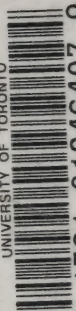


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THUCYDIDES

BOOK III.

SMITH

GINN & COMPANY



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COLLEGE SERIES OF GREEK AUTHORS

EDITED UNDER THE SUPERVISION OF

JOHN WILLIAMS WHITE AND THOMAS DAY SEYMOUR.

THUCYDIDES

BOOK III.

EDITED

ON THE BASIS OF THE CLASSEN-STEUP EDITION.

BY

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PREFACE.

THIS edition of the Third Book of Thucydides is based upon Steup's revision of Classen's edition, Berlin, 1892. Professor Steup's studies in Thucydides had long ago pointed to him as the rightful successor of the aged Classen, and even before the latter's death (August 31, 1891), he had issued the fourth edition of Book II. (1889).

The variations from the text of the Steup-Classen edition — which, with few exceptions, are restorations of the Ms. reading — are explained in the notes and referred to in the Index. The exegetical notes of the German edition have generally been closely followed, but a more independent attitude has been maintained than was the case in the editor's edition of Book VII. As in that book, so in this, Stahl's edition and critical articles have proved of most assistance; but other editions also — those of Bloomfield, Arnold, Boehme, and especially that of Krüger — as well as Jowett's translation and notes, have been of great service, and helpful suggestions have been derived from many other sources. Except where matter might be regarded as common property, the editor's intention has been to acknowledge indebtedness, but this has not always been practicable. The recent appearance of Steup's revision has made it possible to bring citations of important Thucydidean literature more nearly up to date than might otherwise have been the case. The critical notes are mainly those of the Steup-Classen edition; but, full as

they may still appear, they have been considerably compressed, yet it is believed without impairment of their value.

Acknowledgment of especial indebtedness is gratefully made to Professor Ferrell of the University of Mississippi, who has kindly read all the proofs, and to Professor Seymour, whose suggestions and criticisms have been found most helpful and stimulating.

VANDERBILT UNIVERSITY,
January, 1894.

INTRODUCTION.

FOR the convenience of the student, an outline is here given of the First and Second Books, which describe the causes of the war (I.), and the events of the first three years of the conflict (II.).

CONTENTS OF BOOK I. — In his famous introduction (1-23) Thucydides justifies his choice of a subject for historical treatment, showing by a comparison with earlier times and conditions that the Peloponnesian war exceeded in importance all preceding events of Greek history, and indicates the pains he had taken to secure accurate information, and to set forth a true account of what was said and done on both sides. Then follows a statement of the *ostensible* causes of the war: 1) the dispute between Coreyra and Corinth (24-55), in which Athens, after hearing both sides (32-36; 37-43), took the part of Coreyra; 2) the hostilities between Athens and Corinth on account of Potidaea, which had revolted from Athens (56-66). A Lacedaemonian popular assembly, called to listen to complaints of the Corinthians and other allies against Athens (67-87), after hearing a speech from the Corinthians (68-71) and from some Athenian envoys who happened to be at Sparta (72-78), as well as from King Archidamus (80-85) and the ephor Sthenelaidas (86), voted that Athens had violated the thirty years' truce. Having thus stated the pretexts for the war and the decision of the Lacedaemonian assembly, the historian now gives as the *real* cause of the great conflict, — the apprehension felt by the Lacedaemonians at the growing power of Athens, which had been secured by the fortification of the city, the formation of a new alliance, and the subjugation of allies, as well as by expeditions in various quarters (88-118). Resuming the narrative as left off at c. 87, Thucydides next describes the last debates and negotiations at Sparta and at Athens before the outbreak of the

war (119-146), including the episodes of the end of Pausanias and of Themistocles (128-138). The final demands of the Spartans having been rejected on the advice of Pericles (140-144), negotiations are broken off.

CONTENTS OF BOOK II. — *First year of the war, 431-30 B.C.* (2-46). At the opening of spring the Thebans make a daring attempt to get possession of Plataea (2-6). This was a glaring violation of the thirty years' truce, and both sides prepare for war (7 f.). The allies on either side are enumerated in c. 9. The Peloponnesian army assembles at the Isthmus of Corinth (10), and King Archidamus, after an address to his chief officers (11), sends once more an ambassador to the Athenians, who, however, refuse to admit him to their city (12). Pericles outlines the policy to be pursued by the Athenians, and encourages them with a statement of the great military resources of Athens (13). By his advice the inhabitants of the rural demes of Attica remove to the city (14-17), though reluctantly, for they had always loved a country life. Incidentally the historian describes the 'synoecismus' of Theseus (15). The Peloponnesians invade Attica, but do not remain long; meanwhile the Athenians send a fleet to ravage the coasts of Peloponnesus (18-25). Afterwards the latter make expeditions against Locris and Euboea, expel the Aeginetans, conclude an alliance with the Thracian king Sitalees, take the island of Cephallenia, as well as Sollium and Astacus on the coast of Acarnania, invade Megaris, and fortify Atalante (26-32). In the winter, the Corinthians send an expedition to recover Astacus (33), and the Athenians, in accordance with an old national custom, publicly bury the bones of those citizens that had fallen in the war, in whose honour Pericles pronounces his famous Funeral Oration (34-46).

Second year, 430-29 B.C. (47-70). With the return of summer, Attica is invaded a second time by the Peloponnesians, who remain about forty days (47, 55, 57), and is simultaneously attacked by the plague (47-54). The Athenians, however, despatch 100 ships against the coasts of Peloponnesus (56), and send reinforcements to Potidaea (58); but soon wearied with both war and pestilence, they make proposals of peace, and when these are rejected they

turn against Pericles (59), who defends himself and encourages the faint-hearted (60-64). Chapter 65 contains the historian's remarkable estimate of the great statesman. The Peloponnesians make an expedition against Zacynthus (66), and send envoys to the king of Persia, who, however, are seized by Sitalces in Thrace, delivered to the Athenians, and put to death (67). Toward the close of summer the Ambraciots attack Amphiloehian Argos (68); in the winter an Athenian fleet sails around Peloponnesus and against Caria and Lycia (69), and about the same time Potidaea capitulates (70).

Third year, 429-28 B.C. (71-103). The following summer the Peloponnesians lay siege to Plataea (71-78). An Athenian expedition into Thrace is defeated at Spartolus (79), as is a Lacedaemonian invasion of Acarnania at Stratus (80-82), and a Lacedaemonian fleet at Naupactus (83 f.). The naval battle is renewed, but without decisive issue (85-92). In the winter Brasidas makes a bold attempt to surprise the Peiraeus, which might have succeeded, had not the Peloponnesians become frightened at their own audacity and turned against Salamis (93 f.). On the Athenian side, Sitalces marches against Perdicas of Macedon (95-101), and Phormio makes an expedition into Acarnania (102 f.).

CONTENTS OF BOOK III. — *Fourth year, 428-27 B.C. (1-25).* The Peloponnesians invade Attica a third time (1), and immediately thereafter the island of Lesbos, except Methymna, revolts from Athens. The Athenians send thither a fleet (2-6), and despatch another against Oeniadae and Leucas (7). The Mytileneans are admitted into the Peloponnesian alliance at a meeting held at Olympia, and a fresh invasion of Attica is ordered; which, however, is not made, owing to the slowness of the allies in assembling at the Isthmus (8-15). Meanwhile the Athenians send a fleet against Peloponnesus (16), and shortly afterwards despatch another armament against Mytilene under Paches, who invests the city (18). During the following winter the depletion of the treasury obliges the Athenians to impose for the first time a special war-tax (*ἐσφορά*), and Lysicles is sent out to collect money from the allies (19). About this time 212 of the beleaguered Plataeans escape from the

town by night and reach Athens in safety (20-24). The Lacedæmonians send Salaethus to encourage the Mytileneans to hold out (25).

Fifth year, 427-26 B.C. (26-88). In the spring the Peloponnesians overrun Attica for the fourth time (26), and the Mytileneans capitulate (27 f.). Alcidas, the dilatory commander of the Peloponnesian fleet, having come too late to save Mytilene, sails along the coast of Ionia homeward (29-32), pursued by Paches as far as Patmos (33). Paches, returning to Mytilene after taking the Colophonian Notium by the way (34), sends Salaethus and 1000 Mytilenean captives to Athens (35), where the assembly at first decrees the death of the whole male population and the enslavement of the women and children, but on the following day reopens the question (36). Cleon urges the death-penalty for all alike (37-40), and Diodotus replies (41-48). Mercy prevails (49), and a boat, hastily despatched to overhaul the one which twenty-four hours before had sailed with the death-sentence, arrives in time to prevent the butchery of a whole people. The ringleaders of the Mytileneans are put to death and the land confiscated (50). The same summer, Nicias captures the island of Minoa (51), and the remnant of the Plataeans is forced by famine to surrender (52). Before five judges sent from Sparta to decide their fate the Plataeans plead their cause (53-59), and the Thebans reply (61-67). The court gives sentence against the Plataeans, who are all put to death, and the following year the city is razed to the ground and the lands rented to the Thebans (68). Coreyra being at this time in a state of civil commotion (69-81), Alcidas sails thither in the hope of winning the island over to the Peloponnesians (76), but flees at the approach of an Athenian fleet (81). The demoralization and excesses of both factions in Coreyra furnish occasion for a masterly digression on the moral effects of the civil war in general (81-84). The troubles in Coreyra continue (85), and before the summer ends the Athenians send a fleet to Sicily,—their first fateful interference in the quarrels of that island (86-88). The following winter the plague reappears at Athens and rages for a year (87).

Sixth year, 426-25 B.C. (89-116). The next summer the Peloponnesians prepare for their usual invasion of Attica, and get as far as the Isthmus, but turn back upon the occurrence of earthquakes. These earthquakes are attended by inundations at various points (89). During the same season the Athenians capture Mylae and Messene (90), and despatch one fleet around Peloponnesus, and another against Melos (91); the Peloponnesians re-found Trachinian Heraclea (92 f.); Demosthenes suffers defeat in an expedition against Leucas and the Aetolians (94-98); the Athenian fleet in Sicilian waters attacks Locris (99); the Aetolians, supported by the Lacedaemonians, make an unsuccessful expedition against Naupactus (100-102). During the following winter the Athenians in Sicilian waters attack the Sicilian Inessa and Italian Locris (103), and later invade Himeraea and renew the attack upon the Locrians (115); Delos is purified by the Athenians (104); in the conflicts in Acarnania between the Ambraciots and Peloponnesians on the one side, and the Acarnanians and Demosthenes on the other, Demosthenes is successful (105-113), and returns to Athens laden with spoils (114). The following spring there is an eruption of Aetna (116).

In addition to the value of Book III. simply as history, many parts of it are of unusual literary merit. At the very outset, the historian, in his account of the revolt and capture of Mytilene, describes in a masterly manner the new danger which, not less than foreign invasion, menaced the empire of Athens, showing how the most powerful of the allies, who by their own admission had no oppression to complain of, but simply found, as an aristocratically governed community and as an alien race, longer dependence on the Athenian democracy too galling to endure, had seized the first favourable moment to renounce their allegiance. Here, too, we see displayed, under the most trying circumstances, the same indomitable spirit and energy which had won for Athens such renown in the Persian wars, and which it required twenty-seven years of war and devastation and pestilence to wear out. By the debate in the Athenian Ecclesia on the proposal to butcher the

whole male population of Mytilene, one is prepared in some measure for the enormities committed at Coreyra only a few months later. Cleon's speech, as reported by Thucydides, is worthy of the most serious attention as expressing the deliberate opinion of the gravest and most impartial of historians concerning the arch-demagogue Cleon, as a symptom of the demoralization of that brilliant democracy which had created the Athens of Pericles, but which already was in sore need of the strong hand of the great statesman. The humaner and wiser policy, which Pericles would certainly have advocated, and Nicias doubtless supported, finds voice in the splendid speech of Diodotus. In this case, as elsewhere in the history, 'without our own choice we find ourselves involved in the conflict of interests, and are put in a position to form a judgment for ourselves from the situation of affairs and the feeling of parties.'

Chapter 49, which describes the race of the second trireme with its message of mercy for the Mytileneans, is as graphic as life, and produces an effect not equalled perhaps in any other single chapter of the book except 113 — the short dialogue between the Ambracian herald and a soldier of the army of Demosthenes. But the most interesting episode is doubtless the thrilling account of the sortie of 220 of the beleaguered Plataeans, who on a rough and stormy night mastered a portion of the enemy's wall and killed the guards of the two adjacent towers, thus enabling the whole party to scale the wall and cross the outer ditch; so that, with the exception of seven who turned back and one who was captured, all these brave men reached Athens in safety at the very hour when their countrymen who remained in Plataea, supposing that they had perished, were sending heralds to King Agis asking for their bodies. The sentence about to be imposed upon the Plataeans, who were finally compelled to capitulate, gives occasion for a speech on their part perhaps the most pathetic of the whole history; and the Thebans make answer in a spirit that cannot hide the malignant hatred cherished toward the gallant little people of their own race who for nearly one hundred years had stood as faithful allies by the side of Thebes' most hated rival.

In the description of the party feuds in Coreyra the historian paints a wonderful picture of the demoralization already manifest in many parts of the Greek world as the outcome of civil war, and in the reflexions that follow he touches the high-water mark of his peculiar style. 'Such a drama,' says Grote, 'could not be acted, in an important city belonging to the Greek name, without producing a deep and extensive impression throughout all the other cities. And Thueydides has taken advantage of it to give a sort of general sketch of Grecian politics during the Peloponnesian war; violence of civil discord in each city, aggravated by foreign war, and by the contending efforts of Athens and Sparta,—the former espousing the democratical party everywhere, the latter the oligarchical. The Korkyraean sedition was the first case in which these two causes of political antipathy and exasperation were seen acting with full united force, and where the malignity of sentiment and demoralization flowing from such an union was seen without disguise. The picture drawn by Thueydides of moral and political feeling under these influences will ever remain memorable as the work of an analyst and a philosopher. . . . He has described, with fidelity not inferior to his sketch of the pestilence at Athens, the symptoms of a certain morbid political condition, wherein the vehemence of intestine conflict, instead of being kept within such limits as consists with the maintenance of one society among the contending parties, becomes for the time inflamed and poisoned with all the unscrupulous hostility of foreign war, chiefly from actual alliance between parties within the state and foreigners without.'

The final chapters of the book, with the exception of the purification of Delos in 104, and 113, do not admit of so high an order of literary treatment, but they enable one especially to form a fair estimate of the genius and energy of the ablest general whom Pericles left behind him, Demosthenes, who was in constant and conspicuous service from this time until he perished with the ill-fated Sicilian armament thirteen years later.

THUCYDIDES III.

* Ol. 87, 4; B.C. 428, May.

1 Τοῦ δ' ἐπιγιγνομένου θέρουσ Πελοποννήσιοι καὶ οἱ 1
 ξύμμαχοι * ἅμα τῷ σίτῳ ἀκμάζοντι ἐστράτευσαν ἐς τὴν
 Ἀττικὴν (ἠγείτο δὲ αὐτῶν Ἀρχίδαμος ὁ Ζευξιδάμου, Λα-
 κεδαιμονίων βασιλεύς), καὶ ἐγκαθεζόμενοι ἐδήρουν τὴν γῆν.
 5 καὶ προσβολαί, ὥσπερ εἰώθεσαν, ἐγίγοντο τῶν Ἀθη-
 ναίων ἱππέων ὅπη παρείκοι, καὶ τὸν πλείστον ὄμιλον τῶν
 ψιλῶν εἶργον τὸ μὴ προεξιόντας τῶν ὄπλων τὰ ἐγγὺς τῆς

Book III., 428 B.C. to 425 B.C.
 See Grote, *History of Greece*, chaps.
 L. and LI.; Curtius, *History of
 Greece*, Book IV., chap. II. Cf.
 Diodorus XII., 52-60.

FOURTH YEAR OF THE WAR.

Chaps. 1-25.

1. *Third Peloponnesian Invasion of Attica.*

1. Πελοποννήσιοι καὶ οἱ ξύμμαχοι : designation for the whole Peloponnesian alliance, as in c. 26. 1, 4; ii. 47. 4; 71. 1; iv. 2. 2. For Πελοποννήσιοι alone in this comprehensive sense, cf. c. 2. 1; and see on ii. 13. 1. — 2. ἅμα τῷ σίτῳ ἀκμάζοντι : indicates more sharply than τοῦ σίτου ἀκμάζοντος (ii. 19. 5; 79. 4) the beginning of the ripening of the corn. For the pred. partic., see Kr. *Spr.* 50, 11, 13. See App. on ii. 4. 11 (Steup). — 3. ἠγείτο . . . βασιλεύς : parenthetical, as ii. 47.

6; iv. 2. 3; the relation of the other clauses also is the same as there. — 4. ἐγκαθεζόμενοι : here, as in iv. 2. 4, indicates more clearly than καθεζόμενοι (ii. 47. 7) a definite place from which raids were made. — 5. προσβολαί κτέ. : cf. ii. 22. 7. — ὥσπερ εἰώθεσαν : sc. γίγνεσθαι. Cf. i. 132. 26. — ἐγίγοντο : pass. of ποιεῖν. H. 820. See on i. 73. 1. — 6. ὅπη παρείκοι : wherever opportunity offered, as Arr. *Anab.* vi. 9. 2. The Schol. explains, ὅπου ἐνεδέχετο καὶ ἐνεχώρει. Cf. iv. 36. 7 κατὰ τὸ αἰεὶ παρείκον, Plato *Symp.* 187 e καθ' ὅσον παρείκει, Rep. 374 e ὅσον γ' ἂν δύναμις παρείκη, Soph. *Phil.* 1048 εἰ μοι παρείκοι. — τὸν πλείστον ὄμιλον : the main body, as opp. to the small predatory bands which kept up the devastation. ὄμιλος in this sense seems to be Ionic and poetic. See *Proc. Amer. Phil. Assoc.* vol. xxii. p. xix. — 7. τὸ μὴ . . . κακουργεῖν : for τὸ μὴ with inf. after verbs of hin-

πόλεως κακουργεῖν. ἐμμείναντες δὲ χρόνον οὐ εἶχον τὰ 2
σιτία ἀνεχώρησαν καὶ διελύθησαν κατὰ πόλεις.

2 Μετὰ δὲ τὴν ἐσβολὴν τῶν Πελοποννησίων εὐθύς 1
Λέσβος πλὴν Μηθύμνης ἀπέστη ἀπ' Ἀθηναίων, βουλευ-
θέντες μὲν καὶ πρὸ τοῦ πολέμου (ἀλλ' οἱ Λακεδαιμόνιοι
οὐ προσεδέξαντο), ἀναγκασθέντες δὲ καὶ ταύτην τὴν ἀπό-
5 στασιν πρότερον ἢ διενοοῦντο ποιήσασθαι (τῶν τε γὰρ 2
λιμένων τὴν χῶσιν καὶ τειχῶν οἰκοδόμησιν καὶ νεῶν ποί-

dering, see GMT. 811 ; H. 963, 1029 ;
Kr. Spr. 67, 12, 4 ; Kühn. 479, 1 and
516, n. 9 l. — τῶν ὄπλων : *camping*
places, as in i. 111. 6 ; vi. 64. 20 ; vii.
28. 8.

8. ἐμμείναντες : aor. partic., as in
ii. 23. 10 ; viii. 31. 16. See App. on
ii. 19. 14. — οὐ : depends on τὰ σιτία.
Cf. ii. 23. 11 ὅσον εἶχον τὰ ἐπιτήδεια.
G. 1085, 5 ; II. 729 d. See on i. 48. 2.
— 9. ἀνεχώρησαν . . . κατὰ πόλεις :
the same formula in c. 26. 17 ; ii. 78.
8 ; v. 83. 10.

2. *All Lesbos except Methymna im-
mediately revolts from the Athenians,
who had been informed of the designs
of the Mytileneans.*

2. Λέσβος πλὴν Μηθύμνης ἀπέστη :
Mytilene, which was itself under oli-
garchical rule, had extended its au-
thority over the three smaller places,
Antissa, Pyrrha, and Eresos (c. 18. 5) ;
only Methymna on the northern
coast retained its democratic consti-
tution and connexion with Athens.
See W. Herbst, *Der Abfall Mytilenes*,
1861, and Leithäuser, *Der Abfall My-
tilenes*, 1874. — βουλευθέντες : agree-
ing κατὰ ξύνεσιν with Λέσβος. Kr. Spr.
58, 4, 2 ; Kühn. 359, 3 a. Cf. c. 79.
10 ; i. 24. 9. — 3. πρὸ τοῦ πολέμου : cf.

c. 13. 5 καὶ πάλαι . . . ἔτι ἐν τῇ εἰρήνῃ.
It was doubtless after the conclusion
of the τριακοντούτεις σπονδαί, 445 B.C.,
as the Schol. says, οὐ προσεδέξαντο, ἵνα
μὴ λύσωσι τὰς τριακοντούτεις σπονδὰς.
See W. Herbst, *ibid.* p. 10, 22. — ἀλλ'
. . . οὐ προσεδέξαντο : the full const.
would be ἀλλ' οὐκ ἀπέστησαν· οἱ γὰρ
Λακεδαιμόνιοι οὐ προσεδέξαντο. For sim-
ilar brachylogy, cf. i. 26. 17. As the
clause refers only to βουλευθέντες, it is
to be construed parenthetically. προσ-
εδέξαντο, as c. 13. 6 ; i. 45. 2 ; ii. 70. 10,
without expressed obj., τοὺς λόγους,
or a similar word, being understood.
— 4. ἀναγκασθέντες : the explanatory
partics. with μὲν, δέ are placed after
the leading verb with effect similar to
the μὲν and δέ clauses in ii. 93. 19, 22.
— καὶ ταύτην : i. e. τὴν τότε, even this
revolt, as opp. to that which they had
failed to make.

5. τῶν τε γὰρ . . . μεταπεμπόμενοι
ἦσαν : explanatory of πρότερον ἢ διενο-
οῦντο, as 9 ff. Τενέδιοι γὰρ, . . . Λέσβου
is of ἀναγκασθέντες. τε is co-ord. with
καὶ before ὅσα. — 6. τῶν χῶσιν . . .
οἰκοδόμησιν . . . ποιήσιν : the art.
covers the three substs. with their
genitives. Cf. c. 56. 7, and see on i.
120. 10. χῶσις τῶν λιμένων means the

ησιν ἐπέμενον τελεσθῆναι καὶ ὅσα ἐκ τοῦ Πόντου ἔδει ἀφικέσθαι, τοξότας τε καὶ σῆτον καὶ ἄ μεταπεμπόμενοι ἦσαν). Τενέδιοι γάρ, ὄντες αὐτοῖς διάφοροι, καὶ Μηθυ- 3
 10 μναῖοι καὶ αὐτῶν Μυτιληναίων ἰδίᾳ ἄνδρες κατὰ στάσιν, πρόξενοι Ἀθηναίων, μηνυταὶ γίνονται τοῖς Ἀθηναίοις ὅτι ξυνοικίζουσί τε τὴν Λέσβον ἐς τὴν Μυτιλήνην βία

building of moles, by which the entrance to the harbours was narrowed and could at will be closed by a chain. 7. ἐπέμενον: takes two consts.: a) acc. with inf., τὴν ποίησιν τελεσθῆναι (cf. c. 26. 13; Soph. *Trach.* 1176); b) the acc. alone, ὅσα ἔδει ἀφικέσθαι. See Haase, *Lucubr. Thuc.* p. 110 f. So περιέμενε, vii. 20. 16. Thus most of the edit. explain. Cl. makes ὅσα ἔδει ἀφικέσθαι subj. of ἀφικέσθαι understood, on the ground that ἐπιμένειν does not take the acc. alone; but cf. Eur. *Suppl.* 624; Plato *Rep.* 361 d. — 8. τοξότας: Scythian bowmen, hired by the ruling aristocracy, and always ready to serve as mercenaries. — ἄ μεταπεμπόμενοι ἦσαν: whatever they were engaged in *felching*. Cf. ii. 67. 9 ἦν πολιορκοῦν, and see App. on i. 1. 5. Kr. *Spr.* 56, 3, 1; Kühn. 353, n. 3. Cobet's conjecture μεταπεπεμμένοι ἦσαν is unnecessary, as is shown by L. Herbst, *Gegen Cobet*, p. 37–39. On the subject of periphrases with εἶναι, see *Amer. J. of Ph.* iv. p. 297.

9. Τενέδιοι: members of the Attic symmarchy (vii. 57. 22). They feared the influence of Mytilene on the Aeolic coast, as did Methymna on the island. See W. Herbst, *ibid.* p. 24. — 10. Μυτιληναίων: the earlier form, acc. to inscriptions and coins; later, and

therefore in many Mss., Μιτυληναίων. See Meisterhans, *Grammatik der Att. Inschriften*² p. 23. — ἰδίᾳ κατὰ στάσιν: on account of factions. Cf. κατὰ στάσιν ἰδίᾳ, c. 34. 3; κατὰ στάσιν, c. 62. 19; 68. 17; 82. 11; v. 33. 4; κατὰ τὴν στάσιν, viii. 106. 21. ἰδίᾳ also ii. 67. 4. The phrase gives the motive of μηνυταὶ γίνονται, to which πρόξενοι Ἀθηναίων is added by way of explanation. Aristotle, *Polit.* v. 4, mentions Doxander as the Attic proxenus who, in revenge for the rejection of his proposal of marriage for his sons with the daughters of the aristocrat Timophanes, betrayed the plot to the Athenians. — 11. μηνυταὶ γίνονται: the same periphrasis as in i. 132. 31; viii. 50. 15. Cf. also c. 58. 13 (ἐεργέτης); i. 4. 3 (οἰκιστής); i. 37. 12 (δικαστής); c. 59. 12; i. 136. 9 (ικέτης); c. 40. 31 (προδότης); ii. 43. 8 (ἐραστής); c. 23. 13; i. 35. 12; v. 9. 38; viii. 86. 23 (κωλυτής); c. 42. 7; v. 30. 2; viii. 45. 9 (διδάσκαλος); c. 105. 14; i. 95. 4; vi. 76. 13; vii. 56. 19 (ἡγεμών); viii. 51. 4 (ἐξάγγελος). See Dissen *ad Dem.* xviii. 72. — 12. ξυνοικίζουσί τε τὴν Λέσβον ἐς τὴν Μυτιλήνην: the Schol. explains, ἀκοντας τοὺς Λεσβίους ἀναγκάζουσιν ἐς τὴν Μυτιλήνην οἰκῆσαι. ἐβούλοντο γὰρ ἐκ μᾶς πόλεως ὀρμώμενοι πολεμεῖν. Cf. i. 58. § 2. This view is held also by Goell., Bl., Kr. and

καὶ τὴν παρασκευὴν ἅπασαν μετὰ Λακεδαιμονίων καὶ Βοιωτῶν ξυγγενῶν ὄντων ἐπὶ ἀποστάσει ἐπέγονται· καὶ
 15 εἰ μὴ τις προκαταλήψεται ἤδη, στερήσεσθαι αὐτοὺς
 3 Λέσβου. οἱ δ' Ἀθηναῖοι (ἦσαν γὰρ τεταλαιπωρημένοι 1
 ὑπὸ τε τῆς νόσου καὶ τοῦ πολέμου ἄρτι καθισταμένου καὶ

Jowett. But it is incompatible with c. 18. § 1; so that political concentration must be meant, as in the case of Athens under Theseus, ii. 15. § 2, the communal independence of the other places being abolished. The purpose (pres. ξυνοικίζουσι) is in part carried out in c. 18. § 1. So explain also Arn., St., and Böhme. See W. Herbst, *ibid.* p. 19.—13. Λακεδαιμονίων: cf. c. 5. 13.—14. Βοιωτῶν: esp. the Thebans. Cf. c. 5. 13; 13. 7.—ξυγγενῶν ὄντων: since Lesbos was considered a Boeotian colony. Strab. xiii. 1. 3. Cf. vii. 57. 24; viii. 100. 16. See Curtius, *Hist. of Greece*, i. p. 127 f.—ἐπὶ ἀποστάσει: with a view to a revolt. Cf. i. 3. 9; 37. 8; 73. 14.—ἐπέγονται: trans. also iv. 5. 9; vi. 100. 5; viii. 9. 2.—15. εἰ μὴ τις: with fut. indic. a common expression of warning. Cf. iv. 68. 28; viii. 53. 18; 83. 13; 91. 12. On εἰ with the fut. indic. in minatory and monitory conditions, see GMT. 447; Gildersleeve, *Trans. Amer. Philol. Assoc.* 1876, p. 5 ff., *Amer. J. of Ph.*, ix. p. 491 f., xiii. p. 123 f.—προκαταλήψεται: shall prevent, abs., as in c. 3. 9; 46. 25; v. 57. 4; vi. 18. 13. See on i. 57. 15.—ἤδη: forthwith, belongs to the prot., as ἤδη in viii. 91. 13, and ἐν τάχει in v. 57. 5; 64. 2.—στερήσεσθαι: pass. also in c. 39. 44. στερηθῆσθαι seems to occur only in late

writers. See Veitch s.v.—αὐτοὺς: i.e. τοὺς Ἀθηναίους.

3. After fruitless remonstrance against the preparations of the Mytileneans and the proposed 'synoecismus' of the island, the Athenians detain 10 Mytilenean ships with their crews, and send to surprise Mytilene 40 triremes, whose coming was, however, betrayed to the Mytileneans.

1. ἦσαν γὰρ κτέ.: the causal sent. in parataxis before the main one, not rare in Thuc. See on i. 31. 7.—τεταλαιπωρημένοι: Cl. considers this a mid., as also in c. 78. 3; iv. 27. 2; 35. 12; vii. 28. 10, with the same force as the act. in i. 99. 5; 134. 9. But it seems better, with St., to regard it as pass. in all the passages cited. Cf. Plut. *Brut.* 37 τὸ σῶμα ταλαιπωρούμενον, and Isoc. viii. 19 (ὁ πόλεμος) τεταλαιπώρηκεν ἡμᾶς. The act. occurs with ὑπὸ in ii. 101. 19.—2. ἄρτι καθισταμένου καὶ ἀκμάζοντος: pred., being just fairly afoot and at its height. ἄρτι καθισταμένου as in c. 68. 29. On ἄρτι see Lobeck *ad Phrygn.* p. 20; Rutherford, *New Phrygn.* p. 70 f. ἀκμάζειν also of pestilence, ii. 49. 27. Steup, comparing both this passage and c. 68. 29 with καθεστηκνῖα ἡλικία in ii. 36. 9, understands the reference to be to the middle period of the war, in which case, of course,

ἀκμάζοντος) μέγα μὲν ἔργον ἡγοῦντο εἶναι Λέσβον προσ-
πολεμώσασθαι, ναυτικὸν ἔχουσαν καὶ δύναμιν ἀκέραιον,
5 καὶ οὐκ ἀπεδέχοντο πρῶτον τὰς κατηγορίας, μείζον μέρος
νέμοντες τῷ μὴ βούλεσθαι ἀληθῆ εἶναι· ἐπειδὴ μέντοι
καὶ πέμψαντες πρέσβεις οὐκ ἔπειθον τοὺς Μυτιληναίους
τὴν τε ξυνοίκισιν καὶ τὴν παρασκευὴν διαλύειν, δέισαντες
10 τεσσαράκοντα ναῦς, αἱ ἔτυχον περὶ Πελοπόννησον παρε-
σκευασμέναι πλεῖν (Κλεῖππίδης δὲ ὁ Δεινίου τρίτος αὐτὸς
ἔστρατήγει). ἔσηγγέλθη γὰρ αὐτοῖς ὡς εἴη Ἀπόλλωνος 3

the ten years', not the twenty-seven years', war would be meant. — 3. μέγα: great, i.e. difficult. Cf. ii. 45. 2; 89. 45; vi. 12. 16. — προσπολεμώσασθαι: obs. the force of the middle. The Schol. rightly explains, πρὸς τοῖς οὔσι πολεμίοις . . . καὶ αὐτὴν πολεμίαν ποιῆσαι. Cf. v. 98. 6. — 5. πρῶτον: acc. to most and best Mss., without art. Both forms are about equally common. — μείζον μέρος νέμοντες . . . εἶναι: giving too much weight to the wish that it might not be true. For the sentiment, cf. iv. 108. § 4; v. 113, and the evident imitation of the present passage in Philo Leg. ad Caium 10 πλεῖστον διδόντες μέρος τῷ μὴ βούλεσθαι . . . δοκεῖν ὤμον. Also Dio C. xxxvii. 11 τῇ βουλήσει πλέον ἢ τῇ δυνάμει νέμων, Dem. iii. 19 ὁ γὰρ βούλεται, τοῦθ' ἕκαστος καὶ οἴεται, Caes. Bell. Gall. iii. 18 fere libenter homines id, quod volunt, credunt. For the phrase μείζον μέρος νέμειν, cf. c. 48. 2; i. 71. 7; vi. 88. 10. Also Eur. Suppl. 241 νέμοντες τῷ φθόνῳ πλέον μέρος, Hec. 868 τῷ τ' ὄχλῳ πλέον νέμεις, Antiope

(frg. 183) νέμων τὸ πλεῖστον ἡμέρας τοῦτω μέρος. — 6. ἀληθῆ εἶναι: sc. τὰ κατηγορημένα from τὰς κατηγορίας. Cl. explains 'without reference to any definite noun,' comparing ὄντων ἀκρίτων, iv. 20. 5. — 8. τὴν ξυνοίκισιν: found only here in Thuc., and prob. not elsewhere unless in late writers. — 9. προκαταλαβεῖν: see on c. 2. 15.

ἔξαπιναίως: as in c. 34. 17; 70. 25; i. 117. 1; ii. 3. 2; 48. 4; 93. 15; iv. 25. 48; vi. 100. 14. This form, as well as ἔξαπίνης (c. 89. 20; i. 50. 21; iv. 36. 10; 111. 12; 115. 13; v. 10. 33, — cf. Plat. Rep. 621 b; Ps.-Dem. lix. 99; Arist. H. An. 636 a 31), seems to be Ionic and poetic, being used by Xenophon only, of other Attic prose writers. The regular Attic forms, ἐξαίφνης and αἰφνιδίως, occur also in both Thuc. and Xenophon. See Diener, de Serm. Thuc. 1889, pp. 24–26.

12. ἐσηγγέλθη γὰρ . . . ἐπιπεσεῖν ἄφνω: explanation of πέμψουσιν ἔξαπιναίως. Hence the preceding sent. must be considered parenthetical.

Μαλόεντος ἔξω τῆς πόλεως ἑορτή, ἐν ἣ πανδημεὶ Μυτιλη-
 ναῖοι ἑορτάζουσι, καὶ ἐλπίδα εἶναι ἐπειχθέντας ἐπιπεσεῖν
 15 ἄφνω. καὶ ἦν μὲν ξυμβῆ ἡ πείρα. — εἰ δὲ μή, Μυτιλη-
 ναίοις εἰπεῖν ναῦς τε παραδοῦναι καὶ τείχη καθελεῖν, μὴ
 πειθομένων δὲ πολεμεῖν. καὶ αἱ μὲν νῆες ὄχοντο · τὰς 4
 δὲ τῶν Μυτιληναίων δέκα τριήρεις, αἱ ἔτυχον βοηθοὶ
 παρὰ σφᾶς κατὰ τὸ ξυμμαχικὸν παροῦσαι, κατέσχον οἱ

The following dependent clause, however, ἦν μὲν ξυμβῆ . . . πολεμεῖν, contains in the usual const., καὶ . . . μὲν . . . δέ (cf. i. 19. 1; 22. 1, etc.), the execution of the task implied in πέμπουσιν. — 13. **Μαλόεντος**: this epithet of Apollo seems to occur only in Lesbos. Cf. Schol. Patm. (*Rev. de Philol. N. S.* i. p. 185; cf. Hellenicus ap. Steph. Byz. s.v. Μαλόεις) ὡς . . . ἑορτή] Μαλόεις Ἀπόλλωνος οὗτος παρὰ Μιτυληναίους ἐτιμᾶτο, ἀπὸ τοιαύτης δὲ τινος αἰτίας. Μαντῶ ἢ Τειρεσίου θυγάτηρ περὶ τοὺς τόπους χορεύουσα τούτους μῆλον χρυσοῦν ἀπὸ τοῦ περιδεραιου ἐκπεσόν ἀπώλεσεν· εὔξατο οὖν, εἰ εὔροι, ἱερὸν ἰδρῦσειν τῷ θεῷ. εὔροῦσα δὲ τὸ μῆλον τὸ ἱερὸν ἰδρύσατο, καὶ Ἰαλόεις Ἀπόλλων ἐντεῦθεν παρ' αὐτοῖς ἐτιμᾶτο. The explanation of Meister (*Gr. Dial.* i. p. 65) is most prob. correct: *god of Malea*. Cf. c. 4. 18. For other explanations, see Wilamowitz, *Isyllos*, p. 99 f. and Preller-Robert, *Gr. Myth.* I.⁴ p. 252. — 14. **ἐπιπεσεῖν**: aor. without ἄν after ἐλπῖς, as ii. 80. 11; iv. 70. 20; v. 9. 27; 102. 4; vi. 87. 18; viii. 40. 14; 86. 34; so after ἐλπίζω, iv. 13. 4; 24. 10; 80. 3; vii. 21. 6. G. 1286; H. 948 a, 952; Kühn. 389, x. 8. See App. on ii. 3. 8. — 15. ἦν μὲν ξυμβῆ ἡ πείρα: the Schol.

explains ξυμβῆ by κατορθωθῆ. There is an ellipsis of some apod. like εἴ ἔχειν or ταῦτα ἀριστα εἶναι (cf. i. 82. 12), which is easily supplied from the second member of the hypothetical sentence. Such an ellipsis occurs possibly also in iv. 13. 14. Cf. Hom. A 135; Hdt. viii. 62. 3, and see Sauppe-Towle on Plato *Prot.* 311 d. GMT. 482; H. 904 a; Kr. *Spr.* 54, 12, 12; Kühn. 577, 3 c. — εἰ δὲ μή: *otherwise*, after ἦν μὲν, GMT. 478; II. 906; Kr. *Spr.* 65, 5, 12. — 16. **εἰπεῖν**: depends on κελεύουσιν implied in πέμπουσιν. — **ναῦς, τείχη**: without art. in formulae of conditions of peace, also i. 101. 12; 108. 14; 117. 14. — **παραδοῦναι**: after εἰπεῖν, *to command*, as in i. 131. 9; ii. 6. 7. GMT. 99; H. 946 b.

17. **τὰς δὲ δέκα τριήρεις**: the art. on account of the rel. clause following, as in c. 22. 33; viii. 15. 9. Cf. also viii. 26. 2. Kühn. 465, 13; Kr. *Spr.* 50, 2, 7. — 19. **παρὰ σφᾶς**: the reflexive pron. in a dependent clause refers to the subj. of the primary clause. G. 987; H. 683 a. Cf. c. 108. 14; i. 20. 3; 115. 23; vi. 32. 9. — **κατὰ τὸ ξυμμαχικόν**: the word is rare except in Thucydides. Cf. c. 91. 7; i. 107. 27; ii. 22. 17; 101. 15; iv. 61. 15; v. 6. 6; vii. 20. 5; 33. 22.

20 Ἀθηναῖοι καὶ τοὺς ἄνδρας ἐξ αὐτῶν ἐς φυλακὴν ἐποίησαντο. τοῖς δὲ Μυτιληναίοις ἀνὴρ ἐκ τῶν Ἀθηνῶν 5 διαβὰς ἐς Εὐβοίαν καὶ περὶ ἐπὶ Γεραιστὸν ἐλθὼν, ὀλκάδος ἀναγομένης ἐπιτυχῶν, πλῶ χρησάμενος καὶ τριταῖος ἐκ τῶν Ἀθηνῶν ἐς Μυτιλήνην ἀφικόμενος ἀγγέλλει τὸν 25 ἐπίπλου. οἱ δὲ οὔτε ἐς τὸν Μαλόεντα ἐξῆλθον τά τε 6 ἀλλὰ τῶν τειχῶν καὶ λιμένων περὶ τὰ ἡμιτέλεστα φραξάμενοι ἐφύλασσαν.

4 Καὶ οἱ Ἀθηναῖοι οὐ πολὺ ὕστερον καταπλεύσαντες 1

— **παροῦσαι** : = παραγενόμεναι, hence παρὰ σφᾶς. Cf. γυναῖκες πάρεισιν . . . ἐπὶ τὸν τάφον, ii. 34. 11. Also c. 8. 3 ; vi. 62. 19 ; 88. 51 ; vii. 50. 1. — **20. ἐς φυλακὴν ἐποίησαντο** : as viii. 1. 25 ἐς ἀσφάλειαν ποιῆσθαι. Cf. also ἐντὸς ποιῆσθαι, ii. 83. 26 ; vi. 67. 9.

22. διαβὰς κτέ. : obs. the effect of the five parties., which involuntarily portray the haste of the messenger. — **Γεραιστόν** : Schol. Γεραιστὸς ἀκρωτήριον Εὐβοίας ἔχον λιμένα. Cf. Hom. γ 177 ; Hdt. viii. 7. 5 ; ix. 105. 6. Livy (xxxii. 45) calls the harbour nobilis Euboeae portus, and Strabo (x. i. 7) mentions the adjacent town with the celebrated temple of Poseidon. It is now called Mantelo. See Leake, *Northern Greece*, ii. p. 423 ; Bursian, *Geogr. v. Gr.* ii. pp. 399, 434. — **23. ἀναγομένης** : the pres. as in i. 117. 4 ; 137. 7 ; ii. 90. 13. — **ἐπιτυχῶν** : with gen. also vii. 25. 8. Cf. Xen. *Oec.* 2. 3 ; 12. 20 ; Plato *Phil.* 61 d ; Ar. *Plut.* 245. With the dat. c. 75. 20 ; viii. 14. 1 ; 34. 3 ; Lys. xii. 12. Kr. *Spr.* 47, 14, 2. — **πλῶ** : the Schol. explains ἀντὶ τοῦ εἰπλοῖα. Cf. i. 137. 13 ; Hes. *Op.* 630 ; Ant. v. 24 ; Xen. *Anab.* v. 9. 33. So most edit.

explain. But Arn. takes πλῶ χρησάμενος as merely opp. to περὶ ἐπὶ Γεραιστὸν ἐλθὼν, comparing vi. 97. 8, οὔτε πλοῦν οὔτε ὁδὸν πολλὴν ἀπέχει, where πλοῦς is thus opp. to ὁδός. — **τριταῖος** : pred. adj. for adverb. G. 926 ; H. 619 ; Kr. *Spr.* 57, 5, 4.

25. οἱ δὲ κτέ. : 'illi vero neque in Maloentem exierunt et praeterea etiam imperfecta murorum portuumque opera obstruxerunt et excubias apud eos egerunt.' Haacke. See App. — **ἐς τὸν Μαλόεντα** : Steph. Byz. Μαλόεις Ἀπόλλων ἐν Λέσβῳ· καὶ ὁ τόπος τοῦ ἱεροῦ Μαλόεις. Since the reference is to the temple there is no objection to the preposition. — **26. φραξάμενοι** : having blocked up, the walls prob. by means of palisades and battlements, the harbours by means of ships that were sunk.

4. Beginning of hostilities. Conclusion of an armistice, during which the Mytileneans send an embassy to persuade the Athenians that their designs are harmless and to induce them to recall their fleet. At the same time they secretly appeal to Sparta for aid.

1. καὶ οἱ Ἀθηναῖοι . . . ὡς ἔρων :

ὡς ἑώρων. ἀπήγγειλαν μὲν οἱ στρατηγοὶ τὰ ἐπεσταλμένα, οὐκ ἔσακούοντων δὲ τῶν Μυτιληναίων εἰς πόλεμον καθίσταντο. ἀπαράσκειοι δὲ οἱ Μυτιληναῖοι καὶ ἐξαίφνης 2
 5 ἀναγκασθέντες πολεμεῖν ἔκπλουν μὲν τινα ἐποίησαντο τῶν νεῶν ὡς ἐπὶ ναυμαχία ὀλίγον πρὸ τοῦ λιμένος, ἔπειτα καταδιωχθέντες ὑπὸ τῶν Ἀττικῶν νεῶν λόγους ἤδη προσέφερον τοῖς στρατηγοῖς, βουλόμενοι τὰς ναῦς τὸ παραντικά, εἰ δύναιντο, ὁμολογία τινὶ ἐπιεικεῖ ἀποπέμψασθαι.
 10 καὶ οἱ στρατηγοὶ τῶν Ἀθηναίων ἀπεδέξαντο, καὶ αὐτοὶ 3 φοβούμενοι μὴ οὐχ ἱκανοὶ ὦσι Λέσβῳ πάσῃ πολεμεῖν.

one of the cases rare in Att. prose where the subj. placed before the conj. does not belong to the leading clause. Cf. c. 5. 1 ; iv. 78. 1 ; vii. 32. 1 ; Hdt. ix. 61. 1. Cobet (*Mnem. N. S.* viii. p. 123 sq.) would omit οἱ στρατηγοί. But Thuc. nowhere uses ἀπαγγέλλειν with so comprehensive a subj. as οἱ Ἀθηναῖοι. — 2. ὡς ἑώρων : sc. τὰ ὑπὸ τῶν Μυτιληναίων πρᾶσσόμενα, the obj. being unexpressed, as often with αἰσθάνεσθαι (c. 22. 22 ; i. 95. 21, etc.). So ἰδόντες, iv. 25. 49. — τὰ ἐπεσταλμένα : cf. c. 3. 16. — 3. ἔσακούοντων : give heed, comply. See on i. 82. 11. — εἰς πόλεμον καθίσταντο : commenced hostilities (cf. c. 5. 2 ; i. 23. 28 ; 99. 14 ; ii. 9. 2), according to the instructions mentioned c. 3. 17.

4. ἀπαράσκειοι καὶ ἐξαίφνης : pred. to ἀναγκασθέντες πολεμεῖν. Cf. c. 2. 4. For similar combination of adj. (or partic.) and adv., cf. c. 13. 12 ; 34. 17 ; 42. 23 ; 82. 13 ; i. 39. 2 ; 63. 7 ; vii. 32. 11. Kr. *Spr.* 59, 2, 3. — 6. ὡς ἐπὶ ναυμαχία : with a view to a sea-fight, as in vi. 34. 34. Placed thus before the prep., ὡς implies the 'pur-

pose' of the subject. For distinction between the dat. and the acc. in this const., see L. Herbst, *Philol.* xlii. p. 675. — πρὸ τοῦ λιμένος : 'as there were two ports of Mytilene, ὧν ὁ νότιος κλειστός τριηρικὸς ναυσὶ πεντήκοντα, ὁ δὲ βόρειος μέγας καὶ βαθὺς χώματι σκεπαζόμενος (Strab. xiii. 2. 2), it is evident that the τριηρικὸς λιμὴν is meant here.' St. — 7. ἤδη : now, in their present strait, what before they had not been willing to do. ἤδη often thus indicates a change of conditions. Cf. i. 18. 28 ; 49. 27. — 8. τὸ παραντικά : for the present, i.e. until they should be better prepared. Cf. i. 27. 4 ; iv. 121. 7 ; vi. 83. 14. — 9. ἐπιεικεῖ : i.e. if not strictly in accordance with the right, still fair and acceptable ; so also in c. 9. 10 ; i. 76. 20. Cf. Arist. *Rhet.* 1374 a ἔστιν ἐπιεικὲς τὸ παρὰ τὸν γεγραμμένον νόμον δίκαιον. — ἀποπέμψασθαι : get rid of ; usually dismiss, as in Hdt. i. 33. 3 ; 120. 35 ; ii. 25. 13 ; vii. 105. 3 ; Xen. *Cyrop.* i. 4. 27.

10. ἀπεδέξαντο : sc. τοὺς λόγους. See on c. 2. 4. — 11. Λέσβῳ πάσῃ : i.e.

καὶ ἀνοκωχὴν ποιησάμενοι πέμπουσιν ἐς τὰς Ἀθήνας οἱ 4
 Μυτιληναῖοι τῶν τε διαβαλλόντων ἕνα, ᾧ μετέμελεν ἤδη,
 καὶ ἄλλους, εἴ πως πείσειαν τὰς ναῦς ἀπελθεῖν ὡς σφῶν
 15 οὐδὲν νεωτεριούντων. ἐν τούτῳ δὲ ἀποστέλλουσι καὶ ἐς 5
 τὴν Λακεδαίμονα πρέσβεις τριήρει, λαθόντες τὸ τῶν
 Ἀθηναίων ναυτικόν, οἳ ὄρμουν ἐν τῇ Μαλέᾳ πρὸς βορέαν
 τῆς πόλεως· οὐ γὰρ ἐπίστευον τοῖς ἀπὸ τῶν Ἀθηναίων
 προχωρήσειν. καὶ οἱ μὲν ἐς τὴν Λακεδαίμονα ταλαι- 6
 20 πώρως διὰ τοῦ πελάγους κομισθέντες αὐτοῖς ἔπρασον

not merely against Mytilene. Cf. ii. 80. 2 Ἀκαρνανίαν πᾶσαν, although Oeniadae is excluded, as here Methymna.

12. ἀνοκωχὴν: cf. i. 40. 16; 66. 9; iv. 38. 4; 117. 7; v. 25. 13, in all which passages St. (*Qu. Gr.*² p. 44) has shown this to be the correct form, not ἀνακωχή.—13. τῶν διαβαλλόντων: partic. pres. of an enduring relation, as οἱ ἐπαγόμενοι, ii. 2. 22; οἱ προδιδόντες, ii. 5. 32. Kühn. 382, 4 b. The πρόξεινοι of c. 2. 11 are meant.—14. εἴ πως πείσειαν τὰς ναῦς ἀπελθεῖν: sc. τοὺς Ἀθηναίους as obj. of πείσειαν. The const. of πελθεῖν with inf. and subj. acc. is unusual. For the const. of the opt., see GMT. 489.—ὡς σφῶν . . . νεωτεριούντων: with the understanding that they did not intend to make any innovation. GMT. 864. Cf. vii. 15. 13. The subj. of the gen. abs. is here the same as that of the leading clause, as in c. 13. 30; vii. 48. 12. GMT. 850; Kr. *Spr.* 47, 4, 2; Kühn. 494 a.

15. ἐν τούτῳ: i.e. while they were waiting for an answer from Athens.—ἀποστέλλουσι . . . ἐν τῇ Μαλέᾳ πρὸς βορέαν τῆς πόλεως: see App.—

18. τοῖς ἀπὸ τῶν Ἀθηναίων: τοῖς is neut. as in i. 127. 5. αὐτά is to be supplied as subj. of προχωρήσειν. Cf. iv. 92. 36 πιστεύσαντας τῷ θεῷ πρὸς ἡμῶν ἔσεσθαι, where the subj. of ἔσεσθαι is to be supplied from τῷ θεῷ. Kr. *Spr.* 61, 6, 8; Kühn. 476, 2. A comparison with i. 127. 5 and the passages there cited shows that Bk.'s conjecture, Ἀθηναίων, is unnecessary.

19. ταλαιπώρως: aegre, in Thuc. only here, and elsewhere in Attic seldom (*Ar. Eccles.* 54); freq. in late writers.—20. διὰ τοῦ πελάγους: i.e. not touching at the intervening islands, as was commonly done for the sake of security and comfort; so also c. 33. 4; 69. 2; vi. 13. 12, and, in the same sense, πελάγαισι πλείουσαι, viii. 39. 16; 60. 12. Cf. Hom. γ 174 πέλαγος μέσον τέμνειν.—αὐτοῖς ἔπρασον, ὅπως τις βοήθεια ἦξει: Cl., who understands αὐτοῖς of the Lacedaemonians, explains αὐτοῖς ἔπρασον, negotiated with them, comparing iv. 106. 11; 110. 8; v. 76. 15; viii. 5. 22. But it seems better, with the other editors, to understand αὐτοῖς of the Lesbians, and, with Kr. and Bm., to render here, and in all the passages cited,

5 ὅπως τις βοήθεια ἤξει· οἱ δ' ἐκ τῶν Ἀθηνῶν πρέσβεις 1
 ὡς οὐδὲν ἦλθον πράξαντες, ἐς πόλεμον καθίσταντο οἱ
 Μυτιληναῖοι καὶ ἡ ἄλλη Λέσβος πλὴν Μηθύμνης· οὔτοι
 δὲ τοῖς Ἀθηναίοις ἐβεβοηθήκεσαν, καὶ Ἴμβριοι καὶ
 5 Λήμνιοι καὶ τῶν ἄλλων ὀλίγοι τινὲς ξυμμαχῶν. καὶ 2
 ἕξοδον μὲν τινα πανδημεὶ ἐποιήσαντο οἱ Μυτιληναῖοι
 ἐπὶ τὸ τῶν Ἀθηναίων στρατόπεδον, καὶ μάχη ἐγένετο, ἐν
 ᾗ οὐκ ἔλασσον ἔχοντες οἱ Μυτιληναῖοι οὔτε ἐπηυλί-
 σαντο οὔτε ἐπίστευσαν σφίσιν αὐτοῖς, ἀλλ' ἀνεχώρησαν. 3

negotiated (or worked) for them. Cf. Dem. ix. 59 ἐπραττε Φιλίππῳ, worked for Philip, Plut. Alc. 24 πραττόντων Βοιωτῶν Λεσβίοις. Moreover, in three passages where it is beyond doubt that Thuc. meant *negotiate with*, the phrase is *πράσσειν πρὸς τινα*, c. 28. 10; i. 131. 6; ii. 5. 32. St., though referring αὐτοῖς to the Lesbians, makes it depend on ἤξει. Cf. c. 5. 12, and for dat. with such verbs see on i. 13. 12.

5. *Hostilities are resumed, but after an unsuccessful sortie the Mytileneans retire and await help from the Peloponnesian alliance.*

1. οἱ ἐκ τῶν Ἀθηνῶν: prolepsis, as in i. 8. 8; iv. 16. 17, and frequently. G. 1225, 1; H. 788 a; Kr. Spr. 50, 8, 10; Kühn. 448 a. — 2. οὐδὲν πράξαντες: = ἀπρακτοί. Cf. iv. 97. 8; viii. 91. 2. — ἐς πόλεμον καθίσταντο: the expression is somewhat peculiar, since hostilities had already occurred between the Mytileneans and the Athenians (c. 4. 3). — 3. ἡ ἄλλη Λέσβος: see on c. 2. 2. — οὔτοι: refers κατὰ ξύνεσιν to Μηθύμνης. Cf. c. 2. 2 Λέσβος . . . βουληθέντες. — 4. Ἴμβριοι καὶ Λήμνιοι: Attic cleruchs, often mentioned together as tried allies,

iv. 28. 18; v. 8. 7. Lemnos had been occupied by Miltiades (Hdt. vi. 140); Imbros prob. about the same time. — 5. τινες: in Attic allowed between the art. and subst. of the dependent gen. only when another modifier follows the article. Kr. Spr. 47, 9, 20. The reference is prob. to the Tenedarians. W. Herbst, p. 24.

7. ἐπὶ τὸ τῶν Ἀθηναίων στρατόπεδον: i.e. against the camp which the Athenians had established as a ναύσταθμον, a station on land (see on c. 6. 11), near their fleet. The ἕξοδος, which the Mytileneans made πανδημεὶ, as well as ἐπηυλίσαντο, is to be understood of an expedition by land, and the μάχη as a πεζομαχία. — 8. οὐκ ἔλασσον ἔχοντες: not being worsted. See on i. 105. 23. Cf. Xen. Anab. i. 10. 8 μείον ἔχων. The pres. partic., as with νικᾶν (i. 13. 31), of enduring results. — ἐπηυλίσαντο: "held the field," as in iv. 134. 9. Schol. πλησίον τῶν πολεμίων νυκτὸς αὐλίσασθαι. This single exhibition of confidence is co-ord. with the whole (οὔτε ἐπίστευσαν σφίσιν αὐτοῖς); or, perhaps better, the effect (ἐπηυλίσαντο) is co-ord. with the cause (οὔτε ἐπίστευσαν κτέ.).

- 10 ἔπειτα οἱ μὲν ἡσύχαζον, ἐκ Πελοποννήσου καὶ μετ' ἄλλης
 παρασκευῆς βουλόμενοι εἰ προσγένειτό τι κινδυνεύειν (καὶ 4
 γὰρ αὐτοῖς Μελέας Λάκων ἀφικνεῖται καὶ Ἑρμαιώνδας
 Θηβαῖος, οἱ προαπεστάλησαν μὲν τῆς ἀποστάσεως, φθάσαι
 δὲ οὐ δυνάμενοι τὸν τῶν Ἀθηναίων ἐπίπλουν κρύφα μετὰ
 15 τὴν μάχην ὕστερον ἐσπλέουσι τριήρει, καὶ παρήνουν
 πέμπειν τριήρη ἄλλην καὶ πρέσβεις μεθ' ἑαυτῶν, καὶ
 6 ἐκπέμπουσιν). οἱ δὲ Ἀθηναῖοι πολὺ ἐπιρρωσθέντες διὰ τὴν 1
 τῶν Μυτιληναίων ἡσυχίαν ξυμμάχους τε προσεκάλουν,
 οἱ πολὺ θᾶσσον παρήσαν ὀρώντες οὐδὲν ἰσχυρὸν ἀπὸ τῶν
 Λεσβίων, καὶ περιορμισάμενοι τὸ πρὸς νότον τῆς πόλεως

10. ἔπειτα : *from this time on*. Placed emphatically at the beginning of the whole following narration, it includes the events of the next chapter, the explanatory sent. ll. 12-17, καὶ γὰρ . . . ἐκπέμπουσιν, being parenthetical. — ἐκ Πελοποννήσου . . . εἰ προσγένειτό τι κινδυνεύειν : const. εἰ ἐκ Πελοποννήσου προσγένειτό τι, καὶ μετ' ἄλλης παρασκευῆς, (εἰ προσγένειτό τι,) βουλόμενοι κινδυνεύειν. Goeller. Thucydides's propensity to put pred. modifiers before the conj. leads to an irregularity in the construction. Cl. thinks from what follows that Theban help is meant in μετ' ἄλλης παρασκευῆς, but Steup objects that Boeotia was at that time only a land power (*cf.* i. 27. 14 ; ii. 9. 11).

12. αὐτοῖς ἀφικνεῖται : for the terminal dat., rare in prose after simple verbs, see on Σαμίσις ἦλθε, i. 13. 12. Kühn. 423, 5. — 14. ἐπίπλουν : *i.e.* the 40 ships mentioned c. 3. 10, 25 ; 4. 1. The whole passage clearly shows that Thucydides dates the revolt of the Mityleneans from their refusal of the

demands of the Athenians (c. 4. § 1). — μετὰ τὴν μάχην ὕστερον : for the pleonasm, *cf.* i. 3. 2 πρὸ τῶν Τρωικῶν πρότερον, v. 24. 9 μετὰ τὰς σπονδὰς οὐ πολλῶ ὕστερον. — 15. τριήρη ἄλλην : *i.e.* besides the one dispatched c. 4. 16, doubtless in order to announce the increased danger. — 16. καὶ ἐκπέμπουσιν : *sc.* οἱ Μυτιληναῖοι, with change of subj. in paratactic narration. *Cf.* c. 50. 13.

6. *The Athenians prepare to invest the city.*

1. ἐπιρρωσθέντες : *cf.* iv. 36. 12 ; vi. 93. 4 ; vii. 2. 4 ; 7. 15 ; 17. 10 ; viii. 89. 8 ; 106. 21. — 3. παρήσαν : = παρεγένοντο. See on c. 3. 19. — οὐδὲν ἰσχυρὸν : the adj. with subst. force, "no energetic effort." *Cf.* οὐδὲν ἀληθές, v. 45. 12 ; βίαιον οὐδὲν, vi. 54. 16 ; τι αἰσχροῦν, iv. 27. 11 ; viii. 9. 14. — 4. περιορμισάμενοι τὸ πρὸς νότον τῆς πόλεως : *after they had come around to anchor south of the city.* But since a part of the fleet must have continued at anchor north of the city (*cf.* c. 4. 18), καὶ, *also*, was to be ex-

5 ἐτείχισαν στρατόπεδα δύο ἐκατέρωθεν τῆς πόλεως καὶ τοὺς ἐφόρμους ἐπ' ἀμφοτέροις τοῖς λιμέσιν ἐποιοῦντο. καὶ τῆς μὲν θαλάσσης εἶργον μὴ χρῆσθαι τοὺς Μυτιλη- 2 ναίους, τῆς δὲ γῆς τῆς μὲν ἄλλης ἐκράτουν οἱ Μυτιληναῖοι καὶ οἱ ἄλλοι Λέσβιοι προσβεβηθηκότες ἤδη, τὸ δὲ περὶ 10 τὰ στρατόπεδα οὐ πολὺ κατεῖχον οἱ Ἀθηναῖοι, ναύσταθμον δὲ μᾶλλον ἦν αὐτοῖς πλοίων καὶ ἀγορᾶς ἢ Μαλέα.

7 Καὶ τὰ μὲν περὶ Μυτιλήνην οὕτως ἐπολεμεῖτο· κατὰ 1 δὲ τὸν αὐτὸν χρόνον τοῦ θέρους τούτου Ἀθηναῖοι καὶ περὶ Πελοπόννησον ναῦς ἀπέστειλαν τριάκοντα καὶ Ἀσώπιον τὸν Φορμίωνος στρατηγόν, κελευσάντων Ἀκαρνανῶν τῶν

pected, after περιορισμένοι. See App. —5. ἐκατέρωθεν τῆς πόλεως: see App. —6. τοὺς ἐφόρμους ἐπ' ἀμφοτέροις τοῖς λιμέσιν ἐποιοῦντο: the two harbours which Strabo (xiii. 2. 2) describes, were formed, somewhat like the two Syracusan harbours, by an island lying in front of the city. ἐπί, which is wanting with ἐφορμεῖν in vii. 3. 21, is repeated, for the sake of clearness, with ἐφόρμους ἐποιοῦντο.

7. τῆς μὲν θαλάσσης εἶργον μὴ χρῆσθαι: unusual limiting inf. after τῆς θαλάσσης εἶργειν (see on i. 141. 16); or perhaps the natural obj. of the inf. is construed proleptically with εἶργον (Kr. Spr. 61, 6, 8; Kühn. 600, 3 β). For μὴ with inf. after verbs of hindering, see GMT. 807; H. 1029. —9. οἱ ἄλλοι Λέσβιοι: i.e. from the cities allied with Mytilene. Cf. c. 5. 3, and see on c. 2. 2. —10. ναύσταθμον: here and vi. 49. 18, the base of operations, where material for the ships, as well as provisions for the crews, was kept. In this general sense of *station* it may properly take

both gens., πλοίων καὶ ἀγορᾶς, after it. —11. μᾶλλον: sc. than the southern camp. The station first occupied at Malea was the more important of the two. See on c. 4. 15. —12. τὰ μὲν περὶ Μυτιλήνην: most naturally construed as nom., as in iv. 23. 9. Cf. Xen. Anab. iv. 4. 1 ὅσα ἐπολεμήθη. This const. is rendered more prob. by the analogy of similar concluding formulae: c. 51. 1; 68. 39; 114. 24; ii. 54. 20; iv. 41. 17; vii. 30. 19; 87. 27. Kr. construes as acc., as in ii. 96. 17; iv. 108. 8; v. 52. 5.

7. *Asopius sent around Peloponnesus with 30 Attic ships, 12 of which go on to Naupactus. Unsuccessful attack upon Oeniadae and Leucas, and death of Asopius.*

2. καὶ περὶ Πελοπόννησον: as before to Lesbos. On the reading περὶ see App. —4. τῶν Φορμίωνος: of the kindred of Phormio. Kr. Spr. 47, 5, 2. Cf. ii. 34. 5 τῷ αὐτοῦ. ἢ υἱὸν ἢ ξυγγενῆ is exegetical apposition. Phormio himself, whose close relations with the Acarnanians dated from his

- 5 Φορμίωνός τινα σφίσι πέμψαι, ἢ υἷον ἢ ξυγγενῆ, ἄρχοντα.
καὶ παραπλεύουσαι αἱ νῆες τῆς Λακωνικῆς τὰ ἐπιθαλάσσια 2
χωρία ἐπόρθησαν. ἔπειτα τὰς μὲν πλείους ἀποπέμπει 3
τῶν νεῶν πάλιν ἐπ' οἴκου ὁ Ἀσώπιος, αὐτὸς δ' ἔχων
δώδεκα ἀφικνεῖται ἐς Ναύπακτον. καὶ ὕστερον Ἀκαρνᾶ- 4
10 νας ἀναστήσας πανδημεὶ στρατεύει ἐπ' Οἰνιάδας, καὶ ταῖς
τε ναυσὶ κατὰ τὸν Ἀχελῶον ἔπλευσε καὶ ὁ κατὰ γῆν
στρατὸς ἐδήου τὴν χώραν. ὡς δ' οὐ προσεχώρουν, τὸν 5
μὲν πεζὸν ἀφήσιν, αὐτὸς δὲ πλεύσας ἐς Λευκάδα καὶ
ἀπόβασιν ἐς Νήρικον ποιησάμενος ἀναχωρῶν διαφθείρεται
15 αὐτὸς τε καὶ τῆς στρατιᾶς τι μέρος ὑπὸ τῶν αὐτόθεν τε
ξυμβοηθησάντων καὶ φρουρῶν τινων ὀλίγων. καὶ ὕστερον 6
ὑποσπόνδους τοὺς νεκροὺς ἀποπλεύσαντες οἱ Ἀθηναῖοι
παρὰ τῶν Λευκαδίων ἐκομίσαντο.
- 8 Οἱ δὲ ἐπὶ τῆς πρώτης νεῶς ἐκπεμφθέντες Μυτιληναίων 1
πρέσβεις, ὡς αὐτοῖς οἱ Λακεδαιμόνιοι εἶπον Ὀλυμπίαζε

command in Naupactus (ii. 69. § 1 ; 81. § 1 ; 102. § 1), seems to have died soon after his return to Athens (ii. 103). But see Müller-Strübing, *Aristoph. u. d. hist. Kritik*, p. 677 ff.

6. παραπλεύουσαι . . . ἐπόρθησαν : cf. c. 91. 20. παραπλεῖν, sail along the coast, as in c. 32. 1 ; 33. 9 ; 34. 1 ; 95. 10 ; 112. 26.

10. ἀναστήσας : of levying troops, as in ii. 68. 3 ; 96. 1 ; iv. 77. 11 ; 90. 2. — ἐπ' Οἰνιάδας : sc. to carry out during the summer the undertaking which his father had been unable to accomplish the preceding winter. Cf. ii. 102. § 2. — 11. κατὰ τὸν Ἀχελῶον : along the Achelous. κατά, on, along, as in iv. 25. 29. — ὁ κατὰ γῆν στρατός : refers, as τὸν πεζόν (13), to the Aearnian troops.

14. Νήρικον : the same form also in Hom. ω 377 ; in Strabo x. 2. 8 the Mss. vary between Νήρικος and Νήριτος. — 15. τῶν αὐτόθεν : as in ii. 25. 18 ; iv. 29. 10 ; vi. 25. 13 ; vii. 34. 9. — 16. φρουρῶν : as opp. to τῶν αὐτόθεν ξυμβοηθησάντων these must be foreigners, possibly Corinthians, as in iv. 42. 17. Cf. c. 94. 4.

καὶ ὕστερον κτέ. : i.e. they re-embarked and sailed off, then sent back a herald to ask for their dead, as in iv. 44. § 6. — 18. ἐκομίσαντο : used esp. of the recovery of prisoners and the corpses of the slain. See on i. 113. 14.

8. Ambassadors of the Mytileneans present their cause in an assembly of the Peloponnesian allies at Olympia.

1. ἐπὶ τῆς πρώτης νεῶς : cf. c. 4. 16 and 5. 16. — 2. εἶπον : = ἐκέλευσαν,

παρεῖναι, ὅπως καὶ οἱ ἄλλοι ξύμμαχοι ἀκούσαντες βουλευ-
σονται. ἀφικνουῦνται ἐς τὴν Ὀλυμπίαν (ἦν δὲ Ὀλυμπιάς
5 ἡ Δωριεὺς Ῥόδιος τὸ δεύτερον ἐνίκα). καὶ ἐπειδὴ μετὰ τὴν
έορτὴν κατέστησαν ἐς λόγους, εἶπον τοιαύδε·

9 “Τὸ μὲν καθεστῶς τοῖς Ἑλλησι νόμιμον, ὦ ἄνδρες 1
Λακεδαιμόνιοι καὶ ξύμμαχοι, ἴσμεν· τοὺς γὰρ ἀφιστα-
μένους ἐν τοῖς πολέμοις καὶ ξυμμαχίαν τὴν πρὶν ἀπολεί-

as in c. 3. 16. See on i. 78. 10.
— Ὀλυμπίαζε παρεῖναι: cf. ii. 34.
11; Xen. *Anab.* i. 2. 2 παρήσαν εἰς
Σάρδεϊς. Kühn. 447, κ. 4. — 3. οἱ
ἄλλοι ξύμμαχοι: i.e. the rest of the
members of the Peloponnesian alli-
ance. Cf. v. 62. 7, and see Steup
on Thucydides's freq. use of ξύμμαχοι
to indicate members of a confeder-
ation or coalition, *Rh. Mus.* xxxv. p.
323. — 4. ἦν δὲ . . . ἐνίκα: explan-
atory clause inserted parenthetically.
The date was Olympiad 88, B.C. 428.
— 5. Δωριεὺς: son of Diagoras, victor
three times in succession at Olympia
(Paus. vi. 7. 1), as well as in numer-
ous other contests (Paus. vi. 7. 4).
He fought in the Decelean war on
the Spartan side (viii. 35. § 1; Xen.
Hell. i. 1. 2; Diod. xiii. 38, 43), and
was captured by the Athenians, but
on account of his fame as an athlete
was released without ransom (Xen.
Hell. i. 5. 19; Paus. vi. 7. 4, 5). See
Müller, *Dorier*, iii. 148 ff. — ἐνίκα:
was victor, as in v. 49. 2. For the
force of the pres. and impf. of this
verb, see GMT. 27; Kr. *Spr.* 53, 1,
3-4. — μετὰ τὴν έορτὴν: generally re-
garded as celebrated at the first full
moon after the summer solstice. But
Unger prob. rightly decides for the
full moon in August, i.e. the 8th

Elean month, Apollonios = Attic
Metageitnion. See *Philol.* xxxiii. p.
227 ff. and *Handbuch d. kl. Alter-
thumsw.* i. p. 603 f.; also Nissen, *Rh.
Mus.* xl. p. 349 ff.; and A. Mommsen,
Über die Zeit der Olympien, 1891. —
6. κατέστησαν ἐς λόγους: met in coun-
cil, sc. as subj. the Peloponnesians.
Cf. c. 70. 8; iv. 58. 4.

9. The unfavourable opinion usu-
ally held of allies that revolt in time
of war ought not to be applied to us.

1. τὸ μὲν καθεστῶς τοῖς Ἑλλησι
νόμιμον: cf. c. 56. 5 κατὰ τὸν πᾶσι
νόμον καθεστῶτα. The form καθεστῶς,
of the older editions, has been rightly
restored by v. H., as also περιεστῶς,
iv. 10. 3. For acc. to the testimony
of the ancient grammarians the
shorter Attic form was -εστῶς (from
-αός), not -εστός. Hence the variation
of the Mss. between -ός and -ός can-
not be urged in favor of -ός in the
classical period. See O. Riemann,
Bulletin de corr. hellén. iii. p. 440
ff., *St. Qu. Gr.*² p. 64. Thucydides
uses elsewhere the fuller form (i. 98.
9; iv. 97. 11; vii. 67. 10; viii. 66. 7,
12). — νόμιμον: custom, found only
here in the sing., though common in
the plur. (c. 58. 17; i. 71. 11; 77. 24,
etc.). — 3. ξυμμαχίαν τὴν πρὶν: this
order, by which stress is thrown on

ποντας οἱ δεξάμενοι, καθ' ὅσον μὲν ὠφελούνται, ἐν ἡδονῇ
 5 ἔχουσι, νομίζοντες δὲ εἶναι προδότας τῶν πρὸ τοῦ φίλων
 χείρους ἡγοῦνται. καὶ οὐκ ἄδικος αὕτη ἡ ἀξίωσις ἐστίν, 2
 εἰ τύχοιεν πρὸς ἀλλήλους οἳ τε ἀφιστάμενοι καὶ ἀφ' ὧν
 διακρίνονται ἴσοι μὲν τῇ γνώμῃ ὄντες καὶ εὐνοία, ἀντί-
 παλοι δὲ τῇ παρασκευῇ καὶ δυνάμει, πρόφασις τε ἐπιεικῆς
 10 μηδεμία ὑπάρχοι τῆς ἀποστάσεως· ὃ ἡμῖν καὶ Ἀθηναίοις
 οὐκ ἦν, μηδέ τῳ χείρους δόξωμεν εἶναι, εἰ ἐν τῇ εἰρήνῃ
 τιμώμενοι ὑπ' αὐτῶν ἐν τοῖς δεινοῖς ἀφιστάμεθα.

the attribute, is common in Thuc. See on i. 1. 6. On the adv. with art. as adj., see Kühn. 461, 6. — 4. ἐν ἡδονῇ ἔχουσι: are pleased with, the periphrastic expression denoting enduring relation. Cf. ἐν θεραπείᾳ, i. 55. 7; ἐν ὄργῃ, ii. 21. 22; ἐν ὀρωδίᾳ, ii. 89. 3. — 6. χείρους ἡγοῦνται: consider them worse (sc. than they otherwise would), as in iv. 114. 13. For the omission of the second member of the comparison, see Kühn. 542, κ. 7; Matth. 457; and cf. Lys. xxxii. 1. With the sentiment of the passage, cf. Liv. xxvii. 17 transfugae nomen execrabile veteribus sociis, novis suspectum. Also Tac. Ann. i. 58; Dem. xviii. 47.

καὶ οὐκ . . . ἐστίν, εἰ τύχοιεν: the apod., vividly introduced by καὶ (and indeed), has the indic., while the prot., as if stating a purely hypothetical case (provided etc.), takes the opt. GMT. 501; Matth. 524, κ. 3. — αὕτη ἡ ἀξίωσις: this estimate. ἡ δόξα, ἡ κρίσις, ὁ λογισμός, Schol. Cf. Plut. Per. 28 οὐκ ἦν ἄδικος ἡ ἀξίωσις. — 7. ἀφ' ὧν διακρίνονται: for rel. clause with omitted antec. standing for subst., see Kr. Spr. 51, 13, 5. For the opt. by

assimilation, see GMT. 558; H. 919a. — 8. ἴσοι μὲν τῇ γνώμῃ ὄντες καὶ εὐνοία: i. e. having the same political views and being equally well-disposed toward each other. On Thuc.'s use of γνώμη, see Introd. to Book I. p. 32. — ἀντίπαλοι: ἰσοσθενεῖς, ἴσοι, Schol. In this sense common in Thuc. and Dio C., rare in other authors. (Bl.) Cf. Eur. I. T. 446 πινᾶς δοῦσ' ἀντιπάλους, Alc. 922 ἕμεγαλὸν γόσος ἀντίπαλος. — 9. πρόφασις: excuse. See on i. 23. 23. — τε: the 'postscript τε' introduces the third member, as in i. 2. 6 and freq. — ἐπιεικῆς: reasonable, equitable. Cf. c. 4. 9. Bl. compares Dion. H. Antiq. 595, 28 ἐπιεικεῖς αἰτίας, Polyb. iii. 91. 7 ἐπιεικῆ ἀπόφασιν. — 10. ὃ: refers to the three preceding clauses (ἴσοι μὲν . . . ἀποστάσεως). See on i. 35. 15. Its influence extends to the following clause, μηδέ τῳ . . . ἀφιστάμεθα. — 11. εἰ . . . ἀφιστάμεθα: the actual case is put in cond. form, as in c. 32. 6; 43. 19. μηδέ τῳ χείρους δόξωμεν εἶναι is about=μηδέ τις μεμψθῆ ἡμῖν (cf. iv. 85. 7), and so εἰ has the force of ὅτι. GMT. 494, 496; H. 926. — 12. τιμώμενοι: treated with honour, favoured, esp. in point of autonomy.

10 “Περὶ γὰρ τοῦ δικαίου καὶ ἀρετῆς πρῶτον. ἄλλως τε 1
καὶ ξυμμαχίας δεόμενοι, τοὺς λόγους ποιησόμεθα, εἰδότες
οὔτε φιλίαν ἰδιώταις βέβαιον γιγνομένην οὔτε κοινωνίαν
πόλεσιν ἐς οὐδέν, εἰ μὴ μετ’ ἀρετῆς δοκούσης ἐς ἀλλήλους
5 γίγνοντο καὶ τᾶλλα ὁμοίτροποι εἶεν· ἐν γὰρ τῷ δια-

Cf. c. 39. 9, 28; 56. 21. — ἐν τοῖς δεινοῖς: *in the hour of danger.* *Cf.* i. 70. 10; 84. 8, and see on ii. 87. 18.

10. *For our alliance with Athens, which rested on the common defence against the Medes, long ago lost the necessary basis of confidence, seeing that the Athenians have reduced the allied cities one after another to subjection.*

1. περὶ γὰρ τοῦ δικαίου καὶ ἀρετῆς: “concerning the justice of our cause and the honesty of our intentions.” περὶ τοῦ δικαίως αὐτῶν ἀφίστασθαι, καὶ μὴ διὰ κακίαν τε καὶ πανουργίαν, Schol. ‘τὸ δίκαιον corresponds to πρόφασις ἐπιεικῆς above, ἀρετῆς refers to χείρους.’ St. The force of the art. extends to ἀρετῆς. Kühn. 451, 1; 463, 2. The whole phrase includes everything that is demanded not only by the strict letter of the law, but also by considerations of equity and morality. (On ἀρετή, *magnanimity*, fair or generous dealing, see *Introd.* to Book I. p. 36.) The reference is, however, not merely to the present revolt of the Mytileneans from the Athenians, but to their whole mutual relation, which is to be the basis of the judgment concerning the Mytileneans for the future. They base their request for admission to the Peloponnesian alliance on grounds, first, of worthiness, showing that for the best reasons and

as soon as possible they had revolted from the Athenians (c. 10 to c. 13. § 2), second, of expediency and advantage to the Lacedaemonians (c. 13. § 3-6). The two main ideas are summed up c. 13. 14 ἵνα φαίνησθε . . . βλάπτοντες. — 2. εἰδότες οὔτε . . . γίγνοντο καὶ τᾶλλα ὁμοίτροποι εἶεν: Cl. and Steup understand ἰδιώταις καὶ πόλεις as subj. of γίγνοντο, which is taken to mean, *bear themselves* (‘sich benehmen, verhalten’; see on i. 37. 12). The sense would then be: “Friendship between individuals and alliance between states cannot last, unless they bear themselves toward one another with a mutual recognition of honesty of purpose and are in other respects like in character.” But see App. — 4. ἐς οὐδέν: *in any respect.* *Cf.* vii. 59. 10; 87. 23. — μετ’ ἀρετῆς δοκούσης: = μετὰ δοκίσεως τῆς ἀρετῆς, and δοκούσης signifies not appearance, but well grounded belief. οὐ γὰρ δὴ τὴν προσποιητὴν λέγει, Schol. — 5. ὁμοίτροποι: nearly equiv. to ἴσοι τῇ γνώμῃ. Also i. 6. 24; vii. 55. 6; viii. 96. 27. The adv. occurs vi. 20. 12. *Cf.* Hdt. viii. 144. 16 ἦθεα ὁμότροπα: — ἐν γὰρ τῷ διαλλάσσοντι τῆς γνώμης . . . καθίστανται: *for on divergence of sentiment rests diversity of action.* Bl. cites an imitation of the passage in Procop. *Bell. Vand.* 145, 32 τῷ διαλλάσσοντι τῆς γνώμης. διαλλάσσειν is

λάσσουντι τῆς γνώμης καὶ αἱ διαφοραὶ τῶν ἔργων καθίστανται. ἡμῖν δὲ καὶ Ἀθηναίοις ξυμμαχία ἐγένετο πρῶτον 2 ἀπολιπόντων μὲν ὑμῶν ἐκ τοῦ Μηδικοῦ πολέμου, παραμεινάντων δὲ ἐκείνων πρὸς τὰ ὑπόλοιπα τῶν ἔργων. 10 ξύμμαχοι μέντοι ἐγενόμεθα οὐκ ἐπὶ καταδουλώσει τῶν 3 Ἑλλήνων Ἀθηναίοις, ἀλλ' ἐπ' ἐλευθερώσει ἀπὸ τοῦ Μήδου τοῖς Ἑλλησι. καὶ μέχρι μὲν ἀπὸ τοῦ ἴσου ἡγούντο, προ- 4

intr., as in Hdt. vii. 70. 4. The use of neut. partic. 'or adj. for abstract noun is a favourite one with Thucydides. It presents to the mind the abstract quality in operation. GMT. 829 a; H. 966 b; Kühn. 403 a, γ.

7. δέ: now, effects the transition to the special case. Cf. i. 32. 7; 121. 1; ii. 64. 28. — Ἀθηναίοις ξυμμαχία ἐγένετο πρῶτον: from what follows it is clear that the reference is to the beginning of the closer connexion of the Lesbians with Athens, i.e. the rise of the Delian confederation (i. 95). The orator represents Sparta's withdrawal from the Median war as preceding, not following, the formation of that alliance, in order not only to put the conduct of his state toward Sparta in a favourable light, but also to avoid touching the latter in a sensitive spot. Cf. i. 75. § 2, and see Steup, *Rh. Mus.* xxxv. p. 330 f. — 8. ἀπολιπόντων ἐκ: this rare const. occurs also v. 4. 11 ἀπολιπόντες ἐκ τῶν Συρακουσῶν. Kühn. 447 c.; Matth. 495, 1. — 9. τὰ ὑπόλοιπα: what yet remained, with τῶν ἔργων, as i. 75. 5, with τοῦ βαρβάρου.

10. ξύμμαχοι μέντοι κτέ.: we became allies, not to the Athenians for the enslavement of the Greeks, but to the Greeks for their emancipation from

the Mede. The dats. Ἀθηναίοις (11) and τοῖς Ἑλλησι (12) belong grammatically to ξύμμαχοι ἐγενόμεθα, though the influence of the verbal nouns καταδουλώσει and ἐλευθερώσει on these dats., as in vi. 76. 20, is not excluded. This view, which is generally adopted, is supported by the const. in c. 13. 9, 10. But Kr. and Wilkins construe Ἀθηναίοις and τοῖς Ἑλλησι as dativi commodi with the verbal nouns alone. By οἱ Ἕλληνες are meant, both here and c. 13. 9 (cf. i. 139. 16; 140. 21), the states of the Delian confederation, whose treasurers were called Ἑλληνοταμίαι (i. 96. 6). — καταδουλώσει: occurs also vii. 66. 6; Plato *Legg.* 776 d; elsewhere prob. only in late writers. — 11. ἐλευθερώσει: in this sense, c. 39. 39; Hdt. ix. 45. 18; freedom to slaves, i. 132. 22; Arist. *Pol.* v. 11. 19; license, Plato *Rep.* 561 a. — ἀπὸ τοῦ Μήδου: const. after the verbal noun as after the verb in i. 95. 3; ii. 71. 10; viii. 46. 21.

12. μέχρι: while, as in c. 98. 1. Kühn. 567, 1. — ἀπὸ τοῦ ἴσου: on terms of equality. κατὰ τὴν ἰσονομίαν, Schol. On ἀπό in this sense, see Kühn. 430, 1, 3 h. See on i. 77. 8. — ἡγούντο: abs., maintained their hegemony, as in i. 19. 2; 77. 23. Cf. ἐξηγεῖσθαι, i. 76. 3; 95. 26. —

θύμως εἰπόμεθα· ἐπειδὴ δὲ ἐωρῶμεν αὐτοὺς τὴν μὲν τοῦ
 Μήδου ἔχθραν ἀνιέντας. τὴν δὲ τῶν ξυμμάχων δούλωσιν
 15 ἐπειγομένους, οὐκ ἀδεεῖς ἔτι ἦμεν. ἀδύνατοι δὲ ὄντες καθ' 5
 ἔν γενόμενοι διὰ πολυψηφίαν ἀμύνεσθαι οἱ ξύμμαχοι ἔδου-
 λώθησαν πλὴν ἡμῶν καὶ Χίων· ἡμεῖς δὲ ἀυτόνομοι δὴ 6
 ὄντες καὶ ἐλεύθεροι τῷ ὀνόματι ξυνεστρατεύσαμεν. καὶ
 πιστοὺς οὐκέτι εἶχομεν ἡγεμόνας Ἀθηναίους, παραδείγ-
 20 μασι τοῖς προγεγενημένοις χρώμενοι· οὐ γὰρ εἰκὸς ἦν

14. **δούλωσιν** : a Thucydidean noun, found also i. 141. 6; Plato *Legg.* 791 d. — 15. **ἐπειγομένους** : *urging on*, Ross's and Bk.'s conjecture, for the vulgate *ἐπαγομένους*, seems to be required to contrast with *ἀνιέντας*, and has been adopted by St. and Cl. Cf. Va. *tendentis ad*. It is trans. also in c. 2. 14; iv. 5. 9; vi. 100. 5; viii. 9. 2; 82. 9. See App.

ἀδύνατοι δὲ ὄντες . . . ἀμύνεσθαι : and disabled by diversity of opinion from combining and defending themselves. Although in the development of the thought the subj. is divided into *ξύμμαχοι πλὴν ἡμῶν καὶ Χίων* and *ἡμεῖς*, the undivided subj. is to be understood with *ἀδύνατοι ὄντες* at the beginning. *διὰ πολυψηφίαν* belongs to *ἀδύνατοι ὄντες, καθ' ἔν γενόμενοι* to *ἀμύνεσθαι*. *πολυψηφία* is *diversity of opinion* naturally arising from the fact that so many had the right to vote. The disadvantages of the *ισοψηφία* of the Peloponnesian alliance, which resulted in *πολυψηφία*, are set forth in i. 141. § 6, 7. The word is not found elsewhere.

17. **δή** : *scilicet*, intimates what is expressed in *τῷ ὀνόματι*. The ironical force occurs as early as Homer

(A 110). Cf. iv. 46. 18, 20; 67. 17; vi. 10. 23; 54. 18; and *δῆθεν*, i. 92. 3; 127. 2. Kr. *Spr.* 69, 17, 2; Kühn. 500, 3. — 19. **πιστοὺς** : *to be trusted*. Cf. c. 92. 7. — **παραδείγμασι τοῖς προγεγενημένοις χρώμενοι** : since the *παραδείγματα* must have been facts already accomplished, Weidner's conjecture of the pf. for the pres. (*προγεγενημένοις* for *προγιγνομένοις*) is necessary here, as well as in i. 23. 25. See *Pawer's Dinarch. et Thuc.*, 1875, p. 22. Cf. Procop. *B. V.* i. 10 *παραδείγμασι δὲ τῶν προγεγενημένων χρωμένους* — 20. **οὐ γὰρ κτέ.** : *for it was not likely that they after subduing those whom they had made sharers in the treaty with us would not have done the same to us who were left, if ever they had been able*. So Bm. correctly explains. *δρᾶσαι*, as well as *καταστρέψασθαι*, refers to the past; hence Dobree's conjecture *δυνηθείεν*, Kr.'s *δυνηθήσαν*, are unnecessary. The arrangement is paratactic, though the first clause is in sense subord., as in i. 28. 15; 35. 4. On this form of apod. in unreal cond. (*οὐ γὰρ εἰκὸς ἦν αὐτοὺς μὴ δρᾶσαι τοῦτο*), see GMT. 420, 421; Kr. *Spr.* 53, 2, 7; Kühn. 392 b, 4. Cf. c. 40. 26; 74. 11; vi. 78. 22.

αὐτοὺς οὐς μὲν μεθ' ἡμῶν ἐνσπόνδους ἐποιήσαντο καταστρέφασθαι, τοὺς δὲ ὑπολοίπους, εἴ ποτε ἄρα ἐδυνήθησαν, μὴ δρᾶσαι τοῦτο.

11 “Καὶ εἰ μὲν αὐτόνομοι ἔτι ἦμεν ἅπαντες, βεβαιότεροι ἂν ἡμῖν ἦσαν μηδὲν νεωτεριεῖν· ὑποχειρίους δὲ ἔχοντες τοὺς πλείους, ἡμῖν δὲ ἀπὸ τοῦ ἴσου ὀμιλοῦντες, χαλεπώτερον εἰκότως ἔμελλον οἴσειν καὶ πρὸς τὸ πλεῖον ἤδη
5 εἶκον τοῦ ἡμετέρου ἔτι μόνου ἀντισουμένου, ἄλλως τε καὶ ὅσῳ δυνατώτεροι αὐτοὶ αὐτῶν ἐγίγνοντο καὶ ἡμεῖς ἐρημότεροι· τὸ δὲ ἀντίπαλον δέος μόνον πιστὸν ἐς ξυμ-

11. *And that our autonomy has hitherto been spared by their lust for power we owe alone to a regard for their own interests, which would, however, not have protected us much longer.*

1. *καὶ εἰ μὲν . . . ἂν ἐπελθεῖν ἀποτρέπεται*: the second ground of the untenableness of the federal relation: the growing strength of the Athenians and the increasing isolation of the Mytileneans. — *βεβαιότεροι*: pers. const., like *δίκαιος* in i. 40. 13. GMT. 762; H. 944; Kühn. 477 d. — 2. *νεωτεριεῖν*: used to express any innovation in established order, esp. harsh and violent changes. Cf. Lat. *res nova* &c. Cf. c. 4. 15; i. 58. 3; ii. 3. 6; iv. 51. 3. — 3. *ἀπὸ τοῦ ἴσου*: see on c. 10. 12. — 4. *ἔμελλον οἴσειν*: Thuc. uses the fut. inf. with *μέλλειν* far oftener than the present. See on i. 107. 13. The obj. of *οἴσειν* is to be supplied from *ἡμῖν . . . ὀμιλοῦντες*. — *καὶ πρὸς . . . ἀντισουμένου*: these words, which are closely connected, give the explanation of *χαλεπώτερον ἔμελλον οἴσειν*. While *ὑποχειρίους . . . ὀμιλοῦντες* states the actual relation from the side of

the Athenians, what follows expresses this from the side of the Mytileneans, but from the standpoint of the Athenians. Render: “because our state alone, even though the majority had already yielded, still maintained its equality.” See App. *καὶ*, which belongs esp. to *πρὸς τὸ πλεῖον ἤδη εἶκον*, emphasizes the audacity of the Lesbians in the eyes of the Athenians. *πρὸς*, as *against*, as in i. 6. 15; ii. 91. 18. *τοῦ ἡμετέρου* is neuter. *ἀντισόμαι* is not found elsewhere except in late writers. See Steph. *Thes.* s.v. — 6. *δυνατώτεροι αὐτοὶ αὐτῶν*: *more powerful than they were before*. The comp. with gen. of reflex. pron. measures progress by change in the subj. itself. Cf. i. 8. 13; vi. 72. 22; vii. 66. 14. The const. is freq. in Hdt. H. 644; Kühn. 543, 6. — 7. *τὸ δὲ ἀντίπαλον δέος μόνον πιστὸν ἐς ξυμμαχίαν*: this clause, containing the second ground of the untenableness of the alliance, is closely connected with the preceding (*δέ* = *γάρ*), “for fear based on equal power is alone to be relied on

μαχίαν· ὁ γὰρ παραβαίνειν τι βουλόμενος τῷ μὴ προ-
 ἔχων ἂν ἐπελθεῖν ἀποτρέπεται. αὐτόνομοί τε ἐλείφθημεν ²
 10 οὐ δι' ἄλλο τι ἢ ὅσον αὐτοῖς ἐς τὴν ἀρχὴν εὐπρεπεῖα τε
 λόγου καὶ γνώμης μᾶλλον ἐφόδῳ ἢ ἰσχύος τὰ πράγματα
 ἐφαίνετο καταληπτὰ. ἅμα μὲν γὰρ μαρτυρίῳ ἐχρῶντο μὴ ³
 ἂν τοὺς γε ἰσοψήφους ἄκοντας, εἰ μὴ τι ἡδίκουν οἷς ἐπή-

in the case of an alliance." Cf. iv. 92. 14 πρὸς τε γὰρ τοὺς ἀστυγέιτους πᾶσι τὸ ἀντίπαλον καὶ ἐλεύθερον καθίσταται, Tac. Germ. 1 Germania a Sarmatis Dacisque mutuo metu separatur. But Steup gives strong reasons for bracketing *δέος*. See App.—8. τῷ μὴ . . . ἀποτρέπεται: the chief stress is on *πρόεχων*, "is deterred only by the consideration that he would make the attack not with superior force," i.e. not with prospect of success.

9. τε: introducing *third* reason (see on c. 9. 10), which covers the remainder of the chapter; viz. that only regard for appearances and for present advantage kept the Athenians from being more aggressive.—10. ὅσον: quatenus, equiv. to καθ' ὅσον, c. 9. 4; vi. 54. 25; 82. 11. ὅσον instead of ὅτι, in order to restrict the motive to the narrowest limits, to concede as little as possible to good intentions.—ἐς τὴν ἀρχὴν . . . καταληπτὰ: "it was clear to them that to extend their dominion they could get control of affairs by fair words and by an assault of policy rather than by force." The main object of the Athenians, ἐς τὴν ἀρχὴν, ad imperium quaerendum, is emphasized by its position, separated as it is from τὰ πράγματα ἐφαίνετο

καταληπτὰ (cf. c. 30. 11), of which it expresses the motive. But see App. εὐπρεπεῖα λόγου is explained by the following ἅμα μὲν . . . ξυστρατεύειν, and γνώμης μᾶλλον ἐφόδῳ ἢ ἰσχύος first and esp. by ἐν τῷ αὐτῷ δὲ . . . ἐχειρώσαντο, to which then two further reasons are added (19 and 21).—11. τὰ πράγματα . . . καταληπτὰ: here of securing predominance (cf. Hdt. vi. 39. 4); c. 30. 11, of conquering in battle. Cf. iv. 2. 13 κατασχῆσειν βῆδῳ τὰ πράγματα, c. 62. 11; 72. 3 ἔχειν τὰ πράγματα, c. 28. 1 οἱ ἐν τοῖς πράγμασι, i. 89. 2 ἦλθον ἐπὶ τὰ πράγματα, vii. 49. 3 τὸ βουλόμενον τοῖς Ἀθηναίοις γίγνεσθαι τὰ πράγματα.

12. ἅμα μὲν: the correlative is ἐν τῷ αὐτῷ δέ (14), as in iv. 73. 10.—μαρτυρίῳ ἐχρῶντο μὴ ἂν . . . ξυστρατεύειν: the inf. clause is the obj. of ἐχρῶντο, "they used as a proof (of the propriety of their course) that those at least who had equal votes with them would be unwilling to join in their expeditions, unless those whom they went against were guilty of some wrong." The condensed statement is about equiv. to ἅμα μὲν γὰρ μαρτυρίῳ ἐχρῶντο, μὴ ἂν τοῖς γε ἰσοψήφους, εἰ μὴ τι ἡδίκουν οἷς ἐπήεσαν, ξυστρατεύειν, οὐ γὰρ ἂν ἄκοντας γε ξυστρατεύειν, ἰσοψήφους ὄντας. (Goeller.) See App.—13. ἰσοψήφους:

εσαν, ξυστρατεύειν· ἐν τῷ αὐτῷ δὲ καὶ τὰ κράτιστα ἐπὶ τε
 15 τοὺς ὑποδεεστέρους πρώτους ξυνεπήγον καὶ τὰ τελευταῖα
 λιπόντες τοῦ ἄλλου περιηρημένου ἀσθενέστερα ἔμελλον
 ἔξειν· εἰ δὲ ἀφ' ἡμῶν ἤρξαντο, ἐχόντων ἔτι τῶν πάντων
 αὐτῶν τε ἰσχὺν καὶ πρὸς ὃ τι χρῆ στήναι, οὐκ ἂν ὁμοίως
 ἐχειρώσαντο. τό τε ναυτικὸν ἡμῶν παρείχέ τινα φόβον 4
 20 μὴ ποτε καθ' ἐν γενόμενον ἢ ὑμῖν ἢ ἄλλῳ τῷ προσθέμενον

‘It seems to be rhetorical exaggeration that the Lesbians, αὐτόνομοι and (though after the revolt only the Methymneans) νασι καὶ οὐ φόρῳ ὑπήκοοι (vii. 57. 22), call themselves ἰσοψήφους, mindful to be sure of the right and of the ancient statute, long ago abolished by the Athenians, acc. to which the allies consulted ἀπὸ κοινῶν ξυνοδῶν. Cf. i. 97. § 1.’ St. — 14. ἐν τῷ αὐτῷ δέ: on the position of δέ, to emphasize τῷ αὐτῷ, see Kühn. 528, 1. — καὶ τὰ κράτιστα: καὶ τοὺς κρατίστους ἡμᾶς, Schol. The neut. pl. of the adj. expresses a concrete idea. Kühn. 403, n. 2. — 15. τὰ τελευταῖα: as the last, pred. to τὰ κράτιστα, as the position of τε, καὶ shows. The art., which Kr., St., and Steup strike out, L. Herbst (*Philol.*, 1860, p. 342 f.) explains as intended to sharpen the contrast with what precedes, ‘as the last in the series, as it were the capstone of their work.’ Cf. c. 85. 2; possibly c. 23. 15. — 16. τοῦ ἄλλου περιηρημένου: “when all else was stripped from around them,” like a tree lopped of its branches. Cf. ii. 13. 38; Plato *Gorg.* 502 c; Dem. xxi. 138. τοῦ ἄλλου collective, as in c. 107. 25; i. 48. 6; iv. 96. 8; viii. 42. 7. — ἀσθενέστερα ἔξειν: used in expressions of

change. See on i. 120. 9. — 18. αὐτῶν: themselves, intens., not possessive. — πρὸς ὃ τι χρῆ στήναι: something to rally to. Cf. iv. 56. 17 πρὸς τὴν ἐκείνων γνώμην αἰεὶ ἔστασαν. The usual form is μετὰ τινος στήναι, as in c. 39. 12; i. 33. 22; vii. 57. 4; 61. 12. χρῆ with inf. is a common periphrasis for the delib. subj. in dependent clauses. Cf. c. 53. 9; i. 40. 20; 91. 4; ii. 4. 10; iv. 34. 25; vii. 44. 15. Kr. *Spr.* 54, 7, 2; Kühn. 394, n. 3. — οὐκ ἂν ὁμοίως: sc. as they did with the course adopted. Cf. i. 2. 22; ii. 60. 21.

19. τό τε ναυτικὸν κτέ.: third cause of the ἐφοδος γνώμης μᾶλλον ἢ ἰσχύος, namely, that the Mytileneans might not become prematurely frightened and make an alliance dangerous to Athens. — 20. μὴ ποτε καθ' ἐν γενόμενον . . . παρασχῆ: lest perchance a union might be effected, either by joining you or some one else, which would bring danger to themselves. καθ' ἐν γενόμενον, as in c. 10. 16. προσθέμενον, as in viii. 48. 29; 87. 25. Steup, who claims that, as the passage stands, καθ' ἐν γενόμενον can only be subord. to προσθέμενον, is inclined to bracket προσθέμενον, and explain καθ' ἐν . . . ἄλλῳ τῷ after the analogy of δι' ἀνοκωχῆς γλιγνεσθαι τιμῆ, i. 40. 16.

κίνδυνον σφίσι παρασχη. τὰ δὲ καὶ ἀπὸ θεραπείας τοῦ 5
 τε κοινού αὐτῶν καὶ τῶν αἰεὶ προεστώτων περιεγινόμεθα.
 οὐ μέντοι ἐπὶ πολὺ γ' ἂν ἔδοκοῦμεν δυνηθῆναι, εἰ μὴ ὁ 6
 πόλεμος ὄδε κατέστη, παραδείγμασι χρώμενοι τοῖς ἐς
 25 τοὺς ἄλλους.

12 “Τίς οὖν αὕτη ἢ φιλία ἐγίγνετο ἢ ἐλευθερία πιστή; 1
 ἐν ἧ παρα γνώμην ἀλλήλους ὑπεδεχόμεθα, καὶ οἱ μὲν

21. τὰ δὲ καὶ: partly also, similar to τὸ δὲ τι καὶ of i. 107. 19; 118. 12; vii. 48. 7. Kr. *Spr.* 50, 1, 15; Kühn. 459, 1 c. This introduces the last reason, though only as a subord. one, why the Lesbians were not deprived of their liberty. — ἀπὸ θεραπείας: in consequence of our praying court. ἀπό, as in i. 12. 5; 17. 4; 23. 27; 24. 10. Müller-Strübing (*Aristoph. u. d. hist. Kritik*, p. 366 ff.) rightly sees here, with the Schol., an allusion to bribery of Athenian statesmen, more clearly stated in *Ar. Vesp.* 675 ff. — 22. περιεγινόμεθα: i. e. αὐτόνομοι ἐλείφθημεν (!).

23. ἂν ἔδοκοῦμεν δυνηθῆναι: sc. περιγίγνεσθαι. Kr. *Spr.* 55, 4, 11. ἔδοκοῦμεν, we thought, as in i. 126. 20; 128. 30; iv. 14. 14; vii. 41. 14. ἂν belongs to δυνηθῆναι. Kr. writes δοκοῦμεν on the ground that only with the pres. can δυνηθῆναι ἂν stand for ἐδυνήθημεν ἂν. But Steup cites viii. 2. 3 ἐπηρμένοι ἦσαν . . . νομίσαντες κὰν ἐπὶ σφῶς ἕκαστοι ἐλθεῖν αὐτούς, εἰ τὰ ἐν τῇ Σικελίᾳ κατάρθρωσαν. For Steup's objections to the impf., see App. — 24. τοῖς ἐς τοὺς ἄλλους: their conduct toward the rest. Schol. τεκμήρια ἦν ἡμῖν τὰ πρὸς τοὺς ἄλλους ὑπ' Ἀθηναίων γενόμενα.

12. The question was simply, which should anticipate hostile action on the part of the other. Considering the circumstances, we have done no wrong in revolting before the Athenians attacked us.

1. τίς οὖν αὕτη . . . πιστή: “was this then a friendship or a freedom on which one could rely?” For the position of the subj. αὕτη after the interr. (G. 1602; H. 1012 a), after the analogy of const. with the sup., see on i. 1. 8. ἐγίγνετο, not ἦν, to indicate the growing mistrust. πιστή belongs to φιλία as well as ἐλευθερία. Dindorf's conjecture ἢ φιλία for vulg. ἢ φιλία has the support of the Cod. Clarend., and has been generally adopted. Bl., however, thinks the vulg. makes good sense, ‘supposing that the words φιλία and ἐλευθερία, though written *once*, are to be taken *twice*, thus: “What sort of friendship, then, was this friendship of ours? What assured or secure liberty was this liberty of ours?”’ — 2. ἐν ἧ . . . ἔμελλον: description of the form their relation to Athens had at last taken. — παρα γνώμην ἀλλήλους ὑπεδεχόμεθα: we received one another contrary to our real feelings. παρα γνώμην, praeter animi

ἡμᾶς ἐν τῷ πολέμῳ δεδιότες ἐθεράπευον, ἡμεῖς δὲ ἐκείνους
 ἐν τῇ ἡσυχίᾳ τὸ αὐτὸ ἐποιούμεν· ὃ τε τοῖς ἄλλοις μά-
 5 λιστα εὖνοια [πίστιν] βεβαιοῖ, ἡμῖν τοῦτο ὁ φόβος ἐχυρὸν
 παρέιχε, δέει τε τὸ πλεόν ἢ φιλίᾳ κατεχόμενοι ξύμμαχοι
 ἦμεν· καὶ ὁποτέροις θάσσον παρασχοὶ ἀσφάλεια θάρσος,
 οὗτοι πρότεροί τι καὶ παραβήσσεσθαι ἔμελλον. ὥστε εἴ 2
 τῷ δοκοῦμεν ἀδικεῖν προαποστάντες διὰ τὴν ἐκείνων μέλ-

sententiam, not in the usual sense of conviction or expectation (c. 42. 29; 60. 4; iv. 40. 1; v. 14. 12; vi. 9. 12). *ὑποδέχεσθαι* has been from the earliest period of the language the regular expression for every kindly, esp. hospitable, reception. Cf. Hom. Z 136, ξ 52, π 70; Pind. *Pyth.* ix. 9; Hdt. i. 41. 5; Ar. *Acharn.* 979; Xen. *Mem.* iii. 11. 10; Plato *Legg.* 952 e. From that is derived the more general signification of friendly courtesies, esp. between strangers. St. rightly observes that *ὑποδέχεσθαι*, which in Plato *Legg.* 952 e is connected with *ἀγοραῖς καὶ λιμέσι*, is the opp. of *λιμένων καὶ ἀγορᾶς εἰργεσθαι* (*ψήφισμα περὶ Μεγαρέων*, i. 67. 14), and therefore about = *ἐπιμειγνυσθαι παρ' ἀλλήλους* (ii. 1. 3). Cf. Liv. xxx. 14 *benigno vultu excepisset*. Plato *Meno* 91a similarly connects *ὑποδέχεσθαι* and *θεραπεύειν*. — 3. *ἐθεράπευον*: cf. c. 11. 22. — *ἡμεῖς δὲ . . . ἐποιούμεν*: not contradictory to c. 9. § 2 *ἐν τῇ εἰρήνῃ . . . ἀφιστάμεθα*, for there the reference is only to the outward position of the Mytileneans, which continued to be an honourable one, even though they had assiduously to court the favour of the Athenians. — 4. *ὃ τε τοῖς ἄλ-*

λοις . . . ἐχυρὸν παρέιχε: Cl., St., and Steup strike out *πίστιν*. If the traditional reading be retained, Kr.'s explanation seems best: 'The sent., if complete, would read *ὃ τε τοῖς ἄλλοις μάλιστα εὖνοια ποιεῖ* (or *παρέχει*), *πίστιν βεβαιοῖ, κτέ.*' See App. — 6. *κατεχόμενοι*: *overmastered, constrained*, as in c. 45. 18. Cf. Eur. *Hipp.* 27 *καρδῶν κατέσχετο ἔρωτι δεινῷ*. In Ar. *Anab.* ii. 17. 2 *τῆς δὲ Ἀθηναίων πόλεως φόβῳ μᾶλλον τι ἢ εὖνοῖα τῇ πρὸς ἡμᾶς πρὸς τὸ παρὸν κατεχομένης*, which is an evident imitation of the present passage, the meaning is *restrained*. Cf. c. 107. 9. — 8. *οὗτοι πρότεροί τι καὶ . . . ἔμελλον*: *these were sure to be the first also to transgress*. *καὶ* introduces the immediate accomplishment of the anticipation of the prot., as in ii. 93. 18; viii. 1. 31. With *πρότεροί τι παραβήσσεσθαι*, cf. c. 11. 8; also c. 54. 11 *τὴν εἰρήνην οὐ λύσαντες πρότεροι*, i. 123. 11 *σπονδὰς οὐ λύσετε πρότεροι*, vii. 18. 10 *τὰς σπονδὰς πρότερος λελευκέναι*.

ὥστε εἴ τῷ . . . δεινῶν: *so that if, on account of their postponement of the evils intended for us, we seem to anyone to do wrong in revolting beforehand*. *μέλλησις* seems not to occur elsewhere in trans. significa-

10 λησιν τῶν ἐς ἡμᾶς δεινῶν, αὐτοὶ οὐκ ἀνταναμείναντες
 σαφῶς εἰδέναί εἴ τι αὐτῶν ἔσται, οὐκ ὀρθῶς σκοπεῖ. εἰ ;
 γὰρ δυνατοὶ ἡμεν ἔκ τοῦ ἴσου καὶ ἀντεπιβουλεύσαι, καὶ
 ἀντιμελλῆσαί τι ἔδει ἡμᾶς ἐκ τοῦ ὁμοίου ἐπ' ἐκείνους
 15 ἰέναι· ἐπ' ἐκείνοις δὲ ὄντος αἰεὶ τοῦ ἐπιχειρεῖν καὶ ἐφ'
 ἡμῶν εἶναι δεῖ τὸ προαμύνασθαι.

13 “Τοιαύτας ἔχοντες προφάσεις καὶ αἰτίας, ὧ Λακεδαι- 1

tion. τῶν δεινῶν, *violent measures*, as in ii. 77. 3; iv. 98. 1. For the position of μέλλησιν between the subj. and obj. gen., see on i. 25. 21. — 10. αὐτοὶ οὐκ ἀνταναμείναντες: *without ourselves having waited in turn*. ἀνταναμείνειν, which seems to be found only here, takes a limiting inf., as ἀναμείνειν, iv. 120. 19; 135. 8. Cf. also ἐπιμένειν, c. 2. 7; 26. 13; περιμένειν, vii. 20. 16. — 11. αὐτῶν: sc. τῶν δεινῶν.

εἰ γὰρ δυνατοὶ . . . ἰέναι: so Cl. reads, putting, with Heilmann, ἀντεπιβουλεύσαι, καὶ ἀντιμελλῆσαί τι ἔδει ἡμᾶς for ἀντεπιβουλεύσαι καὶ ἀντιμελλῆσαι, τί ἔδει ἡμᾶς, and, with Kr., ἐπ' ἐκείνους ἰέναι for ἐπ' ἐκείνους εἶναι, “were we able equally with them to counterplot, so ought we then also in like manner to have delayed to proceed against them.” The proleptic καὶ inserted in the prot., as often in rel. clauses, and repeated in the apodosis. See on i. 83. 7. ἀντιμελλῆσαι (so Bk., with the Schol. and T; most Mss. ἀντεπιμελλῆσαι) is chosen with reference to the boasted μέλλησις of the Athenians. Cf. ἀνταναμείναντες above. The sense of the vulg., which all the English commentators retain, is probably: “if we were able on equal terms with them to counter-

plot and counter-delay, what need was there for us, being on equal terms, to be at their beck and call?” Cf. Schol. εἰ γὰρ ἴσοι αὐτοῖς ὑπῆρχομεν . . . τί ἔδει ἡμᾶς ἐπ' ἐκείνοις ταχθῆναι ἢ ὑπακοίειν αὐτοῖς. See App. — 14. ἐπ' ἐκείνοις: *in their power*. Cf. ii. 84. 11; iv. 29. 18.

13. *Intending to revolt even before the present war, we were hindered by you. Now, invited by the Boeotians, we have promptly taken this step not only in our own interest, but in that of the Hellenes who are enslaved by the Athenians. But as our revolt has been made too hastily and without the necessary preparations, you are the more bound to assist us, in order that your readiness to help in such cases may be known. All the circumstances are favourable. The power of the Athenians, already weakened and divided, will lose by our defection one of its strongest supports, while your fleet will receive a considerable addition.*

1. τοιαύτας ἔχοντες: in close connexion with the preceding without connecting particle, as in ii. 74. 1; iv. 93. 1, and freq. — προφάσεις, αἰτίας: not essentially different, except that the former is more the immediate occasion for action, as in i. 23. 23;

μόνιοι καὶ ξύμμαχοι, ἀπέστημεν, σαφεῖς μὲν τοῖς ἀκούουσι
 γνῶναι ὡς εἰκότως ἐδράσαμεν, ἱκανὰς δὲ ἡμᾶς ἐκφοβῆσαι
 καὶ πρὸς ἀσφάλειάν τινα τρέψαι, βουλομένους μὲν καὶ
 5 πάλαι, ὅτε ἔτι ἐν τῇ εἰρήνῃ ἐπέμψαμεν ὡς ὑμᾶς περὶ
 ἀποστάσεως, ὑμῶν δὲ οὐ προσδεξαμένων κωλυθέντας·
 νῦν δὲ ἐπειδὴ Βοιωτοὶ προουκαλέσαντο, εὐθύς ὑπηκούσαμεν,
 καὶ ἐνομίζομεν ἀποστήσεσθαι διπλὴν ἀπόστασιν, ἀπὸ τε
 τῶν Ἑλλήνων μὴ ξὺν κακῶς ποιεῖν αὐτοὺς μετ' Ἀθηναίων,

118. 3; Dem. xviii. 156. See on c. 9. 10. — 2. σαφεῖς γνῶναι, ἱκανὰς ἐκφοβῆσαι: for inf. limiting adj., see GMT. 758; H. 952. Cf. i. 50. 25; ii. 61. 12; vii. 14. 6. — 4. πρὸς ἀσφάλειάν τινα τρέψαι: to cause us to turn to some means of safety, i.e. to an alliance with Sparta. Cf. vi. 59. 7. — βουλομένους μὲν, κωλυθέντας δέ: sc. ἀφίστασθαι. The partic., though joined to a subord. clause, by their position at the end of the period come to have the force of the leading clause, so that the following νῦν δὲ κτέ. refers only to them. Cf. c. 2. § 1. — 5. ἔτι ἐν τῇ εἰρήνῃ: closely connected, as in ii. 2. 19. See on i. 30. 20. — 6. ὑμῶν δὲ οὐ προσδεξαμένων: cf. c. 2. 3. — 7. Βοιωτοὶ προουκαλέσαντο: this influence is not definitely mentioned above. But cf. c. 2. 14; 5. 13. — 8. ἐνομίζομεν ἀποστήσεσθαι διπλὴν ἀπόστασιν . . . προποιήσαι: we thought to effect a twofold withdrawal: from the Hellenes, so as not to become partners with the Athenians in doing them harm, but to aid in freeing them, and from the Athenians, so as not to be destroyed ourselves by them afterwards, but rather to destroy them first (προποιήσαι, i.e. προδιαφθεῖραι). For

examples similar to ἀφίστασθαι ἀπόστασιν, see Lobeck, *Paralip.* ii. 516 f. See also on i. 37. 11. ἐνομίζομεν here, as freq., expresses a certain self-confidence. Cf. i. 84. 17; 105. 23; ii. 3. 7. As to τε, τε, for which καί, καί is more usual in prose, see on i. 8. 14; ii. 84. 14. In the const. of the sent. Thuc. evidently had in mind c. 10. § 3. Nominally the Mytileneans revolted not only from the Athenians, but also from the rest of the Hellenes of the Delian alliance, for whose enslavement they had, as they alleged, been obliged to aid the Athenians. But most edit. hold that ἀπόστασις is used here in a double sense, first, as regards the Greeks, of assistendi (cf. iv. 118. 40; vii. 7. 9), second, as regards the Athenians, of revolt. The object of the entrance into the alliance is expressed in c. 10. § 3 by ἐπί with the dat., while here the object of its renunciation is expressed by inf., the pres. (ξὺν κακῶς ποιεῖν, ξυνηλευθεροῦν) in reference to the unlimited future, the aor. (διαφθαρήναι, προποιήσαι) to the case in hand. — 9. ξὺν κακῶς ποιεῖν: like ἀντ' εὐ ποιεῖν, *Ag. Plut.* 1029; Xen. *Anab.* v. 5. 21; Plato *Gorg.* 520 e; Dem. xx. 64, 124, 141;

- 10 ἀλλὰ ξυνελευθεροῦν, ἀπό τε Ἀθηναίων μὴ αὐτοὶ διαφθα-
ρῆναι ὑπ' ἐκείνων ἐν ὑστέρω, ἀλλὰ προποιεῖσθαι. ἡ μὲν-
2 τοι ἀπόστασις ἡμῶν θάσσον γεγένηται καὶ ἀπαράσκειος·
ἧ καὶ μάλλον χρὴ ξυμμάχους δεξαμένους ἡμᾶς διὰ
ταχέων βοήθειαν ἀποστέλλειν, ἵνα φαίνησθε ἀμύνοντες
15 τε οἷς δεῖ καὶ ἐν τῷ αὐτῷ τοὺς πολεμίους βλάπτοντες.
καιρὸς δὲ ὡς οὐπω πρότερον. νόσῳ τε γὰρ ἐφθάραται·
Ἀθηναῖοι καὶ χρημάτων δαπάνη. νῆές τε αὐτοῖς αἱ μὲν
περὶ τὴν ὑμετέραν εἰσὶν, αἱ δ' ἐφ' ἡμῖν τετάχαται· ὥστε
οὐκ εἰκὸς αὐτοὺς περιουσίαν νεῶν ἔχειν, ἣν ὑμεῖς ἐν τῷ 4

σὺν εὐπάσχειν, Dem. viii. 65. Cf. Soph. *Ant.* 523 οὗτοι συνέχθειν, ἀλλὰ συμ-
φιλεῖν ἔφυν. For ξύν as adv., see
Matth. 594, 2.

12. θάσσον: sc. ἡ ἔβουλόμεθα. For
the omission of the second member
of the comparison, see Kühn. 542,
n. 7. The adv. co-ord. with adj.,
as in c. 4. 4. As to the facts, cf. c.
2. § 1, 2; 4. § 2. — 13. ἧ καί: used
before a comp. adv. emphasizes an
inference. Cf. i. 11. 8; 25. 22; ii. 2.
21; iv. 1. 14. — ξυμμάχους . . . ἀπο-
στέλλειν: see App. ξυμμάχους is pred.
to δεξαμένους ἡμᾶς, as i. 43. 7. — διὰ
ταχέων: = ταχέως, as in i. 80. 8; iv.
8. 18; 96. 4; vi. 66. 10; viii. 101. 4.
— 14. ἵνα φαίνησθε ἀμύνοντες τε κτέ.:
summary of the two chief points on
which the Mytileneans base their re-
quest. See on c. 10. 1. The grounds
for the last clause (τοὺς πολεμίους βλά-
πτοντες) are given in what follows.

16. ὡς οὐπω πρότερον: cf. ii. 20. 5;
v. 63. 4. — ἐφθάραται, τετάχαται:
such Ion. forms of the pf. and plpf.
occur also in iv. 31. 7; v. 6. 23; vii. 4. 34.
G. 701; 777, 3; H. 464 a; Kühn.³214,

8; Kr. *Spr.* 30, 2, 7. — 17. χρημάτων
δαπάνη: 'a plena locutio, which
has, however, an intensive force.'
Bl. It occurs also in [Dem.] lx. 13.
— νῆες, αἱ μὲν, αἱ δέ: part. appos.
See on ii. 95. 5; vii. 71. 4. G. 914;
H. 624 d; Kühn. 406, 7. — 18. αἱ μὲν
. . . εἰσὶν: i.e. the 30 ships sent under
Asopius. Cf. c. 7. 3. περὶ τὴν ὑμε-
τέραν = περὶ τὴν Λακωνικὴν, as often in
this speech the Lacedaemonians only
are to be understood as addressed
(e.g. ll. 6, 34). The territory of the
Peloponnesian alliance was not such
a unity that the orators could prop-
erly speak of a fleet as *about* this ter-
ritory. See also on c. 16. 4, 12. —
ἐφ' ἡμῖν: in hostile sense, rare instead
of the accusative. Cf. c. 16. 4; 63. 8;
i. 102. 19; ii. 70. 8.

19. οὐκ εἰκὸς αὐτοὺς περιουσίαν
νεῶν ἔχειν: considering the statement
above, l. 16, νόσῳ . . . δαπάνη, and
that there could hardly have been a
prospect of an actual lack of ships
(cf. ii. 13. 55), the reference seems
to be to the manning and mainten-
ance of more ships. The inf. pres.

20 θέρει τῶδε ναυσί τε καὶ πεζῶ ἅμα ἐπεσβάλητε τὸ δεύτερον.
 ἀλλ' ἢ ὑμᾶς οὐκ ἀμνησθῆναι ἐπιπλέοντας ἢ ἀπ' ἀμφοτέρων
 ἀποχωρήσουσιν. νομίση τε μηδεὶς ἀλλοτρίας γῆς πέρι 5
 οἰκείου κίνδυνον ἔξειν. ᾧ γὰρ δοκεῖ μακρὰν ἀπειναὶ ἢ
 Λέσβος, τὴν ὠφελίαν αὐτῷ ἐγγύθεν παρέξει. οὐ γὰρ ἐν
 25 τῇ Ἀττικῇ ἔσται ὁ πόλεμος, ὡς τις οἶεται, ἀλλὰ δι' ἣν ἢ
 Ἀττικὴ ὠφελείται. ἔστι δὲ τῶν χρημάτων ἀπὸ τῶν ξυμ- 6
 μάχων ἢ πρόσσδος, καὶ ἔτι μείζων ἔσται, εἰ ἡμᾶς κατα-
 στρέψονται· οὔτε γὰρ ἀποστήσεται ἄλλος τὰ τε ἡμέτερα
 προσγενήσεται, πάθοιμὲν τ' ἂν δεινότερα ἢ οἱ πρὶν δου-

with *εἰκός* on account of the notion of duration. Cf. iv. 20. 16, and see on i. 81. 13. — 20. ἐπεσβάλητε τὸ δεύτερον: ἐπι- is further defined by τὸ δεύτερον. ἐπεσβαλεῖν, meaning *attack*, is found elsewhere only in a fragment of Palaephatus; in Eur. *El.* 498 it means *insuper inicere*. The first invasion was described in c. 1. — 21. ἀπ' ἀμφοτέρων: sc. ἡμῶν τε καὶ ὑμῶν.

22. νομίση τε μηδεὶς: order as in iv. 95. 3; vi. 84. 1. Kühn. 512, n. 1. — ἀλλοτρίας . . . ἔξειν: cf. i. 78. 2. — 23. μακρὰν ἀπειναί: *procul abesse*. Cf. μακρὰν ἀποικεῖν, c. 55. 5. Kr. *Spr.* 43, 3, 8. — 24. τὴν ὠφελίαν αὐτῷ: when an oblique case of αὐτός thus follows its rel., it is equiv. to a weak dem. and cannot stand first in its clause. Kühn. 468, n. 4. Cf. iv. 92. 42; 126. 19; 128. 3. — οὐ γὰρ ἐν τῇ Ἀττικῇ ἔσται ὁ πόλεμος: *for not upon Attica will the war depend, i.e. it will not draw its strength thence*. For ἐν, not in local sense, cf. i. 74. 2 ἐν ταῖς ναυσὶ τὰ πράγματα ἐγένετο, ii. 35. 7 ἐν ἐνὶ ἀνδρὶ . . . κινδυνεύεσθαι,

ii. 64. 11 μὴ ἐν ὑμῶν κωλυθῆ. Kr. *Spr.* 68, 12, 6. — 25. δι' ἣν: i.e. ἐν ταύτῃ δι' ἣν, nearly = δι' ἧς. Cf. i. 83. 4 δαπάνης, δι' ἣν τὰ ὅπλα ὠφελεί. Also c. 39. 43; vii. 68. 18; Dem. i. 12.

26. ἔστι δὲ . . . ἢ πρόσσδος: cf. ii. 13. 20 λέγων τὴν ἰσχὺν αὐτοῖς ἀπὸ τούτων εἶναι τῶν χρημάτων τῆς προσόδου. —

27. καὶ ἔτι . . . καταστρέψονται: the proof of the claim made l. 24, τὴν ὠφελίαν . . . παρέξει. If the subjugation of the Mytileneans will increase the revenues of the Athenians, it is clearly to the interest of the Peloponnesians to prevent this. — 28. τὰ τε ἡμέτερα: *nostrae opes*. τε correl. to οὔτε. — 29. πάθοιμὲν τ' ἂν δεινότερα: esp. through an increase of taxes, as it would seem from the context. τε introduces a *third* circumstance. For the opt. with ἂν exchanging with fut. indic., see Kühn. 396, n. 1. — ἢ οἱ πρὶν δουλεύοντες: *than those enslaved before (us), i.e. the ξύμμαχοι ὑποτελεῖς* (i. 80. 14; 99. 11). Cf. c. 10. § 4, 5. Arnold explains: 'Worse than they who were slaves before they revolted; because the Mytileneans would seem

30 *λεύοντες. βοθησάντων δὲ ὑμῶν προθύμως, πόλιν τε 7*
προσλήψεσθε ναυτικὸν ἔχουσαν μέγα, οὐπερ ὑμῖν μάλιστα
προσδεῖ, καὶ Ἀθηναίους ῥᾶον καθαιρήσετε ὑφαιροῦντες
αὐτῶν τοὺς ξυμμάχους (θρασύτερον γὰρ πᾶς τις προσχω-
ρήσεται), τήν τε αἰτίαν ἀποφεύξεσθε ἣν εἶχετε μὴ βοθηεῖν
 35 *τοῖς ἀφισταμένοις. ἦν δ' ἐλευθεροῦντες φαίνησθε, τὸ*
κράτος τοῦ πολέμου βεβαιότερον ἔξετε.

to have revolted on much less provocation. See Cleon's speech c. 39. § 5, where he calls for an exemplary vengeance upon Mytilene on this very ground.'

30. *βοθησάντων δὲ ὑμῶν*: this alternative, which contains the main point of the thought, or rather of the whole speech, is expressed in gen. abs., although the verbs of the apod. have the same subject. GMT. 850; Kr. *Spr.* 47, 4, 2; Kühn. 494 a. See on c. 112. 21; ii. 83. 15; viii. 76. 12. — 32. *προσδεῖ*: sc. besides what you already have. — *καθαιρήσετε*: of violent overthrow of an existing order of things, or a predominant person. See on i. 4. 6; 77. 20. — *ὑφαιροῦντες*: of gradual drawing out. Cf. c. 31. 8; 82. 17. Bl. calls this an architectural metaphor, namely to pull down (*καθαίρειν*) by undermining or pulling out stones from the foundation (*ὑφαιρεῖν*). — 33. *πᾶς τις*: *everyone*, as comprehensive as possible. Kr. *Spr.* 51, 16, 11. Cf. c. 93. 10; ii. 41. 21; vi. 68. 7; vii. 60. 13. — 34. *τήν αἰτίαν*: *the reproach*, as in ii. 18. 9; 60. 25; vi. 60. 3. With *ἔχειν* also i. 83. 8; vi. 46. 27. — *ἀποφεύξεσθε*: cf. ii. 42. 23 *τὸ αἰσχρὸν τοῦ λόγου ἔφυγον*. — *ἦν εἶχετε*: refers to the period before the Peloponnesian war.

Cf. i. 69. § 5. The reading of Vat., *ἔχετε*—with which *ἀποφεύξεσθε* would mean *get rid of*, not *avoid*—would ill accord with the relation of the Mytileneans to the Lacedaemonians, and would hardly answer to the actual circumstances, since the Lacedaemonians had indeed, as they had promised and not far otherwise than the Mytileneans now demanded for themselves (c. 13. § 4; 15. § 1), sought to bring aid to the Potidaeans (cf. i. 58. § 1; 71. § 4; ii. 70. § 1, and, as an example of the opposite course in earlier times, i. 101. § 1 f.). — 35. *ἦν δ' ἐλευθεροῦντες φαίνησθε*: *if you openly appear as liberators* (of the oppressed). Thus *φανῆτε*, which would be the more usual form before *ἔξετε*, is not necessary. There is an allusion to the boast made by the Lacedaemonians at the opening of the war, *ὅτι τὴν Ἑλλάδα ἐλευθεροῦσιν* (ii. 8. 15; iv. 85. 4). Cf. c. 32. 5. — *τὸ κράτος τοῦ πολέμου*: *τὸ δύνασθαι περιγεέσθαι τῷ πολέμῳ*, Schol. Cf. ii. 87. 27; Plato *Legg.* 962 a. Also Dem. xix. 130 *κράτος πολέμου καὶ νίκην . . . διδόναι*, Dio C. (fragm.) 35. 4 *τὸ κράτος τοῦ πολέμου ὑποχείριον ἔσχε*. *κράτος* in this sense (*mastery, victory*) seems to be Ion. and poetic. — *βεβαιότερον ἔξετε*: see on c. 11. 16.

14 “Αἰσχυρθέντες οὖν τὰς τε τῶν Ἑλλήνων ἐς ὑμᾶς ἰ
ἐλπίδας καὶ Δία τὸν Ὀλύμπιον, ἐν οὗ τῷ ἱερῷ ἴσα καὶ
ἰκέται ἐσμέν, ἐπαμύνατε Μυτιληναίοις ξύμμαχοι γενό-
μενοι, καὶ μὴ προῆσθε ἡμᾶς, ἴδιον μὲν τὸν κίνδυνον τῶν
5 σωμαίων παραβαλλομένους, κοινὴν δὲ τὴν ἐκ τοῦ κατορ-
θῶσαι ὠφελίαν ἅπασι δώσοντας, ἔτι δὲ κοινοτέραν τὴν
βλάβην, εἰ, μὴ πεισθέντων ὑμῶν, σφαλησόμεθα. γίγνεσθε
δὲ ἄνδρες οἴουσπερ ὑμᾶς οἷ τε Ἕλληνες ἀξιοῦσι καὶ τὸ
ἡμέτερον δέος βούλεται.”

15 Τοιαῦτα μὲν οἱ Μυτιληναῖοι εἶπον. οἱ δὲ Λακεδαιμό- 1
νιοι καὶ οἱ ξύμμαχοι, ἐπειδὴ ἤκουσαν, προσδεξάμενοι τοὺς
λόγους ξυμμάχους τε τοὺς Λεσβίους ἐποίησαντο, καὶ

14. *Honour and advantage, therefore, alike bid you to assist us.*

1. ἐς ὑμᾶς: free use of the prep., as in i. 41. 8. Kühn. 432, 1, 3 a. Cf. Dio C. li. 13 μεταγιγνώσκων ἐπλάστατο, ὡς καὶ ἐλπίδα πολλὴν μὲν ἐς ἐκείνον, πολλὴν δὲ καὶ ἐς τὴν Λιουῖαν ἔχουσα. — 2. Δία τὸν Ὀλύμπιον: an exception to the rule that the art. stands with both the name and appellation of a god, or is omitted with both. Kr. Spr. 50, 7, 10. — ἐν οὗ τῷ ἱερῷ: this position of the gen. between the prep. and its noun is esp. common in Thuc., and is the usual one with οὗ. Cf. c. 70. 16; 81. 26; 96. 1; v. 47. 66. Kr. Spr. 47, 9, 19. — ἴσα καί: H. 1042 a; Kühn. 423, n. 18. Cf. ἐν ἴσῳ καί, ii. 60. 20; ἐν τῷ ὁμοίῳ καί, vi. 11. 15; παραπλησίαι καί, v. 112. 3; vii. 70. 2; ὁμοίως καί, vii. 28. 30; viii. 76. 13; Hdt. viii. 60. 25; ὡσαύτως καί, Hdt. vii. 86. 7; ὅτῳ γε νοῦς ἴσος καὶ σοὶ πάρα, Soph. O. C. 810; σεβίζω σ' ἴσα καὶ μάκαρας, Eur. El. 994. ἴσα is adv., as ὁμοῖα, i. 25.

18. ἴσα καί occurs also in late writers, e.g. Aristid. Panath. i. p. 285 ἴσα καὶ ἀήττητος. — 4. ἴδιον . . . κοινὴν . . . κοινοτέραν: “we alone make the sacrifice; the results, whether good or bad (the latter in still greater measure, κοινοτέραν), will fall upon all,” — ἴδιον μὲν . . . παραβαλλομένους: unusual for μετ' ἴδιον κινδύνου τὰ σώματα παραβαλλομένους. σώματα means *life and limb*, as in i. 70. 19; 141. 18; ii. 42. 24. παραβάλλεσθαι, *to risk* (as at play), also c. 65. 12; ii. 44. 16; Hdt. vii. 10. θ 3; Hom. i. 322. But here the obj. is the danger instead of the thing endangered. — 5. κατορθῶσαι, σφαλησόμεθα: usual antithesis, as in c. 39. 39; ii. 65. 28. — 7. μή: belongs to the partic. only. Cf. i. 32. 24; 37. 6. — 8. οἱ Ἕλληνες ἀξιοῦσι: cf. i. 69. 7. Supply εἶναι with ἀξιοῦσι and βούλεται.

15. *The Mytileneans are received into the Peloponnesian alliance and the Lacedaemonians prepare to invade Attica.*

τὴν ἐς τὴν Ἀττικὴν ἐσβολὴν τοῖς τε ξυμμαχοῖς παροῦσι
 5 κατὰ τάχος ἔφραζον ἰέναι ἐς τὸν Ἴσθμὸν τοῖς δύο μέρεσιν
 ὡς ποιησόμενοι. καὶ αὐτοὶ πρῶτοι ἀφίκοντο, καὶ ὄλκους
 παρεσκευάζον τῶν νεῶν ἐν τῷ Ἴσθμῷ ὡς ὑπεροίσοντες ἐκ
 τῆς Κορίνθου ἐς τὴν πρὸς Ἀθήνας θάλασσαν καὶ ναυσὶ
 καὶ πεζῷ ἅμα ἐπιόντες. καὶ οἱ μὲν προθύμως ταῦτα
 10 ἔπρασσον, οἱ δὲ ἄλλοι ξύμμαχοι βραδέως τε ξυνελέγοντο
 καὶ ἐν καρποῦ ξυγκομιδῇ ἦσαν καὶ ἀρρωστία τοῦ στρα-
 τεύειν.

4. τὴν ἐς τὴν Ἀττικὴν ἐσβολὴν : cf. c. 13, § 4. The acc. placed first, though grammatically dependent on ὡς ποιησόμενοι, is almost abs., and as to the invasion of Attica. Cf. ii. 62. 1; Soph. *El.* 1364. See on i. 32. 17. — παροῦσι κατὰ τάχος . . . μέρεσιν : παροῦσι is to be connected with ἰέναι and is dependent on ἔφραζον (= ἐκέλευον), gave orders to present themselves speedily and march to the isthmus with a contingent of two thirds. So Lupus explains, *N. Jahrb.* cxi. p. 165. Steup brackets παροῦσι. See App. — 5. ἔφραζον : with dependent inf., also vi. 53. 7. Kühn. 473, 2. The impf. does not differ here essentially from the aorist. GMF. 57; Kr. *Spr.* 53, 2, 1. The original subj. οἱ Λακεδαιμόνιοι καὶ οἱ ξύμμαχοι is here limited to οἱ Λακεδαιμόνιοι alone. See on c. 10. 16; i. 18. 21. — τοῖς δύο μέρεσι : i. e. with two thirds of their whole force capable of bearing arms. This was the regular contingent furnished by the Peloponnesian states for expeditions beyond their own borders. Cf. ii. 10. 6; 47. 2. — 6. ὄλκους : ὄργανα οἷς αἱ νῆες ἔλκονται, Schol. — 7. ὡς ὑπεροίσοντες : sc. τὰς ναῦς. Cf. c. 81. 3;

iv. 8. 8; viii. 7. 7; Dio C. lxxviii. 28 ὑπερευγκῶν τὰ πλοῖα ὄλκοις, Liv. xlii. 16 per Isthmi iugum navibus traductis Aeginam traiciunt. See Wachsmuth, *Ant. Gr.* ii. p. 336. Acc. to Strabo viii. 6. 22, the place where the transfer was made was called διόλκος. — 9. ἐπιόντες : as fut. partic. co-ord. with ὑπεροίσοντες and dependent on ὡς.

10. οἱ ἄλλοι ξύμμαχοι : since just above (ll. 4, 6) τοῖς ξυμμαχοῖς and αὐτοὶ are opposed, ἄλλοι means here doubtless besides. See on i. 2. 12. G. 966, 2; II. 705. — 11. καρποῦ : collective sing., like Eng. *fruit*, as in iv. 84. 5; 88. 4; Hom. A 156. Cf. κάλαμος, ii. 76. 2; ἄμπελος, iv. 90. 9; multa fruge, Hor. *Ep.* i. 16. 10. Kr. *Spr.* 44, 1, 1; Kühn. 347, 1. The art. is omitted on acc. of the close connexion with ξυγκομιδῇ. Since the summer was already advanced (see on date of the Olympia, c. 8. 5), καρπός prob. refers here, as in iv. 84. 5, esp. to grapes. See A. Mommsen, *Über d. Zeit der Olympien*, p. 57 ff. — ἐν . . . ἦσαν : belongs to both the essentially different expressions, ξυγκομιδῇ (of action) and ἀρρωστία (of disposition

16 Αἰσθόμενοι δὲ αὐτοὺς οἱ Ἀθηναῖοι διὰ κατάγνωσιν ἰ
 ἀσθενείας σφῶν παρασκευαζομένους, δηλώσαι βουλόμενοι
 ὅτι οὐκ ὀρθῶς ἐγνώκασιν, ἀλλ' οἰοί τε εἰσι μὴ κινούντες
 τὸ ἐπὶ Λέσβῳ ναυτικὸν καὶ τὸ ἀπὸ Πελοποννήσου ἐπιὸν
 5 ῥαδίως ἀμύνεσθαι, ἐπλήρωσαν ναῦς ἑκατὸν ἐσβάντες αὐτοὶ
 τε πλὴν ἱππέων καὶ πεντακοσιομεδίμων καὶ οἱ μέτοικοι.
 καὶ παρὰ τὸν Ἴσθμὸν ἀναγαγόντες ἐπίδειξιν τε ἐποιούντο

of mind); with the former after the analogy of ἐν παρασκευῇ εἶναι, ii. 101. 10; with the latter after that of ἐν παραχῇ καὶ φόβῳ εἶναι, c. 79. 9. — **ἄρρωστία** : i. e. ἀπροθυμία, despondency, as in vii. 47. 3. Cf. viii. 83. 7 ἄρρωστότερον.

16. But seeing the counter preparations made by the Athenians they give up this plan and fit out a fleet for the protection of Lesbos.

1. διὰ κατάγνωσιν ἀσθενείας σφῶν : because they imputed weakness to them. *κατάγνωσις* of unfavourable judgment, as *καταγινώσκειν* (c. 45. 4; vi. 34. 51; vii. 51. 3; Hdt. vi. 97. 7, and freq.) = *καταφρονεῖν* (viii. 8. 19 *καταφρονήσαντες τῶν Ἀθηναίων ἀδυναμίαν*). *σφῶν*, too, stands under the influence of *κατα-*, as in c. 45. 4. The Lacedaemonians had adopted the view of Athenian affairs expressed by the Mytileneans c. 13. § 3, 4. — **3. μὴ κινούντες τὸ ἐπὶ Λέσβῳ ναυτικόν** : see on c. 13. 18. That here, in spite of the evident reference to c. 13. § 3, 4, Thuc. does not include under *μὴ κινούντες* also the fleet sent around Peloponnesus, is to be explained on the ground that 18 of the 30 ships of Asopius had meanwhile returned (c. 7. § 3). See Steup, *Rh. Mus.* xxiv. p. 356. As the Mytileneans had said, c. 13. 21 ἢ ὑμᾶς οὐκ

ἀμννοῦνται ἐπιπλέοντας ἢ ἀπ' ἀμφοτέρων ἀποχωρήσονται, the words οὐκ ὀρθῶς ἐγνώκασιν were already justified when the Athenians could, without recalling a ship from Lesbos, easily repel the Peloponnesian fleet. — **5. αὐτοὶ τε . . . καὶ οἱ μέτοικοι** : cf. i. 143. 4. Of citizens usually only the *θῆτες*, who were *ψιλοὶ* on land, served in the fleet (vi. 43. 10); in critical times members of the three upper classes, whose regular duty was hoplite service, might be pressed into service in the fleet (viii. 24. 12). See Bauer in *Handbuch der klass. Alterthumsw.* iv.¹ p. 282; Schoemann, *Gr. Ant.* i. p. 448. The use of *αὐτοὶ* where the *πεντακοσιομεδίμοι* and *ἱππεῖς* are excepted shows how much more numerous were the two lower classes, *ζευγίται* and *θῆτες*. Regarding the census-classes, see Boeckh *P. E.*³ p. 579 ff.; Hermann *Gr. Ant.*⁶ i. § 68. — **7. παρὰ τὸν Ἴσθμόν** : along the coast of the isthmus. Const. with *ἐπίδειξιν ἐποιούντο*. They proposed by the mere display (*ἐπίδειξιν*) of a large fleet to show the enemy how hopeless was the execution of their plans. — **ἀναγαγόντες** : the unusual act. for *ἀναγαγόμενοι* occurs also in the comp. *ἀντανάγειν*, vii. 37. 18; 52. 4; viii. 38. 19; 83. 5. For the intr. use,

καὶ ἀποβάσεις τῆς Πελοποννήσου ἧ̄ δοκοίη αὐτοῖς. οἱ δὲ 2
 Λακεδαιμόνιοι ὀρώντες πολλὸν τὸν παράλογον τά τε ὑπὸ
 10 τῶν Λεσβίων ῥηθέντα ἡγοῦντο οὐκ ἀληθῆ, καὶ ἄπορα
 νομίζοντες. ὡς αὐτοῖς καὶ οἱ ξύμμαχοι ἅμα οὐ παρήσαν
 καὶ ἡγγέλλοντο καὶ αἱ περὶ τὴν Πελοπόννησον [τριάκοντα]
 νῆες τῶν Ἀθηναίων τὴν περιουκίδα αὐτῶν πορθοῦσαι,
 ἀνεχώρησαν ἐπ' οἴκου. ὕστερον δὲ ναυτικὸν παρεσκευάζον 3
 15 ὅ τι πέμψουσιν ἐς τὴν Λέσβον καὶ κατὰ πόλεις ἐπήγγελλον

cf. ἀπολιπεῖν, c. 10. 8. Kühn. 373, 2 a.
 — 8. τῆς Πελοποννήσου: part. gen.
 depending on ἧ̄, as i. 46. 17; ii. 4. 22.
 — δοκοίη: for the form here, as in
 ii. 79. 26; 100. 22; iv. 105. 9, instead
 of δοκοί of the Mss., see St. Qu. Gr.²
 p. 62. G. 737; H. 374 a.

9. ὀρώντες πολλὸν τὸν παράλογον:
seeing that their miscalculation was
great. See on i. 65. 3. παράλογος
 with πολὺς also ii. 61. 14; 85. 6; μέγας,
 vii. 55. 4; ὅσος, i. 78. 3; τοσοῦτος, vii.
 28. 17. — τὰ ὑπὸ τῶν Λεσβίων ῥη-
 θέντα: cf. c. 13. § 3, 4. The form ῥη-
 θῆναι is about as common in Thuc. as
 λεχθῆναι. Both together in c. 53. 14,
 15. — 10. ἄπορα νομίζοντες: *regard-*
ing it as impracticable. For Thuc.'s
 freq. use of the neut. pl. of the adj.,
 see on i. 7. 2. Kühn. 366. — 11. οὐ παρ-
 ῆσαν: cf. c. 15. 10. — 12. καὶ ἡγγέλ-
 λοντο καί: the first καί is correl. of
 καί in l. 11, the second means *also*.
 Cf. c. 21. 10; 31. 8. ἡγγέλλοντο in
 pers. const. with the partic., as in
 viii. 79. 21. GMT. 904; Kr. Spr. 56,
 7, 3; Kühn. 482, 2. With inf., iv. 25.
 23; viii. 94. 4. Oftener impers., as
 c. 110. 1; i. 114. 3; iv. 93. 7; 125. 2;
 v. 10. 7; vi. 45. 2. — αἱ περὶ τὴν Πελο-
 πόννησον [τριάκοντα] νῆες: the 100

ships just mentioned, not the fleet
 under Asopius (c. 7. § 1), as clearly
 proved by Steup (*Rh. Mus.* xxiv. p.
 355 ff.), who rightly strikes out τριά-
 κοντα. See App. — 13. τὴν περιουκίδα
 αὐτῶν: *i.e.* the district of the Lacedaemonian Perioeci in Laconia and
 Messenia.

14. ὕστερον δὲ . . . ἐπιπλεύσεσθαι:
 Thuc. mentions here, at the close of
 his account of the first unsuccessful
 attempt of the Lacedaemonians to
 aid the Lesbians, the preparations
 for the second expedition, made in
 the following summer (c. 25. § 1; 26.
 § 1). The regular course of the nar-
 rative is resumed at ἀνεχώρησαν δὲ
 κτέ., l. 17. ὕστερον is common where
 such an anticipation in the narrative
 occurs. Cf. c. 7. 10; 34. 21; i. 64. 8;
 87. 16; ii. 9. 7; 31. 15; 70. 20; 100. 4.
 — 15. ὅ τι πέμψουσιν: rel. with fut.
 indic. to express purpose, as in iv. 22.
 2; viii. 1. 28. GMT. 565; Kr. Spr.
 53, 7, 8; Kühn. 387, 4. — ἐπήγγελλον:
 imperabant. Cf. v. 47. 13;
 vii. 17. 2; viii. 108. 21. So περιήγγε-
 λλον, ii. 85. 11; vii. 18. 27. The
 impfs. παρεσκευάζον and ἐπήγγελλον
 indicate gradual accomplishment, the
 aor. προσέταξαν an ordinance which

τεσσαράκοντα νεῶν πλήθος καὶ ναύαρχον προσέταξαν Ἀλκίδαν, ὃς ἔμελλεν ἐπιπλεύσεσθαι. ἀνεχώρησαν δὲ καὶ οἱ Ἀθηναῖοι ταῖς ἑκατὸν ναυσίν, ἐπειδὴ καὶ ἐκείνους εἶδον.

17 [Καὶ κατὰ τὸν χρόνον τοῦτον ὄν αἱ νῆες ἔπλεον ἐν 1

took effect immediately. — 16. ναύαρχον: the commander of the Lacedaemonian navy was elected for a definite period, prob. a year, and had unlimited power. Cf. Arist. *Pol.* ii. 6. (9) 22 ἡ ναυαρχία σχεδὸν ἑτέρα βασιλεία καθέστηκε. Cf. ii. 66. 6; 80. 12. — 17. ὃς ἔμελλεν ἐπιπλεύσεσθαι: i. e. to sail on them as commander. Cf. c. 76. 6; ii. 66. 4; iv. 11. 6; viii. 39. 5.

18. ἐπειδὴ καὶ ἐκείνους εἶδον: sc. ἀιακεχωρηκότας. Kr. *Spr.* 56, 16; Kühn. 599, 2. Cf. i. 78. 10; 80. 2; ii. 11. 34; 86. 14; v. 80. 11; vii. 69. 3.

17. Reflections evoked by the number of Attic ships then at sea, and remarks upon the exhaustion of the Attic treasury.

This chapter is seen upon close examination to be clearly the work of a glossator, as Steup first argued in *Rh. Mus.* xxiv. p. 350. See App.

1. ὄν: κατὰ is omitted with the rel. after the prepositional phrase, as usual in Attic writers. G. 1025; H. 1007; Kühn. 451, 4; Kr. *Spr.* 51, 11, 1. — ἔπλεον: were afloat. This pregnant force seems not to occur elsewhere. πλεῖν is never without pred. modification: whether local, as ἐς Αἴγυπτον, i. 110. 11; ἐκ τῆς Μιλήτου ἐς τὸν Ἑλλησποντον, viii. 108. 12; or qualitative, as ἀριστα, i. 48. 12; vii. 31. 22; viii. 104. 11; ἀμεινον, ii. 84. 12; οὐ σπουδῆ, iii. 49. 14; εὖ, vii. 23.

11. — ἐν τοῖς πλείστοις: the purely formulaic ἐν τοῖς with the sup. is explained by some as *intensive* (H. 652 a; Kr. *Spr.* 49, 10, 6 and on i. 6. 6; Kühn. 349^b, 7 i; Madv. *Syntax*² 96, 2, and others); by others as *restrictive* (Arn. here and vii. 19. 19; L. Herbst, *Philol.* xvi. p. 345 ff.; C. Spormann, de ellipsis apud Hdt. et Thuc. usu, 1888, p. 29 sqq., and others). Acc. to the latter view, not absolute pre-eminence, but prominence among competitors is indicated, so that ἐν τοῖς πλείστοις would mean, among the most. At any rate, that ἐν τοῖς πλείστοις (fem. with ἐν τοῖς also c. 82. 2) should be followed by παραπλήσια δὲ καὶ ἔτι πλείους, is very peculiar. With the first view, it must be assumed that the author corrected himself; with the second, it still seems strange that to a number thus emphasized another still greater should be immediately opposed. Steup thinks no absolutely certain case of the restrictive ἐν τοῖς with sup. has been found. Of the cases cited by Herbst, ἐν τοῖς is not formulaic in viii. 68. 4, καὶ Θηραμένης ἐν τοῖς ξυγκαταλόουσι τὸν δῆμον πρῶτος ἦν, while in viii. 90. 4, Ἀρίσταρχος, ἀνὴρ ἐν τοῖς μάλιστα καὶ ἐκ πλείστον ἐναντίος τῷ δήμῳ, the phrase ἐν τοῖς μάλιστα might well mean most of all. On the other hand, in i. 6. 6 and iii.

τοῖς πλείσται δὴ νῆες ἄμ' αὐτοῖς ἐνεργοὶ † κάλλει ἐγένοντο,
 παραπλήσια δὲ καὶ ἔτι πλείους ἀρχομένου τοῦ πολέμου.
 τὴν τε γὰρ Ἀττικὴν καὶ Εὐβοίαν καὶ Σαλαμίνα ἑκατὸν 2
 5 ἐφύλασσον καὶ περὶ Πελοπόννησον ἕτεραι ἑκατὸν ἦσαν,
 χωρὶς δὲ αἱ περὶ Ποτεΐδειαν καὶ ἐν τοῖς ἄλλοις χωρίοις,

82. 2 the thought, he claims, suits the context far better with ἐν τοῖς *intensive*; and in vii. 19. 19 only the intensive meaning is admissible, since Thuc. could hardly have meant to compare the departure of the ὀκάδες carrying hoplites to Sicily (vii. 19. 19) with that of the 25 Corinthian triremes (vii. 17. 14) sent to engage the attention of the Athenian fleet at Naupactus, esp. as the triremes were despatched in the winter, the ὀκάδες the following summer. But Steup's objection to rendering ἐν τοῖς πρῶτοι (vii. 19. 19) 'among the first' does not seem conclusive, and certainly Aristarchus (viii. 90. 4) was, as Herbst and Jow. say, not the 'very' foremost among the subverters of democracy. If all the cases of ἐν τοῖς with the sup. be compared, it is hard to escape Jow.'s conclusion, that the formula is sometimes *restrictive*, as in vii. 24. 12; viii. 90. 4; sometimes *intensive*, as in c. 81. 2 (cf. c. 85. 2); Plato *Symp.* 178 b. — 2. ἐνεργοὶ κάλλει: ἐνεργός is not elsewhere used of ships, and both words occur only here in Thucydides. Goell., Arn., and Jow. explain, 'effective by their fine condition'; Bl., 'effective and handsome' (*by their handsomeness*); Sheppard, 'on active service in handsome trim.' Peile takes κάλλει as dat. consilii, for *display*. Of the

emendations proposed — by Herbst κάλως, St. καὶ ἄλλη, v. H. ἄλλαι ἄλλη — none is satisfactory. — 3. παραπλήσια δὲ καὶ ἔτι πλείους: for similar expressions, see on vii. 19. 8. See App.

4. τὴν τε γὰρ . . . διακόσιοι καὶ πενήκοντα: describes the disposition of the Attic fleet ἀρχομένου τοῦ πολέμου, which strangely alone of the two armaments here compared is more fully discussed. This follows necessarily from l. 15, καὶ νῆες τσαῦται δὴ πλείσται ἐπληρώθησαν, which can only refer to the 250 ships of l. 7. For if 250 was the highest number reached, this, acc. to l. 3, παραπλήσια δὲ καὶ ἔτι πλείους ἀρχομένου τοῦ πολέμου, must refer to the first year of the war. Besides, the reader would be more likely to reckon for himself the number of ships of the summer under consideration (428) than that of 431 b.c. Further the words in l. 6 περὶ Ποτεΐδειαν καὶ ἐν τοῖς ἄλλοις χωρίοις are unintelligible, if § 2 refers to the year 428. — 5. ἕτεραι ἑκατόν: cf. ii. 23. § 2; 25; 30; 31. § 1. — 6. χωρὶς δέ: besides, abs., without expressed or easily supplied predicate. In the passages cited by St. as parallel (Plato *Euthyd.* 289 c.; Soph. *O. C.* 808), χωρὶς means of a *different kind*, not *besides*. In Thuc. χωρὶς δέ either has its own verb (ii. 31. 11),

ὥστε αἱ πᾶσαι ἅμα ἐγίγνοντο ἐν ἐνὶ θέρει διακόσμαι καὶ πεντήκοντα. καὶ τὰ χρήματα τοῦτο μάλιστα ὑπανήλωσε ἢ μετὰ Ποτειδαίας· τήν τε γὰρ Ποτεΐδαιαν δίδραχμοὶ ὀπλίται 10 ἐφρούρου (αὐτῷ γὰρ καὶ ὑπηρέτῃ δραχμὴν ἐλάμβανε τῆς

or the pred. of the preceding clause belongs also to it (i. 61. 15; ii. 97. 16; vi. 31. 29), or is to be supplied with it (ii. 13. 29; 31. 13). Here ἦσαν cannot be supplied from the preceding clause, since there it means 'chanced to be.' — αἱ περὶ . . . χωρίοις: see App. — 7. αἱ πᾶσαι: in all. H. 672 a; Kr. Spr. 50, 11, 13. Cf. c. 85. 12; i. 60. 6; vii. 1. 31.

8. τοῦτο: must refer grammatically to the number of ships either of 431 or 428 B.C. But as ὑπαναλίσκεν, gradually consume (ll. 8, 14), suits neither of these cases, the author of the chapter must have meant to indicate by τοῦτο "this fitting out of such large armaments," — a loose form of expression without parallel in Thuc. Besides, there seem to have been in the summer of 429 B.C., if one excepts the ships which may have remained on the Thracian coast after the capture of Potidaea, as well as the few at stations like Salamis and Atalante, only 40 Attic ships at sea at one time (ii. 80. 21; 85. 17). — ὑπανήλωσε: gradually consumed. The word is found in Thuc. only here and l. 14 below. With neut. subj., as ἀπαναλίσκεν, vii. 11. 13. Cf. c. 13. 33 ὑφαιρούντες, i. 77. 23 ὑπεδείξατε. On the augment see St. Qu. Gr.² p. 60; Meisterhans,² p. 137. — 9. μετὰ Ποτειδαίας: Potidaea had been already for a year and a half again in the possession of the

Athenians (ii. 70). But still more strange is the manner in which Potidaea is here set over against the fitting out of large naval armaments, since Potidaea itself had been besieged by a fleet (i. 64. § 3). The costs of this siege had been 2000 talents (ii. 70. § 2). Besides, the building of ships had doubtless entailed considerable expense. — δίδραχμοί: i.e. one drachma each for the hoplite and for his attendant, — more than usual, since the average daily pay of a hoplite was 4 obols. Cf. vii. 27. 7. See Boeckh P. E. p. 373; Herm. Gr. Ant. i.⁶ § 112. The word is found here only in Thuc., and seldom elsewhere. — 10. ἐφρούρου: obsidebant, as περιεφρουροῦντο, c. 21. 15. Cf. Arr. Anab. i. 7. 10; ii. 1. 4; iv. 3. 4; 5. 2; and Eur. Or. 760 φυλασσόμεθα φρουρίοις πανταχῇ. Elsewhere in Thuc., to garrison or guard, as i. 103. 15; 107. 16; iv. 1. 16; v. 33. 6, 10; 35. 28; 64. 12; vii. 60. 11. In the passage cited by Pp. and others, i. 64. 2, 4, there is no reason why both ἐφρούρου and φρουρεῖν may not be intr., keep watch (cf. c. 90. 11; ii. 80. 22; 83. 7; iv. 24. 2; 66. 20). — αὐτῷ: for sing. after preceding plur., cf. i. 120. 20 ἀνδρῶν σωφρόνων . . . ἡδόμενον. Otherwise such a const. is without parallel in Thuc., though common in Hdt. Cf. Plato Prot. 324 a οὐδεὶς κολάζει τοὺς ἀδικούντας . . . τούτου ἕνεκα, ὅτι ἡδίκησεν. Kr. Spr.

ἡμέρας), τρισχίλιοι μὲν οἱ πρῶτοι, ὧν οὐκ ἐλάσσους διεπολιόρκησαν, ἑξακόσιοι δὲ καὶ χίλιοι μετὰ Φορμίωνος, οἱ προαπήλθον, νῆές τε αἱ πᾶσαι τὸν αὐτὸν μισθὸν ἔφερον. τὰ μὲν οὖν χρήματα οὕτως ὑπανηλώθη τὸ πρῶτον, καὶ 4
15 νῆες τοσαῦται δὴ πλείσται ἐπληρώθησαν.]

