

THE FOURTH BOOK
OF
THUCYDIDES
WITH
COMMENTARY.

BARTON AND CHAVASSE.

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THE FOURTH BOOK
OF
THUCYDIDES

EDITED

WITH NOTES

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PREFACE.

OUR original intention was to adopt Bekker's text of the Fourth Book of Thucydides, and to append short critical notes, somewhat on the plan of Sheppard and Evans' Notes on Books I—III.

We have, as the work proceeded, found it necessary to depart in a good many places from Bekker—sometimes on the strength of MSS. authority (as set out by himself and Arnold), sometimes on grounds of internal criticism. We have, however, in all cases noted his reading, not only out of respect for his high and deserved reputation, but also because the Boards of Classical Studies have authorized his text for use in the Public Examinations of our University. We have also noted all really important variants, and such proposed emendations as seemed to us more or less probable, though wanting that moral certainty which would entitle them to be received into the text. We have *not*, as a rule, noticed corrupt readings of the MSS., where the emendations were certain and universally accepted.

For the critical part of our Notes we have throughout consulted the old Scholia, and nearly, if not quite, all of the modern Editors. To Krüger we are indebted for many Thucydidean references, and to Classen—though often not followed—for many valuable views and suggestions. After our Notes had been long written, and were in fact almost ready for the publishers, we had the advantage of seeing Mr. Graves' short notes on "The Capture of Sphacteria" (ch. 1—41),¹ and Professor Jowett's annotated translation of the whole of Thucydides. We have made a point of acknowledging our indebtedness on almost every occasion of borrowing from the two latter Editors.

¹ While these pages were passing through the press, appeared Mr. Graves' Edition of the entire Fourth Book.

Our critical illustrations have been taken as much as possible from Thucydides himself. Special attention has been directed, *inter alia*, to the position and signification of $\tau\acute{\epsilon}\acute{\iota}$ ² (often imperfectly explained or actually misunderstood), the force and meanings of the aorist tense,³ the difference in sense of the Active and Middle of the same verb,⁴ and the use of tense and mood in oblique oration.⁵ Some critics may deem our notes too grammatical for what calls itself a commentary on Thucydides; and it may be said (with justice from the advanced scholar's point of view) that it would have sufficed to give references to standard grammars on some of these points. Our explanations, however, have been intended, in part at all events, for junior students, for whom living *concrete* instances, elucidated with reference to the context so as to bring out the general principles underlying them, are more useful, because more intelligible, than the *abstractions* of a scientific grammar, and the dead, because detached, instances which illustrate them. Moreover, on some of the more refined points of grammatical criticism the requisite instruction is (so far as we know) either wholly wanting in the best grammars, or else inexact.

The critical and grammatical character of the greater part of our notes will account for the general style of the renderings we have given, in which we have endeavoured to bring out the exact meaning of every part of the whole as put by Thucydides, rather than to give fluent, showy versions representing what a modern writer might have said. Of course, where the object is to popularize and not to comment on an ancient writer, a paraphrastic translation is, from the

² e.g. ch. 3. c, 9. a, 10. b, 28. d, 80. a, 95. a, 116. a, 120. c, 126. f, 127. b.

³ e.g. ch. 9. b, 11. a, 22. a, 24. d, 28. e, 48. a and c, 100. c, 114. a and e, 115. a.

⁴ See Appendix III. and Notes *passim*.

⁵ e.g. ch. 3. a, 27. e, 29. e, 55. c, 97. b, 98. d, 99, 117. a, 130. d.

differences of idiom, unavoidable; but when the commentary on a difficult author has for its main object the study of the language which he wrote, the versions adopted by teacher and student cannot be too close to the original, or too simple and concise in style. And we hold that only in this way—by careful criticism and accurate rendering of the Old Attic, as preserved in Thucydides and Sophocles—can the delicacies of Greek be acquired or taught.

We have added such geographical and historical explanations as seemed necessary or important for the understanding of the history as narrated by Thucydides himself, with frequent references on points of geography to Smith's Dictionary, and Kiepert's Manual,⁶ of Ancient Geography, and on points of history—it is almost needless to say—to the great works of Grote and Thirlwall. And in order to give life and interest, we have cited illustrations, where possible, from the Comedies of Aristophanes and the Lives of Plutarch.

In conclusion, our comments, short as they singly and collectively are, have taken long hours, in several successive years, to write and to revise. And here, if we may be allowed to do so, we would invite particular attention to our notes on ch. 117. That chapter contains a passage⁷ which has long vexed the critics, and our solution of it, though quite complete when thoroughly grasped, is nevertheless very closely condensed, owing to the repeated consideration which has been given to it. The labour which we have spent on this and other parts of our little volume will not have been lost, if it results in any profit to other students.

OXFORD, *September*, 1884.

⁶ Macmillan, 1881.

⁷ Cp. with § 2 our note (b).

SIGNS.

(1) In the printed Greek text—

“ † † ” means that *the words between the obelisks* are either wanting, or not found as printed by us, in *most or many* MSS. :

“ (. . . .) ” means that *the words between the parentheses* are wanting in *all or most* MSS., but have been inserted by us on grounds of grammar or of sense :

“ [. . . .] ” means that *the words between the brackets*, though found in *all or most* MSS., and retained by us in deference to them and to Bekker, are probably corrupt and to be omitted :

“ * * ” means that *the words between the asterisks*, though found in *all or most* MSS., and retained by us in deference to them and to Bekker, are almost certainly corrupt and in need of emendation.

(2) In the foot-notes to the printed Greek text—

“ ? ” means that *the word preceding the mark of interrogation* is a highly probable, or at least plausible, emendation :

“ Bekker. ” means that *the word preceding “ Bekker. ”* is the reading adopted in the latest edition of his text.

ΘΟΥΚΥΔΙΔΟΥ

ΞΥΓΓΡΑΦΗΣ Δ.

- 1 ΤΟΥ δ' ἐπιγυνομένου θέρους περὶ σίτου ἐκβολὴν Συρακο- 1.
σίῳν δέκα νῆες πλεύσαι καὶ Λοκρίδες ἴσαι Μεσσήνην τὴν
ἐν Σικελίᾳ κατέλαβον, αὐτῶν ἐπαγαγομένων, καὶ ἀπέστη
2 Μεσσήνη Ἀθηναίων. ἔπραξαν δὲ τοῦτο μάλιστα οἱ μὲν
Συρακόσιοι ὀρώντες προσβολὴν ἔχον τὸ χωρίον τῆς Σικελίας 5
καὶ φοβούμενοι τοὺς Ἀθηναίους μὴ ἔξ αὐτοῦ ὀρμώμενοί ποτε
σφίσι μείζονι παρασκευῇ ἐπέλθωσιν, οἱ δὲ Λοκροὶ κατὰ ἔχθος
τὸ Ῥηγίνων, βουλόμενοι ἀμφοτέρωθεν αὐτοὺς καταπολεμεῖν.
3 καὶ ἐσεβεβλήκεσαν ἅμα ἐς τὴν Ῥηγίνων οἱ Λοκροὶ παν-
στρατιᾷ, ἵνα μὴ ἐπιβοηθῶσι τοῖς Μεσσηνίοις, ἅμα δὲ καὶ 10
ξυνεπαγόντων Ῥηγίνων φυγάδων, οἳ ἦσαν παρ' αὐτοῖς· τὸ
γὰρ Ῥήγιον ἐπὶ πολὺν χρόνον ἐστασίαζεν, καὶ ἀδύνατα ἦν
ἐν τῷ παρόντι τοὺς Λοκροὺς ἀμύνεσθαι, ἧ καὶ μᾶλλον
4 ἐπετίθεντο. δηρώσαντες δὲ οἱ μὲν Λοκροὶ τῷ πεζῷ ἀπεχώ-
ρησαν, αἱ δὲ νῆες Μεσσήνην ἐφρούρου· καὶ ἄλλαι αἱ πλη- 15
ρούμεναι ἔμελλον αὐτόσε ἐγκαθορμισάμεναι τὸν πόλεμον
ἐντεῦθεν ποιήσεσθαι.
- 1 Ὑπὸ δὲ τοὺς αὐτοὺς χρόνους τοῦ ἡρος, πρὶν τὸν σῖτον II.
ἐν ἀκμῇ εἶναι, Πελοποννήσιοι καὶ οἱ ξύμμαχοι ἐσεβάλον ἐς
τὴν Ἀττικὴν (ἡγεῖτο δὲ Ἅγις ὁ Ἀρχιδάμου Λακεδαιμονίων 20
2 βασιλεύς) καὶ ἐγκαθεζόμενοι ἐδήουν τὴν γῆν. Ἀθηναῖοι δὲ
τάς τε τεσσαράκοντα ναῦς ἐς Σικελίαν ἀπέστειλαν, ὥσπερ
παρεσκευάζοντο, καὶ στρατηγούς τοὺς ὑπολοίπους Εὐρυμέ-
δοντα καὶ Σοφοκλέα· Πυθόδωρος γὰρ ὁ τρίτος αὐτῶν ἦδη
3 προαφίκτο ἐς Σικελίαν. εἶπον δὲ τούτοις καὶ Κερκυραίων 25

ἅμα παραπλέοντας τῶν ἐν τῇ πόλει ἐπιμεληθῆναι, οἳ ἐλ-
 στεύοντο ὑπὸ τῶν ἐν τῷ ὄρει φυγίδων· καὶ Πελοποννησίων
 αὐτόσε νῆες ἐξήκοντα παρεπεπλεύκεσαν τοῖς ἐν τῷ ὄρει
 τιμωροί, καὶ λιμοῦ ὄντος μεγάλου ἐν τῇ πόλει νομίζοντες
 5 κατασχῆσειν ῥαδίως τὰ πράγματα. Δημοσθένηι δὲ ὄντι 4
 ἰδιώτῃ μετὰ τὴν ἀναχώρησιν τὴν ἐξ Ἀκαρνανίας, αὐτῷ
 δεηθέντι εἶπον χρῆσθαι ταῖς ναυσὶ ταύταις, ἣν βούληται,

III. περὶ τὴν Πελοπόννησον. καὶ ὡς ἐγένοντο πλείοντες κατὰ 1
 τὴν Λακωνικὴν καὶ ἐπυνθάνοντο ὅτι αἱ νῆες ἐν Κερκύρα ἤδη
 10 εἰσὶ τῶν Πελοποννησίων, ὁ μὲν Εὐρυμέδων καὶ Σοφοκλῆς
 ἠπέιγοντο εἰς τὴν Κέρκυραν, ὁ δὲ Δημοσθένης εἰς τὴν Πύλον
 πρῶτον ἐκέλευε σχόντας αὐτοὺς καὶ πράξαντας ἅ δεῖ τὸν
 πλοῦν ποιείσθαι· ἀντιλεγόντων δὲ κατὰ τύχην χειμῶν
 ἐπιγενόμενος κατήνεγκε τὰς ναῦς εἰς τὴν Πύλον. καὶ ὁ 2
 15 Δημοσθένης εὐθύς ἠξίου τειχίζεσθαι τὸ χωρίον (ἐπὶ τοῦτο
 γὰρ † ξυνεκπλεῦσαι †), καὶ ἀπέφαινε πολλὴν εὐπορίαν ξύλων
 τε καὶ λίθων, καὶ φύσει καρτερόν ὄν καὶ ἐρήμον † αὐτό τε †
 καὶ ἐπὶ πολὺ τῆς χώρας· ἀπέχει γὰρ σταδίους μάλιστα ἢ
 Πύλος τῆς Σπάρτης τετρακοσίους, καὶ ἔστιν ἐν τῇ Μεσσηνίᾳ
 20 ποτὲ οὐση γῆ, καλοῦσι δὲ αὐτὴν οἱ Λακεδαιμόνιοι Κερυφά-
 σιον. οἱ δὲ πολλὰς ἔφασαν εἶναι ἄκρας ἐρήμους τῆς 3
 Πελοποννήσου, ἣν βούληται καταλαμβάνων τὴν πόλιν
 δαπανᾶν. τῷ δὲ διάφορόν τι ἐδόκει εἶναι τοῦτο τὸ χωρίον
 ἐτέρου μᾶλλον, λιμένος τε προσύντος, καὶ τοὺς Μεσσηνίους
 25 οἰκείους ὄντας αὐτῷ τὸ ἀρχαῖον καὶ ὁμοφώνους τοῖς Λακε-
 δαιμονίοις πλείστ' ἂν βλάπτειν ἐξ αὐτοῦ ὀρμωμένους, καὶ

IV. βεβαίους ἅμα τοῦ χωρίου φύλακας ἔσσεσθαι. ὡς δὲ οὐκ 1
 ἔπειθεν οὔτε τοὺς στρατηγούς οὔτε τοὺς στρατιώτας, ὕστερον
 καὶ τοῖς ταξιάρχοις κοινώσας, ἠσύχαζεν ὑπὸ ἀπλοίας, μέχρι
 30 αὐτοῖς κοῖς στρατιώταις σχολάζουσιν ἄρμῃ ἐσέπεσε περι-
 σιᾶσιν ἐκτειχίσαι τὸ χωρίον. καὶ ἐγχειρήσαντες εἰργά- 2
 ζοντο, σιδήρια μὲν λιθουργὰ οὐκ ἔχοντες, λογάδιον δὲ φέροντες
 λίθους, καὶ ξυνετίθεσαν ὡς ἕκαστόν τι ξυμβαῖνοι καὶ τὸν

πηλόν, εἴ που δέοι χρῆσθαι, ἀγγείων ἀπορία ἐπὶ τοῦ νότου ἔφερον, ἐγκεκυφότες τε ὡς μάλιστα μέλλοι ἐπιμένειν, καὶ τῷ χεῖρε ἐς τὸνπίσω ξυμπλέκοντες, ὅπως μὴ ἀποπίπτοι.

- 3 παντί τε τρόπῳ ἠπειροῦντο φθῆναι τοὺς Λακεδαιμονίους τὰ ἐπιμαχώτατα ἐξεργασάμενοι πρὶν ἐπιβοηθῆσαι· τὸ γὰρ 5 πλέον τοῦ χωρίου αὐτὸ καρτερόν ὑπῆρχε καὶ οὐδὲν ἔδει 1 τείχους. οἱ δὲ ἑορτὴν τινα ἔτυχον ἄγοντες, καὶ ἅμα πυνθα- V. νόμενοι ἐν ὀλιγορίᾳ ἐποιοῦντο, ὡς ὅταν ἐξέλθωσιν ἢ οὐχ ὑπομενοῦντας σφᾶς ἢ ῥαδίως ληψόμενοι βιαῖ· καί τι καὶ 2 αὐτοὺς ὁ στρατὸς ἔτι ἐν ταῖς Ἀθήναις ὦν ἐπέσχευ. τειχί- 10 σαντες δὲ οἱ Ἀθηναῖοι τοῦ χωρίου τὰ πρὸς ἠπειρόν καὶ ἂ μάλιστα ἔδει ἐν ἡμέραις ἕξ τὸν μὲν Δημοσθένην μετὰ νεῶν πέντε αὐτοῦ φύλακα καταλείπουσιν, ταῖς δὲ πλείοσι ναυσὶ 1 τὸν ἐς τὴν Κέρκυραν πλοῦν καὶ Σικελίαν ἠπειροῦντο. οἱ δ' VI. ἐν τῇ Ἀττικῇ ὄντες Πελοποννήσιοι ὡς ἐπύθοντο τῆς Πύλου 15 κατειλημμένης, ἀνεχώρουν κατὰ τάχος ἐπ' οἴκου, νομίζοντες μὲν οἱ Λακεδαιμόνιοι καὶ Ἄγις ὁ βασιλεὺς οἰκείον σφίσι τὸ περὶ τὴν Πύλον· ἅμα δὲ πρῶ ἐσβαλόντες καὶ τοῦ σίτου ἔτι χλωροῦ ὄντος ἐσπάνιζδν τροφῆς τοῖς πολλοῖς, χειμῶν τε ἐπιγενόμενος μείζων παρὰ τὴν καθεστηκυῖαν ὥραν ἐπίεσε τὸ 20 2 στράτευμα. ὥστε πολλαχόθεν ξυνέβη ἀναχωρήσαι τε θᾶσσόν αὐτοὺς καὶ βραχυτάτην γενέσθαι τὴν ἐσβολὴν ταύτην· ἡμέρας γὰρ πεντεκαίδεκα ἔμειναν ἐν τῇ Ἀττικῇ.

Κατὰ δὲ τὸν αὐτὸν χρόνον Σιμωνίδης Ἀθηναίων στρατη- VII. γός· Ἡῖονα τὴν ἐπὶ Θράκης Μενδαίων ἀποικίαν, πολεμίαν 25 δὲ οὔσαν, ξυλλέξας Ἀθηναίους τε ὀλίγους ἐκ τῶν φρουρίων καὶ τῶν ἐκείνη ξυμμάχων πλήθος προδιδομένην κατέλαβεν. καὶ παραχρῆμα ἐπιβοηθησάντων Χαλκιδέων καὶ Βοττιαίων ἐξεκρούσθη τε καὶ ἀπέβαλε πολλοὺς τῶν στρατιωτῶν.

- 1 Ἀναχωρησάντων δὲ τῶν ἐκ τῆς Ἀττικῆς Πελοποννησίων VIII. οἱ Σπαρτιᾶται αὐτοὶ μὲν καὶ οἱ ἐγγύτατα τῶν περιοίκων 30 εὐθύς ἐβοήθουν ἐπὶ τὴν Πύλον, τῶν δὲ ἄλλων Λακεδαιμονίων βραδυτέρα ἐγίγνετο ἢ ἔφοδος ἄρτι ἀφιγμένων ἀφ' 2 ἐτέρας στρατείας. περιήγγελον δὲ καὶ κατὰ τὴν Πελο-

πόννησον βοηθεῖν ὅτι τάχιστα ἐπὶ Πύλον, καὶ ἐπὶ τὰς ἐν
 τῇ Κερκύρα ναῦς σφῶν τας ἐξήκοντα ἔπεμψαν, αἱ ὑπερε-
 ιεχθεῖσαι τὸν Λευκαδίων ἰσθμὸν καὶ λαθούσαι τὰς ἐν
 Ζακύνθῳ Ἀττικὰς ναῦς ἀφικνούνται ἐπὶ Πύλον· παρῆν δὲ
 5 ἤδη καὶ ὁ πεζὺς στρατός. Δημοσθένης δὲ προσπλιόντων 3
 ἔτι τῶν Πελοποννησίων ὑπεκπέμπει φθάσας δύο ναῦς ἀγ-
 γεῖλαι Εὐρυμέδοντι καὶ τοῖς ἐν ταῖς ναυσὶν ἐν Ζακύνθῳ
 Ἀθηναίοις παρεῖναι ὡς τοῦ χωρίου κινδυνεύοντος. καὶ αἱ 4
 μὲν νῆες κατὰ τάχος ἔπλεον κατὰ τὰ ἐπεσταλμένα ὑπὸ
 10 Δημοσθένους· οἱ δὲ Λακεδαιμόνιοι παρεσκευάζοντο ὡς τῷ
 τειχίσματι προσβαλοῦντες κατὰ τε γῆν καὶ κατὰ θάλασσαν,
 ἐλπίζοντες ῥαδίως αἰρήσειν οἰκοδόμημα διὰ ταχέων εἰργασ-
 μένον καὶ ἀνθρώπων ὀλίγων ἐνότων. προσδεχόμενοι δὲ 5
 καὶ τὴν ἀπὸ Ζακύνθου τῶν Ἀττικῶν νεῶν βοήθειαν ἐν νῷ
 15 εἶχον, ἣν ἄρα μὴ πρότερον ἔλωσι, καὶ τοὺς ἔσπλους τοῦ
 λιμένος ἐμφράξαι, ὅπως μὴ ἦ τοῖς Ἀθηναίοις ἐφορμίσασθαι
 ἐς αὐτόν. ἡ γὰρ νῆσος ἡ Σφακτηρία καλουμένη τὸν τε 6
 λιμένα παρατείνουσα καὶ ἐγγὺς ἐπικειμένη ἐχυρὸν ποιεῖ
 καὶ τοὺς ἔσπλους στενοὺς, τῇ μὲν δυοῖν νεοῖν διύπλου κατὰ
 20 τὸ τείχισμα τῶν Ἀθηναίων καὶ τὴν Πύλον, τῇ δὲ πρὸς τὴν
 ἄλλην ἡπειρον ὀκτὼ ἢ ἐννέα· ὑλώδης τε καὶ ἀτριβῆς πᾶσα
 ὑπ' ἐρημίας ἦν, καὶ μέγεθος περὶ πεντεκαίδεκα σταδίους
 μάλιστα. τοὺς μὲν οὖν ἔσπλους ταῖς ναυσὶν ἀντιπύροις 7
 βύζην κλήσειν ἔμελλον· τὴν δὲ νῆσον ταύτην φοβούμενοι
 25 μὴ ἐξ αὐτῆς τὸν πόλεμον σφίσι ποιῶνται, ὀπλίτας διεβίβα-
 σαν ἐς αὐτήν, καὶ παρὰ τὴν ἡπειρον ἄλλους ἔταξαν. οὕτω 8
 γὰρ τοῖς Ἀθηναίοις τὴν τε νῆσον πολεμίαν ἔσεσθαι τὴν τε
 ἡπειρον, ἀπόρασιν οὐκ ἔχουσαν· τὰ γὰρ αὐτῆς τῆς Πύλου
 ἔξω τοῦ ἔσπλου πρὸς τὸ πέλαγος ἀλίμεια ὄντα οὐχ ἔξειν
 30 ὅθεν ὀρμώμενοι ὠφελήσουσι τοὺς αὐτῶν, σφεῖς δὲ ἄνευ τε
 ναυμαχίας καὶ κινδύνου ἐκπολιορκήσειν τὸ χωρίον κατὰ τὸ
 εἶκος, σίτου τε οὐκ ἐνότος καὶ δι' ὀλίγης παρασκευῆς κατει-
 λημμένου. ὡς δ' ἐδόκει αὐτοῖς ταῦτα, καὶ διεβίβαζον ἐς 9
 τὴν νῆσον τοὺς ὀπλίτας, ἀποκληρώσαντες ἀπὸ πάντων τῶν

λόχων. καὶ διέβησαν μὲν καὶ ἄλλοι πρότερον κατὰ διαδοχὴν, οἱ δὲ τελευταῖοι καὶ ἐγκαταληφθέντες εἴκοσι καὶ τετρακόσιοι ἦσαν, καὶ Εἴλωτες οἱ περὶ αὐτούς· ἦρχε δ' αὐτῶν Ἐπιτάδας ὁ Μολόβρον.

