄπιστον νεκρῶν ἐγένετο. τέλος
 δὲ οἱ Ἕλληνες ὑπὲρ τὰς δέκα μυριάδας τῶν βαρ-
 βάρων κατακόψαντες μόγις ἐπαύσαντο τοῦ κτείνειν
 τοὺς πολεμίους.

33. Τοιοῦτον δὲ πέρασ τῆς μάχης λαβούσης, οἱ
 μὲν Ἕλληνες τοὺς πεσόντας ἔθαψαν, ὄντας πλείους
 τῶν μυρίων. διελόμενοι δὲ τὰ λάφυρα κατὰ τὸν τῶν
 στρατιωτῶν ἀριθμὸν τὴν περὶ τῶν ἀριστείων κρίσιν
 ἐποίησαντο, καὶ Ἀριστείδου κελεύσαντος¹ ἔκριναν
 ἀριστεύσαι πόλιν μὲν Σπάρτην, ἄνδρα δὲ Πausa-
 νίαν τὸν Λακεδαιμόνιον. Ἀρτάβαζος δ' ἔχων τῶν
 φευγόντων Περσῶν εἰς τετρακισμυρίουσ, καὶ διὰ
 τῆς Φωκίδος εἰς Μακεδονίαν πορευθεῖς, ὄξυτάταις
 πορείαις ἐχρήτη, καὶ ἐσώθη μετὰ τῶν στρατιωτῶν
 εἰς τὴν Ἀσίαν.

2 Οἱ δ' Ἕλληνες ἐκ τῶν λαφύρων δεκάτην ἐξελό-
 μενοι κατεσκεύασαν χρυσοῦν τρίποδα, καὶ ἀνέθηκαν

¹ So Post (cp. Plut. *Arist.* 20. 1); χάριτι τοῦ κελεύσαντος
 Reiske; χάριτι δουλεύσαντες Rhodomann, Vogel; χαριτίδου
 κελεύσαντος.

¹ The gold tripod proper was carried off by the Phocians
 in the Sacred War. But the bronze pillar, eighteen feet high,
 which supported it and was composed of three intertwined
 serpents, was removed by the emperor Constantine and is
 still to be seen in the Atmeidan (formerly Hippodrome) in
 Istanbul. It carries the names of thirty-one Greek states
 210

Athenians, who were buoyed up by reason of their
 former victories and supported by confidence in their
 valour. In the end the barbarians were overpowered,
 and they found no mercy even though they pled to
 be taken prisoner. For the Greek general, Pausanias,
 observing how superior the barbarians were in num-
 ber, took pains to prevent anything due to miscal-
 culation from happening, the barbarians being many
 times more numerous than the Greeks; consequently
 he had issued orders to take no man prisoner, and
 soon there was an incredible number of dead. And
 in the end, when the Greeks had slaughtered more
 than one hundred thousand of the barbarians, they
 reluctantly ceased slaying the enemy.

33. After the battle had ended in the way we have
 described, the Greeks buried their dead, of which
 there were more than ten thousand. And after divid-
 ing up the booty according to the number of the
 soldiers, they made their decision as to the award for
 valour, and in response to the urging of Aristides
 they bestowed the prize for cities upon Sparta and for
 men upon Pausanias the Lacedaemonian. Meanwhile
 Artabazus with as many as four hundred thousand
 of the fleeing Persians made his way through Phocis
 into Macedonia, availing himself of the quickest
 routes, and got back safely together with the soldiers
 into Asia.

The Greeks, taking a tenth part of the spoils, made
 a gold tripod¹ and set it up in Delphi as a thank-
 which took part in the Persian Wars, and the opening words
 of the inscription as well as the statement of Thucydides
 (1. 132) show that it was a memorial for the entire war, and
 not for the battle of Plataea alone, as the context of Diodorus
 would suggest and as the geographer Pausanias (5. 23. 1;
 10. 13. 9) specifically states.

εἰς Δελφοὺς χαριστήριον τῷ θεῷ, ἐπιγράψαντες
ἐλεγείον τόδε,

Ἑλλάδος εὐρυχόρου σωτήρης τόνδ' ἀνέθηκαν,
δουλοσύνης στυγεράς ῥυσάμενοι πόλιας.

ἐπέγραψαν δὲ καὶ τοῖς ἐν Θερμοπύλαις ἀποθανοῦσι
Λακεδαιμονίοις κοινῇ μὲν ἅπασι τόδε,

μυριάσιν ποτὲ τῆδε δικασίας¹ ἐμάχοντο
ἐκ Πελοποννήσου χιλιάδες τέτορες,

ἰδία δὲ αὐτοῖς τόδε,

ὦ ξεῖν', ἄγγελον¹ Λακεδαιμονίοις ὅτι τῆδε
κείμεθα τοῖς κείνων πειθόμενοι νομίμοις.²

3 ὁμοίως δὲ καὶ ὁ τῶν Ἀθηναίων δῆμος ἐκόσμησε
τοὺς τάφους τῶν ἐν τῷ Περσικῷ πολέμῳ τελευτη-
σάντων, καὶ τὸν ἀγῶνα τὸν ἐπιτάφιον τότε πρώτον
ἐποίησε, καὶ νόμον ἔθηκε λέγειν ἐγκώμια τοῖς
δημοσίου θάπτομένοις τοὺς προαιρεθέντας τῶν
ῥητόρων.

4 Μετὰ δὲ ταῦτα Πausanίας μὲν ὁ στρατηγὸς
ἀναλαβὼν τὴν δύναμιν ἐστράτευσεν ἐπὶ τὰς Θήβας,
καὶ τοὺς αἰτίους τῆς πρὸς Πέρσας² συμμαχίας
ἐξήτει πρὸς τὴν τιμωρίαν· τῶν δὲ Θηβαίων κατα-

¹ τριακοσίας, ἀγγέλλειν, and ῥήμασι πειθόμενοι Herod. 7. 228.

² So Dindorf: προτέρας.

¹ This inscription is found only in Diodorus, and is dubiously attributed to Simonides (frag. 102 Diehl; 168 Edmonds).

² Herodotus (7. 228) states that these two inscriptions were set up at Thermopylae, as indeed they were. They are com-

offering to the God, inscribing on it the following couplet:

This is the gift the saviours of far-flung Hellas
upraised here,

Having delivered their states from loathsome
slavery's bonds.¹

Inscriptions were also set up for the Lacedaemonians who died at Thermopylae; for the whole body of them as follows:

Here on a time there strove with two hundred
myriads of foemen

Soldiers in number but four thousand from
Pelops' fair Isle;

and for the Spartans alone as follows:

To Lacedaemon's folk, O stranger, carry the
message,

How we lie here in this place, faithful and true
to their laws.²

In like manner the citizen-body of the Athenians embellished the tombs of those who had perished in the Persian War, held the Funeral Games then for the first time, and passed a law that laudatory addresses upon men who were buried at the public expense should be delivered by speakers selected for each occasion.

After the events we have described Pausanias the general advanced with the army against Thebes and demanded for punishment the men who had been responsible for the alliance of Thebes with the Persians. And the Thebans were so overawed by

only ascribed to Simonides (frags. 91, 92 Diehl; 118, 119 Edmonds, both of whom prefer the text of Herodotus).

πεπληγμένων τό τε πλήθος τῶν πολεμίων καὶ τὰς ἀρετάς, οἱ μὲν αἰτιώτατοι τῆς ἀπὸ τῶν Ἑλλήνων ἀποστάσεως ἑκουσίως ὑπομείναντες τὴν παράδοσιν ἐκολάσθησαν ὑπὸ τοῦ Πausανίου καὶ πάντες ἀνῆρέθησαν.

34. Ἐγένετο δὲ κατὰ τὴν Ἰωνίαν τοῖς Ἑλλησι μεγάλη μάχη πρὸς Πέρσας κατὰ τὴν αὐτὴν ἡμέραν τῇ περὶ τὰς Πλαταιᾶς συντελεσθείσῃ, περὶ ἧς μέλλοντες γράφειν ἀναληψόμεθα τὴν ἀπ' ἀρχῆς διήγησιν. Λεωτυχίδης γὰρ ὁ Λακεδαιμόνιος καὶ Ξάνθιππος ὁ Ἀθηναῖος ἡγούμενοι τῆς ναυτικῆς δυνάμεως, καὶ τὸν στόλον ἐκ τῆς περὶ Σαλαμίνα ναυμαχίας ἀθροίσαντες εἰς Αἴγιον, ἐν ταύτῃ διατρίψαντες ἡμέρας τινας ἔπλευσαν εἰς Δῆλον, ἔχοντες τριήρεις διακοσίας καὶ πεντήκοντα. ἐνταῦθα δ' αὐτῶν ὀρμούντων ἦκον ἐκ Σάμου πρέσβεις ἀξιούντες ἐλευθερώσαι τοὺς κατὰ τὴν Ἀσίαν Ἕλληνας. οἱ δὲ περὶ τὸν Λεωτυχίδην συνεδρεύσαντες μετὰ τῶν ἡγεμόνων καὶ διακουσάντες τῶν Σαμίων ἔκριναν ἐλευθεροῦν τὰς πόλεις, καὶ κατὰ τάχος ἐξέπλευσαν ἐκ Δήλου. οἱ δὲ τῶν Περσῶν ναύαρχοι διατρίβοντες ἐν τῇ Σάμῳ, πυθόμενοι τὸν τῶν Ἑλλήνων ἐπίπλουν, ἀνήχθησαν ἐκ τῆς Σάμου πάσαις ταῖς ναυσί, καὶ κατάραντες εἰς Μυκάλην τῆς Ἰωνίας τὰς μὲν ναῦς ἐνεώλκησαν, ὀρώντες οὐκ ἀξιοχρέους οὔσας ναυμαχεῖν, καὶ ξυλίνω τείχει καὶ τάφρῳ βαθείᾳ περιέλαβον αὐτάς· οὐδὲν δὲ ἦττον καὶ δυνάμεις πεζὰς μετεπέμποντο ἐκ τῶν Σάρδεων καὶ τῶν σύνεγγυς πόλεων, καὶ συνήγαγον τοὺς ἅπαντας εἰς δέκα μυριάδας· ἐποιοῦντο δὲ καὶ τῶν ἄλλων ἀπάντων τῶν εἰς πόλεμον χρησίμων παρασκευάς, νομίζοντες καὶ τοὺς Ἴωνας ἀποστήσεσθαι πρὸς

the multitude of their enemy and by their prowess in battle, that the men most responsible for their desertion from the Greeks agreed of their own accord to being handed over, and they all received at the hands of Pausanias the punishment of death.

34. Also in Ionia the Greeks fought a great battle with the Persians on the same day as that which took place in Plataea, and since we propose to describe it, we shall take up the account of it from the beginning. Leotychides the Lacedaemonian and Xanthippus¹ the Athenian, the commanders of the naval force, after the battle of Salamis collected the fleet in Aegina, and after spending some days there they sailed to Delos with two hundred and fifty triremes. And while they lay at anchor there, ambassadors came to them from Samos asking them to liberate the Greeks of Asia. Leotychides took counsel with the commanders, and after they had heard all the Samians had to say, they decided to undertake to liberate the cities and speedily sailed forth from Delos. When the Persian admirals, who were then at Samos, learned that the Greeks were sailing against them, they withdrew from Samos with all their ships, and putting into port at Mycalê in Ionia they hauled up their ships, since they saw that the vessels were unequal to offering battle, and threw about them a wooden palisade and a deep ditch; despite these defences they also summoned land forces from Sardis and the neighbouring cities and gathered in all about one hundred thousand men. Furthermore, they made ready all the other equipment that is useful in war, believing that the Ionians also would go over to the

¹ The father of Pericles.

4 τοὺς πολεμίους. οἱ δὲ περὶ τὸν Λεωτυχίδην παντὶ τῷ στόλῳ κεκοσμημένῳ¹ προσπλεύσαντες τοῖς ἐν τῇ Μυκάλῃ βαρβάροις, ναῦν προαπέστειλαν ἔχουσαν κήρυκα τὸν μεγαλοφωνώτατον τῶν ἐν τῷ στρατοπέδῳ. τῷ δὲ προσετέτακτο προσπλεύσαι τοῖς πολεμίους καὶ μεγάλη τῇ φωνῇ κηρύξαι διότι οἱ Ἕλληνες νενικηκότες² τοὺς Πέρσας πάρεισι νῦν ἐλευθερώσοντες τὰς κατὰ τὴν Ἀσίαν Ἕλληνίδας 5 πόλεις. τοῦτο δ' ἐποίησαν οἱ περὶ τὸν Λεωτυχίδην νομίζοντες τοὺς συστρατεύοντας τοῖς βαρβάροις Ἕλληνας ἀποστήσειν Περσῶν καὶ ταραχὴν ἐσεσθαι πολλὴν ἐν τῇ τῶν βαρβάρων στρατοπεδείᾳ· ὅπερ καὶ συνέβη γενέσθαι. τοῦ γὰρ κήρυκος προσπλεύσαντος ταῖς νεωλκημέναις ναυσὶ καὶ κηρύξαντος τὰ προστεταγμένα, συνέβη τοὺς μὲν Πέρσας ἀπιστῆσαι τοῖς Ἕλλησι, τοὺς δ' Ἕλληνας ἀλλήλους συντίθεσθαι περὶ ἀποστάσεως.

35. Οἱ δ' Ἕλληνες κατασκευιάμενοι τὰ κατ' αὐτοὺς ἀπεβίβασαν τὴν δύναμιν. τῇ δ' ὑστεραία παρασκευαζομένων αὐτῶν τὰ πρὸς τὴν παράταξιν, προσέπεσε φήμη ὅτι νενικήκασιν οἱ Ἕλληνες τοὺς 2 Πέρσας κατὰ τὰς Πλαταιάς. διόπερ οἱ μὲν περὶ Λεωτυχίδην ἀβροίσαντες ἐκκλησίαν, τὰ πλήθη παρεκάλεσαν εἰς τὴν μάχην, τὰ τε ἄλλα προφερόμενοι καὶ τὴν ἐν Πλαταιαῖς νίκην τραγωδοῦντες,³ δι' ἣν ὑπελάμβανον θρασυτέρους ποιήσειν τοὺς μέλλοντας ἀγωνίζεσθαι. θαυμαστὸν δὲ ἐγένετο τὸ⁴ ἀποτέλεσμα· κατὰ γὰρ τὴν αὐτὴν ἡμέραν ἐφάνησαν αἱ παρατάξεις γεγενημένοι, ἧ τε πρὸς τῇ Μυκάλῃ συντελεσθεῖσα καὶ ἡ κατὰ τὰς Πλαταιάς γενομένην.

¹ So Dindorf: *κεκοσμημένοι*.

² ἐν Πλαταιαῖς after *νενικηκότες* deleted by Madvig.

enemy. Leotychides advanced with all the fleet ready for action against the barbarians at Mycalè, dispatching in advance a ship carrying a herald who had the strongest voice of anyone in the fleet. This man had been ordered to sail up to the enemy and to announce in a loud voice, "The Greeks, having conquered the Persians, are now come to liberate the Greek cities of Asia." This Leotychides did in the belief that the Greeks in the army of the barbarians would revolt from the Persians and that great confusion would arise in the camp of the barbarians; and that is what actually happened. For as soon as the herald approached the ships which had been hauled up on the shore, and made the announcement as he had been ordered, it came about that the Persians lost confidence in the Greeks and that the Greeks began to agree among themselves about revolting.

35. After the Greeks under Leotychides had found out how the Greeks in the Persians' camp felt, they disembarked their forces. And on the following day, while they were making preparation for battle, the rumour came to them of the victory which the Greeks had won over the Persians at Plataea. At this news Leotychides, after calling an assembly, exhorted his troops to the battle, and among the other considerations which he presented to them he announced in histrionic manner the victory of Plataea, in the belief that he would make more confident those who were about to fight. And marvellous indeed was the outcome. For it has become known that it was on the same day that the two battles took place, the one which was fought at Mycalè and the other which

³ So Reiske: *παρωδοῦντες*.

⁴ τὸ added by Eichstädt.

3 διόπερ ἔδοξαν οἱ περὶ τὸν Λεωτυχίδην οὐπω μὲν πεπυσμένοι περὶ τῆς νίκης, ἀφ' ἑαυτῶν δὲ πλάττοντες τὴν εὐημερίαν, στρατηγήματος ἕνεκεν τοῦτο πεποιηκέναι· τὸ γὰρ μέγεθος τοῦ διαστήματος
4 ἤλεγχεν ἀδύνατον οὖσαν¹ τὴν προσαγγελίαν. οἱ δὲ τῶν Περσῶν ἡγεμόνες, ἀπίστως ἔχοντες τοῖς Ἕλλησι, τούτους μὲν ἀφώπλισαν, τὰ δὲ ὄπλα τοῖς ἑαυτῶν φίλοις παρέδωκαν· παρακαλέσαντες δὲ τὰ πλήθη, καὶ τὸν Ξέρξην αὐτὸν μετὰ πολλῆς δυνάμεως εἰπόντες ἤξειν βοηθόν, ἐποίησαν ἅπαντας εὐθαρσεῖς πρὸς τὸν κίνδυνον.

36. Ἀμφοτέρων δὲ αὐτῶν ἐκταξάντων τὴν στρατιὰν καὶ προσαγόντων² ἐπ' ἀλλήλους, οἱ μὲν Πέρσαι τοὺς πολεμίους ὀρώντες ὀλίγους ὄντας κατεφρόνησαν αὐτῶν καὶ μετὰ πολλῆς κραυγῆς ἐπεφέροντο·
2 τῶν δὲ Σαμίων καὶ Μιλησίων πανδημει προελόμενων βοηθῆσαι τοῖς Ἕλλησι καὶ μετ' ἀλλήλων κοινῇ προαγόντων κατὰ σπουδῆν, ὡς προῖόντες εἰς ὄψιν ἦλθον τοῖς Ἕλλησι, οἱ μὲν Ἴωνες ἐνόμιζον εὐθαρσεστέρους ἔσεσθαι τοὺς Ἕλληνας,
3 ἀπέβη δὲ τούναντιον. δόξαντες γὰρ οἱ περὶ τὸν Λεωτυχίδην τὸν Ξέρξην ἐκ τῶν Σάρδεων ἐπιέναι μετὰ τῆς δυνάμεως, ἐφοβήθησαν, καὶ παραχῆς γενομένης ἐν τῷ στρατοπέδῳ διεφέροντο πρὸς ἀλλήλους· οἱ μὲν γὰρ ἔφασαν τὴν ταχίστην δεῖν εἰς τὰς ναῦς ἀπιέναι, οἱ δὲ μένεις καὶ τεθαρρηκότες παρατάξασθαι. ἔτι δ' αὐτοῖς τεθορυβημένους ἐπεφάνησαν οἱ Πέρσαι διεσκευασμένοι καταπληκτικῶς
4 καὶ μετὰ βοῆς ἐπιφερόμενοι. οἱ δ' Ἕλληνες οὐδε-

occurred at Plataea. It would seem, therefore, that Leotychides had not yet learned of the victory, but that he was deliberately inventing the military success and did so as a stratagem; for the great distance separating the places proved that the transmission of the message was impossible. But the leaders of the Persians, placing no confidence in the Greeks of their own forces, took away their arms and gave them to men who were friendly to them; and then they called all the soldiers together and told them that Xerxes was coming in person to their aid with a great armament, inspiring them thereby with courage to face the peril of the battle.

36. When both sides had drawn out their troops in battle-order and were advancing against each other, the Persians, observing how few the enemy were, disdained them and bore down on them with great shouting. Now the Samians and Milesians had decided unanimously beforehand to support the Greek cause and were pushing forward all together at the double; and as their advance brought them in sight of the Greek army, although the Ionians thought that the Greeks would be encouraged, the result was the very opposite. For the troops of Leotychides, thinking that Xerxes was come from Sardis with his army and advancing upon them, were filled with fear, and confusion and division among themselves arose in the army, some saying that they should take to their ships with all speed and depart and others that they should remain and boldly hold their lines. While they were still in disorder, the Persians came in sight, equipped in a manner to inspire terror and bearing down on them with shouting. The Greeks, having

¹ ἀδύνατον οὖσαν Cobet: ἀδυνατοῦσαν.

² Vogel preferred προαγόντων.

μίαν ανοχήν ἔχοντες τοῦ βουλευσασθαι, συνηγαγὰ σθησαν ὑπομείναι τὴν ἐφοδὸν τῶν βαρβάρων.

Καὶ τὸ μὲν πρῶτον ἀμφοτέρων ἀγωνιζομένων εὐρώστως ἰσόρροπος ἦν ἡ μάχη καὶ συχνοὶ παρ' ἀμφοτέροις ἐπιπτον· τῶν δὲ Σαμίων καὶ τῶν Μιλησίων ἐπιφανέντων οἱ μὲν Ἕλληνες ἐπερρώσθησαν, οἱ βάρβαροι δὲ καταπλαγέντες πρὸς¹ φυγὴν ὤρμησαν. πολλοῦ δὲ γενομένου φόνου, οἱ μὲν περὶ τὸν Λεωτυχίδην καὶ Ξάνθιππον ἐπικείμενοι τοῖς ἡττημένοις κατεδίωξαν τοὺς βαρβάρους μέχρι τῆς παρεμβολῆς, συνεπέλαβοντο δὲ τῆς μάχης ἤδη κερκρινῆς Αἰολεῖς καὶ τῶν ἄλλων πολλοὶ τῶν κατὰ τὴν Ἀσίαν· δευρὴ γὰρ τις ἐνέπεσον ἐπιθυμία ταῖς⁶ κατὰ τὴν Ἀσίαν πόλεσι τῆς ἐλευθερίας. διόπερ σχεδὸν ἅπαντες οὐθ' ὀμήρων οὔτε ὄρκων ἐποιήσαντο φροντίδα, ἀλλὰ μετὰ τῶν ἄλλων Ἑλλήνων ἀπέκτειναν ἐν τῇ φυγῇ τοὺς βαρβάρους. τοῦτον δὲ τὸν τρόπον ἡττηθέντων τῶν Περσῶν, ἀνηρέθησαν αὐτῶν πλείους τῶν τετρακισμυρίων· τῶν δὲ διασωθέντων οἱ μὲν εἰς τὴν στρατοπεδείαν διέφυγον, οἱ⁷ δὲ εἰς Σάρδεϊς ἀπεχώρησαν. Ξέρξης δὲ πυθόμενος τὴν τε περὶ τὰς Πλαταιὰς ἦτταν καὶ τὴν ἐν τῇ Μυκάλῃ τροπὴν τῶν ἰδίων, μέρος μὲν τῆς δυνάμεως ἀπέλιπεν ἐν Σάρδεσιν ὅπως διαπολεμῆ πρὸς τοὺς Ἕλληνας, αὐτὸς δὲ τεθοροβημένος μετὰ τῆς λοιπῆς στρατιᾶς προήγεν, ἐπ' Ἐκβατάνων ποιούμενος τὴν πορείαν.

37. Οἱ δὲ περὶ Λεωτυχίδην καὶ Ξάνθιππον ἀποπλεύσαντες εἰς Σάμον τοὺς μὲν Ἴωνας καὶ τοὺς Αἰολεῖς συμμαχοῦς ἐποιήσαντο, μετὰ δὲ ταῦτα

¹ τὴν after πρὸς deleted by Vogel.

no respite for deliberation, were compelled to withstand the attack of the barbarians.

At the outset both sides fought stoutly and the battle was indecisive, great numbers falling in both armies; but when the Samians and Milesians put in their appearance,¹ the Greeks plucked up courage, whereas the barbarians were filled with terror and broke in flight. A great slaughter followed, as the troops of Leotychides and Xanthippus pressed upon the beaten barbarians and pursued them as far as the camp; and Aeolians participated in the battle, after the issue had already been decided, as well as many other peoples of Asia, since an overwhelming desire for their liberty entered the hearts of the inhabitants of the cities of Asia. Therefore practically all of them gave no thought either to hostages² or to oaths, but they joined with the other Greeks in slaying the barbarians in their flight. This was the manner in which the Persians suffered defeat, and there were slain of them more than forty thousand, while of the survivors some found refuge in the camp and others withdrew to Sardis. And when Xerxes learned of both the defeat in Plataea and the rout of his own troops in Mycalé, he left a portion of his armament in Sardis to carry on the war against the Greeks, while he himself, in bewilderment, set out with the rest of his army on the way to Ecbatana.

37. Leotychides and Xanthippus now sailed back to Samos and made allies of the Ionians and Aeolians,

¹ Ephorus, whom Diodorus was following here, was an Ionian and so exaggerates the part played by the Samians and Milesians in the victory.

² Held by the Persians as sureties of the faithfulness of the Greek contingents to their oaths of loyalty to the Persians.

ἔπειθον αὐτοὺς ἐκλιπόντας τὴν Ἀσίαν εἰς τὴν
 Εὐρώπην μετοικισθῆναι. ἐπηγγέλλοντο δὲ τὰ μη-
 δίσαντα τῶν ἔθνων ἀναστήσαντες δώσειν ἐκείνους
 2 τὴν χώραν· καθόλου γὰρ μένοντας αὐτοὺς ἐπὶ τῆς
 Ἀσίας τοὺς μὲν πολέμιους ὁμόρους ἔξειν, πολὺ ταῖς
 δυνάμεσιν ὑπερέχοντας, τοὺς δὲ συμμάχους ὄντας
 διαποντίους μὴ δυνήσεσθαι τὰς βοηθείας εὐκαίρους
 αὐτοῖς ποιήσασθαι. οἱ δὲ Αἰολεῖς καὶ οἱ Ἴωνες
 ἀκούσαντες τῶν ἐπαγγελιῶν ἔγνωσαν πείθεσθαι
 τοῖς Ἕλλησι, καὶ παρεσκευάζοντο πλεῖν μετ' αὐτῶν
 3 εἰς τὴν Εὐρώπην. οἱ δ' Ἀθηναῖοι μετανοήσαντες
 εἰς τοῦναντίον πάλιν μένειν συνεβούλευον, λέγοντες
 ὅτι κὰν μηδεὶς αὐτοῖς τῶν ἄλλων Ἑλλήνων βοηθῆ,
 μόνοι Ἀθηναῖοι συγγενεῖς ὄντες βοηθήσουσιν· ὑπε-
 ἐλάμβανον δὲ ὅτι κοινῇ κατοικισθέντες ὑπὸ τῶν
 Ἑλλήνων οἱ Ἴωνες οὐκέτι μητρόπολιν ἠγήσονται
 τὰς Ἀθήνας. διόπερ συνέβη μετανοῆσαι τοὺς Ἴω-
 νας καὶ κρίναι μένειν ἐπὶ τῆς Ἀσίας.
 4 Τούτων δὲ πραχθέντων συνέβη τὴν δύναμιν τῶν
 Ἑλλήνων σχισθῆναι, καὶ τοὺς μὲν Λακεδαιμονίους
 εἰς τὴν Λακωνικὴν ἀποπλεῦσαι, τοὺς δὲ Ἀθηναίους
 μετὰ τῶν Ἴώνων καὶ τῶν νησιωτῶν ἐπὶ Σηστόν
 5 ἀπάραι. Ξάνθιππος δὲ ὁ στρατηγὸς εὐθύς ἐκ κατὰ-
 πλου προσβολὰς τῆ πόλει ποιησάμενος εἶλε Σηστόν,
 καὶ φρουρὰν ἐγκαταστήσας τοὺς μὲν συμμάχους
 ἀπέλυσεν, αὐτὸς δὲ μετὰ τῶν πολιτῶν ἀνέκαμψεν
 εἰς τὰς Ἀθήνας.
 6 Ὁ μὲν οὖν Μηδικὸς ὀνομασθεὶς πόλεμος γενό-
 μενος διετῆς τοῦτο ἔσχε τὸ πέρασ. τῶν δὲ συγ-

and then they endeavoured to induce them to abandon Asia and to move their homes to Europe. They promised to expel the peoples who had espoused the cause of the Medes and to give their lands to them ; for as a general thing, they explained, if they remained in Asia, they would always have the enemy on their borders, an enemy far superior in military strength, while their allies, who lived across the sea, would be unable to render them any timely assistance. When the Aeolians and Ionians had heard these promises, they resolved to take the advice of the Greeks and set about preparing to sail with them to Europe. But the Athenians changed to the opposite opinion and advised them to stay where they were, saying that even if no other Greeks should come to their aid, the Athenians, as their kinsmen, would do so independently. They reasoned that, if the Ionians were given new homes by the Greeks acting in common they would no longer look upon Athens as their mother-city. It was for this reason that the Ionians changed their minds and decided to remain in Asia.

After these events it came to pass that the armament of the Greeks was divided, the Lacedaemonians sailing back to Laconia and the Athenians together with the Ionians and the islanders¹ weighing anchor for Sestus. And Xanthippus the general, as soon as he reached that port, launched assaults upon Sestus and took the city, and after establishing a garrison in it he dismissed the allies and himself with his fellow citizens returned to Athens.

Now the Median War, as it has been called, after lasting two years, came to the end which we have described. And of the historians, Herodotus, begin-

¹ The Greeks dwelling on the islands of the Aegean Sea.

γραφῶν Ἡρόδοτος ἀρξάμενος πρὸ τῶν Ἑλληνικῶν χρόνων γέγραφε κοινὰς σχεδὸν τι τὰς τῆς οἰκουμένης πράξεις ἐν βίβλοις ἐνέα, καταστρέφει δὲ τὴν σύνταξιν εἰς τὴν περὶ Μυκάλην μάχην τοῖς Ἑλλήσι πρὸς τοὺς Πέρσας καὶ Σησοῦ πολιορκίαν.

7 Κατὰ δὲ τὴν Ἰταλίαν Ῥωμαῖοι πρὸς τοὺς Οὐλοσκόους πολεμήσαντες καὶ μάχῃ νικήσαντες πολλοὺς ἀνείλον. Σπόριος δὲ Κάσσιος, ὁ κατὰ τὸν προηγουμένον ἑνιαυτὸν ὑπατεύσας, δόξας ἐπιθέσθαι τυραννίδι καὶ καταγνωσθεῖς, ἀηρέθη.

Ταῦτα μὲν οὖν ἐπράχθη κατὰ τοῦτον τὸν ἑνιαυτὸν.

38. Ἐπ' ἀρχοντος δ' Ἀθήνησι Τιμοσθένους ἐν Ῥώμῃ τὴν ὑπατικὴν ἀρχὴν διεδέξαντο Καίσιον Φάβιον καὶ Λεύκιον Αἰμίλιον Μάμερκον. ἐπὶ δὲ τούτων κατὰ τὴν Σικελίαν πολλή τις εἰρήνη κατέειχε τὴν νῆσον, τῶν μὲν Καρχηδονίων εἰς τέλος τεταπεινωμένων, τοῦ δὲ Γέλωνος ἐπιεικῶς προσσηκόςτος τῶν Σικελιωτῶν καὶ πολλὴν εὐνομίαν τε καὶ πάντων τῶν ἐπιτηδείων εὐπορίαν παρεχομένου ταῖς πόλεσι. τῶν δὲ Συρακοσίων τὰς μὲν πολυτελεῖς ἐκφορὰς νόμῳ καταλελυκότων καὶ τὰς εἰωθυίας δαπάνας εἰς τοὺς τελευτῶντας γίνεσθαι περιηρηκότων, ἐγγεγραμμένων δὲ ἐν τῷ νόμῳ καὶ τῶν παντελῶς λιτῶν ἐνταφίων,¹ ὁ βασιλεὺς Γέλων βουλόμενος τὴν τοῦ δήμου σπουδὴν ἐν ἅσασι διαφυλάττειν, τὸν περὶ τῆς ταφῆς νόμον ἐφ' ἑαυτοῦ βέβαιον ἐτήρησεν ὑπὸ γὰρ ἀρρωστίας συνεχόμενος καὶ τὸ ζῆν ἀπελπίσας, τὴν μὲν βασιλείαν παρέδωκεν Ἱέρωνι τῷ πρεσβυτάτῳ τῶν ἀδελφῶν, περὶ δὲ τῆς

ning with the period prior to the Trojan War, has written in nine books a general history of practically all the events which occurred in the inhabited world, and brings his narrative to an end with the battle of the Greeks against the Persians at Mycalê and the siege of Sestus.

In Italy the Romans waged a war against the Volscians, and conquering them in battle slew many of them. And Spurius Cassius, who had been consul of the preceding year,¹ because he was believed to be aiming at a tyranny and was found guilty, was put to death.

These, then, were the events of this year.

38. When Timosthenes was archon at Athens, in 478 B.C. Rome Caeso Fabius and Lucius Aemilius Mamercus succeeded to the consulship. During this year throughout Sicily an almost complete peace pervaded the island, the Carthaginians having finally been humbled, and Gelon had established a beneficent rule over the Sicilian Greeks and was providing their cities with a high degree of orderly government and an abundance of every necessity of life. And since the Syracusans had by law put an end to costly funerals and done away with the expense which customarily had been incurred for the dead, and there had been specified in the law even the altogether inexpensive obsequies, King Gelon, desiring to foster and maintain the people's interest in all matters, kept the law regarding burials intact in his own case; for when he fell ill and had given up hope of life, he handed over the kingship to Hieron, his eldest brother, and respecting

¹ 480 B.C.

¹ καὶ τῶν Ρ, αἱ τῶν ΑΛ, εἶργεσθαι other MSS.; παντελῶς ΡΑ, παντελῶς τὰς τῶν other MSS.; ἡμεληκότων Ρ or σπουδᾶς other MSS, after ἐνταφίων. λιτῶν added by Capps. The text 224

is very corrupt and marginal glosses have slipped into the MSS.

ἐαυτοῦ ταφῆς ἐνετείλατο διαστελλόμενος ἀκριβῶς τηρῆσαι τὸ νόμιμον. διὸ καὶ τελευτήσαντος αὐτοῦ τὴν ἐκφοράν κατὰ τὴν ἐπαγγελίαν αὐτοῦ συνετέλε-
 4 σεν ὁ διαδεξάμενος τὴν βασιλείαν. ἐτάφη δ' αὐτοῦ τὸ σῶμα κατὰ τὸν ἀγρὸν τῆς γυναικὸς ἐν ταῖς καλουμέναις Ἐννέα τύρσσειν, οὓσαις τῷ βάρει τῶν ἔργων θαυμασταῖς. ὁ δὲ ὄχλος ἐκ τῆς πόλεως ἅπας συνηκολούθησεν, ἀπέχοντος τοῦ τόπου στα-
 5 δίους διακοσίους. ἐνταῦθα δ' αὐτοῦ ταφέντος ὁ μὲν δῆμος τάφον ἀξιόλογον ἐπιστήσας ἥρωικαῖς τιμαῖς ἐτίμησε τὸν Γέλωνα, ὕστερον δὲ τὸ μὲν μνήμα ἀνείλον Καρχηδόνιοι στρατεύσαντες ἐπὶ Συρακού-
 6 σας, τὰς δὲ τύρσσεις Ἀγαθοκλῆς κατέβαλε διὰ τὸν φθόνον. ἀλλ' ὅμως οὔτε Καρχηδόνιοι διὰ τὴν ἐχθραν οὔτε Ἀγαθοκλῆς διὰ τὴν ἰδίαν κακίαν οὔτε ἄλλος οὐδεὶς¹ ἠδυνήθη τοῦ Γέλωνος ἀφελέσθαι τὴν
 6 δόξαν· ἡ γὰρ τῆς ἱστορίας δικαία μαρτυρία τετήρη-
 κε τὴν περὶ αὐτοῦ φήμην, κηρύττουσα διαπρυ-
 σίως εἰς ἅπαντα τὸν αἰῶνα. δίκαιον γὰρ ἅμα καὶ συμμέρον ἐστὶ τῷ κοινῷ βίῳ διὰ τὴν ἱστορίαν τοὺς μὲν πονηροὺς τῶν ἐν ταῖς ἐξουσίαις γεγενημένων βλασφημεῖσθαι, τοὺς δὲ εὐεργετικοὺς τυγχάνειν ἀθανάτου μνήμης· οὕτω γὰρ μάλιστα συμβήσεται πολλοὺς ἐπὶ τὴν κοινὴν εὐεργεσίαν προτρέπεσθαι τῶν μεταγενεστέρων.
 7 Γέλων μὲν οὖν ἑπταετῆ χρόνον ἐβασίλευσεν, Ἰέρων δ' ὁ ἀδελφὸς αὐτοῦ διαδεξάμενος τὴν ἀρχὴν ἐβασίλευσε τῶν Συρακοσίων ἔτη ἕνδεκα καὶ μῆνας ὀκτώ.

39. Κατὰ δὲ τὴν Ἑλλάδα Ἀθηναῖοι μὲν μετὰ

¹ οὐδεὶς *Const. Exc.* 4, p. 308: οὐδὲ εἰς.

his own burial he gave orders that the prescriptions of the law should be strictly observed. Consequently at his death his funeral was held by his successor to the throne just as he had ordered it. His body was buried on the estate of his wife in the Nine Towers, as it is called, which is a marvel to men by reason of its strong construction. And the entire populace accompanied his body from the city, although the place was two hundred stades distant. Here he was buried, and the people erected a noteworthy tomb and accorded Gelon the honours which belong to heroes; but at a later time the monument was destroyed by the Carthaginians in the course of a campaign against Syracuse, while the towers were thrown down by Agathocles¹ out of envy. Nevertheless, neither the Carthaginians out of enmity nor Agathocles out of his native baseness, nor any other man has ever been able to deprive Gelon of his glory; for the just witness of history has guarded his fair fame, heralding it abroad with piercing voice for evermore. It is indeed both just and beneficial to society that history should heap imprecations upon base men who have held positions of authority, but should accord immortal remembrance to those who have been beneficent rulers; for in this way especially, it will be found, many men of later generations will be impelled to work for the general good of mankind.

Now Gelon reigned for seven years, and Hieron his brother succeeded him in the rule and reigned over the Syracusans eleven years and eight months.²

39. In Greece the Athenians after the victory at

¹ Tyrant of Syracuse, 317—289 B.C. Diodorus (Books 19, 21, 22) is the chief source on his career.

² 485—478 and 478—467 B.C. respectively.

τὴν ἐν Πλαταιαῖς νίκην μετεκόμισαν ἐκ Τροιζῆνος καὶ Σαλαμῖνος τέκνα καὶ γυναῖκας εἰς τὰς Ἀθήνας, εὐθὺς δὲ καὶ τὴν πόλιν ἐπεχείρησαν τειχίζειν καὶ τῶν ἄλλων τῶν πρὸς ἀσφάλειαν ἀνηκόντων ἐπιμέλειαν ἐποιούντο. Λακεδαιμόνιοι δ' ὀρώντες τοὺς Ἀθηναίους ἐν ταῖς ναυτικαῖς δυνάμεσι περιπεποιημένους¹ δόξαν μεγάλην, ὑπώπτεισαν αὐτῶν τὴν αὐξήσιν, καὶ διέγνωσαν κωλύειν τοὺς Ἀθηναίους ἀνοικοδομεῖν τὰ τεῖχη. εὐθὺς οὖν πρέσβεις ἐξέπεμψαν εἰς τὰς Ἀθήνας τοὺς λόγῳ μὲν συμβουλευόντας κατὰ τὸ παρὸν μὴ τειχίζειν τὴν πόλιν διὰ τὸ μὴ συμφέρειν κοινῇ τοῖς Ἕλλησι· τὸν γὰρ Ξέρξην, εἰ πάλιν παραγενθῆί μετὰ μειζόνων δυνάμεων, ἔξειν ἐτοιμοὺς πόλεις τετειχισμένας ἐκτὸς Πελοποννήσου, ἐξ ὧν ὀρμώμενον ῥαδίως καταπολεμήσει τοὺς Ἕλληνας. οὐ πειθομένων δ' αὐτῶν, οἱ πρέσβεις προσιόντες τοῖς οἰκοδομοῦσι προσέταπτον ἀφίστασθαι τῶν ἔργων τὴν ταχίστην.

Ἄπορουμένων δὲ τῶν Ἀθηναίων ὅ τι χρὴ πράττειν, Θεμιστοκλῆς, ἀποδοχῆς τότε παρ' αὐτοῖς τυγχάνων τῆς μεγίστης, συνεβούλευεν ἔχειν ἡσυχίαν· εἰ γὰρ βιάζωνται, ῥαδίως τοὺς Λακεδαιμόνιους μετὰ τῶν Πελοποννησίων στρατεύσαντας κωλύσει αὐτοὺς τειχίζειν τὴν πόλιν. ἐν ἀπορρήτοις δὲ τῇ βουλῇ προεῖπεν, ὡς αὐτὸς μὲν μετὰ τῶν ἄλλων πορεύσεται πρεσβευτῆς εἰς Λακεδαίμονα διδάξων τοὺς Λακεδαιμόνιους περὶ τοῦ τειχισμοῦ, τοῖς δὲ ἄρχουσι παρήγγειλεν, ὅταν ἐκ Λακεδαίμονος ἔλθωσι πρέσβεις εἰς τὰς Ἀθήνας, παρακατέχειν

Plataea brought their children and wives back to Athens from Troezen and Salamis, and at once set to work fortifying the city and were giving their attention to every other means which made for its safety. But the Lacedaemonians, observing that the Athenians had gained for themselves great glory by the actions in which their navy had been engaged, looked with suspicion upon their growing power and decided to prevent the Athenians from rebuilding their walls. They at once, therefore, dispatched ambassadors to Athens who would ostensibly advise them not at present to fortify the city, as not being of advantage to the general interests of the Greeks; for, they pointed out, if Xerxes should return with larger armaments than before he would have walled cities ready to hand outside the Peloponnesus which he would use as bases and thus easily subjugate the Greeks. And when no attention was paid to their advice, the ambassadors approached the men who were building the wall and ordered them to stop work immediately.

While the Athenians were at a loss what they should do, Themistocles, who enjoyed at that time the highest favour among them, advised them to take no action; for he warned them that if they had recourse to force, the Lacedaemonians could easily march up against them together with the Peloponnesians and prevent them from fortifying the city. But he told the Council in confidence that he and certain others would go as ambassadors to Lacedaemon to explain the matter of the wall to the Lacedaemonians; and he instructed the magistrates, when ambassadors should come from Lacedaemon to Athens, to detain them until he himself should

¹ So Wesseling: πεποιημένους.

αὐτοὺς, ἕως ἂν αὐτὸς ἐκ τῆς Λακεδαίμονος ἀνακάμψῃ, ἐν τοσοῦτῳ δὲ πανδημεὶ τειχίζεω τὴν πόλιν, καὶ τούτῳ τῷ τρόπῳ κρατήσῃ αὐτοὺς ἀπεφαίνετο τῆς προθέσεως.

40. Ὑπακουσάντων δὲ τῶν Ἀθηναίων, οἱ μὲν περὶ τὸν Θεμιστοκλέα πρέσβεις προήγον εἰς τὴν Σπάρτην, οἱ δὲ Ἀθηναῖοι μετὰ μεγάλης σπουδῆς ὑποδομοὺν τὰ τεῖχη, οὐτ' οἰκίας οὔτε τάφου φειδόμενοι. συναλαμβάνοντο δὲ τῶν ἔργων οἱ τε παῖδες καὶ αἱ γυναῖκες καὶ καθόλου πᾶς ξένος καὶ δούλος, οὐδενὸς ἀπολειπομένου τῆς προθυμίας. παραδόξως δὲ τῶν ἔργων ἀνομομένων διὰ τε τὰς πολυχειρίας καὶ τὰς τῶν ἀπάντων προθυμίας, ὁ μὲν Θεμιστοκλῆς ἀνακληθεὶς ὑπὸ τῶν ἀρχόντων καὶ ἐπιτιμηθεὶς περὶ τῆς τειχοποιίας ἤρνησατο τὴν οἰκοδομίαν, καὶ παρεκάλεσε τοὺς ἄρχοντας μὴ πιστεύειν κεναῖς φήμαις, ἀλλ' ἀποστέλλειν πρέσβεις ἀξιοπίστους εἰς τὰς Ἀθήνας· διὰ γὰρ τούτων εἴσεσθαι τὰληθές· καὶ τούτων ἐγγυητὴν ἑαυτὸν παρείδου καὶ τοὺς μετ' ἑαυτοῦ συμπρεσβεύοντας. πεισθέντες δὲ οἱ Λακεδαιμόνιοι τοὺς μὲν περὶ τὸν Θεμιστοκλέα παρεφύλαττον, εἰς δὲ τὰς Ἀθήνας ἀπέστειλαν τοὺς ἐπιφανεστάτους κατασκευομένους περὶ ὧν ἦν χρεία πολυπραγμονῆσαι. τοῦ δὲ χρόνου διεξελθόντος, οἱ μὲν Ἀθηναῖοι τὸ τεῖχος ἐφθασαν ἐφ' ἱκανὸν κατασκευακότες, τοὺς δὲ τῶν Λακεδαιμονίων πρέσβεις ἐλθόντας εἰς τὰς Ἀθήνας καὶ μετ' ἀνατάσεων¹ καὶ ἀπειλῶν ἐπιτιμώντας παρέδωκαν εἰς φυλακὴν, φήσαντες τότε ἀφήσειν, ὅταν κάκεῖνοι τοὺς περὶ

¹ So Dindorf: μετὰ σάσεων.

return from Lacedaemon, and in the meantime to put the whole population to work fortifying the city. In this manner, he declared to them, they would achieve their purpose.

40. After the Athenians had accepted the plan of Themistocles, he and the ambassadors set out for Sparta, and the Athenians began with great enthusiasm to build the walls, sparing neither houses nor tombs.¹ And everyone joined in the task, both children and women and, in a word, every alien and slave, no one of them showing any lack of zeal. And when the work was being accomplished with amazing speed both because of the many workmen and the enthusiasm of them all, Themistocles was summoned by the chief magistrates² and upbraided for the building of the walls; but he denied that there was any construction, and urged the magistrates not to believe empty rumours but to dispatch to Athens trustworthy ambassadors, from whom, he assured them, they would learn the truth; and as surety for them he offered himself and the ambassadors who had accompanied him. The Lacedaemonians, following the advice of Themistocles, put him and his companions under guard and dispatched to Athens their most important men who were to spy out whatever matter should arouse their curiosity. But time had passed, and the Athenians had already got so far along with the construction that, when the Lacedaemonian ambassadors arrived in Athens and with denunciations and threats of violence upbraided them, the Athenians took them into custody, saying that they would release them only when the Lacedaemonians in turn should release the ambassadors who

¹ i.e. in their search for building material.

² In Sparta; presumably the ephors.

4 Θεμιστοκλέα πρέσβεις ἀπολύσωσι. τούτῳ δὲ τῷ τρόπῳ καταστρατηγηθέντες οἱ Λάκωνες ἠναγκάσθησαν ἀπολύσαι τοὺς Ἀθηναίων πρέσβεις ἵνα τοὺς ἰδίους ἀπολάβωσιν. ὁ δὲ Θεμιστοκλῆς τοιοῦτῳ στρατηγήματι τειχίσας τὴν πατρίδα συντόμως καὶ ἀκινδύνως, μεγάλης ἀποδοχῆς ἔτυχε παρὰ τοῖς πολίταις.

5 Ἄμα δὲ τούτοις πραττομένοις Ῥωμαίοις¹ πρὸς Αἰκολανούς καὶ τοὺς τὸ Τοῦσκλον κατοικοῦντας συνέστη πόλεμος, καὶ πρὸς μὲν Αἰκολανούς μάχην συνάψαντες ἐνίκησαν καὶ πολλοὺς τῶν πολεμίων ἀνείλον, μετὰ δὲ ταῦτα τὸ Τοῦσκλον ἐξεπολιόρκησαν καὶ τὴν τῶν Αἰκολανῶν πόλιν ἐχειρώσαντο.

41. Τοῦ δ' ἐνιαυσίου χρόνου διεληλυθότος Ἀθηνησι μὲν ἦν ἄρχων Ἀδείμαντος, ἐν Ῥώμῃ δὲ κατεστάθησαν ὑπάτοι Μάρκος Φάβιος Οὐίβλανός² καὶ Λεύκιος Οὐαλέριος Πόπλιος. ἐπὶ δὲ τούτων Θεμιστοκλῆς διὰ τὴν στρατηγίαν καὶ ἀγχινοίαν ἀποδοχῆς ἔτυχεν οὐ μόνον παρὰ τοῖς πολίταις, ἀλλὰ² καὶ παρὰ πᾶσι τοῖς Ἑλλήσι. διὸ καὶ μετewριζόμενος ἐπὶ τῇ δόξῃ πολὺ μείζοσιν ἄλλαις ἐπιβολαῖς ἐχρήσατο πρὸς αὐξήσιν ἡγεμονίας ἀηκούσαις τῇ πατρίδι. τοῦ γὰρ καλουμένου Πειραιῶς οὐκ ὄντος λιμένος κατ' ἐκεῖνους τοὺς χρόνους, ἀλλ' ἐπιπέτῳ χωρῶν τῶν Ἀθηναίων τῷ προσαγορευομένῳ Φαληρικῷ, μικρῷ παντελῶς ὄντι, ἐπενόησε τὸν Πειραιᾶ κατασκευάζειν λιμένα, μικρᾶς μὲν προσδεόμενον κατασκευῆς, δυνάμενον δὲ γενέσθαι λιμένα κάλλιστον καὶ μέγιστον τῶν κατὰ τὴν³ Ἑλλάδα. ἤλπιζεν οὖν τούτου προσγενομένου τοῖς

accompanied Themistocles. In this manner the Laconians were outgeneralled and compelled to release the Athenian ambassadors in order to get back their own. And Themistocles, having by means of so clever a stratagem fortified his native land speedily and without danger, enjoyed high favour among his fellow citizens.

While the events we have described were taking place, a war broke out between the Romans and the Aequi and the inhabitants of Tusculum, and meeting the Aequi in battle the Romans overcame them and slew many of the enemy, and then they took Tusculum after a siege and occupied the city of the Aequi.

41. At the close of the year the archon in Athens ^{477 B.C.} was Adeimantus, and in Rome the consuls elected were Marcus Fabius Vibulanus and Lucius Valerius Publius. At this time Themistocles, because of his skill as a general and his sagacity, was held in esteem not only by his fellow citizens but by all Greeks. He was, therefore, elated over his fame and had recourse to many other far more ambitious undertakings which would serve to increase the dominant position of his native state. Thus the Peiraeus, as it is called, was not at that time a harbour, but the Athenians were using as their ship-yard the bay called Phaleric, which was quite small; and so Themistocles conceived the plan of making the Peiraeus into a harbour, since it would require only a small amount of construction and could be made into a harbour, the best and largest in Greece. He also hoped that when this improvement had been added to what the Athenians

¹ So Vogel: Ῥωμαίους.

² So the fasti: σιλανός or σιλβανός.

Ἀθηναίους δυνήσεσθαι τὴν πόλιν ἀντιποιήσεσθαι τῆς κατὰ θάλατταν ἡγεμονίας· τριήρεις γὰρ τότε πλείστας ἐκέκτηντο, καὶ διὰ τὴν συνέχειαν τῶν ναυμαχιῶν ἐμπειρίαν καὶ δόξαν μεγάλην τῶν ναυτικῶν ἀγῶνων περιεπεποίητο. πρὸς δὲ τούτοις τοὺς μὲν Ἴωνας ὑπελάμβανε διὰ τὴν συγγένειαν ἰδίου ἔξει, τοὺς δὲ ἄλλους τοὺς κατὰ τὴν Ἀσίαν Ἑλλήνας δι' ἐκείνους ἐλευθερώσειν, ἀποκλινεῖν τε ταῖς εὐνοίαις πρὸς τοὺς Ἀθηναίους διὰ τὴν εὐεργεσίαν, τοὺς δὲ νησιώτας ἅπαντας καταπεπληγμένους τὸ μέγεθος τῆς ναυτικῆς δυνάμεως ἐτοιμῶς ταχθῆσεσθαι μετὰ τῶν δυναμένων καὶ βλέπτειν καὶ ὠφελεῖν τὰ μέγιστα. τοὺς γὰρ Λακεδαιμονίους ἑώρα περὶ μὲν τὰς πεζῆς δυνάμεις εὖ κατεσκευασμένους, πρὸς δὲ τοὺς ἐν ταῖς ναυσὶν ἀγῶνας ἀφυστάτους.

42. Ταῦτ' οὖν διαλογισάμενος ἔκρινε φανερώς μὲν τὴν ἐπιβολὴν μὴ λέγειν, ἀκριβῶς γινώσκων τοὺς Λακεδαιμονίους κωλύοντας, ἐν ἐκκλησίᾳ δὲ διελέχθη¹ τοῖς πολίταις ὅτι μεγάλων πραγμάτων καὶ συμφερόντων τῇ πόλει βούλεται γενέσθαι σύμβουλος τε καὶ εἰσηγητής, ταῦτα δὲ φανερώς μὲν λέγειν μὴ συμφέρειν, δι' ὀλίγων δὲ ἀνδρῶν ἐπιτελεῖν προσήκειν· διόπερ ἤξιον τὸν δῆμον δύο ἀνδρας προχειρισάμενον οἷς ἂν μάλιστα πιστεύσῃ, τούτοις² ἐπιτρέπειν περὶ τοῦ πράγματος. πεισθέντος δὲ τοῦ πλήθους, ὁ δῆμος εἴλετο δύο ἀνδρας, Ἀριστείδην καὶ Ξάνθιππον, οὐ μόνον κατ' ἀρετὴν προκρίνας

possessed, the city would be able to compete for the hegemony at sea; for the Athenians possessed at that time the largest number of triremes and through an unbroken succession of battles at sea which the city had waged had gained experience and renown in naval conflicts. Furthermore, he reasoned that they would have the Ionians on their side because they were kinsmen, and that with their aid the Athenians would liberate the other Greeks of Asia, who would then turn in goodwill to the Athenians because of this benefaction, and that all the Greeks of the islands, being immensely impressed by the magnitude of their naval strength, would readily align themselves with the people which had the power both to inflict the greatest injury and to bestow the greatest advantages. For he saw that the Lacedaemonians, though excellently equipped so far as their land forces were concerned, had no natural talent for fighting on ships.

42. Now as Themistocles pondered these matters, he decided that he should not make public announcement of his plan, knowing with certainty that the Lacedaemonians would endeavour to stop it; and so he announced to the citizens in Assembly that he wished both to advise upon and to introduce important matters which were also to the advantage of the city. But what these matters were, he added, it was not in the public interest to state openly, but it was fitting that a few men should be charged with putting them into effect; and he therefore asked the people to select two men in whom they had the greatest confidence and to entrust to them to pass upon the matter in question. The people acceded to his advice, and the Assembly chose two men, Aristides and Xanthippus, selecting them not only

¹ So Vogel: *διαλεχθείς*.

αὐτοὺς, ἀλλὰ καὶ πρὸς τὸν Θεμιστοκλέα τούτους ὄρων ἀμλλωμένους περὶ δόξης καὶ πρωτείων, καὶ
 3 διὰ τοῦτο ἀλλοτρίως ἔχοντας πρὸς αὐτόν. οὗτοι δὲ κατ' ἰδίαν ἀκούσαντες τοῦ Θεμιστοκλέους τὴν ἐπιβολήν, ἐδήλωσαν τῷ δήμῳ διότι καὶ μεγάλα καὶ συμφέροντα τῇ πόλει καὶ δυνατὰ καθέστηκε τὰ λεγόμενα ὑπὸ τοῦ Θεμιστοκλέους.

4 Τοῦ δὲ δήμου θαυμάσαντος ἅμα τὸν ἄνδρα καὶ ὑποπεύσαντος μήποτε τυραννίδα τινα κατασκευασόμενος¹ ἑαυτῷ τηλικαύταις καὶ τοιαύταις ἐπιβολαῖς ἐγχειρῆ, φανερώς αὐτὸν ἐκέλευον ἀποφαίνεσθαι τὰ δεδομένα. ὁ δὲ πάλιν ἔφησε μὴ
 5 συμφέρειν τῷ δήμῳ φανερώς δηλοῦσθαι περὶ τῶν ἐπινοηθέντων. πολλῶν δὲ μᾶλλον θαυμάσαντος τοῦ δήμου τὴν δεινότητα καὶ μεγαλοφροσύνην τάνδρος, ἐκέλευον ἐν ἀπορρήτοις εἰπεῖν τῇ βουλῇ τὰ δεδομένα· κὰν αὕτη² κρίνη τὰ δυνατὰ λέγειν καὶ συμφέροντα, τότε ὡς ἂν συμβουλευσῆ πρὸς τὸ
 6 τέλος ἄξειν αὐτοῦ τὴν ἐπιβολήν. διόπερ τῆς βουλῆς πυθομένης τὰ³ κατὰ μέρος, καὶ κρινάσης λέγειν αὐτὸν τὰ συμφέροντα τῇ πόλει καὶ δυνατὰ, τὸ λοιπὸν ἤδη συγχωρήσαντος τοῦ δήμου μετὰ τῆς βουλῆς ἔλαβε τὴν ἐξουσίαν πράττειν ὅ τι βούλεται. ἕκαστος δ' ἐκ τῆς ἐκκλησίας ἐχωρίζετο θαυμάζων μὲν τὴν ἀρετὴν τάνδρος, μετέωρος δ' ὢν καὶ παραδοκῶν τὸ τέλος τῆς ἐπιβολῆς.

43. Ὁ δὲ Θεμιστοκλῆς λαβὼν τὴν ἐξουσίαν τοῦ πράττειν, καὶ πᾶσαν ὑπουργίαν ἔχων ἐτοιμῆν τοῖς ἐγχειρουμένοις, πάλιν ἐπενόησε καταστρατηγῆσαι

because of their upright character, but also because they saw that these men were in active rivalry with Themistocles for glory and leadership and were therefore opposed to him. These men heard privately from Themistocles about his plan and then declared to the Assembly that what Themistocles had disclosed to them was of great importance, was to the advantage of the state, and was feasible.

The people admired the man and at the same time harboured suspicions of him, lest it should be with the purpose of preparing some sort of tyranny for himself that he was embarking upon plans of such magnitude and importance, and they urged him to declare openly what he had decided upon. But he made the same reply, that it was not to the interests of the state that there should be a public disclosure of his intentions. Thereupon the people were far the more amazed at the man's shrewdness and greatness of mind, and they urged him to disclose his ideas secretly to the Council, assuring him that, if that body decided that what he said was feasible and advantageous, then they would advise it to carry his plan to completion. Consequently, when the Council learned all the details and decided that what he said was for the advantage of the state and was feasible, the people, without more ado, agreed with the Council, and Themistocles received authority to do whatever he wished. And every man departed from the Assembly in admiration of the high character of the man, being also elated in spirit and expectant of the outcome of the plan.

43. Themistocles, having received authority to proceed and enjoying every assistance ready at hand for his undertakings, again conceived a way to deceive

¹ So Eichstädt: κατασκευασόμενος.

² So Eichstädt: αὕτη.

³ τὰ added by Dindorf.

τοὺς Λακεδαιμονίους· ἦδει γὰρ ἀκριβῶς ὅτι καθάπερ ἐπὶ τοῦ τῆς πόλεως τειχισμοῦ διεκώλυσαν οἱ Λακεδαιμόνιοι, τὸν αὐτὸν τρόπον ἐπὶ τῆς κατασκευῆς τοῦ λιμένος ἐγχειρήσουσι διακόπτειν τῶν
 2 Ἀθηναίων τὰς ἐπιβολάς. ἔδοξεν οὖν αὐτῷ πρὸς μὲν τοὺς Λακεδαιμονίους πρέσβεις ἀποστείλαι τοὺς διδάζοντας συμφέρειν τοῖς κοινοῖς τῆς Ἑλλάδος πράγμασιν ἔχειν ἀξιόχρεων λιμένα πρὸς τὴν ἀπὸ τῶν Περσῶν ἐσομένην στρατείαν. διὰ δὲ τούτου τοῦ τρόπου τοὺς Σπαρτιάτας ἀμβλυτέρους ποιήσας πρὸς τὸ κωλύειν, αὐτὸς εἶχετο τῶν ἔργων, καὶ τῶν πάντων συμφιλοτιμουμένων ταχέως συνέβη γενέσθαι καὶ παραδόξως κατασκευασθῆναι τὸν λιμένα.
 3 ἔπεισε δὲ τὸν δῆμον καθ' ἕκαστον ἐνιαυτὸν πρὸς ταῖς ὑπαρχούσαις ναυσὶν εἴκοσι τριήρεις προσκατασκευάζειν, καὶ τοὺς μετοίκους καὶ τοὺς τεχνίτας ἀτελεῖς ποιῆσαι, ὅπως ὄχλος πολλὸς πανταχόθεν εἰς τὴν πόλιν κατέλθῃ καὶ πλείους τέχνας κατασκευάσωσιν εὐχερῶς· ἀμφότερα γὰρ ταῦτα χρησιμώτατα πρὸς τὰς τῶν ναυτικῶν δυνάμεων κατασκευὰς ὑπάρχειν ἔκρινεν. οἱ μὲν οὖν Ἀθηναῖοι περὶ ταῦτα ἡσχολοῦντο.

44. Λακεδαιμόνιοι δὲ Πausanias τὸν ἐν Πλαταιαῖς στρατηγήσαντα καταστήσαντες ναύαρχον προσέταξαν ἐλευθεροῦν τὰς Ἑλληνίδας πόλεις, ὅσαι βαρβαρικαῖς φυλακαῖς διέμενον ἔτι φρουρούμεναι.
 2 οὗτος δὲ πεντήκοντα μὲν τριήρεις ἐκ Πελοποννήσου λαβῶν, τριάκοντα δὲ παρ' Ἀθηναίων μεταπεμφθέντος, ὧν Ἀριστείδης ἡγήετο, πρῶτον μὲν εἰς τὴν Κύπρον ἐπλευσε καὶ τῶν πόλεων τὰς ἔτι φρουράς

the Lacedaemonians by a stratagem; for he was fully assured that just as the Lacedaemonians had interfered with the building of the wall about the city, they would in the same manner endeavour to obstruct the plans of the Athenians in the case of the making of the harbour. Accordingly he decided to dispatch ambassadors to the Lacedaemonians to show them how it was to the advantage of the common interests of Greece that it should possess a first-rate harbour in view of the expedition which was to be expected on the part of the Persians. When he had in this way somewhat dulled the impulse of the Spartans to interfere, he devoted himself to that work, and since everybody enthusiastically co-operated it was speedily done and the harbour was finished before anyone expected. And Themistocles persuaded the people each year to construct and add twenty triremes to the fleet they already possessed, and also to remove the tax upon metics and artisans, in order that great crowds of people might stream into the city from every quarter and that the Athenians might easily procure labour for a greater number of crafts. Both these policies he considered to be most useful in building up the city's naval forces. The Athenians, therefore, were busy over the matters we have described.

44. The Lacedaemonians, having appointed Pausanias, who had held the command at Plataea, admiral of their fleet, instructed him to liberate the Greek cities which were still held by barbarian garrisons. And taking fifty triremes from the Peloponnese and summoning from the Athenians thirty commanded by Aristides, he first of all sailed to Cyprus and liberated those cities which still had

3 ἐχούσας Περσικὰς ἡλευθέρωσε, μετὰ δὲ ταῦτα πλεύσας ἐπὶ τὸν Ἑλλησποντον Βυζάντιον μὲν ὑπὸ Περσῶν κρατούμενον ἐχειρώσατο, καὶ τῶν ἄλλων βαρβάρων οὓς μὲν ἀνελών,¹ οὓς δ' ἐκβαλὼν ἡλευθέρωσε τὴν πόλιν, πολλοὺς δ' ἐν αὐτῇ Περσῶν ἀξιολόγους ζυγῆρας ἀνδρας παρέδωκεν εἰς φυλακὴν Γογγύλῳ τῷ Ἐρετριεῖ, τῷ μὲν λόγῳ πρὸς τιμωρίαν τηρήσουσι, τῷ δ' ἔργῳ διασώσουσι πρὸς Ξέρξῃ· συνετέθειτο γὰρ δι' ἀπορρητῶν φιλιῶν πρὸς τὸν βασιλέα, καὶ τὴν θυγατέρα τοῦ Ξέρξου
4 γαμεῖν ἔμελλεν, ἵνα προδώ τοὺς Ἕλληνας. ἦν δ' ὁ ταῦτα πραττόμενος Ἀρτάβαζος στρατηγός, καὶ χρημάτων πλῆθος ἐχορήγει λάθρα τῷ Πausανίᾳ πρὸς τὸ διὰ τούτων φθείρειν τοὺς εὐθέτους τῶν Ἑλλήνων.

Ἐγένετο δὲ καταφανὴς καὶ τιμωρίας ἔτυχε
5 τοιῶδέ τινι τρόπῳ. ζηλώσαντος γὰρ αὐτοῦ τὴν Περσικὴν τρυφὴν καὶ τυραννικῶς προσφερομένου τοῖς ὑποταγαμένοις, χαλεπῶς ἔφερον ἅπαντες, μάλιστα δὲ οἱ τεταγαμένοι τῶν Ἑλλήνων ἐπὶ τινος
6 ἡγεμονίας. διόπερ τῶν κατὰ τὴν στρατιάν καὶ κατὰ ἔθνη καὶ κατὰ πόλεις ἀλλήλοις ὀμιλούντων καὶ τοῦ Πausανίου τῆς βαρύτητος καταλαλούντων, Πελοποννήσιοί τινες μὲν καταλιπόντες αὐτὸν εἰς Πελοπόννησον ἀπέπλευσαν, καὶ πρέσβεις ἀποστείλαντες κατηγοροῦν τοῦ Πausανίου, Ἀριστείδης δὲ ὁ Ἀθηναῖος τῷ καιρῷ χρώμενος ἐμφρόνως ἐν ταῖς κοινολογίαις ἀνελάμβανε τὰς πόλεις καὶ διὰ τῆς ὀμιλίας προσαγόμενος ἰδίας ἐποίησε τοῖς

¹ So Reiske; ἀνελών.

² γὰρ added Const. *Esac.* 2 (1), p. 299.

³ τῶς added by Capps.

Persian garrisons; and after this he sailed to the Hellespont and took Byzantium, which was held by the Persians, and of the other barbarians some he slew and others he expelled, and thus liberated the city, but many important Persians whom he captured in the city he turned over to Gongylus of Eretria to guard. Ostensibly Gongylus was to keep these men for punishment, but actually he was to get them off safe to Xerxes; for Pausanias had secretly made a pact of friendship with the king and was about to marry the daughter of Xerxes, his purpose being to betray the Greeks. The man who was acting as negotiator in this affair was the general Artabazus, and he was quietly supplying Pausanias with large sums of money to be used in corrupting such Greeks as could serve their ends.

