

who was snat up in the city, and was fighting furiously among the thickest of the assailants, he was struck with a stone from the walls, and killed. His head was carried to Antigonus, who, using his victory with moderation, sent back his son Helenus, who surrendered to him with several Epirots, into his own country, and gave him the bones of his father, not having yet received the rites of burial, to carry home with him.

It is pretty generally stated by authors, that no king, either of that or the former age, was to be compared to Pyrrhus; and that there has seldom been seen, either among princes, or other illustrious men, a man of more upright life or of stricter justice; and that he had such knowledge of the military art, that though he fought against such great princes as Lysimachus, Demetrius, and Antigonus, he was never conquered. In his wars too with the Illyrians, Sicilians, Romans, and Carthaginians, he never came off inferior, but generally victorious; and he rendered his country, which was before but mean and obscure, renowned throughout the world by the fame of his exploits and the glory of his name.

BOOK XXVI.

The Peloponnesus given up to Antigonus; Aristotimus, tyrant of Elis, killed by Hellanicus, I.—Antigonus defeats the Gauls; Alexander, king of Epirus, drives him from Macedonia; Demetrius, the son of Antigonus, recovers it, and expels Alexander from Epirus, II.—Alexander re-established on his throne; death of Magas, king of Cyrene; death of Demetrius, III.

I. AFTER the death of Pyrrhus, there were great warlike commotions, not only in Macedonia, but in Asia and Greece; for the Peloponnesians were betrayed into the power of Antigonus; and while partly concern, partly exultation, prevailed variously among the inhabitants, as any city had either expected aid from Pyrrhus or conceived apprehensions of him, they either entered into alliance with Antigonus, or, impelled by mutual animosity, plunged into hostilities with one another. Amidst these tumults in the disturbed provinces, the sovereignty over the city of the Epeans* was usurped by an emi-

* *Epiorum urbs.*] Called by the Greeks *Ἐπειοί*, from *Epeus*, a king

ment man named Aristotimus; and when many of the leading persons had been slain by him, and more driven into banishment, and the Ætolians sent ambassadors to ask him "to give up the wives and children of the exiles," he at first refused, but afterwards, as if relenting, he gave all the married women leave to go to their husbands, and fixed a day for their departure. They, as being about to spend their lives in banishment with their husbands, were going to carry all their most valuable property with them; but, when they assembled at one of the gates of the city, intending to go forth in a body, they were despoiled of all that they had, and confined in the public prison, the infants having been first killed in the arms of their mothers, and the young women carried off for violation. The people being all amazed at such cruel tyranny, Hellanicus, the chief of them, an old man and without children, and consequently having no fear either for life or offspring, assembled the most faithful of his friends in his house, and encouraged them to attempt the delivery of their country. But as they hesitated to remove a public evil at their own private risk, and demanded time for deliberation, Hellanicus, calling for his attendants, ordered the doors to be locked, and a message to be carried to the tyrant, requesting him "to send officers to seize a band of conspirators in Hellanicus's house;" and he told all of them, with reproaches, that "since he could not be the deliverer of his country, he would at least take revenge for the abandonment of its cause." Being thus placed between two perils, they chose the more honourable course, and conspired to kill the tyrant; and thus Aristotimus was cut off in the fifth month after he had usurped the government.

II. In the meantime Antigonus, being harassed with wars, of varied aspect, from the Spartans and King Ptolemy, and perceiving that a new enemy, an army from Gallogræcia, was coming upon him; left a few troops as a semblance of a camp, to amuse his other assailants, and proceeded with all the rest of his force against the Gauls; who, becoming aware of his approach, as they were preparing for battle, sacrificed victims

of Elis, contemporary with Pelops, Hom. Odyss. xiii. 275; xv. 297; so that the Epeans, in this passage, are only the Eleans under their old name.—*Wetzel*. Bongarsius and Gronovius would read *Ætiorum*, referring to Pausanias, Eliac. and Plutarch, de Virt. Mul. c. 24.

to take presages for the event; and as, from the entrails, great slaughter and destruction of them all was pretended, they were moved, not to fear, but to fury, and thinking that the anger of the gods might be appeased by the slaughter of their kindred, butchered their wives and children, commencing hostilities with the murder of their own people; for such rage had possessed their savage breasts, that they did not spare even that tender age which an enemy would have spared, but made deadly war on their own children and their children's mothers, in defence of whom wars are wont to be undertaken. As if, therefore, they had purchased life and victory by their barbarity, they rushed, stained as they were with the fresh blood of their relatives, into the field of battle, but with success no better than their auspices: for, as they were fighting, the furies, the avengers of murder, overwhelmed them sooner than the enemy, and the ghosts of the slain rising up before their eyes, they were all cut off with utter destruction. Such was the havoc among them, that the gods seemed to have conspired with men to annihilate an army of murderers.