- 1 Δημοσθένης δὲ ὄρων τοὺς Λακεδαιμονίους μέλλοντας ΙΧ. προσβύλλειν ναυσὶ τε ἅμα καὶ πεζῶ παρεσκευάζετο καὶ αὐτός, καὶ τὰς τριήρεις αἴπερ ἦσαν αὐτῷ ἀπὸ τῶν καταλειφθεισῶν ἀισπίσας ὑπὸ τὸ τείχοςμα προσεσταύρωσεν, καὶ τοὺς ναύτας ἐξ αὐτῶν ὥπλισεν ἀσπίσι τε φαύλαις καὶ οἰσύναις ταῖς πολλαῖς· οὐ γὰρ ἦν ὄπλα ἐν χωρίῳ ἐρήμῳ 10 πορίσασθαι, ἀλλὰ καὶ ταῦτα ἐκ ληστρικῆς Μεσσηνίων τριακοντόρου καὶ κέλητος ἔλαβον, οἱ ἔτυχον παραγειόμενοι. ὀπλίται τε τῶν Μεσσηνίων τούτων ὡς τεσσαράκοντα ἐγένοντο, οἳ ἐχρήτο μετὰ τῶν ἄλλων. τοὺς μὲν οὖν πολλοὺς τῶν τε ἀόπλων καὶ ὥπλισμένων ἐπὶ τὰ τετειχισμένα μάλιστα 15 καὶ ἐχυρὰ τοῦ χωρίου πρὸς τὴν ἠπειρον ἔταξε, προειπὼν ἀμύνασθαι τὸν πεζόν, ἦν προσβύλλη· αὐτὸς δὲ ἀπολεξάμενος ἐκ πάντων ἐξήκοντα ὀπλίτας καὶ τοξότας ὀλίγους ἐχώρει ἔξω τοῦ τείχους ἐπὶ τὴν θάλασσαν ἢ μάλιστα ἐκείνους προσεδέχετο πειράσειν ἀποβαίνειν, ἐς χωρία μὲν 20 χυλεπὰ καὶ πετρώδη πρὸς τὸ πέλαγος τετραμμένα, σφίσι δὲ τοῦ τείχους ταύτη ἀσθενεστάτου ὄντος ἐπισπασασθαι αὐτοὺς ἠγάετο προθυμήσεσθαι· οὔτε γὰρ αὐτοὶ ἐλπίζοντές ποτε ναυσὶ κρατηθήσεσθαι οὐκ ἰσχυρὸν ἐτείχιζον, ἐκείνοις τε βιαζόμενοις τὴν ἀπόβασιν ἀλώσιμον τὸ χωρίον γίγνεσθαι. 25
- 2 κατὰ τοῦτο οὖν πρὸς αὐτὴν τὴν θάλασσαν χωρήσας ἔταξε τοὺς ὀπλίτας ὡς εἴρξων ἦν δύνηται, καὶ παρεκελεύσατο τοιάδε.

- 1 “Αἰδοεσ οἱ ξυναράμενοι τοῦδε τοῦ κινδύνου, μηδεὶς ὑμῶν Χ. ἐν τῇ τοιάδε ἀνάγκῃ ξυνετὸς βουλέσθω δοκεῖν εἶναι, ἐκλογιζόμενος ἅπαν τὸ περισσὸς ἡμᾶς δεινόν, μᾶλλον † ἢ † ἀπεισκέπτως εὐελπις ὁμόσε χωρήσαι τοῖς ἐναντίοις, καὶ ἐκ τούτων ἂν περιγενόμενος. ὅσα γὰρ ἐς ἀνάγκην ἀφίκται

ὡσπερ τάδε, λογισμὸν ἥκιστα ἐνδεχόμενα κινδύνου τοῦ
ταχίστου προσδεῖται. ἐγὼ δε καὶ τὰ πλείω ὀρώ πρὸς ἡμῶν 2
ὄντα, ἣν ἐθέλωμέν τε μείναι καὶ μὴ τῷ πλήθει αὐτῶν κατα-
πλαγέντες τὰ ὑπάρχοντα ἡμῖν κρείσσω καταπροδοῦναι. τοῦ 3
5 τε γὰρ χωρίου τὸ δυσέμβατον ἡμέτερον νομίζω, (ὃ) μειόν-
των ἡμῶν ξύμμαχον γίγνεται, ὑποχωρήσασι δὲ καίπερ
χαλεπὸν ὃν εἴπορον ἔσται μηδενὸς κωλύοντος, καὶ τον
πολέμιον δεινότερον ἔξομεν μὴ ῥαδίως αὐτῷ πάλιν οὔσης
τῆς ἀναχωρήσεως, ἣν καὶ ὑφ' ἡμῶν βιάζεται· ἐπὶ γὰρ ταῖς
10 ναυσὶ ῥῆστοί εἰσιν ἀμύνεσθαι, ἀποβάντες δὲ ἐν τῷ ἴσῳ ἦδη.
τό τε πλήθος αὐτῶν οὐκ ἄγαν δεῖ φοβεῖσθαι· κατ' ὀλίγον
γὰρ μαχεῖται καίπερ πολὺ ὃν ἀπορία τῆς προσορμίσεως,
καὶ οὐκ ἐν γῆ στρατός ἐστιν ἐκ τοῦ ὁμοίου μείζων, ἀλλ'
ἀπὸ νεῶν, αἷς πολλὰ τὰ καίρια δεῖ ἐν τῇ θαλάσῃ ξυμβῆναι.
15 ὅστε τὰς τούτων ἀπορίας ἀντιπάλους ἠγγυῖναι τῷ ἡμετέρῳ 4
πλήθει, καὶ ἅμα ἀξιῶ ὑμᾶς Ἀθηναίους ὄντας καὶ ἐπιστα-
μένους ἐμπειρία τὴν ναυτικὴν ἐπ' ἄλλους ἀπόβασιν, ὅτι εἴ
τις ὑπομένοι καὶ μὴ φόβῳ ῥοθίου καὶ νεῶν δεινότητος κατὰ-
πλου ὑποχωροίη, οὐκ ἂν ποτε βιάζοιτο, καὶ αὐτοὺς ἰὺν
20 μείναι τε καὶ ἀμυνομένους παρ' αὐτὴν τὴν ῥαχίαν σώξειν
ὑμᾶς τε αὐτοὺς καὶ τὸ χωρίου."

XI. Τοσαῦτα τοῦ Δημοσθένους παρακελευσμένου οἱ Ἀθη- 1
ναῖοι ἐθάρσησάν τε μᾶλλον καὶ ἐπικαταβάντες ἐτάξαντο
παρ' αὐτὴν τὴν θύλασσαν. οἱ δὲ Λακεδαιμόνιοι ἄραντες 2
25 τῷ τε κατὰ γῆν στρατῷ προσέβαλλον τῷ τειχίσματι καὶ
ταῖς ναυσὶν ἅμα, οὔσαις τεσσαράκοιτα καὶ τρισὶν· ναύαρχος
δὲ αὐτῶν ἐπέπλει Θρασυμηλίδας ὁ Κρατησικλέους Σπαρ-
τιώτης. προσέβαλλε δὲ ἥπερ ὁ Δημοσθένης προσεδέχετο,
καὶ οἱ μὲν Ἀθηναῖοι ἀμφοτέρωθεν, ἕκ τε γῆς καὶ ἐκ θαλάσ- 3
30 σης, ἡμύνοντο· οἱ δὲ κατ' ὀλίγας ναῦς διελόμενοι, διότι οὐκ
ἦν πλείοσι προσσχεῖν, καὶ ἀναπαύοντες ἐν τῷ μέρει τοὺς
ἐπίπλους ἐποιοῦντο, προθυμῆς τε πίσῃ χρώμενοι καὶ παρα-
κελευσμηῶ, εἴ πως ὡσάμενοι ἔλοιεν τὸ τεῖχοςμα. πάντων

- 4 δὲ φανερώτατος Βρασίδας ἐγένετο. τριηραρχῶν γὰρ καὶ
 ὀρώων τοῦ χωρίου χαλεποῦ ὄντος τοὺς τριηράρχους καὶ κυβερ-
 νήτας, εἴ πη καὶ δοκοίη δυνάτων εἶναι σχεῖν, ἀποκνοῦντας
 καὶ φυλασσομένους τῶν νεῶν μὴ ξυντρίψωσιν, ἐβόα λέγων
 ὡς οὐκ εἰκὸς εἶη ξύλων φειδομένους τοὺς πολεμίους ἐν τῇ 5
 χώρα περιδεῖν τείχος πεπονημένους, ἀλλὰ τὰς τε σφετέρας
 ναῦς βιαζομένους τὴν ἀπόβασιν καταγνύναι ἐκέλευεν, καὶ
 τοὺς ξυμμάχους μὴ ἀποκηῆσαι ἀντὶ μεγάλων εὐεργεσιῶν τὰς
 ναῦς τοῖς Λακεδαιμονίοις ἐν τῷ παρόντι ἐπιδοῦναι, ὀκεί-
 λαντας δὲ καὶ παντὶ τρόπῳ ἀποβαντας τῶν τε ἀνδρῶν 10
 1 καὶ τοῦ χωρίου κρατῆσαι. καὶ ὁ μὲν τοὺς τε ἄλλους τοι- XII.
 αὐτὰ ἐπέσπερχεν, καὶ τὸν ἑαυτοῦ κυβερνήτην ἀναγκάσας
 ὀκείλαι τὴν ναὺν ἐχώρει ἐπὶ τὴν ἀποβάθραν· καὶ πειρώμε-
 νος ἀποβαίνειν ἀνεκόπη ὑπὸ τῶν Ἀθηναίων, καὶ τραυματίσ-
 θεὶς πολλὰ ἐλειποψύχησέ τε, καὶ πεσόντος αὐτοῦ ἐς τὴν 15
 παρεξαιρεσίαν ἢ ἀσπίς περιερρῦη ἐς τὴν θάλασσαν, καὶ
 ἐξενεχθείσης αὐτῆς ἐς τὴν γῆν οἱ Ἀθηναῖοι ἀνελόμενοι
 ὕστερον πρὸς τὸ τροπαῖον ἐχρήσαντο ὃ ἔστησαν τῆς προσ-
 2 βολῆς ταύτης. οἱ δ' ἄλλοι προθυμοῦντο μὲν ἀδύνατοι δ'
 ἦσαν ἀποβῆναι τῶν τε χωρίων χαλεπότητι καὶ τῶν Ἀθη- 20
 3 ναίων μενόντων καὶ οὐδὲν ὑποχωρούντων. ἐς τοῦτο τε
 περιέστη ἡ τύχη ὥστε Ἀθηναίους μὲν ἐκ γῆς τε καὶ ταύτης
 Λακωνικῆς ἀμύνεσθαι ἐκείνους ἐπιπλέοντας, Λακεδαιμονίους
 δὲ ἐκ νεῶν τε καὶ ἐς τὴν ἑαυτῶν πολεμίαν οὖσαν ἐπ' Ἀθη-
 ναίους ἀποβαίνειν· ἐπὶ πολὺ γὰρ ἐποίει τῆς δόξης ἐν τῷ τότε 25
 τοῖς μὲν ἠπειρώταις μάλιστα εἶναι καὶ τὰ περὶ κρατίστοις,
 τοῖς δὲ θαλασσίοις τε καὶ ταῖς ναυσὶ πλείστον προέχειν.
- 1 Ταύτην μὲν οὖν τὴν ἡμέραν καὶ τῆς ὑστεραίας μέρος τι XIII.
 προσβολὰς ποιησάμενοι ἐπέπαντο· καὶ τῇ τριτῇ ἐπὶ ξύλου
 ἐς μηχανὰς παρέπεμψαν τῶν νεῶν τινὰς ἐς Ἀσίην, ἐλπί- 30
 ζοντες τὸ κατὰ τὸν λιμένα τείχος ὕψος μὲν ἔχειν, ἀποβάσεως
 2 δὲ μάλιστα οὐσης ἐλεῖν μηχαναῖς. ἐν τούτῳ δὲ αἱ ἐκ τῆς
 Ζακύνθου νῆες τῶν Ἀθηναίων παραγίγνονται † πενήκοντα †

προσεβοήθησαν γὰρ τῶν τε φρουρίδων τινὲς αὐτοῖς τῶν ἐκ
 Ναυπάκτου καὶ Χίαι τέσσαρες. ὡς δὲ εἶδον τὴν τε ἠπειρον ³
 ὀπλιτῶν περίπλεων τὴν τε νῆσον, ἔν τε τῷ λιμένι οὖσας τὰς
 ναῦς καὶ οὐκ ἐκπλεύουσας, ἀπορήσαντες ὅπη καθορμίσωνται,
⁵ τότε μὲν ἐς Πρώτην τὴν νῆσον, ἣ οὐ πολὺ ἀπέχει ἐρήμος
 οὖσα, ἔπλευσαν καὶ ἠύλισαντο, τῇ δ' ὑστεραία παρασκευα-
 σάμενοι ὡς ἐπὶ ναυμαχίαν ἀνήγοντο, ἣν μὲν ἀντεκπλεῖν
 ἐθέλωσι σφίσι ἐς τὴν εὐρυχωρίαν, εἰ δὲ μή, ὡς αὐτοὶ
 ἐπεσπλευσοῦμενοι. καὶ οἱ μὲν οὔτε ἀντανήγοντο οὔτε ἄ ⁴
¹⁰ διειροήθησαν, φρίζαι τοὺς ἔσπλους, ἔτυχον ποιήσαντες,
 ἡσυχάζοντες δ' ἐν τῇ γῆ τὰς τε ναῦς ἐπλήρουν καὶ παρε-
 σκευάζοντο, ἣν ἐσπλήη τις, ὡς ἐν τῷ λιμένι ὄντι οὐ σμικρῶ
 XIV. ναυμαχίησόντες. οἱ δ' Ἀθηναῖοι γινόντες καθ' ἑκάτερον τὸν ¹
 ἔσπλον ὥρμησαν ἐπ' αὐτούς, καὶ τὰς μὲν πλείους καὶ
¹⁵ μετεώρους ἤδη τῶν νεῶν καὶ ἀντιπρώρους προσπεσόντες ἐς
 φυγὴν κατέστησαν, καὶ ἐπιδιώκοντες ὡς διὰ βραχέος ἔτρω-
 σαν μὲν πολλὰς, πέντε δ' ἔλαβον, καὶ μίαν τούτων αὐτοῖς
 ἀνδράσιω ταῖς δὲ λοιπαῖς ἐν τῇ γῆ καταπεφευγυῖαις ἐνέ-
 βαλλον. αἱ δὲ καὶ πληρούμεναι ἔτι πρὶν ἀνάγεσθαι
²⁰ ἐκόπτοντο· καὶ τινὰς καὶ ἀναδούμενοι κενὰς εἰλκον τῶν
 ἀνδρῶν ἐς φυγὴν ὥρμημένων. ἃ ὀρώντες οἱ Λακεδαιμόνιοι ²
 καὶ περιαλγούντες τῷ πάθει, ὅτι περ αὐτῶν οἱ ἄνδρες ἀπε-
 λαμβάνοντο ἐν τῇ νήσῳ, παρεβοήθουν, καὶ ἐπεσβαίνοντες
 ἐς τὴν θάλασσαν ξὺν τοῖς ὅπλοις ἀνθεῖλκον ἐπιλαμβανό-
²⁵ μνοι τῶν νεῶν, καὶ ἐν τούτῳ κεκωλύσθαι ἐδόκει ἕκαστος ᾧ
 μή τιμι καὶ αὐτὸς ἔργῳ παρῆν. ἐγένετό τε ὁ θόρυβος μέγας ³
 καὶ ἀντηλλαγμένος τοῦ ἑκατέρωθεν τρόπου περὶ τὰς ναῦς· οἱ
 τε γὰρ Λακεδαιμόνιοι ὑπὸ προθυμίας καὶ ἐκπλήξεως ὡς
 εἰπεῖν ἄλλο οὐδὲν ἢ ἐκ γῆς ἐναυμάχουν, οἱ τε Ἀθηναῖοι
³⁰ κρατοῦντες καὶ βουλόμενοι τῇ παρουσίᾳ τύχῃ ὡς ἐπὶ πλείσ-
 τον ἐπεξελθεῖν ἀπὸ νεῶν ἐπεζομάχουν. πολὺν τε πόνον ⁴
 παρασχόντες ἀλλήλοις καὶ τραυματίσαντες διεκρίθησαν,
 καὶ οἱ Λακεδαιμόνιοι τὰς κενὰς ναῦς πλὴν τῶν τὸ πρῶτον
 ληφθεῖσῶν διέσωσαν. καταστάντες δὲ ἑκάτεροι ἐς τὸ ⁵

στρατόπεδον οἱ μὲν τροπαῖόν τε ἔστησαν καὶ νεκροὺς ἀπέδωσαν καὶ ναυαγίων ἐκράτησαν, καὶ τὴν νῆσον εὐθὺς περιέπλεον καὶ ἐν φυλακῇ εἶχον ὡς τῶν ἀνδρῶν ἀπειλημμένων· οἱ δ' ἐν τῇ ἡπείρῳ Πελοποννήσιοι καὶ ἀπὸ πάντων ἤδη βεβοηθηκότες ἔμενον κατὰ χώραν ἐπὶ τῇ 5 Πύλῳ.

- 1 Ἐς δὲ τὴν Σπάρτην ὡς ἠγγέλθη τὰ γεγενημένα περὶ XV. Πύλον, ἔδοξεν αὐτοῖς ὡς ἐπὶ ξυμφορᾷ μεγάλη τὰ τέλη καταβάνας ἐς τὸ στρατόπεδον βουλευεῖν παραχρήμα ὀρώντας
- 2 ὅτι ἂν δοκῇ. καὶ ὡς εἶδον ἀδύνατον ὄν τιμωρεῖν τοῖς ἀν- 10 δράσι καὶ κινδυνεύειν οὐκ ἐβούλοντο ἢ ὑπὸ λιμοῦ τι παθεῖν αὐτοὺς ἢ ὑπο πλῆθους βιασθέντας †κρατηθῆναι, † ἔδοξεν αὐτοῖς πρὸς τοὺς στρατηγούς τῶν Ἀθηναίων, ἦν ἐθέλωσι, σπουδὰς ποιησαμένους τὰ περὶ Πύλον, ἀποστεῖλαι ἐς τὰς Ἀθήνας πρέσβεις περὶ ξυμβάσεως, καὶ τοὺς ἀνδρῶν 15
- 1 ὡς τάχιστα πειρᾶσθαι κομίσασθαι. δεξαμένων δὲ τῶν XVI. στρατηγῶν τὸν λόγον ἐγίγνοντο σποῖδαί τοιαῖδε, Λακεδαιμονίους μὲν τὰς ναῦς ἐν αἷς ἐναυμάχησαν καὶ τὰς ἐν τῇ Λακωνικῇ πύσας, ὅσαι ἦσαν μακραί, παραδοῦναι κομίσαντας ἐς Πύλον Ἀθηναίοις, καὶ ὄπλα μὴ ἐπιφέρειν τῷ τειχίσματι 20 μῆτε κατὰ γῆν μῆτε κατὰ θάλασσαν, Ἀθηναίους δὲ τοῖς ἐν τῇ νήσῳ ἀνδράσι σῖτον ἔαν τοὺς ἐν τῇ ἡπείρῳ Λακεδαιμονίους ἐκπέμπειν τακτὸν καὶ μεμαγμένον, δύο χοίνικας ἐκάστω Ἀττικὰς ἀλφίτων καὶ δύο κοτυλας οἴνου καὶ κρέας, θεράποντι δὲ τούτων ἡμίσεια· ταῦτα δὲ ὀρώντων τῶν Ἀθηναίων 25 ἐσπέμπειν καὶ πλοῖον μηδὲν ἐσπλεῖν λίθρα· φυλάσσειν δὲ καὶ τὴν νῆσον Ἀθηναίους μηδὲν ἤσσαν, ὅσα μὴ ἀποβαίνου- τας, καὶ ὄπλα μὴ ἐπιφέρειν τῷ Πελοπονησιῶν στρατῷ
- 2 μῆτε κατὰ γῆν μῆτε κατὰ θάλασσαν. ὅτι δ' ἂν τούτων παραβαίνωσιν ἐκότεροι καὶ ὀτιοῦν, τότε λελύσθαι τὰς 30 σπονδάς. ἐσπεῖσθαι δὲ αὐτὰς μέχρι οὗ ἐπανέλθωσιν οἱ ἐκ τῶν Ἀθηναίων Λακεδαιμονίων πρέσβεις· ἀποστεῖλαι δὲ αὐτοὺς τριῖναι Ἀθηναίους καὶ πάλιν κομίσαι. ἐλθόντων δὲ τὰς τε σπονδὰς λελύσθαι ταύτας καὶ τὰς ναῦς ἀποδοῦναι

Ἀθηναίους ὁμοίας οἷα σπερ ἂν παραλάβωσιν. αἱ μὲν σπον- 3
 δαὶ ἐπὶ τούτοις ἐγένοντο, καὶ αἱ νῆες παρεδόθησαν οὖσαι
 περὶ ἐξήκοντα, καὶ οἱ πρέσβεις ἀπεστάλησαν. ἀφικόμενοι
 δὲ ἐς τὰς Ἀθήνας ἔλεξαν τοιαύδε.

XVII. “Ἐπεμψαν ἡμᾶς Λακεδαιμόνιοι ὧ Ἀθηναῖοι περὶ τῶν 1
 ἐν τῇ νήσῳ ἀνδρῶν πράξοντα, ὃ τι ἂν ὑμῖν τε ὠφέλιμον ὦν
 τὸ αὐτὸ πείθωμεν καὶ ἡμῖν ἐς τὴν ξυμφορὰν ὡς ἐκ τῶν
 παρόντων κόσμον μάλιστα μέλλη οἶσειν. τοὺς δὲ λόγους 2
 μακροτέρους οὐ παρὰ τὸ εἰωθὸς μηκυνοῦμεν, ἀλλ’ ἐπιχώριον
 10 ὦν ἡμῖν οὐ μὲν βραχεῖς ἀρκῶσι μὴ πολλοῖς χρήσθαι, πλείοσι
 δὲ ἐν ᾧ ἂν καιρὸς ἢ διδύσκοντάς τι τῶν προύργου λόγους τὸ
 δέον πρᾶσσειν. λάβετε δὲ αὐτοὺς μὴ πολεμίως μηδ’ ὡς 3
 ἀξύνετοι διδασκόμενοι, ὑπόμνησιν δὲ τοῦ καλῶς βουλευ-
 σασθαι πρὸς εἰδότας ἡγησάμενοι. ὑμῖν γὰρ εὐτυχίαν τὴν 4
 15 παροῦσαν ἔξεστι καλῶς θέσθαι, ἔχουσι μὲν ὧν κρατεῖτε,
 προσλαβοῦσι δὲ τιμὴν καὶ δόξαν, καὶ μὴ παθεῖν ὅπερ οἱ
 ἀήθως τι ἀγαθὸν λαμβάνοντες τῶν ἀνθρώπων· αἰεὶ γὰρ τοῦ
 πλέονος ἐλπίδι ὀρέγονται διὰ τὸ καὶ τὰ παρόντα ἀδοκίμως
 εὐτυχεῖσθαι. οἷς δὲ πλείοται μεταβολαὶ ἐπ’ ἀμφοτέρα ξυμ- 5
 20 βεβήκασιν, δίκαιοί εἰσι καὶ ἀπιστότατοι εἶναι ταῖς εὐπρα-
 γίαις. ὃ ἢ τε ὑμετέρα πόλει δι’ ἐμπειρίαν καὶ ἡμῖν μάλιστ’

XVIII. ἂν ἐκ τοῦ εἰκότος προσείη. γινώτε δὲ καὶ ἐς τὰς ἡμετέρας 1
 νῦν ξυμφορὰς ἀπιδόντες, οὔτινες ἀξίωμα μέγιστον τῶν
 Ἑλληνῶν ἔχοντες ἤκομεν παρ’ ὑμᾶς, πρότερον αὐτοὶ κυριώ-
 25 τεροι νομίζοντες εἶναι δοῦναι ἐφ’ ἃ νῦν ἀφιγμένοι ὑμᾶς
 αἰτούμεθα. καίτοι οὔτε δυνάμει ἐνδεία ἐπάθομεν αὐτὸ 2
 οὔτε μείζονος προσγενομένης ὑβρισαντες, ἀπὸ δὲ τῶν αἰεὶ
 ὑπαρχόντων γνώμῃ σφαλέντες, ἐν ᾧ πᾶσι τὸ αὐτὸ ὁμοίως
 ὑπάρχει. ὥστε οὐκ εἰκὸς ὑμᾶς διὰ τὴν παροῦσαν νῦν 3
 30 ῥώμῃ πώλεώς τε καὶ τῶν προσγεγενημένων καὶ τὸ τῆς
 τύχης οἶεσθαι αἰεὶ μεθ’ ὑμῶν ἔσεσθαι. σωφρόνων δὲ 4
 ἀνδρῶν οἷτινες τὰ γαθὰ ἐς ἀμφίβολον ἀσφαλῶς ἔθειτο·—καὶ
 ταῖς ξυμφοραῖς οἱ αὐτοὶ εὐξυνετώτερον ἂν προσφέροιντο·—
 τὸν τε πόλεμον νομίσωσι μὴ καθ’ ὅσον ἂν τις αὐτοῦ μέρος