18 Μυτιληναῖοι δὲ κατὰ τὸν αὐτὸν χρόνον, ὃν οἱ Λακε- 1
δαιμόνιοι περὶ τὸν Ἴσθμὸν ἦσαν, ἐπὶ Μήθυμναν ὡς προδι-
δομένην ἐστράτευσαν κατὰ γῆν αὐτοῖ τε καὶ οἱ ἐπίκουροι·
καὶ προσβαλόντες τῇ πόλει, ἐπειδὴ οὐ προυχῶρει ἦ
5 προσεδέχοντο, ἀπήλθον ἐπ' Ἀντίσσης καὶ Πύρρας καὶ

61, 4, 1. — ὑπηρέτη : as in vi. 102. 10. Each Athenian hoplite was accompanied by an attendant, *θεράπων*, just as each Spartan by a Helot. Cf. iv. 16. 9. — ἐλάμβανε : sc. ὀπλίτης ἑκαστος, to be supplied from *δίδραχμοὶ ὀπλίται*. ἑκαστος ἐλάμβανον was to be expected (cf. vii. 27. 8). The omission of ἑκαστος is without parallel in Thuc., or even in Hdt. — 11. τρισχίλιοι κτέ. : see App. — 12. διεπολιόρκησαν : ἀπαξ εἰρημένον. Schol. ἔμειναν ἕως ἀλώσεως τῆς πόλεως πολιορκοῦντες. — ἑξακόσιοι δὲ καὶ χίλιοι κτέ. : cf. i. 64. 8; 65. 13, and see on ii. 31. 11. — 13. τὸν αὐτὸν μισθόν : i.e. a drachma per man, since the seamen had no *θεράποντες*. This was double the usual pay of seamen. Cf. vi. 31. 19; viii. 45. 11, and see Boeckh, *P. E.* p. 377. — ἔφερον : Schol. ἐλάμβανον, as vi. 24. 13; viii. 97. 7.

15. δῆ : as l. 2 with the sup., so here with the emphatic *τοσαῦται*. Cf. i. 33. 13; ii. 17. 17; 77. 7. — πλείσται : pred., as the largest number, i.e. 250.

18. After the *Myliteneans* fail in the attack on *Methymna*, and the

Methymneans, on the other hand, are repulsed with loss from *Antissa*, the Athenians send reinforcements under *Paches* to *Lesbos* and invest *Mylitene* with a wall. Beginning of the winter 428-427 B.C.

1. Μυτιληναῖοι δέ : opp. to οἱ δὲ Λακεδαιμόνιοι, c. 16. 9, as well as to οἱ Ἀθηναῖοι, c. 16. 18, and resumes the narrative interrupted at c. 6 fin. — ὃν : see on c. 17. 1. — 2. περὶ τὸν Ἴσθμόν : cf. c. 15. 5 to 16. 14. — ἐπὶ Μήθυμναν : cf. c. 2. 2, 9. — ὡς προδιδομένην : pres. partic. because the betrayal was, as they thought, then being agitated or prepared for. Kühn. 382, 6 b. — 3. οἱ ἐπίκουροι : prob. mercenaries, mention of whom is made c. 2. 8. The term, which meant originally *allies*, was chiefly applied, prob. euphemistically, to hired soldiers in the service of despots or oligarchical factions. See on i. 115. 18. — 4. οὐ προυχῶρει : impers., as in i. 109. 7; ii. 56. 12; iv. 59. 16. See on i. 109. 7. — 5. ἐπ' Ἀντίσσης καὶ Πύρρας καὶ Ἐρέσου : which, though already siding with

Ἐρέσου· καὶ καταστησάμενοι τὰ ἐν ταῖς πόλεσι ταύταις
 βεβαιότερα καὶ τείχη κρατύναντες διὰ τάχους ἀπήλθον
 ἐπ' οἶκον. ἔστράτευσαν δὲ καὶ οἱ Μηθυμναῖοι ἀναχωρη- 2
 σάντων αὐτῶν ἐπ' Ἄντισσαν· καὶ ἐκβοηθείας τινὸς γενομέ-
 10 νης πληγέντες ὑπὸ τε τῶν Ἄντισσαίων καὶ τῶν ἐπικούρων
 ἀπέθανόν τε πολλοὶ καὶ ἀνεχώρησαν οἱ λοιποὶ κατὰ τάχος.
 οἱ δὲ Ἀθηναῖοι πυνθανόμενοι ταῦτα, τοὺς τε Μυτιληναίους 3
 τῆς γῆς κρατοῦντας καὶ τοὺς σφετέρους στρατιώτας οὐχ
 ἱκανοὺς ὄντας εἶργειν, πέμπουσι περὶ τὸ φθινόπωρον ἤδη
 15 ἀρχόμενον Πάχητα τὸν Ἐπικούρου στρατηγὸν καὶ χιλίους
 ὀπλίτας ἑαυτῶν. οἱ δὲ αὐτερέται πλεύσαντες τῶν νεῶν 4
 ἀφικνοῦνται καὶ περιτειχίζουσι Μυτιλήνην ἐν κύκλῳ ἀπλῶ

the Mytileneans, were to be secured against overtures of the democratic party. — 6. **καταστησάμενοι**: with pred. adj. (*βεβαιότερα*), as i. 118. 8. — 7. **κρατύναντες**: a poetic word; act., also i. 69. 2; mid., c. 82. 40; iv. 52. 13; 114. 10. In tragedy it = *κρατεῖν*. — 8. **τείχη**: without article, see on c. 3. 16.

8. **ἔστράτευσαν δέ**: emphatic repetition of the verb, l. 3 (*ἐπαναφορά*). See on i. 28. 8. A favourite usage of Hdt. — 9. **ἐκβοηθείας**: a *sortie*, found only here; corresponding to *ἐκβοηθεῖν*, i. 105. 29; Hdt. ix. 26. 11, and freq. in late writers. — 10. **πληγέντες**: *μεγάλως νικηθέντες*, Schol. Used only in aor. or pf. pass. and always in sense of a severe defeat. Cf. iv. 108. 25; v. 14. 5; viii. 38. 7; Hdt. v. 120. 7; viii. 130. 10; Soph. *O. C.* 605; Eur. *Rhes.* 867. — τῶν ἐπικούρων: *i.e.* those whom the Mytileneans had left there as a garrison, as indicated in *καταστησάμενοι* . . . *βεβαιότερα* above. — 11. **πολλοί, οἱ λοιποί**: const. as in c. 13. 17.

12. **ταῦτα**: explained by the two following partic. clauses, which are construed with *πυνθανόμενοι*, as if *ταῦτα* had not preceded. Kühn. 469, 3 c. Cf. Soph. *Phil.* 1355 πῶς ταῦτ' ἐξανασχῆσθε, τοῖσιν Ἀτρῆως ἐμὲ ξυνόντα παισίν, Ar. *Nub.* 380 τοῦτ' ἐλέληθεν, ὁ Ζεὺς οὐκ ἔν. — 13. **τῆς γῆς κρατοῦντας**: cf. c. 6. 8. — 14. **εἶργειν**: *to shut in* the Mytileneans. Cf. l. 21. — **περὶ τὸ φθινόπωρον ἤδη ἀρχόμενον**: cf. c. 100. 6, and see on ii. 31. 1. **μετόπωρον**, in vii. 79. 10; viii. 108. 9, seems to be synonymous with *φθινόπωρον*. — 15. **χιλίους ὀπλίτας**: cf. Diod. xii. 85. The number of the fleet is not given here, because the object of the expedition is to strengthen the land force, not the fleet.

16. **αὐτερέται**: pred. The unusual fact that hoplites here served at the oar, evidently for economical reasons (cf. c. 19. § 1), is esp. emphasized. Cf. i. 10. 26; vi. 91. 15. — 17. **ἀφικνοῦνται καὶ περιτειχίζουσι** . . . **ἐγκατακοδόμη-**

τείχει· φρούρια δὲ ἔστιν οἱ ἐπὶ τῶν καρτερῶν ἐγκατωκο-
 δόμηται. καὶ ἡ μὲν Μυτιλήνη κατὰ κράτος ἤδη ἀμφοτέ- 5
 20 ρωθεν καὶ ἐκ γῆς καὶ ἐκ θαλάσσης εἴργετο, καὶ ὁ χειμῶν
 ἤρχετο γίγνεσθαι.

19 Προσδεόμενοι δὲ οἱ Ἀθηναῖοι χρημάτων ἐς τὴν πολί- 1
 ορκίαν, καὶ αὐτοὶ ἐσνεγκόντες τότε πρῶτον ἐσφορὰν
 διακόσια τάλαντα, ἐξέπεμψαν καὶ ἐπὶ τοὺς ξυμμάχους

ται: Cl. explains 'to the historical presents corresponds the pf. ἐγκατωκοδόμηται, which seems to be used with reference to the forts (φρούρια) first built at suitable points (ἐπὶ καρτερῶν), in which the troops found safety while resting, as well as at night: "they proceed to invest the city with a single wall, and already at strong points in the circuit of the wall forts have been built in." Hence the changes proposed, ἐγκατωκοδομήτο (Haase), ἐγκατοικοδομεῖται (Bl.), ἐγκατωκοδομήθη (Bk.), ἐγκατωκοδόμησαν (Kr.) are unnecessary.' Arn. compares Caes. *Bell. Civ.* iii. 37 erant enim circum castra Pompeii permulti editi atque asperi colles; hos primum praesidiis tenuit, castellaque ibi communiit; inde ut loci cuiusque natura ferebat, ex castello in castellum producta munitione, circumvallare Pompeium instituit. But Steup, who contends that the φρούρια were constructed at the same time with the wall and built in after the manner of the πύργοι in the double wall around Plataea (c. 21. 8), insists that the pf. is out of place here, since a mere statement of an occurrence

was to be made, and that the aor. or impf. is required (cf. c. 7. 11; 70. 28, 74. 3). — ἐν κύκλῳ: also c. 74. 8; elsewhere without ἐν, i. 106. 6; ii. 78. 4; 84. 3, etc. — 18. ἔστιν οἱ: so most editt. read; Bk. and Bl., ἔστιν ἡ with five Mss. — ἐπὶ τῶν καρτερῶν: cf. c. 110. 7; ii. 100. 3.

19. καὶ . . . εἴργετο: cf. the conclusion of the account of the siege of Potidaea, i. 64. § 3. — κατὰ κράτος: applied to any energetic use of force, as in i. 64. 14, and freq. — 20. καὶ ἐκ γῆς καὶ ἐκ θαλάσσης εἴργετο: what had been already in part effected (c. 6. 7) is now completed. Cf. viii. 40. 6.

19. At Athens an extraordinary war tax is levied for the first time. *Lysicles, sent out to Caria to collect taxes, is killed there.*

2. καὶ αὐτοί: et ipsi, proleptic, referring to the demands made also upon the allies, καὶ ἐπὶ τοὺς ξυμμάχους. — ἐσφορὰν: i.e. the extraordinary war tax often levied in later times. See Boeckh, *P. E.* p. 612, who says, doubtless correctly, that τότε πρῶτον (cf. i. 96. 6; ii. 56. 6) 'does not mean merely the first property tax levied in the Peloponnesian war, but the first absolutely.' — 3. διακόσια τά-

ἀργυρολόγους ναῦς δώδεκα καὶ Λυσικλέα πέμπτον αὐτὸν
5 στρατηγόν. ὁ δὲ ἄλλα τε ἡργυρολόγει καὶ περιέπλει, 2
καὶ τῆς Καρίας ἐκ Μυοῦντος ἀναβάς διὰ τοῦ Μαιάνδρου
πεδίου μέχρι τοῦ Σανδίου λόφου, ἐπιθεμένων τῶν Καρῶν
καὶ Ἀναιτῶν, αὐτὸς τε διαφθείρεται καὶ τῆς ἄλλης στρα-
τιᾶς πολλοί.

20 Τοῦ δ' αὐτοῦ χειμῶνος οἱ Πλαταιῆς (ἔτι γὰρ ἐπο- 1
λιορκοῦντο ὑπὸ τῶν Πελοποννησίων καὶ Βοιωτῶν), ἐπειδὴ
τῷ τε σίτῳ ἐπιλιπόντι ἐπέζοντο καὶ ἀπὸ τῶν Ἀθηνῶν

λαντα : appos. to ἐσφοράν. Cf. i. 96. 6 ; ii. 15. 17. — 4. ἀργυρολόγους ναῦς : cf. iv. 50. 2 ; 75. 3. Cl. thinks that the ships were sent out to collect back tribute (see Köhler, *Abh. der Berl. Akad.* 1869, p. 132 f.), and that the unusual number of στρατηγοί (5 with 12 ships) was due to the fact that this duty would have to be performed at different points. But St. justly insists that καὶ αὐτοὶ ἐσνεγκόντες indicates that the same kind of extraordinary tax (ἐσφορά) was levied on both citizens and allies. — Λυσικλέα : doubtless the demagogue ridiculed in Ar. *Eq.* 132 as προβατοπώλης, who married Aspasia after Pericles's death. See Plut. *Per.* 24 ; also Curtius, *Hist. of Gr.* iii. p. 90, and Ad. Schmidt, *das Perikl. Zeitalter* i. p. 178 ff.

5. ἄλλα ἡργυρολόγει : laid other regions under contribution. The accus. as in ii. 69. 7 ; viii. 3. 2. The like issue of an expedition sent to the neighbouring coast, as described in ii. 69, shows with what bitterness the half barbarian inhabitants of these regions resisted the collection of the

Athenian tribute. — 6. τῆς Καρίας ἐκ Μυοῦντος : order as in c. 89. 7 ; 105. 9 ; i. 100. 15. — 7. τοῦ Σανδίου λόφου : Meineke (*Herm.* iii. p. 363) conjectures Σάνδιος (nom. Σάνδης, — see on i. 64. 10). — 8. Ἀναιτῶν : without doubt those mentioned c. 32. 4 as Σαμίων τῶν ἐξ Ἀναίων, namely those of the oligarchical party, who after the subjugation of Samos (i. 117. § 3) settled on the opposite coast. Cf. iv. 75. 7 τὰ Ἀναία ἐπὶ τῇ Σάμῳ, and viii. 19. 3. These were always with the enemies of Athens. — ἄλλης : besides. Cf. c. 112. 7 Δημοσθένης . . . καὶ τὸ ἄλλο στρατεύμα. See on i. 2. 12 ; 128. 21. G. 966, 2 ; H. 705 ; Kr. *Spr.* 50, 4, 11. Cf. Xen. *Cyrop.* vi. 4. 1 ; Tac. *Hist.* iv. 56 legatis . . . interfectis ceterum vulgus facile accessurum.

20. The beleaguered Plataeans determine upon a sortie and make preparations to that end.

The events of this and the following chapters are briefly narrated also by Pseudo-Dem. lix. 103 ; Polyæn. vi. 19. § 2, 3 ; Diod. xii. 56.

1. ἔτι . . . Βοιωτῶν : cf. ii. 78. § 2 ff. — 3. σίτῳ ἐπιλιπόντι : partic. in pred.

οὐδεμία ἐλπὶς ἦν τιμωρίας οὐδὲ ἄλλη σωτηρία ἐφαίνετο,
 5 ἐπιβουλεύουσιν αὐτοί τε καὶ Ἀθηναίων οἱ ξυμπολιορκού-
 μενοι πρῶτον μὲν πάντες ἐξελθεῖν καὶ ὑπερβῆναι τὰ τεῖχη
 τῶν πολεμίων, ἣν δύνωνται βιάσασθαι, ἐσηγησαμένου
 τὴν πείραν αὐτοῖς Θεαινέτου τε τοῦ Τολμίδου, ἀνδρὸς
 μάντεως, καὶ Εὐπομπίδου τοῦ Δαϊμάχου, ὃς καὶ ἐστρα-
 10 τήγει· ἔπειτα οἱ μὲν ἡμίσεις ἀπώκνησάν πως τὸν κίνδυνον

position in the sense of the verbal subst., = τῇ ἐπιλείπει τοῦ σίτου. Cf. c. 29. 9. — 4. **τιμωρίας**: = βοηθείας in Thuc. (i. 25. 2, 11; 38. 15; 58. 5; 69. 30, etc.) and Hdt. (iii. 148. 14; vii. 169. 11); later, 'vengeance.' — 5. **ἐπιβουλεύουσιν**: in this signification only here in Thuc. with inf. (ἐξελθεῖν), freq. with verbal subst. (ἀποχώρησιν, c. 109. 21; κατάλυσιν τῆ τυραννίδι, vi. 54. 15; τὸν ἔκπλου, vii. 51. 5). For other examples with the inf., cf. Hdt. i. 24. 8; Plato *Symp.* 203 b; and see Herbst on Xen. *Sympos.* 4. 52, and Stallbaum on Plato *Prot.* 343 c. — Ἀθηναίων οἱ ξυμπολιορκούμενοι: cf. ii. 6. § 4; 78. § 3. — 7. **βιάσασθαι**: 'to force their way through,' abs. in const., as in vii. 67. 24; 79. 8. — ἐσηγησαμένου τὴν πείραν: having suggested the attempt. ἐσηγείσθαι = auctorem esse, also iv. 76. 8; vi. 90. 3; 99. 7; vii. 73. 5. — 8. **ἀνδρὸς μάντεως**: for the subst. indicating vocation used as adj., see on i. 115. 9; Kr. *Spr.* 57, 1, 1; Kühn. 405, 1. Soothsayers in the army are mentioned also Hdt. ix. 37; Xen. *Hell.* ii. 4. 19. — 9. **Εὐπομπίδου**: so with Bk. (after Palat.) in preference to the clearly incorrect Εὐπολπίδου (of the remaining better

Mss.), as also to Εὐμολπίδου (of inferior Mss.), which Pp. prefers. The name occurs nowhere else, but its very rareness made it more likely to be miscopied. — ὃς καὶ ἐστρατήγει: who was also strategus, seems to indicate that the attitude of Eupompidas was of esp. importance to the plan of the Plataeans. A similar plan of the strategus Aristeus during the siege of Potidaea (i. 65. § 1) was unsuccessful. Cf. also viii. 51. 8; 98. 4. Cl.'s explanation, 'who also directed the execution' of the plan, will not do, since, acc. to c. 22. 1, Eupompidas was not alone in the direction of the scheme. Besides, such an anticipation in the narrative would require the aor. (cf. i. 14. 15).

10. **ἀπώκνησαν**: as in c. 30. 12 (cf. vi. 92. 23; viii. 12. 2), with κίνδυνον as obj., which belongs also with μέγαν ἡγησάμενοι. Bl. compares Dem. xviii. 197 οὐδένα κίνδυνον ὀκνήσας ἰδίων, and the imitation of Procopius *B. G.* i., p. 180, 11 τῶν δὲ ἰόντων οἱ ὑπὲρ ἡμῶν, καταρωδηκότες τὸν κίνδυνον, ὀπίσω ἀπεκομίζοντο. St. takes ἀπώκνησαν as abs., as in c. 55. 10; iv. 11. 16; vii. 21. 23, supplying from above ἐξελθεῖν καὶ ὑπερβῆναι τὰ τεῖχη, — πως; with omission

νον, μέγαν ἡγησάμενοι, ἐς δὲ ἄνδρας διακοσίους καὶ εἴκοσι μάλιστα ἐνέμειναν τῇ ἐξόδῳ ἐθελονταὶ τρόπῳ τοιῷδε. κλίμακας ἐποιήσαντο ἴσας τῷ τείχει τῶν πολεμίων· ξυμετρήσαντο δὲ ταῖς ἐπιβολαῖς τῶν πλύνθων, ἧ ἔτυχε πρὸς 3
 15 σφᾶς οὐκ ἐξαλλημιμένον τὸ τεῖχος αὐτῶν· ἠριθμοῦντο δὲ πολλοὶ ἅμα τὰς ἐπιβολὰς καὶ ἔμελλον οἱ μὲν τινες ἀμαρτήσεσθαι, οἱ δὲ πλείους τεύξεσθαι τοῦ ἀληθοῦς λογισμοῦ, ἄλλως τε καὶ πολλακίς ἀριθμοῦντες καὶ ἅμα οὐ πολὺ ἀπέχοντες, ἀλλὰ ῥαδίως καθορωμένον ἐς ὃ ἐβούλοντο

of unnecessary details. — 11. ἐς ἄνδρας διακοσίους καὶ εἴκοσι μάλιστα : *about two hundred and twenty*, the prepositional phrase representing the subject, as in c. 85. 5; the object, in c. 111. 17; 114. 22; iv. 80. 17; v. 6. 22; vii. 30. 16. Kühn. 432, 1; Kr. *Spr.* 60, 8, 1. Though Arn. be right in saying that in the examples collected by Matth., *Gr. Gr.* 298, 1, ἐς = *up to*, μάλιστα certainly gives here the signification *about*. See on c. 21. 4. — 12. ἐνέμειναν : with dat. in figurative sense also viii. 23. 24. — ἐθελονταί : the resolution adopted by the whole had therefore been annulled.

13. ἐποιήσαντο : the mid., as with ναῦς, i. 14. 14; viii. 56. 21; σταυρώματα, vi. 74. 12. — ἴσας : *sc.* τὸ μήκος. *Cf.* vii. 42. 10; viii. 10. 8, and freq., where the term denoting number is omitted. — ξυμετρήσαντο : *sc.* τὰς κλίμακας, with Heilm. (*cf.* l. 20), rather than τὸ τεῖχος (Pr.). ξυν- indicates the combination of particulars toward a result, as ξυντεκμηράμενοι, ii. 76. 5. *Cf.* Hdt. iv. 158. 6 ξυμετρησάμενοι τὴν ὥρην τῆς ἡμέρας. As further instances of the same expedient adopted under similar circum-

stances, Bl. cites Procop. *B. G.* i. 21; Polyæn. vii. 10. 5; Liv. xxv. 23. — 14. ταῖς ἐπιβολαῖς : *by the layers*, instrum. dative. G. 1181; H. 776; Kühn. 425, 6. — 15. οὐκ ἐξαλλημιμένον : '*not whitewashed*, a term found in Procop. *de Aedif.* p. 4, 22 and 27, 31; *Levit.* xiv. 42, 43, and 48. Thus Pollux vii. 124 τὴν ἀνὸν χρίειν, ἀλείφειν, ἐπαλείφειν, καταλείφειν, ἐξαλείφειν. And so Eustathius explains ἀλείφειν τοῖχον by τὸ κονία χρίειν. Hence it appears that the translators have here wrongly rendered ἐξαλλημιμένον, "plastered over." Bl. — ἠριθμοῦντο δὲ πολλοὶ . . . καὶ ἔμελλον : paratactic connexion, in effect = ἐπεὶ πολλοὶ ἠριθμοῦντο, ἔμελλον κτέ.; while, on the other hand, ἔμελλον οἱ μὲν τινες ἀμαρτήσεσθαι, οἱ δὲ πλείους τεύξεσθαι = καὶ εἰ οἱ μὲν τινες ἡμάρτανον, ὅμως οἱ πλείους τεύξεσθαι ἔμελλον. The rare mid. ἠριθμοῦντο does not differ in meaning from the act., as in Plato *Phaedr.* 270 d. For other examples, see Steph. *Thes. s.v.* Kr. *Spr.* 52, 8, 4; Kühn. 375, 4. — 16. ἔμελλον : see on c. 11. 4; i. 107. 13. — 19. ῥαδίως καθορωμένου ἐς ὃ ἐβούλοντο τοῦ τεύχους : *sc.* καθορᾶν. *Cf.* Hdt. v. 35. 17 κατιδέσθαι ἐς τὴν

20 τοῦ τείχους. τὴν μὲν οὖν ξυμμέτρῃσιν τῶν κλιμάκων 4
 οὕτως ἔλαβον, ἐκ τοῦ πάχους τῆς πλίνθου εἰκάσαντες τὸ
 21 μέτρον. τὸ δὲ τείχος ἦν τῶν Πελοποννησίων τοιόνδε τῆ 1
 οἰκοδομήσει. εἶχε μὲν δύο τοὺς περιβόλους, πρὸς τε
 Πλαταιῶν καὶ εἴ τις ἔξωθεν ἀπ' Ἀθηνῶν ἐπίοι. διείχον δὲ
 οἱ περίβολοι ἑκκαίδεκα πόδας μάλιστα ἀπ' ἀλλήλων. τὸ 2
 5 οὖν μεταξὺ τούτου, οἱ ἑκκαίδεκα πόδες, τοῖς φύλαξιν οἰκή-

κεφαλῆν. καθορωμένοι is grammatically construed with τοῦ τείχους, though logically the subj. is ἐς ὃ ἐβούλοντο τοῦ τείχους. The sense of the passage (ἅμα οὐ πολλὸν ἀπέχοντες . . . τοῦ τείχους) seems to be: "as they were not far off, but easily looked down upon the part of the wall which they wished to see." It is admissible to supply ὄραν from καθορωμένοι. Cf. Eur. Alc. 1065 δοκῶ γὰρ αὐτὴν εἰσορῶν γυναῖχ' ὄραν. For the const. ὄραν ἔς τι, cf. Dem. vi. 10 εἰς τὰ παρόντα ὄρων, Aesch. Suppl. 110 ἰδέσθω εἰς ὕβριν, Eur. Peliad. frg. 7 ὄρωσι δ' οἱ διδόντες εἰς τὰ χρήματα, Paus. i. 24. 2 ἐς αὐτοὺς καιόμενος ὄρᾶ. The part of the wall referred to is, of course, ἡ ἔτυχε πρὸς σφᾶς οὐκ ἐξαηλιμμένον (l. 15). See App.

20. τὴν ξυμμέτρῃσιν . . . ἔλαβον: periphrasis, as in Plut. Aem. Paul. 15 μεθόδῳ καὶ δι' ὀργάνων εἰληφέναι δοκεῖ τὴν μέτρῃσιν. For similar periphrases, cf. Soph. Aj. 345; Phil. 536. — 21. τῆς πλίνθου: the sing. used collectively, as τὸν ἀριστερόν πόδα, c. 22. 11; τῆς κεφαλῆς, ii. 49. 5; τῆς νεώς, vii. 62. 14; 65. 7. One might infer from this passage that one thickness of bricks prevailed at that time in Greece, at any rate, in Boeotia. — εἰκάσαντες: aor. partic., synchronous

with ἔλαβον. Cf. ii. 68. 10. Kr. Spr. 53, 6, 8.

21. Description of the wall of circumvallation and of the manner of guarding it.

2. δύο τοὺς περιβόλους: the pred. position of δύο perhaps emphasizes the special precaution against an attack also from without. — πρὸς Πλαταιῶν: on the side toward Plataea. Kr. Spr. 68, 37, 1. Cf. iv. 31. 5; 100. 15; 130. 2. — 4. μάλιστα: as used with statements of quantity implies approximation, though the reality may be more or less. Cf. c. 109. 9; 113. 10; i. 13. 11.

5. τὸ οὖν μεταξὺ τούτου, οἱ ἑκκαίδεκα πόδες . . . ὠκοδόμητο: this interval, the 16 feet, had been built up as dwelling-places assigned severally to the guards. οἰκήματα is pred., though Thuc. seems, by a sort of anacoluthon, to have construed ὠκοδόμητο rather with it than with τὸ μεταξὺ τούτου, as the following ξυνεχῆ shows. Cl., who thinks the irregularity is caused by the insertion of οἱ ἑκκαίδεκα πόδες, explains οἰκήματα as the real subj. of both members, with τὸ μεταξὺ τούτου as adv. modifier. St. strikes out, with v. H. and Widmann, οἱ ἑκκαίδεκα πόδες, and explains οἰκήματα διανενημένα as accus., after the analogy

ματα διανενημένα ὠκοδόμητο, καὶ ἦν ξυνεχῆ ὥστε ἐν φαίνεσθαι τεῖχος παχὺ ἐπάλξεις ἔχον ἀμφοτέρωθεν. διὰ 3 δέκα δὲ ἐπάλξεων πύργοι ἦσαν μεγάλοι καὶ ἰσοπλατεῖς τῷ τείχει, διήκοντες ἔς τε τὸ ἔσω μέτωπον αὐτοῦ καὶ οἱ 10 αὐτοὶ καὶ τὸ ἔξω, ὥστε πάροδον μὴ εἶναι παρὰ πύργον, ἀλλὰ δι' αὐτῶν μέσων διῆσαν. τὰς οὖν νύκτας, ὅποτε 4 χειμῶν εἶη νοτερός, τὰς μὲν ἐπάλξεις ἀπέλειπον, ἐκ δὲ τῶν πύργων, ὄντων δι' ὀλίγου καὶ ἄνωθεν στεγανῶν, τὴν

of ὄνομα ὀνομάζεσθαι, i. 122. 25. Bl. cites a case of appos. similar to οἱ ἑκατδὲκα πῶδες from App. Bell. Civ. iv. 106 τὸ δὲ μέσον τῶν λόφων, τὰ ὀκτὼ στάδια, δίοδος ἦν. — 6. διανενημένα: cf. ii. 17. 18, where the more unusual κατανεμασθαι is used. — καὶ ἦν ξυνεχῆ: sc. τὰ οἰκήματα, though Steup thinks this incompatible with the rest of the sent., and renders, *it was continuous* (i. e. the περιβολοὶ were connected), the neut. pl. being indef., as in i. 7. 2; 8. 8; 102. 6.

7. διὰ δέκα ἐπάλξεων: *at intervals of ten battlements*, i. e. there were ten battlements or turrets between each two of the greater towers. See Steph. Thes. s. v. διά. G. 1206, 1 c; H. 795, 1 e; Kühn. 434, i. 1 b; Kr. Spr. 68, 22, 3. Cf. δι' ὀλίγου, l. 13; διέχοντες, c. 22. 8. — 8. ἰσοπλατεῖς: rare word for ἴσοι τὸ πλάτος. Thuc. is fond of compounds in ἰσο- (ἰσοδαιτος, ἰσοκλίνδυνος, ἰσόννομος, ἰσοπαλῆς, ἰσοπληθής, ἰσόρροπος, ἰσόψηφος). Cf. Aesch. Agam. 1444, 1471. — 9. διήκοντες ἔς τε τὸ ἔσω . . . καὶ τὸ ἔξω: i. e. the towers united the two walls as if by a bridge. The first καὶ means *and*, the second *also*. See on c. 16. 12; 31. 8. ἐς is omitted before τὸ ἔξω

with nearly all the Mss. Kühn. 451, 2. See on i. 6. 20; vi. 78. 4. οἱ αὐτοί, which is pred., stands in the second clause, as in i. 23. 13, not in the first, as in c. 47. 18; ii. 40. 12; iv. 17. 3. It seems unnecessary to omit either the first καὶ with L. Herbst (*Philol.* xxiv. p. 681), or καὶ οἱ αὐτοί with Cobet. — 10. ὥστε πάροδον μὴ εἶναι παρὰ πύργον: *so that it was impossible to pass by a tower*, i. e. either on the inner or on the outer side. εἶναι in pregnant sense, = ὑπάρχειν, as often, particularly after a neg. See on i. 2. 5. παρὰ πύργον is bracketed by St., following Naber (in v. H.'s *Stud. Thuc.* p. 39). But it makes the sense clearer, and the sing. before δι' αὐτῶν is used collectively. — 11. διῆσαν: sc. οἱ φύλακες, i. e. in going from one μεταπύργιον to another. For change from inf. to finite verb after ὥστε, see GMT. 603.

12. χειμῶν νοτερός: the adj. is not pred., but forms with χειμῶν a single conception, *rain-storm*. Schol. δίνγρος καὶ ὑετὸν ἔχων. The same idea is expressed in c. 22. 2 by χειμέριον ὕδατι καὶ ἀνέμῳ. χειμῶν is so used iv. 6. 6; 103. 5. — 13. ὄντων: as usual in supplementary causal clauses, placed

φυλακὴν ἐποιοῦντο. τὸ μὲν οὖν τείχος ᾧ περιεφρουροῦντο
15 οἱ Πλαταιῆς τοιοῦτον ἦν.

22 Οἱ δ', ἐπειδὴ παρεσκεύαστο αὐτοῖς, τηρήσαντες νύκτα
χειμέριον ὕδατι καὶ ἀνέμῳ καὶ ἄμ' ἀσέληνον ἐξῆσαν·
ἡγούντο δὲ οἴπερ καὶ τῆς πείρας αἴτιοι ἦσαν. καὶ πρῶτον
μὲν τὴν τάφρον διέβησαν ἢ περιεῖχεν αὐτούς, ἔπειτα προσ-
5 ἐμείξαν τῷ τείχει τῶν πολεμίων λαθόντες τοὺς φύλακας,
ἀνὰ τὸ σκοτεινὸν μὲν οὐ προιδόντων αὐτῶν, ψόφῳ δὲ τῷ
ἐκ τοῦ προσιέναι αὐτοὺς ἀντιπαταγοῦντος τοῦ ἀνέμου οὐ

first. Cf. c. 2. 9; i. 124. 4. — δι' ὀλίγου: at a little distance, as c. 43. 14; ii. 89. 41; vii. 71. 9. — 14. περιεφρουροῦντο: found only here in Thuc., and elsewhere only in late writers, e.g. Dio C. xl. 36. See on c. 17. 10.

22. The 220 Plataeans, who persist in their purpose, scale on a rainy night the encompassing wall.

1. παρεσκεύαστο: the impers. pass., rarer in Greek than in Latin. See on i. 46. 1. G. 1240, 2; H. 602; Kr. Spr. 61, 5, 6; Kühn. 378, n. 2. — τηρήσαντες . . . ἀσέληνον: τηρήσαντες also i. 65. 4; iv. 27. 10; vi. 2. 21; as φυλάξαντες, ii. 3. 17; vii. 83. 15. Cf. Dion. H. Ant. iii. 65. 2 φυλάξαντες νύκτα χειμέριον ὕδασι καὶ ἀνέμῳ, Dio C. lxxxii. 12 ἐτήρησε νύκτα ἀσέληνον καὶ ὑετῷ λάβρῳ βρονταῖς τε χειμέριον. For other imitations see Bl.'s translation (note). The rain was mixed with snow, as shown by ἀνέμῳ ὑπονειφομένη, c. 23. 25. — 2. ἐξῆσαν: impf. of the act in progress, as i. 26. 23; 49. 2, the details of the execution being expressed by aors. διέβησαν (3), προσέμειξαν (4). — 3. οἴπερ καὶ τῆς πείρας

αἴτιοι ἦσαν: see on c. 20. 7, 9. — 4. ἢ περιεῖχεν αὐτούς: i.e. the inner ditch next to the besieged. — προσέμειξαν τῷ τείχει: they reached the foot of the wall. προσέμειξαν of approach also c. 31. 12; i. 46. 8; vi. 104. 19. On the form see St. Qu. Gr.² p. 39; Meisterhans, p. 144. — 6. ἀνὰ τὸ σκοτεινὸν μὲν: in the darkness. ἀνά of local extension also iv. 72. 11 (Kühn. 433, 1, 2); not found elsewhere in Thucydides. For position of μὲν, see Kühn. 528, 1. — οὐ προιδόντων, οὐ κατακουσάντων: without obj., in the general sense of see and hear. The gens. abs. after preceding accus. (τοὺς φύλακας), on account of the independent importance of the causes expressed. GMT. 850; H. 972 d; Kr. Spr. 47, 4, 2; Kühn. 494 b. Cf. c. 13. 30; i. 114. 2. — αὐτῶν: sc. τῶν φυλάκων. — ψόφῳ τῷ: this order, by which stress is thrown on the attribute, is freq. in Thuc. See on i. 1. 6. The dat. depends on ἀντιπαταγοῦντος, which is found only here in Thuc.; elsewhere only in late writers, e.g. Arr. Anab. v. 12. 3; Dio C. xlvi. 48; Plut. Mor. 1000 b.

κατακουσάντων· ἅμα δὲ καὶ διέχοντες πολὺ ἦσαν, ὅπως :
 τὰ ὄπλα μὴ κρουόμενα πρὸς ἄλληλα αἴσθησιν παρέχοι.
 10 ἦσαν δὲ εὐσταλείς τε τῇ ὀπλίσει καὶ τὸν ἀριστερὸν πόδα
 μόνον ὑποδεδεμένοι ἀσφαλείας ἔνεκα τῆς πρὸς τὸν πηλόν.
 κατὰ οὖν μεταπύργιον προσέμισγον πρὸς τὰς ἐπάλξεις :
 εἰδότες ὅτι ἐρήμοι εἴσι, πρῶτον μὲν οἱ τὰς κλίμακας
 φέροντες, καὶ προσέθεσαν· ἔπειτα ψιλοὶ δώδεκα ξὺν
 15 ξιφιδίῳ καὶ θώρακι ἀνέβαινον, ὧν ἠγάγετο Ἀμμέας ὁ

8. διέχοντες πολὺ: cf. ii. 81. 14. The measure of πολὺ here of course must not be supposed greater than necessity demanded. — 9. τὰ ὄπλα: placed for emphasis between ὅπως and μὴ. Cf. viii. 45. 15. — 10. εὐσταλείς τῇ ὀπλίσει: = ψιλοί, 14, 17. κούφην ὄπλασιν περιβεβλημένοι, Schol. Cf. Aesch. Pers. 797 εὐσταλῆ στόλον. The armour was of various sorts, acc. to § 3. — τὸν ἀριστερὸν πόδα μόνον . . . πρὸς τὸν πηλόν: the emphasis seems to be on μόνον, i.e. only the left foot was shod, the right being bare to prevent slipping in the mud. Cf. Sall. Jug. 94, Ceterum illi, qui escensuri erant, prae-docti ab duce, arma ornatum-que mutaverant, capite atque pedibus nudis, uti prospectus nisusque per saxa facilius foret. Arnold quotes from Scott's *Lay of Last Minstrel* iv. 8,

“Each better knee was bared to aid
 The warrior in the escalade.”

But many edit. think the meaning is, that the left foot was shod for security against slipping, the right unshod διὰ κούφότητα, as the Schol. explains. See App.

12. κατὰ . . . προσέμισγον πρὸς τὰς ἐπάλξεις: what is summarily stated at l. 5 in the aor. is here repeated, with somewhat more exact designation of the point of attack, in the impf., which tense prevails as far as ἔμελλον, l. 20. With προσέμισγον πρὸς τὰς ἐπάλξεις, cf. vii. 22. 8 πρὸς τὰς ἐντὸς προσμεῖξαι. But see App. — 13. εἰδότες ὅτι ἐρήμοι εἴσι: sc. on account of the νῆξ χειμέριος, as explained c. 21. § 4. — πρῶτον μὲν . . . (19) ἔφερον: see App. — 14. προσέθεσαν, (16) ἀνέβη: these two particular facts alone of the whole account are expressed by the aorist. Arn. says, ‘The transition from painting a scene to stating a fact is marked by the variation of tense from ἀνέβαινον to ἀνέβη; the first represents the party in the very act of mounting the wall, the second records the fact that their commander was the first man who did mount it.’ — ἔπειτα, (17) ἔπειτα: after πρῶτον μὲν, cf. Xen. *Cyrop.* i. 3. 14. — ξὺν ξιφιδίῳ καὶ θώρακι: for the collective sing., see Kr. *Syr.* 44, 1, 7. Cf. ii. 70. 14. For the use of ξὺν, which is chiefly poetic, seldom occurring in Attic prose except in Xen., see G.

Κοροίβου, καὶ πρῶτος ἀνέβη (μετὰ δὲ αὐτὸν οἱ ἐπόμενοι
 ἐξ ἑφ' ἐκάτερον τῶν πύργων ἀνέβαινον). ἔπειτα ψιλοὶ
 ἄλλοι μετὰ τούτους ξὺν δορατίοις ἐχώρουν, οἷς ἕτεροι
 κατόπιν τὰς ἀσπίδας ἔφερον, ὅπως ἐκείνοι ῥᾶον προσβαί-
 20 νοιεν, καὶ ἔμελλον δώσειν ὁπότε πρὸς τοῖς πολεμίοις εἶεν.
 ὡς δὲ ἄνω πλείους ἐγένοντο, ἤσθοντο οἱ ἐκ τῶν πύργων 4
 φύλακες· κατέβαλε γάρ τις τῶν Πλαταιῶν ἀντιλαμβανό-
 μενος ἀπὸ τῶν ἐπάλξεων κεραμίδα, ἣ πεσοῦσα δοῦπον
 ἐποίησε. καὶ αὐτίκα βοή ἦν· τὸ δὲ στρατόπεδον ἐπὶ τὸ 5
 25 τείχος ὤρμησεν· οὐ γὰρ ἤδει ὅ τι ἦν τὸ δεινὸν σκοτεινῆς
 νυκτὸς καὶ χειμῶνος ὄντος, καὶ ἅμα οἱ ἐν τῇ πόλει τῶν
 Πλαταιῶν ὑπολελειμμένοι ἐξελθόντες προσέβαλλον τῷ
 τείχει τῶν Πελοποννησίων ἐκ τοῦμπαλιῦ ἢ οἱ ἄνδρες αὐτῶν

1217; Kühn. 431, 2. — 16. μετὰ δὲ αὐτὸν οἱ ἐπόμενοι: *i.e.* Ammeas and his eleven companions, who were to attack in two squads of six each the two nearest towers. — 20. εἶεν: for the form, see on c. 42. 22. *St. Qu. Gr.*² p. 62.

21. ἤσθοντο: without expressed obj. as i. 95. 21; i18. 9, etc. — οἱ ἐκ τῶν πύργων φύλακες: for the attraction of the prep., see on c. 5. 1 and i. 8. 9. — 23. δοῦπον: Cl. has adopted this reading of one Ms. (A), instead of the vulg. ψόφον, with Bk., Goell., and St., on the ground that it is not only the more appropriate, but also the rarer word, and hence rather to be attributed to Thuc. than to the copyist. It is used chiefly in poetry, but occurs in Xen. *Anab.* ii. 2. 19. But the vulg. seems to be supported by the imitations which Bl. cites from Dio C. (xliiii. 11 and xliv. 17), where ψόφον is read.

24. τὸ δὲ στρατόπεδον ἐπὶ τὸ τείχος ὤρμησεν: *i.e.* the garrison, which had gone into shelter from the rain, now hastened each to his own station on the wall. στρατόπεδον, *troops*, without reference to any fixed array, as in ii. 25. 9, and fréq. — 25. τὸ δεινόν: *the danger.* Cf. i. 70. 11; 84. 8; 120. 13. — σκοτεινῆς νυκτὸς . . . ὄντος: the partic. belongs to both substs., σκοτεινῆς νυκτὸς being treated as a single word. — 26. τῶν Πλαταιῶν: the part. gen. in the very unusual position between the art. and partic., as in c. 36. 19; 65. 14; i. 126. 33; vi. 102. 1. See Merriam, *Trans. Am. Philol. Assoc.* 1882, p. 45. *Kr. Spr.* 47, 9, 11. — 27. προσέβαλλον: so Steup reads (for the vulg. προσέβαλον), with two Mss. (C and f), as being more natural in describing an event that was not momentary, and in accordance with the following impfs. Cf. esp. παρανήσχοι, l. 35. — 28. ἐκ τοῦμπαλιῦ ἢ: *from*

- ὑπερέβαινον, ὅπως ἤκιστα πρὸς αὐτοὺς τὸν νοῦν ἔχιοεν.
 30 ἔθουρβοῦντο μὲν οὖν κατὰ χώραν μένοντες, βοθηεῖν δὲ οὐδείς ἐτόλμα ἐκ τῆς αὐτῶν φυλακῆς, ἀλλ' ἐν ἀπόρῳ ἦσαν εἰκάσαι τὸ γιγνόμενον. καὶ οἱ τριακόσιοι αὐτῶν, 7
 οἷς ἐτέτακτο παραβοθηεῖν εἴ τι δέοι, ἐχώρουν ἔξω τοῦ
 35 Θήβας πολέμοιοι. παρανίσχον δὲ καὶ οἱ ἐκ τῆς πόλεως 8

the opposite side. *ἐμπαλιν* ἢ also in Hdt. i. 207. 13; ix. 56. 8. ἢ as in *τοῦναντίον* ἢ, vi. 68. 14; vii. 80. 6; Plato *Gorg.* 481 c. — 29. *ὑπερέβαινον*: with the corresponding οἱ *ὑπερβαίνοντες* (c. 23. 1), of what was at that time going on. — *πρὸς αὐτοὺς τὸν νοῦν ἔχιοεν*: *give attention to them.* Cf. vii. 19. 32; viii. 8. 16.

30. *ἔθουρβοῦντο*: *were in great excitement.* Cf. v. 65. 28. — *κατὰ χώραν*: *at their post.* Cf. i. 28. 18. — 31. *ἐκ τῆς αὐτῶν φυλακῆς*: *from the post assigned to each.* *αὐτῶν*, or *ἑαυτῶν*, is both by position and emphasis preferable to *αὐτῶν* of most of the Mss.; for as the *οὐδείς* clause is only the complement of *κατὰ χώραν μένοντες*, the pl. *αὐτῶν* refers back to the subj. of *ἔθουρβοῦντο*. G. 960; H. 673 b. Cf. c. 91. 6; viii. 48. 28. St. reads *αὐτῶν* (intensive). Kr. *Spr.* 47, 9, 12. — *ἐν ἀπόρῳ ἦσαν εἰκάσαι τὸ γιγνόμενον*: *they were at a loss to conjecture what was going on.* Cf. i. 25. 2 *ἐν ἀπόρῳ εἶχοντο θέσθαι τὸ παρόν.*

32. οἱ *τριακόσιοι*: for the art., see on c. 3. 18. The number is a favourite one for a corps of picked men, esp. among the Lacedaemonians. See Trieber, *N. Jahrb.* ciii. p. 443 ff.

Cf. ii. 25. 17; iv. 70. 14; 125. 19. — 33. *ἐτέτακτο*: *impers.*, as in c. 61. 12, and with dat. and inf., as i. 19. 6; v. 31. 10 (Kr., *ἐπετέτακτο*; Cobet, *προσετέτακτο*). — *ἐχώρουν ἔξω τοῦ τείχους πρὸς τὴν βοήν*: since the towers from which the cry of alarm came were, as all the rest, *Ἰσπλατεῖς τῷ τείχει* (c. 21. 9), one could not know whether the danger was from the city or from without; but under the circumstances it was natural to think first of danger from without, *i.e.* from Athens. And so the 300, as well as the guards of the remaining towers, left the Plataeans, who were crossing, for the time unmolested. *ἐχώρουν πρὸς τὴν βοήν*, *i.e.* to the place whence the cry came, in the proper sense of *βοθηεῖν*. The *φρυκτοὶ πολέμοιοι* were signals to indicate danger from the enemy. Cf. ii. 94. 1. From this place and c. 80. 7, Arn. infers (against the Schol. and Polyb. x. 40) considerable proficiency in the art of signalling. See Merriam, *Telegraphing among the Ancients*, Arch. Inst. Am., Classical Series iii. — 35. *παρανίσχον*: *lit. raised by the side of, i.e.* so as to counteract the others. The compound not found elsewhere in Thuc.; intr. in Plut.

Πλαταιῆς ἀπὸ τοῦ τείχους φρυκτοὺς πολλοὺς πρότερον
 παρεσκευασμένους ἐς αὐτὸ τοῦτο, ὅπως ἀσαφῆ τὰ
 σημεῖα τῆς φρυκτωρίας τοῖς πολεμίοις ἦ καὶ μὴ
 βοηθοῖεν, ἄλλο τι νομίσαντες τὸ γιγνόμενον εἶναι ἢ
 40 τὸ ὄν. πρὶν σφῶν οἱ ἄνδρες οἱ ἐξιόντες διαφύγοιεν
23 καὶ τοῦ ἀσφαλοῦς ἀντιλάβοιτο. οἱ δ' ὑπερβαίνοντες 1
 τῶν Πλαταιῶν ἐν τούτῳ, ὡς οἱ πρῶτοι αὐτῶν ἀνε-
 βεβήκεσαν καὶ τοῦ πύργου ἐκατέρου τοὺς φύλακας δια-
 φθείραντες ἐκεκρατήκεσαν τὰς τε διόδους τῶν πύργων
 5 ἐνστάντες αὐτοὶ ἐφύλασσον μηδένα δι' αὐτῶν ἐπιβοηθεῖν,

Aemil. Paul. 32.—37. ὅπως . . . ἢ καὶ μὴ βοηθοῖεν: the same change of mood as in vi. 96. 18, 19; vii. 17. 15, 17; viii. 87. 14, 17. GMT. 321; Kr. *Spr.* 54, 8, 2; Kühn. 553, 6.—38. τῆς φρυκτωρίας: as *Ar. Aves* 1161; *Aesch. Agam.* 33, 490. Cf. φρυκτωροί, viii. 102. 2; φρυκτωρεῖν, c. 80. 7.—40. οἱ ἐξιόντες: cf. c. 20. 6; 22. 2.—πρὶν διαφύγοιεν: opt. by assimilation after μὴ βοηθοῖεν. GMT. 643; Kühn. 399, 6b.—41. τοῦ ἀσφαλοῦς ἀντιλάβοιτο: teach safety. Cf. iv. 128. 12; vii. 60. 17; 77. 29. For the gen., see G. 1099; H. 738; Kühn. 416, 2.

23. *They succeed in crossing the wall and the outer ditch.*

1. οἱ ὑπερβαίνοντες τῶν Πλαταιῶν: these words are the general subj. of the whole sent., which is afterwards distributed into οἱ μὲν (7), οἱ δέ (9). The expression stands, as σφῶν οἱ ἄνδρες οἱ ἐξιόντες, c. 22. 40, opp. to οἱ ἐν τῇ πόλει τῶν Πλαταιῶν ὑπολειμμένοι, c. 22. 27, or οἱ ἐκ τῆς πόλεως Πλαταιῆς, c. 22. 36; 24. 15, and answers to the const. ἐκ τοῦμπαλιῶν ἢ οἱ ἄνδρες αὐτῶν ὑπερέβαινον, c. 22. 29.

The pres. partic. is used to designate all the participants so long as the undertaking lasts. See on c. 4. 13.—2. ὡς οἱ πρῶτοι αὐτῶν . . . ἐπιβοηθεῖν: parenthetical subord. clause. See Steup, following Pp., *Rh. Mus.* xxxiii. p. 253 f. Most commentators end the parenthetical clause at ἐκεκρατήκεσαν, and make τε, in l. 4, correl. to καὶ in l. 6. But, with this const., ἀπὸ τῶν πύργων . . . βάλλοντες would be a mere repetition of τὰς τε διόδους . . . ἐπιβοηθεῖν. The first part of the parenthetical clause is not resumptive, but progressive, since above (c. 22. 21) only a number of the detachment of Ammeas was said to have ascended the wall, while here οἱ πρῶτοι αὐτῶν includes not only the whole twelve, but also those armed with spears.—3. τοῦ πύργου ἐκατέρου: cf. c. 22. 17.—4. τὰς διόδους τῶν πύργων: i.e. the passages through the lower part of the towers. Cf. c. 21. 11.—5. αὐτοὶ: opp. to the former guards. See on i. 100. 14.—ἐφύλασσον μηδένα . . . ἐπιβοηθεῖν: cf. vii. 17. 5; also ii. 69. 4 φύλακῆν εἶχε μῆτ' ἐκπλεῖν.

- καὶ κλίμακας προσθέντες ἀπὸ τοῦ τείχους τοῖς πύργοις
καὶ ἐπαναβιβάσαντες ἄνδρας πλείους οἱ μὲν ἀπὸ τῶν πύρ-
γων τοὺς ἐπιβοηθοῦντας καὶ κάτωθεν καὶ ἄνωθεν εἶργον
βάλλοντες, οἱ δ' ἐν τούτῳ οἱ πλείους πολλὰς προσθέντες
10 κλίμακας ἅμα καὶ τὰς ἐπάλξεις ἀπώσαντες διὰ τοῦ μετα-
πυργίου ὑπερέβαινον. ὁ δὲ διακομιζόμενος αἰεὶ ἴστατο ἐπὶ 2
τοῦ χείλους τῆς τάφρου καὶ ἐντεῦθεν ἐτόξευόν τε καὶ ἠκόντι-
ζον, εἴ τις παραβοηθῶν παρὰ τὸ τεῖχος κωλυτῆς γίγνοιτο
τῆς διαβάσεως. ἐπεὶ δὲ πάντες διεπεπεραίωντο, οἱ ἀπὸ 3
15 τῶν πύργων, χαλεπῶς οἱ τελευταῖοι καταβαίνοντες, ἐχώρου

The const., *μή* with inf., is the same as with *κωλύειν*. — 6. *καί*: also. It was not deemed sufficient simply to guard the passages of the towers. — 7. *πλείους*: several, a number, as in c. 22. 21, or possibly, more, sc. than those that guarded the passages below. — 8. *καὶ κάτωθεν καὶ ἄνωθεν*: belongs to *εἶργον*, not to *ἐπιβοηθοῦντας*, and, with a reference to *τὰς διόδους φυλάσσοντες*, as well as to *ἐπαναβιβάσαντες*, more fully explains *ἀπὸ τῶν πύργων*. Kr. explains, 'they kept back from the towers the advancing foe, shooting at them from below and from above.' — 9. *οἱ δέ*: i.e. those still at the foot of the wall; *οἱ πλείους* being appos., as in viii. 80. 13, but not restrictive, as in ii. 4. 19. — *προσθέντες*: sc. *τῷ τείχει*. — 10. *ἅμα*: connects *προσθέντες* closely with *ἀπώσαντες*. — 11. *ὑπερέβαινον*: includes, acc. to what follows, also the crossing of the outer ditch.

ὁ δὲ διακομιζόμενος αἰεὶ ἴστατο: always as one came over he halted. *αἰεὶ* belongs not only to the iterative partic. ὁ διακομιζόμενος (= ὅποτε τις δια-

κομιζοίτο), but also to ἴστατο, — hence its position. Kr. *Spr.* 50, 10, 5. See on i. 2. 4. The pl. idea implied in this clause finds expression in the verbs that follow. — ἐπὶ τοῦ χείλους τῆς τάφρου: i.e. the outer ditch (c. 24. 13), to be distinguished from the inner mentioned c. 22. 4. With *χείλος*, *bank*, cf. *labrum fossae*, Liv. xxxvii. 37. — 13. *παρὰ τὸ τεῖχος*: by the side of the wall. — *κωλυτῆς γίγνοιτο τῆς διαβάσεως*: = *κωλύει τὴν διάβασιν*. See on c. 2. 11.

14. *πάντες*: sc. except those still on the two towers. — 15. *χαλεπῶς οἱ τελευταῖοι καταβαίνοντες*: parenthetical, the last descending with difficulty. *οἱ τελευταῖοι* is in part. appos. to *οἱ ἀπὸ τῶν πύργων*, as i. 119. 5; ii. 54. 4. Of the smaller detachment (= *οἱ ἀπὸ τῶν πύργων* = *οἱ μὲν*, l. 7 above), under whose protection the larger division crossed the wall, those who descended last got down with difficulty, being hard pressed doubtless by the enemy, who must have pushed after them through the towers. See Steup, *Rh. Mus.* xxxiii. p. 255. Arn., Bl., and

ἐπὶ τὴν τάφρον. καὶ ἐν τούτῳ οἱ τριακόσιοι αὐτοῖς ἐπεφέ-
 ροντο λαμπάδας ἔχοντες. οἱ μὲν οὖν Πλαταιῆς ἐκείνους 4
 ἑώρων μᾶλλον ἐκ τοῦ σκοτόυς ἐστῶτες ἐπὶ τοῦ χείλους τῆς
 τάφρου. καὶ ἐτόξενόν τε καὶ ἐσηκόντιζον ἐς τὰ γυμνά, αὐτοὶ
 20 δὲ ἐν τῷ ἀφανεῖ ὄντες ἦσσαν διὰ τὰς λαμπάδας καθεω-
 ρῶντο. ὥστε φθάνουσι τῶν Πλαταιῶν καὶ οἱ ὕστατοι δια-
 βάντες τὴν τάφρον, χαλεπῶς δὲ καὶ βιαίως· κρύσταλλός 5
 τε γὰρ ἐπεπήγει οὐ βέβαιος ἐν αὐτῇ ὥστ' ἐπελθεῖν, ἀλλ'
 οἷος ἀπηλιώτου † ἢ βορέου ὑδατώδης μᾶλλον, καὶ ἡ νῦξ
 25 τοιούτῳ ἀνέμῳ ὑπονειφομένη πολὺ τὸ ὕδωρ ἐν αὐτῇ ἐπε-
 ποιήκει, ὃ μόλις ὑπερέχοντες ἐπεραιώθησαν. ἐγένετο δὲ

Jow. take only *χαλεπῶς οἱ τελευταῖοι* as parenthetical. — 16. *οἱ τριακόσιοι*: cf. c. 22. 33).

18. *μᾶλλον*: *more*, i.e. better. Cf. ἦσσαν, l. 20. — *ἐκ τοῦ σκοτόυς*: cf. Xen. *Anab.* vii. 4. 18 *ἠκόντιζον εἰς τὸ φῶς ἐκ τοῦ σκοτόυς*. — 19. *τὰ γυμνά*: i.e. the unprotected parts of the body, as in v. 10. 17; 71. 6. Cf. Liv. xxii. 50 in *latus dextrum quod patebat Numidae iacularentur*. — 20. *διὰ τὰς λαμπάδας*: i.e. the enemy's torches, which lighted only the space just around the bearers. — 22. *βιαίως*: *hard pressed*. Kühn. 497, 5. Cf. ii. 33. 14 *βιαιότερον ἀναγαγόμενοι*, iv. 31. 15 *ἀναχώρησις βιαιότερα*, v. 73. 22 *ἀποχώρησις οὐ βίαιος*.

κρύσταλλος ἐπεπήγει: cf. Aesch. *Pers.* 501 *περᾶ κρυσταλλοπήγα διὰ πόρον*, Eur. *Rhes.* 441 *φυσήματα κρυσταλλόπηκτα*. — 23. *ἐπελθεῖν*: *διαδραμεῖν*, Schol. — 24. *οἷος ἀπηλιώτου ἢ βορέου ὑδατώδης μᾶλλον*: *such as (is formed) when the wind is east instead of north, rather watery*. This interpretation, given by the Schol. and

Va., and adopted by Arn., Bl., and Jow., is doubtless the best that can be made out of the text as it stands. For the omission of *μᾶλλον* before ἡ, which Jow. thinks is softened by its occurrence after *ὑδατώδης*, Arn. cites Soph. *Ajax* 966 *ἔμοι πικρὸς τέθνηκεν ἡ κείνους γλυκὺς*. Dobree brackets ἡ *βορέου*. Pr. would transpose *ὑδατώδης μᾶλλον*, or bracket *ὑδατώδης*. For the temporal gens., see G. 1136; H. 759; Kühn. 418, 8 b; Kr. *Spr.* 47, 2, 1. On the form *ἀπηλιώτης*, see Lobeck on Soph. *Aj.* 805. *ὑδατώδης* occurs only here in Thuc. — *καὶ ἡ νῦξ . . ὑπονειφομένη*: *and the night with such a wind somewhat snowy (lit. besnowed)*. A bold and rather poetic use of *ὑπονειφομένη* that seems not to be found elsewhere. Cf. *ὑπενεῖφεν*, iv. 103. 5. On the form *ὑπονειφομένη*, which most of the best Mss. have, see J. Schmidt, *zur Gesch. d. indogerm. Vokalismus* i. p. 134; Stahl *Qu. Gr.*² p. 39. Cobet, *ad Hyper.* p. 57, prefers *ὑπονειφομένη*. — 26. *ὃ μόλις ὑπερέχοντες ἐπεραιώθησαν*: *which they crossed scarcely keep-*

καὶ ἡ διάφευξις αὐτοῖς μᾶλλον διὰ τοῦ χειμῶνος τὸ μέ-
24 γεθος. ὀρμήσαντες δὲ ἀπὸ τῆς τάφρου οἱ Πλαταιῆς ἐχώ-
 ρουν ἀθρόοι τὴν ἐς Θήβας φέρουσαν ὁδόν, ἐν δεξιᾷ ἔχον-
 τες τὸ τοῦ Ἀνδροκράτους ἡρώων, νομίζοντες ἡκιστα
 σφᾶς ταύτην αὐτοὺς ὑποτοπῆσαι τραπέσθαι τὴν ἐς τοὺς
5 πολεμίους· καὶ ἄμα ἐώρων τοὺς Πελοποννησίους τὴν
 πρὸς Κιθαιρῶνα καὶ Δρυὸς κεφαλὰς τὴν ἐπ' Ἀθηνῶν
 φέρουσαν μετὰ λαμπάδων διώκοντας. καὶ ἐπὶ μὲν ἕξ ἡ ²

ing (their heads) *above*. ὄ belongs to both partic. and verb. For *ὑπερέχειν* with acc. in fig. sense, cf. Eur. *Hipp.* 1365. — ἐγένετο . . . μᾶλλον: Cl. explains that ἐγένετο is not merely passive of ποιῆσθαι, but has the stronger meaning of successful accomplishment, as in v. 55. 15; vi. 74. 3; viii. 57. 8. “And their escape was accomplished more, etc.” But cf. vii. 41. 3 τὴν κατάφευξιν ἐποίουντο. The idea of successful accomplishment is inseparable from the expression ἐγένετο ἢ διάφευξις. διάφευξις, which occurs elsewhere only in late writers, for διαφυγή, acc. to Thuc.’s preference for forms in -σις, which appears esp. in connexion with the pass. γίγνεσθαι. Cf. c. 92. 16; i. 73. 1; 75. 14; ii. 11. 17; 14. 7; 94. 2; iv. 74. 18; 85. 1; 113. 1; 116. 10; v. 82. 18; vi. 103. 17; vii. 42. 7; viii. 21. 2; 66. 9; 89. 26; 97. 13. On Thuc.’s use of verbal nouns in -σις, see *Introd. to Book I.* p. 49, and Sihler, *Trans. Amer. Philol. Assoc.* xii. p. 96 ff. — 27. διὰ τοῦ χειμῶνος τὸ μέγεθος: for the order, see on i. 32. 8.

24. 212 men, having eluded their pursuers, reach Athens.

3. τὸ τοῦ Ἀνδροκράτους ἡρώων:

the temenos of the Plataean hero Androcrates, who is mentioned by Plut. *Arist.* 11, is referred to also by Hdt. ix. 25. 18, and Plut. *ibid.* — νομίζοντες . . . ἐς τοὺς πολεμίους: *thinking those would least suspect that they had taken this road, which led to the enemy.* The irregularity in the order of words arose from emphasizing σφᾶς ταύτην. For the rare verb ὑποτοπῆσαι, used by Thuc. elsewhere only in aor. partic., see on i. 20. 9, and for aor. inf. after νομίζειν referring to the future, see note and App. on ii. 3. 9. St. inserts ἄν after ἡκιστα. GMT. 127; Kühn. 389, κ. 8. — 5. τὴν πρὸς Κιθαιρῶνα καὶ Δρυὸς κεφαλὰς: through this pass, called by the Athenians, from the wood-covered peaks, Δρυὸς κεφαλαί, by the Boeotians, from the three easily distinguishable summits, Τρεῖς κεφαλαί (Hdt. ix. 39. 5), ran one of the three main roads between Boeotia and Attica in a southeasterly direction by Eleutherae. See Vischer, *Erinnerungen aus Griechenland*, p. 533; Bursian i. p. 249. — 7. μετὰ λαμπάδων: cf. c. 23. 17. — διώκοντας: abs., *hastening forward.* For the acc. connected with διώκοντας, as well as those with ἐχώ-

- ἑπτὰ σταδίους οἱ Πλαταιῆς τὴν ἐπὶ τῶν Θηβῶν ἐχώρησαν, ἔπειθ' ὑποστρέψαντες ἦσαν τὴν πρὸς τὸ ὄρος φέρουσαν
 10 ὁδὸν ἐς Ἐρύθρας καὶ Ὑσιάς, καὶ λαβόμενοι τῶν ὁρῶν
 διαφεύγουσιν ἐς τὰς Ἀθήνας, ἄνδρες δώδεκα καὶ διακό-
 σιοι ἀπὸ πλειόνων· εἰσὶ γάρ τινες αὐτῶν οἱ ἀπετράποντο
 ἐς τὴν πόλιν πρὶν ὑπερβαίνειν. εἰς δ' ἐπὶ τῇ ἔξω τάφρῳ
 τοξότης ἐλήφθη. οἱ μὲν οὖν Πελοποννήσιοι κατὰ χώραν 3
 15 ἐγένοντο τῆς βοηθείας παυσάμενοι· οἱ δ' ἐκ τῆς πόλεως
 Πλαταιῆς τῶν μὲν γεγενημένων εἰδότες οὐδέν, τῶν δὲ
 ἀποτραπομένων σφίσιν ἀπαγγελιάντων ὡς οὐδεὶς πε-
 ρίεστι, κήρυκα ἐκπέμφαντες, ἐπεὶ ἡμέρα ἐγένετο, ἐσπέν-
 δοντο ἀναίρεσιν τοῖς νεκροῖς, μαθόντες δὲ τὸ ἀληθὲς
 20 ἐπαύσαντο.

Οἱ μὲν δὴ τῶν Πλαταιῶν ἄνδρες οὕτως ὑπερβάντες

ρησαν and ἦσαν below, see G. 1057; Kühn. 409, 1, 7.

9. τὴν πρὸς τὸ ὄρος . . . Ὑσιάς: this road, which branched off eastward not far from Plataea, is to be distinguished from that which led directly from Thebes to Hysiae, mentioned by Paus. ix. 1. 6 οὐ τὴν εὐθείαν ἀπὸ τῶν Θηβῶν τὴν πεδιάδα, τὴν δὲ ἐπὶ Ὑσιὰς πρὸς Ἐλευθερῶν τε καὶ τῆς Ἀττικῆς. — 10. ἐς Ἐρύθρας καὶ Ὑσιάς: the remoter point is mentioned first, for Erythrae was east of Hysiae. Cf. c. 29. 6, and see on ii. 7. 16. For the accent of Ἐρύθρας, see Eustathius on Hom. B 499 Ἐρύθραι μὲν βαρυτόνως αἱ τῆς Βοιωτίας, Ἐρυθραὶ δὲ δξύτονως αἱ τῆς Ἰωνίας. — λαβόμενοι: having reached, with gen., as in c. 106. 10; viii. 80. 13. G. 1099; H. 739; Kühn. 416, 2. Cf. ἀντιλαβέσθαι in the same sense c. 22.

1. — 12. ἀπὸ πλειόνων: i.e. the 220 mentioned in c. 20. 11. ἀπό as in

c. 112. 30; i. 49. 25; II. 0. 2; vii. 87. 26. Kühn. 414, N. 4. — εἰσὶ τινες οἱ: treated as a single subst., some, hence the pres. is retained. G. 1029; H. 998.

14. κατὰ χώραν ἐγένοντο: returned to their post. Cf. κατὰ ξυλλόγουσ γίγνεσθαι, c. 27. 7; κατὰ ξυστάσεις γίγνεσθαι, ii. 21. 15; ἐν ταῖς χώραις ἕκαστοι ἐγένοντο, Xen. Anab. iv. 8. 15. κατὰ χώραν is found elsewhere only with μένειν (c. 22. 30; i. 28. 18; ii. 58. 17; iv. 14. 28; 26. 3; 76. 26; vii. 49. 24; viii. 71. 21; 86. 16). — 15. τῆς βοηθείας: see on c. 22. 34. — οἱ ἐκ τῆς πόλεως: the proleptic use of ἐκ caused by the following κήρυκα ἐκπέμφαντες. See on c. 22. 22. — 18. ἐσπένδοντο ἀναίρεσιν τοῖς νεκροῖς: conative impf. Schol. σπονδὰς ἐξήτουν ποιῆσαι. GMT. 36; Kühn. 382, 6 b. With acc. of thing and dat. of person also c. 109. 10; 114. 11. Kühn. 424, N. 1 b. — 21. οἱ μὲν δὴ . . . οὕτως ὑπερβάντες

25 ἐσώθησαν. ἐκ δὲ τῆς Λακεδαίμονος τοῦ αὐτοῦ χειμῶνος 1
 τελευτῶντος ἐκπέμπεται Σάλαιθος ὁ Λακεδαιμόνιος ἐς
 Μυτιλήνην τριήρει. καὶ πλεύσας ἐς Πύρραν καὶ ἐξ αὐ-
 τῆς πεζῆ κατὰ χαράδραν τινά, ἣ ὑπερβατὸν ἦν τὸ περι-
 5 τείχισμα, διαλαθὼν ἐσέρχεται ἐς τὴν Μυτιλήνην, καὶ
 ἔλεγε τοῖς προέδροις ὅτι ἐσβολή τε ἅμα ἐς τὴν Ἀττικὴν
 ἔσται καὶ αἱ τεσσαράκοντα νῆες παρέσονται ἃς ἔδει βο-
 θῆσαι αὐτοῖς, προαποπεμφθῆναί τε αὐτὸς τούτων ἕνεκα
 καὶ ἅμα τῶν ἄλλων ἐπιμελησόμενος. καὶ οἱ μὲν Μυτιλη- 2

ἐσώθησαν: cf. c. 20. 12 ἐνέμειναν τῆ
 ἐξόδῳ ἐθελονταὶ τρόπῳ τοιῷδε. The fate
 of the city and of those who remained
 in it is narrated in c. 52-68.

25. *The beleaguered Mytileneans
 are encouraged to hold out by the
 Lacedaemonian Salaethus, who steals
 into the city.*

2. ὁ Λακεδαιμόνιος: the art., sus-
 pected by Kr., is protected by c. 100.
 11; v. 52. 3; viii. 26. 8; 35. 2. The
 use of the art. is nowhere more vari-
 able than with names of peoples.—
 ἐς Μυτιλήνην: which was in the con-
 dition described c. 18. § 5.—3. ἐς
 Πύρραν: on the inmost recess of the
 bay which extends from the west
 coast deep into the island, whence
 the distance to Mitylene was short-
 est.—4. κατὰ χαράδραν τινά: i.e.
 along the dry bed of a torrent.
 Cf. c. 98. 7; 107. 14; 112. 22.—ἣ
 ὑπέρβατον ἦν: if the text be sound,
 either, as Bl., because the wall of the
 Athenians had not been completed
 across the ravine, or, as St., because
 it was lower there and less carefully
 guarded. Steup, who assumes that
 the wall must have been everywhere

of the same height—measured from
 base to top—and hence not easier
 to cross in the ravine than elsewhere,
 favors Cl.'s suggestion of an outlet
 for the water left open in the bed of
 the torrent, in which case v. Herw.'s
 conjecture ὑποβατόν, for ὑπερβατόν,
 would be probable.—5. διαλαθὼν:
 i.e. λάθρα διελθὼν or ὑπερβάς. Con-
 trary to the usual const., λανθάνω takes
 here the form of the limiting parti-
 ciple. GMT. 893; Kühn. 482, n. 14.
 —6. τοῖς προέδροις: prob. the official
 title of the ruling board under the
 oligarchical constitution of Mytilene.
 Cf. viii. 67. 15, where the first five men
 to be chosen under the constitution
 proposed by Pisander are called πρό-
 εδροι. See Plehn, *Lesbos*, p. 93.—
 7. αἱ τεσσαράκοντα νῆες: cf. c. 16.
 § 3.—8. προαποπεμφθῆναί τε: the
 particle introduces the *third* member.
 For the change from const. with *ὅτι*
 to inf., cf. c. 2. 12, 15; 3. 12, 14, and
 see on i. 87. 11. Kühn. 550, n. 3.
 —9. καὶ ἅμα . . . ἐπιμελησόμενος:
 for partic. co-ord. with prepositional
 phrase, cf. c. 34. 17; 42. 23; i. 39. 2;
 80. 3; ii. 89. 22.

10 ναῖοι ἐθάρσουν τε καὶ πρὸς τοὺς Ἀθηναίους ἦσσαν εἶχον τὴν γνώμην ὥστε ξυμβαίνειν. ὃ τε χειμῶν ἐτελεύτα οὗτος, καὶ τέταρτον ἔτος τῷ πολέμῳ ἐτελεύτα τῷδε ὄν Θουκυδίδης ξυνέγραψεν.

26 * Τοῦ δ' ἐπιγιγνομένου θέρους οἱ Πελοποννήσιοι, 1 ἐπειδὴ τὰς ἐς τὴν Μυτιλήνην [δύο καὶ τεσσαράκοντα] ναῦς ἀπέστειλαν, ἄρχοντα Ἀλκίδαυ. ὃς ἦν αὐτοῖς ναύαρχος, προστάξαντες, αὐτοὶ ἐς τὴν Ἀττικὴν καὶ οἱ ξύμμαχοι 5 ἐσέβαλον, ὅπως οἱ Ἀθηναῖοι ἀμφοτέρωθεν θορυβοῦμε-

10. πρὸς τοὺς Ἀθηναίους: Cl. construes with ἦσσαν εἶχον τὴν γνώμην, as v. 44. 7; 48. 10; Xen. *Anab.* ii 5. 29 (cf. also Thuc. v. 13. 8; 14. 4), *they had their mind less turned* (were less inclined) *to the Athenians*, ὥστε ξυμβαίνειν being an explanatory addition. But Steup connects πρὸς τοὺς Ἀθηναίους with ξυμβαίνειν, comparing c. 27. 3, in which case the order of words would be as in vii. 86. 12 τοὺς γὰρ ἐκ τῆς νήσου ἄνδρας τῶν Λακεδαιμονίων ὁ Νικίας προθυμήθη . . . ὥστε ἀφεθῆναι, and ὥστε pleonastic after εἶχον τὴν γνώμην, as often after πέλθειν (see on c. 31. 10), παρασκευάζειν (c. 36. 20), δεῖσθαι (i. 119. 7), ψηφίζεσθαι (v. 17. 20; vi. 88. 47), δόξαν (viii. 79. 2), ξυγχωρεῖσθαι (v. 17. 12). Kühn. 473, n. 6. This certainly brings out more clearly the evident sense of the passage.—11. ὃ τε χειμῶν κτέ.: only here is this formula for the conclusion of the year introduced by τε, and so *this winter ended*. Generally the connexion is looser: with καί, as c. 88. 13; ii. 47. 2; 103. 5; iv. 51. 5; 116. 14; 135. 8; v. 39. 18; 51. 10; 56. 19; 81. 10; 83. 20; vi. 7. 24; 93. 20;

vii. 18. 32; viii. 6. 32; 60. 16; or with μέν (in *resumé*), as c. 116. 7; ii. 70. 21.

FIFTH YEAR OF THE WAR.

cc. 26-88.

26. *The next spring the Peloponnesians send a fleet to succour Mytilene, and make at the same time a fourth invasion of Attica.*

1. οἱ Πελοποννήσιοι . . . (4) αὐτοὶ καὶ οἱ ξύμμαχοι: see on c. i. 1.—2. [δύο καὶ τεσσαράκοντα]: Cl. explains that here, where the actual sending of the expedition is described, the exact number is given instead of the round number forty used elsewhere in the account (c. 16. 16; 25. 7; 29. 1; 69. 1). Arn. thinks the two additional ships may have been the Spartan contingent, which in such expeditions was always small. Cf. viii. 6. 31. Steup brackets the words. See App.—3. ἄρχοντα: for ἔχοντα of the Mss. See App.—ὃς ἦν αὐτοῖς ναύαρχος: cf. c. 16. 17. Here, as ii. 66. 6; 80. 12, the nauarchy extends from the summer of one year to the next.—5. ὅπως . . . ἐπιβοηθήσουσιν:

νοι ἦσσαν ταῖς ναυσὶν ἐς τὴν Μυτιλήνην καταπλεύσασαι ἐπιβοηθήσουσιν. ἦγειτο δὲ τῆς ἐσβολῆς ταύτης Κλεομέ- 2

the reason why the invasion was made exactly then, not earlier nor later. Cf. § 4 and c. 25. 6 ὅτι ἐσβολή τε . . . παρέσονται.—ἀμφοτέρωθεν θορυβούμενοι: *i.e.* not only threatened by the fleet sailing to Lesbos, but actually attacked by a land force in Attica.—6. ἦσσαν: *i.e.* less than they could but for the invasion then made into Attica, against which part of the Athenian forces would be engaged. The Spartan government did not anticipate, of course, that in consequence of the slowness and cowardice of Alcidas the Athenians would hear of the fall of Mytilene soon after they heard of the sailing of Alcidas, and so would not need to send thither any more ships. Cf. c. 29. § 1.—ταῖς ναυσὶν ἐς τὴν Μυτιλήνην καταπλεύσασαι ἐπιβοηθήσουσιν: the sense of the whole final clause seems to be, “that the Athenians embarrassed both by sea and land might the less with their ships sail to Mytilene and bring aid” (lit. *with their ships sailing to Mytilene bring aid*). So St. explains (*Goett. Gel. Anz.* 1882, p. 97), taking the dat. as instrumental. The text is generally interpreted, “that the Athenians might the less advance against the ships sailing to Mytilene.” But ἐπιβοηθεῖν τινι means always, if the dat. is not instrumental, *hasten to the aid of* (cf. i. 73. 24; iv. 1. 11; 29. 23; 43. 15; Hdt. vii. 207. 9; viii. 1. 12; 14. 5); besides, to make καταπλεύσασαι attrib. would require either that ναυσὶν follow ἐς

τὴν Μυτιλήνην, or that the article be repeated after ναυσὶν. Steup brackets καταπλεύσασαι. See App. καταπλεῖν does not differ essentially from the simple verb, as also in i. 51. 13; ii. 103. 3; iv. 26. 20; viii. 35. 4; 108. 1. ἐπιβοηθήσουσιν, with the best Mss., instead of ἐπιβοηθήσωσιν. GMT. 324; H. 881 c.

7. ἦγειτο τῆς ἐσβολῆς ταύτης: cf. ii. 10. 9.—Κλεομένης ὑπὲρ Παισαγίου: οὗτος ὁ Κλεομένης καὶ ὁ Πλειστοάναξ παῖδες εἰσι Παισαγίου τοῦ ἐν Πλαταιᾶσιν ἀρμιστεύσαντος ἐπὶ τῶν Μήδων, Schol. See on i. 94. 1; 114. 11. Archidamus, who had led the previous invasions, was prob. still alive, but hindered by illness. His death must have occurred soon after, for his son Agis, as king, leads the expedition of the following year, c. 89. 3. See Kr. *Hist.-phil. Stud.* i. p. 151. Elsewhere, in narrating Peloponnesian invasions of Attica, Thuc. always adds the father's name to that of the leader (c. 1. 3; i. 114. 11; ii. 19. 6; 47. 6; iv. 2. 3; vii. 19. 3—cf. also c. 89. 3; ii. 71. 3). But everywhere else a Spartan king is the leader. The present passage differs, it is true, also from i. 107. 6, where in the account of the expedition into central Greece, which led to the battle of Tanagra, it is said, Νικομήδους τοῦ Κλεομβρότου ὑπὲρ Πλειστοάνακτος τοῦ Παισαγίου βασιλέως, νέου ὄντος ἔτι, ἡγούμενον. Still one is less inclined to accept, with G. Osberger (*Festgruss f. Heerwagen*, p. 89 f.), the loss

- νης ὑπὲρ Πανσανίου τοῦ Πλειστοάνακτος υἱέος βασιλέως ὄντος καὶ νεωτέρου ἔτι. πατὴρ δὲ ἀδελφὸς ὤν. ἐδήλωσαν ::
 10 δὲ τῆς Ἀττικῆς τά τε πρότερον τετμημένα [καί] εἴ τι ἐβλασθήκει καὶ ὅσα ἐν ταῖς πρὶν ἐσβολαῖς παρελέλιπτο· καὶ ἡ ἐσβολὴ αὕτη χαλεπωτάτη ἐγένετο τοῖς Ἀθηναίοις μετὰ τὴν δευτέραν. ἐπιμένοντες γὰρ αἰεὶ ἀπὸ τῆς Λέ- 4 σβου τι πεύσεσθαι τῶν νεῶν ἔργον ὡς ἤδη πεπεραιω-
 15 μένων ἐπέξῃλλον τὰ πολλὰ τέμνοντες. ὡς δ' οὐδὲν ἀπέβαινεν αὐτοῖς ὧν προσεδέχοντο καὶ ἐπελελοίπει ὁ σίτος. ἀνεχώρησαν καὶ διελύθησαν κατὰ πόλεις.
 27 Οἱ δὲ Μυτιληναῖοι ἐν τούτῳ, ὡς αἶ τε νῆες αὐτοῖς 1 οὐχ ἦκον ἀπὸ τῆς Πελοποννήσου, ἀλλὰ ἐνεχρόνιζον, καὶ ὁ σίτος ἐπελελοίπει, ἀναγκάζονται ξυμβαίνειν πρὸς τοὺς

of ὁ Πανσανίον before ὑπὲρ Πανσανίου, since the absence of Λακεδαιμονίων with βασιλέως is also unusual. In i. 107. 6, οἱ Λακεδαιμόνιοι occurs as subj. 8. ὑπὲρ: in place of. Kühn. 435, i. 2 a. — υἱέος: this form of gen. also i. 13. 26; i 37. 2; ii. 100. 14; vii. 16. 24. See on i. 13. 26. — 9. νεωτέρου ἔτι: yet too young, sc. to rule. Cf. vi. 12. 10 νεώτερος ἔτι ὧν ἐς τὸ ἄρχειν. — πατὴρ δέ: see App.

10. [καί]: see App. — 11. ὅσα . . . παρελέλιπτο: cf. ii. 57. 8, where, in the account of the second invasion, τὴν γῆν πᾶσαν ἔτεμον must mean, ravaged all parts of the land, not every point. παραλείπειν, spare, as in ii. 13. 7. — 13. μετὰ τὴν δευτέραν: cf. ii. 57. § 2. — ἐπιμένοντες . . . τι πεύσεσθαι: for the const. with inf., see on c. 2. 7; 12. 11. — 14. ὡς ἤδη πεπεραιωμένων: as was natural to assume, since the fleet was expected to make all haste (c. 29. 2), instead of proceeding with the

utmost slowness, as it did (c. 27. 2; 29. 3). For const. of the partic., see on c. 4. 15. — 15. ἐπέξῃλλον: abs., they went forward, as i. 62. 24. Cf. Plato Gorg. 492 d. Bm. takes τὰ πολλὰ with ἐπέξῃλλον, comparing c. 67. 1 ταῦτα ἐπέξῃλομεν (used fig.), and ii. 94. 13 καταδραμόντες τῆς Σαλαμίος τὰ πολλὰ. — 16. ἐπελελοίπει ὁ σίτος: i. e. the corn brought with them. Cf. c. 1. 8; ii. 10. 4; 23. 11. — 17. ἀνεχώρησαν καὶ διελύθησαν κατὰ πόλεις: for the formula, see on c. 1. 9.

27. 28. In Mytilene the democratic party comes into power, whereupon the authorities surrender the city to Paches, on condition that the fate of the Mytileneans should be decided by the Athenians.

1. ὡς . . . ἀπὸ τῆς Πελοποννήσου: as Salaethus had promised, c. 25. 7. — 2. ἐνεχρόνιζον: only here in Thuc., as ἐνδιατρίβειν, c. 29. 3; v. 12. 6; vii. 81. 20. — 3. ἐπελελοίπει: not entirely,

Ἀθηναίους διὰ τὰδε. ὁ Σάλαιθος καὶ αὐτὸς οὐ προσδε- 2
 5 χόμενος ἔτι τὰς ναῦς ὀπλίζει τὸν δῆμον πρότερον ψιλὸν
 ὄντα ὡς ἐπεξιών τοῖς Ἀθηναίοις· οἱ δέ, ἐπειδὴ ἔλαβον 3
 ὄπλα, οὔτε ἠκροῶντο ἔτι τῶν ἀρχόντων, κατὰ ξυλλόγους
 τε γιγνόμενοι ἢ τὸν σῆτον ἐκέλευον τοὺς δυνατοὺς φέ-
 10 ρειν ἐς τὸ φανερόν καὶ διανέμειν ἅπασιν, ἢ αὐτοὶ ξυγ-
 28 πόλιν. γνόντες δὲ οἱ ἐν τοῖς πράγμασιν οὐτ' ἀποκωλύ- 1
 σειν δυνατοὶ ὄντες, εἴ τ' ἀπομονωθήσονται τῆς ξυμβά-
 σεως κινδυνεύουσιν, ποιῶνται κοινῇ ὁμολογίαν πρὸς

as may be inferred from l. 8 below.
 — ξυμβαίνειν πρὸς τοὺς Ἀθηναίους :
 for the const., see Kühn. 441, iii. 1 b.
 See on c. 25. 10.

5. ὀπλίζει : *i.e.* he gives them full
 hoplite armour (viii. 25. 4), which
 hitherto the *δυνατοὶ* had reserved to
 themselves, the lower classes of citi-
 zens serving as *ψιλοί*, with spear or
 bow, without breastplate and shield.

7. τῶν ἀρχόντων : = τῶν ἐν τοῖς
 πράγμασι (c. 28. 1). — κατὰ ξυλλόγους
 γιγνόμενοι : *i.e.* coming together in
 secret party meetings. So Xen. *Anab.*
v. 7. 1 καὶ ξύλλογοι ἐγίγοντο
 καὶ κύκλοι ξυρίσταντο, and Arr. *Anab.*
v. 25. 2. Cf. κατὰ ξυστάσεις γιγνό-
 μενοι, ii. 21. 15; and see on c. 24. 14.
 — 8. τὸν σῆτον : the *δυνατοὶ* seem to
 have anticipated the lack of provi-
 sions, either by retaining for them-
 selves the corn, which before the
 revolt had been ordered from the
 Pontus (cf. c. 2. 7, and see W. Herbst,
Der Abfall Mytilenes, p. 11), or, if we
 suppose, with Steup, that this never
 arrived, by taking other precautions.
 — τοὺς δυνατοὺς : *i.e.* the optimates or

ὀλίγοι, as i. 24. 13; ii. 65. 8; v. 4. 8;
 viii. 21. 4. — 9. αὐτοὶ : for themselves
 alone, as i. 139. 15; v. 60. 4; vi. 37. 3.
 Cf. c. 28. 2 εἰ ἀπομονωθήσονται τῆς
 ξυμβάσεως. αὐτοὶ belongs with *ξυγχο-
 ρήσαντες* παραδώσειν. — ξυγχορήσαντες
 πρὸς Ἀθηναίους : as ii. 59. 6. Cf. c.
 28. 3; v. 29. 21; vii. 82. 7. See on
 l. 3; 25. 10.

28. 1. οἱ ἐν τοῖς πράγμασιν : as
 in Dem. ix. 56; Arist. *Polit.* v. 7. 12,
 = οἱ ἄρχοντες, οἱ δυνατοὶ, c. 27. 7, 8,
 whose executive committee perhaps
 were the *πρόεδροι* of c. 25. 6. Cf. οἱ
 ἐπὶ τοῖς πράγμασι, Dem. ix. 2, and οἱ
 ἔχοντες τὰ πράγματα, c. 62. 11; 72. 3.
 See on c. 11. 11, and W. Herbst *l.c.*
 — οὔτε, τε : on the correlation see
 Kühn. 536, 3 a. — ἀποκωλύσειν : for
 fut. inf. limiting *δυνατοὶ ὄντες*, see on
 i. 27. 9; ii. 29. 26; vi. 6. 4. GMT.
 113; Kühn. 389, n. 8. St. writes
ἀποκωλύειν. See *Qu. Gr.*² p. 18 sqq. —
 2. δυνατοὶ ὄντες : depends on *γνόντες*.
 GMT. 904. — εἰ ἀπομονωθήσονται : in
 accordance with the threat contained
 in *αὐτοὶ*, c. 27. 9. — 3. κινδυνεύουσιν :
 still dependent on *γνόντες*. The pres.,

τε Πάχητα καὶ τὸ στρατόπεδον, ὥστε Ἴ�θηναίους μὲν
 5 ἐξέειναι βουλευσαί περὶ Μυτιληναίων ὁποῖον ἂν τι βου-
 λωνται καὶ τὴν στρατιὰν ἐς τὴν πόλιν δέχεσθαι αὐτούς,
 πρεσβείαν δὲ ἀποστέλλειν ἐς τὰς Ἀθήνας Μυτιληναίους
 περὶ ἑαυτῶν· ἐν ὅσῳ δ' ἂν πάλιν ἔλθωσι, Πάχητα μῆτε
 10 ἀποκτεῖναι. ἡ μὲν ξύμβασις αὕτη ἐγένετο, οἱ δὲ πράξαν- 2
 τες πρὸς τοὺς Λακεδαιμονίους μάλιστα τῶν Μυτιληναίων
 περιδεεῖς ὄντες, ὡς ἡ στρατιὰ ἐσῆλθεν, οὐκ ἠνέσχοντο,
 ἀλλ' ἐπὶ τοὺς βωμοὺς ὅμως καθίζουσι· Πάχης δ' ἀναστή-
 σασ αὐτοὺς ὥστε μὴ ἀδικῆσαι, κατατίθεται ἐς Τένεδον
 15 μέχρι οὗ τοῖς Ἀθηναίοις τι δόξη. πέμψας δὲ καὶ ἐς τὴν 3

κινδυνεύοντες, which several good Mss. have, is doubtless only a slip of the copyist due to the preceding *όντες*. — *κοινη*: *i.e.* together with the democratic party. Cf. v. 32. 16; 35. 11; 42. 19. — *πρὸς τε Πάχητα καὶ τὸ στρατόπεδον*: for the const., see on c. 25. 10; 27. 3, 9. Paches doubtless conferred with the most prominent of his officers. The Athenian army could settle only the preliminaries, the final decision belonging to the demos at Athens. *τὸ στρατόπεδον* is tacitly opp. to *πόλις*, as in viii. 72. 2; 76. 3. — 4. *ὥστε*: on condition that, as in l. 14. See on i. 28. 18. GMT. 587, 2; H. 953 b. — 5. *βουλευσαί*: aor., *to decide*, as in i. 85. 5; 132. 28; ii. 6. 10; iv. 41. 1; vi. 39. 5; pres., *to deliberate* (i. 97. 2; iv. 15. 3), except in c. 42. 25, *give advice*. — 7. *πρεσβείαν δὲ . . . Μυτιληναίους*: the natural const. would be *Μυτιληναίους δὲ πρεσβείαν ἀποστέλλειν*, but the interposition of *καὶ τὴν στρατιὰν . . . αὐτούς* led to a change of const. *ἀποστέλλειν* depends on *ἐξέειναι* in spite of the

intervening clause. — 8. *ἐν ὅσῳ ἂν πάλιν ἔλθωσι*: this concise expression is really a mixture of *ἐν ὅσῳ ἂν ἀπῶσι* (cf. viii. 87. 8) and *πρὶν ἂν* (or *ἕως ἂν*, i. 90. 20) *πάλιν ἔλθωσιν* (cf. i. 91. 10). See also i. 14. 12 for similar *σύγχυσις*. *ἐν ὅσῳ*, until, also c. 52. 16.

10. *οἱ πράξαντες πρὸς τοὺς Λακεδαιμονίους*: for the const. (*πρὸς*, with), see on c. 4. 20; i. 131. 7; ii. 5. 32. — 12. *οὐκ ἠνέσχοντο*: abs., *could not keep quiet*, as v. 45. 17. On the augments, see G. 544; H. 361 a. — 13. *ὅμως*: *i.e.* notwithstanding safety had been guaranteed them until the return of their embassy. For similar *breviloquentia*, cf. c. 49. 3; So. 4; i. 105. 24; ii. 51. 24; iv. 96. 35. — *καθίζουσι*: *sc. ἰκέται*, which is expressed c. 70. 18; 75. 22; i. 24. 19; 126. 32. *ἰκέται* is omitted also c. 75. 15. — 14. *κατατίθεται*: *places for safe-keeping*. The mid. always in this sense. See on i. 115. 13. — 15. *μέχρι οὗ*: with subjv. with-

* Αντισσαν τριήρεις προσεκτήσατο καὶ τὰλλα τὰ περὶ τὸ στρατόπεδον καθίστατο ἢ αὐτῷ ἔδοκει.

29 Οἱ δ' ἐν ταῖς τεσσαράκοντα ναυσὶ Πελοποννήσιοι, 1
οὓς ἔδει ἐν τάχει παραγενέσθαι, πλείοντες περὶ τε αὐ-
τὴν τὴν Πελοπόννησον ἐνδιέτριψαν καὶ κατὰ τὸν ἄλλον
πλοῦν σχολαῖοι κομισθέντες τοὺς μὲν ἐκ τῆς πόλεως
5 Ἀθηναίους λαυθάνουσι, πρὶν δὴ τῇ Δήλῳ ἔσχον, προσ-

out *ἀν* also iv. 16. 16; 41. 2; 46. 12. GMT. 620; Kühn. 398, n. 2. See on i. 137. 13, and St. Qu. Gr.² p. 26. — 16. προσεκτήσατο: *sc. αὐτῷ*. Antissa had resisted the Methymneans, as described in c. 18. §2. — καὶ τὰλλα . . . ἢ αὐτῷ ἔδοκει: *and arranged the other matters pertaining to the army as he deemed best. Cf. c. 35. 7; i. 95. 8; ii. 6. 3.*

29. Seven days later the Peloponnesian fleet arrives in that region.

2. ἔδει ἐν τάχει παραγενέσθαι: contrasted with πλείοντες . . . κομισθέντες, not without irony, a trace of which is observable also elsewhere, when allusion is made to naval operations of the Peloponnesians. See on c. 31. 11; 81. 1; ii. 7. 9; 93. 20. — 3. ἐνδιέτριψαν: see App. — 4. σχολαῖοι κομισθέντες: *cf. χρόνιοι ξυνόντες*, i. 141. 30. For other cases of the pred. adj. used adv., see on i. 12. 3. G. 926; H. 619; Kr. Spr. 57, 5, 4. — τοὺς ἐκ τῆς πόλεως Ἀθηναίους: understood by Cl., St., and Bm., with L. Herbst (*Philol.* xvi. p. 312 f. — *cf.* xlii. p. 696 ff.), to be the crew of the 100 ships mentioned c. 16. 5, made up from the citizen classes (and metics). *Cf. c. 91. 11; i. 105. 19; ii. 31. 6; iv. 28. 18; 77. 2.* But Steup is prob. right in understanding here, with

Müller-Strübing (*Thuk. Forsch.* p. 117 ff.), those in Athens and Attica, as opp. to those that had been sent to Lesbos. For the fleet of Alcidas was not despatched till the summer of 427 B.C.; otherwise Thuc. could not have delayed mention of it till c. 26. § 1, and Salaethus, who departed from Sparta τοῦ αὐτοῦ χειμῶνος τελευταῖος (c. 25. 1), could not have said προαποπεμφθῆναι αὐτός (c. 25. 8). Besides, the return of the 100 Attic ships, which is mentioned c. 16. 18, certainly occurred before Paches was despatched to Mytilene (c. 18. 15). See Müller-Strübing *ibid.* p. 120, and Jow. *ad loc.* Further, in three at least of the passages cited by Herbst (c. 91. 11; i. 105. 19; ii. 31. 6), οἱ ἐκ τῆς πόλεως seems to mean, as here, simply those left in Athens and Attica, as opp. to those sent abroad. — 5. πρὶν δὴ τῇ Δήλῳ ἔσχον: *until they reached Delos*, having thus accomplished the part of the voyage in which there was most danger of being sighted by Athenian ships. For πρὶν with indic., see on i. 51. 5; 118. 13; 132. 28; and Gildersleeve, *Am. J. of Ph.* ii. p. 469. GMT. 635; H. 924. *σχεῖν* with dat. also c. 33. 5; vii. 1. 14; elsewhere with ἐς or κατὰ with acc. Kr. Spr. 48, 1, 2; Kühn. 423, 5. See

μείξαντες δ' ἀπ' αὐτῆς τῇ Ἰκάρῳ καὶ Μυκόνῳ πυυθάνον-
ται πρῶτον ὅτι ἡ Μυτιλήνη ἐάλωκε. βουλόμενοι δὲ τὸ 2
σαφές εἰδέναι κατέπλευσαν ἐς Ἐμβατον τῆς Ἐρυθραίας·
ἡμέραι δὲ μάλιστα ἦσαν τῇ Μυτιλήνῃ ἐαλωκυία ἐπτα ὅτ'
10 ἐς τὸ Ἐμβατον κατέπλευσαν. πυθόμενοι δὲ τὸ σαφές
ἐβουλευόντο ἐκ τῶν παρόντων, καὶ ἔλεξεν αὐτοῖς Τευτία-
πλος ἀνὴρ Ἡλείος τάδε·

30 “ Ἀλκίδα καὶ Πελοποννησίῳν ὅσοι πάρεσμεν ἄρ- 1
χοντες τῆς στρατιᾶς, ἐμοὶ δοκεῖ πλεῖν ἡμᾶς ἐπὶ Μυτιλή-
νην πρὶν ἐκπύστους γενέσθαι, ὥσπερ ἔχομεν. κατὰ γὰρ 2
τὸ εἰκὸς ἀνδρῶν νεωστὶ πόλιν ἐχόντων πολὺ τὸ ἀφύ-

on vii. i. 14. — 6. τῇ Ἰκάρῳ καὶ Μυκόνῳ: the reverse of the geo-
graphical order, as in c. 102. 4; ii. 7.
16; 77. 10; 93. 1; viii. 88. 10; 108. 3.
The place where they first received
the news of the fall of Mytilene is
named first, and *πυυθάνεσθαι πρῶτον*
belongs with this; hence Haase's con-
jecture (*Lucubr. Thuc.* p. 23), Πάρῳ,
is unnecessary.

7. τὸ σαφές: *the exact situation.*
Cf. i. 10; i. 22. 16; vi. 60. 12, 20. —
8. Ἐμβατον: τὸ στενὸν τὸ μεταξὺ Χίου
καὶ Ἐρυθρᾶς [for Ἐρυθρῶν], Schol.
More correctly Steph. *Thes.* s.v. τόπος
τῆς Ἐρυθραίας. — 9. τῇ Μυτιλήνῃ ἐαλω-
κυία: the dat. to express the ter-
minus a quo, as *ταύτῃ* in i. 13. 14.
It was about seven days after the fall
of Mytilene when etc. Kühn. 423,
25 f. Kr. *Spr.* 48, 5, 3. The pred.
partic. has the same force as in
ἐπιλιπόντι, c. 20. 3. — 11. ἐκ τῶν παρ-
όντων: *under present circumstances.*
ἐκ as in iv. 17. 4; v. 40. 19; 87. 2;
vi. 70. 18; 93. 10; vii. 62. 4; 77. 1.
Kr. *Spr.* 68, 17, 10; Kühn. 430, 2, 3 g.

Different is *βουλεύεσθαι περὶ τῶν παρ-
όντων*, i. 79. 4.

30. *But Teutiaplus the Elean ad-
vises to make without delay a night*
attack on Mytilene.

2. ἐμοὶ δοκεῖν πλεῖν ἡμᾶς: unusual
change of subj., as in iv. 118. 2; vi.
22. 1. For the usual const., *cf.* i. 31.
9; iv. 15. 2; 71. 6; v. 53. 5; vii. 4.
15; 74. 3. — 3. πρὶν ἐκπύστους γε-
νέσθαι: as in iv. 70. 14; viii. 42. 2.
This expression is used of persons
also by Dio C. xli. 44; xlvi. 39; else-
where of things. *Cf.* καταγγέλλτους
γίγνεσθαι, vii. 48. 6; ἐξάγγελτοι γενέ-
σθαι, viii. 14. 2; ἐπάσιτος ἐγένετο, Hdt.
ii. 119. 10. — ὥσπερ ἔχομεν: *just as*
we are, i.e. without delay. See on
i. 134. 14.

4. ἀνδρῶν: grammatically depend-
ent on τὸ ἀφύλακτον, in the loose con-
nexion which is close akin to the
gen. abs., *on the part of men who* —.
— πολὺ τὸ ἀφύλακτον εὐρήσομεν: for
similar const., *cf.* viii. 66. 18 ἢ γὰρ
ἀγνώτα ἂν εὐρεν ᾧ ἐρεῖ ἢ γνώριμον
ἄπιστον. πολὺ is pred. with the

5 λακτον εὐρήσομεν, κατὰ μὲν θάλασσαν καὶ πάνν, ἧ̄ ἐκεῖ-
νοί τε ἀνέλπιστοι ἐπιγενέσθαι ἄν τινα σφίσι πολέμιον
καὶ ἡμῶν ἢ ἀλκὴ τυγχάνει μάλιστα οὔσα· εἰκὸς δὲ καὶ
τὸ πεζὸν αὐτῶν κατ' οἰκίας ἀμελέστερον ὡς κεκρατηκό-
των διεσπάρθαι. εἰ οὖν προσπέσοιμεν ἄφνω τε καὶ :
10 νυκτός, ἐλπίζω μετὰ τῶν ἔνδον, εἴ τις ἄρα ἡμῖν ἐστὶν
ὑπόλοιπος εὐνους, καταληφθῆναι ἂν τὰ πράγματα. καὶ 4
μὴ ἀποκνήσωμεν τὸν κίνδυνον, νομίσαντες οὐκ ἄλλο τι

same position and effect as *ελαχίστας*, i. 34. 10; *ἀμικτα*, i. 77. 24. The use of a neut. partic. or adj. for an abstract noun is common in Thuc. It presents to the mind the abstract quality in operation. See on i. 36. 3. GMT. 829 a; H. 966 b; Kühn. 403 γ. — 5. *καὶ πάνν*: vel maxime, as c. 93. 10; i. 3. 5; ii. 11. 26; 51. 6; 65. 61; vi. 17. 32. — 6. *ἀνέλπιστοι*: active, as also vi. 17. 31; viii. 1. 15; and τὸ ἀνέλπιστον, ii. 51. 13; elsewhere in Thuc. with passive force, iv. 55. 8; vi. 33. 24. — *ἐπιγενέσθαι*: of unexpected attack, as c. 108. 3; iv. 25. 52; 93. 12; vii. 32. 12. — 7. *ἡμῶν ἢ ἀλκὴ τυγχάνει μάλιστα οὔσα*: “and where defence happens to be chiefly our role.” This interpretation of Junghahn’s (*N. Jahrb.* cxix. p. 358) is adopted by Steup. See also *Amer. J. of Phil.* x. p. 210, where the same explanation is given by C. F. Smith, independently of Junghahn. Cf. follows Herbst (*Philol.* xvi. p. 305), “where our strength at present chiefly lies.” *ἀλκὴ* as in c. 108. 5; ii. 84. 24; Hdt. ii. 45. 7; iii. 78. 5; iv. 125. 21; ix. 102. 18. On Thuc.’s use of *ἀλκὴ*, see Diener, *De Sermone Thuc.* p. 12, and C. F. Smith, *Proc. Amer. Philol.*

Assoc. vol. xxii. p. xvii. — *εἰκὸς δὲ καὶ τὸ πεζόν*: opp. to κατὰ μὲν θάλασσαν καὶ πάνν. — 8. *ὡς κεκρατηκότων*: “in the confidence of victory.”

10. *ἐλπίζω*: with inf. (pres. or aor.) and ἄν = think or expect. Cf. i. 127. 5; ii. 20. 4; v. 39. 5; vii. 61. 12, and ἀνέλπιστοι ἐπιγενέσθαι ἄν above. Cf. Chaucer, *Reeve's Tale*, i. 109, ‘I hope he wīl be deed.’ — *μετὰ τῶν ἔνδον*: in agreement with those within (cf. v. 44. 2; vi. 28. 11), as if an act. inf. clause were to follow; but the interposition of the εἰ clause has caused a slight anacoluthon. For καταλαμβάνειν τὰ πράγματα, see on c. 11. 10. — *εἴ τις ἄρα . . . εὐνους*: intended not to express doubt, but to be as comprehensive as possible, whoever is left well-disposed toward us. For ἄρα, see on c. 56. 15.

12. *ἀποκνήσωμεν τὸν κίνδυνον*: see on c. 20. 10. — *νομίσαντες οὐκ ἄλλο τι εἶναι*: this const. with νομίζειν or ἡγείσθαι gives to an ambiguous expression a definite, and, in the view of the speaker, correct sense. This is the case with *εορτή*, i. 70. 29; τὸ ξυμφέρον, c. 56. 25; and here with the proverbial or formulaary expression, τὸ κοινὸν τοῦ πολέμου. See App.

εἶναι τὸ κοινὸν τοῦ πολέμου ἢ τὸ τοιοῦτον, ὃ εἴ τις στρατηγὸς ἐν τε αὐτῷ φυλάσσοιτο καὶ τοῖς πολεμίοις ἐνορῶν
15 ἐπιχειροίη, πλείστ' ἂν ὀρθοῖτο."

31 Ὁ μὲν τοσαῦτα εἰπὼν οὐκ ἔπειθε τὸν Ἀλκίδα. 1
ἄλλοι δέ τινες, τῶν ἀπ' Ἰωνίας φυγάδων καὶ οἱ Λέσβιοι
οἱ ξυμπλέοντες, παρήνουν, ἐπειδὴ τοῦτον τὸν κίνδυνον
φοβεῖται, τῶν ἐν Ἰωνία πόλεων καταλαβεῖν τινα ἢ Κύμη
5 τὴν Αἰολίδα, ὅπως ἐκ πόλεως ὀρμώμενοι τὴν Ἰωνίαν
ἀποστήσωσιν (ἐλπίδα δ' εἶναι· οὐδενὶ γὰρ ἀκουσίως
ἀφίχθαι), καὶ τὴν πρόσοδον ταύτην μεγίστην οὔσαν Ἀθη-

—13. τὸ τοιοῦτον: *i.e.* lack of precaution. — ὃ εἴ τις στρατηγὸς . . . πλείστ' ἂν ὀρθοῖτο: *which, if a general both guard against in himself, and when he sees it in the enemy attacks, he would be most likely to succeed.* Cf. v. 9. § 4. — 14. τοῖς πολεμίοις: belongs both to ἐνορῶν and ἐπιχειροίη, but δ, which is obj. of φυλάσσοιτο in the first clause, belongs to ἐνορῶν in the second. — 15. πλείστ' ἂν ὀρθοῖτο: cf. c. 37. 26; 42. 20; v. 9. 14.

31. *But Alcidas decides, in spite of the remonstrances of the Ionian fugitives and of those Lesbians who are present, to return to Peloponnesus.*

1. τοσαῦτα: occurs esp. after short speeches, "so much and no more." Cf. c. 52. 13; ii. 12. 1; 72. 1, 13; iv. 11. 1; vii. 49. 1; also c. 62. 25, and Plato *Prot.* 318 a τοσοῦτος ὁ ἡμέτερος λόγος. — 2. ἄλλοι τινές: exegetically explained by τῶν ἀπ' Ἰωνίας . . . ξυμπλέοντες. For the part. gen., τῶν . . . φυγάδων, cf. iv. 78. 17. These fugitives are mentioned only here. — 3. οἱ ξυμπλέοντες: οἱ rightly added

by Madvig (*Adv.* i. p. 315); for the Lesbians on the fleet, not the Lesbians in general, must be meant. Herbst (*Philol.* xlii. p. 704) justifies the vulgate by assuming οἱ Λέσβιοι to be the ambassadors at Olympia, c. 8 ff. But οἱ Λέσβιοι, though a sufficiently explicit designation for this embassy in c. 16. 10, by no means suffices here, after the narration of so many different events, among them the fall of Mytilene, esp. as the sending of a second *later* embassy is mentioned, c. 5. 16. Prob. the majority of both embassies were with Alcidas; but some representatives of Mytilenean interests must have remained at Sparta. — 5. ὅπως . . . ἀποστήσωσιν: aor. subjv. after ὅπως, as c. 49. 6; 81. 4; v. 85. 3. GMT. 318. — ὀρμώμενοι: ὀρμητήριον ἔχοντες, Schol. Cf. c. 85. 7; i. 64. 10; 90. 12; iv. 8. 36; 52. 16. — 6. οὐδενί: *sc.* τῶν κατὰ ταύτην τὴν θάλασσαν Ἑλλήνων. — ἀκουσίως: *unwelcome, unwished for*; the passive force, which the adj. ἀκούσιος also has. — 7. καὶ τὴν πρόσοδον . . . γίγνηται: καὶ connects ἀποστή-

ναίων ἦν ὑφέλωσι, καὶ ἄμα, ἦν ἐφορμῶσι σφίσιν, αὐτοῖς
 δαπάνη γίγνηται· πείσειν τε οἴεσθαι καὶ Πισσοῦθνην
 10 ὥστε ξυμπολεμεῖν. ὁ δὲ οὐδὲ ταῦτα ἐνεδέχετο, ἀλλὰ 2
 τὸ πλείστον τῆς γνώμης εἶχεν, ἐπειδὴ τῆς Μυτιλήνης
 ὑστερήκει, ὅτι τάχιστα τῇ Πελοποννήσῳ πάλιν προσμείζαι.
 32 ἄρας δὲ ἐκ τοῦ Ἐμβάτου παρέπλει· καὶ προσσχὼν Μνον- 1
 νήσῳ τῇ Τηίῳν τοὺς αἰχμαλώτους οὓς κατὰ πλοῦν εἰλή-
 φει ἀπέσφαξε τοὺς πολλούς. καὶ ἐς τὴν Ἐφεσον καθ- 2

σωσιν and γίγνηται. On the text, see App. — 8. ὑφέλωσι : (so with Laur. and other Mss., not ἀφέλωσι, which Vat. and others have) of gradual withdrawal, as c. 13. 33; 82. 17. — καὶ ἄμα : also at the same time. See on c. 16. 12; 21. 10. — ἦν ἐφορμῶσι σφίσιν : second condition depending on καὶ (ὅπως) αὐτοῖς (i. e. τοῖς Ἀθηναίοις, δαπάνη γίγνηται. The subj. of ἐφορμῶσι is the Athenians; σφίσιν refers to the Peloponnesians. ἐφορμεῖν with dat. as in vii. 3. 21; 12. 18; the pass. in i. 142. 19; viii. 20. 3. — 9. Πισσοῦθνην : satrap of Lydia. Cf. i. 115. 17. — 10. ὥστε : pleonastic after πείσειν, as in c. 66. 9; 70. 21; 75. 4; 100. 4; 102. 22; ii. 2. 23; v. 16. 23; 35. 31; viii. 45. 21. GMT. 588; Kühn. 473, n. 6.

ἐνεδέχετο : impf. corresponding to παρήνουν (l. 3). ἐνδέχασθαι in this sense also viii. 50. 2. — 11. τὸ πλείστον τῆς γνώμης εἶχεν : he was for the most part of the opinion. There is a touch of irony in the expression. See on c. 29. 2. Cf. iv. 34. 5 τοῦ θαρσεῖν τὸ πλείστον εἰληφότες, Hdt. i. 120. 19 ταύτη πλείστος γνώμην εἰμί, v. 126. 2 αὐτῷ δὲ Ἀρισταγόρῃ ἡ πλείστη γνώμη ἦν, vii. 220. 5 ταύτη καὶ μᾶλλον τῇ

γνώμη πλείστος εἰμι. — τῆς Μυτιλήνης : short for τῆς ἀλώσεως τῆς Μυτιλήνης. — 12. ὑστερήκει : with gen., as in Xen. *Anab.* i. 7. 12; *Agas.* 2. 1; Hdt. vi. 89. 12. Cf. Dem. iv. 32, 35. G. 1120; H. 749.

32. Alcidas sails along the coast of Asia Minor as far as Ephesus. His barbarous treatment of captives.

1. παρέπλει : i. e. southward. — προσσχὼν : see App. on i. 15. 3. — 2. Μνοννήσῳ : Myonnesus promunturium inter Teum Samumque est, Liv. xxxvii. 27. Cf. Strabo, p. 643 (end), ἡ Μυόννησος ἐφ' ὕψους χερρονησιζόντος κατοικεῖται. — κατὰ πλοῦν : without art., as in vii. 31. 14, corresponding to καθ' ὁδόν, ii. 5. 3; v. 3. 14; 37. 6. Cf. ἐν πλω. vi. 34. 61. — 3. ἀπέσφαξε : as, acc. to ii. 67. § 4, the custom of the Lacedaemonians was. — τοὺς πολλούς : part. apposition. G. 914; H. 624 d; Kr. *Spr.* 57, 8, n. Cf. i. 18. 2.

ἐς τὴν Ἐφεσον καθορμισαμένου : cf. iv. 45. 3; vi. 97. 5; viii. 34. 11; 42. 20. Müller-Strübing (*Thuk. Forsch.* p. 128 ff.) denies the possibility of Alcidas having anchored at Ephesus, a city belonging to the Athenian alliance, and holds both Ἐφεσον here

ορμισαμένου αὐτοῦ Σαμίων τῶν ἐξ Ἰωνίων ἀφικόμενοι
 5 πρέσβεις ἔλεγον οὐ καλῶς τὴν Ἑλλάδα ἐλευθεροῦν αὐ-
 τόν. εἰ ἄνδρας διέφθειρεν οὔτε χεῖρας ἀνταιρομένους
 οὔτε πολεμίους. Ἰωνίων δὲ ὑπ' ἀνάγκης ξυμμάχους·
 εἴ τε μὴ παύσεται. ὀλίγους μὲν αὐτὸν τῶν ἐχθρῶν ἐς
 10 φίλιαν προσάξεισθαι. πολὺ δὲ πλείους τῶν φίλων πολε-
 μίους ἔξειν. καὶ ὁ μὲν ἐπέισθη τε καὶ Χίων ἄνδρας·
 ὅσους εἶχεν ἔτι ἀφήκε καὶ τῶν ἄλλων τινάς· ὁρῶντες
 γὰρ τὰς ναῦς οἱ ἄνθρωποι οὐκ ἔφηνον, ἀλλὰ προσε-
 χώρου μᾶλλον ὡς Ἀττικαῖς, καὶ ἐλπίδα οὐδὲ τὴν ἐλα-
 χίστην εἶχον μὴ ποτε Ἰωνίων τῆς θαλάσσης κρα-
 15 τούντων ναῦς Πελοποννησίῳ ἐς Ἰωνίαν παραβαλεῖν.

and Ἐφέσου in c. 33. 1 to be corrupt. But it seems, acc. to Strabo, p. 641 c, that at that time the harbour of Ephesus could not be closed, and so it was improbable that Alcidas could be kept out. See St. Gött. Gel. Anz. 1882, p. 98. — 4. Σαμίων τῶν ἐξ Ἰωνίων: see on c. 19. 8. — 5. τὴν Ἑλλάδα ἐλευθεροῦν: this claim of Sparta occurs often. See on c. 13. 35; i. 69. 8. — 6. εἰ . . . διέφθειρεν: the fact expressed in hypothetical form, in tone of reproach. Cf. c. 43. 19; 55. 7; i. 33. 8; 76. 8; 86. 4; iv. 85. 4. — χεῖρας ἀνταιρομένους: cf. Hdt. vii. 209. 19. — 7. ὑπ' ἀνάγκης: only here in Thuc. (but freq. in the poets; see Steph. Thes. s.v.), = ἐξ ἀνάγκης, c. 40. 9; vi. 44. 5; vii. 27. 17. Cf. ὑπὸ σπουδῆς, c. 33. 12. — 9. προσάξεισθαι: will bring over, as in c. 91. 7; i. 99. 8; ii. 30. 7; iv. 86. 3; vi. 22. 4; vii. 7. 8.

11. ὁρῶντες . . . παραβαλεῖν: on the relation and position of these

words, see App.—13. ἐλπίδα οὐδὲ τὴν ἐλαχίστην εἶχον μὴ ποτε . . . παραβαλεῖν: ἐλπίδα, expectation, as in ii. 64. 6; 85. 16; 102. 21; vi. 87. 18; vii. 61. 8. For μὴ with inf., as after a verb of denial, see GMT. 807; H. 1029; Kühn. 516, 3 a. So after ἀπιστεῖν, i. 10. 3; ii. 101. 3; vi. 49. 13; ἀπιστία, c. 75. 18; ἀπορία, ii. 49. 25. Cf. also ii. 93. 14. See on vii. 6. 19. — 15. ἐς Ἰωνίαν παραβαλεῖν: cross over to Ionia. παραβαλεῖν intr., as in Hdt. vii. 179. 3; Dem. xii. 16. So διαβάλλειν, ii. 83. 16. Kühn. 373, 2 a. Cf. rather favours Heilmann's explanation, risk themselves thither, like ἐς Ἰωνίαν παρακινδυνεύειν, c. 36. 11, and παραβάλλεσθαι, risk (as at play), i. 133. 11; ii. 44. 16; Hom. i. 322; τὸν κίνδυνον παραβάλλεσθαι, c. 14. 4; πλείω παραβάλλεσθαι, c. 65. 12; πρόθυμος ἦν παραβάλλεσθαι καὶ παρακινδυνεύειν, Polyb. iii. 90. 6; παραβόλως περαιωθείς, Polyb. i. 11. 9. Cf. παρτίθεσθαι, Hom. β 237; γ 74; ι 255. Though the uni-

33 ἀπὸ δὲ τῆς Ἐφέσου ὁ Ἀλκίδας ἔπλει κατὰ τάχος καὶ 1
φυγὴν ἐποιεῖτο· ὤφθη γὰρ ὑπὸ τῆς Σαλαμινίας καὶ
Παράλου ἔτι περὶ Κλάρων ὄρμῶν, αἱ δ' ἀπ' Ἀθηναίων
ἔτυχον πλέουσαι. καὶ δεδιὼς τὴν δίωξιν ἔπλει διὰ τοῦ
5 πελάγους ὡς γῆ ἐκούσιος οὐ στήσων ἄλλη ἢ Πελοποννήσω.

Τῷ δὲ Πάχητι καὶ τοῖς Ἀθηναίοις ἦλθε μὲν καὶ 2
ἀπὸ τῆς Ἐρυθραίας ἀγγελία, ἀφικνεῖτο δὲ καὶ πανταχό-
θεν (ἀτειχίστου γὰρ οὔσης τῆς Ἰωνίας μέγα τὸ δέος

versality of the thought implied in *μη ποτε* makes it likely that *παραβαλεῖν* is fut., the aor. after *ἐλπίς* is not uncommon, c. 3. 14; ii. 80. 10; v. 9. 27; vi. 87. 18.

33. *Alcidas flees through the open sea back toward Peloponnesus, pursued in vain as far as Patmos by Paches.*

2. *φυγὴν ἐποιεῖτο*: cf. *ἐποιεῖτο τὴν δίωξιν*, l. 13; Lat. *fugam facere*. For this favourite form of periphrasis in Thuc., see on i. 50. 8. — *ὤφθη*: *had been seen*, sc. in the voyage from Embaton to Ephesus, as *ἔτι* shows; with which agrees the position of Clarus on the coast of Colophon, a few miles northwest of Ephesus. Cf. Strabo, p. 642 τὸ πρὸ Κολοφῶνος ἄλσος τοῦ Κλαρίου Ἀπόλλωνος. After leaving Ephesus he crossed the open sea, touching nowhere. For the further account of his voyage, cf. c. 69. § 1. — *τῆς Σαλαμινίας καὶ Παράλου*: the two swift Athenian state triremes kept always manned ready for extraordinary occasions and purposes. Cf. c. 77. 12; vi. 53. 1; 61. 20; viii. 73. 25; 74. 1. See *Dict. Ant.*; Boeckh, *P. E.* pp. 235, 334, 702. — 3. *αἱ δ' ἀπ' Ἀθηναίων πλέουσαι*: they were

prob. sent out after news of Alcidas's expedition was received at Athens, to reconnoitre and take orders to Paches. — 4. *τὴν δίωξιν*: sc. of the Attic fleet after it should have heard of the Peloponnesian fleet. — *ἔπλει διὰ τοῦ πελάγους*: see on c. 4. 20. This is a strengthened repetition of *ἔπλει κατὰ τάχος*, after the parenthetical clause (*ὤφθη . . . πλέουσαι*) stating the cause of the haste. — 5. *ὡς γῆ ἐκούσιος οὐ στήσων*: *determined not of his accord to put to land*. For *σχεῖν* with dat., see on c. 29. 5.

6. *τῷ Πάχητι καὶ τοῖς Ἀθηναίοις*: with these dat. the three clauses, that follow in inverse order of importance, are to be closely connected. The clause *ἀτειχίστου γὰρ . . . τὰς πόλεις*, which gives the ground of *πανταχόθεν*, being set off from the main sent., the increasing importance of the news that comes to Paches is apparent: *ἦλθε μὲν*, the first fleeting rumour; *ἀφικνεῖτο δὲ καὶ πανταχόθεν*, of repeated urgent messages; *αὐτάγγελοι ἔφρασαν*, report based upon personal observation and giving exact details (*ἔφρασαν* as in i. 145. 4). The reference of *αὐτόν* to

ἐγένετο μὴ παραπλέοντες οἱ Πελοποννήσιοι. εἰ καὶ ὧς
 10 μὴ διεννοῦντο μένιν, πορθῶσιν ἅμα προσπίπτοντες τὰς
 πόλεις). αὐτάγγελοι δ' αὐτὸν ἰδοῦσαι ἐν τῇ Κλάρῳ ἢ τε
 Πάραλος καὶ ἢ Σαλαμινία ἔφρασαν. ὁ δὲ ὑπὸ σπουδῆς 3
 ἐποιεῖτο τὴν διώξιν· καὶ μέχρι μὲν Πάτμου τῆς νήσου
 ἐπεδίωξεν, ὡς δ' οὐκέτι ἐν καταλήψει ἐφαίνετο. ἐπανε-
 15 χῶρει. κέρδος δὲ ἐνόμισεν, ἐπειδὴ οὐ μετεώροις περιέ-

Alcidas becomes easier now through this closer connexion of the last clause with the two first.—9. καὶ ὧς: even thus, i.e. although the condition of Ionia (ἀτειχίστου κτέ.) was a temptation. καὶ ὧς also i. 44. 11; vii. 74. 2; 81. 30; viii. 51. 10; 56. 10; 87. 18. Jow. suggests "in any case," as in i. 44. 10 ἐδόκει γὰρ ὁ πρὸς Πελοποννησίου πόλεμος καὶ ὧς ἔσσεσθαι αὐτοῖς, viii. 51. 9 καὶ οἱ μὲν τειχισμὸν τε παρεσκευάζοντο, καὶ ἐκ τοῦ τοιούτου, καὶ ὧς μέλλουσα, Σάμος θάσσον ἐτειχίσθη.—10. ἅμα: connects πορθῶσιν προσπίπτοντες with παραπλέοντες. "They might in passing take advantage of the opportunity to plunder the cities."—11. αὐτάγγελοι: as in Plut. Ant. 71; Cat. Maj. 14; Arr. Anab. iv. 2. § 6; in the sense, bringing one's own message, Soph. O. C. 333; Phil. 568 (cf. αὐτὸς ἄγγελος, Phil. 500).

12. ὑπὸ σπουδῆς: as in v. 66. 9; viii. 107. 1; elsewhere σπουδῆ, κατὰ σπουδῆν, or διὰ σπουδῆς. Kühn. 442, I d.—13. Πάτμου: the correct form, though against most of the Mss., which have Λάτμου. Latmus is a mountain in Caria, not an island.—14. ἐπεδίωξεν: of eager pursuit, also ii. 79. 27; iv. 43. 17; vii. 23. 11;

41. 5; Hdt. iv. 1. 8; 160. 11.—ὡς δ' οὐκέτι ἐν καταλήψει ἐφαίνετο: when he appeared no longer within reach (lit. catching). As Alcidas is to be understood as the obj. of ἐπεδίωξεν, so here he is subj. of ἐφαίνετο. That Dio C. so understood is clear from his close imitation (li. 1.), ἐπεδίωξαν μὲν αὐτούς, ἐπεὶ δ' οὐκ ἐν καταλήψει ἐφαίνοντο, ἀνεχώρησαν. Pr. takes ἐφαίνετο impers., as vi. 60. 7 οὐκ ἐν παύλῃ ἐφαίνετο. See also Pr. on i. 137. 25.—ἐπανεχῶρει: turned back again, as in c. 96. 9; 108. 12; i. 63. 14; 131. 5; v. 41. 22; 55. 15; vi. 70. 16; 97. 24.—15. κέρδος δὲ ἐνόμισεν κτέ.: the emphasis is on ἐγκαταληφθεῖσαι. The result of the ships being overtaken at some place is expressed personally by ἠναγκάσθησαν and the inf. dependent on it. He thought it fortunate, since he had not come up with them in the open sea, that they had not been hemmed in somewhere and compelled to encamp, and thus give themselves the trouble of watching and blockading them. Such a blockade would have been expensive. See App. on c. 31. 7. Besides, Lesbos was not yet completely subdued (c. 35. § 1).—μετεώροις: Schol. ταῖς Ἀλκίδου ναυσίν. μετέωρος, in the

τυχεν, ὅτι οὐδαμοῦ ἐγκαταληφθεῖσαι ἠναγκάσθησαν στρα-
 τόπεδον ποιεῖσθαι καὶ φυλακὴν σφίσι καὶ ἐφόρμησιν
 34 παρασχέειν. παραπλέων δὲ πάλιν ἔσχε καὶ ἐς Νότιον τὸ 1
 Κολοφωνίων, οὗ κατόκητο Κολοφώνιοι τῆς ἄνω πόλεως
 ἐαλωκυίας ὑπὸ Ἰταμάνους καὶ τῶν βαρβάρων κατὰ στά-
 σιν ἰδία ἐπαχθέντων (ἐάλω δὲ μάλιστα αὕτη, ὅτε ἡ δευ-
 5 τέρα Πελοποννησίων ἐσβολὴ ἐς τὴν Ἀττικὴν ἐγίγνετο).

sense out at sea, freq. in Thuc. (i. 48. 4; ii. 91. 12; iv. 14. 3, etc.), not in Hdt. or Xenophon. — 17. σφίσι: sc. τοῖς Ἀθηναίοις, since Paches is to be understood as subj. of ἐνόμισεν. Kr. Spr. 58, 4, 3. — ἐφόρμησιν: blockade, as ii. 89. 42; viii. 15. 14.

: 34. On his return voyage Paches treacherously brings Notium, the port of Colophon, again into subjection to Athens.

1. πάλιν: with παραπλέων, on the way back. — Νότιον: the port of Colophon, about two miles from the latter, or ἄνω πόλις (l. 2), acc. to Liv. xxxvii. 26. 5; acc. to Schuehhardt (Mitt. d. deutsch. arch. Inst., Ath. Abth. xi. p. 410) about nine miles. On the events of this chapter, see Ullrich, Beitr. p. 114, A. 130. Boeckh, Staatsh. ii.² p. 699, Wilamowitz, Philol. Unters. i. p. 86 f. The relation of the Νοτίης of the Attic tribute-lists to the Colophonian Notium is doubtful, for Hdt. mentions (i. 149. 3) an Aeolian Notium. See Boeckh *ibid.* p. 712. — 2. κατόκητο: with adv. designation of place, as ii. 96. 6; 99. 20; v. 83. 13; with acc., i. 120. 8. Thuc. uses the pf. and plpf. always in the mid. (as in the passages just cited); the pres. and aor., only in the

active (l. 6; viii. 6. 4; 108. 19). —

3. Ἰταμάνους: not otherwise known. He seems to have been the leader of a Persian band who acted without orders from Pissuthnes. — τῶν βαρβάρων κατὰ στάσιν ἰδία ἐπαχθέντων: here, as often in Thuc., the attrib. partic. is placed after a noun which is attended by other modifiers. See on i. 11. 19; vii. 23. 14; and Merriam, Trans. Amer. Philol. Assoc. xiii. p. 39. ἰδία for ἰδιαν of the Mss. is doubtless correctly restored by Kr. As in c. 2. 10, it is to be taken with κατὰ στάσιν, "on account of party-discord by one of the factions."

— 4. μάλιστα: used with statements of measure, numbers, dates, to imply that the account given is the best possible approximation, though the reality may be more or less. Cf. i. 13. 11; ii. 36. 9. — ὅτε ἡ δευτέρα Πελοποννησίων ἐσβολὴ . . . ἐγίγνετο: sc. in the spring of 430 B.C. Cf. ii. 47. § 1, 2. The impf. of contemporaneous action. Thus is explained why the anti-Athenian party in Colophon ventured at this time to revolt; just as the Lesbians made the attempt when the Athenians ἦσαν τεταλαιπωρημένοι ὑπὸ τε τῆς νόσου καὶ τοῦ πολέμου, c. 3. 1.

ἐν οὖν τῷ Νοτίῳ οἱ καταφυγόντες καὶ κατοικήσαντες 2
 αὐτόθι αὖθις στασιάσαντες οἱ μὲν παρὰ Πισσοῦθνον
 ἐπικούρους Ἀρκάδων τε καὶ τῶν βαρβάρων ἐπαγαγόμενοι
 ἐν διατειχίσματι εἶχον (καὶ τῶν ἐκ τῆς ἄνω πόλεως Κο-
 10 λοφωνίων οἱ μηδίσαντες ξυνεσελθόντες ἐπολίτευον), οἱ δὲ
 ὑπεξελθόντες τούτους καὶ ὄντες φυγάδες τὸν Πάχητα
 ἐπάγονται. ὁ δὲ προκαλεσάμενος ἐς λόγους Ἴππῖαν τῶν 3:
 ἐν τῷ διατειχίσματι Ἀρκάδων ἄρχοντα, ὥστε, ἦν μηδὲν
 ἀρέσκον λέγῃ, πάλιν αὐτὸν καταστήσειν ἐς τὸ τεῖχος σῶν
 15 καὶ ὑγιᾶ, ὁ μὲν ἐξῆλλθε παρ' αὐτόν, ὁ δὲ ἐκείνουν μὲν ἐν

6. οἱ καταφυγόντες καὶ κατοική-
 σαντες αὐτόθι: *those who had fled for
 refuge and settled there.* For the
 nom. in part. appos. (οἱ μὲν, οἱ δέ, 10),
 see G. 914; H. 624 d; Kr. *Spr.* 56,
 9, 1. — 7. Πισσοῦθνον: see on c. 31.
 9. — 8. Ἀρκάδων: the Arcadians
 appear as mercenaries even in the
 Persian wars. Cf. Hdt. viii. 26. 2 βλοῦ
 τε δέομενοι καὶ ἐνεργοὶ βουλόμενοι εἶναι.
 Cf. vii. 57. 50. — ἐπαγαγόμενοι: on
 the form, see App. — 9. ἐν διατειχί-
 σματι: here and vii. 60. 9, “a space
 cut off from the rest of the city by
 an enclosing wall.” Cf. Polyb. viii.
 36. 9; xvi. 31. 5, 8; 33. 1; Liv. xxxvii.
 11. 10, 11. — καὶ τῶν . . . ἐπολίτευον:
 supplementary explanation, by which
 the regular const. (οἱ μὲν . . . εἶχον, οἱ δὲ
 . . . ἐπάγονται) is interrupted, as in c.
 33. 8–11. Among the Colophonians
 who had left the upper city at the time
 of the Persian occupation and settled
 in Notium, a pro-Persian party was
 again developed, and this, having de-
 clared itself by a combination with
 Pissuthnes, was joined by the original
 Medizing party in Colophon (ξυνεσελ-
 θότες ἐπολίτευον). Colophon being

thus in the power of the barbarians,
 the pro-Athenian party had to leave
 Notium also, but now by treachery
 and violence on the part of Paches
 again got the upper hand. Their
 enemies, οἱ μηδίσαντες, had to leave
 Notium, which for security was made
 an Attic colony. — 11. ὑπεξελθόντες:
 with acc. only here, as ὑποχωρεῖν, ii.
 88. 11; ὑπεκφεύγειν, ii. 90. 21; 91. 4;
 ἐξανεχωρεῖ τὰ εἰρημένα, iv. 28. 13. It
 is intr. iv. 74. 7; vi. 51. 9; viii. 70. 2;
 98. 3. Kr. *Spr.* 46, 6, 8.

12. τῶν: for τόν of the Mss., since
 the art. is abs. necessary with Ἀρκά-
 δων, while it is not indispensable with
 ἄρχοντα (cf. v. 51. 8; viii. 92. 32). —
 13. ὥστε: see on c. 28. 4. — 14. ἀρέσκον:
 for the use of the partic. expressing
 an adj. notion always in readiness
 to exert itself, see on i. 38. 8; v. 41.
 23; *Am. J. of Ph.* iv. p. 297. — κατα-
 στήσειν: *to put back*, as in c. 59. 24.
 For the fut. inf., see GMT. 591, 2. —
 σῶν καὶ ὑγιᾶ: *safe and sound*. Simi-
 lar formulas are *salvus et inco-*
lumis, salvus et sospes, sain
et sauf. — 15. ὁ μὲν ἐξῆλλθε . . . ὁ
 δ' ἐκείνουν . . . εἶχεν: a very striking

φυλακῇ ἀδέσμῳ εἶχεν, αὐτὸς δὲ προσβαλὼν τῷ τειχίσματι
 ἕξαπιναίως καὶ οὐ προσδεχομένων αἰρεῖ, τοὺς τε Ἄρκά-
 दाs καὶ τῶν βαρβάρων ὅσοι ἐνήσαν διαφθεῖρει· καὶ τὸν
 Ἴππῖαν ὕστερον ἐσαγαγὼν ὥσπερ ἐσπέισατο, ἐπειδὴ ἔν-
 20 δον ἦν, ξυλλαμβάνει καὶ κατατοξεύει. Κολοφωνίοις δὲ 4
 Νότιον παραδίδωσι πλὴν τῶν μηδισάντων. καὶ ὕστερον
 Ἀθηναῖοι οἰκιστὰς πέμψαντες κατὰ τοὺς ἑαυτῶν νόμους
 κατώκισαν τὸ Νότιον, ξυναγαγόντες πάντας ἐκ τῶν πό-
 λεων, εἴ ποὺ τις ἦν Κολοφωνίων.

35 Ὁ δὲ Πάχης ἀφικόμενος ἐς τὴν Μυτιλήνην τὴν τε 1
 Πύρραν καὶ Ἔρεσον παρεστήσατο καὶ Σάλαιθον λαβὼν

anacoluthon. The author instead of continuing with ἐξελθόντα αὐτὸν ἐν φυλακῇ ἀδέσμῳ εἶχεν, proceeds after the interposed clause, ὥστε . . . ὑγιαῖ, by a transition in parataxis to const. with finite verb. See on i. 26. 16. Similar anacoluthon iv. 80. 16. Kr. Spr. 56, 9, 3. — ἐν φυλακῇ ἀδέσμῳ : in custodia liberâ. Cf. Dio C. xxxvi. 36 ἐκέινον ἐν φυλακῇ ἀδέσμῳ εἶχεν, Diod. iv. 46 ἐλευθέρα φυλακῇ. — 16. τῷ τειχίσματι : the διατείχισμα of l. 9, 13. — 17. οὐ προσδεχομένων : sc. τῶν ἔντος. Gen. abs. without expressed subj., as often in Thuc., when it can easily be supplied from the context. GMT. 848; H. 972 a. See on i. 2. 8. — 19. ὥσπερ ἐσπέισατο : cf. l. 13. Concerning this horrible perfidy, Grote expresses surprise that 'Thucydides recounts it plainly and calmly, without a single word of comment.' Cl.'s explanation, that the historian's indignation can be felt in the short, sharp way in which the occurrences are set one over against the other, ἐσαγαγῶν . . . ἐπειδὴ ἔνδον ἦν . . . ξυλλαμβάνει, is, to say the least,

not very convincing. Cf. Polyæn. iii. 2.

21. πλὴν τῶν μηδισάντων : i.e. those mentioned in l. 10, who now either returned, or in their turn φυγάδες ἐγένοντο. — 22. οἰκιστὰς : as always in Thuc., not the colonists themselves, but those sent out to arrange the government and laws of the colony to be founded. Cf. e. 92. 22; i. 24. 4; 25. 8; iv. 102. 11; vi. 3. 2; 4. 23; 5. 11. The new Notium, whither were recalled all the Colophonians who had become fugitives during the disturbances, received now under Attic 'oecists' an Attic constitution, κατὰ τοὺς ἑαυτῶν νόμους. — 23. κατώκισαν : re-settled, as vi. 5. 16; 48. 13; 76. 7, 9; 84. 6. — ἐκ τῶν πόλεων : i.e. from the neighbouring Ionic cities, whither the adherents of the Attic party had fled at the time of the Persian occupation.

35. After subduing Pyrrha and Eresus, Paches sends the instigators of the revolt of Mytilene as prisoners to Athens.

2. Πύρραν καὶ Ἔρεσον : which had

ἐν τῇ πόλει τὸν Λακεδαιμόνιον κέκρυμμένον ἀποπέμπει
 ἐς τὰς Ἀθήνας καὶ τοὺς ἐκ τῆς Τενέδου Μυτιληναίων
 5 ἄνδρας ἅμα οὓς κατέθετο καὶ εἴ τις ἄλλος αὐτῷ αἴτιος
 ἐδόκει εἶναι τῆς ἀποστάσεως (ἀποπέμπει δὲ καὶ τῆς
 στρατιᾶς τὸ πλεόν, τοῖς δὲ λοιποῖς ὑπομένων καθίστατο
 τὰ περὶ τὴν Μυτιλήνην καὶ τὴν ἄλλην Λέσβον ἢ αὐτῷ
 36 ἐδόκει). ἀφικομένων δὲ τῶν ἀνδρῶν καὶ τοῦ Σαλαίθου οἱ
 Ἀθηναῖοι τὸν μὲν Σάλαιθον εὐθύς ἀπέκτειναν, ἔστιν ἂ
 παρεχόμενον τὰ τ' ἄλλα καὶ ἀπὸ Πλαταιῶν (ἔτι γὰρ
 ἐπολιορκούντο) ἀπάξειν Πελοποννησίους· περὶ δὲ τῶν
 5 ἀνδρῶν γνώμας ἐποιοῦντο, καὶ ὑπὸ ὀργῆς ἔδοξεν αὐτοῖς

sided with Mytilene, c. 18.5. Antissa had already been reduced (c. 28.15). — **παρεστήσατο**: reduced, in Thuc. only in aor., serving as causative to *προσχωρεῖν τι*, to submit. See on i. 29. 22. — **Σάλαιθον**: cf. c. 25. § 1; 27. § 2. — **4. τοὺς ἐκ τῆς Τενέδου**: for the proleptic const., see on c. 5. 1. — **5. οὓς κατέθετο**: acc. to c. 28. 15 this was done *μέχρι οὗ τοῖς Ἀθηναίοις τι δόξη*. In sending the instigators of the revolt to Athens, Paches doubtless obeyed a command received thence. — **καὶ εἴ τις κτέ.**: for the conditional clause co-ord. with a case, see Kr. *Spr.* 59, 2, 4; 60, 10, 1.

6. τῆς στρατιᾶς τὸ πλεόν: as in c. 36. 22; i. 73. 27; 118. 10. — **7. τοῖς λοιποῖς**: as *τοῖς λειπομένοις*, ii. 12. 19. It is construed with *ὑπομένων* alone, and is the usual dat. of accompaniment, used chiefly in reference to military forces. (i. 1189, 1190; II. 774. — **καθίστατο**: see on c. 28. 17.

36. *The Athenians in the first impulse of their anger adopt the severest*

measures in regard to the Lesbian prisoners, as well as to all the inhabitants of Mytilene, but the matter is reconsidered in the ecclesia on the following day.

2. ἔστιν ἂ: as in ii. 67. 26. G. 1029; II. 998. — **3. παρεχόμενον**: Schol. *πράξαι ὑπισχωρούμενον*. Cf. i. 39. 7; iv. 108. 15. — **τὰ τ' ἄλλα**: before *καί*, which introduces a definite circumstance, only to emphasize the latter, in which case the use of the art. is regular. “He made various offers and especially —.” Cf. i. 129. 9; 132. 8; iv. 108. 11; v. 46. 21; 52. 12; vi. 8. 7; vii. 65. 6. — **ἔτι γὰρ ἐπολιορκούντο**: cf. c. 20-24; 52. 1. — **4. ἀπάξειν**: i.e. to effect their withdrawal, as in i. 109. 6; vi. 73. 9.

5. γνώμας ἐποιοῦντο: only here in the sense of *deliberated*, lit. *offered their several views*, = *γνώμας σφίσιν αὐτοῖς προὔτιθεσαν*, i. 139. 18. In ii. 2. 24, *γνώμην ποιέσθαι* means *form a plan*; in i. 128. 28; vii. 72. 8, *offer a plan*. — **ἐποιοῦντο, καὶ . . . ἔδοξεν**: paratactic const., as i. 48. 3; 61. 2.

οὐ τοὺς παρόντας μόνον ἀποκτείνειν, ἀλλὰ καὶ τοὺς
 ἅπαντας Μυτιληναίους ὅσοι ἠβῶσι, παῖδας δὲ καὶ γυναῖ-
 κας ἀνδραποδίσαι, ἐπικαλοῦντες τήν τε ἄλλην ἀπόστασιν
 καὶ ὅτι οὐκ ἀρχόμενοι ὥσπερ οἱ ἄλλοι ἐποίησαντο, καὶ
 10 προσξυνεβάλετο οὐκ ἐλάχιστον τῆς ὀρμῆς αἱ Πελοπον-
 νησίων νῆες ἐς Ἴωνίαν ἐκείνοις βοητοὶ τολμήσασαι
 παρακινδυνεῦσαι· οὐ γὰρ ἀπὸ βραχείας διανοίας ἐδόκουν

Concerning the decree, *cf.* Ael. *Var. Hist.* ii. 9; Diod. xii. 55.—7. ὅσοι ἠβῶσι: the orig. mood of the decree is retained in indir. discourse. GMT. 689, 2; H. 933; Kühn. 399, 3.—8. ἐπικαλοῦντες: construed loosely with ἔδοξεν αὐτοῖς, as if ἐβουλεύσαντο had preceded. H. 1063; Kr. *Spr.* 56, 9, 4; Kühn. 493, 1 a. For similar cases of anacoluthon, see on ii. 53. 13.—τήν τε . . . καὶ ὅτι οὐκ ἀρχόμενοι: Cl. inserts καὶ before ὅτι. St. explains that τε is used as if the author had continued, as he seems to have intended, with καὶ ὅτι κτέ., or καὶ τὸ τὰς Πελοποννησίων ναῦς τολμήσαι κτέ., but after the ὅτι clause the const. is changed to finite verb. For similar changes in const., see on i. 16. 2. *Cf.* Hdt. i. 85. 5; 129. 4; ii. 44. 5. See App.—10. προσξυνεβάλετο: this reading of almost all the better Mss. is protected by Thuc.'s usage. The sing. verb before a pl. subj. occasions no difficulty, since αἱ νῆες τολμήσασαι = τὸ τὰς ναῦς τολμήσαι. *Cf.* iv. 26. 14; viii. 9. 11. προσξυνεβάλλεσθαι, which is used also by Hippocr. 797 e; 807 e, is further protected by the similar use of ξυμβάλλεσθαι c. 45. 24; Plato *Apol.* 36 a.; *Legg.* 791 e; Xen. *Cygor.*

i. 2. 8; *Hell.* vii. 1. 35. In apparent imitation of the present passage, Arist. says, Ἄθ. Πολ. 19, συνεβάλλετο δὲ οὐκ ἐλάττω μοῖραν τῆς ὀρμῆς τοῖς Λάκωσιν ἢ πρὸς τοὺς Ἀργεῖους τοῖς Πεισιστρατίδαις ὑπάρχουσα φίλια. Bl. and Kr. read προσξυνελάβοντο (with Laur. and some inferior Mss.), the former citing iv. 47. 3 ξυνελάβοντο δὲ τοῦ τοιούτου οὐχ ἥκιστα, κτέ., and Dio C.'s imitation, xliii. 47. 4 προσσυνελάβετο γὰρ τοῦ λόγου τούτου, ὅτι κτέ.—οὐκ ἐλάχιστον τῆς ὀρμῆς: = οὐκ ἐλαχίστην μοῖραν τῆς ὀρμῆς. *Cf.* ii. 21. 19, and Arist. *l.c.* The phrase is to be taken as obj. of προσξυνεβάλετο. (*Cf.* Lys. xxx. 16; Dem. xli. 11. *Cf.* τὸ πλείστον τῆς γνώμης, c. 31. 11; τὸ θαρσεῖν τὸ πλείστον, iv. 34. 5. See on i. 5. 10. Kühn. 416, x. 4. ὀρμή, *excitement, impulse.* *Cf.* iv. 4. 4; vii. 71. 32.—11. ἐς Ἴωνίαν παρακινδυνεῦσαι: venture over to *Ionía*. See on c. 32. 15. παρακινδυνεῖν also iv. 26. 18. *Cf.* ἐς τὰς Ἐπιπολάς διεκινδύνευσεν, vii. 47. 11. See on i. 63. 3.—12. οὐκ ἀπὸ βραχείας διανοίας: after no slight consideration, *i.e.* after long premeditation; or, with St. and others, non parvo consilio = ὀλίγον οὐδὲν ἐπινοοῦντες (ii. 8. 1). Kr. compares Liban. *Basil.* 117 d οὐκ ἀπὸ βραχείας γνώμης εἰς τὸν πόλεμον κατέ-

τὴν ἀπόστασιν ποιήσασθαι. πέμπουσιν οὖν τριήρη ὡς 3
 Πάχητα ἄγγελον τῶν δεδογμένων, κατὰ τάχος κελεύοντες
 15 διαχρήσασθαι Μυτιληναίους. καὶ τῇ ὑστεραία μετάνοιά 4
 τις εὐθὺς ἦν αὐτοῖς καὶ ἀναλογισμὸς ὡμὸν τὸ βούλευμα
 καὶ μέγα ἐγνώσθαι, πόλιν ὄλην διαφθεῖραι μᾶλλον ἢ οὐ
 τοὺς αἰτίους. ὡς δ' ἦσθοντο τοῦτο τῶν Μυτιληναίων οἱ 5
 παρόντες πρέσβεις καὶ οἱ αὐτοῖς τῶν Ἀθηναίων ξυμ-
 20 πράσσοντες, παρεσκεύασαν τοὺς ἐν τέλει ὥστε ἀθίς
 γνώμας προθεῖναι (καὶ ἔπεισαν ῥᾶον, διότι καὶ ἐκείνοις
 ἐνδηλον ἦν βουλόμενον τὸ πλεόν τῶν πολιτῶν ἀθίς

στησαν. For ἀπό in this sense, see on i. 91. 28; for βραχεία, see on i. 14. 11.

14. ἄγγελον: pred. to τριήρη, as viii. 106. 18 ἀπέστειλαν ἐς τὰς Ἀθήνας τριήρη ἄγγελον τῆς νίκης.—15. διαχρήσασθαι: to destroy, as i. 126. 37; vi. 61. 17; Hdt. i. 24. 12; 110. 18; Antiph. i. 23; Aeschin. iii. 244; Xen. Mem. iv. 2. 17.

16. ἀναλογισμὸς: not re-consideration, but reflection, as viii. 84. 1. So ἀναλογίζεσθαι, v. 7. 3; viii. 83. 10.—ὡμὸν τὸ βούλευμα καὶ μέγα: the pred. position of the adjs. throws the chief stress on them. μέγα pregnant = δεινόν. See on c. 3. 3. μᾶλλον ἢ οὐ, as in ii. 62. 18, and often in Hdt. and Dion. H. The neg. implied in μᾶλλον ἢ sometimes induces a pleonastic neg. in the following clause. Kühn. 516, 6; Kr. Spr. 49, 2, 4.—18. τῶν Μυτιληναίων οἱ παρόντες πρέσβεις: Steup thinks this cannot be the same embassy as that mentioned in c. 28. 7, because Paches could not have executed the decree of the Athenians without violating the agreement (c. 28. 8, 9). But it

seems more natural, since Thuc. mentions neither the return of the embassy of c. 28. 7, nor the sending of another, to suppose that the πρέσβεις remained at Athens in the hope of persuading the Athenians to milder measures. The spirit of the agreement was fulfilled when orders came from Athens, whether the ambassadors returned or remained.—19. οἱ . . . ξυμπράσσοντες: cf. c. 101. 4. For the position of the gen. τῶν Ἀθηναίων, see on c. 22. 27.—20. παρεσκεύασαν: induced, as in iv. 132. 11; viii. 52. 1; and passive in vii. 35. 2. Kühn. 473, 2.—τοὺς ἐν τέλει: i. e. the prytanes, or the ten στρατηγοί, the former of whom ordinarily summoned assemblies, though the latter had this right in war and under extraordinary circumstances. See on ii. 22. 4; 59. 11; iv. 118. 53. See Schoemann, Gr. Ant. i.³ p. 404.—21. ἀθίς γνώμας προθεῖναι: to bring the subject again under consideration, also c. 42. 1; vi. 14. 3; and in c. 38. 2, λέγειν προτιθέναι. See on i. 139. 18.—22. ἐνδηλον ἦν: with partic., as in ii. 64. 31.

τινας σφίσιν ἀποδοῦναι βουλευσασθαι). καταστάσης δ' 6
 εὐθύς ἐκκλησίας ἄλλαι τε γνῶμαι ἀφ' ἐκάστων ἐλέγοντο
 25 καὶ Κλέων ὁ Κλεαινέτου. ὅσπερ καὶ τὴν προτέραν ἐνενη-
 κήκει ὥστε ἀποκτεῖναι, ὣν καὶ ἐς τὰ ἄλλα βιαιότατος
 τῶν πολιτῶν τῷ τε δήμῳ παρὰ πολὺ ἐν τῷ τότε πιθα-
 νώτατος, παρελθὼν αἰθις ἔλεγε τοιαύδε·

37 “Πολλάκις μὲν ἤδη ἔγωγε καὶ ἄλλοτε ἔγνων δημο- 1
 κρατίαν ὅτι ἀδύνατόν ἐστιν ἐτέρων ἄρχειν, μάλιστα δ'
 ἐν τῇ νῦν ὑμετέρᾳ περὶ Μυτιληναίων μεταμελεία. διὰ 2
 γὰρ τὸ καθ' ἡμέραν ἀδεῆς καὶ ἀνεπιβούλευτον πρὸς ἀλ-

G. 1589; H. 981. Cf. iv. 41. 14; vi. 36. 6. — τὸ πλεόν τῶν πολιτῶν: see on c. 35. 6. — 23. **τινας**: indef., it is true, as in iv. 69. 4; vi. 41. 4; vii. 29. 14, but referring to τοὺς ἐν τέλει, l. 20. — ἀποδοῦναι: with inf. as i. 144. 12; ii. 71. 14.

23. **καταστάσης ἐκκλησίας**: as in i. 31. 15, of an assembly convoked for a special purpose, i. e. σύγκλητος. See Schoemann *Gr. Antiq.* i.³ p. 403. — 24. **ἀφ' ἐκάστων ἐλέγοντο**: ἀπό, on the part of, as in c. 82. 41; v. 82. 16; vi. 32. 18; with μνησθεσθαι, vi. 28. 1; ἀγγέλλεσθαι, vi. 45. 2. See on i. 17. 4, and Herbst, *Gegen Cobet*, p. 50. — 25. **τὴν προτέραν ἐνενηκίηκει**: here of the person, as ii. 12. 6; 54. 7 of the view that prevails. For the cognate acc. τὴν προτέραν sc. γνώμην, see G. 1052; H. 716 a; Kr. *Spr.* 46, 6. Cf. Plato *Gorg.* 456 a οἱ νικῶντες τὰς γνώμας, Ar. *Nub.* 432. See App. — 26. **βιαιότατος**: most arbitrary and arrogant, as in i. 95. 1. — 27. **παρὰ πολὺ**: by far. Kühn. 349b, 7 b. Cf. i. 29. 19; ii. 8. 13; 89. 16; viii. 6. 16. — **πιθανώτατος**: cf. iv. 21. 10; vi. 35. 9;

and see Introd. to Book I., p. 45, 46. Aristotle says of Cleon, Ἰθ. Πολιτ. 28, δοκεῖ μάλιστα διαφθεῖραι τὸν δῆμον ταῖς ὁρμαῖς, καὶ πρῶτος ἐπὶ τοῦ βήματος ἀνέκραγε καὶ ἐλοδορήσατο καὶ περιώσάμενος ἐδημηγόρησε, τῶν ἄλλων ἐν κόσμῳ λεγόντων.

SPEECH OF CLEON. cc. 37-40.

37. *The demos is too prone to mild treatment of subject states; it incurs thereby great harm, but will incur greater still, if it does not enforce decrees once adopted, and recognize that for the welfare of the state, sober judgment (σωφροσύνη) on the part of citizens is above all things requisite.*

1. **πολλάκις μὲν . . . καὶ ἄλλοτε . . . μάλιστα δέ**: cf. vii. 8. 5. — 2. **ἀδύνατον**: incompetent. See Ullrich, *Beitr.* 1862, p. 20 ff. For the neut. pred. adj. with fem. subj., see G. 925; H. 617. Cf. l. 16; vi. 39. 1; Hdt. i. 62. 6; Ar. *Eecl.* 236. — **ἐτέρων**: in the general and comprehensive sense of any others, as i. 85. 6; ii. 35. 14.

3. **διὰ γὰρ τὸ . . . ἔχετε**: cf. similar thought in i. 68. § 1. — 4. **τὸ καθ' ἡμέ-**

5 λήλους καὶ ἐς τοὺς ξυμμάχους τὸ αὐτὸ ἔχετε, καὶ ὅτι ἂν ἢ λόγῳ πεισθέντες ὑπ' αὐτῶν ἀμάρτητε ἢ οἴκτῳ ἐνδῶτε, οὐκ ἐπικινδύνως ἡγείσθε ἐς ὑμᾶς καὶ οὐκ ἐς τὴν τῶν ξυμμάχων χάριν μαλακίζεσθαι, οὐ σκοποῦντες ὅτι τυραννίδα ἔχετε τὴν ἀρχὴν καὶ πρὸς ἐπιβουλευόντας αὐτοὺς καὶ ἄκοντας ἀρχομένους· οὐκ ἐξ ὧν ἂν χαρίζησθε βλαπτόμενοι αὐτοί. ἀκροῶνται ὑμῶν. ἀλλ' ἐξ ὧν ἂν ἰσχυρὸν μᾶλλον ἢ τῆ ἐκείνων εὐνοία περιγένησθε. πάντων δὲ 3

ραν . . . πρὸς ἀλλήλους : more fully expressed by Pericles in ii. 37. § 2. πρὸς and ἐς denoting general relations without difference of meaning here, as i. 7, 9 below; also c. 54. 2; i. 32. 10; 38. 1. — 5. τὸ αὐτό : sc. τὸ ἀδεές καὶ ἀνεπιβουλεύτον. — καὶ ὅτι ἂν . . . μαλακίζεσθαι : and whatever false step you make through being misled by their words, or whatever you yield through pity, you do not consider that your yielding brings danger to yourselves and does not win favour from your allies. — 6. ἢ λόγῳ πεισθέντες . . . ἢ οἴκτῳ ἐνδῶτε : i.e. the two chief sources from which Cleon has reason to fear opposition to his advice, to which is added in c. 40 ἡ ἐπιείκεια. Instead of ἐνδόντες, as was to be expected, ἐνδῶτε is made co-ord. with ἀμάρτητε. — οἴκτῳ : cf. c. 40. 7; 48. 1. — 7. ἐπικινδύνως ἐς ὑμᾶς : cf. i. 91. 26 ἐς τοὺς πάντας ὠφελιμώτερον. — καὶ οὐκ : and not, differing from οὐδέ as et non from neque. — οὐκ ἐς τὴν χάριν : lit. not for the gratitude of. Cf. c. 40. 19; ii. 40. 22. — 8. μαλακίζεσθαι : as in c. 40. 34; vi. 29. 11. — ὅτι τυραννίδα ἔχετε τὴν ἀρχὴν : exactly as Pericles had expressed himself in ii. 63. 8. Thuc. prob. purposely puts into the mouth

of Cleon turns of thought and expression which are clearly echoes of the speeches of Pericles. Cf. c. 38. § 1; 40. § 4. Far as Cleon was removed from him in mind and mode of thinking, he had yet learned from him what was effective in a speech. — 9. καὶ πρὸς ἐπιβουλευόντας αὐτοὺς καὶ ἄκοντας ἀρχομένους : emphatically opp. to ἀνεπιβουλεύτον πρὸς ἀλλήλους. And indeed as against those who are themselves plotting against you and bear your rule unwillingly. — 10. οὐκ ἐξ ὧν . . . περιγένησθε : this explanation of ἄκοντας ἀρχομένους is added without connecting word, as c. 63. 8 ἦν αὐτοὶ μάλιστα προβάλλεσθε· ἰκανή γε ἦν κτέ., iv. 10. 10 τὸ δυσέμβατον ἡμέτερον νομίζω· μενόντων ἡμῶν ξύμμαχον γίγνεται. In all three cases a rel. pron. (here οἷ) is read in only a few and inferior Mss. They obey you not in consequence of the kindnesses you do them to your own hurt, but in consequence of the superiority you have acquired by strength rather than by their good will. So Cl. and Bm. explain, but see App. ἐξ ὧν, for the assimilation, see G. 1032; H. 996 a. μᾶλλον ἢ completely subordinates the second member. Cf. i. 26; c. 63. 20; 64. 9.

