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THUCYDIDES

BOOK III

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THUCYDIDES

BOOK III

EDITED WITH

INTRODUCTION AND NOTES

BY

A. W. SPRATT, M.A.,

FELLOW AND TUTOR OF ST CATHARINE'S COLLEGE, CAMBRIDGE.

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PREFACE.

IN preparing for the Syndics of the Cambridge University Press this edition of the third book of Thucydides, free use has been made not only of the larger commentaries but also of the monographs and critical disquisitions which in the course of the last 50 years have increased so largely the mass of Thucydidean literature.

To the great work of Poppo, and to the editions by Göller, Classen, Stahl, Krüger, Böhme, and Duker, I am much indebted, as also to the critical works of Cobet, van Herwerden, Dobree, Naber, Steup, and Badham, and above all to Professor Hude[1]. To the writers in the American Journal of Philology, and to Professor Gildersleeve in particular, I must acknowledge my especial obligations[2]. Nor can I omit a passing word of thanks to Mr G. B. Grundy for his most interesting and instructive article on the city of Plataea[3].

---

[1] Commentarii Critici ad Thucydidem pertinentes. 1888.

[2] It is a matter of much regret to me that the scholarly edition of Bk III. by Professor C. F. Smith did not come into my hands until my own commentary was completed.

[3] Published by John Murray for the Royal Geographical Society.

If amidst the number of authorities consulted, I have unconsciously failed in any instance to mention the source of my information, I can most honestly assure those to whom the credit of originality is due that my sin has been one of omission rather than commission.

Lastly, I would express my thanks to my friend and former pupil Mr R. R. Conway for his invaluable help in correcting proofs, and to the members of the Cambridge University Press for their unfailing punctuality and precision.

ST CATHARINE'S COLLEGE,
February 10, 1896.

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INTRODUCTION.

THE MANUSCRIPTS OF THUCYDIDES.

THE principal MSS. on which our text of Thucydides is based may be enumerated as follows.

A. Cisalpinus, or Italus; a parchment folio of the eleventh or twelfth century, now in the National Library of Paris. After being lost for some time, it was rediscovered by Prinz. There is a tradition of its having been originally found in North Italy, but the exact place is not known.

B. Vaticanus; now in the Vatican Library at Rome; a small folio parchment of the twelfth century, collated by Bekker. Hude has re-collated VI., VII., and VIII.

C. Laurentianus; belonging to the library of the church of S. Lorenzo at Florence; a folio parchment of the tenth century (900—950). Books III. and IV. were collated (imperfectly) for Arnold, and have recently received Hude's revision.

E. Palatinus; in the library of Heidelberg: a folio parchment of the eleventh century, collated by Bekker.

F. Augustanus, now in the library at Munich; a folio parchment of the eleventh century; collated by Gottleber and Bauer.

G. Monacensis, in the Munich Library, a silk MS. of the thirteenth century, much worn and decayed. Collated by Göller and Bekker.

M. Britannicus or Londinensis, in British Museum, an eleventh century MS., but by Montfaucon assigned to the tenth century. It was purchased from the Abbey of S. Mary at Florence and acquired by the Museum in 1840. It is remarkable for the beauty of the handwriting; and has been collated, although imperfectly (see Marchant in Class. Rev. V. 22), by Eggeling for Haase. The VIIIth Book has been collated by Herwerden.

Of these MSS. C is the oldest, and has been made by Schöne the basis of his own text of Books I. and II. Hude and Sadée hold it to be more trustworthy than B; but this opinion is founded, more or less, upon a comparison of the readings of B and C with Dionysius' quotations.

Hude in his Introduction to his edition of VI., VII. and VIII., as also in his Commentarii Critici, pronounces on the superiority and antiquity of C, although believing A, B, E, M to be nearly as ancient. D and F he refers to a later period, but treats the authority of D as of small value. All are referable to one archetype, as is clear from community of error. M (Britannicus) he regards as holding a midway position between two other groups,

(1) A, B, E, F.
(2) C, G.

Bekker places the Vatican above all others, but this is due to his having only partially collated the Laurentian; the readings of G are no compensation for Bekker's neglect of C, the more ancient MS. of the two. The collation made for Arnold is partial and untrustworthy: the true value of the Laurentian was first brought to Stahl's notice by the revisions of Schöne and Sadée. The most notable feature of B is its disagreement with other MSS., especially in VII. and VIII.; it is now regarded as derived from some superior original, and as more accurately revised. Eggert's account (de Vat. Cod. auctoritate, Ber. 1882) is not satisfactory. In many cases the reading of the Vatican shews not only the hand of an ingenious emendator, but distinct signs of a superior archetype; but still the MS. teems with omissions, corrections, and transpositions. In point of agreement with other MSS., C accords most closely with G, and B with A.

The difficulty of constructing a text of Thucydides is increased not only by the absence of any one archetypal manuscript, the early practice of tachygraphy[1] (dating back probably to the fourth century B.C.), the carelessness and ignorance of scribes, difficulties of etymology, and the ancient custom of quoting from memory, but also by the peculiar style of Thucydides himself, the possible adscripts by different readers or revisers, and the dangers of conjectural emendation, a process which, not infrequently, only removes one difficulty to create another: e.g. in Thuc. I. 61, § 2, the correction of ἐπιστρέψαντες to ἐπὶ Στρέψαν.

In the first place we have no leading MS. to which we can refer as authoritative as in the case of Aeschylus or Demosthenes.

Secondly, the grammarians themselves call attention to the existence of two distinct classes of διφθέραι, the one, carefully written in large letters, so heavy as to be carried by slaves, and only to be acquired at great cost. Of the second kind we find mention in the pages of Libanius, a sophist of the fourth century A.D., who speaks of a MS. of Thucydides possessed by himself, written in small letters, and quite a pleasure to carry: i.e. an edition written, with contractions, in minuscules. Both Galen and Libanius speak of σημεῖα used by those who write εἰς τάχος. Here, says Cobet (Miscell. Gr. p. 159), we may trace a triple source of error in misreading the minuscules, confusing the contractions, or attempting to supplement the deficiencies of the well-thumbed volumes by the insertion of notes and comments of readers. Few indeed of this high-priced class of MSS. have come down to us; but Cobet questions their superior literary merit[2].

Thirdly, we have to reckon with the carelessness or ignorance of scribes; for many of these Byzantine copyists knew little or no Greek. The shortcomings of the 'Graeculus,' 'sciolus,' or 'magistellus' are familiar to all who read the pages of Cobet or his followers. But that a panacea is to be found for these

[1] See J. R. Harris' review of Gomperz's treatise (Wien, 1884) in Am. Journal of Philology, V. 516.

[2] See further, Sir E. M. Thompson's Manual of Palæography, p. 83 foll.

cardinal vices of *ἀβλεψία*, *διττογραφία*, et id genus omne, in a doctrine of *ἐμβλήματα*, or adscripts, is more than doubtful. Cobet's Novae Lectiones and Variae Lectiones will give numberless instances of the practical application of this principle. Students will find in Dr Rutherford a strenuous advocate of the doctrine of adscripts, but for a more temperate discussion of the question may be referred to the introductory remarks of Professors Tucker and Goodhart prefixed to their respective editions of Bk. VIII. (See Tucker, p. xxiii. sqq., Goodhart, xxvi. sqq.)

But, in expunging a supposed *ἔμβλημα* we may be unconsciously extirpating a Thucydidean characteristic. Thucydides' own regard for accuracy not infrequently underlies apparent repetitions or pleonasms. The *ἦθος τοῦ γράφοντος*, his very love of variety, is at once a help and a hindrance when we come to compare the author with himself: there is no stereotyping the phraseology of Thucydides. Why, for instance, does he always write *μᾶλλον ἢ πρότερον*, and yet leave *οὐδὲν ἧσσον* without supplement? Who shall decide to what extent Thucydides' own *πολύνους βραχυλογία* is or is not responsible for such additions? Who shall determine when and where the writer is to express himself at length or in brief? Are all articular epexegeses to disappear, all explanatory parentheses to be rejected?

The absence of any principle of determination (except in the case of such obvious errors as appeal to ordinary judgment) can only result in giving a wider scope to the judgment of the individual. From the same materials different scholars will produce different results, different palaeographists will elicit different readings. Is it not fresh within the memory of some how a certain savant evolved a legend from that which proved to be merely a representation of the feet of men and horses broken off from the upper portion of the stone?

In point of etymology, the difficulties of itacism, of Ionism, and doubtful spellings still remain to a certain extent. Inscriptions have their use, but the spelling of the stonemason is not infallible, whether in ancient or modern times. Again, may not the difficulties of the scribe have been largely increased by the pronunciation (or mispronunciation) of a reader? The constant confusions between τηυ and τιυ, ε and ει, and the like, would point to such an element of disturbance. Indeed, palaeography, in some ways, serves to the scholar the function of the microscope to the physician: it reveals in greater intensity the infinite possibilities of corruption only to shew the impossibility of successfully overcoming the difficulty.

That much practical advantage can result from further collation of the existing MSS. of Thucydides is highly problematical. For my own part, I incline to the opinion that more is to be looked for from the study of Ionisms and examination of the works of Thucydidean imitators. So far at least, Thucydides has suffered not a little at the hands of those learned editors (quos honoris causa nomino), who have endeavoured to correct his sentences by the application of their 'fluent Atticism.'

THE LIFE AND CHARACTER OF THUCYDIDES.

Our knowledge of the life of Thucydides is derived from the scanty facts supplied by himself, supplemented by tradition or inferences drawn from his own statements. All that he tells us himself amounts to thus much: (1) his father's name was Olorus (IV. 104); (2) he survived the close of the Peloponnesian war, *αἰσθανόμενός τε τῇ ἡλικίᾳ καὶ προσέχων τὴν γνώμην ὅπως ἀκριβές τε εἴσομαι* (V. 26); (3) he was appointed to a command, as one of the ten strategi, in the year 424 B.C.; (4) in consequence of the loss of Amphipolis he was an exile for twenty years (V. 26). Beyond this, with the single exception of the fact that he not only witnessed the ravages of the plague, but was also himself stricken, he tells us nothing.

His birth probably took place somewhere between 471 and 456 B.C.: Unger would place it as late as 450. His death, as he makes no mention of the famous eruption of Etna which Diodorus assigns to the year 396, is assumed to have occurred before that date.

Out of much that is problematical Unger accepts the following particulars: (1) that Thucydides married a wealthy woman from *Σκαπτὴ ὕλη*; (2) that he was accused of treason by Cleon, and spent many years in exile in Thrace; (3) that he was granted permission to return to Athens on the proposal of Oenobius; (4) that he died a natural death in Thrace, probably at his place of exile; (5) that the sepulchral monument at Athens, to which we find allusions made, was only a cenotaph. Whether his exile was voluntary—as in the case of Demosthenes, III. 98, and Pythodorus and Sophocles, IV. 68—or not, we have no means of determining. Of his being brought to trial on any specific charge we have no record: whether his recall was sanctioned by special vote, or due to some general amnesty, or the simple result of the expiration of his term of banishment, we are powerless to decide.

It needs small critical sagacity to reject some of the statements of the so-called 'lives' or to disparage others; e.g. the story of Thucydides being moved to tears by the recitation of Herodotus, his seeking refuge with Archelaus, his grinding the faces of the Aeginetans[1] as a usurer, or composing his history beneath a plane-tree. Apart from these lives, our only sources of information are Dionysius of Halicarnassus, Plutarch, Pausanias, and the Scholia.

The education of Thucydides was probably just that of the wealthy young Athenian of his time. Tradition assigns to Anaxagoras his instruction in philosophy and to Antiphon his education in the art of rhetoric. Some confidently appeal to Thucydides' own words (VIII. 68) in proof of his devotion to a master's memory. But what evidence does this passage contain of personal affection for the *μελίγηρυς Ἄδραστος*[2]? Philostratus confidently asserts that Thucydides borrowed from Gorgias *τὸ μεγαλώνυμον καὶ τὴν ὀφρύν*, and Spengel even sees proof of the influence of Gorgias' *συνώνυμα*. There is, of course, the probability that Thucydides did avail himself of Gorgias' *ὀρθοέπεια*, as well as of the theories of Protagoras, and that the presence of Anaxagoras in Athens induced the young Athenian to seek the philosophic guidance of the instructor of Pericles.

[1] Forbes, Introduction to Thuc. I. p. xxi.

[2] Plato, Phaedrus, 269 A.

Independently of the allusion to Antiphon in VIII. 68, and a certain reflection of his style observable in Thucydides, nothing is more probable than that the historian availed himself of the instruction of the first *λογόγραφος* of his day. We know, by tradition at least, that Antiphon established a school in which the art of rhetoric was formally taught, and that, in accordance with the prevailing practice of the day, he wrote a *τέχνη* or 'system of rhetoric.' He also is credited with having been the first to commit speeches to writing, either to be delivered from memory by any litigant incapable of constructing a speech for himself, or for the purpose of rendering the efforts of oratory more accessible to the general public. The very fact of the existence in Thucydides' speeches of a certain number of common topics points to the influence of a master who was an adept in the employment of such commonplaces[1].

The extent to which Thucydides played any active part in public life it is impossible from his own writings to determine. That he was at least in touch with practical politics is sufficiently attested by his election as strategus. At the same time there is reason to believe that his private interests in Thrace may have largely interfered with his residence at Athens. The greater portion of the first seven years of the war he probably spent in the city, but whether his presence there during the visitation of the plague is to be referred to any public engagements is extremely doubtful. He was, in all likelihood, an eyewitness of the Mytilenean debate and present at the discussion about Pylus. It is further suggested that he may have taken part in Phormio's expedition, which he describes with much minuteness of detail (II. 80—92), or served with Demosthenes in Aetolia and Acarnania (III. 94). The period of leisure afforded by his exile was probably spent in visiting Sicily, Italy, and the islands.

The character of the master seems strongly reflected in his great pupil. As we find Antiphon[2] never, if he could avoid it, taking part in any public contest, though willing to render service when his advice was sought, so we find Thucydides not challenging public attention, not pushing his way to the front, but ready at the call of duty to serve his country's need. True to the self-containment of his nature, his rôle would appear to have been eminently that of a *σώφρων*, a self-contained man, one who could watch the heat of a debate or forecast the issues of a proposal with as calm a judgment and as keen an eye as he could note defects of drill or discipline on the field of battle[1] or anticipate the results of a tactical or strategical move. Holding as he did an independent middle course between oligarchy and democracy, he could naturally make his influence felt as a *σωφρονιστής*, whether of high-handed *δυνατοί* or progressive *δημοτικοί*. From this point of view we shall naturally assign to Thucydides a place in the ranks of *οἱ μέσοι τῶν πολιτῶν*, the fraternity of those who loved the *δημόθρους ἀναρχία* as little as they affected the *παρανομία οὐ δημοτική*, lovers of their country and constitution, yet not blind to its defects, regardful, not only of the laws of Athens as binding Athenians, but also of the principles of justice and equity in their more extended relations to their fellow-men.

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[1] The recurrence of such common topics in the speeches of Thucydides is remarkable.

[2] Thuc. VIII. 68 § 1.

Yet amidst much which suggests the soundest political morality, we are now and again confronted by suggestions of hardness and cynicism. Might is right; justice is expediency and expediency is justice; providence is on the side of the big battalions; the one guarantee of good faith is *τὸ ἀντίπαλον δέος*; the tendency whether of gods or men is to assert their rule; at times he even condescends to sophistry, e.g. III. 64 § 4. But this is more than compensated by the high views the historian takes of duty, self-sacrifice, self-respect, generosity, the true relation of the individual to the state and of the citizen to the law, and of the human being to the unwritten principles of humanity.

The charge of atheism against Thucydides rests on as slender ground as that of want of patriotism. It must not be forgotten that the free speculations of Ionian and Eleatic philosophers had not been without effect upon the religious feeling of Hellas. Heraclitus had fallen foul of Homeric myths, comedians had travestied gods and derided heroes, *δῖνος* was king[1], and the place of Zeus knew him no more. By the time of Pericles ancient creeds had been severely shaken: what wonder then that Thucydides should have rebelled against a 'deus ex machina,' or, like Protagoras[2], 'set gods on one side whether they be or not'? Indeed, in Thucydides, we see the revolt of a penetrating intellect against an unreasoning superstition: unlike Herodotus, he is not content with *θεῖόν τι* or *δαιμόνιόν τι*, or even a *θεός*. On the contrary, he seeks to trace natural effects to natural causes. His sober judgment discards all miracles and prodigies, although natural phenomena evidently impress him; oracles he can expound for himself and can appreciate at their true value these *πολυεπεῖς τέχναι*. Yet he is not regardless of rites and ceremonies, and is keenly alive to the respect due to the dead[3].

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[1] Thuc. V. 71.

Again and again in Thucydides we are called upon to recognise the principle that God helps him who helps himself, that man is for himself the architect of his own fortunes. But, though so fully alive to the capacities of human intellect and its power of will, he still recognises a *κρεῖσσόν τι*, a *παράλογος τοῦ βίου* (VIII. 24), a *τύχη* which man cannot control, an undefined cause, but still a cause. This *τύχη* is not the mere 'destiny' of Herodotus, but a *τύχη ἐκ τοῦ θείου* (V. 104). The perversity of human nature he freely acknowledges, but while admitting this weak element he finds in *τὸ σῶφρον* a safeguard against the delusive effects of *ἔρως* and *ἐλπίς*. The dangers of unexpected prosperity, the uncertainties of fortune, are clearly set forth to impress on us the necessity of limiting our aspirations by our means, of avoiding arrogance, and accepting as inevitable the common lot of mankind. Beneath the historian lies the philosophic *μεσότης* of the powerful thinker. There is a divine justice, but that justice does not of necessity intervene in all cases; there is a *κρεῖσσόν τι* which 'shapes our ends,' but none can reckon on its favour. The strife of opposites still continues in the mind of the historian, but is controlled by a calmness of judgment which nearly approaches the perfect ἐποχή of a Stoic.

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[1] Aristoph. Nub. 380.

[2] Plato, Theaet. 162 D.

[3] See further, Forbes, Introdn. p. xxiv.

Now it is just this marvellous self-repression, this admirable self-containment, which has gained for Thucydides the character of inhuman and unsympathetic. With what injustice is evident to all who know his writings. Has he no word of pity for the undeserved misfortunes of Nicias, for the wretched remnants of the great Athenian army in the quarries of Syracuse, for the victims at Mycalessus or Corcyra? Does his language suggest no sympathy with the worn and wearied Spartans at Sphacteria?

True, he is no sentimentalist, with ready tears at command, but the very tone of his narrative will frequently tell us what his real feelings were, whether admiration, indignation or pity. The brutalities of ancient warfare would naturally have a hardening effect, and in a man of such absolute self-command sympathy is all the more valuable for its very rarity.

Just fifty years ago F. W. Ullrich promulgated his own theory of the composition of Thucydides' history. It is as follows: on the conclusion of the peace of Nicias which terminated the first ten years of the war, Thucydides began to commit his work to writing. The first, second, third, and first half of the fourth book, he wrote in exile without knowledge of the later events of the war. Towards the middle of the fourth book he broke off his task to await further developments, making preparation meanwhile for its completion by collecting facts and prosecuting enquiries. Finally, after a break of some ten or eleven years (from the outbreak of the Decelean war to his recall) he resumed his narrative.

Classen, on the other hand, holds that the eight books as we have them were committed to writing after the close of the twenty-seven years' war from notes and observations made during the whole course of its duration, but that all parts of the work did not receive equally careful revision. While Ullrich's theory is accepted by Steup, Cwiklinski, Müller-Strübing and others, Stahl, Krüger, and Herbst incline to Classen's theory. The last, in an article of great power (Philologus, Vol. XXXVIII.), contends that Thucydides divided the war into three periods;

(1) The ten years' war to the peace of Nicias.

(2) The period of doubtful peace.

(3) The last seven years, from the fresh outbreak to the war's end.

He further maintains that Thucydides composed his history in the years following the close of the twenty-seven years' war, that in Books II., III. and IV. (to chap. 23) he deals with the ten years' war only, but with full knowledge of the events of later years.

THE PREDECESSORS OF THUCYDIDES.

First in the list of Greek historians comes Cadmus of Miletus, the author of a *κτίσις Μιλήτου*, based on oral traditions and local myths. His date would be about B.C. 540. Next comes Acusilaus of Argos, a Dorian by descent, although he used the Ionic dialect. He was really a compiler of legends, not a historian at all; he was succeeded by Hecataeus of Miletus, the author of a *περίοδος γῆς*, as well as of a work called 'histories' or 'genealogies.' He was a great traveller, and is now and again cited and corrected by Herodotus[1], who, in one place, indulges in a boyish fling at Hecataeus' family tree. After Hecataeus comes Pherecydes of Leros, about the time of the Persian war; he also dealt largely with myths. Fifth is Charon, of Lampsacus, who continued the researches of Hecataeus, and wrote an account of the Persian war—not mentioned by Herodotus. Sixth comes Hellanicus of Mytilene, almost a contemporary of Herodotus, sixty years of age at the outbreak of the Peloponnesian war. He was the author of the 'Priestesses of Hera of Argos,' a list of victors in the Spartan Carneia, and accounts of Persia, Phoenicia, and Egypt. Seventh on the list comes Xanthus, a contemporary of Hellanicus, a Lydian, who wrote in Ionic, and is quoted by Strabo and Dionysius of Halicarnassus.

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[1] Hdt. II. 143.

Of all these *λογόγραφοι*, the works of Hecataeus would presumably have been of paramount importance, if preserved, although it is with Hellanicus' early history of Hellas that Thucydides has most in common. As for the rest, the fragments[1] preserved to us present foolish stories of a bitch giving birth to a stump, of a glutton who ate his own wife—apparently in sleep, for he woke to find his wife's hand in his throat—of dancing horses utilised for purposes of warfare. Although in Hecataeus we see a rationalising tendency, e.g. to explain Cerberus as a great serpent inhabiting Taenarum, yet to the majority the words of Dionysius may well apply, 'they are full of local traditions, fables and tragic catastrophes (*θεατρικαὶ περιπέτειαι*). All affect the same style, concise, appropriate, devoid of rhetorical artifices, but not without its charm.'

But it is in Herodotus that we first detect a distinct advance upon his predecessors Hellanicus and Charon, the first signs of that *πραγματικὴ ἱστορία*—the practical adaptation of historical research—the development of which, although stimulated by Thucydides, was reserved for the days of the later literature of ancient times.

'Herodotus,' to quote Dionysius, 'has the advantage of Thucydides both in his choice of a subject (a *κοινὴ ἱστορία*), and in his *ἀρχή* (the Persian aggressions). Thucydides is at fault both in his selection of an *ἀρχή* (the misfortunes of Hellas) and his *τέλος* (Cynossema). In Herodotus we get relief from time to time, in Thucydides we have only *μάχη ἐπὶ μάχῃ, παρασκευὴ ἐπὶ παρασκευῇ*. Again, in the mere order of his narrative, Thucydides *χρόνοις ἀκολουθεῖ* (cp. Thuc. v. 26), whereas Herodotus follows *ταῖς περιοχαῖς τῶν πραγμάτων*.' In point of style he regards Thucydides as the more concise, though both are equally explicit (*ἐναργεῖς*); Thucydides is the more 'pathetic,' but Herodotus a better delineator of character; Thucydides is the more impressive, Herodotus the more enjoyable; Herodotus is more natural in expression, Thucydides the more skilful: in short the main distinction is that Herodotus' style is cheerful (*ἱλαρός*), Thucydides' sombre (*φοβερός*). This ancient critic, while taking no exception to the general testimony to Thucydides' accuracy and impartiality, yet sees signs of a resentful temperament (*διάθεσις πικρὰ καὶ τῇ πατρίδι τῆς φυγῆς μνησικακοῦσα*) ; for instance, all Athenian reverses he duly records with great minuteness of detail, whereas successes he dismisses with the briefest notice. His great defect lies in the handling of the material at his disposal (*τὸ οἰκονομικόν*). He is constantly interrupting his narrative, e.g. the siege of Plataea, which breaks off short at II. 78, is not continued until III. 20 ; his chronological method is peculiar to himself ; his tendency is to exaggerate trivial things and to ignore the gravity of more important matters ; e.g. contrast II. 85—95 with I. 100 ; his descriptions fluctuate between pathos and triviality ; he is inconsistent ; e.g. to the victims of a *βραχεῖα ἱππομαχία* he devotes a lengthy oration (the funeral speech of Pericles), whereas to the memory of those who fell at Pylus he pays no tribute, although that victory brought Sparta on her knees to Athens.

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[1] Partly in fragments of the authors themselves, partly in quotations, e.g. in Athenaeus.

He further credits Thucydides with the choice of an archaic and figurative style, although some regard this archaic style as appropriate to the dignity of history ; in choice of words he affects *γλῶσσαι* (obsolete expressions) and *πεποιημένα* ; his composition is severe, sententious, condensed, and figurative to a degree. He is always polishing and hammering out ; sometimes the sentence becomes one word, sometimes one word expands into a sentence ; the verbal form replaces the nominal or the nominal the verbal ; actives are interchanged with passives : singulars are confounded with plurals, feminines with masculines, neuters with either, to the great disturbance of the natural train of thought ; substantival and participial inflexions he treats either *πρὸς τὸ σημαῖνον* or *πρὸς τὸ σημαινόμενον*, connecting particles and prepositions he handles with all a poet's freedom. His alteration of persons, his interchange of tenses, as well as of the ordinary meaning of words, are apparently solecisms. He gives us 'res pro persona' and 'persona pro re,' he disturbs the sequence of thought by parentheses and by needless involutions and complications. Rhetorical figures (carried to excess by Gorgias, Polus and Licymnius) abound. His four great devices (*ὄργανα*) are: (1) *τὸ ποιητικὸν τῶν ὀνομάτων*, (2) *τὸ πολυειδὲς τῶν σχημάτων*, (3) *τὸ τραχὺ τῆς ἁρμονίας*, (4) *τὸ τάχος τῆς σημασίας.* His characteristics (*χρώματα* = features) are *τὸ στρυφνόν* (stiffness), *τὸ πυκνόν* (closeness), *τὸ αὐστηρόν* (a dry precision), *τὸ ἐμβριθές* (gravity), *τὸ δεινόν*, *τὸ φοβερόν*, and especially *τὸ παθητικόν.*

But most characteristic of him is his condensation, his endeavour to compress in brief much thought, thus leaving his reader unsatisfied, expecting more—hence obscurity results.

But in his speeches his natural power is most clearly shewn, although in spite of their originality we see a lack of artistic development: these, like his narrative, are marred by *γλῶσσαι* and *λέξεις πεποιημέναι* as well as by needless involutions of construction. He is at his best when he deviates least from common phraseology, at his worst when he allows *τὰ ξένα καὶ βεβιασμένα καὶ ἀνακόλουθα* to intrude. What motive had he for this affected style, for which we find no parallel even in Antiphon? Was it merely to outdo others (*τοῦ διαλλάσσειν*)? Yet, continues Dionysius, so long as he keeps within reasonable limits, he is simply incomparable (*οὐδὲ συγκριτικός*).

In this critique there is much that is judicious and to the point; but when Dionysius proceeds to attack the historical method of Thucydides, to analyse his vocabulary, to reconstruct his syntax, and rewrite his sentences, he then betrays his inaccuracy and incompetence. His quotations are incorrect, and his grammatical analysis is inexact; ordinary grammatical liberties, such as collective expressions, or middle uses of passive perfects, or the substitution of intransitive verbs for passive, provoke his displeasure; case uses he does not discriminate, the significance of words he fails to distinguish, and by his proposed corrections emasculates his author. The charge of inconsistency which he brings against the writer recoils upon the critic himself, when we find him reproducing in his own works the very forms of expression he condemns. All these treatises betray to a strange extent that *ἀπαιδευσία* and *βραχύτης γνώμης* which a study of Thucydides should have led him to avoid. 'The treatise of Dionysius,' says Professor Jowett, 'throws a striking light on the narrow and feeble intelligence of the Graeco-Roman rhetorician and historian of the first century B.C. and of the age for which he wrote.' Even the sober Poppo is roused into the exclamation 'pro hominem balbutientem et caecutientem!'

The style of Thucydides is essentially his own, whether in respect of diction or construction. As contrasted with Herodotus, we see at once the transition from the *λέξις εἰρομένη* to the *λέξις κατεστραμμένη* in process. The simple connected sentence of Herodotus with its poetical wealth of particles, its smooth Ionic vowel-system, gives place to a semi-periodic sentence, a subordination of parataxis to hypotaxis, which, nevertheless, instead of discarding absolutely the old coordination retains it with greater variety of features.

In the choice of words, Thucydides' extreme precision led him, like Antiphon, to select a certain number of words and phrases from the old Ionic vocabulary, and to combine with such *ὀρθοέπεια* Prodicus' use of synonyms.

Even in the order of words we see the master mind subordinating to its dictates the ordinary usage of language: e.g.

(1) the accusative precedes, emphasizing by its position[1] the principal object of the sentence, striking, as it were, the key-note to the whole: cp. III. 15, § 1 *καὶ τὴν ἐς Ἀττικὴν ἐσβολήν κ.τ.λ.*

(2) the genitive is placed before the noun on which it depends; or the objective genitive may stand between the preposition and the noun on which it depends: e.g. III. 23 *διὰ τοῦ χειμῶνος τὸ μέγεθος.*

(3) two clauses closely related, e.g. two objects of the same verb connected by a copula, are separated by some other word of importance: e.g. I. 69, § 4 *οὐ τῇ δυνάμει τινὰ ἀλλὰ τῇ μελλήσει ἀμυνόμενοι.*

(4) the 'initial' use of the dative: e.g. V. 3, § 4 *καὶ αὐτοῖς τὸ μὲν Πελοποννήσιον ἀπῆλθεν κ.τ.λ.*

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[1] Classen, Introduction lxxxi. sqq.

(5) an adverbial expression is retained until the end of the sentence, either for emphasis or connexion: e.g. I. 77, § 5 *ἡ δὲ ἡμετέρα ἀρχὴ χαλεπὴ δοκεῖ εἶναι εἰκότως· τὸ παρὸν γὰρ ἀεὶ βαρὺ τοῖς πολεμίοις*: so also an adjective, e.g. I. 16, § 1 *ἀξιόλογον*, the *εἰ μή* clause being parenthetical.

(6) a logical connexion supersedes the grammatical: e.g. III. 39, § 2 *μετὰ τῶν πολεμιωτάτων ἡμᾶς στάντες διαφθεῖραι*, or, vice versa, the grammatical supersedes the logical, e.g. I. 35, § 4 *ἦν οὐ δίκαιον κ.τ.λ.*

To meet the requirements of his *τάχος τῆς σημασίας*, observe how Thucydides uses enallage of moods or tenses, coordination of different cases, clauses, and constructions, as with the construction *πρὸς τὸ σημαινόμενον.* As compared with Antiphon, whose style he is held most closely to reflect, both are cited as masters of the *αὐστηρὸς χαρακτήρ*, or *αὐστηρὰ ἁρμονία*, i.e. 'a clear and definite mode of expressing a clear and definite conception[1]'—a style all the more vigorous from its very freshness and power, although wanting in the fluency which results from practice. Both are remarkable for *ἀκριβολογία*, accuracy of expression; witness the distinction of *κριταί* from *δοξασταί*, of *γνωρισταί* from *δικασταί* (Ant. Herod. § 94), of *ἀπόστασις* from *ἐπανάστασις* (III. 39, § 2), the analysis of *ἔλεος* and *ἐπιείκεια* (III. 40, § 3). In both the tendency to *λέξις ἀντικειμένη* is strong; e.g. in the free use of sentences connected by *μέν...δέ, καί...καί, τε...καί, ἤ...ἤ.* Both prefer a consecutive form of sentence, copulative, disjunctive, or adversative, to a combination of principal and subordinate clauses. In Antiphon especially symmetry (*σύνθεσις ἐναρμόνιος*) is the leading feature of many sentences; although the use of this device frequently results in the sacrifice of coherence of thought to mere paronomasia or parechesis: cf. Ant. Her. § 91 *ἀπολῦσαι...ἀπολέσαι*, with Thuc. IV. 61 *εὐπρεπῶς ἄδικοι... εὐλόγως ἄπρακτοι.* The rhetor Caecilius credits Antiphon with freer use of figures of speech than of figures of thought, the latter being, in his judgment, of more rare occurrence, and unpremeditated even when they do occur. Such figures of thought display themselves in climax, aposiopesis, *ἀπορία, μετά-*

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[1] Müller's Lit. of Greece, II. 108.

νοια, ἀνάκλασις. But such display of feeling ill accords with the self-contained style of Antiphon or Thucydides: in the latter we have only one instance of a rhetorical burst of feeling, *πῶς οὐ δεινὰ εἴργασθε*, III. 66, § 2.

Thucydides makes free use of the descending and ascending period alike: in the one, the result is placed first in the sentence, the cause or motive being expressed by causal sentences, circumstantial participles, prepositional constructions, or coordinations of the loosest kind: in the other the process is reversed: cf. Thuc. I. 1 *Θουκυδίδης ξυνέγραψε* with I. 2 *τῆς γὰρ ἐμπορίας κ.τ.λ.* Such a style is difficult to follow, and may be simplified either by adopting Dionysius' suggestion of transferring the subordinate clauses from the middle of the sentence to the end, thus forming an appendix, or by resolving the continuous sentence into separate short clauses: but the one expedient destroys the vigour of the sentence, the other disturbs the unity of the thought.

Antiphon differs from Thucydides:

(1) in collocation of particles: *οὗ...ἐνταυθοῖ, καί πού τε, ὅμως μέντοι γε, αὐτίκα* (exempli gratia), *ἦ καὶ πάνυ τοι, τοῦτο μέν...τοῦτο δέ.*

(2) in words: *βλάβος, μερίς, φάρμακον* (metaphorical), *βαρυδαιμονία, καταδοχθείς, ἐπίθεσις, εἰκότερον, διαγνώμων* (adj.), *ἀναποκρίτως, ἐπίδοξος.*

(3) in inflexions: e.g. *οἴδαμεν, ἔφησε.*

(4) in constructions: *ὅπως ἄν* with optative, I. § 17. *ὡς* for *ὥστε*, I. § 28, Her. § 63. *οὐ πρότερον...ἢ ποιήσωνται*, Tetral. A. *α.* § 2. *οἷόν τε ἦν αὐτῇ σωθῆναι*, I. § 8. *ἀρκοῦσά ἐστι* (for *ἀρκεῖ*) unless we treat *ἀρκοῦσα* as purely adjectival. See Thuc. III. 44, § 2.

Antiphon agrees with Thucydides:

(1) in construction: e.g. of *ἐνθυμεῖσθαι* with genitive, *διαχρήσασθαι* with accus., *ἐπεξιέναι* with accus. (Ant. I. § 11).

(2) in straining the dative: e.g. *τούτῳ τῷ λόγῳ διισχυρίζεται*, Her. § 32. *οὐ τῷ φεύγειν ἄν*, Her. § 8.

(3) in modal enallages: e.g. Ant. I. § 4 *ἔλθῃ...ποιήσεται.*

Tetral. Γ. α. § 4 εἰ διώκοιμεν...ἑξόμεν. Tetral. A. α. § 10 εἶεν ἄν... εἰ ἐλέγχονται.

(4) in false coordination: e.g. κακοῦργος ἀπέφυγον...ἀλλ' οὐ τοῦ φόνου τὴν δίκην, Her. § 16. ἀπέκτειναν τὸν μηνυτὴν οὔτε τῆς πόλεως ψηφισαμένης οὔτε αὐτόχειρα ὄντα, Her. § 47.

(5) in the use of ἐν ᾧ (realistic) without ἄν, cf. Her. § 43.
„ „ of ἐν ᾧ μή, Her. § 28.
„ „ of ὅπου ὁπότε, ὅς adversative, and ὃ δέ introductory.

(6) in forcing the use of the epexegetic infinitive: e.g. αἴτιος ᾖ πεμφθῆναι ἄγγελον, Her. § 23.

(7) in special phrases: ἐπιφέρειν αἰτίαν, Her. § 38. αἴσθησιν ποιεῖν (παρέχειν Th.). ἐν ἐλπίδι εἶναι, Tetral. A. γ. § 6. τὸ θυμούμενον τῆς γνώμης...κ.τ.λ.

Professor Jebb holds the cardinal points of distinction between Thucydides and Antiphon to be that,

(1) Thucydides' tendency is to a more pregnant brevity.

(2) he affects, with a view to emphasis, peculiar arrangement of words.

(3) he comprises within the compass of a single sentence a greater number of clauses, in order to present in one view the complex thought.

See Jebb, Attic Orators, I. 18—44.

Yet, amidst all these 'terrible shadows' of Thucydides, we catch now and again a glimpse of sunlight flitting across the page. The lion has his gentler moods[1]. The legend of Tereus (II. 29) and the story of Harmodius and Aristogeiton (VI. 54—57) are striking instances of his lighter style of narrative; while in the speech of the Plataeans (III. 53—59) he has left us an admirable example of simple and pathetic oratory.

Some indeed, and those not a few, would claim for the speeches the place of honour. But, well as they may serve the purpose of emphasizing any serious political conjuncture, admirably as they reflect the ἦθος τοῦ λέγοντος, it can hardly be said that in these rhetorical efforts Thucydides is seen at his best. Those however who look for clearness of argument, nervous strength of diction, or incisive power of retort, will find all these and something more—they will find 'writ large' the lesson of democratic brutality, of oligarchic mala fides, of diplomatic shiftiness and over-reaching astuteness. From more than one passage will they realise for themselves the true relation of the subject allies to the *τύραννος πόλις* to whom nothing was just that was not expedient, nothing unreasonable that served its end[1].

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[1] ἐγέλασεν ὁ λέων.

The credibility of Thucydides has of late years been much questioned, e.g. in his account of the Peisistratids[2], the revolution of the Four Hundred[3], the Lesbian revolt[4], the Corcyraean civil war[5], and the assessment of Thera and Melos[6]. His account of the Plataean siege[7] has been condemned as inconsistent and unintelligible, on questions of topography and chronology he is alleged to be at fault, and furthermore is condemned as controverting the evidence of inscriptions. Kirchhoff indeed contends that one particular inscription[8] points to no less than thirty-one variations between the record of the stone and Bekker's text of Thucydides; on what slender ground, may be realised by reference to Jowett's Thucydides, vol. II. p. 311.

In deciding the question of the historian's credibility, due allowance must be made for his sources of information[9]. Of his veracity and strict impartiality small doubt remains. Whatever his demerits as a historian, whether in omission or exaggeration, or in lacking sense of due proportion, his supremacy as a writer remains unchallenged.

[1] VI. 85.

[2] VI. 54—57, and Aristotle (?) Ἀθ. Πολ. 18.

[3] VIII. 67 sqq.

[4] III. 2 sqq.

[5] III. 70 sqq.

[6] II. 8, III. 91.

[7] II. 75 sqq., III. 20 sqq.

[8] V. 47.

[9] Holm, Hist. Gr. II. 461.

ABBREVIATIONS.

The letters A, B, C, E, F, G, M refer to the MSS. as enumerated in Introduction p. ix.

J. represents the Junta edition of 1526.
A. J. P. = American Journal of Philology.
Bad. = Badham.
Bek. = Bekker.
Böh. = Böhme.
Cl. = Classen.
Cob. = Cobet.
Dobr. = Dobree.
Duk. = Duker.
Göll. = Göller.
Her. = van Herwerden.
Hud. = Hude.
Krüg. = Krüger.
Madv. = Madvig.
Mein. = Meineke.
Nab. = Naber.
Popp. = Poppo.
Rauch. = Rauchenstein.
R. S. = Shilleto.
St. = Stahl.
Valckn. = Valckenär.

ΘΟΥΚΥΔΙΔΟΥ ΞΥΓΓΡΑΦΗΣ Γ.

I. ΤΟΥ δ' ἐπιγιγνομένου θέρους Πελοποννήσιοι B.C.
καὶ οἱ ξύμμαχοι ἅμα τῷ σίτῳ ἀκμάζοντι ἐστράτευσαν 428
ἐς τὴν Ἀττικήν· ἡγεῖτο δὲ αὐτῶν Ἀρχίδαμος ὁ Ζευξιδάμου
Λακεδαιμονίων βασιλεύς. καὶ ἐγκαθεζόμενοι
ἐδῄουν τὴν γῆν· καὶ προσβολαί, ὥσπερ εἰώθεσαν,
ἐγίγνοντο τῶν Ἀθηναίων ἱππέων ὅπῃ παρείκοι, καὶ
τὸν πλεῖστον ὅμιλον τῶν ψιλῶν εἶργον τὸ μὴ προεξιόντας
τῶν ὅπλων τὰ ἐγγὺς τῆς πόλεως κακουργεῖν.
ἐμμείναντες δὲ χρόνον οὗ εἶχον τὰ σιτία ἀνεχώρησαν 2
καὶ διελύθησαν κατὰ πόλεις.

II. Μετὰ δὲ τὴν ἐσβολὴν τῶν Πελοποννησίων
εὐθὺς Λέσβος πλὴν Μηθύμνης ἀπέστη ἀπ' Ἀθηναίων,
βουληθέντες μὲν καὶ πρὸ τοῦ πολέμου, ἀλλ' οἱ Λακεδαιμόνιοι
οὐ προσεδέξαντο, ἀναγκασθέντες δὲ καὶ ταύτην
τὴν ἀπόστασιν πρότερον ἢ διενοοῦντο ποιήσασθαι.
τῶν τε γὰρ λιμένων τὴν χῶσιν καὶ τειχῶν οἰκοδόμησιν 2
καὶ νεῶν ποίησιν ἐπέμενον τελεσθῆναι, καὶ ὅσα ἐκ τοῦ

Chap. I. § 1. *οἱ Πελοπ.* Herbst.—*εἶργον διά* C, perhaps, Hude suggests, from corruption of *δι' αὐτὸ μή* into *διὰ τὸ μή* resulting in omission of *διά*; cf. IV. 55 § 4. With the exception of VI. 1 § 2 there is no other example in Thuc. of *εἴργειν* followed by *τὸ μή* with infinitive (Hude, Comm. Crit. p. 1). *διὰ τό* G, either a gloss, or an attempt to explain accusative, or a confusion with *τοῦ μή*.

§ 2. *ὅσου* Nab. *ὅτου* Kr.

Πόντου ἔδει ἀφικέσθαι, τοξότας τε καὶ σῖτον, καὶ ἃ
3 μεταπεμπόμενοι ἦσαν. Τενέδιοι γὰρ ὄντες αὐτοῖς διάφοροι
καὶ Μηθυμναῖοι, καὶ αὐτῶν Μυτιληναίων ἰδίᾳ
ἄνδρες κατὰ στάσιν, πρόξενοι Ἀθηναίων, μηνυταὶ γίγνονται
τοῖς Ἀθηναίοις ὅτι ξυνοικίζουσί τε τὴν Λέσβον
ἐς τὴν Μυτιλήνην βίᾳ, καὶ τὴν παρασκευὴν ἅπασαν
μετὰ Λακεδαιμονίων καὶ Βοιωτῶν ξυγγενῶν ὄντων ἐπὶ
ἀποστάσει ἐπείγονται· καὶ εἰ μή τις προκαταλήψεται
ἤδη, στερήσεσθαι αὐτοὺς Λέσβου. III. οἱ δ' Ἀθηναῖοι
(ἦσαν γὰρ τεταλαιπωρημένοι ὑπό τε τῆς νόσου καὶ τοῦ
πολέμου ἄρτι καθισταμένου καὶ ἀκμάζοντος) μέγα μὲν
ἔργον ἡγοῦντο εἶναι Λέσβον προσπολεμώσασθαι ναυτικὸν
ἔχουσαν καὶ δύναμιν ἀκέραιον, καὶ οὐκ ἀπεδέχοντο
πρῶτον τὰς κατηγορίας, μεῖζον μέρος νέμοντες τῷ μὴ
βούλεσθαι ἀληθῆ εἶναι· ἐπειδὴ μέντοι καὶ πέμψαντες
πρέσβεις οὐκ ἔπειθον τοὺς Μυτιληναίους τήν τε ξυνοίκισιν
καὶ τὴν παρασκευὴν διαλύειν, δείσαντες προκαταλαβεῖν
2 ἐβούλοντο. καὶ πέμπουσιν ἐξαπιναίως
τεσσαράκοντα ναῦς αἳ ἔτυχον περὶ Πελοπόννησον
παρεσκευασμέναι πλεῖν· Κλεϊππίδης δὲ ὁ Δεινίου
3 τρίτος αὐτὸς ἐστρατήγει. ἐσηγγέλθη γὰρ αὐτοῖς ὡς
εἴη Ἀπόλλωνος Μαλόεντος ἔξω τῆς πόλεως ἑορτή, ἐν
ᾗ πανδημεὶ Μυτιληναῖοι ἑορτάζουσι, καὶ ἐλπίδα εἶναι
ἐπειχθέντας ἐπιπεσεῖν ἄφνω· καὶ ἢν μὲν ξυμβῇ ἡ
πεῖρα,—εἰ δὲ μή, Μυτιληναίοις εἰπεῖν ναῦς τε παρα-

II. § 2. μεταπεπεμμένοι Cob.; cf. II. 78 § 3 and Cob. V. L. 253.

III. § 1. τὸ πρῶτον G. § 2. Κλεινιππίδης, Diod. Sic. XII. 55.

§ 3. αὐτοῖς om. F.—εἶναι om. E.—Badham (Mnem. VIII. 123) fills in a large lacuna; Cobet 'leniore remedio' supplies one line of MS. after ἄφνω, 'καὶ τὴν πόλιν ἐρῆμον οὖσαν καταλαβεῖν.'—Bad. obtains construction for εἰπεῖν by supplying προσετάχθη οὖν αὐτοῖς. St. Cl. Her. retain text.—ἡ πεῖρα del. Kr.

δοῦναι καὶ τείχη καθελεῖν, μὴ πειθομένων δὲ πολεμεῖν.
καὶ αἱ μὲν νῆες ᾤχοντο· τὰς δὲ τῶν Μυτιληναίων δέκα 4
τριήρεις, αἳ ἔτυχον βοηθοὶ παρὰ σφᾶς κατὰ τὸ ξυμμαχικὸν
παροῦσαι, κατέσχον οἱ Ἀθηναῖοι καὶ τοὺς ἄνδρας
ἐξ αὐτῶν ἐς φυλακὴν ἐποιήσαντο. τοῖς δὲ Μυτιληναίοις 5
ἀνὴρ ἐκ τῶν Ἀθηνῶν διαβὰς ἐς Εὔβοιαν καὶ πεζῇ ἐπὶ
Γεραιστὸν ἐλθών, ὁλκάδος ἀναγομένης ἐπιτυχών, πλῷ
χρησάμενος καὶ τριταῖος ἐκ τῶν Ἀθηνῶν ἐς Μυτιλήνην
ἀφικόμενος ἀγγέλλει τὸν ἐπίπλουν. οἱ δὲ οὔτε ἐς τὸν 6
Μαλόεντα ἐξῆλθον, τά τε ἄλλα τῶν τειχῶν καὶ λιμένων
πέρι τὰ ἡμιτέλεστα φραξάμενοι ἐφύλασσον. IV. καὶ
οἱ Ἀθηναῖοι οὐ πολὺ ὕστερον καταπλεύσαντες ὡς ἑώρων,
ἀπήγγειλαν μὲν οἱ στρατηγοὶ τὰ ἐπεσταλμένα, οὐκ
ἐσακουόντων δὲ τῶν Μυτιληναίων ἐς πόλεμον καθίσταντο.
ἀπαράσκευοι δὲ οἱ Μυτιληναῖοι καὶ ἐξαίφνης 2
ἀναγκασθέντες πολεμεῖν, ἔκπλουν μέν τινα ἐποιήσαντο
τῶν νεῶν ὡς ἐπὶ ναυμαχίᾳ ὀλίγον πρὸ τοῦ λιμένος,
ἔπειτα καταδιωχθέντες ὑπὸ τῶν Ἀττικῶν νεῶν λόγους
ἤδη προσέφερον τοῖς στρατηγοῖς, βουλόμενοι τὰς ναῦς
τὸ παραυτίκα, εἰ δύναιντο, ὁμολογίᾳ τινὶ ἐπιεικεῖ ἀποπέμψασθαι.
καὶ οἱ στρατηγοὶ τῶν Ἀθηναίων ἀπεδέξαντο 3
καὶ αὐτοὶ φοβούμενοι μὴ οὐχ ἱκανοὶ ὦσι Λέσβῳ
πάσῃ πολεμεῖν. καὶ ἀνοκωχὴν ποιησάμενοι πέμπουσιν 4

§ 4. *παρὰ σφᾶς* del. Kr.

§ 6. *περί* vulg. corr. Meineke, but suggests *περίξ* (Hermes III. 351), Haase, Luc. Th. 48, *πέρι.—ἐφυλάσσοντο* Steup, Her. The latter, in Mnemos. I. 80, rewrites '*τά τε ἄλλα, τῶν τειχῶν καὶ λιμένων μέρη τὰ ἡμιτέλεστα φραξάμενοι, ἐφυλάσσοντο.*'

IV. § 1. *πολλῷ* BG.—*ἐφώρμουν* Nab.—*οἱ στρατηγοί* del. Cob. 'the relations of *μέν—δέ* point to an adscript.'

§ 2. *ναυμαχίαν* G.—*ἀποτρίψασθαι* Her. needlessly.

§ 4. *ἀνακωχήν* MSS., but see Her. Stud. 124.

ἐς τὰς Ἀθήνας οἱ Μυτιληναῖοι τῶν τε διαβαλλόντων
ἕνα, ᾧ μετέμελεν ἤδη, καὶ ἄλλους, εἴ πως πείσειαν τὰς
5 ναῦς ἀπελθεῖν ὡς σφῶν οὐδὲν νεωτεριούντων. ἐν τούτῳ
δὲ ἀποστέλλουσι καὶ ἐς τὴν Λακεδαίμονα πρέσβεις
τριήρει, λαθόντες τὸ τῶν Ἀθηναίων ναυτικόν, οἳ ὥρμουν
ἐν τῇ Μαλέᾳ, πρὸς βορέαν τῆς πόλεως· οὐ γὰρ ἐπίστευον
6 τοῖς ἀπὸ τῶν Ἀθηναίων προχωρήσειν. καὶ οἱ μὲν ἐς
τὴν Λακεδαίμονα ταλαιπώρως διὰ τοῦ πελάγους κομισθέντες
αὐτοῖς ἔπρασσον ὅπως τις βοήθεια ἥξει. V. οἱ
δ᾽ ἐκ τῶν Ἀθηνῶν πρέσβεις ὡς οὐδὲν ἦλθον πράξαντες,
ἐς πόλεμον καθίσταντο οἱ Μυτιληναῖοι καὶ ἡ ἄλλη
Λέσβος πλὴν Μηθύμνης· οὗτοι δὲ τοῖς Ἀθηναίοις
ἐβεβοηθήκεσαν, καὶ Ἴμβριοι καὶ Λήμνιοι καὶ τῶν
2 ἄλλων ὀλίγοι τινὲς ξυμμάχων. καὶ ἔξοδον μέν τινα
πανδημεὶ ἐποιήσαντο οἱ Μυτιληναῖοι ἐπὶ τὸ τῶν Ἀθηναίων
στρατόπεδον, καὶ μάχη ἐγένετο, ἐν ᾗ οὐκ ἔλασσον
ἔχοντες οἱ Μυτιληναῖοι οὔτε ἐπηυλίσαντο οὔτε ἐπίστευσαν
3 σφίσιν αὐτοῖς, ἀλλ᾽ ἀνεχώρησαν· ἔπειτα οἱ μὲν
ἡσύχαζον, ἐκ Πελοποννήσου καὶ μετ᾽ ἄλλης παρασκευῆς
4 βουλόμενοι, εἰ προσγένοιτό τι, κινδυνεύειν (καὶ γὰρ
αὐτοῖς Μελέας Λάκων ἀφικνεῖται καὶ Ἑρμαιώνδας
Θηβαῖος, οἳ προαπεστάλησαν μὲν τῆς ἀποστάσεως,
φθάσαι δὲ οὐ δυνάμενοι τὸν τῶν Ἀθηναίων ἐπίπλουν
κρύφα μετὰ τὴν μάχην ὕστερον ἐσπλέουσι τριήρει, καὶ
παρῄνουν πέμπειν τριήρη ἄλλην καὶ πρέσβεις μεθ᾽
ἑαυτῶν· καὶ ἐκπέμπουσιν). VI. οἱ δὲ Ἀθηναῖοι πολὺ

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§ 5. *ἐν ταὐτῷ* Nab.—*ἐν τῇ Μαλέᾳ* del. Her.—*Ἀθηνῶν* Bekk. ed. 1832: apparently treating *τοῖς* as masculine.

V. § 2. *σχόντες* Cob. Her.—*ἐπιηυλίσαντο* C pr. man.

§ 3. *προσγίγνοιτο* C.

§ 4. *μετὰ τὴν μάχην* del. Her.—*ἐκπέμπειν* N.

ἐπιρρωσθέντες διὰ τὴν τῶν Μυτιληναίων ἡσυχίαν ξυμμάχους
τε προσεκάλουν, οἳ πολὺ θᾶσσον παρῆσαν
ὁρῶντες οὐδὲν ἰσχυρὸν ἀπὸ τῶν Λεσβίων, καὶ περιορμισάμενοι
τὸ πρὸς νότον τῆς πόλεως ἐτείχισαν στρατόπεδα
δύο ἑκατέρωθεν τῆς πόλεως, καὶ τοὺς ἐφόρμους ἐπ'
ἀμφοτέροις τοῖς λιμέσιν ἐποιοῦντο. καὶ τῆς μὲν θαλάσσης 2
εἶργον μὴ χρῆσθαι τοὺς Μυτιληναίους, τῆς δὲ γῆς
τῆς μὲν ἄλλης ἐκράτουν οἱ Μυτιληναῖοι καὶ οἱ ἄλλοι
Λέσβιοι προσβεβοηθηκότες ἤδη, τὸ δὲ περὶ τὰ στρατόπεδα
οὐ πολὺ κατεῖχον οἱ Ἀθηναῖοι, ναύσταθμον δὲ
μᾶλλον ἦν αὐτοῖς πλοίων καὶ ἀγορᾶς ἡ Μαλέα. καὶ
τὰ μὲν περὶ Μυτιλήνην οὕτως ἐπολεμεῖτο.

VII. Κατὰ δὲ τὸν αὐτὸν χρόνον τοῦ θέρους τούτου
Ἀθηναῖοι καὶ ἐς Πελοπόννησον ναῦς ἀπέστειλαν τριάκοντα
καὶ Ἀσώπιον τὸν Φορμίωνος στρατηγόν, κελευσάντων
Ἀκαρνάνων τῶν Φορμίωνός τινα σφίσι πέμψαι
ἢ υἱὸν ἢ ξυγγενῆ ἄρχοντα. καὶ παραπλέουσαι αἱ νῆες 2
τῆς Λακωνικῆς τὰ ἐπιθαλάσσια χωρία ἐπόρθησαν.
ἔπειτα τὰς μὲν πλείους ἀποπέμπει τῶν νεῶν πάλιν ἐπ' 3
οἴκου ὁ Ἀσώπιος, αὐτὸς δ' ἔχων δώδεκα ἀφικνεῖται ἐς
Ναύπακτον, καὶ ὕστερον Ἀκαρνᾶνας ἀναστήσας πανδημεὶ 4
στρατεύει ἐπ' Οἰνιάδας, καὶ ταῖς τε ναυσὶ κατὰ
τὸν Ἀχελῷον ἔπλευσε καὶ ὁ κατὰ γῆν στρατὸς ἐδῄου
τὴν χώραν. ὡς δ' οὐ προσεχώρουν, τὸν μὲν πεζὸν 5
ἀφίησιν, αὐτὸς δὲ πλεύσας ἐς Λευκάδα καὶ ἀπόβασιν ἐς
Νήρικον ποιησάμενος ἀναχωρῶν διαφθείρεται αὐτός τε

VI. § 1. τῆς πόλεως del. Cob. (Mnem. VIII. 124).

§ 2. προβεβοηθηκότες Hud.—ἀγορά Kr. Her.

VII. § 1. περὶ Πελοπ. Her. from G assuming loss of περί from πελ.

§ 2. περιπλέουσαι Her. Stud. 38.

§ 4. ἀνὰ τὸν Ἀχ. Cob. Her.—ἐδῄουν G.

καὶ τῆς στρατιᾶς τι μέρος ὑπὸ τῶν αὐτόθεν τε ξυμβοη-
6 θησάντων καὶ φρουρῶν τινῶν ὀλίγων. καὶ ὕστερον
ὑποσπόνδους τοὺς νεκροὺς ἀποπλεύσαντες οἱ Ἀθηναῖοι
παρὰ τῶν Λευκαδίων ἐκομίσαντο.

VIII. Οἱ δὲ ἐπὶ τῆς πρώτης νεὼς ἐκπεμφθέντες Μυτιληναίων πρέσβεις, ὡς αὐτοῖς οἱ Λακεδαιμόνιοι εἶπον Ὀλυμπίαζε παρεῖναι, ὅπως καὶ οἱ ἄλλοι ξύμμαχοι ἀκούσαντες βουλεύσωνται, ἀφικνοῦνται ἐς τὴν Ὀλυμπίαν· ἦν δὲ Ὀλυμπιὰς ᾗ Δωριεὺς Ῥόδιος τὸ δεύτερον ἐνίκα. καὶ ἐπειδὴ μετὰ τὴν ἑορτὴν κατέστησαν ἐς λόγους, εἶπον τοιάδε.

IX. "ΤΟ μὲν καθεστὸς τοῖς Ἕλλησι νόμιμον, ὦ
"ἄνδρες Λακεδαιμόνιοι καὶ ξύμμαχοι, ἴσμεν· τοὺς γὰρ
"ἀφισταμένους ἐν τοῖς πολέμοις καὶ ξυμμαχίαν τὴν
"πρὶν ἀπολείποντας οἱ δεξάμενοι, καθ' ὅσον μὲν ὠφε-
"λοῦνται, ἐν ἡδονῇ ἔχουσι, νομίζοντες δὲ εἶναι προδότας
2 "τῶν πρὸ τοῦ φίλων χείρους ἡγοῦνται. καὶ οὐκ ἄδικος
"αὕτη ἡ ἀξίωσίς ἐστιν, εἰ τύχοιεν πρὸς ἀλλήλους οἵ τε
"ἀφιστάμενοι καὶ ἀφ' ὧν διακρίνοιντο ἴσοι μὲν τῇ
"γνώμῃ ὄντες καὶ εὐνοίᾳ, ἀντίπαλοι δὲ τῇ παρασκευῇ
"καὶ δυνάμει, πρόφασίς τε ἐπιεικὴς μηδεμία ὑπάρχοι
3 "τῆς ἀποστάσεως· ὃ ἡμῖν καὶ Ἀθηναίοις οὐκ ἦν. μηδέ
"τῳ χείρους δόξωμεν εἶναι εἰ ἐν τῇ εἰρήνῃ τιμώμενοι
"ὑπ' αὐτῶν ἐν τοῖς δεινοῖς ἀφιστάμεθα. X. περὶ γὰρ
"τοῦ δικαίου καὶ ἀρετῆς πρῶτον ἄλλως τε καὶ ξυμ-

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§ 5. *αὐτόθι* G.

VIII. *παριέναι* Cob.—*βουλεύσονται* Cob. N. L. 702.—*ὁ ῥόδιος* B.—*τάδε* G.

IX. § 1. *καθεστώς* Her. Stud. 123, but the Attic form is *-ος*, cf. Soph. O. T. 633, Thuc. IV. 10.—*ἄνδρες* del. Cob. om. CG.—*πολεμίοις* AF.

§ 2. *οἱ ἀφ' ὧν* Nab.—*ἐπινοίᾳ* Hud.—*μὴ δὲ μία* C.—*καὶ ἡμῖν καί* C.

“ μαχίας δεόμενοι τοὺς λόγους ποιησόμεθα, εἰδότες οὔτε
“ φιλίαν ἰδιώταις βέβαιον γιγνομένην οὔτε κοινωνίαν
“ πόλεσιν ἐς οὐδέν, εἰ μὴ μετ’ ἀρετῆς δοκούσης ἐς ἀλλήλους
“ γίγνοιντο καὶ τἆλλα ὁμοιότροποι [εἶεν]· ἐν γὰρ
“ τῷ διαλλάσσοντι τῆς γνώμης καὶ αἱ διαφοραὶ τῶν
“ ἔργων καθίστανται. ἡμῖν δὲ καὶ Ἀθηναίοις ξυμμαχία 2
“ ἐγένετο πρῶτον ἀπολιπόντων μὲν ὑμῶν ἐκ τοῦ Μηδικοῦ
“ πολέμου, παραμεινάντων δὲ ἐκείνων πρὸς τὰ ὑπόλοιπα
“ τῶν ἔργων. ξύμμαχοι μέντοι ἐγενόμεθα οὐκ ἐπὶ καταδουλώσει 3
“ τῶν Ἑλλήνων Ἀθηναίοις, ἀλλ’ ἐπ’ ἐλευθερώσει
“ ἀπὸ τοῦ Μήδου τοῖς Ἕλλησι. καὶ μέχρι μὲν 4
“ ἀπὸ τοῦ ἴσου ἡγοῦντο, προθύμως εἱπόμεθα· ἐπειδὴ δὲ
“ ἑωρῶμεν αὐτοὺς τὴν μὲν τοῦ Μήδου ἔχθραν ἀνιέντας,
“ τὴν δὲ τῶν ξυμμάχων δούλωσιν ἐπαγομένους, οὐκ
“ ἀδεεῖς ἔτι ἦμεν. ἀδύνατοι δὲ ὄντες καθ’ ἓν γενόμενοι 5
“ διὰ πολυψηφίαν ἀμύνεσθαι οἱ ξύμμαχοι ἐδουλώθησαν
“ πλὴν ἡμῶν καὶ Χίων· ἡμεῖς δὲ αὐτόνομοι δὴ ὄντες καὶ
“ ἐλεύθεροι τῷ ὀνόματι ξυνεστρατεύσαμεν. καὶ πιστοὺς 6
“ οὐκέτι εἴχομεν ἡγεμόνας Ἀθηναίους, παραδείγμασι
“ τοῖς προγιγνομένοις χρώμενοι· οὐ γὰρ εἰκὸς ἦν αὐτοὺς
“ οὓς μὲν μεθ’ ἡμῶν ἐνσπόνδους ἐποιήσαντο καταστρέψασθαι,
“ τοὺς δὲ ὑπολοίπους, εἴ ποτε ἄρα ἐδυνήθησαν,
“ μὴ δρᾶσαι τοῦτο. XI. καὶ εἰ μὲν αὐτόνομοι ἔτι ἦμεν
“ ἅπαντες, βεβαιότεροι ἂν ἡμῖν ἦσαν μηδὲν νεωτεριεῖν·

X. § 1. δοκήσεως Her. (Stud. 38).—ὁμοιότροποι εἶεν Bekk. Popp. cet. Has εἶεν crept in by dittography? cf. 44 § 2.

§ 2. ἀπελθόντων Cob. but cf. Dio Cass. XXXVII. 40.

§ 3. ἀλλ’...Ἕλλησι G om. man. pr.

§ 4. ἐπειγομένους Bekk. Haas. Her.—καθ’ ἕν, vid. Haa. Luc. 30, on double meaning ‘separatim aut coniunctim.’—τῷ ὀνόματι del. Her.

§ 6. δυνηθεῖεν Kr. from Dobree’s δυνηθείησαν. Class. St. Böh. retain vulgate.

“ὑποχειρίους δὲ ἔχοντες τοὺς πλείους, ἡμῖν δὲ ἀπὸ τοῦ
“ἴσου ὁμιλοῦντες, χαλεπώτερον εἰκότως ἔμελλον οἴσειν
“καὶ πρὸς τὸ πλεῖον ἤδη εἶκον τοῦ ἡμετέρου ἔτι μόνου
“ἀντισουμένου, ἄλλως τε καὶ ὅσῳ δυνατώτεροι αὐτοὶ
“αὐτῶν ἐγίγνοντο καὶ ἡμεῖς ἐρημότεροι. τὸ δὲ ἀντί-
“παλον δέος μόνον πιστὸν ἐς ξυμμαχίαν· ὁ γὰρ παρα-
“βαίνειν τι βουλόμενος τῷ μὴ προέχων ἂν ἐπελθεῖν
2 “ἀποτρέπεται. αὐτόνομοί τε ἐλείφθημεν οὐ δι’ ἄλλο
“τι ἢ ὅσον αὐτοῖς ἐς τὴν ἀρχὴν εὐπρεπείᾳ τε λόγου καὶ
“γνώμης μᾶλλον ἐφόδῳ ἢ ἰσχύος τὰ πράγματα ἐφαίνετο
3 “καταληπτά. ἅμα μὲν γὰρ μαρτυρίῳ ἐχρῶντο μὴ ἂν
“τούς γε ἰσοψήφους ἄκοντας, εἰ μή τι ἠδίκουν οἷς
“ἐπῇσαν, ξυστρατεύειν· ἐν τῷ αὐτῷ δὲ καὶ τὰ κράτιστα
“ἐπί τε τοὺς ὑποδεεστέρους πρώτους ξυνεπῆγον καὶ τὰ
“τελευταῖα λιπόντες τοῦ ἄλλου περιῃρημένου ἀσθε-
“νέστερα ἔμελλον ἕξειν. εἰ δὲ ἀφ’ ἡμῶν ἤρξαντο,
“ἐχόντων ἔτι τῶν πάντων αὐτῶν τε ἰσχὺν καὶ πρὸς ὅ τι
4 “χρὴ στῆναι, οὐκ ἂν ὁμοίως ἐχειρώσαντο. τό τε ναυ-
“τικὸν ἡμῶν παρεῖχέ τινα φόβον μή ποτε καθ’ ἓν γενό-
“μενον ἢ ὑμῖν ἢ ἄλλῳ τῳ προσθέμενον κίνδυνον σφίσι
5 “παράσχῃ. τὰ δὲ καὶ ἀπὸ θεραπείας τοῦ τε κοινοῦ
“αὐτῶν καὶ τῶν ἀεὶ προεστώτων περιεγιγνόμεθα. οὐ
“μέντοι ἐπὶ πολύ γ’ ἂν ἐδοκοῦμεν δυνηθῆναι, εἰ μὴ ὁ
“πόλεμος ὅδε κατέστη, παραδείγμασι χρώμενοι τοῖς ἐς
“τοὺς ἄλλους. XII. τίς οὖν αὕτη ἡ φιλία ἐγίγνετο
“ἢ ἐλευθερία πιστή, ἐν ᾗ παρὰ γνώμην ἀλλήλους ὑπε-

XI. § 1. *καί* (before *πρὸς τὸ πλεῖον*) del. Dob. Adv. I. 7.—*τῷ μὴ προέχειν ἂν ἐπελθών* Nab.

§ 3. *ἑκόντας* Cob.—*τελευταῖα* Her. St. Kr. omit *τά*. Herbst defends (Philol. for 1860, 342 sqq.).

XII. § 1. Cf. Dio. Hal. 401. 39 *τίς οὖν ἡ τοιαύτη φιλία καὶ πίστις*; *πιστή* del. Cob.—*ἀλλήλοις* ABF.—*ὑπηρχόμεθα* Cob. Ha. Her.—

“δεχόμεθα, καὶ οἱ μὲν ἡμᾶς ἐν τῷ πολέμῳ δεδιότες
“ἐθεράπευον, ἡμεῖς δὲ ἐκείνους ἐν τῇ ἡσυχίᾳ τὸ αὐτὸ
“ἐποιοῦμεν· ὅ τε τοῖς ἄλλοις μάλιστα εὔνοια πίστιν
“βεβαιοῖ, ἡμῖν τοῦτο [ὁ] φόβος ἐχυρὸν παρεῖχε, δέει τε
“τὸ πλέον ἢ φιλίᾳ κατεχόμενοι ξύμμαχοι ἦμεν· καὶ
“ὁποτέροις θᾶσσον παράσχοι ἀσφάλεια θάρσος, οὗτοι
“πρότεροί τι καὶ παραβήσεσθαι ἔμελλον. ὥστε εἴ τῳ 2
“δοκοῦμεν ἀδικεῖν προαποστάντες διὰ τὴν ἐκείνων μέλ-
“λησιν τῶν ἐς ἡμᾶς δεινῶν, αὐτοὶ οὐκ ἀνταναμείναντες
“σαφῶς εἰδέναι εἴ τι αὐτῶν ἔσται, οὐκ ὀρθῶς σκοπεῖ.
“εἰ γὰρ δυνατοὶ ἦμεν ἐκ τοῦ ἴσου καὶ ἀντεπιβουλεῦσαι 3
“καὶ ἀντιμελλῆσαι, τί ἔδει ἡμᾶς ἐκ τοῦ ὁμοίου ἐπ’
“ἐκείνοις εἶναι; ἐπ’ ἐκείνοις δὲ ὄντος ἀεὶ τοῦ ἐπιχειρεῖν
“καὶ ἐφ’ ἡμῖν εἶναι δεῖ τὸ προαμύνασθαι.

XIII. “Τοιαύτας ἔχοντες προφάσεις καὶ αἰτίας,
“ὦ Λακεδαιμόνιοι καὶ ξύμμαχοι, ἀπέστημεν, σαφεῖς μὲν
“τοῖς ἀκούουσι γνῶναι ὡς εἰκότως ἐδράσαμεν, ἱκανὰς
“δὲ ἡμᾶς ἐκφοβῆσαι καὶ πρὸς ἀσφάλειάν τινα τρέψαι,
“βουλομένους μὲν καὶ πάλαι, ὅτε ἔτι ἐν τῇ εἰρήνῃ
“ἐπέμψαμεν ὡς ὑμᾶς περὶ ἀποστάσεως, ὑμῶν δὲ οὐ
“προσδεξαμένων κωλυθέντας· νῦν δὲ ἐπειδὴ Βοιωτοὶ
“προυκαλέσαντο εὐθὺς ὑπηκούσαμεν, καὶ ἐνομίζομεν
“ἀποστήσεσθαι διπλῆν ἀπόστασιν, ἀπό τε τῶν Ἑλλή-

ταὐτόν Her.—*πίστιν* del. Her. *πιστόν* Bad.—*ὁ φόβος*, is the article necessary?—*θράσος* vulg.

§ 2. *κινδύνων* (for *τῶν δεινῶν*) G.—*ἂν ἀναμείναντες* F.

§ 3. *ἀντιμελλῆσαί τι* St. *τοι* Bad. *ἀντιμελλῆσαι* most MSS. probably by confusion with *ἀντεπιβουλεῦσαι*.—*ἐκ τοῦ ὁμοίου* del. Her. Haase (Luc. 84) sees an oxymoron; i.e., a contrast of ‘ius aequum’ with ‘in potestate eorum.’—*ἐπ’ ἐκείνοις εἶναι* del. St. *ὑπ’ ἐκείνοις* Cob. *ἐπ’ ἐκείνους ἰέναι* Kr.

XIII. § 1. Cobet finds three adscripts (1) *καὶ αἰτίας*, so also Her. (2) *ὡς εἰκότως ἐδράσαμεν*, (3) *ὅτε...ἀποστασέως*, the last being from his point of view a repetition of 2 § 1.—*κωλυθέντες* CEFG.—*ξυγκακωσ-*

"νων μὴ ξὺν κακῶς ποιεῖν αὐτοὺς μετ' Ἀθηναίων ἀλλὰ
"ξυνελευθεροῦν, ἀπό τε Ἀθηναίων μὴ αὐτοὶ διαφθαρῆναι
2 "ὑπ' ἐκείνων ἐν ὑστέρῳ ἀλλὰ προποιῆσαι. ἡ μέντοι
"ἀπόστασις ἡμῶν θᾶσσον γεγένηται καὶ ἀπαράσκευος·
"ᾗ καὶ μᾶλλον χρὴ ξυμμάχους δεξαμένους ἡμᾶς διὰ
"ταχέων βοήθειαν ἀποστέλλειν, ἵνα φαίνησθε ἀμύνοντές
"τε οἷς δεῖ καὶ ἐν τῷ αὐτῷ τοὺς πολεμίους βλάπτοντες.
3 "καιρὸς δὲ ὡς οὔπω πρότερον. νόσῳ τε γὰρ ἐφθάραται
"Ἀθηναῖοι καὶ χρημάτων δαπάνῃ, νῆές τε αὐτοῖς αἱ
"μὲν περὶ τὴν ὑμετέραν εἰσὶν αἱ δ' ἐφ' ἡμῖν τετάχαται,
4 "ὥστε οὐκ εἰκὸς αὐτοὺς περιουσίαν νεῶν ἔχειν, ἢν ὑμεῖς
"ἐν τῷ θέρει τῷδε ναυσί τε καὶ πεζῷ ἅμα ἐπεσβάλητε
"τὸ δεύτερον, ἀλλ' ἢ ὑμᾶς οὐκ ἀμυνοῦνται ἐπιπλέοντας
5 "ἢ ἀπ' ἀμφοτέρων ἀποχωρήσονται. νομίσῃ τε μηδεὶς
"ἀλλοτρίας γῆς πέρι οἰκεῖον κίνδυνον ἕξειν. ᾧ γὰρ
"δοκεῖ μακρὰν ἀπεῖναι ἡ Λέσβος, τὴν ὠφελίαν αὐτῷ
"ἐγγύθεν παρέξει. οὐ γὰρ ἐν τῇ Ἀττικῇ ἔσται ὁ
"πόλεμος, ὥς τις οἴεται, ἀλλὰ δι' ἣν ἡ Ἀττικὴ ὠφελεῖται.
6 "ἔστι δὲ τῶν χρημάτων ἀπὸ τῶν ξυμμάχων ἡ
"πρόσοδος, καὶ ἔτι μείζων ἔσται, εἰ ἡμᾶς καταστρέψονται·
"οὔτε γὰρ ἀποστήσεται ἄλλος τά τε ἡμέτερα
"προσγενήσεται, πάθοιμέν τ' ἂν δεινότερα ἢ οἱ πρὶν
7 "δουλεύοντες. βοηθησάντων δὲ ὑμῶν προθύμως πόλιν

ποιεῖν Kr. from CM, cf. Attic ἀντευποιεῖν, ἀντευπάσχειν. For μετά with ξύν Hude compares VIII. 13 § 1. But the compound is as offensive as the tmesis. Did Thuc. write μὴ οὖν γε? cf. VIII. 91 § 3. CYN and OYN are easily confused, so also Γ with Π and Є with O. C from correct. shews ξυγκακῶς. —προτερῆσαι Cob., cf. I. 33 § 1. προαπολέσαι Bad. προποιῆσαι Nab. from Dio Cass. XXXVIII. 11.

§ 4. σχεῖν (for ἔχειν) Cob.

§ 5. οὐκ οἰκεῖον Hud., cf. IV. 95 § 2.—ὠφέλειαν Her., but see Meisterhans, p. 44.—ἐστίν Cob.

" τε προσλήψεσθε ναυτικὸν ἔχουσαν μέγα, οὗπερ ὑμῖν
" μάλιστα προσδεῖ, καὶ Ἀθηναίους ῥᾷον καθαιρήσετε
" ὑφαιροῦντες αὐτῶν τοὺς ξυμμάχους (θρασύτερον γὰρ
" πᾶς τις προσχωρήσεται), τήν τε αἰτίαν ἀποφεύξεσθε
" ἣν εἴχετε μὴ βοηθεῖν τοῖς ἀφισταμένοις. ἢν δ' ἐλευθεροῦντες
" φαίνησθε, τὸ κράτος τοῦ πολέμου βεβαιότερον
" ἕξετε. XIV. αἰσχυνθέντες οὖν τάς τε τῶν Ἑλλήνων
" ἐς ὑμᾶς ἐλπίδας καὶ Δία τὸν Ὀλύμπιον, ἐν οὗ τῷ
" ἱερῷ ἴσα καὶ ἱκέται ἐσμέν, ἐπαμύνατε Μυτιληναίοις
" ξύμμαχοι γενόμενοι, καὶ μὴ πρόησθε ἡμᾶς ἴδιον μὲν
" τὸν κίνδυνον τῶν σωμάτων παραβαλλομένους, κοινὴν
" δὲ τὴν ἐκ τοῦ κατορθῶσαι ὠφελίαν ἅπασι δώσοντας,
" ἔτι δὲ κοινοτέραν τὴν βλάβην, εἰ μὴ πεισθέντων ὑμῶν
" σφαλησόμεθα. γίγνεσθε δὲ ἄνδρες οἵουσπερ ὑμᾶς οἵ 2
" τε Ἕλληνες ἀξιοῦσι καὶ τὸ ἡμέτερον δέος βούλεται."

XV. Τοιαῦτα μὲν οἱ Μυτιληναῖοι εἶπον. οἱ δὲ Λακεδαιμόνιοι καὶ οἱ ξύμμαχοι ἐπειδὴ ἤκουσαν, προσδεξάμενοι τοὺς λόγους ξυμμάχους τε τοὺς Λεσβίους ἐποιήσαντο, καὶ τὴν ἐς τὴν Ἀττικὴν ἐσβολὴν τοῖς τε ξυμμάχοις παροῦσι κατὰ τάχος ἔφραζον ἰέναι ἐς τὸν ἰσθμὸν τοῖς δύο μέρεσιν ὡς ποιησόμενοι, καὶ αὐτοὶ πρῶτοι ἀφίκοντο, καὶ ὁλκοὺς παρεσκεύαζον τῶν νεῶν ἐν τῷ ἰσθμῷ, ὡς ὑπεροίσοντες ἐκ τῆς Κορίνθου ἐς τὴν πρὸς Ἀθήνας θάλασσαν καὶ ναυσὶ καὶ πεζῷ ἅμα ἐπιόντες.

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§ 7. *καθαιρήσετε* vid. Cob. V. L. 35.—*ἀφαιροῦντες* Her.—*ἔχετε* Cob. Her. from BG.

XV. § 1. *καὶ οἱ ξύμμαχοι* del. Her.; cf. Kr. on VII. 59 § 2.—*παροῦσι* om. G.—Her. proposes to place *τὴν ἐσβολὴν ὡς ποιησόμενοι* after *ἐποιήσαντο καί*, connecting *ἔφραζον* with *ἀφίκοντο*. Cob. regards *ὡς ποιησόμενοι* as an attempt at correction, and would excise the words, but insert *ἐπί* (reading *κἀπί* in lieu of Herw.'s *καὶ ἐπί*) before *τήν*. But the text is sound.

2 καὶ οἱ μὲν προθύμως ταῦτα ἔπρασσον· οἱ δὲ ἄλλοι
ξύμμαχοι βραδέως τε ξυνελέγοντο καὶ ἐν καρποῦ
ξυγκομιδῇ ἦσαν καὶ ἀρρωστίᾳ τοῦ στρατεύειν.

XVI. Αἰσθόμενοι δὲ αὐτοὺς οἱ Ἀθηναῖοι διὰ κατά-
γνωσιν ἀσθενείας σφῶν παρασκευαζομένους, δηλῶσαι
βουλόμενοι ὅτι οὐκ ὀρθῶς ἐγνώκασιν ἀλλ' οἷοί τέ εἰσι μὴ
κινοῦντες τὸ ἐπὶ Λέσβῳ ναυτικὸν καὶ τὸ ἀπὸ Πελοπον-
νήσου ἐπιὸν ῥᾳδίως ἀμύνεσθαι, ἐπλήρωσαν ναῦς ἑκατὸν
ἐσβάντες αὐτοί τε πλὴν ἱππέων καὶ πεντακοσιομεδίμνων
καὶ οἱ μέτοικοι, καὶ παρὰ τὸν ἰσθμὸν ἀναγαγόντες ἐπί-
δειξίν τε ἐποιοῦντο καὶ ἀποβάσεις τῆς Πελοποννήσου
2 ᾗ δοκοίη αὐτοῖς. οἱ δὲ Λακεδαιμόνιοι ὁρῶντες πολὺν
τὸν παράλογον τά τε ὑπὸ τῶν Λεσβίων ῥηθέντα ἡγοῦντο
οὐκ ἀληθῆ, καὶ ἄπορα νομίζοντες ὡς αὐτοῖς καὶ οἱ
ξύμμαχοι ἅμα οὐ παρῆσαν καὶ ἠγγέλλοντο καὶ αἱ περὶ
τὴν Πελοπόννησον νῆες τῶν Ἀθηναίων τὴν περιοικίδα
3 αὐτῶν πορθοῦσαι, ἀνεχώρησαν ἐπ' οἴκου. ὕστερον δὲ
ναυτικὸν παρεσκεύαζον ὅ τι πέμψουσιν ἐς τὴν Λέσβον,
καὶ κατὰ πόλεις ἐπήγγελλον τεσσαράκοντα νεῶν πλῆθος·
καὶ ναύαρχον προσέταξαν Ἀλκίδαν, ὃς ἔμελλεν ἐπιπλεύ-
4 σεσθαι. ἀνεχώρησαν δὲ καὶ οἱ Ἀθηναῖοι ταῖς ἑκατὸν
ναυσίν, ἐπειδὴ καὶ ἐκείνους εἶδον. XVII. καὶ κατὰ
τὸν χρόνον τοῦτον ὃν αἱ νῆες ἔπλεον ἐν τοῖς πλεῖσται

τοιαῦτα N.—ὀρρωδίᾳ Bad., cf. Ionic ἀρρωδίη, and see VIII. 83 § 2.

XVI. § 1. καί before τὸ ἀπό del. Cob.—αὐτοί τε om. G.

§ 2. τριάκοντα (before νῆες) vulg. del. Her. St. Cl.

XVII. Classen and Steup (Rhein. Mus. XXIV. 50) condemn the whole chapter as spurious.

§ 1. ἄλλαι ἄλλῃ Her. (vid. St. Rh. Mus. XVI. 62). κάλλει del. Kr. suggesting καὶ πλήρεις. Bad. (Mnem. VIII. 404) proposes καὶ ἄλλαι. Cobet treats all from παραπλήσιαι to τοῦ πολέμου as an adscript from reminiscence of II. 13 § 9. Stahl omits δέ after παραπλήσιαι but inserts ἢ before ἀρχομένου (cf. Campe, conject. 19) reading ἄλλαι ἄλλῃ.

δὴ νῆες ἅμ᾽ αὐτοῖς ἐνεργοὶ κάλλει ἐγένοντο, παραπλήσιαι
δὲ καὶ ἔτι πλείους ἀρχομένου τοῦ πολέμου. τήν 2
τε γὰρ Ἀττικὴν καὶ Εὔβοιαν καὶ Σαλαμῖνα ἑκατὸν
ἐφύλασσον, καὶ περὶ Πελοπόννησον ἕτεραι ἑκατὸν
ἦσαν, χωρὶς δὲ αἱ περὶ Ποτίδαιαν καὶ ἐν τοῖς ἄλλοις
χωρίοις, ὥστε αἱ πᾶσαι ἅμα ἐγίγνοντο ἐν ἑνὶ θέρει
διακόσιαι καὶ πεντήκοντα. καὶ τὰ χρήματα τοῦτο 3
μάλιστα ὑπανήλωσε μετὰ Ποτιδαίας. τήν τε γὰρ
Ποτίδαιαν δίδραχμοι ὁπλῖται ἐφρούρουν (αὑτῷ γὰρ καὶ
ὑπηρέτῃ δραχμὴν ἐλάμβανε τῆς ἡμέρας) τρισχίλιοι μὲν
οἱ πρῶτοι, ὧν οὐκ ἐλάσσους διεπολιόρκησαν, ἑξακόσιοι
δὲ καὶ χίλιοι μετὰ Φορμίωνος, οἳ προαπῆλθον· νῆές τε 4
αἱ πᾶσαι τὸν αὐτὸν μισθὸν ἔφερον. τὰ μὲν οὖν χρήματα
οὕτως ὑπανηλώθη τὸ πρῶτον, καὶ νῆες τοσαῦται
δὴ πλεῖσται ἐπληρώθησαν.

XVIII. Μυτιληναῖοι δὲ κατὰ τὸν αὐτὸν χρόνον ὃν
οἱ Λακεδαιμόνιοι περὶ τὸν ἰσθμὸν ἦσαν ἐπὶ Μήθυμναν
ὡς προδιδομένην ἐστράτευσαν κατὰ γῆν αὐτοί τε καὶ οἱ
ἐπίκουροι. καὶ προσβαλόντες τῇ πόλει, ἐπειδὴ οὐ
προὐχώρει ᾗ προσεδέχοντο, ἀπῆλθον ἐπ᾽ Ἀντίσσης καὶ
Πύρρας καὶ Ἐρέσου, καὶ καταστησάμενοι τὰ ἐν ταῖς
πόλεσι ταύταις βεβαιότερα καὶ τείχη κρατύναντες διὰ
τάχους ἀπῆλθον ἐπ᾽ οἴκου. ἐστράτευσαν δὲ καὶ οἱ 2
Μηθυμναῖοι ἀναχωρησάντων αὐτῶν ἐπ᾽ Ἄντισσαν· καὶ
ἐκβοηθείας τινὸς γενομένης πληγέντες ὑπό τε τῶν
Ἀντισσαίων καὶ τῶν ἐπικούρων ἀπέθανόν τε πολλοὶ
καὶ ἀνεχώρησαν οἱ λοιποὶ κατὰ τάχος. οἱ δὲ Ἀθηναῖοι 3

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§ 2. *καὶ περὶ...ἦσαν* omit G m. pr. *περὶ Ποτείδαιαν* del. Her. St.

§ 3. *μετὰ Ποτείδαιαν* Nab. 'urbs enim iamdudum capta erat,' vid. Cob. V. L. 180.—*περιεφρούρουν* Her.—*ἐλάμβανέ τις* Her. Stud. p. 39.

XVIII. § 2. *Ἀντισσέων* Cob. from Hyperides, 46.

πυνθανόμενοι ταῦτα, τούς τε Μυτιληναίους τῆς γῆς
κρατοῦντας καὶ τοὺς σφετέρους στρατιώτας οὐχ ἱκανοὺς
ὄντας εἴργειν, πέμπουσι περὶ τὸ φθινόπωρον ἤδη ἀρχόμενον
Πάχητα τὸν Ἐπικούρου στρατηγὸν καὶ χιλίους
4 ὁπλίτας ἑαυτῶν. οἱ δὲ αὐτερέται πλεύσαντες τῶν νεῶν
ἀφικνοῦνται καὶ περιτειχίζουσι Μυτιλήνην ἐν κύκλῳ
ἁπλῷ τείχει· φρούρια δὲ ἔστιν ᾗ ἐπὶ τῶν καρτερῶν
5 ἐγκατῳκοδομήθη. καὶ ἡ μὲν Μυτιλήνη κατὰ κράτος
ἤδη ἀμφοτέρωθεν καὶ ἐκ γῆς καὶ ἐκ θαλάσσης εἴργετο,
καὶ ὁ χειμὼν ἤρχετο γίγνεσθαι.

XIX. Προσδεόμενοι δὲ οἱ Ἀθηναῖοι χρημάτων ἐς
τὴν πολιορκίαν, καὶ αὐτοὶ ἐσενεγκόντες τότε πρῶτον
ἐσφορὰν διακόσια τάλαντα, ἐξέπεμψαν καὶ ἐπὶ τοὺς
ξυμμάχους ἀργυρολόγους ναῦς δώδεκα καὶ Λυσικλέα
2 πέμπτον αὐτὸν στρατηγόν. ὁ δὲ ἄλλα τε ἠργυρολόγει
καὶ περιέπλει, καὶ τῆς Καρίας ἐκ Μυοῦντος ἀναβὰς διὰ
τοῦ Μαιάνδρου πεδίου μέχρι τοῦ Σανδίος λόφου, ἐπιθεμένων
τῶν Καρῶν καὶ Ἀναιιτῶν αὐτός τε διαφθείρεται
καὶ τῆς ἄλλης στρατιᾶς πολλοί.

XX. Τοῦ δ᾽ αὐτοῦ χειμῶνος οἱ Πλαταιῆς (ἔτι γὰρ
ἐπολιορκοῦντο ὑπὸ τῶν Πελοποννησίων καὶ Βοιωτῶν)
ἐπειδὴ τῷ τε σίτῳ ἐπιλιπόντι ἐπιέζοντο καὶ ἀπὸ τῶν

§ 4. *τῶν νεῶν*, del. Cob. from Aelian Dionysius, cf. VI. 91 § 4.—*οἷ*, St. from better MSS. *οὗ*, Hude from *ὅπου* C. In VIII. 26 *οἷπερ* has been corrected to *οὗπερ* or *ᾗπερ*; see Haase, Luc. 71, who notes the correct use *εἰσὶν οἵ* of persons.—*ἐγκατῳκοδόμηται*, vulg. which Cl. defends. Bekker's emendation is given in text. *ἐγκατοικοδομεῖται*, Bl. Her. *ἐγκατῳκοδόμητο* Haase, Luc. 71. The compendium for *το* is almost undistinguishable from *ται*, cf. Bast. p. 808. Perhaps the *καί* following has caused confusion.

XIX. § 2. *Σανδίου* vulg. corr. Mein. Herm. III. 363; cf. Cob. N. L. 338.—*ἄλλης* om. F.

XX. § 1. *ἐπιλείποντι* Nab.—*εἰσηγησαμένου* C.

Ἀθηνῶν οὐδεμία ἐλπὶς ἦν τιμωρίας οὐδὲ ἄλλη σωτηρία
ἐφαίνετο, ἐπιβουλεύουσιν αὐτοί τε καὶ Ἀθηναίων οἱ
ξυμπολιορκούμενοι πρῶτον μὲν πάντες ἐξελθεῖν καὶ
ὑπερβῆναι τὰ τείχη τῶν πολεμίων, ἢν δύνωνται βιάσασθαι,
ἐσηγησαμένου τὴν πεῖραν αὐτοῖς Θεαινέτου τε
τοῦ Τολμίδου ἀνδρὸς μάντεως καὶ Εὐμολπίδου τοῦ
Δαϊμάχου, ὃς καὶ ἐστρατήγει· ἔπειτα οἱ μὲν ἡμίσεις 2
ἀπώκνησάν πως τὸν κίνδυνον μέγαν ἡγησάμενοι, ἐς δὲ
ἄνδρας διακοσίους καὶ εἴκοσι μάλιστα ἐνέμειναν τῇ
ἐξόδῳ ἐθελονταὶ τρόπῳ τοιῷδε. κλίμακας ἐποιήσαντο 3
ἴσας τῷ τείχει τῶν πολεμίων· ξυνεμετρήσαντο δὲ ταῖς
ἐπιβολαῖς τῶν πλίνθων, ᾗ ἔτυχε πρὸς σφᾶς οὐκ ἐξαληλιμμένον
τὸ τεῖχος αὐτῶν. ἠρίθμουν[το] δὲ πολλοὶ
ἅμα τὰς ἐπιβολάς, καὶ ἔμελλον οἱ μέν τινες ἁμαρτήσεσθαι
οἱ δὲ πλείους τεύξεσθαι τοῦ ἀληθοῦς λογισμοῦ,
ἄλλως τε καὶ πολλάκις ἀριθμοῦντες καὶ ἅμα οὐ πολὺ
ἀπέχοντες, ἀλλὰ ῥᾳδίως καθορωμένου ἐς ὃ ἐβούλοντο
τοῦ τείχους. τὴν μὲν οὖν ξυμμέτρησιν τῶν κλιμάκων 4
οὕτως ἔλαβον, ἐκ τοῦ πάχους τῆς πλίνθου εἰκάσαντες
τὸ μέτρον. XXI. τὸ δὲ τεῖχος ἦν τῶν Πελοποννησίων
τοιόνδε τῇ οἰκοδομήσει. εἶχε μὲν δύο τοὺς περιβόλους,
πρός τε Πλαταιῶν καὶ εἴ τις ἔξωθεν ἀπ' Ἀθηνῶν ἐπίοι,
διεῖχον δὲ οἱ περίβολοι ἑκκαίδεκα πόδας μάλιστα ἀπ'
ἀλλήλων. τὸ οὖν μεταξὺ τοῦτο [οἱ ἑκκαίδεκα πόδες] 2

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§ 2. qu. ἐθελοντί; cf. VIII. 2 § 1. Hude supplies after ἐξόδῳ, ἐξῆλθον δέ, suspecting that ἐθελονταί conceals some word implying 'sortitio'; cf. Demosth. (?) 59. 103. See Hu. Comm. Crit. p. 94.

§ 3. ἠριθμοῦντο, vulg. probably a confusion of the compendium for το with δέ.—τἀληθοῦς Cob.—λογισμοῦ Her. suspects, Cob. excises 'non enim λογισμός erat sed ξυμμέτρησις'—a hypercriticism.—ἀπέχοντος Didot; Hu. approves.—ὅσον St. ἐς ὃ ὁρᾶν C. F. Smith (Am. J. Phil. X. 209).

XXI. § 2. οἱ ἑκκαίδεκα πόδες, Haack suspects, Cob. excises.

τοῖς φύλαξιν οἰκήματα διανενεμημένα ᾠκοδόμητο, καὶ
ἦν ξυνεχῆ ὥστε ἓν φαίνεσθαι τεῖχος παχὺ ἐπάλξεις
3 ἔχον ἀμφοτέρωθεν. διὰ δέκα δὲ ἐπάλξεων πύργοι ἦσαν
μεγάλοι καὶ ἰσοπλατεῖς τῷ τείχει, διήκοντες ἔς τε τὸ
ἔσω μέτωπον αὐτοῦ καὶ οἱ αὐτοὶ καὶ ἐς τὸ ἔξω, ὥστε
πάροδον μὴ εἶναι, [παρὰ πύργον] ἀλλὰ δι' αὐτῶν μέσων
4 διῇσαν. τὰς οὖν νύκτας, ὁπότε χειμὼν εἴη νοτερός, τὰς
μὲν ἐπάλξεις ἀπέλειπον, ἐκ δὲ τῶν πύργων ὄντων δι'
ὀλίγου καὶ ἄνωθεν στεγανῶν τὴν φυλακὴν ἐποιοῦντο.
τὸ μὲν οὖν τεῖχος ᾧ περιεφρουροῦντο οἱ Πλαταιῆς
τοιοῦτον ἦν. XXII. οἱ δ', ἐπειδὴ παρεσκεύαστο αὐτοῖς,
τηρήσαντες νύκτα χειμέριον ὕδατι καὶ ἀνέμῳ καὶ ἅμα
ἀσέληνον ἐξῇσαν· ἡγοῦντο δὲ οἵπερ καὶ τῆς πείρας
αἴτιοι ἦσαν. καὶ πρῶτον μὲν τὴν τάφρον διέβησαν
ᾗ περιεῖχεν αὐτούς, ἔπειτα προσέμιξαν τῷ τείχει τῶν
πολεμίων, λαθόντες τοὺς φύλακας, ἀνὰ τὸ σκοτεινὸν μὲν
οὐ προϊδόντων αὐτῶν, ψόφῳ δὲ τῷ ἐκ τοῦ προσιέναι
αὐτοὺς ἀντιπαταγοῦντος τοῦ ἀνέμου οὐ κατακουσάντων·
2 ἅμα δὲ καὶ διέχοντες πολὺ ᾖσαν, ὅπως τὰ ὅπλα μὴ
κρουόμενα πρὸς ἄλληλα αἴσθησιν παρέχοι. ἦσαν δὲ
εὐσταλεῖς τε τῇ ὁπλίσει καὶ τὸν ἀριστερὸν πόδα μόνον
ὑποδεδεμένοι ἀσφαλείας ἕνεκα τῆς πρὸς τὸν πηλόν.
3 κατὰ οὖν μεταπύργιον προσέμισγον πρὸς τὰς ἐπάλξεις,
εἰδότες ὅτι ἔρημοί εἰσι, πρῶτον μὲν οἱ τὰς κλίμακας

§ 3. καὶ οἱ αὐτοί del. Her. καί del Cl. St.—παρὰ πύργον del. St.

XXII. § 2. ἅμα...ᾖσαν om. E.—πολύ Kr. suspects, πολλοί ABF.—ὅπως μὴ τὰ ὅπλα Cob.—τὸν ἀριστερὸν μόνον πόδα CJ (vid. Hud. Comm. Cr. 94).—Her. strikes out ἀνέβαινον in each case, putting full stop at ἀνέβη (with comma at προσέθεσαν) and full stop at πύργων. Stahl places full stop at προσέθεσαν, Cl. a comma only: both St. and Cl. transpose ἀνέβαινον and ἐχώρουν from their position in Bekker's text (see Weil, Rev. de Phil. II. 89); Kr. Böh. follow Bekker.

φέροντες, καὶ προσέθεσαν· ἔπειτα ψιλοὶ δώδεκα ξὺν
ξιφιδίῳ καὶ θώρακι ἀνέβαινον, ὧν ἡγεῖτο Ἀμμέας ὁ
Κοροίβου καὶ πρῶτος ἀνέβη· μετὰ δὲ αὐτὸν οἱ ἑπόμενοι
ἓξ ἐφ᾽ ἑκάτερον τῶν πύργων ἀνέβαινον· ἔπειτα ψιλοὶ
ἄλλοι μετὰ τούτους ξὺν δορατίοις ἐχώρουν, οἷς ἕτεροι
κατόπιν τὰς ἀσπίδας ἔφερον, ὅπως ἐκεῖνοι ῥᾷον προσβαίνοιεν,
καὶ ἔμελλον δώσειν ὁπότε πρὸς τοῖς πολεμίοις
εἶεν. ὡς δὲ ἄνω πλείους ἐγένοντο ᾔσθοντο οἱ ἐκ τῶν 4
πύργων φύλακες· κατέβαλε γάρ τις τῶν Πλαταιῶν
ἀντιλαμβανόμενος ἀπὸ τῶν ἐπάλξεων κεραμίδα, ἣ
πεσοῦσα ψόφον ἐποίησε. καὶ αὐτίκα βοὴ ἦν, τὸ δὲ 5
στρατόπεδον ἐπὶ τὸ τεῖχος ὥρμησεν· οὐ γὰρ ᾔδει ὅ τι
ἦν τὸ δεινὸν σκοτεινῆς νυκτὸς καὶ χειμῶνος ὄντος, καὶ
ἅμα οἱ ἐν τῇ πόλει τῶν Πλαταιῶν ὑπολελειμμένοι ἐξελθόντες
προσέβαλον τῷ τείχει τῶν Πελοποννησίων ἐκ
τοὔμπαλιν ἢ οἱ ἄνδρες αὐτῶν ὑπερέβαινον, ὅπως ἥκιστα
πρὸς αὐτοὺς τὸν νοῦν ἔχοιεν. ἐθορυβοῦντο μὲν οὖν κατὰ 6
χώραν μένοντες, βοηθεῖν δὲ οὐδεὶς ἐτόλμα ἐκ τῆς αὐτῶν
φυλακῆς, ἀλλ᾽ ἐν ἀπόρῳ ἦσαν εἰκάσαι τὸ γιγνόμενον.
καὶ οἱ τριακόσιοι αὐτῶν, οἷς ἐτέτακτο παραβοηθεῖν εἴ 7
τι δέοι, ἐχώρουν ἔξω τοῦ τείχους πρὸς τὴν βοήν.
φρυκτοί τε ᾔροντο ἐς τὰς Θήβας πολέμιοι· παρανῖσχον 8
δὲ καὶ οἱ ἐκ τῆς πόλεως Πλαταιῆς ἀπὸ τοῦ τείχους
φρυκτοὺς πολλοὺς πρότερον παρεσκευασμένους ἐς αὐτὸ
τοῦτο, ὅπως ἀσαφῆ τὰ σημεῖα τῆς φρυκτωρίας τοῖς
πολεμίοις ᾖ καὶ μὴ βοηθοῖεν, ἄλλο τι νομίσαντες τὸ
γιγνόμενον εἶναι ἢ τὸ ὄν, πρὶν σφῶν οἱ ἄνδρες οἱ ἐξιόντες

§ 4. *δοῦπον* Bekk. from A. *ψόφον* BEG.

§ 5. *προσέβαλλον* C.—*ἐκ τοὔμπαλιν ἢ ᾗ* Cob., see Shill. on I. 60 § 3.

§ 7. *ἑαυτῶν* GJ. *προσετέτακτο* Cob. *ἐπετέτακτο* Her.—*ἔξωθεν* CN.

§ 8. *εἴη* (for *ᾖ*) Nab.

διαφύγοιεν καὶ τοῦ ἀσφαλοῦς ἀντιλάβοιντο. XXIII. οἱ
δ' ὑπερβαίνοντες τῶν Πλαταιῶν ἐν τούτῳ, ὡς οἱ πρῶτοι
αὐτῶν ἀναβεβήκεσαν καὶ τοῦ πύργου ἑκατέρου τοὺς
φύλακας διαφθείραντες ἐκεκρατήκεσαν, τάς τε διόδους
τῶν πύργων ἐνστάντες αὐτοὶ ἐφύλασσον μηδένα δι'
αὐτῶν ἐπιβοηθεῖν, καὶ κλίμακας προσθέντες ἀπὸ τοῦ
τείχους τοῖς πύργοις καὶ ἐπαναβιβάσαντες ἄνδρας
πλείους, οἱ μὲν ἀπὸ τῶν πύργων τοὺς ἐπιβοηθοῦντας
καὶ κάτωθεν καὶ ἄνωθεν εἶργον βάλλοντες, οἱ δ' ἐν
τούτῳ οἱ πλείους πολλὰς προσθέντες κλίμακας ἅμα καὶ
τὰς ἐπάλξεις ἀπώσαντες διὰ τοῦ μεταπυργίου ὑπερέβαινον·
2 ὁ δὲ διακομιζόμενος ἀεὶ ἵστατο ἐπὶ τοῦ χείλους
τῆς τάφρου, καὶ ἐντεῦθεν ἐτόξευόν τε καὶ ἠκόντιζον, εἴ
τις παραβοηθῶν παρὰ τὸ τεῖχος κωλυτὴς γίγνοιτο τῆς
3 διαβάσεως. ἐπεὶ δὲ πάντες διεπεπεραίωντο, οἱ ἀπὸ
τῶν πύργων, χαλεπῶς οἱ τελευταῖοι, καταβαίνοντες
ἐχώρουν ἐπὶ τὴν τάφρον, καὶ ἐν τούτῳ οἱ τριακόσιοι
4 αὐτοῖς ἐπεφέροντο λαμπάδας ἔχοντες. οἱ μὲν οὖν Πλαταιῆς
ἐκείνους ἑώρων μᾶλλον ἐκ τοῦ σκότους ἑστῶτες
ἐπὶ τοῦ χείλους τῆς τάφρου, καὶ ἐτόξευόν τε καὶ ἐσηκόντιζον
ἐς τὰ γυμνά, αὐτοὶ δὲ ἐν τῷ ἀφανεῖ ὄντες ἧσσον
5 διὰ τὰς λαμπάδας καθεωρῶντο, ὥστε φθάνουσι τῶν
Πλαταιῶν καὶ οἱ ὕστατοι διαβάντες τὴν τάφρον, χαλεπῶς
δὲ καὶ βιαίως· κρύσταλλός τε γὰρ ἐπεπήγει οὐ
βέβαιος ἐν αὐτῇ ὥστ' ἐπελθεῖν, ἀλλ' οἷος ἀπηλιώτου [ἢ

XXIII. § 1. *ὅσοι* ABE. Her. has repented him of his proposed heroic treatment of this sentence, cf. Her. Stud. p. 39 with Hermes IV. 422. His text now agrees essentially with Stahl's.

§ 2. *ἀεὶ διακομιζόμενος* Cob.

§ 3. Dobree, Adv. I. 33, suggests *οἱ ἀπὸ τῶν πύργων καταβαίνοντες ἐχώρουν*, 'reliqua ex sequentibus orta: ipsam vocem *καταβαίνοντες* suspectam habeo.' *οἱ* before *ἀπό* del. St. *οἱ* before *τελευταῖοι* del. Her. —*καὶ ἐντεῦθεν* G.

βορέου] ὑδατώδης μᾶλλον, καὶ ἡ νὺξ τοιούτῳ ἀνέμῳ
ὑπονιφομένη πολὺ τὸ ὕδωρ ἐν αὐτῇ ἐπεποιήκει, ὃ μόλις
ὑπερέχοντες ἐπεραιώθησαν. ἐγένετο δὲ καὶ ἡ διάφευξις
αὐτοῖς μᾶλλον διὰ τοῦ χειμῶνος τὸ μέγεθος. XXIV. ὁρμήσαντες
δὲ ἀπὸ τῆς τάφρου οἱ Πλαταιῆς ἐχώρουν
ἁθρόοι τὴν ἐς Θήβας φέρουσαν ὁδόν, ἐν δεξιᾷ ἔχοντες
τὸ τοῦ Ἀνδροκράτους ἡρῷον, νομίζοντες ἥκιστα σφᾶς
ταύτην αὐτοὺς ὑποτοπῆσαι τραπέσθαι τὴν ἐς τοὺς
πολεμίους· καὶ ἅμα ἑώρων τοὺς Πελοποννησίους τὴν
πρὸς Κιθαιρῶνα καὶ Δρυὸς κεφαλὰς τὴν ἐπ' Ἀθηνῶν
φέρουσαν μετὰ λαμπάδων διώκοντας. καὶ ἐπὶ μὲν ἓξ ἢ 2
ἑπτὰ σταδίους οἱ Πλαταιῆς τὴν ἐπὶ τῶν Θηβῶν ἐχώρησαν,
ἔπειθ' ὑποστρέψαντες ᾖσαν τὴν πρὸς τὸ ὄρος
φέρουσαν ὁδὸν ἐς Ἐρύθρας καὶ Ὑσιάς, καὶ λαβόμενοι
τῶν ὀρῶν διαφεύγουσιν ἐς τὰς Ἀθήνας, ἄνδρες δώδεκα
καὶ διακόσιοι ἀπὸ πλειόνων· εἰσὶ γάρ τινες αὐτῶν οἳ
ἀπετράποντο ἐς τὴν πόλιν πρὶν ὑπερβαίνειν, εἷς δ' ἐπὶ
τῇ ἔξω τάφρῳ τοξότης ἐλήφθη. οἱ μὲν οὖν Πελοποννήσιοι 3
κατὰ χώραν ἐγένοντο τῆς βοηθείας παυσάμενοι·
οἱ δ' ἐκ τῆς πόλεως Πλαταιῆς τῶν μὲν γεγενημένων
εἰδότες οὐδέν, τῶν δὲ ἀποτραπομένων σφίσιν ἀπαγγειλάντων
ὡς οὐδεὶς περίεστι, κήρυκα ἐκπέμψαντες, ἐπεὶ
ἡμέρα ἐγένετο, ἐσπένδοντο ἀναίρεσιν τοῖς νεκροῖς, μαθόντες
δὲ τὸ ἀληθὲς ἐπαύσαντο. οἱ μὲν δὴ τῶν Πλαταιῶν
ἄνδρες οὕτως ὑπερβάντες ἐσώθησαν.

§ 5. ἢ βορέου del. St. 'merum scholium,' Dob. Adv. I. 33; is ὑπό lost before ἀπηλιώτου? ὑδατώδης μᾶλλον, Class. Nab. suspect.—ὑπονειφομένη ABCE, an itacism, vid. Cob. V. L. 86.

XXIV. § 1. ἥκιστ' ἂν Cob. Her. The compendium is often omitted with μάλιστα, κάλλιστα, κ.τ.λ.

§ 2. ὁδὸν del. Her.

§ 3. qu.? ἀναιρεῖν τοὺς νεκρούς?—τῶν Πλαταιῶν del. Her. Stud. p. 40.—ὑπερβάντες, an adscript from c. 20 (Cobet).

XXV. Ἐκ δὲ τῆς Λακεδαίμονος τοῦ αὐτοῦ χειμῶνος
τελευτῶντος ἐκπέμπεται Σάλαιθος ὁ Λακεδαιμόνιος ἐς
Μυτιλήνην τριήρει. καὶ πλεύσας ἐς Πύρραν καὶ ἐξ
αὐτῆς πεζῇ κατὰ χαράδραν τινά, ᾗ ὑπερβατὸν ἦν τὸ
περιτείχισμα, διαλαθὼν ἐσέρχεται ἐς τὴν Μυτιλήνην,
καὶ ἔλεγε τοῖς προέδροις ὅτι ἐσβολή τε ἅμα ἐς τὴν
Ἀττικὴν ἔσται καὶ αἱ τεσσαράκοντα νῆες παρέσονται
ἃς ἔδει βοηθῆσαι αὐτοῖς, προαποπεμφθῆναί τε αὐτὸς
2 τούτων ἕνεκα καὶ ἅμα τῶν ἄλλων ἐπιμελησόμενος. καὶ
οἱ μὲν Μυτιληναῖοι ἐθάρσουν τε καὶ πρὸς τοὺς Ἀθη-
ναίους ἧσσον εἶχον τὴν γνώμην ὥστε ξυμβαίνειν. ὅ τε
χειμὼν ἐτελεύτα οὗτος, καὶ τέταρτον ἔτος τῷ πολέμῳ
ἐτελεύτα τῷδε ὃν Θουκυδίδης ξυνέγραψεν.

A.C. XXVI. Τοῦ δ᾽ ἐπιγιγνομένου θέρους οἱ Πελοπον-
427. νήσιοι ἐπειδὴ τὰς ἐς τὴν Μυτιλήνην δύο καὶ τεσσαρά-
κοντα ναῦς ἀπέστειλαν ἔχοντα Ἀλκίδαν, ὃς ἦν αὐτοῖς
ναύαρχος, προστάξαντες, αὐτοὶ ἐς τὴν Ἀττικὴν καὶ οἱ
ξύμμαχοι ἐσέβαλον, ὅπως οἱ Ἀθηναῖοι ἀμφοτέρωθεν
θορυβούμενοι ἧσσον ταῖς ναυσὶν ἐς τὴν Μυτιλήνην
2 καταπλεούσαις ἐπιβοηθήσωσιν. ἡγεῖτο δὲ τῆς ἐσβολῆς
ταύτης Κλεομένης ὑπὲρ Παυσανίου τοῦ Πλειστοάνακτος
[υἱέος] βασιλέως ὄντος καὶ νεωτέρου ἔτι, πατρὸς δὲ

XXV. § 1. *ὑποβατὸν* Her.—*ἅμα* om. N.

§ 2. *ἐτελεύτα* before *τῷδε* del. Her. *ἀπὸ ταὐτομάτου*. The formula is constant in Thuc.

XXVI. § 1. *δύο καὶ* del. Her. susp. Kr.—*ἄρχοντα* Cl. St.—*προστάξαντες* del. Cob.; cf. Her. Stud. 40. Her. would also excise in toto *ὃς ἦν...προστάξαντες* together with *καὶ οἱ ξύμμαχοι*—'pannus male assutus' ex 16 § 3. For position of *ἔχοντα*, cf. V. 71 § 3. Cob. holds that the words *ἀπέστειλαν Ἀλκίδαν ἔχοντα ναῦς τεσσαράκοντα* contain all that is essential to the narrative, also that *οἱ ξύμμαχοι* must be included in *Πελοποννήσιοι*.

§ 2. *υἱέος*, om. G m. pr. del. Her. vid. Meisterhans, p. 47 n. 413 c.

ἀδελφὸς ὤν. ἐδῄωσαν δὲ τῆς Ἀττικῆς τά τε πρότερον 3
τετμημένα [καὶ] εἴ τι ἐβεβλαστήκει, καὶ ὅσα ἐν ταῖς
πρὶν ἐσβολαῖς παρελέλειπτο· καὶ ἡ ἐσβολὴ αὕτη
χαλεπωτάτη ἐγένετο τοῖς Ἀθηναίοις μετὰ τὴν δευτέραν.
ἐπιμένοντες γὰρ ἀεὶ ἀπὸ τῆς Λέσβου τι πεύσεσθαι τῶν 4
νεῶν ἔργον ὡς ἤδη πεπεραιωμένων, ἐπεξῆλθον τὰ πολλὰ
τέμνοντες. ὡς δ' οὐδὲν ἀπέβαινεν αὐτοῖς ὧν προσε- 5
δέχοντο καὶ ἐπελελοίπει ὁ σῖτος, ἀνεχώρησαν καὶ
διελύθησαν κατὰ πόλεις.

XXVII. Οἱ δὲ Μυτιληναῖοι ἐν τούτῳ, ὡς αἵ τε
νῆες αὐτοῖς οὐχ ἧκον ἀπὸ τῆς Πελοποννήσου ἀλλὰ
ἐνεχρόνιζον καὶ ὁ σῖτος ἐπελελοίπει, ἀναγκάζονται
ξυμβαίνειν πρὸς τοὺς Ἀθηναίους διὰ τάδε. ὁ Σάλαιθος 2
καὶ αὐτὸς οὐ προσδεχόμενος ἔτι τὰς ναῦς ὁπλίζει τὸν
δῆμον πρότερον ψιλὸν ὄντα ὡς ἐπεξιὼν τοῖς Ἀθηναίοις·
οἱ δὲ ἐπειδὴ ἔλαβον ὅπλα, οὔτε ἠκροῶντο ἔτι τῶν 3
ἀρχόντων, κατὰ ξυλλόγους τε γιγνόμενοι ἢ τὸν σῖτον
ἐκέλευον τοὺς δυνατοὺς φέρειν ἐς τὸ φανερὸν καὶ δια-
νέμειν ἅπασιν, ἢ αὐτοὶ ξυγχωρήσαντες πρὸς Ἀθηναίους
[ἔφασαν] παραδώσειν τὴν πόλιν. XXVIII. γνόντες
δὲ οἱ ἐν τοῖς πράγμασιν οὔτ' ἀποκωλύειν δυνατοὶ ὄντες,
εἴ τ' ἀπομονωθήσονται τῆς ξυμβάσεως κινδυνεύσοντες,
ποιοῦνται κοινῇ ὁμολογίαν πρός τε Πάχητα καὶ τὸ
στρατόπεδον, ὥστε Ἀθηναίοις μὲν ἐξεῖναι βουλεῦσαι
περὶ Μυτιληναίων ὁποῖον ἄν τι βούλωνται καὶ τὴν

Inscriptions of the 4th century B.C. omit the iota: ‘nemo in talibus addit *υἱός*’ (Cob.).—*δὴ* Her. St.

§ 3. *καὶ* del. Bek. Dind. St. Her. *ἐπεβεβλαστήκει*, ‘repullulaverat’ Dob.

XXVII. § 2. *φίλον* (for *ψιλὸν*) ABE.

§ 3. *ἔφασαν* del. Cob. *ἢ...ἢ* point to a zeugma.

XXVIII. § 1. *μηδὲ* ABE.—*ἀποκωλύειν* St. Her. Bek. Cl. retain future.

στρατιὰν ἐς τὴν πόλιν δέχεσθαι αὐτούς, πρεσβείαν δὲ
ἀποστέλλειν ἐς τὰς Ἀθήνας Μυτιληναίους περὶ ἑαυτῶν·
ἐν ὅσῳ δ' ἂν πάλιν ἔλθωσι, Πάχητα μήτε δῆσαι Μυτιληναίων
μηδένα μήτε ἀνδραποδίσαι μήτε ἀποκτεῖναι.
2 ἡ μὲν ξύμβασις αὕτη ἐγένετο. οἱ δὲ πράξαντες πρὸς τοὺς
Λακεδαιμονίους μάλιστα τῶν Μυτιληναίων περιδεεῖς
ὄντες, ὡς ἡ στρατιὰ ἐσῆλθεν, οὐκ ἠνέσχοντο ἀλλ' ἐπὶ
τοὺς βωμοὺς ὅμως καθίζουσι· Πάχης δ' ἀναστήσας
αὐτοὺς ὥστε μὴ ἀδικῆσαι, κατατίθεται ἐς Τένεδον μέχρι
3 οὗ τοῖς Ἀθηναίοις τι δόξῃ. πέμψας δὲ καὶ ἐς τὴν
Ἄντισσαν τριήρεις προσεκτήσατο, καὶ τἆλλα τὰ περὶ
τὸ στρατόπεδον καθίστατο ᾗ αὐτῷ ἐδόκει.

XXIX. Οἱ δ' ἐν ταῖς τεσσαράκοντα ναυσὶ Πελοποννήσιοι,
οὓς ἔδει ἐν τάχει παραγενέσθαι, πλέοντες
περί τε αὐτὴν τὴν Πελοπόννησον ἐνδιέτριψαν, καὶ κατὰ
τὸν ἄλλον πλοῦν σχολαῖοι κομισθέντες τοὺς μὲν ἐκ τῆς
πόλεως Ἀθηναίους λανθάνουσι, πρὶν δὴ τῇ Δήλῳ ἔσχον,
προσμίξαντες δὲ ἀπ' αὐτῆς τῇ Ἰκάρῳ καὶ Μυκόνῳ
πυνθάνονται πρῶτον ὅτι ἡ Μυτιλήνη ἑάλωκε. βουλόμενοι
δὲ τὸ σαφὲς εἰδέναι κατέπλευσαν ἐς Ἔμβατον τῆς
Ἐρυθραίας· ἡμέραι δὲ μάλιστα ἦσαν τῇ Μυτιλήνῃ
2 ἑαλωκυίᾳ ἑπτὰ ὅτε ἐς τὸ Ἔμβατον κατέπλευσαν. πυθόμενοι
δὲ τὸ σαφὲς ἐβουλεύοντο ἐκ τῶν παρόντων,
καὶ ἔλεξεν αὐτοῖς Τευτίαπλος ἀνὴρ Ἠλεῖος τάδε.
XXX. "Ἀλκίδα καὶ Πελοποννησίων ὅσοι πάρεσμεν
"ἄρχοντες τῆς στρατιᾶς, ἐμοὶ δοκεῖ πλεῖν ἡμᾶς ἐπὶ

XXIX. § 1. Vulg. *προσέσχον*: after *λανθάνουσι* von Velsen sees a lacuna (cf. von Velsen Schedae Criticae, p. 5 sqq.).

Πάρῳ Haase, Luc. 23. *Κλάρῳ* Popp. For reversal of position cf. Tac. A. I. 10 (St.).

ὅτε ἐς τὸ Ἔμβατον κατέπλευσαν del. Her.

XXX. § 1. *ἡμᾶς* del. Cob.

"Μυτιλήνην πρὶν ἐκπύστους γενέσθαι, ὥσπερ ἔχομεν.
"κατὰ γὰρ τὸ εἰκὸς ἀνδρῶν νεωστὶ πόλιν ἐχόντων πολὺ 2
"τὸ ἀφύλακτον εὑρήσομεν, κατὰ μὲν θάλασσαν καὶ
"πάνυ, ᾗ ἐκεῖνοί τε ἀνέλπιστοι ἐπιγενέσθαι ἄν τινα
"σφίσι πολέμιον καὶ ἡμῶν ἡ ἀλκὴ τυγχάνει μάλιστα
"οὖσα· εἰκὸς δὲ καὶ τὸ πεζὸν αὐτῶν κατ' οἰκίας ἀμε-
"λέστερον ὡς κεκρατηκότων διεσπάρθαι. εἰ οὖν προσ- 3
"πέσοιμεν ἄφνω τε καὶ νυκτός, ἐλπίζω μετὰ τῶν ἔνδον,
"εἴ τις ἄρα ἡμῖν ἐστὶν ὑπόλοιπος εὔνους, καταληφθῆναι
"ἂν τὰ πράγματα. καὶ μὴ ἀποκνήσωμεν τὸν κίνδυνον, 4
"νομίσαντες οὐκ ἄλλο τι εἶναι τὸ καινὸν τοῦ πολέμου ἢ
"τὸ τοιοῦτον, ὃ εἴ τις στρατηγὸς ἔν τε αὑτῷ φυλάσσοιτο
"καὶ τοῖς πολεμίοις ἐνορῶν ἐπιχειροίη, πλεῖστ' ἂν
"ὀρθοῖτο." XXXI. ὁ μὲν τοσαῦτα εἰπὼν οὐκ ἔπειθε
τὸν Ἀλκίδαν· ἄλλοι δέ τινες τῶν ἀπ' Ἰωνίας φυγάδων
καὶ οἱ Λέσβιοι <οἱ> ξυμπλέοντες παρῄνουν, ἐπειδὴ
τοῦτον τὸν κίνδυνον φοβεῖται, τῶν ἐν Ἰωνίᾳ πόλεων
καταλαβεῖν τινα ἢ Κύμην τὴν Αἰολίδα, ὅπως ἐκ πόλεως
ὁρμώμενοι τὴν Ἰωνίαν ἀποστήσωσιν (ἐλπίδα δ' εἶναι·
οὐδενὶ γὰρ ἀκουσίῳ ἀφῖχθαι) καὶ τὴν πρόσοδον ταύ-
την μεγίστην οὖσαν Ἀθηναίων ὑφέλωσι, καὶ ἅμα, ἢν
ἐφορμῶσι σφίσιν, αὐτοῖς δαπάνη γίγνηται· πείσειν τε

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§ 2. *ἀποῦσα* Kr. *ἀργοῦσα* Gertz. *μαλακὴ οὖσα* Her. *μόλις παροῦσα* Hud. from confusion of *μόλις* with *μάλιστα* (frequent in B), 'nostrae vires re vera aegre aderunt' (adsunt). Cobet defends text; see Herbst Philol. XVI. 305, Hud. Comm. Crit. p. 95. Küppers (Cur. Crit. p. 10) suggests *λαθοῦσα*, 'impetus noster optime celari potest.'

§ 4. *κενὸν* C with *αι* superadscript. Scholia point to either *κενά* or *καινά*: for *κενά* as *πανικά* cf. Cic. ad Att. V. 20 § 3; vid. Cl. App. 195. *κᾀν* Nab.

XXXI. § 1. *οἱ ξυμπλέοντες* Madv.—*ἀποστήσουσιν* Cob., of which MSS. show no trace.—*ἀκουσίῳ* Lindau. *ἀκουσίους* Hud. Comm. Crit. 96. —*ἀφέλωσι* AB Bek.—*ἢν* (before *ἀφέλωσι*) del. Cl. Böh. *ἐφορμῶσιν* all

2 οἴεσθαι καὶ Πισσούθνην ὥστε ξυμπολεμεῖν. ὁ δὲ οὐδὲ
ταῦτα ἐνεδέχετο, ἀλλὰ τὸ πλεῖστον τῆς γνώμης εἶχεν,
ἐπειδὴ τῆς Μυτιλήνης ὑστερήκει, ὅτι τάχιστα τῇ Πελοποννήσῳ
πάλιν προσμῖξαι. XXXII. ἄρας δὲ ἐκ τοῦ
Ἐμβάτου παρέπλει, καὶ προσσχὼν Μυοννήσῳ τῇ
Τηΐων τοὺς αἰχμαλώτους οὓς κατὰ πλοῦν εἰλήφει
2 ἀπέσφαξε τοὺς πολλούς. καὶ ἐς τὴν Ἔφεσον καθορμισαμένου
αὐτοῦ Σαμίων τῶν ἐξ Ἀναίων ἀφικόμενοι
πρέσβεις ἔλεγον οὐ καλῶς τὴν Ἑλλάδα ἐλευθεροῦν
αὐτόν, εἰ ἄνδρας διέφθειρεν οὔτε χεῖρας ἀνταιρομένους
οὔτε πολεμίους, Ἀθηναίων δὲ ὑπ᾽ ἀνάγκης ξυμμάχους·
εἴ τε μὴ παύσεται, ὀλίγους μὲν αὐτὸν τῶν ἐχθρῶν ἐς
φιλίαν προσάξεσθαι, πολὺ δὲ πλείους τῶν φίλων πολεμίους
3 ἕξειν. καὶ ὁ μὲν ἐπείσθη τε καὶ Χίων ἄνδρας
ὅσους εἶχεν ἔτι ἀφῆκε, καὶ τῶν ἄλλων τινάς· ὁρῶντες
γὰρ τὰς ναῦς οἱ ἄνθρωποι οὐκ ἔφευγον ἀλλὰ προσεχώρουν
μᾶλλον ὡς Ἀττικαῖς, καὶ ἐλπίδα οὐδὲ τὴν
ἐλαχίστην εἶχον μή ποτε Ἀθηναίων τῆς θαλάσσης κρατούντων
ναῦς Πελοποννησίων ἐς Ἰωνίαν παραβαλεῖν.
XXXIII. ἀπὸ δὲ τῆς Ἐφέσου ὁ Ἀλκίδας ἔπλει κατὰ
τάχος καὶ φυγὴν ἐποιεῖτο· ὤφθη γὰρ ὑπὸ τῆς Σαλαμινίας
καὶ Παράλου ἔτι περὶ Κλάρον ὁρμῶν (αἱ δ᾽ ἀπ᾽
Ἀθηνῶν ἔτυχον πλέουσαι), καὶ δεδιὼς τὴν δίωξιν ἔπλει

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better MSS. Kr. St. Cl.—*σφίσιν* del. Böh. Kr. against ABCE.—*γίγνεται* B. *γίγνεσθαι* Parm. a 15th century MS., which also shews *δαπάνην*, a reading which accords with Lindau's suggestion *καὶ ἅμα ἂν ἐφορμοῦσιν αὐτοῖς δαπάνην γίγνεσθαι*, a suggestion which met with small consideration at Poppo's hands. Other variants are *αὐτούς* EF m. sec., *σφίσι δαπάνη* G, vulg. On the whole passage see Haase, Luc. p. 4 sqq. and App.

XXXII. § 2. *διαφθείρει* Cob.—*πλείους ἕξειν ἐχθρούς* N.

§ 3. *ἐξαφῆκε* Nab. finding *ἔτι* inexplicable; surely *τοὺς πολλούς* gives a sufficient clue.

διὰ τοῦ πελάγους ὡς γῇ ἑκούσιος οὐ σχήσων ἄλλῃ ἢ
Πελοποννήσῳ. τῷ δὲ Πάχητι καὶ τοῖς Ἀθηναίοις 2
ἦλθε μὲν καὶ ἀπὸ τῆς Ἐρυθραίας ἀγγελία, ἀφικνεῖτο δὲ
καὶ πανταχόθεν· ἀτειχίστου γὰρ οὔσης τῆς Ἰωνίας
μέγα τὸ δέος ἐγένετο μὴ παραπλέοντες οἱ Πελοποννήσιοι,
εἰ καὶ ὣς μὴ διενοοῦντο μένειν, πορθῶσιν ἅμα
προσπίπτοντες τὰς πόλεις. αὐτάγγελοι δ' αὐτὸν ἰδοῦσαι
ἐν τῇ Κλάρῳ ἥ τε Πάραλος καὶ ἡ Σαλαμινία ἔφρασαν.
ὁ δὲ ὑπὸ σπουδῆς ἐποιεῖτο τὴν δίωξιν· καὶ μέχρι μὲν 3
Πάτμου τῆς νήσου ἐπεδίωξεν, ὡς δ' οὐκέτι ἐν καταλήψει
ἐφαίνετο, ἐπανεχώρει. κέρδος δὲ ἐνόμισεν, ἐπειδὴ οὐ
μετεώροις περιέτυχεν, ὅτι οὐδαμοῦ ἐγκαταληφθεῖσαι
ἠναγκάσθησαν στρατόπεδον ποιεῖσθαι καὶ φυλακὴν
σφίσι καὶ ἐφόρμησιν παρασχεῖν. XXXIV. παραπλέων
δὲ πάλιν ἔσχε καὶ ἐς Νότιον τὸ Κολοφωνίων, οὗ
κατῴκηντο Κολοφώνιοι τῆς ἄνω πόλεως ἑαλωκυίας ὑπὸ
Ἰταμάνους καὶ τῶν βαρβάρων κατὰ στάσιν ἰδίᾳ
ἐπαχθέντων· ἑάλω δὲ μάλιστα αὕτη ὅτε ἡ δευτέρα
Πελοποννησίων ἐσβολὴ ἐς τὴν Ἀττικὴν ἐγίγνετο. ἐν 2
οὖν τῷ Νοτίῳ οἱ καταφυγόντες καὶ κατοικήσαντες
αὐτόθι αὖθις στασιάσαντες, οἱ μὲν παρὰ Πισσούθνου
ἐπικούρους Ἀρκάδων τε καὶ τῶν βαρβάρων ἐπαγόμενοι
ἐν διατειχίσματι εἶχον, καὶ τῶν ἐκ τῆς ἄνω πόλεως
Κολοφωνίων οἱ μηδίσαντες ξυνεσελθόντες ἐπολίτευον,

XXXIII. § 1. Ἴκαρον Popp. Bekk. vid. Haase, Luc. p. 34.—ἑκουσίως F.—ἀλλ' ἢ Cob. Her.

§ 2. ὡς del. Her. ἴσως Badh.—ἅμα, 'quid sibi vult?' (Cob.), 'malim ἀλλὰ (saltem)' Her.—Ἰκάρῳ Bek. Göll.