βούληται μεταχειρίζειν, τούτω ξυνεῖναι, ἀλλ' ὡς ἂν αἰ τύχαι
 αὐτῶν ἡγήσωνται. καὶ ἐλάχιστ' ἂν οἱ τοιοῦτοι πταίοντες,
 διὰ τὸ μὴ τῷ ὀρθουμένῳ αὐτοῦ πιστεύοντες ἐπαιρεσθαι, ἐν
 5 τῷ εὐτυχεῖν ἂν μάλιστα καταλύοιντο. ὁ νῦν ὑμῖν ὦ Ἀθη-
 ναῖοι καλῶς ἔχει πρὸς ἡμᾶς πράξει, καὶ μὴ ποτε ὕστερον, 5
 ἢ ἄρα μὴ πειθόμενοι σφαλῆτε, ἃ πολλὰ ἐνδέχεται, νομισ-
 θῆναι τύχῃ καὶ τὰ νῦν προχωρήσαντα κρατῆσαι, ἐξὸν
 ἀκίδυνον δόκησιν ἰσχύος καὶ ξυνέσεως ἐς τὸ ἔπειτα κατα-
 1 λιπεῖν. Λακεδαιμόιοι δὲ ὑμᾶς προκαλοῦνται ἐς σπονδὰς XIX.
 καὶ διάλυσιν πολέμου, διδόντες μὲν εἰρήνην καὶ ξυμμαχίαν 10
 καὶ ἄλλην φιλίαν πολλὴν καὶ οἰκειότητα ἐς ἀλλήλους
 ὑπάρχειν, ἄνταιτοῦντες δὲ τοὺς ἐκ τῆς νήσου ἄνδρας, καὶ
 ἄμεινον ἡγούμενοι ἀμφοτέροις μὴ διακινδυνεύεσθαι, εἴτε βία
 διαφύγοιεν παρατυχοῦσης τινὸς σωτηρίας εἴτε καὶ ἐκπολιορ-
 2 κηθέντες μᾶλλον ἂν χειρωθεῖεν. νομίζομέν τε τὰς μεγάλας 15
 ἔχθρας μάλιστ' ἂν διαλύεσθαι βεβαίως οὐκ ἦν ἀνταμννό-
 μενός τις καὶ ἐπικρατήσας τὰ πλεω τοῦ πολέμου κατ'
 ἀνάγκην ὄρκοις ἐγκαταλαμβάνων μὴ ἀπὸ τοῦ ἴσου ξυμβῆ,
 ἀλλ' ἦν παρὸν τὸ αὐτὸ δρᾶσαι πρὸς τὸ ἐπικρῆς καὶ ἀρετῇ
 αὐτὸ νικῆσας παρὰ ἃ προσεδέχετο μετρίως ξυναλλαγῇ. 20
 3 ὀφείλων γὰρ ἤδη ὁ ἐναντίος μὴ ἀνταμύνεσθαι ὡς βιασ-
 θεῖς ἀλλ' ἀνταποδοῦναι ἀρετῆν, ἐτοιμότερός ἐστιν αἰσχύνῃ
 4 ἐμμένειν οἷς ξυνέθετο. καὶ μᾶλλον πρὸς τοὺς μειζόνως
 ἐχθροὺς τοῦτο δρῶσιν οἱ ἄνθρωποι ἢ πρὸς τοὺς τὰ μέτρια
 διενεχθέντας· πεφύκασί τε τοῖς μὲν ἐκουσίως εἰδοῦσιν ἀνθ- 25
 ησασᾶσθαι μεθ' ἡδονῆς, πρὸς δὲ τὰ ὑπεραυχοῦντα καὶ παρὰ
 1 γνώμην διακινδυνεύειν. ἡμῖν δὲ καλῶς, εἴπερ ποτέ, ἔχει
 ἀμφοτέροις ἢ ξυναλλαγῇ, πρὶν τι ἀνῆκεστον διὰ μέσου
 γενόμενον ἡμᾶς καταλαβεῖν, ἐν ᾧ ἀνάγκη ἀττίδιον ὑμῖν ἔχ-
 θραν πρὸς τῇ κοινῇ καὶ ἰδίαν ἔχειν, ὑμᾶς δὲ στερηθῆναι ἂν 30
 2 νῦν προκαλούμεθα. ἔτι δ' οὐτων ἀκρίτων, καὶ ὑμῖν μὲν
 δόξης καὶ ἡμετέρας φιλίας προσγιγνομένης, ἡμῖν δὲ πρὸ
 αἰσχροῦ τινὸς ξυμφορᾶς μετρίως κατατιθεμένης, διαλλαγῶ-
 μεν, καὶ αὐτοί τε ἀντὶ πολέμου εἰρήνην ἐλώμεθα καὶ τοῖς

acc. etc.

ἄλλοις Ἑλλησιν ἀνάπανσιν κακῶν ποιήσωμεν· οἳ καὶ ἐν
 τούτῳ ὑμᾶς αἰτιωτέρους ἡγήσονται. πολεμοῦνται μὲν γὰρ 3
 ἀσαφῶς ὀποτέρων ἀρξάντων· καταλύσεως δὲ γιγνομένης, ἥς
 νῦν ὑμεῖς τὸ πλεον κύριοί ἐστε, τὴν χάριν ὑμῖν προσθήσου-
 5 σιν. ἦν τε γινώτε, Λακεδαιμονίοις ἕξεστιν ὑμῖν φίλους 4
 γενέσθαι βεβαίως, αὐτῶν τε προκαλεσαμένων, χαρισαμένοις
 τε μᾶλλον ἢ βιασαμένοις. καὶ ἐν τούτῳ τὰ ἐόντα ἀγαθὰ 5
 σκεπείτε ὅσα εἰκὸς εἶναι· ἡμῶν γὰρ καὶ ὑμῶν ταῦτα λεγόν-
 των τό γε ἄλλο Ἑλληνικὸν ἵστε ὅτι ὑποδέεστερον ὄν τὰ
 10 μέγιστα τιμήσει.”

XXI. Οἱ μὲν οὖν Λακεδαιμόνιοι τοσαῦτα εἶπον, νομίζοντες τοὺς 1
 Ἀθηναίους ἐν τῷ πρὶν χρόνῳ σπονδῶν μὲν ἐπιθυμεῖν σφῶν
 δὲ ἐναντιουμένων κωλύεσθαι, διδομένης δὲ εἰρήνης ἀσμένως
 δέξεσθαι τε καὶ τοὺς ἄνδρας ἀποδώσειν. οἱ δὲ τὰς μὲν 2
 15 σπονδίας, ἔχοντες τοὺς ἄνδρας ἐν τῇ νήσῳ, ἤδη σφίσι ἐνόμι-
 ζον ἐτόιμους εἶναι ὅποταν βούλωνται ποιείσθαι πρὸς αὐτούς,
 τοῦ δὲ πλείονος ὠρέγοντο. μάλιστα δὲ αὐτοὺς ἐνήγε Κλέων 3
 ὁ Κλεινέτου, ἀνὴρ δημαγωγὸς κατ' ἐκείνου τὸν χρόνον ὦν καὶ
 τῷ πλήθει πιθανώτατος· καὶ ἔπεισεν ἀποκρίνασθαι ὡς χρῆ
 20 τὰ μὲν ὄπλα καὶ σφᾶς αὐτοὺς τοὺς ἐν τῇ νήσῳ παραδόντας
 πρῶτον κομισθῆναι Ἀθήναζε, ἐλθόντων δὲ ἀποδόντας Λακε-
 δαιμονίους Νίσαιαν καὶ Πηγὰς καὶ Τριζήνα καὶ Ἀχαΐαν, ἃ
 οὐ πολέμῳ ἔλαβον ἀλλ' ἀπὸ τῆς προτέρας ξυμβάσεως
 Ἀθηναίων ξυγχωρησάντων κατὰ ξυμφορὰς καὶ ἐν τῷ τότε
 25 δεομένων τι μᾶλλον σπονδῶν, κομίσασθαι τις ἄνδρας καὶ
 σπονδὰς ποιήσασθαι ὅποσον ἂν δοκῇ χρόνον ἀμφοτέροις.

XXII. οἱ δὲ πρὸς μὲν τὴν ἀπόκρισιν οὐδὲν ἀντίειπον, ξυνεδρους δὲ 1
 σφίσι ἐκέλευον ἐλέσθαι, οὔτινες λέγοιτες καὶ ἀκούοντες
 περὶ ἐκάστου ξυμβήσονται κατὰ ἡσυχίαν ὅ τι ἂν πείθωσιν
 30 ἀλλήλους. Κλέων δὲ ἐνταῦθα δὴ πολὺς ἐνέκειτο, λέγων 2
 γιγνώσκειν μὲν καὶ πρότερον οὐδὲν ἐν νῷ ἔχοντας δίκαιον
 αὐτούς, σαφὲς δ' εἶναι καὶ νῦν, οὔτινες τῷ μὲν πλήθει οὐδὲν
 ἐθέλουσιν εἰπεῖν, ὀλίγοις δὲ ἀνδράσι ξυνεδροὶ βούλονται
 γίγνεσθαι· ἀλλὰ εἴ τι ὑγιὲς διανοοῦνται, λέγειν ἐκέλευσεν

- 3 ἅπασιν. ὀρώντες δὲ οἱ Λακεδαιμόνιοι οὔτε σφίσιν εἶόν τε
 ὄν ἐν πλήθει εἰπεῖν, εἴ τι καὶ ὑπὸ τῆς ξυμφορᾶς ἐδόκει
 αὐτοῖς ξυγχωρεῖν, μὴ ἐς τοὺς ξυμμίχους διαβληθῶσιν
 εἰπόντες καὶ οὐ τυχόντες, οὔτε τοὺς Ἀθηναίους ἐπὶ μετρίοις
 ποιήσοντας ἂ προυκαλοῦντο, ἀνεχώρησαν ἐκ τῶν Ἀθηνῶν 5
- 1 ἄπρακτοι. ἀφικομένων δὲ αὐτῶν διελύοντο εὐθύς αἱ σπον- XXIII.
 δαὶ αἱ περὶ Πύλον, καὶ τὰς ναῦς οἱ Λακεδαιμόνιοι ἀπήτουν,
 καθάπερ ξυνέκειτο· οἱ δ' Ἀθηναῖοι ἐγκλήματα ἔχοντες ἐπι-
 δρομήν τε τῷ τειχίσματι παρίσπονδον καὶ ἄλλα οὐκ ἀξιόλογα
 δοκοῦντα εἶναι οὐκ ἀπεδίδοσαν, ἰσχυριζόμενοι ὅτι δὴ εἶρητο, 10
 εἴαν καὶ ὀτιοῦν παραβαθῆ, λελύσθαι τὰς σπονδάς. οἱ δὲ
 Λακεδαιμόνιοι ἀντέλεγόν τε, καὶ ἀδίκημα ἐπικαλέσαντες το
- 2 τῶν νεῶν ἀπελθόντες ἐς πόλεμον καθίσταντο. καὶ τὰ περὶ
 Πύλον ὑπ' ἀμφοτέρων κατὰ κράτος ἐπολεμείτο, Ἀθηναῖοι
 μὲν δυοῖν ἐναντίαι ἀεὶ τὴν νῆσον περιπλέοντες τῆς ἡμέρας 15
 (τῆς δὲ νυκτὸς καὶ ἅπασαι περιώρμουσι, πλὴν τὰ πρὸς τὸ
 πελαγος, ὅποτε ἄνεμος εἴη· καὶ ἐκ τῶν Ἀθηνῶν αὐτοῖς
 εἴκοσι νῆες ἀφίκοντο ἐς τὴν φυλακὴν, ὥστε αἱ πᾶσαι ἐβδο-
 μήκοιτα ἐγένοντο), Πελοποννήσιοι δὲ ἐν τῇ ἠπειρῷ στρατο-
 πεδεύόμενοι καὶ προσβολὰς ποιούμενοι τῷ τείχει, σκοποῦν- 20
 τες καιρὸν εἴ τις παραπέσοι ὥστε τοὺς ἄνδρας σῶσαι.
- 1 Ἐν τούτῳ δὲ οἱ ἐν τῇ Σικελίᾳ Συρακόσιοι καὶ οἱ ξύμμα XXIV.
 χοι, πρὸς ταῖς ἐν Μεσσηνίᾳ φρουρούσαις ναυσὶ τὸ ἄλλο
 ναυτικὸν ὃ παρεσκευάζοντο προσκομίσαντες, τὸν πόλεμον
- 2 ἐποιούλτο ἐκ τῆς Μεσσηνίης. καὶ μάλιστα ἐνήγον οἱ Λοκροὶ 25
 τῶν Ῥηγίωνων κατὰ ἔχθραν, καὶ αὐτοὶ δὲ ἐσβεβλήκεσαν
- 3 παυδημεὶ ἐς τὴν γῆν αὐτῶν. καὶ ναυμαχίας ἀποπειρᾶσθαι
 ἐβούλοντο, ὀρώντες τοῖς Ἀθηναίοις τὰς μὲν παρούσας ὀλίγας
 ναῦς, ταῖς δὲ πλείοσι καὶ μελλούσαις ἤξειεν πυνθαίόμενοι
- 4 τὴν νῆσον πολιορκεῖσθαι. εἰ γὰρ κρατήσειαν τῷ ναυτικῷ, 30
 τὸ Ῥήγιον ἠλπίζον πεζῇ τε καὶ ναυσὶν ἐφορμοῦντες ῥαδίως
 χειρώσασθαι, καὶ ἤδη σφῶν ἰσχυρὰ τὰ πράγματα γίνεσ-
 θαι· ξύνεγγυς γὰρ κειμένου τοῦ τε Ῥηγίου ἀκρωτηρίου τῆς
 Ἰταλίας τῆς τε Μεσσηνίης τῆς Σικελίας, τοῖς Ἀθηναίοις τε

οὐκ ἂν εἶναι ἐφορμεῖν καὶ τοῦ πορθμοῦ κρατεῖν. ἔστι δὲ ὁ 5
πορθμὸς ἢ μεταξὺ Ῥηγίου θάλασσα καὶ Μεσσήνης, ἧπερ
βραχύτερον Σικελία τῆς ἠπείρου ἀπέχει· καὶ ἔστιν ἢ
Χάρυβδις κληθεῖσα τοῦτο, ἣ Ὀδυσσεὺς λέγεται διαπλεύσαι.

5 διὰ στενότητα δὲ καὶ ἐκ μεγάλων πελαγῶν, τοῦ τε Ὑρσηνι-
κοῦ καὶ τοῦ Σικελικοῦ, ἐσπίπτουσα ἢ θάλασσα ἐς αὐτὸ καὶ
XXV. ῥοώδης οὔσα εἰκότως χαλεπὴ ἐνομίσθη. ἐν τούτῳ οὖν τῷ 1
μεταξὺ οἱ Συρακόσιοι καὶ οἱ ξυμμαχοὶ ναυσὶν ὀλίγῳ πλείουσιν
ἢ τριάκοντα ἠναγκάσθησαν ὀψὲ τῆς ἡμέρας ναυμαχῆσαι
10 περὶ πλοίου διαπλέοντος, ἀντεπαναγόμενοι πρὸς τε Ἀθη-
ναίων ναῦς ἑκκαίδεκα καὶ Ῥηγίνας ὀκτώ. καὶ νικηθέντες 2
ὑπὸ τῶν Ἀθηναίων διὰ τάχους ἀπέπλευσαν, ὡς ἕκαστοι
ἔτυχον, ἐς τὰ οἰκεία στρατόπεδα, τό τε ἐν τῇ Μεσσήνῃ καὶ
ἐν τῷ Ῥηγίῳ, μίαν ναῦν ἀπολέσαντες· καὶ νύξ ἐπεγένετο
15 τῷ ἔργῳ. μετὰ δὲ τοῦτο οἱ μὲν Λοκροὶ ἀπῆλθον ἐκ τῆς 3
Ῥηγίνων, ἐπὶ δὲ τὴν Πελωρίδα τῆς Μεσσήνης συλλεγεῖσθαι
αἱ τῶν Συρακοσίων καὶ ξυμμάχων νῆες ὄρμουν καὶ ὁ πεζὸς
αὐτοῖς παρῆν. προσπλεύσαντες δὲ οἱ Ἀθηναῖοι καὶ Ῥηγῖνοι 4
ὀρῶντες τὰς ναῦς κενὰς ἐνέβαλον, καὶ χειρὶ σιδηρᾷ ἐπιβλη-
20 θείσῃ μίαν ναῦν † αὐτοῖ † ἀπώλεσαν τῶν ἀνδρῶν ἀποκο-
λυμβησάντων. καὶ μετὰ τοῦτο τῶν Συρακοσίων ἐσβάντων 5
ἐς τὰς ναῦς καὶ παραπλέοντων ἀπὸ κάλῳ ἐς τὴν Μεσσήνην,
αὐθις προσβαλόντες οἱ Ἀθηναῖοι, ἀποσιμωσάντων ἐκείνων
καὶ προεμβαλόντων, ἑτέραν ἰαῦν ἀπολλύουσιν. καὶ ἐν τῷ 6
25 παρίπλῳ καὶ τῇ ναυμαχίᾳ τοιοῦτοτρόφῳ γενομένη οὐκ
ἔλαττον ἔχοντες οἱ Συρακόσιοι παρεκομίσθησαν ἐς τὸν ἐν
τῇ Μεσσήνῃ λιμένα. καὶ οἱ μὲν Ἀθηναῖοι Καμαρίνης 7
ἀγγελθείσης προδίδοσθαι Συρακοσίοις ὑπ' Ἀρχίου καὶ τῶν
μετ' αὐτοῦ ἔπλευσαν ἐκεῖσε, Μεσσήνιοι δ' ἐν τούτῳ πανδημεῖ
30 κητὰ γῆν καὶ ταῖς ναυσὶν ἅμα ἐστράτευσαν ἐπὶ Νάξῳ τὴν
Χαλκιδικὴν ὄμορον οὔσαν. καὶ τῇ πρώτῃ ἡμέρᾳ τειχίρεις 8
ποιήσαντες τοὺς Ναξίους ἐδήουν τὴν γῆν, τῇ δ' ὑστεραίᾳ
ταῖς μὲν ναυσὶ περιπλεύσαντες κατὰ τὸν Ἀκεσίην ποταμὸν

- τὴν γῆν ἐδήουν, τῷ δὲ πεζῷ πρὸς τὴν πόλιν ἐσέβαλλον.
 9 ἐν τούτῳ δὲ οἱ Σικελοὶ ὑπὲρ τῶν ἄκρων πολλοὶ κατέβαινον
 βοηθῶντες ἐπὶ τοὺς Μεσσηνίους. καὶ οἱ Νάξιοι ὡς εἶδον,
 θαρσήσαντες καὶ παρακελεύόμενοι ἐν ἑαυτοῖς ὡς οἱ Λεοντῖνοι
 σφίσι καὶ ἄλλοι Ἕλληνες ξύμμαχοι ἐς τιμωρίαν ἐπέρχονται, 5
 ἐκδραμόντες ἄφνω ἐκ τῆς πόλεως προσπίπτουσι τοῖς Μεσ-
 σηνίοις, καὶ τρέψαντες ἀπέκτεινάν τε ὑπὲρ χιλίους καὶ οἱ
 λοιποὶ χυλεπῶς ἀπεχώρησαν ἐπ' οἴκου· καὶ γὰρ οἱ βάρ-
 βανοὶ ἐν ταῖς ὁδοῖς ἐπιπεσόντες τοὺς πλείστους διέφθειραν.
- 10 καὶ αἱ νῆες σχοῦσαι ἐς τὴν Μεσσήνην ὕστερον ἐπ' οἴκου 10
 11 ἕκασται διεκρίθησαν. Λεοντῖνοι δὲ εὐθύς καὶ οἱ ξύμμαχοι
 μετὰ Ἀθηναίων ἐς τὴν Μεσσήνην ὡς κεκακωμένην ἐστρά-
 τευον, καὶ προσβύλλοντες οἱ μὲν Ἀθηναῖοι κατὰ τὸν λιμένα
- 12 ταῖς ναυσὶν ἐπέειρων, ὁ δὲ πεζὸς πρὸς τὴν πόλιν. ἐπεκδρο-
 μὴν δὲ ποιησάμενοι οἱ Μεσσηνιοὶ καὶ Λοκρῶν τινὲς μετὰ τοῦ 15
 Δημοτέλους, οἱ μετὰ τὸ πάθος ἐγκατελείφθησαν φρουροί,
 ἐξαπιναίως προσπεσόντες τρέπουσι τοῦ στρατεύματος τῶν
 Λεοντῖνων τὸ πολὺ καὶ ἀπέκτειναν πολλούς. ἰδόντες δὲ οἱ
 Ἀθηναῖοι καὶ ἀποβάντες ἀπὸ τῶν νεῶν ἐβοήθουν, καὶ κατε-
 δίδωξαν τοὺς Μεσσηνίους πάλιν ἐς τὴν πόλιν, τεταραγμέ- 20
 νοις ἐπιγεγνόμενοι· καὶ τροπαῖον στήσαντες ἀνεχώρησαν ἐς τὸ
- 13 Ῥήγιον. μετὰ δὲ τοῦτο οἱ μὲν ἐν τῇ Σικελίᾳ Ἕλληνες ἄνευ
 τῶν Ἀθηναίων κατὰ γῆν ἐστράτευον ἐπ' ἀλλήλους.
- 1 Ἐν δὲ τῇ Πύλῳ ἔτι ἐπολιόρκουν τοὺς ἐν τῇ νήσῳ Λακε- XXVI.
 δαιμονίους οἱ Ἀθηναῖοι, καὶ τὸ ἐν τῇ ἠπείρῳ στρατόπεδον 25
- 2 τῶν Πελοποννησίων κατὰ χώραν ἔμενον. ἐπίπονος δ' ἦν
 τοῖς Ἀθηναίοις ἡ φυλακὴ σίτου τε ἀπορία καὶ ὕδατος· οὐ
 γὰρ ἦν κρήνη ὅτι μὴ μία ἐν αὐτῇ τῇ ἀκροπόλει τῆς Πύλου,
 καὶ αὕτη οὐ μεγάλη, ἀλλὰ διαμώμενοι τὸν κάχληκα οἱ πλείσ-
- 3 τοι ἐπὶ τῇ θαλάσῃ ἔπινον οἶον εἰκὸς ὕδωρ. στενοχωρία 30
 τε ἐν ὀλίγῳ στρατοπεδευομένοις ἐγίγνετο, καὶ τῶν νεῶν οὐκ
 ἔχουσῶν ὄρμον αἱ μὲν σίτου ἐν τῇ γῇ ἤροῦντο κατὰ μέρος,
- 4 αἱ δὲ μετέωροι ὄρμουν. ἀθυμίαν τε πλείστην ὁ χρόιός
 παρείχε παρὰ λόγον ἐπιγεγνόμενος, οὓς ᾤοντο ἡμερῶν ὀλί-

γων ἐκπολιορκήσειεν ἐν νήσῳ τε ἐρήμῃ καὶ ὕδατι ἄλυμρῷ
 χρωμένους. αἴτιον δὲ ἦν οἱ Λακεδαιμόνιοι προειπόντες ἐς 5
 τὴν νήσον ἐσάγειν σίτον τε τὸν βουλόμενον ἀλληλέμενον καὶ
 οἶνον καὶ τυρὸν καὶ εἴ τι ἄλλο βρῶμα, οἶον ἂν ἐς πολιορκίαν
 5 ξυμφέρῃ, τῆξαντες ἀργυρίου πολλοῦ, καὶ τῶν Εἰλώτων τῷ
 ἐσαγαγόντι ἐλευθερίαν ὑπισχνούμενοι. καὶ ἐσήγον ἄλλοι τε 6
 παρακινδυνεύοιτες καὶ μάλιστα οἱ Εἰλωτες, ἀπαίροντες ἀπὸ
 τῆς Πελοποννήσου ὁπόθεν τύχοιεν καὶ καταπλέοντες ἔτι
 νυκτὸς ἐς τὰ πρὸς τὸ πέλαγος τῆς νήσου. μάλιστα δὲ ἐτή-
 10 ρουν ἀνέμῳ καταφέρεσθαι· ῥᾶον γὰρ τὴν φυλακὴν τῶν τριή-
 ρων ἐλάνθανον, ὅποτε πνεῦμα ἐκ πόντου εἶη· ἄπορον γὰρ
 ἐγίγνετο περιορμεῖν, τοῖς δὲ ἀφειδῆς ὁ κατάπλους καθεστή-
 κει· ἐπώκελλον γὰρ τὰ πλοῖα τετιμημένα χρημάτων, καὶ οἱ
 ὀπλίται περὶ τὰς κατάρσεις τῆς νήσου ἐφύλασσον. ὅσοι
 15 δὲ γαλήνῃ κινδυνεύσειαν, ἠλίσκοντο. ἐσένεον δὲ καὶ κατὰ 7
 τὸν λιμένα κολυμβηταὶ ὕφυδροι, καλωδίῳ ἐν ἄσκοις ἐφέλ-
 κοντες μήκωνα μεμελιτωμένην καὶ λίνου σπέρμα κεκομμένον·
 ὧν τὸ πρῶτον λανθανόντων φυλακαὶ ὕστερον ἐγένοντο.
 παντὶ τε τρόπῳ ἐκάτεροι ἐτεχνῶντο οἱ μὲν ἐσπέμπειν τὰ 8
 20 σιτία, οἱ δὲ μὴ λανθάνειν σφᾶς.