δεινότατον εἰ βέβαιον ἡμῖν μηδὲν καθεστήξει ὧν ἂν δόξη
 πέρι, μηδὲ γνωσόμεθα ὅτι χεῖροσι νόμοις ἀκινήτοις
 15 χρωμένη πόλις κρείσσων ἐστὶν ἢ καλῶς ἔχουσιν ἀκύροις.
 ἀμαθία τε μετὰ σωφροσύνης ὠφελιμώτερον ἢ δεξιότης
 μετὰ ἀκολασίας, οἳ τε φαυλότεροι τῶν ἀνθρώπων πρὸς
 τοὺς ξυνητωτέρους ὡς ἐπὶ τὸ πλεῖον ἄμεινον οἰκοῦσι τὰς

13. **βέβαιον**: the adj. is pred. to *καθεστηκέναι*, as c. 102. 25; i. 70. 2; 102. 6; ii. 59. 8; iv. 26. 24; 78. 12; vi. 15. 17; vii. 28. 31. Pred. adjs. occur with the pres. *καθίστασθαι*, iv. 92. 15; with the aor. *καταστήναι*, i. 6. 16; 23. 11; vi. 59. 4. — **ὧν ἂν δόξη πέρι**: i.e. *περὶ τούτων*, *περὶ ὧν ἂν δόξη*, or, with Ullrich (*Beitr.* p. 23), = *περὶ τούτων ἃ ἂν δόξη*, in which case it would be an instance of the rare attraction of the nom., as in vii. 67. 19. G. 1033; Kühn. 555, n. 4. — 15. **κρείσσων ἐστίν**: *is stronger*, i.e. can use its strength more effectually, as also c. 48. 8. — **ἀκύροις**: *without authority*, i.e. not enforced. The antithesis to *ἀκίνητοι* is not logically exact, but suits the case. Alcibiades uses a similar paradox, vi. 18. § 7; but in neither case is the argument fair, because the question is not one of abolishing a fundamental law of the state (*κινεῖν νόμον*), but of rescinding a decree of the demos (*καθαίρειν ψήφισμα*), which could be set aside by another *ψήφισμα*. Cleon's wish seems to be 'to confound *ψηφίσματα* and *νόμοι* together, and to excite against the repeal of one of the former the same strong feeling which was entertained in Greece against any alteration of the latter.' Arn. On the relation of *νόμος*, which, acc. to Aristotle, was

a law of general application, to *ψήφισμα*, a decree for an individual case (*Eth.* v. 14; *Pol.* iv. 4), see Tarbell, *Am. J. of Ph.* x. p. 79 ff. See also Hermann, *Gr. Ant.* i. 6 § 91. Cf. Dio C.'s imitation of the passage (liii. 10), τὰ γὰρ ἐν ταύτῳ μένοντα, κὰν χεῖρω ἢ, συμφορώτερα τῶν ἀεὶ καινοτομουμένων, κὰν βελτίω εἶναι δοκῆ, ἐστίν. Junge, *zur Rede d. Kleon*, 1879, p. 2 ff., thinks that the words *μηδὲ . . . ἀκύροις*, and in § 4, *οἱ μὲν φαίνεσθαι* and *οἱ δὲ . . . εἶναι*, refer to a law against reconsidering, within a certain period, things concerning which there was already a *ψήφισμα*. A comparison with vi. 14 makes this argument seem plausible; but surely in that case Cleon would have made the charge of *παρανόμων*. — 16. **ἀμαθία**: *ignorance*, i.e. lack of training and experience. Cf. i. 68. 4; ii. 40. 14. The whole sentiment is like that of Archidamus in i. 84. § 3 (*cf. Arist. Rhet.* i. 15. 12), and is more in accord with Spartan ideas than with Athenian, as expressed by Pericles in ii. 40. — **δεξιότης**: *cleverness*, = *ξύνεσις*, l. 23; c. 82. 50. — 17. **οἱ φαυλότεροι**: *the simpler*, i.e. humbler, inferior, as c. 83. 8. Cf. also vii. 77. 9. — **πρὸς**: *in comparison with*, as in c. 56. 16; i. 6. 15; 10. 8; ii. 35. 11. Kühn. 441, iii, 3 c; Kr. *Spr.* 49, 2, 8. — 18. **ὡς**

πόλεις. οἱ μὲν γὰρ τῶν τε νόμων σοφώτεροι βούλονται 4
 20 φαίνεσθαι τῶν τε αἰεὶ λεγομένων ἐς τὸ κοινὸν περιγίγνε-
 σθαι. ὡς ἐν ἄλλοις μείζουσιν οὐκ ἂν δηλώσαντες τὴν γνώ-
 μην. καὶ ἐκ τοῦ τοιούτου τὰ πολλὰ σφάλλουσι τὰς πόλεις·
 οἱ δ' ἀπιστοῦντες τῇ ἑξ' ἑαυτῶν ξυνέσει ἀμαθέστεροι μὲν
 τῶν νόμων ἀξιούσιν εἶναι. ἀδυνατώτεροι δὲ τοῦ καλῶς
 25 εἰπόντος μέμψασθαι λόγον. κριταὶ δὲ ὄντες ἀπὸ τοῦ ἴσου
 μᾶλλον ἢ ἀγωνισταὶ ὀρθοῦνται τὰ πλείω. ὡς οὖν χρῆ 5

ἐπὶ τὸ πλείον : for the most part, only here, like ὡς τὰ πλείω, c. 83. 8, for the usual ὡς ἐπὶ τὸ πολὺ, ii. 13. 23; v. 107. 3. See App. on i. 12. 4. — ἄμεινον οἰκοῦσι τὰς πόλεις : *administer their states better*. The passive occurs viii. 67. 6 ἄριστα ἢ πόλις οἰκῆσεται. Cf. also i. 17. 4; vi. 18. 44. For the sentiment, cf. Eur. *El.* 386 οἱ γὰρ τοιοῦτοι τὰς πόλεις οἰκοῦσιν εὖ καὶ δῶματα.

19. οἱ μὲν : sc. οἱ ξυνητώτεροι. — 20. τῶν τε αἰεὶ . . . περιγίγνεσθαι : *and to surpass whatever is on every occasion said for the public good*. λέγεσθαι ἐς τὸ κοινόν = ἐς τὸ κοινὸν βουλευέσθαι, i. 91. 29. Cf. in commune consulere, Ter. *Andria* iii. 3. 16; in commune consultare, Plin. *Epist.* vi. 15. 16. With the general sentiment Arn. compares Tac. *Hist.* i. 26 consilii quamvis egregii, quod non ipse adferret, inimicus, et adversus peritos pervicax. — 21. ὡς ἐν ἄλλοις . . . τὴν γνώμην : *as if in no other affairs of greater importance could they display their opinion, i.e. show their insight*. Cf. Dio C. xlvii. 1 ὡς οὐκ ἂν ἄλλως τὴν ἑαυτοῦ δεινότητα διαδείξας. For partic. with ἂν representing aor. opt.,

see GMT. 215; II. 987 a; Kr. *Spr.* 69, 7, 1. See on vii. 67. 26. — 22. σφάλλουσι τὰς πόλεις : cf. vi. 15. 20. — 23. οἱ δέ : sc. οἱ φαυλότεροι. — τῇ ἑξ' ἑαυτῶν ξυνέσει : *their own cleverness*. Cf. τὸ ἀφ' ἡμῶν αὐτῶν εὐψυχον, ii. 39. 6. — ἀμαθέστεροι τῶν νόμων : cf. the expression of Archidamus, i. 84. 13, ἀμαθέστερον τῶν νόμων τῆς ὑπεροψίας παιδευόμενοι. — 24. ἀδυνατώτεροι . . . λόγον : *less able to criticise the speech of a good speaker*. It is only in the order of the words that the clause is like the preceding. See on i. 69. 32. ἀδυνατώτεροι, sc. ἡ ξυνητώτεροι, limited by μέμψασθαι, τοῦ καλῶς εἰπόντος depending on λόγον. — 25. κριταὶ δὲ ὄντες . . . ἀγωνισταὶ : *being impartial judges rather than contending disputants*. For ἀπὸ τοῦ ἴσου, see on c. 10. 12; i. 77. 8. ἀγωνισταὶ has also the secondary meaning of partisans striving for personal pre-eminence and advantage. Cf. i. 27 ξυνέσεως ἀγωνί, and c. 82. 50 ξυνέσεως ἀγωνίσμα. — 26. ὀρθοῦνται τὰ πλείω : *they are generally in prosperity*, and with them the state, which, as the antithesis to σφάλλουσι τὰς πόλεις shows, is esp. had in mind. ὀρθοῦνται as in c. 30. 15; 42. 20; ii. 60. 5; v.

καὶ ἡμᾶς ποιοῦντας μὴ δεινότητι καὶ ξυνέσεως ἀγῶνι
ἐπαιρομένους παρὰ δόξαν τῷ ὑμετέρῳ πλήθει παραινεῖν.

38 “Ἐγὼ μὲν οὖν ὁ αὐτός εἰμι τῇ γνώμῃ καὶ 1
θαυμάζω μὲν τῶν προθέντων αὐθις περὶ Μυτιληναίων

9. 14; 111. 24; vi. 9. 11; viii. 64. 18; Hdt. i. 208. 8. τὰ πλείω is a little stronger than τὰ πολλά in l. 22. Bl. and Jow. render ὀρθοῦνται here *judge rightly*, or *are in the right*.

ὥς: for καὶ οὕτως only here in Thuc. and rare also elsewhere in Attic prose. It occurs in Plato, *Prot.* 338 a (as here with οὖν); *Rep.* 530 d. Cf. Hdt. ix. 18. 11. It is common in Homer and other poets, rare in the Attic poets. See Kr. *Dial.* 77, 1. Cf. *Soph. O. C.* 1242; *Eur. Bacch.* 1068. Kr. *Spr.* 25, 10, 11; Kühn. 561, n. 4. — 27. ἡμᾶς: we, who come forward as orators, as opp. to ὑμέτερον πλήθος. Cf. c. 43. 13. — δεινότητι καὶ ξυνέσεως ἀγῶνι: with eloquence and the exercise of cleverness. Strictly the gen. δεινότητος was to be expected, but instead of this, one quality (δεινότης) and the ambitious exercise of the other (ξυνέσεως ἀγῶν) are loosely connected. δεινότητι, Schol. τῇ ῥητορικῇ δυνάμει. Cf. viii. 68. 9. — 28. παρὰ δόξαν: “contrary to our own judgment,” as in Plato *Crit.* 49c; *Prot.* 337 b. So Steup explains, citing in support of his view c. 38. § 2, and c. 42. 29 παρὰ γνώμην τι καὶ πρὸς χάριν λέγει. See also Junge, *ibid.* p. 7 f. But Cl. adopts, with St. and Bm., Reiske’s conjecture (see also Ullrich, *Beitr.* 1862, p. 48) παρὰ τὸ δόξαν (contrary to the decree of the majority), because παρὰ δόξαν means everywhere else in Thuc. *contrary to*

expectation, which is, of course, inadmissible here. Cf. c. 39. 25; 93. 4; i. 141. 21; ii. 49. 28; iv. 106. 10; viii. 42. 13. With this view, τὸ δόξαν is as τὸ δοκοῦν, c. 38. 11; i. 84. 8, and παραινεῖν, absolute, as in ii. 13. 15; vi. 24. 7; viii. 46. 29; 71. 25.

38. That our magistrates should suffer a reconsideration of our decision concerning Mytilene is surprising, and attempts to persuade you to a different conclusion can proceed only from dishonest motives. But it is no wonder that attempts are made to mislead you by fine-sounding words, since you are wont to devote yourselves to the enjoyment of brilliant speeches rather than to forming a judgment from actual circumstances.

1. ἐγὼ μὲν ὁ αὐτός εἰμι: the very words of Pericles, ii. 61. 5. Cf. *Soph. O. R.* 557 καὶ νῦν ἔθ’ αὐτός εἰμι τῷ βουλεύματι. Dio C. imitates the passage, xxxviii. 44 ἐγὼ μὲν γὰρ καὶ τότε καὶ νῦν τὴν αὐτὴν γνώμην ἔχω καὶ οὐ μεταβάλλομαι. Cf. also *Soph. Phil.* 521; *Eur. Phoen.* 920. — 2. θαυμάζω τῶν προθέντων . . . λέγειν: τῶν προθέντων is short for τῶν προθέντων ὅτι προῦθεσαν. Cf. ὑμῶν θαυμάζω, εἰ μὴ βοηθήσετε, *Xen. Hell.* ii. 3. 53; also *Lys.* xii. 86; *Lycurg. in Leocr.* 135. For the gen., see G. 1126; H. 744; Kr. *Spr.* 47, 10, 9; Kühn. 417, n. 9. προθεῖναι λέγειν for the more usual προθεῖναι λόγον, or προθεῖναι γνώμας (c. 36. 21; cf. c. 42. 1) = ἀποδοῦναι

λέγειν καὶ χρόνου διατριβὴν ἐμποησάντων, ὃ ἔστι πρὸς τῶν ἡδίκηκότων μᾶλλον (ὃ γὰρ παθὼν τῷ δράσαντι ἀμ-
 5 βλυτέρα τῇ ὀργῇ ἐπέξέρχεται. ἀμύνασθαι δὲ τῷ παθεῖν ὅτι ἐγγυτάτω κείμενον ἀντίπαλον μάλιστα τὴν τιμω-
 ρίαν ἀναλαμβάνει), θαυμάζω δὲ καὶ ὅστις ἔσται ὁ ἀντε-

βουλεύσασθαι (c. 36. 23). Cf. Hdt. viii. 49. 2 προβέβαια γνώμην ἀποφαίνεσθαι. See Schoemann, *de Comit. Athen.*, p. 104. — 3. ἐμποησάντων: causing, 'as in i. 2. 17; ii. 51. 16. — πρὸς τῶν ἡδίκηκότων: in the interest of those who have done wrong. For πρὸς with gen., see G. 1216 a; H. 805, 1 b; Kr. *Spr.* 68, 37, 1; Matth. 590, 6. Cf. c. 59. 1; ii. 86. 19; iv. 10. 8; 29. 11; 92. 36; vii. 36. 18; 81. 27; viii. 36. 9. — 4. ἀμβλυτέρα τῇ ὀργῇ: with duller anger, i.e. anger that has already cooled off. The thought must be completed by supplying the words χρόνου διατριβῆς ἐμποιηθείσης. Cf. ii. 40. 21. — 5. ἐπέξέρχεται: with the dat. (τῷ δράσαντι), in the sense of revenge (v. 89. 3; vi. 38. 10), as in that of attack (c. 27. 6; ii. 23. 1; v. 9. 8), of pursuit (iv. 14. 20). — ἀμύνασθαι: without art. as subject. Kr. *Spr.* 50, 6, 3. Cf. ii. 35. 7; 39. 22; 54. 8; 63. 14; Xen. *Resp. Laced.* 9. 2 ἔπεται τῇ ἀρετῇ σφίζεσθαι εἰς τὸν πλείω χρόνον μᾶλλον ἢ τῇ κακίᾳ. — τῷ παθεῖν: the dat. depends not upon ἐγγυτάτω alone, which always takes the gen. in Thuc., but upon ἐγγυτάτω κείμενον, the partic. being pf. pass. of τιθέναι. Schol. εἰ τὸ ἀμύνασθαι τῷ παθεῖν ἐγγυὸς τεθείη. Cf. ἐγγυτέρω καταστῆσαι Ἀθηναίους, ii. 89. 47. Kr. *Di.* 48, 9, 2; Matth. 542, κ. 1. In Plut. *de Sera* 2, this passage is

cited, and the sentiment approved by the speaker, — not by Plutarch. — 6. ἀντίπαλον μάλιστα τὴν τιμωρίαν ἀναλαμβάνει: takes the punishment that is most adequate. On the omission of ὄν, see App. ἀναλαμβάνει τιμωρίαν is not found elsewhere, but is to be compared with such expressions as ἔχθραν, ἀπέχθειαν, κίνδυνον ἀναλαμβάνειν. Reiske and Cl. conjecture λαμβάνει, considering the ἀνα- simply a repetition of the preceding -αν, and so St. writes. Kr. suggests ἀντιλαμβάνει. — 7. θαυμάζω δὲ καὶ ὅστις ἔσται ὁ ἀντερῶν κτέ.: as the first clause contains a defiant threat, so by ἀξιώσω ἀποφαίνειν τὰς μὲν Μυτιληναίων κτέ. the presumptive opponent is, with intentional perversion, forced into a false alternative. "Whoever does not vote for the severest punishment of the Mytileneans must show (*I wonder who will presume to show*) that the revolt of the Mytileneans is helpful to us, while our misfortunes are hurtful to our allies," i.e. that they, by their revolt, which was certainly detrimental to Athens (*ἡμετέρας ξυμφοράς*), did us good, but themselves harm. From the impossibility of proving this is to be deduced the necessity of extreme severity. That the guilt of revolting and the necessity of its punishment do not, however, neces-

ρῶν καὶ ἀξιώσων ἀποφαίνειν τὰς μὲν Μυτιληναίων ἀδικίας ἡμῖν ὠφελίμους οὔσας, τὰς δ' ἡμετέρας ξυμφορὰς τοῖς
 10 ξυμμάχοις βλάβας καθισταμένας. καὶ δῆλον ὅτι ἡ τῶ 2
 λέγειν πιστεύσας τὸ πάνν δοκοῦν ἀνταποφῆναι ὡς οὐκ
 ἔγνωσται ἀγωνίσαιτ' ἄν, ἡ κέρδει ἐπαιρόμενος τὸ εὐπρε-
 πές τοῦ λόγου ἐκπονήσας παράγειν πειράσεται. ἡ δὲ πρὸς 3
 15 σιν, αὐτῇ δὲ τοὺς κινδύνους ἀναφέρει. αἴτιοι δ' ὑμεῖς 4

sarily imply the destruction of the guilty, Cleon purposely does not say. A correct conception of the connexion shows that every change proposed is unnecessary. See Junge, *ibid.* p. 9 f.

10. καὶ δῆλον ὅτι . . . ἀγωνίσαιτ' ἄν: and it is plain that either he has such confidence in his powers of speech as to contend that what is universally acknowledged is not established (clearly known), or, to use St.'s words, id quod omnibus probatum est non constat. τὸ δοκοῦν is here used in the philosophical sense found in Xen. *Mem.* iv. 6. 15 διὰ τῶν δοκούντων τοῖς ἀνθρώποις ἄγειν τοὺς λόγους. For the force of ἔγνωσται, cf. Dem. xxi. 41 ἄν γὰρ ταῦθ' οὕτως ἔγνωσμένα ὑπάρχει παρ' ὑμῖν. For the inf., ἀνταποφῆναι, dependent on ἀγωνίσαιτ' ἄν, cf. c. 82. 59; iv. 87. 23; viii. 89. 30, and see Kr. *Spr.* 55, 3, 16. The term ἀγωνίζεσθαι is chosen as if the reference were to the delivery of a *show-piece* (ἀγωνίσμα, i. 22. 19), and the figure of an oratorical competition is kept up in what follows (ἀγῶνων i. 14, ἀγωνοθετοῦντες and θεαταί i. 16, ἀνταγωνιζόμενοι i. 25). The interpretation above is essentially that also of Heil-

mann, Arn., Kr., and Bm. Others (Portus, Duker, Kistemacher, Bredlow, Haacke, Goell., and Bl.), understanding τὸ δοκοῦν to refer to the decree passed the day before, explain, "What was most certainly your resolution has really not been adopted." But this, it is objected, would require τὸ δόξαν. — 12. ἡ κέρδει ἐπαιρόμενος . . . πειράσεται: or incited by gain (i.e. bribed), elaborating what is plausible in words he will try to mislead you. Thus an insinuation of bribery is made in advance against any reply. It is the course which is aptly characterized in c. 42. 12 ἐκπλήξαι ἄν τοὺς τε ἀντεροῦντας καὶ τοὺς ἀκουσομένους. For κέρδει ἐπαιρόμενος, see on ἀγῶνι ἐπαιρομένους, c. 37. 27. In c. 40. § 1 also, Cleon makes a distinction between those of his opponents who would display their oratorical skill and those who are bribed. παράγειν as in i. 34. 9; 91. 6; ii. 64. 1. For τὸ εὐπρεπές τοῦ λόγου, cf. c. 11. 10. For the neut. adj. in place of abstract noun, see on c. 30. 4; i. 36. 3.

14. ἑτέροις: Schol. τοῖς ῥήτορι. — 15. ἀναφέρει: Schol. ἀναφέρει, ἀναδέχεται. It seems not to occur else-

κακῶς ἀγωνοθετοῦντες, οἷτινες εἰώθατε θεαταὶ μὲν τῶν λόγων γίγνεσθαι, ἀκροαταὶ δὲ τῶν ἔργων, τὰ μὲν μέλλοντα ἔργα ἀπὸ τῶν εὖ εἰπόντων σκοποῦντες ὡς δυνατὰ γίγνεσθαι, τὰ δὲ πεπραγμένα ἤδη, οὐ τὸ δρασθὲν πιστότερον ὄψει λαβόντες ἢ τὸ ἀκουσθέν, ἀπὸ τῶν λόγῳ καλῶς ἐπιτιμησάντων· καὶ μετὰ καινότητος μὲν λόγου ἀπα- 5

where with κίνδυνον, but cf. ἀναφέρειν φθόνους καὶ διαβολάς, Polyb. i. 36. 3; ἀναφέρειν φθόνους καὶ τὸν πόλεμον, Polyb. iv. 59. 10; ἀναφέρειν τὸν πόνον, Dion. H. x. 24.

αἵτιοι δ' ὑμεῖς: just as unworthy motives are imputed by Cleon to his presumptive opponent, so the hearer who would show himself favourable to the former is charged with perverse conduct throughout, and this is expressed in a series of participles and pred. adjs., continuing to the end of the chapter. The charges made are threefold: 1) that in the deliberation more value is placed upon words than facts (κακῶς ἀγωνοθετοῦντες . . . ἀπὸ τῶν λόγῳ καλῶς ἐπιτιμησάντων); 2) that in speeches what is new and unusual is more applauded than what is tried and in the long run wholesome (καὶ μετὰ καινότητος . . . ἀποβησόμενα); 3) that in the hankering after an ideal state actual conditions are neglected (ζητούντες τε . . . ἱκανῶς); and finally all these errors are traced to the mania for rhetorical and sophistical performances (ἀπλῶς τε . . . βουλευομένοις). — 16. ἀγωνοθετοῦντες: cf. Aeschin. c. Ctes. 180 ὑπολάβετε τοίνυν ὑμᾶς αὐτοὺς εἶναι ἀγωνοθέτας πολιτικῆς ἀρετῆς, Xen. Anab. iii. i. 21 ἀγνωσθέται οἱ θεοὶ εἰσιν. — θεαταὶ μὲν . . . τῶν ἔργων: "instead of seeing

facts as they are and listening to speeches with judgment, you are on the contrary hearers of facts and seers of speeches, in that you view facts past and future in the light of what the orators say (ἀπὸ τῶν εὖ εἰπόντων) and attend upon the speeches as spectators of a contest of sophists, in which the prize is awarded for technical adroitness, not for the truth." Bm. — 17. τὰ μὲν . . . ἐπιτιμησάντων: not in the facts, but in the discussion of them (τῶν εὖ εἰπόντων, τῶν λόγῳ καλῶς ἐπιτιμησάντων), is found the rule or measure by which is determined (ἀπὸ . . . σκοποῦντες) both the practicability of the μέλλοντα ἔργα, and the truth about the πεπραγμένα (though these ought to be experienced, not heard about). σκοπεῖν ἀπό as in i. 21. 11; ii. 48. 14. — 19. τὰ δὲ πεπραγμένα ἤδη: sc. σκοποῦντες. — οὐ τὸ δρασθὲν πιστότερον ὄψει λαβόντες ἢ τὸ ἀκουσθέν: not taking what is done as more to be trusted, because you have seen it, than what is heard. λαβεῖν = ὑπολαβεῖν, as in ii. 42. 17; iv. 106. 6. With the sentiment of the whole passage, cf. vii. 48. 20 ff. τὸ δρασθὲν as in vi. 53. 8.

21. καὶ μετὰ καινότητος μὲν λόγῳ . . . ἐθέλειν: the best to be deceived with novelty of words and to be un-

τᾶσθαι ἄριστοι, μετὰ δεδοκιμασμένου δὲ μὴ ξυνέπεσθαι
 ἐθέλειν, δοῦλοι ὄντες τῶν αἰεὶ ἀτόπων, ὑπερόπται δὲ τῶν
 εἰωθότων, καὶ μάλιστα μὲν αὐτὸς εἰπεῖν ἕκαστος βουλό- 6
 25 μενος δύνασθαι, εἰ δὲ μὴ, ἀνταγωνιζόμενοι τοῖς τοιαῦτα
 λέγουσι μὴ ὕστεροι ἀκολουθήσαι δοκεῖν τῇ γνώμῃ, ὀξέως
 δέ τι λέγοντος προεπαινέσαι, καὶ προαισθῆσθαι τε πρό-
 θυμοι εἶναι τὰ λεγόμενα καὶ προνοῆσαι βραδεῖς τὰ ἐξ
 αὐτῶν ἀποβησόμενα· ζητοῦντές τε ἄλλο τι, ὡς εἰπεῖν, ἢ 7

willing to follow with the rest in case
 of approved advice, i.e. where a prop-
 osition (λόγου) has been tested and
 approved. With μετὰ καινότητος λόγου,
 cf. Isoc. x. 2 ἐπὶ τῇ καινότητι τῶν
 εἰρημένων. ἄριστοι, sc. ὄντες, ironical,
 adepts. It is equiv. to ἐπιτήδευοι, as
 the Schol. says, just as in Hdt. i. 193.
 13 ἀρίστη. . . Δημητριος κάρπον ἐκφέρειν,
 iii. 80. 21 διαβολὰς ἄριστος ἐνδέκεσθαι.
 Cf. also Hdt. i. 136. 2 μάχεσθαι εἶναι
 ἀγαθόν, and Hes. Op. 763, 779, 813;
 Soph. O. T. 440; Ar. Nub. 430;
 Xen. Cyrop. v. 4. 44. G. 1526; H.
 952. — 23. δοῦλοι ὄντες τῶν αἰεὶ ἀτό-
 πων: slaves of every new extravagance.
 δοῦλοι ὄντες, i.e. χαίροντες καὶ πιστεύ-
 οντες, Schol. ἀτόπων as in ii. 49. 8;
 Schol. παραδόξων. Cf. Greg. Naz. i.
 p. 53 δοῦλοι ὄντες τῶν αἰεὶ παρόντων,
 Aristid. ii. 150 α τῆς χρείας αἰεὶ δούλους
 εἶναι. — ὑπερόπται δὲ τῶν εἰωθότων:
 scorners of what is established. ὑπε-
 ὄπται not found elsewhere in Attic;
 Schol. καταφρονούντες. Both δοῦλοι
 and ὑπερόπται are explanatory of
 ἄριστοι, while τῶν αἰεὶ ἀτόπων repre-
 sents καινότητος λόγου, as τῶν εἰωθότων
 does δεδοκιμασμένου. In illustration
 of the whole passage, Bl. compares
 Ar. Eccles. 581-588.

24. μάλιστα μὲν, εἰ δὲ μὴ: as in i.
 32. 4; ii. 72. 8; iv. 104. 20; v. 21. 15;
 viii. 91. 15. — αὐτὸς ἕκαστος βουλό-
 μενος: the distrib. pron. after pl.
 subj. (ὕμεις), as in i. 141. 27; ii. 16. 11.
 — 25. ἀνταγωνιζόμενοι κτέ.: the pl.
 is resumed. On the partic. depends
 not only δοκεῖν, but also εἶναι with its
 preds. πρόθυμοι and βραδεῖς. On δοκεῖν
 depend both ἀκολουθήσαι and προεπι-
 νέναι. Vying with those that say
 such things, in seeming not to follow
 after them in insight, but when any
 one says anything clever to applaud
 it beforehand. Cf. Dio C. lii. 8 ἀντα-
 γωνιζόμενοι μὴ δοκεῖν ὀργίζεσθαι. — τοι-
 αῦτα: sc. καινά and ἀτοπα. So gen-
 erally explained, but Steup brackets
 τοῖς τοιαῦτα λέγουσι. See App. —
 27. προεπαινέσαι: found only here.
 Cf. ἐπαινέσαι, approve, iv. 65. 8; v.
 37. 24. — καὶ προαισθῆσθαι τε . . .
 ἀποβησόμενα: and (vying) in being
 both eager to perceive beforehand what
 is said and slow to anticipate what
 will come of it. The first καὶ con-
 nects εἶναι with δοκεῖν; while τε, καὶ
 connect προαισθῆσθαι πρόθυμοι and
 προνοῆσαι βραδεῖς, the emphasis being
 on the former, as in ii. 39. 24. See App.
 29. ἄλλο τι . . . ἴζωμεν: an entirely

30 ἐν οἷς ζῶμεν, φρονούντες δὲ οὐδὲ περὶ τῶν παρόντων
 ἱκανῶς· ἀπλῶς τε ἀκοῆς ἡδονῇ ἡσσωμένοι καὶ σοφιστῶν
 θεαταῖς εἰκότες καθημένοις μᾶλλον ἢ περὶ πόλεως βου-
 λεομένοις.

39 “Ὡν ἐγὼ πειρώμενος, ἀποτρέπειν ὑμᾶς ἀποφαίνω
 Μυτιληναίους μάλιστα δὴ μίαν πόλιν ἡδικηκότας ὑμᾶς.

different world, so to speak, from that in which we live. ὡς εἰπεῖν as always in Thuc., not ὡς ἔπος εἰπεῖν, as in Plato and the orators. GMT. 777, 1; H. 956. Cf. i. 1. 9. For the pl. οἷς after ἄλλο, see Kr. Spr. 58, 4, 5. — 31. ἀπλῶς τε: and in a word, as in c. 45. 29; 82. 34. τε inferential, and so, as que in Lat. See on i. 4. 5. — ἀκοῆς ἡδονῇ: cf. c. 40. 7 ἡδονῇ λόγων. — ἡσσωμένοι: with dat. as vii. 25. 41 οὐ τῇ τῶν πολεμίων ἰσχύι. . . ἡσσηθεῖεν. Elsewhere in figurative sense with the gen., as iv. 37. 6; v. 111. 15. In connexion with Cleon's placing the source of all evil in the prevailing enjoyment of fine speeches, is to be remembered the fact that about the end of this summer (see on c. 86. 12) Gorgias came to Athens for the first time, as ambassador from Leontini, and though Cleon could not have had him in mind in his real speech, Thuc. doubtless did, as he wrote the speech. — σοφιστῶν: only here in Thuc., in Cleon's mouth, in the same unfavourable sense as often in Aristophanes (*Nub.* 331, 1111), Xenophon (*Mem.* i. 6. 13), and Plato (*Phaedr.* 257 d; *Prot.* 312 a, etc.). — 32. θεαταῖς εἰκότες καθημένοις: the perversity of the practice of the sophists, whose object was not instruction, but vainglorious display, is characterized by *θεαταῖ*

(cf. *θεαταῖ τῶν λόγων*, i. 16). *καθημένοις* is usually taken as explanatory of *θεαταῖς*, *sitting idly*, as in Dem. ii. 23, 24; iv. 9, 44; viii. 77 — similarly iv. 124. 24. But Kr. objects that no activity is required of spectators, and Steup seems clearly right in considering (with Hude, p. 98) *θεαταῖς* as pred. *Like men sitting as spectators of sophists rather than like men deliberating about the welfare of the state.*

39. *Do not allow yourselves to be deceived in this case, but recognize that the Mytileneans have been guilty of an unpardonable crime, in that they have taken advantage of our embarrassment, in order to revolt, although they were far more favoured than other allies.* § 1–5.

All are alike guilty, the demos as well as the aristocrats, and untimely forbearance would only occasion further revolts, and bring upon you greater and greater losses. § 6–8.

1. ὦν: sc. ἐπιτηδευμάτων ὦν εἶπεν ἄρτι, Schol. It covers the whole course of the Athenians as described in c. 38. § 4–7. The rel. is emphatic, as in c. 43. 1; 46. 20; i. 9. 19, etc. — ἀποφαίνω: *I declare*, as in ii. 62. 10. Cf. c. 67. 10. v. H.'s conjecture, ἀποφανῶ, is unnecessary. — 2. δῆ: with the sup. as in c. 113. 22; i. 1. 8; vii. 87. 23, and freq. — μίαν πόλιν:

ἐγὼ γάρ, οὔτινες μὲν μὴ δυνατοὶ φέρειν τὴν ὑμετέ-
 2 ραν ἀρχὴν ἢ οὔτινες ὑπὸ τῶν πολεμίων ἀναγκασθέντες
 5 ἀπέστησαν, ξυγγνώμην ἔχω· νῆσον δὲ οὔτινες ἔχοντες
 μετὰ τειχῶν καὶ κατὰ θάλασσαν μόνον φοβούμενοι τοὺς
 ἡμετέρους πολεμίους, ἐν ᾧ καὶ αὐτοὶ τριήρων παρασκευῇ
 οὐκ ἀφρακτοὶ ἦσαν πρὸς αὐτούς, αὐτόνομοί τε οἰκούν-
 10 σαντο, τί ἄλλο οὔτοι ἢ ἐπεβούλευσάν τε καὶ ἐπανέστη-
 σαν μᾶλλον ἢ ἀπέστησαν (ἀπόστασις μὲν γε τῶν βίαιόν
 τι πασχόντων ἔστί), ἐζήτησάν τε μετὰ τῶν πολεμιωτά-
 των ἡμᾶς στάντες διαφθεῖραι; καίτοι δεινότερόν ἐστιν

appos. to *Μυτιληναίους*, as viii. 40. 7 *τοῖς Χίοις* . . . *μᾶ γε πόλει* . . . *πλείστοι γενόμενοι*. For similar expressions, cf. c. 113. 21; i. 80. 13; vi. 20. 8; viii. 68. 5. Kr. *Spr.* 49, 10, 5.

3. *οὔτινες*: without *τούτοις*, as in v. 16. 16, about *ἔκρινε* to *εἶ τινες*. Kr. *Spr.* 51, 13, 3. — *δυνατοὶ*: without *δυντες*, co-ord. with the partic. *ἀναγκασθέντες*, as in c. 38. 22 *ἀριστοὶ* is with *βουλόμενος* and *ἀνταγωνιζόμενοι*. — 5. *νῆσον δὲ οὔτινες*: *νῆσον*, as strongest security for an *αὐτάρκης θέσις* (i. 37. 11) and for immunity from attack (*ἀληπτόν*, i. 37. 20), placed before the rel. Cf. vi. 36. 1. Kr. *Spr.* 54, 17, 7; Kühn. 606, 6. Cf. *δικας δὲ ὅτι ἐθέλομεν*, i. 144. 14. *οὔτινες*, though hypothetical, has so manifest a reference to the Mytileneans that in l. 8 the neg. is *οὐ* not *μὴ*. — 7. *ἐν ᾧ καὶ αὐτοὶ*: not entirely dependent, therefore, on Attic protection. *ἐν ᾧ*, in which case. See on i. 39. 11. — *παρασκευῇ*: force, as in vi. 31. 6; vii. 36. 3. Lesbian triremes are men-

tioned c. 4. 6; i. 116. 11; ii. 9. 20; 56. 7. — 9. *τιμώμενοι*: see on c. 9. 12. — *ἐς τὰ πρῶτα*: *imprimis*, as c. 56. 22. — 10. *τί ἄλλο ἢ*: as in c. 58. 24; v. 98. 8, with following finite verb. The same elliptical const. as *οὐδὲν ἄλλο ἢ*, ii. 16. 10. H. 612; Kr. *Spr.* 62, 3, 7; Kühn. 587, 18. — *ἐπανέστησαν μᾶλλον ἢ ἀπέστησαν*: rose up against rather than revolted from. For the paronomasia, freq. in Thuc., cf. c. 82. 31, and see on i. 33. 26. Cf. Dion. H. *Ant.* iii. 8. 2 *οὐ μόνον ἀπόστασιν ἐβούλευσαν ἀφ' ὑμῶν, ἀλλὰ καὶ ἐπανάστασιν*, Dio C. lxxi. 24 *δημοσία τε ἀπόστασις, μᾶλλον δὲ ἐπανάστασις*. — 11. *μὲν γε*: as if the explanation of the *ἐπανάστασις* also were to follow; but this is omitted since it is clear enough from the context. For the combination *μὲν γε*, see on i. 40. 15. — 12. *μετὰ τῶν πολεμιωτάτων στάντες*: combining with our worst enemies. Cf. i. 33. 22; vii. 57. 4; 61. 12, and see on c. 11. 18. — 13. *ἡμᾶς*: emphatic position, as in i. 68. 1; 70.

ἢ εἰ καθ' αὐτοὺς δύναμιν κτώμενοι ἀντεπολέμησαν. παρά-
 15 δειγμα δὲ αὐτοῖς οὔτε αἱ τῶν πέλας ξυμφοραὶ ἐγένοντο,
 ὅσοι ἀποστάντες ἤδη ἡμῶν ἐχειρώθησαν, οὔτε ἡ παρ-
 οὔσα εὐδαιμονία παρέσχεν ὄκνον μὴ ἐλθεῖν ἐς τὰ δεινά·
 γενόμενοι δὲ πρὸς τὸ μέλλον θρασεῖς καὶ ἐλπίσαντες μα-
 κρότερα μὲν τῆς δυνάμεως, ἐλάσσω δὲ τῆς βουλήσεως,
 20 πόλεμον ἤραυτο, ἰσχὺν ἀξιώσαντες τοῦ δικαίου προθεῖ-
 ναι· ἐν ᾧ γὰρ ᾤήθησαν περιέσεσθαι, ἐπέθεντο ἡμῖν οὐκ
 ἀδικούμενοι. εἴωθε δέ, τῶν πόλεων αἷς ἂν μάλιστα καὶ 4

5; v. 82. 23; vii. 78. 26. — 14. καθ' αὐτοὺς: of themselves, as in iv. 64. 14, 21, and freq. — κτώμενοι: seeking to acquire, as in ii. 62. 26. Cf. ἐπικτάσθαι, i. 144. 2; ii. 65. 24.

παράδειγμα: warning example. The sing. as in iv. 92. 18, but the plur. c. 10. 20; 11. 24; vi. 77. 4. It is placed first, as if to be pred. to both οὔτε clauses; but as εὐδαιμονία of course cannot be a warning, an anacoluthon arises. For similar const., cf. c. 96. 11. — 16. ὅσοι . . . ἐχειρώθησαν: cf. c. 10. § 4 ff.; i. 98. § 4; 99. — 17. παρέσχεν ὄκνον μὴ ἐλθεῖν: for the neg., see on c. 32. 14. — τὰ δεινά: dangers. See on c. 22. 26. — 18. ἐλπίσαντες μακρότερα μὲν τῆς δυνάμεως, ἐλάσσω δὲ τῆς βουλήσεως: the antithesis is well chosen, in order to rouse both contempt and bitterness. "Their hopes went indeed far beyond their strength, but not far enough to satisfy their hate." Cf. Schol. ἤλπισαν, φησὶν, ἀποστῆναι ἡμῶν, ὅπερ μείζον μὲν ἐστὶ τῆς δυνάμεως αὐτῶν, ἔλαττον δὲ τῆς βουλήσεως αὐτῶν. ἐβούλοντο γὰρ οὐ μόνον ἀποστῆναι ἡμῶν ἀλλὰ δὴ καὶ καθελεῖν τὴν δύναμιν τῆς πόλεως, διὰ τὸ λοιπὸν ἀδεῶς ζῆν. Herbst (Zu Thuk. Erkl.

u.s.w. 1892, p. 82) thinks that a contrast is intended between the Mytilenean view of their own power and that of the Athenians, i.e. they expected for themselves more than they could accomplish and from the Athenians less than they (the Mytileneans) could wish, so greatly did they underestimate the strength of the Athenians. — 20. ἰσχὺν ἀξιώσαντες . . . προθεῖναι: "having once determined to put might before right." The clause is all the more effective since a good word (ἀξιώσαντες) is made to serve in a bad cause. ἰσχὺς, as i. 76. 15, of brute force. προθεῖναι with acc. and gen. also c. 84. 14; i. 76. 15; Hdt. iii. 53. 16; Soph. O. C. 419. — 21. ἐν ᾧ: emphasizes here more sharply than usual the moment, when in the hope of getting the better of the Athenians, now hard pressed by war and pestilence (cf. c. 3. § 1; 13. § 3), they made an unprovoked attack. See on l. 7.

22. εἴωθε δὲ . . . ἐς ὕβριν τρέπειν: unexpected good fortune is wont to make insolent those cities upon which it has come in the highest degree and in the shortest time. With the sentiment, cf. Liv. xxx. 42. 15 raro

δι' ἐλαχίστου ἀπροσδόκητος εὐπραξία ἔλθῃ, ἐς ὕβριν τρέ-
πειν (τὰ δὲ πολλὰ κατὰ λόγον τοῖς ἀνθρώποις εὐτυχοῦντα
25 ἀσφαλέστερα ἢ παρὰ δόξαν, καὶ κακόπραγίαν, ὡς εἰπεῖν,
ῥᾶον ἀπωθοῦνται ἢ εὐδαιμονίαν διασώζονται). χρῆν δὲ 5
Μυτιληναίους καὶ πάλοι μηδὲν διαφέροντας τῶν ἄλλων
ὑφ' ἡμῶν τετιμῆσθαι, καὶ οὐκ ἂν ἐς τόδε ἐξύβρισαν·
πέφυκε γὰρ καὶ ἄλλως ἄνθρωπος τὸ μὲν θεραπεῦον
30 ὑπερφρονεῖν, τὸ δὲ μὴ ὑπεῖκον θαυμάζειν.

“Κολασθέντων δὲ καὶ νῦν ἀξίως τῆς ἀδικίας, καὶ 6

simul hominibus bonam fortunam bonamque mentem dari; also Thuc. iv. 17. § 4; Dem. i. 23; Aristid. ii. 57. ἀπροσδόκητος εὐπραξία is subj. of both clauses. — For the Mytileneans it consisted in the straits of the Athenians, indicated by ἐν ᾧ . . . περιέσεσθαι. αἷς = ταύτας αἷς, the terminal dat. with ἐλθεῖν, as in c. 70. 2 and often. See on c. 5. 12; i. 13. 12. μάλιστα and δι' ἐλαχίστου are adv. with ἔλθῃ. Cf. δι' ὀλίγου, iv. 95. 1; v. 69. 19; vi. 47. 10; vii. 15. 13, and see on ii. 42. 24. ἐς ὕβριν τρέπειν has ταύτας understood as object. Cf. c. 13. 4. See App. — 24. τὰ πολλὰ κτέ.: the Schol. correctly explains = ὡς ἐπὶ τὸ πολὺ. The subj. is εὐτυχοῦντα with its modifiers. “And for the most part success that comes to men in accordance with reasonable calculations is safer than that which surpasses expectation, and mankind apparently find it easier to repel adversity, than to maintain prosperity.” εὐτυχοῦντα as in iv. 62. 17; 79. 4. For omission of art., cf. c. 48. 8. GMT. 827. διασώζεσθαι as in v. 16. 11; 46. 9.

26. χρῆν δὲ . . . τετιμῆσθαι: for the

const., see GMT. 415, 419; H. 834, 897. — καὶ πάλοι: iam pridem. Cf. c. 13. 5; 104. 14. — 27. μηδὲν διαφέροντας τῶν ἄλλων: pred. to τετιμῆσθαι, without any advantage over others. οὕτω τετιμῆσθαι ὑφ' ἡμῶν ὡς οὐδὲν διαφέροντας τῶν ἄλλων, Schol. διαφερόντως, which St. has adopted, is the reading of some of the Mss., and is supported by Thuc.'s usage (i. 38. 10; 138. 11; ii. 40. 11; 51. 2; viii. 68. 17), as well as by the imitation of Dio C. xxxviii. 39. 3 ἢ οὐν ἀπὸ πρώτης ἐχρῆν μηδὲν διαφερόντως ἡμᾶς τῶν ἄλλων ἀνθρώπων ηὔξῃσθαι. — 28. καὶ οὐκ: introduces in parataxis the result of the cond. implied in the preceding clause. — ἐς τόδε: ad eo, as in i. 75. 8. — ἐξύβρισαν: also i. 84. 6. — 29. πέφυκε γὰρ καὶ ἄλλως κτέ.: passes from the present case to a general remark, as in i. 99. 6; viii. 45. 6; Plut. Tim. 52 a. With the sentiment, cf. iv. 61. 19. — τὸ θεραπεῦον, τὸ μὴ ὑπεῖκον: collective neutrals with personal force, as ii. 45. 5; iv. 61. 20. Kr. Spr. 43, 4, 17. — 30. ὑπερφρονεῖν: with acc. also vi. 68. 10. Kr. Spr. 47, 23, 1.

31. κολασθέντων: on the form, see

μή τοῖς μὲν ὀλίγοις ἢ αἰτία προστεθῆ, τὸν δὲ δῆμον ἀπολύσητε. πάντες γὰρ ἡμῖν γε ὁμοίως ἐπέθεντο, οἷς γ' ἐξῆν ὡς ἡμᾶς τραπομένοις νῦν πάλιν ἐν τῇ πόλει εἶναι· ἀλλὰ
 35 τὸν μετὰ τῶν ὀλίγων κίνδυνον ἡγησάμενοι βεβαιότερον ξυναπέστησαν. τῶν τε ξυμμάχων σκέψασθε εἰ τοῖς τε ἀναγκασθεῖσιν ὑπὸ τῶν πολεμίων καὶ τοῖς ἐκούσιν ἀποστᾶσι τὰς αὐτὰς ζημίας προσθήσετε, τίνα οἴεσθε ὄντινα οὐ βραχεία προφάσει ἀποστήσεται, ὅταν ἢ κατορθώσαντι ἔλευ-
 40 θέρωσις ἢ ἢ σφαλέντι μηδὲν παθεῖν ἀνήκεστον; ἡμῖν δὲ ὁ πρὸς ἐκάστην πόλιν ἀποκεκινδυνεύεται τά τε χρήματα

App. — **καὶ νῦν**: even now, opp. to *καὶ πάλαι*, l. 27. — **καὶ μή**: covers both the following clauses. — **32. ἢ αἰτία προστεθῆ**: for the act. with acc., cf. l. 38; 42. 25; iv. 20. 12. — **ἀπολύσητε**: for aor. subjv. in prohibition, see GMT. 259; H. 874; Kühn. 397, 3. — **33. ἡμῖν γε**: *i.e.* against us at least they were united, even if they were at variance among themselves. — **οἷς γ' ἐξῆν**: grammatically construed with πάντες, though really only the δῆμος is had in mind here, as well as in the next clause. For const., see on l. 26 above. — **34. τραπομένοις**: this reading of a few good Mss., is more appropriate with ἐν τῇ πόλει εἶναι than the vulg. *τραπομένοις*. “Who might have turned to us and been now reinstated in their city.” As to this rendering, which is essentially that of Va., see also L. Herbst, *Philol.* xlii. p. 711. — **ἀλλὰ . . . ξυναπέστησαν**: but considering the danger with the oligarchs safer (than that with us), they joined them in revolt. Cf. c. 47. 3. Const. *βεβαιότερον* with κίνδυνον, as v. 108. 2.

36. τῶν τε ξυμμάχων: introduces the new consideration with emphasis. The part. gen. covers not only τοῖς τε ἀναγκασθεῖσιν . . . ἀποστᾶσι, but also τίνα οἴεσθε ὄντινα οὐ. Both ἀναγκασθεῖσιν and ἐκούσιν are pred. to ἀποστᾶσι. — **38. τίνα . . . ὄντινα οὐ**: as in c. 46. 8, this becomes by attraction one word, as it were, in force and const. like οὐδεὶς ὅστις οὐ, c. 81. 24; vii. 87. 14. Cf. Xen. *Cyrop.* i. 4. 25 οὐδένα ἔφασαν ὄντιν' οὐ δακρύνοντ' ἀποστρέφεται. Kr. *Spr.* 51, 10, 11; Kühn. 555, 5. After the long protasis, οἴεσθε repeats σκέψασθε of l. 36. — **βραχεία προφάσει**: on a trifling pretext, as in i. 141. 4. For the force of βραχεία, see on c. 36. 12; i. 14. 11. — **39. κατορθώσαντι, σφαλέντι**: cf. c. 14. 5, 7; ii. 65. 28, 29; vi. 12. 7, 8. — **ἐλευθέρωσις ἢ παθεῖν**: for the noun and inf. co-ordinated as subj. of ἦ, see Kr. *Spr.* 59, 2, 3.

40. ἡμῖν δέ: what follows, though logically dependent on σκέψασθε, is grammatically independent. — **41. ἀποκεκινδυνεύεται**: pass. prob. only here; in vii. 81. 26 intr. Kr. *Spr.* 52, 3, 4. Cf. ii. 43. 26 ἢ ἐναντία μετα-

καὶ αἱ ψυχαί, καὶ τυχόντες μὲν πόλιν ἐφθαρμένην παρα-
λαβόντες τῆς ἔπειτα προσόδου, δι' ἣν ἰσχύομεν, τὸ λοι-
πὸν στερήσεσθε, σφαλέντες δὲ πολεμίους πρὸς τοῖς ὑπ-
45 ἀρχουσιν ἔξομεν, καὶ ὄν χρόνον τοῖς νῦν καθεστηκόσι δεῖ
ἐχθροῖς ἀνθίστασθαι, τοῖς οἰκείοις ξυμμάχοις πολεμή-
σομεν.

40 “ Οὐκ οὖν δεῖ προθεῖναι ἐλπίδα οὔτε λόγῳ πιστὴν 1
οὔτε χρήμασιν ὠνητήν, ὡς ξυγγνώμην ἀμαρτεῖν ἀνθρω-
πίως λήψονται. ἄκουτες μὲν γὰρ οὐκ ἔβλαιψαν, εἰδότες

βολῇ . . . ἔτι κινδυνεύεται, Dem. xviii. 278 τῶν ἄλων τι κινδυνεύεται τῇ πόλει, xxxiv. 28 τὰ χρήματα ἤδη κινδυνεύεται τῷ δανείσαντι, xix. 285 τὰ μέγιστα κινδυνεύεται τῇ πόλει. For fut. pf. expressing certainty that an action will immediately take place, see GMT. 79; Kr. Spr. 53, 9, 3. — 42. **τυχόντες** : = κατορθώσαντες, as in c. 42. 18; 82. 31; iv. 63. 13; v. III. 27. — 43. **τῆς ἔπειτα προσόδου** : the future revenue, i.e. that which would have accrued if the state had not been destroyed. Cf. i. 123. 2. τὸ λοιπὸν is pleonastic, it is true, but after the inserted rel. clause it is not without force. But see App. — **δι' ἣν** : elsewhere ἧπερ (ἧ) with ἰσχύειν, as i. 142. 12; ii. 13. 18. It is connected κατὰ ζῦνεσιν with τῆς προσόδου without ἔπειτα. — 44. **στερήσεσθε, ἔξομεν** : change of pers., as in v. 9. § 1. Kühn. 371, n. 5. — 45. **δεῖ** : Cobet's conjecture, εἶδει, is unnecessary, since Cleon could hardly mean, either here or c. 40. 39, that their enemies would have to be entirely neglected, but only that conflicts with their ξύμμαχοι would cripple opposition to the νῦν καθεστηκότες ἐχθροί.

40. As their guilt has been wilfully incurred, do not weakly allow yourselves to be moved by pity, charm of words, or a spirit of fairness to change your decree. They have merited the severest punishment, and this will secure the permanence of your rule; whereas by revoking your decree you would condemn yourselves.

1. **προθεῖναι** : proponere, not προσθεῖναι (although in Vat. and other good Mss.); alone appropriate with ἐλπίδα. Cf. c. 52. 18 κατηγορία οὐδεμία προσέθη. — **οὔτε λόγῳ πιστὴν οὔτε χρήμασιν ὠνητήν** : neither relying on eloquence, nor to be bought with money. Both here and c. 38. § 2, those who would merely show their cleverness are set over against those who are bribed. πιστός in this sense also in Plato Legg. 824 b, and freq. in the poets. — 2. **ὡς ξυγγνώμην ἀμαρτεῖν ἀνθρωπίως λήψονται** : that they will be excused as having erred humanly, i.e. pardonably. Cf. Dem. xix. 238 ξυγγνώμη ἀδελφῷ βοηθεῖν. ξυγγνώμην λήψεσθαι = ξυγγνωσθήσεσθαι, hence the inf. clause, ἀμαρτεῖν ἀνθρωπίως, giving the ground of the pardon. Cf. Hdt. i. 89. 14 ξυγγνώμης ποιεῖν σε δίκαια.

δὲ ἐπεβούλευσαν· ξύγγνωμον δ' ἐστὶ τὸ ἀκούσιον. ἐγὼ 2
 5 μὲν οὖν καὶ τότε πρῶτον καὶ νῦν διαμάχομαι μὴ μετα-
 γνῶναι ὑμᾶς τὰ προδεδογμένα. μηδὲ τρισὶ τοῖς ἀξυμφο-
 ρωτάτοις τῇ ἀρχῇ, οἴκτῳ καὶ ἡδονῇ λόγων καὶ ἐπιεικείᾳ,
 ἀμαρτάνειν. ἔλεός τε γὰρ πρὸς τοὺς ὁμοίους δίκαιος ἀντι- 3

Kr. *Spr.* 61, 7, 5; Kühn. 473, 5. *ξυγγνώμη* as in c. 44. 6. For its const. with inf., cf. iv. 61. 17; v. 88. 1; Hdt. i. 39. 1. With the sentiment of the passage, cf. c. 45. 7; Xen. *Cyrop.* vi. i. 37 *ξυγγνώμων τῶν ἀνθρωπίνων ἀμαρτημάτων*, Dio C. p. 24 *τοῖς ἀμαρτάνουσι ξυγγνώμων κατὰ τὸ ἀνθρώπινον*. — 4. *ξύγγνωμον*: = *ξυγγνώμης ἀξιον* (Schol.), as in iv. 98. 19. Cf. Dem. xviii. 274 *ἐξήμαρτέ τις ἄκων; ξυγγνώμη ἀντὶ τῆς τιμωρίας τούτῳ*, Dion. II. *Ant.* i. 58 *ἅπαν δὲ ξυγγνώμης ἀξιον τὸ ἀκούσιον*. On the accent of *ξύγγνωμον* (not *ξυγγνώμων*) after the analogy of *κακόδοιμον*, see Götting, *Accentlehre*, p. 329 f.

5. *καὶ τότε*: sc. *διεμαχεσάμεν*. Cf. i. 86. 7; vi. 60. 13. — *διαμάχομαι*: with *μὴ* and inf. as in c. 42. 7; Xen. *Anab.* v. 8. 23; Eur. *Alc.* 694. Cf. also i. 143. 25; v. 41. 14; vii. 63. 1. Kühn. 597, 2 k. *τότε* refers to what happened in the assembly the day before. Cf. c. 69. 2; i. 101. 8. — *μὴ μεταγνῶναι ὑμᾶς τὰ προδεδογμένα*: depends only on *νῦν διαμάχομαι*, having no reference to the *τότε πρῶτον* clause. Kr. *Spr.* 55, 3, 16. *μεταγνῶναι* means rather *unvote* than *repent*. Cf. i. 44. 4. The view of Müller-Strübing (*Thuk. Forsch.* p. 187 ff.) and others, that *τὰ προδεδογμένα* refers to a decree adopted before the assembly of the previous day,

is inconsistent with *τότε πρῶτον*, whether the assumed decree were a general measure that was of importance for the question of the treatment of the Mytileneans, or a specific decree referring thereto. For Cleon would hardly have made so covert a reference to such a measure, and such an anticipatory decree would be wholly at variance with c. 35 f. — 6. *τρिसὶ τοῖς ἀξυμφορωτάτοις*: the order as in i. 74. 3. — 7. *ἡδονῇ λόγων*: cf. *ἀκοῆς ἡδονῇ*, c. 38. 31; also i. 84. 9; ii. 37. 12. — *ἐπιεικείᾳ*: *fairness* (Matthew Arnold's 'sweet reasonableness'), esp. the benevolent treatment by the *ἄρχοντα πόλις* of her allies, which does not allow her superiority to be felt. Cf. i. 14; 48. 2; also i. 76. 20, *τὸ ἐπιεικές* and its result.

8. *ἔλεός τε*: the first of the *τρία τὰ ἀξυμφορώτατα*, the other two being *οἱ τε τέρποντες* (10), *καὶ ἡ ἐπιεικεία* (13). Note the different connexion in i. 74. 4 (*τε, καί, καί*). — *τοὺς ὁμοίους*: Cl., St. and Bl. interpret, *those who are like-minded*, as in i. 71. 7; but Steup rightly follows Kr. in understanding, *those who are placed in like circumstances, i.e. only toward equals*, and not subject-allies, is mercy in order. Only this view is compatible with *ἐξ ἀνάγκης καθεστῶτας αἰεὶ πολεμίου*. — *δίκαιος ἀντιδίδοσθαι*: for the pers.

δίδοσθαι καὶ μὴ πρὸς τοὺς οὗτ' ἀντοικτιοῦντας ἐξ ἀνάγκης
 10 κης τε καθεστῶτας αἰεὶ πολεμίους· οἳ τε τέρποντες λόγῳ
 ῥήτορες ἔξουσι καὶ ἐν ἄλλοις ἐλάσσοσιν ἀγῶνα, καὶ μὴ ἐν
 ᾧ ἢ μὲν πόλις βραχέα ἡσθίεῖσα μεγάλη ζημιώσεται, αὐτοὶ
 δὲ ἐκ τοῦ εὖ εἰπεῖν τὸ παθεῖν εὖ ἀντιλήφονται· καὶ ἡ
 ἐπιείκεια πρὸς τοὺς μέλλοντας ἐπιτηδείους καὶ τὸ λοι-
 15 πὸν ἔσεσθαι μᾶλλον δίδοται ἢ πρὸς τοὺς ὁμοίως τε καὶ
 οὐδὲν ἦσσον πολεμίους ὑπολειπομένους. ἔν τε ξυνελῶν
 λέγω· πειθόμενοι μὲν ἐμοὶ τά τε δίκαια ἐς Μυτιληναίους
 καὶ τὰ ξύμφορα ἅμα ποιήσετε, ἄλλως δὲ γρόντες τοῖς μὲν

const. with inf., see GMT. 762; H. 944 a. The unusual inf. pass., as in c. 94. 22; Xen. *Cyneg.* 3. 3; Plato *Legg.* 751 b. GMT. 763; H. 952 a. — 9. ἀντοικτιοῦντας: found only here. — ἐξ ἀνάγκης: necessarily, as in vi. 44. 5; vii. 27. 17. — 11. ῥήτορες: here, in Cleon's mouth, as well as in the two other passages in Thuc. (vi. 29. 14; viii. 1. 5), used already in its unfavourable secondary meaning to characterize those who make a profession of oratory (cf. τέρποντες λόγῳ) and use it for personal or party purposes. — ἔξουσι καὶ ἐν ἄλλοις ἐλάσσοσιν ἀγῶνα: i. e. the orators who consider political deliberations as an ἀγών (c. 38. § 4) will have an opportunity to display their cleverness in other matters of less importance, which will be no hardship to those who treat every matter ὡς ἐν ἄλλοις μείξουσιν οὐκ ἂν δηλώσαντες τὴν γνώμην (c. 37. 21). — 12. βραχέα: combines the ideas of short duration and slight enjoyment. For the neut. adj. as cognate acc., see G. 1054; H. 716 b; Kr. *Spr.* 46, 5, 4. — 13. τὸ παθεῖν εὖ: τὸ χρηματίζασθαι

ὑπὸ τῶν Μυτιληναίων, Schol. The same insinuation of bribery as in l. 2 above and c. 38. 12. The phrase is strengthened by its chiasmic relation to the preceding. — 14. ἐπιτηδείους: = πιστοῦς, faithful as allies, as in vi. 46. 8. — 15. ὁμοίως τε καὶ οὐδὲν ἦσσον: on Thiersch's conjecture ὁμοίως for ὁμοίους, see App. With the expression, cf. μέγιστον δὲ καὶ οὐχ ἥκιστα, vii. 44. 32; πλείστος φόνος καὶ οὐδενὸς ἐλάσσω, vii. 85. 17. — 16. ὑπολειπομένους: who always remain, chiasmically opposed to μέλλοντας.

ἔν τε: the reading of one Ms. (C. acc. to Hude), adopted by St. and Cl. for ἐν δέ of the other Mss., acc. to Thuc.'s constant usage in a *resumé*. So ξυνελῶν τε, ii. 41. 1; vi. 80. 14; ἀπλῶς τε, c. 38. 31; 45. 29; 82. 34; τό τε ξύμπαν, c. 92. 17; iv. 63. 9; vii. 77. 33; τό τε ξύμπαν εἰπεῖν, vii. 49. 18; παράπαν τε, vi. 18. 41; παντί τε τρόπῳ, ii. 21. 21; iv. 4. 11. See Haase, *Lucubr.* p. 75. — 18. τὰ ξύμφορα: sc. ὑμῖν αὐτοῖς. Cf. i. 42. 3. — τοῖς μὲν οὐ χαριεῖσθε: you will not win their gratitude. Cf. c. 37. 7 οὐκ ἐς τὴν

οὐ χαριεῖσθε. ὑμᾶς δὲ αὐτοὺς μᾶλλον δικαιοῦσεσθε· εἰ
 20 γὰρ οὗτοι ὀρθῶς ἀπέστησαν, ὑμεῖς ἂν οὐ χρεῶν ἄρχοιτε.
 εἰ δὲ δὴ καὶ οὐ προσῆκον ὅμως ἀξιούτε τοῦτο δρᾶν, παρὰ
 τὸ εἰκός τοι καὶ τούσδε ξυμφόρως δεῖ κολάζεσθαι, ἢ παύε-
 σθαι τῆς ἀρχῆς καὶ ἐκ τοῦ ἀκινδύνου ἀνδραγαθίζεσθαι.
 τῇ τε αὐτῇ ζημίᾳ ἀξιώσατε ἀμύνασθαι καὶ μὴ ἀναλγη-

τῶν ξυμμάχων χάριν.—19. δικαιοῦσε-
 σθε: not found elsewhere in Thuc.,
 who uses only δικαιοῦν = δικαίον ἡγεῖ-
 σθαι. It is chosen here with reference
 to τὰ δίκαια ἐς Μυτιληναίους ποιήσετε
 above, *do justice to, i.e. punish*. It
 seems to be an Ionic usage. Cf. Hdt.
 i. 100. 8; iii. 29. 12; v. 92. β 14;
 Plato *Legg.* 934 b. See Diener, *de*
Serm. Thuc. p. 30 f. For the mid.,
 cf. κολάζεσθαι, l. 22; σφᾶς αὐτοῦς βε-
 βαιώσασθαι, i. 33. 23.—εἰ γὰρ οὗτοι
 ὀρθῶς ἀπέστησαν . . . ἄρχοιτε: *for if*
these had a right to secede, it would
follow that your dominion is unjust,
i.e. a revocation of the former decree
(γνόοντες ἄλλως) would be a confession
that the Mytilenean revolt was just,
and consequently the Athenian rule
unjust. For the mixture of the prot.
of the simple (not unreal) cond. with
an apod. of the ideal, to soften the
assertion, see GMT. 503; H. 901 b.
Cf. c. 9. 6; i. 121. 16.—20. οὐ χρεῶν,
οὐ προσῆκον: acc. abs. GMT. 851;
H. 973; Kr. Spr. 56, 9, 5. οὐ προσῆ-
κον also iv. 95. 4; vi. 82. 10; 84. 1.
 —21. εἰ δὲ δὴ . . . ἀνδραγαθίζεσθαι:
 not meant, as εἰ γὰρ . . . ἄρχοιτε, to
 substantiate ὑμᾶς . . . δικαιοῦσεσθε, but
 carrying out some such thought, to
 be supplied, as “which you will cer-
 tainly not acknowledge.” See App.
 —ἀξιούτε: *are resolved.* Cf. ii. 11.

33; 64. 24.—τοῦτο δρᾶν: *sc. ἄρχειν.*
 For this expression referring to some
 action just described, see on i. 5. 11.
 —22. τοι: occurs isolated only twice
 more in Thuc. (ii. 41. 11; vii. 77. 5),
 always introducing an emphatic as-
 sertion.—ξυμφόρως: τοῦ ξυμφέροντος
 ἔνεκα τῇ ἀρχῇ, Schol. Cf. τὰ ξύμφορα,
 l. 18.—κολάζεσθαι: not pass., but
 as the whole context, esp. παύεσθαι,
 shows, mid., as δικαιοῦσεσθε above.
 Cf. vi. 78. 8; Ar. *Vesp.* 406, and
 Steph. *Thes. s.v.*—ἢ: = εἰ δὲ μὴ, as
 in ii. 63. 3, which passage is imitated
 here both in thought and expression
 (ἀνδραγαθίζεται).—23. ἐκ τοῦ ἀκινδύ-
 νου: adv. periphrasis, as ἐκ τοῦ εὐθέος,
 i. 34. 10; ἐκ τοῦ ἀσφαλοῦς, i. 39. 2;
 ἀπὸ τοῦ προφανοῦς, i. 35. 17; ἀπὸ τοῦ
 εὐθέος, c. 43. 5.

24. τῇ τε αὐτῇ ζημίᾳ ἀξιώσατε ἀμύ-
 νασθαι: the sentence would properly
 read ἢ εἰκός ἦν αὐτοῦς ὑμᾶς ἀμύνασθαι
 κρατήσαντας ὑμῶν, but the natural
 order having been interrupted by
 καὶ μὴ . . . φανῆναι, expressing the
 neg. side of the thought, the force of
 τῇ αὐτῇ is left to be inferred from
 what follows. Schol. ἢ ἂν ἐτιμωρή-
 σαντο καὶ αὐτοὶ ὑμᾶς, περιγενόμενοι ὑμῶν.
 But Steup would understand, “as
 on the day before,” objecting that
 the above interpretation is strained,
 and that one cannot see how Cleon

25 τότεροι οἱ διαφεύγοντες τῶν ἐπιβουλευσάντων φανῆναι,
 ἐνθυμηθέντες ἂ εἰκὸς ἦν αὐτοὺς ποιῆσαι κρατήσαντας
 ὑμῶν, ἄλλως τε καὶ προϋπάρξαντας ἀδικίας. μάλιστα δὲ ἰ
 οἱ μὴ ξὺν προφάσει τινὰ κακῶς ποιοῦντες ἐπεξέρχονται
 καὶ διολλύναι, τὸν κίνδυνον ὑφορώμενοι τοῦ ὑπολειπο-
 30 μένου ἐχθροῦ· ὁ γὰρ μὴ ξὺν ἀνάγκῃ τι παθὼν χαλεπῶ-

could have represented the course of the victorious Mytileneans toward the Athenians as a *ζημία*. — ἀναληγτότεροι: elsewhere in prose only in late writers. It means here, like *δυσάληγτος*, Soph. *O. R.* 12, *without feeling, not sensitive*; *unfeeling, cruel*, in Soph. *Aj.* 946; *Trach.* 126; Eur. *Hipp.* 1386. Cf. ἀναληγῆτως, *unfeelingly*, Soph. *Aj.* 1333. — 25. οἱ διαφεύγοντες: the pres. partic. here expresses continued action, as in c. 4. 13; ii. 2. 22. It is appos. to ὑμεῖς understood. Kr. *Spr.* 50, 7, 14. — 26. εἰκὸς ἦν: as c. 10. 20. Without ἄν (as ἐξῆν, i. 37. 21; καλὸν ἦν, i. 38. 10) as apod. to κρατήσαντας (i.e. ἐκράτησαν). See on c. 10. 20. GMT. 420, 421; H. 897. — κρατήσαντας ὑμῶν: Cleon uses everywhere in c. 40 the second person in speaking of the Athenians. Cf. c. 39. 2, 44. ἡμῶν which many editions have, seems to be unsupported by any good Ms. — 27. προϋπάρξαντας: cf. πρῶτοι τοῦ τοιοῦτου ὑπάρξαντες, i. 76. 11; τοῖς ὑπάρχουσι προτέροις, ii. 74. 17. The same force as the simple verb ὑπῆρξαν, ii. 67. 29.

μάλιστα δὲ κτέ.: *whoever without cause have wronged another, follow him up to destroy him utterly, apprehending always danger from the surviving (i.e. not yet completely destroyed) enemy.* The thought agrees

in the main with the famous words of Tacitus, *Agr.* 42 *proprium humani ingenii est odisse quem laeseris.* Cf. Dryden:

Forgiveness to the injured does
 belong,
 But they ne'er pardon who have done
 the wrong;

and Gladstone, *Nineteenth Century*, xxv. p. 151, 'The hatred which nations . . . are apt to feel towards those whom they have injured.' — 28. μὴ ξὺν προφάσει: as is charged against the Mytileneans c. 39. § 1, 2. — ἐπεξέρχονται καὶ διολλύναι: so with St. for the unintelligible διόλλυνται of the Mss. See *Rh. Mus.* xv. p. 475. The inf. of purpose as in i. 50. 3; ii. 65. 44. GMT. 770; H. 951. — 29. τὸν κίνδυνον . . . ἐχθροῦ: the gen. with κίνδυνος, as in ii. 63. 5. — 30. ὁ γὰρ μὴ ξὺν ἀνάγκῃ . . . ἐχθροῦ: contains at once the ground for the extreme fear and therefore extreme hostility of the Mytileneans, and the justification of the severest punishment by the Athenians. 'For he who has suffered evil without needful cause is more dangerous, if he shall have escaped, than one who was an enemy on equal terms, i.e. than one who has not suffered more than he has inflicted.' (Arn.) ἀπὸ τῆς ἴσης as in i. 15. 11.

τερος διαφυγῶν τοῦ ἀπὸ τῆς ἴσης ἐχθροῦ. μὴ οὖν προ- 7
 δόται γένησθε ὑμῶν αὐτῶν, γενόμενοι δ' ὅτι ἐγγύτατα
 τῇ γνώμῃ τοῦ πάσχειν καὶ ὡς πρὸ παντὸς ἂν ἐτιμήσασθε
 αὐτοὺς χειρώσασθαι, νῦν ἀνταπόδοτε μὴ μαλακισθέντες
 35 πρὸς τὸ παρὸν αὐτίκα μηδὲ τοῦ ἐπικρεμασθέντος ποτὲ
 δεινοῦ ἀμνημονοῦντες. κολάσατε δὲ ἀξίως τούτους τε καὶ 8
 τοῖς ἄλλοις ξυμμάχοις παράδειγμα σαφὲς καταστήσατε,
 ὃς ἂν ἀφιστῆται θανάτῳ ζημιωσόμενον. τόδε γὰρ ἦν

31. προδότηι γένησθε: see on c. 2.
 11. — 32. γενόμενοι ὅτι ἐγγύτατα τῇ
 γνώμῃ: = ὅτι ἐγγύτατα διανοηθέντες
 (i. 143. 22); from which ἐνθυμηθέντες
 must be supplied with ὡς πρὸ παντὸς
 . . . χειρώσασθαι. *Recalling as nearly
 as possible the feelings* (of the moment)
*of suffering, and how you would
 then have prized above everything to
 crush them.* Schol. εἰς εὐνοίαν ἐλθόντες
 ὧν ἐμέλλετε πάσχειν ὑπὸ Λεσβίων. Cf.
 Aesch. iii. 153 γένεσθε δῆ μοι μικρὸν χρό-
 νον τὴν διάνοιαν μὴ ἐν τῷ δικαστηρίῳ.
 πρὸ παντός stronger than πρὸ πολλῶν
 with the similar expression in i. 33.
 8; vi. 10. 16. — 34. ἀνταπόδοτε: here
 abs., in the same signification as with
 τὰ ὁμοῖα, c. 66. 8; τὸ ἴσον, i. 43. 5. —
 — μαλακισθέντες: as in c. 37. 8; vi. 29.
 11. — 35. πρὸς τὸ παρὸν αὐτίκα: the
 pleonasm is not greater than in ἐν
 τῷ τότε παρόντι, i. 95. 26; τῶν ἔπειτα
 μελλόντων, i. 123. 2; ἐν τῷ νῦν παρ-
 όντι, Plato *Phaedo* 67 c. See also
 on c. 39. 43. For the position, cf.
 πάλιν ἢ ἀποκομιδῇ, i. 137. 26. πρὸς
 τὸ παρὸν, as in ii. 22. 1. Cf. πρὸς τὰ
 παρόντα, ii. 3. 15; 6. 3; 59. 10; iv.
 80. 8; ἐπὶ τῷ παρόντι, ii. 36. 18;
 vi. 20. 3. — τοῦ ἐπικρεμασθέντος ποτὲ
 δεινοῦ: *the danger once hanging over*

you. Cl. and Kr. conjecture τότε,
 as antithesis to αὐτίκα. See on i.
 101. 8.

36. τούτους τε καὶ τοῖς ἄλλοις: τε
 καὶ on account of the antithesis of
 the pronouns. See on ii. 46. 1. Observe
 the chiasmic order of the sentence. —
 37. τοῖς ἄλλοις . . . ζημιωσόμενον:
*give to the rest of the allies plain
 warning that whoever revolts shall be
 punished with death.* 'The const. of
 the partic., depending on the phrase
 σαφὲς παράδειγμα καταστήσατε, seems
 to be protected by the similar exam-
 ples, c. 67. 28 ποιήσατε . . . παράδειγμα
 οὐ λόγων τοὺς ἀγῶνας προθήσονται,
 ἀλλ' ἔργων, c. 64. 1 δῆλον ἐποίησατε
 . . . οὐ μηδίσαντες, Lycurg. 50 φανερόν
 πᾶσιν ἐποίησαν οὐκ ἰδίᾳ πολεμοῦντες,
 where the partic. clauses take the
 place of the objects.' St. Cf. also
 Hdt. vi. 21. 8 'Ἀθηναῖοι δῆλον ἐποίησαν
 ὑπεραχθεσθέντες τῇ Μιλήτου ἀλώσει.
 The const. is the same as with the
 simple verb δηλοῦν. GMT. 904, 907;
 H. 981; Kühn. 482, 2. The dat. with
 ζημιωσόμενον as in ii. 65. 12. Else-
 where with παράδειγμα, that which is
 to be proved, or of which an example
 is to be given, is expressed (if it be
 not clear from the context, as in c.

γνώσιν, ἦσσον τῶν πολεμίων ἀμελήσαντες τοῖς ὑμετέροις
40 αὐτῶν μαχεῖσθε ξυμμάχοις.”

41 Τοιαῦτα μὲν ὁ Κλέων εἶπε· μετὰ δ' αὐτὸν Διόδωτος 1
ὁ Εὐκράτους, ὅσπερ καὶ ἐν τῇ προτέρᾳ ἐκκλησίᾳ ἀντέ-
λεγε μάλιστα μὴ ἀποκτεῖναι Μυτιληναίους, παρελθὼν καὶ
τότε ἔλεγε τοιάδε·

42 “Οὔτε τοὺς προθέντας τὴν διαγνώμην αἰθῆς περὶ
Μυτιληναίων αἰτιῶμαι οὔτε τοὺς μεμφομένους μὴ πολ-
λάκις περὶ τῶν μεγίστων βουλευέσθαι ἐπαίνῳ, νομίζω

10. 20; 11. 24; 39. 14; ii. 37. 2; iv. 92. 18; v. 90. 7; vi. 77. 4) in the gen., as c. 57. 1; i. 2. 20; v. 95. 3. — 39. ἦσσον . . . ξυμμάχοις: cf. c. 39. 45 καὶ ὃν χρόνον τοῖς νῦν καθεστηκόσι δεῖ ἔχθροῖς ἀνθίστασθαι. — τοῖς ὑμετέροις . . . ξυμμάχοις: the speech concludes with a trimeter, as shown by Meineke, *Hermes* iii. p. 347. Cf. i. 80. 6; iv. 17. 6, and the hexameters ii. 49. 18; vi. 36. 1.

41. *Diodotus replies to Cleon.*

1. **Διόδωτος**: of Diodotus, to whom Thucydides has raised in the following speech a splendid monument, nothing is known historically, not even whether his father Eucrates was the *στυππειοπώλης* among the successors of Pericles (*Ar. Eq.* 129; cf. *CIA.* iv. 179 a), or the brother of Nicias. See Roscher, *Leben etc. des Thuk.* p. 411. — 2. ὅσπερ καὶ . . . Μυτιληναίους: cf. c. 36. 25. — ἀντέλεγε . . . μὴ ἀποκτεῖναι Μυτιληναίους: spoke most against putting the *Myliteneans* to death. Cf. v. 49. 11 ἀντέλεγον μὴ δικαίως, σφῶν καταδεδικάσθαι, *Xen. Anab.* ii. 3. 25; *Cyrop.* ii. 2. 20. For the inf. with μὴ after verbs of denial, see *GMT.* 807; *H.* 1029; *Kr. Spr.* 67, 12, 3.

SPEECH OF DIODOTUS. c. 42-48.

42. *Reconsideration of the question can be only helpful. The worst enemies of safe conclusions are haste and passion, and whoever disputes the utility of speeches is either a fool, or has a personal interest in the matter. The latter is the case with those who, in order to support a bad cause, resort to slander and intimidation. Orators should renounce such means, and the state should treat with consideration not only those counsellors that usually give good advice, but even those that are not so fortunate.*

1. **τὴν διαγνώμην**: used by Thuc. alone of Attic writers. Cf. c. 67. 33; i. 87. 17; and *διεγνωσμένην*, c. 53. 22; *διέγνωστο*, i. 118. 18. The reference is to c. 38. § 1. — 2. **μεμφομένους**: referring to the future, not, as usual, to the past, *reproachfully warning*. The reference is to c. 37. § 3. — 3. **περὶ τῶν μεγίστων**: not from the point of view of the *μεμφομένοι*, but of the speaker; the former would demand *περὶ μηδενὸς πολλάκις βουλευέσθαι*, the latter finds fault that this is not to be done even *περὶ τῶν μεγίστων*.

τε δύο τὰ ἐναντιώτατα εὐβουλία εἶναι τάχος τε καὶ ὀρ-
 5 γήν. ὦν τὸ μὲν μετὰ ἀνοίας φιλεῖ γίγνεσθαι. τὸ δὲ μετὰ
 ἀπαιδευσίας καὶ βραχύτητος γνώμης. τούς τε λόγους 2
 ὅστις διαμάχεται μὴ διδασκάλους τῶν πραγμάτων γίγνε-
 σθαι. ἢ ἀξύνετός ἐστιν ἢ ἰδία τι αὐτῷ διαφέρει· ἀξύνε-
 τος μὲν, εἰ ἄλλω τινὶ ἡγείται περὶ τοῦ μέλλοντος δυνα-
 10 τὸν εἶναι καὶ μὴ ἐμφανούς φράσαι. διαφέρει δ' αὐτῷ. εἰ
 βουλόμενός τι αἰσχρὸν πείσαι εὖ μὲν εἰπεῖν οὐκ ἂν ἡγεί-
 ται περὶ τοῦ μὴ καλοῦ δύνασθαι. εὖ δὲ διαβαλὼν ἐκπλη-

—4. τε: with the best Mss. instead of δέ. It is not correlative to οὔτε, οὔτε, but introduces the *third* member. Steup follows Bk., with a few Mss., in writing δέ, on the ground that the clause νομίζω . . . ὀργήν is antithetic to the preceding.—**δύο τὰ ἐναντιώτατα**: acc. to the analogy of c. 40. 6; 57. 15; 75. 5; i. 74. 3; 122. 22, these words are not to be construed as subj. and pred., but are equiv. to τὰ δύο ἐναντιώτατα, so that the subj. is τάχος τε καὶ ὀργήν, “that the two worst foes of correct conclusions are haste and passion.”—**εὐβουλία**: cf. 44. 4; and εὖ βουλευέσθαι, c. 48. 7.—**τάχος**: cf. c. 38. 3 ff.—**ὀργήν**: cf. c. 36. 5; 44. 15.—**5. τὸ μὲν, τὸ δέ**: the former refers to τάχος, the latter to ὀργή. “Overhaste generally indicates lack of sense; passion, lack of self-control and shallowness of judgment.”—**φιλεῖ**: *is wont*, in Thuc. in this sense only; and in Hdt., except in v. 5. 5. See on i. 78. 5.—**γίγνεσθαι**: *appear*, often used of natural phenomena. See on i. 54. 6.—**μετὰ ἀπαιδευσίας**: cf. c. 84. 7 ἀπαιδευσία ὀργῆς ἐκφερόμενοι, and the Tragic frag. quoted by Stob. *Flor.* 20.

12 (Nauck, *Trag. Gr.*², Adespota 523) πῶλλ' ἐστιν ὀργῆς ἐξ ἀπαιδείτου κακά.—**6. καὶ βραχύτητος γνώμης**: cf. Dio C. frag. p. 64 ταχύ μὲν ὑπὸ βραχύτητος γνώμης ὀργιζομένην. βραχύτης, shallowness, acc. to the usual sense of βραχύς in Thuc. See on i. 14. 11.

τούς τε λόγους κτῆ.: the order as in c. 39. 5. The clause is directed against c. 38. § 4 ff. Cf. ii. 40. 9 ff.—**7. διαμάχεται**: see on c. 40. 5.—**διδασκάλους . . . γίγνεσθαι**: see on c. 2. 11.—**8. ἢ ἰδία τι αὐτῷ διαφέρει**: *or he has some private interest*. Cf. τῶν αὐτοῖς ἰδία διαφόρων, i. 68. 8; τὰ ἰδία διάφορα, ii. 37. 5; ἰδία τινα διάφορα, v. 115. 8. Cf. also iv. 86. 23.—**10. φράσαι**: *to throw light on*. See on i. 145. 4.—**11. εὖ εἰπεῖν**: sneered at by Cleon, c. 38. 18; 40. 13; here assigned its true value.—**οὐκ ἂν ἡγείται**: *ἂν*, which belongs to δύνασθαι, separates the closely connected οὐχ ἡγείται. Cf. c. 37. 7 οὐκ ἐπικινδύνως ἡγείσθε κτέ. On the partiality of *ἂν* for the neg., see GMT. 219; H. 862. οὐ in prot. because it negates a single word. GMT. 384; H. 1028; Kr. *Spr.* 67, 4, 1.—**12. εὖ δὲ διαβαλὼν . . . ἀκουσομένους**:

ξαι ἂν τοὺς τε ἀντεροῦντας καὶ τοὺς ἀκουσομένους.
 χαλεπώτατοι δὲ καὶ οἱ ἐπὶ χρήμασι προκατηγοροῦντες ἐπί :
 15 δειξίν τινα. εἰ μὲν γὰρ ἀμαθίαν κατηγνῶντο, ὁ μὴ
 πείσας ἀξυνετώτερος ἂν δόξας εἶναι ἢ ἀδικώτερος ἀπεχώ-
 ρει· ἀδικίας δ' ἐπιφερομένης πείσας τε ὑποπτος γίνε-
 ται καὶ μὴ τυχὼν μετὰ ἀξυνεσίας καὶ ἄδικος. ἢ τε πόλις 4
 οὐκ ὠφελεῖται ἐν τῷ τοιῷδε· φόβῳ γὰρ ἀποστερεῖται τῶν
 20 ξυμβούλων. καὶ πλείστ' ἂν ὀρθοῖτο ἀδυνάτους λέγειν
 ἔχουσα τοὺς τοιούτους τῶν πολιτῶν· ἐλάχιστα γὰρ ἂν

excellent characterization of Cleon's whole speech, esp. of c. 38. εἰ is bitterly ironical.

14. **χαλεπώτατοι . . . τινα**: *most dangerous, however, are just those who charge beforehand rhetorical display for the sake of money.* χαλεπώτατοι as in iv. 24. 21; vii. 21. 14. καί, *just (erst)*, as in Hdt. i. 71. 6, and freq.—**ἐπὶ χρήμασι**: placed for emphasis after οἱ, limits ἐπίδειξιν, the prep. having the same force (*for the sake of*) as in i. 3. 9; 38. 15; 73. 14; ii. 29. 17; 64. 25. v. H. conjectured ἐπιδείξιν τινά, the obj. to be supplied, *that one will display his art for money.* Cf. Ar. *Acharn.* 765.—**προκατηγοροῦντες**: this reading of Laur., adopted by St. and v. H. instead of προκατηγοροῦντες of most Mss., is in place after the fut. partic. τοὺς ἀντεροῦντας (l. 13). The charge of venality (cf. c. 38. 12; 40. 2, 13) might well be treated as the worst form of εἰ διαβάλλειν (l. 12), but not as something *additional* to this.—16. **ἀξυνετώτερος ἢ ἀδικώτερος**: the double comp., as in Lat., implies that of two qualities in the same obj. one predominates. H.

645; Kühn. 543, 5. See on i. 21. 5.—**ἀπεχώρει**: *withdraw.* The verb is used in the same unfavourable sense as the Lat. *discedere.* Cf. Dem. xxxvii. 21.—17. **ἀδικίας ἐπιφερομένης**: *when corruption is charged.* The ἀδικία is τὸ ἐπὶ χρήμασι λέγειν. ἐπιφέρειν as in c. 46. 26; 81. 20; v. 75. 9.—18. **τυχῶν**: see on c. 39. 42. Cf. ἐπιτυχῶν, l. 29.—**μετὰ ἀξυνεσίας**: *μετά, besides*, as in i. 32. 8; ii. 15. 9.—**ἄδικος**: *sc. γίνεταί, in the judgment of the many.*

19. **ἐν τῷ τοιῷδε**: as in c. 43. 12; ii. 36. 2; v. 88. 1, the art. refers to what is known or just described. The prep. has the same force as in ἐν ᾧ, ἐν τούτῳ. See on i. 39. 11.—**τῶν ξυμβούλων**: only here in the general sense of “advising statesmen,” as in Dem. xviii. 66. Elsewhere Thuc. uses it of Spartan officials with specific duties. Cf. c. 69. 7; ii. 85. 1; v. 63. 15; viii. 39. 7; 41. 3.—20. **πλείστ' ἂν ὀρθοῖτο**: see on c. 30. 15; 37. 26. For the sentiment of the passage, cf. Eur. *Bacch.* 270; *Or.* 907.—21. **τοὺς τοιούτους τῶν πολιτῶν**: referring to those described in l. 11 ff., esp. οἱ ἐπὶ χρήμασι προκατηγοροῦντες, l. 14.

πεισθεῖεν ἀμαρτάνειν. χρῆ δὲ τὸν μὲν ἀγαθὸν πολίτην 5
 μὴ ἐκφοβοῦντα τοὺς ἀντεροῦντας, ἀλλ' ἀπὸ τοῦ ἴσου
 φαίνεσθαι ἄμεινον λέγοντα. τὴν δὲ σῶφρονα πόλιν τῷ
 25 τε πλείστα εὖ βουλευόντι μὴ προστιθέναι τιμὴν (ἀλλὰ
 μηδ' ἔλασσοῦν τῆς ὑπαρχούσης), καὶ τὸν μὴ τυχόντα γνώ-
 μης οὐχ ὅπως ζημιοῦν, ἀλλὰ μηδ' ἀτιμάζειν· οὕτω γὰρ ὁ
 6 τε κατορθῶν ἥκιστα ἂν ἐπὶ τῷ ἔτι μειζόνων ἀξιοῦσθαι
 παρὰ γνώμην τι καὶ πρὸς χάριν λέγοι, ὁ τε μὴ ἐπιτυχῶν

ἐλάχιστα : opp. to πλείστα above. It is cognate acc. with ἀμαρτάνειν. Cf. c. 40. 12. — **22. πεισθεῖεν** : the transition to the plur. is induced by τῶν πολιτῶν in the line above. Kr. Spr. 58, 4, 2. Cf. c. 72. 8; viii. 72. 13. On the shorter form πεισθεῖεν for πεισθέησαν of the Mss., see St. Qu. Gr.² p. 62, who cites Heracleides Milesius (Eustath. on Hom. ψ 195), ἡ ἀρχαία Ἀτθίς τὰ εὐκτικά ξυγκόπτει κατ' ἐξαιρέσειν μίας ξυλλαβῆς. — **23. μὴ ἐκφοβοῦντα . . . λέγοντα** : the const. is φαίνεσθαι ἄμεινον λέγοντα, μὴ ἐκφοβοῦντα . . . ἀλλ' ἀπὸ τοῦ ἴσου. *The good citizen must show himself the better speaker, not by intimidation of his opponents, but by meeting them on equal terms.* ἀπὸ τοῦ ἴσου, as in c. 10. 12 = ἀπὸ τῆς ἴσης, c. 40. 31. — **24. τὴν δὲ σῶφρονα πόλιν . . . ὑπαρχούσης** : *the wise city should not indeed confer additional honour on him whose counsels are generally sound, but also not lessen that which he already has.* βουλεύειν, give advice, as in vi. 39. 5; viii. 76. 33. προστιθέναι τιμὴν as in Xen. Cyrop. ii. 2. 18. Cf. c. 39. 32. ἀλλὰ μηδ' ἔλασσοῦν τῆς ὑπαρχούσης seems, as Arn. says, to refer to πείσας τε ὑποπτος γίγνεται

(l. 17). Cf. (concerning Antiphon) viii. 68. 8 ὑπόπτως τῷ πλήθει διὰ δόξαν δεινότητος διακείμενος. — **26. τὸν μὴ τυχόντα γνώμης** : *the one who is not fortunate in his view, i.e. whose advice is not so good.* Cf. γνώμης ἀμαρτάνειν, i. 33. 17; vi. 92. 3; σφάλλασθαι τῆς δόξης, iv. 85. 5. Or, perhaps, *the one whose advice is rejected*, as μὴ τυχῶν, l. 18. This rendering seems to be sustained by l. 28 f. Cf. τῆς ἐκάστου δόξης τυχεῖν, ii. 35. 19. Cf. Dio C. lii. 33. 7 τοὺς μὲν τυχόντας τῆς γνώμης καὶ ἐπαίνει καὶ τίμα, . . . τοὺς δ' ἀμαρτόντας μὴτ' ἀτιμάσσης ποτὲ μὴτ' αἰτιάσῃ. Also xlv. 36. 3. See on c. 39. 42. — **27. οὐχ ὅπως, ἀλλὰ μηδέ** : non modo non, sed ne . . . quidem. When the οὐχ ὅπως clause precedes, it always contains the weaker of the two contrasted notions. See on i. 35. 12. GMT. 707; Kühn. 525, 3 b.

28. ἥκιστα ἂν : belongs to both following clauses. — **ἐπὶ τῷ ἔτι μειζόνων ἀξιοῦσθαι** : i.e. if τιμὴν προστιθέναι were the sure reward of every successful speech. — **29. παρὰ γνώμην τι λέγοι** : cf. vi. 9. 12, and see on c. 37. 28. — **πρὸς χάριν** : “to please the people.” Cf. ii. 65. 35 πρὸς ἡδονήν

30 ὀρέγοιτο τῷ αὐτῷ, χαριζόμενός τι καὶ αὐτός, προσάγεσθαι
 43 τὸ πλήθος. ὧν ἡμεῖς τὰναντία δρῶμεν, καὶ προσέτι ἦν 1
 τις καὶ ὑποπτεύηται κέρδους μὲν ἔνεκα τὰ βέλτιστα δ'
 ὅμως λέγειν, φθονήσαντες τῆς οὐ βεβαίου δοκῆσεως τῶν
 κερδῶν τὴν φανεράν ὠφελίαν τῆς πόλεως ἀφαιρούμεθα.
 5 καθέστηκε δὲ τὰγαθὰ ἀπὸ τοῦ εὐθέος λεγόμενα μηδὲν 2
 ἀνυποπτότερα εἶναι τῶν κακῶν, ὥστε δεῖν ὁμοίως τὸν τε
 τὰ δεινότατα βουλόμενον πείσαι ἀπάτη προσάγεσθαι τὸ

τι λέγειν, Dem. iii. 3 πρὸς χάριν δημηγορεῖν, iv. 38 πρὸς ἡδονὴν δημηγορεῖν. In l. 30 the expression takes the form χαρίζεσθαι, the clause χαριζόμενός τι καὶ αὐτός, seeking applause also himself, being explanatory of τῷ αὐτῷ. — 30. προσάγεσθαι: win over, as in c. 43. 7; 91. 7, etc.

43. But, unfortunately, this is not the case with us. Besides, your inordinate propensity to reject proposals, through suspicion of self-interest on the part of the orators that urge them, makes it difficult to put through good measures. Still, in such important matters, we orators must look further into the future than you, especially since we alone are held responsible.

1. ὧν: see on c. 39. 1. For gen. after τὰναντία, see G. 1146; II. 754 f; Kr. Spr. 48, 13, 4. The reference is to c. 42. 24 τῷ τε πλείοστα . . . ἀτιμάζειν. — ἦν τις καὶ . . . λέγειν: ὑποπτεύηται belongs strictly only to κέρδους ἔνεκα, some such word as δοκῆ being understood with τὰ βέλτιστα λέγειν. The reverse would be the natural order of the clauses in English. "Even though one seem to say what is best, if he be suspected of speaking for money." On the correlation, see

Kr. Spr. 69, 16, 1. — 3. τῆς οὐ βεβαίου δοκῆσεως τῶν κερδῶν: because of the unproved suspicion of gain, i.e. begrudging him the gain which we suspect he has got, although the suspicion is unproved. Cf. ii. 35. 9 ἐν ᾧ μάλιστα καὶ ἡ δόκησις τῆς ἀληθείας βεβαιούται. δόκησις, as in c. 45. 6; ii. 35. 9; 84. 4; iv. 18. 21; 55. 16; 87. 2; 126. 17; vi. 64. 15; vii. 67. 3; Hdt. vii. 185. 3. 'Often in Tragedy and late writers, but avoided in simple Attic prose.' (Kr.) Cf. Soph. Trach. 426, 427; O. T. 681; Ant. 324; Eur. Hel. 36, 121; Heracl. 395. — 4. τὴν φανεράν ὠφελίαν τῆς πόλεως ἀφαιρούμεθα: antithesis to the foregoing. We deprive the city of an undeniable advantage. ἀφαιρεῖσθαι τί τινος as in c. 58. 29; vii. 13. 18; viii. 46. 33. G. 1118; H. 748 a.

καθέστηκε: it has come to pass, with dependent inf., as i. 76. 11; iv. 97. 11. — 5. ἀπὸ τοῦ εὐθέος λεγόμενα: said right out. Cf. ἐκ τοῦ προφανοῦς, l. 10. See on ἐκ τοῦ εὐθέος, i. 34. 10. — 7. τὰ δεινότατα: the worst measures. Cf. c. 59. 17; 82. 59; 93. 5. — ἀπάτη, (8) ψευδάμενον, (10) μὴ ἐξαπατήσαντα: cf. Cleon's words, c. 38. 12 κέρδει ἐπαίρομενος τὸ εὐπρεπές

πλήθος καὶ τὸν τὰ ἀμείνω λέγοντα ψευδάμενον πιστὸν
γενέσθαι. μόνην τε πόλιν διὰ τὰς περινοίας εὖ ποιῆσαι ;
10 ἐκ τοῦ προφανοῦς μὴ ἔξαπατήσαντα ἀδύνατον· ὁ γὰρ δι-
δούς φανερώς τι ἀγαθὸν ἀνθυποπτεύεται ἀφανῶς πη
πλέον ἔξειν. χρῆ δὲ πρὸς τὰ μέγιστα καὶ ἐν τῷ τοιῶδε 4
ἀξιοῦν τι ἡμᾶς περαιτέρω προνοοῦντας λέγειν ὑμῶν τῶν

τοῦ λόγου ἐκπονήσας παράγειν πειράσεται.
—8. **ψευδάμενον πιστὸν γενέσθαι**: *obtain credence by false representations.*

9. **μόνην τε πόλιν . . . ἀδύνατον**: the conclusion drawn from the foregoing. *And ours is the only city which it is impossible, on account of this overshrewdness, to benefit openly without deceiving it.* **μόνην πόλιν** is pred. to ἡμᾶς, or τὴν ἡμετέραν πόλιν, understood. Kr., Cl., and St. take **μόνην** alone as pred. to **πόλιν**, which would make **πόλιν**, a state, the antithesis to *individuals*. But, as Jow. says, Diodotus cannot mean to say this of every state, nor is there any reason for, or hint in the context of, any greater liability to such suspicions on the part of the state than on the part of the individual. *περίνοια*, in this sense, is not found elsewhere, but acc. to analogy of *περιουσία*, *περιεργία*, *περιτέχνησις* (c. 82. 22), means an *excess of cleverness* which will not be content with a simple view of things. Cf. Ar. Ran. 958 *ἅπαντα περινοεῖν*. The pl. because of its manifestations everywhere apparent. The positive and negative modifiers, *ἐκ τοῦ προφανοῦς* and *μὴ ἔξαπατήσαντα*, without connective, as in c. 59. 4. —11. **ἀνθυποπτεύεται**: coined for the occasion, as is freq. the case with Thuc.'s com-

pounds. Cf. c. 12. 12, 13 *ἀντιβουλεύσαι*, *ἀντιμελλῆσαι*, c. 40. 9 *ἀντοικτιοῦντας*, c. 44. 11 *ἀντισχυριζόμενος*, c. 61. 16 *ἀντιπάσχειν*. For forty such *ἄπαξ εἰρημένα* compounds with *ἀντι-*, see App. on iv. 80. 4. — **ἀφανῶς πη πλέον ἔξειν**: *that in some underhand manner he will reap some advantage.* Arn. compares Arist. Rhet. iii. 16. 9 *ἀπιστοῦσι γὰρ ἄλλο τι πράττειν ἐκόνητα πλὴν τὸ ζυμφέρειν*.

12. **χρῆ δὲ . . . σκοποῦντων**: “still, with reference to the highest interests and under such circumstances as the present, we must deem it our duty to base our counsels on a somewhat wider forecast than your off-hand deliberations allow.” — **πρὸς τὰ μέγιστα**: cf. *πρὸς τὸ παρὸν αὐτίκα*, c. 40. 35. — **καί**: = *etiam*. — **ἐν τῷ τοιῶδε**: as in c. 42. 19; ii. 36. 2; v. 88. 1. Cf. *ἐν τῷ τοιοῦτῳ*, c. 81. 23; iv. 56. 4. — 13. **ἀξιοῦν τι**: Reiske's conjecture (in Abresch, *Dilucc. Thuc.* p. 319) for *ἀξιοῦντι* of the Mss. See Haase, *Lucubr.* p. 36 sqq., who rightly remarks that an adj. cannot be joined to such a partic. The emendation has been adopted also by Kr., St., and Bm. The subj. is *ἡμᾶς*, *we orators*. Cf. c. 37. 27. But Steup follows Bm., who understands *ὑμᾶς* as

δι' ὀλίγου σκοπούντων, ἄλλως τε καὶ ὑπεύθυνον τὴν
 15 παραίνεσιν ἔχοντας πρὸς ἀνεύθυνον τὴν ὑμετέραν ἀκρό-
 ασιν. εἰ γὰρ ὁ τε πείσας καὶ ὁ ἐπιστόμενος ὁμοίως ἐβλά- 5
 ππουτο, σωφρονέστερον ἂν ἐκρίνετε· νῦν δὲ πρὸς ὄργην
 ἦντινα τύχητε ἔστιν ὅτε σφαλέντες τὴν τοῦ πείσαντος
 μίαν γνώμην ζημιούτε καὶ οὐ τὰς ὑμετέρας αὐτῶν, εἰ
 20 πολλαὶ οὖσαι ξυνεξήμαρτον.

44 “Ἐγὼ δὲ παρηήλθον οὔτε ἀντερῶν περὶ Μυτιλη- 1
 ναίων οὔτε κατηγορήσων. οὐ γὰρ περὶ τῆς ἐκείνων ἀδι-
 κίας ἡμῖν ὁ ἀγών, εἰ σωφρονοῦμεν, ἀλλὰ περὶ τῆς ἡμε-
 τέρας εὐβουλίας. ἦν τε γὰρ ἀποφῆνω πάνυ ἀδικούντας 2

subj. and renders ἀξιῶν, *grant* (*annehmen*). τι belongs to *περαιτέρω*. — *προνοοῦντας*: cf. c. 38. 28. — 14. δι' ὀλίγου: temporal, as in i. 77. 22; ii. 85. 9. — ὑπεύθυνον τὴν παραίνεσιν: they were liable to the *γραφὴ παρανόμων*. For *παραίνεσιν*, cf. *παραινεῖν*, c. 37. 28. — 15. πρὸς: as *against*, as in c. 56. 16; i12. 21; ii. 87. 23; 91. 18; 100. 21; v. 80. 15. — ἀνεύθυνον: as in *Hdt.* iii. 80. 11; *Arist. Polit.* ii. 9. Hence v. H.'s conjecture *ἀνπεύθυνον* is unnecessary. — ἀκρόασιν: not simply *hearing*, but *hearkening to*, as the context shows. Cf. ii. 37. 16.

17. σωφρονέστερον: i.e. with greater circumspection and moderation. — πρὸς ὄργην ἦντινα τύχητε: “according to the passion of the moment.” πρὸς ὄργην, as in ii. 65. 36; *Soph. El.* 369. Cf. c. 44. 14. ἦντινα without prep. repeated, as in c. 17. 1; i8. 1; and with subjv. without ἂν, as in iv. 17. 6; i8. 13. GMT. 540; *Kr. Spr.* 54, 15, 3. St. writes ἦντιν' ἂν. As to the elliptical use of τύχητε, cf. viii. 48. 37, and see on i. 142. 25. Λ

grammatical supplement is doubtless to be assumed as original, but is not present to the mind of the speaker. *Kr.*, *Jow.*, *Bm.*, and others supply *ζημιούντες* with *τύχητε*, while *Arn.* construes it with *σφαλέντες*. — 18. ἔστιν ὅτε: belongs to *σφαλέντες*, as well as to *ζημιούτε*. — 19. εἰ . . . ξυνεξήμαρτον: a fact expressed in hypothetical form. See on c. 32. 6.

44. *The affair of the Mytileneans must be treated not as a question of right, but solely of our interest, which certainly cannot be subserved by Cleon's proposed death-penalty for all Mytileneans.*

1. οὔτε ἀντερῶν: sc. τῶ Κλέωνι. Cf. c. 38. 7; 41. 2; 42. 13, 23. — 2. οὔτε κατηγορήσων: sc. τῶν Μυτιληναίων. — οὐ γὰρ . . . εὐβουλίας: “for, if we consider wisely, we shall find that for us it is a question not of their wrong-doing, but of our right counsel.” The same brachylogy in i. 40. § 2; vi. 11. § 7. See *Steup, Thuk. Stud.* ii. p. 18. — ἀδικίας: cf. c. 38. 8; 39. 2, 31. — 4. εὐβουλίας: c. 42. 4.

5 αὐτούς, οὐ διὰ τοῦτο καὶ ἀποκτεῖναι κελεύσω, εἰ μὴ ξυμ-
 φέρον· ἦν τε καὶ ἔχοντάς τι ξυγγνώμης, εἴαν, εἰ τῇ πό-
 λει μὴ ἀγαθὸν φαίνοιτο. νομίζω δὲ περὶ τοῦ μέλλοντος ;
 ἡμᾶς μᾶλλον βουλευέσθαι ἢ τοῦ παρόντος. καὶ τούτου ὁ
 μάλιστα Κλέων ἰσχυρίζεται, ἐς τὸ λοιπὸν ξυμφέρον ἔσε-
 10 σθαι πρὸς τὸ ἦσσον ἀφίστασθαι θάνατον ζημίαν προθεῖσι,

— **πάνν** : common in cond. sents. with conjs. or partic., vel maxime, ever so. Cf. ii. 13. 35; 51. 6; vi. 17. 32; viii. 50. 22; 71. 5. — **5. ξυμφέρον** : without *ἔστι* also vi. 85. 2, as *ἄξιον*, *δεινόν*, *δίκαιον*, *αἰσχρόν*, and similar neuters. Cf. c. 59. 9, 23. Kr. Spr. 62, 1, 4; 65, 5, 11. — **6. ἦν τε καὶ ἔχοντάς τι ξυγγνώμης** : sc. *ἀποφῆνω*. So Cl., St., and Bm. explain, adopting *ἔχοντας*, the reading of the Clarend. Ms., instead of the vulg. *ἔχοντες*. Against Cleon's brutal demand (c. 40. 1 οὐκ οὖν δεῖ προθεῖναι ἐλπίδα . . . ὡς ξυγγνώμην . . . λήψονται) Diodotus offers his own view as modestly as possible; hence *ἔχοντας τι ξυγγνώμης* (cf. ii. 49. 30; 51. 29). *ξυγγνώμη*, excuse, as in c. 40. 2. — **εἴαν** : Lindau's and Burgess's conjecture for *εἴεν*, adopted by Dind., St., Bm., and Bl. It depends on *οὐ διὰ τοῦτο κελεύσω*, and means *to let go* unpunished. For the const., cf. Plato *Euthyphr.* 4 b *εἰ μὲν ἐν δίκῃ, εἴαν, εἰ δὲ μὴ, ἐπεξίεναι*. "And if I show that they have some claim to forgiveness, I will not on that account advise you to let them go unpunished, if this should appear disadvantageous to the state." See App.

8. ἢ τοῦ παρόντος : without *περὶ* repeated. Kr. Spr. 68, 9; Kühn. 451, 6. See on c. 43. 17; vii. 47. 16.

— **καὶ τούτου ὁ μάλιστα κτέ.** : *τούτου*, which is Steup's emendation for *τούτο* of the Mss., depends on *τάναντία*, l. 12. If *τούτο* be retained, there would seem to be, as Bm. 'says,' a slight anacoluthon, *τούτο* being repeated, in part of its idea, in *περὶ τοῦ ἐς τὸ μέλλον καλῶς ἔχοντος*. Cl., who with Pr. and Kr., connects *τούτο* grammatically with *ἀντισχυριζόμενος*, explains that it is not really the obj. of the partic., but is placed first with almost the force of an abs. acc., as *to that which*. See on c. 15. 4; i. 32. 17. So also St. But Steup objects that *τούτο ὅ* is nowhere else so used, though *ὅ* alone, in this sense, occurs in other writers (cf. Xen. *Anab.* v. 5. 20; vi. 1. 29, and see Kr. 51, 13, 13). — **9. ἰσχυρίζεται** : *maintains*, as in v. 26. 19; vi. 55. 2; vii. 49. 1, 23. — **ἐς τὸ λοιπὸν κτέ.** : cf. c. 39. § 7, 8; 40. § 8. The clause is expegetical to *τούτου ὅ*. *ἐς τὸ λοιπὸν* also iv. 128. 21; vi. 75. 16. — **10. πρὸς τὸ ἦσσον ἀφίστασθαι** : sc. *τοὺς ξυμμάχους*. Cf. viii. 76. 25 *πρὸς τὸ περιγίγνεσθαι τῶν πολυμίων ἢ πόλις σφίσι χρῆσιμος ἦν*. — **θάνατον ζημίαν** : also ii. 24. 9. — **προθεῖσι** : cf. c. 82. 61; ii. 46. 5, and πρόκειται, c. 45. 1. The partic. agrees with *ὑμῖν* understood after *ξυμφέρον ἔσεσθαι*. Cf. i. 118. 20 *εἰ πολεμοῦσιν ἀμεινον ἔσται*, Lys. xxv. 27 *οὐκ ἀξίον*

καὶ αὐτὸς περὶ τοῦ ἐς τὸ μέλλον καλῶς ἔχοντος ἀντισχυ-
ριζόμενος τάναντία γινώσκω. καὶ οὐκ ἀξιῶ ὑμᾶς τῷ 4
εὐπρεπεῖ τοῦ ἐκείνου λόγου τὸ χρήσιμον τοῦ ἐμοῦ ἀπόσα-
σθαι. δικαιότερος γὰρ ὢν αὐτοῦ ὁ λόγος πρὸς τὴν νῦν
15 ὑμετέραν ὀργὴν ἐς Μυτιληναίους τάχα ἂν ἐπισπάσαιτο·
ἡμεῖς δὲ οὐ δικαζόμεθα πρὸς αὐτούς, ὥστε τῶν δικαίων
δεῖν, ἀλλὰ βουλευόμεθα περὶ αὐτῶν, ὅπως χρησίμως
ἔξουσιν.

45 “Ἐν οὖν ταῖς πόλεσι πολλῶν θανάτου ζημία πρό- 1

ἔστι τοῦτοις χρῆσθαι πολλάκις συμβούλοις
οἷς οὐδὲ ἀπαξ ἔλυσιτέλησε πειθομένοις.
— 11. ἀντισχυριζόμενος τάναντία γι-
γνώσκω: *I emphatically assert the
contrary.*

12. καὶ οὐκ ἀξιῶ ὑμᾶς . . . ἀπόσα-
σθαι: *and I demand that you reject
not, etc.* See on i. 102. 17. — τῷ
εὐπρεπεῖ: *on account of the seeming
fairness, as in c. 38. 12.* Schol. πιθα-
λογία. Cf. εὐπρέπεια, c. 11. 10. — 14.
δικαιότερος: *i.e. based more on strict
justice, as τῷ δικαίῳ λόγῳ νῦν χρῆσθε,*
i. 76. 14. — πρὸς τὴν νῦν ὑμετέραν
ὀργήν: *in your present anger, belongs
to ἐπισπάσαιτο.* See on c. 43. 17. Cf.
c. 36. 5; 42. 4. — 15. ἐς Μυτιλη-
ναίους: *for position after ὀργήν, freq.*
in Thuc., see on c. 54. 18; i. 11. 19.
G. 968; Kühn. 464, 1; Kr. *Spr.* 50,
9, 9. — τάχα ἂν ἐπισπάσαιτο: *may
perhaps attract you.* Cf. v. 111. 15.
— 16. ἡμεῖς δὲ οὐ δικαζόμεθα πρὸς
αὐτούς: *but we are not at law with
them.* δικάζεσθαι, as in i. 77. 7; Xen.
Cyrop. i. 2. 7. Arn. compares, for
the sentiment, Arist. *Rhet.* i. 3 τέλος
τῷ μὲν συμβουλευόντι τὸ συμφέρον καὶ
βλαβερὸν, τοῖς δὲ δικαζόμενοις τὸ δίκαιον
καὶ τὸ ἄδικον. — τῶν δικαίων: *strict*

justice, as in c. 54. 1; Dem. xviii. 7. —
17. ὅπως χρησίμως ἔξουσιν: *sc. ἡμῶν,*
*how they shall be useful to us, i.e. how
best to effect this, whether by severe
punishment, or mild treatment.*

45. *Mankind are so constituted
that not even the danger of the death-
penalty will keep either individuals
or states from transgressions.*

1. ἐν οὖν ταῖς πόλεσι κτέ.: *the dis-
cussion announced above (c. 44. § 3 f.),
as to whether the interests of Athens
will be subserved by inflicting the
death-penalty on the Mytileneans, is
introduced with a general remark on
the inadequacy of punishments, even
of the death-penalty, to suppress
crime. At the beginning of the next
chapter the transition to the present
case, for which Cleon had maintained
(c. 44. 9 f.), ἐς τὸ λοιπὸν συμφέρον ἐσε-
σθαι πρὸς τὸ ἦσσαν ἀφίστασθαι θάνατον
ζημίαν προθεῖσι, is made with οὐκ οὖν
χρή.* Kühn. 508, n. 2. This chapter
represents the earliest attempt to
combat the theory that men are
deterred from crime by fear of pun-
ishment. See M. Büdinger, *Sitzungs-
berichte d. phil.-hist. Kl. d. Wiener
Akad.* xcvi. p. 384. — πολλῶν: *be-*

κεῖται καὶ οὐκ ἴσων τῶδε, ἀλλ' ἔλασσόνων ἀμαρτημάτων· ὅμως δὲ τῇ ἐλπίδι ἐπαιρόμενοι κινδυνεύουσι, καὶ οὐδείς πω καταγνοὺς ἑαυτοῦ μὴ περιέσεσθαι τῶ ἐπιβου-
 5 λεύματι ἦλθεν εἰς τὸ δεινόν. πόλις τε ἀφισταμένη τίς 2
 πω ἦσσω τῇ δοκῆσει ἔχουσα τὴν παρασκευήν, ἢ οἰκείαν
 ἢ ἄλλων ξυμμαχία, τούτῳ ἐπεχείρησε; πεφύκασι δὲ ἅπαν- 3
 τες καὶ ἰδία καὶ δημοσία ἀμαρτάνειν, καὶ οὐκ ἔστι νόμος
 ὅστις ἀπείρξει τούτου, ἐπεὶ διεξεληλύθασι γε διὰ πασῶν
 10 τῶν ζημιῶν οἱ ἄνθρωποι προστιθέντες, εἴ πως ἦσσον ἀδι-

longs with ἀμαρτημάτων, from which it is only locally separated by the almost parenthetical οὐκ ἴσων. . . ἔλασσόνων. — θανάτου ζημία: although, acc. to the analogy of c. 44. 10 and ii. 24. 9, θάνατος might have been expected (as Cobet suggests, *Nov. Lect.* p. 771), still the gen. is sufficiently protected by c. 46. 1 τοῦ θανάτου τῇ ζημιά. Also in Isocr. viii. 50 θανάτου τῆς ζημίας ἐπικειμένης, θανάτου must be considered a limiting genitive. — πρόκειται: pass. of προθεῖναι, c. 44. 10. — 3. τῇ ἐλπίδι ἐπαιρόμενοι: as i. 81. 11. See on c. 37. 28; 38. 12. — 4. καταγνοὺς ἑαυτοῦ μὴ περιέσεσθαι: *passing sentence of failure on himself*, lit. *deciding against himself that he will not succeed*. καταγιγνώσκειν of unfavourable judgment, as in vi. 34. 51; vii. 51. 3; Xen. *Cyrop.* vi. 1. 36 αὐτὸς ἑμναυτοῦ κατέγων μὴ ἂν καρτερῆσαι. See on c. 16. 1. Kühn. 476, 2. — 5. ἦλθεν εἰς τὸ δεινόν: as in c. 39. 17.

πόλις τε: *and so a state*. The subj. placed first before the interr. pron. has almost the same character of generality as before the dem., having nearly the effect of the part.

genitive. See on i. 1. 8. — τίς πω: no exception to the general rule that πω is used in neg. sents., since the interr. sent. is here equiv. to a negative. — 6. ἦσσω τῇ δοκῆσει: *in its view insufficient*. See on c. 43. 3. — 7. ἢ ἄλλων ξυμμαχία: co-ordinated with οἰκείαν the phrase has almost the force of an adjective. — τούτῳ: *sc. τῶ ἀφίστασθαι*.

πεφύκασι δὲ . . . ἀμαρτάνειν: *cf.* c. 84. 10, and Dio C.'s imitation, lii. 34. 6 πολλὰ γὰρ ἢ φύσις καὶ παρὰ τὸν νόμον πολλοὺς ἀμαρτάνειν ἐξάγει, *Soph. Ant.* 1023 ἀνθρώποισι γὰρ τοῖς πᾶσι κοινόν ἐστι τοῦξαμαρτάνειν, *Eur. Hipp.* 1433 ἀνθρώποισι θεῶν διδόντων εἰκὸς ἀμαρτάνειν. Cl. writes δέ, for τε of the *Ms.*, making the clause expegetical. *Cf.* i. 55. 9; v. 10. 21. — 9. διεξεληλύθασι διὰ πασῶν: *cf.* *Dem.* ii. 5 πάντα διεξεληλύθαμεν, and *Xen. Cyrop.* i. 2. 15 οἱ γερατεροὶ διὰ πάντων τῶν καλῶν ἐηλυθότες. — 10. προστιθέντες: *always adding to*, aggravating the punishments. *Cf.* *Dem.* iv. 20. — εἴ πως: *if haply*. The real apod. is distinctly implied, but not formally expressed. *GMT.* 489; *H.* 907; *Kr. Spr.* 65, 1, 10. *Cf.* i. 58. 2; ii. 67. 5; iv. 11. 12. —

κοῖντο ὑπὸ τῶν κακούργων. καὶ εἰκὸς τὸ πάλαι τῶν με-
γίστων ἀδικημάτων μαλακωτέρας κείσθαι αὐτάς, παρα-
βαιομένων δὲ τῷ χρόνῳ εἰς τὸν θάνατον αἱ πολλὰ
ἀνήκουσι· κὰν τούτῳ ὅμως παραβαίνεται. ἢ τοῖνυν δεινό- 4
15 τερὸν τι τούτου δέος εὐρετέον ἐστὶν ἢ τόδε γε οὐδὲν ἐπί-
σχει, ἀλλ' ἢ μὲν πενία ἀνάγκη τὴν τόλμαν παρέχουσα, ἢ

—11. καὶ εἰκός: not introducing a new consideration, but confirming the foregoing general remark (διεξεληλύθασι γε . . . κακουργῶν). —12. κείσθαι: here and c. 47. 13 (ἐπικείσθαι, c. 70. 17; viii. 15. 6) of punishments, as ii. 46. 6 of rewards, ii. 37. 17 of laws, always as pf. pass. of τιθέναι.

—παραβαιόμενων: as transgressions occurred. So with Bm., who compares, for the gen. abs. without expressed subject, i. 7. 2 πλοῦμωτέρων, i. 116. 15 ἑσαγγεληθέντων. GMT. 848; II. 972 a. But St. understands τῶν ζημιῶν as subj., and gives παραβαιόμενων the more general sense of *disregarding*, citing Aeschin. iii. 204 οὐ τοὺς νόμους μόνον παραβέβηκεν, ἀλλὰ καὶ τὸν καιρὸν τῆς ἀναρρήσεως καὶ τὸν τόπον, Dem. xxiv. 32 παραβὰς τὸν χρόνον τὸν ἐκ τῶν νόμων. Cf. also Din. i. 36 παραβεβηκῶς ἅπαντας τοὺς παρεληλυθότας καιροῦς. —13. τῷ χρόνῳ . . . ἀνήκουσι: cf. Lysurg. in *Leocr.* 65 (οἱ ἀρχαῖοι νομοθέται) ὁμοίως ἐπὶ πᾶσι καὶ τοὺς ἐλαχίστους παρανομήμασι θάνατον ὤρισαν εἶναι τὴν ζημίαν. The phrase ἀνήκειν ἐς, to express highest intensity, occurs only here in Thuc., and is elsewhere unusual in Attic (Soph. *Trach.* 1018), but common in Hdt. (ii. 104. 8; v. 49. 16; vii. 9. 74; 13. 6; 134. 13; viii. 111. 12). —14. κὰν τούτῳ ὅμως παραβαίνεται: and under these

circumstances transgressions occur all the same. κὰν τούτῳ is Kr.'s conjecture for καὶ τοῦτο of the Mss. Cf. i. 37. 15; 81. 9; ii. 89. 37. If the reading of the Mss. be retained, St.'s explanation is best, namely τοῦτο = τὸ εἰς τὸν θάνατον τὰς πολλὰς ἀνήκειν, and παραβαίνεται, is *disregarded*, as in l. 12. - Jow. explains: 'τοῦτο refers to θάνατος, but παραβαίνεται is said inaccurately, not of death, but of the law which is sanctioned by the penalty of death. So παραβαιόμενων really refers to the idea of a law contained in ζημιῶν just above.' See App.

15. δέος: *terror*; fear, for the thing feared, as metus for periculum. —τόδε: used perhaps to avoid repetition of the same pronoun (τούτου). Cf. Soph. *Ant.* 296 τοῦτο καὶ πόλεισ πορθεῖ, τόδ' ἄνδρας ἐξανίστησιν δόμων. —ἐπίσχει: Schol., κωλύει. —16. ἀλλ' ἢ μὲν . . . κινδύνους: but poverty, making men bold from necessity, and wealth, making them ambitious from insolence and pride, and the other relations of life, through passion, as each relation is enslaved by some mighty and invincible impulse, lure mankind to destruction. ἀνάγκη and ὕβρις καὶ φρονήματι belong to παρέχουσα, while ὄργῃ belongs to ἐξάγουσιν and answers to the παρέχουσα clauses above. Cl. changes τῶν ἀνθρώπων of

δ' ἐξουσία ὕβρει τὴν πλεονεξίαν καὶ φρονήματι. αἱ δ' ἄλλαι ξυντυχίαι ὀργῇ τὸν ἄνθρωπον, ὡς ἐκάστη τις κατέχεται ὑπ' ἀνηκέστου τινὸς κρείσσονος, ἐξάγουσιν ἐς τοὺς
 20 κινδύνους. ἢ τε ἐλπίς καὶ ὁ ἔρως ἐπὶ παντί, ὁ μὲν ἡγού- 5
 μενός, ἢ δ' ἐφεπομένη, καὶ ὁ μὲν τὴν ἐπιβουλήν ἐκφρον-
 τίζων, ἢ δὲ τὴν εὐπορίαν τῆς τύχης ὑποτιθεῖσα πλείστα
 βλάπτουσι. καὶ ὄντα ἀφανῆ κρείσσω ἐστὶ τῶν ὀρωμένων
 δεινῶν. καὶ ἡ τύχη ἐπ' αὐτοῖς οὐδὲν ἔλασσον ζυμβάλλε- 6

the Mss. into τὸν ἄνθρωπον. St. rejects these words and writes ὀργήν (*libidinem*) for ὀργῇ, on the ground that it is demanded by the correspondence to *τόλμαν* and *πλεονεξίαν*. See App. With the sentiment, *cf.* Eur. *El.* 375 *πενία ἔχει νόσον, διδάσκει ἄνδρα τῇ χρεῖα κακόν*, Arist. *Rhet.* i. 12 *ἀδικούσι, ὅσοι ἂν ἐνδεεῖς ὦσι· διχῶς δὲ εἰσιν ἐνδεεῖς· ἢ γὰρ ὡς ἀναγκαίου, ὥσπερ οἱ πένητες· ἢ ὡς ὑπερβολῆς, ὥσπερ οἱ πλούσιοι*, Dion. H. i. 25 *ἡ ἀνάγκη ἰκανῆ ἐστὶ τοῖς ἀπορουμένοις βίον τόλμαν παρασχεῖν*.—17. **ἐξουσία**: *opes*, Va. *Cf.* i. 38. 13; 123. 6; vi. 31. 33.—**φρονήματι**: in Thuc. always *self-confidence, spirit*. See on i. 81. 14.—18. **ξυντυχίαι**: *conditions of life*, as in c. 82. 14. *Cf.* c. 112. 26; i. 33. 1; v. 11. 17; vi. 54. 2; vii. 57. 5.—19. **ὑπ' ἀνηκέστου τινὸς κρείσσονος**: it is possible to supply simply *ὀργῆς*, but better perhaps to take *κρείσσονος* as neut., as most of the edit. seem to do, and render, *by some mighty and invincible impulse*. *ἀνήκεστος* has the meaning *insatiable, unappeasable*, acc. to the const. *ἀκείσθαι παθήματα*. *Cf.* also Hom. N 115 *ἀκεσταί τοι φρένες ἐσθλῶν*.—**ἐξάγουσιν**: as in vi. 89. 22 = *παράγειν*. *Cf.* Eur. *Alc.* 1080

ἔρως τίς μ' ἐξάγει, Herc. Fur. 775 *ἄ τ' εὐτυχία φρονεῖν βροτοῦς ἐξάγεται, ibid.* 1212; *Ion.* 361; *Suppl.* 79; Dio C. lii. 23. 2; 34. 6.

20. **τε**: introduces a new consideration, *besides*; not correl. to *καὶ*.—**ὁ ἔρως**: *passionate desire*. Schol. *πρωτόν τις ἐρῶ, εἴτα ἐλπίζει, εἴτα ἐγχειρεῖ*.—**ἐπὶ παντί**: comprehends all the above definite and indefinite cases. *Cf.* i. 20. 2; iv. 11. 13; v. 100. 4.—21. **τὴν ἐπιβουλήν**: *the plot*. So Cl. and Steup, with three Mss., for *ἐπιβουλήν, undertaking*, which most Mss. have. Hude calls attention to the fact that *ἐπιβούλευμα* is used in the same sense in l. 4. *Cf.* i. 93. 23; iv. 77. 1; 86. 22; viii. 24. 38. But see App.—**ἐκφροντίζων**: *thinking out*, a rare word found also in Ar. *Nub.* 695, 697.—22. **ὑποτιθεῖσα**: of the delusive suggestions of hope, similarly in i. 138. 8; iv. 65. 18. For the thought, *cf.* iv. 18. § 3; vii. 61. § 3.—23. **καὶ ὄντα . . . δεινῶν**: *and being unseen they outweigh the dangers that are seen*. *ὄντα* neut., with the two nouns of different gender. G. 924 a; H. 617 a. *ὀρώμενα* opp. to *ἀφανῆ*, as in ii. 42. 21; v. 113. 4.

24. **καὶ ἡ τύχη κτέ.**: as hope had

25 ται ἐς τὸ ἐπαίρειν· ἀδοκῆτως γὰρ ἔστιν ὅτε παρισταμένη
καὶ ἐκ τῶν ὑποδεεστέρων κινδυνεύειν· τινὰ προάγει, καὶ
οὐκ ἦσσον τὰς πόλεις, ὅσῳ περὶ τῶν μεγίστων, ἐλευθε-
ρίας ἢ ἄλλων ἀρχῆς, καὶ μετὰ πάντων ἕκαστος ἀλογί-
στως ἐπὶ πλεόν τι αὐτὸν ἐδόξασεν. ἀπλῶς τε ἀδύνατον, 7
30 καὶ πολλῆς εὐηθείας ὅστις οἶεται, τῆς ἀνθρωπείας φύ-

suggested that fortune would lend its support, so the latter too contributes toward leading men astray. *τύχη* is here almost personified, now unexpectedly favouring, but again by that very means luring into danger. — *ἐπ' αὐτοῖς*: besides these. Schol. μετὰ τὸν ἔρωτα καὶ τὴν ἐλπίδα. — *ξυμβάλλεται*: see on προσξυμβάλλω, c. 36. 10. — 26. *ἐκ τῶν ὑποδεεστέρων*: even with inadequate resources. Schol. ἀπὸ μικροτέρων ἀφορμῶν. Cf. ii. 89. 22. — *προάγει*: leads on, even against their will, as in c. 59. 9. — 27. *οὐκ ἦσσον*: i. e. μάλιστα, as in i. 8. 1, and freq. — *ὅσῳ*: in so far as, because, even without comparative. See on i. 68. 11. Kr. *Spr.* 51, 10, 5. κινδυνεύουσιν, or, perhaps better, ὁ ἀγὼν ἐστί is to be supplied. See on iv. 63. 12. — *ἐλευθερίας ἢ ἄλλων ἀρχῆς*: Cl. explains that ἢ offers not a choice, but an alternative, and ἄλλων is subj. gen. But it would seem more natural to render, with Goell. and Jow., *freedom or empire*. So Valla. — 28. *καὶ μετὰ πάντων . . . ἐδόξασεν*: the force of ὅσῳ continues. The causes by which states are drawn into dangerous undertakings are two: 1) for the whole, greater advantages may be won; 2) the individual, in company with many, easily overestimates his own strength. This overestimate

on the part of individuals, however, has a hurtful influence on the decisions of the many. — *μετὰ πάντων*: Schol. τοῦ κοινού. — 29. *ἐπὶ πλεόν τι*: the indef. pron. added to the comp. πλεόν, as in ii. 11. 32. Cf. ἦσσον τι, c. 75. 11; ἀμελέστερόν τι, ii. 11. 14; μάλλον τι, i. 49. 9; τι μάλλον, ii. 22. 4; iv. 21. 16; vii. 57. 4; τι ἀνεπιεικέστερον, c. 66. 7. — *αὐτὸν*: for the unintelligible αὐτῶν of most good Mss. — *ἐδόξα-σεν*: esp. used of erroneous estimate. Cf. i. 120. 28; Dio C. lxxv. 9 ἐπὶ πλείον ἐδοξάσθη. The aor. is gnomic. GMT. 155; H. 840; Kühn. 386, 7. See on i. 69. 31.

ἀπλῶς: see on c. 38. 31. — *ἀδύνατον*: const. with ἀποτροπήν τινα ἔχειν . . . δεινῶ. — 30. *πολλῆς εὐηθείας*: sc. ἐστίν. Cf. i. 83. 4; 142. 24. G. 1094, 1; H. 732 d. This elliptical gen. is much less freq. than in Lat. — *ὅστις*: so very hypothetical in force that it is loosely connected, almost like *εἴ τις*, with the leading clause. On this free connexion of the pers. rel. pron. with a neut. adj. or pred. gen., see Kr. *Spr.* 51, 13, 11; Kühn. 563, 3 d. Cf. the similar const. with ὅς ἄν, ii. 44. 4; vi. 14. 7; vii. 68. 4. So the const. is usually explained, but Steup thinks, if ὅστις οἶεται were so intended, Thuc. would have written πολλῆ εὐηθεία. He pre-

σεως ὀρμωμένης προθύμως τι πράξει ἀπότροπήν τινα ἔχειν ἢ νόμων ἰσχύι ἢ ἄλλῳ τῷ δεινῷ.

46 “Οὐκ οὖν χρὴ οὔτε τοῦ θανάτου τῇ ζημίᾳ ὡς ἐχε-
γύῳ πιστεύσαντας χεῖρον βουλευσασθαι, οὔτε ἀνέλπιστον
καταστήσαι τοῖς ἀποστάσιν ὡς οὐκ ἔσται μεταγνῶναι
καὶ ὅτι ἐν βραχυτάτῳ τὴν ἁμαρτίαν καταλύσαι. σκέ-²

fers to take *δοτις* as used by Diodotus c. 42. 7; 48. 7, and to construe πολλῆς εὐθελίας (sc. ἐστὶ with pers. subj.) as γνώμης τινὸς εἶναι (see on i. 113. 10). Cf. Hdt. i. 107. 13 οἰκλῆς μὲν ἔντα ἀγαθῆς, τρόπου δὲ ἡσυχίου. Kr. Spr. 47, 6, 10. — 31. ἀποτροπήν τινα ἔχειν: can be deterred. Cf. Dio C.'s imitation of the passage (lv. 16), ἡ φύσις ἢ ἀνθρωπίνῃ πάντως ἁμαρτάνειν τινὰς ἀναπείθει, καὶ ἀμήχανόν ἐστιν αὐτὴν πράξει τι ὀρμημένῃ ἐπισχεῖν.

46. If therefore we cannot, even by accepting Cleon's proposal, attain certainty for the future, we ought not by pitiless severity to drive those who revolt to desperate resistance, thereby depriving ourselves of the basis of our own power, in that we shall have recovered the cities only after they are ruined.

1. οὐκ οὖν χρὴ οὔτε τοῦ θανάτου . . . βουλευσασθαι, οὔτε κτέ.: only the first οὔτε clause is strictly a deduction from the argument of c. 45; hence the two οὔτε clauses stand related to each other as the τε . . . καὶ clauses in c. 38. 27; ii. 39. 24, the emphasis being on the first. — ἐχεγγύῳ: Schol., βεβαίῳ, ἰσχυρῷ ὡς ἐγγυῆσαι δυναμένη. The word seems to be found elsewhere only in Tragedy and late Greek. Cf. Soph. O. C. 284; Eur. Med. 386; Andr. 191; Phoen. 759; Dio C. xlv. 25 ἐχεγγύῳ πίσσει τὸ βέβαιον προση-

σετε. Cf. φερεγγυώτατος, viii. 68. 22. — 2. χεῖρον βουλευσασθαι: as in i. 73. 7; here a euphemism for θάνατον ψηφίσασθαι Μυτιληναίων. Cf. εὐβουλεύεται, c. 48. 7; εὐβουλία, c. 42. 4; 44. 4. — οὔτε ἀνέλπιστον καταστήσαι . . . ὡς οὐκ ἔσται: i. e. οὐκ ἀνέλπιστον ποιῆσαι τὸ μεταγνῶναι. Cf. c. 40. § 8. The const. ἀνέλπιστον καταστήσαι τοῖς ἀποστάσιν, as in i. 140. 30; ii. 89. 47; vii. 44. 26; viii. 66. 24. — 3. ὡς οὐκ ἔσται: pleonastic neg. after ἀνέλπιστον. Cf. ἀντέλεγον ὡς οὐ κτέ., i. 77. 13. H. 1029 a; Kr. Spr. 67, 12, 2; Kühn. 516, 3 b. See on c. 32. 13; i. 77. 13. οὐκ ἔσται, it will not be possible, with inf.; in this sense usually with subst. This pregnant force of the verb is freq., esp. after a neg. See on i. 2. 5. — 4. ὅτι ἐν βραχυτάτῳ: the prep. regularly stands after ὅτι, ὡς, thus used with a superlative. Kr. Spr. 49, 10, 1; Kühn. 452, n. 3. Cf. ὅτι ἐπ' ἐλάχιστον, i. 26. See on i. 63. 5; ii. 34. 24; and for similar const. in Lat., Madvig on Cic. de Fin. v. 9. 26. — τὴν ἁμαρτίαν καταλύσαι: suum peccatum eluere. Cf. μείζον ἐγκλημα λύσαι, i. 42. 11; ἐγκλήματα καταλύσαι, i. 82. 24; διαλύσειν τὴν διαβολήν, i. 131. 12; λύσαι τὰς πρότερον ἁμαρτίας, Ar. Ran. 691. For the act., where the mid. might have been expected, see Kühn. 375, 2.

5 ψασθε γὰρ ὅτι νῦν μὲν, ἦν τις καὶ ἀποστᾶσα πόλις γνῶ
 μὴ περιεσομένη, ἔλθοι ἂν ἐς ξύμβασιν δυνατὴ οὔσα
 ἔτι τὴν δαπάνην ἀποδοῦναι καὶ τὸ λοιπὸν ὑποτελεῖν·
 ἐκείνως δὲ τίνα οἴεσθε ἦντινα οὐκ ἄμεινον μὲν ἢ νῦν
 παρασκευάσασθαι, πολιορκία τε παρατενεῖσθαι ἐς τοῦ-
 10 σχατον, εἰ τὸ αὐτὸ δύναται σχολῇ καὶ ταχὺ ξυμβῆναι;
 ἡμῖν τε πῶς οὐ βλάβη δαπανᾶν καθημένοις διὰ τὸ ἀξύμ- 3

5. νῦν μὲν: of the present situa-
 tion, analogous to the more common
 νῦν δέ, and opp. to ἐκείνως δέ below,
 as in vi. 11. 9. — καί: emphatic with
 ἀποστᾶσα. Not, as Kr. and Steup,
 with ἦν. There is a reference to c.
 45. § 2, but the emphasis is here on
 the tense, *even after it has revolted*.
 — 6. περιεσομένη: as in c. 45. 4. —
 ἔλθοι ἂν: softened expression for the
 regular fut. ind. GMT. 505; H. 901 a.
Cf. the reverse form of condition, i.
 121. 13. — 7. ἔτι: belongs to οὔσα. —
 ἀποδοῦναι, ὑποτελεῖν: aor. of single
 act of payment of war costs; pres. of
 regular tribute. — 8. ἐκείνως δέ: as in
 i. 77. 13; vi. 11. 10. — τίνα ἦντινα
 οὐκ: see on c. 39. 38. This const.,
 as well as the form of expression
 throughout, shows that outward simi-
 larity to Cleon's words, though with
 opposite purpose, is sought. — 9. πα-
 ρασκευάσασθαι: the aor. is the read-
 ing of nearly all the Mss. for the vulg.
 παρασκευάσασθαι. Steup retains the
 aor., comparing for similar change
 of tense, as here from παρασκευάσασθαι
 to παρατενεῖσθαι, iv. 28. 26, 28; 52.
 16, 17; vi. 24. 3, 13; viii. 5. 35. It
 would seem better, with St., to write
 the future. See *Qu. Gr.*² p. 10 sq. But
 see App. on this passage and on ii.

3. 8. — πολιορκία τε παρατενεῖσθαι ἐς
 τοῦσχατον: *will suffer themselves to
 be reduced by siege to the last extrem-
 ity.* *Cf.* Ar. *Nub.* 213 (of Euboea)
 ὑπὸ γὰρ ἡμῶν παρετάθη καὶ Περικλέους
 (explained by Schol., ἐξετρυνχῶθη καὶ
 κατεπονήθη), Plato *Symp.* 207 b τῶ
 λιμῶ παρατείνεσθαι. Also Xen. *Cyrop.*
 i. 3. 11; *Mem.* iii. 13. 6. On fut. mid.
 used as pass., see Kühn. 376, n. 1;
 Kr. *Spr.* 40, s.v. *Cf.* vii. 48. 37.
 The meaning *hold out, resist to the
 last*, seems not to occur except in
 Dio C. and other late writers. τε,
 correl. to μὲν joined to an emphatic
 word, marks a change from an adver-
 sative const. to a simple connexion.
 Kühn. 530, 1. *Cf.* i. 144. 10; ii. 70.
 12. — 10. δύναται: valet, *means*,
 ξυμβῆναι being subj., τὸ αὐτὸ object.
Cf. i. 141. 5; vi. 36. 9.

11. ἡμῖν τε κτέ.: answering and
 almost parodying c. 39. § 8, hence
 possibly δέ (for τε) should be written
 as there. — καθημένοις: *sc.* in tedious
 siege. *Cf.* iv. 124. 24; v. 6. 22. —
 διὰ τὸ ἀξύμβατον: *on account of the
 impossibility of coming to terms.* The
 ξύμβασις implied has reference to both
 sides; neither is inclined to it. The
 final capitulation is here not regarded
 as a ξύμβασις. The word ἀξύμβατον,

βατον καί, ἦν ἔλωμεν, πόλιν ἐφθαρμένην παραλαβεῖν καὶ τῆς προσόδου τὸ λοιπὸν ἀπ' αὐτῆς στéρεσθαι; ἰσχύομεν δὲ πρὸς τοὺς πολεμίους τῷδε. ὥστε οὐ δικαστὰς ὄν-
 15 τας δεῖ ἡμᾶς μᾶλλον τῶν ἐξαμαρτανόντων ἀκριβεῖς βλάπτεσθαι ἢ ὄραν ὅπως ἐς τὸν ἔπειτα χρόνον μετρίως κολλάζοντες ταῖς πόλεσιν ἔξομεν ἐς χρημάτων λόγον ἰσχυούσαις χρῆσθαι, καὶ τὴν φυλακὴν μὴ ἀπὸ τῶν νόμων τῆς δεινότητος ἀξιοῦν ποιεῖσθαι, ἀλλ' ἀπὸ τῶν ἔργων τῆς

though rare, is sufficiently explained by l. 6 and 10. It seems to be used elsewhere only in late writers, e.g. Polyb. xv. 9. 1. Cf. ἀσυμβάτως ἔχειν, Plut. Cic. 46; Cam. 17; Dion 21. — 12. καὶ ἦν ἔλωμεν: corresponding to τυχόντες in c. 39. 42, and without expressed object. — 13. ἀπ' αὐτῆς: for omission of art. after τῆς προσόδου, see Kr. Spr. 50, 9, 9. Cf. ii. 52. 2. — ἰσχύομεν . . . τῷδε: sc. τῷ τὰς προσόδους εἶ ἔχειν. Cf. c. 39. 43; i. 122. 2. With the sentiment of the passage, cf. also v. 93. 2 ἡμεῖς δὲ μὴ διαφθείραντες ὑμᾶς κερδαίνομεν ἂν. Jow. quotes Burke's speech on *Conciliation with America*: 'A further objection to force is, that you *impair the object* by your very endeavours to preserve it. The thing you fought for is not the thing which you recover; but depreciated, sunk, wasted, and consumed in the contest. Nothing less will content me than *whole America*. I do not choose to consume its strength along with our own; because in all parts it is the British strength that I consume.'

14. ὥστε οὐ δικαστὰς ὄντας κτέ.: cf. the concluding sent. of c. 44. With δικαστὰς ὄντας βλάπτεσθαι, cf. i. 71. 6

ἀμνόμενοι μὴ βλάπτεσθαι. βλάπτεσθαι is passive. — 17. ἐς χρημάτων λόγον ἰσχυούσαις: *strong in point of money*. The unusual form of expression (for χρήμασιν ἰσχυούσαις) is used to emphasize the restriction of the ἰσχύειν of the allied cities to the matter of money, whereas the Athenians πρὸς τοὺς πολεμίους ἰσχύουσιν. With ἐς χρημάτων λόγον, cf. Dem. xix. 142 εἰς ἀρετῆς λόγον καὶ δόξης, Lys. xix. 61 οὐ μόνον πρὸς δόξαν ἀλλὰ καὶ ἐς χρημάτων λόγον λυσιτελεῖ μᾶλλον ὑμῖν ἀποψηφίσασθαι, Hdt. iii. 99. 12; vii. 9. β 13 ἐς τούτου λόγον, iii. 125. 14 ἐν ἀνδραπόδων λόγῳ, vii. 222. 5 ἐν ὁμήρων λόγῳ, also Plut. Lys. 30; Dion. H. v. 34; xi. 17. — 18. τὴν φυλακὴν ποιεῖσθαι: = φυλάττεσθαι, with ἀπό to indicate source. — τῶν νόμων τῆς δεινότητος: for the order, see on c. 23. 27; i. 32. 8. The context shows that the reference is merely to the principle of extreme punishment which would be established by the adoption of Cleon's proposal (cf. § 1 ἀνέλπιστον καταστήσαι τοῖς ἀποστᾶσιν . . . καταλύσαι). Holzapfel (*Rh. Mus.* xxxvii. p. 455) therefore wrongly assumes a reference to laws already existing. — 19. ἀπό

20 ἐπιμελείας. οὐ νῦν τἀναντία δρῶντες, ἣν τινα ἐλεύθε- 5
ρον καὶ βία ἀρχόμενον εἰκότως πρὸς αὐτονομίαν ἀπο-
στάντα χειρωσώμεθα, χαλεπῶς οἴομεθα χρῆναι τιμωρέ-
σθαι. χρῆ δὲ τοὺς ἐλευθέρους οὐκ ἀφισταμένους σφόδρα 6
κολάζειν, ἀλλὰ πρὶν ἀποστῆναι σφόδρα φυλάσσειν καὶ
25 προκαταλαμβάνειν ὅπως μῆδ' ἔς ἐπίνοϊαν τούτου ἴωσι,
κρατήσαντάς τε ὅτι ἐπ' ἐλάχιστον τὴν αἰτίαν ἐπιφέρειν.

47 “ Ὑμεῖς δὲ σκέψασθε ὅσον ἂν καὶ τοῦτο ἀμαρτά- 1
νοῖτε Κλέωνι πειθόμενοι. νῦν μὲν γὰρ ὑμῖν ὁ δῆμος ἐν 2
πάσαις ταῖς πόλεσιν εὖνους ἐστὶ καὶ ἣ οὐ ξυναφίσταται
τοῖς ὀλίγοις ἢ, εἰὰν βιασθῆ, ὑπάρχει τοῖς ἀποστήσασι πο-

τῶν ἔργων τῆς ἐπιμελείας: *by having care of our own actions*, as explained in l. 23 ff.

20. οὐ: see on c. 39. 1; 43. 1. — ἐλευθέρων καὶ βία ἀρχόμενον: *i.e.* a state which is free acc. to the terms of alliance, and therefore ὑπήκοος against its will. Diodotus openly acknowledges the true relation (*cf.* c. 10. 18 αὐτόνομοι δὴ ὄντες καὶ ἐλευθεροὶ τῷ νόμῳ), in order to show that the revolt was not unreasonable. — 21. εἰκότως: because βία ἀρχεται. — ἀποστάντα: with πρὸς elsewhere of the party which revolters join (v. 14. 25; vii. 58. 10), here with πρὸς αὐτονομίαν applied by a sort of word-play to the new political situation.

23. οὐκ ἀφισταμένους: (not ἀποστάντας) to indicate the moment when it is too late, *not when they are revolting*. — 24. σφόδρα φυλάσσειν: the adv. repeated, as εἶδ in c. 42. 12. — 25. προκαταλαμβάνειν: see on c. 2. 15. — ὅπως μῆδ' . . . ἴωσι: *that this may not even occur to them*. *Cf.* iv.

92. 1. τούτου, *sc.* τοῦ ἀφίστασθαι. — 26. ὅτι ἐπ' ἐλάχιστον: of extent, to put the blame on as few as possible. For position of the prep., see on l. 4. The assertion of this principle introduces the argument against Cleon's demand, c. 39. 32 μὴ τοῖς μὲν ὀλίγοις ἢ αἰτία προστεθῆ, τὸν δὲ δῆμον ἀπολύσητε, to which c. 47 is devoted. — τὴν αἰτίαν ἐπιφέρειν: see on c. 42. 17.

47. *We shall also, if we punish the whole population without mercy, turn everywhere the democratic party against us and drive them over to the enemy.*

1. ὅσον: in indir. question, as in i. 78. 3. *Cf.* i. 136. 11 (ὅς), and see on c. 62. 6. On such consts. of the rel. pron., see also Dufour, *Rev. de Philol. N. S.* xiv. p. 57 ff. — τοῦτο: the acc. is cogn., as in c. 37. 5 ὅ τι ἂν ἀμαρτηε.

2. νῦν μὲν γὰρ κτέ.: in answer to c. 39. § 6: — 4. εἰὰν βιασθῆ: *sc.* ξυναφίστασθαι. — ὑπάρχει . . . πολέμιος εὐθύς: *i.e.* as soon as war begins. *Cf.* iv. 78. 14 τοῖς Ἀθηναίοις αἰεὶ ποτε

- 5 λέμιος εὐθύς, καὶ τῆς ἀντικαθισταμένης πόλεως τὸ πλή-
 θος ξύμμαχον ἔχοντες ἐς πόλεμον ἐπέρχεσθε. εἰ δὲ δια- 3
 φθερεῖτε τὸν δῆμον τῶν Μυτιληναίων, ὃς οὔτε μετέσχε
 τῆς ἀποστάσεως, ἐπειδὴ τε ὀπλων ἐκράτησεν, ἐκὼν παρ-
 ἔδωκε τὴν πόλιν, πρῶτον μὲν ἀδικήσετε τοὺς εὐεργέτας
 10 κτείνοντες, ἔπειτα καταστήσετε τοῖς δυνατοῖς τῶν ἀν-
 θρώπων ὃ βούλονται μάλιστα· ἀφιστάντες γὰρ τὰς πό-
 λεις τὸν δῆμον εὐθύς ξύμμαχον ἔξουσι προδειξάντων
 ὑμῶν τὴν αὐτὴν ζημίαν τοῖς τε ἀδικούσιν ὁμοίως κείσθαι
 καὶ τοῖς μῆ. δεῖ δέ, καὶ εἰ ἠδίκησαν, μὴ προσποιεῖσθαι, 4
 15 ὅπως ὁ μόνον ἡμῖν ἔτι ξύμμαχόν ἐστι μὴ πολέμιον γένη-

τὸ πλήθος τῶν Θεσσαλῶν εὐνον ὑπῆρχεν. The result is expressed in καὶ τῆς ἀντικαθισταμένης . . . ἐπέρχεσθε. τὸ πλήθος for τὸν δῆμον to emphasize the numerical superiority.—5. τῆς ἀντικαθισταμένης πόλεως: of the city opposed to you, as in i. 71. 1.—6. ἐς πόλεμον ἐπέρχεσθε: unusual const., for the more usual ἐς πόλεμον καθίστασθε (see on ii. 75. 1), or πρὸς πόλεμον τρέπεσθε (v. 114. 3). But cf. ἐς τιμωρίαν ἐπέρχονται, iv. 25. 35; ἐπεξίναμι ἐς μάχην, iv. 68. 16. Hence there is no need to bracket ἐς πόλεμον, with v. H., or to write ἐς πόλεμον ἔρχεσθε (cf. λέναμι ἐς τοὺς πολέμους, i. 78. 7; 118. 11), with Badham and Cobet, *Mnem. N. S.* viii. p. 137.

8. ἐπειδὴ τε κτέ.: cf. c. 27. § 3; 28. Diodotus exaggerates somewhat the services of the demos of Mytilene; still the course of the democratic party after arms were received was the cause of the capitulation.—10. καταστήσετε . . . μάλιστα: you will bring to pass what the aristocrats

most wish. Cf. iv. 92. 31 πολλὴν ἀδειᾶν τῇ Βοιωτίᾳ μέχρι τοῦδε κατεστήσαμεν. In this sense καθιστάναμι takes, as a rule, a pred. adjective. See on c. 46. 2. For the part. gen. in pred. position, cf. c. 37. 17; 67. 16; iv. 17. 14; 28. 25; vii. 61. 7. G. 965; H. 730 d.—12. προδειξάντων ὑμῶν: because you will have taught them beforehand. Cf. προυδῆλον, i. 130. 9. Or perhaps, as Steup explains, προδεικνύναμι, proclāim, as προαγορεύειν, i. 26. 20; 29. 3; 43. 2; 140. 22, etc.—14. δεῖ δὲ καὶ . . . προσποιεῖσθαι: the orator, wishing to be as consistent as possible, assumes the view of his opponent to be true, you must, even if they did wrong, ignore it, lit. pretend that they did not. The fact is expressed in hypothetical form, as in c. 43. 19. μὴ προσποιεῖσθαι, sc. ἀδικῆσαι αὐτούς. Kr. *Spr.* 67, 1, 5. Schol. μὴ τοί γε δεικνύειν τὸ γινῶναι. Cf. Theophr. *Char.* i ἀκούσας τι, μὴ προσποιεῖσθαι, Diog. Laert. ix. 29 ἐὰν λοιδορούμενος μὴ προσποιῶμαι.

ται. καὶ τοῦτο πολλῶ ξυμφορώτερον ἡγοῦμαι ἐς τὴν κάθ- 5
 ἔξιν τῆς ἀρχῆς ἐκόντας ἡμᾶς ἀδικηθῆναι ἢ δικαίως οὐς
 μὴ δεῖ διαφθεῖραι· καὶ τὸ Κλέωνος τὸ αὐτὸ δίκαιον καὶ
 ξύμφορον τῆς τιμωρίας οὐχ εὐρίσκεται ἐν αὐτῷ δυνατὸν
 20 ὄν ἅμα γίγνεσθαι.

48 “Ἰμεῖς δὲ γνόντες ἀμείνω τάδε εἶναι καὶ μήτε οἴ- 1
 κτω πλέον νείμαντες μήτ’ ἐπιεικεία, οἷς οὐδὲ ἐγὼ ἐῶ
 προσάγεσθαι, ἀπ’ αὐτῶν δὲ τῶν παραινουμένων πείθε-

16. καὶ τοῦτο: explained by ἐκόντας . . . διαφθεῖραι. Steup explains as cogn. acc. with ἀδικηθῆναι, referring to what precedes. Cf. c. 65. 1; i. 38. 10; 67. 10; v. 30. 14; viii. 99. 8. But its position is against this view. — κάθεξιν: maintenance, found only here in Thuc. It means retentio in Arist. Pol. iv. 15. 6 and Plut. de Sol. Animal. 968 c. See Lobeck, ad Phryg. p. 351. — 17. δικαίως: as in c. 44. 14. — οὐς μὴ δεῖ: i.e. οὐς οὐ ξυμφέρει τῇ πόλει. — 18. τὸ Κλέωνος τὸ αὐτὸ δίκαιον καὶ ξύμφορον: “Cleon’s claim of a union of right and justice in the punishment.” Cf. c. 40. 17 ff. τὸ αὐτὸ . . . ξύμφορον is not appos., but the whole expression is closely connected. τὸ αὐτὸ in its pred. sense. Cf. οἱ αὐτοί, as in ii. 40. 12. — 19. εὐρίσκεται: used of the results of careful investigation, as in historical inquiry. Cf. i. 21. 7; iv. 62. 2; vi. 2. 8, and see on i. 1. 11. — ἐν αὐτῷ: sc. ἐν τῷ διαφθεῖραι αὐτούς. Not with Dobree ἐν τῷ αὐτῷ, or Kr. ἐν ταύτῳ; for right and advantage might often be combined. Since ἐν αὐτῷ makes τῆς τιμωρίας rather pleonastic, and ἅμα is tautological after τὸ αὐτὸ δίκαιον καὶ ξύμφορον, Steup

suggests that possibly Thuc. used οὐχ εὐρίσκεται abs. (is not found), and that ἐν αὐτῷ . . . γίγνεσθαι was a marginal remark that crept into the text.

48. Pass judgment calmly on the instigators of the revolt, but let the rest continue to live upon their island. Thus you will best provide for your own interests.

1. γνόντες . . . παραινουμένων: the motive proposed by Diodotus as the only right one, and recapitulated here, is fully expressed in γνόντες ἀμείνω τάδε εἶναι, having concluded that this is better for Athens; but Diodotus deems it necessary to disclaim positively (μήτε . . . προσάγεσθαι) the motives (οἶκτος or ἔλεος and ἐπιείκεια) imputed by Cleon, c. 40. § 2 f., and to rest his case solely on the considerations just urged by him (ἀπ’ αὐτῶν τῶν παραινουμένων). — γνόντες: having decided, followed by the inf., as in i. 43. 5; 69. 15. — τάδε: refers to Μυτιληναίων οὐς . . . οἰκεῖν. The connexion is rendered a little obscure by the intervening clauses, but the repetition of τάδε in l. 6 makes it clear. — 2. πλέον νείμαντες: see on c. 3. 5. — 3. προσάγεσθαι: not pass.

σθέ μοι Μυτιληναίων οὐς μὲν Πάχης ἀπέπεμψεν ὡς ἀδι-
 5 κούντας κρῖναι καθ' ἡσυχίαν, τοὺς δ' ἄλλους εἶν οἰκεῖν.
 τάδε γὰρ ἔς τε τὸ μέλλον ἀγαθὰ καὶ τοῖς πολεμίοις 2
 ἤδη φοβερά· ὅστις γὰρ εὖ βουλευέται, πρὸς τοὺς
 ἐναντίους κρείσσων ἐστὶν ἢ μετ' ἔργων ἰσχύος ἀνοία
 ἐπιών."

49 Τοιαῦτα δὲ ὁ Διόδοτος εἶπε. ῥηθειςῶν δὲ τῶν 1

(as Kr. and Bm.), but mid., as in c. 42. 30; 43. 7, with indef. subject. — **ἀπ' αὐτῶν δὲ τῶν παραινουμένων**: *solely in accordance with the arguments made*. For ἀπό in this sense, see on c. 36. 12; 64. 4; i. 21. 11; 91. 28. τῶν παραινουμένων, the word contemptuously used by Cleon, c. 37. 28, is purposely repeated here. — 4. οὐς μὲν Πάχης ἀπέπεμψεν: cf. c. 35. § 1. — 5. καθ' ἡσυχίαν: *calmly, i.e. without haste or passion*, as in i. 85. 5; vi. 25. 6. Cf. c. 42. 4, where Diodotus designates τάχος τε καὶ ὀργήν as the two worst foes of just decisions. — οἰκεῖν: used in a pregnant sense as antithesis to κρῖνεσθαι, as in c. 75. 6. The idea is to let them continue to dwell upon their island without danger to life. Cf. c. 50. § 2.