In consequence of the result of this battle, Ptolemy and the Spartans, avoiding the victorious army of the enemy, retreated to safer ground; and Antigonus, when he heard of their departure, turned his arms against the Athenians, while the ardour of his men was yet fresh from their recent victory. But during the time that he was thus engaged, Alexander, king of Epirus, longing to avenge the death of his father Pyrrhus, laid waste the frontiers of Macedonia. Antigonus returned from Greece to give him battle, but being deserted by his men, who went over to the enemy, he lost both the throne of Macedonia and his army. His son Demetrius, however, though but a boy, collecting an army in the absence of his father, not only recovered Macedonia, which had been lost, but drove Alexander from the throne of Epirus. Such was the fickleness of the soldiers, or the mutability of fortune, that kings were seen one day in the character of sovereigns, and the next in that of exiles.

III. Alexander, after fleeing, on his expulsion, to the Acarnanians, was restored to his throne, with not less eagerness on the part of the Epirots than exertion on the part of his allies. About the same time died Magas,* king of Cyrene,

* Wetzel has *Agas* in his text, but says in his note that "we should

who, before he fell sick, had betrothed his only daughter Berenice to his brother Ptolemy's son, in order to end all disputes with him. But after the death of the king, Arsinoë, the mother of the girl, resolving to break off a marriage which had been contracted against her will, sent for Demetrius, the brother of King Antigonus, from Macedonia, to marry the damsel, and occupy the throne of Cyrene. Nor did Demetrius delay to comply with her wishes. But having speedily arrived, by the aid of a favourable wind, at Cyrene, he began, from the very first, through presuming on his handsome person (with which he had already made too much impression on his mother-in-law*), to conduct himself haughtily and overbearingly both to the royal family and the army. He also transferred his desire to please from the daughter to the mother; a fact which was first suspected by the damsel, and at last drew odium upon him from the people and the army. The affections of all, therefore, being set on the son of Ptolemy, a conspiracy was formed against Demetrius, and assassins were sent to kill him, when he was gone to bed with his mother-in-law. Arsinoë, hearing the voice of her daughter, standing at the door, and desiring them "to spare her mother," covered her paramour a while with her own person. He was however slain, and Berenice, by his death, both took revenge for the licentiousness of her mother, without violation of her duty to her, and, in choosing a husband, followed the judgment of her father.

BOOK XXVII.

Seleucus II., king of Syria, puts to death Berenice, his mother-in-law; Ptolemy Euergetes invades Syria, but is recalled home, I.—Seleucus recovers himself, and makes war on Ptolemy unsuccessfully; he calls to his aid his brother Antiochus, surnamed Hierax, II.—Antiochus, defeated by Pumenes and Seleucus, takes to flight; deaths of Antiochus and Seleucus, III.

I. On the death of Antiochus, king of Syria, his son Seleucus, succeeding in his stead, commenced his reign with murder in rather read *Magas*, as the name is written by Polyænus, Athenæus, and Pausanias, i. 6, 8." *Magas* is also approved by Vossius, Vorstius, Faber, and almost all the other commentators.

* Arsinoë.

his own family, his mother Laodice, who ought to have restrained him, encouraging him to it. He put to death his step-mother Berenice, the sister of Ptolemy, king of Egypt, together with his little brother, her son. By perpetrating this cruelty, he both incurred the stain of infamy, and involved himself in a war with Ptolemy. As for Berenice, when she heard that assassins were sent to despatch her, she shut herself up in Daphne; and it being reported throughout the cities of Asia, that she and her little son were besieged there, they all, commiserating her undeserved misfortunes from their recollection of the high character of her father and her ancestors, sent her assistance. Her brother Ptolemy, too, alarmed at the danger of his sister, left his kingdom, and hastened to her support with all his forces. But Berenice, before succour could arrive, was surprised by treachery, as she could not be taken by force, and killed. The deed was regarded by every one as an atrocity; and all the cities, in consequence, which had revolted (after having equipped a vast fleet), being suddenly alarmed at this instance of cruelty, and wishing to take revenge for her whom they had meant to defend, gave themselves up to Ptolemy, who, if he had not been recalled to Egypt by disturbances at home, would have made himself master of all Seleucus's dominions. Such hatred did an unnatural crime bring upon Seleucus; or so much good feeling did the death of a sister, dishonourably killed, excite in behalf of Ptolemy!