XXVII. Ἐν δὲ ταῖς Ἀθήναις πυνθανόμενοι περὶ τῆς στρατιᾶς 1
 ὅτι ταλαιπωρεῖται καὶ σίτος τοῖς ἐν τῇ νήσῳ ὅτι ἐσπλεῖ,
 ἠπόρουσαν καὶ ἐδδοίκεσαν μὴ σφῶν χειμῶν τὴν φυλακὴν
 ἐπιλάβοι. ὀρώντες τῶν τε ἐπιτηδείων τὴν περὶ τὴν Πελοπόν-
 25 ιησον κομιδὴν ἀδύιατον ἐσομένην ἅμα ἐν χωρίῳ ἐρήμῳ καὶ
 οὐδ' ἐν θέρει οἰοὶ τε ὄντες ἰκανὰ περιπέμπειν, τὸν τε ἔφορμον
 χωρίων ἀλιμένων ὄντων οὐκ ἐσόμενον, ἀλλ' ἢ σφῶν ἀνένιτων
 τὴν φυλακὴν περιγεινήσεσθαι τοὺς ἀνδρας, ἢ τοῖς πλοίοις
 ἢ τὸν σίτον αὐτοῖς ἦγε χειμῶνα τηρήσαντας ἐκπλεύσεσθαι.
 30 πάντων δὲ ἐφοβούντο μάλιστα τοὺς Λακεδαιμονίους, ὅτι 2
 ἔχοντάς τι ἰσχυρὸν αὐτοὺς ἐνόμιζον οὐκέτι σφίσις ἐπικη-
 ρικεύσθαι· καὶ μετεμέλοντο τὰς σπονδὰς οὐ δεξάμενοι.
 Κλέων δὲ γνοὺς αὐτῶν τὴν ἐς αὐτὸν ὑποψίαν περὶ τῆς κωλύ- 3
 μης τῆς ξυμβάσεως οὐ τάληθῆ ἔφη λέγειν τοὺς ἐξαργέλλον-

τας. παραινούτων δὲ τῶν ἀφιγμένων, εἰ μὴ σφίσι
 πιστεύουσι, κατασκόπους τινὰς πέμψαι, ἤρεθῃ κατὰσκοπος
 4 αὐτὸς μετὰ Θεογένους ὑπὸ Ἀθηναίων. καὶ γνοὺς ὅτι
 ἀναγκασθήσεται ἢ ταῦτὰ λέγειν οἷς διέβαλλεν ἢ τὰναντίως
 εἰπὼν ψευδὴς φανήσεσθαι, παρήνει τοῖς Ἀθηναίοις, ὁρῶν 5
 αὐτοὺς καὶ ὠρμημένους τι τὸ πλεόν τῇ γνώμῃ στρατεῦειν,
 ὡς χρὴ κατασκόπους μὲν μὴ πέμπειν μηδὲ διαμέλλειν καιρὸν
 παριέντας, εἰ δὲ δοκεῖ αὐτοῖς ἀληθῆ εἶναι τὰ ἀγγελλόμενα,
 5 πλεῖν ἐπὶ τοὺς ἄνδρας. καὶ ἐς Νικίαν τὸν Νικηράτου
 στρατηγὸν ὄντα ἀπεσήμαιεν, ἐχθρὸς ὢν καὶ ἐπιτιμῶν, 10
 ῥάδιον εἶναι παρασκευῆ, εἰ ἄνδρες εἶεν οἱ στρατηγοί, πλεύ-
 σαντας λαβεῖν τοὺς ἐν τῇ νήσῳ, καὶ αὐτὸς γ' ἄν, εἰ ἦρχεν,
 1 ποιῆσαι τοῦτο. ὁ δὲ Νικίας τῶν τε Ἀθηναίων τι ὑποθορο- XXVIII.
 βησιάντων ἐς τὸν Κλέωνα, ὃ τι οὐ καὶ νῦν πλεῖ, εἰ ῥάδιον
 γε αὐτῷ φαίνεται, καὶ ἅμα ὁρῶν αὐτὸν ἐπιτιμῶντα, ἐκέλευεν 15
 ἦν τινα βούλεται δύναμιν λαβόντα τὸ ἐπὶ σφᾶς εἶναι ἐπι-
 2 χειροῦν. ὁ δὲ τὸ μὲν πρῶτον οἰόμενος αὐτὸν λόγῳ μόνον
 ἀφιέναι ἐτοίμὸς ἦν, γνοὺς δὲ τῷ ὄντι παραδωσείοντα ἀνεχώ-
 ρει καὶ οὐκ ἔφη αὐτὸς ἀλλ' ἐκείνον στρατηγεῖν, δεδιὼς ἤδη
 καὶ οὐκ ἂν οἰόμενός οἱ αὐτὸν τολμῆσαι ὑποχωρήσαι. αὐτίς 20
 δὲ ὁ Νικίας ἐκέλευε, καὶ ἐξίστατο τῆς ἐπὶ Πύλῳ ἀρχῆς, καὶ
 3 μάρτυρας τοὺς Ἀθηναίους ἐποιεῖτο. οἱ δέ, οἶον ὄχλος φιλεῖ
 ποιεῖν, ὅσω μᾶλλον ὁ Κλέων ὑπέφευγε τὸν πλοῦν καὶ
 ἐξανεχώρει τὰ εἰρημέα, τισιν ἐπεκελεύοντο τῷ Νικίᾳ παρα-
 4 δίδουσι τὴν ἀρχὴν καὶ ἐκείνῳ ἐπεβῶν πλεῖν. ὥστε οὐκ 25
 ἔχων ὅπως τῶν εἰσημένων ἔτι ἐξαπαλλαγῆ, ὑφίσταται τὸν
 πλοῦν, καὶ παρελθὼν οὔτε φοβεῖσθαι ἔφη Λακεδαιμονίους
 πλεύσεσθαι τε λαβῶν ἐκ μὲν τῆς πόλεως οὐδένα, Δημνίους
 δὲ καὶ Ἰμβρίους τοὺς παρόντας, καὶ πελταστὰς οἳ ἦσαν ἐκ
 τε Αἴνου βεβοηθηκότες καὶ ἄλλοθεν τοξύτας τετρακοσίους· 30
 ταῦτα δὲ ἔχων ἔφη πρὸς τοῖς ἐν Πύλῳ στρατιώταις ἐντὸς
 ἡμερῶν εἴκοσιν ἢ ἄξιον Λακεδαιμονίους ζῶντας ἢ αὐτοῦ
 5 ἀποκτενεῖν. τοῖς δὲ Ἀθηναίοις ἐνέπεσε μὲν τι καὶ γέλωτος

τῇ κουφολογίᾳ αὐτοῦ, ἀσμένοις δ' ὅμως ἐγίγνετο τοῖς σώφροσι τῶν ἀνθρώπων, λογιζομένοις δυοῖν ἀγαθοῖν τοῦ ἑτέρου τεύξεσθαι, ἢ Κλέωνος ἀπαλλαγῆσεσθαι, ὃ μᾶλλον ἤλπισον, ἢ σφαλεῖσι γνώμῃς Λακεδαιμονίους σφίσι χειρώσασθαι.

- XXIX. καὶ πάντα διαπραξίμενος ἐν τῇ ἐκκλησίᾳ, καὶ ψηφισι-
 μένων Ἀθηναίων αὐτῷ τὸν πλοῦν, τῶν τε ἐν Πύλῳ στρατη-
 γῶν ἕνα προσελόμενος Δημοσθένην, τὴν ἀγωγὴν διὰ τάχους
 ἐποιεῖτο. τὸν δὲ Δημοσθένην προσέλαβε πυνθανόμενος 2
 τὴν ἀπόβασιν αὐτὸν εἰς τὴν νῆσον διανοεῖσθαι. οἱ γὰρ 3
 10 στρατιῶται κακοπαθοῦντες τοῦ χωρίου τῇ ἀπορία καὶ μᾶλλον
 πολιορκούμενοι ἢ πολιορκοῦντες ὄρμητο διακινδυνεῦσαι.
 καὶ αὐτῷ ἔτι ῥώμην καὶ ἡ νῆσος ἐμπρησθεῖσα παρέσχεν.
 πρότερον μὲν γὰρ αὐτῆς οὔσης ὑλώδους ἐπὶ τὸ πολὺ καὶ 4
 ἀτριβοῦς διὰ τὴν αἰεὶ ἐρημίαν ἐφοβεῖτο, καὶ πρὸς τῶν πολε-
 15 μίων τοῦτο ἐνόμιζε μᾶλλον εἶναι· πολλῶ γὰρ ἂν στρατο-
 πέδῳ ἀποβίαντι ἐξ ἀφανοῦς χωρίου προσβάλλοντας αὐτοὺς
 βλάπτειν. σφίσι μὲν γὰρ τὰς ἐκείνων ἀμαρτίας καὶ παρα-
 σκευὴν ὑπὸ τῆς ὕλης οὐκ ἂν ὁμοίως δῆλα εἶναι, τοῦ δὲ
 αὐτῶν στρατοπέδου κατιφαιῆ ἂν εἶναι πάντα τὰ ἀμαρτή-
 20 ματα, ὥστε προσπίπτειν ἂν αὐτοὺς ἀπροσδοκῆτως ἢ βού-
 λουντο· ἐπ' ἐκείνοις γὰρ ἂν εἶναι τὴν ἐπιχείρησιν. εἰ δ' 5
 αὐτὸν εἰς δασὺ χωρίον βιάζοιτο ὁμοσεῖναι, τοὺς ἐλάχιστους
 ἐμπείρους δὲ τῆς χώρας κρείττους ἐνόμιζε τῶν πλεόνων
 ἀπείρων· λανθάνειν τε ἂν τὸ ἑαυτῶν στρατόπεδον πολλὸν ὄν
 25 διαφθειρόμενον, οὐκ οὔσης τῆς προσόψεως ἢ χρεῖν ἀλλήλοις
 XXX. ἐπιβοηθεῖν. ἀπὸ δὲ τοῦ Αἰτωλικοῦ πάθους, ὃ διὰ τὴν 1
 ὕλην μέρος τι ἐγένετο, οὐχ ἥκιστα αὐτὸν ταῦτα ἐσήμει. τῶν 2
 δε στρατιωτῶν ἀναγκασθέντων διὰ τὴν στενοχωρίαν τῆς
 νῆσου τοῖς ἐσχάτοις προσίσχοντας ἀριστοποιεῖσθαι διὰ
 30 προφυλακῆς, καὶ ἐμπρήσαντός τινος κατὰ μικρὸν τῆς ὕλης
 ἄκοντος καὶ ἀπὸ τούτου πνεύματος ἐπιγενομένου, τὸ πολὺ
 αὐτῆς ἔλαθε κατακαυθέν. οὕτω ἐλὼν τοὺς τε Λακεδαιμονίους 3
 μᾶλλον κατιδὼν πλείους ὄντας, ὑπονοῶν πρότερον ἐλάχιστοι

τὸν σῖτον αὐτοῦ ἐσπέμπειν, † τό τε † ὡς ἐπ' ἀξιόχρεων τοὺς Ἀθηναίους μᾶλλον σπουδῆν ποιεῖσθαι, τὴν τε νῆσον εὐαποβατωτέραν οὖσαν, τὴν ἐπιχείρησιν παρεσκευάζετο στρατιὰν τε μεταπέμπων ἐκ τῶν ἐγγύς ξυμμάχων καὶ τὰ ἄλλα ἐτοιμάζων.

4 Κλέων δὲ ἐκείνῳ τε προπέμψας ἄγγελον ὡς ἦξων, καὶ ἔχων 5 στρατιὰν ἦν ἠτήσατο, ἀφικνεῖται ἐς Πύλον. καὶ ἅμα γενόμενοι πέμπουσι πρῶτον ἐς τὸ ἐν τῇ ἠπειρῷ στρατόπεδον κήρυκα, προκαλούμενοι εἰ βούλουτο ἄνευ κινδύνου τοὺς ἐν τῇ νήσῳ ἄνδρας σφίσι τά τε ὄπλα καὶ σφᾶς αὐτοὺς κελεύειν παραδοῦναι, ἐφ' ᾧ φυλακῇ τῇ μετρία τηρήσονται, ἕως ἂν τι 10

1 περὶ τοῦ πλείονος ξυμβυθῇ. οὐ προσδεξαμένων δὲ αὐτῶν XXXI. μίαν μὲν ἡμέραν ἐπέσχον, τῇ δ' ὑστεραία ἀνηγάγοντο μὲν νυκτὸς ἐπ' ὀλίγας ναῦς τοὺς ὀπλίτας πάντας ἐπιβιβίσαντες, πρὸ δὲ τῆς ἕω ὀλίγον ἀπέβαινον τῆς νήσου ἐκατέρωθεν, ἐκ τε τοῦ πελάγους καὶ πρὸς τοῦ λιμένος, ὀκτακόσιοι μάλιστα 15 ὄντες ὀπλίται, καὶ ἐχώρουν δρόμῳ ἐπὶ τὸ πρῶτον φυλακῆ-

2 ριον τῆς νήσου. ὧδε γὰρ διετετάχματο. ἐν ταύτῃ μὲν τῇ πρώτῃ φυλακῇ ὡς τριάκοντα ἦσαν ὀπλίται, μέσον δὲ καὶ ὀμαλώτατόν τε καὶ περὶ τὸ ὕδωρ οἱ πλείστοι αὐτῶν καὶ Ἐπιτάδας ὁ ἄρχων εἶχεν, μέρος δὲ τι οὐ πολὺ αὐτὸ τοῦσχα- 20 τον ἐφύλασσε τῆς νήσου τὸ πρὸς τὴν Πύλον, ὃ ἦν ἐκ τε θαλάσσης ἀπόκρημμον καὶ ἐκ τῆς γῆς ἠκιστα ἐπίμαχον· καὶ γάρ τι καὶ ἔρυμα αὐτόθι ἦν πάλαιον λίθων λογάδην πεποιημένον, ὃ ἐνόμιζον σφίσιν ὠφέλιμον ἂν εἶναι, εἰ κατα-

1 λαμβάνοι ἀναχώρησις βιαιότερα. οὕτω μὲν τεταγμένοι XXXII. ἦσαν, οἱ δὲ Ἀθηναῖοι τοὺς μὲν πρώτους φύλακας, οἷς ἐπέδραμον, εἰθὺς διαφθείρουσιν ἔν τε ταῖς εὐναῖς ἔτι ἀναλαμβίνοντας τὰ ὄπλα καὶ λαθόντες τὴν ἀπόβασιν οἰόμενων αὐτῶν τὰς ναῦς κατὰ τὸ ἔθος ἐς ἔφορμον τῆς νυκτὸς πλείν.

2 ἅμα δὲ ἕω γιγνομένη καὶ ὁ ἄλλος στρατὸς † ἀπέβαινον, † ἐκ 30 μὲν νεῶν ἐβδομήκοντα καὶ ὀλίγῳ πλείοιων πάντες πλὴν θαλαμίων, ὡς ἕκαστοι ἐσκευασμένοι, τοξόται τε ὀκτακόσιοι καὶ πελτασταὶ οὐκ ἐλάσσους τούτων, Μεσσηνίων τε οἱ

βεβοηθηκότες καὶ ἄλλοι ὅσοι περὶ Πύλον κατεῖχον, πάντες πλὴν τῶν ἐπὶ τοῦ τείχους φυλάκων. Δημοσθένους δὲ 3
τάξαντος διέστησαν κατὰ διακοσίους τε καὶ πλείους, ἔστι δ' ἢ ἐλάσσους, τῶν χωρίων τὰ μετεωρότατα λαβόντες, ὅπως
5 ὅτι πλείστη ἀπορία ἦ τοῖς πολεμίοις πανταχόθεν † κεκλυ- κλωμένοις, † καὶ μὴ † ἔχωσι † πρὸς ὅ τι ἀντιτάξωνται, ἀλλ' ἀμφίβολοι γίνωνται τῷ πληθει, εἰ μὲν τοῖς πρόσθεν ἐπίοιεν, ὑπὸ τῶν κατόπιν βαλλόμενοι, εἰ δὲ τοῖς πλαγίοις, ὑπὸ τῶν ἐκατέρωθεν παρατεταγμένων. κατὰ νότου τε αἰὲ 4
10 ἔμελλον αὐτοῖς, ἢ χωρήσειαν, οἱ πολέμιοι ἔσεσθαι ψιλοὶ καὶ οἱ ἀπορώτατοι, τοξεύμασι καὶ ἀκουτίοις καὶ λίθοις καὶ σφενδόνοις ἐκ πολλοῦ ἔχοντες ἀλκήν, οἷς μὴδὲ ἐπελθεῖν οἶον τε ἦν· φεύγοντές τε γὰρ ἐκράτουν καὶ ἀναχωροῦσιν ἐπέκειντο. τοιαύτη μὲν γνώμη ὁ Δημοσθένης τό τε πρῶτον
XXXIII. τὴν ἀπόβασιν ἐπειθείη καὶ ἐν τῷ ἔργῳ ἔταξεν· οἱ δὲ περὶ τὸν 1
Ἐπιτάδαν, καὶ ὅπερ ἦν πλείστον τῶν ἐν τῇ νήσῳ, ὡς εἶδον τό τε πρῶτον φυλακτῆριον διεφθαρμένον καὶ στρατὸν σφίσι ἐπίοντα, ξυνετάξαντο καὶ τοῖς ὀπλίταις τῶν Ἀθηναίων ἐπήεσαν, βουλόμενοι ἐς χεῖρας ἐλθεῖν· ἐξ ἐναντίας γὰρ
20 οὔτοι καθεστήκεσαν, ἐκ πλαγίου δὲ οἱ ψιλοὶ καὶ κατὰ νότου. τοῖς μὲν οὖν ὀπλίταις οὐκ ἐδυνήθησαν προσμῖξαι οὐδὲ τῇ 2
σφετέρᾳ ἐμπειρίᾳ χρήσασθαι· οἱ γὰρ ψιλοὶ ἐκατέρωθεν βάλλοντες εἶργον, καὶ ἅμα ἐκεῖνοι οὐκ ἀντεπήεσαν ἀλλ' ἠσύχαζον· τοὺς δὲ ψιλοὺς, ἢ μάλιστα αὐτοῖς προσθέοντες
25 προσκείοντο, ἔτρεπον, καὶ οἱ ὑποστρέφοντες ἠμύνοντο, ἀνθρωποὶ κούφως τε ἐσκευασμένοι καὶ προλαμβάνοντες ῥαδίως τῆς φυγῆς χωρίων τε χαλεπότητι καὶ ὑπὸ τῆς πρὶν ἐρημίας τραχέων ὄντων, ἐν οἷς οἱ Λακεδαιμόνιοι οὐκ ἐδύναντο διώκειν
XXXIV. ὄπλα ἔχοντες. χρόνον μὲν οὖν τινὰ ὀλίγον οὕτω πρὸς 1
30 ἀλλήλους ἠκροβολίσαντο· τῶν δὲ Λακεδαιμονίων οὐκέτι ὀξέως ἐπεκθεῖν ἢ προσπίπτοιεν δυναμένων, γινόντες αὐτοὺς οἱ ψιλοὶ βραδυτέρους ἤδη ὄντας τῷ ἀμύνεσθαι, καὶ αὐτοὶ τῇ τε ὄψει τοῦ θαρσεῖν τὸ πλείστον εἰληφότες πολλαπλάσιοι φαινόμενοι, καὶ ξυνειθισμένοι μᾶλλον μηκέτι δεινοὺς

- αὐτοὺς ὁμοίως σφίσι φαίνεσθαι, ὅτι οὐκ εὐθύς ἄξια τῆς προσδοκίας ἐπεποιθήσαν, ὡσπερ ὅτε πρῶτον ἀπέβαινον τῇ γνώμῃ δεδουλωμένοι ὡς ἐπὶ Λακεδαιμονίους, καταφρονήσαντες καὶ ἐμβοήσαντες ἀθροοὶ ὄρμησαν ἐπ' αὐτούς, καὶ ἔβαλλον λίθοις τε καὶ τοξεύμασι καὶ ἀκουτίοις, ὡς ἕκαστός 5
- 2 τι πρόχειρον εἶχεν. γενομένης δὲ τῆς βοῆς ἅμα τῇ ἐπιδρομῇ ἐκπληξίς τε ἐνέπεσεν ἀνθρώποις ἀήθεσι τοιαύτης μάχης, καὶ ὁ κοινορτὸς τῆς ὕλης νεωστὶ κεκαυμένης ἐχώρει πολὺς ἄνω, ἄπορόν τε ἦν ἰδεῖν τὸ πρὸ αὐτοῦ ὑπὸ τῶν τοξευμάτων καὶ λίθων ἀπὸ πολλῶν ἀνθρώπων μετὰ τοῦ κοινορτοῦ 10
- 3 ἅμα φερομένων. τό τε ἔργον ἐνταῦθα χαλεπὸν τοῖς Λακεδαιμονίοις καθίστατο· οὔτε γὰρ οἱ πῖλοι ἔστεγον τὰ τοξεύματα, δοράτιά τε ἐναποκέκλαστο βαλλομένων, εἶχόν τε οὐδὲν σφίσιν αὐτοῖς χρήσασθαι ἀποκεκλημένοι μὲν τῇ ὄψει τοῦ προορᾶν, ὑπὸ δὲ τῆς μείζονος βοῆς τῶν πολεμίων 15 τὰ ἐν αὐτοῖς παραγγελλόμενα οὐκ ἔσακούοντες, κινδύνου τε πανταχόθεν περιεστῶτος, καὶ οὐκ ἔχοντες ἐλπίδα καθ' ὃ τι
- 1 χρὴ ἀμυνομένους σωθῆναι. τέλος δὲ τραυματιζομένων ἤδη XXXV. πολλῶν διὰ τὸ αἰεὶ ἐν τῷ αὐτῷ ἀναστρέφεσθαι, ξυγκλήσαντες ἐχώρησαν ἐς τὸ ἔσχατον ἔρυμα τῆς νήσου, ὃ οὐ πολὺ 20
- 2 ἀπέειχεν, καὶ τοὺς ἑαυτῶν φύλακας. ὡς δὲ ἐνέδοσαν. ἐνταῦθα ἤδη πολλῶ ἔτι πλέονι βοῇ τεθαρσηκότες οἱ ψιλοὶ ἐπέκειντο, καὶ τῶν Λακεδαιμονίων ὅσοι μὲν ὑποχωροῦντες ἐγκατελαμβάνοντο, ἀπέθνησκον, οἱ δὲ πολλοὶ διαφυγόντες ἐς τὸ ἔρυμα μετὰ τῶν ταύτη φυλάκων ἐτάξαντο παρὰ πᾶν ὡς ἀμυνο- 25
- 3 μνοι ἤπερ ἦν ἐπίμαχον. καὶ οἱ Ἀθηναῖοι ἐπισπόμενοι περίοδον μὲν αὐτῶν καὶ κύκλωσιν χωρίου ἰσχυρῆ οὐκ εἶχον,
- 4 προσιόντες δὲ ἐξ ἐναντίας ὤσασθαι ἐπειρῶντο. καὶ χρόνον μὲν πολλὸν καὶ τῆς ἡμέρας τὸ πλεῖστον ταλαιπωρούμενοι ἀμφοτέροι ὑπὸ τε τῆς μάχης καὶ δίψους καὶ ἡλίου ἀντεῖχον, 30 πειρώμενοι οἱ μὲν ἐξελάσασθαι ἐκ τοῦ μετεώρου, οἱ δὲ μὴ ἰνδύουναί· ῥᾶον δ' οἱ Λακεδαιμόνιοι ἠμύναντο ἢ ἐν τῷ πρίν,
- 1 οὐκ οὔσης σφῶν τῆς κυκλώσεως ἐς τὰ πλάγια. ἐπειδὴ δὲ XXXVI. ἀπέραντον ἦν, προσελθὼν ὁ τῶν Μεσσηνίων στρατηγὸς Κλέωνι καὶ Δημοσθένει ἄλλως ἔφη πονεῖν σφᾶς· εἰ δε

