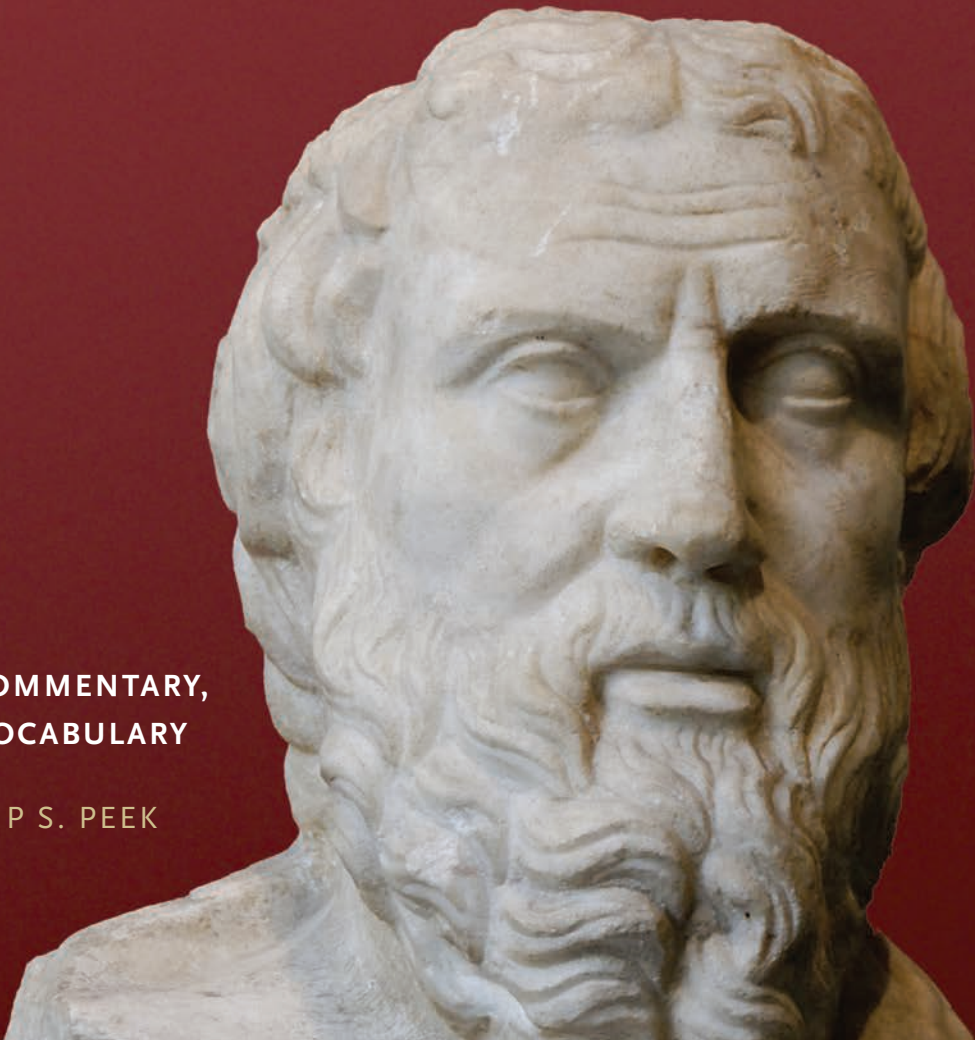


HERODOTUS

Histories BOOK V

TEXT, COMMENTARY,
AND VOCABULARY

PHILIP S. PEEK



HERODOTUS, *HISTORIES*, BOOK V

OKLAHOMA SERIES IN CLASSICAL CULTURE

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HISTORIES,
BOOK V

TEXT, COMMENTARY, AND VOCABULARY



Philip S. Peek

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PREFACE

Substantially revised, this book began as the collaboration between my former student Andrew McCaffrey and me. It has been partly funded by the Center for Undergraduate Research and Scholarship (CURS) and by a Building Strength grant of Bowling Green State University, the first awarded in the summer of 2012, the second in the fall of 2017.

Andrew McCaffrey graduated from Bowling Green State University in 2013. He has earned his MA in Latin from the University of Michigan and is currently attending law school at the same institution. He thanks CURS for providing him the opportunity to contribute to this endeavor.

Since 1995 I have taught classics at Bowling Green State University and remain passionate about helping students learn to read ancient Greek. I hope this commentary assists them. I thank Geoffrey Steadman for his texts with running vocabulary, which have helped my students advance their reading skills; James Keenan for all he has been and done; and my ancient Greek students, in particular Bradley Corfman and Jordan Kilpatrick, who have helped me formulate the strategies used in this text. For their help in improving this text I thank the anonymous readers, Chris Baron, James Keenan, James Pfundstein, and Andy Schocket. Finally, I thank my wife, Elaine, and children, Zach, Brandon, and Madeline, for their support, encouragement, and helpful suggestions.

In creating the grammatical parsing and vocabulary, I have been careful to keep each page error free. Given the many data points in this project, it is inevitable that I have made mistakes. For these mistakes and any confusion they cause, I offer my apologies and encourage you to send corrections to me at peekps@bgsu.edu.

Beginning students of ancient Greek and of Latin learn a pick-and-choose method of translating: find the subject and the verb and then put the rest of the pieces of the sentence together as if building an item out of Legos. This text encourages you to take each word in the order it comes and to strive to read the language instead of picking and choosing its parts. If adopting this method inspires you to read, then the text will have proved its worth.

HERODOTUS, *HISTORIES*, BOOK V

INTRODUCTION

NOTE TO STUDENTS

This book owes its existence to my passion for reading ancient Greek and teaching others to do the same. Both give me great pleasure. My goal is for you to develop the skills that make the process of reading this ancient language as natural for you as reading English. In considering authors for you to further your study of ancient Greek, I have chosen Herodotus, one of the most readable of the great writers of Greek prose, because he is a natural storyteller and because his subject matter has wide appeal. Though you may pick up Herodotus and begin reading at any point in any book, Book V offers a narrative filled with insight into Greek and Persian customs, rivalry, and intrigue.

HERODOTUS AND BOOK V

Hailing from Halikarnassos, a cosmopolitan port town on the border between the Greeks and the Persians, Herodotus spans much of the fifth century, living from 484 to 425 B.C.E. In 490 (just before his birth) and again in 480 (just after it), the biggest and most successful empire the world had seen clashed with the fiercely independent city-states of Herodotus's own people. This surprisingly unsuccessful attack on the Greeks by the rich and powerful Persians may have been an impulse behind his life's work, the

Histories or *Researches*. Most biographical information about him is gleaned from this magnum opus, which takes as its subject the great accomplishments of the Greeks and the barbarians and, in addition to other things, the reasons why they warred with one another.¹ In writing it, Herodotus traveled throughout the Mediterranean and the surrounding lands, interviewing sources and looking over data. His compilation of this information became his *Histories*, regarded as the first history of the Western world.

Though parts of these *Histories* read as though Herodotus is a carnival barker, calling his audience to view the strange and incredible world of flying snakes, fish-eating horses, and gold-digging ants, underlying even these fantastic accounts lies a reasonable and rational mind, seeking to present what it has gone to great lengths to discover. Owing in part to these sideshow attractions, Herodotus's reputation, from his own day until now, has seen a variety of judgments. Known as both "the father of lies" and "the father of history," Herodotus is shown by modern historiography and archaeology to be systematic and consistently rational.²

As a whole, his work covers eighty-two years—from 560 to 478 B.C.E.—with references going as far back as the first eight gods to exist and as far forward as 430 B.C.E. In Book V he focuses on the Persians: their expansion into Thrakia and Makedonia and their conflict with the Greeks of Ionia. The Persian Megabazos marches through Thrakia into Makedonia, defeating various tribes along the way. In the midst of this Persian expansion, the Ionian Aristagores seeks help from Sparta and from Athens in his bid to have the Ionians revolt.

Within this overarching narrative, Herodotus names over 350 people and places, covering Asia, Africa, and Europe. His narrative begins at an uncertain past time and ends with Aristagores' death in about 497–96. Herodotus has a discursive style, often beginning a tale, offering the relevant

-
1. The *Suda*, a tenth-century Byzantine encyclopedia, notes that Herodotus was of a prominent family and that he went into exile on Samos because of the tyrant Lygdamis. The *Suda* further states that he helped expel Lygdamis and then later voluntarily went to Thurii owing to unpopularity with the people, and that he died there or at Pella.
 2. Hornblower (2013, 31) notes that onomastics show Herodotus to have conducted careful research into the Ionian revolt and that epigraphical evidence indicate that he is impressively accurate.

backstory, and then resuming where he left off. His sentences are similarly structured, stating a subject, interrupting with ancillary information, and then completing the thought. In the upcoming section, I mimic a bit his start, pause, and restart style.

In Book V Herodotus lists the customs of the Thracians, offers insight into the mindset of the Spartans, and records political intrigue at Athens concerning Hippias, Hipparkhos, Kleisthenes, and Isagores. Greek deception gets the better of the Persians. Aristagores brings great destruction on his fellow Ionians. Herodotus leads his audience down the royal road to Sousa and beyond. He presents the origins of the alphabet and the burgeoning of democracy at Athens, freed from tyranny and ruled through *ισηγορία* (“political equality”). Through this great range of topics, Herodotus provides the context needed for understanding the how and why of the upcoming battles of Marathon, Thermopylai, Artemision, Salamis, Plataia, and Mykale, all narrated in Books VIII and IX, the last two of his great work.

HERODOTUS AND HIS MANY READERS

In the preceding section I gave you a glimpse at what is to come in Book V. In what follows I offer you a general introduction to Herodotus and his work. In offering it I make no claim to originality. Rather my aim is accuracy in describing Herodotus and his work. I hope that as you read Book V you will find yourself agreeing with some parts of what I write below and disagreeing with others. I warmly solicit corrections and suggestions for improvement.

In considering the twenty-five hundred years of commentary that Herodotus’s work has spawned, it is clear that his readers love to debate and question everything. Herodotus is called religious, skeptical, and a mixture of both.³ He is a liar, scrupulously accurate, and again some mixture of the

3. Asheri et al. (2011, 42) often and understandably steer a middle ground: there is much that is gray in Herodotus’s presentation of subjects and acts. Though Herodotus recognizes corruption and political expedience at work in religion, nonetheless a central thesis of his work is the role of the divine in human affairs. For a clear statement of the existence of the gods’ influence in human affairs, see Book IX, chapter 100 of Herodotus’s work. I will refer to Herodotus’s work parenthetically by noting the book, chapter, and, where applicable, line number. For example, (II.14.3) refers to book 2, chapter 14, line 3.

two.⁴ For example, of the times in the *Histories* when Herodotus claims direct autopsy (what he has witnessed with his own eyes), some scholars take him at his word, others partly so, and still others barely believe him.⁵ For every word Herodotus has written, scholars have written over one thousand. While disagreement is to be seen ultimately in a good light, reading such polarized viewpoints may make you feel like Sisyphos struggling with his rock.

Though divided on many points, scholars credit Herodotus with the invention, in the West, of the genre of history.⁶ At work at about the same time as him were Kharon, Hekataios, Skylax, and Xanthos, all helping to create, in varying degrees, this new genre. History, as it was being defined, differs from its predecessor, epic poetry, because it is written in prose and is concerned with recording the truth of what occurred.⁷ As Thουκυδίδης (1.22) rightly notes, getting at the truth is difficult even for eyewitnesses owing both to imperfections of memory and to the distortions of bias, both implicit and explicit. In our world with all its advantages, the historical genre remains a subjective one.

In creating this genre, Herodotus focuses on the eighty-two years from 560 to 478 B.C.E. Outside of this frame he refers back to the origins of the first eight gods and forward to events of the Peloponnesian War (431–404 B.C.E.). In crafting his narrative, he makes use of a variety of source material, records events he does and does not believe, and passes judgment where he deems it appropriate. He takes pains to establish the truth of what occurred. Where this is not possible, he still preserves what his sources relate. As he worked, he made mistakes and he got things right.

4. Asheri et al. (2011, 22, 56) credit Herodotus with the invention of a new literary genre that accepts creative license where the paradigmatic is of greater consequence than what actually happened. Writing in the century after Herodotus, Aristotle (*Art of Poetry*, 1451b1) makes the opposite point, arguing that poetry, with its focus on general truths, is superior to histories like that of Herodotus, where the focus is on specific facts. Fehling (1989) accuses Herodotus of creative reportage. Romm (2003, viii) writes that “many layers of imaginative material have been added, including speeches and dialogues, omens and portents, folktales and myths.” Waddell (1998, 5) finds in him good faith and veracity. I accept a fallible author trying his best to be accurate.

5. Asheri et al. 2011, 6.

6. Asheri et al. (2011, 7–14) and Scott (2005, 9–14) consider the invention of the genre as well as how Herodotus’s work came to take the form it currently has.

7. By Aristotle’s day history was an established genre (*Art of Poetry*, 1451b1). Herodotus notes that Homer knew that the Trojans did not really have possession of Helen but that he disregarded this fact because it did not suit the requirements of the epic genre (II.116).

When reading his *Histories*, you may be struck by how familiar Herodotus's world appears. From then to now, there is much overlap; there are also differences. One difference crucial for understanding Herodotus and his world is the notion that the gods punish wrongdoing and excessive good fortune.⁸ They may chasten the malefactor or one of his relatives, though innocent and born generations later.⁹ Despite being god-loved, Kroisos suffers for a murder committed some 150 years earlier by his relative Gyges.¹⁰ The tyrant of Samos, Polykrates, suffers an undeserved death owing to the great good fortune he has enjoyed throughout his life (III.125). The same good fortune undoes Kyros (I.214). Pheretima, the wife of Battus III, king of the Kyrenaians, is killed by the gods for her excessive vengeance (IV.205). The Spartans suffer for killing Persian heralds (VII.134–37). The Persian Mardonios pays for the murder of the Spartan Leonidas (IX.64). Understanding such a worldview is essential to understanding Herodotus's belief system.¹¹

Fundamental for Herodotus is that the gods exist and cause events to happen to humans.¹² Though they may punish excessive success, they do not make innocent mortals do unjust acts.¹³ Mortals themselves are accountable

8. Thus human prosperity never remains constant: τὴν ἀνθρωπίνην ὧν ἐπιστάμενος εὐδαιμονίην οὐδαμὰ ἐν τούτῳ μένουσαν, ἐπιμνήσομαι ἀμφοτέρων ὁμοίως “knowing that mortals’ prosperity never remains constant, I will mention both together” (I.5.4).

9. Kroisos suffers for his great good fortune (I.34) and for Gyges’ wrongdoing (I.91). Though not without his redeeming qualities, Xerxes is guilty of arrogant pride (VII.24). For a good discussion on Xerxes’ faults and virtues, see Bowie (2007, 10–11). For a full expression of the idea of the divine, see Solon’s fragment 13 in M. L. West, trans. (1994), *Greek Lyric Poetry* (Oxford: Oxford University Press).

10. Asheri et al. think the meeting between Solon and Kroisos is made up for didactic purposes (2011, 34).

11. A contrary view is held by Romm, who writes that “even in matters as deeply personal as religion, however, it is difficult to say with certainty what Herodotus believed or what view his text expresses” (Romm 2003, xvii). Though I suggest that Herodotus’s faith is essential to understanding his *Histories*, he does not see a divine hand meddling in all things. For a discussion on Herodotus’s religious views that discusses this very point, see Scott 2005, 31–32.

12. Bowie argues of the work that “insistent parallelisms are to show that things are not random but divinely ordered” (2007, 14). Scott cautions against seeing things in the text that are not there (2005, 25). Both have their points.

13. Asheri et al. argue that the gods are not driven by moral principles but also note that they can be wise and just (2011, 39). Like mortals the gods are fallible, jealous, unpredictable, as well as noble and concerned with just thoughts and actions. For their concern with justice, see II.120.

for their actions.¹⁴ Through prophecy, dreams, and portents, the gods may attempt to dissuade mortals from treading a given path (III.124–25). Conversely, they may encourage them to do wrong when they think mortals should know better: the gods will punish those who merely ask about handing over a suppliant to the enemy to be killed (I.159).¹⁵ A wrong done must be righted through appeasing the offended deity (I.167). Death and suffering brought on by excess and injustice is thus a main theme of his work, as is the gods' hand in influencing events. Herodotus expends so much effort in arguing for the existence of the gods and their influence that perhaps he is reacting to the gainsayers of his day and speaking generally to his contemporary skeptics.¹⁶

A second difference between then and now is that for the Greeks and for most barbarians the most noble of pursuits was warfare. They despised business and crafts (II.167). Fighting for a just cause or not, males won praise with their bravery.¹⁷ Fighting imparted prestige, and for the Greeks fighting to maintain freedom from oppression gave even more. Though they may

14. The Skythians are punished for plundering the temple of Aphrodite (I.105). Kleomenes is punished for his treatment of Demaratos (VI.84). The Persians are killed for profaning Poseidon's sanctuary (VIII.129).

15. Rather than Aristodikos's understanding of how the gods work, Asheri et al. see skepticism and irreverence at work (2011, 42). The Pythia tells the Parians that the gods, through the priestess Timo, were attempting to start Miltiades down a path with a bad ending (VI.135).

16. Since the time of Thales (624–546 B.C.E.), Anaximander (610–546 B.C.E.), and Anaximenes (585–528 B.C.E.), Greek culture has seen a divide between a mathematical and scientific explanation for why things happen and a mythic one. For example, myth says that earthquakes occur because of Poseidon. Thales reasoned that they occur because the earth floats on water. Practitioners of science do not necessarily reject the gods' existence—gods may still be credited with the creation of the earth—but they do seek alternative explanations. Xenophanes (570–475 B.C.E.) argued against the depiction of the gods as recorded by Hesiod and Homer and against the idea that they are fallible and jealous. He posited that they or the one god is unlike mortals in form and in thought. Protagoras (490–420 B.C.E.), an agnostic or atheist, argued that the existence of the gods has no bearing on mortal life and that all values are relative. The Athenians may have expelled him from their city and burnt his works in the market place (Diogenes Laertius 9.51–52; Cicero, *On the Nature of the Gods*, 1.23.6). Anaxagoras (510–428 B.C.E.) correctly explained eclipses and declared the sun to be a stone and not a god. The Athenians brought him to court and had him exiled on charges of impiety and pro-Persian sympathies.

17. The Lydians do not fight like cowards (I.80.6); the Medes are courageous and in the cause of freedom cast off slavery (I.95.2); Phanes is admired for his good judgment and bravery (III.4); the Skythians are admired for their martial prowess (IV.46); the Khians refuse to

have good qualities, may suffer undeservedly, and may do good things, tyrants are nonetheless by definition agents of enslavement and oppression.¹⁸ No amount of do-goodism can counterbalance the injustice of this office, and brave Greek males fight to overthrow tyrants. At the same time, fighting when sure to lose was considered foolhardy (IV.93). Herodotus, the Greeks, and the majority of the cultures Herodotus encountered put warfare and bravery ahead of all else.

In history, as in other fields, researchers view their subjects from biased perspectives.¹⁹ The two differences mentioned above form a part of the bias that informs Herodotus as he examines his world. His search is a broad one, directed at why the Greeks and barbarians fought but also generally at other things: birth, chronology, colonies, customs, deeds, flora and fauna, food, funeral practices, genealogy, geography, great works, marriage, origins, religion, sex. His curiosity and interest in the bizarre prompted English historian Edward Gibbon, best known for his *History of the Decline and Fall of the Roman Empire*, to comment that “Herodotus sometimes writes for children and sometimes for philosophers.”²⁰ Gibbon’s observation notwithstanding, in researching his wide variety of topics, Herodotus concerns himself with getting things correct.²¹ At times he cannot, and so he simply records what he is told. At other times he wavers, offering variant accounts

behave like cowards (VI.15); Bogen is praised for his bravery and loyalty to the Persians, choosing to fight the Athenians to the death rather than to flee. In the end he kills all the females and children who survived, throws the precious metals into the river, and kills himself (VII.107). The Persians fight with bravery against the better armed and trained Greeks (IX.62). On the flip side, Histiaios’s flight to escape death is described as cowardly (VI.28).

18. Scott argues that Herodotus was neither for nor against democracy but “disliked oppression and approved of fair government of whatever complexion, even, perhaps, that of a tyrant” (2005, 28).

19. For an example of a different history that could have been written, see Plutarch’s *On the Malice of Herodotus*. Of course, interpreters of history are subject to the same caveats. For a concise account of subjectivity in analyzing Herodotus, see Scott 2005, 36–37. For myself, I do not propose that my conclusions are the only ones or even the best ones. I can only hope that other readers of Herodotus see him through eyes similar to my own.

20. Edward Gibbon (1776–1789), *The Decline and Fall of the Roman Empire*, ch. 24, fn. 52.

21. For Herodotus’s concern for justice and honesty, see II.177. For Herodotus as a conscientious researcher, see Scott 2005, 26, though he restricts this comment to the later books, including Book VI.

and leaving it up to his reader to decide. When he thinks himself able, he passes judgment. Of course, taken as a whole, the *Histories* themselves ultimately offer Herodotus's point of view of how the world works, from the origin of the first eight gods down to the Peloponnesian War.

In Herodotus's research, autopsy reigns supreme. For things he has seen, such as the camel, he speaks authoritatively, though in the case of their legs wrongly (III.103): they do not have four knees. A single "autopsic" source carries weight, and multiple sources who can confirm having seen the same thing are even better. This methodology endows him with an accuracy that archaeology often confirms. It also leads him to mistakes. For Herodotus the world is a messy place, with uneven contours, jealous gods, and corrupt priests—everyone should be able to observe this. As such, it cannot be that, as if drawn by a compass, the earth is a round sphere with Ocean surrounding its lands.²² Likewise, because of Herodotus's belief that Greece is the center of the world, it cannot be that the sun appeared over the Phoinikians' right instead of their left when they rounded Africa, as they claim to have done (IV.42). He rejects the existence of the Eridanos River and the Kassiterides Islands (probably the British Isles), mainly because no one has provided an eyewitness account (III.115.2). He accepts without question griffins, polygenic rabbits, and black semen ejaculated by Ethiopians and Indians. Despite these mistakes, Herodotus can also be correctly skeptical. Though there is an autopsic source, he rejects the existence of one-eyed men called Arimaspians (III.116.2) on the basis of logic: how can they in all other respects be just like the rest of mankind but in this one characteristic differ so greatly?

In addition to autopsy, Herodotus consults a variety of sources.²³ Written sources of the historical genre he finds lacking.²⁴ Had he not, he surely would

22. Anaximander may have been the first to draw up such a map. See <https://en.wikipedia.org/wiki/Anaximander>.

23. Hekataios, a contemporary of Herodotus, is believed to be the source for parts of Book II on the Egyptians. Herodotus mentions a painting (IV.88) and cites an inscription for the battle of Thermopylai (VII.228). Herodotus references the writers Aeschylus, Archilochus, Hesiod, Homer, Phrynikhos, Pindar, and Solon and quotes prophecies throughout.

24. These written sources include the "histories" of Kharon, Hekataios, Skylax, and Xanthos. Of these he criticizes Hekataios; he may or may not have read the others. In antiquity he was accused of plagiarism: Pollio wrote a work called *Περὶ τῆς Ἡροδότου κλοπῆς* (*On the plagiarism of Herodotus*); Porphyry says he copied material for Book 2 from Hekataios (FGRH 1 T22, F324a). For more on the early historians, see Lionel Pearson (1939), *Early Ionian Historians* (Oxford: Clarendon Press).

have given them their due.²⁵ In large part he depends on oral sources that, when not wholly invented, come from eyewitness accounts.²⁶ Eyewitness accounts of events, even if triangulated and then written up, remain fallible, mostly because of imperfect memory and partiality. On such accounts history, then and now, though assisted by the invention of video and the smartphone, often relies. This is not to suggest that history cannot get things correct. Rather, humans' fallibility and subjectivity make accuracy a difficult achievement.

Herodotus is aware of history's pitfalls and of humans' ability to make things up.²⁷ In our world we too are aware of these tendencies. We preserve and pass on much of the past through our culture's collective memory and stories. As such, we tend to remember the past in ways that suit our present.²⁸ Since Herodotus depends largely on oral history for composing his work, one may think that he gives it a greater degree of reliability than some modern scholars or historians would. Though it may be true, this conclusion is an assumption.

There is evidence that argues against it. The *Histories* contain many examples indicating that its author regularly performed his due diligence. As a member of a culture that accepted lying and deception from both its gods and fellows, Herodotus is duly skeptical, casting doubt on the validity of sources, be they oral or written. In his work's events duplicity plays a central role. Nonetheless the notion that he is too accepting of the validity

25. Asheri et al. write that Herodotus and Thucydides preferred oral sources without reflection (2011, 16, 18). Though authoritative, this statement lacks substance. Both have chosen to write; this choice suggests a recognition that to them written history has advantages over oral. If the two show a bias for oral history, it is to be explained more by the inadequacy of the written works available to them than to their preference for the oral.

26. Scott supposes family traditions, family histories, man-in-the-street tales, and eyewitnesses (2005, 14–21).

27. On using sources that are themselves concerned with getting things correct, see I.95. It is not so much that Herodotus displays a protohistorical phase of critical thought (Asheri et al. 2011, 23). The literature of his predecessors and contemporaries shows a culture as critically minded as ours. Rather, it is that his intellectual abilities are only as good as the evidence available at the time allows it to be.

28. For entrée into the world of orality and literacy, see Jack Goody and Ian Watt (1963), "The Consequences of Literacy," *Comparative Studies in Society and History* 5, no. 3: 304–45. For remembering the past as suits our present, see Andy Schocket (2015), *Fighting Over the Founders: How We Remember the American Revolution* (New York: NYU Press).

of his oral sources persists.²⁹ This contention is based to a significant degree on the prevalence in his work of origin stories, the folktale, and the court story.³⁰ All three display repeating features. The patterning in these tales casts doubt on their validity.³¹

Though aware of the unreliability of his oral sources, Herodotus does fail to be skeptical where circumstances suggest he should be. In saying this I accept that Herodotus is attempting to present to his audience the truth of what happened in the past.³² The reasons for his failure, then, are difficult to determine. One explanation is that Herodotus, like all historians, is fallible, subject to a variety of factors that skew how he processes events. Just as in science a Newtonian view results in one set of equations and an Einsteinian view in another, so in history a given way of looking at and explaining events necessitates a finite number of conclusions and explanations. Herodotus's worldview constrains his analysis. And so arriving at an accurate understanding of why Herodotus wrote what he did requires looking as carefully as possible through his eyes.

29. The argument is that an oral culture is necessarily more willing to believe what they are told (Fontenrose 1978, 128; and Scott 2005, 14). There are reasons to believe that in the final tally they may be more astute at deciphering deception than their more literate counterparts. Be this as it may, the queen of the Massagetai (I.205) and the king of the Ethiopians (III.20–22) both display a perspicuity that argues for the illiterate being less gullible than our modern scholars think them to be. For Herodotus's own attitude toward naïve stories of the Greeks, see II.45.

30. Folk-type narratives take a variety of forms. One of these is that of the industrious maiden (V.12), presented in this way so as to capture a husband. Nikolaos of Damascus, writing some 450 years after Herodotus but using primary sources older than Herodotus, tells a similar tale of Alyattes of Lydia and an industrious Thracian female. The question of the historicity of this tale type and of tale types and narrative forms in general is one that is not easy to answer. It is true that many narratives fit certain tale types and yet they still may be in essence historically accurate. It is also true that a tale type, by its convenience and because it explains such a variety of things, tends to persist whether it has historicity or not. Also of merit are tale types that most certainly are without any historicity but manage, by other factors, to achieve a validity that transcends their true falsehood. And so it may be argued both of the historian Herodotus and of any tale teller that historical truth is a difficult beast, untamable, of many a form, and irresistible.

31. Hornblower (2013, 32) cautions against arguing that the presence of the folkloric renders the whole unhistoric.

32. Asheri et al. find him, in a positive way, more concerned with paradigmatic truth than with what actually happened (2011, 56).

One constraint is Herodotus's belief of the role of the divine in influencing human affairs.³³ Prophecy is one way the divine exerts itself.³⁴ Nonetheless it is argued that prophecy, in the *Histories*, is nothing more than a literary construct whose function is foreshadowing.³⁵ But, for Herodotus, the prophetic is fundamental to the way his universe works. Yes, prophecy may be false and, yes, oracles may be bribed. But ultimately true oracles provide valid predictions and warnings.³⁶ Ignore them and suffer.

Similar to the divine is the wise adviser, also considered a literary construct. In folktale formula the wise adviser advocates against a particular path and suggests the calamities that inevitably follow. Not strictly divine like prophecy, tragic warners have a real presence in the discussion of most any decision offering risk.³⁷ Because they are predictive, warners serve a role similar to that of prophecy. Closely aligned with the divine, they are fundamental to Herodotus's worldview. Their divine connection explains why Herodotus is too accepting of their repeated presence in the stories he tells. It also explains Herodotus's failure to be skeptical of their accurate prediction of whatever calamities ensue.³⁸

For Herodotus the divine is as self-evident as is the sun's rising and setting. It plays a role in choosing leaders and in affecting the outcome of

33. The gods are ultimately responsible for the rain, and if they wish they could destroy the Greeks by bringing on a drought (II.13.3).

34. In I.210, Herodotus notes that the gods attempt to warn Kyros of his impending death and of Dareios's ascent to the throne. At IV.79, the gods warn Skyles of a bad end if he goes through with the initiation into the cult of Dionysus. In VI.27, the gods warn the Khians of an upcoming military defeat. The gods warn the Greeks of upcoming disasters (VI.98). There is a portent that Xerxes will not defeat the Greeks (VII.57). There are prophecies that the Greeks will defeat the Persians (IX.43).

35. Asheri et al. write that oracles, dreams, portents, and prophecies are literary means used to prepare the reader for an impending catastrophe and its moral (2011, 41).

36. At VIII.77, Herodotus states his acceptance of the validity of oracles and prophecies, and at IX.65 he states his view that Demeter keeps the Persians out of her sanctuary because earlier they had burned her inner sanctuary.

37. In the popular culture of our world, Friday's pundits and predictors become Monday's accurate warners.

38. Back writing is a distinct possibility. Back writing can be a deliberate fabrication, an acceptable form of foreshadowing in a new genre that allows for creative license, or a consequence of the way the historian sees the world, as argued here. For a different perspective, see Bowie 2007, 9.

wars. Kandaules is punished and loses his power because he transgresses norms. The gods smile on the conspirators' defeat of the Magi (III.76) and the whinnying of Dareios's horse (III.86). Marked for kingship before he is born, Kyros escapes the death commanded by his grandfather Astyages (I.107–113), is raised by cowherds (I.114–116), and eventually comes to power as king (I.124–130). With the help of the gods, the Athenians drive off the Persians (VII.139). The gods send a storm to destroy some of the Persian fleet so that it is more equal to that of its Greek foes (VIII.13). Herodotus records for his audience the hands of the gods at work in mortal affairs. A consequence of accepting the role of the divine in human affairs is that the chronologically impossible becomes possible. And so the Greeks at Mykale can be informed on the same day of the victory of the Greeks at Plataia, thus giving them a boost in morale and influencing once again a battle's outcome (IX.100). The conclusion of all this is that his acceptance of the miraculous in events helps explain why so many readers find incredible what Herodotus seems too ready to accept.³⁹

Though aware that the Greek religious system is far from perfect, Herodotus is respectful of the sacred. The Greeks do not perform intercourse in sanctuaries. Other cultures do, reasoning that if it is permissible for animals to fornicate in sanctuaries, it is for people to too. Herodotus finds this rationale disagreeable (II.64). To act disrespectfully is incomprehensible. He remains silent on divine matters that are to be kept unspoken (II.171). Killing with no justification is unholy (III.120). Desecrating an enemy's corpse is most ungodly (IX.78). And so when Kambyzes, king of a culture also respectful of religion, mocks the customary and sacred, he must be mad, otherwise he would not have done so (III.38). Though reverence does not explain why Herodotus may have preferred a negative source about Kambyzes over a more positive one, Herodotus's emphasis on being respectful of religion helps explain why his portrait of Kambyzes is more negative than it perhaps should be.⁴⁰

39. Thus Herodotus may have never thought to concern himself with the chronological difficulties presented in the sending of the man with the shaven head (V.35). Scott attributes his acceptance of the story to an oral culture's lack of interest in precise chronology (2005, 64–65). For a discussion of measuring in Herodotus, see Rubincam 2008.

40. His portrait of Kambyzes is biased by his sources (Scott 2005, 6).

Herodotus also sees a connection between a culture's resiliency and its geography and prosperity. Rugged, barren land gives birth to tough and resilient people.⁴¹ Too much good stuff and luxury result in weakness. The impoverished Persians defeat the wealthy Lydians (I.71). The poor and tough Massagetai defeat the now wealthy Persians (I.207–216), as do the poor and tough Greeks in the final books of the history. As the wheel of history turns, similar features in a country's people produce similar results. Plenty produces a contentment that can be bested and that more readily accepts another's sovereignty. The divine, reverence for it, geography, and prosperity all are essential aspects of the way Herodotus views his world.

In attempting to see things through Herodotus's eyes, we are attempting to uncover the story truth of his history. In doing so a fundamental principle is that our author is not deliberately deceptive in presenting the facts of his work. When it comes to Herodotus's numbers, such a principle seems to waver if not completely fall away. We can agree that, human nature being what it is, inflating numbers occurs too often. Even so the numbers in Herodotus appear way too exaggerated (VII.184).⁴² But this observation is at odds with the care Herodotus takes in making these hyperinflated calculations. The two are irreconcilable. Nonetheless it may be noted that the care Herodotus takes in making them suggests that he believes in their accuracy; beyond this not much more may be said.⁴³

Likewise, Herodotus believes in the accuracy of his speeches and takes care in researching and representing them (II.123). In Herodotean as in Thουκυδιδεαν studies, scholars view speeches as the creative license of the author.⁴⁴ This creative-license argument contradicts what both historians say. In his section on methods, Thουκυδιδες states his approach: some he

41. Redfield's discussion of this phenomenon as a result of Herodotus's need for symmetry is overstated. See James Redfield (1985), "Herodotus the Tourist Author," *Classical Philology* 80, no. 2: 97–118.

42. For a discussion of numbers, see Rubincam 2008.

43. Asheri et al. think Herodotus purposely inflates numbers for literary and didactic purposes (2011, 44–45).

44. Asheri et al. think the invention an accepted part of the new genre (2011, 22). They also think the same of the consultation of oracles and seers, counsels, and debates (41). Flower and Marincola think that Herodotus most likely invented speeches and motivations (2002, 8, 22).

heard and others he got from sources. He notes that his lack of an eidetic memory forced him to write the speeches himself, sticking as closely as possible to both what was actually said as well as to what is typically said on each occasion he writes of.⁴⁵ Herodotus, it seems, worked similarly. Recognizing that none of his contemporaries will believe the Persian debate on the best form of government, Herodotus invites the inevitable polemics, happily vouching for the debate's actual occurrence.⁴⁶ Accepting that they cannot transcribe speeches word for word, both historians nonetheless say that they have attempted to record what was said as precisely as possible.

Herodotus's presentation of events vouches for his having researched the motivations of his subjects.⁴⁷ Upon realizing that Polykrates' good fortune will meet with a bad ending, Amasis breaks off his alliance with him. There could have been several reasons for this, including the ancient belief that bad luck, like a disease, was catching. Herodotus, however, states that Amasis does so in order to save himself from excessive grief when he learns of Polykrates' inevitable suffering (III.43).⁴⁸ Having agreed to assist exiled Samians in their quest to return home, the Spartans give a desire for vengeance as their reason for lending aid. The Samians, however, say the Spartans help so as to repay a favor (III.47). Herodotus leaves the question open. Herodotus gives two different motivations for Oroites' murder of Polykrates, again leaving it up to the reader to decide. Herodotus then asserts that part of Oroites' motivation was to prevent Polykrates from establishing a maritime empire (III.122). Herodotus notes that Histiaios lied to the Ionians about the intentions of Dareios, when he says that Dareios intended to uproot and to settle the Ionians in Phoinikia and vice versa. Dareios had no such plans (VI.3). Should his research not offer a motivation

45. Imagine that no copy of the Gettysburg Address exists but that the historian is able to consult oral accounts and eyewitness testimony. Though the text is not obtainable, some sense of the overall meaning Lincoln conveyed is.

46. Contemporaries of his and mine, Bowie (2007, 19) for one, disbelieve its occurrence.

47. At VIII.22, Herodotus notes what he thinks were the two reasons for Themistokles' inciting the Ionians against the Persians. At VIII.30, he writes of an inference for a motivation. He guesses at Eurybiades' motivations at VIII.63.

48. Strassler argues that it was Polykrates and not Amasis who broke off the alliance because he had decided to ally with Kambyzes so as to protect Samos against Persia's growing strength (2007, 226).

behind an act, Herodotus may offer his own explanation (III.146). In each of these instances we encounter an historian intent on determining the truth of what happened as well as the underlying why. His why embraces ambiguity and accepts complexity.

There are often many reasons behind why events occur. Historians may focus on the big causative factors or on smaller ones. Though he is not unaware of the big causative factors and does name them, Herodotus often sees the ridiculous and petty meddling in affairs. Kroisos suffers because of Kandaules' need to prove to Gyges his wife's beauty (I.7–14). Kambyses attacks Egypt because of a personal grudge (III.1). The theft of a bowl may have influenced Samian and Spartan relations (III.47). Samos is destroyed because of the spite of Maiandrios and owing to a chance encounter between Syloson and Dareios (III.139 and III.146). Dareios attacks the Skythians to punish them for an earlier invasion (IV.1). Chance and Aristagores' debt and fear cause the Ionian revolt (V.35). The Ionian revolt, in turn, leads to the Greeks' burning of Sardis and to the eventual Persian invasion of Greece (V.101). Kleisthenes makes historic reforms at Athens out of contempt for the Ionians (V.69). History's meaning lies in the divine and inevitable as well as in chance and in grudges, envy, jealousy, madness, devotion, and loyalty.

In the above I have argued that much that is found wanting in Herodotus is due to the nature of how he saw his world. If we had a Herodotus perfect in our own eyes, then we would have a history unlike the one we possess. Our imperfect Herodotus displays a curious and capacious intellect that excels at engaging his audience as he presents his research. Throughout, Herodotus maintains the intent behind the thesis of his *Histories*, writing to ensure that

μήτε ἔργα μεγάλα τε καὶ θωμαστά, τὰ μὲν Ἕλλησι τὰ δὲ βαρβάροισι
ἀποδεχθέντα, ἀκλεᾶ γένηται

“the deeds great and marvelous, done by Greeks and barbarians, not
become forgotten.”

Though scholars will continue to debate the merits of Herodotus as a historian, his curiosity and intellect ensure that he will continue to be read.

USING THE TEXT

Running Vocabulary

When beginning to read Greek or Latin, you will spend much time in your Greek-English dictionary, looking up the roughly 80 percent of words that do not occur with regularity. For example, of the 2,230 words in Book V of Herodotus's *Histories*, 1,815 occur ten times or fewer, a staggering 81 percent of the total. Of this 81 percent, 82 percent occur three times or fewer. I need hardly say that while reading Herodotus, you will be spending a lot of time flipping pages of your dictionary or clicking buttons online. This book seeks to ease this burden, enabling you to spend less time looking up words and more time learning to read and enjoying Herodotus's story telling.

I offer two tools to this end: a running vocabulary that corresponds to each page of the text, and a generalized list of the principal parts of verbs. Both are available on the publisher's website, www.oupres.com. Print it out for reference as you read. The running vocabulary glosses all words that are not included in the top five hundred most common ancient Greek words. At book's end there is a glossary that contains these top five hundred and the vocabulary in the PDF. It is a good idea to memorize the five hundred most commonly occurring words and to have an active working knowledge of the way verbs form their principal parts.

After the Greek text you will find grammatical and contextual notes that give narratological, historical, and cultural information. Rather than translating a syntactically complex passage, I direct you to the answer by parsing the essential parts. Rather than identifying strange forms, I have given the corresponding Attic counterparts. Endings typically contracted in Attic are left uncontracted in Herodotus's Ionic dialect—ποιέη instead of ποιῆ, for example. Since uncontracted forms are readily identified, I have not noted the Attic contracted forms.

Although this book frees up time you would otherwise spend digging up words, I have taken care to offer you a range of meanings, where possible, so that you must put thought into choosing the meaning that best fits the context and so that you are exposed to the various meanings many words possess. Any textual difficulties you encounter can often be cleared up by simply perusing vocabulary entries. You are advised to consult both the notes and the vocabulary entries carefully. You will find that the notes are

repetitive, typically not referring you back to a previous one. My hope is that repetition will facilitate language acquisition and that the time you save from not flipping back and forth will enable you to focus on the passage at hand.

Parsing and Narratology

In the grammatical notes, the parsing—an analysis of the role each word in a sentence plays—is intended to be comprehensive. Though experts will be able to predict where you will struggle with particularly challenging passages, they will not be able to predict all the difficulties you will encounter. Thus, the comprehensive parsing is intended as an answer key to consult when you are struggling. An effective strategy is for you to consult this key only after making several attempts at resolving the difficulty on your own.

Narratological comments that indicate changing points of view are also intended to be comprehensive. All that Herodotus writes he does not necessarily believe. For example, he simply offers a large section of Book II on the Egyptians in accordance with what his sources have told him. He includes primary character text (speeches), which offer the point of view of the speaker and not necessarily that of our historian. For example, Aristagores, when trying to persuade Artaphrenes to go to war, crafts his speech to make it as persuasive as possible to his audience (V.31). Herodotus, however, knows that much of what he says is false.

Herodotus also offers secondary character text. In it an author indirectly hands over narration to a secondary character. This character now focalizes the words you read. Indirect statement is one tip that a handoff has occurred. Secondary character text is where textual analysis gets tricky. What content belongs to the author and what to the character is often unclear. There are instances when Herodotus will pass judgment and offer his opinion on things. Most often, however, he creates an uncertain narrative that combines his story with that of his subjects. His subjects are typically unreliable: they speak so as to achieve their ends. When Herodotus's narrative and that of his subjects align, then it can be said that his subjects' account reflects his own view of things. When the two diverge, their account is not one that Herodotus would approve. Teasing apart which narrative belongs to whom is often difficult. And so when Herodotus writes that Dareios "happened to see," we know that now the event is being presented from Dareios's

perspective, one that Herodotus may or may not agree with. Although it is not always clear through whose eyes we are looking, it is important, when reading Herodotus, to discern the perspective that currently dominates. He has woven a variety of perspectives into his work. Being aware of the various threads and their colors will enable you to understand the complexity he has created. The result is a rich narrative, full of uncertainty and complexity. To assist this awareness, I have attempted in each paragraph to note when Herodotus has handed narration over to a secondary character.

Appendices A through D

Appendices A, B, C, and D contain resources for developing your translation and reading skills. Appendix A is a case and function chart. This chart provides the functions for the five cases in as pared down a form as possible. When stymied by the case of a noun or pronoun, you are encouraged to consult the chart to assist in understanding the syntax. Typically, you will be able to narrow down the choices to a couple of possibilities. Once the choices are narrowed, you should soon arrive at the correct understanding. In making the chart, I have offered, for example, as few genitive labels as can comprehensively explain the various functions of the case. Explaining more with less is the guiding philosophy. For the full treatment, you may consult Smyth's venerable *Greek Grammar* (2014).

Just as more-with-less is the principle guiding my presentation of the cases, so is the same philosophy used in explaining the infinitive (appendix B) and the subjunctive and optative moods (appendix C). Underlying each of these moods is the notion either of hypothesis or of an occurrence, subsequent to the time of the main verb, that may or may not happen. And so in presenting the subjunctive, for example, I do not offer the typical note that states, "subjunctive in a purpose clause in primary sequence." It is not that making this identification is without importance. Rather it is to press you to think beyond this identification to the underlying "why" behind the mood's use. Thus, a typical note in the commentary reads, "subjunctive because the mood refers to an event in the unknowable future." Appendix D contains a glossary of terms in the event that you wish to review the parsing terms used in the text.

Tips on Translating

Upon sitting down to translate, remember that a person fluent in ancient Greek would not be translating. With this in mind take each word as it comes, establish expectations for it, adapt these expectations as the meaning of the sentence unfolds, and let word order help guide you to an accurate understanding of the sentence. Repeat this process each time that you translate and your reading and comprehension skills will improve consistently.

Prepositions are always followed by a noun object in the genitive, dative, or accusative case. If one does not, then consider whether anastrophe, where the object comes first, has occurred (less common) or whether some words have intervened between the preposition and its object: πρὸς τὸ κήρυγμα (“due to the proclamation”) versus πρὸς ὧν δὴ τοῦτο τὸ κήρυγμα (“due **in fact to this** proclamation”). If neither of these is the case, the preposition is probably not a preposition at all and is rather being used adverbially, and you will have to adjust your thinking accordingly. Adverbs typically come right before or after what they modify. Coordinating conjunctions join two things in parallel. Subordinating conjunctions, relative pronouns, and interrogatives initiate clauses and must be translated first. As in English, interjections (“drat,” for example) express some emotion and stand on their own, separate from the rest of the sentence’s meaning. Subjects typically come first, direct and indirect objects next, and verbs last.

When stuck in understanding a given word’s meaning and function, be systematic in getting unstuck. Make sure you have identified the word correctly. If it is a noun or pronoun, consult the case and function chart (appendix A) to determine, by process of elimination, what function best fits the context. If it is an adjective or participle, determine what noun is being modified or supply the appropriate noun from the gender and number of the ending or from context. If it is an infinitive, consult the infinitives in summary (appendix B) to determine how it functions. If it is a finite verb, be sure to obtain the correct subject from the verb’s ending. For adverbs, conjunctions, interjections, and prepositions, a simple refresher on the functions of these parts of speech should prove sufficient in getting you unstuck. If unable to understand a given sentence’s meaning, try to determine the main thought, gotten from the subject and the main verb.

Once you establish the main thought, you will more easily understand the meaning of the words in the rest of the sentence.

Create expectations based on word order: words that are to be translated together are typically found together. And so expect words to form sense units that logically cohere to one another. When considering markers for when a word group or sense unit starts or stops, look to verbs and participles. For example, in the sentence Καμβύσης ὁ Κύρου ἐπὶ δὴ τὴν πόλιν ἐστράτευεν, ἄγων (“Kambyzes, the son of Kyros, marched against the city, bringing”), the finite verb ἐστράτευεν marks the end of a word group, and the participle ἄγων marks the beginning of the next. Noticing that verbal markers are often stop or go signs will facilitate reading comprehension.

Similar to the verbal markers are subordinating conjunctions, relative and interrogative pronouns, and interrogative adverbs. These words mark the beginning of a new clause, and you should translate them first. Just as in the English sentence “he thinks that it is time to go,” “he thinks” and “that it is time to go” form two discrete units, no single part of which can be moved into the other, so in ancient Greek you will find similar groupings of words that are discrete. “ἐπείρετο ὅ τι τε σιτέται ὁ βασιλεύς” has two discrete parts: “ἐπείρετο” and “ὅ τι τε σιτέται ὁ βασιλεύς.” As in the English example, each part forms its own unit. There is an exception. At times the subject of a finite verb in a dependent clause is placed before the conjunction: for example, in οἱ Ἀθηναῖοι ἐπεὶ ἦλθον (“when the Athenians came”). Typically, however, subordinating conjunctions, relative and interrogative pronouns, and interrogative adverbs mark the start of a sense unit. Most often you are to bring no words that precede beyond the barrier they initiate.

Be aware of the following. In addition to ὑπό, Herodotus uses a variety of prepositions to express agency. ὑπό, ἐκ, and πρὸς are the most common. A direct object tends not to be repeated after it has been stated once. In the sentence “seeing **her**, we hugged **her** and put **her** in the car,” ancient Greek will state the “her” once and leave the other instances understood. At times prepositions are used just as they would be found in English: ἐπ’ ἕτα πέντε translates as “for five years,” and the preposition ἐπί, typically not present in extent of time expressions, functions just like the English “for.” In a relative clause the antecedent is sometimes omitted: βουλόμενος ποιῆσαι τὰ δὴ καὶ ἐποίησε = βουλόμενος ποιῆσαι ταῦτα ἃ δὴ καὶ ἐποίησε (“wishing to

do what things he did”). And so **τά** serves as the object of both ποιῆσαι and ἐποίησε. It is also common for the relative pronoun to be attracted into the case of the antecedent, whether it is present or missing: δεύτερα δὲ τούτων, **τῶν** ὁ μούναρχος ποιέει, οὐδέν ἰσονομίη ποιέει = δεύτερα δὲ τούτων, ὃ ὁ μούναρχος ποιέει, οὐδέν ἰσονομίη ποιέει (“secondly equality of rule does none of the things which monarchy does”). Attraction does not always occur. Note the following example: δεῖ ποιεῖν **τῶν** ἂν ἐπιθυμῶμεν = δεῖ ποιεῖν **ταῦτα ὧν** ἂν ἐπιθυμῶμεν. In this example, the relative pronoun takes its case based on the verb in its own clause. At times the antecedent remains within the relative clause, for example, εἶδεν ἐν ἣ οἰκῶ χώρα (“he saw in which country I dwell”) instead of εἶδεν χώραν ἐν ἣ οἰκῶ. It may seem like a lot to keep all of the above in mind. As is the case in many pursuits, the act of doing uncomplicates the complex. Applying a methodology that is consistent and critical in its approach will facilitate your language acquisition and enjoyment.

Once you have translated a sentence correctly, reread it a few times until you get a feel for how the structure of the sentence works. Repeat this process each time you finish a sentence. Though difficult to do when new to a language, in so much as you can, do not write down your translation. Rather read and reread, memorizing the meaning along the way. Do this for each sentence and you will find yourself well on your way to reading, not translating, Greek.

Frequencies and Expectations

As you read, develop expectations based on the following frequencies.⁴⁹ Since it has only one function, the vocative is straightforward and is often set off by commas. Its function is direct address 100 percent of the time. If a noun or pronoun is nominative, its function is almost always as a subject. If it is not the subject, it is a predicate nominative or it is in apposition to another nominative noun. If a word is in the genitive case, it will be translated in conjunction with another noun or pronoun in the sentence about 65 percent of the time, and the preposition “of” will be supplied. A good rule of thumb is to translate the genitive with the noun it is closest to (the rule of proximity), unless there is good reason not to. Of this 65 percent, the

49. I have obtained these frequencies by parsing the odd pages of Book V. In parsing, I did not count the objects of prepositions.

genitive of possession is most common (31 percent), followed by the partitive genitive (18 percent), and then the genitive of dependence (16 percent). The next two most common categories are the genitive absolute construction (12 percent) and the genitive as an object of a verb (11 percent). These five categories represent roughly 88 percent of the total instances. The remaining 12 percent are the comparative genitive (3 percent), the genitive translated in conjunction with an adjective or adverb (2 percent), the genitive of separation (2 percent), the genitive in apposition with another noun (2 percent), the predicate genitive (1 percent), the genitive of value (1 percent), and the genitive of time (1 percent). Although these are rough approximations, use them to help you create expectations for word relationships and word groups.

For the dative, the top five categories comprise 92.5 percent of the functions: indirect object (30 percent), object of the prefix or root of a verb (21 percent), means or instrument (17 percent), dative translated with an adjective, adverb, or noun (12.3 percent), and possession (12.2 percent). In each the dative is translated differently. For the dative used with an indirect object, the dative noun or pronoun is indirectly involved in the verb's action, and the reader should supply "to" or "for." For the object of a prefix or the verb itself, translate the dative in accordance with the specific meaning of the prefix or verb. For datives of means or instrument, supply "by" or "with." For translating the dative with an adjective, adverb, or noun, the meaning of the adjective, adverb, or noun is of central importance: for example, φιλος αὐτῷ ("friendly to him") and ἔχθιστος αὐτῇ ("most hostile to her"). For possession, the key is to make sure that the dative possesses the correct noun or pronoun. The dative in apposition (2 percent), the dative of agent (2 percent), the dative of degree of difference (1.5 percent), the dative of accompaniment (0.5 percent), the dative of respect (0.5 percent), the dative of time (0.5 percent), and the dative of place where (0.5 percent) make up the remaining 7.5 percent. As with the frequencies for the genitive, consider these percentages, though rough, when creating expectations for what function a specific dative noun or pronoun has.

The counted instances for the accusative are over double the counted functions for the genitive and dative: 388 for the genitive, 294 for the dative, and 725 for the accusative. The least common uses of the accusative are the accusative absolute (0.1 percent), accusative of duration of time and extent of

space (2 percent), the accusative in apposition to another noun (4.5 percent), the accusative predicate (5 percent), the accusative of respect (5.1 percent), and the accusative subject of an infinitive or participle (11.3 percent). At 72 percent by far the most common use of the accusative case is as the object of a verb or participle. Combining the two most common categories, we see that eight times out of ten the accusative will be the object or subject of a verb or participle. Keep this in mind as you read.

Understanding the infinitive, optative, and subjunctive is a key to understanding the language. Again, let frequencies help you. Unmarked for case and number, the infinitive is used in the following distinct instances: (1) as a complement to verbs like βούλομαι, δοκέω, δύναμαι, ἔχω, and the like, (2) as the main verb in indirect statement, (3) as the object of verbs of commanding, advising, allowing, and so forth, (4) as an epexegete, or explanation, of a noun or adjective, (5) as a command, (6) as an articular infinitive or gerund, (7) as the main verb in natural result clauses, (8) to show purpose, and (9) after πρίν. Of these nine situations by far the most common use of the infinitive is as a complement (40 percent), followed by its use as a main verb in indirect statement (30 percent) and as an object of verbs of commanding, advising, allowing, and so forth (17.5 percent). Less common uses of the infinitive in the parsed reading selection include its use as an epexegete of a noun or adjective (8 percent), to show purpose (2 percent), as a command (1 percent), as an articular infinitive (1 percent), as the main verb in a natural result clause (0.5 percent), and finally as a verb after πρίν (0 percent in our parsed selection).

For situations (2), (7), and (9), determine who or what is doing the action of the infinitive. There are only two choices. The subject is either the subject of the main verb or the head verb that introduces the infinitive, or it is a noun or pronoun in the accusative case. For example, in the sentence “οὐκ ἐδικαίωσα φέρειν αὐτὸν ἐς ἀγορὴν,” the subject is either the “I” from ἐδικαίωσα or the accusative αὐτόν. You will find that often from context, the logic of the passage, intuition, or some combination of the three you will establish the answer immediately. If uncertain, pick the subject that makes the most sense from context. Also note whether the infinitive is transitive. If it is, then it typically requires a direct object. If there is only one word in the accusative case, it is most likely that the subject of the infinitive is the

same as the head or main verb. In our example, “οὐκ ἔδικαίωσα φέρειν αὐτὸν ἐς ἀγορὴν,” the infinitive, φέρειν, is transitive, and the subject of the infinitive is the “I” from ἔδικαίωσα. Αὐτόν, then, is the object of φέρειν: “I thought it not right to carry him into the marketplace.”

When the infinitive functions as a complement, which is its most common function, it completes the meaning of verbs. In such instances, English and Greek usage are similar, and thus translating the complementary infinitive will come naturally to you. Infinitives dependent on verbs, the third most common function, have nouns or pronouns in the dative or accusative case, which are to perform the action. Occasionally the person to perform the action of the infinitive is left understood: for example, Καμβύσης κελεύει αὐτὸν φέρειν (“Kambyzes orders ‘them’ [presumably slaves] to carry him” or “Kambyzes gives the order [to the slaves] to carry him”). More commonly the person to do the action of the infinitive is not left understood: thus, Καμβύσης αὐτοῖς κελεύει αὐτὸν φέρειν (“Kambyzes orders them to carry him”). If an articular infinitive has a subject, it is in the accusative case. In the infinitive’s next two functions—as an epexegete, or explanation, of a noun or adjective and as the infinitive of purpose—a person may perform the action. In the last function, when the infinitive is used as a command, the subject is typically an implied “you” singular or plural. The infinitive occurs regularly, and thus developing a good strategy for defining it is a big step toward gaining confidence in reading Greek.

Like the infinitive, the optative and subjunctive moods also provide keys to understanding the language. If the verb is optative and in an independent clause, it is either a potential optative (with ἄν), an optative of wish (without ἄν), or in the apodosis of a condition. The optative is in an independent clause about 21 percent of the time in the parsed reading selection, and when this is the case, the optative is always potential. In our parsed text, there are no instances of the optative in the apodosis of a condition, nor are there any instances of the optative of wish. Each of these independent uses of the optative is translated in a special way, and it is a good idea to have memorized good English equivalents for them.

You will encounter the optative in a dependent clause about 80 percent of the time, either in an indirect statement or question in secondary sequence, in the protasis of a condition, or in a purpose clause (in the pages parsed there

were no instances of the optative in a fear clause). Of this 80 percent, the optative stands for an original indicative in indirect statement or question 73 percent of the time. The optative will be in the protasis of a condition 13.5 percent of the time, and the optative is in a purpose clause another 13.5 percent of the time. Optatives in indirect statement and question are most often translated with the indicative in English. How you translate optatives in the protasis of conditions varies. For a theoretical understanding of the optative's meaning in conditions, review appendix C. The optative in a purpose clause may be translated with the English infinitive, or you may use the helping verb "might."

If a verb is subjunctive, the same critical process applies. Determine whether the verb is in an independent or dependent clause. If it is in an independent clause, then it is either a subjunctive of doubtful assertion (3.8 percent), a prohibitive subjunctive (3.8 percent), a deliberative subjunctive (3.8 percent), or a hortatory subjunctive (0 percent in our parsed selection). Each of these has a specific and rather formulaic translation. If the verb is in a dependent clause, it is in the protasis of a condition 61.8 percent of the time and in a purpose clause 19.2 percent of the time. In our parsed selection, the subjunctive occurs once (3.8 percent of the time) in a fear clause and once in a dependent clause expressing doubt or hesitancy. It also appears once in indirect question and stands for an original deliberative subjunctive and so is counted above. The protasis of conditions, purpose clauses, fear clauses, dependent clauses expressing doubt or hesitancy, and object clauses of effort consider events that have not occurred yet and so are hypothetical in nature. When translating them into English, take care to choose words that reflect this aspect of the subjunctive.

In considering the subjunctive and optative together, note that you may translate the optative into English as a mood expressing a fact or as a mood expressing a nonfact. The mood of the subjunctive, on the other hand, always has a nonfactual aspect to it. As you proceed through the text, create expectations for these moods and adapt them as circumstances suggest.

The Text and Dates

The origin of this text is Carolus Hude's *Herodoti Historiae*.⁵⁰ I have added additional commas and periods to encourage the reading of Greek, and

50. Carolus Hude (1927), *Herodoti Historiae*, 2 vols., 3rd ed. (New York: Oxford University Press).

I have made use of the pause to create meaning. Dates are B.C.E. unless otherwise noted.

Herodotus and the Ionic Dialect

The text of Herodotus is a mixture of Ionic, Attic, and sometimes Doric forms. It is uncertain whether Herodotus's text was originally purely Ionic and later corrupted by scribes to include Attic and Doric forms, or whether it was originally a mixture of the three. Whatever the case, the following forms will be encountered in the text:

1. -η is found where Attic has -α, even after ε, ι, and ρ.
2. -ει, -ου for -ε, -ο before ν, ρ, λ: ξεῖνοι for ξένοι; εἵνεκα for ἔνεκα; κούρη for κόρη; οὔνομα for ὄνομα.
3. -ω for -αυ or -ου: θῶμα for θαῦμα; ὦν for οὔν.
4. -σσ- is found where Attic has -ττ-.
5. Consonants are often unaspirated: π, τ, κ for φ, θ, χ; ἀπῆκε instead of ἀφῆκε.
6. κ- is found instead of π-; for example, κοτε instead of ποτε and ὅκως instead of ὅπως.
7. The first declension genitive plural is -έων not -ῶν.
8. The first declension dative plural is -ησι not -αις.
9. The first declension genitive singular of masculine nouns is -εω not -ου.
10. The second declension dative plural is -οισι not -οις.
11. In the third declension, forms remain uncontracted; for example, γένεος not γένους.
12. In the third declension, nouns that end in -ις decline like this:

N	πόλις	πόλις
G	πόλιος	πόλιων
D	πόλι	πόλισι (ν)
A	πόλιν	πόλιας or πόλις
13. Personal pronouns are not contracted; for example, σέο or σεῦ not σοῦ.
14. For the personal pronouns, τοι is found at times for σοι.

15. For the third person pronoun, οἱ is used for αὐτῷ and αὐτῇ.
16. For the third person regular and reflexive pronoun, μιν is found for αὐτόν, αὐτήν, αὐτό, and for ἑαυτόν and ἑατήν.
17. For the third person plural, σφεῖς, σφέων, σφίσι or σφι, and σφέας is found.
18. For τίς, τί and τις, τι, τέο or τεῦ for τοῦ or τίνος; τέω for τῷ or τίνι; τέων for τίνων; τέοισι for τίσι.
19. In cases other than the nominative, the article and the relative pronoun are identical. In specific instances Herodotus uses the customary Attic forms.
20. The past indicative augment is inconsistently used.
21. Instead of the third person plurals -νται and -ντο, Herodotus uses the third person plurals -αται and -ατο.
22. Many verb forms remain uncontracted; for example, ποιέειν not ποιεῖν.
23. For verbs ending in -οω, -οο- and -οου- contract to -ευ-.
24. For μι-verbs, ἵημι conjugates like an -εω verb; ἵστημι like an -αω verb; δίδωμι like an -οω verb.
25. Commonly occurring pronouns are the following:

	First Person	Second Person	Third Person
N	ἐγώ	σύ	—
G	ἐμέο, ἐμεῦ, μευ	σέο, σεῦ, σευ	εὐ
D	ἐμοί, μοι	σοί, τοι	οἱ (= αὐτῷ and αὐτῇ)
A	ἐμέ, με	σέ, σε	ἐ, μιν (= αὐτόν, αὐτήν, αὐτό)
N	ἡμεῖς	ὑμεῖς	σφεῖς
G	ἡμέων	ὑμέων	σφέων, σφεων
D	ἡμῖν	ὑμῖν	σφίσι (ν) σφισι (ν), σφι
A	ἡμέας	ὑμέας	σφέας, σφεας, σφεα

Transliteration of Names

Care has been taken to transliterate names by making a one-to-one correspondence with Herodotus's mixed Ionic Greek dialect and the corresponding English letters. With familiar names the Attic form or the form

that results from the convention of going from Greek to Latin and then to English is added in parentheses. Note the examples below:

Ἀρισταγόρης, -ου (-εω) ὁ: Aristagores (Aristagoras), son of Herakleides and tyrant of Kyme, an Aiolian city near Lydia, c. 500 B.C.E.

Δαρεῖος, -ου ὁ: Dareios (Darius) I the Great, third king of the Akhai-menids, defeated the Magi to come to power, c. 550–486 B.C.E.

Κῦρος, -ου ὁ: Kyros (Cyrus) the Great, c. 600–530 B.C.E., Persian king who ruled for about 30 years from 559–530 B.C.E.

Μακέαι, -ων οἱ: Makeai, inhabitants of Libya

Χῖος, -α, -ον: of Khios (Chios), Khian (Chian)

Abbreviations Used in the Text

acc. = accusative	ind. = indicative
act. = active	inf. = infinitive
adj. = adjective	intrans. = intransitive
adv. = adverb	mid. = middle
app. = apposition	n. = noun
att. = attributive	n. pl. = noun, plural
c. = circa	n. s. = noun, singular
dat. = dative	nom. = nominative
dep. = deponent	obj. = object
fem. = feminine	opt. = optative
fn. = footnote	pass. = passive
fut. = future	poss. = possession
gen. = genitive	pred. = predicate
H. = Herodotus	subj. = subject
imp. = imperfect	subst. = substantive
impers. = impersonal	

Textual Marks

- [] indicate words believed by the editor to be spurious.
- < > indicate words, not present in the manuscript, believed by the editor to be necessary.
- † † indicate a problem with the text.

FURTHER READINGS

Herodotus has attracted many fine scholars who have devoted considerable effort to studying the *Histories*. Some of their contributions are listed below and given as entry points into the wide body of scholarship Herodotus has inspired, one reference opening the door to another.

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MAP

SELECTED PLACES FROM *HISTORIES*, BOOK V

CITIES

Ἀμαθοῦς, -οῦντος ἡ:

Amathous

Ἄργος, -ους (-εος) τό: Argos

Ἀθῆναι, -ῶν αἱ: Athens

Βυζαντίον, -ου τό: Byzantion
(Byzantium)

Δελφαί, -ῶν αἱ: Delphi

Ἐλευσίς, -ῖνος ἡ: Eleusis

Ἐφέσος, -ου ἡ: Ephesus

Ἐπίδαυρος, -ου ἡ: Epidauros

Ἐρετρία, -ας ἡ: Eretria

Χαλκηδών, -όνος ἡ:

Khalkedon (Chalcedon)

Χαλκίς, -ίδος ἡ: Khalkis

(Chalcis) in Euboea

Κόρινθος, -ου ὁ and ἡ: Korinth
(Corinth)

Κουρίον, -ου τό: Kourion

Κρότων, -ωνος ἡ: Kroton
(Croton)

Κύμη, -ης ἡ: Kyme (Cyme)

Λακεδαίμων, -ονος ἡ:

Lakedaimon (Sparta)

Μίλητος, -ου ἡ: Miletos

Μύρκινος, -ου ἡ: Myrkinos

Μυτιλήνη, -ης ἡ: Mytilene

Πέρινθος, -ου ἡ: Perinthos

Σαλαμίς, -ῖνος ἡ: Salamis

Σάρδεις, -εων (-ίων) αἱ
(Σάρδις [acc.]): Sardis

Σελινοῦς, -οῦντος ἡ: Selinous

Σίγειον, -ου τό: Sigeion

Σικυών, -ῶνος ἡ: Sikyon
(Sicyon)

Σοῦσα, -ων τά: Sousa

Σπάρτη, -ης ἡ: Sparta
(Lakedaimon)

Σύβαρις, -εως (-ιος) ἡ: Sybaris

Θῆβαι, -ῶν αἱ: Thebes,
Boiotian or Egyptian

Ἴλιάς, -άδος ἡ: Ilium, Troy
Continents

Εὐρώπη, -ης ἡ: Europe

Ἀσία, -ας ἡ: Asia

COUNTRIES AND REGIONS

Αἴγυπτος, -ου ἡ: Aigyptos
(Egypt)

Αἰολίς, -ίδος ἡ: Aiolis (Aeolis)

Ἀραβία, -ας ἡ: Arabia

Ἀρμενία, -ας ἡ: Armenia

Ἀττική, -ῆς ἡ: Attika

Βοιωτία, -ας ἡ: Boiotia
(Boeotia)

Ἡδωνίς, -ίδος ἡ: Edonia

Ἑλλάς, -άδος ἡ: Hellas
(Greece)

Ἰωνία, -ας ἡ: Ionia

Ἰταλία, -ας ἡ: Italia (Italy)

Καπαδοκία, -ας ἡ:
Kappadokia (Cappadocia)

Καρία, -ας ἡ: Karia (Caria)

Κιλικία, -ας ἡ: Kilikia (Cilicia)

Λιβύη, -ης ἡ: Libya

Λυδία, -ας ἡ: Lydia

Λυκία, -ας ἡ: Lykia (Lycia)

Μακεδονία, -ας ἡ: Makedonia
(Macedon)

Μηδία, -ας ἡ: Media

Μυσία, -ας ἡ: Mysia

Παιονία, -ας ἡ: Paionia
(Paeonia)

Πελοποννήσος, -ου ἡ:
Peloponnesos

Περσίς γῆ: Persia

Φοινίκη, -ης ἡ: Phoinike
(Phoenicia)

Φρυγία, -ας ἡ: Phrygia

Σικελία, -ας ἡ: Sikelia (Sicily)

Σκυθία, -ας ἡ: Skythia
(Scythia)

Θεσσαλία, -ας ἡ: Thessalia
(Thessaly)

Θράκη, -ης: Thrake (Thrace)

Τρῳάς, -άδος ἡ: Troad

ISLANDS

Αἴγινα, -ας ἡ: Aigina (Aegina)

Εὐβοία, -ας ἡ: Euboea

Χίος, -ου ἡ: Khios (Chios)

Κυκλάδες, -ων αἱ: Kyklades
(Cyclades)

Κύπρος, -ου ἡ: Kypros
(Cypros)

Λῆμνος, -ου ἡ: Lemnos

Λέσβος, -ου ἡ: Lesbos

Νάξος, -ου ἡ: Naxos

Πάρος, -ου ἡ: Paros

Σαλαμίς, -ῖνος ἡ: Salamis

Σάμος, -ου ἡ: Samos

Σικελία, -ας ἡ: Sikelia (Sicily)

WATERS

Ἀδρία, -ας ἡ: Adriatic

Αἰγαῖος (πόντος), -ου ὁ:
Aegean

Ἀράβιος (κόλπος), -ου ὁ: Red
Sea

Ἑρυθρὴ θάλασσα: Persian
Gulf

Ἑρυθρὴ θάλασσα: Red Sea
(later name)

Εὐφρήτης, -ου ὁ: Euphrates

Εὐξεινός, -ου ὁ: Euxine (Black
Sea)

Ἑλλήσποντος, -ου ὁ:
Hellespont

Ἰστρος, -ου ὁ: Istros (Danube)

Μεσόγειος θάλασσα:
Mediterranean Sea

Νεῖλος, -ου ὁ: Nile River

Πρασιάδα, -άδος ἡ: Prasiad
Lake

Προποντίς, -ίδος ἡ: Propontis,
Στρυμών, -όνος ὁ: Strymon
River

Τίγρης, -ου ὁ: Tigris (Tigris)
River

Ὑγκανία θαλάσση: Caspian
Sea

☞ HERODOTUS, *HISTORIES*, BOOK V

V.1.1. οἱ δὲ ἐν τῇ Εὐρώπῃ τῶν Περσέων καταλειφθέντες ὑπὸ Δαρείου, τῶν ὁ Μεγάβαζος ἦρχε, πρώτους μὲν Περινθίους Ἑλλησποντίων, οὐ βουλομένους ὑπηκόους εἶναι Δαρείου, κατεστρέψαντο, περιεφθέντας πρότερον καὶ ὑπὸ Παιόνων τρηχέως. [2] οἱ γὰρ ὧν ἀπὸ Στρυμόνος Παῖονες—χρήσαντος τοῦ θεοῦ στρατεύεσθαι ἐπὶ Περινθίους καὶ ἦν μὲν ἀντικατιζόμενοι ἐπικαλέσωνται σφέας οἱ Περὶνθιοι ὀνομαστὶ βώσαντες, τοὺς δὲ ἐπιχειρέειν, ἦν δὲ μὴ ἐπιβώσωνται, μὴ ἐπιχειρέειν—ἐποίηον οἱ Παῖονες ταῦτα. ἀντικατιζομένων δὲ τῶν Περινθίων ἐν τῷ προαστείῳ, ἐνθαῦτα μουνομαχίῃ τριφασίῃ ἐκ προκλήσιός σφι ἐγένετο. καὶ γὰρ ἄνδρα ἀνδρὶ καὶ ἵππον ἵππῳ συνέβαλον καὶ κύνα κυνί. [3] νικῶντων δὲ τὰ δύο τῶν Περινθίων, ὥς ἐπαιώνιζον κεχαρηκότες, συνεβάλοντο οἱ Παῖονες τὸ χρηστήριον αὐτὸ τοῦτο εἶναι. καὶ εἵπαν κου παρὰ σφίσι αὐτοῖσι· Νῦν ἂν εἴῃ ὁ χρησμὸς ἐπιτελεόμενος ἡμῖν· νῦν ἡμέτερον ἔργον. οὕτω τοῖσι Περινθίοισι παιωνίσασι ἐπιχειρέουσι οἱ Παῖονες. καὶ πολλόν τε ἐκράτησαν καὶ ἔλιπον σφέων ὀλίγους.

V.1.1 οἱ δέ . . . καταλειφθέντες: substantive, “those left behind.” The article plus δέ is often used to create a substantive noun or to indicate a change of subject. Here the verb that οἱ δέ is the subject of is quite delayed. **τῶν Περσέων:** partitive with οἱ δέ. **τῶν = ὧν:** the relative pronoun and the article are often identical; the relative pronoun must always be translated in the order it comes in, and it always forms its

own clause. **πρώτους μέν:** appears to be left unanswered. **Ἑλλησποντίων:** partitive with Περινθίους. **εἶναι:** complementary with βουλομένους. **Δαρείου:** translate with ὑπηκόους. **κατεστρέψαντο, περιεφθέντας:** the finite verb marks the end of a sense unit and the participle marks the beginning of the next. **1.2 οἱ γάρ:** Herodotus moves back in time out of his main narrative to give a backstory. The historicity of the conflict between the Paionians and Perinthians is questioned, and it is suggested that a reason for its inclusion is the verbal similarity between “paian” and “Paionians.” **Παίονες . . . ἐποίουν οἱ Παίονες:** the subject of the finite verb is repeated; everything else in this sentence is subordinate and set up by χρήσαντος τοῦ θεοῦ. **χρήσαντος:** has a force similar to κελεύω. **στρατεύεσθαι . . . ἐπιχειρέειν . . . μὴ ἐπιχειρέειν:** dependent on χρήσαντος; understand an implied Paionians as the subject of στρατεύεσθαι. **ἦν μέν:** is answered by τοὺς δέ. **ἐπικαλέσονται:** subjunctive, indicating a possible future occurrence. **τοὺς δέ:** subject of ἐπιχειρέειν and of the upcoming μὴ ἐπιχειρέειν; the δέ indicates a change of subject from the Perinthians to the Paionians. **μὴ:** the negative for things hypothetical. **ἐπιβώσονται:** see ἐπικαλέσονται above. **ταῦτα:** refers back to what the oracle has suggested that they do. **σφι:** possesses μονομαχίῃ. **ἀνδρί . . . ἵππῳ . . . κυνί:** objects of the prefix συν- of συνέβαλον. Paionian dogs were famed for their fighting skills (Pollux, *Onomasticon* v. 46, 47). **1.3 τὰ δύο:** substantive, “two of the battles.” **ὥς:** temporal. **συνεβάλοντο:** Herodotus hands over the narrative to his subject (secondary character text). Here the Paionians figure out the oracle’s meaning. **τὸ χρηστήριον:** subject of εἶναι. **εἶναι:** main verb in indirect statement. **ἂν εἴη:** a potential optative, indicating some uncertainty about what is happening. For optatives decide whether εἰ ἔλθοι, for example, is best translated into English as “if he comes,” “if he came,” or “if he should come.” As you read, use this approach to clarify why the mood is being used. **ἔργον:** supply an implied ἐστι. **Περινθίοισι:** object of the prefix ἐπι- of ἐπιχειρέουσι. **πολλόν = πολύ:** substantive and accusative of respect, “completely”; adjectives in the neuter accusative are often adverbial and may be translated into English as adverbs or prepositional phrases. **σφέων:** partitive with ὀλίγους.



V.2.1 τὰ μὲν δὴ ἀπὸ Παιόνων πρότερον γενόμενα ὧδε ἐγένετο· τότε δὲ ἀνδρῶν ἀγαθῶν περὶ τῆς ἐλευθερίας γινομένων τῶν Περινθίων οἱ Πέρσαι τε καὶ ὁ Μεγάβαζος ἐπεκράτησαν πλήθει. [2] ὥς δὲ ἐχειρώθη ἡ Πέρινθος, ἤλανε Μεγάβαζος τὸν στρατὸν διὰ τῆς Θρηίκης, πᾶσαν πόλιν καὶ πᾶν ἔθνος τῶν ταύτῃ οἰκημένων ἡμερούμενος βασιλεῖ. ταῦτα γάρ οἱ ἐνετέταλτο ἐκ Δαρείου· Θρηίκην καταστρέφεσθαι.

V.2.1 τὰ μὲν: is answered by τότε δέ. **τά . . . πρότερον γενόμενα:** substantive, “the things which occurred previously”; πρότερον places the events at some unspecified time in the past. **ὥδε ἐγένετο:** this marks the end of the backstory. **τότε δέ:** marks a return back to the original story and the Persian attack on the Perinthians, which dates to approximately 512 B.C.E. **περὶ τῆς ἐλευθερίας:** though the city-state sees a variety of different types of government, freedom is central to the Greek ethos and to Herodotus. He views ἰσηγορίη (“equality”) as the best form of government in all regards (V.78). **οἱ Πέρσαι:** founded by Kyros the Great, father of Kambyzes and king of the Persians, the Akhaimenid Empire lasts some two hundred years (550–330 B.C.E.) and spans the historical time frame of Herodotus’s *Histories*. By conquering Media, Lydia, and the Babylonian Empire, Kyros establishes Persian dominance in Asia Minor. At its peak the empire is believed to have ruled some 44 percent of the world’s population. Throughout its territories it has a postal system, roads, and uses the language of Aramaic as a common tongue. Over this vast area the king, governors, and a professional army maintain control. In return for peace and taxes, the empire leaves local customs, religions, and businesses to perform as accustomed. The Greeks manage to keep their independence from the Persians until eventually a Greek, Alexander the Great, brings an end to their rule. **ἐπεκράτησαν:** verbs of conquering typically take a genitive object. **2.2 ὥς:** temporal. **ταύτη:** substantive and dative of respect, “there.” **ταῦτα:** refers back to the subjugation of Thrakia. **οἱ = αὐτῷ = Μεγαβάζω:** what he is commanded is expressed by the upcoming Ὀρηίκην καταστρέφεισθαι. **ἐκ Δαρείου:** in addition to ὑπό, Herodotus uses a variety of prepositions to express agency; ὑπό, ἐκ, and πρὸς are the most common. **Ὀρηίκην:** object of καταστρέφεισθαι. **καταστρέφεισθαι:** dependent on ἐνετέταλτο.



V.3.1 Ὀρηίκων δὲ ἔθνος μέγιστον ἐστί, μετὰ γε Ἰνδούς, πάντων ἀνθρώπων. εἰ δὲ ὑπ’ ἐνός ἄρχοιτο ἢ φρονέοι κατὰ τῷντό, ἄμαχόν τ’ ἂν εἶη καὶ πολλῷ κράτιστον πάντων ἐθνέων κατὰ γνώμην τὴν ἐμήν. ἀλλὰ γὰρ τοῦτο ἄπορόν σφι καὶ ἀμήχανον μή κοτε ἐγγένηται. εἰσὶ δὴ κατὰ τοῦτο ἀσθενέες. [2] οὐνόματα δ’ ἔχουσι πολλὰ κατὰ χώρας ἕκαστοι. νόμοισι δὲ οὗτοι παραπλησίοισι πάντες χρέωνται κατὰ πάντα, πλὴν Γετέων καὶ Τραυσῶν καὶ τῶν κατύπερθε Κρησιτωναίων οἰκεόντων.

V.3.1 μετὰ γε Ἰνδούς: for more on the Indians, see III.98–106. **πάντων ἀνθρώπων:** partitive with ἔθνος. **ὑπ’ ἐνός:** agency. **ἄρχοιτο . . . φρονέοι:** hypothetical optatives, expressing a possible future outcome, no matter how unlikely; supply Ὀρηίκων ἔθνος as the subject. **κατὰ τῷντό = κατὰ τὸ**

αὐτό. ἄμαχόν τ' ἂν εἴη: a potential optative; supply an implied Θρηκίων ἔθνος as the subject. **πολλῷ:** substantive and dative of degree of difference, “by far.” **ἐθνέων:** partitive with an implied Θρηκίων ἔθνος. **μή κοτε ἐγγένηται:** a hypothetical subjunctive; μή κοτε indicates that the likelihood of the event actually occurring is nil. μή typically negates things that are hypothetical. **κατὰ τοῦτο:** refers back to Herodotus’s reason for the Thracians’ failure to dominate. **3.2** **χρέωνται = χράονται.** **κατὰ πάντα:** substantive, “in all respects.”



V.4.1 τούτων δὲ τὰ μὲν Γέται οἱ ἀθανατίζοντες ποιεῦσι, εἴρηται μοι. Τραυσοὶ δὲ τὰ μὲν ἄλλα πάντα κατὰ ταῦτα τοῖσι ἄλλοισι Θρήξι ἐπιτελέουσι· κατὰ δὲ τὸν γινόμενόν σφι καὶ ἀπογινόμενον, ποιεῦσι τοιάδε. [2] τὸν μὲν γενόμενον περιζόμενοι, οἱ προσήκοντες ὀλοφύρονται ὅσα μιν δεῖ, ἐπεῖτε ἐγένετο, ἀναπλῆσαι κακά, ἀνηγεόμενοι τὰ ἀνθρωπία πάντα πάθεα. τὸν δ' ἀπογενόμενον παίζοντές τε καὶ ἡδόμενοι γῇ κρύπτουσι, ἐπιλέγοντες ὅσων κακῶν ἐξαπαλλαχθεὶς ἐστὶ ἐν πάσῃ εὐδαιμονίῃ.

V.4.1 τούτων: refers back to the Getai, the Trausians, and those living above the Krestonians; partitive with Γέται. **τὰ μὲν = ταῦτα ἃ μὲν:** the antecedent, ταῦτα, has dropped out; it is typical for the antecedent to drop out and for the relative pronoun to serve two functions. Here it is the object of ποιεῦσι and the subject of εἴρηται. Consider the similar use of “what” in English: “I see what is happening.” **τὰ μὲν Γέται:** is answered by Τραυσοὶ δέ. **εἴρηται:** for what Herodotus has to say about the Getai, see IV.93. **μοι:** the dative of agent is common with the perfect and pluperfect passive and with verbal adjectives. **τὰ μὲν:** is answered by κατὰ δέ. **τὰ μὲν ἄλλα πάντα:** substantive, “all other things”; Herodotus tends to put the general and common first, τὰ μὲν ἄλλα, and the more specific, κατὰ δὲ τὸν γινόμενόν, second. **κατὰ ταῦτά = κατὰ τὰ αὐτά.** **τοῖσι ἄλλοισι Θρήξι:** after an adjective that means “the same” or “similar,” the dative case is common. Consider this example: τά σοι αὐτὰ ποιῶ (“I do the same things as you do”). **κατὰ δὲ τὸν γινόμενον:** substantive, “concerning the one born.” **ἀπογινόμενον:** substantive “concerning the one having died” and object of κατὰ. **τοιάδε:** looks forward to what comes next. **4.2 τὸν μὲν γενόμενον . . . τὸν δ' ἀπογενόμενον:** substantive, “a new-born . . . one having died.” **ὀλοφύρονται:** here to the end of the paragraph gives the Trausians’ point of view. **ὅσα:** modifies κακά. **μιν = αὐτόν:** subject of ἀναπλῆσαι. **δεῖ:** when translating δεῖ or χρή, remember to include the impersonal subject “it.” **ἐπεῖτε ἐγένετο:** i.e., now that he has entered the world. **ἀναπλῆσαι:** complementary with δεῖ. **κακά:** object of ὀλοφύρονται. **ὅσων:** genitive of

separation with ἐξαπαλλαχθεῖς. ἐπιλέγοντες ὅσων κακῶν = ἐπιλέγοντες κακά ὅσων: κακῶν is attracted into the case of ὅσων and brought into the participial phrase. Greek literature contains at least two different strains of thought: (1) “better to never have been born at all” or “better to die as soon as possible” (the Chorus in Sophocles’ *Oedipus at Colonus*, 1225) and (2) “better to be alive and a slave than dead and a king” (Akhilleus, speaking in Homer’s *Odyssey*).



V.5.1 οἱ δὲ κατύπερθε Κρηστωναίων ποιεῦσι τοιάδε. ἔχει γυναῖκας ἕκαστος πολλὰς. ἐπεὰν ὧν τις αὐτῶν ἀποθάνῃ, κρίσις γίνεται μεγάλη τῶν γυναικῶν. καὶ φίλων σπουδαί ἰσχυραὶ περὶ τοῦδε· ἥτις αὐτέων ἐφίλετο μάλιστα ὑπὸ τοῦ ἀνδρός. ἥ δ’ ἂν κριθῇ καὶ τιμηθῇ, ἐγκωμιασθεῖσα ὑπὸ τε ἀνδρῶν καὶ γυναικῶν, σφάζεται ἐς τὸν τάφον ὑπὸ τοῦ οἰκησιότατου ἐωυτῆς. σφαχθεῖσα δὲ συνθάπτεται τῷ ἀνδρί. αἱ δὲ ἄλλαι συμφορὴν μεγάλην ποιεῦνται· ὄνειδος γάρ σφι τοῦτο μέγιστον γίνεται.

V.5.1 οἱ δὲ κατύπερθε Κρηστωναίων: substantive, “those who live above the Kretonians.” **τοιάδε:** looks forward to what comes next. **αὐτῶν:** partitive with τις. **ἀποθάνῃ:** a hypothetical subjunctive, indicating an event that has occurred with frequency in the past. **σπουδαί:** supply an implied εἰσι. **περὶ τοῦδε:** looks forward to what comes next. **αὐτέων:** partitive with ἥτις. **ἥ ἂν κριθῇ . . . τιμηθῇ:** hypothetical subjunctives, indicating an event that has yet to occur. **τοῦ οἰκησιότατου:** substantive, “closest relation.” **σφαχθεῖσα:** modifies an implied ἡ γυνή. **τῷ ἀνδρί:** object of the prefix συν- of συνθάπτεται. **ποιεῦνται = ποιοῦνται:** offers the perspective of the other wives. **σφι:** possesses ὄνειδος.



V.6.1 τῶν δὲ δὴ ἄλλων Θρηίκων ἐστὶ ὅδε νόμος· πωλεῦσι τὰ τέκνα ἐπ’ ἐξαγωγῇ. τὰς δὲ παρθένους οὐ φυλάσσουσι, ἀλλ’ ἐῷσι, τοῖσι αὐταὶ βούλονται ἀνδράσι, μίσεσθαι. τὰς δὲ γυναῖκας ἰσχυρῶς φυλάσσουσι καὶ ὠνέονται τὰς γυναῖκας παρὰ τῶν γονέων χρημάτων μεγάλων. [2] καὶ τὸ μὲν ἐστίχθαι εὐγενὲς κέκριται· τὸ δὲ ἄστικτον ἀγεννές. ἀργὸν εἶναι κάλλιστον, γῆς δὲ ἐργάτην ἀτιμότατον. τὸ ζῆν ἀπὸ πολέμου καὶ ληιστύος κάλλιστον.

V.6.1 ὁδε: looks forward to what comes next. **ἐπ' ἐξαγωγή:** “for a leading away,” i.e., to non-Thrakians. **ἔωσι = ἔαουσι:** supply an implied παρθένους as the object; once stated, Greek tends not to restate direct and indirect objects. **τοῖσι = οἷς:** Herodotus has placed the antecedent, ἀνδράσι, in the relative clause: e.g., εἶδεν ἐν ᾗ οἰκῶ χώρα (“he saw in which country I dwell”) instead of εἶδεν χώραν ἐν ᾗ οἰκῶ. **βούλονται:** supply an implied μίσησθαι. **ἀνδράσι:** object of μίσησθαι implied with βούλονται. **μίσησθαι:** dependent on ἔωσι; supply an implied παρθένους as the subject. **χρημάτων μεγάλων:** genitive of value, “at great cost.” **6.2 τὸ μέν:** is answered by τὸ δέ. **τὸ μὲν ἐστίχθαι:** an articular infinitive, “being tattooed.” **κέκριται:** this judgment and what follows offer a Thracian perspective on things. **τὸ δὲ ἄστικτον:** supply an implied κέκριται. **ἀργόν:** i.e., to not have to work the land to make a living; subject of εἶναι in implied indirect statement. **ἐργάτην:** subject of εἶναι. **τὸ ζῆν:** an articular infinitive and subject of an implied εἶναι or ἐστί.



V.7.1 οὔτοι μὲν σφέων οἱ ἐπιφανέστατοι νόμοι εἰσὶ. θεοὺς δὲ σέβονται μούνους τούσδε, Ἄρεα καὶ Διόνυσον καὶ Ἄρτεμιν. οἱ δὲ βασιλῆες αὐτῶν, πάρεξ τῶν ἄλλων πολιητέων, σέβονται Ἑρμῆν μάλιστα θεῶν. καὶ ὁμνύουσι μῦθον τοῦτον. καὶ λέγουσι γεγενῆσθαι ἀπὸ Ἑρμέω ἑωυτούς.

V.7.1 οὔτοι μὲν: is answered by θεοὺς δέ. **οἱ ἐπιφανέστατοι νόμοι:** Herodotus selects for his narrative the information he deems most interesting to himself and his Greek audience. **θεοὺς δὲ σέβονται:** it is customary to give a foreign deity the name of the deity from one's own culture who is judged most similar. **τούσδε:** looks forward to what is to come. **θεῶν:** partitive with Ἑρμῆν. **γεγενῆσθαι:** main verb in indirect statement; the subject is the same as the subject of λέγουσι. **ἑωυτούς:** typically when the subject of the head verb and infinitive are the same, all subject modifiers are nominative; here this is not the case.



V.8.1 ταφαὶ δὲ τοῖσι εὐδαίμοσι αὐτῶν εἰσὶ αἶδε. τρεῖς μὲν ἡμέρας προτιθεῖσι τὸν νεκρόν. καὶ παντοῖα σφάξαντες ἰρήια, εὐωχέονται, προκλαύσαντες πρῶτον. ἔπειτα δὲ θάπτουσι, κατακαύσαντες ἢ ἄλλως γῇ κρύψαντες. χῶμα δὲ χέαντες, ἀγῶνα τιθεῖσι παντοῖον, ἐν τῷ τὰ μέγιστα ἄεθλα τίθεται κατὰ λόγον μουνομαχίης. ταφαὶ μὲν δὴ Θρηίκων εἰσὶ αἶδε.

V.8.1 τοῖσι εὐδαίμοσι: substantive, “those with means.” **αὐτῶν:** partitive with τοῖσι εὐδαίμοσι. **αἶδε:** looks forward to what is to come. **τρεις μὲν:** is answered by ἐπειτα δέ. **ἐν τῷ = ἐν ᾧ.** **κατὰ λόγον μονομαχίης:** “in the category of single combat.” **ταφαί μὲν:** is answered by the upcoming τὸ δὲ πρὸς βορέω from 9.1. **αἶδε:** though it typically looks ahead to what comes next, here it refers back to what has just been said.



V.9.1 τὸ δὲ πρὸς βορέω τῆς χώρας ἔτι ταύτης οὐδεὶς ἔχει φράσαι τὸ ἀτρεκές οἵτινες εἰσι ἄνθρωποι οἰκέοντες αὐτήν. ἀλλὰ τὰ πέρην ἤδη τοῦ Ἰστρου ἔρημος χώρα φαίνεται ἐοῦσα καὶ ἄπειρος. μούνους δὲ δύναμαι πυθέσθαι οἰκέοντας πέρην τοῦ Ἰστρου ἀνθρώπους, τοῖσι οὖνομα εἶναι Σιγύννας, ἐσθῆτι δὲ χρεωμένους Μηδικῇ. [2] τοὺς δὲ ἵππους αὐτῶν εἶναι λασίους ἅπαν τὸ σῶμα καὶ ἐπὶ πέντε δακτύλους τὸ βάθος τῶν τριχῶν. μικροὺς δὲ καὶ σιμοὺς καὶ ἀδυνάτους ἄνδρας φέρειν. ζευγνυμένους δὲ ὑπ’ ἄρματα εἶναι ὀξυτάτους. ἄρματηλατέειν δὲ πρὸς ταῦτα τοὺς ἐπιχωρίους. κατήκειν δὲ τούτων τοὺς οὖρους ἀγχοῦ Ἐνετῶν τῶν ἐν τῷ Ἀδρίῃ. [3] εἶναι δὲ Μήδων σφέας ἀποίκους λέγουσι. ὅκως δὲ οὔτοι Μήδων ἀποικοὶ γεγόνασι, ἐγὼ μὲν οὐκ ἔχω ἐπιφράσασθαι. γένοιτο δ’ ἂν πᾶν ἐν τῷ μακρῷ χρόνῳ. Σιγύννας δ’ ὧν καλέουσι Λίγνες, οἱ ἄνω ὑπὲρ Μασσαλῆς οἰκέοντες, τοὺς καπήλους, Κύπριοι δὲ τὰ δόρατα.