The plan of Pausanias, however, was brought to light and he got his punishment in the following manner. For Pausanias emulated the luxurious life of the Persians and dealt with his subordinates in the manner of a tyrant, so that they were all angry with him, and especially those Greeks who had been assigned to some command. Consequently, while many, as they mingled together in the army both by peoples and by cities, were railing at the harshness of Pausanias, some Peloponnesians¹ deserted him and sailed back to the Peloponnesus, and dispatching ambassadors to Sparta they lodged an accusation against Pausanias; and Aristides the Athenian, making wise use of the opportunity, in the course of his public conferences with the states won them over and by his personal intimacy with them made them adherents

¹ i.e. the allies of Sparta, who of course supplied all the warships.

Ἀθηναίους. ἔτι δὲ μᾶλλον συνήργησε καὶ τὸ αὐτόματον τοῖς Ἀθηναίοις διὰ ταύτας τὰς αἰτίας.

45. Πausanίας ἦν συντεθειμένος ὥστε τοὺς τὰς ἐπιστολάς παρ' αὐτοῦ κομιζόντας πρὸς τὸν βασιλέα μὴ ἀνακάμπτειν μηδὲ γίνεσθαι μηνυτὰς τῶν ἀπορρήτων· δι' ἣν αἰτίαν ἀναιρουμένον αὐτῶν ὑπὸ τῶν ἀπολαμβανόντων τὰς ἐπιστολάς συνέβαινε μηδένα 2 διασώζεσθαι. ἃ δὴ συλλογισάμενός τις τῶν βιβλιαφόρων ἀνέωξε τὰς ἐπιστολάς, καὶ γνοὺς ἀληθὲς 3 ὄν τὸ περὶ τὴν ἀναίρεσιν τῶν κομιζόντων τὰ γράμματα, ἀνέδωκε τοῖς ἐφόροις τὰς ἐπιστολάς. τούτων δὲ ἀπιστούντων διὰ τὸ ἀνεωγμένας αὐτοῖς τὰς ἐπιστολάς ἀναδεδοῦσθαι, καὶ πίστιν ἑτέραν βεβαιότεραν ζητούντων, ἐπηγγέλατο παραδώσειν αὐτὸν 4 ὁμολογούντα. πορευθεὶς οὖν ἐπὶ Ταίναρον καὶ καθεζόμενος ἐπὶ τῷ τοῦ Ποσειδῶνος ἱερῷ διπλὴν σκηπὴν περιβάλετο, καὶ τοὺς μὲν ἐφόρους καὶ τῶν ἄλλων Σπαρτιατῶν τινὰς κατέκρυψε, τοῦ δὲ Πausανίου παραγενομένου πρὸς αὐτὸν καὶ πυνθανόμενον τὴν αἰτίαν τῆς ἱκετείας, ἐμῆμματο αὐτῷ καθ' ὅσον εἰς τὴν ἐπιστολὴν ἐνέγραψε τὸν κατ' αὐτοῦ 5 θάνατον. τοῦ δὲ Πausανίου φήσαντος μεταμελεῖσθαι καὶ συγγνώμην αἰτουμένου τοῖς ἀγνοηθεῖσιν, ἔτι δὲ δεηθέντος ὅπως συγκρύψῃ, καὶ δωρεὰς μεγάλας ὑπισχνουμένου, αὐτοὶ μὲν διελύθησαν, οἱ δ' ἐφόροι καὶ οἱ μετ' αὐτῶν ἀκριβῶς μαθόντες τάληθές τότε μὲν ἡσυχίαν ἔσχον, ὕστερον δὲ τῶν Λακεδαιμονίων τοῖς ἐφόροις συλλαμβανόντων, προαισθό-

of the Athenians.¹ But even more did matters play by mere chance into the hands of the Athenians by reason of the following facts.

45. Pausanias had stipulated that the men who carried the messages from him to the king should not return and thus become betrayers of their secret communications; consequently, since they were being put to death by the receivers of the letters, no one of them was ever returning alive. So one of the couriers, reasoning from this fact, opened his letters, and discovering that his inference was correct as to the killing of all who carried the messages, he turned the letters over to the ephors. But when the ephors were loath to believe this, because the letters had been turned over to them already opened, and demanded further and more substantial proof, the man offered to produce Pausanias acknowledging the facts in person. Consequently he went to Taenarum, and seating himself as a suppliant at the shrine of Poseidon he set up a tent with two rooms and concealed the ephors and certain other Spartans; and when Pausanias came to him and asked why he was a suppliant, the man upbraided him for directing in the letter that he should be put to death. Pausanias said that he was sorry and went on to ask the man to forgive the mistake; he even implored him to help keep the matter secret, promising him great gifts, and the two then parted. As for the ephors and the others with them, although they had learned the precise truth, at that time they held their peace, but on a later occasion, when the Lacedaemonians were taking up the matter together with the ephors, Pausanias

¹ It was undoubtedly the contacts which Aristeides established at this time and the confidence he aroused which led the Athenians to entrust him with the delicate task of fixing

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6 μενος ἔφθασε καὶ κατέφυγεν εἰς ἱερόν τὸ τῆς Ἀθηνᾶς τῆς Χαλκιοίκου. ἀπορουμένων δὲ τῶν Λακεδαιμονίων εἰ τιμωρήσονται τὸν ἰκέτην, λέγεται τὴν μητέρα τοῦ Πausανίου καταστήσασαν εἰς τὸ ἱερόν ἄλλο μὲν μηδὲν μῆτ' εἰπεῖν μῆτε πράξαι,¹ πλίνθον δὲ βαστάσασαν ἀναθίνειν κατὰ τὴν εἰς τὸ ἱερόν εἴσοδον, καὶ τοῦτο πράξασαν ἐπαελθεῖν εἰς 7 τὴν ἰδίαν οἰκίαν. τοὺς δὲ Λακεδαιμονίους τῇ τῆς μητρὸς κρίσει συνακολουθήσαντας ἐνοικοδομήσαι τὴν εἴσοδον, καὶ τούτῳ τῷ τρόπῳ συναναγκάσαι τὸν Πausανίαν λιμῷ καταστρέψαι τὸν βίον. τὸ μὲν οὖν σῶμα τοῦ τελευτήσαντος συνεχωρήθη τοῖς προσήκουσι καταχῶσαι, τὸ δὲ δαιμόνιον τῆς τῶν 8 ἰκετῶν σωτηρίας καταλυθείσης ἐπεσήμηνε· τῶν γὰρ Λακεδαιμονίων περὶ τινων ἄλλων ἐν Δελφοῖς χρηστηριαζομένων, ὁ θεὸς ἔδωκε χρησμὸν κελεύων 9 ἀποκαταστήσαι τῇ θεῷ τὸν ἰκέτην. διόπερ οἱ Σπαρτιῶται τὴν μαντείαν ἀδύνατον νομίζοντες εἶναι, ἠπόρουσαν ἐφ' ἰκανὸν χρόνον, οὐ δυνάμενοι ποιῆσαι τὸ προσταττόμενον ὑπὸ τοῦ θεοῦ· ὁμως δ' ἐκ τῶν ἐνδεχομένων βουλευσάμενοι κατεσκεύασαν εἰκόνας δύο τοῦ Πausανίου χαλκᾶς, καὶ ἀνέθηκαν εἰς τὸ ἱερόν τῆς Ἀθηνᾶς.

46. Ἡμεῖς δὲ παρ' ὅλην τὴν ἱστορίαν εἰωθότες τῶν ἀγαθῶν ἀνδρῶν διὰ τῶν ἐπιλεγόμενων ἐπαίων αὖξειν τὴν δόξαν, τοῖς δὲ φαύλοις ἐπὶ τῆς τελευτῆς ἐπιφθέγγεσθαι τὰς ἀρμοζούσας βλασφημίας, οὐκ ἔασομεν τὴν Πausανίου κακίαν καὶ προδοσίαν

learned of it in advance, acted first, and fled for safety into the temple of Athena of the Brazen House.¹ And while the Lacedaemonians were hesitating whether to punish him now that he was a suppliant, we are told that the mother of Pausanias, coming to the temple, neither said nor did anything else than to pick up a brick and lay it against the entrance of the temple, and after she had done this she returned to her home. And the Lacedaemonians, falling in with the mother's decision, walled up the entrance and in this manner forced Pausanias to meet his end through starvation.² Now the body of the dead man was turned over to his relatives for burial; but the divinity showed its displeasure at the violation of the sanctity of suppliants, for once when the Lacedaemonians were consulting the oracle at Delphi about some other matters, the god replied by commanding them to restore her suppliant to the goddess. Consequently the Spartans, thinking the oracle's command to be impracticable, were at a loss for a considerable time, being unable to carry out the injunction of the god. Concluding, however, to do as much as was within their power, they made two bronze statues of Pausanias and set them up in the temple of Athena.

46. As for us, since throughout our entire history we have made it our practice in the case of good men to enhance their glory by means of the words of praise we pronounce over them, and in the case of bad men, when they die, to utter the appropriate obloquies, we shall not leave the turpitude and treachery of Pausanias to go uncondemned. For

¹ The famous shrine in Sparta.

² Thucydides (1. 134) says that he was removed from the temple just before death to avoid the pollution of the shrine.

¹ τι after πράξαι deleted by Hertlein, Vogel, retained by Dindorf, Bekker.

2 ἀκατηγόρητον. τίς γὰρ οὐκ ἂν θαυμάσαι¹ τούτου τὴν ἀνοίαν, ὃς εὐεργέτης γενόμενος τῆς Ἑλλάδος καὶ νικήσας τὴν ἐν Πλαταιαῖς μάχην καὶ πολλὰς ἄλλας ἐπαινουμένας πράξεις ἐπιτελεσάμενος, οὐχ ὅπως τὸ παρὸν ἀξίωμα διεφύλαξεν, ἀλλ' ἀγαπήσας τῶν Περσῶν τὸν πλοῦτον καὶ τὴν τρυφήν ἅπασαν

3 τὴν προϋπάρχουσαν εὐδοξίαν κατήσχυεν; ἐπαρθεῖς γὰρ ταῖς εὐτυχίαις τὴν μὲν Λακωνικὴν ἀγωγὴν ἐστύγησε, τὴν δὲ τῶν Περσῶν ἀκολασίαν καὶ τρυφήν ἐμμήσατο, ὃν ἤκιστα ἐχρῆν ζηλώσει τὰ τῶν βαρβάρων ἐπιτηδεύματα· οὐ γὰρ ἐτέρων πεπυσμένος, ἀλλ' αὐτὸς ἔργω² πείραν εἰληφῶς ἐγίνωσκε³ πόσω τῆς τῶν Περσῶν τρυφῆς ἢ πατρὶος δίαίτα πρὸς ἀρετὴν διέφερεν.

4 Ἄλλὰ γὰρ αὐτὸς μὲν διὰ τὴν ἰδίαν κακίαν οὐ μόνον τῆς ἀξίας ἔτυχε τιμωρίας, ἀλλὰ καὶ τοῖς πολίταις αἴτιος κατέστη τοῦ τὴν κατὰ θάλατταν ἡγεμονίαν ἀποβαλεῖν· ἐκ παραθέσεως γὰρ ἢ Ἀριστείδου στρατηγία παρὰ τοῖς συμμαχοῖς θεωρουμένη, καὶ διὰ τὴν εἰς τοὺς ὑποτεταγμένους ὀμίλιαν καὶ τὰς ἄλλας ἀρετάς, ἐποίησε πάντα ὥσπερ ἀπὸ

5 μίας ὀρμῆς ἀποκλίνει πρὸς τοὺς Ἀθηναίους. διὸ καὶ τοῖς μὲν ἐκ τῆς Σπάρτης πεμπομένοις ἡγεμόσιν οὐκέτι προσεῖχον, Ἀριστείδην δὲ θαυμάζοντες καὶ πάντα προθύμως ὑπακούοντες ἐποίησαν χωρὶς κινδύνου παραλαβεῖν τὴν κατὰ θάλατταν ἀρχήν.

47. Εὐθύς οὖν ὁ μὲν Ἀριστείδης συνεβούλευε τοῖς συμμαχοῖς ἅπασιν κοινὴν ἄγουσι σύνοδον ἀποδείξαι

who would not be amazed at the folly of this man who, though he had been a benefactor of Greece, had won the battle of Plataea, and had performed many other deeds which won applause, not only failed to safeguard the esteem he enjoyed but by his love of the wealth and luxury of the Persians brought dishonour upon the good name he already possessed? Indeed, elated by his successes he came to abhor the Laconian manner of life and to imitate the licentiousness and luxury of the Persians, he who least of all had reason to emulate the customs of the barbarians; for he had not learned of them from others, but in person by actual contact he had made trial of them and was aware how greatly superior with respect to virtue his ancestors' way of life was to the luxury of the Persians.

And in truth because of his own baseness Pausanias not only himself received the punishment he deserved, but he also brought it about that his countrymen lost the supremacy at sea. In comparison, for instance, take the fine tact of Aristides in dealing with the allies: when they took note of it, both because of his affability toward his subordinates and his uprightness in general, it caused them all as with one impulse to incline toward the Athenian cause. Consequently the allies no longer paid any heed to the commanders who were sent from Sparta, but in their admiration of Aristides they eagerly submitted to him in every matter and thus brought it about that he received the supreme command by sea without having to fight for it.

47. At once, then, Aristides advised all the allies as they were holding a general assembly to designate

¹ So Vogel: θαυμάση P, θαυμάσειε other MSS.

² So Stephanus: ἐγώ.

³ So Vogel: ἐγίνωσκον.

τὴν¹ Δῆλον κοινὸν ταμείον, καὶ τὰ χρήματα πάντα τὰ συναγόμενα εἰς ταύτην κατατίθεσθαι, πρὸς δὲ τὸν ἀπὸ τῶν Περσῶν υποπευδόμενον πόλεμον τάξαι φόρον ταῖς πόλεσι πάσαις κατὰ δύναμιν, ὥστε γίνεσθαι τὸ πᾶν ἄθροισμα ταλάντων πεντακοσίων 2 καὶ ἐξήκοντα. ταχθεὶς δὲ ἐπὶ τὴν διάταξιν τῶν φόρων, οὕτως ἀκριβῶς καὶ δικαίως τὸν διαμερισμὸν ἐποίησεν ὥστε πάσας τὰς πόλεις εὐδοκῆσαι. διὸ καὶ δοκῶν ἐν τι τῶν ἀδυνάτων ἔργων συντετελεκέ-
ναι, μεγίστην ἐπὶ δικαιοσύνῃ δόξαν ἐκτήσατο καὶ διὰ τὴν ὑπερβολὴν τῆς δικαιοσύνης δίκαιος ἔπωνο- 3 μάσθη. ὑφ' ἑνα δὲ καὶ τὸν αὐτὸν καιρὸν ἢ μὲν τοῦ Πανσανίου κακία τῆς κατὰ θάλατταν ἡγεμονίας ἐστέρησε τοὺς πολίτας, ἢ Ἀριστείδου δὲ κατὰ πᾶν ἀρετὴ τὰς Ἀθήνας τὴν οὐκ οὖσαν στρατηγίαν ἐποίησε κτήσασθαι.

Ταῦτα μὲν οὖν ἐπράχθη κατὰ τοῦτον τὸν ἐνιαυτόν.

48. Ἐπ' ἄρχοντος δ' Ἀθήνησι Φαίδωνος Ὀλυμπίας μὲν ἦχθη ἕκτη πρὸς ταῖς ἐβδομήκοντα, καθ' ἣν ἐνίκα στάδιον Σκαμάνδριος Μυτιληναῖος, ἐν Ῥώμῃ δ' ὑπῆρχον ὕπατοι Καίσιων Φάβιος καὶ 2 Σπύριος Φούριος Μενέλλαιος. ἐπὶ δὲ τούτων Λεωτυχίδης ὁ τῶν Λακεδαιμονίων βασιλεὺς ἐτελεύτησεν ἄρξας ἔτη εἴκοσι καὶ δύο, τὴν δὲ ἀρχὴν διαδεξάμενος Ἀρχίδαμος³ ἐβασίλευσεν ἔτη τετρακόντα καὶ δύο. ἐτελεύτησε δὲ καὶ Ἀναξίλας ὁ Ῥηγίου καὶ Ζάγκλης τύραννος, δυναστεύσας ἔτη

¹ τὴν omitted by P, Vogel.

² So Palmer: Ἀρχέλαος.

¹ That is, the temple of Apollo on that island.

² According to Thucydides (1. 96. 2) and Plutarch (*Aris-*

the island of Delos¹ as their common treasury and to deposit there all the money they collected, and towards the war which they suspected would come from the Persians to impose a levy upon all the cities according to their means, so that the entire sum collected would amount to five hundred and sixty talents.² And when he was appointed to allocate the levy, he distributed the sum so accurately and justly that all the cities consented to it. Consequently, since he was considered to have accomplished an impossible thing, he won for himself a very high reputation for justice, and because he excelled in that virtue he was given the epithet of "the Just." Thus at one and the same time the baseness of Pausanias deprived his countrymen of the supremacy on the sea, and the all-round virtue of Aristides caused Athens to gain the leadership which she had not possessed before.

These, then, were the events of this year.

48. When Phaëdon was archon in Athens, the 476 B.C. Seventy-sixth Olympiad was celebrated, that in which Scamandrius of Mytilenê won the "stadion," and in Rome the consuls were Caeso Fabius and Spurius Furius Menellaeus.³ In the course of this year Leotychides, the king of the Lacedaemonians, died after a reign of twenty-two years, and he was succeeded on the throne by Archidamus, who ruled for forty-two years. And there died also Anaxilas, the tyrant of Rhegium and Zancle,⁴ after a rule of

teides, 24. 3) the first assessment amounted to four hundred and sixty talents. The latest and fullest treatment of this subject is B. D. Meritt, H. T. Wade-Gery, M. F. McGregor, *The Athenian Tribute Lists*, Vol. 1 (1939).

² This should probably be Medullinus.

⁴ The earlier name of Messenê in Sicily.

δέκα ὀκτώ, τὴν δὲ τυραννίδα διεδέξατο Μίκυθος, πιστευθεὶς ὥστε ἀποδοῦναι τοῖς τέκνοις τοῦ τελευ-
 3 τήσαντος οὖσι νέοις τὴν ἡλικίαν. Ἰέρων δὲ ὁ βασιλεὺς τῶν Συρακοσίων μετὰ τὴν τοῦ Γέλωνος τελευτὴν τὸν μὲν ἀδελφὸν Πολύζηλον ὄρων εὐδοκιμοῦντα παρὰ τοῖς Συρακοσίοις καὶ νομίζων αὐτὸν ἐφεδρον ὑπάρχειν τῆς βασιλείας, ἔσπευδεν ἐκποδῶν ποιήσασθαι, αὐτὸς δὲ ξενολογῶν καὶ περὶ αὐτὸν σύστημα ξένων παρασκευάζων ὑπελάμβανεν ἀσφα-
 4 λῶς καθέξειν τὴν βασιλείαν. διὸ καὶ Συβαριτῶν πολιορκουμένων ὑπὸ Κροτωνιατῶν καὶ δεομένων βοθηῆσαι, στρατιώτας πολλοὺς κατέγραψεν εἰς τὴν στρατιάν,¹ ἣν παρείδου Πολυζήλῳ τᾶδελφῶ νομίζων αὐτὸν ὑπὸ τῶν Κροτωνιατῶν ἀναιρεθῆ-
 5 σσῆσαι. τοῦ δὲ Πολυζήλου πρὸς τὴν στρατείαν οὐχ ὑπακούσαντος διὰ τὴν ῥηθεῖσαν ὑπόψιαν, δι' ὀργῆς εἶχε τὸν ἀδελφόν, καὶ φυγόντος² πρὸς Θήρωνα τὸν Ἀκραγαντίνων τύραννον, καταπολεμηῆσαι τοῦτον παρεσκευάζετο.
 6 Μετὰ δὲ ταῦτα Θρασυδαίου τοῦ Θήρωνος ἐπιστατοῦντος τῆς τῶν Ἱμεραίων πόλεως βαρύτερον τοῦ καθήκοντος, συνέβη τοὺς Ἱμεραίους ἀπαλλο-
 7 τριωθῆναι παντελῶς ἀπ' αὐτοῦ. πρὸς μὲν οὖν τὸν πατέρα πορεύεσθαι τε καὶ κατηγορεῖν ἀπεδοκίμαζον, νομίζοντες οὐχ ἔξειν ἴσον ἀκουστήν· πρὸς δὲ τὸν Ἰέρωνα πρέσβεις ἀπέστειλαν κατηγοροῦντες τοῦ Θρασυδαίου καὶ ἐπαγγελλόμενοι τὴν τε πόλιν ἐκεῖνον παραδώσειν καὶ συνεπιθῆσασθαι τοῖς περὶ
 8 τὸν Θήρωνα. ὁ δὲ Ἰέρων κρίνας εἰρηνικῶς διαλύσασθαι πρὸς τὸν Θήρωνα, προὔδωκε τοὺς

¹ So Dindorf: *στρατείαν*.

² So Dindorf: *φυγόντα*.

eighteen years, and he was succeeded in the tyranny by Miccythus, who was entrusted with the position on the understanding that he would restore it to the sons of Anaxilas, who were not yet of age. And Hieron, who became king of the Syracusans after the death of Gelon, observing how popular his brother Polyzelus was among the Syracusans and believing that he was waiting to seize¹ the kingship, was eager to put him out of the way, and so, enlisting foreign soldiers and gathering about his person an organized body of mercenaries, he thought that by these means he could hold the kingship securely. And so, when the Sybarites were being besieged by the Crotoniates and called on Hieron for help, he enrolled many soldiers in the army, which he then put under the command of his brother Polyzelus in the belief that he would be slain by the Crotoniates. When Polyzelus, suspecting what we have mentioned, refused to undertake the campaign, Hieron was enraged at his brother, and when Polyzelus took refuge with Theron, the tyrant of Acragas, he began making preparation for war upon Theron.

Subsequently to these events, Thrasysdaeus the son of Theron was governing the city of Himera more harshly than was proper, and the result was that the Himerans became altogether alienated from him. Now they rejected the idea of going to his father and entering an accusation with him, since they did not believe they would have in him a fair listener; but they dispatched to Hieron ambassadors, who presented their complaints against Thrasysdaeus and offered to hand Himera over to Hieron and join him in his attack upon Theron. Hieron, however, having decided to be at peace with Theron, betrayed the

¹ As of a third competitor waiting to fight the victor.

Ἱμεραίους καὶ τὰ βεβουλευμένα λαθραίως ἐμήνυσεν. διόπερ Θήρων ἐξετάσας τὰ κατὰ τὴν βουλὴν, καὶ τὴν μήνυσιν ἀληθινὴν εὐρίσκων, πρὸς μὲν τὸν Ἱέραωνα διελύσατο καὶ τὸν Πολύζηλον εἰς τὴν προϋπάρχουσαν εὐνοίαν ἀποκατέστησε, τῶν δὲ Ἱμεραίων τοὺς ἐναντίους πολλοὺς ὄντας συλλαβῶν ἀπέσφαξεν.

49. Ἱέρων δὲ τοὺς τε Ναξίους καὶ τοὺς Καταναίους ἐκ τῶν πόλεων ἀναστήσας, ἰδίου οἰκήτορας ἀπέστειλεν, ἐκ μὲν Πελοποννήσου πεντακισχιλίου ἀθροίσας, ἐκ δὲ Συρακουσῶν ἄλλους τοσοῦτους προσθεῖς· καὶ τὴν μὲν Κατάνην μετωνόμασεν Αἴτνην, τὴν δὲ χώραν οὐ μόνον τὴν Καταναίαν, ἀλλὰ καὶ πολλὴν τῆς ὁμόρου προσθεῖς κατεκληρούχησε, 2 μυρίου πληρώσας οἰκήτορας. τοῦτο δ' ἔπραξε σπεύδων ἅμα μὲν ἔχειν βοήθειαν ἐτοιμὴν ἀξιόλογον πρὸς τὰς ἐπιούσας χρείας, ἅμα δὲ καὶ ἐκ τῆς γενομένης μυριάνδρου πόλεως τιμὰς ἔχειν ἥρωικὰς. τοὺς δὲ Ναξίους καὶ τοὺς Καταναίους ἐκ τῶν πατρίδων ἀνασταθέντας μετώκισεν εἰς τοὺς Λεοντίνους, καὶ μετὰ τῶν ἐγγχωρίων προσέταξε κατοικεῖν 3 τὴν πόλιν. Θήρων δὲ μετὰ τὴν Ἱμεραίων σφαγὴν ὄρων τὴν πόλιν οἰκητόρων δεομένην, συνώκισεν εἰς ταύτην τοὺς τε Δαριεῖς καὶ τῶν ἄλλων τοὺς 4 βουλομένους ἐπολιτογράφησεν. οὗτοι μὲν οὖν μετ' ἀλλήλων καλῶς πολιτευόμενοι διετέλεσαν ἔτη πενήκοντα καὶ ὀκτώ· τότε δὲ τῆς πόλεως ὑπὸ Καρχηδονίων χειρωθείσης καὶ κατασκαφείσης, διέμεινεν ἀοίκητος μέχρι τῶν καθ' ἡμᾶς καιρῶν.

50. Ἐπ' ἀρχοντος δ' Ἀθήνησι Δρομοκλείδου

¹ The city north of Syracuse on the coast.

² In 408 B.C.

Himerans and disclosed to him their secret plans. Consequently Theron, after examining into the reported plan and finding the information to be true, composed his differences with Hieron and restored Polyzelus to the favour he had previously enjoyed, and then he arrested his opponents, who were many, among the Himerans and put them to death.

49. Hieron removed the people of Naxos¹ and Catana from their cities and sent there settlers of his own choosing, having gathered five thousand from the Peloponnesus and added an equal number of others from Syracuse; and the name of Catana he changed to Aetna, and not only the territory of Catana but also much neighbouring land which he added to it he portioned out in allotments, up to the full sum of ten thousand settlers. This he did out of a desire, not only that he might have a substantial help ready at hand for any need that might arise, but also that from the recently founded state of ten thousand men he might receive the honours accorded to heroes. And the Naxians and Catanians whom he had removed from their native states he transferred to Leontini and commanded them to make their homes in that city along with the native population. And Theron, seeing that after the slaughter of the Himerans the city was in need of settlers, made a mixed multitude there, enrolling as its citizens both Dorians and any others who so wished. These citizens lived together on good terms in the state for fifty-eight years; but at the expiration of this period the city was conquered and razed to the ground by the Carthaginians² and has remained without inhabitants to this day.

50. When Dromocleides was archon in Athens, the 475 B.C.

Ῥωμαῖοι μὲν κατέστησαν ὑπάτους Μάρκον Φάβιον καὶ Γναῖον Μάλλιον. ἐπὶ δὲ τούτων Λακεδαιμόνιοι τὴν τῆς θαλάττης ἡγεμονίαν ἀποβεβληκότες ἀλόγως, βαρέως ἔφερον· διὸ καὶ τοῖς ἀφεισηκόσιν ἀπ' αὐτῶν Ἕλλησι χαλεπῶς ἔχοντες, ἠπειλοῦν ἐπι-
 2 θῆσειν αὐτοῖς τὴν προσήκουσα τιμωρίαν. συναχθείσης δὲ τῆς γερουσίας ἐβουλεύοντο περὶ τοῦ πολέμου τοῦ πρὸς τοὺς Ἀθηναίους ὑπὲρ τῆς κατὰ
 3 θάλατταν ἡγεμονίας. ὁμοίως δὲ καὶ τῆς κοινῆς ἐκκλησίας συναχθείσης, οἱ μὲν νεώτεροι καὶ τῶν ἄλλων οἱ πολλοὶ φιλοτίμως εἶχον ἀνακτήσασθαι τὴν ἡγεμονίαν, νομίζοντες, εἰάν αὐτὴν περιποιήσωνται, χρημάτων τε πολλῶν εὐπορήσειν καὶ καθόλου τὴν Σπάρτην¹ μείζονα ποιήσεσθαι καὶ δυνατωτέραν, τοὺς τε τῶν ἰδιωτῶν οἴκους πολλὴν ἐπίδοσιν λήψε-
 4 σθαι πρὸς εὐδαιμονίαν. ἀνεμυμήσκοντο δὲ καὶ τῆς ἀρχαίας μαντείας, ἐν ἣ προσέταξεν αὐτοῖς ὁ θεὸς σκοπεῖν ὅπως μὴ χωλὴν ἔχουσι τὴν ἡγεμονίαν, καὶ τὸν χρησμὸν ἔφασαν εἰς οὐδὲν ἕτερον ἢ τὸ παρὸν λέγειν· χωλὴν γὰρ αὐτοῖς ὑπάρξειν τὴν ἀρχήν, εἰάν οὐσῶν δυεῖν ἡγεμονιῶν τὴν ἕτεραν ἀποβάλωσι.
 5 Πάντων δὲ σχεδὸν τῶν πολιτῶν πρὸς ταύτην τὴν ὑπόθεσιν ὠρμημένων, καὶ τῆς γερουσίας συνεδρευούσης περὶ τούτων, οὐδεὶς ἠλπίσεν οὐδένα τολμή-
 6 σεω² συμβουλευσαί τι. τῶν δὲ ἐκ τῆς γερουσίας τις, ὄνομα μὲν Ἐποιομαρίδας, τὸ δὲ γένος ἀφ' Ἡρακλέους ὦν καὶ δι' ἀρετὴν ἀποδοχῆς τυγχάνων παρὰ τοῖς πολίταις, ἐπεχείρησε συμβουλεύειν εἰάν τοὺς Ἀθηναίους ἐπὶ τῆς ἡγεμονίας· μὴ συμφέρειν γὰρ τῇ Σπάρτῃ τῆς θαλάττης ἀμφισβητεῖν·

Romans elected as consuls Marcus Fabius and Gnaeus Manlius. In this year the Lacedaemonians, now that for no good reason they had lost the command of the sea, were resentful ; consequently they were incensed at the Greeks who had fallen away from them and continued to threaten them with the appropriate punishment. And when a meeting of the Gerousia¹ was convened, they considered making war upon the Athenians for the sake of regaining the command of the sea. Likewise, when the general Assembly was convened, the younger men and the majority of the others were eager to recover the leadership, believing that, if they could secure it, they would enjoy great wealth, Sparta in general would be made greater and more powerful, and the estates of its private citizens would receive a great increase of prosperity. They kept calling to mind also the ancient oracle in which the god commanded them to beware lest their leadership should be a " lame " one, and the oracle, they insisted, meant nothing other than the present ; for " lame " indeed their rule would be if, having two leaderships,² they should lose one of them.

Since practically all the citizens had been eager for this course of action and the Gerousia was in session to consider these matters, no one entertained the hope that any man would have the temerity to suggest any other course. But a member of the Gerousia, Hetoe-
 maridas by name, who was a direct descendant of Hercules and enjoyed favour among the citizens by reason of his character, undertook to advise that they leave the Athenians with their leadership, since it was not to Sparta's interest, he declared, to lay claim to the

¹ So Reiske : σπουδῆν.

² So Vogel : τολμήσαι.

¹ The Spartan Senate, composed of thirty members.

² i.e. by land and by sea.

πρὸς παράδοξον δὲ ὑπόθεσιν εἰπεῖν εὐπορήσας λόγους ἀρμόζοντας, παρὰ τὴν προσδοκίαν ἔπεισε τὴν γερουσίαν καὶ τὸν δῆμον. τέλος δὲ οἱ Λακεδαιμόνιοι κρῖναντες τὸν Ἑτοιμαρίδαν συμφέροντα λέγειν ἀπέστησαν τῆς περὶ τὸν πόλεμον πρὸς τοὺς Ἀθηναίους ὁρμῆς. Ἀθηναῖοι δὲ τὸ μὲν πρῶτον προσεδόκων μέγαν πόλεμον ἕξειν πρὸς τοὺς Λακεδαιμονίους περὶ τῆς κατὰ θάλατταν ἡγεμονίας, καὶ διὰ τοῦτο τριήρεις κατεσκευάζον πλείους καὶ χρημάτων πλῆθος ἐπορίζοντο¹ καὶ τοῖς συμμαχοῖς ἐπεικῶς προσεφέροντο· ὡς δὲ τὰ δοχθέντα τοῖς Λακεδαιμονίοις ἐπίθοντο, τοῦ μὲν φόβου τοῦ κατὰ τὸν πόλεμον ἀπελύθησαν, περὶ δὲ τὴν αὐξήσιν τῆς ἰδίας πόλεως ἡσχολοῦντο.

51. Ἐπ' ἄρχοντος δ' Ἀθήνησιν Ἀκεστορίδου ἐν Ῥώμῃ τὴν ὑπάτου ἀρχὴν διεδέξαντο Καίσων Φάβιος καὶ Τίτος Οὐεργίνιος. ἐπὶ δὲ τούτων Ἱέρων μὲν ὁ βασιλεὺς τῶν Συρακοσίων, παραγενομένων πρὸς αὐτὸν πρέσβων ἐκ Κύμης τῆς Ἰταλίας καὶ δεομένων βοηθῆσαι πολεουμένους ὑπὸ Τυρρηνῶν θαλαττοκρατούντων, ἐξέπεμψεν αὐτοῖς συμμαχίαν τριήρεις ἱκανάς. οἱ δὲ τῶν νεῶν τούτων ἡγεμόνες ἐπειδὴ κατέπλευσαν εἰς τὴν Κύμην, μετὰ τῶν ἐγχωρίων μὲν ἐναυμάχησαν πρὸς τοὺς Τυρρηνοὺς, πολλὰς δὲ ναῦς αὐτῶν διαφθείραντες καὶ μεγάλη ναυμαχία νικήσαντες, τοὺς μὲν Τυρρηνοὺς ἐταπείνωσαν, τοὺς δὲ Κυμαίους ἠλευθέρωσαν τῶν φόβων, καὶ ἀπέπλευσαν ἐπὶ Συρακούσας.

52. Ἐπ' ἄρχοντος δ' Ἀθήνησιν Μένωνος Ῥωμαῖοι μὲν ὑπάτους κατέστησαν Λεύκιον Αἰμίλιον Μάμερκον καὶ Γάιον Κορνήλιον Λέντουλον, κατὰ δὲ τὴν Ἰταλίαν πόλεμος ἐνέστη Ταραντίνοις πρὸς

sea. He was able to bring pertinent arguments in support of his surprising proposal, so that, against the expectation of all, he won over both the Gerousia and the people. And in the end the Lacedaemonians decided that the opinion of Hetoemaridas was to their advantage and abandoned their zest for the war against the Athenians. As for the Athenians, at first they expected to have a great war with the Lacedaemonians for the command of the sea, and for this reason were building additional triremes, raising a large sum of money, and dealing honourably with their allies; but when they learned of the decision of the Lacedaemonians, they were relieved of their fear of war and set about increasing the power of their city.

51. When Acestorides was archon in Athens, in Rome Caeso Fabius and Titus Verginius succeeded to the consulship. And in this year Hieron, the king of the Syracusans, when ambassadors came to him from Cumae in Italy and asked his aid in the war which the Tyrrhenians, who were at that time masters of the sea, were waging against them, he dispatched to their aid a considerable number of triremes. And after the commanders of this fleet had put in at Cumae, joining with the men of that region they fought a naval battle with the Tyrrhenians, and destroying many of their ships and conquering them in a great sea-fight, they humbled the Tyrrhenians and delivered the Cumaeans from their fears, after which they sailed back to Syracuse.

52. When Menon was archon in Athens, the Romans chose as consuls Lucius Aemilius Mamercus and Gaius Cornelius Lentulus, and in Italy a war broke out between the Tarantini and the Iapygians. For

¹ So Ithodoman (cp. 13. 36. 1): ἐπόριζον.

2 τοὺς Ἰάπυγας· περὶ γὰρ ὁμόρου χώρας ἀμφισβητούτων πρὸς ἀλλήλους, ἐπὶ μὲν τινὰς χρόνους διετέλουν ἀψιμαχοῦντες καὶ λεηλατοῦντες τὰς ἀλλήλων χώρας, ἀεὶ δὲ μᾶλλον τῆς διαφορᾶς συναυξομένης καὶ πολλὰκις φόνων γινομένων, τὸ τελευταῖον εἰς ὀλοσχερῆ φιλοτιμίαν ὤρμησαν. οἱ μὲν οὖν Ἰάπυγες τὴν τε παρ' αὐτῶν δύναμιν παρεσκευάζοντο καὶ τὴν παρὰ τῶν ὁμόρων συμμαχίαν συνέλαβον, καὶ τοὺς σύμπαντας ἤθροισαν ὑπὲρ τοὺς δισμυρίους· οἱ δὲ Ταραντῖνοι πυθόμενοι τὸ μέγεθος τῆς ἐπ' αὐτοὺς ἠθροισμένης δυνάμεως, τοὺς τε πολιτικούς στρατιώτας ἤθροισαν καὶ Ῥηγίωνων συμμάχων ὄντων πολλοὺς προσελάβοντο. γενομένης δὲ μάχης ἰσχυρᾶς καὶ πολλῶν παρ' ἀμφοτέροις πεσόντων, τὸ τελευταῖον οἱ Ἰάπυγες ἐνίκησαν. τῶν δὲ ἡττηθέντων εἰς δύο μέρη σχισθέντων κατὰ τὴν φυγὴν, καὶ τῶν μὲν εἰς Τάραντα τὴν ἀναχώρησιν ποιουμένων, τῶν δὲ εἰς τὸ Ῥήγιον φευγόντων, παραπλησίως τούτοις καὶ οἱ Ἰάπυγες ἐμερισθήσαν.

5 οἱ μὲν οὖν τοὺς Ταραντῖνους διώξαντες ὀλίγου διαστήματος ὄντος πολλοὺς τῶν ἐναντίων ἀνείλον, οἱ δὲ τοὺς Ῥηγίους διώκοντες ἐπὶ τοσοῦτον ἐφιλοτιμήθησαν ὥστε συνεισπεσεῖν τοῖς φεύγουσιν εἰς τὸ Ῥήγιον καὶ τῆς πόλεως κυριεῦσαι.

53. Μετὰ δὲ ταῦτα Ἀθηνησι μὲν ἦρχε Χάρης, ἐν Ῥώμῃ δὲ ὑπατοὶ καθεισθῆκεσαν Τίτος Μινούσιος καὶ Γάιος Ὀράτιος Πολύειδος,¹ ἥχθη δὲ παρ' Ἡλείοις Ὀλυμπιάς ἑβδομηκοστὴ καὶ ἑβδόμη, καθ' ἣν ἐνίκα στάδιον Δάνδης Ἀργεῖος. ἐπὶ δὲ τούτων κατὰ μὲν τὴν Σικελίαν Θήρων ὁ Ἀκραγαντίνων δυνάστης ἐτελεύτησεν ἄρξας ἑτῆ δέκα καὶ ἕξ, τὴν δὲ ἀρχὴν διεδέξατο Θρασυδαῖος ὁ υἱός. ὁ μὲν οὖν

these peoples, disputing with each other over some land on their borders, had been engaging for some years in skirmishings and in raiding each other's territory, and since the difference between them kept constantly increasing and frequently resulted in deaths, they finally went headlong into out-and-out contention. Now the Iapygians not only made ready the army of their own men but they also joined with them an auxiliary force of their neighbours, collecting in this way a total body of more than twenty thousand soldiers; and the Tarantini, on learning of the great size of the army gathered against them, both mustered the soldiers of their state and added to them many more of the Rhegians, who were their allies. A fierce battle took place and many fell on both sides, but in the end the Iapygians were victorious. When the defeated army split in the flight into two bodies, the one retreating to Tarentum and the other fleeing to Rhegium, the Iapygians, following their example, also divided. Those who pursued the Tarantini, the distance being short, slew many of the enemy, but those who were pressing after the Rhegians were so eager that they broke into Rhegium together with the fugitives and took possession of the city.

53. The next year Chares was archon in Athens,^{472 B.C.} and in Rome the consuls elected were Titus Menenius and Gaius Horatius Pulvillus, and the Eleians celebrated the Seventy-seventh Olympiad, that in which Dandes of Argos won the "stadion." In this year in Sicily Theron, the despot of Acragas, died after a reign of sixteen years, and his son Thrasydaeus succeeded to the throne. Now Theron, since he had

¹ Μινούσιος and Πολύειδος are corruptions of Μετήσιος and Πολουίλλος.

3 Οθήρων τὴν ἀρχὴν ἐπεικῶς διωκτικῶς, καὶ ζῶν
 μεγάλης ἀποδοχῆς ἐτύγχανε παρὰ τοῖς πολίταις καὶ
 τελευτήσας ἥρωικῶν ἐτύχε τιμῶν, ὁ δὲ υἱὸς αὐτοῦ
 καὶ ζῶντος ἔτι τοῦ πατρὸς βίαιος ἦν καὶ φονι-
 κὸς καὶ τελευτήσαντος ἦρχε τῆς πατρίδος παρα-
 νόμως καὶ τυραννικῶς. διὸ καὶ ταχέως ἀπιστηθεὶς
 4 ὑπὸ τῶν ὑποτεταγμένων διετέλεσεν ἐπιβουλευόμενος
 καὶ βίον ἔχων μισούμενον· ὅθεν ταχέως τῆς ἰδίας
 παρανομίας οἰκείαν ἔσχε τὴν τοῦ βίου καταστροφὴν.
 μετὰ γὰρ τὴν τοῦ πατρὸς Οθήρωνος τελευτὴν πολ-
 λούς μισθοφόρους ἀθροίσας καὶ τῶν Ἀκραγαντίνων
 καὶ Ἰμεραίων προσκαταλέξας, τοὺς ἅπαντας ἤθροισ-
 4 σεν ὑπὲρ τοὺς δισμυρίους ἵππεῖς καὶ πεζοὺς. μετὰ
 δὲ τούτων μέλλοντος αὐτοῦ πολεμεῖν τοῖς Συρακο-
 σίοις, Ἰέρων ὁ βασιλεὺς παρασκευασάμενος δύναμιν
 ἀξιόλογον ἐστράτευσεν ἐπὶ τὸν Ἀκράγαντα. γενο-
 μένης δὲ μάχης ἰσχυρᾶς πλείστοι¹ παραταξαμένω
 5 Ἑλλήνων πρὸς Ἑλλήνας ἔπεσον. τῇ μὲν ὄν μάχῃ
 ἐπροτέρησαν οἱ Συρακοῖοι, κατεκόπησαν δὲ τῶν
 μὲν Συρακοσίων εἰς δισχιλίους, τῶν δὲ ἄλλων ὑπὲρ
 τοὺς τετρακισχιλίους. μετὰ δὲ ταῦτα Θρασυδαῖος
 μὲν ταπεινωθεὶς ἐξέπεσεν ἐκ τῆς ἀρχῆς, καὶ φυγῶν
 εἰς Μεγαρεῖς τοὺς Νισαίους καλουμένους, ἐκεῖ
 6 θανάτου καταγνοσθεὶς ἐτελεύτησεν· οἱ δ' Ἀκρα-
 γαντῖνοι κομισάμενοι τὴν δημοκρατίαν, διαπρεσ-
 βευοάμενοι πρὸς Ἰέρωνα τῆς εἰρήνης ἔτυχον.
 Κατὰ δὲ τὴν Ἰταλίαν Ῥωμαῖοι πρὸς Οὐνηεντα-
 νοὺς ἐνστάντος πολέμου μεγάλη μάχη συνέστη περὶ
 τὴν ὀνομαζομένην Κρεμέραν. τῶν δὲ Ῥωμαίων

administered his office equitably, not only enjoyed
 great favour among his countrymen during his life-
 time, but also upon his death he was accorded the
 honours which are paid to heroes; but his son, even
 while his father was still living, was violent and
 murderous, and after his father's death ruled over his
 native city without respect for the laws and like a
 tyrant. Consequently he quickly lost the confidence
 of his subjects and was the constant object of plots,
 living a life of execration; and so he soon came to
 an end befitting his own lawlessness. For Thrasyl-
 daeus after the death of his father Theron gathered
 many mercenary soldiers and enrolled also citizens of
 Acragas and Himera, and thus got together in all
 more than twenty thousand cavalry and infantry.
 And since he was preparing to make war with these
 troops upon the Syracusans, Hieron the king made
 ready a formidable army and marched upon Acragas.
 A fierce battle took place, and a very large number
 fell, since Greeks were marshalled against Greeks.
 Now the fight was won by the Syracusans, who lost
 some two thousand men against more than four
 thousand for their opponents. Thereupon Thrasyl-
 daeus, having been humbled, was expelled from his
 position, and fleeing to Nisaeon Megara,¹ as it is
 called, he was there condemned to death and met his
 end; and the Acragantini, having now recovered
 their democratic form of government, sent ambas-
 sadors to Hieron and secured peace.

In Italy war broke out between the Romans and
 the Veiians and a great battle was fought at the site
 called Cremera.² The Romans were defeated and

¹ τῶν after πλείστοι deleted by Madvig.

¹ Megara in Greece as contrasted with Hyblaean Megara
 in Sicily.

² The traditional date is 477 B.C.

ἡττηθέντων συνέβη πολλοὺς αὐτῶν πεσεῖν, ὧν φασι
 τινες τῶν συγγραφέων καὶ τοὺς Φαβίους τοὺς
 τριακοσίους, συγγενεῖς ἀλλήλων ὄντας καὶ διὰ
 τοῦτο μᾶ περιειλημμένους προσηγορία.

Ταῦτα μὲν οὖν ἐπράχθη κατὰ τοῦτον τὸν ἐνι-
 ατόν.

54. Ἐπ' ἄρχοντος δ' Ἀθήνησι Πραξιέργου Ῥω-
 μαῖοι μὲν ὑπάτους κατέστησαν Αὐλον Οὐεργίνιον
 Τρίκοστον καὶ Γάιον Σερουλίον Στροῦκτον. ἐπὶ
 δὲ τούτων Ἡλεῖοι μὲν πλείους καὶ μικρὰς πόλεις
 οἰκοῦντες εἰς μίαν συνωκίσθησαν τὴν ὀνομαζομένην
 2 Ἡλιον. Λακεδαιμόνιοι δὲ ὄραντες τὴν μὲν Σπάρτην
 διὰ τὴν Παισανίου τοῦ στρατηγοῦ προδοσίαν τα-
 πεινῶς πράττουσαν, τοὺς δὲ Ἀθηναίους εὐδοκι-
 μοῦντας διὰ τὸ μηδένα παρ' αὐτοῖς πολίτην ἐπὶ
 προδοσίᾳ κατεγνώσθαι, ἔσπευδον τὰς Ἀθήνας ταῖς
 3 ὁμοίαις περιβαλεῖν διαβολαῖς. διόπερ εὐδοκιμοῦν-
 τος παρ' αὐτοῖς Θεμιστοκλέους καὶ μεγάλῃ δόξαν
 ἔχοντος ἐπ' ἀρετῇ, κατηγορήσαν προδοσίαν αὐτοῦ,
 φάσκοντες φίλον γενέσθαι τοῦ Παισανίου μέγιστον,
 καὶ μετὰ τούτου συντεθεῖσθαι κοινῇ προδοῦναι τὴν
 4 Ἑλλάδα τῷ Ξέρξῃ. διελέγοντο δὲ καὶ τοῖς ἔχθροῖς
 τοῦ Θεμιστοκλέους, παροξύνοντες αὐτοὺς πρὸς τὴν
 κατηγορίαν, καὶ χρήματα ἔδοσαν, διδάσκοντες ὅτι
 Παισανίας μὲν κρίνας προδιδόναι τοὺς Ἕλληνας
 ἐδήλωσε τὴν ἰδίαν ἐπιβολὴν Θεμιστοκλεῖ καὶ παρ-
 εκάλεσε κοινωνεῖν τῆς προθέσεως, ὃ δὲ Θεμιστοκλεῖς
 οὔτε προσεδέξατο τὴν ἐντευξιν οὔτε διαβάλλειν
 5 ἔκρινε δεῖν ἄνδρα φίλον. οὐ μὴν ἀλλὰ κατηγορη-

many of them perished, among their number, ac-
 cording to some historians, being the three hundred
 Fabii, who were of the same gens and hence were
 included under the single name.¹

These, then, were the events of this year.

54. When Praxiergus was archon in Athens, the 471 B.C.
 Romans elected as consuls Aulus Verginius Tricostus
 and Gaius Servilius Structus. At this time the
 Eleians, who dwelt in many small cities, united to
 form one state which is known as Elis. And the
 Lacedaemonians, seeing that Sparta was in a humbled
 state by reason of the treason of their general Pau-
 sanias, whereas the Athenians were in good repute
 because no one of their citizens had been found guilty
 of treason, were eager to involve Athens in similar
 discreditable charges. Consequently, since Themis-
 tocles was greatly esteemed by the Athenians and
 enjoyed great fame for his high character, they ac-
 cused him of treason, maintaining that he had been a
 close friend of Pausanias and had agreed with him that
 together they would betray Greece to Xerxes. They
 also carried on conversations with the enemies of
 Themistocles, inciting them to lodge an accusation
 against him, and gave them money; and they ex-
 plained that, when Pausanias decided to betray the
 Greeks, he disclosed the plan he had to Themistocles
 and urged him to participate in the project, and that
 Themistocles neither agreed to the request nor de-
 cided that it was his duty to accuse a man who was
 his friend. At any rate a charge was brought against

the control of the right bank of the Tiber, and many Fabii
 fell in the struggle. But in some way the Fabian gens
 dressed up the story so that in later tradition only Fabii and
 their clients were fighting Rome's battle for "bridgeheads"
 on the Tiber (cp. Dionys. Hal. 9. 19-21; Livy, 2. 50).

¹ This is one of the most famous of the legends of early
 Roman history. Diodorus gives the sensible account that
 this was a battle between the Romans and the Etruscans for

θεῖς ὁ Θεμιστοκλῆς τότε μὲν ἀπέφυγε τὴν τῆς προδοσίας κρίσιν. διὸ καὶ τὸ μὲν πρῶτον μετὰ τὴν ἀπόλυσιν μέγας ἦν παρὰ τοῖς Ἀθηναίοις· ἡγάπων γὰρ αὐτὸν ἐπὶ τοῖς πεπραγμένοις διαφερόντως οἱ πολῖται· μετὰ δὲ ταῦτα οἱ μὲν φοβηθέντες αὐτοῦ τὴν ὑπεροχὴν, οἱ δὲ φθονήσαντες τῇ δόξῃ, τῶν μὲν εὐεργεσιῶν ἐπελάθοντο, τὴν δ' ἰσχὺν αὐτοῦ καὶ τὸ φρόνημα ταπεινοῦν ἔσπευδον.

55. Πρῶτον μὲν οὖν αὐτὸν ἐκ τῆς πόλεως μετέστησαν, τοῦτον τὸν ὀνομαζόμενον ὄστρακισμὸν ἐπαγαγόντες αὐτῷ, ὃς ἐνομοθετήθη μὲν ἐν ταῖς Ἀθήναις μετὰ τὴν κατάλυσιν τῶν τυράννων τῶν περὶ Πεισίστρατον, ὃ δὲ νόμος ἐγένετο τοιοῦτος. 2 ἕκαστος τῶν πολιτῶν εἰς ὄστρακον ἔγραφε τοῦνομα τοῦ δοκοῦντος μάλιστα δύνασθαι καταλύσαι τὴν δημοκρατίαν· ᾧ δ' ἂν ὄστρακα πλείω γένηται, φεύγειν ἐκ τῆς πατρίδος ἐτέτακτο πενταετῆ χρόνον. 3 νομοθετήσαι δὲ ταῦτα δοκοῦσιν οἱ Ἀθηναῖοι, οὐχ ἵνα τὴν κακίαν κολάζωσιν, ἀλλ' ἵνα τὰ φρονήματα τῶν ὑπερεχόντων ταπεινότερα γένηται διὰ τὴν φυγῆν. ὃ μὲν οὖν Θεμιστοκλῆς τὸν προειρημένον τρόπον ἐξοστρακισθεὶς ἔφυγεν ἐκ τῆς πατρίδος εἰς Ἄργος·

¹ The institution of ostracism was incorporated in one of the laws of Cleisthenes, and was passed in 507 b.c. but first used, according to Aristotle (*Ath. Pol.* 22), twenty years later, "when the people had gained self-confidence." Professor T. Leslie Shear has kindly allowed me to see an as yet unpublished paper of his, "Ostracism and the Ostraka from the Agora," which he prepared in 1941. Whereas Carcopino for the second edition of his *L'Ostracisme athénien* (1935) had 62 examples of the ballots used in Athenian ostracophoria (the balloting), the collection from the Agora now totals 503, and in 1937 a well on the North Slope

Themistocles, but at the time he was not found guilty of treason. Hence at first after he was absolved he stood high in the opinion of the Athenians; for his fellow citizens were exceedingly fond of him on account of his achievements. But afterwards those who feared the eminence he enjoyed, and others who were envious of his glory forgot his services to the state, and began to exert themselves to diminish his power and to lower his presumption.

55. First of all they removed Themistocles from Athens, employing against him what is called ostracism, an institution which was adopted in Athens after the overthrow of the tyranny of Peisistratus and his sons; and the law was as follows.¹ Each citizen wrote on a piece of pottery (*ostrakon*) the name of the man who in his opinion had the greatest power to destroy the democracy; and the man who got the largest number of ostraca was obliged by the law to go into exile from his native land for a period of five years.² The Athenians, it appears, passed such a law, not for the purpose of punishing wrongdoing, but in order to lower through exile the presumption of men who had risen too high. Now Themistocles, having been ostracized in the manner we have described, fled as an exile from his native city to Argos.

yielded an additional 191 pieces. There are names of persons who were never ostracized and of many persons who are otherwise unknown. The accuracy of Aristotle's statement that the institution was first used in 487 b.c. is borne out against Walker's theory (*Camb. Anc. Hist.* 4, p. 152) that there may well have been instances of its use before the Battle of Marathon in 490 b.c.

² The period was ten years (Diodorus has probably confused the Athenian institution with a similar one of Syracuse where the term of exile was five years (cp. chap. 87. 1)), and a total of 6000 votes was required.

- 4 οἱ δὲ Λακεδαιμόνιοι πυθόμενοι περὶ τούτων καὶ νομίσαντες παρὰ τῆς τύχης εἰληφέναι καιρὸν ἐπιθέσθαι τῷ Θεμιστοκλεῖ, πάλιν εἰς τὰς Ἀθήνας ἐξαπέστειλαν πρέσβεις κατηγοροῦντες τοῦ Θεμιστοκλέους ὅτι τῷ Πausanία κεκοινώνηκε τῆς προδοσίας, καὶ δεῖν ἔφασαν, τῶν κοινῶν τῆς Ἑλλάδος ἀδικημάτων, εἶναι τὴν κρίσιν οὐκ ἰδίᾳ παρὰ τοῖς Ἀθηναίοις, ἀλλ' ἐπὶ τοῦ κοινοῦ συνεδρίου τῶν Ἑλλήνων, ὅπερ εἰώθει¹ συνεδρεύειν κατ' ἐκείνον τὸν χρόνον.
- 5 Ὁ δὲ Θεμιστοκλῆς ὄρων τοὺς Λακεδαιμονίους σπεύδοντας διαβαλεῖν τὴν πόλιν τῶν Ἀθηναίων καὶ ταπεινώσαι, τοὺς δ' Ἀθηναίους βουλομένους ἀπολογησασθαι περὶ τῆς ἐπιφερομένης αἰτίας, ὑπέλαβεν
- 6 ἑαυτὸν παραδοθῆσεσθαι τῷ κοινῷ συνεδρίῳ. τοῦτο δ' ἦδει τὰς κρίσεις οὐ δικαίας, ἀλλὰ πρὸς χάριν ποιούμενον τοῖς Λακεδαιμονίοις, τεκμαιρόμενος ἕκ τε τῶν ἄλλων καὶ ἐξ ὧν ἐποιήσατο περὶ τῶν ἀριστείων². οὕτω γὰρ οἱ κύριοι τῆς ψήφου φθονερῶς διετέθησαν πρὸς τοὺς Ἀθηναίους, ὥστε πλείους τριήρεις αὐτῶν παρεσχημένων ἢ σύμπαντες οἱ ναυμαχῆσαντες παρέσχοντο, οὐδὲν κρείττους
- 7 αὐτοὺς ἐποίησαν τῶν ἄλλων Ἑλλήνων. διὰ ταῦτα

¹ So Reiske: εἰώθεισαν.

² So Rhodoman: ἐποίησατο τὴν κρίσιν περὶ τε τῶν Ἀθηναίων καὶ τῶν Ἀργείων.

But the Lacedaemonians, learning of this and considering that Fortune had given them a favourable moment to attack Themistocles, again dispatched ambassadors to Athens. These accused Themistocles of complicity in the treason of Pausanias, and asserted that his trial, since their crimes affected all Greece, should not be held privately among the Athenians alone but rather before the General Congress of the Greeks which, according to custom, was to meet at that time.¹

And Themistocles, seeing that the Lacedaemonians were bent upon defaming and humbling the Athenian state, and that the Athenians were anxious to clear themselves of the charge against them, assumed that he would be turned over to the General Congress. This body, he knew, made its decisions, not on the basis of justice, but out of favour to the Lacedaemonians, inferring this not only from its other actions but also from what it had done in making the awards for valour.² For in that instance those who controlled the voting showed such jealousy of the Athenians that, although these had contributed more triremes than all the others who took part in the battle, they made them out to be no whit better than the rest of the Greeks. These, then, were the

been before the General Congress of the Hellenic League. It is not impossible, however, that such a suggestion was first made by the Spartans, but was not pressed when the Athenians offered to recall him to Athens for trial. Plutarch (*Aristeides*, 21) states that a Hellenic League to prosecute the war against the Persians, meeting annually, was established in 479. It is clear that Diodorus was thinking of the General Congress of this league and not of that of the Peloponnesian League (cp. J. A. O. Larsen in *Class. Phil.* 28 (1933), pp. 263-265).

² Cp. chap. 27. 2.

¹ The ostracism of Themistocles took place in the period 472-470 B.C. (Walker in the *Camb. Anc. Hist.* 5, pp. 62 f.), and this attack on him by the Spartans a year or so later. Thucydides (1. 135) states that he was to be recalled to Athens for trial, whether before the Assembly (so E. Meyer) or the Areopagus (Wilamowitz) is not clear. Modern writers generally reject Diodorus' account that his trial was to have

δὴ συνέβη τὸν Θεμιστοκλέα τοῖς συνέδροις ἀπιστήσαι. καὶ γὰρ ἐκ τῆς προγεγενημένης ἀπολογίας ἐν ταῖς Ἀθήναις ὑπὸ τοῦ Θεμιστοκλέους ἀφορμὰς εἶχον οἱ Λακεδαιμόνιοι πρὸς τὴν ὕστερον γενομένην
8 κατηγορίαν. ὁ γὰρ Θεμιστοκλῆς ἀπολογούμενος ὠμολόγει μὲν τὸν Πausanίαν πρὸς αὐτὸν ἐπιστολὰς ἀπεσταλκένας παρακαλοῦντα μετασχεῖν τῆς προδοσίας, καὶ τούτῳ μεγίστῳ χρησάμενος τεκμηρίῳ συνίστανεν, ὅτι οὐκ ἂν παρεκάλει Πausanίας αὐτόν, εἰ μὴ πρὸς τὴν ἀξίωσιν ἀντέλεγε.

56. Διὰ δὲ ταῦτα, καθάπερ προειρήκαμεν, ἔφυγεν ἐξ Ἀργους πρὸς Ἀδμήτην τὸν Μολοσσῶν βασιλέα· καταφυγὼν δὲ πρὸς τὴν ἐστίαν ἰκέτης ἐγένετο. ὁ δὲ βασιλεὺς τὸ μὲν πρῶτον προσεδέξατο αὐτὸν φιλοφρόνως καὶ παρεκάλει θαρρεῖν καὶ τὸ σύνολον
2 ἐπηγγέλλετο φροντιεῖν αὐτοῦ τῆς ἀσφαλείας· ἐπεὶ δὲ οἱ Λακεδαιμόνιοι τοὺς ἐπιφανεστάτους Σπαρτιῶν πρέσβεις ἀποστέλλαντες πρὸς τὸν Ἀδμήτην ἐξήτουν αὐτὸν πρὸς τιμωρίαν, ἀποκαλοῦντες προδότην καὶ λυμεῶνα τῆς ὅλης Ἑλλάδος, πρὸς δὲ τούτοις μὴ παραδίδόντος αὐτὸν πολεμήσειν ἔφασαν μετὰ πάντων τῶν Ἑλλήνων, τὸ τῆνικαῦθ' ὁ βασιλεὺς φοβηθεὶς μὲν τὰς ἀπειλὰς, ἐλεῶν δὲ τὸν ἰκέτην καὶ τὴν ἐκ τῆς παραδόσεως αἰσχύνῃν ἐκκλίνων, ἔπειθε τὸν Θεμιστοκλέα τὴν ταχίστην ἀπιέναι λάθρα τῶν Λακεδαιμονίων, καὶ χρυσοῦ πλήθος
3 ἔδωρήσατο αὐτῷ ἐφόδιον τῆς φυγῆς. ὁ δὲ Θεμιστοκλῆς πάντοθεν ἐλαυνόμενος καὶ τὸ χρυσίον

reasons why Themistocles distrusted the members of the Congress. Furthermore, it was from the speech in his own defence which Themistocles had made in Athens on the former occasion that the Lacedaemonians had got the basis for the accusation they afterwards made. For in that defence Themistocles had acknowledged that Pausanias had sent letters to him, urging him to share in the act of treason, and using this as the strongest piece of evidence in his behalf, he had established that Pausanias would not have urged him, unless he had opposed his first request.

56. It was for these reasons, as we have stated above,¹ that Themistocles fled from Argos to Admetus, the king of the Molossians; and taking refuge at Admetus' hearth he became his suppliant. The king at first received him kindly, urged him to be of good courage, and, in general, assured him that he would provide for his safety; but when the Lacedaemonians dispatched some of the most distinguished Spartans as ambassadors to Admetus and demanded the person of Themistocles for punishment, stigmatizing him as the betrayer and destroyer of the whole Greek world, and when they went further and declared that, if Admetus would not turn him over to them, they together with all the Greeks would make war on him, then indeed the king, fearing on the one hand the threats and yet pitying the suppliant and seeking to avoid the disgrace of handing him over, persuaded Themistocles to make his escape with all speed without the knowledge of the Lacedaemonians and gave him a large sum of gold to meet his expenses on the flight. And Themistocles, being persecuted as he was on every side, accepted the gold and fled

¹ There is no reference for this statement.

δεξάμενος ἔφυγε νυκτὸς ἐκ τῆς τῶν Μολοσσῶν
 χώρας, συμπράττοντος αὐτῷ πάντα τὰ πρὸς φυγὴν
 τοῦ βασιλέως· εὐρῶν δὲ δύο νεανίσκους Λυγκηστᾶς
 τὸ γένος, ἐμπορικαῖς δὲ ἐργασίαις χρωμένους καὶ
 διὰ τοῦτο τῶν ὁδῶν ἐμπείρως ἔχοντας, μετὰ τούτων
 4 ἔφυγε. χρώμενος δὲ νυκτεριναῖς ὁδοπορίαῖς ἔλαθε
 τοὺς Λακεδαιμονίους, καὶ διὰ τῆς τῶν νεανίσκων
 εὐνοίας τε καὶ κακοπαθείας κατήντησεν εἰς τὴν
 Ἀσίαν· ἐνταῦθα δ' ἔχων ἰδιόξενον, ὄνομα μὲν
 Λυσιθείδην, δόξῃ δὲ καὶ πλούτῳ θαυμαζόμενον,
 πρὸς τοῦτον κατέφυγεν.

5 Ὁ δὲ Λυσιθείδης ἐτύγχανε φίλος ὦν Ξέρξου τοῦ
 βασιλέως καὶ κατὰ τὴν διάβασιν τοῦ Ξέρξου τὴν
 δύναμιν τῶν Περσῶν ἅπασαν εἰστιακῶς. διόπερ
 συνήθειαν μὲν ἔχων πρὸς τὸν βασιλέα, τὸν δὲ
 Θεμιστοκλέα διὰ τὸν ἔλεον σῶσαι βουλόμενος, ἐπ-
 6 ηγγέιλαιτο αὐτῷ πάντα συμπράξειν. ἀξιούντος δὲ
 τοῦ Θεμιστοκλέους ἀγαγεῖν αὐτὸν πρὸς τὸν Ξέρξην,
 τὸ μὲν πρῶτον ἀντεῖπεν, ἀποφαινόμενος ὅτι κολα-
 σθήσεται διὰ τὰς κατὰ τῶν Περσῶν αὐτῷ γεγενη-
 μένας πράξεις, μετὰ δὲ ταῦτα μαθῶν τὸ συμφέρον
 7 ὑπήκουσε, καὶ παραδόξως καὶ ἀσφαλῶς αὐτὸν
 διέσωσεν εἰς τὴν Περσίδα. ἔθους γὰρ ὄντος παρὰ
 τοῖς Πέρσαις τὸν ἄγοντα παλλακὴν τῷ βασιλεῖ
 κομίζειν ταύτην ἐπὶ ἀπήνης κεκρυμμένης καὶ τῶν
 ἀπαντῶντων μηδένα πολυπραγμανεῖν μηδὲ κατ'
 ὄψιν ἀπαντῆσαι τῇ ἀγομένῃ, ἀφορμῇ ταύτῃ συνέβη
 8 παρασκευασάμενος γὰρ τὴν ἀπήνην πολυτελεσί
 παραπετάσμασι κεκοσμημένην, εἰς ταύτην ἐνέθηκε

by night out of the territory of the Molossians, the king furthering his flight in every way; and finding two young men, Lyncestians by birth, who were traders and therefore familiar with the roads, he made his escape in their company. By travelling only at night he eluded the Lacedaemonians, and by virtue of the goodwill of the young men and the hardship they endured for him he made his way to Asia. Here Themistocles had a personal friend, Lysitheidēs by name, who was highly regarded for his fame and wealth, and to him he fled for refuge.

Now it so happened that Lysitheidēs was a friend of Xerxes the king and on the occasion of his passage through Asia Minor had entertained the entire Persian host.¹ Consequently, since he enjoyed an intimate acquaintance with the king and yet wished out of mercy to save Themistocles, he promised to co-operate with him in every way. But when Themistocles asked that he lead him to Xerxes, at first he demurred, explaining that Themistocles would be punished because of his past activities against the Persians; later, however, when he realized that it was for the best, he acceded, and unexpectedly and without harm he got him through safe to Persia. For it was a custom among the Persians that when one conducted a concubine to the king one brought her in a closed wagon, and no man who met it interfered or came face to face with the passenger; and it came about that Lysitheidēs availed himself of this means of carrying out his undertaking. After preparing the wagon and embellishing it with costly hangings he put Themistocles in it; and when he

man who entertained Xerxes' army is named Pythius by Herodotus (7. 27); Thucydides does not mention him.