βούλονται ἑαυτῷ δοῦναι τῶν τοξοτῶν μέρος τι καὶ τῶν
 ψιλῶν περιεῖναι κατὰ νότου αὐτοῖς ὁδῷ ἢ ἂν αὐτὸς εὔρη,
 δοκεῖν βιασασθαι τὴν ἔφοδον. λαβὼν δὲ ἂ ἤτήσατο, ἐκ 2
 τοῦ ἀφανοῦς ὀρμήσας ὥστε μὴ ἰδεῖν ἐκείνους, κατὰ τὸ ἀεὶ

5 παρείκον τοῦ κρημνώδους τῆς νήσου † προσβαίνων, † καὶ ἢ
 οἱ Λακεδαιμόνιοι χωρίου ἰσχυρῷ πιστεύσαντες οὐκ ἐφύλασσαν,
 χαλεπῶς τε καὶ μόλις περιελθὼν ἔλαθεν, καὶ ἐπὶ τοῦ με-
 τεώρου ἐξαπίνης ἀναφανείς κατὰ νότου αὐτῶν τοὺς μὲν

10 πολλῷ μᾶλλον ἐπέρρωσεν. καὶ οἱ Λακεδαιμόνιοι βαλ- 3

λόμενοί τε ἀμφοτέρωθεν ἤδη καὶ γιγνόμενοι ἐν τῷ αὐτῷ
 ξυμπτώματι, ὡς μικρὸν μεγάλῳ εἰκάσαι, τῷ ἐν Θερμοπύλαις,
 ἐκείνοι τε γὰρ τῇ ἀτραπῷ περιελθόντων τῶν Περσῶν διε-

15 ἀφάρησαν, οὗτοί τε ἀμφιβολοὶ ἤδη ὄντες οὐκέτι ἀντείχον,

XXXVII. τῶν ἐφόδων. γνοὺς δὲ ὁ Κλέων καὶ ὁ Δημοσθένης ὅτι εἰ
 καὶ ὀποσονοῦν μᾶλλον ἐνδώσουσι, διαφθαρησομένους αὐτοὺς
 ὑπὸ τῆς σφετέρας στρατιᾶς, ἔπαυσαν τὴν μάχην καὶ τοὺς ἑαυ-
 20 τῶν ἀπεῖρξαν, βουλόμενοι ἀγαγεῖν αὐτοὺς Ἀθηναίοις ζῶντας,
 εἴ πως τοῦ κηρύγματος ἀκούσαντες ἐπικλασθεῖεν τῇ γνώμῃ
 τὰ ὄπλα παραδοῦναι καὶ ἡσσηθεῖεν τοῦ παρόντος δεινοῦ.
 ἐκήρυξάν τε εἰ βούλοιντο τὰ ὄπλα παραδοῦναι καὶ σφᾶς
 αὐτοὺς Ἀθηναίοις ὥστε βουλευσαί ὃ τι ἂν ἐκείνοις δοκῇ.

XXXVIII. οἱ δὲ ἀκούσαντες παρήκαν τὰς ἀσπίδας οἱ πλείστοι καὶ 1
 τὰς χεῖρας ἀνέσεισαν, δηλοῦντες προσίεσθαι τὰ κεκηρυγμένα.
 μετὰ δὲ ταῦτα γενομένης τῆς ἀνακωχῆς ξυνήλθον ἐς λόγους
 ὃ τε Κλέων καὶ ὁ Δημοσθένης καὶ ἐκείνων Στύφων ὁ Φά-
 30 ρακος, τῶν πρότερου ἀρχόντων τοῦ μὲν πρώτου τεθηνηκότος
 Ἐπιτάδου, τοῦ δὲ μετ' αὐτὸν Ἴππαγρέτου ἐφηρημένου ἐν
 ταῖς νεκροῖς ἔτι ζῶντος κειμένου ὡς τεθνεώτος, αὐτὸς τρίτος
 ἐφηρημένος ἄρχειν κατὰ νόμον, εἴ τι ἐκείνοι πάσχοιεν.
 ἔλεγε δὲ ὁ Στύφων καὶ οἱ μετ' αὐτοῦ ὅτι βούλονται δια- 2

κηρυκεύσασθαι πρὸς τοὺς ἐν τῇ ἠπείρῳ Λακεδαιμονίους ὅ
 3 τι χρὴ σφᾶς ποιεῖν. καὶ ἐκείνων μὲν οὐδένα ἀφέντων,
 αὐτῶν δὲ τῶν Ἀθηναίων καλούντων ἐκ τῆς ἠπείρου κήρυκας
 καὶ γενομένων ἐπερωτήσεων δις ἢ τρίς, ὁ τελευταῖος διαπλεύ- 5
 σας αὐτοῖς ἀπὸ τῶν ἐκ τῆς ἠπείρου Λακεδαιμονίων ἀνὴρ ἀπηγ-
 γειλεν ὅτι οἱ Λακεδαιμόνιοι κελεύουσιν ὑμᾶς αὐτοὺς περὶ
 ὑμῶν αὐτῶν βουλευέσθαι, μηδὲν αἰσχρὸν ποιοῦντας. οἱ δὲ
 καθ' ἑαυτοὺς βουλευσάμενοι τὰ ὄπλα παρέδοσαν καὶ σφᾶς
 4 αὐτούς. καὶ ταύτην μὲν τὴν ἡμέραν καὶ τὴν ἐπιούσαν
 νύκτα ἐν φυλακῇ εἶχον αὐτοὺς οἱ Ἀθηναῖοι· τῇ δ' ὑστεραία 10
 οἱ μὲν Ἀθηναῖοι τροπαῖον στήσαντες ἐν τῇ νήσῳ τὰλλα
 διεσκευάζοντο ὡς ἐς πλοῦν, καὶ τοὺς ἄνδρας τοῖς τριηράρχοις
 διεδίδοσαν ἐς φυλακὴν, οἱ δὲ Λακεδαιμόνιοι κήρυκα πέμψαν-
 5 τες τοὺς νεκροὺς διεκομίσαντο. ἀπέθανον δ' ἐν τῇ νήσῳ
 καὶ ζῶντες ἐλήφθησαν τοσοῖδε· εἴκοσι μὲν ὀπλίται διέβησαν 15
 καὶ τετρακόσιοι οἱ πάντες· τούτων ζῶντες ἐκομίσθησαν
 ὀκτὼ ἀποδέοντες τριακόσιοι, οἱ δὲ ἄλλοι ἀπέθανον. καὶ
 Σπαρτιάται τούτων ἦσαν τῶν ζώντων περὶ εἴκοσι καὶ ἑκα-
 τόν. Ἀθηναίων δὲ οὐ πολλοὶ διεφθάρησαν· ἡ γὰρ μάχη οὐ
 1 σταδία ἦν. χρόνος δὲ ὁ ξύμπας ἐγένετο, ὅσον οἱ ἄνδρες οἱ XXXXIX.
 ἐν τῇ νήσῳ ἐπολιορκήθησαν ἀπὸ τῆς ναυμαχίας μέχρι τῆς
 2 ἐν τῇ νήσῳ μάχης, ἑβδομήκοντα ἡμέραι καὶ δύο. τούτων
 περὶ εἴκοσιν ἡμέρας, ἐν αἷς οἱ πρέσβεις περὶ τῶν σπονδῶν
 ἀπῆσαν, ἐσιτοδοτοῦντο, τὰς δὲ ἄλλας τοῖς ἐσπλέουσι λάθρα
 διετρέφοντο. καὶ ἦν σῖτος ἐν τῇ νήσῳ καὶ ἄλλα βρώματα 25
 εγκατελήφθη· ὁ γὰρ ἄρχων Ἐπιτίδας ἐνδεεστέως ἐκάστω
 3 παρείχεν ἢ πρὸς τὴν ἐξουσίαν. οἱ μὲν δὲ Ἀθηναῖοι καὶ οἱ
 Πελοποννήσιοι ἀνεχώρσαν τῷ στρατῷ ἐκ τῆς Πύλου
 ἐκάτεροι ἐπ' οἴκου, καὶ τοῦ Κλέωνος καίπερ μανιώδης οὔσα
 ἡ ὑπόσχεσις ἀπέβη· ἐντὸς γὰρ εἴκοσιν ἡμερῶν ἤγαγε τοὺς 30
 1 ἄνδρας, ὥσπερ ὑπέστη. παρὰ γνώμην τε δὴ μάλιστα τῶν XL.
 κατὰ τὸν πόλεμον τοῦτο τοῖς Ἑλλησιν ἐγένετο· τοὺς γὰρ
 Λακεδαιμονίους οὔτε λιμῷ οὔτ' ἀνάγκῃ οὐδεμιᾷ ἤξιουν τὰ
 ὄπλα παραδοῦναι, ἀλλὰ ἔχοντας καὶ μαχομένους ὡς ἐδύ-

ναντο ἀποθνήσκειν. ἀπιστοῦντές τε μὴ εἶναι τοὺς παρα- 2
δόντας τοῖς τεθνεώσιν ὁμοίους, καὶ τινος ἐρομένου ποτὲ
ὑστερον τῶν Ἀθηναίων ξυμμάχων δι' ἀχθηδῶνα ἓνα τῶν ἐκ
τῆς νήσου αἰχμαλώτων εἰ οἱ τεθνεώτες αὐτῶν καλοὶ κἀγαθοί,
5 ἀπεκρίνατο αὐτῷ πολλοῦ ἂν ἄξιον εἶναι τὸν ἄτρακτον, λέγων
τὸν οἰστόν, εἰ τοὺς ἀγαθοὺς διεγίγνωσκεν, δῆλωσιν ποιούμενος
ὅτι ὁ ἐντυγχάνων τοῖς τε λίθοις καὶ τοξεύμασι διεφθείρετο.

- XLII. Κομισθέντων δὲ τῶν ἀνδρῶν οἱ Ἀθηναῖοι ἐβούλευσαν 1
δεσμοῖς μὲν αὐτοὺς φυλάσσειν μέχρι οὗ τι ξυμβῶσιν, ἣν δ'
10 οἱ Πελοποννήσιοι πρὸ τούτου ἐς τὴν γῆν ἐσβάλλωσιν, ἐξαγα-
γοντες ἀποκτεῖναι. τῆς δὲ Πύλου φυλακὴν κατεστήσαντο, 2
καὶ οἱ ἐκ τῆς Ναυπάκτου Μεσσηνῖοι ὡς ἐς πατρίδα ταύτην
(ἔστι γὰρ ἡ Πύλος τῆς Μεσσηνίδος ποτὲ οὔσης γῆς) πέμ-
ψαντες σφῶν αὐτῶν τοὺς ἐπιτηδειοτάτους ἐλήϊζόν τε τὴν
15 Λακωνικὴν καὶ πλείστα ἔβλαπτον ὁμόφωνοι ὄντες. οἱ δὲ 3
Λακεδαιμόνιοι ἀμαθεῖς ὄντες ἐν τῷ πρὶν χρόνῳ ληστείας καὶ
τοιούτου πολέμου, τῶν τε Εἰλώτων αὐτομολούντων καὶ φο-
βούμενοι μὴ καὶ ἐπὶ μακρότερον σφίσι τι νεωτερισθῆ τῶν
κατὰ τὴν χώραν, οὐ ῥαδίως ἔφερον, ἀλλὰ καίπερ οὐ βουλό-
20 μνοι ἔνδηλοι εἶναι τοῖς Ἀθηναίοις ἐπρεσβεύοντο παρ' αὐτοὺς
καὶ ἐπειρῶντο τὴν τε Πύλον καὶ τοὺς ἀνδρας κομίζεσθαι.
οἱ δὲ μειζόνων τε ὠρέγοντο καὶ πολλὰκις φοιτώντων αὐ-
τοὺς ἀπράκτους ἀπέπεμπον. ταῦτα μὲν τὰ περὶ Πύλον
γεγόμενα.

- XLIII. Τοῦ δ' αὐτοῦ θέρους μετὰ ταῦτα εὐθύς Ἀθηναῖοι ἐς τὴν 1
Κορινθίαν ἐστράτευσαν ναυσὶν ὀγδοήκοιτα καὶ δισχιλίαις
ὀπλίταις ἑαυτῶν καὶ ἐν ἵππαγωγοῖς ναυσὶ διακοσίοις ἵππεῦ-
σιν ἠκολούθουν δὲ καὶ τῶν ξυμμάχων Μιλήσιοι καὶ Ἄν-
δριοι καὶ Καρύστιοι, ἐστρατήγει δὲ Νικίας ὁ Νικηράτου
30 τρίτος αὐτός. πλείοντες δὲ ἅμα ἔφ' ἔσχον μεταξύ Χερσονή- 2
σου τε καὶ Ρεΐτου ἐς τὸν αἰγιαλὸν τοῦ χωρίου ὑπὲρ οὗ ὁ
Σολύγιος λόφος ἐστίν, ἐφ' ὃν Δωριῆς τὸ πάλαι ἰδρυθέντες
τοῖς ἐν τῇ πόλει Κορινθίοις ἐπολέμουν οὖσιν Αἰολεῦσιν· καὶ
κώμη νῦν ἐπ' αὐτοῦ Σολύγεια καλουμένη ἐστίν. ἀπὸ δὲ

τοῦ αἰγιαλοῦ τούτου, ἔνθα αἱ ἰῆες κατέσχοι, ἡ μὲν κώμη
 αὕτη δώδεκα σταδίους ἀπέχει, ἡ δὲ Κορινθίων πόλις ἐξή-
 3 κοντα, ὁ δὲ Ἴσθμὸς εἴκοσι. Κορινθιοὶ δὲ προπυθόμενοι ἐξ
 Ἄργους ὅτι ἡ στρατιὰ ἦξει τῶν Ἀθηναίων ἐκ πλείονος,
 ἐβοήθησαν ἐς Ἴσθμὸν πάντες πλὴν τῶν ἔξω Ἴσθμοῦ· καὶ 5
 ἐν Ἀμπρακίᾳ καὶ ἐν Λευκαδίᾳ † ἀπῆσαν † αὐτῶν πεντακό-
 σιοι φρουροί· οἱ δ' ἄλλοι πανδημὴ ἐπετήρουν τοὺς Ἀθη-
 4 ναίους οἳ κατασχήσουσιν. ὡς δὲ αὐτοὺς ἔλαθον νυκτὸς
 καταπλεύσαντες καὶ τὰ σημεῖα αὐτοῖς ἦρθη, καταλιπόντες
 τοὺς ἡμίσεις αὐτῶν ἐν Κεγχρειᾷ, ἦν ἄρα οἱ Ἀθηναῖοι ἐπὶ τὸν 10
 1 Κρομμύωνα ἴωσιν, ἐβοήθουν κατὰ τάχος. καὶ Βάπτος μὲν ΧΛΙΙΙ.
 ὁ ἕτερος τῶν στρατηγῶν (δύο γὰρ ἦσαν ἐν τῇ μάχῃ οἱ παρ-
 ὄντες) λαβὼν λόχον ἦλθεν ἐπὶ τὴν Σολύγειαν κώμην φυλά-
 ξων ἀτείχιστον οὔσαν, Λυκόφρων δὲ τοῖς ἄλλοις ξυτιέβαλλεν.
 2 καὶ πρῶτον μὲν τῷ δεξιῷ κέρα τῶν Ἀθηναίων εὐθύς ἀποβε- 15
 βηκότι πρὸ τῆς Χερσονήσου οἱ Κορινθιοὶ ἐπέκειντο, ἔπειτα
 δὲ καὶ τῷ ἄλλῳ στρατεύματι. καὶ ἦν ἡ μάχη καρτερὰ καὶ ἐν
 3 χερσὶ πᾶσα. καὶ τὸ μὲν δεξιὸν κέρας τῶν Ἀθηναίων καὶ Κα-
 ρυστίων (οὔτοι γὰρ παρατεταγμένοι ἦσαν ἕσχατοι) ἐδέξαντό
 τε τοὺς Κορινθίους καὶ ἐώσαντο μόλις· οἱ δὲ ὑποχωρήσαντες 20
 πρὸς αἰμασίαν (ἦν γὰρ τὸ χωρίον πρόσαντες πᾶν) βάλλοντες
 τοῖς λίθοις καθύπερθεν ὄντες καὶ παιωνίσαντες ἐπῆσαν
 αὐθις, δεξαμένων δὲ τῶν Ἀθηναίων ἐν χερσὶν ἦν παλιῶν ἡ
 4 μάχη. λόχος δὲ τις τῶν Κορινθίων ἐπιβοηθήσας τῷ
 εὐωνύμῳ κέρα ἑαυτῶν ἔτρεψε τῶν Ἀθηναίων τὸ δεξιὸν κέρας 25
 καὶ ἐπεδίωξεν ἐς τὴν θάλασσαν· πάλιν δὲ ἀπὸ τῶν νεῶν
 5 ἀνέστρεψαν οἳ τε Ἀθηναῖοι καὶ οἱ Καρύστιοι. τὸ δὲ ἄλλο
 στρατόπεδον ἀμφοτέρωθεν ἐμάχετο ξυνεχῶς, μάλιστα δὲ τὸ
 δεξιὸν κέρας τῶν Κορινθίων, ἐφ' ᾧ ὁ Λυκόφρων ὢν κατὰ τὸ
 εὐώνυμον τῶν Ἀθηναίων ἡμύνετο· ἠλπίζον γὰρ αὐτοὺς ἐπὶ 30
 1 τὴν Σολύγειαν κώμην πειράσειν. χρόνον μὲν οὖν πολὺν ΧΛΙV.
 ἀντείχον οὐκ ἐνδιδόντες ἀλλήλοις· ἔπειτα (ἦσαν γὰρ τοῖς
 Ἀθηναίοις οἱ ἵππῆς ὠφέλιμοι ξυμμαχόμενοι, τῶν ἐτέρων οὐκ
 ἐχόντων ἵππους) ἐτράποντο οἱ Κορινθιοὶ καὶ ὑπεχώρησαν

- πρὸς τὸν λόφον καὶ ἔθεντο τὰ ὄπλα καὶ οὐκέτι κατέβαινον
 ἀλλ' ἠσύχαζον. ἐν δὲ τῇ τροπῇ ταύτῃ κατὰ τὸ δεξιὸν 2
 κέρας οἱ πλείστοί τε αὐτῶν ἀπέθανον καὶ Λυκόφρων ὁ στρα-
 τηγός. ἡ δὲ ἄλλη στρατιὰ τοῦτω τῷ τρόπῳ οὐ κατὰ δίωξιν
 5 πολλὴν οὐδὲ ταχείας φυγῆς γενομένης, ἐπεὶ ἐβιάσθη, ἐπανα-
 χωρήσασα πρὸς τὰ μετέωρα ἰδρύθη. οἱ δὲ Ἀθηναῖοι, ὡς 3
 οὐκέτι αὐτοῖς ἐπήεσαν ἐς μάχην, τοὺς τε νεκροὺς ἐσκύλευον καὶ
 τοὺς ἑαυτῶν ἀνηροῦντο, τροπαῖόν τε εὐθέως ἔστησαν. τοῖς δ' 4
 ἡμίσεσι τῶν Κορινθίων, οἳ ἐν τῇ Κεγχρεῖᾳ ἐκάθητο φύλα-
 10 κες μὴ ἐπὶ τὸν Κρομμύωνα πλεύσωσιν, τούτοις οὐ κατὰδη-
 λος ἡ μάχη ἦν ὑπὸ τοῦ ὄρους τοῦ Ὀνειῶν κοινορτὸν δὲ ὡς
 εἶδον καὶ ὡς ἔγνωσαν, ἐβοήθουν εἰθύς. ἐβοήθησαν δὲ καὶ οἱ ἐκ
 τῆς πόλεως πρεσβύτεροι τῶν Κορινθίων, αἰσθόμενοι τὸ γεγενη-
 μένον. ἰδόντες δὲ οἱ Ἀθηναῖοι ξύμπαντας αὐτοὺς ἐπιόντας, 5
 15 καὶ νομίσαντες τῶν ἐγγύς ἀστυγείτων Πελοποννησίων
 βοήθειαν ἐπιέναι, ἀνεχώρουν κατὰ τάχος ἐπὶ τὰς ναῦς, ἔχον-
 τες τὰ σκυλεύματα καὶ τοὺς ἑαυτῶν νεκροὺς πλὴν δυοῖν οὓς
 ἐγκατέλιπον οὐ δυνάμενοι εὐρεῖν. καὶ ἀναβάντες ἐπὶ τὰς ναῦς
 ἐπεραιώθησαν ἐς τὰς ἐπικειμένας νήσους, ἐκ δ' αὐτῶν ἐπι-
 20 κηρυκευσάμενοι τοὺς νεκροὺς οὓς ἐγκατέλιπον ὑποσπόνδους
 ἀνεῖλοντο. ἀπέθανον δὲ Κορινθίων μὲν ἐν τῇ μάχῃ δώδεκα
 καὶ διακόσιοι, Ἀθηναίων δὲ ὀλίγῳ ἐλάσσους πεντήκοντα.
- XLV. Ἄραυτες δὲ ἐκ τῶν νήσων οἱ Ἀθηναῖοι ἔπλευσαν αὐθη-
 μερὸν ἐς Κρομμύωνα τῆς Κορινθίας· ἀπέχει δὲ τῆς πόλεως
 25 εἴκοσι καὶ ἑκατὸν σταδίου. καὶ καθορμισάμενοι τὴν τε γῆν
 ἐδήλωσαν καὶ τὴν νύκτα ἠύλισαντο. τῇ δ' ὑστερία παρα-
 πλεύσαντες ἐς τὴν Ἐπιδαυρίαν πρῶτον καὶ ἀπόβασίν τινα
 ποιησάμενοι ἀφίκοντο ἐς Μεθώνην τὴν μεταξὺ Ἐπιδείρου
 καὶ Τροιζῆνος, καὶ ἀπολαβόντες τὸν τῆς χερσονήσου ἰσθμὸν
 30 ἐτείχισαν, ἐν ᾧ ἡ Μεθώνη ἐστί, καὶ φρούριον καταστησά-
 μενοι ἐλήστευον τὸν ἔπειτα χρόνον τὴν τε Τροιζηνίαν γῆν
 καὶ Ἀλιάδα καὶ Ἐπιδαυρίαν. ταῖς δὲ ναυσίν, ἐπειδὴ ἐξε-
 τείχισαν τὸ χωρίον, ἀπέπλευσαν ἐπ' οἴκου.
- XLVI. Κατὰ δὲ τὸν αὐτὸν χρόνον ταῦτα ἐγίγνετο, καὶ Ἐριμέδων 1