V.9.1 τὸ δὲ πρὸς βορέω: substantive, “the area to the north.” **ἔχει:** the switch to the present tense indicates that this part belongs to the present day of Herodotus and his audience. **φράσαι:** complementary with ἔχει. **τὸ ἀτρεκές:** accusative of respect, “exactly.” **τὰ πέρην ἤδη τοῦ Ἰστρου:** substantive, “the area beyond the Istros.” **ἤδη . . . φαίνεται:** indicates the current-day status of the area. **ἐοῦσα:** supplementary with φαίνεται. **μούνους:** substantive, “only ones” and subject of an implied εἶναι. **πυθέσθαι:** complementary with δύναμαι. **ἀνθρώπους:** predicate to μούνους. **τοῖσι = οἷς:** possesses οὖνομα. **οὖνομα:** subject of εἶναι. **9.2 τοὺς δὲ ἵππους:** subject of εἶναι. **εἶναι:** main verb in implied indirect statement. **τὸ σῶμα:** accusative of respect. **ἐπὶ πέντε δακτύλους:** predicate to τὸ βάθος. **τὸ βάθος:** subject of an implied εἶναι. **μικροὺς δὲ καὶ σιμοὺς καὶ ἀδυνάτους:** the three adjectives are predicate to an implied τοὺς ἵππους that is the subject of an implied εἶναι. **φέρειν:** exegetical with ἀδυνάτους. **ζευγνυμένους:** modifies an implied τοὺς ἵππους. **εἶναι:** main verb in implied indirect statement. **ὀξυτάτους:** predicate to an implied τοὺς ἵππους that is the subject of εἶναι. **ἄρματηλατέειν:** main verb in implied indirect statement. **πρὸς**

ταῦτα: substantive, “consequently”; ταῦτα refers back to the swiftness of the yoked horses. **τοὺς ἐπιχωρίους:** substantive, “inhabitants of the country,” subject of ἀρματιλατέειν. **κατήκειν:** main verb in implied indirect statement. **τοὺς οὖρους:** subject of κατήκειν. **9.3 λέγουσι:** Herodotus hands off narration to the Sigynnai. **εἶναι:** main verb in indirect statement. **σφέας:** subject of εἶναι; typically when the subject of the head verb and the infinitive are the same, all subject modifiers are nominative; here this is not the case. **λέγουσι:** Herodotus typically cites his sources; he also often hands over narration to his subjects, through direct and indirect statement and other focalizing devices. He does not always make his agreement or disagreement with these other narratives explicit. Here he does. **ἐγὼ μὲν:** is answered by γένοιτο δ’ ἄν. **ἐπιφράσασθαι:** complementary with ἔχω. **γένοιτο δ’ ἄν:** potential optative. **τὰ δόρατα:** supply an implied σιγύννας καλέουσι.



V.10.1 ὥς δὲ Θρήικες λέγουσι, μέλισσαι κατέχουσι τὰ πέραν τοῦ Ἰστροῦ, καὶ ὑπὸ τουτέων οὐκ εἶναι διελθεῖν τὸ προσωτέρω. ἐμοὶ μὲν νυν, ταῦτα λέγοντες, δοκέουσι λέγειν οὐκ οἰκότα· τὰ γὰρ ζῶα ταῦτα φαίνεται εἶναι δύσριγα. ἀλλὰ μοι τὰ ὑπὸ τὴν ἄρκτον ἀοίκητα δοκέει εἶναι διὰ τὰ ψύχρα. ταῦτα μὲν νυν τῆς χώρας ταύτης περὶ λέγεται. τὰ παραθαλάσσια δ’ ὧν αὐτῆς Μεγάβαζος Περσέων κατήκοα ἐποίηε.

V.10.1 λέγουσι: narration will be taken back by Herodotus shortly. **τὰ πέραν:** substantive, “the area beyond.” **τουτέων:** refers back to the bees. **οὐκ εἶναι:** main verb in indirect statement; impersonal, “it is not possible.” **διελθεῖν:** complementary with οὐκ εἶναι. **τὸ προσωτέρω:** substantive, “further.” **ἐμοὶ μὲν νυν:** is answered by ἀλλὰ μοι. **ταῦτα:** refers back to what the Thracians say. **λέγειν:** complementary with δοκέουσι. **εἶναι:** complementary with φαίνεται. **δύσριγα:** inhabiting every continent but Antarctica, bees live wherever there are insect-pollinated flowering plants. **τὰ ὑπὸ τὴν ἄρκτον:** substantive, “the area under the Bear” or “the Big Dipper.” **εἶναι:** complementarity with δοκέει. **ταῦτα μὲν:** refers back to what has just been said and is answered by τὰ παραθαλάσσια δέ. **τῆς χώρας ταύτης περὶ:** anastrophe of the disyllabic preposition, indicated by the accent shifting to the penult. **Περσέων:** translate with κατήκοα.



V.11.1 Δαρεῖος δέ, ὥς διαβάς τάχιστα τὸν Ἑλλήσποντον ἀπίκητο ἐς Σάρδις, ἐμνήσθη τῆς ἐξ Ἰστιαίου τε τοῦ Μιλησίου εὐεργεσίας καὶ τῆς

παρανέσιος τοῦ Μυτιληναίου Κώεω. μεταπεμψάμενος δὲ σφέας ἐς Σάρδεις, ἐδίδου αὐτοῖσι αἴρεσιν. [2] ὁ μὲν δὴ Ἴστιαῖος, ἅτε τυραννεύων τῆς Μιλήτου, τυραννίδος μὲν οὐδεμιῆς προσεχρήριζε. αἰτέει δὲ Μύρκινον τὴν Ἡδωνῶν, βουλόμενος ἐν αὐτῇ πόλιν κτίσαι. οὗτος μὲν δὴ ταύτην αἰρέεται· ὁ δὲ Κώης, οἷά τε οὐ τύραννος δημότης τε ἐών, αἰτέει Μυτιλήνης τυραννεῦσαι.

V.11.1 ἐμνήσθη: here we see things through Dareios's eyes. **Ἴστιαίου:** for his good service, see IV.137–42. **Κώεω:** for his good service, see IV.97. **11.2 ὁ μὲν δὴ Ἴστιαῖος:** is answered by ὁ δὲ Κώης. Herodotus offers events from both their perspectives. **ἅτε τυραννεύων τῆς Μιλήτου:** ἅτε (and οἷα) is typically found with a participle in the nominative or accusative case. Use “since” or “because” to translate it, and turn the participle into a finite verb. Thus, ἅτε αὐτὸν ὄντα καλὸν (ἅτε ὦν καλός): “since he was good.” **τυραννίδος μὲν:** is answered by αἰτέει δέ. **κτίσαι:** complementary with βουλόμενος. **οὗτος μὲν:** repeats ὁ μὲν δὴ Ἴστιαῖος and is answered by ὁ δὲ Κώης. **οἷά τε οὐ τύραννος δημότης τε ἐών:** οἷα functions just like ἅτε above, i.e., “because he was not tyrant but a private citizen.” **τυραννεῦσαι:** complementary with αἰτέει.



V.12.1 τελεωθέντων δὲ ἀμφοτέροισι, οὔτοι μὲν, κατὰ τὰ εἶλοντο, ἐτράποντο. Δαρεῖον δὲ συνήνεικε, πρῆγμα τοιόνδε ἰδόμενον, ἐπιθυμῆσαι ἐντείλασθαι Μεγαβάζω, Παίονας ἐλόντα, ἀνασπάστους ποιῆσαι ἐς τὴν Ἀσίην ἐκ τῆς Εὐρώπης. ἦν Πίγρης καὶ Μαντύης, ἄνδρες Παίονες, οἱ, ἐπεῖτε Δαρεῖος διέβη ἐς τὴν Ἀσίην, αὐτοὶ ἐθέλοντες Παιόνων τυραννεύειν, ἀπικνέονται ἐς Σάρδεις, ἅμα ἀγόμενοι ἀδελφεὴν μεγάλην τε καὶ εὐειδέα. [2] φυλάξαντες δὲ Δαρεῖον, προκατιζόμενον ἐς τὸ προάστειον τὸ τῶν Λυδῶν, ἐποίησαν τοιόνδε. σκευάσαντες τὴν ἀδελφεὴν, ὥς εἶχον ἄριστα, ἐπ’ ὕδωρ ἔπεμπον, ἄγγος ἐπὶ τῇ κεφαλῇ ἔχουσαν καὶ ἐκ τοῦ βραχίονος ἵππον ἐπέλκουσαν καὶ κλώθουσαν λίνον. [3] ὥς δὲ παρεξήιε ἡ γυνή, ἐπιμελὲς τῷ Δαρείῳ ἐγένετο. οὔτε γὰρ Περσικὰ ἦν οὔτε Λύδια τὰ ποιούμενα ἐκ τῆς γυναικός, οὔτε πρὸς τῶν ἐκ τῆς Ἀσῆς οὐδαμῶν. ἐπιμελὲς δὲ ὥς οἱ ἐγένετο, τῶν δορυφόρων τινὰς πέμπει, κελεύων φυλάξαι ὃ τι χρήσεται τῷ ἵππῳ ἢ γυνή. [4] οἱ μὲν δὴ ὅπισθε εἶποντο· ἡ δέ, ἐπεῖτε ἀπῖκετο ἐπὶ τὸν ποταμόν, ἤρσε τὸν ἵππον. ἄρσασα δὲ καὶ τὸ ἄγγος τοῦ ὕδατος ἐμπλησάμενη, τὴν αὐτὴν ὁδὸν

παρεξήιε, φέρουσα τὸ ὕδωρ ἐπὶ τῆς κεφαλῆς καὶ ἐπέλκουσα ἐκ τοῦ βραχίονος τὸν ἵππον καὶ στρέφουσα τὸν ἄτρακτον.

V.12.1 τελεωθέντων: substantive, “these things being accomplished.” **ἀμφοτέροισι:** i.e., Histiaios and Koēs. **οὗτοι μὲν:** is answered by Δαρεῖον δέ. **κατὰ τὰ = κατὰ ταῦτα, ἃ:** the antecedent ταῦτα is omitted and the relative pronoun serves as the object of κατὰ and εἴλοντο. **Δαρεῖον:** subject of ἐπιθυμῆσαι. **συνήνεικε:** impersonal, “it happened.” **πρήγμα τοιόνδε ἰδόμενον:** Herodotus has us see the upcoming events through Dareios’s eyes. **ἐντείλασθαι:** complementary with ἐπιθυμῆσαι. **Μεγαβάζω:** is to perform the action of ποιῆσαι. **ἐλόντα:** though the two do not agree in case, the participle modifies Μεγαβάζω; the lack of agreement between the two is typical when the noun the participle modifies is also to perform the action of an upcoming infinitive. **ποιῆσαι:** dependent on ἐντείλασθαι. **ἦν Πίγρης καὶ Μαντύης:** in a declined language it is typical for the verb to agree with the subject nearest to it, and so here the verb remains singular. **ἄνδρες Παίονες:** in apposition to Πίγρης καὶ Μαντύης. **οἱ:** subject of the upcoming ἀπικνέονται. **τυραννεύειν:** complementary with ἐθέλοντες. **12.2 τοιόνδε:** looks forward to what comes next. **ὥς...** **ἄριστα:** “as best as.” **ἔπεμπον:** supply an implied αὐτήν as the object. **12.3 ὥς:** temporal. **τῷ Δαρείῳ:** translate with ἐπιμελές. **τὰ ποιούμενα = τὰ ποιούμενα:** substantive, “the things being done.” **ἐκ τῆς γυναικός:** agency. **πρὸς τῶν... οὐδαμῶν:** agency. **οἱ = αὐτῷ:** translate with ἐπιμελές. **τῶν δορυφόρων:** partitive with τινάς. **κελεύων... φυλάξαι:** supply an implied τῶν δορυφόρων τινάς as the object of κελεύων and subject of φυλάξαι. **φυλάξαι:** dependent on κελεύων. **ὅ τι:** accusative of respect, “in what way.” **12.4 οἱ μὲν:** is answered by ἡ δέ. **ἄρσασα:** a bit redundant; supply an implied τὸν ἵππον as object.



V.13.1 θωμάζων δὲ ὁ Δαρεῖος τὰ τε ἤκουσε ἐκ τῶν κατασκόπων καὶ τὰ αὐτὸς ὥρα, ἄγειν αὐτήν ἐκέλευε ἐωυτῷ ἐς ὅψιν. ὥς δὲ ἄχθη, παρήσαν καὶ οἱ ἀδελφεοὶ αὐτῆς, οὐ κη πρόσω σκοπιὴν ἔχοντες τούτων. εἰρωτῶντος δὲ τοῦ Δαρείου ὀποδαπὴ εἴη, ἔφασαν οἱ νηνίσκοι εἶναι Παίονες καὶ ἐκείνην εἶναι σφρέων ἀδελφεήν. [2] ὁ δ’ ἀμείβετο, τίνες δὲ οἱ Παίονες ἄνθρωποι εἰσὶ καὶ κοῦ γῆς οἰκημένοι, καὶ τί κείνιοι ἐθέλοντες ἔλθοιεν ἐς Σάρδις. οἱ δέ οἱ ἔφραζον ὥς ἔλθοιεν μὲν ἐκείνῳ δώσοντες σφέας αὐτούς· εἴη δὲ ἡ Παιονίη ἐπὶ τῷ Στρυμόνι ποταμῷ πεπολισμένη· ὁ δὲ Στρυμὼν οὐ πρόσω τοῦ Ἑλλησπόντου· εἶησαν δὲ Τευκρῶν τῶν ἐκ Τροίης ἄποικοι. [3] οἱ μὲν δὴ ταῦτα ἕκαστα ἔλεγον. ὁ δὲ εἰρώτα εἰ καὶ

πᾶσαι αὐτόθι αἱ γυναῖκες εἶσαν οὕτω ἐργάτιδες, οἱ δὲ καὶ τοῦτο ἔφασαν προθύμως οὕτω ἔχειν· αὐτοῦ γὰρ ὧν τούτου εἴνεκα καὶ ἐποιέετο.

V.13.1 θωμάζων δὲ ὁ Δαρεῖος: Herodotus hands over narration to Dareios and later to the Paionians. **τά = ταῦτα ᾗ:** the antecedent ταῦτα is omitted, and the relative pronoun serves as the object of θωμάζων as well as the object of the upcoming ἦκουσε. **τε . . . καί:** links τά and τά. **τά = ταῦτα ᾗ:** the antecedent ταῦτα is omitted, and the relative pronoun τά serves as the object of θωμάζων as well as the object of ὦρα. **ἄγειν:** dependent on ἐκέλευε; understand as subject an implied “slaves.” **ἐκέλευε:** “he gave the order,” the person being ordered is often left implied. **ἐωυτῷ:** possesses ὄψιν. **τούτων:** refers back to the events just described. **εἴη:** optative standing for an original indicative. **εἶναι:** main verb in indirect statement; the subject is the same as the subject of ἔφασαν. **ἐκείνην:** subject of εἶναι. **εἶναι:** main verb in indirect statement. **13.2 εἰσί:** the optative is typical in an indirect question in secondary sequence; here the indicative is retained for vividness. **ἔλθοιεν:** the optative stands for an original indicative. **οἱ δὲ . . . ἔφραζον:** the Paionians take over the narration. **οἱ = αὐτῷ.** **ἔλθοιεν . . . εἴη . . . εἶσαν:** the optatives stand for original indicatives. **ἔλθοιεν μέν:** is answered by εἴη δέ; ὁ δὲ Στρυμών; and εἶσαν δέ. **δώσοντες:** shows the intent of the two Paionians. **ὁ δὲ Στρυμών:** supply an implied εἴη. **13.3 οἱ μέν:** is answered by ὁ δέ. **ταῦτα:** refers back to what they just said. **εἶσαν:** optative standing for an original indicative. **τοῦτο:** subject of οὕτω ἔχειν (“this was so”). **προθύμως:** modifies ἔφασαν; adverbs typically come right before or right after what they modify. **ἔχειν:** main verb in indirect statement. **ἐποιέετο:** supply an implied ταῦτα as the subject.



V.14.1 ἐνθαῦτα Δαρεῖος γράφει γράμματα Μεγαβάζω, τὸν ἔλιπε ἐν τῇ Θρηίκῃ στρατηγόν, ἐντελλόμενος ἐξαναστῆσαι ἐξ ἡθέων Παιόνας καὶ παρ' ἐωυτὸν ἀγαγεῖν καὶ αὐτοὺς καὶ τὰ τέκνα τε καὶ τὰς γυναῖκας αὐτῶν. [2] αὐτίκα δὲ ἵππεὺς ἔθεε, φέρων τὴν ἀγγελίην ἐπὶ τὸν Ἑλλήσποντον. περαιωθεὶς δὲ διδοῖ τὸ βυβλίον τῷ Μεγαβάζω. ὁ δὲ ἐπιλεξάμενος καὶ λαβὼν ἡγεμόνας ἐκ τῆς Θρηίκῃς, ἐστρατεύετο ἐπὶ τὴν Παιονίην.

V.14.1 γράφει: a historical or storytelling present. **τόν = ὃν.** **στρατηγόν:** predicate to τόν. **ἐντελλόμενος:** understand an implied Μεγαβάζω as the object of the participle; an implied Μεγαβάζω is also to perform the action of the upcoming infinitives. **ἐξαναστῆσαι . . . ἀγαγεῖν:** dependent on ἐντελλόμενος.



V.15.1 πυθόμενοι δὲ οἱ Παῖονες τοὺς Πέρσας ἐπὶ σφέας ἰέναι, ἀλίσθεντες ἐξεστρατεύσαντο πρὸς θαλάσσης, δοκέοντες ταύτη ἐπιχειρήσειν τοὺς Πέρσας ἐμβάλλοντας. [2] οἱ μὲν δὴ Παῖονες ἦσαν ἔτοιμοι τὸν Μεγαβάζου στρατὸν ἐπιόντα ἐρύκειν. οἱ δὲ Πέρσαι πυθόμενοι συναλίσθαι τοὺς Παίονας καὶ τὴν πρὸς θαλάσσης ἐσβολὴν φυλάσσοντας, ἔχοντες ἡγεμόνας τὴν ἄνω ὁδὸν τρέπονται. λαθόντες δὲ τοὺς Παίονας ἐσπίπτουσι ἐς τὰς πόλεις αὐτῶν, εἰσάγοντας ἀνδρῶν ἐρήμους. οἳ δὲ κεινῆσι ἐπιπεσόντες, εὐπετέως κατέσχον. [3] οἱ δὲ Παῖονες, ὥς ἐπύθοντο ἐχομένας τὰς πόλεις, αὐτίκα διασκεδασθέντες κατ' ἐωυτοὺς ἕκαστοι ἐτράποντο καὶ παρεδίδοσαν σφέας αὐτοὺς τοῖσι Πέρσῃσι. οὕτω δὴ Παίωνων Σιριοπαῖονές τε καὶ Παίοπλαι καὶ οἱ μέχρι τῆς Πρασιάδος λίμνης, ἐξ ἡθέων ἐξαναστάντες, ἤγοντο ἐς τὴν Ἀσίην.

V.15.1 οἱ Παῖονες: are the narrators here. **τοὺς Πέρσας:** subject of ἰέναι. **ἰέναι:** main verb in indirect statement. **ταύτη:** i.e., the area of the sea. **ἐπιχειρήσειν:** main verb in indirect statement. **τοὺς Πέρσας:** subject of ἐπιχειρήσειν. **15.2 οἱ μὲν δὴ Παῖονες:** is answered by οἱ δὲ Πέρσαι. **ἐρύκειν:** exepexegetical with ἔτοιμοι. **πυθόμενοι:** the Persians take over the narration. **συναλίσθαι:** main verb in indirect statement. **τοὺς Παίονας:** subject of συναλίσθαι. **τὴν ἄνω ὁδόν:** “the upper road,” which leads inland. **λαθόντες δὲ τοὺς Παίονας:** “secretly from the Paionians”; consider the slightly different syntax that occurs when λανθάνω is the main verb, λανθάνω αὐτὸν ταῦτα ποιῶν: “I escape his notice (αὐτόν), doing these things” or “I do these things secretly from him.” **οἳ δὲ κεινῆσι ἐπιπεσόντες:** οἳα (and ἅτε) is typically found with a participle in the nominative or accusative case. Use “since” or “because” to translate it, and turn the participle into a finite verb. Thus, ἅτε αὐτὸν ὄντα καλόν (ἅτε ὦν καλός): “since he was good.” **15.3 ἐχομένας:** main verb in indirect statement. **οὕτω:** Herodotus uses the adverb to explain to his listeners how these Thracians were uprooted. **Παίωνων:** partitive with Σιριοπαῖονες, Παίοπλαι, and οἱ μέχρι. **οἱ μέχρι τῆς Πρασιάδος λίμνης:** substantive, “those living as far as Prasiad Lake.” Prasiad Lake has been identified with the lake of Doiran as well as with the one of Butkova. **ἐξαναστάντες ἤγοντο:** the aorist participle emphasizes the fact of their being uprooted; the imperfect finite verb stresses the process of being led to Asia.



V.16.1 οἱ δὲ περὶ τε Πάγγαιον ὄρος [καὶ Δόβηρας καὶ Ἀγριαῖνας καὶ Ὀδομάντους] καὶ αὐτὴν τὴν λίμνην τὴν Πρασιάδα οὐκ ἐχειρώθησαν

ἀρχὴν ὑπὸ Μεγαβάζου. ἐπειρήθη δὲ τοὺς ἐν τῇ λίμνῃ κατοικημένους ἐξαιρέειν ὧδε. ἴκρια, ἐπὶ σταυρῶν ὑψηλῶν ἐξευγμένα, ἐν μέσῃ ἔστηκε τῇ λίμνῃ, ἔσοδον ἐκ τῆς ἡπείρου στενὴν ἔχοντα μὴ γεφύρῃ. [2] τοὺς δὲ σταυροὺς τοὺς ὑπεστεῶτας τοῖσι ἰκρίοισι, τὸ μὲν κου ἀρχαῖον, ἔστησαν κοινῇ πάντες οἱ πολιοῖται. μετὰ δὲ νόμῳ χρεώμενοι ἰστᾶσι τοῖσδε. κομίζοντες ἐξ ὄρεος, τῷ οὖνομα ἐστὶ Ὀρβηλος, κατὰ γυναικα ἐκάστην ὁ γαμέων τρεῖς σταυροὺς ὑπίστησι. ἄγεται δὲ ἕκαστος συχνὰς γυναικας. [3] οἰκέουσι δὲ τοιοῦτον τρόπον, κρατέων ἕκαστος ἐπὶ τῶν ἰκρίων καλύβης τε ἐν τῇ διαιτᾶται καὶ θύρης καταπακτῆς διὰ τῶν ἰκρίων κάτω φερούσης ἐς τὴν λίμνην. τὰ δὲ νήπια παιδία δέουσι τοῦ ποδὸς σπάρτω, μὴ κατακυλισθῇ δειμαίνοντες. [4] τοῖσι δὲ ἵπποισι καὶ τοῖσι ὑπόζυγίοισι παρέχουσι χόρτον ἰχθῦς. τῶν δὲ πλῆθος ἐστὶ τοσοῦτο ὥστε, ὅταν τὴν θύρην τὴν καταπακτὴν ἀνακλίνῃ, κατιεῖ σχοίνῳ σφυρίδα κεινὴν ἐς τὴν λίμνην. καὶ οὐ πολλόν τινα χρόνον ἐπισχών, ἀνασπᾷ πλήρεια ἰχθύων. τῶν δὲ ἰχθύων ἐστὶ γένεα δύο, τοὺς καλέουσι πάπρακάς τε καὶ τίλωνα.

V.16.1 οἱ δὲ περὶ τε Πάγγαιον ὄρος: substantive, “those around Mt. Pangaion.” [**καὶ Δόβηρας καὶ Ἀγριᾶνας καὶ Ὀδομάντους**]: is bracketed and considered spurious by some based on geographical and ethnographical considerations, though the argument is by no means conclusive. **λίμνην:** object of περὶ. **ἀρχήν:** “at all.” **τοὺς ἐν τῇ λίμνῃ κατοικημένους:** substantive, “those dwelling on the lake.” **ἐξαιρέειν:** complementary with πειρήθη. **ὧδε:** modifies κατοικημένους and looks forward to what comes next. **ἐν μέσῃ ἔστηκε τῇ λίμνῃ:** the verb and adjective come between the preposition and its object; though we have no exact parallel in English for the delay seen here, consider this one: “in a very big and even quite deliberate hurry,” where the object “hurry” is quite delayed. **ἔχοντα:** modifies ἴκρια. **16.2 τὸ μὲν κου ἀρχαῖον:** “in the past,” “originally.” Herodotus looks back to the origin of the planks and the stakes; τὸ μὲν is answered by μετὰ δέ. **κοινῇ:** “jointly,” “together.” Like the acc. singular and plural of neuter adjectives, the feminine dative singular adjective, when it does not modify a noun, frequently functions as a dative of respect that translates into English as an adverb. **μετὰ δέ:** adverbial, “later”; i.e., the custom for building the stakes and planks changes. **ἰστᾶσι:** supply an implied ἴκρια and σταυροὺς as the object. **τοιῖσδε:** looks forward to what comes next. **κομίζοντες . . . ἐκάστην ὁ γαμέων:** although the numbers of the two participles are different, they each are modifying the same subject. “People come, each one bringing food” somewhat captures the idea, though in the Greek ἐκάστην modifies γυναικα.

Understand ἔκρια and σταυρούς as the objects of κομίζοντες. τῷ = ᾧ: possesses οὖνομα. **16.3 οἰκέουσι:** the narrative frame switches from the Persian conquest of c. 511 to the customs of the people of the area, which remain intact during Herodotus's own day. **τοιούτον τρόπον:** accusative of respect, "in the following manner." **τε . . . καί:** links καλύβης and θύρης, both objects of κρατέων. **ἐν τῇ = ἐν ᾗ.** **θύρης καταπακτῆς:** i.e., a trapdoor. **μή:** the negative for hypotheticals. **κατακυλισθῇ:** the subject is an implied νήπια παιδία; the subjunctive is hypothetical, indicating a fear for a possible future outcome. **16.4 χόρτον:** predicate to ἰχθύς. **τῶν δέ:** partitive with πλήθος. **ἀνακλίνῃ:** a hypothetical subjunctive, referring to an event that has occurred frequently in the past. **ἐπισχών:** a marker for a pause, indicating that everything before it up to the καὶ οὐ is to be translated together. **πλήρεια:** modifies an implied σπυρίδα. **ἰχθύων:** translate with πλήρεια. **τῶν δὲ ἰχθύων:** partitive with γένεα. **τούς = οὓς.** **πάπρακας and τίλωνα:** predicate to τοὺς.



V.17.1 Παιόνων μὲν δὴ οἱ χειρωθέντες ἤγοντο ἐς τὴν Ἀσίην. Μεγάβαζος δέ, ὥς ἐχειρώσατο τοὺς Παίονας, πέμπει ἀγγέλους ἐς Μακεδονίην, ἄνδρας ἑπτὰ Πέρσας, οἱ μετ' αὐτὸν ἐκεῖνον ἦσαν δοκιμώτατοι ἐν τῷ στρατοπέδῳ. ἐπέμποντο δὲ οὗτοι παρὰ Ἀμύντην αἰτήσοντες γῆν τε καὶ ὕδωρ Δαρείῳ βασιλεί. [2] ἔστι δὲ ἐκ τῆς Πρασιάδος λίμνης σύντομος κάρτα ἐς τὴν Μακεδονίην. πρῶτον μὲν γὰρ ἔχεται τῆς λίμνης τὸ μέταλλον, ἐξ οὗ ὕστερον τούτων τάλαντον ἀργυρίου Ἀλεξάνδρῳ ἡμέρης ἐκάστης ἐφοῖτα. μετὰ δὲ τὸ μέταλλον Δύσωρον καλεόμενον ὄρος ὑπερβάντα εἶναι ἐν Μακεδονίῃ.

V.17.1 Παιόνων: partitive with οἱ χειρωθέντες. **Παιόνων μὲν:** is answered by Μεγάβαζος δέ. **οἱ χειρωθέντες:** substantive, "those subjugated." **ὥς:** temporal. **πέμπει:** historical or storytelling present. **ἄνδρας ἑπτὰ Πέρσας:** in apposition to ἀγγέλους. **αἰτήσοντες:** the participle indicates Megabazos's reason for sending them to Amyntes. **γῆν τε καὶ ὕδωρ Δαρείῳ βασιλεί:** the giving of land and water to the king is symbolic of surrendering all rights over the land and its produce to Persian control. In modern Greek, it continues to symbolize unconditional surrender. **17.2 πρῶτον μὲν:** is answered by μετὰ δέ. **ἔχεται:** "is near" + gen. **ὕστερον:** the time of the story Herodotus is currently telling is about 510 B.C.E. **τούτων:** translate with ὕστερον. **ὄρος:** object of ὑπερβάντα. **ὑπερβάντα:** substantive, modifying a hypothetical traveler, imagined by σύντομος; subject of the infinitive εἶναι. **εἶναι:** main verb in implied indirect statement.



V.18.1 οἱ ὧν Πέρσαι οἱ πεμφθέντες οὔτοι παρὰ τὸν Ἀμύντην, ὡς ἀπίκοντο, αἵτεον, ἐλθόντες ἐς ὄψιν τὴν Ἀμύντεω, Δαρείῳ βασιλεί γῆν τε καὶ ὕδωρ. ὁ δὲ ταῦτά τε ἐδίδου καὶ σφεας ἐπὶ ξεινία καλέει. παρασκευασάμενος δὲ δεῖπνον μεγαλοπρεπές, ἐδέκετο τοὺς Πέρσας φιλοφρόνως. [2] ὡς δὲ ἀπὸ δείπνου ἐγένοντο, διαπίνοντες εἶπαν οἱ Πέρσαι τάδε· Ξεῖνε Μακεδών, ἡμῖν νόμος ἐστί, τοῖσι Πέρσῃσι, ἐπεὰν δεῖπνον προτιθώμεθα μέγα, τότε καὶ τὰς παλλακὰς καὶ τὰς κουριδίας γυναῖκας ἐσάγεσθαι παρέδρους. σύ νυν, ἐπεὶ περ προθύμως μὲν ἐδέξαιο, μεγάλως δὲ ξεινίζεις, διδοῖς δὲ βασιλεί Δαρείῳ γῆν τε καὶ ὕδωρ, ἔπεο νόμῳ τῷ ἡμετέρῳ. [3] εἶπε πρὸς ταῦτα Ἀμύντης· ὦ Πέρσαι, νόμος μὲν ἡμῖν γε ἐστί οὐκ οὗτος, ἀλλὰ κεχωρίσθαι ἄνδρας γυναικῶν. ἐπεῖτε δὲ ὑμεῖς, ἐόντες δεσπότες, προσχρηρίζετε τούτων, παρέσται ὑμῖν καὶ ταῦτα. εἶπας τοσαῦτα, ὁ Ἀμύντης μετεπέμπετο τὰς γυναῖκας. αἱ δ' ἐπεῖτε καλεόμεναι ἦλθον. ἐπεξῆς ἀντία ἵζοντο τοῖσι Πέρσῃσι. [4] ἐνθαῦτα οἱ Πέρσαι, ἰδόμενοι γυναῖκας εὐμόρφους, ἔλεγον πρὸς Ἀμύντην, φάμενοι τὸ ποιηθὲν τοῦτο οὐδὲν εἶναι σοφόν· κρέσσον γὰρ εἶναι ἀρχῆθεν μὴ ἐλθεῖν τὰς γυναῖκας ἢ ἐλθούσας καὶ μὴ παριζομένας ἀντίας ἵζεσθαι ἀλγηδόνας σφίσι ὀφθαλμῶν. [5] ἀναγκαζόμενος δὲ ὁ Ἀμύντης ἐκέλευε παρίζειν. πειθομενέων δὲ τῶν γυναικῶν, αὐτίκα οἱ Πέρσαι μαστῶν τε ἄπτοντο οἷα πλεόνως οἰνωμένοι, καὶ κού τις καὶ φιλέειν ἐπειράτο.

V.18.1 οἱ ὧν Πέρσαι: Herodotus has the Persians and Amyntes take turns narrating much of this section. **ὡς:** temporal. **ταῦτα:** refers back to the earth and water. **18.2 ὡς:** temporal. **τάδε:** looks forward to what comes next. **ἡμῖν:** possesses νόμος. **τοῖσι Πέρσῃσι:** in apposition to ἡμῖν. **προτιθώμεθα:** a hypothetical subjunctive, indicating an event that has occurred with some frequency in the past. **ἐσάγεσθαι:** epexegetical with νόμος. **παρέδρους:** in apposition to τὰς παλλακὰς and τὰς κουριδίας. **προθύμως μὲν:** is answered by μεγάλως δέ and διδοῖς δέ. **ἐδέξαιο:** the form is uncontracted, and the intervocalic sigma of the ending -ασο has dropped out. The Attic form is the contracted -ω. **18.3 ταῦτα:** refers back to what was just said. **νόμος . . . οὗτος:** often two words that are to be translated together bookend or sandwich other words that are to be translated with them, as is the case with νόμος and οὗτος. **νόμος μὲν:** is answered by ἐπεῖτε δὲ ὑμεῖς. **ἡμῖν:** possesses

νόμος. **κεχωρίσθαι**: expegetical with an implied νόμος ἐστί. **γυναικῶν**: genitive of separation. **προσχηρίζετε**: verbs of desiring typically take a genitive object. **τούτων**: refers back to the request for women. **τοῖσι Πέρσῃσι**: translate with ἀντίαι. **18.4 τὸ ποιηθέν**: substantive, “what was done”; subject of εἶναι. **οὐδέν**: accusative of respect, “in no way.” **εἶναι**: main verb in indirect statement. **κρέσσον**: impersonal and subject of εἶναι, “it was better.” **ἐλθεῖν . . . ἵζεσθαι**: expegetical with κρέσσον; the infinitives direct the main line of thought in this “either/or” situation. **τὰς γυναῖκας**: subject of ἐλθεῖν and ἵζεσθαι. **ἀλγηδόνας**: in apposition to γυναῖκας. **σφίσι**: possesses ὀφθαλμῶν. **18.5 ἐκέλευε**: understand γυναῖκας as the object. **παρίζειν**: dependent on ἐκέλευε; understand γυναῖκας as the subject. **οἷα**: οἷα (and ἄτε) is typically found with a participle in the nominative or accusative case. Use “since” or “because” to translate it, and turn the participle into a finite verb. Thus, ἄτε αὐτὸν ὄντα καλόν (ἄτε ὦν καλός): “since he was good.” **φιλέειν**: “to kiss,” complementary with ἐπειρᾶτο.



V.19.1 Ἀμύντης μὲν δὴ, ταῦτα ὀρέων, ἀτρέμας εἶχε, καίπερ δυσφορέων, οἷα ὑπερδαιμαίνων τοὺς Πέρσας. Ἀλέξανδρος δὲ ὁ Ἀμύντεω, παρεὼν τε καὶ ὀρέων ταῦτα, ἄτε νέος τε ἐὼν καὶ κακῶν ἀπαθής, οὐδαμῶς ἔτι κατέχειν οἷος τε ἦν. ὥστε δὲ βαρέως φέρων εἶπε πρὸς Ἀμύντην τάδε· Σὺ μὲν, ὦ πάτερ, εἶκε τῇ ἡλικίῃ· ἀπιὼν τε ἀναπαύεο. μηδὲ λιπάρεε τῇ πόσι. ἐγὼ δέ, προσμένων αὐτοῦ τῇδε, πάντα τὰ ἐπιτήδεα παρέξω τοῖσι ξείνοισι. [2] πρὸς ταῦτα συνιείς Ἀμύντης ὅτι νεώτερα πρήγματα πρήσσειν μέλλοι ὁ Ἀλέξανδρος, λέγει· ὦ παῖ, σχεδὸν γάρ σευ ἀνακαιομένου συνήμι τοὺς λόγους, ὅτι ἐθέλεις, ἐμὲ ἐκπέμψας, ποιέειν τι νεώτερον. ἐγὼ ὦν σευ χρηίζω μηδὲν νεοχμῶσαι κατ’ ἄνδρας τούτους, ἵνα μὴ ἐξεργάσῃ ἡμέας. ἀλλὰ ἀνέχευ ὀρέων τὰ ποιεύμενα. ἀμφὶ δὲ ἀπόδω τῇ ἐμῇ πείσομαί τοι.

V.19.1 Ἀμύντης μὲν: is answered by Ἀλέξανδρος δέ; much of this section is seen through the eyes of these two. **ταῦτα**: refers to the Persian fondling of the Makedonian women. This tale’s historicity is questioned because of its traditional storytelling features. Hornblower (2013) finds the crossdressing part of the plot a fiction because, if it were true, the Makedonians would have offered stiffer resistance when later the Persians again invade their territory (VI.44). The crossdressing part of the tale inserts itself into the story because it lessens for the Makedonians the shame of having to submit to the Persian regime. How and Wells think the crossdressing an invention because it allows Alexandros to

assert himself as anti-Persian against those who would fault him for submitting to the Persian regime and for giving his sister's hand to one of its heads. **οἶα:** οἶα (and ἄτε) is typically found with a participle in the nominative or accusative case. Use "since" or "because" to translate it, and turn the participle into a finite verb. Thus, ἄτε αὐτὸν ὄντα καλόν (ἄτε ὄν καλός): "since he was good." **ἄτε:** like οἶα, ἄτε is also typically found with a participle in the nominative or accusative and may be translated in the same way. This explanation intrudes on Alexandros's narration, indicating how Herodotus wishes his audience to view his upcoming words. **κατέχειν:** complementary with οἶος τε ἦν. **αὐτοῦ τῇδε:** adverbial, "here in this spot." **τάδε:** looks forward to his upcoming words. **Σὺ μὲν:** is answered by ἐγὼ δέ. **πάντα τὰ ἐπιτήδεα:** substantive, "all that is needed." **19.2 πρὸς ταῦτα:** ταῦτα looks back to what has just been said. **πρήσσειν:** complementary with μέλλοι. **μέλλοι:** optative standing for an original indicative. **λέγει:** a historical or storytelling present. **σευ = σου.** **ποιεῖν:** complementary with ἐθέλεις. **σευ = σου:** object of χρηίζω and to perform the action of νεοχμῶσαι. **νεοχμῶσαι:** dependent on χρηίζω. **ἐξεργάσῃ:** a hypothetical subjunctive, indicating Amyntas's intent for his son. **ὀρέων = ὀράων:** supplementary with ἀνέχεν. **τὰ ποιούμενα = τὰ ποιούμενα:** substantive, "what is being done." **πείσομαί τοι = πείσομαί σοι.**



V.20.1 ὥς δὲ ὁ Ἀμύντης, χρήσας τούτων, οἰχώκεε, λέγει ὁ Ἀλέξανδρος πρὸς τοὺς Πέρσας· Γυναικῶν τουτέων, ὧ ξεῖνοι, ἔστι ὑμῖν πολλή εὐπετεία, καὶ εἰ πάσῃσι βούλεσθε μίσγεσθαι καὶ ὁκόσῃσι ὧν αὐτέων. [2] τούτου μὲν πέρι αὐτοὶ ἀποσημανέετε. νῦν δέ—σχεδὸν γὰρ ἤδη τῆς κοίτης ὥρῃ προσέρχεται ὑμῖν καὶ καλῶς ἔχοντας ὑμέας ὁρῶ μέθης—γυναῖκας ταύτας, εἰ ὑμῖν φίλον ἐστί, ἅπετε λούσασθαι. λουσαμένας δὲ ὀπίσω προσδέκεσθε. [3] εἶπας ταῦτα—συνέπαινοι γὰρ ἦσαν οἱ Πέρσαι—γυναῖκας μὲν ἐξελθούσας ἀπέπεμπε ἐς τὴν γυναικηίην. αὐτὸς δὲ ὁ Ἀλέξανδρος, ἴσους τῇσι γυναιξὶ ἀριθμὸν ἄνδρας λειογενεῖους τῇ τῶν γυναικῶν ἐσθῇτι σκεύασας καὶ ἐγχειρίδια δούς, ἦγε ἔσω. παράγων δὲ τούτους ἔλεγε τοῖσι Πέρσῃσι τάδε· [4] ὦ Πέρσαι, οἶκατε πανδαισίῃ τελέῃ ἰστυῆσθαι· τά τε γὰρ ἄλλα, ὅσα εἶχομεν, καὶ πρὸς τὰ οἶα τε ἦν ἐξευρόντας παρέχειν, πάντα ὑμῖν πάρεστι, καὶ δὴ καὶ τόδε τὸ πάντων μέγιστον. τὰς τε ἐωυτῶν μητέρας καὶ τὰς ἀδελφεὰς ἐπιδαφιευόμεθα ὑμῖν, ὥς παντελῶς μάθητε τιμώμενοι πρὸς ἡμέων τῶν περ ἐστὲ ἄξιοι, πρὸς δὲ καὶ βασιλείᾳ τῷ πέμπαντι ἀπαγγέλιτε ὥς ἀνὴρ Ἕλληνας, Μακεδόνων ὑπαρχος, εὖ ὑμέας ἐδέξατο καὶ τραπέζῃ καὶ κοίτῃ. [5]

ταῦτα εἶπας, ὁ Ἀλέξανδρος παρίζει Πέρσῃ ἀνδρὶ ἄνδρα Μακεδόνα ὥς γυναιῖκα τῷ λόγῳ. οἱ δέ, ἐπεῖτε σφέων οἱ Πέρσαι ψαύειν ἐπειρῶντο, διεργάζοντο αὐτούς.

V.20.1 ὥς: temporal. **ὑμῖν:** possesses εὐπετεῖη. **πάσῃσι . . . ὁκόσῃσι:** modify an implied γυναιξί. **μίσγεσθαι:** complementary with βούλεσθε. **αὐτέων:** partitive with ὁκόσῃσι. **20.2 τούτου μὲν περί:** anastrophe of the disyllabic preposition. τούτου refers back to the sleeping with the women. **μὲν περί:** is answered by νῦν δέ. **ὑμῖν:** object of the prefix προσ- of προσέρχεται. **μέθης:** translate with καλῶς ἔχοντας. **γυναῖκας:** subject of λούσασθαι. **λούσασθαι:** purpose. **λουσαμένας:** modifies an implied γυναικας. **20.3 ταῦτα:** refers back to what was just said. **γυναῖκας μὲν ἐξελθούσας:** is answered by αὐτὸς δὲ ὁ Ἀλέξανδρος. **τῇσι γυναιξί:** translate with ἴσους. **ἀριθμόν:** accusative of respect, “in number.” **τάδε:** refers to what comes next. **20.4 τά τε γὰρ ἄλλα . . . οἷά τε . . . καὶ δὴ καί:** τε . . . τε gives the general and καὶ δὴ καί the specific. **ἄλλα:** modifies πάντα τοῦ ὑμῖν πάρεστι, “for all other things are present to you.” **πρὸς τά = πρὸς ταῦτα ᾗ:** the antecedent ταῦτα has dropped out, and the relative pronoun τά serves as the object of πρὸς and the subject of οἷά τε ἦν. **ἐξευρόντας:** modifies an implied ἡμέας and serves as the subject of παρέχειν. **παρέχειν:** complementary with οἷά τε ἦν. **καὶ δὴ καί:** answers the general τά τε γὰρ ἄλλα by providing the specific gift the Makedonians offer the Persians. **τόδε:** substantive, “this offering.” **τὸ πάντων μέγιστον = ὃ πάντων μέγιστον:** supply an implied πάρεστι. **πάντων:** partitive with μέγιστον. **μάθητε . . . ἀπαγγεῖλητε:** hypothetical subjunctives, indicating the intent behind the giving of the gifts, which is of course ironic. **πρὸς ἡμέων:** agency. **τῶν περ ἐστὲ ἄξιοι = τούτοις ὧν περ ἐστὲ ἄξιοι:** the antecedent τούτοις has dropped out, and the relative pronoun τῶν serves as a dative of means and as an objective genitive with ἄξιοι, “with the things which you deserve.” The irony continues. **πρὸς δέ:** adverbial, “additionally.” **βασιλεί τῷ πέμπαντι:** understand an implied ὑμέας. **20.5 ὥς γυναιῖκα τῷ λόγῳ:** “as a woman in word,” i.e., in the guise of a woman. τῷ λόγῳ is often contrasted by τῷ ἔργῳ, “in reality.” **ψαύειν:** complementary with ἐπειρῶντο.



V.21.1 καὶ οὗτοι μὲν τούτῳ τῷ μόρῳ διεφθάρησαν, καὶ αὐτοὶ καὶ ἡ θεραπῆν αὐτῶν. εἶπετο γὰρ δὴ σφι καὶ ὀχήματα καὶ θεράποντες καὶ ἡ πᾶσα πολλὴ παρασκευή. πάντα δὲ ταῦτα ἅμα πᾶσι ἐκείνοισι ἠφάνιστο. [2] μετὰ δὲ χρόνῳ οὐ πολλῷ ὕστερον ζήτησις τῶν ἀνδρῶν τούτων μεγάλη ἐκ τῶν Περσέων ἐγένετο. καὶ σφεας Ἀλέξανδρος κατέλαβε σοφίῃ, χρήματά τε δούς πολλὰ καὶ τὴν ἐωυτοῦ ἀδελφεὴν, τῇ οὖνομα

ἦν Γυγαίη. δούς δὲ ταῦτα κατέλαβε ὁ Ἀλέξανδρος Βουβάρη, ἀνδρὶ Πέρσῃ, τῶν διζημένων τοὺς ἀπολομένους τῷ στρατηγῷ.

V.21.1 οὔτοι μέν: is answered by μετὰ δέ. **καί . . . καί:** “both . . . and.” **εἶπετο:** as is typical in a declined language, the verb agrees with its nearest subject, here ὀχήματα; the neuter plural is considered a collective whole and so takes a singular verb. **21.2 μετὰ δέ:** adverbial, “next.” **χρόνῳ:** dative of degree of difference; translate with ὕστερον. **ἐκ τῶν Περσέων:** agency. **κατέλαβε:** Herodotus’s narrative is questioned here on the grounds that it is not likely that the Persians would be so quick to abandon retribution for such a mass killing. **σοφίῃ:** a value-laden word that may suggest approval on the part of our narrator; ethics are a tricky business, and Herodotus may be giving an appreciative nod to Alexandros’s methods. **τῇ = ᾗ:** possesses οὐνομα. **ταῦτα:** refers back to the money and sister. **κατέλαβε:** supply as the object “the search.” **ἀνδρὶ:** in apposition with Βουβάρη. **τῶν διζημένων:** substantive, “those looking for.” **τοὺς ἀπολομένους:** “the lost men.” **τῷ στρατηγῷ:** in apposition with Βουβάρη.



V.22.1 ὁ μὲν νυν τῶν Περσέων τούτων θάνατος, οὕτω καταλαμφθείς, ἐσιγήθη. “Ἕλληνας δὲ εἶναι τούτους τοὺς ἀπὸ Περδίκκεω γεγονότας, κατὰ περ αὐτοὶ λέγουσι, αὐτός τε οὕτω τυγχάνω ἐπιστάμενος καὶ διὴ καὶ ἐν τοῖσι ὀπισθε λόγοισι ἀποδέξω ὥς εἰσὶ Ἕλληνες. πρὸς δὲ καὶ οἱ τὸν ἐν Ὀλυμπίῃ διέποντες ἀγῶνα, Ἑλληνοδίκαι, οὕτω ἔγνωσαν εἶναι. [2] Ἀλεξάνδρου γὰρ ἀεθλεύειν ἐλομένου καὶ καταβάντος ἐπ’ αὐτὸ τοῦτο, οἱ ἀντιθευσόμενοι Ἑλλήνων ἐξεῖργόν μιν, φάμενοι οὐ βαρβάρων ἀγωνιστέων εἶναι τὸν ἀγῶνα ἀλλὰ Ἑλλήνων. Ἀλέξανδρος δέ, ἐπειδὴ ἀπέδεξε ὥς εἴη Ἀργεῖος, ἐκρίθη τε εἶναι Ἕλλην καὶ ἀγωνιζόμενος στάδιον συνεξέπιπτε τῷ πρώτῳ.

V.22.1 ὁ μὲν νυν: is answered by “Ἕλληνας δέ.” **Ἕλληνας:** subject of εἶναι; the question of being Greek or not is of course a central one both for Herodotus and for the Greeks of his day. **εἶναι:** main verb in indirect statement. **τούτους τοὺς ἀπὸ Περδίκκεω γεγονότας:** substantive, “those born from Perdikkēs.” **Περδίκκεω:** Perdikkēs, king of Makedon c. 680 B.C.E.; for more on Perdikkēs and his Argive origin, see VIII.137–39. **ἐπιστάμενος:** supplementary with τυγχάνω; Herodotus offers his point of view as well as that of the Hellenodikai. **ἐν τοῖσι ὀπισθε λόγοισι:** see VIII.137–39. **πρὸς δέ:** adverbial, “additionally.” **οἱ τὸν ἐν Ὀλυμπίῃ διέποντες ἀγῶνα:** substantive, “those presiding over the games in Olympia.” **Ἑλληνοδίκαι:** a variant reading

is Ἑλλήνων. How and Wells see Herodotus's willing acceptance of Alexandros's Greek ancestry as evidence of Herodotean phil-Hellenic bias. Herodotus finds such a bias normal and argues that to be otherwise is a sign of madness (III.38). **οὕτω:** modifies εἶναι. **εἶναι:** main verb in indirect statement; supply an implied ταῦτα as the subject. **22.2 ἀεθλεύειν:** complementary with ἐλομένου. **οἱ ἀντιθουσόμενοι:** substantive, "his competitors." **Ἑλλήνων:** partitive with οἱ ἀντιθουσόμενοι. **φάμενοι:** Herodotus grants his audience still another perspective. **ἐξεῖργον:** a main aspectual meaning of the imperfect is incomplete action that remains neutral as to the success or failure of the subject. In instances like the one here, it is typically called a conative imperfect; thus, "they were trying to prevent him from competing." But as context makes clear, they were not successful. **μιν = αὐτόν.** **εἶναι:** main verb in indirect statement. **τὸν ἀγῶνα:** subject of εἶναι. **εἴη:** an optative standing for an original indicative. **Ἀργεῖος:** of Argive descent, from Temenos, a son of Herakles and conqueror of Argos (VIII.137); Thoukydides' *History* accepts this genealogy (2.99). **εἶναι:** the subject is the same as the subject of ἐκρίθη. **τῷ πρώτῳ:** substantive, "first place."



V.23.1 ταῦτα μὲν νυν οὕτω κη ἐγένετο. Μεγάβαζος δέ, ἄγων τοὺς Παίονας, ἀπίκητο ἐπὶ τὸν Ἑλλήσποντον. ἐνθεῦτεν διαπεραιωθεὶς ἀπίκητο ἐς τὰς Σάρδεις. ἅτε δὲ τειχέοντος ἦδη Ἰστιαίου τοῦ Μιλησίου, τὴν παρὰ Δαρείου αἰτήσας ἔτυχε μισθόν, δωρεὴν φυλακῆς τῆς σχεδίδης, ἐόντος δὲ τοῦ χώρου τούτου παρὰ Στρυμόνα ποταμὸν, τῷ οὐνομα ἐστὶ Μύρκινος, μαθὼν ὁ Μεγάβαζος τὸ ποιούμενον ἐκ τοῦ Ἰστιαίου, ὥς ἦλθε τάχιστα ἐς τὰς Σάρδεις ἄγων τοὺς Παίονας, ἔλεγε Δαρείῳ τάδε· [2] ὦ βασιλεῦ, κοῖόν τι χρῆμα ἐποίησας, ἀνδρὶ Ἑλληνι, δεινῷ τε καὶ σοφῷ, δούς ἐγκτίσασθαι πόλιν ἐν Θρηίκῃ, ἵνα ἴδῃ τε ναυπηγήσιμος ἐστὶ ἄφθονος καὶ πολλοὶ κωπέες καὶ μέταλλα ἀργύρεα; ὁμιλός τε πολλὸς μὲν Ἑλλήν περιοικέει, πολλὸς δὲ βάρβαρος, οἳ, προστάτεω ἐπιλαβόμενοι, ποιήσουσι τοῦτο τὸ ἂν κείνος ἐξηγήται καὶ ἡμέρης καὶ νυκτός. [3] σύ νυν τοῦτον τὸν ἄνδρα παῦσον ταῦτα ποιεῦντα, ἵνα μὴ οἰκίῳ πολέμῳ συνέχῃ. τρόπῳ δὲ ἡπίῳ μεταπεμψάμενος παῦσον. ἐπεὰν δὲ αὐτὸν περιλάβῃς, ποιέειν ὅκως μηκέτι κείνος ἐς Ἑλληνας ἀπίξεται.

V.23.1 ταῦτα μὲν: refers back to and concludes the story of the murdered Persian envoys; is answered by Μεγάβαζος δέ. **ἅτε:** more frequently found with a nominative or accusative participle, here it is found with two genitive participles,

τειχέοντος and ἐόντος. When translating the participles into English, it is helpful to turn them into finite verbs: “because he was fortifying and because the place was.” Because of these two things, Megabazos comes to the conclusion that Histiaios is a threat and that he must stop him preemptively. It is his perspective that dominates this paragraph. **τήν = ἤν.** **μισθόν:** in apposition to τήν. **δωρεήν:** object of τειχέοντος. **φυλακῆς τῆς σχεδίας:** for the guarding of the bridge, see IV.136–41. **τῷ = ᾧ:** possesses οὔνομα. **τὸ ποιούμενον = τὸ ποιούμενον:** substantive, “what was being done.” **ἐκ τοῦ Ἰστιαίου:** agency. **τάδε:** looks forward to what he is about to say. **23.2 ἀνδρὶ Ἑλληνι:** is to perform the action of ἐγκτίσασθαι. **ἐγκτίσασθαι:** dependent on δοῦς. **ἵνα:** with the indicative ἵνα often means “where.” **ἐστί:** agrees with its nearest subject. **πολλὸς μέν = πολλὸς μέν:** is answered by πολλὸς δέ (πολλὸς δέ). **οἱ:** plural because of the plurality implied by πολλός. **τό ἄν = ὃ ἄν.** **ἐξηγήται:** a hypothetical subjunctive, indicating a possible future event. **23.3 συνέχῃ:** subjunctive, indicating why Megabazos thinks Histiaios must be stopped. **περιλάβῃς:** a hypothetical subjunctive, indicating a possible future event. **ποιεῖν:** an infinitive standing for an original imperative.



V.24.1 ταῦτα λέγων ὁ Μεγάβαζος εὐπετέως ἔπειθε Δαρεῖον ὡς εὖ προορῶν τὸ μέλλον γίνεσθαι. μετὰ δὲ πέμπας ἄγγελον ἐς τὴν Μύρκινον, ὁ Δαρεῖος ἔλεγε τάδε· Ἰστιαιε, βασιλεὺς Δαρεῖος τάδε λέγει· ἐγὼ, φροντίζων, εὐρίσκω ἐμοὶ τε καὶ τοῖσι ἐμοῖσι πρήγμασι εἶναι οὐδένα σεῦ ἄνδρα εὐνοέστερον. τοῦτο δὲ οὐ λόγοισι ἀλλ’ ἔργοισι οἶδα μαθών. [2] νῦν ὦν—ἐπινοέω γὰρ πρήγματα μεγάλα κατεργάσασθαι—ἀπικέό μοι πάντως, ἵνα τοι αὐτὰ ὑπερθέωμαι. τούτοις τοῖσι ἔπεσι πιστεύσας, ὁ Ἰστιαιός, καὶ ἅμα μέγα ποιούμενος βασιλέος σύμβουλος γενέσθαι, ἀπικέτο ἐς τὰς Σάρδεις. [3] ἀπικομένῳ δέ οἱ ἔλεγε Δαρεῖος τάδε· Ἰστιαιε, ἐγὼ σε μετεπεμψάμην τῶνδε εἵνεκεν. ἐπεῖτε τάχιστα ἐνόστησα ἀπὸ Σκυθέων καὶ σύ μοι ἐγένεο ἐξ ὀφθαλμῶν, οὐδέν κω ἄλλο χρῆμα οὕτω ἐν βραχεί ἐπεζήτησα ὡς σὲ ἰδεῖν τε καὶ ἐς λόγους μοι ἀπικέσθαι, ὅτι κτημάτων πάντων ἐστὶ τιμιώτατον ἀνὴρ φίλος συνετός τε καὶ εὖνοος· τά τοι ἐγὼ καὶ ἀμφοτέρω συνειδώς, ἔχω μαρτυρεῖν ἐς πρήγματα τὰ ἐμά. [4] νῦν ὦν, εὖ γὰρ ἐποίησας ἀπικόμενος, τάδε τοι ἐγὼ προτείνομαι. Μίλητον μὲν ἔα καὶ τὴν νεόκτιστον ἐν Θρηκίῃ πόλιν. σὺ δέ, μοι ἐπόμενος ἐς Σοῦσα, ἔχε τά περ ἂν ἐγὼ ἔχω, ἐμός τε σύσσιτος ἐὼν καὶ σύμβουλος.

V.24.1 ταῦτα: refers back to what Megabazos has just said. **προορῶν:** modifies Μεγάβαζος and indicates that his vision has prevailed. **τὸ μέλλον:** substantive, “what was likely.” **γίνεσθαι:** complementary with τὸ μέλλον. **μετὰ δέ:** adverbial, “then” or “next.” **τάδε:** looks forward to what Dareios is about to say. **οὐδένα:** subject of εἶναι. **σεῦ = σοῦ:** translate with εὐνοέστερον. **τοῦτο:** refers back to being an excellent adviser. **οὐ λόγοισι ἀλλ’ ἔργοισι:** the contrast is a common one in Greek, “not from reports but from your accomplishments.” **24.2 κατεργάσασθαι:** complementary with ἐπινοέω. **τοί = σοί.** **ὑπερθέωμαι:** a hypothetical subjunctive, indicating Dareios’s stated reason for wishing Histiaios to visit him. **μέγα ποιούμενος = μέγα ποιούμενος:** “considering it a big deal.” **γενέσθαι:** complementary with μέγα ποιούμενος. **24.3 οἱ = αὐτῷ.** **τάδε:** looks forward to what comes next. **τῶνδε εἵνεκεν:** looks forward to what comes next. **μοι:** possesses ὀφθαλμῶν. **οὕτω . . . ὥς:** “so much . . . as.” **ἐν βραχεί:** substantive, “quickly.” **ιδεῖν:** complementary with ἐπεζήτησα. **μοι:** possesses λόγους. **ἀπικέσθαι:** complementary with ἐπεζήτησα; supply an implied σέ as subject. **κτημάτων πάντων:** partitive with τιμιώτατον. **τά = ἅ:** subject of an implied εἶναι. **τοί = σοί:** possesses τά . . . ἀμφοτέρα. **ἀμφοτέρα:** refers to συνετός τε καὶ εὖνοος. **μαρτυρέειν:** complementary with ἔχω. **24.4 τάδε:** looks forward to what comes next. **τοί = σοί.** **Μίλητον μέν:** is answered by σὺ δέ. **τά = ταῦτα ἅ:** the antecedent has dropped out and τά serves as the object of ἔχε and ἔχω.



V.25.1 ταῦτα Δαρεῖος εἶπας καὶ καταστήσας Ἄρταφρένεα, ἀδελφεὸν ἐωυτοῦ ὁμοπάτριον, ὕπαρχον εἶναι Σαρδίων, ἀπήλανε ἐς Σοῦσα ἅμα ἀγόμενος Ἰστιαῖον, Ὅτάνεα δὲ ἀποδέξας στρατηγὸν εἶναι τῶν παραθαλασσίων ἀνδρῶν, τοῦ τὸν πατέρα Σισάμνην βασιλεὺς Καμβύσης γενόμενον τῶν βασιληίων δικαστέων, ὅτι ἐπὶ χρήμασι δίκην ἄδικον ἐδίκασε, σφάξας ἀπέδειρε πᾶσαν τὴν ἀνθρωπίνην. σπαδίξας δὲ αὐτοῦ τὸ δέρμα, ἰμάντας ἐξ αὐτοῦ ἔταμε καὶ ἐνέτεινε τὸν θρόνον ἐς τὸν ἵζων ἐδίκασε. [2] ἐντανύσας δὲ ὁ Καμβύσης ἀπέδεξε δικαστὴν εἶναι ἀντὶ τοῦ Σισάμνεω, τὸν ἀποκτείνας ἀπέδειρε, τὸν παῖδα τοῦ Σισάμνεω, ἐντειλάμενός οἱ μεμνησθαι ἐν τῷ κατίζων θρόνῳ δικάζει.

V.25.1 ταῦτα: refers back to what Histiaios just said to Dareios. **εἶπας:** this paragraph presents Dareios’s thinking. **Ἄρταφρένεα:** subject of εἶναι. **ἀδελφεόν:** in apposition with Ἄρταφρένεα. **ὑπαρχον:** predicate to Ἄρταφρένεα. **εἶναι:** dependent on καταστήσας. **Ὅτάνεα:** subject

of εἶναι. **στρατηγόν**: predicate to Ὀτάνεα. **εἶναι**: dependent on ἀποδέξας. **τοῦ** = οὗ. **ἀπέδειρε**: so frequently did the Persians employ this punishment that in late times it became known as the Persian punishment (How and Wells 1913). **ἐς τόν** = ἐς ὄν. **25.2 δικαστήν**: subject of εἶναι. **εἶναι**: dependent on ἀπέδεξε. **τόν** = ὄν. **τὸν παῖδα**: predicate to δικαστήν. **οἱ** = αὐτῶ: to perform the action of μεμνήσθαι. **μεμνήσθαι**: dependent on ἐντειλάμενος. **ἐν τῷ κατίζων θρόνῳ** = ἐν ᾧ κατίζων θρόνῳ: at times the antecedent is brought into the relative clause, e.g., εἶδεν ἐν ᾗ οἰκῶ χώρα (“he saw in which country I dwell”) instead of εἶδεν χώραν ἐν ᾗ οἰκῶ.



V.26.1 οὗτος ὧν ὁ Ὀτάνης, ὁ ἐγκατιζόμενος ἐς τοῦτον τὸν θρόνον, τότε διάδοχος γενόμενος Μεγαβάζῳ τῆς στρατηγίης, Βυζαντίους τε εἶλε καὶ Καλχηδονίους. εἶλε δὲ Ἄντανδρον τὴν ἐν τῇ Τρωάδι γῆ. εἶλε δὲ Λαμπώνιον. λαβὼν δὲ παρὰ Λεσβίων νέας, εἶλε Λήμνον τε καὶ Ἴμβρον, ἀμφοτέρας ἔτι τότε ὑπὸ Πελασγῶν οἰκεομένας.

V.26.1 τότε: the date is uncertain. The period of time under discussion is about 510–500 B.C.E. **Καλχηδονίους**: that the Byzantines and Kalkhedonians are subdued suggests that they revolted after Dareios’s failed expedition to Skythia (IV.139). **ἀμφοτέρας**: plural because of the implied plurality of Λήμνον τε καὶ Ἴμβρον. **ἔτι τότε**: another temporal marker indicating that this piece of information is accurate within the time frame of the story. The time frame of Herodotus and his audience is from about 450 to 425 B.C.E. **ὑπὸ Πελασγῶν**: there is much debate then and now as to who the Pelasgians were. For Herodotus’s conjecture on the language they spoke, see I.57.



V.27.1 οἱ μὲν δὴ Λήμνιοι καὶ ἐμαχέσαντο εὖ καὶ, ἀμυνόμενοι ἀνὰ χρόνον, ἐκακώθησαν. τοῖσι δὲ περιεοῦσι αὐτῶν οἱ Πέρσαι ὕπαρχον ἐπιστᾶσι, Λυκάρητον τὸν Μαιανδρίου τοῦ βασιλεύσαντος Σάμου ἀδελφεόν. [2] οὗτος ὁ Λυκάρητος ἄρχων ἐν Λήμνῳ τελευτᾷ. αἰτὴ δὲ τούτου ἦδε. πάντας ἡνδραποδίζετο καὶ κατεστρέφετο, τοὺς μὲν λιποστρατίης ἐπὶ Σκύθας αἰτιώμενος, τοὺς δὲ σίνασθαι τὸν Δαρείου στρατόν, ἀπὸ Σκυθῶν ὀπίσω ἀποκομιζόμενον.

V.27.1 οἱ μὲν δὴ Λήμνιοι: is answered by τοῖσι δὲ περιεοῦσι. **ἐμαχέσαντο εὖ**: whether one fights well or not matters to Herodotus and to his audience. **τοῖσι**

δὲ περιεοῦσι: substantive, “the survivors”; object of the prefix ἐπ- of ἐπιστᾶσι. **αὐτῶν**: partitive with τοῖσι δὲ περιεοῦσι. **ἀδελφεόν**: in apposition to Λυκάρητον. **27.2 τελευτᾷ . . . αἰτίη δὲ τούτου ἦδε**: most editors see a problem with the text and print “. . .” to mark a lacuna. Faulty, inconsequential, and meaningless are three adjectives used to describe the lines. It is not clear why. It is common Herodotean practice to point out the death of a governor, especially if he dies as a result of mistreating his subjects. **τούτου**: refers back to the death. **ἦδε**: looks forward to what comes next. **τοὺς μὲν . . . τοὺς δέ**: “some . . . others.” **λιποστρατίης**: genitive of the charge with αἰτιώμενος. **σῖνασθαι**: supply an implied τοῦ with σῖνασθαι and translate as another genitive of the charge.



V.28.1 οὗτος μὲν νυν τσαῦτα ἐξεργάσατο, στρατηγήσας. μετὰ δέ, οὐ πολλὸν χρόνον, ἄνεσις κακῶν ἦν. καὶ ἤρχετο τὸ δεύτερον ἐκ Νάξου τε καὶ Μιλήτου Ἴωσι γίνεσθαι κακά. τοῦτο μὲν γὰρ ἡ Νάξος εὐδαιμονίῃ τῶν νήσων προέφερε. τοῦτο δὲ κατὰ τὸν αὐτὸν χρόνον ἡ Μίλητος αὐτὴ τε ἑωυτῆς, μάλιστα δὴ τότε ἀκμάσασα, καὶ δὴ καὶ τῆς Ἰωνίης ἦν πρόσχημα, κατύπερθε δὲ τούτων ἐπὶ δύο γενεὰς ἀνδρῶν νοσήσασα ἐς τὰ μάλιστα στάσι, μέχρι οὗ μιν Πάριοι κατήρτισαν. τούτους γὰρ καταρτιστήρας ἐκ πάντων Ἑλλήνων εἵλοντο οἱ Μιλήσιοι.

V.28.1 οὗτος μὲν: is answered by μετὰ δέ; μὲν concludes the narrative on Otanes, and δέ returns our attention to Ionia and its troubles. **Μιλήτου**: located at the mouth of the Meandros River and settled during the Neolithic Age, Miletos was resettled during the Dark Ages (c. 1200 B.C.E to 800 B.C.E.) by an Ionian colony from Athens, which is said to have killed the Milesian men and married their widows. In the seventh century, Miletos was a cultural hub for science and philosophy, producing three great thinkers: Thales, Anaximander, and Anaximenes. Under Akhaimenid Kyros's reign, Miletos fell to Persian rule and the Akhaimenid Empire. In this book the Ionian revolt against Persia sees its inception brought about by Aristagores in 499 B.C.E. The revolt comes to an end in Book VI, as does Miletos, whose men are killed and whose women and children are enslaved. A year later Phrynikhos, an Athenian playwright, produces his play on the capture of Miletos. He brings the Athenians to tears and they fine him 1,000 drachmas for reminding them of their sufferings (VI.19–21). **γίνεσθαι**: complementary with ἤρχετο. **τοῦτο μὲν . . . τοῦτο δέ**: adverbial, “first . . . second.” **τε . . . καὶ δὴ καί**: links αὐτὴ ἑωυτῆς and τῆς Ἰωνίης. ἑωυτῆς may be emphatic with αὐτή. Smyth (1235) has this example: αὐτοὶ ἐφ’ ἑαυτῶν ἐχώρουν, which is a close but not direct parallel. ἑωυτῆς may be parallel with τῆς Ἰωνίης, in which case it is

to be translated with πρόσχημα. Whichever is correct, the meaning is clear and the sentence is an example of one of the few times the more specific precedes the more general. **τούτων**: substantive, “these events.” It refers back to the general prosperity; translate it with κατύπερθε. **ἐς τὰ μάλιστα**: substantive, “most of all.” **μέχρι οὗ**: temporal, “until.” **μιν** = αὐτήν. **ἐκ πάντων Ἑλλήνων**: partitive with τούτους.



V.29.1 κατήλλαξαν δὲ σφέας ὧδε Πάριοι. ὥς ἀπίκοντο αὐτῶν ἄνδρες οἱ ἄριστοι ἐς τὴν Μίλητον—ὥρων γὰρ δὴ σφεας δεινῶς οἰκοφθορημένους—ἔφασαν αὐτῶν βούλεσθαι διεξελθεῖν τὴν χώραν. ποιεῦντες δὲ ταῦτα καὶ διεξιόντες πᾶσαν τὴν Μιλησίην, ὅκως τινὰ ἴδοιεν ἐν ἀνεστηκυῇ τῇ χώρῃ ἀγρὸν εὖ ἐξεργασμένον, ἀπεγράφοντο τὸ οὔνομα τοῦ δεσπότεω τοῦ ἀγροῦ. [2] διεξέλασαντες δὲ πᾶσαν τὴν χώραν καὶ σπανίους εὐρόντες τούτους, ὥς τάχιστα κατέβησαν ἐς τὸ ἄστυ, ἀλίην ποιησάμενοι ἀπέδεξαν τούτους μὲν πόλιν νέμειν τῶν εὗρον τοὺς ἀγροὺς εὖ ἐξεργασμένους· δοκέειν γὰρ ἔφασαν καὶ τῶν δημοσίων οὕτω δὴ σφεας ἐπιμελήσεσθαι ὥσπερ τῶν σφετέρων· τοὺς δὲ ἄλλους Μιλησίους τοὺς πρὶν στασιάζοντας τούτων ἔταξαν πείθεσθαι.

V.29.1 ὧδε: as often looks forward to what is to come. Herodotus moves out of his main narrative frame to provide the backstory for how the Milesians recovered from civil strife, a phenomenon that plagued many Greek city-states. **αὐτῶν**: partitive with ἄνδρες οἱ ἄριστοι. **ἔφασαν**: Herodotus presents things from the Parian perspective. **αὐτῶν**: translate αὐτῶν with τὴν χώραν. **βούλεσθαι**: the subject is the same as the subject of ἔφασαν. **διεξελθεῖν**: complementary with βούλεσθαι. **ταῦτα**: refers back to their visiting of the land. **ὅκως**: “whenever.” **ἴδοιεν**: an optative referring hypothetically to an event in the past that happened more than once. **ἐξεργασμένον**: middle voice. **29.2 τούτους**: refers back to the well-ordered farms. **τούτους μὲν**: subject of νέμειν and answered by τοὺς δὲ ἄλλους. **νέμειν**: dependent on ἀπέδεξαν. **τῶν = ὧν**. **δοκέειν**: main verb in indirect statement; the subject is either impersonal or is the same as the subject of ἔφασαν. **σφεας**: subject of ἐπιμελήσεσθαι. **ἐπιμελήσεσθαι**: main verb in indirect statement. **ὥσπερ**: supply an implied ἐπιμελήσεσθαι. **Μιλησίους**: subject of πείθεσθαι. **τούτων**: refers back to the Milesians with well-ordered farms; object of πείθεσθαι. **πείθεσθαι**: dependent on ἔταξαν; more commonly found with the dative, the middle of this verb takes a genitive object four times in Herodotus.



V.30.1 Πάριοι μὲν νυν Μιλησίους οὕτω κατήρτισαν. τότε δὲ ἐκ τουτέων τῶν πολίων ὧδε ἤρχετο κακὰ γίνεσθαι τῇ Ἰωνίῃ. ἐκ Νάξου ἔφυγον ἄνδρες τῶν παχέων ὑπὸ τοῦ δήμου· φυγόντες δὲ ἀπίκοντο ἐς Μίλητον. [2] τῆς δὲ Μιλήτου ἐτύγχανε ἐπίτροπος ἐὼν Ἀρισταγόρης ὁ Μολπαγόρεω, γαμβρός τε ἐὼν καὶ ἀνεψιὸς Ἰστιαίου τοῦ Λυσαγόρεω, τὸν ὁ Δαρεῖος ἐν Σούσοισι κατεῖχε. ὁ γὰρ Ἰστιαῖος τύραννος ἦν Μιλήτου καὶ ἐτύγχανε τοῦτον τὸν χρόνον ἐὼν ἐν Σούσοισι, ὅτε οἱ Νάξιοι ἦλθον, ξεῖνοι πρὶν ἐόντες τῷ Ἰστιαίῳ. [3] ἀπικόμενοι δὲ οἱ Νάξιοι ἐς τὴν Μίλητον ἐδέοντο τοῦ Ἀρισταγόρεω, εἴ πως αὐτοῖσι παράσχοι δύναμιν τινα καὶ κατέλθοιεν ἐς τὴν ἐσωτῶν. ὁ δὲ, ἐπιλεξάμενος ὥς, ἦν δι' αὐτοῦ κατέλθωσι ἐς τὴν πόλιν, ἄρξει τῆς Νάξου, σκῆψιν δὲ ποιεύμενος τὴν ξεινίην τὴν Ἰστιαίου, τόνδε σφι λόγον προσέφερε· [4] Αὐτὸς μὲν ὑμῖν οὐ φερέγγυός εἰμι δύναμιν παρασχεῖν τοσαύτην ὥστε κατάγειν, ἀεκόντων τῶν τὴν πόλιν ἐχόντων Ναξίων· πυνθάνομαι γὰρ ὀκτακισχιλίην ἀσπίδα Ναξίοισι εἶναι καὶ πλοῖα μακρὰ πολλὰ. μηχανήσομαι δέ, πᾶσαν σπουδὴν ποιεύμενος. [5] ἐπινοέω δὲ τῇδε. Ἀρταφρένης μοι τυγχάνει ἐὼν φίλος. ὁ δὲ Ἀρταφρένης ὑμῖν Ὑστάσπεος μὲν ἐστὶ παῖς, Δαρείου δὲ τοῦ βασιλέος ἀδελφεός. τῶν δ' ἐπιθαλασσίων τῶν ἐν τῇ Ἀσίῃ ἄρχει πάντων, ἔχων στρατιὴν τε πολλὴν καὶ πολλὰς νέας. τοῦτον ὧν δοκέω τὸν ἄνδρα ποιήσῃν τῶν ἂν χρηζόμεν. [6] ταῦτα ἀκούσαντες οἱ Νάξιοι προσέθεσαν τῷ Ἀρισταγόρῃ πρήσσειν τῇ δύναιτο ἄριστα. καὶ ὑπίσχεσθαι δῶρα ἐκέλευον καὶ δαπάνην τῇ στρατιῇ ὥς αὐτοὶ διαλύσοντες, ἐλπίδας πολλὰς ἔχοντες, ὅταν ἐπιφανέωσι ἐς τὴν Νάξον, πάντα ποιήσῃν τοὺς Ναξίους, τὰ ἂν αὐτοὶ κελεύωσι, ὥς δὲ καὶ τοὺς ἄλλους νησιώτας. τῶν γὰρ νήσων τουτέων τῶν Κυκλάδων οὐδεμία κω ἦν ὑπὸ Δαρείῳ.

V.30.1 Πάριοι μὲν: is answered by τότε δέ. μὲν ends the backstory; the temporal marker τότε δέ resumes the current narrative thread begun in V.28. **ἐκ τουτέων τῶν πολίων:** refers to Naxos and Miletos and back to V.28. Having given the backstory for troubles that had plagued the Ionians, Herodotus returns, after a brief peaceful interlude, to the Ionians and the resumption of their troubles. In presenting the onset of troubles, Herodotus hands over narration to the wealthy exiled Naxians and to Aristagores, characterized as guilty of greed, self-interest, and cowardice.

Herodotus likely holds him partially responsible for the eventual slaughter of Milesian males and the enslavement of Milesian females at the hands of the Persians (VI.19–20). **ὧδε**: looks forward to what comes next. **γίνεσθαι**: complementary with ἤρχετο. **ἔφυγον**: “they were exiled.” **τῶν παχέων**: substantive, “those thick with wealth”; partitive with ἄνδρες. **ὑπὸ τοῦ δήμου**: agency. **30.2 ἑὼν**: supplementary with ἐτύγχανε. **τόν = ὅν**. **ἐτύγχανε ... ἑὼν**: see above note ἑὼν. **ὅτε οἱ Νάξιοι ἤλθον**: i.e., the rich exiles. **30.3 εἰ κὼς ... παράσχοι ... κατέλθοιεν**: the optatives likely stand for original subjunctives παράσχεις (“will you provide”) and κατέλθωμεν (“may we return”) (Smyth 2677). **ἐς τὴν ἑωυτῶν**: supply an implied χώραν. **δι’ αὐτοῦ**: agency. **κατέλθωσι**: a hypothetical subjunctive, indicating a possible future event. **ἐπιλεξάμενος ... σκῆψιν ποιεύμενος**: presented from Aristagores’ point of view. **τόνδε**: looks forward to what comes next. **30.4 Αὐτὸς μὲν**: is answered by μηχανήσομαι δέ. **παρασχεῖν**: exegetical with φερέγγυος. **κατάγειν**: main verb in a result clause; the subject is the same as the subject of εἰμί. Supply an implied ὑμέας as the object. **ἀσπίδα**: subject of εἶναι. **Νάξιοι**: possesses ἀσπίδα and πλοῖα. **εἶναι**: main verb in indirect statement. **πλοῖα**: subject of an implied εἶναι. **30.5 τῇδε**: substantive, “the following”; looks forward to what comes next. **ἑὼν**: supplementary with τυγχάνει. **ὕμιν**: seems parallel to μοι, i.e., Artaphrenes to me is a friend; Artaphrenes to you has connections to the Persian court. **ῥυστάσπεος μὲν**: is answered by Δαρείου δέ. **ἀδελφός**: in apposition with Ἀρταφρένης. **τὸν ἄνδρα**: subject of ποιήσιν. **τῶν = ταῦτα ὧν**: the antecedent ταῦτα has dropped out and the relative τῶν serves as the object of ποιήσιν and χρηρίζωμεν. **ἂν χρηρίζωμεν**: a hypothetical subjunctive indicating whatever possible desires they may have. **30.6 ταῦτα**: refers back to what Artaphrenes has just said. **οἱ Νάξιοι**: their perspective colors this section. **τῷ Ἀρισταγόρῃ**: subject of πρήσσειν. **τῇ = ᾗ**: “in whatever way.” **δύναιτο**: a hypothetical optative looking forward to a future action. **ἄριστα**: adverbial, “best”; translate with an implied πρήσσειν that is complementary with δύναιτο. **ὑπίσχεσθαι**: dependent on ἐκέλευον; understand τῷ Ἀρισταγόρῃ or τὸν Ἀρισταγόρην as the implied subject. **διαλύσοντες**: the participle looks to the future and expresses the reason why the Naxians encourage Aristogoras to promise these things. **ἐπιφανέωσι**: a hypothetical subjunctive that looks forward to an upcoming event. **ποιήσιν**: main verb in indirect statement. **τοὺς Νάξιους**: the subject of ποιήσιν. **τὰ ἂν αὐτοὶ κελεύωσι = ταῦτα ἃ ἂν αὐτοὶ κελεύωσι**: the antecedent ταῦτα has dropped out, and τὰ serves as the object of ποιήσιν and the ποιήσιν that is to be understood with κελεύωσι. **νησιώτας**: subject of an implied ποιήσιν. **τῶν γὰρ νήσων**: partitive with οὐδεμία. **ὑπὸ Δαρείῳ**: “subject to Dareios.” The backstory of the Naxians sets the stage for their successful defense in 502 against Aristagores and the Persians. The largest of the Kykladic islands, Naxos gained its wealth through trade. **τῶν γὰρ νήσων**: Herodotus intrudes on the Naxian narration so as to explain things for his audience.



V.31.1 ἀπικόμενος δὲ ὁ Ἀρισταγόρης ἐς τὰς Σάρδεις λέγει πρὸς τὸν Ἀρταφρένεα ὡς Νάξος εἴη νῆσος μεγάθει μὲν οὐ μεγάλη. ἄλλως δὲ καλή τε καὶ ἀγαθὴ καὶ ἀγχοῦ Ἰωνίης. χρήματα δὲ ἔνι πολλὰ καὶ ἀνδράποδα. Σὺ ὦν ἐπὶ ταύτην τὴν χώραν στρατηλάτεε, κατάγων ἐς αὐτὴν τοὺς φυγάδας ἐξ αὐτῆς. [2] καὶ τοι ταῦτα ποιήσαντι, τοῦτο μὲν, ἐστὶ ἔτοιμα παρ' ἐμοὶ χρήματα μεγάλα πάρεξ τῶν ἀναισιμωμάτων τῇ στρατιῇ. ταῦτα μὲν γὰρ δίκαιον ἡμέας, τοὺς ἄγοντας, παρέχειν. τοῦτο δὲ νήσους βασιλείᾳ προσκτήσεται, αὐτὴν τε Νάξον καὶ τὰς ἐκ ταύτης ἡρτημένας, Πάρον καὶ Ἄνδρον καὶ ἄλλας τὰς Κυκλάδας καλευμένας. [3] ἐνθεῦτεν δὲ ὀρμώμενος εὐπετέως ἐπιθήσεται Εὐβοίῃ, νήσῳ μεγάλῃ τε καὶ εὐδαίμονι, οὐκ ἐλάσσονι Κύπρου καὶ κάρτα εὐπετεῖ αἰρεθῆναι. ἀποχρῶσι δὲ ἑκατὸν νέες ταύτας πάσας χειρώσασθαι. ὁ δὲ ἀμείβετο αὐτὸν τοῖσιδε· [4] Σὺ ἐς οἶκον τὸν βασιλέος ἐξηγητὴς γίνεαι πρηγμάτων ἀγαθῶν. καὶ ταῦτα εὖ παραινέεις πάντα, πλὴν τῶν νεῶν τοῦ ἀριθμοῦ. ἀντὶ δὲ ἑκατὸν νεῶν διηκόσιαί τοι ἔτοιμοι ἔσονται ἅμα τῷ ἔαρι. δεῖ δὲ τοῦτοισι καὶ αὐτὸν βασιλέα συνέπαινον γίνεσθαι.

V.31.1 ὁ Ἀρισταγόρης: in this section Herodotus presents us with Aristagores' attempt to gain political power for himself. The events of Naxos lead directly to Aristagores' fomenting the Ionian revolt (499–493 B.C.E.). As such, much of the information in this section forms part of Aristagores' narrative—a narrative designed to persuade Artaphrenes to agree to go to war. Presented as οὐ μεγάλη and ἀγχοῦ Ἰωνίης, Naxos is the largest of the Kykladic isles and is located some 100 miles from Miletos. Euboeia, introduced as οὐκ ἐλάσσονι Κύπρου, is about a third the size of Κύπρος. Herodotus's Aristagores crafts his tale to make it as persuasive as possible. **λέγει:** a historic or storytelling present. **εἴη:** optative standing for an original indicative. **μεγάθει:** dative of respect, “in size.” **καλή:** supply an implied Νάξος εἴη. **31.2 τοι = σοι.** **ταῦτα:** refers back to the campaign and return of the exiles. **τοῦτο μὲν . . . τοῦτο δέ:** adverbial, “first of all” . . . “second of all.” **ταῦτα μὲν:** refers back to the expenses and is left unanswered. **δίκαιον:** supply an implied ἐστίν. **ἡμέας:** subject of παρέχειν. **τοὺς ἄγοντας:** substantive, “the ones leading”; in apposition to ἡμέας; supply an implied “expedition.” **παρέχειν:** expegetical with δίκαιον. **προσκτήσεται:** intervocalic sigma (-σαι) has dropped out, but the contraction to -ει or -η has not occurred. **τὰς ἐκ ταύτης ἡρτημένας:** modifies an implied νήσους. **Πάρον καὶ Ἄνδρον καὶ ἄλλας:** in apposition to νήσους. **31.3 ἐπιθήσεται:** intervocalic

sigma (-εσαι) has dropped out, and the contraction to -ει or -η has not occurred. **νήσφ:** in apposition with Εὐβοίῃ. **αἶρεθῆναι:** epexegetical with εὐπετεῖ. **χειρώσασθαι:** complementary with ἀποχρῶσι; as object supply an implied νήσους. **τοῖσιδε:** looks forward to what comes next. **31.4** **γίνεαι = γίνεαι:** note the loss of the intervocalic sigma, γίνεσαι. **ταῦτα:** refers back to what Aristagores has just said. **τοι = σοι.** **τούτοισι:** refers back to the agreed-on plans; translate with συνέπαινον. **βασιλέα:** subject of γίνεσθαι. **γίνεσθαι:** complementary with δεῖ.



V.32.1 ὁ μὲν δὴ Ἀρισταγόρης, ὥς ταῦτα ἤκουσε, περιχαρὴς ἐὼν ἀπῆγε ἐς Μίλητον. ὁ δὲ Ἀρταφρένης—ὥς οἱ πέμπαντι ἐς Σοῦσα καὶ ὑπερθέντι τὰ ἐκ τοῦ Ἀρισταγόρεω λεγόμενα συνέπαινος καὶ αὐτὸς Δαρεῖος ἐγένετο—παρεσκευάσατο μὲν διηκοσίας τριήρας, πολλὸν δὲ κάρτα ὅμιλον Περσέων τε καὶ τῶν ἄλλων συμμάχων. στρατηγὸν δὲ τούτων ἀπέδεξε Μεγαβάτην, ἄνδρα Πέρσῃ τῶν Ἀχαιμενιδέων, ἐωυτοῦ τε καὶ Δαρείου ἀνεψιόν, τοῦ Παισανίης ὁ Κλεομβρότου Λακεδαιμόνιος—εἰ δὴ ἀληθὴς γε ἐστὶ ὁ λόγος—ὑστέρῳ χρόνῳ τούτων ἡρμόσατο θυγατέρα, ἔρωτα σχὼν τῆς Ἑλλάδος τύραννος γενέσθαι. ἀποδέξας δὲ Μεγαβάτην στρατηγόν, Ἀρταφρένης ἀπέστειλε τὸν στρατὸν παρὰ τὸν Ἀρισταγόρεα.

V.32.1 ὁ μὲν δὴ Ἀρισταγόρης: is answered by ὁ δὲ Ἀρταφρένης. **ὥς:** temporal, “when.” **ταῦτα:** refers back to Artaphrenes’ response. **οἱ = αὐτῷ:** i.e., Artaphrenes. **τὰ . . . λεγόμενα:** substantive, “what was said.” **ἐκ τοῦ Ἀρισταγόρεω:** agency. **παρεσκευάσατο μὲν:** answered by πολλὸν δὲ κάρτα ὅμιλον. **πολλόν = πολύν.** **ἄνδρα . . . ἀνεψιόν:** in apposition to Μεγαβάτην. **τοῦ = οὗ:** translate with θυγατέρα. The separation of the relative pronoun from the noun it possesses is roughly equivalent to the following English sentence: “see that man, the one whose—if the story be true and not a malicious lie intended to defame him and her—daughter sits over there?” Thucydides (1.128) writes that Pausanias wished to marry the daughter of Xerxes, not of Megabates, and he cites as proof a letter written by Pausanias. An oral culture may look askance at written documentation, coming from a new and suspicious technology. It is uncertain how fifth-century Greek intellectuals would weigh good written accounts against good oral ones. Herodotus and Thucydides used both. **τούτων:** translate with ὑστέρῳ. **γενέσθαι:** epexegetical with ἔρωτα.



V.33.1 παραλαβὼν δὲ ὁ Μεγαβάτης τὸν τε Ἀρισταγόρεα ἐκ τῆς Μιλήτου καὶ τὴν Ἰάδα στρατιὴν καὶ τοὺς Ναξίους ἔπλεε πρόφασιν ἐπ' Ἑλλησπόντου. ἐπεῖτε δὲ ἐγένετο ἐν Χίῳ, ἔσχε τὰς νέας ἐς Καύκασα, ὡς ἐνθεῦτεν βορέῃ ἀνέμῳ ἐς τὴν Νάξον διαβάλοι. [2] καὶ οὐ γὰρ ἔδεε τούτῳ τῷ στόλῳ Ναξίους ἀπολέσθαι, πρῆγμα τοιόνδε συνηνείχθη γενέσθαι. περιμόντος Μεγαβάτεω τὰς ἐπὶ τῶν νεῶν φυλακάς, ἐπὶ νεὸς Μυνδίας ἔτυχε οὐδεὶς φυλάσσω. ὁ δέ, δεινὸν τι ποιησάμενος, ἐκέλευσε τοὺς δορυφόρους, ἐξευρόντας τὸν ἄρχοντα ταύτης τῆς νεὸς, τῷ οὐνομα ἦν Σκύλαξ, τοῦτον δῆσαι, διὰ θαλαμῆς διελόντας τῆς νεὸς κατὰ τοῦτο· ἔξω μὲν κεφαλὴν ποιεῦντας ἔσω δὲ τὸ σῶμα. [3] δεθέντος δὲ τοῦ Σκύλακος, ἐξαγγέλλει τις τῷ Ἀρισταγόρῃ ὅτι τὸν ξεῖνόν οἱ τὸν Μύνδιον Μεγαβάτης δῆσας λυμαίνοιτο. ὁ δ' ἐλθὼν παραιτέτο τὸν Πέρσῃ. τυγχάνων δὲ οὐδενὸς τῶν ἐδέετο, αὐτὸς ἐλθὼν ἔλυσε. πυθόμενος δέ, κάρτα δεινὸν ἐποίησατο ὁ Μεγαβάτης καὶ ἐσπέρχετο τῷ Ἀρισταγόρῃ. [4] ὁ δὲ εἶπε· Σοὶ δὲ καὶ τούτοισι τοῖσι πρήγμασι τί ἐστι; οὐ σὲ ἀπέστειλε Ἀρταφρένης ἐμέο πείθεσθαι καὶ πλείν τῇ ἂν ἐγὼ κελεύω; τί πολλὰ πρήσσεις; ταῦτα εἶπε ὁ Ἀρισταγόρης. ὁ δὲ θυμωθεὶς τούτοις, ὡς νῦν ἐγένετο, ἔπεμπε ἐς Νάξον πλοῖα ἄνδρας φράσσοντας τοῖσι Ναξίοις πάντα τὰ παρεόντα σφι πρήγματα.

V.33.1 πρόφασιν: accusative of respect, “ostensibly.” The events in chapter 33 begin with the failure of the Naxian invasion (499 B.C.E.) and serve as the rationale for what Megabates does next. However well justified from a personal standpoint, Megabates’ subsequent actions are treasonous, and thus historians question Herodotus’s account, wondering whether it be reasonable to think that a Persian of royal blood would act as Megabates is about to because of his treatment at the hands of Aristagores. Also at issue is whether he could act in this way and keep his favor at court. Finally, it is suggested that given the fate of Samos, Khios, Lesbos, and Lemnos, the antennae of the Naxians would have been on high alert. **τε . . . καὶ . . . καί:** links τὸν Ἀρισταγόρεα, τὴν Ἰάδα, and τοὺς Ναξίους. **διαβάλοι:** a hypothetical optative giving Megabates’ reason for halting the ships at Kaukasa. **33.2 ἔδεε . . . συνηνείχθη:** impersonals; it is unclear whether Herodotus sees fate, chance, or both at work. **Ναξίους:** subject of ἀπολέσθαι. **πρῆγμα τοιόνδε:** τοιόνδε looks forward to what is about to come. **γενέσθαι:** complementary with συνηνείχθη. **φυλάσσω:** supplementary with ἔτυχε. **δεινὸν τι ποιησάμενος:** supply an implied

εἶναι, which δεινόν is the subject of. Megabates' perspective is given. **τοὺς δορυφόρους**: subject of δῆσαι. **τῷ = ᾧ**: possesses οὖνομα. **τούτων**: refers back to Skylax. **διελόντας**: modifies τοὺς δορυφόρους; supply an implied αὐτόν, i.e., Skylax. **κατὰ τοῦτο**: looks forward to what comes next. **ποιεῦντας = ποιοῦντας**: modifies τοὺς δορυφόρους. **ἔξω μὲν**: is answered by ἔσω δέ. **33.3 οἱ = αὐτῷ = Ἀρισταγόρη**: possesses ξεῖνον. Herodotus switches between Aristagores' point of view and Megabates. **λυμαίνονται**: an optative standing for an original indicative. **τῶν ἐδέετο = τούτων ὧν ἐδέετο**: the antecedent τούτων has dropped out, and τῶν serves as a participial genitive with οὐδενός and the object of ἐδέετο. **ἔλυσε**: the object, Skylax, must be supplied from context. **δεινόν**: subject of an implied εἶναι. **33.4 σέ**: subject of πείθεσθαι and πλέειν. **ἐμέο = ἐμοῦ**: more commonly found with the dative, the middle of πείθω takes a genitive object four times in Herodotus. **πείθεσθαι ... πλέειν**: infinitives of purpose. **τῇ**: "wherever." **ἂν ... κελεύω**: a hypothetical subjunctive, looking forward to whatever orders may be given. **τί**: accusative of respect, "why." **τί πολλὰ πρήσσεις**: "why are you doing many things," i.e., why are you being a troublemaker. **ταῦτα**: refers back to what Aristagores has just said. **φράσσοντας**: the participle indicates Megabates' reason for sending the men.