6. ἤδη: opp. to ἐς τὸ μέλλον, although the emphasizing of τοῖς πολεμίοις has changed the natural order. — 7. ὅστις γὰρ . . . ἐπιών: substantiating the words καὶ τοῖς πολεμίοις ἤδη φοβερά. *He who deliberates wisely is more formidable toward opponents than he who rushes on inconsiderately with brute force (material strength)*. Bl. compares Hdt. iii. 127. 13 *ἐνθα σοφίης δεῖ, βίης ἔργον οὐδέν*. — εὖ βου-

λεύεται: cf. εὐβουλία, c. 42. 4; 44. 4, and χεῖρον βουλευσασθαι, c. 46. 2. — πρὸς τοὺς ἐναντίους: with κρείσσων ἐστὶν, as ἰσχύομεν πρὸς τοὺς πολεμίους, c. 46. 14; πρὸς τοὺς προσοίκους ἰσχύος, i. 7. 5; πρὸς Πελοποννησίου ἰσχύος, vi. 83. 5. It repeats τοῖς πολεμίοις of the preceding line, and is similarly placed first for emphasis. Bk., Kr., and Cl. follow Reiske in connecting πρὸς τοὺς ἐναντίους with εὖ βουλευέται, but, as Pp. remarks, the deliberation was concerning the Mytileneans who had surrendered, not against the enemy (the Peloponnesians), and the speaker presents in a general truth the idea that good counsel about the former would be profitable against the latter. — 8. κρείσσων ἐστί: as in c. 37. 15. — ἐπιών: Kr. and Cobet would write ὁ ἐπιών, but cf. c. 39. 24 *κατὰ λόγον εὐτυχοῦντα. ἐπιέναι* as ἐπέρχεσθαι, iv. 86. 21. Cf. also ἐς πόλεμον ἐπέρχεσθε, c. 47. 6.

49. *The view of Diodotus having prevailed by a small majority, this decree is immediately despatched to Paches by a trireme, which, making all possible speed, arrives in time to prevent the execution of the first decree.*

1. τοιαῦτα δέ: resumptive after μετὰ δ' αὐτῶν in c. 41. 1. Cf. c. 68. 1; i. 44.

γνωμῶν τούτων μάλιστα ἀντιπάλων πρὸς ἀλλήλας, οἱ Ἀθηναῖοι ἦλθον μὲν ἐς ἀγῶνα ὅμως τῆς δόξης καὶ ἐγένοντο ἐν τῇ χειροτονίᾳ ἀγχώμαλοι, ἐκράτησε δὲ ἡ τοῦ 5 Διοδότου. καὶ τριήρη εὐθύς ἄλλην ἀπέστελλον κατὰ 2 σπουδῆν, ὅπως μὴ φθασάσης τῆς προτέρας εὕρωσι διεφθαρμένην τὴν πόλιν· προεῖχε δὲ ἡμέρα καὶ νυκτὶ μάλιστα. παρασκευασάντων δὲ τῶν Μυτιληναίων πρέσβων 3 τῇ νηὶ οἶνον καὶ ἄλφιτα καὶ μεγάλα ὑποσχομένων, εἰ 10 φθάσειαν, ἐγένετο σπουδῇ τοῦ πλοῦ τοιαύτη ὥστε ἦσθιόν

1; 79. 1; ii. 90. 1; vi. 88. 1. See on vi. 19. 1. — 2. **μάλιστα ἀντιπάλων**: pred. to ῥηθειςῶν, with about equal pred. to ῥηθειςῶν, with about equal weight. Va., followed by Arn. and some others, renders, *most opposed to*; but ἀντίπαλος in Thuc. means everywhere *opposed with equal strength*. μάλιστα, as in c. 34. 4; i. 13. 11. — 3. ἦλθον μὲν ἐς ἀγῶνα ὅμως τῆς δόξης: the sense seems to be, as most edit. understand, “in spite of the reaction (μετάνοια, c. 36. 15), there was a struggle between the two opinions.” Cf. vii. 71. 1 ὁ ἐκ τῆς γῆς περὶ δὲ . . . πολλὴν τὸν ἀγῶνα καὶ ξύστασιν τῆς γνώμης εἶχε. Cl.’s explanation, ‘they proceeded to a vote nevertheless (ὅμως, i.e. without waiting for further arguments from either side),’ seems untenable, and the various emendations proposed for ὅμως (ὁμοίως Bredow, ὄλης Badham, ὁμοσε Weidgen) are unnecessary. St. and Bm. render ἐς ἀγῶνα τῆς δόξης, in certamen de decreto (faciendo). — 4. ἀγχώμαλοι: *nearly equal*. This word, which occurs also iv. 134. 7; vii. 71. 21, is found elsewhere only in late writers. It is called τραχύ by Poll. v. 157. The choice of expressions here (ἀντίπαλος,

ἀγῶν τῆς δόξης, ἀγχώματος) indicates how precarious was the situation of the Mytileneans. Everything points to the concluding words of the chapter, παρὰ τοσοῦτον . . . κινδύνου. — ἡ τοῦ Διοδότου: sc. γνώμη.

5. ἄλλην: cf. c. 36. 13. — ἀπέστελλον: the impf. combining the notion of ‘continued action’ with that of ‘outset.’ See on i. 10. 34; 26. 2. — 6. προτέρας: though in only a few Mss. (most having δευτέρας or ἐτέρας), adopted by most edit., and clearly correct, since προεῖχε necessarily presupposes mention of the first ship. Cf. l. 15. Va.’s interpretation, non assecuta haec priorem, also supports this reading. — 7. μάλιστα: *about*. See on l. 2; 34. 4; i. 13. 11.

8. τῶν Μυτιληναίων πρέσβων: cf. c. 28. 7; 36. 18. — 10. φθάσειαν: as νομίσειαν, v. 111. 6, for -αιεν of most of the Mss., since Thuc. has everywhere except in these two passages only -εσαν in aor. opt. 3rd pl. See St. Qu. Gr.² p. 62 sq. — ὥστε ἦσθιόν τε κτέ.: as F. Herbst observes (*Wochenschrift f. Kl. Philol.* 1890, p. 788 f.), this passage is against the view of Breusing (*Lösung d. Trie-*

τε ἄμα ἐλαύνοντες οἴνω καὶ ἐλαίῳ ἄλφιστα πεφυραμένα
καὶ οἱ μὲν ὕπνον ἤρουντο κατὰ μέρος. οἱ δὲ ἤλανον.
κατὰ τύχην δὲ πνεύματος οὐδενὸς ἐναντιωθέντος καὶ τῆς
μὲν προτέρας νεὼς οὐ σπουδῇ πλεούσης ἐπὶ πρᾶγμα ἀλ-
15 λόκοτον, ταύτης δὲ τοιούτῳ τρόπῳ ἐπειγομένης, ἣ μὲν
ἔφθασε τοσοῦτον ὅσον Πάχητα ἀνεγνωκέναι τὸ ψήφισμα
καὶ μέλλειν δράσειν τὰ δεδογμένα, ἣ δ' ὑστέρα αὐτῆς
ἐπικατάγεται καὶ διεκώλυσε μὴ διαφθεῖραι. παρὰ το-

renütsels, p. 117 f.), that a trireme was always rowed by only one class of rowers, *i.e.* by the thalamitae or the zygitae or the thranitae. — 11. οἴνω καὶ ἐλαίῳ ἄλφιστα πεφυραμένα: *barley-cakes kneaded with wine and oil*. Usually the barley meal was kneaded with water and oil. Hesych. (s.v. μᾶζα), μᾶζα ἄλφιστα πεφυραμένη ὕδατι καὶ ἐλαίῳ. Cf. Xen. *Cyrop.* vi. 2. 28. — ὕπνον ἤρουντο: as in ii. 75. 12; σῖτον ἤρουντο, iv. 26. 9. — 12. κατὰ μέρος: as in iv. 26. 10. Cf. ἐν τῷ μέρει, iv. 11. 11. Schol. κατὰ διαδοχὴν μερικῆν. Usually all hands slept on shore at night.

13. τῆς μὲν προτέρας νεὼς . . . πλεούσης, ταύτης δὲ . . . ἐπειγομένης: the gen. abs., though the subjs. are the same with those of the leading verbs. GMT. 850; H. 972 d. See on c. 13. 30; 112. 21. — 14. πρᾶγμα ἀλλόκοτον: an *unnatural*, and therefore *disagreeable business*. ἀλλόκοτος is of uncertain etymology, not found in Xen. and the orators, and seldom in other Attic authors except Plato. Cf. *Soph. Phil.* 1191; *Ar. Vesp.* 47, 71; *Plato Prot.* 346 a; *Legg.* 747 d; *Theaet.* 182 a; *Rep.* 487 d; *Hipp. M.* 292 c. It is common in Plut. and other late

writers. — 16. ἔφθασε τοσοῦτον: cf. *Diod.* xii. 55. — ὅσον: with inf. with restrictive force, *only so much that*. Cf. i. 2. 8. GMT. 759; *Kr. Spr.* 55, 3, 5. — 17. ἣ δ' ὑστέρα αὐτῆς ἐπικατάγεται: *while the other comes to land after it*. After the adj., if thus taken pred., the prep. is pleonastic; hence Steup suggests αὐτίκ' for αὐτῆς, comparing c. 22. 24; *Hom.* B 322; *Hdt.* i. 79. 1; ii. 181. 16. In that case ἣ δ' ὑστέρα would be subject. — 18. ἐπικατάγεται: also viii. 28. 2. Cf. *Dio C.* xlii. 7; *Jos. A. J.* xviii. 7. 2. — μὴ διαφθεῖραι: *sc. τὴν πόλιν*. But Steup finds this complement rather harsh after what has gone before, and suggests that μὴ διαφθεῖραι may have crept into the text from a marginal remark. διεκώλυσε would then be used abs., as in vii. 2. 6; 79. 16. — παρὰ τοσοῦτον . . . κινδύνου: *such a narrow escape had Mytilene from danger (i.e. destruction)*. This const., which occurs also vii. 2. 23, is to be explained acc. to the analogy of παρὰ τοσοῦτον ἐγένετο or ἦλθε with the inf. (iv. 106. 18; viii. 33. 12; 76. 15). παρὰ τοσοῦτον, *within so much, so close*. That to which it had almost come is, when expressed by a clause, in the

50 σοῦτον μὲν ἢ Μυτιλήνη ἦλθε κινδύνου· τοὺς δ' ἄλλ-
 1 οὺς ἄνδρας οὓς ὁ Πάχης ἀπέπεμψεν ὡς αἰτιωτάτους
 ὄντας τῆς ἀποστάσεως Κλέωνος γνώμη διέφθειραν οἱ
 Ἀθηναῖοι· ἦσαν δὲ ὀλίγω πλείους † χιλίων. καὶ Μυτι-
 5 ληναίων τείχη καθεῖλον καὶ ναῦς παρέλαβον. ὕστερον 2
 δὲ φόρον μὲν οὐκ ἔταξαν Λεσβίοις, κλήρους δὲ ποι-
 ῆσαντες τῆς γῆς πλὴν τῆς Μηθυμναίων τρισχιλίους
 τριακοσίους μὲν τοῖς θεοῖς ἱεροὺς ἐξείλον, ἐπὶ δὲ τοὺς
 ἄλλους σφῶν αὐτῶν κληρούχους τοὺς λαχόντας ἀπέπεμ-

inf.; when by a subst., in the gen., which is to be construed as the gen. with *ἐγγύς*, etc. G. 1149; H. 757.

50. *The Mytileneans whom Paches had sent to Athens as the most guilty are put to death, the walls of the city pulled down, the ships seized, and the whole of Lesbos except the territory of Methymna given to Attic cleruchs, to whom the Lesbians as tenants paid a yearly rental.*

2. Πάχης: mentioned here for the last time in Thucydides. He was accused of shameful deeds of violence toward Lesbian men and women (Agath. *Epigr.* 57; see Grote, *Hist. of Greece*, ch. 50), and when brought to trial committed suicide in the presence of his judges. Cf. Plut. *Arist.* 26; Nic. 6 *εὐθύνas διδοὺς τῆς στρατηγίας ἐν αὐτῷ τῷ δικαστηρίῳ σπασόμενος ξίφος ἀνείλεν ἑαυτόν.*—3. Κλέωνος γνώμη: on Cleon's motion, which he doubtless offered in the assembly held for reconsideration. Cf. i. 90. 14; 93. 16; vi. 50. 2.—4. χιλίων: Steup thinks this number incompatible with what is stated in c. 28. § 1, 2; 35. § 1, and conjectures *τριάκοντα* (Λ' for Α). See App. —

5. ναῦς παρέλαβον: i.e. caused to be delivered to them, corresponding to *παρὰδοῦναι* on the part of the Lesbians. Cf. i. 19. 5.—6. κλήρους δὲ ποιήσαντες τῆς γῆς κτέ.: see App.

8. τριακοσίους τοῖς θεοῖς ἱεροῦς: i.e. the tenth usually consecrated to the gods. 'The portions of land thus assigned to the gods in ancient Greece and Rome were considered a part of the property of the state, and like other public lands were usually let out to individuals, who were bound to keep up the sacred buildings, to provide victims and all things necessary for the sacrifices, and to maintain the priests and inferior ministers of the temples.' Arn. Cf. *Arist. Pol.* vii. 10. 11; *Xen. de Vect.* 4. 19, and see Boeckh, *P. E.* book iii. ch. 2.—9. τοὺς λαχόντας: *those on whom the lot fell.* The lands were distributed among a definite number of citizens by lot, 'doubtless in such a manner that all who wished to participate in the benefit of the distribution voluntarily announced their desire, and then the lot determined who should receive a share.' Boeckh, *P. E.* p. 548. See also Schoemann,

10 ψαν· οἷς ἀργύριον Λέσβιοι ταξάμενοι τοῦ κλήρου ἐκά-
 στου τοῦ ἐνιαυτοῦ δύο μνᾶς φέρειν αὐτοὶ εἰργάζοντο τὴν
 γῆν. παρέλαβον δὲ καὶ τὰ ἐν τῇ ἡπίερω πολιίσματα οἱ
 Ἀθηναῖοι ὅσων Μυτιληναῖοι ἐκράτουν, καὶ ὑπήκουον
 ὕστερον Ἀθηναίων.

51 Τὰ μὲν κατὰ Λέσβον οὕτως ἐγένετο· ἐν δὲ τῷ αὐτῷ 1
 θέρει μετὰ τὴν Λέσβου ἄλωσιν Ἀθηναῖοι Νικίου τοῦ
 Νικηράτου στρατηγούντος ἐστράτευσαν ἐπὶ Μινώαν τὴν
 νῆσον, ἣ κείται πρὸ Μεγάρων, ἐχρῶντο δὲ αὐτῇ πύργον
 5 ἐνοικοδομήσαντες οἱ Μεγαρήης φρουρίῳ. ἐβούλετο δὲ 2

Gr. Ant. ii. p. 84 f.; Grote, *Hist. of Gr.* vi. p. 257. Of the 2700 cleruchs thus sent out Boeckh says further (p. 554): 'Undoubtedly many of them returned home. But a part of them must have remained as a garrison, and probably they together with the original inhabitants composed the body politic.' — 10. ταξάμενοι: getting themselves rated, i.e. engaging to pay. See on c. 70. 19; i. 99. 11. — 11. δύο μνᾶς: so that the whole rent paid to the cleruchs amounted to 90 talents ($2 \times 2700 = 5400$ minas). — φέρειν: as i. 99. 11, with two accusatives, δύο μνᾶς being a sort of part. appos. to ἀργύριον. But it is possible to construe ἀργύριον ταξάμενοι, to which the inf. clause adds a more definite explanation. See Cl.'s note on i. 99. 11.

12. τὰ ἐν τῇ ἡπίερω πολιίσματα: called in iv. 52. 10 Ἀκταῖαι πόλεις (cf. Kirchhoff, *C. I. A.* i. p. 23), Antandros being mentioned as the most important. — 12. ὑπήκουον: with change of subj. after καί. See on c. 5. 16.

51. *The Athenians under Nicias occupy the island of Minoa before Megara.*

1. τὰ μὲν . . . ἐγένετο: for this formula, see on c. 6. 12. — 2. Νικίου: already long held in high esteem on account of his wealth and honourable character (Plut. *Nic.* 2), he appears here first in Thuc. as a participant in the war. — 3. ἐπὶ Μινώαν: on the i subscript, see Lobeck, *Pathol. Serm. Gr. Elementa*, i. p. 452. The expedition was occasioned by the experience of the autumn of 429 B.C. (ii. 93, 94). — τὴν νῆσον: already in Strabo's time (p. 391) it had become an ἄκρα of the mainland. See Bursian, i. p. 378 ff. On the situation of the island, see Lolling, *Nisaea u. Minoa* (*Mitt. d. dtsh. Arch. Inst. i. Athen* v. p. 1 ff.). — 4. πρὸ Μεγάρων: properly before the port of Megara (Nisaea), which was eight stades from the city. — ἐχρῶντο δὲ αὐτῇ: directly connected with the preceding rel. clause. For αὐτῇ in second member of a rel. sent., see on i. 42. 2. G. 1040; H. 1005; Kr. *Spr.* 60, 6, 2. — πύργον: Steup thinks the text corrupt. See App. — 5. φρουρίῳ: in order to protect the port Nisaea.

Νικίας τὴν φυλακὴν αὐτόθεν δι' ἐλάσσοнос τοῖς Ἀθηναίοις καὶ μὴ ἀπὸ τοῦ Βουδόρου καὶ τῆς Σαλαμίνοσ εἶναι, τοὺσ τε Πελοποννησίουσ, ὅπωσ μὴ ποιῶνται ἔκπλοσ αὐτόθεν λαυθάνοντεσ τριήρων τε, οἶον καὶ τὸ
 10 πρὶν γενόμενον, καὶ ληστώων ἔκπομπαῖσ, τοῖσ τε Μεγαρεῦσιν ἅμα μῆδὲν ἔσπλεῖν. ἑλὼν οὖν ἀπὸ τῆσ Νισαίασ :

6. αὐτόθεν: *i. e.* from Minoa. — δι' ἐλάσσοнос: *at a less distance*, as in vi. 75. 3; vii. 4. 19. — 7. ἀπὸ τοῦ Βουδόρου καὶ τῆσ Σαλαμίνοσ: the part is joined to the whole, as ἐπὶ Καίνου καὶ Καρίας, i. 116. 15. See on ii. 69. 9. It seems from this passage that, in consequence of the events of the autumn of 429 B. C., Nisaea was guarded no longer only from Budorum (*cf.* ii. 93. 22; 94. 14), but from several points on Salamis. — 8. εἶναι: in pregnant sense, almost = ὑπάρχειν. See on i. 2. 5. — τοὺσ τε Πελοποννησίουσ: proleptic for ὅπωσ μὴ οἱ Πελοποννήσιοι, almost = abs. acc., *as to the Peloponnesians, that they might not* —. The freedom of const. is perhaps not more striking than τὴν μὲν χαλεπὸν . . . πόλιν ἀντίπαλον παρασκευάσασθαι, i. 142. 6; or τὸν πόνον τὸν κατὰ τὸν πόλεμον, μὴ γένηται . . . ἀρκείτω μὲν ὑμῖν καὶ ἐκεῖνα κτέ., ii. 62. 1. τοὺσ τε Πελοποννησίουσ seems to have been written as if μὴ ποιῆσθαι were to follow; but if the sent. had read thus, the inf. clause would have seemed to be co-ord. with φυλακὴν εἶναι, depending on ἐβούλετο (as indeed Kühn. 473, x. 6, following the Schol., construes the ὅπωσ clause); whereas both ὅπωσ μὴ ποιῶνται and μῆδὲν ἔσπλεῖν depend on τοῖσ Ἀθηναίοισ τὴν φυλακὴν εἶναι = τοὺσ Ἀθηναίοισ φυ-

λάσσειν. τε correl. to τε in l. 9. With this explanation of the const., St.'s conjecture, σκοπῶν before ὅπωσ, is unnecessary. See *Rh. Mus.* xxiv. p. 629 f. Steup would read, with Hünnekes, πρὸσ τε Πελοποννησίουσ. See App. — ποιῶνται λαυθάνοντεσ: the usual const. is reversed. GMT. 893. *Cf.* λαθόντεσ διεκομίσθησαν, c. 74. 16; λαθῶν ἠέλισατο, vii. 29. 10. See on c. 25. 5. — 9. αὐτόθεν: ἀπὸ τῆσ Μινώσ, Schol. Rather from Nisaea, the only Megarian harbour on the Saronic gulf. The fact that αὐτόθεν is used here in a slightly different sense from l. 6 is not sufficient cause for assuming, with C. F. Müller (*N. Jahrb.* cxli. p. 362), that the text is corrupt. — οἶον καὶ τὸ πρὶν γενόμενον: *sc. ἦν*, referring to the attempt of Brasidas described in ii. 93, 94. — 10. ληστώων: taken by Cl. in its literal sense, *plunderers*. But it seems better, with Bl. and Jow., to render it as *privateers*. *Cf.* iv. 9. 7 ἐκ ληστρικῆσ Μεσσηνίων τριακοντόρου καὶ κέλητοσ. *Cf.* also iv. 67. 11 ἀκάτιον ἀμφηρικὸν ὡσ λησταί. — ἔκπομπαῖσ: found only here in Thuc. *Cf.* Plato *Legg.* 740 e. — τοῖσ τε Μεγαρεῦσιν . . . ἔσπλεῖν: *cf.* ii. 93. 23 νεῶν τριῶν φυλακῆ τοῦ μὴ ἔσπλεῖν Μεγαρεῦσιν μῆδ' ἔκπλεῖν μῆδὲν.

11. ἀπὸ τῆσ Νισαίασ: *away from Nisaea, i. e.* on the side turned from

πρῶτον δύο πύργω προέχοντε μηχαναῖς ἐκ θαλάσσης καὶ τὸν ἔσπλουν ἐς τὸ μεταξὺ τῆς νήσου ἐλευθερώσας ἀπετείχιζε καὶ τὸ ἐκ τῆς ἠπείρου, ἧ̄ κατὰ γέφυραν διὰ
 15 τενάγους ἐπιβοήθεια ἦν τῇ νήσῳ οὐ πολὺ διεχούσῃ τῆς ἠπείρου. ὡς δὲ τοῦτο ἐξειργάσαντο ἐν ἡμέραις ὀλίγαις, 4 ὕστερον δὴ καὶ ἐν τῇ νήσῳ τείχος ἐγκαταλιπὼν καὶ φρουρὰν ἀνεχώρησε τῷ στρατῷ.

52 Ὅτι δὲ τοὺς αὐτοὺς χρόνους τοῦ θέρους τούτου καὶ 1 οἱ Πλαταιῆς οὐκέτι ἔχοντες σίτον οὐδὲ δυνάμενοι πολιορκεῖσθαι ξυνέβησαν τοῖς Πελοποννησίοις τοιῶδε τρόπῳ.

Nisaea. Cf. i. 7. 6; 46. 10; 99. 10; vi. 64. 20. See App. — 12. μηχαναῖς: with reference to this enterprise, cf. Ar. Av. 363

ὦ σοφώτατ', εὖ γ' ἀνδρες αὐτὸ καὶ
 στρατηγικῶς
 ὑπερακοντίζεις σύ γ' ἦδη Νικίαν ταῖς
 μηχαναῖς.

— ἐκ θαλάσσης: the attack upon the towers was made from the ships. — 13. καὶ τὸν ἔσπλουν . . . ἐλευθερώσας: by the capture of the two projecting towers Nicias freed the entrance to (*i.e.* opened to ships) the part of the island lying between these towers. ἐλευθεροῦν in this sense seems not to occur elsewhere in Attic, but cf. Dio C. xlii. 12. 2 τὸν ἔσπλουν ἠλευθέρωσε, Procop. *de Aedif.* v. 2 ἐλευθέρας ποιεῖσθαι τῷ ποταμῷ τὰς ἐς τὴν θάλασσαν ἐκβολὰς. — τὸ μεταξύ: as in vii. 34. 11. — 14. ἀπετείχιζε καὶ τὸ ἐκ τῆς ἠπείρου: opp. to ἀπὸ τῆς Νισαίας πρῶτον. After the Athenians had secured a safe landing-place, they walled off (*ἀπετείχιζε*) the exit from the bridge, which crossed the lagoon at the point nearest the mainland, so that no enemy could

cross over from that quarter. The bridge itself they left for use in further operations. — διὰ τενάγους: see on i. 3. — 15. ἐπιβοήθεια ἦν: the noun seems to occur in Attic only here and Xen. *Cyrop.* v. 4. 47, though the verb ἐπιβοηθεῖν is common. ἦν (= παρῆν). Cf. εἶναι in i. 7.

16. ἐξειργάσαντο: transition to the pl. from ἀπετείχιζε. Some Mss. have the sing., but for similar transitions from the general to the army, cf. c. 112. 17; ii. 75. 3; iv. 127. 7. — 17. ὕστερον δὴ . . . στρατῷ: the text is prob. corrupt. See App. — φρουράν: with ἐγκαταλιπὼν, as in i. 115. 14. Cf. φυλακὴν ἐγκαταλιπόντες, iv. 96. 34.

52. The Plataeans who had remained in the city surrender to the Peloponnesian besieging army, and agree to submit their cause to the Lacedaemonians as judges.

1. καὶ οἱ Πλαταιῆς: cf. c. 24. *fin.* καὶ refers to the similar fate of the Mytileneans, esp. cc. 27, 28. — 2. πολιορκεῖσθαι: as in c. 109. 3, = ὑπομένειν τὴν πολιορκίαν, or, as expressed in ii. 70. 2, πολιορκούμενοι ἀντέχειν.

προσέβαλον αὐτῶν τῷ τείχει, οἱ δὲ οὐκ ἐδύναντο ἀμύνεσθαι. 2
 5 γνούς δὲ ὁ Λακεδαιμόνιος ἄρχων τὴν ἀσθένειαν αὐτῶν
 βία μὲν οὐκ ἐβούλετο ἐλεῖν (εἰρημένον γὰρ ἦν αὐτῷ ἐκ
 Λακεδαίμονος, ὅπως, εἰ σπονδαὶ γίγνουντό ποτε πρὸς
 Ἀθηναίους καὶ ξυγχωροῖεν ὅσα πολέμῳ χωρία ἔχουσιν
 10 αὐτῶν ἐκόντων προσχωρησάντων), προσπέμπει δὲ αὐτοῖς
 κήρυκα λέγοντα, εἰ βούλονται παραδοῦναι τὴν πόλιν ἐκόν-
 τες τοῖς Λακεδαιμονίοις καὶ δικασταῖς ἐκείνοις χρήσασθαι,
 τοὺς τε ἀδίκους κολάσειν, παρὰ δίκην δὲ οὐδένα. το- 3
 σαῦτα μὲν ὁ κήρυξ εἶπεν· οἱ δὲ (ἦσαν γὰρ ἤδη ἐν τῷ

4. προσέβαλον . . . οἱ δὲ οὐκ ἐδύναντο : paratactic connexion, with change of subj. — 5. ὁ Λακεδαιμόνιος ἄρχων : the name not given here, nor in c. 20 ff., nor in ii. 78. — 6. εἰρημένον γὰρ ἦν : on the reading, see App. βία μὴ ἐλεῖν is to be supplied. Cf. Xen. *Cyrop.* iv. 5. 14 οἱ φύλακες, ὥσπερ εἰρημένον ἦν [sc. μὴ εἰσαφεῖναι] ὑπὸ Κίρου, οὐκ εἰσαφῆκαν αὐτούς. — 8. ξυγχωροῖεν : sc. οἱ Λακεδαιμόνιοι, since precisely these wish by their present course to secure themselves in advance against a forced concession, such as really was made v. 17. § 2. ἐκάτεροι belongs only to ἔχουσι. So Cl. explains; but it seems equally natural to supply οἱ Λακεδαιμόνιοι καὶ Ἀθηναῖοι from ἐκάτεροι as subj. of ξυγχωροῖεν. — 9. ἀνάδοτος : found only here. For the accent and ending, cf. ἀνάγραπτος, i. 129. 14. Kühn. 147 c β. Cf. Poll. vii. 2. 13 τὸ μετὰ τὴν πρᾶσιν ἀποδοθὲν ἀνάδοτον ἂν τις εἰπεῖν δύναιτο, εἰπόντος Θουκυδίδου, “μὴ ἀνάδοτος εἶη Πλάταια.” — 10. αὐτῶν : intensive, which does not, however, make ἐκόντων super-

fluous. — 11. λέγοντα : pres. partic., as in vi. 88. 62; vii. 3. 4; 25. 40. On this depends τοὺς τε ἀδίκους κολάσειν . . . οὐδένα, which is apod. to εἰ βούλονται . . . χρήσασθαι. The const. is exactly the same as in vii. 3. 4 προπέμπει αὐτοῖς λέγοντα, εἰ βούλονται ἐξιέναι ἐκ τῆς Σικελίας πέντε ἡμερῶν λαβόντες τὰ σφέτερα αὐτῶν, ἐτοίμος εἶναι σπένδεσθαι. — 13. τοὺς τε ἀδίκους : τε correl. to the following δέ, as i. 11. 2; 25. 11; v. 9. 35; vii. 81. 12; viii. 16. 12. Hence C. F. Müller's conjecture (*N. Jahrb.* cxli. p. 363 f.), τοὺς γε ἀδίκους, is unnecessary. Kr. *Spr.* 69, 16, 6; Kühn. 520, n. 3. — κολάσειν : the subj. is τοὺς Λακεδαιμονίους or τοὺς δικαστὰς τῶν Λακεδαιμονίων. The fut. has been correctly restored by Kr. for κολάζειν of the Mss., since it depends on λέγοντα. See Kr.'s note and St. *Qu. Gr.* 2 p. 13.

14. ἐν τῷ ἀσθενεστάτῳ : in the last stage of weakness. Cf. Dio C. lxxiv. 12. 52 ἐν τῷ ἀσθενεστάτῳ ἐγένοντο, Paus. ix. 7. 4 ἐς τὸ ἀσθενέστατον προήχθησαν.

15 ἀσθενεστάτῳ) παρέδοσαν τὴν πόλιν. καὶ τοὺς Πλαταιᾶς
 ἔτρεφον οἱ Πελοποννήσιοι ἡμέρας τινάς, ἐν ὅσῳ οἱ ἐκ
 τῆς Λακεδαίμονος δικασταί, πέντε ἄνδρες, ἀφίκοντο.
 ἐλθόντων δὲ αὐτῶν κατηγορία μὲν οὐδεμία προετέθη. 4
 ἡρώτων δὲ αὐτοὺς ἐπικαλεσάμενοι τοσοῦτον μόνον, εἴ τι
 20 Λακεδαιμονίους καὶ τοὺς ξυμμάχους ἐν τῷ πολέμῳ τῷ
 καθεστῶτι ἀγαθὸν [τι] εἰργασμένοι εἰσίν. οἱ δ' ἔλεγον 5
 αἰτησάμενοι μακρότερα εἰπεῖν καὶ προτάξαντες σφῶν αὐ-
 τῶν Ἀστύμαχόν τε τὸν Ἀσωπολάου καὶ Λάκωνα τὸν Λιει-
 μνήστου, πρόξενον ὄντα Λακεδαιμονίων· καὶ ἐπελθόντες
 25 ἔλεγον τοιαύδε·

—15. Πλαταιᾶς: (not Πλαταιέας) acc. to analogy of Ἀλιάς, i. 105. 1; Δωριᾶς, i. 107. 4; Ἐστιαίᾶς, i. 114. 16. Cf. v. 51. 3.—16. ἐν ὅσῳ: *until*. See on c. 28. 8.—17. πέντε ἄνδρες: one of whom is named by Paus. iii. 9. 1.

18. προετέθη: cf. γνώμας προτιθέναι, c. 36. 21; i. 139. 18; vi. 14. 3; διαγνώμην προθεῖναι, c. 42. 1.—19. ἐπικαλεσάμενοι: *calling forth*. In this sense found only here in Thuc. Cf. Hdt. v. 39. 7.—τοσοῦτον μόνον: cf. τοσοῦτοι μόνου, iv. 110. 12.—21. ἀγαθὸν [τι] εἰργασμένοι: cf. the question of the Romans on the capture of Capua, Liv. xxvi. 33 *ecquis Campanorum bene meritus de republica nostra esset*. As in the three other passages where this formula is repeated (c. 54. 7; 68. 3 and 11) a second *τι* is not found, it has been rightly rejected here by Bm., Cl., and St.

οἱ δ' ἔλεγον: the subj. is all the Plataeans, while in l. 25 the subj. is Astymachus and Laco.—22. αἰτησάμενοι: cf. c. 53. 10.—μακρότερα εἰπεῖν: instead of simply answering

'no,' as they did when asked a second time (c. 68. 12).—προτάξαντες σφῶν αὐτῶν: *having appointed as their advocates*.—23. Αἰειμνήστου: leader of the Plataeans at Marathon and Plataea. See Valek. on Hdt. ix. 64. 7, and Siebel on Plut. *Aristid.* 19.—ἐπελθόντες: as in i. 72. 15; 90. 29; 91. 16; 119. 9, of appearing before an assembly or magistrate, particularly of foreigners. *παρίεναι*, of coming forward to speak. See on i. 72. 15.—25. ἔλεγον: on the tense, see GMT. 57; H. 831. 'The impf. has only to do with the vision of the narrator.' Gildersleeve (*Am. J. of Ph.* iv. p. 160). See on i. 72. 15. Thuc. introduces extended speeches twenty-two times with impf. (i. 72. 15; 119. 10; 139. 25; ii. 10. 11; 34. 25; 71. 6; iii. 36. 28; 41. 4; 52. 25; 60. 6; iv. 84. 9; 91. 13; 94. 12; v. 8. 19; vi. 8. 23; 15. 21; 19. 8; 32. 21; 35. 10; 67. 19; 75. 23; vii. 76. 3), eighteen times with aor. (i. 31. 16; 36. 22; 67. 18; 79. 8; 85. 14; ii. 59. 14; 86. 26; 88. 14; iii. 8. 6; 29. 11; iv. 9. 23; 16. 24; 58. 9; 125. 22; vi. 81. 2; 88. 65; vii. 60. 30; 65. 10).

53 “Τὴν μὲν παράδοσιν τῆς πόλεως, ᾧ Λακεδαιμό-
νιοι, πιστεύσαντες ὑμῖν ἐποιησάμεθα οὐ τοιάνδε δίκην
οἰόμενοι ὑφέξουν, νομιμωτέραν δέ τινα ἔσσεσθαι καὶ ἐν
δικασταῖς οὐκ ἐν ἄλλοις δεξάμενοι, ὥσπερ καὶ ἔσμέν, γε-

DEFENCE OF THE PLATAEANS.

c. 53-59.

53. *The form of procedure begun and the composition of the court cause us anxiety, lest we may have deceived ourselves in the expectations with which we surrendered; but we dare not even under unfavourable circumstances and hostile influences refrain from trying to defend ourselves.*

On this famous and beautiful oration, cf. Dion. II. *de Thuc. hist. iudic.* 42 ὑπὲρ ἀπάσας τὰς ἐν ταῖς ἐπτὰ βίβλοις φερομένας (δημηγορίας) τὴν Πλαταιέων ἀπολογίαν τεθαύμακα, παρ’ οὐδὲν οὕτως ἔτερον, ὡς τὸ μὴ βεβαστανίσθαι μηδὲ κατεπιτετηθεύσθαι, ἀληθεῖ δέ τι καὶ φυσικῶς κεκοσμηθῆσαι χρώματι. τὰ τε γὰρ ἐνθυμήματα πάθος ἐστὶ μεστά, καὶ ἡ λέξις οὐκ ἀποστρέφουσα τὰς ἀκοάς· ἢ τε γὰρ σύνθεσις εὐεπής, καὶ τὰ σχήματα τῶν πραγμάτων ἴδια.

1. τὴν μὲν παράδοσιν . . . ἐποιησάμεθα . . . οἰόμενοι: the emphasis of the sent. is on the participles, οἰόμενοι and ἡγούμενοι, opp. to which is οὖν δὲ φοβούμεθα, l. 6, although μὲν is joined with the decisive fact (τὴν παράδοσιν ἐποιησάμεθα) placed first in the sent. for emphasis. — 2. πιστεύσαντες ὑμῖν: as in c. 59. 22. Cf. also c. 59. 27 ἐκ τῆς ὑμετέρας πίστεως. The aor. as in c. 38. 11; 46. 2. Steup takes πιστεύσαντες as dependent on οἰόμενοι, but enticing as is the parallelism which he suggests between πιστεύ-

σαντες οἰόμενοι and δεξάμενοι ἡγούμενοι, its position shows that the partic. is to be closely connected with ἐποιησάμεθα. οἰόμενοι and ἡγούμενοι contain the twofold grounds of πιστεύσαντες ὑμῖν τὴν παράδοσιν ἐποιησάμεθα, i.e. expecting due process of law and impartial judges. — τοιάνδε: sc. οἴαν ὑπέχονεν, i.e. by the question, εἴ τι Λακεδαιμονίους ἀγαθὸν εἰργάσμεθα. — δίκην ὑφέξουν: iudicium subituros, as in c. 81. 12. Cf. τὴν τιμωρίαν ὑφέξετε, vi. 80. 24. — 3. ἐν δικασταῖς οὐκ ἐν ἄλλοις: on the repetition of the prep., see Herbst, *Gegen Cobet*, p. 31. Kühn. 451, 2. Cf. vi. 82. 18. For the const. (ἐν δικασταῖς γενέσθαι), St. compares Plato *Legg.* 916 b; Soph. *Ant.* 459. Cf. also i. 73. 5 παρὰ δικασταῖς ὑμῖν . . . οἱ λόγοι ἂν γίνοντο. — 4. δεξάμενοι: i.e. εἰ δεξάμεθα, prot. to μάλιστα ἂν φέρεσθαι, both dependent on ἡγούμενοι. “Since we believed that, if we agreed to appear before a court of Lacedaemonians, we should receive an impartial decision,” Steup explains δεξάμενοι as causal to ἡγούμενοι, which is admissible; for an actual stipulation may have been ἐν δικασταῖς οὐκ ἐν ἄλλοις γενέσθαι ἢ ὑμῖν. δέχεσθαι with inf. (γενέσθαι), as i. 143. 8; v. 94. 3; Plato *Rep.* 606 b. — ὥσπερ καὶ ἔσμέν: as we now are. εἶναι is the result of γενέσθαι. By emphasizing the outward fulfillment of their expectation, or perhaps of the condition of the sur-

5 νέσθαι ἢ ὑμῖν ἡγούμενοι τὸ ἴσον μάλιστ' ἂν φέρεσθαι.
 νῦν δὲ φοβούμεθα μὴ ἀμφοτέρων ἅμα ἡμαρτήκαμεν· τὸν ᾖ
 τε γὰρ ἀγῶνα περὶ τῶν δεινοτάτων εἶναι εἰκότως ὑπο-
 πτεύομεν καὶ ὑμᾶς μὴ οὐ κοινοὶ ἀποβῆτε, τεκμαιρόμενοι
 προκατηγορίας τε ἡμῶν οὐ προγεγενημένης ἢ χρῆ ἀντει-
 10 πεῖν (ἀλλ' αὐτοὶ λόγον ἤτησάμεθα) τό τε ἐπερώτημα
 βραχὺ ὄν, ᾧ τὰ μὲν ἀληθῆ ἀποκρίνασθαι ἐναντία γίνε-
 ται, τὰ δὲ ψευδῆ ἔλεγχον ἔχει. πανταχόθεν δὲ ἄποροι ᾖ
 καθεστῶτες ἀναγκαζόμεθα καὶ ἀσφαλέστερον δοκεῖ εἶναι

render, they indicate their anxiety lest they may be deceived in the result. — 5. τὸ ἴσον: *aequum ius*, as i. 34. 7; ii. 37. 5. Cf. c. 67. 21. — φέρεσθαι: with τὸ ἴσον, as τὴν ἀξίωσιν φέρεσθαι, i. 69. 7; δόξαν φέρεσθαι, ii. 11. 36; αἰτίαν φέρεσθαι, ii. 60. 25.

6. φοβούμεθα μὴ ἡμαρτήκαμεν: for μὴ with pf. ind. after verb of fearing, see GMT. 369, 2; H. 888; Kr. *Spr.* 54, 8, 12; Kühn. 589, 6. — ἀμφοτέρων ἡμαρτήκαμεν: cf. *δουὶν ἀμάρτωσιν*, i. 33. 23. ἀμφότερα, i.e. a *δίκη νομιμωτέρα* and impartial judges. Their disappointment in the first respect is expressed by περὶ τῶν δεινοτάτων (Schol. περὶ τοῦ θανάτου), for there could be no thought of this in a *δίκη νομιμωτέρα*. — 8. ὑμᾶς: proleptic const., as ii. 21. 3; 67. 23. — κοινοὶ: *impartial*. Cf. c. 68. 7; iv. 83. 16. — ἀποβῆτε: *evadatis*, as Xen. *Mem.* iv. 8. 8; Plato *Legg.* 878 c. — 9. προκατηγορίας . . . οὐ προγεγενημένης: for similar pleonasms, cf. i. 23. 21; ii. 36. 1; vi. 57. 10; viii. 66. 6. — ἢ χρῆ ἀντειπεῖν: see on c. 11. 18. — 10. λόγον ἤτησάμεθα: sc. a μακρότερος λόγος. Cf. c. 52. 22; 60. 5; 61. 1. Cf. λόγον διδόναι, Dem. ii. 29, 31. —

τό τε ἐπερώτημα βραχὺ ὄν: the acc. after the parenthesis in loose connexion with the preceding gen., as if not τεκμαιρόμενοι, but λογισόμενοι or σκοποῦντες had preceded; or perhaps better, with Pr., to explain as acc. abs., τὸ ἐπερώτημα with βραχὺ ὄν being construed as ἄλλο τι δόξαν, v. 65. 10; κυρωθῆν οὐδέεν, iv. 125. 5. Kühn. 487, x. — 11. ᾧ τὰ μὲν . . . γίνεταί: *to answer which truly is adverse to our interests*. τὰ ἀληθῆ, as well as τὰ ψευδῆ, is obj. of ἀποκρίνασθαι, which is subj. of ἐναντία γίνεταί and of ἔλεγχον ἔχει. ἐναντία is used instead of ἐναντίον, perhaps by assimilation to ἀληθῆ, or the neut. pl. may be compared with ἀδύνατα, c. 88. 4; i. 59. 4; 125. 5; vii. 43. 13. Kr. and Cl. take τὰ ἀληθῆ and τὰ ψευδῆ as subj., and ἀποκρίνασθαι as epexegetic of τὰ ἀληθῆ (see on i. 50. 25). St. and v. H. write ἐναντίον. — 12. ἔλεγχον ἔχει: *refutes itself*. ἔχει = *παρέχει*, as i. 97. 13; ii. 41. 9; 61. 9; 87. 3; iv. 95. 3.

πανταχόθεν ἄποροι καθεστῶτες: cf. ii. 59. 8 πανταχόθεν τῇ γνώμῃ ἄποροι καθεστῶτες. — 13. καὶ ἀσφαλέστερον δοκεῖ εἶναι: this second reason, though almost parenthetically inserted, de-

εἰπόντας τι κινδυνεύειν · καὶ γὰρ ὁ μὴ ῥηθεὶς λόγος τοῖς
 15 ὧδ' ἔχουσιν αἰτίαν ἂν παράσχοι ὡς, εἰ ἐλέχθη, σωτήριος
 ἂν ᾖν. χαλεπῶς δὲ ἔχει ἡμῖν πρὸς τοῖς ἄλλοις καὶ ἡ
 πειθῶ. ἀγνώτες μὲν γὰρ ὄντες ἀλλήλων ἐπεσενεγκάμενοι
 μαρτύρια ὧν ἄπειροι ἦτε ὠφελούμεθ' ἂν · νῦν δὲ πρὸς
 εἰδότας πάντα λελέξεται, καὶ δέδιμεν οὐχὶ μὴ προκατα-
 20 γνόντες ἡμῶν τὰς ἀρετὰς ἥσους εἶναι τῶν ὑμετέρων

termines the const. of the following inf. — 14. **εἰπόντας τι κινδυνεύειν**: *i.e.* not to risk our lives without having said something. *Cf.* i. 20. 12 *δράσαντές τι κινδυνεύσαι*. The emphasis is on the participle. *Cf.* c. 105. 1; i. 23. 25; 82. 10; 144. 6; ii. 61. 3; vii. 14. 1. — **ὁ μὴ ῥηθεὶς λόγος**: = τὸ τὸν λόγον μὴ ῥηθῆναι. *Cf.* c. 36. 11; 66. 15; Xen. *Cyrop.* iii. 3. 51. — **τοῖς ὧδ' ἔχουσιν**: as in c. 59. 18; Plato *Crito*, 46 d. — 15. **αἰτίαν**: *reproach*, or, more exactly, *ground for reproach*, as i. 140. 26.

16. **ἡ πειθῶ**: “the possibility of persuading you.” Only here in Thuc. — 17. **ἀγνώτες . . . ὠφελούμεθ' ἂν**: the subj. of *ἀγνώτες* is *ἡμεῖς τε καὶ ὑμεῖς*, but with *ἐπεσενεγκάμενοι* and *ὠφελούμεθ' ἂν* it is *ἡμεῖς*. See on c. 10. 17; i. 18. 21. — **ἐπεσενεγκάμενοι**: ‘dynamic middle,’ implying that the powers of the subject are exerted, as *παρέχουσθαι*, c. 54. 1; i. 32. 9. *Kr. Spr.* 52, 8, 2. — 18. **ἦτε**: impf. through the influence of the cond. partic. (*ἐπεσενεγκάμενοι* = *εἰ ἐπεσηνεγκάμεθα*. — **πρὸς εἰδότας πάντα**: *to men who know all*, and hence without hope of effect. *πρὸς εἰδότας*, as ii. 43. 5; Aesch. *Agam.* 1402; or *ἐν εἰδόσσι*, ii. 36. 14; iv. 59. 5; vi. 77. 2. — 19. **λελέξεται**: the fut. pf.

is required by the context, and not *λέξεται* (the reading of Laur., preferred by Hude), which the Tragic writers use for the fut. passive (*Soph. O. C.* 1186; *Eur. Alc.* 322; *Ilec.* 906). *St.* See *Kr. Spr.* 53, 9, 3. — **οὐχὶ**: used by Thuc. six times (c. 67. 22; i. 120. 6; ii. 87. 4; vi. 40. 16; vii. 56. 17), always as emphatic neg., generally to intensify the adversative idea. Here the Plataeans reject emphatically the thought that the Lacedaemonians might consider the merits of the Plataeans in the Persian wars less than their own. — **προκαταγνόντες**: *cum praedamnaveritis nos statuentes*. *St.* The same brachylogy as in *καταφρονούντες*, c. 83. 13. Or the meaning may be, *having already formed the unfavourable judgment against*. *Cf.* c. 16. 1; 45. 4. With the former view, *ἡμῶν* would be taken with *τὰς ἀρετὰς* alone; with the latter, it would belong also to *προκαταγνόντες*. — 20. **ἥσους εἶναι τῶν ὑμετέρων**: *are inferior to yours*. Steup suggests that as the Plataeans acknowledge in c. 57. 6 the superiority of the Lacedaemonians (*ἀνδρῶν ἀγαθῶν περὶ αὐτοῦς ἀμείνους ὄντας*), *τῶν ὑμετέρων* may be an interpolation, in which case *ἥσους* would mean *in-*

ἔγκλημα αὐτὸ ποιῆτε, ἀλλὰ μὴ ἄλλοις χάριν φέροντες ἐπὶ
 54 διεγνωσμένην κρίσιν καθιστώμεθα. παρεχόμενοι δὲ ὅμως 1
 ἂ ἔχομεν δίκαια πρὸς τε τὰ Θηβαίων διάφορα καὶ ἐς
 ὑμᾶς καὶ τοὺς ἄλλους Ἑλληνας, τῶν εὖ δεδρασμένων ὑπό-
 μνησιν ποιησόμεθα καὶ πείθειν πειρασόμεθα.

5 “Φαμέν γὰρ πρὸς τὸ ἐρώτημα τὸ βραχύ, εἴ τι Λακε- 2
 δαιμονίους καὶ τοὺς ξυμμάχους ἐν τῷ πολέμῳ τῷδε
 ἀγαθὸν πεποιήκαμεν, εἰ μὲν ὡς πολεμίους ἐρωτᾶτε,
 οὐκ ἀδικεῖσθαι ὑμᾶς μὴ εὖ παθόντας, φίλους δὲ νομί-
 ζοντας αὐτοὺς ἀμαρτάνειν μᾶλλον τοὺς ἡμῖν ἐπιστρατεύ-

sufficient, as in c. 45. 6.—21. αὐτό: referring to the whole preceding clause. Cf. i. 2. 11; 68. 3.—ἀλλὰ . . . καθιστώμεθα: but lest we to gratify others appear before a court that has already decided against us. With bitter irony, in view of the foregone conclusion of the trial, the Plataeans ascribe to themselves the evident purpose of the Lacedaemonians. καθίστασθαι ἐπὶ κρίσιν, with the κριταὶ in mind, as καταστάς ἐπὶ τὸ πλῆθος, iv. 84. 8; ἐπὶ Ἀθηναίους, iv. 97. 9. καθίστασθαι is not passive (cf. c. 92. 14; 93. 3; v. 51. 6), but middle. For διεγνωσμένην, see on c. 42. 1.

54. 1. παρεχόμενοι: bringing forward. Cf. ἐπεσευεγκάμενοι, c. 53. 17. Bl. compares Dion. H. Ant. vii. 32 δίκαια . . . παρεχόμενοι πρὸς ὑμᾶς μεγάλα.—2. δίκαια: just claims, as c. 44. 16.—πρὸς, ἐς: change of prep., as in c. 37. 4, 5; i. 32. 10, 11; 38. 1; Dem. iii. 1.—τὰ Θηβαίων διάφορα: the quarrels with the Thebans. Cf. iv. 79. 10 τὰ παλαιὰ διάφορα τῶν Ἀθηναίων, ii. 27. 9 τὸ Ἀθηναίων διάφορον.—3. δεδρασμένων: this unusual pf. form, found in most Mss., for δεδραμένων, is after

the analogy of δρασθέν, c. 38. 19; vi. 53. 8. St., Bm., and v. H. write, with two inferior Mss., the usual form δεδραμένων, after the analogy of δράμα.—ὑπόμνησιν ποιησόμεθα: as in i. 72. 9; ii. 88. 12.

54. § 2-5. To your unfair question as to our services rendered to you during the war, we reply that we did not break the peace, and not only in the Persian war supported the Hellenes, but also in the uprising of the Helots vigorously aided you.

5. τὸ βραχύ: the emphatic position betrays indignation at the wicked intention.—7. εἰ μὲν ὡς πολεμίους κτέ.: by referring to the possible conditions affecting the question a direct reply is evaded, it is true, but its unwarrantableness in either case is shown.—8. μὴ εὖ παθόντας: these words, notwithstanding their hypothetical character, contain an indirect confession that οὐδὲν ἀγαθὸν πεποιήκασι τοὺς Λακεδαιμονίους, but in the apod., οὐκ ἀδικεῖσθαι ὑμᾶς, any guilt from such conduct is denied.—φίλους δὲ νομίζοντας: i. e. εἰ δὲ φίλους (ἡμᾶς) νομίζετε.—9. αὐτούς: sc. ὑμᾶς.—

10 *σαντας*. τὰ δ' ἐν τῇ εἰρήνῃ καὶ πρὸς τὸν Μῆδον ἀγαθοὶ ὡς
 γεγενήμεθα, τὴν μὲν οὐ λύσαντες νῦν πρότεροι, τῷ δὲ
 ξυνεπιθέμενοι τότε ἐς ἐλευθερίαν τῆς Ἑλλάδος μόνου
 Βοιωτῶν. καὶ γὰρ ἠπειρώταί τε ὄντες ἐνανμαχήσαμεν
 ἐπ' Ἀρτεμισίῳ, μάχῃ τε τῇ ἐν τῇ ἡμετέρα γῆ γενομένη
 15 παρεγενόμεθα ὑμῖν τε καὶ Πausανία, εἴ τί τι ἄλλο κατ'
 ἐκείνον τὸν χρόνον ἐγένετο ἐπικίνδυνον τοῖς Ἑλλησι,
 πάντων παρὰ δύναμιν μετέσχομεν, καὶ ὑμῖν, ὧς Λακεδαι-
 5 μόνιοι, ἰδία, ὅτεπερ δὴ μέγιστος φόβος περιέστη τὴν
 Σπάρτην μετὰ τὸν σεισμόν τῶν ἐς Ἰθώμην Εἰλώτων ἀπο-

ἀμαρτάνειν: for the approach to the
 pf. sense, see GMT. 27; Kr. *Spr.* 53,
 1, 3. Cf. c. 67. 30. — *τοὺς ἡμῖν ἐπι-
 στρατεύσαντας*: appos. to *αὐτοῖς*. Kr.
Spr. 50, 7, 12.

10. τὰ δ' ἐν τῇ εἰρήνῃ καὶ πρὸς τὸν
 Μῆδον: the pl. *τά* indicates the par-
 ticular events in a considerable pe-
 riod. Cf. τὰ πρὸ Ἑλληνος, i. 3. 4.
 The order of time is reversed, as in
 i. 97. 4; 118. 6. — 11. νῦν: as opp.
 to the following *τότε*, refers to the
 beginning of the πόλεμος *βδε* (ii. 2). —
 12. μόνου Βοιωτῶν: rhetorical inaccu-
 racy, for the Thespians did the same
 (Hdt. vii. 132. 4; viii. 50. 8), and acc.
 to Pausanias (ix. 32. 4) the Haliartians
 also. Cf. c. 62. 2; 64. 2.

13. καὶ γάρ: nam et. *καὶ* correl.
 to *καὶ* in l. 17. Kr. *Spr.* 69, 32, 21. —
 ἠπειρώταί τε κτέ.: *τε* which is joined
 to the emphatic *ἠπειρώται* rather than
 to *ἐνανμαχήσαμεν*, where it strictly
 belongs, is correl. to *τε* in l. 14, while
τε in *εἴ τί τι ἄλλο* introduces the *third*
 member. See App. Since *καὶ ὑμῖν*
 . . . ἐπικουρίαν cannot be an explana-
 tion of *τὴν μὲν . . . πρότεροι*, as *καὶ*

γάρ . . . μετέσχομεν is of τῷ δὲ . . .
 Βοιωτῶν, the former clause (*καὶ ὑμῖν
 κτέ.*) must be considered as rather
 loosely connected with the main sent.,
 τὰ δὲ . . . γεγενήμεθα. — 14. μάχῃ τε
 γενομένη: for the dat. without prep.
 denoting time *when*, see G. 1192;
 H. 782; Kr. *Spr.* 48, 2, 9. Cf. i. 44.
 3; 128. 17; ii. 20. 3. For the order,
 see on c. 9. 3. — 15. παρεγενόμεθα . . .
 Πausανία: cf. Hdt. ix. 28. 26; Plut.
Aristid. 20; Diod. xi. 32. — 17. πάν-
 των: connected *κατὰ ξύνεσιν* with *εἴ
 τί ἄλλο*. — παρὰ δύναμιν: *beyond our
 strength*, as c. 57. 18; i. 70. 9; viii.
 2. 12.

18. ὅτεπερ δὴ: *just when*. — πε-
 ριέστη: with acc., also iv. 10. 3; 55.
 10; v. 73. 6; viii. 2. 22; 15. 3; with-
 out expressed obj., iv. 34. 24; viii. 1.
 9. Cf. Dem. xviii. 195 *τοσοῦτος κίν-
 δυνος καὶ φόβος περιέστη τὴν πόλιν*, Tac.
Hist. iv. 79 *circumsteterat Civi-
 lem et alius metus*. — 19. τῶν ἐς
 Ἰθώμην Εἰλώτων ἀποστάντων: obj.
 gen. after *φόβος*. Kr. *Spr.* 47, 7, 2.
 The attrib. partic. is placed after its
 noun when attended by other modi-

20 στάντων, τὸ τρίτον μέρος ἡμῶν αὐτῶν ἐξεπέμφαμεν ἐς ἐπικουρίαν· ὧν οὐκ εἰκὸς ἀμνημονεῖν.

55 “Καὶ τὰ μὲν παλαιὰ καὶ μέγιστα τοιοῦτοι ἤξιώ-
 1 σαμεν εἶναι, πολέμιοι δὲ ἐγενόμεθα ὕστερον. ὑμεῖς δὲ
 αἴτιοι· δεομένων γὰρ ξυμμαχίας ὅτε Θηβαῖοι ἡμᾶς ἐβιά-
 σαντο. ὑμεῖς ἀπεώσασθε καὶ πρὸς Ἀθηναίους ἐκελεύετε
 5 τραπέσθαι ὡς ἐγγὺς ὄντας, ὑμῶν δὲ μακρὰν ἀποικούν-
 των. ἐν μέντοι τῷ πολέμῳ οὐδὲν ἐκπρεπέστερον ὑπὸ 2
 ἡμῶν οὔτε ἐπάθετε οὔτε ἐμελλήσατε. εἰ δ' ἀποστήναι 3
 Ἀθηναίων οὐκ ἠθελήσαμεν ὑμῶν κελευσάντων, οὐκ ἠδι-
 κοῦμεν. καὶ γὰρ ἐκείνοι ἐβοήθουν ἡμῖν ἐναντία Θηβαίους,
 10 ὅτε ὑμεῖς ἀπωκνεῖτε, καὶ προδοῦναι αὐτοὺς οὐκέτι ἦν

fiers, as often in Thuc. G. 969; Kühn. 464, 8. See on i. 11. 19. For the facts, cf. i. 101. § 2. — 20. ἡμῶν αὐτῶν: i.e. of our citizens. Cf. ii. 39. 16. — 21. ὧν: the rel. serves as an emphatic connective. Cf. i. 9. 19; 33. 13, etc.

55. *The alliance with the Athenians we sought only when you had rejected our appeal for aid against Thebes and referred us to them; to abandon it would have been shameful. The responsibility, furthermore, for what happens in war belongs to the leaders.*

1. ἤξιώσαμεν: we regarded it our duty, as in i. 22. 9. — 3. δεομένων: sc. ἡμῶν. For subj. of gen. abs. thus freq. omitted, see on c. 34. 17. — ἐβιάσαντο: did violence to, with acc. as in i. 38. 12; viii. 53. 9. This account of the occurrence, which acc. to c. 68. 31, happened in 520 or 519 B.C., is corroborated by Hdt. vi. 108. 6 *πειεζύμενοι ὑπὸ Θηβαίων οἱ Πλαταιεῖς*

ἐδίδοσαν . . . σφέας αὐτοῦς. — 5. ὑμῶν . . . ἀποικούντων: gen. abs., co-ord. with ὡς ἐγγὺς ὄντας, though ὑμεῖς precedes. See on c. 13. 30; 112. 21. — μακρὰν ἀποικούντων: cf. μακρὰν ἀπεῖναι, c. 13. 23; ἡμεῖς ἐκαστέρῳ οἰκέομεν, Hdt. vi. 108. 9.

6. οὐδὲν ἐκπρεπέστερον: nothing very unusual. Cf. ἐκπρεπῶς, i. 38. 9. — 7. ἐμελλήσατε: sc. παθεῖν. Cf. c. 11. 4; 20. 16.

εἰ δὲ . . . οὐκ ἠθελήσαμεν: the fact in hypothetical form. See on c. 32. 6. οὐ belongs to the verb only. GMT. 384; Kr. Spr. 67, 4, 1; Kühn. 513, 4. — 8. ὑμῶν κελευσάντων: referring to the demand of Archidamus, ii. 72. Cf. c. 64. 13; 68. 6. — 9. ἐναντία: acc. of inner obj. as adv., as in i. 29. 6. Cf. ὁμοῖα, i. 25. 18; ἀγχώματα, vii. 71. 21; βοήθησαί μοι τὰ δίκαια, Dem. xxxviii. 2. Kühn. 410, x. 5. — 10. ἀπωκνεῖτε: you held back, abs., as iv. 11. 16; vi. 18. 1; vii. 21. 23; with acc. c. 20. 10; 30. 12; vi. 92. 23;

καλόν, ἄλλως τε καὶ οὓς εἶ παθῶν τις καὶ αὐτὸς δεόμε-
 νος προσηγάγετο ξυμμάχους καὶ πολιτείας μετέλαβεν, ἰέ-
 ναι δὲ ἐς τὰ παραγγελλόμενα εἰκὸς ἦν προθύμως. ἃ δὲ 4
 ἑκάτεροι ἐξηγείσθε τοῖς ξυμμάχοις, οὐχ οἱ ἐπόμενοι αἴ-
 15 τιοι εἶ τι μὴ καλῶς ἐδράτο, ἀλλ' οἱ ἄγοντες ἐπὶ τὰ μὴ
 ὀρθῶς ἔχοντα.

56 “Θηβαῖοι δὲ πολλὰ μὲν καὶ ἄλλα ἡμᾶς ἠδίκησαν, 1
 τὸ δὲ τελευταῖον αὐτοὶ ξύνιστε, δι' ὅπερ καὶ τάδε πάσχο-
 μεν. πόλιν γὰρ αὐτοὺς τὴν ἡμετέραν καταλαμβάνοντας 2
 ἐν σπονδαῖς καὶ προσέτι ἱερομηνία ὀρθῶς ἐτιμωρησάμεθα

viii. 12. 2. — 11. **τις**: here for *ἡμεῖς*. Cf. *on* in French Comedy. Kr. *Spr.* 51, 16, 8. — 12. **καὶ πολιτείας μετέλαβεν**: *sc. αὐτῶν*. In Greek, when the rel. would appear in successive clauses in different cases, it is usually omitted in the second, often being represented by a dem. or pers. pronoun. Cf. i. 10. 20; 42. 2; ii. 4. 25; 84. 9. G. 1040; II. 1005; Kr. *Spr.* 60, 6, 2; Kühn. 561, 1. The reference is to the relation of *ἰσοπολιτεία*, acc. to which a citizen of the one city on removing to the other immediately became a citizen of the latter. See Niebuhr, *Hist. of Rome*, ii.² p. 58 ff. — **ἰέναι ἐς τὰ παραγγελλόμενα**: as in i. 121. 5. *τὰ παραγγελλόμενα* is used esp. of military orders. Cf. ii. 11. 39; 84. 18; 89. 40; iv. 34. 23. — 13. **προθύμως**: placed last for emphasis. Cf. i. 77. 19.

ἃ δὲ ἑκάτεροι ἐξηγείσθε: *whatsoever each of you directed as 'Hegemones.'* ἃ is cogn. acc. Cf. c. 93. 15; v. 66. 10. — 15. **ἐδράτο**: Reiske's conjecture from Bk.'s *Anecd.* p. 143; preferable from *εδράτε* of the Mss., since here in

the prot. an impersonal reference to acts in general suits the context better and is more forcible. For the thought, cf. c. 65. 10.

56. *The Thebans have wronged us in many other respects, and now finally by the wanton surprise of our city, for which we have justly punished them. It would not be right that we should now suffer on their account. If you regard justice and your own true interests, you cannot permit this.*

2. **ξύνιστε**: *i.e.* of your own knowledge. Cf. i. 73. 13; ii. 35. 10; iv. 68. 24. — **δι' ὅπερ**: Pp.'s conjecture, since it refers to *τὸ τελευταῖον*, which, as opp. to *πολλὰ καὶ ἄλλα*, is clearly not adv., but the obj. of *ξύνιστε*.

3. **πόλιν γὰρ αὐτοὺς κτέ.**: cf. ii. 2-6; iii. 65, 66. For the order (*πόλιν τὴν ἡμετέραν*), see on c. 9. 3; 54. 14. — **καταλαμβάνοντας**: pres. partic., of the unsuccessful attempt. Cf. ii. 3. 3; 5. 21. — 4. **ἐν σπονδαῖς**: temporal, as c. 65. 2; i. 55. 14; ii. 5. 20; vii. 18. 13. Cf. *ἐν τῷ πολέμῳ*, c. 52. 20; 54. 6; 68. 11. — **ἱερομηνία**: *on a holi-*

5 κατὰ τὸν πᾶσι νόμον καθεστῶτα, τὸν ἐπίοντα πολέ-
μιον ὅσιον εἶναι ἀμύνεσθαι. καὶ νῦν οὐκ ἂν εἰκότως δι'
αὐτοὺς βλαπτοίμεθα. εἰ γὰρ τῷ αὐτίκα χρησίμῳ ὑμῶν ::
τε καὶ ἐκείνων πολεμίῳ τὸ δίκαιον λήψεσθε, τοῦ μὲν ὀρ-
θοῦ φανείσθε οὐκ ἀληθεῖς κριταὶ ὄντες, τὸ δὲ ξυμφέρον
10 μᾶλλον θεραπεύοντες. καίτοι εἰ νῦν ὑμῖν ὠφέλιμοι δο- 4
κούςιν εἶναι, πολὺ καὶ ἡμεῖς καὶ οἱ ἄλλοι Ἕλληνες μάλ-
λον τότε ὅτε ἐν μείζονι κινδύνῳ ἦτε. νῦν μὲν γὰρ ἐτέ-
ροις ὑμεῖς ἐπέρχεσθε δεινοί· ἐν ἐκείνῳ δὲ τῷ καιρῷ, ὅτε
πᾶσι δουλείαν ἐπέφερεν ὁ βάρβαρος, οἶδε μετ' αὐτοῦ

day, as in c. 65. 2: This circum-
stance is not mentioned in the de-
tailed account of the event, ii. 2. ff.—
ὀρθῶς ἐπιμωρησάμεθα: the Plataeans
pass lightly over the especial charge
concerning their conduct, while the
Thebans emphasize just this point
most strongly, c. 66. § 2.—**5. τὸν . . .
καθεστῶτα**: for the order, see on c.
54. 19. For the thought, *cf.* vii. 68.
3 ff.—**πολέμιον**: emphatic pred., as
an enemy. *Cf.* c. 65. 6; 66. 1.—
6. οὐκ εἰκότως: *cf.* c. 58. 9 *εἰκότως*
τιμωρήσεσθε, and c. 57. 2 *εἰ δὲ περὶ*
ἡμῶν γνώσεσθε μὴ τὰ εἰκότα.—**δι'**
αὐτούς: *cf.* c. 57. 12 *διὰ Θηβαίους*.

7. εἰ γὰρ . . . τὸ δίκαιον λήψεσθε:
τὸ δίκαιον (see on c. 10. 1; v. 86. 6)
λαμβάνειν, *measure justice*, with which
the dat. is connected, as with *μετρεῖν*,
τεκμαίρεσθαι τί τι. The unworthy
motive for such a decision is indi-
cated by the closely connected τῷ
αὐτίκα χρησίμῳ ὑμῶν τε καὶ ἐκείνων
πολεμίῳ, in which one art. covers
both subst. phrases (see on c. 2. 6;
i. 6. 1; 120. 10). *Cf.* Dem. xviii. 31
τὸ . . . ἐν τῇ προσειᾷ πρῶτον κλέμμα

μὲν Φιλίππον, δωροδόκημα δὲ τῶν ἀδίκων
τούτων ἀνθρώπων. The chiasmic ar-
rangement (*χρησίμῳ ὑμῶν . . . ἐκείνων*
πολεμίῳ), by which the close con-
nexion of the pron. with the adjs.
is shown, accounts for the unusual
position of *τε καὶ*. “If you, influenced
by your present advantage and their
hostility, shall decide the question of
right.”—**9. τὸ ξυμφέρον**: in the sense
of immediate advantage, expediency
(*cf.* ii. 40. 23), as opp. to *ὀρθόν*, which
here and c. 66. 20 (*τὰ ὀρθά*) is the
result at once of right judgment and
honest intention. In v. 90. 2 τὸ ξυμ-
φέρον is similarly opp. to τὸ δίκαιον.
In l. 25 it means *true advantage*. For
the const. with *θεραπεύειν*, *cf.* vi. 79. 1
τὸ δίκαιον . . . *θεραπεύετε*, Soph. *Phil.*
149 τὸ παρὸν *θεραπεύειν*, Polyb. xi. 4. 2
καιρὸν πάντα θεραπεύειν.

10. νῦν: sharply contrasted with
τότε in l. 12, both occupying emphatic
positions at the beginning and end of
their respective clauses. *Cf.* c. 54.
11, 12.—**11. μᾶλλον τότε**: *sc.* ὠφέ-
λιμοι ἦμεν. *Cf.* c. 40. 5; i. 86. 7; vi.
60. 13.

15 ἦσαν. καὶ δίκαιον ἡμῶν τῆς νῦν ἀμαρτίας, εἰ ἄρα ἡμάρ- 5
 τηται, ἀντιθεῖναι τὴν τότε προθυμίαν, καὶ μείζω τε πρὸς
 ἐλάσσω εὐρήσετε καὶ ἐν καιροῖς οἷς σπάνιον ἦν τῶν Ἑλ-
 λήνων τινὰ ἀρετὴν τῇ Ξέρξου δυνάμει ἀντιτάξασθαι,
 ἐπηνοῦντό τε μᾶλλον οἱ μὴ τὰ ξύμφορα πρὸς τὴν ἔφο-
 20 δον αὐτοῖς ἀσφαλεῖα πράσσοντες, ἐθέλοντες δὲ τολμᾶν
 μετὰ κινδύνων τὰ βέλτιστα. ὧν ἡμεῖς γενόμενοι καὶ τι- 6
 μηθέντες ἐς τὰ πρῶτα νῦν ἐπὶ τοῖς αὐτοῖς δέδιμεν μὴ
 διαφθαρῶμεν, Ἀθηναίους ἐλόμενοι δικαίως μᾶλλον ἢ ὑμᾶς
 κερδαλέως. καίτοι χρῆ ταῦτὰ περὶ τῶν αὐτῶν ὁμοίως 7

15. ἡμῶν: belongs to both τῆς νῦν ἀμαρτίας and τὴν τότε προθυμίαν, and by its position acquires almost the force of a dat. of interest. See on i. 30. 14. — ἀμαρτίας . . . ἀντιθεῖναι: the gen. as in ii. 85. 9. Kr. *Spr.* 47, 23, 2. — ἄρα: intimating doubt, a force retained from its interr. use, it is here, as c. 67. 4, rather negatively inclined (*if indeed*); but generally after *ei* and ἦν it is positive in force (*if perhaps*, c. 30. 10; i. 27. 9; 70. 23; 84. 9; 93. 30; 123. 5; 136. 12; 140. 7, etc.). — ἡμάρτηται: impers. pass., as παραβαίνεται, c. 45. 11. — 16. ἀντιθεῖναι: as in ii. 85. 8. — μείζω πρὸς ἐλάσσω: Schol. μείζω προθυμίαν πρὸς ἐλάσσω ἀμαρτίαν. πρὸς, as against; see on c. 43. 15. — 18. ἀντιτάξασθαι: to array against. Here lit., in ii. 87. 22 it is fig. — 19. ἐπηνοῦντό τε . . . πράσσοντες: and they were more commended who did not with respect to the attack seek their own advantage in security. πράσσοντες has reference to negotiations with the enemy. ἀσφαλεῖα, as opp. to μετὰ κινδύνων, equiv. to δι' ἀσφαλείας, i. 17. 3. It is used adv.

also Soph. *O. R.* 51. Some edit. take it with αὐτοῖς, for their own security.

— 20. ἐθέλοντες δὲ . . . τὰ βέλτιστα: the order is chiasmic with regard to the preceding clause. The open ἐθέλοντες τολμᾶν is opposed to the secret πράσσοντες, μετὰ κινδύνων to ἀσφαλεῖα, τὰ βέλτιστα ("what was wholesomest for all") to τὰ ξύμφορα αὐτοῖς.

21. ὧν: partitive genitive with γενόμενοι. G. 1094, 7; H. 732 a; Kr. *Spr.* 47, 9, 2. — τιμηθέντες ἐς τὰ πρῶτα: as in c. 39. 9. On the matter, cf. ii. 71. § 2 f., and Plut. *Aristid.* 20, who says that the ἀριστεῖα were adjudged to the Plataeans. — 22. ἐπὶ τοῖς αὐτοῖς: for the same conduct, to be taken with διαφθαρῶμεν. Cf. ἐπὶ προδοσίᾳ, i. 138. 31; ἐπὶ βραχεῖα προφάσει, i. 141. 4. — 23. ἐλόμενοι: with acc. (τινα or τά τινος) of party attitude, as c. 63. 11; 64. 6; ii. 7. 9. — 24. κερδαλέως: for mere advantage, as κερδαλέον, ii. 53. 11. It is contrasted with δικαίως, as τὸ ξυμφέρον above (9) with τὸ δίκαιον.

καίτοι . . . καθιστῆται: these words are directed (see Stahl, *N. Jahrb.* xvii. p. 117 f.) against a change of

25 φαίνεσθαι γιγνώσκοντας καὶ τὸ ξυμφέρον μὴ ἄλλο τι νομίσαι. ἢ τῶν ξυμμάχων τοῖς ἀγαθοῖς ὅταν αἰεὶ βέβαιον τὴν χάριν τῆς ἀρετῆς ἔχουσι καὶ τὸ παραυτίκα που ὑμῖν ὠφέλιμον καθιστῆται.

57 “Προσκέψασθέ τε ὅτι νῦν μὲν παράδειγμα τοῖς πολ- 1

judgment on the part of the Lacedaemonians with regard to the consistent conduct of the Plataeans, which would have the saddest results for them (*ἐπὶ τοῖς αὐτοῖς δέδιμεν μὴ διαφθαρῶμεν*, as quite similarly in the transition from c. 57 to c. 58, *καίτοι ἀξιούμεν γε κτέ.* is opp. to *δέδιμεν μὴ οὐ βέβαιοι ἦτε*). They are, therefore, not a justification of the Plataeans, but an admonition to the Lacedaemonians. This view necessitates Heilmann's conjecture *ἔχουσι* (agreeing with *ὑμῖν*) for *ἔχουσι*. “You must, however, show yourselves consistent in your judgments concerning the same course of conduct, and consider your true advantage to be only this—to have an ever-enduring sense of gratitude toward good allies for their virtue, while your own immediate interest is secured,” *i.e.* your true interest is subserved only where the advantage of the moment comports with lasting gratitude to deserving allies. From the first general claim (*χρῆ . . . ὁμοίως φαίνεσθαι γιγνώσκοντας*) there is a transition with the aor. *νομίσαι* to the present case, and with *ὑμῖν* definitely to the Lacedaemonians. While *τῶν ξυμμάχων οἱ ἀγαθοί* is a general term for all deserving allies, the Plataeans have esp. in mind the *ἀρετῆ* displayed by themselves in the Persian wars (as just described in § 5),

for which they claim *αἰεὶ βέβαιον τὴν χάριν*. The matter of present advantage (*καὶ τὸ παραυτίκα ὠφέλιμον*) is placed in the background by the emphatic position of *αἰεὶ βέβαιον τὴν χάριν*, by the particle *καὶ* (*also*), and by *που*. — 25. *μὴ ἄλλο τι νομίσαι*: see on c. 30. 12. — 27. *ἔχουσι*: for the position, *cf.* i. 39. 9 *διαφόρους ὄντας ἡμῖν δέχεσθαι σφᾶς*. — *τὸ παραυτίκα που ὠφέλιμον*: that these words belong together seems clear from *τῶ αὐτίκα χρησίμῳ* (7), and from the consideration that, from l. 7 on, above all the narrow regard for immediate advantage is to be proved inadmissible. *παραυτίκα*, as in ii. 64. 27; vii. 57. 46. For the emphatic position of *ὑμῖν*, *cf.* i. 68. 1; 70. 5; v. 82. 23; vii. 78. 26. — 28. *καθιστῆται*: *cf.* i. 73. 19; 96. 6; 102. 22; 109. 2; iv. 86. 16.

57. *And if Sparta should for the sake of Thebes inflict upon Plataea a cruel punishment, it would be universally regarded as an unnatural deed, and your present reputation among the Hellenes for justice would be gone.*

1. *προσκέψασθε*: praeterea considerate, which Meineke (*Herm.* iii. p. 364) and v. H. (*Stud. Thuc.* p. 44) conjecture and St. adopts, is preferable here, where the orators pass to a new consideration, to *προσκέψασθε* of the Mss. Nor is

λοῖς τῶν Ἑλλήνων ἀνδραγαθίας νομίζεσθε· εἰ δὲ περὶ
 ἡμῶν γνώσεσθε μὴ τὰ εἰκότα, (οὐ γὰρ ἀφανῆ κρινεῖτε
 τὴν δίκην τήνδε, ἐπαινούμενοι δὲ περὶ οὐδ' ἡμῶν μεμ-
 5 πτῶν) ὁράτε ὅπως μὴ οὐκ ἀποδέξωνται ἀνδρῶν ἀγαθῶν
 πέρι αὐτοὺς ἀμείνους ὄντας ἀπρεπές τι ἐπιγνώναι, οὐδὲ
 πρὸς ἱεροῖς τοῖς κοινοῖς σκῦλα ἀπὸ ἡμῶν τῶν εὐεργετῶν
 τῆς Ἑλλάδος ἀνατεθῆναι. δεινὸν δὲ δόξει εἶναι Πλάταιαν 2

the *look into the future*, which Cl. considers the main thought here, expressed in (5) ὁράτε ὅπως μὴ οὐκ ἀποδέξωνται and (8) δεινὸν δὲ δόξει, any more than in c. 56. 8 τοῦ μὲν ὄρθου φανεῖσθε οὐκ ἀληθεῖς κριταὶ ὄντες.—**παράδειγμα**: an example, as ii. 37. 2. See on c. 40. 37.—**2. ἀνδραγαθίας**: here in the general sense of *uprightness* (not *bravery*, as c. 64. 16; ii. 42. 11; v. 101. 2), and ἀνδρῶν ἀγαθῶν and ἀμείνους follow in the same general signification.—**3. μὴ τὰ εἰκότα**: cf. c. 56. 6. The neg. here, as well as in οὐδ' ἡμῶν μεμπτῶν below, is out of its regular place, since μὴ belongs to εἰκότα, οὐδ' to μεμπτῶν. Cf. c. 67. 7; i. 5. 5; 78. 1; ii. 67. 34; 102. 22.—**οὐ γὰρ . . . μεμπτῶν**: the causal clause, thus placed in parataxis before the main one, is not rare in Thuc. See on i. 31. 7. For the sentiment, cf. Sall. *Cat.* 51. 12.—**ἀφανῆ**: pred. adj. with adv. force, as c. 30. 4.—**4. ἐπαινούμενοι . . . μεμπτῶν**: sc. κρινεῖτε τὴν δίκην τήνδε. The antithesis, if strictly carried out, would have been perhaps ἐπιφανεστάτην δὲ ἐπαινούμενοι οὐδὲ ἡμᾶς μεμπτῶν κρινούστας. Against the assumption of an ἀφανῆς δίκη two grounds are advanced, the nature of the judges and that of those to be judged.—

περὶ οὐδ' ἡμῶν μεμπτῶν: this order, since in independent const. the sent. would have been οὐδ' ἡμεῖς μεμπτῶν ἔσμεν. As to resemblances here and elsewhere in this and the following chapter to expressions in the *Palamedes* (§ 35 f.) attributed to Gorgias, see Maass, *Herm.* xxii. p. 580 f.; also Scheel, *de Gorg. discipl. vestigiis*, 1890, p. 55 ff.—**5. οὐκ ἀποδέξωνται**: 'litotes,' for μέμφονται, as vii. 48. 18. With dependent inf., as δέχεσθαι, c. 53. 4.—**6. αὐτοῦς**: for ὑμᾶς αὐτοῦς. Cf. c. 54. 9.—**ἀπρεπές τι**: cf. c. 67. 16.—**ἐπιγνώναι**: seems to have reference to the preliminary decision made at the surrender of the city, *decide further or afterwards*. Cf. i. 70. 8; ii. 65. 48. But as it is used of judicial decision in Dion. H. *Ant.* xi. 52 ἦν αὐτοὶ μεθ' ὄρκου δικάσαντες ἐτέρων ἐπέγνωσαν εἶναι (cf. also C. I. G. ii. 1845, l. 71 f. περὶ δὲ τοῦ ἀδυνάτου βουλά καὶ ἀλία ἐπιγινωσκέτω), this may be the meaning here.—**οὐδέ**: sc. ἀποδέξωνται.—**7. ἱεροῖς τοῖς κοινοῖς**: order, as in c. 54. 14; 56. 3. As in v. 18. 3, the temples at Olympia and Delphi are esp. meant.

8. Πλάταιαν Λακεδαιμονίουσ πορθῆσαι: that Lacedaemonians lay waste Plataea. The use of the proper name

10 Λακεδαιμονίους πορθῆσαι, καὶ τοὺς μὲν πατέρας ἀνα-
γράφαι εἰς τὸν τρίποδα τὸν ἐν Δελφοῖς δι' ἀρετὴν τὴν
πόλιν, ὑμᾶς δὲ καὶ ἐκ παντὸς τοῦ Ἑλληνικοῦ πανοικε-
σία διὰ Θηβαίους ἐξαλεῖψαι. εἰς τοῦτο γὰρ δὴ ξυμ-
φορᾶς προκεχωρήκαμεν, οἵτινες Μῆδων τε κρατησάντων

instead of ὑμᾶς emphasizes the unnaturalness (δεινόν) of the deed, since the mind recurs at once to the Spartan claim to be the liberators of Greece (see on c. 13. 35), as well as to the honour they had once paid to Plataea. So in l. 12 the mere word Θηβαίους recalls their betrayal of the Greek cause in the Persian wars (cf. Hdt. vii. 132. 4). — 9. καὶ κτέ.: in the double clause introduced by καὶ as a further element of the δεινόν, the former (τοὺς μὲν . . . τὴν πόλιν), though in parataxis, is subord. to the latter (ὑμᾶς δὲ . . . ἐξαλεῖψαι). Cf. i. 28. 15. — 10. τὸν τρίποδα τὸν ἐν Δελφοῖς: cf. i. 132. 10 τὸν τρίποδά ποτε τὸν ἐν Δελφοῖς, ὃν ἀνέθεσαν οἱ Ἕλληνες ἀπὸ τῶν Μῆδων ἀκροθίνιον, Hdt. ix. 81. 3 ὁ τρίπους ὁ χρυσεὸς ἀνετέθη ὁ ἐπὶ τοῦ τρικαρῆνου ὄφιος τοῦ χαλκεῖου ἐπιστεωὶς ἄγχιστα τοῦ βωμοῦ. The gold tripod was carried off by the Phocians in the sacred war (Paus. x. 13. 5). The bronze column of three intertwined snakes, which was removed by Constantine to Byzantium and placed in the hippodrome, the modern Atmeidan (Gibbon, chap. 17, note 48), was brought to light in 1856. It bears the names of all the Greek states which took part in the Persian war. — 11. παντὸς τοῦ Ἑλληνικοῦ: sc. ἔθνους, as in c. 82. 3. Cf. i. 1. 6; 6. 23. — πανοικεσία: cf. ii. 16. 4; Dio C. xli. 7. For the form, see St. Qu.

Gr.² p. 46. The word is generally considered to mean here, *house and all*, 'root and branch'; but Steup, who renders 'with all its houses,' maintains that both this expression and Πλάταιαν Λακεδαιμονίους πορθῆσαι refer to the fate of the city (cf. 68. 19), not of its inhabitants, since the women, children, old people, and other non-combatants, besides nearly half of the original defenders, were in Athens (cf. 24. § 2; ii. 6. 18; 72. 17; 78. § 3). — 12. διὰ Θηβαίους: cf. δι' αὐτούς, c. 56. 6. — ἐξαλεῖψαι: *to blot out*, forms with ἐκ παντὸς τοῦ Ἑλληνικοῦ a striking antithesis to ἀναγράψαι εἰς τὸν τρίποδα. There is the same antithesis in the examples compared by Bl., Ar. Pax 1181 τοὺς μὲν ἐγγράφοντας ἡμῶν, τοὺς δ' ἐξαλείφοντας, Eur. Pel. (frg. 4) ὃν γ' ἐξαλείφει ῥᾶον, ἢ γράφει, θεός. The same literal and fig. use obtains in ἐξαλείφειν as in delere. In the fig. sense as here used, it seems to be mainly Tragic and Ionic. Cf. Aesch. Choeph. 503; Sept. 15; Eur. Hec. 590; Hel. 262; Hipp. 1241; I. T. 698; Hdt. vii. 220. 10; Plato Theaet. 187 b, Plut. de Fort. 4, and Aristides's imitation (ii. 857), ἐξαλεῖψαι Λακεδαιμονίους ἐκ τῆς Ἑλλάδος. εἰς τοῦτο ξυμφορᾶς: cf. εἰς τοῦτο ἀνάγκης, i. 49. 31; Plato Theaet. 170 d; εἰς τοῦτο δυστυχίας, vii. 86. 25; ἐν τούτῳ παρασκευῆς, ii. 18. 1; εἰς τοῦθ' ὑβρεως, Dem. iv. 34; xxii. 16. G.

ἀπωλλύμεθα καὶ νῦν ἐν ὑμῖν τοῖς πρὶν φιλτάτοις Θηβαίων
 15 ἡσσωμέθα καὶ δύο ἀγῶνας τοὺς μεγίστους ὑπέστημεν,
 τότε μὲν, τὴν πόλιν εἰ μὴ παρέδομεν, λιμῶ διαφθαρῆ-
 ναι; νῦν δὲ θανάτου κρίνεσθαι. καὶ περιεώσμεθα ἐκ 4
 πάντων Πλαταιῆς οἱ παρὰ δύναμιν πρόθυμοι ἐς τοὺς
 Ἕλληνας ἐρήμοι καὶ ἀτιμώρητοι· καὶ οὔτε τῶν τότε ζυμ-
 20 μάχων ὠφελεῖ οὐδεὶς, ὑμεῖς τε, ὧ Λακεδαιμόνιοι, ἢ μόνῃ
 ἐλπίς, δέδιμεν μὴ οὐ βέβαιοι ᾗτε.

1088; H. 730 c. — 14. ἀπωλλύμεθα: Steup renders *were ruined*, since the reference is to the burning of their city by Xerxes (Hdt. viii. 50). Even with this reference, however, the rendering *were all but ruined* is admissible. GMT. 38. — καὶ νῦν κτέ.: Steup explains that καὶ co-ordinates ἀπωλλύμεθα with both the following clauses, and that νῦν ἐν ὑμῖν does not refer to the present trial, but is more general. But surely the evident reference in c. 67. 27 to this very passage shows that the present case is meant. — ἐν ὑμῖν: *before you* (as judges). For the prep., see on c. 53. 3. — Θηβαίων: the mere name here implies τῶν ἐχθίστων πάντων. See on l. 8. — 15. ἡσσωμέθα: used in a forensic sense. — δύο ἀγῶνας τοὺς μεγίστους: for the order, see on c. 42. 4. — 16. τότε μὲν: *i.e.* before we decided to surrender. Cf. c. 52. § 1, 3; 59. 20. τότε is often thus used of a time assumed as well known. Cf. c. 69. 2; i. 101. 8; vii. 31. 12. — εἰ μὴ παρέδομεν: nisi tradidissemus, the apod. being ἀγῶνας ὑπέστημεν (= ἐκινδυνεύσαμεν) διαφθαρῆναι. GMT. 427 a. Cf. c. 74. 11. — 17. θανάτου κρίνεσθαι: *to be tried on a capital charge*. For the gen., see G. 1133; H. 745 b; Kr.

Spr. 47, 22, 1; Kühn. 419, x. 11. Cf. Xen. *Cyrop.* i. 2. 14 θανάτου οὔτοι κρίνουσιν, Hdt. vi. 136. 4 θανάτου ὑπαγαγῶν ὑπὸ τὸν δῆμον Μιλτιάδεα ἐδίωκε τῆς Ἀθηναίων ἀπάτης εἵνεκεν. Steup thinks that δίκη, which is found in all the best Mss. except Vat., should be inserted after θανάτου. Cf. δίκη κρίνεσθαι, i. 39. 1; iv. 122. 16, and θανάτου δίκην ἀπολογοσάμενος, viii. 68. 16.

περιεώσμεθα ἐκ πάντων: *we have been spurned by all*, lit. *thrust out from all*. Cf. c. 67. 27; Arist. *Pol.* 1304 a, 1306 a. Note the wonderful pathos of the sent., brought out esp. by the antithesis Πλαταιεῖς . . . Ἕλληνας (cf. c. 59. 25). See on l. 8 and 14. — 18. παρὰ δύναμιν: cf. c. 54. 17. — 19. ἐρήμοι καὶ ἀτιμώρητοι: *deserted and unaided* (cf. τιμωρία, c. 20. 4), pred. of effect after περιεώσμεθα. Cf. i. 90. 20; ii. 75. 22; vii. 4. 11; 29. 17. — τῶν τότε . . . οὐδεὶς: *i.e.* none of the other members of the alliance formed at the time of the Persian war. — 20. οὐδεὶς, ὑμεῖς τε κτέ.: the chiasmic order produces a fine effect, as also the antithesis ἢ μόνῃ ἐλπίς, δέδιμεν. — ἢ μόνῃ ἐλπίς: cf. ἢ μεγίστῃ ἐλπίς, Luc. *Piscat.* 3; unica spes, Liv. xxi. 11; Curt. iii. 8. 1. — 21. οὐ βέβαιοι: *not to be*

58 "Καίτοι ἀξιούμέν γε καὶ θεῶν ἔνεκα τῶν ξυμμαχι- 1
 κῶν ποτε γενομένων καὶ τῆς ἀρετῆς τῆς ἐς τοὺς Ἑλ-
 ληνας καμφθῆναι ὑμᾶς καὶ μεταγνῶναι εἴ τι ὑπὸ Θη-
 βαίων ἐπέισθητε, τὴν τε δωρεὰν ἀνταπαιτῆσαι αὐτοὺς
 5 μὴ κτείνειν οὓς μὴ ὑμῖν πρέπει, σῶφρονά τε ἀντὶ αἰσχροῦς
 κομίσασθαι χάριν, καὶ μὴ ἡδονὴν δόντας ἄλλοις κακίαν

depended on, i.e. not faithful to the old alliance and its consequences, μὴ οὐ βέβαιον τὴν χάριν τῆς ἀρετῆς ἔχῃτε. Cf. c. 56. 26.

58. *Instead of Theban hate, let rather the thought of our former close association with you, the recollection of our merits, and the simple instincts of humanity influence you.*

1. **καίτοι ἀξιούμέν γε κτέ.**: the chief emphasis is on *καὶ θεῶν ἔνεκα* . . . "Ἑλληνας. Over against the anxiety just expressed are now placed those weighty considerations, which should induce the Lacedaemonians not to pass sentence against the Plataeans.—**θεῶν ἔνεκα** . . . **γενομένων**: for the sake of the gods that once protected our alliance. The order as in c. 57. 7 *ἱεροῖς τοῖς κοινοῖς*. — 2. **τῆς ἀρετῆς**: Schol. sc. τῆς ἡμετέρας. Cf. c. 54. § 4; 56. 16; 57. 10, 18. — 3. **καμφθῆναι**: found only here in Thuc. (cf. Aesch. *Prom.* 237, 306; Plato *Prot.* 320 b; *Rep.* 494 e; Plut. *Per.* 36), = *ἐπι-κλασθῆναι*, c. 59. 5; 67. 5; iv. 37. 5. — 4. **τὴν τε δωρεὰν** . . . **πρέπει**: ὑμᾶς is the subj. of *κτείνειν*, as shown by οὓς μὴ ὑμῖν πρέπει, as well as of *ἀνταπαιτῆσαι*, *κομίσασθαι*, and *ἀντιλαβεῖν*, that you in turn ask of them the boon that you should not kill those whom you ought not, i.e. as the Thebans have asked the favour of our death

(as hinted in *εἴ τι ὑπὸ Θηβαίων ἐπέισθητε*—cf. also c. 53. 21 *ἄλλοις χάριν φέροντες*), do you demand as a counter-favour, etc. Cl. explains, "that you request of them (in return for much favour shown them) the counter-favour, etc." But in that case there should be some explanation of the favours that had been shown by the Lacedaemonians to the Thebans. St. and Kr. explain *ἀντι-*, "in return for our former merits." Kr. makes *αὐτοῦς*, sc. ὑμᾶς, subj. of *κτείνειν*. But to this is opposed the fact that all the rest of the infs. have ὑμᾶς as subject. For the inf. limiting *τὴν δωρεὰν*, cf. c. 66. 16 *τὴν περὶ αὐτῶν ἡμῖν μὴ κτείνειν ψευσθείσαν ὑπόσχεσιν*. — **αὐτοῦς**: i.e. τοὺς Θηβαίους, pers. obj. of *ἀνταπαιτῆσαι*. — 5. **σῶφρονά τε** . . . **χάριν**: that you receive an honest gratitude (from us) instead of a disgraceful gratitude (from them). While the Plataeans designate the gratitude that would be acquired from the Thebans by the Lacedaemonians for their destruction as an *αἰσχρὰ χάρις*, the Thebans, c. 67. 26, demand the death of the Plataeans as a *χάρις δίκαια* for their merits. *κομίζεσθαι* is used commonly of good things, as i. 43. 3; iv. 98. 25. Cf. Dem. xxi. 171 *κεκόμισται χάριν παρ' ὑμῶν*. — 6. **κακίαν**: as in c. 61. 7, the result

αὐτοὺς ἀντιλαβεῖν· βραχὺ γὰρ τὸ τὰ ἡμέτερα σώματα 2
 διαφθεῖραι, ἐπίπονον δὲ τὴν δύσκειαν αὐτοῦ ἀφανίσαι·
 οὐκ ἐχθροὺς γὰρ ἡμᾶς εἰκότως τιμωρήσεσθε, ἀλλ' εὖ-
 10 νους, κατ' ἀνάγκην πολεμήσαντας. ὥστε καὶ τῶν σωμά- 3
 των ἄδειαν ποιοῦντες ὅσα ἂν δικάζοιτε καὶ προνοοῦντες
 ὅτι ἐκόντας τε ἐλάβετε καὶ χεῖρας προῖσχομένους (ὁ δὲ
 νόμος τοῖς Ἑλλησι μὴ κτείνειν τούτους), ἔτι δὲ καὶ εὐερ-
 γέτας γεγενημένους διὰ παντός. ἀποβλέψατε γὰρ ἐς πα- 4
 15 τέρων τῶν ὑμετέρων θήκας, οὓς ἀποθανόντας ὑπὸ Μή-
 δων καὶ ταφέντας ἐν τῇ ἡμετέρα ἐτιμῶμεν κατὰ ἔτος
 ἕκαστον δημοσίᾳ ἐσθήμασί τε καὶ τοῖς ἄλλοις νομίμοις,

of unworthy conduct, shame, more plainly expressed in *δύσκειαν* below. Cf. *φέρειν ἀρετήν*, i. 33. 11.

7. *βραχὺ*: a small matter, as i. 140. 23, 27; viii. 76. 25. — 8. *αὐτοῦ*: i.e. τοῦ διαφθεῖραι. αὐτό thus emphatically used c. 59. 20; i. 68. 9; 74. 3; 122. 20; 138. 11. — 9. *εἰκότως*: see on c. 56. 6. — 10. *κατ' ἀνάγκην*: as shown c. 55. For the asyndeton, which Cl. was inclined to remove by inserting *καί*, cf. c. 43. 10.

ὥστε καὶ τῶν σωμάτων κτέ.: see App. — 11. *ἄδειαν ποιοῦντες*: (*sc. ἡμῖν*) as in viii. 76. 34. Cf. vi. 60. 15 *ἄδειαν ποιησάμενον*, obtaining security for one's self. — *ὅσα ἂν δικάζοιτε*: you would render a righteous judgment, i.e. in accordance with divine law. — *προνοοῦντες*: rendered by Cl., St., Jow., and others, if you consider beforehand, i.e. before you decide. But Steup follows Pp. and Kr. in supplying *ἡμῶν* with *προνοοῦντες* (as *ἡμῖν* with *ποιοῦντες*). Cf. Xen. *Cyrop.* viii. i. 1; 7. 15; and *προνοεῖσθαι* with gen., Thuc. vi. 9. 10. — 12. *ἐκόντας τε ἐλά-*

βετε κτέ.: the Plataeans would have their voluntary surrender regarded as a *ικετεία*. — *χεῖρας προῖσχομένους*: Schol., *ικετεύσαντας*. Cf. c. 66. 12; 67. 22. — *ὁ νόμος*: i.e. the international custom based on religion. Cf. c. 59. 2 *τὰ κοινὰ τῶν Ἑλλήνων νόμιμα*, 67. 24 *ὁ τῶν Ἑλλήνων νόμος*, iv. 97. 10 *τὰ νόμιμα τῶν Ἑλλήνων*. See Hermann, *Staats-Alt.*⁶ p. 70, n. 3. — 13. *εὐεργέτας γεγενημένους*: see on c. 2. 11. — 14. *διὰ παντός*: constantly, of time as usual. See on i. 38. 2.

15. *θήκας*: see on c. 104. 5; ii. 52. 14. The place of the art. is supplied by the preceding gen., as often. Cf. c. 59. 6; i. i. 11; 3. 1; ii. 2. As to these sepulchres, cf. Hdt. ix. 85; Paus. ix. 2. 5. In the sense of *tomb*, the word seems to occur, outside of Thuc., mainly in Hdt. (ii. 67. 4; ix. 85. 4) and Tragedy (Aesch. *Agam.* 453; *Pers.* 405; Soph. *O. C.* 1763; *El.* 896). Cf. Xen. *Cyrop.* vii. 3. 5. — 17. *ἐσθήμασί τε . . . ὅσα τε*: over against the honours usually paid to the dead is placed as something espe-

ὅσα τε ἡ γῆ ἡμῶν ἀνεδίδου ὠραῖα, πάντων ἀπαρχὰς ἐπι-
 φέροντες, εὖνοι μὲν ἐκ φιλίας χώρας. ξύμμαχοι δὲ ὁμαίχ-
 20 μοις ποτὲ γενομένοις. ὦν ὑμεῖς τοῦναντίον ἂν δράσαιτε
 μὴ ὀρθῶς γνόντες. σκέψασθε δέ· Πausanίας μὲν γὰρ 5
 ἔθαπτεν αὐτοὺς νομίζων ἐν γῆ τε φιλία τιθέναι καὶ παρ'
 ἀνδράσι τοιούτοις· ὑμεῖς δὲ εἰ κτενεῖτε ἡμᾶς καὶ χώραν
 τὴν Πλαταιίδα Θηβαῖδα ποιήσετε, τί ἄλλο ἢ ἐν πολεμῖα
 25 τε καὶ παρὰ τοῖς αὐθένταις πατέρας τοὺς ὑμετέρους καὶ

cial the offering of the first fruits of the land, and instead of continuing with the dat. there is a change of const. to the participle. — ἐσθήμασι : this much, but unjustly, suspected word seems, as Duker explained, to refer to the garments that were offered to the dead. Cf. Soph. *El.* 452; Eur. *Or.* 123, 1436. See Pasanisi, *Rivista di Filol. Class.* xv. p. 518 ff. As to the view of Cl. and St., that ἐσθήμασι refers to the mourning clothes of the participants in the festival, no reason can be conceived why among the honours publicly paid every year to the dead especial mention should be made of the mourning garments. Nor is the difficulty removed by the circumstance emphasized by St., that, acc. to Plut. *Aristid.* 21, the archon of Plataea only at this annual festival put on χιτῶνα φοινικῶν. Plut.'s omission, in his description of the festival, of any mention of the offering of garments may be explained on the assumption that the custom was obsolete in his time. ἔσθημα is a poetic word, acc. to the Schol. on Soph. *El.* 270. Cf. Aesch. *Ag.* 562; *Pers.* 536; Soph. *El.* 270; Eur. *Troad.* 991. Elsewhere

only in late prose. — τοῖς ἄλλοις νομίμοις : Plut. *l.c.* mentions the slaughter of a bull, a drink-offering, etc. — 18. ἀνεδίδου : just as in Xen. *Mem.* iv. 3. 5. — ὠραῖα : products of the land, as in i. 120. 10. — ἐπιφέροντες : of offerings to the dead, as in ii. 34. 5. — 19. ἐκ φιλίας χώρας : sc. τῆς ἡμετέρας ἐπιφέροντες. — ὁμαίχμοις : found only here in Thucydides. Cf. ὁμαίχμία, i. 18. 25; Hdt. vii. 145. 12; viii. 140 a 21.

21. σκέψασθε δέ : as in i. 143. 21, introduces an explanatory addition. Cf. c. 46. 4 σκέψασθε γάρ, i. 33. 7 καὶ σκέψασθε. — 22. ἔθαπτεν : for the force of the impf., see GMT. 35, and compare 56. Cf. ἀπεδίδου οἰκεῖν, ii. 71. 14. — 23. τοιούτοις : sc. φίλοις, as τοιοῦτος often represents a preceding adjective; cf. Plato *Phaedo* 108 b τὴν ἀκάθαρτον (ψυχὴν) καὶ τι πεποιηκῆναι τοιοῦτον. Esp. is this the case with ἕτερος and ἄλλος. Cf. Plato *Phaedo* 58 d. — 24. Θηβαῖδα ποιήσετε : acc. to c. 68. § 3, the territory of the Plataeans was after a year rented to the Thebans. — τί ἄλλο ἢ : see on c. 39. 10. — 25. τοῖς αὐθένταις : τοῖς φονεῦσι· αὐθένται κυρίως οἱ αὐτόχειρες καὶ πολέμοι, Schol. See Lobeck *ad*

ξυγγενεῖς ἀτίμους γερῶν ὧν νῦν ἴσχουσι καταλείψετε; πρὸς δὲ καὶ γῆν ἐν ἣ ἡλευθερώθησαν οἱ Ἕλληνες δουλώσετε, ἱερά τε θεῶν οἷς εὐξάμενοι Μήδων ἐκράτησαν ἐρημοῦτε. καὶ θυσίας τὰς πατρίους τῶν ἔσσαμένων καὶ

30 κτισάντων ἀφαιρήσεσθε.

59 “Οὐ πρὸς τῆς ὑμετέρας δόξης, ᾧ Λακεδαιμόνιοι. 1
τάδε, οὔτε ἐς τὰ κοινὰ τῶν Ἑλλήνων νόμιμα καὶ ἐς τοὺς

Phryg. p. 120. The Thebans are called *αἰθένται*, because they had sided with the Persians.—26. **ἀτίμους γερῶν**: as ii. 65. 32 *χρημάτων ἀδωρότατος*. G. 1141; II. 753 c; Kr. *Spr.* 47, 26, 10. *γέρα*, as in i. 13. 5; 25. 15, of honours based on ancient precedent and sacred usage.—**ἴσχουσι**: *possess, enjoy*, as in ii. 68. 17; Hdt. i. 62. 3.—27. **πρὸς δέ**: *moreover*, adv. only here in Thuc., but found also in Xen., Plato, and Demosthenes. Kühn. 443, 2; Kr. *Spr.* 68, 2, 2.—28. **ἱερά τε . . . ἀφαιρήσεσθε**: *and you desolate the temples of the gods to whom they prayed when they conquered the Medes, and you will take away the hereditary sacrifices from those who founded and built (the temples)*. As to the last clause, where *ἱερά* is supplied, with St. and Bn., as obj. of the partic., Cl. explains, ‘*you will take away the hereditary sacrifices from those who founded and established them*, where one would expect, ‘*you will take from the sacrifices their founders*,’ i.e. the citizens of Plataea, who also in later generations were regarded as founders of those sacrifices.’ Steup suggests that as Thuc. in i. 40. 7 uses *ἀποστρεῖν* (*τινά τινος*) in the sense

‘*withdraw*,’ not as usual ‘*deprive*’ (c. 42. 19; i. 69. 3; 136. 19), so here, on the contrary, *ἀφαιρεῖσθαι* (*τινά τινος*) may mean not ‘*withdraw*,’ but ‘*deprive*.’ Cf. Dem. xx. 82 *τῆς δωρεᾶς ἀφηρέθη*. Also Xen. *Cyng.* 6. 4; Lys. xxiv. 6; Plut. *Aem. Paul.* 31; *Anton.* 60. But see App.—29. **ἐρημοῦτε**: the pres. between two fut. is rather remarkable. For the pres. thus co-ord. with a single fut., cf. ii. 44. 2; iv. 10. 11. Cl. considers this a contracted future form. See App.—**ἔσσαμένων**: with the best Mss.; a few, *εἰσαμένων* or *ἐσαμένων*. See Curtius, *Verbum*, I.² p. 129. The archaic form is due possibly to some old formulaary usage.—30. **ἀφαιρήσεσθε**: with acc. and gen. also c. 43. 4; viii. 46. 33.

59. *By all that is sacred to gods and men, we beg you to spare us. But if you will not do this, then place us again in the position in which we were when we surrendered.*

1. **πρὸς τῆς . . . δόξης**: *for your glory*. See on c. 38. 3.—2. **τάδε, οὔτε . . . ἀμαρτάνειν οὔτε . . . διαφθεῖραι**: *τάδε* sums up the various features of an unfavourable decision as developed in the foregoing, and the special points of view to be con-

προγόνους ἀμαρτάνειν οὔτε ἡμᾶς τοὺς εὐεργέτας ἀλλο-
 τρίας ἔνεκα ἔχθρας μὴ αὐτοὺς ἀδικηθέντας διαφθεῖραι,
 5 φείσασθαι δὲ καὶ ἐπικλασθῆναι τῇ γνώμῃ οἴκτῳ σώφρονι
 λαβόντας. μὴ ὦν πεισόμεθα μόνον δεινότητα κατανο-
 οῦντας. ἀλλ' οἰοί τε ἂν ὄντες πάθοιμεν καὶ ὡς ἀστάθμη-
 τον τὸ τῆς ξυμφορᾶς ᾧ τινί ποτ' ἂν καὶ ἀναξίῳ ξυμπέσοι.
 ἡμεῖς τε, ὡς πρόπον ἡμῖν καὶ ὡς ἡ χρεία προάγει, αἰτού-
 10 μεθα ὑμᾶς, θεοὺς τοὺς ὁμοβωμίους καὶ κοινούς τῶν Ἐλ-

sidered are expegetically added in the οὔτε, οὔτε clauses. — ἐς τὰ κοινὰ . . . νόμιμα . . . ἀμαρτάνειν: see on c. 58. 12. ἀμαρτάνειν ἐς with neut. acc., as Plato *Legg.* 759 c τὰ εἰς τὰ θεῖα ἀμαρτανόμενα. — ἐς τοὺς προγόνους: acc. to c. 58. § 4 f., the graves of the Spartans who fell at Plataea, and the gods who then aided the victors, would be neglected. — 3. τοὺς εὐεργέτας: cf. c. 58. 13. — 4. μὴ αὐτοὺς ἀδικηθέντας: in cond. form, though referring to the present case. For the asyndeton, see on c. 43. 10. — 5. φείσασθαι δέ: sc. πρὸς τῆς ὑμετέρας δόξης ἐστί. — ἐπικλασθῆναι τῇ γνώμῃ: as iv. 37. 5; without τῇ γνώμῃ, c. 67. 5. — 6. λαβόντας: with reference to the wretched condition of the Plataeans, taking (i.e. regarding) our case, judging. The use of λαβεῖν similar to that in c. 56. 8; iv. 17. 8; vi. 27. 9; 53. 18. In vi. 61. 3 likewise without obj. expressed, περὶ τοῦ Ἀλκιβιάδου . . . χαλεπῶς οἱ Ἀθηναῖοι ἐλάμβανον. To the adv. χαλεπῶς there corresponds in the present passage οἴκτῳ σώφρονι, with reasonable compassion, 'reasonable, a) because we are innocent, b) because all men are liable to the same.' (Jow.) — μὴ

μόνον . . . ἀλλά: without καί, as in iv. 60. 1. — κατανοοῦντας: explanatory of οἴκτῳ σώφρονι λαβόντας. St. construes μὴ ὦν δεινότητα with λαβόντας, and considers κατανοοῦντας a gloss. — 7. ὡς ἀστάθμητον . . . ξυμπέσοι: how uncertain it is on whom misfortune may fall, however (καὶ) undeserving he may be. (Jow.) Bl. compares Herodian v. 1. 11 τὰ τῆς τύχης δῶρα καὶ ἀναξίους περιπίπτει. τὸ τῆς ξυμφορᾶς as τὸ τῆς τύχης, iv. 18. 9; vii. 61. 12; τὸ τῆς ἐπιστήμης, vii. 62. 8. H. 730 c; Kr. *Spr.* 47, 5; 10. The phrase is placed proleptically before ᾧ τινι (Kr. and others, with one Ms., ὅ τινι).

9. ἡμεῖς τε: opp. to τῆς ὑμετέρας δόξης above. "As your reputation is at stake, so there remains for us only the prayer —." — πρόπον: without ἐστί, as δίκαιον (23), ξυμφέρον (c. 44. 5), χρεῶν (i. 77. 13), εἰκός, αἰσχροῦν, δεινόν, etc. — προάγει: draws us on, as in c. 45. 26. — 10. ὁμοβωμίους: i.e. having altars both among you and among us, as the context seems to require. Cf. ii. 71. 21 θεοὺς τοὺς ὑμετέρους πατρῴους καὶ ἡμετέρους ἐγχαρτίους. Most edit. explain, those deities who were worshipped together at the same altar, called ὁμοχῆται, iv. 97. 17; σύμβωμοι,

λήνων ἐπιβοώμενοι πείσαι τάδε, προφερόμενοί (θ') ὄρκους οὓς οἱ πατέρες ὑμῶν ὤμοσαν μὴ ἀμνημονεῖν ἰκέται γιγνώμεθα ὑμῶν τῶν πατρῶων τάφων καὶ ἐπικαλούμεθα

Strabo, p. 512. Arn. supposes these to be the magni dii (οἱ δώδεκα). Goell. explains, those gods at whose altars all Greece might jointly sacrifice, e.g. Olympian Jupiter and Pythian Apollo. — 11. ἐπιβοώμενοι : signifies, as Bl. says, like ἐπικαλούμενοι, magna voce invocantes ad auxilium. Cf. c. 67. 9; vii. (69. 20); 75. 15; viii. 92. 50. The word seems to be Ionic and poetic. Cf. Hdt. i. 87. 4; ix. 23. 3; Hom. K 463; α 378; β 143; Eur. Med. 168. Elsewhere only in late writers. — πείσαι τάδε : which Kr. and v. H. bracket, is to be construed with ἐπιβοώμενοι. Just so in l. 14 the purpose of ἐπικαλούμεθα τοὺς κεκμηῶτας is expressed by μὴ γενέσθαι ὑπὸ Θηβαίοις κτέ. The subj. of both infs. is the Plataeans. If πείσαι τάδε be taken with αἰτούμεθα ὑμᾶς, as Cl., St., and Jow. explain, πείσαι is not only superfluous, but out of place. On the other hand, αἰτούμεθα ὑμᾶς can dispense with the neuter object (cf. iv. 18. 4). τάδε refers to the course which the speakers beg the Lacedaemonians to take (l. 5, φείσασθαι καὶ ἐπικλασθῆναι τῇ γνώμῃ). To refer τάδε to what follows, as Cl. does, and make the request proper begin with προφερόμενοι is impossible, because the invocation of the gods could not thus be separated from that of the oaths. — προφερόμενοι (θ') ὄρκους : θ' is added, against the Mss., with St.,

who rightly judges that Thuc. could not have let the second part of the invocation follow the first without a connective. — προφερόμενοι : the mid. emphasizes personal interest. “Bringing forward the oaths for our protection.” Cf. Plato Phil. 57 a. Elsewhere in Thuc., either act. (c. 64. 7; vi. 7. 11; 31. 21), or passive (v. 26. 22; vii. 69. 19). Most of the Mss. have προσφερόμενοι, but the examples just cited seem sufficiently to establish the vulgate. — 12. μὴ ἀμνημονεῖν : explanatory of ὤμοσαν, unless the words be considered, with Steup (following Cobet and v. H.), a marginal explanation of ὤμοσαν. Cf. ii. 73. 14, where the purport of the oath is not given. To connect μὴ ἀμνημονεῖν with προφερόμενοι, as Cl., or with ἰκέται γιγνώμεθα, as St., is inadmissible, since the Plataeans cannot be the subj. of this inf., as of πείσαι and μὴ γενέσθαι. — ἰκέται γιγνώμεθα : see on c. 2. 11. — 13. ὑμῶν τῶν πατρῶων τάφων : joined with pathetic effect to ἰκέται γιγνώμεθα, ὑμῶν receiving special emphasis from its position. “We put ourselves under the protection of the graves in which your fathers rest.” Cf. i. 136. 9 τῆς γυναικὸς ἰκέτης γενόμενος, Hdt. i. 73. 28. Ἀλνάπτω ἰκέται ἐγένοντο, Isocr. vi. 23 ἰκέται κατέστησαν ταύτης τῆς πόλεως, Cic. Tusc. i. 29 iudicibus supplex fuit. Cobet, N. L. p. 346, conjectures ὑμῶν πρὸς τῶν πατρῶων τάφων, which would

τοὺς κεκμηῶτας μὴ γενέσθαι ὑπὸ Θηβαίοις μηδὲ τοῖς
 15 ἐχθίστοις φίλτατοι ὄντες παραδοθῆναι, ἡμέρας τε ἀνα-
 μιμνήσκομεν ἐκείνης ἢ τὰ λαμπρότατα μετ' αὐτῶν πρά-
 ξαντες νῦν ἐν τῇδε τὰ δεινότατα κινδυνεύομεν παθεῖν.
 ὅπερ δὲ ἀναγκαῖόν τε καὶ χαλεπώτατον τοῖς ᾧδε ἔχουσι, ;
 λόγου τελευτᾶν, διότι καὶ τοῦ βίου ὁ κίνδυνος ἐγγὺς μετ'
 20 αὐτοῦ, παυόμενοι λέγομεν ἤδη ὅτι οὐ Θηβαίοις παρεδο-
 μεν τὴν πόλιν (εἰλόμεθα γὰρ ἂν πρό γε τούτου τῷ αἰ-

weaken the effect. — 14. τοὺς κεκμη-
 ῶτας: euphemism for τοὺς τεθνεῶτας,
 as in Plato *Legg.* 718 a; 927 b; and
 often in Tragedy, e.g. Aesch. *Suppl.*
 158; Eur. *Suppl.* 756; *Troad.* 96.
 The archaic poetic form, which is
 retained with most of the Mss., like
 ἐσσαμένων in c. 58. 29, is more appropri-
 ate to the solemn invocation. —
 ὑπὸ Θηβαίοις: with γενέσθαι as ὑπὸ
 Συρακοσίοις, vi. 86. 3; vii. 64. 7. Cf.
 ὑφ' αὐτοῖς ποιεῖσθαι, c. 62. 19. For
 the const., see G. 1219, 2; H. 808, 2;
 Kr. *Spr.* 68, 44. — τοῖς ἐχθίστοις φίλ-
 τατοι ὄντες: sc. τοῖς κεκμηῶσι. Cf. c.
 58. 25 παρὰ τοῖς ἀθύνταις. — 15. ἡμέρας
 τε . . . ἐκείνης: for the art. omitted,
 cf. γῆν τῆνδε, ii. 74. 11; στρατιᾷ τῇδε,
 iv. 85. 25. Kühn. 405, x. 6 a. — ἀνα-
 μιμνήσκομεν: sc. τοὺς κεκμηῶτας. —
 16. ἢ τὰ λαμπρότατα . . . παθεῖν:
 two clauses are united in one; the
 full form would be ἢ . . . ἐπράξαμεν,
 ὅμως δὲ νῦν κτέ. In πράξαντες the
 Plataeans identify themselves with
 their ancestors. — μετ' αὐτῶν: sc. τῶν
 κεκμηῶτων. The best Mss. have αὐτῶν
 or εαυτῶν, which is impossible. —
 17. ἐν τῇδε: the prep. is added to
 emphasize the important point.

18. ὅπερ δέ: for the rel. sent.,
 where παυόμενοι δέ, ὅπερ ἀναγκαῖον κτέ.
 would seem more natural, see Kr.
Spr. 51, 13, 13; Kühn. 562, 2. — τοῖς
 ᾧδε ἔχουσι: see on c. 53. 14. — 19. λό-
 γου τελευτᾶν: epexegetis of ὅπερ, as
 iv. 125. 8 ἀσφαλῶς ἐκπλήγνυσθαι. The
 gen. as in c. 104. 28; Xen. *Cyrop.* viii.
 7. 17 τοῦ ἀνθρωπίνου βίου τελευτήσω.
 Kr. *Spr.* 47, 13, 7; Kühn. 421, 3. —
 μετ' αὐτοῦ: i. e. τοῦ τελευτᾶν. See on
 c. 58. 8. — 20. παυόμενοι λέγομεν ἤδη:
 repeating the idea of the rel. clause,
 and more forcible than τοῦτο νῦν ποιοῦν-
 τες. — 21. τῷ αἰσχίῳ δλέθρῳ λιμῶ:
 connected as θάνατον ζημίαν, c. 44. 10.
 See note there. Cf. Hom. μ 342 λιμῶ
 δ' οἰκτιστον θανέειν καὶ πότμον ἐπισπεῖν,
 Dion. H. *Ant.* vi. 86 τῷ κακίστῳ τῶν
 μῶρων λιμῶ, Sall. *Ep. Pomp.* 1 fame,
 miserrima omnium morte, Liv.
 xxi. 41 ultimo supplicio huma-
 norum, fame, xxvii. 44 fame et
 frigore, quae miserrima mor-
 tis genera sunt, Amm. Marcell.
 xvii. 9 fame ignavissimo mortis
 genere tabescentes. αἰσχιστον,
 most shameful, because manly resist-
 ance is impossible. Cf. App. *Hisp.*
 97 τῷ λιμῶ σφᾶς κατεργαζομένους, ἀμάχῳ

σχίστω ὀλέθρῳ λιμῶ τελευτήσαι), ὑμῖν δὲ πιστεύσαντες
 προσήλθομεν, καὶ δίκαιον, εἰ μὴ πείθομεν, ἐς τὰ αὐτὰ
 καταστήσαντας τὸν ξυντυχόντα κίνδυνον ἐᾶσαι ἡμᾶς αὐ-
 25 τοὺς ἐλέσθαι. ἐπισκῆπτομέν τε ἅμα μὴ Πλαταιῆς ὄντες 4
 οἱ προθυμότατοι περὶ τοὺς Ἑλληνας γενόμενοι Θηβαίους
 τοῖς ἡμῖν ἐχθίστοις ἐκ τῶν ὑμετέρων χειρῶν καὶ τῆς ὑμε-
 τέρας πίστεως ἰκέται ὄντες, ᾧ Λακεδαιμόνιοι, παραδο-
 θῆναι, γενέσθαι δὲ σωτήρας ἡμῶν καὶ μὴ τοὺς ἄλλους
 30 Ἑλληνας ἐλευθεροῦντας ἡμᾶς διολέσαι.”

60 Τοιαῦτα μὲν οἱ Πλαταιῆς εἶπον. οἱ δὲ Θηβαῖοι 1
 δείσαντες πρὸς τὸν λόγον αὐτῶν μὴ οἱ Λακεδαιμόνιοί τι

κακῶ. — 22. ὑμῖν πιστεύσαντες: cf. 53. 2. — 23. προσήλθομεν: cf. c. 52. 10 ὡς αὐτῶν ἐκόντων προσχωρησάντων, v. 17. 15 ὁμολογία αὐτῶν προσχωρησάντων. — ἐς τὰ αὐτὰ καταστήσαντας: cf. c. 34. 14. — 24. τὸν ξυντυχόντα κίνδυνον: the first danger that presents itself (ὅς ἂν ξυντύχη, fut. ex., Kr.). Cf. τοῖς ἐντυχοῦσιν ἐπιτρέπειν, iv. 132. 18; ἐκ τοῦ παρατυχόντος πυνθανόμενος, i. 22. 8. — ἐᾶσαι: sc. as subj. ὑμᾶς.

25. ἐπισκῆπτομέν τε ἅμα κτέ.: even after the last despairing request they cannot refrain from summing up once more in a solemn adjuration (ἐπισκῆπτομεν, as in ii. 73. 13) all the grounds for mercy already advanced, and, with the appeal ᾧ Λακεδαιμόνιοι, bringing these motives home to the consciences of the Lacedaemonians. ‘The conclusion of the speech is confused with the accumulation of most passionate admonitions, ἐπισκῆπτομέν τε ἅμα μὴ, 1) Πλαταιῆς ὄντες οἱ προθυμότατοι περὶ τοὺς Ἑλληνας γενόμενοι, 2) Θηβαίους, 3) τοῖς ἡμῖν ἐχθίστοις, 4) ἐκ τῶν ὑμετέρων χειρῶν καὶ

τῆς ὑμετέρας πίστεως, 5) ἰκέται ὄντες, ᾧ Λακεδαιμόνιοι, παραδοθῆναι . . . διολέσαι, where the anxiety and perplexity of the speaker are well depicted, and the minds of the readers greatly moved by the unusual position of the voc. (ᾧ Λακεδαιμόνιοι), by the omission of the acc. ὑμᾶς with γενέσθαι, although ὑμᾶς would naturally be expressed since a different subj. immediately precedes, and by the two phrases ἐκ τῶν ὑμετέρων χειρῶν καὶ τῆς ὑμετέρας πίστεως.’ Heilmann. — 26. οἱ προθυμότατοι: as in c. 57. 18, of a disposition ready for any sacrifice. Cf. c. 56. 16; ii. 71. 18.—Θηβαίους τοῖς ἡμῖν ἐχθίστοις: cf. ii. 71. 20.—27. τῆς ὑμετέρας πίστεως: cf. πιστεύσαντες ὑμῖν, l. 22 and c. 53. 2; διὰ πονηρῶν ἀνθρώπων πίστιν, vi. 53. 10.—29. γενέσθαι δέ: sc. ὑμᾶς, the abrupt change of subj. is induced by the address, ᾧ Λακεδαιμόνιοι. Cf. i. 43. 4.—τοὺς ἄλλους Ἑλληνας ἐλευθεροῦντας: see on c. 13. 35; 32. 5.

60. The Thebans ask permission to reply to the speech of the Plataeans.
 2. πρὸς τὸν λόγον: in view of the

ἐνδῶσι, παρελθόντες ἔφασαν καὶ αὐτοὶ βούλεσθαι εἰπεῖν. ἐπειδὴ καὶ ἐκείνοις παρὰ γνώμην τὴν αὐτῶν μακρότερος λόγος ἐδόθη τῆς πρὸς τὸ ἐρώτημα ἀποκρίσεως. ὡς δ' ἐκέλευσαν, ἔλεγον τοιαύδε·

61 “Τοὺς μὲν λόγους οὐκ ἂν ἤτησάμεθα εἰπεῖν, εἰ καὶ αὐτοὶ βραχέως τὸ ἐρωτηθὲν ἀπεκρίναντο καὶ μὴ ἐπὶ ἡμᾶς τραπόμενοι κατηγορίαν ἐποιήσαντο καὶ περὶ αὐτῶν

speech. Cf. πρὸς τὸ παρόν, c. 40. 35; ii. 22. 1; v. 9. 14. It belongs to δέισαντες. To connect it also with ἐνδῶσι, as Cl. does, is unnecessary, since ἐνδῶσι depends on δέισαντες. — 3. παρελθόντες: regularly used of orators coming forward to speak. Cf. i. 67. 16; 72. 15, etc. Ullrich's suggestion, προσελθόντες (*Beitr.* iii. 7), approved by Cl., is inappropriate, since the Thebans had attended the trial from the beginning. — εἰπεῖν: i.e. to make a set speech. Cf. 53. 10 λόγον ἤτησάμεθα, 61. 1 τοὺς λόγους οὐκ ἂν ἤτησάμεθα εἰπεῖν. — 4. γνώμην τὴν αὐτῶν: order as in c. 56. 3; 58. 14. — 6. ὡς ἐκέλευσαν: sc. the five Lacedaemonian judges. Cf. c. 52. 17.

REPLY OF THE THEBANS.

c. 61-67.

61. Since the Plataeans, instead of simply answering the question propounded, have in a lengthy speech attacked us and glorified themselves, we too must make a fuller statement.

The Plataeans early renounced the Boeotian alliance and our hegemony, and placed themselves with hostile intent under the protection of Athens.

1. τοὺς λόγους: const. with εἰπεῖν. “These (lengthy) speeches,” implying

the reluctance with which they have recourse to them. The effect of the art. seems to be similar to that of the appos. τοὺς πολλοὺς in i. 86. 1 τοὺς λόγους τοὺς πολλοὺς. Cf. c. 53. 10 λόγον ἤτησάμεθα, and c. 60. 3 ἔφασαν καὶ αὐτοὶ βούλεσθαι εἰπεῖν. — 2. καὶ αὐτοί: i.e. οὔτοι καὶ αὐτοί, et isti. Cf. i. 50. 18; 51. 6. Hude (*Comm. Crit.* p. 106) suggests καὶ οὔτοι. But to refer καὶ αὐτοί . . . ἀπεκρίναντο to the Plataeans is not harder than in c. 60. 6 ὡς δ' ἐκέλευσαν, to understand the Lacedaemonians. — τὸ ἐρωτηθὲν ἀπεκρίναντο: ‘such an acc. with ἀποκρίνεσθαι is not found elsewhere in Thuc., though freq. in Plato. This const. seems, however, to be confined to neut. prons. (τόδε, τοῦτο, etc.) and τὸ (τὰ) ἐρωτώμενον (a).’ Bm. See Kr. *Spr.* 46, 6, 3; Matth. 409, 6. — 3. καὶ περὶ αὐτῶν . . . ἀπολογίαν: and had not made concerning themselves a long defence aside from the question, and especially of points which were never charged. As to the matter, cf. c. 52. 18 κατηγορία οὐδεμία προετέθη, and c. 53. 9 προκατηγορίας ἡμῶν οὐ προγεγενημένης. περὶ αὐτῶν opp. τοῦ ἐπὶ ἡμᾶς. With ἕξω τῶν προκειμένων (i.e. τὸ ἐρώτημα τὸ βραχύ, c. 54. 5) cf. ii. 65. 26 ἕξω τοῦ πολέμου, Dem. xviii. 9 τοῖς

ἔξω τῶν προκειμένων καὶ ἅμα οὐδὲ ἡγιαμένων πολλήν
 5 τὴν ἀπολογία καὶ ἔπαινον ὧν οὐδεὶς ἐμέμψατο. νῦν δὲ
 πρὸς μὲν τὰ ἀντειπεῖν δεῖ, τῶν δὲ ἔλεγχον ποιήσασθαι.
 ἵνα μήτε ἡ ἡμετέρα αὐτοὺς κακία ὠφελῆ μήτε ἡ τούτων
 δόξα, τὸ δ' ἀληθὲς περὶ ἀμφοτέρων ἀκούσαντες κρίνητε.

“Ἡμεῖς δὲ αὐτοῖς διάφοροι ἐγενόμεθα πρῶτον ὅτι 2
 10 ἡμῶν κτισάντων Πλάταιαν ὕστερον τῆς ἄλλης Βοιωτίας
 καὶ ἄλλα χωρία μετ' αὐτῆς, ἃ ξυμμίκτους ἀνθρώπους ἐξελά-
 σαντες ἔσχομεν. οὐκ ἡξίουσιν οὗτοι, ὥσπερ ἐτάχθη τὸ πρῶ-

ἔξωθεν λόγους. — 4. καὶ ἅμα: not a simple copula, but, like ἄλλως τε καί, introducing an esp. important circumstance. See on i. 2. 8. — ἡγιαμένων: pass. of dep. verb. H. 819d; Kr. Spr. 39, 14, 3; Kühn. 377, 4 a. Cf. αἰτιαθείς, vi. 53. 14; viii. 68. 15. It depends on ἀπολογία, as ὧν upon ἔπαινον. Steup follows Cl. in connecting ἡγιαμένων with αὐτῶν, though he suggests that ἡγιαμένων may have been a slip of the copyist for ἡγιαμένοι, due to the influence of the preceding genitives. πολλήν τὴν ἀπολογία καὶ ἔπαινον he takes together (both limited by ὧν), about as οἱ αὐτοὶ ὄρκοι καὶ ξυμμαχία, i. 102. 21, comparing further vi. 49. 21 οὔτε πλοῦν πολὺν οὔτε ὀδόν, 92. 17 ἐς κίνδυνον καὶ ἐς ταλαιπωρίαν πάσαν, 97. 8 οὔτε πλοῦν οὔτε ὀδὸν πολλήν. — 6. πρὸς μὲν τὰ: order as in c. 82. 52; vi. 45. 5; 66. 6; vii. 12. 4. Cf. Soph. Ant. 557 καλῶς σὺ μὲν τοῖς, τοῖς δ' ἐγὼ ὀδοῦν φρονεῖν. Kr. Spr. 50, 1, 13; Matth. 288, x. 3. τὰ μὲν refers to κατηγορίαν (cf. c. 53. 9), τὰ δὲ to τὴν ἀπολογία καὶ ἔπαινον. — ἀντειπεῖν, ἔλεγχον ποιήσασθαι: cf. c. 53. 9, 12. The former is done in c. 62, the latter in c. 63, 64. — 7. ἡ ἡμε-

τέρα κακία: refers ironically (cf. c. 58. 6) to the effect of the κατηγορία, and ἡ τούτων (cf. l. 12 οὗτοι) δόξα to that of the ἀπολογία and of the ἔπαινος. — αὐτούς: for the position, cf. v. 82. 23; vii. 78. 26, and see on c. 63. 8.

9. ἡμεῖς δέ: the δέ marks the transition from the general introduction to the matter in hand, and should not be altered, with Kr., to δὴ either here or in i. 37. 7. See on c. 10. 7, and vi. 89. 3. — διάφοροι ἐγενόμεθα πρῶτον: (Mss. AC τὸ πρῶτον) as c. 10. 7 ξυμμαχία ἐγένετο πρῶτον. — 10. ἡμῶν κτισάντων: the Thebans substitute themselves for the Boeotians, who were driven out of Thessaly and occupied the country of the Cadmeans (afterwards called Boeotia), about sixty years after the Trojan war, acc. to Thuc. i. 12. § 3. Cf. Strabo ix. 2. 3 ff. See Muenscher, *de Reb. Plataeens.* p. 27 sqq. — 11. ἄλλα χωρία: i. e. 'the region below Cithaeron toward the Euripus,' Muensch. *ibid.* p. 27. — ἃ: includes Plataea also. See Muensch. *ibid.* p. 29. — ξυμμίκτους ἀνθρώπους: Strabo l. c. mentions Pelasgians, Thracians, Hyantians. — 12. οὐκ ἡξίουσιν: were indignant at.

τον, ἡγεμονεύεσθαι ὑφ' ἡμῶν, ἔξω δὲ τῶν ἄλλων Βοιωτῶν παραβαίνοντες τὰ πάτρια. ἐπειδὴ προσηναγκάζοντο, 15 προσεχώρησαν πρὸς Ἀθηναίους. καὶ μετ' αὐτῶν πολλὰ ἡμᾶς ἔβλαπτον, ἀνθ' ὧν καὶ ἀντέπασχον.

62 “ Ἐπειδὴ δὲ καὶ ὁ βάρβαρος ἦλθεν ἐπὶ τὴν Ἑλλάδα, 1 φασὶ μόνοι Βοιωτῶν οὐ μηδίσαι, καὶ τούτῳ μάλιστα αὐτοὶ τε ἀγάλλονται καὶ ἡμᾶς λοιδοροῦσιν. ἡμεῖς δὲ μηδίσαι 2 μὲν αὐτοὺς οὐ φαμέν διότι οὐδ' Ἀθηναίους, τῇ μέντοι 5 αὐτῇ ἰδέᾳ ὕστερον ἰόντων Ἀθηναίων ἐπὶ τοὺς Ἑλληνας μόνους αὖ Βοιωτῶν ἀπτικίσαι. καίτοι σκέψασθε ἐν οἷφ :

Cf. i. 102. 17; iv. 86. 7. — ὥσπερ ἐτάχθη τὸ πρῶτον: prob. taken for granted, rather than based on historical tradition. — 13. ἡγεμονεύεσθαι: found only here in pass., a sort of milder ἄρχεσθαι (c. 36. 9; 37. 10; ii. 41. 11). G. 1236; G. 819 a; Kr. *Spr.* 52, 4, 1; Kühn. 378, 7. — ἔξω: *apart from*. See on l. 4. — 14. παραβαίνοντες τὰ πάτρια: *i.e.* renouncing the Boeotian alliance. *Cf.* c. 65. 8; 66. 3; ii. 2. 27. — προσηναγκάζοντο: *were forced to it, i.e.* πρὸς τὸ μὴ παραβαίνειν τὰ πάτρια. *Cf.* iv. 87. 8; v. 42. 19; viii. 76. 32. For the strengthening force of πρὸς, see on i. 106. 2; vii. 18. 31. — 15. προσεχώρησαν πρὸς Ἀθηναίους: *cf.* c. 55. § 1. The simple dat. is more common, as in i. 74. 24; 103. 11; ii. 2. 29; v. 32. 14. — μετ' αὐτῶν . . . ἔβλαπτον: *cf.* Hdt. vi. 108. 5 πόνους ὑπὲρ αὐτῶν (*i.e.* τῶν Πλαταιέων) οἱ Ἀθηναῖοι συχνοὺς ἤδη ἀναίρεοντο.

62. Only on account of their alliance with Athens did they oppose the Persians. We Thebans, however, were then under the rule of oligarchs,

who expected advantage from the Persians. Afterwards at Coronea we won Boeotia's independence from Athens.

1. καί: introduces the second point of consideration. — ἦλθεν ἐπὶ: as in l. 5; freq. of going to war. See on i. 78. 7. — 2. μόνοι: see on c. 54. 12. — 3. λοιδοροῦσιν: Schol. *μηδίσαντας δηλονότι*, which is implied in τούτῳ.

ἡμεῖς δὲ . . . οὐ φαμέν: *but we say that they did not medize*. For the position of οὐ, which Cl. accents (οῦ) to show that it belongs to μηδίσαι αὐτοῦς, see Kr. *Spr.* 67, 1, 2. *Cf.* c. 64. 2. — 4. Ἀθηναίους: assimilated to the case of αὐτοῦς, as after ὥσπερ, i. 69. 23; v. 99. 4; vi. 68. 9, and, after a rel. pron., vii. 21. 14. — τῇ αὐτῇ ἰδέᾳ: *on the same principle*. *Cf.* vi. 76. 12. It belongs with μόνους ἀπτικίσαι.

6. ἐν οἷφ εἶδει: *i.e.* τρόπῳ πολιτείας, in quo statu. *Cf.* viii. 90. 2. *ιδέα* and *εἶδος* are here contrasted as representing internal and external conditions, but the meaning common to both words, *form, appearance*, causes sometimes an interchange of use.

εἶδει ἑκάτεροι ἡμῶν τοῦτο ἔπραξαν. ἡμῖν μὲν γὰρ ἡ πόλις τότε ἐτύγχανεν οὔτε κατ' ὀλιγαρχίαν ἰσόνομον πολιτεύουσα οὔτε κατὰ δημοκρατίαν· ὅπερ δέ ἐστι νόμοις
 10 μὲν καὶ τῷ σωφρονεστάτῳ ἐναντιώτατον, ἐγγυτάτῳ δὲ τυράννου, δυναστεία ὀλίγων ἀνδρῶν εἶχε τὰ πράγματα. καὶ οὗτοί ἰδίας δυνάμεις ἐλπίσαντες ἔτι μᾶλλον σχήσειν, ἅ ἐι τὰ τοῦ Μήδου κρατήσῃ, κατέχοντες ἰσχύϊ τὸ πλῆθος ἐπηγάγοντο αὐτόν. καὶ ἡ ξύμπασα πόλις οὐτ' αὐτοκράτωρ

Cf. i. 109. 2, where *ιδέα* means *outward appearance*; vi. 77. 15; viii. 56. 7, where *εἶδος* means *mode of action*. *οἶος* in indir. ques., as i. 69. 12; vii. 64. 8. See on c. 47. 1. — 7. **ἑκάτεροι ἡμῶν τοῦτο ἔπραξαν**: *i.e.* we sided with the Persians, they with the Athenians. *Cf.* i. 15. — **ἡμῖν μὲν κτέ.**: the remainder of the chapter contains the first part of the explanation announced in *καίτοι σκέψασθε κτέ.*, c. 63, 64 the second. — 8. **κατ' ὀλιγαρχίαν ἰσόνομον πολιτεύουσα**: the const. *πολιτεύειν κατὰ*, as in c. 66. 3; i. 19. 2. An oligarchy is meant, in which all the nobles were *ὀμότμοι* or *ὄμοιοι*. *Cf.* Arist. *Pol.* iv. (vi.) 5, who likewise contrasts it with the *δυναστεία*. — 10. **τῷ σωφρονεστάτῳ**: not (= *ποῖς σώφροσιν ἀνδράσιν*, Schol.), but the ideal of a well-ordered constitution (*respublica optime constituta et temperata*), to which is opposed, as the extreme of arbitrariness, the *τύραννος*. — **ἐγγυτάτῳ δὲ τυράννου κτέ.**: *cf.* Tac. *Ann.* vi. 42 *paucorum dominatio regiae libidini propior est*. Note the bold use of the concrete (*τύραννος*) for the abstract. — 11. **δυναστεία ὀλίγων ἀνδρῶν**: *cf.* Arist. *Pol.* iv.

(vi.) 5 *ὅταν . . . ἀρχῇ μὴ ὁ νόμος, ἀλλ' οἱ ἀρχοντες . . . , καλοῦσι δὴ τὴν τοιαύτην ὀλιγαρχίαν δυναστείαν*. Hdt. (ix. 86. 4) names ἐν πρώτοισι τῶν μηδισάντων Timagenides and Attaginus. — **εἶχε τὰ πράγματα**: as c. 72. 3. *Cf.* *ἔχειν τὴν πόλιν*, viii. 66. 2; *τὴν πολιτείαν*, viii. 74. 14; *τὴν ἀρχήν*, viii. 46. 6; *τὴν ἡγεμονίαν*, v. 47. 41. See on c. 11. 11; 28. 1.

12. **ἰδίας δυνάμεις . . . σχήσειν**: *expecting that they will win power of their own in still greater measure*. See Lupus, *N. Jahrb.* cxi. p. 167. — 13. **εἰ . . . κρατήσῃ**: *cf.* Hdt. iv. 137. — **κατέχοντες ἰσχύϊ τὸ πλῆθος**: *cf.* the reverse in ii. 65. 33 *κατέχει τὸ πλῆθος ἐλευθέρως*. *ἰσχύϊ* of brute force, as in c. 39. 20; i. 76. 15. On the matter, *cf.* Plut. *Aristid.* 18. — 14. **ἐπηγάγοντο**: the verb is regularly used of inviting strangers into one's country. *Cf.* i. 3. 8; 104. 5; 114. 6; ii. 2. 12; Plato *Menex.* 243 b. — **καὶ ἡ ξύμπασα πόλις οὐτ' αὐτοκράτωρ . . . ἔπραξεν, οὐτ' ἄξιον κτέ.**: the vulg. is *οὐκ αὐτοκράτωρ* and *οὐδ' ἄξιον*. But the second clause must be a formal antithesis to the first, unless the speakers, in turning from the authorities to the *state* of Thebes, take into

15 οὔσα ἑαυτῆς τοῦτ' ἔπραξεν, οὐτ' ἄξιον αὐτῇ ὀνειδίσαι ὦν μὴ μετὰ νόμων ἤμαρτεν. ἐπειδὴ γοῦν ὁ τε Μῆδος 5 ἀπῆλθε καὶ τοὺς νόμους ἔλαβε, σκέψασθαι χρή, Ἀθηναίων ὕστερον ἐπιόντων τήν τε ἄλλην Ἑλλάδα καὶ τὴν ἡμέτεραν χώραν πειρωμένων ὑφ' αὐτοῖς ποιεῖσθαι καὶ κατὰ 20 στάσιν ἤδη ἐχόντων αὐτῆς τὰ πολλὰ εἰ μαχόμενοι ἐν Κορωνείᾳ καὶ νικήσαντες αὐτοὺς ἠλευθερώσαμεν τὴν Βοιωτίαν καὶ τοὺς ἄλλους νῦν προθύμως ξυνελευθεροῦμεν, ἵππους τε παρέχοντες καὶ παρασκευὴν ὅσην οὐκ ἄλλοι τῶν ξυμμάχων.

consideration along with the facts also the decision, *i.e.* pass to something new. Cobet conjectures (*Mem. N. S.* viii. p. 140), καὶ οὐχ ἡ ξύμπασα πόλις αυτοκράτωρ . . . οὐδ' ἄξιον κτέ. But this is inadmissible, since ὦν μὴ μετὰ νόμων ἤμαρτεν requires a positive subject (ἡ ξύμπασα πόλις). — 15. τοῦτ' ἔπραξεν : *i.e.* took the side of the Persians—a mild way of referring to their shameful conduct. As to the matter, see Plutarch's apology for the Thebans, *de Malig. Herod.* 31. 3. — 16. ὦν : *i.e.* τούτων ἅ. The gen. with *ὀνειδίσαι* is rare. In *Hdt.* i. 90. 16 τούτου *ὀνειδίσαι*, Stein writes τούτο. *G.* 1126; *H.* 744; *Kr. Spr.* 47, 21; *Matth.* 368. — μὴ μετὰ νόμων : *i.e.* ἀνευ νόμων. *Cf.* c. 40. 30 μὴ ξὺν ἀνάγκῃ. For the effect of the neg., see on i. 91. 28; 141. 24. *Kr. Spr.* 67, 9 and 10, 4.

17. τοὺς νόμους ἔλαβε : *sc.* ἡ πόλις, received its own laws, *i.e.* a constitution based on laws. *Cf.* c. 64. 11. —

18. ἐπιόντων τήν τε ἄλλην . . . τὰ πολλὰ : the parties. *πειρωμένων* and *ἐχόντων* are both subord. to and ex-

planatory of *ἐπιόντων*. Steup thinks there is a slight anacoluthon, comparing c. 67. 24; 86. 16; ii. 46. 1. — 19. κατὰ στάσιν . . . τὰ πολλὰ : after the battle at Oenophyta, 458 B.C. *Cf.* i. 108. § 2, 3. For κατὰ στάσιν, see on c. 2. 10. — 20. εἰ : in *indir. ques.*, as ii. 53. 10. *G.* 1605; *H.* 1016; *Kr. Spr.* 65, 1, 8. — μαχόμενοι : see on c. 113. 13. — ἐν Κορωνείᾳ : 446 B.C. *Cf.* i. 113. § 2. — 21. ἠλευθερώσαμεν . . . ξυνελευθεροῦμεν : corresponds chiasmatically to l. 18 above. — 22. προθύμως ξυνελευθεροῦμεν : *προθύμως*, which, with its cognate forms, is used everywhere by Thuc. of a self-sacrificing spirit (*cf.* c. 57. 18; i. 74. 5), is here put into the mouths of the Thebans in order to indicate their hypocritical self-satisfaction. In like manner, *ξυνελευθεροῦμεν* (*cf.* c. 13. 10; ii. 72. 4) also claims a share in the doubtful Spartan boast of being the liberators of Greece (see on c. 13. 35; 32. 5; 59. 30). — 23. ἵππους τε παρέχοντες καὶ παρασκευὴν κτέ. : *cf.* ii. 100. 7 ἵπποις καὶ ὄπλοις καὶ τῇ ἄλλῃ παρασκευῇ. — ἵππους παρέχοντες : Thuc. uses the

25 “Καὶ τὰ μὲν ἐς τὸν μηδισμόν τοσαῦτα ἀπολογού-
63μεθα. ὡς δὲ ὑμεῖς μᾶλλον τε ἡδικήκατε τοὺς Ἕλληνας 1
καὶ ἀξιώτεροί ἐστε πάσης ζημίας, πειρασόμεθα ἀπο-
φαίνειν. ἐγένεσθε ἐπὶ τῇ ἡμετέρα τιμωρία, ὡς φατέ, 2
Ἀθηναίων ξύμμαχοι καὶ πολῖται. οὐκοῦν χρῆν τὰ πρὸς
5 ἡμᾶς μόνον ὑμᾶς ἐπάγεσθαι αὐτοὺς καὶ μὴ ξυνεπιέναι
μετ’ αὐτῶν ἄλλοις, ὑπάρχον γε ὑμῖν, εἴ τι καὶ ἄκοντες
προσήγεσθε ὑπ’ Ἀθηναίων, τῆς τῶν Λακεδαιμονίων
τῶνδε ἥδη ἐπὶ τῷ Μῆδῳ ξυμμαχίας γεγεννημένης, ἣν αὐ-

mid. *παρέχεσθαι* τι, or the act. *παρέχειν* τι, according as stress is to be laid on the part of the performer or upon the value and extent of the performance, — the mid. twenty-nine times, the act. ninety-one times. See on ii. 9. 9. For the cavalry of the Boeotians, *cf.* ii. 9. 11; 12. 18; 22. 11. The matter is mentioned here with a view to its effect on the Lacedaemonian judges. — 25. *καὶ τὰ μὲν . . . ἀπολογούμεθα* : *cf.* c. 64. 20.

63. *You Plataeans have misused your alliance with the Athenians by sharing in all their deeds of violence against other Hellenes, thereby voluntarily incurring a heavy burden of guilt.*

1. *ὡς δὲ ὑμεῖς κτέ.* : beginning of the second part of the explanation announced c. 62. 6. From here to the end of c. 66 the Plataeans are directly addressed. — *μᾶλλον ἡδικήκατε τοὺς Ἕλληνας* : *cf.* c. 56. 1. — 2. *ἀξιώτεροι* : *i.e.* *μᾶλλον ἀξιοί*. “You rather than we are worthy of every penalty.” *Cf.* i. 122. 11.

3. *ἐγένεσθε* : the asyndeton shows the earnestness of the speaker. —

ἐπὶ τῇ ἡμετέρα τιμωρία : *for our punishment, i.e. for your protection against us. Cf.* ii. 42. 17; vi. 76. 15. *ἡμετέρα* stands for the obj. gen. — *ὡς φατέ* : c. 55. § 1. — 4. *πολῖται* : see on c. 55. 12. — *οὐκοῦν κτέ.* : Cl. writes *οὐκ οὖν*, and makes the sent. (ending with *προβάλλεσθε*) a question. — *τὰ πρὸς ἡμᾶς μόνον* : *only-in that which pertains to us, i.e. only against us.* — 5. *αὐτοὺς* : *i.e.* *τοὺς Ἀθηναίους*. — 6. *ὑπάρχον γε ὑμῖν* : *when it was certainly open to you, sc. μὴ ξυνεπιέναι. ὑπάρχειν* in this sense also c. 109. 20; i. 82. 26; vii. 63. 6. See on i. 124. 1. For the acc. abs., see GMT. 851; H. 973. — *ἄκοντες προσήγεσθε* : = *ἠναγκάξεσθε*, as ii. 89. 14. *Cf.* vi. 54. 13 *βία προσαγάγηται*. — 7. *τῶν Λακεδαιμονίων τῶνδε* : the art. preceding the dem. *τῶνδε* is unusual, but prob. the pron. was added with esp. reference to the judges. *Kr. Spr.* 50, 11, 19. — 8. *ἥδη ἐπὶ τῷ Μῆδῳ* : placed before *ξυμμαχίας*, as *αὐτοῖς* before *κακία* in c. 61. 7. *ἐπὶ τῷ Μῆδῳ*, as in c. 13. 18; i. 102. 19, in hostile sense, for the more usual acc. Kühn. 438, ii. d. This const. with the dat. is the rule in epic, and is freq. also in Attic

τοὶ μάλιστα προβάλλεσθε· ἱκανὴ γε ἦν ἡμᾶς τε ὑμῶν
 10 ἀποτρέπειν καί, τὸ μέγιστον, ἀδεῶς παρέχειν βουλευ-
 εσθαι. ἀλλ' ἐκόντες καὶ οὐ βιαζόμενοι ἔτι εἴλεσθε μάλ-
 λον τὰ Ἀθηναίων. καὶ λέγετε ὡς αἰσχροὺν ἦν προδοῦναι 3
 τοὺς εὐεργέτας· πολὺ δέ γε αἰσχρὸν καὶ ἀδικώτερον τοὺς
 πάντας Ἑλληνας καταπροδοῦναι, οἷς ξυνωμόσατε, ἢ
 15 Ἀθηναίους μόνους, τοὺς μὲν καταδουλομένους τὴν
 Ἑλλάδα, τοὺς δὲ ἐλευθεροῦντας. καὶ οὐκ ἴσην αὐτοῖς 4
 τὴν χάριν ἀνταπέδοτε οὐδὲ αἰσχύνης ἀπηλλαγμένην.
 ὑμεῖς μὲν γὰρ ἀδικούμενοι αὐτούς, ὡς φατέ, ἐπηγάγεσθε,
 τοῖς δὲ ἀδικούσιν ἄλλους ξυνεργοὶ κατέστητε· καίτοι τὰς

poets.—9. **προβάλλεσθε**: *put forward as a cloak*. Cf. i. 37. 16; ii. 87. 14. On the matter, cf. esp. c. 58. § 1; iv. 59. § 2.—**ἱκανὴ γε**: the asyndeton is justified by the order of the words. See on c. 37. 10. St. explains, 'Particula γε sententias iungit hic et i. 40. 15; 70. 6; vi. 86. 8.' Kr. proposes, after Reiske and Va., ἢ *ἱκανὴ γε*, or *ἱκανὴν γε ἡμᾶς*.—10. **ἀποτρέπειν**: as c. 39. 1, doubtless only in the mild sense of *restrain*, not *ward off*.—**τὸ μέγιστον**: *what is most important*. Appos. to the inf. clause. H. 626 b; Kr. *Spr.* 57, 10, 12. See on i. 142. 1.—**παρέχειν**: *sc. ὑμῖν*.—11. **οὐ βιαζόμενοι κτέ.**: in answer to c. 55. 3 ὅτε Θηβαῖοι ἡμᾶς ἐβίασαντο.—**εἴλεσθε . . . τὰ Ἀθηναίων**: cf. c. 56. 23. The formula is similar to *φρονεῖν τὰ τινοσ*, c. 68. 17; *βούλεσθαι τὰ τινοσ*, vi. 50. 12.

12. **καὶ λέγετε**: cf. c. 55. § 3.—**αἰσχρὸν, αἰσχρὸν**: as in ii. 40. 4.—14. **καταπροδοῦναι**: *κατα-* with intensive force, as in c. 109. 18; i. 86. 19; iv. 10. 10; vii. 48. 26; and *κατα-*

δουλομένους below.—**οἷς ξυνωμόσατε**: *i. e. πρὸς οὓς ξυμμαχίαν ἐποιήσασθε*. Cf. c. 64. 7, 10; i. 71. 23; ii. 72. 5; 74. 11.—15. **τοὺς μὲν καταδουλομένους, τοὺς δὲ ἐλευθεροῦντας**: joined chiasmatically to the preceding.—16. **τοὺς δὲ ἐλευθεροῦντας**: as in i. 124. 19 Corinthian speakers address to the representatives of the Peloponnesian alliance the words, *τοὺς νῦν δεδουλομένους Ἑλληνας ἐλευθερώσωμεν*, so here the whole Peloponnesian alliance, not merely the *ἡγεμόνες*, are represented as the liberators of Greece.

οὐκ ἴσην τὴν χάριν: the order and effect as in c. 30. 4 *πολὺ τὸ ἀφύλακτον*, i. 34. 10 *ἐλαχίστας τὰς μεταμελείας*, the pred. adj. supplying the place of an adverb.—19. **τοῖς δέ**: *sc. τοῖς Ἀθηναίοις, ἀδικούσιν ἄλλους* being pred. Jow. takes *τοῖς ἀδικούσιν* together in a general sense, *wrongdoers*, on the ground that *τοῖς δέ* as dem. would introduce an opposition between it and *αὐτούς*, while both really refer to the same persons.—**καίτοι τὰς ὁμοίας κτέ.**: "and indeed it

20 ὁμοίας χάριτας μὴ ἀντιδιδόναι αἰσχρὸν μᾶλλον ἢ τὰς μετὰ δικαιοσύνης μὲν ὀφειληθείσας, ἐς ἀδικίαν δὲ ἀποδιδόμενας.

64 “Δηλὸν τε ἐποιήσατε οὐδὲ τότε τῶν Ἑλλήνων ἵ ἔνεκα μόνου οὐ μηδίσαντες, ἀλλ’ ὅτι οὐδ’ Ἀθηναῖοι, ἡμεῖς δέ, τοῖς μὲν ταῦτα βουλόμενοι ποιεῖν, τοῖς δὲ ταναυτία. καὶ νῦν ἀξιοῦτε, ἀφ’ ὧν δι’ ἐτέρους ἐγένεσθε 2

is a shame to refuse to repay favours with like favours, not however to omit the repayment of favours which, though justly due, cannot be returned without injustice.” Cf. Cic. *de Off.* i. 15. 48 non reddere bono non licet, modo id facere possit sine iniuria. — **καίτοι**: as in c. 39. 13; ii. 39. 19. — **20. μὴ ἀντιδιδόναι**: cf. i. 41. 4. The words are to be supplied in the second clause. — **μᾶλλον ἢ**: as in c. 37. 12; 64. 9, completely subordinates the second member, so that *αἰσχρὸν* applies only to the first. — **21. ὀφειληθείσας, ἀποδιδόμενας**: the change of time corresponds to the service already rendered and the still doubtful requital. The whole sentence serves to substantiate the words *οὐδὲ αἰσχρῆς ἀπηλλαγμένη* (l. 17), the charge *τὰς ὁμοίας χάριτας μὴ ἀντιδιδόναι* being, according to the Theban speakers, applicable to the Plataeans. — **ἐς ἀδικίαν**: cf. c. 37. 7; ii. 40. 22.

64. You have, therefore, no right on your earlier alliance with the Hellenes to base claims which you have forfeited by later conduct, that reveals your real sentiments.

1. **δηλὸν τε ἐποιήσατε κτέ.**: and so you showed that not even then was it for the sake of the Hellenes that you

did not medize, but because the Athenians did not and we did, since you preferred to act with them and to oppose us. So St. and Cl., who adopt *ἡμεῖς* (sc. *ἐμηδίασμεν*), the reading of several of the best Mss., for *ὑμεῖς*, and put a comma after *ἡμεῖς δέ*. Cf. Plato *Rep.* 422 d *οὐδ’ ἡμῖν θέμις, ὑμῖν δέ*. The other edit. all retain the vulg. *ὑμεῖς*, which must be explained as a repetition on account of the intervening *Ἀθηναῖοι*. If *ὑμεῖς* be read, supply *οὐκ ἐμηδίασατε* (Arn., Kr.), or *οὐ μηδίσαντες* (Bm.). The general sense is clear, “only attachment for Athens and hatred of us are the motives of your boasted patriotism.” Cf. c. 62. § 2. — **2. μηδίσαντες**: const. with *δῆλον ἐποιήσατε*. Cf. c. 84. 12; i. 21. 12; ii. 50. 4; Hdt. vi. 21. 8, and see on c. 40. 37. GMT. 904; H. 981; Kühn. 482, 2. — **ὅτι οὐδ’ Ἀθηναῖοι**: sc. *ἐμηδίασαν*. Cf. App. *Bell. Civ.* i. 121 *τὸν στρατὸν οὐ μεθίει, διότι μηδὲ Πομπήιος*. — **3. τοῖς μὲν**: i.e. the Athenians. — **τοῖς δέ**: i.e. the Thebans.

4. **ἀφ’ ὧν**: this alone (= *ἀπὸ τούτων ᾧ*) would have been grammatically sufficient. For the epianaleptic dem., notwithstanding the assimilation, see Kr. *Spr.* 51, 11, 2; Kühn. 555, n. 1. Cf. Dem. viii. 23 *καὶ περὶ ὧν φασι μέλλειν αὐτὸν ποιεῖν, καὶ περὶ*

- 5 ἀγαθοί, ἀπὸ τούτων ὠφελείσθαι. ἀλλ' οὐκ εἰκός· ὥσπερ
 δὲ Ἀθηναίους εἴλεσθε, τούτοις ξυναγωνίζεσθε. καὶ μὴ
 προφέρετε τὴν τότε γενομένην ξυνωμοσίαν ὡς χρὴ ἀπ'
 αὐτῆς νῦν σφύζεσθαι. ἀπελίπετε γὰρ αὐτὴν καὶ παρα- 3
 βάντες ξυγκατεδουλοῦσθε μᾶλλον Αἰγινήτας καὶ ἄλλους
 10 τινὰς τῶν ξυνομοσάντων ἢ διεκωλύετε, καὶ ταῦτα οὔτε
 ἄκουτες ἔχοντές τε τοὺς νόμους οὔσπερ μέχρι τοῦ δεῦρο
 καὶ οὐδενὸς ὑμᾶς βιασαμένου, ὥσπερ ἡμᾶς. τὴν τελευ-
 ταίαν τε πρὶν περιτειχίζεσθαι πρόκλησιν εἰς ἡσυχίαν
 ὑμῶν. ὥστε μῆδ' ἐτέροις ἀμύνειν, οὐκ ἐδέχεσθε. τίνες 4
 15 ἂν οὖν ὑμῶν δικαιοτέρον πᾶσι τοῖς Ἑλληνσι μισοῦντο,
 οἷτινες ἐπὶ τῷ ἐκείνων κακῷ ἀνδραγαθίαν προύθεσθε;

τούτων προκατηγορούντων ἀκροᾶσθε, *ibid.*
 26 ἀφ' ὧν . . . δαλείζεται, ἀπὸ τούτων διά-
 γει. — δι' ἐτέρους: *i. e.* τοῖς Ἀθηναίοις,
 whereby the merit of ἐγένεσθε ἀγαθοί
 is annulled. — 5. ἀπὸ τούτων: *from*
that source, mockingly added to indi-
 cate the groundlessness of the
 claim. *Cf.* l. 7, and see on c. 36. 12;
 48. 3. — 6. εἴλεσθε: *cf.* c. 56. 23; 63.
 11. — τούτοις ξυναγωνίζεσθε: *continue*
as allies with them. — 7. προφέρετε:
 as the mid., c. 59. 11. As to the
 matter, *cf.* c. 57. § 4; 58. § 1; 59. § 2.
 — τότε: often used of a time as-
 sumed to be well known. See on i.
 101. 8. — ξυνωμοσίαν: of an alliance
 also v. 83. 16. *Cf.* l. 10 and c. 63. 14.