II. After the departure of Ptolemy, Seleucus, having prepared a great fleet against the cities that had revolted, lost it in a storm that suddenly arose, as if the gods themselves had taken vengeance on him for his murder; nor did fortune leave him anything, of all his mighty armament, except his body and life, and a few companions amid the wreck. It was indeed a lamentable occurrence, and yet such as Seleucus might have desired; for the cities, which from hatred to him had gone over to Ptolemy, being moved, by a sudden change in their feelings, to compassionate his loss at sea (as if, in the judgment of the gods, satisfaction had been made them), put themselves again under his government. Rejoiced at his misfortune, therefore, and enriched by his loss, he made war upon Ptolemy, as being now a match for him in strength; but as though he had been born only for a sport to fortune,

and had received the power of a king only to lose it, he was defeated in a battle, and fled in trepidation to Antioch, not much better attended than after his shipwreck. From this place he despatched a letter to his brother Antiochus, in which he implored his aid, and offered him that part of Asia within Mount Taurus, as a recompense for his services. But Antiochus, though he was but fourteen years old, yet, being greedy of dominion beyond his years, caught at the opportunity, not with the kindly feeling with which it was offered, but, like a robber, desiring to take the whole kingdom from his brother, assumed, boy as he was, a manly and unprincipled audacity. Hence he was called Hierax,* because, in taking away the possessions of others, he conducted himself, not like a man, but like a bird of prey.

Ptolemy Euergetes, in the meantime, learning that Antiochus was coming to the aid of Seleucus, and not wishing to have to contend with two enemies at once, made peace with Seleucus for ten years. But the peace that was granted Seleucus by his enemy, was broken by his own brother, who, having hired an army of Gauls, brought hostilities instead of succour, and showed himself, though he had been implored for aid, an enemy instead of a brother. In the battle that followed Antiochus was victor, indeed, through the prowess of the Gauls; but they, thinking that Seleucus had fallen on the field, began to turn their arms against Antiochus himself, in the hope of ravaging Asia with greater freedom, if they destroyed the whole royal family. Antiochus, seeing their design, purchased peace from them, as from robbers, with a sum of money, and formed an alliance with his own mercenaries.

III. Meanwhile Eumenes, king of Bithynia, when the brothers were divided and exhausted by civil war, attacked both the victorious Antiochus and the Gauls, as if he intended to take possession of Asia while it was left without a master. Nor did he find any difficulty in overthrowing them, as they were weakened by their previous conflicts, and he himself was fresh and vigorous. At that period, indeed, every war was intended for the reduction of Asia; whoever was stronger than his neighbours was ready to seize on Asia for his prey. The brothers, Seleucus and Antiochus, went to war for the sovereignty of Asia; Ptolemy, king of Egypt, under pretext of

* *Ἱέραξ*, a hawk or falcon.

avenging his sister, was eager to secure Asia. On the one side Eumenes of Bithynia, on the other the Gauls (an army of mercenaries always ready to support the weaker), laid waste Asia, while no one, among so many robbers, was found to be its protector.

When Antiochus was overthrown, and Eumenes had possessed himself of the greater part of the country, the two brothers, though the prize for which they had fought was lost, could not even then come to an agreement, but, leaving their foreign enemies unmolested, continued the war for the destruction of each other. Antiochus, being again defeated, and exhausted with a flight of many days' continuance, arrived at last at the palace of Artamenes, his father-in-law, king of Cappadocia. Being kindly received by him at first, but learning, after some days, that treacherous designs were forming against him, he sought safety by again taking to flight. When he was thus a fugitive, and found nowhere a place of security, he betook himself to his enemy Ptolemy, whose faith he thought more to be trusted than that of his brother, whether he reflected on what he would have done to his brother, or what he had deserved from him. But Ptolemy, not more friendly to him when he came to surrender, than when he had been an open foe, ordered that he should be kept in the closest confinement. From hence however he escaped, eluding his keepers by the aid of a courtesan, with whom he had been familiar, and was slain in his flight by some robbers. Seleucus too, about the same time, lost his kingdom, and was killed by a fall from his horse. Thus these two brothers, as if brothers also in fate, both became exiles; and both, after losing their dominions, died a death merited by their crimes.

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