V.34.1 οἱ γὰρ ὧν Νάξιοι οὐδὲν πάντως προσεδέκοντο ἐπὶ σφέας τὸν στόλον τοῦτον ὀρμήσεσθαι. ἐπεὶ μέντοι ἐπύθοντο, αὐτίκα μὲν ἐσηνεύκοντο τὰ ἐκ τῶν ἀγρῶν ἐς τὸ τεῖχος. παρεσκευάσαντο δέ, ὡς πολιορκησόμενοι, καὶ σῖτα καὶ ποτά· καὶ τὸ τεῖχος ἐσάξαντο. [2] καὶ οὗτοι μὲν παρεσκευάζοντο ὡς παρεσομένου σφι πολέμου. οἱ δ' ἐπεῖτε διέβαλον ἐκ τῆς Χίου τὰς νέας ἐς τὴν Νάξον, πρὸς πεφραγμένους προσεφέροντο καὶ ἐπολιόρκεον μῆνας τέσσερας. [3] ὡς δέ, τὰ τε ἔχοντες ἦλθον χρήματα οἱ Πέρσαι, ταῦτα κατεδεδαπάνητό σφι καὶ αὐτῷ τῷ Ἀρισταγόρῃ προσαναισίμωτο πολλά τοῦ πλεῦνός τε ἐδέετο ἢ πολιορκίῃ, ἐνθαῦτα τείχεα τοῖσι φυγάσι τῶν Ναξίων οἰκοδομήσαντες ἀπαλλάσσοντο ἐς τὴν ἡπειρον, κακῶς πρήσσοντες.

V.34.1 Νάξιοι οὐδὲν πάντως προσεδέκοντο: historians question Herodotus's account, thinking it not reasonable that the Naxians should not have some expectation that the armada could be sailing against them. From a narratological standpoint, the passage serves as a typical Herodotean correction to the mistaken narratives of Aristagores and Artaphrenes in 31. **τὸν στόλον**: subject of ὀρμήσεσθαι. **αὐτίκα μὲν**: is answered by παρεσκευάσαντο δέ. **τὰ ἐκ τῶν**

ἀγρῶν: substantive, “the things from the fields.” **πολιορκησόμενοι**: the tense of the participle looks toward the upcoming siege; the middle has a passive sense. **34.2 καὶ οὗτοι μὲν**: is answered by οἱ δ’ ἐπεῖτε; μὲν concludes the narration on the actions of the Naxians, and δέ begins telling of the armada sailing against them. **παρεσομένου**: looks forward to the upcoming war and indicates that the Naxians were acting on certain foreknowledge. **πεφραγμένους**: substantive, “men well-fortified.” **34.3 ὥς δέ**: introduces three subordinate clauses, the verbs of which are κατεδεδαπάνητο, προσαναισίσμωτο, and ἐδέετο. **τά . . . χρήματα = ἅ . . . χρήματα**: Herodotus has placed the antecedent in the relative clause, “what money,” as in, for example, εἶδεν ἐν ἣ οἰκέω χώρα (“he saw in which country I dwell”) instead of εἶδεν χώραν ἐν ἣ οἰκῶ. **ταῦτα**: refers back to the money. **σφι . . . Ἀρισταγόρη**: agency, as is typical with the perfect and pluperfect passive. **ἐνθαῦτα**: marks the start of the independent clause. **τῶν Ναξίων**: partitive with τοῖσι φυγάσι.



V.35.1 Ἀρισταγόρης δὲ οὐκ εἶχε τὴν ὑπόσχεσιν τῷ Ἀρταφρένῃ ἐκτελέσαι. ἅμα δὲ ἐπέζε μιν ἡ δαπάνη τῆς στρατιῆς, ἀπαιτεομένη. ἄρρωδέε τε τοῦ στρατοῦ πρήξαντος κακῶς καὶ Μεγαβάτη διαβεβλημένος. ἐδόκεε τε τὴν βασιληίην τῆς Μιλήτου ἀπαιρεθήσεσθαι. [2] ἄρρωδέων δὲ τούτων ἕκαστα, ἐβουλεύετο ἀπόστασιν· συνέπιπτε γὰρ καὶ τὸν ἐστιγμένον τὴν κεφαλὴν ἀπῖχθαι ἐκ Σούσων παρὰ Ἰστιαίου, σημαίνοντα ἀπίσταςθαι Ἀρισταγόρην ἀπὸ βασιλέος. [3] ὁ γὰρ Ἰστιαῖος, βουλόμενος τῷ Ἀρισταγόρῃ σημῆναι ἀποστῆναι, ἄλλως μὲν οὐδαμῶς εἶχε ἀσφαλῶς σημῆναι ὥστε φυλασσομενέων τῶν ὁδῶν. ὁ δέ, τῶν δούλων τὸν πιστότατον ἀποξυρήσας, τὴν κεφαλὴν ἔστιξε καὶ ἀνέμεινε ἀναφῦναι τὰς τρίχας. ὥς δὲ ἀνέφυσαν τάχιστα, ἀπέπεμπε ἐς Μίλητον, ἐντειλάμενος αὐτῷ ἄλλο μὲν οὐδέν, ἐπεὰν δὲ ἀπίκηται ἐς Μίλητον, κελεύειν Ἀρισταγόρην, ξυρήσαντά μιν τὰς τρίχας, κατιδέσθαι ἐς τὴν κεφαλὴν. τὰ δὲ στίγματα ἐσήμαινε, ὥς καὶ πρότερόν μοι εἴρηται, ἀπόστασιν. [4] ταῦτα δὲ ὁ Ἰστιαῖος ἐποίεε, συμφορὴν ποιούμενος μεγάλην τὴν ἐωυτοῦ κατοχὴν τὴν ἐν Σούσοισι. ἀποστάσιος ὦν γινομένης, πολλὰς εἶχε ἐλπίδας μετήσεσθαι ἐπὶ θάλασσαν. μὴ δὲ νεώτερόν τι ποιεύσης τῆς Μιλήτου, οὐδαμὰ ἐς αὐτὴν ἤξειν ἔτι ἐλογίζετο.

V.35.1 Ἀρισταγόρης: this paragraph offers an explanation of events mainly from the perspectives of Aristagores and Histiaios. **ἐκτελέσαι**:

complementary with εἶχε. **μιν = αὐτόν.** **τε . . . καί:** give the two reasons behind his being afraid. **Μεγαβάτη:** agency. **τὴν βασιληίην:** subject of ἀπαιρεθήσασθαι. **35.2 τούτων:** partitive with ἕκαστα. **ἄρρωδέων:** Herodotus sees a variety of things causing events to play out as they do. The divine has its role. Other times he sees the particular at work: revenge, greed, and desire. Here we see fear at work. **συνέπιπτε:** chance also has a role to play. **τὸν ἐστιγμένον:** substantive, “the man with the tattoo” and subject of ἀπύχθαι; the backstory comes next. **τὴν κεφαλὴν:** accusative of respect. **ἀπύχθαι:** complementary with συνέπιπτε. **σημαίνοντα:** modifies τὸν ἐστιγμένον (“the man with the tattoo”). **ἀπίστασθαι:** dependent on σημαίνοντα. **Ἀρισταγόρην:** subject of ἀπίστασθαι. **35.3 τῷ Ἀρισταγόρῃ:** to perform the action of ἀποστήναι. **σημῆναι:** complementary with βουλόμενος. **ἀποστήναι:** dependent on σημῆναι. **ἄλλως μὲν οὐδαμῶς:** is answered by ὁ δέ. **σημῆναι:** complementary with εἶχε. **τῶν δούλων:** partitive with τὸν πιστότατον. **τὸν πιστότατον:** substantive, “the most trusted.” **ἀναφῦναι:** dependent on ἀνέμεινε. **τὰς τρίχας:** subject of ἀναφῦναι. **αὐτῷ:** to perform the action of κελεύειν. **ἄλλο μὲν οὐδέν:** is answered by ἐπεὰν δὲ ἀπικηται. **ἀπικηται:** a hypothetical subjunctive, looking forward to an event that is yet to occur. **κελεύειν:** dependent on ἐντειλάμενος; supply an implied ἢ before κελεύειν. **Ἀρισταγόρην:** object of κελεύειν and subject of κατιδέσθαι. **μιν = αὐτόν = δούλων τὸν πιστότατον.** **κατιδέσθαι:** dependent on κελεύειν. **πρότερον:** an internal temporal reference, referring to 35.2. **μοι:** agency. **35.4 ταῦτα:** refers back to the shaving and tattooing of the head. **συμφορὴν ποιούμενος μεγάλῃν:** represents Histiaios’s point of view. **συμφορὴν . . . μεγάλῃν:** predicate to τὴν ἐωυτοῦ κατοχὴν τὴν ἐν Σούσοισι; understand an implied εἶναι. **μετήσσεσθαι:** expegetical with ἐλπίδας. **μή:** the negative for hypotheticals. **ἤξειν:** main verb in indirect statement; the subject is the same as the subject of ἐλογίζετο. Unlike Aristagores, Histiaios is prompted to revolt by a yearning for his metropolis.



V.36.1 Ἰστιαῖος μὲν νυν, ταῦτα διανοεύμενος, ἀπέπεμπε τὸν ἄγγελον. Ἀρισταγόρῃ δὲ συνέπιπτε τοῦ αὐτοῦ χρόνου πάντα ταῦτα συνελθόντα. ἐβουλεύετο ὧν μετὰ τῶν στασιωτέων, ἐκφήνας τὴν τε ἐωυτοῦ γνῶμην καὶ τὰ παρὰ τοῦ Ἰστιαίου ἀπιγμένα. [2] οἱ μὲν δὴ ἄλλοι πάντες γνῶμην κατὰ τὸ αὐτὸ ἐξεφέροντο, κελεύοντες ἀπίστασθαι. Ἐκαταῖος δ’ ὁ λογοποιὸς πρῶτα μὲν οὐκ ἔα πόλεμον βασιλείῃ τῶν Περσέων ἀναιρέεσθαι, καταλέγων τὰ τε ἔθνεα πάντα, τῶν ἤρχε Δαρεῖος, καὶ τὴν δύναμιν αὐτοῦ. ἐπεῖτε δὲ οὐκ ἔπειθε, δεύτερα συνεβούλευε ποιέειν ὅπως ναυκρατέες τῆς θαλάσσης ἔσονται. [3] ἄλλως μὲν νυν οὐδαμῶς

ἔφη λέγων ἐνορᾶν ἐσόμενον τοῦτο· ἐπίστασθαι γὰρ τὴν δύναμιν τῶν Μιλησίων ἐοῦσαν ἀσθενέα. εἰ δὲ τὰ χρήματα κατααιρεθῇ τὰ ἐκ τοῦ ἱροῦ τοῦ ἐν Βραγχίδησι, τὰ Κροῖσος ὁ Λυδὸς ἀνέθηκε, πολλὰς εἶχε ἐλπίδας ἐπικρατήσῃ τῆς θαλάσσης. καὶ οὕτω αὐτοὺς τε ἔξιν τοῖσι χρήμασι χρᾶσθαι καὶ τοὺς πολεμίους οὐ συλήσειν αὐτά. [4] τὰ δὲ χρήματα ἦν ταῦτα μεγάλα, ὥς δεδήλωταί μοι ἐν τῷ πρώτῳ τῶν λόγων. αὕτη μὲν δὴ οὐκ ἐνίκα ἢ γνώμη. ἐδόκεε δὲ ὅμως ἀπίστασθαι, ἕνα τε αὐτῶν πλώσαντα ἐς Μυοῦντα ἐς τὸ στρατόπεδον, τὸ ἀπὸ τῆς Νάξου ἀπελθόν, ἐὼν ἐνθαῦτα, συλλαμβάνειν πειρᾶσθαι τοὺς ἐπὶ τῶν νεῶν ἐπιπλέοντας στρατηγούς.

V.36.1 Ἱστιαῖος μὲν: is answered by Ἀρισταγόρῃ δέ; μὲν ends Histiaios's narrative, and δέ takes us back to Aristagores and his tale. **ταῦτα:** refers back to the reasons behind Histiaios's actions in 35. **Ἀρισταγόρῃ:** object of the prefix συν- of συνέπιπτε. **συνέπιπτε:** by chance all factors converge; refers back to the συνέπιπτε of 35.2 above. **τὰ παρὰ τοῦ Ἱστιαίου ἀπιγμένα:** substantive, "the information that came from Histiaios." **36.2 οἱ μὲν δὲ ἄλλοι:** is answered by Ἑκαταῖος δ'. **κατὰ τὸν αὐτόν = κατὰ τὸ αὐτό:** substantive, "to the same conclusion." **κελεύοντες:** supply an implied Ἀρισταγόρῃ as object. **ἀπίστασθαι:** dependent on κελεύοντες; supply an implied Ἀρισταγόρῃ as subject. **Ἑκαταῖος δ' ὁ λογοποιός:** author of geographical and historical accounts of Asia Minor and the East. Hekataios is cited by Herodotus in a few passages (II.143; V.36; V.125–26; VI.137). Herodotus offers Hekataios's counsel on the best course of action. **πρῶτα μὲν ... ἐπεῖτε δέ ... δεύτερα:** "at first ... but when ... then." **οὐκ ἔα:** "he disagrees with." **ἀναιρέεσθαι:** complementary with οὐκ ἔα. **τῶν = ὧν.** **συνεβούλευε:** supply an implied αὐτοῖς. **ποιέειν:** "to make sure," dependent on συνεβούλευε; an implied αὐτοῖς is to perform the action. **36.3 ἄλλως μὲν:** is answered by εἰ δέ. **ἄλλως μὲν νυν οὐδαμῶς:** translate with ἐσόμενον τοῦτο. **ἔφη λέγων:** though redundant, this finite verb and participle combination is common. **ἐνορᾶν:** main verb in indirect statement; the subject is the same as the subject of ἔφη. **τοῦτο:** refers back to their taking control of the sea. **ἐπίστασθαι:** main verb in indirect statement; the subject is the same as the subject of ἔφη. **κατααιρεθῇ:** a hypothetical optative indicating a possible future event. **τά = ἅ.** **Κροῖσος ὁ Λυδὸς ἀνέθηκε:** for the dedication see I.92.2. **ἐπικρατήσῃ:** epexegetical with ἐλπίδας. **οὕτω:** refers back to their taking the funds. **αὐτοῖς:** subject of ἔξιν. **ἔξιν:** main verb in indirect statement. **χρᾶσθαι:** complementary with ἔξιν. **τοὺς πολεμίους:** subject of συλήσειν. **συλήσειν:** main verb in indirect statement. **αὐτά = τὰ χρήματα.** **36.4 μοι:** agency with the perfect passive. **ἐν τῷ πρώτῳ:** substantive, "in the first part"; see I.92.2. **τῶν λόγων:** partitive with τῷ

πρώτῳ. αὕτη μὲν: is answered by ἐδόκεε δέ. οὐκ ἐνίκα ἡ γνώμη: though what Herodotus thinks about the failure to follow either of the two things Hekataios advises is not certain, his *Histories* do show the advantage superior forces and funds have, and his portrayal of Aristagores, who presents the Persians as easy to defeat, is not very flattering. Both suggest that he would prefer Hekataios's advice. Contrary to Herodotus's depiction, an attempt has been made in modern scholarship to portray Aristagores as a freedom fighter and hero of the cause of liberty. See George Cawkwell (2005), *The Greek Wars: The Failure of Persia* (Oxford: Oxford University Press), 61–86. ἐδόκεε: impersonal; supply an implied αὐτοῖς. ἀπίστασθαι... πειρᾶσθαι: complementary with ἐδόκεε. ἔνα: subject of πειρᾶσθαι. αὐτῶν: partitive with ἔνα. ἐὼν ἐνθαῦτα: i.e., at Myous. συλλαμβάνειν: complementary with πειρᾶσθαι.



V.37.1 ἀποπεμφθέντος δὲ Ἰητραγόρεω κατ' αὐτὸ τοῦτο καὶ συλλαβόντος δόλῳ Ὀλίαιτον Ἰβανώλλιος Μυλασσέα καὶ Ἰστιαῖον Τύμνεω Τερμερέα καὶ Κώην Ἐρξάνδρου, τῷ Δαρεῖος Μυτιλήνην ἐδωρήσατο, καὶ Ἀρισταγόρην Ἡρακλείδew Κυμαῖον καὶ ἄλλους συχνούς, οὕτω δὲ ἐκ τοῦ ἐμφανέος ὁ Ἀρισταγόρης ἀπεστήκεε, πᾶν ἐπὶ Δαρείῳ μηχανώμενος. [2] καὶ πρῶτα μὲν, λόγῳ μετεῖς τὴν τυραννίδα, ἰσονομίην ἐποίεε τῇ Μιλήτῳ, ὥς ἂν ἐκόντες αὐτῷ οἱ Μιλήσιοι συναπισταίω. μετὰ δὲ καὶ ἐν τῇ ἄλλῃ Ἰωνίῃ τῷτο τοῦτο ἐποίεε, τοὺς μὲν ἐξελαύνων τῶν τυράννων. τοὺς δ' ἔλαβε τυράννους ἀπὸ τῶν νεῶν τῶν συμπλευσασέων ἐπὶ Νάξον, τούτους δέ, φίλα βουλόμενος ποιεέσθαι τῇσι πόλιν, ἐξεδίδου, ἄλλον ἐς ἄλλην πόλιν παραδιδούς, ὅθεν εἴη ἕκαστος.

V.37.1 κατ' αὐτὸ τοῦτο: refers back to the decision to arrest the generals. τῷ = ᾧ. πᾶν ἐπὶ Δαρείῳ μηχανώμενος: Aristagores' perspective colors much of this section. **37.2 πρῶτα μὲν... μετὰ δέ:** "first of all... second." λόγῳ: dative of respect, "in word." At 49.1 Herodotus calls Aristagores "the tyrant of Miletos." For this reason the exact meaning of λόγῳ μετεῖς τὴν τυραννίδα is debated. Various solutions are offered, including emendation. Rather than suggest that Herodotus has forgotten what he wrote in 37, as Hornblower (2013) does, it is perhaps best to understand λόγῳ as part of Herodotus's narrative. Thus, though he renounces the office in word, in deed Aristagores continues to act as tyrant and Herodotus continues to call him one. αὐτῷ: object of the prefix συν- of συναπισταίω. **συναπισταίω:** optative giving the reason why he establishes ἰσονομία ("equality" or "equality of rights"); the optative with ἂν occurs in purpose

clauses in Homer and Herodotus (Smyth 2201). **τοῦτο**: refers back to establishing *ἰσονομία*. **τοὺς μὲν**: is answered by τοὺς δ'. **τυράννων**: partitive with τοὺς μὲν. **τοὺς δ' ἔλαβε τυράννους** = οὗς δ' ἔλαβε τυράννους: at times the antecedent is brought into the relative clause, e.g., εἶδεν ἐν ἧ οἰκέω χώρα ("he saw in which country I dwell") instead of εἶδεν χώραν ἐν ἧ οἰκῶ. **τούτους δέ**: refers back to τοὺς δ' ἔλαβε τυράννους. **φίλα**: substantive, "kindness." **ποιέεσθαι**: complementary with βουλόμενος. **ἄλλον ἐς ἄλλην πόλιν**: the repetition of ἄλλος indicates, idiomatically, that he handed over each of the tyrants to their respective cities. **εἴη**: optative standing for an original indicative.



V.38.1 Κῶν μὲν νυν Μυτιληναῖοι ἐπέιτε τάχιστα παρέλαβον, ἐξαγαγόντες κατέλευσαν. Κυμαῖοι δὲ τὸν σφέτερον αὐτῶν ἀπῆκαν. ὥς δὲ καὶ ἄλλοι οἱ πλεῦνες ἀπίεσαν. [2] τυράννων μὲν νυν κατάπαυσις ἐγίνετο ἀνὰ τὰς πόλεις. Ἀρισταγόρης δὲ ὁ Μιλήσιος ὥς τοὺς τυράννους κατέπαυσε, στρατηγούς ἐν ἐκάστη τῶν πολιῶν κελεύσας ἐκάστους καταστήσαι, δεύτερα αὐτὸς ἐς Λακεδαίμονα τριήρεϊ ἀπόστολος ἐγίνετο. ἔδεε γὰρ δὴ συμμαχίης τινός οἱ μεγάλης ἐξευρεθῆναι.

V.38.1 Κῶν μὲν: is answered by Κυμαῖοι δέ. **τὸν σφέτερον**: modifies an understood τύραννον. **ὥς**: refers back to the letting go of their tyrant. **ἀπίεσαν**: supply an implied τὸν σφέτερον τύραννον αὐτῶν. **38.2 τυράννων μὲν**: is answered by Ἀρισταγόρης δέ. **στρατηγούς**: object of καταστήσαι. **ἐκάστους**: subject of καταστήσαι. **καταστήσαι**: dependent on κελεύσας. **οἱ = αὐτῶ**. **συμμαχίης**: is to perform the action of ἐξευρεθῆναι. **ἐξευρεθῆναι**: complementary with ἔδεε.



V.39.1 τῆς δὲ Σπάρτης Ἀναξανδρίδης μὲν ὁ Λέοντος, οὐκέτι περιεὼν, ἐβασίλευε ἀλλὰ ἐτετελευτήκεε. Κλεομένης δὲ ὁ Ἀναξανδρίδew εἶχε τὴν βασιλίην, οὐ κατ' ἀνδραγαθίην σχὼν ἀλλὰ κατὰ γένος. Ἀναξανδρίδῃ γὰρ ἔχοντι γυναῖκα, ἀδελφεῆς ἑωυτοῦ θυγατέρα, καὶ ἐούσης ταύτης οἱ καταθυμίας, παῖδες οὐκ ἐγίνοντο. [2] τούτου δὲ τοιούτου ἐόντος, οἱ ἔφοροι εἶπαν, ἐπικαλεσάμενοι αὐτὸν· Εἴ τοι σὺ σεωυτοῦ μὴ προορᾷς, ἀλλ' ἡμῖν τοῦτ' ἐστὶ οὐ περιοπτεύον γένος τὸ Εὐρυσθέneos γενέσθαι ἐξίτηλον. σύ νυν, τὴν μὲν ἔχεις γυναῖκα, ἐπέιτε

τοι οὐ τίκτει, ἔξω, ἄλλην δὲ γῆμον. καὶ ποιέων ταῦτα Σπαρτιήτησι
 ἀδήσεις, ὁ δ' ἀμείβετο, φὰς τούτων οὐδέτερα ποιήσιν· ἐκείνους τε
 οὐ καλῶς συμβουλεύειν παραινέοντας, τὴν ἔχει γυναῖκα, εὐοῦσαν
 ἀναμάρτητον ἑωυτῷ, ταύτην ἀπέντα, ἄλλην ἐσαγαγέσθαι· οὐδὲ σφι
 πείσεσθαι.

V.39.1 Ἀναξανδρίδης μὲν: is answered by Κλεομένης δέ. **ἐβασίλευε...**
ἐτετελευτήκει: the aspect of the first verb stresses continuous action in the past,
 “he used to be king”; the aspect of the second stresses a completed action of the
 past. **Κλεομένης:** comes to the Spartan throne in about 520 B.C.E. In Book
 VI he will be imprisoned by his countrymen. While in prison he obtains a knife
 and slashes himself to death. Herodotus gives the various possible reasons for his
 madness as the following: his bribery of the Pythia to drive his colleague Demaratos
 from the throne (VI.66); his destruction of the precinct of the goddesses during
 his invasion of Eleusis (V.74–77); his killing of the suppliants he drove from Argos
 (VI.76–84); or his drinking of wine neat, which he learned from the Skythians
 (VI.84). All but the last see the divine at work. Herodotus thinks his treatment of
 Demaratos the most likely reason (VI.84). **οὐ κατ’ ἀνδραγαθίην:** Hornblower
 (2013) notes that ἀνδραγαθία had no influence in Sparta on kingship. If true,
 then why mention it? Later at 42.1 the same phrase is used in indirect statement
 of Dorieus’s expectations. It could be that here, like in 42.1, the phrase is part
 of Dorieus’s narrative and that Herodotus is highlighting his delusion. It could
 also be that we are mistaken in the possibilities concerning royal succession at
 Sparta. In this reading the phrase belongs to Herodotus’s narrative, one that is
 open to the possibility of Spartan norms being broken, as they are in the case
 of Anaxandrides and his two wives. **σχών:** supply an implied τὴν βασιληίην
 as object. **Ἀναξανδρίδης:** possesses παῖδες. **θυγατέρα:** in apposition to
 γυναῖκα. **ταύτης:** refers back to his wife/niece. **οἱ = αὐτῷ:** translate with
 καταθυμίας. **39.2 τούτου:** refers back to his having no children. **οἱ ἔφοροι**
εἶπαν: the narration switches between them and Anaxandrides. **σεωυτοῦ**
= σεαυτοῦ: object of the prefix προ- of προορᾷς. **μή:** the negative for
 hypotheticals. **προορᾷς:** subjunctive referring to an event that may or may
 not happen. **ἡμῖν:** agency with a verbal adjective. **τοῦτ’:** refers back to
 Kleomenes’ looking out for his future by having children. **ἐστὶ οὐ περιοπτεόν:**
 impersonal and having obligation, “it must not be ignored.” **γένος:** subject of
 γενέσθαι. **γενέσθαι:** main verb in indirect statement. **τὴν μὲν = ἣν μὲν:**
 is answered by ἄλλην δὲ γῆμον. **γυναῖκα:** at times the antecedent is brought
 into the relative clause, e.g., εἶδεν ἐν ᾗ οἰκέω χώρα (“he saw in which country I
 dwell”) instead of εἶδεν χώραν ἐν ᾗ οἰκῶ. **τοι = σοι.** **ταῦτα:** refers back to
 doing what the Spartans ask. **φάς:** he makes three points, each one an infinitive:
 (1) ποιήσιν; (2) συμβουλεύειν; and (3) πείσεσθαι. **οὐδέτερα:** partitive with

τούτων. **ποιήσιν**: main verb in indirect statement; the subject is the same as the subject of ἀμείβετο. **ἐκείνους**: subject of συμβουλευέιν. **συμβουλευέιν**: main verb in indirect statement. **ταύτην**: refers back to γυναῖκα. **ἀπέντα** = **ἀφέντα**: substantive, modifying an understood αὐτόν = Ἀναξανδρίδην, which is the subject of ἐσαγαγέσθαι. **ἐσαγαγέσθαι**: dependent on παραινέοντας. **πείσεσθαι**: the subject is the same as the subject of ἀμείβετο.



V.40.1 πρὸς ταῦτα οἱ ἔφοροι καὶ οἱ γέροντες, βουλευσάμενοι, προσέφερον Ἀναξανδρίδῃ τάδε· Ἐπεὶ τοίνυν τοι περιεχόμενόν σε ὀρώμεν τῆς ἔχεις γυναικός, σὺ δὲ ταῦτα ποίεε καὶ μὴ ἀντίβαινε τούτοισι, ἵνα μὴ τι ἄλλοιον περὶ σεῦ Σπαρτιῇται βουλεύσωνται. [2] γυναικὸς μὲν τῆς ἔχεις οὐ προσδεόμεθά σευ τῆς ἐξέσιος. σὺ δὲ ταύτη τε πάντα, ὅσα νῦν παρέχεις, πάρεχε. καὶ ἄλλην πρὸς ταύτῃ ἐσάγαγε γυναῖκα τεκνοποιόν. ταῦτά κη λεγόντων, συνεχώρησε ὁ Ἀναξανδρίδης. μετὰ δὲ γυναῖκας ἔχων δύο, διζὰς ἰστίας οἶκεε, ποιέων οὐδαμῶς Σπαρτητικά.

V.40.1 πρὸς ταῦτα: refers back to what has just been said in 39. **οἱ ἔφοροι καὶ οἱ γέροντες**: they narrate much of this section. **τάδε**: looks forward to what comes next. **τῆς = ἧς = ἥν**: the relative pronoun is attracted into the case of its antecedent, γυναικός, which Herodotus has placed in the relative clause. **γυναικός**: object of the prefix περι- of περιεχόμενον. **ταῦτα**: refers to what comes next. **τούτοις**: object of the prefix ἀντί- of ἀντίβαινε; looks forward to what comes next. **περὶ σεῦ = περὶ σοῦ**. **βουλεύσωνται**: a hypothetical subjunctive, indicating the reason why they think Anaxandrides should follow their advice. **40.2 γυναικός**: translate with ἐξέσιος. **γυναικὸς μὲν**: is answered by σὺ δέ. **τῆς = ἧς = ἥν**: the relative pronoun is attracted into the case of its antecedent, γυναικός, which Herodotus has placed in the relative clause. **σευ = σου**. **ταύτη = γυναικί**. **ταῦτα**: refers back to his taking another wife. **μετὰ δέ**: adverbial, “next.” **Σπαρτητικά**: substantive, “Spartan customs”; aware of the dangers of cultural relativism, Herodotus insists that not to think one’s own customs best is the sign of a madman (III.38). Bigamy was generally not permissible throughout Greece, and this incidence of two wives at Sparta is exceptional.



V.41.1 χρόνου δὲ οὐ πολλοῦ διελθόντος, ἡ ἐσύστερον ἐπελθοῦσα γυνὴ τίκει τὸν δὴ Κλεομένεα τοῦτον. καὶ αὕτη τε ἔφεδρον βασιλέα

Σπαρτιήτησι ἀπέφαινε. καὶ ἡ προτέρα γυνή, τὸν πρότερον χρόνον ἄτοκος ἐοῦσα, τότε κως ἐκύησε, συντυχίῃ ταύτῃ χρησαμένη. [2] ἔχουσαν δὲ αὐτὴν ἀληθεῖ λόγῳ οἱ τῆς ἐπελθούσης γυναικὸς οἰκῆιοι πυθόμενοι ὥχλεον, φάμενοι αὐτὴν κομπέειν, ἄλλως βουλομένην ὑποβαλέσθαι. δεινὰ δὲ ποιούντων αὐτῶν, τοῦ χρόνου συντάμνοντος, ὑπ' ἀπιστίας οἱ ἔφοροι τίκτουσαν τὴν γυναῖκα περιζόμενοι ἐφύλαξαν. [3] ἡ δὲ ὥς ἔτεκε Δωριέα, ἰθέως ἴσχει Λεωνίδην· καὶ μετὰ τοῦτον ἰθέως ἴσχει Κλεόμβροτον. οἱ δὲ καὶ διδύμους λέγουσι Κλεόμβροτον καὶ Λεωνίδην γενέσθαι. ἡ δὲ Κλεομένηα τεκοῦσα καὶ τὸ δεύτερον ἐπελθοῦσα γυνή, ἐοῦσα θυγάτηρ Πρινητάδεω τοῦ Δημαρμένου, οὐκέτι ἔτικτε τὸ δεύτερον.

V.41.1 Κλεομένηα τοῦτον: τοῦτον refers back to the Kleomenes mentioned in 39.1. **συντυχίῃ ταύτῃ χρησαμένη:** Herodotus narrates this as another chance event. **41.2 ἔχουσαν δὲ αὐτὴν:** supply an implied ἐν γαστρί. **ἀληθεῖ λόγῳ:** i.e., she really is pregnant. Herodotus intrudes his commentary into the narrative of the relatives claiming that she is lying. **αὐτὴν:** subject of κομπέειν. **κομπέειν:** main verb in indirect statement. **ὑποβαλέσθαι:** complementary with βουλομένην; supply an implied παιδίον as the object. **δεινά:** substantive, “trouble”; their actions are δεινά both from the perspectives of the first wife and Herodotus. **41.3 ὥς:** temporal. **οἱ δὲ . . . λέγουσι:** Herodotus offers another version. **διδύμους:** predicate to Κλεόμβροτον and Λεωνίδην and plural because of the implied plurality. **Κλεόμβροτον . . . Λεωνίδην:** subjects of γενέσθαι. **γενέσθαι:** main verb in indirect statement.



V.42.1 ὁ μὲν δὴ Κλεομένης, ὥς λέγεται, ἦν τε οὐ φρενήρης ἀκρομανῆς τε. ὁ δὲ Δωριεὺς ἦν τῶν ἡλίκων πάντων πρῶτος, εὖ τε ἐπίστατο κατ' ἀνδραγαθίην αὐτὸς σχήσων τὴν βασιληίην. [2] ὥστε ὦν οὕτω φρονέων, ἐπειδὴ ὁ τε Ἀναξανδρίδης ἀπέθανε καὶ οἱ Λακεδαιμόνιοι, χρεώμενοι τῷ νόμῳ, ἐστήσαντο βασιλέα τὸν πρεσβύτατον Κλεομένηα, ὁ Δωριεὺς, δεινὸν τε ποιούμενος καὶ οὐκ ἀξιῶν ὑπὸ Κλεομένεος βασιλεύεσθαι, αἰτήσας λεῶν Σπαρτιήτας ἦγε ἐς ἀποικίην, οὔτε τῷ ἐν Δελφοῖσι χρηστηρίῳ χρησάμενος ἐς ἥντινα γῆν κτίσων ἦν, οὔτε ποιήσας οὐδὲν τῶν νομιζομένων. οἷα δὲ βαρέως φέρων, ἀπίει ἐς τὴν Λιβύην τὰ πλοῖα· κατηγέοντο δὲ οἱ ἄνδρες Θηραῖοι. [3] ἀπικόμενος

δὲ ἐς Λιβύην, οἰκίσε χῶρον κάλλιστον τῶν Λιβύων παρὰ Κίνυπα ποταμόν. ἐξελασθεὶς δὲ ἐνθεῦτεν τρίτῳ ἔτει ὑπὸ Μακέων τε Λιβύων καὶ Καρχηδονίων, ἀπίκετο ἐς Πελοπόννησον.

V.42.1 ὁ μὲν δὴ Κλεομένης: is answered by ὁ δὲ Δωριεύς. ὥς λέγεται: indicates an unknown source for this part of the narrative. τῶν ἡλίκων: partitive with πρῶτος; Dorieus is a natural leader. εὖ τε ἐπίστατο: in Dorieus's ideal narrative, he becomes king. στήσων: future because it indicates time subsequent to ἐπίστατο. **42.2** οὕτω: refers back to his expectation of becoming king; much of this paragraph represents Dorieus's view of things. δεινόν: subject of an implied εἶναι. βασιλεύεσθαι: complementary with ἀξιῶν. χρησάμενος: it was Greek custom to obtain the sanction of an oracle before establishing a colony or undertaking a war. κτίσων: future showing Dorieus's intent. ἤ: a hypothetical subjunctive, standing for an original deliberative subjunctive. τῶν νομιζομένων: substantive, "what was customary"; it is partitive with οὐδέν. By stating what Dorieus did not do, Herodotus offers a corrective that suggests what a better course of action could have been. οἶα: οἶα (and ἄτε) is typically found with a participle in the nominative or accusative case. Use "since" or "because" to translate it, and turn the participle into a finite verb. Thus, ἄτε αὐτὸν ὄντα καλόν (ἄτε ὦν καλός): "since he was good." κατηγέοντο δὲ οἱ ἄνδρες Θηραῖοι: colonists from Sparta (IV.147) and founders of Kyrene (IV.150); they serve as guides. **42.3** Λιβύων: the Greeks colonized eastern Libya and founded Kyrene c. 630 B.C.E.



V.43.1 ἐνθαῦτα δὲ οἱ Ἀντιχάρης, ἀνὴρ Ἐλεώνιος, συνεβούλευσε ἐκ τῶν Λαΐου χρησμῶν Ἡρακλείην τὴν ἐν Σικελίῃ κτίζειν, φὰς τὴν Ἐρυκος χώραν πᾶσαν εἶναι Ἡρακλιδέων, αὐτοῦ Ἡρακλέος κτησαμένου. ὁ δέ, ἀκούσας ταῦτα, ἐς Δελφοὺς οἶχετο χρησόμενος τῷ χρηστηρίῳ, εἰ αἰρέει, ἐπ' ἣν στέλλεται χώραν. ἡ δὲ Πυθίη οἱ χρᾶ, αἰρήσειν. παραλαβὼν δὲ Δωριεὺς τὸν στόλον, τὸν καὶ ἐς Λιβύην ἦγε, ἐκομίζετο παρὰ τὴν Ἰταλίην.

V.43.1 οἱ = αὐτῷ: object of the prefix συν- of συνεβούλευσε; the pronoun is to perform the action of κτίζειν. Ἐλεώνιος: the legendary seer Bakis is said to have come from Eleon. ἐκ τῶν Λαΐου χρησμῶν: because they are not otherwise attested, their historicity is challenged by scholars. Ἐρυκος: founded by the indigeneous hero Eryx, who hosted Herakles when he traveled to Sikelia and lost to him in a wrestling match. Greece and Phoinikia both claimed rights over

western Sikelia. The story of Herakles' defeat of Eryx was used by the Greeks to claim ascendancy in the area. Poets and their stories are legitimate historical sources. This may seem strange, but for the Greeks of this time it was not at all. Before writing, history is preserved by the poets in their stories and passed down from one generation to the next. These stories preserve culture and history, and foundation stories tell how and who founded what city. These foundation accounts could be used as evidence for a city-state's claim to a particular land or for a person's claim to a particular lineage. **χώρην**: subject of εἶναι. **εἶναι**: main verb in indirect statement. **Ἡρακλειδῶν**: the sons of Herakles conquered several areas in Greece. **κτησαμένους**: supply an implied αὐτήν. **ταῦτα**: refers back to what Antikhares says. **χρησόμενος**: indicates Dorieus's reason for going to Delphi. **χώρην**: at times the antecedent is brought into the relative clause, e.g., εἶδεν ἐν ᾗ οἰκέω χώρα ("he saw in which country I dwell") instead of εἶδεν χώραν ἐν ᾗ οἰκῶ. **οἱ = αὐτῶ**: is to perform the action of αἰρήσειν. **τόν = ὄν**.



V.44.1 τὸν χρόνον δὲ τοῦτον, ὥς λέγουσι Συβαρίται, σφέας τε αὐτοὺς καὶ Τῆλυν τὸν ἐωτῶν βασιλέα ἐπὶ Κρότωνα μέλλειν στρατεύεσθαι. τοὺς δὲ Κροτωνιήτας, περιδεάς γενομένους, δεηθῆναι Δωριέος σφίσι τιμωρῆσαι καὶ τυχεῖν, δεηθέντας, συστρατεύεσθαι τε δὴ ἐπὶ Σύβαριν Δωριέα καὶ συνελεῖν τὴν Σύβαριν. [2] ταῦτα μὲν νυν Συβαρίται λέγουσι ποιῆσαι Δωριέα τε καὶ τοὺς μετ' αὐτοῦ. Κροτωνιῆται δὲ οὐδένα σφίσι φασὶ ξεῖνον προσεπιλαβέσθαι τοῦ πρὸς Συβαρίτας πολέμου εἰ μὴ Καλλίην, τῶν Ἰαμιδέων μάντιν Ἥλεϊον μοῦνον, καὶ τοῦτον τρόπον τοιῷδε. παρὰ Τήλως τοῦ Συβαριτέων τυράννου ἀποδράντα ἀπικέσθαι παρὰ σφέας, ἐπεῖτε οἱ τὰ ἱρά οὐ προεχώρεε χρηστά, θυομένων ἐπὶ Κρότωνα.

V.44.1 τὸν χρόνον δὲ τοῦτον: about 510 B.C.E. **ὥς λέγουσι Συβαρίται**: the narrative focus starts with the Sybarites, then goes to the Krotoniates, and then to the seer Kallies. **σφέας**: subject of μέλλειν. **Τῆλυν**: subject of μέλλειν. **βασιλέα**: in apposition to Τῆλυν; Hornblower (2013) mistakenly defines this secondary character text (indirect statement) as authorial. Reference to Telys as king belongs to the narrative of the Sybarites. **μέλλειν**: main verb in indirect statement. **στρατεύεσθαι**: complementary with μέλλειν. **τοὺς δὲ Κροτωνιήτας**: subject of δεηθῆναι and τυχεῖν. **δεηθῆναι ... τυχεῖν**: main verbs in indirect statement. **Δωριέος**: is to perform the action of τιμωρῆσαι. **τιμωρῆσαι**: dependent on δεηθῆναι. **τυχεῖν**: supply the object, τούτου, from context. **συστρατεύεσθαι ... συνελεῖν**:

main verbs in indirect statement. **ἐπὶ Σύβαριν**: a Greek town in Lukania, Italia, Sybaris was founded in 720 B.C.E. and destroyed, as we see here, in 510 B.C.E. **Δωριέα**: subject of *συστρατεύεσθαι* and *συνελεῖν* along with an implied *Κροτωνιήτας*. **44.2 ταῦτα**: refers back to the conquering of Sybaris. **ταῦτα μὲν νυν**: is answered by *Κροτωνιῆται δέ*. **τοὺς μετ' αὐτοῦ**: substantive, “those with him”; subject of *ποιῆσαι*. **σφίσι**: translate with *ξείνων*. **ξείνων**: subject of *προσεπιλαβέσθαι*. **προσεπιλαβέσθαι**: main verb in indirect statement. **Καλλίην**: subject of an implied *προσεπιλαβέσθαι*. **μάντιν**: in apposition to *Καλλίην*. **τούτον**: refers back to Kallies. **τρόπῳ τοιῷδε**: looks forward to what comes next. **τυράννου**: in the Sybarite narrative he is called *βασιλεὺς*, but in the Krotoniate one *τύραννος*. **ἀποδράντα**: substantive modifying an implied *Καλλίην* and subject of *ἀπικέσθαι*. **ἀπικέσθαι**: main verb in indirect statement. **οἱ = αὐτῷ**: modified by *θυομένῳ*. **προεχώρει**: the aspect stresses the repetition of the sacrificing.



V.45.1 ταῦτα δὲ οὗτοι λέγουσι. μαρτύρια δὲ τούτων ἑκάτεροι ἀποδεικνύουσι τάδε. Συβαρίται μὲν τέμενός τε καὶ νηὸν ἔοντα παρὰ τὸν ξηρὸν Κραθῖν, τὸν ἰδρύσασθαι, συνελόντα τὴν πόλιν, Δωριέα λέγουσι Ἀθηναίῃ ἐπωνύμῳ Κραθίῃ. τοῦτο δὲ αὐτοῦ Δωριέος τὸν θάνατον μαρτύριον μέγιστον ποιεῦνται, ὅτι παρὰ τὰ μεμαντευμένα ποιεῶν διεφθάρη. εἰ γὰρ δὴ μὴ παρέπρηξε μηδέν, ἐπ' ὃ δὲ ἐστάλη ἐποίηε, εἴλε ἂν τὴν Ἑρυκίνην χώραν καὶ ἐλὼν κατέσχε, οὐδ' ἂν αὐτός τε καὶ ἡ στρατιὴ διεφθάρη. [2] οἱ δ' αὖ Κροτωνιῆται ἀποδεικνύσι Καλλίῃ μὲν τῷ Ἥλείῳ ἐξαίρετα ἐν γῇ τῇ Κροτωνιήτιδι πολλὰ δοθέντα—τὰ καὶ ἐς ἐμὲ ἔτι ἐνέμοντο οἱ Καλλίειο ἀπόγονοι—Δωριεὶ δὲ καὶ τοῖσι Δωριέος ἀπογόνοις οὐδέν. καίτοι εἰ συνεπελάβετό γε τοῦ Συβαριτικοῦ πολέμου Δωριεύς, δοθῆναι ἂν οἱ πολλαπλήσια ἢ Καλλίῃ. ταῦτα μὲν νυν ἑκάτεροι αὐτῶν μαρτύρια ἀποφαίνονται. καὶ πάρεστι, ὁκοτέροισί τις πείθεται αὐτῶν, τούτοις προσχωρεῖν.

V.45.1 ταῦτα: refers back to what both sides claim. **τούτων**: refers back to what both sides claim. **ἑκάτεροι ἀποδεικνύουσι**: Herodotus presents without stating a preference the evidence the Sybarites and the Krotoniates offer. **τάδε**: looks forward to what comes next. **Συβαρίται μὲν**: is answered by *οἱ δ' αὖ Κροτωνιῆται* from 45.2 and subject of the delayed *λέγουσι*. The whole of 45.1 offers the Sybarites' point of view. **τέμενός τε καὶ νηόν**: subjects of an implied *εἶναι*; the grove and temple are the μαρτύρια. **τόν = ὃν**: the relative pronoun is

singular because it agrees with its nearest antecedent. **ιδρύσασθαι**: main verb in the relative clause in indirect statement. **συνελόντα**: shows time prior to ιδρύσασθαι and serves as evidence for their version of events. **Δωριέα**: subject of ιδρύσασθαι. **Ἀθηναίη ἐπώνυμῳ Κραθίῃ**: translate with ιδρύσασθαι. **τοῦτο δέ**: gives the second piece of evidence. **τὸν θάνατον**: subject of an implied εἶναι. **τὰ μεμαντευμένα**: substantive, “the advice of the oracle.” **ἐπ’ ὃ δὲ ἐστάλη ἐποίηε = τοῦτο δέ, ἐπ’ ὃ ἐστάλη, ἐποίηε**: the antecedent τοῦτο has dropped out, and the relative pronoun ὃ serves as the object of the preposition ἐπὶ and as the object of ἐποίηε. **εἶλε ἄν . . . κατέσχε . . . ἄν διεφθάρη**: ἄν renders the indicatives counterfactual; the condition is part of the narrative of the Sybarites. **διεφθάρη**: the verb agrees with its nearest subject. **45.2 Κροτωνιῆται**: Herodotus now offers the other side’s perspective. **Καλλίη μὲν**: is answered by Δωριεὶ δέ. **ἐξαίρετα ἐν γῇ τῇ Κροτωνιήτιδι**: substantive, “choice estates on Krotonian land.” **τά = ἅ**. **ἐς ἐμέ**: a temporal marker that Herodotus inserts into the Krotonian narrative. **οὐδέν**: supply an implied δοθέν. **δοθῆναι**: main verb in indirect statement, standing for an original aorist indicative. **ἄν**: renders δοθῆναι counterfactual; the condition forms part of the narrative of the Krotoniates. **οἱ = αὐτῷ**. **πολλαπλήσια**: substantive, “much more land”; it is the subject of δοθῆναι. **ταῦτα μὲν**: sums up the arguments on both sides and is answered by συνέπλεον δέ of the next paragraph. **αὐτῶν**: partitive with ἑκάτεροι. **ἀποφαίνονται**: Herodotus resumes narration. **πάρεστι**: impersonal. **αὐτῶν**: partitive with ὁκοτέροισι. **τούτοισι**: refers back to ὁκοτέροισι αὐτῶν. **προσχωρέειν**: complementary with πάρεστι.



V.46.1 συνέπλεον δὲ Δωριεῖ καὶ ἄλλοι συγκτίσται Σπαρτιητέων, Θεσσαλὸς καὶ Παραβάτης καὶ Κελέης καὶ Εὐρυλέων, οἳ, ἐπεῖτε ἀπίκοντο παντὶ στόλῳ ἐς τὴν Σικελίην, ἀπέθανον, μάχῃ ἐσσωθέντες ὑπὸ τε Φοινίκων καὶ Ἑγεσταίων. μῦθος δὲ Εὐρυλέων τῶν συγκτιστέων περιεγένετο τούτου τοῦ πάθους. [2] συλλαβὼν δὲ οὗτος τῆς στρατιῆς τοὺς περιγενομένους ἔσχε Μινῶν, τὴν Σελινουσίων ἀποικίην. καὶ συνελευθέρου Σελινουσίου τοῦ μουνάρχου Πειθαγόρεω. μετὰ δέ, ὡς τοῦτον κατέλπε, αὐτὸς τυραννίδι ἐπεχείρησε Σελινούντος. καὶ ἐμουνάρχησε χρόνον ἐπ’ ὀλίγον. οἱ γάρ μιν Σελινούσιοι ἐπαναστάντες ἀπέκτειναν, καταφυγόντα ἐπὶ Διὸς ἀγοραίου βωμόν.

V.46.1 Δωριεῖ: object of the prefix συν- of συνέπλεον. **Σπαρτιητέων**: partitive with ἄλλοι. **Φοινίκων**: the Phoinikians colonized Karthage and parts of

Sikelia. When the Greeks sent colonies to Sikelia, the Phoinikians concentrated themselves in the west and made an alliance with the indigenous Elymian people, whose three major cities were Egesta, Eryx, and Entella. **Ἑγεσταίων:** indigenous Elymians. **τῶν συγκτιστέων:** partitive with μῶνος δὲ Εὐρυλέων. **τοῦ πάθους:** object of the prefix περι- of περιεγένετο. **46.2 τοὺς περιγενομένους:** substantive, “the survivors.” **ἀποικίην:** in apposition with Μινῶην. **μετὰ δέ:** adverbial, “next.” **ὥς:** temporal. **τοῦτον:** refers back to Peithagoras. **τυραννίδι:** object of the prefix ἐπι- of ἐπεχείρησε. The majority of Greeks of Herodotus’s day had enough experience with tyrants to conclude that tyranny was to be avoided. That the Spartan Euryleon is quick to grasp at tyranny uncovers that segment of Greek society that considered tyranny an acceptable form of government. For the general Greek disapproval of the Spartans’ proposal to establish tyranny at Athens, see V.92–93. **μιν = αὐτόν.** **καταφυγόντα:** modifies μιν, i.e., Euryleon.



V.47.1 συνέσπετο δὲ Δωριεῖ καὶ συναπέθανε Φίλιππος ὁ Βουτακίδεω, Κροτωνιήτης ἀνὴρ, ὅς, ἀρμοσάμενος Τήλυος τοῦ Συβαρίτεω θυγατέρα, ἔφυγε ἐκ Κρότωνος. ψευσθεὶς δὲ τοῦ γάμου, οἶχετο πλέων ἐς Κυρήνην. ἐκ ταύτης δὲ ὀρμώμενος συνέσπετο οἰκίῃ τε τριήρεϊ καὶ οἰκίῃ ἀνδρῶν δαπάνῃ, ἐὼν τε Ὀλυμπιονίκης καὶ κάλλιστος Ἑλλήνων τῶν κατ’ ἐωυτόν. [2] διὰ δὲ τὸ ἐωυτοῦ κάλλος ἡνεύκατο παρὰ Ἑγεσταίων τὰ οὐδεὶς ἄλλος· ἐπὶ γὰρ τοῦ τάφου αὐτοῦ ἥρωιον ἰδρυσάμενοι, θυσίησι αὐτὸν ἱλάσκονται.

V.47.1 Ἑλλήνων: partitive with κάλλιστος. **κατ’ ἐωυτόν = κατὰ ἐωυτοῦ χρόνον.** **47.2 τά = ταῦτα ᾗ:** the antecedent ταῦτα has dropped out, and τά serves as the object of ἡνεύκατο and of an ἡνεύκατο implied with οὐδεὶς ἄλλος. **ἥρωιον ἰδρυσάμενοι:** as well as patron deities, Greeks worshipped heroes, more than human but less than divine, whose good will could keep them safe. Built from stone and smaller than a temple, the hero cult was an impressive grave marker. Since the Egestaians were not Greek, scholars wonder why they built a Greek monument.



V.48.1 Δωριεὺς μὲν νυν τρόπῳ τοιούτῳ ἐτελεύτησε. εἰ δὲ ἡνέσχετο βασιλευόμενος ὑπὸ Κλεομένεος καὶ κατέμενε ἐν Σπάρτῃ, ἐβασίλευσε ἂν Λακεδαίμονος· οὐ γὰρ τινα πολλὸν χρόνον ἦρξε ὁ Κλεομένης, ἀλλ’ ἀπέθανε ἄπαις, θυγατέρα μούνην λιπών, τῇ οὔνομα ἦν Γοργώ.

V.48.1 Δωριεύς μέν: sums up Dorieus's backstory and is answered by εἰ δὲ ἠνέσχετο. **τρόπῳ τοιούτῳ:** refers back to 46.1. **εἰ δέ:** Herodotus uses this counterfactual to state an alternate arc for Dorieus's narrative. By stating what could have been, Herodotus colors the choices that Dorieus made with a critical brush. **ἠνέσχετο < ἀνέχω:** note the double augment. **βασίλευόμενος:** supplementary with ἠνέσχετο. **ἄν:** renders the indicative ἐβασίλευσε counterfactual. **ἦρξε ὁ Κλεομένης:** there are problems of chronology. It may be that Kleomenes ruled for some thirty years. If this duration of his reign is true, then its length is at odds with what Herodotus says. **τῇ = ᾗ:** possesses οὔνομα.



V.49.1 ἀπικνέεται δὲ ὧν ὁ Ἀρισταγόρης, ὁ Μιλήτου τύραννος, ἐς τὴν Σπάρτην, Κλεομένεος ἔχοντος τὴν ἀρχήν, τῷ δὴ ἐς λόγους ἦιε, ὡς Λακεδαιμόνιοι λέγουσι, ἔχων χάλκεον πῖνακα, ἐν τῷ γῆς ἀπάσης περίοδος ἐνετέμνητο καὶ θάλασσά τε πᾶσα καὶ ποταμοὶ πάντες. [2] ἀπικνεόμενος δὲ ἐς λόγους, ὁ Ἀρισταγόρης ἔλεγε πρὸς αὐτὸν τάδε· Κλεόμενες, σπουδὴν μὲν τὴν ἐμὴν μὴ θωμάσης τῆς ἐνθαῦτα ἀπίξις· τὰ γὰρ κατήκοντα ἐστὶ τοιαῦτα. Ἰώνων παῖδας δούλους εἶναι ἀντ' ἐλευθέρων ὄνειδος καὶ ἄλγος μέγιστον μὲν αὐτοῖσι ἡμῖν, ἔτι δὲ τῶν λοιπῶν ὑμῖν, ὅσῳ προέστατε τῆς Ἑλλάδος. [3] νῦν ὧν, πρὸς θεῶν τῶν Ἑλληνίων, ῥύσασθε Ἴωνας ἐκ δουλοσύνης, ἄνδρας ὁμαίμονας. εὐπετέως δὲ ὑμῖν ταῦτα οἶά τε χωρέειν ἐστί. οὔτε γὰρ οἱ βάρβαροι ἄλκιμοι εἰσὶ. ὑμεῖς τε, τὰ ἐς τὸν πόλεμον, ἐς τὰ μέγιστα ἀνήκετε ἀρετῆς πέρι. ἢ τε μάχη αὐτῶν ἐστὶ τοιήδε· τόξα καὶ αἰχμὴ βραχέα. ἀναξυρίδας δὲ ἔχοντες ἔρχονται ἐς τὰς μάχας καὶ κυρβασίας ἐπὶ τῇσι κεφαλῇσι. [4] οὕτω εὐπετέες χειρωθῆναι εἰσὶ. ἔστι δὲ καὶ ἀγαθὰ τοῖσι τὴν ἡπειρον ἐκείνην νεμομένοισι, ὅσα οὐδὲ τοῖσι συνάπασι ἄλλοισι. ἀπὸ χρυσοῦ ἀρξαμένοισι ἄργυρος καὶ χαλκὸς καὶ ἐσθῆς ποικίλη καὶ ὑποζυγία τε καὶ ἀνδράποδα, τά, θυμῷ βουλόμενοι, αὐτοὶ ἂν ἔχοιτε. [5] κατοικῆνται δέ, ἀλλήλων ἐχόμενοι, ὡς ἐγὼ φράσω. Ἰώνων μὲν τῶνδε οἶδε Λυδοί, οἰκέοντές τε χώραν ἀγαθὴν καὶ πολυαργυρώτατοι ἐόντες—δεικνὺς δέ, ἔλεγε ταῦτα, ἐς τῆς γῆς τὴν περίοδον, τὴν ἐφέρετο ἐν τῷ πῖνακι ἐντετμημένην—Λυδῶν δέ, ἔφη λέγων ὁ Ἀρισταγόρης, οἶδε ἔχονται Φρύγες οἱ πρὸς τὴν ἡῶ, πολυπροβατώτατοί τε ἐόντες πάντων, τῶν ἐγὼ οἶδα, καὶ πολυκαρπώτατοι. [6] Φρυγῶν δὲ ἔχονται Καππαδόκαι, τοὺς ἡμεῖς Συρίους καλέομεν. τούτοις δὲ πρόσουροι Κίλικες, κατήκοντες

ἐπὶ θάλασσαν τήνδε, ἐν τῇ ἦδε Κύπρος νῆσος κέεται, οἱ πεντακόσια
τάλαντα βασιλείᾳ τὸν ἐπέτειον φόρον ἐπιτελεῦσι. Κιλικῶν δὲ τῶνδε
ἔχονται Ἀρμένιοι οἶδε, καὶ οὗτοι ἐόντες πολυπρόβατοι. Ἀρμενίων δὲ
Ματινηοὶ χώρην τήνδε ἔχοντες. [7] ἔχεται δὲ τούτων γῆ ἦδε Κισσίη,
ἐν τῇ δὴ παρὰ ποταμὸν τόνδε Χοάσπην κείμενα ἐστὶ τὰ Σοῦσα ταῦτα,
ἐνθα βασιλεύς τε μέγας δαίταν ποιεῖται, καὶ τῶν χρημάτων οἱ
θησαυροὶ ἐνθαῦτα εἰσὶ. ἐλόντες δὲ ταύτην τὴν πόλιν, θαρσέοντες ἦδη
τῷ Διὶ πλούτου πέρι ἐρίζετε. [8] ἀλλὰ περὶ μὲν χώρας ἄρα οὐ πολλῆς
οὐδὲ οὕτω χρηστῆς καὶ οὕρων σμικρῶν χρεόν ἐστι ὑμέας μάχας
ἀναβάλλεσθαι πρὸς τε Μεσσηνίους ἐόντας ἰσοπαλέας καὶ Ἀρκάδας τε
καὶ Ἀργεῖους, τοῖσι οὔτε χρυσοῦ ἐχόμενον ἐστὶ οὐδὲν οὔτε ἀργύρου,
τῶν πέρι καὶ τίνα ἐνάγει προθυμίᾳ μαχόμενον ἀποθνήσκειν. παρέχον δὲ
τῆς Ἀσίης πάσης ἄρχειν εὐπετέως, ἄλλο τι αἰρήσεσθε; [9] Ἀρισταγόρης
μὲν ταῦτα ἔλεξε· Κλεομένης δὲ ἀμείβετο τοῖσιδε· ὦ ξεῖνε Μιλήσιε,
ἀναβάλλομαί τοι ἐς τρίτην ἡμέρην ὑποκρινέεσθαι.

V.49.1 ὁ Ἀρισταγόρης: Herodotus now returns to Aristagores and his quest to obtain assistance from the Spartans, as he seeks an ally in Sparta for the Ionian revolt. **τύραννος:** in apposition to Ἀρισταγόρης; for Aristagores' resigning his rule in name, see 37.2. **τῷ = ᾧ.** **Λακεδαιμόνιοι λέγουσι:** the Spartans are the source for this part of the narrative. **ἐν τῷ = ἐν ᾧ.** **ἐνετέμνητο:** the verb agrees with its nearest subject. **49.2 τάδε:** looks forward to what comes next. **σπουδὴν μὲν:** appears to be answered by τὰ γὰρ κατήκοντα. **μὴ θωμάσης:** a prohibitive subjunctive, requesting Kleomenes' understanding. **τὰ ... κατήκοντα:** substantive, "the situation." **παῖδας:** subject of εἶναι. **εἶναι:** understand as an articular infinitive and subject of an implied εἶναι. **ὄνειδος καὶ ἄλγος:** predicate to an implied εἶναι. **μέγιστον μὲν:** is answered by ἔτι δέ. **τῶν λοιπῶν:** partitive with ὑμῖν. **ὅσῳ:** substantive, "in so far as." **49.3 ἐκ δουλοσύνης:** an oft-used rally cry. In Thucydides, Greeks will ask the Spartans to save them from enslavement at the hands of the Athenians. It is worth noting that in a bit, Herodotus will recount the Spartan desire to reinstall tyranny at Athens and the Greek reaction against it. **ἄνδρας ὁμαίμονας:** in apposition to Ἴωνας. **χωρέειν:** complementary with οἷά τε ἐστί. **τὰ ἐς τὸν πόλεμον:** substantive and accusative of respect, "as regards the things of war." **ἐς τὰ μέγιστα ἀνῆκετε:** "you have reached the zenith." **πέρι:** anastrophe. **τοιήδε:** looks forward to what comes next. **κυρβασίας:** supply an implied ἔχοντες. **49.4 οὕτω:** refers back to their dress and weapons. **χειρωθῆναι:** epexegetical with εὐπετέες. **ἀγαθά:** substantive, "goods." **τοῖσι τὴν ἡπειρον ἐκείνην νεμομένοισι:** substantive, "to those inhabiting that land"; possesses

ἀγαθά. ὄσα: supply an implied ἐστι. ἄλλοισι: possesses ὄσα. ἀπὸ χρυσοῦ ἀρξαμένοισι: the participle modifies the same people as τοῖσι τὴν ἡπειρον ἐκείνην νεμομένοισι and possesses ἄργυρος, χαλκός, ἐσθής, ὑποζύγια, and ἀνδράποδα, “to them having begun with gold.” τὰ = ταῦτα ἅ: the antecedent ταῦτα has dropped out, and the pronoun τὰ serves as the object of βουλόμενοι and ἔχοιτε. ἂν ἔχοιτε: potential optative. 49.5 ἀλλήλων ἐχόμενοι: “being right next to one another.” Ἴωνων μὲν: is answered by Λυδῶν δέ. οἶδε: in this paragraph, ὅδε, ἦδε, τόδε indicates a pointing at the map. Λυδοί: supply an implied ἔχονται. δεικνὺς δέ: Herodotus intrudes on Aristagores’ narration. τήν = ἤν. πάντων: partitive with πολυπροβατώτατοι. τῶν = ὧν = οὓς: the relative pronoun has been attracted into the case of its antecedent. 49.6 τοὺς = οὓς. τούτοισι: refers back to the Syrians. τήνδε: indicates that Aristagores is pointing at the map. ἐν τῇ = ἐν ἡ. φόρον: in apposition to τάλαντα. Ματιηνοί: subject of an implied ἔχονται. 49.7 τούτων: refers back to the Matienoi. ἐν τῇ = ἐν ἡ. πέρι: anastrophe. 49.8 περὶ μὲν χώρας: is answered by παρέχον δέ. οὐρων μικρῶν: translate with χώρας. ὑμέας: subject of ἀναβάλλεσθαι. ἀναβάλλεσθαι: epexegetical with χρεόν. τοῖσι = οἷς: possesses οὐδέν. τῶν πέρι = ὧν πέρι: anastrophe of the disyllabic preposition. τινα: subject of ἀποθνήσκειν. ἀποθνήσκειν: dependent on ἐνάγει. παρέχον: accusative absolute, “it being possible.” ἄρχειν: complementary with παρέχον. 49.9 Ἀρισταγόρης μὲν: is answered by Κλεομένης δέ. τοῖσιδε: looks forward to what comes next. ξεῖνε Μιλήσιε: citing Dickey, Hornblower (2013) suggests that the tone is severe, though Dickey suggests that addresses using ξένε tend to be neutral (Eleanor Dickey [1996], *Greek Forms of Address* [Oxford: Clarendon Press], 145–49). τοι = σοι. ὑποκρινέσθαι: complementary with ἀναβάλλομαι.



V.50.1 τότε μὲν ἐς τοσοῦτον ἤλασαν. ἐπεῖτε δὲ ἡ κυρὴ ἡμέρη ἐγένετο τῆς ὑποκρίσιος καὶ ἤλθον ἐς τὸ συγκείμενον, εἶρετο ὁ Κλεομένης τὸν Ἀρισταγόρην ὁκοσέων ἡμερέων ἀπὸ θαλάσσης τῆς Ἴωνων ὁδὸς εἴη παρὰ βασιλέα. [2] ὁ δὲ Ἀρισταγόρης, τᾶλλα ἐὼν σοφὸς καὶ διαβάλλων ἐκεῖνον εὖ, ἐν τούτῳ ἐσφάλῃ. χρεὼν γάρ μιν μὴ λέγειν τὸ ἐόν, βουλούμενόν γε Σπαρτιήτας ἐξαγαγεῖν ἐς τὴν Ἀσίην. λέγει δ’ ὧν τριῶν μηνῶν φὰς εἶναι τὴν ἄνοδον. ὁ δὲ ὑπαρπάσας τὸν ἐπίλοιπον λόγον, τὸν ὁ Ἀρισταγόρης ὥρμητο λέγειν περὶ τῆς ὁδοῦ, εἶπε· [3] ὦ ξεῖνε Μιλήσιε, ἀπαλλάσσεο ἐκ Σπάρτης πρὸ δύντος ἡλίου. οὐδένα γὰρ λόγον εὐεπέα λέγεις Λακεδαιμονίοισι, ἐθέλων σφέας ἀπὸ θαλάσσης τριῶν μηνῶν ὁδὸν ἀγαγεῖν.

V.50.1 τότε μέν: is answered by ἐπεῖτε δέ. ἐς τοσοῦτον ἤλασαν: a metaphor, i.e., they marched thus far in their talks. ἐς τὸ συγκείμενον: substantive, “to the appointed spot.” ὀκοσέων ἡμερέων: translate with ὁδός. εἴη: optative standing for an original indicative. **50.2** τᾶλλα = τὰ ἄλλα: accusative of respect; the general is given first and is followed by Aristagores’ specific mistake. ἐν τούτῳ: substantive, “on this detail.” ἐσφάλη: Herodotus intrudes his own commentary into the narratives of Aristagores and Kleomenes. Thus far Aristagores has painted a completely unrealistic picture of what is involved in defeating the Persians. Upon telling the truth, he errs and loses his audience. χρεόν: supply an implied ἐστι. μιν = αὐτόν. μή: the negative for hypotheticals. λέγειν: epxegetical with χρεόν. τὸ εὖν: substantive, “the truth.” ἐξαγαγεῖν: complementary with βουλόμενον. εἶναι: main verb in indirect statement. τὴν ἄνοδον: subject of εἶναι. τόν = ὅν. λέγειν: complementary with ὥρμητο. **50.3** λόγον: subject of an implied εἶναι. Λακεδαιμονίοισι: translate with εὐπέα. ὁδόν: translate with ἀγαγεῖν, “to lead on a journey.” ἀγαγεῖν: complementary with ἐθέλων.



V.51.1 ὁ μὲν Κλεομένης, ταῦτα εἶπας, ἦε ἐς τὰ οἰκία. ὁ δὲ Ἀρισταγόρης, λαβὼν ἱκετηρίην, ἦε ἐς τοῦ Κλεομένεος. ἐσελθὼν δὲ ἔσω, ἅτε ἱκετεύων, ἐπακοῦσαι ἐκέλευε τὸν Κλεομένεα, ἀποπέμψαντα τὸ παιδίον. προσεστήκει γὰρ δὴ τῷ Κλεομένει ἡ θυγάτηρ, τῇ οὖνομα ἦν Γοργώ. τοῦτο δὲ οἱ καὶ μῦνον τέκνον ἐτύγχανε ἐὼν ἐτέων ὀκτῶ ἢ ἐννέα ἡλικίην. Κλεομένης δὲ λέγειν μιν ἐκέλευε τὰ βούλεται μηδὲ ἐπισχεῖν τοῦ παιδίου εἵνεκα. [2] ἐνθαῦτα δὴ ὁ Ἀρισταγόρης ἄρχετο ἐκ δέκα ταλάντων ὑπισχνόμενος, ἦν οἱ ἐπιτέλεση τῶν ἐδέετο. ἀνανεύοντος δὲ τοῦ Κλεομένεος, προέβαινε τοῖσι χρήμασι ὑπερβάλλων ὁ Ἀρισταγόρης, ἐς οὗ πεντήκοντά τε τάλαντα ὑπεδέδεκτο καὶ τὸ παιδίον ἠδύαξάτο· Πάτερ, διαφθερέει σε ὁ ξείνος, ἦν μὴ ἀποστάς ἦς. [3] ὃ τε δὴ Κλεομένης, ἡσθεῖς τοῦ παιδίου τῇ παραινέσει, ἦε ἐς ἕτερον οἶκημα. καὶ ὁ Ἀρισταγόρης ἀπαλλάσσετο τὸ παράπαν ἐκ τῆς Σπάρτης. οὐδὲ οἱ ἐξεγένετο ἐπὶ πλεον ἔτι σημῆναι περὶ τῆς ἀνόδου τῆς παρὰ βασιλεία.

V.51.1 ὁ μὲν Κλεομένης: is answered by ὁ δὲ Ἀρισταγόρης. ταῦτα: refers back to what Kleomenes says at the end of chapter 50. λαβὼν ἱκετηρίην: the olive branch marks him as a suppliant and thereby places him under divine protection. For Christians, the cross or bible could function similarly. ἐς τοῦ

Κλεομένεος: “to Kleomenes”; supply an implied δόμους. **ἄτε ἱκετεύων**: ἄτε (and οἷα) is typically found with a participle in the nominative or accusative case. Use “since” or “because” to translate it, and turn the participle into a finite verb. Thus, ἄτε αὐτὸν ὄντα καλόν (ἄτε ὧν καλός): “since he was good.” **ἐπακοῦσαι**: dependent on ἐκέλευε. **Κλεομένεα**: subject of ἐπακοῦσαι. **τῷ Κλεομένει**: object of the prefix προσ- of προσεστήκεε. **τῇ = ἡ**: possesses οὖνομα. **τοῦτο δέ**: modifies τέκνον. **οἱ = αὐτῷ**: possesses τέκνον. **ἔόν**: supplementary with ἐτύγγανε. **ἡλικίην**: accusative of respect. **λέγειν ... ἐπισχεῖν**: dependent on ἐκέλευε. **μιν = αὐτόν**: subject of λέγειν and the upcoming ἐπισχεῖν. **τά = ταῦτα ᾗ**: the antecedent ταῦτα has dropped out, and τά serves as the object of λέγειν, which is understood with βούλεται. **ἐπισχεῖν**: supply an implied τὰ βούλεται. **51.2 ὑπισχνεόμενος**: supplementary with ἄρχετο. **ἀνανεύοντος**: in modern Greece, a tilting back of the head continues to be a gesture of refusal or disagreement. **οἱ = αὐτῷ**. **ἐπιτελέσει**: a hypothetical subjunctive, indicating a possible future event. **τῶν = ταῦτα ὧν**: the antecedent ταῦτα has dropped out; though serving as the object of both ἐπιτελέσει and ἐδέετο, τῶν is in the genitive case because of ἐδέετο. **ἐς οὗ**: temporal, “until.” **ἤης**: a hypothetical subjunctive, indicating a possible future event. **51.3 τὸ παράπαν**: adverbial, “completely,” “absolutely.” **οἱ = αὐτῷ**. **ἐξεγένετο**: impersonal. **σημῆναι**: complementary with ἐξεγένετο.



V.52.1 Ἐχει γὰρ ἀμφὶ τῇ ὁδῷ ταύτῃ ὧδε. σταθμοὶ τε πανταχῇ εἰσι βασιλῆιοι καὶ καταλύσεις κάλλισται, διὰ οἰκεομένης τε ἡ ὁδὸς ἅπασα καὶ ἀσφαλέος. διὰ μὲν γε Λυδίας καὶ Φρυγίας σταθμοὶ τείνοντες εἴκοσι εἰσὶ, παρασάγγαι δὲ τέσσερες καὶ ἐνενήκοντα καὶ ἥμισυ. [2] ἐκδέκεται δὲ ἐκ τῆς Φρυγίας ὁ Ἄλυσ ποταμός, ἐπ’ ᾧ πύλαι τε ἔπεισι, τὰς διεξελάσαι πᾶσα ἀνάγκη καὶ οὕτω διεκπερᾶν τὸν ποταμόν. καὶ φυλακτήριον μέγα ἐπ’ αὐτῷ. διαβάντι δὲ ἐς τὴν Καππαδοκίην καὶ ταύτῃ πορευομένῳ μέχρι οὐρῶν τῶν Κιλικίων σταθμοὶ δυὼν δέοντες εἰσὶ τριήκοντα, παρασάγγαι δὲ τέσσερες καὶ ἑκατόν. ἐπὶ δὲ τοῖσι τούτων οὐροισι διξάς τε πύλας διεξελάς καὶ διξὰ φυλακτήρια παραμείψαι. [3] ταῦτα δὲ διεξελάσαντι καὶ διὰ τῆς Κιλικίας ὁδὸν ποιευμένῳ τρεῖς εἰσι σταθμοὶ, παρασάγγαι δὲ πεντεκαίδεκα καὶ ἥμισυ. οὗρος δὲ Κιλικίας καὶ τῆς Ἀρμενίας ἐστὶ ποταμὸς νησιπέρητος, τῷ οὖνομα Εὐφρήτης. ἐν δὲ τῇ Ἀρμενίᾳ σταθμοὶ μὲν εἰσὶ καταγωγέων πεντεκαίδεκα, παρασάγγαι δὲ ἕξ καὶ πενήκοντα καὶ ἥμισυ. καὶ φυλακτήριον ἐν αὐτοῖσι. [4] ποταμοὶ δὲ νησιπέρητοι τέσσερες διὰ ταύτης ῥέουσι, τοὺς πᾶσα

ἀνάγκη διαπορθμεῦσαι ἐστί. πρῶτος μὲν Τίγρης· μετὰ δὲ δευτέρος τε καὶ τρίτος, ὡτὸς ὀνομαζόμενος, οὐκ ὡτὸς ἐὼν ποταμὸς οὐδὲ ἐκ τοῦ αὐτοῦ ῥέων. ὁ μὲν γὰρ πρότερον αὐτῶν καταλεχθεὶς ἐξ Ἀρμενίων ῥέει, ὁ δ' ὕστερον ἐκ Ματινῶν. [5] ὁ δὲ τέταρτος τῶν ποταμῶν οὖνομα ἔχει Γύνδης, τὸν Κῦρος διέλαβε κοτὲ ἐς διώρυχας ἐξήκοντα καὶ τριηκοσίας. ἐκ δὲ ταύτης τῆς Ἀρμενίης ἐσβάλλοντι ἐς τὴν Ματινὴν γῆν σταθμοὶ εἰσι τέσσερες καὶ τριήκοντα, παρασάγγαι δὲ ἑπτὰ καὶ τριήκοντα καὶ ἑκατόν. [6] ἐκ δὲ ταύτης ἐς τὴν Κισσίην χώραν μεταβαίνοντι ἔνδεκα σταθμοὶ, παρασάγγαι δὲ δύο καὶ τεσσεράκοντα καὶ ἥμισυ ἐστὶ ἐπὶ ποταμὸν Χοάσπην, ἐόντα καὶ τοῦτον νηυσιπέρητον· ἐπ' ᾧ Σοῦσα πόλις πεπόλισται.

V.52.1 Ἔχει... ὧδε: impersonal, “it is like this.” Facilitating communication for the Akhaimenid Empire, the Royal Road stretched about two thousand miles, with stations located about one day’s journey from each other. Built in stages over time and connecting smaller roads into a larger one, it has been identified along two major routes. Herodotus’s account does not resolve the ambiguity because the geography and his description are at times at odds and because his distances are at times off. Dareios is credited with establishing the road as it is recognized today. It lasted into Roman times, and from these times a bridge at Diyarbakır in Turkey still stands. **διὰ οἰκεομένης**: supply an implied γῆς. **τε... καί**: links οἰκεομένης and ἀσφαλέος. **ἀσφαλέος**: supply an implied γῆς. **διὰ μὲν γε Λυδίας**: is answered by ἐκδέκεται δέ. **παρασάγγαι δὲ τέσσερες καὶ ἐνενήκοντα καὶ ἥμισυ**: about 330 miles. The equivalents assume that Herodotus uses the Attic standard, where 1 stade = 583 feet, 30 stades = 1 parasang = 5,830 yards or about 3 1/3 miles. **52.2 τάς = ἄς**. **διεξελάσαι... διεκπερᾶν**: eexegetical with ἀνάγκη. **φυλακτήριον**: supply an implied ἐστί. **διαβάντι... πορευομένων**: supply a σοι or a hypothetical traveler as the noun the participle modifies. **ταύτῃ**: dative of respect, “there.” **παρασάγγαι δὲ τέσσερες καὶ ἑκατόν**: about 490 miles. **διεξελᾷς**: Herodotus addresses his audience directly. **παραμείψαι**: intervocalic sigma has dropped out and the form remains uncontracted. **52.3 διεξελάσαντι... ποιευμένων**: supply a σοι or a hypothetical traveler as the noun the participle modifies. **παρασάγγαι δὲ πεντεκαίδεκα καὶ ἥμισυ**: about 50 miles. **τῷ = ᾧ**: possesses οὖνομα. **ἐν δὲ τῇ Ἀρμενίῃ**: is answered by ἐκ δὲ ταύτης τῆς Ἀρμενίης. **παρασάγγαι δὲ ἑξ καὶ πεντήκοντα καὶ ἥμισυ**: about 200 miles long. **φυλακτήριον**: supply an implied ἐστί. **52.4 τοῦς = οὔς**. **διαπορθμεῦσαι**: eexegetical with ἀνάγκη. **πρῶτος μὲν**: is answered by μετὰ δέ. **μετὰ δέ**: adverbial, “next.” **ὡτὸς = ὁ αὐτός**. **ἐκ τοῦ αὐτοῦ**: substantive, “from the same source.” **ὁ μὲν γάρ**: is answered by ὁ δ' ὕστερον. **ὁ μὲν γὰρ πρότερον... καταλεχθεὶς**: substantive, “the one

mentioned first.” **αὐτῶν**: partitive with ὁ μέν. **ὁ δ’ ὕστερον**: supply an implied αὐτῶν καταλεχθείς; substantive, “the one mentioned second.” **52.5 τόν = ὄν.** **ἐσβάλλονται**: supply a σοι or a hypothetical traveler as the noun the participle modifies. **παρασάγγαι δὲ ἑπτὰ καὶ τριήκοντα καὶ ἑκατόν**: about 480 miles. **52.6 μεταβαίνονται**: supply a σοι or a hypothetical traveler as the noun the participle modifies. **παρασάγγαι δὲ δύο καὶ τεσσεράκοντα καὶ ἥμισυ**: about 150 miles.



V.53.1 οὗτοι οἱ πάντες σταθμοὶ εἰσι ἑνδεκα καὶ ἑκατόν. καταγωγαὶ μέν νυν σταθμῶν τοσαῦται εἰσὶ ἐκ Σαρδίων ἐς Σοῦσα ἀναβαίνοντι. εἰ δὲ ὀρθῶς μεμέτρηται ἡ ὁδὸς ἡ βασιλὴν τοῖσι παρασάγγῃσι καὶ ὁ παρασάγγης δύνανται τριήκοντα στάδια, ὥσπερ οὗτός γε δύνανται ταῦτα, ἐκ Σαρδίων στάδια ἐστὶ ἐς τὰ βασιλῆα τὰ Μεμνόνια καλεόμενα πεντακόσια καὶ τρισχίλια καὶ μύρια, παρασαγγέων ἐόντων πεντήκοντα καὶ τετρακοσίων. πεντήκοντα δὲ καὶ ἑκατόν στάδια ἐπ’ ἡμέρη ἐκάστη διεξιούσι ἀναισιμῶνται ἡμέραι ἀπαρτὶ ἑνενήκοντα.

V.53.1 ἀναβαίνοντι: supply a σοι or a hypothetical traveler as the noun the participle modifies. **οὗτος = ὁ παρασάγγης.** **ταῦτα**: ταῦτα refers back to τριήκοντα στάδια. **πεντήκοντα δὲ καὶ ἑκατόν στάδια**: about 17 miles. **διεξιούσι**: though plural, the construction is similar to διαβάντι and ἀναβαίνοντι from above.



V.54.1 οὕτω τῷ Μιλησίῳ Ἀρισταγόρῃ εἶπαντι πρὸς Κλεομένεα τὸν Λακεδαιμόνιον εἶναι τριῶν μηνῶν τὴν ἄνοδον τὴν παρὰ βασιλέα, ὀρθῶς εἴρητο. εἰ δέ τις τὸ ἀτρεκέστερον τούτων ἔτι δίζηται, ἐγὼ καὶ τοῦτο σημανέω· τὴν γὰρ ἐξ Ἐφέσου ἐς Σάρδεις ὁδὸν δεῖ προσλογίσασθαι ταύτη. [2] καὶ δὴ λέγω σταδίους εἶναι τοὺς πάντας ἀπὸ θαλάσσης τῆς Ἑλληνικῆς μέχρι Σούσων—τοῦτο γὰρ Μεμνόνειον ἄστρῳ καλέεται—τεσσεράκοντα καὶ τετρακισχιλίους καὶ μυρίους· οἱ γὰρ ἐξ Ἐφέσου ἐς Σάρδεις εἰσὶ τεσσεράκοντα καὶ πεντακόσιοι στάδιοι, καὶ οὕτω τρισὶ ἡμέρησι μῆκύνεται ἡ τρίμηνος ὁδός.

V.54.1 οὕτω: refers back to the calculated distance of the royal road. **Ἀρισταγόρῃ**: agency. **εἶναι**: main verb in indirect statement. **τριῶν μηνῶν**: predicate to

τὴν ἄνοδον. **τὴν ἄνοδον**: subject of εἶναι. **ὀρθῶς εἶρητο**: impersonal, “it was correctly stated.” **τούτων**: refers back to the distances just calculated; translate with τὸ ἀτρεκέστερον. **ταύτη**: object of the prefix προς- of προσλογίσασθαι and substantive, “this distance.” **προσλογίσασθαι**: complementary with δεῖ. **54.2 σταδίου**: subject of εἶναι. **εἶναι**: main verb in indirect statement. **ἀπὸ θαλάσσης τῆς Ἑλληνικῆς**: the Aegean. **ἐξ Ἐφέσου ἐς Σάρδεις**: soon the Greeks will march from Ephesos to Sardis and capture much of the city (V.99–100). **μηκύνεται ἡ τρίμηνος ὁδός**: the total number of miles is 1,615; the distance from Ephesos to Sardis is 60 miles. The distances over, Herodotus returns us to Aristagores and to how the Athenians became freed from tyranny.



V.55.1 ἀπελαυνόμενος δὲ ὁ Ἀρισταγόρης ἐκ τῆς Σπάρτης ἦε ἐς τὰς Ἀθήνας, γενομένης τυράννων ὧδε ἐλευθέρας. ἐπεὶ Ἰππαρχον τὸν Πεισιστράτου, Ἰππίω δὲ τοῦ τυράννου ἀδελφεόν, ἰδόντα ὅψιν ἐνυπνίου τῷ ἑωυτοῦ πάθει ἐναργεστάτην κτείνουσι Ἀριστογείτων καὶ Ἀρμόδιος, γένος ἐόντες τὰ ἀνέκαθεν Γεφυραῖοι, μετὰ ταῦτα ἐτυραννεύοντο Ἀθηναῖοι ἐπ’ ἕτα τέσσερα οὐδὲν ἥσσαν ἀλλὰ καὶ μᾶλλον ἢ πρὸ τοῦ.

V.55.1 ὧδε: as often, it looks forward to what comes next, which, in this case, is an explanation of how Athens became free of tyranny. Note that Herodotus continues to characterize Aristagores as a tyrant, as in 49.1. **ἐπεὶ**: is answered by μετὰ ταῦτα. **Ἰππαρχον . . . κτείνουσι Ἀριστογείτων καὶ Ἀρμόδιος**: complicated by modifiers, this subordinate clause contains a subject, verb, and direct object. **ἀδελφεόν**: in apposition to Ἰππαρχον. **ἰδόντα**: the tense shows time prior to κτείνουσι. **τῷ ἑωυτοῦ πάθει**: translate with ἐναργεστάτην; he catches a glimpse of the future and his own death. **γένος**: accusative of respect, “in origin.” **τὰ ἀνέκαθεν**: accusative of respect and substantive, “from the first.” **μετὰ ταῦτα**: refers back to the murder of Hipparkhos. **πρὸ τοῦ**: temporal, “before this time.”



V.56.1 ἡ μὲν νυν ὅψις τοῦ Ἰπάρχου ἐνυπνίου ἦν ἥδε· ἐν τῇ προτέρῃ νυκτὶ τῶν Παναθηναίων ἐδόκεε ὁ Ἰππαρχος ἄνδρα, οἱ ἐπιστάντα μέγαν καὶ εὐεϊδέα, αἰνίσσεσθαι τάδε τὰ ἔπεα·

τλήθι λέων ἄτλητα παθὼν τετληότι θυμῷ·
οὐδεὶς ἀνθρώπων ἀδικῶν τίσιν οὐκ ἀποτίσει.

[2] ταῦτα δέ, ὡς ἡμέρη ἐγένετο τάχιστα, φανερός ἦν ὑπερτιθέμενος ὄνειροπόλοισι. μετὰ δέ, ἀπειπάμενος τὴν ὄψιν, ἔπεμπε τὴν πομπήν, ἐν τῇ δὴ τελευτᾷ.

V.56.1 ἡ μέν: is answered by οἱ δὲ Γεφυραῖοι of chapter 57. **ἦδε:** looks forward to what comes next. **Παναθηναίων:** the Panathenaia, festivals in honor of Athene. Since 566 B.C.E. in Athens, the greater Panathenaia festival was held every four years, and the lesser Panathenaia, shorter by a few days, every year. Honoring Athene and the other gods, the religious festival celebrated them through sacrifices and through athletic, music, and poetry competitions. The athletic events were boxing, wrestling, the pankration, the pentathlon, and chariot racing. Of these events the chariot race was the most prestigious. **ἄνδρα:** subject of αἰνίσσεσθαι. **οἱ = αὐτῷ:** object of the prefix ἐπι- of ἐπιστάντα. **αἰνίσσεσθαι:** main verb in indirect statement. **ἀνθρώπων:** partitive with οὐδεῖς. **οὐκ:** the negative applies. **56.2 ταῦτα:** refers back to the dream. **μετὰ δέ:** adverbial, “but then.” **ἐν τῇ = ἐν ᾗ.**



V.57.1 οἱ δὲ Γεφυραῖοι, τῶν ἦσαν οἱ φονέες οἱ Ἰππάρχου, ὡς μὲν αὐτοὶ λέγουσι, ἐγεγόνεσαν ἐξ Ἑρετρῆς τὴν ἀρχήν. ὡς δὲ ἐγὼ ἀναπυνθανόμενος εὐρίσκω, ἦσαν Φοίνικες τῶν σὺν Κάδμῳ ἀπικομένων Φοινίκων ἐς γῆν τὴν νῦν Βοιωτίην καλεομένην. οἴκεον δὲ τῆς χώρας ταύτης ἀπολαχόντες τὴν Ταναγκρικὴν μοῖραν. [2] ἐνθεῦτεν δὲ Καδμείων πρότερον ἐξαναστάντων ὑπ’ Ἀργείων, οἱ Γεφυραῖοι οὗτοι, δεύτερα ὑπὸ Βοιωτῶν ἐξαναστάντες, ἐτράποντο ἐπ’ Ἀθηνέων. Ἀθηναῖοι δὲ σφέας ἐπὶ ῥητοῖσι ἐδέξαντο σφέων αὐτῶν εἶναι πολιήτας, πολλῶν τεῶν καὶ οὐκ ἀξιαπηγήτων ἐπιτάξαντες ἔργεσθαι.

V.57.1 τῶν = ὧν: partitive with φονέες. **οἱ φονέες οἱ Ἰππάρχου:** Hipparkhos is killed in 514/13 B.C.E. **ὡς μὲν . . . ὡς δέ:** contrast the two claims. **τὴν ἀρχήν:** accusative of respect, “originally.” **Φοινίκων:** partitive with Φοίνικες. A Semitic peoples, the Phoinikians spread throughout the Mediterranean from 1500 to 300 B.C.E. Said to possess the first world economy, the Phoinikians had their heyday from 1200 to 800 B.C.E. In 539 B.C.E., the Phoinikians are conquered by the Persians under Kyros the Great. **τῆς χώρας ταύτης:** chorographic genitive (Smyth 1311). **57.2 πρότερον:** is answered by δεύτερα. **ὑπ’ Ἀργείων . . . ὑπὸ Βοιωτῶν:** agency. **σφέας:** subject of εἶναι. **ἐπὶ ῥητοῖσι:** substantive, “upon set terms.” **εἶναι:** dependent on ἐδέξαντο. **ἐπιτάξαντες:** supply an implied τούτους as object of ἐπιτάξαντες and subject of ἔργεσθαι. **ἔργεσθαι:** dependent on ἐπιτάξαντες.



V.58.1 οἱ δὲ Φοίνικες οὗτοι οἱ σὺν Κάδμῳ ἀπικόμενοι, τῶν ἦσαν οἱ Γεφυραῖοι, ἄλλα τε πολλά, οἰκήσαντες ταύτην τὴν χώραν, ἐσήγαγον διδασκάλια ἐς τοὺς Ἕλληνας καὶ δὴ καὶ γράμματα, οὐκ ἔοντα πρὶν Ἑλλήσι, ὥς ἐμοὶ δοκέειν. πρῶτα μὲν τοῖσι καὶ ἅπαντες χρέωνται Φοίνικες. μετὰ δὲ χρόνου προβαίνοντος ἅμα τῇ φωνῇ μετέβαλλον καὶ τὸν ῥυθμὸν τῶν γραμμάτων. [2] περιοίκεον δὲ σφέας τὰ πολλὰ τῶν χώρων τοῦτον τὸν χρόνον Ἑλλήνων Ἴωνες, οἳ, παραλαβόντες διδαχῇ παρὰ τῶν Φοινίκων τὰ γράμματα, μεταρρυθμίσαντες σφέων ὀλίγα, ἐχρέωντο. χρεώμενοι δὲ ἐφάτισαν, ὥσπερ καὶ τὸ δίκαιον ἔφερε, ἐσαγαγόντων Φοινίκων ἐς τὴν Ἑλλάδα, Φοινικίᾳ κεκλήσθαι. [3] καὶ τὰς βύβλους “διφθέρας” καλέουσι ἀπὸ τοῦ παλαιοῦ οἱ Ἴωνες, ὅτι κοτὲ ἐν σπάνι βύβλων ἐχρέωντο διφθέρῃσι αἰγέῃσι τε καὶ οἰέῃσι. ἔτι δὲ καὶ τὸ κατ’ ἐμὲ πολλοὶ τῶν βαρβάρων ἐς τοιαύτας διφθέρας γράφουσι.

V.58.1 τῶν = ὧν: partitive with Γεφυραῖοι. ἄλλα τε πολλά . . . καὶ δὴ καὶ γράμματα: ἄλλα τε πολλά modifies διδασκάλια; τε introduces the general and καὶ δὴ καὶ the specific. Based on the Phoinikian script, which had twenty-two letters for consonants only, the Greek alphabet is the first to have letters corresponding to the sounds of consonants and vowels. Most specialists today date the birth of the Greek alphabet to 750 B.C.E. The earliest known Greek inscriptions date to this time. A few specialists date the alphabet earlier. Their guesses range in time from the eighteenth to the ninth centuries B.C.E. Herodotus dates Kadmos to about 2,000 B.C.E. and cites inscriptional evidence from this time. ὥς ἐμοὶ δοκέειν: impersonal, “as it seems to me.” πρῶτα μὲν . . . μετὰ δὲ χρόνου προβαίνοντος: “initially . . . then after some time.” τοῖσι = οἷς: the antecedent τούτοις has dropped out, and the relative pronoun τοῖσι serves as the object of χρέωνται and an understood χρέωνται. The full expression is this: οἱ Ἕλληνες πρῶτα μὲν, τοῖσι καὶ ἅπαντες χρέωνται Φοίνικες, χρέωνται. 58.2 σφέας = Φοινίκας. τὰ πολλὰ τῶν χώρων: substantive, “in the majority of the places.” Ἑλλήνων: partitive with Ἴωνες. σφέων: partitive with ὀλίγα. ὀλίγα: modifies an implied γράμματα. ἐχρέωντο: supply the implied object from context. τὸ δίκαιον ἔφερε: “as justice brought about” or “as was just”; the statement forms a part of Herodotus’s narrative. Φοινικίᾳ: subject of κεκλήσθαι. 58.3 τὸ κατ’ ἐμέ: substantive, “even in my day.” τῶν βαρβάρων: partitive with πολλοί.



V.59.1 εἶδον δὲ καὶ αὐτὸς Καδμήϊα γράμματα ἐν τῷ ἱρῷ τοῦ Ἀπόλλωνος τοῦ Ἰσμηνίου ἐν Θήβῃσι τῇσι Βοιωτῶν, ἐπὶ τρίποσι τισὶ ἐγκεκολαμμένα, τὰ πολλὰ ὅμοια ἐόντα τοῖσι Ἴωνικοῖσι. ὁ μὲν δὴ εἷς τῶν τριπόδων ἐπίγραμμα ἔχει·

Ἀμφιτρύων μ' ἀνέθηκ' ἐὼν ἀπὸ Τηλεβοάων.