§ 3. ἐγκαταλήψει C m. pr. οὐκ ἐν καταλήψει, 'quod praestat' Nab. Cf. Dio Cass. 55. 1.—'Corrige, sodes, ὡς φυλακὴν σφίσι, et ne pueri quidem haerebunt' (Nab.).

XXXIV. § 1. ἰδίαν Bek. vulg.

§ 2. ξυνελθόντες F; cf. 110 § 2.

οἱ δὲ ὑπεξελθόντες τούτους καὶ ὄντες φυγάδες τὸν
3 Πάχητα ἐπάγονται. ὁ δὲ προκαλεσάμενος ἐς λόγους
Ἱππίαν τῶν ἐν τῷ διατειχίσματι Ἀρκάδων ἄρχοντα,
ὥστε, ἢν μηδὲν ἀρέσκον λέγῃ, πάλιν αὐτὸν καταστήσειν
ἐς τὸ τεῖχος σῶν καὶ ὑγιᾶ, ὁ μὲν ἐξῆλθε παρ' αὐτόν, ὁ δ'
ἐκεῖνον μὲν ἐν φυλακῇ ἀδέσμῳ εἶχεν, αὐτὸς δὲ προσβαλὼν
τῷ τειχίσματι ἐξαπιναίως καὶ οὐ προσδεχομένων
αἱρεῖ, τούς τε Ἀρκάδας καὶ τῶν βαρβάρων ὅσοι ἐνῆσαν
διαφθείρει· καὶ τὸν Ἱππίαν ὕστερον ἐσαγαγὼν ὥσπερ
ἐσπείσατο, ἐπειδὴ ἔνδον ἦν, ξυλλαμβάνει καὶ κατατοξεύει.
4 Κολοφωνίοις δὲ Νότιον παραδίδωσι πλὴν τῶν
μηδισάντων. καὶ ὕστερον Ἀθηναῖοι οἰκιστὰς πέμψαντες
κατὰ τοὺς ἑαυτῶν νόμους κατῴκισαν τὸ Νότιον, ξυναγαγόντες
πάντας ἐκ τῶν πόλεων, εἴ πού τις ἦν Κολοφωνίων.

XXXV. Ὁ δὲ Πάχης ἀφικόμενος ἐς τὴν Μυτιλήνην
τήν τε Πύρραν καὶ Ἔρεσον παρεστήσατο, καὶ Σάλαιθον
λαβὼν ἐν τῇ πόλει τὸν Λακεδαιμόνιον κεκρυμμένον
ἀποπέμπει ἐς τὰς Ἀθήνας, καὶ τοὺς ἐκ τῆς Τενέδου
Μυτιληναίων ἄνδρας ἅμα οὓς κατέθετο, καὶ εἴ τις ἄλλος
2 αὐτῷ αἴτιος ἐδόκει εἶναι τῆς ἀποστάσεως· ἀποπέμπει
δὲ καὶ τῆς στρατιᾶς τὸ πλέον. τοῖς δὲ λοιποῖς ὑπομένων
καθίστατο τὰ περὶ τὴν Μυτιλήνην καὶ τὴν
ἄλλην Λέσβον ᾗ αὐτῷ ἐδόκει. XXXVI. ἀφικομένων
δὲ τῶν ἀνδρῶν καὶ τοῦ Σαλαίθου οἱ Ἀθηναῖοι τὸν μὲν
Σάλαιθον εὐθὺς ἀπέκτειναν, ἔστιν ἃ παρεχόμενον, τά τ'
ἄλλα καὶ ἀπὸ Πλαταιῶν (ἔτι γὰρ ἐπολιορκοῦντο)
2 ἀπάξειν Πελοποννησίους· περὶ δὲ τῶν ἀνδρῶν γνώμας

§ 3. προσκαλεσάμενος AG vulg.—τὸν ἐν τῷ vulg. corr. Cob.—ὁ δ' ἐξῆλθε ABCEF.—ἔσπειστο Cob.

XXXV. § 1. τὸν Λακεδαιμόνιον del. Cob.

XXXVI. § 1. προισχόμενον Dobr. Adv. 1. 34.

ἐποιοῦντο, καὶ ὑπὸ ὀργῆς ἔδοξεν αὐτοῖς οὐ τοὺς παρόντας
μόνον ἀποκτεῖναι ἀλλὰ καὶ τοὺς ἅπαντας Μυτιληναίους
ὅσοι ἡβῶσι, παῖδας δὲ καὶ γυναῖκας ἀνδραποδίσαι,
ἐπικαλοῦντες τήν τε ἄλλην ἀπόστασιν ὅτι οὐκ ἀρχόμενοι
ὥσπερ οἱ ἄλλοι ἐποιήσαντο, καὶ προσξυνεβάλετο
οὐκ ἐλάχιστον τῆς ὁρμῆς αἱ Πελοποννησίων νῆες ἐς
Ἰωνίαν ἐκείνοις βοηθοὶ τολμήσασαι παρακινδυνεῦσαι·
οὐ γὰρ ἀπὸ βραχείας διανοίας ἐδόκουν τὴν ἀπόστασιν
ποιήσασθαι. πέμπουσιν οὖν τριήρη ὡς Πάχητα ἄγγελον 3
τῶν δεδογμένων, κατὰ τάχος κελεύοντες διαχρήσασθαι
Μυτιληναίους. καὶ τῇ ὑστεραίᾳ μετάνοιά τις 4
εὐθὺς ἦν αὐτοῖς καὶ ἀναλογισμὸς ὠμὸν τὸ βούλευμα καὶ
μέγα ἐγνῶσθαι, πόλιν ὅλην διαφθεῖραι μᾶλλον ἢ οὐ
τοὺς αἰτίους. ὡς δ' ᾔσθοντο τοῦτο τῶν Μυτιληναίων οἱ 5
παρόντες πρέσβεις καὶ οἱ αὐτοῖς τῶν Ἀθηναίων ξυμπράσσοντες,
παρεσκεύασαν τοὺς ἐν τέλει ὥστε αὖθις
γνώμας προθεῖναι· καὶ ἔπεισαν ῥᾷον, διότι καὶ ἐκείνοις
ἔνδηλον ἦν βουλόμενον τὸ πλέον τῶν πολιτῶν αὖθίς
τινα σφίσιν ἀποδοῦναι βουλεύσασθαι. καταστάσης 6
δ' εὐθὺς ἐκκλησίας ἄλλαι τε γνῶμαι ἀφ' ἑκάστων
ἐλέγοντο, καὶ Κλέων ὁ Κλεαινέτου, ὅσπερ καὶ τὴν
προτέραν ἐνενικήκει ὥστε ἀποκτεῖναι, ὢν καὶ ἐς τὰ
ἄλλα βιαιότατος τῶν πολιτῶν τῷ τε δήμῳ παρὰ
πολὺ ἐν τῷ τότε πιθανώτατος, παρελθὼν αὖθις ἔλεγε
τοιάδε.

XXXVII. "ΠΟΛΛΑΚΙΣ μὲν ἤδη ἔγωγε καὶ

§ 2. *καὶ ὅτι* Cl. to which Grossmann (N. Jahrb. 1884. Pt 5) objects. —*προσξυνελάβοντό γε* B, which Kr. accepts. F shews *-ετο*, m. pr. ascript. C *-οντο* (vid. Hud. Comm. Crit. 96).

§ 4. *αὐτοῖς* om. B.

§ 5. *κἀκείνοις* Cob.—*τινας* vulg. corr. Cob.

§ 6. *ὥστε ἀποκτεῖναι* del. Her.—*τἆλλα* Her.

“ ἄλλοτε ἔγνων δημοκρατίαν ὅτι ἀδύνατόν ἐστιν ἑτέρων
“ ἄρχειν, μάλιστα δ' ἐν τῇ νῦν ὑμετέρᾳ περὶ Μυτιλη-
2 “ ναίων μεταμελείᾳ. διὰ γὰρ τὸ καθ' ἡμέραν ἀδεὲς καὶ
“ ἀνεπιβούλευτον πρὸς ἀλλήλους καὶ ἐς τοὺς ξυμμάχους
“ τὸ αὐτὸ ἔχετε, καὶ ὅ τι ἂν ἢ λόγῳ πεισθέντες ὑπ'
“ αὐτῶν ἁμάρτητε ἢ οἴκτῳ ἐνδῶτε, οὐκ ἐπικινδύνως
“ ἡγεῖσθε ἐς ὑμᾶς καὶ οὐκ ἐς τὴν τῶν ξυμμάχων χάριν
“ μαλακίζεσθαι, οὐ σκοποῦντες ὅτι τυραννίδα ἔχετε τὴν
“ ἀρχὴν καὶ πρὸς ἐπιβουλεύοντας αὐτοὺς καὶ ἄκοντας
“ ἀρχομένους, <οἳ> οὐκ ἐξ ὧν ἂν χαρίζησθε βλα-
“ πτόμενοι αὐτοὶ ἀκροῶνται ὑμῶν, ἀλλ' ἐξ ὧν ἂν ἰσχύϊ
3 “ μᾶλλον ἢ τῇ ἐκείνων εὐνοίᾳ περιγένησθε. πάντων δὲ
“ δεινότατον εἰ βέβαιον ἡμῖν μηδὲν καθεστήξει ὧν ἂν
“ δόξῃ πέρι, μηδὲ γνωσόμεθα ὅτι χείροσι νόμοις ἀκινή-
“ τοις χρωμένη πόλις κρείσσων ἐστὶν ἢ καλῶς ἔχουσιν
“ ἀκύροις, ἀμαθία τε μετὰ σωφροσύνης ὠφελιμώτερον ἢ
“ δεξιότης μετὰ ἀκολασίας, οἵ τε φαυλότεροι τῶν ἀν-
“ θρώπων πρὸς τοὺς ξυνετωτέρους ὡς ἐπὶ τὸ πλεῖον
4 “ ἄμεινον οἰκοῦσι τὰς πόλεις. οἱ μὲν γὰρ τῶν τε νόμων
“ σοφώτεροι βούλονται φαίνεσθαι τῶν τε ἀεὶ λεγομένων
“ ἐς τὸ κοινὸν περιγίγνεσθαι, ὡς ἐν ἄλλοις μείζοσιν οὐκ
“ ἂν δηλώσαντες τὴν γνώμην, καὶ ἐκ τοῦ τοιούτου τὰ
“ πολλὰ σφάλλουσι τὰς πόλεις· οἱ δ' ἀπιστοῦντες τῇ

XXXVII. § 1. *ἀδύνατος* Cob. vulg. but against MSS.—*ἡμετέρᾳ* AEF. —*ἀμελείᾳ* AB.

§ 2. *ταὐτόν* Her.—*ἐνδόντες* Her.—*μαλακίζεσθε* AB.

ἄκοντες ἀρχόμενοι ὡς St. ‘violenta satis mutatio’ (Hud.): all the better MSS. shew *ἄκοντας ἀρχομένους.* *οἳ* wanting in better MSS. prob. from confusion of *οι*, *ου* (cf. Bast. p. 247), but shewn in inferior MSS. and J, and admitted in text by Bek. Kr. *οὐκ ἐξ* Cl., with colon after *ἀρχομένους.* *οὐδ' ἐξ* Her.—*ἀκροῶντο* BF.—*ᾧ* AEF.—*ἢ τῇ ἐκείνων εὐνοίᾳ* del. Nab.

§ 3. *ἐπιτοπλεῖστον* B vulg.

“ἐξ ἑαυτῶν ξυνέσει ἀμαθέστεροι μὲν τῶν νόμων ἀξιοῦσιν
“εἶναι, ἀδυνατώτεροι δὲ τοῦ καλῶς εἰπόντος μέμψασθαι
“λόγον, κριταὶ δὲ ὄντες ἀπὸ τοῦ ἴσου μᾶλλον ἢ ἀγωνισταὶ
“ὀρθοῦνται τὰ πλείω. ὣς οὖν χρὴ καὶ ἡμᾶς 5
“ποιοῦντας, μὴ δεινότητι καὶ ξυνέσεως ἀγῶνι ἐπαιρομένους
“παρὰ δόξαν τῷ ὑμετέρῳ πλήθει παραινεῖν.
“XXXVIII. ἐγὼ μὲν οὖν ὁ αὐτός εἰμι τῇ γνώμῃ καὶ
“θαυμάζω μὲν τῶν προθέντων αὖθις περὶ Μυτιληναίων
“λέγειν καὶ χρόνου διατριβὴν ἐμποιησάντων, ὅ ἐστι
“πρὸς τῶν ἠδικηκότων μᾶλλον (ὁ γὰρ παθὼν τῷ δράσαντι
“ἀμβλυτέρᾳ τῇ ὀργῇ ἐπεξέρχεται, ἀμύνασθαι δὲ
“τῷ παθεῖν ὅτι ἐγγυτάτω κείμενον ἀντίπαλον [ὂν]
“μάλιστα τὴν τιμωρίαν [ἀνα]λαμβάνει), θαυμάζω δὲ
“καὶ ὅστις ἔσται ὁ ἀντερῶν καὶ ἀξιώσων ἀποφαίνειν
“τὰς μὲν Μυτιληναίων ἀδικίας ἡμῖν ὠφελίμους οὔσας,
“τὰς δ' ἡμετέρας ξυμφορὰς τοῖς ξυμμάχοις βλάβας
“καθισταμένας. καὶ δῆλον ὅτι ἢ τῷ λέγειν πιστεύσας 2
“τὸ πάνυ δοκοῦν ἀνταποφῆναι ὡς οὐκ ἔγνωσται ἀγωνίσαιτ'
“ἄν, ἢ κέρδει ἐπαιρόμενος τὸ εὐπρεπὲς τοῦ
“λόγου ἐκπονήσας παράγειν πειράσεται. ἡ δὲ πόλις 3
“ἐκ τῶν τοιῶνδε ἀγώνων τὰ μὲν ἆθλα ἑτέροις δίδωσιν,

§ 4. *τῇ ἐξ ἑαυτῶν* MSS. except BG, which shew *τῇ ἐξ αὑτῶν*. *τῇ ἑαυτῶν* Bek. Her.—*τὸν τοῦ καλῶς* Nab. from Stobaeus.

§ 5. *τὸ δόξαν* Her. from Ullrichs. *παράδοξα παραινεῖν* Badh.

XXXVIII. § 1. *ἀεὶ ὁ αὐτός* Nab.—*ἀμύνεσθαι* vulg. *τἀμύνασθαι* Cob. ‘aegre desidero articulum.’—*ὂν* del. Her. Haase, Kr. Cl. St. Shilleto retains, see Shill. on I. 20, p. 25.—*λαμβάνει* St., but schol. *ἂν* would point to *λαμβάνοι* (Hud. Comm. Cr. 98).—*ἐστίν* Her.—*οὐ τοῖς ξυμμάχοις* Poppo from *οὐ* adscript in H. A ‘reductio ad absurdum’ says Cob. ‘*οἱ ξύμμαχοι* non sunt *οἱ δουλεύοντες*, sed *ἐλεύθεροι καὶ αὐτόνομοι*. Fuerunt qui de suo adderent *οὐ*: legendum *τὰ δ' ἡμέτερα ξύμφορα* ‘quae nobis prosunt.’ But cf. 56 § 3. Perhaps the allusion to *αἱ τῶν πέλας ξυμφοραί* has affected the text here.

§ 3. *τοῖς ῥήτορσι* (for *ἑτέροις*) C.

4 “αὐτὴ δὲ τοὺς κινδύνους ἀναφέρει. αἴτιοι δ' ὑμεῖς κακῶς
“ἀγωνοθετοῦντες, οἵτινες 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 ἀκουσθὲν ἀπὸ τῶν
5 “λόγῳ καλῶς ἐπιτιμησάντων· καὶ μετὰ καινότητος μὲν
“λόγου ἀπατᾶσθαι ἄριστοι, μετὰ δεδοκιμασμένου δὲ μὴ
“ξυνέπεσθαι ἐθέλειν, δοῦλοι ὄντες τῶν αἰεὶ ἀτόπων, ὑπερόπται
6 “δὲ τῶν εἰωθότων, καὶ μάλιστα μὲν αὐτὸς εἰπεῖν
“ἕκαστος βουλόμενος δύνασθαι, εἰ δὲ μή, ἀνταγωνιζόμενοι
“τοῖς τοιαῦτα λέγουσι μὴ ὕστεροι ἀκολουθῆσαι
“δοκεῖν τῇ γνώμῃ, ὀξέως δέ τι λέγοντος προεπαινέσαι,
“καὶ προαισθέσθαι τε πρόθυμοι [εἶναι] τὰ λεγόμενα
“καὶ προνοῆσαι βραδεῖς τὰ ἐξ αὐτῶν ἀποβησόμενα·
7 “ζητοῦντές τε ἄλλο τι ὡς εἰπεῖν ἢ ἐν οἷς ζῶμεν, φρονοῦντες
“δὲ οὐδὲ περὶ τῶν παρόντων ἱκανῶς· ἁπλῶς τε
“ἀκοῆς ἡδονῇ ἡσσώμενοι, καὶ σοφιστῶν θεαταῖς ἐοικότες
“καθημένοις μᾶλλον ἢ περὶ πόλεως βουλευομένοις.
“XXXIX. ὧν ἐγὼ πειρώμενος ἀποτρέπειν ὑμᾶς, ἀπο-

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§ 4. *ἔργα* del. Her.—*σκοποῦντες* before *ἀπό* F.—*θεαθὲν* (in place of *δρασθὲν*) J vulg.: all good MSS. *δρασθὲν*.—*λόγων* vulg.

§ 5. *ῥᾷστοι* Nab. from Dio Cass. 45. 8.

§ 6. *τοιαῦτα* del. Her.—*ἔτι λέγοντος* Dob. ‘pro *λέγοντος* fortasse melius *λέγοντας* ad *τοῖς τοιαῦτα λέγουσι* relatum scribitur’ (Hud.).—*προαρπάσαι* Cob. from Plat. Gorg. 454 C. *προεπαΐσαι* Reiske. *προεπινοῆσαι* Kr. *προσέσθαι* Her. (Stud. p. 41, Thuc. IV. 108 § 4). Her. assumes a corruption of *προσέσθαι* by dittography to *προσεσθέσθαι*, corrected to *προαισθέσθαι*—a change probable from the corrupt pronunciation of non-classical times, which confused *ε* with *αι* and *αι* with *ε*.—*εἶναι* del. Her. Pop. St. But *πρόθυμοι εἶναι* might = *προθυμεῖσθαι*.

§ 7. *τι ἄλλο* C.—*εἰκότες* Her. Stud. 124. Cob. Mnem. III. 145; V. 264.

XXXIX. § 1. *ἀποφανῶ* Her. needlessly.

"φαίνω Μυτιληναίους μάλιστα δὴ μίαν πόλιν ἠδικη-
"κότας ὑμᾶς. ἐγὼ γάρ, οἵτινες μὲν μὴ δυνατοὶ φέρειν 2
"τὴν ὑμετέραν ἀρχὴν ἢ οἵτινες ὑπὸ τῶν πολεμίων
"ἀναγκασθέντες ἀπέστησαν, ξυγγνώμην ἔχω· νῆσον δὲ
"οἵτινες ἔχοντες μετὰ τειχῶν, καὶ κατὰ θάλασσαν
"μόνον φοβούμενοι τοὺς ἡμετέρους πολεμίους, ἐν ᾧ καὶ
"αὐτοὶ τριήρων παρασκευῇ οὐκ ἄφρακτοι ἦσαν πρὸς
"αὐτούς, αὐτόνομοί τε οἰκοῦντες καὶ τιμώμενοι ἐς τὰ
"πρῶτα ὑφ' ἡμῶν τοιαῦτα εἰργάσαντο, τί ἄλλο οὗτοι ἢ
"ἐπεβούλευσάν τε καὶ ἐπανέστησαν μᾶλλον ἢ ἀπέστη-
"σαν (ἀπόστασις μέν γε τῶν βίαιόν τι πασχόντων
"ἐστίν), ἐζήτησάν τε μετὰ τῶν πολεμιωτάτων ἡμᾶς
"στάντες διαφθεῖραι; καίτοι δεινότερόν ἐστιν ἢ εἰ καθ'
"αὐτοὺς δύναμιν κτώμενοι ἀντεπολέμησαν. παράδειγμα 3
"δὲ αὐτοῖς οὔτε αἱ τῶν πέλας ξυμφοραὶ ἐγένοντο, ὅσοι
"ἀποστάντες ἤδη ἡμῶν ἐχειρώθησαν, οὔτε ἡ παροῦσα
"εὐδαιμονία παρέσχεν ὄκνον μὴ ἐλθεῖν ἐς τὰ δεινά·
"γενόμενοι δὲ πρὸς τὸ μέλλον θρασεῖς καὶ ἐλπίσαντες
"μακρότερα μὲν τῆς δυνάμεως ἐλάσσω δὲ τῆς βουλήσεως,
"πόλεμον ἤραντο, ἰσχὺν ἀξιώσαντες τοῦ δικαίου προ-
"θεῖναι· ἐν ᾧ γὰρ ᾠήθησαν περιέσεσθαι, ἐπέθεντο ἡμῖν
"οὐκ ἀδικούμενοι. εἴωθε δὲ τῶν πόλεων αἷς ἂν μάλιστα 4
"καὶ δι' ἐλαχίστου ἀπροσδόκητος εὐπραξία ἔλθῃ, ἐς

§ 2. *τριηρῶν* vulg.—*ἄφαρκτοι* Her. as the older form.—*καίτοι τοῦτο* Her.

§ 3. *δι' ἡμῶν* E (om. *ἤδη*).—*μὴ οὐκ ἐλθεῖν* Her. *τοῦ μή* E.

§ 4. *εὐπραγία* Her. from Photius (Nab. ed. p. 233).

Weil (Rev. de Phil. II. 90) and Her. place *μάλιστα καὶ* after *ἔλθῃ*—but this gives no relief (Hud. Comm. Cr. 98). Gelzer (Gott. 1869) places *δι' ἐλαχίστου* before *ἐς ὕβριν*. Cobet from Clem. Alex. 618 D, who quotes the passage as it stands in the received text, as well as from a comment of Philistus', '*εἰώθασι γὰρ μάλιστα οἱ παρὰ δόξαν εὖ πράσσοντες εἰς ὕβριν τρέπεσθαι,*' argues for the soundness of the text. Cf. the schol. *ἡ παρ' ἀξίαν τιμή* with Dem. Olynth. I. § 23.

“ὕβριν τρέπειν· τὰ δὲ πολλὰ <τὰ> κατὰ λόγον τοῖς
“ἀνθρώποις εὐτυχοῦντα ἀσφαλέστερα ἢ παρὰ δόξαν,
“καὶ κακοπραγίαν ὡς εἰπεῖν ῥᾷον ἀπωθοῦνται ἢ εὐδαι-
5 “μονίαν διασῴζονται. χρῆν δὲ Μυτιληναίους καὶ πάλαι
“μηδὲν διαφέροντας τῶν ἄλλων ὑφ᾽ ἡμῶν τετιμῆσθαι,
“καὶ οὐκ ἂν ἐς τόδε ἐξύβρισαν· πέφυκε γὰρ καὶ ἄλλως
“ἄνθρωπος τὸ μὲν θεραπεῦον ὑπερφρονεῖν, τὸ δὲ μὴ
6 “ὑπεῖκον θαυμάζειν. κολασθέντων δὲ καὶ νῦν ἀξίως
“τῆς ἀδικίας, καὶ μὴ τοῖς μὲν ὀλίγοις ἡ αἰτία προστεθῇ,
“τὸν δὲ δῆμον ἀπολύσητε. πάντες γὰρ ἡμῖν γε ὁμοίως
“ἐπέθεντο, οἷς γ᾽ ἐξῆν ὡς ἡμᾶς τρεπομένοις νῦν πάλιν
“ἐν τῇ πόλει εἶναι. ἀλλὰ τὸν μετὰ τῶν ὀλίγων κίνδυνον
7 “ἡγησάμενοι βεβαιότερον ξυναπέστησαν. τῶν τε ξυμ-
“μάχων, σκέψασθε, εἰ τοῖς τε ἀναγκασθεῖσιν ὑπὸ τῶν
“πολεμίων καὶ τοῖς ἑκοῦσιν ἀποστᾶσι τὰς αὐτὰς ζημίας
“προσθήσετε, τίνα οἴεσθε ὅντινα οὐ βραχείᾳ προφάσει
“ἀποστήσεσθαι, ὅταν ἢ κατορθώσαντι ἐλευθέρωσις ᾖ ἢ

εὐτυχοῦνται Hud. *εὐτυχοῦσι* Bad. The schol. appears to have had a second article in his text, e.g. *τὰ δὲ πολλὰ τὰ εὐτ.*: confusions of *λ* and *τ* are frequent (Bast. p. 768). But did Thuc. write *τὰ εὖ τυχόντα*?—*τὰ παρὰ δόξαν* Bad., who also inserts *πάντες* before *ἀπωθοῦνται*.

§ 5. *χρή* most of the better MSS.—*διαφεροντως* Her. from EM.—*ἄνθρωπος* Cob. Her.

§ 6. *κολασθήτωσαν* Cl. Kr. Böh. retain as a form not unknown to old Attic. It is of reputed Macedonian origin, and not found in inscriptions until 308 B.C. Classen, however, distinguishes between the uses of official documents and literary Greek (vid. Stahl Qu. Gr. p. 18; Meisterhans, p. 132; Her. Stud. p. 116; Krüg. on Thuc. I. 34 § 1; Class. Vol. III. 201).—*ὑμῖν* ACEFM. *ἡμῖν* B.—*τραπομένοις* St.—*πάντα* (for *πάλιν*) Her. Stud. 143. *τὰ πρῶτα* Cob. cf. Hdt. VI. 100.—*τὸν* om. C.

§ 7. *ὑπό τε* ABEF vulg. Does *τε* conceal *γε*? (Hud.). *προθήσετε* Cob. on analogy of *προκεῖσθαι*.

ᾖ ἤ. The natural pause at *ᾖ* relieves the harshness of the juxtaposition.

"σφαλέντι μηδὲν παθεῖν ἀνήκεστον; ἡμῖν δὲ πρὸς 8
"ἑκάστην πόλιν ἀποκεκινδυνεύσεται τά τε χρήματα
"καὶ αἱ ψυχαί. καὶ τυχόντες μὲν πόλιν ἐφθαρμένην
"παραλαβόντες τῆς ἔπειτα προσόδου, δι' ἣν ἰσχύομεν,
"τὸ λοιπὸν στερήσεσθε, σφαλέντες δὲ πολεμίους πρὸς
"τοῖς ὑπάρχουσιν ἕξομεν· καὶ ὃν χρόνον τοῖς νῦν καθεστηκόσι
"δεῖ ἐχθροῖς ἀνθίστασθαι, τοῖς οἰκείοις ξυμμάχοις
"πολεμήσομεν. XL. οὔκουν δεῖ προθεῖναι
"ἐλπίδα οὔτε λόγῳ πιστὴν οὔτε χρήμασιν ὠνητήν, ὡς
"ξυγγνώμην ἁμαρτεῖν ἀνθρωπίνως λήψονται. ἄκοντες
"μὲν γὰρ οὐκ ἔβλαψαν, εἰδότες δὲ ἐπεβούλευσαν·
"ξύγγνωμον δ' ἐστὶ τὸ ἀκούσιον. ἐγὼ μὲν οὖν καὶ τότε 2
"πρῶτον καὶ νῦν διαμάχομαι μὴ μεταγνῶναι ὑμᾶς τὰ
"προδεδογμένα, μηδὲ τρισὶ τοῖς ἀξυμφορωτάτοις τῇ
"ἀρχῇ, οἴκτῳ καὶ ἡδονῇ λόγων καὶ ἐπιεικείᾳ, ἁμαρτάνειν.
"ἔλεός τε γὰρ πρὸς τοὺς ὁμοίους δίκαιος ἀντιδίδοσθαι, 3
"καὶ μὴ πρὸς τοὺς οὔτ' ἀντοικτιοῦντας ἐξ
"ἀνάγκης τε καθεστῶτας ἀεὶ πολεμίους· οἵ τε τέρποντες
"λόγῳ ῥήτορες ἕξουσι καὶ ἐν ἄλλοις ἐλάσσοσιν ἀγῶνα,
"καὶ μὴ ἐν ᾧ ἡ μὲν πόλις βραχέα ἡσθεῖσα μεγάλα ζημιώσεται,
"αὐτοὶ δὲ ἐκ τοῦ εὖ εἰπεῖν τὸ παθεῖν εὖ
"ἀντιλήψονται· καὶ ἡ ἐπιείκεια πρὸς τοὺς μέλλοντας
"ἐπιτηδείους καὶ τὸ λοιπὸν ἔσεσθαι μᾶλλον δίδοται ἢ

§ 8. *τῆς ἐκεῖθεν προσόδου* Ullr. *ἐπετείου* Weil, Her.; cf. Her. Stud. p. 41.—*ἐστερήσεσθε* Her.

XL. § 1. *προθεῖναι* EFGM, al. *προσθεῖναι*. *προτεῖναι* Her.—*πειστήν* Her.; cf. Ar. Nub. 77. *κτητήν* Bad. *ποριστήν* Kr. *οἰστήν* Küpp.—*ἑκόντες* Cob. omitting *οὐκ*. See Herbst in Philol. XLII. 715. v. Holzapfel (Rhein. Mus. XXXVII. p. 454).

§ 2. *πρῶτον* del. Cob. Her.

§ 3. *ἀεί ποτέ* Cob. from loss of *ποτέ* in *πολε*.—*ζημιωθήσεται* G, which omits *αὐτοί*.—*ὁμοίως* Thiersch, Cl. St.

“πρὸς τοὺς ὁμοίους τε καὶ οὐδὲν ἧσσον πολεμίους ὑπολειπομένους.
4 “ἓν δὲ ξυνελὼν λέγω· πειθόμενοι μὲν
“ἐμοὶ τά τε δίκαια ἐς Μυτιληναίους καὶ τὰ ξύμφορα
“ἅμα ποιήσετε, ἄλλως δὲ γνόντες τοῖς μὲν οὐ χαριεῖσθε,
“ὑμᾶς δὲ αὐτοὺς μᾶλλον δικαιώσεσθε. εἰ γὰρ οὗτοι
“ὀρθῶς ἀπέστησαν, ὑμεῖς ἂν οὐ χρεὼν ἄρχοιτε. εἰ δὲ
“δὴ καὶ οὐ προσῆκον ὅμως ἀξιοῦτε τοῦτο δρᾶν, παρὰ τὸ
“εἰκός τοι καὶ τούσδε ξυμφόρως δεῖ κολάζεσθαι, ἢ
“παύεσθαι τῆς ἀρχῆς καὶ ἐκ τοῦ ἀκινδύνου ἀνδραγαθίζεσθαι.
5 τῇ τε αὐτῇ ζημίᾳ ἀξιώσατε ἀμύνασθαι καὶ
“μὴ ἀναλγητότεροι οἱ διαφεύγοντες τῶν ἐπιβουλευσάντων
φανῆναι, ἐνθυμηθέντες ἃ εἰκὸς ἦν αὐτοὺς
“ποιῆσαι κρατήσαντας ὑμῶν, ἄλλως τε καὶ προϋπάρξαντας
6 ἀδικίας. μάλιστα δὲ οἱ μὴ ξὺν προφάσει τινὰ
“κακῶς ποιοῦντες ἐπεξέρχονται καὶ διόλλυνται, τὸν
7 “κίνδυνον ὑφορώμενοι τοῦ ὑπολειπομένου ἐχθροῦ· ὁ γὰρ
“μὴ ξὺν ἀνάγκῃ τι παθὼν χαλεπώτερος διαφυγὼν τοῦ
“ἀπὸ τῆς ἴσης ἐχθροῦ. μὴ οὖν προδόται γένησθε ὑμῶν
“αὐτῶν, γενόμενοι δ' ὅτι ἐγγύτατα τῇ γνώμῃ τοῦ
“πάσχειν καὶ ὡς πρὸ παντὸς ἂν ἐτιμήσασθε αὐτοὺς
“χειρώσασθαι, νῦν ἀνταπόδοτε μὴ μαλακισθέντες πρὸς
“τὸ παρὸν αὐτίκα μηδὲ τοῦ ἐπικρεμασθέντος ποτὲ
8 “δεινοῦ ἀμνημονοῦντες. κολάσατε δὲ ἀξίως τούτους τε,
“καὶ τοῖς ἄλλοις ξυμμάχοις παράδειγμα σαφὲς καταστήσατε,
ὃς ἂν ἀφιστῆται, θανάτῳ ζημιωσόμενον.

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§ 4. ἕν τε C only; cet. ἓν δέ.—πιθόμενοι Her.—δικαιώσετε Her. from Elmsley.—τοίνυν (for τοι) E, vulg.—ξυμφόρως ‘ridiculum emblema’ Her.—κινδύνου B.

§ 6. διολλύναι Cob. Cl. St. Her. Shilleto suggests διολλύντες, cf. I. 62 § 6. καὶ διόλλυνται Kr. del.

§ 7. ξὺν δίκῃ inferior MSS.—παραυτίκα Her.—τότε Cob.

§ 8. ὡς ὃς ἄν Meineke, cf. Plato Rep. 612 C.—ζημιωσόμενοι Mein. from 67 § 6.

“τόδε γὰρ ἦν γνῶσιν, ἧσσον τῶν πολεμίων ἀμελήσαντες
“τοῖς ὑμετέροις αὐτῶν μαχεῖσθε ξυμμάχοις.”

XLI. Τοιαῦτα μὲν ὁ Κλέων εἶπε. μετὰ δ' αὐτὸν 2
Διόδοτος ὁ Εὐκράτους, ὅσπερ καὶ ἐν τῇ προτέρᾳ
ἐκκλησίᾳ ἀντέλεγε μάλιστα μὴ ἀποκτεῖναι Μυτιλη-
ναίους, παρελθὼν καὶ τότε ἔλεγε τοιάδε.

XLII. “ΟΥΤΕ τοὺς προθέντας τὴν διαγνώμην
“αὖθις περὶ Μυτιληναίων αἰτιῶμαι, οὔτε τοὺς μεμφο-
“μένους μὴ πολλάκις περὶ τῶν μεγίστων βουλεύεσθαι
“ἐπαινῶ, νομίζω δὲ δύο τὰ ἐναντιώτατα εὐβουλίᾳ εἶναι,
“τάχος τε καὶ ὀργήν, ὧν τὸ μὲν μετὰ ἀνοίας φιλεῖ
“γίγνεσθαι, τὸ δὲ μετὰ ἀπαιδευσίας καὶ βραχύτητος
“γνώμης. τούς τε λόγους ὅστις διαμάχεται μὴ διδα- 2
“σκάλους τῶν πραγμάτων γίγνεσθαι, ἢ ἀξύνετός ἐστιν
“ἢ ἰδίᾳ τι αὐτῷ διαφέρει· ἀξύνετος μέν, εἰ ἄλλῳ τινὶ
“ἡγεῖται περὶ τοῦ μέλλοντος δυνατὸν εἶναι καὶ μὴ
“ἐμφανοῦς φράσαι, διαφέρει δ' αὐτῷ, εἰ βουλόμενός τι
“αἰσχρὸν πεῖσαι εὖ μὲν εἰπεῖν οὐκ ἂν ἡγεῖται περὶ τοῦ
“μὴ καλοῦ δύνασθαι, εὖ δὲ διαβαλὼν ἐκπλῆξαι ἂν τούς
“τε ἀντεροῦντας καὶ τοὺς ἀκουσομένους. χαλεπώτατοι 3
“δὲ καὶ οἱ ἐπὶ χρήμασι προκατηγοροῦντες ἐπίδειξίν
“τινα. εἰ μὲν γὰρ ἀμαθίαν κατῃτιῶντο, ὁ μὴ πείσας
“ἀξυνετώτερος ἂν δόξας εἶναι ἢ ἀδικώτερος ἀπεχώρει·
“ἀδικίας δ' ἐπιφερομένης πείσας τε ὕποπτος γίγνεται
“καὶ μὴ τυχὼν μετὰ ἀξυνεσίας καὶ ἄδικος. ἥ τε πόλις 4
“οὐκ ὠφελεῖται ἐν τῷ τοιῷδε· φόβῳ γὰρ ἀποστερεῖται

XLII. § 1. *νομίζω τε* ABCF, Cl. Her. St.—*τἀναντιώτατα* Her.

§ 2. *διαφέροι* (for 2nd *διαφέρει*) ACEG.—*διαλαβὼν* E.

§ 3. *καί* before *οἱ*, del. Her.—*χαλεπώτατοι δ' ἐκεῖνοι οἱ* Bad.

προκατηγοροῦντες Her. from C.—*ἀντίδειξιν* GM, from which Bad. would correct *ἀντιλέξειν*, but Thuc. would write *ἀντερεῖν*.—*ξυνετώτερος* E.—*πείσας δέ* C.

“τῶν ξυμβούλων. καὶ πλεῖστ᾽ ἂν ὀρθοῖτο ἀδυνάτους
“λέγειν ἔχουσα τοὺς τοιούτους τῶν πολιτῶν· ἐλάχιστα
5 “γὰρ ἂν πεισθεῖεν ἁμαρτάνειν. χρὴ δὲ τὸν μὲν ἀγαθὸν
“πολίτην μὴ ἐκφοβοῦντα τοὺς ἀντεροῦντας ἀλλ᾽ ἀπὸ
“τοῦ ἴσου φαίνεσθαι ἄμεινον λέγοντα, τὴν δὲ σώφρονα
“πόλιν τῷ τε πλεῖστα εὖ βουλεύοντι μὴ προστιθέναι
“τιμήν, ἀλλὰ μηδ᾽ ἐλασσοῦν τῆς ὑπαρχούσης, καὶ τὸν
“μὴ τυχόντα γνώμης οὐχ ὅπως ζημιοῦν ἀλλὰ μηδ᾽
6 “ἀτιμάζειν. οὕτω γὰρ ὅ τε κατορθῶν ἥκιστα ἂν ἐπὶ τῷ
“ἔτι μειζόνων ἀξιοῦσθαι παρὰ γνώμην τι καὶ πρὸς
“χάριν λέγοι, ὅ τε μὴ ἐπιτυχὼν ὀρέγοιτο τῷ αὐτῷ,
“χαριζόμενός τι καὶ αὐτός, προσάγεσθαι τὸ πλῆθος.
“XLIII. ὧν ἡμεῖς τἀναντία δρῶμεν, καὶ προσέτι ἤν τις
“καὶ ὑποπτεύηται κέρδους μὲν ἕνεκα τὰ βέλτιστα δὲ
“ὅμως λέγειν, φθονήσαντες τῆς οὐ βεβαίου δοκήσεως
“τῶν κερδῶν τὴν φανερὰν ὠφελίαν τῆς πόλεως
2 “ἀφαιρούμεθα. καθέστηκε δὲ τἀγαθὰ ἀπὸ τοῦ εὐθέος λεγόμενα
“μηδὲν ἀνυποπτότερα εἶναι τῶν κακῶν, ὥστε δεῖν
“ὁμοίως τόν τε τὰ δεινότατα βουλόμενον πεῖσαι ἀπάτῃ
“προσάγεσθαι τὸ πλῆθος καὶ τὸν τὰ ἀμείνω λέγοντα

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§ 4. *λέγειν* om. CN.

πεισθείη Madv. (Adv. I. 315), Her. *πεισθείη ἄν* Dob. Krüg. objects to the insertion of a second *ἄν* so close to the first. *πείσειαν ἄν* (sc. *οἱ τοιοῦτοι*) Her. fr. Cl. *πεισθεῖεν* St. corr. from false MS. form *πεισθείησαν* (St. Qu. Gr. p. 18).

§ 5. *πιστὰ ξυμβουλεύοντι* Weil, Her. *ἄριστα* Cob.

γνώμης del. Her. *τῆς γνώμης* Rauch, al.

§ 6. *ἐπὶ τό* BEFM. This use of *ἐπὶ* though common with substantive in accusative is only found in Thuc. with dative form of infinitive (St.).—*ὀρέγοιτ᾽ ἂν ἀντιχαριζόμενος*, or *αὐτῷ ἀντιχαριζόμενος* Bad. Kr. however expunges *χαριζόμενός τι καὶ αὐτός* as a mere gloss on *τῷ αὐτῷ*, so also Cobet.

XLIII. § 2. *εὐθέως* E.—*βουλευόμενον* ABEF (cf. VII. 72 § 2).

“ψευσάμενον πιστὸν γενέσθαι. μόνην τε πόλιν διὰ 3
“τὰς περινοίας εὖ ποιῆσαι ἐκ τοῦ προφανοῦς μὴ ἐξαπατήσαντα
“ἀδύνατον· ὁ γὰρ διδοὺς φανερῶς τι
“ἀγαθὸν ἀνθυποπτεύεται ἀφανῶς πῃ πλέον ἕξειν. χρὴ 4
“δὲ πρὸς τὰ μέγιστα καὶ ἐν τῷ τοιῷδε ἀξιοῦν τι
“ἡμᾶς περαιτέρω προνοοῦντας λέγειν ὑμῶν τῶν δι’
“ὀλίγου σκοπούντων, ἄλλως τε καὶ ἀνεύθυνον τὴν
“παραίνεσιν ἔχοντας πρὸς ἀνεύθυνον τὴν ὑμετέραν
“ἀκρόασιν. εἰ γὰρ ὅ τε πείσας καὶ ὁ ἐπισπόμενος 5
“ὁμοίως ἐβλάπτοντο, σωφρονέστερον ἂν ἐκρίνετε· νῦν
“δὲ πρὸς ὀργὴν ἥντιν’ ἂν τύχητε ἔστιν ὅτε σφαλέντες
“τὴν τοῦ πείσαντος μίαν γνώμην ζημιοῦτε, καὶ οὐ τὰς
“ὑμετέρας αὐτῶν, εἰ πολλαὶ οὖσαι ξυνεξήμαρτον.
“XLIV. ἐγὼ δὲ παρῆλθον οὔτε ἀντερῶν περὶ Μυτιληναίων
“οὔτε κατηγορήσων. οὐ γὰρ περὶ τῆς ἐκείνων
“ἀδικίας ἡμῖν ὁ ἀγών, εἰ σωφρονοῦμεν, ἀλλὰ περὶ τῆς
“ἡμετέρας εὐβουλίας. ἤν τε γὰρ ἀποφήνω πάνυ ἀδικοῦντας 2
“αὐτούς, οὐ διὰ τοῦτο καὶ ἀποκτεῖναι κελεύσω,
“εἰ μὴ ξυμφέρον· ἤν τε καὶ ἔχοντάς τι ξυγγνώμης †εἶναι
“ἐν τῇ πόλει εἰ† μὴ ἀγαθὸν φαίνοιτο. νομίζω δὲ περὶ 3
“τοῦ μέλλοντος ἡμᾶς μᾶλλον βουλεύεσθαι ἢ τοῦ
“παρόντος. καὶ τοῦτο ὃ μάλιστα Κλέων ἰσχυρίζεται,

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§ 4. *ἀξιοῦντι* MSS. corr. Kr. vid. Haase Luc. 36 sqq.—*ἀνυπεύθυνον* Her.

§ 5. *ἐπισπώμενος* vulg.—*ἥντιν’ ἄν* St. *ἥν τινα* Madv. with B, perhaps a correction. *αἴ* (for *εἰ*) Cob. Madv. Kr. comp. Valla’s version. *ἥν τινος* Dissen, cf. v. 110. *ἥν τι ἀτυχῆτε* Gertz. *ἥν τι τύχητε σφαλέντες ἔστιν ὅτε* or *ἔστιν ὅτε σφαλέντες* Her.—*νῦν ἐξήμαρτον* E.

XLIV. § 1. *ἀντερῶν ὑπέρ* Weil: but Attic freely interchanges *περί* and *ὑπέρ*.

§ 2. *ἐᾶν* Lindau. *ἐλεεῖν* Firnhaber. *ἀφεῖναι* Bad. *ἀνεῖναι* Kr. *ἔχοντες εἶεν* Bek. Classen’s colloquial *εἶεν* is quite inadmissible. There appears to be a direct quotation of Cleon’s own words: cf. 39 § 6.

“ ἐς τὸ λοιπὸν ξυμφέρον ἔσεσθαι πρὸς τὸ ἧσσον ἀφίστασθαι
“ θάνατον ζημίαν προθεῖσι, καὶ αὐτὸς περὶ τοῦ
“ ἐς τὸ μέλλον καλῶς ἔχοντος ἀντισχυριζόμενος τἀναντία
4 “ γιγνώσκω. καὶ οὐκ ἀξιῶ ὑμᾶς τῷ εὐπρεπεῖ τοῦ
“ ἐκείνου λόγου τὸ χρήσιμον τοῦ ἐμοῦ ἀπώσασθαι.
“ δικαιότερος γὰρ ὢν αὐτοῦ ὁ λόγος πρὸς τὴν νῦν
“ ὑμετέραν ὀργὴν ἐς Μυτιληναίους τάχ’ ἂν ἐπισπάσαιτο·
“ ἡμεῖς δὲ οὐ δικαζόμεθα πρὸς αὐτούς, ὥστε τῶν δικαίων
“ δεῖν, ἀλλὰ βουλευόμεθα περὶ αὐτῶν, ὅπως χρησίμως
“ ἕξουσιν. XLV. ἐν οὖν ταῖς πόλεσι πολλῶν θανάτου
“ ζημία πρόκειται, καὶ οὐκ ἴσων τῷδε ἀλλ’ ἐλασσόνων
“ ἁμαρτημάτων· ὅμως δὲ τῇ ἐλπίδι ἐπαιρόμενοι κινδυνεύουσι,
“ καὶ οὐδείς πω καταγνοὺς ἑαυτοῦ μὴ περιέσεσθαι
2 “ τῷ ἐπιβουλεύματι ἦλθεν ἐς τὸ δεινόν. πόλις
“ τε ἀφισταμένη τίς πω ἥσσω τῇ δοκήσει ἔχουσα τὴν
“ παρασκευὴν ἢ οἰκείαν ἢ ἄλλων ξυμμαχίᾳ τούτῳ
3 “ ἐπεχείρησε; πεφύκασί τε ἅπαντες καὶ ἰδίᾳ καὶ
“ δημοσίᾳ ἁμαρτάνειν, καὶ οὐκ ἔστι νόμος ὅστις ἀπείρξει
“ τούτου, ἐπεὶ διεξεληλύθασί γε διὰ πασῶν τῶν ζημιῶν
“ οἱ ἄνθρωποι προστιθέντες, εἴ πως ἧσσον ἀδικοῖντο
“ ὑπὸ τῶν κακούργων. καὶ εἰκὸς τὸ πάλαι τῶν μεγίστων
“ ἀδικημάτων μαλακωτέρας κεῖσθαι αὐτάς, παραβαινομένων
“ δὲ τῷ χρόνῳ ἐς τὸν θάνατον αἱ πολλαὶ
4 “ ἀνήκουσι· καὶ τοῦτο ὅμως παραβαίνεται. ἢ τοίνυν

XLV. § 1. *θανάτων* G. *θάνατος* Cob. Her.—*ζημίαι* C, ‘exquisitius scriptum’ (Hud.) *πρόκεινται*, so also GN.—*ἀλλ’ ἐλασσόνων ἁμαρτημάτων* del. Cob. Her.: ‘*οὐκ ἴσων* in utramque partem accipitur, ut sit aut *μεῖζον* aut *ἔλασσον*’ (Cob.).—*τῇ ἐλπίδι ἐπαιρόμενοι* del. Cob.

§ 2. *ξυμμαχίαν* vulg.—*τοῦτο* ABEF.

§ 3. *ἐπειδή* E.—*διεληλύθασι* Bad. *ἐξεληλύθασι* E.—*προτιθέντες* ‘proponendo’ Bad. Her. *τὰς ζημίας*, ‘corrigendum, nisi velis participium expungere’ (Nab.).—*παραβαινομένων τῶν νόμων* Bad. qu. *παρατεινομένων*?—*τοῦτο* del. Her. *ταῦτα*, i.e. ‘talia facinora’ Hud. *κἂν τούτῳ* Kr.

“δεινότερόν τι τούτου δέος εὑρετέον ἐστίν, ἢ τόδε γε
“οὐδὲν ἐπίσχει, ἀλλ᾽ ἡ μὲν πενία ἀνάγκῃ τὴν τόλμαν
“παρέχουσα, ἡ δ᾽ ἐξουσία ὕβρει τὴν πλεονεξίαν καὶ
“φρονήματι, αἱ δ᾽ ἄλλαι ξυντυχίαι ὀργῇ τῶν ἀνθρώπων,
“ὡς ἑκάστη τις κατέχεται ὑπ᾽ ἀνηκέστου τινὸς κρείττονος,
“ἐξάγουσιν ἐς τοὺς κινδύνους. ἥ τε ἐλπὶς καὶ ὁ 5
“ἔρως ἐπὶ παντί, ὁ μὲν ἡγούμενος ἡ δ᾽ ἐφεπομένη, καὶ
“ὁ μὲν τὴν ἐπιβολὴν ἐκφροντίζων ἡ δὲ τὴν εὐπορίαν
“τῆς τύχης ὑποτιθεῖσα, πλεῖστα βλάπτουσι, καὶ ὄντα
“ἀφανῆ κρείσσω ἐστὶ τῶν ὁρωμένων δεινῶν. καὶ ἡ 6
“τύχη ἐπ᾽ αὐτοῖς οὐδὲν ἔλασσον ξυμβάλλεται ἐς τὸ
“ἐπαίρειν· ἀδοκήτως γὰρ ἔστιν ὅτε παρισταμένη καὶ ἐκ
“τῶν ὑποδεεστέρων κινδυνεύειν τινὰ προάγει, καὶ οὐχ
“ἧσσον τὰς πόλεις, ὅσῳ περὶ τῶν μεγίστων, ἐλευθερίας
“ἢ ἄλλων ἀρχῆς, καὶ μετὰ πάντων ἕκαστος ἀλογίστως
“ἐπὶ πλέον τι αὐτῶν ἐδόξασεν. ἁπλῶς τε ἀδύνατον 7
“καὶ πολλῆς εὐηθείας, ὅστις οἴεται τῆς ἀνθρωπείας φύσεως
“ὁρμωμένης προθύμως τι πρᾶξαι ἀποτροπήν τινα
“ἔχειν ἢ νόμων ἰσχύι ἢ ἄλλῳ τῳ δεινῷ. XLVI. οὔκουν
“χρὴ οὔτε τοῦ θανάτου τῇ ζημίᾳ ὡς ἐχεγγύῳ
“πιστεύσαντας χεῖρον βουλεύσασθαι, οὔτε ἀνέλπιστον
“καταστῆσαι τοῖς ἀποστᾶσιν ὡς οὐκ ἔσται μεταγνῶναι
“καὶ ὅτι ἐν βραχυτάτῳ τὴν ἁμαρτίαν καταλῦσαι.
“σκέψασθε γὰρ ὅτι νῦν μέν, ἤν τις καὶ ἀποστᾶσα πόλις 2

§ 4. τογε better MSS.—καὶ φρονήματι, ‘lectoris additamentum’ (Her.). τὸ φρόνημα ‘praestabit’ (Nab.).—ὀργήν (sc. παρέχουσα) St. ὀργάς Rauch, perhaps ὁρμῇ; cf. § 7 ὁρμωμένης.—τῶν ἀνθρώπων del. St. τὸν ἄνθρωπον Cl. τὸ ἄνουν Her. from confusion with τῶν ἀνῶν (i.e. τῶν ἀνθρώπων).—ἕκαστος Kr. Campe.—ἀνικήτου Camp.—τοῦ Dobr.—ἐνάγουσιν Badh.

§ 5. ἐπιβουλήν CM. ἐπιβολήν Her.

§ 6. μεγίστων τε C.—αὐτῶν ABEFM. αὑτόν Kr. Cl. Her., perhaps αὑτοῦ, ‘ultra suas ipse vires.’

“γνῷ μὴ περιεσομένη, ἔλθοι ἂν ἐς ξύμβασιν δυνατὴ
“οὖσα ἔτι τὴν δαπάνην ἀποδοῦναι καὶ τὸ λοιπὸν ὑποτελεῖν·
“ἐκείνως δὲ τίνα οἴεσθε ἥν τινα οὐκ ἄμεινον μὲν
“ἢ νῦν παρασκευάσεσθαι, πολιορκίᾳ τε παρατενεῖσθαι
“ἐς τοὔσχατον, εἰ τὸ αὐτὸ δύναται σχολῇ καὶ ταχὺ
3 “ξυμβῆναι; ἡμῖν τε πῶς οὐ βλάβη δαπανᾷν καθημένοις
“διὰ τὸ ἀξύμβατον, καὶ ἢν ἕλωμεν πόλιν, ἐφθαρμένην
“παραλαβεῖν καὶ τῆς προσόδου τὸ λοιπὸν ἀπ᾽ αὐτῆς
“στέρεσθαι; ἰσχύομεν δὲ πρὸς τοὺς πολεμίους τῷδε.
4 “ὥστε οὐ δικαστὰς ὄντας δεῖ ἡμᾶς μᾶλλον τῶν ἐξαμαρτανόντων
“ἀκριβεῖς βλάπτεσθαι, ἢ ὁρᾷν ὅπως ἐς τὸν
“ἔπειτα χρόνον μετρίως κολάζοντες ταῖς πόλεσιν ἕξομεν
“ἐς χρημάτων λόγον ἰσχυούσαις χρῆσθαι, καὶ τὴν
“φυλακὴν μὴ ἀπὸ τῶν νόμων τῆς δεινότητος ἀξιοῦν
5 “ποιεῖσθαι, ἀλλ᾽ ἀπὸ τῶν ἔργων τῆς ἐπιμελείας. οὗ
“νῦν τἀναντία δρῶντες, ἤν τινα ἐλεύθερον καὶ βίᾳ ἀρχόμενον
“εἰκότως πρὸς αὐτονομίαν ἀποστάντα χειρωσώμεθα,
6 “χαλεπῶς οἰόμεθα χρῆναι τιμωρεῖσθαι. χρὴ δὲ
“τοὺς ἐλευθέρους οὐκ ἀφισταμένους σφόδρα κολάζειν,
“ἀλλὰ πρὶν ἀποστῆναι σφόδρα φυλάσσειν καὶ προκαταλαμβάνειν
“ὅπως μηδ᾽ ἐς ἐπίνοιαν τούτου ἴωσι,
“κρατήσαντάς τε ὅτι ἐπ᾽ ἐλάχιστον τὴν αἰτίαν ἐπιφέρειν.
“XLVII. ὑμεῖς δὲ σκέψασθε ὅσον ἂν καὶ τοῦτο ἁμαρ-

XLVI. § 2. *παρασκευάσασθαι* ABCEFG. Cob. keeping aorist, adds *ἄν*: see Cob. V. L. 97; Shill. on I. 26; Jebb, Soph. Elect. 443; Tucker, Introd. to Thuc. VIII. p. xviii.; Goodw. M. T. § 127. Cobet and Madvig would correct all instances: carelessness of scribes renders MS. authority practically of small value. For aorist in oratio recta as vivid future, see Good. M. T. § 61. In the present instance *παρατενεῖσθαι* renders the correction to future almost certain.

ἢ (for *εἰ*) AEFM.

§ 3. *τῇδε* (sc. *τῇ προσόδῳ*) Her.

§ 5. *τοὐναντίον* C, Hude comp. 58 § 4. *τἀναντία* ABFN.

“ τάνοιτε Κλέωνι πειθόμενοι. νῦν μὲν γὰρ ὑμῖν ὁ δῆμος 2
“ ἐν πάσαις ταῖς πόλεσιν εὔνους ἐστί, καὶ ἢ οὐ ξυναφί-
“ σταται τοῖς ὀλίγοις ἢ ἐὰν βιασθῇ ὑπάρχει τοῖς ἀπο-
“ στήσασι πολέμιος εὐθύς, καὶ τῆς ἀντικαθισταμένης
“ πόλεως τὸ πλῆθος ξύμμαχον ἔχοντες ἐς πόλεμον
“ ἐπέρχεσθε. εἰ δὲ διαφθερεῖτε τὸν δῆμον τῶν Μυτιλη- 3
“ ναίων, ὃς οὔτε μετέσχε τῆς ἀποστάσεως, ἐπειδή τε
“ ὅπλων ἐκράτησεν, ἑκὼν παρέδωκε τὴν πόλιν, πρῶτον
“ μὲν ἀδικήσετε τοὺς εὐεργέτας κτείνοντες, ἔπειτα κατα-
“ στήσετε τοῖς δυνατοῖς τῶν ἀνθρώπων ὃ βούλονται
“ μάλιστα· ἀφιστάντες γὰρ τὰς πόλεις τὸν δῆμον εὐθὺς
“ ξύμμαχον ἕξουσι, προδειξάντων ὑμῶν τὴν αὐτὴν
“ ζημίαν τοῖς τε ἀδικοῦσιν ὁμοίως κεῖσθαι καὶ τοῖς μή.
“ δεῖ δὲ καὶ εἰ ἠδίκησαν μὴ προσποιεῖσθαι, ὅπως ὃ μόνον 4
“ ἡμῖν ἔτι ξύμμαχόν ἐστι μὴ πολέμιον γένηται. καὶ 5
“ τοῦτο πολλῷ ξυμφορώτερον ἡγοῦμαι ἐς τὴν κάθεξιν
“ τῆς ἀρχῆς, ἑκόντας ἡμᾶς ἀδικηθῆναι, ἢ δικαίως οὓς μὴ
“ δεῖ διαφθεῖραι· καὶ τὸ Κλέωνος τὸ αὐτὸ δίκαιον καὶ
“ ξύμφορον τῆς τιμωρίας οὐχ εὑρίσκεται ἐν αὐτῷ δυνα-
“ τὸν ὂν ἅμα γίγνεσθαι. XLVIII. ὑμεῖς δὲ γνόντες
“ ἀμείνω τάδε εἶναι, καὶ μήτε οἴκτῳ πλέον νείμαντες μήτ’
“ ἐπιεικείᾳ, οἷς οὐδὲ ἐγὼ ἐῶ προσάγεσθαι, ἀπ’ αὐτῶν δὲ

XLVII. § 1. *ἁμάρτοιτε πιθόμενοι* Cob.

§ 2. *καὶ οὐ* (omitting *ἤ*) C.—*λόγοις* (for *ὀλίγοις*) C.—*ἀνθισταμένης* Her.—*ἔρχεσθε* Bad. *ἐσέρχεσθε* Mein.: but cf. IV. 25 § 9.

§ 3. *τὸν Μυτιληναίων* many good MSS., Bek. vulg.—*κτείνοντες* Her. suspects.—*ὁμοίως* del. Her.

§ 4. *ἔδει* Kr.

§ 5. *ἀδικηθῆναί τι* Cob. holding that H has absorbed TI.—*δυνατόν* om. N.—*ταὐτῷ* Kr. *τῷ αὐτῷ* Dob. Bad.

XLVIII. § 1. *πλέον* suggests that in 3 § 1 *μέρος* is an adscript.—*παράγεσθαι*? For confusion of *πρός* and *παρά* see Bast. 837.

“ τῶν παραινουμένων, πείθεσθέ μοι Μυτιληναίων οὓς
“ μὲν Πάχης ἀπέπεμψεν ὡς ἀδικοῦντας κρῖναι καθ’
2 “ ἡσυχίαν, τοὺς δ’ ἄλλους ἐᾶν οἰκεῖν. τάδε γὰρ ἔς τε
“ τὸ μέλλον ἀγαθὰ καὶ τοῖς πολεμίοις ἤδη φοβερά·
“ ὅστις γὰρ εὖ βουλεύεται πρὸς τοὺς ἐναντίους κρείσσων
“ ἐστὶν ἢ μετ’ ἔργων ἰσχύος ἀνοίᾳ ἐπιών.”

XLIX. Τοιαῦτα δὲ ὁ Διόδοτος εἶπε. ῥηθεισῶν δὲ
τῶν γνωμῶν τούτων μάλιστα ἀντιπάλων πρὸς ἀλλήλας
οἱ Ἀθηναῖοι ἦλθον μὲν ἐς ἀγῶνα ὅμως τῆς δόξης καὶ
ἐγένοντο ἐν τῇ χειροτονίᾳ ἀγχώμαλοι, ἐκράτησε δὲ ἡ
2 τοῦ Διοδότου. καὶ τριήρη εὐθὺς ἄλλην ἀπέστελλον
κατὰ σπουδήν, ὅπως μὴ φθασάσης τῆς προτέρας εὕρωσι
διεφθαρμένην τὴν πόλιν· προεῖχε δὲ ἡμέρᾳ καὶ νυκτὶ
3 μάλιστα. παρασκευασάντων δὲ τῶν Μυτιληναίων
πρέσβεων τῇ νηῒ οἶνον καὶ ἄλφιτα, καὶ μεγάλα ὑποσχομένων
εἰ φθάσειαν, ἐγένετο σπουδὴ τοῦ πλοῦ τοιαύτη
ὥστε ἤσθιόν τε ἅμα ἐλαύνοντες οἴνῳ καὶ ἐλαίῳ ἄλφιτα
πεφυραμένα, καὶ οἱ μὲν ὕπνον ᾑροῦντο κατὰ μέρος οἱ δὲ
4 ἤλαυνον. κατὰ τύχην δὲ πνεύματος οὐδενὸς ἐναντιωθέντος,
καὶ τῆς μὲν προτέρας νεὼς οὐ σπουδῇ πλεούσης
ἐπὶ πρᾶγμα ἀλλόκοτον, ταύτης δὲ τοιούτῳ τρόπῳ ἐπειγομένης,
ἡ μὲν ἔφθασε τοσοῦτον ὅσον Πάχητα ἀνεγνωκέναι
τὸ ψήφισμα καὶ μέλλειν δράσειν τὰ δεδογμένα, ἡ
δ’ ὑστέρα αὐτῆς ἐπικατάγεται καὶ διεκώλυσε μὴ διαφθεῖραι.
παρὰ τοσοῦτον μὲν ἡ Μυτιλήνη ἦλθε κινδύνου.

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§ 2. ἢ ὁ Kr. Mein. The insertion is needless.

XLIX. § 1. δή Rauch; from D only, Her.

ὁμοίως (sc. οὐχ ἧσσον) Hud. ὁμόσε Bad.; cf. VIII. 92 § 10.

§ 2. ἑτέρας inferior MSS.

§ 3. προπαρασκευασάντων Nab.—φθάσειαν corr. Her., vulg. φθάσαιεν. Cf. Her. Stud. 112; St. Qu. Gr. 18.—πεφυρμένα E.

§ 4. κακοῦ (for κινδύνου) B.

L. τοὺς δ' ἄλλους ἄνδρας οὓς ὁ Πάχης ἀπέπεμψεν ὡς
αἰτιωτάτους ὄντας τῆς ἀποστάσεως Κλέωνος γνώμῃ
διέφθειραν οἱ Ἀθηναῖοι· ἦσαν δὲ ὀλίγῳ πλείους χιλίων.
καὶ Μυτιληναίων τείχη καθεῖλον καὶ ναῦς παρέλαβον.
ὕστερον δὲ φόρον μὲν οὐκ ἔταξαν Λεσβίοις, κλήρους δὲ 2
ποιήσαντες τῆς γῆς πλὴν τῆς Μηθυμναίων τρισχιλίους
τριακοσίους μὲν τοῖς θεοῖς ἱεροὺς ἐξεῖλον, ἐπὶ δὲ τοὺς
ἄλλους σφῶν αὐτῶν κληρούχους τοὺς λαχόντας ἀπέπέμψαν·
οἷς ἀργύριον Λέσβιοι ταξάμενοι τοῦ κλήρου
ἑκάστου τοῦ ἐνιαυτοῦ δύο μνᾶς φέρειν αὐτοὶ εἰργάζοντο
τὴν γῆν. παρέλαβον δὲ καὶ τὰ ἐν τῇ ἠπείρῳ πολίσματα 3
οἱ Ἀθηναῖοι ὅσων Μυτιληναῖοι ἐκράτουν, καὶ ὑπήκουον
ὕστερον Ἀθηναίων. τὰ μὲν κατὰ Λέσβον οὕτως ἐγένετο.

LI. Ἐν δὲ τῷ αὐτῷ θέρει μετὰ τὴν Λέσβου ἅλωσιν
Ἀθηναῖοι Νικίου τοῦ Νικηράτου στρατηγοῦντος ἐστράτευσαν
ἐπὶ Μίνωαν τὴν νῆσον, ἣ κεῖται πρὸ Μεγάρων·
ἐχρῶντο δὲ αὐτῇ πύργον ἐνοικοδομήσαντες οἱ Μεγαρῆς
φρουρίῳ. ἐβούλετο δὲ Νικίας τὴν φυλακὴν αὐτόθεν δι' 2
ἐλάσσονος τοῖς Ἀθηναίοις καὶ μὴ ἀπὸ τοῦ Βουδόρου καὶ
τῆς Σαλαμῖνος εἶναι, τούς τε Πελοποννησίους, ὅπως μὴ
ποιῶνται ἔκπλους αὐτόθεν λανθάνοντες τριήρων τε, οἷον
καὶ τὸ πρὶν γενόμενον, καὶ λῃστῶν ἐκπομπαῖς, τοῖς τε
Μεγαρεῦσιν ἅμα μηδὲν ἐσπλεῖν. ἑλὼν οὖν [ἀπὸ τῆς 3
Νισαίας] πρῶτον δύο πύργω προέχοντε μηχαναῖς ἐκ
θαλάσσης, καὶ τὸν ἔσπλουν ἐς τὸ μεταξὺ τῆς νήσου

L. § 2. ἱερούς del. Cob.

LI. § 1. πύργωμα Mein.

§ 2. τοῦ τε Πελοποννησίου Hud. ἔς τε τούς Bad. σκοπῶν τοὺς Πελ. St.—ὅπως μὴ ποιῶνται ἔκπλους ἀπὸ τῆς Νισαίας, C. F. Müller, who also expunges αὐτόθεν.—τὸν πρὶν γενόμενον Kr. πρῴην (for πρίν) Cob. 'nuper id factum erat; πρίν de longiore intervallo.'—κελήτων (for λῃστῶν) Nab.; cf. Xen. Hell. 1. 6. 26.

§ 3. ἀπὸ τῆς Νισαίας del. Cob.

ἐλευθερώσας, ἀπετείχιζε καὶ τὸ ἐκ τῆς ἠπείρου, ᾗ κατὰ
γέφυραν διὰ τενάγους ἐπιβοήθεια ἦν τῇ νήσῳ οὐ πολὺ
4 διεχούσῃ τῆς ἠπείρου. ὡς δὲ τοῦτο ἐξειργάσαντο ἐν
ἡμέραις ὀλίγαις, ὕστερον δὴ καὶ ἐν τῇ νήσῳ τεῖχος
ἐγκαταλιπὼν καὶ φρουρὰν ἀνεχώρησε τῷ στρατῷ.

LII. Ὑπὸ δὲ τοὺς αὐτοὺς χρόνους τοῦ θέρους τούτου
καὶ οἱ Πλαταιῆς οὐκέτι ἔχοντες σῖτον οὐδὲ δυνάμενοι
πολιορκεῖσθαι ξυνέβησαν τοῖς Πελοποννησίοις τοιῷδε
2 τρόπῳ. προσέβαλον αὐτῶν τῷ τείχει, οἱ δὲ οὐκ ἐδύναντο
ἀμύνεσθαι. γνοὺς δὲ ὁ Λακεδαιμόνιος ἄρχων
τὴν ἀσθένειαν αὐτῶν βίᾳ μὲν οὐκ ἐβούλετο ἑλεῖν· (εἰρημένον
γὰρ ἦν αὐτῷ ἐκ Λακεδαίμονος, ὅπως, εἰ σπονδαὶ
γίγνοιντό ποτε πρὸς Ἀθηναίους καὶ ξυγχωροῖεν ὅσα
πολέμῳ χωρία ἔχουσιν ἑκάτεροι ἀποδίδοσθαι, μὴ
ἀνάδοτος εἴη ἡ Πλάταια ὡς αὐτῶν ἑκόντων προσχωρησάντων·)
προσπέμπει δὲ αὐτοῖς κήρυκα λέγοντα εἰ
βούλονται παραδοῦναι τὴν πόλιν ἑκόντες τοῖς Λακεδαιμονίοις
καὶ δικασταῖς ἐκείνοις χρήσασθαι, τούς τε
3 ἀδίκους κολάζειν, παρὰ δίκην δὲ οὐδένα. τοσαῦτα μὲν
ὁ κῆρυξ εἶπεν· οἱ δὲ (ἦσαν γὰρ ἤδη ἐν τῷ ἀσθενεστάτῳ)
παρέδοσαν τὴν πόλιν. καὶ τοὺς Πλαταιέας ἔτρεφον οἱ
Πελοποννήσιοι ἡμέρας τινάς, ἐν ὅσῳ οἱ ἐκ τῆς Λακεδαί-
4 μονος δικασταί, πέντε ἄνδρες, ἀφίκοντο. ἐλθόντων δὲ
αὐτῶν κατηγορία μὲν οὐδεμία προετέθη, ἠρώτων δὲ

κληθρώσας (for *ἐλευθερώσας*) Cl. Mein. ‘neque aptum sententiae, neque Graecum’ (Nab.). Cf. Dio Cass. XLII. 12. 2; Procop. de Oed. p. 313. 10.—*τό* (before *ἐκ τῆς ἠπείρου*) del. Mein. Herm. III. 346.

LII. § 1. *ὁπλίζεσθαι* ‘armorum pondus ferre’ (Nab.).

οὐδὲ δυνάμενοι πολιορκεῖσθαι an adscript from II. 70 (Cob.).

§ 2. *ἠδύναντο* all better MSS. except AE.—*γὰρ ἦν* del. Cob. Her. But the schol. had *γάρ* in his text.—*λέξοντα* Mein.—*ὥστε τούς τε ἀδικοῦντας* Her. Stud. 44, Bad.—*κολάσειν* Kr.

αὐτοὺς ἐπικαλεσάμενοι τοσοῦτον μόνον, εἴ τι Λακεδαι-
μονίους καὶ τοὺς ξυμμάχους ἐν τῷ πολέμῳ τῷ καθεστῶτι
ἀγαθόν τι εἰργασμένοι εἰσίν. οἱ δ' ἔλεγον, αἰτησάμενοι 5
μακρότερα εἰπεῖν καὶ προτάξαντες σφῶν αὐτῶν Ἀστύ-
μαχόν τε τὸν Ἀσωπολάου καὶ Λάκωνα τὸν Ἀειμνήστου
πρόξενον ὄντα Λακεδαιμονίων. καὶ ἐπελθόντες ἔλεγον
τοιάδε.

LIII. “ΤΗΝ μὲν παράδοσιν τῆς πόλεως, ὦ Λακε-
“δαιμόνιοι, πιστεύσαντες ὑμῖν ἐποιησάμεθα, οὐ τοιάνδε
“δίκην οἰόμενοι ὑφέξειν, νομιμωτέραν δέ τινα ἔσεσθαι,
“καὶ ἐν δικασταῖς οὐκ ἐν ἄλλοις δεξάμενοι, ὥσπερ καὶ
“ἐσμέν, γενέσθαι ἢ ὑμῖν, ἡγούμενοι τὸ ἴσον μάλιστ' ἂν
“φέρεσθαι. νῦν δὲ φοβούμεθα μὴ ἀμφοτέρων ἅμα 2
“ἡμαρτήκαμεν· τόν τε γὰρ ἀγῶνα περὶ τῶν δεινοτάτων
“εἶναι εἰκότως ὑποπτεύομεν, καὶ ὑμᾶς μὴ οὐ κοινοὶ
“ἀποβῆτε, τεκμαιρόμενοι προκατηγορίας τε ἡμῶν οὐ
“προγεγενημένης ᾗ χρὴ ἀντειπεῖν, (ἀλλ' αὐτοὶ λόγον
“ᾐτησάμεθα,) τό τε ἐπερώτημα βραχὺ ὄν, ᾧ τὰ μὲν
“ἀληθῆ ἀποκρίνασθαι ἐναντία γίγνεται, τὰ δὲ ψευδῆ
“ἔλεγχον ἔχει. πανταχόθεν δὲ ἄποροι καθεστῶτες 3
“ἀναγκαζόμεθα καὶ ἀσφαλέστερον δοκεῖ εἶναι εἰπόντας
“τι κινδυνεύειν· καὶ γὰρ ὁ μὴ ῥηθεὶς λόγος τοῖς ὧδ'

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§ 4. *αὐτῶν* del. Cob.—*μόνον* del. Cob.—*τι* (after *ἀγαθόν*) del. Bad.

§ 5. *οἱ δὲ λόγον...μακρότερον* Her. Sacorraphos.—*προστάξαντες* Hud. —*καί* before *ἐπελθόντες* del. Her.

LIII. § 1. *ἔσεσθαι* del. Her. But the change of subject is quite Thucydidean.—*οὐκ ἄν* Kr. Her. For repetition of preposition St. compares VI. 82 § 4; which, however, Hude holds not to be a case in point (Hud. Comm. Cr. 103).—*ὧνπερ* Bad. *ὥσπερ καὶ ἐσμέν* del. Her.

§ 2. *τεκμαιρόμενοι* Bad. suspects.—*κατηγορίας* Cob.; cf. 52 § 4.—*ἐναντίον* corr. Cl. Her. MSS. *ἐναντία*. The structure probably changes with the *δέ* clause: but perhaps the first article *τά* is at fault.

“ἔχουσιν αἰτίαν ἂν παράσχοι ὡς εἰ ἐλέχθη σωτήριος
4 “ἂν ἦν. χαλεπῶς δὲ ἔχει ἡμῖν πρὸς τοῖς ἄλλοις καὶ ἡ
“πειθώ. ἀγνῶτες μὲν γὰρ ὄντες ἀλλήλων, ἐπεισενεγκάμενοι
“μαρτύρια ὧν ἄπειροι ἦτε ὠφελούμεθ' ἄν· νῦν
“δὲ πρὸς εἰδότας πάντα λελέξεται, καὶ δέδιμεν οὐχὶ
“μὴ προκαταγνόντες ἡμῶν τὰς ἀρετὰς ἥσσους εἶναι
“τῶν ὑμετέρων ἔγκλημα αὐτὸ ποιῆτε, ἀλλὰ μὴ ἄλλοις
“χάριν φέροντες ἐπὶ διεγνωσμένην κρίσιν καθιστώμεθα.
“LIV. παρεχόμενοι δὲ ὅμως ἃ ἔχομεν δίκαια πρός τε
“τὰ Θηβαίων διάφορα καὶ ἐς ὑμᾶς καὶ τοὺς ἄλλους
“Ἕλληνας, τῶν εὖ δεδραμένων ὑπόμνησιν ποιησόμεθα
2 “καὶ πείθειν πειρασόμεθα. φαμὲν γὰρ πρὸς τὸ ἐρώτημα
“τὸ βραχύ, εἴ τι Λακεδαιμονίους καὶ τοὺς ξυμμάχους
“ἐν τῷ πολέμῳ τῷδε ἀγαθὸν πεποιήκαμεν, εἰ μὲν
“ὡς πολεμίους ἐρωτᾶτε, οὐκ ἀδικεῖσθαι ὑμᾶς μὴ εὖ
“παθόντας, φίλους δὲ νομίζοντας αὐτοὺς ἁμαρτάνειν
3 “μᾶλλον τοὺς ἡμῖν ἐπιστρατεύσαντας. τὰ δ' ἐν τῇ
“εἰρήνῃ καὶ πρὸς τὸν Μῆδον ἀγαθοὶ γεγενήμεθα, τὴν
“μὲν οὐ λύσαντες νῦν πρότεροι, τῷ δὲ ξυνεπιθέμενοι
4 “τότε ἐς ἐλευθερίαν τῆς Ἑλλάδος μόνοι Βοιωτῶν. καὶ
“γὰρ ἠπειρῶταί τε ὄντες ἐναυμαχήσαμεν ἐπ' Ἀρτεμισίῳ,
“μάχῃ τε τῇ ἐν τῇ ἡμετέρᾳ γῇ γενομένῃ παραγενόμεθα
“ὑμῖν τε καὶ Παυσανίᾳ· εἴ τέ τι ἄλλο κατ'

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§ 4. *ἀλλήλοις* B. *ἄλλων* Bad.—*λέξεται* C. *φερόντων*, or *φέροντες καθίστητε ἡμᾶς* Her. Cobet suspects a lacuna, e.g. *κρίνητε ἡμᾶς κ.τ.λ.*—*ἐγνωσμένην* Her. who compares Isocr. Archid. 10 ‘locus per itacismum corruptus.’ But Thuc. affects *διαγνώμη* for *γνώμη*. *προδιεγνωσμένην* Nab. from Joseph. Ant. XVII. 5. 3.

LIV. § 1. *πρὸς τά* Bad. omitting *τε*. He further suggests expunging *ποιησόμεθα* and *καί* before *πείθειν*.—*δεδρασμένων* vulg.; but cf. Her. Stud. 124.

§ 2. *τούς* before *ἡμῖν* del. Cob. § 3. *ἐπ' ἐλευθερίᾳ* G.

§ 4. *γῇ* del. Her.—*κατὰ δύναμιν* Nab.

“ἐκεῖνον τὸν χρόνον ἐγένετο ἐπικίνδυνον τοῖς Ἕλλησι,
“πάντων παρὰ δύναμιν μετέσχομεν. καὶ ὑμῖν, ὦ Λακεδαιμόνιοι, 5
“ἰδίᾳ, ὅτεπερ δὴ μέγιστος φόβος περιέστη
“τὴν Σπάρτην μετὰ τὸν σεισμὸν τῶν ἐς Ἰθώμην Εἱλώτων
“ἀποστάντων, τὸ τρίτον μέρος ἡμῶν αὐτῶν ἐξεπέμψαμεν
“ἐς ἐπικουρίαν· ὧν οὐκ εἰκὸς ἀμνημονεῖν.
“LV. καὶ τὰ μὲν παλαιὰ καὶ μέγιστα τοιοῦτοι ἠξιώσαμεν
“εἶναι, πολέμιοι δὲ ἐγενόμεθα ὕστερον. ὑμεῖς
“δὲ αἴτιοι· δεομένων γὰρ ξυμμαχίας ὅτε Θηβαῖοι ἡμᾶς
“ἐβιάσαντο, ὑμεῖς ἀπεώσασθε καὶ πρὸς Ἀθηναίους
“ἐκελεύετε τραπέσθαι ὡς ἐγγὺς ὄντας, ὑμῶν δὲ μακρὰν
“ἀποικούντων. ἐν μέντοι τῷ πολέμῳ οὐδὲν ἐκπρεπέστερον 2
“ὑπὸ ἡμῶν οὔτε ἐπάθετε οὔτε ἐμελλήσατε. εἰ δ' 3
“ἀποστῆναι Ἀθηναίων οὐκ ἠθελήσαμεν ὑμῶν κελευσάντων,
“οὐκ ἠδικοῦμεν· καὶ γὰρ ἐκεῖνοι ἐβοήθουν ἡμῖν
“ἐναντία Θηβαίοις ὅτε ὑμεῖς ἀπωκνεῖτε, καὶ προδοῦναι
“αὐτοὺς οὐκέτι ἦν καλόν,—ἄλλως τε καὶ οὓς εὖ παθών
“τις καὶ αὐτὸς δεόμενος προσηγάγετο ξυμμάχους καὶ
“πολιτείας μετέλαβεν,—ἰέναι δὲ ἐς τὰ παραγγελλόμενα
“εἰκὸς ἦν προθύμως. ἃ δὲ ἑκάτεροι ἐξηγεῖσθε τοῖς 4
“ξυμμάχοις, οὐχ οἱ ἑπόμενοι αἴτιοι εἴ τι μὴ καλῶς
“ἐδρᾶτο, ἀλλ' οἱ ἄγοντες ἐπὶ τὰ μὴ ὀρθῶς ἔχοντα.
“LVI. Θηβαῖοι δὲ πολλὰ μὲν καὶ ἄλλα ἡμᾶς ἠδίκησαν,
“τὸ δὲ τελευταῖον αὐτοὶ ξύνιστε, δι' ὅπερ καὶ τάδε
“πάσχομεν. πόλιν γὰρ αὐτοὺς τὴν ἡμετέραν καταλαμβάνοντας 2
“ἐν σπονδαῖς καὶ προσέτι ἱερομηνίᾳ ὀρθῶς

LV. § 1. *ὡς* before *ἐγγύς* om. C.

§ 3. *ἀδικοῦμεν* Cob.; cf. 65 § 2.

§ 4. *ἐδρᾶτο* Her. from Bek. Anecdota 143, for MSS. *ἐδρᾶτε.*

LVI. § 1. *δι' ὅπερ* Her.

§ 2. *ὀρθῶς τε* anticipating *καὶ νῦν οὐκ ἄν* vulg. Cob., but ABEFG omit *τε.*

“ἐτιμωρησάμεθα κατὰ τὸν πᾶσι νόμον καθεστῶτα τὸν
“ἐπιόντα πολέμιον ὅσιον εἶναι ἀμύνεσθαι· καὶ νῦν οὐκ
3 “ἂν εἰκότως δι' αὐτοὺς βλαπτοίμεθα. εἰ γὰρ τῷ αὐτίκα
“χρησίμῳ ὑμῶν τε καὶ ἐκείνων πολεμίῳ τὸ δίκαιον
“λήψεσθε, τοῦ μὲν ὀρθοῦ φανεῖσθε οὐκ ἀληθεῖς κριταὶ
4 “ὄντες, τὸ δὲ ξυμφέρον μᾶλλον θεραπεύοντες. καίτοι εἰ
“νῦν ὑμῖν ὠφέλιμοι δοκοῦσιν εἶναι, πολὺ καὶ ἡμεῖς καὶ
“οἱ ἄλλοι Ἕλληνες μᾶλλον τότε ὅτε ἐν μείζονι κινδύνῳ
“ἦτε. νῦν μὲν γὰρ ἑτέροις ὑμεῖς ἐπέρχεσθε δεινοί· ἐν
“ἐκείνῳ δὲ τῷ καιρῷ, ὅτε πᾶσι δουλείαν ἐπέφερεν ὁ
5 “βάρβαρος, οἵδε μετ' αὐτοῦ ἦσαν. καὶ δίκαιον ἡμῶν
“τῆς νῦν ἁμαρτίας, εἰ ἄρα ἡμάρτηται, ἀντιθεῖναι τὴν
“τότε προθυμίαν· καὶ μείζω τε πρὸς ἐλάσσω εὑρήσετε,
“καὶ ἐν καιροῖς οἷς σπάνιον ἦν τῶν Ἑλλήνων τινὰ
“ἀρετὴν τῇ Ξέρξου δυνάμει ἀντιτάξασθαι, ἐπῃνοῦντό τε
“μᾶλλον οἱ μὴ τὰ ξύμφορα πρὸς τὴν ἔφοδον αὑτοῖς
“ἀσφαλείᾳ πράσσοντες, ἐθέλοντες δὲ τολμᾷν μετὰ
6 “κινδύνων τὰ βέλτιστα. ὧν ἡμεῖς γενόμενοι καὶ τιμηθέντες
“ἐς τὰ πρῶτα νῦν ἐπὶ τοῖς αὐτοῖς δέδιμεν μὴ
“διαφθαρῶμεν, Ἀθηναίους ἑλόμενοι δικαίως μᾶλλον

πολεμίον del. Her.

§ 3. *χρησίμῳ* del. Bad. Bake. Cob. agrees, regarding *χρήσιμον* and *ξυμφέρον* as identical; the retention of *χρησίμῳ* would thus render the words *φανεῖσθε τὸ ξυμφέρον θεραπεύοντες* a meaningless addition.

πολεμίως Kr. from IV. 17 § 3, retaining *χρησίμῳ*.

‘Pulcerrimo oxymoro quae tria in iudicando plurimum valent, utilitas, amicitia, iustitia, in eodem verbo diversis formis coniunguntur’ (Haase, Luc. 84). Hude suggests the development of *πολεμίως* from *πολεμίων*, a mere gloss on *ἐκείνων* (Comm. Crit. 104).

§ 5. *εἰ ἄρα τι* Cob. ‘non est Graecum *ἁμαρτία ἡμάρτηται.*’ But the verb may be impersonal. *ἡμάρτηταί τι* G vulg.—*αὐτοῖς* vulg. *πρὸς τὴν σφίσιν αὐτοῖς ἀσφάλειαν* Bad. Cob. (Mnem. I. 82): ‘vulgata lectio prorsus sensu caret.’

“ἢ ὑμᾶς κερδαλέως. καίτοι χρὴ ταὐτὰ περὶ τῶν αὐτῶν 7
“ὁμοίως φαίνεσθαι γιγνώσκοντας, καὶ τὸ ξυμφέρον μὴ
“ἄλλο τι νομίσαι ἢ τῶν ξυμμάχων τοῖς ἀγαθοῖς ὅταν
“ἀεὶ βέβαιον τὴν χάριν τῆς ἀρετῆς ἔχωσι καὶ τὸ πα-
“ραυτίκα που ἡμῖν ὠφέλιμον καθιστῆται. LVII. προ-
“σκέψασθέ τε ὅτι νῦν μὲν παράδειγμα τοῖς πολλοῖς
“τῶν Ἑλλήνων ἀνδραγαθίας νομίζεσθε· εἰ δὲ περὶ
“ἡμῶν γνώσεσθε μὴ τὰ εἰκότα (οὐ γὰρ ἀφανῆ κρινεῖτε
“τὴν δίκην τήνδε, ἐπαινούμενοι δὲ περὶ οὐδ᾽ ἡμῶν
“μεμπτῶν,) ὁρᾶτε ὅπως μὴ οὐκ ἀποδέξωνται ἀνδρῶν
“ἀγαθῶν πέρι αὐτοὺς ἀμείνους ὄντας ἀπρεπές τι ἐπι-
“γνῶναι, οὐδὲ πρὸς ἱεροῖς τοῖς κοινοῖς σκῦλα ἀπὸ ἡμῶν
“τῶν εὐεργετῶν τῆς Ἑλλάδος ἀνατεθῆναι. δεινὸν δὲ 2
“δόξει εἶναι Πλάταιαν Λακεδαιμονίους πορθῆσαι, καὶ
“τοὺς μὲν πατέρας ἀναγράψαι ἐς τὸν τρίποδα τὸν ἐν
“Δελφοῖς δι᾽ ἀρετὴν τὴν πόλιν, ὑμᾶς δὲ καὶ ἐκ παντὸς
“τοῦ Ἑλληνικοῦ πανοικησίᾳ διὰ Θηβαίους ἐξαλεῖψαι.
“ἐς τοῦτο γὰρ δὴ ξυμφορᾶς προκεχωρήκαμεν, οἵτινες 3
“Μήδων τε κρατησάντων ἀπωλλύμεθα καὶ νῦν ἐν ὑμῖν
“τοῖς πρὶν φιλτάτοις Θηβαίων ἡσσώμεθα, καὶ δύο
“ἀγῶνας τοὺς μεγίστους ὑπέστημεν, τότε μέν, τὴν πόλιν

§ 7. *ὁμοίως* Her. suspects.—*οἳ ἂν ἔχωσι* Kr. Bad. *ἔχουσι* (dat. of particip.) Cl. St. *ἔχωσι* Dobr. from schol. making it = *παρέχωσι*, and continuing *κἂν μή*. Kr. suspects a lacuna.

Campe suggests *μὴ ἄλλο τι νομίσαι ἢ τὸ δίκαιον μηδὲ ὀργίζεσθαι κ.τ.λ.* Her. proposes *κἂν τὸ παραυτίκα τοῦθ᾽ ἡμῖν ὠφέλιμον μὴ καθίστηται.* Classen's suggestion *κἂν ἀνθίστηται* has not found admission into his text.

LVII. § 1. *προσσκέψασθε* Her. St. Mein.—*ἀφανεῖς* C. F. Müller. —*οὐδαμῶς μεμπτῶν* Nab.—*ἀποδέξονται* C only, Cob. Her.—*γνῶναι* for *ἐπιγνῶναι* Hud. suspecting a dittography ϹΤΙ, ΕΠΙ (Comm. Crit. 104).

§ 2. *πανοικεσίᾳ* EGN. But in ii. 16, nearly all MSS. shew *πανοικησίᾳ* (Duk.).

“ εἰ μὴ παρέδομεν, λιμῷ διαφθαρῆναι, νῦν δὲ θανάτου
4 “ κρίνεσθαι. καὶ περιεώσμεθα ἐκ πάντων Πλαταιῆς οἱ
“ παρὰ δύναμιν πρόθυμοι ἐς τοὺς Ἕλληνας ἐρῆμοι καὶ
“ ἀτιμώρητοι· καὶ οὔτε τῶν τότε ξυμμάχων ὠφελεῖ
“ οὐδείς, ὑμεῖς τε, ὦ Λακεδαιμόνιοι, ἡ μόνη ἐλπίς, δέδιμεν
“ μὴ οὐ βέβαιοι ἦτε. LVIII. καίτοι ἀξιοῦμέν γε καὶ
“ θεῶν ἕνεκα τῶν ξυμμαχικῶν ποτὲ γενομένων καὶ τῆς
“ ἀρετῆς τῆς ἐς τοὺς Ἕλληνας καμφθῆναι ὑμᾶς, καὶ
“ μεταγνῶναι εἴ τι ὑπὸ Θηβαίων ἐπείσθητε, τήν τε
“ δωρεὰν ἀνταπαιτῆσαι αὐτοὺς μὴ κτείνειν οὓς μὴ ὑμῖν
“ πρέπει, σώφρονά τε ἀντὶ αἰσχρᾶς κομίσασθαι χάριν,
“ καὶ μὴ ἡδονὴν δόντας ἄλλοις κακίαν αὐτοὺς ἀντιλαβεῖν.
2 “ βραχὺ γὰρ τὸ τὰ ἡμέτερα σώματα διαφθεῖραι,
“ ἐπίπονον δὲ τὴν δύσκλειαν αὐτοῦ ἀφανίσαι. οὐκ
“ ἐχθροὺς γὰρ ἡμᾶς εἰκότως τιμωρήσεσθε, ἀλλ' εὔνους,
3 “ κατ' ἀνάγκην πολεμήσαντας. ὥστε καὶ τῶν σωμάτων
“ ἄδειαν ποιοῦντες ὅσια ἂν δικάζοιτε, καὶ προνοοῦντες
“ ὅτι ἑκόντας τε ἐλάβετε καὶ χεῖρας προϊσχομένους (ὁ
“ δὲ νόμος τοῖς Ἕλλησι μὴ κτείνειν τούτους), ἔτι δὲ καὶ
4 “ εὐεργέτας γεγενημένους διὰ παντός. ἀποβλέψατε γὰρ
“ ἐς πατέρων τῶν ὑμετέρων θήκας, οὓς ἀποθανόντας
“ ὑπὸ Μήδων καὶ ταφέντας ἐν τῇ ἡμετέρᾳ ἐτιμῶμεν
“ κατὰ ἔτος ἕκαστον δημοσίᾳ ἐσθήμασί τε καὶ τοῖς

§ 3. *λιμῷ δέ* C.—*θανάτου δίκῃ* AEFGJ. *δίκῃ* del. Haack.

§ 4. *παρεώσμεθα* Cob.; cf. 67 § 6, Nov. Lect. 160 on the distinction of *πᾱρ, πε̄ρ* (i.e. *παρά, περί*). MS. evidence is valueless. J almost invariably confuses the two forms.—*βέβαιος* Her.

LVIII. § 1. *τότε* Cob.—*κναμφθῆναι* C. *γναμφθῆναι* Duk. Haack, ex margine Steph., expulit Bek. (Arn.).—*ἀπαιτῆσαι*? cf. Plat. Phaedr. 241 A. *αν, αντ-* point to a dittography: but Thuc. affects compounds with *ἀντί*.

§ 3. *ὡς* (for *ὥστε*) M.—*ὁ δὲ νόμος...τούτους* del. Cob.

§ 4. *εὐσεβήμασι* Mein. *θύμασι* Her.—*ἐπιφέρειν* B.—*δέ* before *ὁμαίχμοις* om. F.—*δράσετε* C.

“ἄλλοις νομίμοις, ὅσα τε ἡ γῆ ἡμῶν ἀνεδίδου ὡραῖα,
“πάντων ἀπαρχὰς ἐπιφέροντες, εὖνοι μὲν ἐκ φιλίας
“χώρας, ξύμμαχοι δὲ ὁμαίχμοις ποτὲ γενομένοις. ὧν
“ὑμεῖς τοὐναντίον ἂν δράσαιτε μὴ ὀρθῶς γνόντες. σκέψ- 5
“ασθε δέ· Παυσανίας μὲν γὰρ ἔθαπτεν αὐτοὺς νομίζων
“ἐν γῇ τε φιλίᾳ τιθέναι καὶ παρ᾽ ἀνδράσι τοιούτοις·
“ὑμεῖς δὲ εἰ κτενεῖτε ἡμᾶς καὶ χώραν τὴν Πλαταιίδα
“Θηβαΐδα ποιήσετε, τί ἄλλο ἢ ἐν πολεμίᾳ τε καὶ παρὰ
“τοῖς αὐθένταις πατέρας τοὺς ὑμετέρους καὶ ξυγγενεῖς
“ἀτίμους γερῶν ὧν νῦν ἴσχουσι καταλείψετε; πρὸς δὲ
“καὶ γῆν ἐν ᾗ ἠλευθερώθησαν οἱ Ἕλληνες δουλώσετε,
“ἱερά τε θεῶν, οἷς εὐξάμενοι Μήδων ἐκράτησαν ἐρη-
“μοῦτε, καὶ θυσίας τὰς πατρίους τῶν εἰσαμένων καὶ
“κτισάντων ἀφαιρήσεσθε. LIX. οὐ πρὸς τῆς ὑμετέρας
“δόξης, ὦ Λακεδαιμόνιοι, τάδε, οὔτε ἐς τὰ κοινὰ τῶν
“Ἑλλήνων νόμιμα καὶ ἐς τοὺς προγόνους ἁμαρτάνειν,
“οὔτε ἡμᾶς τοὺς εὐεργέτας ἀλλοτρίας ἕνεκα ἔχθρας μὴ
“αὐτοὺς ἀδικηθέντας διαφθεῖραι, φείσασθαι δὲ καὶ
“ἐπικλασθῆναι τῇ γνώμῃ οἴκτῳ σώφρονι λαβόντας, μὴ
“ὧν πεισόμεθα μόνον δεινότητα κατανοοῦντας, ἀλλ᾽
“οἷοί τε ἂν ὄντες πάθοιμεν καὶ ὡς ἀστάθμητον τὸ
“τῆς ξυμφορᾶς, ᾧτινί ποτ᾽ ἂν καὶ ἀναξίῳ ξυμπέσοι.
“ἡμεῖς τε, ὡς πρέπον ἡμῖν καὶ ὡς ἡ χρεία προάγει, 2
“αἰτούμεθα ὑμᾶς, θεοὺς τοὺς ὁμοβωμίους καὶ κοινοὺς

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§ 5. ἐκτενεῖτε B.—Θηβαΐδα om. ABF, m. pr. τὴν Θηβαΐδα AB, m. rec. written over Πλαταιίδα.—αὐτοένταις Cyril Lex. MS.—ἐρημώσετε Her. ἐρημοῦντες St.—ἑσσαμένων Bek. vulg. ἑσαμένων Arn. from Göller. καὶ κτισάντων del. Her.

LIX. § 1. μὴ αὐτοὺς ἀδικηθέντας del. Cob. ‘bis idem dicitur.’ —οἶκτον σώφρονα vulg.—κατανοοῦντας del. Her. κατανοοῦντες C.

§ 2. αἰτούμεθα ὑμᾶς del. Her.—πεῖσαι τάδε del. Her., inserting τε after προφερόμενοι, so also St. retaining πεῖσαι τάδε. Cl. places colon

“ τῶν Ἑλλήνων ἐπιβοώμενοι, πεῖσαι τάδε, προφερόμενοι
“ < θ’ > ὅρκους οὓς οἱ πατέρες ὑμῶν ὤμοσαν μὴ ἀμνη-
“ μονεῖν, ἱκέται γιγνόμεθα ὑμῶν τῶν πατρῴων τάφων,
“ καὶ ἐπικαλούμεθα τοὺς κεκμηῶτας μὴ γενέσθαι ὑπὸ
“ Θηβαίοις μηδὲ τοῖς ἐχθίστοις φίλτατοι ὄντες παρα-
“ δοθῆναι. ἡμέρας τε ἀναμιμνήσκομεν ἐκείνης ᾗ τὰ
“ λαμπρότατα μετ’ αὐτῶν πράξαντες νῦν ἐν τῇδε τὰ
3 “ δεινότατα κινδυνεύομεν παθεῖν. ὅπερ δὲ ἀναγκαῖόν τε
“ καὶ χαλεπώτατον τοῖς ὧδε ἔχουσι, λόγου τελευτᾷν,
“ διότι καὶ τοῦ βίου ὁ κίνδυνος ἐγγὺς μετ’ αὐτοῦ, παυό-
“ μενοι λέγομεν ἤδη ὅτι οὐ Θηβαίοις παρέδομεν τὴν
“ πόλιν (εἱλόμεθα γὰρ ἂν πρό γε τούτου τῷ αἰσχίστῳ
“ ὀλέθρῳ λιμῷ τελευτῆσαι,) ὑμῖν δὲ πιστεύσαντες προσ-
“ ήλθομεν (καὶ δίκαιον, εἰ μὴ πείθομεν, ἐς τὰ αὐτὰ
“ καταστήσαντας τὸν ξυντυχόντα κίνδυνον ἐᾶσαι ἡμᾶς
4 “ αὐτοὺς ἑλέσθαι), ἐπισκήπτομέν τε ἅμα μὴ Πλαταιῆς
“ ὄντες οἱ προθυμότατοι περὶ τοὺς Ἕλληνας γενόμενοι
“ Θηβαίοις τοῖς ἡμῖν ἐχθίστοις ἐκ τῶν ὑμετέρων χειρῶν
“ καὶ τῆς ὑμετέρας πίστεως, ἱκέται ὄντες, ὦ Λακεδαι-

at τάδε, assuming an asyndeton. Haase, Luc. p. 14, treats ἱκέται γιγνόμεθα as a mere substitute for αἰτούμεθα, to avoid repetition (just as in IV. 48 διεφθάρησαν resumes and repeats σφὰς αὐτοὺς διέφθειραν), ὅρκους προφερόμενοι having the same connection with its verb as in IV. 48, παραιρήματα ποιοῦντες with ἀπαγχόμενοι. It must be noted that the terminations -μεθα, -μένος, -μένοι are subject to frequent confusion. μὴ ἀμνημονεῖν del. Cob. Her., but insert πρός before τῶν πατρῴων τάφων (Cob. N. L. 346). Classen’s treatment of the passage Cob. regards as ‘neque Graeci neque humani sermonis.’—μεθ’ αὐτῶν ABEF. μεθ’ ἑαυτῶν MN.

§ 3. λόγου τελευτᾷν del. Her.—ἀλγίστῳ Her. excising λιμῷ. οἰκτίστῳ Nab.; cf. Hom. Od. XII. 342. κακίστῳ Mein. from Dio. Hal. Cf. Hermes III. 364.

τοῦ ξυντυχόντ’ ἄν Hud.; cf. Dem. XXIII. §§ 15, 17.

“ μόνιοι, παραδοθῆναι, γενέσθαι δὲ σωτῆρας ἡμῶν καὶ
“ μὴ τοὺς ἄλλους Ἕλληνας ἐλευθεροῦντας ἡμᾶς διολέσαι.”

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

LXI. “ΤΟΥΣ μὲν λόγους οὐκ ἂν ᾐτησάμεθα εἰπεῖν,
“ εἰ καὶ οὗτοι βραχέως τὸ ἐρωτηθὲν ἀπεκρίναντο καὶ μὴ
“ ἐπὶ ἡμᾶς τραπόμενοι κατηγορίαν ἐποιήσαντο καὶ περὶ
“ αὐτῶν ἔξω τῶν προκειμένων καὶ ἅμα οὐδὲ ᾐτιαμένων
“ πολλὴν τὴν ἀπολογίαν καὶ ἔπαινον ὧν οὐδεὶς ἐμέμψατο.
“ νῦν δὲ πρὸς μὲν τὰ ἀντειπεῖν δεῖ, τῶν δὲ
“ ἔλεγχον ποιήσασθαι, ἵνα μήτε ἡ ἡμετέρα αὐτοὺς κακία
“ ὠφελῇ μήτε ἡ τούτων δόξα, τὸ δ' ἀληθὲς περὶ ἀμφοτέρων
“ ἀκούσαντες κρίνητε. ἡμεῖς δὲ αὐτοῖς διάφοροι 2
“ ἐγενόμεθα πρῶτον ὅτι ἡμῶν κτισάντων Πλάταιαν
“ ὕστερον τῆς ἄλλης Βοιωτίας καὶ ἄλλα χωρία μετ'
“ αὐτῆς, ἃ ξυμμίκτους ἀνθρώπους ἐξελάσαντες ἔσχομεν,
“ οὐκ ἠξίουν οὗτοι, ὥσπερ ἐτάχθη τὸ πρῶτον, ἡγεμονεύεσθαι
“ ὑφ' ἡμῶν, ἔξω δὲ τῶν ἄλλων Βοιωτῶν
“ παραβαίνοντες τὰ πάτρια, ἐπειδὴ προσηναγκάζοντο,
“ προσεχώρησαν πρὸς Ἀθηναίους καὶ μετ' αὐτῶν πολλὰ
“ ἡμᾶς ἔβλαπτον, ἀνθ' ὧν καὶ ἀντέπασχον. LXII. ἐπει-

LX. προελθόντες Ullr. Hud.

LXI. § 1. αὐτοί MSS. and edd. Corr. Hud. Gertz οὗτοι (sensu forensi) ‘rei.’—πρὸς τὸ ἐρωτηθὲν Cob.—ᾐτιασμένων vulg., qu. πολλήν τινα?

§ 2. τὸ πρῶτον AGN. ὅτε Cob. ‘si causas inimicitiarum indicare voluisset, scripsisset πρῶτον μὲν ὅτι.’

“δὴ δὲ καὶ ὁ βάρβαρος ἦλθεν ἐπὶ τὴν Ἑλλάδα, φασὶ
“μόνοι Βοιωτῶν οὐ μηδίσαι, καὶ τούτῳ μάλιστα αὐτοί
2 “τε ἀγάλλονται καὶ ἡμᾶς λοιδοροῦσιν. ἡμεῖς δὲ μη-
“δίσαι μὲν αὐτοὺς οὐ φαμὲν διότι οὐδ' Ἀθηναίους, τῇ
“μέντοι αὐτῇ ἰδέᾳ ὕστερον ἰόντων Ἀθηναίων ἐπὶ τοὺς
3 “Ἕλληνας μόνους αὖ Βοιωτῶν ἀττικίσαι. καίτοι σκέψ-
“ασθε ἐν οἵῳ εἴδει ἑκάτεροι ἡμῶν τοῦτο ἔπραξαν.
“ἡμῖν μὲν γὰρ ἡ πόλις τότε ἐτύγχανεν οὔτε κατ' ὀλι-
“γαρχίαν ἰσόνομον πολιτεύουσα οὔτε κατὰ δημοκρατίαν·
“ὅπερ δέ ἐστι νόμοις μὲν καὶ τῷ σωφρονεστάτῳ ἐναν-
“τιώτατον, ἐγγυτάτω δὲ τυράννου, δυναστεία ὀλίγων
4 “ἀνδρῶν εἶχε τὰ πράγματα. καὶ οὗτοι ἰδίας δυνάμεις
“ἐλπίσαντες ἔτι μᾶλλον σχήσειν εἰ τὰ τοῦ Μήδου
“κρατήσειε, κατέχοντες ἰσχύϊ τὸ πλῆθος ἐπηγάγοντο
“αὐτόν· καὶ ἡ ξύμπασα πόλις οὐκ αὐτοκράτωρ οὖσα
“ἑαυτῆς τοῦτ' ἔπραξεν, οὐδ' ἄξιον αὐτῇ ὀνειδίσαι ὧν μὴ
5 “μετὰ νόμων ἥμαρτεν. ἐπειδὴ γοῦν ὅ τε Μῆδος ἀπῆλθε
“καὶ τοὺς νόμους ἔλαβε, σκέψασθαι χρή, Ἀθηναίων
“ὕστερον ἐπιόντων τήν τε ἄλλην Ἑλλάδα καὶ τὴν
“ἡμετέραν χώραν πειρωμένων ὑφ' αὑτοῖς ποιεῖσθαι καὶ
“κατὰ στάσιν ἤδη ἐχόντων αὐτῆς τὰ πολλά, εἰ μαχό-
“μενοι ἐν Κορωνείᾳ καὶ νικήσαντες αὐτοὺς ἠλευθερώ-
“σαμεν τὴν Βοιωτίαν καὶ τοὺς ἄλλους νῦν προθύμως
“ξυνελευθεροῦμεν, ἵππους τε παρέχοντες καὶ παρα-
6 “σκευὴν ὅσην οὐκ ἄλλοι τῶν ξυμμάχων. καὶ τὰ μὲν
“ἐς τὸν μηδισμὸν τοσαῦτα ἀπολογούμεθα· LXIII. ὡς

LXII. § 3. *νόμος* C.—*σώφρονι* Cob. *τῷ σώφρονι τρόπῳ* Kr. *τῷ σωφρονεστέρῳ* Hud. *πάντων ἐναντιώτατον* Her.

§ 4. *καὶ οὐχ ἡ ξύμπασα* Her. with Cobet's approval: his change of *οὐκ* to *οὐδέ* before *αὐτοκράτωρ* Cob. condemns.

§ 5. *εἰπόντων* ABEF.—*ἵππους* ‘stulta lectio; dixisset saltem *ἱππέας*; verum videtur *ἵππον*; cf. I. 62, II. 12’ (Cob.).—*ἄλλην* C.

“δὲ ὑμεῖς μᾶλλόν τε ἠδικήκατε τοὺς Ἕλληνας καὶ
“ἀξιώτεροί ἐστε πάσης ζημίας, πειρασόμεθα ἀποφαίνειν.
“ἐγένεσθε ἐπὶ τῇ ἡμετέρᾳ τιμωρίᾳ, ὡς φατέ, Ἀθηναίων 2
“ξύμμαχοι καὶ πολῖται. οὐκοῦν χρῆν τὰ πρὸς 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 ἤδη ἐπὶ τῷ Μήδῳ ξυμμαχίας γεγενημένης, ἣν
“αὐτοὶ μάλιστα προβάλλεσθε· ἱκανή γε ἦν ἡμᾶς τε
“ὑμῶν ἀποτρέπειν, καί, τὸ μέγιστον, ἀδεῶς παρέχειν
“βουλεύεσθαι. ἀλλ' ἑκόντες καὶ οὐ βιαζόμενοι ἔτι
“εἵλεσθε μᾶλλον τὰ Ἀθηναίων. καὶ λέγετε ὡς αἰσχρὸν 3
“ἦν προδοῦναι τοὺς εὐεργέτας· πολὺ δέ γε αἴσχιον καὶ
“ἀδικώτερον τοὺς πάντας Ἕλληνας καταπροδοῦναι, οἷς
“ξυνωμόσατε, ἢ Ἀθηναίους μόνους, τοὺς μὲν καταδου-
“λουμένους τὴν Ἑλλάδα, τοὺς δὲ ἐλευθεροῦντας. καὶ 4
“οὐκ ἴσην αὐτοῖς τὴν χάριν ἀνταπέδοτε, οὐδὲ αἰσχύνης
“ἀπηλλαγμένην. ὑμεῖς μὲν γὰρ ἀδικούμενοι αὐτούς, ὡς
“φατέ, ἐπηγάγεσθε, τοῖς δὲ ἀδικοῦσιν ἄλλους ξυνεργοὶ
“κατέστητε. καίτοι τὰς ὁμοίας χάριτας μὴ ἀντιδι-
“δόναι αἰσχρὸν μᾶλλον ἢ τὰς μετὰ δικαιοσύνης μὲν
“ὀφειληθείσας, ἐς ἀδικίαν δὲ ἀποδιδομένας. LXIV. δῆ-
“λόν τε ἐποιήσατε οὐδὲ τότε τῶν Ἑλλήνων ἕνεκα μόνοι
“οὐ μηδίσαντες, ἀλλ' ὅτι οὐδ' Ἀθηναῖοι, ὑμεῖς δὲ τοῖς

LXIII. § 1. *ἠδικήσατε* G.

§ 2. *ὑπάγεσθαι* ABEF vulg. For *ὑπάρχον*... Cobet suggests *παρέχον γε ὑμῖν τῆς ξυμμ. γεγεν. μετέχειν.* *ὑπάρχοντες* E. *ὑπάρχον τε* ABF vulg.

ἢ ἱκανή γε Reiske, Bad. Her. *γάρ* Hud. from one inferior MS. We might suggest *ἱκανήν γε*, but the asyndeton is quite defensible.

§ 4. *καίτοι οὐ τό* Camp. conject. 17. *καίτοι τί* Nab.—*ἀνταποδιδόναι* Her.; cf. 67 § 5.—*ἦ* (for *ἤ*) Hud. vid. Comm. Crit. 107.

LXIV. § 1. *ἡμεῖς δὲ* BEF. *ὑμεῖς* ACG; the latter appears

2 "μὲν ταὐτὰ βουλόμενοι ποιεῖν τοῖς δὲ τἀναντία. καὶ νῦν
"ἀξιοῦτε, ἀφ' ὧν δι' ἑτέρους ἐγένεσθε ἀγαθοί, ἀπὸ
3 "τούτων ὠφελεῖσθαι. ἀλλ' οὐκ εἰκός, ὥσπερ δὲ Ἀθηναίους
"εἵλεσθε, τούτοις ξυναγωνίζεσθε, καὶ μὴ προφέρετε
"τὴν τότε γενομένην ξυνωμοσίαν, ὡς χρὴ ἀπ'
"αὐτῆς νῦν σῴζεσθαι. ἀπελίπετε γὰρ αὐτὴν καὶ παραβάντες
"ξυγκατεδουλοῦσθε μᾶλλον Αἰγινήτας καὶ
"ἄλλους τινὰς τῶν ξυνομοσάντων ἢ διεκωλύετε, καὶ
"ταῦτα οὔτε ἄκοντες ἔχοντές τε τοὺς νόμους οὕσπερ
"μέχρι τοῦ δεῦρο, καὶ οὐδενὸς ὑμᾶς βιασαμένου ὥσπερ
"ἡμᾶς. τὴν τελευταίαν τε πρὶν περιτειχίζεσθαι πρόκλησιν
"ἐς ἡσυχίαν ὑμῶν, ὥστε μηδετέροις ἀμύνειν, οὐκ
4 "ἐδέχεσθε. τίνες ἂν οὖν ὑμῶν δικαιότερον πᾶσι τοῖς
"Ἕλλησι μισοῖντο, οἵτινες ἐπὶ τῷ ἐκείνων κακῷ ἀνδραγαθίαν
"προύθεσθε; καὶ ἅ μέν ποτε χρηστοὶ ἐγένεσθε,
"ὡς φατέ, οὐ προσήκοντα νῦν ἐπεδείξατε, ἃ δὲ ἡ φύσις
"ἀεὶ ἐβούλετο, ἐξηλέγχθη ἐς τὸ ἀληθές· μετὰ γὰρ Ἀθηναίων
5 "ἄδικον ὁδὸν ἰόντων ἐχωρήσατε. τὰ μὲν οὖν ἐς
"τὸν ἡμέτερόν τε ἀκούσιον μηδισμὸν καὶ τὸν ὑμέτερον
"ἑκούσιον ἀττικισμὸν τοιαῦτα ἀποφαίνομεν. LXV. ἃ
"δὲ τελευταῖά φατε ἀδικηθῆναι (παρανόμως γὰρ ἐλθεῖν
"ἡμᾶς ἐν σπονδαῖς καὶ ἱερομηνίᾳ ἐπὶ τὴν ὑμετέραν
"πόλιν), οὐ νομίζομεν οὐδ' ἐν τούτοις ὑμῶν μᾶλλον

preferable. Could we repunctuate, putting colon after Ἀθηναῖοι, retaining ὑμεῖς, destroying full stop at τἀναντία, and giving καὶ νῦν the force of 'nunc iterum,' with special allusion to II. 71 § 5? Her. excises both ὑμεῖς δέ and ποιεῖν, the first being omitted in Valla's version.

§ 3. ἀπελείπετε EF cet.—μᾶλλον om. G.—ἢ διεκωλύετε, 'additamentum frigidum, ineptum, absurdum,' Cob.—ἡμῶν BCFG.—μηδ' ἑτέροις St. from B, vulg. μηδετέροις.

§ 5. ἀκούσιον A.

LXV. § 1. ἱερομηνίας (gen. sing.) or ἱερομηνίᾳ Mein.: so Her. St.

“ἁμαρτεῖν. εἰ μὲν γὰρ ἡμεῖς αὐτοὶ πρός τε τὴν πόλιν 2
“ἐλθόντες ἐμαχόμεθα καὶ τὴν γῆν ἐδῃοῦμεν 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
“καταστῆσαι, ἐπεκαλέσαντο ἑκόντες, τί ἀδικοῦμεν;
“οἱ γὰρ ἄγοντες παρανομοῦσι μᾶλλον τῶν ἑπομένων.
“ἀλλ᾽ οὔτ᾽ ἐκεῖνοι, ὡς ἡμεῖς κρίνομεν, οὔθ᾽ ἡμεῖς· 3
“πολῖται δὲ ὄντες ὥσπερ ὑμεῖς, καὶ πλείω παραβαλλό-
“μενοι, τὸ ἑαυτῶν τεῖχος ἀνοίξαντες καὶ ἐς τὴν αὑτῶν
“πόλιν φιλίως, οὐ πολεμίως κομίσαντες, ἐβούλοντο τούς
“τε ὑμῶν χείρους 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 καθι-
“στάντες, ἅπασι δ᾽ ὁμοίως ἐνσπόνδους. LXVI. τεκμή-
“ριον δὲ [ὡς οὐ πολεμίως ἐπράσσομεν]· οὔτε γὰρ
“ἠδικήσαμεν οὐδένα, προείπομέν τε τὸν βουλόμενον
“κατὰ τὰ πάντων Βοιωτῶν πάτρια πολιτεύειν ἰέναι
“πρὸς ἡμᾶς. καὶ ὑμεῖς ἄσμενοι χωρήσαντες καὶ ξύμ- 2
“βασιν ποιησάμενοι τὸ μὲν πρῶτον ἡσυχάζετε, ὕστερον
“δὲ κατανοήσαντες ἡμᾶς ὀλίγους ὄντας, εἰ ἄρα καὶ
“ἐδοκοῦμέν τι ἀνεπιεικέστερον πρᾶξαι οὐ μετὰ τοῦ
“πλήθους ὑμῶν εἰσελθόντες, τὰ μὲν ὁμοῖα οὐκ ἀντα-

§ 2. *ἀδικοῦμεν*, see Heindorf, Plato Protag. 310 D.

§ 3. *φιλίους, πολεμίους* Steup, Qu. Th. p. 34.—qu. *μὴ ἐπὶ μᾶλλον γενέσθαι* (or *νέμεσθαι*)? Hude suspects some verb with force of *ἰσχύειν* in place of *γενέσθαι*. Would *μεγαλύνεσθαι* serve his purpose? cf. v. 98. *σωφρονισταὶ ὄντες τῆς γνώμης, οὐ τῶν σωμάτων, τὴν πόλιν οὐκ ἀλλοτριοῦντες* Weil.

LXVI. § 1. *ὡς οὐ πολεμίως ἐπράσσομεν* del. Mein. (Herm. III. 365).—*τῶν πάντων* C.

“πέδοτε ἡμῖν, μήτε νεωτερίσαι ἔργῳ λόγοις τε πείθειν
“ὥστε ἐξελθεῖν, ἐπιθέμενοι δὲ παρὰ τὴν ξύμβασιν—οὓς
“μὲν ἐν χερσὶν ἀπεκτείνατε, οὐχ ὁμοίως ἀλγοῦμεν, κατὰ
“νόμον γὰρ δή τινα ἔπασχον, οὓς δὲ χεῖρας προϊσχομένους
“καὶ ζωγρήσαντες ὑποσχόμενοί τε ἡμῖν ὕστερον
“μὴ κτενεῖν παρανόμως διεφθείρατε, πῶς οὐ δεινὰ
3 “εἴργασθε;—καὶ ταῦτα τρεῖς ἀδικίας ἐν ὀλίγῳ πράξαντες,
“τήν τε λυθεῖσαν ὁμολογίαν καὶ τῶν ἀνδρῶν
“τὸν ὕστερον θάνατον καὶ τὴν περὶ αὐτῶν ἡμῖν μὴ
“κτείνειν ψευσθεῖσαν ὑπόσχεσιν, ἢν τὰ ἐν τοῖς ἀγροῖς
“ὑμῖν μὴ ἀδικῶμεν, ὅμως φατὲ ἡμᾶς παρανομῆσαι καὶ
4 “αὐτοὶ ἀξιοῦτε μὴ ἀντιδοῦναι δίκην. οὔκ, ἤν γε οὗτοι
“τὰ ὀρθὰ γιγνώσκωσι· πάντων δὲ αὐτῶν ἕνεκα κολασθήσεσθε.
“LXVII. καὶ ταῦτα, ὦ Λακεδαιμόνιοι,
“τούτου ἕνεκα ἐπεξήλθομεν, καὶ ὑπὲρ ὑμῶν καὶ ἡμῶν,
“ἵνα ὑμεῖς μὲν εἰδῆτε δικαίως αὐτῶν καταγνωσόμενοι,
2 “ἡμεῖς δὲ ἔτι ὁσιώτερον τετιμωρημένοι, καὶ μὴ παλαιὰς
“ἀρετάς, εἴ τις ἄρα καὶ ἐγένετο, ἀκούοντες ἐπικλασθῆτε,
“ἃς χρὴ τοῖς μὲν ἀδικουμένοις ἐπικούρους εἶναι, τοῖς
“δὲ αἰσχρόν τι δρῶσι διπλασίας ζημίας, ὅτι οὐκ ἐκ
“προσηκόντων ἁμαρτάνουσι. μηδὲ ὀλοφυρμῷ καὶ οἴκτῳ
“ὠφελείσθων, πατέρων τε τάφους τῶν ὑμετέρων ἐπιβοώμενοι
3 “καὶ τὴν σφετέραν ἐρημίαν. καὶ γὰρ ἡμεῖς
“ἀνταποφαίνομεν πολλῷ δεινότερα παθοῦσαν τὴν ὑπὸ

§ 2. *πείθειν* Cl. from vulg. *πείσειν*. *πεῖσαι* one MS. only (L).

§ 3. *ταύτας* Hud. *κἀνταῦθα* Nab.—*κτενεῖν* Her. vid. St. Qu. Gr. 8. Gertz and Hude propose placing *ὕστερον* after *μὴ κτενεῖν*. Cobet condemns *ἡμῖν μὴ κτενεῖν* as a gloss.

ὑπόθεσιν ABF.

§ 4. *πάντων δὲ...κολασθήσεσθε* an interpolation (Nab.).

LXVII. § 1. *ὑπὲρ ὑμῶν καὶ ὑπὲρ ἡμῶν* Her.

§ 2. *διπλασίας <αἰτίας> ζημίας* Mein.

ὠφελείσθωσαν vulg. Bek.

“ τούτων ἡλικίαν ἡμῶν διεφθαρμένην, ὧν πατέρες οἱ μὲν
“ πρὸς ὑμᾶς τὴν Βοιωτίαν ἄγοντες ἀπέθανον ἐν Κορωνείᾳ,
“ οἱ δὲ πρεσβῦται λελειμμένοι καὶ οἰκίαι ἔρημοι
“ πολλῷ δικαιοτέραν ὑμῶν ἱκετείαν ποιοῦνται τούσδε
“ τιμωρήσασθαι. οἴκτου τε ἀξιώτεροι τυγχάνειν οἱ 4
“ ἀπρεπές τι πάσχοντες τῶν ἀνθρώπων· οἱ δὲ δικαίως,
“ ὥσπερ οἵδε, τὰ ἐναντία ἐπίχαρτοι εἶναι. καὶ τὴν νῦν 5
“ ἐρημίαν δι' ἑαυτοὺς ἔχουσι· τοὺς γὰρ ἀμείνους ξυμμάχους
“ ἑκόντες ἀπεώσαντο. παρενόμησάν τε οὐ προπαθόντες
“ ὑφ' ἡμῶν, μίσει δὲ πλέον ἢ δίκῃ κρίναντες,
“ καὶ οὐκ ἂν ἀνταποδόντες νῦν τὴν ἴσην τιμωρίαν,
“ ἔννομα γὰρ πείσονται καὶ οὐχὶ ἐκ μάχης χεῖρας
“ προϊσχόμενοι, ὥσπερ φασίν, ἀλλ' ἀπὸ ξυμβάσεως ἐς
“ δίκην σφᾶς αὐτοὺς παραδόντες. ἀμύνατε οὖν, ὦ 6
“ Λακεδαιμόνιοι, καὶ τῷ 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
“ Ἕλλησι παράδειγμα οὐ λόγων τοὺς ἀγῶνας προθήσοντες
“ ἀλλ' ἔργων, ὧν ἀγαθῶν μὲν ὄντων βραχεῖα
“ ἡ ἀπαγγελία ἀρκεῖ, ἁμαρτανομένων δὲ λόγοι ἔπεσι
“ κοσμηθέντες προκαλύμματα γίγνονται. ἀλλ' ἢν οἱ 7
“ ἡγεμόνες, ὥσπερ νῦν ὑμεῖς, κεφαλαιώσαντες πρὸς τοὺς
“ ξύμπαντας διαγνώμας ποιήσησθε, ἧσσόν τις ἐπ'
“ ἀδίκοις ἔργοις λόγους καλοὺς ζητήσει.”

LXVIII. Τοιαῦτα δὲ οἱ Θηβαῖοι εἶπον. οἱ δὲ

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§ 3. *ἔχοντες* F.

§ 5. *παρηνόμησαν* MSS. ‘barbarum’ (Her. St. 124).—*οὐκ ἂν ἀνταποδόντες* Dobr. Her. *ἀνταποδώσοντες* St.

§ 6. *προκάλυμμα* Nab.

§ 7. *ὥσπερ* del. Bad.—*πρὸς τὸ ξύμπαν* Weil (Rev. de Phil. II. 91).

LXVIII. § 1. *δή* Her.

Λακεδαιμόνιοι δικασταὶ νομίζοντες τὸ ἐπερώτημα σφίσιν
ὀρθῶς ἕξειν, εἴ τι ἐν τῷ πολέμῳ ὑπ' αὐτῶν ἀγαθὸν
πεπόνθασι, διότι τόν τε ἄλλον χρόνον ἠξίουν δῆθεν
αὐτοὺς κατὰ τὰς παλαιὰς Παυσανίου μετὰ τὸν Μῆδον
σπονδὰς ἡσυχάζειν, καὶ ὅτε ὕστερον ἃ πρὸ τοῦ περιτει-
χίζεσθαι προείχοντο αὐτοῖς, κοινοὺς εἶναι κατ' ἐκεῖνα,
ὡς οὐκ ἐδέξαντο, ἡγούμενοι τῇ ἑαυτῶν δικαίᾳ βουλήσει
ἔκσπονδοι ἤδη ὑπ' αὐτῶν κακῶς πεπονθέναι, αὖθις τὸ
αὐτὸ ἕνα ἕκαστον παραγαγόντες καὶ ἐρωτῶντες, εἴ τι
Λακεδαιμονίους καὶ τοὺς ξυμμάχους ἀγαθὸν ἐν τῷ
πολέμῳ δεδρακότες εἰσίν, ὁπότε μὴ φαῖεν, ἀπάγοντες
2 ἀπέκτεινον, καὶ ἐξαίρετον ἐποιήσαντο οὐδένα. διέφθει-
ραν δὲ Πλαταιῶν μὲν αὐτῶν οὐκ ἐλάσσους διακοσίων,
Ἀθηναίων δὲ πέντε καὶ εἴκοσιν, οἳ ξυνεπολιορκοῦντο·
3 γυναῖκας δὲ ἠνδραπόδισαν. τὴν δὲ πόλιν ἐνιαυτὸν μέν
τινα [Θηβαῖοι] Μεγαρέων ἀνδράσι κατὰ στάσιν ἐκπεπ-
τωκόσι, καὶ ὅσοι τὰ σφέτερα φρονοῦντες Πλαταιῶν
περιῆσαν, ἔδοσαν ἐνοικεῖν· ὕστερον δὲ καθελόντες αὐτὴν
ἐς ἔδαφος πᾶσαν ἐκ τῶν θεμελίων ᾠκοδόμησαν πρὸς τῷ
Ἡραίῳ καταγώγιον διακοσίων ποδῶν πανταχῇ, κύκλῳ
οἰκήματα ἔχον κάτωθεν καὶ ἄνωθεν, καὶ ὀροφαῖς καὶ

ὅτι Pop. Bad. Her., the last continuing, *ὅτι ὕστερον...ὃ προείχοντο ...οὐκ ἐδέξαντο.* *ἃ* del. Heilm. so also Cl. St., but inserting *δὲ* after *ὡς*. Hude suggests *ὅτε ὕστερον ἃ προείχοντο...οὐκ ἐδέξαντο.*

ἐκείνας Bad. Dobr. placing colon at *ἐδέξαντο*: 'possis etiam delere *ἅ*, servata vulgata distinctione' (Dob.). Most edd. destroy both *ἅ* and *ὡς*. Küppers proposes *καὶ ὡς*. C. F. Smith (Am. J. Phil. x. 210) *οὐδ' ὥς*. *τῇ ἑαυτῶν δικαίᾳ βουλήσει* del. Arn.—*παράγοντες* G and inferior MSS.

§ 2. *ξυνεπεπολιόρκηντο* Mein. Her. Cobet regards the words *οἳ ξυνεπ.* as an adscript from II. 78.

§ 3. *ἕνα* (for *τινα*) Mein. Cob. 'praestat *ἕνα τινά*' (Nab.). *Θηβαῖοι* del. Cl. St.—*ἑκατόμπεδον* C.

θυρώμασι τοῖς τῶν Πλαταιῶν ἐχρήσαντο, καὶ τοῖς
ἄλλοις ἃ ἦν ἐν τῷ τείχει ἔπιπλα, χαλκὸς καὶ σίδηρος,
κλίνας κατασκευάσαντες ἀνέθεσαν τῇ Ἥρᾳ, καὶ νεὼν
ἑκατόμποδον λίθινον ᾠκοδόμησαν αὐτῇ. τὴν δὲ γῆν
δημοσιώσαντες ἀπεμίσθωσαν ἐπὶ δέκα ἔτη, καὶ ἐνέμοντο
Θηβαῖοι. σχεδὸν δέ τι καὶ τὸ ξύμπαν περὶ Πλαταιῶν 4
οἱ Λακεδαιμόνιοι οὕτως ἀποτετραμμένοι ἐγένοντο Θηβαίων
ἕνεκα, νομίζοντες ἐς τὸν πόλεμον αὐτοὺς ἄρτι
τότε καθιστάμενον ὠφελίμους εἶναι. καὶ τὰ μὲν κατὰ
Πλάταιαν ἔτει τρίτῳ καὶ ἐνενηκοστῷ ἐπειδὴ Ἀθηναίων
ξύμμαχοι ἐγένοντο οὕτως ἐτελεύτησεν.

LXIX. Αἱ δὲ τεσσαράκοντα νῆες τῶν Πελοποννησίων
αἱ Λεσβίοις βοηθοὶ ἐλθοῦσαι, ὡς τότε φεύγουσαι
διὰ τοῦ πελάγους ἔκ τε τῶν Ἀθηναίων ἐπιδιωχθεῖσαι
καὶ πρὸς τῇ Κρήτῃ χειμασθεῖσαι [καὶ] ἀπ' αὐτῆς
σποράδες πρὸς τὴν Πελοπόννησον κατηνέχθησαν,
καταλαμβάνουσιν ἐν τῇ Κυλλήνῃ τρεισκαίδεκα τριήρεις
Λευκαδίων καὶ Ἀμπρακιωτῶν καὶ Βρασίδαν τὸν Τέλλιδος
ξύμβουλον Ἀλκίδᾳ ἐπεληλυθότα. ἐβούλοντο γὰρ 2
οἱ Λακεδαιμόνιοι, ὡς τῆς Λέσβου ἡμαρτήκεσαν, πλέον
τὸ ναυτικὸν ποιήσαντες ἐς 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
ὅ τε Βρασίδας καὶ ὁ Ἀλκίδας πρὸς ταῦτα.
LXX. οἱ γὰρ Κερκυραῖοι ἐστασίαζον, ἐπειδὴ οἱ αἰχμά-

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§ 4. *περὶ* del. Her., unless *ἀτεράμονες* or *ἀτέραμνοι* be read in place of *ἀποτετραμμένοι*.—*ὀγδοηκοστῷ* Grote G. Hist. Pt. IV. c. 31.