8. ἀπελίπετε: *cf.* c. 9. 3. — 9. μᾶλ-
 λον: see on c. 37. 12; 63. 20. —
 Αἰγινήτας: *cf.* i. 105; 108; ii. 27. —
 ἄλλους τινὰς: it cannot be certainly
 determined who are meant. Pp.
 thinks the Euboeans, and possibly the
 Naxians (i. 98). — 10. ξυνομοσάντων:
 see on c. 63. 14. — διεκωλύετε: *sc.* τὸ
 ἐτέρους καταδουλοῦσθαι αὐτούς. — 11.

τοὺς νόμους: as in 62. 17. From this
 it may perhaps be inferred that the
 Plataeans even at the time of the
 Aeginetan war had a popular form
 of government. See Muenscher, p.
 78 ff. — μέχρι τοῦ δεῦρο: elsewhere
μέχρι δεῦρο. See *Kr. Spr.* 66, 1, 4. —
 12. ὥσπερ ἡμᾶς: *cf.* c. 62. § 3, 4. —
 τὴν τελευταίαν τε . . . ἀμύνειν: exactly
 the demand made by Archidamus,
 ii. 72. 10 (*cf.* c. 68. 6); hence ὑμῶν
 (obj. gen.) is to be preferred to ἡμῶν
 (of most Mss.), since the Thebans did
 not make the proclamation.

15. οὖν: wanting in most of the
 best Mss., but the asyndeton would
 be harsh, and οὖν has not infreq.
 dropped out after ἂν. — τοῖς Ἑλληνσι:
 dat. of agent with the pass., as in
 c. 70. 4; 82. 45; 85. 10; i. 44. 7;
 51. 3; ii. 35. 17; 41. 12; 77. 7; 101.
 17; 102. 33; iv. 109. 10; vi. 2. 5;
 and see Steup, *Thuk. Stud.* ii. p. 55 f.
 G. 1186, 1187; H. 769. — 16. οἷτινες:
 refers to ὑμῶν. *ἴσως*, esp. used in
 reproach or praise. *Cf.* Soph. *Aj.*

καὶ ἂ μὲν ποτε χρηστοὶ ἐγένεσθε, ὡς φατέ, οὐ προσήκοντα
νῦν ἐπεδείξατε, ἂ δὲ ἡ φύσις αἰεὶ ἐβούλετο, ἐξηλέγχθη
ἐς τὸ ἀληθές· μετὰ γὰρ Ἀθηναίων ἄδικον ὁδὸν ἰόντων
20 ἐχωρήσατε.

“Τὰ μὲν οὖν ἐς τὸν ἡμέτερόν τε ἀκούσιον μηδισμόν 5
καὶ τὸν ὑμέτερον ἐκούσιον ἀττικισμόν τοιαῦτα ἀποφαί-
65 νομεν. ἂ δὲ τελευταῖά φατε ἀδικηθῆναι (παρανόμως 1
γὰρ ἐλθεῖν ἡμᾶς ἐν σπονδαῖς καὶ ἱερομηνία ἐπὶ τὴν
ὑμέτεραν πόλιν), οὐ νομίζομεν οὐδ’ ἐν τούτοις ὑμῶν
μᾶλλον ἀμαρτεῖν. εἰ μὲν γὰρ ἡμεῖς αὐτοὶ πρὸς τε τὴν 2

1055; *El.* 587; *Ant.* 696. — ἀνδρα-
γαθίαν: *cf.* c. 53. § 4; 55. § 3; 56. § 6;
57. § 1. — προύθεσθε: *displayed.* *Cf.*
viii. 85. 20. — 17. ἂ χρηστοὶ ἐγένεσθε:
cf. c. 67. 26 ὦν πρόθυμοι γεγενήμεθα. —
ὡς φατέ: *cf.* c. 54. § 3, 4. — οὐ προσ-
ήκοντα νῦν ἐπεδείξατε: *you have now*
shown not to belong to you. προσ-
ήκων, as in c. 67. 7; ii. 61. 20; 89. 7;
iv. 92. 35. In support of ἐπεδείξατε,
meaning *show, prove,* St. cites Dem.
xxi. 7 ἐὰν ἐπιδείξω Μειδίαν τουτοῦ . . .
ὑβρικότα, Plato *Rep.* 391 e ἐπεδείξαμεν
γὰρ που, ὅτι ἐκ θεῶν κακὰ γίγνεσθαι
ἀδύνατον. But Steup maintains that,
acc. to Thuc.’s usage, this idea would
have to be expressed either by the
simple verb ἐδείξατε (*cf.* iv. 73. 8;
v. 9. 40; 72. 10, and with ὅτι, i. 143.
32; iv. 92. 39; vi. 77. 8; vii. 63. 21),
or by ἀπεδείξατε, as Cl. wrote (*cf.* i.
6. 23; 25. 8; ii. 62. 3). He renders
ἐπεδείξατε, *showed afterwards,* com-
paring ἐπικατάγεται, c. 49. 18; ἐπι-
γνώσθαι, c. 57. 6; ἐπιμαθῶν, i. 138. 13.
In Thuc. ἐπιδεικνύναι occurs (outside
of the documentary v. 77. 19, where
it means *lay before, communicate*)
certainly only twice, vi. 46. 13; 47. 8,

meaning *exhibit, display.* In i. 26. 13
it is a doubtful reading, meaning
point to. — 19. ἐς τὸ ἀληθές: this
adv. phrase seems to occur only here,
though Bl. compares Isa. xlii. 3 ἐς
ἀληθῆ. *Cf.* ἐς τὸ φανερόν, i. 6. 17;
23. 26; ἐς τὸ ἀκριβές, vi. 82. 15. —
ἄδικον ὁδὸν ἰόντων: for the acc.,
see G. 1057. *Cf.* Soph. *O. R.* 67
πολλὰς δ’ ὁδοὺς ἐλθόντα φροντίδος πλά-
νοις. — 22. τὰ μὲν οὖν . . . ἀποφαίνο-
μεν: *cf.* c. 62. 25.

65. *We undertook to surprise your
city at the call of prominent men
among you, who wished to bring you
back into the Boeotian alliance, where
you naturally and rightly belonged.*

1. ἂ δὲ τελευταῖά φατε κτέ.: *cf.* c.
56. § 1, 2. — 2. ἱερομηνία: the sing.
as in c. 56. 4, adopted by Cl., St.,
Bm., following Meineke (*Hermes* iii.
p. 364) and v. II. (*Stud. Thuc.* p. 46),
for the pl. of all the Mss. The pl. is
due to a slip of the pen after σπονδαῖς,
as in v. 27. 2 αἱ ξυμμαχίαι after αἱ
σπονδαί. Arn. thinks the pl. indicates
that the festival lasted several days.

4. εἰ μὲν . . . ἐμαχόμεθα . . . ἐδηοῦ-
μεν: represented as a possible case,

- 5 πόλιν ἐλθόντες ἐμαχόμεθα καὶ τὴν γῆν ἐδηοῦμεν ὡς πολέμιοι, ἀδικοῦμεν· εἰ δὲ ἄνδρες ὑμῶν οἱ πρῶτοι καὶ χρήμασι καὶ γένει, βουλόμενοι τῆς μὲν ἔξω ξυμμαχίας ὑμᾶς παῦσαι, ἐς δὲ τὰ κοινὰ τῶν πάντων Βοιωτῶν πάτρια καταστήσαι, ἐπεκαλέσαντο ἐκόντες, τί ἀδικοῦμεν;
- 10 οἱ γὰρ ἄγοντες παρανομοῦσι μᾶλλον τῶν ἐπομένων. ἀλλ' οὐτ' ἐκεῖνοι, ὡς ἡμεῖς κρίνομεν, οὐθ' ἡμεῖς· πολῖται δὲ ὄντες ὥσπερ ὑμεῖς καὶ πλείω παραβαλλόμενοι, τὸ ἐαυτῶν τεῖχος ἀνοίξαντες καὶ ἐς τὴν αὐτῶν πόλιν φιλίους, οὐ πολεμίους κομίσαντες, ἐβούλοντο τοὺς τε ὑμῶν χείρους

as opp. to εἰ δὲ . . . ἐπεκαλέσαντο, which introduces the real case in hypothetical form. αὐτοί, nostra sponte. Cf. iv. 60. 11. — 6. ἀδικοῦμεν: for the pf. force, see GMT. 27; Kr. Spr. 53, 1, 3. — εἰ δὲ ἄνδρες κτέ.: cf. ii. 2. § 2. — 7. τῆς ἔξω ξυμμαχίας: of the alliance with a foreign, non-Boeotian state. — 8. ἐς τὰ κοινὰ . . . καταστήσαι: cf. c. 34. 14; 59. 23; also iv. 74. 16 ἐς ὀλιγαρχίαν τὰ μάλιστα κατέστησαν τὴν πόλιν, v. 81. 6 τὰ ἐν Σικυῶνι ἐς ὀλίγους μᾶλλον κατέστησαν. — τὰ κοινὰ . . . πάτρια: τὰ πάτρια, as in c. 61. 14; 66. 3; ii. 2. 27. κοινὰ strengthens τῶν πάντων Βοιωτῶν. Cf. iv. 78. 19 ἀνευ τοῦ πάντων κοινού. — 10. οἱ γὰρ ἄγοντες κτέ.: parody on c. 55. § 4.

11. ὡς ἡμεῖς κρίνομεν: cf. ὡς ἐγὼ κρίνω, iv. 60. 3. — 12. πλείω παραβαλλόμενοι: because they were the richest and most prominent. As to παραβάλλεσθαι, see on c. 14. 5, and cf. Xen. Cynop. ii. 3. 11 οὐκ ἴσα παραβάλλεσθαι. — τὸ ἐαυτῶν τεῖχος . . . τὴν αὐτῶν πόλιν: the repetition emphasizes the idea that the city belonged

to the oligarchs as much as to the demos. — 13. φιλίους, οὐ πολεμίους: so Steup (see Qu. Thuc. p. 34) emends the reading of the Mss. φιλίως, οὐ πολέμιως ("with friendly, not with hostile intent"). His grounds are, viz.: not only does κομίσαντες require an obj., but it was necessary to be said here of those admitted into the city, that they were not enemies of Plataea; for it was an important point in this attempt to justify the action of the boeotizing Plataeans that at the time under consideration a state of hostilities did not exist between Thebes and Plataea. Besides, the terms used cannot be applied to the relations of citizens to their own state. Since the reference is to persons, φίλους, it is true, not φιλίους, was to be expected, acc. to Thuc.'s usage; but in c. 58. 22 ἐν γῆ τε φίλια καὶ παρ' ἀνδράσι τοιοῦτοις, it is generally agreed that τοιοῦτοις represents φίλιος. Hude (Comm. Crit. p. 108), who adopts Steup's conjecture, cites also Plato Symp. 221 b; Dem. xxiii. 56. — 14. κομίσαντες: as in viii. 57.

15 μηκέτι μᾶλλον γενέσθαι, τούς τε ἀμείνους τὰ ἄξια ἔχειν, σωφρονισταὶ ὄντες τῆς γνώμης καὶ τῶν σωμάτων τὴν πόλιν οὐκ ἀλλοτριοῦντες, ἀλλ' ἐς τὴν ξυγγένειαν οἰκειοῦντες, ἐχθροὺς οὐδενὶ καθιστάντες, ἅπασιν δ' ὁμοίως ἐνσπόνδους.

66 “Τεκμήριον δὲ ὡς οὐ πολεμίως ἐπράσσομεν· οὔτε 1 γὰρ ἠδικήσαμεν οὐδένα, προεῖπομέν τε τὸν βουλόμενον κατὰ τὰ πάντων Βοιωτῶν πάτρια πολιτεύειν ἰέναι

3. — τούς ὑμῶν χείρους : part. gen. in attrib. position. G. 965 ; II. 730 d. See on c. 22. 26. — 15. μηκέτι μᾶλλον : sc. χείρους. But since the adj. is not repeated, it is the positive that is really had in mind. — 16. σωφρονισταὶ : regulators, or moderators, as in vi. 87. 11 ; viii. 48. 43. Cf. Plato *Rep.* 471 a εὐμενῶς σωφρονισῶσιν, οὐκ ἐπὶ δουλείᾳ κολάζοντες, οὐδ' ἐπ' ὀλέθρῳ, σωφρονισταὶ ὄντες, οὐ πολέμοιοι. The intrinsic falseness of the party attitude here maintained, Thucydides doubtless intended to intimate by the unusual forms of expression. — τῶν σωμάτων τὴν πόλιν οὐκ ἀλλοτριοῦντες : chiasmically arranged with reference to the preceding. τὰ σώματα, *their persons*, is here contrasted with ἡ γνώμη, as in i. 70. 19. ἀλλοτριοῦντες, *depriving*, chosen prob. on acc. of the antithesis to οἰκειοῦντες (cf. c. 13. 22 ; i. 36. 10 ; 70. 19 ; 78. 2), the natural expression being τὴν πόλιν τῶν σωμάτων ἀποστεροῦντες. Kühn. 421, 3. Abresch compares Sirach xi. 35 ἀπαλλοτριώσει σε τῶν ἰδίων σου. — 17. ἐς τὴν ξυγγένειαν οἰκειοῦντες : “bringing them back into a natural union with their own kindred.” Cf. l. 8 above, ἐς τὰ κοινὰ . . . πάτρια κατα-

στήσαι. — 18. καθιστάντες : sc. ὑμᾶς. But Steup objects that, as the Plataeans were already ἅπασιν ἐνσπονδοί, ἐχθροὺς οὐδενὶ must refer to the Thebans admitted into the city, and would understand ἐς τὴν πόλιν with καθιστάντες (cf. iv. 78. 35 ; 103. 16).

66. *You, however, when you discovered how small was the number of the Thebans, treacherously and cruelly took vengeance on them ; so that even for this alone you deserve punishment.*

1. τεκμήριον δὲ . . . γὰρ : as in ii. 15. 19 ; 39. 10 ; without γὰρ in ii. 50. 7. See on i. 8. 3. — ὡς οὐ πολεμίως ἐπράσσομεν : bracketed by St. and v. H., following Meineke (*Hermes* iii. p. 365), on the ground that τεκμήριον refers to what immediately precedes, ἐχθροὺς οὐδενὶ καθιστάντες, ἅπασιν δ' ὁμοίως ἐνσπόνδους. But there the reference is to the attitude of the traitorous party in Plataea, here to the Thebans again, esp. to the idea expressed in c. 65. 4 εἰ μὲν . . . πολέμοιοι. Besides, the sent. οὔτε γὰρ ἠδικήσαμεν κτέ. would not answer for a proof of the concluding words of c. 65 ἐχθροὺς . . . ἐνσπόνδους. — οὔτε γὰρ κτέ. : cf. ii. 2. — 3. τὰ πάντων Βοιωτῶν πάτρια : Hude (*Comm. Crit.* p.

πρὸς ἡμᾶς. καὶ ὑμεῖς ἄσμενοι χωρήσαντες καὶ ξύμβασιν ²
 5 ποιησάμενοι τὸ μὲν πρῶτον ἡσυχάζετε, ὕστερον δὲ κατα-
 νοήσαντες ἡμᾶς ὀλίγους ὄντας, εἰ ἄρα καὶ ἔδοκοῦμέν
 τι ἀνεπιεικέστερον πράξαι οὐ μετὰ τοῦ πλήθους ὑμῶν
 ἐσελθόντες, τὰ μὲν ὁμοῖα οὐκ ἀνταπέδοτε ἡμῖν, μήτε
 10 νεωτερίσαι ἔργῳ, λόγοις τε πείθειν ὥστε ἐξελεῖν, ἐπι-
 κτείνετε, οὐχ ὁμοίως ἀλγοῦμεν (κατὰ νόμον γὰρ δὴ τινα
 ἔπασχον). οὐς δὲ χεῖρας προῖσχομένους καὶ ζωγρήσαντες

108) would insert (with Laur.) τῶν before πάντων, as in c. 65. 8; ii. 2. 27; Cf. also οἱ πάντες Ἕλληνες, c. 63. 13; iv. 78. 11; τοὺς ἅπαντας Μυτιληναίους, c. 36. 6; τοὺς ἅπαντας Μεγαρέας, iv. 68. 7. But against these, cf. βοηθείας γενομένης πάντων Βοιωτῶν, iv. 89. 11; ξυμπάντων Σικελιωτῶν, vi. 18. 28; Ἀκαρ- νᾶσι πᾶσιν, c. 94. 6.—κατὰ . . . πολι- τεύειν: see on c. 62. 8.

4. χωρήσαντες: sc. πρὸς ἡμᾶς. Cf. ii. 3. 5 πρὸς ξύμβασιν ἐχώρησαν.—5. κατανοήσαντες κτέ.: cf. ii. 3. § 2.—6. εἰ ἄρα καὶ ἔδοκοῦμεν . . . πράξαι: i.e. εἰ ἐκρίνετε ἡμᾶς πράξαι, to which corresponds the apod. οὐκ ἀνταπέδοτε ἡμῖν κτέ. For εἰ ἄρα, if possibly, see on c. 56. 15.—7. ἀνεπιεικέστερον: found elsewhere only in late writers, like Dio C. and Arrian.—οὐ μετὰ τοῦ πλήθους: without the consent of the majority. οὐ μετὰ (cf. μὴ μετὰ νόμων, c. 62. 16) = ἄνευ, as in i. 98. 5; 128. 11, etc. Kühn. 515, n. 2.—8. μήτε νεωτερίσαι . . . πείθειν: explanatory of ὁμοῖα. The pres. inf., πείθειν, is necessary to indicate the attempt to persuade—not πείσαι (one Ms.) or πείσειν (all the rest). νεωτε- ρίσαι, resort to violence, as in c. 79. 3;

ii. 3. 7.—9. ὥστε: see on c. 31. 10.—ἐπιθέμενοι δὲ κτέ.: antithesis to τὰ μὲν ὁμοῖα οὐκ ἀνταπέδοτε ἡμῖν. Instead of simply stating the facts, the speak- ers express also their judgment of them, and an involved const. results. A more natural const. would have been ἐπέθεσθε δὲ παρὰ τὴν ξύμβασιν ἐν ᾧ οὐς μὲν κτέ. (St.), or ἐπιθέμενοι δὲ παρὰ τὴν ξύμβασιν τοὺς μὲν ἡμῶν ἐν χερσὶν ἀπекτείνετε, τοὺς δὲ χεῖρας προ- ισχομένους . . . διεφθείρατε (Steup). Kr. thinks the rel. sents. are respectively the objs. of ἀλγοῦμεν and εἰργασθε, comparing for ἀλγεῖν the const. ἀλγεῖν πάθος. But it seems better, with Bm., to supply περὶ τούτων from οὐς μὲν, or, with Cl., to consider that both the rel. clauses hold rather the relation of loosely connected pro- tases, “as to those whom, etc.”—10. ἐν χερσίν: in battle, i.e. with arms in their hands. The phrase is here applied to the combatants, as in iv. 96. 14; 113. 6; v. 72. 10; vii. 5. 6; to the combat (hand to hand), iv. 43. 8, 14; vi. 70. 1.—12. χεῖρας προ- ισχομένους κτέ.: the three grounds on which the Thebans base the guilt of the Plataeans are expressed by three

ὑποσχόμενοι τε ἡμῖν ὕστερον μὴ κτενεῖν παρανόμως
 διεφθείρατε, πῶς οὐ δεινὰ εἴργασθε; κἀνταῦθα τρεῖς 3
 15 ἀδικίας ἐν ὀλίγῳ πράξαντες, τὴν τε λυθείσαν ὁμολογίαν
 καὶ τῶν ἀνδρῶν τὸν ὕστερον θάνατον καὶ τὴν περὶ αὐ-
 τῶν ἡμῖν μὴ κτείνειν ψευσθείσαν ὑπόσχεσιν, ἣν τὰ ἐν
 τοῖς ἀγροῖς ὑμῖν μὴ ἀδικῶμεν, ὅμως φατὲ ἡμᾶς παρα-
 νομηῆσαι καὶ αὐτοὶ ἀξιούτε μὴ ἀντιδοῦναι δίκην. οὐκ, ἣν 4

partics., the first agreeing with the obj., the two last with the subj., and these are connected by καὶ (Kr. *Spr.* 56, 14, 2) and τε (introducing third member). The Thebans ignore, of course, the contrary assertions of the Plataeans, as stated by Thuc. ii. 5. § 6. See on c. 56. 4. For the expression *χειρας προισχυμένους*, cf. c. 58. 12; 67. 22; and for the facts, cf. ii. 4. § 7. — *ζωγρησάντες ὑποσχόμενοι τε*: *ζωγρησάντες*, as opp. to *ἀπεκτείνετε*, implies the intention not to kill the captives, while *ὑποσχόμενοι* adds the express promise, which the Plataeans, it is true, deny. — 13. *ὕστερον*: Hude (*l.c.*) would put after *μὴ κτενεῖν* and const. with *διεφθείρατε*, comparing *ὕστερον θάνατον* in l. 16. But the reference to the *ἕσπερος θάνατος* does not exclude, of course, the possibility of the promise having been made *ὕστερον*. — *παρανόμως*: *i.e.* *παρὰ τὸν τῶν Ἑλλήνων νόμον*. Cf. c. 67. 25.

14. *κἀνταῦθα . . . πράξαντες κτέ.*: *κἀνταῦθα* is Naber's conjecture (*Μνημ.* N. S. xiv. p. 137) for *καὶ ταῦτα* of the Mss. If the common reading be retained, Cl. is prob. right in explaining *ταῦτα* as obj. of *πράξαντες* and *τρεῖς ἀδικίας* as pred., and committing these three wrongs in a short space.

But parallel expressions seem to be wanting. Besides, *ταῦτα* can refer only to the acts of the Plataeans, whereas, in the foregoing, judgments also are expressed (cf. l. 14 *πῶς οὐ δεινὰ εἴργασθε*;). Cf. c. 45. 14, where a similar slip of the copyist occurs. — 15. *τὴν τε λυθείσαν ὁμολογίαν*: cf. l. 9 *ἐπιθέμενοι παρὰ τὴν ξύμβασιν*, and for the const. of the partic. here and in l. 17, cf. c. 53. 14 *ὁ μὴ ῥηθεὶς λόγος*. — 17. *ἡμῖν*: for which Badham proposed *ἡ μὴν*, is construed with the verbal subst. *ὑπόσχεσιν*, not with *ψευσθείσαν*. Kr. *Spr.* 48, 12, 4; Kühn. 424. See on i. 63. 9; 122. 3. — *μὴ κτείνειν*: with *ὑπόσχεσιν*, as c. 58. 5 with *δωρεάν*. St. writes, with v. H. *Stud. Thuc.* p. 46, *μὴ κτενεῖν*, on the ground that everywhere else in Thuc. *ὑπισχεῖσθαι* is followed by the fut. inf., though he does not consider it absolutely necessary here. See *Qu. Gr.*² p. 11. — *ἣν τὰ . . . ἀδικῶμεν*: cf. ii. 5. 21 *τὰ ἔξω ἔλεγον αὐτοῖς μὴ ἀδικεῖν*.

19. *οὐκ*: abs., as in v. 101. 1, *i.e.* *οὐ τοῦτο γενήσεται* (*ὑμᾶς μὴ δοῦναι δίκην*). Kr. *Spr.* 67, 13, 1. — *ἣν γε οὗτοι τὰ ὀρθὰ γινώσκωσι*: answering to c. 56. 8 *τοῦ ὀρθοῦ φανεῖσθε οὐκ ἀληθεῖς κριταὶ ὄντες*, c. 57. 2 *εἰ . . . γνώσσεθε μὴ τὰ εἰκότα*, and c. 58. 21 *μὴ ὀρθῶς*

20 γε οὔτοι τὰ ὀρθὰ γινώσκωσι, πάντων δὲ αὐτῶν ἕνεκα
κολασθήσεσθε.

67 “Καὶ ταῦτα, ὦ Λακεδαιμόνιοι, τούτου ἕνεκα ἐπεξήλ- 1
θομεν καὶ ὑπὲρ ὑμῶν καὶ ἡμῶν, ἵνα ὑμεῖς μὲν εἰδῆτε
δικαίως αὐτῶν καταγνωσόμενοι, ἡμεῖς δὲ ἔτι ὀσιώτερον
τετιμωρημένοι. καὶ μὴ παλαιὰς ἀρετάς, εἴ τις ἄρα καὶ 2
5 ἐγένετο, ἀκούοντες ἐπικλασθῆτε, ἀς χρὴ τοῖς μὲν ἀδι-
κουμένοις ἐπικούρους εἶναι, τοῖς δὲ αἰσχρόν τι δρῶσι
διπλασίας ζημίας, ὅτι οὐκ ἐκ προσηκόντων ἀμαρτάνουσι.
μηδὲ ὀλοφυρμῶ καὶ οἴκτῳ ὠφελείσθων πατέρων τε

γινόντες. — 20. αὐτῶν : emphatic, of the matters under discussion, as often. See on i. 1. 10.

67. You judges must, therefore, be influenced neither by inopportune pity nor by misrepresentations, and inflict just punishment.

1. ὦ Λακεδαιμόνιοι: the speakers address themselves again to the judges. Cf. 1. 24. — ταῦτα ἐπεξήλομεν: we have gone over these things. Of statement here, as of inquiry in i. 22. 11. Cf. Aesch. *Prom.* 870 μακροῦ λόγου δεῖ ταῦτ' ἐπεξελεῖν τορῶς. — 3. ἡμεῖς δὲ ἔτι ὀσιώτερον τετιμωρημένοι: sc. εἰδῶμεν, as grammatical consistency demands; but logically rather a pass. or intr. verb, like φαινόμεθα, seems to be in the mind of the speaker. Kr. conjectures either ἡμᾶς . . . τετιμωρημένους, or ἡμεῖς δὲ δεξιόμεν. Rauchenstein proposes (*Philol.* xxxv. φ. 588 f.), ὑμεῖς μὲν φανήτε (l. 2). Steup also thinks the fault lies in l. 2, and conjectures that the original was ὑμεῖς μὲν ἐνδῆλοι ἦτε, which was first corrupted into ὑμεῖς μὲν ἐνδῆτε, then changed to ὑμεῖς μὲν εἰδῆτε.

The πρ. τετιμωρημένοι expresses confident anticipation of the fulfillment of the wish. — 4. καὶ μὴ κτέ.: it seems best, with Pp. and Kr., to begin here a new sent., for καὶ μὴ ἐπικλασθῆτε can be appropriately taken neither as co-ord. with ἐπεξήλομεν nor as a third clause dependent on ἵνα. After summing up the result of their previous arguments, the Theban speakers take up here the Plataean appeal for pity, continuing in μηδὲ ὀλοφυρμῶ κτέ. (l. 8). — μὴ . . . ἐπικλασθῆτε: answering to c. 59. 5. — παλαιὰς ἀρετάς: cf. c. 53. § 4; 56. § 5, 7; 57. § 2; 58. § 1. — εἴ τις ἄρα καὶ ἐγένετο: if indeed there was any. See on c. 56. 15. — 6. ἐπικούρους: pred. adj., as βοηθοί, c. 69. 2; τιμωροί, iv. 2. 12. — 7. διπλασίας ζημίας: the same idea also i. 86. 5. — οὐκ ἐκ προσηκόντων: i. e. ἐξ οὐ προσηκόντων = οὐ προσηκόντως. Cf. c. 43. 5; i. 34. 10; 35. 7; ii. 44. 16. For the order, see on c. 57. 3.

8. ὀλοφυρμῶ: sc. ἐκείνων. — οἴκτῳ: sc. ὑμῶν αὐτῶν. — ὠφελείσθων: on the form, see App. on c. 39. 31. — πατέ-

τάφους τῶν ὑμετέρων ἐπιβώμενοι καὶ τὴν σφετέραν
 10 ἐρημίαν. καὶ γὰρ ἡμεῖς ἀνταποφαίνομεν πολλῶ δεινό- 3
 τερα παθοῦσαν τὴν ὑπὸ τούτων ἡλικίαν ἡμῶν διεφθαρ-
 μένην, ὧν πατέρες οἱ μὲν πρὸς ὑμᾶς τὴν Βοιωτίαν ἄγον-
 τες ἀπέθανον ἐν Κορωνείᾳ, οἱ δὲ πρεσβῦται λελειμμένοι
 15 ποιοῦνται τούσδε τιμωρήσασθαι. οἴκτου τε ἀξιώτεροι 4
 τυγχάνειν οἱ ἀπρεπές τι πάσχοντες τῶν ἀνθρώπων, οἱ
 δὲ δικαίως, ὥσπερ οἶδε, τὰ ἐναντία ἐπίχαρτοι εἶναι. καὶ 5

ρων τε . . . ἐπιβώμενοι κτέ.: the partici-
 pial clause co-ord. as third member
 with *δλοφυρμῶ καὶ οἴκτω*. — 9. *τάφους*
 . . . *ἐπιβώμενοι*: cf. c. 59. § 2. —
 10. *ἐρημίαν*: *isolation*, as in i. 71. 22.
Cf. c. 57. § 4. — *πολλῶ δεινότερα πα-*
θοῦσαν: cf. c. 59. 6 *ὧν πεισθόμεθα δεινό-*
τητα, 59. 17 *νῦν τὰ δεινότατα κινδυνεύομεν*
παθεῖν.

11. *τὴν ὑπὸ τούτων . . . διεφθαρμένην*:
cf. ii. 5. § 7. For the order, see on c.
 54. 19. *ἡλικία concrete* (*i u v e n t u s*),
 like *νεότης*, ii. 8. 3. — 12. *ὧν*: referring
 to the collective noun, *ἡλικίαν*. *Cf.*
στρατιάν . . . οὓς, vii. i. 9; *στρατεύματι*
 . . . *οἷς*, vii. 75. 39. G. 1021 b; H. 629.
 — *πατέρες οἱ μὲν . . . οἱ δέ*: part. appo-
 sition. See on c. 13. 17. — *πρὸς ὑμᾶς*
 . . . *ἄγοντες*: cf. viii. 24. 33 *ἐνεχειρή-*
σάν τινας πρὸς Ἀθηναίους ἀγαγεῖν τὴν
πόλιν. — 13. *ἐν Κορωνείᾳ*: as in c. 62.
 20, a reminder flattering to the Lacedaemonians,
 which would increase the effect intended to be
 produced by *πρὸς ὑμᾶς τὴν Βοιωτίαν ἄγοντες*. —
οἱ δὲ πρεσβῦται λελειμμένοι κατ' οἰκίας
ἐρήμοι: *while others left behind as desolate*
(sonless) old men in their homes. *κατ' οἰκίας*
 is St.'s conjecture for *καὶ οἰκίας* of the Mss. Cl.'s ex-

planation of the vulg., "left behind in old age and their houses desolate," would require *καὶ αἱ οἰκίας*, as Kr. proposed. Besides, the bringing together here of aged fathers and desolate houses, where after *ὧν πατέρες* only the fathers should be spoken of, is quite unnatural. Bm.'s explanation, that *οἰκία ἐρήμοι* is a bold expression, pred., just as *πρεσβῦται*, to *πατέρες*, "left behind as old men and as desolate households," lacks the support of sure parallels for such an expression. — 14. *ὑμῶν*: obj. gen. to *ικεταίαν*. *Cf.* c. 59. 13, 29.

16. *ἀπρεπές τι*: cf. c. 57. 6. — *οἱ δὲ δικαίως*: *sc.* *πάσχοντές τι*. — 17. *τὰ ἐναντία*: adv., as in vi. 79. 15, and in the sing. iv. 86. 6; vii. 87. 5. — *ἐπίχαρτοι εἶναι*: *sc.* *ἀξιοί εἰσι*, from *ἀξιώ-τεροι*. *ἐπίχαρτοι*, *objects of rejoicing*, i. e. those over whose sufferings men may rejoice. *Cf.* Aesch. *Prom.* 164 *ἐχθροῖς ἐπίχαρτα πέπονθα*, Dem. xlv. 85 *μὴ ὑπερίδητέ με καὶ τὰς θυγατέρας δι' ἔνδειαν τοῖς ἑμαυτοῦ δούλοις τούτου κόλαξιν ἐπίχαρτον γενόμενον*, Solomon, *Prov.* xi. 3 *ἐπίχαρτος ἀσεβῶν ἀπώλεια*. *Cf.* also Aesch. *Agam.* 722; Soph. *Trach.* 1262. *ἐπιχαίρειν* also generally

τὴν νῦν ἐρημίαν δι' ἑαυτοὺς ἔχουσι· τοὺς γὰρ ἀμείνους
 ξυμμάχους ἐκόντες ἀπέωσαντο. παρενόμησάν τε οὐ προ-
 20 παθόντες ὑφ' ἡμῶν. μίσει δὲ πλέον ἢ δίκη κρίναντες.
 καὶ † οὐκ ἀνταποδόντες νῦν τὴν ἴσην τιμωρίαν· ἔννομα
 γὰρ πείσονται καὶ οὐχὶ ἐκ μάχης χεῖρας προῖσχύομενοι,
 ὥσπερ φασίν. ἀλλ' ἀπὸ ξυμβάσεως ἐς δίκην σφᾶς αὐτοὺς
 παραδόντες. ἀμύνατε οὖν, ᾧ Λακεδαιμόνιοι, καὶ τῷ 15
 25 τῶν Ἑλλήνων νόμῳ ὑπὸ τῶνδε παραβαθέντι, καὶ ἡμῖν
 ἄνομα παθοῦσιν ἀνταπόδοτε χάριν δικαίαν ὧν πρόθυμοι
 γεγενήμεθα, καὶ μὴ τοῖς τῶνδε λόγοις περιωσθῶμεν ἐν
 ὑμῖν, ποιήσατε δὲ τοῖς Ἑλλησι παράδειγμα οὐ λόγων

has this sense. Cf. Soph. *Aj.* 961; Ar. *Pax*, 1015; Dem. ix. 61; xxi. 134. Cf. also *ἐπίχαρις*, Aesch. *Sept.* 910, and *ἐπίχαρμα*, Eur. *H. F.* 459; *Phoen.* 1555; Theocr. ii. 20.

18. τὴν νῦν ἐρημίαν: see on l. 9. — 19. παρενόμησαν: on the reading, see App. — 20. πλέον ἢ: as in c. 12. 6; ii. 89. 21; v. 9. 18 = μᾶλλον ἢ. Kr. *Spr.* 49, 2, 5. — 21. οὐκ ἀνταποδόντες . . . τιμωρίαν: on the reading, see App. — 22. οὐχί: see on c. 53. 19. — 23. ὥσπερ φασίν: cf. c. 58. § 3. — ἀπὸ ξυμβάσεως . . . παραδόντες: cf. c. 52. § 1, 2; 53. § 1.

24. ἀμύνατε κτέ.: a slight anacoluthon. The first *καὶ* anticipates a second obj. corresponding to τῷ . . . νόμῳ, but the introduction of the new verb ἀνταπόδοτε changes the const. For similar irregularity of const., cf. c. 71. 2; iv. 105. 2; v. 88. 3, and see on ii. 46. 1. For similar irregularity after τε, see on c. 94. 17; i. 16. 2. — τῷ . . . νόμῳ . . . παραβαθέντι: cf. c. 66. § 2, 3; 67. § 5. For the expression ἀμύνατε τῷ νόμῳ, cf. Eur. *Or.* 523 ἀμυνῶ,

ὅσονπερ δυνατός εἰμι, τῷ νόμῳ. βοηθεῖν is so used Plato *Apol.* 32 e; Aeschin. i. 33. — 26. ὧν πρόθυμοι γεγενήμεθα: referring to the service rendered at Coronea. Both πρόθυμοι and περιωσθῶμεν in parody of c. 57. 17, 18. — 27. μὴ . . . περιωσθῶμεν ἐν ὑμῖν: let us not be repulsed by you on account of their words. See on c. 57. 17. ἐν ὑμῖν seems to be used with reference to c. 57. 14. — 28. ποιήσατε . . . παράδειγμα . . . προθήσοντες: show that you will institute (set forth) contests not of words, but of deeds. Cf. Gorg. *Palam.* 34 ὑμᾶς δὲ χρῆ μὴ τοῖς λόγοις μᾶλλον ἢ τοῖς ἔργοις προσέχειν τὸν νοῦν. For the const., see on c. 40. 37. The art. is not pleonastic, the sense being, “the contests that you will set forth, you will set forth not of words, but of deeds.” (Bl.) ἀγῶνας προθήσοντες as στέφανον προτιθεῖσα, ii. 46. 4. The reference is to the oratorical gymnastics to which Cleon alludes in c. 37. § 4; 38. § 3, 4. Cf. Isoc. iv. 45 παρ' ἡμῖν ἔστιν ἀγῶνας ἰδεῖν μὴ μόνον τάχους καὶ ῥώμης, ἀλλὰ

30 τοὺς ἀγῶνας προθήσονται ἀλλ' ἔργων, ὧν ἀγαθῶν μὲν
 ὄντων βραχεῖα ἢ ἀπαγγελία ἀρκεῖ, ἀμαρτανομένων δὲ
 λόγοι ἔπεισι κοσμηθέντες προκαλύμματα γίνονται. ἀλλ' ἦν
 οἱ ἡγεμόνες, ὥσπερ νῦν ὑμεῖς, κεφαλαιώσαντες πρὸς
 τοὺς ξύμπαντας διαγνώμας ποιήσησθε, ἥσσόν τις ἐπ'
 ἀδίκους ἔργους λόγους καλοὺς ζητήσει."

καὶ λόγων καὶ γνώμης, and Dem. xviii. 226 ῥητόρων ἀγῶνα.—29. ὧν: with the appos. parties. ἀγαθῶν μὲν ὄντων and ἀμαρτανομένων δὲ, dependent on ἢ ἀπαγγελία and προκαλύμματα. Cf. ii. 65. 28 ἃ κατορθούμενα μὲν . . . ὠφέλεια ἦν, σφαλέντα δὲ . . . βλάβη καθίστατο.—30. βραχεῖα: in pred. position, "though it be short." See on c. 63. 16. The speakers once more (cf. c. 61. 2) hint reprovingly at the length of the speech of the Plataeans.—ἀμαρτανομένων: pass., as in ii. 65. 45; vii. 18. 25; the act. ἀμαρτάνειν τι in i. 38. 13; 39. 7; iv. 114. 26. G. 1240; II. 819 c; Kühn. 378, 10. Cf. Plato *Prot.* 357 e ἢ ἐξαμαρτανομένη πρᾶξις, Xen. *Anab.* v. 8. 20 μικρὰ ἀμαρτηθέντα. For the pres. approaching the force of the pf., cf. c. 54. 9, and see GMT. 27; Kr. *Spr.* 53, 1, 3.—31. λόγοι ἔπεισι κοσμηθέντες: speeches adorned with fine sentiments. Cf. ii. 41. 14, and Plato *Apol.* 17 b κεκάλυπτον λόγους. . . ῥήμασι τε καὶ ὀνόμασιν.—προκαλύμματα: cf. Luc. *Pseudol.* 31 προκαλυμμα τῆς βδελυρίας, de *Merc. Cond.* 5 προκαλυμμα τῆς αὐτομολίας, Dion. H. *Ant.* vi. 77 προκαλυμμα τῆς ἀπάτης. With the sentiment of the passage, cf. Sall. *Jug.* 85. 31 ipsa se virtus satis ostendit: illis artificio opus est, ut turpia facta oratione tegant.

ἀλλ' ἦν οἱ ἡγεμόνες . . . ζητήσει: "but if leaders, as now you, sum up in a short question and make decisions that apply to all, men will strive less with fair words to justify wrong deeds." The verb ποιήσησθε is construed with ὑμεῖς instead of ἡγεμόνες. For similar const., cf. i. 82. 9; Xen. *Cyrop.* iv. 1. 3; Dem. iv. 2.—32. κεφαλαιώσαντες: the reference is to the βραχὺ ἐπερώτημα of c. 52. § 4.—πρὸς τοὺς ξύμπαντας: Cl., who construes these words with διαγνώμας ποιήσησθε, explains, "as a warning example to all." Jow. thinks the reference is to the question being asked of all the captives without distinction. Steup thinks best to connect πρὸς τοὺς ξύμπαντας with κεφαλαιώσαντες, comparing i. 36. 14 βραχυτάτω κεφαλαιῷ τοῖς τε ξύμπασι καὶ καθ' ἕκαστον, which he renders, "with a very short summary for all as well as for each." In that case the meaning would be, "having settled the main point (here the βραχὺ ἐπερώτημα) with reference to the interests of all the members of the alliance." H. Weil (*Revue de Philol. N. S.* ii. p. 91 f.) would emend the passage so as to read, κεφαλαιώσαντες πρὸς τὸ ξύμπαν τὰς διαγνώμας ποιήσησθε, and this is adopted by v. H.—33. διαγνώμας ποιήσησθε: cf. c. 36. 4 περὶ τῶν ἀνδρῶν γνώμας ποιοῦ-

68 Τοιαῦτα δὲ οἱ Θηβαῖοι εἶπον. οἱ δὲ Λακεδαιμό-
 νιοι δικασταὶ νομίζοντες τὸ ἐπερώτημα σφίσιν ὀρθῶς
 ἔξειν, εἴ τι ἐν τῷ πολέμῳ ὑπ' αὐτῶν ἀγαθὸν πεπόνθασι,
 διότι τόν τε ἄλλον χρόνον ἤξιουν δῆθεν αὐτοὺς κατὰ
 5 τὰς παλαιὰς Παισανίου μετὰ τὸν Μῆδον σπονδὰς ἡσυ-
 χάζειν καὶ ὅτε ὕστερον [ᾶ] πρὸ τοῦ περιτεριχίζεσθαι προεί-

οῦντο. For διαγνώμας, see on c. 42. 1.
 — ἐπ' ἀδίκους ἔργοις : ἐπί with dat. of
 conditioning circumstances, similar
 to ἐπί φανεροῖς, i. 69. 9 ; ἐπί τοῖς δεινοῖς,
 i. 70. 10.

68. In accordance with the decision
 of the Lacedaemonian judges, the Pla-
 taean and Athenian captives are put
 to death, the women enslaved, the city
 razed to the ground, and the lands
 leased to the Thebans.

1. τοσαῦτα δέ : see on c. 49. 1. —
 2. σφίσιν ὀρθῶς ἔξειν : the emphatic
 position of σφίσιν indicates the effort
 of the Lacedaemonians to put their
 cruel decision in as fair a light as
 possible. "The question whether
 they have received any good at the
 hands of the Plataeans in the war
 would be in order for them." — 4.
 διότι . . . κατ' ἐκεῖνα, ὡς οὐκ ἐδέξαντο
 . . . πεπονθέναι : these words should
 express the ground of the confidence
 of the Lacedaemonians in the justice
 of their question, but the traditional
 reading cannot be construed. The
 simplest remedy is, with Heilmann,
 Cl., St., Bm., and others, to bracket ᾶ
 in l. 6. The sense then is : "Because
 they not only at all other times
 had, forsooth, urged the Plataeans to
 neutrality according to the ancient
 agreements with Pausanias after the
 Persian wars, but especially when
 afterwards before the circumvalla-

tion they had proposed to them to
 be neutral according to those agree-
 ments, since the Plataeans did not
 accept (the proposals), considering
 that by their own just demand
 they themselves were now ἔκσπονδοι
 (i.e. released from treaty obligations)
 and had been wronged by the Pla-
 taean's." With the view here taken
 of the relation of ἡγούμενοι to the
 preceding (i.e. that ὡς οὐκ ἐδέξαντο,
 ἡγούμενοι . . . κακῶς πεπονθέναι is an
 exegetical explanation of νομίζοντες
 . . . διότι κτέ.), any emendation of ὡς
 οὐκ ἐδέξαντο is perhaps unnecessary.
 Cl. and Bm. follow St. (*Jahrbb.* 1868,
 p. 111) in inserting δ' (ὡς δ' οὐκ ἐδέ-
 ξαντο). Küppers (*Curae Crit.* p. 12
 sq.) proposes καὶ ὡς. The simplest
 change would be οὐδ' ὡς (v. 55. 11 ;
 115. 6). For possible interpretations
 of the text as it stands, see Jow. —
 4. τόν τε ἄλλον χρόνον ἤξιουν κτέ. :
 cf. the words of Archidamus ii. 72. 9
 ἄπερ καὶ τὸ πρότερον ἦδη προκαλε-
 σάμεθα, ἡσυχίαν ἀγετε κτέ. — ἤξιουν
 αὐτοὺς ἡσυχάζειν : belongs to both
 τόν τε ἄλλον χρόνον and καὶ ὅτε ὕστε-
 ρον κτέ. — δῆθεν : ironical, indicating
 Thuc.'s doubt of the sincerity of the
 admonitions here mentioned. — 5.
 Παισανίου : cf. ii. 71. § 2 ff. ; 72. § 1.
 — μετὰ τὸν Μῆδον : i.e. μετὰ τὰ Μη-
 δικά. — 6. ὅτε ὕστερον κτέ. : refers to
 the demand of Archidamus (c. 64. 13 ;

χοντο αὐτοῖς κοινούς εἶναι κατ' ἐκείνα, ὡς οὐκ ἐδέξαντο,
 ἡγούμενοι τῇ ἐαυτῶν δικαία βουλήσει ἔκσπονδοι ἤδη ὑπ'
 αὐτῶν κακῶς πεπονημένοι, αὐθις τὸ αὐτὸ ἓνα ἕκαστον
 10 παραγαγόντες καὶ ἐρωτῶντες, εἴ τι Λακεδαιμονίους καὶ
 τοὺς ξυμμάχους ἀγαθὸν ἐν τῷ πολέμῳ δεδρακότες εἰσίν,
 ὁπότε μὴ φαῖεν, ἀπάγοντες ἀπέκτεινον, καὶ ἐξαίρετον
 ἐποίησαντο οὐδένα. διέφθειραν δὲ Πλαταιῶν μὲν αὐτῶν 2
 οὐκ ἐλάσσους διακοσίων, Ἀθηναίων δὲ πέντε καὶ εἴκοσιν,
 15 οἱ ξυνεπολιορκοῦντο· γυναικας δὲ ἠνδραπόδισαν. τὴν 3

ii. 72. 10). — προεἶχοντο : as i. 140.
 24. Schol. προεβάλλοντο. — 7. κοινούς :
neutral, as in c. 53. 8. — κατ' ἐκείνα :
i. e. κατὰ τὰς παλαιὰς σπονδάς. — 8.
 βουλήσει : as the word occurs no-
 where else in Thuc. in the sense of
demand, it may be better to render
 it by *intention* (*voluntas*), as Bl.
 does. Cf. v. 105. 4. Arn. considers
 the text (τῇ ἐαυτῶν δικαία βουλήσει) to
 be either corrupt or else a scholium.
 St. proposes τῇ ἐαυτῶν δικαίῳσει, of
 which he thinks τῇ δικαία βουλήσει
 was prob. a gloss. Cf. i. 141. 6; iv.
 86. 21; v. 17. 11. Rauchenstein
 (*Philol.* xxxv. p. 589) suggests τῇ
 αὐτῶν δικαίῳσει. — ἔκσπονδοι ἤδη : cf.
 ii. 74. § 3. These words contain the
 main point of the whole sentence.
 The result of Plataean obstinacy is
 at the same time the excuse for the
 Lacedaemonians not sparing them.
 — 9. ἓνα ἕκαστον παραγαγόντες καὶ :
 inserted between τὸ αὐτὸ and ἐρω-
 τῶντες. For similar breaks in the
 const., Cl. compares ii. 4. 20; ii. 9,
 and Bm. vi. 68. 17. But Steup, who
 objects that none of these is exactly
 parallel, and the first not above sus-
 picion, thinks that καὶ is possibly to

be bracketed, with Reiske and v. H.—
 10. παραγαγόντες : *bringing forward*.
 Cf. v. 45. 19; 46. 34; viii. 53. 13;
 Dem. xviii. 170; xxvi. 17. — 12. ὁπότε
 μὴ φαῖεν : *when they answered 'no.'*
 μὴ φάναί, as in viii. 53. 19. For the
 opt. of general cond., see GMT. 532;
 H. 914, B 2. — καὶ ἐξαίρετον ἐποιή-
 σαντο οὐδένα : cf. ii. 24. 5, 10.

13. Πλαταιῶν μὲν αὐτῶν οὐκ ἐλάσ-
 σους διακοσίων, Ἀθηναίων δὲ πέντε
 καὶ εἴκοσιν : originally 400 Plataeans
 and 80 Athenians were besieged (ii.
 78. § 3). Of these 480 defenders, 212
 escaped in the sortie (c. 24. 11), and
 one was captured (c. 24. 13). Since
 now, acc. to the present passage, not
 less than 225 were killed after the sur-
 render, about 42 must have perished
 during the siege, the most of these
 prob. before the sortie, for in c. 20.
 § 2 the Plataeans and Athenians who
 attempt to break out are represented
 as ἐς ἄνδρας διακοσίων καὶ εἴκοσι μά-
 λιστα, and also as the half of the
 beleaguered men still surviving. —
 15. ξυνεπολιορκοῦντο : impf., from
 the beginning of the siege till this
 time. Kr. *Spr.* 53, 2, 8. Hence Mei-
 neke's conjecture, ξυνεπολιόρκητο,

δὲ πόλιν ἐνιαυτὸν μὲν τινα [Θηβαῖοι] Μεγαρέων ἀνδράσι κατὰ στάσιν ἐκπεπτωκόσι καὶ ὅσοι τὰ σφέτερα φρονούντες Πλαταιῶν περιῆσαν ἔδοσαν ἐνοικεῖν· ὕστερον δὲ καθελόντες αὐτὴν ἐς ἔδαφος πᾶσαν ἐκ τῶν θεμελίων ᾠκοδόμησαν πρὸς τῷ Ἡραίῳ καταγώγιον διακοσίων

is unnecessary. — **γυναῖκας** : *i.e.* those remaining of the 110, who had stayed as *σιτοποιοί* in the city (ii. 78. 13). Müller-Strübing (*Aristoph. etc.* p. 44 f. and *Thuk. Forsch.* p. 138 ff.) objected to the words *γυναῖκας δὲ ἠνδραπόδισαν*, because the women in question were already slaves and not now first made so. But as v. Velsen replied (*Philol. Anz.* vii. p. 372), *ἠνδραπόδισαν* is only the antithesis to *ἀπέκτεινον* (*cf.* c. 28. 9, 10; 36. 6, 8), and it makes no difference whether the captured women were slaves before or not. Indeed, *ἀνδραποδίζειν* may be rendered here, with St. (*Gött. Gel. Anz.* 1882, p. 99), “to sell as prisoners of war.” That the women were slaves before, a view held already by Grote, is now generally accepted, and seems to be supported by ii. 78. § 4, where, after giving the number of the defendants and of the *σιτοποιοί*, Thuc. says, *τοσοῦτοι ἦσαν οἱ ἐξυμπαυτες ὅτε ἐς τὴν πολιορκίαν καθίσταντο, καὶ ἄλλος οὐδεὶς ἦν ἐν τῷ τείχει οὔτε δοῦλος οὔτε ἐλεύθερος*. But even if the women were only slaves, a remark about their fate was still by no means superfluous, as Müller-Strübing asserts. — **16. τινα** : “about,” with the definite period of time *ἐνιαυτόν*, as elsewhere with numbers. Kr. *Spr.* 51, 16, 4. *Cf.* c. 111. 7; vii. 34. 19; 87. 15; viii. 21. 4. — [Θηβαῖοι] : St.,

Bm., and v. II. rightly follow Cl. in bracketing this word, for it seems clear from the context that the general subj. down to *ἀπεμισθώσαν* inclusive is the Lacedaemonian leaders. See App. — **17. κατὰ στάσιν** : *in consequence of a sedition*. See on c. 2. 10. — **ἐκπεπτωκόσι** : *cf.* iv. 66. § 1 ff.; 74. § 2. — **τὰ σφέτερα φρονούντες** : *cf.* v. 84. 3; vi. 51. 7; viii. 31. 7. — **19. ἐς ἔδαφος** : also iv. 109. 2; here strengthened by *ἐκ τῶν θεμελίων*, funditus. So Cl. explains, with most editors. *Cf.* Procop. *de Aedif.* p. 12 d *καθεῖλε μὲν αὐτὸ ἐς τὸ ἔδαφος ἐκ τῶν θεμελίων*, Jos. *Ant.* 174, 29 *ἐξ αὐτῶν ἀνασπᾶν θεμελίων καὶ μηδὲ ἔδαφος καταλιπεῖν*. But Steup follows St. in connecting *ἐκ τῶν θεμελίων* with *ᾠκοδόμησαν*, *built out of the foundation-stones* (of the ruined houses). *Cf.* i. 93. 3. — **20. πρὸς τῷ Ἡραίῳ** : *cf.* Hdt. ix. 52. 9; Plut. *Aristid.* 18; Paus. ix. 2. 7. The temples must have been left standing, and served doubtless as a starting-point for the rebuilding after the peace of Antalcidas (387 B.C.). — **καταγώγιον** : *i.e.* a *πανδοκεῖον* for the accommodation of those who came to worship at the temple. This building, as well as the *νεῶς ἐκατόμποδος* mentioned below, was evidently meant to propitiate the patron goddess of the land. Concerning such inns connected with temples, see

ποδῶν πανταχῆ, κύκλω οἰκήματα ἔχον κάτωθεν καὶ ἄνωθεν, καὶ ὀροφαῖς καὶ θυρώμασι τοῖς τῶν Πλαταιῶν ἐχρήσαντο, καὶ τοῖς ἄλλοις ἃ ἦν ἐν τῷ τείχει ἔπιπλα, χαλκὸς καὶ σίδηρος, κλίνας κατασκευάσαντες ἀνέθεσαν τῇ Ἑρα, 25 καὶ νεῶν ἑκατόμποδον λίθινον ὠκοδόμησαν αὐτῇ. τὴν δὲ γῆν δημοσιώσαντες ἀπεμίσθωσαν ἐπὶ δέκα ἔτη, καὶ ἐνέμοντο Θηβαῖοι. σχεδὸν δέ τι καὶ τὸ ξύμπαν περὶ Πλα- 4 ταιῶν οἱ Λακεδαιμόνιοι οὕτως ἀποτετραμμένοι ἐγένοντο Θηβαῖοι ἔνεκα, νομίζοντες ἐς τὸν πόλεμον αὐτοὺς ἄρτι 30 τότε καθιστάμενον ὠφελίμους εἶναι.

Καὶ τὰ μὲν κατὰ Πλάταιαν ἔτει τρίτῳ καὶ ἐνενηκοστῷ 5

Becker, *Charicles* (ed. Göll), ii. p. 5 f.

—21. **πανταχῆ**: on every side, doubtless more prop. connected with *διακοσίων ποδῶν*, 200 feet square, than with *κύκλω*, though in vii. 79. 19 it is joined with *κύκλω*. — **κάτωθεν καὶ ἄνωθεν**: i.e. κάτω καὶ ἄνω. The designation has reference to the starting-point. See on ii. 102. 14. —22. **ὀροφαῖς καὶ θυρώμασι**: including all the woodwork of the buildings. —23. **τοῖς ἄλλοις**: connect with *κατασκευάσαντες*. — **ἔπιπλα, χαλκὸς καὶ σίδηρος**: i.e. everything of metal found within the ruined city (*ἐν τῷ τείχει*, cf. ii. 78. 15) that could be applied to any use. —24. **κλίνας**: couches for the *καταγύγιον*. —27. **ἐνέμοντο Θηβαῖοι**: the Thebans leased (*ἐμισθώσαντο*) and used the land. *νέμεσθαι* refers to occupation of the soil in any way. Cf. i. 2. 6. See App. on Θηβαῖοι, l. 16.

σχεδὸν δέ τι καὶ τὸ ξύμπαν: pretty nearly or altogether. *σχεδὸν τι*, as in v. 66. 16; vii. 33. 6. Kr. *Spr.* 51, 16, 5. For τὸ ξύμπαν, see Kr. *Spr.* 46, 3,

3. The advantage conceded to the Thebans in the usufruct of the Plataean territory induces the general remark, that in their whole conduct toward the Plataeans the Lacedaemonians were determined by regard for the Thebans, *Θηβαίων ἔνεκα*, on which the stress of the sent.* rests. —28. **ἀποτετραμμένοι ἐγένοντο**: this periphrasis is unusual in good prose. Kr. *Di.* 56, 1, 5. —29. **ἄρτι τότε καθιστάμενον**: see on c. 3. 2. —30. **ὠφελίμους εἶναι**: cf. c. 62. § 5.

31. **ἔτει τρίτῳ καὶ ἐνενηκοστῷ**: i.e. 520 or 519 B.C. Cf. c. 55. 3. Grote (chap. 31) charges Thuc. with error, on the strength of Hdt. vi. 108, and thinks that the alliance of Plataea with Athens could not have been formed before the expulsion of Hippias in 510 B.C. But see, *per contra*, Curtius, *Gr. Gesch.* i.⁶ p. 678, n. 165. It does not seem necessary to assume here, with Gutschmid and others (see Busolt, *Die Laked.* i. p. 307, n. 49, and *Gr. Gesch.* i. p. 609, n. 3), even a slip of the copyist for

ἐπειδὴ Ἀθηναίων ξύμμαχοι ἐγένοντο οὕτως ἐτελεύτησεν ·
 69 αἱ δὲ τεσσαράκοντα νῆες τῶν Πελοποννησίων αἱ Λεσβίοις 1
 βοηθοὶ ἐλθοῦσαι, ὡς τότε φεύγουσαι διὰ τοῦ πελάγους
 ἔκ τε τῶν Ἀθηναίων ἐπιδιωχθεῖσαι καὶ πρὸς τῇ Κρήτῃ
 χειμασθεῖσαι καὶ ἀπ' αὐτῆς σποράδες πρὸς τὴν Πελο-
 5 πόννησον κατηνέχθησαν, καταλαμβάνουσιν ἐν τῇ Κυλ-
 λήνῃ τρεῖς καὶ δέκα τριήρεις Λευκαδίων καὶ Ἀμπρα-
 κιωτῶν καὶ Βρασίδαν τὸν Τέλλιδος, ξύμβουλον Ἀλκίδα
 ἐπεληλυθότα. ἐβούλοντο γὰρ οἱ Λακεδαιμόνιοι, ὡς τῆς 2
 Λέσβου ἡμαρτήκεσαν, πλεόν τὸ ναυτικὸν ποιήσαντες ἐς

τρίτῃ καὶ ὀγδοηκοστῷ. — 32. ἐπειδὴ Ἀθηναίων ξύμμαχοι ἐγένοντο: cf. ii. 73. 10 ἀπ' οὗ ξύμμαχοι ἐγενόμεθα. — ἐπειδὴ: after. Cf. c. 70. 1; i. 6. 9, 20; viii. 68. 27.

69. Alcidas and Brasidas join in an expedition against Corcyra.

1. αἱ δὲ τεσσαράκοντα νῆες κτέ.: the account of the fleet of Alcidas, interrupted at c. 33. § 1, is here resumed. For the number of ships, see on c. 26. 2. — Λεσβίοις βοηθοὶ ἐλθοῦσαι: const. as in i. 53. 14. See on c. 67. 6. — 2. τότε φεύγουσαι διὰ τοῦ πελάγους: i.e. in a southwesterly direction from Ephesus. Cf. c. 33. 1. τότε is freq. used of a time assumed to be well known. See on i. 101. 8. — 3. ἐκ τῶν Ἀθηναίων: ἐκ for ὑπό, as i. 20. 10; ii. 49. 1; vi. 36. 9; Plato *Theaet.* 171 b; Xen. *Anab.* ii. 6. 1. H. 798 c; Kühn. 430, 2, 3 c. — ἐπιδιωχθεῖσαι: sc. as far as Patmos, c. 33. 13. — πρὸς τῇ Κρήτῃ . . . κατηνέχθησαν: σποράδες is correl. to the preceding partic. = σποράδες γενόμεναι, i.e. διασπαρῆσαι. Kühn. 491. Cf. c. 82. 6 οὐκ ἂν ἐχόντων πρόφασιν οὐδ'

ἐτοίμων παρακαλεῖν αὐτούς, v. 64. 17 οὐ βῆδιον ἦν μὴ ἀθρόοις καὶ ἀλλήλους περιμείνασι διελθεῖν τὴν πολεμίαν. So most of the editors explain, but Cl. and St. take σποράδες with κατηνέχθησαν, and consider καὶ after χειμασθεῖσαι an interpolation. — 5. καταλαμβάνουσι: without partic. (see on i. 59. 3), as in ii. 18. 17; 94. 19. — 5. ἐν τῇ Κυλλήνῃ: the naval station of the Eleans (τὸ Ἡλείων ἐπινεῖον, i. 30. 9; ii. 84. 33). It was prob. designated as the place of rendezvous. — 7. Βρασίδαν: first mentioned ii. 25. 7, and referred to everywhere by Thuc. with marked respect as the ablest Spartan leader. — ξύμβουλον Ἀλκίδα ἐπεληλυθότα: who had arrived as adviser to Alcidas. For the const., cf. viii. 20. 7 ναύαρχος αὐτοῖς ἐκ Λακεδαίμονος Ἀστίλοχος ἐπῆλθεν. The ξύμβουλος was a commissioner with irregular powers sent to advise the nauarch. Three ξύμβουλοι are given to the nauarch in ii. 85. 1; eleven in viii. 39. 7. For the ten ξύμβουλοι assigned to king Agis, see on v. 63. 15. See also on c. 42. 19.

10 τὴν Κέρκυραν πλεῦσαι στασιάζουσαν, δώδεκα μὲν ναυσὶ
μόναις παρόντων Ἀθηναίων περὶ Ναύπακτον, πρὶν δὲ
πλέον τι ἐπιβοηθῆσαι ἐκ τῶν Ἀθηνῶν ναυτικόν, ὅπως
προφθάσωσι· καὶ παρεσκευάζοντο ὃ τε Βρασιίδας καὶ ὁ
Ἀλκίδας πρὸς ταῦτα.

70 Οἱ γὰρ Κερκυραῖοι ἐστασίαζον, ἐπειδὴ οἱ αἰχμᾶ-
λωτοὶ ἦλθον αὐτοῖς οἱ ἐκ τῶν περὶ Ἐπίδαμνον ναυμα-
χιῶν ὑπὸ Κορινθίων ἀφεθέντες, τῷ μὲν λόγῳ ὀκτακο-

10. δώδεκα ναυσί: cf. 75. 3; 77. 11. Twelve was the number under the command of Asopius at Naupactus (c. 7. 3). — 11. πρὶν δὲ . . . προφθάσωσι: the natural const. would have been ὅπως δέ, πρὶν . . . ναυτικόν, προφθάσωσι, but ὅπως is placed after the πρὶν clause, in order that the clauses δώδεκα μὲν . . . περὶ Ναύπακτον and πρὶν δὲ . . . ναυτικόν may be in direct antithesis. For the co-ordination of the different kinds of clauses, see Kr. Spr. 59, 2, 3. — 13. παρεσκευάζοντο: were making preparation. The undertaking is described in c. 76 ff. — 14. πρὸς ταῦτα: cf. ii. 77. 4 πρὸς τὴν περιτείχισιν παρεσκευάζοντο.

HISTORY OF THE POLITICAL CON-
FLICTS IN CORCYRA. c. 70-85.

70. *The bitter struggle between the Athenian and Corinthian parties in Corcyra from the beginning until the murder of the Athenian proxenus Pithias.*

1. ἐστασίαζον: cf. c. 69. 10 ἐς τὴν Κέρκυραν πλεῦσαι στασιάζουσαν. — ἐπειδὴ: see on c. 68. 32. — 2. ἦλθον αὐτοῖς: for dat. with ἐλθεῖν, see on c. 5. 12; 39. 22; i. 13. 12. — ἐκ τῶν περὶ Ἐπίδαμνον ναυμαχιῶν: more accurately,

from the second of the two sea-fights, that at Sybota. Cf. i. 47-55. Acc. to i. 55. 6, the number of captives was 250, of whom it is said ἐτύγχανον δυνάμει αὐτῶν οἱ πλείους πρῶτοι ὄντες τῆς πόλεως. — 3. ὑπὸ Κορινθίων ἀφεθέντες: as may be inferred from the context, not before the winter of 428-427 B.C., so that their captivity (ἐν θεραπείᾳ εἰχῆν πολλῇ) must have lasted about five years. See App. — ὀκτακοσίων ταλάντων: gen. of price. The ransom of each man would be 3½ talents, which seems enormous, even though the most of the captives were among the first men of the state (see above), and so would be, as a body of 250, a most valuable pledge in the hands of the Corinthians. Jow. thinks that the unusual amount is not a matter of much importance, as the sum was never meant to be paid. But Steup thinks that, even in a sham transaction, the demand would have to seem reasonable, in order not to excite suspicion. He cites from Philip's letter, Dem. xii. 3, a ransom of nine talents for a single man, and urges here the importance to the Corinthians of a body of 250 Corey-

σίῳν ταλάντων τοῖς προξένοις διηγγυημένοι, ἔργῳ δὲ
 5 πεπεισμένοι Κορινθίοις Κέρκυραν προσποιῆσαι. καὶ
 ἔπρασσον οὗτοι ἕκαστον τῶν πολιτῶν μετιόντες, ὅπως
 ἀποστήσωσιν Ἀθηναίων τὴν πόλιν. καὶ ἀφικομένης Ἀτ- 2
 τικῆς τε νεὸς καὶ Κορινθίας πρέσβεις ἀγουσῶν καὶ ἐς
 λόγους καταστάντων ἐψηφίσαντο Κερκυραῖοι Ἀθηναίους
 10 μὲν ξύμμαχοι εἶναι κατὰ τὰ ξυγκείμενα, Πελοποννησίοις
 δὲ φίλοι ὥσπερ καὶ πρότερον. καὶ (ἦν γὰρ Πειθίας ἔθε- 3

raean captives of such prominence, referring to the advantage which the Athenians derived from the 292 Spartans captured at Sphacteria (iv. 41. § 1; 117). For the ordinary ransom, see Boeckh, p. 99 f. — 4. τοῖς προξένοις διηγγυημένοι: *bailed on the security of their proxeni*, i.e. of Corinthian citizens who were the representatives of Corcyra at Corinth. For the dat., see on c. 64. 15. As to the relation of *πρόξενος*, see Schoemann, *Gr. Ant.* ii. p. 25. — 5. πεπεισμένοι . . . προσποιῆσαι: cf. i. 55. 5 (οἱ Κορινθιοὶ) τῶν Κερκυραίων . . . πενήκοντα καὶ διακοσίους δῆσαντες ἐφύλασσαν καὶ ἐν θεραπείᾳ εἶχον πολλῇ, ὅπως αὐτοῖς τὴν Κέρκυραν ἀναχωρήσαντες προσποιήσειαν. — προσποιῆσαι: *to win over*, as in i. 55. 8; ii. 8. 15. — 7. ἀποστήσωσιν: subjv. after past tense of verb of striving, as in i. 57. 9. GMT. 339; H. 885 b.

ἀφικομένης: sing. before two nouns, ἀγουσῶν following them. G. 901; H. 607. Cf. i. 29. 6. — 8. ἐς λόγους καταστάντων: sc. τῶν πρέσβειων ἑκατέρων τοῖς Κερκυραίοις. — 10. ξύμμαχοι εἶναι κατὰ τὰ ξυγκείμενα: i.e. an *ἐπιμαχία*, *defensive alliance*, as described i. 44. 8. — 11. ὥσπερ καὶ πρότερον: i.e. as

before the conflict with Corinth and other members of the Peloponnesian alliance about Epidamnus. Cf. i. 28. 10, where Corecraean ambassadors, warning the Corinthians against going to war about Epidamnus, remark, εἰ δὲ μή, καὶ αὐτοὶ ἀναγκασθήσασθαι ἔφασαν, ἐκείνων βιαζομένων, φίλους ποιῆσθαι οὐς οὐ βούλονται, ἐτέρους τῶν νῦν ὄντων μᾶλλον, ὠφέλιος ἔνεκα. So that, although Corcyra had never belonged to the Peloponnesian alliance, she had had, before the contention about Epidamnus, not only peaceful, but even friendly, relations with the Peloponnesians. These were now to be renewed without affecting the treaty obligations of Corcyra to Athens. The whole decision was a kind of first triumph of the Corinthian party, since Corcyra's conflicts with Corinth and her allies about Epidamnus, and her participation in the ravaging of the Peloponnesian coasts in the summer of 425 B.C. (ii. 25. § 1), were disregarded, while the connexion with Athens was expressly restricted to existing conditions, *ἐπιμαχία τῇ ἀλλήλων βοθηεῖν, εἰάν τις ἐπὶ Κέρκυραν ἦν ἢ Ἀθήνας ἢ τοὺς τούτων ξυμμάχους* (i. 44. 8).

λοπρόξενός τε τῶν Ἀθηναίων καὶ τοῦ δήμου προειστήκει) ὑπάγουσιν αὐτὸν οὗτοι οἱ ἄνδρες ἐς δίκην, λέγοντες Ἀθηναίους τὴν Κέρκυραν καταδουλοῦν. ὁ δὲ ἀποφυγὼν 4
 15 ἀνθυπάγει αὐτῶν τοὺς πλουσιωτάτους πέντε ἄνδρας, φάσκων τέμνειν χάρακας ἐκ τοῦ τε Διὸς τοῦ τεμένους καὶ τοῦ Ἀλκίνου· ζημία δὲ καθ' ἐκάστην χάρακα ἐπέκειτο στατήρ. ὀφλόντων δὲ αὐτῶν καὶ πρὸς τὰ ἱερὰ ἴκε- 5

καὶ (ἦν γὰρ . . . προειστήκει) : a causal sent. thus placed in parataxis before the main one is common in Hdt. and not rare in Thuc. For const. and punctuation, see on i. 31. 7. — Πειθείας : this name occurs in a late Corcyraean epitaph, in the form Πειθείας (C. I. G. ii. 1911). — ἔθελοπρόξενος : Schol. ἀφ' ἑαυτοῦ γενόμενος καὶ μὴ κελευσθεὶς ἐκ τῆς πόλεως. οἱ γὰρ πρόξενοι κελευόμενοι ἐκ τῆς ἑαυτῶν πόλεως ἐγένοντο, i. e. as Boeckh (C. I. G. i. p. 731) explains, non a Corcyraeis constitutus. But Steup thinks that others prob. more correctly explain, non ab Atheniensibus declaratus. The word and the office occur only here and in the comments of the grammarians on this passage. — 12. προειστήκει : i. e. προστάτης ἦν τοῦ δήμου. Cf. c. 75. 9; iv. 46. 14. — 13. ὑπάγουσιν : used with and without ἐς δίκην. Cf. Hdt. vi. 136. 4; Xen. Hell. ii. 3. 12, 33; v. 4. 24. — οὗτοι οἱ ἄνδρες : Schol. οἱ ἀπὸ Κορίνθου ἐπαελθόντες. — 14. καταδουλοῦν : i. e. trying to enslave. GMT. 25; H. 825.

ἀποφυγῶν : acquitted, as in c. 13. 34. — 16. τέμνειν χάρακας : acc. to the remark of the grammarians (χάραξ θηλυκῶς ἐπὶ τῶν ἀμπέλων, ἄρσενικῶς δὲ ἐπὶ τῶν πρὸς πολιορκίαν), the χάρακες

are the stakes that support the vines. Cf. Phryn. Ecl. p. 61 ἡ χάραξ τὸ τῆς ἀμπέλου στήριγμα. See Lobeck ad loc. cit. Probably the more prominent citizens had the oversight and management of the temple and groves, and were now accused of having used these for their own private advantage. The pres. τέμνειν indicates that the transgression charged had been a constant practice; and this may explain the large amount of the fine, which manifestly threatened their existence. — ἐκ τοῦ τε Διὸς τοῦ τεμένους καὶ τοῦ Ἀλκίνου : these were doubtless two τεμένη, as is clear both from the position of καὶ τοῦ Ἀλκίνου and the correlation with τε . . . καί. For ἐκ τοῦ Διὸς τοῦ τεμένους, cf. c. 81. 27; 96. 1; v. 47. 65. The reading of Vat. ἐκ τοῦ τε Διὸς τεμένους is prob. due to a slip of the copyist, and Cobet's conjecture ἐκ τε τοῦ Διὸς τεμένους (Mnem. N. S. viii. p. 142) is hardly to be accepted. The sites of the two τεμένη are unknown. See B. Schmidt, p. 32 f. — 17. τοῦ Ἀλκίνου : the Homeric king of 'Scheria,' who was worshipped as a ἦρως. — ἐπέκειτο : here and viii. 15. 6, pf. pass. of ἐπιτιθέναι (viii. 67. 13). — 18. στατήρ : whether a gold coin worth twenty drachmae, or a silver coin worth two

τῶν καθεζομένων διὰ πλῆθος τῆς ζημίας, ὅπως ταξάμε-
 20 νοι ἀποδῶσιν, ὁ Πειθίας (ἐτύγχανε γὰρ καὶ βουλῆς ὦν)
 πείθει ὥστε τῷ νόμῳ χρήσασθαι. οἱ δ' ἔπειδὴ τῷ τε νόμῳ (1)
 ἐξείργοντο καὶ ἅμα ἐπυνθάνοντο τὸν Πειθίαν, ἕως ἔτι
 βουλῆς ἐστὶ. μέλλειν τὸ πλῆθος ἀναπέσειν τοὺς αὐτοὺς
 Ἀθηναίους φίλους τε καὶ ἐχθροὺς νομίζειν, ξυνίσταντό τε
 25 καὶ λαβόντες ἐγχειρίδια ἐξαπιναίως ἐς τὴν βουλήν ἐσελ-
 θόντες τὸν τε Πειθίαν κτείνουσι καὶ ἄλλους τῶν τε βουλευ-
 τῶν καὶ ἰδιωτῶν ἐς ἐξήκοντα· οἱ δέ τινες τῆς αὐτῆς γνώμης

drachmae, is meant, is doubtful. The context favours the former, as otherwise too large a number of χάρακες must be assumed in order to bring the amount of the fine up to a sum that would make intelligible the conduct of the accused rich men. In the inscription cited by B. Schmidt, p. 71 (*C. I. A.* ii. 841), which belongs prob. to the beginning of the third century B.C., a fine of fifty drachmae is imposed, *ἂν τις ληφθῆ κόπτων ἢ φέρων τι τῶν ἀπειρημένων ἐκ τοῦ ἱεροῦ*.

ὀφλόντων: *condemned*, as in v. 101. 3; Plato *Legg.* 754 e. — **πρὸς τὰ ἱερά**: cf. ii. 47. 16 *πρὸς ἱεροῖς ἰκέτευσαν*, and c. 81. 25 *πρὸς αὐτοῖς* (i.e. τοῖς ἱεροῖς) *ἐκτείνοντο*. — **ἰκετῶν καθεζομένων**: see on c. 28. 13; i. 24. 19. — **19. διὰ πλῆθος τῆς ζημίας**: *πλῆθος* for *μέγεθος*, with reference perhaps to the large number of the χάρακες. Cf. *στρατιᾶς πλῆθει*, i. 129. 17. — **ταξάμενοι**: *getting themselves rated*, i.e. arranging for payment by instalments. Cf. the use of *τάξις* as a technical expression for such an arrangement with creditors, Plato *Legg.* 844 b. Cf. c. 50. 10; i. 99. 11, and see B. Schmidt, p. 71 f.

— 20. **καὶ βουλῆς**: cf. l. 12 *τοῦ δήμου προειστήκει*. Both parties were represented in the βουλή. In l. 23 also βουλή occurs without the article. Cf. Dio C. xxxvi. 11 *βουλῆς γεγονώς*, Plut. *Coriol.* 30 *ἀπὸ βουλῆς*. — 21. **πείθει ὥστε**: see on c. 31. 10.

τῷ νόμῳ ἐξείργοντο: sc. *τοῦ ταξάμενοι ἀποδοῦναι*. — 23. **μέλλειν . . . νομίζειν**: whereby the relation with Athens would be effected, which the Athenians themselves had rejected, i. 44. § 1. — 24. **ξυνίσταντο**: of conspirators also ii. 88. 4; v. 82. 4; viii. 65. 6. The subj. is the five *with their followers*. — 26. **καὶ ἄλλους**: i.e. the leaders of the democratic party. — 27. **καὶ ἰδιωτῶν**: perhaps partisans of Pithias, who had come to his rescue. — **οἱ δέ τινες . . . ὀλίγοι**: i.e. some few of the partisans of Pithias who were present in the *βουλευτήριον*, not of the democratic factions in general; for while most of the leaders doubtless perished at this time, the faction itself was not almost entirely destroyed. For *τινες ὀλίγοι*, cf. i. 63. 7; iv. 46. 17; 56. 7. — **τῆς αὐτῆς γνώμης**: as in i. 113. 10; v. 46. 26. For the pred. gen., see G. 1094; H. 732;

τῷ Πειθίᾳ ὀλίγοι ἐς τὴν Ἀττικὴν τριήρη κατέφυγον ἔτι παρ-
 71 οὔσαν. δράσαντες δὲ τοῦτο καὶ ξυγκαλέσαντες Κερκυ-
 ραίους εἶπον ὅτι ταῦτα καὶ βέλτιστα εἴη καὶ ἥκιστ' ἂν
 δουλωθεῖεν ὑπ' Ἀθηναίων, τό τε λοιπὸν μηδετέρους
 δέχεσθαι ἀλλ' ἢ μᾶ νηὶ ἡσυχάζοντας, τὸ δὲ πλεόν πο-
 5 λέμιον ἡγέισθαι. ὡς δὲ εἶπον, καὶ ἐπικυρῶσαι ἠνάγκα-
 σαν τὴν γνώμην. πέμπουσι δὲ καὶ ἐς τὰς Ἀθήνας εὐθὺς 2
 πρέσβεις περὶ τε τῶν πεπραγμένων διδάξοντας ὡς ξυν-
 ἔφερε καὶ τοὺς ἐκεῖ καταπεφευγότας πείσοντας μηδὲν
 ἀνεπιτήδειον πράσσειν, ὅπως μὴ τις ἐπιστροφή γένηται.

Kr. *Spr.* 47, 6, 10. — 28. ἐς τὴν Ἀττικὴν τριήρη: cf. 1. 7.

71. *The victorious oligarchs take precautions for their security.*

2. ταῦτα . . . δουλωθεῖν: ταῦτα refers to what has already happened, the murder of the democratic leaders, hence εἴη is used without ἂν of the past, but ἥκιστ' ἂν δουλωθεῖεν of the future. For the position of καὶ before βέλτιστα, see on c. 67. 24. — 3. τό τε λοιπὸν κτέ.: τε introduces a *third* member, of which the verbs, as expressing a proposal after εἰπεῖν, are in the inf., as ii. 13. 14. GMT. 99; II. 946 b; Kr. *Spr.* 55, 3, 13. — μηδετέρους δέχεσθαι ἀλλ' ἢ μᾶ νηί: similar formulae also ii. 7. 13; vi. 52. 7. ἀλλ' ἢ, nisi, as in v. 60. 5; 80. 6; vii. 50. 23; viii. 28. 9. H. 1046, 2 c; Kr. *Spr.* 69, 4, 6. — 4. ἡσυχάζοντας: remaining quiet, i.e. taking neither side; to be construed with τοὺς Κερκυραίους, as a comparison with ii. 7. 13 shows. — τὸ δὲ πλεόν: any larger number. Cf. c. 108. 13; ii. 100. 26.

7. ὡς ξυνέφερε: "where their interest lay," i.e. to put matters in the

most favourable light for themselves.

— 8. τοὺς ἐκεῖ καταπεφευγότας: i.e. those who had taken refuge first on the Attic trireme (c. 70. 28), and afterwards had fled to Athens. ἐκεῖ instead of ἐκεῖσε, because of the force of the pf. G. 1226; II. 788 b. Cf. ἐν for ἐς after πρῶτ., i. 87. 18; iv. 14. 7; vii. 71. 40; 87. 13. Kr. *Spr.* 68, 12, 2.

— 9. ὅπως μὴ τις ἐπιστροφή γένηται: that vengeance may not be taken on Coreyra, i.e. by the Athenians. ἐπιστροφή (lit. animadversio, ἀμυνα Suid. s.v.) in this sense also Polyb. iv. 4. 4 καὶ κωφῆς αὐτοὺς ἐπιστροφῆς ἔφη τεύξεσθαι, xxii. 17. 7 καὶ ἐπιστροφῆς εἶναι καὶ κολάσεως. It expresses the purpose of πέμπουσι πρέσβεις, not a warning μηδὲν ἀνεπιτήδειον πράσσειν. So also Kr. and Bm. explain. St. renders *revolution* (rerum conversio), comparing Soph. O. C. 537 ἰὼ δῆτα μυρίων γ' ἐπιστροφῆς κακῶν, and Polyb. xxii. 13. 15 καὶ τὰ μὲν κατὰ τοὺς Αἰτωλοὺς καὶ καθόλου τοὺς "Ἑλληνας τοιαύτην ἔσχε τὴν ἐπιστροφῆν (Ursinus's conjecture). Arn. and Jow. prefer *counter-revolution*.

72 ἔλθόντων δὲ οἱ Ἀθηναῖοι τοὺς τε πρέσβεις ὡς νεω- 1
 2 τερίζοντας ξυλλαβόντες καὶ ὄσους ἔπεισαν κατέθεντο ἐς
 Αἴγινα. ἐν δὲ τούτῳ τῶν Κερκυραίων οἱ ἔχοντες τὰ 2
 3 πράγματα ἐλλούσης τριήρους Κορινθίας καὶ Λακεδαιμο-
 5 νίων πρέσβεων ἐπιτίθενται τῷ δήμῳ, καὶ μαχόμενοι ἐνί-
 κησαν. ἀφικομένης δὲ νυκτὸς ὁ μὲν δῆμος ἐς τὴν ἀκρό- 3
 4 πολιν καὶ τὰ μετέωρα τῆς πόλεως καταφεύγει, καὶ αὐτοῦ
 ξυλληγεῖς ἰδρῦθη καὶ τὸν Ἑλλαϊκὸν λιμένα εἶχον· οἱ δὲ
 10 τὴν τε ἀγορὰν κατέλαβον, οὔπερ οἱ πολλοὶ ὄκουν αὐτῶν,
 καὶ τὸν λιμένα τὸν πρὸς αὐτῇ καὶ πρὸς τὴν ἡπειρον.

72. *The demos, attacked by the oligarchs, seizes the Acropolis and other high points, as well as the Hylleic harbour. Their opponents take possession of the agora and the adjacent harbour.*

1. ἔλθόντων: *sc. τῶν πρέσβεων.* For gen. abs. without expressed subj., when this can be easily supplied from the context, see on i. 2. 8. GMT. 818; H. 972 a. — 2. ὄσους ἔπεισαν: *sc. of the ἐκεῖ καταπεφευγότες.* — κατέθεντο: see on c. 28. 14.

3. οἱ ἔχοντες τὰ πράγματα: see on c. 11. 11; 28. 1. — 4. ἐλλούσης: placed first in agreement with the nearest noun, but belonging also to πρέσβεων. See on c. 70. 7. — 5. ἐπιτίθενται τῷ δήμῳ: the oligarchs thought they could not carry out their further plans without a second and greater butchery.

6. ἀφικομένης νυκτὸς: Kr. conjectures ἐφικομένης, acc. to analogy of ἐπιέναι, ἐφήκειν (iv. 129. 28; viii. 67. 7; 94. 1). But ἀφικνεῖσθαι can be used with νύξ, as with νόσος ii. 48. 9, and with ἀγγελία v. 64. 1; viii. 15. 1.

ἐφικνεῖσθαι is not found in Thuc. The approach of night is usually expressed by ἐπιγίγνεσθαι (c. 112. 3; iv. 25. 9; 48. 16; 125. 6). — ἐς τὴν ἀκρόπολιν: regarding the site, see B. Schmidt, p. 27 f. — 7. τὰ μετέωρα: *the higher points.* Cf. c. 89. 11; iv. 44. 11; 57. 9; 112. 8; 124. 19. — 8. ἰδρῦθη: of a temporary occupation also iv. 44. 11; 131. 2. — τὸν Ἑλλαϊκὸν λιμένα: Leake (in Bloomfield's ed.), after careful investigation, concludes the Hylleic harbour to be the now shallow bay which extends inward west of the southward projecting promontory on which the acropolis lay (now called the bay of Chalikiopulos). The harbour 'by the agora and toward the mainland' (l. 10), where the νεώριον was (c. 74. 6), Leake considers to be the modern bay of Kastrades at the northern end of the peninsula. See also J. Partsch, *die Insel Korfu*, p. 65, and B. Schmidt, p. 22 ff. — εἶχον: easy transition to the plural. Cf. i. 13. 6; 34. 5. Kühn. 359, 2. — 9. οὔπερ: *where, i.e. adjacent to which.* See on c. 75. 19.

73 τῆ δ' ὑστεραία ἤκροβολίσαντό τε ὀλίγα καὶ ἐς τοὺς ἀγροὺς περιέπεμπον ἀμφότεροι, τοὺς δούλους παρακαλοῦντές τε καὶ ἐλευθερίαν ὑπισχνούμενοι· καὶ τῷ μὲν δῆμῳ τῶν οἰκετῶν τὸ πλῆθος παρεγένετο ξύμμα-
 5 χον, τοῖς δ' ἑτέροις ἐκ τῆς ἠπείρου ἐπίκουροι ὄκτακόσιοι.
 74 διαλιπούσης δ' ἡμέρας μάχη αὖθις γίννεται, καὶ νικᾷ 1
 ὁ δῆμος χωρίων τε ἰσχύι καὶ πλήθει προέχων, αἶ
 τε γυναικες αὐτοῖς τολμηρῶς ξυνεπελάβοντο βάλλουσαι
 ἀπὸ τῶν οἰκιῶν τῷ κεράμῳ καὶ παρὰ φύσιν ὑπομένουσαι
 5 τὸν θόρυβον. γενομένης δὲ τῆς τροπῆς περὶ δείλῃν ὄψιαν 2
 δείσαντες οἱ ὀλίγοι μὴ αὐτοβοεῖ ὁ δῆμος τοῦ τε νεωρίου

73. Both parties get reinforcements.

1. ἤκροβολίσαντο: of light skirmishing as a prelude to severer fighting, also iv. 34. 2; ἀκροβολισμός, vii. 25. 19, 37. — ὀλίγα: acc. neut. pl. of inner obj., approximating to an adverb. See on c. 40. 12; i. 38. 6; vii. 34. 23. — 2. τοὺς δούλους: in the case required by the nearest partic., but belonging to both. — 4. τὸ πλῆθος: the majority, as in i. 106. 8; 125. 4; iv. 96. 32; viii. 81. 4. — 5. ἐπίκουροι: see on c. 18. 3; i. 115. 18.

74. In a bitter conflict in the city itself, in which the oligarchs for their own protection set fire to all the houses about the agora, the demos is victorious.

1. διαλιπούσης: intr., of time, as in i. 112. 1. The day between the two μάχαι is the one whose events have just been described in c. 73. — 2. αἶ τε γυναῖκες κτέ.: cf. ii. 4. 5. — 3. ξυνεπελάβοντο: intr., the obj. of the common effort being implied in the context. Cf. i. 115. 9;

viii. 92. 31. — βάλλουσαι ἀπὸ τῶν οἰκιῶν κτέ.: as at Plataea, ii. 4. 7. — 4. τῷ κεράμῳ: collective, as in ii. 4. 7; iv. 48. 10. — παρὰ φύσιν: as in vi. 17. 1.

5. περὶ δείλῃν ὄψιαν: as in viii. 26. 1. Schol. τοῦ ἡλίου περὶ δυσμὰς ὄντος. — 6. αὐτοβοεῖ: with a sudden rush, lit. at the first cry. Cf. Liv. i. 11 primo impetu et clamore, vi. 4 primo clamore atque impetu. The word occurs also c. 113. 27; ii. 81. 21; v. 3. 9; viii. 23. 11; 62. 8; 71. 12, but is not found elsewhere except in late writers. Acc. to Marcell. Vit. 52, it is ἀρχαιότερον τῶν κατ' αὐτὸν χρόνων. Kr. quotes Bekker's Anecd. p. 214 and 465, ταχέως καὶ ἅμα τῷ πολεμικῷ ἀλαλαγμῷ. οὕτω Θουκυδίδης, παρὰ Θεοπόμπῳ δὲ ἀντὶ τοῦ κατὰ κράτος. — τοῦ νεωρίου: apparently the strongest of the points occupied by the oligarchs (c. 72. §3). The νεώρια were usually enclosed by walls. See Hermann, Gr. Ant. ii. 2, p. 277. Thuc.'s silence as to the site of this νεώριον would seem to indicate that he re-

κρατήσειεν ἐπελθὼν καὶ σφᾶς διαφθείρειεν, ἐμπιπρᾶσι
 τὰς οἰκίας τὰς ἐν κύκλῳ τῆς ἀγορᾶς καὶ τὰς ξυνοικίας,
 ὅπως μὴ ἦ ἔφοδος. φειδόμενοι οὔτε οἰκειάς οὔτε ἄλλο-
 10 τρίας, ὥστε καὶ χρήματα πολλὰ ἐμπόρων κατεκαύθη καὶ
 ἡ πόλις ἐκινδύνευσεν πᾶσα διαφθαρῆναι, εἰ ἄνεμος ἐπε-
 γένητο τῇ φλογὶ ἐπίφορος ἐς αὐτήν.

Καὶ οἱ μὲν παυσάμενοι τῆς μάχης ὡς ἑκάτεροι ἦσαν ἡ-
 χάσαντες τὴν νύκτα ἐν φυλακῇ ἦσαν, καὶ ἡ Κορινθία
 15 ναῦς τοῦ δήμου κεκρατηκότος ὑπεξανήγεται, καὶ τῶν ἐπι-
 κούρων οἱ πολλοὶ ἐς τὴν ἡπειρον λαθόντες διεκομίσθησαν.
 75 τῇ δ' ἐπιγιγνομένη ἡμέρᾳ Νικόστρατος ὁ Διειτρέφους, 1
 Ἀθηναίων στρατηγός, παραγίγνεται βοηθῶν ἐκ Ναυ-

garded a νεώριον as part of every harbour. See on c. 81. 8. — 8. τῆς ἀγορᾶς: cf. 72. 9. — τὰς ξυνοικίας: i.e. large tenement houses (= insulae at Rome). Cf. Aeschin. i. 124 ὅπου μὲν πολλοὶ μισθωσάμενοι μίαν οἰκίαν διελόμενοι ἔχουσι ξυνοικίαν καλοῦμεν, ὅπου δ' εἰς ἐνοικεῖ οἰκίαν. Also Ar. Eq. 1001; (Xen.) de Rep. Athen. i. 17. — 10. χρήματα: wares, as vi. 97. 27; vii. 24. 9; 25. 7. — 11. εἰ ἄνεμος ἐπεγένετο . . . ἐπίφορος: cf. ii. 77. 20 πνεῦμα εἰ ἐπεγένετο αὐτῇ ἐπίφορον. — εἰ ἐπεγένετο: si ingruisset, since ἐκινδύνευσεν διαφθαρῆναι is about equiv. to διεφθάρη εἶναι. See on c. 10. 20. GMT. 427 a; Kühn. 392^b, 5.

13. ὡς ἑκάτεροι: utrique pro se (as ὡς ἕκαστοι, i. 3. 19), to be construed with ἡσυχάσαντες. — ἡσυχάσαντες: after they had become quiet, i.e. gone to rest again. — 14. ἐν φυλακῇ ἦσαν: cf. ii. 13. 52; iv. 55. 6. See on c. 75. 11. — ἡ Κορινθία ναῦς: cf. c. 72. 4. — 15. ὑπεξανήγεται:

slipped out to sea. The word seems to occur only here. — τῶν ἐπικούρων: cf. c. 73. 5. — 16. λαθόντες διεκομίσθησαν: cf. c. 51. 9; vii. 29. 10. GMT. 893.

75. The Athenian strategus, Nicostratus, arriving at Corcyra from Naupactus with twelve ships, makes an unsuccessful effort to effect an adjustment.

1. Νικόστρατος: mentioned as general also iv. 53. 5; 119. 10; 129. 11; v. 61. 3. — Διειτρέφους: so acc. to inscriptions, although the Mss. have Διειτρέφους. See St. Qu. Gr.² p. 38; Meisterhans,² p. 40. — 2. παραγίγνεται βοηθῶν κτέ.: a crisis in the στάσις of the Corcyraeans is now reached, inasmuch as after this there is outside interference in the conflicts. Nicostratus prob. reached Corcyra (see App. on c. 70. 3) about the time when Alcidas arrived in Cyllene (c. 69. § 1; cf. c. 76), and Müller-Strübing is doubtless right in con-

πάκτου δώδεκα ναυσὶ καὶ Μεσσηνίων πεντακοσίοις ὀπλί-
 ταις· ξύμβασίν τε ἔπρασσε καὶ πείθει ὥστε ξυγχωρῆσαι
 5 ἀλλήλοις δέκα μὲν ἄνδρας τοὺς αἰτιωτάτους κρῖναι (οἱ
 οὐκέτι ἔμειναν), τοὺς δ' ἄλλους οἰκῆν σπονδὰς πρὸς
 ἀλλήλους ποιησαμένους καὶ πρὸς Ἀθηναίους ὥστε τοὺς
 αὐτοὺς ἐχθροὺς καὶ φίλους νομίζειν. καὶ ὁ μὲν ταῦτα 2
 πράξας ἔμελλεν ἀποπλεύσεσθαι, οἱ δὲ τοῦ δήμου προ-
 10 στάται πείθουσιν αὐτὸν πέντε μὲν ναῦς τῶν αὐτοῦ σφίσι
 καταλιπεῖν, ὅπως ἦσσόν τι ἐν κινήσει ὦσιν οἱ ἐναντίοι,
 ἴσας δὲ αὐτοὶ πληρώσαντες ἐκ σφῶν αὐτῶν ξυμπέμψειν.
 καὶ ὁ μὲν ξυνεχώρησεν, οἱ δὲ τοὺς ἐχθροὺς κατέλεγον ἐς 3

jecturing (*N. Jahrb.* cxxxiii. p. 597), that his appearance was due to the news of the murder of Pithias (c. 70. 26), and that this intelligence was the occasion also of the voyage of the Peloponnesians to Coreyra (c. 69. § 2). — **ἐκ Ναυπάκτου δώδεκα ναυσὶ :** cf. c. 69. 10, and see App. on c. 77. 12. — **4. ξύμβασιν ἔπρασσε :** *tried to effect an agreement.* — **ὥστε :** see on c. 31. 10. — **5. δέκα μὲν ἄνδρας . . . οἰκῆν :** see on c. 48. 5. — **δέκα ἄνδρας τοὺς αἰτιωτάτους ;** for the order, see on c. 42. 4. — **αἰτιωτάτους :** *most to blame, sc. for the bloody conflicts that had occurred.* This expression proves that all the ten men belonged to the *ὄλιγοι*, and this is confirmed by the circumstances under which the agreement was effected. See B. Schmidt, p. 73. — **οἱ οὐκέτι ἔμειναν :** parenthetical, “who no longer remained, after the conclusion of the agreement, but made off.” — **6. σπονδὰς ποιησαμένους ὥστε :** cf. i. 44. 4 *ξυμμαχίαν ποιήσασθαι ὥστε.* — **7. ὥστε . . . νομίζειν :** belongs only to *πρὸς*

Ἀθηναίους, not to *πρὸς ἀλλήλους*. For *ὥστε*, on condition that, see on c. 28. 4 ; i. 28. 18. The formula *τοὺς αὐτοὺς ἐχθροὺς καὶ φίλους νομίζειν* also c. 70. 23 ; i. 44. 5 ; vii. 33. 29. Cf. also v. 48. 6 *τοῖς αὐτοῖς πολεμεῖν καὶ εἰρήνην ἄγειν.*

8. ὁ μὲν ἔμελλεν . . . οἱ δὲ . . . πείθουσι : paratactic connexion, where a dependent const. in the first clause might have been expected. — **11. ὅπως . . . οἱ ἐναντίοι :** *that their opponents might be less inclined to stir.* For *ἦσσόν τι*, see on c. 45. 29. — **ἐν κινήσει ὦσιν :** a periphrasis indicating an enduring condition, as *ἐν παραχῆ καὶ ἀπορία ἐγίνοντο*, vii. 44. 1 ; *ἐν ἐλπίδι εἶναι*, i. 74. 22 ; iv. 70. 20 ; vii. 25. 4, 43 ; 46. 6 ; *ἐν φυλακῇ εἶναι*, c. 74. 14 ; ii. 13. 52 ; iv. 55. 6. — **12. ἴσας :** after numerals, *an equal number of.* See on i. 115. 13. — **ξυμπέμψειν :** depends on *ἐπαγγέλλονται*, or some such word, to be supplied from *πείθουσιν*. For similar const., cf. c. 94. 19. *Kr. Spr.* 65, 11, 7.

13. καὶ ὁ μὲν ξυνεχώρησεν κτέ. : the objections urged by Müller-Strü-

τὰς ναῦς. δείσαντες δὲ ἐκείνοι μὴ ἐς τὰς Ἀθήνας ἀπο-
 15 πεμφθῶσι καθίζουσιν ἐς τὸ τῶν Διοσκόρων ἱερόν. Νι- 4
 κόστρατος δὲ αὐτοὺς ἀνίστη τε καὶ παρεμυθεῖτο. ὡς δ'
 οὐκ ἔπειθεν, ὁ δῆμος ὀπλισθεὶς ἐπὶ τῇ προφάσει ταύτῃ,
 ὡς οὐδὲν αὐτῶν ὑγιὲς διανοουμένων τῇ τοῦ μὴ ξυμπλεῖν
 ἀπιστία, τὰ τε ὄπλα αὐτῶν ἐκ τῶν οἰκιῶν ἔλαβε καὶ
 20 αὐτῶν τινὰς οἷς ἐπέτυχον, εἰ μὴ Νικόστρατος ἐκώλυσε,
 διέφθειραν ἄν. ὀρῶντες δ' οἱ ἄλλοι τὰ γιγνόμενα καθί- 5
 ζουσιν ἐς τὸ Ἡραῖον ἰκέται καὶ γίνονται οὐκ ἐλάσσους

bing (*ibid.* p. 598) against the credibility of what is here related are refuted by B. Schmidt, p. 74 f. — **κατέλεγον**: of levying troops for military or naval service. Cf. vii. 31. 27; viii. 31. 2, both in mid., the commander being subject. — **15. καθίζουσιν**: see on c. 28. 13. — **τὸ τῶν Διοσκόρων ἱερόν**: Διοσκόρων (not Διοσκούρων) with Bk. and others, acc. to Laur. See *St. Qu. Gr.*² p. 46; Meisterhans,² p. 21. The site of the sanctuary is unknown. See B. Schmidt, p. 33 f. — **16. ἀνίστη**: the regular word for this action. Cf. i. 24; 28. 13; i. 126. 33; 128. 3; 137. 1. Acc. to the following narrative, ἀνίστη must be understood, with B. Schmidt, p. 75, not of the mere attempt, but of the actual accomplishment. The correlation τε καὶ also supports this view. As Schmidt rightly observes (p. 73), ἀνίστη carries the idea of pledging the security of the *ικέται*.

17. ἐπὶ τῇ προφάσει ταύτῃ: on this ground. Cf. i. 141. 3; iv. 80. 7; v. 42. 7. — **18. οὐδὲν ὑγιὲς διανοουμένων**: lit. *planning nothing wholesome* for the state. They view the matter, of course, from a party point of view.

Cf. iv. 22. 9; Dem. xli. 22 τὰ μηδὲν ὑγιὲς οὐτα μηδ' ἀληθῆ γράμματα, Plut. *Otho* 3 οὐδὲν ὑγιὲς διανοεῖσθαι. — **τῇ τοῦ μὴ ξυμπλεῖν ἀπιστία**: by their refusal to sail. For μὴ with inf. after ἀπιστία, which gets from the context the force of refusal arising from *mistrust*, see on c. 32. 13. Cf. i. 10. 3 ἀπιστοῖα μὴ γενέσθαι τὸν στῆλον τοσοῦτον. — **19. ἐκ τῶν οἰκιῶν**: acc. to Müller-Strübing (*ibid.* p. 599), this mention of the houses of the ὀλιγοί is incompatible with c. 72. 8 οἱ δὲ (i. e. οἱ ὀλιγοί) τῆν τε ἀγορὰν κατέλαβον, οὐπερ οἱ πολλοὶ ᾤκουν αὐτῶν, and c. 74. 7 (οἱ ὀλιγοί) ἐμπεπράσι τὰς οἰκίας τὰς ἐν κύκλῳ τῆς ἀγορᾶς καὶ τὰς ξυνοικίας. But Schmidt rightly observes (p. 75), that in c. 72. 8 only the most, not *all*, of the oligarchs are meant. Besides, it is not necessary to restrict οὐπερ there to the immediate environment of the agora. — **20. αὐτῶν τινὰς οἷς ἐπέτυχον**: these had doubtless left the place where Nicostratus had treated with the *ικέται*, and gone home.

21. καθίζουσιν . . . ἰκέται: see on c. 28. 13; i. 24. 19. — **22. ἐς τὸ Ἡραῖον**: Bl. thinks that they removed from the temple of Castor and Pollux to

τετρακοσίων. ὁ δὲ δῆμος δείσας μὴ τι νεωτερίσωσιν, ἀνίστησί τε αὐτοὺς πείσας καὶ διακομίζει ἐς τὴν πρὸ τοῦ
25 Ἡραίου νήσον, καὶ τὰ ἐπιτήδεια ἐκέλευε αὐτοῖς διεπέμπετο.

76 Τῆς δὲ στάσεως ἐν τούτῳ οὔσης τετάρτη ἢ πέμ- 1
πη ἡμέρα μετὰ τὴν τῶν ἀνδρῶν ἐς τὴν νήσον διακομι-
δὴν αἱ ἐκ τῆς Κυλλήνης Πελοποννησίων νῆες, μετὰ τὸν
ἐκ τῆς Ἰωνίας πλοῦν ἐφ' ὄρμῳ οὔσαι, παραγίγονται τρεῖς

that of Hera, because the greater sanctity of the latter offered a surer asylum. — γίγονται : with numerals, as in i. 107. 24; ii. 13. 27; 20. 11; 98. 14; iv. 9. 10. — 23. τετρακοσίων : from the largeness of the number B. Schmidt concludes (p. 75 f.) that οἱ ἄλλοι in l. 21 refers to the rest of the oligarchs in general, not simply to the rest of those that refused to go upon the ships. But the latter view seems tenable. For, besides the substitutes for the proportional part of the 500 Messenian hoplites of Nicostratus (forty-two men for each ship), there may be reckoned for the five ships all the usual crew of Attic triremes, except the rowers, i.e. acc. to Boeckh i.² p. 389, thirty men each. And even of the oarsmen some may not have been slaves or mercenaries. — νεωτερίσωσιν : applied to any innovation in established order, esp. to harsh and violent changes. Cf. c. 66. 9; i. 58. 3; ii. 3. 7; iv. 51. 3. — 24. διακομίζει . . . νήσον : cf. iv. 46. 11 αὐτοὺς ἐς τὴν νήσον οἱ στρατηγοὶ τὴν Πτυχίαν ἐς φυλακὴν διεκόμισαν. — ἐς τὴν πρὸ τοῦ Ἡραίου νήσον : Leake (in Bloomfield's ed., c. 7. 8) thinks the Heraeum stood on the esplanade between the modern city (Corfu) and its citadel on the opposite island; and this island,

not Ptychia-Vido, as others think, he considers to be the νῆσος πρὸ τοῦ Ἡραίου. B. Schmidt (p. 34 ff.) follows Leake with reference to the island, but locates the Heraeum near the southern shore of the bay of Kastrades, on the hill where now is the monastery of Euphemia. The Heraeum seems certainly to have been on the mainland (see on c. 79. 4), though Partsch (*die Insel Korfu*, p. 66 ff.), who decides for Vido as the νῆσος, locates the temple on the modern citadel-island. See also Partsch, *Wochenschr. f. kl. Phil.* 1891, p. 593 ff.

76. Fifty-three Peloponnesian ships under Alcidas and Brasidas appear before Corcyra.

3. αἱ ἐκ τῆς Κυλλήνης . . . νῆες : cf. c. 69. 6. For ἐκ τῆς, the usual prolepsis, see on c. 5. 1. — 4. ἐφ' ὄρμῳ : with St. (*Rh. Mus.* xxvi. p. 345 f.), for ἔφορμοι of the Mss., which the Schol. explains by ἐν ὄρμῳ διατρέβουσαι. ἔφορμος as adj. seems not to be found; as a noun, it is found in c. 6. 6; iv. 27. 7; 32. 4. ὄρμος is a place of safe anchorage, not a harbour proper. Cf. iv. 26. 9; vi. 44. 12; vii. 41. 4. The expression ἐφ' ὄρμῳ εἶναι is not found elsewhere. Kr. conjectured ἐν ἐφόρμῳ οὔσαι, Meineke and v. H. ἐφορμοῦσαι. That ἔφορμος

5 καὶ πεντήκοντα ἤρχε δὲ αὐτῶν Ἀλκίδας, ὅσπερ καὶ πρό-
 τερον, καὶ Βρασίδας αὐτῷ ξύμβουλος ἐπέπλει. ὀρμισά-
 μνοι δὲ ἐς Σύβοτα λιμένα τῆς ἠπείρου ἅμα ἔω ἐπέπλεον
 77 τῇ Κερκύρα. οἱ δὲ πολλῶ θορύβῳ καὶ πεφοβημένοι τὰ τ' 1
 ἐν τῇ πόλει καὶ τὸν ἐπίπλουν παρεσκευάζοντό τε ἅμα
 ἐξήκοντα ναῦς καὶ τὰς αἰεὶ πληρουμένας ἐξέπεμπον πρὸς
 τοὺς ἐναντίους, παραινούτων Ἀθηναίων σφᾶς τε ἑᾶσαι
 5 πρῶτον ἐκπλεῦσαι καὶ ὕστερον πάσαις ἅμα ἐκείνους ἐπι-
 γενέσθαι. ὡς δὲ αὐτοῖς πρὸς τοῖς πολεμίοις ἦσαν σπο- 2
 ράδες αἱ νῆες, δύο μὲν εὐθὺς ἠῆτομόλησαν, ἐν ἐτέραις
 δὲ ἀλλήλοις οἱ ἐμπλέοντες ἐμάχοντο, ἦν δὲ οὐδεὶς κό-
 σμος τῶν ποιουμένων. ἰδόντες δὲ οἱ Πελοποννήσιοι τὴν 3
 10 ταραχὴν εἴκοσι μὲν ναυσὶ πρὸς τοὺς Κερκυραίους ἐτά-
 ξαντο, ταῖς δὲ λοιπαῖς πρὸς τὰς δώδεκα ναῦς τῶν Ἀθη-

and ἐφορμεῖν do not always refer to a blockade is shown by the use of ἐφόρμησις in vi. 48. 9. After the forty ships of Alcidas had returned from the Ionian coast and united with the thirteen of Brasidas, the fleet lay for some time at anchor at Cyllene, occupied with preparations for the voyage to Corcyra, c. 69. 13. — 6. ξύμβουλος: see on c. 69. 7. — ἐπέπλει: was on board. See on c. 16. 17. It is quite different from ἐπέπλεον in the next line. — 7. Σύβοτα: name of islands, promontory, and harbour on the Thesprotian coast (cf. i. 47. 4; 50. 14; 54. 4); still existing in *S. Nicolo di Sivota*.

77, 78. *In a sea-fight the Corcyraean ships, advancing in disorder, are thrown into confusion. Their retreat is covered by the twelve Attic ships, which after an indecisive conflict retire before superior numbers.*

1. οἱ δέ: i.e. the democratic authorities in Corcyra. — πολλῶ θορύβῳ καὶ πεφοβημένοι: unlike elements combined in the same pred. relation. *Kr. Spr.* 59, 2, 3. *Cf.* c. 25. 8; 34. 17; 42. 23; i. 63. 7. — 3. τὰς αἰεὶ πληρουμένας ἐξέπεμπον: both impf. and pres. partic. are necessary with the iterative αἰεὶ. See on c. 23. 11. — 4. παραινούτων Ἀθηναίων: although the Athenians advised. *Cf.* c. 79. 10. — 5. πάσαις ἅμα: i.e. with all at once, not ταῖς αἰεὶ πληρουμέναις. — ἐπιγενέσθαι: to follow after. *Cf.* ii. 44. 12.

6. αὐτοῖς: the dat. placed first in the most general relation to the whole. *Cf.* i. 6. 8; 48. 9. — 8. οἱ ἐμπλέοντες: only here = οἱ ἐπιβάται. — 9. τῶν ποιουμένων: cf. vi. 87. 10; viii. 43. 14; 46. 27; 69. 9.

10. ἐτάξαντο: 'direct middle,' as in i. 48. 9; iv. 11. 2, etc. *G.* 1242, 1; *H.* 812. *Cf.* κύκλον τάσασθαι, c. 78. 7;

78 ναίων, ὧν ἦσαν αἱ δύο Σαλαμινία καὶ Πάραλος. καὶ 1
οἱ μὲν Κερκυραῖοι κακῶς τε καὶ κατ' ὀλίγας προσπί-
πτοντες ἔταλαιπωροῦντο (τὸ) καθ' αὐτούς· οἱ δ' Ἀθη-
ναῖοι φοβούμενοι τὸ πλῆθος καὶ τὴν περικύκλωσιν ἀθρό-
5 αἰς μὲν οὐ προσέπιπτον οὐδὲ κατὰ μέσον ταῖς ἐφ' ἑαν-
τούς τεταγμέναις, προσβαλόντες δὲ κατὰ κέρας καταδύ-
ουσι μίαν ναῦν. καὶ μετὰ ταῦτα κύκλον ταξαρμένων
αὐτῶν περιέπλεον καὶ ἐπειρῶντο θορυβεῖν. γνόντες δὲ οἱ 2
πρὸς τοῖς Κερκυραίοις καὶ δέισαντες, μὴ ὅπερ ἐν Ναυ-
10 πάκτῳ γένοιτο, ἐπιβοηθοῦσι· καὶ γεγόμεναι ἀθρόαι αἱ
νῆες ἅμα τὸν ἐπίπλουν τοῖς Ἀθηναίοις ἐποιοῦντο. οἱ δ' 3
ὑπεχώρουν ἤδη πρύμναν κρουόμενοι καὶ ἅμα τὰς τῶν Κερ-

ii. 83. 23. — 12. ὧν ἦσαν κτέ.: cf. i. 116. 8 ὧν ἦσαν αἱ εἰκοσι στρατιώτιδες. See App. — Σαλαμινία καὶ Πάραλος: see on c. 33. 2.

78. 2. κακῶς: referring to οὐδεὶς κόσμος of c. 77. 8. — κατ' ὀλίγας: as described c. 77. § 1. — 3. ἔταλαιπωροῦντο: see on c. 3. 1. — (τὸ) καθ' αὐτούς: in sua parte, Haase's conjecture (*Lucubr.* p. 44), adopted by Cl. and St., for the vulg. καθ' αὐτούς, suits the context better. Cf. c. 108. 10; i. 62. 24. The vulg. would mean either of themselves, inter se, i.e. without the enemy's help (cf. ii. 88. 4; iv. 71. 5), or alone, per se (cf. c. 39. 14; ii. 99. 6). — 4. τὸ πλῆθος: the superior number, as ii. 89. 5. — ἀθρόαις: like κατὰ μέσον, referring to the hostile ships, ταῖς ἐφ' ἑαυτοῦς τεταγμέναις. Both expressions supplement each other with this sense: The Athenians fear to attack the whole fleet of thirty-three ships in the centre, but throwing themselves with their whole strength upon one wing, κατὰ κέρας,

sink one ship; whereupon the Peloponnesians concentrate (κύκλον ταξαρμένων) their ships in the same manner as described in ii. 83. § 5, and the Attic ships repeat the movement that was so successful on the former occasion (περιέπλεον καὶ ἐπειρῶντο θορυβεῖν), but a like result is prevented by timely aid to the Peloponnesians from the other division. — 5. μέσον: the art. omitted as often. H. 661. Cf. i. 62. 14; ii. 81. 11; iv. 31. 8; 96. 10. — ἐφ' ἑαυτοῦς: Palat. has ἐφ' ἑαυτοῖς, which is supported by the const. of c. 13. 18; ii. 70. 8. But for the acc., cf. l. 14; 77. 10.

8. οἱ πρὸς τοῖς Κερκυραίοις: i.e. οἱ πρὸς τοῖς Κερκυραίοις τεταγμένοι τῶν Πελοποννησίων. Cf. c. 77. 10. For the const., cf. c. 77. 6. — 9. ὅπερ ἐν Ναυπάκτῳ: sc. ἐγένετο. Cf. ii. 84. — 10. ἀθρόαι: i.e. the hitherto separate divisions.

12. πρύμναν κρουόμενοι: backing water, i.e. withdrawing without turning the vessel. See on i. 50. 21; vii.

κυραίων ἐβούλοντο προκαταφυγεῖν ὅτι μάλιστα, ἐαυτῶν
 σχολῇ τε ὑποχωρούντων καὶ πρὸς σφᾶς τεταγμένων τῶν
 15 ἐναντίων.

Ἡ μὲν οὖν ναυμαχία τοιαύτη γενομένη ἐτελεύτα 4
 79 ἐς ἡλίου δύσιν, καὶ οἱ Κερκυραῖοι δείσαντες, μὴ σφίσιν 1
 ἐπιπλεύσαντες ἐπὶ τὴν πόλιν ὡς κρατοῦντες οἱ πολέμιοι ἢ
 τοὺς ἐκ τῆς νήσου ἀναλάβωσιν ἢ καὶ ἄλλο τι νεωτερίσωσι,
 γοὺς τε ἐκ τῆς νήσου πάλιν ἐς τὸ Ἡραῖον διεκόμισαν καὶ
 5 τὴν πόλιν ἐφύλασσον. οἱ δ' ἐπὶ μὲν τὴν πόλιν οὐκ ἐτόλ- 2
 μησαν πλεῦσαι κρατοῦντες τῇ ναυμαχίᾳ, τρισκαίδεκα δὲ

40. 2. — 13. προκαταφυγεῖν ὅτι μάλιστα, ἐαυτῶν σχολῇ κτέ.: Cl. wrote, with Vat., προκαταφυγεῖν, ἐαυτῶν ὅτι μάλιστα, remarking that it was unimportant whether or not the Coreyraeans outstripped the enemy as far as possible (ὅτι μάλιστα), if only they gained time to reach their harbour. But there is no need to take ὅτι μάλιστα (cf. i. 44. 13; v. 36. 9) in this sense. On the contrary, the fact that the Coreyraeans lost altogether thirteen ships (c. 79. 6) seems to indicate that ὅτι μάλιστα means as much as possible, i.e. as many ships as possible. St. construes ὅτι μάλιστα with ἐβούλοντο, comparing c. 47. 11; i. 141. 29; ii. 90. 17; iv. 79. 11; v. 36. 8; vi. 9. 11; viii. 91. 15. — 14. ὑποχωρούντων: gen. abs. instead of ὑποχωροῦντες, on account of the parallelism with the following clause. See also on c. 13. 30. — τεταγμένων: cf. l. 6; 77. 10. Hude's conjecture (p. 110) τετραμμένων is unnecessary.

16. τοιαύτη γενομένη: tacitly implying the success of the Athenian plan, — not only that they finished their

retreat without loss, but also that the Coreyraeans reached the harbour, though with a loss, it is true, of thirteen ships (c. 79. § 2). — ἐτελεύτα ἐς ἡλίου δύσιν: lasted till sunset. Cf. c. 108. 18; i. 51. 9.

79. The Peloponnesians, afraid to attack the city, sail away with thirteen captured Coreyraean ships, and disembarking next day at Leucimne ravage the island.

3. τοὺς ἐκ τῆς νήσου: proleptic, as c. 76. 3. Cf. c. 75. 24. — νεωτερίσωσι: resort to violence, as in c. 66. 9; ii. 3. 7. See on c. 75. 23. — 4. τοὺς τε . . . ἐφύλασσον: from these words in connexion with the foregoing, B. Schmidt (p. 43) rightly infers that the Heraeum was inside of the city walls. — 5. ἐφύλασσον: = ἐν φυλακῇ or διὰ φυλακῆς εἶχον.

ἐπὶ μὲν τὴν πόλιν: the real antithesis is not τρισκαίδεκα δὲ ναῦς ἔχοντες, but, after the repetition of ἐπὶ μὲν τὴν πόλιν in l. 8, ἐπὶ δὲ τὴν Λευκίμην (l. 11). — 6. κρατοῦντες τῇ ναυμαχίᾳ: although superior in the naval battle. These words, wrongly rejected by

ναῦς ἔχοντες τῶν Κερκυραίων ἀπέπλευσαν ἐς τὴν ἡπει-
 ρον ὅθενπερ ἀνηγάγοντο. τῇ δ' ὑστεραία ἐπὶ μὲν τὴν 3
 πόλιν οὐδὲν μᾶλλον ἐπέπλεον, καίπερ ἐν πολλῇ ταραχῇ
 10 καὶ φόβῳ ὄντας καὶ Βρασίδου παραινούντος, ὡς λέγε-
 ται, Ἀλκίδα, ἰσοψήφου δὲ οὐκ ὄντος· ἐπὶ δὲ τὴν Λευ-
 κίμμην τὸ ἀκρωτήριον ἀποβάντες ἐπόρθουν τοὺς ἀγρούς.
 80 ὁ δὲ δῆμος τῶν Κερκυραίων ἐν τούτῳ, περιδεὴς γενό- 1
 μενος μὴ ἐπιπλεύσωσιν αἱ νῆες, τοῖς τε ἰκέταις ἦσαν ἐς
 λόγους καὶ τοῖς ἄλλοις ὅπως σωθήσεται ἡ πόλις, καὶ τινὰς
 αὐτῶν ἔπεισαν ἐς τὰς ναῦς ἐσβῆναι· ἐπλήρωσαν γὰρ ὄμως
 5 τριάκοντα [προσδεχόμενοι τὸν ἐπίπλουν]. οἱ δὲ Πελοποννή- 2
 σιοι μέχρι μέσου ἡμέρας δηώσαντες τὴν γῆν ἀπέπλευσαν.

Kr. as an unnecessary repetition, are added in order that πλεῦσαι ἐπὶ τὴν πόλιν may appear as the natural result of the advantage won. The indecision of Alcidas appears here, as in l. 9, in an unfavourable light. — **τρισκαίδεκα δὲ ναῦς:** cf. viii. 22. 5 *τρισκαίδεκα ναυσίν.* — **8. ὅθενπερ ἀνηγάγοντο:** cf. c. 76. 7.

10. ὄντας: agreeing κατὰ ξύνεσιν with πόλιν. See on c. 2. 2. — **ὡς λέγεται:** shows the prudence of the historian, who is not sure of the matter, and the special mention of Brasidas indicates the interest everywhere manifested by Thuc. in the Spartan leader. See on c. 69. 7; ii. 25. 7. — **11. ἰσοψήφου οὐκ ὄντος:** sc. as ξύμβουλος of the ναύαρχος. Cf. c. 69. 7; 76. 6. — **τὴν Λευκίμμην:** the S.E. promontory of Coreyra, now *Leukimo*. Cf. i. 30. 2.

80. *At nightfall news comes of the approach of an Athenian fleet of sixty ships, under the command of Eurymedon.*

1. ὁ δῆμος ἦσαν: collective noun with pl. verb, as in c. 75. 20; v. 82. 5. G. 900; H. 609. — **3. τοῖς ἄλλοις:** the ἰκέται of c. 75. 22, who were brought back to the Heraeum (c. 79. 4), formed only a part of the aristocratic party, the ὀλίγοι of c. 74. 6. — **καὶ τινὰς αὐτῶν ἔπεισαν:** with better success than before, c. 75. § 3. — **4. ὄμως:** i.e. in spite of the sad experiences of c. 77, 78. — **5. [προσδεχόμενοι τὸν ἐπίπλουν]:** these words which are wanting in most Mss., and found on the margin of a few, state correctly the motive of ἐπλήρωσαν. . . *τριάκοντα*, but were doubtless added by an attentive reader from the preceding περιδεὴς γενόμενος μὴ ἐπιπλεύσωσιν.

6. μέχρι μέσου ἡμέρας: μέσον (neut.) with the gen. of a subst. seems to be found only here and vii. 52. 9 in Thuc.; for μέσος is an adj. in iv. 96. 2 *μέχρι μέσου τοῦ στρατοπέδου*, vi. 101. 7 *διὰ μέσου τοῦ ἔλους*, just as in ii. 83. 20 *κατὰ μέσον τὸν πορθμὸν*, v. 9. 22 *κατὰ*

καὶ ὑπὸ νύκτα αὐτοῖς ἐφρυκτωρήθησαν ἐξήκοντα νῆες Ἀθη-
 ναίων προσπλεύσαι ἀπὸ Λευκάδος, ἃς οἱ Ἀθηναῖοι πυν-
 θανόμενοι τὴν στάσιν καὶ τὰς μετ' Ἀλκίδου ναῦς ἐπὶ Κέρ-
 10 κυραν μελλούσας πλείν ἀπέστειλαν καὶ Εὐρυμέδοντα τὸν
 81 Θουκλέους στρατηγόν. οἱ μὲν οὖν Πελοποννήσιοι τῆς νυ- 1
 κτὸς εὐθὺς κατὰ τάχος ἐκομίζοντο ἐπ' οἴκου παρὰ τὴν γῆν,

μέσον τὸ στράτευμα. As a noun, it is freq. in Xenophon. Kühn. 403, a γ. See on c. 78. 5.—7. ἐφρυκτωρήθησαν: i.e. by the φρυκτωροί appointed for the purpose (viii. 102. 2). See on c. 22. 34, and ii. 94. 1. This verb is found only here.—8. ἀπὸ Λευκάδος: from its position more naturally connected, as Cl. and Bm. explain, with προσπλεύσαι than with ἐφρυκτωρήθησαν, but most edit. construe with the latter, on the ground, as some express it, that if the Athenian fleet had been already under way from Leucas it would have been at Corcyra before the Peloponnesian fleet could have escaped, or, as others, that the Athenian fleet would have got so far north by the time Alcidas reached Leucas that his fleet, even if it had sailed round Leucas, could hardly have been seen by Eurymedon's ships (c. 81. 4). For Steup's view, see App. It seems reasonable to infer from this passage that the number, as well as the approach, of the fleet was signalled, though ἐξήκοντα may be only an anticipatory explanation of the author.—10. μελλούσας πλείν: pred., so that πυνθανόμενοι has the double const. of the simple obj. acc. and of the supplem. partic. Between the coming of the first information and of the second

there was prob. a slight interval; for the Peloponnesians doubtless decided upon the voyage to Corcyra (c. 69. § 2) only after the murder of Pitthias (see on c. 75. 2), while the Athenians, as B. Schmidt (p. 77) rightly observes, had already learned of the outbreak of the στάσις from the Attic trireme mentioned in c. 70. 7, 28, which must have returned immediately thereafter to Athens. It is to be noticed that, although in c. 72. § 1 mention is made of precautions taken in consequence of the στάσις, here still the announcement of the outbreak is spoken of. This inconsistency would doubtless have been removed could the historian have revised his work.—Εὐρυμέδοντα: first mentioned here, but after this time freq. in active service until his death in Sicily, vii. 52. 11.

81. Hereupon the Peloponnesians sail homewards, and the democratic party in Corcyra, falling upon its defenceless enemies, perpetrates with all the horrors of hate and revenge a terrible butchery among them.

1. τῆς νυκτὸς εὐθὺς κατὰ τάχος: the sarcastic tone noted at c. 29. 2; 31. 11, is perhaps observable here also. To flee with fifty-three ships at the approach of sixty is not very creditable.—τῆς νυκτὸς, παρὰ τὴν γῆν: these two circumstances may account

καὶ ὑπερευγκόντες τὸν Λευκαδίων ἰσθμὸν τὰς ναῦς, ὅπως
 μὴ περιπλέοντες ὀφθῶσιν, ἀποκομίζονται. Κερκυραῖοι ²
 5 δὲ αἰσθόμενοι τὰς τε Ἀττικὰς ναῦς προσπλευούσας τὰς τε
 τῶν πολεμίων οἰχομένας, λαβόντες τοὺς τε Μεσσηνίους
 εἰς τὴν πόλιν ἤγαγον πρότερον ἔξω ὄντας, καὶ τὰς ναῦς
 περιπλεῦσαι κελεύσαντες ἃς ἐπλήρωσαν εἰς τὸν Ἑλλαϊκὸν
 λιμένα, ἐν ὄσῳ περιεκομίζοντο, τῶν ἐχθρῶν εἴ τινα λά-

for Alcidas not having been seen by Eurymedon, even if the Athenian fleet when announced was advancing from Leucas. See B. Schmidt, p. 78.

—3. ὑπερευγκόντες . . . τὰς ναῦς: sc. with the aid of ὄλκοι, such as are mentioned c. 15. 7. τὸν ἰσθμὸν is governed by ὑπερ-, τὰς ναῦς by the verb. Kühn. 411, 7. Cf. iv. 8. 8; viii. 7. 7. This isthmus (cf. iv. 8. 8), which then connected the island with the mainland, had been previously cut through by the Corinthians (Strab. p. 452 e). But the canal (ὁ Διόρυκτος, Polyb. v. 12) became filled with sand (Plin. *Hist. Nat.* iv. 1. 2, 5), and remained so until the Romans again opened it for a short time. Liv. xxxiii. 17. See Oberhummer, *Akarnanien im Alterthum*, p. 7 ff., and Partsch, *Die Insel Leukas*, p. 2 ff. (Petermann's *Mitteilungen*, Ergänzungsheft 95). — ὅπως . . . ὀφθῶσιν: see App. on c. 80. 8.

4. ἀποκομίζονται: sc. to Cyllene or Gytheum; and thus ended the activity of the Peloponnesian fleet for this year.

6. λαβόντες: bracketed by Cl., following Kr., on the ground that it was prob. a gloss of εἴ τινα λάβοιεν that crept into the text. But it is better to retain it, with St., for even though ii. 67. 21 οἱ δὲ λαβόντες ἐκόμισαν εἰς τὰς

Ἀθήνας may not be quite parallel, since there λαβόντες means *having received*, yet cf. Ar. *Vesp.* 1379 ἀγειν ταύτην λαβών, *Lysist.* 1115, 1128; *Thesm.* 212; *Ran.* 888. — τοὺς Μεσσηνίους: i.e. the 500 whom Nicostratus had brought with him, c. 75. 3. The object in bringing them into the city was doubtless merely the intimidation of the oligarchs; that they participated directly in the butchery that followed, as Cl. thought, seems probable neither from Thuc.'s narrative nor in itself. See B. Schmidt, p. 78. — 8. ἃς ἐπλήρωσαν: cf. c. 80. 4.

— εἰς τὸν Ἑλλαϊκὸν λιμένα: the ships had been therefore in the harbour near the agora (c. 72. 10), which was esp. exposed to the attacks of enemies from without, since its entrance was not narrow like that of the Hyllaic harbour. They were ordered round to the Hyllaic harbour in order that the oligarchs on them might be cut off from their friends in the neighbourhood of the agora (c. 72. 9) and in the Heraeum. The matter is intelligible only if a νεώριον be assumed also for the Hyllaic harbour. See on c. 74. 6. — 9. ἐν ὄσῳ: *while*, as in viii. 61. 5; 87. 23. — εἴ τινα λάβοιεν: the oligarchs perhaps tried to conceal

- 10 **βοιεν, ἀπέκτεινον.** καὶ ἐκ τῶν νεῶν ὄσους ἔπεισαν ἐσβῆναι ἐκβιβάζοντες ἀπεχρῶντο, ἐς τὸ Ἡραϊόν τε ἐλθόντες τῶν ἱκετῶν ὡς πεντήκοντα ἄνδρας δίκην ὑποσχέιν ἔπεισαν καὶ κατέγνωσαν πάντων θάνατον. οἱ δὲ πολλοὶ :: τῶν ἱκετῶν. ὅσοι οὐκ ἐπέισθησαν, ὡς ἐώρων τὰ γιγνόμενα. διέφθειρον αὐτοῦ ἐν τῷ ἱερῷ ἀλλήλους καὶ ἐκ τῶν δένδρων τινὲς ἀπήγχοντο, οἱ δ' ὡς ἕκαστοι ἐδύναντο ἀνη-

themselves. — 10. **ἐκ τῶν νεῶν**: these words, which belong to *ἐκβιβάζοντες*, imply that it was those that had remained in the city who were killed before this. — **ὄσους ἔπεισαν**: *cf. c. 80. 4.* — 11. **ἀπεχρῶντο**: for which the most and best Mss. have *ἀπεχώρησαν*, is sufficiently protected by the remark of ancient grammarians (Suidas, Zonaras, and in Bekker's *Anecd.* p. 423 *Θουκυδίδης ἀπεχρῶντο ἀντὶ τοῦ ἀνήρου*), and is indispensable to the sense; for those on the ships were certainly killed immediately, not, as Kr. thinks, first tried along with the fifty *ἱκέται*. Besides, *τε* introduces the next clause (*ἐς τὸ Ἡραϊόν τε*) as the *third* act in this drama of horrors. *ἀποχρήσθαι* meaning *to kill* is supported only by a citation from Aristophanes in Suidas (*s. v. ἀπεχρήσαντο*) and Pollux ix. 153 (*τοὺς ἄνδρας ἀπεχρήσαντο*). But the analogy of *διαχρήσθαι* (*c. 36. 15*; i. 126. 38, where some Mss. have *ἀπεχρήσαντο*; vi. 61. 17; Antiph. i. 23; Hdt. i. 24. 12; 110. 18) and *καταχρήσθαι* (Hdt. i. 82. 42; 117. 5; iii. 36. 28; iv. 146. 7; vi. 135. 9, and late writers) is in its favour. The strong expression doubtless indicates the feeling of horror of the historian. The portion of the demos to be un-

derstood as subj. of *ἀπεχρῶντο* was of course different from that implied in *ἀπέκτεινον*. See B. Schmidt, p. 79. — 11. **ἐς τὸ Ἡραϊόν τε**: *cf. c. 79. 4.* The particle is similarly placed also in vii. 84. 15 *ἐς τὰ ἐπὶ θάτερα τε*. Kühn. 520, n. 5. — 13. **ἔπεισαν καὶ κατέγνωσαν**: aors. to indicate summary process. That the sentence was immediately executed is plain from the following *ὡς ἐώρων τὰ γιγνόμενα* (partic. impf.). In all the rest of the description of the horrors, the impf. (*ἀπέκτεινον, ἀπεχρῶντο, ἀπήγχοντο, ἀνηλούντο, ἐφόνεον, etc.*) prevails, and hence in l. 15 *διέφθειρον* (three Mss.) is to be preferred to *διέφθειραν*, which most Mss. have, since there is no sufficient reason for the change of tense.

14. **ὡς ἐώρων τὰ γιγνόμενα**: these words, which are suspected by Müller-Strübing, p. 602 f., are quite in order, if, with B. Schmidt, p. 42 and 78 f., a high site be assumed for the Heraeum. — 15. **αὐτοῦ ἐν τῷ ἱερῷ**: emphatic combination. *cf. c. 98. 11*; ii. 25. 18; v. 22. 2; 83. 4. See Herbst, *Gegen Cobet*, p. 58 ff. — 16. **ἀνηλούντο**: = *σφᾶς αὐτοὺς ἀνήλουν*. *cf. iv. 48. 17. ἀναλοῦν*, which Thuc. prefers to *ἀναλίσκειν*, is, like *ἀποχρήσθαι*, unusual in this sense. *cf. Aesch. Agam.* 570;

λοῦντο. ἡμέρας τε ἑπτὰ, ἃς ἀφικόμενος ὁ Εὐρυμέδων 4
 ταῖς ἐξήκοντα ναυσὶ παρέμεινε, Κερκυραῖοι σφῶν αὐτῶν
 τοὺς ἐχθροὺς δοκοῦντας εἶναι ἐφόνευον, τὴν μὲν αἰτίαν
 20 ἐπιφέροντες τοῖς τὸν δῆμον καταλύουσιν, ἀπέθανον δέ
 τινες καὶ ἰδίας ἐχθρας ἔνεκα, καὶ ἄλλοι χρημάτων σφί-
 σιν ὀφειλομένων ὑπὸ τῶν λαβόντων. πᾶσά τε ἰδέα κατ- 5
 ἔστη θανάτου, καὶ οἶον φιλεῖ ἐν τῷ τοιούτῳ γίγνεσθαι,
 οὐδὲν ὅ τι οὐ ξυνέβη καὶ ἔτι περαιτέρω. καὶ γὰρ πατῆρ

Soph. *O. T.* 1174; Eur. *El.* 681. From c. 75. 23 ὁ δὲ δῆμος δέισας μή τι νεωτερίσωσιν κτέ., it may be inferred that the *ικέται* had arms.

17. ὁ Εὐρυμέδων: seems to have arrived during the first act of the horrors here related (l. 7 τὰς ναῦς . . . ἀπέκτεινον); hence the butchery of the oligarchs might be reckoned from his coming. Nicostratus prob. left Corcyra before the seven days ended (*cf.* c. 75. 9, and see on l. 6). — 19. ἐφόνευον: *slaughtered*, as in i. 50. 3; vii. 29. 20; 85. 8; viii. 95. 29. It is classed by Rutherford (*New Phryg.* p. 15) among the old Ionisms that survived in Tragedy. It occurs, in this sense, also in legal language in Plato (*Legg.* 871 d; 873 e), and is freq. in late writers. — τὴν μὲν αἰτίαν . . . καταλύουσιν: *i. e.* λόγῳ μὲν αἰτιώμενοι τοὺς τὸν δῆμον καταλύοντας. The following clause, if regular, would have been ἔργῳ δὲ ἀποκτείνοντες καὶ τινας κτέ., but there is a transition to the finite verb, owing to the moral significance of the individual occurrences. For similar change of const., *cf.* c. 87. § 1; ii. 47. § 3; vii. 47. § 2. “Though they asserted that they wished to bring to trial only the

subverters of the democracy, yet many were killed also from other motives.” καταλύειν τὸν δῆμον also v. 76. 5; viii. 54. 17; 86. 8; καταλύειν τὴν δημοκρατίαν, viii. 47. 17. καταλύειν is the technical word for this idea in Attic. *Cf.* Ar. *Eccles.* 453; Andoc. i. 95; Lys. xiii. 4; Dem. xviii. 182. — 22. ὑπὸ τῶν λαβόντων: *sc.* τὰ χρήματα, τῶν δανεισαμένων, Schol. So also most edit. explain, doubtless correctly, since thus the baseness of the motive is made manifest. Bm. renders *by their captors*.

πᾶσά τε ἰδέα: as in c. 83. 1; 98. 15; 112. 23; ii. 19. 1; 77. 7; vii. 29. 26. For τε in a *résumé*, see on c. 40. 16. — 23. ἐν τῷ τοιούτῳ: “in times like those just described.” ὁ τοιοῦτος as in iv. 56. 4; vii. 81. 13. See on c. 43. 12. — 24. οὐδὲν ὅ τι οὐ: as in vii. 87. 14, 25, for the fuller form οὐδὲν ἔστιν ὃ τι οὐ. *Cf.* ii. 62. 13. H. 1003 a; Kr. *Spr.* 51, 10, 11; Kühn. 555, 5. See on c. 39. 38. — καὶ ἔτι περαιτέρω: in this hyperbolic expression the adv. has the force of an adj., as in Ar. *Thesm.* 705 δεινὰ πράγματ’ ἐστὶ καὶ περαιτέρω, Av. 416 ἄπιστα καὶ πέρα κλύειν, Soph. *Erig.* (ap. Stob. *Flor.* 73, 51) ὃ πᾶν σὺ τολμήσασα καὶ πέρα γυνή. *Cf.* Sall.

25 παῖδα ἀπέκτεινε καὶ ἀπὸ τῶν ἱερῶν ἀπεσπῶντο καὶ πρὸς αὐτοῖς ἐκτείνοντο, οἱ δὲ τινες καὶ περιοικοδομηθέντες ἐν τοῦ Διονύσου τῷ ἱερῷ ἀπέθανον.

82 Οὕτως ὡμῇ (ῆ) στάσις προухώρησε, καὶ ἔδοξε μᾶλλον, 1 διότι ἐν τοῖς πρώτῃ ἐγένετο· ἐπεὶ ὕστερόν γε καὶ πᾶν ὡς εἰπεῖν τὸ Ἑλληνικὸν ἐκινήθη, διαφορῶν οὐσῶν ἐκασταχοῦ τοῖς τε τῶν δήμων προστάταις τοὺς Ἀθηναίους 5 ἐπάγεσθαι καὶ τοῖς ὀλίγοις τοὺς Λακεδαιμονίους. καὶ ἐν μὲν εἰρήνῃ οὐκ ἂν ἐχόντων πρόφασιν οὐδ' ἐτοίμων παρακαλεῖν αὐτοὺς, πολεμουμένων δὲ καὶ ξυμμαχίας ἅμα

Jug. 44 cuncta fuere et alia amplius. — 25. πρὸς αὐτοῖς: see on c. 70. 18. — 26. περιοικοδομηθέντες: = ἀποικοδομηθέντες (i. 134. 13; vii. 73. 8). Found only here in Thuc. Cf. Hdt. vii. 60. 11; Xen. *Cyrop.* i. 4. 11. — ἐν τοῦ Διονύσου τῷ ἱερῷ: see on c. 70. 16. The site of this sanctuary is unknown. See B. Schmidt, p. 33.

82, 83. *General reflections on the fearful results of party struggles, which the war produced everywhere in the Hellenic world.*

1. οὕτως ὡμῆ: pred. to προухώρησε, as in i. 23. 4 μέγα to προύβη. — ῆ στάσις: Kr.'s restoration of the art., which could easily have been lost after ὡμῆ, seems necessary, since the reference is to the sedition just described. — ἔδοξε μᾶλλον: Schol. μᾶλλον ὡμῆ ἔδοξεν ἥπερ ἐγένετο. — 2. ἐν τοῖς πρώτῃ: see on c. 17. 2. — 3. ὡς εἰπεῖν: so always in Thuc., not ὡς ἔπος εἰπεῖν, as in Plato and the orators. GMT. 777, 1; H. 956. See on i. 1. 9. Cf. i. 138. 18; vii. 49. 18. — τὸ Ἑλληνικόν: as in c. 57. 11; i. 1. 6; 6. 23, including all Hellenic states, even those outside of Greece proper. —

ἐκινήθη: as in iv. 76. 21, of profound political disturbance. See on κίνησις, i. 1. 8. — διαφορῶν οὐσῶν . . . τοὺς Λακεδαιμονίους: "since everywhere the chiefs of the democracy and of the oligarchy were struggling, the one to bring in the Athenians, the other the Lacedaemonians." Jow. ἐπάγεσθαι in loose connexion with διαφορῶν οὐσῶν expresses the result. This verb is regularly used of inviting strangers into one's country. See on i. 3. 8. — 5. καὶ ἐν μὲν εἰρήνῃ . . . ἐπορίζοντο: and while, in time of peace, they would have no pretext, and were not even ready to call them in, being at war, those on either side who wished a revolution easily procured allies both to harass their enemies and to acquire for themselves power from the same source. See App. — 6. οὐκ ἂν ἐχόντων: gen. abs. without expressed subj., as often in Thuc. when it can be easily supplied from the context. GMT. 848; H. 972 a. See on c. 34. 17. — ἐτοίμων: for omission of ὄντων, cf. v. 64. 18, and see on c. 69. 4. — 7. πολεμουμένων δέ: corresponds to ἐν μὲν εἰρήνῃ. Instead of a

ἐκατέροις τῇ τῶν ἐναντίων κακώσει καὶ σφίσιν αὐτοῖς
 ἐκ τοῦ αὐτοῦ προσποιήσει ραδίως αἱ ἐπαγωγαὶ τοῖς νω-
 10 τερίζειν τι βουλομένοις ἐπορίζοντο. καὶ ἐπέπεσε πολλὰ 2
 καὶ χαλεπὰ κατὰ στάσιν ταῖς πόλεσι, γιγνόμενα μὲν καὶ
 αἰεὶ ἐσόμενα, ἕως ἂν ἡ αὐτὴ φύσις τῶν ἀνθρώπων ᾗ,
 μᾶλλον δὲ καὶ ἡσυχαιτέρα καὶ τοῖς εἶδεσι διηλλαγμένα,

gen. abs. answering to οὐκ ἂν ἐχόντων . . . οὐδ' ἐτοίμων, the const. changes to a finite verb, ἐπορίζοντο. St. compares vi. 69. 9. Kr. *Spr.* 69, 16, 4. — καὶ ξυμμαχίας ἅμα: depends on αἱ ἐπαγωγαί, but is thus emphatically placed as containing the main idea and in order that the ξυμμαχία may appear as the natural result of the state of war (πολεμουμένων). ξυμμαχία, "help of allies," as i. 32. 2; 42. 12; vi. 73. 5. — 8. ἐκατέροις: (i.e. the democrats and the oligarchs) restricted by τοῖς νεωτερίζειν τι βουλομένοις, and having therefore the force of ἐκατέρων. But Steup, who considers the Athenians and Lacedaemonians to be the subj. of πολεμουμένων, holds that ἐκατέροις also refers to those states. In that case, ἐκατέροις would be dat. of agent with ἐπορίζοντο (see on c. 64. 15) and τοῖς . . . βουλομένοις dat. of advantage. — τῇ τῶν ἐναντίων κακώσει καὶ . . . προσποιήσει: the two subst. with common art. closely connected. See on c. 2. 6; 56. 7. The dats. express purpose, as πλεονεξία, i. 39; ὄφελιά, i. 38; i. 123. 10; ξυμμαχία, vi. 33. 9. προσποίησις from the mid. προσποιεῖσθαι, which is used esp. of the acquisition of allies (i. 8. 16; ii. 30. 6; iv. 77. 13). The verbal subst. governs σφίσιν αὐτοῖς. Kr. *Spr.* 48, 12, 4; Kühn. 424, 1. Cf. i. 63. 9;

73. 1. — 9. αἱ ἐπαγωγαί: the unusual subst. used on account of ἐπάγεσθαι above. See on c. 100. 6. Cf. v. 82. 24 ἐπαγωγή τῶν ἐπιτηδείων.

10. καὶ ἐπέπεσε κτέ.: and so befell, etc., i.e. after outside help was called in. — 11. κατὰ στάσιν: see on c. 2. 10; 68. 17. — γιγνόμενα μὲν καὶ αἰεὶ ἐσόμενα: = οἷα γίγνεται καὶ αἰεὶ ἔσται. Cf. Dio C.'s imitation (xxxvi. 20) οὐ γὰρ ἔστιν ὅτε ταῦτ' οὐκ ἐγένετο, οὐδ' ἂν παύσαιτό ποτε ἕως ἂν ἡ αὐτὴ φύσις ἀνθρώπων ᾗ, Tac. *Hist.* iv. 74 vitia erunt, donec homines. For other passages expressing the same sentiment, see notes of Pp. and Bl. Steup thinks the simple γιγνόμενα with αἰεὶ ἐσόμενα κτέ. strange, and suggests that ἐσόμενα may be an interpolation, comparing iv. 132. 2 βουλομένοι μὲν καὶ αἰεὶ, παρεστηκός κτέ. — 12. τῶν ἀνθρώπων: so with two Mss. (Vat. and H.) for ἀνθρώπων of the rest. Cf. i. 20. 2; 77. 15; 140. 2; ii. 61. 19, etc. But the art. is wanting in i. 41. 11; iv. 97. 13; v. 111. 12, and even in the imitation of Dio C. just quoted. — 13. μᾶλλον: in a higher degree, referring to χαλεπά. Supply γιγνόμενα. For adv. and adj. (ἡσυχαιτέρα) thus co-ord. as preds. to verb, see on c. 4. 4. Cf. Xen. *Anab.* iv. 7. 23 ἐπειδὴ δὲ βοῆ πλείων τε ἐγίγνετο καὶ ἐγγύτερον. — καὶ ἡσυχαιτέρα: for καί, cf. iv. 63. 10

ὡς ἂν ἕκασται αἱ μεταβολαὶ τῶν ξυντυχιῶν ἐφιστῶνται. ἐν
 15 μὲν γὰρ εἰρήνῃ καὶ ἀγαθοῖς πράγμασιν αἱ τε πόλεις καὶ
 οἱ ἰδιῶται ἀμείνους τὰς γνώμας ἔχουσι διὰ τὸ μὴ ἐς ἀκου-
 σίους ἀνάγκας πίπτειν· ὁ δὲ πόλεμος ὑφελὼν τὴν εὐπο-
 ρίαν τοῦ καθ' ἡμέραν βίαιος διδάσκαλος καὶ πρὸς τὰ
 παρόντα τὰς ὀργὰς τῶν πολλῶν ὁμοιοῖ. ἔστασιαζέ τε οὖν 3

τὸν εὖ καὶ κακῶς δρῶντα. — τοῖς εἶδεσι :
 in their manifestations. — διηλλαγ-
 μένα : pass. only here in Thuc. Bl.
 cites Dion. H. xxiii. 17 ταῖς φωναῖς
 αὐτῶν διηλλαγμένας. For the act. in
 same sense, see on c. 10. 5. — 14. ὡς :
 according as. Cf. c. 45. 18. — τῶν
 ξυντυχιῶν : of conditions of life, cir-
 cumstances, as in c. 45. 18. — ἐφι-
 στῶνται : present themselves, occur.
 Schol. πίπτωσι. Cf. Soph. O. R. 776
 πρὶν μοι τύχῃ τοιάδ' ἐπέστη, Eur. Hipp.
 819 οὐ τύχα, ὡς μοι βαρεία καὶ δόμοις
 ἐπεστάθης, Med. 331 ὅπως ἂν παραστῶ-
 σιν τύχα. — ἐν μὲν γὰρ εἰρήνῃ κτέ. :
 in proof of the asserted influence of
 changed circumstances. — 15. ἀγα-
 θοῖς πράγμασιν : rebus secundis ;
 the phrase is prob. not found else-
 where. — 16. τὰς γνώμας : convictions,
 as in i. 140. 4. See Introd. to Book I.
 p. 32. — ἐς ἀκουσίους ἀνάγκας πίπτειν :
 "to fall under the dominion of imper-
 ious necessities, in which free choice
 is impossible." Cf. l. 18 βίαιος διδά-
 σκαλος, and see on i. 84. 24. — 17.
 ὑφελὼν : see on c. 13. 32. — τὴν εὐπο-
 ρίαν τοῦ καθ' ἡμέραν : the comfort-
 able provision of daily life. As τοῦ
 καθ' ἡμέραν is unusual for τῶν καθ'
 ἡμέραν, Kr. would insert, with the
 Schol., βίου before βίαιος. — 18. βίαιος
 διδάσκαλος : Bl. compares, for the
 sentiment, Theophyl. Hist. i. 15 (p.

63 Bk.) ὁ πόλεμος . . . τῶν ἀνθρωπίνων
 κακῶν ἀρχηγέτης καὶ διδάσκαλος αὐτο-
 δίδακτος. — πρὸς τὰ παρόντα : instead
 of the dat. Cf. viii. 57. 11 ἐπανισοῦν
 τοὺς Ἕλληνας πρὸς ἀλλήλους. Cf. i.
 140. 4 ; vi. 34. 47. — 19. τὰς ὀργὰς :
 dispositions, the old, chiefly poetic
 sense. Schol. οὖν ὀργὰς τὰς γνώμας
 καὶ τοὺς τρόπους ἐκάλεσεν. Cf. i. 130.
 11 ; 140. 3 ; viii. 83. 16 ; Hdt. iii. 131. 3 ;
 vi. 128. 5 ; Theog. 963. See Diener, De
 Serm. Thuc. p. 15 ff. ; C. F. Smith,
 Proc. Amer. Phil. Assoc. xxii. p. xix.

ἔστασιαζέ τε οὖν κτέ. : οὖν resump-
 tive and τε correl. to following καί.
 Therefore both the cities were disturbed
 by factions, and those which revolted
 later, through hearing of what had
 been done before, went much further
 still in the extravagance of their revo-
 lutionary spirit, both in the over-
 ingenuity of their enterprises and the
 strangeness of their revenges. With
 the sentiment, cf. Eur. Hipp. 939 ὁ δ'
 ὕστερος τοῦ πρόσθεν εἰς ὑπερβολὴν παν-
 οὔργος ἔσται. — ἔστασιαζε τὰ τῶν πό-
 λεων : cf. Dem. xix. 320 ἔστασιαζε τὰ
 τῶν Θεταλῶν. τὰ τῶν πόλεων is a peri-
 phrasis for αἱ πόλεις. See on c. 59. 7.
 Steup would have expected here
 ἔστασιαζε τὰ τῶν πόλεων τῶν πολλῶν,
 or ἔστασιαζε τὰ τῶν πόλεων ἐπὶ πολὺ
 (cf. l. 2 ὕστερόν γε καὶ πᾶν ὡς εἶπειν τὸ
 Ἕλληνικὸν ἐκινήθη). Hampke conjec-

20 τὰ τῶν πόλεων καὶ τὰ ἐφυστερίζοντά που πύστει τῶν
 προγενομένων πολὺ ἐπέφερε τὴν ὑπερβολὴν τοῦ καινοῦ-
 σθαι τὰς διανοίας τῶν τ' ἐπιχειρήσεων περιτεχνήσει καὶ
 τῶν τιμωριῶν ἀτοπία. καὶ τὴν εἰθυῖαν ἀξίωσιν τῶν ὄνο- 4
 μάτων ἐς τὰ ἔργα ἀντήλλαξαν τῇ δικαίῳσει. τόλμα μὲν
 25 γὰρ ἀλόγιστος ἀνδρία φιλέταιρος ἐνομίσθη, μέλλησις δὲ
 προμηθὴς δειλία εὐπρεπής, τὸ δὲ σῶφρον τοῦ ἀνάνδρου
 πρόσχημα, καὶ τὸ πρὸς ἅπαν ξυνητὸν ἐπὶ πάν ἀργόν· τὸ
 δ' ἐμπλήκτως ὀξὺ ἀνδρὸς μοῖρα προστεθή, ἀσφαλεία δὲ

tured (*Ztschr. f. d. Gymnasialw.* xxxii. p. 396 f.) τὰ τῶν πολλῶν. — 20. τὰ ἐφυστερίζοντά που: αἱ πόλεις αἱ ὕστερον τῶν ἄλλων στασιάζουσαι, Schol. — 21. πολὺ: Schol. κατὰ πολὺ. Cf. Xen. *Anab.* iii. 4. 33 πολὺ περιήσαν. Kr. *Spr.* 48, 15, 13. For the text, see App. — 22. τὰς διανοίας: see *Introd.* to Book I. p. 32. — περιτεχνήσει: κακοურγία, περινοία, Schol. Only here in Thuc.; elsewhere only in Dio C. (xlvii. 19; liii. 11). See on c. 43. 9. — 23. ἀτοπία: τῶ ἀήθει, τῇ δεινότητι, Schol.

ἀξίωσιν: value, or generally received meaning; the objective meaning, as opp. to τῇ δικαίῳσει, subjective interpretation. This meaning of ἀξίωσις seems to be rare. Bl. cites Dion. H. *Ant.* vi. 73 τὴν ἀξίωσιν τῶν δικαίων ἀναστρέφοντες, *Heliod.* *Aeth.* viii. 4 ἢ τῶν ὀνομάτων ἀξίωσις. — 24. ἐς τὰ ἔργα: in relation to things, belonging to ἀξίωσιν. ὀνόματα and ἔργα in the same relation also vi. 78. 19. — τῇ δικαίῳσει: "as they thought fit." τῇ ἑαυτῶν δικαίᾳ κρίσει, Schol. The noun is Thucydidean (i. 141. 6; iv. 86. 21; v. 17. 11). See on i. 141. 6. As to Thuc.'s fondness for verbal nouns in -σις, see on c. 23. 27. — 25. ἐνομίσθη:

single characteristic examples are expressed by (empirical) aors. (cf. προστεθή in l. 28; ἐγένετο, l. 37); general conduct by impfs. (cf. ἐπηνείτο in l. 35; ἐκρατύνοντο, l. 40, etc.). — φιλέταιρος: i.e. ready to sacrifice one's self for one's friends; the political signification of ἐταῖροι, as it appears below in ἐταιρία and ἐταιρικόν, being esp. prominent. Found only here in Thuc. — 26. εὐπρεπής: fair-seeming. Cf. c. 11. 10; 38. 12; i. 39. 6. — τὸ δὲ σῶφρον τοῦ ἀνάνδρου πρόσχημα: cf. Plato *Rep.* 560 d σωφροσύνην ἀνάνδριαν καλοῦντές τε καὶ προπηλακίζοντες. — 27. καὶ τὸ . . . ἀργόν: for the sentiment, cf. Eur. *Oed.* (frg. 556) πότερα γενέσθαι δῆτα χρησιμώτερον συνητὸν ἄτολμον ἢ θρασύν τε κάμαθῃ; — ἐπὶ πάν ἀργόν: cf. vii. 67. 18 ἀργότεραι ἐς τὸ δρᾶν τι. — τὸ δ' ἐμπλήκτως ὀξὺ ἀνδρὸς μοῖρα προστεθή: inconsiderate rashness was held to be the part of a man. For ἐμπλήκτως, cf. *Soph. Aj.* 1358; Plato *Gorg.* 482 a. ἀνδρὸς μοῖρα προστεθή = ἐν ἀνδρὸς μοῖρα (or ἐν μέρει, Dem. ii. 14; iii. 31) ἐτέθη. — 28. ἀσφαλεία δὲ τὸ ἐπιβουλεύσασθαι . . . εὐλογος: prudent reflection a species pretext for yielding, lit. in security

τὸ ἐπιβουλεύσασθαι ἀποτροπῆς πρόφασις εὐλογος. καὶ 5
 30 ὁ μὲν χαλεπαίνων πιστὸς αἰεὶ, ὁ δ' ἀντιλέγων αὐτῷ ὑπο-
 πτος. ἐπιβουλεύσας δέ τις τυχῶν ξυνετὸς καὶ ὑπονοήσας
 ἔτι δεινότερος· προβουλεύσας δὲ ὅπως μηδὲν αὐτῶν δε-
 ῆσει, τῆς τε ἑταιρίας διαλυτῆς καὶ τοὺς ἐναντίους ἐκπε-
 πληγμένους. ἀπλῶς τε ὁ φθάσας τὸν μέλλοντα κακόν τι
 35 δρᾶν ἐπηνείτο, καὶ ὁ ἐπικελεύσας τὸν μὴ διανοούμενον.
 καὶ μὴν καὶ τὸ ξυγγενὲς τοῦ ἑταιρικοῦ ἀλλοτριώτερον 6

to take further thought, a specious pretext for turning away. So St. explains; but see App. ἐνομίσθη is to be supplied here, as well as with the following predicates (πιστὸς and ὑποπτος). See on c. 107. 25. ἀσφαλεῖα adv., as in c. 56. 20. ἐπιβουλεύσασθαι, *further deliberate, reflect.* ἐπι- as in ἐπιγνώαια, c. 57. 6; i. 70. 8; ii. 65. 48. See on ἐπιταλαιπωρεῖν, i. 123. 3. ἀποτροπή not act., as in c. 45. 31, but belonging rather to the mid. ἀποτρέπεσθαι (ii. 40. 17; iv. 59. 7; viii. 10. 10), as ἀποστρόφή (iv. 76. 25) τὸ ἀποστρέφεισθαι, ἐπαγωγή (i. 9; 100. 6) τὸ ἐπάγεσθαι, ἀποκομιδῆ (i. 137. 26) τὸ ἀποκομίζεσθαι, ξυναλλαγή (i. 45) τὸ ξυναλλάσσεισθαι. (St.)