ταῦτα ἡλικίην εἶη ἂν κατὰ Λάϊον τὸν Λαβδάκου τοῦ Πολυδώρου τοῦ Κάδμου.

V.59.1 εἶδον δὲ καὶ αὐτός: his claim to autopsy is questioned. It is argued that Herodotus's claims for autopsy tend to coincide with matters known to be controversial. **τὰ πολλὰ:** substantive and accusative of respect, "for the most part." **τοῖσι Ἴωνικοῖσι:** translate with ὅμοια and supply an implied γράμμασι. **ὁ μὲν δὴ εἷς:** is answered by ἕτερος δὲ τρίπους of chapter 60 and by τρίτος δὲ τρίπους of chapter 61. **τριπόδων:** partitive with εἷς. **ταῦτα = γράμματα.** **ἐὼν:** most scholars are unhappy with the meaning; various emendations are suggested, including ἀνέθηκε νέων and ἀνέθηκε νεῶν. **ἡλικίην:** accusative of respect, "in age." **εἶη ἂν:** potential optative. **κατά:** translate with ἡλικίην.



V.60.1 ἕτερος δὲ τρίπους ἐν ἑξαμέτρῳ τόνῳ λέγει·

Σκαῖος πυγμαχέων με ἐκηβόλῳ Ἀπόλλωνι
νικήσας ἀνέθηκε τεῖν περικαλλὲς ἄγαλμα.

Σκαῖος δ' ἂν εἶη ὁ Ἴπποκόωντος, εἰ δὴ οὗτός γε ἐστὶ ὁ ἀναθεὶς καὶ μὴ ἄλλος τῷ τὸ οὖνομα ἔχων τῷ Ἴπποκόωντος, ἡλικίην κατὰ Οἰδίπουν τὸν Λαῖου.

V.60.1 τεῖν = σοι. **ἄγαλμα:** in apposition to με. **Σκαῖος:** the name means "Southpaw," and his lineage, as Herodotus suggests, is uncertain. **ἂν εἶη:** a potential optative. **ὁ ἀναθεὶς:** substantive, "the one having dedicated." **τῷ τὸ αὐτό.** **τῷ Ἴπποκόωντος = τῷ υἱῷ Ἴπποκόωντος:** note this similar construction, ταῦτά σοι ποιῶ: "I do the same things as you." **ἡλικίην:** accusative of respect, "in age." **κατά:** translate with ἡλικίην.



V.61.1 τρίτους δὲ τρίπους λέγει καὶ οὗτος ἐν ἑξαμέτρῳ·

Λαοδάμας τρίποδ' αὐτὸς εὐσκόπῳ Ἀπόλλωνι
μουναρχέων ἀνέθηκε τεῖν περικαλλὲς ἄγαλμα.

[2] ἐπὶ τούτου δὴ τοῦ Λαοδάμαντος τοῦ Ἑτεοκλέος μουναρχέοντος ἐξανιστάται Καδμεῖοι ὑπ' Ἀργείων καὶ τρέπονται ἐς τοὺς Ἑγχελέας. οἱ δὲ Γεφυραῖοι, ὑπολειφθέντες, ὕστερον ὑπὸ Βοιωτῶν ἀναχωρέουσι ἐς Ἀθήνας. καὶ σφι ἰρά ἐστι ἐν Ἀθήνῃσι ἰδρυμένα, τῶν οὐδὲν μέτα τοῖσι λοιποῖσι Ἀθηναίοισι. ἄλλα τε κεχωρισμένα τῶν ἄλλων ἱρῶν καὶ δὴ καὶ Ἀχαιΐης Δήμητρος ἱρόν τε καὶ ὄργια.

V.61.1 τεῖν = σοι. **61.2 ὕστερον**: translate with ἀναχωρέουσι. **ὑπὸ Βοιωτῶν**: agency, “because of the Boiotians.” **σφι**: agency. **τῶν = ὧν**: partitive with οὐδέν. **ἄλλα τε . . . καὶ δὴ καὶ Ἀχαιΐης Δήμητρος ἱρόν**: ἄλλα τε refers generally to the other temples; καὶ δὴ καὶ . . . ἱρόν refers specifically to the temple of Demeter.



V.62.1 ἡ μὲν δὴ ὄψις τοῦ Ἰππάρχου ἐνυπνίου καὶ οἱ Γεφυραῖοι ὅθεν ἐγεγόνεσαν, τῶν ἦσαν οἱ Ἰππάρχου φονέες, ἀπήγηταί μοι. δεῖ δὲ πρὸς τούτοις ἔτι ἀναλαβεῖν, τὸν κατ' ἀρχὰς ἦα λέξων λόγον, ὥς τυράννων ἐλευθερώθησαν Ἀθηναῖοι. [2] Ἰππίεω τυραννεύοντος καὶ ἐμπικραινομένου Ἀθηναίοισι διὰ τὸν Ἰππάρχου θάνατον, Ἀλκμεωνίδαι, γένος ἐόντες Ἀθηναῖοι καὶ φεύγοντες Πεισιστρατίδας—ἐπεῖτε σφι ἅμα τοῖσι ἄλλοις Ἀθηναίων φυγάσι πειρωμένοις κατὰ τὸ ἰσχυρὸν οὐ προεχώρει κάτοδος ἀλλὰ προσέπταιον μεγάλως πειρώμενοι κατιέναι τε καὶ ἐλευθεροῦν τὰς Ἀθήνας, Λειψύδριον τὸ ὑπὲρ Παιονίης τειχίσαντες—ἐνθαῦτα οἱ Ἀλκμεωνίδαι, πᾶν ἐπὶ τοῖσι Πεισιστρατίδῃσι μηχανώμενοι, παρ' Ἀμφικτυόνων τὸν νηὸν μισθοῦνται, τὸν ἐν Δελφοῖσι τὸν νῦν ἐόντα τότε δὲ οὐκῶ, τοῦτον ἐξοικοδομῆσαι. [3] οἷα δὲ χρημάτων εὖ ἤκοντες καὶ ἐόντες ἄνδρες δόκιμοι ἀνέκαθεν ἔτι, τὸν τε νηὸν ἐξεργάσαντο τοῦ παραδείγματος κάλλιον· τὰ τε ἄλλα καί—συγκειμένου σφι πωρίνου λίθου ποιέειν τὸν νηὸν—Παρίου τὰ ἔμπροσθε αὐτοῦ ἐξεποίησαν.

V.62.1 ἡ μὲν δὴ ὄψις: is answered by δεῖ δέ; μέν marks the end of the narrative on Hipparkhos, his dream, and his murderers the Gephyraians. **οἱ Γεφυραῖοι ὄθεν**: English typically flips the order, ὄθεν οἱ Γεφυραῖοι. **τῶν = ὧν**: partitive with οἱ φονέες. **μοι**: agency. **πρὸς τούτοις**: refers back to the accounts just given. **τόν = ὄν**: at times the antecedent, here λόγον, is brought into the relative clause, e.g., εἶδεν ἐν ᾗ οἰκέω χώρα (“he saw in which country I dwell”) instead of εἶδεν χώραν ἐν ᾗ οἰκῶ. **ἀναλαβεῖν**: complementary with δεῖ. **κατ’ ἀρχάς**: see V.55. **λέξων**: supplementary with ἦα; the participle translates nicely into English as an infinitive. **62.2 Ἰππῖεω τυραννεύοντος**: so begins a lengthy and complicated sentence, whose subject, direct object, verb, and complementary infinitive are the following: οἱ Ἀλκμεωνίδαι, τὸν νηδὸν, μισθοῦνται, ἐξοικοδομήσαι. **Ἀλκμεωνίδαι**: the Alkmeonids claimed descent from Alkmaion, the great-grandson of Nestor. In 632 B.C.E., Kylon attempted to become tyrant of Athens. The Alkmeonid Megakles killed his followers, even though they had taken refuge at the temple of Athene. The murder of these suppliants taints the Alkmeonids with a curse. Curses bring bad luck and destruction. To protect itself against the curse, the city of Athens exiles the Alkmeonids and has the bones of long-deceased members of the family dug up and removed from the city limits. **γένους**: accusative of respect, “by birth.” **Πεισιστρατίδας**: Peisistratos rules Athens as tyrant from 561 to 527 B.C.E. His sons, the Peisistratids, are Hippias and Hipparkhos. Peisistratos comes to power by currying favor with the poor, the most numerous of the Athenian populace. After Peisistratos’s death, Hippias takes over until he is ousted from the city in 508 B.C.E. by the Alkmeonids and Sparta. In exile and hoping to be restored to power, Hippias aids the Persians in their attack against the Greeks (VI.102–109). For Thukydides’ narrative on the ousting of the Peisistratids, see 1.20. **σφι . . . πειρωμένοις**: supply an implied κατιέναι. **κατὰ τὸ ἰσχυρόν**: “by force.” **κατιέναι . . . ἐλευθεροῦν**: complementary with πειρώμενοι. **οἱ Ἀλκμεωνίδαι**: the subject is repeated. **παρ’ Ἀμφικτυόνων**: agency. **τόν = ὄν**. **τὸν νῦν ὄντα**: substantive, “the one there now.” **ἐξοικοδομήσαι**: complementary with μισθοῦνται. **62.3 οἷα . . . ἦκοντες καὶ ἐόντες**: οἷα (and ἄτε) is typically found with a participle in the nominative or accusative case. Use “since” or “because” to translate it, and turn the participle into a finite verb. Thus, ἄτε αὐτὸν ὄντα καλόν (ἄτε ὦν καλός): “since he was good.” **χρημάτων**: translate with εὔ ἦκοντες. **τά τε ἄλλα . . . Παρίου τὰ ἔμπροσθε αὐτοῦ ἐξεποίησαν**: τε introduces the generic and καί the specific, “they did other things . . . and they made the front of it of Parian marble.” **συγκειμένον**: impersonal. **σφι**: to perform the action of ποιέειν. **ποιέειν**: complementary with συγκειμένον.



V.63.1 ὡς ὧν δὴ οἱ Ἀθηναῖοι λέγουσι, οὔτοι οἱ ἄνδρες ἐν Δελφοῖσι κατήμενοι ἀνέπειθον τὴν Πυθίην χρήμασι, ὅκως ἔλθοιεν Σπαρτητέων

ἄνδρες εἴτε ἰδίῳ στόλῳ εἴτε δημοσίῳ χρησόμενοι, προφέρειν σφι τὰς Ἀθήνας ἐλευθεροῦν. [2] Λακεδαιμόνιοι δέ, ὥς σφι αἰεὶ τὸν πρόφαντον ἐγίνετο, πέμπουσι Ἀγχιμόλιον τὸν Ἀστέρος, ἐόντα τῶν ἀστῶν ἄνδρα δόκιμον, σὺν στρατῷ ἐξελῶντα Πεισιστρατίδας ἐξ Ἀθηνέων, ὅμως καὶ ξεινίους σφι ἐόντας τὰ μάλιστα· τὰ γὰρ τοῦ θεοῦ πρεσβύτερα ἐποιεῦντο ἢ τὰ τῶν ἀνδρῶν. πέμπουσι δὲ τούτους κατὰ θάλασσαν πλοίοισι. [3] ὁ μὲν δὴ προσσχὼν ἐς Φάληρον τὴν στρατιὴν ἀπέβησε. οἱ δὲ Πεισιστρατίδαι, προπυθνόμενοι ταῦτα, ἐπεκαλέοντο ἐκ Θεσσαλίας ἐπικουρίην· ἐπεποίητο γάρ σφι συμμαχίη πρὸς αὐτούς. Θεσσαλοὶ δὲ σφι δεομένοισι ἀπέπεμψαν, κοινῇ γνώμῃ χρεώμενοι, χιλίην τε ἵππον καὶ τὸν βασιλέα τὸν σφέτερον, Κινέην, ἄνδρα Κονδαῖον. τοὺς ἐπεῖτε ἔσχον συμμάχους, οἱ Πεισιστρατίδαι ἐμηχανῶντο τοιάδε· [4] κείραντες τῶν Φαληρέων τὸ πεδῖον καὶ ἱππάσιμον ποιήσαντες τοῦτον τὸν χῶρον, ἐπῆκαν τῷ στρατοπέδῳ τὴν ἵππον. ἐμπεσοῦσα δὲ διέφθειρε ἄλλους τε πολλοὺς τῶν Λακεδαιμονίων καὶ δὴ καὶ τὸν Ἀγχιμόλιον. τοὺς δὲ περιγενομένους αὐτῶν ἐς τὰς νέας κατεῖρξαν. ὁ μὲν δὴ πρῶτος στόλος ἐκ Λακεδαίμονος οὕτω ἀπῆλλαξε. καὶ Ἀγχιμολίου εἰσὶ ταφαὶ τῆς Ἀττικῆς Ἀλωπεκῆσι, ἀγχοῦ τοῦ Ἡρακλείου τοῦ ἐν Κυνοσάργει.

V.63.1 ὥς ὧν δὴ οἱ Ἀθηναῖοι λέγουσι: the Athenian narrative begins. οὔτοι οἱ ἄνδρες: οὔτοι refers back to the previously mentioned Ἀλκμεωνίδαί. τὴν Πυθίην: subject of προφέρειν. ὅκως: “whenever.” ἔλθοιεν: an optative hypothetically referring to an event in the past that happened with some regularity. Σπαρτιητέων: partitive with ἄνδρες. σφι = Σπαρτιητέων ἀνδράσι: to perform the action of ἐλευθεροῦν. ἐλευθεροῦν: complementary with προφέρειν. **63.2** τὴν τούτῳ = τὸ αὐτό. τῶν ἀστῶν: partitive with ἄνδρα. ἐξελῶντα: the tense indicates the reason why the Spartans send him. τὰ μάλιστα: substantive and accusative of respect, “very much.” τὰ γὰρ τοῦ θεοῦ . . . τὰ τῶν ἀνδρῶν: substantive, “the things of the gods . . . the things of men,” subjects of an implied εἶναι. τούτους: refers back to the army. **63.3** ὁ μὲν δὴ προσσχὼν: modifies an implied Ankhimolios and is answered οἱ δὲ Πεισιστρατίδαι. ταῦτα: refers back to the landing of the army. σφι: agency. Κινέην: in apposition to βασιλέα. ἄνδρα: in apposition to Κινέην. τοὺς ἐπεῖτε = τούτους ἐπεῖτε: English word order would be ἐπεῖτε τούτους. τοιάδε: looks forward to what comes next. **63.4** τῷ στρατοπέδῳ: object of the prefix ἐπι- of ἐπῆκαν. ἐμπεσοῦσα: modifies an implied ἵππος. διέφθειρε ἄλλους τε πολλούς . . . καὶ δὴ καί: τε introduces the general and καὶ δὴ καί the specific. τῶν Λακεδαιμονίων: partitive with ἄλλους τε

πολλούς. αὐτῶν: partitive with τοὺς δὲ περιγενομένους. ὁ μὲν δὴ πρῶτος στόλος: is answered by μετὰ δὲ Λακεδαιμόνιοι. οὕτω: refers back to the death of the Spartans and their being driven onto their ships.



V.64.1 μετὰ δὲ Λακεδαιμόνιοι, μέζω στόλον στείλαντες, ἀπέπεμψαν ἐπὶ τὰς Ἀθήνας, στρατηγὸν τῆς στρατιῆς ἀποδέξαντες βασιλέα Κλεομένεα τὸν Ἀναξανδρίδew, οὐκέτι κατὰ θάλασσαν στείλαντες ἀλλὰ κατ' ἥπειρον. [2] τοῖσι ἐσβαλοῦσι ἐς τὴν Ἀττικὴν χώραν ἢ τῶν Θεσσαλῶν ἵππος πρώτη προσέμιξε καὶ οὐ μετὰ πολλὸν ἐτράπετο. καὶ σφεων ἔπεσον ὑπὲρ τεσσεράκοντα ἀνδρας. οἱ δὲ περιγεγόμενοι ἀπαλλάσσοντο, ὥς εἶχον, εὐθὺς ἐπὶ Θεσσαλίας. Κλεομένης δέ, ἀπικόμενος ἐς τὸ ἄστυ ἅμα Ἀθηναίων τοῖσι βουλομένοισι εἶναι ἐλευθέριοις, ἐπολιόρκεε τοὺς τυράννους ἀπεργγμένους ἐν τῷ Πελασγικῷ τείχεϊ.

V.64.1 μετὰ δέ: adverbial, “next.” **στρατηγόν:** predicate to βασιλέα. **64.2 τοῖσι ἐσβαλοῦσι:** substantive, “those invading,” object of the prefix προσ- of προσέμιξε. **οὐ μετὰ πολλόν:** temporal, “after a short time.” **σφεων:** partitive with ὑπὲρ τεσσεράκοντα ἀνδρας. **οἱ δὲ περιγεγόμενοι:** substantive, “the survivors.” **Ἀθηναίων:** partitive with τοῖσι βουλομένοισι. **τοῖσι βουλομένοισι:** substantive, “those wishing.” **εἶναι:** complementary with τοῖσι βουλομένοισι.



V.65.1 καὶ οὐδέν τι πάντως ἂν ἐξεῖλον Πεισιστρατίδας οἱ Λακεδαιμόνιοι. οὗ τε γὰρ ἐπέδρην ἐπενόεον ποιήσασθαι. οἱ τε Πεισιστρατίδαί σίτοις καὶ ποτοῖσι εὖ παρεσκευάδατο. πολιορκήσαντές τε ἂν ἡμέρας ὀλίγας ἀπαλλάσσοντο ἐς τὴν Σπάρτην. νῦν δὲ συντυχή τοῖσι μὲν κακὴ ἐπεγένετο, τοῖσι δὲ ἡ αὐτὴ αὕτη σύμμαχος. ὑπεκτιθέμενοι γὰρ ἔξω τῆς χώρας, οἱ παῖδες τῶν Πεισιστρατιδῶν ἦλωσαν. [2] τοῦτο δὲ ὥς ἐγένετο, πάντα αὐτῶν τὰ πρήγματα συνετετάρακτο. παρέστησαν δὲ ἐπὶ μισθῷ τοῖσι τέκνοισι, ἐπ' οἷσι ἐβούλοντο οἱ Ἀθηναῖοι, ὥστε ἐν πέντε ἡμέρῃσι ἐκχωρῆσαι ἐκ τῆς Ἀττικῆς. [3] μετὰ δὲ ἐξεχώρησαν ἐς Σίγειον τὸ ἐπὶ τῷ Σκαμάνδρῳ, ἄρξαντες μὲν Ἀθηναίων ἐπ' ἔτεα ἕξ τε καὶ τριήκοντα, ἐόντες δὲ καὶ

οὔτοι ἀνέκαθεν Πύλιοί τε καὶ Νηλεῖδαι, ἐκ τῶν αὐτῶν γεγονότες καὶ οἱ ἀμφὶ Κόδρον τε καὶ Μέλανθον, οἳ, πρότερον ἐπήλυδες ἐόντες, ἐγένοντο Ἀθηναίων βασιλεῖς. [4] ἐπὶ τούτου δὲ καὶ τῷ οὐνομα ἀπεμνημόνευσε Ἴπποκράτης, τῷ παιδί θέσθαι “τὸν Πεισίστρατον,” ἐπὶ τοῦ Νέστορος Πεισιστράτου ποιούμενος τὴν ἐπωνυμίην. [5] οὕτω μὲν Ἀθηναῖοι τυράννων ἀπαλλάχθησαν. ὅσα δὲ ἐλευθερωθέντες ἔρξαν ἢ ἔπαθον ἀξιόχρεα ἀπηγήσιος, πρὶν ἢ Ἰωνίην τε ἀποστήναι ἀπὸ Δαρείου καὶ Ἀρισταγόρεα τὸν Μιλήσιον, ἀπικόμενον ἐς Ἀθήνας, χρήσαι σφέων βοηθείην, ταῦτα πρῶτα φράσω.

V.65.1 οὐδέν: accusative of respect, “in no way.” ἄν ἐξεῖλον . . . ἀπαλλάσσοντο: ἄν renders the indicatives counterfactual; the negation offers a reality that would have occurred had chance not intervened. Statements like these are part of Herodotus’s narrative and are clear indications of the way he views history. παρεσκευάδατο = παρεσκευάδαντο: pluperfect. συντυχίη . . . κακή: the adjective indicates how events were viewed by the Peisistratids, as does σύμμαχος for their opponents. τοῖσι μὲν . . . τοῖσι δέ: substantive, “to the one side . . . to the other side.” **65.2** ὥς: temporal. ἐπ’ οἷσι: a noun like “terms” can be supplied from context, “on whichever terms.” ἐκχωρῆσαι: main verb in the dependent clause; the subject is the same as the subject of παρέστησαν. **65.3** μετὰ δέ: adverbial, “next.” ἄρξαντες μὲν: is answered by ἐόντες δέ. ἐκ τῶν αὐτῶν: substantive, “from the same ancestors as.” οἱ ἀμφὶ Κόδρον τε καὶ Μέλανθον: substantive, “the families around Kodros and Melanthos.” **65.4** τούτου δὲ καὶ τούτῳ οὐνομα ἀπεμνημόνευσε Ἴπποκράτης τῷ παιδί θέσθαι τὸν Πεισίστρατον: the syntax is difficult; perhaps the infinitive is articular: “for this reason Hippokrates called to mind the same name by giving (the name) ‘Peisistratos’ to his son.” **65.5** οὕτω μὲν: sums up the discussion on the end of tyranny at Athens and is answered by ὅσα δέ. ὅσα: the antecedent ταῦτα is delayed. Ἰωνίην: subject of ἀποστήναι. ἀποστήναι . . . χρήσαι: main verbs in the dependent clause. Ἀρισταγόρεα: subject of χρήσαι. σφέων: to perform the action of βοηθείην. βοηθείην: dependent on χρήσαι. πρῶτα: adverbial, “first.”



V.66.1 Ἀθῆναι, ἐοῦσαι καὶ πρὶν μεγάλαι, τότε, ἀπαλλαχθεῖσαι τυράννων, ἐγίνοντο μέζονες. ἐν δὲ αὐτῇσι δύο ἄνδρες ἐδυνάστευον,

Κλεισθένης τε ἀνὴρ Ἀλκμεωνίδης, ὅς περ δὴ λόγον ἔχει τὴν Πυθίην ἀναπεῖσαι, καὶ Ἰσαγόρης Τεισάνδρου οἰκίης μὲν ἐὼν δοκίμου. ἀτὰρ τὰ ἀνέκαθεν οὐκ ἔχω φράσαι· θύουσι δὲ οἱ συγγενέες αὐτοῦ Διὶ Καρίῳ. [2] οὗτοι οἱ ἄνδρες ἐστασίασαν περὶ δυνάμιος, ἐσσούμενος δὲ ὁ Κλεισθένης τὸν δῆμον προσεταιρίζεται. μετὰ δὲ τετραφύλους ἐόντας Ἀθηναίους δεκαφύλους ἐποίησε, τῶν Ἴωνος παίδων, Γελέοντος καὶ Αἰγικόροος καὶ Ἀργάδεω καὶ Ὀπλητος, ἀπαλλάξας τὰς ἐπωνυμίας, ἐξευρὼν δὲ ἐτέρων ἡρώων ἐπωνυμίας ἐπιχωρίων, παρέξ Αἴαντος. τοῦτον δέ, ἅτε ἀστυγείτονα καὶ σύμμαχον ξεῖνον ἐόντα, προσέθετο.

V.66.1 τότε ἀπαλλαχθεῖσαι τυράννων: the date is approximately 508 B.C.E. **ἐν δὲ αὐτῇσι:** names of cities are often feminine plural. **ἀνὴρ:** in apposition with Κλεισθένης. **ὅς περ δὴ λόγον ἔχει τὴν Πυθίην ἀναπεῖσαι = ὅς περ δὴ λέγεται τὴν Πυθίην ἀναπεῖσαι:** λόγον ἔχει sets up ἀναπεῖσαι. **οἰκίης μὲν ἐὼν δοκίμου:** is answered by θύουσι δὲ οἱ συγγενέες. **τὰ ἀνέκαθεν:** substantive, “his origins.” **φράσαι:** complementary with ἔχω. **Διὶ Καρίῳ:** Plutarch argues that Herodotus is making a racial gibe at Isagores by suggesting he may have a Karian origin. Karians and Phoinikians, it seems, are two ethnicities that a Greek would not want an association with (Plutarch, *On the Malice of Herodotus* 23). **66.2 μετὰ δέ:** adverbial, “next.” **δεκαφύλους:** predicate to Ἀθηναίους; supply an implied εἶναι. Kleisthenes’ genius in reorganizing Athens in accordance with geography rather than with lineage does not quite come across in Herodotus’s narrative. **τῶν Ἴωνος παίδων:** translate with τὰς ἐπωνυμίας. **Γελέοντος, Αἰγικόροος, Ἀργάδεω, Ὀπλητος:** in apposition with παίδων. **τοῦτον:** refers back to Aias. **ἅτε ἀστυγείτονα καὶ σύμμαχον ξεῖνον ἐόντα:** ἅτε (and οἷα) is typically found with a participle in the nominative or accusative case. Use “since” or “because” to translate it, and turn the participle into a finite verb. Thus, ἅτε αὐτὸν ὄντα καλόν (ἅτε ὢν καλός): “since he was good.”



V.67.1 ταῦτα δέ, δοκέειν ἐμοί, ἐμιμέετο ὁ Κλεισθένης οὗτος τὸν ἐώουτοῦ μητροπάτορα, Κλεισθένεα, τὸν Σικυῶνος τύραννον. Κλεισθένης γάρ, Ἀργεῖοισι πολεμήσας, τοῦτο μὲν ῥαψωδοὺς ἔπαυσε ἐν Σικυῶνι ἀγωνίζεσθαι τῶν Ὀμηρείων ἐπέων εἵνεκα, ὅτι Ἀργεῖοί τε καὶ Ἄργος τὰ πολλὰ πάντα ὑμνέεται. τοῦτο δέ—ἡρώιον γὰρ ἦν καὶ ἔστι ἐν αὐτῇ τῇ ἀγορῇ τῶν Σικυωνίων Ἀδρήστου τοῦ Ταλαοῦ—τοῦτον ἐπεθύμησε ὁ Κλεισθένης, ἐόντα Ἀργεῖον, ἐκβαλεῖν ἐκ τῆς χώρας. [2] ἐλθὼν δὲ ἐς Δελφοὺς ἐχρηστηριάζετο εἰ ἐκβάλαι τὸν Ἀδρηστον. ἡ δὲ Πυθίη οἱ χρᾶ,

φᾶσα Ἄδρηστον μὲν εἶναι Σικυωνίων βασιλέα, κεῖνον δὲ λευστήρα. ἐπεὶ δὲ ὁ θεὸς τοῦτο γε οὐ παρείδου, ἀπελθὼν ὀπίσω ἐφρόντιζε μηχανὴν τῇ αὐτὸς ὁ Ἄδρηστος ἀπαλλάξεται. ὥς δὲ οἱ ἐξευρῆσθαι ἐδόκεε, πέμψας ἐς Θήβας τὰς Βοιωτίας ἔφη θέλγειν ἐπαγαγέσθαι Μελάνιππον τὸν Ἀστακοῦ· οἱ δὲ Θηβαῖοι ἔδοσαν. [3] ἐπαγαγόμενος δὲ ὁ Κλεισθένης τὸν Μελάνιππον τέμενός οἱ ἀπέδεξε ἐν αὐτῷ τῷ πρυτανίῳ καὶ μιν ἵδρυσεν ἐνθαῦτα ἐν τῷ ἰσχυροτάτῳ. ἐπηγάγετο δὲ τὸν Μελάνιππον ὁ Κλεισθένης—καὶ γὰρ τοῦτο δεῖ ἀπηγῆσθαι—ὥς ἔχθιστον ἐόντα Ἀδρήστω, ὃς τὸν τε ἀδελφεόν οἱ Μηκιστέα ἀπεκτόνεε καὶ τὸν γαμβρὸν Τυδέα. [4] ἐπεῖτε δὲ οἱ τὸ τέμενος ἀπέδεξε, θυσίας τε καὶ ὀρτὰς Ἀδρήστου ἀπελόμενος ἔδωκε τῷ Μελανίπῳ. οἱ δὲ Σικυῶνιοι ἐώθεσαν μεγαλωστὶ κάρτα τιμᾶν τὸν Ἄδρηστον. ἡ γὰρ χώρα ἦν αὕτη Πολύβου· ὁ δὲ Ἄδρηστος ἦν Πολύβου θυγατριδέος. ἅπαις δὲ Πόλυβος τελευτῶν διδοῖ Ἀδρήστω τὴν ἀρχήν. [5] τὰ τε δὴ ἄλλα οἱ Σικυῶνιοι ἐτίμων τὸν Ἄδρηστον καὶ δὴ πρὸς τὰ πάθεα αὐτοῦ τραγικοῖσι χοροῖσι ἐγέραιρον, τὸν μὲν Διόνυσον οὐ τιμῶντες, τὸν δὲ Ἄδρηστον. Κλεισθένης δὲ χοροὺς μὲν τῷ Διονύσῳ ἀπέδωκε, τὴν δὲ ἄλλην θυσίην Μελανίπῳ.

V.67.1 ταῦτα δέ: refers back to the reforms of Kleisthenes; accusative of respect, “in regard to these things.” **δοκέειν:** impersonal, “it seems.” **Κλεισθένεα . . . τύραννον:** in apposition to μητροπάτορα; the marriage that connects the two is narrated at VI.126–31. **Σικυῶνος:** a settlement from the time preceding the Trojan War; it was originally independent and comprised of Dorians and Ionians. Around the time of Agamemnon, Sikyon became subject to Dorian Argos. In 676 B.C.E., Orthagoras freed Sikyon of Dorian Argive rule and established himself as tyrant. His grandson Kleisthenes, uncle of the Kleisthenes of Athens, succeeded as tyrant and ruled from 600 to 560 B.C.E. He revised the city’s constitution to favor the Ionian population. He also replaced Dorian cults with the worship of Dionysos. The Orthagorids continued as tyrants until 556 B.C.E., when the Dorian Spartans exiled them and established an alliance with the city. Sikyon became known for its arts: sculpting, wood carving, bronze work, pottery, and painting, which it is said to have invented. **τοῦτο μὲν . . . τοῦτο δέ:** “first . . . second.” **ῥαψωδούς:** subject of ἀγωνίζεσθαι. **ἀγωνίζεσθαι:** dependent on ἔπαυσε. **τὰ πολλὰ πάντα:** accusative of respect, “in almost all cases.” **τοῦτον:** refers back to Adrastus. **ἐκβαλεῖν:** complementary with ἐπεθύμησε. **67.2 ἐκβάλοι:** a hypothetical optative, standing for a deliberative subjunctive (Smyth 2599). **οἱ = αὐτῷ.** **Ἄδρηστον:** subject of εἶναι. **Ἄδρηστον μὲν:** is answered by κεῖνον

δέ. εἶναι: main verb in indirect statement. κείνον δέ: i.e., Κλεισθένεα; supply an implied εἶναι. τοῦτο: refers back to Kleisthenes' desire to expel Adrastos. ἐφρόντιζε: as context makes clear, Kleisthenes is in a state of devising a plan. This section and the next offer his story. τῇ = ἡ. ὥς: temporal. οἱ = αὐτῷ. ἐξευρησθαι: complementary with ἐδόκεε. θέλειν: main verb in indirect statement; the subject is the same as the subject of ἔφη. ἐπαγαγέσθαι: complementary with θέλειν. ἔδωσαν: supply an implied Μελάνιππον. 67.3 οἱ = αὐτῷ. μιν = αὐτόν. ἐν τῷ ἰσχυροτάτῳ: substantive, "in the strongest spot." ἀπηγήσασθαι: complementary with δεῖ. Ἀδρήστω: translate with ἔχθιστον. οἱ = αὐτῷ: possesses ἀδελφεόν. Μηκιστέα: in apposition to ἀδελφεόν. Τυδέα: in apposition to γαμβρόν. 67.4 οἱ = αὐτῷ. τιμᾶν: complementary with ἐώθεσαν. 67.5 τὰ τε δὴ ἄλλα . . . καὶ δὴ πρὸς τὰ πάθεα αὐτοῦ: τε introduces the general ("both in other ways") and καὶ the specific ("and on account of his sufferings"). τὸν μὲν Διόνυσον: is answered by τὸν δὲ Ἀδρηστον. χοροὺς μὲν: is answered by τὴν δὲ ἄλλην θυσίην; at Athens these choruses developed into the tragedies we enjoy today.



V.68.1 ταῦτα μὲν ἐς Ἀδρηστόν οἱ ἐπεποίητο. φυλὰς δὲ τὰς Δωριέων, ἵνα δὴ μὴ αἱ αὐταὶ ἔωσι τοῖσι Σικωνίοισι καὶ τοῖσι Ἀργείοισι, μετέβαλε ἐς ἄλλα οὐνόματα. ἔνθα καὶ πλεῖστον κατεγέλασε τῶν Σικωνίων· ἐπὶ γὰρ ὅς τε καὶ ὄνου τὰς ἐπωνυμίας, μετατιθείς, αὐτὰ τὰ τελευταῖα ἐπέθηκε, πλὴν τῆς ἐωυτοῦ φυλῆς. ταύτη δὲ τὸ οὐνομα ἀπὸ τῆς ἐωυτοῦ ἀρχῆς ἔθετο. οὔτοι μὲν δὴ Ἀρχέλαοι ἐκαλέοντο, ἕτεροι δὲ Ὑᾱται, ἄλλοι δὲ Ὀνεᾶται, ἕτεροι δὲ Χοιρεᾶται. [2] τοῦτοις τοῖσι οὐνόμασι τῶν φυλέων ἐχρέωντο οἱ Σικωνῖοι καὶ ἐπὶ Κλεισθένεος ἀρχοντος καὶ ἐκείνου τεθνεῶτος ἔτι ἐπ' ἕτεα ἐξήκοντα. μετέπειτα μέντοι, λόγον σφίσι δόντες, μετέβαλον ἐς τοὺς Ὑλλέας καὶ Παμφύλους καὶ Δυμανάτας. τετάρτους δὲ αὐτοῖσι προσέθεντο, ἐπὶ τοῦ Ἀδρήστου παιδός, Αἰγιαλέος, τὴν ἐπωνυμίην ποιούμενοι κεκλησθαι Αἰγιαλέας.

V.68.1 ταῦτα: refers back to the changes that Kleisthenes enacted. ταῦτα μὲν: is answered by φυλὰς δέ. οἱ = αὐτῷ: agency. ἔωσι = ὥσι: subjunctive, indicating Kleisthenes' reason for changing the names of the Dorian tribes. Σικωνίοισι . . . Ἀργείοισι: translate with αὐταί; the expression is similar to τὰ αὐτά σοι ποιῶ ("I do the same things as you"). πλεῖστον: adverbial, "vehemently." τελευταῖα: Ὑᾱται comes from ὕς, ὅς ἡ: sow, pig; Ὀνεᾶται, from ὄνος, -ου ὁ ὅ ἡ: ass; and Χοιρεᾶται from χοῖρος, -ου ὁ: young pig, porker. Because the names are so offensive, the credibility of this story is questioned. ταύτη:

refers back to φυλῆς. **οὔτοι μὲν:** is answered by ἕτεροι δέ, ἄλλοι δέ, and ἕτεροι δέ. **ἕτεροι δέ . . . ἄλλοι δέ . . . ἕτεροι δέ:** supply an implied ἐκαλέοντο. **68.2 μετέπειτα μέντοι:** is answered by τετάρτους δέ. **κεκλησθαι:** dependent on ποιούμενοι; supply an implied αὐτοῦς as subject. **Αἰγιαλέας:** predicate to an implied αὐτοῦς.



V.69.1 ταῦτα μὲν νυν ὁ Σικυώνιος Κλεισθένης ἐπεποιήκε. ὁ δὲ δὴ Ἀθηναῖος Κλεισθένης, ἐὼν τοῦ Σικυωνίου τούτου θυγατρίδος καὶ τὸ οὔνομα ἐπὶ τούτου ἔχων, δοκέειν ἐμοί, καὶ οὗτος ὑπεριδὼν Ἴωνας, ἵνα μὴ σφίσι αἱ αὐταὶ ἔωσι φυλαὶ καὶ Ἴωσι, τὸν ὁμώνυμον Κλεισθέnea ἐμμήσατο. [2] ὥς γὰρ δὴ τὸν Ἀθηναίων δῆμον, πρότερον ἀπωσμένον τότε πάντων, πρὸς τὴν ἐνωτοῦ μοῖραν προσεθήκατο, τὰς φυλὰς μετωνόμασε καὶ ἐποίησε πλεῦνας ἐξ ἐλασσόνων. δέκα τε δὴ φυλάρχους ἀντὶ τεσσέρων ἐποίησε. δέκαχα δὲ καὶ τοὺς δήμους κατένειμε ἐς τὰς φυλὰς. ἦν τε, τὸν δῆμον προσθέμενος, πολλῶ κατύπερθε τῶν ἀντιστασιωτέων.

V.69.1 ταῦτα μὲν νυν ὁ Σικυώνιος: concludes the narrative on Kleisthenes of Sikyon and is answered by ὁ δὲ δὴ Ἀθηναῖος. **ἐπὶ τούτου:** refers back to Kleisthenes of Sikyon. **δοκέειν:** impersonal, “it seems.” **καὶ οὗτος:** refers back to and repeats the subject, Ἀθηναῖος Κλεισθένης. Hornblower (2013) translates the καὶ as “also,” which creates a discrepancy in the narrative since Sikyonian Kleisthenes did not disdain the Ionians. See note on 67.1. A simple solution is to translate the καὶ as intensive. **ὑπεριδὼν Ἴωνας:** just as his namesake favored his own tribe over the three other nastily named ones, so does Kleisthenes favor his own faction over the rest of the Ionian Athenians. That said, Kleisthenes’ reforms, both to the increase in the number of tribes and to their basis in geography, broke the cultural and traditional stranglehold noble lineage held on the masses. **σφίσι . . . Ἴωσι:** translate with αἱ αὐταί; σφίσι refers to Kleisthenes and his newly formed political faction. **ἔωσι = ὥσι:** a subjunctive, indicating Kleisthenes’ reason for changing the names of the Dorian tribes. **69.2 ὥς:** temporal. **τὸν Ἀθηναίων δῆμον:** the populace at large. **πάντων:** object of the prefix ἀπο- of ἀπωσμένον. **τοὺς δήμους κατένειμε ἐς τὰς φυλὰς:** previously townships, the demes now became official political units, and each citizen identified himself by his name and deme. For hundreds of years the dominant paradigm in Greece had been that lineage was one of the determinants of a person’s prestige and influence. By making this change, Kleisthenes took power and influence away from established families and clans. He also enfranchised many who previously were

without citizenship: (cf. Aristotle, *Athenian Constitution* 20: “ἀποδιδοὺς τῷ πλήθει τὴν πολιτείαν”; and Aristotle, *Politics* book 3, chapter 2, 1275b37: “πολλοὺς γὰρ ἐφυλέτευσε ξένους καὶ δούλους μετοίκους”). **πολλῶ:** adverbial, “by far.”



V.70.1 ἐν τῷ μέρεϊ δὲ ἐσσούμενος, ὁ Ἰσαγόρης ἀντιτεχνᾷται τάδε· ἐπικαλέεται Κλεομένεια τὸν Λακεδαιμόνιον, γενόμενον ἐωυτῷ ξεῖνον ἀπὸ τῆς Πεισιστρατιδέων πολιορκίης. τὸν δὲ Κλεομένεια εἶχε αἰτίη φοιτᾶν παρὰ τοῦ Ἰσαγόρεω τὴν γυναῖκα. [2] τὰ μὲν δὴ πρῶτα πέμπων ὁ Κλεομένης ἐς τὰς Ἀθήνας κήρυκα ἐξέβαλλε Κλεισθένεια καὶ μετ’ αὐτοῦ ἄλλους πολλοὺς Ἀθηναίων, τοὺς ἐναγέας ἐπιλέγων. ταῦτα δέ, πέμπων, ἔλεγε ἐκ διδαχῆς τοῦ Ἰσαγόρεω. οἱ μὲν γὰρ Ἀλκμεωνίδαι καὶ οἱ συστασιῶται αὐτῶν εἶχον αἰτίην τοῦ φόνου τούτου· αὐτὸς δὲ οὐ μετεῖχε οὐδ’ οἱ φίλοι αὐτοῦ.

V.70.1 τάδε: looks forward to what comes next. **ἐωυτῷ:** possesses ξεῖνον. **ἀπό:** temporal, “ever since.” **Κλεομένεια:** subject of φοιτᾶν. **εἶχε αἰτίη:** “there was an accusation that.” **φοιτᾶν:** main verb in indirect statement; whatever the truth of the relations among Kleomenes, Isagores, and Isagores’ wife, Spartan men were accustomed to share their wives. **70.2 τὰ μὲν δὴ πρῶτα:** substantive, “first”; it is not answered until ταῦτα δὲ ποιήσας of chapter 72.1. **ἐξέβαλλε:** the aspect of the imperfect indicates that the action is incomplete; this use of the imperfect is commonly called “conative.” **τοὺς ἐναγέας ἐπιλέγων:** supply an implied τούτους: “calling them the accursed.” Murder caused a pollution that, like a disease, was catching; banishment was one way to cleanse the stain. **ταῦτα:** refers back to his calling them accursed. **πέμπων:** supply an implied κήρυκα. **οἱ μὲν γὰρ Ἀλκμεωνίδαι:** is answered by αὐτὸς δέ. **αὐτός = Ἰσαγόρης.**



V.71.1 οἱ δ’ ἐναγέες Ἀθηναίων ὧδε ὠνομάσθησαν. ἦν Κύλων τῶν Ἀθηναίων ἀνὴρ Ὀλυμπιονίκης. οὗτος ἐπὶ τυραννίδι ἐκόμησε. προσποισάμενος δὲ ἐταιρηῖν τῶν ἡλικιωτέων, καταλαβεῖν τὴν ἀκρόπολιν ἐπειρήθη. οὐ δυνάμενος δὲ ἐπικρατῆσαι, ἰκέτης ἵζετο πρὸς τὸ ἄγαλμα. [2] τούτους ἀνιστᾶσι μὲν οἱ πρυτάνεις τῶν ναυκράρων, οἱ περ ἔνεμον τότε τὰς Ἀθήνας, ὑπεγγύους πλὴν θανάτου. φονεῦσαι δὲ αὐτοὺς αἰτίη ἔχει Ἀλκμεωνίδας. ταῦτα πρὸ τῆς Πεισιστράτου ἡλικίης ἐγένετο.

V.71.1 ὥδε: looks forward to what comes next. **Κύλων:** Kylon's attempted coup is dated to 632 B.C.E. For two additional versions of this tale, see Thukydides 1.126 and Plutarch's *Solon* 12. In both, the Alkmeonids kill Kylon's followers, who depart the temple thinking that they will not be killed. That Herodotus says only that the Alkmeonids "were accused" of murder is often taken as evidence of Herodotus's or his sources' pro-Alkmeonid bias. **Ὀλυμπιονίκης:** Kylon's name is in the Olympic victors list of the year 640 B.C.E. Begun in 776 B.C.E., the Olympic games were held in Olympia in honor of Zeus and Pelops. The events were boxing, discus and javelin throwing, equestrian races, foot races, jumping, the pankration (somewhat similar to the MMA bouts of today), and wrestling. Winners were admired and immortalized in poems and statues. **οὗτος:** refers back to Kylon. **καταλαβεῖν:** complementary with ἐπειρήθη. **ἐπικρατῆσαι:** complementary with δυνάμενος. **ἰκέτης ἵζετο:** suppliants are inviolable and under divine protection. **71.2 τούτους:** refers back to Kylon and his supporters. **ἀνιστάσι μὲν:** is answered by φονεῦσαι δέ. **οἱ περ ἔνεμον τότε τὰς Ἀθήνας:** Thukydides writes that the archons, not the prytanies, were in charge (1.126.8). The question as to who was in charge remains unanswered. **Ἀλκμεωνίδας:** subject of φονεῦσαι. **ταῦτα:** refers back to the events just described. **πρὸ τῆς Πεισιστράτου ἡλικίας:** the date is somewhere around 640–632 B.C.E.



V.72.1 Κλεομένης δέ, ὡς πέμπων, ἐξέβαλλε Κλεισθέnea καὶ τοὺς ἐναγέας. Κλεισθένης μὲν αὐτὸς ὑπεξέσχε· μετὰ δὲ οὐδὲν ἦσσαν παρῆν ἐς τὰς Ἀθήνας ὁ Κλεομένης οὐ σὺν μεγάλῃ χειρί. ἀπικόμενος δὲ ἀγῆλαττει ἐπτακόσια ἐπίστια Ἀθηναίων, τὰ οἱ ὑπέθετο ὁ Ἰσαγόρης. ταῦτα δὲ ποιήσας, δεύτερα τὴν βουλὴν καταλύειν ἐπειράτο. τριηκοσίοισι δὲ τοῖσι Ἰσαγόρεω στασιώτησι τὰς ἀρχὰς ἐνεχειρίζε. [2] ἀντισταθείσης δὲ τῆς βουλῆς καὶ οὐ βουλομένης πείθεσθαι, ὃ τε Κλεομένης καὶ ὁ Ἰσαγόρης καὶ οἱ στασιῶται αὐτοῦ καταλαμβάνουσι τὴν ἀκρόπολιν. Ἀθηναίων δὲ οἱ λοιποὶ, τὰ αὐτὰ φρονήσαντες, ἐπολιόρκεον αὐτοὺς ἡμέρας δύο. τῇ δὲ τρίτῃ ὑπόσπονδοι ἐξέρχονται ἐκ τῆς χώρας, ὅσοι ἦσαν αὐτῶν Λακεδαιμόνιοι. ἐπετελέετο δὲ τῷ Κλεομένει ἡ φήμη. [3] ὡς γὰρ ἀνέβη ἐς τὴν ἀκρόπολιν, μέλλων δὴ αὐτὴν κατασχέσειν, ἦε ἐς τὸ ἄδυτον τῆς θεοῦ ὡς προσερέων. ἡ δὲ ἱρεΐη ἐξαναστᾶσα ἐκ τοῦ θρόνου, πρὶν ἢ τὰς θύρας αὐτὸν ἀμειψαί, εἶπε· ὦ ξεῖνε Λακεδαιμόνιε, πάλιν χώρεε μὴδὲ ἔσιθι ἐς τὸ ἶρόν· οὐ γὰρ θεμιτὸν Δωριεῦσι παριέναι ἐνθαῦτα. ὁ δὲ εἶπε· ὦ γύναι, ἀλλ' οὐ Δωριεὺς εἰμι

ἀλλ' Ἀχαιός. [4] ὁ μὲν δὴ, τῇ κληδόνι οὐδὲν χρεώμενος, ἐπεχείρησέ τε καὶ τότε πάλιν ἐξέπιπτε μετὰ τῶν Λακεδαιμονίων. τοὺς δὲ ἄλλους Ἀθηναῖοι κατέδησαν τὴν ἐπὶ θανάτῳ, ἐν δὲ αὐτοῖσι καὶ Τιμησίθεον τὸν Δελφόν, τοῦ ἔργα χειρῶν τε καὶ λήματος ἔχοιμ' ἂν μέγιστα καταλέξαι.

V.72.1 Κλεομένης δὲ ὡς πέμπων: after explaining why the Alkmeonids have blood on their hands, Herodotus returns us to Kleomenes and his sending of the herald in chapter 70.2. **ἐξέβαλλε... ἀγλατέει... ἐπειρᾶτο... ἐνεχείριζε:** the aspect of these imperfects indicates that the action is incomplete. **Κλεισθένης μέν:** is answered by μετὰ δέ. **μετὰ δέ:** adverbial, “next.” **οὐδὲν ἥσον:** accusative of respect, “nonetheless.” **ἐπτακόσια ἐπίστια:** substantive, “seven hundred families”; the large number is widely disbelieved. **τά οἱ ὑπέθετο = ἃ αὐτῷ ὑπέθετο.** **ταῦτα δὲ ποιήσας:** ταῦτα refers back to driving out the families, and ποιήσας indicates Kleomenes’ success in doing so. **καταλύειν:** complementary with ἐπειρᾶτο. **72.2 πείθεσθαι:** complementary with βουλομένης. **Ἀθηναίων:** partitive with οἱ λοιποί. **τὰ αὐτά:** substantive, “the same things.” **αὐτῶν:** partitive with ὅσοι. **72.3 ὥς:** temporal. **κατασχέσειν:** complementary with μέλλον. **προσερέων:** the tense indicates his reason for entering the inner chamber. **αὐτόν:** subject of ἀμεῖψαι. **ἀμεῖψαι:** main verb in the dependent clause. **Δωριεῦσι:** to perform the action of παριέναι. **παριέναι:** epexegetical with θεμιτόν. **οὐ Δωριεύς εἰμι ἀλλ' Ἀχαιός:** Akhaian is a generic term for a Greek and is one of the four main Greek tribes. The other three are Aiolian, Dorian, and Ionian. Greek tribes tended to side with each other in disputes with other Greeks. **72.4 ὁ μὲν:** is answered by τοὺς δὲ ἄλλους. **οὐδέν:** accusative of respect, “in no way.” **χρεώμενος:** “heeding.” **τοὺς δὲ ἄλλους... Τιμησίθεον τὸν Δελφόν:** the general is noted first and then followed by the specific. **τὴν ἐπὶ θανάτῳ:** in certain instances nouns commonly understood by native speakers in specific contexts are elipsed. In this case, the Liddell, Scott, Jones lexicon suggests δέσιν, a “binding.” And so the accusative is either an accusative of respect, or the verb takes a double accusative like ποιεῖ αὐτοὺς κακά: “he does bad things to them.” **τοῦ ἔργα = οὗ ἔργα.** **ἔχοιμ' ἂν:** potential optative, indicating Herodotus’s capability in listing Timesitheos’s achievements. From Pausanias we learn that Timesitheos won the pankration twice at Olympia and three times at Delphi and that he was a formidable warrior (*Korinthiaka* 6.8.6). **καταλέξαι:** complementary with ἔχοιμ'.



V.73.1 οὗτοι μὲν νυν δεδεμένοι ἐτελεύτησαν. Ἀθηναῖοι δὲ μετὰ ταῦτα, Κλεισθέnea καὶ τὰ ἐπτακόσια ἐπίστια, τὰ διωχθέντα ὑπὸ Κλεομένεος, μεταπεμψάμενοι, πέμπουσι ἀγγέλους ἐς Σάρδεις,

συμμαχίην βουλόμενοι ποιήσασθαι πρὸς Πέρσας· ἠπιστέατο γὰρ σφίσι Λακεδαιμονίους τε καὶ Κλεομένεα ἐκπεπολεμῶσθαι. [2] ἀπικομένων δὲ τῶν ἀγγέλων ἐς τὰς Σάρδις καὶ λεγόντων τὰ ἐντεταλμένα, Ἄρταφρένης ὁ Ὑστάσπεος, Σαρδίων ὕπαρχος, ἐπειρώτα τίνες ἐόντες ἄνθρωποι καὶ κοῦ γῆς οἰκημένοι δεοῖατο Περσέων σύμμαχοι γενέσθαι. πυθόμενος δὲ πρὸς τῶν ἀγγέλων, ἀπεκορύφου σφι τάδε· εἰ μὲν διδοῦσι βασιλείᾳ Δαρείῳ Ἀθηναῖοι γῆν τε καὶ ὕδωρ, ὁ δὲ συμμαχίην σφι συνετίθετο. εἰ δὲ μὴ διδοῦσι, ἀπαλλάσσεσθαι αὐτοὺς ἐκέλευε. [3] οἱ δὲ ἄγγελοι, ἐπὶ σφέων αὐτῶν βαλόμενοι, διδόναι ἔφασαν, βουλόμενοι τὴν συμμαχίην ποιήσασθαι. οὗτοι μὲν δὴ, ἀπελθόντες ἐς τὴν ἐωυτῶν, αἰτίας μεγάλας εἶχον.

V.73.1 οὗτοι μὲν: is answered by Ἀθηναῖοι δέ; μὲν ends the narrative on the attack of Kleomenes, and δέ returns us to Kleisthenes. **μετὰ ταῦτα:** refers back to the events of Isagores and his partisans. **ποιήσασθαι:** complementary with βουλόμενοι. **ἠπιστέατο:** they are correct in their assessment. See chapter 74. **Λακεδαιμονίους . . . Κλεομένεα:** subjects of ἐκπεπολεμῶσθαι. **ἐκπεπολεμῶσθαι:** main verb in indirect statement. **73.2 τὰ ἐντεταλμένα:** substantive, “what was ordered.” **ὑπαρχος:** in apposition with Ἄρταφρένης. **δεοῖατο = δέοιντο:** optative standing for an original indicative. **γενέσθαι:** complementary with δεοῖατο. **τάδε:** looks forward to what comes next. The ensuing dialogue, presented indirectly, offers the perspectives of the Persians and the Athenians. **εἰ μὲν διδοῦσι:** is answered by εἰ δὲ μὴ διδοῦσι. **εἰ δὲ μὴ διδοῦσι:** εἰ and μὴ work together to render the indicative hypothetical. **ἀπαλλάσσεσθαι:** dependent on ἐκέλευε. **αὐτούς:** subject of ἀπαλλάσσεσθαι. **73.3 διδόναι:** main verb in indirect statement. The subject is the same as the subject of ἔφασαν; as object supply an implied γῆν τε καὶ ὕδωρ. **ποιήσασθαι:** complementary with βουλόμενοι. **ἐς τὴν ἐωυτῶν = ἐς τὴν ἐωυτῶν γῆν.** **οὗτοι μὲν δὴ:** refers back to the envoys and is answered by Κλεομένης δέ. **αἰτίας μεγάλας εἶχον:** commentators think that Herodotus is politely concealing the fact that the Athenians medized, that is, they sided with the Persians.



V.74.1 Κλεομένης δέ, ἐπιστάμενος περιυβρίσθαι ἔπεσι καὶ ἔργοισι ὑπ’ Ἀθηναίων, συνέλεγε ἐκ πάσης Πελοποννήσου στρατόν, οὐ φράζων ἐς τὸ συλλέγει· τίσασθαι τε ἐθέλων τὸν δῆμον τὸν Ἀθηναίων καὶ Ἰσαγόρην βουλόμενος τύραννον καταστήσαι. συνεξήλθε γάρ οἱ οὗτος

ἐκ τῆς ἀκροπόλιος. [2] Κλεομένης τε δὴ στόλῳ μεγάλῳ ἐσέβαλε ἐς Ἐλευσίνα. καὶ οἱ Βοιωτοί, ἀπὸ συνθήματος, Οἰνόην αἰρέουσι καὶ Ὑσιὰς δήμους τοὺς ἐσχάτους τῆς Ἀττικῆς. Χαλκιδέες τε ἐπὶ τὰ ἕτερα ἐσίνοντο ἐπιόντες χώρους τῆς Ἀττικῆς. Ἀθηναῖοι δέ, καίπερ ἀμφιβολίῃ ἐχόμενοι, Βοιωτῶν μὲν καὶ Χαλκιδέων ἐς ὕστερον ἔμελλον μνήμην ποιήσεσθαι. Πελοποννησίοισι δὲ ἐοῦσι ἐν Ἐλευσῖνι ἀντία ἔθεντο τὰ ὅπλα.

V.74.1 ἐπιστάμενος περιυβρίσθαι: forms part of Kleomenes' narrative. Causation in Herodotus often involves retribution for harms done or assistance for services rendered. **περιυβρίσθαι:** main verb in indirect statement; the subject is the same as the subject of συνέλεγε. **οὐ φράζων ἐς τὸ = οὐ φράζων τοῦτο ἐς ὃ:** the antecedent τοῦτο has dropped out, and ἐς τό serves as the object of φράζων and ἐς. **συλλέγει:** supply an implied στρατόν from context. **τίσασθαι:** complementary with ἐθέλων; Herodotus tells what Kleomenes does not. **τύραννον:** predicate to Ἰσαγόρην. **καταστήσαι:** complementary with βουλόμενος; the Athenians destroyed the homes, distributed the property, and condemned to death Isagores and his faction (Scholiast to Aristophanes, *Lysistrata* 273). **οἱ = αὐτῶ:** object of the prefix συν- of συνεξήλθε. **74.2 ἐς Ἐλευσίνα:** fortified, Eleusis is a strategic town to capture for an army invading from the Peloponnesos. **ἀπὸ συνθήματος:** the allies were bound by agreement to provide military assistance. **αἰρέουσι:** a historic or storytelling present. **δήμους:** in apposition with Οἰνόην and Ὑσιὰς. **τὰ ἕτερα:** substantive, "the other side, opposite." **Βοιωτῶν μὲν καὶ Χαλκιδέων:** is answered by Πελοποννησίοισι δὲ ἐοῦσι. **ἐς ὕστερον:** substantive, "until later." **ποιήσεσθαι:** complementary with ἔμελλον. **Πελοποννησίοισι:** translate with ἀντία.



V.75.1 μελλόντων δὲ συνάψειν τὰ στρατόπεδα ἐς μάχην, Κορίνθιοι μὲν πρῶτοι, σφίσι αὐτοῖσι δόντες λόγον ὥς οὐ ποίεοιεν δίκαια, μετεβάλλοντό τε καὶ ἀπαλλάσσοντο. μετὰ δὲ Δημάρητος ὁ Ἀρίστωνος, ἐὼν καὶ οὗτος βασιλεὺς Σπαρτιητέων καὶ συνεξαγαγὼν τε τὴν στρατιὴν ἐκ Λακεδαιμόνος καὶ οὐκ ἐὼν διάφορος ἐν τῷ πρόσθε χρόνῳ Κλεομένει. [2] ἀπὸ δὲ ταύτης τῆς διχοστασίης ἐτέθη νόμος ἐν Σπάρτῃ μὴ ἐξεῖναι ἔπεσθαι ἀμφοτέρους τοὺς βασιλέας ἐξιούσης στρατιῆς—τέως γὰρ ἀμφοτέροι εἶποντο. παραλυομένου δὲ τούτων τοῦ ἐτέρου, καταλείπεσθαι καὶ τῶν Τυνδαριδέων τὸν ἕτερον. πρὸ τοῦ γὰρ δὴ καὶ οὗτοι ἀμφοτέροι ἐπὶ κλητοῖ σφι ἐόντες εἶποντο. [3] τότε δὴ ἐν τῇ Ἐλευσῖνι ὀρῶντες οἱ λοιποὶ τῶν συμμάχων τοὺς τε βασιλέας τῶν

Λακεδαιμονίων οὐκ ὁμολογέοντας καὶ Κορινθίους ἐκλιπόντας τὴν τάξιν, οἷχοντο καὶ αὐτοὶ ἀπαλλασσόμενοι.

V.75.1 μελλόντων: modifies an implied Peloponnesians. **συνάψειν:** complementary with μελλόντων. **Κορίνθιοι:** part of the allied forces gathered by Kleomenes: συνέλεγε ἐκ πάσης Πελοποννήσου στρατόν. **Κορίνθιοι μὲν πρῶτοι:** is answered by μετὰ δὲ Δημάρητος. **αὐτοῖσι δόντες λόγον:** part of the Corinthian narrative. **ποιέοιεν:** optative standing for an original indicative. **δίκαια:** though obligated to help, they were not required to with no exception; their reason for leaving displays a strong current in Greek culture: to act unjustly is to incur the anger of the gods. Others suggest that the given reason is unconvincing and think that the invasion was called off because it became known that the Athenians had medized: the allies did not wish to invite Persian hostilities. **μετὰ δέ:** adverbial, “next.” **Δημάρητος:** supply an implied μετεβάλλεται τε καὶ ἀπαλλάσσεται. **75.2 ἐξεῖναι:** impersonal and introduced by ἐτέθη νόμος. **ἔπεσθαι:** complementary with ἐξεῖναι. **τοὺς βασιλέας:** subject of ἔπεσθαι. **τέως:** a temporal marker for Herodotus’s audience. **τούτων:** refers back to the two kings and is partitive with τοῦ ἑτέρου. **Τυνδαριδέων:** partitive with τὸν ἕτερον. The Spartan kings are referred to as the sons of Tyndareos because Kastor and Polydeukes, raised in Sparta and to immortality, represent for the Spartans the tradition of dual kingship. Their images would be taken on campaign as talismans. **καταλείπεσθαι:** main verb in indirect statement. **τὸν ἕτερον:** subject of καταλείπεσθαι. **πρὸ τοῦ:** substantive, “previously.” **75.3 τότε δῆ:** indicates a return to Herodotus’s main narrative. **οἱ λοιποί:** substantive, “the rest.” **τῶν συμμάχων:** partitive with οἱ λοιποί. **τε . . . καί:** links βασιλέας and Κορινθίους.



V.76.1 τέταρτον δὴ τοῦτο ἐπὶ τὴν Ἀττικὴν ἀπικόμενοι Δωριέες, δὶς τε ἐπὶ πολέμῳ ἐσβαλόντες καὶ δις ἐπ’ ἀγαθῷ τοῦ πλῆθους τοῦ Ἀθηναίων. πρῶτον μὲν ὅτε καὶ Μέγαρα κατοίκησαν. οὗτος ὁ στόλος ἐπὶ Κόδρου βασιλεύοντος Ἀθηναίων ὀρθῶς ἂν καλέοιτο. δεύτερον δὲ καὶ τρίτον ὅτε ἐπὶ Πεισιστρατιδέων ἐξέλασιν ὀρμηθέντες ἐκ Σπάρτης ἀπίκοντο. τέταρτον δὲ τότε ὅτε ἐς Ἐλευσίνα Κλεομένης ἄγων Πελοποννησίους ἐσέβαλε. οὕτω τέταρτον τότε Δωριέες ἐσέβαλον ἐς Ἀθήνας.

V.76.1 τέταρτον δὴ τοῦτο: substantive, “for the fourth time.” In chapter 19 of Book IX, the Spartans arrive at Eleusis on their way to fight the Persians at Plataia. Herodotus’s contemporary audience is well aware of continued Dorian aggression against the Ionians. In 446 and 431 B.C.E., the Spartans invade Athens. In later

years the attacks continue. **Δωριέες**: there are four main tribes of Hellas: Dorian, Aiolian, Akhaian, and Ionian. Herodotus notes that the Ionians are the weakest and of least repute of the Hellenes, with Athens being the only Ionian city of significance (I.143). The Skythians view the Ionians as cowards (IV.142). **ἐπ' ἀγαθῷ**: substantive, "for the welfare." **πρῶτον μὲν**: is answered by δεύτερον δὲ καὶ τρίτον and τέταρτον δέ; supply an implied ἦν. **οὗτος ὁ στόλος**: refers back to the founding of Megara. **ἐπί**: temporal. **ἂν καλέοιτο**: a potential optative, indicating Herodotus's assertion that this is the correct temporal designation. **δεύτερον δὲ καὶ τρίτον**: substantive, "the second and third times"; supply an implied ἦν. These are the two that are ἐπ' ἀγαθῷ τοῦ πλήθους τοῦ Ἀθηναίων. **τέταρτον δέ**: substantive, "the fourth"; supply an implied ἦν.



V.77.1 διαλυθέντος ὧν τοῦ στόλου τούτου ἀκλεῶς, ἐνθαῦτα Ἀθηναῖοι, τίνυσθαι βουλόμενοι, πρῶτα στρατηγὴν ποιεῖνται ἐπὶ Χαλκιδέας. Βοιωτοὶ δὲ τοῖσι Χαλκιδεῦσι βοηθέουσι ἐπὶ τὸν Εὐρίπον. Ἀθηναίοισι δὲ ἰδοῦσι τοὺς Βοιωτοὺς ἔδοξε πρότερον τοῖσι Βοιωτοῖσι ἢ τοῖσι Χαλκιδεῦσι ἐπιχειρεῖν. [2] συμβάλλουσί τε δὴ τοῖσι Βοιωτοῖσι οἱ Ἀθηναῖοι καὶ πολλῶ ἐκράτησαν, κάρτα δὲ πολλοὺς φονεύσαντες, ἑπτακοσίους αὐτῶν ἐζώγρησαν. τῆς δὲ αὐτῆς ταύτης ἡμέρης οἱ Ἀθηναῖοι, διαβάντες ἐς τὴν Εὐβοίαν, συμβάλλουσι καὶ τοῖσι Χαλκιδεῦσι. νικήσαντες δὲ καὶ τούτους, τετρακισχιλίους κληρούχους ἐπὶ τῶν ἵπποβοτέων τῇ χώρῃ λείπουσι. οἱ δὲ ἵπποβοταὶ ἐκαλέοντο οἱ παχέες τῶν Χαλκιδέων. [3] ὅσους δὲ καὶ τούτων ἐζώγρησαν, ἅμα τοῖσι Βοιωτῶν ἐζωγρημένοισι, εἶχον ἐν φυλακῇ, ἐς πέδας δήσαντες. χρόνῳ δὲ ἔλυσαν σφέας, δίμνεως ἀποτιμησάμενοι. τὰς δὲ πέδας αὐτῶν, ἐν τῇσι ἐδεδέατο, ἀνεκρέμασαν ἐς τὴν ἀκρόπολιν, αἱ περ ἔτι καὶ ἐς ἐμὲ ἦσαν περιεοῦσαι, κρεμάμεναι ἐκ τειχέων περιπεφλευσμένων πυρὶ ὑπὸ τοῦ Μήδου, ἀντίον δὲ τοῦ μεγάρου τοῦ πρὸς ἐσπέρην τετραμμένου. [4] καὶ τῶν λύτρων τὴν δεκάτην ἀνέθηκαν, ποιησάμενοι τέθριππον χάλκεον, τὸ δὲ ἀριστερῆς χειρὸς ἔστηκε πρῶτον ἐσιόντι ἐς τὰ προπύλαια τὰ ἐν τῇ ἀκροπόλει. ἐπιγέγραπται δὲ οἱ τάδε·

ἔθνεα Βοιωτῶν καὶ Χαλκιδέων δαμάσαντες
 παῖδες Ἀθηναίων ἔργμασιν ἐν πολέμου,
 δεσμῷ ἐν ἀχλύοντι σιδηρέῳ ἔσβεσαν ὕβριν·
 τῶν ἵππους δεκάτην Παλλάδι τάσδ' ἔθεσαν.

V.77.1 τίνυσθαι: complementary with βουλόμενοι. Ἀθηναίοισι: to perform the action of ἐπιχειρέειν. ἦ: translate with πρότερον. ἐπιχειρέειν: complementary with ἔδοξε. 77.2 τε . . . καί: connects συμβάλλουσι and ἐκράτησαν. αὐτῶν: partitive with ἐπτακοσίους. τετρακισχιλίου κληρούχους: this was a way to enfranchise Athens' poor, who retained Athenian citizenship and were still subject to military and naval service. ἐπὶ τῶν ἵπποβοτέων: the Athenians take from the wealthy of the Khalkideans. τῶν Χαλκιδέων: partitive with οἱ παχέες. 77.3 τοῦτων: partitive with ὄσους. τοῖσι . . . ἐξωγρημένοισι: substantive, "those captured." Βοιωτῶν: partitive with ἐξωγρημένοισι. δίμνεως ἀποτιμησάμενοι: toward the end of the fifth century B.C.E., a rower on an Athenian warship earned a drachma a day. There are 100 drachmas in a mina. ἐν τῇσι = ἐν αἷς. ἐς ἐμέ: temporal. ὑπὸ τοῦ Μῆδου: see VIII.51–55. 77.4 τῶν λύτρων: partitive with τὴν δεκάτην. τὸ δέ = ὁ δέ. ἀριστερῆς χειρός: "on the left," a genitive denoting place. ἐσιόντι: the participle modifies a hypothetical visitor and possesses χειρός, "of one entering." οἱ = αὐτῶ: object of the prefix ἐπι- of ἐπιγέγραπται. ἔργμασιν ἐν: the object precedes its preposition. τῶν = ὧν: translate with δεκάτην as "a tenth of which things." δεκάτην: in apposition with ἵππους. The dedication is made in about 505 B.C.E.; the Persians attack and burn Athens in 480 B.C.E.



V.78.1 Ἀθηναῖοι μὲν νυν ἠϋξηντο. δηλοῖ δὲ οὐ κατ' ἐν μῶνον ἀλλὰ πανταχῇ ἢ ἰσηγορίῃ ὥς ἔστι χρῆμα σπουδαῖον, εἰ καὶ Ἀθηναῖοι, τυραννεύομενοι μὲν, οὐδαμῶν τῶν σφέας περιοικέοντων ἦσαν τὰ πολέμια ἀμείνους, ἀπαλλαχθέντες δὲ τυράννων, μακρῶ πρώτοι ἐγένοντο. δηλοῖ ὧν ταῦτα ὅτι, κατεχόμενοι μὲν, ἐθελοκάκεον ὥς δεσπότη ἐργαζόμενοι, ἐλευθερωθέντων δέ, αὐτὸς ἕκαστος ἐωυτῷ προεθυμέετο κατεργάζεσθαι.

V.78.1 Ἀθηναῖοι μὲν νυν: is answered, it seems, by Θηβαῖοι δὲ μετὰ ταῦτα from chapter 79.1. δηλοῖ δέ: Herodotus offers his analysis of what makes human beings excel. κατ' ἐν μῶνον: substantive, "in one way." ἢ ἰσηγορίῃ ὥς ἔστι: in English the word order would be ὥς ἢ ἰσηγορίῃ ἔστι. In the *Iliad*, status is established by fighting prowess, by intellect, and by lineage. Of the three, we read in Greek lyric poetry of the eighth century B.C.E. poems attacking lineage's privilege. In Athens, once the Peisistratids are expelled, though wealth and nobility remain influential, Kleisthenes extends the reach of ἰσηγορίῃ beyond the barriers of birthright. As a result, Herodotus sees Athens become stronger than it ever was. Note that the standard by which Herodotus judges excellence is martial excellence. χρῆμα σπουδαῖον: in Herodotus's day, the best form of government

was a hot topic. Here Herodotus makes clear that freedom from tyranny is desirable but does not state a preference beyond this. Thucydides writes that during the rule of the five thousand, Athens is governed best (8.97). In the *Republic* Plato prefers an aristocracy, ruled by philosopher-kings. Aristotle argues for a mixed constitution and a strong middle class, noting that polarization of wealth leads to civic unrest (*Politics*). **τυραννεύόμενοι μέν:** is answered by ἀπαλλαχθέντες δέ. **τῶν σφέας περιοικεόντων:** substantive, “those dwelling around them”; translate with ἀμείνους. **τὰ πολέμια:** accusative of respect, “in things of war.” **κατεχόμενοι μέν:** is answered by ἐλευθερωθέντων δέ. **ἐλευθερωθέντων:** substantive, modifying an implied Ἀθηναίων, “once freed.” **κατεργάζεσθαι:** complementary with προεθυμέτο.



V.79.1 οὗτοι μέν νυν ταῦτα ἔπρησσαν. Θηβαῖοι δὲ μετὰ ταῦτα ἐς θεὸν ἔπεμπον, βουλόμενοι τίσασθαι Ἀθηναίους. ἡ δὲ Πυθίη ἀπὸ σφένων μὲν αὐτῶν οὐκ ἔφη αὐτοῖσι εἶναι τίσιν. ἐς πολύφημον δὲ ἐξενείκαντας ἐκέλευε τῶν ἄγχιστα δέεσθαι. [2] ἀπελθόντων ὦν τῶν θεοπρόπων, ἐξέφερον τὸ χρηστήριον, ἀλήην ποιησάμενοι. ὥς ἐπυνθάνοντο δὲ λεγόντων αὐτῶν τῶν ἄγχιστα δέεσθαι, εἶπαν οἱ Θηβαῖοι ἀκούσαντες τούτων· Οὐκ ὦν ἄγχιστα ἡμέων οἰκέουσι Ταναγραῖοί τε καὶ Κορωναῖοι καὶ Θεσπίες; καὶ οὗτοί γε, ἅμα ἡμῖν αἰεὶ μαχόμενοι, προθύμως συνδιαφέρουσι τὸν πόλεμον. τί δεῖ τούτων γε δέεσθαι; ἀλλὰ μᾶλλον μὴ οὐ τοῦτο ἧ τὸ χρηστήριον.

V.79.1 οὗτοι μέν νυν: refers back to Ἀθηναῖοι μέν νυν from chapter 78.1 and is answered by Θηβαῖοι δέ. **μετὰ ταῦτα:** refers back to their defeat by the Athenians (77). **τίσασθαι:** complementary with βουλόμενοι; Thebes is the leading city among the just-defeated Boiotians. Much of this section is presented from the Thebans' perspective. **ἀπὸ σφένων μέν:** is answered by ἐς πολύφημον δὲ ἐξενείκαντας. **εἶναι:** main verb in indirect statement. **τίσιν:** subject of εἶναι. **ἐξενείκαντας:** modifies an implied Θηβαίους and subject of δέεσθαι. **τῶν ἄγχιστα:** substantive, “those closest.” **79.2 τῶν ἄγχιστα:** substantive; see previous. **δέεσθαι:** the subject is the same as the subject of ἐπυνθάνοντο. **οὗτοι:** refers back to the three peoples just mentioned. **δέεσθαι:** complementary with δεῖ. **μὴ οὐ . . . ἧ:** a hypothetical subjunctive expressing doubt.



V.80.1 τοιαῦτα ἐπιλεγόμενων, εἶπε δὴ κοτε μαθὼν τις· Ἐγὼ μοι δοκέω συνιέναι τὸ θέλει λέγειν ἡμῖν τὸ μαντήιον. Ἀσωποῦ λέγονται γενέσθαι

θυγατέρες Θήβη τε καὶ Αἴγινα· τουτέων ἀδελφεῶν ἐουσέων, δοκέω ἡμῖν Αἰγινήτων δέεσθαι τὸν θεὸν χρῆσαι τιμωρητῆρων γενέσθαι. [2] καὶ οὐ γὰρ τις ταύτης ἀμείνων γνώμη ἐδόκεε φαίνεσθαι. αὐτίκα πέμπαντες ἐδέοντο Αἰγινήτων, ἐπικαλούμενοι κατὰ τὸ χρηστήριον, σφι βοηθέειν, ὥς ἐόντων ἀγχίστων. οἱ δέ σφι αἰτέουσι ἐπικουρίην τοὺς Αἰακίδας συμπέμπειν ἔφασαν.

V.80.1 Ἐγώ μοι δοκέω: English prefers the impersonal: “it seems to me.” **μαθὼν τις:** cataloguing examples of the one mind who solves the riddle, Hornblower (2013) views this as not history but clever Herodotean storytelling. Hornblower notwithstanding, history is replete with the perspicuity of clever souls who see what others do not. **συνιέναι:** complementary with δοκέω. **τὸ θέλει = τοῦτο ὃ θέλει:** the antecedent τοῦτο has dropped out, and τό serves as the object of συνιέναι and of λέγειν. **λέγειν:** complementary with θέλει. **Ἄσσω ποῦ:** a river god and father of Aigina and Thebe. **γενέσθαι:** complementary with λέγονται. **ἡμῖν:** to perform the action of δέεσθαι. **Αἰγινήτων:** subject of γενέσθαι; so begins the backstory of fighting between the Athenians and the Aiginetans. As Herodotus’s *Histories* unfold, the Athenians and Aiginetans will play crucial roles in defeating the Persians. The Boiotians medize. **δέεσθαι:** dependent on χρῆσαι. **τὸν θεόν:** subject of χρῆσαι. **χρῆσαι:** main verb in indirect statement. **τιμωρητῆρων:** predicate to Αἰγινήτων. **γενέσθαι:** dependent on δέεσθαι. **80.2 ταύτης:** translate with ἀμείνων. **φαίνεσθαι:** complementary with ἐδόκεε. **Αἰγινήτων:** to perform the action of βοηθέειν. **βοηθέειν:** dependent on ἐδέοντο. **αἰτέουσι:** the forms of the finite verb and participle are look-alikes. **ἐπικουρίην:** predicate to τοὺς Αἰακίδας. **τοὺς Αἰακίδας:** the images of Aiakos’s sons, probably Telamon and Peleus. **συμπέμπειν:** main verb in indirect statement; the subject is the same as the subject of ἔφασαν.



V.81.1 πειρησαμένων δὲ τῶν Θηβαίων κατὰ τὴν συμμαχίην τῶν Αἰακιδέων καὶ τρηχέως περιεφθέντων ὑπὸ τῶν Ἀθηναίων, αὐτίς οἱ Θηβαῖοι πέμπαντες τοὺς μὲν Αἰακίδας σφι ἀπεδίδοσαν, τῶν δὲ ἀνδρῶν ἐδέοντο. [2] Αἰγινῆται δέ, εὐδαιμονίῃ τε μεγάλῃ ἐπαερθέντες καὶ ἔχθρης παλαιῆς ἀναμνησθέντες ἐχούσης ἐς Ἀθηναίους, τότε, Θηβαίων δεηθέντων, πόλεμον ἀκήρυκτον Ἀθηναίοισι ἐπέφερον. [3] ἐπικειμένων γὰρ αὐτῶν Βοιωτοῖσι, ἐπιπλώσαντες μακρῇσι νηυσὶ ἐς τὴν Ἀττικὴν, κατὰ μὲν, ἔσυραν Φάληρον, κατὰ δέ, τῆς ἄλλης παραλίης πολλοὺς δήμους. ποιεῦντες δὲ ταῦτα μεγάλως Ἀθηναίους ἐσίοντο.

V.81.1 *πειρησαμένων δὲ τῶν Θηβαίων*: often in conjunction with a complementary infinitive, here the participle means that the Thebans gave it a go and attacked the Athenians. *οἱ Θηβαῖοι*: Greek syntax allows for the subject of the genitive absolute also to be the subject of the main verb. *τοὺς μὲν Αἰακίδας*: is answered by *τῶν δὲ ἀνδρῶν*. *τῶν δὲ ἀνδρῶν ἐδέοντο*: i.e., not the statues (80.2). **81.2** *εὐδαιμονίῃ τε μεγάλῃ*: the wealth of Aigina rested in its trade; for the theme of great fortune in Herodotus, see the stories of Kyros (I.210) and Polykrates (III.125). *ἔχθρης παλαιῆς*: the reason is explained in chapter 82 below. *πόλεμον ἀκήρυκτον*: war was customarily announced by heralds. Not bothering to do so could bring down the wrath of the gods. See also Thουκυδίδης 1.146 and 2.1. *Ἀθηναίοισι*: object of the prefix ἐπι- of ἐπέφερον. **81.3** *ἐπικειμένων*: modifies an implied Ἀθηναίων. *κατὰ μὲν . . . κατὰ δέ*: “first . . . second.” *ἔσυραν Φάληρον*: the date is about 504 B.C.E.



V.82.1 ἡ δὲ ἔχθρη ἡ προοφειλομένη ἐς Ἀθηναίους ἐκ τῶν Αἰγινήτων ἐγένετο ἐξ ἀρχῆς τοιῆσδε. Ἐπιδαυριοῖσι ἡ γῆ καρπὸν οὐδένα ἀνεδίδου. περὶ ταύτης ὧν τῆς συμφορῆς οἱ Ἐπιδαυριοὶ ἐχρέωντο ἐν Δελφοῖσι. ἡ δὲ Πυθίη σφέας ἐκέλευε Δαμῖς τε καὶ Αὐξήσις ἀγάλματα ἰδρύσασθαι καὶ σφι ἰδρυσάμενοισι ἄμεινον συνοίσεσθαι. [2] ἐπειρώτεον ὧν οἱ Ἐπιδαυριοὶ κότερα χαλκοῦ ποιέωνται τὰ ἀγάλματα ἢ λίθου. ἡ δὲ Πυθίη οὐδέτερα τούτων ἔα, ἀλλὰ ξύλου ἡμέρης ἐλαίης. ἐδέοντο ὧν οἱ Ἐπιδαυριοὶ Ἀθηναίων ἐλαίην σφι δοῦναι ταμέσθαι, ἱρωτάτας δὲ κείνας νομίζοντες εἶναι. λέγεται δὲ καὶ ὥς ἐλαῖαι ἦσαν ἄλλοθι γῆς οὐδαμοῦ κατὰ χρόνον ἐκεῖνον ἢ ἐν Ἀθήνησι. [3] οἱ δὲ ἐπὶ τοῖσιδε δώσειν ἔφασαν, ἐπ’ ᾧ ἀπάξουσιν ἔτεος ἐκάστου τῇ Ἀθηναίῃ τε τῇ Πολιάδι ἱρὰ καὶ τῷ Ἐρεχθεῖ. κατανέσαντες δὲ ἐπὶ τούτοις, οἱ Ἐπιδαυριοὶ τῶν τε ἐδέοντο ἔτυχον καὶ ἀγάλματα ἐκ τῶν ἐλαιέων τουτέων ποιησάμενοι ἰδρύσαντο. καὶ ἥ τε γῆ σφι ἔφερε καρπὸν καὶ Ἀθηναίοισι ἐπετέλεον τὰ συνέθεντο.

V.82.1 *ἐξ ἀρχῆς τοιῆσδε*: refers back to the previous explanation. *σφέας*: subject of ἰδρύσασθαι. *Δαμῖς τε καὶ Αὐξήσις*: both deities are concerned with the bounty of the earth. *ἰδρύσασθαι*: dependent on ἐκέλευε. *ἄμεινον*: translate with συνοίσεσθαι. *συνοίσεσθαι*: main verb in indirect statement; impersonal, “it would go.” **82.2** *ποιέωνται*: a deliberative subjunctive. *τούτων*: partitive with οὐδέτερα. *Ἀθηναίων*: to perform the action of δοῦναι. *σφι*: to perform the action of ταμέσθαι. *δοῦναι*: dependent on ἐδέοντο. *ταμέσθαι*: purpose. *κείνας*: subject of εἶναι. *εἶναι*: main verb

in indirect statement. λέγεται: impersonal. 82.3 ἐπὶ τοῖσιδε: substantive, “on the following terms.” δώσειν: main verb in indirect statement; the subject is the same as the subject of ἔφασαν. ἐπ’ ὧ: “on condition that.” τε . . . καί: links τῇ Ἀθηναίῃ and τῷ Ἑρεχθεῖ. τῇ Πολιάδι: Athene Polias is the protectress of Athens. ἐπὶ τούτοις: refers back to the conditions. τῶν τε ἐδέοντο ἔτυχον = τούτων, ὧν τε ἐδέοντο, ἔτυχον: the antecedent τούτων has dropped out, and τῶν serves as the object of ἐδέοντο and ἔτυχον. τὰ συνέθεντο = ταῦτα ἃ συνέθεντο: the antecedent ταῦτα has dropped out, and τὰ serves as the object of ἐπετέλεον and συνέθεντο.



V.83.1 τοῦτον δ’ ἔτι τὸν χρόνον καὶ πρὸ τοῦ Αἰγινήται Ἐπιδαυρίων ἤκουον τά τε ἄλλα καὶ δίκας· διαβαίνοντες ἐς Ἐπίδαυρον ἐδίδοσάν τε καὶ ἐλάμβανον παρ’ ἀλλήλων οἱ Αἰγινήται. τὸ δὲ ἀπὸ τοῦδε νέας τε πηξάμενοι καὶ ἀγνωμοσύνη χρησάμενοι ἀπέστησαν ἀπὸ τῶν Ἐπιδαυρίων. [2] ἅτε δὲ ἐόντες διάφοροι, ἐδηλέοντο αὐτούς, ὥστε θαλασσοκράτορες ἐόντες, καὶ δὴ καὶ τὰ ἀγάλματα ταῦτα τῆς τε Δαμῆς καὶ τῆς Αὐξησίης ὑπαιρέονται αὐτῶν. καί σφεα ἐκόμισάν τε καὶ ἰδρύσαντο τῆς σφετέρης χώρας ἐς τὴν μεσόγαιαν, τῇ Οἷῃ μὲν ἐστὶ οὖνομα. στάδια δὲ μάλιστά κη ἀπὸ τῆς πόλιος ὡς εἴκοσι ἀπέχει. [3] ἰδρυσάμενοι δὲ ἐν τούτῳ τῷ χώρῳ θυσίησιν τε σφέα καὶ χοροῖσι γυναικείοις κερτομίοις ἰλάσκοντο, χορηγῶν ἀποδεικνυμένων ἐκατέρῃ τῶν δαιμόνων δέκα ἀνδρῶν. κακῶς δὲ ἡγόρευον οἱ χοροὶ ἄνδρα μὲν οὐδένα, τὰς δὲ ἐπιχωρίας γυναῖκας. ἦσαν δὲ καὶ τοῖσι Ἐπιδαυρίοις αἱ αὐταὶ ἱροεργαί· εἰσὶ δὲ σφι καὶ ἄρρητοι ἱουργαί.

V.83.1 καὶ πρὸ τοῦ: temporal, “and before”; the time period under discussion is probably about 650 B.C.E. **Αἰγινήται Ἐπιδαυρίων ἤκουον:** Dorians from Epidaurus colonized Aigina (Pausanias, *Korinthiaka* 29.5). **τά τε ἄλλα καὶ δίκας:** accusatives of respect; τε introduces the general and καὶ the specific. **ἐδίδοσάν τε καὶ ἐλάμβανον:** supply an implied δίκας. **τὸ δὲ ἀπὸ τοῦδε:** substantive, “during the time after this.” **83.2 ἅτε δὲ ἐόντες διάφοροι:** ἅτε (and οἷα) is typically found with a participle in the nominative or accusative case. Use “since” or “because” to translate it, and turn the participle into a finite verb. Thus, ἅτε αὐτὸν ὄντα καλόν (ἅτε ὦν καλός): “since he was good.” **ἐδηλέοντο αὐτούς:** the imperfect stresses the repetitive aspect of their plundering. **θαλασσοκράτορες ἐόντες:** from which comes their wealth; in the ancient thalassocracy lists, the Aiginetans are the seventeenth and last one, reigning from 490 to 480 B.C.E.

(Diodorus, from Eusebius, 7 fr. 11). **καὶ δὴ καὶ . . . ὑπαιρέονται**: gives a specific example of their plundering. **τῇ = ἧ**: possesses οὐνομα. **Οἷ μὲν**: is answered by στάδια δέ. **στάδια δὲ μάλιστα . . . ὡς εἴκοσι**: about two miles. **ἀπέχει**: as subject supply an implied Οἷ. **83.3 χοροῖσι γυναικίοισι κερτομίοισι**: propitiary rites of abuse are apotropaic and designed to maintain the prosperity these fertility and earth goddesses promise. **τῶν δαιμόνων**: partitive with ἐκατέρῃ. **ἄνδρα μὲν**: is answered by τὰς δέ. **γυναῖκας**: supply an implied κακῶς δὲ ἡγόρευον.



V.84.1 κλεφθέντων δὲ τῶνδε τῶν ἀγαλμάτων, οἱ Ἐπιδαυριοὶ τοῖσι Ἀθηναίοισι τὰ συνέθεντο οὐκ ἐπετέλεον. πέμψαντες δέ, οἱ Ἀθηναῖοι ἐμήνιον τοῖσι Ἐπιδαυριοῖσι. οἱ δὲ ἀπέφαινον λόγῳ ὡς οὐκ ἀδικέοιεν· ὅσον μὲν γὰρ χρόνον εἶχον τὰ ἀγάλματα ἐν τῇ χώρῃ, ἐπιτελέειν τὰ συνέθεντο. ἐπεὶ δὲ ἐστερηῆσθαι αὐτῶν, οὐ δίκαιον εἶναι ἀποφέρειν ἔτι. ἀλλὰ τοὺς ἔχοντας αὐτά, Αἰγινήτας, πρήσσεσθαι ἐκέλευον. [2] πρὸς ταῦτα οἱ Ἀθηναῖοι, ἐς Αἰγιναν πέμψαντες, ἀπαίτεον τὰ ἀγάλματα. οἱ δὲ Αἰγινήται ἔφασαν σφίσι τε καὶ Ἀθηναίοισι εἶναι οὐδὲν πρῆγμα.

V.84.1 τὰ συνέθεντο οὐκ ἐπετέλεον = ταῦτα ᾧ συνέθεντο οὐκ ἐπετέλεον: the antecedent ταῦτα has dropped out, and τὰ serves as the object of συνέθεντο and ἐπετέλεον. **πέμψαντες**: supply an implied ἄγγελον. **οἱ δὲ ἀπέφαινον**: as the story unfolds, three different perspectives are offered: the Athenians', the Epidaurians', and the Aiginetans'. **ἀδικέοιεν**: the optative stands for an original indicative; note the presence of οὐ, the negative for statements of fact. **ἐπιτελέειν . . . ἐστερηῆσθαι**: main verbs in indirect statement; the subject is the same as the subject of ἀπέφαινον. **ἐπιτελέειν τὰ συνέθεντο = ἐπιτελέειν ταῦτα ᾧ συνέθεντο**: the antecedent ταῦτα has dropped out, and τὰ serves as the object of ἐπιτελέειν and συνέθεντο. **δίκαιον**: impersonal and subject of εἶναι. **εἶναι**: main verb in indirect statement. **ἀποφέρειν**: epexegetical with δίκαιον; as subject supply an implied αὐτούς. **τοὺς ἔχοντας αὐτά**: substantive, "those in possession of them"; subject of πρήσσεσθαι. **Αἰγινήτας**: in apposition with τοὺς ἔχοντας αὐτά. **πρήσσεσθαι**: dependent on ἐκέλευον; supply an implied τὰ συνέθεντο. **84.2 πρὸς ταῦτα**: refers back to what the Epidaurians just said. **εἶναι**: main verb in indirect statement. **πρῆγμα**: subject of εἶναι.



V.85.1 Ἀθηναῖοι μὲν νυν λέγουσι μετὰ τὴν ἀπαίτησιν ἀποσταλῆναι τριῆρεϊ μῆ τῶν ἀστῶν τούτους οἷ, ἀποπεμφθέντες ἀπὸ τοῦ κοινοῦ καὶ

ἀπικόμενοι ἐς Αἶγιναν, τὰ ἀγάλματα ταῦτα, ὥς σφετέρων ξύλων ἐόντα, ἐπειρῶντο ἐκ τῶν βάθρων ἐξανασπᾶν, ἵνα σφέα ἀνακομίσωνται. [2] οὐ δυναμένους δὲ τούτῳ τῷ τρόπῳ αὐτῶν κρατῆσαι, περιβαλόντας σχοινία ἔλκειν τὰ ἀγάλματα. καὶ σφι ἔλκουσι βροντὴν τε καὶ ἅμα τῇ βροντῇ σεισμὸν ἐπιγενέσθαι. τοὺς δὲ τριηρίτας τοὺς ἔλκοντας ὑπὸ τούτων ἀλλοφρονῆσαι. παθόντας δὲ τοῦτο κτείνειν ἀλλήλους ἅτε πολεμίους, ἐς ὃ ἐκ πάντων ἓνα λειφθέντα ἀνακομισθῆναι αὐτὸν ἐς Φάληρον.

V.85.1 Ἀθηναῖοι μὲν νυν: is answered by Αἰγινῆται δέ from chapter 86.1. This paragraph offers the Athenian version; the next offers the Aiginetan version. **τῶν ἀσπῶν:** partitive with τούτους. **ἀποσταλῆναι:** main verb in indirect statement. **τούτους:** subject of ἀποσταλῆναι. **ἀπὸ τοῦ κοινοῦ:** agency. **ἐξανασπᾶν:** complementary with ἐπειρῶντο. **ἀνακομίσωνται:** a hypothetical subjunctive indicating the Athenians' reason for sending the trireme. **85.2 οὐ δυναμένους . . . περιβαλόντας:** substantive modifying an implied ἄνδρας and subject of ἔλκειν. **κρατῆσαι:** complementary with δυναμένους. **ἔλκειν:** main verb in indirect statement. **σφι:** object of the prefix ἐπι- of ἐπιγενέσθαι. **ἔλκουσι:** the dative plural masculine and neuter participle is identical to the third-person plural present indicative active. **βροντὴν . . . σεισμόν:** subjects of ἐπιγενέσθαι. **ἐπιγενέσθαι:** main verb in indirect statement. **τοὺς δὲ τριηρίτας:** subject of ἀλλοφρονῆσαι and κτείνειν. **ὑπὸ τούτων:** refers back to βροντὴ and σεισμός. **τούτο:** refers back to the loss of sanity. **ἐς ὃ:** temporal, "until." **ἐκ πάντων:** translate with ἓνα. **ἓνα:** subject of ἀνακομισθῆναι.