- καὶ Σοφοκλῆς, ἐπειδὴ ἐκ τῆς Πύλου ἀπήραν ἐς τὴν Σικελίαν ναυσὶν Ἀθηναίων, ἀφικόμενοι ἐς Κέρκυραν ἐστράτευσαν μετὰ τῶν ἐκ τῆς πόλεως ἐπὶ τοὺς ἐν τῷ ὄρει τῆς Ἰστώνης Κερκυραίων καθιδρυμένους, οἱ τότε μετὰ τὴν στάσιν δια-
- 2 βίντες ἐκράτουν τε τῆς γῆς καὶ πολλὰ ἔβλαπτον. προσ- 5
βαλόντες δὲ τὸ μὲν τείχισμα εἶλον, οἱ δὲ ἄνδρες καταπεφευ-
γότες ἀθρόοι πρὸς μετέωρόν τι ξυνέβησαν ὥστε τοὺς μὲν ἐπικοῦρους παραδοῦναι, περὶ δὲ σφῶν τὰ ὄπλα παραδόν-
των τὸν Ἀθηναίων δῆμον διαγνῶναι. καὶ αὐτοὺς ἐς τὴν νῆσον οἱ στρατηγοὶ τὴν Πτυχίαν ἐς φυλακὴν διεκόμισαν 10
ὑποσπίδους, μέχρι οὗ Ἀθήναζε πεμφθῶσιν, ὥστε ἂν τις
- 3 ἀλφ' ἀποδιδράσκων ἅπασιν λελύσθαι τὰς σπονδάς. οἱ δὲ τοῦ δῆμου προστάται τῶν Κερκυραίων, δεδιότες μὴ οἱ Ἀθηναῖοι τοὺς ἐλθόντας οὐκ ἀποκτείνωσι, μηχανῶνται τοιούδε τι.
- 4 τῶν ἐν τῇ νήσῳ πείθουσὶ τινὰς ὀλίγους, ὑποπέμψαντες 15
φίλους καὶ διδάξαντες ὡς κατ' εὐνοίαν δὴ λέγειν ὅτι κράτισ-
τον αὐτοῖς εἶη ὡς τάχιστα ἀποδρᾶναι, πλοῖον δέ τι αὐτοῖ ἐτοιμάσειν· μέλλειν γὰρ δὴ τοὺς στρατηγούς τῶν Ἀθηναίων
- 1 παραδώσειν αὐτοὺς τῷ δήμῳ τῶν Κερκυραίων. ὡς δὲ ἔπει- XI.VII.
σαν καὶ μηχανησαμένων τὸ πλοῖον ἐκπλέοντες ἐλίφθησαν, 20
ἐλέλυντό τε αἱ σπονδαὶ καὶ τοῖς Κερκυραίοις παρεδέδουτο
- 2 οἱ πάντες. ξυνελάβοντο δὲ τοῦ τοιούτου οὐχ ἥκιστα, ὥστε ἀκριβῆ τὴν πρόφασιν γενέσθαι καὶ τοὺς τεχνησαμένους ἀδεέστερον ἐγχειρῆσαι, οἱ στρατηγοὶ τῶν Ἀθηναίων, κατά-
δηλοι ὄντες τοὺς ἄνδρας μὴ ἂν βούλεσθαι ὑπ' ἄλλων κομισ- 25
θέντας, διότι αὐτοὶ ἐς Σικελίαν ἔπλεον, τὴν τιμὴν τοῖς ἄγουσι
- 3 προσποιῆσαι. παραλαβόντες δὲ αὐτοὺς οἱ Κερκυραῖοι ἐς οἴκημα μέγα καθεῖρξαν, καὶ ὕστερον ἐξίγοντες κατὰ εἴκοσιν ἄνδρας διήγον διὰ δυοῖν στοίχοις ὀπλιτῶν ἐκατέρωθεν παρα-
τεταγμένων, δεδεμένους τε πρὸς ἀλλήλους καὶ παιομένους καὶ 30
κεντουμένους ὑπὸ τῶν παρατεταγμένων, εἴ πού τις τινα ἴδοι ἐχθρὸν ἑαυτοῦ· μαστιγοφόροι τε παριόντες ἐπετάχονοι τῆς
- 1 ὁδοῦ τοὺς σχολαίτερον προσίοντας. καὶ ἐς μὲν ἄνδρας XLVIII.

ἐξήκοντα ἔλαθον τοὺς ἐν τῷ οἰκήματι τούτῳ τῷ τρόπῳ ἐξαγα-
 γόντες καὶ διαφθείραντες (ᾠοντο γὰρ αὐτοὺς * μεταστήσαν-
 τάς * ποι ἄλλοσε ἄγειν)· ὡς δὲ ἤσθοντο καὶ τις αὐτοῖς ἐδί-
 λωσεν, τοὺς τε Ἀθηναίους ἐπεκαλοῦντο καὶ ἐκελευον σφᾶς,
 5 εἰ βούλονται, αὐτοὺς διαφθεῖρειν, ἐκ τε τοῦ οἰκήματος οὐκέτι
 ἤθελον ἐξιέναι, οὐδ' ἐσιέναι ἔφασαν κατὰ δύναμιν περιόψεσθαι
 οὐδένα. οἱ δὲ Κερκυραῖοι κατὰ μὲν τὰς θύρας οὐδ' αὐτοὶ 2
 διεισοῦντο βιάζεσθαι, ἀναβάντες δὲ ἐπὶ τὸ τέγος τοῦ οἰκή-
 ματος καὶ διελόντες τὴν ὄροφὴν ἔβαλλον τῷ κερύμῳ καὶ
 10 ἐτόξευον κάτω. οἱ δὲ ἐφυλίσσοντό τε ὡς ἐδύιαντο, καὶ 3
 ἄμα οἱ πολλοὶ σφᾶς αὐτοὺς διέφθειρον, οἰστοὺς τε οὓς ἀφίε-
 σαν ἐκεῖνοι ἐς τὰς σφαιγὰς καθιέντες, καὶ ἐκ κλινῶν τινῶν
 αἰ ἔτυχον αὐτοῖς ἐνοῦσαι τοῖς σπάρτοις, καὶ ἐκ τῶν ἱματίων
 παραιρήματα ποιοῦντες, ἀπαγχόμενοι, παντὶ τρόπῳ τὸ πολὺ
 15 τῆς νυκτός (ἐπεγέμετο γὰρ νῦξ τῷ παθήματι) † ἀναλοῦντες †
 σφᾶς αὐτοὺς καὶ βαλλόμενοι ὑπὸ τῶν ἄνω διεφθάρησαν.
 καὶ αὐτοὺς οἱ Κερκυραῖοι, ἐπειδὴ ἡμέρα ἐγένετο, φορμηδὸν 4
 ἐπὶ ἀμάξας ἐπιβαλόντες ἀπήγαγον ἔξω τῆς πόλεως. τὰς δὲ
 γυναῖκας, ὅσαι ἐν τῷ τειχίσματι ἐάλωσαν, ἠνδραποδίσαντο.
 20 τοιοῦτῳ μὲν τρόπῳ οἱ ἐκ τοῦ ὄρους Κερκυραῖοι ὑπὸ τοῦ δήμου 5
 διεφθάρησαν, καὶ ἡ στάσις πολλὴ γενομένη ἐτελεύτησεν ἐς
 τοῦτο, ὅσα γε κατὰ τὸν πόλεμον τόνδε· οὐ γὰρ ἔτι ἦν ὑπό-
 λοιπον τῶν ἐτέρων ὅ τι καὶ ἀξιόλογον. οἱ δὲ Ἀθηναῖοι ἐς 6
 τὴν Σικελίαν, ἵνα περ τὸ πρῶτον ὄρμηγτο, ἀποπλεύσαντες
 25 μετὰ τῶν ἐκεῖ ξυμμίχων ἐπολέμουν.

XLIX. Καὶ οἱ ἐν τῇ Ναυπάκτῳ Ἀθηναῖοι καὶ Ἀκαρινᾶνες ἄμα
 τελευτῶντος τοῦ θέρους στρατευόμενοι Ἀνακτόριον Κοριν-
 θίων πόλιν, ἣ κεῖται ἐπὶ τῷ στόματι τοῦ Ἀμπρακικοῦ κόλ-
 που, ἔλαβον προδοσίαν· καὶ ἐκπέμψαντες Κορινθίους αὐτοὶ
 30 Ἀκαρινᾶνες οἰκήτορες ἀπὸ πάντων ἔσχον τὸ χωρίον. καὶ τὸ
 θέρος ἐτελεύτα.

L. Τοῦ δ' ἐπιγεγομένου χειμῶνος Ἀριστείδης ὁ Ἀρχίππου, 1
 εἰς τῶν ἀργυρολόγων νεῶν Ἀθηναίων στρατηγός, αἰ ἐξεπέμφ-

θησαν πρὸς τοὺς ξυμμάχους, Ἄρταφέρην ἄνδρα Πέρσῃν
 παρὰ βασιλέως πορευόμενον ἐς Λακεδαίμονα ξυλλαμβάνει
 2 ἐν Ἡϊόνι τῇ ἐπὶ Στρουμόνι. καὶ αὐτοῦ κομισθέντος οἱ
 Ἀθηναῖοι τὰς μὲν ἐπιστολάς μεταγραφάμενοι ἐκ τῶν Ἀσσυ-
 ρίων γραμμάτων ἀνέγνωσαν, ἐν αἷς πολλῶν ἄλλων γεγραμ- 5
 μένων κεφάλαιον ἦν πρὸς Λακεδαιμονίους οὐ γινγώσκειν ὅτι
 βούλονται· πολλῶν γὰρ ἐλθόντων πρέσβεων οὐδένα ταῦτα
 λέγειν· εἰ οὖν βούλονται σαφὲς λέγειν, πέμψαι μετὰ τοῦ
 3 Πέρσου ἄνδρας ὡς αὐτόν. τὸν δὲ Ἄρταφέρην ὕστερον οἱ
 Ἀθηναῖοι ὑποστέλλουσι τριήρει ἐς Ἔφεσον, καὶ πρέσβεις 19
 ἅμα· οἱ πυθόμενοι αὐτόθι βυσιλέα Ἄρτοξέρξην τὸν Ξέρξου
 νεωστὶ τεθηκότα (κατὰ γὰρ τοῦτον τον χρόνον ἐτελεύτησεν)
 ἐπ' οἴκου ἀνεχώρησαν.

Τοῦ δ' αὐτοῦ χειμῶνος καὶ Χίιοι τὸ τεῖχος περιείλουν τὸ ΙΙ.
 καινὸν κελευσάντων Ἀθηναίων καὶ ὑποπτεισάντων ἐς αὐτούς 15
 τι νεωτεριεῖν, ποιησάμενοι μέντοι πρὸς Ἀθηναίους πίστις
 καὶ βεβαιότητα ἐκ τῶν δυνατῶν μηδὲν περὶ σφῶν νεώτερον
 βουλεύσειν. καὶ ὁ χειμὼν ἐτελεύτα, καὶ ἔβδομον ἔτος τῷ
 πολέμῳ ἐτελεύτα τὰδε δὲ ὄν Θουκυλίδης ξυνέγραψεν.

1 Τοῦ δ' ἐπιγιγνομένου θέρους εὐθύς τοῦ τε ἡλίου ἐκλιπές LII.
 τι ἐγένετο περὶ νομηγίαν καὶ τοῦ αὐτοῦ μηνὸς ἰσταμένου
 2 ἔσεισεν. καὶ οἱ Μυτιληναίων φυγάδες καὶ τῶν ἄλλων
 Λεσβίων, ὀρμώμενοι οἱ πολλοὶ ἐκ τῆς ἡπείρου, καὶ μισθωσά-
 μενοι ἐκ τε Πελοποννήσου ἐπικουρικὸν καὶ αὐτόθεν ξυναγεί-
 ραντες, αἰροῦσι Ῥοίτειον· καὶ λαβόντες δισχιλίους σιατήρας 25
 3 Φωκαίτας ἀπέδοσαν πάλιν, οὐδὲν ἀδικήσαντες. καὶ μετὰ
 τοῦτο ἐπὶ Ἄντανδρον στρατεύσαντες προδοσίας γενομένης
 λαμβάνουσι τὴν πολιν. καὶ ἦν αὐτῶν ἡ διάνοια τὰς τε
 ἄλλας πόλεις τὰς Ἀκταίας καλουμένας, ἃς πρότερον Μυτι-
 ληναίων νεμομένων Ἀθηναῖοι εἶχον, ἐλευθεροῦν, καὶ πάντων 30
 μάλιστα τὴν Ἄντανδρον, καὶ κραυζάμενοι αὐτήν, ναῦς τε
 γὰρ εὐπορία ἦν ποιεῖσθαι αὐτόθεν ξύλων ὑπαρχόντων καὶ
 τῆς Ἰδης ἐπικειμένης, καὶ τῇ ἄλλῃ παρασκευῇ· ῥαδίως ἀπ'
 αὐτῆς ὀρμώμενοι τὴν τε Λέσβον ἐγγὺς οὖσαν κακώσειν καὶ

τὰ ἐν τῇ ἠπειρῷ Αἰολικὰ πόλίσματα χειρώσασθαι. καὶ οἱ 4
μὲν ταῦτα παρασκευάζεσθαι ἔμελλον.

LIII. Ἀθηναῖοι δὲ ἐν τῷ αὐτῷ θέρει ἐξήκοντα ναυσὶ καὶ δισ- 1
χιλίαις ὀπλίταις ἰππεύσι τε ὀλίγοις, καὶ τῶν ξυμμάχων
5 Μιλησίους καὶ ἄλλους τινὰς ἀγαγόντες, ἐστράτευσαν ἐπὶ
Κύθηρα· ἐστρατήγει δὲ αὐτῶν Νικίας ὁ Νικηράτου καὶ
Νικόστρατος ὁ Διοτρέφους καὶ Αὐτοκλῆς ὁ Τολμαῖου. τὰ 2
δὲ Κύθηρα νήσός ἐστιν, ἐπίκειται δὲ τῇ Λακωνικῇ κατὰ
Μαλέαν· Λακεδαιμόνιοι δ' εἰσὶ τῶν περιόικων, καὶ κυθηρο-
10 δίκης ἀρχὴ ἐκ τῆς Σπάρτης διέβαινον αὐτόσε κατὰ ἔτος,
ὀπλιτῶν τε φρουρὰν διέπεμπον αἰεὶ καὶ πολλὴν ἐπιμελείαν
ἐποιούντο. ἦν γὰρ αὐτοῖς τῶν τε ἀπ' Αἰγύπτου καὶ Λιβύης 3
ὀλκάδων προσβολή, καὶ λησται ἅμα τὴν Λακωνικὴν ἡσσον
ἐλύπουν ἐκ θαλάσσης, ἥπερ μόνον οἶόν τ' ἦν κακουργεῖσθαι
15 πᾶσα γὰρ ἀνέχει πρὸς τὸ Σικελικὸν καὶ Κρητικὸν πέλαγος.

LIV. κατασχόντες οὖν οἱ Ἀθηναῖοι τῷ στρατῷ, δέκα μὲν ναυσὶ 1
καὶ * δισχιλίαις * Μιλησίω ὀπλίταις τὴν ἐπὶ θαλάσση
πόλιν Σκάνδειαν καλουμένην αἰρούσι, τῷ δὲ ἄλλῳ στρατεύ-
ματι ἀποβάντες τῆς νήσου ἐς τὰ πρὸς Μαλέαν τετραμμένα
20 ἐχώρουν ἐπὶ τὴν [ἐπὶ θαλάσση] πόλιν τῶν Κυθηρίων, καὶ
εὖρον εὐθύς αὐτοὺς ἐστρατοπεδευμένους ἅπαντας. καὶ 2
μύχης γενομένης ὀλίγον μὲν τινα χρόνου ὑπέστησαν οἱ
Κυθήριοι, ἔπειτα τραπόμενοι κατέφυγον ἐς τὴν ἄνω πόλιν,
καὶ ὕστερον ξυνέβησαν πρὸς Νικίαν καὶ τοὺς ξυνάρχοντας
25 Ἀθηναίοις ἐπιτρέψαι περὶ σφῶν αὐτῶν πλὴν θανάτου.
ἦσαν δὲ τινες καὶ γενόμενοι τῷ Νικίᾳ λόγοι πρότερον πρὸς 3
τινας τῶν Κυθηρίων, διὸ καὶ θᾶσσον καὶ ἐπιτηδειότερον τό
τε παραντίκα καὶ τὸ ἔπειτα (τὰ) τῆς ὁμολογίας ἐπράχθη
αὐτοῖς· ἀνέστησαν γὰρ (ἄν) οἱ Ἀθηναῖοι Κυθηρίους Λακε-
30 δαιμοίους τε ὄντας καὶ ἐπὶ τῇ Λακωνικῇ τῆς νήσου οὕτως
ἐπικειμένης. μετὰ δὲ τὴν ξύμβασιν οἱ Ἀθηναῖοι τὴν τε 4
Σκάνδειαν τὸ ἐπὶ τῷ λιμένι πόλισμα παραλαβόντες καὶ τῶν
Κυθήρων φυλακὴν ποιησάμενοι ἔπλευσαν ἐς τε Ἀσίην καὶ

"Ελος καὶ τὰ πλείστα τῶν περὶ θάλασσαν, καὶ ἀποβάσεις ποιούμενοι καὶ ἐναυλιζόμενοι τῶν χωρίων οὐ καιρὸς εἶη ἐδῆουν τὴν γῆν ἡμέρας μάλιστα ἑπτά.

- 1 Οἱ δὲ Λακεδαιμόνιοι ἰδόντες μὲν τοὺς Ἀθηναίους τὰ LV. Κύθηρα ἔχοντας, προσδεχόμενοι δὲ καὶ ἐς τὴν γῆν σφῶν 5 ἀποβάσεις τοιαύτας ποιήσεσθαι, ἀθρόα μὲν οὐδαμοῦ τῇ ἐν- νάμει ἀντετάξαντο, κατὰ δὲ τὴν χώραν φρουρὰς διέπεμψαν, ὀπλιτῶν πλήθος, ὡς ἕκασταχόσε ἔδει, καὶ τὰ ἄλλα ἐν φυ- λακῇ πολλῇ ἦσαν, φοβούμενοι μὴ σφίσι νεώτερόν τι γένη- ται τῶν περὶ τὴν κατάστασιν, γεγενημένου μὲν τοῦ ἐπὶ τῇ 10 νήσῳ πάθους ἀνελπίστου καὶ μεγάλου, Πύλου δὲ ἐχομένης καὶ Κυθήρων, καὶ πανταχόθεν σφῶς περιεστῶτος πολέμου ταχέος καὶ ἀπροφυλάκτου, ὥστε παρὰ τὸ εἰωθὸς ἰππέας τετρακοσίους κατεστήσαντο καὶ τοξότας, ἔς τε τὰ πολεμικία, εἴπερ ποτέ, μάλιστα δὴ ὀκνηρότεροι ἐγένοντο, ξυνεστῶτες 15 παρὰ τὴν ὑπάρχουσαν σφῶν ἰδέαν τῆς παρασκευῆς ναυτικῶ ἀγῶνι, καὶ τούτῳ πρὸς Ἀθηναίους, οἷς τὸ μὴ ἐπιχειρούμενον
- 2 αἰεὶ ἐλλιπὲς ἦν τῆς δοκίσεώς τι πράξειν. καὶ ἅμα τὰ τῆς τύχης πολλὰ καὶ ἐν ὀλίγῳ ξυμβάντα παρὰ λόγον αὐτοῖς ἔκπληξιν μεγίστην παρείχεν, καὶ ἐδεδίεσαν μὴ ποτε αἰθις 20
- 3 ξυμφορά τις αὐτοῖς περιτύχη οἷα καὶ ἐν τῇ νήσῳ. ἀτολ- μότεροι δὲ δι' αὐτὸ ἐς τὰς μάχας ἦσαν, καὶ πᾶν ὃ τι κινή- σειαν ὦντο ἀμαρτήσεσθαι διὰ τὸ τὴν γνώμην ἀνεχέγγουν
- 1 γεγενηῆσθαι ἐκ τῆς πρὶν ἀηθείας τοῦ κακοπραγεῖν. τοῖς δ' LV1. Ἀθηναίοις τότε τὴν παραθαλάσσιον δροῦσι τὰ μὲν πολλὰ 25 ἠσύχασαν, ὡς καθ' ἑκάστην φρουρὰν γίγνοιτό τις ἀπόβασις, πλήθει τε ἐλάσσους ἕκαστοι ἠγούμενοι εἶναι καὶ ἐν τῷ τοιούτῳ· μία δὲ φρουρά, ἥπερ καὶ ἡμῦναιτο περὶ Κοτύρταν καὶ Ἀφροδισίαν, τὸν μὲν ὄχλον τῶν ψιλῶν ἐσκεδισμέ- νον ἐφόβησεν ἐπιδρομῇ, τῶν δὲ ὀπλιτῶν δεξαμένων ὑπε- 30 χώρησε πάλιν, καὶ ἄνδρες τέ τινες ἀπέθανον αὐτῶν ὀλίγοι καὶ ὄπλα ἐλήφθη, τροπαῖόν τε στήσαντες οἱ Ἀθηναῖοι
- 2 ἀπέπλευσαν ἐς Κύθηρα. ἐκ δὲ αὐτῶν περιέπλευσαν ἐς Ἐπίδαυρον τὴν Λιμηρῶν, καὶ δηώσαντες μέρος τι τῆς γῆς

- ἀφικνούνται ἐπὶ Θυρέαν, ἣ ἐστὶ μὲν τῆς Κυνοσουρίας γῆς
 καλουμένης, μεθορία δὲ τῆς Ἀργείας καὶ Λακωνικῆς· νεο-
 μνοι δὲ αὐτὴν ἔδυσαν Λακεδαιμόνιοι Αἰγινήταις ἐκπεσοῦ-
 σιν ἐνοικεῖν διὰ τε τὰς ὑπὸ τὸν σεισμὸν σφίσι γενομένας
 5 καὶ τῶν Εἰλώτων τὴν ἐπανάστασιν εὐεργεσίας, καὶ ὅτι Ἀθη-
 ναίων ὑπακούοντες ὁμῶς πρὸς τὴν ἐκείων γνώμην αἰεὶ ἔστα-
 LVII. σαν. προσπλεόντων οὖν ἔτι τῶν Ἀθηναίων οἱ Αἰγινήται 1
 τὸ μὲν ἐπὶ τῇ θαλάσῃ ὃ ἔτυχον οἰκοδομοῦντες τεῖχος
 ἐκλείπουσιν, ἐς δὲ τὴν ἄνω πόλιν, ἐν ἣ ᾠκουν, ἀπεχώρησαν,
 10 ἀπέχουσαν σταδίους μάλιστα δέκα τῆς θαλάσσης. καὶ 2
 αὐτοῖς τῶν Λακεδαιμονίων φρουρὰ μία τῶν περὶ τὴν χώραν,
 ἥπερ καὶ ξυνετείχιζε, ξυνεσελθεῖν μὲν ἐς τὸ τεῖχος οὐκ ἠθε-
 λησαν δεομένων τῶν Αἰγινήτων, ἀλλ' αὐτοῖς κίνδυνος ἐφαίνετο
 ἐς τὸ τεῖχος κατακλῆσθαι· ἀναχωρήσαντες δὲ ἐπὶ τὰ με-
 15 τέωρα, ὡς οὐκ ἐνόμιζον ἀξιόμαχοι εἶναι, ἠσύχαζον. ἐν 3
 τούτῳ δὲ οἱ Ἀθηναῖοι κατασχόντες καὶ χωρήσαντες εὐθὺς
 πάσῃ τῇ στρατιᾷ αἰρούσι τὴν Θυρέαν. καὶ τὴν τε πόλιν
 κατέκαυσαν καὶ τὰ ἐνόητα ἐξεπόρθησαν, τοὺς τε Αἰγινήτας,
 ὅσοι μὴ ἐν χερσὶ διεφθάρησαν, ἄγοντες ἀφίκοντο ἐς τὰς
 20 Ἀθήνας, καὶ τὸν ἄρχοντα ὃς παρ' αὐτοῖς ἦν τῶν Λακεδαι-
 μονίων, Τάνταλον τὸν Πατροκλέους· ἐξωγήθη γὰρ τετρω-
 μένος. ἦγον δὲ τινὰς καὶ ἐκ τῶν Κυθήρων ἄνδρας ὀλίγους, 4
 οὓς ἐδόκει ἀσφαλείας ἕνεκα μεταστῆσαι. καὶ τούτους μὲν
 οἱ Ἀθηναῖοι ἐβουλεύσαντο καταθέσθαι ἐς τὰς νήσους, καὶ
 25 τοὺς ἄλλους Κυθηρίους οἰκοῦντας τὴν ἑαυτῶν φόρον τέσσαρα
 τάλαντα φέρειν, Αἰγινήτας δὲ ἀποκτείνειν πάντας ὅσοι ἐάλω-
 σαν διὰ τὴν προτέραν αἰεὶ ποτε ἔχθραν, Τάνταλον δὲ παρὰ
 τοὺς ἄλλους τοὺς ἐν τῇ νήσῳ Λακεδαιμονίους καταδεῖσαι.
- LVIII. Τοῦ δ' αὐτοῦ θέρους ἐν Σικελίᾳ Καμαριναίοις καὶ Γε- 1
 30 λάοις ἐκεχειρίᾳ γίγνεται πρῶτον πρὸς ἀλλήλους· εἶτα καὶ
 οἱ ἄλλοι Σικελιώται ξυνελθόντες ἐς Πέλαν, ἀπὸ πασῶν τῶν
 πόλεων πρέσβεις, ἐς λόγους κατέστησαν ἀλλήλοις, εἴ πως
 ξυναλλαγεῖεν. καὶ ἄλλαι τε πολλαὶ γνώμαι ἐλέγοντο ἐπὶ 2
 ἀμφότερα, διαφερομένων καὶ ἀξιούντων, ὡς ἕκαστοί τι

ἐλασσοῦσθαι ἐνόμιζον· καὶ Ἑρμοκράτης ὁ Ἑρμῶνος Συρακόσιος, ὅσπερ καὶ ἔπεισε μάλιστα αὐτοὺς, ἐς τὸ κοινὸν τοιούτους δὴ λόγους εἶπεν.