¹ Plutarch (*Themistocles*, 26) calls him Nicogenes; the

τὸν Θεμιστοκλέα, καὶ μετὰ πάσης ἀσφαλείας δια-
σώσας ἐνέτυχε τῷ βασιλεῖ, καὶ πεφυλαγμένως
ὀμιλήσας ἔλαβε παρ' αὐτοῦ πίστει μηδὲν ἀδικήσῃ
τὸν ἄνδρα. εἰσαγαγὼν δὲ αὐτὸν πρὸς τὸν βασιλέα,
κάκεινον δόντος τῷ Θεμιστοκλεῖ λόγον καὶ μαθόν-
τος ὡς οὐδὲν ἠδίκησεν, ἀπελύθη τῆς τιμωρίας.

57. Δόξας δὲ παραδόξως ὑπ' ἐχθροῦ διασεσῶ-
σθαι, πάλιν εἰς μείζονας κινδύνους ἐνέπεσε διὰ
τοιαύτας αἰτίας· Μανδάνη Δαρείου μὲν ἦν θυγάτηρ
τοῦ φονεύσαντος τοὺς μάγους, ἀδελφή δὲ γνησία τοῦ
Ἐέρξου, μεγίστης δ' ἀποδοχῆς τυγχάνουσα παρὰ
2 τοῖς Πέρσαις. αὕτη τῶν υἱῶν ἐστερημένη καθ' ὃν
καιρὸν Θεμιστοκλῆς περὶ Σαλαμίνα κατεναυμάχησε
τὸν στόλον τῶν Περσῶν, χαλεπῶς ἔφερε τὴν ἀν-
αίρεσιν τῶν τέκνων, καὶ διὰ τὸ μέγεθος τῆς συμφο-
3 ρᾶς ἠλεεῖτο παρὰ τοῖς πλήθεσιν. αὕτη πυθομένη
τὴν παρουσίαν τοῦ Θεμιστοκλέους ἦλθεν εἰς τὰ
βασιλεια πενθίμην ἐσθῆτα λαβοῦσα καὶ μετὰ δα-
κρῦν ἰκέτευε τὸν ἀδελφὸν ἐπιθεῖναι τιμωρίαν τῷ
Θεμιστοκλεῖ. ὡς δ' οὐ προσεῖχεν αὐτῇ, περιήει
τοὺς ἀρίστους τῶν Περσῶν ἀξιόσους καὶ καθόλου
4 τὰ πλήθη παροξύνουσα πρὸς τὴν τοῦ Θεμιστο-
κλέους τιμωρίαν. τοῦ δ' ὄχλου συνδραμόντος ἐπὶ
τὰ βασιλεια καὶ μετὰ κραυγῆς ἐξαιτούντος ἐπὶ
τιμωρίαν τὸν Θεμιστοκλέα, ὁ μὲν βασιλεὺς ἀπ-
εκρίνατο δικαστήριον καταστήσῃν ἐκ τῶν ἀρίστων
5 Περσῶν, καὶ τὸ κριθὲν τεύξεσθαι συντελείας· πάν-
των δὲ συνευδοκησάντων, καὶ δοθέντος ἱκανοῦ
χρόνου εἰς τὴν παρασκευὴν τῆς κρίσεως, ὁ μὲν
Θεμιστοκλῆς μαθὼν τὴν Περσίδα διάλεκτον, καὶ
ταύτη χρησάμενος κατὰ τὴν ἀπολογία, ἀπελύθη

¹ Darius the Great.

had got him through in entire safety, he came into the presence of the king, and after he had conversed with him cautiously he received pledges from the king that he would do Themistocles no wrong. Then Lysitheidēs introduced him to the presence of the king, who, when he had allowed Themistocles to speak and learned that he had done the king no wrong, absolved him from punishment.

57. But when it seemed that the life of Themistocles had unexpectedly been saved by an enemy, he fell again into even greater dangers for the following reasons. Mandanē was the daughter of the Darius¹ who had slain the Magi and the full sister of Xerxes, and she enjoyed high esteem among the Persians. She had lost her sons at the time Themistocles had defeated the Persian fleet in the sea-battle at Salamis and sorely grieved over the death of her children, and because of her great affliction she was the object of the pity of the people. When she learned of the presence of Themistocles, she went to the palace clad in raiment of mourning and with tears entreated her brother to wreak vengeance upon Themistocles. And when the king paid no heed to her, she visited in turn the noblest Persians with her request and, speaking generally, spurred on the people to vengeance upon Themistocles. When the mob rushed to the palace and with loud shouts demanded the person of Themistocles for punishment, the king replied that he would form a jury of the noblest Persians and that its verdict would be carried out. This decision was approved by all, and since a considerable time was given to make the preparations for the trial, Themistocles meanwhile learned the Persian language, and using it in his

6 τῶν ἐγκλημάτων. ὁ δὲ βασιλεὺς περιχαρῆς γενόμενος ἐπὶ τῇ σωτηρίᾳ τάνδρὸς μεγάλας αὐτὸν δωρεαῖς ἐτίμησε· γυναικὰ γὰρ αὐτῷ πρὸς γάμου κοινωνίαν ἔζευξε Περσίδα, εὐγενεῖα τε καὶ κάλλει διαφέρουσαν, ἔτι δὲ κατ' ἀρετὴν ἐπαινουμένην, οἰκετῶν τε πλήθος. .¹ πρὸς διακονίαν καὶ παντοδαπῶν ἐκπωμάτων καὶ τὴν ἄλλην χορηγίαν πρὸς 7 ἀπόλαυσιν καὶ τρυφήν ἀρμόζουσαν. ἔδωρήσατο δ' αὐτῷ καὶ πόλεις τρεῖς πρὸς διατροφὴν καὶ ἀπόλαυσιν εὐθέτους, Μαγνησίαν μὲν τὴν ἐπὶ τῷ Μαιάνδρῳ, πλείστον τῶν κατὰ τὴν Ἀσίαν πόλεων ἔχουσαν σίτον, εἰς ἄρτους, Μυοῦντα δὲ εἰς ὄψον, ἔχουσαν θάλατταν εὖιχθιν, Λάμψακον δέ, ἀμπελόφυτον ἔχουσαν χώραν πολλήν, εἰς οἶνον.

58. Θεμιστοκλῆς μὲν οὖν ἀπολυθεὶς τοῦ παρ' Ἑλλήσι φόβου, καὶ παραδόξως ὑπὸ μὲν τῶν τὰ μέγιστα εὐεργετηθέντων φυγαδευθεὶς, ὑπὸ δὲ τῶν τὰ δεινότερα παθόντων εὐεργετηθεὶς, ἐν ταύταις ταῖς πόλεσι κατεβίωσε πάντων τῶν² πρὸς ἀπόλαυσιν ἀγαθῶν εὐπορούμενος, καὶ τελευτήσας ἐν τῇ Μαγνησίᾳ ταφῆς ἔτυχεν ἀξιολόγου καὶ μνημείου 2 τοῦ ἔτι νῦν διαμένοντος. ἔνιοι δὲ τῶν συγγραφέων φασὶ τὸν Εἰρέξην ἐπιθυμήσαντα πάλιν στρατεύειν ἐπὶ τὴν Ἑλλάδα παρακαλεῖν τὸν Θεμιστοκλέα στρατηγεῖν ἐπὶ τοῦ πολέμου, τὸν δὲ συγχωρήσαντα περὶ τούτων πίστευς λαβεῖν ἐνόρκους μὴ στρατεύσειν 3 ἐπὶ τοὺς Ἕλληνας ἄνευ Θεμιστοκλέους. σφαγια-

¹ Capps suggests that a participle, *e.g.* ἐπιφερομένην, has fallen out of the text.

² τῶν added by Dindorf.

defence he was acquitted of the charges. And the king was overjoyed that Themistocles had been saved and honoured him with great gifts; so, for example, he gave him in marriage a Persian woman, who was of outstanding birth and beauty and, besides, praised for her virtue, and [she brought as her dowry] not only a multitude of household slaves for their service but also of drinking-cups of every kind and such other furnishings as comport with a life of pleasure and luxury.¹ Furthermore, the king made him a present also of three cities which were well suited for his support and enjoyment, Magnesia upon the Maeander River, which had more grain than any city of Asia, for bread, Myus for meat, since the sea there abounded in fish, and Lampsacus, whose territory contained extensive vineyards, for wine.

58. Themistocles, being now relieved of the fear which he had felt when among Greeks, the man who had unexpectedly, on the one hand, been driven into exile by those who had profited most by the benefits he had bestowed and, on the other, had received benefits from those who had suffered the most grievously at his hands, spent his life in the cities we have mentioned, being well supplied with all the good things that conduce to pleasure, and at his death he was given a notable funeral in Magnesia and a monument that stands even to this day. Some historians say that Xerxes, desiring to lead a second expedition against Greece, invited Themistocles to take command of the war, and that he agreed to do so and received from the king guaranties under oath that he would not march against the Greeks without

¹ This marriage of Themistocles to a noble Persian lady is attested only by Diodorus and is almost certainly fictitious.

σθέντος δὲ ταύρου καὶ τῶν ὄρκων γενομένων, τὸν Θεμιστοκλέα κύλικα τοῦ αἵματος πληρώσαντα ἐκπιεῖν καὶ παραχρῆμα τελευτῆσαι. καὶ τὸν μὲν Ξέρξην ἀποστῆναι τῆς ἐπιβολῆς ταύτης, τὸν δὲ Θεμιστοκλέα διὰ τῆς ἰδίας τελευτῆς ἀπολογίαν ἀπολιπεῖν καλλίστην ὅτι καλῶς ἐπολιτεύθη τὰ πρὸς τοὺς Ἕλληνας.

- 4 Ἡμεῖς δὲ πάροισμεν ἐπὶ τὴν τελευτὴν ἀνδρὸς μεγίστου τῶν Ἑλλήνων, περὶ οὗ πολλοὶ διαμφισβητοῦσι πότερον οὗτος ἀδικήσας τὴν πατρίδα καὶ τοὺς ἄλλους Ἕλληνας ἔφυγεν εἰς Πέρσας, ἢ τούναντίον ἢ τε πόλις καὶ πάντες οἱ Ἕλληνες εὐεργετηθέντες μεγάλα τῆς μὲν χάριτος ἐπελάθοντο, τὸν δ' εὐεργέτην ἤγαγον αὐτὸν¹ ἀδίκως εἰς τοὺς
- 5 ἐσχάτους κινδύνους. εἰ δέ τις χωρὶς φθόνου τὴν τε φύσιν τῶνδ' ἀνδρῶν καὶ τὰς πράξεις ἐξετάζει μετ' ἀκριβείας, εὐρήσει πάντων ὧν μνημονεύομεν ἀμφοτέρους τοῖς εἰρημένους πεπωτευκότα. διὸ καὶ θαυμάσειεν ἂν τις εἰκότως εἰ στερησαί σφᾶς αὐτοὺς ἀνδρῶν τοιοῦτου τὴν φύσιν ἠθέλησαν.

59. Τίς γὰρ ἕτερος, τῆς Σπάρτης πλέον ἰσχυροῦστος καὶ τοῦ ναυτικοῦ τὴν ἡγεμονίαν ἔχοντος Εὐρυβιάδου τοῦ Σπαρτιάτου, ταῖς ἰδίαις πράξεσιν ἀφείλετ' ἂν² τῆς Σπάρτης ταύτης τὴν δόξαν; τίνα δ' ἄλλον ἱστορήκαμεν μιᾷ πράξει ποιήσαντα διενεγκεῖν αὐτὸν μὲν τῶν ἡγεμόνων, τὴν δὲ πόλιν τῶν Ἑλληνίδων πόλεων, τοὺς δ' Ἕλληνας τῶν βαρβάρων; ἐπὶ τίνος δὲ στρατηγοῦντος ἐλάττονας ἀφορμὰς ἢ μείζονας κινδύνους συνέβη γενέσθαι; 2 τίς δὲ πρὸς ἅπασαν τὴν ἐκ τῆς Ἀσίας δύναμιν

Themistocles. And when a bull had been sacrificed and the oaths taken, Themistocles, filling a cup with its blood, drank it down and immediately died. They add that Xerxes thereupon relinquished that plan of his, and that Themistocles by his voluntary death left the best possible defence that he had played the part of a good citizen in all matters affecting the interests of Greece.

We have come to the death of one of the greatest of the Greeks, about whom many dispute whether it was because he had wronged his native city and the other Greeks that he fled to the Persians, or whether, on the contrary, his city and all the Greeks, after enjoying great benefits at his hands, forgot to be grateful for them but unjustly plunged him, their benefactor, into the uttermost perils. But if any man, putting envy aside, will estimate closely not only the man's natural gifts but also his achievements, he will find that on both counts Themistocles holds first place among all of whom we have record. Therefore one may well be amazed that the Athenians were willing to rid themselves of a man of such genius.

59. What other man, while Sparta still had the superior strength and the Spartan Eurybiades held the supreme command of the fleet, could by his singlehanded efforts have deprived Sparta of that glory? Of what other man have we learned from history that by a single act he caused himself to surpass all the commanders, his city all the other Greek states, and the Greeks the barbarians? In whose term as general have the resources been more inferior and the dangers they faced greater? Who, facing the united might of all Asia, has found

¹ αὐτῶν P, αὐτὸν other MSS., deleted by Dindorf and Vogel.

² ἂν added by Capps.

ἀνασταῖω τῇ πόλει παραταχθεὶς ἐνίκησε; τίς δὲ τοῖς ἔργοις ἐν εἰρήνῃ τὴν πατρίδα δυνατὴν κατασκεύασε τοιούτοις; τίς δὲ πολέμου μεγίστου κατασχόντος αὐτὴν διέσωσε, μᾶ δ' ἐπινοία τῇ περὶ τοῦ ζεύγματος γενομένη τὴν πεζὴν τῶν πολεμίων δύνάμιν ἕξ ἡμίσιους μέρους ἑταπείνωσεν, ὥστ' 3 εὐχέριωτον γενέσθαι τοῖς Ἕλλησι; διόπερ ὅταν τὸ μέγεθος τῶν ἔργων αὐτοῦ θεωρήσωμεν, καὶ σκοποῦντες τὰ κατὰ μέρος εὖρωμεν ἐκείνον μὲν ὑπὸ τῆς πόλεως ἡτιμασμένον, τὴν δὲ πόλιν διὰ τὰς ἐκείνου πράξεις ἐπαιρομένην, εἰκότως τὴν δοκοῦσαν εἶναι τῶν ἀπασῶν πόλεων σοφωτάτην καὶ ἐπιεικεστάτην χαλεπωτάτην πρὸς ἐκείνον εὐρίσκομεν γεγενημένην.

4 Περὶ μὲν οὖν τῆς Θεμιστοκλέους ἀρετῆς εἰ καὶ πεπλεονάκαμεν παρεκβάντες, ἀλλ' οὖν οὐκ ἄξιον ἐκρίναμεν τὴν ἀρετὴν αὐτοῦ παραλιπεῖν ἀνεπισήματον.

Ἄμα δὲ τούτοις πραττομένοις κατὰ τὴν Ἰταλίαν Μίκυθος ὁ τὴν δυναστείαν ἔχων Ῥηγίου καὶ Ζάγκλης πόλιν ἔκτισε Πυξοῦντα.

60. Ἐπ' ἄρχοντος δ' Ἀθήνησι Δημοτίωνος Ῥωμαῖοι μὲν ὑπάτους κατέστησαν Πούπλιον Οὐαλέριον Ποπλικόλαν καὶ Γάιον Ναύτιον Ῥούφον. ἐπὶ δὲ τούτων Ἀθηναῖοι στρατηγὸν ἐλόμενοι Κίμωνα τὸν Μιλτιάδου καὶ δύνάμιν ἀξιόλογον παραδόντες, ἐξέπεμψαν ἐπὶ τὴν παράλιον τῆς Ἀσίας βοηθήσοντα μὲν ταῖς συμμαχούσαις πόλεσιν, ἐλευθερώσοντα δὲ 2 τὰς¹ Περσικαῖς ἔτι φρουραῖς κατεχομένας. οὗτος

himself at the side of his city when its inhabitants had been driven from their homes,¹ and still won the victory? Who in time of peace has made his fatherland powerful by deeds comparable to his? Who, when a gigantic war enveloped his state, brought it safely through and by the one single ruse of the bridge² reduced the land armament of the enemy by half, so that it could be easily vanquished by the Greeks? Consequently, when we survey the magnitude of his deeds and, examining them one by one, find that such a man suffered disgrace at the hands of his city, whereas it was by his deeds that the city rose to greatness, we have good reason to conclude that the city which is reputed to rank highest among all cities in wisdom and fair-dealing acted towards him with great cruelty.

Now on the subject of the high merits of Themistocles, even if we have dwelt over-long on the subject in this digression, we believed it not seemly that we should leave his great ability unrecorded.

While these events were taking place, in Italy Micythus, who was ruler of Rhegium and Zancle, founded the city of Pyxus.

60. When Demotion was archon in Athens, the 470 B. C. Romans elected as consuls Publius Valerius Publicola and Gaius Nautius Rufus. In this year the Athenians, electing as general Cimon the son of Miltiades and giving him a strong force, sent him to the coast of Asia to give aid to the cities which were allied with them and to liberate those which were still held by Persian garrisons. And Cimon, taking along the fleet

¹ The Athenians all took refuge on the island of Salamis after the Persians had passed Thermopylae; cp. chap. 13. 3 f.

² Cp. chap. 19. 5-6.

δὲ παραλαβὼν τὸν στόλον ἐν Βυζαντίῳ, καὶ κατα-
 πλεύσας ἐπὶ πόλιν τὴν ὀνομαζομένην Ἴλιον, ταύ-
 την μὲν Περσῶν κατεχόντων ἐχειρώσατο, Σκύρον
 δὲ Πελασγῶν ἐνοικούντων καὶ Δολόπων ἐξεπολι-
 ὄρησε, καὶ κτίστην Ἀθηναῖον καταστήσας κατ-
 3 ἐκληροῦησε τὴν χώραν. μετὰ δὲ ταῦτα μειζόνων
 πράξεων ἀρξασθαι διανοούμενος, κατέπλευσεν εἰς
 τὸν Πειραιᾶ, καὶ προσλαβόμενος πλείους τριήρεις
 καὶ τὴν ἄλλην χορηγίαν ἀξιόλογον παρασκευασά-
 μενος, τότε μὲν ἐξέπλευσεν ἔχων τριήρεις διακο-
 σίας, ὕστερον δὲ μεταπεμφόμενος παρὰ τῶν Ἴωνων
 καὶ τῶν ἄλλων ἀπάντων τὰς ἀπάσας εἶχε τριακο-
 4 σίας. πλεύσας οὖν μετὰ παντὸς τοῦ στόλου πρὸς
 τὴν Καρίαν, τῶν παραθαλαττίων πόλεων ὅσαι μὲν
 ἦσαν ἐκ τῆς Ἑλλάδος ἀπωκισμέναι, ταύτας παρα-
 χρῆμα συνέπεισεν ἀποστήναι τῶν Περσῶν, ὅσαι δ'
 ὑπήρχον δίγλωττοι καὶ φρουρὰς ἔχουσαι Περσικὰς,
 βίαν προσάγων ἐπολιόρκει. προσαγαγόμενος² δὲ
 τὰς κατὰ τὴν Καρίαν πόλεις, ὁμοίως καὶ τὰς ἐν
 5 τῇ Λυκίᾳ πέϊσας προσελάβετο. παρὰ δὲ τῶν αἰ
 προστιθεμένων συμμάχων προσλαβόμενος ναῦς ἐπὶ
 πλεόν ἤξησε τὸν στόλον.

Οἱ δὲ Πέρσαι τὸ μὲν πεζὸν στράτευμα δι' ἑαν-
 τῶν κατεσκεύασαν, τὸ δὲ ναυτικὸν ἤθροισαν ἐκ τε
 Φοινίκης καὶ Κύπρου καὶ Κιλικίας· ἐστρατήγει δὲ
 τῶν Περσικῶν δυνάμεων Τιθραύστης, υἱὸς ὧν Ξέρ-
 6 ξου νόθος. Κίμων δὲ πυνθανόμενος τὸν στόλον τῶν

¹ So Reiske: καὶ ἐν Βυζ. καταπλεύσας.

² So Eichstädt: προσαγόμενος.

¹ In describing the successes of Cimon, Diodorus has com-
 pressed the events of some ten years into one; Eion was
 taken in 476 B.C. and the battle of the Eurymedon took place
 in 467 or 466 B.C.

which was at Byzantium and putting in at the city
 which is called Eion,¹ took it from the Persians who
 were holding it and captured by siege Scyros, which
 was inhabited by Pelasgians and Dolopes; and set-
 ting up an Athenian as the founder of a colony he
 portioned out the land in allotments.² After this,
 with a mind to begin greater enterprises, he put in
 at the Peiraens, and after adding more triremes to
 his fleet and arranging for general supplies on a
 notable scale, he at that time put to sea with two
 hundred triremes; but later, when he had called for
 additional ships from the Ionians and everyone else,
 he had in all three hundred. So sailing with the
 entire fleet to Caria he at once succeeded in per-
 suading the cities on the coast which had been settled
 from Greece to revolt from the Persians, but as for
 the cities whose inhabitants spoke two languages³
 and still had Persian garrisons, he had recourse to
 force and laid siege to them; then, after he had
 brought over to his side the cities of Caria, he like-
 wise won over by persuasion those of Lycia. Also,
 by taking additional ships from the allies, who were
 continually being added, he still further increased
 the size of his fleet.

Now the Persians had composed their land forces
 from their own peoples, but their navy they had
 gathered from both Phoenicia and Cyprus and Cilicia,
 and the commander of the Persian armaments was
 Tithraustes, who was an illegitimate son of Xerxes.
 And when Cimon learned that the Persian fleet was

² This was an Athenian cleruchy, which differed from a
 colony in that the cleruchists did not lose their Athenian
 citizenship and did not necessarily reside on their allotments.

³ It is to be presumed that Greek was their second lan-
 guage and so they were non-Greek or at least mixed in race.

Περσῶν διατρίβειν περὶ τὴν Κύπρον, καὶ πλεύσας ἐπὶ τοὺς βαρβάρους, ἐναυμάχησε διακοσίαις καὶ πεντήκοντα ναυσὶ πρὸς τριακοσίας καὶ τετταράκοντα. γενομένου δ' ἀγῶνος ἰσχυροῦ καὶ τῶν στόλων ἀμφοτέρων λαμπρῶς ἀγωνιζομένων, τὸ τελευταῖον ἐνίκων οἱ Ἀθηναῖοι, καὶ πολλὰς μὲν τῶν ἐναντίων ναῦς διέφθειραν, πλείους δὲ τῶν 7 ἑκατὸν σὺν αὐτοῖς τοῖς ἀνδράσιν εἶλον. τῶν δὲ λοιπῶν νεῶν καταφυγουσῶν εἰς τὴν Κύπρον, οἱ μὲν ἐν αὐταῖς ἄνδρες εἰς τὴν γῆν ἀπεχώρησαν, αἱ δὲ νῆες κεναὶ τῶν βοηθούντων οὖσαι τοῖς πολεμίοις ἐγενήθησαν ὑποχείριοι.

61. Μετὰ δὲ ταῦτα ὁ μὲν Κίμων οὐκ ἄρκεσθεῖς τηλικαύτῃ νίκῃ παραχρῆμα παντὶ τῷ στόλῳ προσκατήρεν ἐπὶ τὸ πεζὸν τῶν Περσῶν στρατόπεδον, οὕσης τῆς παρεμβολῆς παρὰ τὸν Εὐρυμέδοντα ποταμόν. βουλόμενος δὲ καταστρατηγήσαι τοὺς βαρβάρους, ἐνεβίβασεν εἰς τὰς αἰχμαλωτίδας ναῦς τῶν ἰδίων τοὺς ἀρίστους, δούς τιάρας καὶ τὴν ἄλλην 2 κατασκευὴν περιθεῖς Περσικῆν. οἱ δὲ βάρβαροι προσπλέοντος ἄρτι τοῦ στόλου ταῖς Περσικαῖς ναυσὶ καὶ παρασκευαῖς ψευσθέντες ὑπέλαβον τὰς ἰδίας τριήρεις εἶναι. διόπερ οὗτοι μὲν προσεδέξαντο τοὺς Ἀθηναίους ὡς φίλους ὄντας, ὁ δὲ Κίμων ἤδη νυκτὸς ἐπιγενομένης ἐκβιάσας τοὺς στρατιώτας, καὶ προσδεχθεὶς ὡς φίλος ὑπ' αὐτῶν, εἰσέπεσεν εἰς 3 τὴν στρατοπεδείαν τῶν βαρβάρων. ταραχῆς δὲ μεγάλης γενομένης παρὰ τοῖς Πέρσαις, οἱ μὲν περὶ τὸν Κίμωνα πάντας τοὺς ἐντυγχάνοντας ἐκτεῖναν, καὶ τὸν μὲν στρατηγὸν τῶν βαρβάρων τὸν ἕτερον Φερενδάτην, ἀδελφιδοῦν τοῦ βασιλέως, ἐν τῇ σκηναῖ καταλαβόντες ἐφόνευσαν, τῶν δ' ἄλλων οὓς μὲν

lying off Cyprus, sailing against the barbarians he engaged them in battle, pitting two hundred and fifty ships against three hundred and forty. A sharp struggle took place and both fleets fought brilliantly, but in the end the Athenians were victorious, having destroyed many of the enemy ships and captured more than one hundred together with their crews. The rest of the ships escaped to Cyprus, where their crews left them and took to the land, and the ships, being bare of defenders, fell into the hands of the enemy.

61. Thereupon Cimon, not satisfied with a victory of such magnitude, set sail at once with his entire fleet against the Persian land army, which was then encamped on the bank of the Eurymedon River.¹ And wishing to overcome the barbarians by a stratagem, he manned the captured Persian ships with his own best men, giving them tiaras for their heads and clothing them in the Persian fashion generally. The barbarians, so soon as the fleet approached them, were deceived by the Persian ships and garb and supposed the triremes to be their own. Consequently they received the Athenians as if they were friends. And Cimon, night having fallen, disembarked his soldiers, and being received by the Persians as a friend, he fell upon their encampment. A great tumult arose among the Persians, and the soldiers of Cimon cut down all who came in their way, and seizing in his tent Pheren-dates, one of the two generals of the barbarians and a nephew of the king, they slew him; and as for the rest of the Persians, some they cut down and others

¹ In Pisidia, at least 125 miles from Cyprus.

DIODORUS OF SICILY

ἔκτεινον, οὓς δὲ κατετραυμάτιζον, πάντας δὲ διὰ τὸ παράδοξον τῆς ἐπιθέσεως φεύγειν ἠνάγκασαν, καθόλου δ' ἐκπληξίς ἅμα καὶ ἄγνοια τοιαύτη κατέχευε τοὺς Πέρσας, ὥσθ' οἱ πλείους τοὺς ἐπιτιθεμένους αὐτοῖς οἴτινες ἦσαν οὐκ ἐγίνωσκον.

4 τοὺς μὲν γὰρ Ἕλληνας οὐχ ὑπελάμβανον ἦκειν πρὸς αὐτοὺς μετὰ δυνάμεως, τὸ σύνολον μὲν δ' ἔχειν αὐτοὺς πεζὴν στρατιὰν πεπεισμένοι· τοὺς δὲ Πισιδας, ὄντας ὁμόρους καὶ τὰ πρὸς αὐτοὺς ἄλλοτρίως ἔχοντας, ὑπελάμβανον ἦκειν μετὰ δυνάμεως. διὸ καὶ νομισαντες ἀπὸ τῆς ἡπείρου τὴν ἐπιφορὰν εἶναι τῶν πολεμίων, πρὸς τὰς ναῦς ὡς πρὸς φιλίας

5 ἔφευγον. τῆς δὲ νυκτὸς οὐσης ἀσελήνου καὶ σκοτεινῆς συνέβαινε τὴν ἄγνοιαν πολὺ μᾶλλον αὐξεσθαι

6 καὶ μηδένα τἀληθὲς δύνασθαι ἰδεῖν. διὸ καὶ πολλοῦ φόνου γενομένου διὰ τὴν ἀταξίαν τῶν βαρβάρων, ὃ μὲν Κίμων προειρηκῶς τοῖς στρατιώταις πρὸς τὸν ἀρθησόμενον πυρσὸν συντρέχειν, ἦρε πρὸς ταῖς ναυσὶ σύσσημον, εὐλαβούμενος μὴ διεσπαρμένων τῶν στρατιωτῶν καὶ πρὸς ἀρπαγὴν ὀρμησάντων

7 γένηται τι παράλογον. πάντων δὲ πρὸς τὸν πυρσὸν ἀθροισθέντων καὶ παυσαμένων τῆς ἀρπαγῆς, τότε μὲν εἰς τὰς ναῦς ἀπεχώρησαν, τῇ δ' ὑστεραία τρόπαιον στήσαντες ἀπέπλευσαν εἰς τὴν Κύπρον, νενικηκότες δύο καλλίστας νίκας, τὴν μὲν κατὰ γῆν, τὴν δὲ κατὰ θάλατταν· οὐδέπω γὰρ μνημονεύονται τοιαῦται καὶ τηλικαῦται πράξεις γενέσθαι κατὰ τὴν αὐτὴν ἡμέραν καὶ ναυτικῶ καὶ πεζῶ στρατοπέδῳ.

62. Κίμων δὲ διὰ τῆς ἰδίας στρατηγίας καὶ ἀρετῆς μεγάλα κατωρθωκῶς, περιβόητον ἔσχε τὴν

they wounded, and all of them, because of the unexpectedness of the attack, they forced to take flight. In a word, such consternation as well as bewilderment prevailed among the Persians that most of them did not even know who it was that was attacking them. For they had no idea that the Greeks had come against them in force, being persuaded that they had no land army at all; and they assumed that it was the Pisidians, who dwelt in neighbouring territory and were hostile to them, who had come to attack them. Consequently, thinking that the attack of the enemy was coming from the mainland, they fled to their ships in the belief they were in friendly hands. And since it was a dark night without a moon, their bewilderment was increased all the more and not a man was able to discern the true state of affairs. Consequently, after a great slaughter had occurred on account of the disorder among the barbarians, Cimon, who had previously given orders to the soldiers to come running to the torch which would be raised, had the signal raised beside the ships, being anxious lest, if the soldiers should scatter and turn to plundering, some miscarriage of his plans might occur. And when the soldiers had all been gathered at the torch and had stopped plundering, for the time being they withdrew to the ships, and on the following day they set up a trophy and then sailed back to Cyprus, having won two glorious victories, the one on land and the other on the sea; for not to this day has history recorded the occurrence of so unusual and so important actions on the same day by a host that fought both afloat and on land.

62. After Cimon had won these great successes by means of his own skill as general and his valour, his

δόξαν οὐ μόνον παρὰ τοῖς πολίταις, ἀλλὰ καὶ παρὰ τοῖς ἄλλοις Ἕλλησιν, αἰχμαλώτους γὰρ εἰλήφει¹ τριακοσίας καὶ τετταράκοντα ναῦς, ἄνδρας δὲ ὑπὲρ τοὺς διςμυρίους, χρημάτων δὲ πλήθος ἀξιώλογον.
 2 οἱ δὲ Πέρσαι τηλικούτους ἐλαττώμασι περιπεπηκότες ἄλλας τριήρεις πλείους κατασκευάσαν, φοβούμενοι τὴν τῶν Ἀθηναίων ἀξίαν. ἀπὸ γὰρ τούτων τῶν χρόνων ἡ πόλις τῶν Ἀθηναίων πολλὴν ἐπίδοσιν ἐλάμβανε, χρημάτων τε πλήθει κατασκευασθεῖσα καὶ δόξης μεγάλης ἐν ἀνδρείᾳ καὶ στρατηγίᾳ τυχοῦσα.
 3 ὁ δὲ δῆμος τῶν Ἀθηναίων δεκάτην ἐξελέμενος ἐκ τῶν λαφύρων ἀνέθηκε τῷ θεῷ, καὶ τὴν ἐπιγραφὴν ἐπὶ τὸ κατασκευασθὲν ἀνάθημα ἐνέγραψε τήνδε,

ἐξ οὗ γ' Εὐρώπην Ἀσίας δίχα πόντος ἔνειμε
 καὶ πόλιας θνητῶν θοῦρος Ἄρης ἐπέχει,
 οὐδὲν πω τοιοῦτον ἐπιχθονίων γένετ' ἀνδρῶν
 ἔργον ἐν ἠπείρῳ καὶ κατὰ πόντον ἅμα.
 οἶδε γὰρ ἐν Κύπρῳ Μήδους πολλοὺς ὀλέσαντες
 Φοινίκων ἑκατὸν ναῦς ἔλον ἐν πελάγει
 ἀνδρῶν πληθούσας, μέγα δ' ἔστενεν Ἀσίς ὑπ'
 αὐτῶν
 πληγείσ' ἀμφοτέραις χερσὶ κράτει πολέμου.²

¹ *τριήρεις* after *εἰλήφει* deleted by Vogel; Dindorf prefers to delete *ναῦς*.
² *κραταιοπέμοις* Edmonds.

¹ The inscription is attributed to Simonides (frag. 103 Diehl; 171 Edmonds).

² "To do a thing with both hands was to do it earnestly and thoroughly; there is a double intention here, the hands being also 'arms' military and naval" (Edmonds).

³ The contents of the three preceding chapters reveal Diodorus in the worst light. The inscription referred to a battle off Cyprus in 449 *b.c.* and had nothing to do with the battle of the Eurymedon, and Cimon could not have fought at Cyprus in the day and been at the Eurymedon in time 286

fame was noised abroad not only among his fellow citizens but among all other Greeks as well. For he had captured three hundred and forty ships, more than twenty thousand men, and a considerable sum of money. But the Persians, having met with so great reverses, built other triremes in greater number, since they feared the growing might of the Athenians. For from this time the Athenian state kept receiving significant enhancement of its power, supplied as it was with an abundance of funds and having attained to great renown for courage and for able leadership in war. And the Athenian people, taking a tenth part of the booty, dedicated it to the god, and the inscription which they wrote upon the dedication they made ran as follows¹:

E'en from the day when the sea divided Europe
 from Asia,

And the impetuous god, Ares, the cities of men
 Took for his own, no deed such as this among earth-
 dwelling mortals

Ever was wrought at one time both upon land
 and at sea.

These men indeed upon Cyprus sent many a Mede
 to destruction,

Capturing out on the sea warships a hundred in
 sum

Filled with Phoenician men; and deeply all Asia
 grieved o'er them,

Smitten thus with both² hands, vanquished by
 war's mighty power.³

to land his men by nightfall. Moreover, great generals do not win battles by such comic-opera stratagems. The reliable description of the battle is in Plutarch, *Cimon*, 12-13. See E. Meyer, *Forschungen*, 2, pp. 7 ff.; Walker in *Camb. Anc. Hist.* 5, pp. 54 ff.

63. Ταῦτα μὲν οὖν ἐπράχθη κατὰ τοῦτον τὸν ἐνιαυτόν.

Ἐπ' ἀρχοντος δ' Ἀθήνησι Φαίλωνος ἐν Ῥώμῃ τὴν ὑπατον ἀρχὴν διεδέξαντο Λεύκιος Φούριος Μεδιολανός καὶ Μίρκος Μανίλιος Οὐάσων. ἐπὶ δὲ τούτων μεγάλη τις καὶ παράδοξος ἐγένετο συμφορὰ τοῖς Λακεδαιμονίοις· ἐν γὰρ τῇ Σπάρτῃ γενομένων σεισμῶν μεγάλων συνέβη πεσεῖν τὰς οἰκίας ἐκ θεμελίων καὶ τῶν Λακεδαιμονίων πλείους τῶν δια-
 2 μυρίων φθαρῆναι. ἐπὶ πολλὸν δὲ χρόνον συνεχῶς τῆς πόλεως καταφερομένης καὶ τῶν οἰκιῶν πιπτουσῶν πολλὰ σώματα τοῖς πτώμασι τῶν τοίχων ἀπολαμβανόμενα διεφθάρη, οὐκ ὀλίγον δὲ τῶν κατὰ τὰς
 3 οἰκίας χρημάτων ὁ σεισμός ἐλυμήνατο. καὶ τοῦτο μὲν τὸ κακὸν ὡσπερ δαιμονίου τινὸς νεμεσήσαντος αὐτοῖς ἐπαθον, ἄλλους δὲ κινδύνους ὑπ' ἀνθρώπων
 4 αὐτοῖς συνέβη γενέσθαι διὰ τοιαύτας αἰτίας. Εἰλωτες καὶ Μεσσηγίοι πρὸς Λακεδαιμονίους ἄλλοτριῶς ἔχοντες τὸ μὲν πρὸ τοῦ¹ ἡσυχίαν εἶλον, φοβούμενοι τὴν τῆς Σπάρτης ὑπεροχὴν τε καὶ δύναμιν· ἐπεὶ δὲ διὰ τὸν σεισμόν ἐώραν τοὺς πλείους αὐτῶν ἀπολωλότας, κατεφρόνησαν τῶν ἀπολελεμμένων, ὀλίγων ὄντων. διόπερ πρὸς ἀλλήλους συνθέμενοι κοινῇ τὸν πόλεμον ἐξήνεγκαν τὸν πρὸς τοὺς
 5 Λακεδαιμονίους. ὁ δὲ βασιλεὺς τῶν Λακεδαιμονίων Ἀρχίδαμος διὰ τῆς ἰδίας προνοίας καὶ κατὰ τὸν σεισμόν ἔσωζε τοὺς πολίτας καὶ κατὰ τὸν πόλεμον
 6 γενναίως τοῖς ἐπιτιθεμένοις ἀντετάξατο. τῆς μὲν γὰρ πόλεως συνεχομένης ὑπὸ τῆς τοῦ σειμοῦ δεινότητος πρῶτος Σπαρτιατῶν ἐκ τῆς πόλεως ἀρπάσας τὴν πανοπλίαν ἐπὶ τὴν χώραν ἐξέπηδήσασε,

¹ So Bekker: πρῶτον.

63. Such, then, were the events of this year.

When Phaeon was archon in Athens, in Rome the consulship was taken over by Lucius Furius Mediolanus and Marcus Manilius Vaso. During this year¹ a great and incredible catastrophe befell the Lacedaemonians; for great earthquakes occurred in Sparta, and as a result the houses collapsed from their foundations and more than twenty thousand Lacedaemonians perished. And since the tumbling down of the city and the falling in of the houses continued uninterruptedly over a long period, many persons were caught and crushed in the collapse of the walls and no little household property was ruined by the quake. And although they suffered this disaster because some god, as it were, was wreaking his anger upon them, it so happened that other dangers befell them at the hands of men for the following reasons. The Helots and Messenians, although enemies of the Lacedaemonians, had remained quiet up to this time, since they stood in fear of the eminent position and power of Sparta; but when they observed that the larger part of them had perished because of the earthquake, they held in contempt the survivors, who were few. Consequently they came to an agreement with each other and joined together in the war against the Lacedaemonians. The king of the Lacedaemonians, Archidamus, by his personal foresight not only was the saviour of his fellow citizens even during the earthquake, but in the course of the war also he bravely fought the aggressors. For instance, when the terrible earthquake struck Sparta, he was the first Spartan to seize his armour and hasten from the

¹ The correct date is 464 B.C.

καὶ τοῖς ἄλλοις πολίταις τὸ αὐτὸ πράττειν παρ-
 7 ἤγγειλεν. ὑπακουσάντων δὲ τῶν Σπαρτιατῶν,
 τοῦτον τὸν τρόπον οἱ περιλειφθέντες ἐσώθησαν, οὓς
 συντάξας ὁ βασιλεὺς Ἀρχιδάμος παρεσκευάζετο
 πολεμεῖν τοῖς ἀφεστηκόσιν.

64. Οἱ δὲ Μεσσηνιοὶ μετὰ τῶν Εἰλώτων συνταχ-
 θέντες τὸ μὲν πρῶτον ὤρμησαν ἐπὶ τὴν Σπάρτην,
 ὑπολαμβάνοντες αὐτὴν αἰρήσειν διὰ τὴν ἐρημίαν
 τῶν βοηθησόντων· ὡς δ' ἤκουσαν τοὺς ὑπολελειμ-
 μένους μετ' Ἀρχιδάμου τοῦ βασιλέως συντεταγ-
 μένους ἐτοιμοὺς εἶναι πρὸς τὸν ὑπὲρ τῆς πατρίδος
 ἀγῶνα, ταύτης μὲν τῆς ἐπιβολῆς ἀπέστησαν,
 καταλαβόμενοι δὲ τῆς Μεσσηνίας χωρίον ὄχυρόν,
 ἐκ τούτου τὴν ὀρμὴν ποιούμενοι κατέτρεχον τὴν
 2 Λακωνικὴν. οἱ δὲ Σπαρτιάται καταφυγόντες ἐπὶ
 τὴν παρὰ τῶν Ἀθηναίων βοήθειαν προσελάβοντο
 παρ' αὐτῶν δύναμιν· οὐδὲν δ' ἤττον καὶ παρὰ τῶν
 ἄλλων συμμάχων ἀθροίσαντες δυνάμεις ἀξιόμαχοι
 τοῖς πολεμίοις ἐγενήθησαν. καὶ τὸ μὲν πρῶτον
 πολὺ προεῖχον τῶν πολεμίων, ὕστερον δὲ ὑποφίας
 γενομένης ὡς τῶν Ἀθηναίων μελλόντων ἀποκλένειν
 πρὸς τοὺς Μεσσηνίους, ἀπέλυσαν αὐτῶν τὴν συμ-
 μαχίαν, φήσαντες ἰκανοὺς ἔχειν πρὸς τὸν ἐφεστῶτα
 3 κίνδυνον τοὺς ἄλλους συμμάχους. οἱ δὲ Ἀθηναῖοι
 δόξαντες ἑαυτοὺς ἠτιμιάσθαι, τότε¹ μὲν ἀπηλλάγη-
 σαν μετὰ δὲ ταῦτα ἄλλοτρίως ἔχοντες τὰ πρὸς
 τοὺς Λακεδαιμονίους αἰεὶ μᾶλλον τὴν ἔχθραν ἐξ-
 επύρσεον.² διὸ καὶ ταύτην μὲν³ ἀρχὴν ἔλαβον⁴ τῆς
 ἄλλοτριότητος, ὕστερον δὲ αἱ πόλεις διηνέχθησαν,
 καὶ μεγάλους ἐπανελόμεναι πολέμους ἐπλησαν ἀπα-

¹ So Reiske: οἷοι.

² μὲν Dindorf: τῆν.

³ So Hertlein: ἐπύρσεον.

⁴ So Wurm: ἐξέλαβον.

city into the country, calling upon the other citizens
 to follow his example. The Spartans obeyed him
 and thus those who survived the shock were saved
 and these men King Archidamus organized into an
 army and prepared to make war upon the revolters.

64. The Messenians together with the Helots at
 first advanced against the city of Sparta, assuming
 that they would take it because there would be no
 one to defend it; but when they heard that the sur-
 vivors were drawn up in a body with Archidamus the
 king and were ready for the struggle on behalf of
 their native land, they gave up this plan, and seizing
 a stronghold in Messenia they made it their base of
 operations and from there continued to overrun
 Laconia. And the Spartans, turning for help to the
 Athenians, received from them an army; and they
 gathered troops as well from the rest of their allies
 and thus became able to meet their enemy on equal
 terms. At the outset they were much superior to
 the enemy, but at a later time, when a suspicion
 arose that the Athenians were about to go over to
 the Messenians, they broke the alliance with them,
 stating as their reason that in the other allies they
 had sufficient men to meet the impending battle.
 The Athenians, although they believed that they had
 suffered an affront, at the time did no more than
 withdraw; later, however, their relations to the
 Lacedaemonians being unfriendly, they were more
 and more inclined to fan the flames of hatred. Con-
 sequently the Athenians took this incident as the first
 cause of the estrangement of the two states, and later
 on they quarrelled and, embarking upon great wars,

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σαν τὴν Ἑλλάδα μεγάλων ἀτυχημάτων. ἀλλὰ γὰρ περὶ τούτων τὰ κατὰ μέρος ἐν τοῖς οἰκείοις χρόνοις ἀναγράφομεν. τότε δὲ οἱ Λακεδαιμόνιοι στρατεύσαντες¹ ἐπὶ τὴν Ἰθώμην μετὰ τῶν συμμάχων ἐπολιόρκουν αὐτήν. οἱ δ' Εἰλωτες πανδημεῖ τῶν Λακεδαιμονίων ἀφεστῶτες συνεμάχουν τοῖς Μεσσηνίοις, καὶ ποτὲ μὲν ἐνίκων, ποτὲ δὲ ἤττωντο. ἐπὶ δὲ ἔτη δέκα τοῦ πολέμου μὴ δυναμένου διακριθῆναι, διετέλουν τοῦτον τὸν χρόνον ἀλλήλους κακοποιοῦντες.

65. Μετὰ δὲ ταῦτα Ἀθήνησι μὲν ἦν ἄρχων Θεαγενείδης, ἐν Ῥώμῃ δ' ὑπατοὶ καθειστήκεσαν Λεύκιος Αἰμίλιος Μάμερκος καὶ Λεύκιος Ἰούλιος Ἰουλος, Ὀλυμπιάς δ' ἤχθη ἐβδομηκοστὴ καὶ ὀγδόη καθ' ἣν ἐνίκα στάδιον Παρμενίδης Ποσειδωνιάτης. ἐπὶ δὲ τούτων Ἀργείοις καὶ Μυκηναίοις ἐνέστη² πόλεμος διὰ τοιαύτας αἰτίας. Μυκηναῖοι διὰ τὸ παλαιὸν ἀξίωμα τῆς ἰδίας πατρίδος οὐχ ὑπήκουον τοῖς Ἀργείοις, ὥσπερ αἱ λοιπαὶ πόλεις αἱ κατὰ τὴν Ἀργείαν, ἀλλὰ καθ' ἰδίαν ταττόμενοι τοῖς Ἀργείοις οὐ προσείχον· ἠμφισβήτουν δὲ καὶ περὶ τῶν ἱερῶν τῆς Ἥρας, καὶ τὸν ἀγῶνα τῶν Νεμέων ἡξίουσαν αὐτοὶ διοικεῖν· πρὸς δὲ τοῦτοις³ τῶν Ἀργείων ψηφισαμένων μὴ συμμαχεῖν εἰς Θερμοπύλας τοῖς Λακεδαιμονίοις, ἐὰν μὴ μέρος τῆς ἡγεμονίας αὐτοῖς παραδῶι, μόνοι τῶν τὴν Ἀργείαν κατοικούντων

¹ So Dindorf: στρατηγήσαντες.

² ὅτι after τοῦτοις deleted by Dindorf.

¹ The famous Heraeum, situated at about the same distance from Mycenae and Argos in the hills south of the former. In it was later a celebrated statue of Hera, of gold and ivory, by Polycleitus.

filled all Greece with vast calamities. But we shall give an account of these matters severally in connection with the appropriate periods of time. At the time in question the Lacedaemonians together with their allies marched forth against Ithomê and laid siege to it. And the Helots, revolting in a body from the Lacedaemonians, joined as allies with the Messenians, and at one time they were winning and at another losing. And since for ten years no decision could be reached in the war, for that length of time they never ceased injuring each other.

65. The following year Theagenides was archon ^{168 B.C.} in Athens, and in Rome the consuls elected were Lucius Aemilius Mamercus and Lucius Julius Iulus, and the Seventy-eighth Olympiad was celebrated, that in which Parmenides of Posidonia won the "stadion." In this year a war broke out between the Argives and Mycenaeans for the following reasons. The Mycenaeans, because of the ancient prestige of their country, would not be subservient to the Argives as the other cities of Argolis were, but they maintained an independent position and would take no orders from the Argives; and they kept disputing with them also over the shrine of Hera¹ and claiming that they had the right to administer the Nemean Games² by themselves. Furthermore, when the Argives voted not to join with the Lacedaemonians in the battle at Thermopylae unless they were given a share in the supreme command, the Mycenaeans were the only people of Argolis who fought at the

² These Games had been first under the supervision of the city of Cleonae. The question of their supervision must have been in the air at this time, since it was transferred to Argos in 460 B.C.

συνεμάχησαν οἱ Μυκηναῖοι τοῖς Λακεδαιμονίοις. 3 τὸ δὲ σύνολον ὑπάπτενον αὐτοῦς, μήποτε ἰσχύσαντες ἐπὶ πλεόν τῆς ἡγεμονίας ἀμφισβητήσωσι τοῖς Ἀργείοις διὰ τὸ παλαιὸν φρόνημα τῆς πόλεως. διὰ δὴ ταύτας τὰς αἰτίας ἀλλοτρίως διακείμενοι, πάλαι μὲν ἔσπευδον ἄραι τὴν πόλιν, τότε δὲ καιρὸν εὐθετον ἔχειν ἐνόμιζον, ὄρωντες τοὺς Λακεδαιμονίους τεταπεινωμένους καὶ μὴ δυναμένους τοῖς Μυκηναίοις βοηθεῖν. ἀθροίσαντες οὖν ἀξιόλογον δύναμιν ἕκ τε Ἀργεῶν καὶ ἕκ τῶν συμμαχίδων πόλεων ἐστράτευσαν ἐπ' αὐτούς, νικήσαντες δὲ μάχῃ τοὺς Μυκηναίους καὶ συγκλείσαντες ἐντὸς 4 τειχῶν ἐπολιόρκουν τὴν πόλιν. οἱ δὲ Μυκηναῖοι χρόνον μὲν τινα τοὺς πολιορκοῦντας εὐτόνως ἡμύνοντο, μετὰ δὲ ταῦτα λειπόμενοι τῷ πολέμῳ, καὶ τῶν Λακεδαιμονίων μὴ δυναμένων βοηθήσαι διὰ τοὺς ἰδίους πολέμους καὶ τὴν ἕκ τῶν σεισμῶν γενομένην αὐτοῖς συμφορὰν, ἄλλων δ' οὐκ ὄντων 5 συμμαχῶν, ἐρημίᾳ τῶν ἐπικουρούντων κατὰ κράτος ἤλωσαν. οἱ δὲ Ἀργεῖοι τοὺς Μυκηναίους ἀνδραποδισάμενοι καὶ δεκάτην ἐξ αὐτῶν τῷ θεῷ καθιερώσαντες, τὰς Μυκήνας κατέσκαψαν. αὕτη μὲν οὖν ἡ πόλις, εὐδαίμων ἐν τοῖς ἀρχαίοις χρόνοις γενομένη καὶ μεγάλους ἀνδρας ἔχουσα καὶ πράξεις ἀξιολόγους ἐπιτελεσαμένη, τοιαύτην ἔσχε τὴν καταστροφὴν, καὶ διέμεινεν ἀοίκητος μέχρι τῶν καθ' ἡμᾶς χρόνων.

Ταῦτα μὲν οὖν ἐπράχθη κατὰ τοῦτον τὸν ἐπισημασμένον.

66. Ἐπ' ἀρχοντος δ' Ἀθήνησι Λυσιστράτου Ῥωμαῖοι κατέοτησαν ὑπάτους Λεύκιον Πινάριον Μамερτῖνον καὶ Πούπλιον Φούριον Φίφρωνα. ἐπὶ 294

side of the Lacedaemonians. In a word, the Argives were suspicious of the Mycenaeans, fearing lest, if they got any stronger, they might, on the strength of the ancient prestige of Mycenae, dispute the right of Argos to the leadership. Such, then, were the reasons for the bad blood between them; and from of old the Argives had ever been eager to exalt their city, and now they thought they had a favourable opportunity, seeing that the Lacedaemonians had been weakened and were unable to come to the aid of the Mycenaeans. Therefore the Argives, gathering a strong army from both Argos and the cities of their allies, marched against the Mycenaeans, and after defeating them in battle and shutting them within their walls, they laid siege to the city. The Mycenaeans for a time resisted the besiegers with vigour, but afterwards, since they were being worsted in the fighting and the Lacedaemonians could bring them no aid because of their own wars and the disaster that had overtaken them in the earthquakes, and since there were no other allies, they were taken by storm through lack of support from outside. The Argives sold the Mycenaeans into slavery, dedicated a tenth part of them to the god, and razed Mycenae. So this city, which in ancient times had enjoyed such felicity, possessing great men and having to its credit memorable achievements, met with such an end, and has remained uninhabited down to our own times.

These, then, were the events of this year.

66. When Lysistratus was archon in Athens, the Romans elected as consuls Lucius Pinarius Mamer-^{467 B.C.}tinus and Publius Furius Fifron.¹ In this year Hieron,

¹ Fifron is a corruption of Fusus.

δὲ τούτων Ἰέρων ὁ τῶν Συρακοσίων βασιλεὺς τοὺς Ἀναξίλα παῖδας τοῦ γενομένου τυράννου Ζάγκλης εἰς Συρακούσας μεταπεμψάμενος μεγάλας δωρεαῖς ἀνεμίμησκει τῆς Γέλωνος γενομένης πρὸς τὸν πατέρα αὐτῶν εὐεργεσίας, καὶ συνεβούλευεν αὐτοῖς ἤδη τὴν ἡλικίαν ἠνδρωμένοι ἀπαιτῆσαι λόγον παρὰ Μίκυθου τοῦ ἐπιτροπεύοντος, καὶ τὴν δυναστείαν αὐτοὺς παραλαβεῖν. τούτων δ' ἐπανελθόντων εἰς τὸ Ῥήγιον, καὶ τὸν ἐπίτροπον λόγον ἀπαιτούντων τῶν διωκμένων, ὁ Μίκυθος, ἀνὴρ ὢν ἀγαθός, συνήγαγε τοὺς πατρικοὺς φίλους τῶν παιδῶν καὶ τὸν λόγον οὕτω καθαρῶς ἀπέδωκεν, ὥστε ἅπαντας τοὺς παρόντας θαυμάζειν τὴν τε δικαιοσύνην καὶ τὴν πίστιν, τοὺς δὲ παῖδας μεταμεληθέντας ἐπὶ τοῖς πραχθεῖσιν ἀξιοῦν τὸν Μίκυθον πάλιν τὴν ἀρχὴν παραλαβεῖν, καὶ πατρὸς ἐξουσίαν ἔχοντα καὶ τάξιν διοικεῖν τὰ κατὰ τὴν δυναστείαν. οὐ μὴν ὁ Μίκυθός γε συνεχώρησεν, ἀλλὰ πάντα παραδοὺς ἀκριβῶς καὶ τὴν ἰδίαν οὐσίαν ἐνθήμενος εἰς πλοῖον ἐξέπλευσεν ἐκ τοῦ Ῥηγίου, προπεμπόμενος ὑπὸ τῆς τῶν ὄχλων εὐνοίας. οὗτος μὲν οὖν εἰς τὴν Ἑλλάδα κατάρas ἐν Τεγείαις τῆς Ἀρκαδίας κατεβίωσεν ἐπαινούμενος. Ἰέρων δ' ὁ τῶν Συρακοσίων βασιλεὺς ἐτελεύτησεν ἐν τῇ Κατάνῃ, καὶ τιμῶν ἥρωικῶν ἔτυχεν, ὡς ἂν κτίστης γεγονὼς τῆς πόλεως. οὗτος μὲν οὖν ἄρξας ἔτη ἑνδεκα κατέλιπε τὴν βασιλείαν Θρασυβούλῳ τῷ ἀδελφῷ, ὃς ἤρξε Συρακοσίων ἐναυτὸν ἓνα.

67. Ἐπ' ἄρχοντας δ' Ἀθήνησι Λυσανίου Ῥωμαῖοι κατέστησαν ὑπάτους Ἀππιον Κλαύδιον καὶ Τίτον Κοῖντιον Καπιτώλιον. ἐπὶ δὲ τούτων Θρασύβουλος ὁ τῶν Συρακοσίων βασιλεὺς ἐξέπεσεν ἐκ 296

the king of the Syracusans, summoning to Syracuse the sons of Anaxilas, the former tyrant of Zancle, and giving them great gifts, reminded them of the benefactions Gelon had rendered their father, and advised them, now that they had come of age, to require an accounting of Micythus, their guardian, and themselves to take over the government of Zancle. And when they had returned to Rhegium and required of their guardian an accounting of his administration, Micythus, who was an upright man, gathered together the old family friends of the children and rendered so honest an accounting that all present were filled with admiration of both his justice and good faith; and the children, regretting the steps they had taken, begged Micythus to take back the administration and to conduct the affairs of the state with a father's power and position. Micythus, however, did not accede to the request, but after turning everything over to them punctiliously and putting his own goods aboard a boat he set sail from Rhegium, accompanied by the goodwill of the populace; and reaching Greece he spent the rest of his life in Tegea in Arcadia, enjoying the approval of men. And Hieron, the king of the Syracusans, died in Catania and received the honours which are accorded to heroes, as having been the founder of the city.¹ He had ruled eleven years, and he left the kingdom to his brother Thrasylbulus, who ruled over the Syracusans for one year.

67. When Lysanias was archon in Athens, the 466 B.C. Romans elected as consuls Appius Claudius and Titus Quinctius Capitolinus. During this year Thrasylbulus, the king of the Syracusans, was driven from

¹ Cp. chap. 49.

τῆς ἀρχῆς, περὶ οὗ τὰ¹ κατὰ μέρος ἀναγράφοντας ἡμῶς ἀναγκαῖόν ἐστι βραχὺ τοῖς χρόνοις ἀναδραμόντας ἀπ' ἀρχῆς ἅπαντα καθαρῶς ἐκθεῖναι.

2 Γέλων ὁ Δεινομένους ἀρετῇ καὶ στρατηγίᾳ πολὺ τοὺς ἄλλους διενέγκας καὶ Καρχηδονίους καταστρατηγήσας ἐνίκησε παρατάξει μεγάλῃ τοὺς βαρβάρους, καθότι προεῖρηται· χρησάμενος δὲ ἐπιεικῶς τοῖς καταπολεμηθεῖσι καὶ καθόλου τοῖς πλησιόχωροις πᾶσι προσενεχθεῖς φιλανθρώπως, μεγάλης
3 ἔτυχεν ἀποδοχῆς παρὰ τοῖς Σικελιώταις. οὗτος μὲν οὖν ὑπὸ πάντων ἀγαπώμενος διὰ τὴν πραότητα, διετέλεσε τὸν βίον εἰρηνικῶς μέχρι τῆς τελευτῆς. τὴν δὲ βασιλείαν διαδεξάμενος Ἰέρων ὁ πρεσβύτατος τῶν ἀδελφῶν οὐχ ὁμοίως ἤρχε τῶν ὑπο-
4 τεταγμένων· ἦν γὰρ καὶ φιλάργυρος καὶ βίαιος καὶ καθόλου τῆς ἀπλότητος καὶ καλοκάγαθίας² ἄλλοτριώτατος. διὸ καὶ πλείονές τινες ἀφίστασθαι βουλόμενοι παρακατέσχον τὰς ἰδίας ὁρμὰς διὰ τὴν Γέλωνος δόξαν καὶ τὴν εἰς τοὺς ἅπαντας Σικελιώτας εὖνοιαν. μετὰ δὲ τὴν Ἰέρωνος τελευτὴν παραλαβὼν τὴν ἀρχὴν Θρασύβουλος ὁ ἀδελφὸς ὑπερέβαλε τῇ κακίᾳ τὸν πρὸ αὐτοῦ βασιλεύσαντα. βίαιος γὰρ ὢν καὶ φονικὸς πολλοὺς μὲν τῶν πολιτῶν ἀνήρει παρὰ τὸ δίκαιον, οὐκ ὀλίγους δὲ φυγαδεύων ἐπὶ ψευδέσι διαβολαῖς τὰς οὐσίας εἰς τὸ βασιλικὸν ἀνελάμβανε· καθόλου δὲ μισῶν καὶ μισούμενος ὑπὸ τῶν ἀδικουμένων, μισθοφόρων πληθὸς ἐξενολόγησεν, ἀντίταγμα κατασκευάζων ταῖς

his throne, and since we are writing a detailed account of this event, we must go back a few years and set forth clearly the whole story from the beginning.

Gelon, the son of Deinomenes, who far excelled all other men in valour and strategy and out-generalled the Carthaginians, defeated these barbarians in a great battle, as has been told¹; and since he treated the peoples whom he had subdued with fairness and, in general, conducted himself humanely toward all his immediate neighbours, he enjoyed high favour among the Sicilian Greeks. Thus Gelon, being beloved by all because of his mild rule, lived in uninterrupted peace until his death. But Hieron, the next oldest among the brothers,² who succeeded to the throne, did not rule over his subjects in the same manner; for he was avaricious and violent and, speaking generally, an utter stranger to sincerity and nobility of character. Consequently there were a good many who wished to revolt, but they restrained their inclinations because of Gelon's reputation and the goodwill he had shown towards all the Sicilian Greeks. After the death of Hieron, however, his brother Thrasybulus, who succeeded to the throne, surpassed in wickedness his predecessor in the kingship. For being a violent man and murderous by nature, he put to death many citizens unjustly and drove not a few into exile on false charges, confiscating their possessions into the royal treasury; and since, speaking generally, he hated those he had wronged and was hated by them, he enlisted a large body of mercenaries, preparing in this way a legion

¹ τὰ added by Dindorf.

² τᾶδελφοῦ after καλοκάγαθίας omitted by Pa and deleted by Vogel

¹ Cp. chaps. 21 ff.

² Deinomenes had four sons, Gelon, Hieron, Polyzelus, and Thrasybulus.

6 πολιτικαῖς δυνάμεσιν. αἰεὶ δὲ μᾶλλον τοῖς πολι-
ταις ἀπεχθόμενος, καὶ πολλοὺς μὲν ὑβρίζων τοὺς δὲ
ἀναιρῶν, ἠνάγκασε τοὺς ἀδικουμένους ἀποστήναι.
διόπερ οἱ Συρακόσιοι προστησάμενοι τοὺς ἡγήσο-
μένους ὤρμησαν ἐπὶ τὴν κατάλυσιν τῆς τυραννίδος
πανδημει, καὶ συνταχθέντες ὑπὸ τῶν ἡγεμόνων
7 ἀντείχοντο τῆς ἐλευθερίας. Θρασύβουλος δὲ ὄραν
τὴν πόλιν ὅλην ἐπ' αὐτὸν στρατευομένην, τὸ μὲν
πρῶτον ἐπεχειρεῖ λόγῳ καταπαύειν τὴν στάσιν· ὡς
δ' ἑώρα τὴν ὀρμὴν τῶν Συρακοσίων ἀκατάπαυστον
οὔσαν, συνήγαγεν ἕκ τε τῆς Κατάνης τοὺς κατοικι-
σθέντας ὑφ' Ἰέρανος καὶ τοὺς ἄλλους συμμάχους,
ἔτι δὲ μισθοφόρων πλήθος, ὥστε τοὺς ἅπαντας
γενέσθαι σχεδὸν περὶ τοὺς μυρίους πεντακισχι-
8 λίους. οὗτος μὲν οὖν τῆς πόλεως κατειληφώς τὴν
ὀνομαζομένην Ἀχραδιῆν καὶ τὴν Νῆσον ὄχυρὰν
οὔσαν, καὶ ἐκ τούτων ὀρμώμενος διεπολέμει πρὸς
τοὺς ἀφεστῶτας.

68. Οἱ δὲ Συρακόσιοι τὸ μὲν πρῶτον μέρος τῆς
πόλεως καταλάβοντο τὴν ὀνομαζομένην Τύχην,¹ ἐκ
ταύτης δὲ ὀρμώμενοι πρὸςβεντὰς ἀπέστειλαν εἰς
Γέλαν καὶ Ἀκράγαντα καὶ Σελινούντα, πρὸς δὲ
τούτοις εἰς Ἰμέραν καὶ πρὸς τὰς τῶν Σικελῶν
πόλεις τὰς ἐν τῇ μεσογειῶ κειμένας, ἀξιοῦντες
κατὰ τάχος συνελθεῖν καὶ συνελευθερῶσαι τὰς
2 Συρακούσας. πάντων δὲ προθύμως ὑπακούον-
των, καὶ συντόμως ἀποστειλάντων τῶν μὲν πεζούτων
καὶ ἵππεὺς στρατιώτας, τῶν δὲ ναῦς μακρὰς
κεκοσμημένας εἰς ναυμαχίαν, ταχὺ συνήχθη δύνα-

¹ *τύχη* MSS.; cp. Cicero, *In Verrem*, 4. 119: "tertia est urbs quae . . . Tyche nominata est."

with which to oppose the citizen soldiery. And since he kept incurring more and more the hatred of the citizens by outraging many and executing others, he compelled the victims to revolt. Consequently the Syracusans, choosing men who would take the lead, set about as one man to destroy the tyranny, and once they had been organized by their leaders they clung stubbornly to their freedom. When Thrasybulus saw that the whole city was in arms against him, he at first attempted to stop the revolt by persuasion; but after he observed that the movement of the Syracusans could not be halted, he gathered together both the colonists whom Hieron had settled in Catana and his other allies, as well as a multitude of mercenaries, so that his army numbered all told almost fifteen thousand men. Then, seizing Achradinè, as it is called, and the Island,² which was fortified,³ and using them as bases, he began a war upon the revolt-
ing citizens.

68. The Syracusans at the outset seized a part of the city which is called Tyche,³ and operating from there they dispatched ambassadors to Gela, Acragas, and Selinus, and also to Himera and the cities of the Siceli in the interior of the island, asking them to come together with all speed and join with them in liberating Syracuse. And since all these cities acceded to this request eagerly and hurriedly dispatched aid, some of them infantry and cavalry and others warships fully equipped for action, in a brief time there was collected a considerable armament

¹ Achradinè was the height north of the city and the Island is Ortygia, on which the palace and public buildings were located.

² As a matter of fact Achradinè also was fortified.

³ This section adjoined Achradinè on the west.