V.86.1 Ἀθηναῖοι μὲν οὕτω γενέσθαι λέγουσι. Αἰγινῆται δὲ οὐ μὴ νηὶ ἀπικέσθαι Ἀθηναίους—μίαν μὲν γὰρ καὶ ὀλίγῳ πλεῦνας μῆς, καὶ εἰ σφίσι μὴ ἔτυχον ἐοῦσαι νέες, ἀπαμύνεσθαι ἂν εὐπετέως—ἀλλὰ πολλῇσι νηυσὶ ἐπιπλέειν σφίσι ἐπὶ τὴν χώραν. αὐτοὶ δέ σφι εἶξαν καὶ οὐ ναυμαχῆσαι. [2] οὐκ ἔχουσι δὲ τοῦτο διασημῆναι ἀτρεκέως, οὔτε εἰ ἦσσανες συγγινωσκόμενοι εἶναι τῇ ναυμαχίᾳ κατὰ τοῦτο εἶξαν, οὔτε εἰ βουλόμενοι ποιῆσαι οἷόν τι καὶ ἐποίησαν. [3] Ἀθηναίους μὲν νυν, ἐπεῖτε σφι οὐδεὶς ἐς μάχην κατίστατο, ἀποβάντας ἀπὸ τῶν νεῶν τραπέσθαι πρὸς τὰ ἀγάλματα. οὐ δυναμένους δὲ ἀνασπάσαι ἐκ τῶν βάθρων αὐτὰ οὕτω δὴ περιβαλομένους σχοινία ἔλκειν, ἐς οὗ ἔλκόμενα τὰ

ἀγάλματα ἀμφοτέρω τῶν τοῦ ποιῆσαι. ἐμοὶ μὲν οὐ πιστὰ λέγοντες, ἄλλω δὲ τεῶ, ἐς γούνατα γάρ σφι αὐτὰ πεσεῖν, καὶ τὸν ἀπὸ τούτου χρόνον διατελέειν οὕτω ἔχοντα. [4] Ἀθηναίους μὲν δὴ ταῦτα ποιέειν· σφέας δὲ Αἰγινῆται λέγουσι πυθομένους τοὺς Ἀθηναίους ὥς μέλλοιεν ἐπὶ σφέας στρατεύεσθαι, ἐτοίμους Ἀργεῖους ποιέεσθαι. τοὺς τε δὴ Ἀθηναίους ἀποβεβάναι ἐς τὴν Αἰγιναιήν. καὶ παρεῖναι βοηθόντας σφίσι τοὺς Ἀργεῖους καὶ λαθεῖν τε ἐξ Ἐπιδαύρου διαβάντας ἐς τὴν νῆσον. καὶ οὐ προακηκοόσι τοῖσι Ἀθηναίοισι ἐπιπεσεῖν ὑποταγομένους τὸ ἀπὸ τῶν νεῶν. ἅμα τε ἐν τούτῳ τὴν βροντὴν τε γενέσθαι καὶ τὸν σεισμόν αὐτοῖσι.

V.86.1 Ἀθηναῖοι μὲν οὕτω: repeats Ἀθηναῖοι μὲν νυν from chapter 85.1 and is answered by Αἰγινῆται δέ. **γενέσθαι:** main verb in indirect statement; as subject supply an implied ταῦτα. **Αἰγινῆται δέ:** supply an implied λέγουσι. **ἀπικέσθαι:** main verb in indirect statement. **Ἀθηναίους:** subject of ἀπικέσθαι. **μίαν μὲν:** is answered by ἀλλὰ πολλῇσι νηυσί. **ὀλίγῳ:** dative of degree of difference. **εἶναι:** supplementary with ἔτυχον. **ἀπαμύνεσθαι:** main verb in indirect statement; the subject is the same as the subject of the implied λέγουσι. **ἄν:** indicates that the infinitive, ἀπαμύνεσθαι, stands for an original optative, not an original indicative. **ἐπιπλέειν:** main verb in indirect statement; supply an implied Ἀθηναῖους as subject. **αὐτοὶ δέ:** δέ notes a change in subject; supply an implied λέγουσι. **εἶξαι . . . οὐ ναυμαχεῖν:** main verbs in indirect statement; the subject is the same as the subject of the implied λέγουσι; οὐ is the negative for statements of fact. **86.2 διασημῆναι:** complementary with ἔχουσι. **οὔτε εἰ . . . οὔτε εἰ:** the main verb in each is εἶξαν. **εἶναι:** main verb in indirect statement; the subject is the same as the subject of ἔχουσι. **ποιῆσαι:** complementary with βουλόμενοι. **οἶον τι:** object of ποιῆσαι and ἐποίησαν. **86.3 Ἀθηναίους:** subject of τραπέσθαι and the upcoming ἔλκειν. **Ἀθηναίους μὲν νυν:** is answered by οὐ δυναμένους δέ. **τραπέσθαι:** main verb in indirect statement. **ἀνασπάσαι:** complementary with δυναμένους. **ἔλκειν:** main verb in indirect statement. **ἐς οὗ:** temporal, “until.” **ἀγάλματα:** subject of ποιῆσαι. **ποιῆσαι:** main verb in indirect statement. **ἐμοὶ μὲν:** is answered by ἄλλω δέ. **οὐ πιστὰ λέγοντες:** part of Herodotus’s narrative. **ἄλλω δὲ τεῶ:** supply an implied πιστὰ λέγοντες. **σφι:** possesses γούνατα. **αὐτά:** subject of πεσεῖν and the upcoming διατελέειν. **πεσεῖν . . . διατελέειν:** main verbs in indirect statement. **ἔχοντα:** supplementary with διατελέειν. The kneeling statue of Auge fell to her knees before giving birth (Pausanias, *Korinthiaka* 8.48.7). If the kneeling does not indicate childbirth, it is suggested that Damie and Auxie are kneeling as suppliants. **86.4 Ἀθηναίους:** subject of ποιέειν. **Ἀθηναίους μὲν:** is answered by σφέας δέ

Αἰγινῆται. **ποιέειν**: main verb in indirect statement. **σφέας δὲ Αἰγινῆται λέγουσι**: σφέας is the subject of the upcoming ποιεῖσθαι; typically when the subjects of the head verb and infinitive are the same, there is not a separate subject accusative, and all subject modifiers remain nominative. Here the two subjects are the same, but there is still a separate subject accusative, σφέας. **πυθομένους τοὺς Ἀθηναίους ὥς μέλλοιεν = πυθομένους ὥς οἱ Ἀθηναῖοι μέλλοιεν**: compare the colloquial English expression, “I asked about the game, how it went.” **μέλλοιεν**: optative standing for an original indicative. **στρατεύεσθαι**: complementary with μέλλοιεν. **εἰτούμους**: predicate to Ἀργείους. **ποιέεσθαι**: main verb in indirect statement. **τούς τε δὴ Ἀθηναίους**: subject of ἀποβεβάναι. **ἀποβεβάναι**: main verb in indirect statement. **παρεῖναι ... λαθεῖν**: main verbs in indirect statement. **τοὺς Ἀργείους**: subject of παρεῖναι, λαθεῖν, and ἐπιπτεσεῖν. **διαβάнтаς**: supplementary with λαθεῖν. **τοῖσι Ἀθηναίοισι**: object of the prefix ἐπι- of ἐπιπτεσεῖν. **ἐπιπτεσεῖν**: main verb in indirect statement. **ὑποταμομένους**: modifies an implied Ἀργείους. **τὸ ἀπὸ τῶν νεῶν**: substantive, “the area around the ships.” **τὴν βροντήν ... τὸν σεισμόν**: subjects of γενέσθαι. **γενέσθαι**: main verb in indirect statement.



V.87.1 λέγεται μὲν νυν ὑπ’ Ἀργείων τε καὶ Αἰγινητέων τάδε. ὁμολογέεται δὲ καὶ ὑπ’ Ἀθηναίων ἓνα μόνον τὸν ἀποσωθέντα αὐτῶν ἐς τὴν Ἀττικὴν γενέσθαι. [2] πλὴν Ἀργεῖοι μὲν λέγουσι, αὐτῶν τὸ Ἀττικὸν στρατόπεδον διαφθειράντων, τὸν ἓνα τοῦτον περιγενέσθαι· Ἀθηναῖοι δὲ τοῦ δαιμονίου. περιγενέσθαι μέντοι οὐδὲ τοῦτον τὸν ἓνα, ἀλλ’ ἀπολέσθαι τρόπῳ τοιῷδε. κομισθεῖς ἄρα ἐς τὰς Ἀθήνας, ἀπήγγελλε τὸ πάθος. πυθομένας δὲ τὰς γυναῖκας τῶν ἐπ’ Αἴγιναν στρατευσαμένων ἀνδρῶν, δεινόν τι ποιησαμένας κείνον μόνον ἐξ ἀπάντων σωθῆναι, πέριξ τὸν ἄνθρωπον τοῦτον λαβούσας καὶ κεντεύσας τῇσι περόνησι τῶν ἱματίων εἰρωτᾶν, ἐκάστην αὐτέων, ὅκου εἴη ὁ ἑωυτῆς ἀνὴρ. [3] καὶ τοῦτον μὲν οὕτω διαφθαρῆναι. Ἀθηναίοισι δὲ ἔτι τοῦ πάθεος δεινότερόν τι δόξαι εἶναι τὸ τῶν γυναικῶν ἔργον. ἄλλω μὲν δὴ οὐκ ἔχειν ὅτεω ζημιώσωσι τὰς γυναῖκας. τὴν δὲ ἐσθῆτα μετέβαλον αὐτέων ἐς τὴν Ἰάδα. ἐφόρεον γὰρ δὴ πρὸ τοῦ αἰ τῶν Ἀθηναίων γυναῖκες ἐσθῆτα Δωρίδα, τῇ Κορινθίῃ παραπλησιωτάτην. μετέβαλον ὧν ἐς τὸν λίνεον κιθῶνα, ἵνα δὴ περόνησι μὴ χρέωνται.

V.87.1 λέγεται μὲν νυν: is answered by ὁμολογέεται δέ. **τάδε**: often translated in this instance as looking back to the events of the previous paragraph, τάδε

again looks forward to what comes next, specifically to the general agreement about the sole survivor. **ἕνα μοῦνον**: subject of γενέσθαι. **αὐτῶν**: partitive with ἕνα. **γενέσθαι**: main verb in indirect statement. **87.2 πλὴν**: adverb, “conversely.” **Ἀργεῖοι μὲν**: is answered by Ἀθηναῖοι δέ. **τὸν ἕνα**: subject of περιγενέσθαι. **περιγενέσθαι**: main verb in indirect statement. **Ἀθηναῖοι δὲ τοῦ δαιμονίου** = Ἀθηναῖοι δὲ λέγουσι τὸν ἕνα τοῦτον ὑπὸ τοῦ δαιμονίου περιγενέσθαι. **περιγενέσθαι . . . ἀπολέσθαι**: main verbs in indirect statement. **τοῦτον τὸν ἕνα**: subject of περιγενέσθαι and ἀπολέσθαι. **τρόπῳ τοιῷδε**: looks forward to what comes next. **τὰς γυναῖκας**: the expectation is that this noun will be the subject of an upcoming infinitive; this expectation is fulfilled but is done by restating the subject of the infinitive as ἐκάστην αὐτέων, which is the subject of εἰρωτᾶν, “the women . . . each one of them asked.” **δεινόν**: impersonal and subject of an implied εἶναι. **κεῖνον μοῦνον**: subject of σωθῆναι. **σωθῆναι**: expegetical with δεινόν. **εἰρωτᾶν**: main verb in indirect statement. **αὐτέων**: partitive with ἐκάστην. **εἴη**: the optative stands for an original indicative. **87.3 τοῦτον**: refers back to the sole survivor and subject of διαφθαρήναι. **καὶ τοῦτον μὲν**: is answered by Ἀθηναῖοι δέ. **οὕτω**: looks back to the description of his death. **διαφθαρήναι**: main verb in implied indirect statement. **τοῦ πάθεος**: translate with δεινότερον. **δόξαι**: main verb in implied indirect statement. **εἶναι**: complementary with δόξαι. **τὸ τῶν γυναικῶν ἔργον**: subject of δόξαι. **ἄλλω μὲν**: is answered by τὴν δὲ ἐσθῆτα. **ἄλλω μὲν . . . ὅτε**: substantive, “in another way.” **ἔχειν**: impersonal. **ζημιώσσωσι**: a hypothetical subjunctive indicating their desire to punish the women. **πρὸ τοῦ**: temporal, “previously.” **χρέωνται**: a hypothetical subjunctive indicating their reason for changing the dress.



V.88.1 ἔστι δέ, ἀληθεί λόγῳ χρεωμένοισι, οὐκ ἴας αὕτη ἢ ἐσθῆς τὸ παλαιὸν ἀλλὰ Κάειρα, ἐπεὶ ἢ γε Ἑλληνικὴ ἐσθῆς πᾶσα ἢ ἀρχαίη τῶν γυναικῶν ἢ αὕτη ἣν τὴν νῦν Δωρίδα καλέομεν. [2] τοῖσι δὲ Ἀργεῖοισι καὶ τοῖσι Αἰγινήτησι καὶ πρὸς ταῦτα ἔτι τόδε ποιῆσαι νόμον εἶναι· παρὰ σφίσι ἐκατέροισι τὰς περόνας ἡμιολίας ποιέεσθαι τοῦ τότε κατεστεῶτος μέτρου, καὶ ἐς τὸ ἱρὸν τῶν θεῶν τουτέων περόνας μάλιστα ἀνατιθέναι τὰς γυναῖκας, Ἀττικὸν δὲ μήτε τι ἄλλο προσφέρειν πρὸς τὸ ἱρὸν μήτε κέραμον. ἀλλ’ ἐκ χυτρίδων ἐπιχωριέων νόμον τὸ λοιπὸν αὐτόθι εἶναι πίνειν. [3] Ἀργείων μὲν νυν καὶ Αἰγινήτεων αἱ γυναῖκες ἐκ τόσου κατ’ ἔριν τὴν Ἀθηναίων περόνας ἔτι καὶ ἐς ἐμὲ ἐφόρεον μέζονας ἢ πρὸ τοῦ.

V.88.1 **χρεωμένοισι**: substantive, modifying hypothetical truth-seekers, “those employing a true account.” **τὸ παλαιόν**: accusative of respect, “originally.” **ἡ αὐτὴ ἦν τὴν νῦν Δωρίδα καλέομεν = ἡ αὐτὴ ἦν ταύτῃ ἦν νῦν Δωρίδα καλέομεν**: the antecedent ταύτῃ has dropped out, and τὴν functions as the word to be translated with ἡ αὐτὴ and the object of καλέομεν. Fabrics in general were costly and made of silk, linen, and most often wool. **88.2** **Ἀργείοισι καὶ τοῖσι Αἰγινήτησι**: possess νόμον. **πρὸς ταῦτα**: refers back to the events behind the reasons for the change in dress. **ἔτι τόδε**: looks forward to what comes next and is the object of ποιῆσαι. **ποιῆσαι**: epxegetical with νόμον. **νόμον**: subject of εἶναι. **εἶναι**: infinitive in implied indirect statement. **ποιέεσθαι . . . ἀνατιθέναι . . . προσφέρειν**: epxegetical with τόδε. **τὰς γυναῖκας**: subject of ἀνατιθέναι. **κέραμον**: excavations corroborate that the embargo on Athenian pottery was successful. **νόμον**: subject of εἶναι. **τὸ λοιπόν**: temporal, “from then on.” **πίνειν**: epxegetical with νόμον. **Ἀργείων μὲν νυν**: is answered by τῆς δὲ ἔχθρης. **88.3** **ἐκ τόσου . . . ἔτι καὶ ἐς ἐμέ**: ἐκ τόσου and ἐς ἐμέ establish the time frame. **πρὸ τοῦ**: temporal, “before.”



V.89.1 Τῆς δὲ ἔχθρης τῆς πρὸς Αἰγινήτας ἐξ Ἀθηναίων γενομένης ἀρχῇ, κατὰ τὰ εἴρηται, ἐγένετο. τότε δὲ Θηβαίων ἐπικαλεομένων, προθύμως τῶν περὶ τὰ ἀγάλματα γενομένων ἀναμνησκόμενοι, οἱ Αἰγινῆται ἐβοήθηον τοῖσι Βοιωτοῖσι. [2] Αἰγινῆται τε δὴ ἐδήριον τῆς Ἀττικῆς τὰ παραθαλάσσια. καὶ Ἀθηναίοισι ὀρμημένοισι ἐπ’ Αἰγινήτας στρατεύεσθαι ἤλθε μαντήιον ἐκ Δελφῶν· ἐπισχόντας ἀπὸ τοῦ Αἰγινητέων ἀδικίου τριήκοντα ἔτεα, τῷ ἐνὶ καὶ τριηκοστῷ, Αἰακῷ τέμενος ἀποδέξαντας, ἄρχεσθαι τοῦ πρὸς Αἰγινήτας πολέμου. καὶ σφι χωρήσειν τὰ βούλονται. ἦν δὲ αὐτίκα ἐπιστρατεύωνται, πολλὰ μὲν σφέας ἐν τῷ μεταξὺ τοῦ χρόνου πείσεσθαι, πολλὰ δὲ καὶ ποιήσειν, τέλος μέντοι καταστρέψεσθαι. [3] ταῦτα ὡς ἀπενειχθέντα ἤκουσαν οἱ Ἀθηναῖοι, τῷ μὲν Αἰακῷ τέμενος ἀπέδεξαν τοῦτο τὸ νῦν ἐπὶ τῆς ἀγορῆς

ἴδρυται. τριήκοντα δὲ ἔτεα οὐκ ἀνέσχοντο, ἀκούσαντες ὅπως χρεὸν εἶη ἐπισχεῖν, πεπονθότας ὑπ' Αἰγινήτων ἀνάρσια.

V.89.1 κατὰ τὰ εἴρηται = κατὰ ταῦτα ἃ εἴρηται: the antecedent ταῦτα has dropped out, and τὰ serves as the object of κατὰ and the subject of εἴρηται. **τότε δέ:** marks a return back to the main narrative started in chapter 80. The time is about 498 B.C.E. **τῶν περὶ τὰ ἀγάλματα γενομένων:** substantive, “the events concerning the statues.” **89.2 στρατεύεσθαι:** complementary with ὁρμημένοι. **ἐπισχόντας . . . ἀποδέξαντας:** modify an implied Ἀθηναίους, which is the subject of ἄρχεσθαι. **ἄρχεσθαι:** dependent on ἦλθε μαντήιον ἐκ Δελφῶν, the infinitive probably stands for an original imperative. **χωρήσειν:** dependent on ἦλθε μαντήιον ἐκ Δελφῶν. **τὰ βούλονται = ταῦτα, ἃ βούλονται:** the antecedent ταῦτα has dropped out, and τὰ serves as the subject of χωρήσειν and the subject of χωρήσειν understood with βούλονται. **ἐπιστρατεύονται:** a hypothetical subjunctive, indicating a possible future outcome. **πολλὰ μέν:** is answered by πολλὰ δέ. **σφέας:** subject of πείσεσθαι, ποιήσειν, and καταστρέψεσθαι. **ἐν τῷ μεταξύ τοῦ χρόνου:** substantive, “in the intervening time.” **πείσεσθαι . . . ποιήσειν . . . καταστρέψεσθαι:** main verbs in indirect statement. **89.3 ταῦτα . . . ἀπενειχθέντα:** substantive, “what was said.” **ὥς:** temporal. **τῷ μὲν Αἰακῷ τέμενος:** recently fixed on the south side of the agora. Its location can be viewed on the Athenian agora website of the American School. **τὸ νῦν = ὁ νῦν.** **χρεὸν εἶη:** optative standing for an original indicative. **ἐπισχεῖν:** complementary with χρεὸν εἶη. **πεπονθότας:** modifies an implied Ἀθηναίους. **ὑπ' Αἰγινήτων ἀνάρσια:** forms part of the Athenian narrative.



V.90.1 ἐς τιμωρίην δὲ παρασκευαζόμενοι αὐτοῖσι, ἐκ Λακεδαιμονίων πρῆγμα ἐγειρόμενον ἐμπόδιον ἐγένετο. πυθόμενοι γὰρ Λακεδαιμόνιοι τὰ ἐκ τῶν Ἀλκμεωνιδέων ἐς τὴν Πυθίην μεμηχανημένα καὶ τὰ ἐκ τῆς Πυθίης ἐπὶ σφέας τε καὶ τοὺς Πεισιστρατίδας, συμφορὴν ἐποיעῦντο διπλῆν, ὅτι τε ἄνδρας ξείνους σφίσι ἐόντας ἐξεληλάκεσαν ἐκ τῆς ἐκείνων, καὶ ὅτι, ταῦτα ποιήσας, χάρις οὐδεμία ἐφαίνετο πρὸς Ἀθηναίων. [2] ἔτι τε πρὸς τούτοις ἐνήγον σφέας οἱ χρησμοί, λέγοντες πολλὰ τε καὶ ἀνάρσια ἔσεσθαι αὐτοῖσι ἐξ Ἀθηναίων, τῶν πρότερον μὲν ἦσαν ἀδαεές. τότε δὲ Κλεομένεος κομίσαντος ἐς Σπάρτην ἐξέμαθον. ἐκτίσατο δὲ ὁ Κλεομένης ἐκ τῆς Ἀθηναίων ἀκροπόλιος τοὺς χρησμούς, τοὺς ἔκτηντο μὲν πρότερον οἱ Πεισιστρατίδαι.

ἐξελαυνόμενοι δέ, ἔλιπον ἐν τῷ ἱρῷ. καταλειφθέντας δὲ ὁ Κλεομένης ἀνέλαβε.

V.90.1 παρασκευαζόμενοι αὐτοῖσι: modifies an implied Ἀθηναίους; translate with ἐμπόδιον. **πυθόμενοι γὰρ Λακεδαιμόνιοι:** much of this section offers events from the Spartan perspective. **ἐκ Λακεδαιμονίων . . . ἐκ τῶν Ἀλκμεωνιδέων . . . ἐκ τῆς Πυθίης:** agency. **τὰ . . . μεμηχανημένα:** substantive, “the things contrived.” **τὰ ἐκ τῆς Πυθίης:** supply an implied μεμηχανημένα. **ἐπί:** governs both σφέας and τοὺς Πεισιστρατίδας. **τε . . . καί:** joins ὅτι and ὅτι. **ἐκ τῆς ἐκείνων = ἐκ τῆς ἐκείνων γῆς.** **ταῦτα:** refers back to the Spartans’ helping to rid Athens of the Peisistratids. **ποιήσας:** modifies an implied Λακεδαιμονίους. **90.2 πρὸς τούτοις:** refers back to the two points just made. **πολλά . . . ἀνάρσια:** subject of ἔσεσθαι. **τῶν πρότερον = ὧν πρότερον:** i.e., οἱ χρησμοί. **πρότερον μὲν:** is answered by τότε δέ. **κομίσαντος:** supply an implied τοὺς χρησμούς. **τοὺς ἔκτηντο = οὓς ἔκτηντο.** **ἔκτηντο μὲν πρότερον:** is answered by ἐξελαυνόμενοι δὲ ἔλιπον. **ἔλιπον:** supply an implied τοὺς χρησμούς. **καταλειφθέντας:** substantive, modifying an implied τοὺς χρησμούς.



V.91.1 τότε δὲ ὡς ἀνέλαβον οἱ Λακεδαιμόνιοι τοὺς χρησμούς καὶ τοὺς Ἀθηναίους ὥρων αὐξομένους καὶ οὐδαμῶς ἐτοιμούς ἐόντας πειθεσθαι σφίσι, νόῳ λαβόντες ὡς ἐλεύθερον μὲν ἐὼν τὸ γένος τὸ Ἀττικὸν ἰσόρροπον ἂν τῷ ἐωυτῶν γίνοιτο, κατεχόμενον δὲ ὑπὸ τυραννίδος ἀσθενὲς καὶ πειθαρχέεσθαι ἔτοιμον—μαθόντες δὲ τούτων ἕκαστα, μετεπέμποντο Ἰππίνην τὸν Πεισιστράτου ἀπὸ Σιγείου τοῦ ἐν Ἑλλησπόντῳ, ἐς ὃ καταφεύγουσι οἱ Πεισιστρατίδαι. [2] ἐπεῖτε δέ σφι Ἰππίης καλεόμενος ἦκε, μεταπεμψάμενοι καὶ τῶν ἄλλων συμμάχων ἀγγέλους, ἔλεγόν σφι Σπαρτιῆται τάδε· Ἄνδρες σύμμαχοι, συγγινώσκομεν αὐτοῖσι ἡμῖν, οὐ ποιήσας ὀρθῶς· ἐπαερθέντες γὰρ κιβδήλοισι μαντηίοισι ἄνδρας, ξείνους ἐόντας ἡμῖν τὰ μάλιστα καὶ ἀναδεκομένους ὑποχειρίας παρέξειν τὰς Ἀθήνας, τούτους ἐκ τῆς πατρίδος ἐξήλασamen. καὶ ἔπειτα, ποιήσαντες ταῦτα, δήμῳ ἀχαρίστῳ παρεδώκαμεν τὴν πόλιν, ὅς, ἐπεῖτε δι’ ἡμέας ἐλευθερωθεῖς, ἀνέκυψε. ἡμέας μὲν καὶ τὸν βασιλέα ἡμέων περιυβρίσας ἐξέβαλε. δόξαν δὲ φύσας αὐξάνεται, ὥστε ἐκμεμαθήκασι μάλιστα μὲν οἱ περίοικοι αὐτῶν, Βοιωτοὶ καὶ Χαλκιδῆες, τάχα δέ τις καὶ ἄλλος ἐκμαθήσεται ἀμαρτῶν.

[3] ἐπεῖτε δὲ ἐκεῖνα ποιήσαντες ἡμάρτομεν, νῦν πειρησόμεθα σφέας, ἅμα ὑμῖν ἀκεόμενοι, τίσασθαι· αὐτοῦ γὰρ τούτου εἵνεκεν τόνδε τε Ἴππῆν μετεπεμψάμεθα καὶ ὑμέας ἀπὸ τῶν πολλῶν, ἵνα κοινῶ τε λόγῳ καὶ κοινῶ στόλῳ ἐσαγαγόντες αὐτὸν ἐς τὰς Ἀθήνας, ἀποδῶμεν τὰ καὶ ἀπειλόμεθα.

V.91.1 τότε δέ: about 504 B.C.E. **ὥς:** temporal, governs ἀνέλαβον and ὥρων. **πείθεσθαι:** exegetical with ἐτοίμους. **νόφ λαβόντες ὥς:** governs γίνοιτο and a γίνοιτο implied with ἀσθενές . . . ἔτοιμον. The main verb in this rather long sentence is μετεπέμποντο. **ἐλεύθερον μὲν:** is answered by κατεχόμενον δέ. **ισόρροπον ἂν τῷ ἐωυτῶν:** focalization often presents a nuanced view of events. For example, as we saw earlier Aristagoras thinks that it will be fairly easy to restore the Naxian exiles, but the narrative does not play out the way that he predicts (30–31). That the Spartan viewpoint here (91.1), impossible for us to verify, so closely aligns with Herodotus’s view that a free Athens is a very powerful Athens may be an example of the two sharing the same point of view, or it may be that Herodotus has placed these words into their speech. Even if Herodotus has embedded his own analysis into their speech, in his *Pentekontaetia*, the fifty year period preceding the Peloponnesian War, Thucydides argues that Athens’ rise to an imperial power leads directly to that conflict (1.23.6). And so it is true that the analysis Herodotus presents here was a typical way of analyzing the power politics of the time. **ἂν . . . γίνοιτο:** a hypothetical optative, indicating a conclusion the Spartans have drawn regarding a future event. **τῷ ἐωυτῶν = τῷ ἐωυτῶν γένει.** **κατεχόμενον:** modifies an implied γένος. **ἀσθενές . . . ἔτοιμον:** predicate to an implied ἂν . . . γίνοιτο. **πειθαρχέσθαι:** exegetical with ἔτοιμον. **μαθόντες δέ:** repeats the information from the previous dependent clauses and prepares for the long-awaited main verb μετεπέμποντο. **τούτων:** partitive with ἕκαστα. **91.2 τάδε:** looks forward to what comes next. **ποιήσασι:** modifies αὐτοῖσι ἡμῖν. **κιβδήλοισι μαντηίοισι:** the Spartans’ assertion that the oracle was deceptive serves as a reminder of how politicized Delphi could be. **ἡμῖν:** translate with ξείνους. **παρέξιν:** complementary with ἀναδεκομένους. **τὰ μάλιστα:** accusative of respect, “exceptionally.” **τούτους:** the direct object, ἄνδρας, is repeated by τούτους. **ταῦτα:** refers back to the kicking out of their guest-friends. **δι’ ἡμέας:** agency. **ἡμέας μὲν:** is answered by δόξαν δέ. **δόξαν:** accusative of respect. **φύσας:** modifies δῆμος, the subject of αὐξάνεται. **ὥστε ἐκμεμαθήκασι:** supply an implied ἁμαρτόντες, obtained from the upcoming ἐκμαθήσεται ἁμαρτών; the mistake, in each instance, consists of not realizing Athens’ growing power. **οἱ περίοικοι αὐτῶν:** substantive, “their neighbors.” **Βοιωτοὶ καὶ Χαλκιδίδες:** in apposition with οἱ περίοικοι αὐτῶν. **91.3 τίσασθαι:** complementary with πειρησόμεθα. **τε . . . καί:** links τόνδε Ἴππῆν and ὑμέας. **ἀποδῶμεν:** a hypothetical subjunctive

indicating the Spartans' reason for sending for Hippias and the others; supply an implied τούτω. **τὰ καὶ ἀπειλόμεθα = ταῦτα ἃ καὶ ἀπειλόμεθα**: the antecedent ταῦτα has dropped out, and τὰ serves as the object of ἀποδῶμεν and ἀπειλόμεθα.



V.92.1 οἱ μὲν ταῦτα ἔλεγον· τῶν δὲ συμμάχων τὸ πλῆθος οὐκ ἐνεδέκετο τοὺς λόγους. οἱ μὲν νυν ἄλλοι ἡσυχίην ἤγον· Κορίνθιος δὲ Σωσικλέης ἔλεξε τάδε·

V.92.1 οἱ μὲν: is answered by τῶν δὲ συμμάχων. **ταῦτα**: looks back to what was just said. **τῶν δὲ συμμάχων**: partitive with τὸ πλῆθος. **οἱ μὲν νυν**: is answered by Κορίνθιος δὲ Σωσικλέης. **τάδε**: looks forward to what comes next.



V.92a.1 Ἡ δὲ ὃ τε οὐρανὸς ἔνερθε ἔσται τῆς γῆς καὶ ἡ γῆ μετέωρος ὑπὲρ τοῦ οὐρανοῦ, καὶ ἄνθρωποι νομὸν ἐν θαλάσῃ ἔξουσι καὶ ἰχθύες, τὸν πρότερον ἄνθρωποι, ὅτε γε ὑμεῖς, ὧ Λακεδαιμόνιοι, ἰσοκρατίας καταλύοντες, τυραννίδας ἐς τὰς πόλεις κατάγειν παρασκευάξεσθε, τοῦ οὔτε ἀδικώτερον ἐστὶ οὐδὲν κατ' ἀνθρώπους οὔτε μαιφονώτερον. [2] εἰ γὰρ δὴ τοῦτο γε δοκέει ὑμῖν εἶναι χρηστὸν ὥστε τυραννεύεσθαι τὰς πόλεις, αὐτοὶ πρῶτοι, τύραννον καταστησάμενοι παρὰ σφίσι αὐτοῖσι, οὕτω καὶ τοῖσι ἄλλοισι δίζησθε κατιστάναι. νῦν δὲ αὐτοὶ, τυράννων ἄπειροι ἐόντες καὶ φυλάσσοντες τοῦτο δεινότατα ἐν τῇ Σπάρτῃ μὴ γενέσθαι, παραχρᾶσθε ἐς τοὺς συμμάχους. εἰ δὲ αὐτοῦ ἔμπειροι ἔατε κατὰ περ ἡμεῖς, εἴχετε ἂν περὶ αὐτοῦ γνώμας ἀμείνονας συμβαλέσθαι ἢ περ νῦν.

V.92a.1 τῆς γῆς: translate with ἔνερθε. **ἡ γῆ**: supply an implied ἔσται. **ἰχθύες τὸν πρότερον ἄνθρωποι**: the full expression is ἰχθύες ἔξουσι ὃν πρότερον νομὸν ἄνθρωποι. **κατάγειν**: complementary with παρασκευάξεσθε. **τοῦ = οὔ**: translate with ἀδικώτερον and μαιφονώτερον; the antecedent is the general act of establishing tyrannies. **92a.2 εἶναι**: complementary with δοκέει. **τυραννεύεσθαι**: main verb after ὥστε. **τὰς πόλεις**: subject of τυραννεύεσθαι. **οὕτω καί**: “and then.” **δίζησθε**: imperative. **κατιστάναι**: complementary with δίζησθε; supply an implied τύραννον. **καταστησάμενοι**: the time is prior to πρῶτοι . . . δίζησθε. **τοῦτο**: refers back to the idea of establishing tyranny; subject of γενέσθαι. **δεινότατα**: adverbial, “most fearsomely”; translate with φυλάσσοντες. **αὐτοῦ**: i.e., tyranny. **κατὰ περ**

ἡμεῖς: the full expression is καθ' ἃ περ τούτου ἡμεῖς ἔμπειροι ἐσμέν. εἶχετε ἄν: ἄν renders the indicative counterfactual. συμβαλέσθαι: complementary with εἶχετε. ἡ περ νῦν: supply an implied συμβαλέσθαι ἔχετε.



V.92β.1 Κορινθίοισι γὰρ ἦν πόλιος κατάστασις τοιήδε. ἦν ὀλιγαρχία καὶ οὗτοι Βακχιάδαι καλεόμενοι ἔνεμον τὴν πόλιν. ἐδίδοσαν δὲ καὶ ἦγοντο ἐξ ἀλλήλων. Ἀμφίονι δὲ ἐόντι τούτων τῶν ἀνδρῶν γίνεται θυγάτηρ χωλή· οὖνομα δὲ οἱ ἦν Λάβδα. ταύτην Βακχιαδέων γὰρ οὐδεὶς ἤθελε γῆμαι. Ἰσχει Ἡετίων ὁ Ἐχεκράτεος, δήμου μὲν ἐὼν ἐκ Πέτρης, ἀτὰρ τὰ ἀνέκαθεν Λαπίθης τε καὶ Καινείδης. [2] ἐκ δὲ οἱ ταύτης τῆς γυναικὸς οὐδ' ἐξ ἄλλης παῖδες ἐγίνοντο. ἐστάλη ὧν ἐς Δελφοὺς περὶ γόνου. ἐσιόντα δὲ αὐτὸν ἰθέως ἡ Πυθίη προσαγορεύει τοῖσιδε τοῖσι ἔπεισι·

Ἡετίων, οὗτις σε τίει πολύτιτον ἐόντα.
Λάβδα κύει, τέξει δ' ὀλοοίτροχον· ἐν δὲ πεσεῖται
ἀνδράσι μουνάρχοισι, δικαιοῦσι δὲ Κόρινθον.

[3] ταῦτα, χρησθέντα τῷ Ἡετίωνι, ἐξαγγέλλεται κως τοῖσι Βακχιάδῃσι, τοῖσι τὸ μὲν πρότερον γενόμενον χρηστήριον ἐς Κόρινθον ἦν ἄσημον, φέρον τε ἐς τὴν αὐτὴν καὶ τὸ τοῦ Ἡετίωνος καὶ λέγον ὧδε·

αἰετὸς ἐν πέτρῃσι κύει, τέξει δὲ λέοντα
καρτερὸν ὠμηστήν· πολλῶν δ' ὑπὸ γούνατα λύσει.
ταῦτά νυν εὖ φράζεσθε, Κορίνθιοι, οἱ περὶ καλήν
Πειρήνην οἰκεῖτε καὶ ὀφρυόεντα Κόρινθον.

V.92β.1 τοιήδε: looks forward to what comes next. **ἐδίδοσαν δὲ καὶ ἦγοντο:** supply an implied ἐπιγαμίαν (“marriage”). **Ἀμφίονι:** possesses θυγάτηρ. **ἀνδρῶν:** partitive with Ἀμφίονι. **οἱ = αὐτῇ:** possesses οὖνομα. **Βακχιαδέων:** partitive with οὐδεὶς. **γῆμαι:** complementary with ἤθελε. **Ἰσχει:** supply an implied ταύτην. **δήμου μὲν:** is answered by ἀτὰρ τὰ ἀνέκαθεν. **τὰ ἀνέκαθεν:** substantive, “in origin.” **92β.2 ἐκ δὲ οἱ = ἐκ δὲ αὐτῶν:** οἱ possesses γυναικός. **ἐν δὲ πεσεῖται:** as subject supply an implied τὸ παιδίον. **ἀνδράσι μουνάρχοισι:** object of ἐν δὲ. **92β.3 ταῦτα:** looks back to the oracle just stated. **τοῖσι = οἷς.** **τὸ μὲν πρότερον:** is answered by τότε δὲ τὸ Ἡετίωνι from 92γ.1. **ἐς τὸ αὐτὸ καί = ἐς τὸ αὐτὸ καί:** “into the same place as.” **τὸ τοῦ Ἡετίωνος:** substantive, “the prophecy of Eetion”; supply an implied φέρει. **πολλῶν δ' ὑπὸ γούνατα λύσει = πολλῶν δ' γούνατα ὑπολύσει:** the

separation of the prefix, ὑπο-, from its verb is commonly called tmesis. **ταῦτα:** refers back to the previous two lines.



V.92γ.1 τοῦτο μὲν δὴ, τοῖσι Βακχιάδησι πρότερον γενόμενον, ἦν ἀτέκμαρτον· τότε δέ, τὸ 'Ηετίωνι γενόμενον ὡς ἐπύθοντο, αὐτίκα καὶ τὸ πρότερον συνῆκαν ἐὸν συνφδὸν τῷ 'Ηετίωνος. συνέντες δὲ καὶ τοῦτο εἶχον ἐν ἡσυχίῃ, ἐθέλοντες τὸν μέλλοντα 'Ηετίωνι γίνεσθαι γόνον διαφθεῖραι. ὡς δ' ἔτεκε ἡ γυνὴ τάχιστα, πέμπουσι σφέων αὐτῶν δέκα ἐς τὸν δῆμον, ἐν τῷ κατοίκητο ὁ 'Ηετίων, ἀποκτενέοντας τὸ παιδίον. [2] ἀπικόμενοι δὲ οὔτοι ἐς τὴν Πέτρην καὶ παρελθόντες ἐς τὴν αὐλὴν τὴν 'Ηετίωνος, αἶτεον τὸ παιδίον. ἡ δὲ Λάβδα, εἰδυῖα τε οὐδὲν τῶν εἵνεκα ἐκεῖνοι ἀπικοῖατο καὶ δοκέουσα σφέας φιλοφροσύνης τοῦ πατρὸς εἵνεκα αἰτέειν, φέρουσα ἐνεχείρισε αὐτῶν ἐνί. τοῖσι δὲ ἄρα ἐβεβούλευτο κατ' ὁδὸν τὸν πρῶτον αὐτῶν λαβόντα τὸ παιδίον προσουδίσαι. [3] ἐπεὶ ὧν ἔδωκε φέρουσα ἡ Λάβδα, τὸν λαβόντα τῶν ἀνδρῶν θεῇ τύχῃ προσεγέλασε τὸ παιδίον. καὶ τὸν φρασθέντα τοῦτο οἶκτός τις ἴσχει ἀποκτεῖναι. κατοικτεῖρας δὲ παραδιδοῖ τῷ δευτέρῳ, ὁ δὲ τῷ τρίτῳ. οὕτω δὴ διεξῆλθε διὰ πάντων τῶν δέκα παραδιδόμενον, οὐδενὸς βουλομένου διεργάσασθαι. [4] ἀποδόντες ὧν ὀπίσω τῇ τεκούσῃ τὸ παιδίον καὶ ἐξελθόντες ἔξω, ἐστεῶτες ἐπὶ τῶν θυρέων, ἀλλήλων ἄπτοντο κατατιώμενοι, καὶ μάλιστα τοῦ πρῶτου λαβόντος ὅτι οὐκ ἐποίησε κατὰ τὰ δεδογμένα, ἐς ὃ δὴ σφι, χρόνου ἐγγινομένου, ἔδοξε αὐτὶς παρελθόντας πάντας τοῦ φόνου μετίσχειν.

V.92γ.1 τοῦτο μὲν δὴ: refers back to τὸ μὲν πρότερον χρηστήριον from 92β.3 above and is answered by τότε δὲ τὸ 'Ηετίωνι. **τότε δὲ τὸ 'Ηετίωνι γενόμενον ὡς ἐπύθοντο = τότε δὲ ὡς τὸ 'Ηετίωνι γενόμενον ἐπύθοντο.** **τῷ 'Ηετίωνος = τῷ 'Ηετίωνος χρηστηρίῳ:** translate with συνφδόν. **τοῦτο:** refers back to χρηστήριον. **γίνεσθαι:** complementary with μέλλοντα. **διαφθεῖραι:** complementary with ἐθέλοντες. **σφέων αὐτῶν:** partitive with δέκα. **δέκα:** modifies an implied ἀνδράς. **ἐν τῷ = ἐν ᾧ.** **ἀποκτενέοντας:** the tense shows the reason for sending the ten men. **92γ.2 ἀπικόμενοι δὲ οὔτοι:** the narrative switches between the murderers and Labda. Keep in mind that Herodotus is reporting a direct speech given by Soklees, who tells a tale secondarily narrated by its characters. **τε . . . καί:** links εἰδυῖα and δοκέουσα. **οὐδὲν τῶν εἵνεκα = οὐδὲν τούτων ὧν εἵνεκα:** the antecedent τούτων has dropped out,

and the relative pronoun τῶν serves as a partitive genitive with οὐδέν and is the object of εἶνεκα. **ἀπικοίατο** = **ἀφίκοιντο**: the optative stands for an original indicative. **σφέας**: subject of αἰτέειν. **αὐτῶν**: partitive with ἐνί. **τοῖσι δέ**: agency; as often at the start of a sentence, the article with δέ indicates a subject change. Here, because the verb is impersonal, the change in subject is conveyed via agency. **ἐβεβούλευτο**: impersonal. **τὸν πρῶτον**: substantive, “the first one”; it is the subject of προσουδίσαι. **αὐτῶν**: partitive with τὸν πρῶτον. **προσουδίσαι**: complementary with ἐβεβούλευτο. **92γ.3 ἔδωκε**: supply an implied παιδίον. **τὸν λαβόντα**: substantive, “the one taking.” **τῶν ἀνδρῶν**: partitive with τὸν λαβόντα. **θείῃ τύχῃ**: it is unclear whether Soklees sees the divine, chance, or both at work. **τὸν φρασθέντα**: substantive, “the one appointed.” **τοῦτο** = **τὸ παιδίον**. **ἀποκτείναι**: complementary with τὸν φρασθέντα. **παραδίδοι** = **παραδίδωσι**: supply an implied παιδίον. **διεξήλθε**: the subject is τὸ παιδίον. **διεργάσασθαι**: complementary with βουλομένον. **92γ.4 τοῦ πρώτου λαβόντος**: substantive, “the first to take hold of”; understand an implied ἄπτοντο κατατιώμενοι. **τὰ δεδογμένα**: substantive, “what had been decided.” **ἐς ὅ**: temporal, “until”; it marks an end to ἄπτοντο κατατιώμενοι. **σφι**: translate with ἔδοξε. **παρελθόντας**: though the two do not agree in case, the participle modifies σφι; the lack of agreement between the two is typical when the noun the participle modifies is also to perform the action of an upcoming infinitive. **μετίσχειν**: complementary with ἔδοξε.



V.92δ.1 ἔδει δὲ ἐκ τοῦ Ἡετίωνος γόνου Κορίνθῳ κακὰ ἀναβλαστεῖν. ἡ Λάβδα γὰρ πάντα ἤκουε, ἔστεῶσα πρὸς αὐτῇσι τῇσι θύρῃσι. δείσασα δὲ μή σφι μεταδόξῃ καὶ τὸ δεύτερον λαβόντες τὸ παιδίον ἀποκτείνωσι, φέρουσα κατακρύπτει ἐς τὸ ἀφραστότατόν οἱ ἐφαίνετο εἶναι, ἐς κυψέλην, ἐπισταμένη ὡς εἰ ὑποστρέψαντες ἐς ζήτησιν ἀπικνεοίατο, πάντα ἐρευνήσιν μέλλοιεν, τὰ δὴ καὶ ἐγίνετο. [2] ἐλθοῦσι δὲ καὶ διζημένοισι αὐτοῖσι ὡς οὐκ ἐφαίνετο, ἐδόκεε ἀπαλλάσσεσθαι καὶ λέγειν πρὸς τοὺς ἀποπέμψαντας ὡς πάντα ποιήσειαν τὰ ἐκεῖνοι ἐντετείλαντο. οἱ μὲν δὴ ἀπελθόντες ἔλεγον ταῦτα.

V.92δ.1 ἔδει: Soklees’ assertion that fate was at work. **κακὰ**: subject of ἀναβλαστεῖν. **ἀναβλαστεῖν**: complementary with ἔδει. **μεταδόξῃ**: a hypothetical subjunctive that is impersonal and expresses a possible future outcome. **ἀποκτείνωσι**: a hypothetical subjunctive expressing a possible future outcome. **ἐς τὸ ἀφραστότατόν οἱ ἐφαίνετο** = **ἐς τοῦτο ὃ ἀφραστότατόν αὐτῇ ἐφαίνετο**: the antecedent τοῦτο has dropped out, and τό serves as the object of ἐς and the subject of ἐφαίνετο. **εἶναι**: complementary

with ἐφαίνετο. ἀπικνεοῖατο = ἀφικνέοιντο: a hypothetical optative indicating a possible future outcome. ἐρευνήσιν: complementary with μέλλοιεν. μέλλοιεν: an optative standing for an original indicative. τὰ δὲ καὶ ἐγίνετο = ἃ δὲ καὶ ἐγίνετο: Soklees inserts his narrative into Labda's. 92δ.2 ἀπαλλάσσεσθαι... λέγειν: complementary with ἐδόκεε. τοὺς ἀποπέμψαντας: substantive, "those sending them out." ποιήσιν: optative standing for an original indicative. τὰ ἐκεῖνοι ἐνετείλαντο = ἃ ἐκεῖνοι ἐνετείλαντο. οἱ μὲν δὲ ἀπελθόντες: is answered by Ἡετίωνι δέ of chapter 92ε. ἔλεγον ταῦτα: since the previous sentence is focalized by the ten Bakkhiadai, Soklees asserts that they actually did say what they intended to.



V.92ε.1 Ἡετίωνι δὲ μετὰ ταῦτα ὁ παῖς ἠϋξάνετο. καὶ οἱ διαφυγόντι τοῦτον τὸν κίνδυνον ἀπὸ τῆς κυψέλης ἐπωνυμίην Κύψελος οὔνομα ἐτέθη. ἀνδρωθέντι δὲ καὶ μαντευομένῳ Κυψέλῳ ἐγένετο ἀμφιδέξιον χρηστήριον ἐν Δελφοῖσι, τῷ πίσυνος γενόμενος ἐπεχείρησέ τε καὶ ἔσχε Κόρινθον. ὁ δὲ χρησμός ὅδε ἦν· [2]

ὄλβιος οὗτος ἀνὴρ ὃς ἐμὸν δόμον ἐσκαταβαίνει,
Κύψελος Ἡετίδης, βασιλεὺς κλειτοῖο Κορίνθου
αὐτὸς καὶ παῖδες, παίδων γε μὲν οὐκέτι παῖδες.

τὸ μὲν δὲ χρηστήριον τοῦτο ἦν. τυραννεύσας δὲ ὁ Κύψελος τοιοῦτος δὴ τις ἀνὴρ ἐγένετο· πολλοὺς μὲν Κορινθίων ἐδίωξε, πολλοὺς δὲ χρημάτων ἀπεστέρησε, πολλῷ δέ τι πλείστους τῆς ψυχῆς.

V.92ε.1 μετὰ ταῦτα: temporal, refers back to the attempted murder. οἱ διαφυγόντι = αὐτῷ διαφυγόντι. ἐπωνυμίην: accusative of respect, "named after, called after." οὔνομα: in apposition to Κύψελος. τῷ = ᾧ: translate with πίσυνος. ὅδε: looks forward to what comes next. 92ε.2 κλειτοῖο = κλειτοῦ. μὲν = μὴν. οὐκέτι παῖδες: supply an implied βασιλεῖς. τὸ μὲν δὲ χρηστήριον: is answered by τυραννεύσας δέ. τοιοῦτος: looks forward to what comes next; Soklees' story stresses the inhumanity of tyranny. πολλοὺς μὲν... δέ... δέ: organize the three things that Kypselos does. Κορινθίων: partitive with πολλούς. πολλῷ: dative of degree of difference. πλείστους τῆς ψυχῆς: supply an implied ἀπεστέρησε.



V.92ζ.1 ἄρξαντος δὲ τούτου ἐπὶ τριήκοντα ἔτεα καὶ διαπλέξαντος

τὸν βίον εὖ, διάδοχος οἱ τῆς τυραννίδος ὁ παῖς Περίανδρος γίνεται. ὁ τοίνυν Περίανδρος κατ' ἀρχὰς μὲν ἦν ἡπιώτερος τοῦ πατρός. ἐπεῖτε δὲ ὠμίλησε δι' ἀγγέλων Θρασυβούλῳ, τῷ Μιλήτου τυράννῳ, πολλῶ ἔτι ἐγένετο Κυψέλου μαιφονώτερος. [2] πέμψας γὰρ παρὰ Θρασύβουλον κήρυκα, ἐπυνθάνετο ὄντινα ἂν τρόπον, ἀσφαλέστατον καταστησάμενος τῶν πρηγμάτων, κάλλιστα τὴν πόλιν ἐπιτροπεύει. Θρασύβουλος δὲ τὸν ἐλθόντα παρὰ τοῦ Περιάνδρου ἐξήγαγε ἔξω τοῦ ἄστεος. ἐσβὰς δὲ ἐς ἄρουραν ἐσπαρμένην ἅμα τε διεξήιε τὸ λήιον, ἐπειρωτῶν τε καὶ ἀναποδίζων τὸν κήρυκα κατὰ τὴν ἀπὸ Κορίνθου ἄπιν, καὶ ἐκόλουε αἰεὶ ὅκως τινὰ ἴδοι τῶν ἀσταχύνων ὑπερέχοντα. κολούων δὲ ἔρριπτε, ἐς ὃ τοῦ λήιου τὸ κάλλιστόν τε καὶ βαθύτατον διέφθειρε τρόπῳ τοιούτῳ. [3] διεξελθὼν δὲ τὸ χωρίον καὶ ὑποθέμενος ἔπος οὐδέν, ἀποπέμπει τὸν κήρυκα. νοστήσαντος δὲ τοῦ κήρυκος ἐς τὴν Κόρινθον, ἦν πρόθυμος πυνθάνεσθαι τὴν ὑποθήκην ὁ Περίανδρος. ὁ δὲ οὐδέν οἱ ἔφη Θρασύβουλον ὑποθέσθαι. θωμάζειν τε αὐτοῦ παρ' οἷόν μιν ἄνδρα ἀποπέμψει, ὥς παραπληγὰ τε καὶ τῶν ἑωυτοῦ σινάμωρον, ἀπηγεόμενος τὰ περ πρὸς Θρασυβούλου ὁπώπεε.

V.92ζ.1 τούτου: refers back to Kypselos. **διαπλέξαντος τὸν βίον εὖ**: a neutral observation given that Soklees is speaking against tyranny. **οἱ = αὐτῶ**: possesses διάδοχος. **κατ' ἀρχὰς μὲν**: temporal and is answered by ἐπεῖτε δέ. **τοῦ πατρός**: translate with ἡπιώτερος. **πολλῶ**: dative of degree of difference. **Κυψέλου**: translate with μαιφονώτερος. **92ζ.2 ὄντινα ... τρόπον**: accusative of respect. **ἂν ... ἐπιτροπεύει**: potential optative. **τῶν πρηγμάτων**: partitive with ἀσφαλέστατον. **τὸν ἐλθόντα**: substantive, "the one coming," i.e., the ἄγγελος. **τε ... καί**: links διεξήιε and ἐκόλουε. **ὅκως**: "whenever." **ἴδοι**: an optative hypothetically referring to an event in the past that happened with some frequency. **τῶν ἀσταχύνων**: partitive with τινά; the first syllable is possibly a pun on ἀστός. **ἐς ὃ**: until. **92ζ.3 πυνθάνεσθαι**: epexegetical with πρόθυμος. **ὁ δέ = ὁ ἄγγελος**. **οἱ = αὐτῶ**. **Θρασύβουλον**: subject of ὑποθέσθαι. **ὑποθέσθαι**: main verb in indirect statement. **θωμάζειν**: main verb in indirect statement; the subject is the same as the subject of ἔφη. **αὐτοῦ = Περιάνδρου**: object of θωμάζειν. **παρ' οἷον**: modifies ἄνδρα. **μιν = αὐτόν**: i.e., ἄγγελον. **ἀποπέμψει**: the optative stands for an original indicative. **ὥς παραπληγὰ ... σινάμωρον**: predicate to οἷον ἄνδρα. **τῶν ἑωυτοῦ**: substantive, "of his own possessions." **ἀπηγεόμενος τὰ περ = ἀφηγεόμενος ταῦτα ἃ περ**: the antecedent ταῦτα has dropped out, and τὰ serves as the object of ἀπηγεόμενος and ὁπώπεε.



V.92η.1 Περίανδρος δέ, συνιείς τὸ ποιηθὲν καὶ νόφ' ἴσχων ὥς οἱ ὑπετίθετο Θρασύβουλος τοὺς ὑπειρόχους τῶν ἀστῶν φονεύειν, ἐνθαῦτα δὴ πᾶσαν κακότητα ἐξέφαινε ἐς τοὺς πολίτας. ὅσα γὰρ Κύπελος ἀπέλιπε κτείνων τε καὶ διώκων, Περίανδρος σφέα ἀπετέλεσε. μῆ δὲ ἡμέρῃ ἀπέδυσσε πάσας τὰς Κορινθίων γυναῖκας διὰ τὴν ἑωυτοῦ γυναῖκα, Μέλισσαν. [2] πέμψαντι γάρ οἱ ἐς Θεσπρωτοὺς ἐπ' Ἀχέροντα ποταμὸν ἀγγέλους ἐπὶ τὸ νεκυομαντήιον παρακαταθήκης πέρι ξεινικῆς οὔτε σημανέειν ἔφη ἡ Μέλισσα ἐπιφανείσα οὔτε κατερέειν ἐν τῷ κέεται χώρῳ ἢ παρακαταθήκη· ῥίγουν τε γὰρ καὶ εἶναι γυμνή. τῶν γάρ οἱ συγκατέθαψε ἱματίων ὄφελος εἶναι οὐδὲν οὐ κατακαυθέντων. μαρτύριον δέ οἱ εἶναι ὥς ἀληθέα ταῦτα λέγει, ὅτι ἐπὶ ψυχρὸν τὸν ἵπνον Περίανδρος τοὺς ἄρτους ἐπέβαλε. [3] ταῦτα δὲ ὥς ὀπίσω ἀπηγγέλθη τῷ Περιάνδρῳ—πιστὸν γάρ οἱ ἦν τὸ συμβόλαιον ὃς νεκρῷ ἐούσῃ Μελίσσῃ ἐμίγη—ἰθέως δὴ μετὰ τὴν ἀγγελίην κήρυγμα ἐποίησατο ἐς τὸ Ἥραιον ἐξίεναι πάσας τὰς Κορινθίων γυναῖκας. αἱ μὲν δὴ, ὥς ἐς ὀρτήν, ἦσαν κόσμῳ τῷ καλλίστῳ χρεώμεναι. ὁ δ' ὑποστήσας τοὺς δορυφόρους ἀπέδυσσε σφέας πάσας ὁμοίως, τὰς τε ἐλευθέρας καὶ τὰς ἀμφιπόλους. συμφορήσας δὲ ἐς ὄρυγμα Μελίσσῃ ἐπευχόμενος κατέκαιε. [4] ταῦτα δὲ οἱ ποιήσαντι καὶ τὸ δεύτερον πέμψαντι ἔφρασε τὸ εἶδωλον τὸ Μελίσσης, ἐς τὸν κατέθηκε χώρον τοῦ ξείνου τὴν παρακαταθήκην. τοιοῦτο μὲν ὑμῖν ἐστὶ ἡ τυραννίς, ᾧ Λακεδαιμόνιοι, καὶ τοιούτων ἔργων. [5] ἡμέας δέ, τοὺς Κορινθίους, τότε αὐτίκα θῶμα μέγα εἶχε ὅτε ὑμέας εἶδομεν μεταπεμπομένους Ἰππῖν. νῦν τε δὴ καὶ μεζόνως θωμάζομεν λέγοντας ταῦτα. ἐπιμαρτυρόμεθά τε, ἐπικαλεόμενοι ὑμῖν θεοὺς τοὺς Ἑλληνίους, μὴ κατιστάναι τυραννίδας ἐς τὰς πόλεις. οὐκ ὦν παύσεσθε ἀλλὰ πειρήσεσθε παρὰ τὸ δίκαιον κατάγοντες Ἰππῖν; ἵστε ὑμῖν Κορινθίους γε οὐ συναινέοντας.

V.92η.1 τὸ ποιηθὲν: substantive, “what happened.” **οἱ = αὐτῷ:** to perform the action of φονεύειν. **τοὺς ὑπειρόχους:** substantive, “the high-ranking.” **τῶν ἀστῶν:** partitive with τοὺς ὑπειρόχους. **ὅσα . . . σφέα:** “as many things as . . . these things.” **κτείνων . . . διώκων:** supplementary with ἀπέλιπε. **92η.2 πέμψαντι γάρ οἱ = πέμψαντι γάρ αὐτῷ.** **παρακαταθήκης πέρι:** anastrophe of the disyllabic preposition. **οὔτε . . . οὔτε:** links σημανέειν and

κατερέειν. **σημανέειν . . . κατερέειν**: the subject is the same as the subject of ἔφη. **ἐν τῷ κέεται χώρῳ** = **ἐν ᾧ κέεται χώρῳ**: at times the antecedent is brought into the relative clause, e.g., εἶδεν ἐν ᾗ οἰκέω χώρῳ ("he saw in which country I dwell") instead of εἶδεν χώραν ἐν ᾗ οἰκῶ. **ρίγου· . . εἶναι**: main verbs in indirect statement; the subject is the same as the subject of an implied ἔφη. **τῶν = ὧν**: the relative pronoun τῶν has been attracted into the case of its antecedent and serves as the object of συγκατέθεαυε and as a modifier of ἱματίων. **οἱ = αὐτῇ = Μελίσση**: the object of the prefix συν- of συγκατέθεαυε. **ἱματίων**: translate with ὄφελος. **ὄφελος**: subject of εἶναι; supply an implied ἔφη. **εἶναι**: main verb in indirect statement. **οὐδέν**: accusative of respect. **οὐ κατακαυθέντων**: provides the reason why she cannot use the clothes. **μαρτύριον**: subject of εἶναι. **οἱ = αὐτῇ**: possesses μαρτύριον. **εἶναι**: main verb in indirect statement; supply an implied ἔφη. **92η.3 ταῦτα**: refers back to what was just said. **οἱ = αὐτῷ**: translate with πιστόν. **ὅς**: the antecedent is οἱ. **ἐξιέναι**: main verb in indirect statement. **γυναικας**: subject of ἐξιέναι. **αἱ μὲν δὲ**: is answered by ὁ δ' ὑποστήσας. **συμφορήσας . . . κατέκαιε**: supply an implied τὰ ἱμάτια. **92η.4 ταῦτα**: refers back to what was just said. **οἱ ποιήσαντι = αὐτῷ ποιήσαντι**. **ἔφρασε**: the object is τὴν παρακαταθήκην. **ἐς τὸν κατέθηκε χώρον** = **ἐς ὃν κατέθηκε χώρον**: at times the antecedent is brought into the relative clause, e.g., εἶδεν ἐν ᾗ οἰκέω χώρῳ ("he saw in which country I dwell") instead of εἶδεν χώραν ἐν ᾗ οἰκῶ. **τοιοῦτο μὲν**: is answered by ἡμέας δέ. **τοιούτων ἔργων**: supply an implied ἐστὶ ἡ τυραννίς. **92η.5 τοὺς Κορινθίους**: in apposition to ἡμέας. **τότε**: is answered by ὅτε. **λέγοντας**: modifies an implied ἡμέας. **ὕμιν**: object of the prefix ἐπι- of ἐπικαλεόμενοι. **κατιστάναι**: complementary with ἐπιμαρτυρόμεθα. **κατάγοντες**: supplementary with πειρήσεσθε. **ὕμιν**: object of the prefix συν- of συναινέοντας.



V.93.1 Σωκλῆς μὲν, ἀπὸ Κορίνθου πρεσβεύων, ἔλεξε τάδε. Ἰππίης δὲ αὐτὸν ἀμείβετο, τοὺς αὐτοὺς ἐπικαλέσας θεοὺς ἐκείνω· ἡ μὲν Κορινθίους μάλιστα πάντων ἐπιποθήσειν Πεισιστρατίδας, ὅταν σφι ἦκωσι ἡμέραι αἱ κύριαι ἀνιάσθαι ὑπ' Ἀθηναίων. [2] Ἰππίης μὲν τούτοις ἀμείπατο οἷα τοὺς χρησμοὺς ἀτρεκέστατα ἀνδρῶν ἐξεπιστάμενος. οἱ δὲ λοιποὶ τῶν συμμάχων τέως μὲν εἶχον ἐν ἡσυχίᾳ σφέας αὐτούς. ἐπεῖτε δὲ Σωκλῆος ἤκουσαν ἐλευθέρως, ἅπας τις αὐτῶν, φωνὴν ῥήξας, αἰρέετο τοῦ Κορινθίου τὴν γνώμην. Λακεδαιμονίοισι τε ἐπεμαρτυρέοντο μὴ ποιεῖν μηδὲν νεώτερον περὶ πόλιν Ἑλλάδα.

V.93.1 Σωκλῆς μὲν: is answered by Ἴππης δέ. **τάδε:** one of the few times in Herodotus that τάδε refers back to what has just been said. **ἐκεῖνφ:** object of the prefix ἐπι- of ἐπικαλέσας. **ἦ μὲν = ἦ μήν:** Hippias offers an assessment from his perspective and attempts to persuade by an appeal to divine knowledge. **Κορινθίους:** subject of ἐπιποθήσειν. **μάλιστα πάντων:** partitive with Κορινθίους. **σφι:** to perform the action of ἀνιάσθαι. **ἥκωσι:** a hypothetical subjunctive, indicating an event that may happen at some future time. **ἀνιάσθαι:** complementary with ἥκωσι. **93.2 Ἴππης μὲν:** is answered by οἱ δὲ λοιποί. **τούτοισι:** refers back to the Corinthians. **οἷα:** οἷα (and ἄτε) is typically found with a participle in the nominative or accusative case. Use “since” or “because” to translate it, and turn the participle into a finite verb. Thus, ἄτε αὐτὸν ὄντα καλόν (ἄτε ὢν καλός): “since he was good.” **ἀτρεκέστατα ἀνδρῶν:** partitive with ἐξεπιστάμενος. **τῶν συμμάχων:** partitive with οἱ δὲ λοιποί. **τέως μὲν εἶχον:** is answered by ἐπεῖτε δέ. **αὐτῶν:** partitive with ἅπας τις. **αἰρέετο = ἤρέετο.** **Λακεδαιμονίοισι:** to perform the action of ποιέειν. **ποιέειν:** dependent on ἐπεμαρτυρέοντο.



V.94.1 οὕτω μὲν τοῦτο ἐπαύσθη. Ἴππῃ δὲ ἐνθεῦτεν ἀπελαυνομένω ἐδίδου μὲν Ἀμύντης, ὁ Μακεδόνων βασιλεύς, Ἀνθεμοῦντα· ἐδίδοσαν δὲ Θεσσαλοὶ Ἰωλκόν. ὁ δὲ τούτων μὲν οὐδέτερα αἰρέετο. ἀνεχώρει δὲ ὀπίσω ἐς Σίγειον, τὸ εἶλε Πεισίστρατος αἰχμῇ παρὰ Μυτιληναίων. κρατήσας δὲ αὐτοῦ, κατέστησε τύραννον εἶναι παῖδα τὸν ἐωυτοῦ νόθον, Ἥγησίστρατον, γεγονότα ἐξ Ἀργεῖς γυναικός, ὃς οὐκ ἀμαχητὶ εἶχε τὰ παρέλαβε παρὰ Πεισιστράτου. [2] ἐπολέμεον γὰρ ἕκ τε Ἀχιλλήϊου πόλιος ὀρμώμενοι καὶ Σιγείου ἐπὶ χρόνον συχνὸν Μυτιληναῖοί τε καὶ Ἀθηναῖοι, οἱ μὲν ἀπαιτέοντες τὴν χώραν, Ἀθηναῖοι δὲ οὔτε συγγινωσκόμενοι ἀποδεικνύντες τε λόγῳ οὐδὲν μᾶλλον Αἰολεῦσι μετεὸν τῆς Ἰλιάδος χώρας ἢ οὐ καὶ σφίσι καὶ τοῖσι ἄλλοισι, ὅσοι Ἑλλήνων συνεπερήξαντο Μενέλεω τὰς Ἑλένης ἀρπαγὰς.

V.94.1 οὕτω μὲν: is answered by Ἴππῃ δέ; μὲν concludes the narrative on the Spartans’ attempt to restore Hippias to Athens; δέ introduces his next move. Hippias’s flight to Asia and his subsequent slander of the Athenians mark the start of public antagonism between the Athenians and the Persians. **τούτο:** i.e., establishing Hippias as tyrant. **ἐδίδου μὲν Ἀμύντης:** is answered by ἐδίδοσαν δὲ Θεσσαλοί. **βασιλεύς:** in apposition with Ἀμύντης. **τούτων:** partitive with οὐδέτερα. **τούτων μὲν οὐδέτερα:** is answered by ἀνεχώρει δὲ ὀπίσω. **τὸ εἶλε = ὃ εἶλε.** **τύραννον:** subject of εἶναι. **εἶναι:** dependent on

κατέστησε. **Ἦγησίστρατον:** in apposition to παῖδα. **εἶχε τὰ παρέλαβε = εἶχε ταῦτα ἃ παρέλαβε:** the antecedent ταῦτα has dropped out, and τὰ serves as the object of εἶχε and παρέλαβε. **94.2 ἔκ τε Ἀχιλλείου πόλιος . . . καὶ Σιγείου:** τε and καὶ link the two objects. **οἱ μὲν ἀπαιτέοντες:** is answered by Ἀθηναῖοι δέ. **οὔτε . . . τε:** links the two participles, συγγινωσκόμενοι and ἀποδεικνύντες, the first negative and the second affirmative. **ἀποδεικνύντες τε λόγῳ:** epigraphic evidence concerning Hellenistic territorial disputes suggests officials carrying texts, especially Homer, so as to settle the disagreement. **οὐδέν:** accusative of respect, “in no way.” **μετεόν:** impersonal. **Ἑλλήνων:** partitive with ὅσοι. **Μενέλεω:** object of the prefix συν- of συνεπρήξαντο.



V.95.1 πολεμεόντων δὲ σφέων, παντοῖα καὶ ἄλλα ἐγένετο ἐν τῇσι μάχησι. ἐν δὲ δὴ καὶ Ἀλκαῖος ὁ ποιητὴς, συμβολῆς γενομένης καὶ νικόντων Ἀθηναίων, αὐτὸς μὲν φεύγων ἐκφεύγει· τὰ δὲ οἱ ὅπλα ἴσχουσι Ἀθηναῖοι. καὶ σφεα ἀνεκρέμασαν πρὸς τὸ Ἀθήναιον τὸ ἐν Σιγείῳ. [2] ταῦτα δὲ Ἀλκαῖος ἐν μέλει ποιήσας ἐπιτιθεῖ ἐς Μυτιλήνην, ἐξαγγελλόμενος τὸ ἐωυτοῦ πάθος Μελανίπῳ, ἀνδρὶ ἐταίρῳ. Μυτιληναίους δὲ καὶ Ἀθηναίους κατήλλαξε Περίανδρος ὁ Κυψέλου· τούτῳ γὰρ διαιτητῇ ἐπετράποντο. κατήλλαξε δὲ ὧδε, νέμεσθαι ἐκατέρους τὴν ἔχουσι.

V.95.1 ἐν δὲ δὴ καί: “including also.” **αὐτὸς μὲν φεύγων:** is answered by τὰ δὲ οἱ ὅπλα. **οἱ = αὐτῷ:** possesses ὅπλα. **95.2 ταῦτα:** refers back to his fleeing and losing his weapons. **ἀνδρὶ ἐταίρῳ:** in apposition to Μελανίπῳ. **διαιτητῇ:** predicate to τούτῳ. **νέμεσθαι ἐκατέρους τὴν ἔχουσι = νέμεσθαι χώραν ἐκατέρους ἢν ἔχουσι:** the antecedent χώραν has dropped out, and τὴν serves as the object of νέμεσθαι and ἔχουσι. **νέμεσθαι:** dependent on an implied verb of advising or commanding. **ἐκατέρους:** subject of νέμεσθαι.



V.96.1 Σίγειον μὲν νυν οὕτω ἐγένετο ὑπ’ Ἀθηναίοισι. Ἰππὶς δὲ ἐπεῖτε ἀπύκετο ἐκ τῆς Λακεδαίμονος ἐς τὴν Ἀσὶν, πᾶν χρῆμα ἐκίνεε, διαβάλλων τε τοὺς Ἀθηναίους πρὸς τὸν Ἄρταφρένεα καὶ ποιέων ἅπαντα ὅκως αἱ Ἀθῆναι γενοίαιτο ὑπ’ ἐωυτῷ τε καὶ Δαρείῳ. [2] Ἰππὶς τε δὴ ταῦτα ἔπρησε καὶ οἱ Ἀθηναῖοι, πυθόμενοι ταῦτα, πέμπουσι ἐς Σάρδις ἀγγέλους, οὐκ ἔωντες τοὺς Πέρσας πείθεσθαι Ἀθηναίων

τοῖσι φυγάσι. ὁ δὲ Ἄρταφρένης ἐκέλευε σφέας, εἰ βουλοῖατο σόοι εἶναι, καταδέκεσθαι ὀπίσω Ἱππῖν. οὐκὼν δὴ ἐνεδέκοντο τοὺς λόγους ἀποφερομένους οἱ Ἀθηναῖοι. οὐκ ἐνδεκομένοισι δέ σφι ἐδέδοκτο ἐκ τοῦ φανεροῦ τοῖσι Πέρσῃσι πολεμίους εἶναι.

V.96.1 Σίγειον μὲν νυν: is answered by Ἱππῖς δὲ ἐπέιτε; μὲν concludes the backstory on Sigeion, and δέ returns us again to Hippias. **τε . . . καί:** links διαβάλλων and ποιέων. **γενοῖατο = γένοιτο:** a hypothetical optative, indicating why Hippias acts as he does. **96.2 τε . . . καί:** links Ἱππῖς and οἱ Ἀθηναῖοι. **πυθόμενοι ταῦτα:** ταῦτα refers back to Hippias's actions. **τοὺς Πέρσας:** subject of πείθεσθαι. **πείθεσθαι:** dependent on ἐὼντες. **σφέας:** subject of καταδέκεσθαι. **καταδέκεσθαι:** dependent on ἐκέλευε. **βουλοῖατο = βούλοιντο.** **εἶναι:** complementary with βουλοῖατο. **σφι:** agency. **ἐδέδοκτο:** impersonal; the Athenian current state of mind is integral to what happens in the next section. **πολεμίους:** the expectation is for πολεμίους to agree with σφι in gender, case, and number, but it does not. The lack of agreement between the two is typical when the noun the participle modifies is also to perform the action of an upcoming infinitive. **τοῖσι Πέρσῃσι:** translate with πολεμίους. **εἶναι:** complementary with ἐδέδοκτο.



V.97.1 νομίζουσι δὲ ταῦτα καὶ διαβεβλημένοισι ἐς τοὺς Πέρσας, ἐν τούτῳ δὴ τῷ καιρῷ ὁ Μιλήσιος Ἀρισταγόρης, ὑπὸ Κλεομένεος τοῦ Λακεδαιμονίου ἐξελασθεὶς ἐκ τῆς Σπάρτης, ἀπῆκετο ἐς τὰς Ἀθήνας· αὕτη γὰρ ἡ πόλις τῶν λοιπέων ἐδυνάστευε μέγιστον. ἐπελθὼν δὲ ἐπὶ τὸν δῆμον, ὁ Ἀρισταγόρης ταῦτα ἔλεγε τὰ καὶ ἐν τῇ Σπάρτῃ περὶ τῶν ἀγαθῶν τῶν ἐν τῇ Ἀσίῃ καὶ τοῦ πολέμου τοῦ Περσικοῦ, ὥς οὔτε ἀσπίδα οὔτε δόρυ νομίζουσι εὐπετέες τε χειρωθῆναι εἴησαν. [2] ταῦτά τε δὴ ἔλεγε καὶ πρὸς τοῖσι τάδε, ὥς οἱ Μιλήσιοι τῶν Ἀθηναίων εἰσὶ ἄποικοι, καὶ οἶκος σφεας εἴη ῥύεσθαι δυναμένους μέγα. καὶ οὐδὲν ὃ τι οὐκ ὑπίσχετο, οἷα κάρτα δεόμενος, ἐς ὃ ἀνέπεισε σφέας. πολλοὺς γὰρ οἶκε εἶναι εὐπετέστερον διαβάλλειν ἢ ἓνα, εἰ Κλεομένεα μὲν τὸν Λακεδαιμόνιον μῦνον οὐκ οἶός τε ἐγένετο διαβάλλειν, τρεῖς δὲ μυριάδας Ἀθηναίων ἐποίησε τοῦτο. [3] Ἀθηναῖοι μὲν δὴ ἀναπεισθέντες ἐψηφίσαντο εἴκοσι νέας ἀποστεῖλαι βοηθοὺς Ἴωσι, στρατηγὸν ἀποδέξαντες αὐτῶν εἶναι Μελάνθιον, ἄνδρα τῶν ἀστῶν ἑόντα τὰ πάντα δόκιμον. αὗται δὲ αἱ νέες ἀρχὴ κακῶν ἐγένοντο Ἑλληνίσι τε καὶ βαρβάροισι.

V.97.1 νομίζουσι . . . διαβεβλημένοισι: translate with ἀπίκετο. **ταῦτα:** refers back to the Athenians' refusal to take Hippias back. **τῶν λοιπέων:** partitive with ἡ πόλις. **ταῦτά = τὰ αὐτά.** **τὰ καὶ ἐν τῇ Σπάρτῃ = ἃ καὶ ἐν τῇ Σπάρτῃ:** supply an implied ἔλεγε. **τῶν ἀγαθῶν:** substantive, "the wealth." **νομίζουσι:** indicative stating what the Persian custom is. **χειρωθῆναι:** exegetical with εὐπετέες. **εἴησαν:** probably a potential optative without ἄν (Smyth 1821); Herodotus's later narrative corrects Aristagores' hyperbole. **97.2 ταῦτα:** looks back to what was just said. **καὶ πρὸς τοῖσι:** "and in addition to them." **τάδε:** looks forward to what comes next; supply an implied ἔλεγε. **σφεας = Μιλήσιους:** object of ῥύεσθαι. **εἴη:** an optative standing for an original indicative. **ῥύεσθαι:** exegetical with οἰκός. **δυναμένους:** modifies an implied Ἀθηναίους. **μέγα:** accusative of respect, "very." **οὐδέν:** supply an implied ἦν. **οἷα κάρτα:** οἷα (and ἄτε) is typically found with a participle in the nominative or accusative case. Use "since" or "because" to translate it, and turn the participle into a finite verb. Thus, ἄτε αὐτὸν ὄντα καλόν (ἄτε ὢν καλός): "since he was good." **ἐς ὅ:** temporal, "until." **οἶκε = ἔοικε:** impersonal. **εἶναι:** complementary with οἶκε. **διαβάλλειν:** complementary with εὐπετέστερον. **ἦ ἔνα:** supply an implied διαβάλλειν. **διαβάλλειν:** complementary with οἷός τε ἐγένετο. **εἰ Κλεομένηα μὲν:** is answered by τρεῖς δὲ μυριάδας. **Ἀθηναίων:** partitive with τρεῖς δὲ μυριάδας. **τρεῖς δὲ μυριάδας:** it is possible that this number represents the actual number of Athenian adult males enrolled on the deme registers. Though the statement may be a joking observation, crowd behavior intrigues Herodotus. **ἐποίησε:** often takes a double accusative. **τοῦτο:** i.e., διαβάλλειν. **97.3 Ἀθηναῖοι μὲν:** is answered by Ἀρισταγόρης δὲ of chapter 98.1. **ἀποστεῖλαι:** complementary with ἐψηφίσαντο. **βοηθούς:** predicate to νέας. **Ἵωσι:** translate with βοηθούς. **στρατηγόν:** subject of εἶναι. **ἄνδρα:** in apposition with Μελάνθιον. **τὰ πάντα:** accusative of respect, "in all ways."



V.98.1 Ἀρισταγόρης δέ, προπλώσας καὶ ἀπικόμενος ἐς τὴν Μίλητον, ἐξευρὼν βούλευμα ἀπ' οὗ Ἵωσι μὲν οὐδεμία ἔμελλε ὠφελὴ ἔσεσθαι—οὐδ' ὧν οὐδὲ τούτου εἵνεκα ἐποίεε ἀλλ' ὅκως βασιλέα Δαρεῖον λυπήσειε—ἔπεμψε ἐς τὴν Φρυγίην ἄνδρα ἐπὶ τοὺς Παίονας τοὺς ἀπὸ Στρυμόνος ποταμοῦ αἰχμαλώτους γενομένους ὑπὸ Μεγαβάζου, οἰκέοντας δὲ τῆς Φρυγίης χῶρόν τε καὶ κώμην ἐπ' ἑωυτῶν, ὅς, ἐπειδὴ ἀπίκετο ἐς τοὺς Παίονας, ἔλεγε τάδε· [2] Ἴνδρες Παῖονες, ἔπεμψέ με Ἀρισταγόρης, ὁ Μιλήτου τύραννος, σωτηρίην ὑποθησόμενον ὑμῖν, ἣν περ βούλησθε πείθεσθαι. νῦν γὰρ Ἰωνίη πᾶσα ἀπέστηκε ἀπὸ βασιλέος. καὶ ὑμῖν παρέχει σῶζεσθαι ἐπὶ τὴν ὑμετέραν αὐτῶν. μέχρι

μὲν θαλάσσης αὐτοῖσι ὑμῖν, τὸ δὲ ἀπὸ τούτου ἡμῖν ἤδη μελήσει. [3] ταῦτα δὲ ἀκούσαντες, οἱ Παῖονες κάρτα τε ἀσπαστὸν ἐποίησαντο. καὶ ἀναλαβόντες παῖδας καὶ γυναῖκας, ἀπεδίδρησκον ἐπὶ θάλασσαν. οἱ δὲ τινὲς αὐτῶν καὶ κατέμειναν, ἀρρωδήσαντες, αὐτοῦ. ἐπεῖτε δὲ οἱ Παῖονες ἀπίκοντο ἐπὶ θάλασσαν, ἐνθεῦτεν ἐς Χίον διέβησαν. [4] ἐόντων δὲ ἤδη ἐν Χίῳ, κατὰ πόδας ἐληλύθεε Περσέων ἵππος πολλή, διώκουσα τοὺς Παίονας. ὥς δὲ οὐ κατέλαβον, ἐπηγγέλλοντο ἐς τὴν Χίον τοῖσι Παίοισι ὅπως ἂν ὀπίσω ἀπέλθοιεν. οἱ δὲ Παῖονες τοὺς λόγους οὐκ ἐνεδέκοντο. ἀλλ' ἐκ Χίου μὲν Χῖοι σφέας ἐς Λέσβον ἤγαγον. Λέσβιοι δὲ ἐς Δορίσκον ἐκόμισαν. ἐνθεῦτεν δὲ πεζῇ κομιζόμενοι ἀπίκοντο ἐς Παιονίην.

V.98.1 ὠφελή: Herodotus continues his criticism of Aristagores. **ἔσεσθαι:** complementary with ἔμελλε. **τούτου εἵνεκα:** refers back to Aristagores' failure to act in the best interests of the Ionians. **λυπήσειε:** a hypothetical optative, giving the reason why Aristagores acts as he does; the intent forms part of Herodotus's analysis. **ἄνδρα:** the antecedent for the upcoming ὅς. **ἐπ' ἑωυτῶν:** "by themselves." **τάδε:** looks forward to what comes next. **98.2 τύραννος:** in apposition to Ἀρισταγόρης. **ὑποθησόμενον:** the tense indicates the reason why Aristagores sent him. **βούλησθε:** a hypothetical subjunctive indicative of a possible future outcome. **πείθεσθαι:** complementary with βούλησθε. **ὑμῖν:** to perform the action of σώζεσθαι. **ἐπὶ τὴν ὑμέτερην αὐτῶν:** supply an implied γῆν. **μέχρι μὲν θαλάσσης:** supply an implied τό, "the journey up to the sea"; subject of an implied μελήσει. It is answered by τὸ δὲ ἀπὸ τούτου. **τὸ δὲ ἀπὸ τούτου:** substantive, "the journey from here." **98.3 ταῦτα:** refers back to what has just been said. **ἀσπαστόν:** predicate to an implied εἶναι. **ἐποίησαντο:** supply an implied εἶναι. **αὐτῶν:** partitive with τινές. **αὐτοῦ:** adverbial, "there." **98.4 ἐόντων:** modifies an implied Παίωνων. **ὥς:** temporal. **ἂν . . . ἀπέλθοιεν:** a hypothetical optative stating the reason for the Persians' sending the message; in Homer and Herodotus ἂν is present in purpose clauses. **ἐκ Χίου μὲν Χῖοι:** is answered by Λέσβιοι δέ.



V.99.1 Ἀρισταγόρης δέ, ἐπειδὴ οἱ τε Ἀθηναῖοι ἀπίκοντο εἴκοσι νηυσί, ἅμα ἀγόμενοι Ἑρετριέων πέντε τριήρας, οἱ οὐ τὴν Ἀθηναίων χάριν ἐστρατεύοντο ἀλλὰ τὴν αὐτῶν Μιλησίων, ὀφειλόμενά σφι ἀποδιδόντες· οἱ γὰρ δὴ Μιλήσιοι πρότερον τοῖσι Ἑρετρίεῦσι τὸν πρὸς Χαλκιδέας πόλεμον συνδιήνεικαν, ὅτε περ καὶ Χαλκιδεῦσι

ἀντία Ἑρετριέων καὶ Μιλησίων Σάμιοι ἐβοήθεον. οὗτοι ὧν ἐπέιτε σφι ἀπίκοντο καὶ οἱ ἄλλοι σύμμαχοι παρῆσαν, ἐποιέετο στρατηὴν ὁ Ἀρισταγόρης ἐς Σάρδεις. [2] αὐτὸς μὲν δὴ οὐκ ἐστρατεύετο ἀλλ' ἔμενε ἐν Μιλήτῳ. στρατηγούς δὲ ἄλλους ἀπέδεξε Μιλησίων εἶναι, τὸν ἑωυτοῦ τε ἀδελφεόν, Χαροπῖνον, καὶ τῶν ἀστῶν ἄλλον, Ἑρμόφαντον.

V.99.1 Ἀρισταγόρης δέ: there is no finite verb that Ἀρισταγόρης is the subject of until ἐποιέετο στρατηήν; so much has intervened that the subject ὁ Ἀρισταγόρης is repeated. **τήν:** supply an implied χάριν. **ὀφειλόμενα:** substantive, “a debt.” **οὗτοι ὧν ἐπέιτε σφι ἀπίκοντο:** resumes οἱ τε Ἀθηναῖοι ἀπίκοντο from above, since so much has intervened. **99.2 αὐτὸς μὲν:** is answered by στρατηγούς δὲ ἄλλους. **στρατηγούς:** subject of εἶναι. **εἶναι:** dependent on ἀπέδεξε. **ἀδελφεόν:** in apposition to στρατηγούς. **Χαροπῖνον:** in apposition with ἀδελφεόν. **ἄλλον:** partitive with τῶν ἀστῶν; in apposition to στρατηγούς. **Ἑρμόφαντον:** in apposition with ἄλλον.



V.100.1 ἀπικόμενοι δὲ τῷ στόλῳ τούτῳ Ἴωνες ἐς Ἔφεσον πλοῖα μὲν κατέλιπον ἐν Κορησῷ τῆς Ἐφεσῆς. αὐτοὶ δὲ ἀνέβαινον χειρὶ πολλῇ, ποιούμενοι Ἐφεσίους ἡγεμόνας τῆς ὁδοῦ. πορευόμενοι δὲ παρὰ ποταμὸν Καῦστριον, ἐνθεῦτεν ἐπέιτε ὑπερβάντες τὸν Τμῶλιν ἀπίκοντο, αἰρέουσι Σάρδεις, οὐδενός σφι ἀντιωθέντος. αἰρέουσι δὲ χωρὶς τῆς ἀκροπόλιος τᾶλλα πάντα. τὴν δὲ ἀκρόπολιν ἐρρύετο αὐτὸς Ἀρταφρένης, ἔχων ἀνδρῶν δύναμιν οὐκ ὀλίγην.

V.100.1 πλοῖα μὲν κατέλιπον: is answered by αὐτοὶ δὲ ἀνέβαινον. **ποιούμενοι = ποιούμενοι.** **ἡγεμόνας:** predicate to Ἐφεσίους. **τᾶλλα = τὰ ἄλλα.**



V.101.1 τὸ δὲ μὴ ληλατῆσαι ἐλόντας σφέας τὴν πόλιν ἔσχε τόδε. ἦσαν ἐν τῇσι Σάρδισι οἰκίαι αἱ μὲν πλεῦνες καλάμιναι. ὅσαι δ' αὐτέων καὶ πλίνθιναι ἦσαν, καλάμου εἶχον τὰς ὀροφάς. τουτέων δὴ μίαν τῶν τις στρατιωτέων ὥς ἐνέπρησε, αὐτίκα ἀπ' οἰκῆς ἐπ' οἰκίην ἰὸν τὸ πῦρ ἐπενέμετο τὸ ἄστει πᾶν. [2] καιομένου δὲ τοῦ ἄστεος, οἱ Λυδοὶ τε καὶ ὅσοι Περσέων ἐνήσαν ἐν τῇ πόλει, ἀπολαμφθέντες πάντοθεν ὥστε, τὰ περιέσχατα νεμομένου τοῦ πυρός, καὶ οὐκ ἔχοντες ἐξήλυσιν ἐκ τοῦ

ἄστεος, συνέρρεον ἕς τε τὴν ἀγορὴν καὶ ἐπὶ τὸν Πακτωλὸν ποταμόν, ὅς, σφι ψῆγμα χρυσοῦ καταφορέων ἐκ τοῦ Τμῶλου, διὰ μέσης τῆς ἀγορῆς ῥέει. καὶ ἔπειτα ἕς τὸν Ἑρμόν ποταμόν ἐκδιδοῖ· ὁ δὲ ἕς θάλασσαν. ἐπὶ τοῦτον δὴ τὸν Πακτωλὸν καὶ ἕς τὴν ἀγορὴν ἀθροίζοντες, οἳ τε Λυδοὶ καὶ οἱ Πέρσαι ἠναγκάζοντο ἀμύνεσθαι. [3] οἱ δὲ Ἴωνες, ὀρέοντες τοὺς μὲν ἀμυνομένους τῶν πολέμιων τοὺς δὲ σὺν πληθεῖ πολλῶ προσφερομένους, ἐξανεχώρησαν, δείσαντες, πρὸς τὸ ὄρος τὸν Τμῶλον καλεόμενον. ἐνθεῦτεν δὲ ὑπὸ νύκτα ἀπαλλάσσοντο ἐπὶ τὰς νέας.

V.101.1 τὸ δέ = ὁ δέ: subject of ἔσχε and an implied ἦν. **μὴ λεηλατῆσαι:** translate with σφέας ἔσχε. **σφέας:** subject of λεηλατῆσαι. **τόδε:** predicate to ἦν and looks forward to the next sentence. **αἱ μὲν πλεῦνες:** is answered by ὅσαι δ' αὐτέων. **αὐτέων:** partitive with ὅσαι. **καλάμου εἶχον:** understand an implied αὐται. **τουτέων:** partitive with μίαν. **μίαν:** modifies an implied οἰκίαν. **τῶν . . . στρατιωτέων:** partitive with τις. **ὥς:** temporal, in English the ὥς would be placed before τουτέων. **101.2 Περσέων:** partitive with ὅσοι. **τὰ περιέσχατα:** substantive, "the outer parts"; object of νεομένου. **ὁ δὲ ἕς θάλασσαν:** supply an implied ἐκδιδοῖ. **ἀμύνεσθαι:** complementary with ἠναγκάζοντο. **101.3 τοὺς μὲν . . . τοὺς δέ:** "some . . . others." **τῶν πολέμιων:** partitive with τοὺς μὲν and implied with τοὺς δέ.



V.102.1 καὶ Σάρδιες μὲν ἐνεπρήσθησαν· ἐν δὲ αὐτῇσι καὶ ἱρὸν ἐπιχωρήσας θεοῦ Κυβήβης, τὸ σκηπτόμενοι οἱ Πέρσαι ὕστερον ἀντενεπίμπρασαν τὰ ἐν Ἑλλήσι ἱρά. τότε δὲ οἱ Πέρσαι οἱ ἐντὸς Ἀλυος ποταμοῦ νομοῦς ἔχοντες, προπυρηνόμενοι ταῦτα, συνηλίζοντο καὶ ἐβοήθηον τοῖσι Λυδοῖσι. [2] καὶ κως ἐν μὲν Σάρδισι οὐκέτι ἐόντας τοὺς Ἴωνας εὐρίσκουσι. ἐπόμενοι δὲ κατὰ στίβον αἰρέουσι αὐτοὺς ἐν Ἐφέσῳ. καὶ ἀντετάχθησαν μὲν οἱ Ἴωνες· συμβαλόντες δὲ πολλὸν ἐσώθησαν. [3] καὶ πολλοὺς αὐτῶν οἱ Πέρσαι φονεύουσι, ἄλλους τε ὀνομαστοὺς ἐν δὲ δὴ καὶ Εὐαλκίδην, στρατηγέοντα Ἑρετριέων, στεφανηφόρους τε ἀγῶνας ἀναραιοῦσιν καὶ ὑπὸ Σιμωνίδει τοῦ Κηίου πολλὰ αἰνεθέντα. οἱ δὲ αὐτῶν ἀπέφυγον τὴν μάχην, ἐσκεδάσθησαν ἀνά τὰς πόλεις.

V.102.1 Σάρδιες μὲν: is answered by ἐν δὲ αὐτῇσι; μὲν concludes the narrative on the burning of Sardis, and δέ turns to how the Persians react to the news. **ἱρόν:** supply an implied ἐνεπρήσθη. **τὸ σκηπτόμενοι = ὁ σκηπτόμενοι.** **ταῦτα:**

refers back to the burning of Sardis. **102.2 ἐν μὲν Σάρδισι:** is answered by ἐπόμενοι δέ. **ἐπόμενοι:** modifies an implied Πέρσαι. **ἀντετάχθησαν μὲν:** is answered by συμβαλόντες δέ. **πολλόν = πολύν:** accusative of respect, “badly.” **102.3 αὐτῶν:** partitive with πολλούς. **ἄλλους τε ... καὶ Εὐαλκίδην:** τε gives the general and καὶ the specific. **ἐν δὲ δὴ καί:** “including.” **στεφανηφόρους τε ἀγῶνας:** Olympic, Pythian, Nemean, and Isthmian are the contests for the crown. **τε ... καί:** links the two participles, ἀναραιρικότα and αἰνεθέντα. **πολλά:** accusative of respect, “highly.” **οἱ δέ:** typically the antecedent, οὗτοι, is present; here it can be implied as the subject of the main verb ἐσκεδάσθησαν. **αὐτῶν:** partitive with οἱ δέ.