30. ὁ μὲν χαλεπαίνων πιστὸς αἰεὶ: *the hot-headed man was always trusted.* Rauchenstein (*Philol.* xxxv. p. 590) conjectures ὁ μὲν πάντ' ἐπαινῶν, Hampke *ibid.* p. 398 ὁ μὲν χαλεπὰ ἐπαινῶν. — 31. ἐπιβουλεύσας τυχῶν: ἐπιβουλεύσας is subord. to τυχῶν (for which St. and Widmann read τυχῶν τε, after Dion. H. p. 889), *if one had succeeded in any plot.* For the paronomasia, ἐπιβουλεύσας, προβουλεύσας, see on c. 39. 10; i. 33. 26. — ὑπονοήσας ἔτι δεινότερος: *if any one had sus-*

pected a plot (he was considered) still more clever. τις is understood with ὑπονοήσας as with προβουλεύσας in the next line. δεινότερος = ξυνετώτερος. — 32. αὐτῶν: *i. e.* τοῦ τε ἐπιβουλεύειν καὶ ὑπονοεῖν. — 33. τῆς τε ἑταιρίας διαλυτῆς κτέ.: *sc.* because he took no part in the plots of his faction against their opponents. — ἐκπεπληγμένους: *smitten with fear of,* pass. with acc. as in v. 10. 30; vi. 11. 14; 33. 16. All other examples of this const. seem to be Ionic or Tragic. Cf. Hdt. ix. 82. 11; Soph. *Aj.* 33; *El.* 1045; *Phil.* 1026. See *Proc. Amer. Phil. Assoc.* xxii. p. xviii. — 34. ἀπλῶς τε: Haase's conjecture (*Lucubr.* p. 75) for ἀπλῶς δέ. See on c. 40. 16; iv. 64. 11; vi. 37. 18. — τὸν μέλλοντα κακόν τι δρᾶν: refers, as τὸν μὴ διανοούμενον in the next clause, to an associate, not an opponent. — 35. ὁ ἐπικελεύσας τὸν μὴ διανοούμενον: with both partic. κακόν τι δρᾶν is understood. Kr. *Spr.* 55, 4, 11. ἐπικελεύσας, as Xen. *Cyrop.* iii. 3. 41, a strengthened κελεύσας, ἐπι- having the same force as in ἐπιβουλεύσασθαι, l. 29. Cf. ἐπιδικῶκειν, c. 33. 14; ἐπιχρησθαι, i. 41. 4.

36. τὸ ξυγγενὲς . . . ἐγένετο: *the tie of blood was weaker than that of party.*

ἐγένετο διὰ τὸ ἐτοιμότερον εἶναι ἀπροφασίστως τολμᾶν · οὐ γὰρ μετὰ τῶν κειμένων νόμων ὠφέλια αἱ τοιαῦται ξύνοδοι, ἀλλὰ παρὰ τοὺς καθεστῶτας πλεονεξία. καὶ τὰς
 40 ἐς σφᾶς αὐτοὺς πίστεις οὐ τῷ θείῳ νόμῳ μᾶλλον ἐκρα-
 τύνοντο ἢ τῷ κοινῇ τι παρανομήσαι. τά τε ἀπὸ τῶν ἐναν- 7
 τίων καλῶς λεγόμενα ἐνεδέχοντο ἔργων φυλακῇ, εἰ πρού-
 χοιεν, καὶ οὐ γενναιότητι. ἀντιτιμωρήσασθαι τέ τινα περὶ
 πλείονος ἦν ἢ αὐτὸν μὴ προπαθεῖν. καὶ ὄρκοι εἴ ποῦ ἄρα
 45 γένοιοντο ξυναλλαγῆς, ἐν τῷ αὐτίκα πρὸς τὸ ἄπορον ἕκα-

τοῦ ἐταιρικοῦ, as in viii. 48. 18. — 37. διὰ τὸ ἐτοιμότερον εἶναι : (sc. τὸ ἐταιρικόν) i.e. because restrained by no scruples. On account of the harshness of the ellipsis, Badham conjectured, and v. H. writes, ἀνετοιμότερον. If any change is to be made, Steup would rather insert τὸ ἐταιρικόν after ἐτοιμότερον. — 38. οὐ γὰρ . . . πλεονεξία : for such associations were not formed in accordance with the established laws for the (public) good, but contrary to the established laws for private advantage. — ὠφέλια : correctly restored by St., for ὠφέλιας of the Mss., since it is evidently opp. to πλεονεξία, as μετὰ τῶν κειμένων νόμων το παρὰ τοὺς καθεστῶτας. The emendation is supported not only by Valia's rendering of the passage, non enim huiusmodi conventus per leges ob utilitatem, sed contra leges ob avaritiam fiebant, but by Dion. H.'s paraphrase (p. 891), οὐ γὰρ ἐπὶ ταῖς κατὰ νόμον ὠφέλαις αἱ τῶν ἐταιριῶν ἐγίγοντο σύνοδοι, ἀλλ' ἐπὶ τῷ παρὰ τοὺς νόμους τι πλεονεκτεῖν. ὠφέλια and πλεονεξία are dats. of purpose. See on l. 8. — 39. ξύνοδοι : Schol. συστάσεις καὶ ἐται-

ρῖαι. Cf. Plut. Ages. 32 ἐμνήθη συνωμοσία καὶ σύνοδος ἀνδρῶν Σπαρτιατῶν ἐπὶ πράγμασι νεωτέροις εἰς οἶκλαν κρούφα συνερχομένων. — 40. ἐς σφᾶς αὐτοὺς : i.e. ἐς ἀλλήλους. G. 996 ; H. 686 b. — οὐ τῷ θείῳ νόμῳ : on the decay of awe of the divine as a symptom of demoralization in society, see Introd. to Book I. p. 28. — ἐκρατύνοντο : see on c. 18. 7.

41. ἀπὸ τῶν ἐναντίων . . . γενναιότητι : i.e. fair words (here definite proposals) were not relied on ; they were accepted, if the momentary superiority of opponents (εἰ προύχοιεν, sc. οἱ ἐναντίοι) made this necessary, but only guardedly, not in a spirit of generous confidence. For ἀπό with the pass., see on c. 36. 24. Steup considers the subj. of προύχοιεν to be the same as that of ἐνεδέχοντο, comparing c. 83. 6 κρείσσους δὲ ὄντες κτέ. — 42. ἔργων φυλακῇ : cf. τῶν ἔργων τῆς ἐπιμελείας, c. 46. 19 ; ἔργω φυλασσομένη, vi. 40. 17. — 43. γενναιότητι : like τὸ γενναῖον, c. 83. 2. — ἀντιτιμωρήσασθαι : though the simple verb expresses the idea of retaliation, this is intensified by ἀντι-. — 45. ξυναλλαγῆς : so far removed from ὄρκοι

τέρῳ διδόμενοι ἴσχυον οὐκ ἐχόντων ἄλλοθεν δύναμιν·
 ἐν δὲ τῷ παρατυχόντι ὁ φθάσας θαρσῆσαι, εἰ ἴδιοι ἄφρα-
 κτον, ἥδιον διὰ τὴν πίστιν ἐτιμωρέιτο ἢ ἀπὸ τοῦ προφα-
 νοῦς, καὶ τό τε ἀσφαλὲς ἐλογίζετο καὶ ὅτι ἀπάτη περιγε-
 50 νόμενος ξυνέσεως ἀγώνισμα προσελάμβανε. ῥᾶον δ' οἱ

that the connexion is rather loose, with a view to reconciliation. — πρὸς τὸ ἄπορον: in view of their perplexity; more expressive than κατὰ τι ἄπορον, i. 136. 6. πρὸς as in πρὸς τὸ παρόν, c. 40. 35; ii. 22. 1; v. 9. 14. — ἑκατέρῳ διδόμενοι: for the dat. of agent with pass., see on c. 64. 15. — 46. οὐκ ἐχόντων: without expressed subj. as in l. 6 above, but αὐτῶν is easily supplied from ἐκατέρῳ, as they had no power from any other source. Hampke (*ibid.* p. 400) refers οὐκ ἐχόντων to ἄρκοι, having authority for no other reason, sc. than their present helplessness. Steup, not satisfied with any interpretation that has been offered, suggests that the words have crept into the text from a marginal explanation of πρὸς τὸ ἄπορον ἐκατέρῳ διδόμενοι. — 47. ἐν τῷ παρατυχόντι: as in v. 38. 3, “in any event that might chance.” παρα- with the force of αἰεί, of what presents itself from time to time; hence the sing. Cf. i. 122. 6 πρὸς τὸ παρατυγχάνον. — ὁ φθάσας θαρσῆσαι: he who first made bold, i.e. without the help of oaths. As Thuc. nowhere else construes the inf. with φθάνειν, θαρσῆσαι was rather to be expected. Cf. c. 23. 21; 83. 11; 89. 11; 112. 5; ii. 91. 5; iv. 4. 11; v. 3. 5, 8; 10. 13; vi. 61. 11; 97. 11; vii. 6. 16; 42. 19; viii. 12. 3; 92. 3. The const. with inf. is rare in Attic, more freq. in late writers. Kr. *Spr.* 56,

5, 5. The inf. is doubtless used here to avoid the concurrence of two participles. — ἄφρακτον: (sc. τὸν ἐναντιόν) unguarded, off his guard. Cf. c. 39. 8; vi. 33. 14. — 48. διὰ τὴν πίστιν: i.e. because his enemy relied on the oath, and so was ἀφρακτος. — ἀπὸ τοῦ προφανοῦς: adv., as in i. 35. 17; 66. 7; ii. 93. 15; v. 9. 13. The phrase seems to be peculiar to Thuc. Cf. ἐκ τοῦ προφανοῦς, c. 43. 10; 109. 10. — 49. καὶ τό τε ἀσφαλὲς ἐλογίζετο . . . προσελάμβανε: and he reckoned not only the safety (of such a course), but also that proving superior by means of deceit he was winning besides the prize of shrewdness. λογίζεσθαι as in i. 76. 13; ii. 89. 24. — 50. ξυνέσεως ἀγώνισμά: cf. c. 37. 27 ξυνέσεως ἀγών. — ῥᾶον δ' οἱ πολλοὶ . . . ἀγαθοί: “men in general, when dishonest, more easily gain credit for cleverness, than, when simple, for goodness.” ῥᾶον κέκληνται, lit. are more readily called. This is the view of Arn., Jow., and St. But Cl. and Steup follow Kr. in rendering, prefer to be called, which makes τῷ μὲν αἰσχύιονται . . . ἀγᾶλλονται a mere repetition. The pf. κέκληνται as in ii. 37. 4; v. 9. 35. GMT. 49 a; H. 849. Steup brackets δντες, on the ground that predicates follow καλεῖσθαι without ὄν, and sees in it a marginal explanation of some one who mistook κακοῦργοι as equiv. to κακοῦργοι δντες.

πολλοὶ κακοῦργοι ὄντες δεξιοὶ κέκληνται ἢ ἀμαθεῖς ἀγα-
 θοί, καὶ τῷ μὲν αἰσχύνονται, ἐπὶ δὲ τῷ ἀγάλλονται. πάν-
 των δ' αὐτῶν αἴτιον ἀρχὴ ἢ διὰ πλεονεξίαν καὶ φιλοτι-
 μίαν· ἐκ δ' αὐτῶν καὶ ἐς τὸ φιλονικεῖν καθισταμένων
 55 τὸ πρόθυμον. οἱ γὰρ ἐν ταῖς πόλεσι προστάντες μετ' ὀνό-
 ματος ἑκάτεροι εὐπρεποῦς, πλήθους τε ἰσονομίας πολι-
 τικῆς καὶ ἀριστοκρατίας σῶφρονος προτιμήσει, τὰ μὲν
 κοινὰ λόγῳ θεραπεύοντες ἄθλα ἐποιοῦντο, παντὶ δὲ τρόπῳ
 ἀγωνιζόμενοι ἀλλήλων περιγιγνεσθαι ἐτόλμησάν τε τὰ

—51. κακοῦργοι ὄντες δεξιοί . . . ἀμα-
 θεῖς ἀγαθοί: observe the chiasmus. —
 52. τῷ μὲν . . . ἀγάλλονται: chiasmic
 with regard to the preceding. "They
 are ashamed of simple goodness, but
 glory in clever dishonesty." Jow.
Cf. Plut. *de Garrul.* 4 ἡδὴν γε τοῖς
 πονηροῖς ὀμιλοῦσιν ἐπιδεξίους, ἢ χρηστοῖς
 ἀδολέσχαις. For the order ἐπὶ δὲ τῷ,
 see on c. 61. 6.

53. αἴτιον: used as pred. subst.,
 as often, without regard to gender of
 subj. See on i. 11. 1. G. 925; H. 617.
 Madvig (*Adv.* i. p. 317) and Hampke
 (*ibid.* p. 400 f.) would bracket αἴτιον,
 Hude (p. 113 sq.) both αἴτιον and ἢ.
 H. Weil (*Rev. de Philol.* N. S. ii. p. 92)
 conjectures πάντων δ' αὐτῶν ἀρχὴ ἢ λίαν
 πλεονεξία καὶ φιλοτιμία. — ἀρχή: Schol.
 ἢ ἐπιθυμία τοῦ βούλεσθαι ἀρχεῖν. *Cf.*
 gloria = gloriae cupiditas. As
 to the order, ἀρχὴ ἢ διὰ πλεονεξίαν, *cf.*
 i. 41. 15 φιλονικίας ἕνεκα τῆς αὐτίκα,
 75. 1 προθυμίας ἕνεκα τῆς τότε, 77. 9
 δυνάμει τῇ διὰ τὴν ἀρχήν. — 54. ἐκ δ'
 αὐτῶν: i. e. τῆς πλεονεξίας καὶ φιλοτι-
 μίας. — καὶ ἐς τὸ φιλονικεῖν καθιστα-
 μένων: with indef. pers. subj. (as in
 l. 6). *When men were once embarked*
in strife. — 55. τὸ πρόθυμον: sc. ἦν,

sprang zealous party-spirit. — οἱ γὰρ
 . . . προστάντες: aor., *those who had*
become leaders in the cities. — μετ'
 ὀνόματος εὐπρεποῦς: Sallust's (*Cat.*
 38) *honestis nominibus.* — 56.
 πλήθους τε . . . προτιμήσει: explana-
 tion of μετ' ὀνόματος . . . εὐπρεποῦς,
 the dat. προτιμήσει being a variation
 of μετὰ with the gen. The one party
 laid stress on the designation πλήθους
 ἰσονομία πολιτική (*the political equality*
of the many), rather than the objec-
 tionable δημοκρατία, — the other on
 ἀριστοκρατία σῶφρων (*a moderate aris-*
toocracy), rather than the hated ὀλι-
 γαρχία. On the ἰσονομία πολιτική, see
 Schoemann, *Antiq. Jur.* p. 95; Nie-
 buhr, *Hist. of Rome*, i. p. 315. —
 57. ἀριστοκρατίας σῶφρονος: the ὀλι-
 γοι were given to boasting of their
 σωφροσύνη. *Cf.* c. 65. 16; viii. 53. 21;
 64. 21. — τὰ μὲν κοινὰ . . . ἐποιοῦντο:
in name devoted to the public in-
terests they made them prizes (for
 which they strove). τὰ κοινὰ, as in
 i. 120. 4; 141. 31, obj. of θεραπεύ-
 οντες, as well as of ἄθλα ἐποιοῦντο. —
 59. ἀγωνιζόμενοι . . . μεΐζους: for the
 sentiment, *cf.* Sall. *Jug.* 42. 4. — περι-
 γιγνεσθαι: for the inf. dependent on

60 δεινότατα, ἐπέξῃσαν τε τὰς τιμωρίας ἔτι μείζους, οὐ
 μέχρι τοῦ δικαίου καὶ τῇ πόλει ξυμφόρου προτιθέντες,
 ἐς δὲ τὸ ἑκατέροις που αἰεὶ ἡδονὴν ἔχον ὀρίζοντες, καὶ ἡ
 μετὰ ψήφου ἀδίκου καταγνώσεως ἢ χειρὶ κτώμενοι τὸ
 κρατεῖν ἑτοῖμοι ἦσαν τὴν αὐτίκα φιλονικίαν ἐκπιμπλά-
 65 ναι. ὥστε εὐσεβεία μὲν οὐδέτεροι ἐνόμιζον, εὐπρεπεία
 δὲ λόγου, οἷς ξυμβαίη ἐπιφθόνως τι διαπράξασθαι, ἄμει-

ἀγωνιζόμενοι, see on c. 38. 10. — 60. ἐπέξῃσαν τὰς τιμωρίας: pursued revenges. Cf. c. 40. 28; v. 100. 5. Hampke's conjecture (*ibid.* p. 401 f.) ἐπέξῃνεγκαν, increased, seems unnecessary. — ἔτι μείζους: pred., still greater, sc. than the δεινότατα τολμήματα. — οὐ μέχρι . . . προτιθέντες: not stretching their revenges up to the limits of right and the advantage of the state, i.e. not setting this limit to them. So Cl. explains, retaining the Vulg. But the signification of προτιθέναι which he gives seems to be without parallel. The ordinary meaning of προτιθέντες, when referring to punishments, i.e. proponents, does not suit the verb ἐπέξῃσαν. The reading προστιθέντες (Dion. II.) though slightly supported, is adopted by Kr., St., and Bm., and gives the best sense, — inflicting punishments (or revenges). Cf. c. 39. 38. — 62. ἐς δὲ τὸ ἑκατέροις που αἰεὶ ἡδονὴν ἔχον ὀρίζοντες: limiting them according to what at any time afforded pleasure to either party. ἔχον = παρέχον. See on c. 53. 12; i. 97. 13. — 63. μετὰ ψήφου ἀδίκου καταγνώσεως: καταψηφιζόμενοι ἀδίκως, Schol. For the order of the words, cf. ii. 39. 20 μετὰ νόμων τὸ πλεῖον ἢ τρώπων ἀνδρείας. See on

c. 23. 27; 46. 18. ψήφου ἀδίκου is subjective (not as c. 16. 2 ἀσθενείας obj.) gen. Cf. i. 87. 17 ἡ διαγνωμή αὐτῆ τῆς ἐκκλησίας. A fraudulent count is prob. not meant, but a vote influenced by hate and thirst for revenge. — ἡ χειρὶ κτώμενοι τὸ κρατεῖν: the combination of a prepositional phrase with a partic. const. is freq. Cf. c. 25. 9; 42. 23; i. 39. 2; ii. 89. 22. — χειρὶ: by force, only here. Cf. ii. 13. 19 διὰ χειρὸς ἔχειν. — 64. ἑτοῖμοι ἦσαν: were ready, i.e. unscrupulous as to the means employed (ἡ μετὰ ψήφου ἀδίκου καταγνώσεως ἢ χειρὶ). — τὴν αὐτίκα φιλονικίαν: also i. 41. 15. — ἐκπιμπλάναι: explore, as ἀποπλήσαι, vii. 68. 5. — 65. ὥστε . . . ἄμεινον ἤκουον: εὐπρεπεία δὲ λόγου, as antithesis to εὐσεβεία μὲν, is the ground of ἄμεινον ἤκουον. "On piety neither side placed any value, but by fair pretences those had a better name who succeeded in accomplishing some odious purpose." Many editors construe εὐπρεπεία λόγου with the rel. clause (see on c. 39. 5; i. 5. 11). — ἐνόμιζον: = ἐχρῶντο, with dat. also i. 77. 26; ii. 38. 3; Hdt. ii. 50. 14. Kühn. 425, 5. — 66. ἐπιφθόνως: as in i. 75. 3; Xen. *Cyrop.* vii. 5. 37. — ἄμεινον ἤκουον: i.e. were more praised

νον ἤκουον. τὰ δὲ μέσα τῶν πολιτῶν ὑπ' ἀμφοτέρων ἢ ὅτι οὐ ξυνηγωνίζοντο ἢ φθόνῳ τοῦ περιεῖναι διεφθεί-
83 ροντο. οὕτω πᾶσα ἰδέα κατέστη κακοτροπίας διὰ τὰς 1
 στάσεις τῷ Ἑλληνικῷ, καὶ τὸ εὐήθες, οὐ τὸ γενναῖον
 πλείστον μετέχει, καταγελασθὲν ἠφανίσθη, τὸ δὲ ἀντι-
 τετάχθαι ἀλλήλοις τῇ γνώμῃ ἀπίστως ἐπὶ πολὺ διήνεγ-
5 κεν· οὐ γὰρ ἦν ὁ διαλύσων οὔτε λόγος ἐχυρὸς οὔτε ὄρ- 2

for plausibility of speech than for piety. — 67. τὰ μέσα τῶν πολιτῶν: οἱ μηδετέρῳ μέρει προστιθέμενοι, Schol. Cf. viii. 75. 4 οἱ διὰ μέσου, iv. 83. 9 ἐτοῖμος ὢν Βρασιῶα μέσῳ δικαστῆ ἐπιτρέπειν, Dio C. xliv. 29 καὶ οἴτω καὶ τὰ μέσα τῶν πολιτῶν στασιάζειν παράγεται. — 68. ὅτι οὐ ξυνηγωνίζοντο: i.e. because they did not furnish the aid demanded. — φθόνῳ τοῦ περιεῖναι: = ὅτι ἐφθονοῦντο διὰ τὸ περιεῖναι. Kr. compares Eur. I. T. 352

οἱ δυστυχεῖς γὰρ τοῖσιν εὐτυχεστέροις
 αὐτοὶ κακῶς πράξαντες οὐ φρονοῦσιν
 εἶν.

— διεφθείροντο: for the pl. verb with neut. pl. subj., see G. 899, 2; H. 604 a; Kr. Spr. 63, 2, 1; Kühn. 365 a. Cf. iv. 88. 6; vii. 57. 64.

83. 1. πᾶσα ἰδέα: see on c. 81. 22. — κακοτροπίας: of wickedness, i.e. baseness of the whole mode of thought and conduct (i.e. τρόποι, ii. 36. 16; 39. 21; 41. 7). The word occurs elsewhere only in Dio C., Jos., and other late writers. — 2. τῷ Ἑλληνικῷ: cf. c. 82. 3. — καὶ τὸ εὐήθες . . . ἠφανίσθη: and simplicity, of which nobility partakes most largely, was laughed at and disappeared. τὸ εὐήθες as εὐήθεια, c. 45. 30. This passage is cited by

grammarians (Photius, Thomas Mag., Moeris) as furnishing a characteristic example of the original meaning of the word. — τὸ γενναῖον: cf. c. 82. 43 γενναϊότητι. — 3. πλείστον μετέχει: cf. i. 84. 12 αἰδῶς σωφροσύνης πλείστον μετέχει. — τὸ δὲ ἀντιτετάχθαι . . . διήνεγκεν: but to be in mind distrustfully arrayed against each other prevailed far and wide. Cf. c. 82. 41 ff. — ἀντιτετάχθαι: as in war, v. 55. 7. — 4. ἐπὶ πολὺ: of space, as in i. 62. 24; ii. 75. 8; v. 73. 25; vi. 37. 18; 70. 12; viii. 10. 9. — διήνεγκε: Schol. κρείττον ἐγένετο.

5. οὐ γὰρ ἦν . . . φοβερός: "for there was no word binding enough, no oath terrible enough, to bring about an adjustment." Lit. for there was, that could bring about an adjustment, neither binding word nor fearful oath. ὁ διαλύσων (qui dirimeret) is construed by most edit. as pred. (see Kr. Spr. 50, 4, 4). But Steup objects that the implication would then be, that there was not indeed λόγος ἐχυρὸς or ὄρκος φοβερός, but something else, ὁ διαλύσων. He makes therefore διαλύσων attrib., and the complete subj. ὁ διαλύσων . . . φοβερός. Cf. ii. 62. 13 οὐκ ἔστιν ὅστις οὔτε βασιλεὺς κωλύσει οὔτε ἄλλο οὐδὲν ἔθνος. —

κος φοβερός, κρείσσους δὲ ὄντες ἅπαντες λογισμῶ ἐς τὸ ἀνέλπιστον τοῦ βεβαίου μὴ παθεῖν μᾶλλον προεσκόπουν ἢ πιστεῦσαι ἐδύνατο. καὶ οἱ φαυλότεροι γνώμην ὡς τὰ ὃ πλείω περιεγίγνοντο· τῷ γὰρ δεδιέναι τό τε αὐτῶν ἐν-
10 δεές καὶ τὸ τῶν ἐναντιῶν ξυνετόν, μὴ λόγοις τε ἤσσους ὦσι καὶ ἐκ τοῦ πολυτρόπου αὐτῶν τῆς γνώμης φθάσωσι προεπιβουλευόμενοι, τολμηρῶς πρὸς τὰ ἔργα ἐχώρουν. οἱ 4

6. κρείσσους δὲ ὄντες . . . μᾶλλον προεσκόπουν ἢ κτέ. : *all men when stronger (than their enemies), by consideration of the hopelessness of security (in word and oath), rather made provision not to suffer, than were able to trust others.* This seems to be the meaning of this much discussed passage. κρείσσους ὄντες = *ei prouchien*, c. 82. 42. ἐς, "with reference to." St.'s explanation (*Rh. Mus.* xv. p. 475), adopted by Cl., is: "all men found more strength in calculations providing against the unexpected than in pledges of security (such as promises and oaths), and looked rather to suffering no ill, than were able to trust others." With this view, τοῦ βεβαίου, depending on κρείσσους, = ἢ τῷ βεβαίῳ. Cf. vi. 1. 1 μέλζονι παρασκευῇ τῆς μετὰ Λάχητος, and Xen. *Anab.* ii. 5. 13. Dobree supplies τοῦ λόγου καὶ τοῦ ὄρκου with κρείσσους (cf. c. 84. 12 κρείσσων τοῦ δικαίου), which Kr. rightly thinks harsh. The explanation of the Schol. is, *ρέποντες δὲ οἱ ἀνθρωποι τοῖς λογισμοῖς πρὸς τὸ μὴ ἐλπίζειν τινα πίστιν καὶ βεβαιότητα* ("the thoughts of all men tended to despair of security"), which Bl., Jow., and Hude prefer. Dio C.'s imitation of the passage (fig. 49) is

viz. *κρίπτους ἐς τὸ ἀφανὲς τοῦ προδήλου (i.e. ἢ ἐς τὸ πρόδηλον) τῷ λογισμῷ γιγνώμενοι.*

8. οἱ φαυλότεροι γνώμην : *those inferior in intellect.* Cf. c. 37. 17. — ὡς τὰ πλείω = ὡς ἐπὶ τὸ πλείον, c. 37. 18. — 9. τὸ ἐνδεές : Schol. *τὴν ἔλλειψιν τῆς γνώμης.* — 10. μὴ . . . φθάσωσι προεπιβουλευόμενοι : *exegetical explanation of τό τε αὐτῶν ἐνδεές κτέ.* — 11. ἐκ τοῦ πολυτρόπου αὐτῶν : *in consequence of their versatility.* ἐκ as in i. 2. 17; 75. 7. τὸ πολύτροπος as *πολυτροπή*, *Idt.* ii. 121. ε 12. Cf. *πολύτροπος*, Hom. a 1. As noun not found elsewhere. αὐτῶν, i.e. τῶν ἐναντιῶν. — φθάσωσι προεπιβουλευόμενοι : the pres. partic. with φθάνειν as in vi. 99. 12, elsewhere in Thuc. always the aor. partic. (c. 23. 21; 89. 11; 112. 5; ii. 91. 5; iv. 4. 11; 104. 20; v. 3. 5; 10. 13; vi. 61. 11; 97. 11; 101. 34; vii. 6. 16; 23. 3; 25. 45; 42. 19; viii. 12. 3; 17. 7; 95. 20; 100. 3), except possibly viii. 92. 4, where Vat. has the pf. See Gildersleeve, *Amer. J. of Phil.* xii. p. 76.

12. οἱ δέ : *their opponents*, already characterized as οἱ ξυνετώτεροι. — 13. καταφρονῶντες : *in causal relation to ἀφρακτοί, arrogantly presuming.* Schol. *διὰ καταφρόνησιν πεποιθότες.*

δὲ καταφρονούντες κὰν προαισθέσθαι καὶ ἔργῳ οὐδὲν σφᾶς δεῖν λαμβάνειν ἂ γνώμῃ ἕξεστιν ἄφρακτοι μᾶλλον
15 διεφθείροντο.

84 [Ἐν δ' οὖν τῇ Κερκύρα τὰ πολλὰ αὐτῶν προε- 1
τολμήθη, καὶ ὅποσα ὕβρει μὲν ἀρχόμενοι τὸ πλεόν ἤ
σωφροσύνη ὑπὸ τῶν τὴν τιμωρίαν παρασχόντων οἱ ἀντ-

On καταφρονούντες depend both κὰν προαισθέσθαι and ἔργῳ οὐδὲν δεῖν λαμβάνειν. Kr. Spr. 65, 11, 7; Kühn. 473, 1. Cf. Hdt. i. 66. 6 καταφρονήσαντες Ἀρκάδων κρέσσονες εἶναι, Xen. Hell. iv. 5. 12 κατεφρόνουν διὰ τὰς ἔμπροσθεν τύχας μηδένα ἂν ἐπιχειρήσαι σφίσιν. — προαισθέσθαι: Cl. adopted from Vat. and Aug. προαίσθεσθαι (as pres.). But since the only mark of distinction from the aor. is the accent, as to which the better Mss. agree hardly anywhere, it is best to consider this aor. here, as well as in ii. 93. 17; v. 26. 29; vi. 40. 9; vii. 75. 8. See Steup, App. on ii. 93. 17; St. Qu. Gr.² p. 66. — 14. ἄφρακτοι: see on c. 82. 47. — μᾶλλον: i.e. in greater numbers. Cf. ii. 7. 15. Junghahn (*N. Jahrb.* cxix. p. 367 f.) unnecessarily objects to the statement in § 3, 4 that in the *στάσεις* inferior intellects generally got the better of the cleverer sort. Steup infers from the striking transitions and repetitions of c. 82 and 83 (cf. e.g. c. 83. § 1 f. with c. 82. § 7), that these two chapters are composed of reflexions written at several different times.

84. Reflexions of a later moralist on the contents of the two preceding chapters.

(As to the authenticity of the chapter, see App.)

1. δ' οὖν: acc. to Thuc.'s usage, resumptive after a digression. See on i. 3. 19. — αὐτῶν: referring with emphasis to the ills described in the two preceding chapters, or perhaps, as Arn. explains, to τὰ ἔργα in c. 83. 12. See on i. 1. 10. — προετολήθη: cf. c. 82. 2 ἐν τοῖς πρώτῃ ἐγένετο. The word is not found elsewhere except in late authors. Cf. Dio C. xlvii. 4; Herodian vi. 7. See Steph. *Thes.* s.v. — 2. καὶ ὅποσα κτέ.: explanatory of τὰ πολλὰ, both *whatssoever* —. 'The three principal causes of the crimes committed in civil disturbances: 1st, the desire of vengeance for oppression and insolence in the ruling party; 2nd, the thirst of plunder, which urges the needy to covet the property of the rich; 3rd, the mere bitterness of party spirit, which men contract by being habitually opposed to one another.' Arn. The const. is, ὅποσα . . . δράσειαν . . . γινώσκουσιν . . . ἐπέλθοιεν. After καὶ ὅποσα ὕβρει the natural const. would have been καὶ ὅποσα πένιας, but the insertion of μὲν causes the slight change. — ὕβρει μὲν . . . παρασχόντων: "ruled more with insolence than with moderation by those who had now afforded them opportunity for revenge." With τὴν τιμωρίαν παρασχέειν, cf. δίκην παρασχέειν, Hes. *Op.* 710; Eur. *Andr.* 1107; *Phoen.*

αμνόμενοι δράσειαν, πενίας δὲ τῆς εἰωθυίας ἀπαλλα-
 5 ξείοντες τινες, μάλιστα δ' ἂν διὰ πάθους ἐπιθυμοῦντες
 τὰ τῶν πέλας ἔχειν παρὰ δίκην γινώσκοιεν, οἳ τε μὴ
 ἐπὶ πλεονεξία, ἀπὸ ἴσου δὲ μάλιστα ἐπιόντες ἀπαιδευ-
 σία ὀργῆς πλείστον ἐκφερόμενοι ὡμῶς καὶ ἀπαραιτήτως
 ἐπέλθοιεν. ξυνταραχθέντος τε τοῦ βίου ἐς τὸν καιρὸν 2
 10 τοῦτον τῇ πόλει καὶ τῶν νόμων κρατήσασα ἢ ἀνθρωπεΐα
 φύσις, εἰωθυΐα καὶ παρὰ τοὺς νόμους ἀδικεῖν, ἀσμένη

1654. — 4. δράσειαν: the opt. may be explained as that of general rel. cond. (*all that men would naturally have done who*). GMT. 532; H. 914, v. 2. Cf. vii. 71. 22 ἄλλα ὅσα ἐν μεγάλῳ κινδύνῳ μέγα στρατόπεδον πολυειδῆ ἀναγκάζοιτο φθέγγεσθαι. If this explanation be adopted, the ἂν of l. 5 must be construed not with γινώσκοιεν, but with the partic. ἐπιθυμοῦντες, forming with it a sort of parenthesis, as Kr. explains, μάλιστα δ' ἂν διὰ πάθους ἐπιθυμοῦντες τὰ τῶν πέλας ἔχειν, and *who would be above all men passionately covetous of their neighbour's goods*. Or ἂν may be taken with γινώσκοιεν and supplied with δράσειαν and ἐπέλθοιεν. It might indeed have easily dropped out after δράσειαν. — ἀπαλλαξείοντες: found only here and i. 95. 24. — 5. διὰ πάθους: *in passion*, a use of the word which seems not to occur elsewhere before Aristotle. Nor does it seem appropriate to the context. Why should avarice of all the desires be esp. mentioned as passionate? For the const., cf. δι' ὀργῆς, viii. 43. 24. — 6. γινώσκοιεν: *determine on, purpose*. Cf. i. 70. 7, 27. — οἳ τε: the particle introduces, acc. to Thuc.'s usage, the *third* member.

— 7. ἀπὸ ἴσου δὲ μάλιστα ἐπιόντες: *i.e.* 'those who enter into revolution on an equality with their adversaries — not as oppressed men thirsting for vengeance, nor as needy men desiring plunder — and whose cruelties are owing merely to the fury of party spirit which they acquire in the course of the contest.' Arn. — ἀπαιδευσία ὀργῆς πλείστον ἐκφερόμενοι: *carried away for the most part by the ungovernableness of their passions*. Cf. Eur. (apud Stob. Flor. 20. 12) πόλλ' ἔστιν ὀργῆς ἐξ ἀπαιδευτοῦ κακά, Jos. Antiq. xvii. 11. 3 ἀπαιδευσία τοῦ πείθεσθαι τοῖς νόμοις, xix. 2. 2 ἀπαιδευτοὶ τὴν ὀργὴν ἐπαφίεθαι. See on ἀπαιδευσία γνώμης, c. 42. 6.

9. ἐς τὸν καιρὸν τοῦτον: *at this crisis*. For similar use of ἐς, cf. iv. 89. 6; vi. 16. 33. Or can the sense be, *to this point, degree?* — 10. καὶ τῶν νόμων κρατήσασα: *having got a complete mastery over the laws, i.e. no longer regarding them*. For particip. in different cases thus co-ord., see on c. 66. 12; i. 65. 2. Kr. Spr. 56, 14, 2. — 11. εἰωθυΐα καὶ παρὰ τοὺς νόμους ἀδικεῖν: cf. Dio C. lii. 34. 6 ἢ φύσις καὶ παρὰ τὸν νόμον πολλοὺς ἀμαρτάνειν ἐξάγει, 34. 7 ὁ νόμος . . . οὐ δύνα-

ἐδήλωσεν ἀκρατῆς μὲν ὀργῆς οὖσα, κρείσσων δὲ τοῦ δικαίου, πολεμία δὲ τοῦ προύχοντος· οὐ γὰρ ἂν τοῦ τε ὀσίου τὸ τιμωρεῖσθαι προυτίθεσαν τοῦ τε μὴ ἀδικεῖν τὸ
 15 κερδαίνειν, ἐν ᾧ μὴ βλάπτουσαν ἰσχὺν εἶχε τὸ φθονεῖν. ἀξιοῦσί τε τοὺς κοινούς περὶ τῶν τοιούτων οἱ ἄνθρωποι ἃ νόμους, ἀφ' ὧν ἅπασιν ἐλπὶς ὑπόκειται σφαλῆσι καὶ αὐτοὺς διασώζεσθαι, ἐν ἄλλων τιμωρίαις προκαταλύειν καὶ μὴ ὑπολείπεσθαι, εἴ ποτε ἄρα τις κινδυνεύσας τινὸς
 20 δεήσεται αὐτῶν.]

85 Οἱ μὲν οὖν κατὰ τὴν πόλιν Κερκυραῖοι τοιαύταις 1

ται τῆς φύσεως ἀεὶ κρατεῖν. — **ἀσμένῃ ἐδήλωσεν** . . . **τοῦ δικαίου** : *took delight in showing that its passions were ungovernable, that it was stronger than justice.* Cf. c. 45. § 7. Bl. cites, as imitations of this passage, *Jos. Antiq.* xvii. 8. 1 (of Herod.) ἀνὴρ ὧμὸς μὲν εἰς πάντας ὁμοίως, καὶ ὀργῆς μὲν ἦσσαν, κρείσσων δὲ τοῦ δικαίου, xix. 2. 2 κρείσσων μὲν τοῦ δικαίου γενόμενος, ἦσσαν δὲ τοῦ κατ' ἴδιαν ἠδονῆν, and xviii. 8. 8. But, as St. says, this imitation is uncertain, since such use of κρείσσων is freq. — **13. πολεμία δὲ τοῦ προύχοντος** : cf. ii. 35. 16 τῷ δ' ὑπερβάλλουσι αὐτῶν φθονοῦντες ἤδη καὶ ἀπιστοῦσιν, *Hdt.* vii. 236. 7 τοῦ τε εὐτυχέειν φθονοῦσι καὶ τὸ κρέσσον στυγέουσι. — **14. προυτίθεσαν** : for the const., see on c. 39. 20. — **15. ἐν ᾧ . . . τὸ φθονεῖν** : *when* (lit. in a case where) *envy had not its fatal power.* ἐν ᾧ μὴ = εἰ μὴ ἐν τούτῳ. Cl. renders, “in which case envy would have had not its fatal effect.” But with this view, though the omission of ἂν would give no trouble (cf. vi. 55. 18; viii. 86. 22), it requires a strained interpretation to justify μὴ. **16. ἀξιοῦσί τε κτέ.** : Arn. well ex-

presses the sense, “Men in their violence set the example of doing away with those common laws of humanity which all parties alike might have appealed to in their adversity, and by their own previous conduct put themselves out of the pale of these laws, when they themselves might have occasion to solicit their protection.” ἀξιοῦσι, *presume*, as in i. 42. 2; 74. 12; iv. 66. 9; vii. 63. 21. — **17. ἐλπὶς ὑπόκειται** : cf. vi. 87. 18 ὑπεῖναι ἐλπίδα, *Dem.* xix. 24 πάντα [τᾶλλ'] οἶμαι τότε δεύτερ' ἦν τῶν ὑποκειμένων προσδοκῶν καὶ τῶν ἐλπίδων. — **σφαλῆσι** : *in case they should be unfortunate.* — **18. αὐτούς** : after preceding dat. *G.* 928, 1; *H.* 941; *Kühn.* 475, 2 a. See on i. 31. 10. — **19. ὑπολείπεσθαι** : *mid., to let them stand, i.e. the laws.* — **εἴ ποτε ἄρα** : *if ever perchance.*

85. *Eurymedon leaves Corcyra. Those of the oligarchical party in Corcyra who had escaped establish themselves first on the mainland opposite, then on Mount Istone, and harass their opponents.*

1. οἱ κατὰ τὴν πόλιν Κερκυραῖοι :

ὄργαῖς ταῖς πρώταις ἐς ἀλλήλους ἐχρήσαντο, καὶ ὁ
 Εὐρυμέδων καὶ οἱ Ἀθηναῖοι ἀπέπλευσαν ταῖς ναυσίν.
 ὕστερον δὲ οἱ φεύγοντες τῶν Κερκυραίων (διεσώθησαν 2
 5 γὰρ αὐτῶν ἐς πεντακοσίους) τείχη τε λαβόντες, ἃ ἦν ἐν
 τῇ ἡπείρῳ, ἐκράτουν τῆς πέραν οἰκείας γῆς καὶ ἐξ αὐτῆς
 ὀρμώμενοι ἐλλήζοντο τοὺς ἐν τῇ νήσῳ καὶ πολλὰ ἔβλαπτον,
 καὶ λιμὸς ἰσχυρὸς ἐγένετο ἐν τῇ πόλει. ἐπρεσβεύοντο δὲ 3
 καὶ ἐς τὴν Λακεδαίμονα καὶ Κόρινθον περὶ καθόδου· καὶ
 10 ὡς οὐδὲν αὐτοῖς ἐπράσσετο, ὕστερον χρόνῳ πλοῖα καὶ

opp. to οἱ φεύγοντες τῶν Κερκυραίων in l. 4. But since these fugitives were such as the result of the events described in c. 81, to which events also, in explanation of their existence, the parenthesis διεσώθησαν . . . ἐς πεντακοσίους refers back, Steup suspects κατὰ τὴν πόλιν to be an interpolation. — **τοιαύταις ὄργαῖς ταῖς πρώταις**: *i.e.* outbreaks of party passion. *τοιαύταις*, pred. referring to c. 81. *Cf.* vi. 44. 1 *τοσαύτη ἡ πρώτη πρὸς τὸν πόλεμον διέπλει*. — **ταῖς πρώταις**: usually understood as contrasted with the cruelties described in iv. 46 ff. But Cl. and Jow. think it more natural to consider the words a repetition of c. 82. 2 ἐν τοῖς πρώτῃ (*i.e.* ἡ στάσις) ἐγένετο, supplying πασῶν. St. takes ταῖς πρώταις as opp. to ὕστερον in l. 4. But ἴσπερον prob. refers only to the departure of Eurymedon with his ships, after which the fugitives could make their venture. Besides, this seizure by the oligarchs of a point on the mainland does not come under the notion of the ὄργαι above. — **3. ἀπέπλευσαν**: *sc.* after remaining seven days, c. 81. 17.

4. διεσώθησαν: *sc.* ναυσὶ ἐς τὴν ἡπει-

ρον. — **5. ἐς πεντακοσίους**: see on c. 20. 11. — **6. τῆς πέραν οἰκείας γῆς**: *i.e.* the territory belonging to Corcyra on the mainland opposite. — **7. ἐλλήζοντο**: (not ἔληζον) with Bk. and most Mss., all of which have the mid. in i. 5. 15; 24. 14; v. 56. 12; 115. 7; and only in iv. 41. 8 all have the active. See on iv. 41. 8. — **8. καὶ λιμὸς ἰσχυρὸς κτέ.**: *cf.* iv. 2. 12. Müller-Strübing's objections to this statement are refuted by B. Schmidt, p. 80 f.

9. περὶ καθόδου: of fugitives, as in v. 16. 18; viii. 47. 3. — **10. οὐδὲν αὐτοῖς ἐπράσσετο**: dat. of agent, as in ii. 101. 17. See on c. 64. 15. οὐδὲν πρᾶσσεσθαι in this sense also v. 46. 31; 50. 26. — **ὕστερον χρόνῳ**: denotes always a considerable interval. See on i. 8. 17. The conjectures of Köhler, *Hermes* xxvi. p. 45 ff., that the fugitives did not cross over to Corcyra till 425 B.C., and that in the winter of 426–25 they took part in the Amphilocheian war, are very improbable. In the first case, Thuc. would hardly have mentioned the crossing over to the island until iv. 2; in the second, he could surely not have passed over

ἐπικούρους παρασκευασάμενοι διέβησαν ἐς τὴν νῆσον, ἐξακόσιοι μάλιστα οἱ πάντες, καὶ τὰ πλοῖα ἐμπρήσαντες, ὅπως ἀπόγνοια ἦ τοῦ ἄλλο τι ἢ κρατεῖν τῆς γῆς, ἀναβάντες ἐς τὸ ὄρος τὴν Ἰστώνην τεῖχος ἐνοικοδομησάμενοι ἔφθειρον τοὺς ἐν τῇ πόλει καὶ τῆς γῆς ἐκράτουν.

86 Τοῦ δ' αὐτοῦ θέρου τελευτῶντος Ἀθηναῖοι εἴκοσι ναῦς ἔστειλαν ἐς Σικελίαν καὶ Λάχνητα τὸν Μελα-

the matter in complete silence here, and still less in the detailed account of the Amphilocheian war (c. 105 ff.). Köhler bases his assumption, that the 500 Corcyraeans belonged to those who were conquered by the Athenians in the Amphilocheian war, forming part of the 3000 Ambracian hoplites of c. 105. § 1, on the very fragmentary remains of a popular decree, in which the word *Κερκυραίων* occurs. But it is quite possible, of course, that in this decree *Κερκυραίων* had a very different application from the one which Köhler assumes. — **πλοῖα**: *i.e.* transports, not warships. — **11. ἐπικούρους**: see on c. 18. 3. — **12. ἐξακόσιοι**: compared with ἐς πεντακόσιους, l. 5, this number seems rather small. — **οἱ πάντες**: *in all*. See on i. 60. 6; vii. 1. 31. *Kr. Spr.* 50, 11, 13.

13. ἀπόγνοια: not found elsewhere. — **ἄλλο τι ἢ**: as in v. 87. 2. After the negative ἀπόγνοια there is the same ellipse of *ποιεῖν* as with οὐδὲν ἄλλο ἢ, ii. 16. 10; iv. 14. 18; vii. 75. 25; viii. 5. 1. See on c. 39. 10. — **κρατεῖν τῆς γῆς**: the words τῆς γῆς are bracketed by *Kr.*, as borrowed from τῆς γῆς ἐκράτουν, l. 15, with the approval of B. Schmidt, p. 81, who thinks that Thuc. could not have used

κρατεῖν τῆς γῆς in two different senses in the same sentence. But τῆς γῆς may be understood in both places of the open country as opp. to the πόλις. For the oligarchical Corcyraeans it sufficed for the time to establish themselves on the island and to get the upper hand in the open field; hence we need not think here, with the *Schol.*, of the whole of Corcyra. *κρατεῖν τῆς γῆς* occurs also in c. 6. 8; 18. 13; i. 111. 5; iv. 46. 6; vi. 23. 7; 37. 19; vii. 4. 31. *Cf.* also l. 6 above, and c. 115. 9 τῆς γῆς αὐτῶν ἐκράτουν. — **14. τὴν Ἰστώνην**: also iv. 46. 5. The situation is uncertain. See *App.* — **τεῖχος ἐνοικοδομησάμενοι**: *Cf.* iv. 46. 4 τοὺς ἐν τῷ ὄρει . . . καθιδρυμένους. — **15. ἔφθειρον . . . καὶ . . . ἐκράτουν**: the impfs. represent the action as in progress. This state of affairs is to be regarded as lasting until the further events related in iv. 46. *Cf.* also iv. 2. § 3.

86. *At the request of the Leontines the Athenians send to aid them against the Syracusans a fleet of twenty ships, which take their station at Rhegium.*

2. ἐς Σικελίαν: first fateful participation of Athens in Sicilian quarrels. — **Λάχνητα**: from this his first appearance, in constant activity (c. 90. 8; 103. 12; 115. 7; iv. 118. 45;

νώπου στρατηγὸν αὐτῶν καὶ Χαροιάδην τὸν Εὐφιλήτου.
οἱ γὰρ Συρακόσιοι καὶ Λεοντῖνοι ἐς πόλεμον ἀλλήλοις
5 καθέστασαν. ξύμμαχοι δὲ τοῖς μὲν Συρακοσίοις ἦσαν
πλὴν Καμαριναίων αἱ ἄλλαι Δωρίδες πόλεις, αἵπερ καὶ
πρὸς τὴν τῶν Λακεδαιμονίων τὸ πρῶτον ἀρχομένου τοῦ
πολέμου ξυμμαχίαν ἐτάχθησαν, οὐ μέντοι ξυνεπολέμη-
σάν γε, τοῖς δὲ Λεοντίνοις αἱ Χαλκιδικαὶ πόλεις καὶ
10 Καμάρινα· τῆς δὲ Ἰταλίας Λοκροὶ μὲν Συρακοσίων ἦσαν,
Ῥηγῖνοι δὲ κατὰ τὸ ξυγγενὲς Λεοντίνων. ἐς οὖν τὰς Ἀθή-
νας πέμψαντες οἱ τῶν Λεοντίνων ξύμμαχοι κατὰ τε πα-
λαιὰν ξυμμαχίαν καὶ ὅτι Ἴωνες ἦσαν πείθουσι τοὺς
Ἀθηναίους πέμψαι σφίσι ναῦς· ὑπὸ γὰρ τῶν Συρακοσίων

v. 19. 9; 24. 6; 43. 9) until his death at Mantinea 418 B.C. (cf. v. 61. 2; 74. 10). He is one of the speakers in Plato's *Laches*.—3. **Χαροιάδην**: killed in this campaign in Sicily, c. 90. 7.

6. **αἱ ἄλλαι Δωρίδες πόλεις**: for particulars of these, as well as of the Χαλκιδικαὶ πόλεις (l. 9), cf. vi. 3-5.—7. **πρὸς τὴν τῶν Λακεδαιμονίων . . . ξυμμαχίαν**: see on ii. 7. 9.—**τὸ πρῶτον ἀρχομένου τοῦ πολέμου**: at the very beginning of the war, to be construed with ἐτάχθησαν. See on c. 63. 8. **πρῶτον** is often joined with ἀρχομένου to emphasize the moment of beginning. See on i. 103. 16.—8. **οὐ μέντοι ξυνεπολέμησάν γε**: referring to πρὸς τὴν ξυμμαχίαν ἐτάχθησαν. They had joined the alliance, but, in spite of the great things expected from them (ii. 7. § 2), had so far taken no active part in the war.—10. **Καμάρινα**: founded 599 B.C. by the Syracusans, who afterwards expelled the inhabitants for revolting. Later Hippocrates, the tyrant of Gela,

having received the place as the ransom of some Syracusan captives, colonized it anew. But the inhabitants having been again driven out by Gelo, the city was colonized for the third time by the Geloans. See vi. 5. § 3.—**Συρακοσίων, Λεοντίνων**: it is not necessary to understand ξύμμαχοι. Cf. v. 84. 13 οὐδετέρων ὄντες.—11. **κατὰ τὸ ξυγγενὲς**: since both were Chalcidians. Cf. vi. 44. 19.

12. **οἱ τῶν Λεοντίνων ξύμμαχοι**: including the Leontines themselves. At the head of this embassy was the celebrated rhetorician Gorgias. Diod. xii. 53; [Plato] *Hipp. Maj.* 282 b. See on c. 38. 31.—**κατὰ τε παλαιὰν ξυμμαχίαν κτέ.**: belongs to πείθουσι πέμψαι.—**κατὰ παλαιὰν ξυμμαχίαν**: in *C. I. A.* i. 33 (cf. Kirchhoff iv. p. 13) and iv. 33 a, there are fragments of treaties of alliance concluded under the archon Apseudes (433-32 B.C.) between Athens and the Rhégians and Leontines; probably there were still older treaties than these.—13. **Ἴωνες**:

15 τῆς τε γῆς εἴργοντο καὶ τῆς θαλάσσης. καὶ ἔπεμψαν 4
οἱ Ἀθηναῖοι τῆς μὲν οἰκειότητος προφάσει, βουλόμενοι
δὲ μήτε σίτου ἐς τὴν Πελοπόννησον ἄγεσθαι αὐτόθεν,
πρόπειράν τε ποιούμενοι, εἰ σφίσι δυνατὰ εἴη τὰ ἐν τῇ
Σικελίᾳ πράγματα ὑποχέτρια γενέσθαι. καταστάντες οὖν 5
20 ἐς Ῥήγιον τῆς Ἰταλίας τὸν πόλεμον ἐποιοῦντο μετὰ τῶν
ξυμμάχων, καὶ τὸ θέρος ἐτελεύτα.

87 Τοῦ δ' ἐπιγιγνομένου χειμῶνος ἡ νόσος τὸ δεύ- 1
τερον ἐπέπεσε τοῖς Ἀθηναίοις, ἐκλιπούσα μὲν οὐδένα
χρόνον τὸ παντάπασιν, ἐγένετο δέ τις ὁμῶς διοκωχῆ.
παρέμεινε δὲ τὸ μὲν ὕστερον οὐκ ἔλασσον ἐνιαυτοῦ, τὸ 2
5 δὲ πρότερον καὶ δύο ἔτη, ὥστε Ἀθηναίων γε μὴ εἶναι ὁ τι

like the Athenians. Cf. iv. 61. 10; Strabo, p. 446 f. — 15. τῆς γῆς εἴργοντο: cf. c. 6. 7; II 5. 10; i. 141. 16; ii. 85. 4.

16. τῆς μὲν οἰκειότητος προφάσει: on the pretext of relationship. Cf. iv. 61. 10; vi. 6. 5; 76. 10. — 18. πρόπειράν τε ποιούμενοι: the natural const. would have been πρόπειράν τε ποιείσθαι, but the sent. continues as if τὸ δ' ἀληθὲς οὔτε βουλόμενοι had gone before. (St.) See on c. 67. 24. πρόπειρα, a first trial, only here in Thuc. Cf. Hdt. ix. 48. 10 ἐν Ἀθηναίοισι τὴν πρόπειραν ποιουμένων. — σφίσι: belongs to ὑποχέτρια. — δυνατὰ εἴη: as δυνατὰ εἶναι in viii. 106. 22, in personal const. with τὰ πράγματα.

19. καταστάντες ἐς Ῥήγιον: when they had arrived at Rhegium. Cf. iv. 14. 23 καταστάντες ἐς τὸ στρατόπεδον, iv. 75. 8 ἐνθα οἱ φεύγοντες τῶν Σαμίων καταστάντες. See on i. 49. 10. They made Rhegium their base of operations. Cf. c. 88. 13; II 5. 5. — 20. τὸν

πόλεμον ἐποιοῦντο κτέ.: for further account of events in Sicily, see c. 88, 90, 99, 103, II 5.

87. In the winter of 427-6 the plague breaks out a second time in Athens, and at the same time numerous earthquakes occur at various places.

(On the contents of this chapter, cf. Diod. xii. 58.)

1. ἡ νόσος: i.e. that described ii. 47 ff. — 2. ἐπέπεσε: as in ii. 48. 14. — ἐκλιπούσα: eclipsing, as of the sun, ii. 28. 2; of the moon, vii. 50. 27. — 3. τὸ παντάπασιν: found with the art. only here, but protected by τὸ παράπαν, vi. 80. 4. — ἐγένετο δέ: for like change to finite verb, cf. c. 81. 20; i. 53. 8; 57. 10; ii. 47. 12; vii. 13. 10; 15. 15; 47. 8. — διοκωχῆ: Schol. διάλειψις, ἀναβολή, intermission, pause. It is not found elsewhere before Dio C. (xxxix. 47; xli. 25; xlvii. 27). On the form, see St. Qu. Gr.² p. 43 sq. See on c. 4. 12.

5. ὥστε . . . τὴν δύναμιν: as was

μᾶλλον ἐκάκωσε τὴν δύναμιν. τετρακοσίων γὰρ ὀπλιτῶν 3
καὶ τετρακισχιλίων οὐκ ἐλάσσους ἀπέθανον ἐκ τῶν τά-
ξεων καὶ τριακοσίων ἰππέων, τοῦ δὲ ἄλλου ὄχλου ἀνεξέυ-
ρητος ἀριθμός. ἐγένοντο δὲ καὶ οἱ πολλοὶ τότε σεισμοὶ 4
10 τῆς γῆς ἔν τε Ἀθήναις καὶ ἐν Εὐβοίᾳ καὶ ἐν Βοιωτοῖς καὶ
μάλιστα ἐν Ὀρχομενῶ τῶ Βοιωτίῳ.

recognized by Ullrich (*Beitr.* p. 90 ff.), these words could not have been written after the end of the Peloponnesian war. The reference, in explanation of this remark, to the losses of Athenian men-at-arms caused by the plague (§ 3) by no means justifies taking *δύναμις* here in a narrower sense than *power* (cf. i. 118. 13; iv. 108. 20; v. 14. 14; vii. 28. 17); for the remaining bases of Athenian power (money, ships, allies) suffered little or nothing from the plague. But if *δύναμις* does mean here *power*, there can be no doubt that this sent. was written without a knowledge of the later events of the war, esp. of the unhappy issue of the Sicilian expedition. Regarding this expedition, cf. vi. 43; 44. § 1; 94. § 4; vii. 16. § 2; 20. § 2; 42. § 1; 75. § 5; 87. § 4, 6; viii. i. § 2. Moreover, the remark is a general one, and not confined to the war which began in the spring of 431 B.C. — Ἀθηναίων γε: placed first with esp. emphasis because, as stated ii. 54. 19, no place in Greece had suffered so much as Athens.

6. τετρακοσίων γὰρ κτέ.: Diod. xii. 58 gives the numbers as follows, στρατιωτῶν ὑπὲρ τοὺς τετρακισχιλίους, ἰππέϊς δὲ τετρακοσίους, τῶν δὲ ἄλλων

ἐλευθέρων τε καὶ δούλων ὑπὲρ τοὺς μυριάους. But in the absence of further proof, Thuc.'s statement is to be preferred. — 7. ἐκ τῶν τάξεων: = ἐκ καταλόγων (vi. 43. 9; vii. 16. 7; 20. 8), i.e. all the men liable to military service of the three upper census-classes. — 8. τοῦ ἄλλου ὄχλου: i.e. θῆτες, μέτοικοι, and δούλοι. — ἀνεξέυρητος: not to be found out, because there were no lists. Cf. Arist. de Mundo ii. 8. The word seems not to occur elsewhere except in late authors.

9. ἐγένοντο: often used of natural phenomena. See on i. 54. 6. — οἱ πολλοὶ τότε σεισμοί: the art. because the reference is to events well known. Acc. to c. 89, the earthquakes continued till the summer of 426 B.C. Cf. i. 23. 12 σεισμῶν τε πέρι, οἱ ἐπὶ πλείστον ἅμα μέρος γῆς καὶ ἰσχυρότατοι οἱ αὐτοὶ ἐπέσχον. — 10. καὶ ἐν Εὐβοίᾳ: this reading of Vat. and Laur. is to be preferred, with earlier edit. and Hude, to καὶ Εὐβοίᾳ of most of the better Mss., since in an enumeration of the places visited by earthquakes a hint of the political connexion between Athens and Euboea would be out of place. — 11. τῶ Βοιωτίῳ: as opp. to the Arcadian Orchomenos, v. 61. 13.

88 Καὶ οἱ μὲν ἐν Σικελίᾳ Ἀθηναῖοι καὶ Ῥηγῖνοι τοῦ 1
 αὐτοῦ χειμῶνος τριάκοντα ναυσὶ στρατεύουσιν ἐπὶ τὰς
 Αἰόλου νήσους καλουμένας· θέρους γὰρ δι' ἀνδρῖαν
 ἀδύνατα ἦν ἐπιστρατεύειν. νέμονται δὲ Λιπαραῖοι αὐτάς, 2
 5 Κνιδίων ἄποικοι ὄντες. οἰκοῦσι δ' ἐν μιᾷ τῶν νήσων οὐ
 μεγάλη, καλεῖται δὲ Λιπάρα· τὰς δὲ ἄλλας ἐκ ταύτης
 ὀρμώμενοι γεωργοῦσι, Διδύμην καὶ Στρογγύλην καὶ Ἱεράν.
 νομίζουσι δὲ οἱ ἐκείνη ἄνθρωποι ἐν τῇ Ἱερᾷ ὡς ὁ 3
 Ἡφαιστος χαλκεύει, ὅτι τὴν νύκτα φαίνεται πῦρ ἀναδι-
 10 δοῦσα πολὺ καὶ τὴν ἡμέραν καπνόν. κεῖνται δὲ αἱ νῆσοι
 αὗται κατὰ τὴν Σικελῶν καὶ Μεσσηνίων γῆν, ζύμμαχον

88. *The Attic fleet sails from Rhegium on an expedition against the Aeolian islands.*

1. καὶ οἱ μὲν κτέ.: the anticipated δέ clause seems not to have been expressed in what follows. H. 1046, 1 b. — 2. τριάκοντα ναυσί: the Rhegians had doubtless added ten to the Attic twenty. Cf. c. 86. 1. — 3. Αἰόλου νήσους: as in c. 115. 5. Cf. Strabo 275 c αἱ Λιπαραίων νῆσοι ὡς Αἰόλου τινὲς προσαγορεύουσι, Plin. N. H. iii. 8. 92 Aeoliae, appellatae eadem Liparaeorum, Hephaestiades a Graecis, a nostris Volcaniae. The islands are now called the Liparian or Aeolian. — καλουμένας: for this position of the attrib. partic., see on c. 54. 19. — 4. ἀδύνατα ἦν: as to the use of the neut. pl. of the adj., see on c. 16. 10; i. 7. 2.

νέμονται: implies possession or occupation of the soil in any way. See on i. 2. 6. Here = γεωργεῖν, not οἰκεῖν. — 5. Κνιδίων ἄποικοι: cf. also Paus. x. 11. 3; Diod. v. 9. — 6. καλεῖται δέ: paratactic connexion, as ἐπικεῖται

δέ, iv. 53. 6. Kühn. 518, 7. — Λιπάρα: from the adj. λιπαρά, with change of accent. — 7. Διδύμην κτέ.: to the four islands here named, Strabo and Pliny add three others, Erikussa or Erikodes, Phoenikussa or Phoenikodes, and Euonymos. Modern geographers mention eleven or twelve. See Holm, *Gesch. Siciliens*, i. p. 37 ff., 348 ff. — Ἱεράν: acc. to Diod. v. 7. 1, the full name seems to have been Ἱερά Ἡφαίστου. Strabo, *l.c.*, calls it Thermessia, but remarks, ἦν νῦν Ἱεράν Ἡφαίστου καλοῦσι, and Pliny, iii. 8. 93, says, antea Therasia appellata, nunc Hiera.

8. ἐν τῇ Ἱερᾷ: before the conj. See on i. 77. 4. Kr. *Spr.* 54, 17, 7; Kühn. 606, 6. — ὡς: note the unusual const. after νομίζω. Kr. *Spr.* 65, 1, 4; Kühn. 550, n. 1. Cf. ἐλπίζειν ὡς, v. 9. 8; οἶσθαι ὡς, Xen. *Mem.* iii. 3. 14. — 9. ἀναδιδούσα: *sending up*. See on c. 58. 18. Cf. Diod. v. 7 αὗται δὲ (i.e. αἱ νῆσοι) πᾶσι πυρὸς ἐσχήκασιν ἀναφωσθήματα μεγάλα, ὧν κρατῆρες γεγενημένοι καὶ τὰ στόματα μέχρι τοῦ νῦν εἰσὶ φανερά. — 11. κατὰ: *over against*.

δ' ἦσαν Συρακοσίων. τεμόντες δ' οἱ Ἀθηναῖοι τὴν γῆν, 4
ὡς οὐ προσεχώρουν, ἀπέπλευσαν ἐς τὸ Ῥήγιον. καὶ ὁ
χειμῶν ἐτελεύτα, καὶ πέμπτον ἔτος τῷ πολέμῳ ἐτελεύτα
15 τῷδε ὃν Θουκυδίδης ξυνέγραφεν.

89 * Τοῦ δ' ἐπιγιγνομένου θέρους Πελοποννήσιοι καὶ 1
οἱ ξύμμαχοι μέχρι μὲν τοῦ Ἴσθμοῦ ἦλθον ὡς ἐς τὴν
Ἀττικὴν ἐσβαλοῦντες Ἄγιδος τοῦ Ἀρχιδάμου ἡγουμένου,
Λακεδαιμονίων βασιλέως, σεισμῶν δὲ γενομένων πολλῶν
5 ἀπετράποντο πάλιν καὶ οὐκ ἐγένετο ἐσβολή. καὶ περὶ 2
τούτους τοὺς χρόνους, τῶν σεισμῶν κατεχόντων, τῆς
Εὐβοίας ἐν Ὀροβίαις ἢ θάλασσα ἐπανελθοῦσα ἀπὸ τῆς
τότε οὔσης γῆς καὶ κυματωθεῖσα ἐπήλθε τῆς πόλεως

Cf. i. 46. 8; 48. 12; ii. 30. 8. — **Μεσσηνίων**: since the territory of Messene included also a part of the north coast, which was mostly occupied by native Sicels. — **ξύμμαχοι Συρακοσίων**: since they were Dorians, being descendants of the Cnidians. *Cf.* c. 86. 6.

13. **προσεχώρουν**: *sc.* οἱ Λιπαραῖοι. *Cf.* c. 7. 12; 91. 8. — **ἐς τὸ Ῥήγιον**: *cf.* c. 86. 20. — 14. **τῷ πολέμῳ ἐτελεύτα**: so, acc. to the best Mss., instead of *ἐτελεύτα τῷ πολέμῳ*. The former is the regular order; only in ii. 70. 22, where, however, ὁ χειμῶν *ἐτελεύτα* does not precede, all Mss. offer *ἐτελεύτα τῷ πολέμῳ τῷδε*. See on viii. 60. 17.

SIXTH YEAR OF THE WAR.

c. 89-116.

89. *The proposed invasion of Attica by the Peloponnesians is prevented by earthquakes. Other remarkable natural phenomena connected therewith.*

3. Ἄγιδος: his father Archidamus,

the leader of the three first, *ἐσβολαί* (c. 1. 3; ii. 10. 9; 47. 5), had died prob. not long before. See on c. 26. 7. — 4. **σεισμῶν πολλῶν**: *cf.* c. 87. 9. — 5. **ἀπετράποντο πάλιν**: *turned back*, as v. 13. 4 *ἀπετράποντο ἐπ' οἶκου*. *Cf.* vi. 95. 2.

6. **κατεχόντων**: *prevailing*, abs., as i. 10. 5; 11. 19. — **τῆς Εὐβοίας**: position as in c. 19. 6. — 7. **ἐν Ὀροβίαις**: on the northwest coast of the island, still recognizable in the village Rovias. See Bursian ii. p. 411. — **ἐπανελθοῦσα**: with the Schol. against all the Mss., which have *ἐπελθοῦσα*. *Cf.* *κύματος ἐπαναχώρησις*, l. 16. See App. Arn. gives the sense of the passage correctly: 'The sea first retired from what was then the line of the coast, and afterwards rising in a heap or head of water it invaded a part of the city.' For a similar description, see Plin. *Epist.* vi. 20. 9, and concerning the earthquake at Lisbon, Schaefer, *Gesch. v. Portugal* v. p. 246. — 8. **κυματωθεῖσα**: prob. coined by Thuc.

μέρος τι, καὶ τὸ μὲν κατέκλυσε, τὸ δ' ὑπενόστησε, καὶ
 10 θάλασσα νῦν ἔστι πρότερον οὔσα γῆ· καὶ ἀνθρώπους
 διέφθειρεν ὅσοι μὴ ἐδύναντο φθῆναι πρὸς τὰ μετέωρα
 ἀναδραμόντες. καὶ περὶ Ἀταλάντην τὴν ἐπὶ Λοκροῖς τοῖς 3
 Ὀπουντίοις νῆσον παραπλησία γίγνεται ἐπίκλυσις, καὶ
 τοῦ τε φρουρίου τῶν Ἀθηναίων παρέιλε καὶ δύο νεῶν
 15 ἀνειλκυσμένων τὴν ἑτέραν κατέαξεν. ἐγένετο δὲ καὶ ἐν 4
 Πεπαρήθῳ κύματος ἐπαναχώρησις τις, οὐ μέντοι ἐπέκλυσέ
 γε· καὶ σεισμὸς τοῦ τείχους τι κατέβαλε καὶ τὸ πρυ-
 τανεῖον καὶ ἄλλας οἰκίας ὀλίγας. αἴτιον δ' ἔγωγε νομίζω 5
 τοῦ τοιοῦτου, ἧ ἰσχυρότατος ὁ σεισμὸς ἐγένετο, κατὰ
 20 τοῦτο ἀποστέλλειν τε τὴν θάλασσαν καὶ ἔξαπίνης πάλιν

and occurring elsewhere only in late writers. — 9. τὸ μὲν κατέκλυσε, τὸ δ' ὑπενόστησε : one part of the tide made a (permanent) inundation, the other receded. ὑπενόστειν only here in Thuc., as in Hdt. i. 191. 14; unusual in Attic. — 11. διέφθειρεν : sc. ἡ θάλασσα. — τὰ μετέωρα : see on c. 72. 7.

12. Ἀταλάντην : this had been fortified by the Athenians (ii. 32. 1), ἐρήμη πρότερον οὔσα. See Bursian i. p. 191. — ἐπὶ Λοκροῖς : as in ii. 32. 3. — 13. παραπλησία γίγνεται ἐπίκλυσις κτέ. : on the occurrence, see Lolling, Mitt. Arch. Inst. Athen. i. p. 253 f. The passage is treated inexactly by Sen. Nat. Qu. vi. 24. — 14. τοῦ φρουρίου : part. gen., as in v. 2. 14. G. 1091; H. 736; Kühn. 416, 1, κ. 2. — 15. ἀνειλκυσμένων : drawn up on shore, because not at the moment in use. Cf. vii. 24. 11. — κατέαξεν : of ships also iv. 11. 20.

16. Πεπαρήθῳ : northeast of Euboea. See Bursian ii. p. 387. — κύματος ἐπαναχώρησις : return of a

wave. ἐπαναχώρησις, corresponding to ἐπανεληοῦσα above, seems to occur elsewhere only in Diod. Excerpt. 510, 31; the verb is found in i. 131. 5. κύμα is used in a collective sense. See on κέραμος c. 74. 4. — ἐπέκλυσε : more definite expression for ἐπήλυθε (8), with τὸ κύμα as subj. — 18. αἴτιον νομίζω : with inf., without art. as obj., as i. 23. 23 τὴν ἀληθεστάτην πρόφασιν τοὺς Ἀθηναίους ἡγοῦμαι ἀναγκάσαι. — 19. τοῦ τοιοῦτου : i. e. the recoil of the sea followed by an inundation. — κατὰ τοῦτο : after ἧ=ταύτη, at this point. — 20. ἀποστέλλειν τε . . . καὶ . . . τὴν ἐπίκλυσιν ποιεῖν : Jowett's explanation is doubtless correct. 'Thuc. is pointing out the connexion between the earthquake and the inundation. Where the earthquake was most violent, there the inundation was greatest. But the effect was indirect, being immediately caused by the recoil of the sea after the earthquake was over; hence τὴν θάλασσαν, and not, as we might expect,

ἐπισπωμένην βιαίτερον τὴν ἐπίκλυσιν ποιεῖν· ἄνευ δὲ σεισμῶ οὐκ ἂν μοι δοκεῖ τὸ τοιοῦτο ξυμβῆναι γενέσθαι.

90 Τοῦ δ' αὐτοῦ θέρους ἐπολέμουν μὲν καὶ ἄλλοι, ὡς 1 ἐκάστοις ξυνέβαιεν. ἐν τῇ Σικελίᾳ, καὶ αὐτοὶ οἱ Σικελιωῖται ἐπ' ἀλλήλους στρατεύοντες καὶ οἱ Ἀθηναῖοι ξὺν τοῖς σφετέροις ξυμμάχοις· ἃ δὲ λόγου μάλιστα ἄξια ἢ

τὸν σεισμόν, is the subj. of ποιεῖν. ἀποστέλλειν, either active or neuter.' ἀποστέλλειν and ποιεῖν are impf. infis. See App. — 21. βιαίτερον: with the masc. ending of the positive, as δυσσεβολώτατος, c. 101. 9; ἀπορώτερος, v. 110. 2. ἐννομωτέρου παιδιᾶς, Plato *Rep.* 424 e. Kühn.³ 152 n. — ἄνευ σεισμῶ: after ἦ . . . ἐγένετο (19), = εἰ μὴ σεισμός ἐγένετο. — 22. ἂν: belongs to ξυμβῆναι. The independent const. would have been ἂν ξυνέβη. — ξυμβῆναι γενέσθαι: the pleonasm as in i. 56. 1; ii. 8. 12; viii. 73. 2.

90. In Sicily Messene is forced to join the Athenian alliance.

1. καὶ ἄλλοι κτέ.: if the text is in order, καὶ ἄλλοι must be regarded as the antithesis to καὶ αὐτοὶ οἱ Σικελιωῖται καὶ οἱ Ἀθηναῖοι ξὺν τοῖς σφετέροις ξυμμάχοις, and as referring to the Sicels (see on c. 103. 2). But supposing that Thuc. really intended to speak of the Sicels, it would be strange that he should have designated these so vaguely. Besides, a consideration of the especial warlike undertakings of the Sicels—and only of these could one think, since below it is said, καὶ οἱ Ἀθηναῖοι ξὺν τοῖς σφετέροις ξυμμάχοις (cf. c. 103. 3)—would be quite out of place. Against Pp.'s conjecture (approved by Cl. and others), καὶ ἄλλα, it may be urged that, aside from the fact

that τὰ ἄλλα ξυνεπολέμει in i. 65. 10 is not sufficient support for such a const. as ἄλλα πολεμεῖν, even in Pp.'s text the subj. of the following rel. clause (ἃ δὲ . . . ἀντιπόμενοι) does not agree with that of the first clause; whereas only with identity of subj. could the antithesis between less important and more important events have been emphasized in the manner assumed by Pp. As it seems, in the traditional text two separate sentences of Thucydides are united in one, namely, ἐπολέμουν μὲν καὶ ἄλλοι, ὡς ἐκάστοις ξυνέβαιεν, ἐν τῇ Σικελίᾳ καὶ οἱ Ἀθηναῖοι ξὺν τοῖς σφετέροις ξυμμάχοις and ἐπολέμουν μὲν ἐν τῇ Σικελίᾳ καὶ αὐτοὶ οἱ Σικελιωῖται ἐπ' ἀλλήλους στρατεύοντες ('there warred indeed in Sicily also the Siceliots themselves, fighting against one another'). The latter sent., which, though shorter, is clearer, and with which ἃ δὲ κτέ. more naturally connects, seems to be the author's later conception. — 2. ξυνέβαιεν: sc. πολεμεῖν. Kr. *Spr.* 55, 4, 11. — αὐτοὶ οἱ Σικελιωῖται ἐπ' ἀλλήλους στρατεύοντες: there is no account of such conflicts in Thuc., not even in iv. 25. 53 μετὰ δὲ τοῦτο οἱ μὲν ἐν τῇ Σικελίᾳ Ἕλληες ἄνευ τῶν Ἀθηναίων κατὰ γῆν ἐστράτευσεν ἐπ' ἀλλήλους. — 4. λόγου μάλιστα ἄξια: that Thuc. did not communicate all even of the former

5 μετὰ τῶν Ἀθηναίων οἱ ξύμμαχοι ἔπραξαν ἢ πρὸς τοὺς
 Ἀθηναίους οἱ ἀντιπόλεμοι, τούτων μνησθήσομαι. Χα- 2
 ροιάδου γὰρ ἤδη τοῦ Ἀθηναίων στρατηγοῦ τεθνηκότες
 ὑπὸ Συρακοσίων πολέμῳ Λάχης ἄπασαν ἔχων τῶν νεῶν
 τὴν ἀρχὴν ἐστράτευσε μετὰ τῶν ξυμμάχων ἐπὶ Μυλαῖς
 10 τὰς τῶν Μεσσηνίων. ἔτυχον δὲ δύο φυλαὶ ἐν ταῖς Μυλαῖς
 τῶν Μεσσηνίων φρουροῦσαι καὶ τινα καὶ ἐνέδραν πε-
 ποιημένοι τοῖς ἀπὸ τῶν νεῶν. οἱ δὲ Ἀθηναῖοι καὶ οἱ 3
 ξύμμαχοι τοὺς τε ἐκ τῆς ἐνέδρας τρέπουσι καὶ διαφθεί-
 ρουσι πολλούς, καὶ τῷ ἐρύματι προσβαλόντες ἠγάγκασαν
 15 ὁμολογίᾳ τὴν τε ἀκρόπολιν παραδοῦναι καὶ ἐπὶ Μεσσήνην
 ξυστρατεῦσαι. καὶ μετὰ τοῦτο ἐπελθόντων οἱ Μεσσήνιοι 4
 τῶν τε Ἀθηναίων καὶ τῶν ξυμμάχων προσεχώρησαν καὶ

events in Sicily, in which the Athenians took part, but only certain selected ones, may be inferred from his remark about the death of Charoeades (7). — 5. πρὸς τοὺς Ἀθηναίους οἱ ἀντιπόλεμοι: in spite of this announcement there is neither in this chapter, nor in c. 99, an account of these undertakings. — 6. ἀντιπόλεμοι: rightly restored by St. (for ἀντιπολέμοι of the Mss.) acc. to the statement of Pollux i. 150 τὸ τῶν ἀντιπολέμων ὄνομα, εἰ καὶ Θεουκιδίδης αὐτῷ κέχρηται, σκληρόν ἐστι. In Hdt. (iv. 134. 7; 140. 10; vii. 236. 17; viii. 68. β 2) this form has been generally adopted (by Stein in the last two places).

Χαροιάδου: cf. c. 86. 3. — 7. τεθνηκός: prob. his death did not seem to Thuc. important enough to be stated among the events of the winter of 426-7, where it belonged. See on l. 4. — 8. πολέμῳ: in war. Cf.

περιέσεσθαι τῷ πολέμῳ, ii. 13. 59; περιγενέσθαι τῷ πολέμῳ, ii. 65. 61; περιγίγνεται τῷ πολέμῳ τῶν Κορινθίων, i. 55. 11, and, on the other hand, τῶν ἐν τῷδε τῷ πολέμῳ πρώτων ἀποθανόντων, ii. 34. 2. — 9. μετὰ τῶν ξυμμάχων: as c. 86. 20. — Μυλαῖς: on the northern coast, now Milazzo. — 10. φυλαί: borrowed by the military from the civil classification, as also, in Athens and Syracuse, φυλή occurs for τάξις (vi. 98. 17; 100. 6). — 12. τοῖς ἀπὸ τῶν νεῶν: of disembarked troops also c. 91. 10; 94. 2; viii. 23. 20, etc.

14. τῷ ἐρύματι: Schol. τῷ φρουρίῳ. Cf. iv. 31. 13; 35. 3; v. 4. 14; vi. 94. 7. — 15. ὁμολογίᾳ: by capitulation, as i. 29. 22; 107. 10; 114. 15; 117. 13, etc.

16. οἱ Μεσσήνιοι: the position is rather unusual. But compare the similar arrangement in ii. 86. 12; iv. 135. 1; v. 47. 1; vi. 6. 13. — 17. καὶ αὐτοί: also themselves, as before the garrison of Mylae. Cf. c. 61. 2;

αὐτοί, ὁμήρους τε δόντες καὶ τὰ ἄλλα πιστὰ παρα-
σχόμενοι.

91 Τοῦ δ' αὐτοῦ θέρου οἱ Ἀθηναῖοι τριάκοντα μὲν 1
ναῦς ἔστειλαν περὶ Πελοπόννησον, ὧν ἔστρατήγει Δη-
μοσθένης τε ὁ Ἀλκισθένης καὶ Προκλῆς ὁ Θεοδώρου,
ἑξήκοντα δὲ εἰς Μῆλον καὶ δισχιλίους ὀπλίτας· ἔστρατήγει
5 δὲ αὐτῶν Νικίας ὁ Νικηράτου. τοὺς γὰρ Μηλίους ὄντας 2
νησιώτας καὶ οὐκ ἐθέλοντας ὑπακούειν οὐδὲ εἰς τὸ αὐτῶν
ξυμμαχικὸν ἰέναι ἐβούλοντο προσαγαγέσθαι. ὥς δὲ αὐ- 3
τοῖς δηουμένης τῆς γῆς οὐ προσεχώρουν, ἄραντες ἐκ τῆς
Μήλου αὐτοὶ μὲν ἔπλευσαν εἰς Ὀρωπὸν τῆς Γραϊκῆς,

i. 50. 18; 51. 6. — 18. καὶ τὰ ἄλλα
πιστὰ παρασχόμενοι: *arranging other
matters in a trustworthy manner, i. e.*
satisfactory to the Athenians. πιστά
is not a subst. (*pledges*), but pred. to
τὰ ἄλλα. Cf. i. 32. 8 καὶ ταῦτα πιστεύ-
οντες ἔχρνα ὑμῖν παρέξομαι ἀπέστειλαν
ἡμᾶς. The further occurrences in Sicily
are related in c. 99, 103, and 115.

91. *Operations of the Athenians on the
Peloponnesian coast and against
the island of Melos. Invasion of
Boeotia and victory at Tanagra.
Devastation of the coast of eastern
Locris.*

2. ναῦς ἔστειλαν περὶ Πελοπόννη-
σον: cf. c. 3. 10; 7. 3; 16. 12. The
operations of this fleet are narrated
c. 99 ff. — Δημοσθένης: from this his
first appearance until his death in
Sicily (vii. 82, 86), one of the most
active and enterprising generals of
the war. See Curtius, *Hist. of Greece*,
iii. p. 137 ff.; Holm, *Gr. Gesch.* ii.
p. 399 and 444. — 3. Προκλῆς: per-
ishes this very summer in the cam-
paign against the Aetolians, c. 98. 23.

— 5. Νικίας: already mentioned, c.
51, and henceforth of predominant
influence in Athenian home, as well
as foreign affairs, until he also per-
ishes in the Sicilian expedition (vii.
85, 86).

τοὺς Μηλίους: who, with the in-
habitants of Thera, had, as Laconian
colonists (v. 84. § 2), alone of all the
Cyclades, held aloof from the Attic
alliance. Cf. ii. 9. 19. — 6. εἰς τὸ
αὐτῶν ξυμμαχικὸν ἰέναι: *to come into
their alliance.* Cf. εἰς τὰς Ἀττικὰς
σπονδὰς ἐσελθεῖν, v. 36. 13; εἰς τὰς
σπονδὰς ἐσαγαγεῖν, v. 35. 24. αὐτῶν,
for αὐτῶν of the Mss., is required both
by its position and reference to the
subj. of ἐβούλοντο. See on c. 22. 31. εἰς
τὸ ξυμμαχικὸν is found only here and
viii. 9. 10; elsewhere κατὰ τὸ ξυμμα-
χικόν. See on c. 3. 19. — 7. προσα-
γαγέσθαι: *to bring over*, causative to
προσχωρεῖν, in the same sense also
ii. 30. 7; iv. 86. 3; vii. 7. 8.

9. τῆς Γραϊκῆς: so, with St., for
the Vulg. τῆς πέραν γῆς, acc. to the
correct reading, as testified by Steph.

10 ὑπὸ νύκτα δὲ σχόντες εὐθὺς ἐπορεύοντο οἱ ὀπλίται ἀπὸ τῶν νεῶν πεζῇ ἐς Τάναγραν τῆς Βοιωτίας. οἱ δ' ἐκ τῆς 4 πόλεως πανδημεὶ Ἀθηναῖοι, Ἴππονίκου τε τοῦ Καλλίου στρατηγούντος καὶ Εὐρυμέδοντος τοῦ Θουκλέους, ἀπὸ σημεῖου ἐς τὸ αὐτὸ κατὰ γῆν ἀπήντων. καὶ στρατοπε- 5
 15 δευσάμενοι ταύτην τὴν ἡμέραν ἐν τῇ Τανάγρα ἐδήρουν καὶ ἐνηυλίσαντο. καὶ τῇ ὑστεραία μάχῃ κρατήσαντες τοὺς ἐπεξελθόντας τῶν Ταναγραίων καὶ Θηβαίων τινὰς προσβεβηθηκότας καὶ ὄπλα λαβόντες καὶ τροπαῖον στήσαν-

Byz. (s.v. Ὠρωπός), of ii. 23. 12 τὴν γῆν τὴν Γραικὴν καλουμένην, ἣν νέμονται Ὠρωπῖοι. For the assumption that ἡ πέραν γῆ was originally a local (Euboean), then a general designation for the territory of Oropos, there is no ground. — 10. **σχόντες**: *putting in*. See on c. 29. 5; vii. i. 14. — **οἱ ὀπλίται ἀπὸ τῶν νεῶν**: to be construed together. See on c. 90. 12. For the order of the words, cf. ii. 80. 16 τὸ μὲν ναυτικὸν ἐκ τε Κορίνθου καὶ Σικυῶνος. — 11. **πεζῇ**: *i.e.* along the valley of the Asopus. — **ἐς Τάναγραν**: *into the territory of Tanagra*. See on l. 15; 102. 19; 106. 8; ii. 18. 2. — **οἱ ἐκ τῆς πόλεως Ἀθηναῖοι**: proleptic, as c. 79. 4 τοὺς ἐκ τῆς νήσου. See on c. 5. 1. — 12. **Ἴππονίκου**: son of Callias, head of the well-known aristocratic and wealthy family, particulars of which are given by Boeckh, *P. E.* p. 623 ff., and Welzel, *Kallias* (Gymn.-Progr. Breslau, 1888). His daughter Hipparete was the wife of Alcibiades. — 13. **Εὐρυμέδοντος**: see on c. 80. 10. — **ἀπὸ σημεῖου**: implying that the action was concerted. Cf. ii. 90. 18.

15. **ἐν τῇ Τανάγρα**: *i.e.* in the territory of Tanagra. Cl. wrote ἐν τῇ

Ταναγραία, on the ground that, with ἐδήρουν καὶ ἐνηυλίσαντο, ἐν with the name of the city is inadmissible. But the Vulg., which corresponds exactly to ἐς Τάναγραν above (11), is sufficiently supported by such passages as ii. 31. 6 τοὺς ἐκ τῆς πόλεως πανστρατιᾷ ἐν Μεγάρους ὄντας, iv. 5. 4 ὁ στρατὸς ἔτι ἐν ταῖς Ἀθήναις ὢν, v. 55. 1 καθ' ὃν χρόνον ἐν τῇ Ἐπιδαύρῳ οἱ Ἀργεῖοι ἦσαν. Cf. also c. 67. 13; i. 100. 15; iv. 118. 16; v. 58. 7; vii. i. 18. — 16. **τῇ ὑστεραία μάχῃ**: the adj. is always fem. in Thuc., and most freq. signifies the following *day*, though *ἡμέρα* is never expressed. It accords best with the context to construe it independently here, and not with μάχῃ. But see on i. 44. 4 and Herbst, *Gegen Cobet*, p. 34. — **μάχῃ κρατήσαντες**: *κρατεῖν* takes the acc. in Thuc. when joined with μάχῃ or μαχόμενος (c. 103. 15; i. 108. 18; ii. 39. 14; iv. 67. 29), or, more rarely, when the connexion clearly implies this (c. 99. 3; ii. 39. 18); otherwise always with the gen. See on i. 108. 19. — 18. **καὶ ὄπλα λαβόντες καὶ τροπαῖον στήσαντες**: the first καὶ does not connect what follows with κρατήσαντες, when they had con-

τες ἀνεχώρησαν. οἱ μὲν ἐς τὴν πόλιν, οἱ δὲ ἐπὶ τὰς ναῦς.
 20 καὶ παραπλεύσας ὁ Νικίας ταῖς ἐξήκοντα ναυσὶ τῆς ὁ
 Λοκρίδος τὰ ἐπιθαλάσσια ἔτεμε καὶ ἀνεχώρησεν ἐπ' οἴκου.
 92 Ἐπὸ δὲ τὸν χρόνον τοῦτον Λακεδαιμόνιοι Ἡράκλειαν ἰ
 τὴν ἐν Τραχινίοις ἀποικίαν καθίσταντο ἀπὸ τοιαύσδε

quered, but the two co-ord. λαβόντες and στήσαντες (both . . . and). That the Athenians did not retire without the usual tokens of victory is emphasized. — ὄπλα λαβόντες: *sc.* of the slain or of those who had lost their arms, as in c. 103. 15; vii. 45. 5. — 20. παραπλεύσας . . . ἔτεμε: *cf.* c. 7. 6 παραπλεύσαι αἱ νῆες τῆς Λακωνικῆς τὰ ἐπιθαλάσσια χωρία ἐπὶ ῥῆσαν. παραπλεύσας, sailing along the coast. See on c. 7. 6. — τῆς Λοκρίδος: *i.e.* Eastern Locris. The terms Λοκροί and Λοκρίς seem to refer in Thuc., without further designation, to the Eastern or Opuntian and Epimenidian Locrians, unless the context fixes the reference to the Ozolian or Epizephyrian Locrians. See on ii. 9. 8.

92. *The Lacedaemonians, for the protection of the Trachinians and Dorians, re-found the Trachinian Heraclea in the territory of Malis.*

1. τὸν χρόνον τοῦτον: as viii. 78. 1. Cl. wrote, with Vat., τοῦτον τὸν χρόνον (*cf.* viii. 63. 9). The episode in this and the following chapter, which interrupts the narrative begun at c. 91, is inserted here because the re-settlement of Heraclea occurred without doubt immediately after the withdrawal of Nicias from the Loerian coast. — 2. τὴν ἐν Τραχινίοις ἀποικίαν καθίσταντο: Τραχινίοις seems to be the correct form. *Cf.* τὰς ἐν

Παρρασίους πόλεις, v. 33. 11; ἐν Βοιωτοῖς or ἐν τοῖς Βοιωτοῖς, c. 87. 10; i. 107. 18; iv. 89. 3; 108. 24; ἐν Χαλκιδεύσιν, i. 65. 9; ii. 101. 25. Most, and nearly all good, Mss. have Τραχινίαις, which Bernhardt (*Syntax*, p. 64) considers a secondary form of Τραχίς, and Cl. as a local name borrowed from the Τραχίνια πέτραι ("precipitate cliffs"), at whose foot the old Trachis lay (see Hdt. vii. 198. 7; Bursian i. p. 94). But neither view is probable. The reading of Laur., Τραχινία, would be acceptable in itself (*cf.* Diod. xv. 57. 2); only it would be difficult to explain how the vulg. originated from it. Against the conjectures Τραχινία ἐς and Τραχίνι ἐς, Pp. rightly objects that one would expect as obj. of ἐς ἀποικίαν καθίσταντο, not Ἡράκλειαν, but Τραχίνα, the name of the old city, as well as of the district. The fact that all the Mss. agree in ἐν Τραχίνι in the four other passages where the name of the city occurs (Ἡράκλεια ἢ ἐν Τραχίνι, c. 100. 8; iv. 78. 3; v. 12. 4; Ἡρακλεῶται οἱ ἐν Τραχίνι, v. 51. 1), does not exclude the assumption here of a slightly different designation of the city. — ἀποικίαν καθίσταντο: established as their colony. *Cf.* the pass. καθίστασθαι, l. 14; 93. 3; v. 51. 6. On the significance of the whole enterprise, see Curtius, *Hist. of Greece*, iii. p. 135. — καθίσταντο: the intro-

γνώμης · Μηλιῆς οἱ ξύμπαντες εἰσὶ μὲν τρία μέρη, Παρ- 2
 αῖλοι, Ἰερῆς, Τραχίνιοι · τούτων δὲ οἱ Τραχίνιοι πολέμα
 5 ἐφθαρμένοι ὑπὸ Οἰταίων ὁμόρων ὄντων, τὸ πρῶτον μελ-
 λήσαντες Ἀθηναίους προσθεῖναι σφᾶς αὐτούς, δείσαντες
 δὲ μὴ οὐ σφίσι πιστοὶ ὦσι, πέμπουσιν ἐς Λακεδαίμονα,
 ἐλόμενοι πρεσβευτήν Τεισαμενόν. ξυνεπρεσβεύοντο δὲ 3
 αὐτοῖς καὶ Δωριῆς ἡ μητρόπολις τῶν Λακεδαιμονίων,
 10 τῶν αὐτῶν δεόμενοι · ὑπὸ γὰρ τῶν Οἰταίων καὶ αὐτοὶ
 ἐφθείροντο. ἀκούσαντες δὲ οἱ Λακεδαιμόνιοι γνώμην 4
 εἶχον τὴν ἀποικίαν ἐκπέμπειν, τοῖς τε Τραχινίοις βουλό-
 μενοι καὶ τοῖς Δωριεῦσι τιμωρεῖν. καὶ ἅμα τοῦ πρὸς
 Ἀθηναίους πολέμου καλῶς αὐτοῖς ἐδόκει ἡ πόλις καθί-
 15 στασθαι · ἐπὶ τε γὰρ τῇ Εὐβοίᾳ ναυτικὸν παρασκευα-

ductory impf. of the whole; the details follow, from § 5 on, in aors. See on c. 107. 15.—**ἀπὸ τοιαύδε**: the following clause, as usual in Thuc., is without γάρ. See on i. 89. 2.

3. **Μηλιῆς οἱ ξύμπαντες κτέ.**: of the Malians all together there are three parts. Cf. Caes. B. G. i. 1. 1. The natural position of μὲν would be after Μηλιῆς.—4. **Ἰερῆς**: both name and place uncertain. See Bursian i. p. 95 f. Steph. Byz. mentions Ἰρά, with the gentle noun Ἰριεύς, as a πόλις Μαλιῶν.—5. **Οἰταίων**: here, l. 10, and viii. 3. 4, as well as Hdt. vii. 217. 4; Xen. Hell. i. 2. 18, etc., mentioned as an independent mountain tribe. See Niebuhr, Vortr. ü. A. L. u. V.-K. p. 173, and Weil, Hermes vii. p. 380 ff.—**τὸ πρῶτον μελλήσαντες**: having been at first about —.—6. **προσθεῖναι σφᾶς αὐτούς**: with the dat. also viii. 46. 29; 50. 16.—8. **Τεισαμενόν**: not Τεισαμενόν of the Mss., acc. to the con-

stant usage of inscriptions. See St. Qu. Gr.² p. 38; Meisterhans,² p. 41. On the accent, see Goettling, p. 199.

9. **Δωριῆς**: applied to both district and inhabitants; hence the appos. ἡ μητρόπολις, as in i. 107. 4. Cf. Hdt. viii. 31. 7. ἡ μητρόπολις τῶν Λακεδαιμονίων distinguishes the Dorians here meant from the Δωριῆς Καρσι πρόσοικοι (ii. 9. 16), and from the Dorians as a race.

11. **γνώμην εἶχον**: determined, with the inf., as in c. 31. 11; ii. 86. 17, 19; iv. 125. 20; viii. 44. 2.—13. **καὶ ἅμα . . . καθίστασθαι**: and at the same time the city seemed to be conveniently situated for the war against Athens.—**τοῦ πρὸς Ἀθηναίους πολέμου**: governed by καλῶς καθίστασθαι. Cf. i. 36. 11; 75. 3. See on 17 below.—14. **ἡ πόλις**: i. e. the colony to be planted; hence the inf. pres. pass., as in c. 93. 3. Cf. also v. 51. 5 εὐθὺς καθισταμένη τῇ πόλει.—15. **ἐπὶ τε γὰρ . . . χρησίμως ἕξεν**: the two

σθῆναι ἄν. ὥστ' ἐκ βραχέος τὴν διάβασιν γίνεσθαι, τῆς
 τε ἐπὶ Θράκης παρόδου χρησίμως ἔξειν. τό τε ξύμπαν
 ὄρμητο τὸ χωρίον κτίζειν. πρῶτον μὲν οὖν ἐν Δελφοῖς 5
 τὸν θεὸν ἐπήρουντο, κελεύοντος δὲ ἐξέπεμψαν τοὺς οἰκή-
 20 τoras αὐτῶν τε καὶ τῶν περιοίκων, καὶ τῶν ἄλλων Ἑλ-
 λήνων τὸν βουλόμενον ἐκέλευον ἔπεσθαι πλὴν Ἴωνων
 καὶ Ἀχαιῶν καὶ ἔστιν ὧν ἄλλων ἔθνῶν. οἰκισταὶ δὲ τρεῖς
 Λακεδαιμονίων ἡγήσαντο, Λέων καὶ Ἀλκίδας καὶ Δα-

reasons explanatory of τοῦ πρὸς Ἀθη-
 ναίους καλῶς καθίστασθαι, co-ordinated
 by τε, τε, to which is added, by
 way of summing up, τό τε ξύμπαν. . .
 κτίζειν. — ἐπὶ τῇ Εὐβοίᾳ: against
 Euboea. For the force of the prep.,
 see on c. 13. 18. Cf. c. 93. 2, 7; v.
 51. 4. — 16. ὥστε. . . γίνεσθαι: cf.
 c. 93. 3. — τῆς ἐπὶ Θράκης παρόδου:
 const. with χρησίμως ἔξειν. G. 1092,
 H. 757 a; Kühn. 419, 5. See on i.
 22. 13. ἡ πάροδος, the march along
 the coast, as iv. 82. 3. Cf. iv. 78.
 § 1; v. 12. § 1. The minds of the
 Lacedaemonians were already turned,
 for Athens's hurt, toward Thrace.
 Cf. iv. 78 ff. — 17. τό τε ξύμπαν: see
 on c. 40. 16. — 18. ὄρμητο: were
 eager. Cf. ii. 59. 6; iv. 27. 21; 29.
 8; v. 29. 21; vi. 6. 3; viii. 73. 15.

ἐν Δελφοῖς: as to the influence of
 the Delphic oracle on Hellenic colo-
 nization, see Curtius, *Hist. of Greece*,
 ii. p. 37 ff. — 19. κελεύοντος: sc. αὐτοῦ.
 The subj. is not expressed, as in viii.
 6. 23. See on i. 2. 8. Jow. calls atten-
 tion to the fact that 'in this instance
 the god is stated to give his sanction
 to an enterprise which ends in com-
 plete failure.' — τοὺς οἰκήτορας αὐτῶν
 τε καὶ τῶν περιοίκων: the settlers who

belonged to themselves and to the Pe-
 rioeci. Cf. c. 93. 12 οἱ ἄρχοντες αὐτῶν
 τῶν Λακεδαιμονίων, and c. 109. 12 μετὰ
 τῶν ξυστρατήγων Ἀκαρνάνων. — 20. τῶν
 περιοίκων: i.e. the old inhabitants,
 chiefly of Achaean stock, who had
 been reduced to a condition of de-
 pendence (not slavery) by the Dorians.
 See Müller, *Dor.* Book III. p. 16 ff.
 Cf. i. 101. 6. — 21. τὸν βουλόμενον
 ἐκέλευον ἔπεσθαι: cf. i. 26. 3. — πλὴν
 Ἴωνων καὶ Ἀχαιῶν: the Ionians were
 excepted on account of the difference
 of race, but the Achaeans, in spite of
 their federal relations (see on ii. 9. 7),
 from political aversion. See Curtius,
Pelop. i. p. 415. The same will apply
 also to the ἄλλα ἔθνη that are not
 named. — 22. ἔστιν ὧν: G. 1029;
 H. 998. Cf. vi. 88. 34; vii. 11. 7. —
 ἔθνῶν: used even of small states, but
 always with regard to race individu-
 ality. Cf. vi. 6. 1; vii. 58. 8. In
 Xen. *Hell.* i. 2. 18 those inhabitants
 of the new city who had previously
 occupied the district are called Ἀχαιοὶ
 in contrast with the ἑπιοικοί. — τρεῖς:
 the number three, as often in impor-
 tant undertakings of the Lacedaemo-
 nians, c. 100. 3; iv. 132. 13; v. 12. 2.
 — 23. Ἀλκίδας: without doubt the

μάγων. καταστάντες δὲ ἐτείχισαν τὴν πόλιν ἐκ καινῆς, 6
 25 ἣ νῦν Ἑράκλεια καλεῖται, ἀπέχουσα Θερμοπυλῶν στα-
 δίους μάλιστα τεσσαράκοντα, τῆς δὲ θαλάσσης εἴκοσι,
 νεώριά τε παρεσκευάζοντο καὶ εἶρξαν τὸ κατὰ Θερμο-
 πύλας κατ' αὐτὸ τὸ στενόν, ὅπως εὐφύλακτα αὐτοῖς εἶη.
 93 οἱ δὲ Ἀθηναῖοι τῆς πόλεως ταύτης ξυνοικιζομένης 1
 τὸ πρῶτον ἔδεισαν τε καὶ ἐνόμισαν ἐπὶ τῇ Εὐβοίᾳ
 μάλιστα καθίστασθαι, ὅτι βραχύς ἐστιν ὁ διάπλους πρὸς
 τὸ Κήναιον τῆς Εὐβοίας. ἔπειτα μέντοι παρὰ δόξαν
 5 αὐτοῖς ἀπέβη· οὐ γὰρ ἐγένετο ἀπ' αὐτῆς δεινὸν οὐδέν.

nauarch already mentioned, c. 16, 26, 31, 76, 80. § 2.

24. **καταστάντες**: *having established themselves*, abs. with *ἐτείχισαν τὴν πόλιν*, as with *ἐμάχοντο*, i. 49. 10; with *ἐπολέμουν*, i. 59. 7; v. 4. 15. See on c. 86. 19. — **ἐκ καινῆς**: *anew*. Cf. *ἐκ νέης*, Hdt. i. 60. 6. For similar ellipses, see on i. 14. 15. Kr. *Spr.* 43, 3, 8. The new town was built on the site of the old. Cf. Strabo ix. 4. 13 Ἑράκλεια ἢ Τραχίν καλουμένη πρότερον, Λακεδαιμονίων κτίσμα. Acc. to tradition, Trachis had been founded by Heracles, hence the new name. — 25. **ἀπέχουσα**: the partic. construed with the rel., rather than with the main clause. — 27. **εἶρξαν τὸ κατὰ Θερμοπύλας**: *they closed the side toward* (the approach from) *Thermopylae*, i.e. they repaired the old fortifications, which, acc. to Hdt. vii. 176. 19 ff., the Phocians had built as a protection against the Thessalians, and which Leonidas used in his struggle with the Persians (Hdt. vii. 208, 223, 225). *εἶργειν*, which usually has a personal obj. in Thuc., is here construed as in c. 18. 21; viii.

40. 6; Hom. η 88. τὸ κατὰ Θερμοπύλας as τὸ ἐκ τῆς ἠπείρου, c. 51. 13. See App. — 28. **εὐφύλακτα**: cf. viii. 55. 8 *εὐφύλακτότερα*. For the use of the neut. pl. of the adj., see on c. 16. 10; i. 7. 2.

93. *The new colony falls into a decline, owing to the hostility of its neighbours and the bad administration of the Lacedaemonians.*

1. **ξυνοικιζομένης**: rare use of the compound instead of the simple *οικιζομένης*. Bl. compares Eur. *Hec.* 1138 f.,

ἔδεισα μὴ σοὶ πολέμιος ληφθεὶς ὁ παῖς
 Τροίαν ἀθρόοισι καὶ ξυνοικίσει πάλιν.

Cl. thinks that the compound is used on account of the various nationalities represented, c. 92. § 5. — 3. **καθίστασθαι**: cf. c. 92. 14. — **βραχύς ἐστιν** . . . **Εὐβοίας**: cf. c. 92. 16. — 4. **τὸ Κήναιον**: the N. W. promontory of the island. See Bursian ii. p. 401. — 5. **ἀπέβη**: only here impers., elsewhere with general subj., as οὐδέν ἀπέβαιεν αὐτοῖς ὦν προσεδέχοντο, c. 26. 15. Cf. iv. 104. 10. Here the subj. to

αἴτιον δὲ ἦν· οἳ τε Θεσσαλοὶ ἐν δυνάμει ὄντες τῶν ταύτη 2
 χωρίων καὶ ὦν ἐπὶ τῇ γῆ ἐκτίζετο, φοβούμενοι μὴ σφίσι
 μεγάλη ἰσχύϊ παροικῶσιν. ἔφθειρον καὶ διὰ παντὸς ἐπο-
 λέμουν ἀνθρώποις νεοκαταστάτοις, ἕως ἐξετρήχωσαν
 10 γενομένους τὸ πρῶτον καὶ πάνυ πολλούς (πᾶς γὰρ τις

be understood from the context is τὸ τὴν πόλιν καθιστασθαι. — ἀπ' αὐτῆς : i.e. τῆς πόλεως ταύτης.

6. αἴτιον δὲ ἦν· οἳ τε Θεσσαλοὶ κτέ. : instead of a ὅτι clause, as in ii. 65. 31, or a partic. sent., as in iv. 26. 14; viii. 9. 12, the explanatory clause is added without connective, as in ii. 50. 7 after τεκμήριον δέ. Cf. Dem. viii. 32 αἴτιον δὲ τούτων, παρεσκευάκασιν ὑμᾶς, xviii. 108 τὸ αἴτιον, ἐν τοῖς πένησιν ἦν τὸ λειτουργεῖν. Hence it is not necessary, with Cobet *ad Hyper.*² p. 43, to write οἳ γὰρ for οἳ τε, nor indeed to bracket ἦν. For the analogy of the elliptical const. of τεκμήριον or μαρτύριον δέ (see on i. 8. 3) is not necessarily to be transferred to αἴτιον, which Thuc. construes with ἦν in i. 11. 1; ii. 65. 31; iv. 26. 14, and with ἐγένετο in viii. 9. 11, although the verb is omitted in c. 82. 53. — οἳ τε Θεσσαλοὶ : το τε answers irregularly οὐ μέντοι ἥκιστα in l. 12. Thuc. had in mind from the start, doubtless, the two chief points of the αἴτιον, — hostile neighbours and the bad administration of the Lacedaemonian governors. Between τε and καί, there is, therefore, no connexion. — ἐν δυνάμει ὄντες τῶν ταύτη χωρίων : who were predominant in that region. With this unusual expression, cf. Plato *Rep.* 328 c εἰ μὲν γὰρ ἐγὼ ἔτι ἐν δυνάμει ἦν τοῦ βραδίως πορεύεσθαι πρὸς τὸ ἄστυ. — 7. καὶ ὦν . . . ἐκτίζετο : sc.

ἡ πόλις, this clause also explanatory of οἳ Θεσσαλοὶ, and against whose territory it was being founded. Kr. took καὶ ὦν, with the Schol., in the sense of κακέϊνοι ὦν, i.e. as a second subject. But acc. to v. 51. 1 ff., there can be no doubt that, along with the Aenianians, Dolopians, and Malians, the Thessalians also considered themselves threatened by the new city : Ἡρακλεῶται μάχῃ ἐγένετο πρὸς Αἰνιᾶνας καὶ Δόλοπας καὶ Μηλιᾶς καὶ Θεσσαλῶν τινὰς· προσοικούντα γὰρ τὰ ἔθνη ταῦτα τῇ πόλει πολέμα ἦν· οὐ γὰρ ἐπ' ἄλλη τινὲ γῆ ἢ τῇ τούτων τὸ χωρίον ἐτευχίσθη. Besides, after emphasizing the predominant position of the Thessalians in those regions, there would be little reason in referring still to the hostility of the little tribes of Aenianians, Dolopians, Malians, Oetaeans (v. 51. 2; viii. 3. 4 ff.), even though these tribes, as is clear from ii. 101. § 2, were not all actually ὑπήκοοι to the Thessalians. — ἐπὶ τῇ γῆ : see on c. 92. 15. — 8. παροικῶσιν : sc. οἳ Ἡρακλεῶται. — διὰ παντός : continually, of time as usual. See on i. 38. 2. — 9. νεοκαταστάτοις : not found elsewhere except in late writers Cf. νεόκτιστος, c. 100. 9. — ἐξετρήχωσαν : as in vii. 48. 11; elsewhere only in late writers. The simple verb occurs in i. 126. 24; iv. 60. 13; vii. 28. 23. — 10. καὶ πάνυ πολλούς : Diod., xii. 59, gives the number as 4000

Λακεδαιμονίων οικιζόντων θαρσαλέως ἦει, βέβαιον νομίζων τὴν πόλιν)· οὐ μέντοι ἦκιστα οἱ ἄρχοντες αὐτῶν : τῶν Λακεδαιμονίων οἱ ἀφικνούμενοι τὰ πράγματά τε ἔφθειρον καὶ ἐς ὀλιγανθρωπίαν κατέστησαν, ἐκφοβήσαν-
 15 τες τοὺς πολλοὺς χαλεπῶς τε καὶ ἔστιν ἃ οὐ καλῶς ἐξηγούμενοι, ὥστε ῥᾶον ἤδη αὐτῶν οἱ πρόσοικοι ἐπεκράτου.

94 Τοῦ δ' αὐτοῦ θέρους, καὶ περὶ τὸν αὐτὸν χρόνον 1 ὃν ἐν τῇ Μήλῳ οἱ Ἴ�θηναῖοι κατείχοντο, καὶ οἱ ἀπὸ τῶν τριάκοντα νεῶν Ἀθηναῖοι περὶ Πελοπόννησον ὄντες πρῶτον ἐν Ἐλλομενῷ τῆς Λευκαδίας φρουροὺς τινὰς λο-

Peloponnesians and 6000 other Hellenes. — πᾶς τις : see on c. 13. 33. —

11. Λακεδαιμονίων οικιζόντων : "since the Lacedaemonians were the colonizers."

12. οἱ ἄρχοντες αὐτῶν τῶν Λακεδαιμονίων : for the expression, see on c. 92. 19; for the matter, cf. v. 51. § 2; 52. § 1. St. compares these governors with the ἐπιδημιουργοί, whom Potidaea received from her mother-city, Corinth, i. 56. 8. — 13. ἀφικνούμενοι : placed after in apposition, as i. 95. 11 τῶν Ἑλλήνων τῶν ἀφικνουμένων. — 14. κατέστησαν : sc. τὴν πόλιν. — 15. χαλεπῶς . . . οὐ καλῶς : cf. the example of Hegesippidas, v. 52. § 1. χαλεπῶς, oppressively, as in c. 46. 22. For ἔστιν ἃ, see on c. 92. 22. ἃ is cognate acc., as in c. 55. 13. — ἐξηγούμενοι : abs., exercising supremacy, as in i. 76. 3; 95. 26; ii. 65. 17.

94. Demosthenes with thirty ships first attacks Leucas; but is persuaded by the Messenians to turn against Aetolia.

(On this and the following chapters, cf. Diod. xii. 60.)

1. καὶ περὶ τὸν αὐτὸν χρόνον κτέ. : this reference to c. 91. § 3 is the more necessary because the episode of the two preceding chaps. (see on c. 92. 1) has reached a point of time considerably in advance. — 2. κατείχοντο : as in ii. 86. 2, and referring to the vain attempt of c. 91. § 2, 3. — οἱ ἀπὸ τῶν τριάκοντα νεῶν : see on c. 90. 12. — 3. τῶν τριάκοντα νεῶν : cf. c. 91. 1. — περὶ Πελοπόννησον ὄντες : placed after the noun, without article. Cf. i. 51. 11; ii. 31. 4; 100. 8. G. 968. — 4. ἐν Ἐλλομενῷ : so, not Ἐλλομένῳ with the Mss., acc. to the analogy of Ὀρχομενός. See St. Qu. Gr.² p. 33 f. Acc. to Dodwell, *Classical Tour*, ii. p. 49, this place still retains its ancient name (Llomeno, identical with Ἐλλόμενος), and is situated on the east coast of Leucadia, a little inland. But as the name occurs nowhere else in the ancient writers, Forchhammer (*Hellenica*, p. 102) conjectures ἐν Κλυμένῳ, the real name being preserved in Klimeno, situated on a bay on the east coast of S. Maura. So also Leake; and Kiepert has adopted this form. But see Bursian i. p. 117.

- 5 χήσαντες διέφθειραν. ἔπειτα ὕστερον ἐπὶ Λευκάδα μείζουσι στόλῳ ἦλθον. Ἀκαρνᾶσί τε πᾶσιν. οἱ πανδημεὶ πλὴν Οἰνιαδῶν ξυνέσποντο, καὶ Ζακυνθίοις καὶ Κεφαλλῆσι καὶ Κερκυραίων πεντεκαίδεκα ναυσί. καὶ οἱ μὲν Λευκάδοιοι τῆς τε ἔξω γῆς δηουμένης καὶ τῆς ἐντὸς τοῦ ἰσθμοῦ,
- 10 ἐν ᾗ καὶ ἡ Λευκάς ἐστι καὶ τὸ ἱερόν τοῦ Ἀπόλλωνος, πλήθει βιαζόμενοι ἡσύχαζον· οἱ δὲ Ἀκαρνᾶνες ἡξίουσαν Δημοσθένην τὸν στρατηγὸν τῶν Ἀθηναίων ἀποτειχίζουσαν αὐτούς. νομίζοντες ῥαδίως τ' ἂν ἐκπολιορκῆσαι πόλεώς τε αἰεὶ σφίσι πολεμίας ἀπαλλαγῆναι. Δημοσθένης δ' ἀνα-
- 15 πείθεται κατὰ τὸν χρόνον τοῦτον ὑπὸ Μεσσηνίων ὡς καλὸν αὐτῷ στρατιᾶς τοσαύτης ξυνειλεγμένης Αἰτωλοῖς ἐπιθέσθαι, Ναυπάκτῳ τε πολεμίους οὔσι, καὶ ἦν κρατήσῃ

— τῆς Λευκαδίας: Thuc. uses the form *Λευκαδία* of the territory of the Leucadians, which, acc. to what follows, included, besides the peninsula (see on c. 81. 3), also a part of the neighbouring mainland. Cf. iv. 42. 17; viii. 13. 3. — φρουρούς τινάς: cf. c. 7. 16; iv. 42. 17. — λοχῆσαντες διέφθειραν: as in i. 65. 10. — 5. ἔπειτα ὕστερον: as in ii. 9. 7; v. 61. 15; vi. 66. 14; 88. 54; vii. 82. 7. — ἐπὶ Λευκάδα: against the city of *Leucas*, which was situated on the peninsula near the isthmus (cf. i. 10). — 6. Ἀκαρνᾶσί τε πᾶσιν: as to the omission of the art., see on c. 66. 3; ii. 9. § 2. — πλὴν Οἰνιαδῶν: cf. ii. 102. 10.

9. ἔξω: sc. τοῦ ἰσθμοῦ. See on c. 81. 3. — 10. τὸ ἱερόν τοῦ Ἀπόλλωνος: this sanctuary was on the promontory of *Leucas*, the southernmost point of the peninsula. — 11. πλήθει βιαζόμενοι: forced by superior numbers, the cause of ἡσύχαζον. — 12.

Δημοσθένην: see on c. 91. 2. — ἀποτειχίζουσαν αὐτούς: to wall them off, i.e. τοὺς Λευκαδίουσ. That a complete circumvallation is meant (cf. i. 65. 2; vii. 1. 4; viii. 26. 20), is clear from c. 95. 12 διὰ τῆς Λευκάδος τὴν οὐ περιτειχισιν.

14. ἀναπείθεται: stronger term than the simple verb. Cf. c. 70. 23, and see on i. 84. 10. — 15. ὑπὸ Μεσσηνίων: sc. τῶν ἐν Ναυπάκτῳ. Cf. c. 107. 5; ii. 25. 22; iv. 9. 8; v. 35. 31. — ὡς καλὸν αὐτῷ: sc. ἐστίν. Cf. Plato *Rep.* p. 327 c ἦν πείσωμεν ὑμᾶς ὡς χρὴ ἡμᾶς ἀφεῖραι. πείθειν with inf. means persuade to do something; with ὡς, convince, induce to believe, that. Kr. *Spr.* 65, 1, 4. — 16. ξυνειλεγμένης: note the force of the perf. partic., already collected, and not just with a view to the ἐπιθέσθαι. GMT. 142. — 17. Ναυπάκτῳ τε . . . οὔσι, καὶ . . . προσπολήσειν: the two motives (co-ord. by τε, καὶ) for the attack on the Aetolians

αὐτῶν, ῥαδίως καὶ τὸ ἄλλο ἡπειρωτικὸν τὸ ταύτη Ἀθη-
 ναίοις προσποιήσιν. τὸ γὰρ ἔθνος μέγα μὲν εἶναι τὸ 4
 20 τῶν Αἰτωλῶν καὶ μάχιμον, οἰκοῦν δὲ κατὰ κόμας ἀτει-
 χίστους, καὶ ταύτας διὰ πολλοῦ, καὶ σκευῇ ψιλῇ χρώμε-
 νον οὐ χαλεπὸν ἀπέφαινον, πρὶν ξυμβοηθῆσαι, κατα-
 στραφῆναι. ἐπιχειρεῖν δ' ἐκέλευον πρῶτον μὲν Ἄποδω- 5
 τοῖς, ἔπειτα δὲ Ὀφιονεῦσι, καὶ μετὰ τούτους Εὐρυτᾶσιν,
 25 ὅπερ μέγιστον μέρος ἐστὶ τῶν Αἰτωλῶν, ἀγνωστότατοι
 δὲ γλῶσσαν καὶ ὠμοφάγοι εἰσίν, ὡς λέγονται· τού-
 των γὰρ ληφθέντων ῥαδίως καὶ τᾶλλα προσχωρήσιν.
 95 ὁ δὲ τῶν Μεσσηνίων χάριτι πεισθεῖς καὶ μάλιστα 1

stand in different grammatical rela-
 tions to the main clause. For similar
 irregularities of const., cf. i. 129. 5;
 ii. 5. 21; iv. 3. 19, and see on i. 16. 2.
προσποιήσιν and the following inf.
 depend on *ἀναπίθεται*, or some verb
 like *ἔλεγον* to be supplied from it.
 Kr. *Spr.* 65, 11, 7; Kühn. 593, x. 1.—
 18. τὸ ἄλλο ἡπειρωτικὸν τὸ ταύτη: i.e.
 all the Lacedaemonian allies on this
 coast, as the Ambraciots, Oeniadae,
 Leucadians, etc.

20. κατὰ κόμας: cf. i. 5. 7; io. 12.
 —21. διὰ πολλοῦ: far apart. Cf.
 διὰ τοσούτου, ii. 29. 17; δι' ὀλίγου, ii.
 89. 41; δι' ἐλάσσονος, vi. 75. 3; vii. 4.
 19. οὔσας is omitted, as ὦν in ii. 29.
 19 βασιλεὺς πρῶτος ἐν κράτει.—σκευῇ:
 as in i. 8. 6, the equipment, dress,
 etc., of individuals. See on i. 2. 12.—
 22. οὐ χαλεπὸν ἀπέφαινον: χαλεπὸν
 pred. without ὄν, as is often the case
 with adjs. after ὄραν. Cf. ii. 45. 2;
 iv. 24. 8; 25. 14; viii. 16. 8.—χαλε-
 πὸν καταστραφῆναι: the less usual
 pass. inf. after an adj., as ἀπρεπῆ
 λεχθῆναι, ii. 36. 19; λόγον προσήκοντα

ῥηθῆναι, Plato *Legg.* 751 b; κάλλιστος
 ὀφθῆναι, Plut. *Dem.* 16. See on c.
 40. 8.

23. Ἄποδωτοῖς: the accent acc. to
 Steph. Byz. s.v. See St. *Qu. Gr.* 2 p.
 34. The Aetolian tribes here named
 dwelt in the so-called Αἰτωλία ἐπί-
 κτητος, above Naupactus.—25. ὅπερ:
 assimilated to the pred. II. 631;
 Kr. *Spr.* 61, 7, 8.—ἀγνωστότατοι
 γλῶσσαν: because they had remained
 semi-barbarians (οὐκ ἔχοντες τὴν διά-
 λεκτον εὐκόλον γνωσθῆναι, Schol.). Cf.
 Polyb. xviii. 5 Αἰτωλῶν οὐκ εἰσίν Ἕλλη-
 νες οἱ πλείστοι.—26. ὠμοφάγοι: Nie-
 buhr (*Vortr.* etc. p. 138) refers this to
 the custom of eating flesh smoked or
 dried. Regarding the Aetolians, cf.
 also i. 5. § 3.—27. ῥαδίως . . . προσ-
 χωρήσιν: as viii. 25. 28. The inf.
 depends on *ἔλεγον* to be supplied from
ἐκέλευον. See on *προσποιήσιν* above.

95. Having been joined by the
 Messenians, Cephallenians, and Za-
 cynthians, Demosthenes advances into
 the interior.

1. τῶν Μεσσηνίων χάριτι πεισθεῖς:

νομίσας ἄνευ τῆς τῶν Ἀθηναίων δυνάμεως τοῖς ἡπει-
 ρώταις ξυμμάχοις μετὰ τῶν Αἰτωλῶν δύνασθαι ἄν
 κατὰ γῆν ἐλθεῖν ἐπὶ Βοιωτοὺς διὰ Λοκρῶν τῶν Ὀζολῶν
 5 ἐς Κυτίνιον τὸ Δωρικόν, ἐν δεξιᾷ ἔχων τὸν Παρνασσόν,
 ἕως καταβαίῃ ἐς Φωκέας, οἱ προθύμως ἐδόκουν κατὰ τὴν
 Ἀθηναίων αἰεὶ ποτε φιλίαν ξυστρατεύειν ἢ κἂν βία προσ-
 αχθῆναι (καὶ Φωκεῦσιν ἤδη ὄμορος ἢ Βοιωτία ἐστίν),

induced by regard for the Messenians, as vi. 11. 10 without *πεισθείς*. — 2. τοῖς ἡπειρώταις ξυμμάχοις: *with the continental allies*. Cf. i. 35. 21 ἡπειρώτιδος τῆς ξυμμαχίας διδομένης, and see on c. 103. 2. — 3. μετὰ τῶν Αἰτωλῶν: *in agreement (alliance) with the Aetolians*. Cf. c. 66. 7; vi. 86. 8. Dem. thought that the alliance of the Aetolians with Athens would enable him, with an army composed solely of continental allies, to attack Boeotia from the west. With this view, the sent. offers no difficulty, and hence there is no occasion for bracketing, with St., μετὰ τῶν Αἰτωλῶν, the most important words of the whole sent. — 4. ἐλθεῖν ἐπὶ Βοιωτοὺς: Demosthenes here first conceives the plan of attacking in the rear the most hated enemy of Athens, Boeotia. This plan is not now executed, owing to the failure of the attempt to subdue the Aetolians (c. 95. § 2–98), but is revived in another form in the eighth year of the war (iv. 76 f.), though without success (iv. 89). The goal (Boeotia) being named, the proposed route, through Locris, Doris, and along the northern slopes of Parnassus, is given in detail (though not accomplished), without doubt in order that the ex-

cellence of Demosthenes's plan might be recognized. — διὰ Λοκρῶν τῶν Ὀζολῶν: these Locrians were at that time allies of Athens. Cf. i. 17; 97. 7; 101. 2. See on ii. 9. 8. — 5. Κυτίνιον: at the northern outlet of the pass leading from the plain of Amphissa in Locris into the valley of the river Pindus. See Bursian i. p. 155; Lolling, *Mitt. d. arch. Inst. in Athen* ix. p. 313 ff. — 6. ἕως καταβαίῃ: donec descenderet. For the opt., see GMT. 613, 4; H. 921. b. — κατὰ τὴν φιλίαν: the Phocians, though mentioned among the Lacedaemonian allies, ii. 9. 8, seem to have continued to favour the Athenians. — 7. αἰεὶ ποτε: expresses forcibly the continual existence of a state of things, esp. of a friendly or hostile relation. See on i. 13. 16; ii. 102. 10. — ξυστρατεύειν ἢ κἂν βία προσαχθῆναι: the pres. of a relation confidently looked forward to as enduring, as i. 20, ὡφελια ἐδόκουν εἶναι, the aor. with ἄν of a case possible, but hardly to be expected. So Cl. and Steup explain, but it would seem better to write, with St., ξυστρατεύσειν. See *Qu. Gr.*² p. 11. — 8. ἤδη: local, as in ii. 96. 17; viii. 101. 15; Eur. *Hipp.* 1200 πρὸς πόντον ἤδη κειμένη Σαρωνικόν.

ἄρας οὖν ξύμπαντι τῷ στρατεύματι ἀπὸ τῆς Λευκάδος
 10 ἀκόντων Ἀκαρνάνων παρέπλευσεν ἐς Σόλλιον. κοινώσας 2
 δὲ τὴν ἐπίνοιαν τοῖς Ἀκαρνᾶσιν, ὡς οὐ προσεδέξαντο διὰ
 τῆς Λευκάδος τὴν οὐ περιτείχισιν, αὐτὸς τῇ λοιπῇ στρα-
 τιᾷ, Κεφαλλῆσι καὶ Μεσσηνίοις καὶ Ζακυνθίοις καὶ Ἀθη-
 ναίων τριακοσίοις τοῖς ἐπιβάταις τῶν σφετέρων νεῶν
 15 (αἱ γὰρ πεντεκαίδεκα τῶν Κερκυραίων ἀπῆλθον νῆες)
 ἐστράτευσεν ἐπ' Αἰτωλούς. ὠρμάτο δὲ ἐξ Οἰνεῶνος 3
 τῆς Λοκρίδος. οἱ δὲ Ὀζόλαι οὗτοι Λοκροὶ ξύμμαχοι
 ἦσαν, καὶ ἔδει αὐτοὺς πανστρατιᾷ ἀπαντῆσαι τοῖς Ἀθη-
 ναίοις ἐς τὴν μεσόγειαν· ὄντες γὰρ ὄμοροι τοῖς Αἰ-
 20 τωλοῖς καὶ ὁμόσκειοι μεγάλη ὠφελία ἐδόκουν εἶναι
 ζυστρατεύοντες μάχης τε ἐμπειρία τῆς ἐκείνων καὶ χω-
 96 ρίων. αὐλισάμενος δὲ τῷ στρατῷ ἐν τοῦ Διὸς τοῦ Νε- 1
 μείου τῷ ἱερῷ, ἐν ᾧ Ἡσίοδος ὁ ποιητῆς λέγεται ὑπὸ

Kühn. 499, 2. — 9. οὖν: resumes the narrative after the explanation and parenthesis. Cf. vi. 64. 13; vii. 6. 7; 42. 24. — 10. Σόλλιον: cf. ii. 30. 2. See Bursian i. p. 115.

11. οὐ προσεδέξαντο: *did not approve*. Cf. c. 15. 2; ii. 70. 10. — 12. τὴν οὐ περιτείχισιν: see on c. 94. 12. For the adv. qualifying the subst., see G. 952, 1; H. 600; Kühn. 461, 6; Kr. Spr. 50, 8, 4. Cf. i. 137. 29; v. 35. 6; 50. 17; vii. 34. 26; 44. 42. — 14. τριακοσίοις τοῖς ἐπιβάταις: on thirty triremes (c. 94. 3), as iv. 76. 2; ioi. 13 there are 400 on forty. 'In the Peloponnesian war only ten heavy-armed epibatae used to be put on board of a trireme.' Boeckh, *P. E.* p. 384. See on i. 49. 4. — 15. τῶν Κερκυραίων: cf. c. 94. 8.

16. Οἰνεῶνος: northeast of Naupactus, on or near the coast. Steph.

Byz. Οἰνεῶν, Λοκρίδος λιμὴν. Cf. c. 98. 17; io2. 4. See Bursian i. p. 148. — 17. ξύμμαχοι: cf. i. 3; ii. 9. 8. — 18. ἔδει αὐτοὺς κτέ.: *i.e.* acc. to agreement. Cf. c. 2. 7; ii. 5. 1; 92. 24; 95. 16; vi. 56. 11. — 19. ὄμοροι καὶ ὁμόσκειοι: connected as in ii. 96. 7. — 21. μάχης: *manner of fighting*, as in iv. 34. 15.

96. *All the Aetolian peoples unite to repel the invasion.*

1. αὐλισάμενος: doubtless after the first day's march. The temple of Nemean Zeus, in whose neighbourhood the troops first rested, was situated in Locris (possibly in the territory of Oeneon, Bursian i. p. 148), so that the enumeration of the days (l. 5 ff.) begins from the advance into Aetolia. — ἐν τοῦ Διὸς . . . τῷ ἱερῷ: for the order, see on c. 70. 16. — 2. λέγεται: for the particulars of

τῶν ταύτῃ ἀποθανεῖν, χρησθὲν αὐτῷ ἐν Νεμέᾳ τοῦτο
παθεῖν, ἅμα τῇ ἕξ ἄρας ἐπορεύετο ἐς τὴν Λιτωλίαν.
5 καὶ αἰρεῖ τῇ πρώτῃ ἡμέρᾳ Ποτιδανίαν καὶ τῇ δευ- 2
τέρᾳ Κροκύλειον καὶ τῇ τρίτῃ Τεῖχιον, ἔμενέ τε αὐτοῦ
καὶ τὴν λείαν ἐς Εὐπάλιον τῆς Λοκρίδος ἀπέπεμψε·
τὴν γὰρ γνώμην εἶχε τᾶλλα καταστρεψάμενος οὕτως ἐπὶ
᾽Οφιονέας, εἰ μὴ βούλοιντο ξυγχωρεῖν, ἐς Ναύπακτον ἐπ-
10 αναχωρήσας στρατεύσαι ὕστερον. τοὺς δὲ Λιτωλοὺς οὐκ 3
ἐλάνθανεν· αὕτη ἡ παρασκευὴ οὕτε ὅτε τὸ πρῶτον ἐπε-
βουλεύετο, ἐπειδὴ τε ὁ στρατὸς ἐσεβεβλήκει, πολλῇ χειρὶ

the tradition, cf. Plut. *Sept. Sap. Conv.* 19. See O. Friedl, *Die Sage vom Tode Hesiods (Fleckeisens Jahrb., Suppl. Bd. x. p. 233 ff.)*. — ὑπὸ τῶν ταύτῃ: const. with ἀποθανεῖν. Cf. c. 90. 8; i. 9. 10. — 3. χρησθὲν: neut. pass. partic. in acc. abs. GMT. 851; H. 973; Kr. *Spr.* 56, 9, 5. Cf. i. 140. 13; vii. 18. 14. The cause of this mention is doubtless Thuc.'s critical interest in oracles which admitted of different interpretations. Cf. ii. 17. 11; 54. 6. This verb, in the sense *give an oracle*, occurs in Thuc. only in aor., act. five times, pass. once; to *consult an oracle*, once (χρῶμενος, i. 126. 9). This use of the word seems to be mainly Ionic and poetic. See Diener, *De Serm. Thuc. etc.* p. 42. — τοῦτο παθεῖν: for the aor. inf. with χρησθὲν, cf. Hdt. vii. 220. 10 ἐκέχρηστο γὰρ ὑπὸ τῆς Πυθίης . . . ἢ Λακεδαίμονα ἀνάστατον γενέσθαι ὑπὸ τῶν βαρβάρων, ἢ τὸν βασιλέα σφέν ἀπολέσθαι.

5. Ποτιδανίαν, Κροκύλειον, Τεῖχιον: places of the Apodotians, whose situations cannot be definitely fixed (Bursian i. p. 142), any more than

the Locrian Εὐπάλιον mentioned in l. 7 and c. 102. 4 (Bursian, i. p. 148). — 8. τὴν γνώμην εἶχε: see on c. 92. 11. — τᾶλλα: for which a less general expression might have been expected, must be understood prob. only of the territory of the Apodotians (c. 94. 23). — οὕτως: resumes emphatically τᾶλλα καταστρεψάμενος. H. 976 b; Kühn. 486, n. 5. Cf. i. 37. 4. The goal of the expedition was the distant Ophi-neans (c. 94. 24), but his purpose was, after first subduing the intervening country, to advance from Naupactus with fresh forces.

11. οὕτε ὅτε . . . , ἐπειδὴ τε κτέ.: the sent. has an anacoluthon, for instead of a second dependent temporal clause introduced by οὕτε, an independent and positive clause follows. See on c. 39. 14. — ἐπεβουλεύετο: pass. with ἡ παρασκευή, as subj. (cf. vi. 88. 43); often with pers. subj., as in c. 109. 21. — 12. χειρὶ: in the sense of a military force only here in Thuc. but freq. in Hdt. Cf. also Aesch. *Suppl.* 958; Eur. *Heracl.* 337; *El.* 629. It occurs also in Xen.

ἐπεβοήθουν πάντες, ὥστε καὶ οἱ ἔσχατοι Ὀφιονέων οἱ πρὸς
 τὸν Μηλιακὸν κόλπον καθήκοντες, Βωμιῆς καὶ Καλλιῆς,
 97 ἔβοήθησαν. τῷ δὲ Δημοσθένει τοιόνδε τι οἱ Μεσσηῖοι 1
 παρήνουν, ὅπερ καὶ τὸ πρῶτον· ἀναδιδάσκοντες αὐτὸν τῶν
 Αἰτωλῶν ὡς εἶη ραδία. ἡ αἴρεσις, ἰέναι ἐκέλευον ὅτι τά-
 χιστα ἐπὶ τὰς κόμας καὶ μὴ μένειν ἕως ἂν ξύμπαντες
 5 ἄθροισθέντες ἀντιτάζωνται, τὴν δ' ἐν ποσὶν αἰεὶ πειρά-
 σθαι αἰρεῖν. ὁ δὲ τούτοις τε πεισθεὶς καὶ τῇ τύχῃ ἐλπί- 2
 σας, ὅτι οὐδὲν αὐτῷ ἠναντιοῦτο, τοὺς Λοκροὺς οὐκ
 ἀναμείνας οὐς αὐτῷ ἔδει προσβοηθῆσαι (ψιλῶν γὰρ ἀκον-
 τιστῶν ἐνδεῆς ἦν μάλιστα) ἐχώρει ἐπὶ Αἰγιτίου, καὶ κατὰ

Oec. 21. 8, and late writers.—13. πρὸς τὸν Μηλιακὸν κόλπον: towards the Malian gulf.—14. Βωμιῆς καὶ Καλλιῆς: for the little that is known of the seats of these peoples, see Bur-
 sian i. p. 141 f.

97. Pressing forward without waiting for the Locrians, Demosthenes is attacked at Aegitium by the Aetolians with superior numbers.

1. τοιόνδε τι: without following γάρ, as in ii. 75. 23; viii. 50. 5. See on c. 92. 2. In such connexions, Thuc. uses also the simple τοιόνδε, τόδε and τάδε. See on ii. 75. 23.—2. ὅπερ καὶ τὸ πρῶτον: cf. c. 94. § 3 ff. Steup removes the colon after τὸ πρῶτον, on the ground that the words ἀναδιδάσκοντες . . . αἴρεσις are confusing if connected with what follows rather than with τὸ πρῶτον.—ἀναδιδάσκοντες: = διδάσκοντες, teaching, as in i. 32. 4; viii. 86. 4, not teaching otherwise or better. Nothing indicates that Dem. had held a different opinion with regard to an attack upon the Aetolians.—τῶν Αἰτωλῶν . . . αἴρεσις: cf. c. 94. § 4.

—τῶν Αἰτωλῶν: emphatic position before the conj. See on c. 88. 8.—4. τὰς κόμας: cf. ἔ. 94. 20.—5. τὴν ἐν ποσὶν αἰεὶ: the first village in his way. κόμην can be supplied the more easily, since καὶ μὴ μένειν . . . ἀντιτάζονται is only inserted as an explanation of ὅτι τάχιστα. For the expression τὴν ἐν ποσίν, cf. Hdt. iii. 79. 7 ἔκτεινον πάντα τινὰ τῶν Μάγων τὸν ἐν ποσὶ γινόμενον, Soph. Ant. 1327 βράχιστα γὰρ κράτιστα τῶν ποσὶν κακά, Eur. Alc. 739 τοῦν ποσὶν γὰρ οἰστέον κακόν, also Androm. 397; Pind. Pyth. 8. 33. It is used also by Dio C. and Lucian.

6. τῇ τύχῃ ἐλπίσας: confident on account of his good fortune. The dat. with ἐλπίζειν gives the ground of the hope, as in c. 98. 27; ii. 89. 24 with φοβεῖσθαι; iv. 85. 9; vii. 63. 13 with θαυμάζειν, and freq. with πιστεύειν (c. 46. 1, etc.).—7. τοὺς Λοκροὺς: cf. c. 95. 17.—8. ψιλῶν ἀκοντιστῶν: of this kind of ψιλοὶ consisted, acc. to the following account, the army of the Aetolians. Cf. c. 94. 21 σκευῆ ψιλῆ χρώμενον.—9. Αἰγιτίου: in the territory of the Apodotians. See

10 κράτος αἰρεῖ ἐπιών. ὑπέφυγον γὰρ οἱ ἄνθρωποι καὶ
 ἐκάθηντο ἐπὶ τῶν λόφων τῶν ὑπὲρ τῆς πόλεως· ἦν γὰρ
 ἐφ' ὑψηλῶν χωρίων ἀπέχουσα τῆς θαλάσσης ὀγδοήκοντα
 σταδίους μάλιστα. οἱ δὲ Αἰτωλοὶ (βεβοηθηκότες γὰρ ἦδη 3
 ἦσαν ἐπὶ τὸ Αἰγίτιον) προσέβαλλον τοῖς Ἀθηναίοις καὶ
 15 τοῖς ξυμμάχοις καταθέοντες ἀπὸ τῶν λόφων ἄλλοι ἄλλο-
 θεν καὶ ἐσηκόντιζον, καὶ ὅτε μὲν ἐπίοι τὸ τῶν Ἀθη-
 ναίων στρατόπεδον, ὑπεχώρουν, ἀναχωροῦσι δὲ ἐπέ-
 κειντο. καὶ ἦν ἐπὶ πολὺ τοιαύτη ἡ μάχη, διώξεις τε
 καὶ ὑπαγωγαί, ἐν οἷς ἀμφοτέροις ἦσσοις ἦσαν οἱ Ἀθη-
 98 ναῖοι. μέχρι μὲν οὖν οἱ τοξόται εἶχόν τε τὰ βέλη αὐ-

Bursian i. p. 142. — **κατὰ κράτος** : *by storm*, as in c. 18. 19; 103. 3, etc. See on i. 64. 14. — **ἐπιών** : *at the first onset*. — **ὑπέφυγον** : *had stolen away*. So, with v. H., for *ὑπέφευγον* of the Mss. After the impf., *καὶ ἐκάθηντο* would be unsuitable, since it denotes the holding, not the taking, of a position. — **οἱ ἄνθρωποι** : *i.e.* the inhabitants of Aegitium. — **12. ἐφ' ὑψηλῶν χωρίων** : *cf.* c. 105. 5. The pl. is doubtless to be explained by *κατὰ κώμας οἰκεῖν*, c. 94. 20 (*cf.* l. 4), *i.e.* the open place consisted of a number of villages scattered over the hills. Steup explains, *near, in the neighbourhood of, high points*, comparing *ἐπὶ Θράκης* (i. 56. 11, etc.) and v. 34. 7 *κείμενον ἐπὶ τῆς Λακωνικῆς καὶ τῆς Ἡλείας*. Kr. would omit *χωρίων*. But for *χωρίων* in this sense, *cf.* v. 65. 2 *χωρίων ἐρυμνὸν καὶ δυσπρόσοδον*, *ibid.* 6 *χωρίων καρτερόν*, vii. 73. 9 *τὰ στενόπορα τῶν χωρίων*.

13. βεβοηθηκότες ἦσαν : on the periphrasis, see on c. 2. 8 and App. on i. 1. 5. — **14. ἐπὶ τὸ Αἰγίτιον** : for

the const. *βοηθεῖν ἐπὶ τόπον*, *carry aid to a place*, *cf.* iv. 8. 3; 72. 2; vi. 65. 20; Hdt. iv. 125. 18; *βοηθεῖν ἐς τόπον*, iv. 42. 15; vii. 18. 4; viii. 60. 15; Hdt. vi. 103. 2. *βοηθεῖν ἐπὶ τινα* = *carry aid against one*, as c. 110. 8; i. 107. 21; 126. 22, etc. — **16. ὅτε μὲν ἐπίοι . . . ἐπέκειντο** : const. of sent. and tactics as in ii. 79. 24; vii. 79. 21. — **19. ὑπαγωγαί** : *ἀναχωρήσεις*, Schol. Only here in Thuc. For this signification, which seems not to occur elsewhere in the earlier Greek writers, *cf.* the use of the verb *ὑπάγειν* in iv. 126. 34; v. 10. 15; viii. 10. 8. — **οἱς ἀμφοτέροις** : neut. after two fem. subst., as in vi. 72. 20. *Cf.* Dem. xviii. 171; Sall. *Cat.* 5 *inopia rei familiaris et conscientia scelerum, quae utraque his artibus auxerat*. Kr. *Spr.* 58, 3, 5.

98. *Demosthenes is forced to retreat and suffers heavy losses in his flight. On that account he avoids returning to Athens for some time.*

1. μέχρι : here and c. 10. 12 with the impf., *so long as*; iv. 4. 3, with aor.

τοῖς καὶ οἰοί τε ἦσαν χρῆσθαι, οἱ δὲ ἀντίχον· τοξενόμε-
 νοι γὰρ οἱ Αἰτωλοί, ἄνθρωποι ψιλοί, ἀνεστέλλοντο. ἐπειδὴ
 δὲ τοῦ τε τοξάρχου ἀποθανόντος οὗτοι διεσκεδάσθησαν
 5 καὶ αὐτοὶ ἐεκεμήκεσαν καὶ ἐπὶ πολὺ τῷ αὐτῷ πόνῳ ξυ-
 εχόμενοι, οἳ τε Λίτωλοὶ ἐνέκειντο καὶ ἐσηκόντιζον, οὕτω
 δὴ τραπόμενοι ἔφευγον, καὶ ἐσπίπτοντες ἔς τε χαράδρας
 ἀνεκβάτους καὶ χωρία ὧν οὐκ ἦσαν ἔμπειροι διεφθεί-
 ροντο· καὶ γὰρ ὁ ἡγεμὼν αὐτοῖς τῶν ὁδῶν, Χρόμων ὁ
 10 Μεσσήμιος, ἐτύγχανε τεθνηκώς. οἱ δὲ Λίτωλοὶ ἐσακοντί-
 ζοντες πολλοὺς μὲν αὐτοῦ ἐν τῇ τροπῇ κατὰ πόδας αἰ-
 ροῦντες, ἄνθρωποι ποδώκεις καὶ ψιλοί, διέφθειρον, τοὺς

ind. of an historical, and i. 137. 13 with the aor. subjv. of a hypothetical case. There are no other instances of the simple μέχρι as conj. in Thuc.; for μέχρι οὐ, however, see on c. 28. 15.—αὐτοῖς: on their side, dat. of interest in loose relation, as in i. 9; i. 6. 8; 48. 9. G. 1170; H. 771. Schol. ἀντὶ τοῦ οἱ τοξῆται αὐτῶν. Reiske's proposed change in the order, καὶ αὐτοῖς . . . χρῆσθαι, is unnecessary.—2. οἱ δέ: δέ in apod. as in ii. 46. 6; 65. 19. G. 1422; H. 1046, 1 c; Kühn. 533, 1. See on i. 11. 6; 37. 20.—τοξενόμενοι . . . ἀνεστέλλοντο: i.e. so long as they were exposed to the arrows of the archers they were driven back. ἀνεστέλλοντο, as in vi. 70. 15.—3. ἄνθρωποι ψιλοί: cf. c. 94. 21. The words are bracketed by v. H., as a gloss from l. 12 ἄνθρωποι ποδώκεις καὶ ψιλοί, on the ground that hoplites also could have been wounded with arrows, and that the archers were ψιλῆι as well as the Aetolians. But hoplites, could, at any rate, protect themselves far better; and the τοξῆται

are not reckoned among the ψιλοί also in iv. 36. 3; 94. 4; v. 47. 39; viii. 71. 18.—4. οὗτοι: οἱ τοξῆται.—5. αὐτοί: the main body of the army, esp. the hoplites.—καὶ ἐπὶ πολὺ: for quite a long time. καί, as in καὶ μάλα or καὶ πάνν. Cf. i. 91. 3 καὶ σαφῶς, quite positively. Kr. Spr. 69, 32, 18. ἐπὶ πολὺ, as c. 97. 18; i. 6. 12.—τῷ αὐτῷ πόνῳ: referring to the manner of fighting described in c. 97. § 3.—ξυεχόμενοι: hard pressed, as in ii. 49. 24.—6. οἱ τε Αἰτωλοί: τε introducing third cause.—οὕτω δὴ: introducing the decisive moment, as in i. 131. 8; ii. 12. 16; 19. 3. Cf. τότε δὴ, i. 49. 30; 58. 9.—7. ἐσπίπτοντες . . . διεφθείροντο: cf. c. 112. 22.—χαράδρας: here, as in c. 25. 4; 107. 14; 112. 22, the deep beds of mountain streams, whether filled with water or not.—10. ἐτύγχανε τεθνηκώς: i.e. in the preceding battle.

11. αὐτοῦ ἐν τῇ τροπῇ: see on αὐτοῦ ἐν τῷ ἱερῷ, c. 81. 15.—κατὰ πόδας αἰροῦντες: Schol. συντόμως. Cf. iv. 126. 38; v. 64. 8; viii. 17. 15.—12. πο-

δὲ πλείους τῶν ὁδῶν ἀμαρτάνοντας καὶ ἐς τὴν ὕλην
 ἐσφερομένους, ὅθεν διεξοδοὶ οὐκ ἦσαν, πῦρ κομισάμενοι
 15 περιεπίμπρασαν. πᾶσά τε ἰδέα κατέστη τῆς φυγῆς καὶ 3
 τοῦ ὀλέθρου τῷ στρατοπέδῳ τῶν Ἀθηναίων, μόλις τε
 ἐπὶ τὴν θάλασσαν καὶ τὸν Οἰνεῶνα τῆς Λοκρίδος, ὅθεν-
 περ καὶ ὠρμήθησαν, οἱ περιγεγόμενοι κατέφυγον. ἀπέ- 4
 θανον δὲ τῶν τε ξυμμάχων πολλοὶ καὶ αὐτῶν Ἀθηναίων
 20 ὀπλίται περὶ εἴκοσι μάλιστα καὶ ἑκατόν. τοσοῦτοι μὲν
 τὸ πλῆθος καὶ ἡλικία ἢ αὐτῇ οὔτοι βέλτιστοι δὴ ἄνδρες
 ἐν τῷ πολέμῳ τῷδε ἐκ τῆς Ἀθηναίων πόλεως διεφθάρη-
 σαν. ἀπέθανε δὲ καὶ ὁ ἕτερος στρατηγὸς Προκλῆς. τοὺς
 δὲ νεκροὺς ὑποσπόνδους ἀνελόμενοι παρὰ τῶν Αἰτωλῶν
 25 καὶ ἀναχωρήσαντες ἐς Ναύπακτον ὕστερον ἐς τὰς Ἀθή-

δώκεις: poetic word, found also in Plato *Rep.* 467 e; Xen. *Mem.* iii. 11. 8; *de Eq.* 3. 12. — **14. ἐσφερομένους**: *falling into*. Bk. proposed *ἐκφερομένους*, which Cobet (*Mnem.* N. S. viii. p. 144) approves as the proper expression for those who have lost their way.

15. πᾶσα ἰδέα: see on c. 81. 22. — **16. τῷ στρατοπέδῳ**: Reiske's emendation, for τῶν στρατοπέδων of all the Mss., restores the proper number (c. 97. 17) and case (c. 83. 2). — **17. τὸν Οἰνεῶνα**: *cf.* c. 95. 16. The masc., as τὸν Κρομμύωνα in iv. 42. 22. See Götting, p. 266.

20. τοσοῦτοι μὲν . . . διεφθάρησαν: the removal of the colon before οὔτοι, as Haase suggested (*Lucubr.* p. 7), brings the two modifiers, of number and age, into a pred. relation to οὔτοι. "So many in number and all of the same age, these were the best men from the city of Athens that perished

in this war." ἡλικία ἢ αὐτῇ collective and pregnant in meaning = *ἴσοι τὴν ἡλικίαν*. Arn. prob. rightly infers from this remark, 'that the epibatae on this occasion were not taken solely from the class of the Thetes, but that some young men of higher families had been induced to serve on this expedition.' See on c. 16. 5. The emphasis laid by Thuc. upon the greatness of the Athenian loss makes strongly against the view of Swoboda (*Thuk. Quellenstud.* p. 50 ff.), approved by Köhler (*Hermes* xxvi. p. 46), that Thuc.'s account of the Aetolian campaign and its results is too favourable to Demosthenes. — **21. βέλτιστοι δὴ ἄνδρες**: since Thuc. gives no explanation of this high praise, it is left uncertain whether ἐν τῷ πολέμῳ τῷδε refers to the ten years', or to the twenty-seven years', war.

23. Προκλῆς: *cf.* c. 91. 3. — **24. ὑποσπόνδους ἀνελόμενοι**: an acknowl-

νας ταῖς ναυσὶν ἐκομίσθησαν. Δημοσθένης δὲ περὶ Ναύ-
πακτον καὶ τὰ χωρία ταῦτα ὑπελείφθη, τοῖς πεπραγμένοις
φοβούμενος τοὺς Ἀθηναίους.

99 Κατὰ δὲ τοὺς αὐτοὺς χρόνους καὶ οἱ περὶ Σικε- 1
λίαν Ἀθηναῖοι πλεύσαντες ἐς τὴν Λοκρίδα ἐν ἀποβάσει
τέ τιμὴ τοὺς προσβοηθήσαντας Λοκρῶν ἐκράτησαν καὶ
περιπόλιον αἰροῦσιν ὃ ἦν ἐπὶ τῷ Ἄλκι ποταμῷ.

100 Τοῦ δ' αὐτοῦ θέρους Αἰτωλοὶ προπέμψαντες πρό- 1
τερον ἔς τε Κόρινθον καὶ ἐς Λακεδαίμονα πρέσβεις,
Τόλοφόν τε τὸν Ὀφιονέα καὶ Βοριάδην τὸν Εὐρυτᾶνα

edgment of defeat. In ii. 22. 15, the words ἀνέλκοντο αὐτοὺς ἀσπόνδους show that the defeat was not decisive. See on i. 63. 17. — 27. ὑπελείφθη: sc. until he returned to Athens with the booty from the Amphiloichian campaign, c. 114. § 1. — τοῖς πεπραγμένοις . . . Ἀθηναίους: cf. c. 114. 7. For the causal dat., see on c. 97. 6.

99. *The Attic ships in the Sicilian waters make a landing in the territory of the Italian Locri.*

1. οἱ περὶ Σικελίαν Ἀθηναῖοι: cf. c. 90. — 3. τοὺς προσβοηθήσαντας: one of the few cases where κρατεῖν takes the acc. without μάχη. See on c. 91. 16. — 4. περιπόλιον: i. e. a fort for the protection of the plain, called φρούριον c. 115. 21. Cf. vi. 45. 6; vii. 48. 32. — τῷ Ἄλκι ποταμῷ: cf. Strabo, p. 260 c ὁ διορίζων τὴν Ῥηγίνην ἀπὸ τῆς Λοκρίδος.

100. *At the request of the Aetolians the Spartans send an army under Eurycleus against Naupactus.*

1. προπέμψαντες πρότερον: the pleonasm as in c. 53. 9; i. 23. 21; vi.

57. 10. The reference is generally explained to be to the time before the invasion of Dem., the hostility of the Aetolians to Naupactus being assumed to have been of long standing (cf. c. 94. 17). But Steup urges against this view the absence of any definite date, as well as of any statement as to the object of the embassy; further, that no one has explained how Corinthians, as well as Lacedaemonians, are the implied object of πείθουσιν, although the πέμψαι στρατιάν seems to have been the business of the Lacedaemonians alone (cf. 1. 6 καὶ ἐξέπεμψαν Λακεδαιμόνιοι κτέ.). He assumes, therefore, that the text is corrupt, and that originally perhaps it was said, that the Aetolians, before sending to Sparta, had already asked Corinth and some other state for help, viz.: Αἰτωλοὶ, προπέμψαντες πρότερον ἔς τε Κόρινθον καὶ ἐς Βοιωτοὺς, ἀποστειλάντες ἐς Λακεδαίμονα πρέσβεις κτέ. — 3. Τόλοφόν τε τὸν Ὀφιονέα κτέ.: sc. as the representatives of the chief tribes, c. 94. § 5. For the art. with these names, see on 1. 11. —

καὶ Τείσανδρον τὸν Ἀποδωτόν, πείθουσιν ὥστε σφίσι
 5 πέμψαι στρατιὰν ἐπὶ Ναύπακτον διὰ τὴν τῶν Ἀθηναίων
 ἐπαγωγὴν. καὶ ἐξέπεμψαν Λακεδαιμόνιοι περὶ τὸ φθι- 2
 νόπωρον τρισχιλίους ὀπλίτας τῶν ξυμμαχῶν (τούτων
 ἦσαν πεντακόσιοι ἐξ Ἡρακλείας τῆς ἐν Τραχίνι πόλεως,
 τότε νεοκτίστου οἴσης). Σπαρτιάτης δ' ἦρχεν Εὐρύλοχος
 10 τῆς στρατιᾶς, καὶ ξυνηκολούθουν αὐτῷ Μακάριος καὶ
 101 Μενεδαίος οἱ Σπαρτιάται. ξυλληγέντος δὲ τοῦ στρατεύμα- 1
 τος ἐς Δελφοὺς ἐπεκηρυκεύετο Εὐρύλοχος Λοκροῖς τοῖς Ὀζό-
 λαις· διὰ τούτων γὰρ ἡ ὁδὸς ἦν ἐς Ναύπακτον, καὶ ἅμα τῶν
 Ἀθηναίων ἐβούλετο ἀποστῆσαι αὐτούς. ξυνέπρασσον δὲ 2
 5 μάλιστα αὐτῷ τῶν Λοκρῶν Ἀμφισσῆς, διὰ τὸ τῶν Φωκῶν

4. Τείσανδρον: for the form, see St. *Qu. Gr.*² p. 38; Meisterhans,² p. 41, 144. See on c. 92. 8. — πείθουσιν ὥστε: see on c. 31. 10. — 5. διὰ τὴν τῶν Ἀθηναίων ἐπαγωγὴν: on account of their bringing on the Athenians against the Aetolians. Cf. c. 94. § 3 ff.; 95. § 2; 97. § 1; 98. § 1. ἐπαγωγή is from the act. ἐπάγειν, not the mid. ἐπάγεσθαι. See on c. 82. 9.

6. περὶ τὸ φθινόπωρον: see on c. 18. 15; ii. 31. 1. — 8. ἐξ Ἡρακλείας . . . οἴσης: cf. c. 92 f. A mention of the Mantineans might have been expected here (cf. c. 107. 27; 108. 16; 109. 12; 111. 2, 14; 113. 4), esp. as there is no further mention of the 500 Heracleots. — τῆς ἐν Τραχίνι: see on c. 92. 2. — 9. νεοκτίστου: found only here in Thuc. Cf. Hdt. v. 24. 20; Pind. *Nem.* 9. 3. Cf. νεοκατάστατος, c. 93. 9. — 10. ξυνηκολούθουν: acc. to the law, ἄρχειν, εἴ τι ἐκεῖνος πάσχοι (iv. 38. 9), as it really happened in this case, c. 109. § 1. As to the usual number of three, see on c. 92. 22. — 11. Μενε-

δαίος: doubtless the correct form, restored by Dind. in Steph. *Thes.* (not Μενεδαίος, or Μενεδατος). It is Doric for Μενεδῆιος. — οἱ Σπαρτιάται: for the art., cf. ll. 3, 4; 25. 2; 98. 9; i. 126. 41; iv. 132. 6; viii. 26. 8; 35. 2. Acc. to L. Herbst (*Philol.* xl. p. 281), the art. is used here on account of the antithesis between the leaders and an army composed only of allies. But that Thuc. should have stressed this antithesis in the case of the associates of Eurylochus more than of the chief commander, is not probable.