μιν ἀξιόχρεως τοῖς Συρακοσίοις. διὸ καὶ τὰς
 ναῦς καταρτίσαντες οἱ Συρακόσιοι καὶ τὴν πεζὴν
 δύναμιν ἐκτάξαντες, ἐτοίμους ἑαυτοὺς ἀπέδειξαν
 3 καὶ πεζῇ καὶ κατὰ θάλατταν¹ διαγωνίζεσθαι. ὁ δὲ
 Θρασύβουλος ἐγκαταλειπόμενος ὑπὸ τῶν συμ-
 μάχων καὶ τὰς ἐλπίδας ἐν αὐτοῖς ἔχων τοῖς μισθο-
 φόροις, τῆς μὲν Ἀχραδινῆς καὶ τῆς Νήσου κύριος
 ἦν, τὸ δὲ λοιπὸν μέρος τῆς πόλεως κατείχον οἱ Συ-
 ρακόσιοι. μετὰ δὲ ταῦτα ὁ μὲν Θρασύβουλος ταῖς
 ναυσὶν ἐπιπλεύσας ἐπὶ τοὺς πολεμίους, καὶ λειψθεὶς
 τῇ ναυμαχίᾳ, συχνὰς μὲν τριήρεις ἀπέβαλε, ταῖς δ'
 4 ἄλλαις κατέφυγεν εἰς τὴν Νήσον. ὁμοίως δὲ καὶ
 τὴν πεζὴν δύναμιν προαγαγὼν ἐκ τῆς Ἀχραδινῆς
 καὶ παραταξάμενος ἐν τοῖς προαστείοις ἠττήθη,
 καὶ πολλοὺς ἀποβαλὼν ἠναγκάσθη πάλιν εἰς τὴν
 Ἀχραδινὴν ἀποχωρῆσαι. τέλος δὲ ἀπογνοὺς τὴν
 τυραννίδα διεπρεσβεύσατο πρὸς τοὺς Συρακοσίους,
 καὶ συνθέμενος τὰ πρὸς αὐτοὺς ὑπόσπονδος ἀπ-
 5 ἦλθεν εἰς Λοκρούς. οἱ δὲ Συρακόσιοι τοῦτον
 τὸν τρόπον ἐλευθέρωσαντες τὴν πατρίδα τοῖς μὲν
 μισθοφόροις συνεχώρησαν ἀπελθεῖν ἐκ τῶν Συρα-
 κουσῶν, τὰς δὲ ἄλλας πόλεις τὰς τυραννουμένας
 ἢ φρουρὰς ἐχούσας ἐλευθερώσαντες ἀποκατέστησαν
 6 ταῖς πόλεσι τὰς δημοκρατίας. ἀπὸ δὲ τούτων τῶν
 χρόνων εἰρήνην ἔχουσα πολλὴν ἐπίδοσιν ἔλαβε πρὸς
 εὐδαιμονίαν, καὶ διεφύλαξε τὴν δημοκρατίαν ἕτη
 σχεδὸν ἑξήκοντα μέχρι τῆς Διονυσίου τυραννίδος.
 7 Θρασύβουλος δὲ καλῶς θεμελιωθεῖσαν βασιλείαν
 παραλαβὼν, διὰ τὴν ἰδίαν κακίαν ἀσχερῶς ἀπέβαλε

with which to aid the Syracusans. Consequently the
 Syracusans, having made ready their ships and drawn
 up their army for battle, demonstrated that they
 were ready to fight to a finish both on land and on
 sea. Now Thrasybulus, abandoned as he was by his
 allies and basing his hopes only upon the mercenaries,
 was master only of Achradinê and the Island, whereas
 the rest of the city was in the hands of the Syracusans.
 And after this Thrasybulus sailed forth with his ships
 against the enemy, and after suffering defeat in the
 battle with the loss of numerous triremes, he with-
 drew with the remaining ships to the Island. Simi-
 larly he led forth his army also from Achradinê and
 drew them up for battle in the suburbs, but he
 suffered defeat and was forced to retire with heavy
 losses back to Achradinê. In the end, giving up hope
 of maintaining the tyranny, he opened negotiations
 with the Syracusans, came to an understanding with
 them, and retired under a truce to Locri.¹ The Syra-
 cusans, having liberated their native city in this
 manner, gave permission to the mercenaries to with-
 draw from Syracuse, and they liberated the other
 cities, which were either in the hands of tyrants or
 had garrisons, and re-established democracies in
 them. From this time the city enjoyed peace and
 increased greatly in prosperity, and it maintained its
 democracy for almost sixty years, until the tyranny
 which was established by Dionysius.² But Thrasy-
 bulus, who had taken over a kingship which had been
 established on so fair a foundation, disgracefully lost

¹ Epizephyrian Locri on the toe of Italy.

² In 406 B.C.; cp. Book 13. 95 ff.

¹ βουλομένους after θάλατταν deleted by Bekker and Vogel.

τὴν ἀρχὴν, καὶ φυγῶν εἰς Λοκροὺς ἐνταῦθα τὸν λοιπὸν χρόνον ἰδιωτεύων κατεβίωσεν.

8 Ἄμα δὲ τούτοις πραττομένοις ἐν τῇ Ῥώμῃ τότε πρῶτως κατεστάθησαν δῆμαρχοι τέτταρες, Γάιος Σικίνιος καὶ Λεύκιος Νεμετώριος, πρὸς δὲ τούτοις Μάρκος Δουίλλιος καὶ Σπώριος Ἀκίλιος.

69. Τοῦ δ' ἐνιαυσίου χρόνου διελθλυθὸτος Ἀθη-
νησι μὲν ἦρχε Λυσίθεος, ἐν Ῥώμῃ δ' ὕπατοι
καθειστήκεσαν Λεύκιος Οὐαλέριος Ποπλικόλας καὶ
Τίτος Αἰμίλιος Μάμερκος. ἐπὶ δὲ τούτων κατὰ
τὴν Ἀσίαν Ἀρτάβανος, τὸ μὲν γένος Ὑρκάνιος,
δυνάμενος δὲ πλείστον παρὰ τῷ βασιλεῖ Ξέρξῃ καὶ
τῶν δορυφόρων ἀφηγούμενος, ἔκρινεν ἀνελεῖν τὸν
Ξέρξην καὶ τὴν βασιλείαν εἰς ἑαυτὸν μεταστῆσαι.
ἀνακοινωσάμενος δὲ τὴν ἐπιβουλὴν πρὸς Μιθρι-
δάτην τὸν εὐνοῦχον, ὃς ἦν κατακοιμιστῆς τοῦ βασι-
λέως καὶ τὴν κυριωτάτην ἔχων πίστιν, ἅμα δὲ καὶ
συγγενὴς ὢν Ἀρταβάνου καὶ φίλος ὑπήκουσε πρὸς
2 τὴν ἐπιβουλὴν. ὑπὸ τούτου δὲ νυκτὸς εἰσαχθεῖς ὁ
Ἀρτάβανος εἰς τὸν κοιτῶνα, καὶ τὸν Ξέρξην
ἀνελών, ὤρμησεν ἐπὶ τοὺς υἱοὺς τοῦ βασιλέως.
ἦσαν δὲ οὗτοι τρεῖς τὸν ἀριθμὸν, Δαρείος μὲν ὁ
πρεσβύτατος καὶ Ἀρταξέρξης, ἐν τοῖς βασιλείοις
διατρίβοντες, ὁ δὲ τρίτος Ὑστάσπης ἀπόδημος ὢν
κατ' ἐκεῖνον τὸν καιρὸν· εἶχε γὰρ τὴν ἐν Βάκτροις
3 σατραπείαν. ὁ δ' ὄν Ἀρτάβανος παραγενόμενος
ἔτι νυκτὸς οὔσης πρὸς τὸν Ἀρταξέρξην ἔφησε
Δαρείον τὸν ἀδελφὸν αὐτοῦ φονεῖα γεγονέναι τοῦ
πατρὸς καὶ τὴν βασιλείαν εἰς ἑαυτὸν περισπᾶν.
4 συνεβούλευσεν οὖν αὐτῷ πρὸ τοῦ κατασχεῖν ἐκεῖνον
τὴν ἀρχὴν σκοπεῖν ὅπως μὴ δουλεύσῃ διὰ βλάβημιαν,
ἀλλὰ βασιλεύσῃ τὸν φονεῖα τοῦ πατρὸς τιμωρησά-

his kingdom through his own wickedness, and fleeing to Locri he spent the rest of his life there in private station.

While these events were taking place, in Rome this year for the first time four tribunes were elected to office, Gaius Sicinius, Lucius Numitorius, Marcus Duillius, and Spurius Acilius.

69. With the passing of this year, in Athens Lysi-^{465 B.C.}
theüs was archon, and in Rome the consuls elected were Lucius Valerius Publicola and Titus Aemilius Mamercus. During this year, in Asia Artabanus, an Hyrcanian by birth, who enjoyed the greatest influence at the court of King Xerxes and was captain of the royal body-guard, decided to slay Xerxes and transfer the kingship to himself. He communicated the plot to Mithridates the eunuch, who was the king's chamberlain and enjoyed his supreme confidence, and he, since he was also a relative of Artabanus as well as his friend, agreed to the plot. And Artabanus, being led at night by Mithridates into the king's bed-chamber, slew Xerxes and then set out after the king's sons. These were three in number, Darius the eldest and Artaxerxes, who were both living in the palace, and the third, Hystaspes, who happened to be away from home at the time, since he was administering the satrapy of Bactria. Now Artabanus, coming while it was yet night to Artaxerxes, told him that his brother Darius had murdered his father and was shifting the kingship to himself. He counselled him, therefore, before Darius should seize the throne, to see to it that he should not become a slave through sheer indifference but that he should ascend the throne after punishing the

μενος· ἐπηγγέιλαιτο δ' αὐτῷ συνεργοὺς παρέξεισθαι
 5 τοὺς δορυφόρους τοῦ βασιλέως. πεισθέντος δὲ τοῦ
 Ἄρταξέρξου καὶ παραχρήμα μετὰ τῶν δορυφόρων
 ἀνελόντος τὸν ἀδελφὸν Δαρεῖον, ὄραν αὐτῷ τῆν
 ἐπιβολὴν εὐροοῦσαν, καὶ παραλαβὼν τοὺς ἰδίους
 υἱοὺς καὶ φήσας καιρὸν ἔχειν τὴν βασιλείαν κατα-
 8 κτήσασθαι, παῖει τῷ ξίφει τὸν Ἄρταξέρξην. ὁ δὲ
 τρωθεὶς καὶ οὐδὲν παθὼν ὑπὸ τῆς πληγῆς ἡμίνατο
 τὸν Ἄρτάβανον καὶ κατενέγκας αὐτοῦ πληγὴν
 καιρῖαν ἀπέκτεινε. παραδόξως δὲ σωθεὶς ὁ Ἄρτα-
 ξέρξης καὶ τὸν φονέα τοῦ πατρὸς τετιμωρημένος
 παρέλαβε τὴν τῶν Περσῶν βασιλείαν. Ξέρξης μὲν
 οὖν τὸν εἰρημένον τρόπον ἐτελεύτησε, βασιλεύσας
 τῶν Περσῶν ἔτη πλείω τῶν ἑικοσι, τὴν δὲ ἀρχὴν
 διαδεξάμενος ὁ Ἄρταξέρξης ἐβασίλευσεν ἔτη τετ-
 τάρακοντα.

70. Ἐπ' ἄρχοντος δ' Ἀθήνησιν Ἀρχεδημίδου
 Ῥωμαῖοι μὲν κατέστησαν ὑπάτους Αὐλῶν Οὐερ-
 γίνιον καὶ Τίτον Μινούκιον, Ὀλυμπιάς δ' ἡχθῆ
 ἔβδομηκοστῆ καὶ ἐνάτῃ, καθ' ἣν ἐνίκα στάδιον
 Ξενοφῶν Κορίνθιος, ἐπὶ δὲ τούτων ἀποστάντες
 Θάσιοι ἀπὸ Ἀθηναίων, μετάλλων ἀμφισβητοῦντες,
 ἐκπολιορκηθέντες ὑπὸ τῶν Ἀθηναίων ἠναγκάσθη-
 2 σαν πάλιν ὑπ' ἐκείνους τάττεσθαι. ὁμοίως δὲ καὶ
 Αἰγινήτας ἀποστάντας Ἀθηναῖοι χειρωσόμενοι τὴν
 Αἰγίνα πολιορκεῖν ἐπεχείρησαν· αὕτη γὰρ ἡ πόλις
 τοῖς κατὰ θάλατταν ἀγῶσι πολλάκις εὐήμεροῦσα

¹ So Wurm: χειρωσόμενοι.

¹ Titus Numicius Priscus, according to Livy, 2. 63.

² A victory celebrated by Pindar, *Ol.* 13.

³ Those of Mt. Pangaeus (now Pirnari) on the mainland,

murderer of his father; and he promised to get the body-guard of the king to support him in the undertaking. Artaxerxes fell in with the advice and at once, with the help of the body-guard, slew his brother Darius. And when Artabanus saw how his plan was prospering, he called his own sons to his side and crying out that now was his time to win the kingship he strikes Artaxerxes with his sword. Artaxerxes, being wounded merely and not seriously hurt by the blow, held off Artabanus and dealing him a fatal blow killed him. Thus Artaxerxes, after being saved in this unexpected fashion and having taken vengeance upon the slayer of his father, took over the kingship of the Persians. So Xerxes died in the manner we have described, after having been king of the Persians for more than twenty years, and Artaxerxes succeeded to the kingship and ruled for forty years.

70. When Archedemides was archon in Athens, the 464 B.C.
 Romans elected as consuls Aulus Verginius and Titus Minucius,¹ and the Seventy-ninth Olympiad was celebrated, that in which Xenophon of Corinth² won the "stadion." In this year the Thasians revolted from the Athenians because of a quarrel over mines³; but they were forced to capitulate by the Athenians and compelled to subject themselves again to their rule. Similarly also, when the Aeginetans revolted, the Athenians, intending to reduce them to subjection, undertook the siege of Aegina; for this state, being often successful in its engagements at sea, was puffed

which yielded both gold and silver. The seizure of these mines by Philip of Macedon in 357 B.C., from which he derived in time an income of 1000 talents a year, laid the financial basis for the rise of Macedonia to supreme power in Greece.

φρονήματός τε πλήρης ἦν καὶ χρημάτων καὶ τριήρων εὐπορεῖτο, καὶ τὸ σύνολον ἀλλοτρίως αἰεὶ δι-
 3 ἔκειτο πρὸς Ἀθηναίους. διόπερ στρατεύσαντες ἐπ' αὐτὴν τὴν χώραν ἐδήλωσαν, καὶ τὴν Αἴγιαν πολιορκοῦντες ἔσπευδον εἰλεῖν κατὰ κράτος. καθόλου γὰρ ἐπὶ πολὺ τῇ δυνάμει προκόπτοντες οὐκέτι τοῖς συμμάχοις ὥσπερ πρότερον ἐπιεικῶς ἐχρῶντο, ἀλλὰ
 4 βιαίως καὶ ὑπερηφάνως ἤρχον. διόπερ οἱ πολλοὶ τῶν συμμάχων τὴν βαρύτητα φέρειν ἀδυνατοῦντες ἀλλήλοις διελέγοντο περὶ ἀποστάσεως, καὶ τινες τοῦ κοινοῦ συνεδρίου καταφρονήσαντες κατ' ἰδίαν ἐτάττοντο.

5 Ἄμα δὲ τούτοις πραττομένοις Ἀθηναῖοι θαλαττοκρατοῦντες εἰς Ἀμφίπολιν ἐξέπεμψαν οἰκήτορας μυρίου, οὓς μὲν ἐκ τῶν πολιτῶν, οὓς δ' ἐκ τῶν συμμάχων καταλέξαντες, καὶ τὴν χώραν κατακληροουχίσαντες μέχρι μὲν τινος ἐκράτουν τῶν Θρακῶν, ὕστερον δὲ αὐτῶν ἀναβάντων εἰς Θράκην συνέβη πάντας τοὺς εἰσβαλόντας εἰς τὴν χώραν τῶν Θρακῶν ὑπὸ τῶν Ἡδωνῶν καλουμένων διαφθαρῆναι.

71. Ἐπ' ἄρχοντας δ' Ἀθήνησι Τληπολέμου Ῥωμαῖοι κατέστησαν ὑπάτους Τίτον Κοῖντιον καὶ Κρίντον Σερουίλιον Στρούκτον. ἐπὶ δὲ τούτων Ἀρταξέρξης ὁ βασιλεὺς τῶν Περσῶν ἄρτι τὴν βασιλείαν ἀνακτησάμενος, τὸ μὲν πρῶτον κολάσας τοὺς μετεσχηκότας τῆς τοῦ πατρὸς ἀναιρέσεως διέταξε τὰ κατὰ τὴν βασιλείαν συμφερόντως αὐτῷ.
 2 τῶν μὲν γὰρ ὑπαρχόντων σατραπῶν τοὺς ἀλλοτρίως

up with pride and was also well provided with both money and triremes, and, in a word, was constantly at odds with the Athenians. Consequently they sent an army against it and laid waste its territory, and then, laying siege to Aegina, they bent every effort on taking it by storm. For, speaking generally, the Athenians, now that they were making great advances in power, no longer treated their allies fairly, as they had formerly done, but were ruling them harshly and arrogantly. Consequently most of the allies, unable longer to endure their severity, were discussing rebellion with each other, and some of them, scorning the authority of the General Congress,¹ were acting as independent states.

While these events were taking place, the Athenians, who were now masters of the sea, dispatched ten thousand colonists to Amphipolis, recruiting a part of them from their own citizens and a part from the allies. They portioned out the territory in allotments, and for a time held the upper hand over the Thracians, but at a later time, as a result of their further advance into Thrace, all who entered the country of the Thracians were slain² by a people known as the Edones.

71. When Tlepolemus was archon in Athens, the 463 B.C. Romans elected as consuls Titus Quinctius and Quintus Servilius Structus. This year Artaxerxes, the king of the Persians, who had just recovered the throne,³ first of all punished those who had had a part in the murder of his father and then organized the affairs of the kingdom to suit his own personal advantage. Thus with respect to the satraps then in office,

¹ Of the Delian League; cp. chap. 47.

² In the battle of Drabescus; cp. Book 12. 68. 2, Thucydides, 1. 100.

³ Cp. chap. 69.

ἔχοντας πρὸς αὐτὸν ἀπέστησε, τῶν δὲ αὐτοῦ φίλων ἐπιλέξας τοὺς εὐθέτους παρέδωκε τὰς σατραπείας. ἐπεμελήθη δὲ καὶ τῶν προσόδων καὶ τῆς δυνάμεων κατασκευῆς,¹ καὶ καθόλου τὴν βασιλείαν ὅλην ἐπιεικῶς διοικῶν μεγάλης ἀποδοχῆς ἐτύγχανε παρὰ τοῖς Πέρσαις.

3 Οἱ δὲ τὴν Αἴγυπτον κατοικοῦντες πυθόμενοι τὴν Ξέρου τελευτὴν καὶ τὴν ὅλην ἐπίθεσιν καὶ ταραχὴν ἐν τῇ βασιλείᾳ τῶν Περσῶν, ἔκριναν ἀντέχεσθαι τῆς ἐλευθερίας. εὐθύς οὖν ἀθροίσαντες δύναμιν ἀπέστησαν τῶν Περσῶν, καὶ τοὺς φορολογοῦντας τὴν Αἴγυπτον τῶν Περσῶν ἐκβαλόντες κατέστησαν
4 βασιλέα τὸν ὀνομαζόμενον Ἰναρώ. οὗτος δὲ τὸ μὲν πρῶτον ἐκ τῶν ἐγχωρίων κατέλεγε στρατιώτας, μετὰ δὲ ταῦτα καὶ μισθοφόρους ἐκ τῶν ἄλλοεθνῶν ἀθροίζων κατεσκεύαζε δύναμιν ἀξιόχρεων. ἔπεμψε δὲ καὶ πρὸς Ἀθηναίους πρέσβεις περὶ συμμαχίας, ὑπισχνούμενος αὐτοῖς, ἐὰν ἐλευθερώσωσι τοὺς Αἴγυπτίους, κοινὴν αὐτοῖς παρέξεσθαι τὴν βασιλείαν καὶ πολλαπλασίους τῆς εὐεργεσίας ἀποδώσειν
5 χάριτας. οἱ δὲ Ἀθηναῖοι κρίναντες συμφέρειν αὐτοῖς τοὺς μὲν Πέρσας εἰς τὸ δυνατὸν ταπεινοῦν, τοὺς δὲ Αἴγυπτίους ἰδίους ἑαυτοῖς παρασκευάσαι πρὸς τὰ παράλογα τῆς τύχης, ἐψηφίσαντο τριακο-
6 σίας τριήρεσι βοηθεῖν τοῖς Αἴγυπτίοις. οἱ μὲν οὖν Ἀθηναῖοι μετὰ πολλῆς προθυμίας περὶ τὴν τοῦ στόλου παρασκευὴν ἐγίνοντο. Ἀρταξέρξης δὲ πυθόμενος τὴν ἀπόστασιν τῶν Αἴγυπτίων καὶ τὰς εἰς τὸν πόλεμον παρασκευάς, ἔκρινε δεῖν τῷ μεγέθει τῶν δυνάμεων ὑπερᾶραι τοὺς Αἴγυπτίους. εὐθύς οὖν ἐξ ἀπασῶν τῶν σατραπειῶν κατέλεγε

¹ τῆς δυν. κατασκευῆς Dindorf: τῶν δυν. καὶ σκευῆς.

those who were hostile to him he dismissed and from his friends he chose such as were competent and gave the satrapies to them. He also concerned himself with both the revenues and the preparation of armaments, and since in general his administration of the entire kingdom was mild, he enjoyed the favour of the Persians to a high degree.

But when the inhabitants of Egypt learned of the death of Xerxes and of the general attempt upon the throne and the disorder in the Persian kingdom, they decided to strike for their liberty. At once, then, mustering an army, they revolted from the Persians, and after expelling the Persians whose duty it was to collect the tribute from Egypt, they set up as king a man named Inarōs. He at first recruited soldiers from the native Egyptians, but afterwards he gathered also mercenaries from the other nations and amassed a considerable army. He dispatched ambassadors also to the Athenians to effect an alliance, promising them that, if they should liberate the Egyptians, he would give them a share in the kingdom and grant them favours many times greater than the good service they had rendered. And the Athenians, having decided that it was to their advantage to humble the Persians as far as they could and to attach the Egyptians closely to themselves against the unpredictable shiftings of Fortune, voted to send three hundred triremes to the aid of the Egyptians. The Athenians, therefore, with great enthusiasm set about the preparation of the expedition. As for Artaxerxes, when he learned of the revolt of the Egyptians and their preparations for war, he concluded that he must surpass the Egyptians in the size of his armaments. So he at once began to enrol

στρατιώτας καὶ ναῦς κατασκευάζε, καὶ τῆς ἄλλης ἀπάσης παρασκευῆς ἐπιμέλειαν ἐποιεῖτο.

Καὶ τὰ μὲν κατὰ τὴν Ἀσίαν καὶ τὴν Αἴγυπτον ἐν τούτοις ἦν.

72. Κατὰ δὲ τὴν Σικελίαν ἄρτι καταλελυμένης τῆς ἐν ταῖς Συρακούσαις τυραννίδος καὶ πασῶν τῶν κατὰ τὴν νῆσον πόλεων ἡλευθερωμένων, πολλὴν ἐπίδοσιν ἐλάμβανεν ἡ σύμπασα Σικελία πρὸς εὐδαιμονίαν· εἰρήνην γὰρ ἔχοντες οἱ Σικελιώται καὶ χώραν ἀγαθὴν νεμόμενοι, διὰ τὸ πλῆθος τῶν καρπῶν ταχὺ ταῖς οὐσίαις ἀνέτρεχον καὶ τὴν χώραν ἐπλήρωσαν οἰκετῶν καὶ κτηνῶν καὶ τῆς ἄλλης εὐδαιμονίας, μεγάλας μὲν λαμβάνοντες προσόδους, οὐδὲν δὲ εἰς τοὺς εἰωθότας πολέμους ἀναλίσκοντες. μετὰ δὲ ταῦτα πάλιν εἰς πολέμους καὶ στάσεις ἐνέπεσον διὰ τοιαύτας τιὰς αἰτίας. καταλύσαντες τὴν Θρασυβούλου τυραννίδα συνήγαγον ἐκκλησίαν, καὶ περὶ τῆς ἰδίας δημοκρατίας βουλευσάμενοι πάντες ὁμογνημόνως ἐψηφίσαντο Διὸς μὲν ἐλευθερίου κολοττιαῖον ἀνδριάντα κατασκευάσαι, κατ' ἐνιαυτὸν δὲ θύειν Ἐλευθέρια καὶ ἀγῶνας ἐπιφανεῖς ποιεῖν κατὰ τὴν αὐτὴν ἡμέραν ἐν ἣ τὸν τύραννον καταλύσαντες ἡλευθέρωσαν τὴν πατρίδα· θύειν δ' ἐν τοῖς ἀγῶσι τοῖς θεοῖς ταύρους τετρακοσίους καὶ πεντήκοντα, καὶ τούτους δαπανᾶν εἰς τὴν τῶν πολιτῶν εὐωχίαν. τὰς δὲ ἀρχὰς ἀπάσας τοῖς ἀρχαίοις πολίταις ἀπένεμον· τοὺς δὲ ξένους τοὺς ἐπὶ τοῦ Γέλωνος πολιτευθέντας οὐκ ἤξιον μετέχειν ταύτης τῆς τιμῆς, εἴτε οὐκ ἀξίους κρίναντες, εἴτε καὶ ἀπιστοῦντες μήποτε συντεθραμμένοι τυραννίδι καὶ

soldiers from all the satrapies, build ships, and give his attention to every other kind of preparation.

These were the events of this year in Asia and Egypt.

72. In Sicily, as soon as the tyranny of Syracuse had been overthrown and all the cities of the island had been liberated, the whole of Sicily was making great strides toward prosperity. For the Sicilian Greeks were at peace, and the land they cultivated was fertile, so that the abundance of their harvests enabled them soon to increase their estates and to fill the land with slaves and domestic animals and every other accompaniment of prosperity, taking in great revenues on the one hand and spending nothing upon the wars to which they had been accustomed. But later on they were again plunged into wars and civil strife for the following reasons. After the Syracusans had overthrown the tyranny of Thrasybulus, they held a meeting of the Assembly, and after deliberating on forming a democracy of their own they all voted unanimously to make a colossal statue of Zeus the Liberator and each year to celebrate with sacrifices the Festival of Liberation and hold games of distinction on the day on which they had overthrown the tyrant and liberated their native city; and they also voted to sacrifice to the gods, in connection with the games, four hundred and fifty bulls and to use them for the citizens' feast. As for all the magistracies, they proposed to assign them to the original citizens, but the aliens who had been admitted to citizenship under Gelon they did not see fit to allow to share in this dignity, either because they judged them to be unworthy or because they were suspicious lest men who had been brought up in the way of

μονάρχῳ συνεστρατευμένοι νωτερίζειν ἐπιχειρήσωσιν ὅπερ καὶ συνέβη γενέσθαι. τοῦ γὰρ Γέλωνος πλείονας τῶν μυρίων πολιτογραφήσαντος ξένους μισθοφόρους, ἐκ τούτων περιελείποντο πλείους τῶν ἑπτακισχιλίων κατὰ τοὺς ὑποκειμένους καιροὺς.

73. Οὗτοι τῆς ἐκ τῶν ἀρχαιρεσιῶν τιμῆς ἀπελανθόμενοι χαλεπῶς ἔφερον, καὶ συμφρονήσαστες ἀπέστησαν τῶν Συρακοσίων, καὶ τῆς πόλεως κατέλαβον τὴν τε Ἀχραδινὴν καὶ τὴν Νῆσον, ἀμφοτέρων τῶν τόπων τούτων ἐχόντων ἴδιον τεῖχος
2 καλῶς κατεσκευασμένον. οἱ δὲ Συρακόσιοι πάλιν ἔμπεσόντες εἰς ταραχὴν τὸ λοιπὸν τῆς πόλεως κατείχον, καὶ τὸ πρὸς τὰς Ἐπιπολάς τετραμμένοι αὐτῆς ἀπετείχισαν καὶ πολλὴν ἀσφάλειαν ἑαυτοῖς κατεσκεύασαν· εὐθὺς γὰρ τῆς ἐπὶ τὴν χώραν ἐξόδου τοὺς ἀφεστηκότας εὐχερῶς εἴργον καὶ ταχὺ τῶν
3 ἐπιτηδείων ἐποίησαν ἀπορεῖν. οἱ δὲ ξένοι τοῖς μὲν πλήθεισι ἐλείποντο τῶν Συρακοσίων, ταῖς δὲ ἐμπειρίαις ταῖς κατὰ πόλεμον πολὺ προεῖχον· διὸ καὶ γινομένων κατὰ τὴν πόλιν ἐπιθέσεων καὶ κατὰ μέρος συμπλοκῶν, ταῖς μὲν μάχαις οἱ ξένοι ἐπρότερον, εἰργόμενοι δὲ τῆς χώρας ἐλείποντο ταῖς παρασκευαῖς καὶ τροφῆς ἐσπάνιζον.

Καὶ τὰ μὲν κατὰ τὴν Σικελίαν ἐν τούτοις ἦν.

74. Ἐπ' ἀρχοντος δ' Ἀθήνησι Κόνωνος, ἐν Ῥώμῃ τὴν ὑπατον ἀρχὴν εἶχον Κόντος Φάβιος Οὐβουλανὸς καὶ Τιβέριος Αἰμίλιος Μάμερκος. ἐπὶ δὲ τούτων Ἀρταξέρξης μὲν ὁ βασιλεὺς τῶν Περσῶν κατέστησε στρατηγὸν ἐπὶ τὸν πρὸς Αἰγυπτίου πόλεμον Ἀχαιμένην τὸν Δαρείου μὲν υἱόν, ἑαυτοῦ δὲ θεῖον· τούτῳ δὲ παραδοὺς στρατιωτῶν ἑπτακισχιλίων τε καὶ πεζῶν ὑπὲρ τὰς τριάκοντα μυριάδας προσ-

tyranny and had served in war under a monarch might attempt a revolution. And that is what actually happened. For Gelon had enrolled as citizens more than ten thousand foreign mercenaries, and of these there were left at the time in question more than seven thousand.

73. These aliens resented their being excluded from the dignity attending magistracies and with one accord revolted from the Syracusans, and they seized in the city both Achradinê and the Island, both these places having their own well-built fortifications. The Syracusans, who were again plunged into disorder, held possession of the rest of the city; and that part of it which faced Epipolæ they blocked off by a wall and made their own position very secure; for they at once easily cut off the rebels from access to the countryside and soon caused them to be in want of provisions. But though in number the mercenaries were inferior to the Syracusans, yet in experience of warfare they were far superior; consequently, when attacks took place here and there throughout the city and isolated encounters, the mercenaries regularly had the upper hand in the combats, but since they were shut off from the countryside, they were in want of equipment and short of food.

Such were the events in Sicily of this year.

74. When Conon was archon in Athens, in Rome the consulship was held by Quintus Fabius Vibulanus and Tiberius Aemilius Mamercus. This year Artaxerxes, the king of the Persians, appointed Achæmenes, who was a son of Darius and his own uncle, to be commander in the war against the Egyptians; and turning over to him more than three hundred thousand soldiers, counting both cavalry and infantry,

462 B.C.

2 ἔταξε καταπολεμῆσαι τοὺς Αἰγυπτίους. οὗτος μὲν οὖν ἐπειδὴ κατήντησεν εἰς Αἴγυπτον, κατεστρατοπέδευσε πλησίον τοῦ Νείλου, καὶ τὴν δύναμιν ἐκ τῆς ὁδοπορίας ἀναλαβὼν παρεσκευάζετο τὰ πρὸς τὴν μάχην· οἱ δ' Αἰγύπτιοι συνηθροκίστες ἐκ τῆς Λιβύης καὶ τῆς Αἰγύπτου τὴν δύναμιν, ἀνέμενον 3 τὴν παρὰ τῶν Ἀθηναίων συμμαχίαν. καταπλευσάντων δὲ τῶν Ἀθηναίων εἰς τὴν Αἴγυπτον μετὰ διακοσίων νεῶν καὶ μετὰ τῶν Αἰγυπτίων παραταξαμένων πρὸς τοὺς Πέρσας, ἐγένετο μάχη καρτερὰ. καὶ μέχρι μὲν τινος οἱ Πέρσαι τοῖς πλήθεσι προέχοντες ἐπλεονέκτου, μετὰ δὲ ταῦτα τῶν Ἀθηναίων βιασαμένων καὶ τοὺς καθ' ἑαυτοὺς τεταγμένους τρεψαμένων καὶ πολλοὺς ἀναιρούντων, τὸ λοιπὸν πλῆθος τῶν βαρβάρων πρὸς φυγὴν ὤρμησε. 4 πολλοῦ δὲ κατὰ τὴν φυγὴν γενομένου φόνου, τὸ τελευταῖον οἱ μὲν Πέρσαι τὸ πλεόν μέρος τῆς δυνάμεως ἀποβαλόντες κατέφυγον ἐπὶ τὸ καλούμενον Λευκὸν τεῖχος, οἱ δ' Ἀθηναῖοι ταῖς ἰδίαις ἀνδραγαθίαις νίκημα περιπεποιημένοι συνεδίωξαν τοὺς βαρβάρους εἰς τὸ προκείμενον χωρίον, καὶ οὐκ ἀφίσταντο τῆς πολιορκίας.

5 Ἀρταξέρξης δὲ πυθόμενος τὴν τῶν ἰδίων ἦτταν, τὸ μὲν πρῶτον ἀπέστειλέ τινας τῶν φίλων μετὰ πολλῶν χρημάτων εἰς τὴν Λακεδαίμονα, καὶ τοὺς Λακεδαιμονίους ἤξιον πόλεμον ἐξενεγκεῖν τοῖς Ἀθηναίοις, νομίζων οὕτω τοὺς ἐν Αἰγύπτῳ νικῶντας Ἀθηναίους ἀποπλευσεῖν εἰς τὰς Ἀθήνας βοηθή-

6 σοντας τῇ πατρίδι· τῶν δὲ Λακεδαιμονίων οὔτε χρήματα δεξαμένων οὔτε ἄλλως προσεχόντων τοῖς ὑπὸ Περσῶν ἀξιοῦμένοις ἀπογνοὺς τὴν ἀπὸ τῶν

he commanded him to subdue the Egyptians. Now Achaemenes, when he had entered Egypt, pitched his camp near the Nile, and when he had rested his army after the march, he made ready for battle ; but the Egyptians, having gathered their army from Libya and Egypt, were awaiting the auxiliary force of the Athenians. After the Athenians had arrived in Egypt with two hundred ships and had been drawn up with the Egyptians in battle order against the Persians, a mighty struggle took place. And for a time the Persians with their superior numbers maintained the advantage, but later, when the Athenians seized the offensive, put to flight the forces opposing them, and slew many of them, the remainder of the barbarians turned to flight *en masse*. There was much slaughter in the course of the flight, and finally the Persians, after losing the larger part of their army, found refuge in the White Fortress,¹ as it is called, while the Athenians, who had won the victory by their own deeds of valour, pursued the barbarians as far as the aforesaid stronghold and did not hesitate to besiege it.

Artaxerxes, on learning of the defeat of his troops, at first sent some of his friends with a large sum of money to Lacedaemon and asked the Lacedaemonians to make war upon the Athenians, thinking that if they complied the Athenian troops who had won the victory in Egypt would sail back to Athens in order to defend their native city. When the Lacedaemonians, however, neither accepted money nor paid any attention whatever to the requests of the Persians, Artaxerxes despaired of getting any aid

¹ According to Thucydides (1. 104) this was a part of the city of Memphis.

Λακεδαιμονίων βοήθειαν ὁ Ἀρταξέρξης ἄλλας δυνάμεις παρεσκευάζετο· ἐπιστήσας δὲ αὐτοῖς ἡγεμόνας Ἀρτάβαζον καὶ Μεγάβυζον, ἀνδρας ἀρετῇ διαφέροντας, ἐξέπεμψε πολεμήσοντας τοῖς Αἰγυπτίοις.

75. Ἐπ' ἀρχοντας δ' Ἀθήνησιν Εὐθίππου Ῥωμαῖοι κατέστησαν ὑπάτους Κόιντον Σερουίλιον καὶ Σπόριον Ποστούμιον Ἀλβίνον. ἐπὶ δὲ τούτων κατὰ τὴν Ἀσίαν Ἀρτάβαζος καὶ Μεγάβυζος ἐκπεμφθέντες ἐπὶ τὸν πρὸς Αἰγυπτίους πόλεμον ἀνέζευξαν ἐκ τῆς Περσίδος, ἔχοντες στρατιώτας ἰππεῖς τε¹ καὶ πεζοὺς πλείους τῶν τριάκοντα μυριάδων. ὡς δ' ἦλθον εἰς Κιλικίαν καὶ Φοινίκην, τὰς μὲν πεζὰς δυνάμεις ἀνελάμβανον ἐκ τῆς ὁδοπορίας, ναῦς δὲ προσέταξαν κατασκευάζειν τοῖς τε Κυπρίοις καὶ Φοίνιξι καὶ τοῖς τὴν Κιλικίαν οἰκοῦσι. καταρτισθεῖσάν² δὲ τριῆρων τριακοσίων, ταύτας ἐκόσμησαν ἐπιβάταις τε τοῖς κρατίστοις καὶ ὄπλοις καὶ βέλεσι καὶ τοῖς ἄλλοις τοῖς πρὸς ναυμαχίαν³ χρησίμοις. οὗτοι μὲν οὖν περὶ τὰς παρασκευὰς ἐγίνοντο καὶ γυμνασίας τῶν στρατιωτῶν ἐποιοῦντο καὶ συνείθιζον ἅπαντας ταῖς πολεμικαῖς ἐμπειρίαις, καὶ περὶ ταῦτα διέτριψαν σχεδὸν τι τὸν ὑποκειμένον ἔνιαυτόν· οἱ δὲ κατὰ τὴν Αἴγυπτον Ἀθηναῖοι τοὺς⁴ περὶ τὴν Μέμφω καταφυγόντας εἰς τὸ Λευκὸν τεῖχος ἐπολιόρκουν· ἀμυνομένων δὲ τῶν Περσῶν εὐρώστως οὐ δυνάμενοι τὸ χωρίον ἐλεῖν, ἔμειναν ἐπὶ τῆς πολιορκίας τὸν ἔνιαυτόν.

76. Κατὰ δὲ τὴν Σικελίαν Συρακόσιοι μὲν πολεμοῦντες τοῖς ἀφεστηκόσι ξένοις συνεχεῖς προσβολὰς ἐποιοῦντο τῇ τε Ἀχραδινῇ καὶ τῇ Νήσῳ, καὶ ναυμαχίᾳ μὲν ἐνίκησαν τοὺς ἀποστάντας, πεζῇ δ' οὐκ

from the Lacedaemonians and set about preparing other armaments. In command of them he placed Artabazus and Megabyzus, men of outstanding merit, and dispatched them to make war upon the Egyptians.

75. When Euthippus was archon in Athens, the^{401 a. o} Romans chose as consuls Quintus Servilius and Spurius Postumius Albinus. During this year, in Asia Artabazus and Megabyzus, who had been dispatched to the war against the Egyptians, set out from Persia with more than three hundred thousand soldiers, counting both cavalry and infantry. When they arrived in Cilicia and Phoenicia, they rested their land forces after the journey and commanded the Cyprians and Phoenicians and Cilicians to supply ships. And when three hundred triremes had been made ready, they fitted them out with the ablest marines and arms and missiles and everything else that is useful in naval warfare. So these leaders were busy with their preparations and with giving their soldiers training and accustoming every man to the practice of warfare, and they spent almost this entire year in this way. Meanwhile the Athenians in Egypt were besieging the troops which had taken refuge near Memphis in the White Fortress; but since the Persians were putting up a stout defence, they were unable to take the stronghold and so spent the year in the siege.

76. In Sicily the Syracusans, in their war upon the mercenaries who had revolted, kept launching attack after attack upon both Achradinê and the Island, and they defeated the rebels in a sea-battle, but on land

¹ τε added by Capps, cp. ch. 74. 1.

² So Wesseling: καταρτισθέντων.

ἴσχυον ἐκβαλεῖν ἐκ τῆς πόλεως διὰ τὴν ὀχυρότητα
 2 τῶν τόπων. μετὰ δὲ ταῦτα παρατάξεως γενομένης
 ἐπὶ τῆς χώρας, καὶ τῶν ἀγωνιζομένων παρ' ἀμφο-
 τέροις ἐκθύμως κινδυνευόντων, πεσεῖν συνέβη οὐκ
 ὀλίγους παρ' ἀμφοτέροις, νικῆσαι δὲ τοὺς Συρακο-
 σίους. μετὰ δὲ τὴν μάχην οἱ Συρακόσιοι τοὺς μὲν
 ἐπιλέκτους, ὄντας ἑξακοσίους, αἰτίους γενομένους
 τῆς νίκης, ἐστεφάνωσαν ἀριστεία δόντες ἀργυρίου
 μῶν ἑκάστῳ.

3 Ἄμα δὲ τούτοις πραττομένοις Δουκέτιος μὲν ὁ
 τῶν Σικελῶν ἡγεμῶν, χαλεπῶς ἔχων τοῖς τὴν
 Κατάνην οἰκοῦσι διὰ τὴν ἀφαίρεσιν τῆς τῶν Σικε-
 λῶν χώρας, ἐστράτευσεν ἐπ' αὐτούς. ὁμοίως δὲ
 καὶ τῶν Συρακοσίων στρατευσάντων ἐπὶ τὴν
 Κατάνην, οὗτοι μὲν κοινῇ κατεκληρούχησαν τὴν
 χώραν καὶ τοὺς¹ κατοικισθέντας² ὑφ' Ἰέρωνος τοῦ
 δυνάστου ἐπολέμουν· ἀντιταχθέντων δὲ τῶν ἐν τῇ
 Κατάνῃ καὶ λειψθέντων πλείοσι μάχαις, οὗτοι μὲν
 ἐξέπεσον ἐκ τῆς Κατάνης, καὶ τὴν νῦν οὖσαν Αἴτην
 ἐκτήσαντο, πρὸ τούτου καλουμένην Ἰνησσαν, οἱ δ'
 ἐξ ἀρχῆς ἐκ τῆς Κατάνης ὄντες ἐκομίσαντο πολλῶ
 χρόνῳ τὴν πατρίδα.

4 Τούτων δὲ πραχθέντων οἱ κατὰ τὴν Ἰέρωνος
 δυναστείαν ἐκπεπωκότες ἐκ τῶν ἰδίων πόλεων
 ἔχοντες τοὺς συναγωνιζομένους κατήλθον εἰς τὰς
 πατρίδας καὶ τοὺς ἀδίκως τὰς ἀλλοτρίας πόλεις
 ἀφῆρημένους ἐξέβαλον ἐκ τῶν πόλεων· τούτων δ'
 ἦσαν Γελῶοι καὶ Ἀκραγαντῖνοι καὶ Ἱμεραῖοι.
 5 παραπλησίως δὲ τούτοις καὶ Ῥηγῖνοι μετὰ Ζαγ-

¹ τοὺς added by Dindorf.

² So Wesseling: κατοικισθέντες.

they were unable to expel them from the city because of the strength of these two places. Later, however, after an open battle had been fought on land, the soldiers engaged on both sides fighting spiritedly, finally, although both armies suffered not a few casualties, victory lay with the Syracusans. And after the battle the Syracusans honoured with the prize of valour the elite troops, six hundred in number, who were responsible for the victory, giving them each a mina¹ of silver.

While these events were taking place, Ducetius, the leader of the Siceli, harbouring a grudge against the inhabitants of Catana because they had robbed the Siceli of their land, led an army against them. And since the Syracusans had likewise sent an army against Catana, they and the Siceli joined in portioning out the land in allotments among themselves and made war upon the settlers who had been sent by Hieron when he was ruler of Syracuse.² The Catanians opposed them with arms, but were defeated in a number of engagements and were expelled from Catana, and they took possession of what is now Aetna, which was formerly called Inessa; and the original inhabitants of Catana, after a long period, got back their native city.

After these events the peoples who had been expelled from their own cities while Hieron was king, now that they had assistance in the struggle, returned to their fatherlands and expelled from their cities the men who had wrongfully seized for themselves the habitations of others; among these were inhabitants of Gela, Acragas, and Himera. In like manner Rhegians along with Zancleans expelled the sons of

¹ About four pounds sterling.

² Cp. chap. 49. 1.

κλαίων τοὺς Ἀναξίλου παῖδας δυναστεύοντας ἐκβαλόντες ἠλευθέρωσαν τὰς πατρίδας. μετὰ δὲ ταῦτα Καμάριναν μὲν Γελῶοι κατοικίσαντες ἐξ ἀρχῆς κατεκληρούχησαν· αἱ δὲ πόλεις σχεδὸν ἅπασαι πρὸς τὴν κατάλυσιν τῶν πολέμων¹ ὀρμήσασαι, καὶ κοινὸν δόγμα ποιησάμεναι, πρὸς τοὺς κατοικοῦντας ξένους διελύθησαν, καὶ τοὺς φυγάδας καταδεξάμεναι τοῖς ἀρχαίοις πολίταις τὰς πόλεις ἀπέδοσαν, τοῖς δὲ ξένοις τοῖς διὰ τὰς δυναστείας ἀλλοτρίαις τὰς πόλεις ἔχουσι συνεχώρησαν τὰ ἑαυτῶν ἀποκομίζειν καὶ κατοικεῖν ἅπαντας ἐν τῇ Μεσσηνίᾳ. αἱ μὲν οὖν κατὰ Σικελίαν ἐν ταῖς πόλεσι στάσεις καὶ ταραχαὶ τοῦτον τὸν τρόπον κατελύθησαν, αἱ δὲ πόλεις τὰς ἀπαλλοτριῶσι πολιτείας ἀποβαλοῦσαι σχεδὸν ἅπασαι τὰς ἰδίας χώρας κατεκληρούχησαν τοῖς πολίταις πᾶσιν.

77. Ἐπ' ἀρχοντος δ' Ἀθήνησι Φρασικλείδου Ὀλυμπιάς μὲν ἦχθη ὀγδοηκοστή, καθ' ἣν ἐνίκα στάδιον Τορύλλας Θετταλός, Ῥωμαῖοι δ' ὑπάτιους κατέστησαν Κόιντον Φάβιον καὶ Τίτον Κοῖντιον Καπιτωλῖνον. ἐπὶ δὲ τούτων κατὰ μὲν τὴν Ἀσίαν οἱ τῶν Περσῶν στρατηγοὶ διαβάντες ἐπὶ² τὴν Κιλικίαν ναῦς μὲν κατεσκευάσαν τριακοσίας κεκοσμημένας καλῶς πρὸς τὴν πολεμικὴν χρεῖαν, τὸ δὲ πεζὸν στρατόπεδον λαβόντες προῆγον πεζῆ διὰ Συρίας καὶ Φοινίκης· συμπαραπλέοντος δὲ καὶ τοῦ στόλου τῆ πεζῆ στρατιᾷ κατήντησαν εἰς Μέμφιν² τῆς Αἰγύπτου. καὶ τὸ μὲν πρῶτον τὴν πολιορκίαν τοῦ Λευκοῦ τείχους ἔλυσαν, καταπληξάμενοι τοὺς Αἰγυπτίους καὶ τοὺς Ἀθηναίους· μετὰ δὲ

¹ So Reiske: *πολεμίων*.

² So Wesseling: *περί*.

¹ Cp. chap. 43.

Anaxilas, who were ruling over them, and liberated their fatherlands.¹ Later on Geloans, who had been the original settlers of Camarina, portioned that land out in allotments. And practically all the cities, being eager to make an end of the wars, came to a common decision, whereby they made terms with the mercenaries in their midst; they then received back the exiles and restored the cities to the original citizens,² but to the mercenaries who because of the former tyrannical governments were in possession of the cities belonging to others, they gave permission to take with them their own goods and to settle one and all in Messenia. In this manner, then, an end was put to the civil wars and disorders which had prevailed throughout the cities of Sicily, and the cities, after driving out the forms of government which aliens had introduced, with almost no exceptions portioned out their lands in allotments among all their citizens.

77. When Phrasicleides was archon in Athens, the Eightieth Olympiad was celebrated, that in which 460 B.C. Toryllas the Thessalian won the "stadion"; and the Romans elected as consuls Quintus Fabius and Titus Quinctius Capitolinus. During this year, in Asia the Persian generals who had passed over to Cilicia made ready three hundred ships, which they fitted out fully for warfare, and then with their land force they advanced overland through Syria and Phoenicia; and with the fleet accompanying the army along the coast, they arrived at Memphis in Egypt. At the outset they broke the siege of the White Fortress, having struck the Egyptians and the Athenians with terror; but later on, adopting a

² *i.e.* to the descendants of the first settlers.

ταῦτα ἐμφρόνως βουλευσάμενοι κατὰ στόμα μὲν παρατάττεσθαι διέκλινον, στρατηγήμασι δὲ ἐφιλοτιμοῦντο καταλῦσαι τὸν πόλεμον. διόπερ καὶ τῶν Ἀττικῶν νεῶν ὄρμουσῶν ἐν τῇ Προσωπίτιδι λεγομένη νήσῳ, τὸν περιρρέοντα ποταμὸν διώρουξι 3 διαλαβόντες ἤπειρον ἐποίησαν τὴν νήσον. τῶν δὲ νεῶν ἄφνω καθιζουσῶν ἐπὶ ξηρὰν τὴν γῆν, οἱ μὲν Αἰγύπτιοι καταπλαγέντες ἐγκατέλιπον τοὺς Ἀθηναίους καὶ πρὸς τοὺς Πέρσας διελύσαντο· οἱ δὲ Ἀθηναῖοι συμμάχων ὄντες ἔρημοι καὶ τὰς ναῦς ὁρῶντες ἀχρήστους γεγενημένας, ταύτας μὲν ἐνέπρησαν ὅπως μὴ τοῖς πολεμίοις ὑποχείριοι γενηθῶσι, αὐτοὶ δὲ οὐ καταπλαγέντες τὴν δεινότητα τῆς περιστάσεως παρεκάλουν ἀλλήλους μηδὲν ἀνάξιον πρᾶξαι τῶν προκατειργασμένων ἀγώνων. 4 διόπερ ταῖς ἀρεταῖς ὑπερβαλλόμενοι τοὺς ἐν Θερμοπύλαις ὑπὲρ τῆς Ἑλλάδος ἀποθανόντας, ἐτοιμῶς εἶχον διαγωνίζεσθαι πρὸς τοὺς πολεμίους. οἱ δὲ στρατηγοὶ τῶν Περσῶν Ἀρτάβαζος καὶ Μεγάβυζος, ὁρῶντες τὴν ὑπερβολὴν τῆς εὐτολμίας τῶν πολεμίων καὶ λογισάμενοι διότι τούτους οὐ δυνατὸν ἀνελεῖν ἄνευ τοῦ πολλὰς μυριάδας ἀποβαλεῖν τῶν ἰδίων, σπονδὰς ἔθεντο πρὸς τοὺς Ἀθηναίους καθ' ὅς ἔδει χωρὶς κινδύνων ἀπελθεῖν αὐτοὺς ἐκ τῆς 5 Αἰγύπτου. οἱ μὲν οὖν Ἀθηναῖοι διὰ τὴν ἰδίαν ἀρετὴν τυχόντες τῆς σωτηρίας ἀπήλθον ἐκ τῆς Αἰγύπτου, καὶ διὰ τῆς Λιβύης εἰς Κυρήνην ἀπελθόντες ἐσώθησαν παραδόξως εἰς τὴν πατρίδα. 6 Ἄμα δὲ τούτοις πραττομένοις ἐν μὲν ταῖς Ἀθηναῖς Ἐφιάλτης ὁ Σοφωνίδου,¹ δημαγωγὸς ὢν καὶ τὸ πλῆθος παροξύνας κατὰ τῶν Ἀρεοπαγιτῶν,

¹ So Meurs: Σιμωνίδου.

prudent course, they avoided any frontal encounters and strove to bring the war to an end by the use of stratagems. Accordingly, since the Attic ships lay moored at the island known as Prosopitis, they diverted by means of canals the river which flowed around the island, and thus made the island a part of the mainland. When the ships thus all of a sudden came to rest on dry land, the Egyptians in alarm left the Athenians in the lurch and came to terms with the Persians. The Athenians, being now without allies and seeing that their ships had become useless, set fire to them to prevent their falling into the hands of the enemy, and then themselves, undismayed at the alarming plight they were in, fell to exhorting one another to do nothing unworthy of the fights they had won in the past. Consequently, with a display of deeds of valour surpassing in heroism the men who perished in Thermopylae in defence of Greece, they stood ready to fight it out with the enemy. But the Persian generals, Artabazus and Megabyzus, taking note of the exceptional courage of their foes and reasoning that they would be unable to annihilate such men without sacrificing many myriads of their own, made a truce with the Athenians whereby they should with impunity depart from Egypt. So the Athenians, having saved their lives by their courage, departed from Egypt, and making their way through Libya to Cyrenē got safely back, as by a miracle, to their native land.¹

While these events were taking place, in Athens Ephialtes the son of Sophonides, who, being a popular leader, had provoked the masses to anger against the Areopagites, persuaded the Assembly to vote to cur-

¹ "The most of them perished," says Thucydides (1. 110).

ἔπεισε τὸν δῆμον ψηφίσματι μειῶσαι τὴν ἐξ Ἀρείου πάγου βουλὴν καὶ τὰ πάτρια καὶ περιβόητα νόμιμα καταλῦσαι. οὐ μὴν ἀθῶός¹ γε διέφυγε τηλικούτους ἀνομήμασιν ἐπιβαλόμενος, ἀλλὰ τῆς νυκτὸς ἀναιρεθεὶς ἀδελγὸν ἔσχε τὴν τοῦ βίου τελευτήν.

78. Τοῦ δ' ἐνιαυσίου χρόνου διεληλυθότος Ἀθηνησι μὲν ἦν ἄρχων Φιλοκλῆς, ἐν Ῥώμῃ δὲ τὴν ὑπατον ἀρχὴν διεδέξαντο Αὐλὸς Ποστουμῖος Ῥηγοῦλος καὶ Σπόριος Φούριος Μεδιολανός. ἐπὶ δὲ τούτων Κορινθίοις καὶ Ἐπιδαυριοῖς πρὸς Ἀθηναίους ἐνστάτος πολέμου, ἐστράτευσαν ἐπ' αὐτοὺς Ἀθηναῖοι, καὶ γενομένης μάχης ἰσχυρᾶς ἐνίκησαν² Ἀθηναῖοι. μεγάλῳ δὲ στόλῳ καταπελεύσαντες πρὸς τοὺς ὀνομαζομένους Ἀλιεῖς, ἀνέβησαν εἰς τὴν Πελοπόννησον, καὶ τῶν πολεμίων ἀνείλον οὐκ ὀλίγους. συστραφέντων δὲ τῶν Πελοποννησίων καὶ δύνάμιν ἀξιόλογον ἀθροισάντων, συνέστη μάχῃ πρὸς τοὺς Ἀθηναίους περὶ τὴν ὀνομαζομένην Κεκρυφάλειαν,³ καθ' ἣν πάλιν ἐνίκησαν Ἀθηναῖοι. τοιούτων δὲ εὐήμερημάτων αὐτοῖς γενομένων, τοὺς Αἰγινήτας ὀρώντες πεφρονηματισμένους μὲν⁴ ταῖς προγεγενημένας πράξεσιν, ἀλλοτρίως δὲ ἔχοντας πρὸς αὐτοὺς, ἔγνωσαν καταπολεμῆσαι. διὸ καὶ στόλον ἐπ' αὐτοὺς ἀξιόλογον ἀποστειλάντων τῶν Ἀθηναίων, οἱ τὴν Αἴγινα κατοικοῦντες, μεγάλην ἐμπειρίαν ἔχοντες καὶ δόξαν τῶν κατὰ θάλαττων ἀγώνων, οὐ κατεπλάγησαν τὴν ὑπεροχὴν τῶν Ἀθηναίων, ἔχοντες δὲ τριήρεις ἱκανὰς καὶ προσκατασκευάσαντες ἐτέρας, ἐναυμάχησαν, καὶ λειφθέντες ἀπέβαλον

¹ So Wesseling: ἀθρόως.

² So Dindorf: μὲν ἔν.

tail the power of the Council of the Areopagus and to destroy the renowned customs which their fathers had followed. Nevertheless, he did not escape the punishment for attempting such lawlessness, but he was done to death by night and none ever knew how he lost his life.

78. At the conclusion of this year Philocles was archon in Athens, and in Rome Aulus Postumius Regulus and Spurius Furius Mediolanus succeeded to the consulship. During this year a war arose between the Corinthians and Epidaurians on the one hand and the Athenians on the other, and the Athenians took the field against them and after a sharp battle were victorious. With a large fleet they put in at a place called Halieis, landed on the Peloponnesus, and slew not a few of the enemy.¹ But the Peloponnesians rallied and gathered a strong force, and it came to a battle with the Athenians near the place called Cecryphaleia² in which the Athenians were again victorious. After such successes the Athenians, seeing that the Aeginetans were not only puffed up over their former achievements but also hostile to Athens, decided to reduce them by war. Therefore the Athenians dispatched a strong fleet against them. The inhabitants of Aegina, however, who had great experience in fighting at sea and enjoyed a great reputation therefor, were not dismayed at the superiority of the Athenians, but since they had a considerable number of triremes and had built some new ones, they engaged the Athenians in battle, but were defeated with the

¹ Halieis is on the Argolic Gulf, near Hermionē. Thucydides (I. 105) says that the Athenians were defeated.

² An island off Epidaurus.

τριήρεις εβδομήκοντα· συντριβέντες δὲ τοῖς φρονήμασι διὰ τὸ μέγεθος τῆς συμφορᾶς, ἠναγκάσθησαν εἰς τὴν Ἀθηναίων συντέλειαν καταταχθῆναι. ταῦτα μὲν οὖν Λεωκράτης ὁ στρατηγὸς κατεπράξατο τοῖς Ἀθηναίοις, τοὺς πάντας διαπολεμήσας μῆνας ἑνέα πρὸς τοὺς Αἰγινήτας.

5 Ἄμα δὲ τούτοις πραττομένοις κατὰ τὴν Σικελίαν Δουκέτιος ὁ τῶν Σικελῶν βασιλεὺς,¹ ὠνομασμένος τὸ γένος ἰσχύων δὲ κατ' ἐκείνους τοὺς χρόνους, Μέναιον μὲν πόλιν ἔκτισε καὶ τὴν συνέγγυς χώραν τοῖς κατοικισθεῖσι διεμέρισε, στρατευσάμενος δ' ἐπὶ πόλιν ἀξιόλογον Μοργαντίαν, καὶ χειρωσάμενος αὐτὴν, δόξαν ἀπηνέγκατο παρὰ τοῖς ὁμοεθνεῖσι.

79. Τοῦ δ' ἑνιαυσίου χρόνου διεληλυθότος Ἀθηνησι μὲν ἦρχε Βίων, ἐν Ῥώμῃ δὲ τὴν ὕπατον ἀρχὴν διεδέξαντο Πούπλιος Σερουίλιος Στρούκτος καὶ Λεύκιος Αἰβούτιος Ἄλβας. ἐπὶ δὲ τούτων Κορινθίους καὶ Μεγαρεῦσι περὶ χώρας ὁμόρου γενομένης ἀμφισβητήσεως, εἰς πόλεμον αἱ πόλεις
2 ἐνέπεσον. τὸ μὲν οὖν πρῶτον τὴν χώραν ἀλλήλων διετέλουν λεηλατοῦντες καὶ κατ' ὀλίγους συμπλοκάς² ποιοῦμενοι· αὐξομένης δὲ τῆς διαφορᾶς οἱ Μεγαρεῖς αἰεὶ μᾶλλον ἐλαττούμενοι καὶ τοὺς Κορινθίους φοβούμενοι, συμμαχοῦς ἐποιήσαντο τοὺς
3 Ἀθηναίους. διὸ καὶ πάλιν τῶν πόλεων ἐφαμίλλων ταῖς δυνάμεσι γενομένων, καὶ τῶν Κορινθίων μετὰ Πελοποννησίων ἀξιολόγω δυνάμει στρατευσάντων εἰς τὴν Μεγαρικὴν, Ἀθηναῖοι συμμαχίαν ἐπεμψαν τοῖς Μεγαρεῦσι, ἧς ἠγάγετο Μυρωνίδης, ἀνὴρ ἐπ' ἀρετῇ θαυμαζόμενος· γενομένης δὲ παρατάξεως ἰσχυρᾶς ἐπὶ πολὺν χρόνον, καὶ ταῖς ἀνδραγαθίαις

loss of seventy ships ; and, their spirits crushed by so great a disaster, they were forced to join the league which paid tribute to Athens. This was accomplished for the Athenians by their general Leocrates, who was engaged in the war with the Aeginetans nine months in all.

While these events were taking place, in Sicily the king of the Siceli, Ducetius, a man of famous family and influential at this time, founded the city of Menaenum and distributed the neighbouring territory among the settlers, and making a campaign against the strong city of Morgantina and reducing it, he won fame among his own people.

79. At the close of the year Bion was archon in ^{458 B.C.} Athens, and in Rome Publius Servilius Structus and Lucius Aebutius Albas succeeded to the consulship. During this year a quarrel arose between the Corinthians and Megarians over land on their borders and the cities went to war. At first they kept making raids on each other's territory and engaging in clashes of small parties ; but as the quarrel increased, the Megarians, who were increasingly getting the worse of it and stood in fear of the Corinthians, made allies of the Athenians. As a result the cities were again equal in military strength, and when the Corinthians together with Peloponnesians advanced into Megaris with a strong army, the Athenians sent troops to the aid of the Megarians under the command of Myronides, a man who was admired for his valour. A fierce engagement took place which lasted a long

¹ ὦν after βασιλεὺς deleted by Dindorf.

² καὶ μάχας μικρὰς after συμπλοκάς deleted by Reiske.

ἐκατέρων ἐξισουμένων, τὸ τελευταῖον ἐνίκησαν Ἀθηναῖοι καὶ πολλοὺς ἀνείλον τῶν πολεμίων. 4 μετὰ δ' ὀλίγας ἡμέρας πάλιν γενομένης ἰσχυρᾶς μάχης ἐν τῇ λεγομένῃ Κιμωλίᾳ, πάλιν ἐνίκησαν Ἀθηναῖοι καὶ πολλοὺς ἀνείλον τῶν πολεμίων.¹

Οἱ Φωκεῖς ἐνεστήσαντο πόλεμον πρὸς Δωριεῖς, τοὺς προγόνους μὲν Λακεδαιμονίων, οἰκοῦντας δὲ πόλεις τρεῖς, Κυτίνιον καὶ Βοῖον καὶ Ἐρινεῖον, κειμένας ὑπὸ τὸν λόφον τὸν ὀνομαζόμενον Παρνασσόν. τὸ μὲν οὖν πρῶτον βία χειρωσάμενοι τοὺς Δωριεῖς κατέσχον αὐτῶν τὰς πόλεις· μετὰ δὲ ταῦτα Λακεδαιμόνιοι μὲν Νικομήδην τὸν Κλεομένους ἐξέπεμψαν βοηθήσοντα τοῖς Δωριεῦσι διὰ τὴν συγγένειαν· εἶχε δ' οὗτος Λακεδαιμονίους μὲν χιλίους πεντακοσίους, παρὰ δὲ τῶν ἄλλων Πελοποννησίων μυρίους. οὗτος μὲν οὖν ἐπίτροπος ὦν Πλειστονάκτος τοῦ βασιλέως παιδὸς ὄντος, μετὰ τσαυτῆς δυνάμεως ἐβοήθησε τοῖς Δωριεῦσι, νικήσας δὲ τοὺς Φωκεῖς καὶ τὰς πόλεις ἀνακτησάμενος τοὺς τε Φωκεῖς καὶ Δωριεῖς διήλλαξεν.

80. Ἀθηναῖοι δὲ πυθόμενοι τοὺς Λακεδαιμονίους τὸν μὲν πρὸς Φωκεῖς πόλεμον καταλελυκέναι αὐτοὺς δὲ μέλλειν τὴν εἰς οἶκον ἐπάνοδον ποιεῖσθαι, ἔγνωσαν ἐπιθέσθαι κατὰ τὴν ὁδοιπορίαν τοῖς Λακεδαιμονίοις. ἐστράτευσαν οὖν ἐπ' αὐτοῦς, παραλαβόντες τοὺς Ἀργεῖους καὶ Θετταλοὺς· καὶ πενήτηκοντα μὲν ναυσὶ στρατιώταις δὲ μυρίους καὶ τετρακισχιλίους ἐπιβαλοῦντες² αὐτοῖς, κατελάβον-

time and each side matched the other in deeds of courage, but at last victory lay with the Athenians, who slew many of the enemy. And after a few days there was another fierce battle at Cimolia, as it is called, and again the Athenians were victorious and slew many of the enemy.

The Phocians went to war with the Dorians, who are the original stock of the Lacedaemonians and dwell in the three cities, Cytinium, Boeum and Erineüs, which lie at the base of Mt. Parnassus. Now at first they subdued the Dorians by force of arms and occupied their cities; but after this the Lacedaemonians, because of their kinship, dispatched Nicomedes, the son of Cleomenes, to the aid of the Dorians. He had fifteen hundred Lacedaemonians and ten thousand men from the rest of the Peloponnesians. So Nicomedes, who was the guardian of Pleistonax the king, who was still a child, came to the aid of the Dorians with this large army, and after inflicting a defeat upon the Phocians and recovering the cities they had seized, he made peace between the Phocians and the Dorians.

80. When the Athenians learned that the Lacedaemonians had concluded the war against the Phocians and were about to make their return home, they decided to attack the Lacedaemonians while on the march. Accordingly they dispatched an army against them, including in it Argives and Thes-salians; and with the intention of falling upon them with fifty ships and fourteen thousand men, they

καὶ πολλοὺς ἀ. τ. πολεμίων. But these last words may have been a conscious repetition by Diodorus for emphasis.

² ἐπιβαλοῦντες suggested by Vogel, ἐπιβουλεύοντες Hertlein; ἐπιβαλόντες.