V.103.1 τότε μὲν δὴ οὕτω ἡγωνίσαντο. μετὰ δὲ Ἀθηναῖοι μὲν, τὸ παράπαν ἀπολιπόντες τοὺς Ἴωνας, ἐπικαλομένου σφέας πολλὰ δι’ ἀγγέλων Ἀρισταγόρεω, οὐκ ἔφασαν τιμωρήσιν σφι. Ἴωνες δέ, τῆς Ἀθηναίων συμμαχίας στερηθέντες—οὕτω γάρ σφι ὑπῆρχε πεποιημένα ἐς Δαρεῖον—οὐδὲν δὴ ἥσσον τὸν πρὸς βασιλέα πόλεμον ἐσκευάζοντο. [2] πλώσαντες δὲ ἐς τὸν Ἑλλήσποντον, Βυζάντιόν τε καὶ τὰς ἄλλας πόλιας πάσας τὰς ταύτη ὑπ’ ἐωυτοῖσι ἐποίησαντο. ἐκπλώσαντές τε ἔξω τὸν Ἑλλήσποντον, Καρίης τὴν πολλὴν προσεκτήσαντο σφίσι σύμμαχον εἶναι καὶ γὰρ τὴν Καῦνον, πρότερον οὐ βουλομένην συμμαχεῖν. ὥς ἐνέπρησαν τὰς Σάρδεις, τότε σφι καὶ αὕτη προσεγένετο.

V.103.1 τότε μὲν: is answered by μετὰ δέ. **μετὰ δέ:** adverbial, “afterward.” **Ἀθηναῖοι μὲν:** is answered by Ἴωνες δέ. **τὸ παράπαν:** accusative of respect, “wholly” or “completely.” **πολλά:** accusative of respect, “often.” **τιμωρήσιν:** main verb in indirect statement; the subject is the same as the subject of ἔφασαν. **σφι:** agency. **πεποιημένα:** supplementary with ὑπῆρχε; πεποιημένα refers to their actions in chapter 100 and 101. **103.2 ταύτη:** “there.” **ἔξω τὸν Ἑλλήσποντον = ἔξω τοῦ Ἑλλησπόντου.** **Καρίης:** partitive with τὴν πολλήν. **τὴν πολλήν:** substantive, “the majority”; subject of εἶναι. **σφίσι:** translate with σύμμαχον. **εἶναι:** dependent on προσεκτήσαντο. **καὶ γὰρ:** “including even.” **τὴν Καῦνον:** subject of an implied εἶναι σύμμαχον. **συμμαχεῖν:** complementary with βουλομένην. **ὥς:** temporal and answered by τότε.



V.104.1 Κύπριοι δὲ ἐθελονταί σφι πάντες προσεγένοντο πλὴν Ἀμαθουσίῳ· ἀπέστησαν γὰρ καὶ οὗτοι ὧδε ἀπὸ Μήδων. ἦν Ὀνήσιλος

Γόργου μὲν τοῦ Σαλαμινίων βασιλέος ἀδελφεὸς νεώτερος, Χέρσιος δὲ τοῦ Σιρώμου τοῦ Εὐέλθοντος παῖς. [2] οὗτος ὥνῃρ πολλάκις μὲν καὶ πρότερον τὸν Γόργον παρηγορέετο ἀπίστασθαι ἀπὸ βασιλέος. τότε δέ, ὡς καὶ τοὺς Ἱωνας ἐπύθετο ἀπεστάναι, πάγχυ ἐπικείμενος ἐνήγη. ὡς δὲ οὐκ ἔπειθε τὸν Γόργον, ἐνθαῦτά μιν φυλάξας ἐξελθόντα τὸ ἄστυ τὸ Σαλαμινίων, ὃ Ὀνήσιλος ἅμα τοῖσι ἐωυτοῦ στασιώτῃσι ἀπεκλήρισε τῶν πυλέων. [3] Γόργος μὲν δὴ, στερηθεὶς τῆς πόλιος, ἔφευγε ἐς Μήδους. Ὀνήσιλος δὲ ἤρχε Σαλαμῖνος καὶ ἀνέπειθε πάντας Κυπρίους συναπίστασθαι. τοὺς μὲν δὴ ἄλλους ἀνέπεισε· Ἀμαθουσίους δὲ οὐ βουλομένους οἱ πείθεσθαι ἐπολιόρκεε προσκατήμενος.

V.104.1 ὥδε: looks forward to what comes next. **Γόργου μὲν:** is answered by Χέρσιος δέ. **104.2 οὗτος ὥνῃρ:** as often οὗτος refers to what was just mentioned. **ὥνῃρ = ὁ ἀνῃρ.** **πολλάκις μὲν:** is answered by τότε δέ. **τὸν Γόργον:** subject of ἀπίστασθαι. **ἀπίστασθαι:** dependent on παρηγορέετο. **τοὺς Ἱωνας:** subject of ἀπεστάναι. **ἀπεστάναι:** main verb in indirect statement. **ὡς:** temporal. **μιν = αὐτόν = τὸν Γόργον.** **ἀπεκλήρισε:** as object understand an implied τὸν Γόργον. **104.3 Γόργος μὲν:** is answered by Ὀνήσιλος δέ. **Κυπρίους:** subject of συναπίστασθαι. **συναπίστασθαι:** dependent on ἀνέπειθε. **τοὺς μὲν:** is answered by Ἀμαθουσίους δέ. **οἱ = αὐτῷ.** **πείθεσθαι:** complementary with βουλομένους.



V.105.1 Ὀνήσιλος μὲν νυν ἐπολιόρκεε Ἀμαθοῦντα. βασιλείῃ δὲ Δαρείῳ ὡς ἐξαγγέλθῃ Σάρδις ἀλούσας ἐμπεπρῆσθαι ὑπὸ τε Ἀθηναίων καὶ Ἰώνων, τὸν δὲ ἡγεμόνα γενέσθαι τῆς συλλογῆς, ὥστε ταῦτα συνυφανθῆναι, τὸν Μιλήσιον Ἀρισταγόρην, πρῶτα μὲν λέγεται αὐτόν, ὡς ἐπύθετο ταῦτα, Ἰώνων οὐδένα λόγον ποιησάμενον, εὖ εἰδότα ὡς οὗτοί γε οὐ καταπροΐξονται ἀποστάντες, εἰρέσθαι οἵτινες εἶεν οἱ Ἀθηναῖοι. μετὰ δὲ πυθόμενον αἰτῆσαι τὸ τόξον. λαβόντα δὲ καὶ ἐπιθέντα δὲ οἰστὸν ἄνω πρὸς τὸν οὐρανὸν ἀπεῖναι. καὶ μιν ἐς τὸν ἡέρα βάλλοντα εἰπεῖν· [2] ὦ Ζεῦ, ἐκγενέσθαι μοι Ἀθηναίους τίσασθαι. εἴπαντα δὲ ταῦτα προστάξει ἐνὶ τῶν θεραπόντων, δείπνου προκειμένου, αὐτῷ ἐς τρεῖς ἐκάστοτε εἰπεῖν· Δέσποτα, μέμνεο τῶν Ἀθηναίων.

V.105.1 Ὀνήσιλος μὲν: is answered by βασιλεί δέ. βασιλεί δὲ Δαρείῳ ὥς: in English the subordinating conjunction comes first, ὥς βασιλεί δὲ Δαρείῳ. ἐξαγγέλθῃ: impersonal. Σάρδεις: subject of ἐμπεπρήσθαι. ἐμπεπρήσθαι... γενέσθαι: main verbs in indirect statement. τὸν δὲ ἡγεμόνα: subject of γενέσθαι. ὥστε ταῦτα συνυφανθῆναι: explains συλλογῆς. ταῦτα: subject of συνυφανθῆναι. πρῶτα μὲν... μετὰ δέ: "first of all... second." λέγεται: impersonal and initiating a series of sentences involving participles modifying Dareios and infinitives that Dareios is the subject of. The main things Dareios does are represented by the infinitives; the participles give his subordinate actions. For more see the next note. αὐτόν = Δαρείον: subject of εἰρέσθαι, αἰτῆσαι, ἀπειναι, εἰπεῖν, προστάξαι and modified by the participles ποιησάμενον, εἰδότα, πυθόμενον, λαβόντα, ἐπιθέντα, βάλλοντα, and εἵπαντα. ὥς ἐπύθετο: temporal. εἶεν: optative standing for an original indicative. μιν = αὐτόν = οἱστόν. **105.2** ἐκγενέσθαι: the infinitive has the force of an imperative. μοι: to perform the action of τίσασθαι. ταῦτα: refers back to what was just said. ἐνί: to perform the action of εἰπεῖν. αὐτῷ: i.e., Dareios. τῶν θεραπόντων: partitive with ἐνί.



V.106.1 προστάξας δὲ ταῦτα εἶπε, καλέσας ἐς ὄψιν Ἰστιαῖον τὸν Μιλήσιον, τὸν ὁ Δαρείος κατεῖχε χρόνον ἤδη πολλόν· Πυνθάνομαι, Ἰστιαῖε, ἐπίτροπον τὸν σόν, τῷ σὺ Μίλητον ἐπέτρεψας, νεώτερα ἐς ἐμὲ πεποιηκέναι πρήγματα· ἄνδρας γάρ μοι ἐκ τῆς ἐτέρης ἡπείρου ἐπαγαγὼν καὶ Ἴωνας σὺν αὐτοῖσι—τοὺς δώσοντας ἐμοὶ δίκην τῶν ἐποίησαν—τούτους ἀναγνώσας ἅμα ἐκείνοισι ἔπεσθαι, Σαρδίῳ με ἀπεστέρησε. νῦν ὧν κῶς τοι ταῦτα φαίνεται ἔχειν καλῶς; [2] κῶς δέ, ἄνευ τῶν σῶν βουλευμάτων, τούτων τι ἐπρήχθῃ; ὅρα μὴ ἐξ ὑστέρης σεωυτὸν ἐν αἰτίῃ σχῆς. [3] εἶπε πρὸς ταῦτα Ἰστιαῖος· Βασιλεῦ, κοῖον ἐφθέγξαο ἔπος, ἐμὲ βουλευῆσαι πρήγμα ἐκ τοῦ σοῖ τι ἢ μέγα ἢ σμικρὸν ἔμελλε λυπηρὸν ἀνασχῆσιν; τί δ' ἂν ἐπιδιζήμενος ποιέοιμι ταῦτα, τεῦ δὲ ἐνδεῆς ἐών, τῷ πάρα μὲν πάντα, ὅσα περ σοί; πάντων δὲ πρὸς σέο βουλευμάτων ἐπακούειν ἀξιούμαι. [4] ἀλλ' εἴ περ τι τοιοῦτον, οἷον σὺ εἴρηκας, πρήσσει ὁ ἐμὸς ἐπίτροπος, ἴσθι αὐτόν, ἐπ' ἐωυτοῦ βαλόμενον, πεποιηκέναι. ἀρχὴν δὲ ἔγωγε οὐδὲ ἐνδέκομαι τὸν λόγον, ὅκως τι Μιλήσιοι καὶ ὁ ἐμὸς ἐπίτροπος νεώτερον πρήσσουσι περὶ πρήγματα τὰ σά. εἰ δ' ἄρα τι τοιοῦτο ποιέῃσι καὶ σὺ τὸ ἐὸν ἀκήκοας, ὦ βασιλεῦ, μάθε οἷον πρήγμα ἐργάσαο, ἐμὲ ἀπὸ θαλάσσης ἀνάσπαστον

ποιήσας. [5] Ἴωνες γὰρ οἵκασι, ἐμεῦ ἐξ ὀφθαλμῶν σφι γενομένου, ποιῆσαι τῶν πάλαι ἥμερον εἶχον. ἐμέο δ' ἂν ἐόντος ἐν Ἰωνίῃ οὐδεμία πόλις ὑπεκίνησε. νῦν ὧν ὡς τάχος ἄπες με πορευθῆναι ἐς Ἰωνίην, ἵνα τοι κεῖνά τε πάντα καταρτίσω ἐς τὸν καὶ τὸν Μιλήτου ἐπίτροπον τοῦτον, τὸν ταῦτα μηχανησάμενον, ἐγχειρίθετον παραδῶ. [6] ταῦτα δὲ κατὰ νόον τὸν σὸν ποιήσας, θεοὺς ἐπόμενι τοὺς βασιλείους μὴ μὲν πρότερον ἐκδύσασθαι τὸν ἔχον κιθῶνα καταβήσομαι ἐς Ἰωνίην, πρὶν ἂν τοι Σαρδῶ νῆσον τὴν μεγίστην δασμοφόρον ποιήσω.

V.106.1 ταῦτα: refers back to Dareios's orders to his servant. **τόν = ὃν.** **ἐπίτροπον:** subject of πεποιηκέναι. **τῷ = ᾧ.** **πεποιηκέναι:** main verb in indirect statement. **μοι:** object of the prefix ἐπι- of ἐπαγαγών. **ἐπαγαγών:** the objects are ἄνδρας and Ἴωνας. **δώσοντας:** the tense indicates what Dareios intends to make happen. **δίκην τῶν ἐποίησαν = δίκην τούτων ἃ ἐποίησαν:** the antecedent τούτων has dropped out, and τῶν is attracted into its case, serving as an objective genitive with δίκην and as the object of ἐποίησαν. **τούτους:** subject of ἔπεσθαι; τούτους refers to the noun nearest it, in this case Ἴωνας. **ἔπεσθαι:** dependent on ἀναγνώσας. **ἐκείνοισι:** refers to the noun further away, in this case ἄνδρας ἐκ τῆς ἐτέρης ἡπείρου, who are the Athenians. **τοι = σοι.** **ἔχειν:** complementary with φαίνεται. **106.2 τούτων:** partitive with τι. **ἐξ ὑστέρης:** temporal, "later." **μή...σχῆς:** a hypothetical subjunctive indicating a possible future outcome. **106.3 ταῦτα:** refers back to what Dareios has just said. **ἐφθέγξαι:** intervocalic sigma has dropped out, and the ending remains uncontracted. **ἐμέ:** subject of βουλευσαι. **βουλευσαι:** main verb in indirect statement. **ἐκ τοῦ = ἐκ οὗ.** **ἀνασχῆσιν:** complementary with ἔμελλε. **ἂν...ποιέοιμι:** potential optative. **τεῦ δὲ ἐνδεῆς ἐὼν = τίνος δὲ ἐνδεῆς ὢν.** **τῷ = ᾧ.** **πάρα μὲν = πάρεστι μὲν:** is answered by πάντων δέ. **ὅσα περ σοί:** supply an implied πάρεστι. **πρὸς σέο = πρὸς σοῦ.** **ἐπακούειν:** complementary with ἀξιοῦμαι. **106.4 αὐτόν:** subject of πεποιηκέναι. **ἐπ' ἐωυτοῦ βαλόμενον:** "calculating on his own." **πεποιηκέναι:** main verb in indirect statement. **ἀρχήν:** accusative of respect, "at all." **τὸ ἐόν:** substantive, "the truth." **ἐργάσαι:** intervocalic sigma has dropped out and the ending remains uncontracted. **ποιήσας:** the participial phrase explains οἷον πρῆγμα ἐργάσαι. **106.5 ἐμεῦ = ἐμοῦ.** **σφι:** possesses ὀφθαλμῶν. **ποιῆσαι:** complementary with οἵκασι. **τῶν πάλαι ἥμερον εἶχον = ταῦτα ὧν πάλαι ἥμερον εἶχον:** the antecedent ταῦτα has dropped out, and τῶν serves as the object of ποιῆσαι and as an objective genitive with ἥμερον. **ἐμέο = ἐμοῦ.** **ἂν...ὑπεκίνησε:** ἂν renders the indicative counterfactual. **ὡς τάχος:** "quickly" or "immediately." **με:** subject of πορευθῆναι. **πορευθῆναι:** dependent on ἄπες. **τοι = σοι.** **καταρτίσω...παραδῶ:** hypothetical subjunctives

indicating Histiaios's reasons for why he wants to go to Ionia. **ἐς τὸ αὐτό**. **τὸν ταῦτα μηχανησάμενον**: substantive, "the one having devised these matters." **ἐγχειρίθετον**: predicate to ἐπίτροπον. **106.6 ταῦτα**: refers back to what was just said. **μὴ μὲν πρότερον**: looks forward to πρίν. **ἐκδύσασθαι**: complementary with ἐπόμνυμι. **τὸν ἔχων κιθῶνα = ὃν ἔχων κιθῶνα**: at times the antecedent, here κιθῶνα, is brought into the relative clause, e.g., εἶδεν ἐν ἣ οἰκέω χώρα ("he saw in which country I dwell") instead of εἶδεν χώραν ἐν ἣ οἰκῶ. **ἂν ... ποιήσω**: a hypothetical subjunctive looking forward to an event that may occur. **τοί = σοί**. **δασμοφόρον**: predicate to Σαρδῶ.



V.107.1 Ἰστιαῖος μὲν, λέγων ταῦτα, διέβαλλε· Δαρεῖος δὲ ἐπειθετο καὶ μιν ἀπίει, ἐντειλάμενος, ἐπεάν, τὰ ὑπέσχετό οἱ, ἐπιτελέα ποιήσῃ, παραγίνεσθαι οἱ ὅπισω ἐς τὰ Σοῦσα.

V.107.1 Ἰστιαῖος μὲν: is answered by Δαρεῖος δέ. **ταῦτα**: refers back to what Histiaios has just said. **διέβαλλε**: Herodotus resumes the narrative, indicating that Histiaios has been lying to the king. **μιν = αὐτόν**. **ἐντειλάμενος**: understand an implied Ἰστιαῖον as object. **τὰ ὑπέσχετό οἱ = ταῦτα**, ἃ ὑπέσχετό αὐτῷ: the antecedent ταῦτα has dropped out, and τὰ serves as the object of ὑπέσχετο and ποιήσῃ. **ποιήσῃ**: a hypothetical subjunctive looking forward to an event that may occur. **παραγίνεσθαι**: dependent on ἐντειλάμενος; understand an implied Ἰστιαῖον as subject.



V.108.1 ἐν ᾧ δὲ ἡ ἀγγελίη τε περὶ τῶν Σαρδίων παρὰ βασιλέα ἀνῆκε καὶ Δαρεῖος, τὰ περὶ τὸ τόξον ποιήσας, Ἰστιαίῳ ἐς λόγους ἦλθε καὶ Ἰστιαῖος, μεμετιμένος ὑπὸ Δαρείου, ἐκομίζετο ἐπὶ θάλασσαν, ἐν τούτῳ παντὶ τῷ χρόνῳ ἐγένετο τάδε. πολιορκέοντι τῷ Σαλαμινίῳ Ὀνησίλῳ Ἀμαθουσίου, ἐξαγγέλλεται νηυσὶ στρατιὴν πολλὴν ἄγοντα Περσικὴν Ἀρτύβιον, ἄνδρα Πέρσῃ προσδόκιμον, ἐς τὴν Κύπρον εἶναι. [2] πυθόμενος δὲ ταῦτα, ὁ Ὀνήσιλος κήρυκας διέπεμπε ἐς τὴν Ἰωνίην, ἐπικαλούμενος σφέας. Ἴωνες δέ, οὐκ ἐς μακρὴν βουλευσάμενοι, ἤκον πολλῷ στόλῳ. Ἴωνές τε δὴ παρῆσαν ἐς τὴν Κύπρον καὶ οἱ Πέρσαι, νηυσὶ διαβάντες ἐκ τῆς Κιλικίης, ἦσαν ἐπὶ τὴν Σαλαμῖνα πεζῇ. τῇσι δὲ νηυσὶ οἱ Φοίνικες περιέπλεον τὴν ἄκρην, αἱ καλεῦνται Κληῖδες τῆς Κύπρου.

V.108.1 ἐν ᾧ . . . ἐν τούτῳ παντὶ τῷ χρόνῳ: “during which time . . . in this entire time.” The relative clause has three verbs in it, ἀνῆγε, ἤλθε, and ἐκομίζετο. **τε** . . . **καί** . . . **καί**: the conjunctions mark the three subjects, ἀγγελίη, Δαρεῖος, and Ἰστιαῖος. **τὰ περὶ τὸ τόξον**: substantive, “the events concerning the bow.” **τάδε**: looks forward to what comes next. **ἐξαγγέλλεται**: impersonal. **Ἀρτύβιον**: subject of εἶναι. **ἄνδρα Πέρσῃν προσδόκιμον**: in apposition to Ἀρτύβιον. **ἐς τὴν Κύπρον**: predicate to Ἀρτύβιον. **εἶναι**: main verb in indirect statement. **108.2 ταῦτα**: refers back to the presence of Artybios at Kypros. **ἐς μακρὴν = ἐς μακρὸν χρόνον**. **τε . . . καί**: links the two subjects, Ἰωνές and Πέρσαι.



V.109.1 τούτου δὲ τοιούτου γινομένου, ἔλεξαν οἱ τύραννοι τῆς Κύπρου, συγκαλέσαντες τῶν Ἰώνων τοὺς στρατηγούς· Ἄνδρες Ἴωνες, αἴρεσιν ὑμῖν δίδομεν ἡμεῖς, οἱ Κύπριοι, ὁκοτέροισι βούλεσθε προσφέρεσθαι, ἢ Πέρσῃσι ἢ Φοίνιξι. [2] εἰ μὲν γὰρ πεζῇ βούλεσθε, ταχθέντες, Περσέων διαπειρᾶσθαι, ὥρῃ ἂν εἴη ὑμῖν ἐκβάντας ἐκ τῶν νεῶν τάσσεσθαι πεζῇ, ἡμέας δὲ ἐς τὰς νέας ἐσβαίνειν τὰς ὑμετέρας, Φοίνιξι ἀνταγωνιευμένους. εἰ δὲ Φοινίκων μᾶλλον βούλεσθε διαπειρᾶσθαι, ποιέειν χρεόν ἐστι ὑμέας, ὁκότερα ἂν δὴ τούτων ἔλῃσθε, ὅκως τὸ κατ’ ὑμέας ἔσται ἢ τε Ἰωνίῃ καὶ ἡ Κύπρος ἐλευθέρῃ. [3] εἶπαν Ἴωνες πρὸς ταῦτα· Ἡμέας δὲ ἀπέπεμψε τὸ κοινὸν τῶν Ἰώνων φυλάξοντας τὴν θάλασσαν, ἀλλ’ οὐκ ἵνα Κυπρίοισι τὰς νέας παραδόντες, αὐτοὶ πεζῇ Πέρσῃσι προσφερώμεθα. ἡμεῖς μὲν νυν ἐπ’ οὐ ἐτάχθημεν, ταύτῃ πειρησόμεθα εἶναι χρηστοί. ὑμέας δὲ χρεόν ἐστι, ἀναμνησθέντας οἷα ἐπάσχετε δουλεύοντες πρὸς τῶν Μήδων, γίνεσθαι ἄνδρας ἀγαθοὺς.

V.109.1 οἱ Κύπριοι: in apposition to ἡμεῖς. **προσφέρεσθαι**: complementary with βούλεσθε. **109.2 εἰ μὲν γάρ**: is answered by ἡμέας δέ. **διαπειρᾶσθαι**: complementary with βούλεσθε. **ἂν εἴη**: a potential optative. **ὑμῖν**: to perform the action of τάσσεσθαι. **ἐκβάντας**: the pronoun and the participle refer to the same noun; the participle is in the accusative case when the noun it modifies performs the action of an infinitive. **τάσσεσθαι**: complementary with ὥρῃ ἂν εἴη. **ἡμέας**: subject of ἐσβαίνειν. **ἐσβαίνειν**: complementary with an implied ὥρῃ ἂν εἴη. **ἀνταγωνιευμένους = ἀνταγωνιουμένους**: the tense indicates their reason for boarding the ships. **διαπειρᾶσθαι**: complementary with βούλεσθε. **ποιέειν**: exegetical with χρεόν; looks forward to ὅκως. **ὑμέας**: subject of ποιέειν. **ἂν . . . ἔλῃσθε**: a hypothetical subjunctive indicating an

event in the future. **τούτων**: partitive with **όκότερα**. **όκως**: translate with ποιείν. **τό κατ' ύμέας**: substantive and accusative of respect, “in so far as you are concerned.” **109.3 ταῦτα**: refers back to what has just been said. **τό κοινόν των Ἰώνων**: substantive, “the alliance of the Ionians.” **φυλάξοντας**: the tense indicates the reason for the collective’s sending them. **προσφερώμεθα**: a hypothetical subjunctive indicating why the alliance did not send them. **ήμεις μέν**: is answered by **ύμέας δέ**. **ἐπ' οὗ = ἐπὶ τούτου ᾧ**: the antecedent **τούτου** has dropped out, and **οὗ** is attracted into its case, serving as the object of **ἐπὶ** and as an instrumental dative with **τάχθημεν**. **ταύτη**: “in this”; though a different gender, **ταύτη** refers back to **ἐπὶ τούτου ᾧ**. **εἶναι**: complementary with **πειρησόμεθα**. **ύμέας**: subject of **γίνεσθαι**. **οἷα = ταῦτα ᾧ**: the antecedent **ταῦτα** has dropped out, and **οἷα** serves as the object of **ἀναμνησθέντας** and **ἐπάσχετε**. **γίνεσθαι**: expegetical with **χρεόν**.



V.110.1 Ἴωνες μὲν τούτοις ἀμείψαντο· μετὰ δὲ ἡκόντων ἐς τὸ πεδίον τὸ Σαλαμινίων τῶν Περσέων, διέτασσον οἱ βασιλεῖς τῶν Κυπρίων, τοὺς μὲν ἄλλους Κυπρίους κατὰ τοὺς ἄλλους στρατιώτας ἀντιτάσσοντες, Σαλαμινίων δὲ καὶ Σολίων ἀπολέξαντες τὸ ἄριστον ἀντέτασσον Πέρσησι. Ἀρτυβίῳ δέ, τῷ στρατηγῷ τῶν Περσέων, ἐβελοντῆς ἀντετάσσετο Ὀνήσιλος.

V.110.1 Ἴωνες μέν: is answered by **μετὰ δέ**. **τούτοις**: refers back to what has just been said. **μετὰ δέ**: adverbial, “afterward.” **τοὺς μὲν ἄλλους**: is answered by **Σαλαμινίων δέ**. **Σαλαμινίων . . . Σολίων**: partitive with **τὸ ἄριστον**. **τὸ ἄριστον**: substantive, “the best.” **Πέρσησι**: object of the prefix **ἀντι-** of **ἀντέτασσον**. **Ἀρτυβίῳ**: see previous note. **τῷ στρατηγῷ**: in apposition to **Ἀρτυβίῳ**.



V.111.1 ἦλανε δὲ ἵππον ὁ Ἀρτύβιος, δεδιδαγμένον πρὸς ὀπλίτην ἴσασθαι ὀρθόν. πυθόμενος ὧν ταῦτα ὁ Ὀνήσιλος—ἦν γάρ οἱ ὑπασπιστῆς γένος μὲν Κάρ τὰ δὲ πολέμια κάρτα δόκιμος καὶ ἄλλως λήματος πλέος—εἶπε πρὸς τοῦτον· [2] Πυνθάνομαι τὸν Ἀρτυβίου ἵππον, ιστάμενον ὀρθόν, καὶ ποσὶ καὶ στόματι κατεργάζεσθαι πρὸς τὸν ἄν προσενειχθῇ. σὺ ὧν, βουλευσάμενος, εἰπὲ αὐτίκα ὁκότερον βούλει, φυλάξας, πληξαι εἴτε τὸν ἵππον εἴτε αὐτὸν Ἀρτύβιον. [3] εἶπε πρὸς ταῦτα ὁ ὀπέων αὐτοῦ· ὦ βασιλεῦ, ἔτοιμος μὲν ἐγὼ εἰμι ποιεῖν καὶ ἀμφοτέρα

καὶ τὸ ἕτερον αὐτῶν καὶ πάντως τὸ ἂν σὺ ἐπιτάσσης. ὥς μέντοι ἔμοιγε δοκεῖ εἶναι τοῖσι σοῖσι πρήγμασι προσφερέστερον, φράσω. [4] βασιλέα μὲν καὶ στρατηγὸν χρεὸν εἶναι φημι βασιλεί τε καὶ στρατηγῷ προσφέρεσθαι. ἦν τε γὰρ κατέλῃς ἄνδρα στρατηγόν, μέγα τοι γίνεται. καὶ δεύτερα, ἦν σὲ ἐκεῖνος—τὸ μὴ γένοιτο—ὑπὸ ἀξιοχρέου καὶ ἀποθανεῖν ἡμίσεα συμφορὴ. ἡμέας δέ, τοὺς ὑπηρέτας, ἑτέροισι τε ὑπηρέτησι προσφέρεσθαι καὶ πρὸς ἵππον, τοῦ σὺ τὰς μηχανὰς μηδὲν φοβηθῇς. ἐγὼ γάρ τοι ὑποδέκομαι μὴ μιν ἀνδρὸς ἔτι γε μηδενὸς στήσεσθαι ἐναντίον.

V.111.1 ἴστασθαι: complementary with δεδιδαγμένον. **ὀρθόν:** predicate; i.e., to stand on his hind legs. **ταῦτα:** refers back to the horse's fighting prowess. **οἱ = αὐτῷ:** possesses ὑπασπιστής. **γένος μὲν:** is answered by τὰ δὲ πολέμια; both are accusatives of respect. **τοῦτον:** refers back to the Karian warrior. **111.2 ἵππον:** subject of κατεργάζεσθαι. **καί...καί:** "both...and." **κατεργάζεσθαι:** main verb in indirect statement. **πρὸς τόν = τοῦτον πρὸς ὃν:** the antecedent τοῦτον has dropped out, and τόν serves as the understood object of κατεργάζεσθαι and as the object of πρὸς. **ἂν προσενειχθῇ:** a hypothetical subjunctive indicating an action that occurs with some frequency. **πλῆξαι:** complementary with βούλει. **111.3 ταῦτα:** as often ταῦτα refers back to what has just been said. **ἔτοιμος μὲν:** is answered by, it seems, ὥς μέντοι ἔμοιγε δοκεῖ. **ποιεῖν:** exegetical with ἔτοιμος. **καί...καί...καί:** indicate the three things the Karian is willing to do. **τό = τοῦτο ὃ:** the antecedent τοῦτο has dropped out, and τό serves as the object of ποιεῖν and ἐπιτάσσης. **ἐπιτάσσης:** a hypothetical subjunctive, indicating a possible future event. **εἶναι:** complementary with δοκεῖ. **φράσω:** a hypothetical subjunctive, indicating politeness on the part of the Karian. **111.4 βασιλέα μὲν:** is answered by ἡμέας δέ. **βασιλέα...στρατηγόν:** subjects of προσφέρεσθαι. **χρεόν:** subject of εἶναι. **προσφέρεσθαι:** exegetical with χρεόν. **κατέλῃς:** a hypothetical subjunctive, indicating a possible future event. **τοι = σοι.** **ἦν σὲ ἐκεῖνος:** supply an implied κατέλῃ. **τὸ μὴ γένοιτο = ὃ μὴ γένοιτο:** an optative of wish, "may this not happen!" **ὑπὸ ἀξιοχρέου:** substantive, "by a worthy foe." **ἀποθανεῖν:** exegetical with συμφορὴ. **συμφορὴ:** supply an implied γίνεται. **ἡμέας:** subject of προσφέρεσθαι. **τοὺς ὑπηρέτας:** in apposition to ἡμέας. **προσφέρεσθαι:** exegetical with an implied χρεὸν εἶναι. **καὶ πρὸς ἵππον:** "even against a horse"; understand an implied χρεὸν εἶναι ἡμέας προσφέρεσθαι. **τοῦ = οὗ:** translate with τὰς μηχανὰς; the pronoun σύ comes between the relative pronoun and what it possesses. **μηδέν:** accusative of respect. **φοβηθῇς:** a passive subjunctive. **τοι = σοι.** **μή...μηδενός:** the negatives are μή because the promise lies in the uncertain future. **μιν = αὐτόν = τὸν ἵππον:** subject of στήσεσθαι. **ἀνδρός:** translate with στήσεσθαι ἐναντίον.



V.112.1 ταῦτα εἶπε. καὶ μεταυτίκα συνέμισγε τὰ στρατόπεδα πεζῇ καὶ νηυσί. νηυσὶ μὲν νυν Ἴωνες ἄκροι γενόμενοι ταύτην τὴν ἡμέρην ὑπερεβάλλοντο τοὺς Φοίνικας καὶ τούτων Σάμιοι ἠρίστευσαν. πεζῇ δέ, ὥς συνῆλθε τὰ στρατόπεδα, συμπεσόντα ἐμάχοντο. [2] κατὰ δὲ τοὺς στρατηγούς ἀμφοτέρους τάδε ἐγίνετο. ὥς προσεφέρετο πρὸς τὸν Ὀνήσιλον ὁ Ἀρτύβιος ἐπὶ τοῦ ἵππου κατήμενος, ὁ Ὀνήσιλος, κατὰ τὰ συνεθήκατο τῷ ὑπασπιστῇ, παίει προσφερόμενον αὐτὸν τὸν Ἀρτύβιον. ἐπιβαλόντος δὲ τοῦ ἵππου τοὺς πόδας ἐπὶ τὴν Ὀνησίλου ἀσπίδα, ἐνθαῦτα ὁ Κάρ, δρεπάνῳ πλήξας, ἀπαράσσει τοῦ ἵππου τοὺς πόδας.

V.112.1 ταῦτα: refers back to what the Karian just said. **νηυσί:** dative of respect. **νηυσὶ μὲν:** is answered by πεζῇ δέ. **τούτων:** partitive with Ἴωνες. **ὥς:** temporal. **112.2 τάδε:** looks forward to what comes next. **ὥς:** temporal. **κατὰ τὰ συνεθήκατο = κατὰ ταῦτα ἃ συνεθήκατο:** the antecedent ταῦτα has dropped out, and τά serves as the object of κατὰ and συνεθήκατο. **τῷ ὑπασπιστῇ:** the object of συν- of συνεθήκατο.



V.113.1 Ἀρτύβιος μὲν δὴ, ὁ στρατηγὸς τῶν Περσέων, ὁμοῦ τῷ ἵππῳ πίπτει αὐτοῦ ταύτῃ. μαχομένων δὲ καὶ τῶν ἄλλων, Στησήνωρ, τύραννος ἐὼν Κουρίου, προδιδού, ἔχων δύναμιν ἀνδρῶν περὶ ἐωυτὸν οὐ σμικρὴν. οἱ δὲ Κουριέες οὗτοι λέγονται εἶναι Ἀργείων ἄποικοι. προδόντων δὲ τῶν Κουριέων, αὐτίκα καὶ τὰ Σαλαμινίων πολεμιστήρια ἄρματα τῷ τούτῳ τοῖσι Κουριεῦσι ἐποίησε. γινομένων δὲ τούτων, κατυπέρτεροι ἦσαν οἱ Πέρσαι τῶν Κυπρίων. [2] τετραμμένου δὲ τοῦ στρατοπέδου, ἄλλοι τε ἔπесον πολλοὶ καὶ δὴ καὶ Ὀνήσιλος τε ὁ Χέρσιος, ὅς περ τὴν Κυπρίων ἀπόστασιν ἔπρηξε, καὶ ὁ Σολίων βασιλεὺς, Ἀριστόκυπρος ὁ Φιλοκύπρου, Φιλοκύπρου δὲ τούτου, τὸν Σόλων ὁ Ἀθηναῖος, ἀπικόμενος ἐς Κύπρον, ἐν ἔπεσι αἶνεσε τυράννων μάλιστα.

V.113.1 Ἀρτύβιος μὲν δὴ: is answered by μαχομένων δέ. **ὁ στρατηγός:** in apposition with Ἀρτύβιος. **αὐτοῦ ταύτῃ:** “there on that spot.” **τύραννος:** in apposition with Στησήνωρ. **εἶναι:** complementary with λέγονται. **τῷ τούτῳ = τὸ αὐτό.** **τοῖσι Κουριεῦσι:** translate with τῷ τούτῳ, e.g., τὸ αὐτό σοι ποιέω

(“I do the same thing as you do”). **τούτων**: refers back to the events just described. **τῶν Κυπρίων**: translate with κατυπέτεροι. **113.2 τε . . . καὶ δὴ καί**: τε introduces the general, πολλοί, and καὶ δὴ καί the specific, Ὀνήσιλος and Ἀριστόκυπρος. **τόν = ὅν**. **τυράννων**: partitive with τόν.



V.114.1 Ὀνησίλου μὲν νυν Ἀμαθούσιοι, ὅτι σφέας ἐπολιόρκησε, ἀποταμόντες τὴν κεφαλὴν ἐκόμισαν ἐς Ἀμαθοῦντα καὶ μιν ἀνεκρέμασαν ὑπὲρ τῶν πυλέων. κρεμαμένης δὲ τῆς κεφαλῆς καὶ ἤδη εὐσίης κοίλης, ἐσμός μελίσσέων, ἐσδύς ἐς αὐτήν, κηρίων μιν ἐνέπλησε. [2] τοῦτου δὲ γενομένου τοιούτου—ἐχρέωντο γὰρ περὶ αὐτῆς οἱ Ἀμαθούσιοι—ἐμαντεύθη σφι, τὴν μὲν κεφαλὴν κατελόντας, θάψαι· Ὀνησίλῳ δὲ θύειν ὥς ἥρωϊ ἀνὰ πᾶν ἔτος. καὶ σφι ποιεῦσι ταῦτα ἄμεινον συνοίσεσθαι.

V.114.1 Ὀνησίλου: translate with τὴν κεφαλὴν; separating the genitive noun from what it possesses creates dramatic tension. Consider this similar example, “Queen Anne’s—for she had done him many a wrong—head he cut off and placed on a pale.” **Ὀνησίλου μὲν νυν Ἀμαθούσιοι**: is, it seems, answered by Ἴωνες δέ of chapter 115. **μιν = αὐτήν = τὴν κεφαλὴν**. **μιν**: see previous note. **114.2 ἐμαντεύθη**: impersonal. **σφι**: to perform the action of θάψαι and θύειν. **τὴν μὲν κεφαλὴν**: is answered by Ὀνησίλῳ δέ. **κατελόντας**: though it should agree with σφι, κατελόντας is accusative because of the upcoming infinitives θάψαι and θύειν. **ποιεῦσι = ποιοῦσι**: the dative plural participle and third-person finite verb are look-alike forms; note that the participle in this instance does agree with the pronoun and does not perform the action of the infinitive. **ταῦτα**: refers back to what has just been said. **ἄμεινον**: impersonal and subject of συνοίσεσθαι.



V.115.1 Ἀμαθούσιοι μὲν νυν ἐποίουν ταῦτα καὶ τὸ μέχρι ἐμεῦ· Ἴωνες δέ, οἱ ἐν Κύπρῳ ναυμαχῆσαντες, ἐπεῖτε ἔμαθον τὰ πρήγματα τὰ Ὀνησίλου διεφθαρμένα καὶ τὰς πόλεις τῶν Κυπρίων πολιορκευμένας τὰς ἄλλας πλὴν Σαλαμίως, ταύτην δὲ Γόργῳ, τῷ προτέρῳ βασιλεῖ, τοὺς Σαλαμίνιους παραδόντας, αὐτίκα μαθόντες οἱ Ἴωνες ταῦτα ἀπέπλεον ἐς τὴν Ἰωνίην. [2] τῶν δὲ ἐν Κύπρῳ πολίων ἀντέσχε χρόνον ἐπὶ πλεῖστον πολιορκευμένη Σόλοι, τὴν πέριξ ὑπορύσσοντες τὸ τεῖχος, πέμπτῳ μηνὶ εἶλον οἱ Πέρσαι.

V.115.1 Ἀμαθούσιοι μὲν νυν: resumes Ὀνησίλου μὲν νυν Ἀμαθούσιοι from chapter 114.1 and is answered by Ἴωνες δέ. **ταῦτα:** refers back to the sacrifices to the hero Onesilos. **καὶ τὸ μέχρι ἐμεῦ:** substantive, “even up to my own day”; it is a temporal marker for Herodotus’s audience. **Ἴωνες:** subject of the upcoming ἀπέπλεον. **οἱ ἐν Κύπρῳ ναυμαχῆσαντες:** substantive, “those in Kypros having fought at sea.” **ἔμαθον:** the three things they realize are expressed by the participles διεφθαρμένα, πολιορκευμένας, παραδόντας, each modifying a different noun. **οἱ Ἴωνες:** since the main verb has been delayed, the subject is repeated. **ταῦτα:** refers back to what has just been said. **115.2 τῶν δὲ ἐν Κύπρῳ πόλιων:** partitive with Σόλοι. **Σόλοι:** a city on Kypros. **τὴν = ἦν. ὑπορύσσοντες:** for a description of tunneling under a wall during a siege, see Polybius, *Histories* 21.28.



V.116.1 Κύπριοι μὲν δὴ, ἐνιαυτὸν ἐλεύθεροι γενόμενοι, αὐτὶς ἐκ νέης κατεδεδούλωντο. Δαυρίσης δὲ ἔχων Δαρείου θυγατέρα καὶ Ὑμαίης τε καὶ Ὀτάνης, ἄλλοι Πέρσαι στρατηγοί, ἔχοντες καὶ οὗτοι Δαρείου θυγατέρας, ἐπιδιώξαντες τοὺς ἐς Σάρδεις στρατευσαμένους Ἴωνων καὶ ἐσάραξαντες σφέας ἐς τὰς νέας, τῇ μάχῃ ὥς ἐπεκράτησαν, τὸ ἐνθεῦτεν ἐπιδιελόμενοι τὰς πόλεις ἐπόρθεον.

V.116.1 Κύπριοι μὲν: is answered by Δαυρίσης δέ. **αὐτὶς ἐκ νέης:** substantive, “once again.” **ἄλλοι Πέρσαι στρατηγοί:** in apposition to Ὑμαίης and Ὀτάνης. **Ἴωνων:** partitive with τοὺς ἐς Σάρδεις στρατευσαμένους. **ὥς:** temporal. **τὸ ἐνθεῦτεν:** substantive, “from that point on.”



V.117.1 Δαυρίσης μὲν, τραπόμενος πρὸς τὰς ἐν Ἑλλησπόντῳ πόλεις, εἶλε μὲν Δάρδανον. εἶλε δὲ Ἀβυδὸν τε καὶ Περκώτην καὶ Λάμψακον καὶ Παισόν. ταύτας μὲν ἐπ’ ἡμέρῃ ἐκάστη αἶρεε. ἀπὸ δὲ Παισοῦ ἐλαύνοντί οἱ ἐπὶ Πάριον πόλιν ἦλθε ἀγγελίη τοὺς Κᾶρας, τὼν τὸ Ἴωσι φρονήσαντας, ἀπεστάναι ἀπὸ Περσέων. ἀποστρέψας ὧν ἐκ τοῦ Ἑλλησπόντου, ἤλαυνε τὸν στρατὸν ἐπὶ τὴν Καρίην.

V.117.1 Δαυρίσης μὲν: is answered by πυθόμενοι δέ from chapter 118.1. **εἶλε μὲν Δάρδανον:** is answered by εἶλε δὲ Ἀβυδόν. **ταύτας μὲν:** is answered by ἀπὸ δὲ Παισοῦ. **ἐπ’ ἡμέρῃ ἐκάστη:** i.e., he took one city each day. **οἱ = αὐτῷ. τοὺς Κᾶρας:** subject of ἀπεστάναι. **τὼν τὸ Ἴωσι φρονήσαντας = τὸ**

αὐτό ἴωσι φρονήσαντας: consider the similar expression, τὰ αὐτά σοι ποιέω (“I do the same things as you”). **ἀπεστάναι:** main verb in indirect statement.



V.118.1 καὶ κως ταῦτα τοῖσι Καροῖ ἐξαγγέλθη πρότερον ἢ τὸν Δαυρίσιν ἀπικέσθαι. πυθόμενοι δὲ οἱ Κᾶρες συνελέγοντο ἐπὶ Λευκάς τε Στήλας καλεομένας καὶ ποταμὸν Μαρσύην, ὃς ῥέων ἐκ τῆς Ἰδριάδος χώρας ἐς τὸν Μαίανδρον ἐκδιδοῖ. [2] συλλεχθέντων δὲ τῶν Καρῶν ἐνθαῦτα ἐγίνοντο βουλαὶ ἄλλαι τε πολλαὶ καὶ ἀρίστη γε δοκέουσα εἶναι ἐμοὶ Πιξωδάρου τοῦ Μουσώλου, ἀνδρὸς Κινδυέος, ὃς τοῦ Κιλικῶν βασιλέος, Συεννέσιος, εἶχε θυγατέρα. τούτου τοῦ ἀνδρὸς ἡ γνώμη ἔφερε διαβάντας τὸν Μαίανδρον τοὺς Κᾶρας καὶ κατὰ νώτου ἔχοντας τὸν ποταμὸν οὕτω συμβάλλειν, ἵνα μὴ ἔχοντες ὀπίσω φεύγειν οἱ Κᾶρες, αὐτοῦ τε μένειν ἀναγκαζόμενοι, γινοῖατο ἔτι ἀμείνονες τῆς φύσιος. [3] αὕτη μὲν νυν οὐκ ἐνίκα ἡ γνώμη. ἀλλὰ τοῖσι Πέρσῃσι κατὰ νώτου γίνεσθαι τὸν Μαίανδρον μᾶλλον ἢ σφίσι. δηλαδή, ἦν φυγὴ τῶν Περσέων γένηται καὶ ἐσσωθέωσι τῇ συμβολῇ, ὥς οὐκ ἀπονοστήσουσι, ἐς τὸν ποταμὸν ἐσπίπτοντες.

V.118.1 ταῦτα: refers back to the conquests of the Persians. **τὸν Δαυρίσιν:** subject of ἀπικέσθαι. **ἀπικέσθαι:** main verb after πρότερον ἢ. **118.2 τε . . . καί:** τε introduces the general, ἄλλαι τε πολλαί, and καί the specific, ἀρίστη. Much of the below offers the perspective of the Karians. **εἶναι:** complementary with δοκέουσα. **ἐμοί:** Herodotus inserts himself into the narrative of the Karians. **ἀνδρὸς Κινδυέος:** in apposition with Πιξωδάρου. **Συεννέσιος:** in apposition with τοῦ Κιλικῶν βασιλέος. **ἔφερε:** “proposed.” **τοὺς Κᾶρας:** subject of συμβάλλειν. **συμβάλλειν:** main verb in indirect statement. **φεύγειν:** complementary with ἔχοντες. **αὐτοῦ:** “there.” **μένειν:** complementary with ἀναγκαζόμενοι. **γίνοιατο = γίγνοιτο:** a hypothetical optative giving Pixodaros’s reason for wanting the river at the Karians’ back. **τῆς φύσιος:** translate with ἀμείνονες; although Herodotus states that the strategy is Pixodaros’s, he is nonetheless taken to task for betraying a complete ignorance of military tactics. I am unaware of any data on how well the psychological ploy of “no retreat” works in military affairs. I can note that there is the populist admonition to beware of the trapped animal and that there are at least two military strategists, Sir Basil H. Liddel-Hart (*Strategy*, 1954) and Sun Tzu (*Art of War*), who agree with Pixodaros that a warrior who has no means of escape is a most formidable foe. **118.3 αὕτη μὲν νυν:** is answered by ἀλλὰ τοῖσι Πέρσῃσι. **τοῖσι**

Πέρσησι: possesses νότου. **γίνεσθαι:** main verb in indirect statement; supply an implied ἐνίκα ἢ γνώμη. **τὸν Μαίανδρον:** subject of γίνεσθαι. **σφίσι:** possesses an implied νότου. **δηλαδή . . . ὥς:** supply an implied ἐστὶ, “it is clear that.” **γένηται . . . ἐσσωθέωσι:** hypothetical subjunctives indicating a possible future occurrence. **οὐκ ἀπονοστήσουσι:** understand an implied “home.”



V.119.1 μετὰ δὲ παρεόντων καὶ διαβάντων τὸν Μαίανδρον τῶν Περσέων, ἐνθαῦτα ἐπὶ τῷ Μαρσύῃ ποταμῷ συνέβαλόν τε τοῖσι Πέρσησι οἱ Κᾶρες καὶ μάχην ἐμαχέσαντο ἰσχυρὴν καὶ ἐπὶ χρόνον πολλόν. τέλος δὲ ἐσώθησαν διὰ πλῆθος. Περσέων μὲν δὴ ἔπεσον ἄνδρες ἐς δισχιλίους, Καρῶν δὲ ἐς μυρίους. [2] ἐνθεῦτεν δὲ οἱ διαφυγόντες αὐτῶν κατειλήθησαν ἐς Λάβραυνδα ἐς Διὸς στρατίου ἱρόν, μέγα τε καὶ ἅγιον ἄλσος πλατανίστων. μοῦνοι δὲ τῶν ἡμεῖς ἴδμεν Κᾶρες εἰσὶ οἱ Διὶ στρατίῳ θυσίας ἀνάγουσι. κατειληθέντες δὲ ὧν οὔτοι ἐνθαῦτα ἐβουλεύοντο περὶ σωτηρίας, ὁκότερα ἢ παραδόντες σφέας αὐτοὺς Πέρσησι ἢ ἐκλιπόντες τὸ παράπαν τὴν Ἀσίην ἄμεινον πρήξουσι.

V.119.1 μετὰ δέ: adverbial, “and so.” **τε . . . καί:** links συνέβαλον and μάχην ἐμαχέσαντο. **πολλόν = πολύν.** **τέλος:** accusative of respect. **διὰ πλῆθος:** “by superior numbers.” **Περσέων μὲν:** is answered by Καρῶν δέ; Περσέων is partitive with ἄνδρες. **Καρῶν:** partitive with an implied ἄνδρες. **ἐς μυρίους:** the quantity is believed to be quite a bit too high. **119.2 οἱ διαφυγόντες:** substantive, “those having escaped.” **αὐτῶν:** partitive with οἱ διαφυγόντες. **ἄλσος:** in apposition with ἱρόν. **μοῦνοι δὲ τῶν ἡμεῖς ἴδμεν = μοῦνοι δὲ τούτων οὓς ἡμεῖς ἴδμεν:** the antecedent τούτων has dropped out, and τῶν is partitive with μοῦνοι and is also the object of ἴδμεν. **ἄμεινον:** accusative of respect, “better.” **πρήξουσι:** instead of the future optative, the future indicative is retained.



V.120.1 βουλευομένοισι δέ σφι ταῦτα παραγίνονται βοηθέοντες Μιλήσιοι τε καὶ οἱ τούτων σύμμαχοι. ἐνθαῦτα δὲ τὰ μὲν πρότερον οἱ Κᾶρες ἐβουλεύοντο μετήκαν. οἱ δὲ αὖτις πολεμείν ἐξ ἀρχῆς ἀρτέοντο. καὶ ἐπιουσί τε τοῖσι Πέρσησι συμβάλλουσι καὶ μαχεσάμενοι ἐπὶ πλέον ἢ πρότερον ἐσώθησαν. πεσόντων δὲ τῶν πάντων πολλῶν μάλιστα Μιλήσιοι ἐπλήγησαν.

V.120.1 ταῦτα: refers back to the Karians deciding whether to surrender or to flee. **τὰ μὲν πρότερον = ταῦτα μὲν ἂν πρότερον:** is answered by οἱ δὲ αὖτις; the antecedent ταῦτα has dropped out, and τὰ serves as the object of ἐβουλεύοντο and μετήκαν. **πολεμέειν:** complementary with ἀρτέοντο. **ἐπὶ πλέον ἢ πρότερον:** “even worse than before.” **πεσόντων δὲ τῶν πάντων πολλῶν:** partitive with μάλιστα Μιλήσιοι.



V.121.1 μετὰ δὲ τοῦτο τὸ τρῶμα ἀνέλαβόν τε καὶ ἀνεμαχέσαντο οἱ Κᾶρες· πυθόμενοι γὰρ ὡς στρατεύεσθαι ὀρμέεται οἱ Πέρσαι ἐπὶ τὰς πόλεις σφέων, ἐλόχησαν τὴν ἐν Πηδάσῳ ὁδόν, ἐς τὴν ἐμπεσόντες οἱ Πέρσαι νυκτὸς διεφθάρησαν καὶ αὐτοὶ καὶ οἱ στρατηγοὶ αὐτῶν Δαυρίσης καὶ Ἀμόργης καὶ Σισιμάκης. σὺν δὲ σφί ἀπέθανε καὶ Μύρσος ὁ Γύγεω. τοῦ δὲ λόχου τούτου ἡγεμὼν ἦν Ἡρακλείδης Ἰβανώλλιος, ἀνὴρ Μυλασσεύς.

V.121.1 στρατεύεσθαι: complementary with ὀρμέεται. **ἐς τὴν = ἐς ἤν.** **Δαυρίσης . . . Ἀμόργης . . . Σισιμάκης:** in apposition with οἱ στρατηγοί. **ἀνήρ:** in apposition with Ἡρακλείδης.



V.122.1 οὗτοι μὲν νυν τῶν Περσέων οὕτω διεφθάρησαν. Ὑμαίης δέ, καὶ αὐτὸς ἐὼν τῶν ἐπιδιωξάντων τοὺς ἐς Σάρδις στρατευσαμένους Ἰώνων, τραπόμενος ἐς τὸν Προποντίδα εἶλε Κίον τὴν Μυσίην. [2] ταύτην δὲ ἐξελὼν, ὡς ἐπύθετο τὸν Ἑλλήσποντον ἐκκλειοιπέναι Δαυρίσιν καὶ στρατεύεσθαι ἐπὶ Καρίης, καταλιπὼν τὴν Προποντίδα ἐπὶ τὸν Ἑλλήσποντον ἦγε τὸν στρατόν. καὶ εἶλε μὲν Αἰολέας πάντας ὅσοι τὴν Ἰλιάδα νέμονται. εἶλε δὲ Γέργιθας, τοὺς ὑπολειφθέντας τῶν ἀρχαίων Τευκρῶν. αὐτὸς τε Ὑμαίης, αἰρέων ταῦτα τὰ ἔθνεα, νούσῳ τελευτᾷ ἐν τῇ Τρωάδι.

V.122.1 οὗτοι μὲν νυν: is answered by Ὑμαίης δέ. **τῶν Περσέων:** partitive with οὗτοι. **ἐὼν τῶν ἐπιδιωξάντων:** partitive with Ὑμαίης. **Ἰώνων:** partitive with τοὺς ἐς Σάρδις στρατευσαμένους. **τραπῶ = τρέπω.** **122.2 ὥς:** temporal. **Δαυρίσιν:** subject of ἐκκλειοιπέναι and στρατεύεσθαι. **ἐκκλειοιπέναι . . . στρατεύεσθαι:** main verbs in indirect statement. **εἶλε μὲν Αἰολέας:** is answered by εἶλε δὲ Γέργιθας. **τοὺς**

ὑπολειφθέντας: substantive, “the descendants”; the term is in apposition with Γέργιθας. τῶν ἀρχαίων Τευκρῶν: partitive with τοὺς ὑπολειφθέντας.



V.123.1 οὗτος μὲν δὴ οὕτω ἐτελεύτησε· Ἀρταφρένης δέ, ὁ Σαρδίων ὕπαρχος, καὶ Ὀτάνης, ὁ τρίτος στρατηγός, ἐτάχθησαν ἐπὶ τὴν Ἰωνίην καὶ τὴν προσεχέα Αἰολίδα στρατεύεσθαι. Ἰωνίης μὲν νυν Κλαζομενάς αἰρέουσι, Αἰολέων δὲ Κύμην.

V.123.1 οὗτος μὲν: refers back to Hymaies and is answered by Ἀρταφρένης δέ. ὕπαρχος: in apposition with Ἀρταφρένης. στρατηγός: in apposition with Ὀτάνης. στρατεύεσθαι: complementary with ἐτάχθησαν. Ἰωνίης μὲν: is answered by Αἰολέων δέ. Κύμην: supply an implied αἰρέουσι.



V.124.1 ἀλίσκομενέων δὲ τῶν πολίων, ἦν γὰρ, ὥς διέδεξε, Ἀρισταγόρης ὁ Μιλήσιος ψυχὴν οὐκ ἄκρος, ὅς, τaráξας τὴν Ἰωνίην καὶ ἐγκερασάμενος πρήγματα μεγάλα, δρῆσμον ἐβούλενε, ὀρέων ταῦτα. πρὸς δέ οἱ καὶ ἀδύνατα ἐφάνη βασιλέα Δαρεῖον ὑπερβαλέσθαι. [2] πρὸς ταῦτα δὴ ὦν, συγκαλέσας τοὺς συστασιώτας, ἐβουλεύετο, λέγων ὥς ἄμεινον σφίσι εἴη κρησφύγετόν τι ὑπάρχον εἶναι, ἦν ἄρα ἐξωθέωνται ἐκ τῆς Μιλήτου. εἴτε δὴ ὦν ἐς Σαρδῶ ἐκ τοῦ τόπου τούτου ἄγοι ἐς ἀποικίην, εἴτε ἐς Μύρκινον τὴν Ἡδωνῶν—τὴν Ἰστιαῖος ἐτείχεε, παρὰ Δαρείου δωρεὴν λαβὼν—ταῦτα ἐπειρώτα ὁ Ἀρισταγόρης.

V.124.1 ψυχὴν: accusative of respect. οὐκ ἄκρος: a Herodotean evaluation. ταῦτα: looks back to the captured cities. πρὸς δέ: adverbial, “and additionally.” οἱ = αὐτῷ. ὑπερβαλέσθαι: epexegetical with ἀδύνατα. **124.2** ταῦτα: refers back to what has just been said. εἴη: probably a potential optative without ἄν (Smyth 1821). κρησφύγετον: subject of εἶναι. εἶναι: epexegetical with ἄμεινον. ἐξωθέωνται: a hypothetical subjunctive, indicating a possible future event. ἄγοι: optative standing for an original deliberative subjunctive. ἐς Μύρκινον: supply an implied ἄγοι. τὴν = ἦν. ταῦτα: ταῦτα refers back to the two choices just given by Aristagores.



V.125.1 Ἐκαταίου μὲν νυν τοῦ Ἠγησάνδρου, ἀνδρὸς λογοποιοῦ, τουτέων μὲν ἐς οὐδετέρην στέλλειν ἔφερε ἢ γνώμη. ἐν Λέρῳ δὲ

τῇ νήσῳ τεῖχος οἰκοδομησάμενον ἡσυχίην ἄγειν, ἣν ἐκπέσῃ ἐκ τῆς Μίλητου. ἔπειτα δὲ ἐκ ταύτης ὀρμώμενον κατελεύσεσθαι ἐς τὴν Μίλητον.

V.125.1 Ἑκαταίου: possesses γνώμη; an historian, c. 500 B.C.E., who wrote historical and geographical accounts of Asia Minor and the East. Hekataios is cited by Herodotus in a few passages (II.143; V.36; V.125–26; VI.137). **μέν νυν:** is answered by αὐτῷ δὲ Ἀρισταγόρῃ of chapter 126.1. **τουτέων μὲν:** partitive with οὐδετέρῃν and is answered by ἐν Λέρῳ δέ. **στέλλειν:** complementary with ἔφερε ἢ γνώμη. **οἰκοδομησάμενον:** modifies an implied Ἀρισταγόρην and is the subject of ἄγειν. **ἄγειν:** complementary with an implied ἔφερε ἢ γνώμη. **ἐκπέσῃ:** a hypothetical subjunctive, indicating a possible future event. **ὀρμώμενον:** modifies an implied Ἀρισταγόρην and is the subject of κατελεύσεσθαι. **κατελεύσεσθαι:** complementary with an implied ἔφερε ἢ γνώμη.



V.126.1 ταῦτα μὲν δὴ Ἑκαταῖος συνεβούλευε. αὐτῷ δὲ Ἀρισταγόρῃ ἡ πλείστη γνώμη ἦν ἐς τὴν Μύρκινον ἀπάγειν. τὴν μὲν δὴ Μίλητον ἐπιτράπει Πυθαγόρῃ, ἀνδρὶ τῶν ἀστῶν δοκίμῳ. αὐτὸς δέ, παραλαβὼν πάντα τὸν βουλόμενον, ἔπλεε ἐς τὴν Θρηίκην. καὶ ἔσχε τὴν χώραν ἐπ’ ἣν ἐστάλη. [2] ἐκ δὲ ταύτης ὀρμώμενος, ἀπόλλυται ὑπὸ Θρηίκων αὐτὸς τε ὁ Ἀρισταγόρης καὶ ὁ στρατὸς αὐτοῦ, πόλιν περικατήμενος καὶ βουλομένων τῶν Θρηίκων ὑποσπόνδων ἐξιέναι.

V.126.1 ταῦτα: refers back to what has just been said in chapter 125. **ταῦτα μὲν δὴ Ἑκαταῖος:** resumes Ἑκαταίου μὲν νυν from chapter 125.1 and is answered by αὐτῷ δὲ Ἀρισταγόρῃ. **Ἀρισταγόρῃ:** to perform the action of ἀπάγειν. **ἡ πλείστη γνώμη:** “majority opinion.” **ἀπάγειν:** exegetical with ἡ πλείστη γνώμη. **τὴν μὲν δὴ:** is answered by αὐτὸς δέ. **ἀνδρὶ:** in apposition with Πυθαγόρῃ. **126.2 ἐξιέναι:** complementary with βουλομένων.

APPENDIX A

CASE AND FUNCTION CHART

In making this chart, a primary consideration has been to represent as many different functions as possible with the fewest number of labels. Thus, the genitive of dependence, for example, is used as a catchall for a number of incidences where a genitive noun must be translated with another noun. Likewise, the dative indirect object covers a number of incidences typically found under the dative of reference category. The underlying philosophy is to explain more with less. Should you wish to look at more labels, Smyth's *Greek Grammar* is a good resource to consult.

Case	Function	Supply in English
NOMINATIVE	1. Subject: he eats Καμβύσης ἐστρατεύετο ("Kambyses marched")	none
	2. Predicate Nominative: he is a doctor οὖνομα αὐτῇ ἦν Νίτητις ("her name was Nitetis")	none
	3. Predicate Adjective: the dog is brown τὰ οἰκῆια ἦν μέζω κακά ("the personal matters were too terrible")	none

Case	Function	Supply in English
GENITIVE	1. Possession: the car of John νεκρὸς ἀνθρώπου (“the corpse of a man ”)	<i>of</i>
	2. Partitive: ἕξ τῶν ἀνδρῶν (“six of the men ”)	<i>of</i>
	3. Dependence: a bag of gold τοῦ χρυσοῦ θήκη (“chest of gold ”)	<i>of</i>
	4. Object of a Verb or Verb’s Prefix: χρημάτων ἐδέοντο (“they were in need of money ”); ἐκείνων ταῦτα προτίθησι (“he places these things before those ”)	
	5. Absolute: ἐπιφανοῦς τούτου γενομένου (“ this being clear”)	none
	6. Comparison: ὁ Ὅμηρος δικαιότερος ἀδελφοῦ (“Homer is more just than his brother ”)	<i>than</i>
	7. With Certain Adjectives or Adverbs: σοῦ ἄξιος (“worthy of you ”)	
	8. Value: αὐτὸν πολλοῦ τιμᾷ (“he honors him a lot”); ὁ μὲν λόγου οὐδενός (“the man of no account ”)	<i>of</i>
	9. Separation: he frees us from slavery τὰ πηδάλια παρέλυσεν νεῶν (“he freed the rudders from the ships ”)	<i>from/away from</i>
	10. Time: δέκα ἡμερῶν (“within ten days ”)	<i>within</i>
	11. Object of Preposition: ὑπὸ Ὅμηρου (“by Homer ”)	
DATIVE	1. Indirect Object: he gives a book to Sara OR he makes a coat for Jim ὑμῖν ἔχει καλῶς (“it goes well for you ”) δίκην αὐτῇ αἰροῦμαι (“I choose justice for her ”)	<i>to</i> <i>for</i>
	2. Object of Verb or Verb’s Prefix: ἐπὶ κρήνην αὐτοῖς ἡγήσασθαι (“to lead them to the spring”) τὴν ἐλευθερίαν ὑμῖν περικύβημι (“I place freedom around you ”)	

Case	Function	Supply in English
	3. Means or Instrument: he cuts down the tree with a sword OR he wins by his intelligence. ἐχουσιν αὐτὸ δόλω (“they held it by trickery”)	<i>by/with</i>
	4. Possession typically with verb (“to be”): τῷ Ὀμήρῳ ἐστὶ στρατηγός (“there is a general to Homer”)	<i>to</i>
	5. Dative with an Adjective, Adverb, or Noun: αὐτῷ ἀσφαλές εἶναι (“to be safe for him”) πρὸς ἡδονὴν αὐτῷ (“for pleasure to him”)	
	6. Dative with a Verb and Infinitive: δεῖ αὐτῷ ἰέναι (“it is necessary for him to go”)	
	7. Dative of Respect: ἀνὴρ ἡλικία νέος (“a man young in age”)	<i>in</i>
	8. Time When: πέμπτη ἡμέρα (“on the fifth day”)	<i>on</i>
	9. Dative of Degree of Difference: πολλῷ (“by much”)	<i>by</i>
	10. Dative of Accompaniment: αὐτὸν κτείνει ἵππῳ (“he kills him with his horse”)	<i>none or σύν</i>
	11. Dative of Agent with Perf. and Plup. Pass.: λέλειμμαι αὐτῷ (“I have been left by him”)	
	12. Place Where: (“He sits on the bench”) ἐν Αἰγύπτῳ (“in Egypt”)	<i>ἐν (in, on, at)</i>
	13. Dative of Possession: ὁ ἀδελφὸς αὐτῷ (“his brother”) <i>none</i>	
	14. Object of Preposition: σὺν Ὀμήρῳ (“with Homer”)	
ACCUSATIVE	1. Direct Object: he gives me an apple ταῦτα αὐτῇ λέγω (“I say these things to her”)	<i>none</i>
	2. Accusative Subject of Infinitive or Participle Indirect Statement: ἔφη αὐτὴν βλάπτειν αὐτόν (“he said she hit him”); οἶκός ἦν τῆς θυγατρὸς ὄντας παῖδας (“it was likely that they were the children of his daughter”)	<i>that or none</i>

Case	Function	Supply in English
	Result: οὕτω σοφός ἐστι ὥστε τοὺς ἀνθρώπους φιλεῖν αὐτόν (“he is so wise that people love him”) Other Instances: δεῖ αὐτὸν ἵέναι (“it is necessary for him to go”); συνηνείκε ὑμᾶς εἰδέναι (“it happened that you knew”)	
	3. Acc. of Respect: ἀνὴρ ἡλικίαν νέος a man young in age	<i>in</i>
	4. Duration of time: he works for 3 hours ὀκτωκαίδεκα ἔτη (“for eighteen years ”)	<i>for</i>
	5. Extent of space: he walks for 3 miles ὁδὸν μακράν (“for a long journey ”)	<i>for</i>
	6. Accusative Absolute: οὕτως ἔχον (“ this being so ”)	none
	7. Object of Preposition: πρὸς Ὅμηρον (“to Homer ”)	
VOCATIVE	1. Direct Address: John, come here ὦ βασιλεῦ (“oh king ”)	none

With the exception of the predicate adjective, the above are all case functions for nouns and pronouns. Remember that adjectives, which include participles, always agree with the nouns or pronouns they modify in gender, number, and case. If no noun or pronoun is present, supply one from the gender and number of the adjective unless it is clear that a noun or pronoun must be supplied from context.

Two grammatical occurrences that happen in all cases are apposition and predicate nouns. Consider the following examples:

Apposition	Predicate Nouns
ὁ Ὅμηρος, ποιητής, καλός.	ὁ Ὅμηρος ποιητής.
Homer, a poet , is good.	Homer is a poet .
τὸ βιβλίον τοῦ Ὁμήρου, ποιητοῦ, μέγα.	τὸ βιβλίον τοῦ Ὁμήρου ὄντος ποιητοῦ μέγα.
The book of Homer, a poet , is big.	The book of Homer, being a poet , is big.
ταῦτα τῷ Ὁμήρῳ, ποιητῇ, δίδωμι.	τὸ βιβλίον τῷ Ὁμήρῳ ὄντι ποιητῇ.
I give these things to Homer, a poet .	There is a book to Homer being a poet .
νομίζει τὸν Ὅμηρον ποιητὴν καλόν.	νομίζει τὸν Ὅμηρον ποιητὴν εἶναι.
He thinks that Homer, a poet , is good.	He thinks Homer is a poet .
ὁ βασιλεῦς, Κῦρε, ἔλθε.	ὁ παῖδιά ὄντα ποιηταί, ἔλθετε.
King, Kyros , come!	Children, being poets , come!

☞ APPENDIX B

INFINITIVES

An infinitive can be used in conjunction with another adjective, noun, or verb:

1. **Complementary:** προδοῦναι γάρ σε θέλει (“he wishes to betray you”);
ταῦτα λέγειν δύναμαι (“I am able to say these things”).
2. **Dependent:** μεῖ ἔρχεσθαι κελεύει (“she orders me to come”); μεῖ
ἔρχεσθαι θέλει (“he wants me to come”).
3. **Epexegetical:** καλὸν πυθεῖν νέα (“it is good to learn new things”);
ἐλπίς ἡμῖν νικᾶν “there is hope for us to win”).
4. **Purpose:** σῖτον ἐμοὶ ἐσθίειν δίδωσιν (“he gives food to me to eat”);
βιβλίον ἐμοὶ λέγειν δίδωσιν (“he gives a book to me to read”).

Used as a noun:

5. **Articular:** τὸ μάχεσθαι κάλλιστον (“fighting is best”); περὶ τοῦ φεύγειν
νομίζομεν (“we consider fleeing”).

Used as a main verb in indirect statement, after ὥστε and πρίν, or as an imperative:

6. **Main Verb:** ἔφη αὐτοὺς ἐλεύσεσθαι (“he said that they would come”);
ἔφη εἶναι μακαρίᾳ (“she said that she is blessed”).

7. **Main Verb:** πολλὰ ἔμαθον πρὶν θανεῖν (“I learned much before I died”);
λέγει ὥστε ἡμᾶς ἀκοῦσαι (“she speaks and so we listen”).
8. **Main Verb:** ἔφη· Φεύγειν (“he said, flee!”); ἔφη· Σπεύδειν (“she said, hurry up!”)



THE INFINITIVE IN AN INDIRECT STATEMENT OR QUESTION

The infinitive is used as the main verb in the dependent clause. It stands for an original finite verb of the direct statement.

1. The **present infinitive stands** for an original present indicative, imperfect indicative, present subjunctive, or present optative.
2. The **future infinitive stands** for an original future indicative or a future optative.
3. The **aorist infinitive stands** for an original aorist indicative, aorist subjunctive, or aorist optative.
4. The **perfect infinitive stands** for an original perfect indicative.

🌀 APPENDIX C

THE SUBJUNCTIVE AND OPTATIVE MOODS IN SUMMARY

The Subjunctive, when considered in the big picture, is the mood that is used to express nonfactual or hypothetical events. These events lie in the unforeseeable or hypothetical future, and the possibility of their occurring is typically uncertain. When encountering the subjunctive, use context to determine whether you should translate it into English with the English indicative or whether you should add in a word like “may” so as to emphasize the mood’s uncertainty.

The Hortatory Subjunctive, usually in the first-person plural, expresses a request or a proposal: “let us go”; “let’s eat”; “let’s dance.” The negative is μή: “let us not bow down.” Since the action has not yet occurred, it is considered hypothetical. Thus, “let’s dance” implies that we may or we may not. Consider the following examples:

νῦν ἀκούωμεν τοῦ ἀνδρός. (“Let us now listen to the man.”)

νῦν μὴ ἀκούωμεν τοῦ ἀνδρός. (“Let us now not listen to the man.”)

The Deliberative Subjunctive is used when a hypothetical question is asked, such as “Am I to go?” Note the difference between the deliberative subjunctive and an indicative question, such as “Am I going?” Consider the following examples:

νῦν ἀκούωμεν τοῦ ἀνδρός; (“Are we now to listen to the man?”)
 νῦν μὴ ἀκούωμεν τοῦ ἀνδρός; (“Are we now not to listen to
 the man?”)

The Prohibitive Subjunctive is used with the aorist subjunctive when expressing a negative command. The negative is μή. Note that a command is hypothetical in nature because the event takes place in the unforeseeable future and so there is no certainty as to what actually will happen. If I say “Don’t jump,” I have no idea whether the command will carry weight or not. Consider the following examples:

μὴ ἀκούσης τοῦ ἀνδρός. (“Don’t listen to the man.”)
 μὴ αὐτοὺς θύσης. (“Don’t sacrifice them.”)

The Subjunctive of Doubtful Assertion and Negation is used occasionally when the speaker wishes to make an assertion in a quiet and less assertive manner. This subjunctive is not so common. Consider the following examples:

μὴ καλὸν ταῦτα ἤ ποιεῖν. (“It may be good to do these things.”)
 μὴ οὐ κακὸν ταῦτα ἤ ποιεῖν. (“It may not be bad to do these things.”)

The Optative, when considered in the big picture, is either a mood that stands for an original indicative, and thus is factual in nature, or it is a mood used to express nonfactual or hypothetical events. These events lie, relative to the time of the main verb, in the unforeseeable or hypothetical future, and the possibility of their occurring is typically uncertain.

When encountering the optative, use context to determine whether you should translate it into English with the indicative or whether you should add in a word like “may,” “might,” “would,” or “could” so as to emphasize the mood’s uncertainty.

The Potential Optative states the possibility of an event occurring: “it could happen” or “we would go.” The potential optative is always found with ἄν, and the negative is οὐ. Consider the following examples:

Κῦρος ἄν ἔλθοι. (“Kyros could come.”)

ἂν συμφέροι εἶναι τοῦτο. (“This could happen to be.”)
οὔτοι ἂν σφάλλοιντο. (“They could be tripped up.”)

The Optative of Wish expresses a subject’s desire for something to happen: “I hope he comes”; “May he come”; “Would that he comes.” Greek uses the optative to express a wish for something to happen at some time in the future. εἴθε or εἰ γάρ may introduce the wish but need not be present. Consider the following examples:

εἴθε Κῦρος ἔλθοι. (“May Kyros come.”)
εἰ γὰρ Κῦρος ἔλθοι. (“May Kyros come.”)
Κῦρος ἔλθοι. (“May Kyros come.”)

THE OPTATIVE IN INDIRECT STATEMENT AND QUESTION:

1. When encountering a **present optative** in indirect statement, consider that it may stand for one of the following:
 - a. the present indicative;
 - b. the imperfect indicative;
 - c. the present subjunctive;
 - d. the present optative.
2. When encountering a **future optative** in indirect statement, consider that it may stand for one of the following:
 - a. the future indicative;
 - b. the future optative.
3. When encountering an **aorist optative** in indirect statement, consider that it may stand for one of the following:
 - a. the aorist indicative;
 - b. the aorist subjunctive;
 - c. the aorist optative.

THE SUBJUNCTIVE AND OPTATIVE IN PURPOSE AND FEAR CLAUSES

When Greek expresses **purpose** with the subjunctive or optative moods, it does so in the following way: introductory finite verb + ἵνα, ὥς, or ὅπως +

a verb in the subjunctive or optative mood. If the introductory finite verb is a primary tense, the verb after ἵνα, ὥς, or ὅπως will be in the subjunctive. If the introductory finite verb is a secondary tense, the verb after ἵνα, ὥς, or ὅπως will be in the optative. The present, future, and perfect tenses of the verb are primary tenses. The imperfect, aorist, and pluperfect tenses of the verb are secondary.

Fear Clauses represent the speaker's fear that something will or will not happen. In primary sequence, a fear that something will happen ("I fear that we will lose") has the following formula: verb of fearing (present, future, or perfect tense) + μή + finite verb in the subjunctive. A fear that something will not happen ("I fear that he will not come") has the following form: verb of fearing (present, future, or perfect tense) + μὴ οὐ + finite verb in the subjunctive. In secondary sequence, a fear that something will occur ("I feared that we might lose") has the following formula: verb of fearing (imperfect, aorist, or pluperfect tense) + μή + finite verb in the optative. A fear that something will not happen ("I feared that he might not come") has the following form: verb of fearing (imperfect, aorist, or pluperfect tense) + μὴ οὐ + finite verb in the optative. The subjunctive and optative moods emphasize the uncertainty of an event, which may or may not come to pass.

THE SUBJUNCTIVE OR OPTATIVE IN THE PROTASIS OF CONDITIONS

One of the functions of the subjunctive and optative moods is to express nonfactual (or hypothetical) situations. Remember that the indicative mood is, in most cases, the mood of fact. In the hypothetical "if-clause" of conditions, the subjunctive or optative may be found. The negative is μή.

Future More Vivid Conditions state a hypothetical situation ("if we win") followed by a factual consequence in the future ("we will receive much praise"). Greek uses the subjunctive (present or aorist) in the "if-clause" or "protasis," and the future indicative in the "then-clause" or "apodosis." Note that there is often a factual implication to this condition: "if he comes, we will be happy," and the implication is that he does come and we are happy.

Future Less Vivid Conditions state a hypothetical situation (“if we should win”) followed by a consequence in the future (“we would receive much praise”). Greek uses $\epsilon\iota$ + the optative (present or aorist) in the protasis and the optative (present or aorist) + $\alpha\upsilon$ in the apodosis. The future less vivid condition is similar to the future more vivid condition—they both state a hypothetical condition followed by a future consequence. The difference between them is that in the protasis and apodosis, the future less vivid is more hypothetical than the future more vivid and there is not the implication that the condition is met and comes true.

Present General Conditions state a hypothetical situation (“if we win”) followed by a factual consequence in the present (“we receive much praise”). Greek uses the subjunctive (present or aorist) in the protasis, and the present indicative in the apodosis. Note that there is often a factual implication to this condition: “if he comes, we are happy,” and the implication is that he does come and we are happy.

Past General Conditions state a general truth about the past. The protasis states the situation under which the apodosis holds true: “if (or whenever) he saw her, he was happy”; “if (or whenever) they heard that song, they started to dance.” Greek uses $\epsilon\iota$ + the optative (present or aorist) in the protasis and the imperfect indicative in the apodosis. Note that the optative remains suppositional, but the supposition is one that carries with it the implication that it has occurred, often with some frequency. And so in this sense the optative is factual: “whenever he saw her, he was happy.” His seeing her and his consequent happiness occurred with some frequency.

In Conditions, the Protasis may be introduced by a relative pronoun ($\delta\varsigma$ $\alpha\upsilon$; $\delta\sigma\tau\iota\varsigma$ $\alpha\upsilon$; $\delta\varsigma$; $\delta\sigma\tau\iota\varsigma$: “whoever”) or adverb ($\delta\pi\omicron\upsilon$ $\alpha\upsilon$; $\delta\pi\omicron\upsilon$: “wherever”) instead of by $\epsilon\acute{\alpha}\nu$ and $\epsilon\iota$ or by a temporal conjunction (such as $\epsilon\pi\epsilon\iota\delta\acute{\alpha}\nu$, $\delta\tau\alpha\nu$, $\epsilon\pi\epsilon\iota$: “whenever”).

☞ APPENDIX D

PARSING TERMS

Adverbial Accusative (or Dative Accusative): an adjective in the accusative or dative case that functions as an adverb. Used adverbially πολύ, for example, means “by far.” Similarly used is ταύτη, which means “there.”

Agency: expresses the person who performs an action. Herodotus uses a variety of prepositions; ὑπό, ἐκ, and πρὸς are the most common: ταῦτα ὑπὸ αὐτοῦ ποιεῖται (“these things are done by him”).

Agreement, Lack of: at times a noun or pronoun may be in a different case from the participle that modifies it. The lack of agreement between the two is typical when the noun or pronoun the participle modifies is also performing the action of an upcoming infinitive. Contrast αὐτῷ ἰέναι δεῖ (“it is necessary for him to go”) with αὐτῷ, χρήματα αἰροῦντα, ἰέναι δεῖ (“it is necessary for him, grabbing the money, to go”).

Anastrophe of the Disyllabic Preposition: when the accent of a preposition shifts from the ultima to the penult, it indicates that the object comes before instead of after: for example, τῆς χώρας ταύτης πέρι (“concerning this country”).

Antecedent Omitted: the antecedent is omitted: ταῦτα ἃ βούλει ποιῶ (“I do the things you want”) becomes ἃ βούλει ποιῶ (“I do what you want”).

Antecedent in the Relative Clause: at times the antecedent is brought into the relative clause; for example, εἶδεν ἐν ᾗ οἰκέω χώρα (“he saw in which country I dwell”) instead of εἶδεν χώραν ἐν ᾗ οἰκῶ (“he saw the country in which I dwell”).

Attraction of the Relative Pronoun: when the antecedent is omitted, the pronoun may be attracted into the case of the omitted antecedent: τούτων οὐς εἶδες ἦρξα (“I ruled those whom you saw”) becomes ὧν εἶδες ἦρξα (“I ruled whom you saw”).

Optative, Hypothetical: the optative refers to something that may or may not happen or to something in a hypothetical way, but context makes clear that it did in fact happen. The past general condition is a good example of this: “whenever he came (optative mood), we were happy.” For more see appendix C.

Optative, Standing for an Original Indicative: often the optative stands in for an original indicative. When this is the case, it is noted. For more see appendix C.

Optative, Standing for an Original Subjunctive: though not common, the optative may stand for an original subjunctive. When this occurs, it is noted. For more see appendix C.

Parsing: an analysis of the role each word plays in a sentence.

Proximity, Rule of: words that are to be translated together are typically near each other.

Sense Unit: words that are to be translated together because they logically form a unit: for example, τὴν ἐν τῇ ὁδῷ τὴν παιδίον ἔχουσαν (“the woman in the street the one holding a child”).

Subjunctive, Hypothetical: rather than identify a subjunctive as present in a purpose clause in indirect statement, the notes suggest the underlying reason behind the mood’s presence. Often this underlying reason is because the subjunctive refers to something that may or may not happen. At other times the mood refers to something in a hypothetical way, but context makes clear that it does in fact happen. The present general condition is a good example of this: “whenever he comes (subjunctive mood), we are happy.” For more see appendix C.

Substantive Adjective: an adjective used as a noun: for example, κακά (“bad things; evils; troubles”) and σοφά (“wise things”).

Substantive Article: the article works in conjunction with another word to create a noun: for example, τὰ τότε (“the things then”), αἱ νῦν (“the women of today”), and οἱ ἐν τῇ ὁδῷ (“the men in the street”).

Substantive Participle: the article combines with the participle to create a noun: for example, οἱ φονεύοντες (“the murderers”).

☞ APPENDIX E

TOP 500 ANCIENT GREEK WORDS

The following list is a combination of searches performed in Logeion by the author and the top 500 core list found at <http://dcc.dickinson.edu/greek-core-list>.

ἀγαθός, -ή, -όν: good, noble

ἀγορά, -ᾶς ἡ: marketplace

ἄγω, ἄξω, ἡγαγον, ἤχα, ἡγμαι ἤχθην: do, drive, lead; χάριν ἄγω: I give thanks

ἄγών, ἀγῶνος ὁ: contest, struggle

ἀδελφός, -οῦ ὁ: brother

ἀδικέω, ἀδικήσω, ἠδίκησα, ἠδίκηκα, ἠδίκημαι, ἠδικήθην: be unjust, do wrong

ἀδικός, -όν: unjust

ἀδύνατος, -ον: impossible, weak, unable

ἀεί: always

Ἀθῆναι, -ῶν αἱ: Athens

Ἀθηναῖος, -ᾶ, -ον: Athenian, of or from Athens

αἷμα, -ατος τό: blood

αἰρέω, αἰρήσω, εἶλον (ἐλεῖν), ἤρηκα, ἤρημαι, ἤρέθην: seize, grab; capture; ὁ λόγος αἰρεῖ: it makes sense, it is reasonable; choose

αἶρω, ἄρῶ, ἤρα, ἤρκα, ἤρμαι, ἤρθην: take up, lift up; remove

- αἰσθάνομαι, αἰσθήσομαι, ἡσθόμην, —, ἡσθημαι, —:** perceive, apprehend, be sensible of + gen. or acc. object
- αἰσχρός, -ά, -όν:** shameful, disgraceful, base
- αἰτέω, αἰτήσω, ἤτησα, ἤτηκα, ἤτημαι, ἤτήθην:** ask, demand, request; ask for + gen.; ask “x” in acc. for “y” in acc.; αἰτεῖ αὐτὸν χρήματα: he asks him for money
- αἰτία, -ās ἡ:** reason, cause, responsibility, guilt, blame; αἰτία ἔχει: there is an accusation that
- αἵτιος, -ā, -ον:** responsible for, the cause of, guilty of + gen.
- ἀκούω, ἀκούσομαι, ἤκουσα, ἀκήκοα, ἤκουσμαι, ἠκούσθην:** hear, hear of or about, listen, heed + gen. or acc.; have a reputation; κακῶς ἀκούειν: to be spoken ill of
- ἀκριβής, -ές:** exact, accurate, precise
- ἀληθής, -ές:** true
- ἀλίσκομαι, ἀλώσομαι, ἐάλων (ἤλων), ἐάλωκα (ἤλωκα), —, —:** be taken, conquered, fall into an enemy’s hand
- ἀλλά:** but, for
- ἀλλήλων:** (gen. adj.) one another, each other
- ἄλλος, ἄλλη, ἄλλο:** one, other; ἄλλος ἄλλο λέγει: one man says one thing, another says another; τῇ ἄλλῃ: elsewhere
- ἅμα:** at once; at the same time as + dat.
- ἁμαρτάνω, ἁμαρτήσομαι, ἡμάρτησα or ἡμαρτον, ἡμάρτηκα, ἡμάρτημαι, ἡμαρτήθην:** make a mistake; err; fail; miss the mark off + gen
- ἁμείνων, ἁμεινον:** better, abler, stronger, braver
- ἀμύνω, ἀμυνέω, ἤμυνα, —, —, —:** ward off, keep off, defend; assist, help + dat.
- ἀμφί:** about, for the sake of + gen; about, around + dat.; about, around (motion often implied) + acc.
- ἀμφοτέρως, ἀμφοτέρᾳ, ἀμφοτέρων:** both
- ἄν:** (particle) indicates something hypothetical, nonfactual, or with the indicative something repeated over time
- ἀνά:** on, upon + gen. or dat.; up, up to, throughout + acc.; (adv.) thereon, thereupon, throughout

- ἀναγκάζω, ἀναγκάσω, ἡνάγκασα, ἡνάγκακα, ἡνάγκασμαι,**
ἡναγκάσθην: force, constrain, compel
- ἀνάγκη, -ης ἢ:** force, necessity, fate
- ἀναιρέω, ἀναιρήσω, ἀνεῖλον, ἀνήρηκα, ἀνήρημαι, ἀνηρέθην:** take up, pick up, make away with; destroy, kill
- ἄνευ:** without, away from, from afar + gen.
- ἀνὴρ, ἀνδρός ὁ:** man, husband
- ἄνθρωπος, -ου ὁ or ἡ:** man, human being
- ἀντί:** over, against; opposite; for the sake of; instead of; in return for + gen.
- ἄνω:** up, upward
- ἄξιος, -ᾱ, -ον:** worthy, responsible (+ gen.)
- ἀξιόω, ἀξιόσω, ἡξιώσα, ἡξιώκα, ἡξιώμαι, ἡξιώθην:** deem worthy, think fit; expect; deem “x” in acc. worthy of “y” in gen.
- ἀπαλλάττω, ἀπαλλάξω, ἀπήλλαξα, ἀπήλλαχα, ἀπήλλαγμαί,**
ἀπηλλάχθην: set free, release, deliver from; depart
- ἅπας, ἅπασα, ἅπαν:** all, each, every, whole
- ἀπό:** from, away from + gen; (adv.) from far away, consequently
- ἀποδείκνυμι:** point away from, show, display; point out, make known; appoint; dedicate, consecrate; produce, perform
- ἀποδίδωμι:** give back; allow, permit; pay; (mid.) sell
- ἀποθνήσκω (θνήσκω) , ἀποθανέομαι, ἀπέθανον, τέθνηκα, —, —:** die, perish
- ἀποκρίνω (κρίνω, κρινέω, ἔκρινα, κέκρικα, κέκριμαι, ἐκρίθην):** pick out, choose, select; + gen. τοῦ στρατοῦ ἀποκρίνειν: to pick out from the army
- ἀποκτείνω, ἀποκτενέω, ἀπέκτεινα, ἀπέκτονα, —, —:** kill
- ἀπόλλυμι (ὄλλυμι), ἀπολέω, ἀπόλεσα or ἀπωλόμην (intr.), ἀπολώλεκα or ἀπόλωλα, —, —:** destroy, slay; die, perish
- ἄρα:** and so, therefore, then, in that case
- ἄρα:** indicates a question, often expects the answer “no”; ἄρα οὐ expects a “yes”
- Ἀργεῖος, -ᾱ, -ον:** Argive, of or from Argos; Greek
- ἀρετή, -ῆς ἢ:** virtue, excellence

ἀριθμός, -οῦ ὁ: number

ἄριστος, -η, -ον: best

ἀρχή, -ῆς ἡ: rule, command; beginning

ἄρχω, ἄρξω, ἤρξα, ἤρξα, ἤργμαι, ἤρχθην: rule; begin + gen.; ἄρχειν
ἀπὸ τῶν πατέρων: to begin with the fathers

ἀτάρ: but, yet

αὔ, αὖθις (αὖτις): again, in turn, hereafter, in the future

αὐτίκα: immediately

αὐτός, -ή, -ό: he, she, it; -self (pred.); same (att.) often + dative; (adv.)
αὐτοῦ: there

ἀφαιρέω, ἀφαιρήσω, ἀφεῖλον, ἀφήρηκα, ἀφήρημαι, ἀφηρέθην:
take away from; take “x” in acc. away from “y” in acc.; (pass.) be
deprived of + “x” in acc.

ἀφίημι: send forth, discharge, let go, call off; suffer, permit; ἀφῆκε τὸ
πλοῖον φέρεσθαι: he allowed the boat to be carried away

ἀφικνέομαι, ἀφίξομαι, ἀφικόμην, —, ἀφῖγμαι, —: arrive, reach,
come to

ἀφίστημι: stand, stand off or away, separate; cause to revolt; to revolt
Ἀχαιοί, -ά, -όν: Akhaian, one of the four major tribes of Greece (the
others being the Aiolians, Dorians, and Ionians)

βαίνω, βήσομαι, ἔβην, βέβηκα, βέβαιμαι, ἐβάθην: step, walk, go

βάλλω, βαλέω, ἔβαλον, βέβληκα, βέβλημαι, ἐβλήθην: throw, hit;
(mid.) ἐπ’ ἐαυτῶν βαλλόμενοι: acting on their own

βάρβαρος, -ου ὁ: barbarian, foreigner, non-Greek speaker

βαρὺς, βαρεῖα, βαρύ: heavy, grievous, tiresome

βασιλεύς, -έως (-έος) ὁ: king, chief

βελτίων, βελτίον: better, more virtuous

βίος, -ου ὁ: life

βλέπω, βλέψω, ἔβλεψα, βέβλεφα, βέβλεμμαι, ἐβλέφθην: see, have
the power of sight

βοηθέω, βοηθήσω, ἐβοήθησα, βεβοήθηκα, βεβοήθημαι, —: assist,
help + dat.

**βουλεύω, βουλεύσω, ἐβούλευσα, βεβούλευκα, βεβούλευμαι,
ἐβουλεύθην:** plan, plot, devise; (impers. pass.) be decided that “x” in

acc. + inf.; ἐβεβούλευτο αὐτὸν ταῦτα ποιεῖν: it had been decided that he was to do these things

βουλή, -ῆς ἡ: council, senate

βούλομαι, βουλήσομαι, —, —, βεβούλημαι, ἐβουλήθην: want, wish, be willing

βοῦς, βοός ὁ or ἡ: bull, ox, cow

βραχύς, βραχεῖα, βραχύ: brief, short

γάρ (postpositive): for

γε (enclitic): indeed, in fact merely, at least

γένος, γένους (γένεος) τό: race, kind, sort; birth, origin

γῆ, γῆς ἡ: land, earth

γίγνομαι (γίνομαι), γενήσομαι, ἐγενόμην, γέγονα, γεγένημαι, —, (ἐγενήθην, in late authors): be, be born, happen, become; γεγονός εἶ: be well-born, be of noble-birth

γινώσκω, γνώσομαι, ἔγνων, ἔγνωκα, ἔγνωσμαι, ἐγνώσθην: know

γνώμη, -ης ἡ: judgment, thought, opinion, purpose

γράμμα, -ατος τό: letter, written character; (pl.) piece of writing, document(s)

γραφή, -ῆς ἡ: a drawing, painting, writing; indictment

γράφω, γράψω, ἔγραψα, γέγραφα, γέγραμμαι, ἐγράφη: write

γυνή, -αῖκος ἡ: woman, wife

δαίμων, -ονος ὁ or ἡ: spirit, god, demon

δέ: and, but; (sometimes just indicates change of subject)

δεῖ, δεήσει, ἐδέησε(ν), δεδέηκε(ν), —, —: it is necessary (+ inf.; + subj. dat. + inf.; + subj. acc. + inf.); δεῖ ἐλθεῖν: it is necessary to come; δεῖ τοῖς στρατιώταις ἐλθεῖν or δεῖ τοὺς στρατιώτας ἐλθεῖν: it is necessary for the soldiers to come; there is a need of (+ gen. or + gen. + inf.); δεῖ τινος: there is a need of something; δεῖ στρατηγοῦ εὐρεθῆναι: there is a need of a general to be found; δεῖ μοί τινος: I have need of something (literally, “there is a need to me of something”)

δεῖδω, δείσω, ἔδεισα, δέδοικα, —, —: fear, be afraid, dread

δείκνυμι, δείξω (δέξω), ἔδειξα (ἔδεξα), δέδειχα, δέδειγμαι, ἐδείχθην: show, display

δεινός, -ή, -όν: awesome, fearsome, terrible; δεινὸς λέγειν: clever at speaking

δέκα: ten

δεύτερος, -ᾱ, -ον: second; (adv.) next

δέχομαι, δέξομαι, ἐδεξάμην, —, δέδεγμαι, ἐδέχθην: receive; meet; encounter; accept; undertake + inf.