101. *The army of Eurylochus collects at Delphi and compels most of the tribes of the Ozolian Locrians to join the expedition.*

2. ἐς Δελφοὺς: at that time on the Lacedaemonian side. Cf. i. 118. § 3; 123. § 1 f.; ii. 54. § 4. — 3. διὰ τούτων: i.e. through their territory. Cf. c. 110. 4. — τῶν Ἀθηναίων ἀποστῆσαι: cf. c. 95. § 3.

5. τῶν Λοκρῶν: depends not upon μάλιστα, but upon Ἀμφισσῆς. Cf. i.

ἔχθος δεδιότες· καὶ αὐτοὶ πρῶτοι δόντες ὀμήρους καὶ τοὺς ἄλλους ἔπεισαν δοῦναι φοβουμένους τὸν ἐπίοντα στρατόν, πρῶτον μὲν οὖν τοὺς ὁμόρους αὐτοῖς Μυονέας (ταύτη γὰρ δυσσεβολώτατος ἢ Λοκρίς), ἔπειτα Ἴπνέας καὶ 10 Μεσσαπίους καὶ Τριταιᾶς καὶ Χαλαίους καὶ Τολοφωνίους

27. 11 Παλῆς Κεφαλλήνων, v. 67. 7 Ἀρκάδων Ἑραιῆς. There is no ground for the assumption that other Locrian tribes besides the Amphissians had from the beginning supported the efforts of Eurylochus. One might have expected, too, from the context, to find the relation of the Amphissians to the Locrians more sharply emphasized; hence possibly the text should read αὐτῶν τῶν Λοκρῶν. With ξυνέπρασσον it would be easy to supply αὐτῶ. Cf. iv. 76. 13; 103. 9; v. 43. 21; viii. 60. 2. — διὰ τὸ τῶν Φωκῶν ἔχθος δεδιότες: i.e. because they feared, if they did not join the expedition, it would go hard with them, on account of their hostility to their Phocian neighbours, who were in alliance with Sparta. That the Phocians, as a state, were in alliance with Sparta, may be inferred from ii. 9. 8; iv. 118. 5, and from the whole manner of Eurylochus's expedition against Nauptactus. The fact that Demosthenes, acc. to c. 95. 6, had hoped that the Phocians would join him, in an attack upon Boeotia from the west, προθύμως κατὰ τὴν Ἀθηναίων αἰεὶ ποτε φιλίαν, is scarcely applicable in explanation of the present passage, since in c. 95. 7 it is added ἢ κὰν βία προσαχθῆναι. Besides, the state of affairs in those regions at that time was not such as to excite fear of the Athenians. — 6. καὶ αὐτοὶ πρῶτοι δόντες: see App.

— 7. τοὺς ἄλλους φοβουμένους τὸν ἐπίοντα στρατόν: the const. as in i. 44. 15 τοῖς ἄλλοις ναυτικὸν ἔχουσιν, i. 91. 2 τῶν ἄλλων ἀφικνουμένων. That not all the rest of the Locrians are meant, is clear from c. 102. § 1. — ἔπεισαν δοῦναι: for the position, see on c. 63. 8. — 8. μὲν οὖν: in explanation of τοὺς ἄλλους φοβουμένους unusual, since no new finite verb follows. But cf. iv. 104. 20. — Μυονέας: this form is attested for Thuc. not only by the Mss., but also by Paus. vi. 19. 5 and Steph. Byz. s.v. Μυονία. The Delphian inscriptions have always Μυανεύς. The forms Μυᾶνες (Paus.) and Μύονες (Steph. Byz.) seem to be due to misconceptions. See Dittenberger, *Sylloge Inscr.* no. 462 n. The place is called Μυωνία in Paus. x. 38. 8, but in Steph. Byz. Μυονία and Μύων. As to its site, see Bursian i. p. 152. — 9. δυσσεβολώτατος: fem., see on c. 89. 21. The Amphilocheians seem to have given a first proof of their zeal for their new allies by winning over the inhabitants of the region which in nature and situation was most important for the proposed expedition of the Peloponnesians. — ἔπειτα Ἴπνέας κτέ.: for the Locrian tribes mentioned in the remainder of the chapter, whose locality generally cannot be exactly determined, see Bursian i. p. 149 f. and 152. — 10. Μεσσαπίους: cf. Steph. Byz. s.v. Χά-

καὶ Ἡσσίους καὶ Οἰανθέας. οὗτοι καὶ ξυνεστράτευον πάν-
 τες. Ὀλπαῖοι δὲ ὁμήρους μὲν ἔδοσαν, ἠκολούθουν δὲ οὐ·
 καὶ Ἰαῖοι οὐκ ἔδοσαν ὁμήρους, πρὶν αὐτῶν εἶλον κώμη
 102 Πόλιν ὄνομα ἔχουσαν. ἐπειδὴ δὲ παρεσκευάστο πάντα καὶ 1
 τοὺς ὁμήρους κατέθετο ἐς Κυτίνιον τὸ Δωρικόν, ἐχώρει τῷ
 στρατῷ ἐπὶ τὴν Ναύπακτον διὰ τῶν Λοκρῶν, καὶ πορευόμε-
 νος Οἰνεῶνα αἰρεῖ αὐτῶν καὶ Εὐπάλιον· οὐ γὰρ προσ-
 5 ἐχώρησαν. γενόμενοι δ' ἐν τῇ Ναυπακτίᾳ καὶ οἱ Αἰτωλοὶ 2
 ἅμα ἤδη προσβεβοηθηκότες ἐδήρουν τὴν γῆν καὶ τὸ προ-
 ἄστειον ἀτείχιστον ὃν εἶλον· ἐπὶ τε Μολύκρειον ἐλθόν-

λαιον, where, citing the words from Μεσσαπίους to Οἰανθέας, the Mss. read Μεταπίους. But since several of the following names are unquestionably cited incorrectly in Steph., the preference can hardly be given here to the Mss. of Steph., as Niese claims in *Hermes* xiv. p. 427 f. — **Τριταιάς**: as Πιλαταιάς, c. 52. 15. The Mss. of Thuc. have *Τριταιέας*, those of Steph. Byz. *l.c.* *Τριταίους*. St. read *Τριτειέας*, acc. to Steph. Byz. s.v. *Τρίτεια*, but in *Qu. Gr.*² p. 43 has declared for Meineke's conjecture *Τριτέας*, which is based on Hdt. viii. 33.4 and Hesych. *Τριτῆες γενεήν*. The city seems to have been called *Τρίτεια* as well as *Τρίταια*. — **12. Ὀλπαῖοι**: these Locrians are prob. to be distinguished from the inhabitants of the Amphilo-chian Ὀλπαι or Ὀλπη, mentioned c. 105.5 and freq. — **13. Ἰαῖοι**: Steph. Byz. *Ἰαία· πόλις Λοκρῶν Ὀζολῶν. τὸ ἐθνικὸν Ἰαίος*.

102. *The attack on Naupactus fails, because Demosthenes throws Acarnanian reinforcements into the town. Eurýlochus then turns, at the*

request of the Ambraciots, against the Amphilo-chian Argos.

2. κατέθετο: sc. *Εὐρύλοχος*, c. 101. 2. See on c. 28. 14. — **Κυτίνιον**: see on c. 95. 5; i. 107. 5. — **4. Οἰνεῶνα . . . καὶ Εὐπάλιον**: the reverse of the geographical order. See on c. 29. 6. For the former place, see on c. 95. 16; 98. 17; for the latter, c. 96. 7. — **αὐτῶν** for the part. gen., cf. 101. 5 τῶν Λοκρῶν, 86. 10 τῆς Ἰταλλας Λοκροὶ μὲν κτέ.

5. καὶ . . . προσβεβοηθηκότες: supplementary addition to *γενόμενοι ἐν τῇ Ναυπακτίᾳ* (sc. *οἱ ξὺν Εὐρύλοχῳ*). The pf. partic. has reference to the union already effected before the entry into the territory of Naupactus. The undeniable harshness of the const. involved in joining by means of *καὶ . . . ἅμα* a second subject to one merely implied in an appositive partic. (*γενόμενοι*) would be removed by assuming, with Steup (*Quaest. Thuc.* p. 50 sq.), that *αὐτοὶ* has been lost before *καὶ οἱ*. Cf. iv. 90. 2; 131. 1. — **6. ἤδη προσβεβοηθηκότες**: cf. c. 6. 10. — **7. Μολύκρειον**: cf. ii. 84. 28.

τες, τὴν Κορινθίων μὲν ἀποικίαν, Ἀθηναίων δὲ ὑπήκοον, αἰροῦσι. Δημοσθένης δὲ ὁ Ἀθηναῖος (ἔτι γὰρ ἐτύγχανεν :
 10 ὦν μετὰ τὰ ἐκ τῆς Αἰτωλίας περὶ Ναύπακτον) προαι-
 σθόμενος τοῦ στρατοῦ καὶ δείσας περὶ αὐτῆς, ἐλθὼν
 πείθει Ἀκαρνᾶνας, χαλεπῶς διὰ τὴν ἐκ τῆς Λευκάδος ἀνα-
 χώρησιν, βοηθῆσαι Ναυπάκτῳ. καὶ πέμπουσι μετ' αὐτοῦ 4
 ἐπὶ τῶν νεῶν χιλίους ὀπλίτας, οἱ ἐσελθόντες περιεποίη-
 15 σαν τὸ χωρίον· δεινὸν γὰρ ἦν μῆ, μεγάλου ὄντος τοῦ τεί-
 χους, ὀλίγων δὲ τῶν ἀμυνομένων, οὐκ ἀντίσχωσιν. Εὐρύ- 5
 λοχος δὲ καὶ οἱ μετ' αὐτοῦ, ὡς ἦσθοντο τὴν στρατιὰν
 ἐσεληλυθυῖαν καὶ ἀδύνατον ὄν τὴν πόλιν βία ελεῖν, ἀνε-
 χώρησαν, οὐκ ἐπὶ Πελοποννήσου, ἀλλ' ἐς τὴν Αἰολίδα

—8. τὴν Κορινθίων μὲν ἀποικίαν κτέ.: concerning Potidaea, *cf.* i. 56. 6. — ὑπήκοον: *sc.* πόλιν. Doubtless to be construed subst., as *ἑμμαχίδα*, ii. 2 11, and *ξύμαχον*, v. 35. 2.

9. ὁ Ἀθηναῖος: the mention of Demosthenes among the distant *ξύμαχοι* causes the addition of the *ἐθνικόν*. — 10. μετὰ τὰ ἐκ τῆς Αἰτωλίας: for μετὰ τὰ ἐν τῇ Αἰτωλίᾳ, with reference to the retreat, c. 98. *Cf.* iv. 81. 9 ἐς τὸν μετὰ τὰ ἐκ Σικελίας πόλεμον, vi. 89. 5 περὶ τὴν ἐκ Πύλου ξυμφοράν, viii. 2. 1 πρὸς τὴν ἐκ τῆς Σικελίας . . . *κακοπραγίαν*. *Kr. Spr.* 50, 8, 13. For the attraction of the prep., see also on c. 5. 1. — περὶ Ναύπακτον: c. 98. 26. — 11. τοῦ στρατοῦ: the gen. with *προαισθόμενος*, as with the simple verb. See on i. 57. 14. G. 1102; H. 742. — περὶ αὐτῆς: *sc.* τῆς Ναυπάκτου, as viii. 93. 17 ἐφοβεῖτο περὶ τοῦ πολιτικοῦ. Elsewhere *περὶ* after verbs of fear takes the dat. See on i. 60. 3. — 12. χαλεπῶς διὰ τὴν . . . ἀναχώρησιν: inserted almost parenthetically. As to the matter, *cf.* c. 95. § 1.

14. ἐπὶ τῶν νεῶν: can refer only to ships of the Acarnanians, for the thirty Athenian ships, which Dem. had commanded in the spring and summer, had returned to Athens (c. 98. 25), and the twenty mentioned c. 105. 15 sailed later. The fifteen Corcyraean ships (c. 94. 8), to which Müller-Strübing refers (*Aristoph. etc.* p. 491 n.), had also returned home (c. 95. 15). That the Acarnanians possessed ships is, with their extensive coast, altogether probable, even though there be a lack of good harbours. Since these ships are not mentioned before, and their number cannot have been great (*cf.* ii. 9. § 4, 5), Steup proposes ἐπὶ τινῶν νεῶν, comparing, for the order of the words, iv. 76. 5; viii. 32. 12. — περιεποίησαν: *cf.* ii. 25. 13. — 15. δεινὸν γὰρ ἦν: *sc.* before aid came. *δεινόν*, as in iv. 75. 7; vii. 25. 31.

18. ἐσεληλυθυῖαν: the pf. partic. emphasizes the fact that it was now too late for an attack. — 19. Αἰολίδα: this ancient name of the district is not

20 τὴν νῦν καλουμένην Καλυδῶνα καὶ Πλευρῶνα καὶ ἐς τὰ
 ταύτη χωρία καὶ ἐς Πρόσχιον τῆς Αἰτωλίας. οἱ γὰρ Ἀμ- 6
 πρακιῶται ἐλθόντες πρὸς αὐτοὺς πείθουσιν ὥστε μετὰ
 σφῶν Ἄργει τε τῷ Ἀμφιλοχικῷ καὶ Ἀμφιλοχία τῇ ἄλλῃ
 ἐπιχειρήσαι καὶ Ἀκαρνανία ἅμα, λέγοντες ὅτι, ἦν τούτων
 25 κρατήσωσι, πᾶν τὸ ἡπειρωτικὸν Λακεδαιμονίοις ξύμμα-
 χον. καθεστήξει. καὶ ὁ μὲν Εὐρύλοχος πεισθεὶς καὶ τοὺς 7
 Αἰτωλοὺς ἀφείς ἠσύχαζε τῷ στρατῷ περὶ τοὺς χώρους
 τούτους, ἕως τοῖς Ἀμπρακιώταις ἐκστρατευσάμενοις περὶ
 τὸ Ἄργος δέοι βοηθεῖν. καὶ τὸ θέρος ἐτελεύτα.

103 Οἱ δ' ἐν τῇ Σικελίᾳ Ἀθηναῖοι τοῦ ἐπιγιγνομένου 1
 χειμῶνος ἐπελθόντες μετὰ τῶν Ἑλλήνων ξυμμάχων

found elsewhere in ancient writers, but is supported by Strabo's remark (p. 464 c), τὴν Πλευρωϊαν ὑπὸ Κουρήτων οἰκουμένην Αἰολεῖς ἐπελθόντες ἀφείλοντο. Cf. also the remark of Hesychius, ἡ γὰρ Καλυδῶν Αἰολίς ἐκαλεῖτο. See Niebuhr, *Vortr.* etc. p. 146; Bursian i. p. 130. On the text, see App. — 20. Καλυδῶνα καὶ Πλευρῶνα: see Bursian i. p. 129 ff. — 21. Πρόσχιον: on the site of the Homeric Pylene (B 639). Bursian i. p. 131.

23. Ἄργει τε . . . καὶ Ἀκαρνανία: the Ambraciots recur to their plans of the year 430 and 429 B.C. Cf. ii. 68, and 80-82. — 24. καὶ Ἀκαρνανία ἅμα, λέγοντες κτέ.: so with Bk., Pr., and Kr., not καὶ Ἀκαρνανία, ἅμα λέγοντες κτέ., since ἅμα would be out of place in a statement of the means by which the Ambraciots persuaded Eurylochus over to their plans, whereas the correlation τε, καὶ ἅμα occurs often in Thuc. (c. 40. 17; v. 69. 4; vi. 15. 8; vii. 19. 3). Cf. ii. 80. § 1, where the const. πείθουσι . . ., λέγοντες

ὅτι occurs in a similar passage. — 25. πᾶν τὸ ἡπειρωτικὸν κτέ.: similar promises were made ii. 80. § 1. τὸ ἡπειρωτικόν, as in c. 94. 18. — ξύμμαχον καθεστήξει: see on c. 37. 13.

26. τοὺς Αἰτωλοὺς ἀφείς: thus abandoning the enterprise undertaken at their instance. Cf. c. 7. 13; ii. 78. 3; v. 75. 2. The Locrians also (cf. c. 101. § 2) seem to have been dismissed at that time by Eurylochus. — 28. ἕως . . . δέοι βοηθεῖν: "until the right moment should have come to lend aid," which is expressed by the aor. partic. ἐκστρατευσάμενοις, "when the Ambraciots should have taken the field." This occurs c. 105. 1, Ἀμπρακιῶται . . . ἐκστρατεύονται ἐπὶ Ἄργος. For the opt., see GMT. 614; H. 921. — περὶ τὸ Ἄργος: const. with βοηθεῖν.

103. Beginning of the winter of 426-25 B.C. Further operations of the Athenians in Sicily and on the Italian coast.

1. οἱ ἐν τῇ Σικελίᾳ Ἀθηναῖοι: continuation of c. 90 and 99. — 2. μετὰ

καὶ ὅσοι Σικελῶν κατὰ κράτος ἀρχόμενοι ὑπὸ Συρακο-
 σίων καὶ ξύμμαχοι ὄντες ἀποστάντες αὐτοῖς [ἀπὸ Συρα-
 5 κοσίων] ξυνεπολέμου, ἐπ' Ἴνγησαν τὸ Σικελικὸν πόλι-
 σμα, οὗ τὴν ἀκρόπολιν Συρακόσιοι εἶχον, προσέβαλον,
 καὶ ὡς οὐκ ἐδύνατο ἐλεῖν, ἀπῆσαν. ἐν δὲ τῇ ἀναχω- 2
 ρήσει ὑστέροις Ἀθηναίων τοῖς ξυμμάχοις ἀναχωροῦσιν
 ἐπιτίθενται οἱ ἐκ τοῦ τειχίσματος Συρακόσιοι, καὶ προσ-
 10 πεσόντες τρέπουσί τε μέρος τι τοῦ στρατοῦ καὶ ἀπέ-
 κτειναν οὐκ ὀλίγους. καὶ μετὰ τοῦτο ἀπὸ τῶν νεῶν ὁ Ἰ-
 Λάχης καὶ οἱ Ἀθηναῖοι ἐς τὴν Λοκρίδα ἀποβάσεις τινὰς
 ποιησάμενοι κατὰ τὸν Καικῖνον ποταμὸν τοὺς προσβοη-

τῶν Ἑλλήνων ξυμμάχων: *sc.* τῶν Σικελιωτῶν, who are enumerated c. 86. § 2. For the adj. use of Ἑλλήνων, *cf.* i. 62. 16; iv. 25. 34; v. 6. 21, and see on c. 95. 2; ii. 36. 13; vi. 62. 9. See Rutherford, *New Phrynichus*, p. 21; Diener, *De Serm. Thuc.* p. 43 sq. — 3. καὶ ὅσοι Σικελῶν: *i.e.* καὶ μετὰ τούτων τῶν Σικελῶν, ὅσοι —. The Sicels were the barbarian aborigines; the Siceliots the inhabitants of the Greek cities in Sicily. — κατὰ κράτος ἀρχόμενοι: = βία ἀρχόμενοι (c. 46. 21). *Cf.* Plut. *Lyc. et Num.* 3, [αἱ γυναῖκες] τῶν οἰκῶν ἄρχουσαι κατὰ κράτος. — ἀρχόμενοι καὶ ξύμμαχοι ὄντες: *partics.* *impf.*, and as such preceding ἀποστάντες, “being subjects and allies of the Syracusans had now revolted from them.” Regarding the matter, *cf.* vi. 88. 21. — 4. αὐτοῖς: *sc.* τοῖς Ἀθηναίοις, with ξυνεπολέμου. This connexion becomes clearer if, with v. H. (*Stud. Thuc.* p. 147) ἀπὸ Συρακοσίων be bracketed as an unnecessary gloss. — 5. ἐπ' Ἴνγησαν: *const.* with ἐπελθόντες. This was situated

not far from Catana, acc. to Strab. p. 268 c. *Cf.* vi. 94. 15. — 6. προσέβαλον, ἀπῆσαν: προσέβαλον, with Bk. and some inferior Mss., for προσέβαλλον, since the context requires the comprehensive aor. But ἀπῆσαν is quite in place, since in what follows matters are narrated which occurred during the retreat.

8. ὑστέροις Ἀθηναίων: *after the Athenians.* *Cf.* c. 49. 17. — 11. μετὰ τοῦτο: includes the return to the coast and the voyage back to Rhegium (c. 86. 19; 88. 13; 115. 5), whence the following expeditions set out. — 12. Λάχης: *cf.* c. 90. 8. — ἀποβάσεις τινάς: as already c. 99. 2. — 13. κατὰ τὸν Καικῖνον ποταμόν: on the accent of Καικῖνος, see Göttling, p. 203. This river is without doubt to be distinguished from the Halex (c. 99. 4), although Pausanias (vi. 6. 4) says the same thing of it as Strabo of the Halex, τὴν Λοκρίδα καὶ Ἰνγησίνην ὀρίζων. Either the courses of the rivers must have changed, or the boundary must have been different at different times.

θούοντας Λοκρῶν μετὰ Προξένου τοῦ Καπάτωνος ὡς τριακο-
15 σίους μάχη ἐκράτησαν καὶ ὄπλα λαβόντες ἀπεχώρησαν.

104 Τοῦ δ' αὐτοῦ χειμῶνος καὶ Δῆλον ἐκάθηραν Ἀθη- 1
ναῖοι κατὰ χρησμῶν δὴ τινα. ἐκάθηρε μὲν γὰρ καὶ
Πεισιστρατος ὁ τύραννος πρότερον αὐτήν, οὐχ ἅπασαν,
ἀλλ' ὅσον ἀπὸ τοῦ ἱεροῦ ἐφεωρᾶτο τῆς νήσου· τότε δὲ
5 πᾶσα ἐκαθάρθη τοιῶδε τρόπῳ· θῆκαι ὅσαι ἦσαν τῶν 2

104. *The Athenians purify the island of Delos, and institute the Delian Penteteris.*

1. Δῆλον ἐκάθηραν: *cf.* i. 8. 3; Diod. xii. 58; Strab. p. 486, and see Curtius, *Hist. of Greece*, iii. p. 142. The occasion of this extraordinary homage to Apollo was doubtless the pestilence, which had reappeared in 427–26 B.C. (c. 87. § 1–3) with undiminished force, and the object of the festival seems to have been, not to give thanks to the god for the cessation of the plague, but to bring about its cessation. So at least Diodorus, *l.c.*, represents the matter, and the narrative of Thuc. seems compatible with this view. For there is no reason why the beginning of the period during which the pestilence raged the second time (οὐκ ἔλασσον ἐνιαυτοῦ, c. 87. 4) should not be put far back into the winter of 427–26 B.C., whereas the purification of Delos must have been taken in hand early in the winter of 426–25, since acc. to c. 102. § 7; 105. § 1 the irruption of the Ambraclians into the territory of Argos (c. 105. § 1) could have happened only shortly after the end of the preceding summer. So it was deemed proper to propitiate the wrath of the god, to which many had ascribed the pesti-

lence (*cf.* ii. 54. § 4 f.), in esp. solemn wise. The oracle directing the purification may have had some connexion with Nicias's influence at that time. *Cf.* Thuc. vii. 50. 30 ἦν γὰρ τι καὶ ἄγαν θειασμῶ τε καὶ τῶ τοιοῦτῳ προσκείμενος. The interest manifested by Thuc. in the occurrence was prob. due not only to its historical importance, but also to the wish to correct erroneous views of his contemporaries with regard to earlier and later Δήλια. Hence here, as in vi. 54 ff., the digression with all its details is justifiable. See A. Baumeister, *Hymn. Hom.* p. 113, against G. Hermann, *Philol.* i. p. 372 (= *Opusc.* viii. p. 388 f.). — 2. δῆ: in a supplementary explanation (*cf.* i. 24. 5; ii. 102. 28); not ironical, as Bl. thought possible. — 3. Πεισιστρατος . . . οὐχ ἅπασαν: *cf.* Hdt. i. 64. 10 καθήρας δὲ ὠδε· ἐπ' ὅσον ἔποψις τοῦ ἱεροῦ εἶχε, ἐκ τούτου τοῦ χώρου παντὸς ἐξορύξας τοὺς νεκροὺς μετεφόρεε ἐς ἄλλον χῶρον τῆς Δήλου. — 4. ὅσον . . . τῆς νήσου: *cf.* ἐπ' ὅσον . . . τοῦ ἱεροῦ, just cited from Hdt., and Thuc. vii. 37. 6 προσῆγγε τῶ τείχει τῶν Ἀθηναίων, καθ' ὅσον πρὸς τὴν πόλιν αὐτοῦ ἔώρα.

5. θῆκαι ὅσαι: without γὰρ after τοιῶδε. See on c. 92. 2; 97. 1. The subst. thus placed acquires a char-

τεθνεώτων ἐν Δήλῳ, πάσας ἀνεῖλον, καὶ τὸ λοιπὸν προ-
εῖπον μήτε ἐναποθνήσκειν ἐν τῇ νήσῳ μήτε ἐντίκτειν,
ἀλλ' ἐς τὴν Ῥήνειαν διακομίζεσθαι. ἀπέχει δὲ ἡ Ῥήνεια
τῆς Δήλου οὕτως ὀλίγον ὥστε Πολυκράτης ὁ Σαμίων
10 τύραννος, ἰσχύσας τινὰ χρόνον ναυτικῶ καὶ τῶν τε ἄλ-
λων Νήσων ἄρξας καὶ τὴν Ῥήνειαν ἐλὼν, ἀνέθηκε τῷ
Ἀπόλλωνι τῷ Δηλίῳ ἀλύσει δῆσας πρὸς τὴν Δήλον. καὶ
τὴν πεντετηρίδα τότε πρῶτον μετὰ τὴν κάθαρσιν ἐποίη-

acter of generality, with nearly the effect of a part. gen. Cf. c. 113. 21, and see on i. 1. 8. *θῆκαι* means here, doubtless, movable coffins, as in i. 8. 4; v. 1. 6, not "graves," as in c. 58. 15. As to such coffins, see Müller, *Handbuch* iv. p. 463 b. — 6. ἀνεῖλον: as in i. 8. 4; v. 1. 6. — τὸ λοιπὸν: to be construed with ἐναποθνήσκειν and ἐντίκτειν. Cf. Diod. l.c. μήτε τίκτειν ἐν Δήλῳ μήτε θάπτειν, Strabo 486 c οὐ γὰρ ἔξεστιν ἐν αὐτῇ τῇ Δήλῳ θάπτειν οὐδὲ καλεῖν νεκρὸν. — προεῖπον: of a distinctly expressed order, as i. 45. 6. — 8. ἐς τὴν Ῥήνειαν: cf. Strabo l.c. ὅπου τὰ μνήματα τοῖς Δηλίοις ἐστίν. — διακομίζεσθαι: sc. τοὺς τε ἀποθνήσκοντας καὶ τὰς τικτούσας. — 9. οὕτως ὀλίγον: four stadia, acc. to Strabo l.c. — Πολυκράτης . . . τῷ Ἀπόλλωνι τῷ Δηλίῳ: cf. i. 13. § 6. — 10. ἰσχύσας τινὰ χρόνον ναυτικῶ: who for some time was powerful in naval affairs. Cf. ναυτικῶ ἰσχύων, i. 13. 28. The temporal modifier (τινα χρόνον) makes the above rendering seem necessary (cf. ἐκράτησάν τινα χρόνον, i. 13. 27); though Cl., Kr., and Bm. take the aor. partic. as ingressive, like ἄρξας in l. 11. — 11. Νήσων: for the vulg. νήσων, since here, as in i. 13. 29; vii. 57. 15, and freq., not islands in gen-

eral, but only the Cyclades are to be understood. See Steup, *Rh. Mus.* xxv. p. 328, n. — ἄρξας: = ὑπηκόους ποιησάμενος (i. 13. 29), as the connexion with ἐλὼν shows. Cf. i. 4. 3. This ingressive force is nearly confined to the first aor. GMT. 55; H. 841. — 12. ἀλύσει δῆσας πρὸς τὴν Δήλον: the chief stress of the sent. is on these words. The chaining of Rhenea to Delos indicates the proximity of the two islands. — ἀλύσει δῆσας: 'as a symbolical expression of indissoluble union.' Curtius, ii. p. 142. Weiske (*N. Jahrb.* cxxxvii. p. 555 f.) explains the ἀλύσει δῆσας as symbolically indicating the hanging up or setting up of an offering in the precincts of the temple of the god (ἀνατιθέναι). But that ἀνατιθέναι does not necessarily imply a hanging up or setting up of something in a sacred precinct, or indeed any local connexion with such a precinct, but may have the general meaning "consecrate," is clear from i. 13. 29 Ῥήνειαν ἐλὼν ἀνέθηκε τῷ Ἀπόλλωνι τῷ Δηλίῳ, where the manner of the consecration must have been stated, had ἀνατιθέναι only the narrower meaning claimed by Weiske. Cf. Hdt. i. 26. 5 ἀνέθεσαν τὴν πόλιν τῇ Ἀρτέμιδι. — 13. τὴν πεντετηρίδα . . .

σαν οἱ Ἀθηναῖοι [τὰ Δῆλια]. ἦν δέ ποτε καὶ τὸ πάλαι 3
 15 μεγάλη ξύνοδος ἐς τὴν Δῆλον τῶν Ἰώνων τε καὶ περικτιό-
 νων νησιωτῶν· ξύν τε γὰρ γυναιξὶ καὶ παισὶν ἐθεώρουν,
 ὥσπερ νῦν ἐς τὰ Ἐφέσια Ἴωνες, καὶ ἀγὼν ἐποιεῖτο
 αὐτόθι καὶ γυμνικὸς καὶ μουσικὸς, χοροὺς τε ἀνήγον
 αἱ πόλεις. δηλοῖ δὲ μάλιστα Ὅμηρος ὅτι τοιαῦτα 4

οἱ Ἀθηναῖοι: *the quadrennial festival was celebrated by the Athenians then for the first time after the purification.* τὴν πεντετηρίδα, *cf.* Poll. viii. 107. ποιεῖν, not the mid., of the celebration of a festival, as in ii. 15. 17; Plato *Rep.* 327 a. *Cf.* also l. 17; ii. 15. 24; v. 80. 18; vi. 28. 4; 58. 10. Since the celebration of the festival, acc. to the present passage, followed directly upon the purification undertaken at the beginning of the winter (see on l. 1), it could not have occurred, as Boeckh thinks (*Sthl.* d. *Athen.* ii.² p. 82), in the Attic month Thargelion, and hardly, as C. Robert conjectures (*Hermes* xxi. p. 161 ff.), in Anthesterion. — 14. [τὰ Δῆλια]: rightly bracketed by v. H., *Stud. Thuc.* p. 48, as a gloss to τὴν πεντετηρίδα. The context renders the addition unnecessary; besides, the term τὰ Δῆλια was not restricted to the πεντετηρίς. *Cf.* Xen. *Mem.* iv. 8. 2.

15. ξύνοδος ἐς τὴν Δῆλον: as i. 96. 10 ξύνοδοι ἐς τὸ ἱερὸν ἐγίγνοντο, and, similarly, l. 17 ἐς τὰ Ἐφέσια, *sc.* ἐθεώρουν (*cf.* viii. 10. 2). — τῶν Ἰώνων κτέ.: acc. to l. 40, mention of the Athenians might have been expected here. Possibly Ἀθηναίων καὶ has dropped out after καὶ. Ἰώνων refers, as Ἴωνες in l. 17, to the Ionians of Asia Minor. These Ionians, whose participation

in the older festival was one of the chief distinctions between that and the later (l. 39 ff.), are esp. emphasized by τε, which would naturally follow directly after the art. belonging to both nouns. *Cf.* i. 6. 2. — περικτιόνων νησιωτῶν: *i.e.* the inhabitants of the Cyclades. περικτιόνες, found only here in Thuc., is poetic (Hom. P 220; Σ 212; β 65), and possibly taken from some ancient hymn. — 16. ξύν τε γὰρ κτέ.: in explanation of μεγάλη ξύνοδος (*cf.* l. 39). — ἐθεώρουν: of the whole celebration of the festival, as in v. 18. 4; 50. 8. θεωρεῖν ἐς also viii. 10. 2; Ar. *Vesp.* 1183; Luc. *Tim.* 50. — 17. τὰ Ἐφέσια: *sc.* at the temple of Artemis; of which Dion. H. (iv. 25) gives a similar description. — ἀγὼν ἐποιεῖτο: a contest was instituted. *Cf.* l. 43; v. 80. 17, and see on l. 13. — 18. χοροὺς ἀνήγον: brought out, conducted, choral dances. *Cf.* Hes. *Sc.* 280; Callim. *Del.* 279 πᾶσαι δὲ χοροὺς ἀνάγουσι, Eur. *Troad.* 325 πάλτε πῶδ' αἰθέριον, ἀναγε χορόν, 332 χόρευε, μάτερ, ἀναγε. Hdt. has ὀρθὴν ἀνάγειν (ii. 40. 4; 48. 4; 61. 2). *Cf.* ὀρθάζουσι μέγας ἀνάγοντες θυσίας, Hdt. ii. 60. 13.

19. Ὅμηρος: clearly regarded by Thuc. as the author of the hymn here cited. How definite a personality he was to Thuc., is shown esp. by l. 29. See Sengebusch, *IHom. Diss.*

20 ἦν ἐν τοῖς ἔπεσι τοῖσδε, ἃ ἔστιν ἐκ προοιμίου Ἀπόλλωνος ·

ἀλλ' ὅτε Δήλω, Φοῖβε, μάλιστά γε θυμὸν ἐτέρφθης,
 ἔνθα τοι ἑλκεχίτωνες Ἰάονες ἠγερέθονται
 σὺν σφοῖσιν τεκέεσσι γυναιξί τε σὴν ἐς ἄγυιαν ·
 ἔνθα σε πυγμαχίη τε καὶ ὄρχηστύϊ καὶ ἀοιδῇ

25 μνησάμενοι τέρπουσιν, ὅταν καθέσωσιν ἀγῶνα.

ὅτι δὲ καὶ μουσικῆς ἀγῶν ἦν καὶ ἀγωνιούμενοι ἐφοίτων, ὅ
 ἐν τοῖσδε αὖ δηλοῖ, ἃ ἔστιν ἐκ τοῦ αὐτοῦ προοιμίου · τὸν
 γὰρ Δηλιακὸν χορὸν τῶν γυναικῶν ὑμνήσας ἐτελεύτα τοῦ
 ἐπαίνου ἐς τάδε τὰ ἔπη, ἐν οἷς καὶ ἑαυτοῦ ἐπεμνήσθη ·

30 ἀλλ' ἄγεθ', ἰλήκοι μὲν Ἀπόλλων Ἀρτέμιδι ξύν,
 χαίρετε δ' ὑμεῖς πᾶσαι. ἐμέϊο δὲ καὶ μετόπισθε

i. p. 140. — ἐν τοῖς ἔπεσι: τὰ ἔπη used by Thuc. only of verses or poetic expressions. Cf. i. 3. 16; ii. 41. 14; 54. 4, and see on c. 67. 31. — 20. ἐκ προοιμίου: Schol. ἐξ ὕμνου · τοὺς γὰρ ὕμνους προοίμια ἐκάλουν, i.e. introductions to the recitation of other songs. See Wolf, *Proleg. ad Hom.* p. cvii. The two following citations are from the hymn to the Delian Apollo, 146 ff. and 165 ff. Several deviations in Thuc.'s version from that of the hymn are due without doubt to his following a different original, not to quoting from memory. See Baumeister, *ibid.* p. 141; Guttman, *de Hymn. Hom. Hist. Crit.* p. 17 sq.; Bücheler, *Coniectanea* (Index Schol., Bonn, W. 1878-79), p. 3sq. — 21. ἀλλ' ὅτε: most recent editors write ἄλλοτε, with Camerarius; but even thus, Steup thinks, no proper connexion with the preceding verses is estab-

lished (see Gemoll, *Hom. Hymnen*, p. 143). He proposes, therefore, ἀλλ' ὅτι, and to take ἔνθα of l. 22 not as rel., but dem., as in l. 24. — 23. ἄγυιαν: i.e. the street leading to the temple. — 25. καθέσωσιν ἀγῶνα: certamen instituant. Guttman, p. 22, compares Hom. Ψ 258 ἔζανεν εὐρὸν ἀγῶνα.

26. καὶ μουσικῆς ἀγῶν: in l. 24 f. only a γυμνικὸς ἀγῶν (πυγμαχίη) was implied beyond all doubt, since ὄρχηστύϊ καὶ ἀοιδῇ might refer to the χοροὶ of l. 18 (cf. l. 40). Thuc. adds, therefore, special testimony for the musical contests. — ἀγωνιούμενοι: sc. μουσικήν. Cf. l. 34 f. — 27. τὸν . . . χορὸν τῶν γυναικῶν: *hymn* v. 156-164. — 28. ἐτελεύτα . . . ἐς τάδε τὰ ἔπη: cf. ii. 51. 5; iv. 48. 23 ἐς τοῦτο ἐτελεύτα, Soph. O. C. 476 τὸ δ' ἔνθεν ποῖ τελευτῆσαι με χρῆ; — τοῦ ἐπαίνου: sc. τοῦ τῶν γυναικῶν. For the gen. with τελευτᾶν, see on c. 59. 19.

μνήσασθ', ὅπποτε κέν τις ἐπιχθονίων ἀνθρώπων
ἐνθάδ' ἀνείρηται ταλαπέριος ἄλλος ἐπελθών·

35 “Ω κούραι, τίς δ' ἕμμιν ἀνήρ ἦδιστος ἀοιδῶν
ἐνθάδε πωλεῖται, καὶ τέψ τέρπεσθε μάλιστα;”
ὑμεῖς δ' εὖ μάλα πᾶσαι ὑποκρίνασθ' ἐυφήμως·
“Τυφλὸς ἀνήρ, οἰκεῖ δὲ Χίῳ ἐνὶ παιπαλοέσση.”

τοσαῦτα μὲν Ὅμηρος ἐτεκμηρίωσεν ὅτι ἦν καὶ τὸ πάλαι 6
μεγάλη ξύνοδος καὶ ἑορτὴ ἐν τῇ Δήλῳ· ὕστερον δὲ τοὺς
40 μὲν χοροὺς οἱ Νησιῶται καὶ οἱ Ἀθηναῖοι μεθ' ἱερῶν ἔπεμ-
πον, τὰ δὲ περὶ τοὺς ἀγῶνας καὶ τὰ πλείστα κατελύθη
ὑπὸ ξυμφορῶν, ὡς εἰκός, πρὶν δὴ οἱ Ἀθηναῖοι τότε τὸν
ἀγῶνα ἐποίησαν καὶ ἵπποδρομίας, ὃ πρότερον οὐκ ἦν.

105 Τοῦ δ' αὐτοῦ χειμῶνος Ἀμπρακιῶται, ὥσπερ ὑπο- 1
σχόμενοι Εὐρυλόχῳ τὴν στρατιὰν κατέσχον, ἐκστρατεύ-

—33. ἄλλος ἐπελθών: Bücheler, *ibid.*
p. 4, proposes ἄλλοθεν ἐλθών.

38. τοσαῦτα μὲν: adv. *so far*. —
ἐτεκμηρίωσεν: used by Thuc. alone of
Attic writers, and only of Homer's
evidence. Cf. i. 3. 12; 9. 24. It is
common in the writers of the κοινή
διάλεκτος. —40. μεθ' ἱερῶν: *i.e.* with
the sacrifices and all that pertained
to the festal offerings. —41. καὶ τὰ
πλείστα: and indeed most things, as
Bm. explains. Not only did the con-
tests fall into disuse, but the Ionians
came no more, women and children
were no longer brought along, and
otherwise the number of participants
seems to have greatly diminished.
Cl. explained as = vel plurima,
with St., a sort of limiting appos. to
τὰ περὶ τοὺς ἀγῶνας. But the ἀγῶνες
unquestionably ceased entirely. For
this reason Kr. is certainly wrong in
bracketing καί. —42. πρὶν δὴ: *until*,

see on c. 29. 5. — τὸν ἀγῶνα: *i.e.* the
contest held afterwards every four
years. —43. ἐποίησαν: see on l. 17.

105. The Ambraciots, in order to
bring the Amphilocheian Argos to
terms, occupy Olpae in its territory:
the Acarnanians summon to the pro-
tection of the place Demosthenes and
twenty Athenian ships, which happened
to be on the Peloponnesian coast.

1. ὥσπερ ὑποσχόμενοι: cf. c. 102.
§ 6, 7. —2. ἐκστρατεύονται: to be
construed only with ὥσπερ ὑποσχόμενοι
Εὐρυλόχῳ, for τὴν στρατιὰν κατέσχον
expresses merely the result of the
promise, and has no effect on ἐκστρα-
τεύονται. The chief emphasis of the
sent. is on the partic., as in c. 53. 14.
The sense of the passage is, as Jow.
renders, “in fulfilment of the prom-
ise by which they had induced Eury-
lochus and his army to remain, the
Ambraciots make an expedition —.”

ονται ἐπὶ Ἄργος τὸ Ἀμφιλοχικὸν τρισχιλίους ὀπλί-
 ταις, καὶ ἐσβαλόντες ἐς τὴν Ἀργεῖαν καταλαμβάνουσιν
 5 Ὀλπας, τεῖχος ἐπὶ λόφου ἰσχυρὸν πρὸς τῇ θαλάσσῃ, ὃ
 ποτε Ἀκαρνᾶνες τειχισάμενοι κοινῶ δικαστηρίῳ ἐχρῶντο·
 ἀπέχει δὲ ἀπὸ τῆς Ἀργείων πόλεως ἐπιθαλασσίας
 οὔσης πέντε καὶ εἴκοσι σταδίους μάλιστα. οἱ δὲ Ἀκαρ-
 2 νᾶνες οἱ μὲν ἐς Ἄργος ξυμβοήθουν, οἱ δὲ τῆς Ἀμφιλο-
 10 χίας ἐν τούτῳ τῷ χωρίῳ ὃ Κρήναι καλεῖται, φυλάσσον-
 τες τοὺς μετὰ Εὐρυλόχου Πελοποννησίους μὴ λάθωσι
 πρὸς τοὺς Ἀμπρακιάτας διελθόντες, ἐστρατοπεδεύσαντο.
 πέμπουσι δὲ καὶ ἐπὶ Δημοσθένην τὸν ἐς τὴν Αἰτωλίαν 3

—3. Ἄργος τὸ Ἀμφιλοχικόν: on the inmost recess of the Ambracian gulf. On its relation to Ambracia, *cf.* ii. 68. § 1.—5. Ὀλπας: the sing. in c. 107. 13; III. 5; II. 2. *Cf.* Ἰδομενί (c. 112. 2; II. 14) and Ἰδομεναί (II. 10); Πλαταιαί (ii. 7. 1; 10. 1) and Πλαταιά (everywhere in Thuc. except the two places just cited); *Κεγχρεαί* (viii. 10. 5; 20. 6; 23. 2), *Κεγχρεαί* (iv. 42. 21; 44. 14). As to the site of this fortress, with which the Ὀλπαῖοι of c. 101. 12 have nothing to do, as well as of Κρήναι (l. 10), see Bursian i. p. 38, and Oberhummer, *Akarnanien*, p. 27f.—δ. . . ἐχρῶντο: δ with *τειχισάμενοι*, from which φ̄ is to be supplied with ἐχρῶντο. The sent. is best explained with Schoemann, *Gr. Alterth.* ii. 3 p. 76, that the Acarnanians after fortifying Olpae had once used it as a common place of justice for their alliance. For the impf. with *ποτε* expressing what formerly existed for some time, *cf.* ii. 44. 8; viii. 52. 12; 62. 13, and the pres. partic., i. 132. 30; v. 43. 11; vi. 92. 5. Prob. the occupation of the Amphilocheian Olpae by

the Acarnanians fell in the time of the *ξυμφοραί* of the Amphilocheian Argos, mentioned in ii. 68. 12. After the Amphilocheians had joined the Acarnanians (*διδάσιν ἐαυτοὺς Ἀκαρνᾶσι*, ii. 68. 18), the place was doubtless restored to its former possessors and the federal court removed elsewhere. See App.

8. οἱ Ἀκαρνᾶνες οἱ μὲν . . . οἱ δέ: part. appos. See on c. 13. 17.—9. ξυμβοήθουν: the impf. represents continuance, whereas *ἐστρατοπεδεύσαντο* in l. 12 simply states the matter as a fact.—τῆς Ἀμφιλοχίας: the name of the country precedes that of the place, as in c. 19. 6; 89. 7; i. 100. 15.—10. φυλάσσοντες τοὺς . . . Πελοποννησίους μὴ λάθωσι: proleptic const. as in i. 26. 6; ii. 67. 22. *Kr. Spr.* 61, 6, 5.—11. μὴ λάθωσι . . . διελθόντες: 'for Crenae, now Παλαιὸ Ἀεὶ, guarded the entrance to the district from the south.' Bursian (*l.c.*), after Heuzey, *Le Mont Olympé et l'Acarnanie*, p. 290. *Cf.* c. 106. 14.—13. Δημοσθένην τὸν . . . στρατηγῆσαντα: the designation recalls indeed

Ἀθηναίων στρατηγήσαντα. ὅπως σφίσιν ἡγεμῶν γίγνηται,
 15 καὶ ἐπὶ τὰς εἴκοσι ναῦς Ἀθηναίων αἱ ἔτυχον περὶ Πελο-
 πόννησον οὔσαι. ὧν ἦρχεν Ἀριστοτέλης τε ὁ Τιμοκράτους
 καὶ Ἱεροφῶν ὁ Ἀντιμνήστου. ἀπέστειλαν δὲ καὶ ἄγγελον 4
 οἱ περὶ τὰς Ὀλπας Ἀμπρακιῶται ἐς τὴν πόλιν κελεύοντες
 σφίσι βοηθεῖν πανδημεί. δεδιότες μὲν οἱ μετ' Εὐρυλόχου οὐ
 20 δύνωνται διελθεῖν τοὺς Ἀκαρνανίας καὶ σφίσιν ἢ μονωθεῖσιν
 ἢ μάχη γένηται ἢ ἀναχωρεῖν βουλομένοις οὐκ ἦ ἀσφαλές.
 106 Οἱ μὲν οὖν μετ' Εὐρυλόχου Πελοποννήσιοι, ὡς 1

an undertaking unwelcome to the Acarnanians (c. 95. § 1 f.), but better relations had been already restored (c. 102. § 3 f.). Further, the aor. partic. refers only to what had happened in the summer of 426 B.C. (*who had led the army of the Athenians to Aetolia*), and does not indicate the expiration of the office of strategus. Had Demosthenes been at that time no longer strategus, he could hardly have obeyed the here mentioned invitation of the Acarnanians and hastened with 200 Messenian hoplites and sixty Athenian bowmen to the scene of action (c. 107. 6), and at any rate it could not have been said of him, in iv. 2. 14, *ὄντι ἰδιώτῃ μετὰ τὴν ἀναχώρησιν τὴν ἐξ Ἀκαρνανίας*. For clearly, acc. to these words, his term of office did not expire before his return from Acarnania to Athens (c. 114. § 1). — 14. *ἡγεμῶν γίγνηται*: cf. c. 107. 11, and see on c. 2. 11. — 15. *ἐπὶ τὰς εἴκοσι ναῦς Ἀθηναίων*: which, after the return of the thirty ships (c. 98. 25), had been sent out again, under the generals named, *περὶ Πελοπόννησον*, prob. in consequence of news of the operations of Eurylochus against

the Ozolian Locrians and Naupactus (c. 101 f.). Their real goal was Naupactus (cf. c. 114. 8), but they turned aside for the moment, in consequence of the appeal of the Acarnanians, to the Ambracian gulf (c. 107. 4). — 16. *ἦρχεν*: Bm. proposed *ἦρχον*. But cf. iv. 37. 1; 38. 9, and see Kr. *Spr.* 63, 4. — *Ἀριστοτέλης*: later prob. one of the Thirty. Cf. Xen. *Hell.* ii. 3. 2.

17. *ἀπέστειλαν δὲ καί*: emphatic repetition after *πέμποσι* (l. 13). See on c. 18. 8; i. 28. 8; ii. 7. 3. — 18. *ἐς τὴν πόλιν*: sc. τὴν Ἀμπρακίαν. — 19. *πανδημεί*: i.e. with all the forces which they could raise after sending out the 3000 hoplites (l. 3). For the execution of this request, cf. c. 110. — 21. (*μὴ*) *ἢ μάχη γένηται*: cf. i. 63. 10; v. 51. 2; 59. 18; viii. 80. 19. — *οὐκ ἦ ἀσφαλές*: with indef. subj., as iv. 36. 1 *ἀπέραντον ἦν*, viii. 105. 7 *ἀφανές ἦν*.

106. *Eurylochus, with the Peloponnesians, marches safely from Proschium in Aetolia through Acarnania and Agrais to Amphilochia, and unites with the Ambraciots in Olpae.*

1. οἱ μετ' Εὐρυλόχου Πελοποννή-

ἦσθοντο τοὺς ἐν Ὀλπαῖς Ἀμπρακιώτας ἦκοντας, ἄραντες
 ἐκ τοῦ Προσχίου ἐβόηθουν κατὰ τάχος, καὶ διαβάντες
 τὸν Ἀχελῶον ἐχώρουν δι' Ἀκαρνανίας, οὔσης ἐρήμου
 5 διὰ τὴν ἐς Ἄργος βοήθειαν, ἐν δεξιᾷ μὲν ἔχοντες
 τὴν Στρατίων πόλιν καὶ τὴν φρουρὰν αὐτῶν, ἐν ἀρι-
 στερᾷ δὲ τὴν ἄλλην Ἀκαρνανίαν. καὶ διελθόντες τὴν
 Στρατίων γῆν ἐχώρουν διὰ τῆς Φυτίας καὶ αἰθίης Μεδε-
 ῶνος παρ' ἔσχατα, ἔπειτα διὰ Λιμναίας· καὶ ἐπέβησαν
 10 τῆς Ἀγραίων, οὐκέτι Ἀκαρνανίας, φιλίας δὲ σφίσι. λαβό-

σιοι: cf. c. 102. 26. — 2. τοὺς ἐν Ὀλ-
 παῖς . . . ἦκοντας: that the Ambraciots
 had arrived at Olpae, lit. that the
 Ambraciots in Olpae had arrived.
 This is a case of anticipation. Kühn.
 447, n. 4. — 3. ἐκ τοῦ Προσχίου: sc.
 τῆς Αἰτωλίας. Cf. c. 102. 21. — 4. τὸν
 Ἀχελῶον: i.e. the boundary of Acar-
 nania. — οὔσης ἐρήμου: i.e. without
 military protection, since the popula-
 tion able to bear arms had gone to
 Argos. Cf. ii. 81. 7 (where the adj. has
 the fem. ending). — 6. τὴν Στρατίων
 πόλιν: μεγίστην τῆς Ἀκαρνανίας, ii. 80.
 38. — τὴν φρουρὰν αὐτῶν: sc. τῶν
 Στρατίων, i.e. the garrison of the
 city.

8. τῆς Φυτίας: the reading of all
 the Mss., though Polyb. (iv. 63. 7, 10)
 has Φοῖται and Steph. Byz. Φοῖται
 and Φοῖτιον. Several inscriptions, too,
 read Φοι- (see Oberhummer, *Akarna-
 nien*, p. 38), though local coins have
 ΦΥ- (see Head, *Hist. Numorum*, p.
 281). The reference is to the terri-
 tory belonging to the place, as also
 in the case of Μεδεῶνος and Λιμναίας.
 See on c. 91. 11, 15. — Μεδεῶνος:
 Polybius calls the place *Μεδίον* (Steph.
 Byz.), the inhabitants *Μεδιώνιοι*,

the district *Μεδιώνια*, and Livy also
 (xxxvi. 11 sq.) has *Medion* and
Medionii. — 9. παρ' ἔσχατα: i.e.
 to the frontier. Cf. viii. 95. 19 ἐπ'
 ἔσχατα. — διὰ Λιμναίας: cf. ii. 80. 37.
 This is the name both of a place and
 of the whole swampy lowland on
 the southern slopes of the Thyamus
 mountains. See Bursian i. p. 110.
 — 10. τῆς Ἀγραίων: this district,
 which in c. 111. 18 is called ἡ Ἀγραῖς,
 and had a king of its own, Salyn-
 thius, must be sought, acc. to ii. 102.
 13 (where the Agraeans are placed
 between the Dolopians and Amphi-
 lochians, north of the road followed
 up to this point. Eurylochus made,
 evidently to avoid the Acarnanian
 garrison at Crenae (c. 105. 10), a
 detour through the mountains and
 from there descended into the Argive
 district, and thence marched along
 the coast to Olpae. — οὐκέτι Ἀκαρνα-
 νίας: chorographic gen., to which in
 the next clause an adj. corresponds.
 Strabo, p. 449 c, calls the Agraeans
Αἰτωλικὸν ἔθνος. They belonged to
 the ἐπίκτητος Αἰτωλία. See Bursian i.
 p. 140.

λαβόμενοι τοῦ . . . ὄρους: see on

μενοι δὲ τοῦ Θυάμου ὄρους, ὃ ἐστὶν Ἀγραικόν, ἐχώρου
 δι' αὐτοῦ καὶ κατέβησαν ἐς τὴν Ἀργεῖαν νυκτὸς ἤδη, καὶ
 διεξελθόντες μεταξὺ τῆς τε Ἀργείων πόλεως καὶ τῆς ἐπὶ
 Κρήναις Ἀκαρνάνων φυλακῆς ἔλαθον καὶ προσέμειξαν τοῖς
 107 ἐν Ὀλπαις Ἀμπρακιώταις. γενόμενοι δὲ ἀθρόοι ἅμα τῇ 1
 ἡμέρᾳ καθίζουσιν ἐπὶ τὴν Μητρόπολιν καλουμένην καὶ
 στρατόπεδον ἐποιήσαντο. Ἀθηναῖοι δὲ ταῖς εἴκοσι ναυσὶν
 οὐ πολλῶ ἴσπερον παραγίγνονται ἐς τὸν Ἀμπρακικὸν βοη-
 5 θοῦντες τοῖς Ἀργείοις, καὶ Δημοσθένης Μεσσηνίων μὲν
 ἔχων διακοσίους ὀπλίτας, ἐξήκοντα δὲ τοξότας Ἀθηναίων.

c. 24. 10. — 11. τοῦ Θυάμου ὄρους : now Σπαρτοβοῦνι, forming the north-east boundary of Acarnania toward Aetolia, but belonging for the most part to the Agræan district. Hence O. Müller's conjecture (*Dorians* ii.² p. 529; see Bursian i. p. 105, n. 1), Ἀγραικόν, has been adopted for ἀγροῦ-κον of the Mss. See App. — 12. νυκτὸς ἤδη : *already night*. For other examples of ἤδη thus used, see on i. 30. 20. — 13. τῆς . . . φυλακῆς : sc. which awaited the advance of Eurýlochus on the direct road from Limnaea to Argos. Cf. c. 105. § 2. — 14. προσέμειξαν τοῖς . . . Ἀμπρακιώταις : *joined the Ambraciots in Olpae*. Cf. v. 58. 3 βουλόμενοι τοῖς ἄλλοις προσμείξαι.

107, 108. *Demosthenes, elected commander-in-chief by the Acarnanians, by means of a skilfully-planned ambush wins a decisive victory over the Peloponnesians and Ambraciots.*

1. γενόμενοι ἀθρόοι : sc. the Ambraciots and Peloponnesians. — 2. καθίζουσιν : *encamp*, intr. as in iv. 93. 5. The const. καθίζειν στρατόν is more freq. in Thuc. (ii. 71. 4; iv. 90. 5; v. 7. 14; vi. 66. 2; vii. 82. 16). — τὴν

Μητρόπολιν : seems from the context (cf. l. 13) to have been a place very near Olpae. — 3. ταῖς εἴκοσι ναυσὶν : cf. c. 105. 15. — 4. τὸν Ἀμπρακικόν : sc. κόλπον, which a few Mss. have in the text. But a copyist would be much more likely to add than omit it. ὁ Ἀμπρακικός alternates with ὁ Ἀμπρακικός κόλπος (i. 29. 11; 55. 3; ii. 68. 9; iv. 49. 3), as ὁ Ἴόνιος (vi. 30. 6; 34. 24; 104. 10; vii. 33. 14) with ὁ Ἴόνιος κόλπος (i. 24. 1; ii. 97. 26; vi. 13. 11; 44. 8; vii. 57. 57). See also App. on ii. 92. 22. — 5. καὶ Δημοσθένης κτέ. : Demosthenes (sc. παραγίγνεται ἐς τὸν Ἀμπρακικόν) came from Naupactus (cf. c. 102. § 3) with two hundred Messenian hoplites and sixty Athenian bowmen. As was remarked on c. 105. 13, he could hardly have brought these troops, if he was no longer general. From the manner in which he is mentioned here after the twenty ships, it seems impossible that his sixty bowmen were taken from these ships. Probably there was at that time an Athenian garrison permanently stationed at Naupactus, so that he, even after the return (c.

καὶ αἱ μὲν νῆες περὶ τὰς Ὀλπας τὸν λόφον ἐκ θαλάσσης 2
 ἐφώρμουν· οἱ δὲ Ἀκαρνᾶνες καὶ Ἀμφιλόχων ὀλίγοι
 (οἱ γὰρ πλείους ὑπὸ Ἀμπρακιωτῶν βία κατεείχοντο)
 10 ἐς τὸ Ἄργος ἤδη ξυνεληλυθότες παρεσκευάζοντο ὡς
 μαχοῦμενοι τοῖς ἐναντίοις, καὶ ἡγεμόνα τοῦ παντὸς ξυμ-
 μαχικοῦ αἰροῦνται Δημοσθένην μετὰ τῶν σφετέρων στρα-
 τηγῶν. ὁ δὲ προσαγαγὼν ἐγγὺς τῆς Ὀλπης ἐστρατοπε- 3
 δεύσατο, χαράδρα δ' αὐτοὺς μεγάλη διεῖργε. καὶ ἡμέρας
 15 μὲν πέντε ἡσύχαζον, τῇ δ' ἕκτη ἐτάσσοντο ἀμφότεροι ὡς
 ἐς μάχην. καὶ (μείζον γὰρ ἐγένετο καὶ περιέσχε τὸ τῶν

98. 25) of the thirty ships of c. 91. 1, had control of some Athenian forces. — **Μεσσηνίων**: see on c. 94. 15.

7. τὰς Ὀλπας τὸν λόφον: = τὸ τεῖχος ἐπὶ τοῦ λόφου (c. 105. 5), τὸν λόφον being appos. to τὰς Ὀλπας. *Kr. Spr.* 50, 7, 2. Steup follows v. H. in bracketing τὸν λόφον, on the ground that, after c. 105. 4 καταλαμβάνουσιν Ὀλπας, τεῖχος ἐπὶ λόφου ἰσχυρὸν πρὸς τῇ θαλάσσει, the expression περὶ τὰς Ὀλπας ἐκ θαλάσσης ἐφώρμουν needs no explanation, and, if it did, that this would hardly be added in the form of a simple appositive (τὸν λόφον). — 8. Ἀμφιλόχων: the inhabitants of the whole district, whose chief city was Argos. They remained barbaroi even after Argos had become hellenized, ii. 68. 14. — 9. οἱ πλείους . . . κατεείχοντο: they were kept from taking part in the war by the fact that the Ambraciots had seized their territory or taken hostages from them. *Cf.* c. 114. 19. — 10. ἤδη ξυνεληλυθότες: the Acarnanians of Crenae (c. 105. 10; 106. 14) had also meanwhile gone to Argos, to whose aid the rest of the Acarnanians marched

at the outset (c. 105. 9 οἱ μὲν ἐς Ἄργος ξυνεβοήθουν). — 11. τοῦ παντὸς ξυμμαχικοῦ: of the whole allied army, i.e. of all the Acarnanian and Amphilocheian forces. *Cf.* i. 62. 5 στρατηγὸν τοῦ πεζοῦ παντὸς οἱ ξύμμαχοι ἤρηντο Ἀριστέα. — 12. Δημοσθένην: the form Δημοσθένης, of the most and best Mss., is against the usage of Thuc. — μετὰ τῶν σφετέρων στρατηγῶν: i.e. these commanded the various contingents under Demosthenes as general-in-chief.

13. προσαγαγὼν: without obj., as ducere, only here in Thuc. — τῆς Ὀλπης: see on c. 105. 5. — 14. χαράδρα: see on c. 25. 4; 98. 7. — 15. ἐτάσσοντο: introductory impf., the details following. *Cf.* i. 22 ἦσαν ἐς χεῖρας. See on c. 92. 2. — ὡς ἐς μάχην: with the intention to fight, as i. 62. 20; iv. 93. 6; vi. 67. 2. *Cf.* ὡς ἐπὶ ναυμαχίαν, i. 48. 2, and see on c. 4. 6. — 16. καὶ (μείζον γὰρ κτέ.): paratactic structure of the period, just as in c. 70. 11; i. 31. 7; hence here too the causal sent. must be regarded as parenthetical. — περιέσχε: intr. *extended beyond, out-flanked*, as in c. 108. 1; v. 71. 12,

Πελοποννησίων στρατόπεδον) ὁ Δημοσθένης δείσας μὴ
 κυκλωθῆ ἰοχίξει ἐς ὁδόν τινα κοίλην καὶ ἰοχμῶδη ὀπλί-
 20 τας καὶ ψιλούς ξυναμφοτέρους ἐς τετρακοσίους, ὅπως
 αστάντες οὗτοι κατὰ νότου γίνωνται. ἐπεὶ δὲ παρε- 4
 σκεύαστο ἀμφοτέροις, ἦσαν ἐς χεῖρας, Δημοσθένης μὲν
 τὸ δεξιὸν κέρας ἔχων μετὰ Μεσσηνίων καὶ Ἀθηναίων
 ὀλίγων, τὸ δὲ ἄλλο Ἀκαρνᾶνες ὡς ἕκαστοι τεταγμένοι
 25 ἐπέειχον καὶ Ἀμφιλόχων οἱ παρόντες ἀκοντισταί. Πελο-

16, and *περίσχειν*, v. 71. 4. Schol. *ὑπερέτεινεν, ὑπερέσχεν*. The aors. *ἐγένετο* and *περίεσχε* express a result of the drawing up (*ἐτάσσοντο*). — 18. *λοχίζει*: in insidiis collocat. *ἐνέδραν καθίζει*, Schol. Cf. *λοχισθέντες* (*ambushed*), v. 115. 2; Dio C. xli. 51; *ἐλόχισε, distributed into companies*, Hdt. i. 103. 4. — *κοίλην καὶ ἰοχμῶδη*: cf. Dio C. 13, 9 *ἐν κοίλῳ τινὶ καὶ ἰοχμῶδει τόπῳ*, 1279, 17 *ἐς κοίλον τινα καὶ ἰοχμῶδη τόπον*, Polyæn. iii. 1. 2 *ἐς τὸ κοίλον καὶ ἰοχμῶδες ἐνελόχισεν ὀπλίτας καὶ ψιλούς τετρακοσίους*. *ἰοχμῶδης* occurs only here in Thuc. — 20. *κατὰ τὸ ὑπερέχον*: i.e. at the part of the enemy's line which extended beyond their own and threatened to outflank them. Cf. Polyæn. l.c. ὅπως, *ἐπειδὴν ὑπερφαλαγγήσωσιν οἱ ἐναντίοι κατὰ τὸ ὑπερβάλλον αὐτῶν, ἐξαστάντες κατὰ νότου γένοιντο*. For similar consts., cf. l. 29; i. 48. 10, 12; 62. 24; iv. 36. 7; v. 71. 22. For *ὑπερέχον*, cf. viii. 104. 15. Acc. to c. 108. 2, it was the left wing, not, as was usually the case, the right (cf. v. 71. § 1). — *ἐξαστάντες*: *rushing out from* their ambush. Cf. Xen. *Hell.* iv. 8. 37. — 21. *οὗτοι*: for which Hude (*Comm.*

Crit. p. 116 sq.) proposed οὗτω, is opposed to the remaining troops of Demosthenes. — *κατὰ νότου*: as in c. 108. 4; i. 62. 13, etc. *κατὰ νότον*, which some good Mss. have, is contrary to Thuc.'s usage.

ἐπεὶ δὲ *παρεσκεύαστο ἀμφοτέροις*: for the impers. pass., see on c. 22. 1. — 22. *ἦσαν ἐς χεῖρας*: see on l. 15. — 23. *ἔχων*: the regular verb in such tactical statements. See on i. 48. 10. — *Ἀθηναίων ὀλίγων*: Steup thinks that, as the small number of Athenian bowmen (sixty) has already been stated in l. 6, and there was no cause for emphasizing their fewness here, whereas one might have expected some mention of the Amphilocheians that were not ἀκοντισταί, prob. some words have been lost between Ἀθηναίων and ὀλίγων, — perhaps καὶ Ἀμφιλόχων ὀπλιτῶν or καὶ Ἀμφιλόχων σφενδονητῶν. That the main body of the Amphilocheians were ψιλοί, is clear from c. 112. 20. — 24. *τὸ ἄλλο*: i.e. the centre and left. — 24. *ὡς ἕκαστοι τεταγμένοι*: i.e. arrayed by tribes and under their own leaders (l. 12). — 25. *ἐπέειχον*: *occupied*, as in i. 48. 7; Hdt. ix. 31. 7. — *Πελοποννησίου*

ποννήσιοι δὲ καὶ Ἀμπρακιῶται ἀναμιξὶ τεταγμένοι πλήν Μαντινέων· οὗτοι δὲ ἐν τῷ εὐωνύμῳ μᾶλλον καὶ οὐ τὸ κέρασ ἄκρον ἔχοντες ἀθρόοι ἦσαν, ἀλλ' Εὐρύλοχος ἔσχατον εἶχε τὸ εὐώνυμον καὶ οἱ μετ' αὐτοῦ, κατὰ Μεσσηνίουσιν 108 καὶ Δημοσθένην. ὡς δ' ἐν χερσὶν ἤδη ὄντες περιέσχον 1 τῷ κέρασ οἱ Πελοποννήσιοι καὶ ἐκυκλοῦντο τὸ δεξιὸν τῶν ἐναντίων, οἱ ἐκ τῆς ἐνέδρας Ἀκαρνᾶνες ἐπιγενόμενοι αὐτοῖσιν κατὰ νότου προσπίπτουσί τε καὶ τρέπουσιν, ὥστε μήτε 5 ἐς ἀλκὴν ὑπομῆναι φοβηθέντας τε ἐς φυγὴν καὶ τὸ πλεόν τού στρατεύματος καταστήσασθαι· ἐπειδὴ γὰρ εἶδον τὸ κατ' Εὐρύλοχον καὶ ὃ κράτιστον ἦν διαφθειρόμενον, πολλῶ μᾶλλον ἐφοβούντο. καὶ οἱ Μεσσηνίουσιν ὄντες ταύτη μετὰ

δὲ καὶ Ἀμπρακιῶται: *sc.* ἦσαν ἐς χεῖρας, not the nearest but the most important verb being understood. — 26. ἀναμιξί: only here in Thuc. *Cf.* Hdt. i. 103. 6; vii. 40. 4. — 26. πλήν Μαντινέων . . . ἦσαν: acc. to these words, as well as c. 108. 16; 109. 12; 111. 2, 14; 113. 4, a considerable portion of the Peloponnesians under Eurylochus must have been Mantineans. — 27. οὗτοι δέ: epexegetical, as in c. 34. 4; i. 26. 23; 143. 20. — οὐ τὸ κέρασ ἄκρον ἔχοντες: pred., like ἔσχατον, having not the extreme point of the wing. G. 978, 1; H. 671; Kr. Spr. 50, 11, 5. — 29. οἱ μετ' αὐτοῦ: this part of the army, which in c. 108. 6 is described as τὸ κατ' Εὐρύλοχον καὶ ὃ κράτιστον ἦν, acc. to what goes before must have consisted of contingents from various states. Some statement as to its composition might have been expected. — κατὰ Μεσσηνίουσιν: see on l. 20.

108. 1. περιέσχον: see on c. 107. 16. — 2. τῷ κέρασ: *i.e.* τῷ ἐαυτῶν εὐωνύμῳ

κέρα. — 3. ἐπιγενόμενοι: see on c. 30. 6. — αὐτοῖσιν κατὰ νότου: const. with ἐπιγενόμενοι. *Cf.* c. 107. 21. — 5. ἐς ἀλκὴν ὑπομῆναι: *cf.* ἐς χεῖρας ὑπομῆναι, v. 72. 23; ἐς χεῖρας δέχεσθαι, Xen. Hell. ii. 4. 34; An. iv. 3. 31; ἐς ἀλκὴν τρέπεσθαι, ii. 84. 24; Hdt. ii. 45. 7; iii. 78. 5; iv. 125. 21; ix. 102. 18. See on c. 30. 7. — φοβηθέντας τε . . . καταστήσασθαι: and in their panic put to flight also the greater part of the army. — ἐς φυγὴν καταστήσασθαι: as in iv. 14. 4; vii. 43. 47. *Cf.* ἐς ἀπόνοιαν καταστήσασθαι, i. 82. 20; vii. 67. 22; ἐς ἀπορίαν, ii. 81. 37; vii. 75. 14; ἐς ὑποψίαν, v. 29. 18; ἐς ταραχὴν, iv. 75. 10; ἐς ἐκπληξιν, vi. 36. 7; ἐς κίνδυνον, ii. 100. 25; ἐς λογισμόν, vi. 34. 25. — 6. τὸ κατ' Εὐρύλοχον: *i.e.* the part of the army with him and under his personal command (οἱ μετ' αὐτοῦ, c. 107. 29), characterized also as τὸ κράτιστον. *Cf.* iv. 33. 1 οἱ περὶ τὸν Ἐπιτάδαυ καὶ ὅπερ ἦν πλείστον. κατά, as in l. 10; in a different sense from c. 107. 20, 29. — 8. ταύτη: *i.e.* on the

τοῦ Δημοσθένους τὸ πολὺ τοῦ ἔργου ἐξῆλθον. οἱ δὲ 2
 10 Ἀμπρακιῶται καὶ οἱ κατὰ τὸ δεξιὸν κέρας ἐνίκων τὸ καθ'
 ἑαυτοὺς καὶ πρὸς τὸ Ἄργος ἀπεδίωξαν· καὶ γὰρ μαχιμώ-
 τατοι τῶν περὶ ἐκεῖνα τὰ χωρία τυγχάνουσιν ὄντες. ἐπ- 3
 αναχωροῦντες δέ, ὡς ἐώρων τὸ πλεόν νενικημένον καὶ οἱ
 ἄλλοι Ἀκαρνᾶνες σφίσι προσέκειντο, χαλεπῶς διεσφύζοντο
 15 ἐς τὰς Ὀλπας, καὶ πολλοὶ ἀπέθανον αὐτῶν, ἀτάκτως
 καὶ οὐδενὶ κόσμῳ προσπίπτοντες πλὴν Μαντινέων· οὗτοι
 δὲ μάλιστα ξυντεταγμένοι παντὸς τοῦ στρατοῦ ἀνεχώ-
 ρησαν. καὶ ἡ μὲν μάχη ἐτελεύτα ἐς ὄψε.

right wing, c. 107. 23. — 9. τὸ πολὺ τοῦ ἔργου ἐξῆλθον: performed the chief part of the work. Cf. i. 70. 21 ἃ μὲν ἂν ἐπινοήσαντες μὴ ἐξέλθωσιν, Soph. Tr. 505 ἐξῆλθον ἀεθλ' ἀγώνων, i. 70. 9 τἀναγκαῖα ἐξικέσθαι. Hence ἐξῆλθον, of Vat. and other good Mss., is adopted instead of ἐπεξῆλθον of most Mss., which Haase prefers (*Lucubr.* p. 100).

οἱ δὲ Ἀμπρακιῶται κτέ.: see App. — 10. ἐνίκων τὸ καθ' ἑαυτοὺς: were victorious in their own quarter. Cf. c. 78. 3. — 11. ἀπεδίωξαν: i.e. pursued from their position. Cf. vi. 102. 15 τῶν Ἀθηναίων ἀποδιώξαντων τοὺς ἐκεῖ, also Xen. *Hell.* iv. 5. 14; vi. 2. 20; Ar. *Nub.* 1296. These passages support the Mss. reading sufficiently against Haase's conjecture (*Lucubr.* p. 62) ἐπεδίωξαν.

12. ἐπαναχωροῦντες . . . νενικημένον: cf. i. 63. 1. ἐπαναχωροῦντες, returning, sc. from the pursuit (i. 63. 1 ἐπαναχωρῶν ἀπὸ τῆς διώξεως), during which the flight of the greater part of the army (l. 5) had occurred; hence the pf. partic. νενικημένον. — 14. διεσφύζοντο: as in c. 85. 4; 109.

5; i. 82. 10; ii. 60. 10; iv. 96. 33. — 15. αὐτῶν: if the text be sound, it seems necessary to adopt Jowett's explanation, that αὐτῶν is used not of the right wing of the Peloponnesian army just mentioned, for the Mantineans were on the left, but generally "of their army." But see App. — ἀτάκτως καὶ οὐδενὶ κόσμῳ προσπίπτοντες: cf. vi. 97. 17 προσπεσόντες ἀτακτότερον. Vat. and other Mss. read ἀφυλάκτως, prob. because ἀτάκτως and οὐδενὶ κόσμῳ are so nearly synonymous, but the reading of the text is supported by iv. 126. 34 κόσμῳ καὶ τάξει, Herod. ii. 4 τὸ κόσμιον καὶ εὐτακτον. — 16. προσπίπτοντες: sc. τῷ τειχεῖ, rushing to the fort, as in vi. 97. 17; viii. 84. 5. The Schol. wrongly explains, τοῖς ἐναντιοῖς δηλονότι. — 17. τοῦ στρατοῦ: dependent on μάλιστα. G. 1088; Kr. *Spr.* 47, 28, 8. — 18. ἐς ὄψε: as viii. 23. 7; Dem. lviii. 15; μέχρι ὄψε, vii. 83. 13. Cf. c. 78. 16 ἐτελεύτα ἐς ἡλίου δύσιν, i. 51. 9 ἡ ναυμαχία ἐτελεύτα ἐς νύκτα. Kühn. 446 b; Kr. *Spr.* 66, 1, 4. The reading of Vat. and other good Mss., ἕως ὄψε, is explained by Lobeck, *ad Phryn.*

109 Μενεδαίος δὲ τῇ ὑστεραίᾳ Εὐρυλόχου τεθνεώτος 1
καὶ Μακαρίου αὐτὸς παρειληφώς τὴν ἀρχὴν καὶ ἀπορῶν
μεγάλης ἥσσης γεγενημένης ὅτῳ τρόπῳ ἢ μένων πολιορ-
κῆσεται, ἕκ τε γῆς καὶ ἐκ θαλάσσης ταῖς Ἀττικαῖς
5 ναυσὶν ἀποκεκλημένος, ἢ καὶ ἀναχωρῶν διασωθήσεται,
προσφέρει λόγον περὶ σπονδῶν καὶ ἀναχωρήσεως Δημο-
σθένει καὶ τοῖς Ἀκαρνάνων στρατηγοῖς καὶ περὶ νεκρῶν
ἅμα ἀναιρέσεως. οἱ δὲ νεκροὺς μὲν ἀπέδοσαν καὶ τρο- 2
παῖον αὐτοὶ ἔστησαν καὶ τοὺς ἑαυτῶν τριακοσίους μάλι-
10 στα ἀποθανόντας ἀνείλοντο· ἀναχώρησιν δὲ ἐκ μὲν τοῦ
προφανοῦς οὐκ ἐσπέισαντο ἅπασι, κρύφα δὲ Δημοσθένης
μετὰ τῶν ξυστρατῆγων Ἀκαρνάνων σπένδονται Μαντι-

p. 47, παρέτεινε ἕως ὀψὲ καὶ ὀψὲ ἐτε-
λείτα, — which seems too artificial.

109. *Menedaius, who assumes com-
mand after the death of Eurylochus
and Macarius, makes a secret agree-
ment by which he and a part of the
Peloponnesians are allowed to with-
draw undisturbed.*

1. *Μενεδαίος*: see on c. 100. 11. —
2. *αὐτός*: alone. Cf. c. 27. 9; i. 139.
15; iv. 49. 5; v. 60. 4; vi. 37. 3. — *παρει-
ληφώς*: not *παραλαβών*, since this act
stands for itself, without causal con-
nexion with *προσφέρει λόγον*. — 3. *με-
γάλης ἥσσης γεγενημένης*: the art.,
though it would be in order, is not
necessary. Cf. i. 18. 15, and see on
ii. 5. 13. — *ὅτῳ τρόπῳ*: with fut. ind.
for the more usual *ὅπως*. See on i.
107. 18. — *πολιορκῆσεται*: pass. and
with the same meaning, as in c. 52. 2.
— 4. *ἕκ τε γῆς καὶ ἐκ θαλάσσης*: an-
swers to *πανταχόθεν*, v. 60. 12; viii.
42. 14. — 5. *ἀποκεκλημένος*: pf. partic.
because he is already in this situa-
tion. — 6. *προσφέρει λόγον*: as in

viii. 32. 12; Hdt. iii. 134. 3; v. 30. 15;
more freq. *λόγους*, c. 4. 8; i. 57. 11;
ii. 70. 6.

9. *τοὺς ἀποθανόντας*: the fallen,
almost a subst., as in c. 113. 23; ii.
34. 2. It is a relic of the Hom. usage;
cf. II 457 τὸ γὰρ γέρας ἐστὶ θανόντων.
See Classen, *Beob. über den Hom.
Sprachgebrauch*, p. 57 ff. — *μάλιστα*:
see on c. 21. 4. — 10. *ἀναχώρησιν*:
for acc. with *σπένδουσαι*, see on c. 24.
19. — *ἐκ τοῦ προφανοῦς*: as c. 43. 10;
viii. 68. 2. See on c. 43. 5; 82. 48.
— 12. *μετὰ τῶν ξυστρατῆγων Ἀκαρ-
νάνων*: cf. c. 107. 12. For the gen.
Ἀκαρνάνων, see on c. 92. 19. On the
recessive accent here and ii. 58. 2,
see Göttling, p. 321. — *σπένδονται*:
pl. after *Δημοσθένης μετὰ τῶν ξυστρα-
τῆγων*. A rare const., the more strik-
ing since *βουλόμενος* (l. 15) agrees only
with *Δημοσθένης*. Kr. *Spr.* 63, 4, 3;
Kühn. 359, n. 5. Cf. Xen. *Hell.* i.
1. 10 Ἄλκιβιάδης ἐκ Σάρδεων μετὰ Μαν-
τιθεῦ ἔππων εὐπορήσαντες ἀπέδρασαν.
Steup would prefer *σπένδεται*, on the

νεῦσι καὶ Μενεδαίῳ καὶ τοῖς ἄλλοις ἄρχουσι τῶν Πελοποννησίων καὶ ὅσοι αὐτῶν ἦσαν ἀξιολογώτατοι ἀποχωρεῖν κατὰ τάχος, βουλόμενος ψιλῶσαι τοὺς Ἀμπρακιώτας τε καὶ τὸν μισθοφόρον ὄχλον [τὸν ξενικόν], μάλιστα δὲ

ground that the pl. conflicts with the manifest intention to emphasize Demosthenes, as shown by the addition of *Δημοσθένης μετὰ τῶν ξυστρατήγων Ἀκαρνάνων* after *ἔσπεισαντο*. — 13. τοῖς ἄλλοις ἄρχουσι: *i.e.* the higher officers. Cf. c. 30. 1; v. 9. 33; vi. 32. 7. — 14. ἀξιολογώτατοι: *most influential*, as ii. 10. 11. — ἀποχωρεῖν: inf. after *σπένδονται*, as iv. 114. 9; vii. 83. 4; *σπείσασθαι* . . . ἢ μὴν ἐμμενεῖν, iv. 118. 57. — 15. ψιλῶσαι: only here in Thuc. *μονῶσαι, ψιλοὺς τῶν ξυμμάχων ποιῆσαι*, Schol. Cf. Hdt. ii. 151. 17; Xen. *Cyr.* iv. 5. 12. The synonymous *μοιοῦν* is used in Attic only in the passive. — 16. τὸν μισθοφόρον ὄχλον: understood by Bl., Cl., and Jow. as mercenaries in the pay of the Ambraciots, prob. from the neighbouring Epirot tribes, and constituting part of the 3000 hoplites of c. 105. 3. This view assumes that the Peloponnesians were all included in the secret agreement. 'The subject of *ἀποχωρεῖν* is "the Peloponnesians" to be supplied from "the leaders of the Peloponnesians." Demosthenes negotiated with the Mantineans, Menedaius, and the leaders of the Peloponnesians, not for their personal safety only, but for the safe withdrawal of their forces; the Ambraciots, their allies, being left to their fate.' (Jow.) But Steup holds that *τὸν μισθοφόρον ὄχλον* covers all the army of Menedaius that were not

Mantineans or *ἄρχοντες* or *ἀξιολογώτατοι*. His grounds are viz.: that not all the Peloponnesians were included in the agreement is clear both from the plain meaning of l. 12 ff. and from the expressions *οἷς ἐδέδοτο ἢ ἀποχώρησις*, l. 21, and *οἱ Μαντινῆς καὶ οἷς ἔσπειστο*, c. 111. 2. Later, it is true, those entitled to withdraw are designated simply as *οἱ Πελοποννήσιοι* (c. 111. 10), or *οἱ Μαντινῆς καὶ οἱ Πελοποννήσιοι* (c. 111. 14), but again in c. 113. 4 they are called *οἱ Μαντινῆς καὶ οἱ ὑπόσπονδοι*, and in c. 114. 10 the remnants of the other part of the army are spoken of as *οἱ ὡς Σαλόνιον καταφυγόντες Ἀμπρακιῶται καὶ Πελοποννήσιοι*. A comparison with vii. 57. 48 makes it prob. that the Mantineans also were mercenaries. The *τρισχίλιοι ὀπλίται τῶν ξυμμάχων* under Eurlochus's command (c. 100. 7) seem, then, to have been all mercenaries, just as Brasidas led, along with 700 Helots, also 1000 Peloponnesian mercenaries to the Thracian coast (iv. 78. 2; 80. 21). That the passage assumes as known that the Peloponnesian army was composed of mercenaries, though no mention is made of this fact, must be attributed, doubtless, to the lack of a final revision of his work by the author. — [τὸν ξενικόν]: rightly bracketed by v. H. (*Stud. Thuc.* p. 49) as a gloss (see on viii. 25. 10). If *τὸν μισθοφόρον ὄχλον* includes a part of the Peloponnesians, *ξενικόν* is unin-

Λακεδαιμονίους καὶ Πελοποννησίους διαβαλεῖν ἐς τοὺς ἐκείνη χρῆζων, Ἕλληνας ὡς καταπροδόντες τὸ ἑαυτῶν προυργιαίτερον ἐποίησαντο. καὶ οἱ μὲν τοὺς τε νεκροὺς :
 20 ἀνείλυντο καὶ διὰ τάχους ἔθαπτον, ὥσπερ ὑπήρχε, καὶ τὴν ἀποχώρησιν κρύφα οἷς ἐδέδοτο ἐπεβούλευον.

telligible. Cl., who retains τὸν ξενικόν, thinks that Thuc. wished possibly to define both features (mercenary and foreign) of a military relation then still rare. — 17. **Λακεδαιμονίους καὶ Πελοποννησίους**: the two names connected, because the shameful agreement affected Peloponnesians commanded by a Spartan. — **διαβαλεῖν ἐς τοὺς ἐκείνη**: to bring into discredit with those in that quarter, as in iv. 22. 12. διαβάλλειν, in this sense, with the dat., viii. 88. 9; 109. 4. — 18. **χρῆζων**: wishing, only here in Thuc., and indeed seldom in Attic prose. Cf. Xen. *Cyrop.* i. 6. 15; Arist. *Plant.* i. 1. 21. It occurs several times in Aristophanes and numberless times in Tragedy. — **Ἕλληνας ὡς καταπροδόντες κτέ.**: because they had betrayed Hellenes and considered their own advantage more important. See Steup, *Quaest. Thuc.* p. 29 sq. Usually Ἕλληνας is connected with ἐς τοὺς ἐκείνη. But, first, there is no reason why regard should have been had only to the Hellenes of that quarter, when the barbarian Amphiloehians were participants in the war (cf. c. 112. 29; ii. 68. 16); secondly, **καταπροδόντες** requires an obj., and the thought of the ὡς clause is greatly strengthened by making Ἕλληνας this object. For thus it is esp. emphasized, that while Sparta proclaimed

that the whole war was waged for the freedom of the Hellenes (see on c. 13. 35; 32. 5), now Hellenes (i.e. the Ambraciots and the Peloponnesian *μισθοφόρος ὄχλος*) are betrayed by Lacedaemonians and Peloponnesians. For the emphatic position of Ἕλληνας before the conj., cf. ii. 64. 17, and see on c. 88. 8. The objection of St., that the treachery had been committed, non in omnes Graecos, sed in illorum socios, would be admissible only if not Ἕλληνας, but τοὺς Ἕλληνας were to be connected with **καταπροδόντες**. — 19. **προυργιαίτερον ἐποίησαντο**: cf. Isoc. vi. 35; Isae. ix. 25; Polyb. i. 1. 6. The comp. **προυργιαίτερον** from the adv. **πρόυργου** (iv. 17. 8), as **πλησιαίτερον** from **πλησιον**.

20. **ὥσπερ ὑπήρχε**: "as well as possible under the circumstances," = ἐκ τῶν ὑπαρχόντων or παρόντων. Cf. Xen. *Anab.* vi. 4. 9 ἔθαψαν ἐκ τῶν ὑπαρχόντων ὡς εἰδύναντο κάλλιστα. — 21. **τὴν ἀποχώρησιν . . . ἐπεβούλευον**: those to whom it had been granted were making secret preparations for retreat. With τὴν ἀποχώρησιν ἐπεβούλευον, cf. vii. 51. 5 τὸν ἐκπλοῦν ἐπιβουλεύσαι, vi. 54. 14 ἐπιβουλεύει κατάλυσιν τῇ τυραννίδι, viii. 60. 4 ἐπιβουλεύοντες ἀπόστασιν. See on c. 96. 11. οἷς ἐδέδοτο, i.e. ἐκείνοι οἷς, those named above, l. 12 ff.

110 τῷ δὲ Δημοσθένει καὶ τοῖς Ἀκαρνανᾶσιν ἀγγέλλεται 1
 τοὺς Ἀμπρακιώτας τοὺς ἐκ τῆς πόλεως πανδημεὶ κατὰ
 τὴν πρώτην ἐκ τῶν Ὀλπῶν ἀγγελίαν ἐπιβοηθεῖν διὰ
 τῶν Ἀμφιλόχων, βουλομένους τοῖς ἐν Ὀλπαῖς ξυμμεύ-
 5 ξαι, εἰδότας οὐδὲν τῶν γεγενημένων, καὶ πέμπει εὐθὺς 2
 τοῦ στρατοῦ μέρος τι τὰς ὁδοὺς προλοχιούνας καὶ
 τὰ καρτερά προκαταληψιμένους, καὶ τῇ ἄλλῃ στρατιᾷ
 111 ἅμα παρεσκευάζετο βοηθεῖν ἐπ' αὐτούς. ἐν τούτῳ 1
 δ' οἱ Μαντινῆς καὶ οἷς ἔσπειστο πρόφασιν ἐπὶ λα-
 χανισμὸν καὶ φρυγάνων ξυλλογὴν ἐξελθόντες ὑπαπῆσαν
 κατ' ὀλίγους, ἅμα ξυλλέγοντες ἐφ' ἃ ἐξῆλθον δῆθεν·
 5 προκεχωρηκότες δὲ ἤδη ἄπωθεν τῆς Ὀλπης θᾶσσον

110. *Advance of fresh auxiliaries from Ambracia.*

1. ἀγγέλλεται, (5) καὶ πέμπει: parataxis, by which cause and effect are brought into close connexion, as in i. 61. 1, 2. — 2. τοὺς ἐκ τῆς πόλεως: sc. Ἀμπρακίας, as distinguished from those who after the battle were shut up in Olpae (c. 108. 14; 111. § 2). — κατὰ τὴν πρώτην . . . ἀγγελίαν: cf. c. 105. § 4. — 3. διὰ τῶν Ἀμφιλόχων: i.e. through the hostile Amphilocheian territory. Cf. c. 101. 3. — 4. ξυμμεύξαι: as in ii. 84. 34; vii. 26. 4. For the form, see on c. 22. 4.

6. προλοχιούνας: pl. after μέρος τι. See on c. 2. 2; 79. 10; 80. 1. The word occurs also in c. 112. 22; ii. 81. 24; elsewhere prob. only in late writers. — 7. τὰ καρτερά: i.e. natural strongholds, as in c. 18. 19; ii. 100. 3. — τῇ ἄλλῃ στρατιᾷ: dat. of means with βοηθεῖν. Cf. i. 81. 5. — 8. βοηθεῖν ἐπ' αὐτούς: as in i. 107. 22; 126. 22. See on c. 97. 14.

111. *Meanwhile the Acarnanians fall upon the Ambraciots, who are trying to join the fleeing Peloponnesians, and kill many of them.*

2. οἷς ἔσπειστο: with whom the agreement had been made, not for whom. Cf. i. 12; 109. 11. — πρόφασιν: adv. on the pretext, as in v. 80. 17; vi. 33. 9; Eur. *I. A.* 362; Dem. xviii. 77. Kr. *Spr.* 46, 3, 5; Kühn. 462 i. — λαχανισμὸν: ἀπαξ in Thuc. λαχάνων συνάθροισιν, Schol. Cf. Poll. i. 162 ἐξῆλθον ἐπὶ λαχανισμὸν, ἐπὶ φρυγανισμὸν. λάχαρα are wild cabbage, still used in Greece. Gell, *Morea*, p. 191. See also Leake, *Northern Greece*, iv. p. 248. — 3. φρυγάνων ξυλλογὴν: = φρυγανισμὸν, vii. 4. 30; 13. 7. Cf. φρύγανα συλλέγειν, *Lycurg.* 86. — ὑπαπῆσαν: withdrew gradually. Cf. v. 9. 17. — 4. κατ' ὀλίγους: a few at a time. Cf. c. 78. 2; Hdt. viii. 113. 14. — δῆθεν: "as they pretended." Cf. c. 68. 4; i. 92. 3; 127. 2; iv. 99. 7. — 5. θᾶσσον ἀπεχώρου: cf. c. 109. 14 ἀποχωρεῖν

ἀπεχώρουν. οἱ δ' Ἀμπρακιῶται καὶ οἱ ἄλλοι ὅσοι 2
 μὲν † ἐτύχανον οὕτως, ἀθρόοι ξυνελθόντες, ὡς ἔγνω-
 σαν ἀπίοντας, ὥρμησαν καὶ αὐτοὶ καὶ ἔθειον δρόμῳ, ἐπι-
 καταλαβεῖν βουλόμενοι. οἱ δὲ Ἀκαρνᾶνες τὸ μὲν πρῶτον 3
 10 καὶ πάντας ἐνόμισαν ἀπιέναι ἀσπόνδους ὁμοίως καὶ τοὺς
 Πελοποννησίους ἐπεδίωκον (καὶ τινὰς αὐτῶν τῶν στρα-
 τηγῶν κωλύοντας καὶ φάσκοντας ἐσπεῖσθαι αὐτοῖς ἠκόν-
 τισέ τις, νομίσας καταπροδίδοσθαι σφᾶς)· ἔπειτα μένοι
 τοὺς μὲν Μαντινέας καὶ τοὺς Πελοποννησίους ἀφίεσαν,

κατὰ τάχος. ἀπεχώρουν, impf., covers the time in which the following events occurred.

6. οἱ ἄλλοι ὅσοι κτέ.: the *μισθοφόρος ὄχλος* of c. 109. 16. — ὅσοι μὲν † ἐτύχανον οὕτως: the passage is certainly corrupt. See App. — 7. ἀθρόοι ξυνελθόντες: in their critical situation they first came together to take counsel, but when they learned that the Peloponnesians were already withdrawing, they set off *also themselves* (καὶ αὐτοί), and were hastening to overtake them. But see App. — 8. ἔθειον δρόμῳ = ἐχώρουν δρόμῳ, v. 3. 7. Cf. iv. 67. 21; II 2. 2; v. 10. 26; vi. 100. 14; Xen. *Anab.* i. 8. 8; iv. 6. 25. — ἐπικαταλαβεῖν: *overtake*, as in ii. 90. 23. Cf. Plato *Tim.* 39 c; Jos. *Antiq.* xviii. 9. 5; Polyb. i. 66. 4; Diod. xviii. 71.

9. οἱ δὲ Ἀκαρνᾶνες: since Dem. had let only their leaders into the secret. — 10. καὶ πάντας: *i.e.* not merely the Ambraciots. — τοὺς Πελοποννησίους: this and τοὺς Μαντινέας καὶ τοὺς Πελοποννησίους (l. 14) are not quite exact expressions for τοὺς Μαντινέας καὶ οἱς ἔσπειστο (l. 2). See on c. 109. 16. The Ἀμπρακιῶται καὶ οἱ

ἄλλοι of l. 6 are not mentioned, perhaps because reference is not yet had to the time when they too set off from Olpae (ὥρμησαν καὶ αὐτοὶ κτέ.). — 11. αὐτῶν τῶν στρατηγῶν: of the *generals themselves*, indicating a great degree of excitement, on which account alone indeed the whole occurrence is narrated. — 12. ἠκόντισε: with acc. without prep. Kr. *Spr.* 47, 14, 1. — 13. τις: the sing. of the partic. νομίσας is against taking *τις* here in the sense of *one and another*, as Arn., Goell., and St. do. In Xen. *An.* i. 8. 20 τοξευθῆναί τις ἐλέγετο, which Arn. compares, *τις* doubtless refers to a single person. — σφᾶς: refers to the subj. of the leading clause (*τις*), though including more than this. For the pl. thus used after a sing. subj., cf. iv. 36. 3; vi. 49. 9. Kr. *Spr.* 58, 4, 3. — 14. τοὺς Μαντινέας καὶ τοὺς Πελοποννησίους: the same emphasis of the part beside the whole, as in l. 2 οἱ Μαντινῆς καὶ οἱς ἔσπειστο. — ἀφίεσαν: the use of the augment of this verb in Thuc., as well as in other Attic writers, is inconstant. Cf. ἠφλει, ii. 49. 8; ἀφλει, iv. 122. 11; viii. 41. 13. See Kr. on

15 τοὺς δ' Ἀμπρακιώτας ἔκτεινον. καὶ ἦν πολλὴ ἔρις καὶ 4
 ἄγνοια εἶτε Ἀμπρακιώτης τίς ἐστίν εἶτε Πελοποννήσιος.
 καὶ ἐς διακοσίους μὲν τινὰς αὐτῶν ἀπέκτειναν· οἱ δ'
 ἄλλοι διέφυγον ἐς τὴν Ἀγραιίδα ὄμορον οὔσαν, καὶ Σαλύν-
 θιος αὐτοὺς ὁ βασιλεὺς τῶν Ἀγραιίων φίλος ὢν ὑπεδέξατο.
 112 Οἱ δ' ἐκ τῆς πόλεως Ἀμπρακιῶται ἀφικνούνται 1
 ἐπ' Ἰδομενῆν. ἐστὸν δὲ δύο λόφω ἡ Ἰδομενὴ ὑψηλῷ·
 τούτοις τὸν μὲν μείζω νυκτὸς ἐπιγενομένης οἱ προαπο-
 σταλέντες ὑπὸ τοῦ Δημοσθένους ἀπὸ τοῦ στρατοπέδου
 5 ἔλαθόν τε καὶ ἔφθασαν προκαταλαβόντες, τὸν δ' ἐλάσσω
 ἔτυχον οἱ Ἀμπρακιῶται προαναβάντες καὶ ἠύλισαντο. ὁ 2

ii. 49. 8. The impf. here, as well as ἔκτεινον (15), because the action is represented as in progress. Cf. ἀπεχώρου (6), ἔθειον (8), ἐπέδωκον (11). But in l. 17 the aor. (ἀπέκτειναν) occurs, because only the result is to be stated.

17. ἐς διακοσίους μὲν τινὰς: about two hundred, as in viii. 21. 4. For the force of τινὰς, see on c. 68. 16. The prepositional phrase represents the obj., as in c. 114. 22. See on c. 20. 11. — αὐτῶν: refers only to the Ambraciots, as is clear from οἱ δ' ἄλλοι διέφυγον κτέ. — 18. ἐς τὴν Ἀγραιίδα: see on c. 106. 10.

112. The Ambraciots from the city coming to bring aid to their friends are surprised by Demosthenes before daybreak and most of them destroyed.

1. οἱ ἐκ τῆς πόλεως Ἀμπρακιῶται: cf. c. 110. — 2. ἐπ' Ἰδομενῆν: in c. 113. 10 Ἰδομεναί. See on c. 105. 5. The Mss. have Ἰδομένην and Ἰδομέναι, but see St. Qu. Gr.² p. 34, and on c. 94. 4. For the position of these

two heights, which acc. to l. 20 and c. 110. 3, are to be sought on Amphilocheian territory, see Bursian i. p. 39, and Oberhammer, *Akarnanien*, p. 110. — ἐστὸν: construed with the pred. Cf. iv. 102. 13; Hdt. vi. 112. 3. G. 904; H. 610; Kr. *Spr.* 63, 6; Kühn. 369, 3. — ἡ Ἰδομενὴ: rejected as a gloss by v. H. and St.; but cf. ii. 18. 3, 5; 30. 6, 8. — 3. οἱ προαποσταλέντες: cf. c. 110. 5. — 4. ἀπὸ τοῦ στρατοπέδου: i. e. detached from the main army. — 5. ἔφθασαν προκαταλαβόντες: cf. φθάσαντες προκατέλαβον, iv. 127. 14. For similar pleonasm, see on c. 53. 9. προκαταλαβόντες belongs to ἔλαθον as well as to ἔφθασαν. — τὸν ἐλάσσω: the const. with προαναβάντες without prep. is rather surprising, since Thuc. never construes ἀναβαίνειν with the simple acc.; but this const. is found in Plato *Phaedo* 113 d, and later authors, e.g. Dio C. lx. 23; App. i. p. 175; Paus. vi. 16. 9. Kr. conjectured ἐς τὸν δ' ἐλάσσω, and Rauchenstein (*Philol.* xxxv. p. 592) proposed εἶχον for ἔτυχον.

δὲ Δημοσθένης δειπνήσας ἐχώρει καὶ τὸ ἄλλο στράτευμα ἀπὸ ἐσπέρας εὐθύς, αὐτὸς μὲν τὸ ἡμισυ ἔχων ἐπὶ τῆς ἐσβολῆς, τὸ δ' ἄλλο διὰ τῶν Ἀμφιλοχικῶν ὄρων. καὶ ἅμα 3
 10 ὄρθρω ἐπιπίπτει τοῖς Ἀμπρακιώταις ἔτι ἐν ταῖς εὐναῖς καὶ οὐ προησθημένοις τὰ γεγενημένα, ἀλλὰ πολὺ μᾶλλον νομίσασι τοὺς ἑαυτῶν εἶναι· καὶ γὰρ τοὺς Μεσσηνίους 4
 πρώτους ἐπίτηδες ὁ Δημοσθένης προὔταξε καὶ προσ-
 αγορεύειν ἐκέλευε, Δωρίδα τε γλῶσσαν ἰέντας καὶ τοῖς
 15 προφύλαξι πίστιν παρεχομένους, ἅμα δὲ καὶ οὐ καθορω-
 μένους τῇ ὄψει νυκτὸς ἔτι οὔσης. ὡς οὖν ἐπέπεσε τῷ 5

7. ἐχώρει: *went forward*; the decisive events following in the pres., ἐπιπίπτει (10) τρέπεται (17), and the narration continuing in the aor. — καὶ τὸ ἄλλο στράτευμα: opp. to οἱ προαποσταλέντες (3). Cf. τῇ ἄλλῃ στρατιᾷ, c. 110. 7. — 8. ἀπὸ ἐσπέρας εὐθύς: *immediately after nightfall*, as in viii. 27. 27 (without εὐθύς, vii. 29. 8). Cf. ἀπὸ πρώτου ἕννου, vii. 43. 17. The march lasted, therefore, all night. — ἐπὶ τῆς ἐσβολῆς: with ἐχώρει, *toward the pass*, which led up from the plain between the two hills, and so to the ascent to that occupied by the Ambraciots. ἐσβολή, as in iv. 83. 6; 127. 13; Hdt. vii. 172. 9; 175. 10; Xen. *Anab.* i. 2. 21; *Hell.* v. 4. 48.

9. ἅμα ὄρθρω: *at daybreak*, which comports with νυκτὸς ἔτι οὔσης, l. 16. Cf. ii. 3. 17 ἔτι νύκτα καὶ αὐτὸ τὸ περίορθρον, iv. 110. 4 νυκτὸς ἔτι καὶ περίορθρον, vi. 101. 13 περίορθρον, Plato *Prot.* 310 a τῆς παρελθούσης νυκτὸς ταυτησί ἔτι βαθέος ὄρθρου. On the meaning of ὄρθρος (the interval between the first cock-crow and morning twilight), see Unger, *Philol.* xliiii. p. 594 f. — 10. ἔτι ἐν ταῖς εὐναῖς: as in iv. 32.

2. Cf. Tac. *Ann.* i. 50 strati etiam tum per cubilia. — 12. τοὺς ἑαυτῶν εἶναι: *sc. τοὺς ἐπιπίπτοντας*.

τοὺς Μεσσηνίους: cf. c. 107. 5, 23; 108. 8. — 13. πρώτους προὔταξε: for the pleonasm, see on l. 5. — ἐπίτηδες: *prudently*. Schol. ἐσκεμμένως. The adv. is found only here in Thuc. — 14. ἐκέλευε: for the impf. where the aor. would seem more natural, see GMT. 57; Kr. *Spr.* 53, 2, 8; Kühn. 383, 3. — Δωρίδα γλῶσσαν: cf. i. 138. 4; ii. 68. 14; and vi. 5. 5 Δωρίς φωνή. See on c. 103. 2. — γλῶσσαν ἰέντας: as in Hdt. i. 57. 1; ix. 16. 13; Soph. *El.* 596. The const., which occurs only here in Thuc., is common in Hom., Hdt., and the Attic poets. Cf. ὅσα ἰέναι, Hom. *Γ* 152, 221; μ 192; φωνὴν ἰέναι, Hdt. ii. 2. 11; iv. 23. 7; 135. 15; Ar. *Acharn.* 747; *Eq.* 522; *Vesp.* 562; Aesch. *Choeph.* 563; γῆρυν ἰέναι, Ar. *Aves* 233; φθογγὰς ἰέναι, Eur. *Hec.* 338; κωκυτὸν ἰέναι, Soph. *Aj.* 851. It occurs twice in Plato (*Legg.* 890 d; *Phileb.* 51 d). Cf. Lat. vocem mittere. — 15. πίστιν παρεχομένους: *inspiring confidence*. Cf. vi. 17. 3. — 16. τῇ ὄψει: *by sight, with*

στρατεύματι αὐτῶν, τρέπουσι. καὶ τοὺς μὲν πολλοὺς αὐ-
 τοῦ διέφθειραν, οἱ δὲ λοιποὶ κατὰ τὰ ὄρη ἐς φυγὴν ὤρ-
 μησαν. προκατελιημμένων δὲ τῶν ὁδῶν, καὶ ἅμα τῶν 6
 20 μὲν Ἀμφιλόχων ἐμπείρων ὄντων τῆς ἑαυτῶν γῆς καὶ ψι-
 λῶν πρὸς ὀπλίτας, τῶν δὲ ἀπείρων καὶ ἀνεπιστημόνων
 ὅπη τράπωνται, ἐσπίπτοντες ἕς τε χαράδρας καὶ τὰς προ-
 λελοχισμένας ἐνέδρας διεφθείροντο. καὶ ἐς πᾶσαν ἰδέαν 7
 25 λασσαν οὐ πολὺ ἀπέχουσαν, καὶ ὡς εἶδον τὰς Ἀττικὰς
 ναῦς παραπλεύσας ἅμα τοῦ ἔργου τῇ ξυτυχίᾳ, προσ-
 ἔνευσαν, ἡγήσάμενοι ἐν τῷ αὐτίκα φόβῳ κρεῖσσον εἶναι
 σφίσιςιν ὑπὸ τῶν ἐν ταῖς ναυσίν, εἰ δεῖ, διαφθαρήναι ἢ

the eyes (cf. c. 38. 20; iv. 34. 5; 126. 32; vii. 75. 8), added here because the antithesis ἀκουμένους μὲν τῇ ἀκοῇ is in mind. For similar pleonasm, cf. *θεον δρόμῳ*, c. 111. 8; *λόγῳ εἶπον*, i. 23. 1; *προλοχίζουσι ἐνέδραις*, ii. 81. 24 (cf. l. 22 below). Others render "not distinguished by their appearance."

17. *τρέπουσι*: sudden transition from the general to his troops. See on c. 51. 16, and cf. Xen. *An.* iii. 3. 7. — *αὐτοῦ*: on the spot. Cf. c. 81. 15; 98. 11.

19. *προκατελιημμένων τῶν ὁδῶν*: cf. l. 5; 110. 7. — *τῶν Ἀμφιλόχων*: cf. c. 107. 8, 25. — 21. *πρὸς ὀπλίτας*: cf. c. 105. 3. For *πρὸς*, against, see on c. 43. 15. — *τῶν δὲ ἀπείρων καὶ ἀνεπιστημόνων*: closely connected with and balancing *τῶν μὲν . . . ἐμπεείρων ὄντων*, and hence also in gen. abs., although the subj. is the same as that of the leading verb. Cf. c. 49. 13; 55. 5, and see on c. 13. 30. —

22. *ἐσπίπτοντες . . . διέφθειροντο*: cf. c. 98. 7. — *τὰς προλελοχισμένας*: cf. c. 110. 6.

23. *πᾶσαν ἰδέαν*: see on c. 81. 22. — 24. *ἐτράποντό τινες*: the partial subj. is separated from the general one contained in *χωρήσαντες*, as in i. 49. 14. — 25. *τὰς Ἀττικὰς ναῦς*: cf. c. 107. 3, 7. — 26. *ἅμα τοῦ ἔργου τῇ ξυτυχίᾳ*: to be taken with *παραπλεύσας*, sailing along the coast at the moment of the occurrence of the action. Cf. i. 33. 1 ἢ ξυτυχία . . . τῆς ἡμετέρας χρείας. τὸ ἔργον in this sense also i. 105. 24; 107. 28; ii. 89. 42; iv. 32. 24; 72. 21; viii. 42. 12. — *προσένευσαν*: the verb, which is found only here in Thuc., occurs also in Plut. *Mar.* 37; Luc. *Bis Acc.* 21; Ael. *V. H.* i. 1. — 28. *εἰ δεῖ*: if it must be, as in ii. 74. 3; vii. 48. 30; Dem. xx. 53. Thuc. does not tell the fate of these fugitives, but the expression *εἰ δεῖ, διαφθαρήναι* favours the inference that they received no mercy from the

ὑπὸ τῶν βαρβάρων καὶ ἐχθίστων Ἀμφιλόχων. οἱ μὲν οὖν 8
 30 Ἀμπρακίωται τοιοῦτῳ τρόπῳ κακωθέντες ὀλίγοι ἀπὸ
 πολλῶν ἐσώθησαν ἐς τὴν πόλιν· Ἀκαρνᾶνες δὲ σκυλεύ-
 σαντες τοὺς νεκροὺς καὶ τροπαῖα στήσαντες ἀπεχώρησαν
 113 ἐς Ἄργος. καὶ αὐτοῖς τῇ ὑστεραίᾳ ἦλθε κήρυξ ἀπὸ τῶν 1
 ἐς Ἀγραίους καταφυγόντων ἐκ τῆς Ὀλπης Ἀμπρακιωτῶν,
 ἀναίρεσιν αἰτήσων τῶν νεκρῶν οὓς ἀπέκτειναν ὑστερον
 τῆς πρώτης μάχης, ὅτε μετὰ τῶν Μαντινέων καὶ τῶν
 5 ὑποσπόνδων ξυνεξῆσαν ἄσπονδοι. ἰδὼν δ' ὁ κήρυξ τὰ 2
 ὄπλα τῶν ἀπὸ τῆς πόλεως Ἀμπρακιωτῶν ἐθαύμαζε τὸ
 πλῆθος· οὐ γὰρ ἤδει τὸ πάθος, ἀλλ' ᾤετο τῶν μετὰ σφῶν
 εἶναι. καὶ τις αὐτὸν ἤρετο ὅτι θαυμάζοι καὶ ὀπόσοι αὐ- 3
 τῶν τεθνᾶσιν, οἰόμενος αὖ ὁ ἐρωτῶν εἶναι τὸν κήρυκα

Athenian crew. — 29. τῶν βαρβάρων :
 adj. Cf. ii. 68. 15 οἱ δὲ ἄλλοι Ἀμφιλοχοὶ
 βάρβαροί εἰσιν. 'The Ambraciots affected
 to regard the Amphilochians
 as barbarians, because they were in
 reality a mixed race.' Arn.

30. ὀλίγοι ἀπὸ πολλῶν ἐσώθησαν :
 this formula as in i. 110. 2 ; vii. 87. 26.
 Kühn. 414, n. 4. See on c. 24. 12. —
 32. τροπαῖα : the pl. as in v. 3. 16 ;
 vii. 24. 3 ; 41. 12 ; 45. 1. Here to be
 accounted for prob. by the divisions
 of the army mentioned in c. 110. § 2 ;
 112. § 2.

113. *The severity of the blow to
 Ambracia is vividly portrayed in the
 demeanor of the herald at Argos.*

1. αὐτοῖς ἦλθε : cf. c. 5. 12 ; 39. 22 ;
 70. 2, and see on i. 13. 12. — 2. ἐς
 Ἄργαίους : cf. c. 111. 18. — 3. τῶν
 νεκρῶν οὓς ἀπέκτειναν : "the corpses
 of those whom they killed." Cf.
 c. 111. 17. v. H. (*Stud. Thuc.* p.
 49) unnecessarily objects to the ple-

onasm. — 4. τῆς πρώτης μάχης :
 near Olpae, c. 108 ; not προτέρας,
 because it is the first of the three
 battles, c. 108, 111, and 112. — τῶν
 ὑποσπόνδων : = οἱς ἔσπειστο, c. 111. 2.
 The part joined to the whole, as in
 c. 111. 2, 14. Kr. *Spr.* 69, 32, 2.
 Cf. c. 109. § 2. — 5. ξυνεξῆσαν : at-
 tempted to depart with. Steup thinks
 the impf. is used with reference to
 the continuance of the occurrence,
 as in c. 34. 5 ; 68. 12 ; 96. 11. Regard-
 ing the matter, cf. c. 111. § 1.

6. τῶν ἀπὸ τῆς πόλεως : cf. c. 112. 1.
 — 7. τὸ πάθος : i.e. the fatal night-
 battle of Idomene. — τῶν μετὰ σφῶν :
 i.e. τῶν ἐς Ἀγραίους καταφυγόντων,
 the messenger representing those by
 whom he was sent. Cf. τῶν μεθ'
 ἡμῶν μαχομένων, l. 13. — 8. εἶναι : sc.
 τὰ ὄπλα.

θαυμάζοι καὶ . . . τεθνᾶσιν : change
 of mood, as in ii. 80. 9. GMT. 670 a.
 Cf. c. 22. 38 ; vi. 96. 18. — 9. αὖ : in

- 10 ἀπὸ τῶν ἐν Ἴδομεναῖς. ὁ δ' ἔφη διακοσίους μάλιστα.
 ὑπολαβὼν δ' ὁ ἐρωτῶν εἶπεν· “Οὐκ οὖν τὰ ὄπλα ταυτὶ 4
 διακοσίων φαίνεται, ἀλλὰ πλεόν ἢ χιλίων.” αὐθις δὲ εἶπεν
 ἐκεῖνος· “Οὐκ ἄρα τῶν μεθ' ἡμῶν μαχομένων ἐστίν.” ὁ δ'
 ἀπεκρίνατο· “Εἴπερ γε ὑμεῖς ἐν Ἴδομενῇ χθὲς ἐμάχεσθε.”
 15 “Ἄλλ' ἡμεῖς γε οὐδενὶ ἐμαχόμεθα χθὲς, ἀλλὰ πρῶην ἐν
 τῇ ἀποχωρήσει.” “Καὶ μὲν δὴ τούτοις γε ἡμεῖς χθὲς ἀπὸ
 τῆς πόλεως βοηθήσασι τῆς Ἀμπρακιωτῶν ἐμαχόμεθα.”
 ὁ δὲ κῆρυξ, ὡς ἤκουσε καὶ ἔγνω ὅτι ἡ ἀπὸ τῆς πόλεως 5
 βοήθεια διέφθαρται, ἀνοιμώξας καὶ ἐκπλαγεὶς τῷ μεγέ-
 20 θει τῶν παρόντων κακῶν ἀπήλθεν εὐθὺς ἄπρακτος καὶ
 οὐκέτι ἀπῆται τοὺς νεκρούς. πάθος γὰρ τοῦτο μῆ πόλει 6

turn. The emphasizing of this antithesis causes the repetition of the subj. ὁ ἐρωτῶν. — 10. τῶν ἐν Ἴδομεναῖς: as ii. 34. 14 τοὺς ἐν Μαραθῶνι. For the pl. alternating with the sing. (l. 14; 112. 2), see on c. 105. 5. — διακοσίους μάλιστα: cf. c. 111. 17. The statement of the number answers indirectly also the first question of the Acarnanian (ὅ τι θανάξοι). For μάλιστα, see on c. 21. 4.

11. οὐκ οὖν τὰ ὄπλα ταυτὶ . . . χιλίων: you see, then, that these here are not the arms of two hundred, but of more than a thousand. Cl. adopted into his text, and Steup retains, διακοσίων, on Kr.'s conjecture that σ' had dropped out. But this seems unnecessary. St. renders, apparet vero haec non esse arma eorum, etc. The Schol. says, λείπει τὸ διακοσίων εἶναι μόνων. οὐκ οὖν, as οὐκ ἄρα (13), draws an inference from what lies before the eye. Kalinka, *Diss. Phil. Vindobon.* ii. p. 184 would understand οὐκ οὖν = οὐδαμῶς. — 13. μαχομένων:

partic. impf., which tense follows in l. 14. The aor. might have been expected; but in Thuc. ἐμαχόμεν is used also in an aoristic sense, ἐμαχέσάμεν occurring only in v. 34. 4. See Steup, *Thuk. Stud.* ii. p. 44. — 14. εἴπερ γε: sc. ἐστι μέντοι before these words. — 15. πρῶην: day before yesterday, as appears from c. 112. § 2 f. and c. 113. § 1. Cf. Plato *Prot.* 309 a, and the formula χθὲς καὶ πρῶην. — 16. καὶ μὲν δῆ: at vero, in strong asseveration, as often καὶ μήν. Kr. *Spr.* 69, 35, 1; Kühn. 503, 3 f.

19. διέφθαρται: pf. ind., expressing hopeless certainty. — 20. ἄπρακτος: without doing his errand. With ἀπελθεῖν also iv. 61. 28; 99. 10; v. 38. 21; 56. 19; 85. 15; 86. 23. — 21. οὐκέτι ἀπῆται: in the desperation of grief, just as in the case of the Athenians, vii. 72. § 2.

πάθος . . . μέγιστον δῆ κτέ.: Thuc. often puts a pronominal subj., as τοῦτο, after a pred. subst. and before a sup. adj. which belongs to it. This posi-

Ἑλληνίδι ἐν ἵσαις ἡμέραις μέγιστον δὴ τῶν κατὰ τὸν πόλεμον τόνδε ἐγένετο. καὶ ἀριθμὸν οὐκ ἔγραψα τῶν ἀποθανόντων, διότι ἄπιστον τὸ πλήθος λέγεται ἀπολέσθαι ὡς πρὸς τὸ μέγεθος τῆς πόλεως. Ἀμπρακίαν μέντοι οἶδα ὅτι εἰ ἐβουλήθησαν Ἀκαρνανες καὶ Ἀμφίλοχοι

tion of the subst. gives it a character of generality with nearly the effect of a part. gen. See on i. 1. 8. For similar concluding formulae, *cf.* vii. 29. 29; 30. 19. Whether this remark of Thuc.'s—in which the restrictive expressions, *μῆ ἔτι* 'Ἑλληνίδι and *ἐν ἵσαις ἡμέραις*, are to be esp. noted—refers to the ten years', or to the twenty-seven years' war, cannot be determined; for neither here is the number of the total loss of the Ambraciots given, nor in regard to all the great losses of the later periods of the Peloponnesian war are definite numbers for individual states known. L. Herbst (*Philol.* xxxviii. p. 521 f.) cites vii. 29 f. in favour of understanding *κατὰ τὸν πόλεμον τόνδε* only of the ten years' war. But since Mycalessus is called in vii. 29. 12 *α πόλις οὐ μεγάλη* (*cf.* vii. 30. 20 *ὡς ἐπὶ μεγέθει*, *sc.* τῆς πόλεως), the number of Mycalessians, including even women and children, slain by the Thracians, may very well have been less than the number of the Ambraciots that fell in the three days.—22. *ἐν ἵσαις ἡμέραις*: *i.e.* in three days. See on c. 75. 12.—23. *ἀριθμὸν*: *i.e.* the sum-total of the fallen. As this number has not been directly stated, it is not possible to make an approximately accurate estimate of it from c. 108. 15 (*πολλοὶ ἀπέθανον*), c. 111. 17, and the

dialogue here (§ 3, 4). Grote, *Hist. of Greece*, c. 51, on an arbitrarily assumed ratio between the 300 *πανοπλῖαι* assigned to Demosthenes (c. 114. 5) and those set apart for the Athenian government (namely 1:6), and without taking into consideration the fact that a part of the booty had been taken from the Peloponnesians, reckons the loss of the Ambraciots at about 6000, which is certainly too high.—*τῶν ἀποθανόντων*: see on c. 109. 9.—24. *ἄπιστον τὸ πλήθος*: the pred. adj. has the effect of a rel. clause, *ἄπιστον τὸ πλήθος ἐστὶ, ὃ λέγεται*. *Cf.* c. 30. 4; 57. 3; 63. 16. With the sentiment, *cf.* Xen. *Hier.* 2. 16 *χαλεπὸν εὐρεῖν, ὅπου οὐχὶ καὶ ἐπιψεύδονται, πλεόνας φάσκοντες ἀπεκτενεῖν ἢ ὅσοι ἂν τῷ ὄντι ἀποθάνωσιν*.—25. *ὡς πρὸς τὸ μέγεθος*: *in proportion to the size*. *Cf.* vii. 30. 20 *ὡς ἐπὶ μεγέθει*. *ὡς*, as in i. 10. 34; 21. 8; ii. 65. 44; iv. 34. 10. Kr. *Spr.* 69, 63, 4 and 6; Kühn, 581, 5.—*Ἀμπρακίαν*: placed first, almost abs. See on c. 15. 4; i. 32. 17.—26. *οἶδα*: the confidence of the assertion perhaps justifies the inference that Thuc. made careful inquiry in Ambracia itself. See Köhler, *Hermes* xxvi. p. 47. How weak Ambracia was even after the return of the remnants of the 3000 hoplites of c. 105. 3 (c. 114. § 2), may be inferred from c. 114. § 4.—

Ἀθηναίοις καὶ Δημοσθένει πειθόμενοι ἐξελεῖν, αὐτοβοεῖ
 ἂν εἶλον· νῦν δ' ἔδειςαν μὴ οἱ Ἀθηναῖοι ἔχοντες αὐτὴν
 χαλεπώτερο σφίσι πάροικοι ὦσι.

114 Μετὰ δὲ ταῦτα τρίτον μέρος νείμαντες τῶν σκύ- 1
 λων τοῖς Ἀθηναίοις τὰ ἄλλα κατὰ τὰς πόλεις διείλοντο.
 καὶ τὰ μὲν τῶν Ἀθηναίων πλέοντα ἐάλω, τὰ δὲ νῦν
 ἀνακείμενα ἐν τοῖς Ἀττικοῖς ἱεροῖς Δημοσθένει ἐξηρέθη-
 5 σαν τριακόσθαι πανοπλῖαι, καὶ ἄγων αὐτὰς κατέπλευσε·
 καὶ ἐγένετο ἅμα αὐτῷ μετὰ τὴν τῆς Αἰτωλίας ξυμφορὰν ἀπὸ

27. ἐξελεῖν: a stronger term than ἐλεῖν. Cf. iv. 69. 5; 122. 24; v. 43. 16; viii. 100. 12; Dem. ii. 7. — αὐτοβοεῖ: see on c. 74. 6. — 28. νῦν δέ: introduces the real state of the case, as in i. 71. 8. — 29. πάροικοι: only here in Thuc., and elsewhere mostly in the poets. Cf. Aesch. *Pérs.* 869; Soph. *Ant.* 1139. It is used fig. in Hdt. vii. 235. 13, as in Dio C. lxxv. 5; St. Paul *Eph.* ii. 19.

114. Demosthenes returns with rich booty to Athens. Peace and alliance between the Ambraciots on the one side and the Acarnanians and Amphilocheians on the other.

1. μετὰ ταῦτα: i.e. after the departure of the Ambracian herald, and the rejection of the proposition of Demosthenes to attack Ambracia. — νείμαντες: sc. οἱ Ἀκαρνᾶνες, as the real belligerents. Cf. c. 112. 31. — 2. κατὰ τὰς πόλεις: in ii. 78. 4; v. 114. 4; vii. 19. 5, κατὰ πόλεις is used in the same connexion, and so Cobet (*Mnem.* N. S. viii. p. 144) would write here. — 3. πλέοντα: of things, as freq. ἐκπλεῖν and ἐσπλεῖν (c. 51. 11; Dem. xx. 31). — ἐάλω: by whom and how the rich booty was taken is not stated, perhaps

because its capture was not strictly an event of the war. — 4. ἀνακείμενα: pf. pass. of ἀνατίθημι. Cf. ξύγκειται, i. 22. 20. — ἐξηρέθησαν: pl. agreeing with the appos. πανοπλῖαι. Kr. *Spr.* 63, 1, 3. This meaning of the word occurs already in Homer (*Δ* 627; *η* 10). — 5. ἄγων αὐτὰς κατέπλευσε: sc. ἐς τὰς Ἀθήνας. Cf. ii. 103. 3. These words balance πλέοντα ἐάλω (3). While the ships bearing the rest of the booty were captured, Demosthenes reached Athens safely with his share of the spoils. Since, acc. to l. 8, the twenty Athenian triremes of c. 105. 15 returned to Naupactus, the ships bearing the booty seem to have been insufficiently or not at all protected by war-ships. — 6. καὶ ἐγένετο ἅμα κτέ.: the brilliant success of Demosthenes not only brought him rich spoils, but rendered his return to Athens ἀδεοτέρα. — τῆς Αἰτωλίας: = ἐν τῇ Αἰτωλίᾳ. The fact that in later times the simple gen. was felt to be unusual doubtless caused the readings ἐκ τῆς Αἰτωλίας (Laur. and Palat.; cf. c. 102. 10) and ἐν Αἰτωλίᾳ (inferior Mss.). — ἀπό: in consequence of. Cf. c. 64. 5; ii. 62. 28. —

ταύτης τῆς πράξεως ἀδεεστέρα ἢ κάθοδος. ἀπῆλθον 2
 δὲ καὶ οἱ ἐν ταῖς εἴκοσι ναυσὶν Ἀθηναῖοι ἐς Ναύπακτον.
 Ἀκαρνανες δὲ καὶ Ἀμφίλοχοι ἀπελθόντων Ἀθηναίων καὶ
 10 Δημοσθένους τοῖς ὡς Σαλύνθιον καὶ Ἀγραιούς καταφυ-
 γούσιν Ἀμπρακιώταις καὶ Πελοποννησίοις ἀναχώρησιν
 ἐσπέισαντο ἐξ Οἰνιαδῶν οἵπερ καὶ μετανέστησαν παρὰ
 Σαλυνθίου. καὶ ἐς τὸν ἔπειτα χρόνον σπουδὰς καὶ ξυμ- 3
 μαχίαν ἐποίησαντο ἑκατὸν ἔτη Ἀκαρνανες καὶ Ἀμφίλοχοι

7. ταύτης τῆς πράξεως: *πρᾶξις*, in Thuc. only here and vi. 88. 57. On *πράξεις* in the interpolated passage i. 39. § 3, see App. on i. 39. 15. The reference is to the brilliant repulse of the Ambracian-Peloponnesian attack upon Acarnania and Amphilochia. — *ἀδεεστέρα*: with less apprehension. Cf. c. 98. 26 Δημοσθένης περὶ Ναύπακτον καὶ τὰ χωρία ταῦτα ὑπελείφθη, τοῖς πεπραγμένοις φοβούμενος τοὺς Ἀθηναίους. The expression *ἀδεεστέρα*, however, does not necessarily prove that the Aetolian disaster had no unpleasant consequences for Demosthenes. To it may have been due the fact that the next summer Demosthenes was *ιδιώτης* (iv. 2. 14). Indeed, if one take literally the words in iv. 2. 14 Δημοσθένει ὄντι ιδιώτῃ μετὰ τὴν ἀναχώρησιν τὴν ἐξ Ἀκαρνανίας, and add the fact that, acc. to Arist. Ἀθ. πολ. 44 (p. 116 Kenyon), the election of *στρατηγοί* took place at earliest in the seventh prytany of the year, the inference seems possible that Demosthenes was not left in office even till the usual time of change of *στρατηγοί*. For since the Amphilo-chian campaign began early in the winter (cf. c. 102. § 7; 105. § 1) and was of short duration, the return of

Demosthenes to Athens must have occurred before mid-winter.

8. οἱ ἐν ταῖς εἴκοσι ναυσὶν Ἀθηναῖοι: cf. c. 105. 15; 107. 3; 112. 25. — 10. τοῖς ὡς Σαλύνθιον κτέ.: cf. c. 111. 18; 113. 2. — 11. ἀναχώρησιν . . . παρὰ Σαλυνθίου: ἀναχώρησιν ἐσπέισαντο, as in c. 109. 10. They now obtained by treaty an unmolested departure by sea. They had already succeeded in reaching, prob. through Aetolian territory, the friendly Oeniadae (c. 7. 11; 94. 7; ii. 102. 10), hoping to be able to embark there. This is the meaning of the passage as happily emended by G. Hermann, οἵπερ (for οἵπερ of the Mss.) καὶ μετανέστησαν παρὰ Σαλυνθίου (Σαλύνθιον, Mss.), *whither they had withdrawn from Salynthius*. καί, as in c. 86. 6; 98. 18. Oberhammer, *Akarnanien*, p. 112, conjectures ἐπ' Οἰνιαδῶν, but does not explain why the Ambraciots should have withdrawn, not home, but to Oeniadae. In ii. 82, which he cites, the situation was quite different, for then there was no difficulty about the withdrawal of the Peloponnesians by sea, since two Peloponnesian fleets were not far from Oeniadae.

14. ἑκατὸν ἔτη: without ἐς, as v.

15 πρὸς Ἀμπρακιώτας ἐπὶ τοῖσδε, ὥστε μήτε Ἀμπρακιώτας
 μετὰ Ἀκαρνάνων στρατεύειν ἐπὶ Πελοποννησίους μήτε
 Ἀκαρνᾶνας μετὰ Ἀμπρακιωτῶν ἐπ' Ἀθηναίους, βοηθεῖν
 δὲ τῇ ἀλλήλων, καὶ ἀποδοῦναι Ἀμπρακιώτας ὅποσα ἢ
 χωρία ἢ ὀμήρους Ἀμφιλόχων ἔχουσι, καὶ ἐπὶ Ἀνακτόριον
 20 μὴ βοηθεῖν πολέμιον ὃν Ἀκαρνᾶσι. ταῦτα ξυνθέμενοι 4
 διέλυσαν τὸν πόλεμον. μετὰ δὲ ταῦτα Κορίνθιοι φυλα-
 κὴν ἑαυτῶν ἐς τὴν Ἀμπρακίαν ἀπέστειλαν ἐς τριακοσίους

47. 1. Cf. iv. 21. 17 σπονδὰς ποιήσασθαι ὅποσον ἂν δοκῇ χρόνον ἀμφοτέροις, and ii. 73. 1; vi. 7. 8; iv. 114. 8. — 15. ἐπὶ τοῖσδε: in ii. 70. 13 and Hdt. vi. 108. 25 ἐπὶ τοῖσδε is followed by the inf. without ὥστε, in viii. 18. 1 by the impv. The combination with ὥστε is unusual. Cf. Hdt. v. 65. 11 ἐπ' οἴσι . . . ὥστε, vii. 154. 18 ἐπὶ τοισίδε . . . ἐπ' ᾧ. The conditions are those of a defensive alliance, ἐπιμαχία, as in i. 44. 8; v. 48. 8, and were evidently due to the treaties existing between the Ambraciots and Spartans and between the Acarnanians and Athenians. — 16. μετὰ Ἀκαρνάνων, Ἀκαρνᾶνας: without mention of the Amphilocheians, which the author seems to have considered superfluous after the words Ἀκαρνᾶνες καὶ Ἀμφίλοχοι πρὸς Ἀμπρακιώτας (14). Besides, the Acarnanians were unquestionably the main force. Cf. c. 112. 31, and see on c. 1. 1; ii. 13. 1. — στρατεύειν: as opp. to βοηθεῖν, of the offensive, as rightly recognized by X. in *Philol. Anz.* xiii. p. 303. Cf. v. 48. 8 ἀλλήλους βοηθεῖν, ξυνεπιστρατεύειν δὲ μηδενί, and v. 47. 42 στρατεύεσθαι. — 18. βοηθεῖν τῇ ἀλλήλων: sc. γῆ, as in i. 44. 8. X. (*l.c.*) would supply, “against the

Peloponnesians, or the Athenians, as the case might be.” Steup, who thinks the idea is, “under all circumstances,” suggests that καὶ πάντως (cf. v. 41. 19; vi. 20. 1) has dropped out before the following καὶ. The sense is doubtless as Steup suggests, but it seems unnecessary to suppose that anything has been lost. — 19. ὀμήρους: the reading adopted since Bk. for the meaningless ὀμόρους of most of the Mss. These are included in the ὅποσα, the hostages being one of the means whereby the Amphilocheians ὑπὸ Ἀμπρακιωτῶν βία κατέχοντο, c. 107. 9. — ἐπὶ Ἀνακτόριον μὴ βοηθεῖν: *not to come to the aid of Anactorium*. See on c. 97. 14. — Ἀνακτόριον: cf. i. 55. 2; ii. 9. 9; So. 18, 24; Si. 12; iv. 49. 2.

21. διέλυσαν τὸν πόλεμον: also viii. 46. 2. — Κορίνθιοι . . . ἀπέστειλαν: Corinth was the ‘mother-city’ of Ambracia (cf. ii. So. 15 ξυμπροθυμούμενοι μάλιστα τοῖς Ἀμπρακιώταις ἀποίκους οἴσι). The precaution was taken doubtless because Ambracia was so much weakened. See on c. 113. 26. — φυλακὴν: *i.e.* as a garrison. — 22. ἑαυτῶν: *i.e.* of their own citizens, as in i. 26. 4; 61. 3; 64. 9. — ἐς τριακοσίους

ὄπλιτας καὶ Ξενοκλείδαν τὸν Εὐθυκλέους ἄρχοντα · οἱ κομιζόμενοι χαλεπῶς διὰ τῆς ἠπείρου ἀφίκοντο.

115 Τὰ μὲν κατ' Ἀμπρακίαν οὕτως ἐγένετο · οἱ δ' ἐν τῇ 1
Σικελίᾳ Ἀθηναῖοι τοῦ αὐτοῦ χειμῶνος ἕς τε τὴν Ἱμεραίαν
ἀπόβασιν ἐποίησαντο ἐκ τῶν νεῶν μετὰ τῶν Σικελῶν
ἄνωθεν ἐσβεβληκότων ἐς τὰ ἔσχατα τῆς Ἱμεραίας, καὶ
5 ἐπὶ τὰς Αἰόλου νήσους ἔπλευσαν. ἀναχωρήσαντες δὲ ἐς 2
Ῥήγιον Πυθόδωρον τὸν Ἰσολόχου, Ἀθηναίων στρατηγόν,

ὄπλιτας: for the prepositional phrase representing an acc., see on c. 20. 11; 111. 17. — **Ξενοκλείδαν**: Doric form. Without doubt the *στρατηγός* of i. 46. 7. — **24. κομιζόμενοι χαλεπῶς**: i.e. by a difficult march. — **25. τὰ μὲν κατ' Ἀμπρακίαν οὕτως ἐγένετο**: conclusion of the account of the fortunes of Ambracia, which have been carefully followed since ii. 68. § 1. The formula is similar to that with regard to Lesbos c. 50. 15, and Plataea, c. 68. 31. τὰ μὲν without καί, as in c. 50. 15.

115. *New enterprises of the Athenians in Sicily. Their strategus Pythodorus is defeated by the Locrians.*

1. οἱ ἐν τῇ Σικελίᾳ Ἀθηναῖοι: resumes the narrative interrupted at c. 103. § 3. — 2. τὴν Ἱμεραίαν: the Himeraean territory, ἧπερ μόνη ἐν τούτῳ τῷ μέρει τῆς Σικελίας Ἑλλάς πόλις ἐστί, vi. 62. 9 (cf. vi. 5. § 1). — 3. μετὰ τῶν Σικελῶν: Bl.'s conjecture Σικελῶν, for Σικελιωτῶν of the Mss., is adopted by most recent editors. The expression ἄνωθεν ἐσβεβληκότων suits much better the Σικελοί, who lived in the interior (vi. 88. 22), than the more distant Σικελιωταί. Besides, since part of the Sicelioti held with the Syracusans

(c. 86. § 2), those that were allied with Athens could not properly be designated simply as οἱ Σικελιωταί. Only a part, it is true, of the Sicels were allied to Athens (c. 103. § 1), but it was the greater part (vii. 57. 61), and in iv. 25. 31 these allies are called simply οἱ Σικελοί. In this last place, too, ὑπὲρ τῶν ἄκρων is doubtless, as St. says, to be compared with ἄνωθεν here. Furthermore, it is not likely that the Siceliot allies of Athens, of whom it is said, i. 9, τῆς μὲν γὰρ γῆς αὐτῶν οἱ Συρακόσιοι ἐκράτουν, would have made this long march across the island at the risk of having their retreat cut off. In vii. 57. 61, the same mistake of Σικελιωτῶν for Σικελῶν, though found in all the Mss. except three, has been corrected by all recent editors. See App. — 4. ἄνωθεν: from the interior. Cf. i. 59. 8; ii. 99. 16. — ἐς τὰ ἔσχατα τῆς Ἱμεραίας: i.e. toward the interior. Cf. c. 106. 8 Μεδεῶνος παρ' ἔσχατα, Tac. Ann. iv. 74 imperii extrema. — 5. ἐπὶ τὰς Αἰόλου νήσους: as already before, c. 88. 2.

ἐς Ῥήγιον: cf. c. 86. 20; 88. 13. — 6. Πυθόδωρον: this man, whose generalship in Sicily is mentioned also

καταλαμβάνουσιν ἐπὶ τὰς ναῦς διάδοχον ὃν ὁ Λάχης ἦρχεν. οἱ γὰρ ἐν Σικελίᾳ ξύμμαχοι πλεύσαντες ἔπεισαν ὃ τοὺς Ἀθηναίους βοηθεῖν σφίσι πλείοσι ναυσί· τῆς μὲν 10 γὰρ γῆς αὐτῶν οἱ Συρακόσιοι ἐκράτουν, τῆς δὲ θαλάσσης ὀλίγαις ναυσὶν εἰργόμενοι παρεσκευάζοντο ναυτικὸν ξυναγείροντες ὡς οὐ περιοψόμενοι. καὶ ἐπλήρουν ναῦς τεσσα- 4 ράκοντα οἱ Ἀθηναῖοι ὡς ἀποστελοῦντες αὐτοῖς, ἅμα μὲν ἡγούμενοι θᾶσσον τὸν ἐκεῖ πόλεμον καταλυθήσεσθαι, ἅμα

in iv. 2. 7; 65. 11, is perhaps the same as the archon mentioned in ii. 2. 5. See also on vi. 105. 12. — 7. ἐπὶ τὰς ναῦς διάδοχον: taken together as pred. to καταλαμβάνουσιν, which in the sense *find, discover*, usually takes the supplementary partic. (but see on c. 69. 5), and indeed always in the pres. or pf., never aor. (see on i. 59. 3). But here the idea of transition implied in διάδοχον supplies the place of the partic. ἦγοντα (which v. H. thinks has dropped out) or ἐπεληλυθότα (cf. c. 69. 8); and so is explained also ἐπὶ with the acc., for which St. compares Xen. *Hell.* iii. 4. 20 τούτων Ξενοκλέα μὲν καὶ ἄλλον ἔταξεν ἐπὶ τοὺς ἰππεῖς, and *Cyr.* iv. 5. 58. — ὁ Λάχης: see on c. 86. 2. He seems to have been recalled on some charge, prob. of embezzlement, as Bl. shows from Ar. *Vesp.* 240 and the Schol. thereon.

8. οἱ ἐν Σικελίᾳ ξύμμαχοι: i. e. the Hellenic allies of Athens (cf. c. 86. § 2; 90. § 4). — πλεύσαντες ἔπεισαν: these aors., including ἀπέστειλαν in l. 16, give, as in c. 33. 2; ii. 2. 11, the supplementary explanation for the arrival of the new strategus, who was to be followed by two others. "The allies in Sicily had sent an embassy

to Athens (πλεύσαντες), and there had obtained the promise of more effective assistance (ἔπεισαν τοὺς Ἀθηναίους βοηθεῖν σφίσι πλείοσι ναυσίν." Hude's conjecture (*Comm. Crit.* p. 118) πέμψαντες for πλεύσαντες seems unnecessary. — 9. τῆς μὲν γὰρ γῆς . . . ἐκράτουν: just as before the interference of the Athenians in the conflicts of the Siceliots (c. 86. 14). For τῆς γῆς κρατεῖν, see on c. 85. 13. — 10. τῆς δὲ θαλάσσης κτέ.: at sea the situation had indeed become quite different from that before the appearance of the Athenians, when the Leontines and their allies were excluded by the Syracusans also from the sea (c. 86. 15); but with the small number of Athenian ships it was to be feared that the Syracusans might, with the preparations they were making, be able to face their opponents even at sea with prospect of success. — τῆς θαλάσσης . . . εἰργόμενοι: cf. ii. 85. 4 ὑπ' ὀλίγων νεῶν εἰργεσθαι τῆς θαλάσσης, and see on c. 6. 7; 86. 15; i. 141. 16. — 12. ὡς οὐ περιοψόμενοι: sc. εἰργεσθαι.

καὶ ἐπλήρουν: and they were manning. The impf. because the preparation continued beyond the appear-

15 δὲ βουλόμενοι μελέτην τοῦ ναυτικοῦ ποιείσθαι. τὸν μὲν 5
οὖν ἓνα τῶν στρατηγῶν ἀπέστειλαν Πυθόδωρον ὀλίγαις
ναυσί, Σοφοκλέα δὲ τὸν Σωστρατίδου καὶ Εὐρυμέδοντα
τὸν Θουκλέους ἐπὶ τῶν πλειόνων νεῶν ἀποπέμψειν ἔμελ-
λον. ὁ δὲ Πυθόδωρος ἤδη ἔχων τὴν τοῦ Λάχηςτος τῶν 6
20 νεῶν ἀρχὴν ἔπλευσε τελευτῶντος τοῦ χειμῶνος ἐπὶ τὸ
Λοκρῶν φρούριον ὃ πρότερον Λάχης εἶλε· καὶ νικηθεὶς
μάχη ὑπὸ τῶν Λοκρῶν ἀνεχώρησεν.

116 Ἐρρῦή δὲ * περὶ αὐτὸ τὸ ἔαρ τοῦτο ὁ ῥύαξ τοῦ πυ- 1
ρὸς ἐκ τῆς Αἴτνης, ὥσπερ καὶ τὸ πρότερον. καὶ γῆν

ance of Pythodorus in Sicily. — 15.

μελέτην . . . ποιείσθαι: cf. i. 18. 33. —

16. ἀπέστειλαν; this very winter; the other two follow in the spring.

Cf. iv. 2. § 2. — 17. Σοφοκλέα: Roscher conjectures (*Leben des Thuk.* p. 416) that he was the Sophocles who was afterwards one of the Thirty Tyrants.

— Εὐρυμέδοντα: see on c. So. 10.

19. ἤδη ἔχων: sc. after the ships had returned from the Aeolus islands.

— τὴν τοῦ Λάχηςτος τῶν νεῶν ἀρχὴν: subj. and obj. gen. both in attrib. position, whereas the obj. gen. is placed after its noun in c. 12. 10; i. 25. 21; vii. 34. 25. v. H.'s bracketing of τῶν νεῶν is the less to be approved, since in c. 90. 8 it is remarked, concerning the position of Laches after the death of Charoeades, ἄπασαν ἔχων τῶν νεῶν τὴν ἀρχήν. — 21. ὁ Λάχης εἶλε: cf. c. 99. 4; the fort on the Halax, which must therefore meanwhile have been recaptured by the Locrians. — 22. ἀνεχώρησεν: sc. ἐς Ῥήγιον. Cf. l. 5.

116. *Eruption of Aetna.*

1. περὶ αὐτὸ τὸ ἔαρ τοῦτο: "just at the beginning of this spring."

τοῦτο refers to the words τελευτῶντος τοῦ χειμῶνος, c. 115. 20, in which there is a hint of the nearness of spring.

On this, as well as the relation of the present passage to ταῦτα μὲν κατὰ τὸν χειμῶνα τοῦτον ἐγένετο (l. 7), see App. on ii. 2. 7. The eruption began doubtless in the last days of winter and extended a little beyond the commencement of spring, i.e. into the summer, as Thuc. uses the term. — ὁ ῥύαξ: used esp., as τὸ ῥεῦμα l. 6, of volcanic eruptions, with and without τοῦ πυρός. Cf. Plato *Phaedo* 111e; Lycurg. c. *Leocr.* 95; Arist. *de Ausc. Mirab.* 38 τὸν δ' ἐν τῇ Αἴτνῃ ῥύακα οὔτε φλογώδη φασὶν οὔτε συνεχῆ, ἀλλὰ διὰ πολλῶν ἐτῶν γίνεσθαι, 40 τὸ ἐν Σικελίᾳ περὶ τὸν ῥύακα γινόμενον. 'The art. is used because the "fire-flood" was a well known phenomenon peculiar to Aetna. So App. B. C. v. 117 ἐμπεσεῖσθαι σφίσι καὶ τὸν ῥύακα, and Strabo vi. 2. 3.' Arn. See Kr. *Spr.* 47, 8, 5.

— 2. ὥσπερ καὶ τὸ πρότερον: Unger, *N. Jahrb.* cxli. p. 183, understands the meaning to be, that the two eruptions occurred in the same season of the year. But the τοῦτο added

τινα ἔφθειρε τῶν Καταναίων, οἱ ἐπὶ τῇ Αἴτνῃ τῶ ὄρει οἰκοῦσιν, ὅπερ μέγιστόν ἐστιν ὄρος ἐν τῇ Σικελίᾳ. λέγεται δὲ πεντηκοστῶ ἔτει ρυῆναι τοῦτο μετὰ τὸ πρότερον

to *περὶ αὐτὸ τὸ ἔαρ* is against this explanation. Besides, it is incredible that Thuc., who acc. to what follows did not venture a definite statement even with regard to the year of the preceding eruption, should have distinctly designated the season of the year. In *ὡσπερ καὶ τὸ πρότερον, as also before* (cf. ii. 72. 9 ἄπερ καὶ τὸ πρότερον ἤδη προουκαλεσάμεθα), Thuc. seems to have intended to indicate only that the eruption of 425 B.C. was not the first. This he regards as certain, whereas he does not vouch (λέγεται, l. 4) for the correctness of the statement, that since the Hellenic settlement of Sicily, in all three eruptions had occurred, nor for that of his authority as to the interval between the eruption of 425 B.C. and the preceding. — 3. ἐπὶ τῇ Αἴτνῃ: near Aetna. Cf. c. 89. 12; i. 105. 3, 6; ii. 32. 3; 86. 11; iv. 101. 20; v. 14. 5. The reading of Laur. ὑπὸ τῇ Αἴτνῃ is certainly a gloss. — τῶ ὄρει: considered an interpolation by Cobet, v. H., and Kallenberg (*Studien über d. griech. Artikel*, ii. p. 21). But the repetition of ὄρος in the following rel. clause should not give offence, since Thuc. is by no means careful to avoid the repetition of a word after a short interval (e.g. cf. ρυῆναι, l. 5, and ῥεῦμα twice in l. 6). Nor can much weight be laid upon the circumstance that, allowing with Kallenberg that in viii. 108. 16 διὰ τῆς Ἰδῆς τοῦ ὄρους the gen. τῆς Ἰδῆς depends upon τοῦ ὄρους, the present

passage is the only one in Thuc. in which τὸ ὄρος follows the name of a mountain likewise connected with the art. For, disregarding Hdt. i. 43. 3 ἐς τὸν Ὀλυμπον τὸ ὄρος, the following passages, Thuc. iv. 96. 28 πρὸς Πάρνηθα τὸ ὄρος, ii. 23. 3 μεταξὺ Πάρνηθος καὶ Βριλησσοῦ ὄρους, ii. 102. 12 ἐκ Πίνδου ὄρους, and esp. c. 79. 11 ἐπὶ τὴν Λευκίμμην τὸ ἀκρωτήριον (cf. i. 47. 7), if considered without bias, are not so essentially different from the present passage that one must object to the latter. And, finally, the transition from the simple τῆς Αἴτνης to τῇ Αἴτνῃ τῶ ὄρει does not seem more remarkable than e.g. the change of expression in ii. 23. 3 μεταξὺ Πάρνηθος καὶ Βριλησσοῦ ὄρους. At any rate, objection could more properly be raised, with Badham, against the remark ὅπερ . . . Σικελίᾳ, since it is not coupled with the first mention of Aetna. But this too may be due to the lack of revision on the part of the historian. — 5. τοῦτο: the present eruption of 425 B.C. — τὸ πρότερον ῥεῦμα: refers without doubt to the eruption of Aetna mentioned in the *Parian Marble* 52, 67 ff. as contemporaneous with the battle of Plataea. But this is not sufficient reason why πεντηκοστῶ ἔτει, which taken strictly would lead to the year 475 or 474 instead of 479 B.C. should either be considered as a *round number* (see Boeckh in *C. I. G.* ii. p. 339), or changed, acc. to Kr.'s conjecture, into πεντηκοστῶ πέμπτῳ (or

ῥεύμα, τὸ δὲ ξύμπαν τρὶς γεγενῆσθαι τὸ ῥεύμα ἀφ' οὗ
 Σικελία ὑπὸ Ἑλλήνων οἰκεῖται. ταῦτα μὲν κατὰ τὸν χει- 3
 μῶνα τοῦτον ἐγένετο, καὶ ἕκτον ἔτος τῷ πολέμῳ ἐτελευταί-
 α τῷδε ὃν Θουκυδίδης ξυνέγραψεν.

νέ) ἔτει. For unquestionably Thuc. indicates by λέγεται that he does not vouch for the correctness of the number given by him. The expression λέγεται is also decidedly against the assumption of Büdinger, *Poesie und Urkunde bei Thuk.* i. p. 39, that Thuc. chose the date πεντηκοστῷ ἔτει with reference to the first Pythian ode of Pindar (474 B.C.), in which, v. 21 ff., an eruption of Aetna is described. At most, Thuc.'s authority may have fixed the date by inference from Pindar's ode. — 6. τρὶς γεγενῆσθαι κτέ.: from his manner of expression it is clear that Thuc. can have had no knowledge, when he wrote this passage, of an eruption of Aetna later than that of 425 B.C. Otherwise he must have expressed himself

definitely as to three eruptions, and not with λέγεται τρὶς γεγενῆσθαι τὸ ῥεύμα, since acc. to l. 2 two eruptions are regarded by him as facts. Evidently, then, Thuc.'s authority must have mentioned, in addition to the πρότερον ῥεύμα of l. 5, a still earlier eruption. See Ullrich, *Beitr.* p. 92 f., and *Introd.* to Book I. p. 18, κ. 38. Another eruption is said by Diod. xiv. 59 and Orosius ii. 18 to have occurred in the year 396. Thuc., therefore, must have either died before 396, or never revised this passage. — ἀφ' οὗ . . . οἰκεῖται : i. e. from about the middle of the 8th century B.C. See on vi. 3. 1. — 7. ταῦτα μὲν . . . ἐγένετο, καὶ . . . ξυνέγραψεν : cf. the similar conclusion of ii. 70. 21.

REFERENCES.

For statement concerning Mss., as also for a full list of complete and partial editions, and for information regarding the literature of Thucydides, see the Appendix to Book I., pp. 304–307. For the convenience of the student, especial reference is made here to those editions and auxiliaries which will be found most helpful in the study of Book III.

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- E. F. Poppo : *ed. maior*, 11 vols., Leipzig, 1821–40.
E. F. Poppo : *ed. minor*, vol. ii., sect. 1, with notes in Latin. Revised by J. M. Stahl, Leipzig, 1875.
K. W. Krüger : Band I., Heft 2, with notes in German. Revised (3rd ed.) by W. Pökel, Leipzig, 1885.
G. Boehme : Band I., Heft 2, with brief notes in German. Revised (4th ed.) by S. Widmann, Leipzig, 1885.
S. T. Bloomfield : vol. i., with notes in English and maps. London, 1842–3. Especially full in citation of parallel passages from other authors.
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G. A. Simcox : Books III. and IV., with notes in English. London, 1875.
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AUXILIARIES.

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S. T. Bloomfield : *Thucydides translated into English*. (3 vols., with copious annotations.) Vol. i. London, 1829.
G. Boehme : *Thucydides ins Deutsche übersetzt*. Leipzig, 1854.
R. Crawley : *Thucydides translated into English*. London, 1876.
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H. M. Wilkins : *Speeches from Thucydides translated into English*. London, 1873.
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- Sheppard and Evans : *Notes* (original and compiled) on *Books I., II., and III.*, without text. London, 1876.
- E. A. Betant : *Lexicon Thucydideum*, 2 vols. Full treatment, except of particles, prepositions, and pronouns. Geneva, 1843-47. (Out of print.)
- v. Essen : *Index Thucydideus*. Thoroughly reliable and, for exact study, indispensable. Berlin, 1887.
- K. Bursian : *Geographie von Griechenland*. 2 Bände. Leipzig, 1862-72.
- II. Diener : *De Sermone Thucydidis quatenus cum Herodoto congruens differat a scriptoribus Atticis*. Lipsiae, 1889.
- M. Büdinger : *Poesie und Urkunde bei Thukydides*. 2 Teile. Wien, 1890-91.

Of other works which merit especial notice for the construction or elucidation of the text, the following deserve mention, in addition to those named in the Appendix to Book I. :

- Haase : *Lucubrationes Thucydideae*. Berlin, 1841.
- J. M. Stahl : *Quaestiones Grammaticae* (2nd ed.). Leipzig, 1886.
- Meisterhans : *Grammatik der Attischen Inschriften*.² Berlin, 1888.
- L. Herbst : *Ueber Cobets Emendationen im Thukydides*, 1859, and *Zu Thukydides : Erklärungen und Wiederherstellungen*. Leipzig, 1892-93.
- F. Junge : *Zur Rede des Kleon*. 1879.
- E. Lange : *Kleon bei Thukydides*. Köln, 1886.
- Müller-Strübing : *Thukydideische Forschungen*. Wien, 1881. Also on the *Siege of Plataea*, and *Κερκυραϊκά*, in *N. Jahrb. f. Philologie*, 1885 and 1886.
- K. Hude : *Commentarii Critici ad Thucydidem pertinentes*. Copenhagen, 1888.
- W. Herbst : *Der Abfall Mytilenes von Athen*. Köln, 1861.
- B. Schmidt : *Korkyraeische Studien*. Leipzig, 1890.
- J. Partsch : *Die Insel Korfu*, and *Die Insel Leucas* (Petermanns Mitteilungen, Ergänzungshefte 88, 95).
- E. Oberhummer : *Akarnanien im Alterthum*.

Numerous references to other critical treatises or articles will be found in the notes under the text or in the Appendix.

APPENDIX.

3. 25. τὰ τε ἄλλα τῶν τειχῶν καὶ λιμένων (Vat. καὶ τῶν λιμένων) περὶ τὰ ἡμιτέλεστα φραξάμενοι ἐφύλασσον. Steup's critical note is as follows: The peculiarity of Haacke's explanation consists in this, that 1) τὰ ἄλλα = praeterea etiam; 2) τῶν τειχῶν καὶ λιμένων depends on τὰ ἡμιτέλεστα, and τὰ ἡμιτέλεστα τῶν τειχῶν καὶ λιμένων is understood not of a part of the fortifications (so that complete and incomplete parts would be distinguished), but of these fortifications in general; 3) ἐφύλασσον means "kept watch," and with it is construed περὶ τὰ ἡμιτέλεστα τῶν τειχῶν καὶ λιμένων, while with φραξάμενοι is supplied as object αὐτά (i.e. τὰ ἡμιτέλεστα τῶν τειχῶν καὶ λιμένων). For the adv. use of τὰ ἄλλα, Stahl rightly compares iv. 55. 6; vi. 31. 24; viii. 86. 32. Haacke's suggestion, that τὰ ἡμιτέλεστα τῶν τειχῶν καὶ λιμένων refers to the fortifications as a whole (cf. c. 2. 5 τῶν λιμένων τὴν χῶσιν καὶ τειχῶν οἰκοδόμησιν . . . ἐπέμενον τελεσθῆναι), has been urged with especial emphasis by Hude, *Commentarii Critici ad Thuc. pertinentes* (1888), p. 90 sq. φελάσσειν, meaning *keep watch*, occurs also ii. 13. 43; 24. 3; vii. 17. 5; 53. 7; 70. 3. Bauer's conjecture, τῶν τειχῶν καὶ λιμένων περί, approved by Haase (*Lucubr.* p. 48 sq.), Cl., and others, only renders the const. of the passage more difficult; nor would the sent. gain by Meineke's proposal περίξ. The change, too, suggested by Steup (*Qu. Thuc.* p. 35 sqq.), of ἐφύλασσον to ἐφυλάσσοντο, now seems unnecessary.