¹ Here the MSS. add μετὰ δ' ὀλίγας ἡμέρας πάλιν γενομένης ἰσχυρᾶς μάχης (πάλιν γ. ἰ. μάχης omitted by the f group), but without any subject or verb. Hence most editors delete these words as a scribal repetition and even the preceding

2 το τὰς περὶ τὴν Γεράνειαν παρόδους. Λακεδαιμόνιοι δὲ πυνθανόμενοι τὰ κατὰ τοὺς Ἀθηναίους παρήλθον τῆς Βοιωτίας εἰς Τάναγραν. τῶν δὲ Ἀθηναίων παραγενομένων εἰς τὴν Βοιωτίαν καὶ παρατάξεως γενομένης, ἰσχυρὰ¹ συνέστη μάχη· καὶ τῶν μὲν Θετταλῶν μεταβαλομένων ἐν τῇ μάχῃ πρὸς τοὺς Λακεδαιμονίους, τῶν δὲ Ἀθηναίων καὶ τῶν Ἀργείων οὐδὲν ἦτρον διαγανίζομένων, ἔπεσον μὲν οὐκ ὀλίγοι παρ' ἀμφοτέροις, νυκτὸς δ' ἐπι-
3 λαβούσης διελύθησαν. μετὰ δὲ ταῦτα τοῖς Ἀθηναίοις κομιζομένης ἀγορᾶς πολλῆς ἐκ τῆς Ἀττικῆς, οἱ Θετταλοὶ κρίναντες ἐπιθέσθαι ταύτῃ² καὶ³ αὐτῆς⁴ ὥρας δειπνοποιήσασθαι νυκτὸς ἀπήντων τοῖς κομιζομένοις ἀγορᾶς. τῶν δὲ παραφυλαττόνων Ἀθηναίων ἀγνοούντων καὶ προσδεξαμένων τοὺς Θετταλοὺς ὡς φίλους, συνέβη⁵ πολλοὺς καὶ ποικίλους ἀγῶνας γενέσθαι περὶ τῆς ἀγορᾶς. τὸ μὲν γὰρ πρῶτον οἱ Θετταλοὶ, προσδεχθέντες ὑπὸ τῶν πολεμίων διὰ τὴν ἀγνοίαν, ἔκτεινον τοὺς ἐντυγχάνοντας, καὶ συντεταγμένοι τοῖς τεθορυβημένοις συμπλεκόμενοι
5 πολλοὺς ἀνήρουν. οἱ δὲ κατὰ τὴν στρατοπεδείαν ὄντες Ἀθηναῖοι πυθόμενοι τὴν τῶν Θετταλῶν ἐπίθεσιν, ἦκον κατὰ σπουδὴν, καὶ τοὺς Θετταλοὺς ἐξ
6 ἐφόδου τρεψάμενοι πολὺν ἐποίουν φόνον. ἐπιβοηθησάντων δὲ τῶν Λακεδαιμονίων τοῖς Θετταλοῖς συντεταγμένη τῇ δυνάμει, καὶ τοῖς στρατοπέδοις ὅλοις γενομένης παρατάξεως, συνέβη διὰ τὴν γενομένην φιλοτιμίαν πολλοὺς παρ' ἀμφοτέροις ἀναιρεθῆναι. τέλος δὲ, τῆς μάχης ἀμφίδοξον λαβούσης τὸ τέλος, συνέβη τοὺς τε Λακεδαιμονίους ἀμφισ-

occupied the passes about Mt. Geraneia. But the Lacedaemonians, having information of the plans of the Athenians, took the route to Tanagra in Boeotia. The Athenians advanced into Boeotia and formed in line of battle, and a fierce struggle took place; and although in the fighting the Thessalians deserted to the Lacedaemonians, nonetheless the Athenians and the Argives fought the battle through and not a few fell in both armies before night put an end to the struggle. After this, when a large supply-train was on its way from Attica for the Athenians, the Thessalians decided to attack it, and taking their evening meal at once, they intercepted by night the supply-train. The Athenians who were guarding the train were unaware that the Thessalians had changed sides and received them as friends, so that many conflicts of various kinds broke out around the convoy. For at first the Thessalians, who had been welcomed by the enemy in their ignorance, kept cutting down all whom they met, and being an organized band engaging with men who had fallen into confusion they slew many of the guards. But the Athenians in the camp, when they learned of the attack of the Thessalians, came up with all speed, and routing the Thessalians at the first charge, they were making a great slaughter of them. The Lacedaemonians, however, now came to the rescue of the Thessalians with their army in battle order, and a pitched battle between the two armies ensued, and such was their rivalry that many were slain on both sides. And finally, since the battle ended in a tie, both the Lacedaemonians and the

¹ So Reiske: ἰσχυρᾶς.

² So Reiske: ταύτης.

³ καὶ added by Post.

⁴ αὐτῆς Capps (cp. *Class. Phil.* 22. 255): τῆς.

⁵ καὶ after συνέβη deleted by Dindorf.

βητήσαι περὶ τῆς νίκης καὶ τοὺς Ἀθηναίους. τότε μὲν οὖν ἐπιλαβούσης νυκτὸς καὶ τῆς νίκης ἀμφιδόξου γενομένης, διεπρεσβέοντο πρὸς ἀλλήλους καὶ τετραμηνιαίους σπονδὰς ἐποιήσαντο.

81. Τοῦ δ' ἑνιαυσίου χρόνου διεληλυθότος Ἀθηναῖοι μὲν ἤρχε Μνησιθείδης, ἐν Ῥώμῃ δ' ὑπάτοι κατεστάθησαν Λούκιος Λουκράτιος καὶ Τίτος Οὐετούριος Κιχωρίνος. ἐπὶ δὲ τούτων Θηβαῖοι μὲν τεταπεινωμένοι διὰ τὴν πρὸς Ξέρξην αὐτοῖς γενομένην συμμαχίαν, ἐζήτουν δι' οὐδ' τρόπου δύναιντ' ἀν' ἀναλαβεῖν τὴν πάτριον ἰσχύν τε καὶ δόξαν. διὸ καὶ τῶν Βοιωτῶν ἀπάντων καταφρονούντων καὶ μηκέτι προσεχόντων τοῖς Θηβαίοις, ἤξιουν τοὺς Λακεδαιμονίους τῇ πόλει συμπεριποιήσαι τὴν ὅλην ἡγεμονίαν τῆς Βοιωτίας· ἐπηγγέλλοντο δ' αὐτοῖς ἀντὶ ταύτης τῆς χάριτος ἰδίᾳ πολεμήσειν τοῖς Ἀθηναίοις, ὥστε μηδεμίαν ἀνάγκην εἶναι τοῖς Σπαρτιάταις ἐκτὸς τῆς Πελοποννήσου δύναμιν ἔξαγαγεῖν πέλῃν. οἱ δὲ Λακεδαιμόνιοι . . .¹ κρίναντες συμφέροντα λέγειν αὐτοὺς καὶ νομίζοντες τὰς Θήβας, εἰάν αὐξήσωσιν, ἔσεσθαι τῆς τῶν Ἀθηναίων ὥσπερ ἀντίπαλόν τινα· διόπερ ἔχοντες τότε περὶ Τάναγραν ἔτοιμον καὶ μέγα στρατόπεδον, τῆς μὲν τῶν Θηβαίων πόλεως μείζονα τὸν περίβολον κατεσκεύασαν, τὰς δ' ἐν Βοιωτία πόλεις ἠνάγκασαν ὑποτάττεσθαι τοῖς Θηβαίοις. οἱ δὲ Ἀθηναῖοι τὴν ἐπιβολὴν τῶν Λακεδαιμονίων διακόψαι σπεύδοντες, δύναμιν ἀξιόλογον συνεστήσαντο, καὶ στρατηγὸν εἵλοντο Μυρωνίδην τὸν Καλλίου·

¹ δύναιντ' ἂν Dindorf: δύναντο.

² The main verb of the sentence has been lost, here or after *τῶν ἡγεμονίων*.

Athenians laid claim to the victory. However, since night intervened and the victory was still a matter of dispute, each sent envoys to the other and they concluded a truce of four months.¹

81. When the year ended, in Athens Mnesitheides^{457 B.C.} was archon, and in Rome the consuls elected were Lucius Lucretius and Titus Veturius Cicurinus. During this year the Thebans, who had been humbled because of their alliance with Xerxes,² sought a way by which they might recover both their ancient influence and reputation. Consequently, since all the Boeotians held the Thebans in disdain and no longer paid any attention to them, the Thebans asked the Lacedaemonians to aid them in winning for their city the hegemony over all Boeotia; and they promised that in return for this favour they would make war by themselves upon the Athenians, so that it would no longer be necessary for the Spartans to lead troops beyond the border of the Peloponnesus. And the Lacedaemonians [assented], judging the proposal to be to their advantage and believing that, if Thebes should grow in strength, she would be a kind of counterweight to the increasing power of the Athenians; consequently, since they had at the time a large army in readiness at Tanagra, they increased the extent of the circuit wall of Thebes and compelled the cities of Boeotia to subject themselves to the Thebans. The Athenians, however, being eager to break up the plan of the Lacedaemonians, made ready a large army and elected as general Myronides

¹ This was the battle of Tanagra. Thucydides (1. 108), in contradiction to Diodorus, states that the Lacedaemonians were victorious; at any rate they returned home via the Isthmus without any further opposition on the part of the Athenians.

² During the Persian invasion.

οὗτος δὲ καταλέξας τῶν πολιτῶν τοὺς ἱκανοὺς παρ-
 ἡγγειλεν αὐτοῖς, ἐκθέμενος ἡμέραν ἐν ᾗ τὴν ἐκ τῆς
 5 πόλεως ἀνάξειεν ἡμέλλε ποιέσθαι. ἐπεὶ δ' ὁ
 συντεταγμένος καιρὸς ἦκε, καὶ τῶν στρατιωτῶν
 τινες οὐ κατήντησαν πρὸς τὴν ὠρισμένην ἀφορμὴν,¹
 ἀναλαβὼν τοὺς προσελλυθότας προήγεν εἰς τὴν
 Βοιωτίαν. τῶν δὲ ἡγεμόνων τινὲς καὶ τῶν φίλων
 ἔφασαν δεῖν ἀναμένειν τοὺς καθυστεροῦντας, ὁ δὲ
 Μυρωνίδης, συνετὸς ὢν ἅμα καὶ δραστικός στρατη-
 γός,² οὐκ ἔφησεν ἀναμενεῖν· ἀπεφάνετο γὰρ τοὺς
 μὲν ἐκουσίως καθυστεροῦντας τῆς ἐξόδου καὶ κατὰ
 τὴν μάχην ἀγεννώως καὶ δειλῶς ἔξειν, καὶ διὰ τοῦτο
 οὐδὲ τοὺς ὑπὲρ τῆς πατρίδος κινδύνους ὑποστήσε-
 σθαι, τοὺς δ' ἐτοιμοὺς κατὰ τὴν συντεταγμένην
 ἡμέραν παραγενθέντας φανεροὺς εἶναι διότι καὶ
 τὴν ἐν τῷ πολέμῳ τάξιν οὐ καταλείψουσιν· ὅπερ καὶ
 6 συνέβη γενέσθαι. ὀλίγους γὰρ προάγων στρατιώ-
 τας, καὶ τούτους ἀρίστους ταῖς ἀνδραγαθίαις,
 παρετάξατο κατὰ τὴν Βοιωτίαν πρὸς πολλαπλα-
 σίους, καὶ κατὰ κράτος περιεγένετο τῶν ἀντι-
 ταχθέντων.

82. Δοκεῖ δ' ἡ πρᾶξις³ αὕτη μηδεμιᾶς ἀπολείπε-
 σθαι τῶν ἐν τοῖς ἔμπροσθεν χρόνοις γεγενημένων
 παρατάξεων τοῖς Ἀθηναίοις· ἡ τε γὰρ ἐν Μαρα-
 θῶνι γενομένη νίκη καὶ τὸ περὶ Πλαταιᾶς κατὰ
 Περσῶν προτέρημα καὶ τᾶλλα τὰ περιβόητα τῶν
 Ἀθηναίων ἔργα δοκεῖ μηδὲν προέχειν τῆς μάχης
 2 ἧς ἐνίκησε Μυρωνίδης τοὺς Βοιωτοὺς. ἐκείνων
 γὰρ αἱ μὲν ἐγένοντο πρὸς βαρβάρους, αἱ δὲ συν-
 τετέλεσθησαν μετ' ἄλλων συμμάχων, ταύτην δὲ

the son of Callias. He enrolled the required number of citizens and gave them orders, announcing a day on which he planned to march forth from the city. And when the appointed time arrived and some of the soldiers had not put in appearance at the specified rendezvous, he took those who had reported and advanced into Boeotia. And when certain of his officers and friends said that he should wait for the tardy men, Myronides, who was not only a sagacious general but energetic as well, replied that he would not do so; for, he declared, men who of their own choice are late for the departure will in battle also play an ignoble and cowardly part, and will therefore not withstand the perils of war in defence of their country either, whereas the men who presented themselves ready for service on the appointed day gave clear evidence that they would not desert their posts in the war. And this is what actually took place; for leading forth soldiers who were few in number but the bravest in courage, he drew them up in Boeotia against a vastly superior force and utterly defeated his opponents.

82. In my opinion this action was in no way inferior to any of the battles fought by the Athenians in former times; for neither the victory at Marathon nor the success over the Persians at Plataea nor the other renowned exploits of the Athenians seem in any way to surpass the victory which Myronides won over the Boeotians. For of those other battles, some were fought against barbarians and others were gained with the aid of allies, but this struggle was won

¹ So Capps: ἡμέραν.

² So Dindorf: στρατηγόν.

³ So the MSS.; Vogel prefers παράταξις.

τὴν παράταξιν Ἀθηναῖοι μόνοι διακινδυνεύσαντες ἐνίκησαν καὶ πρὸς Ἑλλήνων τοὺς ἀρίστους διηγωνίσαντο. δοκοῦσι γὰρ οἱ Βοιωτοὶ κατὰ τὰς τῶν δεινῶν ὑπομονὰς καὶ τοὺς πολεμικοὺς ἀγῶνας μηδεὶν λείπεσθαι τῶν ἄλλων ὑστερον γοῦν αὐτοὶ Θεβαῖοι περὶ Λεῦκτρα καὶ Μαντινείαν μόνοι πρὸς Λακεδαιμονίους ἅπαντας καὶ τοὺς συμμάχους παραταξάμενοι μεγίστην μὲν δόξαν ἐπ' ἀνδρείαα κατεκτήσαντο, τῆς δ' Ἑλλάδος ἀπάσης ἡγεμόνες ἀνελπίστως ἐγενήθησαν. τῶν δὲ συγγραφέων, καίπερ τῆς μάχης ταύτης ἐπιφανοῦς γεγενημένης, οὐδεὶς οὔτε τὸν τρόπον αὐτῆς οὔτε τὴν διάταξιν ἀνέγραψε. Μυρωνίδης μὲν οὖν ἐπιφανεῖ μάχῃ νικήσας τοὺς Βοιωτοὺς ἐνάμιλλος ἐγενήθη τοῖς πρὸ αὐτοῦ γενομένοις ἡγεμόσιν ἐπιφανεστάτοις, Θεμιστοκλεῖ καὶ Μιλτιάδῃ καὶ Κίμωνι. ὁ δὲ Μυρωνίδης μετὰ τὴν γενομένην νίκην Τάναγραν μὲν ἐκπολιορκήσας, περιεῖλεν αὐτῆς τὰ τείχη, τὴν δὲ Βοιωτίαν ἅπασαν ἐπιὼν ἔτεμνε καὶ κατέφθειρε καὶ τοῖς στρατιώταις διελὼν τὰ λάφυρα πάντα ὠφελείαις ἀδραῖς ἐκόσμησεν.

83. Οἱ δὲ Βοιωτοὶ παροξυνθέντες ἐπὶ τῇ διαφθορᾷ τῆς χώρας, συνεστράφησαν πανδημί, καὶ στρατεύσαντες ἤθροισαν μεγάλην δύναμιν. γενομένης δὲ μάχης ἐν Οἰνοφύτοις τῆς Βοιωτίας, καὶ τὸ δεινὸν ἀμφοτέρων ταῖς ψυχαῖς ἐρρωμένως ὑπομένοντων, διημέρυσαν ἐν τῇ μάχῃ· μόγις δὲ τῶν

by the Athenians single-handed in pitched battle, and they were pitted against the bravest warriors to be found among the Greeks. For in staunchness in the face of perils and in the fierce contests of war the Boeotians are generally believed to be surpassed by no other people; at any rate, sometime after this the Thebans at Leuctra and Mantinea,¹ when they unaided confronted all the Lacedaemonians and their allies, won for themselves the highest reputation for courage, and contrary to expectation became the leading nation of all Greece. And yet, although this battle of Myronides has become famous, none of our historians has described either the way it was fought or the disposition of the troops engaged in it.² Myronides, then, after defeating the Boeotians in a remarkable battle, came to rival the reputations of the most renowned commanders before his time, namely, Themistocles, Miltiades, and Cimon. Myronides after this victory took Tanagra by siege, levelled its walls, and then he passed through all Boeotia, breaking it up and destroying it,³ and dividing the booty among his soldiers he loaded them all down with spoil in abundance.

83. The Boeotians, exasperated by the wasting of their land, sprang to arms as a nation and when they had taken the field constituted a great army. A battle took place at Oenophyta in Boeotia, and since both sides withstood the stress of the conflict with stout hearts, they spent the day in fighting; but after

rus did was to mistake two accounts of the same battle (of Oenophyta) for two battles (cp. Busolt, *Griech. Gesch.* 3. 1, p. 319).

³ This refers to the dissolution of the Boeotian League, under the hegemony of Thebes, which had just been re-established by the Spartans (chap. 81. 3).

¹ In 371 and 362 B.C. respectively.

² Thucydides (1. 108) mentions the battle of Tanagra (*supra*, chap. 80) and that of Oenophyta (*infra*, chap. 83), but not this engagement, and the authority of Diodorus' account is questioned generally by modern historians. What Diodo-

Ἰθηναίων τρεψαμένων τοὺς Βοιωτοὺς, ὁ Μυρωνίδης πασῶν τῶν κατὰ τὴν Βοιωτῖαν πόλεων ἐγκρατὴς ἐγένετο πλὴν Θηβῶν. μετὰ δὲ ταῦτα ἐκ τῆς Βοιωτίας ἀναξέυξας ἐστράτευσεν ἐπὶ Λοκροῦς τοὺς ὀνομαζομένους Ὀποντιοὺς. τούτους δὲ ἐξ ἐφόδου χειρωσάμενος, καὶ λαβὼν ὀμήρους, ἐνέβαλεν εἰς τὴν Παρνασίαν.¹ παραπλησίως δὲ τοῖς Λοκροῖς καὶ τοῖς Φωκεῖς καταπολεμήσας, καὶ λαβὼν ὀμήρους, ἀνέξευξεν εἰς τὴν Θετταλίαν, ἐγκαλῶν μὲν περὶ τῆς γενομένης προδοσίας, προστάττων δὲ καταδέχεσθαι τοὺς φυγάδας· τῶν δὲ Φαρσαλίων οὐ προσδεχομένων, ἐπολιόρκει τὴν πόλιν. ἐπεὶ δὲ τὴν μὲν πόλιν οὐκ ἠδύνατο βιά χειρώσασθαι, τὴν δὲ πολιορκίαν πολὺν χρόνον ὑπέμενον οἱ Φαρσάλιοι, τὸ τμηκαῦτα ἀπογνοὺς τὰ κατὰ τὴν Θετταλίαν ἐπανῆλθεν εἰς τὰς Ἀθήνας. Μυρωνίδης μὲν οὖν ἐν ὀλίγῳ χρόνῳ μεγάλας πράξεις ἐπιτελεσάμενος περιβόητον ἔσχε τὴν δόξαν παρὰ τοῖς πολίταις.

Ταῦτα μὲν οὖν ἐπράχθη κατὰ τοῦτον τὸν ἐνιαυτόν.

84. Ἐπ' ἄρχοντος δ' Ἀθήνησι Καλλίου παρὰ μὲν Ἡλείους Ὀλυμπιάς ἤχθη μία πρὸς ταῖς ὀγδοήκοντα, καθ' ἣν ἐνίκα στάδιον Πολύμναστος Κυρηναῖος, ἐν Ῥώμῃ δ' ὑπῆρχον ὕπατοι Σερουῖος Σουλπίκιος καὶ Πούπλιος Οὐλοῦμνιος Ἀμεντίνος. ἐπὶ δὲ τούτων Τολμίδης ὁ τεταγμένος ἐπὶ τῆς ναυτικῆς δυνάμει, ἀμιλλώμενος πρὸς τὴν Μυρωνίδου ἀρετὴν τε καὶ δόξαν, ἔσπευδεν ἀξιόλογόν τι κατεργάσασθαι. διὸ καὶ κατ' ἐκείνους τοὺς καιροὺς μηδενὸς πρότερον πεπορθηκότος τὴν Λακωνικὴν, παρεκάλεσε τὸν δῆμον δηῶσαι τὴν τῶν

a severe struggle the Athenians put the Boeotians to flight and Myronides became master of all the cities of Boeotia with the exception of Thebes. After this he marched out of Boeotia and led his army against the Locrians who are known as Opuntian.¹ These he overpowered at the first attack, and taking hostages from them he then entered Parnasia. In like manner as he had done with the Locrians, he also subdued the Phocians, and after taking hostages he marched into Thessaly, finding fault with the Thessalians for their act of treachery and ordering them to receive back their exiles; and when the Pharsalians would not open their gates to him, he laid siege to the city. But since he could not master the city by force and the Pharsalians held out for a long time against the siege, for the present he gave up his designs regarding Thessaly and returned to Athens. Thus Myronides, who had performed great deeds in a short space of time, won among his fellow citizens the renown which was so widely acclaimed.

These, then, were the events of this year.

84. While Callias was archon in Athens, in Elis the 456 B.C. Eighty-first Olympiad was celebrated, that in which Polymnastus of Cyrenê won the "stadion," and in Rome the consuls were Servius Sulpicius and Publius Volumnius Amentinus. During this year Tolmides, who was commander of the naval forces and vied with both the valour and fame of Myronides, was eager to accomplish a memorable deed. Consequently, since in those times no one had ever yet laid waste Laconia, he urged the Athenian people to ravage the terri-

¹ The Locrians on the Strait of Euboea, so named after their capital Opus.

¹ So Wurm: *φαρσαλίαν*.

Σπαρτιατῶν χώραν, ἐπηγγέλλετο δὲ χιλίους ὀπλίτας παραλαβὼν εἰς τὰς τριήρεις μετὰ τούτων πορθήσειν μὲν τὴν Λακωνικὴν, ταπεινώσειν δὲ τὴν τῶν Σπαρτιατῶν δόξαν. συγχωρησάντων δὲ τῶν Ἀθηναίων, βουλόμενος λαθραίως πλείονας ὀπλίτας¹ ἐξαγαγεῖν, τεχνάζεται τι τοιοῦτον. οἱ μὲν πολῖται διελάμβανον αὐτὸν καταλέγειν εἰς τὴν στρατιάν τῶν νέων τοὺς ἀκμάζοντας ταῖς ἡλικίας καὶ τοῖς σώμασιν εὐρωστοτάτους· ὁ δὲ Τολμίδης σπεύδων μὴ μόνον τοὺς τεταγμένους χιλίους ἐξαγαγεῖν εἰς τὴν στρατείαν, προσίων ἐκάστω τῶν νέων καὶ τῇ ῥύμῃ διαφερόντων ἔλεγεν ὡς μέλλει καταλέγειν αὐτόν· κρεῖττον οὖν ἔφησεν ἐθελοντὴν στρατεῦναι μᾶλλον ἢ διὰ τῶν καταλόγων ἀναγκασθῆναι δοκεῖν.

5 Ἐπεὶ δὲ πλείους τῶν τρισχιλίων τούτῳ τῷ λόγῳ συνέπεισεν ἐθελοντὴν ἀπογράφεσθαι, τοὺς δὲ λοιποὺς οὐκέτι σπεύδοντας ἑώρα, τότε τοὺς ὁμολογημένους χιλίους κατέλεξεν ἐκ τῶν ἄλλων.

6 Ὡς δ' αὐτῷ καὶ τᾶλλα τὰ πρὸς τὴν στρατείαν ἠτοίμαστο, πεντήκοντα μὲν τριήρεις ἀνήχθη καὶ τετρακισχιλίους ὀπλίταις, καταπλεύσας δὲ τῆς Λακωνικῆς εἰς Μεθώνην, τοῦτο μὲν τὸ χωρίον εἶλε, τῶν δὲ Λακεδαιμονίων βοθησάντων ἀνέβηξε, καὶ παραπλεύσας εἰς τὸ Γύθειον, ἐπίνειον τῶν Λακεδαιμονίων, χειρωσάμενος δὲ καὶ ταύτην τὴν πόλιν καὶ τὰ νεώρια τῶν Λακεδαιμονίων ἐμπήσας, τὴν

7 χώραν ἐδήλωσεν. ἐκείθεν δὲ ἀναχθεὶς ἔπλευσε τῆς Κεφαλληνίας εἰς Ζάκυνθον· ταύτην δὲ χειρωσάμενος καὶ πάσας τὰς ἐν τῇ Κεφαλληνίᾳ πόλεις προσαγαγόμενος, εἰς τὸ πέραν διέπλευσε καὶ κατήρην εἰς Ναύπακτον. ὁμοίως δὲ καὶ ταύτην ἐξ

¹ So Dindorf: *πολίτας*.

tory of the Spartans, and he promised that by taking one thousand hoplites aboard the triremes he would with them lay waste Laconia and dim the fame of the Spartans. When the Athenians acceded to his request, he then, wishing to take with him secretly a larger number of hoplites, had recourse to the following cunning subterfuge. The citizens thought that he would enrol for the force the young men in the prime of youth and most vigorous in body; but Tolmides, determined to take with him in the campaign not merely the stipulated one thousand, approached every young man of exceptional hardihood and told him that he was going to enrol him; it would be better, however, he added, for him to go as a volunteer than be thought to have been compelled to serve under compulsion by enrolment. When by this scheme he had persuaded more than three thousand to enrol voluntarily and saw that the rest of the youth showed no further interest, he then enrolled the thousand he had been promised from all who were left.

When all the other preparations for his expedition had been made, Tolmides set out to sea with fifty triremes and four thousand hoplites, and putting in at Methonê in Laconia, he took the place; and when the Lacedaemonians came to defend it, he withdrew, and cruising along the coast to Gytheium, which was a seaport of the Lacedaemonians, he seized it, burned the city and also the dockyards of the Lacedaemonians, and ravaged its territory. From here he set out to sea and sailed to Zacynthos which belonged to Cephallenia; he took the island and won over all the cities on Cephallenia, and then sailed across to the opposite mainland and put in at Naupactus. This

ἐφόδου λαβὼν, κατώκισεν εἰς ταύτην Μεσσηνίων τοὺς ἐπισήμους, ὑποσπόνδους ὑπὸ Λακεδαιμονίων ἀφεθέντας· κατὰ γὰρ τὸν αὐτὸν χρόνον οἱ Λακεδαιμόνιοι πρὸς τοὺς Εἰλωτας καὶ Μεσσηνίους πεπολεμηκότες ἐπὶ πλεόν, τότε κρατήσαντες ἀμφοτέρων τοὺς μὲν ἐξ Ἰθώμης ὑποσπόνδους ἀφήκαν, καθότι προεῖρηται, τῶν δ' Εἰλωτῶν τοὺς αἰτίους τῆς ἀποστάσεως κολάσαντες τοὺς ἄλλους κατεδουλώσαντο.

85. Ἐπ' ἄρχοντος δ' Ἀθήνησι Σωσιστράτου Ῥωμαῖοι μὲν ὑπάτους κατέστησαν Πούπλιον Οὐαλέριον Ποπλικόλαν καὶ Γάϊον Κλωδίον Ῥήγγιλλον. ἐπὶ δὲ τούτων Τολμίδης μὲν περὶ τὴν Βοιωτίαν διέτριβεν, Ἀθηναῖοι δὲ Περικλέα τὸν Ξανθίππου, τῶν ἀγαθῶν ἀνδρῶν, στρατηγὸν κατέστησαν, καὶ δόντες αὐτῷ τριήρεις πεντήκοντα καὶ χιλίους ὄπλιτας ἐξέπεμψαν ἐπὶ τὴν Πελοπόννησον. οὗτος δὲ τῆς Πελοποννήσου πολλὴν ἐπόρθησεν, εἰς δὲ τὴν Ἀκαρνανίαν διαβάς πλὴν Ὀϊνιαδῶν ἀπάσας τὰς πόλεις προσηγάγετο. οἱ μὲν οὖν Ἀθηναῖοι κατὰ τοῦτον τὸν ἐνιαυτὸν πλείστων πόλεων ἤρξαν, ἐπ' ἀνδρείαά δὲ καὶ στρατηγία μεγάλην δόξαν κατεκτήσαντο.

86. Ἐπ' ἄρχοντος δ' Ἀθήνησιν Ἀρίστωνος Ῥωμαῖοι μὲν κατέστησαν ὑπάτους Κώντων Φάβιον Οὐίβουλανδὸν καὶ Λεύκιον Κορνήλιον Κουριτίνον. ἐπὶ δὲ τούτων Ἀθηναῖοι καὶ Πελοποννησίοι πενταετείς ἐγένοντο σπονδαί, Κίμωνος τοῦ Ἀθηναίου συνθεμένου ταύτας.

2 Κατὰ δὲ τὴν Σικελίαν Ἑγεσταίοις καὶ Λιλυβαίταις ἐνέστη πόλεμος περὶ χώρας τῆς πρὸς τῷ Μαζάρῳ ποταμῷ· γενομένης δὲ μάχης ἰσχυρὰς

city he likewise seized at the first assault and in it he settled the prominent Messenians whom the Lacedaemonians had allowed to go free under a truce. At this time, it may be explained, the Lacedaemonians had finally overcome both the Helots and Messenians, with whom they had been at war over a long period,¹ and the Messenians they had allowed to depart from Ithomé under a truce, as we have said, but of the Helots they had punished those who were responsible for the revolt and had enslaved the rest.

85. When Sosistratus was archon in Athens, the Romans elected as consuls Publius Valerius Publicola and Gaius Clodius Regillus. In this year Tolmides was occupied in Boeotia and the Athenians elected as general a man of the aristocracy, Pericles the son of Xanthippus, and giving him fifty triremes and a thousand hoplites, sent him against the Peloponnesus. He ravaged a large part of the Peloponnesus, and then sailed across to Acarnania and won over to Athens all the cities with the exception of Oeniadae. So the Athenians during this year controlled a very large number of cities and won great fame for valour and generalship.

86. When Ariston was archon in Athens, the Romans elected as consuls Quintus Fabius Vibulanus and Lucius Cornelius Curitinus. This year the Athenians and Peloponnesians agreed to a truce of five years, Cimon the Athenian having conducted the negotiations.

In Sicily a war arose between the peoples of Eggesta and Lilybaeum over the land on the Mazarus River,

¹ The beginning of the war is described in chap. 64 under the year 469, which is five years too early.

¹ So Dindorf: *πλησίον* (cp. Thuc. I. 111).

συνέβη πολλοὺς παρ' ἀμφοτέροις ἀναιρεθῆναι καὶ
 3 τῆς φιλοτιμίας μὴ λήξαι τὰς πόλεις. μετὰ δὲ τὴν
 πολιτογραφίαν τὴν ἐν ταῖς πόλεσι γενομένην καὶ
 τὸν ἀναδασμὸν τῆς χώρας, πολλῶν εἰκῆ καὶ ὡς
 ἔτυχε πεπολιτογραφημένων, ἐνόσουν αἱ πόλεις καὶ
 πάλιν εἰς πολιτικὰς στάσεις καὶ ταραχὰς ἐνέπιπτον·
 4 μάλιστα δὲ τὸ κακὸν ἐπέολασεν ἐν ταῖς Συρακοῦ-
 5 σαις. Τυνδαρίδης γάρ τις τοῦνομα, θράσους καὶ
 τόλμης γέμων ἄνθρωπος, τὸ μὲν πρῶτον πολλοῦς
 τῶν πενήτων ἀνελάμβανε, καὶ σωματοποιῶν τού-
 τους ἑαυτῷ πρὸς τυραννίδα ἐτοιμοὺς ἐποίει δορυ-
 φόρους. μετὰ δὲ ταῦτα ἤδη φανερὸς ὦν ὅτι
 5 δυναστείας ὀρέγεται, θανάτου κρίσιν ὑποσχών
 οἱ πολυωρηθέντες ὑπ' αὐτοῦ συνεστράφησαν καὶ
 τοῖς ἀπάγουσι τὰς χεῖρας ἐπέφερον. ταραχῆς δὲ
 γενομένης κατὰ τὴν πόλιν, συνεστράφησαν οἱ χα-
 ριέστατοι τῶν πολιτῶν καὶ τοὺς νεωτερίσαντας
 συναρπάσαντες ἅμα τῷ Τυνδαρίδῃ ἀνείλον. πλεο-
 νάκις δὲ τούτου γινομένου, καὶ τῶν ἀνδρῶν τυραν-
 νίδος ἐπιθυμούντων, ὁ δῆμος ἐπηνέχθη μιμῆσασθαι
 τοὺς Ἀθηναίους, καὶ νόμον θεῖναι παραπλήσιον τῷ
 παρ' ἐκείνοις γεγραμμένῳ περὶ ὄστρακισμοῦ.

87. Παρὰ γὰρ Ἀθηναίοις ἕκαστον τῶν πολιτῶν
 εἶδει γράφειν εἰς ὄστρακον τοῦνομα τοῦ δοκοῦντος
 μάλιστα δύνασθαι τυραννεῖν τῶν πολιτῶν, παρὰ δὲ
 τοῖς Συρακοσίοις εἰς πέταλον ἐλαίας γράφεσθαι τὸν

and in a sharp battle which ensued both cities lost heavily but did not slacken their rivalry. And after the enrolment of citizens which had taken place in the cities¹ and the redistribution of the lands, since many had been added to the roll of citizens without plan and in a haphazard fashion, the cities were in an unhealthy state and falling back again into civil strife and disorders; and it was especially in Syracuse that this malady prevailed. For a man by the name of Tyndarides, a rash fellow full of effrontery, began by gathering about him many of the poor, and organizing them into an armed unit he proceeded to make of them a personal bodyguard ready for an attempt to set up a tyranny. But after this, when it was evident that he was grasping after supreme power, he was brought to trial and condemned to death. But while he was being led off to prison, the men upon whom he had lavished his favours rushed together and laid hands upon those who were arresting him. And in the confusion which arose throughout the city the most respectable citizens, who had organized themselves, seized the revolutionists and put them to death along with Tyndarides. And since this sort of thing kept happening time and again and there were men whose hearts were set on a tyranny, the people were led to imitate the Athenians and to establish a law very similar to the one they had passed on ostracism.²

87. Now among the Athenians each citizen was required to write on a potsherd (*ostrakon*) the name of the man who, in his opinion, was most able through his influence to tyrannize over his fellow citizens; but among the Syracusans the name of the most influential citizen had to be written on an olive

¹ Cp. chap. 76.

² Cp. chap. 55.

δυνατώτατον τῶν πολιτῶν, διαριθμηθέντων δὲ τῶν
 πετάλων τὸν πλείστα πέταλα λαβόντα φεύγειν
 2 πενταετῆ χρόνον. τούτῳ γὰρ τῷ τρόπῳ διελάμ-
 βανον ταπεινώσειν τὰ φρονήματα τῶν πλείστον
 ἰσχυόντων ἐν ταῖς πατρίσι· καθόλου γὰρ οὐ πονη-
 ρίας κολάσεις ἐλάμβανον παρὰ τῶν παρανομοῦντων,
 ἀλλὰ δυνάμει καὶ αὐξήσεως τῶν ἀνδρῶν ἐποίουν
 ταπεινώσειν. οἱ μὲν οὖν Ἀθηναῖοι τοῦτο τὸ γένος
 τῆς νομοθεσίας ἠνόμασαν ἀπὸ τοῦ συμβεβηκότος
 3 ὀστρακισμὸν, οἱ δὲ Συρακόσιοι πεταλισμὸν. οὗτος
 δὲ ὁ νόμος διέμεινε παρὰ μὲν τοῖς Ἀθηναίοις ἐπὶ
 πολὺν χρόνον, παρὰ δὲ τοῖς Συρακοσίοις κατελύθη
 4 ταχὺ διὰ τοιαύτας τινὰς αἰτίας. τῶν μεγίστων
 ἀνδρῶν φυγαδεομένων, οἱ χαριέστατοι τῶν πολι-
 τῶν καὶ δυνάμενοι διὰ τῆς ἰδίας ἀρετῆς πολλὰ τῶν
 κοινῶν ἐπανορθοῦν ἀφίσταντο τῶν δημοσίων πρά-
 ξεων, καὶ διὰ τὸν ἀπὸ τοῦ νόμου φόβον ἰδιωτεύοντες
 διετέλουν, ἐπιμελόμενοι δὲ τῆς ἰδίας οὐσίας εἰς
 τρυφὴν ἀπέκλινον, οἱ δὲ πονηρότατοι τῶν πολιτῶν
 καὶ τόλμη διαφέροντες ἐφρόντιζον τῶν δημοσίων
 καὶ τὰ πλήθη πρὸς ταραχὴν καὶ νεωτερισμόν προ-
 5 ἐτρέποντο. διόπερ στάσεων γινομένων πάλιν, καὶ
 τῶν πολλῶν εἰς διαφορὰς ἔκτρεπομένων, πάλιν ἡ
 πόλις εἰς συνεχεῖς καὶ μεγάλας ἐνέπιπτε ταραχάς·
 ἐπεπόλαζε γὰρ δημαγωγῶν πλήθος καὶ συσκοφάν-
 τῶν, καὶ λόγου δεινότης ὑπὸ τῶν νεωτέρων
 ἡσκεῖτο, καὶ καθόλου πολλοὶ τὰ φαῦλα τῶν ἐπι-
 τηδευμάτων ἀντὶ τῆς παλαιᾶς καὶ σπουδαίας
 ἀγωγῆς ἠλλάττοντο, καὶ ταῖς μὲν οὐσίαις διὰ
 τὴν εἰρήνην προέκοπτον, τῆς δ' ὁμοιοῖας καὶ τοῦ

¹ From *petalon* ("leaf").

leaf, and when the leaves were counted, the man
 who received the largest number of leaves had to go
 into exile for five years. For by this means they
 thought that they would humble the arrogance of
 the most powerful men in these two cities; for,
 speaking generally, they were not exacting from
 violators of the law a punishment for a crime com-
 mitted, but were effecting a diminution of the influ-
 ence and growing power of the men in question.
 Now while the Athenians called this kind of legisla-
 tion ostracism, from the way it was done, the Syra-
 cusans used the name petalism.¹ This law remained
 in force among the Athenians for a long time, but
 among the Syracusans it was soon repealed for the
 following reasons. Since the most influential men
 were being sent into exile, the most respectable
 citizens and such as had it in their power, by reason
 of their personal high character, to effect many re-
 forms in the affairs of the commonwealth were taking
 no part in public affairs, but consistently remained
 in private life because of their fear of the law, attending
 to their personal fortunes and leaning towards a life
 of luxury; whereas it was the basest citizens and
 such as excelled in effrontery who were giving their
 attention to public affairs and inciting the masses to
 disorder and revolution. Consequently, since fac-
 tional quarrels were again arising and the masses
 were turning to wrangling, the city fell back into
 continuous and serious disorders. For a multitude
 of demagogues and sycophants was arising, the youth
 were cultivating cleverness in oratory, and, in a word,
 many were exchanging the ancient and sober way
 of life for the ignoble pursuits; wealth was increas-
 ing because of the peace, but there was little if any

6 δικαιοπραγεῖν ὀλίγη τις ἐγένετο φροντίς. διόπερ οἱ Συρακοῖοι μεταγνόντες τὸν περὶ τοῦ πεταλισμοῦ νόμον κατέλυσαν, ὀλίγον χρόνον αὐτῷ χρησάμενοι.

Καὶ τὰ μὲν κατὰ τὴν Σικελίαν ἐν τούτοις ἦν.

88. Ἐπ' ἀρχοντος δ' Ἀθήνησι Λυσικράτους ἐν Ῥώμῃ κατεστάθησαν ἕπατοι Γάιος Ναύτιος Ῥούτιλος καὶ Λεύκιος Μινούκιος Καρουτιανός. ἐπὶ δὲ τούτων Περικλῆς ὁ τῶν Ἀθηναίων στρατηγὸς ἀποβάς εἰς Πελοπόννησον ἐδήλωσε τὴν τῶν Σικυωνίων 2 χώραν. ἐπέξελλόντων δ' ἐπ' αὐτὸν τῶν Σικυωνίων πανδημεί καὶ μάχης γενομένης, ὁ Περικλῆς νικήσας καὶ πολλοὺς κατὰ τὴν φυγὴν ἀνελὼν κατέκλεισεν αὐτοὺς εἰς πολιορκίαν. προσβολὰς δὲ ποιούμενος τοῖς τείχεσι, καὶ μὴ δυνάμενος ἐλεῖν τὴν πόλιν, ἔτι δὲ καὶ τῶν Λακεδαιμονίων ἀποστειλάντων βοήθειαν τοῖς πολιορκουμένοις, ἀνέξευξεν ἐκ τῆς Σικυῶνος· εἰς δὲ τὴν Ἀκαρνανίαν πλεύσας καὶ τὴν τῶν Οἰνιαδῶν χώραν καταδραμών καὶ λαφύρων πλήθος ἀθροίσας, ἀπέπλευσεν ἐκ τῆς Ἀκαρνανίας. 3 μετὰ δὲ ταῦτα ἐλθὼν εἰς Χερρόνησον χιλίους τῶν πολιτῶν κατεκληρούχησε τὴν χώραν. ἅμα δὲ τούτοις πραττομένοις Τολμίδης ὁ ἕτερος στρατηγὸς εἰς τὴν Εὐβοίαν παρελθὼν ἄλλοις χιλίοις πολίταις ταύτην καὶ τὴν τῶν Ναξίων γῆν διένειμε.

4 Κατὰ δὲ τὴν Σικελίαν Τυρρηῶν ληζομένων τὴν θάλατταν, οἱ Συρακοῖοι ναύαρχον ἐλόμενοι Φαῦλλον ἔπεμψαν εἰς τὴν Τυρρηνίαν. οὗτος δ' ἐκπλεύσας τὸ μὲν πρῶτον νῆσον τὴν ὀνομαζομένην Αἰθάλειαν ἐπόρθησε, παρὰ δὲ τῶν Τυρρηνῶν λάθρα

¹ ταύτην καὶ added by Wesseling on the basis of Pausanias (1. 27. 5), who says of Tolmides ἐσγάγε μὲν ἐς Εὐβοίαν καὶ Νάξον Ἀθηναίων κληρούχους.

concern for concord and honest conduct. As a result the Syracusans changed their minds and repealed the law of petalism, having used it only a short while.

Such, then, was the state of affairs in Sicily.

88. When Lysicrates was archon in Athens, in ^{453 B.C.} Rome the consuls elected were Gaius Nautius Rutilus and Lucius Minucius Carutianus. During this year Pericles, the general of the Athenians, landed in the Peloponnesus and ravaged the territory of the Sicyonians. And when the Sicyonians came out against him in full force and a battle was fought, Pericles was victorious, slew many as they fled, and shut them up in their city, to which he laid siege. But when he was unable by making assaults upon the walls to take the city, and when, besides, the Lacedaemonians sent aid to the besieged, he withdrew from Sicyon; then he sailed to Acarnania, where he overran the territory of Oeniadae, amassed much booty, and then sailed away from Acarnania. After this he arrived at the Cherronesus¹ and portioned out the land in allotments to one thousand citizens. While these events were taking place, Tolmides, the other² general, passed over into Euboea and divided it and the land of the Naxians among another thousand citizens.

As for the events in Sicily, since the Tyrrhenians were practising piracy at sea, the Syracusans chose Phaullos as admiral and sent him to Tyrrhenia. He sailed at first to the island known as Aethaleia³ and ravaged it, but he secretly accepted a bribe of money from the Tyrrhenians and sailed back to Sicily

¹ The Thracian, in 447 B.C.

² i.e. in active command.

³ Elba.

χρήματα λαβών, ἀπέπλευσεν εἰς τὴν Σικελίαν οὐδὲν
 5 ἄξιον μνήμης διαπραξάμενος. οἱ δὲ Συρακόσιοι
 τοῦτον μὲν ὡς προδότην καταδικάσαντες ἔφυγά-
 δευσαν, ἕτερον δὲ στρατηγὸν καταστήσαντες Ἀπελ-
 λῆν ἐξαπέστειλαν ἐπὶ Τυρρηνοὺς ἔχοντα τριήρεις
 ἐξήκοντα. οὗτος δὲ τὴν παραθαλάττιον Τυρρηϊαν
 καταδραμών, ἀπῆρεν εἰς Κύρνον κατεχομένην ὑπὸ
 Τυρρηῶν κατ' ἐκείνους τοὺς χρόνους· πορθήσας δὲ
 πλείστα τῆς νήσου καὶ τὴν Λιθάλειαν χειρωσάμενος,
 ἐπανῆλθεν εἰς τὰς Συρακούσας αἰχμαλώτων τε
 πλήθος κομίζων καὶ τὴν ἄλλην ὠφέλειαν ἄγων οὐκ
 6 ὀλίγην. μετὰ δὲ ταῦτα Δουκέτιος ὁ τῶν Σικελῶν
 ἀφηγούμενος τὰς πόλεις ἀπάσας τὰς ὁμοειθεῖς
 πλὴν τῆς Ἰβλας εἰς μίαν καὶ κοινὴν ἤγαγε συντέ-
 λειαν, δραστικὸς δ' ὢν νεωτέρων ὠρέγετο πραγ-
 μάτων, καὶ παρὰ τοῦ κοινοῦ τῶν Σικελῶν ἀθροίσας
 δύναμιν ἀξιόλογον τὰς Μένας, ἥτις ἦν αὐτοῦ πατρίς,
 μετώκισεν εἰς τὸ πεδίων, καὶ πλησίον τοῦ τεμένους
 τῶν ὀνομαζομένων Παλικῶν ἔκτισε πόλιν ἀξιό-
 λογον, ἣν ἀπὸ τῶν προειρημένων θεῶν ὠνόμαζε
 Παλικήν.

89. Ἐπεὶ δὲ περὶ τῶν θεῶν τούτων ἐμνήσθημεν,
 οὐκ ἄξιόν ἐστι παραλιπεῖν τὴν περὶ τὸ ἱερόν
 ἀρχαιότητά τε καὶ τὴν ἀπιστίαν καὶ τὸ σύνολον
 τὸ περὶ τοὺς ὀνομαζομένους κρατῆρας ἰδίωμα.
 μυθολογοῦσι γὰρ τὸ τέμενος τοῦτο διαφέρειν τῶν
 ἄλλων ἀρχαιότητι καὶ σεβασμῶ, πολλῶν ἐν αὐτῷ
 2 παραδόξων παραδεδομένων. πρῶτον μὲν γὰρ κρα-
 τῆρές εἰσι τῷ μεγέθει μὲν οὐ κατὰ πᾶν μεγάλοι,
 πηγὰς δ' ἐξαισίους ἀναβάλλοντες ἐξ ἀμυθῆτου τε
 βυθοῦ καὶ παραπλήσιον ἔχοντες τὴν φύσιν τοῖς

without having accomplished anything worthy of
 mention. The Syracusans found him guilty of
 treachery and exiled him, and choosing another
 general, Apelles, they dispatched him with sixty
 triremes against the Tyrrhenians. He overran the
 coast of Tyrrhenia and then passed over to Cyrnus,¹
 which was held at those times by the Tyrrhenians,
 and after sacking many places in this island and
 subduing Aethaleia, he returned to Syracuse accom-
 panied by a multitude of captives and not a little
 other spoil. And after this Ducetius, the leader of the
 Siceli, gathered all the cities which were of the same
 race, with the exception of Hybla, into one and a
 common federation; and being an energetic man,
 he was always grasping after innovations, and so he
 gathered a large army from the Sicilian League and
 removed the city of Menae, which was his native
 state, and planted it in the plain. Also near the
 sacred precinct of the Palici, as they are called, he
 founded an important city, which he named Palicē
 after the gods just mentioned.

89. Since we have spoken of these gods, we should
 not omit to mention both the antiquity and the in-
 credible nature of the shrine, and, in a word, the
 peculiar phenomenon of The Craters,² as they are
 called. The myth relates that this sacred area sur-
 passes all others in antiquity and the reverence paid
 to it, and many marvels there are reported by tradi-
 tion. For first of all there are craters which are not
 at all large in size, but they throw up extraordinary
 streams of water from a depth beyond telling and

¹ Corsica.

² The Greek word means "Mixing Bowls." These
 geysers near Mt. Aetna are mentioned by Vergil (*Aeneid*, 9.
 585) and described at length by Macrobius, *Sat.* 5. 19. 15 ff.

λέβησι τοῖς ὑπὸ πυρὸς πολλοῦ καομένοις καὶ τὸ
 3 ὕδωρ διάπυρον ἀναβάλλουσιν. ἔμφασιν μὲν οὖν
 ἔχει τὸ ἀναβαλλόμενον ὕδωρ ὡς ὑπάρχει διάπυρον,
 οὐ μὴν ἀκριβῆ τὴν ἐπίγνωσιν ἔχει διὰ τὸ μηδένα
 τολμᾶν ἄψασθαι τούτου· τηλικαύτην γὰρ ἔχει κατά-
 4 πληξιν ἢ τῶν ὑγρῶν ἀναβολὴ ὥστε δοκεῖν ὑπὸ
 θείας τινὸς ἀνάγκης γίνεσθαι τὸ συμβαῖνον. τὸ μὲν
 γὰρ ὕδωρ θείου κατακόρου τὴν ὄσφρησιν ἔχει, τὸ
 δὲ χάσμα βρόμον πολὺν καὶ φοβερὸν ἐξίησι· τὸ δὲ
 τούτων παραδοξότερον, οὔτε ὑπερεκχεῖται τὸ ὑγρὸν
 οὔτε ἀπολείπει κίνησιν δὲ καὶ βίαν ρεύματος εἰς
 5 ὕψος ἐξαιρομένην ἔχει θαυμάσιον. τοιαύτης δὲ
 θεοπραπείας οὔσης περὶ τὸ τέμενος, οἱ μέγιστοι τῶν
 ὄρκων ἐνταῦθα συντελοῦνται, καὶ τοῖς ἐπιορκήσασιν
 συντόμως ἢ τοῦ δαιμονίου κόλασις ἀκολουθεῖ· τινὲς
 γὰρ τῆς ὀράσεως στερηθέντες τὴν ἐκ τοῦ τεμένους
 6 ἄφοδον ποιοῦνται. μεγάλης δ' οὔσης δεισιδαιμο-
 νίας, οἱ τὰς ἀμφισβητήσεις ἔχοντες, ὅταν ὑπὸ τινος
 ὑπεροχῆς κατισχύωνται, τῇ διὰ τῶν ὄρκων τούτων
 ἀνακρίσει¹ κρίνονται. ἔστι δὲ τοῦτο τὸ τέμενος ἔκ
 τινων χρόνων ἄσυλον τετηρημένον, καὶ τοῖς ἀτυχοῦ-
 σιν οἰκέταις καὶ κυρίοις ἀγνώμοσι περιπεπτωκόσι
 7 πολλὴν παρέχεται βοήθειαν· τοὺς γὰρ εἰς τοῦτο
 καταφυγόντας οὐκ ἔχουσιν ἐξουσίαν οἱ δεσπότηαι
 βιαίως ἀπάγειν, καὶ μέχρι τούτου διαμένουσιν
 ἀσινεῖς, μέχρι ἂν ἐπὶ διωρισμένοις φιλανθρώποις
 πείσαντες οἱ κύριοι καὶ δόντες διὰ τῶν ὄρκων
 τὰς περὶ τῶν ὁμολογιῶν πίστεις ἀπαγάγωσι.²

¹ So Madvig: ἀναίρεσι.² So Madvig: ἀπαλλαγῶσι.

have very much the nature of cauldrons which are heated by a strong fire and throw up boiling water. Now the water that is thrown up gives the impression of being boiling hot, but this is not known for certain because of the fact that no man dares touch it; for the amazement caused by the spout of water is so great that men believe the phenomenon to be due to some divine power. For not only does the water give out a strongly sulphurous smell but the yawning mouth emits a mighty and terrifying roar; and what is still more astonishing than this, the water neither pours over nor recedes, but has a motion and force in its current that lifts it to a marvellous height. Since so divine a majesty pervades the sacred area, the most sacred oaths are taken there and men who swear falsely are immediately overtaken by the punishment of heaven; thus certain men have lost their sight when they depart from the sacred precinct. And so great is the awe of the deities of this shrine, that men who are pressing claims, when, for instance, they are being overborne by a person of superior dignity, have their claims adjudicated on the strength of the preliminary examination of the witnesses supported by oaths taken in the name of these deities. This sacred area has also been recognized for some time as a place of sanctuary and has been a source of great aid to luckless slaves who have fallen into the hands of brutal masters; for if they have fled there for refuge, their masters have no power to remove them by force, and they remain there protected from harm until their masters, having gained their consent upon conditions of humane treatment and having given pledges, supported by such oaths, to fulfil their agreements, lead them away.

8 καὶ οὐδεὶς ἱστορεῖται τῶν δεδωκότων τοῖς οἰκέ-
ταις πίστιν ταύτην παραβάς· οὕτω γὰρ ἢ τῶν
θεῶν δεισιδαιμονία τοὺς ὀμόσαντας πρὸς τοὺς δού-
λους πιστοὺς ποιεῖ. ἔστι δὲ καὶ τὸ τέμενος ἐν
πεδίῳ θεοπρεπεῖ κείμενον καὶ στοαῖς καὶ ταῖς
ἄλλαις καταλύσεσιν ἰκανῶς κεκοσμημένον.—περὶ
μὲν οὖν τούτων ἰκανῶς ἡμῖν εἰρήσθω, πρὸς δὲ τὴν
συνεχῆ τοῖς προῖστορημένοις διήγησιν ἐπάνειμεν.

90. Ὁ γὰρ Δουκῆτιος τὴν Παλικὴν κτίσας καὶ
περιλαβὼν αὐτὴν ἀξιολόγῳ τείχει, κατεκληρούχησε
τὴν ὄμορον χώραν. συνέβη δὲ τὴν πόλιν ταύτην
διὰ τὴν τῆς χώρας ἀρετὴν καὶ διὰ τὸ πλήθος τῶν
2 οἰκητόρων ταχεῖαν λαβεῖν αὔξησιν. οὐ πολὺν δὲ
χρόνον εὐδαιμονήσασα κατεσκάφη, καὶ διέμεινεν
ἀοίκητος μέχρι τῶν καθ' ἡμᾶς χρόνων· περὶ ὧν
τὰ κατὰ μέρος ἀναγράφομεν ἐν τοῖς οἰκειοῖς
χρόνοις.

3 Καὶ τὰ μὲν κατὰ τὴν Σικελίαν ἐν τούτοις ἦν.
κατὰ δὲ τὴν Ἰταλίαν μετὰ τὴν κατασκαφὴν τῆς
Συβάρως ὑπὸ τῶν Κροτωνιατῶν ὕστερον ἔτεσιν
ὀκτῶ πρὸς τοῖς πενήτηντα Θετταλὸς συναγαγὼν
τοὺς ὑπολοίπους τῶν Συβαριτῶν ἐξ ἀρχῆς ᾤκισε
τὴν Σύβαριν, κειμένην ἀνά μέσον ποταμιῶν δυοῖν,
4 τοῦ τε Συβάριος καὶ Κράθιος. ἀγαθὴν δ' ἔχοντες
χώραν ταχὺ ταῖς οὐσίαις προσαπέβησαν. κατα-
σχόντες δὲ τὴν πόλιν ἔτη ὀλίγα πάλιν ἐξέπεσον ἐκ
τῆς Συβάρως· περὶ ὧν τὰ κατὰ μέρος ἀναγράψαι
πειρασόμεθα κατὰ τὴν ἐχομένην βίβλον.

[Deest annus Ol. 82, 1 : 452 a. Chr.]

And history records no case, out of all who have given slaves such a pledge as this, of a violation ; so faithful to their slaves does the awe in which these gods are held make those who have taken the oath. And the sacred area, which lies on a plain meet for a god, has been appropriately embellished with colonnades and every other kind of lounging-place.—But let what we have said suffice for this subject, and we shall return to the narrative at the point where our history broke off.

90. Ducetius, after founding Palicæ and enclosing it with strong walls, portioned out the neighbouring countryside in allotments. And it came to pass that this city, on account of the fertility of the soil and the multitude of colonists, enjoyed a rapid growth. It did not, however, prosper for long, but was razed to the ground and has remained without habitation until our own day ; regarding this we shall give a detailed account in connection with the appropriate period of time.¹

Such, then, was the state of affairs in Sicily. In Italy, fifty-eight years after the Crotoniates had destroyed Sybaris, a Thessalian² gathered together the Sybarites who remained and founded Sybaris anew ; it lay between two rivers, the Sybaris and the Crathis. And since the settlers possessed a fertile land they quickly advanced in wealth. But they had possessed the city only a few years when they were again driven out of Sybaris, regarding which event we shall undertake to give a detailed account in the following Book.³

(The year 452 B.C. is lacking.)

¹ There is no further mention of Palicæ in the extant portions of Diodorus.

² Presumably one of the Thessalians mentioned in Book 12. 10. 2. ³ Book 12. 9 ff.

91. Ἐπ' ἄρχοντας δ' Ἀθήνησιν Ἀντιδότου Ῥωμαῖοι κατέστησαν ὑπάτους Λεύκιον Ποστούμιον καὶ Μάρκον Ὀράτιον. ἐπὶ δὲ τούτων Δουκετίος ὁ τῶν Σικελῶν ἔχων τὴν ἡγεμονίαν Αἴτην μὲν κατελάβετο, τὸν ἡγούμενον αὐτῆς δολοφονήσας, εἰς δὲ τὴν Ἀκραγαντίνων χώραν ἀναζεύξας μετὰ δυνάμεως Μότυον φρουρούμενον ὑπὸ τῶν Ἀκραγαντίνων ἐπολιόρκησε· τῶν δὲ Ἀκραγαντίνων καὶ Συρακοσίων ἐπιβοηθησάντων, συνάψας μάχην καὶ προτερήσας ἐξήλασεν ἀμφοτέρους ἐκ τῶν στρατοπέδων. καὶ τότε μὲν τοῦ χειμῶνος ἐνισταμένου διεχωρίσθησαν εἰς τὴν οἰκίαν, οἱ δὲ Συρακόσιοι τὸν στρατηγὸν Βόλκωνα, τῆς ἥττης αἴτιον ὄντα καὶ δόξαντα λάθρα συμπράττειν τῷ Δουκετίῳ, καταδικάσαντες ὡς προδότην ἀπέκτειναν. τοῦ θέρους δὲ ἀρχομένου στρατηγὸν ἕτερον κατέστησαν, ᾧ δύναμιν ἀξιόλογον δόντες προσέταξαν καταπολεμῆσαι Δουκέτιον. οὗτος δὲ πορευθεὶς μετὰ τῆς δυνάμεως κατέλαβε τὸν Δουκέτιον στρατοπεδεύοντα περὶ τὰς Νομάς· γενομένης δὲ παρατάξεως μεγάλης, καὶ πολλῶν παρ' ἀμφοτέροις πιπτόντων, μόγις Συρακόσιοι βιασάμενοι τοὺς Σικελοὺς ἐτρέψαντο, καὶ κατὰ τὴν φυγὴν πολλοὺς ἀνείλον. τῶν δὲ διαφυγόντων οἱ πλείους μὲν εἰς τὰ φρούρια τῶν Σικελῶν διεσώθησαν, ὀλίγοι δὲ μετὰ Δουκετίου τῶν αὐτῶν ἐλπίδων μετέχειν προείλοντο. ἅμα δὲ τούτοις πραττομένοις Ἀκραγαντινοὶ τὸ Μότυον φρούριον κατεχόμενον ὑπὸ τῶν μετὰ Δουκετίου Σικελῶν ἐξεπολιόρκησαν, καὶ τὴν δύναμιν ἀπαγαγόντες πρὸς τοὺς Συρακοσίους νενικηκότας ἤδη κωμῆ κατεστρατοπέδευσαν. Δουκετίος δὲ διὰ τὴν ἥτταν τοῖς ὅλοις συντριβείς, καὶ τῶν στρατιωτῶν

91. When Antidotus was archon in Athens, the ^{451 B.C.} Romans elected as consuls Lucius Postumius and Marcus Horatius. During this year Ducetius, who held the leadership of the Siceli, seized the city of Aetna, having treacherously slain its leader, and then he moved with an army into the territory of the Acragantini and laid siege to Motyum, which was held by a garrison of Acragantini; and when the Acragantini and the Syracusans came to the aid of the city, he joined battle with them, was successful, and drove them both out of their camps. But since at the time winter was setting in, they separated and returned to their homes; and the Syracusans found their general Bolcon, who was responsible for the defeat and was thought to have had secret dealings with Ducetius, guilty of treason and put him to death. With the beginning of summer they appointed a new general, to whom they assigned a strong army with orders to subdue Ducetius. This general, setting out with his army, came upon Ducetius while he was encamped near Nomae; a fierce struggle ensued and many fell on both sides, but with difficulty the Syracusans overpowered and routed the Siceli, slaying many of them as they fled. Of those who survived the battle the larger number found safety in the strongholds of the Siceli, but a few chose to share the hopes of Ducetius. While these things were taking place, the Acragantini forced the capitulation of the stronghold of Motyum, which was held by the Siceli who stayed with Ducetius, and then, uniting their troops with the Syracusans who had already won the victory, they now camped together. As for Ducetius, now that he had been completely crushed by his defeat

αὐτὸν τῶν μὲν καταλειπόντων, τῶν δ' ἐπιβου-
λευόντων, εἰς τὴν ἐσχάτην ἦλθεν ἀπόγνωσιν.

92. Τέλος δὲ θεωρῶν τοὺς ὑπολοίπους φίλους
μέλλοντας αὐτῷ τὰς χεῖρας προσφέρειν, φθάσας
αὐτοὺς καὶ νυκτὸς διαδρὰς ἀφίππευσεν εἰς τὰς
Συρακοῦσας. ἔτι δὲ νυκτὸς οὐσῆς παρήλθεν εἰς
τὴν ἀγορὰν τῶν Συρακοσίων, καὶ καθίσας ἐπὶ τῶν
βωμῶν ἰκέτης ἐγένετο τῆς πόλεως, καὶ ἑαυτὸν τε
καὶ τὴν χώραν ἧς ἦν κύριος παρέδωκε τοῖς Συρακο-
2 σίοις. τοῦ δὲ πλήθους διὰ τὸ παράδοξον συρρέον-
τος εἰς τὴν ἀγορὰν, οἱ μὲν ἄρχοντες συνήγαγον
ἐκκλησίαν καὶ προέθηκαν βουλὴν περὶ τοῦ Δουκε-
3 τίου τί χρῆ πράττειν. ἔνιοι μὲν οὖν τῶν δημηγο-
ρεῖν εἰωθότων συνεβούλευον κολάζειν ὡς πολέμιον
καὶ περὶ τῶν ἡμαρτημένων τὴν προσήκουσαν ἐπι-
θεῖναι τιμωρίαν· οἱ δὲ χαριέστατοι τῶν πρεσβυ-
γέρων παριόντες¹ ἀπεφαίνοντο σῶζειν τὸν ἰκέτην,
καὶ τὴν τύχην καὶ τὴν νέμεσιν τῶν θεῶν ἐντρέπε-
σθαι· δεῖν² γὰρ σκοπεῖν οὐ τί παθεῖν ἀξίος ἐστὶ
Δουκέτιος, ἀλλὰ τί πρέπει πράξαι Συρακοσίοις·
ἀποκτεῖναι γὰρ τὸν πεπτωκότα τῇ τύχῃ μὴ προσ-
ῆκον, σῶζειν δ' ἅμα τὴν πρὸς τοὺς θεοὺς εὐσε-
βειαν καὶ τὸν ἰκέτην ἀξίον εἶναι³ τῆς τοῦ δήμου
4 μεγαλοψυχίας. ὁ δὲ δῆμος ὡσπερ τιμὴ μὴ φωνῆ
σῶζειν πάντοθεν ἐβόα τὸν ἰκέτην. Συρακοῖσι μὲν
οὖν⁴ ἀπολύσαντες τῆς τιμωρίας τὸν Δουκέτιον⁵
ἐξέπεμψαν εἰς τὴν Κόρινθον, καὶ ἐνταῦθα προο-
τάξαντες καταβιοῦν τὴν ἰκανὴν αὐτῷ χορηγίαν
συναπέστειλαν.

¹ So Hertlein : παρόντες.

² So Eichstädt : δεῖ.

³ So Eichstädt : ἐστι.

⁴ οὖν added by Dindorf.

⁵ ἰκέτην after Δουκέτιον deleted by Dindorf.

and that some of his soldiers were deserting and others plotting against him, he had come to the depths of despair.

92. Finally, when Ducetius saw that his remaining friends were about to lay hands upon him, he anticipated them by slipping away at night and riding off to Syracuse. And while it was still night he entered the market-place of the Syracusans, and seating himself at the altars he became a suppliant of the city, placing both his person and the land which he controlled at the disposition of the Syracusans. When the multitude poured into the market-place in amazement at the unexpected event, the magistrates called a meeting of the Assembly and laid before it the question of what should be done with Ducetius. Some of those who were accustomed to curry favour with the people advised that they should punish him as an enemy and inflict on him for his misdeeds the appropriate penalty ; but the more fairminded of the elder citizens came forward and declared it as their opinion that they should spare the suppliant and show due regard for Fortune and the wrath of the gods. The people should consider, they continued, not what punishment Ducetius deserved, but what action was proper for the Syracusans ; for to slay the victim of Fortune was not fitting, but to maintain reverence for the gods as well as to spare the suppliant was an act worthy of the magnanimity of the people. The people thereupon cried out as with one voice from every side to spare the suppliant. The Syracusans, accordingly, released Ducetius from punishment and sent him off to Corinth, ordering him to spend his life in that city and also giving him sufficient means for his support.

5 Ἡμεῖς δὲ παρόντες ἐπὶ τὸν προηγούμενον ἔνιαυ-
 τὸν τῆς Ἀθηναίων στρατείας ἐπὶ Κύπρον Κίμωνος
 ἡγουμένου, κατὰ τὴν ἐν ἀρχῇ πρόθεσιν αὐτοῦ
 περιγράφομεν τήνδε τὴν βίβλον.

¹ Cp. chap. 1. 1.

Since we are now at the year preceding the cam-
 paign of the Athenians against Cyprus under the
 leadership of Cimon, pursuant to the plan announced
 at the beginning of this Book ¹ we herewith bring
 it to an end.

BOOK XII

Τάδε ἔνεστιν ἐν τῇ δωδεκάτῃ τῶν
Διοδώρου βιβλίων.