LXIX. § 1. *Ἀθηνῶν* inferior MSS.—*καὶ* before *ἀπ'* del. Cl. Her.—*Ἀλκείδᾳ* C m. pri.—*ἐπιπλέοντα* Nab.

§ 2. *ὅπως προφθάσωσι* del. Her.

λωτοι ἦλθον αὐτοῖς οἱ ἐκ τῶν περὶ Ἐπίδαμνον ναυμαχιῶν
ὑπὸ Κορινθίων ἀφεθέντες, τῷ μὲν λόγῳ ὀκτακοσίων
ταλάντων τοῖς προξένοις διηγγυημένοι, ἔργῳ δὲ πεπεισμένοι
Κορινθίοις Κέρκυραν προσποιῆσαι. καὶ ἔπρασσον
οὗτοι, ἕκαστον τῶν πολιτῶν μετιόντες, ὅπως ἀποστήσωσιν
2 Ἀθηναίων τὴν πόλιν. καὶ ἀφικομένης Ἀττικῆς
τε νεὼς καὶ Κορινθίας πρέσβεις ἀγουσῶν, καὶ ἐς λόγους
καταστάντων, ἐψηφίσαντο Κερκυραῖοι Ἀθηναίοις μὲν
ξύμμαχοι εἶναι κατὰ τὰ ξυγκείμενα, Πελοποννησίοις δὲ
3 φίλοι ὥσπερ καὶ πρότερον. καὶ (ἦν γὰρ Πειθίας ἐθελοπρόξενός
τε τῶν Ἀθηναίων καὶ τοῦ δήμου προειστήκει),
ὑπάγουσιν αὐτὸν οὗτοι οἱ ἄνδρες ἐς δίκην, λέγοντες
4 Ἀθηναίοις τὴν Κέρκυραν καταδουλοῦν. ὁ δὲ ἀποφυγὼν
ἀνθυπάγει αὐτῶν τοὺς πλουσιωτάτους πέντε ἄνδρας,
φάσκων τέμνειν χάρακας ἐκ τοῦ τε Διὸς τοῦ τεμένους
καὶ τοῦ Ἀλκίνου· ζημία δὲ καθ' ἑκάστην χάρακα
5 ἐπέκειτο στατήρ. ὀφλόντων δὲ αὐτῶν καὶ πρὸς τὰ ἱερὰ
ἱκετῶν καθεζομένων διὰ πλῆθος τῆς ζημίας, ὅπως ταξάμενοι
ἀποδῶσιν, ὁ Πειθίας (ἐτύγχανε γὰρ καὶ βουλῆς
6 ὢν) πείθει ὥστε τῷ νόμῳ χρήσασθαι. οἱ δ' ἐπειδὴ τῷ
τε νόμῳ ἐξείργοντο καὶ ἅμα ἐπυνθάνοντο τὸν Πειθίαν,
ἕως ἔτι βουλῆς ἐστί, μέλλειν τὸ πλῆθος ἀναπείσειν τοὺς
αὐτοὺς Ἀθηναίοις φίλους τε καὶ ἐχθροὺς νομίζειν,
ξυνίσταντό τε καὶ λαβόντες ἐγχειρίδια, ἐξαπιναίως ἐς
τὴν βουλὴν ἐσελθόντες, τόν τε Πειθίαν κτείνουσι καὶ
ἄλλους τῶν τε βουλευτῶν καὶ ἰδιωτῶν ἐς ἑξήκοντα. οἱ
δέ τινες τῆς αὐτῆς γνώμης τῷ Πειθίᾳ ὀλίγοι ἐς τὴν

LXX. § 1. ἀποστήσουσιν Her. Cob.

§ 4. ἔκ τε τοῦ Διὸς τεμένους καὶ τοῦ Ἀλκίνου (Cob.). τοῦ τεμένους ACEF.

§ 5. ὀφειλόντων ABEF.

Ἀττικὴν τριήρη κατέφυγον ἔτι παροῦσαν. LXXI. δράσαντες
δὲ τοῦτο καὶ ξυγκαλέσαντες Κερκυραίους εἶπον
ὅτι ταῦτα καὶ βέλτιστα εἴη καὶ ἥκιστ' ἂν δουλωθεῖεν
ὑπ' Ἀθηναίων, τό τε λοιπὸν μηδετέρους δέχεσθαι ἀλλ'
ἢ μιᾷ νηῒ ἡσυχάζοντας, τὸ δὲ πλέον πολέμιον ἡγεῖσθαι.
ὡς δὲ εἶπον, καὶ ἐπικυρῶσαι ἠνάγκασαν τὴν γνώμην.
πέμπουσι δὲ καὶ ἐς τὰς Ἀθήνας εὐθὺς πρέσβεις περί τε 2
τῶν πεπραγμένων διδάξοντας ὡς ξυνέφερε, καὶ τοὺς ἐκεῖ
καταπεφευγότας πείσοντας μηδὲν ἀνεπιτήδειον πράσσειν,
ὅπως μή τις ἐπιστροφὴ γένηται. LXXII. ἐλθόντων
δὲ οἱ Ἀθηναῖοι τούς τε πρέσβεις ὡς νεωτερίζοντας
ξυλλαβόντες, καὶ ὅσους ἔπεισαν, κατέθεντο ἐς Αἴγιναν.
ἐν δὲ τούτῳ τῶν Κερκυραίων οἱ ἔχοντες τὰ πράγματα 2
ἐλθούσης τριήρους Κορινθίας καὶ Λακεδαιμονίων πρέσβεων
ἐπιτίθενται τῷ δήμῳ· καὶ μαχόμενοι ἐνίκησαν.
ἀφικομένης δὲ νυκτὸς ὁ μὲν δῆμος ἐς τὴν ἀκρόπολιν καὶ 3
τὰ μετέωρα τῆς πόλεως καταφεύγει, καὶ αὐτοῦ ξυλλεγεὶς
ἱδρύθη, καὶ τὸν Ὑλλαϊκὸν λιμένα εἶχον· οἱ δὲ τήν
τε ἀγορὰν κατέλαβον, οὗπερ οἱ πολλοὶ ᾤκουν αὐτῶν,
καὶ τὸν λιμένα τὸν πρὸς αὐτῇ καὶ πρὸς τὴν ἤπειρον.
LXXIII. τῇ δ' ὑστεραίᾳ ἠκροβολίσαντό τε ὀλίγα,
καὶ ἐς τοὺς ἀγροὺς περιέπεμπον ἀμφότεροι τοὺς δούλους
παρακαλοῦντές τε καὶ ἐλευθερίαν ὑπισχνούμενοι· καὶ
τῷ μὲν δήμῳ τῶν οἰκετῶν τὸ πλῆθος παρεγένετο ξύμμαχον,
τοῖς δ' ἑτέροις ἐκ τῆς ἠπείρου ἐπίκουροι ὀκτακόσιοι.
LXXIV. διαλιπούσης δ' ἡμέρας μάχη αὖθις
γίγνεται, καὶ νικᾷ ὁ δῆμος χωρίων τε ἰσχύι καὶ πλήθει
προέχων· αἵ τε γυναῖκες αὐτοῖς τολμηρῶς ξυνεπελάβοντο
βάλλουσαι ἀπὸ τῶν οἰκιῶν τῷ κεράμῳ καὶ παρὰ

LXXIV. § 1. χωρίων δὲ C.

2 φύσιν ὑπομένουσαι τὸν θόρυβον. γενομένης δὲ τῆς τροπῆς
περὶ δείλην ὀψίαν, δείσαντες οἱ ὀλίγοι μὴ αὐτοβοεὶ ὁ
δῆμος τοῦ τε νεωρίου κρατήσειεν ἐπελθὼν καὶ σφᾶς διαφθείρειεν,
ἐμπιμπρᾶσι τὰς οἰκίας τὰς ἐν κύκλῳ τῆς ἀγορᾶς
καὶ τὰς ξυνοικίας, ὅπως μὴ ᾖ ἔφοδος, φειδόμενοι οὔτε
οἰκείας οὔτε ἀλλοτρίας· ὥστε καὶ χρήματα πολλὰ ἐμπόρων
κατεκαύθη καὶ ἡ πόλις ἐκινδύνευσε πᾶσα διαφθαρῆναι,
εἰ ἄνεμος ἐπεγένετο τῇ φλογὶ ἐπίφορος ἐς
3 αὐτήν. καὶ οἱ μὲν παυσάμενοι τῆς μάχης ὡς ἑκάτεροι
ἡσυχάσαντες τὴν νύκτα ἐν φυλακῇ ἦσαν· καὶ ἡ Κορινθία
ναῦς τοῦ δήμου κεκρατηκότος ὑπεξανήγετο, καὶ τῶν
ἐπικούρων οἱ πολλοὶ ἐς τὴν ἤπειρον λαθόντες διεκομίσθησαν.
LXXV. τῇ δ' ἐπιγιγνομένῃ ἡμέρᾳ Νικόστρατος
ὁ Διιτρέφους Ἀθηναίων στρατηγὸς παραγίγνεται βοηθῶν
ἐκ Ναυπάκτου δώδεκα ναυσὶ καὶ Μεσσηνίων
πεντακοσίοις ὁπλίταις ξύμβασίν τε ἔπρασσε, καὶ
πείθει ὥστε ξυγχωρῆσαι ἀλλήλοις δέκα μὲν ἄνδρας
τοὺς αἰτιωτάτους κρῖναι, οἳ οὐκέτι ἔμειναν, τοὺς δ'
ἄλλους οἰκεῖν σπονδὰς πρὸς ἀλλήλους ποιησαμένους
καὶ πρὸς Ἀθηναίους, ὥστε τοὺς αὐτοὺς ἐχθροὺς καὶ
2 φίλους νομίζειν. καὶ ὁ μὲν ταῦτα πράξας ἔμελλεν ἀποπλεύσεσθαι·
οἱ δὲ τοῦ δήμου προστάται πείθουσιν
αὐτὸν πέντε μὲν ναῦς τῶν αὐτοῦ σφίσι καταλιπεῖν,
ὅπως ἧσσόν τι ἐν κινήσει ὦσιν οἱ ἐναντίοι, ἴσας δὲ αὐτοὶ
πληρώσαντες ἐκ σφῶν αὐτῶν ξυμπέμψειν. καὶ ὁ μὲν
ξυνεχώρησεν, οἱ δὲ τοὺς ἐχθροὺς κατέλεγον ἐς τὰς ναῦς.
δείσαντες δὲ ἐκεῖνοι μὴ ἐς τὰς Ἀθήνας ἀποπεμφθῶσι

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§ 2. περὶ τὸ δειλινὸν M.—ἐμπιπρᾶσι vulg. ἐμπιμπρᾶσι corr. Her.—ὥστε om. G.

LXXV. § 1. Διειτρέφους Her.; cf. Meist. p. 40, another case of itacism. Διοτρέφη VIII. 64 § 2.

§ 2. ξυμπέμπειν G.

καθίζουσιν ἐς τὸ τῶν Διοσκόρων ἱερόν. Νικόστρατος 4
δὲ αὐτοὺς ἀνίστη τε καὶ παρεμυθεῖτο. ὡς δ' οὐκ
ἔπειθεν, ὁ δῆμος ὁπλισθεὶς ἐπὶ τῇ προφάσει ταύτῃ, ὡς
οὐδὲν αὐτῶν ὑγιὲς διανοουμένων τῇ τοῦ μὴ ξυμπλεῖν
ἀπιστίᾳ, τά τε ὅπλα αὐτῶν ἐκ τῶν οἰκιῶν ἔλαβε, καὶ
αὐτῶν τινὰς οἷς ἐπέτυχον, εἰ μὴ Νικόστρατος ἐκώλυσε,
διέφθειραν ἄν. ὁρῶντες δ' οἱ ἄλλοι τὰ γιγνόμενα καθί- 5
ζουσιν ἐς τὸ Ἡραῖον ἱκέται, καὶ γίγνονται οὐκ ἐλάσσους
τετρακοσίων. ὁ δὲ δῆμος δείσας μή τι νεωτερίσωσιν
ἀνίστησί τε αὐτοὺς πείσας καὶ διακομίζει ἐς τὴν πρὸ
τοῦ Ἡραίου νῆσον, καὶ τὰ ἐπιτήδεια ἐκεῖσε αὐτοῖς
διεπέμπετο.

LXXVI. Τῆς δὲ στάσεως ἐν τούτῳ οὔσης, τετάρτῃ
ἢ πέμπτῃ ἡμέρᾳ μετὰ τὴν τῶν ἀνδρῶν ἐς τὴν νῆσον
διακομιδήν, αἱ ἐκ τῆς Κυλλήνης Πελοποννησίων νῆες
μετὰ τὸν ἐκ τῆς Ἰωνίας πλοῦν ἐφ' ὅρμῳ οὖσαι παρα-
γίγνονται τρεῖς καὶ πεντήκοντα· ἦρχε δὲ αὐτῶν Ἀλκίδας
ὅσπερ καὶ πρότερον, καὶ Βρασίδας αὐτῷ ξύμβουλος
ἐπέπλει. ὁρμισάμενοι δὲ ἐς Σύβοτα λιμένα τῆς ἠπείρου
ἅμα ἕῳ ἐπέπλεον τῇ Κερκύρᾳ. LXXVII. οἱ δὲ πολλῷ
θορύβῳ, καὶ πεφοβημένοι τά τ' ἐν τῇ πόλει καὶ τὸν
ἐπίπλουν, παρεσκευάζοντό τε ἅμα ἑξήκοντα ναῦς καὶ
τὰς ἀεὶ πληρουμένας ἐξέπεμπον πρὸς τοὺς ἐναντίους,
παραινούντων Ἀθηναίων σφᾶς τε ἐᾶσαι πρῶτον ἐκ-
πλεῦσαι καὶ ὕστερον πάσαις ἅμα ἐκείνους ἐπιγενέσθαι.
ὡς δὲ αὐτοῖς πρὸς τοῖς πολεμίοις ἦσαν σποράδες αἱ 2

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§ 3. Διοσκουρίων ABEFG. Διοσκούρων vulg. (see Lobeck, Phrynichus p. 235).

§ 4. ὀργισθεὶς Cob.

§ 5. τἀπιτήδεια Her.

LXXVI. ἐφορμοῦσαι Mein. Her. ἐν ἐφόρμῳ οὖσαι Kr. ἐφ' ὅρμῳ St. Mein. denies the existence of a substantive ἔφορμος.

νῆες, δύο μὲν εὐθὺς ηὐτομόλησαν, ἐν ἑτέραις δὲ ἀλλήλοις οἱ ἐμπλέοντες ἐμάχοντο, ἦν δὲ οὐδεὶς κόσμος τῶν
3 ποιουμένων. ἰδόντες δὲ οἱ Πελοποννήσιοι τὴν ταραχὴν εἴκοσι μὲν ναυσὶ πρὸς τοὺς Κερκυραίους ἐτάξαντο, ταῖς δὲ λοιπαῖς πρὸς τὰς δώδεκα ναῦς τῶν Ἀθηναίων, ὧν ἦσαν αἱ δύο Σαλαμινία καὶ Πάραλος. LXXVIII. καὶ οἱ μὲν Κερκυραῖοι κακῶς τε καὶ κατ' ὀλίγας προσπίπτοντες ἐταλαιπώρουν τὸ καθ' αὑτούς· οἱ δ' Ἀθηναῖοι φοβούμενοι τὸ πλῆθος καὶ τὴν περικύκλωσιν ἀθρόαις μὲν οὐ προσέπιπτον οὐδὲ κατὰ μέσον ταῖς ἐφ' ἑαυτοὺς τεταγμέναις, προσβαλόντες δὲ κατὰ κέρας καταδύουσι μίαν ναῦν. καὶ μετὰ ταῦτα κύκλον ταξαμένων αὐτῶν
2 περιέπλεον καὶ ἐπειρῶντο θορυβεῖν. γνόντες δὲ οἱ πρὸς τοῖς Κερκυραίοις, καὶ δείσαντες μὴ ὅπερ ἐν Ναυπάκτῳ γένοιτο, ἐπιβοηθοῦσι· καὶ γενόμεναι ἀθρόαι αἱ
3 νῆες ἅμα τὸν ἐπίπλουν τοῖς Ἀθηναίοις ἐποιοῦντο. οἱ δ' ὑπεχώρουν ἤδη πρύμναν κρουόμενοι, καὶ ἅμα τὰς τῶν Κερκυραίων ἐβούλοντο προκαταφυγεῖν ὅτι μάλιστα ἑαυτῶν σχολῇ τε ὑποχωρούντων καὶ πρὸς σφᾶς τεταγμένων τῶν ἐναντίων. ἡ μὲν οὖν ναυμαχία τοιαύτη γενομένη ἐτελεύτα ἐς ἡλίου δύσιν.

LXXIX. Καὶ οἱ Κερκυραῖοι δείσαντες μὴ σφίσιν ἐπιπλεύσαντες ἐπὶ τὴν πόλιν ὡς κρατοῦντες οἱ πολέμιοι ἢ τοὺς ἐκ τῆς νήσου ἀναλάβωσιν ἢ καὶ ἄλλο τι νεωτερίσωσι, τούς τε ἐκ τῆς νήσου πάλιν ἐς τὸ Ἡραῖον
2 διεκόμισαν καὶ τὴν πόλιν ἐφύλασσον. οἱ δ' ἐπὶ μὲν

LXXVIII. § 1. *ἐταλαιπώρουν τὸ καθ' αὑτούς* Haase Luc. p. 43. St. inserts *τό*, but keeps middle *ἐταλαιπωροῦντο*.

§ 2. *πρὸς τοὺς Κερκυραίους* Her., making *πρός* = *κατά*.

§ 3. *τετραμμένων* Hud.; cf. VIII. 92 § 4, where *τετραμμένων* has become *τεταγμένων*.

τὴν πόλιν οὐκ ἐτόλμησαν πλεῦσαι κρατοῦντες τῇ ναυμαχίᾳ,
τρεῖς δὲ καὶ δέκα ναῦς ἔχοντες τῶν Κερκυραίων
ἀπέπλευσαν ἐς τὴν ἤπειρον, ὅθενπερ ἀνηγάγοντο. τῇ 3
δ' ὑστεραίᾳ ἐπὶ μὲν τὴν πόλιν οὐδὲν μᾶλλον ἐπέπλεον,
καίπερ ἐν πολλῇ ταραχῇ καὶ φόβῳ ὄντας, καὶ Βρασίδου
παραινοῦντος, ὥς λέγεται, Ἀλκίδᾳ, ἰσοψήφου δὲ οὐκ
ὄντος· ἐπὶ δὲ τὴν Λευκίμμην τὸ ἀκρωτήριον ἀποβάντες
ἐπόρθουν τοὺς ἀγρούς. LXXX. ὁ δὲ δῆμος τῶν Κερκυραίων
ἐν τούτῳ, περιδεὴς γενόμενος μὴ ἐπιπλεύσωσιν
αἱ νῆες, τοῖς τε ἱκέταις ᾖσαν ἐς λόγους καὶ τοῖς ἄλλοις
ὅπως σωθήσεται ἡ πόλις. καί τινας αὐτῶν ἔπεισαν ἐς
τὰς ναῦς ἐσβῆναι· ἐπλήρωσαν γὰρ ὅμως τριάκοντα. οἱ 2
δὲ Πελοποννήσιοι μέχρι μέσου ἡμέρας δῃώσαντες τὴν
γῆν ἀπέπλευσαν, καὶ ὑπὸ νύκτα αὐτοῖς ἐφρυκτωρήθησαν
ἑξήκοντα νῆες Ἀθηναίων προσπλέουσαι ἀπὸ Λευκάδος·
ἃς οἱ Ἀθηναῖοι πυνθανόμενοι τὴν στάσιν καὶ τὰς μετ'
Ἀλκίδου ναῦς ἐπὶ Κέρκυραν μελλούσας πλεῖν ἀπέστειλαν,
καὶ Εὐρυμέδοντα τὸν Θουκλέους στρατηγόν.
LXXXI. οἱ μὲν οὖν Πελοποννήσιοι τῆς νυκτὸς εὐθὺς
κατὰ τάχος ἐκομίζοντο ἐπ' οἴκου παρὰ τὴν γῆν· καὶ
ὑπερενεγκόντες τὸν Λευκαδίων ἰσθμὸν τὰς ναῦς, ὅπως
μὴ περιπλέοντες ὀφθῶσιν, ἀποκομίζονται. Κερκυραῖοι 2
δὲ αἰσθόμενοι τάς τε Ἀττικὰς ναῦς προσπλεούσας τάς
τε τῶν πολεμίων οἰχομένας, λαβόντες τούς τε Μεσση-

LXXIX. § 2. ἑλόντες Nab.

LXXX. § 1. ὅμως, 'non sollicito, sed si codex diceret ὁμοῦ, locus esset deliberationis' (Dobr.).

After τριάκοντα the words προσδεχόμενοι τὸν ἐπίπλουν are added in margin of BF; om. A, del. Bek. Popp. St. restituit Bad.

§ 2. μεσούσης Bad.

Qu. αἱ ἑξήκοντα, with comma at Λευκάδος?

LXXXI. § 2. λαβόντες del. Cl. λαθόντες Hud.

νίους ἐς τὴν πόλιν ἤγαγον πρότερον ἔξω ὄντας, καὶ τὰς
ναῦς περιπλεῦσαι κελεύσαντες ἃς ἐπλήρωσαν ἐς τὸν
Ὑλλαϊκὸν λιμένα, ἐν ὅσῳ περιεκομίζοντο, τῶν ἐχθρῶν
εἴ τινα λάβοιεν, ἀπέκτεινον· καὶ ἐκ τῶν νεῶν ὅσους
ἔπεισαν ἐσβῆναι ἐκβιβάζοντες ἀπεχρῶντο, ἐς τὸ Ἡραῖόν
τε ἐλθόντες τῶν ἱκετῶν ὡς πεντήκοντα ἄνδρας δίκην
ὑποσχεῖν ἔπεισαν καὶ κατέγνωσαν πάντων θάνατον.
3 οἱ δὲ πολλοὶ τῶν ἱκετῶν, ὅσοι οὐκ ἐπείσθησαν, ὡς ἑώρων
τὰ γιγνόμενα, διέφθειραν αὐτοῦ ἐν τῷ ἱερῷ ἀλλήλους,
καὶ ἐκ τῶν δένδρων τινὲς ἀπήγχοντο, οἱ δ' ὡς ἕκαστοι
4 ἐδύναντο ἀνηλοῦντο. ἡμέρας τε ἑπτά, ἃς ἀφικόμενος ὁ
Εὐρυμέδων ταῖς ἑξήκοντα ναυσὶ παρέμεινε, Κερκυραῖοι
σφῶν αὐτῶν τοὺς ἐχθροὺς δοκοῦντας εἶναι ἐφόνευον, τὴν
μὲν αἰτίαν ἐπιφέροντες τοῖς τὸν δῆμον καταλύουσιν,
ἀπέθανον δέ τινες καὶ ἰδίας ἔχθρας ἕνεκα, καὶ ἄλλοι
χρημάτων σφίσιν ὀφειλομένων ὑπὸ τῶν λαβόντων.
5 πᾶσά τε ἰδέα κατέστη θανάτου, καὶ οἷον φιλεῖ ἐν τῷ
τοιούτῳ γίγνεσθαι, οὐδὲν ὅ τι οὐ ξυνέβη, καὶ ἔτι
περαιτέρω. καὶ γὰρ πατὴρ παῖδα ἀπέκτεινε, καὶ ἀπὸ
τῶν ἱερῶν ἀπεσπῶντο καὶ πρὸς αὐτοῖς ἐκτείνοντο, οἱ δέ
τινες καὶ περιοικοδομηθέντες ἐν τοῦ Διονύσου τῷ ἱερῷ
ἀπέθανον. LXXXII. οὕτως ὠμὴ <ἡ> στάσις πρου-

ἀπεχρῶντο Her. Cl. from margin of F. MSS. shew ἀπεχώρησαν, which Bek. retains with vulg. Why not διεχρήσαντο? vid., however, Suidas, Θουκυδίδης· ἀπεχρῶντο ἀντὶ τοῦ ἀνῄρουν (Duk.).

§ 3. διέφθειρον one inferior MS. only.—ἐν τῷ ἱερῷ perhaps an adscript.

§ 4. ὅτι καταλύουσιν Madv. Adv. I. 316, or ὡς καταλ. vid. Hud. Comm. Crit. p. 110. Have τοῖς and τήν changed places? e.g. τοῖς μὲν αἰτίαν ἐπιφέροντες τὴν τοῦ δήμου κατάλυσιν.

LXXXII. § 1. ὠμὴ ἡ στάσις Kr. Cl. St. Her. Böh. without MS. authority.—τοῦ perhaps lost before τούς.

χώρησε, καὶ ἔδοξε μᾶλλον, διότι ἐν τοῖς πρώτη ἐγένετο,
ἐπεὶ ὕστερόν γε καὶ πᾶν ὡς εἰπεῖν τὸ Ἑλληνικὸν ἐκινήθη,
διαφορῶν οὐσῶν ἑκασταχοῦ τοῖς τε τῶν δήμων
προστάταις τοὺς Ἀθηναίους ἐπάγεσθαι καὶ τοῖς ὀλίγοις
τοὺς Λακεδαιμονίους, καὶ ἐν μὲν εἰρήνῃ οὐκ ἂν ἐχόντων
πρόφασιν, οὐδ' ἑτοίμων παρακαλεῖν αὐτούς, πολεμουμένων
δέ, καὶ <κατὰ> ξυμμαχίας ἅμα ἑκατέροις τῇ
τῶν ἐναντίων κακώσει καὶ σφίσιν αὐτοῖς ἐκ τοῦ αὐτοῦ
προσποιήσει, ῥᾳδίως αἱ ἐπαγωγαὶ τοῖς νεωτερίζειν τι
βουλομένοις ἐπορίζοντο. καὶ ἐπέπεσε πολλὰ καὶ χαλεπὰ 2
κατὰ στάσιν ταῖς πόλεσι, γιγνόμενα μὲν καὶ ἀεὶ
ἐσόμενα ἕως ἂν ἡ αὐτὴ φύσις ἀνθρώπων ᾖ, μᾶλλον δὲ
καὶ ἡσυχαίτερα καὶ τοῖς εἴδεσι διηλλαγμένα, ὡς ἂν
ἕκασται αἱ μεταβολαὶ τῶν ξυντυχιῶν ἐφιστῶνται. ἐν
μὲν γὰρ εἰρήνῃ καὶ ἀγαθοῖς πράγμασιν αἵ τε πόλεις καὶ
οἱ ἰδιῶται ἀμείνους τὰς γνώμας ἔχουσι διὰ τὸ μὴ ἐς
ἀκουσίους ἀνάγκας <ἐσ>πίπτειν· ὁ δὲ πόλεμος
ὑφελὼν τὴν εὐπορίαν τοῦ καθ' ἡμέραν βίαιος διδάσκαλος,
καὶ πρὸς τὰ παρόντα τὰς ὀργὰς τῶν πολλῶν ὁμοιοῖ.
ἐστασίαζέ τε οὖν τὰ τῶν πόλεων, καὶ τὰ ἐφυστερίζοντά 3
που πύστει τῶν προγενομένων πολὺ ἐπέφερε τὴν ὑπερ-

τολμώντων Her. ἐτόλμων Volgraff (Mnem. Vol. x. Pt. iv.).—καὶ ξυμμαχίας MSS. and edd.—After ἑκατέροις Her. inserts οὔσης ἐπί, 'praepositio ΕΠΙ inter consimiles literas CTH facile periit' (Her. Stud. 47). Snow suggests προκειμένης.

§ 2. τῶν before ἀνθρώπων B only.—μᾶλλον δὲ καὶ ἧσσον Hud., inserting χαλεπά from Dio. Hal. Antiq. 10. 2. ἀτηρά or ἄγρια Gertz. Does -χαίτερα conceal καὶ ἕτερα?—ἤθεσι διηλλαγμένα ἕως A.—ἑκάσταις (sc. ταῖς πόλεσιν) Hud. ἑκάστοις Kr.

ἄμεινον Her. ἀνάγκας ἐσπίπτειν Her. πίπτειν vulg.—βίου Kr. inserts before βίαιος, cf. Her. Stud. 47.

§ 3. δ' οὖν Hud.; cf. VII. 59 § 2.—πολλήν Dio. Hal.—τὴν ὑπερβολὴν del. Bad. ἐς τὸ καινοῦσθαι St. who also reads ἐπιπύστει.

βολὴν τοῦ καινοῦσθαι τὰς διανοίας τῶν τ' ἐπιχειρήσεων
4 περιτεχνήσει καὶ τῶν τιμωριῶν ἀτοπίᾳ. καὶ τὴν
εἰωθυῖαν ἀξίωσιν τῶν ὀνομάτων ἐς τὰ ἔργα ἀντήλλαξαν
τῇ δικαιώσει. τόλμα μὲν γὰρ ἀλόγιστος ἀνδρία φιλέταιρος
ἐνομίσθη, μέλλησις δὲ προμηθὴς δειλία εὐπρεπής,
τὸ δὲ σῶφρον τοῦ ἀνάνδρου πρόσχημα, καὶ τὸ πρὸς
ἅπαν ξυνετὸν ἐπὶ πᾶν ἀργόν. τὸ δ' ἐμπλήκτως ὀξὺ
ἀνδρὸς μοίρᾳ προσετέθη, ἀσφαλείᾳ δὲ τὸ ἐπιβουλεύσασθαι
5 ἀποτροπῆς <ἦν> πρόφασις εὔλογος. καὶ ὁ
μὲν χαλεπαίνων πιστὸς ἀεί, ὁ δ' ἀντιλέγων αὐτῷ ὕποπτος.
ἐπιβουλεύσας δέ τις τυχών <τε> ξυνετὸς καὶ
ὑπονοήσας ἔτι δεινότερος· προβουλεύσας δὲ ὅπως μηδὲν
αὐτῶν δεήσει, τῆς τε ἑταιρίας διαλυτὴς καὶ τοὺς ἐναντίους
ἐκπεπληγμένος. ἁπλῶς ὁ φθάσας τὸν μέλλοντα
κακόν τι δρᾶν ἐπῃνεῖτο, καὶ ὁ ἐπικελεύσας τὸν μὴ διανοούμενον.
6 καὶ μὴν καὶ τὸ ξυγγενὲς τοῦ ἑταιρικοῦ
ἀλλοτριώτερον ἐγένετο διὰ τὸ ἑτοιμότερον εἶναι ἀπροφασίστως
τολμᾶν· οὐ γὰρ μετὰ τῶν κειμένων νόμων
ὠφελίας αἱ τοιαῦται ξύνοδοι, ἀλλὰ παρὰ τοὺς καθεστῶτας
πλεονεξίᾳ· καὶ τὰς ἐς σφᾶς αὐτοὺς πίστεις οὐ τῷ
θείῳ νόμῳ μᾶλλον ἐκρατύνοντο ἢ τῷ κοινῇ τι παρανο-

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§ 4. *φιλαίτερος* AG.

ὠνομάσθη Her., vid. Bad. Mnem. II. 18.

ἀσφάλεια Hud. from best MSS. *τοῦ* from inferior MSS. But St. Her. Cl. Böh. Mein. all keep *ἀσφαλείᾳ*. M shews *ἀσθένεια*.—For *ἀποτροπῆς* Her. suggests *ἀποστροφῆς*. Has this last syllable *-ης* caused loss of *ἦν*?

§ 5. *πάντ' ἐπαινῶν* Rauch.—*τυχών τε* St.—*ἁπλῶς τε* Haase, Her. St.—*ἐπικωλύσας* Her.; cf. VI. 17 § 5.

§ 6. *ἀνετοιμότερον* Bad. Her.—*ὠφέλειαι, πλεονεξίαι* Vollgraff. *ὠφελίᾳ* St. Cl. *ὠφελίας* MSS.—*πλεονεξίᾳ* St. Cl.

τῷ ὁσίῳ καὶ νομίμῳ Dob.; cf. Cob. V. L. 357.

μῆσαι. τά τε ἀπὸ τῶν ἐναντίων καλῶς λεγόμενα 7
ἐνεδέχοντο ἔργων φυλακῇ, εἰ προύχοιεν, καὶ οὐ γενναι-
ότητι. ἀντιτιμωρήσασθαί τέ τινα περὶ πλείονος ἦν ἢ
αὐτὸν μὴ προπαθεῖν. καὶ ὅρκοι εἴ που ἄρα γένοιντο
ξυναλλαγῆς, ἐν τῷ αὐτίκα πρὸς τὸ ἄπορον ἑκατέρῳ
διδόμενοι ἴσχυον οὐκ ἐχόντων ἄλλοθεν δύναμιν· ἐν δὲ
τῷ παρατυχόντι ὁ φθάσαι θαρσήσας, εἰ ἴδοι ἄφρακτον,
ἥδιον διὰ τὴν πίστιν ἐτιμωρεῖτο ἢ <κἂν> ἀπὸ τοῦ
προφανοῦς, καὶ τό τε ἀσφαλὲς ἐλογίζετο καὶ ὅτι ἀπάτῃ
περιγενόμενος ξυνέσεως ἀγώνισμα προσελάμβανε. ῥᾷον
δ' οἱ πολλοὶ κακοῦργοι ὄντες δεξιοὶ κέκληνται ἢ ἀμαθεῖς
ἀγαθοί, καὶ τῷ μὲν αἰσχύνονται, ἐπὶ δὲ τῷ ἀγάλλονται.
πάντων δ' αὐτῶν αἴτιον ἀρχὴ ἡ διὰ πλεονεξίαν καὶ 8
φιλοτιμίαν· ἐκ δ' αὐτῶν καὶ ἐς τὸ φιλονεικεῖν καθιστα-
μένων τὸ πρόθυμον. οἱ γὰρ ἐν ταῖς πόλεσι προστάντες
μετ' ὀνόματος ἑκάτεροι εὐπρεποῦς, πλήθους τε ἰσονομίας
πολιτικῆς καὶ ἀριστοκρατίας σώφρονος προτιμήσει, τὰ
μὲν κοινὰ λόγῳ θεραπεύοντες ἆθλα ἐποιοῦντο, παντὶ δὲ
τρόπῳ ἀγωνιζόμενοι ἀλλήλων περιγίγνεσθαι ἐτόλμησάν
τε τὰ δεινότατα ἐπεξῇσάν τε τὰς τιμωρίας ἔτι μείζους,
οὐ μέχρι τοῦ δικαίου καὶ τῇ πόλει ξυμφόρου προτι-
θέντες, ἐς δὲ τὸ ἑκατέροις που ἀεὶ ἡδονὴν ἔχον ὁρίζοντες,
καὶ ἢ μετὰ ψήφου ἀδίκου καταγνώσεως ἢ χειρὶ κτώμενοι
τὸ κρατεῖν ἑτοῖμοι ἦσαν τὴν αὐτίκα φιλονεικίαν ἐκπιμ-

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§ 7. φθάσας θαρσῆσαι MSS. φθάσας θαρσήσει RS; cf. v. 72 § 1 φθάσαι τῇ προσμίξει.—Does not the contrast of real with assumed case call for ἄν? Its loss may easily have occurred from failure to note compendium Ā. The confusion of Η with Κ is common (vid. Bast. p. 112). I would therefore suggest ἢ κἄν.

§ 8. αἴτιον del. Madv.—ἡ del. Hud. 'per dittographiam.' ἡ λίαν πλεονεξία Weil: but cf. I. 77 § 3.

πλάναι. ὥστε εὐσεβείᾳ μὲν οὐδέτεροι ἐνόμιζον, εὐπρε-
πείᾳ δὲ λόγου οἷς ξυμβαίη ἐπιφθόνως τι διαπράξασθαι,
ἄμεινον ἤκουον. τὰ δὲ μέσα τῶν πολιτῶν ὑπ᾽ ἀμφοτέ-
ρων, ἢ ὅτι οὐ ξυνηγωνίζοντο ἢ φθόνῳ τοῦ περιεῖναι,
διεφθείροντο. LXXXIII. οὕτω πᾶσα ἰδέα κατέστη
κακοτροπίας διὰ τὰς στάσεις τῷ Ἑλληνικῷ, καὶ τὸ
εὔηθες, οὗ τὸ γενναῖον πλεῖστον μετέχει, καταγελασθὲν
ἠφανίσθη, τὸ δὲ ἀντιτετάχθαι ἀλλήλοις τῇ γνώμῃ
2 ἀπίστως ἐπὶ πολὺ διήνεγκεν· οὐ γὰρ ἦν ὁ διαλύσων
οὔτε λόγος ἐχυρὸς οὔτε ὅρκος φοβερός, κρείσσους δὲ
ὄντες ἅπαντες λογισμῷ ἐς τὸ ἀνέλπιστον τοῦ βεβαίου
μὴ παθεῖν μᾶλλον προεσκόπουν ἢ πιστεῦσαι ἐδύναντο.
3 καὶ οἱ φαυλότεροι γνώμην ὡς τὰ πλείω περιεγίγνοντο·
τῷ γὰρ δεδιέναι τό τε αὐτῶν ἐνδεὲς καὶ τὸ τῶν ἐναντίων
ξυνετόν, μὴ λόγοις τε ἥσσους ὦσι καὶ ἐκ τοῦ πολυ-
τρόπου αὐτῶν τῆς γνώμης φθάσωσι προεπιβουλευόμενοι,
4 τολμηρῶς πρὸς τὰ ἔργα ἐχώρουν. οἱ δὲ καταφρονοῦντες
κἂν προαισθέσθαι, καὶ ἔργῳ οὐδὲν σφᾶς δεῖν λαμβάνειν
ἃ γνώμῃ ἔξεστιν, ἄφρακτοι μᾶλλον διεφθείροντο.

LXXXIV. Ἐν δ᾽ οὖν τῇ Κερκύρᾳ τὰ πολλὰ αὐτῶν προετολμήθη, καὶ ὁπόσα <ἂν> ὕβρει μὲν ἀρχόμενοι τὸ πλέον ἢ σωφροσύνῃ ὑπὸ τῶν τὴν τιμωρίαν παρασχόντων οἱ ἀνταμυνόμενοι δράσειαν, πενίας δὲ τῆς εἰωθυίας ἀπαλλαξείοντές τινες, μάλιστα δ᾽ ἂν διὰ πάθους ἐπιθυμοῦντες τὰ τῶν πέλας ἔχειν, παρὰ δίκην γιγνώσκοιεν, οἵ τε μὴ ἐπὶ πλεονεξίᾳ, ἀπὸ ἴσου δὲ

καταγνώσεως del. Her. Hud. λόγου, here Cl. places comma.

LXXXIII. § 1. *ἄπιστον* Rauch.

§ 2. λογισμῷ, after this word a comma (Böh.). The schol. suggests *ῥέποντες ἐς τὸ ἀνέλπιστον.* § 4. *ἄφαρκτοι* Her.

LXXXIV. This chapter, as an ancient 'suspect,' has escaped critical 'sollicitation.'

μάλιστα ἐπιόντες, ἀπαιδευσίᾳ ὀργῆς πλεῖστον ἐκφερόμενοι,
ὠμῶς καὶ ἀπαραιτήτως ἐπέλθοιεν. ξυνταραχθέντος 2
τε τοῦ βίου ἐς τὸν καιρὸν τοῦτον τῇ πόλει, καὶ
τῶν νόμων κρατήσασα ἡ ἀνθρωπεία φύσις, εἰωθυῖα καὶ
παρὰ τοὺς νόμους ἀδικεῖν, ἀσμένη ἐδήλωσεν ἀκρατὴς
μὲν ὀργῆς οὖσα, κρείσσων δὲ τοῦ δικαίου, πολεμία δὲ
τοῦ προύχοντος· οὐ γὰρ ἂν τοῦ τε ὁσίου τὸ τιμωρεῖσθαι
προυτίθεσαν τοῦ τε μὴ ἀδικεῖν τὸ κερδαίνειν, ἐν ᾧ μὴ
βλάπτουσαν ἰσχὺν εἶχε τὸ φθονεῖν. ἀξιοῦσί τε τοὺς 3
κοινοὺς περὶ τῶν τοιούτων οἱ ἄνθρωποι νόμους, ἀφ᾽ ὧν
ἅπασιν ἐλπὶς ὑπόκειται σφαλεῖσι κἂν αὐτοὺς διασῴζεσθαι,
ἐν ἄλλων τιμωρίαις προκαταλύειν, καὶ μὴ
ὑπολείπεσθαι, εἴ ποτε ἄρα τις κινδυνεύσας τινὸς δεήσεται
αὐτῶν.

LXXXV. Οἱ μὲν οὖν κατὰ τὴν πόλιν Κερκυραῖοι
τοιαύταις ὀργαῖς ταῖς πρώταις ἐς ἀλλήλους ἐχρήσαντο,
καὶ ὁ Εὐρυμέδων καὶ οἱ Ἀθηναῖοι ἀπέπλευσαν ταῖς
ναυσίν· ὕστερον δὲ οἱ φεύγοντες τῶν Κερκυραίων (διεσώθησαν 2
γὰρ αὐτῶν ἐς πεντακοσίους) τείχη τε λαβόντες,
ἃ ἦν ἐν τῇ ἠπείρῳ, ἐκράτουν τῆς πέραν οἰκείας γῆς, καὶ
ἐξ αὐτῆς ὁρμώμενοι ἐλῄζοντο τοὺς ἐν τῇ νήσῳ καὶ
πολλὰ ἔβλαπτον, καὶ λιμὸς ἰσχυρὸς ἐγένετο ἐν τῇ πόλει.
ἐπρεσβεύοντο δὲ καὶ ἐς τὴν Λακεδαίμονα καὶ Κόρινθον 3
περὶ καθόδου· καὶ ὡς οὐδὲν αὐτοῖς ἐπράσσετο, ὕστερον
χρόνῳ πλοῖα καὶ ἐπικούρους παρασκευασάμενοι διέβησαν
ἐς τὴν νῆσον ἑξακόσιοι μάλιστα οἱ πάντες, καὶ 4
τὰ πλοῖα ἐμπρήσαντες, ὅπως ἀπόγνοια ᾖ τοῦ ἄλλο τι
ἢ κρατεῖν τῆς γῆς, ἀναβάντες ἐς τὸ ὄρος τὴν Ἰστώνην,

LXXXV. § 1. ἐν τοῖς πρῶτοι Her.
ἐλήιζον EFHN for ἐλῄζοντο. But the active form has no authority.
§ 4. ‘aut τὸ ὄρος aut τὴν Ἰστώνην redundat’ Her.

τεῖχος ἐνοικοδομησάμενοι ἔφθειρον τοὺς ἐν τῇ πόλει καὶ τῆς γῆς ἐκράτουν.

LXXXVI. Τοῦ δ' αὐτοῦ θέρους τελευτῶντος Ἀθηναῖοι εἴκοσι ναῦς ἔστειλαν ἐς Σικελίαν, καὶ Λάχητα τὸν Μελανώπου στρατηγὸν αὐτῶν καὶ Χαροιάδην τὸν
2 Εὐφιλήτου. οἱ γὰρ Συρακόσιοι καὶ Λεοντῖνοι ἐς πόλεμον ἀλλήλοις 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 ξυνεπολέμησάν γε, τοῖς δὲ Λεοντίνοις αἱ Χαλκιδικαὶ πόλεις καὶ Καμάρινα· τῆς δὲ Ἰταλίας Λοκροὶ μὲν Συρακοσίων ἦσαν, Ῥηγῖνοι δὲ κατὰ τὸ
3 ξυγγενὲς Λεοντίνων. ἐς οὖν τὰς Ἀθήνας πέμψαντες οἱ τῶν Λεοντίνων ξύμμαχοι κατά τε παλαιὰν ξυμμαχίαν καὶ ὅτι Ἴωνες ἦσαν πείθουσι τοὺς Ἀθηναίους πέμψαι σφίσι ναῦς· ὑπὸ γὰρ τῶν Συρακοσίων τῆς τε γῆς
4 εἴργοντο καὶ τῆς θαλάσσης. καὶ ἔπεμψαν οἱ Ἀθηναῖοι τῆς μὲν οἰκειότητος προφάσει, βουλόμενοι δὲ μήτε σῖτον ἐς τὴν Πελοπόννησον ἄγεσθαι αὐτόθεν, πρόπειράν τε ποιούμενοι εἰ σφίσι δυνατὰ εἴη τὰ ἐν τῇ Σικελίᾳ πρά-
5 γματα ὑποχείρια γενέσθαι. καταστάντες οὖν ἐς Ῥήγιον τῆς Ἰταλίας τὸν πόλεμον ἐποιοῦντο μετὰ τῶν ξυμμάχων.
6 καὶ τὸ θέρος ἐτελεύτα.

LXXXVII. Τοῦ δ' ἐπιγιγνομένου χειμῶνος ἡ νόσος τὸ δεύτερον ἐπέπεσε τοῖς Ἀθηναίοις, ἐκλιποῦσα μὲν οὐδένα χρόνον τὸ παντάπασιν, ἐγένετο δέ τις ὅμως
2 διοκωχή. παρέμεινε δὲ τὸ μὲν ὕστερον οὐκ ἔλασσον ἐνιαυτοῦ, τὸ δὲ πρότερον καὶ δύο ἔτη, ὥστε Ἀθηναίων

LXXXVI. § 3. τῆς τε γῆς om. G.

γε μὴ εἶναι ὅ τι μᾶλλον ἐκάκωσε τὴν δύναμιν. τετρα- 3
κοσίων γὰρ ὁπλιτῶν καὶ τετρακισχιλίων οὐκ ἐλάσσους
ἀπέθανον ἐκ τῶν τάξεων καὶ τριακοσίων ἱππέων, τοῦ δὲ
ἄλλου ὄχλου ἀνεξεύρετος ἀριθμός. ἐγένοντο δὲ καὶ οἱ 4
πολλοὶ τότε σεισμοὶ τῆς γῆς, ἔν τε Ἀθήναις καὶ [ἐν]
Εὐβοίᾳ καὶ ἐν Βοιωτοῖς, καὶ μάλιστα ἐν Ὀρχομενῷ τῷ
Βοιωτίῳ.

LXXXVIII. Καὶ οἱ μὲν ἐν Σικελίᾳ Ἀθηναῖοι καὶ
Ῥηγῖνοι τοῦ αὐτοῦ χειμῶνος τριάκοντα ναυσὶ στρατεύ-
ουσιν ἐπὶ τὰς Αἰόλου νήσους καλουμένας· θέρους γὰρ
δι' ἀνυδρίαν ἀδύνατα ἦν ἐπιστρατεύειν. νέμονται δὲ 2
Λιπαραῖοι αὐτὰς Κνιδίων ἄποικοι ὄντες. οἰκοῦσι δ' ἐν
μιᾷ τῶν νήσων οὐ μεγάλῃ, καλεῖται δὲ Λιπάρα· τὰς δὲ
ἄλλας ἐκ ταύτης ὁρμώμενοι γεωργοῦσι, Διδύμην καὶ
Στρογγύλην καὶ Ἱεράν. νομίζουσι δὲ οἱ ἐκείνῃ ἄνθρω- 3
ποι ἐν τῇ Ἱερᾷ ὡς ὁ Ἥφαιστος χαλκεύει, ὅτι τὴν νύκτα
φαίνεται πῦρ ἀναδιδοῦσα πολὺ καὶ τὴν ἡμέραν καπνόν.
κεῖνται δὲ αἱ νῆσοι αὗται κατὰ τὴν Σικελῶν καὶ Μεσ-
σηνίων γῆν, ξύμμαχοι δ' ἦσαν Συρακοσίων. τεμόντες 4
δ' οἱ Ἀθηναῖοι τὴν γῆν, ὡς οὐ προσεχώρουν, ἀπέπλευ-
σαν ἐς τὸ Ῥήγιον. καὶ ὁ χειμὼν ἐτελεύτα, καὶ πέμπτον
ἔτος τῷ πολέμῳ ἐτελεύτα τῷδε ὃν Θουκυδίδης ξυνέ-
γραψεν.

LXXXVII. § 2. *τούτου* before *μᾶλλον* om. in best MSS. *τούτους* C, vid. Hud. Comm. Crit. p. 115.

§ 4. *οἱ πολλοὶ σεισμοὶ τότε* C. *τῆς γῆς* del. Her.—*ἐν* before *Εὐβοίᾳ* BC.—*Ἐρχομένῳ* Inscr.

LXXXVIII. § 2. *ὄντες* om. G.

§ 3. *νομίζουσι...καπνόν* 'una litura delendum' (Valckn.), 'si Thucydidis sunt, legendum *τὸν Ἥφαιστον χαλκεύειν*' (id.).

ἐκεῖ Cob. Her.

§ 4. *καὶ ὁ χειμὼν...ξυνέγραψεν* : on the genuineness of this sentence see Hermes XII. 76.

LXXXIX. Τοῦ δ' ἐπιγιγνομένου θέρους Πελοπον-
νήσιοι καὶ οἱ ξύμμαχοι μέχρι μὲν τοῦ ἰσθμοῦ ἦλθον ὡς
ἐς τὴν Ἀττικὴν ἐσβαλοῦντες, Ἄγιδος τοῦ Ἀρχιδάμου
ἡγουμένου Λακεδαιμονίων βασιλέως, σεισμῶν δὲ γε-
νομένων πολλῶν ἀπετράποντο πάλιν καὶ οὐκ ἐγένετο
2 ἐσβολή. καὶ περὶ τούτους τοὺς χρόνους τῶν σεισμῶν
κατεχόντων, τῆς Εὐβοίας ἐν Ὀροβίαις ἡ θάλασσα
ἀπελθοῦσα ἀπὸ τῆς τότε οὔσης γῆς καὶ κυματωθεῖσα
ἐπῆλθε τῆς πόλεως μέρος τι, καὶ τὸ μὲν κατέκλυσε τὸ
δ' ὑπενόστησε, καὶ θάλασσα νῦν ἐστὶ πρότερον οὖσα
γῆ· καὶ ἀνθρώπους διέφθειρεν ὅσοι μὴ ἐδύναντο φθῆναι
3 πρὸς τὰ μετέωρα ἀναδραμόντες. καὶ περὶ Ἀταλάντην
τὴν ἐπὶ Λοκροῖς τοῖς Ὀπουντίοις νῆσον παραπλησία
γίγνεται ἐπίκλυσις, καὶ τοῦ τε φρουρίου τῶν Ἀθηναίων
παρεῖλε καὶ δύο νεῶν ἀνειλκυσμένων τὴν ἑτέραν κατέ-
4 αξεν. ἐγένετο δὲ καὶ ἐν Πεπαρήθῳ κύματος ἐπαναχώ-
ρησίς τις, οὐ μέντοι ἐπέκλυσέ γε· καὶ σεισμὸς τοῦ
τείχους τι κατέβαλε καὶ τὸ πρυτανεῖον καὶ ἄλλας οἰκίας
5 ὀλίγας. αἴτιον δ' ἔγωγε νομίζω τοῦ τοιούτου, ᾗ ἰσχυ-
ρότατος ὁ σεισμὸς ἐγένετο, κατὰ τοῦτο ἀποστέλλειν τε
τὴν θάλασσαν καὶ ἐξαπίνης πάλιν ἐπισπομένην βιαιό-
τερον τὴν ἐπίκλυσιν ποιεῖν· ἄνευ δὲ σεισμοῦ οὐκ ἄν μοι
δοκεῖ τὸ τοιοῦτο ξυμβῆναι γενέσθαι.

XC. Τοῦ δ' αὐτοῦ θέρους ἐπολέμουν μὲν καὶ ἄλλα

LXXXIX. § 2. *ἐπελθοῦσα* vulg. *ἐπανελθοῦσα* Her. St. Cl. Böh. *ἐπαναχωροῦσα* Mein. Herm. III. 353. *ποτέ* Mein.

§ 5. *τὸ κατὰ τοῦτο* Mein. *ἀναστέλλειν* Cob.

ἐπισπωμένης Her. (Stud. 146) understanding *σεισμόν* as subject of infin. on account of active form *ποιεῖν*. qu. *ἐπισπομένην*? cf. 43 § 5.

XC. § 1. *ἄλλα* (for vulg. *ἄλλοι*) Popp. Mein. (Herm. III. 354). Madvig (Adv. I. 317) suggests *ἄλλοι*, expunging *καὶ* before *αὐτοὶ οἱ Σικ.*—*ἀντιπόλεμοι* Kr., cf. Her. Stud. 124, Dio Cass. 36. 24.

ὡς ἑκάστοις ξυνέβαινεν ἐν τῇ Σικελίᾳ, καὶ αὐτοὶ οἱ
Σικελιῶται ἐπ' ἀλλήλους στρατεύοντες καὶ οἱ Ἀθηναῖοι
ξὺν τοῖς σφετέροις ξυμμάχοις· ἃ δὲ λόγου μάλιστα
ἄξια ἢ μετὰ τῶν Ἀθηναίων οἱ ξύμμαχοι ἔπραξαν ἢ
πρὸς τοὺς Ἀθηναίους οἱ ἀντιπολέμιοι, τούτων μνησθήσομαι.
Χαροιάδου γὰρ ἤδη τοῦ Ἀθηναίων στρατηγοῦ 2
τεθνηκότος ὑπὸ Συρακοσίων πολέμῳ, Λάχης ἅπασαν
ἔχων τῶν νεῶν τὴν ἀρχὴν ἐστράτευσε μετὰ τῶν ξυμμάχων
ἐπὶ Μυλὰς τὰς τῶν Μεσσηνίων. ἔτυχον δὲ δύο
φυλαὶ ἐν ταῖς Μυλαῖς τῶν Μεσσηνίων φρουροῦσαι καί
τινα καὶ ἐνέδραν πεποιημέναι τοῖς ἀπὸ τῶν νεῶν. οἱ δὲ 3
Ἀθηναῖοι καὶ οἱ ξύμμαχοι τούς τε ἐκ τῆς ἐνέδρας
τρέπουσι καὶ διαφθείρουσι πολλούς, καὶ τῷ ἐρύματι
προσβαλόντες ἠνάγκασαν ὁμολογίᾳ τήν τε ἀκρόπολιν
παραδοῦναι καὶ ἐπὶ Μεσσήνην ξυστρατεῦσαι. καὶ 4
μετὰ τοῦτο ἐπελθόντων οἱ Μεσσήνιοι τῶν τε Ἀθηναίων
καὶ τῶν ξυμμάχων προσεχώρησαν καὶ αὐτοί, ὁμήρους
τε δόντες καὶ τἆλλα πιστὰ παρασχόμενοι.

XCI. Τοῦ δ' αὐτοῦ θέρους οἱ Ἀθηναῖοι τριάκοντα
μὲν ναῦς ἔστειλαν περὶ Πελοπόννησον, ὧν ἐστρατήγει
Δημοσθένης τε ὁ Ἀλκισθένους καὶ Προκλῆς ὁ Θεοδώρου,
ἑξήκοντα δὲ ἐς Μῆλον καὶ δισχιλίους ὁπλίτας· ἐστρατήγει
δὲ αὐτῶν Νικίας ὁ Νικηράτου. τοὺς γὰρ Μηλίους 2
ὄντας νησιώτας καὶ οὐκ ἐθέλοντας ὑπακούειν οὐδὲ ἐς
τὸ αὐτῶν ξυμμαχικὸν ἰέναι ἐβούλοντο προσαγαγέσθαι.
ὡς δὲ αὐτοῖς δῃουμένης τῆς γῆς οὐ προσεχώρουν, ἄραντες 3
ἐκ τῆς Μήλου αὐτοὶ μὲν ἔπλευσαν ἐς Ὠρωπὸν τῆς
Γραϊκῆς, ὑπὸ νύκτα δὲ σχόντες εὐθὺς ἐπορεύοντο οἱ

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§ 4. τῶν τε Ἀθηναίων καὶ τῶν ξυμμάχων, manifestum emblema: gen. absol. 'nullum patitur additamentum' (Her.).

XCI. § 3. τῆς πέραν γῆς MSS. corr. Her.; cf. II. 23 § 3.

ὁπλῖται ἀπὸ τῶν νεῶν πεζῇ ἐς Τάναγραν τῆς Βοιωτίας.
4 οἱ δ' ἐκ τῆς πόλεως πανδημεὶ Ἀθηναῖοι, Ἱππονίκου τε
τοῦ Καλλίου στρατηγοῦντος καὶ Εὐρυμέδοντος τοῦ
Θουκλέους, ἀπὸ σημείου ἐς τὸ αὐτὸ κατὰ γῆν ἀπήντων.
5 καὶ στρατοπεδευσάμενοι ταύτην τὴν ἡμέραν ἐν τῇ
Τανάγρᾳ ἐδῄουν καὶ ἐνηυλίσαντο. καὶ τῇ ὑστεραίᾳ
μάχῃ κρατήσαντες τοὺς ἐπεξελθόντας τῶν Ταναγραίων
καὶ Θηβαίων τινὰς προσβεβοηθηκότας καὶ ὅπλα λαβόντες
καὶ τροπαῖον στήσαντες ἀνεχώρησαν, οἱ μὲν
6 ἐς τὴν πόλιν, οἱ δὲ ἐπὶ τὰς ναῦς. καὶ παραπλεύσας
ὁ Νικίας ταῖς ἑξήκοντα ναυσὶ τῆς Λοκρίδος τὰ ἐπιθαλάσσια
ἔτεμε καὶ ἀνεχώρησεν ἐπ' οἴκου.

XCII. Ὑπὸ δὲ τὸν χρόνον τοῦτον Λακεδαιμόνιοι
Ἡράκλειαν τὴν ἐν Τραχινίᾳ ἀποικίαν καθίσταντο ἀπὸ
2 τοιᾶσδε γνώμης. Μηλιῆς οἱ ξύμπαντες εἰσὶ μὲν τρία
μέρη, Παράλιοι Ἱερῆς Τραχίνιοι· τούτων δὲ οἱ Τραχίνιοι
πολέμῳ ἐφθαρμένοι ὑπὸ Οἰταίων ὁμόρων ὄντων,
τὸ πρῶτον μελλήσαντες Ἀθηναίοις προσθεῖναι σφᾶς
αὐτούς, δείσαντες δὲ μὴ οὐ σφίσι πιστοὶ ὦσι, πέμπουσιν
3 ἐς Λακεδαίμονα, ἑλόμενοι πρεσβευτὴν Τισαμενόν. ξυνεπρεσβεύοντο
δὲ αὐτοῖς καὶ Δωριῆς, ἡ μητρόπολις τῶν

§ 5. *ἐν τῇ Ταναγραίᾳ* Mein. Herm. III. 365; but qu. del. *ἐν*, reading *τὴν Ταναγραίαν*?

ἐς τὰς ναῦς B.

XCII. § 1. *Τραχῖνι* Bad. *ἐς ἀποικίαν καθίσταντο* Bad.; but VIII. 29 § 1 is a very doubtful parallel.

§ 2. *προστιθέναι* Her. who corrects the vulg. *προσθεῖναι* on the ground of Thuc.'s invariable use of either fut. infin. or pres. infin. with *μέλλω*. In V. 98 he would also alter *γενέσθαι* to *γενήσεσθαι*. But Aristoph. Aves 366 *τί μέλλετέ μ' ἀπολέσαι* defies correction. Soph. has nine exx. of either pres. or fut., one only of a possible aorist (O. R. 967). Aeschylus prefers the future (Rutherford, New Phrynichus, 420—425).

§ 3. *ἡ μητρόπολις τῶν Λακ.* del. Cob. as an adscript from I. 107.

Λακεδαιμονίων, τῶν αὐτῶν δεόμενοι· ὑπὸ γὰρ τῶν
Οἰταίων καὶ αὐτοὶ ἐφθείροντο. ἀκούσαντες δὲ οἱ Λακεδαιμόνιοι 4
γνώμην εἶχον τὴν ἀποικίαν ἐκπέμπειν, τοῖς
τε Τραχινίοις βουλόμενοι καὶ τοῖς Δωριεῦσι τιμωρεῖν.
καὶ ἅμα τοῦ πρὸς Ἀθηναίους πολέμου καλῶς αὐτοῖς
ἐδόκει ἡ πόλις καθίστασθαι· ἐπί τε γὰρ τῇ Εὐβοίᾳ
ναυτικὸν παρασκευασθῆναι ἄν, ὥστ' ἐκ βραχέος τὴν
διάβασιν γίγνεσθαι, τῆς τε ἐπὶ Θρᾴκης παρόδου χρησίμως
ἕξειν. τό τε ξύμπαν ὥρμηντο τὸ χωρίον κτίζειν.
πρῶτον μὲν οὖν ἐν Δελφοῖς τὸν θεὸν ἐπήροντο, 5
κελεύοντος δὲ ἐξέπεμψαν τοὺς οἰκήτορας αὐτῶν τε καὶ
τῶν περιοίκων, καὶ τῶν ἄλλων Ἑλλήνων τὸν βουλόμενον
ἐκέλευον ἕπεσθαι πλὴν Ἰώνων καὶ Ἀχαιῶν καὶ
ἔστιν ὧν ἄλλων ἐθνῶν. οἰκισταὶ δὲ τρεῖς Λακεδαιμονίων
ἡγήσαντο, Λέων καὶ Ἀλκίδας καὶ Δαμάγων. καταστάντες 6
δὲ ἐτείχισαν τὴν πόλιν ἐκ καινῆς, ἣ νῦν
Ἡράκλεια καλεῖται, ἀπέχουσα Θερμοπυλῶν σταδίους
μάλιστα τεσσαράκοντα, τῆς δὲ θαλάσσης εἴκοσι. νεώριά
τε παρεσκευάζοντο, καὶ εἶρξαν τὸ κατὰ Θερμοπύλας
κατ' αὐτὸ τὸ στενόν, ὅπως εὐφύλακτα αὐτοῖς εἴη.
XCIII. οἱ δὲ Ἀθηναῖοι τῆς πόλεως ταύτης ξυνοικιζομένης
τὸ πρῶτον ἔδεισάν τε καὶ ἐνόμισαν ἐπὶ τῇ
Εὐβοίᾳ μάλιστα καθίστασθαι, ὅτι βραχύς ἐστιν ὁ

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§ 4. *καλῶς ἂν αὐτοῖς* Her. Stud. 48. Stahl protests against the insertion of *ἄν*.

§ 5. *τὸν ἐν Δελφοῖς θεὸν* Cob. 'quasi Pythius Apollo alibi etiam consuli potuisset.'

τετρακισχιλίους οἰκήτορας Nab. from Diod. Sic. XII. 59.—*ἐκέλευον* Cob. suspects.—*πλήν γε* Bek. from A, so also Göll.

§ 6. *δὲ* before *θαλάσσης* best MSS. om.

ἤρξαντο all good MSS. except E, which shews *ἦρξαν τό*. *κατὰ Θερμοπύλας* del. Her. The reading in the text is that of Cl. and St.

διάπλους πρὸς τὸ Κήναιον τῆς Εὐβοίας. ἔπειτα μέντοι
παρὰ δόξαν αὐτοῖς ἀπέβη· οὐ γὰρ ἐγένετο ἀπ' αὐτῆς
2 δεινὸν οὐδέν. αἴτιον δὲ ἦν· οἵ τε Θεσσαλοὶ ἐν δυνάμει
ὄντες τῶν ταύτῃ χωρίων, καὶ ὧν ἐπὶ τῇ γῇ ἐκτίζετο,
φοβούμενοι μὴ σφίσι μεγάλῃ ἰσχύι παροικῶσιν, ἔφθειρον
καὶ διὰ παντὸς ἐπολέμουν ἀνθρώποις νεοκαταστάτοις,
ἕως ἐξετρύχωσαν γενομένους τὸ πρῶτον καὶ πάνυ
πολλούς· πᾶς γάρ τις Λακεδαιμονίων οἰκιζόντων θαρσαλέως
3 ᾔει, βέβαιον νομίζων τὴν πόλιν. οὐ μέντοι
ἥκιστα οἱ ἄρχοντες αὐτῶν τῶν Λακεδαιμονίων οἱ ἀφικνούμενοι
τὰ πράγματά τε ἔφθειρον καὶ ἐς ὀλιγανθρωπίαν
κατέστησαν, ἐκφοβήσαντες τοὺς πολλούς, χαλεπῶς
τε καὶ ἔστιν ἃ οὐ καλῶς ἐξηγούμενοι· ὥστε ῥᾷον ἤδη
αὐτῶν οἱ πρόσοικοι ἐπεκράτουν.

XCIV. Τοῦ δ' αὐτοῦ θέρους, καὶ περὶ τὸν αὐτὸν χρόνον
ὃν ἐν τῇ Μήλῳ οἱ Ἀθηναῖοι κατείχοντο, καὶ οἱ ἀπὸ
τῶν τριάκοντα νεῶν Ἀθηναῖοι περὶ Πελοπόννησον ὄντες
πρῶτον ἐν Ἐλλομένῳ τῆς Λευκαδίας φρουρούς τινας
λοχήσαντες διέφθειραν, ἔπειτα ὕστερον ἐπὶ Λευκάδα
μείζονι στόλῳ ἦλθον, Ἀκαρνᾶσί τε πᾶσιν, οἳ πανδημεὶ
πλὴν Οἰνιαδῶν ξυνέσποντο, καὶ Ζακυνθίοις καὶ Κεφαλλῆσι
2 καὶ Κερκυραίων πεντεκαίδεκα ναυσί. καὶ οἱ μὲν
Λευκάδιοι, τῆς τε ἔξω γῆς δῃουμένης καὶ τῆς ἐντὸς τοῦ
ἴσθμου, ἐν ᾗ καὶ ἡ Λευκάς ἐστι καὶ τὸ ἱερὸν τοῦ Ἀπόλλωνος,
πλήθει βιαζόμενοι ἡσύχαζον· οἱ δὲ Ἀκαρνᾶνες
ἠξίουν Δημοσθένη τὸν στρατηγὸν τῶν Ἀθηναίων ἀποτειχίζειν
αὐτούς, νομίζοντες ῥᾳδίως τ' ἂν ἐκπολιορκῆσαι
3 πόλεώς τε ἀεὶ σφίσι πολεμίας ἀπαλλαγῆναι. Δη-

XCIII. § 2. οἱ γὰρ Θεσσαλοὶ Her. 'nihil mutandum' Cob.

XCIV. § 1. Κλυμένῳ Forchhammer. Ἀρκαδίας ABFG.

§ 2. καὶ πόλεως C.

μοσθένης δ' ἀναπείθεται κατὰ τὸν χρόνον τοῦτον ὑπὸ
Μεσσηνίων ὡς καλὸν αὐτῷ στρατιᾶς τοσαύτης ξυνειλεγμένης
Αἰτωλοῖς ἐπιθέσθαι, Ναυπάκτῳ τε πολεμίοις
οὖσι, καὶ ἢν κρατήσῃ αὐτῶν, ῥᾳδίως καὶ τὸ ἄλλο ἠπειρωτικὸν
τὸ ταύτῃ Ἀθηναίοις προσποιήσειν. τὸ γὰρ 4
ἔθνος μέγα μὲν εἶναι τὸ τῶν Αἰτωλῶν καὶ μάχιμον,
οἰκοῦν δὲ κατὰ κώμας ἀτειχίστους, καὶ ταύτας διὰ
πολλοῦ, καὶ σκευῇ ψιλῇ χρώμενον, οὐ χαλεπὸν ἀπέφαινον,
πρὶν ξυμβοηθῆσαι, καταστραφῆναι. ἐπιχειρεῖν 5
δ' ἐκέλευον πρῶτον μὲν Ἀποδώτοις, ἔπειτα δὲ Ὀφιονεῦσι
καὶ μετὰ τούτους Εὐρυτᾶσιν, ὅπερ μέγιστον μέρος ἐστὶ
τῶν Αἰτωλῶν, ἀγνωστότατοι δὲ γλῶσσαν καὶ ὠμοφάγοι
εἰσίν, ὡς λέγονται· τούτων γὰρ ληφθέντων ῥᾳδίως καὶ
τἄλλα προσχωρήσειν. XCV. ὁ δὲ τῶν Μεσσηνίων
χάριτι πεισθείς, καὶ μάλιστα νομίσας ἄνευ τῆς τῶν
Ἀθηναίων δυνάμεως τοῖς ἠπειρώταις ξυμμάχοις [μετὰ
τῶν Αἰτωλῶν] δύνασθαι ἂν κατὰ γῆν ἐλθεῖν ἐπὶ Βοιωτοὺς
διὰ Λοκρῶν τῶν Ὀζολῶν ἐς Κυτίνιον τὸ Δωρικόν,
ἐν δεξιᾷ ἔχων τὸν Παρνασσόν, ἕως καταβαίη ἐς Φωκέας,
οἳ προθύμως ἐδόκουν κατὰ τὴν Ἀθηναίων ἀεί ποτε
φιλίαν ξυστρατεύσειν ἢ κἂν βίᾳ προσαχθῆναι (καὶ
Φωκεῦσιν ἤδη ὅμορος ἡ Βοιωτία ἐστίν), ἄρας οὖν
ξύμπαντι τῷ στρατεύματι ἀπὸ τῆς Λευκάδος ἀκόντων
Ἀκαρνάνων παρέπλευσεν ἐς Σόλλιον. κοινώσας δὲ τὴν 2
ἐπίνοιαν τοῖς Ἀκαρνᾶσιν, ὡς οὐ προσεδέξαντο διὰ τῆς
Λευκάδος τὴν οὐ περιτείχισιν, αὐτὸς τῇ λοιπῇ στρατιᾷ,

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§ 5. *πρωχωρήσειν* EN.

XCV. *πεισθείς* del. Her.—*μετὰ τῶν Αἰτωλῶν* del. St. Her.—*Παρνασόν* Her., a form which Buttmann repudiates.

ξυστρατεῦσαι M. *ξυστρατεύειν* al. vid. St. Qu. Gr. p. 8.—*ῆι δή* A.—*ξὺν παντὶ* BEF.—*τῶν* before *Ἀκαρνάνων* C.

Κεφαλλῆσι καὶ Μεσσηνίοις καὶ Ζακυνθίοις καὶ Ἀθη-
ναίων τριακοσίοις τοῖς ἐπιβάταις τῶν σφετέρων νεῶν
(αἱ γὰρ πεντεκαίδεκα τῶν Κερκυραίων ἀπῆλθον νῆες),
3 ἐστράτευσεν ἐπ᾽ Αἰτωλούς. ὡρμᾶτο δὲ ἐξ Οἰνεῶνος τῆς
Λοκρίδος. οἱ δὲ Ὀζόλαι οὗτοι Λοκροὶ ξύμμαχοι ἦσαν,
καὶ ἔδει αὐτοὺς πανστρατιᾷ ἀπαντῆσαι τοῖς Ἀθηναίοις
ἐς τὴν μεσόγειαν· ὄντες γὰρ ὅμοροι τοῖς Αἰτωλοῖς καὶ
ὁμόσκευοι μεγάλη ὠφελία ἐδόκουν εἶναι ξυστρατεύοντες
μάχης τε ἐμπειρίᾳ τῆς ἐκείνων καὶ χωρίων. XCVI. αὐ-
λισάμενος δὲ τῷ στρατῷ ἐν τοῦ Διὸς τοῦ Νεμείου
τῷ ἱερῷ, ἐν ᾧ Ἡσίοδος ὁ ποιητὴς λέγεται ὑπὸ τῶν
ταύτῃ ἀποθανεῖν. χρησθὲν αὐτῷ ἐν Νεμέᾳ τοῦτο παθεῖν,
2 ἅμα τῇ ἕῳ ἄρας ἐπορεύετο ἐς τὴν Αἰτωλίαν. καὶ
αἱρεῖ τῇ πρώτῃ ἡμέρᾳ Ποτιδανίαν καὶ τῇ δευτέρᾳ
Κροκύλειον καὶ τῇ τρίτῃ Τείχιον, ἔμενέ τε αὐτοῦ καὶ
τὴν λείαν ἐς Εὐπάλιον τῆς Λοκρίδος ἀπέπεμψε· τὴν
γὰρ γνώμην εἶχε τἆλλα καταστρεψάμενος οὕτως ἐπὶ
Ὀφιονέας, εἰ μὴ βούλοιντο ξυγχωρεῖν, ἐς Ναύπακτον
3 ἐπαναχωρήσας στρατεῦσαι ὕστερον. τοὺς δὲ Αἰτωλοὺς
οὐκ ἐλάνθανεν αὕτη ἡ παρασκευὴ οὔτε ὅτε τὸ πρῶτον
ἐπεβουλεύετο, ἐπειδή τε ὁ στρατὸς ἐσεβεβλήκει, πολλῇ
χειρὶ ἐπεβοήθουν πάντες, ὥστε καὶ οἱ ἔσχατοι Ὀφιονέων
οἱ πρὸς τὸν Μηλιακὸν κόλπον καθήκοντες Βωμιῆς καὶ
Καλλιῆς ἐβοήθησαν. XCVII. τῷ δὲ Δημοσθένει
τοιόνδε τι οἱ Μεσσήνιοι παρῄνουν, ὅπερ καὶ τὸ πρῶτον·
ἀναδιδάσκοντες αὐτὸν τῶν Αἰτωλῶν ὡς εἴη ῥᾳδία ἡ
αἵρεσις, ἰέναι ἐκέλευον ὅτι τάχιστα ἐπὶ τὰς κώμας καὶ
μὴ μένειν ἕως ἂν ξύμπαντες ἀθροισθέντες ἀντιτάξωνται,
2 τὴν δ᾽ ἐν ποσὶν ἀεὶ πειρᾶσθαι αἱρεῖν. ὁ δὲ τούτοις

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§ 2. νῆες del. Cob. § 3. ὡρμᾶτο δὲ om. G.
XCVI. § 3. an legendum οὐδ᾽ ὅτε?

τε πεισθεὶς καὶ τῇ τύχῃ ἐλπίσας, ὅτι οὐδὲν αὐτῷ ἠναντιοῦτο,
τοὺς Λοκροὺς οὐκ ἀναμείνας οὓς αὐτῷ ἔδει
προσβοηθῆσαι (ψιλῶν γὰρ ἀκοντιστῶν ἐνδεὴς ἦν μάλιστα)
ἐχώρει ἐπὶ Αἰγιτίου, καὶ κατὰ κράτος αἱρεῖ
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 δε Αἰτωλοὶ (βεβοηθηκότες γὰρ ἤδη ἦσαν 3
ἐπὶ τὸ Αἰγίτιον) προσέβαλλον τοῖς Ἀθηναίοις καὶ τοῖς
ξυμμάχοις καταθέοντες ἀπὸ τῶν λόφων ἄλλοι ἄλλοθεν
καὶ ἐσηκόντιζον, καὶ ὅτε μὲν ἐπίοι τὸ τῶν Ἀθηναίων
στρατόπεδον, ὑπεχώρουν, ἀναχωροῦσι δὲ ἐπέκειντο· καὶ
ἦν ἐπὶ πολὺ τοιαύτη ἡ μάχη, διώξεις τε καὶ ὑπαγωγαί,
ἐν οἷς ἀμφοτέροις ἥσσους ἦσαν οἱ Ἀθηναῖοι.
XCVIII. μέχρι μὲν οὖν οἱ τοξόται εἶχόν τε τὰ βέλη
αὐτοῖς καὶ οἷοί τε ἦσαν χρῆσθαι, οἱ δὲ ἀντεῖχον (τοξευόμενοι
γὰρ οἱ Αἰτωλοὶ ἄνθρωποι ψιλοὶ ἀνεστέλλοντο)·
ἐπειδὴ δὲ τοῦ τε τοξάρχου ἀποθανόντος οὗτοι διεσκεδάσθησαν
καὶ αὐτοὶ ἐκεκμήκεσαν [καὶ] ἐπὶ πολὺ τῷ
αὐτῷ πόνῳ ξυνεχόμενοι, οἵ τε Αἰτωλοὶ ἐνέκειντο καὶ
ἐσηκόντιζον, οὕτω δὴ τραπόμενοι ἔφευγον, καὶ ἐσπίπτοντες
ἔς τε χαράδρας ἀνεκβάτους καὶ χωρία ὧν οὐκ ἦσαν
ἔμπειροι διεφθείροντο· καὶ γὰρ ὁ ἡγεμὼν αὐτοῖς τῶν
ὁδῶν, Χρόμων ὁ Μεσσήνιος, ἐτύγχανε τεθνηκώς. οἱ δὲ 2
Αἰτωλοὶ ἐσακοντίζοντες πολλοὺς μὲν αὐτοῦ ἐν τῇ τροπῇ

XCVII. § 2. ὑπέφευγον vulg. corr. Her.
χωρίων Kr. suspects.
§ 3. ἤδη om. N.—προσέβαλον CG.
κατά (for ἀπό) Her.
XCVIII. § 1. οἵδε vulg.—ἄνθρωποι ψιλοὶ del. Her.—ἐσκεδάσθησαν N.—καὶ (before ἐπὶ) del. Bek.

κατὰ πόδας αἱροῦντες ἄνθρωποι ποδώκεις καὶ ψιλοὶ
διέφθειρον, τοὺς δὲ πλείους τῶν ὁδῶν ἁμαρτάνοντας καὶ
ἐς τὴν ὕλην ἐσφερομένους, ὅθεν διέξοδοι οὐκ ἦσαν, πῦρ
3 κομισάμενοι περιεπίμπρασαν· πᾶσά τε ἰδέα κατέστη
τῆς φυγῆς καὶ τοῦ ὀλέθρου τῷ στρατοπέδῳ τῶν Ἀθηναίων,
μόλις τε ἐπὶ τὴν θάλασσαν καὶ τὸν Οἰνεῶνα τῆς
4 Λοκρίδος, ὅθεν περ καὶ ὡρμήθησαν, οἱ περιγενόμενοι
κατέφυγον. ἀπέθανον δὲ τῶν τε ξυμμάχων πολλοὶ
καὶ αὐτῶν Ἀθηναίων ὁπλῖται περὶ εἴκοσι μάλιστα καὶ
ἑκατόν. τοσοῦτοι μὲν τὸ πλῆθος καὶ ἡλικία ἡ αὐτὴ
οὗτοι βέλτιστοι δὴ ἄνδρες ἐν τῷ πολέμῳ τῷδε ἐκ τῆς
5 Ἀθηναίων πόλεως διεφθάρησαν. ἀπέθανε δὲ καὶ ὁ
ἕτερος στρατηγὸς Προκλῆς. τοὺς δὲ νεκροὺς ὑποσπόνδους
ἀνελόμενοι παρὰ τῶν Αἰτωλῶν καὶ ἀναχωρήσαντες
ἐς Ναύπακτον ὕστερον ἐς τὰς Ἀθήνας ταῖς
ναυσὶν ἐκομίσθησαν. Δημοσθένης δὲ περὶ Ναύπακτον
καὶ τὰ χωρία ταῦτα ὑπελείφθη, τοῖς πεπραγμένοις
φοβούμενος τοὺς Ἀθηναίους.

XCIX. Κατὰ δὲ τοὺς αὐτοὺς χρόνους καὶ οἱ περὶ Σικελίαν Ἀθηναῖοι πλεύσαντες ἐς τὴν Λοκρίδα ἐν ἀποβάσει τέ τινι τοὺς προσβοηθήσαντας Λοκρῶν ἐκράτησαν, καὶ περιπόλιον αἱροῦσιν ὃ ἦν ἐπὶ τῷ Ἅληκι ποταμῷ.

C. Τοῦ δ' αὐτοῦ θέρους Αἰτωλοὶ προπέμψαντες πρότερον ἔς τε Κόρινθον καὶ ἐς Λακεδαίμονα πρέσβεις, Τόλοφόν τε τὸν Ὀφιονέα καὶ Βοριάδην τὸν Εὐρυτᾶνα

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§ 2. *ἐκφερομένους* Bek. Cob.—*ἔξοδοι* Her. Stud. 48.

§ 3. *τῶν στρατοπέδων* MSS. corr. Reiske.

§ 4. The punctuation here given is that of Haase, Bad. Her. Böh. St. Cl. Kr. Haase, Luc. p. 7, calls attention to three points, 'numerus, aetas, virtus occisorum.'

ἡλικία αὕτη Dob. *ἡ πρώτη* Hud.—*οὗτοι* del. Dob.—*ἄνδρες* del. Bad.

C. § 1. *Βοιάδην* Her.

καὶ Τίσανδρον τὸν Ἀπόδωτον, πείθουσιν ὥστε σφίσι
πέμψαι στρατιὰν ἐπὶ Ναύπακτον διὰ τὴν τῶν Ἀθηναίων
ἐπαγωγήν. καὶ ἐξέπεμψαν Λακεδαιμόνιοι περὶ τὸ 2
φθινόπωρον τρισχιλίους ὁπλίτας τῶν ξυμμάχων. τούτων
ἦσαν πεντακόσιοι ἐξ Ἡρακλείας τῆς ἐν Τραχῖνι
πόλεως τότε νεοκτίστου οὔσης· Σπαρτιάτης δ' ἦρχεν
Εὐρύλοχος τῆς στρατιᾶς, καὶ ξυνηκολούθουν αὐτῷ
Μακάριος καὶ Μενεδάιος οἱ Σπαρτιᾶται. CI. ξυλλεγέντος
δὲ τοῦ στρατεύματος ἐς Δελφοὺς ἐπεκηρυκεύετο
Εὐρύλοχος Λοκροῖς τοῖς Ὀζόλαις· διὰ τούτων γὰρ ἡ
ὁδὸς ἦν ἐς Ναύπακτον, καὶ ἅμα τῶν Ἀθηναίων ἐβούλετο
ἀποστῆσαι αὐτούς. ξυνέπρασσον δὲ μάλιστα αὐτῷ 2
τῶν Λοκρῶν Ἀμφισσῆς, διὰ τὸ τῶν Φωκέων ἔχθος
δεδιότες· καὶ αὐτοὶ πρῶτον δόντες ὁμήρους καὶ τοὺς
ἄλλους ἔπεισαν δοῦναι φοβουμένους τὸν ἐπιόντα στρατόν,
πρῶτον μὲν οὖν τοὺς ὁμόρους αὐτοῖς Μυονέας
(ταύτῃ γὰρ δυσεσβολώτατος ἡ Λοκρίς), ἔπειτα Ἰπνέας
καὶ Μεσσαπίους καὶ Τριταιέας καὶ Χαλαίους καὶ Τολοφωνίους
καὶ Ἡσσίους καὶ Οἰανθέας. οὗτοι καὶ ξυνεστράτευον
πάντες. Ὀλπαῖοι δὲ ὁμήρους μὲν ἔδοσαν,
ἠκολούθουν δὲ οὔ· καὶ Ὑαῖοι οὐκ ἔδοσαν ὁμήρους πρὶν
αὐτῶν εἷλον κώμην Πόλιν ὄνομα ἔχουσαν. CII. ἐπειδὴ
δὲ παρεσκεύαστο πάντα καὶ τοὺς ὁμήρους κατέθετο ἐς
Κυτίνιον τὸ Δωρικόν, ἐχώρει τῷ στρατῷ ἐπὶ τὴν Ναύπακτον
διὰ τῶν Λοκρῶν, καὶ πορευόμενος Οἰνεῶνα αἱρεῖ
αὐτῶν καὶ Εὐπάλιον· οὐ γὰρ προσεχώρησαν. γενόμενοι 2
δ' ἐν τῇ Ναυπακτίᾳ, καὶ οἱ Αἰτωλοὶ ἅμα ἤδη
προσβεβοηθηκότες, ἐδῄουν τὴν γῆν καὶ τὸ προάστειον

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§ 2. Μενεδάιος Dindorf, vulg. Μενεδαῖος.

CI. § 2. πρῶτοι Kr.—φοβούμενοι Nab. -οὖν del. Her.—ὁμήρους after ἔδοσαν del. Her.

ἀτείχιστον ὂν εἷλον· ἐπί τε Μολύκρειον ἐλθόντες τὴν
Κορινθίων μὲν ἀποικίαν Ἀθηναίων δὲ ὑπήκοον αἱροῦσι.
3 Δημοσθένης δὲ ὁ Ἀθηναῖος (ἔτι γὰρ ἐτύγχανεν ὢν μετὰ
τὰ ἐκ τῆς Αἰτωλίας περὶ Ναύπακτον) προαισθόμενος
τοῦ στρατοῦ καὶ δείσας περὶ αὐτῆς, ἐλθὼν πείθει Ἀκαρνᾶνας,
χαλεπῶς διὰ τὴν ἐκ τῆς Λευκάδος ἀναχώρησιν,
4 βοηθῆσαι Ναυπάκτῳ. καὶ πέμπουσι μετ᾽ αὐτοῦ ἐπὶ
τῶν νεῶν χιλίους ὁπλίτας, οἳ ἐσελθόντες περιεποίησαν
τὸ χωρίον. δεινὸν γὰρ ἦν μή, μεγάλου ὄντος τοῦ
τείχους, ὀλίγων δὲ τῶν ἀμυνομένων, οὐκ ἀντίσχωσιν.
5 Εὐρύλοχος δὲ καὶ οἱ μετ᾽ αὐτοῦ ὡς ᾔσθοντο τὴν στρατιὰν
ἐσεληλυθυῖαν καὶ ἀδύνατον ὂν τὴν πόλιν βίᾳ ἑλεῖν,
ἀνεχώρησαν, οὐκ ἐπὶ Πελοποννήσου, ἀλλ᾽ ἐς τὴν Αἰολίδα
τὴν νῦν καλουμένην Καλυδῶνα καὶ Πλευρῶνα καὶ
6 ἐς τὰ ταύτῃ χωρία καὶ ἐς Πρόσχιον τῆς Αἰτωλίας. οἱ
γὰρ Ἀμπρακιῶται ἐλθόντες πρὸς αὐτοὺς πείθουσιν
ὥστε μετὰ σφῶν Ἄργει τε τῷ Ἀμφιλοχικῷ καὶ Ἀμφιλοχίᾳ
τῇ ἄλλῃ ἐπιχειρῆσαι καὶ Ἀκαρνανίᾳ ἅμα, λέγοντες
ὅτι ἢν τούτων κρατήσωσι, πᾶν τὸ ἠπειρωτικὸν
7 Λακεδαιμονίοις ξύμμαχον καθεστήξει. καὶ ὁ μὲν Εὐρύλοχος
πεισθεὶς καὶ τοὺς Αἰτωλοὺς ἀφεὶς ἡσύχαζε τῷ
στρατῷ περὶ τοὺς χώρους τούτους, ἕως τοῖς Ἀμπρακιώταις
ἐκστρατευσαμένοις περὶ τὸ Ἄργος δέοι βοηθεῖν.
καὶ τὸ θέρος ἐτελεύτα.

CIII. Οἱ δ᾽ ἐν τῇ Σικελίᾳ Ἀθηναῖοι τοῦ ἐπιγιγνομένου χειμῶνος ἐπελθόντες μετὰ τῶν Ἑλλήνων ξυμμά-

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CII. § 3. περὶ αὐτῇ? Bek.; cf. VIII. 93 § 3.—χαλεπῶς δὲ Her.
§ 4. ἐκ τῶν νεῶν B.—μεγάλου μὲν N.
§ 5. ἐς before τὰ ταύτῃ del. Her. Stud. p. 48.
CIII. § 1. ἐξελθόντες Hud.—ἀπὸ Συρακοσίων del. Her. St.—προσέβαλον corr. G.

χων, καὶ ὅσοι Σικελῶν κατὰ κράτος ἀρχόμενοι ὑπὸ Συρακοσίων καὶ ξύμμαχοι ὄντες ἀποστάντες αὐτοῖς [ἀπὸ Συρακοσίων] ξυνεπολέμουν, ἐπ' Ἴνησσαν τὸ Σικελικὸν πόλισμα, οὗ τὴν ἀκρόπολιν Συρακόσιοι εἶχον, προσέβαλλον, καὶ ὡς οὐκ ἐδύναντο ἑλεῖν ἀπῆσαν. ἐν 2 δὲ τῇ ἀναχωρήσει ὑστέροις Ἀθηναίων τοῖς ξυμμάχοις ἀναχωροῦσιν ἐπιτίθενται οἱ ἐκ τοῦ τειχίσματος Συρακόσιοι, καὶ προσπεσόντες τρέπουσί τε μέρος τι τοῦ στρατοῦ καὶ ἀπέκτειναν οὐκ ὀλίγους. καὶ μετὰ τοῦτο 3 ἀπὸ τῶν νεῶν ὁ Λάχης καὶ οἱ Ἀθηναῖοι ἐς τὴν Λοκρίδα ἀποβάσεις τινὰς ποιησάμενοι κατὰ τὸν Καικῖνον ποταμόν, τοὺς προσβοηθοῦντας Λοκρῶν μετὰ Προξένου τοῦ Καπάτωνος ὡς τριακοσίους μάχῃ ἐκράτησαν καὶ ὅπλα λαβόντες ἀπεχώρησαν.

CIV. Τοῦ δ' αὐτοῦ χειμῶνος καὶ Δῆλον ἐκάθηραν Ἀθηναῖοι κατὰ χρησμὸν δή τινα. ἐκάθηρε μὲν γὰρ καὶ Πεισίστρατος ὁ τύραννος πρότερον αὐτήν, οὐχ ἅπασαν ἀλλ' ὅσον ἀπὸ τοῦ ἱεροῦ ἐφεωρᾶτο τῆς νήσου· τότε δὲ πᾶσα ἐκαθάρθη τοιῷδε τρόπῳ. θῆκαι ὅσαι ἦσαν τῶν 2 τεθνεώτων ἐν Δήλῳ, πάσας ἀνεῖλον, καὶ τὸ λοιπὸν προεῖπον μήτε ἐναποθνήσκειν ἐν τῇ νήσῳ μήτε ἐντίκτειν, ἀλλ' ἐς τὴν Ῥήνειαν διακομίζεσθαι. (ἀπέχει δὲ ἡ Ῥήνεια τῆς Δήλου οὕτως ὀλίγον ὥστε Πολυκράτης ὁ Σαμίων τύραννος, ἰσχύσας τινὰ χρόνον ναυτικῷ καὶ τῶν τε ἄλλων νήσων ἄρξας καὶ τὴν Ῥήνειαν ἑλών, ἀνέθηκε τῷ Ἀπόλλωνι τῷ Δηλίῳ ἁλύσει δήσας πρὸς τὴν Δῆλον.) καὶ τὴν πεντετηρίδα τότε πρῶτον μετὰ τὴν κάθαρσιν ἐποίησαν οἱ Ἀθηναῖοι [τὰ Δήλια]. ἦν δέ ποτε καὶ τὸ 3

§ 3. Καρκῖνον? Her. Καϊκῖνον Bek.—τοῦ προξένου N.
CIV. § 1. ἀφεωρᾶτο G.
§ 2. τὰ Δήλια del. Her.

πάλαι μεγάλη ξύνοδος ἐς τὴν Δῆλον τῶν Ἰώνων τε καὶ
περικτιόνων νησιωτῶν· ξύν τε γὰρ γυναιξὶ καὶ παισὶν
ἐθεώρουν, ὥσπερ νῦν ἐς τὰ Ἐφέσια Ἴωνες, καὶ ἀγὼν
ἐποιεῖτο αὐτόθι καὶ γυμνικὸς καὶ μουσικός, χορούς τε
4 ἀνῆγον αἱ πόλεις. δηλοῖ δὲ μάλιστα Ὅμηρος ὅτι
τοιαῦτα ἦν ἐν τοῖς ἔπεσι τοῖσδε, ἅ ἐστιν ἐκ προοιμίου
Ἀπόλλωνος·

> ἄλλοτε Δήλῳ, Φοῖβε, μάλιστά γε θυμὸν ἐτέρφθης,
> ἔνθα τοι ἑλκεχίτωνες Ἰάονες ἠγερέθονται
> σὺν σφοῖσιν τεκέεσσι γυναιξί τε σὴν ἐς ἀγυιάν·
> ἔνθα σε πυγμαχίῃ καὶ ὀρχηστυῖ καὶ ἀοιδῇ
> μνησάμενοι τέρπουσιν, ὅταν καθέσωσιν ἀγῶνα.

5 ὅτι δὲ καὶ μουσικῆς ἀγὼν ἦν καὶ ἀγωνιούμενοι ἐφοίτων, ἐν τοῖσδε αὖ δηλοῖ, ἅ ἐστιν ἐκ τοῦ αὐτοῦ προοιμίου· τὸν γὰρ Δηλιακὸν χορὸν τῶν γυναικῶν ὑμνήσας ἐτελεύτα τοῦ ἐπαίνου ἐς τάδε τὰ ἔπη, ἐν οἷς καὶ ἑαυτοῦ ἐπεμνήσθη·

> ἀλλ' ἄγεθ', ἱλήκοι μὲν Ἀπόλλων Ἀρτέμιδι ξύν,
> χαίρετε δ' ὑμεῖς πᾶσαι. ἐμεῖο δὲ καὶ μετόπισθε
> μνήσασθ', ὁππότε κέν τις ἐπιχθονίων ἀνθρώπων
> ἐνθάδ' ἀνείρηται ταλαπείριος ἄλλος ἐπελθὼν
> “ὦ κοῦραι, τίς δ' ὔμμιν ἀνὴρ ἥδιστος ἀοιδῶν
> “ἐνθάδε πωλεῖται, καὶ τέῳ τέρπεσθε μάλιστα;”
> ὑμεῖς δ' εὖ μάλα πᾶσαι ὑποκρίνασθ' εὐφήμως
> “τυφλὸς ἀνήρ, οἰκεῖ δὲ Χίῳ ἔνι παιπαλοέσσῃ.”

§ 4. ἀλλ' ὅτε ABCEFG. ἀλλὰ σύ vulg.
ὀρχηθμῷ vulg.—στήσωνται vulg.
§ 5. ἂν εἴρηται C. ἀνήρτηται B.
ξεῖνος ταλαπείριος ἐλθών vulg.
ἐΰφήμως Her.
§ 6. μεθ' ἱερείων Her.

τοσαῦτα μὲν Ὅμηρος ἐτεκμηρίωσεν ὅτι ἦν καὶ τὸ πάλαι 6
μεγάλη ξύνοδος καὶ ἑορτὴ ἐν τῇ Δήλῳ· ὕστερον δὲ τοὺς
μὲν χοροὺς οἱ νησιῶται καὶ οἱ Ἀθηναῖοι μεθ' ἱερῶν
ἔπεμπον, τὰ δὲ περὶ τοὺς ἀγῶνας καὶ τὰ πλεῖστα κατελύθη
ὑπὸ ξυμφορῶν, ὡς εἰκός, πρὶν δὴ οἱ Ἀθηναῖοι
τότε τὸν ἀγῶνα ἐποίησαν καὶ ἱπποδρομίας, ὃ πρότερον
οὐκ ἦν.

CV. Τοῦ δ' αὐτοῦ χειμῶνος Ἀμπρακιῶται, ὥσπερ
ὑποσχόμενοι Εὐρυλόχῳ τὴν στρατιὰν κατέσχον, ἐκστρατεύονται
ἐπὶ Ἄργος τὸ Ἀμφιλοχικὸν τρισχιλίοις
ὁπλίταις, καὶ ἐσβαλόντες ἐς τὴν Ἀργείαν καταλαμβάνουσιν
Ὄλπας, τεῖχος ἐπὶ λόφου ἰσχυρὸν πρὸς τῇ
θαλάσσῃ, ὅ ποτε Ἀκαρνᾶνες τειχισάμενοι κοινῷ δικαστηρίῳ
ἐχρῶντο· ἀπέχει δὲ ἀπὸ τῆς Ἀργείων πόλεως
ἐπιθαλασσίας οὔσης πέντε καὶ εἴκοσι σταδίους μάλιστα.
οἱ δὲ Ἀκαρνᾶνες οἱ μὲν ἐς Ἄργος ξυνεβοήθουν, 2
οἱ δὲ τῆς Ἀμφιλοχίας ἐν τούτῳ τῷ χωρίῳ ὃ
Κρῆναι καλεῖται, φυλάσσοντες τοὺς μετὰ Εὐρυλόχου
Πελοποννησίους μὴ λάθωσι πρὸς τοὺς Ἀμπρακιώτας
διελθόντες, ἐστρατοπεδεύσαντο· πέμπουσι δὲ καὶ ἐπὶ 3
Δημοσθένην τὸν ἐς τὴν Αἰτωλίαν Ἀθηναίων στρατηγήσαντα,
ὅπως σφίσιν ἡγεμὼν γίγνηται, καὶ ἐπὶ τὰς
εἴκοσι ναῦς Ἀθηναίων αἳ ἔτυχον περὶ Πελοπόννησον
οὖσαι, ὧν ἦρχεν Ἀριστοτέλης τε ὁ Τιμοκράτους καὶ
Ἱεροφῶν ὁ Ἀντιμνήστου. ἀπέστειλαν δὲ καὶ ἄγγελον 4
οἱ περὶ τὰς Ὄλπας Ἀμπρακιῶται ἐς τὴν πόλιν κελεύοντες
σφίσι βοηθεῖν πανδημεί, δεδιότες μὴ οἱ μετ'
Εὐρυλόχου οὐ δύνωνται διελθεῖν τοὺς Ἀκαρνᾶνας καὶ

CV. § 1. Ἀκαρνᾶνες καὶ Ἀμφίλοχοι F. Niese from Steph. Byz. (Hermes, Vol. XIV.).

§ 4. διελθεῖν τοὺς Ἀκαρνᾶνας λαθόντες Nab.

σφίσιν ἢ μονωθεῖσιν ἡ μάχη γένηται ἢ ἀναχωρεῖν βουλομένοις
οὐκ ᾖ ἀσφαλές. CVI. οἱ μὲν οὖν μετ' Εὐρυλόχου
Πελοποννήσιοι ὡς ᾔσθοντο τοὺς ἐν Ὄλπαις
Ἀμπρακιώτας ἥκοντας, ἄραντες ἐκ τοῦ Προσχίου ἐβοήθουν
κατὰ τάχος, καὶ διαβάντες τὸν Ἀχελῷον ἐχώρουν
δι' Ἀκαρνανίας οὔσης ἐρήμου διὰ τὴν ἐς Ἄργος βοήθειαν,
ἐν δεξιᾷ μὲν ἔχοντες τὴν Στρατίων πόλιν καὶ τὴν
φρουρὰν αὐτῶν, ἐν ἀριστερᾷ δὲ τὴν ἄλλην Ἀκαρνανίαν.
2 καὶ διελθόντες τὴν Στρατίων γῆν ἐχώρουν διὰ τῆς
Φυτίας καὶ αὖθις Μεδεῶνος παρ' ἔσχατα, ἔπειτα διὰ
Λιμναίας· καὶ ἐπέβησαν τῆς Ἀγραίων, οὐκέτι Ἀκαρνανίας,
3 φιλίας δὲ σφίσι. λαβόμενοι δὲ τοῦ Θυάμου
ὄρους, ὅ ἐστιν Ἀγραικόν, ἐχώρουν δι' αὐτοῦ καὶ κατέβησαν
ἐς τὴν Ἀργείαν νυκτὸς ἤδη, καὶ διεξελθόντες μεταξὺ
τῆς τε Ἀργείων πόλεως καὶ τῆς ἐπὶ Κρήναις Ἀκαρνάνων
φυλακῆς ἔλαθον καὶ προσέμιξαν τοῖς ἐν Ὄλπαις
Ἀμπρακιώταις. CVII. γενόμενοι δὲ ἀθρόοι ἅμα τῇ
ἡμέρᾳ καθίζουσιν ἐπὶ τὴν Μητρόπολιν καλουμένην καὶ
στρατόπεδον ἐποιήσαντο. Ἀθηναῖοι δὲ ταῖς εἴκοσι
ναυσὶν οὐ πολλῷ ὕστερον παραγίγνονται ἐς τὸν Ἀμπρακικὸν
κόλπον βοηθοῦντες τοῖς Ἀργείοις, καὶ Δημοσθένης
Μεσσηνίων μὲν ἔχων διακοσίους ὁπλίτας, ἑξήκοντα
2 δὲ τοξότας Ἀθηναίων. καὶ αἱ μὲν νῆες περὶ τὰς
Ὄλπας τὸν λόφον ἐκ θαλάσσης ἐφώρμουν· οἱ δὲ Ἀκαρνᾶνες
καὶ Ἀμφιλόχων ὀλίγοι (οἱ γὰρ πλείους ὑπὸ
Ἀμπρακιωτῶν βίᾳ κατείχοντο) ἐς τὸ Ἄργος ἤδη

CVI. § 2. *Φοιτίας* Steph. Byz. and Inscr.—*οὐδέτι* E.

§ 3. *ἀγροῖκον* BEF. *ἄγροικον* cet. corr. O. Müller.

CVII. § 1. *κόλπον* ACG del. St. wrongly; cf. I. 29 § 3, 55 § 1, II. 68 § 3, IV. 49.

§ 2. *τὸν λόφον* del. Her. St. 147.

ξυνεληλυθότες παρεσκευάζοντο ὡς μαχούμενοι τοῖς
ἐναντίοις, καὶ ἡγεμόνα τοῦ παντὸς ξυμμαχικοῦ αἱροῦνται
Δημοσθένη μετὰ τῶν σφετέρων στρατηγῶν. ὁ δὲ 3
προσαγαγὼν ἐγγὺς τῆς Ὄλπης ἐστρατοπεδεύσατο·
χαράδρα δ' αὐτοὺς μεγάλη διεῖργε. καὶ ἡμέρας μὲν
πέντε ἡσύχαζον, τῇ δ' ἕκτῃ ἐτάσσοντο ἀμφότεροι ὡς ἐς
μάχην. καί, μεῖζον γὰρ ἐγένετο καὶ περιέσχε τὸ τῶν
Πελοποννησίων στρατόπεδον, ὁ Δημοσθένης δείσας μὴ
κυκλωθῇ λοχίζει ἐς ὁδόν τινα κοίλην καὶ λοχμώδη
ὁπλίτας καὶ ψιλοὺς ξυναμφοτέρους ἐς τετρακοσίους,
ὅπως κατὰ τὸ ὑπερέχον τῶν ἐναντίων ἐν τῇ ξυνόδῳ
αὐτῇ ἐξαναστάντες οὗτοι κατὰ νώτου γίγνωνται. ἐπεὶ 4
δὲ παρεσκεύαστο ἀμφοτέροις, ᾖσαν ἐς χεῖρας, Δημοσθένης
μὲν τὸ δεξιὸν κέρας ἔχων μετὰ Μεσσηνίων καὶ
Ἀθηναίων ὀλίγων· τὸ δὲ ἄλλο Ἀκαρνᾶνες ὡς ἕκαστοι
τεταγμένοι ἐπεῖχον καὶ Ἀμφιλόχων οἱ παρόντες ἀκοντισταί,
Πελοποννήσιοι δὲ καὶ Ἀμπρακιῶται ἀναμὶξ
τεταγμένοι πλὴν Μαντινέων· οὗτοι δὲ ἐν τῷ εὐωνύμῳ
μᾶλλον, καὶ οὐ τὸ κέρας ἄκρον ἔχοντες, ἁθρόοι ἦσαν,
ἀλλ' Εὐρύλοχος ἔσχατον εἶχε τὸ εὐώνυμον καὶ οἱ μετ'
αὐτοῦ, κατὰ Μεσσηνίους καὶ Δημοσθένη. CVIII. ὡς
δ' ἐν χερσὶν ἤδη ὄντες περιέσχον τῷ κέρᾳ οἱ Πελοποννήσιοι
καὶ ἐκυκλοῦντο τὸ δεξιὸν τῶν ἐναντίων, οἱ ἐκ τῆς
ἐνέδρας Ἀκαρνᾶνες ἐπιγενόμενοι αὐτοῖς κατὰ νώτου
προσπίπτουσί τε καὶ τρέπουσιν, ὥστε μήτε ἐς ἀλκὴν
ὑπομεῖναι φοβηθέντας τε ἐς φυγὴν καὶ τὸ πλέον τοῦ
στρατεύματος καταστῆσαι· ἐπειδὴ γὰρ εἶδον τὸ κατ'
Εὐρύλοχον καὶ ὃ κράτιστον ἦν διαφθειρόμενον, πολλῷ

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§ 3. *οὕτω* Hud.

§ 4. *ἐπεῖχον* om. B.

CVIII. § 1. *ὃ καὶ κράτιστον* transp. Hud.

μᾶλλον ἐφοβοῦντο. καὶ οἱ Μεσσήνιοι ὄντες ταύτῃ μετὰ τοῦ Δημοσθένους τὸ πολὺ τοῦ ἔργου ἐξῆλθον. 2 οἱ δὲ Ἀμπρακιῶται καὶ οἱ κατὰ τὸ δεξιὸν κέρας ἐνίκων τὸ καθ' ἑαυτοὺς καὶ πρὸς τὸ Ἄργος ἐπεδίωξαν· καὶ γὰρ μαχιμώτατοι τῶν περὶ ἐκεῖνα τὰ χωρία τυγχάνουσιν ὄντες. 3 ἐπαναχωροῦντες δὲ ὡς ἑώρων τὸ πλέον νενικημένον καὶ οἱ ἄλλοι Ἀκαρνᾶνες σφίσι προσέκειντο, χαλεπῶς διεσώζοντο ἐς τὰς Ὄλπας, καὶ πολλοὶ ἀπέθανον αὐτῶν, ἀτάκτως καὶ οὐδενὶ κόσμῳ προσπίπτοντες πλὴν Μαντινέων· οὗτοι δὲ μάλιστα ξυντεταγμένοι παντὸς τοῦ στρατοῦ ἀνεχώρησαν. καὶ ἡ μὲν μάχη ἐτελεύτα ἐς ὀψέ.

CIX. Μενεδάιος δὲ τῇ ὑστεραίᾳ, Εὐρυλόχου τεθνεῶτος καὶ Μακαρίου αὐτὸς παρειληφὼς τὴν ἀρχήν, καὶ ἀπορῶν μεγάλης <τῆς> ἥσσης γεγενημένης ὅτῳ τρόπῳ ἢ μένων πολιορκήσεται ἔκ τε γῆς καὶ ἐκ θαλάσσης ταῖς Ἀττικαῖς ναυσὶν ἀποκεκλῃμένος, ἢ καὶ ἀναχωρῶν διασωθήσεται, προσφέρει λόγον περὶ σπονδῶν καὶ ἀναχωρήσεως Δημοσθένει καὶ τοῖς Ἀκαρνάνων στρατηγοῖς, καὶ περὶ νεκρῶν ἅμα ἀναιρέσεως. 2 οἱ δὲ νεκροὺς μὲν ἀπέδοσαν καὶ τροπαῖον αὐτοὶ ἔστησαν καὶ τοὺς ἑαυτῶν τριακοσίους μάλιστα ἀποθανόντας ἀνείλοντο· ἀναχώρησιν δὲ ἐκ μὲν τοῦ προφανοῦς οὐκ ἐσπείσαντο ἅπασι, κρύφα δὲ Δημοσθένης μετὰ τῶν ξυστρατήγων Ἀκαρνάνων σπένδονται Μαντινεῦσι καὶ Μενεδαΐῳ καὶ τοῖς ἄλλοις ἄρχουσι τῶν Πελοποννησίων καὶ ὅσοι αὐ-

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ἐπεξῆλθον EG. διεξῆλθον M.

§ 2. ἐπεδίωξαν Haase. κατεδίωξαν Hud. ἀπεδίωξαν vulg.

§ 3. ἀτάκτως καὶ del. Her.

ἕως all MSS. except C ἐς and F ἕως ἐς.

CIX. § 1. τῆς ἥσσης Hud.

τῶν ἦσαν ἀξιολογώτατοι ἀποχωρεῖν κατὰ τάχος, βουλόμενος
ψιλῶσαι τοὺς Ἀμπρακιώτας τε καὶ τὸν μισθοφόρον
ὄχλον [τὸν ξενικόν], μάλιστα δὲ Λακεδαιμονίους
καὶ Πελοποννησίους διαβαλεῖν ἐς τοὺς ἐκείνῃ χρήζων
Ἕλληνας, ὡς καταπροδόντες τὸ ἑαυτῶν προυργιαίτερον
ἐποιήσαντο. καὶ οἱ μὲν τούς τε νεκροὺς ἀνείλοντο καὶ 3
διὰ τάχους ἔθαπτον, ὥσπερ ὑπῆρχε, καὶ τὴν ἀποχώρησιν
κρύφα οἷς ἐδέδοτο ἐπεβούλευον· CX. τῷ
δὲ Δημοσθένει καὶ τοῖς Ἀκαρνᾶσιν ἀγγέλλεται τοὺς
Ἀμπρακιώτας τοὺς ἐκ τῆς πόλεως πανδημεὶ κατὰ τὴν
πρώτην ἐκ τῶν Ὀλπῶν ἀγγελίαν ἐπιβοηθεῖν διὰ τῶν
Ἀμφιλόχων, βουλομένους τοῖς ἐν Ὄλπαις ξυμμῖξαι,
εἰδότας οὐδὲν τῶν γεγενημένων. καὶ πέμπει εὐθὺς τοῦ 2
στρατοῦ μέρος τι τὰς ὁδοὺς προλοχιοῦντας καὶ τὰ
καρτερὰ προκαταληψομένους, καὶ τῇ ἄλλῃ στρατιᾷ
ἅμα παρεσκευάζετο βοηθεῖν ἐπ' αὐτούς. CXI. ἐν
τούτῳ δ' οἱ Μαντινῆς καὶ οἷς ἔσπειστο, πρόφασιν ἐπὶ
λαχανισμὸν καὶ φρυγάνων ξυλλογὴν ἐξελθόντες, ὑπαπῆσαν
κατ' ὀλίγους, ἅμα ξυλλέγοντες ἐφ' ἃ ἐξῆλθον
δῆθεν· προκεχωρηκότες δὲ ἤδη ἄπωθεν τῆς Ὄλπης
θᾶσσον ἀπεχώρουν. οἱ δ' Ἀμπρακιῶται καὶ οἱ ἄλλοι, 2
ὅσοι μὲν ἐτύγχανον οὕτως ἀθρόοι ξυνελθόντες, ὡς
ἔγνωσαν ἀπιόντας, ὥρμησαν καὶ αὐτοὶ καὶ ἔθεον δρόμῳ,
ἐπικαταλαβεῖν βουλόμενοι. οἱ δὲ Ἀκαρνᾶνες τὸ μὲν 3

§ 2. Mein. questions *μισθοφόρον*; cf. VIII. 25 § 1 (Schaef.).—*τὸν ξενικὸν* del. Her. Cob. St.

CXI. § 1. *φρυγανισμὸν* Her.—*ἄποθεν* vulg.

§ 2. *μὴ* (for *μὲν*) Hud.—*τούτοις* (for *οὕτως*) Hud. *ἐνετύγχανον αὐτοῖς* Madv. Adv. I. 318. *ὄντες* (for *οὕτως*) Popp. *μένοντες* St. *μονούμενοι* Cl. *μονωθέντες* Camp. *ἄθροοι* (from *α-θροῦς*, a vox nihili) Hud.

ξυνεξελθόντες C, which Her. accepts; cf. Cob. on I. 3. In 34 § 2 F gives *ξυνελθόντες* for *ξυνεσελθόντες*. See further discussion in notes.

πρῶτον καὶ πάντας ἐνόμισαν ἀπιέναι ἀσπόνδους ὁμοίως,
καὶ τοὺς Πελοποννησίους ἐπεδίωκον· καί τινας αὐτῶν
τῶν στρατηγῶν κωλύοντας καὶ φάσκοντας ἐσπεῖσθαι
αὐτοῖς ἠκόντισέ τις, νομίσας καταπροδίδοσθαι σφᾶς·
ἔπειτα μέντοι τοὺς μὲν Μαντινέας καὶ τοὺς Πελοποννησίους
4 ἀφίεσαν, τοὺς δ' Ἀμπρακιώτας ἔκτεινον. καὶ
ἦν πολλὴ ἔρις καὶ ἄγνοια εἴτε Ἀμπρακιώτης τίς ἐστιν
εἴτε Πελοποννήσιος. καὶ ἐς διακοσίους μέν τινας αὐτῶν
ἀπέκτειναν· οἱ δ' ἄλλοι διέφυγον ἐς τὴν Ἀγραΐδα
ὅμορον οὖσαν, καὶ Σαλύνθιος αὐτοὺς ὁ βασιλεὺς τῶν
Ἀγραίων φίλος ὢν ὑπεδέξατο.

CXII. Οἱ δ' ἐκ τῆς πόλεως Ἀμπρακιῶται ἀφικνοῦνται
ἐπ' Ἰδομένην. ἐστὸν δὲ δύο λόφω [ἡ Ἰδομένη]
ὑψηλώ· τούτοιν τὸν μὲν μείζω νυκτὸς ἐπιγενομένης οἱ
προαποσταλέντες ὑπὸ τοῦ Δημοσθένους ἀπὸ τοῦ στρατοπέδου
ἔλαθόν τε καὶ ἔφθασαν προκαταλαβόντες, τὸν
δ' ἐλάσσω ἔτυχον οἱ Ἀμπρακιῶται προαναβάντες καὶ
2 ηὐλίσαντο. ὁ δὲ Δημοσθένης δειπνήσας ἐχώρει καὶ τὸ
ἄλλο στράτευμα ἀπὸ ἑσπέρας εὐθύς, αὐτὸς μὲν τὸ ἥμισυ
ἔχων ἐπὶ τῆς ἐσβολῆς, τὸ δ' ἄλλο διὰ τῶν Ἀμφιλοχικῶν
3 ὀρῶν. καὶ ἅμα ὄρθρῳ ἐπιπίπτει τοῖς Ἀμπρακιώταις ἔτι
ἐν ταῖς εὐναῖς καὶ οὐ προῃσθημένοις τὰ γεγενημένα, ἀλλὰ
4 πολὺ μᾶλλον νομίσασι τοὺς ἑαυτῶν εἶναι· καὶ γὰρ τοὺς
Μεσσηνίους πρώτους ἐπίτηδες ὁ Δημοσθένης προύταξε
καὶ προσαγορεύειν ἐκέλευε, Δωρίδα τε γλῶσσαν ἱέντας
καὶ τοῖς προφύλαξι πίστιν παρεχομένους, ἅμα δὲ καὶ
5 οὐ καθορωμένους τῇ ὄψει νυκτὸς ἔτι οὔσης. ὡς οὖν
ἐπέπεσε τῷ στρατεύματι αὐτῶν, τρέπουσι, καὶ τοὺς μὲν

CXII. § 1. *ἡ Ἰδομένη* del. Her. *λαθόντες ἔφθασαν προκαταλαβόντες* Cob. *ἐς τὸν δ' ἐλάσσω* Popp.

πολλοὺς αὐτοῦ διέφθειραν, οἱ δὲ λοιποὶ κατὰ τὰ ὄρη ἐς
φυγὴν ὥρμησαν. προκατειλημμένων δὲ τῶν ὁδῶν, καὶ 6
ἅμα τῶν μὲν Ἀμφιλόχων ἐμπείρων ὄντων τῆς ἑαυτῶν
γῆς καὶ ψιλῶν πρὸς ὁπλίτας, τῶν δὲ ἀπείρων καὶ
ἀνεπιστημόνων ὅπῃ τράπωνται, ἐσπίπτοντες ἔς τε
χαράδρας καὶ τὰς προλελοχισμένας ἐνέδρας διεφθείροντο.
καὶ ἐς πᾶσαν ἰδέαν χωρήσαντες τῆς φυγῆς 7
ἐτράποντό τινες καὶ ἐς τὴν θάλασσαν οὐ πολὺ ἀπέχουσαν,
καὶ ὡς εἶδον τὰς Ἀττικὰς ναῦς παραπλεούσας
ἅμα τοῦ ἔργου τῇ ξυντυχίᾳ, προσένευσαν, ἡγησάμενοι
ἐν τῷ αὐτίκα φόβῳ κρεῖσσον εἶναι σφίσιν ὑπὸ τῶν ἐν
ταῖς ναυσίν, εἰ δεῖ, διαφθαρῆναι ἢ ὑπὸ τῶν βαρβάρων
καὶ ἐχθίστων Ἀμφιλόχων. οἱ μὲν οὖν Ἀμπρακιῶται 8
τοιούτῳ τρόπῳ κακωθέντες ὀλίγοι ἀπὸ πολλῶν ἐσώθησαν
ἐς τὴν πόλιν· Ἀκαρνᾶνες δὲ σκυλεύσαντες τοὺς
νεκροὺς καὶ τροπαῖα στήσαντες ἀπεχώρησαν ἐς Ἄργος.
CXIII. καὶ αὐτοῖς τῇ ὑστεραίᾳ ἦλθε κῆρυξ ἀπὸ τῶν
ἐς Ἀγραίους καταφυγόντων ἐκ τῆς Ὄλπης Ἀμπρακιωτῶν
ἀναίρεσιν αἰτήσων τῶν νεκρῶν οὓς ἀπέκτειναν
ὕστερον τῆς πρώτης μάχης, ὅτε μετὰ τῶν Μαντινέων
καὶ τῶν ὑποσπόνδων ξυνεξῆσαν ἄσπονδοι. ἰδὼν δ' ὁ 2
κῆρυξ τὰ ὅπλα τῶν ἀπὸ τῆς πόλεως Ἀμπρακιωτῶν
ἐθαύμαζε τὸ πλῆθος· οὐ γὰρ ᾔδει τὸ πάθος, ἀλλ' ᾤετο
τῶν μετὰ σφῶν εἶναι. καί τις αὐτὸν ἤρετο ὅ τι θαυμάζοι 3
καὶ ὁπόσοι αὐτῶν τεθνᾶσιν, οἰόμενος αὖ ὁ ἐρωτῶν
εἶναι τὸν κήρυκα ἀπὸ τῶν ἐν Ἰδομέναις. ὁ δ' ἔφη διακοσίους
μάλιστα. ὑπολαβὼν δ' ὁ ἐρωτῶν εἶπεν “οὔκουν 4

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§ 6. *ὅποι* vulg.

CXIII. § 1. *νεκρῶν* Her. suspects: 'an legendum *αἰτήσων ὧν ἀπέκτειναν*?'

§ 3. *θαυμάζει?*

“τὰ ὅπλα ταυτὶ φαίνεται, ἀλλὰ πλέον ἢ χιλίων.” αὖθις
δὲ εἶπεν ἐκεῖνος “οὐκ ἄρα τῶν μεθ᾽ ἡμῶν μαχομένων
“ἐστίν.” ὁ δ᾽ ἀπεκρίνατο “εἴπερ γε ὑμεῖς ἐν Ἰδομένῃ
“χθὲς ἐμάχεσθε.” “ἀλλ᾽ ἡμεῖς γε οὐδενὶ ἐμαχόμεθα
“χθές, ἀλλὰ πρῴην ἐν τῇ ἀποχωρήσει.” “καὶ μὲν δὴ
“τούτοις γε ἡμεῖς χθὲς ἀπὸ τῆς πόλεως βοηθήσασι τῆς
5 “Ἀμπρακιωτῶν ἐμαχόμεθα.” ὁ δὲ κῆρυξ ὡς ἤκουσε
καὶ ἔγνω ὅτι ἡ ἀπὸ τῆς πόλεως βοήθεια διέφθαρται,
ἀνοιμώξας καὶ ἐκπλαγεὶς τῷ μεγέθει τῶν παρόντων
κακῶν ἀπῆλθεν εὐθὺς ἄπρακτος καὶ οὐκέτι ἀπῄτει τοὺς
6 νεκρούς. πάθος γὰρ τοῦτο μιᾷ πόλει Ἑλληνίδι ἐν
ἴσαις ἡμέραις μέγιστον δὴ τῶν κατὰ τὸν πόλεμον τόνδε
ἐγένετο. καὶ ἀριθμὸν οὐκ ἔγραψα τῶν ἀποθανόντων,
διότι ἄπιστον τὸ πλῆθος λέγεται ἀπολέσθαι ὡς πρὸς τὸ
μέγεθος τῆς πόλεως. Ἀμπρακίαν μέντοι οἶδα ὅτι εἰ
ἐβουλήθησαν Ἀκαρνᾶνες καὶ Ἀμφίλοχοι Ἀθηναίοις
καὶ Δημοσθένει πειθόμενοι ἐξελεῖν, αὐτοβοεὶ ἂν εἷλον·
νῦν δ᾽ ἔδεισαν μὴ οἱ Ἀθηναῖοι ἔχοντες αὐτὴν χαλεπώτεροι
σφίσι πάροικοι ὦσι. CXIV. μετὰ δὲ ταῦτα τρίτον
μέρος νείμαντες τῶν σκύλων τοῖς Ἀθηναίοις τὰ ἄλλα
κατὰ τὰς πόλεις διείλοντο. καὶ τὰ μὲν τῶν Ἀθηναίων
πλέοντα ἑάλω, τὰ δὲ νῦν ἀνακείμενα ἐν τοῖς Ἀττικοῖς
ἱεροῖς Δημοσθένει ἐξῃρέθησαν τριακόσιαι πανοπλίαι,
καὶ ἄγων αὐτὰς κατέπλευσε· καὶ ἐγένετο ἅμα αὐτῷ
μετὰ τὴν <ἐκ> τῆς Αἰτωλίας ξυμφορὰν ἀπὸ ταύτης τῆς
2 πράξεως ἀδεεστέρα ἡ κάθοδος. ἀπῆλθον δὲ καὶ οἱ ἐν
ταῖς εἴκοσι ναυσὶν Ἀθηναῖοι ἐς Ναύπακτον. Ἀκαρ-

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§ 6. πιθόμενοι Cob. παροικῶσι?

CXIV. § 1. τἆλλα Her.—τὰς before πόλεις del. Cob. τὴν ἐκ τῆς Αἰτ. Her.

§ 2. οἵπερ MSS. corr. Hermann.

νᾶνες δὲ καὶ Ἀμφίλοχοι ἀπελθόντων Ἀθηναίων καὶ
Δημοσθένους τοῖς ὡς Σαλύνθιον καὶ Ἀγραίους καταφυγοῦσιν
Ἀμπρακιώταις καὶ Πελοποννησίοις ἀναχώρησιν
ἐσπείσαντο ἐξ Οἰνιαδῶν, οἵπερ καὶ μετανέστησαν
παρὰ Σαλυνθίου. καὶ ἐς τὸν ἔπειτα χρόνον σπονδὰς 3
καὶ ξυμμαχίαν ἐποιήσαντο ἑκατὸν ἔτη Ἀκαρνᾶνες καὶ
Ἀμφίλοχοι 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 ὁπόσα ἢ χωρία ἢ ὁμήρους Ἀμφιλόχων
ἔχουσι, καὶ ἐπὶ Ἀνακτόριον μὴ βοηθεῖν πολέμιον ὂν
Ἀκαρνᾶσιν. ταῦτα ξυνθέμενοι διέλυσαν τὸν πόλεμον. 4
μετὰ δὲ ταῦτα Κορίνθιοι φυλακὴν ἑαυτῶν ἐς τὴν
Ἀμπρακίαν ἀπέστειλαν, ἐς τριακοσίους ὁπλίτας, καὶ
Ξενοκλείδαν τὸν Εὐθυκλέους ἄρχοντα· οἳ κομιζόμενοι
χαλεπῶς διὰ τῆς ἠπείρου ἀφίκοντο. τὰ μὲν κατ' Ἀμπρακίαν
οὕτως ἐγένετο.

CXV. Οἱ δ' ἐν τῇ Σικελίᾳ Ἀθηναῖοι τοῦ αὐτοῦ
χειμῶνος ἔς τε τὴν Ἱμεραίαν ἀπόβασιν ἐποιήσαντο ἐκ
τῶν νεῶν μετὰ τῶν Σικελῶν ἄνωθεν ἐσβεβληκότων ἐς
τὰ ἔσχατα τῆς Ἱμεραίας, καὶ ἐπὶ τὰς Αἰόλου νήσους
ἔπλευσαν. ἀναχωρήσαντες δὲ ἐς Ῥήγιον Πυθόδωρον 2
τὸν Ἰσολόχου Ἀθηναίων στρατηγὸν καταλαμβάνουσιν
ἐπὶ τὰς ναῦς διάδοχον ὧν ὁ Λάχης ἦρχεν. οἱ γὰρ ἐν 3
Σικελίᾳ ξύμμαχοι πλεύσαντες ἔπεισαν τοὺς Ἀθηναίους
βοηθεῖν σφίσι πλείοσι ναυσί. τῆς μὲν γὰρ γῆς αὐτῶν
οἱ Συρακόσιοι ἐκράτουν, τῆς δὲ θαλάσσης ὀλίγαις
ναυσὶν εἰργόμενοι παρεσκευάζοντο ναυτικὸν ξυναγεί-

CXV. § 2. στρατηγὸν ἥκοντα Her.

§ 3. πέμψαντες Hud.; cf. VI. 62 § 5.

4 ροντες ὡς οὐ περιοψόμενοι. καὶ ἐπλήρουν ναῦς τεσσαράκοντα
οἱ Ἀθηναῖοι ὡς ἀποστελοῦντες αὐτοῖς, ἅμα
μὲν ἡγούμενοι θᾶσσον τὸν ἐκεῖ πόλεμον καταλυθήσεσθαι,
ἅμα δὲ βουλόμενοι μελέτην τοῦ ναυτικοῦ ποιεῖσθαι.
5 τὸν μὲν οὖν ἕνα τῶν στρατηγῶν ἀπέστειλαν Πυθόδωρον
ὀλίγαις ναυσί· Σοφοκλέα δὲ τὸν Σωστρατίδου καὶ Εὐρυμέδοντα
τὸν Θουκλέους ἐπὶ τῶν πλειόνων νεῶν ἀποπέμψειν
6 ἔμελλον. ὁ δὲ Πυθόδωρος ἤδη ἔχων τὴν τοῦ
Λάχητος τῶν νεῶν ἀρχὴν ἔπλευσε τελευτῶντος τοῦ
χειμῶνος ἐπὶ τὸ Λοκρῶν φρούριον, ὃ πρότερον Λάχης
εἷλε· καὶ νικηθεὶς μάχῃ ὑπὸ τῶν Λοκρῶν ἀνεχώρησεν.

CXVI. Ἐρρύη δὲ περὶ αὐτὸ τὸ ἔαρ τοῦτο ὁ ῥύαξ
τοῦ πυρὸς ἐκ τῆς Αἴτνης, ὥσπερ καὶ τὸ πρότερον, καὶ γῆν
τινὰ ἔφθειρε τῶν Καταναίων, οἳ ἐπὶ τῇ Αἴτνῃ τῷ ὄρει
οἰκοῦσιν, ὅπερ μέγιστόν ἐστιν ὄρος ἐν τῇ Σικελίᾳ.
2 λέγεται δὲ πεντηκοστῷ ἔτει ῥυῆναι τοῦτο μετὰ τὸ πρότερον
ῥεῦμα, τὸ δὲ ξύμπαν τρὶς γεγενῆσθαι τὸ ῥεῦμα
3 ἀφ' οὗ Σικελία ὑπὸ Ἑλλήνων οἰκεῖται. ταῦτα μὲν
κατὰ τὸν χειμῶνα τοῦτον ἐγένετο, καὶ ἕκτον ἔτος τῷ
πολέμῳ ἐτελεύτα τῷδε ὃν Θουκυδίδης ξυνέγραψεν.

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§ 5. νεῶν del. Her.
§ 6. τῶν νεῶν del. Her.
CXVI. § 1. ὑπὸ (for ἐπὶ) Mein. from CG; cf. IV. 78 § 6.
τῷ ὄρει del. Her.
§ 2. πεντηκοστῷ πεμπτῷ Kr.

NOTES.

CHAPTER I.

§ 1. The invasion of Attica here recorded took place in the month of May 428 B.C., the fourth year of the Peloponnesian war. It was the third invasion, as in the preceding year 429 B.C. none took place; cf. II. 71.

θέρους, genitive of 'time within which,' from which is developed the genitive absolute; cf. Monro, Homeric Gr. § 246.

Πελοποννήσιοι καὶ οἱ ξύμμαχοι, the regular phrase used by Thuc. in describing the combined confederate forces: cf. II. 47 § 4. Herbst desires *οἱ Πελοποννήσιοι*: but the expression is found both with and without the article.

ἅμα τῷ σίτῳ ἀκμάζοντι, 'just as the corn was beginning to ripen,' cf. Diod. Sic. XII. 52 *τὸν σῖτον ἐν τῇ χλόῃ διέφθειραν*, Thuc. II. 19 § 1: in Attica from the middle of May to middle of June, though placed by Mommsen somewhat earlier.

The participle is temporal (Goodwin, Gk. Syntax, § 858), Krüger, G. G. 50, 11 § 3. Avoid the 'perilous equation' that 'participle = infinitive': i.e. that the verbalised form of substantive (infinitive) may be replaced at will by the verbalised form of adjective. In the present passage the substantival expression *ἅμα τῇ τοῦ σίτου ἀκμῇ* was possible, but would suggest no notion of tense: indeed the *ἅμα* clause is a simple variant on an ordinary genitive sequence, *καὶ ἀκμάζοντος τοῦ σίτου*. On the use of the participle as expressing the verb in adjectival relations see an interesting article in Am. Journal of Phil. IV. 292.