δέω, δεήσω, ἐδέησα, δεδέηκα, δεδέημαι, ἐδεήθην: want, lack, miss, stand in need of, want + gen.; long or wish for + gen.; ask for “x” in gen. or acc. from “y” in gen.; τοῦτο (or τούτου) ὑμῶν δέομαι: I ask you for this

δέω, δήσω, ἔδησα, δέδεκα, δέδεμαι, ἐδέθην: bind, tie, fetter; bind “x” in acc. by “y” in gen.

δή: in deed, in fact, certainly

δηλός, -η, -ον: visible, conspicuous, clear

δηλόω, δηλώσω, ἐδήλωσα, δεδήλωκα, δεδήλωμαι, ἐδηλώθην: make clear, show

ἄνθρωπος, δήμου ὅ: people

διά: on account of + gen.; through + acc.

διαφέρω, φέρω, οἶσω, ἤνεγκα or ἤνεγκον, ἐνήνοχα, ἐνήνεγμαι, ἤνέχθην: carry over or across; carry different ways; make a difference; be different from, excel + gen.

διαφθείρω, διαφθερέω, διέφθιρα, διέφθαρκα or διέφρορα, διέφθαρμαι, διεφθάρην: destroy, corrupt, kill, ruin; (intrans.) be ruined, perish

διαφορά, -ᾱς ἡ: difference, disagreement

διδάσκω, διδάξω, ἐδίδαξα, δεδίδαχα, δεδίδαγμαι, ἐδιδάχθην: teach, instruct

δίδωμι, δώσω, ἔδωκα, δέδωκα, δέδομαι, ἐδόθην: give; allow “x” in dat. + inf.

δίκαιος, -ᾱ, -ον: just

δικαστής, -ου ὁ: judge

δίκη, -ης ἡ: custom, usage; justice; penalty

διώκω, διώξω, ἐδίωξα, δεδίωχα, δεδίωγμαι, ἐδιώχθην: cause to run; set in quick motion; chase

- δοκέω, δόξω, ἔδοξα, —, δέδογμαι, ἐδόχθην:** seem, think; seem best, think best; δοκεῖ μόρσιμον τῇ πόλει ἀλίσκεσθαι: it seems fated for the city to be taken; δοκεῖν ἐμοί: it seems to me
- δόμος, -ου ὁ:** house
- δόξα, -ης ἡ:** expectation, notion, opinion; reputation
- δοῦλος, -ου ὁ:** slave
- δράω, δράσω, ἔδρασα, δέδρακα, δέδραμαι, ἐδράσθην:** do, act
- δύναμαι, δυνήσομαι, —, —, δεδύνημαι, ἐδυνήθην:** be able, be strong enough; be worth
- δύναμις, -εως (-ιος) ἡ:** power, force, army; κατὰ δύναμιν: as far as possible
- δυνατός, -ή, -όν:** able, possible; powerful, strong, mighty
- δύο:** two
- ἐάν:** if
- ἐαυτοῦ, ἐαυτῆς, ἐαυτοῦ:** himself, herself, itself
- ἐάω (imperfect: εἶων > εἶαον), ἐάσω, εἶασα, εἶακα, εἶαμαι, εἰάθην:** suffer, permit, allow, leave, let go
- ἐγώ, ἐμοῦ or μου:** I
- ἐθέλω (θέλω), ἐθελήσω (θελήσω), ἠθέλησα, ἠθέληκα, —, —:** want, wish, be willing
- ἔθνος, -ους (-εος) τό:** tribe, people, ethnos
- εἰ:** if
- εἶδος, -ους (-εος) τό:** form, shape, figure
- εἰκός, -ότος τό:** likelihood, probability
- εἰμί, ἔσομαι, —, —, —, —:** be, be possible
- εἶμι:** come, go
- εἰρήνη, -ης ἡ:** peace
- εἷς, μία, ἓν, ἐνός, μιᾶς, ἐνός:** one
- εἰς:** to, toward; about + acc.; ἐς οὗ: until which point
- εἴτα:** then, next, accordingly
- εἴτε:** either, whether
- ἐκ:** from, out of, by (used by H. like ὑπό)
- ἕκαστος, -η, -ον:** each
- ἐκάτερος, -ᾱ, -ον:** each

ἐκεῖ: there, in that place

ἐκεῖνος, ἐκεῖνη, ἐκεῖνο (κεῖνος, κείνη, κείνο): that, those; he, she, it, they

ἐλάσσων, ἐλάσσον: less, fewer, smaller

ἐλαύνω, ἐλάω, ἤλασα, ἐλήλακα, ἐλήλαμαι, ἤλαθην or ἤλασθην: drive, march

Ἑλλάς, -άδος ἡ: Greece, Hellas

Ἕλλην, -ηνος ὁ: Greek

ἐλπίς, -ίδος ἡ: hope, expectation

ἐμός, ἐμή, ἐμόν: my

ἐν: in, on, at, among + dat.

ἐναντίος, -ᾱ, -ον: opposite + gen.

ἐνεκα (εἵνεκα): on account of, for the sake of + gen.

ἐνθα: there, where; then, when

ἐνταῦθα (ἐνθαῦτα): here, there, then

ἔξω: outside; except

εἶοικα (perf. with pres. sense), εἴξω, —, —, —, —: be likely, be reasonable, seem

ἐπεὶ (ἐπεῖτε: ἐπεῖ + τε): when, since

ἔπειτα: thereupon, thereafter, then

ἐπί: on, upon, in the time of + gen.; toward + gen. (ἐπὶ Ἀθηνέων); on, next to, against + dat.; ἐφ' ᾧ: on condition that; on, to, against + acc.

ἐπίσταμαι: know

ἐπιστήμη, -ης ἡ: knowledge

ἔπομαι (imp. εἰπόμην), ἔψομαι, ἐσπόμην, —, —, —: follow + dat.

ἔπος, ἔπους (ἔπεος) τό: word, speech

ἐργάζομαι (augments εἰ and ἡ), ἐργάσομαι, ἡργασάμην

(εἰργασάμην), —, εἵργασμαι, ἡργάσθην: be busy, work at; do “x” in acc. to “y” in acc.

ἔργον, -ου τό: work, deed, task; building

ἔρομαι (εἵρομαι), ἐρήσομαι (εἰρήσομαι), ἡρόμην, —, —, —: ask, ask “x” in acc. “y” in acc.

ἔρχομαι, ἐλεύσομαι, ἔλθον, ἐλήλυθα, —, —: come, go

ἐρωτάω (εἰρωτάω), ἐρωτήσω, ἐρώτησα, ἐρώτηκα, ἐρώτημαι,
 ἠρωτήθην: ask, question

ἕτερος, -ᾱ, -ον: other

ἔτι: yet, still

ἔτος, ἔτους (ἔτεος) τό: year

εὖ: well

εὐθύς, εὐθεῖα, εὐθύ: straight, direct

εὐρίσκω, εὐρήσω, ηὔρον, ηὔρηκα, ηὔρημαι, ηὔρέθην: find out,
 discover

ἐχθρός, -ά, -όν: hated, hostile, inimical + gen. or dat.

ἔχω (imp. εἶχον), ἔξω or σχήσω, ἔσχον, ἔσχηκα, -ἔσχημαι, —:

have, hold; (+ adv) be; καλῶς ἔχω: I am well; ὥδε ἔχει: it is like so;

ἔχειν παρὰ σοί: to keep to oneself; be able + inf. (often impersonal);

hinder, prevent; ἔχω αὐτὸν ταῦτα μὴ ποιεῖν: I keep him from doing
 these things; (mid.) cleave, cling to + gen.; (mid.) be near or border +
 gen.; ἐχόμενον ἐστι: there belongs + gen.

ἕως: until, till

ζάω (ζῆς, ζῆ), ζήσω, ἔζησα, ἔζηκα, —, —: live, breathe, be full of
 life

Ζεύς, Διός ὁ: Zeus

ζητέω, ζητήσω, ἐζήτησα, ἐζήτηκα, —, ἐζητήθην: seek, seek for

ἦ: in truth, verily

ἢ: or, than

ἡγεμών, -όνος ὁ: leader, commander, guide

ἡγέομαι, ἡγήσομαι, ἡγησάμην, —, ἡγηναι, ἡγήθην: lead, believe;

lead, command + dat.; lead “x” in gen. for “y” in dat.; ἡγεῖται ἡμῖν

χοροῦ: he leads our dance; rule, have dominion + gen.

ἤδη: already, by this time, now

ἡδονή, -ῆς ἡ: pleasure

ἡδύς, ἡδεῖα, ἡδύ: pleasant

ἦκω, ἦξω, —, —, —, —: come, go

ἡλιος, -ου ὁ: sun

ἡμέρᾱ, -ᾱς ἡ: day

ἥσων, ἥσων: less, inferior; ἥσων αὐτοῦ θηρεύειν: inferior to him at running

θάλασσα, -ης ἡ: sea

θάνατος, -ου ὁ: death

θαυμάζω, θαυμάσω, ἐθαύμασα, τεθαύμακα, τεθαύμασμαι, ἐθαυμάσθην: wonder, be astonished, marvel; admire; wonder at + gen.

θεῖος, -ᾱ, -ον: divine

θεός, -οῦ ὁ or ἡ: god, goddess

Θηβαῖος, -ᾱ, -ον: Theban, of or from Thebes, a Greek city in Boiotia

θυγάτηρ, θυγατέρος or θυγατρός ἡ: daughter

θυμός, -οῦ ὁ: soul, spirit; passion, heart, will, desire

θύω, θύσω, ἔθυσα, τέθυκα, τέθυμαι, ἐτύθην: sacrifice

ἴδιος, -ᾱ, -ον: one's own; one's self; ἰδίῃ: personally, privately, for one's own self

ἱερός, -ά, -όν: holy; (n. s.) temple; (n. pl.) sacrifices

ἵμι, -ῆσω, -ῆκα, -εῖκα, -εῖμαι, -εῖθην: release, hurl, send

ἱκανός, -ή, -όν: befitting; sufficient, enough; able

ἵνα: in order that, so that, where

ἵππεύς, -έως ὁ: knight, cavalryman; one who fights from a chariot, horseman, rider

ἵππος, -ου ὁ or ἡ: horse; (fem.) cavalry

ἴσος, -η, -ον: equal, as many as

ἵστημι, στήσω, ἔστησα or ἔστην, ἔστηκα, ἔσταμαι, ἐστάθην: place, stand, make stand

ἰσχυρός, -ά, -όν: strong

καθίστημι (ἵστημι, στήσω, ἔστησα or ἔστην, ἔστηκα, ἔσταμαι, ἐστάθην): set, place, establish; appoint; settle, settle down

καί: and, even, also, merely, indeed; (after ὅμοιος, ἴσος, ὁ αὐτός) as

καιρός, -οῦ ὁ: opportunity; proper moment; critical time; crisis

καίτοι: and indeed, and yet; though

κακός, -ή, -όν: bad, evil, wicked, evil, cowardly

καλέω, καλέω, ἐκάλεσα, κέκληκα, κέκλημαι, ἐκλήθην: call

καλός, -ή, -όν: beautiful, beauteous, fair

κατά: down from, against + gen.; down, during, by, according to + acc.;

καθ' ἃ: according, just as; (adv.) as, just as

καταλαμβάνω, καταλήψομαι, κατέλαβον, κατείληφα, κατείλημαι,

κατελήφθην: seize, hold down; catch; check, stop; befall, happen;

comprehend; (impers.) καταλαμβάνει ταῦτα αὐτὸν ποιεῖν: it falls to

his lot to do these things, it is his fortune to do these things; ἀναγκαία

καταλαμβάνει αὐτὸν φεύγειν: necessity falls upon him to flee

κατασκευάζω, κατασκευάσω, κατεσκεύασα, κατεσκεύακα,

κατεσκεύασμαι, —, —: equip, furnish, supply; construct, build

κατηγορέω, κατηγορήσω, κατηγορήσα, κατηγορήκα,

κατηγόρημαι, κατηγορήθην: speak against, accuse + gen. of person

accused; charge "x" in gen. with "y" in acc.

κείμει, κείσομαι, —, —, —, —: lie

κελεύω, κελεύσω, ἔκελευσα, κεκέλευκα, κεκέλευσμαι,

ἐκελεύσθην: order, command; bid, ask; urge, encourage; order "x"

in dat. or in acc. + inf.; give the order to; κελεύει σώζειν: he gives the

order to save

κεφαλή, -ῆς ἡ: head

κίνδυνος, -ου ὁ: danger

κινέω, κινήσω, ἐκίνησα, κεκίνηκα, κεκίνημαι, ἐκινήθην: move; set in

motion; urge on

κοινός, -ή, -όν: shared, common; ἀπὸ τοῦ κοινοῦ: on behalf of the

whole; τὸ κοινόν: the state

κομίζω, κομιέω, ἐκόμισα, κεκόμικα, κεκόμισμαι, ἐκομίσθην: take

care of, supply, heed; bring; accompany; carry away; convey; journey

κόσμος -ου ὁ: world, universe; order; ornament

κρατέω, κρατήσω, ἐκράτησα, —, —, ἐκρατήθην: be strong,

powerful, rule + gen.

κρείττων, κρείττον: better, stronger, mightier

κρίνω, κρινέω, ἔκρινα, κέκρικα, κέκριμαι, ἐκρίθην: judge, decide,

pick out, separate

κτάομαι, κτήσομαι, ἐκτησάμην, —, κέκτημαι, ἐκτήθην: get, gain;

have, hold; acquire, possess

κτείνω, κτενέω, ἔκτεινα or ἔκτανον, ἔκτονα, ἔκταμαι, ἐκτάνθην:

kill, slay, slaughter

κύκλος, -ου ὁ: ring, circle, wheel, orb, disc

κύριος, -ᾱ, -ον: with power, able, sovereign; appointed, fixed

Κῦρος, -ου ὁ: Kyros the Great, c. 600–530, Persian king who ruled for about 30 years

κωλύω, κωλύσω, ἐκώλῡσα, κεκώλῡκα, κεκώλῡμαι, ἐκωλύθην:

hinder, prevent; prevent “x” in acc. from “y” in gen.

λαλέω, λαλήσω, ἐλάλησα, λελάληκα, λελάλημαι, ἐλαλήθην: talk, chat, prattle, babble

λαμβάνω, λήψομαι, ἔλαβον, εἵληφα, εἵλημμαι, ἐλήφθην: take, receive; capture

λαμπρός, -ά, -όν: bright, brilliant, well-known

λανθάνω, λήσω, ἔλαθον, λέληθα, —, —: escape notice + participle (doing something); do (the action of the participle) + λανθάνω (without being seen)

λαός, -οῦ ὁ: people

λέγω, ἐρέω or λέξω, εἶπον or ἔλεξα, εἴρηκα, εἴρημαι or λέλεγμαι,

ἐλέχθην or ἐρρήθην: say, tell; (personal) νοῦσον λέγεται ἔχειν ὁ

Καμβύσης: Kambyzes is said to have an illness; (impers.) νοῦσον

λέγεται ἔχειν Καμβύσην: it is said that Kambyzes has an illness

λείπω, λείψω, ἔλιπον, λέλοιπα, λέλειμμαι, ἐλείφθην: leave, quit

λίθος, -ου ὁ: rock, stone

λόγος, -ου ὁ: account, word; value, esteem, talk, conversation; τῷ

λόγῳ: for the sake of argument, in word, i.e., falsely; ἐν λόγῳ: in the

rank of; κατὰ λόγον: according to the value or esteem

λοιπός, -ή, -όν: left, remaining

λύω (ῡ), λύσω, ἔλῡσα, λέλυκα, λέλυμαι, ἐλύθην: loose, free, destroy;

(mid.) ransom

μάλα: very

μάλιστα: especially, most; (with numbers) about

μᾶλλον: more, rather

μανθάνω, μαθήσομαι, ἔμαθον, μεμάθηκα, —, —: learn, understand

μάχη, -ης ή: battle

μάχομαι, μαχέομαι, έμαχεσάμην, —, μεμάχημαι, —: fight, fight
with + dat.

μέγας, μεγάλη, μέγα: big, great

μέγεθος (μέγαθος), -ους (-εος) τό: greatness, magnitude

μέλλω, μελλήσω, έμέλλησα, —, —, —: be about to, be going to;
be likely to

μέν: on the one hand (looks forward to **δέ** to create contrast or parallel-
ism); **οί μέν . . . οί δέ:** some . . . others

μέντοι: indeed, to be sure

μένω, μενέω, έμεινα, μεμένηκα, —, —: stay, remain, wait, await

μέρος, -ους (-εος) τό: share, portion, part; limb

μέσος, -η, -ον: middle, middle of; **ές μέσον:** in common, altogether

μετά: with + gen; after + acc; (adv.) after, next

μέχρι: up to, until + gen.; **μέχρι τούτου:** meanwhile

μή: not, lest

μηδέ: and . . . not

μηδείς, μηδεμία, μηδέν: no one, nothing

μήν, μηνός ό: month; (adv.) truly, surely

μήτε: neither; **μήτε . . . μήτε:** neither . . . nor

μήτηρ, μητέρος or μητρός ή: mother

μίγνυμι (μίσγω), μίξω, έμίξα, —, μέμιγμαι, έμίχθην or έμίγην:
mix, mix up, mingle

μικρός, μικρά, μικρόν: small, little

μιμνήσκω, μνήσω, έμνησα, —, μέμνημαι, έμνήσθην: remember +
gen.

μόνος, -η, -ον: alone, sole, solitary; one

ναός, νεώς ό: temple, inner shrine of a temple

ναῦς, νεώς (νηί, ναῦν, νῆες, νεών, ναυσί, ναῦς) ή: ship

νέος, -ᾱ, -ον: new, fresh, young; strange, unexpected

νήσος, -ου ή: island

νικάω, νικήσω, ένίκησα, νενίκηκα, νενίκημαι, ένικήθην: conquer,
prevail

- νομίζω, νομιέω, ἐνόμισα, νενόμικα, νενόμισμαι, ἐνομίσθην: think,
have the custom of, hold as custom
- νόμος, -ου ὁ: law, custom
- νόος (νοῦς), -ου ὁ: mind, intellect
- νόσος, -ου ὁ: disease, sickness
- νῦν: now
- νύξ, νυκτός ἡ: night
- ξένος (ξεῖνος), -η, -ον: foreign, strange; (n.) guest, stranger
- ὁ, ἡ, τό: the; my, your, his, her; our, your, their; used with abstract
nouns, with names of famous or important people, and to generalize;
οἱ ἄνθρωποι: people in general
- ὅδε, ἥδε, τόδε: he, she, it; this, these; the following; τῇδε: here, thus, in
the following way
- ὁδός, -οῦ ἡ: road
- οἶδα, εἴσομαι, —, —, —, —: know, think
- οἰκεῖος, -ᾱ, -ον: domestic, belonging to the house; one's own
- οἰκέω, οἰκῶ, ὤκησα, ὤκηκα, ὤκημαι, ὤκηθην: live, dwell
- οἰκία, -ας ἡ: house
- οἶκος, -ου ὁ: house
- οἶμαι or οἶμαι, οἰήσομαι, ὠσάμην, —, —, ὠήθην: think, sup-
pose, believe
- οἷος, -ᾱ, -ον: such, such a kind; οἷός τε εἰμί: I am able, I am of such a
kind to; οἷον or οἷα: how, like, as, because
- ὀλίγος, -η, -ον: few, little, small
- ὅλος, -η, -ον: whole, entire
- ὅμοιος, -ᾱ, -ον: like, resembling + dat.
- ὁμολογέω, ὁμολογήσω, ὠμολόγησα, ὠμολόγηκα, ὠμολόγημαι,
ὠμολογήθην: speak together; agree; admit
- ὅμως: nevertheless, yet, still
- ὄνομα, -ατος τό: name
- ὀνομάζω, ὀνομάσω, ὠνόμασα, ὠνόμακα, ὠνόμασμαι, ὠνομάσθην:
speak of by name, call
- ὀξύς, ὀξεῖα, ὀξύ: sharp, keen, shrill, pungent

ὄπλον, -ου τό: weapon

ὅπου: where, wherever

ὅπως: so that, in order that; how; whenever

ὁράω, ὄψομαι, εἶδον (ἰδεῖν), ἑώρακα or ἑώρακα, ἑώραμαι or ὤμμαι, ὥφθην: see

ὀρθός, -ή, -όν: straight, correct, proper

ὀρμάω, ὀρμήσω, ὠρμησα, ὠρμηκα, ὠρμημαι, ὠρμήθην: set in motion, urge on, cheer on; (intr.) go, rush; start, begin, be eager, hasten + inf.

ὄρος, -ους (-εος) τό: mountain

ὅς, ἥ, ὅ: who (whose, whom), which, that; **ἣ:** by which way, just as; **ἐν ᾧ:** while; **ἕς ὅ:** until

ὅσος, -η, -ον: so many, as many as; **ὅσῳ:** in so far as; to the degree that; **ὅσον:** as far as; **ἐπ' ὅσον:** how far, to how great an extent

ὅστις, ἥτις, ὅ τι: whoever, whatever

ὅταν: whenever

ὅτε: when

ὅτι: that, because

οὐ, οὐκ, οὐχ: not (proclitic—pronounced closely with the word that comes after it). Use οὐκ if the word that comes after starts with a smooth breathing. Use οὐχ if the word that comes after starts with a rough breathing. Otherwise use οὐ.

οὐδέ: and not, but not, nor

οὐδεῖς, οὐδεμία, οὐδέν; οὐδένομος, οὐδεμίας, οὐδένομος: no one, nothing

οὐκέτι: no more, no longer, no further

οὕκουν (οὕκων): and so . . . not

οὕν: then, therefore

οὐρανός, -οῦ ὁ: sky, heaven

οὐσία, -ας ἡ: property; being, essence, reality

οὔτε: and not; neither

οὗτος, αὕτη, τοῦτο: he, she, it; this, these; **ταύτη:** here, there, where; in this way

οὕτως (οὕτω): in this way, such, so, thus

ὀφθαλμός, -οῦ ὁ: eye

πάθος, -ους (-εος) τό: suffering; experience; passion; emotion

παιδεύω, παιδεύσω, ἐπαίδευσα, πεπαίδευκα, πεπαίδευσμαι,

ἐπαιδεύθην: educate, teach; (middle) cause “x” in acc. to be educated or taught

παῖς, παιδός ὁ or ἡ: child

παλαιός, -ά, -όν: old, ancient; aged

πάλιν: back

πάνυ: perfectly, verily, by all means

παρά: from + gen.; beside + dat.; to, toward, contrary to + acc.

παραδίδωμι (δίδωμι, δώσω, ἔδωκα, δέδωκα, δέδομαι, ἐδόθην):

give, give over; betray

παρασκευάζω, παρασκευάσω, παρεσκεύασα, παρεσκεύακα,

παρασκευάσμαι, —: prepare, make ready

πάρειμι: be near, be present, be beside

πάρειμι: go in, enter

παρέχω (ἔχω, ἔξω or σχήσω, ἔσχον, ἔσχηκα, -ἔσχημαι, —):

hold, supply, hand over; allow, grant; be in one’s power, be allowed;

παρέχει: it is possible

πᾶς, πᾶσα, πᾶν: all, each, whole

πάσχω, πείσομαι, ἔπαθον, πέπονθα, —, —: suffer, have done to one

πατήρ, πατρός ὁ: father

πατρίς, -ίδος ἡ: fatherland

παύω, παύσω, ἔπαυσα, πέπαυκα, πέπαυμαι, ἐπαύθην: make to end, stop

πεδίον, -ου τό: plain

πεζός, -ή, -όν: on foot, on land; **πεζῇ:** on land

πείθω, πείσω, ἔπεισα, πέπεικα, πέπεισμαι, ἐπείσθην: persuade; (mid. or pass.) listen to, obey + dat. or gen.

πειράω, πειράσω, ἐπείρασα, —, πεπείραμαι, ἐπειράθην: attempt, undertake; try one’s fortunes, try the chances of war; (mid. and pass) try, make an attempt; make trial of, test + gen.

πέμπω, πέμψω, ἔπεμψα, πέπομφα, πέπεμμαι, ἐπέμφθην: send

περ: (enclitic) very, indeed, surely

περί: round about, all round, concerning + gen; about near + acc.

Πέρσης, -ου ό: a Persian, believed to be Indo-European in origin and comprised of two major groups, the Persians and the Medes; in the sixth century the Akhaimenid Empire stretched from Greece to India, c. 550–330

πίνω, πίομαι or πίομαι, έπιον, πέπωκα, —, έπόθην: drink

πίπτω, πεσέομαι, έπεσον, πέπτωκα, —, —: fall

πιστεύω, πιστεύσω, έπίστευσα, πεπίστευκα, πεπίστευμαι,

έπιστεύθην: trust, believe, confide in, rely on + dat.

πλείστος, -η, -ον: most, greatest, largest

πλείων, πλείον (πλέων, πλέον): more

πλέω (πλώω), πλεύσομαι or πλευσέομαι, έπλευσα, πέπλευκα,

πέπλευσται, έπλεύσθη: sail

πλήθος, -ους (-εος) τό: great number, multitude; sum

πλήν: except, save + gen.; (adv.) and yet, however

ποιέω, ποιήσω, έποίησα, πεποίηκα, πεποίημαι, έποιήθην: do, make,

consider; **περί πολλού κάρτα ποιεῖν:** consider very important; **έν**

έλαφρῷ ποιεῖν: make light of; **κακά ποιεῖν αὐτόν:** do harm to him;

οὐδένα λόγον ποιεῖν: to consider “x” in gen. of no account; make a poem, compose

ποιητής, -οῦ ό: poet

ποῖος, -ᾱ, -ον: of what kind, sort, or quality

πολεμέω, πολεμήσω, έπολέμησα, πεπολέμηκα, πεπολέμημαι,

έπολεμήθην: fight, go to war against + dat.

πολέμιος, -ᾱ, -ον: hostile

πόλεμος, -ου ό: war

πόλις, -εως (-ιος) ή (acc. pl. = πόλιας or πόλις): city

πολιτεία, -ας ή: government

πολίτης (πολιήτης), -ου ό: citizen, freeman

πολλάκις: many times; often

πολύς, πολλή, πολύ: much, many

πονηρός, -ά, -όν: worthless, evil, base

πορεύω, πορεύσω, έπόρευσα, —, πεπόρευμαι, έπορεύθην: bring,

carry, convey, supply; go

ποταμός, -οῦ ὅ: river

ποτε (enclitic): at some time, once, ever

πότερος, -ᾱ, -ον: whether, which

που: anywhere, somewhere, I suppose

πούς, ποδός ὅ: foot; κατὰ πόδας: on the heels

πῶγμα, -ατος τό: matter, thing, affair; problem

πᾶξις, -εως ἡ: doing, affair, action, condition

πράττω (πρήσσω), πράξω, ἔρπαξα, πέπρᾱχα or πέπρᾱγα,

πέπρᾱγμαι, ἐπράχθην: do, make, fare; pass through; πολλὰ

πράττειν: to be a busybody, to make trouble; κακῶς πράττειν: to fare badly, fail, suffer; exact payment of “x” in acc. from “y” in acc.

πρέσβυς, -εως (-εος) ὁ: old man, elder; ambassador, envoy

πρίν: before; πρὶν (ἦ) αὐτοὺς πέμψαι ταῦτα: before they sent these things

πρό: before, in front of; because of + gen.

πρός: from + gen; toward + gen.; in the direction of + gen.; (with passive verb just like ὑπό) by; at, by, near, in addition + dat; toward, against, in comparison to + acc.; πρὸς ταῦτα: in regard to these things, for these reasons; πρὸς ταύτῃ: additionally; (adv.) additionally, in addition

προσῆκω: come to, be near; belong to, be related to + dat.

πρόσωπον, -ου τό: face, mask, person

πρότερος, -ᾱ, -ον: prior, before, sooner

πρῶτος, -η, -ον: first, for the present, just now; τὴν πρώτην: first

πυνθάνομαι, πεύσομαι, ἐπυθόμην, —, πέπυσμαι, —: learn, learn from inquiry; inquire about; hear or inquire concerning + gen.; find out from “x” in gen.

πῦρ, πυρός τό: fire

πῶς: how

πως: somehow, someway

ῥάδιος, ῥαδίᾱ, ῥάδιον: easy

σαφής, -ές: clear, distinct

σημεῖον, -ου τό: sign, mark, token

σκοπέω, σκοπήσω, ἐσκόπησα, —, ἐσκόπημαι or ἔσκεμμαι, —: look at or after; behold; contemplate; consider

σός, σή, σόν: your

σοφός, -ή, -όν: wise

στάδιον, -ου τό (plural is οί or τά): stade; racecourse

στρατεύω, στρατεύσω, ἐστράτευσα, —, ἐστράτευμαι

ἐστρατεύθην: wage war, launch a campaign

στρατηγός, -οῦ ό: general

στρατιά, -ᾶς ή: army

στρατιώτης, -ου ό: soldier

στρατόπεδον, -ου, τό: camp, encampment

στρατός, -οῦ ό: army

σύ, σοῦ or σου: you

συμβαίνω (βαίνω, βήσομαι, ἔβην, βέβηκα, βέβαιμαι, ἐβάθην): stand

with feet together; stand beside; come together; come to an agreement; come to terms; assist, meet + dat.; (impers.) happen, come to pass; agree

σύμμαχος, -ον: allied

συμφέρω: gather, carry, bring together; be useful, be expedient; happen

συμφέρει εἶναι τοῦτο: it happens to be

συμπορά, -ᾶς ή: bringing together, collecting; fortune; disaster or misfortune

σύν: with, with help of + dat.

σφάλλω, σφαλέω, ἔσφηλα, ἔσφαλκα, ἔσφαλμαι, ἐσφάλην: make to fall, overthrow

σφεῖς, σφέα; σφῶν, σφῶν (σφέων): they

σχῆμα, -ατος τό: form, figure, appearance, character

σώζω, σώσω, ἔσωσα, σέσωκα, σέσωμαι or σέσωσμαι, ἐσώθην: save, keep

σῶμα, -ατος τό: body

σωτηρία, -ας ή: saving, safety, deliverance

τάξις, -εως ή: order, arrangement; military unit

τάττω (τάσσω), τάξω, ἔταξα, τέταχα, τέταγμα, ἐτάχθην: order, appoint; arrange, set in order

ταχύς, ταχεῖα, ταχύ: swift

τε (enclitic): and; τε . . . τε: both . . . and

τείχος, -ους (-εος) τό: wall; (pl.) stronghold

τέκνον, -ου τό: child

τελευτάω, τελευτήσω, ἐτελεύτησα, τετελεύτηκα, τετελεύτημαι,
ἐτελευτήθην: end; die, perish

τέλος, -ους (-εος) τό: end, boundary; power; office; (acc.) finally

τέμνω, τεμέω, ἔτεμον, τέτμηκα, τέτμημαι, ἐτμήθην: cut

τέσσαρες, τέσσαρα: four

τέταρτος, -η, -ον: fourth

τέχνη, -ης ή: art, skill, craft

τίθηναι, θήσω, ἔθηκα, τέθηκα, τέθειμαι, ἐτέθην: put, place; set, establish

τίκτω, τέξομαι, ἔτεκον, τέτοκα, τέτεγμαι, ἐτέχθην: bear, beget

τιμάω, τιμήσω, ἐτίμησα, τετίμηκα, τετίμημαι, ἐτιμήθην: honor

τιμή, -ῆς ή: honor; price, cost; rank; esteem, respect

τις, τι: (pronoun) anyone, anything; someone, something; (adjective)
some, any, a, a certain

τίς, τί: who, what, which

τοίνυν: then, therefore

τοιόσδε, τοιάδε, τοιόνδε: of such a kind

τοιοῦτος, -αύτη, -οὔτο: of such a kind or sort

τολμάω, τολμήσω, ἐτόλμησα, τετόλμηκα, τετόλμημαι, ἐτολμήθην:
undertake, undergo, take courage, venture

τόπος, -ου ό: place, spot

τοσοῦτος, -αύτη, -οὔτο: so much, so many

τότε: at that time, then

τρεις, οί, αί; τρία τά: three

τρέπω (τράπω), τρέψω, ἔτρεψα, τέτροφα, τέτραμμαι, ἐτράπην or
ἐτρέφθην: turn, rout

τρέφω, θρέψω, ἔθρεψα or ἔτραφον, τέτροφα or τέτραφα,
τέθραμμαι, ἐτράφην or ἐθρέφθην or ἐθράφθην: rear, nourish;
thicken; cause to grow

τρίτος, -η, -ον: third

τρόπος, -ου ό: way, manner, turn, course; (pl.) character

τυγχάνω, τεύξομαι, ἔτυχον, τετύχηκα, —, —: happen + suppl.

participle: τυγχάνει βλάπτων: he happens to strike; obtain + gen.; hit
the mark, strike + gen.

τύραννος, -ου ὁ: tyrant

τύχη, -ης ἡ: fortune, luck, fate

ὔδωρ, ὕδατος τό: water

υἱός, -οῦ ὁ: son, child

ὑμέτερος, -ᾱ, -ον: your

ὑπάρχω (ἄρχω, ἄρξω, ἤρξα, ἤρχα, ἤργμαι, ἤρχθην): begin, start + gen.; arise; be; belong to; fall to; accrue; be sufficient; be in existence; (impers.) be allowed, be possible; happen + part.

ὑπέρ: above, on behalf of + gen; over, exceeding + acc.

ὑπό: by, under + gen; subject to, under + dat.; under (motion implied) + acc.

ὑπολαμβάνω, ὑπολήψομαι, ὑπέλαβον, υπείληφα, υπείλημμαι, υπελήφθην: take up; catch up, overtake; come next; reply, retort; receive; understand

ὔστερος, -ᾱ, -ον: after, later

φαίνω, φανέω, ἔφηνα, πέφαγκα or πέφηνα, πέφασμαι, ἐφάνθην or ἐφάνην: bring to light, uncover; show, display, exhibit; seem, appear
φανερός, -ά, -όν: clear, plain

φέρω, οἶσω, ἤνεγκα or ἤνεγκον, ἐνήνοχα, ἐνήνεγμαι, ἤνέχθην: bring, bear, carry; endure, suffer; consider; propose; turn out

φεύγω, φεύξομαι, ἔφυγον, πέφευγα, —, —: flee; be banished, be in exile; be a defendant

φημί, φήσω, ἔφησα, —, —, —: say, tell

φιλιᾶ, -ᾱς ἡ: affectionate regard, friendship

φίλος, -η, -ον: friendly, kind, well-disposed

φοβέω, φοβήσω, ἐφόβησα, —, πεφόβημαι, ἐφοβήθην: fear

φόβος, -ου ὁ: fear

φράζω, φράσω, ἔφρασα (ἔφρασσα), πέφρακα, πέφρασμαι, ἐφράσθην: tell, point out, show; advise; (mid. and pass.) suppose, believe; watch, guard, beware of

φρονέω, φρονήσω, ἐφρόνησα, πεφρόνηκα, —, —: think, consider

φυλάσσω, φυλάξω, ἐφύλαξα, πεφύλαχα, πεφύλαγμαι, ἐφυλάχθην: keep watch and ward, keep guard; watchfully await; φυλάσσειν μὴ

ποιεῖν: to take care not to do, to guard against doing; φυλάσσειν
τοῦτο μὴ γενέσθαι: to guard that this not happen

φύσις, -εως (-ιος) ἡ: nature

φύω, φύσω, ἔφυσα or ἔφυν, πέφυκα, —, ἐφύην: bring forth, produce, put forth; grow

χαίρω, χαιρήσω, —, κεχάρηκα, κεχάρημαι or κεχαρμαι, ἐχάρην:
be well; rejoice at, take pleasure in + dat. or + participle; be unpunished, be safe and sound; hail or farewell

χαλεπός, -ή, -όν: hard to bear; sore; difficult; bitter; hostile

χάρις, -ιτος ἡ: charm, grace, favor; gratitude; χάριν εἰδέναι: feel grateful; χάριν: for the sake of + gen.

χείρ, χειρός ἡ: hand; force, army

χράομαι, χρήσομαι, ἐχρησάμην, —, κέχρημαι, ἐχρήσθην: use, employ, experience + dat.; consult an oracle + dat.

χρή (inf. χρῆναι; imp. ἐχρῆν or χρῆν; fut. χρήσει): it is necessary; it is fated

χρῆμα, -ατος τό: thing (singular), matter, affair; heap, quantity; wealth (plural)

χρόνος, -ου ό: time

χώρᾱ, -ᾱς ἡ: land, country

χωρίον, -ου τό: place, spot, district

χωρίς: apart from, separately + gen.

ψυχή, -ῆς ἡ: life, soul

ὦ: oh; marks for the vocative case and is often not translated

ὥδε: in this wise, thus

ὥς: as, how, when, since, because + indicative; in order that + subjunctive or optative; + super.: as “x” as possible; (with numbers) about, nearly

ὥσπερ: just as

ὥστε: and so, such that, with the result that

GLOSSARY

Principal parts are provided when the forms occur in the lexicon of Liddell, Scott, and Jones, except for compound verbs. For these look to the root verb. For example, for ἀναβαίνω, see βαίνω.

Ἄβυδος, -ου ἡ: Abydos, a city of Mysia on the Hellespont

ἄγαλμα, -ατος τό: a glory, delight, honor; statue of a deity

ἄγγελία, -ας ἡ: a message

ἄγγελος, -ου ὁ: a messenger

ἄγος, -ους (-εος) τό: a vessel

ἀγεννής, -ές: low-born

ἀγηλατέω: drive out one accursed

ἅγιος, -α, -ον: holy

ἀγνωμοσύνη, -ης ἡ: want of sense; folly; unkindness; arrogance; (pl.) misunderstandings

ἀγοραῖος, -α, -ον: in, of the agora

ἀγορεύω, ἀγορεύσω, ἡγόρευσα, ἡγόρευκα, ἡγορευμαι, ἡγορεύθην: speak in the assembly, harangue

Ἀγριαῖναι, -ῶν οἱ: Agrianai, a tribe of Paionia

ἀγρός, -οῦ ὁ: a field

Ἀγκιμόλιος, -ου ὁ: Ankhimolios, a Spartan and son of Aster c. 530 B.C.E.

ἄγγιστος, -ον: nearest + gen.

ἀγχοῦ: near + gen. or dat.

ἀγωνίζομαι, ἀγωνιζέομαι, ἡγωνισάμην, —, ἡγώνισμαι,

ἡγωνίσθην: contend for a prize

ἀγωνιστής, -οῦ ὅ: a combatant

ἄδαής, -ές: unknowing; be ignorant of

ἀδελφεή = ἀδελφή

ἀδελφή, -ῆς ἡ: a sister

ἀνδάνω, ἀδήσω, ἔαδον or ἤσα, ἄδηκα, —, —: please, gratify,
delight + dat.

ἀδήσεις < ἀνδάνω

ἀδίκιον, -ου τό: a wrongdoing

ἀδικώτερος, -α, -ον: more unjust

Ἄδρηστος, -ου ὅ: Adrastos, a hero

Ἀδρία, -ας ἡ: the Adriatic, west of Greece

ἄδυτον, -ου τό: innermost sanctuary

ἀεθλεύω, ἀεθλεύσω, ἠέθλευσα, —, —, —: contend for a prize

ἄεθλον, -ου τό: a contest, prize

ἄεκων, -ουσα, -ον: unwilling

ἀήρ, ἀέρος ὅ: air

ἀθανατίζω: be immortal, deathless

Ἀθήνη (Ἀθηναίη), -ης ἡ: Athene (Athena)

ἄθροίζω, ἀθροίσω, ἤθροισα, ἤθροικα, ἤθροισμαι, ἠθροίσθην: gather
together, collect, muster

Αἰακίδης, -ου (-εω) ὅ: of or from Aiakos

Αἰακός, -οῦ ὅ: Aiakos, mythical king of Aigina

Αἴας, Αἴαντος ὅ: Aias, Trojan war hero

αἶγος, -α, -ον: of a goat's skin

Αἰγιαλεύς, -έως (-έος) ὅ: Aigialeus, son of Adrastos; (pl.) a tribe of
Sikyonians

Αἰγικόρης, -ους (-εος) ὅ: Aigikores, one of the sons of Ion, founder of
the Ionians

Αἴγινα, -ας ἡ: Aigina, a nymph

Αἴγινα, -ας ἡ: Aigina, an island off the coast of Athens

Αἰγίναιος, -α, -ον: of or from Aigina an island off the coast of Athens

- Αἰγινήτης, -ου (-εω) ὁ:** an Aiginetan, from Aigina
- αἰετός = ἀετός, -οῦ ὁ:** an eagle
- αἶνεσε = ἤνεσε < αἰνέω**
- αἰνέω, αἰνήσω, ἤνησα, ἤνηκα, ἤνημαι, ἤνήθην:** tell of, speak of; praise, approve; promise, vow
- αἰνίσσομαι, αἰνίζομαι, ἠνιξάμην, —, —, —:** speak darkly
- Αἰολεύς, -έως (-έος) ὁ:** Aiolean, one of the four major tribes of Greece
- Αἰολίδης, -ου (-εω) ὁ:** son of Aiolos, founder of the Aioliens
- αἶρεθῆναι < αἰρέω**
- αἶρεσις, -εως (-ιος) ἡ:** a choice
- αἶτεον = ἤτεον**
- αἰτιάομαι, αἰτιάσομαι, ἠτιᾶσάμην, —, ἠτιᾶμαι, ἠτιάθην:** accuse, censure
- αἰχμάλωτος, -ον:** taken by the spear, captive, prisoner
- αἰχμή, -ῆς ἡ:** a point of a spear
- ἀκέομαι, ἀκέομαι, ἠκεσάμην, —, —, —:** heal, cure; make amends for, repair
- ἀκήκοας < ἀκούω**
- ἀκήρυκτος, -ον:** without a herald, unannounced
- ἀκλεῶς:** without fame
- ἀκμάζω, —, ἠκμησα, —, —, —:** be in full bloom, be at the prime; flourish, abound
- ἀκρομανής, -ές:** somewhat mad
- ἀκρόπολις, -εως (-ιος) ἡ:** an acropolis
- ἄκρος, -α, -ον:** high, outermost, uppermost; ἡ ἄκρα: headland; ψυχὴν ἄκρος: courageous
- ἀλγηδών, -όνος ἡ:** a pain, grief
- ἄλγος, -ους (-εος) τό:** pain
- Ἀλέξανδρος, -ου ὁ:** Alexandros (Alexander) I of Makedon, king 495–452 B.C.E.
- ἄλῖα, -ας ἡ:** an assembly of people
- ἀλίζω, ἀλίσξω, ἠλῖσα, —, ἠλισμαι, ἠλίσθην:** gather
- Ἀλκαῖος, -ου ὁ:** Alkaios (Alcaeus) of Mytilene, a Greek lyric poet c. 620 B.C.E.

ἄλκιμος, -η, -ον: stout, brave

Ἀλκμεωνίδης, -ου (-εω) ὁ: Alkmeonid, a family of prominence in Athens

ἄλλοθι: elsewhere, in another way

ἄλλοῖος, -α, -ον: of another sort

ἄλλοφρονέω: be of another mind; think otherwise; be senseless

ἄλλως: otherwise

ἀλούσας < ἀλίσκομαι

ἄλσος, -ους (-εος) τό: a grove

Ἄλυσ, Ἄλυος ὁ: Halys, a river of Asia Minor

Ἀλωπεκαί, -ῶν αἱ: Alopekai, a place located in the area of Attika

Ἀμαθοῦς, -οὔντος ἡ: Amathous, a city on the coast of Kypros

Ἀμαθούσιοι, -ων οἱ: Amathousioi, inhabitants of Amathous on Kypros

ἀμαχητί: without battle, without stroke of sword

ἄμαχος, -ον: invincible, without battle

ἀμείβω, ἀμείψω, ἡμειψα, ἡμειπται, —, ἡμείφθην: answer, respond; change, exchange; pass, cross

ἀμήχανος, -ον: without resource

Ἀμόργης, -ου (-εω) ὁ: Amorges, Persian general c. 500 B.C.E.

Ἀμύντης, -ου (-εω) ὁ: Amyntes, a Makedonian c. 540–498 B.C.E.

ἀμφιβολία, -ας ἡ: a state of being attacked on both sides

ἀμφιδέξις, -α, -ον: ambidextrous, ambiguous, having a double meaning

Ἀμφικτυόνες, -ων οἱ: Amphiktyones, a “league of nations,” devoted to a particular cause and supporting a temple, a sacred place, or athletic games

ἀμφίπολος, -ον: busy; (f. n.) a handmaiden, serving woman

Ἀμφιτρύων, -ονος ὁ: Amphitryon, son of Alkaios and a Theban general

Ἀμφίων, -ονος ὁ: Amphion, one of the Bakkhiadaí, a powerful oligarchical faction of Korinth

ἀναβαίνω: go up; mount; make go on board

ἀναβάλλω: throw or toss up; delay

ἀναβλαστέω: shoot up

ἀναγιγνώσκω: know; persuade

- ἀνάγω:** lead up; raise up, bring up
ἀναδέχομαι: take up, catch, receive; undertake, promise
ἀναδέχομαι: take up, catch, receive; undertake, promise
ἀναισιμώω: use up, use, spend, consume
ἀναισίμωμα, -ατος τό: an expenditure
ἀνακαίω: kindle, fire, rouse
ἀνακλίνω: lean, push back
ἀνακομίζω: carry up; (pass.) return, come back
ἀνακρεμάννυμι: hang up on
ἀνακύπτω: lift up the head, rise
ἀναλαμβάνω: take up or back; resume; undertake; restore, repair,
 recover
ἀναμάρτητος, -ον: unerring, unfailing
ἀναμάχομαι: renew the fight
ἀναμένω: wait for, await; endure; delay, put off; stand firm against
ἀναμιμνήσκω: remind; recall + gen.
ἀνανεύω: throw the head back, refuse
Ἀναξανδρίδης, -ου (-εω) ό: Anaxandrides, king of Sparta
ἀναξυρίδες, -ίδων αἱ: trousers
ἀναπαύω: make cease, stop, rest
ἀναπείθω: persuade
ἀναπίμπλημι: fill up or full; fulfill; accomplish; appease
ἀναπλήσαι < ἀναπίμπλημι
ἀναποδίζω: make to step back; call back and question, cross-examine
ἀναπυνθάνομαι: search out; inquire
ἀνάρσιος, -α, -ον: incongruous; hostile, strange
ἀνασπαστός, -όν: dragged up or back
ἀνασπάω: draw, pull up
ἀνατίθημι: set up, establish, dedicate, offer
ἀναφύω: make grow; grow; grow again
ἀναχωρέω: go back
ἀνδραγαθία, -ας ή: bravery, manly virtue
ἀνδραποδίζω, ἀνδραποδίω, ήνδραπόδισα, —, ήνδραπόδισμαι, ήνδραποδίσθην: enslave

ἀνδράποδον, -ου τό: one taken in war and sold as a slave

Ἄνδρος, -ου ἡ: Andros, an island

ἀνδρώω, ἀνδρώσω, ἡνδρωσα, ἡνδρωκα, ἡνδρωμαι, ἡνδρώθην:
change into a man

ἀνέβη < ἀναβαίνω

ἀνέθηκ' = ἀνέθηκε < ἀνατίθηναι

ἄνειμι: go up, reach

ἀνέκαθεν: from above; from the first

ἄνεμος, -ου ό: a wind

ἄνεσις, -εως (-ιος) ἡ: a relaxing

ἀνεστηκύνῃ < ἀνίστημι

ἀνέχευ = ἀνέχου

ἀνέχω (ἀνίσχω): hold up, lift up; (intrans.) rise up; continue; endure,
put up with; wait, pause

ἀνεψιός, -οῦ ό: a cousin

ἀνηγέομαι: tell, relate

ἀνήιε = ἀνῆιν < ἄνειμι

ἀνήκω: come up to; ἀνήκειν ἐς τὰ πρῶτα: to come to the highest point

Ἄνθεμοῦς, Ἄνθεμοῦντος ό: Anthemous, a Makedonian town

ἀνθίστημι: set against

ἀνθρωπή, -ης ἡ: a person's skin

ἀνθρωπήςιος, -α, -ον: mortal, human

ἀνιάω, ἀνιάσω, ἡνιάσα, ἡνιάκα, ἡνιάμαι, ἡνιάθην: grieve, distress

ἀνίστημι: make to stand up, raise up; be ravaged, be wasted

ἄνοδος, -ου ἡ: a way up

ἀνταγωνιευμένους = ἀνταγωνιουμένους < ἀνταγωνίζομαι

ἀνταγωνίζομαι: struggle against

Ἄντανδρος, -ου ἡ: Antandros, a city

ἀντεπίμπρημι: burn in return, burn in retaliation

ἀντέχω: hold against; withstand; suffice

ἀντιβαίνω: go against, resist, withstand

ἀντιθέω: run, run against

ἀντικαθίζω: sit opposite

ἀντικατιζόμενοι = ἀντικαθιζόμενοι < ἀντικαθίζω

ἀντιόμαι, ἀντίωσμαι, —, —, —, ἡντιώθην: meet, resist, oppose

ἀντίος, -α, -ον: opposite, set against + gen. or dat.

ἀντισταθείσης = ἀνθισταθείσης < ἀνθίστημι

ἀντιστασιώτης, -ου (-εω) ὁ: a member of the opposite faction

ἀντιτάσσω: line up against or opposite

ἀντιτεχνάομαι: contrive in opposition, counter-plan

Ἄντιχάρης, -ου (-εω) ὁ: Antikhares, from Eleon c. 500 B.C.E.

ἄνω: up, above

ἀξιαπήγητος, -ον: worth telling

ἀξιοχρέος, -ον: worthy, considerable

ἀοίκητος, -ον: not inhabited

ἀπαγγέλλω: report, announce, tell

ἀπάγω: lead away, carry off

ἀπαθής, -ές: without suffering, unharmed

ἄπαις, ἄπαιδος ὁ or ἡ: a childless person

ἀπαιτέω: demand back, demand to have returned

ἀπαίτησις, -εως (-ιος) ἡ: a demanding back

ἀπαμύνω: keep off, ward off

ἀπαράσσω: strike off

ἀπαρτί: completely

ἀπέβησε < ἀποβαίνω

ἀπέδεξ- < ἀποδείκνυμι

ἀπέθανε < ἀποθνήσκω

ἀπειλόμεθα = ἀφειλόμεθα < ἀφαιρέω

ἄπειμι: go away

ἀπεῖναι = ἀφείναι < ἀφίημι

ἀπειπάμενος = ἀπειπόμενος < ἀπολέγω

ἀπείργω: keep away from, debar from; ward off; divide, separate; shut up, confine

ἄπειρος, -ον: without trial, without experience

ἀπεκτόνεε < ἀποκτείνω

ἀπελαύνω: drive away, expel from

ἀπελθ- < ἀπέρχομαι

ἀπελόμενος = ἀφελόμενος < ἀφαιρέω

ἀπενειχθέντα < ἀποφέρω

ἀπέντα = ἀφέντα < ἀφήμι

ἀπεργμένους < ἀπείργω

ἀπέρχομαι: go away, depart

ἄπες = ἄφες < ἀφήμι

ἀπέστη- < ἀφίστημι

ἀπεστήκεε = ἀφεστήκεε < ἀφήμι

ἄπετε = ἄφετε < ἀφήμι

ἀπέχω: keep off or away from; hold oneself from, abstain or desist from

+ gen.; + inf. abstain from; ἀπέχει στρατεύεσθαι: he abstains from marching; be away from “x” in gen. a distance of “y” in acc.

ἀφηγέομαι: lead the way from; tell

ἀπηγέομαι = ἀφηγέομαι

ἀπήγησις = ἀφήγησις

ἀπήγεται < ἀπηγέομαι

ἀπήιε = ἀπήει < ἄπειμι

ἀπήκαν = ἀφῆκαν < ἀφήμι

ἀπιγμένα = ἀφιγμένα < ἀφικνέομαι

ἀπίει = ἀφίει < ἀφήμι

ἀπίεσαν = ἀφίεσαν < ἀφήμι

ἀπικ- = ἀφικ- < ἀφικνέομαι

ἀπίξεται = ἀφίξεται < ἀφικνέομαι

ἄπιξις, -εως (-ιος) ἡ: an arrival

ἀπίστασθαι = ἀφίστασθαι < ἀφίστημι

ἀπίστημι = ἀφίστημι

ἀπιστία, -ας ἡ: distrust

ἀπίχθαι < ἀφικνέομαι

ἀποβαίνω: step off, dismount; turn out

ἀποβάντας < ἀποβαίνω

ἀπογίγνομαι: be, be from, be away

ἀπόγονος, -ον: born, descended from

ἀπογράφω: write off, copy

ἀποδείρω: skin, flay

ἀποδέξαντας < ἀποδείκνυμι

ἀποδέξω < ἀποδείκνυμι

ἀποδιδράσκω: run away, flee; shun

ἄφοδος, -ου ἡ: a departure, going away

ἄποδος = ἄφοδος

ἀποδράντα < ἀποδιδράσκω

ἀποδύω: strip off, take off

ἀποικία, -ας ἡ: a colony, settlement

ἄποικος, -ον: away; abroad; (n.) colonist

ἀποκλείω: shut off from

ἀποκληίω = ἀποκλείω

ἀποκομίζω: carry away, escort; return

ἀποκορυφώω: bring to a point

ἀπολαγχάνω: obtain a portion of

ἀπολαμβάνω: take off, take away; regain, recover; cut off

ἀπολαμφθέντες < ἀπολαμβάνω

ἀπολέγω: speak out, declare; pick out; forbid

ἀπολείπω: leave off or behind; lose; abandon

ἀπολέσθαι < ἀπόλλυμι

Ἀπόλλων, -ωνος ὁ: Apollo, god of prophecy and music

ἀπολομένους < ἀπόλλυμι

ἀπομνημονεύω: remind, recount, remember; τὸ αὐτὸ ὄνομα

ἀπεμνημόνευσε αὐτῷ θέσθαι τὸν Μεγάβαζον: he gave in memory
the same name, Megabazos, to him

ἀπονοστέω: return home

ἀποξυράω: shave clean

ἀποπέμπω: send, send off or away

ἀποπλέω: sail off or away

ἄπορος, -ον: without passage

ἀποσημαίνω: announce by signs

ἀποσταλῆναι < ἀποστέλλω

ἀποστάς < ἀφίστημι

ἀποστάσιος, -α, -ον: standing away, revolting

ἀπόστασις, -εως (-ιος) ἡ: a standing away, revolt

ἀποστέλλω: send off, send away

ἀποστερέω: rob, despoil, defraud

ἀποστῆναι < ἀφίστημι

ἀπόστολος, -ου ὁ: a messenger, ambassador, envoy

ἀποστρέφω: turn back

ἀποσώζω: save

ἀποταμόντες < ἀποτέμνω

ἀποτελέω: bring to an end, complete

ἀποτέμνω: cut off, sever

ἀποτιμάω: fail to honor, slight

ἀποτίνω: avenge; seek vengeance

ἀποφαίνω: show, display, prove

ἀποφέρω: carry off; report; pay back

ἀποφεύγω: flee from; escape

ἀποχράω: suffice, be enough

ἄπτω, ἄψω, ἤψα, —, ἤμμαι, ἐάφθην or ἤφθην: fasten, grab + gen.

ἀπωθέω: thrust away, push back

ἀπωσμένον < ἀπωθέω

Ἀργάδης, -ου (-εω) ὁ: Argades, one of the sons of Ion, founder of the Ionians

Ἀργεῖος, -α, -ον: of or from Argos; Greek

ἀργός, -ή, -όν: not working the ground

Ἄργος, -ους (-εος) τό: Argos, a Greek city

ἀργύρεος, -η, ον: of silver

ἀργύριον, -ου τό: silver

ἄργυρος, -ου ὁ: silver

ἄρδω, —, ἤρσα, —, —, —: water

Ἄρης, -ους (-εος) ὁ: Ares, god of war

Ἀρισταγόρης, -ου (-εω) ὁ: Aristagores (Aristagoras), governor of Miletos

Ἀρισταγόρης, -ου (-εω) ὁ: Aristagores (Aristagoras), tyrant of Kyme c. 500 B.C.E.

ἀριστερός, -ά, -όν: left

ἀριστεύω, ἀριστεύσω, ἡρίστευσα, —, —, —: be the best, bravest; be the best at + inf.

- Ἀριστογεΐτων, -ονος ὁ:** Aristogeiton, Athenian, died 514 B.C.E.
- Ἀριστόκυπρος, -ου ὁ:** Aristokypros, king of the Solioi c. 500 B.C.E.
- Ἀρίστων, -ωνος ὁ:** Ariston, Spartan and father of Demaretos c. 550 B.C.E.
- Ἀρκάς, -άδος ὁ:** Arkadian
- ἄρκτος, -ου ὁ or ἡ:** a bear; the North
- ἄρμα, -ατος τό:** a chariot, wagon
- ἀρματηλατέω:** drive a chariot
- Ἀρμενία, -ας ἡ:** Armenia, the region south of the Black sea
- Ἀρμένιοι, -ων οἱ:** Armenians, inhabitants of the region south of the Black sea
- Ἀρμόδιος, -ου ὁ:** Harmodios, Athenian and killer, along with Aristogeiton, of the tyrant Hipparkhos; died 514 B.C.E.
- ἀρμόζω, ἀρμόσω, ἤρμοσα, ἤρμοκα, ἤρμοσμαι, ἤρμόσθην:** join, fit together
- ἄρουρα, -ας ἡ:** arable land, corn-land
- ἄρπαγή, -ῆς ἡ:** a seizure, theft, rape
- ἄρρητος, -η, -ον:** unspoken, secret
- ἄρρωδέω:** dread, fear, shrink from, shudder at + gen. or acc.
- Ἀρταφρένης, -ου (-εω) ὁ:** Artaphrenes, brother of Dareios I and satrap of Sardis
- ἀρτάω, ἀρτήσω, ἤρτησα, ἤρτηκα, ἤρτημαι, ἤρτήθην:** fasten to; depend on
- Ἄρτεμις, -ιδος ἡ:** Artemis, hunter and protector of animals
- ἀρτέομαι:** be prepared, make ready
- ἄρτος, -ου ὁ:** a cake
- Ἀρτύβιος, -ου ὁ:** Artybios, Persian general under Dareios I the Great
- ἀρχαῖος, -α, -ον:** ancient, from the beginning
- Ἀρχέλαοι, -ων οἱ:** Arkhelaoi, a tribe of the Sikyonians, named by Kleisthenes, tyrant of Sikyon
- ἀρχῆθεν:** from the beginning
- ἄσημος, -ον:** without mark; unintelligible
- ἀσθενής, -ες = ἀσθενής, -ές**
- ἀσθενής, -ές:** weak
- Ἀσία, -ας ἡ:** Asia

ἀσπαστός, -ή, -όν: welcome

ἀσπίς, -ίδος ἡ: a shield

Ἀστακός, -οὔ ὁ: Astakos, a Theban

ἄσταχυς, -υος ὁ: ear of corn

Ἀστήρ, -έρος ὁ: Aster, a Spartan c. 550 B.C.E.

ἄστικτος, -η, -ον: not marked with

ἀστός, -οὔ ὁ: a townsman, a townsperson

ἄστυ, -ους (-εος) τό: a town

ἀστυγείτων, -ον: bordering a city

ἀσφαλής, -ές: safe, certain, secure

Ἀσωπός, -οὔ ὁ: Asopos River

ἅτε (conj. or adv.): as, just as; since, because; as if

ἀτέκμαρτος, -ον: without distinctive mark, obscure, baffling

ἀτιμότητος, -η, -ον: most unhonored, dishonored

ἄτλητος, -ον: unendurable

ἄτοκος, -ον: childless

ἄτρακτος, -ου ὁ: a spindle

ἀτρεκέως: truly, exactly

ἀτρεκής, -ές: strict, precise, exact

ἀτρέμας: silently

Ἀττική, -ῆς ἡ: Attike (Attika), the region of greater Athens

Ἀττικός, -ή, -όν: Attic, Athenian, of or from Athens

αὐδάζομαι, αὐδάξομαι, ἠὺδαξάμην, —, —, ἠὺδάχθην: cry out,
speak

αὐλή, -ῆς ἡ: an open court

αὐξάνω (αὔξω), αὐξήσω, ἠύξησα, ἠύξηκα, ἠύξημαι, ἠύξήθην:
increase, augment, make large

Αὐξησία, -ας ἡ: Auxesia, fertility goddess at Aigina

αὐτίκα: immediately

αὖτις = αὖθις: again, in turn, hereafter, in the future

αὐτόθι: from there, thence

αὐτοῦ: here, there

ἀφανίζω, ἀφανίσω, ἠφάνισα, ἠφάνικα, —, ἠφανίσθην: make
unseen, hide

ἄφθονος, -ον: without envy; plentiful

ἄφραστότατος, -η, -ον: most unutterable; very strange; numberless;
most unexpected

Ἀχαιμενίδης, -ου (-εω) ὁ: Akhaimenid, a ruling family of Persia

ἀχάριστος, -ον: ungracious, unpleasant

Ἀχέρων, -οντος ὁ: Akheron River

ἄχθη < ἄγω

Αχιλλεῖος, -α, -ον: of Akhilleus, son of Peleus and Thetis and hero of the
Trojan War

Ἀχιλλήϊος = Αχιλλεῖος, -α, -ον

ἀχλύεις, -εσσα, -εν: murky, gloomy

βάθος, -ους τό: a depth

βάθρον, -ου τό: a base, step, stage (something you step on)

βαθύτατος, -η, -ον: deepest; strongest

Βακχιάδαι, -ῶν οἱ: Bakkhiadai, a powerful oligarchical faction of
Korinth

βαρύς, -εῖα, -ύ: deep, heavy

βασιλειον, -ου τό: palace; royal treasury; royal tent

βασιλεις, -α, -ον: royal

βασιλεύω, βασιλεύσω, ἐβασίλευσα, —, —, —: be king, rule,
reign + gen.

βασιληία, -ας ἡ: a kingdom

βασιλήιον = βασιλειον

βασιλήϊος = βασιλεις

βοηθός, -όν: helping, assisting

Βοιωτία, -ας ἡ: Boiotia, a region of Greece

Βοιωτοί, -ῶν οἱ: Boiotians, of or from Boiotia, a region of Greece

Βορέας, -ου (-εω) ὁ: north wind

Βουβάρης, -ου (-εω) ὁ: Boubares, a Persian and son of Megabazos c.
500 B.C.E.

βούλευμα, -ατος τό: a resolution, purpose, plan

Βουτακίδης, -ου (-εω) ὁ: Boutakides

Βραγχίδαι, -ῶν αἱ: Brankhidai, a promontory and site of the oracle of
Apollo Didymeus in Miletos

- βραχίων, -ονος ὁ: an arm
 βραχύς, -εῖα, -ύ: short, brief
 βροντή, -ῆς ἡ: thunder
 βυβλίον, -ου τό: a book
 βύβλος, -ου ἡ: a papyrus; book
 Βυζάντιος, -α, -ον: Byzantine
 βωμός, -οῦ ὁ: a raised platform, stand, base for a statue; altar
 βοάω, βοήσω, ἐβόησα, βεβόηκα, βεβόημαι, ἐβοήθην: shout, roar, proclaim
 βώσαντες < βοάω: cry aloud, shout
 γαμβρός, -οῦ ὁ: a son, father, or brother-in-law
 γαμέω, γαμέω, ἔγημα, γεγάμηκα, γεγάμημαι, ἐγαμήθην: marry
 γάμος, -ου ὁ: a wedding
 Γελέων, Γελέοντος ὁ: Geleon, one of the sons of Ion, founder of the Ionians
 γενεά, -ᾶς ἡ: a race, family
 γεραίρω, γεράρεω, ἐγέρηρα, —, —, —: honor, reward
 Γέργιθαι, -ῶν οἱ: Gergithai, inhabitants of Gergis near Troy on the Skamander
 γέρων, γέροντος ὁ: an old man
 Γέται, -έων οἱ: Getai, a Thracian tribe
 γέφυρα, -ας ἡ: a bridge
 Γεφυραῖοι, -ων οἱ: Gephyraians, an Athenian clan
 γῆμ- < γαμέω
 γονεύς, -έως ὁ: a begetter, father
 γόνος, -ου ὁ or ἡ: a child, offspring; race, birth
 γόνυ, γόνατος (γούνατος) τό: a knee
 Γόργος, -ου ὁ: Gorgos, king of Salamis c. 500 B.C.E.
 Γοργώ, -όνης ἡ: Gorgo, a Spartan
 γούνατα = γόνατα < γόνυ
 γούνατος = γόνατος < γόνυ
 γράμμα, -ατος τό: a word, letter
 Γυγαία, -ας ἡ: Gygaia, Makedonian and daughter of Amyntas c. 500 B.C.E.

Γύγης, -ου (-εω) ό: Gyges, king of Lydia from 716 to 678 B.C.E., known for his great wealth

γυμνός, -ή, -όν: naked

γυναικεῖος, -α, -ον: of women

γυναικήϊη = γυναικών

γυναικήιος = γυναικεῖος

γυναικών, -ῶνος ή: a women's chamber

Γύνδης, -ου (-εω) ό: Gyndes River

δαίμων, -ονος ό or ή: god, goddess

δάκτυλος, -ου ό: a finger

δαμάω, δαμάσω, έδάμασα, δεδάμακα, δέδμημαι, έδμήθην: subdue, tame

Δαμία, -ας ή: Damia, fertility goddess at Aigina

δαπάνη, -ης ή: a cost, expenditure

Δάρδανος, -ου ή: Dardanos, a city of the Troad near the Hellespont

Δαρεῖος, -ου ό: Dareios (Darius) I the Great, third king of the Akhai-menids; according to Herodotus and the Behistun inscription he defeated the Magi to come to power c. 550–486 B.C.E.

δασμοφόρος, -ον: paying tribute

Δαυρίσης, -ου (-εω) ό: Daurises, son-in-law of Dareios I and Persian commander c. 500 B.C.E.

δεδογμένα < δοκέω

δεθέντος < δέω

δείδω, δείσω, έδεισα, δέδοικα, —, —: fear, be afraid, dread

δειμαίνω: be afraid

δειπνον, -ου τό: a meal, food

δέκατος, -η, -ον: tenth; (f.) tenth part

δεκάφυλος, -ον: divided into ten tribes

δέκαχα: in ten parts

δέκομαι = δέχομαι

Δελφός, -ή, -όν: Delphian; (m. pl.) Delphians; (f. pl.) Delphi, site of the oracle of Apollo

δέρμα, -ατος τό: skin

δεσμός, -οῦ ό: a fetter

δεσπότης, -ου (-εω) ὁ: a master

δέω, δήσω, ἔδησα, δέδεκα, δέδεμαι, ἐδέθην: bind, tie, fetter; bind “x”
in acc. by “γ” in gen.

δηιόω, δηιώσω, ἐδηιώσα or ἐδήωσα, δεδήωκα, δεδήωμαι, ἐδηώθην:
cut down, slay

δηλαδῆ: clearly

δηλέομαι, δηλήσομαι, ἐδηλησάμην, —, δεδήλημαι, —: hurt, do
a mischief to

Δημάρητος, -ου ὁ: Demaretos, son of Ariston and king of Sparta c. 520
B.C.E.

Δημαρμένος, -ου ὁ: Demarmenos, a Spartan c. 570 B.C.E.

Δημήτηρ, -τερος (-τρος) ἡ: Demeter, goddess of the harvest

δημόσιος, -α, -ον: of the people, belonging to the people

δημότης, -ου (-εω) ὁ: a citizen, private citizen

δῆσαι < δέω

διαβαίνω: cross, go through

διαβάλλω: throw over, cross over; slander; deceive

διαβά- < διαβαίνω

διαβεβλημένος < διαβάλλω

διαδείκνυμι: show plainly

διάδοχος, -ου ὁ: succeeding; (n.) a successor

δαίτα, -ας ἡ: a way of life

δαιτάω, δαιτήσω, ἐδαιτήσα, δεδιήτηκα, δεδιήτημαι, ἐδιητήθην:
support, maintain, live a certain way

δαιτητής, -οῦ ὁ: an arbiter, umpire

διακόσιοι, -αι, -α: two hundred

διαλαμβάνω: take; separate; intercept

διαλύω: loose, break up, discharge

διανοέομαι: intend

διανοεύμενος = διανοούμενος

διαπειράομαι: make trial or proof of a thing; experience something +
gen.

διαπέμπω: send over or across, send in different directions

διαπεραιώω: take across, ferry over

- διαπίνω:** have a drinking contest
διαπλέκω: weave, plait; finish the web of one's life
διαπορθμεύω: carry over or across
διασημαίνω: mark out, point out clearly
διασκεδάννυμι: scatter
διατάσσω: arrange; set up in order
διατελέω: bring to an end, fulfil; continue doing
διαφεύγω: flee, escape
διάφορος, -ον: different, unlike; at odds
διδασκάλιον, -ου τό: science, art, lesson
διδασχί, -ης ή: a teaching
διδοῖ = δίδωσι < δίδωμι
διδοῖς = δίδως < δίδωμι
δίδυμος, -η, -ον: double, twofold, twin
διέβη- < διαβαίνω
διεκπεράω: pass through or by
διελθ- < διέρχομαι
διαιρέω: divide; distribute
διελόντας < διαιρέω
διέξιμι: go out through
διεξελ- < διεξελαύνω
διεξελαύνω: drive, ride, march through
διεξελθ- < διεξέρχομαι
διεξέρχομαι: go through, pass through
διεξήιε = διεξήει < διέξιμι
διεξήλθε < διεξέρχομαι
διεξιούσι < διέξιμι
διέπω: manage, conduct
διεργάζομαι: work at; do; cultivate; destroy
διέρχομαι: come, go, go through or across
διεφθάρ- < διαφθείρω
δίζημαι, διζήσομαι, ἐδιζησάμην, —, —, —: seek, search out
διηκόσιοι = διακόσιοι
δικάζω, δικάσω, ἐδίκασα, —, δεδίκασμαι, ἐδικάσθην: judge

δικαιῶ, δικαίωσω, ἐδικαίωσα, δεδικαίωμαι, —, ἐδικαιώθην: set right; think right; **δικαιῶ δρᾶν:** I think it right to do; judge; punish; justify, hold guiltless

δίμνεως: worth or costing two minas

διξός, -ή, -όν: twofold, double

Διόνυσος, -ου ὁ: Dionysos, god of wine

Διός < Ζεύς, Διός ὁ

διπλός, -η, -ον: twofold, double

διπλός = διπλόος

δίς: twice, doubly

δισχίλιοι, -αι, -α: two thousand

διφθέρα, -ας ἡ: a prepared hide, piece of leather

διχοστασία, -ας ἡ: a dissension

διῶρυξ, -υχος ἡ: a ditch, canal

Δόβηραι, -ῶν οἱ: Doberians, a tribe of Paionia

δοθ- < δίδωμι

δόκιμος, -ον (-ος, -α, -ον): worthy, of good repute

δόλος, -ου ὁ: a bait; trick, deceit, craft

Δορίσκος, -ου ἡ: Doriskos, a coastal town of Thrake

δόρυ, -ατος τό: a spear

δορύφορος, -ον: spearbearing

δορυφόρος, -ου ὁ: a spearbearer, guard

δουλεύω, δουλεύσω, ἐδούλευσα, δεδούλευκα, —, —, —: be a slave

δουλοσύνη, -ης ἡ: slavery, slavish work

δούς < δίδωμι

δρέπανον, -ου τό: a sickle

δρησμός, -οῦ ὁ: a running away, flight

Δυμνάται, -ῶν οἱ: Dymnatai, a tribe of Sikyonians

δυναστεύω, δυναστεύσω, ἐδυνάστευσα, —, —, —: hold power

δύσριγος, -ον: unable to endure cold

δυσφορέω: suffer

Δύσωρον, -ου τό: Dysoron Mountain

δύω, δύσω, ἔδυσα or ἔδυν, δέδυκα, δέδυμαι, ἐδύθην: cause to sink; sink, plunge

δωρεά, -ᾱς ἡ: a gift, present

δωρέω, δωρήσω, ἐδώρησα, δεδώρηκα, δεδώρηται, ἐδωρήθην:
give, present, reward

Δωριεύς, -έως (-έος) ὁ: Dorieus, king of Sparta c. 515 B.C.E; a Dorian,
descendant of Dorus

Δωρίς, -ίδος ἡ: Dorian, one of the four major tribes of the Greeks

δῶρον, -ου τό: a gift

δώσειν < δίδωμι

ἔα = ἔαε < ἐάω

ἔαρ, ἔαρος τό: spring

ἔατε = ἦτε < εἰμί

ἐγγίγνομαι: be, be in; arise in; be produced in, happen; intervene

ἐγείρω, ἐγερέω, ἤγειρα, ἐγήγερκα, ἐγήγερμαι, ἠγέρθην: awaken,
rouse

Ἑγεσταίος, -ου ὁ: man of Egesta, one of three major cities of the Elymi
of Sikelia

ἐγκατίζω = ἐγκαθίζω: seat, sit

ἐγκεκολαμμένα < ἐγκολάπτω: cut

ἐγκεράννυμι: mix

ἐγκτίζω: found, build among

ἐγκωμιάζω: praise

ἔγνω- < γιγνώσκω

ἐγχειρίδιος, -ον: in the hand; (n.) dagger

ἐγχειρίζω: put into one's hands, entrust

ἐγχειρίθετος, -ον: put into one's hands

Ἑγγέλεες, -ων οἱ: Enkhelians, a tribe of Illyria

ἐδεδέατο = ἐδέδεντο < δέω

ἐδέδοκτο < δοκέω

ἐδέκετο = ἐδέχετο

ἐδέξαντο < δέχομαι

ἐδέξαο = ἐδέξω < δέχομαι

ἐθελοκακέω: pretend to be bad

ἐθελοντής, -οῦ ὁ: a volunteer

ἔθε- < τίθημι

ἔθω, —, εἶθον, εἴωθα or ἔωθα, —, —: be accustomed, be wont

εἶδ- < ὀράω

εἶδωλον, -ου τό: an image, idol

εἶεν < εἰμί

εἶη < εἰμί

εἶησαν < εἰμί

εἴκοσι(ν): twenty

εἴκω, εἴξω, εἴξα, ἔεικα, —, —: give way, retire, yield, withdraw, be inferior

εἵλ- < αἰρέω

εἵνεκα: for the sake of + gen

εἶπαν = εἶπον < λέγω

εἶπας = εἰπών < λέγω

εἶπ- < λέγω

εἶρη- < λέγω

εἶρομαι = ἔρομαι

ἐρωτάω, ἐρωτήσω, ἠρώτησα, ἠρώτηκα, ἠρώτημαι, ἠρωτήθην: ask, question

ἐρωτάω = ἐρωτάω

εἰσαράσσω: drive, drive in on

εἰσβαίνω: go on board, embark

εἰσβάλλω: throw; throw to; attack

εἰσδύνω: get or crawl into

εἴσειμι: go in, enter

εἰσέρχομαι: enter

εἰσφέρω: carry in

ἐκάσποτε: each time, on each occasion

Ἑκαταῖος, -ου ό: Hekataios (Hecataeus) of Miletos, a historian c. 500 B.C.E.

ἐκατόν: one hundred

ἐκβαίνω: go out, go out from

ἐκβάλλω: throw out

ἐκγίγνομαι: be born of, emerge, come about; be allowed, be granted

ἐκδέχομαι = ἐκδέχομαι

ἐκδέχομαι: take, receive

ἐκδιδόϋ = ἐκδίδωσι < ἐκδίδωμι

ἐκδίδωμι: give up, give out; exit, empty

ἐκδύω: strip “x” in acc. from “y” in acc.

ἐκηβόλος, -ον: attaining his aim

ἐκλείπω: leave out; omit; abandon

ἐκμανθάνω: learn thoroughly; learn about from “x” in the gen.

ἐκπέμπω: send out

ἐκπέσῃ < ἐκπίπτω

ἐκπίπτω: fall out, lose, be banished

ἐκπλέω (ἐκπλώω): sail out

ἐκποιέω: put out; give in adoption; finish

ἐκπολεμέω: excite to war; make hostile

ἐκστρατεύω: march out, take the field

ἐκτελέω: bring to an end, accomplish, achieve

ἔκτηντο < κτάομαι

ἐκφαίνω: bring to light, reveal

ἐκφέρω: bring, bear; bring, bear out

ἐκφεύγω: flee from; escape

ἐκφήνας < ἐκφαίνω

ἐκχωρέω: go out, depart; give way

ἐκών, -οὔσα, -όν: willing, voluntary

ἐλαία, -ας ἡ: an olive tree

ἐλάσσων, ἐλάσσον: less, fewer

Ἑλένη, -ης ἡ: Helen of Troy

ἐλευθερία, -ας ἡ: freedom, liberty

ἐλεύθερος, -α, -ον: free

ἐλευθερώω, ἐλευθερώσω, ἠλευθέρωσα, —, —, ἠλευθερώθην:
free

Ἑλευσίς, -ῖνος ἡ: Eleusis, a Greek town in west Attika, sacred to Demeter

Ἑλεώνιος, -η, -ον: of Eleon, a village of Tanagra in Boiotia

ἐληλύθεε < ἔρχομαι

ἔλθῃ < αἰρέω

ἔλθ- < ἔρχομαι

ἔλιπ- < λείπω

ἔλκω, ἔλξω, ἤλκυσα or εἴλκυσα, εἴλκυκα, ἤλκυμαι, εἴλκύσθην:

draw, drag, pull at

Ἑλλήνιος, -η, -ον: Greek

Ἑλληνοδίκαι, -ων οἱ: chief judges at the Olympic games

Ἑλλήσποντος, -ου ὁ: the Hellespont, the narrow passage between the Aegean and Marmara Seas

ἐλομένου < αἰρέω

ἐλ- < αἰρέω

ἐμαντεύθῃ < μαντεύομαι

ἐμβάλλω: throw in; put in; attack

ἐμπειρος, -ον: experienced in

ἐμπεσόντες < ἐμπίπτω

ἐμπεσοῦσα < ἐμπίπτω

ἐμπικραίνομαι: be bitter against

ἐμπίμπλημι: fill; satisfy acc. of person; fill “x” in acc. with “y” in gen.

ἐπίμπρημι: burn, set on fire

ἐπίπλημι = ἐμπίμπλημι

ἐμπίπτω: fall on; burst in

ἐμπόδιος, -α, -ον: in the way; obstructing + dat.

ἐμπροσθε: before; in front of

ἐμφανής, -ές: showing in, visible to the eye, manifest

ἐναγής, -ές: under a curse

ἐνάγω: lead in or on; urge, persuade; propose suggest; promote; bring into court, accuse

ἐναργέστατος, -η, -ον: most visible, palpable, in bodily shape

ἐνδεής, -ές: defective, in need of + gen.

ἑνδεκα: eleven

ἐνδέκομαι = ἐνδέχομαι

ἐνδέχομαι: take on oneself; accept; admit; welcome; (impers.) it is possible

ἔνειμι: be in, be within, be among

ἐνενήκοντα: ninety

ἐνέπλησε < ἐμπίμπλημι

ἐνέπρησαν < ἐμπίμπρημι

ἐνερθε: from beneath, below + gen.

ἐνετέταλτο < ἐντέλλω

ἐνετέτμητο < ἐντέμνω

Ἑνετοί, -ῶν οἱ: Enetoi or Venetoi, inhabitants of northeastern Italy

ἐνθεῦτεν (ἐνθεῦθεν): thence, hence

ἔνι = ἔνεστι: be in; be possible

ἐνιαυτός, -οῦ ὁ: a year

ἐννέα: nine

ἐνοράω: see, look, look on

ἐντανύω: stretch, strain

ἐντειλάμενος < ἐντέλλω

ἐντείνω: stretch

ἐντέλλω: order, enjoin, command

ἐντέμνω: cut in, engrave

ἐντετμημένην < ἐντέμνω

ἐνθεῦθεν (ἐνθεῦτεν): thence, hence

ἐνύπνιον, -ου τό: thing seen in sleep

ἐνύπνιος, -ον: appearing in sleep

ἕξ: six

ἐξαγγέλλω: announce

ἐξάγω: lead out, lead away

ἐξαγωγή, -ῆς ἡ: a leading out

ἐξαίρετος, -ον: taken out, picked out

ἐξαιρέω: take out

ἐξαμέτρος, -ον: of six meters, hexameter

ἐξανασπάω: tear away from

ἐξαναστάντων < ἐξανίστημι

ἐξαναχωρέω: go out of the way, withdraw, retreat

ἐξανίσταται = ἐξανίστανται < ἐξανίστημι

ἐξανίστημι: cause to stand, raise up; drive out; destroy; be driven out

ἐξαπαλάσσω: free, remove, release

ἔξειμι (only impersonal): it is possible

ἔξιμι: go from; depart

ἐξελασθείς < ἐξελαύνω

ἐξέλασις, -εως (-ιος) ἡ: a driving out

ἐξελαύνω: drive out, expel; march out

ἐξεληλάκεσαν < ἐξελαύνω

ἐξελθ- < ἐξέρχομαι

ἐξελ- < ἐξαιρέω

ἐξενείκοντας < ἐκφέρω

ἔξεο < ἐξίημι

ἐξεπίσταμαι: know thoroughly

ἐξεργάζομαι: finish, complete, bring to perfection; destroy

ἐξέργω: shut out from

ἐξέρχομαι: go, go away, go out

ἔξεσις, -εως (-ιος) ἡ: a dismissal, divorce

ἐξευρίσκω: find out, discover

ἐξευρόντας < ἐξευρίσκω

ἐξηγέομαι: be leader of; manage, direct

ἐξηγητής = ἐσηγητής

ἐξήκοντα οἶ, αἶ, τά: sixty

ἐξηλάσαμεν < ἐξελαύνω

ἐξήλυσις, -εως (-ιος) ἡ: way out, outlet

ἐξιέναι < ἔξιμι

ἐξίημι: send out, let go

ἐξιούσης < ἔξιμι

ἐξίτηλος, -ον: going out

ἐξοικοδομέω: build up; finish a building

ἔξω: outside, without

ἐξωθέω: thrust out

έόν = ὄν < εἰμί

έόντ- = ὄντ- < εἰμί

έορτή, -ῆς ἡ: a festival

έοὔσ- = οὔσ- < εἰμί

έούσ- = οὔσ- < εἰμί

έπαγγέλλω: tell, proclaim; command; denounce

έπάγω: bring on

- ἐπαερθέντες < ἐπαίρω = ἐπαίρω
 ἐπαίρω: raise; excite
 ἐπακούω: listen to, obey
 ἐπανίστημι: stand up; make rise; revolt
 ἐπεάν (ἐπεί + ἄν): when, whenever
 ἐπέδρη = ἐφέδρα
 ἐπέθηκε < ἐπιτίθημι
 ἐπειδή: when, since
 ἔπειμι: be on or at
 ἔπειμι: come upon; approach; go against, attack
 ἐπειρ- < πειράω
 ἐπειρωτάω: consult, ask
 ἐπείτε (ἐπεί + τε): when, since
 ἐπελθ- < ἐπέρχομαι: go forth, go against
 ἐπέλκω = ἐφέλκω
 ἐπεξῆς: in order
 ἐπερωτάω: ask, consult
 ἔπεσον < πίπτω
 ἐπέτειος, -ον: annual
 ἐπεύχομαι: pray
 ἐπέχω: have, hold on; intend, purpose; (intrans.) pause
 ἐπῆκαν = ἐφῆκαν < ἐφήμι
 ἔπηλυσ, -υδος ὁ ἢ: a stranger, foreigner
 ἐπιβάλλω: throw or cast on
 ἐπιβοάω: call on
 ἐπιγίγνομαι: be born; come upon; fall on; ensue
 ἐπίγραμμα, -ατος τό: an inscription; epitaph; epigram; mark branded
 on slave's forehead
 ἐπιγράφω: write, write on; inscribe
 Ἐπιδάυριοι, -ων οἱ: Epidaurians, of or from Epidaurus, a Greek town
 Ἐπίδαυρος, -ου ἡ: Epidaurus, a Greek city in the Peloponnesos
 ἐπιδαφιλεύω: abound; lavish on
 ἐπιδιαιρέω: divide over again; distribute
 ἐπιδιελόμενοι < ἐπιδιαιρέω

ἐπιδίξημαι: seek for; demand

ἐπιδιώκω: pursue, chase after

ἐπιζητέω: seek, seek out

ἐπιθαλλάσιος, -α, -ον: of the sea, by the sea

ἐπιθέντα < ἐπιτίθημι

ἐπιθήσεται < ἐπιτίθημι

ἐπιθυμέω: set one's heart on

ἐπικαλούμενος = ἐπικαλούμενος < ἐπικαλέω

ἐπικαλέω: summon; bring a charge against

ἐπείκειμαι: be laid on; put to; press on; hang on

ἐπικλήτος, -ον: called upon, summoned

ἐπικουρία, -ας ἢ: aid

ἐπικρατέω: command, rule over + gen.; get possession of + dat.

ἐπιλαμβάνω: take, get hold of + gen.

ἐπιλέγω: say, pick out, choose; think over, consider; (mid) read

ἐπίλοιπος, -η, -ον: still left, remaining

ἐπιμαρτυρέω: bear witness to

ἐπιμελέομαι: take care of, have a concern for + gen.

ἐπιμελής, -ές: careful, attentive; (+ dat.) be a care to

ἐπινέμω: allot, distribute

ἐπινοέω: intend, consider, think on, plan

ἐπιόντ- < ἔπειμι

ἐπιούσι < ἔπειμι

ἐπιπτεσεῖν < ἐπιπίπτω

ἐπιπίπτω: fall on

ἐπιπλέω: sail, sail for or against

ἐπιποθέω: desire besides

ἐπιστάντα < ἐφίστημι

ἐπιστᾶσι < ἐφίστημι

ἐπίστιος = ἐφέστιος

ἐπιστρατεύω: march against

ἐπισχόντας < ἐπέχω

ἐπίσχω: hold on, out, or back; adjourn; occupy

ἐπιτάσσω: put in command; order

ἐπιτάττω = ἐπιτάσσω

ἐπιτελεῦσι = ἐπιτελοῦσι < ἐπιτελέω

ἐπιτελέω: complete, finish, accomplish

ἐπιτελής, -ές: accomplished, fulfilled

ἐπιτήδειος, -α, -ον: made for an end

ἐπιτίθημι: set on (can take gen.); put to; add; set against, attack; command; apply; aim at + dative

ἐπιτρέπω: turn to

ἐπιτρέπω: turn to

ἐπιτροπεύω: be an administrator, guardian

ἐπίτροπος, -ον: being in charge or an overseer

ἐπιφαίνω: show forth, display

ἐπιφανέστατος, -η, -ον: very much coming to light, coming suddenly into view, appearing

ἐπιφέρω: bring on; inflict

ἐπιφράζω: tell, think, consider

ἐπιχειρέω: put one's hand to or on

ἐπιχώριος, -α, -ον: of a place; of or in the country; indigenous

ἐπλήγησαν < πλήσσω

ἐποίηυν = ἐποίουν

ἐποιεῦντο = ἐποιοῦντο

ἐπόμενυμι: swear to or on

ἐπτά: seven

ἐπτακόσιοι, -αι, -α: seven hundred

ἐπωνυμία, -ας ἡ: a name given after or because of someone; (acc. as adv.) named after, called after

ἐπώνυμος, -ον: given as a name; giving one's name to something

ἐργάτης, -ου (-εω) ὁ: a workman

ἐργάτις, -ιδος ἡ: a servant, working woman

ἔργμα, -ατος τό: work, deed, business

ἔργω (εἶργω), ἔρξω (εἶρξω), ἔρξα (εἶρξα), ἔργμαι (εἶργμαι), ἔρχθην (εἶρχθην): confine, shut in; bar

ἔργω = ἔρδω

ἔρδω, ἔρξω, ἔρξα, ἔοργα, —, —: work, do

Ἐρετρία, -ας ἡ: Eretria, a Greek city on the island of Euboia

Ἐρετριεύς, -έως (-έος) ὁ: Eretrian, of or from Eretria, a Greek city on the island of Euboia

ἐρευνάω, ἐρευνήσω, ἠρευνήσω, —, —, —: seek

Ἐρεχθεύς, -έως (-έος) ὁ: Erekhtheus, an archaic king of Athens

ἐρήμος, -η, -ον (-ος, -ον): desolate, lonely, solitary

ἐρίζω, ἐρίσω, ἤρισα, ἤρिका, ἐρήρισμαι, —: wrangle, quarrel, strive; strive with + dat.

ἔρις, -ιδος ἡ: strife

Ἑρμῆς, -οῦ (-έω) ὁ: Hermes, a god

Ἑρμος, -ου ὁ: Ermos, a river flowing through Lydia

Ἑρμόφαντος, -ου ὁ: Hermophantos, general of Miletos c. 500 B.C.E.

Ἑρξάνδρος, -ου ὁ: Erxandros, Mytilenean and father of Koës c. 530 B.C.E.

ἐρρύετο < ῥύομαι

Ἑρυκίνος, -η, -ον: Erukine, of Eryx

ἐρύκω, ἐρύξω, ἤρυξα, —, —, —: restrain, hold back, withstand

Ἑρυξ, Ἑρυκος ἡ: Eryx, a city in Sikily, founded by the indigenous hero Eryx

ἔρως, -ωτος ὁ: love, desire

ἐρωτάω, ἐρωτήσω, ἠρώτησα, ἠρώτηκα, ἠρώτημαι, ἠρωτήθην: ask, question

εἰς = εἰς

ἐσάγω: bring to, lead to; lead forth or into

ἐσάξαντο < σάπτω

ἐσβάς < εἰσβαίνω

ἔσβεσαν < σβέννυμι

ἐσβολή, -ῆς ἡ: a pouring forth or out; attack

ἐσδύς < εἰσδύνω

ἐσελθών < ἐσέρχομαι

ἐσηγητής, -οῦ ὁ: one who leads on, adviser

ἐσηνείκαντο < ἐσφέρω

ἐσθής, -ῆτος ἡ: clothing, raiment

ἔσιθι < ἔσειμι

ἐσιόντα = εἰσιόντα < εἴσειμι

ἐσκαταβαίνω: go down, enter

ἐσμός, -οῦ ὅ: a swarm; swarm of bees

ἔσοδος, -ου ἡ: an avenue, access

ἐσπαρμένην < σπείρω

ἐσπέρα, -ας ἡ: west

ἐσπίπτω: fall to, fall into

ἐσσωθέωσι = ἐσσωθῶσι < ἡσάομαι (ἐσσόομαι)

ἐσώθησαν < ἡσάομαι (ἐσσόομαι)

ἐστάλη < στέλλω

ἐστεῶ- < ἴστημι

ἐστιάω, ἐστιάσω, εἰστιάσα, εἰστιάκα, —, —: receive at one's
hearth; entertain, feast

ἐστίχθαι < στίζω

ἐσύτερον: for the future

ἐσφάλη < σφάλλω

ἔσχατος, -η, -ον: farthest, uttermost, extreme

ἔσω: inside, within + gen.

ἐταιρεία, -ας ἡ: an association, brotherhood

ἐταιρηῖη = ἐταιρεία, -ας ἡ

ἐταῖρος, -ου ὅ: a comrade, companion

ἐτάχθ- < τάσσω

ἐτέθη < τίθημι

ἔτεκε < τίκτω

Ἑτεοκλής, -οῦς (-έος) ὅ: Eteokles, son of Oidipous and king of Thebes

ἐτοῖμος, -η, -ον: ready, at hand; able, prepared (+ inf.)

Εὐαλκίδης, -ου (-εω) ὅ: Eualkides, general of the Eretrians c. 500 B.C.E.