- 1 “Οὐτε πόλεως ὧν ἐλαχίστης ὦ Σικελιώται τοὺς λόγους LIX.
ποιήσομαι, οὔτε πονουμένης μάλιστα τῷ πολέμῳ, ἐς κοινὸν 5
δὲ τὴν δοκοῦσάν μοι βελτίστην γνώμην εἶναι ἀποφαινόμενος
- 2 τῇ Σικελίᾳ πάσῃ. καὶ περὶ μὲν τοῦ πολεμεῖν, ὡς χιλεπόν, τί ἂν τις πᾶν τὸ ἐνὸν ἐκλέγων ἐν εἰδόσι μακρηγοροίη; οὐδεὶς γὰρ οὔτε ἀμαθία ἀναγκάζεται αὐτὸ δρᾶν, οὔτε φόβῳ, ἢ οἴηται τι πλέον σχήσειν, ἀποτρέπεται. ξυμβαίνει δὲ τοῖς 10
μὲν τὰ κέρδη μείζω φαίνεσθαι τῶν δεινῶν, οἱ δὲ τοὺς κινδύνους ἐθέλουσιν ὑφίστασθαι πρὸ τοῦ αὐτίκα τι ἐλασσοῦσθαι·
- 3 αὐτὰ δὲ ταῦτα εἰ μὴ καιρῷ τύχοιεν ἐκάτεροι πρῶσσοντες,
- 4 αἱ παραινέσεις τῶν ξυναλλαγῶν ὠφέλιμοι. ὃ καὶ ἡμῖν ἐν τῷ παρόντι πειθομένοις πλείστου ἂν ἄξιον γένοιτο· τὰ γὰρ 15
ἴδια ἕκαστοι εὖ βουλευόμενοι δὴ θέσθαι τό τε πρῶτον ἐπολεμήσαμεν καὶ νῦν πρὸς ἀλλήλους δι’ ἀντιλογιῶν πειρώμεθα καταλλαγῆναι, καὶ ἦν ἄρα μὴ προχωρήσῃ ἴσον ἐκάστῳ ἔχοντι
- 1 ἀπελθεῖν, πάλιν πολεμήσομεν. καίτοι γινῶναι χρὴ ὅτι οὐ περὶ LX.
τῶν ἰδίων μόνον, εἰ σωφρονούμεν, ἢ ξύνδοδος ἔσται, ἀλλ’ εἰ 20
ἐπιβουλεομένην τὴν πᾶσαν Σικελίαν, ὡς ἐγὼ κρίνω, ὑπ’ Ἀθηναίων δυνησόμεθα ἔτι διασῶσαι· καὶ εἰαλλακτὰς πολὺ τῶν ἐμῶν λόγων ἀναγκαιοτέρους περὶ τῶνδε Ἀθηναίους νομίσει, οἳ δύναμιν ἔχοντες μεγίστην τῶν Ἑλλήνων τὰς τε ἀμαρτίας ἡμῶν τηροῦσιν, ὀλίγαις ναυσὶ παρόντες, καὶ ὀνό· 25
ματι ἐννόμῳ ξυμμαχίας τὸ φύσει πολέμιον εὐπρεπῶς ἐς τὸ
- 2 ξυμφέρον καθίστανται. πόλεμον γὰρ αἰρομένων ἡμῶν καὶ ἐπαγομένων αὐτοὺς, ἄνδρας οἳ καὶ τοὺς μὴ ἐπικαλουμένους αὐτοὶ ἐπιστρατεύουσιν, κακῶς τε ἡμᾶς αὐτοὺς ποιούντων τέλεσι τοῖς οἰκείοις, καὶ τῆς ἀρχῆς ἅμα προκοπτόντων 30
ἐκείνοις, εἰκόσ, ὅταν γινῶσιν ἡμᾶς τετρυχωμένους, καὶ πλεονίποτε στόλῳ ἐλθόντας αὐτοὺς τάδε πάντα πειράσασθαι ὑπὸ
- 1 σφᾶς ποιείσθαι. καίτοι τῇ ἑαυτῶν ἐκάστους, εἰ σωφρονού· LXI.
μεν, χρὴ τὰ μὴ προσήκοντα ἐπικτωμένους μᾶλλον ἢ τὰ

ἑτοῖμα βλάπτοντας ξυμμάχους τε ἐπάγεσθαι καὶ τοὺς κινδύ-
 νους προσλαμβάνειν, νομίσαι τε στάσιν μάλιστα φθεῖρειν
 τὰς πόλεις καὶ τὴν Σικελίαν, ἧς γε οἱ ἔνοικοι ξύμπαντες μὲν
 ἐπιβουλευόμεθα, κατὰ πόλεις δὲ διέσταμεν. ἂ χρὴ γιόντας 2
 5 καὶ ἰδιώτην ἰδιώτῃ καταλλαγῆναι καὶ πόλιν πόλει, καὶ πει-
 ρᾶσθαι κοινῇ σώξειν τὴν πᾶσαν Σικελίαν, παρεστάναι δὲ
 μηδενὶ ὡς οἱ μὲν Δωριῆς ἡμῶν πολέμιοι τοῖς Ἀθηναίοις, τὸ
 δὲ Χαλκιδικὸν τῇ Ἰάδι ξυγγενεῖα ἀσφαλές. οὐ γὰρ τοῖς 3
 ἔθιεσιν ὅτι δίχα πέφυκε, τοῦ ἑτέρου ἔχθει ἐπίαςιν, ἀλλὰ
 10 τῶν ἐν τῇ Σικελίᾳ ἀγαθῶν ἐφίεμενοι, ἂ κοινῇ κεκτῆμεθα.
 ἐδήλωσαν δὲ νῦν ἐν τῇ τοῦ Χαλκιδικικοῦ γένους παρακλήσει 4
 τοῖς γὰρ οὐδεπώποτε σφίσι κατὰ τὸ ξυμμαχικὸν προσβοη-
 θήσασιν αὐτοὶ τὸ δίκαιον μᾶλλον τῆς ξυνθήκης προθύμως
 παρέσχοντο. καὶ τοὺς μὲν Ἀθηναίους ταῦτα πλεονεκτεῖν 5
 15 τε καὶ προνοεῖσθαι πολλὴ ξυγγνώμη, καὶ οὐ τοῖς ἄρχειν
 βουλομένοις μέμφομαι ἀλλὰ τοῖς ὑπακούειν ἑτοιμοτέροις
 οὖσιν· πέφυκε γὰρ τὸ ἀνθρώπειον διὰ παντὸς ἄρχειν μὲν τοῦ
 εἰκοντος, φυλάσσεσθαι δὲ τὸ ἐπίον. ὅσοι δὲ γιγνώσκοντες 6
 αὐτὰ μὴ ὀρθῶς προσκοποῦμεν, μηδὲ τοῦτό τις πρεσβύτατον
 20 ἦκει κρίνας τὸ κοιῶς φοβερὸν ἅπαντας εὖ θέσθαι, ἀμαρτί-
 νομεν. τάχιστα δ' ἂν ἀπαλλαγὴ αὐτοῦ γένοιτο, εἰ πρὸς 7
 ἀλλήλους ξυμβαίημεν· οὐ γὰρ ἀπὸ τῆς αὐτῶν ὀρμῶνται
 Ἀθηναῖοι, ἀλλ' ἐκ τῆς τῶν ἐπικαλεσαμένων. καὶ οὕτως
 οὐ πόλεμος πολέμα, εἰρήνη δὲ διαφοραὶ ἀπραγμόνως
 25 παύονται, οἳ τ' ἐπικλητοὶ εὐπρεπῶς ἄδικοι ἐλθόντες εὐλό-
 LXII. γως ἀπρακτοὶ ἀπίασιν. καὶ τὸ μὲν πρὸς τοὺς Ἀθηναίους 1
 τοσοῦτον ἀγαθὸν εὖ βουλευομένοις εὐρίσκεται· τὴν δὲ ὑπὸ
 πάντων ὁμολογουμένην ἄριστον εἶναι εἰρήνην πῶς οὐ χρὴ
 καὶ ἐν ἡμῖν αὐτοῖς ποιήσασθαι; ἢ δοκεῖτε, εἴ τῷ τι ἔστιν
 30 ἀγαθὸν ἢ εἴ τῳ τὰ ἐναντί, οὐχ ἡσυχία μᾶλλον ἢ πόλεμος
 τὸ μὲν παύσαι ἂν ἐκατέρω, τὸ δὲ ξυνδιασῶσαι, καὶ τὰς
 τιμὰς καὶ λαμπρότητας ἀκινδυνότερας ἔχειν τὴν εἰρήνην, ἄλλα
 τε ὅσα ἐν μήκει λόγων ἂν τις διέλθοι ὥσπερ περὶ τοῦ πω-

λεμῖν ; ἂ χρὴ σκέψαμένους μὴ τοὺς ἑμοὺς λόγους ὑπεριδεῖν,
 τὴν δὲ αὐτοῦ τιὰ σωτηρίαν μᾶλλον ἀπ' αὐτῶν προῖδειν.
 2 καὶ εἴ τις βεβαίως τι ἢ τῷ δικαίῳ ἢ βία πρίξειν οἶεται, τῷ
 παρ' ἐλπίδα μὴ χαλεπῶς σφαλλέσθω, γνοὺς ὅτι πλείους
 ἤδη καὶ τιμωρίας μετιόντες τοὺς ἀδικούντας καὶ ἐλπίσαντες 5
 ἕτεροι δυνάμει τινὶ πλεονεκτήσκειν, οἱ μὲν οὐχ ὅσον οὐκ
 ἡμύναντο ἀλλ' οὐδ' ἰσώθησαν, τοῖς δ' ἀντὶ τοῦ πλέον ἔχειν
 3 προσκαταλιπεῖν τὰ αὐτῶν ξυνέβη. τιμωρία γὰρ οὐκ εὐτυ-
 χεῖ δικαίως, ὅτι καὶ ἀδικεῖται· οὐδὲ ἰσχυρὸς βέβαιον, διότι καὶ
 εὐέλπι. τὸ δὲ ἀστάθμητον τοῦ μέλλοντος ὡς ἐπὶ πλείστον 10
 κρατεῖ, πάντων τε σφαλερώτατον ὄν ὁμως καὶ χρησιμώτατον
 φαίνεται· ἐξ ἴσου γὰρ δεδιότες προμηθία μᾶλλον ἐπ' ἀλλή-
 1 λους ἐρχόμεθα. καὶ νῦν τοῦ ἀφανοῦς τε τούτου διὰ τὸ ΙΧΙΙΙ.
 ἀτέκμαρτον δέος καὶ διὰ τὸ ἤδη φοβεροὺς παρόντας Ἀθη-
 ναίους, κατ' ἀμφοτέρα ἐκπλαγέντες, καὶ τὸ ἐλλιπὲς τῆς 15
 γνώμης, ὧν ἕκαστός τι ῥήθημεν πράξειν, ταῖς κωλύμασι
 ταύταις ἱκανῶς νομίσαντες εἰρχθῆναι, τοὺς ἐφεστῶτας πολε-
 μίους ἐκ τῆς χώρας ἀποπέμπωμεν, καὶ αὐτοὶ μάλιστα μὲν
 ἐς αἰδίου ξυμβῶμεν, εἰ δὲ μὴ, χρόνον ὡς πλείστον σπεισά-
 2 μενοι τὰς ἰδίας διαφορὰς ἐσαῦθις ἀναβαλώμεθα. τὸ ξύμπαν 20
 τε δὴ γινώμεν πειθόμενοι μὲν ἑμοὶ πόλιν ἔξοντες ἕκαστος
 ἐλευθέραν, ἀφ' ἧς αὐτοκράτορες ὄντες τὸν εὖ καὶ κακῶς
 δρῶντα ἐξ ἴσου ἀρετῇ ἀμννούμεθα· ἦν δ' ἀπιστήσαντες
 ἄλλοις ὑπακούσωμεν, οὐ περὶ τοῦ τιμωρίσασθαι τινα, ἀλλὰ
 καὶ ἄγαν εἰ τύχοιμεν, φίλοι μὲν ἂν τοῖς ἐχθίστοις, διάφοροι 25
 1 δὲ οἷς οὐ χρὴ κατ' ἀνάγκην γιγνώμεθα. καὶ ἐγὼ μὲν, ἄπερ LXIV.
 καὶ ἀρχόμενος εἶπον, πόλιν τε μεγίστην παρεχόμενος καὶ
 ἐπιῶν τῷ μᾶλλον ἢ ἀμννούμενος ἀξιῶ † προειδόμενος †
 αὐτῶν ξυγχωρεῖν, καὶ μὴ τοὺς ἐναντίους οὕτω κακῶς δρᾶν
 ὥστε † αὐτὸς † τὰ πλείω βλάπτεσθαι, μηδὲ μωρία φιλοει- 30
 κῶν ἡγεῖσθαι τῆς τε οἰκείας γνώμης ὁμοίως αὐτοκράτωρ
 εἶναι καὶ ἧς οὐκ ἄρχω τύχης, ἀλλ' ὅσον εἰκὸς ἡσᾶσθαι.
 2 καὶ τοὺς ἄλλους δικαίῳ ταυτό μοι ποιῆσαι, ὑφ' ἡμῶν αὐτῶν
 3 καὶ μὴ ὑπὸ τῶν πολεμίων τοῦτο παθεῖν. οὐδὲν γὰρ αἰσχροῦν

οικείους οικήων ἡσῶσθαι, ἢ Δωριέα τινὰ Δωριέως ἢ Χαλ-
 κιδέα τῶν ξυγγειῶν, τὸ δὲ ξύμπαν γείτονας ὄντας καὶ
 ξυνοίκους μιᾶς χώρας καὶ περιρρύτου, καὶ ὄνομα ἐν κεκλη-
 μένους Σικελιώτας· οὐ πολεμήσομέν τε, οἶμαι, ὅταν ξυμβῆ,
 5 καὶ ξυγχωρησόμεθά γε πάλιν καθ' ἡμᾶς αὐτοὺς λόγοις
 κοινοῖς χρώμενοι. τοὺς δὲ ἄλλοφύλους ἐπελθόντας ἀθρόοι
 αἰεὶ, ἦν σωφρονῶμεν, ἀμυνούμεθα, εἴπερ καὶ καθ' ἐκάστους
 βλαπτόμενοι ξύμπαντες κινδυνεύομεν· ξυμμάχους δὲ οὐδέ-
 ποτε τὸ λοιπὸν ἐπαξόμεθα οὐδὲ διαλλακτῆς. τῆδε γὰρ 4
 10 ποιοῦντες ἐν τε τῷ παρόντι δυοῖν ἀγαθοῖν οὐ στερήσομεν
 τὴν Σικελίαν, Ἀθηναίων τε ἀπαλλαγῆναι καὶ οἰκείου πολέ-
 μου, καὶ ἐς τὸ ἔπειτα καθ' ἡμᾶς αὐτοὺς ἐλευθέραν νεμούμεθα
 καὶ ὑπὸ ἄλλων ἡσσον ἐπιβουλενομένην.”

LXV. Τοιαῦτα τοῦ ἘρμOCRάτους εἰπόντος πειθόμενοι οἱ Σικε- 1
 15 λιῶται αὐτοὶ μὲν κατὰ σφᾶς αὐτοὺς ξυνηνέχθησαν γνώμη
 ὥστε ἀπαλλάσσεσθαι τοῦ πολέμου ἔχοντες ἅ ἕκαστοι
 ἔχουσιν, τοῖς δὲ Καμαριναίοις Μοργαντίνην εἶναι ἀργύριον
 τακτὸν τοῖς Συρακοσίοις ἀποδοῦσιν· οἱ δὲ τῶν Ἀθηναίων
 ξύμμαχοι παρακάλεσαντες αὐτῶν τοὺς ἐν τέλει ὄντας εἶπον
 20 ὅτι ξυμβήσονται καὶ αἱ σποινδαὶ ἔσονται κἀκείνοις κοιναί.
 ἐπαινεσάντων δὲ αὐτῶν ἐποιοῦντο τὴν ὁμολογίαν, καὶ αἱ νῆες 2
 τῶν Ἀθηναίων ἀπέπλευσαν μετὰ ταῦτα ἐκ Σικελίας. ἐλ- 3
 θόντας δὲ τοὺς στρατηγούς οἱ ἐν τῇ πόλει Ἀθηναῖοι τοὺς
 μὲν φυγῆ ἐξημίωσαν, Πυθόδωρον καὶ Σοφοκλέα, τὸν δὲ
 25 τρίτον Εὐρυμέδοντα χρήματα ἐπράξαντο, ὡς ἐξὸν αὐτοῖς τὰ
 ἐν Σικελίᾳ καταστρέψασθαι δάροις πεισθέντες ἀποχωρή-
 σειαν. οὕτω † τῆ † παρούση εὐτυχία χρώμενοι ἠξίου 4
 σφίσι μηδὲν ἐναντιοῦσθαι, ἀλλὰ καὶ τὰ δυνατὰ ἐν ἴσῳ
 καὶ τὰ ἀπορώτερα μεγάλη τε ὁμοίως καὶ ἐνδεεστέρᾳ
 30 παρασκευῇ κατεργάζεσθαι. αἰτία δ' ἦν ἡ παρὰ λόγον τῶν
 πλειόνων εὐπραγία αὐτοῖς ὑποτιθεῖσα ἰσχὺν τῆς ἐλπί-
 δος.

XVI. Τοῦ δ' αὐτοῦ θέρους Μεγαρήs οἱ ἐν τῇ πόλει πιεζόμενοι 1
 ὑπὸ τε Ἀθηναίων τῷ πολέμῳ, αἰεὶ κατὰ ἔτος ἕκαστου δις

ἐσβαλλόντων πανστρατιᾷ ἐς τὴν χώραν, καὶ ὑπὸ τῶν
 σφετέρων φυγάδων τῶν ἐκ Πηγῶν, οἱ στασιασάντων ἐκπε-
 σόντες ὑπὸ τοῦ πλήθους χαλεποὶ ἦσαν ληστεύοντες, ἐποιοῦντο
 λόγους ἐν ἀλλήλοις ὡς χρὴ δεξαμένους τοὺς φεύγοντας μὴ
 2 ἀμφοτέρωθεν τὴν πόλιν φθεῖρην. οἱ δὲ φίλοι τῶν ἔξω τὸν 5
 θροῦν αἰσθόμενοι φανερώς μᾶλλον ἢ πρότερον καὶ αὐτοὶ
 3 ἠξίουσαν τούτου τοῦ λόγου ἔχεσθαι. γνόντες δὲ οἱ τοῦ δήμου
 προστάται οὐ δυνατόν τὸν δῆμον ἐσόμενον ὑπὸ τῶν κακῶν
 μετὰ σφῶν καρτερεῖν, ποιοῦνται λόγους δείσαντες πρὸς τοὺς
 τῶν Ἀθηναίων στρατηγούς, Ἴπποκράτην τε τὸν Ἀρίφρονος 10
 καὶ Δημοσθένην τὸν Ἀλκισθέου, βουλόμενοι ἐνδοῦναι τὴν
 πόλιν, καὶ νομίζοντες ἐλάσσω σφίσι τὸν κίνδυνον ἢ τοὺς
 4 ἐκπεσόντας ὑπὸ σφῶν κατελθεῖν. ξυνέβησαν τε πρῶτα
 μεν τὰ μακρὰ τεῖχη ἐλεῖν Ἀθηναίους (ἦν δὲ σταδίων μί-
 λιστα ὀκτῶ ἀπὸ τῆς πόλεως ἐπὶ τὴν Νίσαιαν τὸν λιμένα 15
 αὐτῶν), ὅπως μὴ ἐπιβοηθήσωσιν ἐκ τῆς Νιυαίας οἱ Πε-
 λοποννήσιοι, ἐν ἧ αὐτοὶ μόνοι ἐφρούρουσαν βεβαιότητος ἕνεκα
 τῶν Μεγάρων, ἔπειτα δὲ καὶ τὴν αἰῶ πόλιν πειραῖσθαι
 ἐνδοῦναι· ῥᾶον δ' ἤδη ἔμελλον προσχωρήσειν τούτου γεγενη-
 1 μένου. οἱ οὖν Ἀθηναῖοι, ἐπειδὴ ἀπὸ τε τῶν ἔργων καὶ τῶν I.XVII.
 λόγων παρεσκευάστο ἀμφοτέροις, ὑπὸ νύκτα πλεύσαντες
 ἐς Μίνωαν τὴν Μεγαρέων νῆσον ὀπλίταις ἑξακοσίους ὧν
 Ἴπποκράτης ἦρχεν, ἐν ὀρύγματι ἐκαθεζοντο, ὅθεν ἐπλίνθονον
 τὰ τεῖχη καὶ ἀπέειχεν οὐ πολὺ· οἱ δὲ μετὰ τοῦ Δημοσθένους
 τοῦ ἐτέρου στρατηγοῦ Πλαταιῆς τε ψιλοὶ καὶ ἕτεροι περί- 25
 πολλοὶ ἐνίδρυσαν ἐς τὸν Ἐυνάλιον, ὃ ἐστὶν ἔλασσον ἀποθεν.
 καὶ ἦσθετο οὐδεὶς εἰ μὴ οἱ ἄνδρες οἷς ἐπιμελὲς ἦν εἰδέ-
 2 ναι τὴν νύκτα ταύτην. καὶ ἐπειδὴ ἔως ἔμελλε γίνεσθαι,
 οἱ προδιδόντες τῶν Μεγαρέων οὗτοι τοιοῦδε ἐποίησαν.
 ἀκάτιον ἀμφηρικὸν ὡς λησταί, ἐκ πολλοῦ τεθεραπευκό- 30
 τες τὴν ἀνοιξιῶ τῶν πυλῶν, εἰώθεσαν ἐπὶ ἀμάξῃ, πεί-
 θοντες τὸν ἄρχοντα, διὰ τῆς τάφρου κατακομίζεσθαι τῆς
 νυκτὸς ἐπὶ τὴν θάλασσαν καὶ ἐκπλεῖν· καὶ πρὶν ἡμέραν
 εἶναι, πάλιν αὐτὸ τῇ ἀμάξῃ κομίσαντες ἐς τὸ τεῖχος κατὰ