ἐστράτευσαν ἐς, a pregnant construction: cf. *μέχρι*, I. 70 § 5. For a strong instance cf. Hes. Op. 611.

ἡγεῖτο δὲ αὐτῶν, in accordance with the usual Spartan custom that one of the kings should hold chief command.

Archidamus, both *ξυνετὸς καὶ σώφρων* (cf. I. 79) and adverse to war (I. 80—85). He headed each of the first three expeditions against Attica, and in 429 led a force against Plataea (II. 71). In 89 we find him succeeded by his son Agis.

ἐγκαθεζόμενοι, sc. 'castris stativis positis' (Popp.); the participle replaces an imperfect. **ἐδῄουν**, Diod. Sic. XII. 52.

εἰώθεσαν (sc. *γίγνεσθαι*), cf. I. 132 § 4. A pluperfect in form only; cf. the use of *ᾔδη*, *ὀπώπειν*, and even *ἐπέπαυντο*, *ἐλέλυντο*.

ὅπῃ παρείκοι, 'as occasion offered,' optat. of indefinite frequency. Goodwin, G. Gr. § 225 (cf. *κατὰ τὸ παρεῖκον*, Th. IV. 36 § 2). On these impersonal uses see Shill. on Thuc. I. 51 § 2: and cf. Theaetetus 150 D (Krüg.).

τὸν πλεῖστον ὅμιλον, 'the main body': cf. Hdt. I. 88.

εἶργον τὸ μή, a loose use of the articular infinitive, especially when contrasted with 6 § 2. In VII. 33 § 3 the reading is doubtful, in VII. 53 § 4 *τὸ μὴ προσελθεῖν* is accus. of direct object.

The use of *εἴργειν* would suggest the genitive *εἶργον τοῦ μή* (cf. analogy of *εἴργεσθαι θαλάσσης*). The use of the accus. of the article would, as Krüger suggests, point to some limitation (*εἴργειν τινά τι*), or result may be regarded rather than purpose, hence *τό* for *τοῦ*.

In Thuc. there is an occasional tendency to use the articular infinitive with verbs of a certain class, e.g. *προθυμοῦμαι*, but the use is capricious. See Behrendt's monograph, Berlin, 1866.

In Sophocles the article appears added for rhetorical effect, e.g. *τὸ δρᾶν οὐκ ἠθέλησαν*, with which compare the common use of the article in emphasising a word or expression. For purposes of the present passage it will suffice to notice the distinction of *ὥστε* (eventuality) from *τοῦ* (purpose). See Goodwin, M. T. 811.

τῶν ὅπλων, sc. 'the stands of arms,' here = 'castra'; cf. I. 111 § 1.

τὰ ἐγγύς, accus. of direct object; cf. II. 32 *κακουργεῖν τὴν Εὔβοιαν*.

§ **2. οὗ**, no need for Krüger's *ὅτου*, or Naber's *ὅσου*: the genitive is possessive, as in *σιτία τριῶν ἡμερῶν* (Goll.); cf. I. 48 § 1.

CHAPTER II.

Revolt of Mytilene (cf. Diod. Sic. XII. 55). The complaint of the Mytilenaeans was founded on the Athenian attempt to prevent their centralisation (*ξυνοίκισις*), the very change effected by Theseus for Athens, and forced upon the Plataeans by Thebans (cf. II. 15 § 2, III. 61, 65). Aristotle, Politics V. 4 § 6, says that the war was brought about by an appeal to Athens from an Athenian *πρόξενος* to obtain in marriage for his sons the two daughters of a wealthy man. See Grote VI. 299, who refuses to admit the incident as sufficient cause for the revolt; cf. Thirlwall, Hist. Gr. c. XXI. The *δυνατοί* were probably responsible; cf. 47 § 3, 39 § 6.

Mytilene was an oligarchic state, with dependent towns, Antissa, Pyrrha, Eresus. She had at an early period made herself mistress of the Troad (Strabo, p. 869). In 620 B.C. Athens sent out colonists under Phrynon to occupy Sigeum, a fort built by Mytilene. A war of several years ensued, in which the tradition is that Pittacus overcame Phrynon in single combat, by anticipating the art of the 'retiarius' (B.C. 606); cf. Rawl. Hdt. III. 247. It is one of the few cities of the Ægean whose prosperity has continued to the present day.

§ 1. **βουληθέντες.** sc. *οἱ Λέσβιοι* (implied in *Λέσβος*), cf. infra *ξυνοικίζουσι τὴν Λέσβον.*

καί, intensive, as in *καὶ πάλαι, καὶ πάνυ.*

ἀλλὰ οἱ Λ., note the parenthetical *ἀλλά* clause, a favourite Thucyd. use; here employed to save confusion by a double *δέ* clause.

προσεδέξαντο, without object, cf. II. 70 § 2.

καὶ ταύτην = *καὶ τὴν νῦν.* No reference to any former revolt, but to the revolutionary intention. *ταύτην* is naturally thrown into agreement—'finding themselves compelled even in this instance (*καὶ ταῦτα*), i.e. even when the revolt was made.' Hude awkwardly connects with *πρότερον.* (Comm. Crit. p. 90.)

The Lacedaemonian refusal to accept their overtures was out of respect for the 30 years' treaty; cf. I. 115 (schol.).

§ 2. **τῶν τε γὰρ λιμένων**, *γάρ* with reference to *πρότερον ἢ διενοοῦντο.* This sentence (as Göller remarks) explains the reason for the long delay in revolting, the next sentence (*Τενέδιοι γὰρ*) why they were compelled at last to precipitate matters (cf. I. 40 §§ 4, 5).

χῶσιν, 'blocking,' by 'moles' (*χηλαί*) or 'booms': a device not unknown in modern times. The article covers all three accusatives.

τὴν χῶσιν τελεσθῆναι, the accus. is the subject of the epexegetic infin., not direct object of *ἐπέμενον*, which in Thuc. is intransitive; cf. infra 26 § 3, Soph. Trach. 1176. The passage is a useful instance of the survival of the dative of purpose (Gk. infin.) even with subject in accusative (cf. Monro H. G. § 234, § 242).

ἀφικέσθαι is parallel in structure with *τελεσθῆναι* = *καὶ ἐπέμενον ἐκεῖνα ἀφικέσθαι ἃ ἔδει ἀφικέσθαι.* In such constructions the infinitive is in sense the verb of a dependent clause, with its subject in the accusative: indeed the accus. has no construction except as the subject of the infinitive. The old Lat. version has rightly rendered 'exspectabant donec obstructi essent portus.' See Monro, Hom. Gr. § 237.

τοξότας τε καὶ σῖτον καὶ ἅ, appositional to *ἔδει* clause, 'et, et... praeterquam.'

μεταπεμπόμενοι ἦσαν, not a participial periphrasis for *μετεπέμποντο*, a use which in Thuc. is restricted to participles used as adjectives (cf. I. 38 § 4). I. 1 is not a case in point, on account of var. lect. In II. 67 § 1, *οὗ ἦν στράτευμα πολιορκοῦν*, both verb and participle retain their own force; cf. *εἶναι περί, εἶναι ἐν θαλάσσῃ.*

Translate 'were occupied in sending for': there is no need of emendation. For the periphrasis see A. J. P. IV. 297.

§ 3. **Τενέδιοι**, allies of Athens. **Μηθυμναῖοι**, possibly as commercial rivals: their territories adjoined.

κατὰ στάσιν, *κατά* and *διά* with accusative are at times hardly distinguishable, in Thuc. at least.

μηνυταὶ γίγνονται, periphrastic for simple *μηνύουσι.*

ξυνοικίζουσι, the Athenian resentment was based on the fear of a naval combination hostile to Athens. The concentration was probably a political, not a local one.

ξυγγενῶν, with reference to Boeotians only, who claimed descent from Aeolus, the eldest son of Hellen (cf. Arnold's note); cf. VIII. 100.

ἐπί, of purpose, or end in view.

εἰ μή τις, with indic. future, suggestive of warning (Class.), more correctly, marking the urgency for prompt action. Once only, *ἢν μή τις* VII. 11 § 3. Haase, Luc. p. 2. See A. J. P. IX. 491, XIII. 123.

ἤδη = *ἐν τάχει*, 'forthwith.' Cf. VIII. 91 § 2.

CHAPTER III.

§ 1. **ἦσαν γάρ**, on the construction of the *γάρ* sentence see Shill. on Thuc. I. 25: here treat as parenthetical.

τεταλαιπωρημένοι, middle. Thuc. uses the active form also.

ἄρτι καθισταμένου, cf. 68 § 3. The war was still 'in its infancy' as contrasted with its 27 years' duration. See Appendix.

μέγα μὲν ἡγοῦντο, this *μέν* clause is answered by *μέντοι* infra.

προσπολεμώσασθαι, sc. *πρὸς τοῖς ὑπάρχουσι πολεμίοις*, 'insuper.'

ἀκέραιον, i.e. 'incaedua'; cf. *κεραΐζω*, *κείρω* (root 'ker').

οὐκ ἀπεδέχοντο, 'refused to entertain.' *ἀποδέχεσθαι* very frequently used in sense of 'accepting without demur,' 'countenancing'; cf. 57 § 1. Note the force of *ἀπό* in the compound.

τῷ μὴ βούλεσθαι, cf. IV. 108. The *αὐτοκράτωρ λογισμός* of the Athenian demos refused to accept the stubborn evidence of facts, 'they would not have it true.' Cf. Caesar, B. G. III. 18.

ἀληθῆ, an implied agreement only; cf. I. 7 § 1 *πλωιμωτέρων ὄντων*, IV. 20 § 2 *ἀκρίτων ὄντων*. On the plural use, see Shill. on I. 7 § 1.

καὶ πέμψαντες, i.e. in spite of their going to the length of even sending an embassy. The rule of Athens over her *ξύμμαχοι* was that of the strong hand.

ἔπειθον, imperfect of unsuccessful attempt, 'made no impression.' Cf. 31 § 1.

τήν τε ξυνοίκισιν καὶ παρασκευήν, *τε—καί* 'iuxta...ac.' Bothe explains as *ἓν διὰ δυοῖν*.

δείσαντες, 'taking alarm.' *δέος*, not 'fear' but 'apprehension.' See Shill. on Thuc. I. 36.

προκαταλαβεῖν, cf. I. 57 § 4 *προκαταλαμβάνειν τὰς ἀποστάσεις* = 'forestall,' 'prevent,' ('occupare').

§ 2. **αἳ ἔτυχον παρεσκευασμέναι**, 'which had just been equipped.' See note on 111 § 2.

§ 3. **ἐσηγγέλθη γάρ**, *γάρ* refers to *ἐξαπιναίως* of previous sentence.

ὡς εἴη ἑορτή...καὶ ἐλπίδα εἶναι, mark change of structure from optative to infinitive; cf. II. 80 § 1 *λέγοντες ὅτι κρατήσουσι καὶ ὁ περίπλους οὐκέτι ἔσοιτο...ἐλπίδα δ' εἶναι καὶ Ναύπακτον καταλαβεῖν*. Whether such change of mood is due to looseness of co-ordination, variety of expression, or unconsciousness, is an open question. Comparison of parallel passages affords no clue: sometimes the optat. precedes, sometimes the infin.: but the tendency appears to be to lapse into the more simple and natural structure of accus. with infin. The *ὡς* or *ὅτι* clause may perhaps contain a more specific statement of the fact than the infinitive: on this assumption, the definite statement of the *ὡς* or *ὅτι* clause will stand in contrast to the mere suggestion of the infinitive. See however Goodwin, Syntax § 670; Thompson, Syntax § 320. Late Latin affords a parallel in constructions of 'quod'; cf. Madvig, Opusc.

II. 235, 'at nemo refert quod Italia externis opibus indiget' (Tac. A. III. 54).

Μαλόεντος (Steph. Byz. Μαλλόεις), a name of Apollo as 'the shepherd god' *Νόμιος* (cf. Pind. Pyth. IX. 66), the Doric Aristaeus. The local reference is not to Cape Malea, which is 70 stades from Mytilene, but to a *τέμενος* just to the north of the city.

ἑορτάζουσι, indicative as marking constant practice, or a comment of the writer's own insertion.

ἐπειχθέντας, = *εἰ ἐπειχθεῖεν*: the participle agrees with the assumed subject of infinitive; hence the accusative. The suggestion is that they would find them drunk. There was much good wine in Mytilene and Methymna, and special penalties were imposed in cases of drunkenness.

ἐπιπεσεῖν ἄφνω, the emphasis is on *ἄφνω*, 'there was a prospect of taking them by surprise.' Mark the realistic aorist without *ἄν*, in lieu of future; cf. 32 § 3 and Thuc. construction with *εἰκός*; cf. Lat. construction of 'spes est' with perfect infin.

ξυμβῇ (Schol. *κατορθωθῇ*), 'succeed'; cf. *ἐγένετο*, V. 55 § 3.

ἢν μὲν ξυμβῇ...εἰ δὲ μή, in such sentences of alternative the custom of the Greeks is to suppress the apodosis of the *μέν* clause. Yet in I. 82 § 2 the structure is complete. IV. 13 § 3 is not a case in point, except so far as *ἢν μέν* finds an irregular answer in *εἰ δὲ μή*. The ellipse suggested in the *μέν* clause is sometimes *ταῦτα ἄριστα* (cf. I. 82 § 2) or *καλῶς ἕξει*. See Shill. on I. 82; Goodw. M. T. § 99.

εἰπεῖν finds its constrn. from an implied *κελεύοισι* in *πέμπουσι* (Poppo) or from some verb of kindred meaning in *ἐσηγγέλθη* (cf. Krüg.). The infin. is probably independent (cf. IV. 50 § 2, II. 13 § 1, fin.) as reflecting imperative of oratio recta, *ἢν μὲν ξυμβῇ ἡ πεῖρα, καλῶς ἕξει, εἰ δὲ μή, εἴπωμεν, κ.τ.λ.* But the proposal to the assembly becomes a commission to the commander of the expedition: 'let them (the Athenians as represented by Cleippides) order the Mytilenaeans.' For *εἰπεῖν* (= *κελεύειν*) cf. *εἰπεῖν ἐκέλευον* V. 46 § 3, I. 78 § 4 *λέγομεν*.

With *τείχη* and *ναῦς* note absence of article (as familiar objects); cf. VIII. 91 § 3 *ἄνευ τειχῶν καὶ νεῶν ξυμβῆναι*.

μὴ πειθομένων, genitive absolute without definite subject, 'in case of their refusing to comply.' *μή* hypothetical, = 'nisi.'

καί, continuative.

§ 4. **τὰς δέκα τριήρεις**, the article anticipates further specification in relative clause; cf. 22 § 5.

κατὰ τὸ ξυμμαχικόν, cf. I. 107 § 4.

παρὰ σφᾶς παροῦσαι, II. 34 § 2 *πάρεισιν ἐπὶ τὸν τάφον*, on analogy of *παραγενόμεναι*. For the reflexive pronoun see Goodw. § 987.

ἐς φυλακὴν ἐποιήσαντο, cf. VIII. 1 § 4 *ἐς ἀσφάλειαν ποιεῖσθαι*, pregnant construction. Cf. I. § 1.

§ 5. **Γεραιστόν,** a promontory and harbour of Euboea to the south-west (Mandili).

διαβάς...ἐλθών...ἐπιτυχών...χρησάμενος...ἀφικόμενος, notice the accumulation of participles. *ἐπιτυχών* is not connected with *χρησάμενος* by any copula, neither of the two expressing temporal meaning, but the one serving to explain the cause, the other the means. (Poppo.)

We are asked to divide this group of five participles into two pairs, *διαβὰς καὶ ἐλθών—πλῷ χρησάμενος καὶ τριταῖος ἀφικόμενος*, leaving the intermediate *ἐπιτυχών* without connexion, apparently that the editors may impress on us the fact that *πλῷ=εὐπλοίᾳ*. Herwerden for suggesting *πλῷ εὔπλῳ χρησάμενος* is gently reproved by Cobet, who takes the opportunity of contrasting *πλοῦς, ἄπλοια, χειμών*. In the parallel passage, I. 137 § 3, there is no proof whatever; indeed *μέχρι πλοῦς γένηται* may just as well mean 'until he set sail' as 'until fair weather came,' secondly, the construction is plain enough; but here Thuc. gives us a *λέξις εἰρομένη* with a vengeance;—*οὐ πόρρω διθυράμβων*, so far as regards the participial accumulation.

διαβὰς καὶ ἐλθών are temporal: of the two participles now held in suspense, *ἐπιτυχών* and *χρησάμενος*, the one explains the other, 'by falling in with a ship, so finding a passage': *καί* then connects *τριταῖος ἀφικόμενος* with *χρησάμενος*, thus explaining the means by which the news reached Mytilene with such speed. Lit. 'after first crossing to Euboea and making his way by land to Geraestus, by falling in with a ship on the point of sailing (thus) finding a passage, and so arriving at Mytilene within three days.' Strictly speaking, there are three participial clauses only; the first and third compound clauses with *καί*, the second a clause compounded of two participles mutually interdependent (*ἐπιτυχών—χρησάμενος*); the first clause temporal only, the second circumstantial (Goodw. Gk. Synt., §§ 832 sqq.). For distance see Appendix.

§ 6. **οὔτε—τε,** cf. Lat. 'neque—que,' the negative affecting the first clause only.

τὸν Μαλόεντα, Classen compares *τὸν Ἐνυάλιον* (IV. 67 § 2), a doubtful reading.

τά τε ἄλλα τῶν τειχῶν καὶ λιμένων πέρι, *τὰ ἄλλα*, accus. in apposition to sentence (cf. IV. 55 § 1) = 'praeterea,' 'quod ad cetera (attinebat).'

τῶν τειχῶν καὶ λιμένων come under a common 'vinculum,' hence we find one article only; *πέρι* follows its case, by 'anastrophe' (cf. I. 23 § 3), with explanatory or illustrative meaning, 'exempli gratia.'

ἐφύλασσον, intransitive = 'custodias agebant.'

Meineke suggests *περίξ* on the ground that this anastrophic use of *περί* is only found where the preposition stands between two genitives; an objection which Stahl easily refutes. The *φράγμα* may perhaps have been a *σταύρωμα* (cf. II. 75 *περιεσταύρωσε*). A 'tmesis' of *περί* from *φραξάμενοι* cannot be entertained. The works we know from 2 § 2 were left unfinished; hence the Mytilenaeans took measures for securing or strengthening the weak places in their line of defence. **φραξάμενοι.** Cf. VIII. 35 § 4 *ὑπὸ νύκτα φραξαμένων.* If *περί* governs the accusative *τὰ ἡμιτέλεστα*, then *τῶν τειχῶν* will be a simple partitive genitive. Hude, keeping the vulgate *περί*, translates 'et praeterea in murorum portuumque operibus semiperfectis custodias agebant' (i.e. *ἐφύλασσον περὶ τὰ ἡμιτέλ.*).

CHAPTER IV.

§ 1. **καὶ οἱ Ἀθηναῖοι...καταπλεύσαντες ὡς ἑώρων**, the constrn. is neither a nominative absolute *Ἀθηναῖοι καταπλεύσαντες* (as Schol. suggests), nor *σχῆμα καθ' ὅλον καὶ μέρος*, i.e. apposition, replacing dependent construction (the first subject *Ἀθηναῖοι* resumed in new form by *στρατηγοί*, in lieu of dependent genitive *τῶν Ἀθηναίων οἱ στρατηγοί*). The *ὡς* is misplaced ('postpositum'); cf. IV. 78 § 1.

ὡς ἑώρων, without object; cf. *ἰδόντες* IV. 25 § 9 (Cl.). In 81 § 3 *τὰ γιγνόμενα* is probably an adscript.

ἐσακουόντων, note the *ἐς* of compound, not *ἐπί* (see Shill. I. 82 § 2). Note also the aorists *καταπλεύσαντες*, *ἀπήγγειλαν* (result attained) as contrasted with imperfects *ἐσακουόντων* (continued defiance), *καθίσταντο* (commenced action).

§ 2. **ἀπαράσκευοι καὶ ἐξαίφνης**, for coordination of adverb with adjective compare 13 § 2. Both are predicative in construction with *ἀναγκασθέντες πολεμεῖν.*

ἔκπλουν τινα, *τινα* qualifies and depreciates, but does not strictly = *εἷς τις*, 'they made some sort of sally,' 'made shift.'

ὡς, limiting, 'with the intention of giving battle.'

ἐπί, of purpose (cf. I. 48 § 1 *ὡς ἐπὶ ναυμαχίαν*). See Herbst, Philol. XIII. 675.

πρὸ τοῦ λιμένος. There were two, the southern harbour capable of holding 50 ships of war (Strabo).

ἔπειτα without *δέ*, a frequent Thuc. use, though not invariable (cf. I. 18 § 6); here = *δέ* in answer to *μέν*: cf. Tragic use of *εἶτα* in contrast.

καταδιωχθέντες, 'chased into harbour' (cf. *καταπλεύσαντες* sup.).

ἤδη, 'thereupon.'

προσφέρει λόγους, 'made overtures.' Cf. 109 § 1.

τὸ παραυτίκα, schol. *πρὸς τὸ παρόν*, an accusative of limitation, adapted for use as temporal adverb; cf. I. 27 § 1.

ἀποπέμψασθαι, 'get rid of,' 'get them sent away.'

ὁμολογίᾳ ἐπιεικεῖ, instrumental dative; equivalent here to a participle *ὁμολογησάμενοι*, or to Latin gerund 'paciscendo.'

ἐπιεικεῖ, strictly, 'equitable': equity being regarded by Aristotle as the supplement of the law (*τὸ παρὰ τὸν γεγραμμένον νόμον δίκαιον*), 'by any reasonable surrender.'

§ 3. **καὶ οἱ στρατηγοί**, *καί* marks the sequel, 'whereupon.'

ἀπεδέξαντο, without object; cf. 2 § 1.

καὶ αὐτοί, cf. IV. 73 § 4 *λογιζόμενοι καὶ οἱ ἐκείνων στρατηγοί*. Both Athenians and Mytilenaeans had ground for apprehension, hence 'ipsi quoque.'

μὴ οὐχ ἱκανοὶ ὦσι, the second negative *οὐ* is not only suggested by a negative lurking in *φοβούμενοι*, but necessary to the sense as qualifying *ἱκανοί*. The *μή* is not a mere particle of negation, but of connexion. On the *μὴ οὐ* sequence see Thompson, Gr. Synt. § 300. Goodw. § 305.

πάσῃ, without article (Kr. G. G. 50. 11. 9), 'if combined.'

§ 4. **ἀνοκωχήν**, note the true form of this word (cf. *κατοκωχή*, *ἔνοχος*, *ἐποχή*) = 'induciae,' 'armistice.'

διαβαλλόντων, 'criminatores,' 'informants' (the *πρόξενοι* of 2 § 3); the present participle, as shewing that they continued their *διαβολή*, or that the *διαβολή* was not yet annulled.

εἴ πως, as in the Latin sequence 'si qua,' 'si forte,' so here we trace a lurking sense of purpose. Is it a mere litotes for *ὅπως*? Is it referable to the interrogative *εἰ* = 'whether'? or is the 'wish father to the thought'? The question opens a wide field of speculation, not merely as to the origin and use of *εἰ*, *ἐπεί*, but also in connexion with the relations of dependent to independent constructions, and the 'still standing puzzle' of the Greek optative.

τὰς ναῦς ἀπελθεῖν, Cobet, Mnemosyne VIII. 124, objects to persuasion being brought to bear on ships. But VIII. 96 § 4 is a strong instance. Treat *τὰς ναῦς* not as accusative of direct object, but as subject of *ἀπελθεῖν*. The construction is (as Cl. suggests) on the analogy of neuter pronouns; cf. 59 § 2, 43 § 2 *τὰ δεινότατα βουλόμενον πεῖσαι*: in fact the accus. with infin. becomes epexegetic, 'to press for the ships retiring,' i.e. to press (the Athenians) to withdraw their fleet; cf. supra 2 § 2 *ἐπέμενον τὴν χῶσιν τελεσθῆναι*. *ἀπελθεῖν* = *ἀποκομίζεσθαι* in accordance with Thuc. practice of substituting intransitives for passives. Note that *πείθειν* is used by Thuc. both with and without *ὥστε*. The insertion of *ὥστε* usually marks attainment of result, though not invariably. [See Monro, Hom. G. § 232.]

ὡς σφῶν οὐδὲν νεωτεριούντων, genitive absolute, with notion of condition marked more clearly by the limiting *ὡς*: the *ὡς* renders condition clearer by restricting point of view: compare the logical use of *ὡς*, *ᾗ*, 'qua' as excluding all other considerations. Note the *οὐ* of fact.

§ 5. ἐν τούτῳ, sc. during the armistice, 'meanwhile' (no need of Naber's *ἐν ταὐτῷ*).

ἐν τῇ Μαλέᾳ, the words are bracketed by some Edd. on the ground that Malea was 70 stades from Mytilene (now St Maria), the southern point of Lesbos. Stahl hesitates to change the text. The simple expedient of construing *πρὸς βορέαν* with *ἀποστέλλουσι* saves the difficulty. During the armistice the Athenian fleet probably withdrew to Malea, i.e. to the south; the Mytilenaeans consequently shaped their course northwards.

τοῖς ἀπὸ τῶν Ἀθηναίων, cf. I. 127 § 1, 'the result of the negotiations with Athens.' **προχωρήσειν** is epexegetic; 'they felt no confidence in the negotiations, that they would succeed.' The parallel passage, I. 127 § 1, shews the antiptosis, *οὐ γὰρ ἐπίστευον τὰ ἀπὸ τῶν Ἀθην. προχωρήσειν*: cf. I. 50 *πρὸς δὲ τοὺς ἀνθρώπους ἐτράποντο φονεύειν*: cf. also IV 92 § 7.

§ 6. τοῦ πελάγους, 'the open sea,' in contrast to the mere *παράπλους*.

αὐτοῖς, Popp. Krüg. and Stahl agree in referring to the Mitylenaeans, as dependent on *ἥξει*, and as representing the 'initial' dative of the *ὅπως* clause. Class. refers to Lacedaemonians, but does not explain in what relation. In IV. 106 § 2, 110 § 2, the dative must be a dativus commodi. In VIII. 5 § 3 there is no proof that *πράσσειν τινί* represents *πράσσειν πρός τινα*. See Appendix.

CHAPTER V.

§ 1. ὡς, 'postpositum'; cf. 4 § 1.

οὐδέν...πράξαντες, i.e. *ἄπρακτοι*, 'unsped' (old English). Cf. 113 § 5.

οὗτοι, i.e. *Μηθυμναῖοι*: cf. sup. 2 § 1.

Imbros and Lemnos were Athenian colonies; cf. VII. 57 § 2.

ἐβεβοηθήκεσαν, 'come to their aid,' they were constantly to the fore; cf. IV. 28 § 3, V. 8 § 2 (Cl.).

ὀλίγοι τινές, e.g. Tenedos, cf. supra 2 § 3 (Herbst).

§ 2. **στρατόπεδον**, (Schol.) *τὸ ὁρμοῦν ἐν Μαλέᾳ.*

πανδημεί, as citizen troops, not *πανστρατιᾷ.* Cf. 91 § 4.

ἔχοντες, pres. on analogy of *νικῶν*: cf. Aesch. Choeph. 1041 *μὴ φοβοῦ νικῶν πολύ*: no need for Herwerden's *σχόντες*—the result continues.

ἐπηυλίσαντο, the usual mode of enforcing a claim to a disputed victory (cf. IV. 134).

οὔτε...οὔτε, Poppo remarks on the grammatical coordination of two ideas, one of which is logically subordinate to the other. Why so? All that Thuc. says is 'they neither bivouacked on the field nor shewed self-confidence.'

§ 3. **ἔπειτα**, answering preceding *μέν*, but with temporal significance.

ἐκ Πελοποννήσου, Göll. Popp. St. Krüg. Class. all assume a repetition of the *εἰ προσγένοιτό τι* clause, arranging the words thus: *βουλόμενοι κινδυνεύειν εἰ προσγένοιτό τι ἐκ Πελοποννήσου καὶ μετ' ἄλλης παρασκευῆς, εἰ προσγένοιτό τι.* There is no need of such contortion: *καί* is intensive, not copulative: *ἐκ Πελοπον.* claims this prominent position as the leading idea of the sentence: their one hope of help was from the Peloponnesian alliance (from Sparta as the head, from Thebes as Boeotian kinsmen). The position is justified by the prepositional form of predication replacing the adjectival (*ἐκ Πελοπ.* = *Πελοποννησίου*): the true order is *βουλόμενοι κινδ. καὶ μετ' ἄλλης ἐκ Πελ. παρασκευῆς*, 'with the further help of reinforcements from the Peloponnese.'

ἄλλη παρασκευή = *μείζων παρασκευή*: cf. V. 7 § 2.

εἰ προσγένοιτό τι, a purely supplementary clause, the 'ideal condition' expressing not merely eventuality, but also the hope or wish implied in the original optative: the aorist = 'si quid accessisset.'

§ 4. **αὐτοῖς**, cf. I. 13 § 3, not a dative of direction or 'motion towards,' but 'subjective' with secondary notion of 'dat. commodi.' The arrival of Meleas and Hermaeondas was an accession of strength to their counsels.

μετὰ τὴν μάχην, pleonastic, but not, of necessity, an 'adscript'; cf. I. 3 § 1 *πρὸ τῶν Τρωικῶν πρότερον*, V. 24 § 2.

παρῄνουν, 'suadebant' (VIII. 46 § 1).

τριήρη ἄλλην, as one had already been sent; cf. 4 § 5.

καί, 'thereupon.' Mark the tense coordination, *προαπεστάλησαν μέν...ὕστερον δὲ ἐσπλέουσι, καὶ παρῄνουν πέμπειν, καὶ ἐκπέμπουσιν.* The presents are historic, *ἐκπέμπ.* coordinate with *πέμπουσι*: *προαπεστάλ.* a pluperfect: *παρῄνουν* coordinate with *ἐσπλέουσι*, as graphic imperfect, shewing that the advice given was almost synchronous with the arrival of Mel. and Hermaeondas.

CHAPTER VI.

§ **1. οἱ δὲ Ἀθηναῖοι,** *δέ* resuming from 5 § 3 *ἔπειτα οἱ μὲν ἡσύχαζον*: the sentence is interrupted by a parenthesis (*καὶ γὰρ αὐτοῖς...καὶ ἐκπέμπουσιν*).

ἐπιρρωσθέντες, 'corroborati,' 'encouraged,' VIII. 106 § 4.

ἡσυχίαν, 'inaction.'

πολὺ θᾶσσον, 'quam si vidissent *ἰσχυρόν τι*' (Popp.).

παρῆσαν, cf. I. 47 § 1 = *παρεγένοντο.*

περιορμισάμενοι, *περί* (as in *περιέστη*) = *μετά*, with subsidiary notion of 'enclosing.' **τὸ πρὸς νότον,** accus. in apposition, 'to the south of the city.' There is no contradiction of 4 § 5. The Athenians shifted their position from Malea (where they had remained during the armistice) to the southern harbour, entrenched themselves in two different positions on each side of the town, and maintained a blockade at either harbour (i.e. both north and south). The northern haven was the larger and deeper.

ἐφόρμους ἐποιοῦντο, the usual periphrasis = *ἐφώρμουν.*

§ **2. καὶ τῆς μὲν θαλάσσης,** note particularly the *μέν...δέ* clauses here; the *δέ* clause answering the *μέν* is subdivided into a *μέν* and *δέ* clause of its own, the 3rd *δέ* clause (*ναύσταθμον δέ*) being merely supplementary.

εἶργον μὴ χρῆσθαι, the genitive *θαλάσσης* dependent on *εἶργον*, the negative *μή* suggested by negative force of *εἶργον* (prohibition = non-permission): the *μὴ χρῆσθαι* is epexegetic, as is clear from the simpler construction of I. 141 § 4 *εἰργόμενοι θαλάσσης*: note variant in construction 1 § 1 sup. 'They shut out the Mytilenaeans from the sea for the non-using it.' The English idiom marks the separation 'from,' but fails to express the epexegesis, e.g. 'they shut them out from the sea' or 'excluded them from making use of.' But see Goodw. M. T. § 807 sqq.

οἱ ἄλλοι Λέσβιοι, cf. 2 § 1, Methymna excepted.

προσβεβοηθηκότες, Hude (cf. Hdt. VIII. 144) reads *προ.*, i.e. they had anticipated the Athenian occupation.

τὸ δὲ περί, direct object of *κατεῖχον*, 'castrorum viciniam.'

ναύσταθμον, 'station,' i.e. for the 'naves onerariae,' 'the tenders.' **ἀγορᾶς**, cf. VII. 40. = commeatus (L. and S.), i.e. 'food-supply.' (Krüg. however reads *ἀγορά* = 'a market.')

§ 2. **μᾶλλον** (*ἢ στρατόπεδον* Popp.) really = 'by preference,' i.e. in spite of the distance of Malea from Mytilene they chose it in preference to any nearer spot, probably because of the land-locked gulf there. St. points out that, the Athenian force being insufficient to invest the town completely, a safe basis of supply became an imperative necessity: cf. Lamachus' selection of Megara as a *ναύσταθμον*, VI. 49 § 3.

τὰ περὶ Μυτιλήνην, subject to *ἐπολεμεῖτο* (Popp. and Class.), the more simple construction, cf. III. 68 § 3, though the accusative is possible; cf. IV. 108 § 1.

CHAPTER VII.

§ 1. **καὶ ἐς**, *καί*, in addition to the Lesbian squadron. Herw. proposes *περί* for *ἐς* on the ground that *περί* was absorbed in *Πελοπόννησον*. But *ἀπέστειλαν περὶ* is not a happy collocation.

Φορμίων, he must have died shortly after his return to Athens (II. 103) or become infirm (Haack). See the record of his good services in II. 69, 81, 102, a sufficient recommendation to these warlike Acarnanians.

ἄρχοντα, predicative, 'as commander,' 'in command.'

§ 2. **παραπλέουσαι** (Herw. *περιπλέουσαι*, needlessly), 'as they advanced' (along the coast).

§ 3. **Ναύπακτον**, the Athenian *ναύσταθμον* in Messenia, II. 69.

§ 4. **ἀναστήσας**, 'putting into the field,' 'calling out.' Cf. II. 68. 1.

Οἰνιάδας, cf. II. 102. The ruins of the place are still found on the W. bank of Achelous, completely surrounded by morasses. The son was attempting an enterprise his father had abandoned. Cp. II. 102.

κατὰ τὸν 'Αχελῷον, cf. IV. 25 § 8. *ἀνά* Cobet, but *κατά* is the Thuc. use, although opposed to the use in *κατ' οὖρον, κατὰ ῥόον*. Lit. 'by way of the Achelous.'

§ 5. **προσεχώρουν...ἀφίησιν**, cf. sup. 5 § 2 fin.

αὐτὸς δὲ πλεύσας, in contrast to *πεζός*.

Νήρικον, according to Pliny and Strabo the ancient name of Leucas (Hom. Od. XXIV. 376); not the same as Mount Neritus.

ἀναχωρῶν, sc. *ἐν τῇ ἀναχωρήσει.*

αὐτός τε καὶ τῆς στρατιᾶς τι μέρος, appositional and supplementary, cf. V. 21 § 2 (Popp.); for position of *τε* cf. VII. 77 § 6.

τι μέρος, 'bona pars.'

ὑπὸ τῶν αὐτόθεν ξυμβοηθησάντων, a genitive absolute would have expressed Thuc.'s meaning equally well, but *ὑπό* brings the construction into closer connexion with the verb.

καὶ φρουρῶν τινῶν ὀλίγων, 'a handful of regulars' (milites praesidiarii).

§ **6. ἀποπλεύσαντες**, 'cum paullum recessissent' (Göll.), 'after retiring,' perhaps pointing to the terms of the *σπονδαί*. Cf. *παραδόντες τὰ ὅπλα ξυγχωρεῖν*. **ὑποσπόνδους**, cf. IV. 44 § 4.

CHAPTER VIII.

§ **1. τῆς πρώτης νεώς**, cf. sup. 4 § 5.

εἶπον, cf. 3 § 3. **παρεῖναι**, cf. 6 § 1. No need of Cobet's *παριέναι*.

Ὀλυμπίαζε, not, as Buttmann held, a formation from *-σδε*, i.e. an addition of *δε* (locative) to acc. plural: take, for instance, *χαμᾶζε*. No plural of such a word could exist. Probably to be referred to Skt. -ya.

ὅπως βουλεύσωνται, in all these final constructions with *ὅπως* Cobet insists on future indicative—'*ὅπως* 'quo pacto,' significans coniunctivum respuit, quemadmodum *ὅστις* in *ἔπεμψε πρέσβεις οἵτινες διαλέξονται*' (Nov. Lect. 702). Poppo and Cl. retain subjunctive. Goodwin, M. T. § 324, remarks on the rarity of *ὅπως* with pure final clauses. It is noticeable that in Thuc. only one instance of *ὡς* with subj. occurs, one only of *ὡς ἄν*, but on the other hand 114 instances of *ὅπως*. (Weber.)

Δωριεύς, son of Diagoras, a Rhodian and Heracleid, thrice an Olympic victor (cf. Pindar, Olymp. VII.), an athlete whose success became proverbial (Cic. Tusc. I. 46 § 111). The present (July, 428) was the second of three successive Olympian victories, the first being won in 432, the third in 424. In VIII. 35 we find him in command of a squadron from Thurii, to which city he had fled upon the overthrow of the Dorian aristocrats in Rhodes. He was captured by Athenians and condemned to death, but liberated (Xen. Hell. I. 5 § 19). According to Pausanias he was the winner of 8 Isthmian and 7 Nemean victories as well as 3 Olympian (Paus. VI. 7 § 2). The typical athlete of Aristotle, Rhet. I. 2 § 13.

ἐνίκα = *ἦν ὁ νικῶν*. For tense cf. V. 49 § 1. The imperfect marks enduring result; cf. *ἀδικῶ*. Goodwin, M. T. § 27.

μετὰ τὴν ἑορτήν, the festival lasted five days, ending with the full moon, but whether the full moon following the summer solstice is doubtful. The date usually assigned is July 20 or 21.

κατέστησαν ἐς λόγους, cf. sup. 4 § I.

CHAPTER IX.

§ 1. νόμιμον, note the singular, the one instance in Thuc., though the plural is frequent.

γάρ = 'nämlich,' 'to wit,' 'that is to say' (see Shill. on Thuc. I. 25).

ἐν ἡδονῇ ἔχουσι, cf. I. 55 § I *ἐν θεραπείᾳ εἶχον.* Compare with II. 21 § 5 *ἐν ὀργῇ εἶχον,* and cf. *διά* with genit., e.g. II. 76 fin. *οὐ διὰ χειρὸς ἔχοντες.* Tr. 'regard with favour.'

χείρους, whether a modified positive or implied comparative matters not: context does not always furnish a clue. (The phrase recurs in c. IV. 114 § 3.) Kr. Cl. explain by implication, 'than they would otherwise.' For the sentiment Göll. well compares Tac. A. I. 58 'proditores etiam eis, quos anteponunt, invisi sunt.'

§ 2. οὐκ ἄδικος αὕτη...ἐστιν, εἰ τύχοιεν, note the confusion caused in modal relation by application of the general principle to the particular case. The indicative expresses the *καθεστὼς νόμιμον* (hence there is no need for *ἂν εἴη*), *τὸ καθόλου*: the optative specifies the *καθ' ἕκαστα*, the particular cases to which the general rule applies. In fine, the one condenses, the other distributes. Such a use of optative with indic. is by no means unusual, e.g. *ἄλλ' ὃν πόλις στήσειε τοῦδε χρὴ κλύειν* (Antig. 666). The constrn. is due to future force of optative. In a conditional sentence, either protasis or apodosis may select its own form of expression: the one may be realised at the expense of the other: the one necessary postulate is that the relation of effect to cause should be clearly marked. Aristotle, Ethics I. 10 §§ 8, 14, will afford exx. Platonists will recall Phileb. p. 15.

οἵ τε ἀφιστάμενοι καὶ ἀφ' ὧν διακρίνοιντο, Naber adds *οἱ*. Cf. 93 § 3. Note that in these structures the relative clause may represent either subject or object clause.

διακρίνοιντο, optat. by assimilation to *τύχοιεν*. Cf. Goodw. M. T. 558.

ἴσοι = *ὅμοιοι*, 'alike.' **γνώμῃ**, cf. 10 § I. 'In comprehensive sense' says Class. Here, I think, of political 'purpose,' 'policy,' rather than 'sentiment.' Cf. contrast of *γνώμη* with *ἰσχύς* or *ἔργον*, 83 § 3.

εὐνοίᾳ, not merely 'good will,' but 'loyalty' (cf. *εὔνους, δύσνους, τῇ πόλει*). Hude suggests *ἐπινοίᾳ* on the plea that the contrast is 'paritas potentiae' with 'similitudo sententiae'; surely *γνώμη* satisfies these conditions.

τῇ παρασκευῇ καὶ δυνάμει, 'actual' as compared with 'possible.'

ἐπιεικής, 'equitable,' 'justifiable.' Cf. 4 § 2.

ὅ, with reference to preceding sentence. Cf. 104 § 6.

μηδὲ δόξωμεν, deprecatory or even prohibitive (as first person of imperative); cf. V. 9 § 7. For the sentiment cf. Tac. A. I. 58.

εἰ, litotes for *ὅτι*, begging the question; cf. 32 § 3.

τιμώμενοι, for fact cf. 39 § 2.

ἐν τοῖς δεινοῖς, i.e. in Athens' time of peril.

CHAPTER X.

§ **1. περὶ τοῦ δικαίου καὶ ἀρετῆς.** No article with *ἀρετῆς*, as *τοῦ δικ.* has all the force of a substantive. *καί* is corrective rather than copulative, 'or,' 'or rather.' **ἀρετή**, 'rectitude.'

δεόμενοι, 'postulantes.'

εἰδότες οὔτε φιλίαν *κ.τ.λ.* The verbal difficulties are many: Krüg. Popp. St. Boehme supply, with *γίγνοιντο*, *φιλία καὶ κοινωνία* as subject (B. reading *γίγνοιτο*): with *εἶεν* they assume a change of subject: such change is quite possible. Göller supplies *φίλοι καὶ κοινωνοί* from *φιλία* and *κοινωνία* (improbable, as *φιλία* and *κοινωνία* are not here used in collective sense). Classen makes *γίγνοιντο = προσφέροιντο*, and construes with *ἐς ἀλλήλους*, 'unless they conduct themselves towards each other,' a doubtful explanation, unless *μετ' ἀρ. δοκ.* be taken predicatively with *γίγνοιντο*. *ἐς ἀλλήλους* has no direct construction either with *δοκούσης* or *γίγνοιντο*. But these prepositional forms of predication are so complete in themselves that their connexion with the sentence is often very loose, e.g. *περὶ τούτων ἀποστῶμεν*.

γιγνομένην, an appeal to constant experience, hence no *ἄν*.

κοινωνία, 'societas.' **ἐς οὐδέν**, 'nullam in partem' (cf. VII. 59 § 3). *ἐς* = 'in reference to' (looking to), 'quoquo versus.'

δοκούσης (schol. *νομιζομένης*), not semblance, but conviction; approved by consent of mankind. *ἐς ἀλλήλους* (practically = *πρὸς ἀλλ.*, but with suggestion of more intimate relations, 'fusion' rather than 'approach') = 'invicem.' **ὁμοιότροποι**, here almost = *ὁμογνώμονες* (VIII. 92); in VIII. 96 § 5 it is used of assimilation of tactics. Accepting the received text, render 'knowing that neither friendship between individuals nor association between states proves permanent in any way, unless they be contracted under conviction of mutual integrity, and unless they (the contracting parties) be furthermore congenial.' But see critical note and Appendix.

τῷ διαλλάσσοντι, cf. I. 36 *τὸ δεδιός*. Differences in principle lead to disagreement in practice. Lit. 'on divergence of opinion the very disagreements in policy are founded.' For *ἔργων* cf. *ἔργων φυλακῇ*, 82 § 7.

§ **2.** **ξυμμαχία**, cf. Herod. IX. 106 with Thuc. I. 95. I.

ἀπολιπόντων ἐκ, usually regarded as a substitute for *ἐκλιπεῖν ἐκ*, but it is extremely doubtful whether the prepositional clause is to be pressed into close construction with the verb. V. 4 § 4 gives no clue. *ἀπολιπεῖν* in Hdt. frequently = 'deficere,' and is used without object (Hdt. VII. 221). *ἐκ* = 'after,' i.e. 'after committing yourself to the war'; hence 'in the midst of.' Cf. *ἐκ νυκτός*, 'de nocte.'

πρὸς τὰ ὑπόλοιπα, cf. I. 75 § I.

§ **3.** **ξύμμαχοι μέντοι ἐγενόμεθα**, in spite of VI. 76 § 4 (which constructs *καταδούλωσις* with dative) make *'Αθηναίοις* and *"Ελλησι* governed by *ξύμμαχοι*, i.e. 'ours was no private alliance with Athens, for the subjugation of Hellenes; but we joined a Panhellenic confederation in the cause of freedom.' The allusion, of course, is to the events which followed the battle of Mycale.

§ **4.** **ἀπὸ τοῦ ἴσου**, Schol. *κατ' ἰσονομίαν*. For history cf. I. 97 (Poppo).

ἐπαγομένους (v.l. *ἐπειγομένους*), but see Demosth. Conon § I; F. L. § 259. "Quidni 'adducentes'?" (Göll.). But the emendation appears stronger: 'urging on,' rather than 'attempting.'

ἀδεεῖς, 'without apprehension' (see Shill. on I. 36).

§ **5.** **καθ' ἕν**, cf. inf. II § 4, 'by combining.'

πολυψηφίαν, numbers suggesting conflict of interests (I. 141 § 6).

δή, sarcastic = 'scilicet.'

§ **6.** **προγιγνομένοις**, imperfect participle (v.l. *προγενομένοις*); the confusion between the two forms is frequent, but no change is necessary here. Take *παραδείγμασι* as predicative, 'appealing to their previous conduct as a precedent' (treating precedents as warnings); cf. Lat. use of 'exemplum.'

καταστρέψασθαι, aorist with *εἰκός*, 'uti passim' in Thucyd. Naber's suggestion, *δράσειν*, ignores this usage. The first of the two aorists is retrospective (the fact accomplished), the second anticipative.

εἴ ποτε ἐδυνήθησαν, Krüg. from Dobree's *δυνηθείησαν* reads *δυνηθεῖεν*. St. defends text. The indicative marks the historic fact, the optative (*δυνηθεῖεν*) would point rather to the subjective or hypothetical point of view, taken by Lesbians. The form of the sentence is simple;

the substitution of the relative with aorist for the direct object (*οὓς ἐποιήσαντο* for *τοὺς ἐνσπόνδους*) may account for the use of the aorist *ἐδυνήθησαν*, as balancing *ἐποιήσαντο*. The clue may be found in a construction *κατὰ σύνεσιν*: e.g. *οὐ γὰρ εἰκότως ἂν τοὺς ἐνσπόνδους κατεστρέψαντο, τοὺς δὲ ὑπολοίπους οὐκ ἂν ἔδρασαν τοῦτο, εἰ ἐδυνήθησαν*. The realistic *ἄρα* seems to speak for itself. Other solutions are possible: (1) the *εἴ ποτε* clause parenthetical; cf. Cic. ad Att. XIII. 27 'aliter enim fuissemus et in hos inofficiosi et in nosmet ipsos, si illum offensuri fuimus, paene periculosi,' where the *si* clause is clearly parenthetical, '*aliter*' accounting for the constrn.; (2) ellipse, 'a poor crutch to prop a lame conceit'; (3) a mixed construction, realised fact)(realistic futurity; (4) assimilation; (5) in the absence of any tense of optative to express the pluperfect of indicative, regard *ἐδυνήθησαν* as pluperfect: see Goodw. M. T. § 239.

CHAPTER XI.

§ **1.** **βεβαιότεροι,** in personal relation, cf. I. 40 § 4 (Class.).

ἡμῖν, the so-called 'dativus iudicantis,' really subjective or ethic.

νεωτεριεῖν, epexegetic infin., rare in future tense; 'we should have had a stronger guarantee that they would attempt no new departure.' *νεωτερίζειν*, 'res novas moliri,' to disturb the terms of the alliance.

ὑποχειρίους δέ, note double *δέ* sequence, the first *δέ* in contrast with *μέν* clause, the second supplementing the sentence.

καὶ πρός, Dobree wrongly expunges *καί*, 'etiam.' *πρός* of comparison or contrast. **τὸ ἡμέτερον,** neuter, common in these ethnic specifications.

τὸ πλεῖον, Samians, Byzantines, Naxians, &c. (Schol.).

αὐτοὶ αὐτῶν, degree of increase measured by comparison with subject itself; a favourite Herodotean device.

ἀντίπαλον δέος, cf. Hdt. I. 74 *ἄνευ γὰρ ἀναγκαίης ἰσχυρῆς συμβάσιες ἰσχυραὶ οὐκ ἐθέλουσι συμμένειν*. Steup would strike out *δέος*.

προέχων, cf. 82 § 7 *εἰ προὔχοιεν*.

ἀποτρέπεται, sensu rhetorico: 'is deterred,' 'discouraged.'

§ **2.** **οὐ δι' ἄλλο τι ἢ ὅσον,** the *ὅσον* sequence replaces the ordinary *ὅτι* construction (cf. II. 65 § 12) = limiting accusative.

ἐς τὴν ἀρχήν, lit. 'with a view to their empire,' i.e. for imperial purposes, extension of power.

εὐπρεπείᾳ λόγου, cf. 82 § 8, 'speciousness of diplomacy,' 'plausibility of representation.'

γνώμης μᾶλλον ἐφόδῳ, 'by diplomatic approach, rather than by armed aggression.' The tact of a Machiavelli rather than the iron hand of an Alva. *ἔφοδος* in weaker sense, 'aditus,' with *γνώμης*; in stronger, 'impetus,' with *ἰσχύς*. The genitives are objective, 'such opening, access, as tact (or policy) afforded'; cf. 83 § 4 for antithesis.

τὰ πράγματα, cf. I. 74 § 1 'summa rerum,' i.e. the hegemony (Krüg.).

καταληπτά, 'within their grasp'; cf. 30 § 2.

§ 3. **ἅμα μέν...ἐν τῷ αὐτῷ δέ**, in lieu of the ordinary sequence *ἅμα μέν...ἅμα δέ*; cf. IV. 73 § 2.

μὴ ἂν τούς γε ἰσοψήφους ἄκοντας, *γε* emphasises and restricts; those at least whose vote had equal weight (i.e. with Athens), an implied contrast of *ξύμμαχοι* with *ὑπήκοοι*.

μή, due to the protest contained in *μαρτυρίῳ ἐχρῶντο*. Cf. the use of negative *μή* with verbs of swearing, promising &c. (Goodwin, M. T. § 685). The whole weight of the sentence falls on *ἄκοντας*: hence an implied conditional construction *μαρτυρίῳ ἐχρῶντο μὴ ἂν τούς γε ἰσοψήφους ξυστρατεύειν, ἄκοντας ξυστρατεύοντας, εἰ μή*, or, to mark imperfect, *ἐν ᾧ ἄκοντες ξυνεστράτευον, εἰ μὴ ἠδίκουν κ.τ.λ.* 'that their equals would not be taking part in these expeditions (as they were, without protest), who would only have done so under protest, but for the goodness of the Athenian cause.' For similar instances, cf. Demosth. Conon § 32 *οὐδ' ἂν ἠθέλησαν μαρτυρεῖν ψευδῆ* (sc. *ἂν ὄντα*) *εἰ μή*: cf. also Thuc. IV. 86 § 1 *ἀσαφῆ εἰ δουλώσαιμι*. Fact is contrasted with hypothesis: the statement of the fact is made to imply negation of assumed case; hence the negation of assumed case implies assertion of the fact. Stahl and Hude (p. 92) have noted the brachylogy. Cf. Latin use, 'montes continui, ni dissocientur opaca valle,' i.e. 'qui continui sint ni dissocientur': sometimes the ellipse is supplied, e.g. Theaetet. 170 E *εἰ μηδὲ αὐτὸς ᾤετο μηδὲ οἱ πολλοί, ὥσπερ οὐδ' οἴονται, ἆρ' οὐχὶ ἀνάγκη μηδενὶ δὴ εἶναι ταύτην τὴν ἀλήθειαν*. For a sentence which puzzled some few generations of editors see Tac. Agricola, 6 'nisi quod in bona uxore tanto maior laus quanto in mala plus culpae est.'

ἄκων, not only of unwillingness, but of moral revolt, or repulsion, cf. Arist. Eth. III. 1.

τὰ κράτιστα, i.e. *τοὺς κρατίστους*, Schol. *ἡμᾶς*. For neuter, vid. supra, 11 § 1. The form *κράτιστος* is an isolated superlative, from Hom. *κρατύς*.

ὑποδεεστέρους, deficient in *παρασκευή*, 'weaker.'

τοῦ ἄλλου (sc. *Ἑλληνικοῦ*), neut. sing. for plural again, perhaps with more direct reference to *νησιῶται*; cf. V. 97.

τελευταῖα, so Krüg. and Stahl, treating τελευταῖα as predicative to τὰ κράτιστα. Classen and Hude retain τὰ τελευταῖα of vulgate: retaining the article, τὰ τελευταῖα will be substantival and proleptic, 'leaving them for their last achievement.' The phrase might be adverbial, cf. τὰ ποθέσπερα (Theocr.): or the article may denote a second object distinct from τὰ κράτιστα. The passage quoted by Cl. from 23 § 3 is no parallel; on the whole, it is safer to follow Krüg. and St. 'leaving them (i.e. 'us') to the last.' Note that the sequence is ξυνεπῆγόν τε καὶ ἔμελλον: and mark καί...καί sequence: ἀσθενέστερα finds its explanation in περιῃρημένου.

περιῃρημένου, lit. 'stripped off'; cf. II. 13 § 4, Aesch. Choeph. 695 φίλων ἀποψιλοῖς με. For Athenian policy see I. 44.

ἀσθενέστερα, Lat. 'debilis' (crippled), a very old use; cf. Pind. Pyth. I. 55 ἀσθενεῖ χρωτὶ βαίνων. Tac. A. XIII. 14 'debilis Burrus, trunca scilicet manu.' See Prof. Mayor's Lat. Heptateuch, p. 104.

ἔμελλον ἕξειν, mark strong auxiliary, 'would be sure to find'; cf. § 1. It is interesting to note how verbs of originally strong meaning lapse into mere auxiliaries, e.g. Homeric θέλω, μέλλω.

αὐτῶν, no need for αὑτῶν: not a possessive genitive, but in simple apposition with subject of gen. absolute, 'ipsi per se.'

πρὸς ὅ τι χρὴ στῆναι, more expressive than στῆναι μετά, suggesting not merely 'stare cum' but 'stare ab,' the idea being that of some common rallying-point.

χρή, present; cf. I. 91 § 1. **ὁμοίως**, 'with like ease.'

ἐχειρώσαντο, note absence of object, as easily supplied from context. The subject, under like conditions, admits the same ellipse.

§ 4. **τό τε ναυτικόν**, τε resumes main argument, which has been disturbed by εἰ δὲ ἀφ' ἡμῶν...ἐχειρώσαντο.

Classen's note is misleading. τὸ ναυτικὸν is in itself the grammatical subject to παρεῖχε; but the logic of the sentence requires the supplement προσθέμενον. It was not the fleet of Mytilene in itself which constituted a menace to Athens, but the danger of the combination of that fleet with another. Cf. the like apprehension in the case of Corcyra, Bk. I. 44. **παράσχῃ**, realistic for optative.

καθ' ἓν γενόμενον, cf. ὁμοῦ γενόμενον, 10 § 5. The one participial clause explains the other, i.e. καθ' ἓν γεν. finds its explanation in προσθέμενον, vid. sup. 3 § 5. **ἢ...ἤ**, 'sive, seu,' 'by combining, whether by siding with you or some other power.'

§ 5. **τὰ δέ**, without clear suggestion of previous τὰ μέν (P.), a secondary reason.

θεραπείας. 'donis scilicet et muneribus' (Herw. from Gilbert). Müller-Strübing sees a reference to venality of Athenian demagogues; cf. Ar. Vespae 576, Ach. 6. But the word appears used here in the wider sense of Lat. 'observantia'; cf. Aristoph. Nub. 1147 *ἐπιθαυμάζειν τὸν διδάσκαλον.*

περιεγιγνόμεθα, 'we still held our own'; cf. 82 fin.

ἐπὶ πολύ γε, mark emphatic *γε* and position of *ἄν*: Goodw. M. T. § 220 *ἐπὶ πολύ*, temporal. **δυνηθῆναι,** sc. *περιγίγνεσθαι.*

παραδείγμασι χρώμενοι. *παραδείγμασι* predicative; cf. 10 § 6.

τοῖς ἐς ἄλλους. cf. V. 39 § 3 *τὰ ἐς Βοιωτούς*, for *τοῖς πρὸς ἄλλ.*

CHAPTER XII.

§ 1. **τίς,** thrown into agreement, in lieu of *τί* (cf. Plato, Theaet. 158 E) 'in what form.'

πιστή, (which Cobet would expunge,) connected both with *φιλία* and *ἐλευθερία.*

παρὰ γνώμην, not only 'contra sententiam' but 'contra voluntatem'; 'alienis animis' (Portus).

ὑπεδεχόμεθα. Cobet's suggestion *ὑπηρχόμεθα* is too poetical. The correction *ἀπεδεχόμεθα* is obvious, but needless: the ordinary Thuc. use 'hospitio excipere' will explain the context, in which, says Poppo, there is an evident reference to *ἐπιμιξία* (intercourse): 'we tolerated' (received, but not with open arms).

δεδιότες, 'from apprehension' (not 'fear').

ἐθεράπευον, cf. sup. 11 *ἀπὸ θεραπείας.*

ὅ τε, *τε* inferential, 'thus.' *ὅ,* if in construction with *πίστιν βεβαιοῖ,* will be either accus. in apposition with sentence, or accus. of internal object, quasi-cognate: cf. VI. 33 *ὅπερ ηὐξήθησαν.* Krüger's explanation that *πίστιν βεβαιοῖ* is an epexegetical apposition, *ὅ τε τοῖς ἄλλ. μάλ. εὔνοια παρέχει, πίστιν βεβαιοῖ,* is cumbrous (vid. Kr. G. G. 57. 10. 11). The explanation that *ὅ* depends on *πίστιν βεβαιοῖ* as a compound expression (cf. *λείαν ποιεῖσθαι*) is untenable (vid. Goll.). The Platonic use appears to distinguish *ὁ* anticipative (cf. Rep. 583 E, Protag. 313 A) from *τὸ δὲ* as retrospective (cf. Theaet. 157 B with Heindorf's note). Hence it may either = 'id quod' or 'cum tamen' (but see Schneider in Neu. Jahrb. for 1883). **τοῦτο** is resumptive of *ὅ*; unless indeed we accept the view that *τοῦτο* refers to *πίστιν.* 'Thus, that which with others is chiefly secured by good will—confidence—this in our case was guaranteed by fear': i.e. 'that confidence, which' &c. Cf. Plato, Prot.

313 A *ὃ δὲ περὶ πλείονος ἡγεῖ τὴν ψυχὴν...περὶ δὲ* (apodotic) *τούτου οὔτε ἐπεκοινώσω κ.τ.λ.*

Badham's *πιστόν* (contra MSS.), which balances *ἐχυρὸν παρεῖχε* by *πιστὸν βεβαιοῖ*, simplifies all, but lacks authority. Cl. and St. cut out *πίστιν* on the plea that 'reciprocity of apprehension does not produce good faith'—true, but it makes either party extremely careful not to disturb existing covenants. The alliance between Athens and Lesbos was simply one 'of convenience,' maintained on mere grounds of *ἀντίπαλον δέος* (cf. 11 § 1). The dialectical argument is sufficiently justified in the context, as well as by the plea of *ἴση ἀνάγκῃ* set forth in V. 89.

δέει, 'apprehension' (mistrust); cf. 10 § 4 *οὐκ ἀδεεῖς ἔτι ἦμεν*. **κατεχόμενοι**, 'under restraint,' with more direct reference to *δέος*. *φιλίᾳ* would suggest *ξυνεχόμενοι*, 'held together.'

ξύμμαχοι ἦμεν, 'we continued allies.'

ὁποτέροις παράσχοι, optat. indefinite (iterative) dependent on *ὁποτέροις* as = *εἰ ποτέροις*: cf. parallel uses of *ὅστις*, *ὅσοι*, e.g. IV. 61 § 6 *ὅσοι δὲ μὴ προσκοποῦμεν μηδὲ τοῦτό τις ἥκει πρεσβύτατον κρίνας*: cf. the like interchange in Latin: 'quod = si,' 'qui = si quis.' Note imperfect *ἔμελλον* as condensing the particulars implied in *παράσχοι*.

ἀσφάλεια, cf. 82 § 7 = *ἄδεια*, 'security,' as = 'immunity.' Bothe suggests *θράσος* as better suiting the word *παραβήσεσθαι*, i.e. as 'temeritas' rather than 'fiducia.'

καὶ παραβήσεσθαι, *καί* emphatic, some 'actual,' 'direct,' breach of the treaty.

§ 2. **ὥστε εἴ τῳ δοκοῦμεν**, a passage of great difficulty: reading, punctuation, and explanation are all alike in doubt. But on the whole there seems no real ground for disturbing the received text. The main points appear to be (1) the real meaning of *μέλλησις*, (2) the contrast of a real with an assumed position: *εἰ γὰρ ἦμεν...τί ἔδει*, with *ὄντος δέ...δεῖ*. To take the words in detail:—

ἀδικεῖν, 'to be in the wrong' (to be the 'aggressors'); cf. 65 § 2.

προαποστάντες (= *ὅτι προαπέστημεν*); the *προ-* is all important, 'rushing into rebellion,' 'precipitating secession.'

διά may mark the ground of *ἀδικία* or of *ἀπόστασις*: it is in the latter connexion that I would explain it.

μέλλησιν, in strong sense (cf. IV. 126 § 5; I. 69 § 7), 'menace.' The Athenians 'looked like mischief.' Mark position of subst. between subjective and objective genitive (cf. I. 25 § 4).

τῶν ἐς ἡμᾶς δεινῶν, *τὰ δεινά* either in sense of 'dangers' or 'means of coercion' (cf. II. 77 § 1). *ἐς* stronger than *πρός*, which pointed *at* us (not 'to' us): the verbal subst. suggests the verbal analogy, *διὰ τὸ μέλλειν αὐτοὺς τὰ ἐς ἡμᾶς δεινὰ ἐποίσειν.*

αὐτῶν, i.e. *τῶν δεινῶν*, unless *αὐτά* be loosely referable to context.

§ **3.** **ἀντεπιβουλεῦσαι**, cf. 11 § 3.

ἀντιμελλῆσαι, with evident reference to *μέλλησις*, 'to menace in return.'

τί ἔδει, a rhetorical apodosis: = *οὐκ ἔδει* or *οὐκ ἂν ἔδει* (for distinction of these two uses vid. Goodw. Gr. M. T. p. 407). Note particularly the contrast of an assumed case with the real position.

ἐκ τοῦ ὁμοίου, cf. I. 143 § 4, a mere equivalent for *ὁμοίως* (al. to avoid repetition of *τοῦ ἴσου*), if in the stronger sense assumed by Stahl = *ἐκ τοῦ ὁμ. ὄντας*, 'as holding a position of equality' (ex hypothesi).

ἐπ' ἐκείνοις, whether *ἐπὶ* or *ὑπό* (Cobet Var. L. 214) matters not: for *ἐπί* cf. II. 84 § 2 (for three consecutive *ἐπί*'s cf. II. 90 § 3).

σκοπεῖ, sc. *τις*, from *εἴ τῳ δοκοῦμεν* sup.

Render, 'Hence, if any one regards us as in the wrong in forestalling Athens by revolt, because of the menace on their side of such coercion as they could bring to bear on us (of dangers that threatened us), instead of waiting on our part to see whether any of these apprehensions would be realised, he takes a wrong view. For had we been in a position to meet intrigues by intrigues and threats by threats, what need would there have been for us to remain, as we did, at their mercy?'

The key-note is struck in *θᾶσσον* and *πρότεροι*. The relation of Lesbos to Athens was one of *ὕπουλος αὐτονομία*.

Athens, as the stronger, could afford to 'watch and wait,' in fact could choose her opportunity: Lesbos, the weaker, had to seize the opportunity when it offered. It was a mere question of who should strike first. Lesbos struck first in self-defence (cf. VI. 18 § 2), *τὸν γὰρ προύχοντα οὐ μόνον ἐπιόντα τις ἀμύνεται ἀλλὰ καὶ...προκαταλαμβάνει.*

(For discussion of Class. and Stahl's views, see Appendix.)

CHAPTER XIII.

§ **1.** **τοιαύτας**, Poppo notes the asyndeton (cf. II. 74 § 1).

καὶ αἰτίας, Cobet objects that *αἰτία* in Thuc. always has the force of 'crimen' (had he forgotten IV. 85 § 1?): *καί* corrects and strengthens *προφάσεις*, 'such are the pleas, or rather motives, which we have for revolting': even if *αἰτία* = *ἔγκλημα*, 'allegation,' 'indictment,' it is still appropriate.

σαφεῖς, 'distinct,' 'convincing.' **γνῶναι**, epexegetic. **εἰκότως**, i.e. not 'temere' (*εἰκῇ*) but almost *εὐλόγως*, 'with good reason,' 'justifiably.'

ἀσφάλειαν, cf. VI. 59 § 2, ‘some means of safety.’

βουλομένους, sc. *ἀφίστασθαι.* **καὶ πάλαι**, ‘iampridem.’

Βοιωτοί, i.e. as *ξυγγενεῖς*, cf. 2 § 3.

ὑπηκούσαμεν, mark aorist with imperfect; the action was prompted by the *ἕξις* (formed habit); cf. 53 § 1.

ἐνομίζομεν, Class. interprets of ‘self-consciousness’: rather, I think, of ‘self-justification’: they tested their action by the standard of conventional morality. **ἀπόστασις** conveys the twofold meaning of ‘standing aloof’ from complicity, and of ‘severance’ from Athens. The severance was to have a double effect, (1) avoiding, (2) escaping.

ἀπόστασιν, perhaps an adscript: cf. Hdt. III. 119 *ἔδησε σφέας τὴν ἐπὶ θανάτῳ* (sc. *δέσιν*), as also in common phrases, e.g. *τύπτειν πολλάς.*

ποιεῖν...ξυνελευθεροῦν, epexegetic infinitives.

ξὺν κακῶς ποιεῖν, Krüg. *ξυγκακωσποιεῖν* (cf. Att. *ἀντευποιεῖν*, *ἀντευπάσχειν*). Bothe *ξυγκακοποιεῖν* (cf. *ξυγκακοπαθεῖν*). Of tmesis Attic prose shews hardly any traces. (Plat. Phaedrus 237 A *ξύμ μοι λάβεσθε* is dithyrambic affectation.) For collocation of *ξύν* with *μετά* cf. VIII. 13. Cl. points out that the adverb does not coalesce with the verb. The true order is *μὴ ξυμποιεῖν αὐτοὺς κακῶς μετ’ Ἀθ.*, ‘not to take part in doing them ill in common with Athens,’ ‘non cum Atheniensibus contra eos consociare iniuriam.’ Does *κακῶς* here imply the *κακία* of the traitor? We really need a word to form a marked antithesis to *ἐλευθεροῦν*, e.g. *συγκαταδουλοῦν.*

προποιῆσαι, cf. supra 12 § 1 *τὸ αὐτὸ ἐποιοῦμεν.* So here *προπ.* = *προδιαφθεῖραι.*

§ **2.** **θᾶσσον**, sc. *τοῦ δέοντος*, adv. and adj. combined, as in 4 § 2 sup.

ᾗ, ‘whereby,’ as representing ‘wherefore,’ i.e. ‘by cause of which’)(‘by reason of which.’ The dat. is adverbial rather than in agreement with *ἀπόστασις ἀπαράσκευος.* Like the Lat. ‘qui’ it is found even with plurals. Cf. Thuc. II. 4 § 2 *τῶν διόδων ᾗ*, Plato, Phaedr. 251 D *τὰ στόματα ᾗ.* For neuter cf. Plato Theaet. 179 D *τῷ τοι μᾶλλον σκεπτέον.* *τῷ* = *ᾧ*, i.e. *δι’ ὅ.* Cf. Lat. ‘quo magis,’ ‘quare,’ ‘quamobrem.’ The use of *ᾗ* in logical limitation (qua) we may compare with *ὡς.*

ξυμμάχους (sc. *ἡμᾶς*), predicative with *δεξαμένους.* Cf. I. 43 § 4. (Cl.)

διὰ ταχέων, plural for sing. in accordance with the common tendency of Greek.

ἀμύνοντες, ‘ready to help,’ ‘willing to aid’: no need for future; vid. infra *ἢν δ’ ἐλευθεροῦντες φαίνησθε.*

οἷς δεῖ, sc. *ἀμύνειν*.

§ 3. **ἐφθάραται**, see Curt. Gk. Verb, p. 64. The form is Doric, ergo older than Ionic, but Curt. notes only two Doric forms. In Attic the forms *-αται*, *-ατο* are found only after consonants, and are a distinguishing mark of the old Attic writers. (Found in Inscrip. of Methone, early in Pelop. war.)

χρημάτων δαπάνῃ, cf. 17. **νῆες...αἱ μέν...αἱ δέ.** Note partitive apposition in lieu of dependent genitive; a common idiom. **ἐφ' ἡμῖν**, i.e. as *ἐφορμοῦσαι*.

§ 4. **ἔχειν**, no need for Cob. *σχεῖν*. *περιουσίαν* is the emphatic word: they have at this moment a naval force, which will be none too large, if &c.

τῷ θέρει τῷδε, the temporal dative is found both with and without *ἐν* in Thuc. Attic Gk. rarely uses *ἐν καιρῷ*, but *ἐς καιρόν* or *καιρῷ*. How far the Mytilenaeans, like others, were wrong in their calculations is evident from VII. 28 § 3.

ἐπεσβάλητε, *ἐπί*=‘re,’ ‘again.’ **τὸ δεύτερον**, pleonastic. But Thuc. is prone to pleonasms.

ἀποχωρήσονται, note middle form of future; the simple *χωρέω* forms fut. *χωρήσομαι*.

§ 5. **νομίσῃ τε μηδείς**, notice position of *μηδεὶς* for emphasis. Cf. *παραστῇ δὲ μηδενί* (IV. 95 § 2). The subj. here recalls the old Homeric use of ‘warning,’ *μή σε κιχείω*, a force which Attic renders by *οὐ μή*. The quasi-imperative use of subj. will connect it with the older use.

οἰκεῖον, Hude's suggestion *οὐκ οἰκεῖον* will destroy the antithesis with *ἀλλοτρίας* (cf. IV. 95 § 2).

ᾧ γάρ=*εἰ γάρ τινι*. Cf. the negative use *ᾧ μή*.

τὴν ὠφελίαν, ‘suam utilitatem’; the article is possessive.

αὐτῷ, weak resumptive; i.e. of *τις* implied in *ᾧ*.

ἐν τῇ Ἀττικῇ, *ἐν* not in local sense, as Cl. points out: cf. the phrase *εἶναι ἐν κριτῇ*. ‘The issue will not depend on, turn on Attica,’ cf. I. 74 § 1. Whether *δι' ἧς* or *δι' ἥν* be read here matters little, the means may mark the cause. Cf. *χρήματα δι' ἃ ὁ πόλεμος εὐπορεῖ*.

ὥς τις, sc. *τινές*, sing. for plural as in the phrase *ἤ τις ἢ οὐδείς*.

§ 6. **πρόσοδος**, cf. II. 13 § 2.

οὔτε...τε...τε, notice the triple *τε*. The first two of these three clauses only are coordinate, as the change of mood shews; the negation affects the first clause only; the 3rd *τε* clause is really supplementary. The optative *πάθοιμεν ἄν* points to the contingency implied in *εἰ κατα-*

στρέψονται: in 38 § 2 the order is inverted, *ἀγωνίσαιτ' ἄν...πειράσεται.* There is no indication here of any subjective use of the mood (of which see a good instance in VIII. 50 § 1).

δεινότερα, ‘recentissima quæque servitus durissima est’ (P.).

οἱ πρὶν δουλεύοντες, imperf. participle. The reference is to the *ξύμμαχοι ὑποτελεῖς.*

§ 7. **βοηθησάντων ὑμῶν**, note use of genitive absolute as expressing subject of main verb; for nom. again in VIII. 76 § 4; for dat. (with repetition of subject) I. 114 § 1; for acc. II. 8 § 4. See Goodw. G. Syn. § 850. The variation in construction is used to make the participial clause more prominent, and to express its relation more emphatically. See also Popp. Prol. I. 119. Such a use of the ablative absolute is contrary to the spirit of the Latin language. (See Thompson, G. Syn. § 152.) In the present instance it simply expresses the conditional clause (*εἰ βοηθήσετε*) in a condensed form.

ὑφαιροῦντες, cf. 31 § 1, with subsidiary notion of ‘sapping’: cf. II. 76 § 2, *ὑφεῖλκον.*

αἰτίαν, ‘imputation,’ ‘blame,’ cf. II. 60 § 7.

ἣν εἴχετε, note the imperfect, ‘quam per aliquod tempus usque ad hoc sustinebatis’ (Popp.).

μὴ βοηθεῖν, epexegetic of *αἰτίαν*, accusative. Cf. 40 § 1 *ξυγγνώμην ἁμαρτεῖν ἀνθρωπίνως λήψονται.*

CHAPTER XIV.

§ 1. **τὰς ἐς ὑμᾶς**, ‘that look to you.’ The prepositional construction perhaps used only to save confusion with a second genitive (*ὑμῶν*). Krüger remarks upon the free use of *ἐς* in Thuc. as contrasted with later Attic. Poppo illustrates from later verbal usage *ἐλπίζειν ἔς τινα*: cf. I. 41 § 2 *ἡ ἐς Σαμίους εὐεργεσία.*

Δία τὸν Ὀλύμπιον, note the articular supplement, for emphasis, ‘Zeus the great Olympian god,’ the ‘Deus optumus maximus.’ This appended article is constantly used by Thuc. epexegetically.

ἐν οὗ τῷ ἱερῷ, mark the order, and cf. I. 22 § 3. *ἱερόν = τέμενος*, ‘precinct.’

ἴσα καὶ ἱκεταί, this use of the neuter adjective is based on the use of the neuter pronouns, e.g. *πείθεσθαί τι*, and is analogous to the cognate use of acc., ‘a special form of the use of the accusative as a defining or qualifying word.’ Such adverbial uses of the accus. were probably, in the older language, of wider range, a range which has been encroached upon by the more specific senses expressed by other cases (cf. Monro Hom. G. § 132 sqq.). The use can be referred to the so-called 'limiting' or 'determinant' accus., its use with intransitive verbs being based on the use with transitive verbs. Thuc. himself gives as variants *ὁμοίως*, *ἐκ τοῦ ὁμοίου*. Lat. presents a parallel: (1) in the use of adverb for adjective, 'sic est vita' (sc. talis), (2) in the acc. use 'quid tibi opus est?' For the construction *ἴσα καί*, *ὅμοια καί*, cf. VII. 29 § 4. Lat. 'æque ac,' 'iuxta ac,' 'similis ac,' 'similis ac si' (Cic Fin. IV. 12 § 31).

προῆσθε, 'leave us to our fate,' 'betray us.' The word is used in weaker sense of 'risking,' 'venturing' (e.g. money on bad security), as in VIII. 32, or in stronger sense of 'squandering.' Cf. the *προετικός* (*ἄσωτος*) of Aristotle's Ethics.

παραβαλλομένους, 'risking,' 'hazarding,' a gambling term, 'staking the one against the other.' Cf. 65 § 3.

ἴδιον μέν...κοινὴν δέ...ἔτι δέ, note the single *μέν* clause with double *δέ* clause. The second *δέ* clause merely amplifies the notion of *κοινός* suggested in the preceding sentence.

ἔτι, construe with *κοινοτέραν* (cf. *ἔτι μᾶλλον*, *ἔτι μείζονα*). Observe also the predicative use of *ἴδιον*, *κοινήν*, *κοινοτέραν*, and the change of tense from present to future participle.

εἰ μὴ πεισθέντων ὑμῶν, *μή* hypothetical, and in construction with gen. absolute. The absolute construction replaces a clause of hypothesis, as in 13 § 9, to save tautology, *εἰ...εἰ*.

§ 2. **βούλεται**, sc. *γίγνεσθαι ὑμᾶς*.

CHAPTER XV.

§ 1. **οἱ δὲ Λακεδαιμόνιοι καὶ οἱ ξύμμαχοι**, the Lacedaemonians in common with their allies (for *καί* cf. VIII. 23 § 4). There is no need for Cobet's excision of *καὶ οἱ ξύμμ.* The joint subject *Λακ. καὶ οἱ ξύμμ.* affects the first verb only, *ἐποιήσαντο*: the subject of *ἔφραζον* is *οἱ Λακεδαιμ.*

καὶ τὴν ἐς Ἀττικὴν ἐσβολήν...ἀφίκοντο, these words are variously transposed or emended. Herwerden after first transposing *ὡς ποιησόμενοι* has now excised them; he suggests *κἀπὶ τὴν ἐσβολήν* (Krüg. *καὶ ἐς*); Poppo (following Heilmann) accepts a trajection, arranging (but without disturbance of text) the grammatical order as follows: *καὶ τὴν ἐς Ἀττ. ἐσβ. ὡς ποιησόμενοι ἔφραζον κ.τ.λ.* Not only is such a trajection difficult, but we might wish it were impossible. The scholiast saw the difficulty, and rightly treated *ὡς ποιησόμ.* as supplementary and parenthetical, supplying *ἐσβολήν*. The accus. *καὶ τὴν ἐσβολήν* is the 'accusativus de quo' of the old grammarians; here practically in apposition with the sentence, and standing first as the leading notion. Such positions are sometimes only anticipatory, e.g. Soph. Elect. 1364, where note the resumptive *ταῦτα*. Thuc. II. 62 § 1. Here *ἐσβολή*, as implying *στρατεία*, finds a cognate structure with *ἰέναι* on analogy of *ἐξιέναι στρατείαν* (I. 15), *ἰέναι ὁδόν*.

παροῦσι κατὰ τάχος, Cl. following Lupus (Jahrb. 1875) construes these words with *ἰέναι*. But though *παρεῖναι* may = *παραγενέσθαι* (for one must consider the opponent's case, *χρὴ τὰ τοῦ Λύκου εἰπεῖν*, Plat. Phaedr. 372 D), would Thucydides write *παρὼν ἰέναι* for *παριέναι* or *παρελθεῖν*? Again, if part of the *φραδή*, the dat. would naturally become accusative; in VII. 20, where the variant occurs, it is clear that *ἀφικομένῳ* is in temporal sense only, and no part of the instructions given. *παροῦσι* = 'cum adessent' (i.e. at the Olympian games) should be considered in connexion with *φράζειν* (cf. Plato Phileb. 66 A *ὑπό τε ἀγγέλων πέμπων καὶ παροῦσι φράζων*) and in close agreement with *ξυμμάχοις*: there was no need for the usual *περιαγγελία*. Tr. 'And, for the proposed (*τήν*) invasion of Attica, they told their allies, being on the spot (or, in temporal sense, 'while still there,' i.e. 'before they left') to repair with all speed to the Isthmus (of Corinth) with the intention of invading with two-thirds of their forces.'

κατὰ τάχος, the summer was well advanced.

τοῖς δύο μέρεσιν, the remaining third left for home-defence, the article, as always in such fractional expressions, denoting the numerator.

ὁλκοί, 'machinae,' rollers and other appliances, 'hauling gear.'

παρεσκεύαζον, the destination is reached in *ἀφίκοντο*, the imperfect introduces a new phase.

ὑπεροίσοντες, P. cites Livy XLII. 16. This portion of the isthmus is called by Strabo *δίολκος*: for Leucas cf. 81.

§ 2. **ἀρρωστίᾳ**, wrongly altered to *ὀρρωδίᾳ*: cf. VIII. 83 § 2. It is equivalent to *ἀπροθυμίᾳ*: cf. Lat. 'senescere,' 'languescere.' They had 'no stomach for the fight' (Shaksp.), *οὐ γὰρ φιληδῶ μάχαις* (Pax 1130). The periphrasis with *ἦσαν* has given rise to a zeugma; cf. 79 § 3. (On this figure see Cope, Ar. Rhet., Vol. I. p. 61.)

CHAPTER XVI.

§ **1.** **διὰ κατάγνωσιν ἀσθενείας σφῶν**, the constrn. is dictated by verbal analogy = *διὰ τὸ καταγνῶναι σφῶν ἀσθένειαν*, 'passing sentence of weakness against them' (cf. 45 § 1), i.e. 'imputation of weakness against themselves.' In VIII. 8 § 3 *καταφρόνησις*.

ἐγνώκασι, realistic indicative, 'that their judgment was at fault.'

οἷοί τέ εἰσι, mark the *τε*: *οἷος* of character: *οἷός τε* of circumstance. *οἷος* 'disposition,' *οἷός τε* 'position,' as Prof. Gildersleeve well states the case in A. J. P. VII. 165.

μὴ κινοῦντες, cf. *κινεῖν χρήματα*, 'without disturbing,' 'without drawing upon.' *μή* hypothetical = 'si non moverent.'

ἐπί, cf. 13 § 4. **καὶ τὸ ἀπὸ Πελοπ.** Cobet by expunging *καί* destroys all the nerve of the sentence: *καί* = 'as well,' 'to boot,' i.e. in addition to maintaining the blockade of Lesbos.

τὸ ἐπιόν, collective neuter = *τοὺς ἐπιόντας*: cf. 11 § 1, 'the threatened attack or invasion'; cf. V. 9 § 5.

ἐπλήρωσαν, 'promptly manned.' **ναῦς ἑκατόν**, not the reserve fleet; cf. II. 24. **ἐσβάντες**, circumstantial participle, of 'means'; cf. Goodw. G. Syn. § 834. **αὐτοί τε καὶ οἱ μέτοικοι**, i.e. with mixed crews of citizens and metoecs. The two highest classes (*ἱππῆς καὶ πεντακοσιομέδιμνοι*) rarely served on ship-board: *αὐτοί* must therefore include *θῆτες* and *ζευγῖται*. For employment of *μέτοικοι* cf. I. 143 § 1.

παρὰ τὸν ἰσθμόν (v. l. *περί*), construe with *ἐπίδειξιν ἐποιοῦντο*, 'made a demonstration in force.' **ἀναγαγόντες**, active for more frequent middle form; cf. VII. 52 § 1.

ᾗ δοκοίη, 'ubicunque placeret' = *εἴ πῃ δοκοίη*. For *ᾗ* as combining particular with general statement cf. 11 § 2 (note). For optat. *-οίη* vid. Meisterh. p. 137. **Πελοποννήσου**, partitive with *ᾗ*: though I. 108 fin. would suggest construction with *ἀποβάσεις* (Böckh).

§ **2.** **τὸν παράλογον**, mascul. form of subst.; cf. I. 78 § 1.

τὰ ῥηθέντα, cf. 13 § 3.

αὐτοῖς, 'initial' dative, in position, 'subjective' in construction, 'when they found that.' **ἅμα**, there was a lack of combined action (cf. 15 *βραδέως ξυνελέγοντο*): mark a succession of four *καί*'s. *ἡγοῦντό τε καὶ ἄπορα νομίζοντες ὡς καὶ οἱ ξύμμ. οὐ παρ. καὶ ἠγγέλλοντο καὶ αἱ νῆες πορθ. ἀνεχώρησαν.* The first *καί* in connexion with *τε*, the second and third coordinating *παρῆσαν* and *ἠγγέλλοντο* of circumstantial *ὡς* clause, the fourth emphatic. For personal construction, *νῆες ἠγγέλλοντο*, cf. VIII. 79 § 6.

αἱ τριάκοντα, Steup (followed by Class. and St.) rejects the statement on the ground that the facts mentioned in the Mytilenaean speech (13 § 3) could not at a later period have come as news to the Lacedaemonians. Again, in 7 § 3, Asopius is said to have sent back the main portion of his fleet. He therefore holds that the new fleet (*ἑκατόν*) is meant. But there may have been a division of this large fleet, partly for raids on the Laconian coast, partly to watch the Isthmus of Corinth.

περιοικίδα, Didot, from Strabo X. 2 § 2, explains as comprising the greater part of Laconia, and all Messenia.

§ 3. **ὅ τι πέμψουσιν,** the old Ionic use of subjunctive in such final clauses has now become a use of the past; cf. Hdt. use of *ὅς* with subj.

κατὰ πόλεις, Greek periphrasis, in default of Lat. distributive '*-tim.*'

ἐπήγγελλον, cf. V. 47 § 5: so also *περιαγγέλλειν* II. 85 § 3.

ἐπιπλεύσεσθαι, 'to sail in charge,' II. 66 § 2 (Cl.).

§ 4. **ναυσίν,** sociative. **εἶδον,** sc. *ἀναχωρήσαντας*: cf. II. 86 § 4. (For the difficulties involved in the narrative, see Appendix.)

CHAPTER XVII.

§ 1. **ἐν τοῖς πλεῖσται δή,** the phrase serves to restrict rather than intensify the superlative, 'one of the most numerous,' not 'the most numerous of all.' Herbst, Philol. XVI. 346, regards it as denoting prominence 'inter pares' (cf. I. 6 § 2, and vid. Krüg. Gr. Gr. § 49, 10). The form *ἐν τοῖς* is retained even with feminine.

τοῖς, demonstrative, cf. *πρὸ τοῦ, τὸ δέ.* **δή** emphatic.

ἅμα, adverbial. **αὐτοῖς,** construe with *ἐγένοντο.* **ἐνεργοί,** here = strictly '*ἐν ἔργῳ*' in opere occupatae, 'on actual service,' not merely available. This number of ships had been raised (cf. IV. 94 § 1) on actual service, 'placed in commission': cf. also Herodotus, VIII. 26.

παραπλήσιαι δέ, the presence or absence of *δέ* will not affect our acceptance or rejection of Campe's *ἤ*.

§ 2. **περὶ Πελοπόννησον,** cf. 16 §§ 1, 2.

χωρὶς δέ, sc. *ἦσαν*, cf. I. 61 § 2.

Ποτείδαιαν, presumably 70; cf. I. 57 § 6, I. 61 § 4.

ἄλλοις χωρίοις, 40 at Lesbos, 12 at Naupactus, cf. 7 § 3, if we follow Stahl. (See Appendix.)

ἐν ἑνὶ θέρει, cf. 13 § 4.

§ 3. **τοῦτο,** with reference to context, 'the maintenance of all these ships.'

μετὰ Ποτειδαίας, Naber reads accus., as the town had fallen: for brachylogy cf. Cobet, Var. Lect. 180.

ὑπανήλωσε, 'gradually wasted,' 'sapped' (note unaugmented form of MSS.). See St., Qu. Gr. p. 60.

ἐφρούρουν, there was a *περίβολος* to guard. For the *ἀποτείχισις* see I. 64 § 1: they were now in actual possession. No need in either case for *περιεφρ.* (Herw.). **δίδραχμοι**, an excessive rate, as compared with the later *τριώβολον*: cf. Poppo's note.

αὑτῷ καὶ ὑπηρέτῃ, note omission of article, 'for self and servant.' Cf. the Spartan system of *θεράποντες*, IV. 16 § 1. (Poppo.)

ἐλάμβανε, the evolution of singular from plural Cl. notes as without parallel in Thuc. Herw., Stud. p. 39, proposes *τις*. Cf. VI. 31 § 4. But see Stein on Hdt. I. 195; Bernhardy, Synt. 419; cf. Plat., Rep. I. 347 A *ὑπάρχειν τοῖς μέλλουσιν...ἐὰν μὴ ἀρχῇ*.

διεπολιόρκησαν, 'served throughout the siege.' **προαπῆλθον**, i.e. before the capitulation, cf. I. 65 § 3. No mention is made of the forces of Hagnon or Cleopompus, who only made ineffectual attempts to storm the place (cf. II. 58).

τὸν αὐτὸν μισθόν, i.e. *one* drachma per diem.

ἔφερον, act. for middle, cf. VI. 24 § 3, 'received.' Thuc. does not use the middle in this sense.

τοσαῦται δή, emphatic *δή*, cf. 113 § 6.

(On the whole chapter see Appendix.)

CHAPTER XVIII.

§ **1.** **περὶ τὸν ἰσθμόν**, cf. 15 § 1.

Μήθυμναν, on northern coast of Lesbos, some 60 stadia from mainland. This city refused to join the Lesbian revolt from Athens, but fell into the hands of Sparta just before the battle of Arginusae. From this time its importance seems to have diminished.

ὡς προδιδομένην, present participle with future reference, as expressing likelihood or intention (Goodw. M. T. § 32), 'in expectation of its betrayal,' lit. 'as on the point of betrayal.'

ἐπίκουροι, cf. sup. 2 § 2, 'mercenaries.' **προὐχώρει**, impersonal, cf. I. 74 § 4.

Ἀντίσσης, cf. Ov. Met. XV. 287. From Livy, XLV. 31, we learn that it was destroyed and its inhabitants removed to Methymna for having sheltered and provisioned Antenor. Cf. also Pliny, N. H. II. 89. Antissa, Eresos, and Pyrrha were all dependencies of Mytilene.

καὶ καταστησάμενοι, i.e. 'securing their hold,' perhaps (as Classen suggests) by leaving garrisons of mercenaries.

§ 2. **ἐκβοήθεια**, 'a sally.' Cf. I. 105 § 5, *ἐκβοηθήσαντες*.

πληγέντες, *μεγάλως νικηθέντες* (schol.), 'severely defeated.' For paratactic construction of *πολλοί* and *λοιποὶ* with *πληγέντες* cf. supra 13 § 3, *αἱ νῆες...αἱ μέν...αἱ δέ*.

§ 3. **ταῦτα, τούς τε Μ. τῆς γῆς κρατοῦντας**, for this participial epexegesis, in lieu of infinitive, Krüg. well compares Aristoph. Nubes 380, *ταυτί μ' ἐλελήθη ὁ Ζεὺς οὐκ ὤν*...a good instance of the interchange of verbal adjective (part.) with verbal substantive (infin.). The partic. constrn. is however suggested by the verb of perception *πυνθανόμενοι*: note coordination of presents, *πυνθανόμενοι, πέμπουσι*.

εἴργειν, without object expressed.

Πάχης, cf. infra, 28, 33—36, 49, 50.

§ 4. **οἱ δέ**, demonstrative. **αὐτερέται**, cf. I. 10 § 6, 'working their own passage.' **ἐν κύκλῳ**, Thuc. uses *κύκλῳ* or *ἐν κύκλῳ* indifferently.

ἁπλῷ τείχει, the usual practice, but here possibly specified because of the double wall at Plataea.

ἐπὶ τῶν καρτερῶν, 'upon commanding positions.'

ἐγκατῳκοδομήθη, Cl. retains the perfect and explains by reference to previous historic present *ἀφικνοῦνται*. In regarding the erection of these *φρούρια* as a preliminary he seems at fault. The perfect might perhaps mean that the *φρούρια* were still standing at the time of Thuc.'s writing: cf. V. 10 *ἕστηκε τὸ τρόπαιον*. In Dem., Call. p. 1275, we have an ambiguous *πεφύτευται* (but see crit. note). These *φρούρια* were perhaps mere quarters for *φύλακες*, as at Plataea. Arn. cites Caesar, Bell. Civ. III. 37.

§ 5. **κατὰ κράτος**, 'acriter.'

ἐκ γῆς καὶ ἐκ θαλάσσης, epexegetic of *ἀμφοτέρωθεν*, and so assimilated to form of genitive, 'both by sea and land,' a variant on *κατὰ γῆν*, but not to be construed on analogy of *εἴργειν ἐκ*.

ἤρχετο γίγνεσθαι, 'began to set in': the reading seems doubtful to Herwerden.

CHAPTER XIX.

§ 1. **προσδεόμενοι**, i.e. to supplement (*πρός*) their own contributions or the ordinary sources of revenue.

καὶ αὐτοί, as compared with *οἱ ξύμμαχοι*.

τότε πρῶτον, the statement is ambiguous: the evidence of Antiphon and Isaeus is against the assumption that this was the first occasion on which such special contribution was levied. *πρῶτον* may imply (1) that this was the first occasion on which so large a sum as 200 talents was raised by *εἰσφορά*, (2) that this was the first occasion in this war, (3) that the Athenians 'started' the subscription by this contribution, before appealing to the allies. *εἰσφορά* was a special war-tax, and distinct from ordinary *λειτουργίαι*; e.g. a trierarch was liable. Böckh regards the sum here named as pointing to an assessment of 1 per cent.

διακόσια τάλαντα, appositional to *εἰσφοράν*.

ἀργυρολόγους, cf. IV. 50 § 1; such a method of collecting arrears of tribute was sometimes employed (Jowett).

Λυσικλέα, the name is common in Inscriptions. The Lysicles here mentioned is, however, possibly the same as the *προβατοπώλης* of Aristophanes, Eq. 132. He married Aspasia after the death of Pericles. He is also satirised by Aristoph. in the company of *ἑταιρίδες* and *νευρορράφοι*. **πέμπτον**, the mention of 5 commanders to 12 ships suggests the difficult nature of the commission.

§ **2.** **ἄλλα ἠργυρολόγει**, cf. II. 69 § 1 *ταῦτα ἀργυρολογῶσι*.

τῆς Καρίας, note the use of article with first subst. only; cf. V. 33 § 1 *τῆς Ἀρκαδίας ἐς Παρρασίους* (Kr.).

Μυοῦντος, on the Maeander, eventually ceded by Philip of Macedon to the Magnesians. The smallest of the 12 Ionian cities, and even in Strabo's day so reduced as to be incorporated with Miletus, probably on account of the frequent inundations to which the place was liable (cf. Smith, Dict. Geo.).

Σανδίος, this Sandis or Sandes was a son of the Persian Hercules. For the Ionic genitive cf. *Ἀφύτιος, Γοάξιος*. (Meinek. Herm. 3. 363; Cobet N. L. 338.)

Ἀναιιτῶν, Anaea (or Annaea) placed by Stephanus opposite Samos: if so it must have been in Lydia. From Thuc. III. 32, IV. 75, VIII. 19 it may have been on or near the coast, and in or near the valley of the Maeander. At least it was near enough to annoy Samos. (Smith, Dict. Geo.)

τῆς ἄλλης, the word *ἄλλης* is wanting in some of the better MSS. Haack compares Tac. Hist. IV. 56, 'legatis interfectis ceterum vulgus facile accessurum'; cf. Soph. Philoct. 38.

CHAPTER XX.

§ **1.** (For the account of the siege cf. Pseud.-Dem. Neaera § 103, and Diodorus XII. 56. It is hard to reconcile Diodorus' account of the losses sustained in the assault with the Thucydidean narrative.)

ἔτι, cf. II. 78. **τῷ τε σίτῳ ἐπιλιπόντι**: the equivalent of a verbal substantive *ἐπιλείψει τοῦ σίτου* (Cl.). This position of *τε* would prepare us for some other sequence. Klotz (de part. II. 748) holds that this *τε* 'traiectum' is due either to anacoluthon or to the use of compound for simple expression. The aorist *ἐπιλιπόντι* calls for no change, although Naber finds sufficient misery for the Plataeans in a present, *ἐπιλείποντι*.

τιμωρία, 'help,' the old Ionic use; cf. I. 25 § 1, 'as there was no hope of succour or visible means of escape.' For derivation cf. Curt. Gk. Et. I. 419, root 'or,' as in *ὅρομαι, οὖρος*. *τιμωρός*, 'honour-guard' (cf. *θυρωρός*, door-guard) = *βοηθός*, 'champion.'

ἐπιβουλεύουσιν, frequent with verbal substantive, but only here in Thuc. with infinitive (Cl.). **ξυμπολιορκούμενοι**, cf. II. 78, there were 80 of them.

βιάσασθαι, 'vi viam facere,' used without direct object, unless indeed we supply one by implication from context; cf. IV. 20 § 3.

ἐσηγησαμένου, cf. VI. 90 § 1, = 'auctor erat,' 'suggested.' For singular cf. V. 16 § 1 *ἐτεθνήκει Κλέων τε καὶ Βρασίδας*.

ἀνδρός = *τινός*. **ὃς καὶ ἐστρατήγει**, mark *ἐστρατήγει*, not *ἡγεῖτο*, i.e. 'praefectus,' not 'dux eruptionis.'

καί = 'etiam,' as well as 'auctor consilii.'

§ 2. **ἀπώκνησαν**, construe with *κίνδυνον* (cf. 30 § 4). **μέγαν ἡγησάμενοι**, sc. *μέγαν τὸν κίνδυνον ἡγησάμενοι*. **πως**, 'nescio qui' = 'metu quodam.'

ἐς διακοσίους...μάλιστα, pleonastic. **ἐνέμειναν**, 'remained true to their purpose.' Sometimes inverted: e.g. '*ἐνέμειναν σπονδαῖς*,' but '*ἐνέμειναν αἱ σπονδαί*.' **τρόπῳ τοιῷδε**, the curtness of expression has not escaped Krüger; 'according to the following scheme,' a logical rather than syntactical connexion. Hude asks why *ἐθελονταί*? 'Volunteers for a forlorn hope' is a phrase familiar enough in modern warfare even. From Dem. Neaera § 103, *διακληρωσάμενοι*, Hude finds occasion for some 'sortitio' here. His proposal to place a full stop at *ἐξόδῳ*, and to connect by *ἐξῆλθον δέ*, is ingenious but needless.

§ 3. **ἴσας**, sc. *τὸ μῆκος*. **ξυνεμετρήσαντο**, mark the *ξύν* of compound; cf. II. 76 § 1 *ξυντεκμηράμενοι*. From Plato, Theaet. 154 A, *τὸ παραμετρούμενον*, the addition of an accus. of object seems needless. The Schol. supplies *τὸ τεῖχος*, edd., *τὰς κλίμακας*.

ἐπιβολαῖς, 'layers,' 'courses,' the *δόμοι πλίνθου* of Hdt. I. 179.

ἐξαληλιμμένον, Schol. *κεχρισμένον*, 'thoroughly plastered.' The face of the wall had been left rough, thus shewing the courses of sun-baked bricks. The so-called 'bricks' were probably mere lumps of clay.

Badham's omission of *οὐκ* commits us to the trade vocabulary of Pollux (cf. Duker's note).

ἠριθμοῦντο, the middle is unusual (but see Plato, Phaedrus 270 A), and suspicious side by side with *ἀριθμοῦντες*. Mark the parataxis, *ἠριθμοῦντο δὲ καὶ ἔμελλον* (Cl.). **ἔμελλον**, cf. 11 § 1.

ἀπέχοντες, Didot *ἀπέχοντος*, sc. *τοῦ τείχους*. But the change from participle in agreement, *ἀπέχοντες*, to gen. absol. is more in accordance with Thucydidean syntax.

ἐς ὃ ἐβούλοντο, 'ea muri pars in quam tendebant' (St.), treating *τείχους* as partitive genitive. *ἐς ὅ* need not = *ὅσον*, nor need the *κατά* in *καθορωμένου* be pressed. Herw., from Ranae 1279, '*ἐς τὸ βαλανεῖον βούλομαι*,' supplies *ἰέναι*. C. F. Smith (Am. J. Phil. X. 209) suggests the explanation *ἐς ὃ ὁρᾶν ἐβούλοντο*. The poetical use of *ἐς* would favour this interpretation, e.g. Aesch. Choeph. 224, Hom. Il. III. 268. The Schol. explains *ἐς ὃ ἐβ. θεῖναι κλίμακας*.

§ 4. **οὕτως**, 'more supra dicto.' **τῆς πλίνθου**, generic article. Herw. explains as *ἑκάστης*, cf. VII. 65 § 2.

The parallel case of a Roman soldier discovering the height of the Syracusan walls by the like means is familiar to all readers of Livy: cf. Livy XXV. 23. An imitation in Procopius B. G. I. 22 (Gottl.).

CHAPTER XXI.

§ 1. **οἰκοδομήσει**, for more usual *οἰκοδομίᾳ*.

δύο τοὺς περιβόλους, the usual practice, when an attack in rear was possible. Cf. Liv. V. 1 (Bl.). **πρός**, 'on the side of,' cf. IV. 31 § 1.

εἴ τις...ἐπίοι, coordination of adverbial with prepositional structure.

§ 2. **τὸ οὖν μεταξύ**, either (1) with Stahl accept Cobet's heroic remedy of expunging the words *οἱ ἑκκαίδεκα πόδες*, as a gloss, regarding *τὸ μεταξύ* as an accusative of limitation, 'in this intervening space,' or (2) retaining them, make *τὸ μεταξύ* subject to *ᾠκοδόμητο*, regarding *διανενεμημένα* as attracted into agreement with *οἰκήματα* (*οἰκήματα* itself being used predicatively with verb of distribution; cf. Thompson, G. Syn. § 87). For such false agreement cf. 98 § 3. 'This space which had been allotted to the sentries for quarters was covered with buildings which were continuous.' Classen, while regarding *οἱ ἑκκαίδεκα πόδες* as suspicious, and making *οἰκήματα* the common subject of *ᾠκοδόμητο* and *ἦν*, leaves the nominative *τὸ μεταξὺ τοῦτο* anacoluthic. In the instance which Arnold quotes from Hdt. I. 180 *τὸ δὲ ἀπὸ τούτου, αἱ ἐπικαμπαὶ* *παρὰ χεῖλος ἑκάτερον τοῦ ποταμοῦ, αἱμασιὴ παρατείνει*, the verb assimilates itself to the nearer substantive.

It is quite possible that the termination of the participle *-ένα* has left *ᾠκοδόμητο* in our text in place of *ἐνῳκοδόμητο.*

ἦν ξυνεχῆ, sc. *τὰ οἰκήματα.*

§ **3. διὰ δέκα ἐπάλξεων**, 'interiectis decem pinnis,' 'at distances (intervals) of'; cf. II. 29 § 2 *διὰ τοσούτου.*

τὸ ἔσω...τὸ ἔξω, the tendency of Latin would be to a double comparative (Poppo).

καὶ οἱ αὐτοί, *καί* expunged by Herbst and Classen, to give *οἱ αὐτοί* predicative force (cf. II. 36 § 2), 'extending without a break.' There was no room to pass on either side of the turrets, as the wall face of the turret was a continuation of the outer face of the wall itself.

δι' αὐτῶν μέσων, there was only one central gangway (or archway) through the turret itself. Poppo comments on the contrast of *πάροδος* with *δίοδος.*

§ **4. χειμὼν εἴη**, optative of indefinite frequency.

νοτερός, not predicative, but in agreement with *χειμών*, 'stormy weather with rain,' 'dirty weather' (Arn.).

στεγανῶν, 'roofed in.'

τεῖχος, collective, as including the two *περίβολοι.*

περιεφρουροῦντο, 'beleaguered,' here only in Thuc.

CHAPTER XXII.

§ **1. παρεσκεύαστο**, impersonal; a favourite Thuc. mannerism with perf. and plup. of passive verb. **αὐτοῖς**, dative of agent (cf. Goodw. G. G. § 188), but reducible to subjective explanation.

χειμέριον ὕδατι, causal dative, 'by reason of,' although it might represent a dative of circumstance; cf. infra 23 *τοιούτῳ ἀνέμῳ ὑπονιφομένη.* The rain (*ὕδατι*), snow, wind, and darkness, all favourable 'ad furta belli' (Wasse).

ἐξῇσαν, note the inceptive imperfect as contrasted with the completed action of aorists *διέβησαν, προσέμιξαν.*

οἵπερ, *περ* is emphatic. The *ἐσηγηταί* of 20 are meant.

τάφρον, the inner moat (nearer Plataea). **προσέμιξαν**, in weaker sense, 'approached,' 'came up to.' **ἀνὰ τὸ σκοτεινόν**, 'among,' i.e. 'amidst' the darkness, 'in the all-pervading darkness' (Cl.).

οὐ προϊδόντων αὐτῶν, this use of genitive absolute, with reference to object or subject of main sentence, is in distinct contrast to the Latin use. Cf. 13 § 7, and see Thompson, G. Synt. § 152.

ψόφῳ, dependent on *ἀντιπαταγοῦντος* (*ἅπαξ λεγόμενον* in Thuc.), lit. 'blustering against,' Lat. 'obstrepere.' Cf. Livy XXIV. 46 'imber custodes suffugere in tecta coegit, sonituque primo largioris procellae strepitum molientium portam exaudiri prohibuit': 'in consequence of the boisterous wind drowning the noise of their approach' (lit. *ἐκ* = resulting from, consequent upon).

§ 2. **ὅπως τὰ ὅπλα μή**, the position of *μή* is due to the participial expression *κρουόμενα*, which has superseded a coordination of two verbs, e.g. *ὅπως μὴ κρούηται καὶ αἴσθησιν παρέχοι*. Krüg. cites I. 12 § 1 *ὥστε μὴ ἡσυχάσασα αὐξηθῆναι*: no need for Cobet's transposition.

αἴσθησιν παρέχοι, 'occasion detection.'

εὐσταλεῖς τῇ ὁπλίσει, 'armatura expediti,' 'lightly equipped in point of accoutrement.' The dative is a dative of limitation. Cf. Madvig, Gk. Syn. § 40.

τὸν ἀριστερὸν πόδα, Schol. *διὰ κουφότητα*. Cf. Virg. Aen. VII. 689

'vestigia nuda sinistri
Instituere pedis.'

(Duk. who also quotes from Macrob. Sat. V. 19; Sil. Ital. XIII. 421.) Vegetius recommends that the left foot be left bare for the discharge of missiles, the right for using the sword.

ἀσφαλείας ἕνεκα τῆς πρὸς τὸν πηλόν, 'with a view to stability, that is to say against the mud': the articular clause appended in explanation, i.e. to give them a safe foot-hold against the (slippery) clay. **ἀσφαλείας**, *ἀσφαλής* suggests *ἄπταιστος*, a mere question of 'firmitas incessus.' Cf. Sall. Jug. 94 (Poppo).

§ 3. **μεταπύργιον** (i.q. *μεσοπύργιον*), 'a space between the turrets.' The construction *προσέμισγον κατά* suggests the analogy of *προσβάλλειν κατά*, *κατά* marking 'point of attack.'

ἔρημοι, 'propter hiemem' (Haack). Cf. 21 § 3.

ἀνέβαινον...ἀνέβη, this contrast of imperf. with aor. is wisely retained by Stahl. (For various readings and punctuation see crit. note.)

οἱ ἑπόμενοι, i.e. the *δώδεκα ψιλοί* of context; their duty was to make themselves masters of the *δίοδοι*. **ἕξ**, supplementing the predication, 'next came his followers, six making their way to either turret' (i.e. to the turrets to right and left of the *μεταπύργιον*). **ἐκεῖνοι**, their comrades, 'the leading files.'

ἔμελλον δώσειν, not only 'were intending,' 'but were intend*ed*.' Cf. parallel use of *ἔδει*.

εἶναι πρός, cf. Soph. O. T. 1169 *πρὸς αὐτῷ γ' εἰμὶ τῷ δεινῷ*. *εἶναι*, not *γίγνεσθαι*, implying a nearness so immediate as to exclude transition.

§ 4. **ἀντιλαμβανόμενος**, without object; construe *ἀπό* with *κατέβαλε*. **κεραμίδα**, for more usual *κέραμος* (Pollux). **ψόφον**, no actual need for Cobet's correction *δοῦπον*. *ψόφος* will represent any indistinct sound.

§ 5. **βοή**, 'an alarm.' Cf. *κηρύσσειν βοήν*.

ἐπὶ τὸ τεῖχος, *ἐπί* = 'in,' not 'versus' (Haack). The sentries were sheltering in the turrets. **τεῖχος** = *ἐπάλξεις*, and will include both *περίβολοι*. Possibly *ἐπί* may = *παρά* (an Ionic confusion which lingers in Thuc.) 'in suam quisque stationem.' (Popp.)

ὅ τι ἦν, mark the realisation; hence the mood of actual fact, indicative.

χειμῶνος, cf. sup. *ἀντιπαταγοῦντος τοῦ ἀνέμου*.

προσέβαλον, aorist, probably the right reading. This feint had been made 'pari passu' with the attempt at escalade.

ἐκ τοὔμπαλιν ἤ, cf. *τοὐναντίον ἤ* (Plato). Kr. quotes from Hdt. I. 207 *ἔμπαλιν ἤ*. Cobet's *ἐκ τοὔμπαλιν ἢ ᾗ* is surely an error in judgment. In such comparative structures the tendency of the language is to brachylogy; cf. Cicero 'meliorem invenies quam reliquisti' (not 'quam quem'). See Shilleto on Thuc. I. 60.

ὑπερέβαινον, 'were engaged in crossing,' 'trying to cross.'

ἥκιστα νοῦν ἔχοιεν, 'to distract their attention as far as possible'; a litotes.

§ 6. **μὲν οὖν**, continuative, and slightly inferential (*οὐ γὰρ ᾔδει ὅ τι ἦν*). Perhaps the *μὲν οὖν* may be separable, *μέν* finding its direct answer in *δέ*. 'Thus, though bewildered, they kept their posts, but no one ventured to quit his own particular station.'

ἐθορυβοῦντο, sc. *ἀπορίᾳ τοῦ εἰκάσαι*. **κατὰ χώραν μένοντες**, Sch. *ἡσυχάζοντες*.

αὐτῶν, one of the many instances of that *ἀγήρων πάθος λόγων ἐν ἡμῖν* (Plato Phil. 15 D); the confusion of the 'one and many,' the general and particular. In Demosth. Pantaenet. § 55 the correction *ἑαυτοῖς* for *ἐμαυτῷ* seems very doubtful.

φυλακή, point, or post, of observation; cf. *προσβολή*.

ἐν ἀπόρῳ ἦσαν = *ἠπόρουν*, hence the infinitive *εἰκάσαι*, 'were at their wits' end to conjecture what was happening.'

§ 7. **οἱ τριακόσιοι**, article, as expressing fraction of whole, or as definitely anticipating relative, see Arnold's note and cf. 3 § 4.

εἴ τι δέοι, 'si forte necesse esset,' 'in case of emergency.'

ἔξω, i.e. on the side of the Peloponnesian lines nearer Athens. The wall doubtless had its *πυλίδες* and *ἐπεισαγωγαί* (VIII. 92 § 1); cf. 21 § 1.

φρυκτοὶ πολέμιοι, as contrasted with *φίλιοι*, which were given by keeping the torches at rest (*ἠρεμοῦντες*); the signal of an enemy's attack was given by waving them (*σειόμενοι*). Arnold doubts whether the art of signalling was quite as much in its infancy as Poppo implies: vid. II. 94, VIII. 102. In Polybius we find a complete code.

§ 8. **παρανίσχον**, observe *παρά*, 'contra.'

ὅπως ἀσαφῆ ᾖ καὶ μὴ βοηθοῖεν, for change of structure, from intransitive to transitive, cf. 51 § 2 *ἐβούλετο φυλακὴν εἶναι...ὅπως μὴ ποιῶνται*: for change of mood cf. VII. 17 § 4 *ἀποπειράσωσι...κωλύοιεν*. Sometimes the optative precedes the subjunctive; cf. VI. 96 § 3 *ὅπως εἴησαν, καὶ ἤν τι δέῃ παραγίγνωνται.*

As to the true relation of subj. to optat. 'adhuc sub iudice lis est.' On the one hand we have the distinction of 'will' from 'wish,' on the other hand the discrimination of 'more immediate' futurity from 'less immediate' futurity. On the first assumption we have the mood of will yielding to the mood of wish, on the second we have the distinction of a primary and secondary object in view, or a *πάρεργον* subordinated to an *ἔργον*. The distinction of wish and will fails, more or less, in ordinary conditional sentences, in potential use of optative, and in ordinary causal clauses. The distinction of nearer or remoter future, on the contrary, not only derives support from Sanskrit, but also from Homeric usage.

In the present passage the object was to prevent relief by confusing the signals, but the confusion of the signals was a necessary preliminary to the prevention of relief. But whether these are regarded as two distinct issues, or whether the second is an outcome of the first, appears from comparison of passages extremely doubtful. In *ὅπως* with subj. we see the expression of the actual form of thought of the agent (Goodw. M. T. p. 115), in the optative we may perhaps find a reflexion of the 'ideal condition,' the wish being 'father to the thought'; i.e. we have an interchange of *ἤν πως* with *εἴ πως*. But the realisation may possibly be analogous to the 'representation of conditional structures,' as protasis may be realised at the expense of apodosis, or apodosis at the cost of protasis: so will may be made to give way to wish and wish to will, the nearer to the remoter or the remoter to the nearer (see Goodwin, M. T. Appendix I.; Gildersleeve in Am. Journal of Philol. IV. 426).

πρὶν ἀντιλάβοιντο, 'until they should have reached' (=fut. perf.); c IV. 128 § 3.

πρίν, essentially negative in force, hence with strong affinity for the aorist, the tense of simple occurrence (Am. J. Phil. II. 466). The use of *πρίν* with optat. merely represents the use with subjunctive of direct form of sentence (Goodw. M. T. § 643). The construction is restricted to negative sentences (Goodw. § 635).

τοῦ ἀσφαλοῦς, one of the many instances of Thuc.'s use of neut. adj. or participle for abstract noun.

CHAPTER XXIII.

§ **1. οἱ δ' ὑπερβαίνοντες**, observe the constrn. *καθ' ὅλον καὶ μέρος*: the larger subject, *οἱ ὑπερβαίνοντες*, is eventually resolved into a *οἱ μέν*... *οἱ δέ* clause, in apposition, the sentence from *ὡς οἱ πρῶτοι*...*ἐκεκρατήκεσαν* being parenthetical. *τε* prepares us for the *καί* sequence; the first *καί* connects *εἷργον* with *ἐφύλασσον*, the second *καί* coordinates *ἐπαναβιβάσαντες* with *προσθέντες*. The order is *ἐφύλασσόν τε τὰς διόδους καὶ* (*κλίμακας προσθ. καὶ ἐπαναβ. ἄνδρας πλείους*) *οἱ μὲν εἷργον οἱ δὲ ὑπερέβαινον*. The two participles, *προσθέντες καὶ ἐπαναβ.*, refer to main subject. 'As for the Plataeans who were meanwhile engaged in crossing (now that their leading files had already mounted and, after cutting down the sentries, had made themselves masters of either turret), they were watching the passages through the towers, in which they had themselves taken their stand, to prevent any attempt at rescue through the archways, and by dint of planting ladders from the wall against the turret, and mounting thereon several men, were some of them holding in check by missiles both from above and beneath those who attempted a rescue, while others, the main body, were meanwhile making their way across.'

The difficulty lies in (1) *τε*...*καί* sequence, which might suggest a coordination of *ἐκεκρατήκεσαν* (plup.) with *ἐφύλασσον* (imp.), an arrangement which suggested itself to Poppo, but leaves us in difficulties with the two participles *προσθέντες* and *ἐπαναβιβάσαντες*: (2) the reference of *προσθέντες* and *ἐπαναβ.* to the main clause, thus postponing the separation of the main subject into the *μέν*...*δέ* clauses.

For a simple instance of the like construction cf. 13 § 4; for a more complex case see IV. 73. Even Cicero does not disdain the use; cf. de Fin. III. § 21 'honesta facta, ipsumque honestum, quo omnia referenda sunt...tamen id solum expetendum est.'

On the prevalence of the participial element, cf. Am. Journ. Phil. IX. 137.

ὡς οἱ, either temporal or circumstantial, probably the former.

ἑκατέρου, at either end of the *μεταπύργιον*.

αὐτοί, in place of the original *φύλακες*. **μηδένα ἐπιβοηθεῖν**, a strained epexegetical infin. suggestive of *τοῦ μή* of purpose: cf. II. 69 § 1.

ἀπὸ τοῦ τείχους, i.e. from the roof of the *οἰκήματα*: the *τεῖχος* was practically one level between the two turrets: the *βραχὺ τεῖχος* by contrast with the *πύργοι*. **κάτωθεν...ἄνωθεν**, construe with *εἶργον βάλλοντες*, i.e. from the roof of the turrets as well as from the *δίοδοι*: observe throughout the passage the aorists as preliminary to imperfects.

οἱ δέ...οἱ πλείους, articular clause in explanation, 'alii, qui plures erant.'

§ 2. **ὁ δὲ διακομιζόμενος ἀεί.** Cobet holds that the AEI dropped out from ΔΙ syllable, was replaced in margin, and so transposed; but cf. IV. 39 § 2, *τοῖς ἐσπλέουσι λάθρα*.

χείλους, i.e. 'labrum fossae'; cf. Dobree Adv. I. 33 'puto fuisse inter murum et fossam,' 'the brink of the outer trench' (moat).

εἴ τις κωλυτὴς γίγνοιτο = *κωλύοι τὴν διάβασιν*. An instance, says Dion. Hal., of Thuc.'s *σχηματισμός*, '*τὸ ῥηματικὸν ὀνομαστικῶς ἐκφέρειν*.' For such resolution of the simple verbal expression, cf. 2 § 3 *μηνυταὶ γίγνονται*. The optative here is iterative, and the *εἰ* almost temporal in signification.

παρὰ τὸ τεῖχος, with reference to the *τριακόσιοι ἔξω* (22 § 7), along the lines, parallel with the external *περίβολος*: the holders of the turrets were dealing with those on the higher level.

§ 3. **οἱ τελευταῖοι**, the *οἱ* must not be disturbed. Krüger rightly treats it as appositional. The Plataeans holding the *δίοδοι* and *πύργοι* could cover the descent of their comrades, but would have none to cover their own.

§ 4. **ἐκ τοῦ σκότους**, Herw. calls attention to the later neuter form *σκότους*. Krüg. quotes from Xen. Anab. VII. 4 § 18. **μᾶλλον** = *σαφέστερον* (the comparison is suppressed, *ἑώρων μᾶλλον ἢ ἑωρῶντο*).

τὰ γυμνά, 'the unprotected (unshielded) side'; cf. V. 10 § 4, Livy XXII. 50, 'dextrum latus, quod patebat': see Thuc.'s comment on the effect of such *γύμνωσις*, V. 71 § 1.

§ 5. **ὥστε φθάνουσι**, indicative of actual result, although the infinitive need not exclude such actual result: note historic present.

καὶ οἱ ὕστατοι, *καί* intensive, 'even the very last' (rearmost of all).

βιαίως, 'under pressure,' 'hard pressed'; cf. II. 33 § 3.

ἐν αὐτῇ, sc. *τῇ τάφρῳ*. **ἐπελθεῖν**, Schol. *διαδραμεῖν, ἐπάνω διελθεῖν*: the addition of *ὥστε* only makes the epexegesis more specific, 'not strong enough to bear.' The order of the words suggests that *οὐ βέβαιος* is used for *ἀβέβαιος*.

ἀπηλιώτου, the genitive is explained by Krüg. from Lobeck, Ajax 805, on temporal analogy. But the nakedness of the structure, and the absence of substantival participle (a rare feature in Gk. absolute constructions) makes one suspect the omission of a preposition, e.g. *ὑπό* in constr. with *ἐπεπήγει*.

ἢ βορέου, mark the Schol. *ὁ ἢ σύνδεσμος ἀντὶ τοῦ ἤπερ κεῖται*: see crit. note. I quite agree with Classen that the text shews signs of some disturbance or omission.

τοιούτῳ ἀνέμῳ, not sociative, but causal dative, 'by reason of the wind from that quarter.'

ὃ μόλις ὑπερέχοντες ἐπεραιώθησαν, the stress of the sentence falls on the participle, 'of which they could only just keep their heads clear in crossing.' **μόλις**, 'vix et ne vix quidem.'

ἐγένετο καὶ ἡ διάφευξις, not (as Cl. notes) a mere periphrasis for *διέφυγον*. *ἐγένετο* is here used in the old Ionic sense 'proved successful' (cf. *ξυνέβη*='bene cessit'). This substantival formation suggests a later period of Greek: it is a form in *-σις* consisting mainly of nouns of action, and pointing to some aoristic formation, e.g. *λεῖψις, δεῖξις, ζεῦξις* (cf. Vict. Henry, Compar. Gr. p. 130). Perhaps some inceptive force lurks in this termination, 'even their attempt at escape proved successful, mainly because of the severity of the weather' (violence of the storm).

μᾶλλον, 'more directly,' 'more immediately.'

CHAPTER XXIV.

§ 1. **ἁθρόοι**, 'agmine facto,' 'conglobati' (*ξυστραφέντες* as opposed to *διεσπαρμένοι*).

'Ανδροκράτους, cf. Hdt. IX. 25; Plut. Arist. XI. (p. 326) where he is mentioned as *ἀρχηγέτης τῶν Πλαταιέων*. The **ἡρῷον** was a *τέμενος*, thickly planted.

νομίζοντες ὑποτοπῆσαι, the presence of *ἄν* is not inevitable, although its omission is more than probable (Ā), but such cases are exceptional (cf. Goodw. M. T. 127); cf. Thuc. II. 3 *ἐνόμισαν κρατῆσαι*, but see Stahl, Quaest. Gramm. c. 1. For the double infinitive cf. Plato, Rep. 381 E, *ποιοῦσι δοκεῖν...φαίνεσθαι*. (Krüg.)

σφᾶς, Plataeans. **αὐτούς**, Peloponnesians; cf. 31 § 1.

Δρυὸς κεφαλάς, the *τρεῖς κεφαλαί* of Hdt. IX. 39: a road led through the pass in a S.E. direction, by way of Eleutherae and the Thriasian plain. There are two roads passing over Cithaeron and converging on Plataea; one from Eleusis and Athens, passing Oenoe, Eleutherae, and Panactum, and debouching on the Plataean plain near Hysiae: the other was the direct route from the Isthmus to Thebes. It led from Megara, and crossed the ridge of Cithaeron about 1 mile to the west of the former, descending thence obliquely, along the flanks of the mountain, upon Plataea. (Leake, N. Greece II. 334.)

διώκοντας, without direct object, but with cognate accus. *τὴν φέρουσαν* (sc. *ὁδόν*).

§ 2. **ὑποστρέψαντες**, *ἅπ. λεγ.* in Thuc., but cf. *ἐπιστρέψαντες*, II. 90 § 4, Soph. O. T. 728 *ὑποστραφείς*, 'divertentes.'

Ἐρύθρας, some 30 stades from Plataea: note the accent, *Ἔρυθραι* in Boeotia, *Ἐρυθραί* in Asia (Schol. ad Il. II. 499).

Ὑσιάς, a Boeotian deme, but not within Plataean territory (Schol.): it was some 26 or 27 stades E. of Plataea.

λαβόμενοι, cf. 22 sub fin. *ἀντιλάβοιντο*, 'assequi,' 'having reached.'

πλειόνων, i.e. 220; cf. 20 § 2: *τινες*, 7 men.

εἰσὶ γάρ, a stereotyped phrase, and so retaining present form even with historical tenses (cf. Lat. 'nescio qui').

ὑπερβαίνειν, i.e. 'before attempting to cross.'

τοξότης, appositional to *εἷς*, 'one, an archer.'

§ 3. **κατὰ χώραν ἐγένοντο**, 'resumed their stations,' 'returned to quarters.' **βοηθείας**. Cf. 22 § 7.

εἰδότες οὐδέν...τῶν δέ...ἀπαγγειλάντων, observe the free coordination of participle in agreement with subject with genitive absolute. For the like structure cf. 53 § 2.

τοῖς νεκροῖς, a strained 'dativus commodi.' The dead are regarded as interested in the agreement. **ἐσπένδοντο** is inchoative: 'in animo habebant pacisci,' 'iam paciscebantur,' 'they were on the point of arranging burial for their dead.' The text is unsatisfactory: the word *ἀναίρεσις*, 'gathering,' 'collecting,' 'picking up,' is only used in four other instances in all Thuc.: without substantive, in dependence, cf. II. 34, V. 11, or with genitive, III. 113, or with preposition *περί*, VII. § 72. The 'butcher's bill' of the siege was not a heavy one. From II.

78 we know that 480 was the total number of the garrison. In III. 20 we find 220 taking part in the sally, of whom 212 escaped to Athens, one being taken prisoner, 7 finding 'discretion the better part of valour.' In 68 § 3 we read that 200 Plataeans and 25 Athenians were executed. The siege then cost in all some 43 or 44 lives. Naber doubts the credibility of the narrative, e.g. 'who, amidst the darkness and confusion, would note the capture of a single *τοξότης*?' Again, 'how shall we reconcile the statement *ὡς οὐδεὶς περίεστι* with the fact that all escaped?' Surely such criticism is as inconsistent as it is inconclusive.

CHAPTER XXV.

§ 1. **ὁ Λακεδαιμόνιος**, cf. III. 100 § 2. The use of article with ethnic names appears more or less arbitrary in Thuc.

Πύρρα, west of Lesbos, on the so-called Euripus of Pyrrha, some 80 stades from Mytilene, 100 from Cape Malea. Pliny, V. 39, says that the town was swallowed up by the sea. In Strabo's time it had ceased to exist, although the port and suburbs still remained.

χαράδρα, a torrent bed, interrupting the line of the Athenian works (Arn.).

προέδροις, probably the *ἄρχοντες* of 27 § 3. Cf. also VIII. 67 § 3, the *προεστηκότες* or chief oligarchs of Mytilene.

ἃς ἔδει βοηθῆσαι, 'which were to come to their aid.' Cf. the use of *ἔμελλον*, 22 § 4.

προαποπεμφθῆναι, notice the change to infinitive with the supplementary *τε* clause. The tendency in these *ὅτι* structures is to lapse into the less formal accus. and infinitive. (Cf. VIII. 76.)

τούτων ἕνεκα καὶ ἐπιμελησόμενος, for coordination of prepositional construction with participial cf. II. 89 § 2 *οὐ δι' ἄλλο τι θαρσοῦσιν ἢ κατορθοῦντες*, IV. 24 § 5 *διὰ στενότητα καὶ εἰσπίπτουσα ἡ θάλασσα.*

§ 2. **καὶ πρὸς τοὺς Ἀθηναίους ἧσσον εἶχον τὴν γνώμην**, cf. V. 13 § 2. The Schol. explains *γνώμη* by *προαίρεσις*, but it more nearly = *διάνοια.* **ὥστε ξυμβαίνειν**, epexegetic, 'they turned their attention less to the Athenians, in the way of seeking terms.' For *ξυμβαίνειν* used absolutely cf. IV. 81 § 1: for epexegesis, cf. VII. 86 § 3.

ξυνέγραψεν, sc. *ἐστὶν ὁ ξυγγράψας*, 'is the historian' (a complexive aorist). Cf. I. 1 § 1.

CHAPTER XXVI.

§ 1. (The text of the opening sentence, though possibly tampered with, admits of explanation. In the absence of MS. authority to disprove it I have kept the usual text.)

οἱ Πελοποννήσιοι, cf. 1 § 1.

τὰς ἐς Μυτιλήνην, 'the ships intended for Mytilene.'

δύο καὶ τεσσαράκοντα, vid. sup. chap. 16 and 20, 40 sail only. Poppo suggests a round number. The text appears correct. No mention has been made so far of the return of the two triremes sent with ambassadors from Mytilene (cf. chap. 4 and 5). In all probability they waited for the safe convoy afforded by this fleet of 40 sail. Diod. Sic. XII. 55 mentions 45.

ναύαρχος, an official of the highest rank in Sparta. Cf. Arist. Pol. II. 9 § 33 *ἡ ναυαρχία σχεδὸν ἑτέρα βασιλεία καθέστηκεν*. The officer in charge was not always intended to retain command: cf. VIII. 26 § 1 (P. St.). Did Arist. exaggerate his powers?

προστάξαντες. Campe sees a lacuna, e.g. *διὰ ταχέων περαιωθῆναι* (cf. 28 § 1). It is evident that the dispatch of this fleet to Mytilene was intended to be synchronous with the invasion of Attica.

ἀμφοτέρωθεν, i.e. both in Attica and Mytilene.

καταπλεούσαις, compound for simple (Class.). Cf. II. 103 § 1.

ἐπιβοηθήσωσιν, the *ἐπί* of the compound is aggressive, 'send a force against.' The change of subjunctive to future indicative in final clauses is one which demands stronger proof.

§ 2. Cleomenes and Pleistoanax were both sons of Pausanias, the hero of the great battle of Plataea. For Pleistoanax cf. II. 21 § 1, V. 16. He was still in exile. In III. 89 § 1 we find that Agis, the son of Archidamus, is the king in command. Cleomenes was probably dead by that time (cf. Class.).