Εὐβοία, -ας ἡ: Euboea, a Greek island

εὐγενής, -ές: well-born, noble

εὐδαιμονία, -ας ἡ: good fortune

εὐδαίμων, -ον: blessed with a good genius

εὐειδής, -ές: good-looking, well-formed; well-shaped, comely

Εὐέλθων, -οντος ὅ: Euelthon, a Greek and father of Siromos

εὐεπής, -ές: melodious

εὐεργεσία, -ας ἡ: a good deed

εὐμορφος, -ον: good-looking

εὐνοος, -η, -ον (εὐνους = εὐνοος; pl. εὐνοί): well-minded, well-disposed

εὐπετεία, -ας ἡ: an ease

εὐπετέως: easily

εὐπετής, -ές: falling well, easy

Εὐριπος, -ου ὁ: Euripos, the strait between Euboea and the mainland

εὐρόντες < εὐρίσκω

Εὐρυλέων, -ονος ὁ: Euryleon, Spartan c. 520 B.C.E.

Εὐρυσθενής, -οῦς (-έος) ὁ: Eurysthenes, king of Sparta

Εὐρώπη, -ης ἡ: Europe

εὐσκοπος, -ον: keen sighted, watchful

Εὐφρήτης, -ου (-εω) ὁ: Euphretes (Euphrates), a river in Asia Minor

εὐωχέω, εὐωχίσω, εὐώχησα, —, εὐώχημαι, εὐωχήθην: to entertain sumptuously; feed well; (mid./pass.) feast

ἔφασαν < φημί

ἐφέδρα, -ας ἡ: a sitting by, siege, blockade

ἔφεδρος, -ον: the competitor next in line to fight the victor; sitting, succeeding

ἐφέλκω: drag

Ἐφεσίος, -α, -ον: Ephesian, of or from Ephesos, a Greek city on the coast of Ionia

Ἐφέσος, -ου ἡ: Ephesos, a Greek city on the coast of Ionia

ἐφέστιος (ἐπίστιος), -ον: at one's own fireside, at home

ἐφήμι: send to or against; let go, yield; allow, permit + "x" in dat. + inf.

ἐφίστημι: set or place on

ἐφορος, -ον: overseeing, guarding; (n.) ephor, Spartan magistrate

ἐχειρώθησαν < χειρόω

Ἐχεκράτης, -ους (-εος) ὁ: Ekhekrates, a Lapith and father of Eetion

ἔχθιστος, -η, -ον: most hateful

ἔχθρα, -ας ἡ: a hatred, enmity

ἐώθεσαν < ἔθω

έών = ὦν < εἰμί

ἔωσι = ὦσι < εἰμί

έωυτ- = έαυτ-

ζεύνυμι, ζεύξω, έξευξα, —, —, —, έξευγμαι, έζεύχθην or έζύγην: yoke, join, put to

ζημιόω, ζημιώσω, έζημιώσα, έζημιώκα, έζημιώμαι, έζημιώθην: cause loss, punish

ζην = ζάειν < ζάω

ζητήσις, -εως (-ιος) ή: a seeking, searching

ζωγρέω, ζωγρήσω, έζώγρησα, —, —, —: take, take captive

ή: in truth, verily

Ήγησάνδρος, -ου ό: Hegesandros, father of Hekataios of Miletos c. 570 B.C.E.

Ήγησίστρατος, -ου ό: Hegesistratos, bastard son of Peisistratos, tyrant of Sigeion

ήδομαι, —, ήσάμην, —, —, ήσθην or ήδέσθην: delight in; take pleasure, rejoice; be delighted with + dat.

Ήδωνοί, -ών οί: Edonoi, inhabitants of Thrakia

Ήτίδης, -ου (-εω) ό: son of Eetion, king of Kilikian Thebe and father of Andromache

Ήτίων, -ωνος ό: Eetion, king of Kilikian Thebe and father of Andromache

ήθος, -ους (-εος) τό: a custom, usage, habit; haunt

ήια = ήα < ειμι

ήιε = ήει < ειμι

ήισαν = ήσαν < ειμι

ήλασαν < έλαύνω

Ήλεϊος, -α, -ον: Elean, of or from Elea

ήλθ- < έρχομαι

ήλικία, -ας ή: a time of life, age

ήλικιώτης, -ου (-εω) ό: a man of equal age, comrade

ήλίκος, -η, -ον: of similar age

ήλωσαν < άλίσκομαι

ήμερος, -ον (-ος, -α, -ον): tame, cultivated

ήμερόω: tame

ήμέτερος, -α, -ον: our

ἡμιόλιος, -α, -ον: half as much again

ἥμισυς, -εια, -υ: half

ἡνείκατο < φέρω

ἡνέσχετο < ἀνέχω

ἥπειρος, -ου ἡ: a mainland, continent, land, terra firma

ἥπιος, -α, -ον: gentle, kind

ἡπιστάτο = ἡπίσταντο < ἐπισταμαι

Ἥραιος, -α, -ον: of Hera; (n. s.) her temple

Ἡρακλείδης, -ου (-εω) ὁ: Herakleides, of Herakles

Ἡράκλειος, -α, -ον: of Herakles; (n. s.) his temple; (n. pl.) his festival

Ἡρακλῆς, -οῦς (-έος) ὁ: Herakles

ἦρσε < ἄρδω

ἡρώιος, -α, -ον: concerning heroes; (n.) hero temple

ἥρως, -ος ὁ or ἡ: a hero

ἡσθεῖς < ἡδομαι

ἡσσάομαι (ἑσσόομαι): be less or inferior; be defeated; ἡσσᾶται ὑπὸ αὐτῆς: he is smaller than her

ἡσυχία, -ας ἡ: a calmness, peace

ἄφανίζω: make unseen, hide

ἡφάνιστο < ἀφανίζω

ἡώς, ἡοῦς ἡ: dawn

θαλαμία, -ας ἡ: an oar, porthole

θαλασσοκράτωρ, -ορος ὁ: master of the sea

θάπτω, θάψω, ἔθαψα, τέταφα, τέθαμμαι, ἐτάφην: bury, honor with funeral rites

θαρσέω, θαρσήσω, ἐθάρσησα, τέθαρρηκα or τεθάρσηκα, —, —: take courage, dare

θαυμάζω, θαυμάσω, ἐθαύμασα, τεθαύμακα, τεθαύμασμαι,

ἐθαυμάσθην: wonder, be astonished, marvel; admire; wonder at + gen.

θεμιτός, -ή, -όν: lawful, righteous

θεοπρόπος, -ου ὁ: prophet; one who consults a prophet

θεραπεία, -ας ἡ: a service, attendance

θεραπήνη = θεραπεία

θεράπων, -οντος ὁ: a henchman, servant, attendant

θέσθαι < τίθημι

Θεσπιάες, -ων οἱ: Thespians, inhabitants of Thespia in Boiotia

Θεσπρωτοί, -ῶν οἱ: Thesprotai, inhabitants of Epiros in northwest Greece

Θεσσαλία, -ας ἡ: Thessaly, south of Makedonia

Θεσσαλοί, -ῶν ὁ: Thessalians, of or from Thessaly

Θεσσαλός, -οὔ ὁ: Thessalos, a Spartan c. 520 B.C.E.

θέω, θεύσομαι, ἔθευσα, —, —, —: run

Θῆβαι, -ῶν αἱ: Thebes, a Greek city in Boiotia

Θήβη, -ης ἡ: Thebe, a nymph

Θηραῖος, -ου ὁ: Theraian, inhabitants of Thera, an island in the Aegean

θησαυρός, -οὔ ὁ: a treasury

Θράκη, -ης: Thrake (Thrace)

Θρᾷξ, Θρακός ὁ: a Thrakian (Thracian), of or from a region to the west of the Black Sea and the north of the Aegean

Θρασύβουλος, -ου ὁ: Thrasyboulos, tyrant of Miletos c. 650 B.C.E.

Θρηϊκή = Θράκη

Θρηΐξ, Θρήϊκος ὁ = Θρᾷξ, Θρακός ὁ

Θρηΐξ, Θρήϊκος ὁ: a Thrakian

θρίξ, τριχός ἡ: hair

θρόνος, -ου ὁ: a throne, seat

θυγατριδοῦς (θυγατριδέος), -οὔ ὁ: a daughter's son, grandson

θυμώω, θυμώσω, ἐθύμωσα, τεθύμωκα, τεθύμωμαι, ἐθυμώθην:
make angry, provoke; be angry

θύρα, -ας ἡ: a door

θυσία, -ας ἡ: a burnt offering, sacrifice

θῶμα, -ατος τό: a wonder, marvel

θαμάζω = θαυμάζω

Ἰαμιδαί, -ῶν οἱ: Iamids, a tribe from Elea, a Greek city in Thesprotia

Ἰάς, -άδος ἡ: Ionian, of or from Ionia

Ἰβανώλλης, -ιος ὁ: Ibanollis, father of Oliatos, the tyrant of Mylasa

ιδεῖν < ὀράω

Ἰδη, -ης ἡ: a timber tree

ἴδιος, -α, -ον: one's own; one's self

ἴδμεν < οἶδα

ἴδ- < ὀράω

ἰδό- < ὀράω

ἰδοῦσι < ὀράω

Ἰδριάς, Ἰδριάδος ἡ: Idrias, town in Karia

ἰδρύω, ἰδρύσω, ἰδρῦσα, ἰδρῦκα, ἰδρῦμαι, ἰδρύθην: make sit down; fix; settle

ἰέναι < εἶμι

ἱερεία, -ας ἡ: a priestess

ἱερεῖον, -ου τό: a victim, animal for sacrifice

ἵζω, —, εἶσα or ἵζησα, ἵζηκα, —, —: make sit, seat, place, set

ἵη < εἶμι

ἵης < εἶμι

Ἰητραγόρης, -ου (-εω) ὁ: Ietragores (Ietragoras), of Miletos

ἰθέως: directly straight

ἰκετεύω, ἰκετεύσω, ἰκέτευσα, —, —, —: approach as a suppliant

ἰκετηρία, -ας ἡ: an olive branch of a suppliant

ἰκέτης, -ου (-εω) ὁ: one who comes to seek aid

ἵκρια, -ων τά: a halfdeck, platform

ἰλάσκομαι, ἰλάσομαι, ἰλασάμην, —, —, ἰλάσθην: appease

Ἰλιάς, -άδος ἡ: Ilium, Troy

ἱμάς, -άντος ὁ: leather, a strap

ἱμάτιον, -ου τό: a piece of dress, cloak

Ἰμβρος, -ου ἡ: Imbros, an island

ἵμερος, -ου ὁ: a longing, desire

Ἰνδοί, -ῶν οἱ: Indoi, Indians

ἰόν < εἶμι

ἰπνός, -οῦ ὁ: an oven, furnace

Ἰππαρχος, -ου ὁ: Hipparkhos, son of Peisistratos and possibly cotyrant of Athens with his brother Hippias c. 520 B.C.E.

ἱπάσιμος, -η, -ον: fit for horses, fit for riding

Ἰππίης, -ου (-εω) ὁ: Hippiës (Hippias), son of Peisistratus and tyrant of Athens c. 520 B.C.E.

ἵπποβότης, -ου (-εω) ὁ: a feeder of horses

Ἴπποκόων, -ωντος ὁ: Hippokoön, a Spartan who deposed his brother

ἱερεῖον, -ου τό: a victim, an animal for sacrifice

Ἴπποκράτης, -ου (-εω) ὁ: Hippokrates, father of Peisistratos c. 580 B.C.E.

ἱρήϊον = ἱερεῖον

ἱροεργία = ἱουργία

ἱρός = ἱερός

ἱουργία, -ας ἡ: religious service, sacrifice

ἱρώτατος, -ης, -ον: most holy

Ἰσαγόρης, -ου (-εω) ὁ: Isagores (Isagores), Athenian and opponent of Kleisthenes

ἰσηγορία, -ας ἡ: an equal right of speech

ἴσθι < οἶδα

Ἰσμήνιος, -α, -ον: Ismenian, of or belonging to Apollo Ismenios

ἰσοκρατία, -ας ἡ: equal power; equal rights; political equality

ἰσονομία, -ας ἡ: an equal distribution, equilibrium, balance

ἰσοπαλῆς, -ές: equal in the struggle

ἰσόρροπος, -ον: equal in strength

ἴστε < οἶδα

ἰστία, -ας ἡ: a hearth

Ἰστιαῖος, -ου ὁ: Histiaios (Histiaeus), tyrant of Miletos c. 500 B.C.E.

ἰστιῆσθαι = ἰστιᾶσθαι = ἐστιᾶσθαι < ἐστιάω

Ἰστρος, -ου ὁ: Istros (Ister or Danube), a river running from Germany to the Black Sea

ἴσχω: hold, restrain, have, possess; ἴσχειν αὐτὸν ταῦτα ποιεῖν: to prevent him from doing these things

Ἰταλία, -ας ἡ: Italia (Italy)

ἰχθύς, -ύος ὁ (ἰχθῦς = ἰχθύες or ἰχθύας): fish

Ἰωλκός, -οῦ ὁ: Iolkos, a Greek city of Thessaly

Ἴων, Ἴωνος ὁ: Ion, mythical founder of the Ionians

Ἴωνες, -ων οἱ: Ionians, of or from Ionia, located on the coast of Asia Minor

Ἰωνία, -ας ἡ: Ionia, Greek region on the coast of Asia Minor

Ἴωνικός, -ή, -όν: Ionic, Ionian, of or from Ionia, Greek region located centrally on the coast of Asia Minor

Καδμεῖος, -α, -ον: Kadmean, of Kadmos, from Phoinikia and mythical founder of Thebes

Καδμήϊος = Καδμεῖος, -α, -ον

Κάδμος, -ου ό: Kadmos, from Phoinikia and mythical founder of Thebes

Κάειρα, -ας ή: Karian, of or from Karia

καθαιρέω: take down; pull down; accomplish

καθηγέομαι: act as guide, lead the way

κάθημαι: be seated; sit

καθίζω: make sit, place, set

καθήμι: let fall, drop

καθοράω: look at, look on

Καινείδης, -ου (-εω) ό: of Kaineus, a Lapith hero from Thessaly

καίτερ: although

καίω (κάω), καύσω, έκαυσα, κέκαυκα, κέκαυμαι, έκαύθην: kindle

κακότης, -ητος ή: badness, wickedness

κακόω, κακώσω, έκάκωσα, —, κεκάκωμαι, —: treat badly, ill-use, maltreat, distress

καλάμιнос, -η, -ον: of reed

κάλαμος, -ου ό: a reed

καλευμένος = καλουμένος < καλέω

καλεῦνται = καλοῦνται < καλέω

Καλλίης, -ου (-εω): Kallies (Kallias) from Elea and a seer c. 510 B.C.E.

κάλλιστος, -η, -ον: most beautiful

καλλίων, κάλλιον: lovelier, better

κάλλος, -ους (-εος) τό: beauty

καλύβη, -ης ή: a hut, cabin

Καλχηδόνιοι, -ων οί: Kalkhedonians (Calchedonians), inhabitants of Kalkhedon in Bithynia on the coast of the Propontis

Καμβύσης, -ου (-εω) ό: Kambyses (Cambyses), king of Persia

κάπηλος, -ου ό: a merchant; thief

Καππαδόκαι, -ών οί: Kappadokians, from Kappadocia in Asia Minor, north of Kypros

Καππαδοκία, -ας ή: Kappadokia, in Asia Minor, north of Kypros

Κάρ, Καρός ό: Karian, of or from Karia, a region of Asia Minor, south of Lydia

Καρία, -ας ή: Karia, a region of Asia Minor, south of Lydia

Καρίος, -α, -ον: Karian

καρπός, -οῦ ό: fruit

κάρτα: even, especially; very, extremely

καρτερός, -ά, -όν: strong, staunch

Καρχηδόνιοι, -ων οί: Karkhedonians, (Carthaginians), of or from Karthage (Carthage)

καταβαίνω: go down, go down to

καταγελάω: laugh at, jeer, mock + dat.

κατάγω: lead down, bring down; bring back

καταγωγή, -ής ή: a bringing down; resting place

καταδαπανάω: squander

καταδέκομαι = καταδέχομαι

καταδέχομαι: receive, admit, take back

καταδέω: bind on

καταδουλόω: enslave

καταθύμιος, -α, -ον: in the mind, at heart; welcoming, pleasing

καταινέω: agree to, consent to

καταιρέω = καθαιρέω

καταιτιάομαι: accuse, arraign + gen.

κατακαίω: burn completely

κατακαυθέντων < κατακαίω

κατακαύσαντες < κατακαίω

κατακρύπτω: hide, conceal

κατακυλίνδω: roll down

καταλαμφθείς < καταλαμβάνω

καταλέγω: say, tell, recount; lay down; pick out, choose; reckon

καταλείπω: leave behind

καταλεύω: stone to death

καταλλάσσω: change, reconcile

κατάλυσις, -εως (-ιος) ή: a dissolving, ending, finishing; resting; resting place, inn

- καταλύω:** dissolve, destroy; unloose
καταμένω: remain, stay behind; continue in a state
κατανέμω: distribute, allot
καταπακτός, -ή, -όν: shutting downwards, trap
κατάπαυσις, -εως (-ιος) ἡ: a stopping
καταπαύω: put an end to, stop
καταπροίξομαι: do a thing without return, i.e., with impunity
καταρτίζω: adjust; put in order; restore, repair
καταρτιστήρ, -ῆρος ὁ: one who restores order, mediator
κατάσκοπος, -ου ὁ: one who reconnoiters, scout, spy
κατάστασις, -εως (-ιος) ἡ: a settling; establishing; state, institution
καταστῆσαι < καθίστημι
καταστήσας < καθίστημι
καταστρέφω: turn down; overturn, subdue, trample on
κατατίθημι: put, place
καταφεύγω: flee for refuge
καταφορέω: carry down
κατέβησαν < καταβαίνω
κατεῖλε = καθεῖλε < καθαιρέω
κατειλέω: force into a narrow space
κατειλήθησαν < κατειλέω
κάτειμι: go or come down; return
κατείργω (κατέργω): drive into, shut in
κατέλαβε < καταλαμβάνω
κατελεύσεσθαι < κατέρχομαι
κατέλῃς = καθέλῃς < καθαιρέω
κατέλθωσι < κατέρχομαι
κατελόντας = καθελόντας < καθαιρέω
κατεργάζομαι: effect, accomplish, achieve; destroy, conquer, overpower
κατερέω < καταλέγω
κατέρχομαι: go down; return
κατεστεῶτος = καθεστῶτος < καθίστημι
κατέχω: hold, keep back, occupy; (int.) check oneself
κατηγέοντο = καθηγέοντο < καθηγέομαι

κατήκειν = καθήκειν < καθήκω

καθήκω: come or go down; suffice; τὰ καθήκοντα: present state of things, circumstances

κατήκοος, -α, -ον: listening to; obeying; subject to + gen.

κατήκω = καθήκω

κατήμενοι = καθήμενοι < κάθημαι

κατήμενος = καθήμενος < κάθημαι

κατιδέσθαι < καθοράω

κατιεῖ = καθιεῖ < καθίημι

κατιέναι < κάτειμι

κατίζων = καθίζων

κατιστάναι = καθιστάναι < καθίστημι

κατίστατο = καθίστατο < καθίστημι

κάτοδος, -ου ἡ: a return

κατοικέω: colonize, settle in, dwell, inhabit

κατοικίζω: settle, establish

κατοικτείρω: have mercy

κατοχή, -ῆς ἡ: a holding back, detention; possession

κατύπερθε: from above, above, before + gen.

κατυπέρτερος, -α, -ον: higher; superior, having the upper hand

κάτω: downward

Καύκασα, -ων τά: Kaukasa, a harbor on the southwest coast of Khios

Καῦνος, -ου ἡ: Kaunos, a city of Karia

Καῦστριος, -ου ὁ: Kayster River in Ephesos of Ionia

κέεται = κεῖται < κεῖμαι

κεινῇσι < κεῖνος, -η, -ον

κείνός, -ή, -όν: empty

κείρω, κερέω, ἔκειρα, κέκαρκα, κέκαρμαι, ἐκέρθην or ἐκάρην: cut, shave; ravage, waste

κέκριται < κρίνω

Κελέης, -ου (-εω) ὁ: Kelees, Spartan c. 520 B.C.E.

κεντέω, κεντήσω, ἐκέντησα, —, κεκέντημαι, ἐκεντήθην: prick, goad, spur on

κέραμος, -ου ὁ: clay, potter's clay

κερτόμιος, -α, -ον: mocking, taunting, cutting, stinging, reproachful, abusive, satirical

κεχαρηκότες < χαίρω

κη = πη

Κήιος, -α -ον: Kean, of or from Keos, a Greek island of the Kyklades

κηρίον, -ου τό: a honeycomb

κήρυγμα, -ατος τό: a public notice

κῆρυξ, -υκος ό: a herald

κίβδηλος, -ον: adulterated, base

κιθών = κιτών

Κίλικες, -ων οί: Kilikian, of or from Kilikia

Κιλικία, -ας ή: Kilikia, an area of Asia Minor to the south of Kappadokia

Κινδυής, Κινδυέος ή: Kindyes (Kindya), a town in Karia

Κινέης, -ου (-εω) ό: Kineës, king of the Thessalians c. 530 B.C.E.

Κίνυψ, -υπος ό: Kinyps, a river in Libya

Κίος, -ου ή: Kios, a Greek city

Κίσσιος, -η, -ον: Kissian, of or from Kissia, a district in Susiana

κιτών, -ῶνος ό: a khiton (chiton), shirt

Κλαζομεναί, -ῶν αί: Klazomenai, a Greek city on the coast of Ionia

κληιδών = κληδών

Κλεισθένης, -ου (-εω) ό: Kleisthenes, an Athenian and Alkmaionid, reformer of the constitution, regarded as the father of Athenian democracy c. 540 B.C.E.

κλειτός, -ή, -όν: renowned, famous

Κλεόμβροτος, -ου ό: Kleombrotos, Spartan and father of Pausanias c. 500 B.C.E.

Κλεομένης, -ου (-εω) ό: Kleomenes, son of Anaxandrides of the Agiad house; king of Sparta c. 520–90 B.C.E.

κλέπτω, κλέψω, ἔκλεψα, κέκλοφα, κέκλεμμαι, ἐκλάπην: steal

κληδών, -όνος ή: an omen, presage

Κληϊδες, -ων αί: Kleides, a northeast headland of Kypros

κληροῦχος, -ου ό: one who holds an allotment of land

κλώθω, κλώσω, ἔκλωσα, —, κέκλωσμαι, ἐκλώσθην: twist by spinning, spin

- Κόδρος, -ου ό:** Kodros, last of the semimythical kings of Athens
- κοίλος, -η, -ον:** hollow
- κοίτη, -ης ή:** a bedstead, bed chamber; a going to bed; intercourse
- κολούω, κολούσω, ἐκόλουσα, —, κεκόλουμαι or κεκόλουσμαι, ἐκολούθην or ἐκολούσθην:** cut short, dock, curtail
- κομάω (Ion. κομέω):** let the hair grow long; plume oneself, give oneself airs, aim at
- κομπέω:** clash, ring; boast
- Κονδαῖος, -α, -ον:** Kondaian, a city of Thessaly
- Κορησός, -ου ή:** Koresos, part of Ephesos a Greek city on the coast of Ionia
- Κορίνθιος, -α, -ον:** Corinthian, of or from Corinth, a Greek city
- Κόρινθος, -ου ό and ή:** Corinth, a Greek city on the isthmus
- Κορωνάιοι, -ων οί:** inhabitants of Koroneia
- κουρίδιος, -α, -ον:** wedded; lawfully wedded
- Κουριέες, -έων οί:** Kouriees, of or from Kourion, a Greek city on Kypros
- Κουρίον, -ου τό:** Kourion, a Greek city on Kypros
- Κράθιος, -α, -ον:** Krathian, of or from Krathis, a river in southern Italy
- Κρᾶθις, -εως (-ιος) ό:** Krathis, a river in the Sybarite interior in southern Italy
- κράτιστος, -η, -ον:** strongest
- κρεμάννυμι, κρεμάσω or κρεμάω, ἐκρέμασα, κεκρέμακα, κεκρέμασμαι (κέκρημαι), ἐκρεμάσθην:** hang up
- κρέσσων, -ον:** greater, stronger
- Κρηστωναῖοι, -ων οί:** Krestonians, a Thracian tribe
- κρησφύγετον, -ου τό:** a place of refuge
- κρίσις, -εως (-ιος) ή:** a decision
- Κροῖσος, -ου ό:** Kroisos (Croesus), Lydian king c. 595–547 B.C.E.
- Κρότων, -ωνος ή:** Kroton, a Greek city in Italy, founded in 733 B.C.E. by Akhaians
- Κροτωνιήτης, -ου (-εω) ό:** of Kroton, a Greek colony in southern Italy
- Κροτωνιήτις, -ιδος ή:** Krotonian, of Kroton, a Greek colony in southern Italy

- κρύπτω, κρύψω, ἔκρυψα, κέκρυφα, κέκρυμμαι, ἐκρύφθην:** hide, cover; bend, stoop
- κτάομαι, κτήσομαι, ἐκτησάμην, —, —, —, κέκτημαι, ἐκτήθην:** get, gain; have, hold; acquire, possess
- κτῆμα, -ατος τό:** a possession, thing
- κτίζω, κτίσω, ἔκτισα, ἔκτικα, ἔκτισμαι, ἐκτίσθην:** found
- Κυβήβη, -ης ἡ:** Kybebe, earth mother goddess
- κυέω, κυήσω, ἐκύησα, —, —, —:** be pregnant with; conceive
- Κυκλάδες, -ων αἱ:** Kyklades, a group of islands in the Aegean
- Κύλων, -ονος ό:** Kylon, an Athenian and Olympic victor
- Κυμαῖος, -α, -ον:** of or from Kyme, an Aiolian city close to Lydia
- Κύμη, -ης ἡ:** Kyme, an Aiolian city close to Lydia
- Κυνόσαργες, -ους (-εος) τό:** Kynosarges, a public gymnasium just outside the walls of Athens
- Κύπριοι, -ων οἱ:** Kyprians, of or from Kypros, an island in the Mediterranean
- Κύπρος, -ου ἡ:** Kypros, an island in the Mediterranean
- κυρβάσια, -ας ἡ:** a Persian bonnet
- Κυρήνη, -ης ἡ:** Kyrene, a Greek settlement in eastern Libya
- κύριος, -α, -ον:** having power, appointed, fixed
- κυψέλη, -ης ἡ:** a chest, box
- Κύψελος, -ου ό:** Kypselos, first tyrant of Korinth 657–627 B.C.E.
- κύων, κυνός ό or ἡ:** a dog
- Κώης, -ου (-εω) ό:** Koës, from Mytilene and made tyrant of it by Dareios I c. 500 B.C.E.
- κώμη, -ης ἡ:** an unwallled village
- κωπεύς, -έως (-έος) ό (always in pl.):** pieces of wood fit for making oars, spars
- Λάβδα, -ας ἡ:** Labda, a Korinthian and daughter of Amphion
- Λαβδάκος, -ου ό:** Labdakos, king of Thebes and father of Laios
- Λάβραυνδα τό:** Labraunda, a town in Karia
- λαθεῖν < λανθάνω**
- Λαῖος, -ου ό:** Laios, king of Thebes
- Λακεδαιμόνιος, -α, -ον:** Lakedaimonian

- Λακεδαίμων, -ονος ἥ:** Lakedaimon, the official name of Sparta
- Λαμπώνιον, -ου τό:** Lamponion, an Aiolian town in southwest of the Troad
- Λάμψακος, -ου ἥ:** Lampsakos, a city of Mysia on the Hellespont
- Λαοδάμας, -αντος ὁ:** Laodamas, son of Eteokles and king of Thebes
- Λαπίθης, -ου (-εω) ὁ:** Lapith, a legendary people inhabiting Thessaly
- λάσιος, -α, -ον:** hairy, hirsute
- λεηλατέω:** drive away booty
- λειογένειος, -α, -ον:** smooth-chinned, beardless
- Λειψύδριον, -ου τό:** Leipsydrion, a fort on Mount Parnes in Paionia
- Λέρος, -ου ἥ:** Leros, a Greek island in the south of the Aegean off the coast of Asia Minor
- Λέσβιος, -α, -ον:** Lesbian, of Lesbos
- Λέσβος, -ου ἥ:** Lesbos, a Greek island off the coast of Asia Minor
- Λευκαί Στήλαι αἱ:** the White Pillars
- λευστήρ, -ῆρος ὁ:** a stone thrower
- λέων, -οντος ὁ:** a lion
- Λέων, -οντος ὁ:** Leon, a Spartan
- Λεωνίδα, Λεωνίδου (-εω) ὁ:** Leonidas, famous Spartan king, who died fighting at Thermopylae in 480 B.C.E.
- λέως, -ω (acc.: λέων) ὁ:** people
- λήιον, -ου τό:** a crop; crop of corn, field of corn
- ληϊστὺς, -ύος ἥ:** a plundering
- λῆμα, -ατος τό:** a will, desire, purpose
- Λήμιος, -α, -ον:** a Lemnian, of or from Lemnos
- Λῆμος, -ου ἥ:** Lemnos, a Greek island in the northeast of the Aegean
- Λιβύη, -ης ἥ:** Libya, in Africa adjacent to Egypt
- Λίβυς, -υος ὁ:** a Libyan, of or from the area in north Africa
- Λίγυες, -ων οἱ:** Liges, inhabitants of Liguria of northern Italy
- λίμνη, -ης ἥ:** a pool of standing water, lake
- λίνεος, -α, -ον:** of flax, linen
- λίνον, -ου τό:** anything made of flax
- λιπαρέω, λιπαρήσω, ἐλιπάρησα, —, —, —:** persist, persevere;
 λιπαρεῖ ποιῶν: he continues doing; persist in + dat.

- λιποστρατία, -ας ἡ:** a desertion from the army, refusal to serve
λιπών < λείπω
λογίζομαι, λογίσσομαι λογιεομαι, ἐλογισάμην, —, λελόγισμαι,
ἐλογίσθην: think, consider, calculate
λογοποιός, -όν: word making
λούω, λούσω, ἔλουσα, —, λέλουμαι, ἐλούθην: wash, bathe
λοχάω, λοχήσω, ἐλόχησα, —, λελόχημαι, —: lie in waiting;
 waylay, ambush
λόχος, -ου ὁ: an ambush
Λυδία, -ας ἡ: Lydia
Λύδιος, -α, -ον: of Lydia, Lydian
Λυδός, -ή, -όν: Lydian, of or from Lydia, centrally located in Asia Minor
Λυκάριος, -ου ὁ: Lykaretos, governor
λῦμαινομαι, λῦμαίνεομαι, ἐλῦμηνάμην, —, λελυμάσμαι,
ἐλῦμάνθην: outrage, maim, mutilate; be maltreated; be destroyed;
 inflict outrages or indignities on + dat.
λυπέω, λυπήσω, ἐλύπησα, λελύπηκα, λελύπημαι, ἐλυπήθην: give
 pain to, distress, grieve, annoy
λυπηρός, -ή, -όν: painful
Λυσσαγόρης, -ου ὁ: Lysagores, father of Histiaios c. 520 B.C.E.
λύτρον, -ου τό: price of release
μάθητε < μανθάνω
Μαιανδρίος, -ου ὁ: Maiandrios, king of Samos c. 500 B.C.E.
Μαίανδρος, -ου ὁ: Maiandros River
Μακέαι, -ων οἱ: Makeai, inhabitants of Libya
Μακεδονία, -ας ἡ: Makedonia (Macedonia), a region north of Greece
Μακεδών, -ῶνος ὁ: Makedonian (Macedonian), of or from Makedonia
μακρός, -ά, -όν: long
μαντεῖον, -ου τό: an oracular response, oracle
μαντεῖος, -α, -ον: oracular
μαντεύομαι, μαντεύσομαι, ἐμαντευσάμην, —, μεμάντευμαι,
ἐμαντεύθην: divine, prophesy; presage, forbode, surmise; consult an
 oracle
μαντήιον = μαντεῖον

μαντήιος = μαντεῖος

Μαντιηνή, -ῆς ἡ: Mantienne, a city on the mainland to the east of Kypros

μάντις, -εως (-ιος) ὁ: a diviner, seer, prophet

Μαντύης, -ου (-εω) ὁ: Mantyes, a Paionian

Μαρσύης, -ου ὁ: Marsyas River in Phrygia

μαρτυρέω, μαρτυρήσω, ἐμαρτύρησα, —, μεμαρτύρημαι,

ἐμαρτυρήθην: witness, give witness, testify

μαρτύριον, -ου τό: proof; testimony; (pl.) evidence

Μασσαλίη, -ης ἡ: Massalie, Italy

μαστός, -οῦ ὁ: a breast; hill

Ματιηνοί, -ῶν οἱ: Matienoi, inhabitants of the mainland to the east of Kypros

Μαυσώλος, -ου ὁ: Mausolos, father of Pixodaros, a Karian from Kindya c. 510 B.C.E.

Μεγάβαζος, -ου ὁ: Megabazos, Persian general serving under Dareios I c. 500 B.C.E.

Μεγαβάτης, -ου (-εω) ὁ: Megabates, Persian general and admiral c. 500 B.C.E.

μέγαθος = μέγεθος

μεγαλοπρεπής, -ές: splendid, magnificent

μεγαλωστί: far and wide

Μέγαρα, -ων τά: Megara, a Greek city

μέγαρον, -ου τό: a megaron, great hall

μέγιστος, -η, -ον: biggest, greatest

μεζόνως: in a greater degree

μέζων = μείζων

μέθη, -ης ἡ: a strong drink

μεθίμι: set loose, let go, let fall; give up, abandon; (mid. and intrans.) let oneself go; be allowed to go

μείζων (μέζων), μείζον: greater, bigger

Μελάνθιος, -ου ὁ: Melanthios, an Athenian admiral c. 500 B.C.E.

Μελανθος, -ου ὁ: Melanthos, a descendant of Neleus, king of Messenia, and later king of Athens

Μελάνιππος, -ου ὁ: Melanippos, one of seven defenders of Thebes

μέλισσα, -ης ή: a bee

Μέλισσα, -ης ή: Melissa of Korinth

μέλος, -ους (-εος) τό: a limb; song; melody

μέλω, μελήσω, ἐμέλησα, μεμέληκα, —, —: be an object of care to + dat.; πᾶσι μέλω: I am a care to all; care for, attend to + gen.; (impers.) be a care to + dat.; “x” in gen. is a care to “y” in dat.; μέλει μοι τοῦδε: I care for this

μεμετιμένος = μεμεθιμένος < μεθίημι

μέμνεο < μιμνήσκω

μεμνήσθαι < μιμνήσκω

Μεμνόνειος, -α, -ον: of Memnon

Μεμνόνιος, -α, -ον: of Memnon

Μενέλαος, -εως (-εω) ό: Menelaos, king of Sparta, husband of Helen, hero of the Trojan War

μεσόγαιος, -α, -ον: inland, in the heart of a country

Μεσσηνίοι, -ων οί: Messenians, of or from Messenia of the Peloponnesos

μέτα = μέτεστι: be among, have a share of, belong to

μεταβαίνω: pass over

μεταβάλλω: turn, alter, change

μεταδοκέω: change one’s opinion; (impers.) be a change of heart + dat.

μέταλλον, -ου τό: a mine, quarry

μεταπέμπω: send, send after, summon

μεταρρυθμίζω: change the form

μετατίθημι: place among; change, alter

μεταυτίκα: forthwith, thereupon

μέτειμι: be among, be to, have a share of “x” in gen.

μετείς = μεθείς < μεθίημι

μετεόν < μέτειμι

μετέπειτα: afterward, thereafter

μετέχω: partake of, have a share of + gen.

μετέωρος, -ον: in mid air

μετήκαν = μεθήκαν < μεθίημι

μετήσεσθαι = μεθήσεσθαι < μεθίημι

μετίσχω = μετέχω

μετρέω, μετρήσω, ἐμέτρησα, —, —, —: measure

μέτρον, -ου τό: size; moderation

μετωνομάζω: call by a new name

μέχρι: up to, until + gen.

Μηδία, -ας ἡ: Media

Μηδικός, -ή, -όν: Median

Μῆδος, -ου ό: a Mede, Persian

μηκέτι: no more, no longer, no further

Μηκιστεύς, -έως ό: Mekisteus, one of the attackers of Thebes in the seven against Thebes

μηκύνω, μηκύνέω, ἐμήκῠνα, —, μεμήκυσμαι, ἐμηκύνθην:
lengthen, prolong, delay

μηνίω, μηνίσω or μηνιέω, ἐμήνισα, —, —, —: cherish wrath,
be angry with + dat.

μητροπάτωρ, -ορος ό: a mother's father

μηχανάομαι, μηχανήσομαι, ἐμηχανησάμην, —, μεμηχάνημαι,
—: devise, construct, build; bring about

μηχανή, -ῆς ἡ: a machine, contrivance

μυαιφονώτερος, -α, -ον: more blood stained, bloody

Μιλήσιος, -α, -ον: Milesian, of Miletos, a Greek city on the coast of Karia

Μίλητος, -ου ἡ: Miletos, a Greek city

μιμέομαι, μιμήσομαι, ἐμιμησάμην, —, μεμίμημαι, —: imitate,
represent, portray, make exactly like

Μινώη, -ης ἡ: Minoë, a city of Sikelia

μίσγω = μίγνυμι

μισθός, -οῦ ό: wages, pay, hire

μισθόω, μισθώσομαι, ἐμίσθωσα, μεμίσθωκα, μεμίσθωμαι,
ἐμισθώθην: hire, engage, hire "x" in acc. for the amount of "y" in
gen.; (mid.) be hired + inf.

μνήμη, -ης ἡ: a remembrance, memory; **μνήμην ποιήσεσθαι αὐτῶν:** to
deal with them later

μοῖρα, -ας ἡ: a lot; portion; fate

Μολπαγόρης, -ου (-εω) ό: Molpagores, father of Aristagoras, deputy
governor of Miletos c. 520

μοναρχέω: be monarch

μόναρχος, -ου ό: a monarch, sole ruler

μονομαχία, -ας ή: a single combat

μόρος, -ου ό: fate, destiny

μουναρχέω = μοναρχέω

μουναρχέω: rule alone; be monarch

μούναρχος = μόναρχος

μούναρχος, -ου ό: a monarch, sole ruler

μουνομαχίη, -ης ή: a single combat

μοῦνος = μόνος

Μυλασσεύς, -έως (-έος) ό: of or from Mylasa, a Karian city of Asia

Minor

Μύνδιος, -α, -ον: Myndian, of or from Myndos, a Lelegian town of Asia

Minor

Μυόεις, Μυοῦντος ή: Myous, an Ionian city about 15 kilometers from

Miletos

μυριάς, -άδος ή: number of ten thousand; myriad

μυρίος, -α, -ον: numberless, infinite

Μύρκινος, -ου ή: Myrkinos, a city in Makedonia near Prasiad Lake

Μύρσος, -ου ό: Myrsos, Lydian and son of Gyges c. 500 B.C.E.

Μυσίος, -η, -ον: Mysian, of or from Mysia in northwest Asia Minor

Μυτιλήναιος, -α, -ον: Mytilenian, of or from Mytilene, a city on Lesbos

Μυτιλήνη, -ης ή: Mytilene, a city

Νάξιος, -α, -ον: Naxian, of or from Naxos

Νάξος, -ου ή: Naxos, a Greek island

ναός, νεώς ό: temple, inner shrine of a temple

ναύκραρος, -ου ό: the chief official of a division

ναυκρατής, -ές: ruling the sea

ναυμαχέω: battle on the sea

ναυμαχία, -ας ή: a sea battle

ναυπηγήσιμος, -η, -ον: useful in shipbuilding

νεηνίσκος = νεανίσκος, -ου ό: a youth

νεκρός, -οῦ ό: a corpse

νεκυομαντήιον, -ου τό: an oracle

νέμω, νεμέω, ἐννείμα, νενέμηκα, νενέμημαι, ἐννημήθην: deal out, distribute; inhabit; pasture; graze; manage, control; spread

νεόκτιστος, -η, -ον: newly built

νεοχμόω: make new; innovate politically

Νέστωρ, -ορος ὁ: Nestor, king of Pylos

νεώτερος, -α, -ον: younger, earlier, newer (implying a revolt); (n.) stranger

Νηλεῖδαι, -ῶν οἱ: Neleidai, of the house of Neleus, born from Neleus

νηός = ναός

νήπιος, -η, -ον: infant, child

νησιώτης, -ου (-εω) ὁ: an islander

νηυσιπέρητος, -ον: crossed by ship

νόθος, -η, -ον: bastard, base-born

νοσέω, νοσήσω, ἐνόσησα, νενόσηκα, —, —: be sick, ail

νοστέω, νοστήσω, ἐνόστησα, —, —, —: go home, return

νῶτον, -ου τό: a back

ξινία = ξενία

ξινία, -ας ἡ: guest friendship

ξενίζω, ξενίσω, ἐξένισα, —, —, ἐξενίσθην: host, entertain

ξενίζω = ξενίζω

ξεινικός, -ή, -όν: of a foreigner, stranger

ξείνιος = ξένιος

ξείνιος, -α, -ον: hospitable; of or pertaining to hospitality

ξεῖνος = ξένος

ξενία, -ας ἡ: guest friendship

ξένιος, -α, -ον: hospitable; of or pertaining to hospitality

ξηρός, -ά, -όν: dry

ξύλον, -ου τό: wood, log, beam, post; bench, table

ξυρέω (ξυράω), ξυρήσω, ἐξύρησα, —, ἐξύρημαι, ἐξυρήθην: (also άω): shave; shave + double acc.: ξυρεῖν αὐτὸν τὰς τρίχας: to shave his hair

Ὀδομάντοι, -ων οἱ: Odomantoi, a tribe from Paionia, a region of Thrake

ὅθεν: from where; whence; where

Οἶα, -ας ἡ: Oia, a Greek city of Aigina

οἶα: seeing that, because

Οἰδίπους, -εω ὁ: Oedipus, son of Laios and king of Thebes

οἶεος, -α, -ον: of a sheep's skin

οἴκατε = ἐοίκατε < ἔοικα

οἰκεῖος, -α, -ον: belonging to the house

οἰκῆιος, -α, -ον = οἰκεῖος, -α, -ον

οἰκῆιος, -α, -ον: belonging to the house

οἰκηιότατος, -η, -ον: most domestic; belonging most to the house; most of all one's own

οἴκημα, -ατος τό: a dwelling place

οἰκίζω, οἰκιέω, ὥκισα, ὥκικα, ὥκισμαι, ὥκίσθην: found as a colony

οἰκίον, ου τό: a house, palace

οἰκοδομέω: build, construct

οἰκό- = ἐοικό- < ἔοικα

οἰκοφθορέω: squander one's substance

οἶκτος, -ου ὁ: pity, compassion

Οἰνόη, -ης ἡ: Oinoë, a deme on the border of Attika

οἰνώω, οἰνώσω, —, —, ὤνώμαι, ὤνώθην: intoxicate

ὀϊστός = οἰστός, -οῦ ὁ: an arrow

οἶχομαι, οἰχήσομαι, —, οἶχωκα or ὤχηκα, ὤχημαι or οἶχημαι, —: go, be gone, have gone

οἰχώκεε < οἶχομαι

ὀκόσος = ὀπόσος

ὀκτακισχίλιος, -α, -ον: eight thousand

ὀκτώ: eight

ὄλβιος, -α, -ον: happy, blest

Ὀλίατος, -ου ὁ: Oliatos, son of Ibanollis and tyrant of Mylasa c. 500 B.C.E.

ὀλιγαρχία, -ας ἡ: an oligarchy

ὀλοοίτροχος, -ου ὁ: a rolling stone, round rock, millstone

ὀλοφύρομαι, ὀλοφυρέομαι, ὠλοφυράμην, —, —, ὠλοφύρθην: lament, wail; pity “x” in acc. for “y” in the accusative

Ὀλυμπία, -ας ἡ: Olympia, Greek city in the Peloponnesos

- Ὀλυμπιονίκης, -ου (-εω) **ό**: a victor in the Olympic games
 ὁμαίων, -οντος **ό**: of the same blood
 Ὀμήρειος, -ον: Homeric
 ὁμιλέω, ὁμιλήσω, ὡμίλησα, —, —, —: (+ dat.) be in company with, consort with; join battle with; be friends with; address, speak to; visit
 ὄμιλος, -ου **ό**: a crowd, throng
 ὄμνυμι, ὀμέομαι, ὥμοσα, ὀμώμοκα, ὀμώμομαι or ὀμώομαι, ὠμόθην or ὠμόςθην: swear
 ὁμοπάτριος, -α, -ον: of the same father
 ὁμοῦ: together; along with; near by + dat.
 ὁμώνυμος, -ον: having the same name
 Ὀνεᾶται, -ῶν οἱ: Oneatai, Asses
 ὄνειδος, -ους (-εος) **τό**: a report; reproach, rebuke, censure, blame
 ὀνειρόπολος, -ου **ό**: a dream interpreter
 Ὀνήσιλος, -ου **ό**: Onesilos, brother of Gorgos, king of Salamis c. 500 B.C.E.
 ὀνομαστί: by name
 ὀνομαστός, -ή, -όν: named; be named
 ὄνος, -ου **ό** or **ή**: an ass
 ὀξύτατος, -η, -ον: most swift, sharp
 ὁπάων, -ονος **ό**: companion, comrade
 ὀπέων = ὁπάων
 ὀπισθε: after, behind
 ὀπίσω: back, behind
 Ὀπλῆς, Ὀπλητος **ό**: Hoples, one of the sons of Ion, founder of the Ionians
 ὁπλίτης, -ου (-εω) **ό**: hoplite
 ὁποδαπός, -ή, -όν: of what country, what countryman
 ὁπόσος, -η, -ον: as many, as many as; how many
 ὁπότερος, -α, -ον: which
 ὀπώπεε < ὀράω
 Ὀρβηλος, -ου **ό**: Orbelos Mountain
 ὄργια, -ίων **τά**: secret rites

ὀρέοντες = ὀράοντες < ὀράω

ὀρέω = ὀράω

ὀρέων = ὀράων

ὀρμέαται = ὠρμηνται < ὀρμάω

ὄρος, -ου ὄ: a boundary

ὀροφή, -ῆς ῆ: roof of a house

ὀρρωδέω: dread, fear, shrink from, shudder at + gen. or acc.

ὀρτή = ἐορτή

ὀρτή, -ῆς ῆ: a festival

ὄρυγμα, -ατος τό: a pit, ditch

Ὀτάνης, -ου (-εω) ὄ: Otanes, Persian nobleman and leader of the conspirators

οὐδαμά: never, in no way

οὐδαμός, -ή, -όν: not any one, no one; οὐδαμῇ: nowhere

οὐδαμοῦ: nowhere, in no way

οὐδαμῶς: in no way, never

οὐδέτερος, -α, -ον: neither of two, none

οὔνομα = ὄνομα

οὔπω: not yet

οὔρον, -ου τό: a boundary

οὔρος = ὄρος

οὔρος, -ου ὄ: a boundary

οὔτις, οὔτι: no one

ὀφείλω, ὀφειλήσω, ὀφείλησα or ὠφελον, ὠφείληκα, —, ὠφειλήθην: owe, be in debt

ὄφελος, -ου ὄ: help, profit

ὄφρυόεις, -εσσα, -εν: on the brow or edge of a rock; towering

ὄχημα, -ατος τό: a cart, wagon; ship

ὀχλέω, ὀχλήσω, ὥχλησα, —, —-, ὠχλήθην: disturb, trouble

ὄψις, -εως (-ιος) ῆ: a sight, appearance, vision

Πάγγαιον, -ου τό: Pangaion Mountain in Makedonia

πάγχυ: quite, wholly, entirely, altogether

παθόντας < πάσχω

παιδίον, -ου τό: a child

- παίζω, παίξομαι or παιξέομαι, ἔπαισα or πέπαικα, πέπαισμαι or
πέπαιγμαι, ἐπαίχθην: play, sport, dance
- Παίονες, -ων οἱ: Paionians, of or from Paionia, a region of Thrake
- Παιονία, -ας ἡ: Paionia, a region of Thrake
- Παιόπλαι, -ῶν οἱ: Paioplai, a people of Paionia on the Strymon River
- Παισός, -οῦ ἡ: Paisos, a city of Mysia on the Hellespont
- παίω, παίσω or παιήσω, ἔπαισα, πέπαικα, πέπληγμαι or πέπαισμαι,
ἐπλήγην or ἐπαίσθην: strike, smite, drive away
- παιωνίζω, παιωνίσω, ἐπαιώνισα, —, πεπαιώνισμαι, —: chant
the paeon
- Πακτωλός, -οῦ ὁ: Paktolos, a small river of Lydia
- πάλαι: long ago
- παλλακή, -ῆς ἡ: a concubine
- Παλλάς, -άδος ἡ: Athene (Pallas Athene)
- Παμφύλοι, -ων οἱ: Pamphyloi, a tribe of the Sikyonians
- Παναθήναια, -ων τά: the Panathenaia, festivals in honor of Athene
- πανδαισία, -ας ἡ: a complete banquet at which no one and nothing fails
- πανταχῇ: everywhere
- παντελέως: completely, absolutely
- πάντοθεν: from all quarters, from every side
- παντοῖος, -η, -ον: of all sorts, manifold; take all shapes, i.e., try every
expedient
- πάπραξ, -ακος ὁ: paprax, a type of fish
- παραγίγμομαι: be present at
- παραγορέω: address, exhort
- παράγω: lead by
- παράδειγμα, -ατος τό: a pattern, model, example
- παραθαλάσσιος, -α, -ον (-ος, -ον): by the sea; coastal
- Παραιβάτης, -ου (-εω) ὁ: Paraibates, a Spartan c. 520 B.C.E.
- παραίνεσις, -εως (-ιος) ἡ: advice, counsel
- παραινέω: exhort, recommend, advise
- παραιτέομαι: obtain by prayer; entreat
- παρακαταθήκη, -ης ἡ: a deposit, trust
- παραλαμβάνω: take; receive; receive “x” in acc. from “y” in gen.

- παραλία, -ας ή:** a seacoast
- παράλυνω:** loose and take off, detach; release from
- παραμείβω:** alter; excel; pass by
- παράπας, -πασα, -παν:** altogether, absolutely
- παραπλήξ, -ῆγος ὁ or ή:** struck sideways; mad; (n.) a beach struck sideways by waves
- παραπλήσιος, -α, -ον:** resembling, similar, same
- παραπρήσσω:** do, do in addition
- παρασάγγης, -ου (-εω) ὁ:** parasang (unit of measure = 30 stadia)
- παρασκευή, -ῆς ή:** a preparation, apparatus, equipment
- παράσχοι < παρέχω**
- παραχράομαι:** abuse, misuse, disregard, slight; act wrongly
- πάρεδρος, -ον:** sitting beside
- πάρειμι:** be present, be beside
- παρελθόντες < παρέρχομαι**
- παρέξ:** outside + gen; beyond + acc.
- παρέξειμι:** go out, pass, overstep, transgress
- παρεξήιε = παρεξήι < παρέξειμι**
- παρεόντα = παρόντα < πάρειμι**
- παρεόντων = παρόντων < πάρειμι**
- παρέρχομαι:** go beside, go past
- παρεσομένου < πάρειμι**
- παρεών = παρών < πάρειμι**
- παρῆν < πάρειμι**
- παρῆσαν < πάρειμι**
- παρθένος, -ου ή:** a maiden, girl
- παριέναι < πάρειμι**
- παρίζω:** sit, sit beside
- Πάριος, -α, -ον:** Parian, of or from Paros, a Greek isle in the central Aegean
- παρίστημι:** place beside; set beside; dispose; cause to stand aside, depose; bring over by force, bring to terms; (intrans.) come to terms, submit
- Πάρος, -ου ή:** Paros, a Greek island
- Παυσανίης, (-εω) -ου ὁ:** Pausaniës (Pausanias), a Spartan

παχύς, -εῖα, -ύ: thick, stout, wealthy

πέδη, -ης ἡ: a fetter

Πειθαγόρης, -ου (-εω) ὁ: Peithagores (Peithagoras) tyrant of Selinous of Sikelia

πειθαρχέω: obey one in authority

Πειρήνη, -ης ἡ: Peirene, a fountain or spring in Korinth

πείσεσθαι < πάσχω

Πεισιστρατίδαι, -ῶν οἱ: followers of Peisistratos

Πεισίστρατος, -ου ὁ: Peisistratos (Pisistratos), tyrant of Athens

Πελασγικός, -ή, -όν: Pelasgian, an indigenous inhabitant of Greece

Πελασγός, -οῦ ὁ: a Pelasgian, an indigenous inhabitant of Greece

Πελοποννήσιος, -α, -ον: Peloponnesian, of or from the southern part of Greece

Πελοποννήσος, -ου ἡ: Peloponnesos, the southern part of Greece

πέμπτος, -η, -ον: fifth

πεντακόσιοι, -αι, -α: five hundred

πέντε: (indecl.) five

πεντεκαίδεκα: fifteen

πεντήκοντα: fifty

περαιώω, περαιώσω, ἐπεραίωσα, —, πεπεραίώμαι, ἐπεραιώθην:
convey, carry, cross

περαιωθείς < περαιώω

Περδίκκης, -ου (-εω) ὁ: Perdikkas, king of Makedon c. 680 B.C.E.

πέραν: beyond, on the other side, across

Περίανδρος, -ου ὁ: Periandros (Periander), second tyrant of Korinth, considered one of the seven sages of Greece c. 625–585 B.C.E.

περιβάλλω: throw around; throw “x” in acc. around “y” in dat.

περιγίγνομαι: be over or superior; survive + gen.

περιδεής, -ές: very timid

περίειμι: be around, exist, survive

περίειμι: go around

περιοῦσαι = περιοῦσαι < περίειμι

περιοῦσι = περιοῦσι < περίειμι

περιέπω: treat, handle; tend, take care of

περιέσχατα, -ων τά: extremities, edges

περιεφθέντων < περιέπω

περιέχω: hold around, embrace; hold on to + gen.

περιεών = περιών < περίειμι

περιίζομαι: sit round

περιόντος < περίειμι

περικάθημαι: sit round, beseige

περικαλλής, -ές: very beautiful

περικατήμενος = περικάθημαι

περιλαμβάνω: embrace, grasp

Περινθίος, -α, -ον: a Perinithian, of or from Perinthos on the north coast of the Propontis

Πέρινθος, -ου ή: Perinthos, a city on the north coast of the Propontis and a colony of the Samians

πέριξ: round, round about + gen. or acc.; (adv) accordingly

περίοδος, -ου ή: a going round; a patrol

περιοικέω: dwell around

περίοικος, -ον: dwelling around

περιοπτέος, -α, -ον: must be overlooked

περιπεφλευσμένων < περιφλεύω

περιπλέω: sail around

περιυβρίζω: insult wantonly

περιφλεύω: scorch, singe

περιχαρής, -ές: exceedingly glad

Περκώτη, -ης ή: Perkote, a town of Mysia on the Hellespont

περόνη, -ης ή: a pin

Περσικός, -ή, -όν: Persian

πес- < πίπτω

πέτρα, -ας ή: a rock

Πέτρα, -ας ή: Petra, a town of Boiotia

πεφραγμένους < φράσσω

πη: someway, somehow

πήγνυμι, πήξω, ἔπηξα, πέπηχα or πέπηγα, πέπηγμαι, ἐπηχθην,

ἐπάγην: stick, fix in

- Πηδάσος, -ου ό: Pedasos, a town of Karia
 Πίγρης, -εως ό: Pigres from Paionia
 πιέζω, πίεςω, έπίεσα or έπίεξα, πεπίεκα, πεπίεσμαι, έπίεσθην or
 έπιέχθην: press, squeeze, weigh down
 πίναξ, -ακος ό: a board, plank
 Πιξωδάρως, -ου ό: Pixodaros, a Karian from Kindya c. 490 B.C.E.
 πιστός, -ή, -όν: trusty, trustworthy + dat.
 πίσυνος, -ον: trusting on, relying on
 πλατάνιστος, -ου ή: a plane tree
 πλείστος, -η, -ον: most
 πλέον = πλείον
 πλεόνως: too much
 πλέος, -α, -ον: full
 πλεῦνας = πλείονας < πλείων, πλείον
 πλεῦνες = πλείονες < πλείων, πλείον
 πλήρης, -ες: full of + gen.
 πλήσσω, πλήξω, έπληξα, πέπληγα, πέπληγμαι, έπλήγην or
 έπλάγην: strike, smite; confound, stun
 πλέω (πλώω), πλεύσομαι or πλευσέομαι, έπλευσα, πέπλευκα,
 πέπλευσται, έπλεύσθη: sail
 πλίνθινος, -η, -ον: made of brick
 πλοῖον, -ου τό: a ship
 πλοῦτος, -ου ό: wealth
 πλώσαντα < πλέω
 ποιευ- = ποιου- < ποιέω
 ποιεύμενοι = ποιούμενοι
 ποικίλος, -η, -ον: many colored
 πολεμιστήριος, -α, -ον: of or for a warrior
 Πολιάς, -άδος ή: Athene Polias
 πολίζω, πολίσω, έπόλιστα, —, πεπόλισμαι, —: settle, build, found
 πολιορκευμένος = πολιορκουμένος
 πολιορκέω, πολιορκήσω, έπολιόρκησα, πεπολιόρκηκα,
 πεπολιόρκημαι, έπελιορκήθην: besiege
 πολιορκία, -ας ή: a seige

πολίων = πόλεων

πολλαπλήσιος, -α, -ον: many times as many; many times more

πολλόν = πολύν or πολύ

πολλός = πολύς

πολυαργυρώτατος, -η, -ον: very rich in silver

Πόλυβος, -ου ό: Polybus, king of Sikyon

Πολυδώρος, -ου ό: Polydorus, king of Thebes and father of Labdakos

πολυκαρπώτατος, -η, -ον: very rich in fruit

πολυπρόβατος, -η, -ον: rich in sheep or cattle

πολύτιτος, -ον: worthy of high honor

πολύφημος, -ον: abounding in songs

πομπή, -ῆς ή: a sending; procession

πορθέω, πορθήσω, ἐπόρθησα, —, πεπόρθημαι, —: destroy,
plunder

πόσις, -εως (-ιος) ή: a drinking, drink

ποτόν, -οῦ τό: a drink

που: anywhere, somewhere, I suppose

ποῦ: where

Πρασιάδα, -άδος ή: Prasiad Lake

πρεσβεύω, πρεσβεύσω, ἐπρέσβευσα, πεπρέσβευκα, πεπρέσβευμαι,
—: be the elder

πρεσβύτατος, -η, -ον: eldest, honored

πρεσβύτερος, -α, -ον: older

προακούω: hear beforehand

Πρινητάδης, -ου (-εω) ό: Prinetales, a Spartan c. 540 B.C.E.

προακηκοόσι < προακούω

προάστειον, -ου τό: the space immediately in front of

προβαίνω: go on, advance

προδιδοῖ = προδίδωσιν < προδίδωμι

προδίδωμι: give beforehand; pay in advance; betray, forsake, abandon,
desert; surrender, give up

προέστατε < προϊότημι

προθυμέομαι: be willing, eager

προθυμία, -ας ή: an eagerness

- πρόθυμος, -ον:** ready, willing, eager
προθύμως: eagerly, earnestly
προΐστημι: set before; honor; stand in front of; be in charge of + gen.
προκαθίζω: sit before
προκατίζω = προκαθίζω
πρόκειμαι: be set before one
προκλαίω: weep beforehand
προκλαύσαντες < προκλαίω
πρόκλησις, -εως (-ιος) ή: a calling forth, challenge
προοράω: see before, look forward to; look out for + gen.
προοφείλω: owe beforehand
προπλώω = προπλέω: sail before
Προποντίς, -ίδος ή: Propontis, a sea connecting the Aegean and the Black sea
προπύλαιος, -α, -ον: before the gate
προπυνθάνομαι: learn by inquiring before, hear beforehand
προσαγορεύω: address, greet
προσαναισιμόομαι: be spent besides
προσγελάω: gladden
προσγίγνομαι: come or go to; attack; be added + dat.
προσδέκομαι = προσδέχομαι
προσδέκομαι: receive favorably, accept
προσδέομαι: want, need; beg, ask; ask “x” in gen. for “y” in gen.
προσδέχομαι: receive favorably, accept
προσδόκιμος, -ον: expected, looked for
προσενειχθῆ < προσφέρω
προσεπιλαμβάνομαι: take part with + gen.
προσερέων (fut.) < προσαγορεύω
προσέρχομαι: come
προσεταιρίζομαι: take as a friend
προσεχής, -ές: next to
προσέχω: hold to, offer; hold against; bring a ship to port, put into port;
 devote oneself to + dat.; have in addition
πρόσθε: before, prior

- προσίστημι:** set against, stand by
προσκάθημαι: be seated, sit, besiege
προσκάτῃμαι = προσκάθημαι
προσκτάομαι: gain; get
προσλογίζομαι: reckon; count also
προσμένω: bide, wait
προσμίγνυμι: meet with; go against
προσουδίζω: dash against
πρόσουρος, -ον: adjoining, bordering
προσποιέω: make over to, add
προσπταίω: strike against; fail
προσσχών < προσέχω
προστάσσω: place; prescribe, command
προστάτης, -ου (-εω) ό: one who stands before, front-rank man
προστίθῃμι: put to, add to; place beside; hand over, deliver; impose on;
 add; side with, agree + dat.
προσφερέστερος, -α, -ον: closer, nearer
προσφέρω: bring, bring to, apply to; offer, propose; contribute, pay;
 resemble + acc. of resp.; (pass.) attack, assault; approach
πρόσχημα, -ατος τό: that which is held before; ornament; outward
 appearance; costume, uniform
προσχηρίζω: require; desire (+ gen.), προσχηρίζω σου ἔλθεῖν: I desire
 you to come
προσχωρέω: go to; surrender; concur
πρόσω: forward, onward, further + gen.
προσωτέρω: beyond, further
προτείνω: stretch, stretch forth, extend
προτιθεῖσι = προτιθέασι < προτίθῃμι
προτίθῃμι: place before; set before; display; offer
πρόφαντος, -ον: appearing at a distance; foreshown
πρόφασις, -εως (-ιος) ή: a pretext, excuse, cause, reason; (acc.) as
 pretext
προφέρω: bring forth; produce; propose, surpass + gen.
προχωρέω: go forward, advance, come forth; go well, succeed

- πρυτανεῖον, -ου τό: the magistrates' hall, town hall
 πρυτανήιον, -ου τό: the magistrates' hall, town hall
 πρύτανις, -εως (-ιος) ό: ruler, lord
 πυγμαχέω: practise boxing, be a boxer
 Πυθαγόρης, -ου (-εω) ό: Pythagores, a citizen of Miletos c. 500 B.C.E.
 πυθέσθαι < πυνθάνομαι
 Πυθία, -ας ή: Pythia, the priestess of Apollo at Delphi
 πύλη, -ης ή: a gate
 Πύλιοι, -ων οί: Pylians
 πω: up to this time, yet
 πωλεῦσι = πωλοῦσι < πωλέω
 πωλέω, πωλήσω, ἐπώλησα, —, —, ἐπωλήθην: sell
 πόρινος, -η, -ον: made of tufa or porous limestone
 ραψωδός, -οῦ ό: a reciter of epic poems
 ρέω, ρύησομαι or ρέυσομαι, —, ἐρρύηκα, —, ἐρρύην: flow
 ρήγνυμι, ρήξω, ἔρρηξα, ἔρρωγα, ἔρρηγμαι, ἐρρήχθην or ἐρράγην:
 break asunder, rend, shatter
 ρήξας < ρήγνυμι
 ρητός, -ή, -όν: said, spoken; settled
 ρίγέω, ρίγῃσω, ἐρρίγησα, ἔρριγα, —, —: shudder
 ρίπτω, ρίψω, ἐρριπα, ἔρριφα, ἔρριμμαι, ἐρρίφθην or ἐρρίφην:
 throw, cast, hurl
 ρυθμός, -οῦ ό: rhythm; form, shape
 ρύομαι, ρύσομαι, ἐρρυσάμην, —, —, —: draw to oneself, save;
 αὐτὸν θανεῖν ρύομαι: I save him from dying
 Σαλαμίνιος, -α, -ον: Salaminian, of or from Salamis, a city on Kypros
 Σαλαμίς, -ῖνος ή: Salamis, a city of Kypros
 Σάμιοι, -ων οί: Samians
 Σάμος, -ου ή: Samos, a Greek island
 Σάρδεις, -εων (-ιων) αἱ (Σάρδις (acc.)): Sardis, capital of Lydia and
 principal city of Persia, located near the coast of Asia Minor
 Σαρδῶ, -όος ή (acc. Σαρδῶ): Sardo, Sardinia, an island off the coast of
 Italy
 σάττω, σάξω, ἔσαξα, —, σέσαγμαι, ἐσάχθην: fill quite full, pack,
 stuff; load with armor; (mid.) strengthen

σαυτός, -ή, -όν: yourself

σβέννυμι, σβέσω, ἔσβεσα, ἔσβηκα, ἔσβεσμαι, ἔσβέσθην: quench,
put out

σέβομαι, σεβήσομαι, —, —, —, ἐσέφθην: feel awe or fear; feel
shame; be afraid; worship, honor

σεισμός, -οῦ ὅ: a shaking, shock

Σελινοῦς, -οῦντος ἡ: Selinous, a Greek colony on the southwest coast
of Sikelia

Σελινούσιοι, -ων οἱ: Selinousioi, of or from Selinous, a Greek colony on
the southwest coast of Sikelia

σεωυτός = σαυτός

σεωυτοῦ = σαυτοῦ < σαυτός, -ή, -όν

**σημαίνω, σημανέω, ἐσήμηνα, σεσήμαγκα, σεσήμασμαι,
ἐσημάνθην:** point out, show, give a signal

σημανέω = σημαίνω

σημανέω: point out, show, give a signal

σημῆναι < σημαίνω

σιγάω, σιγήσομαι, ἐσίγησα, σεσίγηκα, σεσίγημαι, ἐσιγήθην: be
silent

Σίγειον, -ου τό: Sigeion, a Greek town

Σιγύνναι, -ῶν οἱ: the Sigynnai, a people dwelling to the north of the
Danube

σιγύννης, -ου (-εω) ὅ: a spear; merchant; huckster

σιδήρεος, -α, -ον: of iron

Σικελία, -ας ἡ: Sikelia (Sicily), an island off the boot of Italy

Σικυών, -ῶνος ἡ: Sikyon, a city in the north of the Peloponnesos

Σικυνώιος, -α, -ον: Sikyonian, of or from Sikyon

σιμός, -ή, -όν: flat-nosed, steep

Σιμωνίδης, -ου (-εω) ὅ: Simonides, a Greek lyric poet from Keos

σινάμωρος, -ον: mischievous, hurtful; destroying + gen.

σίνομαι, σινήσομαι, ἐσινάμην, —, —, —: hurt, harm, damage;
plunder

Σιριοπαῖονες, -ων οἱ: Siriopaionians, of or from Siris on the Strymon
in Makedonia

- Σίρωμος, -ου ό:** Siromos, a Greek
- Σισάμνης, -ου (-εω) ό:** Sisamnes, father of Otanes and royal Persian judge
- Σισιμάκης, -ου (-εω) ό:** Sisimakes, a Persian general
- σῖτος, -ου ό (pl.: -α τά):** grain, food
- Σκαῖος, -ου ό:** Skaïos, boxer and son of Hippokoon
- Σκάμανδρος, -ου ό:** Skamandros River
- σκεδάννυμι, σκεδάσω or σκεδάω, έσκεδάσα, —, έσκεδάσμαι, έσκεδάσθην:** scatter, disperse
- σκευάζω, σκεύασω, έσκεύασα, έσκεύακα, έσκεύασμαι, έσκευάσθην:** prepare, make ready
- σκήπτω, σκήψω, έσκηψα, έσκηφα, έσκημμαι, έσκήφθην:** prop, stay; allege by way of excuse
- σκήψις, -εως (-ιος) ή:** an excuse, pretext
- σκοπία, -ας ή:** a lookout place, watch
- Σκύθης, -ου (-εω) ό:** Skythian
- Σκύλαξ, -ακος ό:** Skylax, a naval captain
- σμικρός = μικρός**
- σμικρός, -ή, -όν:** small
- Σολίοι, -ων οί:** Solioi, inhabitants of Soloi, a town on Kypros
- Σόλοι, -ων ή:** Soloi, a town on Kypros
- Σόλων, -ονος ό:** Solon from Athens, a statesman, politician, and poet known for his wisdom c. 638–558 B.C.E.
- σόος, -η, -ον:** safe; whole; unhurt
- Σουσα, -ων τά:** Sousa, a Persian city, north of the Persian Gulf
- Σουσοί, -ων οί:** Sousoi, of or from Sousa, a city north of the Persian Gulf
- σοφία, -ας ή:** wisdom
- σπαδίζω, σπαδίζω, έσπάδιξα, —, —, —:** draw off
- σπάνιος, -α, -ον:** rare, scarce, scanty
- σπάνις, -εως (-ιος) ή:** a scarcity, dearth, lack
- Σπάρτη, -ης ή:** Sparte (Sparta)
- Σπαρτιάτης, -ου (-εω) ό:** Spartan
- Σπαρτητικός, -ή, -όν:** Spartan

σπάρτον, -ου τό: a rope, cable

σπείρω, σπερέω, ἔσπειρα, ἔσπαρκα, ἔσπαρμαι, ἐσπάρην: sow

σπέρχω, σπέρξομαι, ἐσπερξάμην, —, —, ἐσπέρχθην: set in rapid motion; to be hasty or hot

σπουδαῖος, -α, -ον: in haste, quick; serious, earnest; excellent

σπουδή, -ῆς ἡ: an eagerness, earnestness

σπυρίς, -ίδος ἡ: a large basket

σταθμός, -οῦ ὁ: a stable; post; balance

στασιάζω: rebel, revolt, quarrel

στάσις, -εως (-ιος) ἡ: a placing, setting; faction

στασιώτης, -ου (-εω) ὁ: a member of a party

σταυρός, -οῦ ὁ: a pale, stake, pole

στεινός, -ή, -όν: narrow, confined

στέλλω, στελέω, ἔστειλα, ἔσταλκα, ἔσταλμαι, ἐστάλην or ἐστάλθην: make ready; provide, equip; start, set forth

στερέω, στερήσω, ἐστέρησα, ἐστέρηκα, ἐστέρημαι, ἐστερήθην: deprive, rob

στεφανήφορος, -ον: wearing a crown

Στησήνωρ, -ορος ὁ: Stesenor, a tyrant of Kourion, an Argive settlement on Kypros c. 500 B.C.E.

στίβος, -ου ὁ: a trodden way, track, path

στίγμα, -ατος τό: prick, puncture, mark, spot

στίζω, στίξω, ἔστιξα, —, ἔστιγμαι, ἐστίχθην: mark, tattoo

στόλος, -ου ὁ: an expedition; equipment

στόμα, -ατος τό: a mouth

στρατεία, -ας ἡ: an expedition, campaign

στρατηγέω, στρατηγήσω, ἐστρατήγησα, ἐστρατήγηκα, ἐστρατήγημαι, ἐστρατηγήθην: be general, command

στρατηγία, -ας ἡ: an office of general, command, generalship

στρατηγή = στρατεία

στρατηγή, -ας ἡ: an expedition, campaign

στρατηλατέω: lead an army into the field

στράτιος, -α, -ον: of an army

στρέφω, στρέψω, ἔστρεψα, ἔστροφα, ἔστραμμαι, ἐστρέφθην or ἐστράφην: twist, turn; turn about or aside

- Στρυμών, -όνος ό:** Strymon River in northern Greece
- Σύβαρις, -εως (-ιος) ή:** Sybaris, a Greek town in southern Italy noted for its luxury
- Συβαρίτης, -ου (-εω) ό:** a Sybarite, of or from Sybaris, a Greek town in southern Italy
- Συβαριτικός, -ή, -όν:** of or from Sybaris, a Greek town in southern Italy
- συγγενής, -ές:** related
- συγγιγνώσκω:** think with; agree with; yield; allow + dat.
- συγκαλέω:** call together
- συγκαταθάπτω:** bury along with
- σύγκειμαι:** lie together; agree; (impers.) it is agreed on
- συγκίστης, -ου ό:** a joint cofounder
- Συεννέσις, -εως (-ιος) ό:** Syennesis, king of Kilikia c. 510 B.C.E.
- συλλάω, συλήσω, έσύλησα, —, σεσύλημαι, έσυλήθην:** strip off, despoil, plunder
- συλλαμβάνω:** take, bring together; collect, arrest; understand; engage in + gen.
- συλλέγω:** gather, collect; call together
- συλλογή, -ής ή:** a gathering, collecting, meeting, conspiracy
- συμβάλλω:** throw together, dash together; attack + dat.
- συμβόλαιον, -ου τό:** a mark, sign, token
- συμβολή, -ής ή:** a coming together, meeting, joining
- συμβουλεύω:** plot, plan, advise
- σύμβουλος, -ου ό:** an adviser
- συμμαχώω:** be an ally, help, aid
- συμμαχία, -ας ή:** an alliance
- συμμίγνυμι:** mix, mingle
- σμπέμπω:** send together
- συμπεσόντα < συμπίπτω**
- συμπίπτω:** fall, fall with or together; (impers.) happen, come to pass
- συμπλευσασέων < συμπλέω**
- συμπλέω:** sail with
- συμπράττω:** do with; help, assist
- συμφορέω:** bring together, gather
- συναινέω:** consent; agree with + dat.; grant “x” in acc. to “y” in dat.

συναιρέω: take with; seize together; comprehend

συναλίζω: gather

συνάπας, -ασα, -αν: all, every; altogether

συναπίστασθαι = συναφίστασθαι < συναφίστημι

συναποθνήσκω: die together with

συνάπτω: join together

συναφίστημι: draw into revolt together

συνδιαφέρω: bear along with one, wage along with

συνδιήγεικαν < συνδιαφέρω

συνέθεντο < συντίθημι

συνειδώς < σύννοια

συνεκπίπτω: fall out; run equal to

συνελεῖν < συναιρέω

συνελευθερόω: join in freeing

συνελθόντα < συνέρχομαι

συνελόντα < συναιρέω

συνέντες < συνίημι

συνεξάγω: lead out together

συνεξέρχομαι: come out together

συνέπαινος, -ον: assenting to, consenting to + dat.

συνεπιλαμβάνομαι: take part in; have a share in + gen.

συνέπομαι: follow, accompany + dat.

συνέρχομαι: come, go; come, go with or together

συνετετάρακτο < συνταράσσω

συνετός, -ή, -όν: intelligent

συνέχω: hold, keep together; constrain, engage

συνῆκαν < συνίημι

συνῆλθε < συνέρχομαι

συνηνείχθη < συμφέρω

συνθάπτω: bury together, join in burying

σύνθημα, -ατος τό: a thing put together; an agreement; signal

συνιείς < συνίημι

συνιέναι < συνίημι

συνίημι: send together; perceive; understand

σύννοιδα: know, understand

συννοίσεσθαι < συμφέρω

συντάμνω: cut, cut down

συνταράσσω: throw into confusion

συντίθημι: put or place together; contrive, devise; comprehend; (mid.)
make an agreement with + dat.

σύντομος, -ον: cut short, abridged

συντυχία, -ας ἢ: an incident; good fortune; bad fortune

συνυφαίνω: weave together

συνχωρέω: go with, go along

συνωδός, -όν: singing; according with, in harmony with

Σύριοι, -ων οἱ: Syrians, from Syria

συρρέω: flow together

σύρω, σῦρέω, ἔσῦρα, σέσῦρκα, σέσυρμαι, ἐσύρην: draw, drag along;
sweep away

σύσσιτος, -ον: eating together

συστασιώτης, -ου (-εω) ὁ: a member of the same faction, partisan

συστρατεύω: join a campaign

συχνός, -ή, -όν: long, many

σφάζω, σφάξω, ἔσφαξα, ἔσφαῖκα, ἔσφαγμαι, ἐσφάγην or

ἐσφάχθην: slay, cut the throat, slaughter

σφέτερος, -α, -ον: their, of them

σχεδία, -ας ἢ: a raft, float, craft, light bridge

σχεδόν: near, roughly speaking, about, almost

σχίσων < ἔχω

σχοινίον, -ου τό: a rope, cord

σχοῖνος, -ου ὁ: a rush, reed; cord

σχών < ἔχω

Σωκλῆης, -έος ὁ: Soklees, Korinthian ambassador c. 500 B.C.E.

Σωσικλῆης, -ους (-εος) ὁ: Sosiklees, Korinthian ambassador c. 500
B.C.E.

τάλαντον, -ου τό: a talent (unit of money)

Ταλαός, -οῦ ὁ: Talaos, king of Argos

ταμέσθαι < τέμνω

τάμνω = τέμνω

Ταναγραῖοι, -ων οἱ: Tanagraioi, inhabitants of Tanagra, a town of Boiotia

Ταναγρικός, -ή, -όν: from Tanagra, a town of Boiotia

τάξις, -εως (-ιος) ἡ: an arranging, arrangement

ταράσσω, ταραξώ, ἐτάραξα, —, τετάραγμαi, ἐταράχθην: stir trouble

τάσσω: order, appoint; arrange, set in order

τάττω (τάσσω), τάξω, ἔταξα, τέταχα, τέταγμαi, ἐτάχθην: order, appoint; arrange, set in order

ταύτη: there

ταφή, -ῆς ἡ: a burial, tomb

τάφος, -ου ὁ: a burial, tomb

ταχθέντες < τάσσω

τάχιστα: most swiftly

τάχος, -ους (-εος) τό: swiftmess, speed

τεθνεῶτος < θνήσκω

τέθριππος, -ον: with four horses abreast

τείνω, τενέω, ἔτεινα, τέτακα, τέταμαι, ἐτάθην: stretch, extend

τειρέω, τειρήσω, ἐτείχισα, —, —, —: build a wall; construct

τειρίζω, τειρίσω, τειριέω, ἐτείχισα, τετείχικα, τετείχισμαι,

ἐτειχίσθην: build a wall

τεκνοποιός, -όν: child producing

τεκούση < τίκτω

τέλειος (τέλεος), -α, -ον: perfect

τελευταῖος, -α, -ον: last

τελέω, τελέω οἱ τελέσω, ἐτέλεσα, τετέλεκα, τετέλεσμαι,

ἐτετέλεσθην: accomplish, complete

τέλλω, τελέω, ἔτειλα, τέταλκα, τέταλμαι, ἐτάλθην: accomplish, arise

τέμενος, -ου τό: a holy parcel of land

Τερμερής, -οῦς (-έος) ὁ: of Termera, on the west coast of Asia Minor

τεσσαράκοντα: forty

τέσσερες: four

τέταρτος, -η, -ον: fourth

τετρακισχίλιοι, -αι, -α: four-thousand

τετρακόσιοι, -αι, -α: four hundred

τετραμμένου < τρέπω

τετράφυλος, -ον: divided into four tribes

Τευκροί, -ὼν οἱ: Teukrians, inhabiting the Troad of Asia Minor

τεφ = τφ < τις, τι

τέως: so long, in the meantime

τῇ: where

Τηλεβοάαι, -ὼν οἱ: Teleboaai, a tribe from Akarnania in west central Greece

Τῆλυσ, -υος ὁ: Telys, tyrant of Sybaris

Τίγρης, -ου (-εω) ὁ: Tigris River

τιθεῖσι = τιθέασι < τίθημι

τίλων, -ωνος ὁ: a tilon, a type of fish

Τιμησίθεος, -ου ὁ: Timesitheos, a Delphian, known for his prowess in the arena and on the battlefield c. 500 B.C.E.

τιμιώτατος, -η, -ον: most valued

τιμωρέω, τιμωρήσω, ἐτιμώρησα, —, τετιμώρημαι, ἐτιμωρήθην:
help, avenge + dat.; seek vengeance for “x” in dat. for “y” in gen.;
avenge “x” in acc. for “y” in dat.; seek vengeance + dat.; punish “x” in
dat. or acc. for “y” in gen.

τιμωρητήρ, -ῆρος ὁ: an avenger

τιμωρία, -ας ἡ: retribution, revenge

τίνυμαι: punish, chastise

τίνω, τείσω, ἔτειασθαι, τέτεια, τέτειαμαι, ἐτείσθην: pay a
price or debt; pay a penalty; to get revenge for + gen.; punish, take
retribution on “x” in acc. for “y” in gen.

τίσις, -εως (-ιος) ἡ: revenge, vengeance, punishment; payment

τλάω, τλήσομαι, ἔτλην or ἐτάλασα, τέτληκα, —, —: endure;
dare

τίω, τίσω, ἔτισα, —, τέτιμαι, —: honor, revere

τλήθι < τλάω

Τμῶλος, -ου ὁ: Tmolos, king of Lydia; mountain in Lydia; mountain god

τοιόσδε, τοιήδε, τοιόνδε: such as this

τόνος, -ου ό: a rope, chord; tone

τόξον, -ου τό: a bow

τόσος, -η, -ον: so much, so great; **ἐκ τόσου:** ever since that time

τραγικός, -ή, -όν: tragic

τράπεζα, -ης ή: a table

τράπω = τρέπω

τράπω (τρέπω), τρέψω, ἔτρεψα, τέτροφα, τέτραμμαι, ἐτράπην or ἐτρέφθην: turn, rout

Τραυσοί, -ών οί: Trausoι, a Thracian people

τρέπω (τράπω), τρέψω, ἔτρεψα, τέτροφα, τέτραμμαι, ἐτράπην or ἐτρέφθην: turn, rout

τρηχέως: roughly, harshly

τριάκοντα: thirty

τριήκοντα = τριάκοντα

τριήκοντα: thirty

τριηκοσίοι, -αι, -α: three hundred

τριηκοστός, -ή, -όν: thirtieth

τριήρης, -ους (-εος) ή: a trireme

τριηρίτης, -ου (-εω) ό: one who goes in a trireme

τρίμηνος, -ον: of three months

τρίπους, -ποδος ό or ή: a tripod, three footed, three legged

τρίς: thrice, three times

τριφάσιος, -η, -ον: triple

τρίχας < θρίξ

Τροία, -ας ή: Troy

Τρωάς, -άδος ή: Trojan

τρώμα = τραῦμα, -ατος τό: a wound

Τυδεύς, -έως (-εος) ό: Tydeus, Aeolian hero and one of the attackers in the seven against Thebes

Τύμνης, -ου (-εω) ό: Tymnes, father of Histiaios and from Termera, on the west coast of Asia Minor c. 530 B.C.E.

Τυνδαρίδης, -ου (-εω) ό: Tyndarides, son of Tyndareos, Spartan king and father of Kastor, Helen, Klytemnestra, and Polydeukes; (pl.) Kastor and Polydeukes, the Dioskouri

- τυραννεύω, τυραννέουσω, ἐτυράννευσα, τετυράννευκα, —, —,
 ἐτυραννεύθην: be tyrant, rule
 τυραννίς, -ίδος ἡ: a tyranny
 τυχεῖν < τυγχάνω
 τῷυτό = τὸ αὐτό
 Ὑᾶται, -ῶν οἱ: Hyatai, Swinites
 ὕβρις, -εως (-ιος) ἡ: hubris
 Ὑλλεαί, -ῶν οἱ: Hylleai, a name of one of the tribes of the Sikyonians
 Ὑμαίης, -ου (-εω) ὁ: Hymaies, a Persian
 ὑμνέεται = ὑμνῶνται < ὑμνέω
 ὑμνέω, ὑμνήσω, ὑμνησα, ὑμνηκα, —, —: sing of
 ὑπαιρέονται = ὑφαιρέονται < ὑφαιρέω
 ὑπαρπάζω = ὑφαρπάζω
 ὕπαρχος, -ου ὁ: a lieutenant, commander under another
 ὑπάρχω: begin; arise; be
 ὑπασπιστής, -οῦ ὁ: a shield bearer
 ὑπέγγυος, -ον: under surety, subject to penalty
 ὑπείροχος, -ον: prominent, distinguished
 ὑπεξέχω: withdraw
 ὑπερβαίνω: go over, go beyond
 ὑπερβάλλω: throw over; exceed, go beyond + dat. of resp.; ὑπερβαλεῖν
 τόλμη: to exceed in daring; πλήθει ὑπερβαλλόμενος: with over-
 whelming force; put off, delay
 ὑπερδειμαίνω: be afraid, fear, be really afraid
 ὑπερέχω: hold over; (intrans.) be above
 ὑπερθέντι < ὑπερτίθημι
 ὑπερθέωμαι < ὑπερτίθημι
 ὑπεριδών < ὑπεροράω
 ὑπεροράω: look over; overlook, disregard; disdain + gen. or acc.
 ὑπερτίθημι: put or set over; erect; commit, entrust, disclose; hand over,
 communicate
 ὑπεστεῶτας = ὑφεστεῶτας < ὑφίστημι
 ὑπήκοος, -ον: hearkening, being obedient, subject to + gen.
 ὑπηρέτης, -ου (-εω) ὁ: a rower

ὑπίστημι = ὑφίστημι

ὑπισχνέομαι: take on oneself, promise

ὑποβάλλω: throw, lay under; substitute

ὑποδέχομαι: receive under; harken; listen; admit, allow; promise

ὑποδέχομαι: receive under; harken; listen; admit, allow; promise

ὑποζύγιον, -ου τό: a beast for the yoke

ὑποθέμενος < ὑποτίθημι

ὑποθήκη, -ης ἡ: a suggestion, counsel, warning

ὑποκινέω: move, stir; move gently

ὑποκρίνομαι: reply, make answer, answer

ὑπόκρισις, εως (-ιος) ἡ: a reply, answer

ὑπολείπω: leave remaining

ὑπολειφθέντας < ὑπολείπω

ὑπολειφθέντες < ὑπολείπω

ὑπορύσσω: dig; dig under; undermine

ὑπόσπονδος, -ον: under a truce

ὑποστρέφω: turn round; turn and flee; elude

ὑπόσχεσις, -εως (-ιος) ἡ: an undertaking, engagement, promise

ὑποταγομένους < ὑποτέμνω: cut away under

ὑποτίθημι: place under; put under; propose, suggest

ὑποχείριος, -α, -ον (-ος, -ον): under the hand, in hand; subject to

ῥῆς, ῥός ἡ: a sow, pig

Ῥυσιαί, -ῶν αἱ: Hysiai, a region on the border of Attika

Ῥυστάσπης, -ους (-εος) ὁ: Hystaspes, a Persian and father of Artaphrenes and Darius 1 c. 580 B.C.E.

ὑφαιρέω: draw, take away from under

ὑφαρπάζω: snatch away from under

ὑφίστημι: place under

ὑψηλός, -ή, -όν: high, lofty

Φάληρον, -ου τό: Phaleron, a port of Attika

φάμενοι < φημί

φάς < φημί

φᾶσα < φημί

φασί < φημί

φατίζω, φατίσω or φατίξω, ἐφάτισα, —, πεφάτισμαι, ἐφατίσθην:
tell of, report; promise, betroth; name, call

φερέγγυος, -ον: giving surety, trusty, competent

φήμη, -ης ἡ: a report, rumor, prophecy

φθέγγομαι, φθέγξομαι, ἐφθεγξάμην, —, ἔφθεγμαι, —: utter a sound

φιλέω, φιλήσω, ἐφίλησα, πεφίληκα, πεφίλημαι, ἐφιλήθην: love, kiss

Φίλιππος, -ου ὁ: Philip, son of Butakides

Φιλοκύπρος, -ου ὁ: Philokypros, tyrant of the Soli c. 530 B.C.E.

φιλοφρόνως: kindly

φιλοφροσύνη, -ης ἡ: a friendliness, kindness

Φοίνικες, -ων οἱ: Phoinikians, of or from Phoinikia, an area on the coast of the Mediterranean to the east of the island of Kypros

Φοινικήιος, -η, -ον: Phoinikian, of or from Phoinikia, an area on the coast of the Mediterranean to the east of the island of Kypros

Φοῖνιξ, Φοίνικος ὁ: Phoinikian, of Phoinikia, on the Mediterranean coast

φοιτάω, φοιτήσω, ἐφοίτησα, —, —, —: go to and fro; roam; come; go

φονεύς, -έως (-έος) ὁ: a murderer

φονεύω, φονεύσω, ἐφόνευσα, —, —, ἐφονεύθην: murder

φόνος, -ου ὁ: murder, slaughter

φορέω, φορήσω, ἐφόρησα, —, πεφόρημαι, —: bear, carry

φόρος, -ου ὁ: tribute

φράσσοντας < φράζω

φράσσω, φράξω, ἔφραξα, πέφρακα or πέφραγα, πέφραγμαι, ἐφράχθην or ἐφράγην: fence in; fortify

φρενήρης, -ες: of sound mind

φροντίζω, φροντιέω, ἐφρόντισα, πεφρόντισκα, πεφρόντισμαι, —: consider, reflect, take thought; take thought for, give heed to + gen.

Φρύγες, -ῶν οἱ: Phrygians, of or from Phrygia, a region in central Asia Minor

Φρυγία, -ας ἡ: Phrygia, in Asia Minor

φυγάς, -άδος ὁ or ἡ: an exile, deserter

φυγή, -ῆς ἡ: flight

φυλακή, -ῆς ἡ: a guard, watch, garrison

φυλακτήριον, -ου τό: a guardhouse, garrison, outpost

φύλαρχος, -ου ὁ: a chief

φυλή, -ῆς ἡ: a race, tribe

φωνή, -ῆς ἡ: a sound

χάλκεος, -α, -ον: of copper, bronze, brass

Χαλκιδέες, -έων οἱ: Khalkideans, of or from Khalkis, a town on Euboea

χαλκός, -οῦ ὁ: brass, copper, bronze

Χαροπίνος, -ου ὁ: Kharopinos, a Milesian and brother of Aristagoras c.

500 B.C.E.

χειρόω, χειρώσω, ἐχειρώσα, —, —, κεχείρωμαι, —: handle, worst, master, subdue

Χέρσις, -εως (-ιος) ὁ: Khersis, a Greek and father of Onesilos c. 520

B.C.E.

χέω, χέω, ἔχεα, κέχυκα, κέχυμαι, ἐχύθην: pour

χίλιοι, -αι, -α: thousand

Χίος, -ου ἡ: Khios (Chios), a Greek island famous for its wine

Χοάσπης, -ου (-εω) ὁ: Khoaspes River, passes by Susa and flows into the Tigris

Χοιρεᾶται, -ῶν οἱ: Khoireatai, Porkies

χορηγός, -οῦ ὁ: a chorusleader

χορός, -οῦ ὁ: a dance; chorus

χόρτος, -ου ὁ: feeding place; fodder

χρεών (χρεόν), -οῦ τό: a necessity

χράω, χρήσω, ἔχρησα, κέχρηκα, κέχρησμαι, ἐχρήσθην: proclaim, announce; furnish, lend

χρήζω, χρήσω, ἔχρησα, —, —, ἐχρήσθην: desire, need, lack + gen.; desire, ask “x” in gen. or acc. + infinitive

χρησμός, -οῦ ὁ: an oracular response, oracle

χρηστηριάζω: give oracles, prophesy

χρηστήριον, -ου τό: an oracle

χρηστός, -ή, -όν: useful; good; favorable

χρήσω < χράω

χρυσός, -οῦ ὅ: gold

χυτρίς, -ίδος ἡ: a small pot

χωλός, -ή, -όν: lame, limping

χῶμα, -ατος τό: earth thrown up; a bank, mound; breakwater

χωρέω, χωρήσω, ἐχώρησα, κεχώρηκα, κεχώρημαι, ἐχωρήθην:

make room, make room for + dat.; retire, withdraw; advance, proceed; κακῶς χωρεῖν: to turn out poorly

χωρίζω, χωρίεω χωρίσω, ἐχώρισα, —, κεχώρισμαι, —: separate

χωρίς: apart from, separately + gen.

χῶρος, -ου ὅ: a place

ψάύω, ψάύσω, ἔψαυσα, —, ἔψαυσμαι, ἐψαύσθην: touch + gen.

ψεύδω, ψεύσω, ἔψευσα, —, ἔψευσμαι, ἐψεύσθην: cheat by lies, beguile; (pass.) be deceived or mistaken

ψῆγμα, -ατος τό: that which is rubbed, scrapings, chips

ψηφίζω, ψηφίσω or ψηφιέω, ἐψηφισάμην, —, ἐψηφισμαι,

ἐψηφίσθην: vote

ψῦχος, -ους (-εος) τό: cold, frigidity

ψυχρός, -ά, -όν: cold

ὠμηστής, -οῦ ὅ: eating raw flesh, savage, cruel, brutal

ὠνέομαι, ὠνήσομαι, ἐωνησάμην, —, ἐώνημαι, ἐωνήθην: buy, purchase

ὠνήρ = ὁ ἀνήρ

ῥα = ῥαε < ὀράω

ῥα, -ας ἡ: a season, hour, time

ῥων = ῥραον < ὀράω

ὥς: and so, thus, in this way

ὡτός = ὁ αὐτός

ὠφέλεια, -ας ἡ: help, aid, succour; profit, advantage

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