- Περὶ τῆς Ἀθηναίων στρατείας ἐπὶ Κύπρον.
Περὶ τῆς ἀποστάσεως τῶν Μεγαρέων ἀπὸ Ἀθηναίων.
Περὶ τῆς γενομένης μάχης περὶ Κορώνειαν Ἀθηναίους
καὶ Βοιωτοῖς.
Περὶ τῆς Ἀθηναίων στρατείας ἐπὶ τὴν Εἰθιοβίαν.
Πόλεμος κατὰ τὴν Σικελίαν Συρακοσίοις πρὸς Ἀκρα-
γαντίνοισι.
Κτίσις κατὰ τὴν Ἰταλίαν Θουρίων καὶ στάσις πρὸς
ἀλλήλους.
Ὡς Χαρώνδας ὁ Θουρίνος νομοθέτης αἰρεθεὶς πολλῶν
ἀγαθῶν αἷτιος ἐγένετο τῇ πατρίδι.
Ὡς Ζάλευκος νομοθετήσας ἐν Λοκροῖς μεγάλην δόξαν
περιεποιήσατο.
Ὡς Ἀθηναῖοι τοὺς Ἑστιαεῖς ἐκβαλόντες ἰδίους οἰκή-
τορας ἐξέπεμψαν.
Περὶ τοῦ γενομένου πολέμου Θουρίοις πρὸς Ταραν-
τίνους.
Περὶ τῆς γενομένης στάσεως ἐν τῇ Ῥώμῃ.
Περὶ τοῦ γενομένου πολέμου Σαμίους πρὸς Μιλησίοισι.
Ὡς Συρακοσίοι στρατεύσαντες ἐπὶ Πικηνοὺς τὴν πόλιν
κατέσκαψαν.

CONTENTS OF THE TWELFTH BOOK OF
DIODORUS

- On the campaign of the Athenians against Cyprus
(chaps. 1-4).
On the revolt of the Megarians from the Athenians
(chap. 5).
On the battle at Coroneia between the Athenians
and Boeotians (chap. 6).
On the campaign of the Athenians against Euboea
(chap. 7).
The war in Sicily between the Syracusans and the
Acragantini (chap. 8).
The founding in Italy of Thurii and its civil strife
(chaps. 9-11).
How Charondas, who was chosen lawgiver of
Thurii, was responsible for many benefits to his
native city (chaps. 12-19).
How Zaleucus, the lawgiver in Locri, won for
himself great fame (chaps. 20-21).
How the Athenians expelled the Hestiaeans and
sent there their own colonists (chap. 22).
On the war between the Thurians and the Tarantini
(chap. 23).
On the civil strife in Rome (chaps. 24-26).
On the war between the Samians and the Milesians
(chaps. 27-28).
How the Syracusans campaigned against the
Picenians and razed their city (chap. 29).

Ὡς κατὰ τὴν Ἑλλάδα συνέστη πόλεμος ὁ κληθεὶς
Κορινθιακός.

Ὡς κατὰ τὴν Ἰταλίαν τὸ τῶν Καμπανῶν ἔθνος συνέστη.

Ναυμαχία Κορινθίων πρὸς Κερκυραίους.

Ἀπόστασις Ποτιδαίας καὶ Χαλκιδέων ἀπὸ Ἀθηναίων.

Περὶ τῆς γενομένης στρατείας Ἀθηναίων ἐπὶ τοῖς Πο-
τιδαίαις.

Περὶ τῆς γενομένης στάσεως ἐν τοῖς Θουρίοις.

Ὡς Μέτων ὁ Ἀθηναῖος πρῶτος ἐξέθηκε τὴν ἔννεκαια-
δεκαετηρίδα.

Ὡς τὴν ἐν Ἰταλίᾳ Ἡράκλειαν Ταραντῖνοι ἔκτισαν.

Ὡς ἐπὶ τῆς Ῥώμης Σπόριος Μαίλιος ἐπιθέμενος τυραν-
νίδι ἀνῆρέθη.

Περὶ τοῦ Πελοποννησιακοῦ κληθέντος πολέμου.

Περὶ τῆς γενομένης μάχης Βοιωτοῖς πρὸς Πλαταιεῖς.

Ὡς τῆς Μεθώνης πολιορκουμένης ὑπὸ Ἀθηναίων
Βρασιδᾶς ὁ Σπαρτιάτης ἀριστεύσας ἐδοξάσθη.

Ὡς Ἀθηναῖοι στρατεύσαντες ἐπὶ Λοκροῦς πόλιν
Θρόνιον ἐξεπόρθησαν.

Ὡς Αἰγινήται ὑπὸ Ἀθηναίων ἀνασταθέντες τὰς καλου-
μένας Θυρέας κατέφθησαν.

Ὡς Λακεδαιμόνιοι στρατεύσαντες εἰς τὴν Ἀττικὴν τὰς
κτήσεις κατέφθειραν.

Στρατεία Ἀθηναίων δευτέρη ἐπὶ τοῖς Ποτιδαίαις.

How the Corinthian War, as it is called, broke out
in Greece (chap. 30).

How the nation of the Campani was formed in
Italy (chap. 31).

The naval battle between the Corinthians and the
Cercyraeans (chaps. 31-33).

The revolt of Potidaea and the Chalcidians from
the Athenians (chap. 34).

On the campaign of the Athenians against the
Potidaeans (chap. 34).

On the civil strife which arose in Thurii (chap. 35).

How Meton of Athens was the first to expound the
nineteen-year cycle (chap. 36).

How the Tarantini founded the city of Heracleia
in Italy (chap. 36).

How in Rome Spurius Maclius attempted to
seize the supreme power and was put to death
(chap. 37).

On the Peloponnesian War, as it is called (chaps.
38-41).

On the battle between the Boeotians and the
Plataeans (chap. 42).

How, when Methonē was being besieged by the
Athenians, Brasidas the Spartan won distinction and
fame (chap. 43).

How the Athenians campaigned against the
Locrians and pillaged the city of Thronium (chap. 44).

How the Aeginetans, who had been expelled by
the Athenians, colonized Thyreae, as it is called
(chap. 44).

How the Lacedaemonians sent an army into Attica
and destroyed the properties (chap. 45).

The second campaign of the Athenians against the
Potidaeans (chap. 46).

Στρατεία Λακεδαιμονίων εἰς Ἀκαρνανίαν καὶ ναυμαχία πρὸς Ἀθηναίους.

Στρατεία Σιτάλκου μὲν εἰς Μακεδονίαν, Λακεδαιμονίων δὲ εἰς τὴν Ἀττικὴν.

Περὶ τῆς Λεοντίνων πρεσβείας εἰς τὰς Ἀθήνας καὶ τῆς Γοργίου τοῦ πρεσβεύσαντος δεινότητος ἐν τοῖς λόγοις.

Περὶ τοῦ γενομένου πολέμου Λεοντίνους πρὸς Συρακουσίους.

Ἀπόστασις Λεσβίων ἀπὸ Ἀθηναίων καὶ Πλαταιῶν ἄλωσις καὶ κατασκαφὴ ὑπὸ Λακεδαιμονίων.

Στάσις Κερκυραίων πρὸς ἀλλήλους.

Ὡς Ἀθηναῖοι λοιμικῇ νόσῳ περιπεσόντες πολλοὺς ἀπέβαλον τῶν πολιτῶν.

Ὡς Λακεδαιμόνιοι Ἡράκλειαν ἐν τῇ Τραχίνι πόλιν ἔκτισαν.

Ὡς Ἀθηναῖοι πολλοὺς τῶν Ἀμβρακιωτῶν ἀνελόντες ἠρήμωσαν τὴν πόλιν.

Περὶ τῶν Λακεδαιμονίων τῶν ἐν τῇ Σφακτηρίᾳ νήσῳ αἰχμαλώτων γενομένων.

Περὶ τῆς Ποστουμίου εἰς τὸν υἱὸν γενομένης ἐπιτιμῆσεως ἕνεκα τῆς λειποταξίας.

Περὶ τοῦ γενομένου πολέμου Λακεδαιμονίους καὶ Ἀθηναίους ὑπὲρ τῶν Μεγαρέων.

Πόλεμος Λακεδαιμονίους καὶ Ἀθηναίους ὑπὲρ Χαλκιδέων.

Μάχη κατὰ τὴν Βοιωτίαν Ἀθηναίους πρὸς Βοιωτοὺς.

Στρατεία Ἀθηναίων πρὸς τοὺς ἐν τῇ Λέσβῳ φυγάδας.

Ἐκπτώσις Δηλίων ὑπὸ Ἀθηναίων.

The campaign of the Lacedaemonians against Acarnania and the naval battle with the Athenians (chaps. 47-48).

The campaign of Sitalces against Macedonia, and of the Lacedaemonians against Attica (chaps. 50-51).

On the embassy from Leontini to Athens and the powerful oratory of Gorgias their ambassador (chap. 53).

On the war between the Leontines and the Syracusans (chap. 54).

The revolt of the Lesbians from the Athenians and the seizure and destruction of Plataea by the Lacedaemonians (chaps. 55-56).

The civil strife among the Cercyraeans (chap. 57).

How the Athenians were seized by a pestilential disease and lost many of their citizens (chap. 58).

How the Lacedaemonians founded Heracleia, a city in Trachis (chap. 59).

How the Athenians slew many of the Ambraciotes and laid waste their city (chap. 60).

On the Lacedaemonians who were made prisoners on the island of Sphacteria (chaps. 61-63).

On the punishment inflicted by Postumius on his son because he left his place in the ranks (chap. 64).

On the war between the Lacedaemonians and Athenians over the Megarians (chap. 66).

The war between the Lacedaemonians and Athenians over the Chalcidians (chaps. 67-68).

The battle in Boeotia between the Athenians and the Boeotians (chaps. 69-70).

The campaign of the Athenians against the Lesbian exiles (chap. 72).

The expulsion of the Delians by the Athenians (chap. 73).

*Αλωσις Τορώνης καὶ κατασκαφή ὑπὸ Ἀθηναίων.

Ὡς Ἀθηναίων καὶ Λακεδαιμονίων ἰδίᾳ συνθεμένων
 συμμαχίαν ἀπηλλοτριώθησαν αἱ λοιπαὶ πόλεις ἀπ'
 αὐτῶν.

Ὡς Δῆλιοι κατήχθησαν ὑπὸ Ἀθηναίων εἰς τὴν πα-
 τρίδα.

Ὡς Λακεδαιμόνιοι πρὸς Μαντινεῖς καὶ Ἀργεῖους ἐπολέ-
 μησαν.

Βυζαντίων καὶ Καλχηδονίων στρατεία εἰς τὴν Βιθυνίαν.

Περὶ τῶν αἰτιῶν δι' ἃς ἐπὶ Συρακούσας ἐστράτευσαν
 Ἀθηναῖοι.

The capture and destruction of Toroné by the Athenians (chap. 73).

How, after the Athenians and Lacedaemonians had concluded an alliance between them, the rest of the cities were alienated from them (chaps. 74-76).

How the Delians were restored by the Athenians to their native state (chap. 77).

How the Lacedaemonians waged war upon the Mantineans and Argives (chaps. 78-79).

The campaign of the Byzantians and Calchedonians against Bithynia (chap. 82).

On the reasons why the Athenians launched a campaign against Syracuse (chaps. 83-84).

1. Δικαίως ἂν τις ἀπορήσειε τὸν νοῦν ἐπιστήσας τῇ κατὰ τὸν ἀνθρώπινον βίον ἀνωμαλία· οὔτε γὰρ τῶν νομιζομένων ἀγαθῶν οὐδὲν δλόκληρον εὐρίσκειται δεδομένον τοῖς ἀνθρώποις οὔτε τῶν κακῶν αὐτοτελές ἄνευ τιωδὸς εὐχρηστίας. τούτου δὲ τὰς ἀποδείξεις ἐξέσται λαμβάνειν ἐπιστήσαντας τὴν διάνοιαν ταῖς προγεγενημέναις πράξεσι, καὶ μάλιστα ταῖς μεγίσταις. ἡ γὰρ Ξέρξου τοῦ Περσῶν βασιλέως ἐπὶ τὴν Ἑλλάδα στρατεία διὰ τὸ μέγεθος τῶν δυνάμεων τὸν μέγιστον ἐπέστησε φόβον τοῖς Ἕλλησιν, ὡς ἂν ὑπὲρ ἀνδραποδιομοῦ μελλόντων πολεμεῖν, καὶ προκαταδεδουλωμένων τῶν κατὰ τὴν Ἀσίαν Ἑλληνίδων πόλεων πάντες ὑπέλαβον καὶ τὰς κατὰ τὴν Ἑλλάδα τῆς ὁμοίας τύχης πειράσασθαι. τοῦ δὲ πολέμου παρὰ τὴν προσδοκίαν τὸ τέλος λαβόντος παράδοξον, οὐ μόνον τῶν κινδύνων ἀπελύθησαν οἱ τὴν Ἑλλάδα κατοικοῦντες, ἀλλὰ καὶ δόξαν μεγάλην κατεκτήσαντο, καὶ τοσαύτης εὐπορίας ἐπληρώθη πᾶσα πόλις Ἑλληνῆς ὥστε πάντας θαυμάσαι τὴν εἰς τούναντιον μεταβολὴν. ἀπὸ τούτων γὰρ τῶν χρόνων ἐπὶ ἔτη πενήτηκοντα πολλὴν ἐπίδοσιν ἔλαβεν ἡ Ἑλλάς πρὸς τὴν εὐδαιμονίαν. ἐν τούτοις γὰρ τοῖς χρόνοις αἱ τε τέχνη διὰ τὴν εὐπορίαν ἠξήθησαν, καὶ τότε μέγιστοι

1. A man may justly feel perplexed when he stops to consider the inconsistency that is to be found in the life of mankind; for no thing which we consider to be good is ever found to have been given to human beings unadulterated, nor is there any evil in an absolute form without some admixture of advantage. Proofs of this will be obtained if we give thought to the events of the past, especially to those of outstanding importance. For instance, the campaign of Xerxes, the king of the Persians, against Greece aroused the greatest fear among the Greeks by reason of the immensity of his armaments, since the war they were entering might well decide their slavery, and since the Greek cities of Asia had already been enslaved, all men assumed that those of Greece would also suffer a similar fate. But the war, contrary to expectation, came to an amazing end, and not only were the peoples of Greece freed of the dangers threatening them, but they also won for themselves great glory, and every city of Hellas enjoyed such an abundant prosperity that all men were filled with wonder at the complete reversal of their fortune. For from this time over the next fifty years Greece made great advance in prosperity. In these years, for example, plenty brought increase to the arts, and the greatest artists of whom we have record,

μημονεύονται τεχνίται γεγονέναι, ὧν ἔστι Φειδίας ὁ ἀγαματοποιός· ὁμοίως δὲ καὶ τὰ κατὰ τὴν παιδείαν ἐπὶ πολὺ προέβη, καὶ φιλοσοφία προετιμήθη καὶ ῥητορικὴ παρὰ πᾶσι μὲν Ἕλλησι, μάλιστα δὲ Ἰ5 Ἀθηναίοις. φιλόσοφοι μὲν γὰρ οἱ περὶ τὸν Σωκράτη καὶ Πλάτωνα καὶ Ἀριστοτέλην, ῥήτορες δὲ Περικλῆς καὶ Ἰσοκράτης καὶ οἱ τούτου μαθηταί· ὁμοίως δὲ καὶ ἄνδρες ἐπὶ στρατηγία διαβεβοημένοι, Μιλτιάδης, Θεμιστοκλῆς, Ἀριστείδης, Κίμων, Μυρωνίδης καὶ ἕτεροι πλείονες, περὶ ὧν μακρὸν ἂν εἴη γράφειν.

2. Μάλιστα δὲ Ἀθηναῖοι τῇ τε δόξῃ καὶ ἀνδρείᾳ προκόψαντες διωνομάσθησαν καθ' ὅλην σχεδὸν τὴν οἰκουμένην· ἐπὶ τοσοῦτο γὰρ τὴν ἡγεμονίαν ἠὔξησαν, ὥστε ἄνευ Λακεδαιμονίων καὶ Πελοποννησίων ἰδίᾳ μεγάλας δυνάμεις Περσικὰς καὶ κατὰ γῆν καὶ κατὰ θάλατταν κατηγωνίσαντο, καὶ τὴν περιβόητον Περσῶν ἡγεμονίαν ἐπὶ τοσοῦτον ἐταπεινώσαν, ὥστε ἀναγκάσαι πᾶσας τὰς κατὰ τὴν Ἀσίαν πόλεις 2 ἐλευθερῶσαι κατὰ συνθήκας. ἀλλὰ περὶ μὲν τούτων ἀκριβέστερον τὰ κατὰ μέρος ἀνεγράψαμεν ἐν δυσὶ βίβλοις, ταύτῃ τε καὶ τῇ πρὸ ταύτης· νυνὶ δὲ ἐπὶ τὰς προκειμένας πράξεις τρεψόμεθα, προ- 3 διορίσαντες τοὺς οἰκείους τῇ γραφῇ χρόνους. ἐν μὲν οὖν τῇ πρὸ ταύτης βίβλῳ τὴν ἀρχὴν ἀπὸ τῆς Ξέρξου στρατείας ποιησάμενοι διήλθομεν τὰς κοινὰς πράξεις ἐπὶ τὸν προηγούμενον ἐνιαυτὸν τῆς Ἀθηναίων στρατείας ἐπὶ Κύπρον Κίμωνος ἡγουμένου· ἐν ταύτῃ δὲ ἀπὸ τῆς Ἀθηναίων στρατείας

including the sculptor Pheidias, flourished at that time; and there was likewise great advance in education, and philosophy and oratory had a high place of honour among all Greeks, and especially the Athenians. For the philosophers were Socrates and Plato and Aristotle, and the orators were Pericles¹ and Isocrates and his pupils; and there were likewise men who have become renowned for generalship, Miltiades, Themistocles, Aristides, Cimon, Myronides, and others more than these, regarding whom it would be a long task to write.

2. First place belonged to the Athenians, who had advanced so far in both fame and prowess that their name was known throughout practically the entire inhabited world; for they increased their leadership to such a degree that, by their own resources and without the aid of Lacedaemonians or Peloponnesians, they overcame great Persian armaments both on land and on sea, and humbled the famed leadership of the Persians to such an extent that they forced them by the terms of a treaty to liberate all the cities of Asia. But of these matters we have given a detailed and fairly precise account in two Books, this and the preceding, and we shall turn now to the events next in order, after we have first set the time-limits of this section. Now in the preceding Book we began with the campaign of Xerxes and presented a universal history down to the year before the campaign of the Athenians against Cyprus under the command of Cimon²; and in this Book we shall commence with the campaign of the Athenians against Cyprus

¹ Cp. chap. 40; but only Pericles and the generals named below belong in this period.

² The years 480-451 B.C.

ἐπὶ Κύπρον ποιησάμενοι διέξιμεν ἕως ἐπὶ τὸν ψηφισθέντα πόλεμον ὑπὸ Ἀθηναίων πρὸς Συρακοσίου.

3. Ἐπ' ἄρχοντος γὰρ Ἀθήνησιν Εὐθυδήμου Ῥωμαῖοι μὲν ὑπάτους κατέστησαν Λεύκιον Κοῦντιον Κικινῶτον καὶ Μάρκον Φάβιον Οὐβουλανόν. ἐπὶ δὲ τούτων Ἀθηναῖοι διαπεπολημῆκότες ὑπὲρ Αἰγυπτίων πρὸς Πέρσας, καὶ τὰς ναῦς ἀπάσας ἀπολωλεκότες ἐν τῇ λεγομένῃ Προσωπίτιδι νήσῳ, βραχὺν χρόνον διαλιπόντες ἔγνωσαν πάλιν πολεμεῖν τοῖς Πέρσασιν ὑπὲρ τῶν κατὰ τὴν Ἀσίαν Ἑλλήνων. καταρτίσαντες δὲ στόλον τριήρων διακοσίων, καὶ στρατηγὸν ἐλόμενοι Κίμωνα τὸν Μιλτιάδου, προσέταξαν πλεῖν ἐπὶ Κύπρον καὶ διαπολεμεῖν τοῖς Πέρσασιν. ὁ δὲ Κίμων ἀναλαβὼν τὸν στόλον κεκοσμημένον ἀνδρῶν τε ἀρεταῖς καὶ χορηγίαις δαμυλέσιν ἔπλευσεν εἰς τὴν Κύπρον. κατ' ἐκείνους δὲ τοὺς καιροὺς τῶν Περσικῶν δυνάμεων ἐστρατήγουν Ἀρτάβαζος καὶ Μεγάβυζος. Ἀρτάβαζος¹ μὲν τὴν ἡγεμονίαν ἔχων ἐν τῇ Κύπρῳ διέτριβεν, ἔχων τριήρεις τριακοσίας, Μεγάβυζος δὲ περὶ τὴν Κιλικίαν ἐστρατοπέδευε, πεζᾶς ἔχων δυνάμεις, ὧν ὁ ἀριθμὸς ἦν τριάκοντα μυριάδων. ὁ δὲ Κίμων καταπλεύσας εἰς τὴν Κύπρον καὶ θαλαττοκρατῶν Κίτιον μὲν καὶ Μάριον ἐξεπολιόρκησε, καὶ τοῖς κρατηθείσι φιλανθρώπως προσηνέχθη. μετὰ δὲ ταῦτα ἐκ Κιλικίας καὶ Φοινίκης προσφερομένων τριήρων τῇ νήσῳ, Κίμων ἐπαναχθεὶς καὶ πόλεμον συγκρούσας πολλὰς μὲν τῶν νεῶν κατέδυσεν, ἑκάτὸν δὲ σὺν αὐτοῖς τοῖς ἀνδράσιν εἶλε, τὰς δὲ λοιπὰς⁴ μέχρι τῆς Φοινίκης κατεδίωξεν. οἱ μὲν οὖν Πέρσαι ταῖς ὑπολειφθείσαις ναυσὶ κατέφυγον εἰς τὴν γῆν,

and continue as far as the war which the Athenians voted to undertake against the Syracusans.¹

3. When Euthydemus² was archon at Athens, the^{450 B.C.} Romans elected as consuls Lucius Quinctius Cincinnatus and Marcus Fabius Vibulanus. In this year the Athenians, who had been at war with the Persians on behalf of the Egyptians and had lost all their ships at the island which is known as Prosopitis,³ after a short time resolved to make war again upon the Persians on behalf of the Greeks in Asia Minor. And fitting out a fleet of two hundred triremes, they chose Cimon, the son of Miltiades, to be general and commanded him to sail to Cyprus to make war on the Persians. And Cimon, taking the fleet which had been furnished with excellent crews and abundant supplies, sailed to Cyprus. At that time the generals of the Persian armaments were Artabazus and Megabyzus. Artabazus held the supreme command⁴ and was tarrying in Cyprus with three hundred triremes, and Megabyzus was encamped in Cilicia with the land forces, which numbered three hundred thousand men. Cimon, when he arrived in Cyprus and was master of the sea, reduced by siege Citium and Marium, treating the conquered in humane fashion. But after this, when triremes from Cilicia and Phoenicia bore down upon the island, Cimon, putting out to sea against them and forcing battle upon them, sank many of the ships, captured one hundred together with their crews, and pursued the remainder as far as Phoenicia. Now the Persians with the ships that were left sought refuge on the land in the region

¹ The years 450—416 B.C.

² Euthynus, *J.A.* iv. 1. 22a.

³ Cp. Book 11. 77.

⁴ Probably only of the fleet.

¹ καὶ Μεγάβυζος. Ἀρτάβαζος added by Stephanus.

καθ' ὃν τόπον ἦν Μεγάβυζος ἐστρατοπεδευκῶς μετὰ τῆς πεζῆς¹ δυνάμεως· οἱ δὲ Ἀθηναῖοι προσπλεύσαντες καὶ τοὺς στρατιώτας ἐκβιβάσαντες συνῆψαν μάχην, καθ' ἣν Ἀναξικράτης μὲν ὁ ἕτερος τῶν στρατηγῶν λαμπρῶς ἀγωνισάμενος ἥρωικῶς κατέστρεψε τὸν βίον, οἱ δὲ ἄλλοι κρατήσαντες τῇ μάχῃ καὶ πολλοὺς ἀνελόντες ἐπανήλθον εἰς τὰς ναῦς. μετὰ δὲ ταῦτα Ἀθηναῖοι πάλιν ἀπέπλευσαν εἰς τὴν Κύπρον.

Ταῦτα μὲν οὖν ἐπράχθη κατὰ τὸ πρῶτον ἔτος τοῦ πολέμου.

4. Ἐπ' ἄρχοντας δ' Ἀθήνησι Πεδιέως Ῥωμαῖοι μὲν κατέστησαν ὑπάτους Μάρκον Οὐαλέριον Λακτοῦκαν καὶ Σπόριον Οὐεργίνιον Τρίκοστον. ἐπὶ δὲ τούτων Κίμων ὁ τῶν Ἀθηναίων στρατηγὸς θαλαττοκρατῶν ἐχειροῦτο τὰς κατὰ τὴν Κύπρον πόλεις. ἐν δὲ τῇ Σαλαμῖνι Περσικῆς φρουρᾶς οὔσης ἀξιολόγου, καὶ βελῶν καὶ ὄπλων παντοδαπῶν, ἔτι δὲ σίτου καὶ τῆς ἄλλης παρασκευῆς γεμούσης τῆς πόλεως, ἔκρινε συμφέρειν ταύτην ἐκπολιορκῆσαι. οὕτω γὰρ ὑπελάμβανε μάλιστα τῆς τε Κύπρου πάσης ῥαδίως κυριεύσειν καὶ τοὺς Πέρσας καταπλήξεσθαι, βοηθεῖν μὲν τοῖς Σαλαμίνιους μὴ δυναμένους διὰ τὸ θαλαττοκρατεῖν τοὺς Ἀθηναίους, ἐγκαταλιπόντας δὲ τοὺς συμμάχους καταφρονηθήσεσθαι, καθόλου δὲ τὸν ὅλον πόλεμον κριθήσεσθαι τῆς Κύπρου πάσης βία χειρωθείσης· ὅπερ καὶ συνέβη γενέσθαι. οἱ μὲν γὰρ Ἀθηναῖοι συστησάμενοι πολιορκίαν πρὸς τῇ Σαλαμῖνι καθ' ἡμέραν προσβολὰς ἐποιοῦντο, οἱ δ' ἐν τῇ πόλει στρατιῶται, ἔχοντες βέλη καὶ παρασκευήν, ῥαδίως ἀπὸ τῶν τειχῶν ἡμύνοντο τοὺς πολιορκοῦντας.

where Megabyzus lay encamped with the land force. And the Athenians, sailing up and disembarking the soldiers, joined battle, in the course of which Anaxicrates, the other general, who had fought brilliantly, ended his life heroically ; but the rest were victorious in the battle and after slaying many returned to the ships. After this the Athenians sailed back again to Cyprus.

Such, then, were the events of the first year of the war.

4. When Pedieus was archon in Athens, the ^{449 B.C.} Romans elected as consuls Marcus Valerius Lactuca and Spurius Verginius Tricostus. In this year Cimon, the general of the Athenians, being master of the sea, subdued the cities of Cyprus. And since a large Persian garrison was there in Salamis and the city was filled with missiles and arms of every description, and of grain and supplies of every other kind, he decided that it would be to his advantage to reduce it by siege. For Cimon reasoned that this would be the easiest way for him not only to become master of all Cyprus but also to confound the Persians, since their being unable to come to the aid of the Salaminians, because the Athenians were masters of the sea, and their having left their allies in the lurch would cause them to be despised, and that, in a word, the entire war would be decided if all Cyprus were reduced by arms. And that is what actually happened. The Athenians began the siege of Salamis and were making daily assaults, but the soldiers in the city, supplied as they were with missiles and matériel, were with ease warding off the besiegers from the walls.

¹ So Dindorf: *περικῆς*.

4 Ἄρταξέρξης δὲ ὁ βασιλεὺς πυθόμενος τὰ περὶ τὴν Κύπρον ἐλαττώματα, καὶ βουλευσάμενος μετὰ τῶν φίλων περὶ τοῦ πολέμου, ἔκρινε συμφέρειν εἰρήνην συνθέσθαι πρὸς τοὺς Ἕλληνας. ἔγραψε τοίνυν τοῖς περὶ Κύπρον ἡγεμόσι καὶ σατράπαις ἐφ' οἷς ἂν 5 δύνωνται συλλύσασθαι πρὸς τοὺς Ἕλληνας. διόπερ οἱ περὶ τὸν Ἀρτάβαζον καὶ Μεγάβυζον ἔπεμψαν εἰς τὰς Ἀθήνας πρεσβευτὰς τοὺς διαλεξομένους περὶ συλλύσεως. ὑπακουσάντων δὲ τῶν Ἀθηναίων καὶ πεμψάντων πρέσβεις αὐτοκράτορας, ὧν ἡγείτο Καλλίας ὁ Ἴππονίκου, ἐγένοντο συνθήκαι περὶ τῆς εἰρήνης τοῖς Ἀθηναίοις καὶ τοῖς συμμάχοις πρὸς τοὺς Πέρσας, ὧν ἐστὶ τὰ κεφάλαια ταῦτα· αὐτονόμους εἶναι τὰς κατὰ τὴν Ἀσίαν Ἑλληνίδας πόλεις ἀπάσας, τοὺς δὲ τῶν Περσῶν σατράπας μὴ καταβαίνειν ἐπὶ θάλατταν κατωτέρω τριῶν ἡμερῶν ὁδόν, μηδὲ ναῦν μακρὰν πλεῖν ἐντὸς Φασήλιδος καὶ Κυανέων· ταῦτα δὲ τοῦ βασιλέως καὶ τῶν στρατηγῶν ἐπιτελοῦντων, μὴ στρατεύειν Ἀθηναίους εἰς 6 τὴν χώραν, ἧς βασιλεὺς¹ ἄρχει. συντελεθεισῶν δὲ τῶν σπονδῶν Ἀθηναῖοι τὰς δυνάμεις ἀπήγαγον ἐκ τῆς Κύπρου, λαμπρὰν μὲν νίκην νενικηκότες, ἐπιφανεστάτας δὲ συνθήκας πεποιημένοι. συνέβη δὲ καὶ τὸν Κίμωνα περὶ τὴν Κύπρον διατρίβοντα νόσῳ τελευτήσαι.

5. Ἐπ' ἄρχοντος δὲ Ἀθήνησι Φιλίσκου Ῥωμαῖοι κατέστησαν ὑπάτους Τίτον Ῥωμίλιον Οὐατικανὸν καὶ Γάιον Οὐετούριον Κιχώριον, Ἡλείοι δὲ

¹ Ἄρταξέρξης after βασιλεὺς deleted by Vogel.

Artaxerxes the king, however, when he learned of the reverses his forces had suffered at Cyprus, took counsel on the war with his friends and decided that it was to his advantage to conclude a peace with the Greeks. Accordingly he dispatched to the generals in Cyprus and to the satraps the written terms on which they were permitted to come to a settlement with the Greeks. Consequently Artabazus and Megabyzus sent ambassadors to Athens to discuss a settlement. The Athenians were favourable and dispatched ambassadors plenipotentiary, the leader of whom was Callias the son of Hipponicus; and so the Athenians and their allies concluded with the Persians a treaty of peace, the principal terms of which run as follows: All the Greek cities of Asia are to live under laws of their own making; the satraps of the Persians are not to come nearer to the sea than a three days' journey and no Persian warship is to sail inside of Phaselis¹ or the Cyanean Rocks²; and if these terms are observed by the king and his generals, the Athenians are not to send troops into the territory over which the king is ruler.³ After the treaty had been solemnly concluded, the Athenians withdrew their armaments from Cyprus, having won a brilliant victory and concluded most noteworthy terms of peace. And it so happened that Cimon died of an illness during his stay in Cyprus.

5. When Philiscus was archon in Athens, the 443 B.C. Romans elected as consuls Titus Romilius Vaticanus and Gaius Veturius Cichorius; and the Eleians

² There was a cessation of hostilities at this time between Athens and Persia; but the specific terms of the treaty, as they are stated here and in fourth-century orators, are clearly false. See Walker in *Camb. Anc. Hist.* 5, pp. 87-88, 469-471.

¹ A city of Lycia on the Pamphylian Gulf.

² At the entrance to the Black Sea at Byzantium.

ἤγαγον Ὀλυμπιάδα τρίτην πρὸς ταῖς ὀγδοήκοντα,
 2 καθ' ἣν ἐνίκα στάδιον Κρίσων Ἴμεραῖος. ἐπὶ δὲ
 τούτων Μεγαρεῖς μὲν ἀπέστησαν ἀπὸ Ἀθηναίων,
 καὶ πρὸς Λακεδαιμονίους διαπρεσβευσάμενοι συμ-
 μαχίαν ἐποίησαν· οἱ δὲ Ἀθηναῖοι παροξυνθέντες
 ἐξέπεμψαν στρατιώτας εἰς τὴν τῶν Μεγαρέων
 χώραν, καὶ τὰς κτήσεις διαρπάσαντες πολλῆς ὠφέ-
 λειας κύριοι κατέστησαν. τῶν δ' ἐκ τῆς πόλεως
 βοηθούντων τῇ χώρᾳ συνέστη μάχη, καθ' ἣν οἱ
 Ἀθηναῖοι νικήσαντες συνεδίωξαν τοὺς Μεγαρεῖς
 ἐντὸς τῶν τειχῶν.

6. Ἐπ' ἄρχοντος δ' Ἀθήνησι Τιμαρχίδου Ῥω-
 μαῖοι μὲν ὑπάτους κατέστησαν Σπόριον Ταρπήιον
 καὶ Αὔλον Ἀστέριον Φοντίμιον. ἐπὶ δὲ τούτων
 Λακεδαιμόνιοι μὲν εἰς τὴν Ἀττικὴν ἐμβαλόντες
 ἐπόρθησαν πολλὴν χώραν, καὶ τῶν φρουρίων τινὰ
 πολιορκήσαντες ἐπανῆλθον εἰς τὴν Πελοπόννησον,
 Τολμίδης δὲ ὁ τῶν Ἀθηναίων στρατηγὸς εἶλε
 2 Χαιρώνειαν. τῶν δὲ Βοιωτῶν συστραφέντων καὶ
 τοῖς περὶ τὸν Τολμίδην ἐνδρευσάντων, ἐγένετο
 μάχη καρτερὰ περὶ τὴν Κορώνειαν, καθ' ἣν Τολ-
 μίδης μὲν μαχόμενος ἀηρέθη, τῶν δὲ ἄλλων Ἀθη-
 ναίων οἱ μὲν κατεκόπησαν, οἱ δὲ ζῶντες ἐλήφθησαν.
 τηλικαύτης δὲ συμφορᾶς γενομένης τοῖς Ἀθηναίοις,
 ἤναγκάσθησαν ἀφείναι τὰς πόλεις ἀπάσας τὰς κατὰ
 τὴν Βοιωτίαν αὐτονόμους, ἵνα¹ τοὺς αἰχμαλώτους
 ἀπολάβωσιν.

7. Ἐπ' ἄρχοντος δ' Ἀθήνησι Καλλιμάχου Ῥω-
 μαῖοι μὲν κατέστησαν ὑπάτους Σέξτον Κοῖντιον

¹ So Cobet: εἶναι or εἶν.

celebrated the Eighty-third Olympiad, that in which Crison of Himera won the "stadion." In this year the Megarians revolted from the Athenians, and dispatching ambassadors to the Lacedaemonians they concluded an alliance with them. Irritated at this the Athenians sent soldiers into the territory of the Megarians, plundering their properties and seizing much booty. And when the Megarians issued from their city to defend their territory, a battle ensued in which the Athenians were victorious and chased them back within their walls.

6. When Timarchides was archon in Athens, the ^{447 B.C.} Romans elected as consuls Spurius Tarpeius and Aulus Asterius Fontinius.¹ In this year the Lacedaemonians invaded Attica and ravaged a large part of the countryside, and after laying siege to some of the Athenian fortresses they withdrew to the Peloponnesus; and Tolmides, the Athenian general, seized Chaeroneia. And when the Boeotians gathered their forces and caught Tolmides' troops in an ambush, a violent battle took place at Coroneia, in the course of which Tolmides fell fighting and of the remaining Athenians some were massacred and others were taken alive. The result of a disaster of such magnitude was that the Athenians were compelled to allow all the cities throughout Boeotia to live under laws of their own making,² in order to get back their captured citizens.

7. When Callimachus was archon in Athens, the ^{446 B.C.} Romans elected as consuls Sextus Quinctius . . .

¹ This is probably a corruption of Fontinalis.

² The Athenians had established democracies in most of the cities of Boeotia and the oligarchs had consequently withdrawn from them into Thebes, where they mustered their forces to fall upon Tolmides.

. . . Τριγέμινον. ἐπὶ δὲ τούτων κατὰ τὴν Ἑλλάδα τεταπεινωμένων τῶν Ἀθηναίων διὰ τὴν ἐν Βοιωτία περὶ Κορώνειαν¹ ἦτταν, ἀφίσταντο πολλαὶ τῶν πόλεων ἀπὸ τῶν Ἀθηναίων. μάλιστα δὲ τῶν κατοικούντων τὴν Εὐβοίαν νεωτερίζοντων, Περικλῆς² αἰρεθεὶς στρατηγὸς ἐστράτευσεν ἐπὶ τὴν Εὐβοίαν μετὰ δυνάμειος ἀξιολόγου, καὶ τὴν μὲν πόλιν τῶν Ἑσθιαίων ἐλὼν κατὰ κράτος ἐξώκισε τοὺς Ἑσθιαεῖς ἐκ τῆς πατρίδος, τὰς δ' ἄλλας καταπληξάμενος ἠνάγκασε πάλιν πειθαρχεῖν Ἀθηναίους.

Σπονδὰς δ' ἐποίησαν τριακονταετείς, Καλλίου καὶ Χάρητος συνθεμένων καὶ τὴν εἰρήνην βεβαιωσάντων.

8. Κατὰ δὲ τὴν Σικελίαν Συρακοσίοις πρὸς Ἀκραγαντίους συνέστη πόλεμος διὰ τοιαύτας αἰτίας. Συρακόσιοι καταπολεμήσαντες Δουκέτιον δυνάστην τῶν Σικελῶν, καὶ γενόμενον ἰκέτην ἀπολύσαντες τῶν ἐγκλημάτων, ἀπέδειξαν αὐτῷ τὴν² τῶν Κορινθίων πόλιν οἰκητήριον. οὗτος δὲ ὀλίγον χρόνον μείνας ἐν τῇ Κορίνθῳ τὰς ὁμολογίας ἔλυσε, καὶ προσποιησάμενος χρησμὸν ὑπὸ θεῶν αὐτῷ δεδόσθαι κτίσαι τὴν Καλὴν Ἀκτὴν ἐν τῇ Σικελίᾳ, κατέπλευσεν εἰς τὴν νῆσον μετὰ τινων οἰκητόρων· συνεπέλαβοντο δὲ καὶ τῶν Σικελῶν τινες, ἐν οἷς ἦν καὶ Ἀρχωνίδης ὁ τῶν Ἑρβιταίων δυναστεύων. οὗτος μὲν οὖν περὶ τὸν οἰκισμὸν τῆς Καλῆς Ἀκτῆς³ ἐγένετο. Ἀκραγαντίνοι δὲ ἅμα μὲν φθονοῦντες τοῖς Συρακοσίοις, ἅμα δ' ἐγκαλοῦντες αὐτοῖς ὅτι Δουκέτιον ὄντα κοινὸν πολέμιον διέσωσαν ἄνευ τῆς Ἀκραγαντίων γνώμης, πόλεμον ἐξήνεγκαν⁴ τοῖς Συρακοσίοις. σχιζομένων δὲ τῶν Σικελικῶν

Trigeminus. In this year, since the Athenians had been weakened in Greece because of their defeat in Boeotia at Coroneia, many cities revolted from them. Since the inhabitants of Euboea were taking the lead in the revolution, Pericles, who had been chosen general, made a campaign against Euboea with a strong force, and taking the city of Hestiaeae by storm he removed the inhabitants from their native city; and the other cities he terrified and forced back into obedience to the Athenians.

A truce¹ was made for thirty years, Callias and Chares negotiating and confirming the peace.

8. In Sicily a war broke out between the Syracusans and Acragantini for the following reasons. The Syracusans had overcome Ducetius, the ruler of the Siceli, cleared him of all charges when he became a suppliant, and specified that he should make his home in the city of the Corinthians.² But after Ducetius had spent a short time in Corinth he broke the agreement, and on the plea that the gods had given him an oracular reply that he should found a city on the Fair Shore³ (*Calé Acté*) of Sicily, he sailed to the island with a number of colonists; some Siceli were also included, among whom was Archonides, the ruler of Herbita. He, then, was busied with the colonization of *Calé Acté*.⁴ But the Acragantini, partly because they were envious of the Syracusans and partly because they were accusing them of letting Ducetius, who was their common enemy, go free without consulting them, declared war upon the Syracusans. The cities of Sicily were divided, some

¹ Between Athens and Sparta.

² Cp. Book 11. 92.

³ The northern shore.

⁴ The city.

¹ So Wesseling: Χαϊρώνειαν.
² δὲ after Περικλῆς deleted by Reiske.

πόλεων, καὶ τῶν μὲν τοῖς Ἀκραγαντίνοις, τῶν δὲ τοῖς Συρακοσίοις συστρατευόντων, ἠθροίσθησαν παρ' ἀμφοτέροις δυνάμεις ἀξιόλογοι. φιλοτιμίας δὲ μεγάλης γενομένης ταῖς πόλεσιν, ἀντεστρατοπέδευσαν ἀλλήλους περὶ τὸν Ἰμέραν ποταμόν, καὶ γενομένης παρατάξεως ἐνίκησαν οἱ Συρακόσιοι, καὶ τῶν Ἀκραγαντίνων ἀνείλον ὑπὲρ τοὺς χιλίους. μετὰ δὲ τὴν μάχην διαπρεσβευσαμένων περὶ συνθέσεως τῶν Ἀκραγαντίνων, οἱ Συρακόσιοι συνέθεντο τὴν εἰρήνην.

9. Καὶ τὰ μὲν κατὰ τὴν Σικελίαν ἐν τούτοις ἦν. κατὰ δὲ τὴν Ἰταλίαν συνέβη κτισθῆναι τὴν τῶν Θουριῶν πόλιν δι' αἰτίας τοιαύτας. ἐν τοῖς ἔμπροσθεν χρόνοις Ἑλλήνων κτισάντων κατὰ τὴν Ἰταλίαν πόλιν Σύβαριν, συνέβη ταύτην λαβεῖν ταχείαν ² αὐξήσιν διὰ τὴν ἀρετὴν τῆς χώρας. κειμένης γὰρ ἀνὰ μέσον δυεῖν ποταμῶν, τοῦ τε Κράθιος καὶ τοῦ Συβάριος, ἀφ' οὗ ταύτης ἔτυχε τῆς προσηγορίας, οἱ κατοικοισθέντες νεμόμενοι πολλὴν καὶ καρποφόρον χώραν μεγάλους ἐκτήσαντο πλοῦτους. πολλοῖς δὲ μεταδιδόντες τῆς πολιτείας ἐπὶ τοσοῦτο προέβησαν ὥστε δόξαι πολὺ προέχειν τῶν κατὰ τὴν Ἰταλίαν οἰκούντων, πολυανθρωπία τε τοσοῦτο διήνεγκαν, ὥστε τὴν πόλιν ἔχειν πολιτῶν τριάκοντα μυριάδας.

Γενόμενος δὲ παρ' αὐτοῖς δημαγωγὸς Τῆλος, καὶ κατηγορῶν τῶν μεγίστων ἀνδρῶν, ἔπεισε τοὺς Συβαρίτας φυγαδεῦσαι τοὺς εὐπορωτάτους τῶν πολιτῶν πεντακοσίους καὶ τὰς οὐσίας αὐτῶν ³ μεῦσαι. τῶν δὲ φυγάντων παρελθόντων εἰς Κρότωνα καὶ καταφυγόντων ἐπὶ τοὺς εἰς τὴν ἀγορὰν βωμούς, ὁ μὲν Τῆλος ἐξέπεμψε πρεσβευτὰς πρὸς τοὺς Κροτωνιάτας, οἷς ἦν προστεταγμένον ἢ τοὺς

of them taking the field with the Acragantini and others with the Syracusans, and so large armaments were mustered on both sides. Great emulation was shown by the cities as they pitched opposing camps at the Himera River, and in the conflict which followed the Syracusans were victorious and slew more than a thousand Acragantini. After the battle the Acragantini sent ambassadors to discuss terms and the Syracusans concluded a peace.

9. These, then, were the events in Sicily. And in Italy the city of Thurii came to be founded,¹ for the following reasons. When in former times the Greeks had founded Sybaris in Italy, the city had enjoyed a rapid growth because of the fertility of the land. For lying as the city did between two rivers, the Crathis and the Sybaris, from which it derived its name, its inhabitants, who tilled an extensive and fruitful countryside, came to possess great riches. And since they kept granting citizenship to many aliens, they increased to such an extent that they were considered to be far the first among the inhabitants of Italy; indeed they so excelled in population that the city possessed three hundred thousand citizens.

Now there arose among the Sybarites a leader of the people named Telys,² who brought charges against the most influential men and persuaded the Sybarites to exile the five hundred wealthiest citizens and confiscate their estates. And when these exiles went to Croton and took refuge at the altars in the marketplace, Telys dispatched ambassadors to the Crotoniates, commanding them either to deliver up the exiles

¹ In 444 B.C., two years later than by Diodorus' chronology.

² In 511 B.C.

4 φυγάδας ἐκδοῦναι ἢ πόλεμον προσδέχεσθαι. συναχθείσης δὲ ἐκκλησίας καὶ προτεθείσης βουλῆς, πότερον χρῆ ταὺς ἰκέτας ἐκδοῦναι τοῖς Συβαρίταις ἢ πόλεμον ὑπομείναι πρὸς δυνατωτέρους, ἀπορρομένης τε τῆς συγκλήτου καὶ τοῦ δήμου, τὸ μὲν πρῶτον ἔρρεπε ταῖς γνώμαις τὸ πλῆθος πρὸς τὴν ἀπόδοσιν τῶν ἰκετῶν διὰ τὸν πόλεμον· μετὰ δὲ ταῦτα Πυθαγόρου τοῦ φιλοσόφου συμβουλευσάντος σώζειν τοὺς ἰκέτας, μετέπεσον ταῖς γνώμαις καὶ τὸν πόλεμον ὑπὲρ τῆς τῶν ἰκετῶν σωτηρίας ἀν-
5 ἔλιοντο. στρατευσάντων δ' ἐπ' αὐτοὺς τῶν Συβαριῶν τριάκοντα μυριάσι ἀντετάχθησαν οἱ Κροτωνιάται δέκα μυριάσι, Μίλωνος τοῦ ἀθλητοῦ ἡγουμένου καὶ διὰ τὴν ὑπερβολὴν τῆς τοῦ σώματος ῥώμης πρώτου τρεψαμένου τοὺς καθ' αὐτὸν
6 τεταγμένους. ὁ γὰρ ἀνὴρ οὗτος, ἐξάκις Ὀλύμπια νενικηκώς καὶ τὴν ἀλκὴν ἀκόλουθον ἔχων τῆ κατὰ τὸ σῶμα φύσει, λέγεται πρὸς τὴν μάχην ἀπαντήσαι κατεστεφανωμένους μὲν τοῖς Ὀλυμπικοῖς στεφάνοις δισκευασμένους δὲ εἰς Ἡρακλέους σκευὴν λεοντῆ καὶ ῥοπάλω· αἰτίων δὲ γεγόμενον τῆς νίκης θαυμασθῆναι παρὰ τοῖς πολίταις.

10. Τῶν δὲ Κροτωνιατῶν διὰ τὴν ὀργὴν ζωγρεῖν μὲν μηδένα βουλευθέντων πάντας δὲ κατὰ τὴν φυγὴν τοὺς ὑποπεσόντας ἀποκτεινόντων, οἱ πλείους κατεκόπησαν, τὴν δὲ πόλιν διήρπασαν καὶ παντελῶς
2 ἔρημον ἐποίησαν. ὕστερον δὲ ἔτεσιν ὀκτώ πρὸς τοῖς πενήκοντα Θετταλοὶ συνώκισαν, καὶ μετ' ὀλίγον ὑπὸ Κροτωνιατῶν ἐξέπεσον¹ κατὰ τοὺς ὑπο-
3 κειμένους καιροὺς.² καὶ μετὰ βραχὺ μετασταθεῖσα

or to expect war. An assembly of the people was convened and deliberation proposed on the question whether they should surrender the suppliants to the Sybarites or face a war with a superior foe, and the Council and people were at a loss what to do. At first the sentiments of the masses, from fear of the war, leaned toward handing over the suppliants, but after this, when Pythagoras the philosopher advised that they grant safety to the suppliants, they changed their opinions and accepted the war on behalf of the safety of the suppliants. When the Sybarites advanced against them with three hundred thousand men, the Crotoniates opposed them with one hundred thousand under the command of Milo the athlete, who by reason of his great physical strength was the first to put to flight his adversaries. For we are told that this man, who had won the prize in Olympia six times and whose courage was of the measure of his physical body, came to battle wearing his Olympic crowns and equipped with the gear of Heracles, lion's skin and club; and he won the admiration of his fellow citizens as responsible for their victory.

10. Since the Crotoniates in their anger would take no prisoners but slew all who fell into their hands in the flight, the larger number of the Sybarites perished; and they plundered the city of Sybaris and laid it entirely waste. Fifty-eight years later¹ Thessalians joined in settling the city, but after a little while they were driven out by the Crotoniates, in the period we are now discussing. And shortly thereafter the city was moved to another site and

¹ In 453 B.C.

² πέντε ἔτεσιν ὕστερον τοῦ δευτέρου συνοικισμοῦ after ἐξέπεσον deleted by Vogel (cp. 11. 90. 4).

³ ἐπ' ἄρχοντος δ' Ἀθηνησὶ Καλλιμάχου συνώκισθη after καιροὺς deleted by Vogel.

εἰς ἕτερον τόπον προσηγορίας ἑτέρας ἔτυχε, κτιστῶν γενομένων Λάμπωνος καὶ Ξενοκρίτου τοῦτον τὸν τρόπον.

Οἱ γὰρ τὸ δεύτερον ἐκπεσόντες ἐκ τῆς πατρίδος Συβαρίται προέβησαν εἰς τὴν Ἑλλάδα πρὸς Λακεδαιμονίους καὶ Ἀθηναίους, ἀξιούντες συνεπιλαβέσθαι τῆς καθόδου καὶ κοινωνῆσαι τῆς ἀποικίας. Λακεδαιμόνιοι μὲν οὐ προσέσχον αὐτοῖς, Ἀθηναῖοι δὲ συμπράξιν ἐπαγγειλάμενοι, δέκα ναῦς πληρώσαντες ἀπέστειλαν τοῖς Συβαρίταις, ὧν ἡγεῖτο Λάμπων τε καὶ Ξενοκρίτος· ἐκήρυξαν δὲ κατὰ τὰς ἐν Πελοποννήσῳ πόλεις κοινοποιοῦμενοι τὴν ἀποικίαν τῷ βουλομένῳ μετέχειν τῆς ἀποικίας. ὕπακουσάντων δὲ πολλῶν καὶ λαβόντων χρησμὸν παρὰ τοῦ Ἀπόλλωνος, ὅτι δεῖ κτίσαι πόλιν αὐτοῦς ἐν τούτῳ τῷ τόπῳ, ὅπου μέλλουσιν οἰκεῖν

μέτρῳ¹ ὕδωρ πίνοντες, ἀμετρὶ δὲ μᾶζαν ἔδοντες, κατέπλευσαν εἰς τὴν Ἰταλίαν, καὶ κατανήσαντες εἰς τὴν Σύβαριν ἐζήτουν τὸν² τόπον ὃν ὁ θεὸς ἦν προστεταχὼς κατοικεῖν. εὐρόντες δὲ οὐκ ἄπωθεν τῆς Συβάρεως κρήνην ὀνομαζομένην Θουρίαν, ἔχουσαν αὐλὸν χάλκεον ὃν ἐκάλουσιν οἱ ἐγχώριοι μέδιμνον, νομίσαντες εἶναι τοῦτον τὸν τόπον τὸν δηλούμενον ὑπὸ τοῦ θεοῦ περιέβαλον τείχος, καὶ κτίσαντες πόλιν ὠνόμασαν ἀπὸ τῆς κρήνης Θουρίων. τὴν δὲ πόλιν διελόμενοι κατὰ μὲν μῆκος εἰς τέτταρας πλατείας, ὧν καλοῦσι τὴν μὲν μίαν Ἡράκλειαν, τὴν δὲ Ἀφροδισίαν, τὴν δὲ Ὀλυμπιάδα, τὴν δὲ Διονυσιάδα, κατὰ δὲ τὸ πλάτος διεῖλον

¹ So Schäfer : μέτριον, which Vogel retains.

² τὸν added by Dindorf.

received another name, its founders being Lampon and Xenocritus ; the circumstances of its refounding were as follows.

The Sybarites who were driven a second time from their native city dispatched ambassadors to Greece, to the Lacedaemonians and Athenians, requesting that they assist their repatriation and take part in the settlement. Now the Lacedaemonians paid no attention to them, but the Athenians promised to join in the enterprise, and they manned ten ships and sent them to the Sybarites under the leadership of Lampon and Xenocritus ; they further sent word to the several cities of the Peloponnesus, offering a share in the colony to anyone who wished to take part in it. Many accepted the offer and received an oracular response from Apollo that they should found a city in the place where there would be

Water to drink in due measure, but bread to eat without measure.

They put in at Italy and arriving at Sybaris they set about hunting the place which the god had ordered them to colonize. Having found not far from Sybaris a spring called Thuria, which had a bronze pipe which the natives of the region called *medimmos*,¹ and believing this to be the place which the god had pointed out, they threw a wall about it, and founding a city there they named it Thurium after the spring. They divided the city lengthwise by four streets, the first of which they named Heracleia, the second Aphrodisia, the third Olympias, and the fourth Dionysias, and breadthwise they divided it by three streets, of

¹ *Medimnos* among the Greeks was a measure of grain.

εἰς τρεῖς πλατείας, ὧν ἡ μὲν ὀνομάσθη Ἡρώα, ἡ δὲ Θουρία, ἡ δὲ Θουρίνα. τούτων δὲ τῶν στενωπῶν πεπληρωμένων ταῖς οἰκίαις¹ ἡ πόλις ἐφαινετο καλῶς κατεσκευάσθαι.

11. Ὀλίγον δὲ χρόνον ὁμονοήσαντες οἱ Θουῖριοι στάσει μεγάλῃ περιέπεσον οὐκ ἀλόγως. οἱ γὰρ προϋπάρχοντες Συβαρίται τὰς μὲν ἀξιολογωτάτας ἀρχὰς ἑαυτοῖς προσένεμον, τὰς δ' εὐτελεῖς τοῖς ὕστερον προσγεγραμμένοις πολίταις· καὶ τὰς γυναῖκας ἐπιθύειν τοῖς θεοῖς ᾤοντο δεῖν πρώτας μὲν τὰς πολίτιδας, ὕστερας δὲ τὰς μεταγενεστέρας· πρὸς δὲ τούτοις τὴν μὲν σύνεγγυς τῇ πόλει χώραν κατεκληρούχουν ἑαυτοῖς, τὴν δὲ πόρρω κειμένην ² τοῖς ἐπήλυσι. γενομένης δὲ διαφορᾶς διὰ τὰς εἰρημένας αἰτίας, οἱ προσγραφέντες ὕστερον πολῖται πλείους καὶ κρείττονες ὄντες ἀπέκτειναν σχεδὸν ἅπαντας τοὺς προϋπάρχοντας Συβαρίτας καὶ τὴν πόλιν αὐτοὶ κατώκησαν. πολλῆς δὲ οὔσης καὶ καλῆς χώρας, οἰκήτορας ἐκ τῆς Ἑλλάδος μεταπεμφάμενοι συχνούς, διενείμαντο τὴν πόλιν καὶ τὴν ³ χώραν ἐπ' ἴσης ἔνεμον. οἱ δὲ διαμένοντες ταχὺ πλούτους μεγάλους ἐκτήσαντο, καὶ πρὸς τοὺς Κροτωνιάτας φιλίαν συνθέμενοι καλῶς ἐπολιτεύοντο. συστησάμενοι δὲ πολίτευμα δημοκρατικὸν διεῖλον τοὺς πολίτας εἰς δέκα φυλάς, καὶ τὰς προσηγορίας ἀπάσαις² περιέβηκαν ἐκ τῶν ἔθνῶν, τρεῖς μὲν ἀπὸ τῶν ἐκ Πελοποννήσου συναχθέντων ὀνομάσαντες Ἀρκάδα καὶ Ἀχαΐδα καὶ Ἥλειαν, τὰς

which the first was named Heroa, the second Thuria, and the last Thurina. And since the quarters formed by these streets were filled with dwellings, the construction of the city appeared to be good.

11. For a short time only did the Thurians live together in peace, and then they fell into serious civil strife, not without reason. The former Sybarites, it appears, were assigning the most important offices to themselves and the lower ones to the citizens who had been enrolled later; their wives they also thought should enjoy precedence among the citizenesses in the offering of sacrifices to the gods, and the wives of the later citizens should take second place to them; furthermore, the land lying near the city they were portioning out in allotments among themselves, and the more distant land to the newcomers. And when a division arose for the causes we have mentioned, the citizens who had been added to the rolls after the others, being more numerous and more powerful, put to death practically all of the original Sybarites and took upon themselves the colonization of the city. Since the countryside was extensive and rich, they sent for colonists in large numbers from Greece, and to these they assigned parts of the city and gave them equal shares of the land. Those who continued to live in the city quickly came to possess great wealth, and concluding friendship with the Crotoniates they administered their state in admirable fashion. Establishing a democratic form of government, they divided the citizens into ten tribes, to each of which they assigned a name based on the nationality of those who constituted it: three tribes composed of peoples gathered from the Peloponnesus they named the Arcadian, the Achaean, and the

¹ So Wesseling: τὰς οἰκίας.

² So Dindorf: ἀπάσαις.

ἴσας δὲ ἀπὸ τῶν ἔξωθεν ὁμοεθνῶν, Βοιωτῖαν, Ἀμφικτυονίδα, Δωριίδα, τὰς δὲ λοιπὰς τέτταρας ἀπὸ τῶν ἄλλων γενῶν, Ἰάδα, Ἀθηναίδα, Εὐβοίδα, Νησιῶτιν. εἴλοντο δὲ καὶ νομοθέτην τὸν ἄριστον τῶν ἐν παιδείᾳ θαυμαζομένων πολιτῶν Χαρώνδαν. οὗτος δὲ ἐπισκεψάμενος τὰς ἀπάντων νομοθεσίας ἐξέλεξατο τὰ κράτιστα καὶ κατέταξεν εἰς τοὺς νόμους· πολλὰ δὲ καὶ ἴδια ἐπινοησάμενος ἐξέευρε, περὶ ὧν οὐκ ἀνοίκειόν ἐστιν ἐπιμνησθῆναι πρὸς διόρθωσιν τῶν ἀναγινωσκόντων.

12. Πρῶτον μὲν γὰρ τοῖς μητριᾶν ἐπαγομένοις κατὰ τῶν ἰδίων τέκνων ἔθηκε πρόστιμον τὸ μὴ γίνεσθαι συμβούλους τούτους τῇ πατρίδι, νομίζων τοὺς κακῶς περὶ τῶν ἰδίων τέκνων βουλευσάμενους καὶ συμβούλους κακοὺς ἔσεσθαι τῇ πατρίδι. ἔφη γὰρ τοὺς μὲν πρῶτον γήμαντας καὶ ἐπιτυχόντας δεῖν εὐημεροῦντας καταπαύειν, τοὺς δὲ ἀποτυχόντας τῷ γάμῳ καὶ πάλιν ἐν τοῖς αὐτοῖς ἁμαρτάνοντας ἀφρονας δεῖν ὑπολαμβάνεσθαι. τοὺς δ' ἐπὶ συκοφαντίᾳ καταγνωσθέντας προσέταξε περιπατεῖν ἐστεφανωμένους μυρική, ὅπως ἐν πάσι τοῖς πολίταις φαίνωνται τὸ πρωτεῖον τῆς πονηρίας περιπεποιημένοι. διὸ καὶ τινες ἐπὶ τούτῳ τῷ ἐγκλήματι καταδικασθέντας τὸ μέγεθος τῆς ὑβρεως οὐκ ἐνεγκόντας ἐκουσίως ἑαυτοὺς ἐκ τοῦ ζῆν μεταστῆσαι. οὗ συντελεσθέντος ἐφυγαδεύθη πᾶς ἐκ τῆς πόλεως ὁ συκοφαντεῖν εἰθώς, καὶ τὸ

Eleian; the same number, gathered from related peoples living outside the Peloponnesus, they named the Boeotian, Amphictyonian, and Dorian; and the remaining four, constituted from other peoples, the Ionian, the Athenian, the Euboean, and the Islander. They also chose for their lawgiver the best man among such of their citizens as were admired for their learning, this being Charondas.¹ He, after examining the legislations of all peoples, singled out the best principles and incorporated them in his laws; and he also worked out many principles which were his own discovery, and these it is not foreign to our purpose to mention for the edification of our readers.

12. First of all, in the case of men who brought home a stepmother over their children he ordained as their punishment that they should have no part in counselling their fatherland, since he believed that men who planned so badly with respect to their own children would likewise be bad counsellors for their fatherland. For, he said, whoever had been fortunate in their first marriages should rest satisfied with their good lot, whereas whoever had been unfortunate in marriage and then made the same mistake a second time should be regarded as men without sense. Men who had been found guilty of false accusation should, he decreed, wear wherever they went a wreath of tamarisk, in order that they might show to all their fellow citizens that they had won the highest prize for wickedness. As a consequence certain men who had been judged guilty of this charge, being unable to bear their great disgrace, voluntarily removed themselves from life. When this took place, every man who had made a practice of false accusation was banished from the city, and the

¹ Charondas must be placed in the late 7th and early 6th centuries B.C. Aristotle (*Politics*, 2. 12) states that he legislated for his native city of Catania and for the other Chalcidian cities of Sicily and Italy, and praises the precision of his laws. The legal fragments which Diodorus attributes to him are taken to be of Neo-Pythagorean origin.

πολίτευμα μακάριον εἶχε βίον τῆς τοιαύτης κακίας ἀπηλλαγμένον.

3 "Ἐγραψε δὲ ὁ Χαρώνδας καὶ περὶ τῆς κακομιλίας νόμον ἐξηλλαγμένον καὶ τοῖς ἄλλοις νομοθέταις παρεωραμένον. ὑπολαβῶν γὰρ τοὺς ἀγαθοὺς ἀνδρας ἐνίοτε διὰ τὴν πρὸς τοὺς πονηροὺς φιλίαν καὶ συνηθειαν διαστρέφονται τὰ ἥθη πρὸς κακίαν, καὶ τὴν φαυλότητα καθάπερ λοιμικὴν νόσον ἐπινέμεσθαι τὸν βίον τῶν ἀνθρώπων καὶ νοσοποιεῖν τὰς ψυχὰς τῶν ἀρίστων· κατάντης γὰρ ἢ πρὸς τὸ χεῖρον ὁδός, ῥάδιαν ἔχουσα τὴν ὁδοπορίαν· διὸ καὶ τῶν μετρίων πολλοὶ τοῖς ἡθεσι, ὑπόλοις ἡδοναῖς δελεασθέντες, εἰς ἐπιτηδεύσεις χειρίστας περιώκειλαν· ταύτην οὖν τὴν διαφθορὰν ἀναστεῖλαι βουλόμενος ὁ νομοθέτης ἀπηγόρευσε τῇ τῶν πονηρῶν φιλίᾳ τε καὶ συνηθείᾳ χρῆσασθαι, καὶ δίκας ἐποίησε κακομιλίας, καὶ προστίμους μεγάλοις ἀπέτρεψε¹ τοὺς ἀμαρτάνειν μέλλοντας.

4 "Ἐγραψε δὲ καὶ ἕτερον νόμον πολλῶν² τούτου κρείττονα καὶ τοῖς παλαιότεροις αὐτοῦ νομοθέταις ἡμελημένον· ἐνομοθέτησε γὰρ τῶν πολιτῶν τοὺς υἱεῖς³ ἅπαντας μανθάνειν γράμματα, χορηγούσης τῆς πόλεως τοὺς μισθοὺς τοῖς διδασκάλοις. ὑπέλαβε γὰρ τοὺς ἀπόρους τοῖς βίοις, ἰδίᾳ μὴ δυναμένους διδόναι μισθοὺς, ἀποστερησέσθαι τῶν καλλίστων ἐπιτηδευμάτων.

13. Τὴν γὰρ γραμματικὴν παρὰ τὰς ἄλλας

government enjoyed a blessed life of freedom from this evil.

Charondas also wrote a unique law on evil association, which had been overlooked by all other lawgivers. He took it for granted that the characters of good men are in some cases perverted to evil by reason of their friendship and intimacy with bad persons,¹ and that badness, like a pestilent disease, sweeps over the life of mankind and infects the souls of the most upright; for the road to the worse slopes downward and so provides an easier way to take; and this is the reason why many men of fairly good character, ensnared by deceptive pleasures, get stranded upon very bad habits. Wishing, therefore, to remove this source of corruption, the lawgiver forbade the indulgence in friendship and intimacy with unprincipled persons, provided actions at law against evil association, and by means of severe penalties diverted from their course those who were about to err in this manner.

Charondas also wrote another law which is far superior to the one just mentioned and had also been overlooked by lawgivers before his time. He framed the law that all the sons of citizens should learn to read and write, the city providing the salaries of the teachers; for he assumed that men of no means and unable to provide the fees from their own resources would be cut off from the noblest pursuits.

13. In fact the lawgiver rated reading and writing

¹ Cp. Aeschylus, *Seven Against Thebes*, 599-600:

ἐν παντὶ πράγῃ δ' ἔσθ' ὀμλίας κακῆς
κακίον οὐδέν, καρπὸς οὐ κοιμιστός.

("In every issue naught is more evil than evil partnership—the fruit thereof must have no garnering." Tr. by Smyth in *L.C.L.*)

¹ So Hertlein: ἀπέγραψε οὐ ἐπέγραψε.

² πολὺ Hertlein: ἀπό.

³ υἱεῖς omitted by P, Vogel.