νεωτέρου, cf. I. 107 § 1. **πατρὸς δέ**, this use of *δέ* in supplementary predication is common. Cf. Aesch. Choeph. 182 *ἐμὴ δὲ μήτηρ*, and 826 *μόρον δ' Ὀρέστου*.

§ 3. **ἐβεβλαστήκει**, 'repullulare' (Dobree). Buttmann notes the rarity of reduplication before *βλ*: but cf. *βλασφημεῖν*. The law of reduplication appears most capricious, e.g. in the case of Doric present *δεδοίκω*.

τὴν δευτέραν, cf. II. 57 § 2, a 40 days' invasion.

§ 4. **πεύσεσθαι**, the future in epexegesis is somewhat rare. The tense is due to sense of expectation lurking in *ἐπιμένοντες*.

ὡς πεπεραιωμένων, 'tanquam traiecissent.' For ὡς in absolute sequence, cf. 4 § 4.

ἐπεξῆλθον, Schol. *ἐπέδραμον*, 'they extended their ravages.' *τὰ πολλά*, construe with *τέμνοντες*.

ἀπέβαινεν...ἐπελελοίπει, coordination of imp. and plup. Cf. 23 § 1.

CHAPTER XXVII.

§ **1.** **αἱ νῆες**, promised by Salaethus; cf. 25 § 1. **ἧκον** = pluperfect.

ἐνεχρόνιζον, *ἅπ. λεγ.* in Thuc. = *ἐνδιατρίβειν.* **ἐν**, sc. *ἐν τῷ πλῷ*, 'were wasting time upon the voyage' (or perhaps = *χρόνου διατριβὴν ἐνεποίουν*). Mark the interruption by parenthetical *ἀλλά* of the *τε καί* sequence, and cf. VIII. 76.

§ **2.** **καὶ αὐτὸς οὐ** = *οὐδ' αὐτός* (cf. Dem. Nicostrat. § 12 *οὐδ' ἔχω οὐδ' αὐτός*), 'not even himself.'

ὁπλίζει, cf. VIII. 25 § 1, 'gravi armatura instruit,' i.e. with shield, spear and cuirass. **ὄντα**, as participle of historic *ἦν*.

ὡς ἐπεξιών, cf. 4 § 4.

§ **3.** **οὔτε...τε**, vid. Thuc. passim. The *οὐ* affects the first clause only. Cf. Lat. neque...et (Roby, Lat. Gr. § 2241).

κατὰ ξυλλόγους, cf. II. 21 § 2 *κατὰ ξυστάσεις*, 'coetus rather than concilia'; such meetings were purely informal.

τοὺς δυνατούς, i.e. the *ὀλίγοι*. **ἐς τὸ φανερόν** = *ἐς τὸ μέσον* (Hdt. *ἀναφανδόν*). **τὸν σῖτον**, collective, 'the stock of provisions,' according to Herbst, imported, before the revolt, from Pontus and elsewhere.

ἤ...ἤ probably point to a zeugma with *ἐκέλευον*.

αὐτοί, 'ipsi per se,' 'of themselves.' They would make terms of their own (independently of the oligarchs).

ξυγχωρήσεσθαι, the midd. future is not only a feature of the compound, but of the simple verb. Cf. II. 20 § 4.

CHAPTER XXVIII.

§ **1.** **οἱ ἐν τοῖς πράγμασιν**, not a unique instance. Cf. Demosth. p. 126 (Herw.); and 72 § 2 *οἱ ἔχοντες τὰ πράγματα*—the *δυνατοί* of cap. 27.

γνόντες...κινδυνεύσοντες, for such participial attraction see Goodw. M. T. § 904. Note also the transition from present to future.

κοινῇ, i.e. in common with the leaders of the democrats.

πρὸς Πάχητα, subject, of course, to ratification of Athenian *ἐκκλησία*.

ὥστε, 'ea lege ut,' 'on the condition that.' Cf. the parallel uses of *ἐφ' ᾧ τε* with infin. and *ἐφ' οἷς ἄν* with optat.

The conditional element that we often find in *ὥστε* and *ἐφ' ᾧ* carries with it the original finality. The conditional (restrictive) 'ita—ut' in Latin has not only 'ut—non' but 'ne' (Roby, 1650, 1704). The condition is intended to bring about the result (Gildersleeve, Am. Journ. Phil. VII. 161—175).

Mark the connexion of clauses: *δέχεσθαι* takes its constr. directly from *ὥστε*, not from *ἐξεῖναι*: *βουλεῦσαι* and *δέχεσθαι* are however coordinated as stipulations in favour of Athenians, indeed the *καί* clause is supplementary to *ἐξεῖναι βουλεῦσαι*: with the *δέ* clause *ἐξεῖναι* resumes its force: at *περὶ ἑαυτῶν* the subdivision of the main sentence is so far complete: with the second *δέ* clause (*ἐν ὅσῳ δέ*) is introduced a second concession in favour of Mytilene. But so loose is Thuc. in coordination that it is quite possible that the sentence represents a succession of independent infinitives, reflecting imperative of oratio recta (cf. IV. 50, *πέμψαι*); or even the infin. of original agreement: i.e. (1) on the condition that Paches should not attempt to imprison; (2) Paches must not imprison.

For contrast of aorist and present cf. 52 § 3.

ἐν ὅσῳ δ' ἂν πάλιν ἔλθωσι, 'pending their return,' i.e. 'in the interval between their going and coming back'; a good instance of the notorious fondness of Greek for leaving an antithesis incomplete: one only of the two things, between which a third lies, is specified. Cf. 51 § 3 *ἐς τὸ μεταξὺ τῆς νήσου*. See Shilleto on Dem. Fals. Leg. § 182.

αὕτη, adjectival for adverbial predication = *οὕτως, κατὰ ταῦτα*. Cf. supra 12 § 1.

§ 2. **πράξαντες πρός**, cf. II. 5 § 7. **μάλιστα**, with *πράξαντες*, 'most active in negotiating.'

ἠνέσχοντο, cf. V. 45 § 4, used absolutely, 'non sustinuerunt' (Poppo cf. Caes. Bell. Gall. II. 6). By some edd. construed with *περιδεεῖς ὄντες* on analogy of II. 49 § 5, 'found their apprehension unbearable.' **ὅμως**, i.e. either (1) in spite of their excess of apprehension, or (2) in spite of Paches' assurance of protection. Thuc.'s use of *ὅμως* is frequently suggestive of brachylogy, cf. 49 § 1.

καθίζουσι, sc. as *ἱκέται*. Cf. 70 § 5.

ἀναστήσας = *πείσας ἀναστῆναι*, 'inducing them to quit (their place of sanctuary), cf. Soph. O. C. 175 σοὶ πιστεύσας καὶ μεταναστάς, Thuc. I. 126 § 11.

κατατίθεται, Cl. suggests that the use of the middle implies self-interest on Paches' part in the safety of the hostages (cf. VIII. 3 § 1).

μέχρι οὗ, the absence of ἄν is noticeable; but with ὅπου, ὅστις, the poets frequently dispense with ἄν (vid. St., Quaest. Gr. p. 11). Cf. I. 137 § 3 μέχρι γένηται. Custom wavers between μέχρι and μέχρις οὗ.

§ 3. **Ἄντισσαν**, cf. sup. 18 § 2. **προσεκτήσατο**, sc. αὐτήν.

τἆλλα, 'quod reliqui erat.' **τὰ περὶ τὸ στρατόπεδον**, 'quod ad exercitum attinebat,' or, better, = τὰ τοῦ στρατοπέδου.

CHAPTER XXIX.

τεσσαράκοντα, cf. 16 § 3.

§ **1.** **ἐνδιέτριψαν**, practically = pluperfect, 'had been loitering': contrast with λανθάνουσι, historic present as = imperfect. **σχολαῖοι**, adjectival for adverbial; cf. ἐπὶ σχολῆς, διὰ σχολῆς.

τοὺς ἐκ τῆς πόλεως: a bone of much contention. Krüg., Class. and Hude explain by the 100 ships of chap. 16, now on their way back from Peloponnese. But that fleet returned in 428 (16 § 4), whereas the present Pel. fleet was not sent out until 427. Von Velsen (Bonn, 1857) suggests a lacuna before πρὶν δή, e.g. 'καὶ οὐδὲν τῶν γενομένων ὑποπτεύουσι,' but needlessly. The words must refer either to the squadron reserved for defence of Attica and Salamis (cf. cap. 17) or to the τριάκοντα νῆες of chap. 16 (τὴν περιοικίδα πορθοῦσαι), of whose return or recall we find no mention.

πρίν δή, δή, though emphasising πρίν, has in itself no temporal significance. The structure πρὶν ἔσχον is due to latent negative in λανθάνουσι. ἔσχον (from ἴσχω), more freq. σχεῖν ἐς or προσσχεῖν, = 'cursum inhibuerunt,' 'stopped at.' **Δήλῳ**, locative.

Ἰκάρῳ καὶ Μυκόνῳ, the geographical order is reversed, as elsewhere, cf. III. 102 § 1, VIII. 108 § 1. Von Velsen suggests that there is no notion of 'touching at,' but only of 'approaching,' in προσμίξαντες (see however 22 § 4), i.e. 'it was in the offing of Icarus and Myconus that they first heard the news.' Classen's explanation is probably correct, viz. that Icarus, being the place at which the news first reached them, claims priority of place in defiance of geography.

Icarus, an island in Aegean, W. of Samos, a colony of Miletus, but in time of Strabo a possession of Samos, who used it for a sheep pasture; perhaps the same as Callimachus' Δολιχή and Pliny's Macris.

Myconus, another island, E. of Delos, N. of Naxos, 40 stades from Rheneia, mentioned in Hdt. VI. 118.

ἑαλωκυίᾳ, predicative participle. 'Mytilene was now numbering seven days as a captured town,' i.e. 'the capture of Mytilene was now seven days old.' This expression of temporal relation by possessive dative is a favourite device of poets; e. g. *χρόνος δέ τις τῷ παιδὶ διαπεπραγμένῳ*; Ion 353.

Embatum, only known from Theopompus.

§ 2. **τὸ σαφές**. Why pregnant article? (Cl.). *τὸ σαφές* merely = *τὴν σαφήνειαν*, and comes under the common Thuc. use of neut. art. with adjective as = substantive.

ἐκ τῶν παρόντων, 'under present circumstances,' i.e. in view of the present emergency.

ἔλεξεν, the aorist suggests the brevity of the speech.

CHAPTER XXX.

§ **1.** **πάρεσμεν**, 'per *κοίνωσιν*' (Göll.): he identifies himself with them, as one of them. Cf. I. 68 § 1, III. 113 § 2.

ἡμᾶς, expunged by Cobet, but retained by Class. on authority of VI. 22 § 1. The insertion of the subject is unusual.

ἐκπύστους γενέσθαι, a periphrasis with verbal adjective, borrowed from the Ionic: cf. *κατάγγελτος* VII. 48, *ἐξάγγελτος* VIII. 11 § 1 (Pop.).

ὥσπερ ἔχομεν, 'ut sumus,' 'statim' (cf. Soph. Phil. 808 Herm.), 'at once,' but in V. 32 § 5 in totally different sense.

§ 2. **ἀνδρῶν**, the absence of article marks the genitive as possessive, not absolute: practically, *ἀνδρῶν = τινῶν*.

καὶ πάνυ, 'vel maxime,' II. 11 § 6 (Pop.).

ἀνέλπιστοι...ἐπιγενέσθαι ἄν, again the question arises whether a realistic aorist without *ἄν* cannot replace the future with words expressing hope or expectation? For further discussion of the question see Appendix.

ἡ ἀλκὴ τυγχάνει μάλιστα οὖσα, for various readings see crit. note. Herbst, Philol. XVI. 305, would explain the construction by repetition of *ἀνέλπιστος*, treating the word as active in first position, passive in second,—an interpretation, which, says Herw. (Stud. p. 40), 'bellum declarat grammaticae.'

Stahl expl. 'nostrarum virium robur maxime locum habet' = where we find the best field for our strength. Krüger points out that the Peloponnesian superiority cannot bear upon the Athenian want of precaution.

Cobet is right, 'qua parte nos valemus maxime.' The Peloponnesians had now a fleet of 40 or 42 sail. Athens had only sent a squadron of 40 ships at first, although in c. 18 there is mention of a reinforcement of 1000 hoplites. The point made by Teutiaplus is that the unusually strong fleet of the Peloponnesians will find a reinforcement in Athenian neglect. Note the *τε—καί* connexion. For once the relative construction is regular.

ἀλκή, cf. I. 80 § 3. Junghahn (N. Jahrb. CXIX. 358) explains as 'defence': cf. C. F. Smith, A. J. P. X. 210.

κατ' οἰκίας, 'from house to house.'

ἀμελέστερον, not a merely qualified positive, but in connexion with *ὡς κεκρατηκότων*, 'all the more carelessly in the assurance of victory.'

διεσπάρθαι, more graphic than the usual aorist with *εἰκός*, 'have become scattered.' Pop. compares Livy VI. 3 § 5.

§ 3. **εἴ τις ἄρα** does not suggest doubt, but possibility (Cl.). 'Quicumque' rather than 'si qui'; assurance, not hesitation.

καταληφθῆναι ἂν τὰ πράγματα, 'that we shall find ourselves masters of the position.' Note the qualified form of futurity, the *ἄν* of apodosis clearly recalling the *εἰ* of protasis.

τὰ πράγματα, 'res illas' (Pp.), but would not this be *ἐκεῖνα*? rather, the equivalent of 'rerum status.'

§ 4. **μὴ ἀποκνήσωμεν**, really a first person of imperative, whether we treat as hortative or deprecatory matters not: 'let us not,' or 'we must not.' Cf. V. 9 § 9.

τὸ καινόν, cf. Tac. 'subita belli,' 'surprise,' '*πολλὰ καινὰ τοῦ πολέμου*' (St.). **τὸ τοιοῦτον.** Either with reference to preceding context, i.e. *τὸ ἄφνω προσπεσεῖν*, or anticipating *ὅ* (more Thucydideo). Stahl assumes a construction of *ὅ* in common with each verb, *φυλάσσοιτο* and *ἐπιχειροίη*, at the same time making it depend on *ἐνορῶν*. The objection to this interpretation is that *ὅ* will have (1) a verbal dependency with *φυλάσσοιτο*, (2) a participial with *ἐνορῶν*, (3) a construction *ἀπὸ κοινοῦ* with *ἐνορῶν* and *ἐπιχειροίη*. By treating *ὅ* as dependent on *ἐνορῶν*, and regarding *φυλάσσοιτο* and *ἐπιχειροίη* as used without object, we should escape the difficulty. The order would then be *ὅ*, *εἴ τις ἔν τε αὑτῷ ἐνορῶν φυλάσσοιτο καὶ ἐν τοῖς πολεμίοις ἐνορῶν ἐπιχειροίη, πλεῖστ' ἂν ὀρθοῖτο.* But we need not supply the participle from the second of the two clauses. The principle is clearly enough set forth in V. 9 § 3, a comparison of which passage would suggest a cognate construction of *ὅ* with *ὀρθοῖτο ἄν.* (See Appendix.)

CHAPTER XXXI.

§ **1.** **τοσαῦτα εἰπών**, 'by these few words' (instead of *τοιαῦτα*), in reference to shorter speeches; cf. II. 72 § 1. **οὐκ ἔπειθε**, 'made no impression.' For imp. see Curt. Eluc., p. 209.

οἱ Λέσβιοι, the *πρέσβεις* of chap. 4 and 5 (Bl.).

παρῄνουν, 'suggested.' Cf. VIII. 46 § 1.

Κύμην, north of the Hermus, once the largest of all Aetolian cities. With the exception of its joining the revolt of Aristagoras, and its recapture by Persia, little is known of the history of the place. In Thuc. we find only the scantiest mention of it. (Cf. VIII. 31, 100.)

ἐκ πόλεως ὁρμώμενοι, 'with a city for their base,' the usual phrase. The whole of the sentence from *ὅπως* to *ξυμπολεμεῖν* is beset with difficulties; text, punctuation, and interpretation are all so doubtful, that a final settlement is impossible. The main points are,

(1) The limits of the parenthetical clause. Herw. places a colon at *ἀποστήσωσιν*, regarding *ἐλπίδα δ' εἶναι* as transition to orat. obliqua, and making *οὐδενί...ἀφῖχθαι* parenthetical. Stahl, Poppo, Cl. and Herw. extend the parenthesis from *ἐλπίδα* to *ἀφῖχθαι.*

(2) The limits of the *ὅπως* clause, which St. extends to *γίγνηται*, with intervening parenthesis *ἢν ὑφέλωσι...ἢν ἐφορμῶσι.* To escape this Dobree suggests *ἵνα ὑφέλωσι*, but to make the stronger *ἵνα* follow the weaker *ὅπως* is unadvisable; such interchange of *ὅπως* with *ἵνα* and *ἵνα* with *ὅπως* is most rare in Thuc., but cf. VI. 87 § 2, VI. 22. In the absence of any modal enallage (for of *ἀποστήσουσιν* we have no MS. evidence) it would appear that Thuc. did not intend any distinction of primary or secondary motive.

(3) The connexion of the two hypothetical *ἤν* clauses: Herw. and Gerhard regard them as dependent on *ἐλπίδα εἶναι*: St., following Krüg., treats as parenthetical, i.e. *ὅπως ἀποστήσωσιν, καὶ ὅπως (ἢν ἀφέλωσι καὶ ἢν ἐφορμῶσιν αὐτοῖς) σφίσι δαπάνη γίγνηται.* Schömann sees in *ἤν* the equivalent of *ὅπως*; Kistemaker identifies with *εἰ* as expressing wish: others suggest an aposiopesis (all three suggestions are unsound; the first would demand *ἤν πως*, the second *εἰ γάρ*, and, thirdly, the figure aposiopesis is most rare in Thuc.).

(4) The construction of *ἅμα*: does this mark a close connexion of the two subjunctives? or does it denote some new departure? or a return to the main construction? cf. VI. 18 § 4 *ἵνα στορέσωμεν καὶ ἅμα ἄρξομεν.*

(5) The retention or rejection of *τε*: it may be supplementary to the two parallel *καί* clauses (a common Thuc. use) or inferential, but not apodotic (see Arnold's note). If, however, *ἤν* finds its construction with *γίγνηται*, the *ἤν* clause must form a protasis to some new apodosis, which will necessitate the exclusion of *τε*, or we shall be driven to accept Hermann's view (vid. cap. 3).

Following Stahl we get the following version: 'that, with a city for their base (point d'appui) they might cause a revolt of Ionia—and there was hope, for their coming had proved unwelcome to none—also that, if they succeeded in sapping this, one of the chief resources of Athens, and at the same time, if they sought to attack Athens, they might secure funds for themselves.' (The objection to this view will be found discussed in Appendix.)

Following Herwerden, who cuts out *ἤν* before *ὑφέλωσι*, and reads *καὶ ἅμα, ἢν ἐφορμῶσι σφίσιν, αὐτοῖς δαπάνη γίγνηται*, render 'that they might cause a revolt of Ionia, and sap this, a main source of revenue to Athens, and at the same time, in case of the Athenians blockading them, the cost might fall on Athens alone': that is to say, simultaneously with the stoppage of Ionian supplies, Athens would be thrown upon her own unaided resources. To this view I incline.

ἀφῖχθαι, subject implied in context, Alcidas and his force.

ἀκουσίῳ, for personal agreement cf. IV. 85 § 2. The distinction *ἄκων* of agent, *ἀκούσιος* of act, is ignored by Thucydides. Stahl, retaining *ἀκουσίως*, treats the adverb as equivalent to a passive adjective 'non optatus'; but the word conveys a stronger meaning, 'their coming had provoked no protest' (cf. VIII. 3 § 1 *ἀκόντων τῶν Θεσσαλῶν*). The dative is ethical.

μεγίστην, a strong statement, unless indeed we include Hellespont. The Ionian tribute was at the time only 25 to 26 talents. **ὑφέλωσι.** Cf. 13 § 7. Lit. 'reduce,' 'diminish,' perhaps with implied covertness in *ὑπό*.

ἐφορμῶσι (fr. *ἐφορμεῖν*, *ἐφορμᾶν* not being Thucydidean), (1) blockade, (2) taking the aggressive, (3) watching opportunity (cf. Demosth. Olynth. III. § 7).

σφίσι, reflexive purely in Thuc. The old Ionic demonstrative use has become a thing of the past. **αὐτοῖς**, sc. Athenians, here = 'per se,' 'soli,' a well-known Attic use.

δαπάνη γίγνηται, on analogy of active periphrasis *δαπάνην ποιεῖσθαι*. St. calls attention to twofold meaning of *δαπάνη*, (1) expense, 'sumptus,' (2) 'means of meeting expense,' 'facultas,' although in Latin sumptus will bear either meaning. Cf. Ter. Haut. I. 2. 33; and Thuc. I. 99 § 3.

πείσειν τε οἴεσθαι, whether a resumption of the parenthetical construction *ἐλπίδα εἶναι*, or a mere relapse into orat. obliq. suggested by *παρῄνει*, is immaterial. The future is due to expectation implied in *οἴεσθαι*.

Πισσούθνην, cf. VIII. 5 § 5, I. 115 § 5, succeeded by Tissaphernes as *στρατηγὸς τῶν κάτω*, i.e. 'satrap of lower Asia,' or 'the sea-board.' (Cf. Arn. on VIII. 5.)

ὥστε, pleonastic, but explicit.

§ 2. **οὐδὲ ταῦτα**, no more than the first proposal to surprise Mytilene.

τὸ πλεῖστον τῆς γνώμης, i.e. *τὴν πλείστην γνώμην εἶχε* (more rarely *τὴν πλείστην τῆς γνώμης*), adapted from Ionic. Cf. Hdt. V. 126; cf. also Thuc. VIII. 46 § 5 *τὸ πλέον διενοεῖτο*.

Μυτιλήνης ὑστερήκει, sc. *ἁλώσεως* (Cl.): no need of ellipse, 'he had been too late in the case of Myt.' The genitive is a mere genitive of connexion.

προσμῖξαι, 'to make for' (come in touch with). Cp. I. 46 § 3. (For further discussion of this chapter see Appendix.)

CHAPTER XXXII.

§ 1. **Ἐμβάτου**, cf. c. 29. **παρέπλει**, i.e. the Ionian coast, southwards (Haack). **Μυοννήσῳ**, a promontory between Teos and Samos (cf. Livy XXXVIII. 27). **κατὰ πλοῦν**, no article, as usual in such prepositional predications, e.g. *ἐν πλῷ, καθ' ὁδόν*. Cf. VI. 31 § 3. **τοὺς πολλούς**, articular apposition, in epexegesis.

§ 2. **καθορμισαμένου ἐς**, cf. *καταπλεῖν ἐς*, 29 § 2.

Ἀναίων, the place of refuge of the Samian exiles (cf. IV. 75, VIII. 19), apparently a naval station in valley of Maeander, and near enough to Samos to cause much annoyance.

ἐλευθεροῦν, the usual claim of Sparta. Cf. II. 8 § 4.

εἰ διέφθειρεν, probably a litotes for *ὅτι*: cf. *θαυμάζω εἰ*. Krüg. treats *εἰ* as = *ἐπεί*. Cobet, from oratio recta, '*εἰ διαφθείρεις*' reads *εἰ διαφθείρει*.

ἀνταιρομένους, cf. Hdt. VII. 209 § 6. **ὑπ' ἀνάγκης**, more usually *ἐξ ἀνάγκης*, or *κατ' ἀνάγκην* (Cl.).

εἰ μὴ παύσεται ... προσάξεσθαι, otherwise expressible by present infinitive with *ἄν*: vid. St. Quaest. Gr. p. 7. Cf. VI. 34 § 2.

§ 3. **οὐκ ἔφευγον**, note the imperfect, 'made no attempt at flight.'

ἐλπίδα, 'suspicio' (Popp.). Cf. *προσδοκία*, II. 93 § 3; cf. VII. 61 § 2 *ἐλπίδα τοῦ φόβου*.

μὴ παραβαλεῖν, the infinitive here replaces the more usual subj. or optat., as a clause of simple epexegesis. The negative is due to the preceding negative. Goodw. M. T. § 815.

παραβαλεῖν, not only in sense of 'crossing' (traicere), but also of risking (*παρακινδυνεύειν*); the presence of a subject marks the infin. as a future rather than a realistic aorist.

CHAPTER XXXIII.

§ 1. **καὶ φυγὴν ἐποιεῖτο**, *καί* corrective, rather than copulative, 'made sail, or rather fled' (Jowett). Cf. Lat. 'fugam facere.'

ὤφθη = pluperfect, as *ἔτι* attests, 'he had been sighted while still riding off Claros.'

Σαλαμινία καὶ Πάραλος, the special service vessels (despatch boats) of the Athenian navy, employed for collecting tribute, for conveyance of *θεωροί*, and sometimes prisoners. Their special mission in the present case is a matter of free speculation.

Κλάρον. Poppo's Icarus is refuted by Arnold: a place in Ionia, near Colophon, between Ephesus and Myonnesus. It was the site of a famous oracle, Tac. A. II. 54. The 'Zillé' which was identified with Claros is now believed to be Notium.

τὴν δίωξιν, not of the Paralus and Salaminia, but of the Attic fleet (Cl.). Surely the article is possessive, 'apprehensive of his being pursued.'

πελάγους, 'the open sea,' ut passim. **ἑκούσιος**, cf. *ἑκὼν εἶναι*.

§ 2. **Πάχητι καὶ τοῖς Ἀθηναίοις**, for order see 28 § 1. The *ἄρχων* takes precedence, cf. VIII. 63 § 1. Class. finds a triple connexion for the dative, *ἦλθε*, *ἀφικνεῖτο*, *ἔφρασαν*, placing colon at *τὰς πόλεις*.

ἦλθε, of the first news, **ἀφικνεῖτο**, of the continued information.

καὶ ἀπὸ τῆς Ἐρυθραίας, 'from the district of Erythrae itself' (ipsa ab Erythraea), **καὶ πανταχόθεν**, 'from all quarters, as well' (praeterea). For *μὲν καί—δὲ καί* sequence cf. I. 119. (Poppo.)

ἀτειχίστου, from time of 1st Persian war (Göll.), Hdt. VI. 32. Instances of later fortification will be found in VIII. 14, VIII. 84 (Pop.).

καὶ ὥς, sc. *καίπερ ἀτειχίστου οὔσης*, 'vel sic': 'even thus,' 'even as it was,' cf. VIII. 51 § 2. **ἅμα**, cf. IV. 2 § 3, III. 7 § 2.

αὐτάγγελοι, cf. Soph. O. C. 333. **αὐτόν**, Alcidas.

ἔφρασαν, 'gave warning.' Cf. sup. 15 § 1.

ὑπὸ σπουδῆς, prepositional for adverbial expression, = *σπουδῇ*, *σπουδαίως*, cf. *ὑπ' ἀνάγκης*.

§ 3. **Πάτμου**, one of the Sporades, in S.E. Aegean, to S. of Samos; the scene of S. John's banishment.

ἐπεδίωξεν, mark the *ἐπί*, 'pressed the chase,' 'continued a hot pursuit.' **ἐπί**, of extension, continuation, rather than malevolence.

ἐν καταλήψει = *καταληπτός*, cf. *ἐν βλάβῃ εἶναι*. Poppo wrongly sees an impersonal construction (cf. VI. 60 § 2 *καὶ οὐκ ἐν παύλῃ ἐφαίνετο*). **ἐφαίνετο**, i.e. Alcidas.

ἐπανεχώρει, sc. *ὅθενπερ ὡρμήθη*, 'eo unde profectus erat redibat.'

κέρδος, cf. II. 44 § 4. **μετεώροις** 'in the open sea.' A ship as seen against the sky-line suggested the notion of 'elevation.'

ἐγκαταληφθεῖσαι, 'nullo in loco (nusquam) deprehensae.'

ἠναγκάσθησαν ... ποιεῖσθαι καί...παρασχεῖν, a grammatical rather than logical connexion. The construction is connected with the subordinate, not the leading verb. *ποιεῖσθαι* with ref. to the Peloponnesians, *παρασχεῖν ἐφόρμησιν* to Athenians, 'and so compelled to entrench themselves and put the Athenians (Paches and his force) to the trouble of blockading them.' For coordination cf. 57 § 1.

CHAPTER XXXIV.

§ 1. **παραπλέων πάλιν**, 'on his way back,' sc. along the coast of Asia Minor. *πάλιν* = *ὀπίσω*, cf. Aesch. Ag. 335.

Νότιον, the haven of Colophon, two miles from the upper city (*ἡ ἀπὸ θαλάσσης*). Familiar to Platonic readers from the saying '*Κολοφῶνα ἐπιθεῖναι*,' Theaetet. 153 C. The history of Colophon was one of *στάσις* from early times.

κατῴκηντο, passive form with middle force: a common Thucyd. use in the case of perf. and plupf., especially with perfect participle in all Attic writers. **τῆς ἄνω**, the old town.

Ἰταμάνους, unknown: the very form of the name is doubtful.

κατά = *διά*, 'in consequence of'; retrospective rather than prospective (although the latter use, 'with a view to,' cannot be denied in Thucydides).

στάσιν. From Arist. Pol. VIII. 3 we learn that it was due to the separation of the one city into two distinct townships, '*στασιάζουσι δὲ ἐνίοτε ὅταν μὴ εὐφυῶς ἔχῃ ἡ χώρα πρὸς τὸ μίαν εἶναι πόλιν*.' He cites the parallel instance of Athens and Peiraeus.

ἡ δευτέρα, B.C. 430, cf. II. 47. **ἐγίγνετο**, 'was taking place': note the synchronous imperfect.

§ **2.** **οἱ καταφυγόντες**, 'those who had sought refuge there and taken up their abode in the place.' The sentence is another instance of partitive apposition. The distribution of the main subject *οἱ καταφ. καὶ κατοικ.* into *οἱ μέν...οἱ δέ* sentences is interrupted by the intermediate and supplementary *καὶ ..ἐπολίτευον* clause (cf. II. 88 § 2).

Πισσούθνου, cf. 31 § 1. **Ἀρκάδων**, a poor and adventurous race. Cf. Hdt. VIII. 26, Thuc. VII. 57 (Herw.).

διατειχίσματι (in § 3, *τείχισμα*): lit. 'a walled-off portion, or place,' i.e. a separate fortified part of the town, or 'a detached fortified position.' Cf. the verbal use *διοικοδομεῖν* (VIII. 90 § 5), and Latin 'intersaepire' (Liv. XXI. 11).

ἐπολίτευον, 'were admitted to rights of citizenship,' lit. 'were living as citizens.' **ὑπεξελθόντες**, with accus. on analogy of *ἐκστῆναι, ὑπεκτραπέσθαι.*

The situation is correctly described by Arnold. In consequence of the establishment of an aristocratical Medising party in Colophon, the bulk of the populace had left Colophon and settled in Notium. Before long, an aristocratical party declared itself among the refugees at Notium; these, with the aid of the Median party in Colophon, backed by Persian aid, expelled the democrats a second time.

§ **3.** **προκαλεσάμενος**, a 'nominativus pendens,' in early Greek no unfamiliar use. The fact of the subject of the participle being the same as that of one of the two finite verbs suggests the construction (Göll.). Strictly speaking, it is due to that Ionic freedom of coordination which Thuc. so frequently reflects: for a good instance cf. IV. 80 § 4.

καταστήσειν, the future suggests a solemn promise (*ἦ μήν*) implied in *ὥστε*: at the same time the *ὥστε* sequence admits of the alternative *ἐφ' ᾧ* with fut. indic., or *ἐφ' οἷς ἄν* with optat.

φυλακῇ ἄδεσμος, 'libera custodia,' Tac. A. VI. 2, 'on parole.'

ἐξαπιναίως καὶ οὐ προσδεχομένων, an adjectival (participial) form replaces the adverbial:—note the use of absolute participle without subject.

κατατοξεύει, this simple record of a barbarous act of treachery without comment on the historian's part need not have provoked Grote's astonishment (Gr. Hist. G. VI. 327). The incident may be classed under the outrages of I. 23.

§ **4.** **οἰκιστάς**, cf. 92 § 5, 'duces coloniae,' not 'coloni' (*οἰκήτορες*). Whether sent from Athens itself we know not (Grote). The object was to counteract the restless proclivities of the native population (Cl.), and at the same time to confer a right of Hellenic citizenship, without which neither *θεωρίαι* nor admission to Olympian festivals would have been possible (Grote).

κατὰ τοὺς ἑαυτῶν νόμους, the constant practice of the mother-city.

CHAPTER XXXV.

§ **1. Πύρραν**, cf. 18 § 1.

παρεστήσατο, whether *βίᾳ* or *ὁμολογίᾳ* is not specified, 'secured.' Cf. I. 29 § 5.

Σάλαιθον, cf. 25 § 1. **Τενέδου**, 28 § 2, some 40 stades from mainland, 56 from Lesbos, a tributary of Athens (VII. 57).

αἴτιος, 'ringleader.'

§ 2. **τοῖς λοιποῖς**, sociative, in construction with *ὑπομένων*, not instrumental, with *καθίστατο*.

καθίστατο, 'arranged,' 'settled,' Lat. 'componere.' Cf. 28 § 3.

CHAPTER XXXVI.

§ **1. ἔστιν ἃ παρεχόμενον**, 'in spite of various representations,' cf. I. 39 § 2. No need for *προισχόμενον*.

τά τ' ἄλλα, more commonly *ἄλλα τε καί*. The article Cl. explains as used in more explicit reference; Popp. as possessive, 'quae ab eo prolata sunt' (cf. V. 46 § 4).

ἀπάξειν, causative active. (Thomp. G. Syn. § 128.)

§ **2. γνώμας ἐποιοῦντο**, 'consultare,' 'proceeded to debate': imperfect, initiatory to *ἔδοξε*, of final decision, or rapidity of decision.

ὅσοι ἡβῶσι, 'all adults.' The relative clause is one of mere definition: the indicative remains unchanged (as in Latin) in spite of indirect discourse.

ἐπικαλοῦντες, a free coordination, ignoring change of personal construction to impersonal. Cf. VI. 24 § 3.

τήν τε ἄλλην ἀπόστασιν, Classen's insertion of *καί* is a mistake: Grossmann (Neue Jahrb. 1884) rejects it, on the ground that the emphasis falls on the resentment of Athens, not on the fault of Mytilene. Thuc. does not imply *τά τε ἄλλα καὶ ὅτι*: the two great provocations are (1) an unprovoked revolt, an *ἐπανάστασις* rather than *ἀπόστασις*, cf. 39 § 2: (2) the violation of that 'mare clausum' the Aegean.

The idiomatic *ἄλλος* precedes, instead of following. See Shill. on Dem. Fals. Leg. § 94, who quotes from Eur. Med. 297:

> *χωρὶς γὰρ ἄλλης ἧς ἔχουσιν ἀργίας*
> *φθόνον πρὸς ἀστῶν ἀλφάνουσι δυσμενῆ.*

There is no trajection of *τε*; the sequence implied is *ἐπικαλοῦντες τήν τε ἀπόστασιν καὶ τὸ τὰς ναῦς τολμῆσαι.* With *ὅτι* sequences in Greek there is a tendency to revert to direct construction, e.g. Theaetetus 169 D, *ἐπιτιμῶντες τὸν λόγον...ὅτι ἐποίει, καὶ ἡμῖν ξυνεχώρησεν ὁ Πρωταγόρας.* For like irregularity of *τέ...καὶ* sequence cf. Thuc. V. 61 § 4 *βουλόμενοι προσγενέσθαι...καὶ ὅμηροι ἦσαν.*

ἀρχόμενοι, passive, i.e. under pressure of Athenian rule. Cf. 39 § 2, where Cleon lays stress on Mytilenaean *αὐτονομία.*

προσξυνεβάλετο, once only in Thuc.: a so-called 'Schema Pindaricum' (a phrase unjust to Pindar's memory, when we analyse the instances quoted); a construction by which a verb in the singular is constructed with a plural subject. Two other cases are quoted in Thuc., IV. 26 § 5, VIII. 9 § 3. As in such constructions the verb always precedes, the old explanation that 'a conception originally simple becomes complex in process of expression' holds good.

In our present passage the difficulty is due to the interchange of verbal adjective (participle) with verbal substantive (infinitive), a trick familiar to all readers of Tacitus or Livy, e.g. 'pudor non lati auxilii patres cepit.'

Hude (Comment. Crit. p. 96—97) refers the use of this construction with substantival verb, *εἶναι, γίγνεσθαι,* to assimilation, cf. IV. 26 § 5; but, in my judgment, wrongly: the same principle applies whether to substantival or other verbs. Haydon, in Am. J. Phil. XI. 190, wisely distinguishes points of accidence (e.g. *ἦν* for *ἦσαν*, as in Pindar, Pyth. IV. 57) from points of syntax: the whole article will well repay the reader.

οὐκ ἐλάχιστον, accus. of object (Cl. and Popp.). Better to take it as adverbial (from accus. of limitation) making *ὁρμῆς* depend as partitive on *προσξυνεβάλετο.* For the use of *ξυμβάλλεσθαι* with genitive (a use which Popp. denies) see Eur. Med. 284 *ξυμβάλλεται δὲ πολλὰ τοῦδε δείματος*, and Thuc. IV. 10 § 1 *ξυναράμενοι τοῦδε τοῦ κινδύνου.* **ὁρμῆς** = 'studium,' 'impetuosity.'

βοηθοί, proleptic. **οὐκ ἀπὸ βραχείας διανοίας**, 'in pursuance of no small design.'

ἐδόκουν, of the impression, suspicion; subject implied in context.

§ 3. **ὡς Πάχητα,** as equivalent of *πρός*, with persons only (Goodw. G. Gr. § 191).

ἄγγελον, predicative, cf. VIII. 106 § 4.

διαχρήσασθαι, with accus., the old Ionic use. Cf. Thuc. I. 126 § 11.

§ 4. **μετάνοια,** 'paenitentia,' 'remorse.' **ἀναλογισμός,** 'reflection.' Cf. V. 7 § 2.

ὠμὸν καὶ μέγα, 'inhuman and atrocious' (*μέγα = δεινόν*).

μᾶλλον ἢ οὐ, an instance of the so-called pleonastic negative. Shilleto notes that in most cases a negative precedes, or there is some lurking negation (such a negation might be found in *ὠμόν*). Strictly speaking, the *οὐ* is supplementary; it points to the fact of the rejection of a possible alternative—'rather than decide, as had *not* been decided.'—*οὐ* instead of *μή*, (1) as the negative of oratio obliqua; (2) as denying the fact. A brachylogy is possible; *ὠμὸν τὸ βούλ. ἐγνῶσθαι πόλιν διαφθ. μᾶλλον ἢ ἐγνῶσθαι (ὃ οὐκ ἔγνωσται) τοὺς αἰτίους διαφθ.* Cf. Demosth. Timoth. 1198 § 47. Such a distinction Latin would mark by antithetical subjunctive: e.g. Plautus, Aul. Prol. 11 'inopem potius voluit relinquere quam thensaurum commonstraret,' Cic. de Fin. IV. § 20. Poppo appeals to idiom of French, 'il est plus grand qu'on ne croit,' Shilleto to vulgar English, 'nor'—'this is better nor that' (= 'this is the better and not that'), cf. Arist. Rhet. I. 9 § 24. See also Bast on Gregor. Corinth. 102, Hermann on Viger, 801.

§ 5. **οἱ αὐτοῖς τῶν Ἀθηναίων ξυμπράσσοντες,** for order cf. 22 § 5, for *ξυμπράσσειν* cf. IV. 67 § 4, lit. 'acting with,' 'abetting': 'in their interest' (Jowett).

παρεσκεύασαν, 'wrought upon them,' cf. VIII. 52 § 1, hardly = Poppo's 'conciliaverant,' which suggests a middle; although Demosth. has active use for middle. **τοὺς ἐν τέλει,** Prytanes or Strategi, the latter having the power of summoning the *ἐκκλησία* in time of war or extraordinary emergencies (vid. Arnold).

γνώμας προθεῖναι, cf. I. 139 § 3, 'deliberandi potestatem facere' (Popp.) = proponere, 'to open a fresh debate.' **τὸ πλέον,** cf. 35 § 2 = *οἱ πλείονες*.

τινά, for singular cf. Soph. O. T. 107. *τινές*, 'nonnulli,' *τις* 'indefinitum est' (Cob.). For plural Cl. cites IV. 69 § 1.

βουλεύσασθαι, not a true accus. of direct object, which would demand article, but due to secondary sense of *ἀποδοῦναι* as *ἐᾶν*, 'permit,' 'allow,' cf. Dem. 638 *κολάζειν ἀπέδωκεν ὁ νόμος.* **ἦν βουλόμενον,** a periphrasis only employed by Thuc. when the participle is used in adjectival sense: cf. I. 38 § 4, *ἀρέσκοντές ἐσμεν.*

§ 6. **καταστάσης**, cf. I. 31, of specially convened (*σύγκλητος*) *ἐκκλησία*. Thuc. prefers intransitive to passive forms.

ἀφ' ἑκάστων, 'on the part of individuals' (cf. Popp. I. 17 § 1). The relation of 'auctor' rather than of 'actor' (*ὑπό*) is prominent. Cobet would alter such instances, one and all, to *ὑπό*.

Κλέων ὁ Κλεαινέτου, see Grote's estimate of the famous *Παφλαγών*, and comment on the rising demagogues of the new school (Grote, Hist. Gr. VI. 659).

τὴν προτέραν, sc. *γνώμην*; an extension of cognate accusative, *νικᾶν νίκην*. **πιθανώτατος** = 'gratiosissimus,' most 'influential.' Cf. VI. 35 § 2.

CHAPTER XXXVII.

(SPEECH OF CLEON.)

§ 1. **ἔγνων**, 'made up my mind,' 'come to the conclusion.'

ἀδύνατον, Cobet's correction *ἀδύνατος*, though idiomatic, is needless. The construction is not impersonal: the neuter adjective replaces the feminine concord, i.e. *ἔγνων ὅτι δημοκρατία ἀδύνατόν τί ἐστι*: the accusative *δημοκρατίαν* is due to antiptosis, 'that democracy is incapable (a thing incapable) of ruling others.' For neuter predicate cf. § 3 *ἀμαθία ὠφελιμώτερον*. For estimate of democracy cf. VI. 39 § 1 with Demosth. F. L. § 149.

ἐν τῇ ... μεταμελείᾳ, *ἐν* quasi-instrumental, 'through'; cf. 42 § 4 with Plato Gorg. 452 E *ἐν ταύτῃ τῇ δυνάμει*. It marks the basis of Cleon's judgment. **μεταμελείᾳ** = 'indecision,' 'plebis inconstantia.'

Μυτιληναίων, no article, on the ground that there is no direct antithesis, e.g. of Mytilene to Athens. Cf. Herbst, Philol. XL. 372 sqq.: possibly, also, a slight touch of contempt. Cf. 59 § 4 *Θηβαίοις*.

§ 2. **τὸ ἀδεές**, 'the security and freedom from intrigue, between man and man.' Cf. II. 37 § 2 and I. 68 § 1 *τὸ πιστὸν τῆς πολιτείας*.

ἐς...πρός, practically equivalents, but here to avoid tautology. The interchange is common in Thuc., cf. 54 § 1.

τὸ αὐτό, sc. *τὸ ἀδεές* (Schol.).

ὅ τι ἄν = *ἥν τι*.

οἴκτῳ, parallel with *πεισθέντες* as = *οἰκτίζοντες*: the dative is causal, 'through pity,' 'by reason of pity': 'you do not reflect that you are giving way with danger to yourselves, and without furthering the conciliation of your allies.'

καὶ οὐκ, the negative of the primary verb continues the construction; cf. a strong instance in 57 § 1.

ἐς τὴν χάριν, balancing the adverbial *ἐπικινδύνως* by a stronger form.

μαλακίζεσθαι, cf. 40 § 7.

τυραννίδα, cf. the words of Pericles II. 62 with I. 122 § 3. 'The power you hold is a despotic one, and held over folk who are themselves conspirators and subjects under protest.'

ἐπιβουλεύοντας, with special reference to *ἀνεπιβούλευτον*, above.

ἄκοντας ἀρχομένους, at this point of the sentence Böhme and Classen assume an asyndeton, a rare figure in Thucydides. Stahl corrects to *ἄκοντες ἀρχόμενοι ὡς* (*ὡς* replacing original *ὅτι*); the words *οὐ σκοποῦντες ὅτι...καὶ πρὸς ἐπιβουλεύοντας* he refers to *οὐκ ἐπικ. ἡγεῖσθε μαλακίζεσθαι*, the words *ὡς οὐκ ἀκροῶνται* to *οὐκ ἐς τὴν τῶν ξυμμάχων χάριν*. For *ὡς...ὅτι* change cf. I. 32 § 1.

Hude objects that the change is violent, and in the immediate neighbourhood of *ἐπιβουλεύοντας αὐτούς* suspicious. In fine, he protests against the sacrifice of perspicuity to *παρίσωσις*.

The asyndeton appears condemned by the fact of its not being explanatory or parenthetical. The insertion of *οἵ* (confused with *οὐ*) is at least reasonable (cf. IV. 10 § 2), and the simplest solution.

But without alteration or addition the text will construe, viz. by making *ὅτι* the clue to the whole constrn., treating *πρὸς ἐπιβουλεύοντας αὐτούς* as a complete predication in itself, and placing a comma after *καί*: 'not reflecting that your power is despotic, and that, in the face of treachery and disaffection on their part, they do not obey you in consequence of your concessions,' &c. &c. Such *λέξις εἰρομένη* is very evident in the style of Cleon; cf. especially 38 sub fin.

The implicit good faith which exists between Athenians as fellow-citizens causes the extension of the like good faith to their allies: such concessions as they make either *ἡδονῇ λόγων*, or through pity, *οἴκτῳ*, are at once dangerous and useless: they ignore two great principles: (1) that a despotic power cannot relax the iron grip (cf. V. 95), (2) that no concession can secure the good-will of those who are radically disaffected. The words *ἄκοντας ἀρχομένους* I would refer rather to the succeeding than to the preceding context.

βλαπτόμενοι, 'to your own detriment.'

ἐξ ὧν ἂν περιγένησθε, from such (particular) superiority as you command.

ἰσχύϊ, the dative condenses the construction.

§ 3. **πάντων δὲ δεινότατον**, 'most alarming of all is the prospect of the utter absence of all finality in any one of our resolutions, and our ignoring the fact that a state which enforces inferior laws inflexibly is superior to one which makes good laws invalid, that a dull sobriety is preferable to a clever incontinence, and that men of meaner wit, as contrasted with the more subtle, administer their affairs more successfully.'

βέβαιον, predicative, lit. 'if nothing is to be settled as a permanent thing.' Cf. 83 § 1.

πέρι, 'postpositum,' as frequently in Thuc., especially when illustrative. Cf. 3 § 6.

χείροσι, cf. Alcibiades's comment, VI. 18 sub fin.

νόμοις, St. objects that it was a question of *ψήφισμα* not of *νόμος*. But in *νόμοι* Cleon merely takes the higher instead of the lower ground.

κρείσσων, 'melius se habet' (Pp.). The ambiguities of *κρείσσων* are discussed in Plato, Gorg. 489 C sqq.

ἀμαθία, cf. 82 § 7 *ἀμαθεῖς*, an antithesis to *δεξιότης*. The train of thought points not to 'ignorance,' but 'slowness' as contrasted with *εὐμαθία*, 'quickness.' Cf. Plato, Theaet. 144 B.

σωφροσύνῃ..**ἀκολασία**, in relation of 'subordination' to 'insubordination.'

οἰκοῦσι, cf. VIII. 67 § 1, used absolutely in II. 37 § 1.

§ 4. **οἱ μέν...οἱ δέ**, in inverted relation.

σοφώτεροι, cf. I. 84 § 3.

φαίνεσθαι, 'to shew themselves,' 'prove themselves.'

ἐς τὸ κοινόν, cf. I. 91 § 7, IV. 58, 59 § 1.

περιγίγνεσθαι, 'supersede,' 'override' all proposals made from time to time for the common weal. Cf. Tac. Hist. I. 26 (Arn.).

ὡς οὐκ ἂν δηλώσαντες, 'as not likely to display.' Cf. the Latin future participle in -rus, 'tanquam non ostentaturi.' See Goodw. M. T. § 215.

ὡς, of conviction.

ἐκ τοῦ τοιούτου, 'as the outcome (result) of such a policy.'

σφάλλουσι, cf. VI. 15 § 4.

οἱ δέ, *οἱ φαυλότεροι*.

τῇ ἐξ ἑαυτῶν, *ἐκ* pleonastic, a common poetic use, e.g.

> *ξεινήιον ἐκ Μουσῶν, δέρματα ἐκ δαμάλων* (Theocr.).

τοῦ καλῶς εἰπόντος, genitive of comparison, 'less capable than the clever speaker of criticising a proposal.'

ἀπὸ τοῦ ἴσου, construe with *κριταί*, 'impartial judges.'

ἀγωνισταί, 'rivals,' i.e. in a rhetorical competition, for a prize. Cf. *ἀγώνισμα*, I. 22 § 5. **ὀρθοῦνται**, 'are in the right' (Jowett).

§ 5. **ἐπαιρομένους**, not merely 'efferri,' but 'impelli' (Cl.).

παρὰ δόξαν, at least one instance of *δόξα* in the sense of 'opinion'; cf. V. 105 § 2. Hence Ullrich's correction *παρὰ τὸ δόξαν* will be needless. **παραινεῖν**, 'suadere,' advise (suggest).

CHAPTER XXXVIII.

§ 1. **ὁ αὐτός**, cf. Soph. O. R. 557 *αὐτὸς τῷ βουλεύματι*: without *γνώμῃ* II. 61 § 2.

θαυμάζω τῶν προθέντων, the mention of the agent implies the action which excites surprise.

λέγειν, not an accusative of direct object, but due to secondary meaning of *προθεῖναι*, 'propose' (cf. 36 § 5 *ἀποδοῦναι βουλεύσασθαι*).

ἐμποιησάντων, mark the *ἐν*, 'imported,' 'introduced.' Schol. *ἐν τῷ πράγματι*.

πρός, 'in favour of,' 'on the side of.' Cf. 59 § 1.

μᾶλλον, sc. *ἢ τῶν ἠδικημένων*. Such implications of the opposite are constantly recurring.

ἀμβλυτέρᾳ, 'all the duller' (i.e. for delay).

τῷ παθεῖν, dependent not on *ἐγγυτάτω*, but on the compound expression *ἐγγυτ. κείμενον*. (Cf. *προσκεῖσθαι*, *ἐγκεῖσθαι*.) Pp. compares II. 89 § 10.

κείμενον, the usual substitute for *τεθειμένον*. 'But when revenge follows as closely as possible upon the wrong done, the satisfaction it exacts proves most adequate.' **ἀναλαμβάνει**, questioned by Stahl, may yet stand: 'it recovers' (Hdt.).

Hude sees a difficulty unless *ὁ παθών* be taken as the subject of *ἀναλαμβάνει*: he therefore proposes to treat *κείμενον* as accus. absol., reading *τοῦ παθεῖν*, 'if it be enacted that retaliation follow at once upon the being wronged.' He thus accounts for absence of article with *ἀμύνασθαι* (Cod. Laur.). (Cf. Hude, Comment. Crit., p. 97.)

θαυμάζω δὲ καὶ ὅστις, note the change of construction with *δέ*. *ὅστις* on analogy of *εἰ*. 'I wonder who the man will be who will oppose me or presume to point out that...our own misfortunes result in injury to our allies.'

τὰς ἡμετέρας ξυμφοράς, a passage misunderstood by most of the early editors,—witness Dobree's 'non intelligo'—but rightly interpreted by Arnold. In 56 the same doctrine is inculcated, viz. the impossibility of identifying the interests of a *τύραννος πόλις* with those of *ὑπήκοοι.*

τὸ πάνυ δοκοῦν: (1) an undoubted resolution (i.e. in reference to the *ψήφισμα*); (2) 'that which has unquestioned approval' (i.e. as *ὁμολογούμενόν τι*, 'a truism'), an axiom universally accepted (an appeal to the 'consensus hominum'). Poppo, Stahl and Krüger all take the second view, on the ground of the tense of the participle *τὸ δοκοῦν*, not *τὸ δόξαν*. The tense of the participle is in itself no clue, the decision not being as yet rescinded: hence *τὸ δοκοῦν* could stand. Again in 36 § 4 *ἐγνῶσθαι* is the very word used. But, on the other hand, the question of *μεταμέλεια* has already been dealt with in c. 37: in § 1 the words *θαυμάζω μὲν τῶν προθέντων* are but a passing allusion to it; the weight of the argument is concentrated on the twofold thesis of the *δέ* sentence, *ἀδικίας* and *ξυμφοράς*. 'My opponent,' says Cleon, 'must either be relying on his powers of rhetoric for some brilliant effort of casuistry, or bribed to mislead you by some elaborate trick of oratory.'

§ **2.** **τῷ λέγειν** = *δύναμις τοῦ λέγειν*, 'his oratorical faculty.'

ἀγωνίσαιτ' ἄν, cf. *ἀγώνισμα*, I. 22 § 4, i.e. *ἐπίδειξις*, 'rhetorical display.'

κέρδει ἐπαιρόμενος, cf. Diodotus' reply, 42 § 3.

τὸ εὐπρεπές (a hit at Gorgias' *εὐέπεια*), 'specious,' 'attractive' (VIII. 66 § 1).

ἐκπονήσας, 'elaborating.' Cf. VI. 31 § 3. The allusion is to the oratorical arts of the school of Gorgias and Protagoras. The visit of Gorgias to Athens is recorded in Diod. Sic. XII. 53.

παράγειν = *ἀπατᾶν* (Schol.).

πειράσεται, note the change from indirect future form *ἀγωνίσαιτ' ἄν* to direct, as indicating the view on which Cleon prefers to dwell.

§ **3.** **ἑτέροις**, sc. *τοῖς ῥήτορσιν* (Schol.).

ἀναφέρει, i.q. *ἀναδέχεται* = 'suscipit,' 'bears the burden of,' 'takes on her own shoulders.'

§ **4.** **αἴτιοι**, 'the blame lies with your own false notions of fair play.' Contrast with this the neuter, VIII. 9 § 3 *αἴτιον δ' ἐγένετο οἱ πολλοί*.

ἀγωνοθετοῦντες, the idea of the *ἀγώνισμα* is still prominent; cf. *ἀγωνοθέται*, Hdt. VI. 126.

οἵτινες, see note on 57 § 3.

θεαταί, lit. 'spectators of debates, but listeners in action,' i.e. 'you keep your eyes for words, your ears for deeds.'

τὰ μὲν μέλλοντα, 'future projects you regard as practicable from the standpoint of clever speakers, but, when you come to actual results, the accomplished fact you regard as no more credible for the seeing it than that which you have heard upon the evidence of specious verbal criticism'; cf. VII. 48 § 3. Poppo aptly quotes Plaut. Truc. II. 6. 8 'qui audiunt audita dicunt, qui vident plane sciunt.'

τὸ δρασθέν, partitive apposition to *πεπραγμένα*. For the form *δρασθέν* cf. 54 § 1.

ὄψει, causal, 'by reason of.' Cf. 37 § 2 *ἰσχύι*.

λαβόντες, cf. 56 § 3 note.

ἀπὸ τῶν ἐπιτιμησάντων, not to be construed with *ἀκουσθέν*, but as forming complete prepositional predication in antithesis to *ὄψει*. *λαβόντες* must be referred to each member of the sentence.

§ **5. καὶ μετὰ καινότητος** *κ.τ.λ.*, a notable instance of *λέξις εἰρομένη*. The appositional construction is at once continuous and complicated, the participial clauses, partly substantival partly active, resolving themselves into a threefold *καὶ* sequence. The analysis is this: **καὶ** *μετὰ μὲν καινότητος λόγου ἀπατᾶσθαι ἄριστοι, μετὰ δεδοκιμ. δὲ μὴ ξυνέπ. ἐθέλειν* (*δοῦλοι ὄντες...εἰωθότων*). § **6. καὶ** *μάλιστα μὲν βουλόμενος, εἰ δὲ μή, ἀνταγωνιζόμενοι προεπαινέσαι*, **καὶ** *πρόθυμοι* [*εἶναι*] *προαισθέσθαι τε καὶ προνοῆσαι· ζητοῦντές τε...ἁπλῶς τε ἡσσώμενοι καί...ἐοικότες.*

The first *καί* sequence, continuing the construction from the original *ἀγωνοθετοῦντες* with distributive *μέν...δέ* clause, finds an explanation in *δοῦλοι ὄντες...εἰωθότων.*

The second *καί* sentence, like the first, is resolved into *μέν...δέ*, but with supplementary *δέ* (*ὀξέως δέ...προεπαινέσαι*).

The third *καί* sentence is resolved into a *τε...καί* sequence (*προαισθέσθαι τε καὶ προνοῆσαι*), but resumes the original construction with substantival verb.

Then follows a supplementary sentence or corollary, marked by *τε...καί.*

'Thus, when new-fangled tricks of rhetoric step in, you are adepts in the art of self-deception, but experts in refusing to follow an argument backed by proof, slaves as you are of each new paradox, but disdainful of all that is familiar,—your first and foremost aim each one of you to make himself an orator, or, in default of this, vying with these dealers in paradox in proving yourselves no dullards in following their drift or in promptly anticipating by approval any point made, as keen in anticipating proposals as you are slow in foreseeing the inevitable results, seeking, if I may so say, something different from the conditions of common life, though without clear perception of the facts before you; in brief, mere slaves of the delight of ear-tickling and more like the circle of a professor's admirers than a nation's counsellors.'

ἄριστοι, ironical. Cf. *λαλεῖν ἄριστος*; Hdt. III. 80 *διαβολὰς ἄριστος ἐνδέκεσθαι.*

μετὰ δεδοκιμασμένου (sc. *λόγου*), for pleonasm in *μετά...ξύν*, cf. II. 67 § 3 *ξυμπέμψας μετά*. Poppo explains as a reference to *τὸ πάνυ δοκοῦν*, 'a principle generally approved.' L. and S. quote from Plato Laws 695 *ξυνέπεσθαι λόγῳ*, 'to follow,' i.e. 'to understand.'

τῶν ἀεὶ ἀτόπων, cf. sup. *καινότητος λόγου.*

ὑπερόπται, 'contemptores,' a rare word.

§ **6.** **βουλόμενος**, partitive apposition.

τοῖς τοιαῦτα λέγουσι, sc. *τὰ ἄτοπα* (Krüg.).

δοκεῖν...προεπαινέσαι depend on *ἀνταγωνιζόμενοι.*

ὀξέως, construe with *προεπαινέσαι.*

τι λέγοντος, enclitic misplaced (cf. Platonic use of *λέγειν τι*, *λέγειν οὐδέν*), 'when any point is made.'

καὶ πρόθυμοι, sc. *ὄντες*, returning to original construction; the retention of *εἶναι* involves some straining of the Greek.

§ **7.** **ζητοῦντες**, 'the fool's paradise' of the *μετεωρόλογος σοφιστής*. Cf. Plato, Theaet. 174 A.

ἁπλῶς, 'in brief,' 'in fine.'

ἡδονῇ ἡσσώμενοι, dative to avoid confusion of double genitive.

σοφιστῶν, 'professors of rhetoric.' On the history of the word *σοφιστής* see Dr Jackson's excellent article in Encycl. Britann.

καθημένοις, no need for Krüg.'s explanation 'desidentes.' The Athenians debated sitting. Cf. Arist. *σκληρᾶς ἐπὶ πέτρας καθήμενον οὕτως.* **θεαταῖς**, predicative, 'sitting as admirers.' (Hud.)

CHAPTER XXXIX.

§ **1.** **ὧν** (Schol. *ἐπιτηδευμάτων*), without definite antecedent.

ἀποτρέπειν, by some restricted in Thuc. to the rhetorical limit of 'dissuasion.' (Cf. *προτροπή*)(*ἀποτροπή*.) Here = 'discourage.' Cf. 82 § 4 *ἀποτροπῆς πρόφασις.*

ἀποφαίνω, 'conative' present, 'am for proving,' 'am trying to prove.' St. explains as 'contend'; cf. II. 62 § 2. Cl. sees a reference to *ἀνταποφαίνω* in 38 § 2.

μάλιστα δή, *δή* with superlative in intensive force, 'the very gravest wrong.' **μίαν πόλιν**. Cf. VIII. 68 § 1 *εἷς ἀνήρ*. Note the emphatic apposition.

§ 2. **οἵτινες μή**, *μή* marks the general application of the principle; direct personal allusion to Mytilenaeans is by implication only.

ἢ οἵτινες, the balance of the sentence *οἵτινες μέν...οἵτινες δέ* is really complete without the second *οἵτινες*. But Thuc. doubtlessly intended to distinguish *μὴ δυνατοὶ φέρειν...* from *ἀναγκασθέντες*: the anaphora is intentional.

ξυγγνώμην ἔχω=*ξυγγιγνώσκω*, 'can find excuse.'

νῆσον μετὰ τειχῶν, 'an island, and a fortified one as well.' A double advantage, (1) isolation, secured by *αὐτάρκης θέσις*, cf. I. 37 § 3. (2) means of defence—nature was backed by art. The words of VII. 57 § 7 are a grim comment, *κατὰ τὸ νησιωτικὸν μᾶλλον κατειργόμενοι.*

ἐν ᾧ, not of necessity temporal as in § 3, but denoting conditions or circumstances.

καὶ αὐτοί, independently of allies.

παρασκευῇ, collective, cf. II. 9 § 6; the dative is causal.

αὐτόνομοί τε, *τε* resumes the original construction after its interruption by *ἐν ᾧ...ἦσαν* parenthesis.

ἐς τὰ πρῶτα, cf. 56 § 6. The *ἐς* merely marks the limit more distinctly than the accus. of limitation without preposition (cf. Hdt. IX. 16 § 1. Kr.).

τί ἄλλο ἤ, for ellipse cf. the analogous *οὐδὲν ἄλλο ἤ* II. 16 fin.; cf. the Lat. use 'nec plus quam solitum testificatur opus' (Ov. Fast. I. 170). Zumpt, Lat. Gr. § 771, gives several instances.

For rhetorical form of question, cf. 66 § 2 *πῶς οὐ δεινὰ εἴργασθε;*

ἐπεβούλευσαν, 'conspired against us and rebelled against us' rather than 'seceded from us.' Note the aggressive *ἐπί*, and for *παρονομασία* cf. I. 122 § 4 *καταφρόνησις...ἀφροσύνη.*

ἀπόστασις μέν γε, note the asyndeton, on which see 66 § 2, and cf. I. 40 § 4 for similar parenthetical explanation.

γε, 'quidem,' reinforcing *μέν*, true to its habit of emphasizing the word it follows. Cf. *δέ γε...μήν γε.*

μέν γε=*μήν*, but without such strong adversative force, suggesting rather a *μέν* 'solitarium.' Where *γε* precedes, *δή* follows, e.g. *γε μὲν δή.*

μετὰ τῶν πολεμιωτάτων, mark the prominence given to *πολέμιοι* in emphatic antithesis side by side with *ἡμᾶς* (in accordance with the Greek habit of placing in juxtaposition the things or persons compared, in anticipation of construction).

στῆναι μετά, cf. VII. 61 § 3, 'stare cum,' *στῆναι πρός τινα*, III. 11 § 3.

καθ' αὑτούς, in opposition to *μετὰ τῶν πολεμιωτάτων*, and in direct contrast to *ἀναγκασθέντες.*

δύναμιν κτώμενοι, ‘by way of acquiring power,’ i.e. in the course of acquiring, ‘for the acquisition of power.’ Better explained as participle of incomplete effort (conative), than as temporal (imperfect) *ἐν ᾧ ἐκτῶντο.*

§ 3. **παράδειγμα,** ‘exemplum,’ ‘warning’; cf. 40 § 11. (No need for *παραδείγματα.*) The position implies a predicative relation to two distinct subjects *ξυμφοραί* and *εὐδαιμονία*, the construction changing, however, with the second member of the sentence. Once more we have a typical Thucydidean construction, replacing *οὔτε αἱ ξυμφοραὶ παράδειγμα ἐγένοντο οὔτε ἡ εὐδαιμονία ὄκνον παρέχουσα κ.τ.λ.* But the position of *οὔτε* is suspicious, and finds no confirmation from the two cases quoted by Stahl, viz. V. 7 § 4 (where *οὐδέ* precedes), and III. 96 § 3 (where the text is doubtful). As in I. 16 the dative suggests the connexion. But may not Thuc. have treated *παράδειγμα* as appositional to sentence, and given *ἐγένοντο* a pregnant sense? ‘By way of warning in their case neither did the reverses of others serve, nor did their prosperity for the moment occasion reluctance to face this venture.’

τῶν πέλας, ‘their fellows,’ i.e. *ἕτεροι νησιῶται* (V. 97). An Ionic use, cf. Hdt. III. 44, but Attic also. Aeginetans or Euboeans could hardly be called neighbours of Lesbos.

ἀποστάντες ἐχειρώθησαν, cf. V. 96.

παρέσχεν ὄκνον μή, no need for Herwerden’s *μὴ οὐ*, or for any supplement of *τοῦ* with infinitive. The addition of *οὐ* is not inevitable, and with these words of hindering the construction varies between *τὸ μή* and *τοῦ μή* (cf. 1 § 2).

πρὸς τὸ μέλλον, not merely ‘in view of’ but also ‘on the strength of,’—they had forestalled success. **θρασεῖς,** ‘reckless.’

ἐλπίσαντες, the hope is here an ambition. Cf. the old poetic use of *ἐλπίς*, Pind. Pyth. II. 49: ‘their projects, though far beyond their power, were all too little for their ambition.’

μακρότερα = *μείζω*, ‘all too great for.’ See Pp. I. 14 § 3 note.

βουλήσεως. Cf. V. 105 § 1, ‘will’ as intention or purpose, i.e. *προαίρεσις.*

ἀξιώσαντες, ‘presuming.’ **προθεῖναι,** Schol. *προτιμῆσαι.*

ἐν ᾧ, temporal, ‘at a moment when,’ pointing to a *καιρός.*

ἀδικούμενοι, present participial, either in technical sense, cf. 65 § 2 *ἀδικοῦμεν*, or of the *ἀδίκημα* still continuing.

§ 4. **εἴωθε δὲ τῶν πόλεων κ.τ.λ.** The transposition adopted by Weil (Rev. de Philol. II. 90) is no relief. The Scholia give no real clue. Gelzer places *δι’ ἐλαχίστου* before *ἐς ὕβριν.* The quotation from

Philistus is a simple transcription from Thuc. Hude, while suggesting that the Scholiast read *μάλιστα ἀπροσδόκητος καὶ δι' ἐλαχίστου*, yet adds 'durissime dici omnes consentiunt.' Stahl explains 'maxime et minimo intervallo.' *μάλιστα* I understand of the degree of prosperity, cf. Pind. Pyth. III. 105, i.e. 'the larger the measure of prosperity, the more sudden its access, the more intoxicating its effect.' The *ἀπροσδόκητος εὐπραξία* finds its explanation in the exceptional weakness of Athens, from pestilence and war expenditure. (Cf. 13 § 4.)

αἷς ἂν ἔλθῃ, practically an object clause to *τρέπειν*, as = *τὰς μάλιστα εὐτυχούσας*. Cf. VIII. 46 § 3.

ἔλθῃ, for this use of *ἔρχεσθαι* cf. Soph. O. C. 1421 *κέρδος ἔρχεται.*

τὰ δὲ πολλά...εὐτυχοῦντα, the vulgate, explained by Kr. and Pp. as a nominative, on the plea of absence of second article with *εὐτυχοῦντα*. Hude's *εὐτυχοῦνται* he justifies by reference to V. 26 § 2, VIII. 10 § 1. Badham's *εὐτυχοῦσι* seems needless. On the ground that the Scholiast appears to have had a second article in his text, as also on the score that λ and *τ* are frequently confused, I have ventured to insert *τά*, but with grave suspicion that *εὐτυχοῦντα* should be *εὖ τυχόντα*. 'As a rule, success is less dangerous when in accordance with man's expectations (calculations) than when it takes him by surprise.' The whole passage is a comment on *ἡ παροῦσα εὐδαιμονία* of Mytilene.

For the sentiment cf. IV. 17 § 4 and Demosth. Olynth. 1 § 23.

ἀσφαλέστερα, cf. II. 43 § 1, 'less perilous.'

ἀπωθοῦνται, 'detrudunt,' 'stave off,' 'fend off,' a naval word. Cf. *διωθεῖσθαι*, II. 84 § 3. Note the change to personal construction.

διασῴζονται, 'preserve to the last,' 'keep intact': middle of self-interest. Cf. V. 16 § 1 *διασώσασθαι τὴν εὐτυχίαν.*

§ **5.** **χρῆν**, 'the right plan was' (i.e. would have been): for position cf. 46 § 6. **καὶ πάλαι**, 'long, long ago,' 13 § 1.

διαφέροντας, predicative with *τετιμῆσθαι.*

καὶ οὐκ ἂν ἐξύβρισαν, as the protasis is implied in the words *χρῆν μηδὲν τετιμῆσθαι*, *καί* naturally continues the apodosis. (See Goodw. M. T. § 416 sqq.)

ἐς τόδε, 'adeo' (Classen). Cf. I. 75 § 3.

καὶ ἄλλως, 'even under other conditions.' Pp. 'omnino.' Kr. 'in the main'—a generalising expression. Cf. VIII. 45 § 1.

τὸ θεραπεῦον, ethnic = *τοὺς θεραπεύοντας*. Cf. *τὸ Ἑλληνικόν*, 82 § 1.

ὑπερφρονεῖν, with accusative, VI. 68 § 2.

θαυμάζειν, 'respect.'

§ 6. **κολασθέντων** (see Stahl, Qu. Gr. 18). Krüger contends that the form κολασθήτωσαν was not unknown in older Attic: see his note on I. 34 § 1.

καὶ νῦν, reflecting *καὶ πάλαι* sup., 'late as it is.'

προστεθῇ...ἀπολύσητε, 'you must not let the blame be laid upon the few, but acquit the many.' Cf. 56 § 7.

ἡμῖν γε, 'quod ad nos quidem attinet,' 'there was no lack of unanimity in attacking us.'

οἷς γε, 'quippe quibus,' plural including both *δῆμος* and *ὀλίγοι.*

νῦν πάλιν ἐν τῇ πόλει, Herwerden's *πάντα* (cf. VIII. 95 § 2) and Cobet's *τὰ πρῶτα* (Hdt. VI. 100) practically come to the same thing, 'the leading power,' except that Herw. (Stud. Th. p. 143) suggests a forensic use of *ἐν* 'in the estimation of' (sc. Athens). No change is needed. The words *ἐν δυνάμει*, 93 § 2, give a clue to the construction, and the expression *οὐ στερισκόμενοι τῆς πόλεως* (IV. 106 § 1) to the interpretation, 'reinstated in their city.' In fact the phrase implies *ἔχειν τὴν πόλιν*: cf. *οἱ ἐν τοῖς πράγμασι = οἱ ἔχοντες τὰ πράγματα.* Perhaps the difficulty of plural inflexion in the form *ἔμπολις* suggested the periphrasis *ἐν πόλει εἶναι.*

βεβαιότερον, 'the safer game,' i.e. *ἀσφαλέστερον.*

§ 7. **τῶν ξυμμάχων**, partitive, as much in connexion with *τίνα ὅντινα οὐ* as with *τοῖς τε ἀναγκασθεῖσιν* and *τοῖς ἑκοῦσιν* (Kr. and St.).

προσθήσετε, probably the true reading: cf. *προστρίβειν.*

τίνα ὅντινα οὐ, by attraction, for *τίς ἐστιν ὅντιν' οὐκ οἴεσθε.* Cf. *οὐδενὸς γὰρ ὅτου οὐ πατὴρ ἂν εἴην* (Plat.). Cf. Goodw. Gr. Gr. § 153. Such assimilation is very rare, except in the case of the object accusative.

βραχείᾳ προφάσει, dative of circumstance, 'with but small pretext.' *πρόφασις* in Thuc. is almost synonymous for *αἰτία*, cf. 13 § 1. **βραχείᾳ** = *σμικρᾷ*, cf. 36 § 2.

ἦ, the construction changes from substantive (*ἐλευθέρωσις*) to verbal substantive, in form of non-articular infinitive (*παθεῖν*). Cf. Goodw. M. T. § 745, Krüg. G. G. 59. 2. 3.

§ 8. **ἡμῖν**, in contrast to *ξύμμαχοι.* Classen sees a logical but not grammatical connexion with *σκέψασθε.* But the sequence *τε...δέ* is not unfamiliar.

ἀποκεκινδυνεύσεται, these second future forms are not common in Thuc., 'shall have to risk to the uttermost.'

τυχόντες, hypothetical, 'if successful.' Cf. 82 § 9.

τῆς ἔπειτα...τὸ λοιπόν, no mere tautology. *τὸ λοιπὸν* implies 'for all time to come' (in perpetuity).

στερήσεσθε, 'you will sacrifice,' 'have to forego.' The distinction of *στέρομαι* from *στερίσκομαι* is one which must not be pressed too far. For confusion of persons cf. V. 9 § 1: the speaker identifies himself with his audience.

πολεμήσομεν, 'we shall have to fight.' All these futures are prophetic, 'minatory or monitory' (Gildersleeve).

CHAPTER XL.

§ **1.** **λόγῳ πιστήν**, 'relying on.' Cf. Soph. O. C. 1031 *ἔσθ' ὅτῳ σὺ πιστὸς ὤν*, with active force. (Cf. Jebb's note.)

ξυγγνώμην ἁμαρτεῖν, appositional construction, 'they will find erring humanity an excuse.' *ξυγγνώμην*, 'a plea of excuse,' 'ground for excuse.' With Stahl's suggestion of *τοῦ* omitted, 'veniam peccandi,' it is hard to acquiesce. **ἀνθρωπίνως**, 'humanitus.' Construe with *ἁμαρτεῖν*, not with *λήψονται*, in sense of *ἀνθρωπείῳ λόγῳ* (V. 89). **ἄκοντες.** (Cobet's *ἑκόντες* points to a misconception.) 'This is not a question of accidental damage, but of wilful conspiracy.' The distinction is that of *βλάπτειν*)(*ἀδικεῖν*, familiar to all readers of Aristotle's Ethics. The *ἀδικία* takes the form of *ἐπιβουλή*. The strong point is the 'malice prepense,' the *προαίρεσις* (intention) implied in *εἰδότες*. The negative *οὐ* is attracted to the verb, cf. 66 § 2 *τὰ ὁμοῖα οὐκ ἀνταπέδοτε.*

ξύγγνωμον (accent doubtful), in passive sense, *ξυγγνώμης ἄξιον* (Sch.). Cf. IV. 98 § 6.

§ **2.** **καὶ τότε πρῶτον**, i.e. *ἐξ ἀρχῆς*. Note the zeugma, *καὶ τότε* (*διεμαχεσάμην*) *καὶ νῦν διαμάχομαι* (Schol.), 'ut ab initio, ita nunc.' Cf. I. 86 § 2.

διαμάχομαι, *διά* intensive, 'fight to the end' (through thick and thin). **μὴ μεταγνῶναι**, epexegetic infin., 'contend for your not changing,' i.e. 'protest to the last against your changing.'

προδεδογμένα, note the *πρό* 'prae, prius.' Cf. 'praeiudicatum.'

τρισὶ τοῖς ἀξυμφ., dative of motive, on analogy of dative of instrument [a construction possible with substantive, e.g. *ἅρματι νίκη* (Pind.), *σώματι βοήθεια* (Aristot.)].

§ **3.** **ἔλεος** (cf. *οἶκτος*, § 2). The personal replaces the impersonal construction, *οἶκτος δίκαιος ἀντιδίδοσθαι* instead of *δίκαιόν ἐστιν οἶκτον ἀντιδίδοσθαι.* (See Goodw. M. T. § 762.) Cf. VIII. 70 § 2 *ἐπιτήδειοι ὑπεξαιρεθῆναι.*

ὁμοίους, sc. *γνώμῃ*. *ὁμόνοια* or *εὔνοια*, being the one sure bond.

ἐξ ἀνάγκης, from force of circumstances (Jowett).

καθεστῶτας, not 'who have taken up the attitude,' but 'who are placed in the position' (of inveterate foes).

οἱ τέρποντες, with reference to the second *ἀξύμφορον* of § 3: cf. *ἡδονῇ ἀκοῆς* (38 sub fin.).

ἐν ἐλάσσοσιν, cf. 37 § 4.

ἀγῶνα, a 'field' or 'sphere' of action, 'arena.' Cf. the 'competition' of chap. 37 and 38.

καὶ μὴ ἐν ᾧ, the sequence *καὶ μή* must, I think, point to some imperative force lurking in *ἕξουσι*, 'they will have to find,' i.e. 'must find,' naturally followed by *μή* (of deprecation). See Goodw. M. T. §§ 69 and 70. Cf. Soph. O. C. 956. A trajection of the negative as =*καὶ ἐν ᾧ μή* is hardly possible (cf. 84 § 2).

The construction *ἐν ᾧ* is loose, probably due to the adverbial character of the expression, as=*ἔνθα*: or the singular may serve to emphasize the particular case in view.

βραχέα ἡσθεῖσα, cf. Arist. Ach. 2 *ἥσθην δὲ βαιά* (Kr.).

ζημιώσεται, for more usual *ζημιωθήσεται* (Kr.).

ἐκ τοῦ εὖ εἰπεῖν τὸ παθεῖν εὖ, Class. notes the chiasmus. The reference in *εὖ παθεῖν* is to the *θεραπεία τῶν προεστώτων* of 11 § 5, and of which Cleon himself was perhaps not without experience.

ἐπιείκεια, 'consideration,' 'forbearance.' In Ar. Eth. VI. 10 § 8 the *ἐπιεικής* figures as the opposite of *ἀκριβοδίκαιος*.

δίδοται, Lat. 'indulgere.'

ὁμοίους, sc. *γνώμῃ* (vid. sup. § 4), 'consistent' (i.e. unchanged) predicative with *ὑπολειπομένους* (Krüg.). Classen's *ὁμοίως* is uncalled for.

οὐδὲν ἧσσον, 'none the less hostile' (i.e. in spite of all forbearance).

§ **4.** **ἓν δὲ ξυνελὼν λέγω**, construe *ἓν δέ* with *λέγω*: *ξυνελών*, 'in brief.' Cf. I. 70 § 9 *εἴ τις ξυνελὼν φαίη*.

πειθόμενοι, 'by following my advice,' i.e. 'if you follow.' The participle carries with it a presumption.

τὰ ξύμφορα, sc. *ὑμῖν*: cf. 47 sub fin. **ἅμα**, i.e. *τῷ δίκαια ποιεῖν*.

δικαιώσεσθε, 'stand self-condemned' (cf. act. use *δικαιοῦν*). Not here in Hdt. sense of 'punishment,' but of sentence preceding punishment. The middle verb with *ὑμᾶς αὐτούς* constitutes a double reflection. **οὐ χαριεῖσθε.** Cf. 37 § 2.

εἰ γὰρ ἀπέστησαν...ἄρχοιτε, not a combination of real with unreal condition, but an aorist replacing a definite tense: an interchange rendered possible by the fact of the aorist only marking 'simple occurrence.' (See Goodw. M. T. 54, 58.)

ἄρχοιτε ἄν, modified future. 'If it be the case that these culprits are justified in revolting, you must be ruling without right.'

οὐ χρεών, accus. absolute.

εἰ δὲ δή, *δέ* marking contrast or connexion, *δή* inferential, 'but if, in that case.'

οὐ προσῆκον, assuming the absence of right: hence *οὐ*, in spite of *εἰ* preceding. The absolute accus. is complete in itself; for purposes of syntax = *παρὰ τὸ προσῆκον*.

τοῦτο δρᾶν (i.e. *ἄρχειν*), a common synonym in Thuc., cf. I. 5 § 2.

παρὰ τὸ εἰκός, 'in defiance of equity,' reverting to topic of *ἐπιείκεια*.

τοί, 'look you,' a colloquial use, found three times only in Thuc.

καὶ τούσδε, *καί* includes Mytilene in the list of Athens' legitimate dependents.

ξυμφόρως, 'in the interest of expediency.' *τοῦ ξυμφέροντος ἕνεκα τῇ ἀρχῇ* (Schol.). Cf. § 5.

κολάζεσθαι, middle, cf. Arist. Vesp. 406.

ἐκ τοῦ ἀκινδύνου, adverbial (= *ἀπραγμοσύνῃ*, II. 63 § 2).

ἀνδραγαθίζεσθαι, 'play the honest man,' i.e. affect the tone of that high morality which shirks all dangers. Cleon's bite goes deeper than a mere policy of masterly non-intervention; 'either,' he says, 'accept the risks of empire or avoid those risks by sacrificing it.' The whole passage is a direct allusion to Pericles' words in II. 63. The risk implied is *ὧν ἐν τῇ ἀρχῇ ἀπήχθεσθε* (cf. V. 91); the taunt is that they lack the courage of their own opinions.

§ 5. **τῇ τε αὐτῇ ζημίᾳ**, 'thus, by the self-same punishment determine to avenge yourselves and to shew that you are no less keenly alive to danger, you who are bent on escaping the plot, than those who laid it.' **τῇ αὐτῇ**, the same which Mytilene could have inflicted on you.

ἀναλγητότεροι, i.e. *ἀναισθητότεροι*, a rare word in prose writers. **ἐνθυμηθέντες**, cf. *ἐν θυμῷ βαλεῖν*, 'laying to heart, reflecting seriously.'

ἃ εἰκὸς ἦν ποιῆσαι κρατήσαντας, i.e. *ἃ εἰκότως ἂν ἐποίησαν εἰ ἐκράτησαν*. Note the juxtaposition of the two participles, *κρατήσαντας*, of assumption, *προυπάρξαντας*, of fact.

ἦν, Stahl sees allusion 'ad tempus defectionis.' See the true explanation in Goodw. M. T. § 415.

§ 6. **μάλιστα δέ** *κ.τ.λ.*, 'For those who without cause molest another, press their malice to the utmost, even to their own undoing, in their suspicions of danger to be apprehended from one who is left to be their enemy.'

μάλιστα ('ante alios') is too remote from *ἐπεξέρχονται* to be construed with it.

προφάσει, cf. 40 § 6.

διόλλυνται, Hermann's suggestion of construing *ὑφορώμενοι* with *διόλλ.* finds confirmation from Plat. Phaedr. 254 E *φόβῳ διόλλυται.* Revenge must be had at any price, even though it prove a Pyrrhic victory. The principle involved is, of course, 'odisse quem laeseris.'

ἐχθροῦ, predicative. Cf. 67 § 3 *οἱ δὲ πρεσβῦται λελειμμένοι.*

§ 7. **ὁ γὰρ μὴ ξὺν ἀνάγκῃ**, cf. IV. 98 § 6 *ἐπὶ τοῖς μὴ ἀνάγκῃ κακοῖς*, 'for he who has suffered a needless wrong (a wanton injury) is more implacable when the danger is past (when he has escaped the plot) than a mere enemy on equal terms (i.e. who merely gets what he gives).'

μὴ ξὺν ἀνάγκῃ, the correctors of MSS. appear to have referred this to a secondary use of *ἀνάγκη* (cf. IV. 87 § 3), but the real allusion is to the absence of all pressure of Athenian yoke or external compulsion (cf. 39 § 2 *ὑπὸ τῶν πολεμίων ἀναγκασθέντες*).

χαλεπώτερος, 'harder to reckon with': as sterner in his reprisals.

ἀπὸ τῆς ἴσης, cf. I. 15 § 2, 'qui aeque alterum laesit' Pp., 'a case of six in the one and half a dozen in the other,' in terms of the common proverb. He merely 'gives what he gets.'

διαφυγών, cf. 82 § 5 for conditional participle. (Bauer's allusion to those who are 'sui iuris' (*ἰσόψηφοι*) limits the case too much.)

γενόμενοι δ' ὅτι ἐγγύτατα, 'realising as closely as possible your feelings at the time.' Cf. *ἐγγύτατα διανοηθέντας*, I. 143 § 5.

τοῦ πάσχειν, cf. Theaetet. 166 B *μνήμην παρεῖναί τῳ ὧν ἔπαθε... μηκέτι πάσχοντι.*

καὶ ὡς, a change of construction, *κατὰ ξύνεσιν*, as *γενόμενοι ὅτι ἐγγύτ. τῇ γνώμῃ = διανοηθέντες ὅτι ἐγγύτ.*

ἀνταπόδοτε, without object, but with suggestion of *τὸ ἴσον* (Cl.).

μὴ μαλακισθέντες, 'without yielding to any weakness of the moment.'

πρός, ambiguous, 'on the score of' the 'lenocinium eloquentiae,' or 'in view of' the present awful plight of Mytilene. The Schol. takes the first view, Portus the second.

ἐπικρεμασθέντος, 'imminent,' 'impending.' Cf. II. 53 § 4.

§ 8. **τούτους τε καὶ τοῖς ἄλλοις**, the position of *τε* is due to the close connexion between the two pronouns, marked by *τε...καί.*

ξυμμάχοις, cf. 39 fin.

παράδειγμα καταστήσατε...ζημιωσόμενον, Meineke's correction *ζημιωσόμενοι* is based upon 67 § 6 *παρ. ποιήσατε προθήσοντες*. But his appeal to analogy of *τίνομαι* is doubtful. Cf. Goodw. M. T. § 904.

ὃς ἂν ἀφιστῆται = *ἥν τις ἀφιστῆται*, forming object clause.

θανάτῳ, cf. II. 65 § 3 *χρήμασιν ἐζημίωσαν*.

CHAPTER XLI.

Διόδοτος. With the exception of the speech constructed for him by Thucydides, nothing is known of him. Was his father Eucrates the *στυππειοπώλης* (cf. Aristoph. Eq. 129), or the brother of Nicias? (cf. Lysistrat. 103).

ἀντέλεγε μή, cf. V. 49. 2 and *διαμάχεται μή*, 42 § 2. Cf. Goodw. M.T. § 807.

καὶ τότε, 'once more.'

CHAPTER XLII.

The whole speech should be compared with Sall. Cat. 51 and the opening words with 38 § 1.

§ 1. διαγνώμην, cf. I. 87 § 6, a word peculiar to Thucydides.

μεμφομένους, 'protest against': *μή* due to notion of reproach or dispraise in *μεμφομένους*: a retort to 38 § 3.

δύο τὰ ἐναντιώτατα, Classen destroys comma at *εἶναι*, and treats *τάχος τε καὶ ὀργήν* as subject of *εἶναι*. For the order cf. I. 74 § 1 and sup. 40 § 2. The joint enumeration *τε...καί* as contrasted with the disjunct *ἤ...ἤ* in I. 122 § 4 justifies Classen's interpretation.

τὸ μέν...τὸ δέ, (1) *τάχος*, (2) *ὀργή*: no need to invert the relation *τὸ μέν—τὸ δέ*, both are 'pessimi consultores,' Sall. Cat. 51. Note the false balance of periods, the *δέ* sentence being enlarged by *βραχύτητος γνώμης*. The moral is (1) 'fools rush in,' (2) 'anger is madness of the moment.'

ἄνοια, 'unreason': here almost *ἀλογία*.

ἀπαιδευσία, cf. 84 § 1 = *ἀκολασία*, 'intemperantia,' i.e. 'intolerance,' 'bigotry.'

βραχύτητος, 'shallowness,' but, perhaps on analogy of *μικρός* = *μικροψυχία*. Cf. its opposite *βάθος*, Plato, Theaetet. 183 E. Thucydides is probably noting *τὰ ἐπιπολάζοντα πάθη*.

§ 2. τούς τε λόγους, for argument cf. 38 § 4, 'that words (statements) do not serve to explain matters.' *πράγματα*, 'affairs' from the statesman's point of view, *not* *ἔργα* 'exploits' or 'achievements.'

ἀξύνετος, 'wanting in intelligence.' Cf. *ἀξυνήμων*, Ag. 1060. For *ξύνεσις* cf. Ar. Eth. VI. 11 § 1; it is stronger than mere *φρόνησις*. The *ξυνετός* is one who can appreciate the arguments of the speaker, who is able *διὰ πολλῶν συνορᾶν*, to take in at a glance an argument of many steps.

ἰδίᾳ τι αὐτῷ διαφέρει, 'has some personal interest at stake.'

ἄλλῳ τινί, instrumental dative.

περὶ τοῦ μέλλοντος, not of necessity constructed with *φράσαι*, although *μεμνῆσθαι περί* (VIII. 47 § 2) might suggest an analogy.

δυνατὸν εἶναι = *ἐνδέχεσθαι*, impersonal; cf. *ἀδύνατον*, 37 § 1.

φράσαι, 'explain,' cf. I. 145 § 1.

αἰσχρόν, cognate accusative.

πεῖσαι, 'to press,' with suppression of person; cf. 59 § 2.

οὐκ ἂν ἡγεῖται, on analogy of *οὐ φημί*, the negative really belongs to the infinitive, as also the *ἄν*; cf. Goodw. M. T. § 220.

εἰ...οὐ, *οὐ* is due to litotes, as *εἰ* = *ὅτι*.

τοῦ μὴ καλοῦ, 'res inhonesta,' 'discreditable.' Note the *παρονομασία, εὖ εἰπεῖν...εὖ διαβαλών*. Bauer explains the first *εὖ* as 'decore,' Reiske as 'cum successu.' Müller translates 'successfully' in either case.

Diodotus' point is that, though he thinks he cannot well speak in a bad cause, yet he may slander well (i.e. cleverly).

εὖ διαβαλών, 'by dexterous insinuation'; cf. *Παφλαγὼν διαβολώτατος*, Eq. 45. **διαβάλλειν** (1) of 'aspersing,' 'prejudicing,' by 'throwing out sops to Cerberus,' (2) of 'setting at variance'; cf. Arist. Rhet. I. 1 § 4.

ἐκπλῆξαι, 'disconcert': the distinction between *ἐκπλήσσειν* and *καταπλήσσειν* must not be pressed in Thucydides.

§ 3. **χαλεπώτατοι**, 'most difficult to deal with' (cf. sup. 40 § 6).

καί, in awkward position: hence Poppo's proposed transposition and the suggestion of Badham *οἱ...ἐκεῖνοι*. But see Krüg. G. G. I. 95 § 4. Jowett explains by confusion of *χαλεποὶ καὶ οἱ προσ.* with *χαλεπώτατοι δὲ οἱ πρ.* 'there is yet another class, and those most difficult to deal with.'

ἐπὶ χρήμασι, whether 'for a bribe received' or 'in the hope of gain' is most doubtful. There is, of course, direct allusion to Cleon's words in 38 § 2 *κέρδει ἐπαιρόμενος*. A brilliant speech might well afford a 'professional opening' to a young and rising rhetorician.

προκατηγοροῦντες, 'anticipate the speech of their adversary' (St.). Class. retains *προσκατηγοροῦντες*, 'supplement the accusation.'

ἐπίδειξιν, a rhetorical display. Cf. Ar. Rhet. I. 3 § 3. 'Eius nominis quod ab ostentatione ducitur proprium est' (Quintil. III. 7 § 1).

εἰ κατῃτιῶντο, real for unreal condition.

ἀδικώτερος, 'dishonest': for double comparative see Thompson, G. S. § 127.

ἀπεχώρει ἄν, schol. *τοῦ βήματος.*

ἀδικίας δὲ ἐπιφερομένης, on analogy of *ἐπιφέρειν ὅπλα* 'when a charge of venality is brought to bear.' The gen. absol. replaces the *εἰ* clause, the participles *πείσας...τυχών* containing the protasis. **τε...καί**, 'sive,' 'sive.'

γίγνεται, 'evadit,' more expressive than *φαίνεται.*

τυχών, cf. 39 § 8.

μετὰ ἀξυνεσίας καὶ ἄδικος, for construction of prepositional clause with adjectival cf. I. 32 § 1, II. 15 § 2.

§ **4.** **οὐκ ὠφελεῖται**, 'is the loser': connect the negative closely with the verb.

ἐν τῷ τοιῷδε, cf. 39 § 2 note.

ξυμβούλων, 'consultores.' Thucydides is anticipating the later technical use of the word: cf. *συμβουλευτική*)(*δικανική*, 'deliberative)(forensic.' Elsewhere in Thuc. in official sense; cf. 69 § 1.

πλεῖστα...ἐλάχιστα, with force of double comparative.

τοὺς τοιούτους, retrospective, = *οἱ ἐπὶ χρήμασι προσκατ.*

πεισθεῖεν, there is no real change of subject as *πόλις* includes *πολῖται.* See Rep. 359 E, with Heindorf's note on Gorgias 510 C. Dobree's *πεισθείη ἄν* avoids the difficulty. See crit. note.

§ **5.** **τὸν ἀγαθὸν πολίτην**, 'the honest patriot,' the *φιλόπολις.* 'The right plan is for the honest patriot to prove his policy the better, not by intimidation, but by fair argument,' i.e. *μὴ ἐκπλήσσοντα* (cf. § 2), but *ἀπὸ ἴσου*, 'by meeting his opponent on equal terms.'

σώφρονα, 'moderate,' 'tolerant' (i.e. *μὴ ἀπαίδευτος*, cf. § 1).

προστιθέναι = 'accumulare.'

ἀλλὰ μηδ' ἐλασσοῦν, the object is suppressed; the first *ἀλλὰ μηδέ* = 'but in no way,' the second = 'but not even.'

οὐχ ὅπως, as a rule, contains the weaker of two contrasted notions, 'so far from punishing him she should not even so much as disparage him.' Cf. Goodw. M. T. § 707.

ἀτιμάζειν, 'slight,' 'reflect upon him.'

§ **6.** The relations of *τε...καί*, i.e. *τῷ τε εὖ βουλεύοντι καὶ τὸν μὴ τυχόντα*, are slightly disturbed by the parenthesis *ἀλλὰ μηδ' ἐλασσοῦν.*

ἐπὶ τῷ ἀξιοῦσθαι, 'with a view to.' Cf. I. 38 § 2 *ἐπὶ τῷ ἡγεμόνες εἶναι.*

ἥκιστα ἄν, covers both clauses; Meyer connects with one clause only, vid. Stahl.

παρὰ γνώμην, not only 'contrary to judgment' but 'contrary to conscience.'

πρὸς χάριν, i.e. 'ad captandum.'

ὁ μὴ ἐπιτυχών, cf. sup. *μὴ τυχών*, lit. 'missed the mark.'

τῷ αὐτῷ, i.e. *τῷ πρὸς χάριν λέγειν.*

προσάγεσθαι, 'sibi conciliare.'

CHAPTER XLIII.

§ **1.** *ὧν*, at once adversative and connecting: cf. 39 § 1.

ἥν τις ὑποπτεύηται, with the verb *λέγειν* the suspicion becomes an impression: the zeugma is by no means harsh.

ὅμως, in spite of our suspicions.

φθονήσαντες (sc. *αὐτῷ*): the dative of object is suppressed: 'by resenting such unconfirmed impression of bribery, we deprive the state of such an obvious advantage.' Krüg. questions the construction *φθονεῖν δοκήσεως* (in Hdt. VII. 236, *φθονέουσι τοῦ εὐτυχέειν*, the dative is expressed in previous context). The difficulty may be met by treating the genitive as a 'genitivus unde,' marking the source or origin of *φθόνος.*

δόκησις, 'impression,' 'conviction,' not *προσδοκία*, 'expectation.'

τῆς πόλεως depends on *ἀφαιρούμεθα.* For genitive in lieu of double accus. with *ἀφαιρεῖσθαι*, cf. 58 § 5.

§ **2.** **καθέστηκε**, 'usu venit' (Pp.), 'it has come to this.' For dependent infinitive cf. I. 76 § 2.

ἀπὸ τοῦ εὐθέος, i.e. 'straightforward.'

τὸν τὰ δεινότατα βουλόμενον, 'bent on pressing the most atrocious schemes.' For construction cf. sup. 42 § 2, note.

ἀπατῇ, the dative is answered by the participle *ψευσάμενον.*

πιστὸν γενέσθαι, dependent upon *δεῖν.*

§ **3.** **τε**, inferential, 'thus.' **πόλιν**, without article. With Athenians there could be no mistake as to the *πόλις* in view.

περινοίας, schol. *περιεργία.* Cf. *περιτέχνησις*, 82 § 3, 'would-be wisdom,' 'excess of conceit' (Müller); is it not rather 'excess of suspicion' (over-circumspection)? Cf. Arist. Ranae 958 *περινοεῖν ἅπαντα.*

ἐκ τοῦ προφανοῦς, either a mere equivalent for *ἀπὸ τοῦ εὐθέος* (sup.), or implying 'even when the benefit is obvious.'

διδούς, 'proffers.' **ἀνθυποπτεύεται** (Thuc. greatly affects these compounds with *ἀντί*), 'is in his turn suspected,' i.e. incurs as his reward the suspicion that he will in some covert manner be the gainer.

πλέον ἕξειν, in lieu of *πλεονεκτήσειν*. Cf. I. 37 § 4.

§ 4. **πρός**, 'in the face of.'

ἀξιοῦν τι, the misplaced enclitic finds ample confirmation in Thuc., but its connexion is doubtful. Pp. connects with *περαιτέρω*, Krüg. with *λέγειν*, Reiske with *προνοοῦντας*. It will find its best connexion with *περαιτέρω*.

δι' ὀλίγου, either of space or time. Hude cites VII. 71 § 3 *δι' ὀλίγου οὔσης τῆς θέας*.

ἀνεύθυνον, in lieu of *ἀνυπεύθυνον*: the shorter form is found in Hdt. and Aristotle (Krüg.). 'We are accountable (answerable) for the advice we give, whereas you are not accountable for listening to it.' The adviser is responsible, the hearer irresponsible.

πρός, 'by contrast with.'

§ 5. **εἰ γὰρ ὅ τε πείσας** *κ.τ.λ.* 'If both proposer and supporter suffered alike, you would be more temperate in your decisions.'

νῦν δὲ πρὸς ὀργήν *κ.τ.λ.* Hermann's interpretation of this most difficult passage is opposed by Poppo: *ζημιοῦτε πρὸς ὀργὴν ἥντινα* (*ἂν*) *τύχητε* (*ζημιοῦντες*): the words *ἔστιν ὅτε σφαλέντες* thus find a construction with *ζημιοῦτε*.

ἥντινα, in construction with *πρός* (Göll.), 'in such temper of the moment as may lead you to inflict punishment.' But Thuc. may have used the relative, as in I. 35 § 4, with assimilation in agreement to *ὀργήν*, where a neuter sequence would be more natural: e.g. *πρὸς ὀργὴν* (*ὀργισθέντες*) *ὅ τι ἂν τύχητε σφαλέντες*, 'in anger, in whatsoever you may chance to find yourselves at fault.' This somewhat strains the cognate accus. (*σφαλῆναι ὀργήν*), to which, however, a parallel might be found in *ἣν πιστεύετε*, V. 105 § 3, and Plato Phaedr. 249 D *ἣν... αἰτίαν ἔχει*.

πρὸς ὀργήν, 'ad quemlibet animi motum' (Pp. St.), rightly, 'but, as it is, in the caprice of the moment, when you find yourselves at fault, you visit with punishment the single judgment of your adviser, instead of your own judgments, for having all alike gone wrong, in spite of numbers.'

εἰ ξυνεξήμαρτον, a litotes for *ὅτι ξυνεξ.* Cf. 9 § 2.

(On the whole sentence see Appendix.)

CHAPTER XLIV.

§ 1. **ἀντερῶν**, sc. Κλέωνι. Cf. 38 § 1.

κατηγορήσων, 'to play the part of an accuser'; no supplement of the object is necessary.

ὁ ἀγών, 'the issue.' **εἰ σωφρονοῦμεν**, 'if we regard the matter calmly' (i.e. from a sober, rational, point of view), 'dispassionately.' Cf. I. 86 § 2.

§ 2. **ἤν τε γὰρ ἀποφήνω** *κ.τ.λ.* The theory of a double protasis with single apodosis, which found favour with past editors, stands self-condemned by the fact of the apodosis being complete in the first member of the sentence. Classen's suggestion of aposiopesis with colloquial *εἶεν* is entirely at variance with the use and style of Thucydides. *ἤν* with optative is of course utterly untenable, in spite of Thomas Magister: again, *ἔχοντες εἶεν* cannot be periphrastic for *ἔχοιεν* in Thuc., as such periphrasis is only admissible (in Thuc.) when the participle has an adjectival force: although *ἔχοντές τι ξυγγνώμης* might constitute a compound adjectival expression.

The sentence is a complete conditional construction, disturbed only by the two parentheses *εἰ μὴ ξυμφέρον* (*φαίνοιτο*), and *εἰ μὴ τῇ πόλει ἀγαθὸν φαίνοιτο*. The apodosis *οὐ κελεύσω* must, of course, be mentally repeated with the infinitive *εἶναι ἐν τῇ πόλει*: e.g. *ἤν τε ἀποφήνω ἀδικοῦντας οὐ διὰ τοῦτο κελεύσω ἀποκτεῖναι* (*εἰ μὴ ξυμφέρον φαίνοιτο*) *ἤν τε καὶ ἔχοντάς τι ξυγγνώμης <ἀποφήνω> οὐ διὰ τοῦτο κελεύσω εἶναι ἐν τῇ πόλει* (*εἰ μὴ ἀγαθὸν φαίνοιτο*).

The question, says Diodotus, is not one of justice but expediency. Whether I prove them guilty without extenuating circumstances, I shall not insist on their execution (contra utilitatem), or whether I find extenuating circumstances I shall not recommend them to mercy (contra honestum). But, to a despotic power, good and expediency are one and the same. The change from transitive to intransitive construction (*ἀποκτεῖναι...εἶναι*) can be amply justified on Thucydidean analogy, even though it involves a change of subject.

The words *εἶναι ἐν τῇ πόλει* are, I believe, a direct reply to 39 § 6.

πάνυ ἀδικοῦντας, 'vel maxime' (Pp.), (Cl.).

§ 3. **τοῦτο**, not (with Pp.) the object of *ἰσχυρίζεται*, but, with Class. and Stahl, appositional to sentence: 'as for this point on which Cleon most insists' (lays special stress).

προθεῖσι (sc. *ἡμῖν*), hypothetical, 'si proposuerimus,' but in construction with *ξυμφέρον*. Krüg. distinguishes *προθεῖναι* of the legislator laying down the law from *προσθεῖναι* of the magistrate applying the law, enforcing the penalty.

πρὸς τὸ ἧσσον ἀφίστασθαι, sc. *τοὺς ξυμμάχους*, 'in checking rebellion.'

§ **4.** **οὐκ ἀξιῶ,** cf. *οὔ φημι*, and the like analogies.

τῷ εὐπρεπεῖ, causal dative, cf. 38 § 2, 'because of that which is attractive' (specious).

ὁ λόγος, 'his proposal' (policy).

πρὸς τὴν ὀργήν, *πρός* of the standard of reference (Pp.).

ἐπισπάσαιτο, without object, 'prove attractive.' Cf. V. 111 § 3.

τῶν δικαίων, cf. *δικαιώματα*, I. 41 § 1; 'iusta,' Ter. Phorm. II. 1. 50 (Pp. St.); 'principles of justice' i.e. 'justice.'

ὅπως, not final, but modal = *καθ' ὅ τι*, 'as to the way in which,' i.e. 'how to make them useful.' Arnold quotes Arist. Rhet. I. 3 § 4.

CHAPTER XLV.

§ **1.** **οὖν,** resumptive, stronger than *ἄρα*, = 'igitur.'

θανάτου ζημία, genitive of definition. Cf. *ξυμφορὰ διαφθορᾶς*. Hude upholds the reading of Cod. Laur. *θανάτου ζημίαι πρόκεινται*, on the plea that the plural better covers the individual offences. But the singular serves to mark the one death-penalty for all.

τῇ ἐλπίδι, the article is possessive.

μὴ περιέσεσθαι, epexegetic: 'after passing sentence against himself to the effect that,' i.e. condemning his design to failure. *περιέσεσθαι* is a negative rather than positive word, suggesting rather 'escape from' than 'victory over' (see Shilleto, on I. 55 § 3).

τῷ ἐπιβουλεύματι, not in direct dependence on *περιέσεσθαι*, 'outlive the attempt,' 'live to see his scheme successful,' although in construction with it, as limiting; 'succeed in his design' (*ἐπιβουλεύοντα*).

§ **2.** **πόλις τε ἀφισταμένη,** mark the order: 'so too with a state bent on revolt, what state ever yet ventured this?'

Class. notes that this position of the substantive gives (1) a character of generality, (2) suggests a partitive genitive (vid. Class. on I. 1 § 1).

τε, marking transition from individual to state, from *οὐδείς* to *πόλις*.

τίς, a rhetorical question, replacing definite assertion.

ἥσσω τῇ δοκήσει, the dative limits or restricts the application of *ἥσσω*, 'if possessing resources inferior in its own conviction, whether in point of home forces or aid of others,' i.e. 'if impressed with the conviction of its own inferiority.'

§ 3. πεφύκασί τε: *τε* epexegetic: *δέ* would suggest contrast.

This doctrine of human depravity ('original sin'), though recognised by Stoics, was combated by Plato. See Cope's Introd. to Plato's Gorgias, p. lxiv. sqq.

ἐπεί, 'whereas,' 'although.'

διεξεληλύθασί γε, 'have positively (actually) exhausted the whole list of penalties,' 'run the whole gamut.'

προστιθέντες, imperfect participle, expressing either continued attempt or accumulation of penalties.

εἴ πως, in the vain effort (in the vague hope) to escape the iniquities of evil-doers. *εἴ πως* conceals a purpose (Goodw. M. T. § 490). The optative is due either to 'original intention' (cf. Aristoph. Ran. 24) or to the wish as 'father to the thought.'

παραβαινομένων, impersonal gen. absol. (Krüg.). Possibly in agreement with *ζημιῶν*, *παραβαίνεσθαι* being used as passive of *παρέρχεσθαι*: contrast *παρελθεῖν νόμον*, 'to neglect a law,' with *παραβαίνειν* 'to transgress,' i.e. 'as these come to be disregarded.'

ἀνήκουσι, on analogy of *ἀναφέρειν*, of reference to a standard, *θάνατος* representing the ideal penalty: the only instance in Thuc. On the growth of Law, see Tac. A. III. 26.

καὶ τοῦτο, sc. *τὸ ἐς θάνατον τὰς πολλὰς ἀνήκειν* (St.). Lupus (N. Jahrb. 1875) would strike out *καὶ τοῦτο*. Hude suggests *καὶ ταῦτα* (cf. VII. 79 § 3; VIII. 19 § 1), i.e. 'talia facinora.'

§ 4. τούτου...τόδε, both refer to the death-penalty, *τούτου* having reference to the previous context, *τόδε* to the present. Cf. Soph. Antig. 296.

δέος, as *προσδοκία τοῦ κακοῦ* (Protag. 358 D), is here pressed beyond Thuc.'s use as 'apprehension' (cf. Shill. on I. 36 § 1).

γε limits: 'this' (without anything more), 'this in itself.'

ἡ μὲν πενία *κ.τ.λ.*, 'either poverty inspiring such audacity through hardship, or license suggesting aggrandisement, through arrogance and pride, or other conditions of fortune, according to men's temper, each being severally controlled by some fatal dominant passion, lead men into such ventures.'

Of the *ξυντυχίαι τοῦ βίου* two only are specified, *πενία* and *ἐξουσία* (cf. I. 38). In the case of poverty the stimulus is *ἀνάγκη*, in that of wealth it is *ὕβρις*, each condition of fortune being swayed by its own particular passion. To the poor man hardship says 'be bold' (nothing venture, nothing have); to the rich man arrogance suggests 'help yourself'; for those in other conditions the temptations of an overmastering passion are reckless of consequences. The whole passage is a comment on *θρασύτης* as defying law.

ἐξουσία, 'opes' (Vall.), rather 'the license which wealth gives.' Thuc. by specifying the two extremes only 'poor' and 'rich' (cf. *πένης …εὐδαίμων*, II. 53) somewhat narrows the *γνώμη*. Cf. with this passage 84 § 1. **πλεονεξία** defies law, I. 77 § 3.

καὶ φρονήματι destroys the balance of the sentence.

τῶν ἀνθρώπων, perhaps in commiserating sense, 'its victims,' 'mortales aegri'; cf. Thuc. II. 48 § 2. Classen, on the ground that an object is needed to *ἐξάγουσιν*, reads *τὸν ἄνθρωπον*. See Crit. Note. For *ἐξάγειν*, cf. Eur. Alc. 1080 (Bl.).

ὑπ' ἀνηκέστου τινός, Dobree's *τοῦ* has much to commend it: cf. Virg. Aen. IX. 185 'sua cuique deus fit dira cupido.' Hude refers *ὀργῇ* alike to *τόλμα* and *πλεονεξία*, but *ἀνηκέστου τινὸς κρείττονος* to *ἀνάγκη* and *ὕβρις*, therefore preferring to read *ὀργήν* (cf. Comm. Crit., p. 101).

§ 5. **ἥ τε ἐλπὶς καὶ ὁ ἔρως,** *τε* not correlative to *καί*, but introducing new idea (Class.). **ἔρως,** 'desire,' cf. Soph. O. T. 600.

For *ἐλπίς* and its fatal influence, cf. V. 103.

ἐπὶ παντί, 'in every case'; but cf. *ἐπὶ πᾶν* (V. 68 § 3).

ὁ μέν…ἡ δέ, in inverse relation.

ἐκφροντίζων, a rare word, 'excogitans' (Portus). Cf. Nubes 695 (Duk.).

εὐπορίαν τῆς τύχης, (1) the betterment of their condition: (2) abundant possibilities of chance. Whether objective or subjective genitive is hard to determine. **ὄντα ἀφανῆ,** neuter, of inanimate conceptions. 'Hope also and desire, in every case, the one leading, the other following, the one originating the enterprise, the other suggesting the feasibility of success, are most harmful, and, though invisible, outweigh the visible dangers.'

§ 6. **καὶ ἡ τύχη,** 'fortune again.' **ἐπ' αὐτοῖς,** sc. *ἔρως καὶ ἐλπίς*.

οὐδὲν ἔλασσον *κ.τ.λ.*, 'supplements in no less degree their intoxicating influence.'

ξυμβάλλεται ἐς, so also with genitive. Cf. Hdt. IV. 50, of contributing to a total.

παριστамένη, i.e. *παρασтатοῦσα*, not merely *παραγιγνομένη*: 'for sometimes, by her unlooked-for favour, she induces a man to face danger even at a disadvantage, and more particularly states, inasmuch as they play for the highest stakes, freedom or empire over others.'

οὐχ ἧσσον, a litotes. Classen explains as *μάλιστα*: 'no less than individuals' (Krüg.).

ὅσῳ, dat. of measure=*καθ' ὅσον*, I. 68 § 2, frequently found with comparatives.

περὶ τῶν μεγίστων, sc. *κινδυνεύουσιν*.

ἐλευθερία, 'freedom,' not the *ὕπουλος αὐτονομία* of Athens' proffering.

καὶ μετὰ πάντων, the words may either constitute a mere comment on *τὰς πόλεις*, or refer with equal force to *τις* and *πόλις* alike.

(1) When backed by numbers each individual forms, unreasonably, an opinion far in excess of his real strength.

αὐτῶν for *αὐτοῦ*, the unit being lost in the aggregate.

(2) Each and all alike (i.e. both individuals and states) unreasonably exaggerate their own strength.

Lit. 'conceive opinions far greater than themselves.'

ἐπὶ πλέον τι, *τι*, intensive, extending the sphere of *πλέον*.

αὐτῶν, i.e. the actual strength of *πάντες*, 'quam pro eo quod ipsi valent,' a confusion of general with particular.

The construction of *δοξάζειν* is either with cognate accus. or with preposition, e.g. *δοξάζειν περί*: *δοξάζειν τι* is a very different conception to *δοξάζειν τινά*, of which neither Cl. nor St. nor Böhme adduce examples. The aorist is gnomic. The two phases of thought suggested are (1) Providence is on the side of big battalions, (2) the exciting influence of good fortune tells with equal effect on states and individuals.

§ 7. **ἁπλῶς τε**, cf. 38 § 7.

πολλῆς εὐηθείας (no need for Naber's *γέμον*), 'a mark of supreme simplicity.' Cf. I. 142 § 9.

ὅστις=*εἴ τις*, replacing inf. with article, 'for anyone to think': al. *εὐηθεστάτου ἐστὶ τὸ οἰηθῆναι*. Cf. the use of *ὅταν* with subjunctive. St. treats *ὅστις οἴεται* as parenthetical ('if any there be who so imagines'), making *ἔχειν* take its constrn. directly from *ἀδύνατον*, thus escaping the difficulty of a mixed constrn. (Pp.). Cf. II. 44 § 1.

ἀποτροπήν, sensu rhetorico, 'means of dissuasion.'

ὁρμωμένης *κ.τ.λ.*, 'is bent with all its energy upon the achievement of some purpose,' i.e. when all the energies of human nature are stirred to the attainment of some end. Cf. *πολλοὶ γὰρ εἰς ἓν ξυμπίτνουσιν ἵμεροι* (Aesch. Choeph. 299).

ἄλλῳ τῳ δεινῷ, cf. sup. *δεινότερον τι*, § 4.

CHAPTER XLVI.

§ **1.** **τοῦ θανάτου τῇ ζημίᾳ**, for order cf. § 4.

ἐχεγγύῳ, 'as full security' (Pp. St.), 'guarantee.' Cf. *φερεγγυώτατος*, VIII. 68 § 3.

χεῖρον βουλεύσασθαι, i.e. *θάνατον ψηφίσασθαι* (Cl.): the speaker returns once more to the point of *εὐβουλία*. Cf. 44 § 1.

ἀνέλπιστον, predicate to *ὡς* clause as object of *καταστῆσαι*.

οὐκ, pleonastic, but due to negative force of *ἀνέλπιστον*. The construction is a variant on *τοὺς ἀποστάντας ἐς ἀνέλπιστον καταστῆσαι ὡς οὐκ ἔσται μεταγνῶναι*, with *ὡς* clause epexegetic.

ἔσται = *ἔξεσται*, i.e. there is to be no 'locus poenitentiae.'

ὅτι ἐν βραχυτάτῳ = *ἐν* (*τῷ*) *ὅτι βραχυτάτῳ* (cf. I. 63 § 1 *ὡς ἐς ἐλάχιστον*, and inf. § 6 *ὅτι ἐπ' ἐλάχιστον*), 'quantum potest,' 'with all speed.'

καταλῦσαι (*ἀναλῦσαι* in Dion. Hal.): cf. *λῦσαι*, I. 42 § 3, and Arist. Ran. 691; lit. 'make an end of.' The word in itself suggests 'pacification'; hence the notion of 'adjustment.' For the relation of *λύσις* to *ἄφεσις*, cf. Demosth. Pantaen. § 58.

§ **2.** **καὶ ἀποστᾶσα**, 'etiam post defectionem' (St.): 'nullo sano sensu' is Hude's comment. But Stahl is right, 'even after actually revolting': the revolt is not merely meditated. Krüger somewhat awkwardly refers *καί* to *ἥν*.

μή, suggested by *ἥν*; although the use of *μή* with verbs of this type is sufficiently well-known, 'if it be convinced that it cannot succeed.'

περιεσομένη, in stronger sense; but cf. 45 § 1, note.

ἔλθοι ἄν, qualified future in lieu of more explicit: but side by side with definite fut. in I. 121 § 4 (Cl.).

ἀποδοῦναι, 'refunding the outlay,' aorist of single payment.

ὑποτελεῖν = *ὑποτελῆ εἶναι*, of continued contribution.

νῦν μέν...ἐκείνως δέ, to avoid ambiguity of *νῦν δέ*. Cf. I. 77 § 3, with reference to argument of § 1.

τίνα οἴεσθε ἥν τινα, attraction. Cf. 39 § 7.

παρασκευάσεσθαι, whether with or without *ἄν* (the latter use with verbs of expectation, cf. Soph. El. 443) the aorist of the MSS. is harsh side by side with the future, especially as there appears no distinction of probability from certainty.

πολιορκίᾳ, circumstantial dative = *πολιορκουμένην*.

παρατενεῖσθαι, 'strain (its endurance) to the uttermost,' a word from the vocabulary of torture, 'to rack.' Cf. Arist. Nub. 213.

τὸ αὐτὸ δύναται, 'idem valet,' cf. I. 141 § 1. Note the non-articular infinitive (Goodw. M. T. 790).

§ 3. **ἡμῖν τε**, *τε* somewhat irregularly answering *μέν* (*ἄμεινον μέν*). Class. cites I. 144 § 2, where the sequence is doubtful: otherwise we can have recourse to *μέν* 'solitarium' with *τε* supplementary or inferential.

βλάβη=*βλαβερόν*, 'damnosum,' 'ruinous.'

καθημένοις, with notion of 'desidere,' 'sitting down before a town.'

ἐφθαρμένην, 'ruined.' **στέρεσθαι**, 'forego,' cf. IV. 117 § 2.

τῷδε, with loose reference to *πρόσοδος*. Cf. 45 § 3 *καὶ τοῦτο*. A counter-blast to 39 § 8.

§ 4. **ὥστε οὐ δεῖ**, *ὥστε* with indicative as a mere particle of connexion: cf. Goodw. M. T. 582 sqq.

δικαστὰς ὄντας, note particularly the position of *ἀκριβεῖς*, 'we are not bound, in the capacity of judges, to injure ourselves by severity (i.e. 'enforce the law to our own detriment'), so much as to consider &c.' Diodotus disclaims throughout the judicial position.

ἐς χρημάτων λόγον, Ionic for *χρημάτων λόγῳ*, cf. Hdt. III. 39. Cf. Demosth. Fal. Leg. § 156 with Shilleto's note: 'in point of money.'

φυλακὴν ποιεῖσθαι, 'to found our precautions not on the basis of legal terrorism, but on vigilance in administration.' For emphatic position of *τῶν νόμων* and *τῶν ἔργων*, cf. I. 32 § 2: practical precautions must supplant theoretical intimidation.

§ 5. **ἐλεύθερον**, by contrast with *ὑπήκοοι*, a remark of general application, but with special reference to Lesbos (Pp. St.). Cf. 11.

βίᾳ ἀρχόμενον, cf. *ἄκοντας ἀρχομένους* 37 § 2.

εἰκότως, 'naturally,' suggesting *ξυγγνώμη*.

πρὸς αὐτονομίαν, not the *ὕπουλος αὐτονομία* of 10 § 3 or of VIII. 64 § 3. For the construction Stahl compares Antig. 299 *ἵστασθαι πρός*, 'to secede to the side of' (cf. the ambiguity in 13 § 1), 'range themselves on the side of.'

§ 6. **χρὴ δὲ οὐ κολάζειν**, the negative of the leading verb transferred to the subordinate.

ἀφισταμένους, 'at the moment of revolt.'

σφόδρα...σφόδρα, for the parisosis cf. 42 § 2 *εὖ...εὖ*.

προκαταλαμβάνειν, 'anticipate the mere possibility of their conceiving such a design.' **τούτου**=*τοῦ ἀποστῆναι*.

κρατήσαντας, 'when we have got the upper hand.'

ἐπ' ἐλάχιστον, of space, 'to the smallest extent possible.'

ἐπιφέρειν, cf. 42 § 3; 81 § 4.

CHAPTER XLVII.

§ 1. **καὶ τοῦτο**, 'in this again'; for accusative cf. 37 § 2.

πειθόμενοι, no need for *πιθόμενοι*, as the tense of the participle usually assimilates itself to the tense of the verb. Cf. 43 § 5.

§ 2. **ὁ δῆμος εὔνους ἐστί**, a reply to 39 § 6.

βιασθῇ, 'coerced' (i.e. into rebellion).

τοῖς ἀποστήσασι, 'those who have caused the rebellion,' the 'rerum novarum auctores.'

ἀντικαθισταμένης, 'arrayed against you.' Cf. I. 71 § 1.

τὸ πλῆθος, the mass, bulk, of the population.

ἐς πόλεμον ἐπέρχεσθε, the construction (for which cf. IV. 25 § 9 and IV. 68 § 4, both passages being questioned by Cobet) loses much of its harshness by assuming a dative of object with *ἐπέρχεσθε*, *εἰς* with accus. denoting the end in view; cf. *ἐπί* with dative.

§ 3. **ὅπλων ἐκράτησε**, from Salaethus, 27 § 3.

ἀδικήσετε, without object, cf. 65 § 2. **εὐεργέτας**, construe with *κτείνοντες*.

ἔπειτα, usually in Thuc. without *δέ*.

καταστήσετε, 'bring about,' 'effect.'

ὃ βούλονται, 'their very heart's desire'; object clause to *καταστήσετε*.

ἀφιστάντες, 'when intent on causing revolution.' **εὐθύς**, 'ab initio.'

προδειξάντων, *προ-* temporal.

§ 4. **ἠδίκησαν**, sc. *οἱ πολλοί*.

μὴ προσποιεῖσθαι, 'dissimulare,' 'to take no notice,' 'pretend not to see it.' Krüg. finds an object in *ἀδικῆσαι αὐτούς*. The word might imply *προσποίησις ἐπὶ τὸ μεῖζον*, 'not to exaggerate it,' 'make too much of it.'

ὅ, in collective sense.

§ 5. **τοῦτο**, anticipating *ἑκόντας ἀδικηθῆναι*. Cobet's supplement of *τι* is needless. **κάθεξις**, 'security,' a Thucydidean word.

δικαίως, cf. 46 § 4 *δικαστὰς ὄντας*.

οὓς μή, cf. 58 § 1.

τὸ αὐτὸ δίκαιον *κ.τ.λ.* The comparison of VI. 87 § 3 and IV. 17 § 1 compels us to treat these words as appositional (not, with Classen, as predicative), 'as for Cleon's contention, the coincidence of justice with expediency in such punishment, it is found to be impossible to combine the two by such a course,' i.e. the combination proves impossible.

CHAPTER XLVIII.

§ 1. **γνόντες**, 'deciding,' hence the infinitive, in preference to *ὅτι* with indicative of bare fact. (See St. on IV. 27 § 4.)

οἴκτῳ, cf. 40 § 2.

νείμαντες, the participle is balanced by *ἀπὸ τῶν παραινουμένων*. Cf. 3 § 1 with Eur. Hec. 868 *τῷ τ' ὄχλῳ πλέον νέμεις.*

οὐδὲ ἐγώ, i.e. no more than Cleon. **προσάγεσθαι**, a middle, cf. 42 § 6.

ἀπ' αὐτῶν τῶν παραινουμένων, 'on the mere strength of my suggestions.' For *ἀπό* cf. 38 § 4.

Πάχης, cf. 35.

κρῖναι, 'reos sistere.' The infinitive is epexegetic of *πείθεσθε*.

καθ' ἡσυχίαν, 'at your leisure' (Portus 'per otium'), not 'aequo animo.' The speaker returns to the topic of 42 § 1, *τάχος καὶ ὀργήν*.

οἰκεῖν, sc. *εἶναι ἐν τῇ πόλει*. Cf. 39 § 6. Pregnant in sense, says Classen, as = *ἀκινδύνως οἰκεῖν*.

§ 2. **πρὸς τοὺς ἐναντίους**, sc. *πολεμίους*. Construe with *βουλεύεται*.

κρείσσων ἐστίν, cf. 38 § 3.

ἢ μετ' ἔργων ἰσχύος (*ἐν τῇ δυνάμει τῶν ὅπλων* Schol.). Meineke's proposed insertion of article (*ὁ...ἐπιών*) is needless. There is no change of personality, the same individual may adopt either course. The construction implies *εἰ γάρ τις εὖ βουλεύεται κρείσσων ἐστὶν ἢ εἰ μετ' ἔργων ἰσχύος ἐπέρχεται.* The reference may be either to the attitude of Athens towards Mytilene or to the two different plans submitted to the consideration of the Athenians.

CHAPTER XLIX.

§ 1. **ῥηθεισῶν δὲ τῶν γνωμῶν**, *μάλιστα* intensive, *ἀντιπάλων* predicative with *ῥηθεισῶν*. **πρὸς ἀλλήλας**, 'the one against the other': i.e. 'enforced by nearly equal weight of counter-arguments.'

ἀντιπάλων, 'aequales' rather than 'contrariae.'

ἀγῶνα τῆς δόξης, 'a conflict of opinion.' Cf. *ἀγῶνα λόγων*, Plato, Protag. 335 A.

ὅμως, 'after all,' i.e. in spite of the full discussion of the arguments 'pro and con' (Pp.), or in spite of their willingness to reconsider the question from mere motives of humanity. Cf. 36 § 3. Hude suggests *ὁμοίως*, in the sense of *οὐχ ἧσσον*, i.e. the difference of opinion on the part of the voters was as marked as that on the part of the speakers.

ἀγχώμαλοι, 'a harsh word,' says Pollux, but common in later Greek, and found elsewhere in Thuc.—cf. IV. 134 § 2—'almost equal.'

§ **2.** **ἄλλην**=*ἑτέραν*. Cf. Shilleto on I. 48 § 3, who comments on the confusion of *ἄλλος* and *ἕτερος* in Greek. Note especially his exx. from Theaetetus. **ἀπέστελλον**, imperfect. Cf. I. 26 § 1 of prompt action: 'the activity of the sender goes with the person sent' (Cl.).

φθασάσης τῆς προτέρας, 'si prior illa praevenerit.' The genitive absolute is the equivalent of a hypothetical sentence *ἢν φθάσῃ ἡ προτέρα*. The absolute construction can express all relations to the main sentence of which the dependent sentence is capable. **ὅπως μὴ εὕρωσι**, realistic subj., as usual in Thuc.

προεῖχε (*τοῦ πλοῦ* Sch.), 'had the start.'

ἡμέρᾳ καὶ νυκτί, sc. *μιᾷ*, a frequent ellipse. Cf. Dem. Fals. Leg. § 135, Soph. Phil. 83. The dative is a dative of measure.

Göller explains that the first ship left after the first day's debate, towards evening, the second in the late afternoon of the second day.

§ **3.** **τῶν πρέσβεων**, cf. 28. **οἴνῳ**, in lieu of the usual water, i.e. the *οἰνοῦττα* of Athenaeus as distinct from the *μᾶζα* (here *ἄλφιτα*) of Aristoph. Ran. 1073. The editors remark upon the superior quality of the rations. **ἅμα ἐλαύνοντες**, cf. Plato, Phaedo 60 B *καὶ τρίβων ἅμα ἔφη*. This construction of *ἅμα* and *μεταξύ* is found both with gen. absol. and simple participle, Thompson, Syn. § 151. **πεφυραμένα**, 'kneaded with.'

κατὰ μέρος, 'in turn,' IV. 26 § 3. Similarly *κατὰ διαδοχάς*. They did not even avail themselves of the 'intervalla noctium.'

§ **4.** **κατὰ τύχην**, 'providentially.' *τύχη* to the Greek represents the *αἰτία ἀόριστος*, 'the undefined cause.' Cf. Arist. Rhet. I. 10 § 12.

ἐναντιωθέντος...πλεούσης, the aorist momentary, the present continuous. At no point of the voyage had they a foul wind, whereas the slowness of the first vessel continued throughout.

ἀλλόκοτον, 'distasteful.' Cf. Lat. 'alienum,' Soph. Phil. 1191.

τοσοῦτον ὅσον ἀνεγνωκέναι, cf. the analogous construction of *τοιοῦτος οἷος*, Plat. Gorg. 457 D. Note also a variant in VIII. 72 § 1 *οὕτω μέγα ἐν ᾧ ξυνελθεῖν*: so also with *ὅσον* (Thuc. I. 2 § 2 *ὅσον ἀποζῆν*). The infin. is one of limitation, and referable to epexegetic use. According to Goodw., M. and T. § 759, the infinitive depends upon the idea of fitness, ability, or sufficiency expressed in these combinations. 'It came enough in advance (of the other ship) for Paches to have already read the decree.' The fact that he had read it is inferred, but not expressed. For the phrase compare Lat. 'tantum quod,' and note the interchange of accus. with dat. (in Gk.), and accus. with ablat. (Lat.) in expressions of distance.

The account of Diodorus, XII. 55, differs slightly (Pp.).

ἐπικατάγεται, 'postea appellit' (St.), or ='insuper,' VIII. 28 § 1, came into port, close on the heels of the first; or, at the critical moment. Observe coordination of present with aorist *διεκώλυσε*. **μή**, epexegetic of negative force of *διακωλύω*.