4. 15. ἀποστέλλουσι . . . , οἱ ὄρμου ἐν τῇ Μαλέᾳ πρὸς βορέαν τῆς πόλεως. A. Conze (*Reise auf der Insel Lesbos*, p. 7), H. Lolling (in R. Koldewey's *die antiken Baureste der Insel Lesbos*, p. 14 f.), and others, have rightly recognized that ἡ Μαλέα, mentioned here and c. 6. 12, cannot be the southeastern promontory of Lesbos, which in Strabo, p. 616 f., has the name Μαλία. This promontory was, according to Strabo, seventy stades distant from Mytilene, whereas in c. 6. 8 (τῆς δὲ γῆς τῆς μὲν ἄλλης ἐκράτουν οἱ Μυτιληναῖοι . . . , τὸ δὲ περὶ τὰ στρατόπεδα οὐ πολλὸν κατεῖχον οἱ Ἀθηναῖοι, ναύσταθμον δὲ μᾶλλον ἦν αὐτοῖς πλοίων καὶ ἀγορᾶς ἡ Μαλέα) it is not possible that ἡ Μαλέα can refer to a point on the coast of Lesbos so far removed from Mytilene. For the two camps of the Athenians (c. 6. 5 ἐτείχισαν στρατόπεδα δύο) were without doubt quite close to Mytilene. How, then, could a place seventy stades distant from the city be included in τὸ περὶ τὰ στρατόπεδα οὐ πολλόν, — all the land that the Athenians had under control? In c. 4, therefore, the reference could be to the southeastern promontory only in case one should, with Hinnekes (*Kl. Beitr.* etc. p. 37), Stahl, and Cl.², construe πρὸς βορέαν τῆς πόλεως, not with the rel. sent., but with the preceding. But this construction, of which even Plehn had thought (*Lesbiawa*, p. 18), is incompatible with the position of the words, whether πρὸς βορέαν τῆς πόλεως be construed with ἀποστέλλουσι — as hitherto all the supporters

of this view have construed — or with *λαθόντες*. Besides, the trireme sent to Sparta would not by a northern course have got so soon into the open sea (*cf.* l. 20 *ταλαιπώρωσ διὰ τοῦ πελάγους κομισθέντες*), and the Athenians, acc. to c. 5. 4, about the same time received reinforcements from the north (from Methymna, Imbros, and Lemnos). Further, only the construction of *πρὸς βορέαν τῆς πόλεως* with *ῶρμον* makes it possible, by a slight change of the vulg., to give to c. 6. 4. (*καὶ περιορισάμενοι τὸ πρὸς νότον τῆς πόλεως ἐτείχισαν στρατόπεδα δύο*) a sense which agrees admirably with what Thuc. elsewhere says about the operations of the Athenians against Mytilene, whereas St.'s explanation of this passage is exposed to serious objections (see on c. 6. 4). When St. urges against the assumption of a point on the coast north of Mytilene as the first station of the Athenians, that there the Mytileneans would not have effected by the truce the desired removal of the Athenians, it may be replied, that, on the contrary, it would have been very strange if the Athenian ships had during the truce entirely desisted from watching the city. Not so easily disposed of is the circumstance, that the place north of Mytilene is simply called *ἡ Μαλέα*, as if there had been no second place of the same or a quite similar name near by; — the Laconian promontory, called *Μαλέα* in iv. 53. 7; 54. 5; viii. 39. 17, no sensible reader, of course, would think of. It is hardly permissible, in order to get over this difficulty, to assume, with Plehn (*l.c.*) and Swoboda (*Thuk. Quellenstudien*, p. 63 ff.), an error on the part of Thuc. Whether the historian knew Lesbos from personal observation, as L. Herbst, *Philol.* xlii. p. 708, thinks probable, or not, one must certainly hesitate to assume that Thuc. confounded the name of the place north of Mytilene, first occupied by the Athenians, with that of the southeastern promontory of the island, at least so long as similar errors with reference to equally important points of the theatre of war have not been proved against our author. Accordingly, perhaps nothing remains but to conjecture the loss of *τῆ* before *πρὸς βορέαν τῆς πόλεως*, or to assume that the similarity of the names of the point north of the city and of the promontory is due to obscurity in the vulgate. The southeastern promontory is called in Strabo, *l.c.*, and *Ar. Ran.* 33 *Μαλία*, in *Xen. Hell.* i. 6. 26 *Μαλέα*, in Ptolem. v. 2. 29 *Μανία*. If the last form might be deemed correct, the names would be so different that there would be no danger of confusing the two. Or it may be that the vulg., as Kr. conjectured for the present passage, is corrupt, though his conjectures for *τῆ Μαλέα*, namely *τῶ Μαλδέντι* and *τῆ παραλίᾳ*, manifestly depart too far from the Mss. — L. Herbst, *l.c.*, thinks the Malea of Thuc. is the small island on which “the old Mytilene” was situated, but which at the time of the Peloponnesian war was no longer a part of the city. It is strange that Herbst has herein neglected the fact that Strabo (p. 617) and other late writers (see Conze, *ibid.* p. 6) consider the island a part of Mytilene. But close attention to the statements of Thuc. alone shows Herbst's view to be inadmissible. The Athenian fleet anchored, acc. to c. 4. 17, at Malea during the truce, the first camp of the Athenians was, acc. to c. 5. § 2,

accessible by land from Mytilene, and Malea is called in c. 6. 11 the *ναύσταθμον πλοίων καὶ ἀγορᾶς* of the Athenians— who would not conclude from such data, that Malea was a point on the coast and not an island. Further, the words of c. 4. 17 οἱ ἄρμον ἐν τῇ Μαλέᾳ πρὸς βορείαν τῆς πόλεως necessarily presuppose a place only north of the city, whereas the island extended from north to south eastward of the newer portion of the city. — In the inscription of Mytilene given by E. Fabricius, *Mitt. d. dtseh. arch. Inst. in Athen* ix. p. 88 ff. and R. Meister, *Studia Nicol.* p. 3 sqq. (— Hoffmann, *Griech. Dialekte* ii. 90), occur the expressions ἐν Μαλδεντι and ἐν Μαλείᾳ, but unfortunately no explanation is given as to the site of these places.

6. 4. *περιορμισάμενοι τὸ πρὸς νότον τῆς πόλεως κτέ.* Stahl objects to the view adopted in the text that it would require ἐπὶ τὸ πρὸς νότον, comparing Dem. li. 4 ὅς ἂν μὴ πρὸ τῆς ἐνης καὶ νέας ἐπὶ χῶμα τὴν ναῦν περιορμίσῃ. He assumes that the Athenians had on their advance first blockaded the southern part of the city, so as not to be hindered by the hostile fleet in those works with which they were about to proceed. To which Steup replies, that in that case Thuc. must certainly have stated in how far the blockading of the southern part of the city could have protected also the works to be prosecuted in the north against the hostile fleet. He thinks it must be doubted, too, whether such a thing was possible. At any rate, it by no means follows from Strabo's remark concerning the southern harbour (p. 617 c), ὁ νότιος κλειστὸς τριηκικός (Mss. *τριῆρει καὶ ἐν*) ναυσὶ πεντήκοντα, that triremes had no exit also from the northern harbour. For the triremes drew less water than merchantmen (see E. Assmann in Baumeister's *Denkmäler*, s.v. *Seevesen*, p. 1623); besides, Strabo l.c. says, ὁ δὲ βόρειος μέγας καὶ βαθύς, χῶματι σκεπαζόμενος.

6. 5. *ἐτείχισαν στρατόπεδα δύο ἐκατέρωθεν τῆς πόλεως.* Steup thinks that these words, acc. to the analogy of c. 22. 17 ἐξ ἑφ' ἐκάτερον τῶν πύργων and Xen. *Cyrop.* viii. 3. 19 *παρείποντο αὐτῷ τρεῖς ἐκατέρωθεν τοῦ ἄρματος*, would mean that in all there were, not two, but four camps, and therefore, since Thuc. evidently meant to speak here of only two camps, that the words *ἐκατέρωθεν τῆς πόλεως*, 'which are altogether unnecessary and contain in τῆς πόλεως a burdensome repetition (see v. H. *Stud. Thuc.* p. 38),' are prob. interpolated. Stahl, following Va., omits τῆς πόλεως.

7. 2. *καὶ περὶ Πελοπόννησον.* The prep. *περὶ*, found in Monac. and (acc. to Hude) Laur., and first advocated by v. H. *Stud. Thuc.* p. 143, Steup thinks necessary, for, as the subsequent narrative shows, the real goal of Asopius was not Peloponnesus but Naupactus. Cf. c. 3. 10, where Thuc. says of the forty ships which were sent to Lesbos, but upon the same or a like errand as that of the thirty ships, *ἔτυχον περὶ Πελοπόννησον παρεσκευασμένοι πλεῖν*. v. H. perhaps rightly conjectures that *ἐς*, which most Mss. have, was arbitrarily inserted to restore connexion after the loss of *περὶ*.

10. 3. *εἰδότες οὔτε φιλιαν ἰδιώταις βέβαιοι γιγνομένην οὔτε κοινωιαν πόλεσιν ἐς οὐδέν, εἰ μὴ μετ' ἀρετῆς δοκούσης ἐς ἀλλήλους γίγνοιντο καὶ τᾶλλα ὁμοί-*

τροποι εἶεν. The sense which Cl. gives to γίγνονται seems, as Bm. says, doubtful, if not impossible. Kr., Bm., and Jow. supply φιλία καὶ κοινωνία as subj., though of course understanding ἰδιῶται καὶ πόλεις as subj. of εἶεν. Goell. and Bl. supply φίλοι from φιλία. The sent. might be construed as if the main clause had read: εἰδότες ὅτι οὔτε φίλοι ἰδιῶται βέβαιοι γίγνονται οὔτε κοινοὶ πόλεις ἐς οὐδέν, in which case the subj. of γίγνονται would be φίλοι, or φίλοι καὶ κοινοὶ, the proximity of ἐς ἀλλήλους perhaps inducing the personal const. of γίγνονται. The sense would then be: "Knowing that neither individuals become secure friends nor states firm allies, unless they become so (i.e. φίλοι, or φίλοι καὶ κοινοὶ) in the belief of mutual honesty of purpose, and are otherwise similar in general character."

10. 15. ἐπειγομένους. Ross' and Bk.'s conjecture, which is adopted by Stahl and Cl. (see *N. Jahrb.* xvii. p. 112), is preferred also by Haase, Arn., and Bl. — Funkhaenel renders the Ms. reading, ἐπαγομένους, sibi, suum in usum, adducentes, comparing Soph. *Ant.* 361 "Αἶδα μόνον φεῦξεν οὐκ ἐπάξεται, Dem. xix. 259 αὐθαίρετον αὐτοῖς ἐπάγονται δουλείαν. This view is substantially adopted by Kr., Bm., and Sheppard, while Jow. offers the alternative between this interpretation and "themselves actively bringing subjugation (δούλωσις, not δουλεία) on the allies." Bm. cites v. 82. 20 τὴν τῶν Ἀθηναίων ξυμμαχίαν πάλιν προσαγόμενος, as in some measure supporting the vulgate.

11. 4. καὶ πρὸς τὸ πλεῖον ἤδη εἶκον τοῦ ἡμετέρου ἔτι μόνου ἀντισουμένου. Steup follows Hampke, *Stud. zu Thuk.* p. 16 ff., in bracketing these words. Hampke thinks there can be no reason, after it has once been stated that the Athenians associated with the Mytileneans on an equal footing, for emphasizing the *desire* of the Mytileneans for a status that actually existed, nor again for referring in καὶ πρὸς τὸ πλεῖον ἤδη εἶκον once more to the fact that most of the allies had become subjects of Athens. He remarks also that μόνου is inexact, since the Chians also (c. 10. 17) had maintained their independence. Steup objects further to μόνου, 1) as forming no proper antithesis to τὸ πλεῖον, 2) that, strictly taken, it implies more than is said of the Mytileneans in what follows (ἄλλως τε καὶ ὅσῳ δυνατώτεροι αὐτοὶ αὐτῶν ἐγίγνοντο καὶ ἡμεῖς ἐρημότεροι), while it rather strikingly anticipates the later remark. For τὸ ἡμέτερον, in the sense of "we" or "our state," there is, it is claimed, no parallel in Thuc. For these reasons, Steup considers that the words καὶ . . . ἀντισουμένου were prob. originally a marginal explanation of χαλεπώτερον εἰκότως ἔμελλον οἴσειν, and that by their omission the difficulty in the connexion of ἄλλως τε καὶ κτέ. is relieved.

11. 7. τὸ δὲ ἀντίπαλον δέος μόνον πιστὸν ἐς ξυμμαχίαν. Steup brackets δέος on the following grounds: the interpretation adopted in the text would contradict c. 12. § 1, where the Mytileneans emphasize as a *peculiarity* of their alliance with Athens, that it does not, as other alliances, rest upon εὐνοία and φιλία, but upon φόβος and δέος. Nor would this sentence, and that which follows (ὁ γὰρ παραβαίνειν τι βουλόμενος τῷ μὴ προέχων ἂν ἐπελθεῖν ἀποτρέπεται), agree with what

is said c. 9. § 2 and 10. § 1 concerning *εὐνοια* and *ἀρετή* as bases of a proper alliance. Assuming that *δέος* crept into the text from a marginal explanation, the whole passage may be compared with c. 9. § 2, where it is intimated that a proper alliance is possible only between those that are *ἀντίπαλοι τῇ παρασκευῇ καὶ δυνάμει*.

11. 10. *ἐς τὴν ἀρχήν*. Bracketed by Steup, on Kr.'s suggestion, on the grounds that, since *τὰ πράγματα* must be understood of the position sought by the Athenians as against the allies, *ἐς τὴν ἀρχήν* interferes with the thought, and that nowhere else in the speech of the Mytileneans is mention made of the *ἀρχή* of the Athenians.

11. 13. *ἅμα μὲν γὰρ μαρτυρίῳ ἐχρῶντο . . . ξυστρατεύειν*. Steup objects to the view adopted in the text, that such a condensed form of statement, as must be assumed with the reading *ἄκοντας* (of all the Mss.), seems to be without parallel in Thuc., and that the passage of Dem. (liv. 32), cited by Hude (*Comm. Crit.* p. 92), *οὐδέποτε ἂν . . . τὰ ψευδῆ μαρτυρεῖν ἠθέλησαν, εἰ μὴ ταῦθ' ἐώρων πεπονθότα*, is in so far dissimilar, that the speaker by using the expression *τὰ ψευδῆ*, as well as *πρὸς τὸν οὐδ' ἀψάμενον*, simply assumes the point of view of his opponent. *ἐκόντας* (with both Scholiasts), which older commentators read and Cobet prefers (*Mnem. N. S.* viii. p. 125), gives, Steup thinks, the simple and suitable thought, which Kr. sought in vain in the vulgate, "their voluntary participation is proof of the justice of the cause."

11. 23. *ἂν ἐδοκοῦμεν δυνηθῆναι*. Steup objects to the impf. on the ground, that the Mytileneans, not merely when they determined to revolt, but also at the time of this speech, were convinced that only the outbreak of the great war had secured the continuance of their independence, and that the present was necessary to the proper effect upon the audience. *δοκοῦμεν* (= *οἰόμεθα*) would be appropriately followed by *παραδείγμασι χρώμενοι τοῖς ἐς τοὺς ἄλλους*, "having as examples what happened to others." He thinks, further, that the context requires, not the idea "for a long time (*ἐπὶ πολὺ*), but "for a long time still," and so suggests *ἂν ἔτι δοκοῦμεν δυνηθῆναι*.

12. 4. *ὁ τε τοῖς ἄλλοις μάλιστα εὐνοια [πίστιν] βεβαιοί, ἡμῖν τοῦτο ὁ φόβος ἐχυρὸν παρέιχε*. Cl. objects to Kr.'s interpretation, that his expansion does violence to the const., and that the thought is incorrect; since with this view *τοῦτο*, strictly taken, stands for *τὸ πίστιν βεβαιοῖν*, or at least for *πίστιν*. Can it then be said that from the state of mutual suspicion thus described springs *πίστις*, *trust*, and that this is strengthened by *fear*? The sentiment on which for good or ill the bond depends being indicated above by *εὐνοια* and *δέος*, the effect of the two cannot be another sentiment (*πίστις*), but the actual relation, the alliance. Striking out *πίστιν*, then, as the gloss of a superficial reader, the federal relation is indicated in the first clause only, it is true, by the prons. *ὁ* and *τοῦτο*, but the second clause is so definitely expressed by *δέει τε . . . ξύμμαχοι ἡμεν* that nothing is wanting to a clear comprehension of the passage. Stahl also brackets *πίστιν*.

Goell. renders the passage: ac quum (δ τε, and whereas) aliis benevolentia maxime fidei vinculum sit, id nobis tantum metus praestat. Bl. also renders δ τε, and whereas. Arn. translates: "That which in the case of others takes this shape, namely that faith is secured by love, that in our case takes a different form, namely that faith is secured by fear." Reiske and Haacke take πίστιν in appos. to δ . Pp. suggests to take πίστιν βεβαιοῖ, quasi pro uno verbo, the expression governing δ . Jow. explains: ' δ answers to τοῦτο, and is in apposition either with πίστιν, or better, with πίστιν βεβαιοῖ taken as a single word; τοῦτο, scil. τὸ βεβαιῶσθαι τὴν πίστιν.' Sheppard queries, 'Might δ be taken as acc. after βεβαιοῖ, and πίστιν as its exegesis?' — Entirely different from this passage is that in ii. 40. § 3, where δ covers both the following clauses.

12. 12. εἰ γὰρ δυνατοὶ ἦμεν κτέ. Cl. argues that for a correct understanding of the whole passage one must start from the concluding sent., ἐπ' ἐκείνοις δὲ . . . τὸ προαμύνασθαι. The antithesis to the actual relation here expressed is the preceding hypothetical sent. Accordingly, there must be in the first sent., answering to ἐπιχειρεῖν, some similar expression, which, as appropriate to the Athenians, is disallowed to the Mytileneans, and this can only be ἀντεπιβουλεύσαι, not καὶ ἀντεπιβουλεύσαι καὶ ἀντιμελλῆσαι. The Mytileneans can indeed wait, but as they cannot, like the Athenians, choose the favourable moment to take the offensive (ἀντεπιβουλεύσαι), neither can they equally with these (ἐκ τοῦ ὁμοίου) delay indefinitely (ἀντιμελλῆσαι τι) the opening of hostilities (ἐπ' ἐκείνους ἰέναι), but they must be allowed to secure themselves by anticipating attack (προαμύνασθαι). — A misconception of the proleptic καὶ before ἀντεπιβουλεύσαι prob. induced its correlation with καὶ before ἀντιμελλῆσαι, and thereby the reading τί ἕδει, with change of punctuation. The Ms. ἐπ' ἐκείνοις εἶναι might, as Bm., followed by St., suggests, be dispensed with entirely: "So must we, equally with them, have waited (with our plans)." But the thought is still more precise: "Were we, just as they, able to execute our plans, we also might, just as they, postpone hostilities as long as we pleased." ἐπ' ἐκείνους ἰέναι, which has been adopted from Kr., might easily have been corrupted into ἐπ' ἐκείνοις εἶναι through the influence of the following ἐπ' ἐκείνοις ὄντος. Bm. objects to Kr.'s conjecture, that the Mytileneans could not call their revolt an *attack* (which ἐπ' ἐκείνους ἰέναι must mean), but only a defending of themselves by taking measures in advance (προαμύνασθαι), and brackets ἐπ' ἐκείνοις εἶναι. — Most of the good Mss., including Vat., have, not ἀντιμελλῆσαι, but ἀντεπιμελλῆσαι, some ἀντεπιμελλῆσαι. The latter, notwithstanding the Schol.'s explanation, τὴν αὐτὴν ἐπιμέλειαν δέξασθαι, is prob. only a slip of the pen. But ἀντεπιμελλῆσαι seems here, in antithesis, not impossible (referring to τὴν ἐκείνων μέλλησιν, to counter-delay), esp. as Thuc. shows a certain fondness for compounds in ἀντεπι- (see Ullrich, *Beitr.* i. p. 10). But see, per contra, Stahl, *N. Jahrb.* xevii. p. 105. For other explanations and emendations, see Pp. *ed. maior*; Haase, *Lucubr.* p. 84; Kaempf, *Qu. Thuc.* p. 11; Krohl, *Qu. Thuc.* i. p. 5; Cobet,

Var. Lect. p. 214 and *Mnem. N. S.* viii. p. 126; Herbst, *Gegen Cobet*, p. 28 ff.; Madvig, *Adel.* i. p. 314 f. Stahl, who in the Tauchnitz edition had followed Cl.'s text, has in the second edition of Poppo adopted Bm.'s view and bracketed ἐπ' ἐκείνους εἶναι. — Steup adds: Rauchenstein, *Philol.* xxxv. p. 577, would bracket τὶ after ἀντιμελλῆσαι as 'without sense.' But though ἀντιμελλῆσαι alone would suffice, ἀντιμελλῆσαι τὶ is by no means impossible, if only one supplies as antithesis on the part of the Athenians not μελλῆσαι, as R. does, but μελλῆσαι τὶ. Against Stahl's remark, that ἐπ' ἐκείνους εἶναι is opposed not only to the actual situation, but also to the object of the Mytileneans, who claim for themselves τὸ προαμύνασθαι (15), it may be urged that in the apod. of the cond. sent. regard need not be had also to the actual situation and the real object of the Mytileneans. See Hude, *Comm. Crit.* p. 93.

13. 13. ἧ καὶ μᾶλλον χρή ξυμμάχους δεξαμένους ἡμᾶς διὰ ταχέων βοήθειαν ἀποστέλλειν. It seems strange, Steup thinks, that the subj. of the inf. is indicated only by δεξαμένους. The speakers turn here from the attitude of their own state to the duty of the Lacedaemonians or Peloponnesians. Hence ἡμᾶς was to be expected. Further, it is surprising, that here the sending of help to Lesbos is demanded (βοήθειαν ἀποστέλλειν, cf. c. 4. 21 ἔπρασον ὅπως τις βοήθεια ἦξει), but in l. 19 ff. (ἦν ὑμεῖς ἐν τῷ θέρει τῷδε ναυσί τε καὶ περὶ ἅμα ἐπεσβάλητε τὸ δεύτερον), without any transitional remark, a second invasion of Attica. It is also peculiar that in the latter passage Attica is not mentioned. These things can hardly be ascribed to the fault of the historian. In the continuation of the narrative, c. 15. § 1, the admission of the Mytileneans into the Peloponnesian alliance and a second invasion of Attica are treated as the especial demands of the ambassadors (προσδεξάμενοι τοὺς λόγους ξυμμάχους τε τοὺς Λεσβίους ἐποιήσαντο καὶ τὴν ἐς τὴν Ἀττικὴν ἐσβολὴν κτέ.). Is it not likely that Thuc. connected these points in the speech? If the copyist is to blame, it seems necessary to assume a considerable lacuna. Possibly Thuc. wrote somewhat as follows: ἧ καὶ μᾶλλον χρή ξυμμάχους δεξαμένους ἡμᾶς διὰ ταχέων (ὑμᾶς μάλιστα μὲν ἐς τὴν Ἀττικὴν ναυσί τε καὶ περὶ ἅμα ἐσβάλλειν, εἰ δὲ μή, ἐς τὴν Λέσβον νεῶν) βοήθειαν ἀποστέλλειν (cf. viii. 80. 18 πέμπουσιν . . . νεῶν βοήθειαν . . . ἐς τὸν Ἑλλήσποντον). By this, or some similar change, all difficulty in the sent. would be removed (cf. c. 16. § 3).

15. 4. παρούσι. Steup thinks that this word has crept into the text from a marginal explanation, urging against its being *attributive* to τοῖς ξυμμάχοις both its position, and that, acc. to c. 8. 3, representatives of all the allies must be assumed as present in Olympia; against its being *appositive* that such reiteration of the presence of the allies would seem strange in a sent., the subj. of which is οἱ δὲ Λακεδαιμόνιοι καὶ οἱ ξύμμαχοι. Against Lupus's explanation, he objects, that as the ξύμμαχοι were to present themselves on the Isthmus (cf. l. 6 αὐτοὶ πρώτοι ἀφίκοντο . . . οἱ δὲ ἄλλοι ξύμμαχοι βραδέως ξυνελέγοντο, and c. 16. 11 ὡς αὐτοῖς καὶ οἱ ξύμμαχοι ἅμα οὐ παρήσαν), Thuc. might have said παρεῖναι ἐς τὸν Ἴσθμόν, but never παρούσι . . . εἶναι ἐς τὸν Ἴσθμόν.

16. 12. καὶ ἠγγέλλοντο καὶ αἱ περὶ τὴν Πελοπόννησον [τριακόνα] νῆες τῶν Ἀθηναίων τὴν περιουκίδα αὐτῶν πορθοῦσαι. The following arguments of Steup against the genuineness of *τριακόνα*, which have met the approval of Cl., Stahl, and v. H., have been vigorously combated by Müller-Strübing, *Thuk. Forsch.* p. 109 ff., but without shaking Steup's conviction of the correctness of his position. See also Stahl, *Gött. Gel. Anz.* 1882, p. 98.

The mention of thirty ships here cannot be reconciled with what is said of these ships in c. 7. § 2 f. and c. 13. § 3 f. In c. 7. 6 the statement is made of the thirty ships with which Asopius was sent round Peloponnesus, καὶ παραπλεύουσαι αἱ νῆες τῆς Λακωνικῆς τὰ ἐπιθαλάσσια χωρία ἐπόρθησαν, and the Mytilenean ambassadors at Olympia say of the Athenians, c. 13. 17, νῆές τε αὐτοῖς αἱ μὲν περὶ τὴν ἑμετέραν (i.e. τὴν Λακωνικὴν) εἰσίν, αἱ δ' ἐφ' ἡμῖν τετάχεται, that is, according to the former passage, Asopius on his voyage round Peloponnesus ravaged the Laconian coast; according to the latter, at the time of the Olympian festival he was on this coast. Both passages taken together leave no doubt that the thirty ships were ravaging the Laconian coast at the time of the festival. The federal council in Olympia was followed by the return of the Spartan authorities to Sparta, the calling out of the Spartan army, the march to the Isthmus, and finally a stay of the Spartans there for some time until they were induced, by the delay of the allies and news of the ravages of an Athenian fleet on their own coast, to abandon completely their great plans. The ravages announced at this time could not possibly have been committed by the thirty ships of Asopius, for their passage along the Laconian coast (c. 7. 6) could not have lasted so long. Besides, as the Spartans knew of the matter some time before they marched out, how could it have been announced anew so long afterwards, and how could they have laid so much stress on it? Müller-Strübing would, it is true, have *περὶ τὴν ἑμετέραν* understood in the sense of *περὶ τὴν Πελοπόννησον*. But not the whole peninsula belonged to the Peloponnesian alliance, nor was there any reason why the Lesbians, to whom among the allies of Sparta the Boeotians stood nearest, should speak only of the states of the alliance within Peloponnesus. Besides, even if *περὶ τὴν Πελοπόννησον* had been written in c. 13. 18, bearing in mind that there the thirty ships of Asopius are spoken of, it must be accepted that Asopius at the time of the federal council was on the Laconian coast. For, acc. to c. 7. 7, Asopius, after ravaging the Laconian coast, sent back eighteen of his thirty ships; and as to the voyage before reaching this coast Thuc. says nothing of operations of Asopius; so that the news of the departure of the thirty ships could scarcely have got to Olympia before these ships reached the Laconian coast, to say nothing of the fact that the words of the ambassadors *περὶ . . . εἰσίν* and *ἀπ' ἀμφοτέρων ἀποχωρήσονται*, which presuppose a certain tarrying, would suit the voyage of the ships up to the Laconian coast.

Besides the contradiction thus found to c. 7. § 2 f. and 13. § 3 f., one cannot see, with the traditional text of c. 16. 12, why (see note in text) the fleet of

Asopius also is not included under *μή κινούντες* in c. 16. 3. Just as little as the thirty ships, can, after the removal of *τριάκοντα*, the twelve ships be thought of, with which Asopius proceeded from the Laconian coast. For what is narrated of these ships in c. 7. § 3 ff. cannot possibly be compressed into so short a period, that the twelve ships could at the time when the Spartans were on the Isthmus have been already again on the Laconian coast. But *τριάκοντα* being removed, the *αἱ περὶ τὴν Πελοπόννησον νῆες τῶν Ἀθηναίων* can very well be the 100 ships with which the Athenians, acc. to § 1, *παρὰ τὸν Ἴσθμὸν ἀναγαγόντες ἐπίδειξιν τε ἐποιούντο καὶ ἀποβάσεις τῆς Πελοποννήσου ἧ̃ δοκοῖη αὐτοῖς*. If it is further a fact that the Spartans, although they saw the 100 ships sail southward — in which quarter certainly the points where the *ἀποβάσεις* of the Athenians were made must be sought — remained quietly on the Isthmus, there is no difficulty in thinking of them as remaining there until they heard of the 100 ships on their own coast. So bold a movement of the Athenians, in the face of the proposed Peloponnesian invasion of Attica, the Spartans had not reckoned upon. Nor are the concluding words of c. 16 *ἀνεχώρησαν δὲ καὶ οἱ Ἀθηναῖοι ταῖς ἑκατὸν ναυσίν, ἐπειδὴ καὶ ἐκείνους εἶδον* incompatible with the view here taken, as Müller-Strübing thought. The Athenians on the 100 ships need not be the subject of *εἶδον*. It may be, or rather probably must be, assumed, that the Athenians, after the great fleet had gone southward, caused the movements on the Isthmus to be watched by a few ships. Besides, the sent., if it read, *ἀνεχώρησαν δὲ καὶ οἱ ἐν ταῖς ἑκατὸν ναυσίν Ἀθηναῖοι, ἐπειδὴ κτέ.*, would contain no serious difficulty. For nothing is in the way of assuming that the Athenians of the 100 ships on the Laconian coast saw the returned Spartan army.

L. Herbst (*Philol.* xlii. p. 680 f.) urges against Steup's view that *αἱ περὶ Πελοπόννησον νῆες* in Thuc. means only ships sailing 'beyond, west of Peloponnesus,' whereas the 100 ships had remained 'this side of Peloponnesus, near the Isthmus.' But the groundlessness of Herbst's assertion can be proved from the very examples which he cites in support of it. A comparison of vii. 20. § 1 with § 2 makes it pretty clear that the goal of the general there sent *περὶ Πελοπόννησον* was not the west. But the matter becomes quite certain from a still further comparison with c. 26, from which it is seen that the general sent *περὶ Πελοπόννησον* does not sail at all to the west of Peloponnesus, but only to the point of the coast opposite Cythera, *i.e.* not even to the southernmost point of the peninsula, Taenarum. In vi. 105. § 2, *περὶ τὴν ἄλλην Πελοπόννησον* has no reference to the west; rather the rest of the coast of Peloponnesus hostile to the Athenians is opposed to the Laconian coast. So in c. 29. § 1, where it is said of the ships of Alcidas, *πλέοντες περὶ τε αὐτὴν τὴν Πελοπόννησον ἐνδιέτριψαν καὶ κατὰ τὸν ἄλλον πλοῦν σχολαῖοι κομισθέντες κτέ.*, there is no reference to the west of Peloponnesus, but rather the voyage along the coasts of the peninsula is antithetical to the rest of the voyage. Again, in ii. 67. 29, where it is stated that the Spartans at the beginning of the war *τοὺς ἐμπόρους οὓς ἔλαβον Ἀθηναίων καὶ τῶν ξυμμάχων ἐν ὀλκάσι περὶ Πελοπόννησον πλέοντας*, no unprejudiced reader would

think only of merchant-vessels sailing west of Peloponnesus; besides, the very next sentence makes plain what Thuc. meant by *περὶ Πελοπόννησον πλέοντας*. Indeed every fleet that was on or near any coast of Peloponnesus was for Thuc. *περὶ Πελοπόννησον*.

17. Steup's view of the spuriousness of this chapter was accepted by Cl. in his second edition, but has been attacked by Stahl (*Rh. Mus.* xxvii. p. 278 ff. and xxviii. p. 622 ff.) and L. Herbst (*Philol.* xlii. p. 681 ff.). The former, in order to refer the statements of § 2 to the *fourth* year of the war, makes three emendations, while the latter maintains that Thuc. could very well have made those statements concerning the summer of the *first* year. Steup replied to Stahl's first article in *Rh. Mus.* xxvii. p. 637 ff. Reconsideration of the question, in connexion with the articles above mentioned and other expressions of opinion of a more casual nature, has only confirmed Steup in the soundness of his conclusions.

The grounds for the charge of spuriousness are of threefold nature: 1) a looseness and obscurity of statement that is foreign to Thuc. (see notes under the text); 2) a number of linguistic peculiarities (see notes); 3) a lack of agreement with statements elsewhere made by Thuc. This third class of reasons, the most important of all, will now be considered.

At variance with Thuc.'s representation elsewhere is, first, the statement of § 1, that at the beginning of the war, when, acc. to § 2, 250 Attic ships were sent out at one time, about as many ships (*παραπλήσια*) had been at the same time at sea as in the fourth summer. For against the 250 ships one can reckon up from other statements of Thuc. for the year 428 B.C. only a little over 150 ships, viz. forty at Mytilene (c. 3. 10), twelve of Asopius (c. 7. 9), one hundred mentioned c. 16. 5, three stationed at Salamis (*cf.* c. 51. 7; ii. 93. 23; 94. 14), two at Atalante (c. 89. 14), *i.e.* in all at most 157.

Again, though it is said in § 2 that at the beginning of the war *τὴν Ἀττικὴν καὶ Εὐβοίαν καὶ Σαλαμίνα ἑκατὸν νῆες ἐφύλασσαν*, in the account of the first year of the war there is no mention of these 100 ships. Herbst (*ibid.* p. 687 f.) finds a previous reference to the matter in ii. 13. 15 *παρήνει δὲ* (*i.e.* ὁ Περικλῆς τοῖς Ἀθηναίοις) . . . τὸ ναυτικὸν . . . ἐξαρτέσθαι, by which he understands that the 300 triremes mentioned ii. 13. 55 are to be 'sent to sea.' But Herbst misinterprets τὸ ναυτικὸν ἐξαρτέσθαι, the meaning of which is clear from the parallel passage in i. 25. 23. There it is said that the Coreyraeans on account of the naval glory of the ancient Phaeacian inhabitants of their island so much the more ἐξηρτύοντο τὸ ναυτικόν, *i.e.* put their navy in good order. Just so Pericles gives the Athenians the general advice to put their navy in good order. The calling out of 300 triremes would require different treatment, above all a clear and orderly statement. For this number would have been the very utmost the Athenians could have furnished, if indeed they could have furnished that. It is as inconceivable that Thuc. only learned later of the fitting out of a fleet of 100 triremes to guard Attica, Euboea, and Salamis at the opening of the war, as that he

should not have considered this worthy of mention in his account of the year 431. There was no lack of opportunity to mention the matter. So *e.g.* ii. 17. § 4, where the 100 ships sent round Peloponnesus are first mentioned; ii. 22. § 1 f., where Pericles's bearing at the time of the first invasion is described; ii. 24. § 1, where the new method of guarding the land, after the withdrawal of the Peloponnesians, is under discussion. Besides, one fails to understand why the lords of the whole sea should have called out for the protection of their own coasts 100 triremes, and should have kept these at their posts for some time even after despatching other 100 ships round Peloponnesus, to say nothing of the fact that at this time the Peloponnesians made an invasion of Attica by land, to which even the coasts of Attica, except fortified points, according to Pericles's plan of warfare were left exposed.

Further, the words in l. 6 *χωρίς δὲ αἱ περὶ Ποτειδαίαν καὶ ἐν τοῖς ἄλλοις χωρίοις* are strange, inasmuch as the *ἄλλα χωρία* have not been mentioned before. The thirty ships sent by the Athenians, acc. to ii. 26. 2, *περὶ τὴν Λοκρίδα καὶ Εὐβοίας ἅμα φυλακὴν*, are not meant, because the ships that were *περὶ Ποτειδαίαν καὶ ἐν τοῖς ἄλλοις χωρίοις* amounted, acc. to our chap., to only 50, but the expression *περὶ Ποτειδαίαν καὶ κτέ.*, at least if Thuc. be its author, presupposes that at none of the *ἄλλα χωρία* were there more ships than at Potidaea. Nor will any one suppose that Thuc. meant to reckon to Potidaea only twenty ships, or even less, since *ἡ Λοκρίς* could hardly have been designated by *τὰ ἄλλα χωρία*. The *ἐν τοῖς ἄλλοις χωρίοις νῆες* cannot be found in any previous mention any more than the 100 just discussed. Besides, acc. to i. 61. 18, there were originally at Potidaea seventy Athenian ships, and Thuc. nowhere mentions a withdrawal of any part of these. Possibly, however, too much stress must not be laid upon this point, since Thuc.'s work lacked final revision. Stahl finds an intimation that not all of the seventy ships remained at Potidaea in the fact that in i. 64. 15 the art. is wanting with *ναυσίν*. But in the conclusion of the account of the blockade of Potidaea the indefinite expression, "and at the same time from the sea by means of blockading ships," could certainly be used even if all seventy ships were still at Potidaea. Whether less than seventy ships would suffice for the blockade of a city washed on two sides by the sea may be left undecided; but certainly Stahl's view, that only twenty-five ships were required, is highly improbable, and his argument in proof, that *ad ipsos duos Mytilenae portus intercludendos* forty ships would have sufficed, is hardly intelligible, since at Mytilene help could be brought from one harbour to the other far quicker than at Potidaea from one sea to the other.

Further, in § 3, after the sent. *καὶ τὰ χρήματα τοῦτο μάλιστα ὑπανήλωσε μετὰ Ποτειδαίας*, the absence of any mention of the 4000 hoplites and 3000 cavalry of Hagnon and Cleopompus (ii. 58), can be explained only on a rather improbable assumption, unless the chapter be ascribed to an interpolator. It must be assumed that the 4000 hoplites were not *διδραχμοί*, but received less pay, and that in explanation of the great expenses occasioned by Potidaea special

stress was laid upon the high pay of two of the armies fitted out for the recapture of the city. This is improbable, inasmuch as the 4000 were with the original besieging army before Potidaea, while the 1600 were there only a short time and not for the purpose of blockading. — Besides, if τὴν Ποτειδαίαν ἐφρούρουν includes also the 1600 men of Phormio, this ill accords with i. 64. 13, where Phormio's work is designated by ἀπετείχισε τὸ ἐκ τῆς Παλλήνης τεῖχος (cf. i. 65. 13), and still less with i. 64. 4, where Phormio's task as τευχίζειν is directly opposed to φρουρεῖν (intr.). Especially troublesome are the words τρισχίλιοι μὲν οἱ πρῶτοι, ὧν οὐκ ἐλάσσους διεπολιόρκησαν. The evident meaning is that the siege of Potidaea was begun by 3000 hoplites, and was prosecuted and completed by no less a number. But acc. to i. 64. 1, the siege was begun by the army which just before (τὸ δ' ἐκ τοῦ ἰσθμοῦ τεῖχος εὐθὺς οἱ Ἀθηναῖοι ἀποτειχίσαντες ἐφρούρουν) had fought the battle near Potidaea, and of the 3000 Athenian hoplites, which had been with this army (i. 61. 15), 150 had, acc. to i. 63. 20, fallen in the battle. Then, acc. to ii. 58. 10, the original besieging army also had been attacked by the plague, whereas there is no mention anywhere of reinforcements by which the number of the army was raised again to 3000 or higher. The only reinforcements mentioned were the troops of Phormio and those of Hagnon and Cleopompus, and these returned as complete corps. The fact that in ii. 31. 11, where the expedition made against Megaris toward the end of the summer is described, one reads χωρὶς δὲ (i. e. besides the μυρίων ὀπλιτῶν οὐκ ἐλάσσους, which invaded Megaris) αὐτοῖς οἱ ἐν Ποτειδαῖα τρισχίλιοι ἦσαν, by no means proves that the full number of 3000 hoplites then lay before Potidaea. As the article shows, reference is there made to i. 61. 15, and the loss meanwhile incurred is disregarded, just as the troops of Phormio, which must have suffered losses (cf. i. 65. § 3; ii. 29. § 6), are still designated in ii. 58. 12, where their return home is mentioned, as οἱ ἑξακόσιοι καὶ χίλιοι (cf. i. 64. 8; 65. 13). Although in ii. 31. § 2, where the point was to remove the apparent contradiction with ii. 13. § 6, a round number is unobjectionable, — even the strength of the main body of Athenian hoplites is not exactly stated — here, where it is expressly affirmed that not less than 3000 hoplites had continually blockaded the city, τρισχίλιοι cannot possibly be regarded as a round number. It must be noticed also that, acc. to ii. 79. § 1, the campaign which led to the defeat of the Athenians at Spartalos was undertaken with 2000 hoplites, and that the same Xenophon was general (τρίτος αὐτός), who also is mentioned first among the three generals to whom Potidaea had surrendered the preceding winter (ii. 70. 8), although Thuc. neither mentions an immediate or early return of the Athenian army, nor states how the 2000 hoplites of ii. 79. § 1 came to the Thracian coast. Is not the conjecture reasonable that the 2850 hoplites, which were originally before Potidaea, had in consequence of losses through the plague and the hardships of the siege gradually shrunk to 2000?

Stahl proposed to strike out δὲ after παραπλήσαι (3), insert ἢ before ἀρχομένου (3), omit περὶ Ποτειδαίαν καὶ (6), and so make it possible to refer the statements

in § 2 about Athenian ships simultaneously at sea to the *fourth* year of the war. But even thus the matter is far from clear. For example, if § 2 refers to 428 B.C., the absence of any explanation of ἀρχομένου τοῦ πολέμου is remarkable; the difficulty occasioned by τοῦτο is enhanced, if there is only casual mention of the first year of the war; the difficulty of referring τοῦτο to Potidaea is not relieved; and if, as Stahl assumes, ἐν τοῖς πλείστοις δὴ νῆες (2) means "among the most ships," then, as Cl. rightly observed, the definite expression νῆες τοσαῦται δὴ πλείστοι (15), referring to these same ships, seems strangely out of place. Besides, the linguistic peculiarities are not touched by Stahl's emendations; the difficulties in the statements about Potidaea (§ 3) are not relieved; and § 1 and 2, even in the form given them by Stahl, are by no means free from difficulties of fact. The ships of the year 428 B.C., even if they amounted to 250, could hardly be said to be παραπλήσια to those of 431. For the latter can be reckoned at highest at 200 (i. 61. 18; ii. 23. 5; 26. 1), or indeed at only 155, if the ships that remained at Potidaea be estimated, with Stahl, at only twenty-five (see note under text). Further, the words τὴν Ἀττικὴν καὶ Εὐβοίαν καὶ Σαλαμίνα ἑκατὸν νῆες ἐφύλασσον (§ 2) are not less troublesome when referred to 428 than to 431; for there is as little mention elsewhere of such a fleet in the former year as in the latter, and if the Athenians really had raised, as Stahl assumes, two fleets of 100 ships each against a threatened simultaneous attack of the Peloponnesians by land and sea, it is inconceivable that Thuc. should in c. 16. § 1 have mentioned only *one*.

The occasion for the insertion of this chapter seems to have been the fact that in c. 19. § 1 Thuc. mentions without further details (προσδεόμενοι δὲ οἱ Ἀθηναῖοι χρημάτων ἐς τὴν πολιορκίαν κτέ.) the financial straits of the Athenians, although for observant readers, after c. 3. § 1; ii. 70. § 2; and esp. c. 13. § 3, the fact of this financial pressure could have been no surprise. The chapter is an awkward attempt to fill the supposed gap. The statements of the interpolator, that can be tested, have been proved in many respects either inexact or incorrect. Inexact is what is said in § 3 about the army which opened the siege of Potidaea, and incorrect is the statement concerning the 100 ships called out in 431 to guard Attica, Euboea, and Salamis. There is in this latter case manifestly a misunderstanding of the import of the 100 reserve ships, of which Thuc. speaks in ii. 24. § 2. Further, the expression παραπλήσια καὶ ἔτι πλείους (§ 1) is intelligible only if the author has reckoned the number of ships of the year 428 much too high. And indeed he seems to have thought of the 100 reserve ships in the ship-houses as called out also in this fourth year, but to have completely overlooked the twelve ships of c. 7. 9. After the above considerations, the credibility also of those statements which cannot be tested, esp. those about the pay of the Athenian hoplites and seamen, must be designated as extremely doubtful; for here, too, whether through the fault of the interpolator or his authorities, it was easy for inaccuracies and misconceptions to slip in. Not to be approved is therefore L. Holzapfel's course (*Beitr. z. gr.*

Gesch. p. 78 ff. in *Berliner Studien* vii., and *Wochenschr. f. kl. Phil.* 1888, p. 1269 ff.) in making the statements about wages the basis for a calculation of the length of the siege. For Holzapfel's hypothesis that these data originated, 'if not from Thuc. himself, at least from a well-informed source,' is entirely without support.

20. 19. ἀλλὰ ῥαδίως καθορωμένου ἐς ὃ ἐβούλοντο τοῦ τείχους. Steup brackets ἐς ὃ ἐβούλοντο, on the following grounds: Whether τοῦ τείχους be construed as subj. of καθορωμένου, or as dependent on ἐς ὃ, the vulg. is unsatisfactory. If it be meant that the *whole* wall was easily overlooked, any addition to τοῦ τείχους which designates τὸ τείχος as the wall of circumvallation, is unnecessary. Just such an addition, however, would ἐς ὃ ἐβούλοντο be. For to Hude's explanation (*Comm. Crit.* p. 94) of ἐς ὃ = ὅσον or ἐς ὅσον (*so far as*), *sc.* καθορᾶν, it must be objected that a parallel to ἐς ὃ in this sense is not to be found in Thuc. (in v. 66. 6, ἐς ὃ = *so long as, since*), and hardly elsewhere. If τοῦ τείχους be taken with καθορωμένου, ἐς ὃ ἐβούλοντο must mean *whither they wished* (*sc.* ἀναβαίνειν, *cf.* c. 85. 13). But such a remark would be not only idle, but also, as Pp. saw, in an unnatural position, since one would have expected it after τοῦ τείχους, and it is further surprising that it should have been said, that the Plataeans *wished to ascend*, and not they *wished to cross* (*cf.* l. 6; 23. 1). The first to call attention to this imperfect designation of the purpose of the Plataeans was Stahl, who, however, construes τοῦ τείχους as part. genitive. If it were meant that the portion of the wall where the Plataeans proposed to place their ladders was sufficiently visible, it is less surprising that only the ascent of the wall is indicated, since the descent might under some circumstances be easier at some other point. But against this Stahl rightly observes, that it would be strange if here the point of ascent were indicated, while before it was the part that enabled the Plataeans to determine the necessary length of the ladders. That these parts were identical was not self-evident, and needed to be indicated by Thucydides. But even if τοῦ τείχους be construed as partitive and the identity of the parts of the wall be assumed, it is not less surprising that the second characteristic of the portion of the wall from which the height could be determined from the city, *viz.* the nearer approach to the city wall, is not mentioned along with the absence of plaster, but only as a later addition. In this respect nothing is changed by St.'s conjecture ὅσον ἐβούλοντο (*sc.* καθορᾶν). Besides, what could have induced Thuc. to use the peculiar circumlocution ὅσον ἐβούλοντο τοῦ τείχους to designate the point of the wall in question? See, further, Steup, *Rh. Mus.* xxxiii. p. 250 f.

22. 11. τὸν ἀριστέρον πόδα μόνον ὑποδεδεμένοι ἀσφαλείας ἔνεκα τῆς πρὸς τὸν πηλόν. The Schol. explains, ὑπεδέδεντο τὸν μὲν ἕνα τῶν ποδῶν δι' ἀσφάλειαν, τὸν δὲ ἕτερον γυμνὸν εἶχον διὰ κουφότητα, and this is essentially the view taken by Kr., Bl., Grote, Sh., while Cl., Steup, Stahl, Arn., Jow., Bm., and Goell. hold the view given in the text. It was doubtless not uncommon for Greek and Roman soldiers to go with one foot shod, the other bare, though there seems

to have been no fixed custom as to which foot should be bare. Cf. e.g. Eur. frg. 574 (Nauck)

Οἱ δὲ Θεστίου

κόροι τὸ λαιδὸν ἴχνος ἀνάρβυλοι ποδός
τὸν δ' ἐν πεδίλοις, ὡς ἐλαφρίζον γόνυ
ἔχιοιεν· ὅς δὴ πᾶσιν Αἰτωλοῖς νόμος.

(Cf. also Aristotle frg. 74 (Rose) δεῖ γὰρ οἶμαι τὸν ἡγούμενον (i.e. right) ἔχειν ἐλαφρόν, ἀλλ' οὐ τὸν ἐμμένοντα (i.e. left). So Livy ix. 40 (of the Samnites) *sinistrum* crus ocreâ tectum, and Juv. *Sat.* vi. 256 *crurisque sinistri* *dimidium tegmen*. But Verg. *Aen.* vii. 690

vestigia nuda *sinistri*

Instituere pedis, crudus tegit altera pero,

and Vegetius i. 20 *pedites autem scutati praeter catafractas et galeas, etiam ferreas ocreas in dextris cruribus cogerentur accipere*. So on a pictured vase in Millin ii., No. 30. — It might be disputed whether a bare or a sandaled foot would more easily slip in the mud, though in hand to hand fighting, where the right arm is used and the left foot needs to be firmly planted, the sandal would undoubtedly be of advantage. But here it is a question not of mud only, but of scaling, feeling the way over, and descending from a wall in the darkness, and for such an enterprise the bare foot was better suited. Rauchenstein (*Philol.* xxxv. p. 578) compares J. Müller, *Schweizergesch.* Buch ii. Kap. 7, p. 723.

22. 12. *προσέμισγον πρὸς τὰς ἐπάλξεις κτέ.* Steup finds here the proximity of *κατὰ μεταπύργιον* and *πρὸς τὰς ἐπάλξεις* intolerable, since it would seem from c. 21. § 4, where *ἐπάλξεις* and *πύργοι* are placed in antithesis, that the towers had no battlements. He objects, too, to the idea of *approaching the battlements*, which were on top of the wall. Hence he brackets *πρὸς* (which in Cisalp. is added by a second hand), as prob. due to a mistaken connexion of *τὰς ἐπάλξεις* with *προσέμισγον*, and puts a comma after *προσέμισγον*, with which can easily be supplied from l. 5 *τῷ τείχει τῶν πολεμίων*. For the const. *τὰς ἐπάλξεις εἰδότες ὅτι κτέ.*, he compares c. 113. 25 *Ἀμπρακίαν μέντοι οἶδα ὅτι κτέ.* Steup mentions Müller-Strübing's objection to the expression *προσέμισγον πρὸς τὰς ἐπάλξεις*, but only to express his complete disagreement with Müller-Strübing's treatment (*N. Jahrbh.* cxxxi. p. 327-335) of the account of the sortie of the Plataeans, in support of the assumption that Thucydides's account of the siege of Plataea is merely a theory of the art of siege or of fortress-warfare under the form of an actual siege.

22. 12. *πρῶτον μὲν τὰς κλίμακας φέροντες, καὶ προσέθεσαν· ἔπειτα ψιλοὶ δώδεκα ξὺν ξιφιδίῳ καὶ θώρακι ἀνέβαινον, ὧν ἠγείτο Ἀμμέας ὁ Κοροΐβου, καὶ πρῶτος ἀνέβη (μετὰ δὲ αὐτὸν οἱ ἐπόμενοι ἕξ ἐφ' ἑκάτερον τῶν πύργων ἀνέβαινον)· ἔπειτα ψιλοὶ ἄλλοι μετὰ τούτους ξὺν δορατίοις ἐχώρουν, οἷς ἕτεροι κατόπιν τὰς ἀσπίδας ἔφερον κτέ.* Steup's critical note is as follows: The parenthetical

clause is marked, in order to indicate its subordinate importance. Cl., followed by Stahl, transposed the second ἀνέβαινον and ἐχώρων. His reasons were that, after the statement that the first twelve ψιλοὶ had ascended, and the mention of their leader had induced the supplementary remark καὶ πρῶτος ἀνέβη, there was no occasion for a second ἀνέβαινον, but only for the statement that the twelve had advanced in two divisions against the towers, for which χωρεῖν ἐπὶ was the fittest expression; that, on the contrary, ἀνέβαινον was quite appropriate for the detachment armed with spears, which was to follow as speedily as possible. Now it is quite certain, as Cl. hints and Stahl says, that it cannot be meant here that the twelve ψιλοὶ ascended the towers. For acc. to c. 23. 6, the ascent of the towers, on whose roofs there were no guards (*cf.* c. 21. § 4), was not made till control had been got of the passages below; but, as was remarked in the *Rh. Mus.* xxxiii. p. 252, ἐξ ἐφ' ἐκάτερον τῶν πύργων might merely mean that the twelve were intended, after reaching the top of the wall, to turn in equal divisions against the two towers, so that the second ἀνέβαινον would be simply a repetition of the first. Moreover, what follows strongly supports the view that μετὰ δὲ αὐτὸν κτέ. does not refer to an occurrence subsequent to the ascent of the wall by the twelve; for of the spear-bearing division it is said, not ἐν τούτῳ δὲ ψιλοὶ ἄλλοι κτέ., but ἔπειτα ψιλοὶ ἄλλοι κτέ. And the besiegers were not alarmed by the advance of the twelve against the towers, but by the falling of a tile, which a Plataean, while ascending the wall, accidentally threw down (l. 22 ff.). Finally, the moment at which the tile fell is stated with reference only to the ascent of the wall (l. 21 ὡς δὲ ἄνω πλείους ἐγένοντο). With the fact, now, that in what follows there is no mention of further operations on the part of the twelve, agrees the circumstance, that of the spear-bearing detachment it is merely stated, acc. to the vulg., that they advanced after the others (ἐχώρων), not that they ascended the wall (ἀνέβαινον); and the words ὡς δὲ ἄνω πλείους ἐγένοντο accord better with c. 23. 2 ὡς οἱ πρῶτοι αὐτῶν ἀνεβεβήκεσαν κτέ., if they refer, not to the spear-bearing detachment, but only to a number of the twelve. Accordingly, it cannot be admitted that the context requires emendation of the vulgate. Nor need the triple occurrence of ἀναβαίνειν in three lines arouse suspicion, since Thuc. by no means avoids the repetition of the same word. More serious might seem the objections of H. Weil (*Rev. de Philol. N. S.* ii. p. 89), that, although at first only twelve ψιλοὶ are mentioned, acc. to the words μετὰ δὲ αὐτὸν (*i. e.* τὸν Ἀμμέαν) οἱ ἐπόμενοι ἐξ ἐφ' ἐκάτερον τῶν πύργων ἀνέβαινον, if μετὰ αὐτὸν οἱ ἐπόμενοι be taken quite literally, Ammeas was the *thirteenth*; and though Ammeas first ascended the wall, apparently only the destination of his companions is indicated. To obviate these difficulties Weil would put a comma after ἐπόμενοι and bracket the second ἀνέβαινον. But, even disregarding the fact that this would render idle the remark μετὰ δὲ αὐτὸν οἱ ἐπόμενοι (*sc.* ἀνέβαινον), certainly the words ἐξ ἐφ' ἐκάτερον τῶν πύργων, which would have to be construed with the first ἀνέβαινον, would drag intolerably. Besides, it does not seem impossible

to take *μετὰ αὐτὸν οἱ ἐπόμενοι* as including the leader, *i.e.* "Ammeas and his followers after him," after the analogy of the consts., *οἱ περὶ τινα* (v. 46. 19; vi. 96. 14; viii. 67. 1), *οἱ ἀμφὶ τινα* (viii. 65. 1), *οἱ μετὰ τινοσ* (i. 3. 14; 61. 3).

26. 2. *τὰς ἐς τὴν Μυτιλήνην [δύο καὶ τεσσαράκοντα] ναῦς*. Since in previous mentions of this fleet, reference to which is indicated by the art., the number of ships is only forty (c. 16. 16; 25. 7), as likewise in the further account till the union with Brasidas (*cf.* c. 29. 1; 69. 1; 76. 4), the number forty-two can hardly be correct here. v. H. bracketed *δύο καὶ*, which Kr. had already suspected. But X (Stahl?) proposed rather (*Philol. Anz.* xiii. p. 302) to bracket all three words, *δύο καὶ τεσσαράκοντα*, as an addition of some interpreter who added to the forty ships the two mentioned in c. 5. 15 and 25. 3. This latter suggestion, Steup thinks, has the advantage of allowing an easier explanation of the origin of the vulgate. For if the number of ships was mentioned here, there was little occasion for a change. On the other hand, after the number had been given not only in c. 16. 16, but just before in c. 25. 7, there was no reason for its repetition here. And in c. 27. 1 it is simply stated, *ὡς αἱ τε νῆες αὐτοῖς* (*i.e.* *τοῖς Μυτιληναίοις*) *οὐχ ἦκον ἀπὸ τῆς Πελοποννήσου κτέ.*

26. 3. *ἄρχοντα*. This conjecture of H. Stephanus (*Theo. s.v. προστάσσειν*) is adopted by Cl. against *ἐχοντα* of all the Mss. The const. of *ἄρχοντα προστάξαντες* with a finite verb is so genuinely Thucydidean, as is shown by the four corresponding passages (*cf.* vi. 93. 8; vii. 19. 23; viii. 23. 21; 39. 13), that the slight change cannot but commend itself, esp. as the usual abbreviations for *ἔχειν* and *ἄρχειν* look much alike. With the vulg. the order of words is harsh, and the pleonastic *προστάξαντες* drags intolerably. No objection can be made against the proximity of *ἄρχοντα προστάξαντες*, which designates the one appointed to the chief command for the specific enterprise, and *ὃς ἦν αὐτοῖς ναύαρχος*, which states that Alcidas held the office of nauarch.

26. 6. *ταῖς ναυσὶν ἐς τὴν Μυτιλήνην καταπλεύσασαι ἐπιβοηθήσουσιν*. Steup objects to the instrumental const. of the dat., that thus *ἐπιβοηθήσουσιν* is strangely left without obj., while the *καταπλεῖν* of the ships is quite unnecessarily mentioned. He brackets, therefore, *καταπλεύσασαι*, as an explanatory marginal note that has crept into the text, and renders: "that the Athenians, embarrassed in both quarters, might the less with their ships bring aid to Mytilene." *Cf.* i. 142. 12 *ταῖς ναυσὶν ἀμύνεσθαι*, c. 96. 12 *πολλῇ χειρὶ ἐπεβοήθουν πάντες*, vii. 3. 17 *ἐπιβοηθοῦεν ἄλλοσε*, Xen. *Hell.* vii. 5. 24 *ἐπιβοηθῶσιν ἀπὸ τοῦ εὐωνύμου κέρατος ἐπὶ τὸ ἐχόμενον*. The arguments of Müller-Strübing (*Thuk. Forsch.* p. 113 ff.) and of Osberger (*Festgruss f. Heerwagen*, p. 85 ff.), to prove the whole final clause spurious, are not convincing. See, further, Steup in *Rh. Mus.* xxxiii. p. 256 f.

26. 9. *πατρὸς δὲ ἀδελφὸς ὢν*. Though the const. of the preceding words does not grammatically justify *δὲ*, since no other attribute of Cleomenes is mentioned, still it may be retained on the ground, that the words *ὑπὲρ Πανσανίου . . . νεωτέρου ἔτι* imply, with reference to Cleomenes, the idea *αὐτὸς μὲν οὐ βασιλεύων*. If any change is to be made, Cl. would not omit *δὲ*, with Kr., but write

ἦν for ὦν. Stahl writes δῆ for δέ acc. to the analogy of iv. 59. 14; vi. 80. 14; vii. 81. 10, which would relieve the difficulty.

26. 10. [καί]. Bracketed, with Dindorf, against all the Mss. The antithesis to τὰ τε πρότερον τετμημένα is only καὶ ὅσα . . . παρελείπτο, and εἴ τι ἐβεβλαστήκει, "if anything had sprouted up," is the necessary explanation of τὰ πρότερον τετμημένα.

29. 3. ἐνδιέτριψαν. Steup would either change to ἐνδιατρέψαντες, or bracket, on the ground that the conduct of the Peloponnesians during the second part of their voyage was not less the opposite of what should have happened (οὓς ἔδει ἐν τάχει παραγενέσθαι), than their conduct during the first part, and that τοὺς μὲν . . . ἐάλωκε was by no means merely the result of the slowness of the Peloponnesians in the second part of the voyage. He thinks, too, that the vulg. involves a harsh anacoluthic change from finite verb to participle.

30. 13. τὸ κοινὸν τοῦ πολέμου. Steup's conjecture (*Rh. Mus.* xxxiii. p. 257 ff.) for κανὸν or κενὸν of the Mss., of which the former has recently been generally accepted. The reference in the rel. sent. is undoubtedly to a mistake in the conduct of the war, to which also the speaker clearly refers in what precedes. Hence it follows that τὸ τοιοῦτον (*cf.* τὰς τοιαύτας ἀμαρτίας, v. 9. 10) must refer to τὸ ἀφύλακτον in l. 4. But unguardedness (τὸ ἀφύλακτον) could not be represented either as the new and surprising (τὸ καινόν), or as the vain and deceptive (τὸ κενόν) in war. On the contrary, the speaker, whose object was to encourage his colleagues, might well say that τὸ κοινὸν τοῦ πολέμου, "that which was common (or impartial) in war," was nothing else but τὸ ἀφύλακτον ("lack of precaution"). *Cf.* Hector's ξυῖνός 'Εννάλιος (Hom. Σ 309), which Aristotle, *Rhet.* ii. 21, calls τεθρυλημένη καὶ κοινὴ γνώμη, and the Lat. communis Mars or communis Mars belli. *Cf.* also Thuc. v. 102. 1, where τὰ τῶν πολέμων ἔστιν ὅτε κοινοτέρας (some Mss. καινοτέρας) τὰς τύχας λαμβάνοντα ἢ κατὰ τὸ διαφέρον ἐκατέρων πλῆθος means, "the fortune of war is sometimes impartial, and not according to superior numbers." See also on ii. 62. 31. Steup still maintains, as formerly (*ibid.* p. 261 f.), that no certain example of τὸ καινὸν or τὰ κοινὰ τοῦ πολέμου has been found, in spite of the fact that Heliodorus (*Aethiop.* ix. 5, p. 355 Kor.) says, καινουργός δὲ ὦν αἰέ πως ὁ πόλεμος, and Polybius (i. 4. 5; iv. 2. 4) attributes καινοποιεῖν τὸ τύχη.

31. 7. καὶ τὴν πρόσδοδον ταύτην μεγίστην οὖσαν 'Αθηναίων ἦν ὑφέλωσι, καὶ ἅμα, ἣν ἐφορμῶσι σφίσι, αὐτοῖς δαπάνη γίγνηται. Steup's critical note is as follows: The first part of this from of old (see the Scholia) variously treated passage is given in accordance with the essentially unanimous tradition of the Mss., the second part in agreement with v. H., and with Müller-Strübing, *Thuk. Forsch.* p. 97, after Codex M and a Schol. (τὸ σφίσι αὐτοῖς οὐχ ἅμα ἀναγνωστέον, ἀλλὰ διαρετέον, καὶ κατὰ τὸ σφίσι ὑποστικτέον). Most Mss. have ἐφορμῶσιν αὐτοῖς (or αὐτοῦς) δαπάνη σφίσι γίγνηται (Vat. γίγνεται), G ἐφορμῶσιν αὐτοῖς σφίσι δαπάνη γίγνηται. Numerous emendations have been proposed. Two things seem certain, viz. that σφίσι, whatever

its true position, must refer, like ἀποστήσῃσι, ἀφίχθαι, and ὑφέλωσι, to the Peloponnesians and their Ionian and Lesbian friends; ἐφορμῶσι, on the other hand, to the Athenians. The former is clear on grammatical grounds; material considerations leave no doubt of the latter. Before the Peloponnesians could have thought of blockading the Athenians in Mytilene or anywhere else, they must have won supremacy at sea. On the other hand, c. 33. 16 οὐδαμῶς ἐγκαταληφθεῖσαι ἡναγκάσθησαν στρατόπεδον ποιῆσθαι καὶ φυλακὴν σφίσι καὶ ἐφόρμησιν παρασχέειν shows very clearly that the immediate result of the occupation of an Ionian or Aeolian city by the Peloponnesians would have been the blockade of this city by the Athenians. But if the Athenians are the subj. of ἐφορμῶσι, and σφίσι refers to the Peloponnesians, the two words must be taken together, — a const. allowed by M alone of traditional readings. The fact that thus along with the loss of the greatest source of revenue of the Athenians is mentioned also the expense that would be caused by the blockade of a coast city, cannot be surprising after c. 13. § 3 and 19. § 1. Nor is there any special difficulty in the fact that σφίσι αὐτοῖς, though standing together, must be construed apart. Hence it seems unnecessary to write, with Kr. and Cobet (*Mnem. N. S.* viii. p. 131), ἣν ἐφορμῶσι σφίσι, δαπάνη αὐτοῖς γίγνηται, and the reading of M seems the rather to be preferred, as the other readings might so easily have been derived from it. It is only necessary to assume, that in the Ms. to which all the rest go back, σφίσι was lost after ἐφορμῶσι and written in afterwards above the line or on the margin. To bracket σφίσι, as some suggest, is inadmissible, since it facilitates the understanding of the passage and relieves the harshness of the change of subject in ἐφορμῶσι. If καὶ ἅμα be rendered *also at the same time* (see Stahl, *Rh. Mus.* xvii. p. 620; also Hünnekes, *Kl. Beitr.* etc. 1. p. 2), no change in the first part of the passage is necessary. Hardly to be approved certainly is Dobree's suggestion to change the first ἣν, which follows the emphatically placed words τὴν πρόσδοον . . . Ἀθηναίων, to ἔν', or Cl.'s, to bracket it. Since the revolt of Ionia would involve the immediate loss of the Athenian revenues from that quarter, it was not necessary to emphasize the latter point in the same way as the first, and the parenthesis, which establishes the probability of the revolt of Ionia, certainly does not support the assumption that this had already happened.

32. 11 ff. ὀρώντες . . . παραβαλεῖν. Cl. was inclined to transpose this concluding sent. and put it after τοὺς πολλοὺς in l. 3, rightly recognizing that the first mention of the captives was the proper place for an explanation about them, which this last clause must be admitted to be. But with the order proposed by Cl., Steup thinks clearness would require τοῦ Ἀλκίδου instead of αὐτοῦ in l. 4, and ὁ Ἀλκίδας in c. 33. 1 would, as Rauchenstein recognized (*Philol.* xxxv. p. 584), be unnecessary after ὁ μὲν (*sc.* Ἀλκίδας) in the sent. immediately preceding (c. 32. 10). Besides, it would be difficult to explain how the traditional order originated. Hence prob. it is not safe to go further than to suggest that c. 32 is one of those passages which indicate a lack of final revision on the part of the historian.

34. 8. ἐπαγαγόμενοι. So, with Kr., for ἐπαγόμενοι of all the Mss. See on ἀνταναγαγόμενοι, i. 29. 18 (App.), and ἐπαγαγόμενοι, vi. 6. 10. The confusion of the pres. and aor. forms of ἀγειν and its compounds is so common in the Mss., that the correct form must always be determined from the context. Here ἐν διατειχίσματι εἶχον requires the aor. partic. of antecedent action. Cf. ξυνεσελθόντες ἐπολιτεύον in l. 10. Stahl (adnot. crit. ad vol. ii. p. v.) explains the pres. as in auxilium adhibentes.

36. 9. καὶ ὅτι οὐκ ἀρχόμενοι . . . ἐποίησαντο. Cl. inserted καὶ before ὅτι, without Mss. authority, on the ground that only thus is a proper antithesis to τὴν τε ἄλλην ἀπόστασιν obtained and the evident sense of the passage secured. "The Athenians reproached the Mytileneans with the revolt in general (τὴν τε ἄλλην), and esp. that (καὶ ὅτι) they had revolted, although not subjects like the other allies; and it contributed to increase their fury that Peloponnesian ships should have had the audacity to venture over to Ionia and assist the rebels." Cf. c. 39. § 1, 2, where Cleon emphasizes the inexcusableness of the Mytilenean revolt, as compared with that of subject allies. Against Cl.'s view, see Stahl, *N. Jahrb.* xcvi. p. 108, in answer to which Cl. emphasizes two points: 1) The revolt of a πόλις ξύμμαχος αὐτόνομος, or οὐκ ἀρχομένη, is for the whole political attitude of Athens of such importance, that it must be strongly emphasized. This is accomplished only by setting, by means of καὶ, the ὅτι οὐκ ἀρχόμενοι feature over against ἀπόστασις in general. If ὅτι οὐκ ἀρχόμενοι . . . ἐποίησαντο be only epexegetical to ἄλλην ἀπόστασιν, as would be the case without καὶ, then the inexcusable fault implied in τὴν τε ἄλλην must be sought in what follows. 2) ἐπικαλοῦντες τὴν τε ἄλλην ἀπόστασιν points (even without καὶ before ὅτι), both in const. and sense, to a still greater fault of the Mytileneans, and this, could one even allow the anacoluthon assumed by Stahl in καὶ προσξυμβάλετο κτέ., cannot possibly be the appearance of a Peloponnesian fleet on the Ionian coast, even if this was in answer to the Mytilenean appeal for help. Besides, the very term προσξυμβάλετο indicates that this was of secondary importance. Steup adds, that the vulg. is the less tenable, since it would seem to convey the notion that the Athenians did not consider every revolt a crime.

36. 24. ἄλλαι τε γνῶμαι ἀφ' ἐκάστων ἐλέγοντο καὶ Κλέων ὁ Κλεινέτου, ὅσπερ καὶ τὴν προτέραν ἐνεκικήκει ὥστε ἀποκτείνει κτέ. Steup objects to the vulg., on the ground that from ἄλλαι γνῶμαι, other views or proposals, γνώμη, *decrete*, must be supplied with τὴν προτέραν, and suggests that Thuc. wrote ὅσπερ καὶ τῇ προτέρᾳ ἐνεκικήκει ὥστε ἀποκτείνει, "who also on the preceding day had carried a motion to put the Mytileneans to death." Thus changed, the passage would better accord with the remark of Diodotus, c. 41. 2 ὅσπερ καὶ ἐν τῇ προτέρᾳ ἐκκλησίᾳ ἀντέλεγε μάλιστα μὴ ἀποκτείνει Μυτιληναίους. For τῇ προτέρᾳ, cf. vii. 51. 10, and (with ἡμέρᾳ) v. 75. 14; Hom. π 50, and (with ἡμέρᾳ) Arist. *Polit.* v. 12.

37. 9. πρὸς ἐπιβουλεύοντας αὐτοὺς καὶ ἄκοντας ἀρχομένους· οὐκ ἐξ ὧν κτέ. Stahl (*Rh. Mus.* xxvi. p. 150 ff.) finds the asyndeton intolerable and not justi-

fied by the parallel passages cited, which he reads or renders differently, and has incorporated into the text his conjecture, ἐπιβουλεύοντας αὐτοὺς καὶ ἄκουτες ἀρχόμενοι ὡς οὐκ ἐξ ὧν κτέ. But the change seems neither necessary nor appropriate. The passage in c. 63. 9, to say nothing of the others, certainly seems a clear case of asyndeton, the particle γε not having *connective* force, but giving emphasis to the preceding word, such as is conferred here, and possibly also in vi. 36. 9, upon οὐκ by its position. Against ἄκουτες ἀρχόμενοι it may be esp. urged, that since οὐκ ἐξ ὧν . . . περιγένησθε, contains the clear and striking explanation of these words, ἄκουτες ἀρχόμενοι cannot stand in a causal relation to ἀκροῶνται κτέ., as Stahl's const. would require. Besides ἐπιβουλεύοντας αὐτοὺς alone is not sufficiently clear. Stahl explains that the twofold warning against μαλακίεσθαι (*i. e.* ἐπικινδύνως ἐς ὑμᾶς and οὐκ ἐς τὴν τῶν ξυμμάχων χάριν) is established in two clauses (οὐ σκοποῦντες ὅτι . . . αὐτοὺς and οὐ σκοποῦντες ὡς οὐκ . . . περιγένησθε); but it seems rather that the speaker would only emphatically reject all thought of χάρις τῶν ξυμμάχων, and so would lay esp. stress upon the relation of the τυραννίς with its necessary results, as expressed down to the end of the period. Finally, the slips of the copyist, assumed by Stahl, would be hard to explain.

38. 6. ἀντίπαλον μάλιστα τὴν τιμωρίαν ἀναλαμβάνει. ὅν after ἀντίπαλον is omitted, with Haase (*Lucubr.* p. 115). The superlatives ὅτι ἐγγυτάτω κείμενον and ἀντίπαλον μάλιστα being related as cause and effect must be construed together, whereas ὅν would require ἀντίπαλον to be construed with ἀμύνασθαι.

38. 25. τοῖς τοιαῦτα λέγουσι. Steup considers τοιαῦτα, which Pp. designated as *obscurior dictum* and v. H. brackets, not explainable. The usual reference to τὰ κοινὰ καὶ ἄτοπα he thinks impossible, since § 5 includes not only *καινότης λόγου* and τὰ ἄτοπα, but also *δεδοκιμασμένος λόγος* and τὰ εἰωθότα, and in l. 24 εἰπεῖν refers only to speaking in general. But since it would be hard to understand why τοιαῦτα should have been inserted in a clause already clear (*ἀνταγωνιζόμενοι τοῖς λέγουσι κτέ.*) and no esp. mention of the speakers is here necessary, Steup brackets, not τοιαῦτα only, but τοῖς τοιαῦτα λέγουσι, as an awkward explanation of ἀνταγωνιζόμενοι. This would remove also, he thinks, the harsh transition from τοῖς λέγουσι to ὀξέως . . . λέγοντος.

38. 27. καὶ προαισθῆσθαι τε πρόθυμοι εἶναι . . . ἀποβησόμενα. Steup's view differs from that adopted in the text only in that he makes εἶναι depend, with Haake, upon δοκεῖν, and in answer to Pp.'s remark, that elsewhere here infs. pres. depend directly only on parties. and adjs., while everything secondary is in the aor., he cites l. 22 ἄριστοι μὴ ξυνέπεσθαι ἐθέλειν. Steup adds, that if εἶναι is to be bracketed, with most recent editors following Pp., the context would require the omission also of καὶ in l. 27. For προαισθῆσθαι τε κτέ. could not be connected as an entirely independent clause with the preceding — as would be necessary if only εἶναι were omitted — since the ideas προεπαινεῖσαι and προαισθῆσθαι are too closely connected, the former not being conceivable without the latter. But with the omission also of καὶ in l. 27, προαισθῆσθαι τε πρόθυμοι κτέ.

would have the same relation to the preceding, as in 1. 23 *δοῦλοι ὄντες . . . εἰωθότων* τοῦ ἀριστοῦ, which would agree very well with the context.

39. 22. αἰς ἂν μάλιστα καὶ δι' ἐλαχίστου ἀπροσδόκητος εὐπραξία ἔλθῃ κτέ. Gelzer's proposed transposition (*Inaug. Diss.* Gött. 1869), αἰς ἂν μάλιστα ἀπροσδόκητος ἔλθῃ, καὶ δι' ἐλαχίστου ἐς ἕβριον τρέπειν, Cl. thought inviting, but not necessary. The latter, though recognizing the difficulty in the separation of *μάλιστα* from *ἀπροσδόκητος*, thought it unadvisable to depart from the vulg., esp. as Clemens Alex. *Strom.* p. 620 c (ed. Sylb.), though often free in this respect, retains the order of the vulg., εἰώθασι δὲ οἱ πολλοὶ τῶν ἀνθρώπων οἷς ἂν μάλιστα καὶ δι' ἐλαχίστου ἀπροσδόκητος εὐπραξία ἔλθῃ, ἐς ἕβριον τρέπεσθαι. But there is a difficulty also, Steup thinks, in understanding the reference to a sudden change of fortune on the part of the Mytileneans (see Müller-Strübing, *Thuc. Forsch.* p. 183); for they could have been brought to the conviction that they would be victorious only slowly by the course of the war. Since then Gelzer's conjecture removes both difficulties without violence, Steup considers it probable. The difficulty in regard to δι' ἐλαχίστου is not removed by the transpositions suggested by Weil (*Rev. de Philol. N. S.* ii. p. 90), αἰς ἂν δι' ἐλαχίστου ἀπροσδόκητος εὐπραξία ἔλθῃ, μάλιστα καὶ ἐς ἕβριον τρέπειν, and Hude (p. 98), αἰς ἂν μάλιστα ἀπροσδόκητος καὶ δι' ἐλαχίστου εὐπραξία ἔλθῃ κτέ.

39. 31. *κολασθέντων.* The vulg. has *κολασθήτωσαν*, just as the Mss. have in c. 67. 8 *ἀφελίσθωσαν*, i. 34. 2 *μαθέτωσαν*, iv. 92. 40 *κάσθωσαν*, viii. 18. 13, 15 *ἔστωσαν*. The substitution of the shorter for these longer forms, first proposed by v. H. (*Stud. Thuc.* p. 116) on the basis of inscriptions from the period down to 300 B. C., has been adopted by Stahl (see *Qu. Gr.*² p. 63). But Cl. objected that in treaty-documents in Thuc. also (v. 18. 17, 31, 33, 42, 49; 47. 46, 47, 66; viii. 18. 5, 8) the shorter forms appear in the Mss. But viii. 18. 13, 15 belong also to a treaty-document, and if in these two out of the six passages a change must certainly be made, it would surely be better to change also the four others, than to assume an otherwise unsupported deviation of official language from ordinary prose.

39. 43. *τῆς ἔπειτα προσόδου, δι' ἣν ἰσχύομεν, τὸ λοιπὸν στερήσεσθε.* Steup emphasizes two difficulties here. 1) The undeniable pleonasm (*ἔπειτα* and *τὸ λοιπὸν*), which Cl. sought to excuse by assuming a proleptic relation of *τῆς ἔπειτα προσόδου* to *στερήσεσθε*. 2) The words *δι' ἣν ἰσχύομεν*, which, since they presuppose a previous general mention of the revenues of the Athenians, are loosely connected with *τῆς ἔπειτα προσόδου*. The first difficulty would be removed by Ullrich's conjecture (*Beitr.* p. 1 ff.), *τῆς ἐκείθεν προσόδου*, for which he compares c. 46. 12 *πόλιν ἐφθαρμένην παραλαβεῖν καὶ τῆς προσόδου τὸ λοιπὸν ἀπ' αὐτῆς στέρεσθαι; ἰσχύομεν δὲ πρὸς τοὺς πολεμίους τῷδε*. But even with this reading, the difficulty in *δι' ἣν ἰσχύομεν* remains, just as it does with Weil's (*Rev. de Philol. N. S.* ii. p. 90) proposed reading, *τῆς ἐπετείου προσόδου*. For *τῆς ἐπετείου προσόδου* must be merely equiv. to *τῆς ἐκείθεν προσόδου*, unless perhaps *τὸ μέρος* be inserted before *τὸ λοιπὸν*. Besides, *ἐπέτειος* does not occur elsewhere in Thuc., and indeed such

a notion would be idle here. Hence Steup thinks that the words δι' ἣν ἰσχύομεν, τὸ λοιπὸν have perhaps crept into the text from an explanation of τῆς ἔπειτα . . . στερήσεσθε, in which use had been made of c. 46. 12 ff.

40. 15. τοὺς ὁμοίως τε καὶ οὐδὲν ἦσσαν πολεμίους ὑπολειπομένους. Cl.'s conjecture (*Symbol.* i. p. 20) ὁμοίως, for ὁμοίους of the Mss., which had already been suggested by Fr. Thiersch, seems necessary, since ὁμοίους without a reference to something preceding seems hardly intelligible, and to omit ὁμοίους τε καί, with Kr., is too violent a remedy. To the embitterment of Cleon, who will allow nothing good to the Mytileneans, corresponds the combination of the affirmative and negative expression for the same idea. For the correlation with τε καί, cf. ἀπροσδοκῆτος τε καὶ παρὰ λόγον, ii. 91. 15; τοιαυτὰ τε καὶ παραπλήσια, vii. 78. 4.

40. 21. εἰ δὲ δὴ . . . ἀνδραγαθίζεσθαι: Junghahn (*N. Jahrb.* cxi. p. 662) considers this a clear case of false substantiation by means of a γάρ clause, such as he claims to have found repeatedly in Thuc. He claims that the idea to be substantiated, viz., that the punishment of the Mytileneans is *at once useful and just*, is made void by the following assertion, that in the interest of utility the punishment must be inflicted even *contrary to justice*. But Junge (*ibid.* p. 14) rightly denies the necessity of referring εἰ γὰρ κτέ. τοῦτά τε δίκαια ἐς Μυτιληναίους καὶ τὰ ξύμφορα ἅμα ποιήσετε, and certainly the words εἰ γὰρ οὗτοι ὀρθῶς ἀπέστησαν, ὑμεῖς ἂν οὐ χρεῶν ἄρχοιτε may very well be taken as the substantiation of ὑμᾶς δὲ αὐτοὺς μᾶλλον δικαιώσεσθε. But Steup thinks there is an undeniable difficulty in εἰ δὲ δὴ . . . ἀνδραγαθίζεσθαι, in view of the context, since the thought to be supplied is not quite clear; and, further, that the second clause of the apod. (ἢ παύεσθαι . . . ἀνδραγαθίζεσθαι) does not suit the prot., since if the prot. be valid, what is stated in this second apod. cannot occur. Perhaps here too (see App. on c. 32. 11) the lack of a last revision may be recognized.

44. 6. ἦν τε καὶ . . . φαίνοντο. Cl. retains εἶεν, explaining that the apod. which would correspond to ἦν τε . . . ξυγγνώμης (*i.e.* οὐ διὰ τοῦτο ἀπολύσαι αὐτοὺς κελεύσω) is not expressed, but merely indicated by the concessive εἶεν, εἰ τῇ πόλει μὴ ἀγαθὸν φαίνοντο. The ἀνταναπόδοτον here is the opp. of that in c. 3. 15. Generally it is the apod. of the first alternative that is suppressed, as in the cases cited on c. 3. 15, and esp. Ar. *Plut.* 468 ff.

κἂν μὲν ἀποφῆνῳ μόνῃ
ἀγαθῶν ἀπάντων ὄσαν αἰτίαν ἐμέ
ὑμῖν δι' ἐμέ τε ζῶντας ὑμᾶς, — εἰ δὲ μὴ,
ποιεῖτον ἥδη τοῦθ' ὅ τι ἂν ὑμῖν δοκῇ.

Here, however, the consequence of the first alternative, being all-important to the speaker, could not be suppressed, while it is quite in accord with his feelings to pass over the painful consequence of the second as lightly as possible. For this purpose εἶεν is quite appropriate, not as a regular apod., but as an exclamation implying resignation. "Very well! I ask no merey, if it be not

to the interest of the state." Cf. Soph. *Aj.* 101; *El.* 534. — The various emendations proposed, viz., *ἐάν* (Lindau and Burgess), *ἐλεείν* (Fittbogen), *ἀνείνει* (Kr.), Cl. objects to, because they all require *οὐ κελεύσω* to be supplied, which after the new alternative *ἦν τε καὶ* he thinks the const. of the context would hardly permit.

45. 14. *κάν τούτῳ ὅμως παραβαίνεται*. Cl. explained *παραβαίνεσθαι*, here and in l. 12, as transferred from the law transgressed to the penalty for the transgression. Accordingly he understood *τούτο* of the death-penalty, which 'no longer opposes any bar,' and in l. 12 supplied *τῶν ζημιῶν* with *παραβαινομένων*, so that there after the gen. abs., whose subj. was *ζημίαι* in general, the more exactly defined subj. *αἱ πολλαί* (sc. *ζημίαι*) would follow. To Cl.'s view Lupus (*N. Jahrb.* cxi. p. 166 f.) offers, Steup thinks, two well-grounded objections. The first is to the force of *παραβαίνεσθαι* assumed by Cl. *παραβαίνειν* has, it is true, the more general sense cited by Stahl, *neglegere, nihil curare*. Cf. Aeschin. iii. 204 *οὐ τοὺς νόμους μόνον παραβέβηκεν, ἀλλὰ καὶ τὸν καιρὸν τῆς ἀναρρήσεως καὶ τὸν τόπον*, Dem. xxiv. 32 *παραβάς τὸν χρόνον τὸν ἐκ τῶν νόμων*, Din. i. 36 *παραβεβηκώς ἅπαντας τοὺς παρεληλυθότας καιροὺς*. But none of these consts. is by any means so strange as *παραβαίνειν ζημίαν* would be; nor of *παραβαίνειν* in the more general sense has any example been found in Thuc., although he uses the verb not infrequently. The second objection of Lupus was to the reference of the neut. *τούτο* to *ἐς τὸν θάνατον*, which Cl. explained as induced by the modified meaning of *θάνατος* (*death-penalty*). Steup finds a still stronger objection in the *ὅμως* after *τούτο*, on the ground that, "in course of time most punishments have gone as far as death" cannot properly be continued with "and this punishment is nevertheless not regarded."

To St.'s explanation also (see note under the text) Steup objects, on the ground that it neither allows to *ὅμως*, which is not intensive, its proper force, nor relieves the difficulty in the const. *ζημίαι παραβαίνονται*, and, further, that "and even this consideration is disregarded" expresses the speaker's meaning by no means so clearly as was to be expected.

If, however, the vulg. is untenable, Kr.'s conjecture *κάν τούτῳ* is preferable to bracketing *τούτο*, with Lupus, since no probable explanation can be given as to how *τούτο* could have got into the simple sent. *καὶ ὅμως παραβαίνεται*. In i. 37. 15 also *καὶ τούτο* is the reading of Laur. for *κάν τούτῳ*. See also on c. 66. 14.

45. 16 ff. *ἡ μὲν πενία . . . κινδύνους*. In this statement, Cl. explains, of the motives which in spite of all deterrents entice men into foolhardy enterprises, the outward circumstances which give the impulse are distinguished from the passions which urge to execution. In the two first clauses definite external and internal conditions are emphasized; in the third all other possible cases are comprehended in general terms. To *πενία* is opposed *ἐξουσία*, as furnishing the means for the satisfaction of all desires (cf. i. 38. 13; 123. 6), and to the *τόλμα* occasioned by the former corresponds the *πλεονεξία* induced by the latter. The

likewise contrasted causes of the *τόλμα* and *πλεονεξία*, i.e. *ανάγκη* and *ὑβρεὶ καὶ φρονήματι*, are, it is true, only outwardly parallel, the former residing in outward circumstances, the latter in the perverted disposition of men. In the third comprehensive clause *αἱ ἄλλαι ξυντυχίαι*, *the other relations of life*, answer to *περία* and *ἔξουσία* of the two first, while to the definite causes there, *ανάγκη* and *ὑβρεὶς*, corresponds here the indefinite *κρείσσόν τι*, which exercises decisive influence in the individual *ξυντυχίαι* (*ὡς ἐκάστη τις*, sc. *ξυντυχία, κατέχεται*), including, e.g. honor or revenge, or, as in the case of the Mytileneans, freedom and independence; and, finally, to the impelling states of mind there mentioned answers in this third comprehensive clause the general term *ὄργη*. In this so carefully selected and ordered series of conceptions occurs in the Mss. *τῶν ἀνθρώπων*, which, whether construed with *αἱ ξυντυχίαι* or with *ὄργη*, is equally unnecessary, and would be more naturally followed by *ἐκαστός τις* than by *ἐκάστη τις*. Hence the change to *τὸν ἄνθρωπον*, which gives to *ἐξάγουσιν* its most natural object. To Stahl's change *ὄργην* (*libidinem*), for *ὄργη*, it is objected that the word seems not to have this meaning.

45. 21. *ἐπιβουλήν*. Cl. and Steup object to *ἐπιβολή*, on the ground that in the sense *Anschlag, Unternehmen*, it does not occur before Polybius. But it cannot be denied that, as Stahl says, though *ἐπιβουλὰς*, *plots*, suits the context at i. 93. 23, *ἐπιβολήν*, *attempt*, is more appropriate here, and the verb *ἐπιβάλλεσθαι*, *suscipere, conari*, occurs in Plato *Tim.* 48 c; *Soph.* 264 b. The Schol. renders here by *ἐγχείρησιν* and in i. 93. 23 by *ἐπιθέσεις*, and so must have found the word *ἐπιβολή* in both places. Valla may have read here *ἐπιβουλήν* (*insidiae*), but certainly read *ἐπιβουλὰς* (*incursus*) in i. 93. 23.

46. 8. *οὐκ ἄμεινον μὲν . . . παρασκευάσασθαι, πολιορκία τε παρατεινέσθαι κτέ.* Cl. inserted *ἄν* before *ἄμεινον*, but afterwards, in his full discussion of the const. of the aor. inf. referring to the fut. after *verba dicendi* or *putandi* (see on ii. 3. 8), expressed a doubt of the correctness of the emendation. Following this suggestion, Steup has restored the vulg., on the ground that if in such const. there is a freq. transition from the fut. to the aor. inf., the opposite change need not excite surprise. He thinks, further, that the difference in tense in the second clause is here the less striking, because this second clause is not, as originally intended, connected by *δέ*, but by *τε*.

50. 4. *ἦσαν δὲ ὀλίγω πλείους χιλίων.* Steup's argument against *χιλίων* is as follows: Müller-Strübing recognized that the number of the Mytileneans executed in Athens, as given in the vulg., was too large. His conclusion, however (*Thuk. Forsch.* p. 154 ff.), that the whole first part of c. 50 is an 'interpolation of a bloodthirsty grammarian,' must be considered unproved. But, although his discussion contains much that is distorted and useless, its essential correctness cannot be doubted, notwithstanding the arguments of Stahl (*Gött. Gel. Anz.* 1882, p. 99 ff.), Holzapfel (*Rh. Mus.* xxxvii. p. 448 ff.), and L. Herbst (*Philol.* xlii. p. 707 ff.).

The statement that more than 1000 Mytileneans were executed is irreconcilable with the previous narrative. This chief point has been too little emphasized by Müller-Strübing (p. 178 f. and 226). The Mytileneans sent by Paches to Athens, consisted, acc. to c. 35. § 1, partly of the *πράξαντες πρὸς τοὺς Λακεδαιμονίους μάλιστα τῶν Μυτιληναίων* (c. 28. 10), who on the entry of the Athenians had fled to the altars and then been transferred to Tenedos, where they could be more easily watched (cf. c. 2. § 3); partly of any others that seemed to Paches responsible for the revolt. It seems clear from Thuc.'s language (c. 35. 5 *καὶ εἴ τις ἄλλος αὐτῷ αἴτιος ἐδόκει εἶναι τῆς ἀποστάσεως*), that this second class comprised, as compared with the first, only a small number; so that the *πράξαντες πρὸς τοὺς Λακεδαιμονίους μάλιστα τῶν Μυτιληναίων* of c. 28. 10 formed the great majority of those sent to Athens. But if the hitherto dominant oligarchical party, in order to avoid danger on the inevitable fall of the city, had with the demos made an agreement with Paches (c. 28. § 1), the great majority of this party could have had no occasion, on the entry of the Athenians, in spite of the agreement to take refuge at the altars. The *πράξαντες κτέ.*, who did this, must have been then only a small part of the oligarchs. And yet acc. to the vulg. these must have been not far from 1000! Besides, the negotiations with the Lacedaemonians before the revolt (cf. c. 2. § 1, 3; 5. § 4; 13. § 1)—and only to these negotiations can *οἱ πράξαντες πρὸς τοὺς Λακεδαιμονίους μάλιστα τῶν Μυτιληναίων* refer, acc. to c. 35. 5 *καὶ εἴ τις ἄλλος αὐτῷ αἴτιος ἐδόκει εἶναι τῆς ἀποστάσεως*, and c. 50. 2 *οὓς ὁ Πάχης ἀπέπεμψεν ὡς αἰτιωτάτους ὄντας τῆς ἀποστάσεως*—must have been conducted quite secretly. That there should have been nearly 1000 participants in such negotiations is incomprehensible, and, further, the *μάλιστα πράξαντες* could have been only a small part of the *πράξαντες*, and so only a small number of men. Such a small number accords best not only with c. 28. § 1, but with all the rest of the narrative, including the speeches, up to c. 50. § 1. Holzapfel and Herbst find support for the number of the vulg. in Cleon's words, c. 39. 31 *καὶ μὴ τοῖς μὲν ὀλίγοις ἢ αἰτία προστεθῆ, τὸν δὲ δῆμον ἀπολύσητε*, since they refer *τοῖς ὀλίγοις* only to the Mytileneans sent by Paches to Athens. But that not all the *ὀλίγοι* were brought to Athens is clear from c. 28. § 1, 2 and 35. § 1, and it is not surprising that Cleon, who wanted all the Mytileneans put to death, takes for granted that at least *all* the oligarchs, not merely those in Athens, are to be punished. Herbst cites also Diodotus's speech in support of *χιλίων*. But what is said in c. 47 concerning the demos of Mytilene has nothing to do with the number of oligarchs brought to Athens, and in c. 48. § 1, where Diodotus does mention the Mytileneans in Athens, he sets over against them, not the demos, but *τοὺς ἄλλους*.

Another point of considerable importance is made by Müller-Strübing (p. 161 ff.), that in all the literature of antiquity there is no other mention of this alleged execution of over 1000 prominent Mytileneans. Diol. xiii. 30. 4, where Gylippus says to the Syracusans, *ἐπεὶ τοὶ γε Ἀθηναῖοι πῶς ἐχρήσαντο Μυτιληναίους; κρατήσαντες γὰρ αὐτῶν, ἀδικῆσαι μὲν οὐδὲν βουλομένων, ἐπιθυμοῦντων δὲ τῆς*

ἐλευθερίας, ἐψηφίσαντο τοὺς ἐν τῇ πόλει κατασφάζει κτέ., proves of course, as Holzapfel and Herbst recognize, that Diodorus and his authority knew of the execution of the Mytileneans brought to Athens. But it does not follow that either Diodorus or his authority knew the number 1000. As the words τοὺς ἐν τῇ πόλει are intelligible only when one knows the particulars from some other source, it is clear that Diodorus was making only hasty excerpts. It may therefore be conjectured that in Diodorus's authority Gylippus had spoken of both decrees of the Athenians and had cited as a conspicuous example of Athenian cruelty, that the sentence of death first decreed against all the Mytileneans had actually been executed on those in Athens. The number of the latter need not have been emphasized as large, and the assumption that it was not is sustained by the fact, that Diodorus in his own account of the Lesbian revolt (xii. 55) makes no mention of the matter of those chiefly culpable.

For the change of χιλίων to τριάκοντα H. Schütz has declared himself (*Ztschr. f. d. Gymnasialwesen*, xxxv. p. 455 f.). Müller-Strübing thought that ὀλίγω πλείους was against this change, since in a number less than 100 Thuc. would have given the units. But against this objection, cf. iv. 25. 2 νασίν ὀλίγω πλείοσιν ἢ τριάκοντα, iv. 32. 6 νεῶν ἑβδομήκοντα καὶ ὀλίγω πλείονων, iv. 44. 28 ὀλίγω ἑλάσσους πεντήκοντα.

50. 6. κλήρους δὲ ποιήσαντες τῆς γῆς πλὴν τῆς Μηθυμναίων κτέ. Steup remarks on this passage, viz.: The objections raised by Müller-Strübing (*Thuk. Forsch.* p. 218 ff.), and approved by Holzapfel (*Rh. Mus.* xxxvii. p. 462 ff. and xxxviii. p. 631 ff.), against what is here narrated. — confirmed, too, by Diod. xii. 55. 10, — are convincingly refuted by Stahl (*Gött. Gel. Anz.*, 1882, p. 106 ff. and *Rh. Mus.* xxxviii. p. 143 ff.). But L. Herbst, in his attempt at refutation (*Philol.* xlii. p. 720 ff.), proceeds from the assumption that the area of Lesbos is only 10 German square miles (= 212 English), whereas it is 1700 square kilometers (= 656 English square miles). The comparatively small rental is very easily explained, if, as may be conjectured, the object of the Athenians was only to furnish to a considerable number of poorer citizens a definite income at the expense of the Lesbians. Besides, there is nothing in the way of assuming that the former landowners were all oligarchs, so that the demos, whom the Athenians had reason to be indulgent with, would be little, if at all, affected. Further, the fact that Antiphon speaks of the course of Athens toward Mytilene in words that remind one of c. 48. § 1 (v. 77 ἐπεὶ δ' ὑμεῖς τοὺς αἰτίους τούτων ἐκόλασατε . . . , τοῖς δ' ἄλλοις Μυτιληναίοις ἄδειαν ἐδώκατε οἰκεῖν τὴν σφετέραν αὐτῶν) is no argument against the confiscation of the whole of the land. For acc. to the present passage the old owners remained as hereditary tenants on their former estates, and the orator would naturally use as mild an expression as possible of the course of the Athenians. Still less difficulty is occasioned by § 79 of the same oration, regarding the consequences of the revolt for the Mytileneans, ἀλλάξαντο μὲν πολλῆς εὐδαιμονίας πολλὴν κακοδαιμονίαν, ἐπέειδον

δὲ τὴν ἐαυτῶν πατρίδα ἀνάστατον γενομένην. For, as the citation from § 77 shows, ἀνάστατον must be understood, either of the collapse of the power of Mytilene, or, with Stahl, of the ravages caused by the war.

51. 4. πύργον ἐνοικοδομήσαντες. Steup objects to πύργον on the ground that, acc. to l. 12, there were two πύργοι. Cl. explained πύργον as collective (*fortifications*); but the word seems not to have this force elsewhere, and here at any rate it would be highly improbable, not only on account of δύο πύργω in l. 12, but also because these two towers seem not to have been connected by fortifications. This last consideration is also against Meineke's conjecture (*Hermes* iii. p. 364) πύργωμα. Perhaps πύργους should be restored.

51. 8. τοὺς τε Πελοποννησίους. Steup thinks that the proleptic const., as explained in the text, would have been preceded by τοὺς Ἀθηναίους φυλάσσεισθαι, not by τὴν φυλακὴν τοῖς Ἀθηναίοις εἶναι. For the conjecture of Hünnekes (*Quaest. Thuc.* p. 32 sqq.), he compares vii. 17. 17 πρὸς τὴν σφετέραν ἀντίταξιν τῶν τριήρων τὴν φυλακὴν ποιούμενοι. The omission of the art. need not excite surprise perhaps, since the Peloponnesians have not been, like the Megarians, mentioned before (*cf.* i. 44. 1), and indeed Thuc.'s use of the article with names of peoples seems often arbitrary (*cf.* i. 28. 12, 16). Badham conjectured ἔς τε Πελοποννησίους.

51. 11. ἑλὼν οὖν ἀπὸ τῆς Νισαίας πρῶτον δύο πύργω προέχοντε μηχαναῖς ἐκ θαλάσσης κτέ. Against the usual explanation of the words ἀπὸ τῆς Νισαίας, *on the side toward Nisaea* (ab ea parte quae Nisaeam spectat), Steup objects: 1) that it has not been proved that the words can mean this, 2) that the reference here must be to a *different* side of the island from that toward Nisaea, of which it is remarked, l. 14, ἀπετείχιζε καὶ τὸ ἐκ τῆς ἡπείρου κτέ., 3) that it would be incomprehensible that Nicias should have first attacked the side toward the near and hostile mainland. Against the explanation of Ullrich (*Quaest. Aristoph.* p. 36 and *Beitr.* iii. p. 28), adopted in the text, no valid objection can be made. Since Thuc. could assume as known that Nisaea was in possession of the enemies of the Athenians, the expression ἀπὸ τῆς Νισαίας, though in itself ambiguous, might very well be connected, in the sense *away from Nisaea*, with ἑλὼν. Cl.'s objection, that ἐκ θαλάσσης would render ἀπὸ τῆς Νισαίας in this sense superfluous, is valid only if ἐκ θαλάσσης = *from the sea-side* (*cf.* iv. 11. 9; 31. 11), whereas there is no reason why the words may not be taken in their original sense, *from the sea*. Hence there is no need with Cl. to bracket ἀπὸ τῆς Νισαίας, nor with C. F. Müller to transfer it to the place of αὐτόθεν. — There is no reason to doubt, with Arn. and others, that both towers were in Minoa; for the expedition was ἐπὶ Μινώαν, and if any point on the mainland had been occupied by Nicias this should have been clearly stated. — In l. 13 Cl. proposed κλειθρώσας for ἑλευθερώσας. But if ἔς τὸ μεταξὺ τῆς νήσου be explained as in the text (not as heretofore by supplying καὶ τῆς ἡπείρου), there is no difficulty in the clause, and the fact that ἑλευθεροῦν, in this sense, seems not to occur elsewhere in Attic is not of itself sufficient ground for objection.

51. 17. ὕστερον δὴ καὶ ἐν τῇ νήσῳ τεῖχος ἐγκαταλιπὼν καὶ φρουρὰν ἀνεχώρησε τῷ στρατῷ. Meineke's objection to καὶ ἐν τῇ νήσῳ τεῖχος ἐγκαταλιπὼν (*Hermes* iii. p. 364) seems well founded. τεῖχος ἐγκαταλιπὼν is a strange way to express the construction of further fortifications, as opp. to the walling off of the bridge. Meineke was inclined to consider τεῖχος a gloss to τοῦτο and to bracket both this and the second καί, as indeed Stahl, Cl., and v. H. have done. But Steup thinks that thus the first καί would be rendered unintelligible. Further, he finds strange the omission of any mention of the leaving of a guard of ships (*cf.* ii. 94. 23), and infers from l. 14 ἢ . . . ἐπιβοήθεια ἦν τῇ νήσῳ, coupled with the lack of any express statement of the capture of the whole island, that at first a part of the island still remained in the hands of the Peloponnesians. Concluding that the passage has suffered from omissions rather than additions, he suggests the following, as possibly the original form of the text: ὕστερον δὴ (καὶ τὴν ἄλλην Μινυῶν ἐλῶν) καὶ ἐν τῇ νήσῳ τεῖχος (ἐγκατοικοδομήσας ναῦς) ἐγκαταλιπὼν καὶ φρουρὰν ἀνεχώρησε τῷ στρατῷ.

52. 6. εἰρημένον γὰρ ἦν κτέ. That the Schol. did not read ἦν is, as Pp. observes, clear from the remark, ἀντίπτωσις, ἣτοι αἰτιατικὴ ἀντὶ γενικῆς· ἀντὶ τοῦ εἰρημένου γὰρ αὐτῷ εἶπεν. Hence Cobet (*ad Hggcr.* p. 68) would omit γὰρ ἦν. But the value to be given to the authority of the Schol. may be judged from the fact that he not only let γὰρ stand, but failed to recognize the const. of the acc. abs. Though the acc. abs. here might be allowed, if the Mss. so read, it must be remembered, that in the passage compared by Cobet, vii. 18. 14, as well as in i. 140. 14 and Ar. *Lysist.* 13, the abs. εἰρημένον precedes, with the antithesis to the condition therein expressed following. Such is not the case here. Besides, the distinct parenthesis makes clearer the antithesis of the two clauses βία μὲν οὐκ ἐβούλετο ἐλεῖν and προσπέμπει δὲ αὐτοῖς κήρυκα, and the periphrastic εἰρημένον ἦν, for εἰρητο, is sufficiently well established (*Xen. Cyrop.* iv. 5. 13, *cf.* *Xen. Hell.* vii. 1. 28). Hence the reading of all the Mss. is to be retained against the Schol.

54. 13. καὶ γὰρ ἠπειρώται τε κτέ. Stahl renders καὶ γὰρ, etenim, but that the words have this force in Thuc. lacks proof. E. Kalinka, *Diss. Philol. Vindob.* ii. p. 168, explains that καὶ emphasizes the concessive force of ὄντες (*cf.* vi. 16. 34), but the position of the words is decidedly against this view (which would require, perhaps, ἐναυμαχήσαμέν τε γὰρ καὶ ἠπειρώται ὄντες). Cl. correlated καὶ in l. 13 with τε in εἶτε τι ἄλλο in l. 15, explaining that for the second καί, which was to be expected, the weaker τε was substituted after the vivid statement of the first member. He proposed also ἠπειρώται γε, on the ground that thus the difficulty of the first καί would be lessened and the emphatically placed ἠπειρώται be made more effective.

58. 10. ὥστε καὶ τῶν σωμάτων ἄδειαν ποιούντες ὅσα ἂν δικάζοιτε καὶ προνοοῦντες ὅτι κτέ. Steup considers the text unsound here. To Stahl's explanation, that the first καί = etiam, he objects that τῶν σωμάτων ἄδειαν ποιούντες is simply the antithesis to τὰ σώματα διαφθεῖραι in l. 7, — for if the *Lacedaemonians*

did not kill the Plataeans their lives were secure, since they had surrendered to the Lacedaemonians (c. 52. § 2 f.)—and hence *καί* = *etiam* is impossible. The co-ordination of the two partic. clauses (*καί τῶν σωμάτων . . . ποιῶντες* and *καί προνοῦντες ὅτι κτέ.*), both dependent on *ὥστε ὅσα ἂν δικάζοιτε*, as usually explained, he finds also unsatisfactory; for, taking *προνοῦντες*, *sc. ἡμῶν* = *caring for us*, he thinks that the parenthetical clause, *ὁ δὲ νόμος . . . τούτους* shows this to mean about the same as *τῶν σωμάτων ἄδειαν ποιῶντες*. The consideration that *ὅτι ἐκόντας τε κτέ.* refers to points not before mentioned leads him to conjecture that the original text may have read *ὥστε καί τῶν ζδε ἔνεκα τῶν σωμάτων ἄδειαν ποιῶντες*. Thus would be secured an opposition of different motives and the correlation would be similar to that in c. 38. 27; 46. 1; ii. 39. 24. In Thuc. *ἔδε* often refers to something mentioned before, as *e.g.* c. 59. 2. *Cf.* also c. 66. 20 *πάντων αὐτῶν ἔνεκα κολασθήσεσθε*.

58. 28. *ιερά τε θεῶν . . . ἀφαιρήσεσθε*. Stahl objected (*N. Jahrbh.* xvii. p. 119 f.) to Cl.'s explanation of this passage, and substituted *ἐρημοῦντες* for *ἐρημοῦτε*, rendering, *desolating the sanctuaries of the gods, to whom they prayed when they conquered the Medes, you will take away also the hereditary sacrifices instituted by those who founded and built them* (*sc. τὰ ἱερά*). The *ιερά* esp. had in view Stahl thought to be the temple of Zeus Eleutherios and the *θυσίαι*, those common sacrifices which the Hellenes instituted after the battle of Plataea at this sanctuary, which had been founded by them (*Plut. Arist.* 20). Cl. was not convinced by Stahl's arguments, and Steup is even less so. The latter considers the *θεοί* to be only the ancient gods of the land, as shown by ii. 74. § 3, and, accordingly, that the *ιερά* cannot refer to a sanctuary that was not established till after the battle. For the const. which supplies *αὐτάς* (*sc. θυσίας*) with *ἔσσαμένων καὶ κτισάντων*, as Cl. explained, Steup cites *Pind. Ol.* vi. 69 *ἑορτὰν κτίζειν*, *Ol.* xi. 24 *ἀγῶνα κτίξεσθαι*, *Eratosth. (argum. Athen.* vii. p. 276 a) *τοῦ Ἡτολμαίου κτίζοντος ἑορτῆν* (*Kaibel ἑορτῶν*) *καὶ θυσῶν παντοδαπῶν γένη*, though he doubts whether a parallel can be found for *ἔσσαμένων θυσίας*. [Not very different is *Eur. I. T.* 945

*ἔστιν γὰρ ὅσα ψῆφος, ἣν Ἄρει ποτὲ
Ζεὺς εἶσατ' ἔκ τοῦ δῆ χερῶν μιάσματος.]*

But he considers the best remedy for all difficulties would be to bracket *ἐρημοῦτε*, as a marginal explanation which crept into the text, and construe both *ιερά* and *θυσίας* as objects of *ἀφαιρήσεσθε*, supplying *ιερά* with *ἔσσαμένων*, *θυσίας* with *κτισάντων*. In *τὰς πατρίους* an antithesis may be assumed to those sacrifices established in consequence of the battle. *Cf.* iv. 98. § 2 f., which possibly supports the omission of *ἐρημοῦτε*.

58. 29. *ἐρημοῦτε*. Cl. held that *ἐρημοῦτε* is to be considered, with *Buttmann Gr.* 95, n. 16, not a pres., but a cont. fut. form, as in verbs with a long vowel before *-σω*, as cited by *Buttmann, l.c.*, and also in *Soph. El.* 1365 *κυκλοῦνται*, *O. C.* 618 *τεκνοῦνται*, *Eur. Phoen.* 888 *δαμονῶντας*, *Ar. Ran.* 472 *φρουροῦσι*, *Plato Phaedo* 100 b *ἐπιχειρῶν*, *Xen. Hell.* i. 6. 32 *οἰκεῖται*, prob. also *Thuc.* vii. 56. 11 *ἐλευθεροῦσθαι*, 12 *ἀπολύεσθαι*.

67. 19. παρενόμησαν. So Stahl and v. H. following Laur. Cl. and Steup retain, with the rest of the Mss., *παρηνόμησαν*. The temporal augment is due to false derivation. Stahl says, 'Quam mature verbi originem ignorare coeperint, ostendit *παρηνομημένου* in *C. I. G.* 2691e (titulus in Caria factus est a. 355 ante Chr.), nisi lapicidae errorem statuere mavis. . . . Scriptoribus certe hanc qualiscumque est ignorantiam vix recte imputaveris.'

67. 21. καὶ † οὐκ ἀνταποδόντες κτέ. Usually a comma at most is placed before these words, and most recent edit., taking *καὶ . . . τιμωρίαν* as part of the period beginning with *παρενόμησάν τε*, pronounce corrupt the aor. partic. *ἀνταποδόντες*, which is in the way of such connexion. Pp. would prefer *ἀνταποδιδόντες* or *ἀνταποδώσοντας*, Bk. *ἀνταποδιδόντες* or *ἀν ἀποδόντες*, while Cl. and v. H. write, after Dobree, *ἀν ἀνταποδόντες*, Stahl *ἀνταποδώσοντας*. But Steup argues that, even if the partic. be so emended as to express more or less clearly that the punishment must first be suffered, *καὶ . . . τιμωρίαν* cannot be joined to the preceding. In *παρενόμησάν τε . . . κρίναντες* the speakers refer, after the preceding rather negative statements, to the fact that the Plataeans had acted contrary to law and right without having first been treated thus, as something which must lead to severe punishment. Accordingly, the thought that the death-penalty demanded by the Thebans will not be likewise illegal, as *καὶ . . . τιμωρίαν* is usually explained (*τὴν ἴσην τιμωρίαν*, the equivalent punishment, i.e. likewise contrary to law and right), cannot form a part of the same sent. with the preceding, in the manner assumed by most editors. It must have been expressed independently. This Goell. and Hofman recognized, and proposed *καὶ οὐκ ἀνταποδόντες τὴν νῦν ἴσην τιμωρίαν (ἔννομα γάρ) πείσονται κτέ.* But the parenthesis *ἔννομα γάρ* would be too harsh, whether *πείσονται* or *ἀνταποδόντες* be supplied with it. If now the words *καὶ . . . τιμωρίαν* be joined neither with the preceding nor with the following, *ἀνταποδόντες* must either be changed to a finite verb with fut. or pres. meaning, or, as seems more natural, the loss of such a verb assumed, e.g. *δόξουσιν* before *οὐκ ἀνταποδόντες*. Thus, before directing a last appeal to the Spartans (*ἀμύνετε οὖν κτέ.*), the speakers would assert, still in reply to the statements of c. 57. § 1 f., 58. § 1 ff., that the death-penalty would be just. Cf. l. 26 *ἀνταπῶδοτε χάριν δίκαιαν* and c. 53. 5 *ἡγούμενοι τὸ ἴσον μάλιστ' ἀν φέρεσθαι*.

68. 16. [Θηβαῖοι]. Cl.'s reasons for bracketing *Θηβαῖοι* are as follows. In l. 1 *οἱ Λακεδαιμόνιοι δικασταί* are represented as the actors; but since these in the explanation of the grounds of their decision (*νομίζοντες . . . πεπονθέναι*) appear as the representatives of the Laedaemonian state, from l. 9 on the subject implied is the Peloponnesians in general without special distinction (cf. c. 52. 3, 16), the leaders of course being meant. This being the case, it is strange to find in l. 16 the Thebans mentioned as the authors of the further measures. Had they a closer relation to Megara, or any more reason to propitiate the Plataean Hera than the rest of the allies? Above all, how is it that the Thebans *τὴν γῆν*

δημοσιώσαντες ἀπεμίσθωσαν (for if they are the subj. of ἔδωσαν in l. 18, then necessarily also of ἀπεμίσθωσαν in l. 26)? Why should they alone reap the fruits of the common victory? Besides, do not the words καὶ ἐνέμοντο Θηβαῖοι (26) presuppose a different subj. for ἀπεμίσθωσαν? Down to ἀπεμίσθωσαν, then, the subj. is the enemies in general of the Plataeans, οἱ Πελοποννήσιοι, but after the mention of the advantage accruing to the Thebans from their proximity, καὶ ἐνέμοντο Θηβαῖοι, the remark follows naturally, that in general the Lacedaemonians for the sake of the Thebans had turned against the Plataeans.

70. 3. ὑπὸ Κορινθίων ἀφεθέντες. In determining the date of the liberation of the 250 Coreyraeans, the following considerations, Steup thinks, are esp. to be noted. When the Lacedaemonians, after the failure of their expedition to Lesbos, conceived the plan of an expedition against Coreyra (c. 69. § 2), Nicostratus (c. 75) was not yet at Coreyra. For one thing that influenced the Lacedaemonians was that the Athenians were περὶ Ναύπακτον with only twelve ships (c. 69. 10). But Nicostratus arrived three days after the victory of the oligarchs over the demos of Coreyra (c. 72. § 2). And this victory, even if ἐν τούτῳ in c. 72. 3 refer only to the measures of the Athenians mentioned in c. 72. § 1, and not also to the voyage of the Coreyraean embassy (c. 71. 6; 72. 1), must have occurred only a few weeks after the murder of Pithias (c. 70. 26). For one can certainly assume as intervening only the voyage of the ambassadors to Athens and a few days before and after. Further, the resolution of the Coreyraeans (c. 70. 9) can hardly have preceded the murder of Pithias by more than two months. For the Attic trireme which brought to Coreyra the ambassadors mentioned c. 70. 8 was, acc. to c. 70. 28, still there at the time of the murder. That resolution therefore was adopted prob. not earlier than the first half of the winter of 428-27. Since, finally, Thuc. makes the στασιάζειν of the Coreyraeans begin with the return of the 250, but the στάσις did not come to light before the negotiations with the Athenian and Corinthian ambassadors (c. 70. § 2), and in c. 80. 8 it is stated, οἱ Ἀθηναῖοι πυνθανόμενοι τὴν στάσιν καὶ τὰς μετ' Ἀλκίδου ναῦς ἐπὶ Κέρκυραν μελλούσας πλεῖν, the efforts of the 250 up to the time of their first success cannot have lasted very long. Accordingly, the 250 returned at earliest in the beginning of the winter of 428-27. That four or five years should have elapsed before the 250 were persuaded to win back Coreyra for the Corinthians and the sham transaction as to their ransom was accomplished, does not seem incomprehensible when one considers the bitterness with which the war was waged between Corinth and Coreyra and their previous relations (cf. i. 25. § 3, 4; 34. § 1; 38. § 1). The fact that the Coreyraeans, after the beginning of the war, had assisted the Athenians, so far as we know, only in the summer of 431, B. Schmidt (*Kork. Stud.* p. 69) thinks due to the activity of the 250 after their return; but there is possibly another explanation. Acc. to the treaty with Athens, the Coreyraeans were bound only to come to the *defense* of Athens or her ξύμμαχοι when summoned. Their participation in the Athenian *attack* upon Peloponnesus in 431 (ii. 25. § 1) was perhaps a free service in recognition

of the assistance received in 433 or 432. That they did not further take part unnecessarily in the war was quite in accord with their previous policy (*cf.* i. 32. § 4), though they may have been influenced also by anxiety for the 250 citizens in the hands of the Corinthians (see text-note on *ὀκτακοσίων ταλάντων*). The obligation to lend aid on demand hardly applied, however, to the conflicts of the Acarnanians and Phormio with the Peloponnesians in the summer of 429 B.C. For the Acarnanians were not *ξέμμαχοι* of the Athenians in the narrower sense prob. alone contemplated in i. 41. 10, and Naupactus was not directly attacked.

77. 12. *ὦν ἦσαν . . . Πάραλος*. Müller-Strübing (*Polem. Beitr. etc.* p. 35 ff.) attacked the genuineness of these words, but Steup contends that they are open to no well founded objections, chronologically or otherwise. The two state-ships may very well, after fulfilling their missions to Paches (c. 33. § 1, 2), have returned directly to Athens and then sailed straightway to Naupactus. It is therefore not at all impossible that at the time when the Peloponnesians conceived their plan as to Coreyra (c. 69. § 2) these ships were already near Naupactus. Nor need the fact that twelve ships with Asopius are mentioned already at c. 7. 9 be in the way of the assumption that the Salaminia and the Paralos are included in *δῶδεκα ναυσὶ μόνασι παρόντων Ἀθηναίων περὶ Ναυπάκτου*, c. 69. 10. For of the twelve, two might have returned to Athens or been lost in some way. Besides, since it is said of Nicostratus in c. 75. 2 *παραγίγεται βοηθῶν ἐκ Ναυπάκτου δῶδεκα ναυσὶ κτέ.*, but not *ταῖς ἐκ κτέ.*, it is also conceivable that he had left behind two ships at Naupactus — perhaps with a view to getting speedy information of suspicious movements of the Peloponnesians in the Corinthian Gulf. In that case it must be assumed that at the time to which c. 69. 10 refers the two state-ships had not yet reached the neighbourhood of Naupactus, which in itself is not less possible than the contrary.

80. 8. *προσπλεύσαι ἀπὸ Λευκάδος*. Steup considers these words irreconcilable with the statement in c. 81. 3, that the Peloponnesians after having sailed along the coast from Sybota to Leucas had transported their ships across the isthmus of the Leucadians, *ὅπως μὴ περιπλέοντες ὀφθῶσιν*, *sc.* *ὑπὸ τῶν ἐξήκοντα νεῶν Ἀθηναίων*. Had the fear indicated by *ὅπως κτέ.* been, as Schmidt assumes, idle and due merely to the anxiety and cowardice of Alcidas, Thuc. would surely have intimated this. The apprehension then, if the text be sound, must have been not superfluous, *i.e.* the Athenian fleet was, when Alcidas neared the city of Leucas, acc. to c. 81. § 1, not yet past the peninsula. On the other hand, the information received by Alcidas on the evening of the day after the sea-fight was that Eurymedon's fleet was *sailing up from Leucas*. For, acc. to the order of words, Thuc. must have meant to connect *ἀπὸ Λευκάδος* with *προσπλεύσαι*. Considering now that, acc. to Hyginus (*apud Chauris*. i. p. 134 K), those coming from the north were wont to shorten the voyage by crossing the isthmus of the Leucadians (*ibi solent iteris minuendi causa remulco, quem Graeci πάκτωνα dicunt, navem traducere*), and that, acc. to iv. 8. 8, a Peloponnesian fleet hastening southwards is transported across this

isthmus, the conjecture seems warranted that the words ὄπως . . . ὀφθῶσιν in c. Si. 3 are an interpolation. To bracket ἀπὸ Λευκάδος in the present passage would, on the contrary, be inadvisable, since προσπλεῖν could hardly be used of a fleet still at a considerable distance from Leucas, as must be assumed acc. to c. Si. § 1. Alcidas had presumably, in view of the probable appearance of another Athenian fleet (cf. c. 69. 12), erected on Leucas and on the coast of Epirus a series of signal-stations. To signal direct from Leucas to Sybota was hardly possible in the fifth century B.C. See B. Schmidt, p. 76 f.

82. 5. καὶ ἐν μὲν εἰρήνῃ . . . αὐτοῦς. Cl. conjectured for ἐτοίμων (sc. ὄντων) ἐτόλμων, or ἐν ἐτοίμῳ ἦν, or ἐτοῖμ' ἦν. Steup considers the anacoluthon of the vulg. unendurable, and would prefer ἐτόλμων, the subj. being the parties, while the Athenians and Lacedaemonians are the subj. of ἐχόντων.

82. 20. πύσσει τῶν προγεγομένων πολὺ ἐπέφερε τὴν ὑπερβολὴν τοῦ καινοῦσθαι τὰς διανοίας. Steup's critical note is as follows. In Kr.'s text of Dion. II. *de Thuc. Jud.* p. 886, this passage is given just as in the Mss. of Thuc.; but in the following discussion by Dion. II. it reads, ἐπιπύσσει τῶν προγεγενημένων πολλὴν ἐπέφερε τὴν ὑπερβολὴν ἐς τὸ καινοῦσθαι τὰς διανοίας. Stahl adopts this latter form of the text, Widmann ἐπιπύσσει and ἐς τὸ καινοῦσθαι, v. H. only ἐπιπύσσει. Cl., though considering προγεγενημένων and πολλὴν acceptable, hesitated to adopt them, on the ground that the relation of Dion. II.'s text of Thuc. to the vulg. is too uncertain. Acc. to the explanatory passage which follows in Dion. H., οἱ δὲ ὑστερίζοντες ἐπιπυθάνομενοι τὰ γεγενημένα παρ' ἑτέρων ἐλάμβανον ὑπερβολὴν ἐπὶ τὸ διανοεῖσθαι τι καινότερον, it can hardly be doubted that he read ἐπιπύσσει. But since the word is not found elsewhere, "report" was to be expected, and ἐφυστερίζοντα and ἐπέφερε are close by, it is not prob. that Thuc. wrote ἐπιπύσσει. Dion. H. seems to have read also ἐς τὸ καινοῦσθαι, but this has no advantage over the vulg., since the const. of τοῦ καινοῦσθαι τὰς διανοίας with τὴν ὑπερβολὴν offers no difficulty. Even if Dion. II. read προγεγενημένων, and the pf. be the more usual form, the aor. is certainly not at variance with Thuc.'s usage. As to πολλὴν ἐπέφερε, it is hardly to be doubted that Dion. II. did not so read, since acc. to L. Sadee, *de Dion. H. Scriptis Rhet.* p. 164, the Cod. Ambros. has in the second citation, as well as the first, πολὺ ἐπέφερε, and the explanations, ἐλάμβανον ὑπερβολὴν ἐπὶ τὸ διανοεῖσθαι τι καινότερον and πολλὴν τὴν ἐπίδοσιν ἐλάμβανον εἰς τὸ διανοεῖσθαι τι καινότερον are not incompatible with the reading πολὺ ἐπέφερε. Still the adv. use of πολὺ is undeniably harsh, and if one considers that even without πολὺ a good sense is obtained ("pushed to the extreme their revolutionary spirit"), that Dion. II. found before πύσσει a superfluous ἐπι-, and that before καὶ τὰ ἐφυστερίζοντά που some idea like ἐπὶ πολὺ seems lacking, the conjecture is natural, that originally after τὰ τῶν πόλεων the words ἐπὶ πολὺ were first omitted, then written on the margin, and finally restored to the text in distorted fashion, as in Dion. II.'s text. The reading of Cod. M is ἀποπύσσει, in which Stahl finds a trace of ἐπιπύσσει. But that may be due to διττογραφία after ἐφυστερίζοντά που, as Hude suggests (*Comm. Crit.* p. 112).

82. 28. ἀσφαλεία δὲ τὸ ἐπιβουλεύσασθαι . . . εὐλογος. All the better Mss. read ἀσφάλεια, which Goell. and Bk. retain, putting a comma after ἐπιβουλεύσασθαι. Pr., Kr., and Bm. read as in the text, and render, *to deliberate with caution was regarded as a specious pretext for declining*. But to this Cl. makes three objections: 1) that ἀσφαλεία, adv., *with caution*, is strange, not only in position, but also in meaning, since it rather signifies (objective) *security* than (subjective) *caution*; 2) that ἐπιβουλεύσασθαι, *deliberate, reflect*, is without parallel; 3) that ἀποτροπή = *warding off, defense*, often occurs in Attic (Aesch. Pers. 217; Plato Prot. 354 b; Rep. 382 c), but hardly = *declining* (a contest). As opp. to τὸ ἐμπλήκτως ὀξύ, *inconsiderate rashness*, Cl. would render τὸ ἐπιβουλεύσασθαι, “to plot secretly against an enemy,” though the use of the mid. seems strange. With this meaning, it would be better to read ἀσφάλεια δὲ τὸ ἐπιβουλεύσασθαι, ἀποτροπῆς πρόφασις εὐλογος, “to plot secretly against an enemy passed for (ἐνομισθη) self-preservation, a specious pretense of warding off.” The reading of the text Cl. would render, “to plot secretly was reckoned the part of self-preservation, a specious pretense of warding off,” — construing ἀσφαλεία with προσετέθη. — Steup thinks that after τὸ δ’ ἐμπλήκτως ὀξύ . . . προσετέθη one must regard ἀσφάλεια as the aim of the opposite demeanour, and prefers therefore ἀσφαλεία, rendering, with Lupus (*N. Jahrbh.* cxi. p. 169 f.), “with a view to security.” Cf. l. 8 and 38. The order ἀσφαλεία τὸ ἐπιβουλεύσασθαι, however, he finds the more strange since the art. is unnecessary (cf. c. 38. 5; 46. 10), and conjectures that Thuc. wrote ἀσφαλεία του ἐπιβουλεύσασθαι, “to deliberate with a view to the security of an enterprise.” For ἐπιβουλεύσασθαι = βουλεύσασθαι he compares ἐπιβουλεύειν, as equiv. to βουλεύειν, c. 20. 5. Lupus prefers, with Lindau, ἔτι βουλεύσασθαι, but Steup objects that one would expect rather “before” than “still.” — In support of the view adopted in the text, cf. Schol. τὸ ἐπιπολὺ βουλεύσασθαι δι’ ἀσφάλειαν πρόφασις ἀποτροπῆς ἐνομιζέτο. See Stahl, *N. Jahrbh.* xcvi. p. 122.

84. Cl.’s critical note is as follows. Among internal proofs of the spuriousness of this chapter the following deserve consideration: 1) The Schol. remarks, τὰ ὠβελισμένα οὐδενὶ τῶν ἐξηγητῶν ἔδοξε Θουκυδίδου εἶναι· ἀσαφῆ γὰρ καὶ τῷ τύπῳ τῆς ἐρμηνείας καὶ τοῖς διανοήμασι πολλὴν ἐμφαίνοντα τὸν νεωτερισμὸν. 2) Dion. H., who discusses at length (*de Thuc. Jud.* c. 28–33, p. 885–896) both the matter and form of cc. 81, 82, does not touch c. 84, though it required notice even more than those; hence it may be inferred that it was not in his text.¹ 3) Cod. F obelizes every line of the chapter.

¹ It seems worthy of remark that Dion. H., c. 28 and 29, in his discussion of c. 82, passes from l. 5 καὶ τοῖς ὀλίγοις τοῖς Λακεδαιμονίοις directly to l. 19 ἐστασιαζέτε οὖν, although he makes the transition in these words ἀ δὲ τούτοις ἐπιφέρει . . . ἀ μέλλω νυνὶ λέγειν. It may be conjectured that his text did not contain the intervening passage. On the other hand, as Steup adds, the omission of any consideration of l. 28 τὸ δ’ ἐμπλήκτως ὀξύ ἀνδρὸς μοίρα προσετέθη, and of l. 39–44 καὶ τὰς ἐς σφᾶς αὐτοὺς πίστεις . . . προπαθεῖν is prob. to be ascribed to the haste of Dion. H., or to the carelessness of copyists.

For added proof furnished by the thought and form of expression, see notes under the text. So far as Thuc.'s usage is followed, this is to be ascribed to intentional imitation on the part of the unknown author.

Since Bk. the great majority of editors have condemned the chapter, but Kämpf (*Quaest. Thuc.* 2) and Jowett defend it. Cobet's conjecture (*Mnem. N. S.* viii. p. 143) that the chapter is from Philistus, has been, as Steup thinks, rightly rejected by Naber (*ibid.* xiv. p. 139). The imitation, cited by Pp., from Dio C. lii. 34. 6, 7 would indicate that Dio C. knew the chapter.

85. 14. ἐς τὸ ὄρος τὴν Ἰστώνην. The location of this mountain near the city, which many have deemed necessary on account of l. 15 ἐφθειρον τοὺς ἐν τῇ πόλει, has been rightly opposed, Steup thinks, by B. Schmidt, *Kork. Stud.* p. 61. In l. 7, where Thuc. speaks of the forays made by the oligarchs from the Coreyraean Peraea, their enemies are designated as τοὺς ἐν τῇ νήσῳ, for which expression, after the transfer of the basis of the oligarchs to the island, a designation of their enemies as τοὺς ἐν τῇ πόλει is quite in order, no matter how far the τεῖχος of the oligarchs was from the city. To a misapprehension is due, acc. to Schmidt p. 97, also the remark of Steph. Byz. Ἰστώνη, ὄρος προσεχὲς τῇ Κερκύρα. Θουκυδίδης τρίτη. τὸ ἐθνικὸν Ἰστωνναῖος ὡς Τορωναῖος. Schmidt locates the τεῖχος of the oligarchs, with Vischer, *Erinnerungen aus Gr.* p. 19, on Pantokrator—in the northeastern part of the island, and the highest mountain of Corfu—induced esp. by the consideration that the 600 prob. landed in the northeast, where the channel is narrowest and their crossing could not be so easily observed from the city (p. 59). But the forays from the mainland had certainly been directed against various parts of the island; so that the oligarchs seem not to have been in very great fear of their opponents, esp. as these seem to have been from time to time occupied elsewhere (*cf.* c. 94. 8; 95. 15). Hence it is uncertain whether the oligarchs chose the narrowest crossing, or placed their τεῖχος on the mountain nearest to their landing-place. Nor does the fact that a modern village in the northeast of the island is called Vistonas (*Βίστωνας*) give a sure basis for determining the locality of the τεῖχος and of Mt. Istone. That there is no linguistic objection to the connexion of Ἰστώνη and Βίστωνας Schmidt shows (p. 62), but remarks (p. 64) that no locality of modern Greece seems to have taken its name from an ancient mountain, though the names of ancient districts or islands are sometimes transferred to modern cities or villages. See also *N. Jahrb.* 1892, p. 317 f., where Schmidt calls attention to a mediaeval document, acc. to which one of the dekarchies into which the island of Corfu (except the capital) was subdivided in the middle ages was called Bistone. For the reason just given, then, together with its probable location in the northeastern part of the island, and the fact that in iv. 46. 4 the text reads ἐπὶ τοὺς ἐν τῷ ὄρει τῆς Ἰστώνης Κερκυραίων καθιδρυμένους, not, as would correspond to this passage, τῇ Ἰστώνη, Schmidt conjectures (p. 64 ff.) that the whole of the mountainous district in the north of the island was called Istone. In the conviction, further, that, even though a single mountain might

have borne the name Istone, Thuc. would not under identical conditions have mentioned at one time the mountain, at another the range, Schmidt proposes to write here *ἐς τὸ ὄρος τῆς Ἰστῶνης*, holding responsible for the error some grammarian, who, supposing that the mountain Istone was meant, wrote the accus., in order to restore the correct const. In iv. 46. 4, *τῆς Ἰστῶνης* has usually been explained as a rare use of the gen. for the dat. in appos. (see Kr. *Spr.* 50, 7, 7), but the view that it is the name of a district, which also Kallenberg (*Stud. üb. d. gr. Artikel* 2, p. 21) seems to prefer, is perhaps more correct. It is a different question, however, whether Istone is in *both* places the name of a district. Cf. i. 105. 13 τὰ ἄκρα τῆς Γεραναίας κατέλαβον καὶ ἐς τὴν Μεγαρίδα κατέβησαν, and, on the contrary, iv. 70. 7 ἔστι δὲ κώμη τῆς Μεγαρίδος ὄνομα τοῦτο ἔχουσα ὑπὸ τῷ ὄρει τῇ Γεραναίᾳ. At any rate, the location and extent of the district seems uncertain, since the modern Vistonas is not necessarily within the bounds of the ancient district (see Schmidt's observation concerning the modern city Arkadia, p. 64).

89. 20. ἀποστέλλειν τε . . . καὶ . . . τὴν ἐπίκλυσιν ποιεῖν. Cl. understood τὸν σεισμόν to be the subj. of both infs., and so followed Stahl in adopting the conjecture of Meineke (*Hermes* iii. p. 354) and v. H. (*Stud. Thuc.* p. 146), ἐπισπόμενης. 'The earthquake,' he explained, 'forced the sea back (ἀποστέλλειν, or perhaps ἀναστέλλειν, answering to ἐπανελθεῖν in l. 7 and ἐπαναχώρησις κύματος in l. 16) and, as this suddenly returned, made the inundation more violent.' Madvig, *Adv. Crit.* i. p. 317, preferred, with a Schol., ἐπισπόμενον (*bringing on*), which would be a better antithesis to ἀποστέλλειν. But Steup, finding the chief difficulty of the passage in the fact that here, not simply inundations (cf. l. 13 ἐπίκλυσις, l. 16 ἐπέκλυσε), but *more violent* inundations, are mentioned, suggests to bracket τὴν ἐπίκλυσιν as a marginal explanation of this clause, or of τὸ τοιοῦτο in l. 22, and to read ἐπισπόμενον βιαιότερον [τὴν ἐπίκλυσιν] ποιεῖν (sc. αὐτήν, τὴν θάλασσαν).

92. 27. καὶ εἶρξαν τὸ κατὰ Θερμοπύλας. The reading of Pal. εἶρξαν τό, for ἤρξαντο of the rest of the Mss., has been generally adopted. Cl. argues that the vulg. is untenable on several grounds. Is it conceivable that the war-harbour with its νεώρια was located elsewhere than at the nearest point of the sea, twenty stades distant (l. 26)? What protection would harbour and arsenal at the pass have had, unless the latter was fortified? And how can one conceive of the *beginning* of the works at the distance of forty stades? Was the idea to build gradually southwards? What is to be considered, then, the extent of the whole works, understanding the expression *locally*, as seems necessary? Or does the *beginning* have reference to *time*? Why, then, is nothing said of continuation or interruption? While with simply νεώρια παρεσκευάζοντο all these objections would be removed, by the reading adopted is added a circumstance well supported by the context. It was exactly the Thessalians, who regarded the settlement with hostile eyes, that had to be guarded against, and that too by the very means adopted of old by the Phocians when they were still in posses-

sion of the district. Cf. Hdt. vii. 176. 19 *ἔδειμαν τὸ τεῖχος δέισαντες, ἐπεὶ Θεσσαλοὶ ἦλθον ἐκ Θεσπρωτῶν οἰκήσαντες γῆν τὴν Αἰολίδα τὴν περ νῦν ἐκτέταται. ἄτε δὴ πευρωμένων τῶν Θεσσαλῶν καταστρέφεσθαι σφεας, τούτο προεφυλάξαντο οἱ Φωκῆες.* Considering the varied use and const. of *εἶργειν* (cf. *Thom. Mag.* p. 141, 8 n.), the concise expression *εἶρξαν τὸ κατὰ Θερμοπύλας* seems unobjectionable, since Thuc. does not enter into the details of the fortification.

101. 6. *καὶ αὐτοὶ πρῶτοι δόντες ὁμήρους καὶ τοὺς ἄλλους ἔπεισαν κτέ.* The Mss. read *πρῶτον*. But, as Steup says, since the antithesis clearly consists, not in actions, but in persons, the adv. is impossible, unless it be assumed, with Kalinka (*Ztschr. f. d. oest. Gymn.* xlii. p. 599 f.), that Thuc. sometimes uses *πρῶτον* where *πρῶτος* is demanded. But the examples of the normal const., as against the vulg. here and in ii. 34. 3; vi. 3. 1, are too numerous for Kalinka's assumption. The slight change of *πρῶτον* to *πρῶτοι*, first suggested by Kr. and adopted by Stahl and v. H., is decidedly preferable to bracketing it, with Cl., as *διττογραφία* from l. 8. Cl.'s objection, that *πρῶτοι* would make the passage unnecessarily diffuse, seems hardly valid. Cf. *αὐτοὶ πρῶτοι*, c. 15. 6.

102. 19. *ἐς τὴν Αἰολίδα τὴν νῦν καλουμένην Καλυδῶνα καὶ Πλευρῶνα καὶ ἐς τὰ ταύτη χωρία.* The usual rendering is, "to Aeolis, which is now called Calydon and Pleuron, and to the regions in that quarter." But Steup finds strange the absence of any immediate characterization of *Αἰολίς* as a term anciently used, referring for Thuc.'s usage, in comparing archaic and current names, to i. 12. 7; 100. 12; ii. 15. 27; iv. 76. 11; further, that over against the *one* ancient name *Αἰολίς* are set *two* current designations. Since now the names Calydon and Pleuron occur repeatedly even in the Iliad, Steup thinks that it was prob. not Thuc.'s intention to designate the district at once with an archaic and a current name, and proposes to write *ἐς τὴν Αἰολίδα [τὴν] νῦν καλουμένην, Καλυδῶνα καὶ Πλευρῶνα καὶ [ἐς] τὰ ταύτη χωρία, καὶ ἐς Πήρσχιον τῆς Αἰτωλίας.* Thuc. freq. thus uses the phrase *νῦν καλούμενος*, even when a second name is not added, e.g. i. 2. 1; ii. 29. 12; 99. 19. In the text thus emended the words *Καλυδῶνα . . . χωρία* would be in expegetical appos., *Καλυδῶνα* and *Πλευρῶνα* designating the districts belonging to the like-named cities, and *τὰ ταύτη χωρία* referring to the neighbouring regions. Cf. c. 98. 26 *περὶ Ναύπακτον καὶ τὰ χωρία ταῦτα*, i. 5. 17 *περὶ Λοκροῦς τοὺς Ὀξύλας . . . καὶ τὴν ταύτη ἤπειρον.* For *χωρία* = *regions*, cf. ii. 7. 16. *ἐς* is bracketed, with v. H., since *τὰ ταύτη χωρία* is closely connected with what goes before.

105. 5. *ὁ ποτε Ἀκαρνᾶνες τευχισάμενοι κοινῷ δικαστηρίῳ ἐχρῶντο.* The view of Kruse (*Hellas* ii. p. 333), that Thuc. refers to a court of justice common to the Aearnanians and the Amphilocheians, is supported by Steph. Byz. *Ὀλπαι φρούριον, κοινὸν Ἀκαρνάνων καὶ Ἀμφιλόχων δικαστήριον, Θουκυδίδης τρίτη*, and has been adopted by Cl. and others. But to this view is opposed, Steup thinks, not only the fact that the Amphilocheians, who are not mentioned, cannot be thus supplied in mind, but also that Thuc. modifies *κοινῷ δικαστηρίῳ ἐχρῶντο* by *ποτε* and *τευχισάμενοι*. If construed only with *τευχισάμενοι*, as Kr. suggests, *ποτε*

is useless, and a reference by it to a later disuse of Olpae as *κοινὸν δικαστήριον* is intelligible only if the place had been simply a federal court of the Acarnanians. So the mention of the fortification of Olpae, esp. after *τείχος ἐπὶ λόφον ἰσχυρόν*, is appropriate only if Thuc. refers to a time when no agreement existed between the Acarnanians and the Amphilocheians. Under these circumstances, no weight is to be attached to the fact that a federal court of the Acarnanians was hardly to be expected in Amphilocheian territory, and the remark of Steph. Byz., from which Niese (*Hermes* xiv. p. 428) infers a lacuna in the text here, doubtless proves only that the misconception of the passage is very old.

106. 11. Ἄγραϊκόν. Müller's conjecture, which is justified geographically, is the more to be approved, since *ἀγροῖκος*, which is freq. applied in the sense of rusticus and agrestis to persons and manners, seems not to be used as horridus, incultus of a landscape. See Steph. *Thes.* s.v.

108. 9. οἱ Ἀμπρακιῶται . . . τυγχάνουσιν ὄντες. Steup thinks the text corrupt, on the following grounds. Since not only τὸ κατ' Εὐρύλοχον, but τὸ πλεόν τοῦ στρατεύματος had turned to flight (cf. l. 13 ὡς ἔωρων τὸ πλεόν νευικημένον), the words οἱ Ἀμπρακιῶται καὶ οἱ κατὰ τὸ δεξιὸν κέρας seem to mean, "the Ambraciots and the rest of those on the right wing" — which would imply that *all* the Ambraciots were on the right wing. But this hardly agrees with c. 107. 26 Πελοποννήσιοι δὲ καὶ Ἀμπρακιῶται ἀναμιξ τεταγμένοι πλὴν Μαντινέων. The explanatory clause, καὶ γὰρ . . . ὄντες, offers a difficulty, too, not only in syntax — in its reference, across καὶ οἱ κατὰ τὸ δεξιὸν κέρας, to οἱ Ἀμπρακιῶται — but in matter. For the victory of the right wing was doubtless due largely to the superior numbers of the Ambraciot-Peloponnesian army (c. 107. 16), and at all events to Demosthenes's efforts being directed first esp. against the left wing. In spite of their warlike character, the Ambraciots had been obliged repeatedly to invoke the aid of the Spartans against the Amphilocheians and Acarnanians. Besides, granted that they were μαχιμώτατοι τῶν περὶ ἐκεῖνα τὰ χωρία, what could this avail when ὁ κράτιστον ἦν τοῦ στρατεύματος did not hold its ground?

108. 15. αὐτῶν. Steup, who refers αὐτῶν to the right wing only, argues that, even with Jowett's view, the words ἀτάκτως . . . Μαντινέων lack proper connexion with the preceding, since προσπιπτόντων was to be expected, and the sense of προσπίπτουτες is not clear, as it is nowhere stated that there was a general retreat to Olpae. Besides, even if ταῖς Ὀλπαις be supplied with προσπίπτουτες, it seems strange that the difficult retreat of the right wing is not also mentioned as a cause of the great losses. Hence Steup assumes a lacuna after αὐτῶν, and suggests that something like the following words may have dropped out, κατέφυγε δ' ἐς τὰς Ὀλπας καὶ τὸ ἄλλο στράτευμα αὐτῶν (sc. τῶν Πελοποννησίων καὶ Ἀμπρακιωτῶν).

111. 6. ὅσοι μὲν ἐτύγχανον οὕτως ἀθρόοι ξυνηθόντες. So reads the vulgate, against which objections have been raised from several sources and on various grounds, but without sure results. All explanations seem to assume the connexion of ἐτύγχανον with ξυνηθόντες, the latter referring, just as ξυνεξήσαν in

c. 113. 5, to the retreat made by the Ambraciots along with the Peloponnesians. Accordingly, either *ξυνελθόντες* is replaced by *ξυνεξεληθόντες*, with Ullrich (*Beitr.* i. p. 12), or is understood, with Bm.³, as equiv. to *ξυνεξεληθόντες*. Objection has been made to *μέν*, without antithetical *δέ* clause, and *οὕτως* has been variously understood, e.g. Kr., Bl., and Arn., "for this purpose" (*i.e.* ἐπὶ λαχανισμὸν καὶ φρυγάνων ξυλλογῆν); Bm.³, "just so, without further object"; Jow. "on the instant, at once," or *οὕτως* may answer to *ὡς* before *ἔγινωσαν*, "who happened to have come together when they saw the others running away." Cf. iv. 135. 4. Pp. conjectures *οὕτως* for *οὕτως*. But Cl. objects to the above const. of *ξυνελθόντες* (= *ξυνεξεληθόντες*), on the ground that *ὅτε . . . ξυνεξήσαν* in c. 113. 5 proves beyond doubt, that the Ambraciots only *attempted* (impf.) to escape with the Peloponnesians, when they were checked with great loss by the attack of the Acarnanians; and that a mere *attempt*, expressed at the outset by the impf. *ξυνεξήσαν*, could not be represented as accomplished here with the aor. *ξυνελθόντες* or *ξυνεξεληθόντες*. Besides, it is inconceivable that Thuc., after narrating so carefully and graphically in § 1 the at first secret, then open, retreat of the Mantineans and other Peloponnesians, should have added, as if a matter of course, in a rel. clause, that the Ambraciots had withdrawn *in a body* with them — a proceeding which would have frustrated the purpose of the Peloponnesians. With this view, too, not only *οὕτως*, but esp. *ἀθροί*, is difficult to understand. For how is it that these, who have had no such purpose, come together for a retreat of which they have no knowledge? Besides, as Pp. observed, Thuc. construes *ἐτύγχανον* (*i.e.* the expression of a state or condition which coincides with some other circumstance), never with the aor. partic., but only with that of the pres. or pf., which indicates a relation still existent or still continuing in its results.¹ In the not very numerous cases where a momentary occurrence is to be represented as coinciding with another event, the aor. partic. is construed with *ἔτυχον*: c. 112. 6; i. 70. 23; iv. 9. 9; 13. 17; 70. 14; 73. 14; 111. 6; 116. 7; v. 8. 17; 12. 6; vi. 61. 8; vii. 2. 17; 70. 27; 79. 9; viii. 41. 10. The const. of *ἀθροί* *ξυνελθόντες* with *ἐτύγχανον* being abandoned then, the former words appear as the natural introduction to what follows, "after they had come together in a body" (*i.e.* for consultation; cf. iv. 46. 8; 68. 25; vi. 91. 6). — As to the now isolated *ἐτύγχανον*, one of two explanations is obviously necessary: either to substitute for it a suitable independent verb, or to assume the loss before *ἐτύγχανον* of a pres. or pf. partic. What the context demands, *οὕτως* most clearly indicates; for since this refers to the conduct, as just narrated, of the Mantineans and other Peloponnesians, it follows that for the Ambraciots and their allies no other consequence can be

¹ For the first case, cf. c. 62. 8; 70. 20; 102. 10; i. 55. 10; 92. 4; ii. 13. 5; 49. 3; 51. 3; iv. 70. 3; 132. 6; v. 31. 5; 75. 8; vi. 89. 24; vii. 23. 13; 50. 28; 81. 17; viii. 12. 11; 54. 15; 66. 13; 91. 8; for the second, c. 98. 10; vi. 96. 15; viii. 5. 29; 105. 18.

named except that they saw themselves abandoned and deceived. Since now to express this by the substitution of an independent verb would require a violent change (perhaps *κατελείφθησαν, ἐμειμώωντο*), nothing is left but to seek a suitable partic., — a remnant of which is prob. preserved in *μεν* — either *μεμωμένοι*, or, as the occurrence is not yet at an end, the more unusual, and therefore more liable to be miscopied, pres. *μονούμενοι*. The verb *μονούσθαι* occurs in various forms in Thuc. Cf. c. 105. 20; ii. 81. 23; iv. 126. 2; v. 8. 16; 40. 5; 58. 8; vi. 101. 31. It seems then that all difficulty would be removed by reading, *οἱ δ' Ἀμπρακιῶται καὶ οἱ ἄλλοι, ὅσοι μονούμενοι ἐτύγχανον οὕτως, ἀθρόοι ξυνελθόντες ὡς ἔγνωσαν ἀπίοντας, ὤρμησαν καὶ αὐτοὶ καὶ ἔθειον δρόμῳ ἐπικαταλαβεῖν βουλόμενοι*, but the Ambraciots and the rest who chanced to be left, came together in a body, and when they had ascertained that those were going away, set off also themselves and ran at full speed, wanting to overtake them.

Widmann, in Bm.⁴, adopts Cl.'s view. Stahl also (*N. Jahrb.* xvii. p. 111) accepts it, except that for *μονούμενοι* he would substitute *μένοντες*, and, comparing i. 65. 6, would render, *all the rest who chanced in this way to remain in Olpae, or who were thus left behind*; v. H., who remarks (*Stud. Thuc.* p. 49), Merito in his haesit Classen, sed infelicissime coniecit *μεμωμένοι*, conjectures *ὅσοι μὲν ἐτύγχανον τούτοις* (i.e. *Mantineensibus et sociis*) *ἀθρόοι ξυν(ε)ελθόντες ὡς ἔγνωσαν ἀπίοντας* (*Mantineenses*) *ὤρμησαν καὶ αὐτοί*. Madvig (*Adv.* i. p. 318) remarks, *Classenius, difficultate animadversa, frustra molitur*, and conjectures, *ὅσοι ἐνετύγχανον αὐτοῖς, ἀθρόοι ξυνελθόντες, ὡς ἔγνωσαν ἀπίοντας, ὤρμησαν καὶ αὐτοί*. But Cl. believes that the considerations urged by him above make both of those conjectures inadmissible.

Steup thinks some points in Cl.'s argument open to attack. Since in what is said before of the Mantineans and their allies (l. 2 ff. *πρόφασιν ἐπὶ λαχαισμὸν καὶ φρυγάνων ξυλλογὴν ἐξελθόντες ὑπαπήσαν κατ' ὀλίγους, ἅμα ξυλλέγοντες ἐφ' ἃ ἐξήλθον δῆθεν· προκεχωρηκότες δὲ ἤδη ἀπῶθεν τῆς Ὀλπης θάσσον ἀπεχώρουν*) *ἐξελεῖν* is certainly used both times, not of the whole retreat agreed upon, but merely of coming out of the fortress, there is no reason why mention could not be made here of a *ξυνεξελεῖν* of the Ambraciots and others not included in the agreement. For of course *ξυνεξελθόντες*, as opp. to the further retreat, would simply mean, *leaving Olpae with*. — With a correct conception of *ξυνεξελθόντες*, even *ἀθρόοι* is not objectionable. For why could not the Ambraciots and their allies have come out in a body with the others, either to cover their retreat in case of attack, or really to do what they pretended? In what follows there is hardly a doubt that the whole army really did march out together. Otherwise how could the Ambraciots have thought of overtaking the others, and how could they have actually accomplished this? That they did overtake them seems clearly implied in l. 15 *καὶ ἦν πολλὴ ἔρις καὶ ἄγνοια εἶτε Ἀμπρακιώτης τίς ἐστιν εἶτε Πελοποννήσιος*. In c. 113. 4, however, where it is said of the Ambraciots of Olpae, *ὅτε μετὰ τῶν Μαντινέων καὶ τῶν ὑποσπόνδων ξυνεξῆσαν ἀσπονδοί*, it is not strange, considering how far that passage is from the one under consideration,

that *ξυνεξῆσαν* is there used in a somewhat different, *i.e.* more comprehensive sense, = *ξυναπεχώρουν*. Thus the reading of Laur. *ἀθρόοι ξυνεξελλθόντες* seems to suit the context exactly, and a mention of the simultaneous withdrawal of the Ambraciots is not to be dispensed with; whereas Cl.'s view, based on the reading *ἀθρόοι ξυνελθόντες*, that for the moment the Ambraciots remained in Olpae, and, before marching out, came together in a body to deliberate, involves great difficulties. See Müller-Strübing, *Thuk. Forsch.* p. 83 f. — As to the const. of *ἐτύγχανον*, L. Herbst (*Philol.* xvi. p. 305) calls attention to the fact that in viii. 105. 18 the pf. *ἐνδεδωκότες* is followed by the aor. *ὀρήσαντες*, both construed with *ἐτύγχανον*. On account of that passage and vii. 2. 16, where Vat. has *ἐτύγχανε . . . ἐλθών*, together with instances of the aor. partic. with *ἐτύγχανον* occasionally found in other authors (see J. R. Wheeler, *The Partic. Const. with τυγχάνειν* and *κυρεῖν*, in *Harvard Stud. in Cl. Philol.* ii. p. 143 ff.), the possibility of construing *ξυνεξελλθόντες* or *ξυνελθόντες* with *ἐτύγχανον* cannot be absolutely denied. Steup thinks, however, that the context decidedly favours Cl.'s assumption, that *μέν* is the remnant of a partic. belonging to *ἐτύγχανον*, and that *μονούμενοι*, though a bold conjecture, is decidedly preferable to Stahl's *μένοντες* and makes *οὕτως* intelligible. Müller-Strübing (p. 82 f.) wrongly objects that with Cl.'s conjecture *ἐτύγχανον* is almost purely periphrastic; for *τυγχάνειν* is freq. so used (*e.g.* c. 9. 7; i. 70. 23; iv. 124. 22; v. 36. 1). So then Steup approves Cl.'s conjecture *μονούμενοι*, but prefers the reading of Laur. *ξυνεξελλθόντες*.

115. 3. *μετὰ τῶν Σικελῶν ἄνωθεν ἐσβεβληκότων ἐς τὰ ἔσχατα τῆς Ἱμεραίας*. Cl. defended the vulg. *μετὰ τῶν Σικελιωτῶν*. Steup, while agreeing that *ἄνωθεν . . . τῆς Ἱμεραίας* refers to the Sicels, denies that it is sufficient simply to substitute *Σικελῶν* for *Σικελιωτῶν*, contending that iv. 25. 31 — where Kr. conjectured *οἱ Σικελοὶ οἱ ὑπὲρ τῶν ἄκρων* — is not adequate for the assumption that the Sicel allies of Athens could be designated here simply as *οἱ Σικελοὶ*. Besides, he thinks that *μετὰ* is out of place in the sent., whether as it stands in the vulg. or as emended by Bl., even though it be said in the same sent., that the Sicels from the interior had invaded Himera. He objects also, with Cl., that with Bl.'s emendation the Hellenic allies of Athens are left out of consideration. Holding then to the view formerly advanced by him (*Jen. Literaturzeitung*, 1877, p. 55), that the passage is corrupt, he conjectures that after *Σικελιωτῶν* the words *ξυμμάχων καὶ τῶν Σικελῶν*, or *ξυμμάχων ἅμα τῶν Σικελῶν*, have dropped out: "with the Siceliot allies and after (or "when moreover," *cf.* ii. 5. 4) the Sicel (allies) from the interior had invaded, *etc.*" For the adj. use of *Σικελιωτῶν* and *Σικελῶν*, see on c. 103. 2.

GREEK INDEX.

[The references to the Greek text are by chapters and thirds of chapters; to the notes, by chapter and line of text annotated: e.g. 88a refers to the Greek text at the first third of c. 88; and 49.4 refers to the note on line 4 of c. 49.]

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- 8; ἀπὸ τοῦ εὐθέος, 43.
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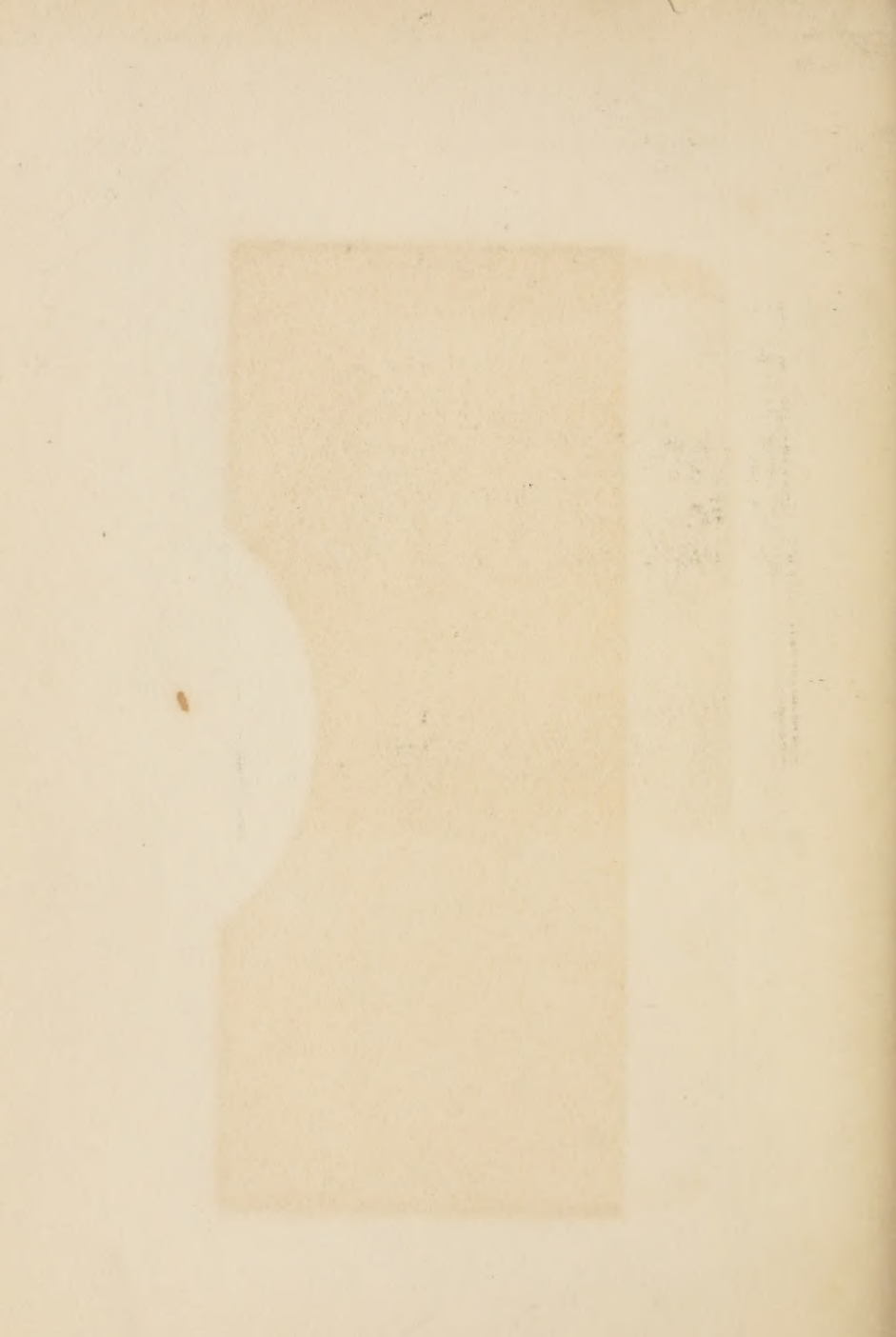
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