μαθήσεις προέκρινεν ὁ νομοθέτης, καὶ μάλα προσ-
 ηκόντως· διὰ γὰρ ταύτης τὰ πλείστα καὶ χρησι-
 μώτατα τῶν πρὸς τὸν βίον ἐπιτελείσθαι, ψήφους,
 ἐπιστολάς, διαθήκας, νόμους, τᾶλλα τὰ τὸν βίον
 2 μάλιστα ἐπανορθοῦντα. τίς γὰρ ἂν ἄξιον ἐγκώμιον
 διάθοιτο¹ τῆς τῶν γραμμάτων μαθήσεως; διὰ γὰρ
 τούτων μόνων οἱ μὲν² τετελευτηκότες τοῖς ζῶσι
 διαμνημονεύονται, οἱ δὲ μακρὰν τοῖς τόποις διε-
 στῶτες τοῖς πλείστον ἀπέχουσιν ὡς πλησίον παρε-
 στῶσι διὰ τῶν γεγραμμένων ὁμιλοῦσι· ταῖς τε κατὰ
 πόλεμον συνθήκας ἐν ἔθνεσιν ἢ βασιλεῦσι πρὸς
 διαμονὴν τῶν ὁμολογῶν ἢ διὰ τῶν γραμμάτων
 ἀσφάλεια βεβαιωτάτην ἔχει πίστιν· καθόλου δὲ τὰς
 χαριστάτας τῶν φρονίμων ἀνδρῶν ἀποφάσεις καὶ
 θεῶν χρησμούς, ἐπι δὲ φιλοσοφίαν καὶ πᾶσαν
 παιδείαν μόνη τηρεῖ καὶ τοῖς ἐπιγιννομένοις ἀεὶ
 3 παραδίδωσιν εἰς ἅπαντα τὸν αἰῶνα. διὸ καὶ τοῦ
 μὲν ζῆν τὴν φύσιν αἰτίαν ὑποληπτέον, τοῦ δὲ καλῶς
 ζῆν τὴν ἐκ τῶν γραμμάτων συγκεκριμένην παιδείαν.
 ὅθεν ὡς μεγάλων τινῶν ἀγαθῶν ἀποστερουμένους
 τοὺς ἀγραμμάτους διωρθώσατο τῇ νομοθεσίᾳ ταύτῃ
 καὶ δημοσίας ἐπιμελείας τε καὶ δαπάνης ἤξιωσε,
 4 καὶ τοσοῦτον ὑπερέβαλετο τοὺς πρότερον νομο-
 θετήσαντας δημοσίᾳ μισθῷ τοὺς νοσοῦντας τῶν
 ἰδιωτῶν ὑπὸ ἰατρῶν θεραπεύεσθαι, ὥσθ' οἱ μὲν τὰ
 σώματα θεραπείας ἤξιωσαν, ὁ δὲ τὰς ψυχὰς τὰς
 ὑπ' ἀπαιδευσίας ἐνοχλουμένας ἐθεράπευσε, κακέι-

¹ Boissevain adds *ἀνευ* after *διάθοιτο*.

² *μὲν* added by Bekker.

¹ One wonders whether Diodorus, as he wrote these words, was recalling the inscription "Healing-place of the Soul," which, he told us, stood on the library of the Egyptian Pharaoh Osymandyas (Book 1. 49. 3).

above every other kind of learning, and with right good reason; for it is by means of them that most of the affairs of life and such as are most useful are concluded, like votes, letters, covenants, laws, and all other things which make the greatest contribution to orderly life. What man, indeed, could compose a worthy laudation of the knowledge of letters? For it is by such knowledge alone that the dead are carried in the memory of the living and that men widely separated in space hold converse through written communication with those who are at the furthest distance from them, as if they were at their side; and in the case of covenants in time of war between states or kings the firmest guarantee that such agreements will abide is provided by the unmistakable character of writing. Indeed, speaking generally, it is writing alone which preserves the cleverest sayings of men of wisdom and the oracles of the gods, as well as philosophy and all knowledge, and is constantly handing them down to succeeding generations for the ages to come. Consequently, while it is true that nature is the cause of life, the cause of the good life is the education which is based upon reading and writing. And so Charondas, believing as he did that the illiterate were being deprived of certain great advantages, by his legislation corrected this wrong and judged them to be deserving of concern and expense on the part of the state; and he so far excelled former lawgivers who had required that private citizens when ill should enjoy the service of physicians at state expense that, whereas those legislators judged men's bodies to be worthy of healing, he gave healing to the souls which were in distress through want of education,¹ and

νων μὲν τῶν ἰατρῶν εὐχόμεθα μηδέποτε χρεῖαν ἔχειν, τοῖς δὲ τῆς παιδείας διδασκάλοις ἐπιθυμοῦμεν ἅπαντα τὸν χρόνον συνδιατρίβειν.

14. Ἀμφότερα δὲ τὰ προειρημένα πολλοὶ τῶν ποιητῶν δι' ἐμμέτρου ποιήματος μεμαρτυρήκασιν· τὴν μὲν κακομιλίαν ἐν τοῖσδε,

ὅστις δ' ὀμιλῶν ἤδεται κακοῖς ἀνήρ,
οὐ πάποτ' ἠρώτησα, γινώσκων ὅτι
τοιούτος ἔστιν οἷσπερ ἤδεται ξυνῶν·

τὸν δὲ περὶ τῆς μητρικῆς τεθέντα νόμον¹ ἐν τούτοις,

τὸν νομοθέτην φασὶν Χαρόνδαν ἐν τινὶ
νομοθεσίᾳ τὰ τ' ἄλλα καὶ ταυτὶ² λέγειν·
ὁ παισὶν αὐτοῦ μητρικὴν ἐπεισάγων
μήτ' εὐδοκμεῖτω³ μήτε μετεχέτω λόγου
παρὰ τοῖς πολίταις, ὡς ἐπέισακτον κακὸν
κατὰ τῶν ἑαυτοῦ πραγμάτων πεπορισμένος.
εἴτ' ἐπέτυχες γάρ, φησί, γήμας τὸ πρότερον,
ἐνημερῶν κατάπαυσσον, εἴτ' οὐκ ἐπέτυχες,
μανικὸν τὸ πείραν⁴ δευτέρας λαβεῖν πάλιν.

ταῖς γὰρ ἀληθείαις ὁ δὲς ἐν τοῖς αὐτοῖς πράγμασιν
ἁμαρτάνων ἄφρων ἂν δικαίως νομισθεῖη. καὶ
Φιλήμονος τοῦ κωμωδιογράφου γράφοντος⁵ τοὺς

¹ νόμον added by Kock.

² So Bentley: ταῦτα.

³ So Herwerden: εὐδοκμεῖσθω.

⁴ So Bentley: πείρας.

whereas it is our prayer that we may never have need of those physicians, it is our heart's desire that all our time may be spent in the company of teachers of knowledge.

14. To both the matters we have mentioned above many poets have borne witness in verse; to the law on evil association as follows¹:

The man who takes delight in converse with
The base, I never ask his kind, aware
He's just like those with whom he likes to be;

to the law he proclaimed on a stepmother as follows²:

Charondas, giver of laws, so men relate,
In legal code says many things, but this
Above all else: Let him who on his offspring
A second mother foists be held without
Esteem nor count among his countrymen
For aught, since it's a bane that he hath brought
From alien source upon his own affairs.
For if, he says to him, you fortunate were
When wedded first, forbear when you're well off,
And if your luck was bad, a madman's act
It surely is to try a second wife.

For in truth the man who errs twice in the same matter may justly be considered a fool. And Philemon, the writer of comedy, when introducing men

¹ Euripides, *Phoenix* (frag. 812, Nauck). The passage in fuller form is quoted by Aeschines, *Timarchus*, 152. These lines are also attributed to Menander, who, Kock thinks (Menander, frag. 414), may have quoted them from Euripides.

² From an unknown comic poet (frag. Adesp. 110, Kock).

⁵ Capps suggests *πρὸς* after *γράφοντος*, Meineke *τοῦς*.

πολλάκις ναυτιλλομένους καὶ συνειπόντος τῷ νόμῳ¹

τεθαύμακ' οὐκέτ' εἶ² πέπλευκέ τις,
ἀλλ' εἰ πέπλευκε δὶς,

τὸ παραπλήσιον ἂν τις ἀποφαίνοιτο μὴ θαυμάζειν εἴ τις γεγάμηκεν, ἀλλ' εἰ δὶς γεγάμηκε· κρεῖττον γὰρ εἶναι δὶς ἑαυτὸν θαλάττῃ παραβαλεῖν ἢ γυναικί. μέγισται γὰρ καὶ χαλεπώταται στάσεις ἐν ταῖς οἰκίαις γίνονται διὰ μητρικῆς τέκνοιο πρὸς πατέρας, καὶ διὰ ταῦτα πολλαὶ καὶ παράνομοι πράξεις ἐν τοῖς θεάτροις τραγωδοῦνται.

15. Ὁ δ' οὖν Χαρώνδας καὶ ἕτερόν τινα νόμον ἀποδοχῆς ἀξιούμενον ἔγραψε, τὸν περὶ τῆς τῶν ὀρφανῶν φυλακῆς. οὗτος δ' ἐξ ἐπιπολῆς μὲν θεωρούμενος οὐδὲν φαίνεται περιττὸν ἔχειν οὐδὲ ἀποδοχῆς ἄξιον, ἀναθεωρούμενος δὲ καὶ μετ' ἀκριβείας ἐξεταζόμενος μεγάλην ἔχει σπουδὴν τε καὶ δόξαν. ἔγραψε γὰρ τῶν μὲν ὀρφανικῶν χρημάτων ἐπιτροπεύειν τοὺς ἀγγιστεῖς τοὺς ἀπὸ πατρὸς, τρέφειν δὲ τοὺς ὀρφανούς παρὰ τοῖς συγγενέσι τοῖς ἀπὸ μητρὸς. αὐτόθεν μὲν οὖν ὁ νόμος οὗτος οὐδὲν ὀράται περιέχων σοφὸν ἢ περιττὸν, ἐξεταζόμενος δὲ κατὰ βάθος εὐρίσκεται δικαίως ὦν ἄξιος ἐπαίνων. ζητουμένης γὰρ τῆς αἰτίας δι' ἣν ἄλλοις μὲν τὴν οὐσίαν, ἑτέροις δὲ τὴν τῶν ὀρφανῶν τροφήν ἐπίστευσεν, ἐκφαίνεται τις ἐπίνοια τοῦ νομοθέτου **3** περιττή· οἱ μὲν γὰρ ἀπὸ μητρὸς συγγενεῖς οὐ προσήκοντες τῇ κληρονομίᾳ τῶν ὀρφανῶν οὐκ ἐπιβουλεύουσιν, οἱ δ' ἀπὸ τοῦ πατρὸς οἰκεῖοι ἐπιβου-

who repeatedly sail the seas, after commending the law, says ¹ :

Amazement holds me, no longer if a man
Has gone to sea, but if he's done it twice.

Similarly one may say that one is not amazed if a man has married, but if he has married a second time ; for it is better to expose oneself twice to the sea than to a woman. Indeed the greatest and most grievous quarrels in homes between children and fathers are caused by stepmothers, and this fact is the cause of many lawless acts which are portrayed in tragic scenes upon the stage.

15. Charondas also wrote another law which merits approbation—that which deals with the protection of orphans. On the surface this law appears to contain nothing unusual or worthy of approbation, but when it is scrutinized more closely and examined with care, it indicates not only earnest study but also a high claim to regard. For his law provided that the property of orphans should be managed by the next of kin on the father's side, but that the orphans should be reared by their relatives on the mother's side. Now at first glance a man sees nothing wise or outstanding in this law, but when it is explored deeply it is found to be justly worthy of praise. For if the reason is sought out why he entrusted the property of orphans to one group and the rearing of them to another, the lawgiver is seen to have shown an unusual kind of ingenuity. That is, the relatives on the mother's side will not plot to take the lives of the orphans, since they have no share in their inheritance, and the kin on the father's side do not

¹ So Capps, εἰπόντος Νόθω Kock : εἰπόντος νόμῳ.

² So Dindorf : οὐκ ἐπέι.

¹ Frag. 183 (Kock).

λεῦσαι μὲν οὐ δύνανται διὰ τὸ μὴ πιστεύεσθαι τοῦ σώματος, τῆς δ' οὐσίας εἰς ἐκείνους καθηκούσης, ἔαν οἱ ὄρφανοὶ τελευτήσωσιν ἢ διὰ νόσον ἢ τινα ἄλλην περίστασιν, ἀκριβέστερον οἰκονομήσουσι τὰ χρήματα ὡς ἰδίας τὰς ἐκ τῆς τύχης ἐλπίδας ἔχοντες.

16. Ἐτερον δὲ ἔθηκε νόμον κατὰ τῶν λιπόντων τὴν ἐν πολέμῳ τάξιν ἢ τὸ σύνολον μὴ ἀναλαβόντων τὰ ὄπλα ὑπὲρ τῆς πατρίδος. τῶν γὰρ ἄλλων νομοθετῶν κατὰ τῶν τοιούτων τεθεικότων θάνατον τὸ πρόστιμον, οὗτος προσέταξε τοὺς τοιούτους ἐν τῇ ἀγορᾷ ἐφ' ἡμέρας τρεῖς καθῆσθαι ἐν ἐσθήσιν 2 γυναικείαις. ὁ δὲ νόμος οὗτος ἅμα μὲν φιλανθρωπότερός ἐστι τῶν παρὰ τοῖς ἄλλοις ἅμα δὲ λελυθότως τῷ μεγέθει τῆς ἀτιμίας ἀποτρέπει τοὺς ὁμοίους τούτοις τῆς ἀνανδρίας· κρεῖττον γάρ ἐστιν ἀποθανεῖν ἢ τοιαύτης ὕβρεως ἐν τῇ πατρίδι πειραθῆναι· ἅμα δὲ καὶ τοὺς ἀμαρτάνοντας οὐκ ἠφάνισεν, ἀλλὰ τῇ πόλει πρὸς τὰς πολεμικὰς χρείας ἐτήρησε¹ ὡς² διορθωσομένων τῇ διὰ τῆς ὕβρεως κολάσεως καὶ σπεύσουσας³ ἐτέροις ἀνδραγαθίμασιν ἐξαλεῦσαι τὴν προγεγενημένην αἰσχύνην.
- 3 Διὰ δὲ τῆς ἀποτομίας τῶν νόμων διέσωσε τοὺς νόμους ὁ νομοθέτης. προσέταξε γὰρ ἐκ παντὸς τρόπου πείθεσθαι τῷ νόμῳ, κἂν ἢ παντελῶς κακῶς γεγραμμένος· διορθοῦν δὲ συνεχώρησε τὸν χρεῖαν 4 ἔχοντα διορθώσεως. τὸ μὲν γὰρ ἠττάσθαι ὑπὸ νομοθέτου καλὸν εἶναι ὑπελάμβανε, τὸ δὲ ὑπὸ ἰδιώτου παντελῶς ἄτοπον, καὶ εἰ ἐπὶ τῷ συμ-

¹ ἐτήρησε² ὡς Capps: ἐτήρησε.

³ Vogel is the only editor who prefers σπεύδοντας of PAFL.

have the opportunity to plot against their lives, since they are not entrusted with the care of their persons; furthermore, since they inherit the property if the orphans die of disease or some other circumstance, they will administer the estate with greater care, believing that they hold as their own what are hopes based upon an act of Fortune.

16. Charondas also wrote a law against men who had left their post in war or had refused to take up arms at all in defence of their fatherland. Other lawmakers had made death the punishment of such men, but Charondas ordered that they should sit for three days in the market-place dressed in women's clothes. And this law is not only more humane than those of other peoples but it also imperceptibly, by the severity of the disgrace it inflicts, diverts others of like mind from cowardice; for it is better to die than to experience such a gross indignity in one's fatherland. Moreover, he did not do away with the guilty men but preserved them for the state against the needs of wartime, believing that they would make amends, by reason of the punishment caused by that disgrace, and would be eager to wipe out their former shame by bolder deeds of bravery.

The lawgiver also preserved the laws he made by means of their severity. That is, he commanded that under every circumstance obedience should be rendered to the law even if it had been altogether wrongly conceived; but he allowed any law to be corrected, if it needed correction. For he took the position that although it was right enough that a man should be overruled by a lawgiver, to be overruled by one in private station was quite preposterous,

φέροντι γίνεται. καὶ μάλιστα διὰ τοῦ τοιούτου
 τήρου τοὺς ἐν τοῖς δικαστηρίοις τῶν παρανενο-
 μηκότων προφάσεις καὶ διανοίας ἀντὶ τῶν ῥητῶν
 εἰσάγοντας ἐκώλυσε ταῖς ἰδίαις εὐρησιλογίαις
 5 καταλείπει τὴν τῶν νόμων ὑπεροχὴν· διὸ καὶ τινες
 τῶν τοιαύτας κατηγορίας πεποιημένων πρὸς τοὺς
 δικαστὰς τοὺς δικάζοντας περὶ τῆς τῶν παρα-
 νενομηκότων τιμωρίας εἶπεν* ὅτι σώζειν ἀναγκαῖον
 ἢ τὸν νόμον ἢ τὸν ἄνδρα.

17. Τὸν δ' οὖν Χαρώνδαν φασι παραδοξότατον
 νενομοθετηκεῖν περὶ τῆς διορθώσεως τῶν νόμων.
 ὀρώντα γὰρ αὐτὸν ἐν ταῖς πλείσταις πόλεσι διὰ τὸ
 πλῆθος τῶν ἐπιχειρούντων ἐπανορθοῦν τοὺς νόμους
 λυμαινομένους μὲν τὰς προϋπαρχούσας νομοθεσίας,
 εἰς στάσεις δὲ τὰ πλήθη προαγομένους, ἰδίον τι καὶ
 2 παντελῶς ἐξηλλαγμένον νομοθετῆσαι.³ προσέταξε
 γὰρ τὸν βουλόμενον διορθῶσαί τινα νόμον, ὅταν
 ποιῆται τὴν περὶ τῆς διορθώσεως συμβουλίαν, τὸν
 ἑαυτοῦ τράχηλον εἰς βρόχον ἐντιθέναι, καὶ μένειν
 ἄχρι ἂν ὅτου τὴν κρίσιν ὁ δῆμος περὶ τοῦ διορ-
 θουμένου νόμου ποιήσῃται, κἂν μὲν ἢ ἐκκλησία
 προσδέξῃται τὸν ὕστερον γραφόμενον, ἀπολύεσθαι
 τὸν εἰσηγησάμενον, ἐὰν δὲ ἄκυρον ποιήσῃται τὴν
 3 σφινγόμενον. τοιαύτης δὲ κατὰ τὴν διάρθρωσιν
 τῆς νομοθεσίας οὕσης, καὶ τοῦ φόβου τοὺς νεωτέ-
 ρους νομοθέτας κολάζοντος, οὐδεὶς ἐτόλμα περὶ
 νόμων διορθώσεως φωνὴν προτεῖσθαι· ἐν παντὶ δὲ
 τῷ μετὰ ταῦτα χρόνῳ παρὰ τοῖς Θουρίοις τρεῖς

¹ διὰ added by Stephanus.

² So the MSS.; καὶ τινος τῶν . . . δικαστὰς σχεδιάζοντος
 περὶ . . . εἶπεν Madvig.

³ So Stephanus: ἐνομοθέτησε.

even if that serves the general interest. And it was especially by this means that he prevented men who present in jury-courts the pretences and cunning devices of those who have violated the laws in place of the literal terms of the laws from destroying by inventive sophistries their supremacy. As a consequence, we are told, to certain men who had offered such arguments before the jurors who were passing on the punishment of men who had violated the law, he said, "You must save either the law or the man."

17. But the most amazing legislation of Charondas, we are told, was that which related to the revision of the laws. Observing that in most states the multitude of men who kept endeavouring to revise the laws led continually to the vitiation of the previously existing body of the laws and incited the masses to civil strife, he wrote a law which was peculiar and altogether unique. He commanded, namely, that the man who proposed to revise any law should put his neck in a noose at the time he made his proposal of a revision, and remain in that position until the people had reached a decision on the revision of the law, and if the Assembly approved the revised law, the introducer was to be freed of the noose, but if the proposal of revision did not carry, the noose was to be drawn and the man die on the spot.¹ Such being the legislation relating to revision, fear restrained subsequent lawmakers and not a man dared to utter a word about revising laws; and in all subsequent time history records but three men who

¹ Such a law is also attested for Locris; cp. Bonner-Smith, *Administration of Justice from Homer to Aristotle*, 1, p. 75.

οἱ πάντες ἱστοροῦνται διορθωταὶ διὰ τό¹ τινας ἀναγκαίας περιστάσεις ἐπὶ τὴν ὑπὲρ τῆς διορθώσεως συμβουλίαν παραγενέσθαι.²

- 4 Νόμον γὰρ ὄντος, εἴαν τις τινος ὀφθαλμὸν ἐκκόψῃ, ἀντεκκόπτεσθαι τὸν ἐκείνου, ἑτερόφθαλμός τις ἐκκοπεῖς τὸν ὀφθαλμὸν καὶ στερηθεῖς ὅλης τῆς ὁράσεως τῷ τὸν ἕνα ἀντεκκεκόφθαι³ τὸν δράσαντα ἔλαττον ὑπέλαβε πρόστιμον ἐκτίσαι· τυφλώσαντα γὰρ ἕνα τῶν πολιτῶν, εἰ τὸ κατὰ νόμον πρόστιμον ὁ πράξας ὑπομένει, μὴ τετευχέαι τῆς ἴσης συμφορᾶς· δίκαιον οὖν εἶναι τὸν ἑτερόφθαλμον τὴν ὄρασιν ἀφελόμενον ἀμφοτέρους ἐκκόπτεσθαι τοὺς ὀφθαλμούς, εἰ μέλλει τὴν ἴσιν ἀναδέχεσθαι τιμωρίαν.
- 5 διὸ καὶ περιαλγῆ γενόμενον τὸν ἑτερόφθαλμον ἀποτολήσαι λόγον ἐν ἐκκλησίᾳ διαθέσθαι περὶ τῆς ἰδίας συμφορᾶς, ἅμα μὲν τοῖς πολίταις ἀποδουρόμενον τὴν ἰδίαν ἀτυχίαν, ἅμα δὲ συμβουλευόντα τοῖς πλήθεσι διορθώσασθαι τὸν νόμον· τέλος δὲ δόντα τὸν τράχηλον εἰς βρόχον καὶ ἐπιτυχόντα τῇ συμβουλίᾳ, ἀκρῶσαι μὲν τὸν ὑπάρχοντα νόμον, ββαιῶσαι δὲ τὸν διορθωθέντα, καὶ διαφυγεῖν τὸν τοῦ βρόχου θάνατον.

18. Δεύτερος δὲ διορθώθη νόμος ὁ διδοῦς ἐξουσίαν τῇ γυναικὶ ἀπολύειν τὸν ἄνδρα καὶ συνοικεῖν ᾧ ἂν βούληται. τῶν γὰρ προβεβηκότων τῇ ἡλικίᾳ τις, ἔχων γυναῖκα νεωτέραν καὶ καταλειφθεῖς, συνεβούλευε τοῖς Θουρίοις διορθῶσαι τὸν νόμον καὶ προσγράψαι τὴν καταλιποῦσαν ἄνδρα συνοικεῖν ᾧ

¹ ἱστοροῦνται (Wurm) διορθωταὶ (Reiske) τὸ (added by Oldfather) : εἰσηγοῦνται διορθωθῆναι διὰ τινας.

² ἐπὶ τὴν . . . παραγενέσθαι deleted by Vogel.

proposed revision among the Thurians, and these appeared because circumstances arose which rendered proposals of revision imperative.

Thus, there was a law that if a man put out the eye of another, he should have his own eye put out, and a man with but one eye, having had that eye put out and thus lost his entire sight, claimed that the offender, by the loss in requital of but one eye, had paid a less penalty; for, he maintained, if a man who had blinded a fellow citizen paid only the penalty fixed by the law, he would not have suffered the same loss; it would be just, therefore, that the man who had destroyed the entire sight of a man with but one eye should have both his eyes put out, if he were to receive a like punishment. Consequently the man with one eye, taking the matter strongly to heart, made bold to raise in the Assembly the case of the loss he had suffered, at the same time both lamenting bitterly over his personal misfortune to his fellow citizens and suggesting to the commons that they revise the law; and in the end, putting his neck in a noose, he won his proposal, set at naught the existing law, and had the revision approved, and he escaped the death by the noose as well.

18. A second law, which gave a wife the right to divorce her husband and marry whomever she chose, was also revised. A certain man, who was well advanced in years and had a wife who was younger than he and had left him, proposed to the Thurians that they revise the law by the added provision that the wife who leaves a husband may marry whomever

³ τῷ (Reiske) τὸν ἕνα (Cobet) ἀντεκκεκόφθαι (Madvig) : τὸ μὲν ἀντεκκόψαι.

ἀν βούληται μὴ νεωτέρῳ τοῦ προτέρου· ὁμοίως δὲ καὶ ἀνὴρ ἐκβάλλῃ γυναῖκα, μὴ γαμῆν ἄλλῃν
2 νεωτέραν ταύτης τῆς ἐκβληθείσης. εὐστοχῆσας δ' ἐν τῇ συμβουλίᾳ καὶ ἀκυρώσας τὸν πρότερον νόμον διέφυγε τὸν ἐκ τοῦ βρόχου κίνδυνον· τῆς δὲ γυναικὸς κωλυθείσης νεωτέρῳ συνοικῆσαι, πάλιν ἔγγημε τὸν ἀπολυθέντα.

3 Τρίτος δὲ νόμος διωρθώθη ὁ περὶ τῶν ἐπικλήρων, ὁ καὶ παρὰ Σόλωνι κείμενος. ἐκέλευε γὰρ τῇ ἐπικλήρῳ ἐπιδικάζεσθαι τὸν ἔγγιστα γένους, ὡσαύτως δὲ καὶ τὴν ἐπικληρὸν ἐπιδικάζεσθαι τῷ ἀγγιστεῖ, ᾧ ἦν ἀνάγκη συνοικεῖν ἢ πεντακοσίας ἐκτίσαι δραχμὰς εἰς προικὸς λόγον τῇ πενιχρᾷ
4 ἐπικλήρῳ. ὀρφανὴ γάρ τις εὐγενῆς ἐπικληρὸς, ἀπορουμένη παντελῶς τῶν¹ κατὰ τὸν βίον καὶ διὰ τὴν πενίαν οὐ δυναμένη συνοικῆσαι, κατέφυγεν ἐπὶ τὸν δῆμον, καὶ μετὰ δακρῶν ἐκθεμένη τὴν ἑαυτῆς ἔρημίαν τε καὶ καταφρόνησιν, πρὸς δὲ τούτοις ὑπογραψαμένη τὴν διόρθωσιν τοῦ νόμου, ὥστε ἀντὶ τῆς ἐκτίσεως τῶν πεντακοσίων δραχμῶν γράψαι συνοικεῖν κατ' ἀνάγκην τὸν ἄγγιστα γένους τῇ ἐπιδικασθείσῃ ἐπικλήρῳ· τοῦ δὲ δήμου διὰ τὸν ἔλεον ψηφισαμένου διορθῶσαι τὸν νόμον, ἢ μὲν ὀρφανὴν τὸν ἐκ τοῦ βρόχου κίνδυνον ἐξέφυγεν, ὁ δ' ἀγγιστεὺς πλούσιος ἂν ἠναγκάσθη γῆμαι γυναῖκα πενιχρὰν ἐπικληρὸν ἄνευ προικός.

19. Λέιπεται δ' ἡμῖν εἰπεῖν ὑπὲρ τῆς τοῦ Χαρών-
δου τελευτῆς, καθ' ἣν ἴδιόν τι καὶ παράδοξον αὐτῷ συνέβη. ἐπὶ γὰρ τὴν χώραν ἐξίων μετὰ ξιφιδίου

¹ τῶν added by Dindorf.

¹ See Plutarch, *Solon*, 20.

she chooses, provided the man is not younger than her former husband; and that likewise, if a man sends his wife away he may not marry a woman younger than the wife whom he had sent away. The elderly man won his proposal and set at naught the former law, also escaping the peril of the noose which threatened him; and his wife, who had thus been prevented from living with a younger husband, married again the man she had left.

A third law to be revised had to do with heiresses and is also found in the legislation of Solon.¹ Charondas ordered that the next of kin be assigned in marriage to an heiress and that likewise an heiress be assigned in marriage to her nearest relative, who was required to marry her or, if she were poor, to contribute five hundred drachmas as a dowry of the penniless heiress. And a certain orphan who was an heiress, of good birth but altogether without means of support and so unable by reason of her poverty to find a husband, turned to the people for aid, explaining to them with tears how helpless and scorned she was; and she went on to outline the revision of the law whereby, in place of the payment of five hundred drachmas, it should specify that the next of kin be required to marry the heiress who had been assigned to him. The people took pity on her and voted for the revision of the law, and thus the orphan escaped the peril which threatened her from the noose, while the nearest of kin, who was wealthy, was compelled to take to wife a penniless heiress without a dowry.

19. It remains for us to speak of the death of Charondas, in connection with which a peculiar and unexpected thing happened to him. He had set out

διὰ τοὺς ληστὰς, καὶ κατὰ τὴν ἐπάνοδον ἐκκλησίας
 συνεστῶσης καὶ ταραχῆς ἐν τοῖς πλήθεσι, προσέστη
 2 πολυπραγμονῶν τὰ κατὰ τὴν στάσιν. νενομοθετη-
 κῶς δ' ἦν μηδένα μεθ' ὄπλου ἐκκλησιάζειν, καὶ
 ἐπιλαθόμενος ὅτι τὸ ξίφος παρέξωσται, παρέδωκεν
 ἔχθροῖς τισιν ἀφορμὴν κατηγορίας. ὦν ἐνὸς εἰπόν-
 τος Καταλέλκυας τὸν ἴδιον νόμον, Μὰ Δί', εἶπεν,
 ἀλλὰ κύριον ποιήσω καὶ σπασόμενος τὸ ξιφίδιον
 ἑαυτὸν ἀπέσφαξεν. ἔνοι δὲ τῶν συγγραφέων τὴν
 πράξιν ταύτην περιτιθέασι Διοκλεῖ τῷ Συρακοσίῳ
 νομοθέτῃ.

3 Ἡμεῖς δὲ ἀρκούντως τὰ περὶ Χαρώνδαν τὸν νο-
 μοθέτην διεληλυθότες βραχέα βουλόμεθα καὶ περὶ
 Ζαλεύκου τοῦ νομοθέτου διελθεῖν διὰ τε τὴν ὁμοίαν
 προαίρεσιν τοῦ βίου καὶ τὸ γεγονέναι τοὺς ἄνδρας
 ἐν πόλεσιν ἀστυγείτοσιν.

20. Ζάλευκος τοίνυν ἦν τὸ γένος ἐκ τῆς Ἰταλίας
 Λοκρός, ἀνὴρ εὐγενής καὶ κατὰ παιδείαν τεθραυμα-
 σμένος, μαθητῆς δὲ Πυθαγόρου τοῦ φιλοσόφου.
 οὗτος πολλῆς ἀποδοχῆς τυγχάνων ἐν τῇ πατρίδι
 νομοθέτης ἤρέθη, καὶ καταβαλόμενος ἐξ ἀρχῆς
 καινὴν νομοθεσίαν ἤρξατο πρῶτον περὶ τῶν ἐπ-
 2 ουρανίων θεῶν. εὐθύς γὰρ ἐν τῷ προοιμίῳ τῆς ὄλης
 νομοθεσίας ἔφη δεῖν τοὺς κατοικοῦντας ἐν τῇ πόλει
 πάντων πρῶτον ὑπολαβεῖν καὶ πεπεῖσθαι θεοὺς
 εἶναι, καὶ ταῖς διανοίαις ἐπισκοποῦντας¹ τὸν οὐρα-
 νὸν καὶ τὴν διακόσμησιν καὶ τάξιν κρίνειν οὐ τύ-
 χης οὐδ' ἀνθρώπων εἶναι ταῦτα² κατασκευάσματα,

¹ So Stephanus: ἐπισκοπεῖν.

² So Dindorf: ταῦτα τά.

¹ See Book 13. 33.

to the country carrying a dagger because of the
 robbers, and on his return the Assembly was in
 session and the commons in an uproar, whereupon he
 approached it because he was curious about the
 matter in dispute. But he had made a law that no
 man should enter the Assembly carrying a weapon,
 and since he had forgotten he was carrying the dagger
 at his side, he provided certain of his enemies with
 an occasion to bring an accusation against him. And
 when one of them said, "You have annulled your
 own law," he replied, "Not so, by Zeus, I will uphold
 it," and drawing the dagger he slew himself. Some
 historians, however, attribute this act to Diocles, the
 lawgiver of the Syracusans.¹

But now that we have discoursed at sufficient
 length upon Charondas the lawmaker, we wish to
 speak briefly also of the lawmaker Zaleucus, since
 the two men not only followed similar principles of
 life but were also natives of neighbouring cities.

20. Now Zaleucus was by birth a Locrian of Italy,²
 a man of noble family, admired for his education, and
 a pupil of the philosopher Pythagoras. Having been
 accorded high favour in his native city, he was chosen
 lawmaker and committed to writing a thoroughly
 novel system of law, making his beginning, first of all,
 with the gods of the heavens. For at the outset in the
 introduction to his legislation as a whole he declared
 it to be necessary that the inhabitants of the city
 should first of all assume as an article of their creed
 that gods exist, and that, as their minds survey the
 heavens and its orderly scheme and arrangement, they
 should judge that these creations are not the result of
 Chance or the work of men's hands; that they should

² As distinguished from the two Locri in Greece.

σέβεσθαι τε τοὺς θεοὺς, ὡς πάντων τῶν ἐν τῷ βίῳ
καλῶν καὶ ἀγαθῶν αἰτίους ὄντας τοῖς ἀνθρώποις,
ἔχειν δὲ καὶ τὴν ψυχὴν καθαρὰν πάσης κακίας, ὡς
τῶν θεῶν οὐ χαιρόντων ταῖς τῶν πονηρῶν θυσίαις
τε καὶ δαπάναις, ἀλλὰ ταῖς τῶν ἀγαθῶν ἀνδρῶν
3 δίκαιαίς τε καὶ καλαῖς ἐπιτηδεύσεσι. διὰ δὲ τοῦ
προομιῶν προκαλεσάμενος τοὺς πολίτας εἰς εὐσέ-
βειαν καὶ δικαιοσύνην, ἐπέβλεψε προστάτων μη-
δένα τῶν πολιτῶν ἐχθρὸν ἀκατάλακτον ἔχειν, ἀλλ'
οὕτω τὴν ἐχθραν ἀναλαμβάνειν ὡς ἤξοντα πάλιν
εἰς σύλλυσιν καὶ φιλίαν· τὸν δὲ παρὰ ταῦτα ποιοῦντα
διαλαμβάνεσθαι παρὰ τοῖς πολίταις ἀνήμερον καὶ
ἄγριον τὴν ψυχὴν. τοὺς δὲ ἄρχοντας παρεκελεύετο
μὴ εἶναι αὐθάδεις μηδὲ ὑπερηφάνους, μηδὲ κρίνειν
πρὸς ἐχθραν ἢ φιλίαν. ἐν δὲ τοῖς κατὰ μέρος
νομοθετήμασι¹ πολλὰ παρ' ἑαυτοῦ προσεξεύρε μάλα
σοφῶς καὶ περιττῶς.

21. Τῶν γὰρ ἄλλων ἀπάντων ἀμαρτανουσῶν
γυναικῶν ἀργυρικὰς ζημίας τεταχότων οὗτος φιλο-
τέχνῳ προστίμῳ τὰς ἀκολασίας αὐτῶν διωρθώ-
σατο. ἔγραψε γὰρ οὕτω· γυναικὶ ἐλευθέρῃ μὴ
πλείω ἀκολουθεῖν μῖς θεραπαινίδος ἢ μὴ μεθύη,
μηδὲ ἐξίεναι νυκτὸς ἐκ τῆς πόλεως εἰ μὴ μοιχευο-
μένην, μηδὲ περιτίθεσθαι χρυσία μηδὲ ἐσθῆτα
παρυφασμένην ἢ μὴ ἑταῖρα ἢ, μηδὲ τὸν ἄνδρα
φορεῖν δακτύλιον ὑπόχρυσον μηδὲ ἱμάτιον ἰσομιλή-
2 σιον, ἢ μὴ ἑταιρεύηται ἢ μοιχεύηται. διὸ καὶ
ῥαδίως ταῖς τῶν προστίμων αἰσχυραῖς ὑπεξαίρεσεν

revere the gods as the cause of all that is noble and good in the life of mankind; and that they should keep the soul pure from every kind of evil, in the belief that the gods take no pleasure in either the sacrifices or costly gifts of the wicked but in the just and honourable practices of good men. And after inviting the citizens in this introduction to reverence and justice, he appended the further command that they should consider no one of their fellow citizens as an enemy with whom there can be no reconciliation, but that the quarrel be entered into with the thought that they will again come to agreement and friendship; and that the one who acts otherwise should be considered by his fellow citizens to be savage and untamed of soul. Also the magistrates were urged by him not to be wilful or arrogant, and not to render judgement out of enmity or friendship. And among his several ordinances a number were added of his own devising, which showed exception-ally great wisdom.

21. To cite examples, whereas everywhere else wayward wives were required to pay fines, Zaleucus stopped their licentious behaviour by a cunningly devised punishment. That is, he made the following laws: a free-born woman may not be accompanied by more than one female slave, unless she is drunk; she may not leave the city during the night, unless she is planning to commit adultery; she may not wear gold jewelry or a garment with a purple border, unless she is a courtesan; and a husband may not wear a gold-studded ring or a cloak of Milesian¹ fashion unless he is bent upon prostitution or adultery. Consequently, by the elimination, with its shameful

¹ So Stephanus: νομοθετήσας.

¹ Miletus was noted for the luxurious life of its inhabitants.

ἀπέτρεψε τῆς βλαβερᾶς τρυφῆς καὶ ἀκολασίας τῶν ἐπιτηδευμάτων· οὐδεὶς γὰρ ἐβούλετο τὴν αἰσχρὰν ἀκολασίαν ὁμολογήσας καταγέλαστος ἐν τοῖς πολί-
 3 ταις εἶναι. πολλὰ δὲ καὶ ἄλλα τῶν συμβολαίων καὶ τῶν ἄλλων τῶν κατὰ τὸν βίον ἀμφισβητουμένων καλῶς ἐνομοθέτησε, περὶ ὧν ἡμῖν μακρὸν ἂν εἶη γράφειν καὶ τῆς ὑποκειμένης ἱστορίας ἀνοίκειον· διόπερ ἐπὶ τὰ συνεχῆ τοῖς προειρημένοις ἀναβιβάζομεν τὸν λόγον.

22. Ἐπ' ἄρχοντος γὰρ Ἀθήνησι Λυσιμαχίδου Ῥωμαῖοι μὲν ὑπάτους κατέστησαν Τίτον Μενήγιον καὶ Πόπλιον Σήστιον Καπετωλῶνον. ἐπὶ δὲ τούτων διαφεύγοντες τὸν ἐν τῇ στάσει κίνδυνον Συβαρῖται περὶ τὸν Τράεντα ποταμὸν κατώκησαν. καὶ χρόνον μὲν τινα διέμειναν, ἔπειθ' ὑπὸ Βρεττίων ἐκβληθέν-
 2 τες ἀνῆρέθησαν. κατὰ δὲ τὴν Ἑλλάδα Ἀθηναῖοι τὴν Εὐβοίαν ἀνακτησάμενοι καὶ τοὺς Ἑσθιαεῖς ἐκ τῆς πόλεως ἐκβαλόντες ἰδίαν ἀποικίαν εἰς αὐτὴν ἐξέπεμψαν Περικλέους στρατηγούντος, χιλίους δὲ οἰκῆτορας ἐκπέμψαντες τὴν τε πόλιν καὶ τὴν χώραν κατεκληρούχησαν.

23. Ἐπ' ἄρχοντος δ' Ἀθήνησι Πραξιτέλους Ὀλυμπιάς μὲν ἦχθη τετάρτη πρὸς ταῖς ὀγδοήκοντα, καθ' ἣν ἐνίκα στάδιον Κρίσων Ἴμεραῖος, ἐν δὲ τῇ Ῥώμῃ δέκα ἄνδρες κατεστάθησαν νομογράφοι, Πόπλιος Κλώδιος Ῥηγιλλανός, Τίτος Μινύκιος, Σπόριος Οὐετούριος, Γάιος Ἰούλιος, Γάιος Σουλπίκιος, Πόπλιος Σήστιος, Ῥωμύλος, Σπόριος

implications,¹ of the penalties he easily turned men aside from harmful luxury and wanton living; for no man wished to incur the sneers of his fellow citizens by acknowledging the disgraceful licentiousness. He wrote many other excellent laws, such as those on contracts and other relations of life which are the cause of strife. But it would be a long task for us to recount them and foreign to the plan of our history, and so we shall resume our account at the point where we digressed from the course of our narrative.

22. When Lysimachides was archon in Athens, the ^{445 B.C.} Romans elected as consuls Titus Menenius and Publius Sestius Capitolinus. In this year the Sybarites who were fleeing from the danger threatening them in the civil strife made their home on the Trais River. Here they remained for a time, but later they were driven out by the Brettii and destroyed. And in Greece the Athenians, regaining control of Euboea and driving the Hestiaeans from their city, dispatched, under Pericles as commander, a colony of their own citizens to it and sending forth a thousand colonists they portioned out both the city and countryside in allotments.

23. When Praxiteles was archon in Athens, the ^{444 B.C.} Eighty-fourth Olympiad was celebrated, that in which Crison of Himera won the "stadion," and in Rome the following ten men² were elected to draft laws: Publius Clodius Regillanus, Titus Minucius, Spurius Veturius, Gaius Julius, Gaius Sulpicius, Publius Sestius, Romulus (Romilius), Spurius Pos- an example of "imperfect" laws, that is, those which lack any penal sanction other than the offender's sense of shame or the infamy attaching to him (cp. S. Pufendorf, *De jure naturae et gentium*, 1. 6. 14).

² The famous Decemvirate.

¹ The preceding legislation of Zaleucus has been cited as

Ποστούμιος Καλβίνιος. οἳτοὶ τοὺς νόμους συνετέ-
 2 λεσαν. ἐπὶ δὲ τούτων Θούριοι μὲν διαπολεμοῦντες
 πρὸς Ταραντίνους τὰς ἀλλήλων χώρας ἐπόρθουν
 καὶ κατὰ γῆν καὶ κατὰ θάλατταν, καὶ πολλὰς μὲν
 μικρὰς μάχας καὶ ἀκροβολισμοὺς ἐποίησαντο, ἀξιό-
 λογον δὲ πράξιν οὐδεμίαν συνετέλεσαν.

24. Ἐπ' ἀρχοντος δ' Ἀθήνησι Λυσανίου Ῥω-
 μαῖοι πάλιν δέκα ἄνδρας νομοθέτας εἶλοντο, Ἀπ-
 πιον Κλώδιον, Μάρκον Κορνήλιον, Λεύκιον Μινύ-
 κιον, Γάιον Σέργιον, Κόιντον Πόπλιον,¹ Μάνιον
 2 Ῥαβολήιον, Σπόριον Οὐετούριον. οἳτοὶ δὲ τοὺς
 νόμους οὐκ ἠδυνήθησαν συντελέσαι. εἰς δ' ἐξ αὐ-
 τῶν ἐρασθεὶς εὐγενοῦς παρθένου πενιχρᾶς, τὸ μὲν
 πρῶτον χρήμασι διαφθεῖραι τὴν κόρην ἐπεβάλετο,
 ὡς δ' οὐ προσεῖχεν αὐτῷ, ἐπαπέστειλε συκοφάντην
 3 ἐπ' αὐτήν, προστάξας ἄγειν εἰς δουλείαν. τοῦ δὲ
 συκοφάντου φήσαντος ἰδίαν αὐτοῦ εἶναι δούλην καὶ
 πρὸς τὸν ἀρχοντα καταστήσαντος δουλαγωγου-
 μένην,² προσαγαγὼν κατηγορήσεν ὡς δούλης. τοῦ
 δὲ διακούσαντος τῆς κατηγορίας καὶ τὴν κόρην
 ἐγχειρίσαντος, ἐπιλαβόμενος ὁ συκοφάντης ἀπήγγεν
 ὡς ἰδίαν δούλην.

4 Ὁ δὲ πατὴρ τῆς παρθένου παρῶν καὶ δεινοπα-

¹ Poetilius in Livy, 3. 35, 41 and Dionysius, 11. 23.

² So Wurm, Bezzel: δουλαγωγεῖν, deleted by Vogel.

¹ The sources do not agree on the names. Here Publius Clodius should be Appius Claudius; and Diodorus also omits the names of A. Manlius Vulso and P. Curiatius.

² The Laws of the Twelve Tables, the first Roman laws to be put in writing. The common Roman tradition was that two of the laws were passed under the second Decemvirate; but Diodorus (chap. 26. 1) states that they were added

tumius Calvinus.¹ These men drew up the laws.² This year the Thurians and the Tarantini kept up continuous warfare and ravaged each other's territory both by land and by sea. They engaged in many light battles and skirmishes, but accomplished no deed worthy of mention.

24. When Lysanias was archon in Athens, the ^{443 B.C.} Romans again chose ten men as lawmakers: Appius Clodius, Marcus Cornelius, Lucius Minucius, Gaius Sergius, Quintus Publius, Manius Rabuleius, and Spurius Veturius.³ These men, however, were not able to complete the codification of the laws. One ⁴ of them had conceived a passion for a maiden who was penniless but of good family, and at first he tried to seduce the girl ⁵ by means of money; and when she would have nothing to do with him, he sent an agent to her home with orders to lead her into slavery. The agent, claiming that she was his own slave, brought her, serving in that capacity, before the magistrate, in whose court Appius charged her with being his slave. And when the magistrates had listened to the charge and handed the girl over to him, the agent led her off as his own slave.

The maiden's father, who had been present at the scene and had complained bitterly of the injustice

under the consuls Horatius and Valerius, and this seems more likely (see Beloch, *Römische Geschichte*, p. 245). The correct dates of the Decemvirates are 451 and 450 B.C., and of the consuls Horatius and Valerius, 449.

³ These are only seven names, and the last, Spurius Veturius, is not found in other lists; Clodius should be Claudius.

⁴ Appius Claudius (Livy, 3. 44).

⁵ Verginia. The following story ranks among the most famous of Roman tradition. The classic account is in Livy, 3. 44 ff.

θῶν, ὡς οὐδεὶς αὐτῷ προσεῖχε, παραπορευόμενος κατὰ τύχην παρὰ κρεσπέλιον, ἀρπάσας τὴν παρακειμένην ἐπὶ τῆς σανίδος κοπίδα, ταύτην πατάξας τὴν θυγατέρα ἀπέκτεινεν, ἵνα μὴ τῆς ὕβρεως λάβῃ πείραν, αὐτὸς δ' ἐκ τῆς πόλεως ἐκπηδήσας ἀπῆλθε πρὸς τὸ στρατόπεδον τὸ ἐν τῷ Ἀλγίδῳ καλουμένῳ 5 τότε ὑπάρχον. καταφυγῶν δέ ἐπὶ τὸ πλῆθος καὶ μετὰ δακρύων τὴν καθ' αὐτὸν¹ συμφορὰν ἀπαγγείλας, ἅπαντας ἤγαγεν εἰς ἔλεον καὶ πολλὴν συμπάθειαν. πάντων δ' ἐπιβοηθεῖν τοῖς ἠτυχηκόσῳ ὀρμηγάντων, μετὰ τῶν ὄπλων νυκτὸς εἰς τὴν Ῥώμην εἰσέπεσον. οὗτοι μὲν οὖν κατελάβοντο λόφον τὸν ὀνομαζόμενον Ἀουεντίνου.

25. Ἄμα δ' ἡμέρα γνωθείσης τῆς τῶν στρατιωτῶν μισοπονηρίας οἱ μὲν δέκα νομογράφοι βοηθοῦντες τῷ συνάρχοντι συνήγον πολλοὺς τῶν νέων, ὡς διὰ τῶν ὄπλων κριθησόμενοι μεγάλης δ' ἐμπεισοῦσης φιλοτιμίας οἱ χαριέστατοι τῶν πολιτῶν, προορώμενοι τὸ μέγεθος τοῦ κινδύνου, διεπρεσβεύσαντο πρὸς ἀμφοτέρους περὶ συλλύσεως, καὶ μετὰ πολλῆς σπουδῆς ἐδέοντο λῆξαι τῆς στάσεως καὶ μὴ περιβαλεῖν τὴν πατρίδα μεγάλαις συμφοραῖς. 2 τέλος δὲ πεισθέντων ἀπάντων ὁμολογίας ἔθεντο πρὸς ἀλλήλους, ὥστε δέκα αἰρεῖσθαι δημάρχους μεγίστας ἔχοντας ἐξουσίας τῶν κατὰ τὴν πόλιν ἀρχόντων, καὶ τούτους ὑπάρχειν οἰονεῖ φύλακας τῆς τῶν πολιτῶν ἐλευθερίας· τῶν δὲ καθ' ἑναυτὸν

¹ So Eichstädt: καθ' αὐτόν.

¹ This is probably a defective translation of *decumviri collegae auxilium ferentes* (see Klimke, *Diodor und die röm. Annalistik*, p. 7).

² Diodorus had forgotten that he had already acknow-

he had suffered, since no attention had been paid to him, passed, as it happened, a butcher's shop, and snatching up the cleaver lying on the block, he struck his daughter with it and killed her, to prevent her experiencing the violation which awaited her; then he rushed out of the city and made his way to the army which was encamped at the time on Mount Algidus, as it is called. There he laid his case before the common soldiers, denounced with tears the misfortune that had befallen him, and won their complete pity and great sympathy. The entire body sallied forth to bring help to the unfortunates and burst into Rome during the night fully armed. There they seized the hill known as the Aventine.

25. When with the day the hatred of the soldiers toward the evil which had been done became known, the ten lawmakers, rallying to the aid of their fellow magistrate,¹ collected a body of young men, with the intention of settling the issue by a test of arms. Since a great spirit of contention now threatened the state, the most respectable citizens, foreseeing the greatness of the danger, acted as ambassadors between both parties to reach an agreement and begged them with great earnestness to cease from the civil discord and not plunge their fatherland into such serious distress. In the end all were won over and a mutual agreement was reached as follows: that ten tribunes should be elected who should wield the highest authority among the magistrates of the state and should act as guardians of the freedom of the citizens²; and that of the annual consuls one

ledged the existence of tribunes under the year 466 (Book. II. 68. 8). It may be, however, that in this year the patricians first recognized in law the tribunate or some of its powers.

γινομένων ὑπάτων τὸν μὲν ἕνα ἐκ τῶν πατρικίων αἰρεῖσθαι, καὶ τὸν ἕνα πάντως ἀπὸ τοῦ πλήθους καθίστασθαι, ἐξουσίας οὔσης τῷ δήμῳ καὶ ἀμφοτέρους τοὺς ὑπάτους ἐκ τοῦ πλήθους αἰρεῖσθαι. 3 τοῦτο δ' ἔπραξαν ταπεινῶσαι σπεύδοντες τὴν τῶν πατρικίων ὑπεροχήν· οἱ γὰρ ἄνδρες οἷοι διὰ τὴν εὐγένειαν καὶ τὸ μέγεθος τῆς ἐκ τῶν προγόνων αὐτοῖς παρακολουθούσης δόξης ὥσει τινας κύριοι τῆς πόλεως ὑπῆρχον. ἐν δὲ ταῖς ὁμολογίαις προσέκειτο τοῖς ἄρξασι δημάρχους τὸν ἐνιαυτόν, ἀντικαθιστάναι πάλιν δημάρχους τοὺς ἴσους ἢ τοῦτο μὴ πράξαντας ζῶντας κατακαυθῆναι· ἐὰν δὲ οἱ δήμαρχοι μὴ συμφωνῶσι πρὸς ἀλλήλους, κύριοι εἶναι τὸν ἀνὰ μέσον κείμενον μὴ κωλύεσθαι.¹ τὴν μὲν οὖν ἐν Ῥώμῃ στάσιν τοιαύτης συλλύσεως τυχεῖν συνέβη.

26. Ἐπ' ἄρχοντος δ' Ἀθήνησι Διφίλου Ῥωμαῖοι κατέστησαν ὑπάτους Μάρκον² Ὁράτιον καὶ Λεύκιον Οὐαλέριον Τούρπινον. ἐπὶ δὲ τούτων, ἐν τῇ Ῥώμῃ τῆς νομοθεσίας διὰ τὴν στάσιν ἀσυντελέστου γενομένης, οἱ ἕπατοι συνετέλεσαν αὐτῆν· τῶν γὰρ καλουμένων δώδεκα πινάκων οἱ μὲν δέκα συνετελέσθησαν, τοὺς δ' ὑπολειπομένους δύο ἀνέγραψαν οἱ ἕπατοι. καὶ τελεσθείσης τῆς ὑποκειμένης νομοθεσίας, αὐτὴν εἰς δώδεκα χαλκοῦς πινάκας χαράξαντες οἱ ἕπατοι προσήλωσαν τοῖς

¹ κύριοι . . . κωλύεσθαι is clearly defective; κύριοι εἶναι τὸ suggested by Madvig, κωλύεσθαι by Vogel.

² Μάρκον (Livy, 3. 55): Κάγκων.

should be chosen from the patricians and one, without exception, should be taken from the plebeians, the people having the power to choose even both consuls from the plebeians. This they did in their desire to weaken the supremacy of the patricians; for the patricians, by reason both of their noble birth and of the great fame that came down to them from their ancestors, were lords, one might say, of the state. It was furthermore stipulated in the agreement that when tribunes had served their year of office they should see that an equal number of tribunes were appointed in their place, and that if they failed to do this they should be burned alive¹; also, in case the tribunes could not agree among themselves, the will of the interceding tribune must not be prevented.² Such then, we find, was the conclusion of the civil discord in Rome.

26. When Diphilus was archon in Athens, the 442 a. c.
Romans elected as consuls Marcus Horatius and Lucius Valerius Turpinus. In Rome during this year, since the legislation remained unfinished because of the civil discord, the consuls brought it to conclusion; that is, of the Twelve Tables, as they are called, ten had been drawn up, and the consuls wrote into law the two remaining. After the legislation they had undertaken had been concluded, the consuls engraved the laws on twelve bronze tablets and affixed them

ably derives from the story of the burning to death of nine tribunes (Valerius Maximus, 6. 3. 2; Dio Cassius, frag. 22).

² Some such a provision as this may be hidden in τὸν ἀνὰ μέσον κείμενον. See Eduard Meyer, "Untersuchungen über Diodors römische Geschichte," *Rhein. Museum*, 37 (1892), 610-627, especially pp. 618 ff., where he discusses the defective tradition which Diodorus has followed in the legislation described above.

¹ Diodorus is the only authority for this law, which prob-

πρὸ τοῦ βουλευτηρίου τότε κειμένους ἐμβόλους. ἡ δὲ γραφεύσα νομοθεσία, βραχέως καὶ ἀπερίττως συγκεκλιμένη, διέμεινε θαυματοζομένη μέχρι τῶν καθ' ἡμᾶς καιρῶν.

2 Τούτων δὲ πραττομένων τὰ πλεῖστα τῶν κατὰ τὴν οἰκουμένην ἔθνῶν ἐν ἡσυχίᾳ ὑπῆρχε, πάντων σχεδὸν εἰρήνην ἀγόντων. οἱ μὲν γὰρ Πέρσαι διττὰς συνθήκας εἶχον πρὸς τοὺς Ἕλληνας, τὰς μὲν πρὸς Ἀθηναίους καὶ τοὺς συμμάχους αὐτῶν, ἐν αἷς ἦσαν αἱ κατὰ τὴν Ἀσίαν Ἑλληνίδες πόλεις αὐτόνομοι, πρὸς δὲ τοὺς Λακεδαιμονίους ὕστερον ἐγράφησαν, ἐν αἷς τούναντιον ἦν γεγραμμένον ὑπηκόους εἶναι τοῖς Πέρσαις τὰς κατὰ τὴν Ἀσίαν Ἑλληνίδας πόλεις. ὁμοίως δὲ καὶ τοῖς Ἕλλησι πρὸς ἄλλήλους ὑπῆρχεν εἰρήνη, συντεθειμένων τῶν Ἀθηναίων καὶ 3 τῶν Λακεδαιμονίων σπονδὰς τριακονταετείς. ὁμοίως δὲ καὶ τὰ κατὰ τὴν Σικελίαν εἰρηλικὴν εἶχε κατάστασιν, Καρχηδονίων μὲν πεποιημένων συνθήκας πρὸς Γέλωνα, αὐτῶν δὲ τῶν κατὰ τὴν Σικελίαν πόλεων Ἑλληνίδων τὴν ἡγεμονίαν Συρακοσίων συγκεχωρηκυῶν, καὶ τῶν Ἀκραγαντίνων μετὰ τὴν ἦτταν τὴν γενομένην περὶ τὸν Ἰμέραν ποταμὸν 4 συλλελυμένων πρὸς τοὺς Συρακοσίους. ἡσύχαζε δὲ καὶ τὰ κατὰ τὴν Ἰταλίαν ἔθνη καὶ Κελτικὴν, ἔτι δ' Ἰβηρίαν καὶ τὴν ἄλλην σχεδὸν ἅπασαν οἰκουμένην. διόπερ πολεμικὴ μὲν καὶ ἀξία μνήμης πράξις οὐδεμία συνετελέσθη κατὰ τοῦτους τοὺς χρόνους, εἰρήνη δὲ μία συνετελέσθη, καὶ πανηγύρεις καὶ ἀγῶνες καὶ θεῶν θυσίαι καὶ τᾶλλα τὰ πρὸς εὐδαιμονίαν ἀνήκοντα παρὰ πᾶσιν ἐπεπόλαζεν.

27. Ἐπ' ἄρχοντος δ' Ἀθήνησι Τιμοκλέους Ῥωμαῖοι μὲν κατέστησαν ὑπάτους Λαρίνον Ἐρμίνιον

to the Rostra before the Senate-house. And the legislation as it was drawn up, since it is couched in such brief and pithy language, has continued to be admired by men down to our own day.

While the events we have described were taking place, the greater number of the nations of the inhabited world were quiet, practically all of them being at peace. For the Persians had two treaties with the Greeks, one with the Athenians and their allies according to which the Greek cities of Asia were to live under laws of their own making,¹ and they also concluded one later with the Lacedaemonians, in which exactly the opposite terms had been incorporated, whereby the Greek cities of Asia were to be subject to the Persians. Likewise, the Greeks were at peace with one another, the Athenians and Lacedaemonians having concluded a truce of thirty years. Affairs likewise in Sicily also were in a peaceful state, since the Carthaginians had made a treaty with Gelon, the Greek cities of Sicily had voluntarily conceded the hegemony to the Syracusans, and the Acragantini, after their defeat at the river Himera, had come to terms with the Syracusans. There was quiet also among the peoples of Italy and Celticê, as well as over Iberia and almost all the rest of the inhabited world. Consequently no deed of arms worthy of mention was accomplished in this period, a single peace prevailed, and festive gatherings, games, sacrificial festivals of the gods, and everything else which accompanies a life of felicity prevailed among all mankind.

27. When Timocles was archon in Athens, the ^{441 B.C.} Romans elected as consuls Lar Herminius and Titus

¹ This is the treaty given in chap. 4. 5.

καὶ Τίτον Σπερτίνιον Στρούκτορα. ἐπὶ δὲ τούτων Σάμιοι μὲν πρὸς Μιλησίους περὶ Πριήνης¹ ἀμφισβητήσαντες εἰς πόλεμον κατέστησαν, ὄρωντες δὲ τοὺς Ἀθηναίους ταῖς εὐνοίαις διαφέροντας² πρὸς Μιλησίους, ἀπέστησαν ἀπ' αὐτῶν. οἱ δὲ Περικλέα προχειρισάμενοι στρατηγὸν ἐξέπεμψαν ἐπὶ τοὺς

² Σαμίους ἔχοντα τριήρεις τετταράκοντα. οὗτος δὲ πλεύσας ἐπὶ³ τὴν Σάμον, παρεισεθῶν δὲ καὶ τῆς πόλεως ἐγκρατῆς γενόμενος κατέστησε δημοκρατίαν ἐν αὐτῇ. πραξάμενος δὲ παρὰ τῶν Σαμίων ὀγδοήκοντα τάλαντα, καὶ τοὺς ἵσους ὀμήρους παῖδας λαβῶν, τούτους μὲν παρέδωκε τοῖς Λημνίοις, αὐτὸς δ' ἐν ὀλίγαις ἡμέραις ἅπαντα συντετελεκῶς ἐπανῆλθεν εἰς τὰς Ἀθήνας.

³ Ἐν δὲ τῇ Σάμῳ στάσεως γενομένης, καὶ τῶν μὲν αἰρουμένων τὴν δημοκρατίαν, τῶν δὲ βουλομένων τὴν ἀριστοκρατίαν εἶναι, ταραχὴ πολλὴ τὴν πόλιν ἐπέειχε. τῶν δ' ἐναντιουμένων τῇ δημοκρατίᾳ διαβάντων εἰς τὴν Ἀσίαν καὶ πορευθέντων εἰς Σάρδεις πρὸς Πισσοῦθνην τὸν τῶν Περσῶν σατραπὴν περὶ βοθηείας, ὃ μὲν Πισσοῦθνης ἔδωκεν αὐτοῖς στρατιώτας ἑπτακοσίους, ἐλπίζων τῆς Σάμου διὰ τούτου κυριεύσειν, οἱ δὲ Σάμιοι μετὰ τῶν δοθέντων αὐτοῖς στρατιωτῶν νυκτὸς πλεύσαντες εἰς τὴν Σάμον ἔλαθόν τε τὴν πόλιν παρεισεθόντες, τῶν πολιτῶν συνεργούντων, ῥαδίως τ' ἐκράτησαν τῆς Σάμου, καὶ τοὺς ἀντιπράττοντας αὐτοῖς ἐξέβαλον ἐκ τῆς πόλεως. τοὺς δ' ὀμήρους ἐκκλέψαντες ἐκ τῆς Λήμνου καὶ τὰ κατὰ τὴν Σάμον ἀσφαλισάμενοι, φανερώς ἑαυτοὺς ἀπέδειξαν πολεμίους τοῖς

⁴ Ἀθηναίοις. οἱ δὲ πάλιν Περικλέα προχειρισάμενοι

¹ So Canter (cp. Thuc. 1. 115) : εἰρήνης.

Stertinius Structor. In this year the Samians went to war with the Milesians because of a quarrel over Prienê, and when they saw that the Athenians were favouring the Milesians, they revolted from the Athenians, who thereupon chose Pericles as general and dispatched him with forty ships against the Samians. And sailing forth against Samos, Pericles got into the city and mastered it, and then established a democracy in it. He exacted of the Samians eighty talents and took an equal number¹ of their young men as hostages, whom he put in the keeping of the Lemnians ; then, after having finished everything in a few days, he returned to Athens.

But civil discord arose in Samos, one party preferring the democracy and the other wanting an aristocracy, and the city was in utter tumult. The opponents of the democracy crossed over to Asia, and went on to Sardis to get aid from Pissuthnes, the Persian satrap. Pissuthnes gave them seven hundred soldiers, hoping that in this way he would get the mastery of the island, and the Samians, sailing to Samos by night with the soldiers which had been given them, slipped unnoticed into the city with the aid of the citizens, seized the island without difficulty, and expelled from the city those who opposed them. Then, after they had stolen and carried off the hostages from Lemnos and had made everything secure in Samos, they publicly declared themselves to be enemies of the Athenians. The Atheni-

¹ Thucydides (1. 115) says fifty.

² Kallenberg suggests διαφερόντως ἀποκλίναντας.

³ τε after ἐπὶ deleted by Dindorf.

στρατηγὸν ἐξέπεμφαν ἐπὶ τοὺς Σαμίους μετὰ νεῶν ἐξήκοντα. μετὰ δὲ ταῦθ' ὁ μὲν Περικλῆς ναυμαχήσας πρὸς ἑβδομήκοντα τριήρεις ἐνίκησε τοὺς Σαμίους, μεταπεμφάμενος δὲ παρὰ Χίων καὶ Μυτιληναίων ναῦς εἴκοσι πέντε μετὰ τούτων ἐπολιόρησε τὴν Σάμον. μετὰ δὲ τινὰς ἡμέρας Περικλῆς μὲν καταλιπὼν μέρος τῆς δυνάμεως ἐπὶ τῆς πολιορκίας ἀνέζευξεν, ἀπαντήσων ταῖς Φοινίσσαις ναυσίν, ἃς οἱ Πέρσαι τοῖς Σαμίοις ἦσαν ἀπεσταλκότες.

28. Οἱ δὲ Σάμιοι διὰ τὴν ἀνάζευξιν τοῦ Περικλέους νομίζοντες ἔχειν καιρὸν ἐπιτήδειον εἰς ἐπιθεῖν ταῖς ἀπολελειμμέναις ναυσίν, ἐπέπλευσαν ἐπ' αὐτάς, καὶ νικήσαντες τῇ ναυμαχίᾳ φρονήματος ἐπληροῦντο. ὁ δὲ Περικλῆς ἀκούσας τὴν τῶν ἰδίων ἦρταν, εὐθὺς ὑπέστρεψε καὶ στόλον ἀξιόλογον ἤθροισε, βουλόμενος εἰς τέλος συντρίψαι τὸν τῶν ἐναντίων στόλον. ταχὺ δ' ἀποστειλάντων Ἀθηναίων μὲν ἐξήκοντα τριήρεις, Χίων δὲ καὶ Μυτιληναίων τριάκοντα, μεγάλην ἔχων δύναμιν συνεστήσατο τὴν πολιορκίαν καὶ κατὰ γῆν καὶ κατὰ θάλατταν, συνεχεῖς ποιούμενος προσβολάς. 3 κατεσκευάσε δὲ καὶ μηχανὰς πρῶτος τῶν πρὸ αὐτοῦ τοὺς τε ὀνομαζομένους κριοὺς καὶ χελώνας, Ἀρτέμωνος τοῦ Κλαζομενίου κατασκευάσαντος. ἐνεργῶς δὲ πολιορκήσας τὴν πόλιν καὶ ταῖς μηχαναῖς καταβαλὼν τὰ τεῖχη κύριος ἐγένετο τῆς Σάμου. κολάσας δὲ τοὺς αἰτίους ἐπράξατο τοὺς Σαμίους τὰς εἰς τὴν πολιορκίαν γεγενημένας δαπάνας, τιμη- 4 σάμενος αὐτὰς ταλάντων διακοσίων. παρείλετο δὲ καὶ τὰς ναῦς αὐτῶν καὶ τὰ τεῖχη κατέσκαψε, καὶ

ans again chose Pericles as general and dispatched him against the Samians with sixty ships. Thereupon Pericles fought a naval battle against seventy triremes of the Samians and defeated them; and then, summoning twenty-five ships from the Chians and Mytilenaeans, together with them he laid siege to the city of Samos. But a few days later Pericles left a part of his force to continue the siege and set out to sea to meet the Phoenician ships which the Persians had dispatched to the aid of the Samians.