παρὰ τοσοῦτον κινδύνου, the same construction with infinitive in VIII. 76 § 4 *παρ' ἐλάχιστον δὴ ἦλθε ἀφελέσθαι*, and even with impersonal verb, VIII. 33 § 3 *παρὰ τοσοῦτον ἐγένετο αὐτῷ μὴ περιπεσεῖν*, i.e. 'within such measurable distance of danger,' or 'up to such point of danger.' The use of *παρά* may imply either that the line is followed to its full extent, or that a stoppage is made at a certain point. Jelf's diagram (Gr. G. § 637) may help the student to understand the apparently conflicting uses of *παρά*. See also Holden on VII. 2 § 4.

CHAPTER L.

§ 1. In this chapter Paches is for the last time mentioned in Thucydides. His end as chronicled by Plutarch was tragic, '*εὐθύνας διδοὺς τῆς στρατηγίας ἐν αὐτῷ τῷ δικαστηρίῳ σπασάμενος ξίφος ἀνεῖλεν αὐτόν*' (Nic. 6). Plutarch adds the case of Paches to the list of *τὰ πλημμεληθέντα τῷ δήμῳ περὶ τοὺς στρατηγούς* (Arist. 26). The story is that he was brought to trial for the murder of the husbands of two women of Mytilene of whom he had become enamoured. See Grote, Vol. VI. 352. Agathias, Epigr. 57. (Anth. Pal. VII. 614.)

γνώμῃ, cf. I. 90 § 3, causal. Cf. Thomp. Synt. § 122 c.

χιλίων. This statement Müller-Strübing suspects as the work of some bloodthirsty grammarian. Schutz holds that Λ′ was corrupted into ͵Α. The Athenian enforcement of the principle 'vae victis' was notorious; yet, says Müller-Strübing, such wholesale butchery lacks confirmation by other historians. This theory, discussed by Holzapfel (Rhein. Mus. XXXVII. 3), has called forth a reply from Stahl (Rh. Mus. XXXVIII. 1), who argues that there is no need to suspect the text. The very fact of the income derived from the land confiscated being so small would tend to prove that the Athenian severity was not extreme. Nearly all the land of Lesbos was the property of the *δυνατοί*: if Thuc. had said that the lands of the *δυνατοί* were confiscated, it would have tallied with our text. (But see Diod. XIII. 30, who perhaps relied on Ephorus.)

τείχη, without article, as is usual in the case of familiar objects. Cf. VIII. 91 § 3.

παραλαβεῖν, the opposite of *παραδοῦναι*, cp. I. 19 § 1. Lit. 'took over,' 'traditas acceperunt' (Pp.), 'ademerunt' (Va.).

§ 2. **φόρος**, a term so odious as eventually to necessitate a *ὑποκορισμός* in the form *σύνταξις*.

κλήρους, according to Clinton, 96 iugera apiece.

Μηθυμναίων, they had remained faithful to Athens.

τριακοσίους, see Arnold's note, and cf. 'inter alia' the case of Veii; Livy V. 23. See also Arist. Pol. VII. 10.

κληρούχους, Arnold remarks that they could not have continued to reside there (cf. Thuc. VIII. 22, Xen. Hell. I. 6, II. 2). Böckh suggests that they went there as a garrison. Grote points out that it appears strange that Athens under such straitened circumstances as to call for an *εἰσφορά* should sacrifice the large sum of 5400 minæ (90 talents). Perhaps, however, Athens made Lesbos pay for its garrison in this way. In the 8th year of the war (cf. IV. 75) we find no mention of *κληροῦχοι*, who would naturally have been employed to suppress the Samian exiles. Grote further appeals to evidence of Antiphon (de caede Herod. 14) as making no allusion to cleruchs whether resident or absentees. But see Grote, Vol. VI. 347. Kirchhoff would contend that Athenian colonists were in all cases exempt from state contributions.

τοὺς λαχόντας, 'sorte ductos.'

ταξάμενοι, middle, as denoting mutual agreement.

ἑκάστου, construe with *κλήρου*.

§ 3. **παρέλαβον**, 'annexed.' Cp. sup. § 2.

πολίσματα, the so-called *'Ακταῖαι πόλεις* (Kirch.), IV. 52 § 3, viz. Coryphantis, Heracleia, Rhoeteum, Antandros.

ἐκράτουν, such possession of towns on the mainland was a common feature of island powers, e.g. Chios, Samos, Thasos.

ὑπήκουον. Supply as subject *πολῖται* implied in *πολίσματα*.

CHAPTER LI.

The first mention in Thuc. of that *τειχομάχης ἀνήρ*, successful, but dilatory, and superstitious commander, Nicias.

§ 1. **τὴν Λέσβου ἅλωσιν**, for absence of article cf. I. 12 § 3 *μετὰ 'Ιλίου ἅλωσιν*, with Poppo's note.

πύργον, Meineke (Hermes III. 364) insists on *πύργωμα*, on the plea that *πύργος* is not used in collective sense.

§ 2. **ἐβούλετο δὲ Νικίας**, a complicated sentence, found in simple form in II. 69 *φυλακὴν εἶχε μήτε ἐκπλεῖν μηδένα μήτε ἐσπλεῖν*. The crux is the accusative, *τοὺς Πελοποννησίους*, of which the following solutions are possible.

I. An anacoluthic accusative (1) by implied constrn. with *φυλακὴν εἶναι τοῖς Ἀθηναίοις* as representing *τοὺς Ἀθηναίους φυλακὴν ἔχειν*, (2) by change in *ὅπως* clause; i.e. the sentence shifts from *τοὺς Πελοποννησίους μὴ ποιεῖσθαι* to *ὅπως μὴ ποιῶνται*. For such anacoluthic accusative cf. Hdt. V. 103 *καὶ γὰρ τὴν Καῦνον, πρότερον οὐ βουλομένην συμμαχέειν, ὡς ἐνέπρησαν τὰς Σάρδις τότε σφι καὶ αὕτη προσεγένετο.* Dem. Theoc. 1342 § 65 *τοὺς δὲ τοιουτουσὶ συκοφάντας ποῖ χρὴ πορευθέντας ἀδείας παρὰ τούτων τυχεῖν.*

II. An ordinary antiptosis; i.e. *τοὺς Πελ.* represents the subject of *ὅπως μὴ ποιῶνται*, the objections to which are that (1) *ἐβούλετο* has already completed its construction with *φυλακὴν εἶναι*: (2) that it is not a verb of the class which takes a double accusative, e.g. Arist. Nubes, 144 *ἀνήρετο Χαιρεφῶντα ψύλλαν ὁπόσους ἅλλοιτο πόδας*: (3) *ὅπως* cannot well find its sequence from *ἐβούλετο* (except indeed on Ionic precedents, cf. Hdt. *διενοεῖτο ὅπως*), although it can from *εἶναι*.

III. The accusative de quo: cf. Aves 1259 *δεινόν γε τὸν κήρυκα εἰ μηδέποτε νοστήσει πάλιν.*

IV. The verbal force retained in substantives suggests the accusative *φυλακήν*. But we have no Thuc. parallel to hand. Cf. however Dem. F. L. *τεθνάναι φόβῳ τοὺς Θηβαίους* (probably a false analogy), Plato, Rep. 465 *δέος τὸ βοηθεῖν* (a doubtful reading).

V. An implied repetition of *ἐβούλετο*, a most clumsy shift, yet suggested by Shilleto, I. 36 § 3.

The two *τε* clauses are evidently parallel: but parallel in what sense? as coordinate with main sentence, or subordinate? Subordinate in grammar, but expressing (logically) the main object in view. The occupation of Minoa was to subserve the twofold purpose (1) of checking Peloponnesian privateers, (2) of isolating Megara.

Stahl suggests the loss of *σκοπῶν* before *ὅπως*: this creates a new difficulty by compelling the construction of *ἐσπλεῖν* to return to the *εἶναι* sentence—hence a confusion of end with means.

Badham (followed by Herw.) suggests *ἐς τούς τε Πελ.*, but of *φυλακὴ ἐς* I can find no instance in Thuc., though several of *πρός*: although there is no disputing Thuc. confusion of *ἐς* and *πρός*.

Hude reads *τοῦ Πελοποννησίου*, neuter singular in ethnic sense.

Cf. V. 3 § 4, and VIII. 2 § 4, neither instance being conclusive, although from II. 69 τὸ ληστικὸν might give some clue.

Translate: 'Now Nicias' intention was to secure for the Athenians a guard-post on the spot...both to prevent the Peloponnesians from organising secret expeditions from that quarter, whether by dispatching ships of war, as on the former occasion (cf. II. 93), or sending out privateers (II. 69), and also to prevent anything being brought in to Megara by sea.'

αὐτόθεν, from the Megarid, or from its only harbour on this gulf, Nisaea.

Βουδόρου, cf. II. 94 § 3.

οἷον καὶ τὸ πρίν, for constrn. cf. II. 54 § 6 *ταῦτα μὲν τὰ γενόμενα.* If one article only be read, connect it with the participle.

ἐσπλεῖν, neuter verb for passive, a common Thuc. use.

The *σπινθὴρ Μεγαρικοῦ ψηφίσματος* (Ar. Pax 609) was not dead yet.

§ 3. **ἀπὸ τῆς Νισαίας**, either 'on the side of Nisaea,' or connect with *προέχοντε*, i.e. the two towers were carried out on *χηλαί*. Megara had long walls, cf. IV. 73. For such *πύργοι* forming terminations of walls see VIII. 90 § 4.

μηχαναῖς, 'by escalade'? (for *μηχαναὶ* frequently in Th. = *κλίμακες*) or 'battering engines'?

μεταξὺ τῆς νήσου (*καὶ τῆς ἠπείρου*), an ellipse in accordance with constant Attic use, cf. *μέσος*. Sometimes the phrase is found in full, but rarely. See Shilleto on Dem. F.L. § 181.

ἐλευθερώσας, sc. 'freeing,' 'opening' (*ἐν καθαρῷ ποιήσας*).

τὸ ἐκ τῆς ἠπείρου, Göller sees in these words an antithesis to *ἀπὸ τῆς Νισαίας*, Stahl a useless repetition of *ἀπὸ τῆς Νισ.* if allowed to stand. For *ἐκ* cf. I. 64 § 1 (so also *πρός* in Hdt.). It is doubtful whether the accus. is one of direct object, 'eam insulae partem' (St.), or whether it is quasi-adverbial, 'at the point of junction with.' For topography see Arnold's note, and Dict. of Geog. s.v. 'Megara.'

τῇ νήσῳ, possessive dative with *ἦν*. 'The island commanded reinforcement' = *ἐπιβοήθειαν εἶχεν*. Cf. VIII. 92 § 1 *τεῖχος ἐπεισαγωγὰς ἔχον*.

τεῖχος ἐγκαταλιπὼν καὶ φρουράν, Meineke, Herm. 3. 364, omits both *τεῖχος* and *καί*. But the zeugma is not intolerable *τεῖχος* in collective sense, 'fortress,' cf. 65 § 3.

CHAPTER LII.

§ **1.** **ὑπό**=*περί*.

καὶ οἱ Πλαταιῆς, *καί*, in addition to Mytilene.

πολιορκεῖσθαι, cf. 109 § 1, VIII. 76 § 5 *δυνατώτεροι εἴργειν ἢ εἴργεσθαι*, i.e. 'powerless to remain blockaded'—better expressed in II. 70 § 1 *πολιορκούμενοι ἀντέχειν*. But cf. I. 120 § 3 *ἀδικεῖσθαι*. For this 'permissive use' of the passive cf. Krüg. Gr. 52. 11 § 3.

ξυνέβησαν, more correctly *παρέδωκαν τὴν πόλιν*, Diod. XII. 56.

§ **2.** **προσέβαλον**, observe the triple omission, (1) of subject, (2) of connecting particle, (3) of *μέν*.

βίᾳ μὲν οὐκ ἐβούλετο, answered by *προσπέμπει δέ*.

εἰρημένον γὰρ ἦν (sc. *βίᾳ μὴ ἑλεῖν*), Cobet reads *εἰρημένον*, accus. absol. on analogy of *δέον*, *παρόν*, *ἐξόν*. Cf. VII. 77 § 6.

The Scholiast, while explaining the use of accus. for genitive, seems to have had *γάρ* in his text. There is no middle course: either cut out the words *γὰρ ἦν* or retain both, with Class., St., Boeckh, Kr.

ξυγχωροῖεν, not only of 'concession' but of 'agreement' also: hence a doubt arises whether the subject is *Λακεδαιμόνιοι*, or *Λακεδ. καὶ Ἀθηναῖοι*. **ἀποδίδοσθαι**, passive. **ἔχουσιν**, realistic indicative. The passage forestalls the agreement of the peace of Nicias V. 17 § 2.

ἀνάδοτος, a rare word. *τὸ μετὰ τὴν πρᾶσιν ἀποδοθέν* (Pollux).

αὐτῶν ἑκόντων, perhaps an intentional pleonasm. Stahl regards the expression as a strong contrast to *βίᾳ*, treating *ἑκόντων* as implying *ὁμολογία*.

προσπέμπει δὲ κήρυκα, this short sentence abounds in difficulties. Poppo connects *κολάζειν* with *χρήσασθαι* by *τε*, making both infinitives dependent on *βούλονται*, but with change of subject at *κολάζειν* (borrowed from *ἐκείνοις*): so also Arnold.

Göller finds a construction for *κολάζειν* from *χρήσασθαι*, as epexegetic infin.

Classen regards the sentence as an ordinary conditional constrn., the protasis extending to *χρήσασθαι*, the apodosis commencing with *τούς τε ἀδίκους*, reading, however, *κολάσειν* (fut.) and taking *Λακεδαιμονίοις* as subject. This entails an irregular *τε*—*δέ* sequence, for which, however, see Shill. on I. 25 § 4.

λέγοντα, no need for *λέξοντα*. Cf. VI. 88 § 10 *πρέσβεις πέμπειν κωλύοντας*. St. quotes Livy XXI. 6 § 2, 'legati missi auxilium orantes.'

εἰ βούλονται, three solutions: (1) prefatory to formal offer of terms—a common Thuc. use: perhaps also conciliatory in tone; cf. the colloquial use 'pace tua': e.g. Plato, Phil. 20 B *τὸ γὰρ εἰ βούλει ῥηθὲν λύει πάντα φόβον*: (2) interrogative use of *εἰ*: (3) hypothetical, as marking protasis. But treat the infinitives *παραδοῦναι* and *χρήσασθαι* as dependent on *βούλονται.*

τούς τε ἀδίκους, the *τε* clause is supplementary, the *δέ* adversative. Cf. Soph. Antig. 1690, with Jebb's note: see also Klotz de Part. 741. We cannot, with Classen, regard the *τε—δέ* sequence as a simple equivalent for *τε—τε.* When so used in Thuc. the *δέ* is usually emphasized by *ἔτι* or *ἅμα.* The word *οὐδένα* points to a continuation of the oratio obliqua introduced by *λέγοντα.* 'He sent a herald with this message, Were they willing to hand over their city to the Lacedaemonians of their own act and deed and abide by their verdict? adding that they proposed to punish the guilty only....'

κολάζειν would thus represent *κολάζομεν* of orat. rect. 'We are for punishing.' (Cf. II. 44 § 1 *ὀλοφύρομαι.*)

Another possible solution is to treat the *καί* as corroborative or corrective, and make the clause *καί...χρήσασθαι* parenthetical, coupling *τοὺς ἀδίκους* with *πόλιν* and treating *κολάζειν* as epexegetic, 'to hand over the town to the Lacedaemonians—in fact to abide by their decision—together with all offenders, for punishment.'

Yet other explanations are: (1) a continuous protasis, with apodosis suppressed—a most questionable solution, (2) *χρήσασθαι* epexegetic, cf. II. 4 § 7, which however suggests an ellipse, (3) an independent infinitive construction. Cf. IV. 50 § 2 *εἰ βούλονται...πέμψαι*, but this involves a difficulty with *ἑκόντες*, although parenthetical constructions have much to answer for.

Note Spartan irony in *τοὺς ἀδίκους* and *παρὰ δίκην*, to say nothing of *εἰ βούλονται.*

τοσαῦτα, 'thus much' (and no more), Thuc. usual formula in citing brief speeches.

ἐν τῷ ἀσθενεστάτῳ, 'in the last stage of weakness'; a 'fames Perusina.'

ἐν ὅσῳ ἀφίκοντο, cf. 28 § 1 *ἐν ὅσῳ δ' ἂν ἔλθωσι*, 'pending the arrival,' = *μέχρι οὗ.* Cf. Latin use of 'dum.' Of these commissioners Aristomenides, the grandfather of Agesilaus, was one (Paus. III. 9 § 1). (Pp.)

§ 4. **προετέθη**, cp. 38 § 1, 'was preferred,' 'brought forward.'

ἐπικαλεσάμενοι, Portus, 'arcessitos,' 'summoned them before them.'

εἴ τι...ἀγαθόν τι, no intolerable pleonasm, 'si qua (quid) boni quid.'

Cf. the common use of *εἴ τι*=si forte. For the question, see Livy XXVI. 33.

§ 5. **ἔλεγον...ἔλεγον,** the second verb refers to the actual speakers only.

σφῶν αὐτῶν, partitive genitive (Hude), 'suae causae patronos' (Portus). Hude's appears the sounder explanation.

'Αειμνήστου, cf. Herod. IX. 64. Plut. Aristid. 19 names him 'Arimnestus.' The commander of the Plataean contingent at Marathon and Plataea.

ἐπελθόντες, sc. *παρελθόντες,* 'came forward.'

CHAPTER LIII.

§ 1. **τὴν μὲν παράδοσιν,** mark the parallelism (1) of the two aorist participial clauses *πιστεύσαντες καὶ δεξάμενοι* (both in construction with *τὴν παράδοσιν ἐποιησάμεθα*), (2) of the two present participles, *οἰόμενοι...ἡγούμενοι.* The present participles express the fixed principle which finds application in the aorists. The Plataean surrender was due to two reasons: (1) a *πίστις* based on their belief in Spartan conservatism, (2) a *ὁμολογία,* in reliance on Spartan 'bona fides.' Classen holds that the weight of the sentence falls on *οὐκ οἰόμενοι ὑφέξειν,* but, with St. and Poppo, is clearly at fault in making *δεξάμενοι = εἰ δεχοίμεθα.* 'The surrender of our city was made in reliance on you—our firm conviction being that you would observe the ordinary forms of law—and upon our own consent to place ourselves in your hands, as the best means of obtaining fair play.'

τοιάνδε, i.e. a mere answer to an unanswerable question. Cf. 52 § 3 and infra § 2. **νομιμωτέραν,** 'more conventional.'

οὐκ ἐν δικασταῖς. *ἐν,* 'sensu forensi.' The repetition Herbst defends from VI. 82 § 4 *ἐπὶ τὴν μητρόπολιν, ἐφ' ἡμᾶς.* Press the *οὐ* closely with *ἄλλοις,* 'as having consented to place ourselves in the hands of no other judges.'

ἐσμέν, of result. **τὸ ἴσον,** ius aequum (Cl.). **μάλιστ' ἂν φέρεσθαι,** sc. *εἰ ἐν ὑμῖν γενοίμεθα.*

§ 2. **νῦν δέ,** the usual contrast of 'stern fact' with 'fools' paradise.'

ἀμφοτέρων, i.e. both *δίκη νόμιμος* and *τὸ ἴσον.*

μὴ ἡμαρτήκαμεν, realistic indicative; a constrn. primarily referable to simple interrogative parataxis, but see Goodw. M. and T. § 269 sqq.

περὶ τῶν δεινοτάτων, 'turns upon' (i.e. involves) 'the gravest issues.' Cf. *περί* of the premisses of an argument. The older Greek would incline to dative, cf. *μάρνασθαι περὶ νεκρῷ.* It is a *δρόμος περὶ ψυχῆς* (*θανάτου*, says the scholiast).

μὴ οὐ κοινοὶ ἀποβῆτε, note change of construction from *εἶναι*, and the emphasis laid on *ἀγῶνα* and *ὑμᾶς*—'the question of life and death in the hands of no impartial judges.'

μὴ οὐ='ne non.' Cf. I. 91 § 3. **ἀποβῆτε**, unusual, says Krüger, for 'evadere.'

τεκμαιρόμενοι προκατηγορίας, 'drawing this inference from the fact that no definite charge (impeachment) has first been made...and that the question put is brief.'

The construction, though curt, is correct (pace Badham). The absolute construction replaces a *ὡς* or *ὅτι* sequence, and Thuc.'s free coordination allows of the collocation of gen. absol. with accus. absolute. Cf. VIII. 96 § 2 *αὐτῶν τε στασιαζόντων καὶ ἄδηλον ὂν ὁπότε ξυρράξουσι.*

προκατηγορίας...προγεγενημένης, the pleonasm is but slight. Cf. I. 23 § 5.

ἀλλ' αὐτοί, for parenthetical *ἀλλά* clause cf. VIII. 76 § 6.

ᾧ τὰ μὲν ἀληθῆ, from Poppo and Classen's point of view, forming with infin. (non-articular) the subject to *γίγνεται.* Stahl, for clearness, now reads *ἐναντίον.* I suspect an assimilation of the first article to the second, *τά* for *τό*, the construction changing with the second clause—'to which to give a truthful answer must tell against us, while falsehood must entail exposure.'

ἔλεγχον, 'possibility of exposure' (Kr.). **ἔχει**=*παρέχει*, cf. I. 97 § 2.

§ 3. πανταχόθεν, cf. I. 124 § 1.

καὶ ἀσφαλέστερον δοκεῖ, a change from personal construction *ἀναγκαζόμεθα* to impersonal. We may however treat the *καί* clause as parenthetical in sense, although grammatically determining the main sentence; for note the accusative *εἰπόντας.*

εἰπόντας τι κινδυνεύειν, cf. I. 20 § 2, with Shilleto's note, 'to say something if we must risk our lives.' The stress falls on the participle.

ὁ μὴ ῥηθεὶς λόγος, the phrase is practically the equivalent of *τὸ μὴ ῥηθῆναι λόγον.* Cf. sup. 36 § 2, note.

τοῖς ὧδ' ἔχουσιν, generic article. The particular instance of Plataea is merged in the general application of the principle.

αἰτίαν, 'occasio criminandi' (Pp.), lit. 'allegation.'

§ 4. πρὸς τοῖς ἄλλοις, 'to add to our other difficulties.'

ἀγνῶτες, active, cf. VIII. 66 § 3 (Kr.); but, according to Pp. and Cl., as referring to both parties to the suit, is of wider range than the mere subject of *ὠφελούμεθα*: i.e. 'had we both been strangers to each other, we might have served our turn by producing evidence.'

ἐπεισενεγκάμενοι, 'by adducing evidence upon evidence,' i.e. 'accumulating.' **ὠφελούμεθα**, with special allusion to *ἡ τοῦ νόμου βοήθεια.* Cf. v. 90.

πρὸς εἰδότας, cf. v. § 89 *ἐπισταμένους πρὸς εἰδότας.* The recital would be useless.

οὐχί, the more emphatic form: found in Thuc. six times only.

ἡμῶν, dependent on *κατά* of compound verb *προκαταγνόντες*, but also from its position marking antithesis to *τῶν ὑμετέρων.*

τὰς ἀρετάς, 'our services.' Cf. II. 42 § 2, or, in wider sense, 'merits.'

αὐτό, with reference to preceding sentence *προκαταγν. τὰς ἀρετὰς ἥσσους εἶναι* (cf. I. 68 § 2), but hardly = *αὐτὸ τοῦτο.*

ἄλλοις, sc. Thebans (schol.).

χάριν φέροντες, one of the many instances in which logic and syntax are at variance. The difficulty is due to three main causes: (1) change from active to passive, (2) categorical confusion, i.e. of volition with non-volition, (3) the great tendency to personal agreement. The confusion of personality is explainable on the ground that the action of the principal is identified with the use made of the agent. The Plataeans are to be made unwilling agents for the gratification of Thebes. Herwerden would correct *φέροντες* to *φερόντων*: Cobet suspects a lacuna. For the expression *χάριν φέροντες*, cf. Eur. Med. 509, and for a similar passage to the present cf. Ar. Eth. I. 9 § 16 *ἐνίων δὲ τητώμενοι ῥυπαίνουσι τὸ μακάριον.*

καθιστώμεθα, cf. Lat. 'reum sistere.'

CHAPTER LIV.

§ **1.** **παρεχόμενοι**, cf. 36 § 1.

δίκαια, 'grounds of justification.' **πρός...ἐς**, hardly distinguishable in Thuc. (vid. Shill. on I. 38 § 1). Cf. Dem. Ol. III. § 1.

διάφορα, 'differences' = 'feud': rare in singular, II. 27 § 2.

πείθειν πειρασόμεθα, cf. 53 § 4.

§ **2.** **τὸ βραχύ**, mark the position, 'that question (of yours), that brief one,' i.e. of the brevity of which we complain; to which we once more call attention. Cf. sup. 53 § 2.

εἴ τι, interrogative, 'num quid?' **εἰ μέν**, hypothetical.

μὴ εὖ παθόντας, equivalent to an indirect admission of Plataean guilt; the *μή* begs the question.

φίλους νομίζοντας = *εἰ δὲ φίλους νομίζετε*: note the change in the protasis, in spite of formal *μέν...δέ*: the form of the sentence is assimilated to the nearer *ὑμᾶς*.

αὐτούς, emphatic 'you yourselves are in the wrong.'

τοὺς ἐπιστρατεύσαντας, article for more exact definition, 'you who attacked us.' Cf. Lat. 'qui adorti estis'; the participle without article would = Lat. subj. 'qui adorti sitis.'

§ 3. **τὰ δ' ἐν εἰρήνῃ**, the article affects both prepositions *ἐν* and *πρός*. **τὰ ἐν**, temporal; cf. I. 2 § 1. **τὰ πρός**, limiting (cf. Lat. 'quod ad,' 'quoad').

ἀγαθοί, 'good men and true,' 'honest.'

ξυνεπιθέμενοι, sc. 'with you.'

ἐς ἐλευθερίαν, 'with a view to' (cf. *βλέπειν ἐς*), more usually *ἐπ' ἐλευθερίᾳ*.

μόνοι, not 'soli,' but 'inter primos': for Thespiae and Haliartus must be added to the list (cf. Herod. VIII. 50). The hyperbole is perhaps intentional.

§ 4. **καὶ γάρ**, 'enimvero,' perhaps with resumptive force, 'for remember.'

μάχῃ, temporal dative, cf. II. 20 § 1, a rare use without *ἐν* in the case of nouns not temporal in meaning.

The allusion is to the battle of Plataea. Cf. Pind. Pyth. I. 76 *τὴν πρὸ Κιθαιρῶνος μάχην*. Dem. (pseud.) Neaera 1377; Diod. XI. 32; Hdt. IX. 62 sqq. The double dative construction with the same verb is not uncommon, especially when one dative represents a participle, e.g. Soph. O. C. 1318 *κατασκαφῇ...δῃώσειν πυρί*.

πάντων, plural, as resumptive not merely of *εἴ τι ἄλλο*, but of *ἡ ἐν τῇ ἡμετέρᾳ μάχῃ* as well.

παρὰ δύναμιν, not only 'pro virili parte,' but 'ultra vires,' 'beyond our strength.'

§ 5. **ὅτεπερ δή**, *περ* emphasizing *ὅτε* ('amplificative,' Hartung), *δή* fixing the attention, 'at the very time, remember': although *δή* may be regarded as adding strength to *περ*, as in the collocation *γε μὲν δή* = *γε μήν*.

περιέστη is used both with and without accus. of object; cf. IV. 10 § 1; VIII. 1 § 2.

τὸν σεισμόν, 'the great earthquake.' Cf. I. 101 § 2. For the ideas of the ancients on the subject of earthquakes see Lecky, 'Hist. of European Morals,' vol. I. 392.

τῶν ἐς Ἰθώμην Εἱλώτων, an objective genitive, as the position of the preposition shews; for position of participle cf. I. 90 § 1.

τὸ τρίτον μέρος, cf. 15 § 1, note.

ἡμῶν αὐτῶν, i.e. 'our native forces' (cf. II. 39 § 3), not *ξένοι* or *ἐπίκουροι*. On the bravery of soldier-citizens, see Arist. Ethics III. 8 § 9 *τὰ δὲ πολιτικὰ μένοντα ἀποθνήσκει*.

ὧν (i.e. *τῶν εὖ δεδραμένων*): sometimes the reference is more precise, e.g. I. 35 § 4 *ἣν οὐ δίκαιον*. The relative is really adversative, 'sed is' rather than 'et is.' Cf. Madvig, Lat. Gr. § 448.

CHAPTER LV.

§ **1.** **τὰ παλαιά**, cf. 54 § 3.

ἠξιώσαμεν, 'resolved,' 'determined' (i.e. as a point of honour), Cl.

δεομένων, gen. absol. with subject implied; a frequent use in Thuc. whether in relation to subject or object of main verb. Cf. 34 § 3.

ἐβιάσαντο, 'had already brought force to bear.' Cf. Hdt. VI. 108.

ὑμεῖς, emphatic.

ἀπεώσασθε, for the form, which is not Ionic, see Curt. Et. II. 580.

ὡς ἐγγὺς ὄντας, ὑμῶν δὲ μακρὰν ἀποικούντων. Observe the false balance of the sentence. The more usual sequence would be *ὡς ἐγγὺς ὄντων*, but the construction becomes reflexive, as in 54 § 2 *φίλους δὲ νομίζοντας*.

μακράν, cf. 13 § 5 *μακρὰν ἀπεῖναι*. Soph. O. R. 997 *ἡ Κόρινθος... μακρὰν ἀπῳκεῖτο*.

§ **2.** **ἐκπρεπέστερον**, cf. I. 38 § 4 (probably a litotes for the Ionic *ἀεικές*), = 'abnormal,' 'unusual.' Cf. the Attic *ἀπὸ τρόπου*, 'contra morem,' Tac. A. III. 26.

ἐμελλήσατε, sc. *παθεῖν*, for ellipse cf. Demosth. Conon § 40 *μηδ' ἂν μελλήσας*, Plat. Theaet. 148 E *ἀλλὰ γὰρ οὔτ' αὐτὸς δύναμαι πεῖσαι ἐμαυτὸν ὡς ἱκανῶς τι λέγω οὔτε ἄλλου ἀκοῦσαι λέγοντος...οὐ μὲν δὴ αὖ οὐδ' ἀπαλλαγῆναι τοῦ μέλειν*.

§ **3.** **οὐκ ἠθελήσαμεν**, *οὐ* denying fact. Cf. 40 § 4 *εἰ δὲ δὴ καὶ οὐ προσῆκον ὅμως ἀξιοῦτε*. But *εἰ* may mark a litotes for *ὅτι*, or the negative may coalesce with the verb, as in stereotyped phrases, *οὔ φημι, οὐκ ἀξιῶ*.

ὑμῶν κελευσάντων, cf. II. 72.

ἐναντία, adverbial adaptation of internal accus., cf. I. 29 § 1.

οὐκέτι, i.e. after such practical proof of Athenian good-will: the allusion is to 429 B.C.

οὓς εὖ παθών τις, cf. the assertion of Pericles in II. 40 § 4. See also Shilleto's regretful note on the loss of 'man' (A. S.) as equivalent to *τις*.

The relative *οὕς* Poppo regards as causal.

πολιτείας μετέλαβεν, i.e. *κατὰ ψήφισμα*. See Arnold's instructive note on such *ἰσοπολιτεία*, the 'ius Caeritum' of Rome. For the omission of *αὐτῶν* in second member of relative sentence, or the still more unusual *ὧν*, cf. the tendency of Latin, 'eamne rationem sequare, qua tecum ipse et cum tuis utare, profiteri autem non audeas' (Cic. Fin. II. 23). Cf. Madv. Lat. Synt. § 323.

παραγγελλόμενα, usually a military term. Cf. I. 121 § 2; but here the *παραγγελία* is more of a *παρακέλευσις*, 'a party call.' Cf. Dem. F. L. § 1.

§ **4.** **ἃ δὲ ἐξηγεῖσθε**, whether *ἐξηγεῖσθαι* is literal or metaphorical, 'praeire' or 'praescribere,' matters little. The accus. is cognate; cf. V. 66 § 2 *ἕκαστα ἐξηγουμένου*. The relative clause is introductory: 'as for the lead that either of you gave your allies' (i.e. in the exercise of your hegemony).

εἴ τι μὴ καλῶς ἐδρᾶτο = *τῶν μὴ καλῶς δρωμένων*, but more specific in its present form.

For the sentiment cf. 65 § 2.

CHAPTER LVI.

§ **1.** **τὸ δὲ τελευταῖον**, either the construction changes with *δέ* clause, *τὸ τελευταῖον* (sc. *ἀδίκημα*) becoming direct object of *ξύνιστε* (cf. I. 73 § 2), or some word has dropped out of the text, e.g. *οἷον* or *ὅ*: *πολλὰ μὲν ἄλλα ἠδίκησαν τὸ δὲ τελ.* (*ἠδίκησαν*) *οἷον αὐτοὶ ξύνιστε*. My reason for thinking so is not merely the presumable loss of small words in many cases, but also the practice of Greek in bringing these *ἄλλα τε...καί* and *μέν...δέ* sequences under one common vinculum. To explain the sentence by treating *αὐτοὶ ξύνιστε* as parenthetical, on analogy of *οἶμαι*, *δοκῶ*, &c. is intolerable (cf. Popp. ed. mai.). 'To the long list of injuries done us by the Thebans is added this crowning one of all, one within your own cognisance, which indeed is the cause of our being brought to this very pass.'

§ **2.** **καταλαμβάνοντας**, imperf. pres. 'attempted to seize.'

ἱερομηνίᾳ, 'a festal season' (vid. Buttm. Meidias 175), practically = 'die festo.'

ὀρθῶς, emphatic, 'we were justified in taking reprisals.' This ancient doctrine of retaliation was first overthrown by Plato's Gorgias (cf. Cope's Transl. Introd. XLV. Rep. 335 B, D).

ὅσιον, a higher moral stage (from point of view of context) than *ὀρθόν* or *δίκαιον*, but for its true conception see Plato, Protag. 330 sqq.

§ 3. **εἰ τῷ αὐτίκα χρησίμῳ**, note the single article connecting *χρησίμῳ* with *πολεμίῳ*. 'If you intend to fix your estimate of justice by that vindictiveness of theirs which tallies for the moment with your own interests.'

χρησίμῳ, dat. of measure.

λήψεσθε, i.q. *ὑπολήψεσθε*. Cf. *λόγῳ λαμβάνειν* (Plat.), and infr. 59 § 1 *οἴκτῳ λαβόντας*.

φανεῖσθε, cf. 42 § 5, 'shew yourselves,' 'prove yourselves.' For the whole argument cf. the identification of *ξυμφέρον* and *δίκαιον* in the Melian discussion, V. 90 sqq.

§ 4. **οἱ ἄλλοι Ἕλληνες**, excluding the 'Medising' Thebans.

μᾶλλον, sc. *ἦμεν* (P. and Cl.), cf. I. 86 § 2. But here the ellipse is intolerable. The supplement should be *ἐδοκοῦμεν εἶναι*, not merely *ἦμεν*: and the juxtaposition of *τότε...ὅτε* is suspicious. Is a word missing after *τότε*?

The historical reference is to the Persian war.

νῦν μὲν γὰρ ἑτέροις, the sequence of thought suggests an inversion of the order of the *μέν...δέ* sentences: the connecting link is *ἐν μείζονι κινδύνῳ*, 'in greater danger; for then slavery impended, whereas now you are free to menace others.'

ἐπέρχεσθε, 'are the aggressors.'

δεινοί, i.e. with the terrors of war.

ἐν ἐκείνῳ τῷ καιρῷ, for the adverbial *καιρίως* the Attic equivalent is *ἐς καιρόν* or *καιρῷ*, rarely *ἐν καιρῷ*.

ἐπέφερεν, on analogy of *ἐπιφέρειν ὅπλα*, and, by adaptation, *ἐπιφέρειν ἐλευθερίαν* (IV. 87 § 2).

§ 5. **ἡμῶν**, constructed with *προθυμία* as well as *ἁμαρτία*.

ἁμαρτίας, cf. II. 85 § 2: the genitive is due to the analogy of *ἀντί* uncompounded.

ἡμάρτηται, impersonal (cf. 45 § 3 *παραβαίνεται*). For personal use cf. Arist. Eth. II. 6 § 20.

μείζω...ἐλάσσω, in direct agreement with *προθυμία* and *ἁμαρτία*: by Krüg. regarded (possibly rightly) as neuter.

ἐν καιροῖς, cf. the Demosthenic use of *χρόνοι* in plural.

σπάνιον ἦν, the Hellenic majority accepted Xerxes' sway. Cf. Hdt. VII. 132.

οἱ μή, 'all such as.' **πρός**, 'in view of,' 'in the face of.' Cf. VI. 58 § 1.

ἀσφαλείᾳ = *ἀσφαλῶς*. Cf. 82 § 4; Soph. O. R. 51 *ἀλλ' ἀσφαλείᾳ τήνδ' ἀνόρθωσον πόλιν.*

ἐθέλοντες, cf. V. 9 § 9: 'those, who in the face of his attack, instead of furthering in safety their own interests, were ready to brave the nobler though more perilous course.'

§ **6.** **ὧν**, partitive genitive.

ἐς τὰ πρῶτα, for the facts cf. II. 71; for the construction cf. 39 § 2.

κερδαλέως, 'in a spirit of greed,' 'from motives of greed.' Both adverbs are somewhat strained. Cf. 65 § 3.

§ **7.** **καίτοι χρὴ ταὐτά**, the sentence reflects the construction of 51 § 2, with strong suggestion of *ἀντίπτωσις* in *τοῖς ἀγαθοῖς*, the dative suggesting an infinitive sequence, *τοῖς ἀγαθοῖς βεβαιοῦσθαι τὴν χάριν*: by the resolution of infinitive into *ὅταν* clause the dative is left to take an apparent construction from *ξυμφέρον.*

τῶν αὐτῶν, neuter. **ὁμοίως**, 'consistently.'

που, 'aliquatenus' (Pp.): rather 'aliqua ex parte' (usquam), 'whether your interest may, for the moment, point in the direction of this or that state.' Cf. V. 91 § 1.

ἔχειν χάριν, used indifferently of giver or recipient. Cf. VIII. 87 and sup. 39 § 1 *ξυγγνώμην ἔχω*, with 44 § 2.

'And yet you are bound to shew that you consistently hold the same opinions on the same questions, and to hold that expediency, in relation to good allies, implies conditions under which they invariably command a sure recognition of their good services, while to yourselves the possible interests of the moment are secured'; i.e. your standard of expediency must not shift with the exigencies of the moment, but be based on the fixed principle that good services demand a good return.

ἡμῖν, misplaced, to enforce the antithesis of *ἀεὶ βέβαιον* with *τὸ παραυτίκα.*

Pp. and Cl. reading *ἔχουσιν*, in agreement with *ὑμῖν*, make *χάριν ἔχειν* = 'gratiam reddere': but this involves a dependency of dative upon dative.

Jowett treats the passage as a general *γνώμη*, finding a subject for *ἔχωσι* in the implied subject to the infinitive, sc. *τοὺς ἀνθρώπους* (so Portus).

CHAPTER LVII.

§ 1. **προσκέψασθε**, whether *πρό* ('seriously reflect') or *πρός* ('further reflect') is immaterial.

τοῖς πολλοῖς, excluding Athens, although (as Hobbes notes) the Spartans had small claim to such estimation.

ἀνδραγαθίας = *ἐπιείκεια*, not *ἀνδρία*, 'manly honesty,' 'probity,' 'integrity': but see the Melian estimate of this, v. 105 § 4.

μὴ τὰ εἰκότα, connect *μή* closely with *τὰ εἰκότα*, although *μή* is due to *εἰ* preceding.

ἀφανῆ, 'in secret' (in a corner): predicative = *ἐν ἀφανεῖ*.

περὶ οὐδ' ἡμῶν μεμπτῶν, following natural order of direct construction *οὐδ' ἡμεῖς μεμπτοί ἐσμεν* (Kr.), 'deciding in our case the fate of no despicable folk.' *οὐδέ*, 'no more than yourselves,' 'qui ne ipsi quidem.'

οὐκ ἀποδέξωνται, 'refuse to countenance': for *ἀποδέχεσθαι*, 'to accept without demur,' cf. Plato, Theaet. 160 C. On *ὅπως μή* with subj. or indic. cf. Goodw. M. T. 271 sqq.

ἐπιγνῶναι, for *ἐπί* Hude cites i. 70 § 2, explaining as 'additional' (praeterea); but suggesting a dittography from *ἐστι* preceding. But *ἐπί* may merely strengthen the simple form *γνῶναι*: if it has special force, it can mean 'to make up one's mind to' (to decide, when it comes to the point) or, in offensive sense, 'a gratuitous iniquity,' the verdict being regarded as an *ἐπίδοσις* to the Thebans.

οὐδέ finds its sequence from *ὅπως μὴ οὐκ ἀποδέξωνται.*

κοινοῖς, e.g. Olympia or Delphi. There is probably no reference to the dedications commemorating the victory of Plataea.

ἀνατεθῆναι, not *ἀνακεῖσθαι*, the dedication is not yet an accomplished fact.

§ 2. **δεινόν**, 'monstrous,' 'atrocious.' **πορθῆσαι**, anticipative and causative.

ἀναγράψαι, on analogy of *ἀνατεθῆναι.* For the tripod cf. i. 132 § 2, Hdt. ix. 81. It was captured by the Phocians in the Sacred War: the pedestal was removed to Byzantium by Constantine, and was brought to light once more in 1856.

πανοικησίᾳ, in spite of the form *πανοικεσία* (Pollux), it is by no means certain that the derivation may not be from *οἴκησις* just as much as *οἰκέτης*, 'as an entire settlement' (cf. vi. 88 § 4) or 'commune.' The point here is the utter obliteration of Plataea as a recognised *πόλις*, not the destruction of a household with all its members.

Θηβαίους, without article, 'Thebans' contemptuously. Cf. next sentence.

ἐξαλεῖψαι, 'efface,' i.e. the *γραφή* (cf. *ἀναγράψαι*).

§ 3. **ἐς τοῦτο ξυμφορᾶς**, cf. I. 49 § 7 *ἐς τοῦτο ἀνάγκης*, followed by *ὥστε*. [On the interchange of *ὥστε* and *ὅστις*, though recognised in Attic, see Goodw. M. and T. § 575: no Thuc. instance is known to me.] *τοῦτο* is retrospective.

οἵτινες merges the particular in the general, but without losing sight of individuality, 'as men who' (not 'we who'). Cf. Soph. O. T. 1184 *ὅστις πέφασμαι*. The border-line between *ὅς γε* and *ὅς τις* in such sequences is easily crossed. Cf. the Latin 'ut qui,' 'quippe qui.'

Μήδων κρατησάντων, temporal, 'after the victory of the Persians,' e.g. at Thermopylae (Poppo).

ἀπωλλύμεθα, 'were on the verge of ruin,' 'cum Medi vicissent peribamus' (St.).

'The facts of history are against a hypothetical explanation; Plataea was actually burnt' (Poppo).

ἐν ὑμῖν, in forensic sense, 'in your court,' 'through your verdict,' 53 § 1.

ἡσσώμεθα, cf. 53 § 1, 'are being worsted'; the genitive *Θηβαίων* is due to the notion of comparison in the verb.

ἀγῶνας, 'trials,' in wider sense of 'discrimina,' 'angustiae.'

ὑπέστημεν, 'have faced,' or rather 'been brought face to face with.' Cf. IV. 59 § 2 *ὁ ὑποστάς*)(*ὁ φυγών*.

τότε μέν, no allusion to *τὰ Μηδικά*, but to the recent siege.

εἰ μὴ παρέδομεν, realised condition, as the *ἀγών* is decided. The dependent sentence preserves the protasis of the independent, *τότε μὲν γὰρ διεφθαρῆμεν ἂν εἰ μὴ παρέδομεν*. On these conditional forms cf. Goodw. M. T. § 411.

The infinitives *διαφθαρῆναι* and *κρίνεσθαι* are in apposition to, and epexegetic of, *ἀγῶνας*.

θανάτου κρίνεσθαι, genitive of value, as fixing the penalty (*τίμημα*). Cf. Krüg. G. G. 47, § 22, note 1.

§ 4. **περιεώσμεθα**, 'pushed to and fro,' 'bandied about,' = 'rejected.'

ἐκ πάντων, 'on all sides,' 'at every hand,' = *πανταχόθεν*.

πρόθυμοι...ἐρῆμοι. Mark the contrast by simple apposition, 'for all our zeal,' '*now* so forsaken.'

Cf. 'fictilibus crevere deis haec aurea templa' (Prop. IV. 1. 5).

οὐ βέβαιοι, 'unsteadfast.' Heilmann remarks upon the pathetic despondency of this last sentence.

CHAPTER LVIII.

§ **1.** **καίτοι,** 'though hoping against hope.'

καὶ θεῶν ἕνεκα...καὶ τῆς ἀρετῆς, 'cum—tum,' 'qua—qua,' the 3rd *καί* connecting *μεταγνῶναι* with *καμφθῆναι*.

τῶν ξυμμαχικῶν, lit. 'who served as gods of alliance,' i.e. who witnessed our oath of alliance.

τῆς ἀρετῆς ἐς τοὺς Ἕλληνας, 'our good service towards Hellenes,' i.e. in the cause of Hellas.

καμφθῆναι (i.q. *ἐπικλασθῆναι*), 'flecti,' 'frangi.' Cf. *ἄγναμπτοι βουλαί* (Pind.). For the *γν* form cf. Curt. Gk. Et. 536.

εἴ τι ἐπείσθητε, 'si quid,' 'si forte,' 'if you have been in any way actuated (influenced) by Thebans.' The *εἴ τι* clause may be either the object clause to *μεταγνῶναι*, or merely parenthetical, continuing the construction, as in I. 44 § 1.

τήν τε δωρεάν, the article must be either possessive or deictic, 'your boon' or 'such boon' (i.e. as that implied in *εἴ τι ἐπείσθητε*). To this accusative *μὴ κτείνειν* stands in epexegetic apposition (cf. 66 § 2 *τὰ μὲν ὁμοῖα οὐκ ἀνταπέδοτε μήτε νεωτερίσαι λόγοις τε πείθειν*), *καὶ μή* marking the alternative.

'We call on you to relent, and, if indeed you have been in any way influenced by Thebans, to alter your decision to asking of them, as a concession due to you in return, not to have to slay those whose death were your disgrace.' The two *τε* clauses *τήν τε δωρεάν* and *σώφρονά τε* are parallel.

οὓς μὴ πρέπει, sc. *κτείνειν*. The negative can be referred either to the main verb or dependent, but the infinitive supplement is necessary. In *οὓς μή* we have both a conditional and causal combination, one of which only can be reproduced in English. Cf. Goodw. M. and T. § 581 for exx., and the Lat. use of 'siquidem.'

σώφρονα, in strange antithesis to *αἰσχρός* (but see I. 84 § 3), 'temperate' v. 'intemperate,' 'decorous' v. 'indecorous.'

ἡδονὴν δόντας, cf. sup. *χάριν φέροντες*, 53 § 4.

κακίαν, 'infamy' (i.e. of treachery).

§ **2.** **σώματα,** 'lives,' the usual Greek idiom, cf. II. 43 § 2 *τὰ σώματα διδόντες*.

αὐτοῦ, sc. *τοῦ τὰ σώματα διαφθεῖραι*, cf. I. 68 § 2.

οὐκ ἐχθροὺς γάρ. *γάρ* 'postpositum,' as *οὐ* adheres closely to *ἐχθροί*, although it applies with equal force to *εἰκότως*; with *ἀλλά* the sentence becomes positive, 'we are no enemies on whom you will be taking vengeance justifiably, but good friends.'

κατ' ἀνάγκην, by Spartan rejection (55 § 1) and Theban aggression (56 § 1).

§ 3. **ἄδειαν ποιοῦντες**, cf. VIII. 76 § 7, 'granting immunity.'

καὶ ποιοῦντες...καὶ προνοοῦντες, the first *καί* St. treats as 'etiam,' holding that *καί...καί* do not correspond in this passage. But is not the point of the sentence 'your verdict will be a righteous one, not merely as guaranteeing the protection of our persons, but also as recognising the claims of suppliants'?

ὅσια, sc. 'righteous,' 'conscientious'—in the sight of the *θεοὶ ξυμμαχικοί*.

προνοοῦντες, 'nobis prospicientes' (Pp.), 'considering before you decide' (St.).

διὰ παντός, temporal, cf. I. 38 § 1.

§ 4. **πατέρων θήκας**, note omission of article, and position of *τῶν ὑμετέρων*, cf. 56 § 2. For the history cf. Hdt. IX. 85.

ἐσθήμασι, a needless bone of contention to editors. There is no allusion to offerings of raiment as in Tac. A. III. 2, 'vestes—cremabant,' or to the 'velamina nota' of Virgil, or to the extravagancies of a Lucullus' funeral pyre (Pliny N. H. XXXVI.). The story of Periander in Hdt. V. 92 is wholly different. See Thirlw. G. H. II. 365. Plutarch's Aristides XXI. explains the difficulty *τῶν Πλαταιέων ὁ ἄρχων...χιτῶνα φοινικοῦν ἐνδεδυκώς*.

τοῖς ἄλλοις νομίμοις, 'aliaque funerum sollennia' (Tac.).

ὡραῖα simply='fruges,' produce. Cf. I. 120 § 2.

ἐπιφέροντες, 'offering,' II. 34 § 2.

ὁμαίχμοις (Ionic), 'brothers in arms' (cf. I. 18 § 3).

μὴ ὀρθῶς γνόντες=*εἰ μὴ ὀρθῶς γνοίητε*. Goodw. M. T. § 472.

§ 5. **ἔθαπτεν**, 'quod mansurum erat sepulcrum' (Poppo and Class.); but how far does the lasting result affect the choice of tense? The imperfect is descriptive, 'panoramic.' It must not be forgotten that the stress of the sentence frequently falls on the participle, so that the tense of the verb assimilates itself to the participle.

τοιούτοις, sc. *φίλοις*, a useful synonym, frequent in Plato and Aristotle. Cf. *ὡσαύτως γενομένων* (Ar. Eth. II. 3 § 11).

τί ἄλλο ἤ, cf. 39 § 2.

αὐθένταις, by siding with the Medes the Thebans were, in a manner, guilty of the blood of the Spartans.

ἀτίμους, proleptic: the genitive specifies the form of loss or privation, e.g. *δωμάτων ἀτίμους*, 'without honour of a home,' 'denied a home.'

ἴσχειν, stronger form of *ἔχω*.

πρὸς δέ, adverbial = 'furthermore.' The only ex. in Thuc. **καί**, intensive.

ἠλευθερώθησαν, middle in force, 'won their freedom.'

ἱερά, especially of *Ζεὺς ἐλευθέριος*. (Stahl.)

εὐξάμενοι, temporal, 'to whom they prayed (made their vows) before their victory.'

θυσίας τὰς πατρίους, sacrifices, ancestral (i.e. and those ancestral) in point of institution and foundation, lit. 'in connexion with those who founded them.' The genitive *εἰσαμ. καὶ κτισ.* Stahl rightly regards as objective. **εἰσαμένων** in connexion with *ἱερά*, cf. Pind. Pyth. IV. 204 *τέμενος ἕσσαντο*. See Jebb on Soph. O. C. 713.

κτισάντων, with *θυσίας*, cf. *κτίζειν δαῖτα*. Hude sees an allusion to the 'conditores et cultores,' which disappears in the text of Herwerden. The genitive could hardly depend on *ἀφαιρήσεσθε*, as the Plataeans will all be dead. (See Appendix.)

CHAPTER LIX.

§ **1.** **πρός**, 'on the side of,' 'in favour of.' Cf. Eur. Alc. 52 *πρὸς τῶν ἐχόντων*.

νόμιμα, Panhellenic usage, whether in the matter of *ἱερά* or *ὅσια*.

ἁμαρτάνειν, 'bent on sinning,' 'meditating an offence,' present, as the mere notion constitutes a moral offence (peccatum), which has not yet found expression, but may at any moment; hence the aorist: cf. Cic. de Fin. III. § 32. The *ἕξις* is not yet an *ἐνέργεια*.

μὴ ἀδικηθέντας, cf. 58 § 5.

οἴκτῳ σώφρονι λαβόντας, 'regarding (us) with rational compassion.' *σώφρων*, as restraining the desire for revenge, 'self-contained.' *λαβεῖν* as in 56 § 3. The phrase appears no more difficult of comprehension (in spite of Herwerden's objection) than Plato's *λόγῳ λαμβάνειν* (Phaedr. 234 C) or the ordinary *δι' οἴκτου*. For *λαβεῖν* without object expressed cf. VI. 61 § 1: in the present instance *ἡμᾶς* is close at hand.

οἷοί τε, detach *τε* from *οἷοι* and connect with *καί* following.

πάθοιμεν ἄν, implied protasis.

ὡς ἀστάθμητον (sc. *ἐστί*), 'no forecasting the possibility of misfortune befalling at any moment even one who deserves it not.' *τὸ ἀφανὲς τοῦ μέλλοντος* is one of the few commonplaces of the Thucydidean rhetoric.

ᾧτινι, dependent on and explanatory of *ἀστάθμητον*: practically the equivalent of an *εἰ* clause, cf. *ἄδηλον εἰ.*

ξυμπέσοι, more usual with dat. of thing, but such inversions are common.

§ 2. **τε**, 'thus.' **ὡς πρέπον**, sc. *ἐστί*, cf. the like omission with *εἰκός, χρεών.*

ὁμοβωμίους, 'worshipped at common altars' (Duk. St.). Others explain with ref. to *ὁμωχέτας* (=*συννάους*), cf. IV. 97 § 4. **κοινούς**, 'national.' The idea of common privilege finds confirmation in the word *κυριώτατοι*, cf. V. 53.

πεῖσαι τάδε, 'to urge (press) this course'—without accus. of person, cf. 43 § 2.

προφερόμενοί θ' ὅρκους, Stahl divides the sentence into three heads, (1) *αἰτούμεθα*, (2) *ἱκέται γιγνόμεθα*, (3) *ἀναμιμνήσκομεν*, combining in one common conception *ἱκέται γιγνόμεθα καὶ ἐπικαλούμεθα*, and referring *προφερόμενοι* to the words *ἱκέται γιγνόμεθα* only.

Göller sees an asyndeton, construing *μὴ ἀμνημονεῖν* with *αἰτούμεθα*, but omitting *τε* with *προφερόμενοι.*

Classen places colon after *τάδε*, leaving an asyndeton, and construing *μὴ ἀμνημονεῖν* with *ἱκέται γιγνόμεθα.*

Herwerden detects a string of *ἐμβλήματα*, and simplifies the sentence accordingly (see critical note).

'And pleading (in defence) those oaths your fathers swore we supplicate you by your fathers' graves not to forget them.'

ἱκέται γιγνόμεθα (=*ἱκεσίαν ποιούμεθα*), both genitives depend on this. For such genitive construction with verbs of praying see Madv. G. Synt. 61, 6, note 2. Cf. Aesch. Suppl. 321 *τί φῇς ἱκνεῖσθαι τῶνδ' ἀγωνίων θεῶν*; Hdt. VI. 68 *σε μετέρχομαι τῶν θεῶν εἰπεῖν.* The addition of *πρός* simply makes the case-relation more explicit. At the same time, in the passage from Aesch. at least, it is doubtful whether we cannot get a construction from *τί*, 'in what matter, connected with these gods, comest thou (as a suppliant)?'

γενέσθαι ὑπὸ Θηβαίοις, cf. VII. 64 § 1, 'to the dead we appeal to save us from falling into the hands of Thebans, or, for all our true friendship (to you), from being left at the mercy of (our) deadliest foes.' (Cf. Stahl.)

Greek love of antithesis places *ἐχθίστοις* side by side with *φίλτατοι.* The tense of *ὄντες* need cause no difficulty, as the imperfect of *εἰμί* can represent a historic tense.

ἡμέρας, the ellipse of article is unusual. **τε**, introducing climax, but cf. I. 1 § 2 (St.).

ᾗ, temporal dative, although it may find a construction from preposition in second clause. Classen however regards *ἐν* as introduced to fix the critical moment. Note particularly the opposition of relative to demonstrative; the confusion is caused by the participle (due to Thucydidean condensation). When rewritten in the form *ἐν ᾗ μὲν τὰ δεινότατα ἐπράξαμεν, νῦν δὲ κινδυνεύομεν*, the relation becomes clear. From a second point of view *πράξαντες* may suggest *εἰ καὶ ἐπράξαμεν*, 'in spite of our brilliant exploits.'

μετ' αὐτῶν, sc. *τῶν κεκμηκότων*, as *ὅμαιχμοι.*

§ **3.** **ὅπερ δέ**, anticipative relative clause.

λόγου τελευτᾷν, sc. *τελευτὴν ποιεῖσθαι λόγου.* Cf. 104 § 5.

διότι ἐγγύς, sc. *ἐστί.* **καὶ τοῦ βίου**, i.e. as well as of the *λόγος.*

μετ' αὐτοῦ, sc. *τοῦ τελευτᾶν.* Cf. 58 § 2 *τὴν δύσκλειαν αὐτοῦ.*

τῷ αἰσχίστῳ, Livy XXI. 41 'ultimo supplicio humanorum fame' (St.). Cf. Od. XII. 342 *λιμῷ δ' οἴκτιστον θανέειν.*

ὑμῖν πιστεύσαντες, *ὑμῖν*, in emphatic contrast to *Θηβαίοις.*

προσήλθομεν, 'approached (you'), used 'of making advances' rather than 'siding with' (*προσχωρεῖν*).

εἰ μὴ πείθομεν...ἐᾶσαι, 'if we are making no impression on you, to suffer us at once,' &c. &c.

ἐς τὰ αὐτὰ καταστήσαντας, 'to reinstate us in our original position.' Cf. 34 § 3.

τὸν ξυντυχόντα, the equivalent of a future perfect, *ὃς ἂν ξυντύχῃ* (Krüg.). Hude suggests *τὸν ξυντυχόντ' ἄν*, in order to obtain a future meaning—but *ἄν* is needless. The words simply denote the risk incident to (coincident with) the renewal of 'in statu quo' (*καταστῆσαι ἐς τὰ αὐτά*).

ἑλέσθαι, 'accept,' cf. Aesch. Ag. 1653 *τὴν τύχην δ' αἱρούμεθα.*

§ **4.** **ἐπισκήπτομεν**, 'obtestamur.' Cf. II. 73 § 3.

τε, introducing peroration.

περὶ τοὺς Ἕλληνας, *περί* marking the sphere or scope of such *προθυμία.*

πίστεως, 'fides,' 'protection.'

ἱκέται ὄντες, not, of necessity, restricted to *πίστις*, as = *ἣν ἱκετεύομεν*; better taken in apposition with sentence, 'as suppliants.' Cf. supr. *Πλαταιῆς ὄντες.*

γενέσθαι σωτῆρας, the accusative is necessitated by change of person.

ἐλευθεροῦντας, the favourite profession of Sparta. Cf. IV. 87 § 2.

CHAPTER LX.

πρὸς τὸν λόγον, the position *διὰ μέσου* points to a construction *ἀπὸ κοινοῦ*, i.e. with *δείσαντες* and *ἐνδῶσι* alike (Pp.).

πρός, of doubtful interpretation—(1) in view of, (2) in response to, (3) on the ground of.

ἐδόθη, aorist as pluperfect.

CHAPTER LXI.

§ 1. **καὶ οὗτοι**, 'et isti' (St.).

τὸ ἐρωτηθὲν ἀπεκρίναντο, no need for *πρός*, cf. Plat. Phil. 19 A *ἀποκρινεῖται τὸ ἐρωτώμενον*. Kr. G. G. 46. 6 § 3.

καὶ μή, transition to opposite, cf. 58 § 1.

The order is complicated by the insertion of *ἔξω τῶν προκ. καὶ ἅμα οὐδὲ ᾐτιαμένων*. The connexion is *εἰ ἀπεκρίναντο καὶ μὴ κατηγορίαν ἐποιήσαντο καὶ περὶ αὑτῶν πολλὴν τὴν ἀπολογίαν*.

περὶ αὑτῶν, by common Attic confusion of *περί* with *ὑπέρ*.

ἔξω τῶν προκειμένων, 'outside the question' (i.e. *τὸ ἐρωτηθέν*), and at the same time without even so much as any charge against them.

καὶ ἅμα, cf. 82 § 1. **οὐδέ**, in spite of *εἰ* preceding; cf. 40 § 4.

ᾐτιαμένων, Classen rightly explains as referring to *αὑτῶν* (a view condemned by Poppo). The combination of prepositional with participial construction has already been observed; and we shall be within the limits of Thucydidean syntax in taking *ᾐτιαμένων* as an impersonal genitive absolute if needful. For the passive form of deponent cf. VIII. 68 § 2. Steup suggests *ᾐτιαμένοι*.

πολλὴν τὴν ἀπολογίαν, the article to emphasize *ἀπολογία* (Cl.). The presence of one article may denote either a common grammatical vinculum (*πολλήν* referring to each substantive), or shew that *καί* corrects *ἀπολογία* to *ἔπαινος*.

ὧν, the attraction is due to brachylogy, = *τούτων ἅ*.

Render: 'had they not turned upon us with denunciations and, in their own behoof, in self-laudation, without reference to the point at issue, and, at the same time, entirely without accusation, defended, or rather panegyrised at length, actions which no one had discredited.'

If *καί* be treated as purely copulative, some suspicion arises of tautology between *ᾐτιαμένων* and *ὧν ἐμέμψατο*: treat as 'corrective.'

πρὸς μὲν τά, for order cf. 82 § 7, VII. 12 § 1, with Plato Theaet. 167 E *καὶ ἐν μὲν τῷ παίζῃ, ἐν δὲ τῷ διαλέγεσθαι σπουδάζῃ*.

τὰ μέν = *κατηγορία*. **τὰ δέ** = *ἀπολογία*. Arnold well quotes from Arist. Rhet. II. 25 § 1.

κακία...δόξα, *εἰρωνικῶς*, says the Scholiast. The 'bad name' of Thebes is contrasted with the 'good name' claimed by Plataeans for their services.

τούτων δόξα, 'the reputation of those services.' **τούτων**, neuter, sc. *τῶν ἐπαινουμένων*.

τὸ δ' ἀληθές, 'that you may hear the truth on both sides before you decide'; cf. 53 § 3, note.

§ 2. **ἡμεῖς δέ**, for *δέ* cf. I. 37 § 2, 'now'; no need for strongly inferential form *δή*.

'The original occasion of our feud with them was their refusal to accept Theban hegemony.' St. well explains that the point at issue was the recognition of Thebes as head of the Boeotian confederation, but not the reduction of Plataea to absolute dependency.

κτισάντων, for the settlement cf. I. 12 § 1.

ὕστερον, i.e. about 60 years after the Trojan war (Arn.).

ἄλλα χωρία, e.g. Orchomenus; but including the whole district from Cithaeron to Euripus.

ἅ, plural, to include Plataea.

ξυμμίκτους ἀνθρώπους (cf. *ξυμμίκτοις ὄχλοις*, VI. 17 § 2), 'a motley population,' e.g. Pelasgians, Thracians, Hyantians (Strabo IX. 2 § 3).

οὐκ ἠξίουν, 'disdained,' 'dedignabantur,'—mark the imperfect, they 'persistently' refused. Cf. Isocr. Plat. § 6.

ἡγεμονεύεσθαι, perhaps a litotes for *ἄρχεσθαι* (*ἅπαξ λεγ.* in Thucydides).

ἔξω = *χωρίς*, 'apart from.'

παραβαίνοντες τὰ πάτρια, (1) in the matter of respect due to founders (cf. I. 25): (2) in the matter of national institutions (i.e. the ancestral confederation of Boeotia).

προσηναγκάζοντο, for imperfect cf. 57 § 3 *ἀπωλλύμεθα*. Stahl would supply *τοῖς πατρίοις*, but, from I. 106 § 1, no supplement is necessary to the construction. The word is used of 'pressing into service,' 'requisitioning.' Cf. Plat. Theaet. 153 C *ἀναγκάζω προσβιβάζων*.

ἔβλαπτον, by joining the Athenians *ἄδικον ὁδὸν ἰόντων* (64 § 4): as a border town, they were of special service to Athens; but the *βλάβη* is most probably exaggerated.

καὶ ἀντέπασχον, 'simply (merely) suffered reprisals.'

CHAPTER LXII.

§ 1. **καὶ ὁ βάρβαρος,** *καὶ* 'depravat orationem' (Pp.): it is intensive here as dealing with the strongest point of their case (*ᾗ μάλιστα δοκεῖ ἵστασθαι ὁ λόγος*)—it is not placed here for convenience of position (Cl.), but for emphasis.

μόνοι, cf. 54 § 3.

ἀγάλλονται, cf. 82 § 7.

τούτῳ, in loose construction with *λοιδοροῦσιν*.

§ 2. **διότι οὐδ' Ἀθηναίους,** *φαμὲν* continues its force. *Ἀθηναῖοι* would be equally correct, but once more Thucydides' love of coordination asserts itself; cf. V. 16 § 3. Poppo notes that in comparisons such assimilations are frequent; 64 § 1 resumes this argument.

ἰδέᾳ = *ἐπινοίᾳ*, cf. VI. 76 § 3: more usual with genitive of description or specification (e.g. *θανάτου, φυγῆς, πολέμου*, I. 109 § 1), = 'scheme,' 'design,' 'tactics' (for which cf. Thuc. use of *τρόπος*).

αὖ = 'e contrario.'

§ 3. **εἴδει,** the 'external' by contrast with the 'internal' relation (Cl.), i.e. 'concrete' with 'abstract,' a distinction familiar to all Platonists. The contrast is well marked in Ar. Eth. I. 6 § 10 *ἢ οὐδ' ἄλλο οὐδὲν πλὴν τῆς ἰδέας; ὥστε μάταιον ἔσται τὸ εἶδος.* (Cf. Campbell, Theaet. App. C.)

εἴδει (*πραγμάτων* or *πολιτείας*), 'under what form of polity'; a similar implication in VIII. 90 § 1.

ἔπραξαν, 'took such action'; contrast the 3rd person with the 2nd in 55 § 4 *ἑκάτεροι ἐξηγεῖσθε*: the insertion of *ἡμῶν* makes *ἑκάτεροι* the subject of the verb: in 56 § 5 it is appositional.

ὀλιγαρχία ἰσόνομος, 'isonomous' in what sense? not as assigning equal power to each member of the oligarchic governing body, but as acknowledging equality of laws for all (cf. II. 37 § 2 *μέτεστι δὲ πᾶσι πρὸς τὰ ἴδια διάφορα τὸ ἴσον*). The allusion is not to a 'timocracy,' or *ἀριστοκρατία ἀπὸ γένους*,—for the first would not apply to either Thebes or Sparta—but rather to a 'moderate aristocracy,' regardful of the rights of citizens (*δᾶμον γεραίρων*, Pind. Pyth. I. 70): such *ὀλίγοι* would be *μέτριοι* as law-abiding, 'aequi iuris fautores.' Cf. Arist. Pol. IV. 5.

ὅπερ, anticipative and appositional; cf. 'id quod.'

τῷ σωφρονεστάτῳ, 'ideal moderation.' St. translates 'modestissimo cuique' (rei publicae statu). The double superlative is probably intended to enforce the contrast: the greater its development the wider the departure from constitutional government: they are as opposite as the two poles.

δυναστεία, 'a cabal.' From Aristotle's point of view the worst form of *ὀλιγαρχία*, cf. Pol. VI. 5. Poppo well compares Tac. A. VI. 42, 'paucorum dominatio regiae libidini propior est.' (Cf. Plato Polit. 291 for the subdivision of *μοναρχία* into *τυραννική* and *βασιλική*, and of *ὀλιγαρχία* into aristocracy and plutocracy.) **τυράννου**, 'persona pro re.'

ὀλίγων ἀνδρῶν, e.g. Attaginus and Timagenides; cf. Hdt. IX. 86.

§ 4. **σχήσειν**, 'secure.' **εἰ κρατήσειε**, as fut. perf. of oratio obliqua, 'si vicissent.'

ἰσχύι='vi et manu'; cf. *χειρί* (82 § 8). For the facts see Plut. Aristid. 18.

καὶ ἡ ξύμπασα, Classen destroys colon after *αὐτόν*, regarding *καὶ... ἔπραξεν* as parallel with *καὶ οὗτοι ἐπηγάγοντο*. The sentence needs no alteration: the argument is 'thus the action taken was not the action of the whole body of the Theban people—the many were in the hands of the few.' A law-abiding commonalty is not responsible for the acts of a law-despising tyranny.

'Thus our state as a whole (at large) was not responsible for her actions in so doing (i.e. *ἐπάγεσθαι τὸν Μῆδον*), nor is it fair to reproach her with errors she committed when without a constitution.'

οὐκ αὐτοκράτωρ, cf. sup. *δυναστεία εἶχε τὰ πράγματα*.

ὧν μὴ μετὰ νόμων, the construction says Class.=*ἐν ᾧ μὴ μετὰ νόμων ἥμαρτε*: the words *μὴ μετὰ*=*ἄνευ* (Pp.), but this does not explain *μή*, which is partly hypothetical.

ὧν, genitive of cause; cf. Hdt. I. 90 *τῷ θεῷ τούτων ὀνειδίσαι*, Dem. Con. § 11 *φοβεῖσθαι τῶν τραυμάτων*.

§ 5. **τοὺς νόμους**, i.e. the *πατρία πολιτεία*. **ἔλαβε**=*ἀνέλαβε*, 'regained.'

ἐπιόντων, the motive of the attack is found in *πειρωμένων*; from the broader point of view the second participle explains the first. Mark the order of the sentence, *πειρωμένων ὑφ' αὐτοῖς ποιεῖσθαι τήν τε ἄλλην Ἑλλάδα καὶ τὴν ἡμετέραν*.

κατὰ στάσιν=*διὰ στάσιν*; cf. 82 § 2 'in consequence of.'

ἐχόντων, after Œnophyta, 458 B.C.

εἰ, interrogative, 'whether,' here a litotes for *ὅτι*.

Κορωνείᾳ, cf. I. 113.

ἵππους, but *ἱππέας* in II. 9 § 3, hence Cobet's *ἵππον*, 'cavalry.'

CHAPTER LXIII.

§ **1. μᾶλλον**, sc. *ἢ ἡμεῖς.*

ἀξιώτεροι, resolve into *μᾶλλον ἄξιοι* (Bauer), 'that you, rather than we, deserve any and every punishment.'

πάσης, explain in its twofold sense, 'each and all,' i.e. as *διττῶς λεγόμενον*, Arist. Pol. II. 3 § 2.

§ 2. **ἐγένεσθε**, note the abrupt introduction of the topic.

ἐπὶ τῇ ἡμετέρᾳ, 'for the purpose of protection against us': the agreement may represent either subjective or objective genitive, as required.

ξύμμαχοι, cf. 55 § 4.

τὰ πρὸς ἡμᾶς, 'quod ad nos attinebat,' limiting accus. with adverbial force.

ὑπάρχον γε, accus. absolute: cf. *δέον, παρέχον, ἐξόν*: the ellipse (*μὴ ξυνεπιέναι*) is easily supplied, lit. 'it being quite open to you' (so to do). For this use of *ὑπάρχω* cf. I. 124 § 1. *γε* emphasizes *ὑπάρχον*, Lat. 'quidem': in this collocation cf. 'siquidem.'

προσήγεσθε, the verb completes its construction either with *τι* of limitation or by supplement of *ξυνεπιέναι.* Duker, from VIII. 106 § 4, gives it the meaning of 'compulsion.' **ἐπί**, 'contra.'

ξυμμαχίας γεγενημένης, the genitive absolute is coordinate with the accus. absolute *ὑπάρχον*: the second participial expression explains the first. Cf. 3 § 5.

προβάλλεσθε, i.e. 'your favourite subterfuge': for *προβάλλ.* of using a cloak or screen, cf. I. 37 § 4.

ἱκανή γε, the asyndeton offends editors; see crit. note.

ἀποτρέπειν, in milder sense (Cl.), 'to deter us from (attacking) you.'

τὸ μέγιστον, accus. in apposition with sentence, a use not so familiar in Latin.

βουλεύεσθαι, for the infinitive as accus. of object cf. Monro, H. Gr. § 237.

οὐ βιαζόμενοι ἔτι, now that the Lacedaemonian alliance was open to you, vid. 55 § 1.

μᾶλλον, 'by preference.' **τὰ Ἀθηναίων**, 'partes Atheniensium.'

§ 3. **πολὺ δέ γε**, 'aye, but far more (dishonourable).'

καταπροδοῦναι, 'to betray downright,' 'betray to ruin.' Cf. I. 86 § 5.

τοὺς μέν...τοὺς δέ, a chiasmus; for the assertion cf. I. 68 § 3.

§ **4.** **οὐκ ἴσην**, 'out of all proportion.'

αἰσχύνης ἀπηλλαγμένην, 'acquitted of'='free from' disgrace,—an Ionism. Cf. Hdt. I. 60 *εὐηθείης ἀπηλλαγμένον* with Th. I. 122 § 4.

καίτοι τὰς ὁμοίας *κ.τ.λ.*, Hude sees a difficulty in the contrast of 'gratia non relata' with 'gratia cum iniuria non relata.' But *ἐς ἀδικίαν* here is not the mere equivalent of *ἀδικίᾳ*. His suggestion, *ᾖ* for *ἤ*, making the construction *μὴ ᾖ* 'we suspect that,' and translating 'we suspect that disgrace lies rather in repaying just obligations for unjust purposes—than in declining to repay them,' involves an independent use of *μή*, not found in Thucydides: vid. Goodw. M. T. § 265.

Taking the text as it stands, we may translate: 'And yet disgrace lies rather in failing to render in return like services than in declining to repay such obligations as, though honestly due, are in danger of being repaid in the interests of injustice.'

The services of Athens to Plataea, in rescuing Plataea from Theban oppression, called for a return in kind, i.e. in succouring Athens if oppressed, but not for payment in the unlike coin of helping Athens to oppress others.

τὰς ὁμοίας, cf. 66 § 2 *τὰ ὅμοια*.

μὴ ἀντιδιδόναι affects both members of the sentence: '*αἰσχρὸν* (*ἦν*) *μᾶλλον μὴ ἀντιδιδόναι τὰς ὁμ. χάριτας ἢ μὴ ἀντιδιδόναι τὰς μετὰ δικαι. ὀφειληθ. κ.τ.λ.*'

αἰσχρόν, cf. V. 111 § 4.

μετὰ δικαιοσύνης, 'sanctioned by justice'; cf. 82 § 11.

ἐς ἀδικίαν, 'pointing to,' 'tending to,' almost=*ἐπ' ἀδικίᾳ*.

ἀποδιδομένας, press the present, 'are (for) being repaid.'

Arnold's explanation is perfectly sound, and finds confirmation from his excellent parallel in Cic. de Off. I. 15, 'non reddere beneficium viro bono non licet, modo id facere possit sine iniuria.' On such return of *εὐεργεσία*, cf. Aristot. Eth. VIII. 13 § 9 with Plato Rep. I. 331 C (in reference to *παρακαταθήκη*).

'Mutatis mutandis,' IV. 61 § 4 will illustrate the case: *αὐτοὶ τὸ δίκαιον μᾶλλον τῆς ξυνθήκης προθύμως παρέσχοντο.*

CHAPTER LXIV.

§ **1.** **τε**, inferential. **ὅτι οὐδ' Ἀθηναῖοι**, sc. *ἐμήδισαν*. Cf. VI. 18 § 1.

ὑμεῖς δέ, St. and Cl. *ἡμεῖς*, supplying *ἐμηδίσαμεν*, a platitude. The absence of *μέν* in first clause is no bar to this reading. Hude sees cause for retaining *ὑμεῖς*, lest *Ἀθηναῖοι* should suggest the attraction of *βουλόμενοι* into agreement with it. But is Thucydides always so regardful of his reader?

Without changing text, we can either (1) accept Hude's view, making *βουλόμενοι* dependent on *ἐποιήσατε*, *ὑμεῖς* being added for sake of clearness, i.e. we may look on the construction as a mere participial attraction, replacing *ὑμεῖς δὲ ἐβούλεσθε*: or (2) the sequence may be *δῆλόν τε ἐποιήσατε...καὶ νῦν ἀξιοῦτε*, the sentence *ὑμεῖς δέ* being quasi-parenthetical, a construction of which there is strong suspicion in 67 § 1: or (3) repunctuate by putting colon at *Ἀθηναῖοι*, and destroying full stop at *τἀναντία*, giving to *καὶ νῦν* a temporal force 'once again,' in reference to the renewal of the claim urged in II. 71 § 3. 'Thus you have made it plain that even then (in the Median war) it was not for the sake of Hellas that you alone (of all Boeotians) refused to side with Persia, but simply because the Athenians themselves refused; though for your part, in spite of your intention to favour the one side (Athens) but thwart the other (Thebes), you once more claim protection on the ground of a bravery which was due to others.'

But to all these explanations there are objections: to (1) the intrusive *ὑμεῖς*, (2) *δέ*, (3) want of sufficient antithetical force in the participle *βουλόμενοι*.

The allegation is that the motives of Plataea were not motives of Panhellenism, but of partiality. The mere choice of Athens instead of Sparta disclosed their real intentions; cf. 56 § 6 and 62 sub fin.: throughout the Peloponnesian war the isolation of Athens, even in treaties, is noticeable.

τοῖς μέν, Athens. **τοῖς δέ**, Thebes (or Βοιωτοῖς). Hude, however, sees a reference rather to the *cause*, than to its *representatives*.

§ 2. **δι᾽ ἑτέρους**, 'at the instance of others,' i.e. Athenians, such *ἀρετή* as shewn *οὐκ ἐκ προσηκόντων* commanded no claim to consideration. Plataea had flattered Athens by imitation.

τούτων, resumptive; Poppo remarks that we should expect *ἃ ἐγένεσθε* or omit *ἀπὸ τούτων*: but see Kr. G. G. 51. 11 § 2.

ὠφελεῖσθαι, not of necessity restricted to *βοήθεια*, but in wider sense of 'benefit,' advantage.'

§ 3. **οὐκ εἰκός**, 'unreasonable.'

ξυναγωνίζεσθε, cf. V. 109. St. lays stress on the present, 'continue to share their fortunes.' The *ἀγών* implies *κίνδυνος*, 'peril.'

προφέρετε, 'keep on pleading,' middle in 59 § 2. Cf. *προβάλλεσθε*, 'do not keep on pleading that past alliance as a plea for present protection.' **ὡς**=*ὅτι*. **ἀπ' αὐτῆς**, resumptive.

τότε, cf. 59 § 2. **ξυνωμοσίαν**, 'alliance' (confederation).

παραβάντες, 'by your breach of faith.'

Αἰγινήτας, cf. I. 105, 108; II. 27.

ἄλλους τινάς, no allusion (says Stahl) to the Thessalian expedition (I. 111), or Coroneia (I. 113), or Phocis or Opuntian Locris (I. 108 § 3), who fought with Persia (Hdt. IX. 31); but rather to Euboeans, who sided with Pausanias (Hdt. IX. 28), and for whose reduction the Plataeans were personally employed by Pericles. Cf. Thirlw. G. H. Chap. XVI.

ἢ διεκωλύετε, Cobet's comment is violent; all that Thuc. says is 'you helped rather than hindered.' Does a poet never enforce his case by statement of the contrary? The question of 'degree' does not affect this passage.

ἔχοντές τε...καὶ οὐδενὸς βιασαμένου, coordination once more of two distinct participial constructions; cf. 53 § 2.

τοὺς νόμους, 'that constitution,' a distinct allusion to the 'free state' of Plataea, and in direct contrast to 62 § 4 *ὧν μὴ μετὰ νόμων ἥμαρτεν*.

περιτειχίζεσθαι, passive. *ὥστε*=*ἐφ' ᾧ τε*, 'the consequence becomes a limitation or condition': cf. Goodw. M. T. § 602 with § 610; for this *πρόκλησις* cf. II. 72 § 2.

§ 4. **τοῖς Ἕλλησι**, dativus iudicantis, 'detestable in the eyes of Hellenes,' subjective dative rather than dative of agent.

οἵτινες, directly answering *τίνες*, but with suggestion of causal force, 'qui quidem praetulistis' passing into 'quippe qui praetuleritis.'

προύθεσθε, cf. VIII. 85 § 3, Hdt. VI. 21.

ἃ ποτε χρηστοί, accus. of limitation. *χρηστοί*, 'honesti' rather than 'fortes.'

ὡς φατέ, with direct reference to *χρηστοί*, cf. 54 § 3.

οὐ προσήκοντα, cf. § 2. The Persians in front, the Thebans behind, they had been 'kicked into courage.'

ἐς τὸ ἀληθές, not a mere adverbial equivalent, but a pregnant construction, due to the *ἐξ* of compound verb.

ἄδικον ὁδόν, Ionic (Hdt. I. 117), cf. Oed. T. 67.

§ 5. **τοιαῦτα ἀποφαίνομεν**, mark the predicative adjective without participle. Is not the defence a flimsy one? The obvious duty of the *πλῆθος* was to act as *σωφρονισταὶ τῶν ὀλίγων*: cf. VIII. 48 § 6.

CHAPTER LXV.

§ 1. **ἃ δὲ τελευταῖα**, cf. *τελευταῖον*, 56 § 1. The Greek tendency to pluralise has already been noted.

παρανόμως γάρ, *γάρ* explanatory, rather than logically continuative.

ἱερομηνίᾳ, cf. 56 § 2.

§ 2. **αὐτοί**, 'ultro,' without provocation; the emphatic point.

εἰ ἐμαχόμεθα...ἀδικοῦμεν, the sequence admits of two explanations.

(1) A technical use, on analogy of *φεύγω* (see esp. Heindorf on Protagor. 310 D); cf. I. 67 § 1 *ὅτι σπονδὰς λελυκότες εἶεν καὶ ἀδικοῖεν*. For perfect present cf. Demosth. Call. § 12 *βλάπτειν*: see Goodw. M. T. § 27.

(2) Irregular conditional sentence, the supposition being notoriously contrary to fact (Goodw. M. T. § 404). Poppo cp. Ag. 840 *τραυμάτων εἰ τόσων ἐτύγχανεν...τέτρωται*.

τῆς ἔξω ξυμμαχίας, i.e. Athens. Cf. the exclusion of Athens in V. 79 § 2.

παῦσαι, with genitive of deprivation, cf. Hdt. I. 56.

τὰ κοινὰ πάτρια, cf. *τὰ ἴδια διάφορα* (II. 37 § 2). *κοινά* 'omitti potuit' (Pp.).

καταστῆσαι, i.q. *κατάγειν*, 'reinstate,' cf. 59 § 3.

οἱ γὰρ ἄγοντες, a retort to 55 § 5.

§ 3. **ἀλλ' οὔτ' ἐκεῖνοι**, sc. *παρανομοῦσι*.

παραβαλλόμενοι, 'risking,' 'staking' (cf. II. 44 § 3).

τεῖχος, in collective sense (fortress), cf. 34 § 3.

φιλίως, οὐ πολεμίως, if the adverbs be sound, they can only refer to the intentions of the Plataean oligarchs. They opened their gates to the Theban force in 'kindliness,' not to the Thebans, but to their political opponents. Their object, presumably, was to overawe the *ἀντιστασιάζοντες* by show of force.

κομίσαντες, 'introducing'; for the facts cf. II. 2 § 2.

χείρους, euphemistic? 'improbi,' 'deteriores' (Popp.).

μηκέτι μᾶλλον γενέσθαι, usually explained by the clumsy device of supplying *χείρους*. Hude rightly questions the legitimacy of severing *ἔτι* from *μή* (cf. Krüg. 'noch mehr'), suspecting some stronger word lurking in *γενέσθαι*, balancing *τὰ ἄξια ἔχειν*, and suggestive of *ἰσχύειν*. The double comparative *μᾶλλον χείρους* we can parallel from Hdt. II. 138 *μᾶλλον ἥδιον*.

Perhaps an Ionism is at the bottom of the difficulty; cf. *ἐπὶ μᾶλλον*

(Hdt. III. 104): but this might demand a change of *γενέσθαι*, e.g. *νέμεσθαι*, 'encroach.' With a dative, *τοῖς χείροσι*, we could find an Attic clue; cf. Aesch. Choeph. 371 *παισὶ δὲ μᾶλλον γεγένηται.* For this pregnant force of *γενέσθαι* 'bene cedere,' cf. V. 55 § 3.

σωφρονισταί *κ.τ.λ.* (cf. VIII. 48 § 5), the difficulty of the passage (already noted by Arnold and others) Weil's ingenious suggestion (*οὐ τῶν σωμάτων*) fails to remove entirely: still it appears so far the best, in spite of the zeugma caused: 'enforcing the lesson of moderation not on your persons, but on your minds, not by estranging your state but by making it at one with its own kith and kin, placing it on ill terms with none, but on good relations with all alike.'

Krüg. well compares Plato Rep. 471 A *σωφρονιοῦσιν οὐκ ἐπὶ δουλείᾳ κολάζοντες οὐδ' ἐπ' ὀλέθρῳ, σωφρονισταὶ ὄντες οὐ πολέμιοι.*

The political motive attributed to these *πρῶτοι ἄνδρες* is of a twofold nature: (1) to check the 'worser sort,' (2) to secure to the better class their due; this end they proposed to gain by moral force, not by physical violence (banishment, slavery, or death), but by the revival and consolidation of the old Boeotian federation.

οἰκειοῦντες, 'reconciling,' and suggesting also the notion of *οἰκίζοντες*: observe the pregnant *ἐς*.

ἐνσπόνδους, i.e. so far as concerned federated Boeotia. It should be noticed that the ordinary text construes *σωμάτων* with *ἀλλοτριοῦντες*, a somewhat doubtful inversion, though analogous to Thuc.'s use of *ἀποστερεῖν*. Cf. I. 40 § 4, and consult Shilleto on I. 69 § 1.

CHAPTER LXVI.

§ 1. **τεκμήριον δέ** *κ.τ.λ.*, in spite of Thucydides' fondness for the use of this appositional accusative, the *γάρ* sequence raises a difficulty.

προείπομεν, i.q. *προὐκαλεσάμεθα*, 'we gave formal notice.'

τὸν βουλόμενον, generic article. The sentence is complete: *τὸν βουλ.* = *εἴ τις βούλεται*: **ἰέναι** we can treat either as dependent on *προείπομεν*, or as = imperative of oratio recta, '*ἴτω*.'

πολιτεύειν, 'to live as a free citizen,' i.e. under a *πολιτεία*, not a *δυναστεία* or *ὀλιγαρχία*.

§ 2. **χωρήσαντες**, i.q. *προσχωρήσαντες*, the preposition possibly unnecessary on account of nearness of *πρός* with *ἰέναι*.

ἀνεπιεικέστερον, lit. 'inequitably,' here 'unjustifiably.'

οὐ μετά = *ἄνευ*, 'without the consent of,' cf. I. 98 § 3.

τὰ μὲν ὁμοῖα κ.τ.λ., a complicated sentence. The framework of the sentence is καὶ ὑμεῖς...τὸ μὲν πρῶτον ἡσυχάζετε, ὕστερον δὲ τὰ μὲν ὁμοῖα οὐκ ἀνταπέδοτε, ἐπιθέμενοι δὲ παρὰ τὴν ξύμβασιν. The construction so far is complete: now an asyndeton intervenes, οὓς μὲν ἀπεκτείνατε οὐκ ἀλγοῦμεν, οὓς δὲ χεῖρας προισχομένους διεφθείρατε, πῶς οὐ δεινὰ εἴργασθε; with the words καὶ ταῦτα the clue of the sentence is resumed.

There are no less than three μέν...δέ sentences, the second, τὰ μὲν ὁμοῖα...ἐπιθέμενοι δέ, being subordinate to and explanatory of the first, the third, οὓς μέν...οὓς δέ, an asyndeton; the words καὶ ταῦτα resume the sentence, the particulars of the résumé being borrowed partly from the main sentence, partly from the parenthetical.

'Thereupon, you, who were only too glad to approach us and to come to terms, at first kept the peace, but afterwards, although we might have seemed to have acted somewhat unfairly in entering your town without the sanction of your commons, instead of meeting us fairly by refraining from actual violence, and inducing us by argument to leave the town, retorted by attacking us in the very teeth of your agreement: as for those indeed whom you slew hand to hand, their fate we do not feel so much, for they suffered, we grant you, the penalty of a rough justice—but in lawlessly butchering prisoners whose lives you took in spite of their stretching forth their hands to you, after giving quarter and pledging your word to us to spare them, how can your act be other than atrocious?'

The sentence is subject to a twofold interruption: (1) the sentence εἰ ἄρα καὶ ἐδοκοῦμεν...εἰσελθόντες: (2) a longer parenthesis οὓς μέν... οὓς δέ, complete in itself, but with the suggestion of a rhetorical climax in πῶς οὐ δεινὰ εἴργασθε; for such parenthetical interruption cf. VIII. 76.

If ἐπιθέμενοι be left in construction with πῶς οὐ δεινὰ εἴργασθε, the sentence οὓς δέ...διεφθείρατε has no construction except by repeating ἀλγοῦμεν, or assuming a construction ἀπὸ κοινοῦ. The construction of the parenthesis may cross the construction of the main sentence, but, in such cases, the parenthetical construction determines the essential form of the sentence. Strong grammatical teeth may find a tough nut to crack in Plato Phaedr. 249 E.

The clue to our difficulty is the complete antithesis in τὰ ὁμοῖα... ἐπιθέμενοι δέ, partly objective, partly subjective, in point of agreement.

μήτε νεωτερίσαι, appositional to τὰ ὁμοῖα, cf. I. 32 § 4 ἡ δοκοῦσα σωφροσύνη τὸ μὴ ξυγκινδυνεύειν.

πείθειν ὥστε ἐξελθεῖν, *ὥστε* unnecessary, but inserted probably to save the crudeness of two infinitives side by side.

οὓς μέν, abrupt, but probably intentional: the pathos of the incident suggests a broken form of expression. Such asyndeton, though not common with Thuc., may be traced to use of relative without definitely expressed antecedent: for abrupt parenthesis cf. I. 40 § 4 *Κορινθίοις μέν γε κ.τ.λ.*

ἐν χερσίν, 'cominus'; cf. IV. 96 § 3. **κατὰ νόμον,** cf. 56 § 2.

πῶς οὐ δεινά, rhetorical question supplanting direct statement.

§ **3. καὶ ταῦτα,** with reference to previous context, but more fully developed in *τρεῖς ἀδικίας*, 'and herein' ('hereby').

θάνατον=*θανάτωσιν*, V. 9 § 6.

μὴ κτείνειν, perhaps the true reading, the infin. present epexegetic of substantive. Cf. 58 § 1; cf. St. Qu. Gr. p. 7.

τὰ ἐν τοῖς ἀγροῖς, not an accusative of direct object; cf. II. 5 § 5.

§ **4. οὔκ,** cf. V. 101, emphatic form of negative.

CHAPTER LXVII.

§ **1. ἡμεῖς δέ...τετιμωρημένοι,** usually explained by repetition of *εἰδῶμεν* or some verb of kindred meaning from *εἰδῆτε*. But no statement in open court was necessary to convince the Thebans of the goodness of their own cause. A confusion of persons seems hardly possible in so simple a sentence. To me it appears one of Thucydides' free coordinations, suggested by antithesis of *ὑμεῖς* to *ἡμεῖς*, but leaving the words *ἡμεῖς δὲ τετιμωρημένοι* to find a constrn. from the main verb *ἐπεξήλθομεν*. Cf. 64 § 1 *ὑμεῖς δὲ βουλόμενοι κ.τ.λ.* The *ἡμεῖς* sentence becomes parenthetical or held in suspense, without passing into a nominative absolute, until it finds development in *καὶ γὰρ ἀνταποφαίνομεν*. Meanwhile, the *μέν* clause is fully developed because of the necessity of convincing the Spartan judges. With persons, and even nouns, it is no uncommon thing to find the *μέν* 'solitarium.'

'On these points we have dwelt...that you may be assured that you will be justified in passing sentence on them, though we ourselves have been more than justified in demanding satisfaction.'

Krüger's reading *ἡμᾶς...τετιμωρημένους* cuts the knot.

καταγνωσόμενοι...τετιμωρημένοι, usually explained in the relation of 1st fut. to fut. perf.

I should suspect *ὁσιώτερ' ἂν*=though we should have been still more justified in taking the law into our own hands (i.e. without appeal to *δίκῃ*), if an ex. of *ἄν* with pluperf. participle were forthcoming. **τετιμωρημένοι**, middle.

§ 2. **παλαιὰς ἀρετάς**, no article; its addition might imply a personal claim.

εἴ τις ἄρα καὶ ἐγένετο, 'if any such indeed were ever actually rendered.'

ζημίας, Meineke suggests a lost word *αἰτίας*, making *ζημίας* genitive (cf. I. 86 § 1). But the plural lends itself naturally to the plural *τοῖς δρῶσι*. **ζημία**='ground of punishment,' 'cause of punishment.' Cf. *ξυγγνώμη*, 40 § 1. For the idea cf. I. 86 § 1.

οὐκ ἐκ προσηκόντων, i.e. *οὐ προσηκόντως*, cf. II. 65 § 8. There is no trajection of the negative (see Vahlen, Ar. Poet. c. 21).

ὠφελείσθων (*ὠφελείσθωσαν* MSS.): on the substitution of these shortened forms of imperative for the longer, e.g. *κολασθέντων* for *κολασθήτωσαν*, 39 § 6, *μαθόντων* for *μαθέτωσαν* I. 34 § 1, see Herwerden, Stud. Thuc. p. 116, Stahl, Qu. Gr. 63.

ἐρημίαν, cf. 57 § 4, 'isolation.'

§ 3. **ἡλικίαν**=*νεότητα*, II. 8 § 1; cf. 98 § 4. Lat. 'iuventus.'

ἄγοντες, cf. VIII. 24 § 6, 'bringing Boeotia to your side.'

Κορωνείᾳ, cf. 64 § 5.

πρεσβῦται, predicative, 'those who still survive in their old age.' No need for Stahl's *κατ' οἰκίας*. The *καί* is quite Thucydidean; cf. VIII. 23 § 4 *τὴν Ἔρεσον ἀποστήσας καὶ ὁπλίσας καὶ τοὺς ὁπλίτας κ.τ.λ.*

ὑμῶν ἱκετείαν ποιοῦνται=*ὑμᾶς ἱκετεύουσιν*, cf. 59 § 2.

§ 4. **ἀπρεπές**, cf. *ἐκπρεπές*, 55 § 2.

τὰ ἐναντία, more usual in singular.

ἐπίχαρτοι, cf. Demosth. Steph. § 85, a poetic word: for *ἐπιχαιρεκακία*, 'malevolent joy,' cf. Arist. Ethics II. 6 § 18.

εἶναι, by implication of *ἄξιοι*.

§ 5. **πλέον ἤ**=*μᾶλλον ἤ*, cf. II. 89 § 6. **κρίναντες**, without object.

οὐκ ἂν ἀνταποδόντες, Dobree's addition of *ἄν* is necessary, unless we accept Stahl's *ἀνταποδώσοντες*, which, after all, no more forestalls the issue than *καταγνωσόμενοι*.

The participial construction once more reverts to the main verb *παρενόμησαν*.

χεῖρας προϊσχόμενοι, cf. 66 § 2. **ἐκ μάχης**, 'upon a field of battle.'

ἐς δίκην, 'for trial.' Contrast with the more direct dative construction.

§ 6. **ἀμύνατε οὖν**, 'uphold,' 'maintain.'

τῷ νόμῳ, sc. to spare a suppliant. Cf. in 84 § 3 a comment on the violation of such 'iura gentium.'

ἀνταποδόντες would make the construction smoother, especially in relation to the *καί* sequence, e.g. *ἀμύνατε καὶ τῷ νόμῳ καὶ ἡμῖν.*

ὧν πρόθυμοι γεγενήμεθα = *τῆς προθυμίας*, e.g. at Coroneia.

περιωσθῶμεν, cf. 57 § 4.

ποιήσατε παράδειγμα, 'shew by force of example' = *ἐπιδείξατε*: hence the participial attraction.

ἀγῶνας, not only in forensic, but also in rhetorical sense: 'trial')('competition.'

λόγων, predicative. **προθήσοντες**, 'establish a precedent that the competitions you will institute will be of deeds not words.'

ἀγαθῶν ὄντων, conditional, 'si bona sunt.' **βραχεῖα**, predicative, 'of which, when good, the recital, though brief, is sufficient.'

ἁμαρτανομένων, passive; cf. Thuc. II. 65 § 11, Ar. Eth. II. 6 § 20.

λόγοι κοσμηθέντες, cf. I. 21 § 1 *ἐπὶ τὸ μεῖζον κοσμοῦντες*, 'speeches tricked out in fine phrases serve as veils.'

Böhme compares Plato Apol. 17 B *κεκαλλιεπημένους λόγους*.

§ 7. ἣν ποιήσησθε, 'if you once adopt.' The confusion in person is caused grammatically by influence of parenthesis; logically, by the application of the general principle to the particular case, i.e. if all in a leading position, like yourselves at this moment.

κεφαλαιώσαντες, 'summarily'; cf. 52 § 3.

πρὸς τοὺς ξύμπαντας, i.e. 'in dealing with all alike.'

ἐπί, 'under conditions of'; a dative of attendant circumstances: cf. I. 70 § 3.

CHAPTER LXVIII.

§ 1. 'The Lacedaemonian judges, thinking that they would be justified in putting the question "whether their state had received any service at their hands during the war"—because, as they alleged, they had all along requested them to keep the peace in accordance with the original treaty of Pausanias after the Persian invasion, and again afterwards, when, before investing the town, they made them the offer of remaining neutral, in compliance with those very terms—holding (in accordance with their own just intentions) that, on the strength of their refusal, they were entirely relieved from all obligations and had sustained an injury at their hands, had them brought forward one by one and once more put to them the same question "whether they had done any service to the Lacedaemonians or their allies during the war," and, on their owning that they had not, had them led out to instant execution, sparing none.'

The text appears, on the whole, sound, although emendations are rife. The simplest mode of connecting the construction is to treat the words from *διότι* to *κατ' ἐκεῖνα* as parenthetical, and to regard the participle *νομίζοντες* as finding its explanation in *ἡγούμενοι.*

The expedient of coordinating *ἠξίουν* with *ἡγούμενοι* (on analogy of I. 1 § 1) is rightly condemned by Stahl, although accepted in Valla's version.

The Spartan commissioners wanted, 'dicis causa,' to have an *ἀκριβὴς πρόφασις*, i.e. to be within the letter of the law: hence they put a question which they thought would be justified on these grounds: (1) rejection of Spartan mediation: (2) refusal of special conditions: the first would be an insult to the league at large, the second a direct affront to the Spartans. At the same time the 'imago iustitiae' was sufficiently transparent, as they held that all treaty obligations were already at an end and that the Plataeans stood self-condemned.

ἐπερώτημα, Diodorus speaks of a twofold question (cf. Diod. XII. 56), referring probably to 52 § 4.

εἴ τι πεπόνθασι, cf. 52 § 4. **τὸν ἄλλον χρόνον,** i.e. from the battle of Tanagra to the siege of Plataea.

ἠξίουν, sc. *οἱ Λακεδαιμόνιοι.* The state is identified with its representatives (cf. V. 46 § 1).

δῆθεν, implying always either falsity of statement or falsity of thought (cf. Shill. on I. 92).

Παυσανίου, cf. II. 71 § 4.

ἡσυχάζειν, i.e. *μηδὲν νεωτερίζειν*, with special reference to Thebes.

προείχοντο, 'held out,' 'proffered'; cf. *προτείνειν.*

κοινοὺς εἶναι, 'to remain neutral': with special allusion to Athens.

κατ' ἐκεῖνα, the reference, though lax in point of concord, is sufficiently explicit for Thucydides.

ὡς οὐκ ἐδέξαντο, a causal *ὡς* sentence (Goodw. M. and T. § 712); for *ἐδέξαντο* without object cf. 13 § 1.

ἡγούμενοι, explanatory of *νομίζοντες*, cf. 3 § 3, note.

Another possible solution is that *ἡγούμενοι* represents an antithesis to *νομίζοντες*, i.e. the real 'animus' of the Spartans is contrasted with the 'externa species' of a conventional justice.

τῇ ἑαυτῶν δικαίᾳ βουλήσει, perhaps a covert sarcasm on the part of the historian. *βουλήσει* cannot = *ἀξιώσει*, 'request,' nor can *δικαίᾳ βουλήσει* represent *δικαιώσει*, whether in Attic or Ionic sense From V. 105 we can explain *βουλήσει* as = *προαιρέσει*, 'intention': the substantive reflects the verb in its stronger sense (cf. 3 § 1 *μεῖζον νέμοντες* *τῷ μὴ βούλεσθαι ἀληθῆ εἶναι*): the dative is causal (cf. 50 § 1). Practically the expression replaces *βουλόμενοι αὐτοὶ δίκαιοι εἶναι* (cf. II. 16 § 1 *τῇ αὐτονόμῳ μετοικήσει*).

ἔκσπονδοι, so far as any claim to *βοήθεια* was concerned.

παραγαγόντες καὶ ἐρωτῶντες, a *σχῆμα διὰ μέσου*: the first accusative is referable to the remoter participle (see Shilleto's note on I. 39 § 3).

ὁπότε μὴ φαῖεν, iterative optative (cf. VIII. 53 § 3), answered as usual by imperfect, *ἀπέκτεινον*.

ἀπάγοντες, there is no need for Cobet's alteration to *ἀπαγαγόντες*, as the construction merely = *ἀπῆγον καὶ ἀπέκτεινον*, the participle assimilating its tense to that of the finite verb.

ἐξαίρετον ἐποιήσαντο, the usual periphrasis for *ἐξῃροῦντο*.

§ 2. **οὐκ ἐλάσσους**, 'no fewer than,' i.e. 'fully,' shewing that this number was reached but not exceeded. **διακοσίων**, for the actual number of the besieged cf. II. 78 § 3, III. 20 § 2, 24 § 2.

ξυνεπολιορκοῦντο, they had not taken part in the sortie: Meineke's proposed change to pluperfect is needless.

ἠνδραπόδισαν, compare the Athenian treatment of the Melians (V. 116).

§ 3. **ἐνιαυτόν τινα**, 'for about a year'; Meineke, on analogy of *εἷς τις* proposes *ἕνα τινά* (cf. VI. 61 § 2). This use of *τις*, though common with plurals, is uncommon with singular. The analogous use of *ἡμέρα* (as = *μία ἡμέρα*) would justify *ἐνιαυτός τις*.

Θηβαῖοι, expunged by Stahl and Classen, on the ground that the allotment rested with Sparta, as well as on the authority of Diodorus, XII. 56.

Μεγαρέων, cf. IV. 66. **τὰ σφέτερα φρονοῦντες**, i.e. who were *ὁμογνώμονες* (VIII. 31 § 2); for the phrase cf. V. 84 § 1.

ἐς ἔδαφος, 'to the ground'; cf. IV. 109 § 1.

ἐκ τῶν θεμελίων, construe with *ᾠκοδόμησαν* (Meineke, Hermes III. 365). Classen, however, regards the expression as the equivalent of 'funditus.' The passage quoted from Procopius points to a misconception of Thucydides' own construction.

τῷ Ἡραίῳ, cf. Hdt. IX. 52. **καταγώγιον**, 'deversorium': a necessary precaution, after the destruction of all houses, for the protection of those who visited the shrine (see Becker's Charicles I. 136).

πανταχῇ, 'all ways,' 'quoquo versus': i.e. it was 200 ft. square. **οἰκήματα**, 'chambers,' 'cubicula'; cf. I. 134 § 1, Plato Phaed. 116 A.

κάτωθεν καὶ ἄνωθεν, i.e. of two stories.

τοῖς ἄλλοις, 'with the rest,' an instrumental dative, though somewhat strained.

τῷ τείχει, in collective sense, 'within the fortress'; cf. I. 62 § 6.

ἔπιπλα, 'res moventes.' **χαλκὸς καὶ σίδηρος**, in the nominative, by attraction to the parenthetical relative clause, *ἃ ἦν*, in lieu of appositional dative, wrongly explained by some editors as denoting the 'cramps of iron' (retinacula) which held the masonry of the walls together.

κλίνας, possibly for the use of the worshippers, although suggestive of a 'lectisternium.'

νεών, as an act of propitiation to the gods of the captured land (Arnold).

δημοσιώσαντες, 'iuris publici fecerunt,' 'confiscated.'

§ 4. **σχεδὸν δέ τι**, cf. V. 66 § 4; VII. 33 § 2 (Böhme).

καὶ τὸ ξύμπαν, *καί* is intensive. **περὶ Πλαταιῶν**, the prepositional construction is complete in itself, = 'quod attinebat ad'; cf. Plato, Theaet. 177 B *περὶ μὲν οὖν τούτων ἀποστῶμεν.* Herwerden, by striking out *περί*, apparently misunderstood the construction. **ἀποτετραμμένοι**, 'aversi.' **ἐγένοντο**, an unusual periphrasis in good prose (Krüg.).

ἄρτι καθιστάμενον, cf. 3 § 1: it was still in its first stage: for the periods of the war cf. V. 26.

ὠφελίμους, the cession of Plataea to Thebes would bring Thebes into immediate contact with Athens: at the same time the Spartans sorely needed the services of the Boeotian cavalry.

τρίτῳ καὶ ἐνενηκοστῷ, i.e. from 519—427 B.C. Grote, placing the treaty some 10 years later, would read *ὀγδοηκοστῷ.* See however Curtius, Gk. Hist. I. 318.

ἐπειδή, strengthened form of *ἐπεί*, strictly a form of addition = 'postquam,' in lieu of subtraction 'ex quo.' Cf. VIII. 68 § 4.

The later history of the Plataeans is one of strange vicissitudes. In 420 Scione was assigned them as a residence (cf. V. 32): ejected at the close of the Peloponnesian war they were admitted to rights (apparently) of *ἰσοπολιτεία* at Athens. In 387 they were reinstated by the Spartans, but in B.C. 372 the city was once more surprised by the Thebans and utterly destroyed. They then again returned to Athens (cf. Grote X. 220). After the battle of Chaeroneia (338 B.C.), the Plataeans were once more reinstated by Philip. From this time forth the city continued to exist until comparatively late times (see Smith's Dict. Geogr. s.v. Plataea).

CHAPTER LXIX.

(The narrative is now resumed from Chap. XXXIII.)

§ **1.** **τεσσαράκοντα**, for number of ships cf. 26 § 1; 29.

ὡς, cf. V. 6 § 1. **τότε**, cf. 33 § 1. **φεύγουσαι**, in a S.W. direction from Ephesus (Cl.). **ἐκ τῶν Ἀθηναίων**, this use of *ἐκ*, although Ionic and poetic, in spite of Poppo's quotation from Antiphon II. 8 § 1, cannot rank as an Attic equivalent for *ὑπό* (see Shilleto on I. 21 § 2). Of two other instances in Thuc., I. 20 § 2, VI. 36 § 2, neither are satisfactory. Schomann's explanation that the chase was only made by a portion of the Attic fleet seems untenable. In the present instance it appears we must accept the Ionism.

ἐπιδιωχθεῖσαι, the pursuit was, at least, sustained; which will account for *ἐπί*. **σποράδες**, treated by Böhme as the equivalent of *σποράδες γενόμεναι* (cf. II. 82 § 1, V. 64 § 4). To escape this difficulty, Classen strikes out *καί* before *ἀπ' αὐτῆς* and construes *σποράδες* with *κατηνέχθησαν*.

κατηνέχθησαν, 'were driven there' (by stress of weather).

καταλαμβάνουσιν, 'offendunt.' **Κυλλήνῃ**, the seaport of Elis and naval station of Peloponnesian fleet (cf. II. 84 § 5), opposite Zacynthus. **Βρασίδαν**, the Spartan *ἀλετρίβανος*, Ar. Pax 275, long destined to be a thorn in the side of Athens. The hero of many a feat of arms until his fall at Amphipolis 422 B.C. (cf. V. 10).

ξύμβουλον, the usual expedient of the Spartan government in the case of those whom they suspected; cf. II. 85 § 1.

Ἀλκίδᾳ, it is somewhat surprising to find this incapable officer still in command; but, probably, the term of his *ναυαρχία* had not yet expired. **ἐπεληλυθότα**, Classen remarks upon the graphic tense, 'he had just come'; *ἐπί*, either to join Alcidas, or, on analogy of *ἐπιπλεῖν*, 'had come on board.'

§ **2.** **ἡμαρτήκεσαν**, lit. 'missed,' failed in the case of Lesbos, i.e. been too late to save Mytilene.

δώδεκα μέν...πρὶν δέ, note the false relation of the *μέν* and *δέ* clause (see Krüg. G. G. 59. 2 § 3); Göller would find a connexion through *ἐβούλοντο*, i.e. *ἐβούλοντο μέν...ἐβούλοντο δέ*. Classen, more wisely, gives each clause a construction with *ὅπως προφθάσωσι*. The difficulty disappears if we give a temporal meaning to *παρόντων*: 'while the Athenians had only 12 ships available, and before reinforcements could arrive.' For the strength of the squadron at Naupactus, cf. 75 § 1.

παρεσκευάζοντο, inchoative imperfect, 'proceeded to make preparations.'

CHAPTER LXX.

§ **1.** **οἱ γὰρ Κερκυραῖοι,** cf. Diod. Sic. XII. 57: *γάρ* recalls the mention of *Κέρκυρα* in 69 § 2.

ἐστασίαζον ἐπειδή, i.e. the *στάσις* had commenced with the return of the captives. *ἐπειδή,* temporal, as in 68 § 5.

αἰχμάλωτοι, 250 in number, cf. I. 55. **αὐτοῖς,** a 'dativus incommodi'; for structure with *ἦλθον,* cf. I. 13 § 3.

περὶ Ἐπίδαμνον, i.e. Sybota, cf. I. 47 sqq.: a convenient central locality for the purposes of Thucydides' narrative.

ὀκτακοσίων, genitive of price. **προξένοις,** dative of agent: they had acted as 'intercessores': there had been no lack of civility on the part of their captors (*ἐν θεραπείᾳ εἶχον πολλῇ*). The largeness of the sum demanded as ransom has provoked much comment; Classen regards it as a merely nominal sum. It is true that they were persons of note (*πρῶτοι δυνάμει*), but when in Hdt. VI. 79 we find the ransom (of *οἱ παχέες τῶν Χαλκιδέων*) fixed at 2 minae, in Demosth. Nicostr. at 26 minae, and in Thuc. VII. 83 at one talent, the sum here demanded appears exorbitant, even for such 'warm men' as these Corcyreans (see Boeckh Pol. Ec. I. 100). Jowett wisely deprecates discussion of a purely fictitious sum.

πεπεισμένοι, 'bribed,' i.e. by the promise of release.

μετιόντες, 'soliciting' (cf. VIII. 73 § 5), Lat. 'ambire.'

§ **2.** **ἀγουσῶν,** i.e. *both* with ambassadors on board.

καταστάντων, sc. *τῶν πρεσβέων τοῖς Κερκυραίοις* (Schol.); cf. IV. 58.

ξυγκείμενα, i.e. *τὰς ξυνθήκας* (Poppo). From I. 44 § 1 we find that an *ἐπιμαχία* only was concluded at the time.

§ **3.** **ἦν γάρ,** 'causa *παρενθέτως* praemissa' (Poppo): but on the practice of universally punctuating these *γάρ* sentences as parentheses, see Shilleto's stringent comments on Thuc. I. 25 § 2.

ἐθελοπρόξενος, i.e. without state authority or public recognition in the capacity of *πρόξενος.* **προειστήκει** = *προστάτης ἦν,* 'a leader of the popular party.' **ὑπάγουσιν,** used sometimes without the supplement, *ἐς δίκην* (cf. Hdt. VI. 72). **καταδουλοῦν,** conative present.

§ **4.** **ἀποφυγών,** 'absolutus,' on being acquitted.

ἀνθυπάγει, 'retorts by bringing to trial.' **ἄνδρας,** = *τινάς,* the old

Ionic use. **τέμνειν**, the present marks the habitual practice, although it may be used in technical sense (cf. *ἀδικῶ*). With the Athenians the penalty for such an offence was death. Poppo quotes several instances of the reverence in which sacred enclosures and groves were held by the ancients.

χάρακας, 'vine props,' probably of greater value than 'vine-saplings,' as Corcyra abounded in vineyards and orchards (*παγκαλῶς πεφυτευμένη*, Xen. Hell. VI. 2 § 6).

Ἀλκίνου, Corcyra was a reputed Phaeacian colony (cf. I. 25 § 4): the tradition is, however, disputed.

στατήρ, whether the Attic didrachma, the silver stater, or the Attic gold stater of 20 drachmae, is doubtful.

§ 5. **καθεζομένων**, cf. I. 126 § 1. **πλῆθος** = *μέγεθος*.

ταξάμενοι ἀποδῶσιν, 'that they might arrange for the payment,' whether by compromise ('facta pactione,' as Herwerden suggests), or by instalments, is doubtful: the latter is probably correct: cf. I. 101 § 3. **βουλῆς ὤν**, partitive genitive: Herwerden disputes the phrase, in spite of Dio's imitation. The assumption of a Corcyrean word *βουλῆς* (i.e. *βουλευτής*) on analogy of *τιμῆς* (*τιμηείς*) is a pure fiction, especially in close proximity to the orthodox *βουλευτής*. **Πειθίας πείθει**, the paronomasia is purely accidental. Kr. quotes VII. 39 § 2; Plato Symp. 185 C.

ὥστε, marking result attained. **χρήσασθαι**, 'to enforce' (the law): the legal penalty would probably be one of *ἀτιμία*.

§ 6. **ἐξείργοντο**, whether *τῆς βουλῆς* or *τοῦ ταξάμενοι ἀποδοῦναι*, Poppo hesitates to decide. Arnold, who compares Hdt. I. 31 § 3, is probably right in rejecting all attempts at supplement.

νομίζειν, cf. I. 44 § 1, 'recognise.' This policy of Peithias' would at once convert the *ἐπιμαχία* into a *ξυμμαχία*.

ξυνίσταντο, 'coniurare' (cf. VIII. 65 § 2).

ἐγχειρίδια, as easily concealed; cf. VIII. 69 § 4.

οἱ δέ τινες...ὀλίγοι, 'but certain others, a few only'; for the order cf. II. 21 § 3. **τῆς αὐτῆς γνώμης**, the genitive is one of quality or description: cf. I. 113 § 2 with VIII. 92 § 6.

CHAPTER LXXI.

§ 1. **ταῦτα**, i.e. the action they had taken in getting rid of these *δημοτικοί*.

καί...καί, 'ut,' 'ita.' **εἴη**, without *ἄν*, as conveying no notion of futurity: convertible into realistic *ἐστί*, just as *δουλωθεῖεν ἄν* might be realised by direct future of indicative. The use of optative may, in either case, be due to subjective statement of the case, from the speaker's point of view. **δέχεσθαι**, the infinitive is due either to implied repetition of *εἶπον* in altered sense ('censebant'), or to imperative lurking in infinitive, i.e. 'they submitted that what they had done had been done for the best, and proposed that thenceforth they should receive neither'; cf. a like ambiguity in 3 § 3. For *εἶπον* in stronger sense cf. II. 24 § 1.

ἀλλ' ἤ='nisi'; cf. VIII. 28 § 2. **μιᾷ νηΐ**, the like precaution had been taken by Lacedaemonians, II. 7 § 2. **ἡσυχάζοντας**, in agreement with subject of infinitive, sc. *τοὺς Κερκυραίους*.

τὸ πλέον=*τοὺς πλείονας*, 'a larger number.' On the necessity of such precaution see Arnold's note.

καὶ ἐπικυρῶσαι, *καί* marks the sequel (cf. II. 93 § 4); a poet might have used a twofold *ὡς*, e.g. *ὡς ἴδον ὡς ἐμάνην*.

ἠνάγκασαν, 'induced' (by pressure), 'constrained'; cf. VIII. 41 § 3.

§ **2.** **ὡς ξυνέφερε**, 'as was expedient,' 'ut ipsis commodum erat' (Poppo). *ὡς* is here the equivalent not of *ὅτι* but of *ὅπως* (Poppo).

τοὺς ἐκεῖ καταπεφευγότας, *ἐκεῖ*, not *ἐκεῖσε*, as the place of refuge is already reached, cf. IV. 14 § 1: some had escaped on board the trireme (70 § 6). **ἀνεπιτήδειον**, lit. 'untoward,' i.e. 'prejudicial' (to Corcyra). **ἐπιστροφή**, 'animadversio' (attention on the part of Athens, resulting in punitive measures), rather than 'rerum conversio' (reaction):—i.e. to avoid attracting the attention of Athens.—Cf. Soph. O. R. 134, and see Jebb's note. Connect *ὅπως μή* in point of structure with *μηδὲν πράσσειν*.

CHAPTER LXXII.

§ **1.** **ἐλθόντων**, sc. *τῶν πρεσβέων*; for omission of subject, cf. I. 2 § 2: not *ἐλθόντας*, which would include *καὶ ὅσους ἔπεισαν*.

ὡς νεωτερίζοντας, 'on a charge of sedition': for use of *ὡς* with circumstantial participle, cf. Goodw. M. T. §§ 864, 865.

ὅσους ἔπεισαν, =*τοὺς ἐκεῖ καταπεφευγότας* (71 § 2): the relative structure relieves the monotony of a participial coordination.

ἔπεισαν, 'had tampered with': there is no indication in the aorist that the intrigue had actually succeeded.

κατέθεντο ἐς Αἴγιναν, cf. Paches' treatment of Mytileneans (28 § 2). Aegina was now an Athenian colony.

§ **2.** **οἱ ἔχοντες**, cf. *οἱ ἐν τοῖς πράγμασιν* (28 § 1)=*οἱ ἐν τέλει*, 'those in authority,' the *δημιουργοί* of V. 47 § 9.

ἐλθούσης τριήρους, for position, cf. 70 § 2 (Cl.). The concord in such cases is capricious, e.g. VIII. 63 § 1; cf. Thompson G. Syn. § 25. 3. **καὶ Λακεδαιμονίων**, 'with some Lacedaemonian ambassadors.' **ἐνίκησαν**, the aorist points to the case with which the victory was won (cf. Curtius, Elucidations, c. xx.).

§ 3. **ἀφικομένης.** Krüger, on analogy of *ἐπελθούσης, ἐπιγενομένης*, suggests *ἐφικομένης.*

τὰ μετέωρα = *τὰ καρτερά.* The old acropolis was the long undulating promontory to the south of the modern town (Smith, Dict. Geo.).

καταφεύγει ... ἱδρύθη ... εἶχον, this coordination of present, aorist, and imperfect is noteworthy. The sentence = *καταφεύγει καὶ ἱδρυθέντες εἶχον.* The historic present may replace either imperfect or aorist: the imperfect *εἶχον* being used on analogy of *ἐνίκων*, 'were masters of.' For change of number at *εἶχον*, cf. I. 13 § 1. The plural is more usually evolved from the singular than the singular from the plural. **ξυλλεγείς** = *ξυστραφείς*, 'rallied,' Lat. 'conglobati.' **Ὑλλαϊκόν**, at the present day known as Kaliokopulo or Peschiera; it has at its entrance an island called Condilonisi, but is now choked with silt and mud. Scylax speaks of three harbours: apparently there were only two, viz. 'Portus Alcinoi' and 'Hyllaicus.' The site of the ancient town was on a peninsula a little to the south of Corfu; on the one side is the gulf of Kaliokopulo, on the other side a bay which separates the peninsula from the promontory on which the modern citadel now stands (Smith, Dict. Geo.: cf. Cic. ad Div. XVI. 8.

τὸν πρὸς αὐτῇ, i.e. the 'Portus Alcinoi.'

πρὸς τὴν ἤπειρον, 'in connexion with'; cf. VIII. 90 § 4.

CHAPTER LXXIII.

§ 1. **ἠκροβολίσαντο**, used of 'skirmishing,' 'out-fighting'; cf. IV. 34 § 1; Ar. Eth. III. 1 § 17 *ἀκροχειρίζεσθαι.*

ὀλίγα, another instance of the Greek tendency to pluralise; cf. *μεγάλα* (40 § 3). **ἐς τοὺς ἀγρούς**, known as *ἡ χώρα* or *τὸ πεδίον*, to the west of the city in the direction of M. Istone. **περιέπεμπον**, inchoative, 'after some slight skirmishing, they proceeded to send.'

παρακαλοῦντες, cf. 39 § 2 *κτώμενοι.*

τὸ πλῆθος, = *οἱ πλείονες*: cf. I. 106 § 2 (Cl.).

τοῖς ἑτέροις, i.e. *τοῖς ἐναντίοις.*

ἐπίκουροι, 'mercenaries'; cf. 18 § 1, the 'proeliatores,' 'fighting men,' of Plato's Republic.

CHAPTER LXXIV.

§ 1. **διαλιπούσης**, 'after a day's interval,' 'die interiecto'; cf. I. 112 § 1. **χωρίων τε ἰσχύι καὶ πλήθει**, both datives find their construction with *προέχων*, as indeed the *τε καί* sequence indicates. **αἵ τε γυναῖκες**, for the behaviour of the women cf. II. 4 § 2. Classen places a comma only at *προέχων* on the plea that the supplementary *τε* sentence adds an additional reason for the superior force of the democrats. **ξυνεπελάβοντο**, cf. I. 115 § 2, a strengthened form from *ξυλλαμβάνεσθαι* (cf. the use of *ξυναίρεσθαι*) used without object.

κεράμῳ, in collective sense; cf. II. 4 § 2.

παρὰ φύσιν, either 'beyond their sex' or 'superhuman.' Cf. VI. 17 § 1 (which Weil would alter to *παρά τισιν*).

§ 2. **περὶ δείλην ὀψίαν**, 'late in the afternoon'; cf. VIII. 26 § 1.

οἱ ὀλίγοι, i.e. *οἱ δυνατοί*, the 'optimates.'

αὐτοβοεί, 'with a sudden rush' (Jowett), 'primo impetu et clamore' (Livy): the word is not found in Hdt. although described by Marcellinus as *ἀρχαιότερον*.

ἐπελθών, marking hypothetical protasis, = *εἰ ἐπέλθοι*.

διαφθείρειεν, 'make an end of them' (Jowett): perhaps it merely represents 'cut off their last chance' (of escape).

τὰς οἰκίας, i.e. the detached houses, mansions (of the wealthy).

ξυνοικίας, 'insulae,' 'lodging-houses,' 'flats.' *συνοικία, ἡ πολλοῖς κατοικουμένη καὶ μισθουμένη* (Ammonius); cf. Aeschines c. Timarch. 137. The distinction is between the dwellings of the rich and poor.

ἔφοδος, access (i.e. to the *νεώριον*), 'aditus'; cf. 11 § 3.

οἰκείας, genitive singular. **χρήματα**, 'property, 'money's-worth,' Lat. 'merces'; cf. Demosth. c. Phormio. § 17.

πᾶσα διαφθαρῆναι, 'was in imminent danger of being totally destroyed, in the event of any wind springing up to waft the flame towards it.' In point of conditional relation, *ἐκινδύνευσε διαφθαρῆναι* is merely a resolved form for *διεφθάρη ἄν*, but a more realistic form of expression: cf. 'deleri potuit exercitus si persecuti essent.' The absence of *ἄν* points to the imminence of the danger. *κινδυνεύειν* is not used in Thucydides in the Platonic sense of 'likelihood' or 'probability,' not even in IV. 117 § 2. **ἐπίφορος**, cf. II. 77 § 5.

§ 3. **οἱ μέν**, the Corcyreans, the rival factions as distinct from the *ἐπίκουροι*. **παυσάμενοι**, temporal = *μετὰ τὴν μάχην*. **ὡς ἑκάτεροι**, 'utrique pro se' (Poppo), cf. *ὡς ἕκαστοι*: the *ὡς* is at once limiting and distributive.

ἡσυχάσαντες, i.e. *οὐδὲν κινήσαντες*, without further attempt at hostilities. **ἐν φυλακῇ ἦσαν**, 'remained on the alert.'

ἡ Κορινθία, cf. 70 § 2. **ὑπεξανήγετο**, 'slipped out to sea': note the furtive *ὑπό*. **τοῦ δήμου**, Corinth was oligarchical; but the exclusive oligarchy of the Bacchiadae had long been 'in melius temperatum.' **διεκομίσθησαν**, middle in force, though passive in form.

With regard to the threefold *καί* sequence, Shilleto, in a note on I. 50 § 5, remarks on the obscurity occasionally resulting from the use of this particle. In the present case, the 1st *καί* forms the link with the preceding sentence, being, indeed, almost temporal in effect, the 2nd and 3rd are copulative, *καί*...*καί* suggesting community of action on the part of the Corinthian vessel and the mercenaries.

CHAPTER LXXV.

§ **1.** **τῇ δέ**, continuing the narrative from *οἱ μέν* (74 § 3).

Νικόστρατος, probably the *Σκαμβωνίδης* of Ar. Vesp. 81; cf. Thuc. IV. 129 § 2. He fell at Mantineia: cf. V. 64, 71.

Διιτρέφους, Stahl from an inscription reads *Διειτρέφης*, not that in a matter of itacism the evidence of an inscription carries much weight. Are we to correct the spelling of *Διιπέτης* to *Διειπέτης*? Again, what of the Latin dative forms, e.g. -ei, -e? (cf. Quintilian I. 7 § 15 sqq.).

παραγίγνεται βοηθῶν = *παραβοηθεῖ*, 'came to their relief.'

Ναυπάκτου, cf. 69 § 2. **δώδεκα**, the regular guard-force there. **ἔπρασσε**, probably inchoative, 'tried to effect'; by some explained of the sustained effort. **πείθει**, historic present.

ὥστε, of result attained: he induced them to accept this arrangement. **κρῖναι**, 'bring to trial,' 'reos sistere.'

ἔμειναν Classen explains as pluperfect: they had promptly disappeared, 'had not waited further results.'

οἰκεῖν, without object, cf. 48 § 1. **ποιησαμένους**, not only preliminary to *οἰκεῖν* but also conditional. *ὥστε* = *ἐφ' ᾧ τε*, cf. I. 44 § 1. **τοὺς αὐτούς**, i.e. *τοῖς Ἀθηναίοις*. For the formula, cf. 70 § 6.

§ **2.** **ἧσσόν τι**, 'aliquanto minus' (Poppo).

ἐν κινήσει, the periphrasis reflects the adjectival expression, whether active or passive, e.g. *ἐν φυλακῇ εἶναι*, *ἐν καταλήψει εἶναι*, but is more graphic than the simple verb.

ξυμπέμψειν, loose in construction, suggestive of some verb of promise lurking in *πείθουσιν*, but, the oratio obliqua once introduced, or even suggested, Greek freedom of construction will answer for the rest; cf. 94 § 3.

ἐκ σφῶν αὐτῶν, 'e numero suorum,' i.e. of their own fellow-citizens.

§ 3. **κατέλεγον ἐς**, pregnant construction, 'told off into the vessels,' 'eligebant ad naves complendas'; for *κατέλεγον* cf. VIII. 31 § 1.

ἀποπεμφθῶσι, 'ne missi fuerint,' fut. perfect.

Διοσκόρων, the old Attic form. There was a second temple on M. Istone. Cf. Boeckh Corp. Inscr. No. 1874.

§ 4. **ἀνίστη**, cf. I. 137 § 1. His attempt was a failure: hence the imperfect. **ὁπλισθείς**, Cobet's suggestion *ὀργισθείς* appears needless. **ἐπὶ ταύτῃ**, cf. 42 § 3. **ὡς...διανοουμένων**, a convenient brachylogy, replacing *ὡς* or *ὅτι* with finite verb, e.g. *ταῦτα προφασιζόμενοι ὅτι οὐδὲν ὑγιὲς διανοοῦνται.* But though *ὡς* can thus be used with participles, *ὅτι* cannot (cf. 82 § 1). In such expressions *ὡς* suggests no idea of unreality: see Goodw. M. T. § 865. Here it marks the ground on which action is taken, 'on the plea that they could be bent on no wholesome scheme, in thus refusing to sail with Nicostratus.'

ὑγιές, frequently supplemented by *ἁπλοῦν*; cf. Dem.

τοῦ μὴ ξυμπλεῖν, the negative is due to negative form of *ἀπιστία*, the genitive is primarily a possessive genitive, 'the mistrust implied in the not sailing.' These oblique forms of the articular infinitive are, of course, necessitated by the absence of any gerund in Greek.

διέφθειραν, note the transition to plural, probably to escape confusion with *ἐκώλυσε.*

§ 5. **καθίζουσιν**, cf. I. 24 § 7.

Ἡραῖον, i.e. the *τέμενος*, 'precinct'; it was near the Hyllaic harbour (Göll.), and, from Bloomfield's point of view, a more inviolable sanctuary than the temple of the Dioscuri.

