

but finally was defeated at Amphipolis, by Brasidas, and slain.

(133) On account of Juno's jealousy, Zeus changed Io into a heifer; but Juno ordered Argus, who had a hundred eyes, some of which were always awake, to watch her. Zeus, however, sent Hermes to set Io free: Hermes lulled Argus to sleep with the music of his pipe, and then cut off his head.

(134) This is taken from Homer's *Iliad*, Bk. XV. v. 202.

(135) Compare *Horace*, *Carm.* III. 3, 1-5.

(136) Athens is here referred to.

(137) Hermes addresses this command to Timon, and not a next one to Plutus.

(138) Τῇ εἰσαίῃ τῶν κτερῶν.—See Virgil's *Æneid*, Bk. 1. v. 301, for a parallel Latin passage, "*remigio alarum*."

(139) Some supply πληγὰς here, which would then be translated, "Striking heavy blows." Hemsterhuis, however, takes βαθείας, as the genitive singular, and supplies γῆς, which latter emendation I have followed.

(140) Annotators differ strangely on this passage. Faber, with whom Hemsterhuis agrees, reads ἀποσθήσομαι instead of ὑποσθήσομαι, which would then be rendered, "I will go away," ὑμῖν being considered pleonastic. It does not appear consistent with the allegory, however, that Plutus should go away from Timon, after Hermes had instructed him not to do so.

(141) See note 128.

(142) Hermes is here invoked as "dispenser of gain," because he is said to have first taught the arts of buying, selling, and trafficking; and to have received the name of Mercury (from Latin *merx*, "merchandise"), from his understanding of merchandise; hence he is accounted the god of the merchants and the god of gain—so that all unexpected gain and treasure is from him called ἔρμαϊον.

(143) This was a proverbial expression of one who had