28. The Samians, believing that because of the departure of Pericles they had a suitable opportunity to attack the ships that had been left behind, sailed against them, and having won the battle they were puffed up with pride. But when Pericles received word of the defeat of his forces, he at once turned back and gathered an imposing fleet, since he desired to destroy once and for all the fleet of the enemy. The Athenians rapidly dispatched sixty triremes and the Chians and Mytilenaeans thirty, and with this great armament Pericles renewed the siege both by land and by sea, making continuous assaults. He built also siege machines, being the first of all men to do so,¹ such as those called "rams" and "tortoises," Artemon of Clazomenae having built them; and by pushing the siege with energy and throwing down the walls by means of the siege machines he gained the mastery of Samos. After punishing the ringleaders of the revolt he exacted of the Samians the expenses incurred in the siege of the city, fixing the penalty at two hundred talents. He also took from them their ships and razed their

¹ The Assyrians had siege machinery several centuries earlier than this.

¹ So Hertlein: *eis*.

τὴν δημοκρατίαν καταστήσας ἐπανῆλθεν εἰς τὴν πατρίδα.

Ἄθηναίους δὲ καὶ Λακεδαιμονίους μέχρι τούτων τῶν χρόνων αἱ τριακονταετείς σπονδαὶ διέμειναν ἀσάλευτοι.

Καὶ ταῦτα μὲν ἐπράχθη κατὰ τοῦτον τὸν ἐνιαυτόν.

29. Ἐπ' ἄρχοντος δ' Ἀθήνησι Μυριχίδου Ῥωμαῖοι μὲν κατέστησαν ὑπάτους Λεύκιον Ἰούλιον καὶ Μάρκον Γεγάνιον, Ἡλεῖοι δ' ἤγαγον Ὀλυμπιάδα πέμπτην πρὸς ταῖς ὀγδοοῆκοντα, καθ' ἣν ἐνίκᾳ Κρίσων Ἱμεραῖος τὸ δεύτερον. ἐπὶ δὲ τούτων κατὰ τὴν Σικελίαν Δουκέτιος μὲν ὁ γεγενησὶ τῶν Σικελικῶν πόλεων ἡγεμῶν τὴν τῶν Καλακτίνων πατρίδα κατέστησε, καὶ πολλοὺς εἰς αὐτὴν οἰκίζων οἰκίητορας ἀντεποιήσατο μὲν τῆς τῶν Σικελῶν ἡγεμονίας, μεσολαβηθεὶς δὲ νόσῳ τὸν βίον κατέστρεψε. Συρακόσιοι δὲ πάσας τὰς τῶν Σικελῶν πόλεις ὑπηκόους ποιησάμενοι πλήν τῆς ὀνομαζομένης Τρινακίης, ἔγνωσαν ἐπὶ ταύτην στρατεύειν· σφόδρα γὰρ ὑπώπτεον τοὺς Τρινακίους ἀντιλήψεσθαι τῆς τῶν ὁμοεθνῶν Σικελῶν ἡγεμονίας. ἡ δὲ πόλις αὕτη πολλοὺς καὶ μεγάλους ἄνδρας εἶχεν, αἰεὶ τὸ πρωτεῖον ἐσχηκυῖα τῶν Σικελικῶν πόλεων· ἦν γὰρ ἡγεμόνων ἡ πόλις αὕτη πλῆρης μέγα φρονούντων ἐπ' ἀνδρεία. διὸ καὶ πάσας τὰς δυνάμεις ἀθροίσαντες ἐκ τῶν Συρακουσῶν καὶ τῶν συμμάχων πόλεων ἐστράτευσαν ἐπ' αὐτήν. οἱ δὲ Τρινακίοι συμμάχων μὲν ἦσαν ἔρημοι διὰ τὸ τὰς ἄλλας πόλεις ὑπακοῦειν Συρακο-

walls ; then he restored the democracy and returned to his country.

As for the Athenians and Lacedaemonians, the thirty-year truce between them remained unshaken to this time.

These, then, were the events of this year.

29. When Myrichides was archon in Athens, the Romans elected as consuls Lucius Julius and Marcus Geganius, and the Eleians celebrated the Eighty-fifth Olympiad, that in which Crison of Himera won the "stadion" for the second time.¹ In Sicily, in this year, Ducetius, the former leader of the cities of the Siceli, founded the native city of the Calactians,² and when he had established many colonists there, he laid claim to the leadership of the Siceli, but his attempt was cut short by illness and his life was ended. The Syracusans had made subject to them all the cities of the Siceli with the exception of Trinaciê, as it is called, and against it they decided to send an army ; for they were deeply apprehensive lest the Trinacians should make a bid for the leadership of the Siceli, who were their kinsmen. There were many great men in this city, since it had always occupied the chief position among the cities of the Siceli ; for it was full of military leaders who took an immense pride in their own manly spirit. Consequently the Syracusans marched against it after having mustered all their own armaments and those of their allied states. The Trinacians were without allies, since all the other cities were subject to the

¹ For the third time ; cp. chaps. 5 and 23.

² The inhabitants of Calê Actê ; cp. chap. 8. 2 *supra*.

¹ τὸ Vogel : δέ.

σίοις, μέγαν δ' ἄγωνα συνεστήσαντο. ἐκθύμως γὰρ ἐγκαρτεροῦντες τοῖς δεινοῖς καὶ πολλοὺς ἀνελόντες, ἥρωικῶς μαχόμενοι πάντες κατέστρεψαν τὸν βίον. ὁμοίως δὲ καὶ τῶν πρεσβυτέρων οἱ πλείους ἑαυτοὺς ἐκ τοῦ ζῆν μετέστησαν, οὐχ ὑπομείναντες τὰς ἐκ τῆς ἀλώσεως ὕβρεις. οἱ δὲ Συρακόσιοι τοὺς πρότερον ἀηττήτους γεγονότας νικήσαντες ἐπιφανῶς, τὴν μὲν πόλιν ἐξανδραποδισάμενοι κατέσκαψαν, τῶν δὲ λαφύρων τὰ κράτιστα ἀπέστειλαν εἰς Δελφοῦς χαριστήρια τῷ θεῷ.

30. Ἐπ' ἄρχοντος δ' Ἀθήνησι Γλαυκίδου Ῥωμαῖοι κατέστησαν ὑπάτους Τίτον Κοῖντιον καὶ Ἀγρίππαν Φούριον. ἐπὶ δὲ τούτων Συρακόσιοι διὰ τὰς προειρημένας εὐημερίας ἑκατὸν μὲν τριήρεις ἐναυπηγήσαντο, τὸν δὲ τῶν ἰππέων ἀριθμὸν ἐποίησαν διπλάσιον· ἐπεμελήθησαν δὲ καὶ τῆς πεζῆς δυνάμεως, καὶ χρημάτων παρασκευὰς ἐποιῶντο, φόρους ἀδρότερου τοῖς ὑποτεταγμένοις Σικελίοις ἐπιτιθέντες. ταῦτα δ' ἔπραττον διανοούμενοι πᾶσαν Σικελίαν ἐκ τοῦ κατ' ὀλίγον κατακτῆσασθαι.

2 Ἄμα δὲ τούτοις πραττομένοις κατὰ τὴν Ἑλλάδα συνέβη τὸν Κορινθιακὸν κληθέντα πόλεμον ἀρχὴν λαβεῖν διὰ τοιαύτας τινὰς αἰτίας. Ἐπιδάμνιοι κατοικοῦντες περὶ τὸν Ἀδρίαν, ἄποικοι δ' ὑπάρχοντες Κερκυραίων καὶ Κορινθίων, ἐστασίασαν πρὸς ἀλλήλους. τῆς δ' ἐπικρατούσης μερίδος φυγαδευσούσης πολλοὺς τῶν ἀντιπραττόντων, οἱ φυγάδες ἀθροισθέντες καὶ παραλαβόντες τοὺς Ἰλλυριοὺς ἔπλευσαν κοινῇ μετ' αὐτῶν ἐπὶ τὴν Ἐπίδαμνον.

¹ δ' added by Reiske, Madvig.

² So Hertlein: ἐπί.

Syracusans, but they none the less offered a strong resistance. They held out valiantly against the perils they encountered and slew great numbers, and they all ended their lives fighting heroically. In like manner even the majority of the older men removed themselves from life, being unwilling to endure the despite they would suffer at the capture of their city. And the Syracusans, after conquering in brilliant fashion men who had never before been subdued, sold the inhabitants into slavery and utterly destroyed the city, and the choicest of the booty they sent to Delphi as a thank-offering to the god.

30. When Glaucides was archon in Athens, the Romans elected as consuls Titus Quinctius and Agrippa Furius. During this year the Syracusans, because of the successes we have described, built one hundred triremes and doubled the number of their cavalry; they also developed their infantry forces and made financial preparations by laying heavier tributes upon the Siceli who were now subject to them. This they were doing with the intention of subduing all Sicily little by little.

While these events were taking place it came about in Greece that the Corinthian War,¹ as it is called, began for the following causes. Civil strife broke out among the Epidamnians who dwell upon the Adriatic Sea and are colonists of the Cercyraeans and Corinthians.² The successful group sent into exile large numbers of their opponents, but the exiles gathered into one body, associated the Illyrians with themselves, and sailed together with them against

¹ The correct date is 435 B.C.

² The Epidamnians were in fact colonists of Cercyra, which was a colony of Corinth.

- 3 στρατευσάντων δὲ τῶν βαρβάρων πολλῇ δυνάμει, καὶ τὴν μὲν χώραν κατασχόντων, τὴν δὲ πόλιν πολιορκούντων, οἱ μὲν Ἐπίδαμνιοι, καθ' ἑαυτοὺς οὐκ ὄντες ἀξιώμαχοι, πρέσβεις ἔπεμψαν εἰς Κέρκυραν, ἀξιοῦντες τοὺς Κερκυραίους συγγενεῖς ὄντας βοηθῆσαι. οὐ προσεχόντων δ' αὐτῶν, ἐπρεσβεύσαντο πρὸς Κορινθίους περὶ συμμαχίας, καὶ μόνην ἐκείνην ἐποίησαντο μητρόπολιν· ἅμα δὲ καὶ συν-
- 4 οἴκους ἤτοῦντο. οἱ δὲ Κορίνθιοι τοὺς μὲν Ἐπίδαμνίους ἐλεοῦντες, τοὺς δὲ Κερκυραίους μισοῦντες διὰ τὸ μόνους τῶν ἀποίκων μὴ πέμπειν τὰ κατειρησμένα ἱερέα τῇ μητροπόλει, ἔκριναν βοηθεῖν τοῖς Ἐπίδαμνίοις. διόπερ ἀποίκους τε ἐξέπεμψαν εἰς τὴν Ἐπίδαμνον καὶ στρατιώτας ἱκανοὺς φρουρῆσαι
- 5 τὴν πόλιν. ἐπὶ δὲ τούτοις οἱ Κερκυραῖοι παροξυνθέντες ἀπέστειλαν πενήτηντα τριήρεις καὶ στρατηγὸν ἐπ' αὐτῶν. οὗτος δὲ προσπλεύσας τῇ πόλει προσέταττε τοὺς μὲν φυγάδας καταδέχεσθαι· ἐπὶ δὲ τοὺς φρουροὺς Κορινθίους πρέσβεις ἀπέστειλαν ἀξιοῦντες δικαστηρίῳ κριθῆναι περὶ τῆς ἀποικίας, μὴ πολέμῳ. τῶν δὲ Κορινθίων οὐ προσεχόντων αὐτοῖς, συγκατέβησαν εἰς πόλεμον ἀμφοτέροι, καὶ ναυτικὰς δυνάμεις ἀξιολόγους κατεσκευάζον καὶ συμμαχοὺς προσελαμβάνοντο. ὁ μὲν οὖν Κορινθιακὸς ὀνομασθεὶς πόλεμος συνέστη διὰ τὰς προειρημένας αἰτίας.
- 6 Ῥωμαῖοι δὲ πρὸς Οὐλοῦσκους διαπολεμοῦντες τὸ μὲν πρῶτον ἀκροβολισμοὺς καὶ μικρὰς μάχας

Epidamnus. Since the barbarians¹ had taken the field with a large army, had seized the countryside, and were investing the city, the Epidamnians, who of themselves were not equal to them in battle, dispatched ambassadors to Ceryra, asking the Ceryraeans on the grounds of kinship to come to their aid. When the Ceryraeans paid no attention to the request, they sent ambassadors to seek an alliance with the Corinthians and declared Corinth to be their single mother-city; at the same time they asked for colonists. And the Corinthians, partly out of pity for the Epidamnians and partly out of hatred for the Ceryraeans, since they alone of the colonists who had gone from Corinth would not send the customary sacrificial animals to the mother-city, decided to go to the aid of the Epidamnians. Consequently they sent to Epidamnus both colonists and soldiers in sufficient numbers to garrison the city. At this the Ceryraeans became irritated and sent out a squadron of fifty triremes under the command of a general. He, sailing up to the city, issued orders to receive back the exiles, while they dispatched ambassadors to the guards from Corinth demanding that the question of the origin of the colony be decided by a court of arbiters, not by war. When the Corinthians made no answer to this proposal, both sides decided upon war, and they set about fitting out great naval armaments and gathering allies. And so the Corinthian War, as it has been called, broke out for the reasons we have narrated.

The Romans were at war with the Volscians² and at first they engaged only in skirmishes and unim-

¹ The Illyrians.

² Cp. Livy, 3. 66.

συνετέλου, μετὰ δὲ ταῦτα παρατάξει μεγάλην νικήσαντες τοὺς πλείους τῶν πολεμίων κατέκοψαν.

31. Ἐπ' ἀρχοντας δ' Ἀθήνησι Θεοδώρου Ῥωμαῖοι μὲν κατέστησαν ὑπάτους Μάρκον Γενύκιον καὶ Ἀγρίππαν Κούρτιον Χίλωνα. ἐπὶ δὲ τούτων κατὰ μὲν τὴν Ἰταλίαν τὸ ἔθνος τῶν Καμπανῶν συνέστη, καὶ ταύτης ἔτυχε τῆς προσηγορίας ἀπὸ τῆς ἀρετῆς τοῦ πλησίον κειμένου πεδίου.

Κατὰ δὲ τὴν Ἀσίαν οἱ τοῦ Κιμμερίου Βοσπόρου βασιλεύσαντες, ὀνομασθέντες δὲ Ἀρχαιανακτίδαι, ἦρξαν ἔτη δύο πρὸς τοῖς τετταράκοντα· διεδέξατο δὲ τὴν ἀρχὴν Σπάρτακος, καὶ ἦρξεν ἔτη ἑπτὰ.

2 Κατὰ δὲ τὴν Ἑλλάδα Κορίνθιοι πρὸς Κερκυραῖους διαπολεμοῦντες καὶ παρασκευασμένοι ναυτικὰς δυνάμεις, συνεστήσαντο ναυμαχίαν. οἱ μὲν οὖν Κορίνθιοι ἔχοντες ναῦς ἑβδομήκοντα καλῶς ἐξηρτυμέναις ἐπέπλευσαν τοῖς πολεμίοις· οἱ δὲ Κερκυραῖοι τριήρεσιν ὀγδοήκοντα ἀντιπαθόντες ἐνίκησαν τῇ ναυμαχίᾳ, καὶ τὴν Ἐπίδαμνον ἐκπολιορκήσαντες¹ τοὺς μὲν ἄλλους αἰχμαλώτους ἀπέκτειναν, τοὺς δὲ Κορινθίους δῆσαντες εἰς φυλακὴν 3 παρέδωσαν. μετὰ δὲ τὴν ναυμαχίαν οἱ μὲν Κορίνθιοι καταπλαγέντες κατέπλευσαν εἰς Πελοπόννησον, οἱ δὲ Κερκυραῖοι θαλαττοκρατοῦντες τῆς κατ' ἐκείνους τοὺς τόπους θαλάττης ἐπέπλεον τοῖς Κορινθίων συμμάχοις καὶ τὴν χώραν αὐτῶν ἐπόρθουν.

32. Τοῦ δ' ἐνιαυσίου χρόνου διελθόντος Ἀθήνησι μὲν ἦρχεν Εὐθυμένης, ἐν Ῥώμῃ δ' ἀντὶ τῶν ὑπάτων χιλιάρχοι κατεστάθησαν τρεῖς, Αὐλὸς Σεμπρώνιος, Λεύκιος Ἀτίλιος, Τίτος Κοῦντιος. ἐπὶ δὲ τούτων

¹ So Dindorf: *πολιορκήσαντες*.

portant engagements, but later they conquered them in a great pitched battle and slew the larger number of the enemy.

31. When Theodorus was archon in Athens, the 438 B.C. Romans elected as consuls Marcus Genucius and Agrippa Curtius Chilo. In Italy, during this year, the nation of the Campani was formed, deriving their name from the fertility of the plain about them.¹

In Asia the dynasty of the Cimmerian Bosphorus, whose kings were known as the Archaeanactidae, ruled for forty-two years; and the successor to the kingship was Spartacus, who reigned seven years.²

In Greece the Corinthians were at war with the Ceryraeans, and after preparing naval armaments they made ready for a battle at sea. Now the Corinthians with seventy excellently equipped ships sailed against their enemy; but the Ceryraeans opposed them with eighty triremes and won the battle, and then they forced the surrender of Epidamnus and put to death all the captives except the Corinthians, whom they cast in chains and imprisoned. After the sea battle the Corinthians withdrew in dismay to the Peloponnesus, and the Ceryraeans, who were now masters of the sea in those regions, made frequent descents upon the allies of the Corinthians, ravaging their lands.

32. At the end of the year the archon in Athens 437 B.C. was Euthymenes, and in Rome instead of consuls three military tribunes were elected, Aulus Sempronius, Lucius Atilius, and Titus Quinctius. During

¹ Campania is probably derived from the Latin word *campus* ("plain").

² The capital of this kingdom was Panticapaeum, on the present Straits of Kertch.

Κορίνθιοι μὲν ἤττημένοι τῇ ναυμαχίᾳ ναυπηγήσα-
 2 σθαι στόλον ἀξιολογώτερον ἔκριναν. διόπερ ἄλλην
 πολλὴν παρασκευασάμενοι καὶ ναυπηγοὺς ἐκ τῶν
 πόλεων μισθούμενοι μετὰ πολλῆς φιλοτιμίας κατε-
 σκεύαζον τριῆρεις καὶ ὄπλα καὶ βέλη παντοδαπά,
 καὶ καθόλου πάσας τὰς εἰς τὸν πόλεμον παρασκευὰς
 ἠτοίμαζον, καὶ τὰς μὲν ἐκ καταβολῆς τριῆρεις
 3 ἐναυπηγοῦντο, τὰς δὲ πεπονηκίας ἐθεράπευον, ἄλ-
 παραπλήσιον καὶ τῶν Κερκυραίων ποιούντων καὶ
 ταῖς φιλοτιμίαις οὐκ ἀπολυμπανομένων, φανερός
 ἦν ὁ πόλεμος αὐξῆσιν μεγάλην ληψόμενος.

Ἄμα δὲ τούτους πραττομένους Ἀθηναῖοι συν-
 ῶκισαν Ἀμφίπολιν, καὶ τῶν ἰοικητόρων οὓς μὲν ἐκ
 τῶν πολιτῶν κατέλεξαν, οὓς δ' ἐκ τῶν σύγγενων
 φρουρίων.

33. Ἐπ' ἄρχοντος δ' Ἀθήνησι Λυσισμάχου² Ῥω-
 μαῖοι μὲν ὑπάτους κατέστησαν Τίτον Κοῖντιον καὶ
 Μάρκον Γεγάνιον Μακερίνον, Ἡλείοι δ' ἤγαγον
 Ὀλυμπιάδα ἕκτην πρὸς ταῖς ὀγδοήκοντα, καθ' ἣν
 ἐνίκα στάδιον Θεόπομπος Θετταλός. ἐπὶ δὲ τούτων
 Κερκυραῖοι μὲν πυνθανόμενοι τῶν παρασκευαζο-
 μένων ἐπ' αὐτοὺς δυνάμεων τὸ πλήθος, ἀπέστει-
 λαν πρὸς Ἀθηναίους πρέσβεις ἀξιούντες αὐτοῖς
 2 βοηθῆσαι. τὸ δ' αὐτὸ καὶ Κορινθίων ποιησάντων,
 καὶ συναχθείσης ἐκκλησίας, διήκουσε τῶν πρέ-
 σβων ὁ δῆμος, καὶ ἐψηφίσατο συμμαχεῖν Κερκυ-
 ραίοις. διὸ καὶ παραχρῆμα μὲν ἐξέπεμψαν τριῆρεις
 κατηρτισμένας δέκα, μετὰ δὲ ταῦτα πλείους ἐπ-
 3 ηγγείλαντο πέμψειν, ἐὰν ἦ χρεία. οἱ δὲ Κορίνθιοι
 τῆς τῶν Ἀθηναίων συμμαχίας ἀποτυχόντες, ἐνεή-

¹ δὲ added by Vogel.

² So Wesseling: *Ναυσιμάχου*.

this year the Corinthians, who had suffered defeat in the sea-battle, decided to build a more imposing fleet. Consequently, having procured a great amount of timber and hiring shipbuilders from other cities, they set about with great eagerness building triremes and fabricating arms and missiles of every description; and, speaking generally, they were making ready all the equipment needed for the war and, in particular, triremes, of which they were building some from their keels, repairing others which had been damaged, and requisitioning still others from their allies. And since the Ceryraeans were doing the same thing and were not being outdone in eagerness, it was clear that the war was going to increase greatly in intensity.

While these events were taking place the Athenians founded the colony of Amphipolis, selecting the colonists in part from their own citizens and in part from garrisons in the neighbourhood.

33. When Lysimachus was archon in Athens, the 436 a. c.
 Romans elected as consuls Titus Quinctius and Marcus Geganius Macerinus, and the Eleians celebrated the Eighty-sixth Olympiad, that in which Theopompus the Thessalian won the "stadion." In this year the Ceryraeans, learning of the great scale of the armaments which were being prepared against them, dispatched ambassadors to the Athenians asking their aid. Since the Corinthians did the same thing, an Assembly was convened, and the Athenian people after listening to the ambassadors voted to form an alliance with the Ceryraeans. Consequently they dispatched at once ten fully equipped triremes and promised that they would send more later if necessary. The Corinthians, after their failure to conclude an alliance with the Athenians, manned

κοντα μὲν αὐτοὶ τριήρεις ἐπλήρωσαν, παρὰ δὲ τῶν συμμάχων ἐξήκοντα προσελάβοντο. ἔχοντες οὖν ναῦς κατηρτισμένας ἑκατὸν πενήτηκοντα, καὶ στρατηγούς ἐλόμενοι τοὺς χαριεστάτους, ἀνήχθησαν ἐπὶ τὴν Κέρκυραν, κεκρικότες διὰ τάχους ναυμαχῆσαι. οἱ δὲ Κερκυραῖοι πυνθανόμενοι τὸν τῶν πολεμίων στόλον μὴ μακρὰν ἀπέχειν, ἀντανήχθησαν τριήρεσιν ἑκατὸν εἴκοσι σὺν ταῖς τῶν Ἀθηναίων. γενομένης δὲ ναυμαχίας ἰσχυρᾶς, τὸ μὲν πρῶτον ἐπεκράτουν οἱ Κορίνθιοι, μετὰ δὲ ταῦτα τῶν Ἀθηναίων ἐπιφανέντων ἄλλαις εἴκοσι ναυσίν, ἃς ἀπεστάλκεσαν ἐν τῇ δευτέρᾳ συμμαχίᾳ, συνέβη νικῆσαι τοὺς Κερκυραίους. τῇ δ' ὑστεραία πάντων τῶν Κερκυραίων ἐπιπλευσάντων οὐκ ἀνήχθησαν οἱ Κορίνθιοι.

34. Ἐπ' ἄρχοντας δ' Ἀθήνησιν Ἀντιοχίδου Ῥωμαῖοι κατέστησαν ὑπάτους Μάρκον Φάβιον καὶ Πόστουμον Αἰβούτιον Οὐλέκον. ἐπὶ δὲ τούτων, Ἀθηναίων μὲν συνηγωνισμένων τοῖς Κερκυραίοις καὶ τῆς κατὰ τὴν ναυμαχίαν νίκης αἰτίων γενομένων, χαλεπῶς εἶχον πρὸς αὐτοὺς οἱ Κορίνθιοι. 2 διόπερ ἀμύνεσθαι σπεύδοντες τοὺς Ἀθηναίους, ἀπέστησαν ἀπ' αὐτῶν πόλιν Ποτιδαίαν, οὖσαν ἐαυτῶν ἄποικον. ὁμοίως δὲ τούτοις καὶ Περδίκκας ὁ τῶν Μακεδόνων βασιλεὺς, ἀλλοτρίως διακείμενος πρὸς Ἀθηναίους, ἔπεισε τοὺς Χαλκιδεῖς ἀποστάντας Ἀθηναίων τὰς μὲν ἐπὶ θαλάττῃ πόλεις ἐκλιπεῖν, εἰς μίαν δὲ συνοικισθῆναι τὴν ὀνομαζομένην Ὀλυνθον. 3 οἱ δ' Ἀθηναῖοι τὴν ἀπόστασιν τῶν Ποτιδαιατῶν ἀκούσαντες ἐξέπεμψαν τριάκοντα ναῦς καὶ προσ-

¹ This refers to the vote of the Athenian Assembly just above to "send more later if necessary."

by themselves ninety triremes and received in addition sixty from their allies. With, therefore, one hundred and fifty fully equipped triremes and after selecting their most accomplished generals, they put to sea against Cercyra, having decided to join battle at once. And when the Cercyraeans learned that the enemy's fleet was not far off, they put out to sea against them with one hundred and twenty triremes including the Athenian. A sharp battle took place, and at the outset the Corinthians had the upper hand; but later, when the Athenians came on the scene with twenty additional ships which they had sent in accordance with the second alliance,¹ it turned out that the Cercyraeans were victorious. And on the next day, when the Cercyraeans sailed against them in full force for battle, the Corinthians did not put out.

34. When Antiochides was archon in Athens, the Romans elected as consuls Marcus Fabius and Postumus Aebutius Ulecus.² In this year, since the Athenians had fought at the side of the Cercyraeans and been responsible for their victory in the sea-battle, the Corinthians were incensed at them. Being eager, therefore, to retaliate upon the Athenians, they incited the city of Potidaea, which was one of their own colonies, to revolt from the Athenians. And in like manner Peridiccas, the king of the Macedonians, who was also at odds with the Athenians, persuaded the Chalcidians, who had revolted from the Athenians, to abandon their cities on the sea and unite in forming a single city known as Olynthus. When the Athenians heard of the revolt of the Potidaeans, they dispatched thirty ships with orders

² Ulecus is a corruption of Alba or Elva.

ἔταξαν τὴν τε χώραν τῶν ἀφεστηκότων ληλατῆσαι καὶ τὴν πόλιν πορβῆσαι. οἱ δὲ πεμφθέντες καταπλεύσαντες εἰς τὴν Μακεδονίαν κατὰ τὰς ἐντολάς τοῦ δήμου, συνεστήσαντο πολιορκίαν τῆς Ποτιδαίας. 4 ἔνθα δὲ τῶν Κορινθίων βοηθησάντων τοῖς πολιορκουμένοις δισχιλίους στρατιώταις, δισχιλίουσιν καὶ ὁ δῆμος τῶν Ἀθηναίων ἐξέπεμψε. γενομένης δὲ μάχης περὶ τὸν ἰσθμὸν τὸν πλησίον τῆς Παλληνίων, καὶ τῶν Ἀθηναίων νικησάντων καὶ πλείους τῶν τριακοσίων ἀνελόντων, οἱ Ποτιδαῖαι συνεκλείσθησαν εἰς πολιορκίαν. 5 ἅμα δὲ τούτοις πρατομένοις ἔκτισαν οἱ Ἀθηναῖοι πόλιν ἐν τῇ Προποντιδί τὴν ὀνομαζομένην Ἀστακόν.¹

Κατὰ δὲ τὴν Ἰταλίαν Ῥωμαῖοι πέμψαντες ἀποίκους εἰς Ἀρδεα τὴν χώραν κατεκληρούχησαν.

35. Ἐπ' ἀρχοντος δ' Ἀθήνησι Κράτητος² Ῥωμαῖοι κατέστησαν ὑπάτους Κόντον Φούριον Φούσον³ καὶ Μάνιον Παπίριον Κράσσον. ἐπὶ δὲ τούτων κατὰ τὴν Ἰταλίαν οἱ τοὺς Θουρίους οἰκοῦντες, ἐκ πολλῶν πόλεων συνεστηκότες, ἐστασίαζον πρὸς ἀλλήλους, ποίας πόλεως ἀποίκους δεῖ καλεῖσθαι τοὺς Θουρίους καὶ τίνα κτίστην δίκαιον ὀνομάζεσθαι. 2 οἱ τε γὰρ Ἀθηναῖοι τῆς ἀποικίας ταύτης ἠμφισβήτησαν, ἀποφαινόμενοι πλείστους οἰκῆτορας ἐξ Ἀθηνῶν ἐληλυθέναι, ἔτι δ' αἱ κατὰ τὴν Πελοπόννησον πόλεις, οὐκ ὀλίγους παρεσχημένοι⁴ παρ' αὐτῶν εἰς τὴν κτίσιν τῶν Θουρίων, τὴν ἐπιγραφὴν τῆς ἀποικίας ἑαυτοῖς ἔφησαν δεῖν προσάπτεσθαι.

¹ So Niese (see Meritt, *Athenian Tribute Lists*, 472, n. 1): Ἄστανον.

² So Böckh: Χάρητος.

³ So Rhodoman: φόσον.

⁴ ἔτι δὲ (om. A, ἔτι δ' αἱ Wesseling) κατὰ τ. Π. (οἱ τε

to ravage the territory of the rebels and to sack their city; and the expedition landed in Macedonia, as the Athenian people had ordered them to do, and undertook the siege of Potidaea. Thereupon the Corinthians came to the help of the besieged with two thousand soldiers and the Athenian people also sent two thousand. In the battle which took place on the isthmus near Pallene the Athenians were victorious and slew over three hundred of the enemy, and the Potidaeans were entirely beleaguered. And while these events were taking place, the Athenians founded in the Propontis a city which was given the name of Astacus.

In Italy the Romans sent colonists to Ardea and portioned out the land in allotments.

35. When Crates was archon in Athens, the Romans 431 B.C. elected as consuls Quintus Furius Fusus and Manius Papirius Crassus. This year in Italy the inhabitants of Thurii, who had been gathered together from many cities,¹ divided into factions over the question from what city the Thurians should say they came as colonists and what man should justly be called the founder of the city. The situation was that the Athenians were laying claim to this colony on the grounds, as they alleged, that the majority of its colonists had come from Athens; and, besides, the cities of the Peloponnesus, which had provided from their people not a few to the founding of Thurii, maintained that the colonization of the city should

¹ See chap. 11.

Πελοποννήσιοι P for ἔτι δ. κ. τ. Π.) πόλεις οὐκ ὀλίγους (ὀλίγας FMP) παρεσχημένοι (παρεσχημένοι Dindorf) MSS. Here, as frequently, Vogel follows P too readily against other MSS.

3 ὁμοίως δὲ καὶ πολλῶν ἀγαθῶν ἀνδρῶν κεκοινωνηκότων τῆς ἀποικίας καὶ πολλὰς χρείας παρεσχημένων, πολὺς ἦν ὁ λόγος, ἐκάστου τῆς τιμῆς ταύτης σπεύδοντος τυχεῖν. τέλος δὲ τῶν Θουριῶν πεμφάντων εἰς Δελφοὺς τοὺς ἐπερωτήσοντας τίνα χρῆ τῆς πόλεως οἰκιστὴν ἀγορεύειν, ὁ θεὸς ἔχρησεν αὐτὸν δεῖν κτίστην νομίζεσθαι. τοῦτω τῷ τρόπῳ λυθείσης τῆς ἀμφισβητήσεως τὸν Ἀπόλλω κτίστην τῶν Θουριῶν ἀπέδειξαν, καὶ τὸ πλῆθος τῆς στάσεως ἀπολυθὲν εἰς τὴν προϋπάρχουσαν ὁμόνοιαν ἀποκατέστη.

4 Κατὰ δὲ τὴν Ἑλλάδα Ἀρχίδαμος ὁ τῶν Λακεδαιμονίων βασιλεὺς ἐτελεύτησεν ἄρξας ἔτη τετταράκοντα δύο, τὴν δὲ ἀρχὴν διαδεξάμενος Ἄγις ἐβασίλευσεν ἔτη εἴκοσι ἑπτά.

36. Ἐπ' ἄρχοντας δ' Ἀθήνησιν Ἀψεύδους Ῥωμαῖοι κατέστησαν ὑπάτους Τίτον Μενήνιον καὶ Πρόκλον Γεγάνιον Μακερίνον. ἐπὶ δὲ τούτων Σπάρτακος μὲν ὁ Βοσπόρου βασιλεὺς ἐτελεύτησεν ἄρξας ἔτη ἑπτά, διεδέξατο δὲ τὴν ἀρχὴν Σέλευκος καὶ ἐβασίλευσεν ἔτη τετταράκοντα.

2 Ἐν δὲ ταῖς Ἀθήναις Μέτων ὁ Πανσανίου μὲν υἱός, δεδοξασμένος δὲ ἐν ἀστρολογίᾳ, ἐξέθηκε τὴν ὀνομαζομένην ἐννεακαίδεκαετηρίδα, τὴν ἀρχὴν ποιησάμενος ἀπὸ μηνὸς ἐν Ἀθήναις σκιροφοριῶνος τρισκαιδεκάτης. ἐν δὲ τοῖς εἰρημένους ἔτεσι τὰ ἄστρα τὴν ἀποκατάστασιν ποιεῖται καὶ καθάπερ

be ascribed to them. Likewise, since many able men had shared in the founding of the colony and had rendered many services, there was much discussion on the matter, since each one of them was eager to have this honour fall to him. In the end the Thurians sent a delegation to Delphi to inquire what man they should call the founder of their city, and the god replied that he himself should be considered to be its founder. After the dispute had been settled in this manner, they declared Apollo to have been the founder of Thurii, and the people, being now freed from the civil discord, returned to the state of harmony which they had previously enjoyed.

In Greece Archidamus, the king of the Lacedaemonians, died after a reign of forty-two years, and Agis succeeded to the throne and was king for twenty-five years.¹

36. When Apseudes was archon in Athens, the ^{433 B.C.} Romans elected as consuls Titus Menenius and Proculus Geganius Macerinus. During this year Spartacus, the king of the Bosphorus,² died after a reign of seven years, and Seleucus succeeded to the throne and was king for forty years.

In Athens Meton, the son of Pausanias, who had won fame for his study of the stars, revealed to the public his nineteen-year cycle,³ as it is called, the beginning of which he fixed on the thirteenth day of the Athenian month of Scirophorion. In this number of years the stars accomplish their return to the same place in the heavens and conclude, as it were, the

¹ The Straits of Kertch; the kingdom included all the territory about the Sea of Azof.

² According to Philochorus (Schol. to Aristophanes, *Av.* 997) what Meton set up was a sundial, on the wall of the *Ἰνυξ*.

¹ Archidamus died in 426 B.C. This error on the part of Diodorus is all the more surprising since he states that Archidamus led an army into Boeotia in 429 (chap. 47. 1) and invaded Attica in 426 (chap. 52. 1).

ἐνιαυτοῦ τινος μεγάλου τὸν ἀνακυκλισμὸν λαμβάνει· διὸ καὶ τινες αὐτὸν Μέτωνος ἐνιαυτὸν ὀνομάζουσι. δοκεῖ δὲ ὁ ἀνὴρ οὗτος ἐν τῇ προρρήσει καὶ προγραφῇ ταύτῃ θαυμαστῶς ἐπιτετευχέναι· τὰ γὰρ ἄστρα τὴν τε κίνησιν καὶ τὰς ἐπισημασίας ποιεῖται συμφάνως τῇ γραφῇ· διὸ μέχρι τῶν καθ' ἡμῶς χρόνων οἱ πλείστοι τῶν Ἑλλήνων χρώμενοι τῇ ἐνεακαιδεκαετηρίδι οὐ διαψεύδονται τῆς ἀληθείας.

4 Κατὰ δὲ τὴν Ἰταλίαν Ταραντῖνοι τοὺς τὴν Σίριν καλουμένην οἰκοῦντας μετοικίσαντες ἐκ τῆς πατρίδος καὶ ἰδίους προσθέντες οἰκήτορας, ἔκτισαν πόλιν τὴν ὀνομαζομένην Ἡράκλειαν.

37. Ἐπ' ἄρχοντος δ' Ἀθήνησι Πυθοδώρου Ῥωμαῖοι μὲν ὑπάτους κατέστησαν Τίτον Κοϊντίου καὶ Νίττον Μενήμιον, Ἡλείοι δ' ἤγαγον Ὀλυμπιάδα ἑβδόμην πρὸς ταῖς ὀγδοήκοντα, καθ' ἣν ἐνίκα στάδιον Σώφρων Ἀμπρακιώτης. ἐπὶ δὲ τούτων ἐ· τῇ Ῥώμῃ Σπῆριος Μαίλιος ἐπιθέμενος τυραννίδι ἀνῆρέθη. Ἀθηναῖοι δὲ περὶ Ποτιδαίαν νενικηκότες ἐπιφανῆ μάχῃ, Καλλίου τοῦ στρατηγοῦ πεσόντος ἐν τῇ παρατάξει, στρατηγὸν ἕτερον ἐξέπεμψαν Φορμίωνα. οὗτος δὲ παραλαβὼν τὸ στρατόπεδον καὶ προσκαθήμενος τῇ πόλει τῶν Ποτιδαϊατῶν συνεχεῖς προσβολὰς ἐποιεῖτο· ἀμυνομένων δὲ τῶν ἔνδον εὐρώστως ἐγένετο πολυχρόνιος πολιορκία.

2 Θουκυδίδης δὲ ὁ Ἀθηναῖος τὴν ἱστορίαν ἐν-

circuit of what may be called a Great Year; consequently it is called by some the Year of Meton. And we find that this man was astonishingly fortunate in this prediction which he published; for the stars complete both their movement and the effects they produce in accordance with his reckoning. Consequently, even down to our own day, the larger number of the Greeks use the nineteen-year cycle and are not cheated of the truth.¹

In Italy the Tarantini removed the inhabitants of Siris,² as it is called, from their native city, and adding to them colonists from their own citizens, they founded a city which they named Heracleia.

37. When Pythodorus was archon in Athens, the 492 a.c.
Romans elected as consuls Titus Quinctius and Nittus Menenius, and the Eleians celebrated the Eighty-seventh Olympiad, that in which Sophron of Ambracia won the "stadion." In Rome in this year Spurius Maelius was put to death while striving for despotic power. And the Athenians, who had won a striking victory around Potidaea, dispatched a second general, Phormion, in the place of their general Callias who had fallen on the field. After taking over the command of the army Phormion settled down to the siege of the city of the Potidaeans, making continuous assaults upon it; but the defenders resisted with vigour and the siege became a long affair.

Thucydides, the Athenian, commenced his history

years are 6,939 days, 14.5 hours. An inscription from Miletus reveals that in 432 a.c. the summer solstice, which is the beginning of the solar year, fell on the 13th day of the month Scirophorion, the date given by Diodorus for the beginning of Meton's 19-year cycle. See B. D. Meritt, *The Athenian Calendar in the Fifth Century*, p. 88.

² On the gulf of Tarentum.

¹ Meton certainly was too good an astronomer to have spoken of "stars." This Metonic Cycle was designed to adjust the lunar year, which all the Greeks used, to the solar year. Its scheme called for the intercalation of seven lunar months in the nineteen years. Modern computation shows that 235 lunations are 6,939 days, 16.5 hours, and 19 solar

τεῦθεν ἀρξάμενος ἔγραψε τὸν γενόμενον πόλεμον Ἀθηναίους πρὸς Λακεδαιμονίους τὸν ὀνομασθέντα Πελοποννησιακόν. οὗτος μὲν οὖν ὁ πόλεμος διέμεινεν ἐπὶ ἔτη εἴκοσι ἑπτὰ, ὁ δὲ Θουκυδίδης ἔτη δύο πρὸς τοῖς εἴκοσι γέγραφεν ἐν βίβλοις ὀκτώ, ὡς δέ τινες διαιροῦσιν, ἐννέα.

38. Ἐπ' ἀρχοντας δ' Ἀθήνησιν Εὐθυδήμου Ῥωμαῖοι μὲν ἀντὶ τῶν ὑπάτων τρεῖς χιλιάρχους κατέστησαν, Μάνιον Αἰμιλιανόν¹ Μάμερκον, Γάιον Ἰούλιον, Λεύκιον Κοῦντιον. ἐπὶ δὲ τούτων Ἀθηναίους καὶ Λακεδαιμονίους ἐνέστη πόλεμος ὁ κληθεὶς Πελοποννησιακός, μακρότατος τῶν ἱστορημένων πολέμων. ἀναγκαῖον δ' ἐστὶ καὶ τῆς ὑποκειμένης ἱστορίας οἰκείον² προεκθέσθαι τὰς αἰτίας αὐτοῦ.

2 Ἀθηναῖοι τῆς κατὰ θάλατταν ἡγεμονίας ἀντεχόμενοι τὰ ἐν Δήλῳ κοινῇ συνηγμένα χρήματα, τάλαντα σχεδὸν ὀκτακισχίλια, μετήνεγκαν εἰς τὰς Ἀθήνας καὶ παρέδωκαν φυλάττειν Περικλεῖ. οὗτος δ' ἦν εὐγενεῖα καὶ δόξῃ καὶ λόγου δεινότητι πολὺ προέχων τῶν πολιτῶν. μετὰ δέ τινα χρόνον ἀηλικκῶς ἀπ' αὐτῶν ἰδία πληθὺς ἱκανὸν χρημάτων καὶ λόγον ἀπαιτούμενος εἰς ἀρρωστίαν ἐνέπεσεν, οὐ δυνάμενος τῶν πεπιστευμένων ἀποδοῦναι τὸν ἀπολογισμόν. ἀδημονοῦντος δ' αὐτοῦ περὶ τούτων, Ἀλκιβιάδης ὁ ἀδελφίδου, ὄρφανός ὢν, τρεφόμενος παρ' αὐτῷ, παῖς ὢν τὴν ἡλικίαν, ἀφορμὴν αὐτῷ

¹ καὶ after Αἰμιλιανόν deleted by Rhodoman.

² τὸ after οἰκείον deleted by Vogel.

¹ Thucydides wrote a continuous account, and the ancients knew of divisions into as many as thirteen Books.

² The following "causes" are clearly drawn from a violent anti-Periclean source, and Diodorus himself appears to wish

with this year, giving an account of the war between the Athenians and the Lacedaemonians, the war which has been called the Peloponnesian. This war lasted twenty-seven years, but Thucydides described twenty-two years in eight Books or, as others divide it, in nine.¹

38. When Euthydemus was archon in Athens, the ^{431 B.C.} Romans elected in place of consuls three military tribunes, Manius Aemilianus Mamercus, Gaius Julius, and Lucius Quinctius. In this year there began the Peloponnesian War, as it has been called, between the Athenians and the Peloponnesians, the longest of all the wars which history records; and it is necessary and appropriate to the plan of our history to set forth at the outset the causes² of the war.

While the Athenians were still striving for the mastery of the sea, the funds which had been collected as a common undertaking and placed at Delos, amounting to some eight thousand talents,³ they had transferred to Athens⁴ and given over to Pericles to guard. This man stood far above his fellow citizens in birth, renown, and ability as an orator. But after some time he had spent a very considerable amount of this money for his own purposes, and when he was called upon for an accounting he fell ill, since he was unable to render the statement of the monies with which he had been entrusted. While he was worried over the matter, Alcibiades, his nephew, who was an orphan and was being reared at the home of Pericles, though still a lad showed him a way out to disavow them when he states (chap. 41. 1) that he has taken them directly from Ephorus.

³ Given as ten thousand in chaps. 40. 2; 54. 3; Book 13. 21. 2.

⁴ In 454 B.C.

παρέσχετο τῆς περὶ τῶν χρημάτων ἀπολογίας. θεωρῶν γὰρ τὸν θεῖον λυπούμενον ἐπηρώτησε τὴν αἰτίαν τῆς λύπης. τοῦ δὲ Περικλέους εἰπόντος ὅτι τὴν περὶ τῶν χρημάτων ἀπολογίαν αἰτούμενος ζητῶ πῶς ἂν δυναίμην ἀποδοῦναι τὸν περὶ τούτων λόγον τοῖς πολίταις, ὁ Ἀλκιβιάδης ἔφησε δεῖν αὐτὸν ζητεῖν μὴ πῶς ἀποδῶ τὸν λόγον, ἀλλὰ πῶς μὴ ἀποδῶ. διόπερ Περικλῆς ἀποδεξάμενος τὴν τοῦ παιδὸς ἀπόφασιν ἐζήτει δι' οὗ τρόπου τοὺς Ἀθηναίους δύναται ἂν ἐμβαλεῖν εἰς μέγαν πόλεμον· οὕτω γὰρ μάλιστα ὑπελάμβανε διὰ τὴν ταραχὴν καὶ τοὺς τῆς πώλεως περισπασμούς καὶ φόβους ἐκφεύξεσθαι τὸν ἀκριβῆ λόγον τῶν χρημάτων. πρὸς δὲ ταύτην τὴν ἀφορμὴν συνέβαινε¹ αὐτῷ καὶ ταυτόματον διὰ τοιαύτας αἰτίας.

39. Τὸ τῆς Ἀθηνᾶς ἄγαλμα Φειδίας μὲν κατασκεύαζε, Περικλῆς δὲ ὁ Ξανθίππου καθεσταμένος ἦν ἐπιμελητής. τῶν δὲ συνεργασαμένων τῷ Φειδίᾳ τινὲς διενεχθέντες² ὑπὸ τῶν ἐχθρῶν τοῦ Περικλέους ἐκάθισαν ἐπὶ τῶν τῶν θεῶν βωμῶν³. διὰ δὲ⁴ τὸ παράδοξον προσκαλούμενοι ἔφασαν πολλὰ τῶν ἱερῶν χρημάτων ἔχοντα Φειδίαν δεῖξιν, ἐπισταμένον καὶ συνεργούντος τοῦ ἐπιμελητοῦ Περικλέους. διόπερ ἐκκλησίας συνελθούσης περὶ τούτων, οἱ μὲν ἐχθροὶ τοῦ Περικλέους ἔπεισαν τὸν δῆμον συλλαβεῖν τὸν Φειδίαν, καὶ αὐτοῦ τοῦ Περικλέους κατηγοροῦν ἱεροσυλίαν. πρὸς δὲ τούτοις Ἀναξαγόραν τὸν σοφιστὴν, διδάσκαλον ὄντα Περικλέους,

¹ So the MSS. ; *ανεβάλετ'* Hertlein, Vogel.

² Added by J. Scaliger. ³ So Dindorf: τὸν τ. θ. βωμόν.

⁴ So Vogel: διὰ Α, δὲ misplaced in the other MSS.

¹ The gold and ivory statue in the Parthenon.

of making an explanation of the use of the money. Seeing how his uncle was troubled he asked him the cause of his worry. And when Pericles said, "I am asked for the explanation of the use of the money and I am seeking some means whereby I may be able to render an accounting of it to the citizens," Alcibiades replied, "You should be seeking some means not how to render but how not to render an accounting." Consequently Pericles, accepting the reply of the boy, kept pondering in what way he could embroil the Athenians in a great war; for that would be the best way, he thought, because of the disturbance and distractions and fears which would beset the city, for him to escape giving an exact accounting of the money. Bearing upon this expedient an incident happened to him by mere chance for the following causes.

39. The statue¹ of Athena was a work of Pheidias, and Pericles, the son of Xanthippus, had been appointed overseer of the undertaking. But some of the assistants of Pheidias, who had been prevailed upon by Pericles' enemies, took seats as suppliants at the altars of the gods; and when they were called upon to explain their surprising action, they claimed that they would show that Pheidias had possession of a large amount of the sacred funds, with the connivance and assistance of Pericles the overseer. Consequently, when the Assembly convened to consider the affair, the enemies of Pericles persuaded the people to arrest Pheidias and lodged a charge against Pericles himself of stealing sacred property. Furthermore, they falsely accused the sophist² Anaxagoras,

² The general name given the teachers of advanced education in the fifth century.

ὡς ἀσεβοῦντα εἰς τοὺς θεοὺς ἐσυκοφάντων· συν-
έπλεκον δ' ἐν ταῖς κατηγορίαις καὶ διαβολαῖς τὸν
Περικλέα, διὰ τὸν φθόνον σπεύδοντες διαβαλεῖν
τὴν τάνδρὸς ὑπεροχὴν τε καὶ δόξαν.

3 Ὁ δὲ Περικλῆς, εἰδὼς τὸν δῆμον ἐν μὲν τοῖς
πολεμικοῖς ἔργοις θαυμάζοντα τοὺς ἀγαθοὺς ἄνδρας
διὰ τὰς κατεπειγούσας χρείας, κατὰ δὲ τὴν εἰρήνην
τοὺς αὐτοὺς συκοφαντοῦντα διὰ τὴν σχολὴν καὶ
φθόνον, ἔκρινε συμφέρειν αὐτῷ τὴν πόλιν ἐμβαλεῖν
εἰς μέγαν πόλεμον, ὅπως χρεῖαν ἔχουσα τῆς Περι-
κλέους ἀρετῆς καὶ στρατηγίας μὴ προσδέχηται τὰς
κατ' αὐτοῦ διαβολάς, μὴδ' ἔχη σχολὴν καὶ χρόνον
ἐξετάζειν ἀκριβῶς τὸν περὶ τῶν χρημάτων λόγον.

4 Ὅντος δὲ ψηφίσματος παρὰ τοῖς Ἀθηναίοις
Μεγαρέας εἶργεσθαι τῆς τε ἀγορᾶς καὶ τῶν λιμέ-
νων, οἱ Μεγαρεῖς κατέφυγον ἐπὶ τοὺς Σπαρτιάτας.
οἱ δὲ Λακεδαιμόνιοι πεισθέντες τοῖς Μεγαρεῦσιν
ἀπέστειλαν πρέσβεις ἐκ τοῦ προφανεστάτου ἀπὸ
τῆς τοῦ κοινοῦ συνεδρίου γνώμης προστάττοντες
τοῖς Ἀθηναίοις ἀνελεῖν τὸ κατὰ τῶν Μεγαρέων
ψηφίσμα, μὴ πειθομένων δὲ αὐτῶν ἀπειλοῦντες
5 πολεμήσειν αὐτοῖς μετὰ τῶν συμμάχων. συναχ-
θείσης οὖν περὶ τούτων ἐκκλησίας, ὁ Περικλῆς,
δεωτότητι λόγου πολὺ διαφέρων ἀπάντων τῶν

¹ Anaxagoras was one of the most distinguished physical philosophers of Greece, who maintained that the universe was directed by unchangeable Mind and tried to give a natural explanation of eclipses, rainbows, the heavenly bodies, of which he said the sun was a mass of blazing metal larger than the Peloponnesus, and other phenomena of nature. Of course such teaching ran counter to the popular polytheism of the day.

who was Pericles' teacher, of impiety against the gods¹; and they involved Pericles in their accusations and malicious charges, since jealousy made them eager to discredit the eminence as well as the fame of the man.²

But Pericles, knowing that during the operations of war the populace has respect for noble men because of their urgent need of them, whereas in times of peace they keep bringing false accusations against the very same men because they have nothing to do and are envious, came to the conclusion that it would be to his own advantage to embroil the state in a great war, in order that the city, in its need of the ability and skill in generalship of Pericles, should pay no attention to the accusations being lodged against him and would have neither leisure nor time to scrutinize carefully the accounting he would render of the funds.

Now when the Athenians voted to exclude the Megarians from both their market and harbours, the Megarians turned to the Spartans for aid. And the Lacedaemonians, being won over by the Megarians, in the most open manner dispatched ambassadors in accordance with the decision of the Council of the League,³ ordering the Athenians to rescind the action against the Megarians and threatening, if they did not accede, to wage war upon them together with the forces of their allies. When the Assembly convened to consider the matter, Pericles, who far excelled all

² It is more than likely that the accusations against these two friends of Pericles fell some years before the outbreak of the war (cp. Adcock in *Camb. Anc. Hist.* 5, pp. 477-480). At any rate Thucydides' account of the causes of the war makes no mention of either Pheidias or Anaxagoras.

³ The Peloponnesian League.

πολιτῶν, ἔπεισε τοὺς Ἀθηναίους μὴ ἀναιρεῖν τὸ ψήφισμα, λέγων ἀρχὴν δουλείας εἶναι τὸ πείθεσθαι παρὰ τὸ συμφέρον τοῖς Λακεδαιμονίων προστάγμασι. συνεβούλευεν οὖν τὰ ἀπὸ τῆς χώρας κατακομίζειν εἰς τὴν πόλιν καὶ θαλαπτοκρατοῦντας διαπολεμεῖν τοῖς Σπαρτιάταις.

40. Περὶ δὲ τοῦ πολέμου πεφροντισμένως ἀπολογισάμενος ἐξηριθμήσατο μὲν τὸ πλήθος τῶν συμμάχων τῇ πόλει καὶ τὴν ὑπεροχὴν τῆς ναυτικῆς δυνάμεως, πρὸς δὲ τούτοις τὸ πλήθος τῶν μετακεκομισμένων ἐκ Δήλου χρημάτων εἰς τὰς Ἀθήνας, ἃ συνέβαινε ἐκ τῶν φόρων ταῖς πόλεσι κοινῇ συν-
 2 ἠβροῦσθαι κοινῶν δ' ὄντων τῶν μυρίων τάλαντων ἀπανήλωτο πρὸς τὴν κατασκευὴν τῶν προπυλαίων καὶ τὴν Ποτιδαίας πολιορκίαν τετρακισχίλια τάλαντα· καὶ καθ' ἕκαστον ἑνιαυτὸν ἐκ τοῦ φόρου τῶν συμμάχων ἀνεφέρετο τάλαντα τετρακόσια ἐξήκοντα. χωρὶς δὲ τούτων τὰ¹ τε πομπεῖα² καὶ τὰ Μηδικὰ σκύλα πεντακοσίων ἄξια τάλαντων
 3 ἀπεφίγητο, ἔν τε τοῖς ἱεροῖς³ ἀπεδείκνυεν ἀναθημάτων τε πλήθος καὶ τῆς Ἀθηνᾶς ἀγαλμα ἔχειν χρυσίου πενήκοντα τάλαντα, ὡς περιαιρετῆς οὐσης τῆς περὶ τὸν κόσμον κατασκευῆς· καὶ ταῦτα, ἀναγκαῖα εἰ καταλάβοι χρεῖα, χρησαμένους παρὰ τῶν θεῶν πάλιν ἀποκαταστήσειεν ἐν εἰρήνῃ· τοὺς τε τῶν πολιτῶν βίους διὰ τὴν πολυχρόνιον εἰρήνην πολλὴν ἐπίδοσιν εὐληφέναι πρὸς εὐδαιμονίαν.
 4 Χωρὶς δὲ τῶν χρημάτων τούτων στρατιώτας

¹ τὰ Wesseling : ἡ.

² σκεύη after πομπεῖα deleted by Dindorf.

³ So Reiske : ἔργοις.

his fellow citizens in skill of oratory, persuaded the Athenians not to rescind the action, saying that for them to accede to the demands of the Lacedaemonians, contrary to their own interests, would be the first step toward slavery. Accordingly he advised that they bring their possessions from the countryside into the city and fight it out with the Spartans by means of their command of the sea.

40. Speaking of the war, Pericles, after defending his course in well-considered words, enumerated first the multitude of allies Athens possessed and the superiority of its naval strength, and then the large sum of money which had been removed from Delos to Athens and which had in fact been gathered from the tribute into one fund for the common use of the cities; from the ten thousand talents in the common fund four thousand had been expended on the building of the Propylaea¹ and the siege of Potidaea; and each year there was an income from the tribute paid by the allies of four hundred and sixty talents. Beside this he declared that the vessels employed in solemn processions and the booty taken from the Medes were worth five hundred talents, and he pointed to the multitude of votive offerings in the various sanctuaries and to the fact that the fifty talents of gold on the statue of Athena for its embellishment was so constructed as to be removable; and he showed that all these, if dire need befell them, they could borrow from the gods and return to them again when peace came, and that also by reason of the long peace the manner of life of the citizens had made great strides toward prosperity.

In addition to these financial resources Pericles

¹ The entrance to the Acropolis.

ἀπεδείκνυνεν ὑπάρχειν τῇ πόλει χωρὶς συμμάχων
 καὶ τῶν ἐν τοῖς φρουρίοις ὄντων ὀπλίτας μὲν μυ-
 ρίους καὶ δισχιλίους, τοὺς δ' ἐν τοῖς φρουρίοις
 ὄντας καὶ τοὺς μετοίκους ὑπάρχειν πλείους τῶν
 μυρίων ἑπτακισχιλίων, τριῆρεις τε τὰς παρούσας
 5 τριακοσίας. τοὺς δὲ Λακεδαιμονίους χρημάτων τε
 σπανίζειν ἀπεδείκνυε καὶ ταῖς ναυτικαῖς δυνάμεσι
 πολὺ λείπεσθαι τῶν Ἀθηναίων. ταῦτα διελθὼν καὶ
 παρορμήσας τοὺς πολίτας εἰς τὸν πόλεμον, ἔπεισε
 τὸν δῆμον μὴ προσέχειν τοῖς Λακεδαιμονίοις.
 ταῦτα δὲ ῥαδίως συνετέλεσε διὰ τὴν δεινότητα τοῦ
 6 λόγου, δι' ἣν αἰτίαν ὠνομάσθη Ὀλύμπιος. μέμνη-
 ται δὲ τούτων καὶ Ἀριστοφάνης ὁ τῆς ἀρχαίας
 κωμωδίας ποιητής, γεγωνὺς κατὰ τὴν τοῦ Περι-
 κλέους ἡλικίαν, ἐν τοῖσδε τοῖς τετραμέτροις,¹

ὦ λιπερνῆτες γεωργοί, τὰμὰ τις ξυνιέτω
 ῥήματ', εἰ βούλεσθ' ἀκούσαι τήνδ' ὅπως ἀπ-
 ὠλετο.
 πρῶτα μὲν γὰρ αὐτῆς ἦρχε Φειδίας πράξας
 κακῶς,
 εἶτα Περικλῆς φοβηθεὶς μὴ μετάσχη τῆς τύχης,
 ἐμβαλὼν σπινθήρα μικρὸν Μεγαρικοῦ ψηφίσμα-
 τος
 ἐξεφύσησεν τοσοῦτον πόλεμον ὥστε τῷ καπνῷ
 πάντας Ἑλλήνας δακρῦσαι, τοὺς τ' ἐκεῖ τοὺς τ'
 ἐνθάδε·

¹ So Canter : γεγραμμένοις.

pointed out that, omitting the allies and garrisons, the city had available twelve thousand hoplites, the garrisons and metics amounted to more than seventeen thousand, and the triremes available to three hundred. He also pointed out that the Lacedaemonians were both lacking in money and far behind the Athenians in naval armaments. After he had recounted these facts and incited the citizens to war, he persuaded the people to pay no attention to the Lacedaemonians. This he accomplished readily by reason of his great ability as an orator, which is the reason he has been called "The Olympian." Mention has been made of this even by Aristophanes, the poet of the Old Comedy, who lived in the period of Pericles, in the following tetrameters ¹ :

O ye farmers, wretched creatures,
 listen now and understand,
 If you fain would learn the reason
 why it was Peace left the land.
 Pheidias began the mischief,
 having come to grief and shame,
 Pericles was next in order,
 fearing he might share the blame,
 By his Megara-enactment
 lighting first a little flame,
 Such a bitter smoke ascended
 while the flames of war he blew,
 That from every eye in Hellas
 everywhere the tears it drew.

¹ *Peace*, 603-606, 609-611 (in imitation of Archilochus). The translation is that of Rogers in the *L.C.L.*, slightly changed where the Greek of Diodorus varies from the accepted text and because of the missing lines.

καὶ πάλιν ἐν ἄλλοις¹

Περικλέης οὐλύμπιος
ἤστραπτεν, ἐβρόντα, συνεκύκα τὴν Ἑλλάδα.

Εὐπόλις δ' ὁ ποιητῆς

Πειθῶ τις ἐπεκάθιζεν ἐπὶ τοῖς χείλεσιν·
οὕτως ἐκῆλει καὶ μόνος τῶν ῥητόρων
τὸ κέντρον ἐγκατέλειπε τοῖς ἀκροωμένοις.

¹ Εὐπόλις ὁ ποιητῆς after ἄλλοις transferred to third line below by Wesseling.

And again in another place ¹ :

The Olympian Pericles
Thundered and lightened and confounded Hellas.

And Eupolis the poet wrote ² :

One might say Persuasion rested
On his lips ; such charm he'd bring,
And alone of all the speakers
In his list'ners left his sting.

¹ *Acharnians*, 531-532.

² *Frag.* 94, ll. 5-7 (Kock). Eupolis was a contemporary of Aristophanes and one of the most brilliant writers of the Old Comedy.

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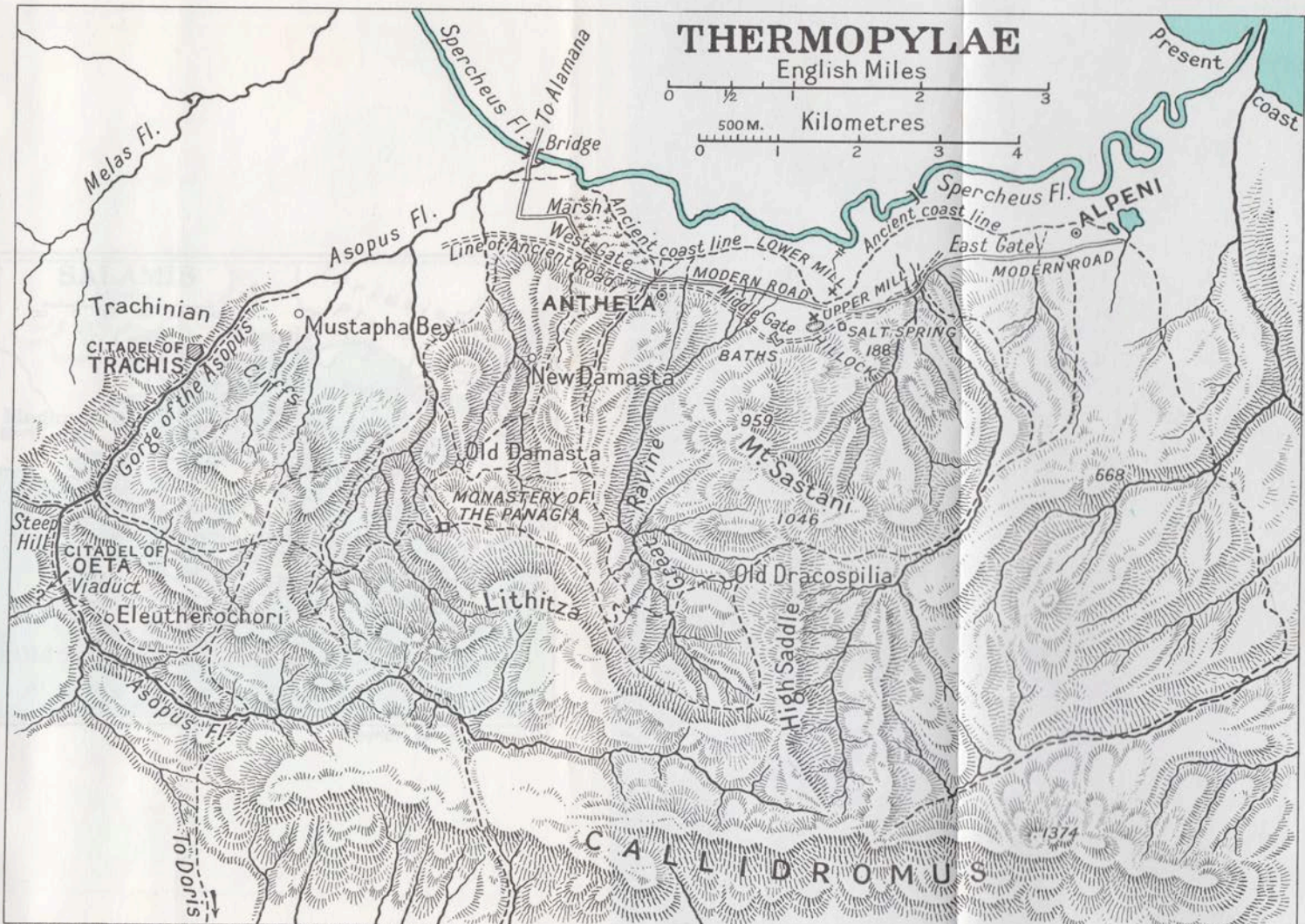
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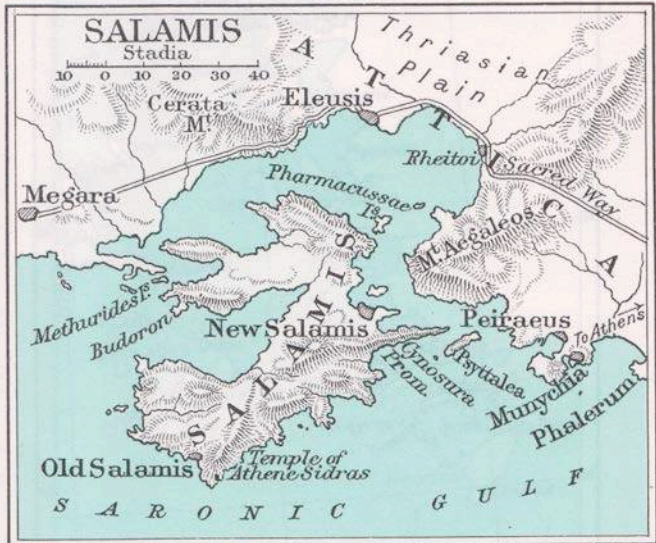
THE ROUTE OF XERXES





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SICILY AND GREECE