γίγνονται, present, somewhat awkwardly, by assimilation to *καθίζουσιν.*

νεωτερίσωσιν, 'attempt some violence,' desperate act,—a suspicion justified by their previous action in setting fire to the town.

νῆσον, which of the many small islands about Corcyra is meant? would any one of them hold 400 persons? The choice of commentators varies between Ptychia and Condilonisi.

διεπέμπετο, a sudden transition to passive.

CHAPTER LXXVI.

§ **1.** **ἐφ' ὅρμῳ οὖσαι,** the existence of such an adjectival form as *ἔφορμοι* (vid. Bekker's text) is denied by Meineke.

Κυλλήνης, cf. 69 § 1. **ἐκ,** i.e. at Cyllene; the construction is proleptic: cf. I. 8 § 2. **τρεῖς καὶ πεντήκοντα,** i.e. 40 sail of the original Peloponnesian fleet under Alcidas, reinforced by 13 Ambraciot and Leucadian ships: cf. 69 § 1.

ἐπέπλει, i.e. 'was on board': contrast this use with the hostile *ἐπί* of *ἐπέπλεον* in next sentence.

Σύβοτα, cf. I. 50 § 3, I. 47 § 1. **τῆς ἠπείρου,** to distinguish it from the island (Poppo).

CHAPTER LXXVII.

§ **1.** **οἱ δέ,** the democrats. **θορύβῳ,** dative of circumstance, coordinate with participle *πεφοβημένοι.* **τὸν ἐπίπλουν,** in collective sense. Cf. *κατάληψις,* V. 72 § 4.

τὰς ἀεὶ πληρουμένας, such as were manned from time to time, i.e. as fast as they were manned: cf. 23 § 2.

ἐξέπεμπον, 'kept sending them out'; the imperfect necessitated by iterative *ἀεί* (Cl.).

παραινούντων, 'quamvis suaderent,' 'in spite of the Athenians urging.' **πάσαις ἅμα,** i.e. *ἀθρόαις ταῖς ναυσί,* 'with all at once.'

ἐπιγενέσθαι, 'come up afterwards' (i.q. *ἐπιβοηθῆσαι*), dependent on *παραινούντων,* not on *ἐᾶσαι.*

§ **2.** **αὐτοῖς,** initial dative in position (cf. I. 48 § 4), subjective in point of meaning. **ἦσαν πρός,** cf. 22 § 3.

ἐν ἑτέραις, *ἐν* in lieu of the more usual *ἐπί* is suggested simply by the compound *ἐμπλέοντες,* i.e. the *ἐπιβάται.*

κόσμος, 'discipline': cf. II. 11 § 8. **τῶν ποιουμένων,** a rare use for *γιγνομένων*: cf. VIII. 69 § 2. Naber suggests *τῶν ἐπίπλουν ποιουμένων.* The Scholiast had evidently the same reading as our text.

§ **3.** **ἐτάξαντο,** 'took up their position': cf. IV. 11 § 1.

αἱ δύο, 'the two well-known vessels.' *αἱ,* deictic. -'illae'; cf. 33 § 1.

CHAPTER LXXVIII.

§ **1.** **κακῶς,** 'clumsily,' 'awkwardly.' **τὸ καθ' αὑτούς,** i.e. 'sua ex parte' (St.): omitting the article, *καθ' αὑτούς* would mean either 'per se' (II. 99 § 2), or 'inter se' (II. 88 § 1). Even if we admit the article, it is doubtful whether we should give the phrase a local meaning.

τὴν περικύκλωσιν, 'the danger of being outflanked.' **ἀθρόαις** Dobree interprets as instrumental (or sociative), on analogy of VIII. 80 § 1, 'with all their ships,' 'en masse.' But *ἀθρόαις* must be predicative to *ταῖς ἐφ' ἑαυτοὺς τεταγμέναις* (sc. *ναυσί*), they did not venture to attack the main body, 'the solid formation,' opposed to them.

The Peloponnesian fleet had divided into two squadrons, 20 to attack the Corcyreans, 33 to fight the 12 Athenian ships. The Athenians, consequently, did not venture to attack the solid central formation, although their superior skill and speed emboldened them to attack the wings. The centre was, presumably, the strongest portion of the line: the danger of weakening it is well illustrated in VIII. 104, 105. The crescent formation was much in vogue with the ancients, as in later times with the Zulus. **κατὰ κέρας** stands in contrast to *κατὰ μέσον*, it cannot represent *ἐπὶ κέρως*, 'in column.'

In fine, the Athenians dared not risk their favourite device the *διέκπλους*. **προσβαλόντες κατά,** cf. V. 9 § 4.

καταδύουσι, 'disabled,' 'cut down to the water's edge.'

κύκλον ταξαμένων, 'casting themselves into roundels'; cf. II. 83 § 5.

περιέπλεον, sc. *οἱ Ἀθηναῖοι*. **θορυβεῖν,** cf. the tactics of II. 84.

§ 2. **πρὸς τοῖς Κερκυραίοις,** 'those opposed to the Corcyreans'; for the dative (which Herw., Stud. Thuc. p. 46, would replace by accusative) cf. 77 § 2, 22 § 3. **ὅπερ,** sc. *ἐγένετο*. **Ναυπάκτῳ,** cf. II. 84.

γενόμενοι ἀθρόαι, the two divisions of the fleet had now combined.

πρύμναν κρουόμενοι, 'backing water': cf. I. 50 § 5. The Herodotean phrase is *πρύμνην ἀνακρούεσθαι* or *ἐπὶ πρύμνην ἀνακρ.* The expression probably arose from affinity of thought in 'striking' and 'thrusting,' e.g. *ὦσαι τῇ πληγῇ* (Ar. Rhet. I. 5 §§ 12, 15) as well as from the use of the simple verb for the compound (*ἀνά*), i.e. 'to thrust (backward) the stern by the strokes of the oar.' The object of the manœuvre was to keep the ship *μετωπηδόν*, 'stem on,' to the enemy and so escape the risk of being rammed amidships, whether in the act of retreating, or to gather way for a charge. Whether in the execution of this manœuvre the rowers 'faced about' ('converso remigio'), is more than doubtful. In Gronovius 'Observationes' IV. c. 26, will be found a note of vast erudition on the subject. Cicero (ad Att. XIII. 21) discusses the point of distinction between *ναῦν ἐπέχειν*, 'inhibere remos' and *πρύμναν κρούεσθαι*, 'inhibere remis.'

§ **3.** **ἅμα**, i.e. a simultaneous, combined, attack.

ὅτι μάλιστα, rightly connected by Stahl with *ἐβούλοντο προκαταφυγεῖν*, 'they wanted above all things to secure their escape': cf. 47 § 3. Classen, following the Vatican MS., alters the order to *ἑαυτῶν ὅτι μάλιστα.*

ἑαυτῶν ὑποχωρούντων, the parallelism of *τεταγμένων* (*τετραμμένων*?) accounts for the genitive in lieu of nominative (Pp.).

τεταγμένων, i.e. 'keeping the enemy confronted with themselves.'

τοιαύτη, sc. *ταραχώδης*: cf. 77 *ἦν δὲ οὐδεὶς κόσμος.* My friend Mr Heitland of St John's College has called my attention to this touch of Thucydidean irony lurking in *τοιαύτη.*

ἐτελεύτα ἐς, pregnant construction: cf. V. 1 § 1 *διελέλυντο μέχρι Πυθίων.*

CHAPTER LXXIX.

§ **1.** **σφίσιν**, dativus incommodi (Krüg.): really an ethic dative.

ὡς κρατοῦντες, 'uti victores' (Pop.), 'in the flush of victory.'

ἀναλάβωσιν, 'take on board' (pick up): cf. II. 25 § 5.

νεωτερίσωσι, in general sense (Cl.), 'cause some further trouble.'

νήσου, cf. 75 § 5. **Ἡραῖον**, cf. 75 § 5. **ἐφύλασσον**, i.e. *διὰ φυλακῆς εἶχον.*

§ **2.** **ἐπὶ μὲν τὴν πόλιν**, for order cf. 82 § 7.

κρατοῦντες τῇ ναυμαχίᾳ, the circumstantial participle expresses reserve, 'for all their victory,' 'although victorious.' Krüger would expunge the words as a gloss, but Stahl cites in defence I. 69 § 5 *ἐπιστάμενοι.*

ὅθενπερ, i.e. Sybota: cf. 76 fin.

§ **3.** **οὐδὲν μᾶλλον**, cf. II. 70 § 1: they were no more ready to attack than on the day preceding. **ὄντας**, sc. *τοὺς πολίτας*, contained in *πόλιν*—once more the particulars are evolved from the general expression.

ὄντας...παραινοῦντος, for coordination of two different forms of construction cf. 53 § 2.

ὡς λέγεται, perhaps an apology of Thucydides for any imputation of cowardice on the part of his favourite hero.

οὐκ ἰσοψήφου, as a mere *ξύμβουλος*, and consequently not holding equal rank with the Lord High Admiral of Sparta. On the importance of Alcidas' office see Ar. Pol. II. 9 § 33 *ἡ ναυαρχία σχεδὸν ἑτέρα* *βασιλεία καθέστηκεν.* But Aristotle's statement is to be accepted with reserve: see Goodhart on VIII. 6 § 5.

Λευκίμμη, the south-eastern promontory of Corcyra (cf. I. 30 § 1).

CHAPTER LXXX.

§ 1. **ὁ δῆμος...ἦσαν**, the plural is all the harsher on account of the intervening singular *περιδεὴς γενόμενος.* Stahl well compares V. 82 § 2: for further exx. see his note.

τοῖς ἄλλοις, i.e. of the number of the *ὀλίγοι* (who had not taken refuge in the Heraeum), cf. 74 § 2 (Cl. and Göll.).

ὅπως, 'quomodo' rather than 'quo' = 'in what way,' 'how'; cf. VIII. 63 § 4 *ὅτῳ τρόπῳ μὴ ἀνεθήσεται τὰ πράγματα.*

ἔπεισαν, with better success this time (Cl.): but on what representations? the promise of a safe convoy, e.g. to Athens?

ὅμως, 'after all,' i.e. in spite of all difficulties (vid. 77 and 78): cf. 28 § 2. **τριάκοντα**, thirteen had been captured: how many disabled, is not recorded. The cooling of Corcyraean courage, after their first experience, may perhaps account for the smallness of the number.

§ 2. **μέσου**, neuter: a unique instance in Thuc.: Krüger compares Xen. Anab. I. 8 § 8: cf. Lat. 'medium diei.' **ὑπὸ νύκτα**, 'sub noctem.' **ἐφρυκτωρήθησαν**, i.e. *διὰ φρυκτωρῶν ἐσημάνθησαν* (VIII. 102 § 1). The only instance of the verb in Thucydides.

ἑξήκοντα, no acknowledgment of any refinement in the art of signalling; but, as Böhme suggests, an insertion of the historian's own. The signals given were the *φρυκτοὶ πολέμιοι*: cf. 23 and II. 94 § 1. For evidence of later expertness in the art of signalling, see Göller's note. **προσπλέουσαι**, cf. I. 50 § 5.

ἀπὸ Λευκάδος, Didot rightly construes with *ἐφρυκτωρήθησαν.* Leucas was a *φιλία χώρα*, and the distance from Leucas to Sybota was only about 10 miles. **ἅς**, anaphoric and explanatory: cf. I. 10 § 3. **στάσιν καὶ τὰς ναῦς μελλούσας πλεῖν**, a combination of substantival and adjectival form of predication, 'hearing of the revolution and of the intended expedition against Corcyra.'

Εὐρυμέδοντα, probably the Eurymedon of VII. 52 § 2.

CHAPTER LXXXI.

§ 1. **τῆς νυκτός**, Classen detects a sarcasm. The veil of darkness hid the incompetency of Alcidas; but with 53 vessels only to fight 72, 'discretion was the better part of valour.'

παρὰ τὴν γῆν, 'they hugged the shore, to escape detection' (cf. VIII. 102 *ὑπομίξαντες τῇ Χερρονήσῳ*), nor did they 'much affect' the open sea at any time.

ὑπερενεγκόντες, for the device cf. 15 § 1 and IV. 8 § 2.

τὰς ναῦς, dependent on *ἐνεγκόντες*.

τὸν ἰσθμόν, governed by *ὑπέρ* of compound. This isthmus was the *ἀκτὴ ἠπείρου* of Homer, the S. Maura of modern times; the neck of land joining Leucas with the mainland. By hauling the ships across, they escaped doubling Leucate. The isthmus was about 3 stades in width (Pliny N. H. IV. 1 § 5) and had been cut through, Strabo p. 452 C: it was reopened by the Romans, Livy XXXIII. 17.

ἀποκομίζονται, i.e. in the direction of Cyllene and Gythium. Thus ended Peloponnesian naval operations for this year (Cl.).

§ 2. **λαβόντες...ἤγαγον**, pleonastic, cf. II. 67 § 3 ('perhaps a gloss,' Cl.). Stahl compares Ar. Vesp. 1379 (for the poetic use) *ἄγειν ταύτην λαβών*, i.e. 'they promptly brought into the town.' Hude suggests *λαθόντες*, Comm. Crit. p. 110.

Μεσσηνίους, cf. 75 § 1. Such mercenaries might perhaps revel in some such feat of arms as that of the Thracians at Mycalessus: cf. VII. 29.

κελεύσαντες, i.e. *ὁ δῆμος*, implied in *Κερκυραῖοι*.

Ὑλλαϊκόν, cf. 72 § 3. The ships must have been manned in the Portus Alcinoi, the site of the dockyard, adjoining the *ἀγορά*. While the ships were making their way round the peninsula, the promontory of S. Nicolas, the democrats (aided doubtless by the mercenaries) killed all the aristocrats left in the city upon whom they could lay hands: only a few had gone on board (cf. 80 § 1). The object of the democrats was to divide the strength of the oligarchs, with a view to overpowering them.

ἐκ τῶν νεῶν, construe with *ἐκβιβάζοντες*, i.e. as they put them ashore, they cut them down.

ἀπεχρῶντο, for more usual *διά* compound, cf. I. 126 § 11. The explanation of the grammarian, *ἀνῄρουν*, settles the question.

ἐς τὸ Ἡραῖόν τε, for order cf. VII. 84 § 4.

δίκην ὑποσχεῖν, cf. 53 § 1.

ἔπεισαν καὶ κατέγνωσαν, i.e. *πείσαντες κατέγν.* The more important of the two aorists is *κατέγνωσαν*, 'they promptly condemned them.'

Classen here comments on the recurrence of the graphic imperfect: *ἀπέκτεινον, ἀπεχρῶντο, ἀπήγχοντο, ἀνηλοῦντο, ἐφόνευον.*

§ 3. **ἐπείσθησαν**, i.e. *δίκην ὑποσχεῖν.*

ὡς ἑώρων, their elevated position gave them a full view. The *ὡς* sentence may be either temporal or circumstantial.

ἱερῷ, in the *τέμενος*. The words *ἐν τῷ ἱερῷ* some edd. treat as an interpolation: Stahl, however, justifies the pleonasm.

ἀλλήλους, cf. Tac. A. III. 46 'mutuis ictibus occidere.'

ἐκ τῶν δένδρων, in the fore-court of the temple (Poppo).

ὡς ἕκαστοι ἐδύναντο, a suspicious constrn. side by side with V. 1, *ὡς ἕκαστος ὥρμητο*: see also Cobet Var. Lect. 113, Nov. Lect. 453. In the present case there was no need for distinction of groups (*ἕκαστοι*). But were the Greek writers so precise in their discrimination of *ἕκαστος* and *ἕκαστοι* as their critics represent them to have been? A Latin, after all, writes almost indifferently 'maximus quisque,' 'maximi quique.'

§ 4. **ναυσί**, sociative.

σφῶν αὐτῶν, i.e. 'suorum,' 'their fellow-citizens.'

δοκοῦντας, reputed, suspected: cf. the use of *δόκησις*, 43 § 1. V. 16 § 3.

ἐφόνευον, 'butchered'; the word is essentially a bloodthirsty one.

τὴν μὲν αἰτίαν...τοῖς τὸν δῆμον καταλύουσιν, Duker suggests the possibility of a *ὡς* sequence, *ὡς καταλύουσιν* (cf. II. 59 § 2). But Stahl points out that the *μέν* sentence distinguishes the political victims from those who were massacred from private motives. Matthiae, G. G. § 268, treats *τοῖς καταλύουσιν* as appositional to an imaginary *αὐτοῖς*; his instances however are oddly selected and, for the most part, do not affect our present passage. Classen paraphrases λόγῳ *μὲν αἰτιώμενοι τοὺς καταλύοντας, ἔργῳ δὲ ἀποκτείνοντες κ.τ.λ.* But if *τὴν αἰτίαν* be the true reading, *τήν* demands explanation in the context, which a *ὡς* or *ὅτι* clause or appositional accusative could supply. From I. 107 § 6 we should be justified in reading *τὴν μὲν αἰτίαν ἐπιφέροντες τοῦ δήμου κατάλυσιν*—when the alteration of *κατάλυσιν* to *καταλύουσιν* took place the insertion of *τοῖς* became natural—otherwise *τοῖς* may represent the last syllable of *αὐτοῖς*.

From Classen's point of view we may explain that the charge of 'perduellio' was extended to all alike, although they really fell victims to private animosity or to the villainy of dishonest debtors. From Stahl's standpoint a distinction is made between the case of those who were executed on a specific charge and that of those who were *φονευόμενοι ὁθενδή* ('on any grounds or none').

αἰτίαν ἐπιφέροντες, cf. 46 § 6.

ἀπέθανον, for transition to passive structure, cf. 75 fin.

ὑπὸ τῶν λαβόντων, sc. *τὰ χρήματα* (Schol. *δανεισαμένων*), 'their debtors.' Arnold quotes from Dem. Timoth. 1186, where *ληφθέντα* appears as a banking term, and agrees with Stahl and Poppo in construing with *ἀπέθανον*. Böhme, appealing to 81 § 2, *εἴ τινα λάβοιεν*, construes with *ὀφειλομένων*, i.e. they were put to death because money was owing to them by those into whose hands they fell.

§ **5.** **τε**, resumptive (says Cl.) = 'in brief': why not inferential = 'thus'?

ἰδέα θανάτου, cf. 83 § 1, Tac. Hist. III. 28, Virg. Aen. II. 369, 'plurima mortis imago.'

κατέστη, 'was rife.'

οἷον φιλεῖ, why not accept Wasse's suggestion *οἵων*? To this I incline for more than one reason: (1) the words *οἷον φιλεῖ* point to a parenthetical use in Thuc.: cf. IV. 28 § 3, VI. 63 § 2. (2) *οὐδὲν ὅ τι οὐ*, if appositional, suggests a partitive apposition, i.e. of singular to plural (*οἷα*). (3) Thucydides evidently intends to state that all the usual horrors of a revolution were realised: this appears best expressed by a partitive genitive.

ἐν τῷ τοιούτῳ, 'in such a case' (as I have described), 'under such conditions': cf. 43 § 4.

καὶ ἔτι περαιτέρω, 'and even worse' (adverb for adjective). Bloomfield cites Aristoph. Thesm. 705, Aesch. Prom. 225. Poppo compares Sallust Jug. 44 'quaecunque dici aut fingi queunt...probra cuncta fuere, et alia amplius.'

πρὸς αὐτοῖς, 'close to them,' beneath their very walls.

οἱ δέ τινες, cf. 70 § 6.

περιοικοδομηθέντες, a most rare word, unique in Thuc., although *ἀπῳκοδόμησαν* occurs in I. 134 § 2.

CHAPTER LXXXII.

§ **1.** **ὠμή**, proleptic, 'to such savage extremes was party strife carried.' Classen and Stahl insert the article (*ὠμὴ ἡ στάσις*), an addition which Shilleto regards as needless: cf. I. 23 § 1 *μῆκος μέγα προὔβη*.

ἔδοξε μᾶλλον (Schol. *ἤπερ ἐγένετο*), i.e. *ὠμὴ προχωρῆσαι*, 'it attracted all the more attention.'

ἐν τοῖς πρώτη, cf. 17 § 1, note.

ἐπεί, in contrast 'although': cf. Plato Prot. 333 C.

ὕστερόν γε, 'postea quidem'; *γε* is emphatic, 'eventually.'

καί, intensive.

ὡς εἰπεῖν, 'ut ita dicam,' in qualifying sense.

τὸ Ἑλληνικόν, neuter in ethnic sense, cf. 83 § 1. The allusion is to all the Hellenic-speaking portion of the human race: even the Ionian cities were affected.

ἐκινήθη, 'felt the shock': cf. I. 1 § 2.

διαφορῶν (from *διαφορά*), 'in consequence of the quarrels which everywhere prevailed.'

ἐπάγεσθαι (cf. 65 § 3), epexegetic infinitive; as though Thuc. had written *διαφερομένων τῶν προστατῶν ἐπάγεσθαι.* Classen compares I. 128 § 3.

ἐν μὲν εἰρήνῃ, the equivalent of *εἰ εἰρήνη ἦν* (Poppo).

οὐκ ἂν ἐχόντων, the subject (*προστατῶν*) is understood: cf. 72 § 1. For this use of *ἄν* with participle, which practically replaces *εἰ καί*, see Krüg. G. G. 54. 10. 3 and Goodwin M. T. § 213 sqq.

πρόφασιν, almost = *αἰτία*, cf. 13 § 1.

ἑτοίμων (sc. *ὄντων*), 'notissima ellipsis' (says Poppo), but rare in Thucydides, and contrary to the usual practice of Attic Greek. Böhme quotes a doubtful case from 69 § 1. In combination with a participle the use is found in V. 64 § 4 (unless indeed *ἀθρόοις* has supplanted *ἀθρόοις οὖσιν*): II. 49 § 5 supplies another doubtful instance, *γυμνοὶ ἀνέχεσθαι* (C. F. Müller's suggestion of *ἐτόλμων* is quite uncalled for).

πολεμουμένων (from *πολεμοῦσθαι* not *πολεμεῖσθαι*), 'cum bello premerentur' (St.). The real meaning is, in my opinion, 'as they became embroiled' (i.e. the one party with the other): for this antithesis of *πολεμοῦν* with *οἰκειοῦν*. cf. I. 36 § 1. Hude explains as neuter impersonal: a doubtful interpretation.

καὶ κατὰ ξυμμαχίας, for sequence of prepositional constrn. with participle, cf. IV. 24 § 5: lit. 'in consequence of.'

ἅμα, 'therewith' (cf. 61 § 1).

ἑκατέροις, i.e. Athens or Sparta: the dative finds its constrn. from verbal substantive *ξυμμαχίας* (cf. I. 92, *παραινέσει τῷ κοινῷ*). The ordinary text *καὶ ξυμμαχίας* treats the genitive singular as dependent on *ἐπαγωγαί*: but this makes the connexion so remote that Herwerden suggests *οὔσης ἐπί*, Snow *προκειμένης*. For *ξυμμαχίας* as plural, cf. V. 27 § 1, 48 § 1, 79 § 1. Classen and Stahl agree in treating *ἑκατέροις* as dependent on *ἐπορίζοντο*, *τοῖς βουλομένοις* being explained by partitive apposition, i.e. 'on either side, those who were bent on any disturbance (of the *πολιτικὴ κατάστασις*) gladly found such appeals provided.'

κακώσει, dative of motive, or cause, replacing participle, 'in the desire (attempt) to harm their opponents'; cf. the use of the verb *κακῶσαι* in I. 33 § 3.

σφίσιν αὐτοῖς, 'their own party,' dependent on verbal notion lurking in *προσποιήσει*, for which cf. I. 73 § 1. The presence of one article only shews that both datives *κακώσει* and *προσποιήσει* come under one common grammatical 'vinculum.'

ῥᾳδίως, 'libenter' (Dobree), 'gladly,' 'readily,' i.e. with a light heart: cf. VI. 17 § 2 *ῥᾳδίας ἔχουσι τὰς μεταβολάς*.

ἐπαγωγαί, 'invitations,' cf. VIII. 92 § 1, *ἐπεισαγωγαί*, and *ἐπάγεσθαι* of context.

τοῖς βουλομένοις, dative of agent.

νεωτερίζειν, in broadest sense: 'those who were bent on any new departure.'

ἐπορίζοντο, lit. 'were procured by': a passive construction with dative of subject replaces an active or middle verb with nominative of subject. They made light of having recourse to such means as these external alliances supplied.

The drift of the sentence appears to me this: The feuds which everywhere prevailed between the party of progress and constitutionalists cleared the way for appeals to either of the rival powers, Athens or Sparta. In time of peace neither side would have countenanced such a course, nor indeed have tolerated foreign interference.

But as these feuds ripened into war (as the *στάσις* became an *οἰκεῖος πόλεμος*), and as it became necessary for either faction to strengthen their hands by alliance with one or the other of the two leading powers, the disturbers of the public peace found a ready plea for appeal to external aid, of which they only too readily availed themselves.

§ 2. **ἐπέπεσε**, 'ingressive aorist' (Cl.).

κατὰ στάσιν, for *κατά* as = *διά*, cf. 68 § 3.

γιγνόμενα...ἐσόμενα, a contrast of transient with permanent: 'such as are of constant occurrence and will always continue.'

ἕως ἂν ἡ αὐτὴ φύσις ᾖ, cf. Tac. Hist. IV. 74 'vitia erunt, donec homines.'

μᾶλλον Classen explains by supplement of *χαλεπά*: but is any supplement necessary? cf. *περαιτέρω* 81 § 5 and *μάλιστα* 39 § 4. Hude suspects a flaw in text, and suggests from Dio. Hal. *μᾶλλον δὲ καὶ ἧσσον*, while in *-χαίτερα* he detects the presence of another adjective, e.g. *χαλεπά*, or according to Gertz, *ἄτηρα*, *ἄγρια*. Has Thucydides suppressed, as he not unfrequently does, part of the comparative constrn., e.g. *μᾶλλον δὲ καὶ ἧσσον, καὶ ἡσυχαίτερα καὶ σφοδρότερα*, or does the termination *-χαίτερα* conceal *καὶ ἕτερα*? In the latter case, gloss-hunters will find fresh spoil in *καί...διηλλαγμένα*. The *σφόδρα* and *ἠρέμα* of Plato Phil. 24 B, C is a mere *παρονομασία* prompted by Protarchus' reply '*καὶ σφόδρα*.' The text is, I believe, sound: translate, 'though in greater or less intensity and with variation in their features.'

διηλλαγμένα (*ποικίλα* gloss), unique in passive in Thuc. (Cl.). Still we have *ἀντηλλαγμένα* in IV. 14 § 3. Herodotus and Thuc. affect the active forms.

ὡς ἄν, 'prout,' 'quocunque modo' = 'in such way as,' 'according as': a direct relative sequence from implied antecedent (*οὕτως*), see Goodw. M. T. § 519 sqq.

ἕκασται (Krüg. *ἑκάστοις*, Hude *ἑκάσταις*, sc. *ταῖς πόλεσιν*), 'in each case,' the adjective replaces the adverb: cf. sup. § 1 *ἑκασταχοῦ*.

ξυντυχιῶν, 'coincidences,' cf. I. 33 § 1, III. 45 § 4.

ἐφιστῶνται, a stronger form of expression, perhaps, than *παραστῶσιν* (Eur. Med. 331). Still in Soph. O. R. 777 *ἐπέστη* conveys no stronger force than *παρέστη*. A comparison of Plato Theaet. 172 E might suggest the notion of control. Lit.: 'in such way as changes of coincidences may befall,' i.e. varying with the various surroundings or circumstances (*περιστάσεις*).

ἐν γὰρ εἰρήνῃ, not so much in explanation of *διηλλαγμένα*, as in preparation for the introduction of *πόλεμος* and force of circumstances.

ἀγαθοῖς πράγμασιν, an unusual phrase, 'res secundae': cf. *εὐεστώ*, *εὐετηρία*.

γνώμας = 'sententias,' spirit (disposition), cf. I. 140 § 1.

ἀκουσίους ἀνάγκας, 'imperious necessities' (Gail): the phrase is copied by Dio. Hal. and paraphrased by Josephus, *ἀβουλήτοις*, but feebly: the moral nature of man revolts.

πίπτειν, a rare substitute for *ἐσπίπτειν* (Poppo). *ἐς* may have been absorbed in *-ας*, the last syllable of *ἀνάγκας*.

ὑφελών, 'diminishing,' 'sapping.'

εὐπορίαν, 'comfort,' 'ease.'

τοῦ καθ' ἡμέραν, Krüg. and Herw. add *βίου*, lost in *βίαιος*.

διδάσκαλος, Bloomfield cites Xen. Cyr. II. 3 § 3.

πρὸς τὰ παρόντα, replacing more usual constrn. of *ὁμοιοῦν* with dative: cf. Tac. Germ. 9, 'assimulare in.'

ὀργάς, cf. I. 130 § 2, VIII. 83 § 3 'moods' = 'mores.'

§ 3. **τε**, 'thus': detach from following *καί* (Cl.): Hude shrewdly suspects *δέ*: for *δὲ οὖν* as = 'ceterum,' 'igitur' (after digression, *ἐν μὲν* *γὰρ εἰρήνῃ κ.τ.λ.*), Krüg. compares VII. 59 § 2, where the peccant particle has suffered correction.

τὰ τῶν πόλεων, the usual periphrasis, = 'the states and all belonging to them,' the whole political world.

τὰ ἐφυστερίζοντα (Schol. *αἱ ὕστερον στασιάζουσαι*), the neuter is due merely to the periphrasis.

πύστει, Herwerden from a paraphrase of Dio. Hal. '*οἱ ὑστερίζοντες ἐπιπυνθανόμενοι*' reads *ἐπιπύστει*, which Stahl and Poppo accept: but the value of this 'testis antiquissimus' appears to me frequently of small weight. The dative replaces a participle in temporal sense 'on getting to know.'

προγενομένων, the perf. pass. is the more common form.

πολύ, adverbial with *ἐπέφερε*: cf. Aesch. Choeph. 1052. *πολλήν*, the reading of Dio. Hal., Herwerden accepts with gratitude. The Greek is sound, though harsh: Hude wisely remarks that it is hard to see how *πολλήν* became *πολύ*. The collocation with *ἐπιφέρειν* might suggest *ἐπὶ πολύ*, cf. 46 sub fin.

τοῦ καινοῦσθαι, Stahl from Dio. Hal. edits *ἐς τό*, a reading which on Ionic analogy may be correct (cf. V. 75 § 3). His quotation is not a happy one, as *αἰτίαν ἐπιφερομένην ἐς μαλακίαν* recalls the use of *διαβάλλειν ἐς* (see Duker's note on VIII. 88). In the present case *τοῦ* is perfectly satisfactory.

διανοίας, 'designs' (cf. *ἐπινοίας*). 'Those who came later, upon hearing of that which had already preceded, largely extended their extravagant inventiveness of design, whether in point of elaborate ingenuity of attack or novelty of reprisal.'

ἐπιχειρήσεων, 'attacks' on political antagonists (Gail).

περιτεχνήσει, 'causal dative' says Stahl, and = *διά*. To me the dative appears modal, or limiting, as shewing the particular form in which such 'originality of design' evinced itself. Note the *περί* of compound (cf. *περίνοια*) marking the 'limata subtilitas,' 'the extreme elaborateness': cf. Arist. Ran. 957.

τιμωριῶν, 'punishment' (Poppo), better understood in sense of 'reprisals.'

ἀτοπίᾳ, 'strangeness,' suggesting ingenuity rather than 'atrocity': *τῷ ἀηθεῖ* says the Scholiast.

§ 4. **ἀξίωσιν**, in objective sense as contrasted with subjective *δικαίωσις* (Cl.). Schol. *σημασία* (aestimatio), 'acceptation,' 'meaning': a rare word, says Krüger.

ἐς τὰ ἔργα, 'to serve their ends' (lit. with a view to the job in hand): the *τέλος* was in this case an *ἔργον* (cf. Arist. Eth. I. 1). Poppo explains by reference to the constrn. of *ἐς τὸ καινοῦσθαι* § 3, and suggests a structure *ἀπὸ κοινοῦ* both with *ἀξίωσιν* and *ἀντήλλαξαν*. For the contrast of *ὄνομα* and *ἔργον*, cf. VI. 78 § 3.

ἀντήλλαξαν, more common in middle, cf. Plato Theaet. 189 C, 'changed,' 'reversed,' i.e. the vice became a virtue.

δικαιώσει, 'at their arbitrary pleasure' (lit. 'justification'): Lat. 'arbitratu (arbitrio) suo.' The following passage is rightly regarded by most Thucydidean critics as an elaborate specimen of *ὑποκορισμός* (cf. Ar. Rhet. I. 9 § 29), or 'interpretatio in melius.' Poppo's note accumulates instances.

The relation of the *μέν...δέ* clauses is somewhat complicated and difficult to analyse. The simplest course is to take *τόλμα μέν* as antithetical to *μέλλησις δέ*, *τὸ δὲ σῶφρον* as continuative, *καί* replacing a third *δέ*, and introducing the third enumeration of the topic of *τὸ ἐναντίον* inaugurated by *μέλλησις*. At the same time, *μέν*, *δέ*, *δέ*, *καί* may be simple modes of enumeration, 1, 2, 3, 4, as in the famous scholion of Simonides, '*ὑγιαίνειν μὲν ἄριστον*' (cf. Hartung II. 410). In the next sentence, *τὸ δ' ἐμπλήκτως*, the first *δέ* is resumptive, the second used in contrast. Then follows a third sentence introduced by *καί*, 'and so,' containing an antithesis of *ὁ μέν...ὁ δέ*, with second antithesis of *δέ...δέ*. We have thus:

A. (1) a strong contrast *τόλμα μέν...μέλλησις δέ*:

(2) a weaker contrast = *καὶ τὸ μὲν σῶφρον...τὸ δὲ ξυνετόν*:

B. a sequence of two more *δέ*'s, recalling the topics of A:

C. a 'finale': *χαλεπαίνων* balancing *ἐμπλήκτως ὀξύ*, *ἀσφαλείᾳ ἐπιβουλεύσασθαι* balancing *μέλλησις προμηθής*, *χαλεπαίνων* answering to *τὸ σῶφρον*, *ἐπιβουλεύσας* to *ἀσφαλείᾳ*.

τόλμα (the true form, in spite of Dionysius' exception to its poetical colouring) = *θρασύτης* of ethics, 'reckless daring.'

φιλέταιρος (*παρελκόντως κεῖται*, i.e. 'superfluous,' Schol.), lit. 'that loved its comrades.' The reference is to the *ἑταιρίαι*, the political clubs (sodalitia), on which see Arnold's note (VIII. 54): 'bravery in the cause of party,' 'self-sacrificing heroism,'—'amicorum studiosa' (Portus). Poppo compares Sallust Cat., 'malarum rerum audacia fortitudo vocatur.'

ἐνομίσθη (Herw. from Schol. *προσηγόρευσαν* and Dionysius' *ἐκάλουν* reads *ὠνομάσθη*: cf. Badham, Mnemosyne, N. S. II. 18, Herw. Stud. p. 47), 'came to be regarded': the aorist marks result attained (P. St.). Classen refers the aorist to the individual characteristics, the imperfect to habitual practice.

προμηθής (a poetical and Platonic word), 'cautious.'

εὐπρεπής, 'specious,' 'fair-seeming': cf. I. 39 § 2, VIII. 86 § I.

τὸ δὲ σῶφρον, 'self-containment' (moderation). Krüger well illustrates from Plato Rep. 560 D *σωφροσύνην ἀνανδρίαν καλοῦντες ἐκβάλλουσιν*. The recurrence of neuter adjective with article as replacing substantive demands attention (Pp.).

πρόσχημα (*προκάλυμμα*), 'outer veil,' 'cloak': cf. Latin 'tectoria': here = *πρόφασις*.

τὸ πρὸς ἅπαν ξυνετόν, the suggestion is that of extreme political *ἐποχή*, suspension of judgment, such as Arnold well illustrates by the example of Cicero. 'To see the case in all its bearings was to commit yourself to no one course of action.' *ξυνετός* carries with it sarcasm, cf. *ἀχρεῖα ξυνετοί* (I. 84 § 3): for *ἐπὶ πᾶν* (*ἐν πᾶσι* Dion. Hal.), cf. II. 51 § 2: such intelligence was too comprehensive to descend to particulars.

ἀργόν = *ἄπραγμον*, used of simple 'inaction.'

ἐμπλήκτως ὀξύ, 'frantic precipitation.' Classen quotes Soph. Aj. 1358, Krüger Aeschin. F. L. 327 *πολιτείας ἐμπληξίαν*. The Scholiast explains as *μανιωδῶς*: cf. *ἐμβρόντητος*. For *ὀξύ* in good sense of 'promptness,' cf. Plato Theaet. 175 *τορῶς καὶ ὀξέως διακονεῖν*.

μοίρᾳ, an unusual use of the word, which in Thuc. is always employed in literal sense. Plato's *θεία μοῖρα* is, however, ready to hand.

προσετέθη, 'was set down on the side of,' 'ascribed to': cf. Lat. 'imputare' (lit. 'scored to').

ἀσφαλείᾳ, Hude objects to the position of the dative; vid. Comm. Crit. p. 112 sqq. The position is probably due to emphasis. Krüger suggests *τῳ* (*τινί*), but *ἐπιβουλεύσασθαι* can hardly represent 'insidiari.' Hude's final acceptation of *ἀσφάλεια τοῦ ἐπιβουλεύσασθαι* still leaves us in a difficulty for a verb, unless we adopt the awkward expedient of returning to *ἐνομίσθη*. The scholia leave us in doubt as to text, but the comment *δι' ἀσφάλειαν* would point to the dative (which, indeed, there is small reason to suspect) as = *ἀσφαλῶς*. Can the substantival verb *ἦν* have dropped out from the last syllable of *ἀποτροπῆς*? If so, our context is clear.

ἐπιβουλεύσασθαι, Meineke, in Hermes III. 352, explains as 'reconsider,' on analogy of *ἐπικτείνειν*, *ἐπιδιώκειν*, suggesting at the same time *ἀσθένεια*. A better explanation can be found from *ἐπινοεῖν* (I. 70 § 2), 'consilium ad tempus accommodare,' to cautiously adapt one's plans to the moment.

ἀποτροπῆς, reflecting the middle verb *ἀποτρέπεσθαι* (see Stahl's note) = 'detrectatio periculi.' The word is here used of 'evasion,' 'shirking,' but not in the rhetorical sense of dissuasion or discouragement. 'Frantic precipitation was set down on the side of manliness, whereas to cautiously mature one's plans was but a plausible reason for evasion.'

πρόφασις, apparently here used in weaker sense of 'plea' or 'excuse,' contrary to the practice of Thucydides.

§ 5. **χαλεπαίνων**, 'the violent man,' 'the advocate of strong measures,' cf. VIII. 92 § 9, the 'iracundus et acer' of Horace. Rauchenstein's *πάντ' ἐπαινῶν* is utterly uncalled for.

πιστός, 'trustworthy,' i.e. as having given a pledge to his party, by offence given to the opposition.

ὕποπτος, i.e. as playing a double game, *ἐπαμφοτερίζων*, or as seeking an *ἀποστροφὴ σωτηρίας*; cf. Arnold's note: once more, we must either supply *ἦν* or go back to *ἐνομίσθη*.

ἐπιβουλεύσας = *ἐν τῷ ἐπιβουλεῦσαι*, 'in laying a plot'; the participle may be either hypothetical or appositional: the *τις* structure replaces *ὁ* with participle. Practically, it is only another form of generic expression.

τυχών, 'if successful': the sentence, if rewritten, would run, *ὁ δὲ ἐπιβουλεύσας εἰ τύχοι* (sc. *κατορθώσειε*) *ξυνετὸς ἐνομίζετο*, cf. 39 § 8: cf. Virg. Aen. VI. 624 'ausi omnes immane nefas, ausoque potiti.'

ὑπονοήσας, 'si praesentiret,' 'if he detected one.'

δεινότερος, i.e. *ξυνετώτερος*, 'the shrewder of the two.'

προβουλεύσας, 'deliberately planned': cf. the like force of *πρό* in *προμαθεῖν*, *προδιδάσκειν*.

αὐτῶν, a loose reference to *ἐπιβουλεύσας* and *ὑπονοήσας* as implying *ἐπιβουλή* and *ὑπόνοια*, or from Dionysius' point of view *φυλακή*, lurking in *ὑπονοήσας*.

δεήσει, realistic indicative.

τε, not *δέ*, in accordance with Thucydidean use: cf. 40 § 5.

ἑταιρίας, 'the league,' cf. *ξύνοδοι* infra § 6.

διαλυτής, a most rare word: why should Thuc. discard the analogy of *λυτήρ*? Here almost = *διαλυτικός*, 'bent on breaking up': cf. supr. 81 § 4.

ἐκπεπληγμένος, i.q. *καταπεπληγμένος*, 'in mortal dread of.'

ἁπλῶς, 'in brief.'

ἐπικελεύσας, 'egged on,' sc. *κακόν τι δρᾶν*. Herwerden Stud. p. 47, with Badham, suggests *ἐπικωλύσας* (cf. Thuc. VI. 17 § 6), Campe *ἐπικολούσας*: no emendation is needed.

τὸν μὴ διανοούμενον (sc. *κακόν τι δρᾶν*), cf. Dem. Conon § 40 *μηδ' ἂν μελλήσας*. Herwerden, possibly rightly, suggests *τὸν μηδὲ διανοούμενον*.

§ 6. **τὸ ξυγγενές**, Schol. *οἱ ξυγγενεῖς*.

τοῦ ἑταιρικοῦ, cf. VIII. 48 § 3.

ἑτοιμότερον, the Scholiast refers to *τὸ ἑταιρικόν*, and rightly; Badham and Herwerden suggest *ἀνετοιμότερον*, with remoter reference to *τὸ ξυγγενές*. Cf. Hesiod's dictum *γείτονες ἄζωστοι ἔκιον ζώσαντο δὲ πηοί*.

ἀπροφασίστως, 'without demur,' cf. I. 49 § 6.

οὐ γὰρ μετὰ τῶν κειμένων, both text and interpretation are most doubtful. Vollgraff (Stud. Pal. 50), from Dionysius and Isocrates Phil. § 40, suggests the nominative, *ὠφελίαι, πλεονεξίαι*: he is followed by Herwerden (Stud. Thuc. 48), who cites III. 95 *μεγάλη ὠφέλεια ἐδόκουν εἶναι*, but at p. 145 he recants and returns to the dative reading, on analogy of I. 123 § 1. Poppo and Stahl retain the dative; Badham condemns the whole sentence. Bekker retains the genitive *ὠφελίας*, which could find a constrn. with *μετά* (cf. I. 32 § 5): but this would destroy the balance of the sentence, as it is clear that *μετὰ τῶν κειμένων νόμων* directly answers *παρὰ τοὺς καθεστῶτας* ('ad amussim respondent'). A genitive of definition or description, though rare in Greek, might solve the difficulty, while the change to dative *πλεονεξίᾳ* 'Thucydidem sapit.' From VI. 33 § 2 the sequence of two datives is justified: but the pressing need of the sentence is a verb. To give the causal dative a construction with the substantival verb implied only is a somewhat desperate device; but a construction *κατὰ σύνεσιν* can either raise or remove mountains for the grammarian. On the assumption that *ξύνοδοι ἦσαν – ξυνῆσαν*, we may explain the dative. The paraphrase of Dionysius is worth reference, as also the opposite assertion in Isocr. Paneg. 56 (cf. Arnold's note).

ὠφελίᾳ, 'the benefit of the commonwealth' (Poppo). Is it not rather the 'benefit of the law,' i.e. 'protection,' which is meant? cf. 84 § 3 and V. 90.

πλεονεξίᾳ, 'greed' (e.g. *τὰ τοῦ πέλας ἔχειν*, cf. 84 § 1), or better, 'aggrandisement,' resulting from *ἐξουσία* (cf. 45 § 4), 'such cabals were not due to protection, under sanction of established laws, but to aggrandisement, in defiance of existing institutions,' i.e. they were not constitutional or defensive, but unconstitutional and aggressive.

σφᾶς αὐτούς, cf. 81 § 4.

πίστεις, by the interpretation *ὅρκους διδόντες* the Scholiast limits the sense, viz. 'pledges of good faith.'

θείῳ νόμῳ, cf. V. 105 § 1 *τῶν ἐς τὸ θεῖον νομίσεως*. Dobree, from a criticism of Dionysius, whose text is however in doubt, reads *ὁσίῳ καὶ νομίμῳ*, but needlessly. This confusion of *θεῖον* with *ὅσιον* is a favourite plaything of Cobet's (cf. Var. Lect. 357).

ἐκρατύνοντο, 'found secured.'

κοινῇ παρανομῆσαι, 'complicity in some deed of wrong.'

§ 7. **ἀπὸ τῶν ἐναντίων**, for *ἀπό* cf. 36 § 6.

λεγόμενα, 'proposals': cf. the use of λόγος in the phrase λόγους *προσφέρει*.

ἐνεδέχοντο, an Ionism for Attic *προσεδέχοντο*.

ἔργων φυλακῇ, what *ἔργα* or whose *ἔργα*, ask the editors? Hude explains by contrasting 'diligentia in actionibus' with 'speciosi sermones.' The allusion is to the *ἔργα* of those who made the proposals; cf. IV. 87 § 1 *τὰ ἔργα ἐκ τῶν λόγων ἀναθρούμενα* with II. 72 § 1. *ἔργων φυλακῇ* may, however, equally well, on analogy of *τὰ ἔργα* sup. § 4, mean 'vigilance in action.'

εἰ προύχοιεν, sc. *οἱ ἐναντίοι*. Hude, however, suggests that the subject is *οἱ ἐνδεχόμενοι*, and reads *πρόσχοιεν*, 'animo secum cogitantes si superiores ipsi fieri possent.' But in the two instances he quotes, IV. 58, V. 37 § 2, the reading is *εἴ πως*, not *εἰ*.

γενναιότητι (Schol. *χρηστότης*, *ἁπλότης*), cf. *τὸ γενναῖον* 83 § 1, = 'generosity,' 'frankness.' They could not realise the possibility of generous concession on the part of a superior (cf. I. 77 § 3 *ἐλασσούμενοι*). 'Fair proposals on the part of their antagonists they met in no spirit of generosity, but, if they had the upper hand, by watching their actions,' i.e. generous proposals merely provoked suspicion.

ἀντιτιμωρήσασθαι, the non-articular infinitive offends the purist: cf. 31 § 1.

περὶ πλείονος. Badham injudiciously inserts *οὐ*: 'revenge took precedence of self-protection.'

ὅρκοι ξυναλλαγῆς = *ὅρκοι ξυναλλακτικοί*, 'oaths of agreement': a genitive of connexion (whose use is very loose) or perhaps of definition (see Thompson G. Syn. § 111), 'agreement sworn to by either party' (Jowett).

εἴ που, suggesting the infrequency of such a course of action: for *εἰ ἄρα* cf. 56 § 5.

γένοιντο, iterative optative, or rather distributive, 'in the rare instances in which they were contracted': when given, if given at all.

πρὸς τὸ ἄπορον, 'to meet the emergency' (Classen compares I. 136 § 2).

ἑκατέρῳ, dative of agent (Reiske's suggestion *ἑκατέρων* is needless).

διδόμενοι (no need for Krüger's *δεδομένοι*), cf. *παρέχειν ὅρκον* (Poppo).

ἐχόντων, genitive absolute with indefinite subject (cf. § 1), either 'temporal,' 'quamdiu' (Valla), or circumstantial, 'quia' (Poppo): the plural number is suggested by *ἑκατέρῳ*.

ἄλλοθεν, e.g. from external allies, cf. § 1: so long as each side was dependent on its own resources: lit. 'could not command strength from elsewhere' (cf. 45 § 2 *ἄλλων ξυμμαχίᾳ*).

τῷ παρατυχόντι, 'when an opening offered': cf. I. 122 § 1, V. 38 § 1.

φθάσαι θαρσήσας, 'had the courage to be first,' i.e. to strike first. This is Herwerden's correction of the vulgate *φθάσας θαρσῆσαι*, which although found in Ar. Nub. 1384, Eq. 935, he condemns as a soloecism. Shilleto suggests *θαρσήσει*, cf. V. 72 § 1.

ἄφρακτον, 'unsecured,' 'unprotected,' rather than 'unguarded': cf. I. 117 § 1.

ἥδιον διὰ τὴν πίστιν...ἤ, for the brachylogy and contrast of a real with an assumed case, cf. 11 § 3. But to our context *ἄν* appears essential: it may have dropped out after the last syllable of *ἥδιον* (*ἥδιον ἄν*), which would, however, involve the difficulty of *ἄν* iterative in the one case but potential in the other; more probably, if lost at all, its loss is due to confusion of Η with Κ (Bast. p. 987, Index), and of Α with $\bar{\text{A}}$ (ΑΝ).

ἢ κἂν ἀπὸ τοῦ προφανοῦς, 'he took revenge with a zest all the keener on the score of his pledge (broken) than (he would have felt) in open action,' i.e. his breach of faith 'lent an added savour' to his revenge. But Thuc. does not much affect the *ἢ καί* sequence, cf. VIII. 27 § 3, and the assumption of a potential meaning may be gratuitous. Thucydides is not, after all, so precise in his logical categories, and the inference of the received text is plain.

τὸ ἀσφαλές = *τὸ ἀκίνδυνον*, 'the absence of all risk,' his opponent being unprotected.

ἐλογίζετο (lit. 'reckoned up'), 'took into account.'

καὶ ὅτι, a parallelism of *ὅτι* clause with clause of direct object, 'as well as the fact that by fraudulently overreaching he was also gaining the prize of superior ability' (Jowett).

ἀγώνισμα, more substantial than *δόξα*; cf. VIII. 12 § 2.

προσελάμβανε, *πρός* implying an addition to mere *τιμωρία*.

ῥᾷον δ' οἱ πολλοί, 'it is easier in most cases for men when rogues to gain the name of shrewd, than for a simple-minded man to gain the name of honest': such is Poppo's explanation, confirmed by an imitation of Procopius.

ῥᾷον κέκληνται, 'more easily find themselves called': Badham explains *ῥᾷον* as *ἥδιον*, so also Krüger: Hude agrees, but objects to *κακοῦργοι ὄντες* expressing a condition: he suggests a repetition of *κακοῦργοι*, rendering 'libentius autem homines, si nefarii sunt, nefarii callidi quam imperiti boni audiunt': i.e. men less resent the name of 'clever rogue' than that of 'honest fool.' The comment of Dionysius (vid. Popp. ed. ma. II. 814) is justly flouted by Reiske. On the perfect *κέκληνται*, cf. II. 37 § 1, and on the whole passage see Arnold's note.

τῷ μέν, sc. *τῇ ἀμαθίᾳ*.

ἐπὶ δὲ τῷ, for position of *τῷ*, cf. 61 § 1: for chiasmus in *μέν*...*δέ* see Krüg. G. G. 50. 1, 2. The preposition *ἐπί* is reserved for the second member of the sentence—a common poetic device, not unknown in Thuc.

ἀγάλλονται, 'they pride themselves,' 'glory in their shame' (cf. II. 44 § 2).

§ 8. **πάντων δ' αὐτῶν αἴτιον ἀρχὴ ἡ.** The main difficulty of the text is the retention or rejection of *ἀρχή*, which the Scholiast explains as *ἐπιθυμία ἀρχῆς*, and for which Classen compares the Latin use of 'gloria'='gloriae cupiditas.' Madvig, Adv. I. 317, condemns *αἴτιον* as a gloss, treating *ἀρχή* as 'initium.' Weil (Rev. de Philolog. II.) suggests *ἡ λίαν πλεονεξία*: Hude suggests a *διττογραφία* of *ἡ* (*ἀρχὴ ἡ*) with ellipse of *ἦν*. Dionysius, however, appears to have had *ἀρχή* in his text. *διά* is in itself ambiguous; cf. I. 77 § 3, and see Rutherford's introduction to Thuc. IV. p. xxxix. On the article appended consult a note of Vahlen's on Arist. Poet. 1459 b 21. Render, with Madvig, 'and of all this the origin is due to avarice and ambition.'

ἐκ δ' αὐτῶν, 'as the outcome of these': sc. *πλεονεξίας καὶ φιλοτιμίας*.

καθισταμένων (indefinite subject; cf. sup. *ἐχόντων*), 'engaged in,' 'committed to.'

φιλονεικεῖν (Herw. and St. *φιλονικεῖν*), 'contention': cf. VIII. 76 § 1.

τὸ πρόθυμον, 'party spirit,' 'studium contentionis.'

ὀνόματος, 'honesta nomina praetendebant' (Tac.).

ἰσονομίας πολιτικῆς, 'constitutional equality of rights,' implying far more than the removal of legal disabilities: cf. Byron, Marino Faliero, 'no rash equality but equal rights': vid. II. 37 § 1.

σώφρονος, 'moderate': the name of aristocracy would veil the intended oligarchy.

προτιμήσει, 'preferring,' 'advocating.'

τὰ κοινὰ θεραπεύοντες, 'studying the common weal.'

ἆθλα ἐποιοῦντο, the constrn. is not the direct equivalent of the analogous *λείαν ποιεῖσθαι*, *ἆθλα* being predicative to *τὰ κοινά*. The interests of the state became the prize of a political competition: from the point of view of Alcibiades, VI. 17 § 3, and of Cleon, III. 38 § 3, the state 'had to pay.'

τὰς τιμωρίας, accusative quasi-cognate with *ἐπεξῆσαν*, cf. I. 3 § 5. Dobree adds a strong instance from Antiphon 127 *τὸ μίασμα ἐπεξερχόμεθα*. In **ἀγωνιζόμενοι**, the figure of the 'competition' is still maintained: cf. 38 § 2.

ἔτι μείζους, cf. 81 § 4. Krüger suspects *ἐπὶ μεῖζον*. Poppo supplies the ellipse suggested by the comparative as *ἢ οἱ ἐναντίοι προεθεσαν*.

μέχρι, 'intra fines' (Bauer).

προτιθέντες (the reading of Dionysius), cf. 45 § 3, see also Cobet, Mnemosyne I. 83.

ἐς δὲ τό, practically the equivalent of *μέχρι*, 'secundum' (Krüg.), rather, 'usque ad' (cf. IV. 92 § 4, V. 111 § 5). The vulgate *προτιθέντες* appears justified by poetic and Ionic use: 'not enforcing them within the limits of justice or state expediency, but regulating them by the momentary caprice of either party' (lit. 'that which for the moment chanced to afford pleasure to either side').

καταγνώσεως, Herwerden expunges, so also Hude, on the plea that *ψῆφον καταγιγνώσκειν* is not Greek, and that in 16 § 1, Thuc. has used the word *κατάγνωσις* in a different sense. The first objection is met by treating *καταγνώσεως* as a genitive of definition, the second needs no refutation.

χειρί, 'vi et manu'—no suggestion whatever of *χειροτονία* in connexion with *ψῆφος*. Cf. Antiph. Herod. § 92.

κτώμενοι, 'in the attempt to win' (the upper hand), a conative present.

τὴν αὐτίκα φιλονεικίαν ἐκπιμπλάναι, 'to satiate the animosity of the moment': for *ἐκπιμπλάναι* cf. *ἀποπιμπλάναι*, VII. 68 § 1.

εὐσεβείᾳ, the dative is an Ionism, cf. I. 77 § 4, II. 38 § 1.

εὐπρεπείᾳ λόγου, 'speciousness of representation,' cf. VIII. 66 § 1. Construe with *διαπράξασθαι*, for which cf. V. 89.

οἷς ξυμβαίη, for the postponement of the relative clause Poppo cites 39 § 2.

ἐπιφθόνως, 'invidiously,' i.e. to their own discredit: Badham reads (from a schol. *γενναῖόν τι*) *ἀνεπιφθόνως*.

ἄμεινον ἤκουον, 'had the better reputation,' 'melius audiebant.'

τὰ μέσα, 'the neutrals,' or perhaps 'the moderate party': cf. VIII. 75 § 1.

φθόνῳ, causal dative, coordinate with *ὅτι* sentence, 'because they resented their immunity.'

διεφθείροντο, 'fell a prey to both' (Jowett). The plural serves not only to assert the personality of the neutrals, but also to mark the existence of independent bodies of such neutrals *ἑκασταχοῦ*.

CHAPTER LXXXIII.

§ **1.** **οὕτω**, in reference to previous narrative.

πᾶσα ἰδέα κακοτροπίας, 'iniquity in every form': *κακοτροπία* = 'pravi mores,' 'pravitas.' *ἰδέα* in literal sense, more usually represented by *εἶδος*: cf. I. 109 § 1 *ἰδέαι πολέμων*, with Hor. Od. II. 1. 2 'belli modos': cf. also II. 19 § 1.

κατέστη, 'was rife,' 'was rampant' (lit. 'became established'): cf. II. 51 § 2 of a recognised specific.

τῷ Ἑλληνικῷ, cf. 82 § 1.

τὸ εὔηθες, in good sense of 'credulitas,' as 'fides,' 'simple good faith,' 'simplicity' (not the *ὑπόμωρος* of later Greek), 'the simple, innocent, artless, candid, turn of mind which thinketh no evil, and puts a favourable interpretation on any doubtful act or expression' (Cope, on Ar. Rhet. II. 12 § 9).

οὗ τὸ γενναῖον...μετέχει, 'the main feature of a generous nature.' Hude renders 'quae maxime e generositate constat,' on the plea that the ordinary version 'ex qua generositas maxime constat' supplies a definition of *τὸ γενναῖον* rather than of *τὸ εὔηθες*. Poppo's 'proxime cohaeret' avoids the difficulty. Compare the like ambiguity in I. 84 § 3 (Arnold): for *τὸ γενναῖον* cf. Soph. Oed. Col. 8.

καταγελασθὲν ἠφανίσθη, 'became contemptuously ignored' (lit. 'disappeared under ridicule'), i.e. 'vanished before the contempt of public opinion.'

ἀντιτετάχθαι, 'confronting,' really a military phrase ('e diverso instructi'), cf. V. 111 § 2, 'an attitude of perfidious (incredulous?) antagonism' (Jowett).

τῇ γνώμῃ ἀπίστως, for combination of dative and adverb with one verb, cf. Soph. O. C. 1318 sq., where we have two datives *πυρί* (instrument) and *κατασκαφῇ* (modal), both in construction with *δῃώσειν*.

ἐπὶ πολύ, of space, or extent, 'far and near' ('longe lateque').

διήνεγκεν, the Scholiast rightly explains *κρεῖσσον ἐγένετο*, 'gained the upper hand,' 'over-rode all.' Poppo rightly corrects Göller's 'invaluit' by Portus' 'praestitit.'

§ **2.** **ὁ διαλύσων** (i.e. *ξυναλλάξων*), for the 'noun-making' participle see Thompson G. Syn. § 150.

λόγος ἐχυρός, epexegetic of *ὁ διαλύσων*, as the *οὔτε...οὔτε* sequence shews. 'For means of reconciliation there were none, whether bond of word, or fear of oath.' *ἐχυρός*, i.q. *ἐχέγγυος*, *φερέγγυος* (VIII. 68 § 3).

ὅρκος, cf. 82 § 7.

κρείσσους δὲ ὄντες, a much vexed sentence. Stahl's explanation that *τοῦ βεβαίου* = *ἢ τῷ βεβαίῳ*, though accepted by Classen, receives no confirmation from either of the passages quoted (VI. 1 § 1, Xen. An. II. 5 § 13). Dobree's translation 'steeled against' (i.e. either *λόγος* or *ὅρκος*) demands a far-fetched ellipse. The true construction of *τοῦ βεβαίου* (for which cf. 37 § 3) is, in my belief, with *ἀνέλπιστον*: the words *κρείσσους ὄντες* apparently recall the words *εἰ προύχοιεν* of 82 § 7, of which sentence, indeed, the present passage seems an echo.

λογισμῷ, either causal with *κρείσσους*, or perhaps modal, as limiting, 'stronger in point of calculation.' From IV. 108 § 4, we may perhaps trace an allusion to the *αὐτοκράτωρ λογισμός* of mankind. (But did Thuc. write *λογισμοῦ*? i.e. 'they were superior to sober reasoning.')

ἐς τὸ ἀνέλπιστον, *ἐς* for *πρός* as IV. 17 § 1, 'in view of.'

παθεῖν, cf. *προπαθεῖν* 82 § 7 and 38 § 1.

ἐδύναντο, suggesting 'intolerance': cf. I. 130 § 1. Translate: 'but each and all alike, while they reckoned themselves the stronger, in their hopelessness of stability (security) formed their plans to save themselves rather than condescend to trust another.' At the same time, I am fain to confess that Thuc., by the words *κρείσσους ὄντες λογισμῷ*, may have simply meant a contrast to *οἱ φαυλότεροι*, and that the real distinction is between the diplomatic strategy of those 'superior in point of reasoning power,' and the rough and ready measures of the less 'intelligent.'

§ **3.** **φαυλότεροι**, i.e. *ἀξυνετώτεροι*, cf. 37 § 3.

γνώμην, limiting, determinant, accusative.

περιεγίγνοντο, cf. 82 fin.

τῷ γὰρ δεδιέναι, causal dative, = *διὰ τὸ δεδιέναι*.

τὸ ξυνετόν, almost = *τὸ περισσόν* by contrast with *τὸ ἐνδεές*.

μὴ λόγοις ἥσσους ὦσι, the *μή* clause is epexegetic simply.

ἐκ τοῦ πολυτρόπου, 'as the result of such subtlety of judgment (diplomacy)': there is no need to connect *ἐκ* closely with *προεπιβουλευόμενοι*: once more the prepositional predication is complete in itself. *ἐκ*, in 'causal sense,' says Classen (cf. I. 2 § 4). *τοῦ πολυτρόπου* for *πολυτροπίας*, Hdt. II. 121 § 5 (Krüg.).

φθάσωσι προεπιβουλευόμενοι, a pleonasm. Gildersleeve, Am. J. Ph. XII. 76, suggests *φθάνωσι* on the ground that the constant use of *φθάνω* admits of no variation in the tense; i.e. in contra-distinction to the auxiliary *τυγχάνω*. 'In *φθάνω*, the action of the verb must coincide with that of its participle: to use a homely phrase, neither can get through the door before the other.'

§ **4.** **οἱ δέ**, sc. *οἱ ξυνετοί.*

καταφρονοῦντες, i.e. *ἐν καταφρονήματι ὄντες* (cf. Hdt. I. 66), 'thinking in their contempt.'

κἂν προαισθέσθαι, emphatic *καί*, 'that they must surely find them out beforehand.'

λαμβάνειν, simple for compound (*καταλαμβάνειν*), = 'occupare,' 'secure.'

ἄφρακτοι, sc. *ὄντες* (Schol.).

μᾶλλον, 'on a larger scale' (Cl.).

CHAPTER LXXXIV.

This chapter, although found in all MSS., the majority of critics concur in condemning either wholly or in part on the ground (1) of paucity of scholia, (2) reticence of grammarians, (3) absence of allusion to it by Dionysius, in spite of his elaborate criticism of the eighty-second chapter as far as the words *ἐπὶ δὲ τῷ ἀγάλλονται.* The paucity of scholia is certainly remarkable, none being found in F, and three only in the Leyden MS. G brackets the whole as spurious. Poppo, Stahl, Krüger, Göller, Classen, Cobet, Herwerden, and Arnold, reject it in toto. Badham recognises the hand of Thucydides so far only as the words *ἀπαραιτήτως ἐπέλθοιεν.* Haack, while detecting no internal evidence against it, rejects it on the ground of its non-recognition by scholiasts: *οὐδενὶ τῶν ἐξηγητῶν ἔδοξε Θουκυδίδου εἶναι.* Jowett, on the contrary, argues in its favour (1) that its condemnation by the Scholiast is founded on a tradition of its spuriousness, (2) that the grammarians quote but sparsely from Thucydides. Cobet assumes it to have been the composition of the 'pusillus Thucydides' Philistus, and to have found its way into our text from the margin of some ancient MS. Naber, while treating the question with indifference, declines to father it on Philistus, who was not only, according to Quintilian (x. 1) 'Thucydide lucidior,' but also, on the authority of Dionysius, no imitator of Thucydides' finished style or affectation of strange words (*τὸ γλωττηματικὸν καὶ περίεργον οὐκ ἐζήλωκε Θουκυδίδου*). Quotations from Dio Cassius would point to the early presence in the text of this disputed passage. Göller's own prejudices have apparently led him to mistake or ignore Thucydides' meaning. The notion of a Christian writer, e.g. a Byzantine of the 6th or 7th century, as suggested by Arnold, found but small favour with that consummate critic of Thucydidean style, Richard Shilleto: long familiarity with the chapter has only strengthened my own conviction that Chap. 84 is just as much the work of Thucydides as either of its two predecessors.

§ **1. ἐν δ' οὖν τῇ Κερκύρᾳ**, 'But, to resume, it was in Corcyra that most of these deeds were for the first time ventured, whether indeed all such acts as men bent upon reprisal would commit when governed with more arrogance than moderation by those who now placed vengeance within their reach, or such iniquitous resolutions as men would form, either in their desire to escape penury, their normal condition, or most of all amidst a reign of terror through longing to possess the goods of their fellows, or such savage and pitiless excesses as men would perpetrate, not for the sake of gain so much as in a struggle man against man, when carried to the greatest lengths by bigotry of passion.'

Three motives are suggested: (1) vengeance upon oppressors, (2) greed of gain, prompted either by sheer poverty or by the opportunities afforded by such social disorder of appropriating the possessions of the wealthier, (3) the savage vindictiveness of a struggle in which each man's hand was against his fellow.

δ' οὖν, resumptive, as 82 and 83 have dealt with *τὸ Ἑλληνικόν* at large. Poppo connects with 82 § 1.

αὐτῶν, a loose reference, but not without Thucydidean parallel: cf. I. 1 § 2.

προετολμήθη, i.e. prior to the general disturbance of the Hellenic world: cf. 82 § 1 *ἐν τοῖς πρώτη ἐγένετο.*

καί, epexegetic of *τὰ πολλὰ αὐτῶν.*

ὁπόσα finds a construction with all three optatives, *δράσειαν, γιγνώσκοιεν, ἐπέλθοιεν.*

σωφροσύνῃ, 'moderation,' cf. VIII. 64 § 5: both datives are modal.

τιμωρίαν παρασχόντων, 'afforded (occasion of) revenge,' i.e. laid themselves open to reprisals: cf. 22 § 2.

δράσειαν, Poppo and Stahl both feel the want of *ἄν*, which indeed is needed just as much in the first clause as in the second, although in the latter position Krüger can hardly be justified in construing it with *ἐπιθυμοῦντες*.

διὰ πάθους, lit. 'under suffering,' in the midst of misery, or even calamity, for in this sense of 'clades' or 'calamitas' *πάθος* is constantly used by Thucydides: such a political convulsion was only too favourable to the development of such *ἐπιθυμία*. On this topic of *πενία* see 45 § 4 and II. 53 § 1. In the later sense of 'emotion' *πάθος* is not found in Thucydides. On this use of *διά* see Appendix.

ἀπαλλαξείοντες, cf. I. 95 § 6. Desiderative forms are rare in Thucydides.

οἵ τε. Madvig, who sees here an allusion to two different classes of crimes (1) prompted by greed of gain on the part of inferiors against superiors, (2) on the part of superiors against inferiors, suggests *ἅ τε*, to connect with *ὁπόσα* (vid. Adv. Crit. I. 317).

μὴ ἐπὶ πλεονεξίᾳ, Göller wrongly takes exception to *μή* as a soloecism, a piece of hyper-criticism which provokes Poppo's censure.

ἀπὸ ἴσου, 'ex aequo,' 'as man against man,' i.e. ignoring all distinctions: cf. I. 77 § 3.

ἀπαιδευσίᾳ, 'bigotry,' cf. 42 § 1: the word need not be restricted to the mere sense of *ἀκολασία*. Could Thuc. have written *ὀργῆς ἐπὶ πλεῖστον*?

ἐκφερόμενοι, 'carried away': the allusion is to a *δρόμος ἔκδρομος*: cf. Soph. Elect. 628.

§ 2. **ξυνταραχθέντος...καὶ κρατήσασα**, for the false coordination, cf. I. 65 § 1.

ἐς τὸν καιρὸν τοῦτον, for *ἐς* in temporal relation cf. IV. 89 § 1. Stahl explains 'in hunc modum,' 'usque adeo,' 'to such an extent.' But is not this use of *καιρός* for *μέτρον* Platonic?

τοῦ βίου, 'vitae disciplina' (Portus).

ἀνθρωπεία φύσις = *ἄνθρωποι*. Bauer compares Cicero's use 'pecudum natura' as = 'pecudes.'

καὶ παρὰ τοὺς νόμους, the allusion is to the violation of even the *ἄγραφα νόμιμα* of morality: law was now not only defied but discarded.

ἀκρατής, 'impotent.'

κρείσσων, 'superior to,' 'regardless of.'

τοῦ προύχοντος, neuter, 'quidquid emineret' (Tac.), not masculine, as Haack suggests, in sense of 'optimates': see Arnold's illustration from Hdt. VIII. 236 § 3.

προυτίθεσαν, 'preferred,' cf. 39 § 3.

ἐν ᾧ μὴ βλάπτουσαν, 'sine sensu est' (Madvig Adv. I. 317). Madv. suggests *βλάπτουσιν*, 'in quo adversus eos qui nihil nocebant valebat invidia.' The analogy of *ἵνα μή* must not be too closely pressed here. *ἐν ᾧ μή* carries with it in the present case a hypothetical sense (= *εἰ μὴ ἐν τούτῳ*) rather than a temporal. In Thucydides *ἐν ᾧ* fluctuates between temporal and realistic use. Cf. the like use of *ὡς*, Soph. O. T. 1392.

§ **3**. **τοὺς κοινούς**, i.e. the 'iura gentium,' the common principles of humanity; in a narrower sense the words imply Vergil's 'commercia belli': cf. Aen. X. 532.

περὶ τῶν τοιούτων, 'applying to such matters,' i.e. such party quarrels: but the words may mean 'in striving for such ends.'

ὑπόκειται, cf. VI. 87 § 4.

σφαλεῖσι, 'periclitantibus,' 'when endangered.'

αὐτούς, for accus. cf. I. 31 § 2.

προκαταλύειν, 'to be the first to break.'

ὑπολείπεσθαι, middle, cf. I. 140 § 5.

εἴ ποτέ τις, the singular is evolved from the preceding plural.

CHAPTER LXXXV.

§ **1**. **μὲν οὖν**, continuing the narrative.

οἱ κατὰ τὴν πόλιν, as distinct from *οἱ φεύγοντες*.

τοιαύταις, predicative and recalling the description given in Chap. 82 and 83.

ταῖς πρώταις, as contrasted with the subsequent narrative of IV. 46. Herwerden needlessly suggests *ἐν τοῖς πρῶτοι*, cf. 82 § 1. Stahl rightly renders, treating *ταῖς πρώταις* as attributive, 'primae libidines, quibus inter se utebantur, tales erant.'

ἀπέπλευσαν, after a seven days' stay, cf. 81 § 4. In this curt mention some detect a condemnation of Eurymedon's conduct. Grote contrasts the inaction of Eurymedon with the more successful attempts of Nicostratus, and that with an inferior force at his disposal (Gr. VI. 373).

§ **2**. **διεσώθησαν**, to the mainland (apparently in ships of their own).

τῆς πέραν, 'the territory belonging to Corcyra on the opposite coast' (i.e. facing the island 'e regione sitae'): cf. the action of the Mytilenean exiles, 91. The possession of cities and forts upon the mainland was not an uncommon feature of these island powers, e.g. Samos, Chios, Rhodes, Lesbos.

ἐλῄζοντο, the retention of the active form Poppo justifies on the analogy of *πλωίζειν*, *πολιτεύειν*, *ξυνεπιλαμβάνειν*, as well as on the authority of the best MSS. The middle is perhaps due to repetition of *το* from *τούς*. Haack's suggestion *τε* Poppo condemns: only one other instance of the active is found in Thucydides, IV. 41 § 2.

ἔβλαπτον, imperfect of continued damage.

πόλει, Corcyra.

§ **3.** **περὶ καθόδου**, 'to treat for (their) restoration,' cf. VIII. 47 § 1.

αὐτοῖς ἐπράσσετο, the imperfect marks the protracted nature of the negotiations: for the dative, cf. II. 101 § 5.

ὕστερον χρόνῳ, 'some time afterwards,' cf. I. 8 § 4: the expression denotes some considerable lapse of time, probably from the autumn of 427 to 425 B.C.

οἱ πάντες, 'in all,' cf. I. 60 § 1.

§ **4.** **τὰ πλοῖα ἐμπρήσαντες**, Agathocles had recourse to the like expedient: cf. Diod. Sic. XX. 7.

ἀπόγνοια ᾖ, = *ἀπογνῶσιν*, 'abandon,' 'give up.'

τοῦ ἄλλο τι ᾖ, for the ellipse, cf. II. 16 § 2 and note on 39 § 2.

ἐνοικοδομησάμενοι, it was built for their own occupation: hence the middle.

ἔφθειρον, for the end of these raids see IV. 46—48. The position of Mt. Istone is still a matter of conjecture; some identify it with S. Salvadore, others with Mt. Falario. Xenophon, Hell. VI. 2 § 7, speaks of a hill some five stadia from the city (vid. Dict. Geo. s.v. Corcyra). See Appendix.

CHAPTER LXXXVI.

This chapter records the first attempt on the part of Athens at interfering in the affairs of Sicily, under pretext of aiding the Ionian states of Sicily against Syracuse and its Dorian allies.

§ **1.** **εἴκοσι**, according to Diodorus, the fleet consisted of 100 ships, but in 88 § 1 the combined fleet only numbers 30 sail.

Σικελίαν, cf. Xen. Hell. VI., Arist. Ach. 606.

Λάχητα, the cur who pilfered the Sicilian cheese, the Labes of Vespae 838, 240. He was the hero of the Platonic dialogue which bears his name and which deals with the question of courage. In 115 § 5 we find him superseded in his command by Pythodorus, who, like Eurymedon and Sophocles, proved venal (cf. IV. 65 § 3). In

IV. 118 we find him mentioned as proposing the ratification of the twelve months' armistice, and again, in V. 19, 24, 43, he is a prominent figure in the negotiations with Sparta; indeed the peace of Nicias was mainly due to his intervention. He commanded a force sent to Argos (V. 61 § 1), and finally fell at Mantineia (V. 74 § 3). The particulars of this expedition are given in Diodorus XII. 53.

στρατηγόν, the use of this word in lieu of *ἄρχοντα* may perhaps point to the fact of his being one of the 10 *στρατηγοί*, but, on the other hand, *στρατηγεῖν* is no uncommon verb in Thucydides.

Χαροιάδην, al. *Χαριάδην*, but the present form is found in inscriptions. He fell in the campaign, cf. 90 § 2.

§ 2. **καθέστασαν**, pluperfect, cf. VIII. 76 § 1.

Δωρίδες, cf. VI. 3, 4, 5. For their attitude at the commencement of the Peloponnesian war see II. 7 § 2: on the strength of the Spartan alliance in Sicily see Müller's Dorians I. 195.

ἐτάχθησαν...ξυνεπολέμησαν, both are practically pluperfects. Arnold remarks that the context clearly shews that as yet the Sicilian states had not obeyed the Spartan instructions to send ships to their aid.

Λεοντίνοις, cf. VI. 3 § 3.

αἱ Χαλκιδικαὶ πόλεις, Naxos, Catana, and part of Himera.

Καμάρινα, cf. VI. 5 § 3. Founded 599 B.C.; the only Dorian state which in this struggle took part with the Chalcidians. The subsequent invasion of the Carthaginians (405 B.C.) greatly crippled its resources; in the wars between Agathocles and Carthage it was captured and looted by the Mamertines. In 258 it was betrayed to Carthage, and in 255 was the scene of a terrible disaster to the Roman fleet, which was so completely destroyed by storm that out of 364 vessels 80 only escaped.

Λοκροί, i.e. *'Επιζεφύριοι*, cf. VII. 1: a colony of the Ozolian Locri, founded, probably, about 710 B.C., famous for the legislation of Zaleucus, and celebrated in Pindar (Ol. X. 18, XI. 19) for devotion to poetry as well as for skill and courage in war.

'Ρηγῖνοι, cf. VI. 44: founded, apparently, in the 8th century B.C., famous as the head-quarters of the Pythagorean sect after the death of its founder. Its position as commanding the passage of the straits secured it from the state of decay into which most of the cities of southern Italy eventually fell. As the terminus of the great Italian highway we find it figuring as a town of importance even to the end of the Roman empire. In 1783 it was almost destroyed by earthquakes and suffered severely once more in 1841.

Συρακοσίων, probably depends on *ἦσαν* as possessive genitive, without ellipse of *ξύμμαχοι*, cf. V. 84 § 2 (Poppo).

κατὰ τὸ ξυγγενές, as Chalcidians.

§ 3. **πέμψαντες**, the embassy was headed by Gorgias, who amazed the Athenian audience by his rhetorical skill: cf. (Plato) Hipp. Ma. 282 B. If Diodorus is to be credited, his *καμπαί* and *κατασκευαί* told with no less effect upon his hearers than those of Cicero upon his 'novus auditor,' Pompey (Cic. ad Att. I. 14 § 4).

οἱ τῶν Λεοντίνων ξύμμαχοι, Poppo explains with reference to an alliance of Rhegium only with Athens: Bloomfield suggests a league or confederation. Poppo objects that Gorgias clearly acted as the representative of the Leontini independently.

κατά τε...καὶ ὅτι, for the false coordination see Krüg. G. Gr. 59. 2, 3.

παλαιὰν ξυμμαχίαν, cf. Kirch. Inscript. I. 33: the treaty was renewed in the archonship of Apseudes, Ol. 86, 4.

Ἴωνες, cf. IV. 61 § 2.

τῆς γῆς εἴργοντο, cf. 6 § 2.

§ 4. **οἰκειότητος προφάσει**, cf. IV. 61 § 2, VI. 6, 76: once more we have a dative coordinated with a participle (*βουλόμενοι*). An appositional accusative might replace the dative, e.g. VI. 33 § 2, or even be coordinated with it.

βουλόμενοι δέ, Stahl observes that *δέ* here forms but a weak contrast of the real intention to the alleged cause, indeed *δέ = τὸ δ' ἀληθές*. He compares Tacitus' use of 'ceterum' (Ann. I. 44).

μήτε, the negative affects the first clause only.

ἄγεσθαι, replacing the more usual *ἐσπλεῖν* of Thuc.

πρόπειραν, a rare word, but cf. Hdt. IX. 48, 'by way of trying,' 'throwing out a feeler.'

ποιούμενοι, in lieu of *ποιεῖσθαι*: the confusion is caused by the transfer of the negative to the dependent infinitive, i.e. *οὔτε βουλόμενοι ...ποιούμενοί τε* appears in the form *βουλόμενοί τε μὴ ἄγεσθαι...ποιούμενοί τε*. The change to *μήτε* is due to Thuc.'s desire to avoid a *δέ τε* collocation; the *μήτε...τε* sequence suggests the participial coordination.

εἰ, interrogative, 'whether.'

σφίσι, dependent on *ὑποχείρια*.

δυνατά, in agreement with *τὰ πράγματα*, cf. VIII. 106 § 5: for the passive construction *γενέσθαι* cf. 51 § 2.

§ 5. **καταστάντες ἐς**, 'after establishing themselves,' 'taking up a position at Rhegium.' Poppo is at fault in rendering 'cum pervenissent.'

CHAPTER LXXXVII.

Athens experiences a second visitation of the plague.

§ **1.** **ἡ νόσος**, ‘morbus ille,’ cf. II. 47 § 3. Diodorus (XII. 58) ascribes the original outbreak to the malarious influence of the stagnant pools left by the heavy rains of a winter which was followed by a summer of tropical heat, and absence of ‘etesian’ winds.

ἐκλιποῦσα μέν...ἐγένετο δέ, for the irregular sequence cf. I. 57 § 4, II. 47 § 3, VII. 13 § 2. *ἐκλιποῦσα* is here used in a primary rather than secondary sense (deficere), as Classen suggests: ‘it had never entirely quitted the city.’

τὸ παντάπασιν, explained on the analogy of *τὸ παράπαν*, but still a unique instance. Thuc. may perhaps have intended an epexegetic use, which his brachylogy has left obscure: i.e. *ἐκλιποῦσα μὲν οὐδένα χρόνον τὸ* (= *ὥστε*) *παντάπασιν ἐκλιπεῖν.*

διοκωχή, for orthography see Stahl, Qu. Gr. 14, Herw. Stud. 124: ‘an intermission,’ another rare word.

§ **2.** **παρέμεινε**, this unwelcome visitor ‘stayed with them’ a full year.’

καί, intensive, ‘no less than.’

ὥστε Ἀθηναίων, the variants presented by Cod. Laur. lead Hude to doubt whether the insertion of *ἐπίεσε* may not restore the original text: *ὥστε Ἀθηναίους γε μὴ εἶναι ὅ τι μᾶλλον τούτου* (Laur. *τούτους*) *ἐπίεσε καὶ ἐκάκωσε τὴν δύναμιν* <*αὐτῶν*?>. The omission of *ἐπίεσε* would at once suggest the correction *Ἀθηναίων*, and the excision of the unintelligible *τούτους* (vid. Hude, Comm. Crit. p. 115).

Ἀθηναίων γε, ‘reliquorum non item’ (Poppo): this *γε* of limitation rivets the attention on Athens.

ἐκάκωσε, ‘crippled.’

δύναμιν, ‘vires,’ ‘fighting strength,’ capacity for war, excluding *χρήματα.*

§ **3.** **τάξεων**, = *καταλόγου* (Göll.) rather ‘brigades’ or ‘battalions.’ Arnold (on IV. 4) identifies *τάξις* with the *λόχος* of the Peloponnesians, as representing the principal division of the army, probably 100 men. The *κατάλογος* includes (as Classen remarks) *θῆτες* and *μέτοικοι.*

ὄχλου, ‘the populace’ (i.e. the non-combatants, as distinct from *οἱ ἐκ τῶν τάξεων*): Diodorus says that of the populace 10,000 died. From II. 13 we may estimate the loss of 4,700 men here recorded as roughly representing a mortality of about one in six amongst the military.

ἀνεξεύρετος, 'is past finding out,' i.e. it cannot be accurately estimated (cf. *ηὑρίσκετο* I. 22 § 3).

§ **4.** **οἱ πολλοί**, the article is demonstrative, 'those frequent.'

τότε, Poppo, Stahl, and Hude all refer to *ἐγένοντο*: Cod. Laur. has however *σεισμοὶ τότε*.

τῆς γῆς, rejected, as a gloss, by Herwerden.

ἐν Εὐβοίᾳ, the preposition should probably be retained (on the authority of Laur. and Vat.): its loss is easily accounted for by absorption in the Εὐ- of *Εὐβοίᾳ*.

Ὀρχομενῷ, (in inscriptions *Ἐρχομενος*) the Minyan Orchomenus of Hom. Il. 2. 511: the other Orchomenus was in Arcadia, cf. Thuc. IV. 76 § 3.

CHAPTER LXXXVIII.

§ **1.** **τριάκοντα ναυσί**, twenty only came from Athens, cf. 86 § 1.

Αἰόλου, cf. Strabo VI. 275 *αἱ Λιπαραίων νῆσοι*, Pliny N. H. III. 8. 92 'Aeoliae, appellatae eaedem Liparaeorum, Hephaestiades a Graecis, a nostris Volcaniae.' Diodorus (V. 7) says that they are connected with Aetna by *ὑπόνομοι*, which accounts for the alternate eruptions. The name Liparaean is traditionally derived from Liparus a son of Auson, who first peopled them, the name of Aeolides from one Aeolus who married a daughter of king Liparus.

καλουμένας, 'so called': for the position of the participle Classen compares I. 11 § 3.

ἀδύνατα, impersonal, cf. I. 59 § 2.

§ **2.** **νέμονται**, used of possession or occupation in any form, but distinct from *οἰκοῦσι*, 'their possessors are the Liparaeans.'

Κνιδίων ἄποικοι, from Pausanias X. 11 § 3 and Diod. Sic. V. 9, we gather that they were a mixed colony of Cnidians and Rhodians who, under Pentathlus, an Olympian victor, first landed at Lilybaeum, but, being beaten in a battle in which they helped the Segestans (Selinuntines?), returned homewards once more, but on touching at Lipara were induced by the inhabitants to stay.

οὐ μεγάλη, about 25 miles in circumference, 150 stadia according to Pliny.

καλεῖται δέ, for this use of *δέ* replacing a relative clause, Poppo compares IV. 53 § 2. The name *Λιπάρα* is said to be due to its fertility.

τὰς ἄλλας, eleven or twelve in number at the present day.

Διδύμη, Salini.

Στρογγύλην, Stromboli.

Ἱερά (sc. *ἱερὰ Ἡφαίστου*), its identity is questionable.

§ **3. νομίζουσι δ' οἱ ἐκείνῃ**, Valcknaer condemns the whole sentence as 'una litura delendum,' adding, 'si Thucydidis sunt, legendum *χαλκεύειν*.' *νομίζουσι* apparently follows the analogy of *φημί*, 'have the tradition.' For an equally harsh sequence of *ὡς* compare V. 9 § 3 *ἐλπίζοντας ὡς ἄν*.

ἐκείνῃ, can well be paralleled by *ταύτῃ*: Cobet's *ἐκεῖ* is needless.

ἀναδιδοῦσα, cf. 58 § 4, 'summittens.'

κατά, 'opposite to,' cf. II. 30 § 2.

Μεσσηνίων, one of the original Siceliot tribes, as distinguished from the Sicels (cf. VI. 2, III. 115, with Poppo's notes).

§ **4. προσεχώρουν**, i.e. *οἱ Λιπαραῖοι*, cf. 7 § 5.

ἐτελεύτα, in the repetition of *ἐτελεύτα* some critics detect an adscript; it is, perhaps, only a reflection of the Ionic *μέν...δέ* construction. Cwilinski (Hermes XII. 76) suspects the whole sentence.

CHAPTER LXXXIX.

The sixth year of the war now commences.

§ **1. Ἀρχιδάμου**, the commander of the first three invasions of Attica; the last mention of him is found in Chap. 1, but in 26 Cleomenes is in command. Krüger (Hist. Stud. I. 151) and Clinton (Fasti Hell.) agree in placing his death shortly before the intended invasion here mentioned.

σεισμῶν, for the disturbing influence of such natural phenomena, which appear to have not been altogether without effect on Thucydides himself, cf. V. 45, VI. 95, VIII. 6.

ἀπετράποντο, in purely physical sense 'turned back'; cf. Shilleto's note on I. 76 § 2.

§ **2. κατεχόντων**, 'were prevalent,' cf. I. 10 § 1: a somewhat rare use of the word, in lieu of which we find in I. 23 § 3 *ἐπέχει*. Cf. the Lat. 'obtinere,' 'praevalere,' with the old English 'obtain.'

τῆς Εὐβοίας, for position cf. 19 § 2 (Cl.).

Ὀροβίαις, in the north-west, 'hodie Rosias' (Herw.).

ἀπελθοῦσα, the vulgate *ἐπελθοῦσα* is sufficiently condemned by the *ἐπῆλθε* of the context: of *ἐπῆλθε* Herwerden finds corroboration in Pliny Ep. VI. 20 § 9, but why not *ἀπελθοῦσα*? the retirement of the sea must precede the return. Diodorus' account grossly exaggerates the effect of these earthquake shocks.

κυματωθεῖσα, 'rising in a wave.'

μέρος τι, 'bona pars,' 'a considerable part.'

τὸ μέν...τὸ δέ, both are nominatives and subjects to their respective verbs.

κατέκλυσε, without accus. of object, = *κατάκλυσιν ἐποιήσατο*, 'caused an inundation.'

ὑπενόστησε, 'retired.' The word is used of the subsidence of a flood (Hdt. I. 191), or of the settlement of a heavy body (Hdt. IV. 62) (Arnold).

θάλασσα νῦν ἐστί, 'what was once land is now sea.' Böhme notes the assimilation of the participle to the predicate. Göller adds 'exspectaverim forsitan *ἡ*.'

διέφθειρεν, sc. *ἡ θάλασσα.*

φθῆναι, cf. VIII. 19 § 3 *ἐς γῆν φθασάντων.*

§ 3. **'Αταλάντην**, Seneca alludes to this occurrence, Quaest. Nat. VI. 24. Diodorus (XII. 59) says that the island was formed by the earthquake; but in II. 32 § 1 we read that the Athenians had already planted a fort upon it.

Λοκροῖς, cf. II. 32.

φρουρίου, partitive genitive with *παρεῖλε.* Krüger quotes Eur. Heracl. 908 *παραιρῶν φρονήματος.*

ἀνειλκυσμένων, the usual practice when vessels were not needed for immediate service.

§ 4. **Πεπαρήθῳ**, by some identified with Pelagisi, Piperi; by Leake with Chiliodromia (North. Gr. III. 112). N.E. of Euboea, says Classen, in the same group with Halonessus and Sciathus. Does the name point to any connexion with *πεπαρεῖν*, as an 'insula conspicua'?

ἐπαναχώρησις, 'return.'

ἄλλας, 'as well,' the idiomatic *ἄλλος*: for a *πρυτανεῖον* would not rank as an *οἰκία.*

§ 5. **αἴτιον δ' ἔγωγε νομίζω**, a much disputed sentence. Meineke (Herm. III. 353) takes exception to the accus. and infin. in lieu of the *ὅτι* constrn. Stahl proposes to treat *αἴτιον* as masculine, in agreement with *σεισμός*: Hude objects that in this case we should not find *ὁ σεισμός* in the relative sentence. In all other instances of *αἴτιον* in Thuc. the word is neuter (cf. Bétant, Lex. Thuc.). Krüger regards the infin. *ἀποστέλλειν* as epexegetic of a suppressed *εἶναι* with *αἴτιον.* Hude's suggestion (Comm. Crit. p. 115) is by far the best and simplest, viz. to treat the infin. *ἀποστέλλειν* as dependent on *νομίζω*, regarding *αἴτιον* as appositional to the sentence: 'as for the cause of such an occurrence, I hold that at that particular point where the shock is most severely felt it (i.e. the earthquake) causes the sea to retire, which rushing back again instantly makes the inundation all the more violent.'

κατὰ τοῦτο = *ταύτῃ*, 'at that point.'

ἀποστέλλειν, transitive = 'repellere' (Cobet *ἀναστέλλειν*).

ἐπισπομένην, cf. 43 § 5, v. 3 § 2. This correction of F gives us the sense which the passage demands, viz. the violent inrush of the sea after this phenomenal ebb: *ἐπισπωμένην*, on the other hand, suggests the weaker notion of 'resorberi,' the *ἐπαναχώρησις* of our context, 'reductus' rather than 'refusus.' The present interpretation demands, of course, a change of subject with *ποιεῖν*, which we can only escape by treating *ἀποστέλλειν* as intransitive (though of such a use we lack instances), or by accepting Herwerden's suggestion *ἐπισπωμένης*: the use of the active *ποιεῖν* would naturally point to the retention of *σεισμόν* as the subject of the second verb.

βιαιότερον, the comparative retains the inflexion of the positive, cf. 101 § 2 (Cl.): we may however, as Krüger suggests, regard it as adverbial.

οὐκ ἄν μοι δοκεῖ, *ἄν*, which belongs to the infin. *ξυμβῆναι*, marks the implied condition expressed in *ἄνευ τούτου*, as though the sentence ran *εἰ μὴ σεισμὸς γένοιτο οὐκ ἂν ξυμβαίη τὸ τοιοῦτο.* For such substitution in protasis, cf. Goodwin, M. T. § 472.

ξυμβῆναι γενέσθαι, for the pleonasm cf. I. 56 § 1.

Such gigantic waves are not infrequent features of serious earthquake shocks. The great earthquake at Lisbon in 1755 supplies a memorable instance. In the earthquake shock which visited East Anglia some few years ago, the level of water in ponds even was sensibly affected.

CHAPTER XC.

§ 1. **ἐπολέμουν μέν**, answered by *ἃ δὲ λόγου ἄξια*, which has led Meineke (Hermes III. 354) to suggest *ἄλλα*, a reading followed by Poppo and Stahl. Krüger, while retaining *ἄλλοι*, applies it to the Sicels: to this Hude objects that they would scarcely be included in the list of Athenian allies (*ξὺν τοῖς σφετέροις ξυμμάχοις*) as it is not until 103 § 1 that Thuc. makes explicit mention of the allies. At the same time, it must be remembered that Thuc.'s order of narrative is not always implicitly to be relied upon. The historian's intention was manifestly to call attention to those operations of war which concerned the Athenians only—an intention which was not fulfilled.

The difficulty of explaining ἄλλοι—unless indeed the original text was ἄλλοι ἄλλοις—leads me to accept Poppo's reading, for which cf. I. 65 § 2, and to explain 'there was desultory warfare both on the part of Siceliots (without Athenian aid) and of Athenians in concert with their allies; I will however confine myself to the mention of the most noteworthy successes or reverses of the Athenian arms.'

ὡς ἑκάστοις ξυνέβαινεν, sc. πολεμεῖν.

καὶ αὐτοί...καὶ οἱ Ἀθηναῖοι, = 'ut ipsi...ita Athenienses.'

ἀντιπολέμιοι, for the formation cf. ἀντιστρατηγοί, VII. 86 § 2. Herwerden, from Dio Cassius, accepts the form ἀντιπόλεμοι (cf. Pollux I. 150) which is apparently the Ionic form.

§ **2.** **ξυμμάχων**, cf. 86 § 5.

Μυλάς, Milazzo, on N. coast: cf. Diod. Sic. XII. 54.

φυλαί, here the equivalent of τάξις (Poppo): the members of the various tribes formed separate battalions, cf. VI. 98 § 4.

ἐνέδραν τινά, cf. 4 § 2 ἔκπλουν τινά. The enclitic is used in a depreciatory sense, 'some sort of ambuscade,' 'an attempt at an ambuscade.'

τοῖς ἀπὸ τῶν νεῶν, the distinction between ἐπί and ἀπό in such a case is but slight: cf. IV. 10 § 3. Here ἀπό calls attention to the fact of their disembarking.

§ **3.** **ἐρύματι**, = φρουρίῳ, cf. V. 4 § 4.

ὁμολογίᾳ, 'capitulation,' 4 § 2.

τῶν τε Ἀθηναίων καὶ τῶν ξυμμάχων, these words Herwerden strikes out as 'manifestum emblema' (Stud. p. 48) on the ground that (1) the genitive absolute needs no subject, least of all at the expense of a trajection: (2) that they are repeated from § 1. For the disturbed order Poppo compares IV. 134 § 1, V. 47 § 1.

καὶ αὐτοί, they followed the example of Mylae.

τἆλλα πιστά, 'and otherwise giving pledges of good faith.' πιστά is predicative, cf. I. 32 § 3. Poppo, however, treats it as a substantive (cf. Popp. ed. mai. II. 851): see Arnold's note.

CHAPTER XCI.

§ **1.** **ἔστειλαν περί**, a commonplace of the Thucydidean vocabulary, as Classen notes, cf. II. 23 § 2. Really Demosthenes received a 'roving commission,' they sent him to 'cruise off, or round. the Peloponnesian coast.'

Δημοσθένης, the first mention of that active and able commander, the victor of Pylos, a central figure in the Knights of Aristophanes, and by his great namesake classed with Aristides, Pericles, and Nicias.

Προκλῆς, killed in the retreat from Aetolia, cf. 98 § 4.

δισχιλίους, Diodorus (XII. 65), confounding both number and occasion, writes 3000.

§ 2. **νησιώτας**, over whom Athens claimed control: cf. V. 97, 99, VII. 57 § 7.

οὐκ ἐθέλοντας, cf. V. 84 § 2, and III. 37 § 2 *ἄκοντας ἀρχομένους.*

ἐς τὸ αὑτῶν, Krüger reads *αὑτῶν.*

τὸ ξυμμαχικόν, cf. VIII. 9 § 2: this neuter form is not infrequent in Thucydides.

ἰέναι, cf. VI. 80 § 1: although Krüger would prefer *ἐσιέναι*: for synonymous forms of expression see Stahl's note. The Melians were colonists of Sparta (Diod. Sic. XII. 65).

§ 3. **δῃουμένης**, imperfect participle, as the ravages continued. From Kirchhoff, Inscr. Att. I. 38, we find that the acceptance of the *Ἀττικαὶ σπονδαί* was urged on Thera and Melos.

αὐτοί, in contradistinction to the other force from Athens, *οἱ ἐκ τῆς πόλεως*. But, if needful, *αὐτοί* could = 'en masse': cf. VIII. 39 § 2, Arist. Pax 18.

Ὠρωπόν, a town on the borders of Attica and Boeotia, and a frequent bone of contention between the two countries. After the battle of Chaeroneia Philip handed it over to Athens.

τῆς Γραϊκῆς, the expression of the vulgate *τῆς πέραν γῆς* Göller regards as a common term. Krüger, from Cramer, would read *Πειραικῆς*, Stahl *Γραικῆς*, from *Γραῖα*, apparently the ancient name of the place. The expression *τὴν περαίην* (Hdt. VIII. 44) Poppo regards as not affecting the present question.

σχόντες = *προσσχόντες*, found in construction with preposition or with dative: cf. I. 111 § 4, VII. 1 § 2.

οἱ ὁπλῖται ἀπὸ τῶν νεῶν, Attic Greek would require *οἱ ἀπὸ τῶν νεῶν ὁπλῖται* or *οἱ ὁπλῖται οἱ ἀπὸ τῶν νεῶν*. But Thucydides is credited with more than one instance of such false position. Why should not *ἀπὸ τῶν νεῶν* be complete per se, as meaning 'leaving the ships'? If necessary we can find a construction with *ἐπορεύοντο*.

Τάναγραν, about 130 stadia from Oropus, on the left bank of the Asopus, and the scene of more than one battle: Oenophyta lies within the district.

§ 4. **οἱ ἐκ τῆς πόλεως πανδημεί**, i.e. the force from Athens raised by a general levy: a draft had been levied from all the *φυλαί*, to the extent, indeed, according to Classen, of all the available strength of Athens after the despatch of the two expeditions under Demosthenes and Nicias.

Ἱππονίκου, the father-in-law of Alcibiades. His father was the Callias who negotiated the peace of Cimon with the Persian king, after the victory on the Eurymedon in 470 B.C.: cf. Dem. F. L. p. 428, Diod. Sic. XII. 4.

ἀπὸ σημείου, cf. II. 90 § 4.

ἐς τὸ αὐτό, 'at the same point,' cf. V. 55 § 2.

§ 5. **Τανάγρᾳ**, Meineke would read *Ταναγραίᾳ*, cf. IV. 76 § 4: but the *πόλις* may include the *χώρα*. This district, from the richness of its pastures, was known as *ποιμανδρία*, 'the milk pail.'

τῇ ὑστεραίᾳ, sc. *ἡμέρᾳ*, Classen (from I. 44 § 1), wrongly in my judgment, throws into agreement with *μάχῃ*, which, however, finds a natural construction with *κρατήσαντες*, 'on the next day, in an engagement (which took place) they defeated them.'

κρατήσαντες, found with accusative again in I. 108 § 5. In the case of verbs of this type, which take either accus. or genitive, Curtius endeavours to shew that the contrast is between 'complete mastery' expressed by accus. and 'partial mastery' expressed by genitive. The distinction is an exceedingly questionable one.

ὅπλα, whether of the slain or of the *ῥιψάσπιδες*.

§ 6. **ταῖς ἑξήκοντα**, the article may be either possessive or demonstrative; i.e. either 'suis' or 'quas supra diximus.'

Λοκρίδος, i.e. Opuntian Locris.

ἔτεμε, the aorist records the mere fact without reference to either time or exertion. Indeed, Thuc. might equally well have written *ταμὼν ἀνεχώρησεν*.

CHAPTER XCII.

§ 1. **Τραχινίᾳ**, readings vary between *Τραχῖνι* (the constant Thucydidean use elsewhere), *Τραχινίδι* (Pausanias), *Τραχινίοις* and *Τραχινίαις* (sc. *πέτραις*) Cl.: from the last Benedict conjectures *Τραχινίᾳ ἐς ἀποικίαν καθίσταντο*: cf. VIII. 29 § 1, where the reading is probably false.

καθίσταντο, inceptive imperfect, 'proceeded to found.'

ἀπό, causal, cf. Curt. Gk. Gr. § 452.

§ 2. **εἰσὶ μέν**, a false position, the true order being *ξύμπαντες μέν*. 'The Malians, as a nation, consist of three tribes.'

Παράλιοι, the equivalent, as Arnold suggests, of the Athenian *πάραλοι*, the people who grew up around the original *ἱερῆς*, or priest-nobles, Eupatridae, the Trachinians representing the *ὑπεράκριοι* of Athens: cf. Callimachus, Delos 287 *δεύτερον Ἰρέων ἄστυ* (vid. Meineke ad loc.), 'the land of the *ἱερῆς*.'

πολέμῳ ἐφθαρμένοι, 'weakened (exhausted) by war': according to Diodorus the long wars with the Oetaei had depopulated the town: it lay at the foot of Mt. Oeta. Livy XXXVI. 21 describes it thus, 'sita in radicibus Oetaei montis, ipsa in campo, arcem imminentem loco alto et undique praecipiti habet': in chap. 22 he describes its siege.

Οἰταίων, an independent highland tribe: cf. VIII. 3 § 1, Hdt. VII. 217: see Hermes VII. 380 sqq.

προσθεῖναι, the Thucydidean use of *μέλλω* with either future or present is so constant that Herwerden would read *προστιθέναι*, although Arist. Av. 366 causes him to hesitate before accepting Cobet's condemnation of the aorist as a soloecism. Poppo quotes three instances from Thuc., V. 30 § 1, V. 98 (where Herw. sees a confusion between *μέλλοντες γενήσεσθαι* and *μελλήσοντας γενέσθαι*), and VI. 31 § 1: cf. Herw. Stud. 146. For the phrase *προσθεῖναι σφᾶς αὐτούς*, cf. VIII. 50 § 3: it is explained by the editors as = *προσάγεσθαι*, but the reflexive force is strong: more strictly, it represents 'to attach themselves to,' 'place themselves on the side of Athens.'

μὴ οὐ, the second negative due to the lurking negative in *δείσαντες*.

πιστοί, i.e. in point of *αὐτονομία*, of which, as proffered by Athens, the allies had grave suspicion.

§ 3. **ἡ μητρόπολις τῶν Λακεδαιμονίων**, these words Cobet expunges as an adscript from I. 107 § 2: cf. also I. 12 § 3, with Arnold's note. For the Dorian legend in its Laconian form see Abbott, Hist. Gr. Pt. I. III. 3.

§ 4. **γνώμην εἶχον** = *διενοοῦντο*, cf. II. 86 § 5, lit. 'were minded to.'

τὴν ἀποικίαν, the article is deictic as recalling § 1.

τιμωρεῖν, i.e. *βοηθεῖν*.

τοῦ πολέμου, for the genitive of connexion cf. I. 22 § 3, 36 § 2.

καθίστασθαι, Herwerden, feeling the need of *ἄν*, suggests *καλῶς ἂν αὐτοῖς*: 'male,' says Poppo, 'quod fit non est, sed erit.' The present may either be a 'praesens propheticum' or represent a mere passive inversion of the active *καθιστάναι*, 'that they were establishing the settlement.' Stahl quotes similar uses of *γίγνεσθαι* and *εἶναι*, e.g. II. 84 § 2, IV. 9 § 3.

ἐπί (*κατὰ τῆς Εὐβοίας*, sch.), 'against Euboea,' i.e. to threaten, or attack Euboea, cf. 13 § 3.

ναυτικόν, the district was well timbered; 'frequens arboribus' (Livy XXXVI. 21).

παρασκευασθῆναι ἄν, the *ἄν* is really potential, 'might be equipped,' at the same time it recalls the condition *εἰ καρασταίη ἡ πόλις*.

ὥστε, pointing to the conditions under which the fleet would be built: cf. the Latin 'ita...ut': lit. 'so as to make their passage at a short distance' (from a point near at hand). The sequence is strongly suggestive of the Herodotean use of *οὕτως ὥστε*, cf. Goodw. M. T. § 593. For the merging of condition in result see Gildersleeve, Am. J. Phil. VII. 167 sqq.

ἐπὶ Θρᾴκης παρόδου, 'an advance Thrace-wards.' *τὰ ἐπὶ Θρᾴκης* is more frequent in Thuc., that is to say, the Chalcidians. For the Spartan designs cf. IV. 78.

χρησίμως ἕξειν, 'would stand them in good stead,' 'prove useful': for genitive with *ἔχειν* cf. I. 22 § 3. The contrast of certainty (future) with contingency (aorist with *ἄν*) deserves notice.

τε, inferential, 'thus.'

ὥρμηντο, 'were eager,' cf. VIII. 40 § 3.

§ **5.** **ἐν Δελφοῖς**, Cobet (Mnemos. VIII. 143) suggests a transposition, *τὸν ἐν Δελφοῖς θεόν*. The usual practice on such occasions was to consult the oracle: Jowett here remarks that the sanction of the god was given to an enterprise destined to result in utter failure.

κελεύοντος, for omission of subject in singular number, cf. 38 § 6: with the plural the ellipse is frequent.

περιοίκων, the old inhabitants of the country who had been reduced by the Dorians not to slavery but dependency (cf. Müller, Dorians III. 16 sqq.). In respect of political rights they probably stood on a level with the plebeians in the early days of Rome, but with the additional advantage of a monopoly of trade and commerce (cf. Smith, Dict. Antiq. s.v. *περίοικος*). They were originally of Achaean stock.

τῶν ἄλλων, 6000 says Diodorus (XII. 59), from whom Naber would read *τετρακισχιλίους*. The exclusion of Achaeans, here related, clashes, as Poppo remarks, with the evidence of Xenophon, Hell. I. 2 § 18: see however Thirlwall, G. Hist. IV. 95.

ἐθνῶν, the smaller *πόλεις* (Classen). The selection was not made on purely political grounds: it was largely influenced by such Spartan exclusiveness as found its highest expression in *ξενηλασίαι*.

οἰκισταί, 'triumviri coloniae deducendae,' not always three in number, although this was a favourite Spartan number: sometimes two or even one sufficed; cf. VI. 3, 4.

Ἀλκίδας, presumably the unsuccessful commander of chap. 16, 26, 31, 76. His appointment would serve the twofold purpose of getting rid of an inefficient person, and lending to the new colony the prestige of the presence of an ex-admiral.

§ 6. **καταστάντες**, cf. 86 § 2.

ἐκ καινῆς, a corresponding form of expression is found even with the plural, e.g. *κατὰ μόνας*, I. 32 § 5, *κατὰ πρώτας*, Plato Polit. 292 B. The ellipse is uncertain, but is apparently suggested by the context, e.g. *τειχίσεως*.

ἡ νῦν, the old name was Trachis, cf. Hdt. VII. 199.

σταδίους τεσσαράκοντα, modern geography verifies the statement of Thucydides; although, as Arnold suggests, the altered course of the river Spercheius renders identification difficult.

παρεσκευάζοντο, the second step—'they proceeded to construct dockyards.' The defences are already complete in the aorist *ἐτείχισαν*.

εἶρξαν τό, the reading of all MSS. except E, *ἤρξαντο* appears incomplete without some infinitive, e.g. *κλῆσαι*. Classen, from E, reads *εἶρξαν τό* (comparing 51 § 3 *τὸ ἐκ τῆς ἠπείρου*), i.e. 'in the direction of Thermopylae, they cut off all access.' The Phocians had in past times built a wall across the pass, cf. Hdt. VII. 176. Herwerden, Stud. p. 48, expunges *κατὰ Θερμοπύλας*, but leaves *ἤρξαντο*, which Krüger also retains. Portus' version connects *ἤρξαντο* with *παρεσκευάζοντο*.

εὐφύλακτα, whether in agreement with *νεώρια*, or an impersonal construction, matters little: cf. I. 8 § 2, II. 98 § 1, VIII. 55 § 1.

CHAPTER XCIII.

§ 1. **ξυνοικιζομένης**, the preposition *ξύν* points to the mixed nationality of the settlers (Class.): cf. Port. 'colonis undique coactis.' To me it only represents a more expressive form of *συγκαθισταμένης*.

ἐπὶ τῇ Εὐβοίᾳ, 'they thought it was a direct menace to Euboea.' For the sequence of the two aorists cf. 91 sub fin. *ἔτεμε καὶ ἀνεχώρησε*.

Κήναιον, the north-west promontory of Euboea, opposite to Thermopylae, i.e. the mouth of the Malian gulf, the Litháda of modern times: cf. Leake II. 617. It was the site of a temple of Zeus: cf. Soph. Trach. 238. The place is mentioned by Livy XXXVI. 20 § 5.

ἀπέβη, a solitary instance of this verb used impersonally in Thucydides (Cl.).

§ 2. **αἴτιον δὲ ἦν**, this form of expression is followed in Thuc. either by a substantive (cf. 82 § 8), or by a participle in personal agreement (IV. 26 § 5), or by ὅτι (II. 65 § 8): our present construction may reflect the analogy of τεκμήριον δέ, σημεῖον δέ (cf. I. 8 § 1, II. 50 § 2). But in Thuc. (with one exception only, II. 50 § 2), γάρ is the invariable sequence. Cobet, N. Lect. 419, 718, insists on its insertion in all such sequences: against this Shilleto protests: see his note on II. 50 § 2: the instance which S. quotes from Theaetetus 150 C is redeemed from curtness by the prefatory τόδε—τὸ δὲ αἴτιον τούτου τόδε· μαιεύεσθαί με ὁ θεὸς ἀναγκάζει. Classen's rejection of Cobet's γάρ, which Herwerden accepts, is hardly justified by an appeal to parallel passages, in Thucydides at least, although Krüger quotes one or two strong cases, e.g. Dem. 8. 32 αἴτιον δὲ τούτων, παρεσκευάκασιν ὑμᾶς. The reason may, of course, be stated as an independent fact; but, can we justify the asyndeton on any one of the four grounds which Hermann assigns for the use of this figure, viz.: (1) mental excitement, (2) the introduction of some new and grave topic, (3) 'oratio graviter finita,' (4) explanation of some obscure statement? The topic is already introduced by αἴτιον δέ. So far as concerns the participial construction, e.g. IV. 26 § 5 αἴτιον δὲ ἦν οἱ προειπόντες, it is merely a question of the substitution of participle for infinitive, i.e. of an adjectival for a substantival form of expression. A Latin would, 'pro re nata,' write either 'urbis incendium' or 'urbs incensa.'

Matthiae's solution (Gr. Syn. § 309), that the distance of the principal verbs ἔφθειρον καὶ ἐπολέμουν from their nominative, owing to the intervention of participles, led Thucydides to treat the latter part of the sentence as an independent construction, only throws us back into the ambiguities which so long obscured Greek grammar: equally unsound, in my estimation, is his criticism that γάρ could not follow (οἵ τε γὰρ Θ.), because οἱ Θεσσαλοὶ should be the subject to αἴτιον ἦν. Thuc. uses αἴτιον as a predicative substantive regardless of gender or number, with this limitation only, that where αἴτιος precedes the neuter singular is used, where it follows, it is thrown into strict agreement. So far as the mere expansion of the form of expression is concerned, we may well refer it to the 'Schema Pindaricum' so called.

If any confusion in the text exists, it is due to some 'homo acutus,' who out of an original ὅτι evolved οἵ τε for the sake of instituting a correlation between τε...καί. My own belief is that Thuc. wrote either αἴτιον δὲ ἦν ὅτι Θεσσαλοί (for of the article we have no need, cf. IV. 108 § 1 Θεσσαλῶν διαγόντων) or αἴτιον δὲ ἦν οἵ τε Θεσσαλοὶ καὶ ὧν ἐπὶ τῇ γῇ ἐκτίζετο <οἳ> φοβούμενοι ἔφθειρον.

ἐν δυνάμει ὄντες, i.e. *ἐν κράτει ὄντες, δυνατοὶ ὄντες.* Herwerden compares Plato Rep. 328 C *ἐν δυνάμει τοῦ πορεύεσθαι.* The Thessalians were dominant in these parts, vid. II. 101 § 2.

ταύτῃ, cf. 88 § 3.

καὶ ὧν, a brachylogy = *καὶ ἐκεῖνοι ὧν*, 'and those whose territory was menaced by the settlement,' i.e. the Oenians, Dolopians and Malians.

ἐκτίζετο, sc. *ἡ πόλις.* Classen would destroy the connexion between *τε* and *καί*, and follows Poppo in assuming a *τε...δέ* form of sequence, *οἵ τε Θεσσαλοί...οὐχ ἥκιστα δέ*, making *οὐ μέντοι* the equivalent of *δέ*. But this succession of *τε...δέ* points to a climax, of which the context has no trace.

νεοκαταστάτοις, a solitary instance in Thuc.: but cf. *νεόκτιστος*, 100 § 2.

ἐξετρύχωσαν, 'wore them out,' cf. VII. 48 § 2: the simple form is common in Thucydides.

καὶ πάνυ πολλούς, Diodorus speaks of 4000 Peloponnesians, 6000 others; the Malians possibly helped to swell the number of the adventurers.

βέβαιον, cf. I. 32 § 1, 'secure.'

§ 3. **οὐ μέντοι ἥκιστα**, practically = *οὐ μὴν ἥκιστα*, as *τοι* ('look you') simply reinforces *μέν*. In the combination *μέντοι* we find a blending of concession with reservation; the preponderance of either the context must determine. Here it expresses 'sane,' 'I grant you,' rather than 'tamen': cf. V. 43 § 2 *οὐ μέντοι ἀλλά*, Plato Phaedo 62 B.

αὐτῶν, Krüg. suggests *αὐτοί.*

οἱ ἀφικνούμενοι, i.e. 'who came from time to time,' whether year by year or in other rotation is not specified, cf. I. 91 § 1. The allusion is to the *ἁρμοσταί* of Sparta, cf. VIII. 5 § 2, the *ἐπιδημιουργοί*, I. 56 § 2, 'officers of supervision' of the Dorian states. For the malversations of such officials see Grote, Hist., chap. LXXXII.

ἐκφοβήσαντες, Classen presses the *ἐκ* of the compound, 'frightened them out of the place,' cf. VIII. 44 § 2, a doubtful instance: in 42 § 5 it is used in the sense of 'intimidating.'

χαλεπῶς, 'harshly,' severely.'

οὐ καλῶς, 'unfairly,' cf. VIII. 43 § 3.

ἐξηγούμενοι, without object, cf. I. 76 § 1, 'domineering,' 'lording it over them.' There is a twofold suggestion of 'ruling' and 'dictating' (i.e. laying down the law). The Boeotians on their own authority expelled Hegesippides, cf. v. 52 § 1. Polyaenus II. 21 records an iniquitous device of Herippidas (? Hegesippidas).

πρόσοικοι, cf. v. 51 § 2.

ἐπεκράτουν, cf. I. 49 § 6.

CHAPTER XCIV.

The narrative (for which cf. Diod. XII. 60) is now resumed from chap. 91, after the episode of Trachis, cc. 92, 93.

§ **1.** **κατείχοντο**, 'were detained,' cf. II. 86 § 1.

οἱ ἀπὸ τῶν τριάκοντα, the ships of 91 § 1.

Ἐλλομένῳ, identified by Leake, N. G. III. 23, with Klimino, a port sheltered by four or five islands lying before it, and connected by a narrow opening with a long interior bay. Forchhammer suggests *Κλυμένῳ*.

τῆς Λευκαδίας, sc. *γῆς*, cf. *ἡ Σαμία*, *ἡ Ῥοδία*. 'Velim constanter *Λευκάς*,' says Herwerden, misled by the form. Cobet points out that *Λευκαδία* denotes 'ager Leucadiorum et in peninsula et in continente situs.' Classen explains the passage by an unsuccessful attempt at landing (*πρῶτον*)—which appears scarcely consistent with the notion of *λόχος* or *διαφθορά*—followed by an attempt in force upon the capital itself.

ἔπειτα marks order or sequence, *ὕστερον*, time (Krüg.).

Οἰνιαδῶν, cf. II. 102 § 2. Leake notes that the name of the place always occurs in history under that of the people. 'Placed on the right flank of the great line of defence which the Achelous afforded to the Acarnanes against their powerful neighbours of Aetolia, Oeniadae was of immense importance to the Acarnanian confederacy, although its situation at the extremity of that province, in an angle of the maritime plain, the greater part of which belonged to Aetolia, and possibly the influence of some possessions on the Aetolian side of the river, caused it sometimes to be politically dissevered from Acarnania, or even in alliance with the Aetolians' (Leake, N. G. III. 564).

Ζακυνθίοις, Diodorus substitutes *Μεσσηνίους τοὺς ἐν Ναυπάκτῳ*, cf. § 3.

§ **2.** **ἔξω**, construe with *τοῦ ἰσθμοῦ*. The Leucadians held part of the territory of Acarnania proper.

Λευκάς, the *ἀκτὴ ἠπείροιο* of Homer. Scylax relates that (in the 7th century) the Acarnanians of Leucas being in a state of insurrection called in 1000 Corinthian colonists, who eventually occupied the isthmus, and, by cutting through it, converted it into an island. According to Pliny, the canal was about 3 stades in length: it had become useless before the Peloponnesian war, as is evident from the constant allusions to hauling ships across the isthmus. Its restoration was probably a work of the Romans after the Macedonian conquest, and was still existing in the time of Augustus. Livy's account (XXXIII. 17) is probably borrowed from Polybius, and contains, like Strabo's, one or two inaccuracies, for which see Leake III. 20: cf. also Arnold's note and map.

πλήθει, 'superior numbers.' *πλῆθος* simply denotes an aggregate not determined by number.

ἡσύχαζον, cf. IV. 73 § 4, they made no attempt at resistance.

ἠξίουν, 'urged.'

ἀποτειχίζειν, i.e. to cut them off from their point of junction with the mainland: yet, in 95 § 2, we find *περιτείχισις*.

ἄν extends its force to *ἀπαλλαγῆναι*.

ἐκπολιορκῆσαι, i.e. compel them to surrender.

§ 3. **ἀναπείθεται**, the *ἀνά* of the compound points, says Classen, to an almost violent reaction: cf. I. 84 § 2. Demosthenes was persuaded in spite of himself, 'convinced against his will.'

ὡς καλόν, Classen explains on analogy of neuter impersonals, e.g. *δέον*, *ἐξόν* (cf. Goodw. § 875) as = *ὡς καλὸν ὄν*, cf. II. 35 § 1. But it is by no means certain that the ellipse is not *ἐστί*, *ὡς* standing for *ὅτι*, cf. VIII. 2 § 1 *οὗ μετασχεῖν καλὸν εἶναι*.

Ναυπάκτῳ τε...καὶ προσποιήσειν, in such sequences of *τε*, *καί*, there is always the possibility of either sentence asserting its grammatical individuality; i.e. the tendency is to a change of construction in the *καί* clause: cf. V. 61 § 4, IV. 3 § 3: on the latter of these two passages Barton remarks that 'the particle *τε* is locally affixed to the leading notion of the sentence': so in the present instance the two leading notions are (1) Naupactus, (2) *τὸ ἄλλο ἠπειρωτικόν*. The return from the subordinate to the primary construction, a well-known feature of Greek, is amply illustrated by Shilleto in his note on I. 58 § 1. On such a principle of resumption (cf. IV. 3 § 3) the structure will be *ἀναπείθεται ἐπιθέσθαι, ὡς καλὸν ὂν* (sc. *ἐπιθέσθαι*) *καὶ ῥᾳδίως προσποιήσειν*. On the other hand, the Greek tendency to lapse from *ὡς* or *ὅτι* constrn. into the accusative with infinitive is so common that the analysis may be *ἀναπείθεται ὡς καλόν* (*ἐστι*) *ἐπιθέσθαι, καὶ ὡς προσποιήσει* (changing into *προσποιήσειν*). In any case the change is noteworthy, as the *τε*... *καί* clauses supply the motives for the attempt. The meaning is clear, ‘that it was a good opportunity for him, with so large a force collected, to attack the Aetolians, not only as enemies of Naupactus, but with the further prospect of easily winning to the Athenian interest the other tribes of the mainland.’

τὸ ἠπειρωτικόν, an ethnic neuter; they were, like Leucas and Oeniadae, allies of Sparta.

§ 4. **εἶναι**, the infinitive is either a natural continuation of the oratio obliqua, or may find its structure from *ἀπέφαινον*.

κατὰ κώμας, as in the case of ancient Attica, centralisation was unknown, cf. I. 5 § 1, 10 § 2.

διὰ πολλοῦ, ‘far apart,’ at some distance from each other, cf. II. 29 § 3.

σκευῇ, for the feminine form cf. I. 2 § 2: cf. also *πάθη* for *πάθος*. They were *εὐσταλεῖς τῇ ὁπλίσει*, ‘levi armatura instructi.’

ξυμβοηθῆσαι, ‘collect their forces,’ cf. Lat. ‘conglobari.’

καταστραφῆναι, epexegetic of *χαλεπόν*, cf. I. 20 § 1, II. 36 § 4.

§ 5. **Ἀποδώτοις**, Herwerden has corrected the accent from Steph. Byzant.: cf. Livy XXXII. 34. They were inhabitants of *Αἰτωλία ἐπίκτητος*, ‘acquired Aetolia,’ and bordered upon Locris. Ancient Aetolia comprehended only the district from the Achelous to the Euenus together with the fertile inland plain (Leake II. 623).

ὅπερ μέρος, for attraction to predicate, see Krüg. G. G. § 61, 7, n. 8. For Latin use, cf. Livy XLII. 44, ‘Thebae, quod Boeotiae caput est’: see also Madv. Lat. Synt. § 316.

ἀγνωστότατοι, ‘most unintelligible.’ They were semi-barbarians, cf. Polybius XVII. 5 *τῶν Αἰτωλῶν οὐκ εἰσὶν Ἕλληνες οἱ πλείους.*

ὠμοφάγοι, i.e. eaters of raw flesh—but no more ‘cannibals’ than the *φθειροτραγέοντες* of Herodotus IV. 109 were ‘eaters of lice.’

προσχωρήσειν finds its grammatical clue from *ἐκέλευον*, though logic will suggest *ἔλεγον*.

CHAPTER XCV.

§ 1. **χάριτι πεισθείς**, Demosthenes was actuated not merely by goodwill, but by actual gratitude: the Messenians had done much to save Phormio from disaster: cf. II. 90. Herwerden, on analogy of 50 § 1, *Κλέωνος γνώμῃ*, expunges *πεισθείς*. The sentence, which is interrupted by a lengthy parenthesis *καὶ νομίσας...Βοιωτία ἐστίν*, is held in suspense until it resumes its construction at *ἄρας οὖν*.

τοῖς ἠπειρώταις, not, as Stahl points out, the actual but the possible allies of Athens, cf. 94 § 3.

μετὰ τῶν Αἰτωλῶν. These words, which Stahl rejects, Classen wisely retains, comparing V. 36 § 1. The absence of Aetolian opposition would be essential to their advance by land; indeed, the words *μετὰ τῶν Αἰτωλῶν* may be taken in close connexion with *κατὰ γῆν ἐλθεῖν*, as representing *διαγόντων τῶν Αἰτωλῶν.*

Κυτίνιον, cf. I. 107, Hdt. VIII. 43: one of the four great Dorian cities, by Leake identified with Gravía, situated at the northern entrance of the pass leading from the valley of Doris to the plain of Amphissa. It was a position of vast strategical importance, as is clear from its selection (1) by Eurylochus 102 § 1, (2) by Philip of Macedon before the battle of Chaeroneia.

ἐν δεξιᾷ, a vague but sufficient indication as marking the point of the compass: cf. II. 98 § 2, VIII. 108 § 1. He was committed to this more circuitous route by the hostility of Delphi (Bl.).

ἕως καταβαίη, 'donec descenderet' (Cl.). The optative suggests the purely subjective statement of the case, reflecting the plan of campaign as submitted to Demosthenes' own mind.

ἀεί ποτε, cf. I. 13 § 3.

φιλίαν, the alliance of Phocis with Sparta, inspired merely by fear of Boeotia, was always a precarious one.

ξυστρατεύσειν. Herwerden, Stud. p. 48, suggests this reading, which Stahl, Quaest. Gramm. p. 8, demands as necessary. The present is defended by Classen on analogy of § 3 *ὠφελία ἐδόκουν εἶναι.* Madvig and Cobet agree in holding that, except in the case of such verbs as necessarily suggest the notion of expectation, the aorist without *ἄν* is inadmissible (see Cob. Nov. Lect. 245).

ἢ κἂν βίᾳ προσαχθῆναι, marking a possible alternative.

ἤδη, 'from this point,' cf. II. 96 § 3.

οὖν, resumptive, and essential to the continuity of the sentence: cf. Lat. 'igitur.'

ἀκόντων, cf. IV. 78 § 4.

Σόλλιον. Stravolimiona (Leake, N. G. IV. 18), a Corinthian colony, captured by Athens in the first year of the war, and handed over by them to the people of Palaerus (II. 30 § 1). Its position was midway between Leucas and Oeniadae. Simcox holds that Demosthenes had not yet decided to approach Aetolia from the south rather than from the west, but that the dissent of the Acarnanians finally settled the question.

§ 2. **οὐ προσεδέξαντο**, 'refused to entertain' (the project, *τὴν ἐπίνοιαν*): for use without object cf. II. 70 § 2.

τὴν οὐ περιτείχισιν, cf. V. 50 § 4, I. 137 § 4, with Poppo's note.

Κεφαλλῆσι, cf. 94 § 1.

τριακοσίοις, this would give the usual proportion of 10 *ἐπιβάται* to each ship. The larger proportion of 40 to each vessel belongs to the earlier days of naval tactics, when victory was determined rather by weight of numbers than by skill of seamen: see Arnold's note, and cf. VII. 62, 67.

πεντεκαίδεκα, cf. 79 § 2. Krüger places the number at 13.

ἀπῆλθον, presumably *ἀρρωστίᾳ τοῦ στρατεύειν*, as well as through sheer indifference, not having any personal interests at stake.

§ **3.** **Οἰνεῶνος**, according to Leake, close to Naupactus (N. G. II. 616), apparently a harbour (98 § 3) two days' march from Potidania (96 § 2), east of Naupactus, and separated from it by the river Morno.

ξύμμαχοι, in II. 9 § 2 the Locrians are stated to be allies of Sparta. Thucydides may here be distinguishing the attitude of this particular section of the Locrians from that of the main body of the nation. Simcox.

ἔδει, cf. II. 5 § 1 with Goodw. M. T. § 415.

ὁμόσκευοι, i.e. as light-armed, cf. 94 § 4.

μάχης, 'warfare' ('militia'), cf. IV. 34 § 2, Hdt. VII. 9 § 2.

χωρίων, sc. *τῶν ἐκείνων*, the second article omitted by brachylogy.

CHAPTER XCVI.

§ **1.** **αὐλισάμενος**, 'bivouacking' for the night, after his first day's march. He takes care to keep on the Locrian side of the Aetolian border.

Νεμείου (al. *Νεμεαίου*, *Νεμέου*), cf. the case of Delium, IV. 90 § 1. The small respect shewn for sacred precincts is scarcely consistent with the professions of IV. 98 § 2.

τῷ ἱερῷ, i.e. 'the precinct' (*τέμενος*).

Ἡσίοδος, the legend is that he was killed by the two sons of a Locrian host in revenge for an attempt upon their sister's chastity. The place of burial was kept secret: cf. Pausanias IX. 31, Plut. Symp. 19. Pausanias however says *πρὸς* (not *ἐν*) *τῷ Νεμείῳ*.

ὑπὸ τῶν ταύτῃ, construe with *ἀποθανεῖν*, cf. I. 9 § 2.

χρησθέν, accusative absolute.

παθεῖν, the aorist is oracular; the answer of the priestess was always given either in present or aorist, cf. Pindar, Pyth. IV. 7. Poppo. Stahl refers the aorist to the notion 'praecipiendi' contained in *χρησθέν*: 'Est enim fato constituere ut aliquid fiat' (Madv. Adv. I. 176). Curtius, however (G. Et. II. 236), refers *χράω* to 'ghar' (Greek *χερ*). Fick, explaining the active as 'to take,' the middle 'to take to,' interprets *ἔχρησε* as *ἀνεῖλε*, with reference to the grasping of the 'sortes.' Thucydides, as in II. 17 § 2 and 54 § 3, makes mere passing allusion to the oracle in connexion with the legend. Its fulfilment he would treat as a mere coincidence.

§ 2. **Ποτιδανίαν**, cf. Livy XXVIII. 8, Leake, N. G. 613, 618: some little way inland from Oeneon, about 5 miles to the north-west, not far from Eupalium and Apollonia.

Κροκύλειον, cf. Leake II. 618. Both this place and Teichium were probably inland fortresses in the valley of the Morno: the sites cannot be accurately determined.

Εὐπάλιον, probably some little distance inland from Erythrae, its harbour, and facing the island Trisonia or Trazonia.

τὴν γνώμην εἶχε, cf. 92 § 4.

οὕτως, 'in that case,' almost = *τότε*, used resumptively after participle, the part. in itself implying a condition, *εἰ καταστρέψειε*: cf. IV. 88 § 1, VI. 61 § 4.

'Οφιονέας, cf. 94 § 5.

§ 3. **οὐκ ἐλάνθανεν ἡ παρασκευὴ οὔτε ὅτε...ἐπειδή τε**, Poppo remarks that Thuc. begins the sentence without conceiving the addition *πολλῇ χειρὶ ἐπεβοήθουν*. Krüger explains the position of *οὔτε* as intended to bring into close connexion the temporal clauses *ὅτε...ἐπειδή τε*. Classen explains as an adaptation of the familiar *οὔτε...τε* sequence. But all instances quoted are sequences of *οὔτε...οὔτε*, cf. VI. 17 § 5, V. 7 § 4: indeed with an introductory negative, it is hard to see how it could be otherwise. Thuc. may have written *οὔτε ἐλάνθανεν, ἐπειδή τε*, or *οὐκ ἐλάνθανεν οὐδὲ ὅτε*, or in *οὔτε ὅτε* we may have a dittography. In any case, the sense demands that the negation should terminate with the first temporal clause—for which reason *οὐδέ* commends itself, i.e. 'this design was no secret even in its first conception.'

ἐπεβουλεύετο, sc. *ἡ παρασκευή*. There is no need to treat the construction as impersonal. For the transitive use cf. 20 § 1.

πολλῇ χειρί, 'in strong force,' an Ionism, cf. Hdt. II. 137: the only instance in Thuc., although in II. 77 § 3 we find *πολυχειρία*.

πρός, 'towards,' in the direction of: 'versus' non 'ad' (Poppo).

Βωμιῆς, so called from *βωμοί*, a name given to some hills near the source of the Euenus (Leake II. 623).

Καλλιῆς, Pausanias speaks of a city called Callium. It was apparently situated not far S.W. of Hypate (in the territory of the Aenianes), the Callipolis of Livy XXXVI. 30.

CHAPTER XCVII.

§ 1. **τοιόνδε τι**, the enclitic suggests no uncertainty, but supplies the place of a corresponding verbal substantive: cf. VIII. 50 § 1.

τὸ πρῶτον, cf. 94 § 3. Steup destroys the colon after *πρῶτον*.

ἀναδιδάσκοντες, Krüger and Poppo both note the absence of any connecting particle, cf. 92 § 3. The use of the imperfect participle is suggestive of Aetolian persistency.

ἕως ἄν, see Goodw. M. T. § 613.

τὴν ἐν ποσίν (sc. *κώμην*), an Ionism: cf. Hdt. III. 79 § 1, = 'in promptu,' 'the first to hand,' 'first in his way.'

§ 2. **τύχῃ ἐλπίσας**, a causal dative 'rendered sanguine by success': cf. similar dative construction with *θαυμάζειν*, *πιστεύειν*, *φοβεῖσθαι*, e.g. II. 89 § 6, III. 89 § 5 (Cl.).

Λοκρούς, cf. 95 § 3.

ψιλῶν ἀκοντιστῶν, i.e. *ψιλῶν ἀκοντιστῶν ὄντων*, other light-armed troops he had, cf. 98 § 1 (St.).

Αἰγιτίου, the capital of the Apodoti: its site is a matter of speculation (Leake II. 617).

κατὰ κράτος, connect with *αἱρεῖ*, 'carried it by storm.'

ἐπιών, 'upon attacking it,' i.e. at the first assault (Cl.).

χωρίων, rejected by Krüger as a gloss, but retained by Poppo: Classen explains from 94 § 4, *οἰκοῦν κατὰ κώμας*: for plural, cf. IV. 27 § 1.

§ 3. **βεβοηθηκότες ἦσαν**, 'The perfect points to the existence of a result. For the presentation of such a conception periphrasis is exactly fitted. The substantival verb (*εἶναι* or *γίγνεσθαι*) may either follow the participle as a mere copula, or precede, either as an emphatic assertion, or as containing a predicate within itself. The difference between the adjective and participle in such periphrasis is that whereas the adjective merely points to the existence of the quality, the perfect participle has regard to its genesis' (Alexander, Am. J. Phil. IV. 291—308). For the expression *βοηθεῖν ἐπί*, cf. V. 65 § 4, I. 107 § 5.

ἀπό, Herwerden suggests *κατά*.

ἐπίοι, for optative cf. 68 § 1: cf. the tactics followed at Pylos (IV. 32 § 4) with Tac. A. III. 21, 'ubi instaretur cedens ac rursus in terga remeans.'

τοιαύτη, i.e. of alternate advance and retreat, cf. 78 § 4.

ἐν οἷς, neuter, in spite of two feminine substantives, cf. VI. 72 § 4. Poppo quotes Sallust, Cat. 5, 'inopia et conscientia scelerum, *quae utraque* his artibus auxerat.'

CHAPTER XCVIII.

§ 1. **μέχρι**, with imperfect, 'so long as' (cf. 10 § 4), with aorist indic. 'until,' IV. 4 § 1: for *μέχρι* and *μέχρι οὗ* see Goodw. M. T. § 619.

μὲν οὖν, continuative.

τοξόται, i.e. the Cephallenians and Messenians.

τὰ βέλη, the article is possessive.

αὐτοῖς (sc. *Ἀθηναίοις*), 'on their side.' But is not the position of the dative unnatural? It may however be an adaptation from colloquial use: cf. Plato Theaet. 143 D.

οἷοί τε, 'in a condition to,' i.e. 'had strength to use them' (Cl.).

οἱ δέ, resumptive, *δέ* being apodotic, not iterative—an Ionic use, cf. I. 11 § 1.

ἄνθρωποι ψιλοί, an adscript from § 2 (Herw.).

ἀνεστέλλοντο, 'were held in check,' cf. VI. 70 § 3.

οὗτοι, the archers.

αὐτοί, the Athenians, the 'main-body,' cf. 91 § 3.

καὶ ἐπὶ πολύ, *καί* is intensive, if genuine; cf. *καὶ πάνυ*, *καὶ πάλαι*. It may however have crept in from repetition of last syllable of *ἐκεκμήκεσαν*. For *ἐπὶ πολύ*, temporal, cf. 97 § 3.

τῷ αὐτῷ πόνῳ=*τῷ ξυνεχεῖ πόνῳ*, 'the continuous, incessant, strain,' cf. II. 36 § 1.

ξυνεχόμενοι, stronger than *ξυνόντες*, cf. II. 49 § 5: according to Heindorf (Plat. Soph. 236 E), found sometimes in construction with *ἐν*; but the instances quoted in his note are hardly trustworthy.

οὕτω δή, Thucydides' usual mode of resuming the thread of a lengthy sentence, cf. I. 49 § 6.

ἐσπίπτοντες, 'irruentes,' 'plunging into,' with further notion of entanglement.

χαράδρας, 'water-courses,' 'ravines,' the dry beds of winter torrents, cf. 112 § 6.

ἐτύγχανε τεθνηκώς, for the auxiliary cf. 3 § 2: the imperfect is at once more graphic and explicit than the aorist: on the absence of tense assimilation, see note on 83 § 3.

§ 2. **αὐτοῦ**, 'ilico,' 'there and then,' cf. 81 § 3, 112 § 5.

ἐν τῇ τροπῇ, 'in the act of flight.'

κατὰ πόδας (Schol. *ξυντόμως*), 'e vestigio,' 'at their heels,' i.e. in hot pursuit.

ποδώκεις, poetical.

ἁμαρτάνοντας, present participle, as the error was repeated, 'as they kept missing the way.'

ἐσφερομένους (Bekker *ἐκφερομένους*), which Cobet approves, 'qui enim a via aberrant dicuntur *ἐκφέρεσθαι*,' 'flocking into,' 'drifting into': cf. IV. 12 § 1.

διέξοδοι, a Platonic word, in sense of 'thoroughfare,' but questioned here by Herwerden (Stud. Thuc. p. 48) on the ground of the frequent confusion in MSS. of *διά* and *ἐκ*.

περιεπίμπρασαν, to the *περί* of this compound is due the accusative *τοὺς πλείους*: cf. 81 § 1 *ὑπερενεγκόντες τὸν ἰσθμὸν τὰς ναῦς*. The imperfect is preparatory to the culminating aorist *κατέστη*.

§ 3. **πᾶσα ἰδέα**, cf. 81 § 5.

ὅθεν περ, *περ* emphasizes *ὅθεν*, 'the very place from which,' cf. I. 74 § 1.

§ 4. **περί...μάλιστα**, a slight pleonasm, 'about 120, at most.'

τοσοῦτοι μέν, the repunctuation is due to Haase (Luc. 7): Herwerden, rejecting *οὗτοι*, reads *τοσοῦτοι μὲν τὸ πλῆθος καὶ ἡλικίᾳ οἱ αὐτοί βέλτιστοι δή κ.τ.λ.* Hude, while explaining *ἡλικία ἡ αὐτή* as *ὁμήλικες*, doubts whether Classen has not forced the meaning too far: from IV. 95 § 3, he proposes *πρώτη*, 'aetatis praestantissimae.' The text will construe: 'in these men, so many in point of number (as I have stated) and at the same time stalwart fellows, was sacrificed the very finest body of men (drawn) from the city of Athens lost within the present war.'

ἡλικία, in collective sense = *νεότης*, cf. VI. 26 § 2.

ἡ αὐτή, sc. *οἱ αὐτοί*, 'idem' not 'pares': for the attraction in agreement (i.e. of subject with predicate), cf. IV. 102 § 3. Arnold suggests that the popularity of Demosthenes may have attracted an unusually large number of young men of rank and position, the *ἐπιβάται* being usually drawn from the class of Thetes. The destruction of the full stop at *διεφθάρησαν* will restore *μέν* to the companionship of *δέ*.

Προκλῆς, cf. 91 § 1.

§ 5. **ὑπελείφθη**, he remained in this neighbourhood until the outbreak of the war with the Ambraciots, c. 105.

τοῖς πεπραγμένοις, for the dative cf. 97 § 2.

CHAPTER XCIX.

§ 1. **περὶ Σικελίαν**, this fleet had been despatched in the year before, cf. 86 §§ 4, 5: their head-quarters were at Rhegium, 88 § 4.

Λοκρίδα, cf. 86 § 2.

τινί may either particularise or depreciate, e.g. 'in one particular descent upon the coast,' which proved successful, or 'in one unimportant descent,' cf. *ἔκπλους τις, βοήθειά τις.*

ἐκράτησαν. Thuc.'s practice is to use *κρατεῖν* with accusative when combined with *μάχῃ* or *μαχόμενοι* (less frequently with such implication in context, cf. II. 39 § 2), but otherwise with genitive (Class. on I. 108 § 5).

περιπόλιον, not a *φρούριον περιπόλων*, but a mere 'castellum,' a fortress for the protection of the open country (Cl.): cf. our own erection of 'Martello towers.'

Ἄληκι, according to Strabo the boundary between Rhegium and Locris, cf. 103 § 3.

CHAPTER C.

§ **1.** **προπέμψαντες πρότερον,** for the pleonasm cf. I. 23 § 5. The feud between Aetolia and Naupactus was one of old date; indeed one of the chief objects of the present expedition was to protect the Messenians, old and faithful allies of Athens, from an enemy already soliciting Peloponnesian aid against them (see Arnold's note, and cf. 94 § 3).

Βοριάδην, *Βοιάδην* (Herw.).

πείθουσιν ὥστε, cf. 70 § 5.

ἐπαγωγήν, i.e. the appeal already made to Athens by Naupactus, cf. 82 § 1.

§ **2.** **τῶν ξυμμάχων,** with a wise economy of Spartan life and limb (Poppo). The military despotism of Sparta retained in its own hands the disposal of even a purely allied force.

νεοκτίστου in reference to the *πόλις*: *νεοκατάστατος* in allusion to *πολῖται*, cf. 93 § 2.

ξυνηκολούθουν, i.e. as *ἐφῃρημένοι ἄρχειν*, 'to succeed him in command,' *εἴ τι αὐτὸς πάσχοι* (IV. 38 § 1). The event proved the wisdom of the precaution, cf. 108 § 1. Three was a favourite number with the Spartans, cf. 92 § 5.

Μενεδάιος, Doric for *Μενεδήιος*, 'foe-withstander.'

οἱ Σπαρτιᾶται, for articular apposition, cf. 25 § 1.

CHAPTER CI.

§ **1.** **ξυλλεγέντος ἐς,** a pregnant constrn.: on the relation of *ἐν* to *ἐνς* (*εἰς*), see Gildersleeve on Pindar, Pyth. II. 11.

Δελφούς, friendly to Sparta, cf. I. 112 § 5.

ἐπεκηρυκεύετο, 'made overtures to,' cf. II. 64 § 4.

'Αθηναίων, cf. 95 § 3.

§ 2. **'Αμφισσῆς**, the town itself, according to Pausanias, was 120 stades from Delphi, though really only half that distance. The Sálona of modern times, the nearest harbour being Larnáki. Strabo's statement that it was destroyed in the second sacred war is incorrect (Leake, N. G. II. 590).

διὰ τὸ τῶν Φωκέων ἔχθος, 'obscure in its brevity' (Poppo). The feud between Locris and Phocis dated from before the Persian war even: the apprehensions of the Amphissians were probably aroused by the suspicion that the Phocians would avail themselves of Athenian aid to clear off old scores. The Locrian encroachment, after the sacred war, upon the territory of Cirrha, caused Philip's intervention, and ultimately led to the campaign of Chaeroneia.

πρῶτον. Poppo defends the vulgate: see his note on VI. 3 § 1. Later editors excise it, or correct to *πρῶτοι*. The close proximity of the second *πρῶτον* excites suspicion: but is correction necessary? Does not Plato write indifferently *ὁ πρότερος εἰπών* and *ὁ πρότερον εἰπών*? Steup insists upon an antithesis of persons.

μὲν οὖν, the particles are not composite but disjunct, cf. Soph. O. T. 483, Antig. 65: *οὖν* is resumptive, *μέν* finding an answer in *ἔπειτα* (=*δέ*): see Jebb's note on Ant. 65, where we find no answering *δέ*, and cf. the Aeschylean use of *ὥσπερ οὖν*. For a similar collocation, cf. IV. 104 § 4.

Μυονέας, near the head of the valley of Amphissa, so that any force on the march from Amphissa to Naupactus must pass through their territory.

δυσεσβολώτατος, the superlative retains the inflection of the positive: cf. a like use of the comparative, 89 § 5.

ἔπειτα, the equivalent of *δέ*, as frequently in Thucydides, though sometimes reinforced by it.

'Ιπνέας, more or less unknown.

Μεσσαπίους, not connected with the Messapii of VII. 33 § 4. F. Niese, in Hermes XIV. (1879) rewrites in the form *Μεταπίους* from *Μέταπα*: but the Aetolian Metapa lay on the banks of the great lake of Trichonium, see Leake I. 127.

Τριταιέας, an ethnic form *Τριτεύς* is found in Hdt. VIII. 33: the name occurs in Phocis as well as Locris.

Χαλαίους, Pliny, N. H. IV. 3 § 7, speaks of a harbour Chalaeon

7 miles from the free town of Delphi: from Ptolemy the town is identified as Χαλεύς.

Τολοφωνίους, Tolophon, next to Eupalium the most important city on the Locrian coast, probably occupied the valley of Kiseli (Leake, N. G. II. 620).

'Ησσίους, the name of the town was 'Ησσός, but its site remains a matter of conjecture.

Οἰανθέας, perhaps the modern Galaxidi.

'Ολπαῖοι, not the Olpae or Olpa of 105: the name was given to a pass or commanding height, possibly Pendornia.

'Υαῖοι, unknown.

Πόλιν perhaps occupied the site of Karútes, and commanded the pass leading from Amphissa to the supposed site of Hyle (Leake II. 620).

πρὶν εἷλον, for this use of *πρίν* with historic tenses preceding and nearly invariably with negative, see Goodw. M. T. §§ 634, 635.

CHAPTER CII.

§ **1.** **κατέθετο**, cf. 28 § 2.

Κυτίνιον, cf. 95 § 1.

Οἰνεῶνα, cf. 95 § 3.

Εὐπάλιον, cf. 96 § 2. Oeneon and Eupalium should in point of order change places: a similar inversion occurs in 29 § 1, VIII. 88 and 108 § 1.

§ **2.** **γενόμενοι δ' ἐν τῇ Ναυπακτίᾳ**, 'upon arriving in the territory of Naupactus, they together with the Locrians who had already come to their aid': cf. Poppo on 68 § 4. Krüger rightly explains *γενόμενοι* with reference to *οἱ μετὰ Εὐρυλόχου*. The *καὶ* sequence is harsh, but may be illustrated from VIII. 23 § 4. Steup, Qu. Th. 50, suggests *αὐτοὶ καὶ οἱ*.

ἐδῄουν, imperfect of process.

εἷλον, aorist of result.

Μολύκρειον (Diod. Μολυκρίαν), cf. II. 84 § 4, really a Locrian town, although assigned to Aetolia by Stephanus Byz.

αἱροῦσι, cf. Diod. XII. 60: his details are inaccurate.

§ **3.** **ὁ 'Αθηναῖος**, Krüger suggests *ὁ 'Αλκισθένους* (cf. 91 § 1), or the loss of *στρατηγός* or *ἄρχων*.

τὰ ἐκ τῆς Αἰτωλίας, *ἐκ* suggests at once the scene and source of his disaster, cf. IV. 81 § 2.

Ναύπακτον, cf. 98 § 5.

περὶ αὐτῆς, Bekker suggests *περὶ αὐτῇ* (cf. I. 60 § 1), but Thucydides uses either structure.

χαλεπῶς, the abruptness of the sentence suggests to Herwerden the loss of *δέ* (St. Thuc. p. 147), but cf. 23 § 3 *χαλεπῶς οἱ τελευταῖοι.*

ἀναχώρησιν, cf. 94 § 2, 95 § 1.

§ **4. ἐπὶ τῶν νεῶν**, supplied by the Acarnanians: Demosthenes' own fleet had returned to Athens (98 § 5): the ships mentioned in 105 did not come up until later. Steup suggests *ἐπὶ τινῶν νεῶν.*

περιεποίησαν, 'secured (saved) the place': an Ionic use: cf. II. 25 § 2.

δεινὸν γάρ, the danger was that the place might fall before help came, cf. IV. 75 § 1.

§ **5. τὴν στρατιὰν ἐσεληλυθυῖαν καὶ ἀδύνατον ὄν.** Mark the coordination of participle in agreement with impersonal use.

Αἰολίδα, cf. Strabo X. 3 § 6 *τὴν Πλευρωνίαν ὑπὸ Κουρήτων οἰκουμένην Αἰολεῖς ἐπελθόντες ἀφείλοντο.* Calydon, according to Pliny N. H. IV. 2, was some 7 miles from the sea, close to the river Euenus: Pleuron, according to Dicaearchus, lay between the Achelous and Calydon, near Mesolonghi (cf. Leake, N. G. I. 109, 117, III. 536).

Πρόσχιον, on the western part of the ridge of M. Zygos (Leake I. 119), the Pylene of Homer, Il. II. 639.

§ **6. πείθουσιν ὥστε**, cf. 100 § 1.

ἠπειρωτικόν, cf. 94 § 3, 95 § 1.

ξύμμαχον καθεστήξει, i.e. would be secured to the Lacedaemonian alliance: a frequent use of *καθίστασθαι* with predicative adjective, cf. 39 § 8.

§ **7. ἀφείς**, 'dismissed,' cf. VIII. 87 § 3.

χώρους, another word from the Ionic vocabulary.

ἕως δέοι, 'until the time came to go to the aid of the Ambraciots in the neighbourhood of Argos, upon their taking the field.' The point of time, as Classen justly remarks, is marked by the aorist: for the facts cf. 105 § 1. 'The optative with *ἕως* is rare' (says Gildersleeve), 'and usually found with aorist only.' Apparently no instance of *ἕως* in the sense of 'while,' 'so long as,' can be found with the present optative after an historic tense. In Plato, Theaet. 155 A, the present optative is required by general rules of dependence. In the Attic *ἕως ἄν* with optative, *ἄν* appears retained from the original subjunctive construction (cf. Am. J. P. IV. 418).

περὶ τὸ Ἄργος, to be construed with *βοηθεῖν*; although Poppo leaves the question open.

CHAPTER CIII.

§ **1.** **οἱ ἐν τῇ Σικελίᾳ**, cf. 90, 99.

ἐπελθόντες, Krüger and Classen, to avoid the difficulty of connecting *προσέβαλλον ἐπί*, take *ἐπελθόντες* with *ἐπ' Ἴνησσαν*; Hude, on the plea of remoteness,—a sound objection,—suggests *ἐξελθόντες* (cf. v. 54 § 3).

Ἑλλήνων, i.e. Siceliots, cf. 86 § 2. See Rutherford, New Phryn. p. 21.

καὶ ὅσοι, i.e. *καὶ μετὰ τούτων* (*τῶν Σικελῶν*) *ὅσοι*.

κατὰ κράτος, 'harshly,' 'with a high hand'; cf. *χαλεπῶς*, 93 § 3; *ὕβρει*, 84 § 1.

ἀρχόμενοι καὶ ὄντες, either we have an 'ordo praeposterus,' in lieu of *ξύμμαχοι ὄντες καὶ κατὰ κράτος ἀρχόμενοι*, or *ξύμμαχοι ὄντες* expresses limitation (cf. Goodw. M. T. 842), 'who being harshly ruled and having, although allies, revolted, were now fighting on the side of Athens.' The objection to this interpretation is that we lose the coordination of the two imperfect participles *ἀρχόμενοι, ὄντες*. See VI. 88.

ἀπὸ Συρακοσίων Herwerden, possibly with justification, cuts out of the text. But what if Thuc. wrote *ἀποστάντες ἐς αὐτούς*? cf. VIII. 90 § 1.

Ἴνησσαν, cf. Diod. XI. 76 *τὴν νῦν οὖσαν Αἴτνην ἐκτήσαντο, πρὸ τούτου καλουμένην Ἴνησσαν*. According to Strabo, its site was close to Catana: it remained faithful to Syracuse, and for its fidelity suffered much at the hands of Athens (VI. 96). For the foundation of the new city (Aetna), cf. Pindar Pyth. I. 31.

τὸ Σικελικόν, i.e. 'the stronghold of the Sicels so-called': on this practice of the Syracusans occupying the citadels of Sicel towns, Arnold compares VI. 88 § 5.

§ **2.** **Ἀθηναίων** depends on *ὑστέροις*, cf. 49 § 4.

τειχίσματος, i.e. the Acropolis.

μέρος τι, 'bona pars.'

§ **3.** **Λάχης**, cf. 90 § 2.

τινάς, 'some few,' 'several.'

κατά, marking the point of landing on this particular occasion, 'at the mouth of'—at the point where the river joins the sea. The words *κατὰ τὸν Καικῖνον* we must connect with *ἐκράτησαν*. Several descents were made, but one only is particularised. The river itself, the very name of which is in doubt, e.g. *Καρκῖνος* (Herw.), *Καικῖνος*, is by some identified with Halex: if so, it may have been a tributary of the

Halex. It is probably a separate stream some 5 miles east of the Halex. None of the rivers in this region are navigable, and probably never were (in spite of Pliny's statement to the contrary), being mere mountain torrents.

CHAPTER CIV.

In Philologus for 1846, G. Hermann proposes to make important excisions in this chapter. The description of the *ἀγών* and the lengthy quotations he holds to be foreign to the style of Thucydides. Again, the very variants in text from the received version of Homeric hymns would suggest the hand of the annotator, and may be due to some such improving criticism as inspired the writer of chap. 84. The quotations may, however, be from memory. See also Baumeister's retort (Hom. Hymn 113), and Nitzsch (Sagenpoesie des Gr. 309).

§ **1.** **ἐκάθηραν**, according to Diod. XII. 58, in gratitude to the healing god for staying the plague; the suggestion was probably due to Nicias (cf. VII. 50 § 4).

δή, not ironical, but explanatory.

Πεισίστρατος, cf. Hdt. I. 64, Thuc. I. 8 § I.

ἐφεωρᾶτο, cf. Hdt. *ἐπ' ὅσον ἔποψις τοῦ ἱροῦ εἶχε.*

τῆς νήσου, partitive with *ὅσον.*

§ **2.** **θῆκαι**, 'coffins,' cf. I. 8 § I: no connecting particle is needed, *τοιῷδε* having already made sufficient preparation for the explanation: cf. I. 89 § I, III. 20 § 3. For the attraction, cf. Thompson, Gr. Syn. § 75.

προεῖπον, of public or formal notice: cf. I. 45 § 3. A similar law was in force at Epidaurus.

ἐντίκτειν, cf. Aristoph. Lys. 743, Ranae 1080, and especially the well-known Pythagorean fragment of Euripides 476.

Ῥήνειαν, at the present day larger than Delos, distant some 900 yards; according to Strabo, 4 stades.

Πολυκράτης, cf. I. 13 § 6.

ἰσχύσας, not the ingressive use, which is almost confined to the first aorist (Class. on I. 3 § 2), 'he had for a time a powerful fleet.'

ἁλύσει, symbolical of a bond inviolable (Curtius).

πεντετηρίδα, Boeckh (II. 82) fixes the date on the 6th or 7th of Thargelion, the birthdays of Apollo and Artemis. But can this be reconciled with Thucydides' account?

τὰ Δήλια, Herwerden excises: 'Byzantinis utile additamentum, Graecis non item.'

§ **3.** **καὶ τὸ πάλαι**, inserted, says Cobet, from § 6.

ξύνοδος ἦν ἐς, cf. I. 96 § 2.

περικτιόνων, i.e. the inhabitants of the neighbouring Cyclades. Curtius, G. Et. vol. I. 79, derives the word from root *κτι*, cf. *κτίζειν*, *κτίσις*, *κτάομαι*.

ἐθεώρουν, here simply = 'spectatum veniebant,' but elsewhere in Thuc. = *θεωροὺς πέμπειν*, cf. *πρεσβεύειν*: see Aristoph. Vesp. 1187. At Athens a *θεωρία* was an expensive matter, the cost being greater even than that of a *τριηραρχία*: see Arist. Eth. IV. 2 § 11. In some states the *θεωροί* were a permanent body, e.g. at Aegina, Messene, Thasos: compare the Spartan Pythii (Müller, Dorians II. 15).

τὰ Ἐφέσια, cf. Dion. Hal. Ant. IV. 25, and see Rawlinson's note on Hdt. II. 148.

ἀγὼν μουσικός, in spite of Pollux, who alleges *μουσικῆς ἀγών* to be the Attic formula, Aristoph. Plut. 1163 has *ἀγῶνας μουσικοὺς καὶ γυμνικούς*.

ἀνῆγον, like *ἀναθεῖναι*, always suggests the notion of elevation: cf. the words of the Psalmist 'for thither the tribes go up': is the idea that of a raised *θυμέλη*?

§ 4. **προοιμίου** (Schol. *τοὺς ὕμνους προοίμια ἐκάλουν*). The question has been raised whether the hymn was a prelude to the *ῥαψῳδίαι*, or whether the hymn was in itself a rhapsody: cf. the technical use of *ἀναβολή*, Arist. Rhet. III. 9 § 6, Aristoph. Pax 831. The hymn here quoted is traditionally ascribed to Cynaethus of Chios. The reputed author of the ancient hymn in praise of Arge and Opis, in whose name the Delian women sought contributions, was, according to Herodotus, one Olen, a Lycian. Pausanias also says that the hymns of Olen were more ancient than even those of Pamphos and Orpheus. They were written in hexameters (see Rawlinson on Hdt. IV. 35).

The middle portion of the chapter, from §§ 4—6, Hermann cuts out entirely, resuming the narrative again with the words *ὕστερον δέ*.

ἐτέρφθης, a gnomic aorist.

ἠγερέθονται, Curtius compares the form *ἠερέθονται*, appealing to analogy of *ἀείρω*, *ἀγείρω* (cf. Curt. G. Et. § 504).

ἀγυιάν, here in collective sense as 'urbs': cf. *ἀγυιεύς*, *ἀγυιᾶτις*, of the god of ways (Pind. Pyth. XI. 1, Aesch. Ag. 1047).

μνησάμενοι, 'making mention,' 'speaking thy praise,' a common poetic use: cf. Pind. Nem. VII. 80, not unknown in Thuc., cf. VIII. 47 § 2. Krüger explains as 'memores,' sc. 'tui cultus.'

καθέσωσιν, from aorist form *εἶσα* (cf. 58 § 5, Soph. O. C. 712), 'to institute,' 'appoint': cf. the like idea in *χορὸν ἱστάναι*.

ἀγῶνα, 'festival,' lit. 'gathering': cf. Hom. Il. XVIII. 376. Hermann regards *καθέσωσιν* as a mere gloss on *στήσωνται*.

§ 5. **ἐτελεύτα** (why not *τελευτᾷ*?), for construction with genitive cf. 59 § 4, for *ἐs* 51 § 3.

ἰλήκοι, from *ἰλήκω*, a form usually found in optative only: cf. Od. XXI. 365.

τίς δέ, *δέ* postpositum, according to poetic usage: cf. Aesch. Prom. V. 1.

ὕμμιν, dativus iudicantis.

τέῳ, cf. Hom. gen. plur. *τέων*, and Attic dat. *τῷ*.

ὑμεῖς δέ, apodotic *δέ*.

εὐφήμως, 'graciously,' cf. Aesch. Suppl. 512.

τυφλος, confirming the tradition.

§ 6. **τοσαῦτα**, adverbial, 'at such length': in connexion with *μάλιστα* (§ 4) this constitutes a more or less confident appeal to Homeric testimony, but from Thucydidean usage it can equally well represent 'so far, and so far only.'

χορούς, cf. Xen. Mem. III. 3 § 12.

τὰ περί, i.e. the 'surroundings': the solemnities with which the festival was invested.

καί, either intensive 'by far the greater part,' or to distinguish the competitive element from the ceremonial itself.

ὑπό, 'prae,' 'ob,' not of direct agency: cf. Thompson, G. S. § 278.

τότε, it was a revival of the old festival of the Delian amphictyony.

ὅ, with reference to preceding clause, and including both *ἀγών* and *ἱπποδρομίαι*.

CHAPTER CV.

For the narrative, cf. Diod. XII. 60.

§ 1. **ὥσπερ ὑποσχόμενοι.** The stress of the sentence falls on the participle: lit. 'as they had detained his force on the strength of a promise,' i.e. in accordance with their promise to Eurylochus, on the strength of which they had induced him to stay. For this promise cf. 102 § 5.

'Αμφιλοχικόν, cf. II. 68 § 1. The object of the Peloponnesians was to secure direct communication with Sicily (Marchant).

τρισχιλίοις, 1000 only, says Diodorus.

"Ολπας, the name is found both in singular and plural form. Its site was probably on the Ambracian Gulf, about 3 miles N.W. of Amphilochian Argos, which is situated in a hilly country some 20 miles S.E. of the town of Ambracia. The Peloponnesians marched from

Proschium about 35 miles nearly in a straight line northwards. They found the country almost deserted, as the inhabitants had gone to the relief of Argos. On approaching Argos, they struck into the range of Thyamus, and descending by night into the plain between the two positions of the enemy at Argos and Crenae, effected a junction with the Ambraciots at Olpae on the other side of Argos (cf. Leake, N. G. IV. 244, and Jowett II. 221).

ὃ τειχισάμενοι ἐχρῶντο, in such combinations of participle and finite verb with one object only expressed, the participle usually determines the agreement.

ποτέ, before the Peloponnesian war, cf. II. 68.

κοινῷ, 'common,' in what sense? to the petty states of Acarnania or to Acarnania and Amphilochia? Classen holds the latter view: Stahl agrees with Schömann in holding that the site of the *δικαστήριον* had now been transferred. Xenophon speaks of *τὸ κοινὸν τῶν Ἀκαρνάνων*, but it is strange (says St.) to find their national court of justice in Argive territory. Niese (Hermes XIV.) from Steph. Byz. proposes *Ἀκαρνᾶνες καὶ Ἀμφίλοχοι ἐχρῶντο.*

ἐπιθαλασσίας, either from its nearness to the great marsh or lagoon (Leake), or from the neighbourhood of the Ambracian Gulf.

§ 2. **οἱ μέν...οἱ δέ**, partitive apposition.

ξυνεβοήθουν ἐς, 'were throwing all their forces into Argos.' The reinforcement was made *πανδημεί.*

τῆς Ἀμφιλοχίας, the name of the country precedes, unless the town be the principal subject, when the name of the country is appended, e.g. I. 108 § 1 (Arnold).

Κρῆναι, it commanded the southern approach: the *παλαιὸ Αὐλί* of modern times (Herw.).

φυλάσσοντες τοὺς Πελοποννησίους, for the antiptosis cf. II. 21 § 1, an instance the more remarkable from the fact of the accusative superseding a genitive, cf. V. 36 § 2.

§ 3. **ἐπὶ Δημοσθένην** (not *μετά*), = 'to fetch,' not 'to find,' as they knew that he was there.

στρατηγήσαντα, no allusion to the expiration of the term of his command (Droysen), but to the incidents of the preceding summer.

ὅπως, 'with a view to': the message (*πέμπουσι*) suggests a request (*δέονται*).

εἴκοσι ναῦς, the 30 ships originally sent had returned (cf. 98): was this some new squadron sent out?

Ἀριστοτέλης, father of Charmides, one of the mutilators of the

Hermae (VI. 27), in after years one of the thirty (cf. Xen. Hell. III. 1 § 3).

§ 4. **ἀπέστειλαν δέ**, resumptive of *πέμπουσι* (cf. 18 § 2).

πόλιν, Ambracia.

πανδημεί, cf. 91 § 4.

ἡ μάχη γένηται, 'they might have to fight' (lit. 'their fighting might be done'). The usual passive periphrasis for *μάχην ποιεῖσθαι*: the article is possessive: no other force is necessary in the two instances quoted by Krüger, cf. IV. 91 § 2, V. 59 § 4.

CHAPTER CVI.

§ 1. **ᾔσθοντο** will apply either to signal or message.

τοὺς ἐν Ὄλπαις, 'when they found that the Ambraciot force at Olpae had arrived.'

Προσχίου, cf. 102 § 5.

Ἀχελῷον, the boundary between Aetolia and Acarnania (Strabo): for its course cf. II. 102 § 2.

ἐρήμου, i.e. 'nudae militibus,' cf. II. 81 § 1: used as either of two or three terminations by Thucydides.

Στρατίων, cf. II. 80 § 8. On the right bank of the Achelous, in the plain of the lake Trichonis, 200 stades by river from the sea. Livy XLIII. 21 gives an account of Perseus' attempt upon the place, B.C. 170—169. It is the modern Sourovigli, now a mere village (cf. Leake, N. G. I. 137).

τὴν φρουράν, lying close to the Aetolian border they could not venture to leave it without a garrison.

§ 2. **Φυτίας**, according to Steph. Byz. *Φοιτίας*, so called from *Φοίτιος*, a reputed son of Alcmaeon: the gentile name is *Φοιτιάν*, cf. *Ἀκαρνάν* (cf. Leake, N. G. III. 575). Classen regards the *υ* as a modification of the Acarnanian *-οι*. Kiepert places it west of Stratus, and near Porta.

αὖθις, 'deinde.'

Μεδεῶνος, north of Phytia; according to Leake (III. 575) near Katúna. By Livy written Medion: cf. Liv. XXXVI. 11, not the Medeon of Liv. XLIV. 23. It was besieged by the Aetolians in 231 B.C. and surprised by Antiochus in 191 B.C.

παρ' ἔσχατα, 'skirting the border.'

Λιμναίας, in II. 80 § 8 described as *ἀτείχιστος*: placed by Kruse on the southern side of M. Thyamus: not to be confounded with the Thessalian town of the same name.

'Αγραίων, cf. II. 102 § 2, separated from Limnaea by the range of Thyamus, now *Σπαρτοβοῦνι* (cf. Leake, N. G. IV. 251).

οὐκέτι, in local sense: cf. the like use in II. 96 § 3 *αὐτονόμους ἤδη*. Krüger explains *ᾗ οὐκέτι ἦν 'Ακαρνανίας*: see Kr. G. Gr. 47. 6, 9: with *οὐκέτι* we may in Thuc. expect brachylogy: e.g. VIII. 70 § 2.

φιλίας δέ, no preceding *μέν*, as *δέ* simply enlarges the predication.

§ 3. **λαβόμενοι**, cf. 24 § 2.

'Αγραϊκόν, Muller's correction for *ἀγροῖκον* of MSS., which must be a mistake, as *ἄγροικος* cannot = *ἄγριος*.

νυκτὸς ἤδη, cf. I. 30 § 4, V. 59 § 1, the genitive of time 'within which,' Thompson, G. Sy. § 99.

προσέμιξαν, 'joined,' cf. V. 58 § 1.

CHAPTER CVII.

§ 1. **γενόμενοι ἀθρόοι**, i.e. *ἅμα γενόμενοι*, 'upon effecting a junction' of Ambraciot and Peloponnesian forces.

Μητρόπολιν, which Leake identifies with Lygovitzi, was probably only a detached fortress near Olpae.

ταῖς εἴκοσι, cf. 105 § 3.

ἐς τὸν 'Αμπρακικόν. Hude argues for the retention of *κόλπον* on the ground that Thuc. only omits the substantive in the case of *τὸν 'Ιόνιον*, and even in this case not invariably: it is also retained in three of the best MSS. ACG. Whether *ἐς* finds its construction with *βοηθοῦντες* (cf. 105 § 2), or with *παραγίγνονται* (an Ionism, cf. Hdt. I. 185), or with both (as = *παραβοηθοῦσι*), is most doubtful: order would point to the second explanation.

'Αθηναίων, drawn, in all probability, from the garrison of Naupactus.

§ 2. **τὸν λόφον** is the explanation added because of the hill and the fortress bearing the same name: or shall we explain with Classen as = *τὸ τεῖχος ἐπὶ τοῦ λόφου*, 'the hill-fortress'?

ἐφώρμουν, without object.

βίᾳ κατείχοντο, 'were forcibly detained,' i.e. prevented from stirring: Schol. *ἐκωλύοντο* (cf. 114 sub fin.).

μετὰ τῶν σφετέρων, the various divisions of the native force were to remain under the command of *οἱ ἀπὸ τῶν πόλεων ἄρχοντες*. The position of Demosthenes has been compared to that of Montrose or Charles Edward amongst the Highland clans: his superiority was recognised, but he had no force to back it (Simcox).

§ 3. **προσαγαγών**, without object, cf. VII. 37 § 2 (the only two instances in Thuc.): cf. also V. 7 § 2 *ἀναλαβὼν ἦγε*.

ὡς ἐς μάχην, *ὡς* limits, and thus emphasizes, the purpose expressed in *ἐς μάχην*: see also Classen on I. 48 § I.

καί, μεῖζον γάρ, the parenthetical interpunctuation is necessitated by the form of the construction, cf. 70 § 3: see Class. on I. 31 § 2.

περιέσχε, 'overlapped' (*ὑπερφαλαγγεῖν*, Polyaenus), cf. V. 71 § 2.

κατά, marking the point—'ex ea parte qua' (Poppo).

αὐτῇ, 'at the moment of the actual collision': cf. *ἐν τροπῇ*, 98 § 2.

ἐξαναστάντες, 'arise' (from their place of ambush).

κατὰ νώτου, the invariable Thucydidean formula, never *κατὰ νῶτον*.

οὗτοι, resumptive: Hude suggests *οὕτω*, cf. 96 § 2.

§ 4. **παρεσκεύαστο**, impersonal, cf. I. 46 § I.

ὀλίγων, the sixty archers of § I.

τὸ ἄλλο, the centre and the left.

ὡς ἕκαστοι, i.e. *καθ' ἑκάστους*. Each *κώμη* or *πόλις* had its own separate place in the line of battle: they were arranged in their several contingents.

ἐπεῖχον (might, with Vatican, be omitted: but cf. I. 48 § 3), 'occupied,' 'extended over.'

ἀναμίξ, the Ambraciots, as Corinthian colonists, and disciplined troops, would naturally serve the purpose of a wholesome leaven to these rude soldiers.

Μαντινέων, not mercenaries, as might be inferred from VII. 57 § 9: cf. 109 § 2.

οὗτοι δέ, epexegetic, cf. I. 26 § 5.

ἄκρον, predicative, 'not holding the wing at the end,' i.e. 'the extreme point of the wing,' cf. infr. *ἔσχατον τὸ εὐώνυμον*.

οἱ μετ' αὐτοῦ, i.e. *οἱ ἐξ Ἡρακλείας*, cf. 100 § 2.

κατά, 'facing.'

CHAPTER CVIII.

§ 1. **ἐν χερσίν**, cf. 66 § 2.

τῷ κέρᾳ, instrumental dative.

ἐκυκλοῦντο, 'were on the point of outflanking.'

ἐπιγενόμενοι, cf. 30 § 2.

ὥστε, i.e. 'with such effect that.'

ἐς ἀλκὴν ὑπομεῖναι, 'for resistance they made no stand,' cf. II. 84 § 3, V. 72 § 4. *ἀλκή*—'defence,' cf. Diener, de Serm. Thuc. p. 12.

καὶ τὸ πλέον, i.e. as well as Eurylochus' division.

τὸ κατ' Εὐρύλοχον, usually explained as representing *οἱ περὶ Εὐρύλοχον* (IV. 33 § 1), or *οἱ μετὰ Εὐρυλόχου*. But *κατά* is not *μετά* (although Bast states that in 13th century MSS. the confusion of *μ* with *κ* is frequent), nor is any Thucydidean parallel adduced. The words may signify 'Eurylochus' portion of the line,' leaving *κατά* to bear its usual local signification, as in 107 § 3.

καὶ ὃ κράτιστον, Hude suggests *ὃ καὶ κράτιστον*, cf. 42 § 3. But we need not press the copulative force of *καί*.

διαφθειρόμενον, imperfect participle, 'demoralised,' in military sense.

ταύτῃ, on the right, cf. 107 § 4.

τὸ πολὺ ἐξῆλθον, 'bore the brunt of the battle': the case quoted from I. 70 § 7 is not a good one, as the participle probably determines the structure: for *ἐξῆλθον* with accus. cf. Soph. Trach. 506.

§ 2. **τὸ καθ' ἑαυτούς,** 'the force opposed to them': an accus. of direct object appears necessary with *ἐπεδίωξαν*. So scanty is the evidence in favour of *ἀπεδίωξαν* (even in VI. 102 § 3), that Haase's correction *ἐπεδίωξαν* commends itself. See, however, Ar. Nub. 1296.

§ 3. **ὡς ἑώρων,** *ὡς* covers both clauses.

σφίσι recalls the subject of the first clause, cf. I. 44 § 1.

ἀτάκτως, for the combination *κόσμῳ καὶ τάξει*, cf. IV. 126 § 6.

προσπίπτοντες, 'rushing upon' (sc. *ταῖς Ὄλπαις*), not as in VI. 97 § 4, VIII. 84 § 2, with meaning of attacking.

ἐς ὀψέ, apart from the difficulty of the vulgate *ἕως*, the recurrence of the phrase in VIII. 23 § 2 would suggest the present reading, cf. 78 § 4 and I. 51 § 3: the battle lasted until the evening.

CHAPTER CIX.

§ 1. **αὐτὸς παρειληφώς,** 'having now succeeded to the sole command,' *αὐτός* suggesting *μόνος*, cf. I. 139 § 3: *παρειληφώς*, in strictly temporal sense.

ἀπορῶν, 'being at his wit's end how to face a siege or save himself by retreat.'

πολιορκήσεται, a 'deliberative future' (Classen), i.e. a realised form of dependent question: for the passive cf. 52 § 1.

ἀποκεκλῃμένος, 'hemmed in as he was both by land and sea,' i.e. cut off from all communications.

προσφέρει λόγον, 'makes a proposal' (cf. VIII. 32 § 3): usually with plural, *λόγους*.

§ 2. **τοὺς ἑαυτῶν**, two different explanations are suggested: (1) to treat *τοὺς ἑαυτῶν* as a complete substantival expression in itself, followed by participial epexegesis, 'their own (slain), about three hundred of whom had fallen': or (2) to treat *τοὺς ἀποθανόντας* as the equivalent of a substantive: cf. the Homeric use. 300 appears a heavy loss for a victorious army, with the advantages of ambush in their favour.

ἀναχώρησιν, for construction cf. 24 § 3. Thuc. uses almost indifferently *σπένδεσθαι τινί* and *πρός τινα.*

ἐκ τοῦ προφανοῦς, cf. 43 § 2.

σπένδονται, historic present as imperfect. The plural is suggested by the compound subject *Δημοσθένης μετὰ τῶν ξυστρατήγων*, for which cf. the Latin use with 'cum,' e.g. 'ipse dux cum principibus capiuntur': see Madv. Lat. Syn. 215 c. So rare is this construction in Greek that, with the exception of Xen. Hell. I. 1 § 10, the instances quoted are all from later writers; with the participle *βουλόμενος* the personality of Demosthenes once more asserts itself.

ἄρχουσι, the chief officers.

ὅσοι αὐτῶν, for the relative clause as representing object, cf. VIII. 46 § 3.

ἀξιολογώτατοι, the most important, noteworthy, i.e. the leading personages, cf. II. 10 § 3.

ἀποχωρεῖν, epexegetic of *σπένδονται.*

ψιλῶσαι (sc. *μονῶσαι*), 'to isolate.'

μισθοφόρον...ξενικόν, the like combination is found in VIII. 25 § 2, although Meineke (Herm. 3. 366) finds a gloss in *μισθοφόρον*, Cobet and Herwerden in *ξενικόν*: which, however, will serve to distinguish the non-Peloponnesians.

ὄχλον, a word applicable to any mixed or motley collection: here, 'the food for powder' of modern strategy, including the light-armed and baggage train; they were probably Epirotes.

διαβαλεῖν ἐς, 'to bring into discredit with,' a confusion of *ἐς* and *πρός.* The constrn. must not be confounded with the use of *ἐς* with *λοιδορεῖν, διαβάλλειν*, as marking the ground on which the aspersion is made, cf. VIII. 88.

χρῄζων, the only instance of its use in Thuc., perhaps an adscript.

καταπροδόντες, the supplement of *αὐτούς* is not necessary (cf. I. 80 § 4). Steup places the comma after *χρῄζων.*

προυργιαίτερον, for the comparative formation cf. *πλησιαίτερον.*

§ 3. **ὥσπερ ὑπῆρχε**, = *ὡς ἐκ τῶν ὑπαρχόντων*, 'as means allowed,' 'as best they could.'

οἷς ἐδέδοτο (sc. *ἡ ἀναχώρησις*), the antecedent is absorbed in the relative.

ἐπιβουλεύον, with an accus.: again in VII. 51 § 1, VIII. 60 § 1.

CHAPTER CX.

§ **1.** **ἀγγέλλεται**, historic present: for parataxis with *πέμπει*, cf. I. 61 § 1.

τῆς πόλεως, the capital (Ambracia).

κατά, 'in accordance with,' i.e. 'in response to,' cf. 105 § 4.

ξυμμῖξαι, 'join'; cf. *προσέμιξαν*, 106 § 3.

§ **2.** **καί**, marking the sequel, 'thereupon.'

προλοχιοῦντας, 'to post ambuscades in advance,' cf. II. 81 § 5: note the distributive agreement with collective noun.

τὰ καρτερά, 'the strong, commanding, positions,' cf. II. 100 § 1.

βοηθεῖν ἐπ' αὐτούς, 'to take the field against them,' i.e. to dispute their advance: cf. *βοηθεῖν ἐς*, 105 § 2; *βοηθεῖν περί*, 102 § 5.

CHAPTER CXI.

§ **1.** **οἷς ἔσπειστο**, 'those with whom terms had been made': the verb is an impersonal passive, not from *σπένδω*, but *σπένδομαι*, a 'reciprocal' middle (see Thompson, G. Syn. 129 C): for the dative cf. 109 § 2.

πρόφασιν, accusative in apposition with sentence; cf. VI. 33 § 2.

λαχανισμόν, the practice, alluded to by Aristophanes, Thesmoph. 463, is still common with the Greek and Albanian soldiery (Leake, N. G. IV. 248). The country abounds in edible herbs and roots, especially wild cabbage.

φρυγάνων ξυλλογήν, by Herwerden regarded as a mere gloss on the more common term *φρυγανισμός*: but would not Thucydides' characteristic love of change have led him to avoid the close proximity of two identical terminations?

ὑπαπῇσαν, 'were stealing away.'

κατ' ὀλίγους, 'in small groups'; in contrast, possibly, to the *ἀθρόοι* of § 2.

ἅμα ξυλλέγοντες, i.e. *ξυλλέγοντες ἅμα τῷ ὑπαπιέναι.* The adverb, though connected with the temporal participle, grammatically qualifies the verb of the sentence (Goodw. M. T. § 858).

δῆθεν, 'professedly,' cf. 68 § 1.

ἀπεχώρουν, an inceptive imperfect, 'began to quicken their pace.'

§ 2. οἱ ἄλλοι, the *ξενικὸς ὄχλος* of 109 § 2.

ὅσοι μὲν ἐτύγχανον οὕτως ἁθρόοι ξυνελθόντες, these few words constitute a 'locus vexatissimus.' (1) The solitary *μέν* (to which we can scarcely, with Herbst, find an answer in *οἱ δὲ Ἀκαρνᾶνες*) offends most critics, so much so that Campe, Stahl, and others, believe it to conceal some participial form, e.g. *μένοντες*, *μονούμενοι*, *μεμονωμένοι*, though Campe's *μονωθέντες* violates Thucydidean usage: on the other hand *μέν* without *δέ*, for purposes of emphasis, is by no means so uncommon. (2) *οὕτως* (for which Poppo proposes *ὄντες*) leaves much doubt as to its true meaning: does it refer to the previous context ('uti supra memoravimus'), does it directly correspond to *ὡς*, or is it idiomatic? (cf. Latin 'sic,' and see Thompson on Plato, Gorgias 494 E). (3) Can *ἁθρόοι* be constructed with *ἐτύγχανον* as constituting a complete predication without the addition of *ὄντες*? on the possibility of such omission of the substantival participle with *τυγχάνω*, see Thompson on Plato, Phaedrus 263 C, Stallbaum on Rep. 369 B, Jebb on Soph. Elect. 46, Rutherford, New Phrynichus 342. The use, which first occurs in Homer, is established beyond doubt by poetic usage, e.g. Soph. El. 46, 313, 1457, Aristoph. Eccl. 1141. In pure Attic it is quite exceptional. In Plato, Ast has collected some ten instances, in most of which the participle is easily supplied: but one at least, Hipp. Ma. 300 A *ἡ ἡδονὴ ...τυγχάνει καλή*, resists correction. (4) *ξυνελθόντες* (Laur. *ξυνεξελθόντες*, which Cobet approves), if construed with *ἐτύγχανον*, violates the Thucydidean canon: although in Thuc. we regularly find present or perfect participle with the imperfect of *τυγχάνω*, one instance alone is forthcoming where the aorist is used, and even then the perfect precedes (VIII. 105 § 3 *ἐτύγχανον ἐνδεδωκότες καὶ ὁρμήσαντες*). Goodwin, M. T. § 146, appealing to Prof. Wheeler's statistics (discussed by Prof. Gildersleeve with his usual acuteness in A. J. Phil. XII. 76), calls attention to this neglect of tense-identity between the finite verb and participle. But may it not be that the aorist here is 'shorthand for the perfect' (to quote Prof. Gildersleeve's own words), and that 'the appropriateness of the aorist suggested the violation of a somewhat wooden rule'? The imperfect naturally lends itself to the imperfects of the context, *ὑπαπῆσαν*, *ἀπεχώρουν*, but if the difficulty really lies in the imperfect, why not at once correct the imperfect to aorist? After all, in the case of minuscules, what does the distinction between *αν* and *ον* count for? Correction, if made at all, will have to be made 'contra fidem codicum.' The clause, with its restriction *ὅσοι μέν*, will thus either point to the survivors of the hard-fought *ἀναχώρησις* of 108 § 3, or to the case of those Ambraciots and mercenaries who had joined the Mantineans and Eurylochus' command in their quest for fuel and forage. In the one case we shall translate 'those who had succeeded, as I have said, in making their way into Olpae together (with the Ambraciots)'; in the other, 'those who chanced to have taken part (with the Peloponnesians and Mantineans) in thus going out.' *ξυνελθόντες* may just as well conceal *ξυνεσελθόντες* as *ξυνεξελθόντες*.

The scanty details make it hard to see in what way the secret arrangement was carried out. To ensure its success, the isolation of the Mantinean's and Eurylochus' troops from the Ambraciots and mercenaries was essential. But does Thuc. mean us to understand that the Peloponnesians left the Ambraciots and mercenaries within the town, while they themselves went out upon this subterfuge? or did the Mantineans pretend to act as a covering party, while the Ambraciots and others gathered fuel and pot-herbs? The historian plainly says that the Mantineans did the foraging, but does this preclude a certain number of Ambraciots and *ξένοι* from taking part? The subsequent narrative points to a butchery of almost defenceless men: how was it that these *μαχιμώτατοι*, who had actually cut their way through in the face of odds (108 § 3), now made so feeble a resistance? On the treachery of Eurylochus to his brother Dorians, see Grote, Part II. Chap. 51.

Emendations are rife: Poppo proposes *ὄντες* for *οὕτως*, connecting *ξυνελθόντες* with *ὥρμησαν*: Madvig (Adv. I. 318) suggests *ὅσοι ἐνετύγχανον αὐτοῖς* (a very rough and ready solution): Classen sees a lacuna after *μέν*, and hints at the possibility of *ἐτύγχανον* concealing some passive or neuter verb of other meaning: or of some lost participle, *μονούμενοι* or *μεμονωμένοι*, lurking in *μέν*. Stahl suggests *μένοντες*, which he connects with *ἐτύγχανον*: Hude sees a reference to those left in the fortress rather than to those who had gone out, suggesting *ὅσοι μή*, and *τούτοις* (so also Herwerden), while in *ἁθρόοι* he detects a suggestion of some word implying secrecy, and therefore proposes *ἄθροοι* (= *ἄνευ θροῦ*), 'sine tumultu': but the word is a mere figment of the grammarians. The agreement of MSS. may perhaps point to the perpetuation of some ancient mis-reading. Does the *-τως* in *οὕτως* conceal *τέως*, *ου-* being a mere repetition of the previous *-ον*, or has an *ἐς* been lost in *-ως*, e.g. *οὕτως ἐς ἄθροισιν ξυνελθόντες*?—for *ἄθροισις* cf. VI. 26 § 2:—or have we in *ἁθρόοι* some other word disguised? For further discussion see Appendix.

ἔγνωσαν, 'realised.'

ἔθεον δρόμῳ, cf. Plautus, 'curriculo currere,' cf. IV. 67 § 4.

§ **3. Ἀκαρνᾶνες,** Demosthenes had let them into the secret (Cl.).

αὐτῶν τῶν στρατηγῶν, 'of the generals even,' marking, as Classen suggests, the high pitch of excitement; the authority of a brigadier even could hardly restrain the rank and file.

τις, singular for plural, as in the phrase *ἤ τις ἢ οὐδείς*; here, probably to avoid collision with *τινάς*. The enclitic is explained by grammarians as used in a collective sense, as implying a plural (cf. Hadley, G. G. § 609 A), by Curtius, G. G. § 475. 4 A, referred to the German 'man': 'here and there one' (Cl.). The use of *ἀκοντίζειν* with accusative of external object is without parallel in Thuc.

νομίσας, the singular emphasizes the want of combined action.

σφᾶς, the individual is lost in the aggregate.

ἔκτεινον, 'fell to slaying'; the imperfect prepares us for the result attained in aorist *ἀπέκτειναν*.

§ **4. τινάς,** cf. 68 § 3, Diod. XII. 60, *σχεδὸν πάντας* (a gross exaggeration).

Ἀγραΐδα, cf. 106 § 2, Leake, N. G. IV. 352.

CHAPTER CXII.

§ **1. ἐκ τῆς πόλεως,** the capital, Ambracia, cf. 110 § 1.

Ἰδομένην, the site cannot be determined with accuracy: see, however, Arnold's note, and Leake, N. G. IV. 249, 250. By securing the southern summit, Demosthenes obtained a post which both protected his advance and secured the retreat, in case of ill success, as well of the division which he led through Makrinoro as of that which marched through the mountains to the right.

ἐστόν, in agreement with predicate, cf. IV. 102 § 3.

προαποσταλέντες, cf. 110 § 2: for the pleonasm with *ἀπό*, cf. I. 23 § 5.

τοῦ στρατοπέδου, 'the main body.'

ἔλαθόν τε καὶ ἔφθασαν, Cobet proposes *λαθόντες ἔφθασαν προκαταλαβόντες*, 'they had forestalled (the enemy) in occupying without detection,' cf. IV. 127 § 2.

τὸν δ' ἐλάσσω, the construction of *ἀναβαίνειν* with accusative is not recognised by Thucydides: Poppo would correct to *ἐς τὸν δ' ἐλάσσω*, assuming the loss of *ἐς* from final syllable of *καταλαβόντες*. Krüger quotes one instance from Plato, Phaed. 113 D.

§ **2.** **δειπνήσας**, after the evening meal.

Δημοσθένης καὶ τὸ ἄλλο στράτευμα...ἐχώρει, for the prominence given to the commander, cf. VIII. 63 § 1. For the Latin use, see Madv. Synt. § 214.

τὸ ἄλλο, i.e. his own force, which he had kept in reserve, consisting of 200 Messenians and the Amphilochians: the Acarnanians were engaged in pursuing the Ambraciots (110 § 2, 111 § 3).

ἀπὸ ἑσπέρας, 'at fall of night,' cf. VII. 29 § 2.

τῆς ἐσβολῆς, the pass of Makrinoro (Leake), but see Arnold.

§ **3.** **ὄρθρῳ**, 'break of day,' the Latin 'quartae vigiliae,' according to Phrynichus *τελευτᾷ εἰς διαγελῶσαν ἡμέραν*. Demosthenes made his attack at the first glimpse of dawn, cf. IV. 110 § 1.

ἔτι (sc. *οὖσιν*).

ἐν ταῖς εὐναῖς, 'while still in their bivouacs'; cf. Tac. A. I. 50, and note the coordination of prepositional and participial forms of predication.

καὶ οὐ...ἀλλὰ πολὺ μᾶλλον, of this familiar Platonic sequence Vahlen has collected instances in his note on Arist. Poet. 1450 a 30: cf. Plato, Apol. 30 D.

τοὺς ἑαυτῶν εἶναι, sc. *τοὺς ἐπιπίπτοντας*.

§ **4.** **ἐπίτηδες** (Sch. *ἐσκεμμένως*), 'purposely.'

προσαγορεύειν, 'challenge,' Lat. 'compellare.'

γλῶσσαν, elsewhere *φωνήν*: cf. VI. 5 § 1, Aesch. Choeph. 563.

προφύλαξι, 'pickets,' 'outposts,' cf. IV. 30 § 2.

πίστιν παρεχομένους, 'inspiring confidence,' i.e. by the Dorian dialect.

τῇ ὄψει, 'not distinguishable by sight,' a suppressed contrast to *τῇ ἀκοῇ*, cf. 38 § 4.

§ **5.** **τῷ στρατεύματι**, 'the main body,' cf. supra *τοῦ στρατοπέδου*.

τρέπουσι, a rapid transition to the plural (Cl.): for change of number see Krüg. G. G. 58. 43.

αὐτοῦ='ilico,' 'there and then.' See 98 § 2, n.

κατὰ τὰ ὄρη, 'scattering over the mountains.'

§ **6.** **προκατειλημμένων**, the perfect marks the recent character of the occupation, cf. 110 § 2.

πρὸς ὁπλίτας, 'encountering heavy-armed troops.' *πρός* is primarily here used of contrast.

ἀπείρων (sc. *τῆς γῆς*), cf. II. 4 § 2.

ὅπῃ τράπωνται, an adaptation of the deliberative subjunctive, in 109 § 1 still more strongly realised by future indicative.

ἐσπίπτοντες, cf. 98 § 1: for this combination of participle in agreement with a subject expressed in genitive absolute, cf. 55 § 1.

§ 7. **πᾶσαν ἰδέαν**, cf. 98 § 3.

ἅμα τοῦ ἔργου τῇ ξυντυχίᾳ, 'in ipso huius rei articulo' (Poppo), lit. 'at the time of the occurrence of this engagement': for *ξυντυχίᾳ* (coincidence), cf. I. 33 § 1; for *ἔργον* in sense of 'battle,' cf. I. 105 § 5, III. 108 § 1.

τινές constitutes a partitive apposition with *χωρήσαντες*, cf. I. 49 § 4: unless indeed we prefer to treat *χωρήσαντες* as a nominative absolute, cf. IV. 108 § 4, VIII. 104 § 4: for the order of the sentence cf. V. 10 § 10.

εἰ δεῖ, 'if needs must,' i.e. if inevitable, cf. II. 74 § 1.

βαρβάρων, here in agreement with *Ἀμφιλόχων*. The Amphilochians were a mixed race, probably Pelasgian (Arnold), cf. II. 68 § 5.

§ 8. **κακωθέντες**, 'roughly handled' (*κακῶς περιεφθέντες*, Hdt.).

ὀλίγοι ἀπὸ πολλῶν, 'a handful of a host' (few out of many), cf. I. 110 § 1.

Diodorus, XII. 60, confirms the narrative, *μεγάλῃ συμφορᾷ περιπεπτωκότες*.

CHAPTER CXIII.

§ 1. **αὐτοῖς**, for the dative cf. I. 13 § 3, Plato, Protag. 321 C.

ἐς Ἀγραίους, cf. 111 § 4.

ἐκ τῆς Ὄλπης, following instead of preceding the attributive participle, *καταφυγόντων*: cf. Classen on I. 11 § 3.

τῶν νεκρῶν οὓς ἀπέκτειναν, 'the bodies of those whom they had slain' (i.e. *ἐκείνων οὕς*): as in I. 50 § 1, there is no assimilation by attraction. Herwerden remarks '*νεκροὺς ἀποκτείνειν* nemo potest,' suggesting either the excision of *νεκρῶν*, reading *τῶν οὓς ἀπέκτειναν* (a desperate remedy), or simply *ὧν ἀπέκτειναν*, omitting *τῶν νεκρῶν* absolutely (Stud. Th. 49).

πρώτης, not *προτέρας*, as there had been three encounters (Cl.).

ὑποσπόνδων, i.e. *οἷς ἔσπειστο*, 111 § 1. Krüger explains *καὶ τῶν ὑποσπόνδων* as the equivalent of *τῶν ἄλλων τῶν ὑποσπόνδων* (G. G. 69. 32. 2).

ξυνεξῇσαν, 'tried to escape with.'

§ 2. **ἐθαύμαζε**, 'expressed his surprise at': cf. the Lat. use of 'mirari.'

τὸ πάθος, i.e. the disastrous affair at Idomene.

σφῶν, the *κῆρυξ* identifies himself with his comrades, as one of a number only; cf. infra § 4, *τῶν μεθ' ἡμῶν* (sc. *τῶν ἐς 'Αγραίους καταφυγόντων*).

εἶναι, sc. *τὰ ὅπλα*.

§ 3. **θαυμάζοι...τεθνᾶσιν**, for the modal enallage there appears no need whatever, although the optative we can explain as subjective, the indicative as the mood of fact: for change from subj. to optative cf. 22 § 8. Naber, on the analogy of 38 § 1, would read *ὅ τι θαυμάζοι ὁπόσοι αὐτῶν τεθνᾶσιν* (eliminating *καί*).

οἰόμενος αὖ ὁ ἐρωτῶν, the addition of the article, for the sake of more exact specification, lends to a mere apposition almost the force of an absolute construction; lit. 'thinking on his part, he the questioner': the article is practically resumptive, see Monro, H. G. § 261.

τῶν ἐν 'Ιδομέναις, a brachylogy for *τῶν ἐν 'Ιδ. μαχομένων*, cf. II. 34 § 5 *τοὺς ἐν Μαραθῶνι*.

μάλιστα, cf. 109 § 2.

§ 4. **οὔκουν τὰ ὅπλα ταυτί**, some word appears necessary to the completion of the sentence, more especially in contrast to the *ἀλλά* clause. Krüger suggests *σ' = διακοσίων*: may not *ἐκείνων* have dropt out after *οὔκουν*? 'then, those arms here are evidently not theirs.'

πλέον (not *πλεῖν* as Herwerden suggests), see Meisterhans, p. 120, Stahl, Qu. Gr. 16.

μαχομένων, imperfect participle.

εἴπερ γε, 'yes, if indeed.'

ἀλλά...ἀλλά, the first *ἀλλά* in reply to the words of the previous speaker, the second introducing the antithesis; in both cases the particle is adversative, but adversative in different relations.

πρῴην, 'nudius tertius' (cf. the familiar *χθὲς καὶ πρῴην*), see Plato, Protag. 310 B, and cf. with 309 D *τρίτην γε ἤδη ἡμέραν*.

καὶ μὲν δή, lit. 'and indeed then.' *δή* strengthens *μέν*, thus giving the combination the force of *καὶ μήν*, 'all I can tell you is that': cf. the Aeschylean use of *γε μὲν δή* as = *γε μήν* (i.e. *ὅμως*), see Krüg. G. G. 69. 35. 1. The combination is frequent as representing *καὶ μήν* in all its various meanings, vid. Klotz de Part. II. 401.

§ 5. **βοήθεια**, collective.

διέφθαρται, the indicative realises the hopeless certainty of the case (Cl.).

τῷ μεγέθει, cf. Tac. A. III. 3, 'magnitudinem mali perferre non toleravit.'

τῶν παρόντων, i.e. with which he was confronted, brought face to face.

ἄπρακτος, 'without doing his errand' (Jowett), lit. 'unsped.'

οὐκέτι ἀπῄτει, cf. VII. 72 § 2, 'without further thought of asking for the dead.'

§ 6. **πάθος γὰρ τοῦτο**, the order of the words is noticeable, 'as a disaster' (i.e. in point of disaster), 'this, as the experience of any one state within the like number of days, was the very direst of all that occurred in the course of the present war.'

μιᾷ πόλει, the dative is not only a dative of relation (incommodi), but of restriction also.

τὸν πόλεμον τόνδε, Herbst (Phil. XXXVIII. 521) would, unnecessarily, restrict to the 10 years' war only.

ἴσαις, three days.

μέγιστον δή, for *δή* cf. VIII. 41 § 2, *μέγιστός γε δή*. For similar comments, see VII. 29 § 5, 30 § 4.

ἀριθμόν, Krüger quotes Eur. Heracl. 669, *πολλούς· ἀριθμὸν ἄλλον οὐκ ἔχω φράσαι.*

ἄπιστον τὸ πλῆθος, the predicative position of the adjective suggests a compressed relative sentence, e.g. *ἄπιστον τὸ πλῆθός ἐστιν ὃ λέγεται ἀπολέσθαι*: cf. 63 § 4 (Cl.). 'Hinc aestimari potest fides Thucydidea' (Herw.). Grote estimates the total loss at 6000, but his calculation is based on simply arbitrary assumptions, e.g. that the proportion of suits of armour allotted to Demosthenes was one-sixth only of that allotted to the state of Athens (cf. Grote, chap. 51). The fact remains, however, that the denuded state of Ambracia called for the prompt despatch of 300 Corinthian hoplites for its protection (cf. 114).

ὡς πρός, 'as compared with,' i.e. in proportion to.

'Αμπρακίαν, the country for the people: cf. Tac. A. II. 25, 'exscindit non ausum congredi hostem' (see Shill. on Th. I. 107 § 2).

ἐξελεῖν, 'expugnare,' 'destroy,' cf. VIII. 46 § 3.

νῦν δέ, the usual mode of contrasting fact with assumption: cf. 43 § 5.

χαλεπώτεροι, 'difficiliores,' more troublesome, difficult to deal with, cf. 42 § 3.

πάροικοι ὦσι, the one instance in Thuc. of this adjectival form *πάροικος*. 93 § 2 gives the true reading *παροικῶσι*.

Diodorus, XII. 60, confirms the account here given of the crushing losses experienced by the Ambraciots, and the suspicions entertained of the Athenians.

CHAPTER CXIV.

§ **1.** **κατὰ τὰς πόλεις**, Cobet would cut out the article on the analogy of adverbial phrases.

πλέοντα, 'on the voyage': for this use of *πλεῖν* in connexion with inanimate things, cf. 51 § 2.

ἑάλω, in what way Thuc. does not record: the episode he probably regarded as unimportant (Cl.).

ἀνακείμενα, the usual perfect passive of *ἀνατίθημι.*

ἐξῃρέθησαν, 'were specially assigned': the plural is explained by Stahl and Classen by accommodation to the apposition (*τριακόσιαι πανοπλίαι*), just as in 112 § 1 we have an adaptation to the predicate: but Thuc. has some few instances of plural verb with neuter plural subject. To me it seems that the notion of selection, picking out one by one, suggests the distributive plural, and that *τριακόσιαι πανοπλίαι* represents an apposition pure and simple.

κατέπλευσε, 'returned'; cf. the *κάθοδος* of an exile, e.g. VIII. 50 § 1. Demosthenes was left in voluntary exile in 98 § 5.

ἅμα, somewhat otiose at first sight, but really calling attention to an addition of special importance: cf. 61 § 1, and see Classen on I. 2 § 2, who compares its effect to that of *ἄλλως τε καί*: but this explanation applies more particularly to its use with participles.

τὴν τῆς Αἰτωλίας, the genitive may be explained as a genitive of definition, the position giving it the force of an adjective, sc. *τὴν Αἰτωλικήν*. But the MSS. at least (Laur. Pal.) have *τὴν ἐξ Αἰτωλίας* (cf. 102 § 3), which appears confirmed by the substitution of *ἐν* for *ἐκ* in the inferior MSS. (Hude, Com. Crit. p. 118).

ἀπό, causal as in 64 § 2.

πρᾶξις, 'success' (cf. *εὐπραξία*, 39 § 4), found only in one other passage, VI. 88 § 9, and in different sense. The word is here used in the poetic sense of 'result' or 'issue,' usually qualified by adjectives, e.g. *οὐρία*, Aesch. Choeph. 814; *εὐτυχής*, Soph. Trach. 294: it may however serve as a substitute for *κακοπραγία*, cf. Hdt. II. 65.

ἀδεεστέρα, 'with less misgiving,' i.e. less than he would otherwise have felt, but for the trophies in his charge.

§ **2.** **εἴκοσι**, cf. 105 § 3, 107 § 1.

Σαλύνθιον, cf. 111 § 4.

ἀναχώρησιν, cf. 109 § 2. The absence of ships left them at the mercy of Athens (Poppo).

καὶ μετανέστησαν, 'to which place they had eventually withdrawn';

for *καί*, cf. I. 14 § 2. The correction *οἷπερ* (for *οἵπερ*) *Σαλυνθίου* (for *Σαλύνθιον*) is due to Hermann.

§ 3. **ξυμμαχίαν**, really an *ἐπιμαχία*, 'defensive alliance.'

ἑκατὸν ἔτη, accusative of duration of time; the expression is really figurative, representing 'in perpetuity,' cf. V. 47 § 1.

ὥστε=*ἐφ' ᾧ τε*, as expressing the conditions: cf. 28 § 1 with Goodw. M. T. 587 § 2.

'Ανακτόριον, a little S. of Actium.

μὴ βοηθεῖν, i.e. *μὴ βοήθειαν πέμπειν ἐπί.*—*βοήθεια* must here be taken in the friendly sense.

§ 4. **διέλυσαν**, the middle would be more acceptable (cf. *καταλύεσθαι*) in reference to the two parties to the contract. In VIII. 46 § 1, the active *διαλῦσαι* appears suggested by the isolated attitude of Tissaphernes.

Κορίνθιοι, Ambracia was a Corinthian colony, cf. II. 80 § 3.

ἑαυτῶν, 'native troops,' soldier-citizens. Diodorus' account (XII. 60) of an appeal to Lacedaemon is untrue.

Ξενοκλείδαν, the commander of I. 46 § 2 (Cl.).

κομιζόμενοι χαλεπῶς, 'making their way with difficulty'; the imperfect participle marks the sustained effort.

τὰ μὲν κατά, for the like formula, cf. 50 § 3, 68 § 5. For grammatical purposes, the clause would be better placed in the next chapter.

CHAPTER CXV.

This chapter resumes the narrative from 103 § 3.

§ 1. **τοῦ αὐτοῦ χειμῶνος**, after January, 425 (Göll.).

Ἱμεραίαν, sc. *χώραν*, cf. 111 § 4 *'Αγραΐδα.*

Σικελῶν, they held the mainland, cf. VI. 88 § 4.

ἄνωθεν, cf. IV. 25 § 9 *ὑπὲρ τῶν ἄκρων.*

ἔσχατα, i.e. furthest from the coast.

Αἰόλου νῆσοι, cf. 88.

§ 2. **Πυθόδωρον**, archon at the time of the outbreak of the war (II. 2 § 1), banished on suspicion of malversation (IV. 65), one of the signatories of the peace of V. 19, 24, and one of the first to break it (VI. 105).

διάδοχον, predicative with *καταλαμβάνουσιν*, says Classen: but is the constrn. complete? cf. 69 § 1 *καταλαμβάνουσι ξύμβουλον ἐπεληλυθότα.* Meineke (Hermes I. 48) suggests *ἥκοντα,* but the prepositional constrn. may be complete in itself. 'They found Isolochus (come) to take charge of the fleet, to supersede (as a successor to) Laches in his command.'

Λάχης, cf. 86 § 1, for his recall cf. Ar. Vesp. 240.

§ 3. **ξύμμαχοι**, cf. 86 § 3.

πλεύσαντες, 'nescio an *πέμψαντες*,' cf. 86 § 3, VI. 62 § 5 (Hude, Comm. Crit. p. 118).

θαλάσσης εἰργόμενοι, 'shut out from the sea,' cf. I. 141 § 4: for the supplement *μὴ χρῆσθαι*, cf. 6 § 2.

ὡς οὐ περιοψόμενοι, construe with *παρεσκευάζοντο*, cf. IV. 8 § 4; the circumstantial participle *ξυναγείροντες* denotes the means employed (cf. Goodw. M. T. § 835), 'they made preparations for preventing this by collecting a naval force': the words *οὐ περιοψόμενοι* (= *οὐκ ἐπιτρέψοντες*) constitute a litotes: the leading notion is that of overlooking, treating with indifference, with a suggestion of wounded pride at being thus hemmed in by a few ships. For the phrase itself cf. I. 95 § 2: for *ὡς* of intention or determination, see Goodw. M. T. § 864.

§ 4. **μελέτην ποιεῖσθαι**, the usual periphrasis for *μελετᾶν*, to 'exercise,' 'practise,' in view of a serious engagement, says Classen. For three years now, since Phormio's successes (429), the navy had grown rusty for lack of occupation on a serious scale.

§ 5. **Σοφοκλέα**, there is a tradition of his having been eventually one of the thirty. Thuc. records his banishment together with Eurymedon, in IV. 65. See Grote Hist. Gr. c. lxi.; Xen. Hell. II. 3 § 2.

Εὐρυμέδοντα, eventually killed in a sea-fight, cf. VII. 52 § 2.

ἐπὶ τῶν πλειόνων, lit. 'on board of,' cf. *ἐφ' ἵππου*.

§ 6. **τοῦ Λάχητος τῶν νεῶν**, for double genitive cf. Krüg. G. G. 47. 9. 6.

φρούριον, on the Halex, cf. 99.

CHAPTER CXVI.

§ 1. **ἐρρύη**, a poetical and Platonic form, cf. the irregular *ἐρρίφη* from *ῥίπτω*.

περί, 'circa,' 'sub.'

ῥύαξ, cf. Plato, Phaedo 111 E, Pliny's 'rivus ignis': the article denotes a familiar phenomenon of the mountain. For a description see Pindar's first Pythian ode.

ἐπί, by Meineke altered to *ὑπό* from C and G: Stahl objects that the change precludes all allusion to the city.

τῷ ὄρει, expunged by Herwerden: Badham suggests the elimination of the whole clause from *ὅπερ* to *Σικελίᾳ*.

§ 2. **πεντηκοστῷ**, if Thucydides' calculation be correct, it will take us back to 475 B.C., 16 years before Hiero's famous victory. The Parian inscription places the date of the eruption in 479; Böckh explains the discrepancy by suggesting either that Thuc. set down a round number, or that the eruptions continued for some few years. To avoid the difficulty, Krüger suggests that Thuc. really wrote *νε' ἔτει*, not *ν'*.

τρὶς γεγενῆσθαι, the earliest of these three eruptions will take us back to 396 or 400 B.C., cf. Diod. XIV. 59.

ἀφ' οὗ οἰκεῖται, i.e. from the middle of the 8th century B.C. to 425, cf. VI. 3 § 1.

§ 3. **κατά**, 'in the course of.'

ξυνέγραψεν, cf. 88 § 4.

APPENDIX.

Chap. **iii.** **ἄρτι καθισταμένου.** Steup, from a comparison of 68 § 4 with II. 36 § 3, explains this expression as denoting the middle period of the war, i.e. of the 10 years' war. But from the analogy of *καθίστασθαι ἐς πόλεμον* 'to settle down to war,' it would seem undesirable to limit the meaning of the phrase. The war was now 'fairly afoot' (Prof. Smith), indeed, just at its height. For *ἄρτι* as combining the notion of 'right' with that of 'success' see Curtius Gk. Et. 71, 339, and Rutherford (New Phrynichus p. 70), who limits it as the direct equivalent of our English 'just.'

τριταῖος ἀφικόμενος. The distance from Athens to Geraestus would be, as the crow flies, about 46 miles, from Geraestus to Malea about 137. Assuming that the ship could lay a fairly straight course, and taking the speed of the ordinary *ὁλκάς* at 1300 stadia (141½ miles) in 24 hours, the possibility of covering the distance within the time specified, even making allowance for a certain amount of inevitable deviation, becomes obvious. Cf. Hdt. IV. 86 with Arnold's note on Thuc. II. 97 § 1.

Chap. **iv.** **αὐτοῖς ἔπρασσον,** the interpretation that this phrase is the equivalent of *ἔπρασσον πρὸς αὐτούς* is quite untenable. *αὐτοῖς* is here, in all probability, a 'dativus commodi,' its emphatic position being due to the fact that the Lesbians were the persons in whose behalf the appeal was made, and for whose benefit relief would be sent, if sent at all. Thucydides may have purposely placed *αὐτοῖς* in this position for the sake of a construction *ἀπὸ κοινοῦ*, i.e. with *ἔπρασσον* and *ἥξει*. But (the confusion of C with Є is very common) did Thuc. write *αὐτοί*?

Chap. **x.** **§ 1.** Herwerden's suggestion *δοκήσεως* (Stud. Th. p. 38) is no great help to the solution of the difficulty. Did Thuc. really intend any distinction of *εἶεν* from *γίγνοιντο*? Failing to find any satisfactory reason for such an antithesis, and feeling extremely doubtful of Classen and Steup's interpretation of *γίγνοιντο*, and suspicious of the awkward change of subject, I have had recourse to the heroic remedy of excising *εἶεν*, which appears due to dittography; hence the intensive *καί* was mistaken for a copulative. In 44 § 2 *εἶεν* is probably due to the like cause. The Thucydidean mannerism of combining a prepositional form of expression with an adjective is almost too familiar to need illustration: see however 42 § 2 *μετὰ ἀξυνεσίας καὶ ἄδικος*. For the sentiment cf. Plato Gorg. 507 *ὅτῳ δὲ μὴ κοινωνία, φιλία οὐκ ἂν εἴη*, and for a practical illustration cf. Thuc. I. 77 fin. *ἄμικτα γὰρ τὰ νόμιμα ἔχετε.*

The point is that neither friendship between individuals nor union between states can prove permanent, unless there be (1) a mutual conviction of good faith, (2) similarity of national character and political institutions. In Thuc.'s own words, 'unless, in combination with a conviction of mutual honesty, they also prove to be of the like character.' In *ὁμοιότροποι*, which he explains with reference to political 'mores,' Herbst sees an allusion to the oligarchic traditions of Mytilene. *ἐς ἀλλήλους* may easily find a construction from *ὁμοιότροποι*, as replacing the more commonplace dative.

§ 2. **ἀπολιπόντων ἐκ**, to this collocation the only Thucydidean parallel is V. 4 § 4. Plato, Phaedo 78 B, suggests the like in *ὅθεν ἀπελίπομεν*: see, however, Soph. Elect. 514

οὔ τι πω
ἔλειπεν ἐκ τοῦδ' οἴκου πολύπονος αἰκία.

Chap. **xii.** § 2. The objections to Stahl's explanation appear to lie (1) in the weak argument of 'delay,' (2) in ignoring the rhetorical question, (3) in refusing to recognise the parallelism of *ἀντεπιβουλεῦσαι* with *ἀντιμελλῆσαι*. Still, *ἀντιμελλῆσαι* is in itself a very doubtful word, and may possibly combine the weaker sense of *μέλλησις* with the stronger.

Lesbos was under no moral obligation to delay, simply because Athens delayed. The charge of *ἀδικία* was based on the fact of the revolt constituting an act of aggression. The difficulty is to see whether the words *ὥστε εἴ τῳ δοκοῦμεν κ.τ.λ.* contain a simple impeachment, or whether the *διὰ τὴν ἐκείνων μέλλησιν* is not an apology for the Lesbian haste. The allies might, of course, have regarded the Lesbians as *ἄδικοι* in having revolted upon mere suspicion of what might be. There is evidently a consciousness of 'mala fides' implied on the part of Lesbos, coupled with the suggestion that as aggressors by revolting (*προαποστάντες*) they had put themselves out of court.

Chap. **xvi.** § 2. **αἱ περὶ τὴν Πελοπόννησον νῆες.** Steup brackets *τριάκοντα* on the plea that its retention involves a contradiction of the narrative of 7 § 2 and 13 § 3. The operations described in 7 § 3 can hardly have occupied so brief a space of time as to make it possible for the 12 ships retained by Asopius to be once more on the Laconian coast, at the time when the Spartans were at the Isthmus. On the contrary, expunging *τριάκοντα*, we can easily refer the statement to the fleet of 100 sail mentioned in § 1. But the time actually occupied in these raids, as well as the precise date of the return of Asopius' 18 vessels, must remain a matter of pure conjecture.

Against Steup's view Herbst (Phil. XLII. 680) contends that *αἱ περὶ τὴν Πελ. νῆες* implies the ships 'beyond (west of) the Peloponnese,' in contradistinction to the fleet of 100 sail which had remained on this side of the Peloponnese. His contention is, however, refuted by the very instances he quotes. Müller-Strübing (Thuk. Forsch. 109 sqq.) joins with Herbst in controverting Steup's explanation.

Chap. **xvii.** This chapter, condemned 'in toto' by Steup (Rhein. Mus. XXIV. 350) has been defended by Herbst (Philol. XLII. 681) and Stahl (Rhein. Mus. XXVIII. 622), although from different points of view, Herbst holding that the allusion is to the first year of the war, Stahl detecting a reference to the events of the fourth year. Stahl, while contenting himself with partial excision, finds it necessary to emend; e.g. by striking out *δέ* after *παραπλήσιαι*, (2) inserting *ἤ* before *ἀρχομένου*, (3) excising *περὶ Ποτείδαιαν καί*. But even by this process we do not escape the difficulties besetting this chapter.

The critics who affix the 'mortiferum theta' do so not only on the score of linguistic difficulties, obscurity of expression, and suspicion of interpolation, but on the more serious charge that the statements of the chapter cannot be made to tally with the account elsewhere given by Thucydides.

Amongst difficulties of expression, the following have attracted special notice: (1) the restrictive use of *ἐν τοῖς πλεῖσται*, (2) the phrase *ἐνεργοὶ κάλλει*, (3) the use of *χωρίς*, (4) the loose reference in *τοῦτο* § 3, (5) *ὑπανήλωσε*, (6) *ἐλάμβανε* without subject, thus involving the evolution of singular from plural—a use unparalleled in Thuc. (Classen).

But, with regard to (1) grammarians now agree in giving to the phrase a restrictive or intensive meaning, 'pro re nata.' (2) Both *ἐνεργοί* and *κάλλει* are *ἅπαξ λεγόμενα* in Thuc.: this gives us all the more reason for rejecting that old suspect *κάλλει*, in spite of the *κάλλιστον στρατόπεδον* of V. 60, and the *καλλονή* of Hdt. VII. 36. Indeed, it is impossible to retain *κάλλει* without depriving *ἐνεργοί* of its true meaning, cf. Hdt. VIII. 25. The retention of *ἐνεργοί* appears all-important when regarded in connexion with the concluding words τοσαῦται δὴ νῆες...ἐπληρώθησαν. (3) admits of sufficient illustration from Thucydides' own usage. (4) Such looseness of reference is of common occurrence in Thucydides. (5) The word recurs in passive form in this very chapter: ὑπὸ will well express the gradual or the 'initial' sapping of Athenian resources (cf. the compounds ὑπειπεῖν 'to say by way of preface,' ὑπογράφειν, κ.τ.λ.). Those who quarrel with ὑπό can find a ready substitute in ἀπό. (6) ἐλάμβανε. When we find τιν confused with τήν, what is more probable than that τις is lost in τῆς?[1]

The main questions after all appear to be whether (1) the enumeration of vessels in § 2 includes the reserve fleet, (2) whether the allusion is to the year 431 or 428 B.C., (3) whether this section (§ 2) contains the enumeration of all ἐνεργοὶ νῆες, or merely of those ἐνεργοὶ καὶ ἄλλῃ.

Now, assuming that the words Ἀττικὴν καὶ Εὔβοιαν καὶ Σαλαμῖνα ἑκατὸν ἐφύλασσον exclude the fleet reserved for home-defence (cf. II. 24) we shall have a flat contradiction of the concluding words of § 1, καὶ ἔτι πλείους ἀρχομένου τοῦ πολέμου, and shall be driven to accept, with Stahl, Campe's insertion of ἤ. But to reserve 200 ships for home defence, out of a total of 250 only, would be a measure not much in keeping with the θαλασσοκρατία of Athens, or the principles or practice of these ὀξεῖς καὶ δραστήριοι Ἀθηναῖοι. That a special guard-force of 100 ships, in addition to the reserve squadron of 100, is absurdly large for the protection of Attica, Euboea, and Salamis appears sufficiently proved from the fact that on the occasion of the Peloponnesian dash on Salamis (II. 93) only 3 ships were on duty at that station: again, in II. 26, 30 vessels were sufficient for the twofold purpose of raiding the Laconian coast and guarding Salamis. Further, the display in force of 100 ships of war upon the coast of the Isthmus (III. 16) would render the presence of a strong force at Salamis less necessary than ever. In II. 94 Thucydides makes no mention of any great addition to the Salaminian guard-force, but lays stress on the precautions taken for the protection of the Piraeus, λιμένων κλῄσει τῇ τε ἄλλῃ ἐπιμελείᾳ. It is not until VIII. 15 that we find any proposal to employ the χίλια τάλαντα of II. 24, side by side with which the νῆες ἑκατὸν βέλτισται were held in reserve. This, I think, tells against the notion of any draft made upon the home reserve for the βοήθεια ἐς Λέσβον. Still, the defence of those important positions, Euboea and Salamis, might be held to come within the province of these ἐξαίρετοι νῆες. The omission of the words

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[1] But cf. Hdt. I. 195 ἐσθῆτι χρέωνται...καὶ ἐπενδύνει.

καὶ περὶ Ποτείδαιαν κ.τ.λ. raises a further difficulty: no definite mention is made of the return of the two fleets, of 30 and 40 sail respectively, sent to Potidaea: these could hardly be omitted from our present calculation, although Stahl suggests that the omission of the article in I. 64, § 3 points to the recall of some of the ships. But would a diminution of numbers be consistent with the maintenance of a *πολιορκία κατὰ κράτος*? Further, the statements made with regard to the number of hoplites who served throughout the siege, and the excessive rate of pay allowed both soldiers and seamen, require either explanation or confirmation. Holzapfel indeed founds upon the basis of the rate of pay a calculation of the length of the siege, holding that the data are due, if not to Thucydides himself, at least to some well-informed authority!

Excluding the home fleet of 100, one may hazard the following calculation:
100 *παρὰ τὸν Ἰσθμόν.*
30 *περὶ Πελοπόννησον.*
40 at Lesbos.
70 at Potidaea.
3 at Salamis?
2 at Atalante?

This (including the 10 Mytilenean triremes detained by Athens, 3 § 4) would give a total of 255, a suspicious number when viewed side by side with VIII. 39 § 2[1]. But are we justified in including in the list of *ἐνεργοὶ νῆες* these 10 triremes of Mytilene? Again have we any data for determining the strength of the squadron still at Potidaea, or reason for assuming the return of the 18 vessels sent back by Asopius to have taken place before the *ἐπίδειξις* and *ἀποβάσεις* of 16 § 1?

Much depends on the interpretation of *ἐνεργοί*, but, regarding the word in connexion with *ἐπληρώθησαν*, I cannot help thinking that the writer intended to direct special attention to the number of vessels on actual service, i.e. to the number of those actually manned as distinct from the number of those available (*πλώιμοι*).

The passing comment on the naval strength of Athens, at a period of such exhaustion, seems no more out of place in the narrative of Thucydides than the estimate of Athenian resources II. 13, or the statement of the mortality incident upon the plague. Of interpolation and dislocation strong suspicion exists, but of the spuriousness of the chapter no actual proof is forthcoming.

Chap. **XVIII. § 4. ἐγκατῳκοδομήθη.** Steup, on the ground that these *φρούρια* were constructed at the same time as the *τεῖχος*, indeed 'built into the wall' (cf. the *πύργοι* of 21 § 3), rejects the perfect, regarding the imperfect or aorist as necessary.

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[1] So far as concerns the difference between numbers.

Chap. **xx.** § **3.** **ῥᾳδίως καθορωμένου ἐς ὃ ἐβούλοντο τοῦ τείχους.** Whether we treat *τοῦ τείχους* as the subject of *καθορωμένου*, or as partitive dependent on *ἐς ὅ*, neither explanation is satisfactory. Hude's explanation (Comm. Crit. 94) that *ἐς ὅ = ἐς ὅσον*, 'so far as,' lacks Thucydidean analogy, while to treat *ἐς ὃ ἐβούλοντο* as meaning 'for the purpose they had in view,' is a very doubtful interpretation. Steup, accordingly, proposes to omit *ἐς ὃ ἐβούλοντο*. Stahl's conjecture *ὅσον* is no help. See Rhein. Mus. XXIII. 250.

Chap. **xxii.** § **3.** **προσέμισγον πρὸς τὰς ἐπάλξεις.** Steup proposes to strike out *πρός*, treating *τὰς ἐπάλξεις* as an antiptosis with *εἰδότες* (in A the preposition is added by a later hand). Only one other instance of the like construction occurs in Thuc., VII. 22 § 1, where it means to 'join.' Steup also finds a practical objection to 'approaching the battlements,' i.e. the top of the wall instead of the wall itself. But, after all, the notion involved is merely that of 'coming within reach of,' 'coming in touch with,' and *προσμῖξαι πρός* need only be a variant for the more usual dative. The consensus of the better MSS. does not necessarily tell against Steup's emendation.

The clause *μετὰ δὲ αὐτὸν...ἀνέβαινον* Steup marks as a parenthesis, as subordinate in point of importance. Stahl follows Classen in transposing *ἀνέβαινον* after *τῶν πύργων* with *ἐχώρουν*. Weil (Rev. de Phil. II. 89) objects that, though only 12 *ψιλοί* are mentioned, Ammeas makes a thirteenth, and, though Thuc. states that he was the first to ascend, he apparently indicates only a distinction from his companions. Weil therefore proposes to place a comma after *ἑπόμενοι* and to cut out the second *ἀνέβαινον*. Such a correction would be more hindrance than help. But Herwerden's excision of *ἀνέβαινον* in each case solves the difficulty. Ammeas led the way and was the first to reach the top; close on his heels came his companions; this party of twelve then, divided into companies of six each, made for the *εἴσοδοι τῶν πύργων* at either end of the *μεταπύργιον*.

Chap. **xx.—xxiv.** The engineering difficulties connected with the siege of Plataea and the escape of the besieged have, like the doubts cast upon the credibility of the narrative itself, been almost entirely dispelled by the minute investigation of American archaeologists and the searching examination of Mr B. G. Grundy. The decision of the question, complicated as it is by the architectural remains of different periods, turns chiefly on two points; (1) the selection of a North-western position, or Southern; (2) the larger or smaller area of the position actually besieged. 'The site itself,' to quote Mr Grundy's own account, 'is the flat sloping top of a bastion of Cithaeron, which extends from the foot of a steep rocky slope, at the base of the highest peak of that mountain, northwards for about two-thirds to three-quarters of a mile, to the flat alluvial plain extending from the head streams of the Oeroe to the Asopus. Besides this slope from N. to S. there is also an inclination from W. to E. The East side is on the whole at a lower elevation than the West side, the difference becoming more marked as the bastion approaches the plain. At the North or lower end there is a valley, and close by it a depression runs down towards the plain... The higher portion of the site presents a rocky uneven surface, incapable of cultivation, the lower portion being covered with soil to a considerable depth, and cultivated throughout.' Exploration has brought to light:

(1) an enceinte wall, forming a rough isosceles triangle, with its base on the North front of the bastion, its apex at the South or higher end;

(2) a higher cross-wall;

(3) a lower cross-wall, forming, with the N.W. portion of the enceinte wall, the defence-work of the N.W. quarter of the bastion, which is strategically the strongest portion of the whole ground.

The town besieged was, according to Mr Grundy, coextensive with the area included in the wall surrounding the N.W. portion of the bastion,—in brief the acropolis.

Against this it is argued (1) that so small a space would not contain 10,000 people, (2) that all flocks, herds and implements would be left at the mercy of an enemy.—But what evidence exists that 10,000 was the actual number of the population? Secondly, on the plain there is hardly any grazing ground, and very little on Cithaeron: why then raise difficulties about flocks and herds which, in all probability, never existed? Again, how could 480 men, it is asked, have defended a *περίβολος* of $2\frac{1}{2}$ miles of wall? (cf. Müller-Strübing in N. Jahrb., 1885). But what proof is there of so large a circuit? Mr Grundy's calculations give us the following estimate:—

(1) Total *περίβολος* of Acropolis wall... ... ... 1430 yards.

(2) Wall on N. and W. sides (the least assailable portion of the position, as the foundation of any wall of enceinte must have been at least from 60 to 90 feet above the plain) ... ... 700 yards.

(3) Total length on S. and E. sides ... ... 730 yards.

(4) Portion of E. wall on the edge of the depression... 150 yards.

This would leave 730 yards of wall without natural difficulties of position, or (accepting Mr G.'s view of the depression, as much deeper in former times) 580 yards. Even this reduced estimate leaves a long, but not impossible, stretch of wall for 480 men to defend.

To take the several points in detail:

(1) The number of the garrison: Plataea was of the first importance to Athens as commanding the pass, and rendering communication between the Northern allies of Lacedaemon and the Peloponnesians most difficult, so long as it remained in the hands of Athens. Evidently, the Athenians regarded 480 men as sufficient for its defence, or they would never have risked the sacrifice of their own reinforcements.

(2) The strength of the attacking force: what ground had Müller-Strübing for assuming that the Peloponnesian force was of the same strength as in the case of invasions of Attica? Thucydides simply tells us that it was a large force. The numbers 70,000, 80,000 (or even 100,000) are purely conjectural.

(3) The stockade: probably not more than one mile in circumference; if it enclosed the N.W. portion of the site, the ground would present no difficulties, and timber in abundance would be found on Cithaeron.

(4) The mound: clay exists in abundance, and that of the very stiffest kind.

(5) The ladders: no theatrical embellishment: it would be necessary to find the exact length: if too short, the work of climbing the last yard or so at the top would materially delay the passage; if too long, the defenders could have thrust them back.

(6) The escape: from 22 § 2 there would seem to have been a space left between the edge of the inner trench and the nearer face of the Peloponnesian wall. No mention is made of any water in the inner trench, but the depth of water in the outer trench can be accounted for by the natural slope of the ground. Water does not so readily filter through stiff clay, but it is more than probable that the Peloponnesians took precautions, by some simple means, against accumulation of water in the inner trench and the consequent flooding of their quarters.

So far from Thucydides having drawn upon his imagination for his facts, his allusion to the prevailing wind of the district (i.e. the South, cf. II. 77 § 5), the soil of the neighbourhood, the plentiful supply of wood, the small losses sustained by the besieged, and even the trivial details of the escape, are a sufficient proof that his object was not to construct an ideal picture of a siege or to impart instruction in the art of successful defence.

His information was, in all likelihood, derived from eyewitnesses, and his account, although confusing in point of topography, contains no actual or obvious misstatements. No one, as Mr Forbes suggests (Pref. to Thuc. I., p. xcviii.), would ever infer from Thucydides' narrative that the city stood not on a level plain, but on a plateau fifty or sixty feet above the surrounding ground.

But no one rightly appreciating Thucydides could ever conceive that this most truthful and accurate of historians ever lent himself to the composition of a 'military-didactic epic,' or that he mistook the city wall for the siege wall!

For further discussion see Paley in Journ. of Phil., Vol. X.; Am. Journ. of Archaeology for 1890, Vol. VI., No. 4; G. B. Grundy's Battle of Plataea (Murray); Evelyn Abbott in Class. Rev. IV. 1; Forbes' Pref. to Thuc. I. pp. xcvii.—xcix.

Chap. **xxvi.** § **1.** **ταῖς ναυσὶν ἐς τὴν Μυτιλήνην καταπλεούσαις.** The instrumental construction of the dative Steup rightly takes objection to, on the score that the *κατάπλους* of the ships is unnecessary and that *ἐπιβοηθήσωσιν* is left without an object. He therefore proposes to strike out *καταπλεούσαις* as an adscript, but to retain *ταῖς ναυσί* as instrumental, 'with their ships.' But cannot *ταῖς ναυσί* refer to the fleet of the Peloponnesians, and may not *ἐπιβοηθεῖν* be regarded in a hostile sense if necessary? (Cf. 69 § 2.)

Chap. **xxix.** § **1.** **τοὺς ἐκ τῆς πόλεως.** These words Steup and Müller-Strübing agree in referring to the ships *περὶ τὴν Ἀττικήν*, as distinct from those despatched to Lesbos. Herbst, on the contrary, refers them to the fleet of 100 ships mentioned in 16 § 1. But his own quotations tell against him, e.g. II. 31 § 1, I. 105 § 4.

Steup proposes to bracket *ἐνδιέτριψαν* or to alter to *ἐνδιατρίψαντες*, on the plea that (1) the vulgate presents a harsh anacoluthon, (2) that the Peloponnesians' waste of time on the first part of the voyage led to the fall of Mytilene no less than their dilatoriness in accomplishing the second stage.

Chap. **xxx.** § **2.** Goodwin's rule (M. T. §§ 100, 136) that verbs of hoping, expecting, promising, swearing, when they refer to a future object, naturally take the future infinitive, but may also have the present or aorist of the infinitive (not in indirect discourse), needs at least some limitation or supplement. This is supplied by Rutherford, in a note on Babrius IX. 2, and by Lendrum, Classical Review IV. 100. The limitation laid down by the latter that 'when the infinitive has no subject expressed, either form may stand, but when the infinitive has a subject expressed, the future only is admissible' has been criticised by Harrison (Classical Review IV. 381), who adds (1) that every infinitive, if only as an abstract, by definition involves a subject; (2) in these combinations the leading verb implies futurity; (3) the infinitive as an abstract is always future, and in this sense may be called timeless, i.e. omnitemporal.

The whole of Mr Lendrum's article will well repay the reader. Cf. also Monro, Hom. Gr. 235; Roby, L. G. § 1345.

§ **3. τὰ πράγματα.** The article, I think, can hardly carry with it the strong demonstrative force assigned it by Poppo. Literally the meaning is 'that the position (situation) will be within our grasp.'

§ **4. τὸ καινὸν τοῦ πολέμου.** Steup reads *τὸ κοινόν*, arguing that (1) for *τὸ καινόν* no certain equivalent is found, (2) *τὸ τοιοῦτον* must refer to *τὸ ἀφύλακτον*, which cannot be referred to the new or surprising (*καινόν*), or the vain or deceptive (*κενόν*). On the other hand, *τὸ κοινόν* (the 'communis Mars belli'), that which is common, impartial, in war may well be represented by *τὸ ἀφύλακτον*, 'lack of precaution.' The moral is simple—the art of surprise consists not less in exercising due precaution yourself than in promptly availing yourself of neglect of precaution on the part of an adversary.

Chap. **xxxi.** § **1. ἢν ὑφέλωσι καὶ ἅμα, ἢν ἐφορμῶσιν αὐτοῖς, δαπάνη σφίσι γίγνηται.** Such is the reading of Stahl and Krüger. Krüger, however, in common with Böhme would bracket *σφίσι*: to this Steup objects on the ground that the retention of *σφίσι* renders the context easier, and relieves the harshness of a change of subject with *ἐφορμῶσι*. Class. and Böhme bracket the first *ἢν* and change *ὑφέλωσι* to *ἀφέλωσι*. The first *ἢν* may be due to some archetypal confusion (for confusion of N with H see Bast. 428, 715, 726), the second *ἢν* being due to the first. The presence of the one would suggest the other: but it is more than possible that the first *ἢν* is an interpolation, arising from a mistaken notion of the *ὅπως* sequence. Hude, regarding the sentence as expressing motive rather than condition, objects to the feebleness of *ἢν*, and approves Dobree's *ἵνα*. But the interchange of *ὅπως* with *ἵνα* is found only twice in Thuc. (VI. 22, VI. 87, § 2) and that the stronger final particle should follow the weaker is undesirable. (See Goodw. M. T. § 114; Gildersleeve, in Am. J. Phil. IV. 426 sqq.)

Steup, following the Scholiast, separates *σφίσιν* from *αὐτοῖς*, referring *σφίσι* to the Peloponnesians and Ionians, *ἐφυρμῶσι* to the Athenians.

But if ᾽Αθηναῖοι be the subject of *ἐφορμῶσι* and *σφίσι* refers to the Peloponnesians, then *σφίσιν αὐτοῖς* must be construed together. A like difficulty of combination or separation arises in I. 77 § 1, *ἡμῖν αὐτοῖς*. Lindau's suggestion of a lost *ἄν*, e. g. '*ἐφορμοῦσιν ἂν αὐτοῖς δαπάνην γίγνεσθαι*,' deserved possibly more consideration than it received at Poppo's hands: not that *ἄν* is necessary, as *γίγνεσθαι* could represent the orat. obliq. form of an indicative present. Steup's arrangement of the sentence leaves the following order: *ὅπως...ἀποστήσωσιν* (*ἐλπίδα δ᾽ εἶναι· οὐδενὶ γὰρ ἀκ. ἀφῖχθαι*) *καὶ τὴν πρ....ἣν ὑφέλωσι, καὶ ἅμα, ἣν ἐφορμῶσι σφίσιν, αὐτοῖς δαπάνη γίγνηται*. (See Poppo, Ed. Mai. III. 561—573. Hude, Comm. Crit. 96. Class. III. 197, and Dobree's and Madvig's Adversaria.)

In dealing with this passage it must be borne in mind that

(1) The Ionian cities would object to paying tribute to a Peloponnesian treasury no less than to Athens; unless indeed convinced of some direct personal advantage to accrue.

(2) A collection of *φόρος* would be dead against the stipulations of any such treaty as that of VIII. 37, nor would it accord with the rôle of Spartans as *ἐλευθεροῦντες*.

(3) The tribute of Ionia, 25 talents and 31 minae, would be quite insufficient for any serious operations of war—indeed would only maintain 50 ships for one month. But *πρόσοδος* might, as the Scholiast suggests, include other *παρασκευή*, especially food. If we include the Hellespont, we get the substantial addition of 80 talents: i.e. the combined taxes of Ionia and the Hellespont make up about one-sixth of the entire revenue of Athens.

The exhaustion of Athens by drainage of supplies and casting increased charges of *ἐφόρμησις* upon a diminished and diminishing income might suggest to the Persian satrap the policy urged by Alcibiades in Book VIII., and induce him 'impellere bellum,' to give the last thrust to an exhausted combatant.

Inability on the part of the Peloponnesian alliance to bear the cost of *ἐφόρμησις* might induce Pissuthnes to help, either in memory of the old friendly relations between Sparta and Persia, or on the principle of maintaining the balance of power between the rival States of Sparta and Athens. The readiness of the Peloponnesians to maintain a 'squadron of observation' in Ionian waters might serve as a proof of *προθυμία* which would appeal to Pissuthnes, more especially if, as we are told in Bk VIII., the presence of the Athenian fleet proved an obstacle to the collection of the tribute due to the Persian king. The suggestion of the *φυγάδες* may be an appeal to Spartan pride—*διώκειν* in lieu of *διώκεσθαι*—to risk outlay to avoid humiliation.

But the real motive, the true *οὗ ἕνεκα*, was the destruction of the Athenian power: to this end the seizure of a city, the subsequent revolt of Ionia, and drainage of Athenian supplies, would be only means. To Pissuthnes the real issue would be the restoration to the Persian king of the *κράτος θαλάσσης*. The cession of Ionia and even of the adjacent islands is seriously contemplated by Athens in Book VIII., but the one great difficulty is the sovereignty of the Aegean. Much of the argument is of course mere *φυγαδικὴ προθυμία*.

Haase (Luc. Th. 4 sqq.) holds that if the choice is to be between *ἤν* and *ὅπως*, *ἤν* is less definite, *ὅπως* more certain: ergo, Bekker's proposed change would spoil all. Why should Thuc. write *ὅπως* followed by a double *ἤν*? It was a matter of prime importance to effect the cession of Ionia, but of this there was small hope without first securing some Ionian city, or Cyme; on the other hand, the sapping of Athenian supplies, and compelling Athens to maintain a blockading squadron in Ionian waters, was quite within the limits of expectation, independently of an Ionian revolt. Haase therefore proposes two clauses dependent on *ἐλπίδα δ' εἶναι*, unequally balanced (more Thucydideo), the first connected by *γάρ* (*οὐδενὶ γὰρ ἀκουσίῳ ἀφῖχθαι*), the perfect marking the accomplished fact, the second, divided into two *δέ* clauses, referring to that which was yet in prospect. For such a construction cf. IV. 85 *θαυμάζω τῇ τε ἀποκλήσει...καὶ εἰ*, and V. 30 *τήν τε ἐσήγησιν καὶ εἰ ἔσονται*. This elucidation, Haase contends, deals with the conditions rather than the results. The prospect held out to the Ionians would, of course, be relief from tribute. But on this point of tribute comes the difficulty: Athens once got rid of, Persia would demand her dues, cf. Thuc. VIII. 5, 46. Still, for the time being, Sparta's profession of disinterestedness might lure the unwary (cf. Thuc. I. 81, 122, VI. 91, VIII. 18).

Chap. **xxxii. § 3. ὁρῶντες γάρ...παραβαλεῖν.** Classen's proposal to insert this sentence after *τοὺς πολλούς* in § 2 has been rejected by Steup on the ground that instead of *αὐτοῦ* in § 2 *τοῦ Ἀλκίδου* would be necessary; again, Rauchenstein suggests that in the next chapter (33 § 1) *ὁ Ἀλκίδας* would be unnecessary after the *ὁ μέν* immediately preceding. Prof. Smith wisely comments that it is difficult to explain how the traditional order originated, but contents himself with the suggestion that the whole passage is one of those which point to a lack of final revision.

Chap. **xxxvi.** § **2.** **τήν τε ἄλλην ἀπόστασιν...** Classen's insertion of *καί* before *ὅτι* (contra MSS.), condemned by Stahl (N. Jahrb. XCVII. 108), is supported by Steup (1) on the score that the vulgate would convey the notion that rebellion was not in all cases reprehensible in the eyes of Athens, (2) on the strength of Classen's own reply to Stahl's criticism; viz. (*a*) the revolt of a practically free allied state (*αὐτόνομος, οὐκ ἀρχομένη*) calls for emphatic notice, which can only be expressed by contrasting *οὐκ ἀρχόμενοι* with *ἀπόστασις* in general: *καί* will therefore be indispensable: but if the *ὅτι* clause be merely epexegetical, then the fault conveyed in *τὴν ἄλλην* must find explanation in the context; (*b*) even if we omit *καί*, the words *ἐπικαλοῦντες τήν τε ἄλλην ἀπόστασιν* point to some graver offence of the Mytileneans which cannot, even admitting Stahl's anacoluthon, find explanation in the mere presence of a Peloponnesian fleet upon the sea-board of Ionia.

Classen's view has the merit of simplifying the sentence; but Grossmann's explanation commends itself to me. See Notes p. 155.

§ **6.** **τὴν προτέραν ἐνενικήκει.** Steup proposes *τῇ προτέρᾳ* (cf. VII. 51, § 2) 'on the previous day,' or 'at the former meeting,' for two reasons: (1) that with *τὴν προτέραν* it would be necessary to supply *γνώμην* from *ἄλλαι γνῶμαι*, (2) that the change will better accord with the words of 41, *ὅσπερ καὶ ἐν τῇ προτέρᾳ ἐκκλησίᾳ ἀντέλεγε.*

Chap. **xxxviii.** § **4.** **θεαταὶ τῶν λόγων.** Cf. Ar. Rhet. I. 3 § 2 *ἀνάγκη δὲ τὸν ἀκροατὴν ἢ θεωρὸν εἶναι ἢ κριτήν*, again § 3 *ὁ δὲ περὶ τῆς δυνάμεως <κρίνων> ὁ θεωρός*, 'you go to the public assembly as you go to the theatre, merely in quest of intellectual excitement: that is, merely for your amusement, not as *κριταί* (except so far as the mere skill of the speaker is concerned), as carefully weighing the matter of what is said, in order to adopt it in your practice or reject it' (Arnold).

§ **6.** **τοῖς τοιαῦτα λέγουσι.** The word *τοιαῦτα*, bracketed by Herwerden and described by Poppo as 'obscurius dictum,' Steup regards as unintelligible. All three words he looks upon as an awkward attempt at explaining that which is already clear, *ἀνταγωνιζόμενοι τοῖς λέγουσι.* Further, he holds that the excision of these three words (*τοῖς τοιαῦτα λέγουσι*) will obviate the harshness of the transition from *τοῖς λέγουσι* to *ὀξέως λέγοντος.*

καὶ προαισθέσθαι τε πρόθυμοι εἶναι.... Steup follows Haacke in retaining *εἶναι* as dependent upon *δοκεῖν*, adding that, if *εἶναι* be bracketed, *καί* before *προαισθέσθαι* must also be cut out. In reply to Poppo's comment, that in the present passage the infinitive presents depend directly only on participles and adjectives, the aorist following all that is secondary, he cites *ἄριστοι μὴ ξυνέπεσθαι ἐθέλειν.*

Chap. **xxxix.** § **4.** **αἷς ἂν μάλιστα καὶ δι' ἐλαχίστου...** Gelzer's transposition (see Notes p. 167) though attractive is not regarded by Classen as necessary. Steup sees a difficulty in any reference to a sudden change of fortune as affecting Mytilene, and therefore accepts Gelzer's suggestion. But it must not be forgotten that the moment of Athens' weakness would be the moment of Mytilene's opportunity.

§ **8.** **τῆς ἔπειτα προσόδου...τὸ λοιπόν...** Steup finds a double difficulty, (1) the pleonasm, which Classen defends by referring *τῆς ἔπειτα προσόδου* proleptically to *στερήσεσθε*, (2) the loose connexion of *τῆς ἔπ. προσ.* with *δι' ἣν ἰσχύομεν.* But (1) may be escaped by reading with Ullrich *ἐκεῖθεν*, or with Weil *ἐπετείου*, although neither suggestion destroys the difficulty of *δι' ἣν ἰσχύομεν.* St. therefore holds that the words *δι' ἣν ἰσχύομεν τὸ λοιπόν* are interpolated in explanation of *τῆς ἔπειτα...στερήσεσθε.* Cf. 46 § 3.

Chap. **xl.** § **3.** **τοὺς ὁμοίους...ὑπολειπομένους.** Classen's acceptance of Thiersch's proposal *ὁμοίως* is really no advantage to the text. When we find Antiphon v. § 76 writing *ὅμοιος τὴν γνώμην* as the equivalent of Thuc.'s *ὁ αὐτὸς τῇ γνώμῃ* (38 § 1), what need is there of alteration? The combination of the negative and affirmative forms of expression is equally explicit whether adverb or adjective be read. All that Thuc. means is 'they are left on hand (as foes to be reckoned with) unchanged in feeling, and without abatement of their animosity': and surely the vulgate conveys his meaning clearly enough.

§ **4.** **εἰ δὲ δή...ἀνδραγαθίζεσθαι.** Steup argues that (1) the necessary logical supplement to the context is far from obvious, (2) the *ἤ* clause of the apodosis does not accord with the protasis.

But the train of thought is clear enough, to those at least who do not insist upon logical precision of expression in the days of an unformulated logic. We must not lose sight of the inferential *δή* or of the alternative *ἤ*, suggesting an *ἀντικείμενον* to the *εἰ δέ* protasis. *ἤ*, like the Latin 'aut' or 'vel,' is used in adding the consequence of denying a former proposition, in the sense of 'or else,' 'otherwise' (cf. Roby, Lat. Gr. § 2216; Hartung, de Partic. II. 57). Indeed, as in Thuc. I. 121 § 5, *ἤ* is the equivalent of a second protasis with *εἰ δὲ μή.* The argument is 'Justice must yield to expediency. So far as justice is concerned: if the revolt of Mytilene be justifiable, the Athenian claim to dominion is without justification: but if, in that case (i.e. in the face of an acknowledged truism), the Athenians still insist upon enforcing a claim which is no claim, justice must be ignored; or otherwise (i.e. if justice be recognised) justice must assert her right, and Athens must relinquish the rule of the strong hand.'

Junghahn's contention of false substantiation by means of a *γάρ* clause (N. Jahrb. CXI. 662)—one which depends entirely upon the connexion in which *γάρ* is taken—is sufficiently refuted by Junge, who finds a connexion with *ὑμᾶς δὲ αὐτοὺς μᾶλλον δικαιώσεσθε.*

Chap. **xliii.** § **5.** **πρὸς ὀργὴν ἥντινα τύχητε ἔστιν ὅτε σφαλέντες.** The elliptical use of *τυγχάνειν*, although admissible in the case of a substantival participle omitted, e.g. II. 87 § 5, or where the supplement is obvious, e.g. IV. 26 *ὁπόθεν τύχοιεν* (*καταπλέοντες*), can hardly justify the assumption of such a construction as *τυγχάνειν ὀργὴν ὄντες.* We may, it is true, assume a construction *κατὰ ξύνεσιν*, by explaining *πρὸς ὀργήν* as *ὀργισθέντες*, which would give us the sequence *ἥντινα* (*ὀργὴν*) *τύχητε ὀργισθέντες.* But the phrase *πρὸς ὀργήν* is merely adverbial, as in II. 65 § 8; the agreement in *ἥντινα* is purely accidental (or, more correctly, due to position): cf. I. 35 § 4 *δύναμιν προσλαβεῖν περιόψεσθε...ἣν οὐ δίκαιον.* May not the *πολύνους βραχυλογία* of Thucydides have originated the expression *σφαλῆναι ὀργήν* as 'writ short' for *σφαλῆναι σφάλμα ὀργῆς*? or if we follow the clue of the direct agreement, feminine, replacing the neuter *ὅτι*, we shall still preserve the natural connexion of the sentence with *σφαλέντες.* The point which Diodotus emphasizes is not that the Athenians are led into errors of judgment through heat of temper, but that in the heat of passion they visit on the proposer those errors of judgment to which they find that they have already been committed.

Chap. **xliv.** § **2.** **ἤν τε γὰρ ἀποφήνω....** Classen's retention of the colloquial *εἶεν*, which is open to two objections, (1) the absence of any Thucydidean parallel, (2) that it is the first sentence which is left incomplete and not the second, e.g. Thuc. III. 3 § 3, Aristoph. Plut. 468, he considers justified by the argument (an aesthetic one) that the painful consequence of the alternative should be passed over as lightly as possible; he accordingly regards *εἶεν* as expressive of resignation, 'very well, I say no more.' The proposed emendations he rejects one and all on the plea that they necessitate the supplement of *οὐ κελεύσω*, which, after *ἤν τε καί*, he holds will be scarcely compatible with the context.

Chap. **xlv.** § **3.** **καὶ τοῦτο ὅμως παραβαίνεται.** Krüger's suggestion *κἂν τούτῳ* for *καὶ τοῦτο*, in spite of I. 37 § 4, does not commend itself. The objections raised by Steup and Lupus (N. Jahrb. CXI. 166) to

Stahl's explanation are suggestive of hypercriticism. Is there so much difference after all between 'treating with indifference the law itself, and the penalty imposed by the law'?

There is no need to ignore *ὅμως* 'after all' (in spite of such stringency). Hude, reading *καὶ ταῦτα*, would render 'nevertheless such transgressions still continue.'

Against Lupus' proposed excision of *καὶ τοῦτο* it may fairly be held (with Prof. Smith) that it is hard to account for the presence of such an interpolation.

§ 4. **ἡ μὲν πενία...ἐξάγουσιν ἐς τοὺς κινδύνους.** In this passage Classen holds that we have a distinction of the impelling passions from the external circumstances. The first two clauses deal with certain definite conditions both external and internal; the third clause deals generally with all other possible cases. The *ἄλλαι ξυντυχίαι* of the third clause correspond to the *πενία* and *ἐξουσία* of the first two, *κρεῖσσόν τι* answers to *ἀνάγκη* and *ὕβρις* (although *ἀνάγκη* is external, *ὕβρις* internal), and, lastly, *ὀργή* to *ὕβρις* and *φρόνημα*.

τῶν ἀνθρώπων would suggest *ἕκαστός τις* rather than *ἑκάστη τις*, and, whether taken with *ξυντυχίαι* or *ὀργῇ*, appears equally objectionable. Hence the change to *τὸν ἄνθρωπον*, which has the further merit of supplying *ἐξάγουσιν* with an object.

§ 5. **ἐπιβολὴν ἐκφροντίζων.** To the v. l. *ἐπιβολήν* both Classen and Steup take exception, as not used in the sense of 'attack' before Polybius.

Chap. 1. § 1. **ὀλίγῳ πλείους χιλίων.** The impossibility of this numerical estimate has been fully discussed by Müller-Strübing (Thuk. Forsch. 154 sqq.): the most important point made by him is the absence of all confirmatory evidence. To Schutz's alteration of *χιλίων* to *τριάκοντα*, M.-S. objects that in a number less than 100 Thuc. would have given the exact figures. Prof. Smith (Appendix 291) lays stress on the incompatibility of this chapter with the previous narrative: cf. 2 § 1, 5 § 4, 13 § 1, 28 § 1, 35 § 1. See, however, Stahl, Rhein. Mus. XXXVIII. 1, Holzapfel (Rhein. Mus. XXXVII. 3, p. 448), Herbst (Philol. XLII. p. 107).

§ 2. **κλήρους δὲ ποιήσαντες τῆς γῆς.** Müller-Strübing's objections (Thuk. Forsch. 218), though approved by Holzapfel, are refuted by Stahl (Rh. Mus. XXXVIII. 143). Cf. also Diodorus XII. 55, Antiphon V. § 77.

With regard to the smallness of the rental, Prof. Smith remarks that it may easily be explained, if we assume the object of the Athenians to have been to supply a considerable number of the poorer citizens with a livelihood at the expense of the *δυνατοί*; for the original owners we may safely assume to have been oligarchs, hence the *δῆμος*, whom Athens had most reason to conciliate, would be but little affected.

Chap. **li. § 3. ἑλὼν οὖν ἀπὸ τῆς Νισαίας.** To the usual interpretation of *ἀπὸ τῆς Νισαίας*, 'ab ea parte quae Nisaeam spectat,' Steup objects (1) that there is no proof that this is the actual meaning of the words, (2) that the reference must be to another side of the island than that towards Nisaea, (3) that Nicias would not have ventured to attack the hostile mainland. Ullrich explains as 'away from Nisaea.' Classen retorts that, in that case, *ἐκ θαλάσσης* would render the addition *ἀπὸ τῆς Νισαίας* superfluous; but all depends on the sense in which we take *ἐκ θαλάσσης*, whether 'on the sea-side' or 'from the sea.' C. F. Müller suggests a dislocation (see crit. note, p. 43). Classen would bracket the three offending words.

Chap. **lviii. § 3. ὥστε καὶ τῶν σωμάτων ἄδειαν ποιοῦντες.**...Steup takes exception to the coordination of *καὶ ποιοῦντες* with *καὶ προνοοῦντες* as dependent on *δικάζοιτε*, on the ground of a tautology between the sentence *ὁ δὲ νόμος...μὴ κτείνειν τούτους* and *τῶν σωμάτων ἄδειαν ποιοῦντες*. But his argument depends largely upon taking *προνοοῦντες* as equivalent to *προκηδόμενοι*, 'caring for us.' A suspicion that the words *ὅτι ἑκόντας ἐλάβετε* refer to something not previously mentioned leads him to conjecture that the text originally ran in some such form as this, *ὥστε καὶ τῶνδε ἕνεκα τῶν σωμάτων ἄδειαν ποιοῦντες κ.τ.λ.* Such a reading would convey an impression of contrasted motives and correspond with 38 § 6, 46 § 1.

Against Stahl's explanation he contends that *καί* cannot represent 'etiam,' as *τῶν σωμάτων ἄδειαν ποιοῦντες* is simply the antithesis to *σώματα διαφθεῖραι*. From 52 § 2 it would be left to the Spartans to spare or slay the Plataeans, whose lives would be secure in case of the Spartans declining to execute them: ergo *καί* as the equivalent of 'etiam' cannot stand.

§ 5. ἐρημοῦτε. The intrusion of an apparent present form between two futures has induced Stahl to correct to *ἐρημοῦντες*. Classen, retaining the vulgate, treats the form as a contracted future, but the instances quoted are certainly presents. Steup would avoid the difficulty by cutting out *ἐρημοῦτε* as an adscript, and construing *ἱερά* and *θυσίας* as objects of *ἀφαιρήσεσθε*, understanding *ἱερά* with *εἰσαμένων* (*ἑσσαμένων*) and *θυσίας* with *κτισάντων*.

Chap. **lxvii.** § **5.** **καὶ οὐκ ἂν ἀνταποδόντες τὴν ἴσην τιμωρίαν.** With Steup's contention that these words cannot be connected with the preceding context, as also with his explanation of *τὴν ἴσην τιμωρίαν*, 'the equivalent punishment,' i.e. a punishment contrary to all law or right, I find it hard to agree. The case as stated against the Plataeans is that the offence they have committed—a breach of the law of nations, without even the justification of provocation on the part of Thebes (*οὐ προπαθόντες*)—is one for which no adequate atonement can be made, even by the extremest penalty of the law. *ἴση* I would understand in the sense of *ἰσομέτρητος*, i.e. of the adjustment of the punishment to the offence. As for the participial construction, does it present any greater difficulty than *τετιμωρημένοι* in § 1? The text, in my opinion, requires no change, whether by altering *ἀνταποδόντες* to a finite verb or assuming a lacuna before the participle, e.g. *δόξουσιν*. Göller's proposal to treat *ἔννομα γάρ* as a complete parenthesis is intolerably harsh.

Chap. **lxx.** § **1.** **οἱ αἰχμάλωτοι ἀφεθέντες.** The date of the return of these fugitives Steup, from arguments based on the narrative of Thuc., would place at earliest in the winter of 428—427 B.C. See also B. Schmidt, Kork. Stud. 9.

Chap. **lxxx.** § **2.** **ἑξήκοντα νῆες προσπλέουσαι ἀπὸ Λευκάδος.** In this passage Steup detects a collision with the text of 81 § 1 *ὑπερενεγκόντες τὸν Λευκαδίων ἰσθμὸν τὰς ναῦς, ὅπως μὴ ὀφθῶσιν.* Would Thuc. have called attention to mere cowardly apprehension on the part of Alcidas? If the text be sound, he holds that the historian's intention is to mark the fact that when Alcidas was in the offing of Leucas, the Athenian fleet had not as yet passed the peninsula. The real aim of such transport of a fleet would be to shorten the voyage; hence he argues that the words *ὅπως μὴ ὀφθῶσιν* are interpolated. The signalling was probably effected by a chain of *φρυκτοί*. Cf. VIII. 102.

Chap. **lxxxiv.** § **1.** **διὰ πάθους ἐπιθυμοῦντες.** The phrase requires no assumption of a non-Thucydidean use of *πάθος* in the sense of 'passion' or 'emotion.' A solution will be found in the analogous use of *ὑπό* with intransitive verbs, a common Thucydidean use, e.g. *ἀναστῆναι ὑπό, πάσχειν ὑπό, ἡσυχάζειν ὑπό*. For a similar use of *διά* cf. VI. 10 § 2 *ἡ ξύμβασις διὰ ξυμφορῶν....κατ' ἀνάγκην ἐγένετο*, 'the agreement was forced upon them through reverses,' Aesch. Ag. 434 *ἐν φοναῖς καλῶς πεσόντ' ἀλλοτρίας διαὶ γυναικός*, 'brought to his death through a woman.' So here I would understand the words to mean that 'men are brought through hardship to desire their neighbours' goods.'

Chap. **lxxxv. § 4. τὸ ὄρος τὴν Ἰστώνην.** Schmidt (Kork. Stud. p. 97, N. Jahrb. 1892, p. 317) raises the question whether Istone represents a mountain or a district. The words *ἔφθειρον τοὺς ἐν τῇ πόλει* he holds to afford no sufficient argument for placing the *τεῖχος* near the city, and proposes to fix its position on Pantokrator, a mountain in the N.E. of Corfu, the loftiest in the island. From IV. 46 § 1 he proposes to rewrite *τῆς Ἰστώνης*, on the ground (1) that the whole of the mountain range in the North of Corcyra was called Istone, (2) that the accusative is the mere correction of some grammarian.

Chap. **cii. § 5. τὴν Αἰολίδα τὴν νῦν καλουμένην.** Steup would correct the sentence (1) by omitting *τήν* before *νῦν*, (2) by suppressing *ἐς* before *τὰ ταύτῃ χωρία*. His contention is that Thuc. intended to give the place both an ancient and modern name; the words *Καλυδῶνα καὶ Πλευρῶνα καὶ τὰ ταύτῃ χωρία* will thus represent an epexegetical apposition, *Καλυδῶνα καὶ Πλευρῶνα* denoting the territory belonging to the cities of this name, and *χωρία* referring to the neighbouring region: cf. 98 sub fin. *ταῦτα τὰ χωρία*. Herwerden also would excise *ἐς* before *τὰ ταύτῃ* on the ground of close connexion with the preceding context.

Chap. **cxi. § 2. ὅσοι μὲν ἐτύγχανον ξυνελθόντες.** Classen contends that *ξυνελθόντες* cannot = *ξυνεξελθόντες*, as from 113 § 1, *ξυνεξῆσαν ἄσπονδοι*, it is clear that an attempt only was made, and that the addition of the aorist participle to the imperfect of the indicative could not convert an attempt into success. Further, both *οὕτως* and *ἀθρόοι* present difficulties: if the Ambraciots withdrew in a body with the Mantineans and others, with whom terms had been made, not only would the whole scheme be frustrated, but we have also to account for their admission to a secret agreement. With this view both Stahl and Widmann agree, with this difference however, that Stahl, from I. 65 § 1 *ἤθελε τῶν μενόντων εἶναι*, prefers *μένοντες* to *μονούμενοι* or *μεμονωμένοι*. Steup, on the contrary, holds that *μονούμενοι* renders *οὕτως* more intelligible, as representing *κατὰ τὴν ξύμβασιν*. Classen's argument is, however, somewhat suggestive of *ὁ σοφίζεσθαι βουλόμενος*. The Ambraciots at least succeeded in getting outside the walls of Olpae. The participial difficulty may be easily overcome, and that without violence to the text. Hude's suggestion of correcting *μέν* to *μή* commends itself strongly, not only for palæographical reasons (as *μέν* and *μή* are frequently confused by scribes) but also as distinguishing the *ἄσπονδοι* from the *ἔνσπονδοι*. But for his proposed alteration of *οὕτως* to *τούτοις* (with Herwerden) there appears no necessity.

The ellipse of ὄντες with ἐτύγχανον finds a parallel in I. 32 § 3 and II. 87 § 5 ἀπαράσκευοι τότε τυχεῖν: compare the like omission with ἀνέχεσθαι II. 49 § 5, and διατελεῖν I. 34 § 3, VI. 89 § 2: but these instances are justly suspected.

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