τὰς πύλας ἐσήγον, ὅπως τοῖς ἐκ τῆς Μινιώας Ἀθηναίοις
 ἀφαιρῆς δὴ εἴη ἢ φυλακὴ μὴ ὄντος ἐν τῷ λιμένι πλοίου φανε-
 ροῦ μηδενός. καὶ τότε πρὸς ταῖς πύλαις ἤδη ἦν ἡ ἄμαξα, 3
 καὶ ἀνοιχθεισῶν κατὰ τὸ εἰωθὸς ὡς τῷ ἀκατίῳ οἱ Ἀθηναῖοι
 5 (ἐγίγνετο γὰρ ἀπὸ ξυνθήματος τὸ τοιοῦτον) ἴδοντες ἔθεον
 δρόμῳ ἐκ τῆς ἐνέδρας, βουλόμενοι φθῆσαι πρὶν ξυγκληθῆναι
 πάλιν τὰς πύλας καὶ ἕως ἔτι ἡ ἄμαξα ἐν αὐταῖς ἦν κωλυμα
 οὔσα τροσθεῖναι· καὶ αὐτοῖς ἅμα καὶ οἱ ξυμπρίσσοντες
 Μεγαρ τοὺς κατὰ πύλας φύλακας κτείνουσιν. καὶ πρῶτον 4
 10 μὲν οἱ περὶ τὸν Δημοσθένην Πλαταιῆς τε καὶ περίπολοι
 ἐσέδραμον οὗ νῦν τὸ τροπαῖόν ἐστι, καὶ εὐθύς ἐντὸς τῶν
 πυλῶν (ἦσθοντο γὰρ οἱ ἐγγύτατα Πελοποννήσιοι) μαχόμενοι
 τοὺς προσβοηθοῦντας οἱ Πλαταιῆς ἐκράτησαν, καὶ τοὺς τῶν
 Ἀθηναίων ὀπλίταις ἐπιφερομένοις βεβαίους τὰς πύλας
 LXVIII. παρέσχον· ἔπειτα δὲ καὶ τῶν Ἀθηναίων ἤδη ὁ αἰὲ ἐντὸς 1
 γιγνόμενος χωρεῖ ἐπὶ τὸ τεῖχος. καὶ οἱ Πελοποννήσιοι 2
 φρουροὶ τὸ μὲν πρῶτον ἀντισχόντες ἡμύναντο ὀλίγοι—
 καὶ ἀπέθανόν τινες αὐτῶν—οἱ δὲ πλείους ἐς φυγὴν κατέ-
 στησαν φοβηθέντες ἐν νυκτί τε πολεμίων προσπεπτωκότων
 20 καὶ τῶν προδιδόντων Μεγαρέων ἀντιμαχομένων νομίσαντες
 τοὺς ἅπαντας σφᾶς Μεγαρέας προδεδωκέναι. ξυνέπεσε γὰρ 3
 καὶ τὸν τῶν Ἀθηναίων κήρυκα ἀφ' ἑαυτοῦ γνώμης κηρῦξαι
 τὸν βουλόμενον ἰέναι Μεγαρέων μετὰ Ἀθηναίων θησόμενον
 τὰ ὄπλα. οἱ δ' ὡς ἤκουσαν, οὐκέτι ἀνέμενοι, ἀλλὰ τῷ ὄντι
 25 νομίσαντες κοινῇ πολεμείσθαι κατέφυγον ἐς τὴν Νίσαιαν.
 ἅμα δὲ ἔφ, ἐάλωκότων ἤδη τῶν τειχῶν καὶ τῶν ἐν τῇ 4
 πόλει Μεγαρέων θορυβουμένων, οἱ πρὸς τοὺς Ἀθηναίους
 πράξαντες καὶ ἄλλοι μετ' αὐτῶν, πλήθος ὃ ξυιῆδει, ἔφασαν
 χρῆναι ἀνοίγειν τὰς πύλας καὶ ἐπεξίεναι ἐς μάχην. ξυνέ- 5
 30 κειτο δὲ αὐτοῖς τῶν πυλῶν ἀνοιχθεισῶν ἐσπίπτειν τοὺς
 Ἀθηναίους, αὐτοὶ δὲ διάδηλοι ἔμελλον ἔσεσθαι λίπα γὰρ
 ἀλειψέσθαι, ὅπως μὴ ἀδικῶνται. ἀσφάλεια δὲ αὐτοῖς μάλ-
 λου ἐγίγνετο τῆς ἀνοίξεως· καὶ γὰρ οἱ ἀπὸ τῆς Ἐλευσίως

- κατὰ τὸ ξυγκείμενον τετρακισχίλιοι ὀπλίται τῶν Ἀθηναίων καὶ ἰππῆς ἑξακόσιοι [οἱ] τὴν νύκτα πορευόμενοι παρήσαν.
- 6 ἀλληλιμμένων δὲ αὐτῶν καὶ ὄντων ἤδη περὶ τὰς πύλας καταγορεύει τις ξυνειδῶς τοῖς ἐτέροις τὸ ἐπιβούλευμα. καὶ οἱ ξυστραφέντες ἀθρόοι ἦλθον καὶ οὐκ ἔφασαν χρῆναι οὔτε 5 ἐπεξιέναι (οὐδὲ γὰρ πρότερόν πω τοῦτο ἰσχύοντες μᾶλλον τολμῆσαι) οὔτε ἐς κίνδυνον φανερόν τὴν πόλιν καταγαγείν· εἴ τε μὴ πείσεται τις, αὐτοῦ τὴν μάχην ἔσεσθαι. ἐδήλουν δὲ οὐδὲν ὅτι ἴσασι τὰ πρασσόμενα, ἀλλ' ὡς τὰ βέλτιστα βουλευόντες ἰσχυρίζοντο, καὶ ἅμα περὶ τὰς πύλας παρέ- 10 μινον φυλάισσונτες, ὥστε οὐκ ἐγένετο τοῖς ἐπιβουλεύουσι
- 1 πρᾶξι ὃ ἔμελλον. γνόντες δὲ οἱ τῶν Ἀθηναίων στρατηγοὶ LXIX. ὅτι ἐναντίωμά τι ἐγένετο καὶ τὴν πόλιν βία οὐχ οἰοί τε ἔσονται λαβεῖν, τὴν Νίσαιαν εὐθύς περιετείχιζον, νομίζοντες, εἰ πρὶν ἐπιβοηθήσαι τινας ἐξέλοιεν. θᾶσσον ἂν καὶ τὰ 15
- 2 Μέγαρα προσχωρήσαι (παρεγένετο δὲ σίδηρός τε ἐκ τῶν Ἀθηναίων ταχὺ καὶ λιθουργοὶ καὶ τᾶλλα ἐπιτηδεῖα), ἀρξίμενοι δ' ἀπὸ τοῦ τείχους ὃ εἶχον, καὶ διοικοδομήσαντες τὸ πρὸς Μεγαρέας ἀπ' ἐκείνου ἐκατέρωθεν ἐς θάλασσαν τῆς Νισαίας, τάφρον τε καὶ τεῖχη διελομένη ἢ στρατιά, ἐκ τε τοῦ προασ- 20 τείου λίθοις καὶ πλίνθοις χρώμενοι, καὶ κόπτοντες τὰ δένδρα καὶ ὕλην ἀπεσταύρουν εἴ πη δέοιτό τι· καὶ αἱ οἰκίαι τοῦ προαστείου ἐπάλξεις λαμβάνουσαι αὐταὶ ὑπῆρχον ἔρμα.
- 3 καὶ ταύτην μὲν τὴν ἡμέραν ὅλην εἰργάζοντο· τῇ δ' ὑστεραία περὶ δεῖλιν τὸ τεῖχος ὅσον οὐκ ἀπετετέλεστο, καὶ οἱ ἐν τῇ 25 Νισαίᾳ δείσαντες, σίτου τε ἀπορία (ἐφ' ἡμέραν γὰρ ἐκ τῆς ἄνω πόλεως ἐχρῶντο) καὶ τοὺς Πελοποννησίους οὐ νομίζοντες ταχὺ ἐπιβοηθήσειν, τοὺς τε Μεγαρέας πολεμίους ἠγούμενοι, ξυνέβησαν τοῖς Ἀθηναίοις ῥητοῦ μὲν ἕκαστον ἀργυρίου ἀπολυθῆναι ὄπλα παραδόντας, τοῖς δὲ Λακεδαιμονίοις, τῷ 30 τε ἄρχοντι καὶ εἴ τις ἄλλος ἐνῆν, χρῆσθαι Ἀθηναίους ὃ τι
- 4 ἂν βούλωνται. ἐπὶ τούτοις ὁμολογήσαντες ἐξῆλθον. καὶ οἱ Ἀθηναῖοι τὰ μακρὰ τεῖχη ἀπορρήξαντες ἀπὸ τῆς τῶν

Μεγαρέων πόλεως καὶ τὴν Νίσαιαν παραλαβόντες τὰλλα παρεσκευάζοντο.

LXX. Βρασίδας δὲ ὁ Τέλλιδος Λακεδαιμόνιος κατὰ τοῦτον τὸν 1

χρόνου ἐτύγχανε περὶ Σικυῶνα καὶ Κόρινθον ὧν, ἐπὶ Θράκης

5 στρατιὰν παρασκευαζόμενος. καὶ ὡς ἦσθετο τῶν τειχῶν τὴν ἄλωσιν, δείσας περὶ τε τοῖς ἐν τῇ Νισαίᾳ Πελοποννη-

σίοις καὶ μὴ τὰ Μέγαρα ληφθῆ, πέμπει ἔς τε τοὺς Βοιωτοὺς

κελεύων κατὰ τάχος στρατιᾷ ἀπαντῆσαι ἐπὶ Τριποδίσκου

(ἔστι δὲ κώμη τῆς Μεγαρίδος ὄνομα τοῦτο ἔχουσα ὑπὸ τῷ

10 ὄρει τῇ Γερανίᾳ), καὶ αὐτὸς ἔχων ἦλθεν ἑπτακοσίους μὲν καὶ δισχιλίους Κορινθίων ὀπλίτας, Φλιασίων δὲ τετρα-

κοσίους, Σικωνίων δὲ ἑξακοσίους, καὶ τοὺς μεθ' αὐτοῦ ὅσοι

ἤδη ξυνειλεγμένοι ἦσαν, οἰόμενος τὴν Νίσαιαν ἔτι κατα-

λήψεσθαι ἀνάλωτον. ὡς δὲ ἐπύθετο (ἔτυχε γὰρ νυκτὸς 2

15 ἐπὶ τὸν Τριποδίσκον ἐξελθῶν), ἀπολέξας τριακοσίους τοῦ στρατοῦ, πρὶν ἔκπυστος γενέσθαι, προσῆλθε τῇ τῶν Με-

γαρέων πόλει λαθῶν τοὺς Ἀθηναίους ὄντας περὶ τὴν θάλασ-

σαν, βουλόμενος μὲν τῷ λόγῳ καὶ ἄμα, εἰ δυναίτο, ἔργῳ τῆς

Νισαίας πειρᾶσαι, τὸ δὲ μέγιστον, τὴν τῶν Μεγαρέων πόλιν

20 εἰσελθὼν βεβαιώσασθαι. καὶ ἡξίου δέξασθαι σφᾶς, λέγων

LXXI. ἐν ἐλπίδι εἶναι ἀναλαβεῖν Νίσαιαν. αἱ δὲ τῶν Μεγαρέων

στάσεις φοβούμεναι, οἱ μὲν μὴ τοὺς φεύγοντας σφίσιν

ἔσαγαγὼν αὐτοὺς ἐκβύλη, οἱ δὲ μὴ αὐτὸ τοῦτο ὁ δῆμος

δείσας ἐπιθῆται σφίσι καὶ ἡ πόλις ἐν μάχῃ καθ' αὐτὴν οὔσα

25 ἐγγὺς ἐφεδρευόντων Ἀθηναίων ἀπόληται, οὐκ ἐδέξαντο, ἀλλ' ἀμφοτέροις ἐδόκει ἡσυχάσασι τὸ μέλλον περιδεῖν ἡλπιζον

γὰρ καὶ μάχην ἐκάτεροι ἔσεσθαι τῶν τε Ἀθηναίων καὶ τῶν

προσβοηθησάντων, καὶ οὕτω σφίσιν ἀσφαλεστέρως ἔχειν,

† οἷς † τις εἶη εὔνους, κρατήσασι προσχωρήσαι. ὁ δὲ Βρασι-

30 δας ὡς οὐκ ἔπειθει, ἀνεχώρησε πάλιν εἰς τὸ ἄλλο στράτευμα.

LXXII. Ἄμα δὲ τῇ ἔφ' οἱ Βοιωτοὶ παρήσαν, διανενομημένοι μὲν καὶ 1

πρὶν Βρασίδα πέρψαι βοηθεῖν ἐπὶ τὰ Μέγαρα ὡς οὐκ

ἀλλοτριῶν ὄντος τοῦ κινδύνου, καὶ ἤδη ὄντες πανστρατιᾷ

Πλαταιᾶσιν, ἐπειδὴ δὲ καὶ ἦλθεν ὁ ἄγγελος, πολλῶ μάλ-

λον ἐρρώσθησαν, καὶ ἀποστείλαντες διακοσίους καὶ δις-
 χιλίους ὀπλίτας, καὶ ἵππείας ἑξακοσίους τοῖς πλείοσιν
 2 ἀπήλθον πάλιν. παρόντος δὲ ἤδη ξύμπαντος τοῦ στρα-
 τεύματος, ὀπλιτῶν οὐκ ἔλασσον ἑξακισχιλίων, καὶ τῶν
 Ἀθηναίων τῶν μὲν ὀπλιτῶν περὶ τὴν Νίσαιαν ὄντων 5
 καὶ τὴν θάλασσαν ἐν τάξει, τῶν δὲ ψιλῶν αἰὰ τὸ πεδίου
 ἐσκεδασμένων, οἱ ἵππῆς οἱ τῶν Βοιωτῶν ἀπροσδοκίτοις
 ἐπιπεσόντες τοῖς ψιλοῖς ἔτρεψαν ἐπὶ τὴν θάλασσαν· ἐν
 γὰρ τῷ πρὸ τοῦ οὐδεμία βοήθειά πω τοῖς Μεγαρεῦσιν οὐδα-
 3 μόθεν ἐπήλθεν. ἀντεπεξελάσαντες δὲ καὶ οἱ τῶν Ἀθηναίων 10
 εἰς χεῖρας ἦσαν, καὶ ἐγένετο ἵππομαχία ἐπὶ πολὺ, ἐν ἣ ἀξιού-
 4 σιν ἐκάτεροι οὐχ ἦσσαν γενέσθαι. τὸν μὲν γὰρ ἵππαρχον
 τῶν Βοιωτῶν καὶ ἄλλους τινὰς οὐ πολλοὺς πρὸς αὐτὴν τὴν
 Νίσαιαν * προσελάσαντες * οἱ Ἀθηναῖοι καὶ ἀποκτείναντες
 ἐσκύλευσαν, καὶ τῶν τε νεκρῶν τούτων κρατήσαντες ὑπο- 15
 σπόνδους ἀπέδωκαν καὶ τροπαίου ἐστήσαν· οὐ μόντοι ἐν γε τῷ
 παντὶ ἔργῳ βεβαίως οὐδέτεροι τελευτήσαντες ἀπεκρίθησαν,
 ἀλλ' οἱ μὲν Βοιωτοὶ πρὸς τοὺς ἑαυτῶν, οἱ δὲ ἐπὶ τὴν Νίσαιαν.
 1 Μετὰ δὲ τοῦτο Βρασιδᾶς καὶ τὸ στράτευμα ἐχώρου LXXIII.
 ἐγγυτέρω τῆς θαλάσσης καὶ τῆς τῶν Μεγαρέων πόλεως, καὶ 20
 καταλαβόντες χωρίου ἐπιτήδειον παραταξάμενοι ἡσύχαζον,
 οἰόμενοι σφίσιν ἐπιέναι τοὺς Ἀθηναίους, καὶ τοὺς Μεγαρέας
 2 ἐπιστάμενοι περιορωμένους ὁποτέρων ἡ νίκη ἔσται. καλῶς
 δὲ εἰόμιζον σφίσιν ἀμφοτέρα ἔχειν, ἅμα μὲν τὸ μὴ ἐπιχειρεῖν
 προτέρους μηδὲ μάχης καὶ κινδύου ἐκόντας ἄρξαι, ἐπειδὴ 25
 γε ἐν φανερωῷ ἔδειξαν ἐτοῖμοι ὄντες ἀμύνεσθαι, καὶ αὐτοῖς
 ὡσπερ ἀκοιτὶ τὴν νίκην δικαίως ἂν τίθεσθαι, ἐν τῷ αὐτῷ δὲ
 3 καὶ πρὸς τοὺς Μεγαρέας ὀρθῶς ξυμβαίνειν. εἰ μὲν γὰρ μὴ
 ὠφθησαν ἐλθόντες, οὐκ ἂν ἐν τύχῃ γίγνεσθαι σφίσιν, ἀλλὰ
 σαφῶς ἂν ὡσπερ ἡσσηθέντων στερηθῆναι εὐθὺς τῆς πόλεως· 30
 νῦν δὲ κἂν τυχεῖν αὐτοὺς Ἀθηναίους μὴ βουλευθέντας ἀγω-
 νίζεσθαι, ὥστε ἀμαχεῖ ἂν περιγενέσθαι αὐτοῖς ὧν ἕνεκα
 4 ἦλθον. ὅπερ καὶ ἐγένετο. οἱ γὰρ Μεγαρῆς, ὡς οἱ Ἀθη-

ναῖοι ἐτάξαντο μὲν παρὰ τὰ μακρὰ τεῖχη ἐξελθόντες,
 ἡσύχαζον δὲ καὶ αὐτοὶ μὴ ἐπιόντων, λογιζόμενοι καὶ οἱ
 ἐκείνων στρατηγοὶ μὴ ἀντίπαλον εἶναι σφίσι τὸν κίνδυνον,
 ἐπειδὴ καὶ τὰ πλείω αὐτοῖς προεκεχωρήκει, ἄρξασι μάχης
 5 πρὸς πλείονας αὐτῶν ἢ λαβεῖν νικῆσαντας Μέγαρα ἢ σφα-
 λέντας τῷ βελτίστῳ τοῦ ὀπλιτικοῦ βλαφθῆναι, τοῖς δὲ
 ξυμπάσης τῆς δυνάμεως καὶ τῶν παρόντων μέρος ἕκαστον
 κινδυνεύειν εἰκότως ἐθέλειν τολμᾶν, χρόνον δὲ ἐπισχόντες,
 καὶ ὡς οὐδὲν ἄφ' ἐκατέρων ἐπεχειρεῖτο, ἀπῆλθον πρότερον
 10 οἱ Ἀθηναῖοι ἐς τὴν Νίσαιαν καὶ αὖθις οἱ Πελοποννήσιοι
 ὄθεν περ ὠρμήθησαν, οὕτω δὲ τῷ μὲν Βρασιδα αὐτῷ καὶ τοῖς 5
 ἀπὸ τῶν πόλεων ἄρχουσιν οἱ τῶν φευγόντων φίλοι Μεγαρῆς,
 ὡς ἐπικρατήσαντι καὶ τῶν Ἀθηναίων οὐκέτι ἐθελήσαντων
 μίχεσθαι, θαρσοῦντες μᾶλλον ἀνοίγουσί τε τὰς πύλας καὶ
 15 δεξάμενοι καταπεπληγμένων ἤδη τῶν πρὸς τοὺς Ἀθηναίους
 LXXIV. πραξάντων ἐς λόγους ἔρχονται. καὶ ὕστερον ὁ μὲν διαλυ- 1
 θέντων τῶν ξυμμάχων κατὰ πόλεις ἐπανελθὼν καὶ αὐτὸς ἐς
 τὴν Κόρινθον τὴν ἐπὶ Θράκης στρατείαν παρεσκευάζει, ἵνα
 περ καὶ τὸ πρῶτον ὠρμητο· οἱ δὲ ἐν τῇ πόλει Μεγαρῆς ἀπο-
 20 χωρησάντων καὶ τῶν Ἀθηναίων ἐπ' οἶκου, ὅσοι μὲν τῶν
 πρυγμάτων πρὸς τοὺς Ἀθηναίους μάλιστα μετέσχον, εἰδότες
 ὅτι ὠφθησαν εὐθύς ὑπεξῆλθον, οἱ δὲ ἄλλοι κοινολογησά-
 μνοι τοῖς τῶν φευγόντων φίλοις κατὰγουσι τοὺς ἐκ Πηγῶν,
 ὀρκώσαντες πίστεσι μεγάλαις μηδὲν μνησικακήσειν, βου-
 25 λεύσειν δὲ τῇ πόλει τὰ ἄριστα. οἱ δὲ ἐπειδὴ ἐν ταῖς ἀρχαῖς 2
 ἐγένοντο καὶ ἐξέτασιν ὄπλων ἐποιήσαντο, διαστήσαντες τοὺς
 λόχους ἐξελέξαντο τῶν τε ἐχθρῶν καὶ οἱ ἐδόκουν μάλιστα
 ξυμπράξει τὰ πρὸς τοὺς Ἀθηναίους ἄνδρας ὡς ἑκατόν, καὶ
 τούτων πέρι ἀναγκάσαντες τὸν δῆμον ψῆφον φανεράν διε-
 30 γεγκεῖν, ὡς κατέγνώσθησαν, ἔκτειναν, καὶ ἐς ὀλιγαρχίαν τὰ
 μάλιστα κατέστησαν τὴν πόλιν. καὶ πλείστον δὲ χρόνον 3
 αὕτη ἵπ ἐλαχίστων γενομένη ἐκ στάσεως μετάστασις ξυνέ-
 μεινεν.

LXXV. Τοῦ δ' αὐτοῦ θέρους τῆς Ἀντιάνδρου ὑπὸ τῶν Μυτιλη- 1

ναίων, ὥσπερ διενουῦντο, μελλούσης κατασκευάζεσθαι, οἱ
 τῶν ἀργυρολόγων Ἀθηναίων στρατηγοὶ Δημόδοκος καὶ Ἀρι-
 στείδης, ὄντες περὶ Ἐλλήσποντον (ὁ γὰρ τρίτος αὐτῶν
 Λάμαχος δέκα ναυσὶν ἐς τὸν Πόντον ἐσεπεπλεύκει) ὡς
 ἤσθάνοντο τὴν παρασκευὴν τοῦ χωρίου καὶ ἐδόκει αὐτοῖς 5
 δεινὸν εἶναι μὴ ὥσπερ τὰ Ἄναια ἐπὶ τῇ Σάμῳ γένηται, ἔνθα
 οἱ φεύγοντες τῶν Σαμίων καταστάντες τοὺς τε Πελοπον-
 νησίους ὠφέλουν ἐς τὰ ναυτικὰ κυβερνήτας πέμπουτες καὶ
 τοὺς ἐν τῇ πόλει Σαμίους ἐς παραχρῆν καθίστασαν καὶ τοὺς
 ἐξιόντας ἐδέχοντο, οὕτω δὲ ξυναγείραντες ἀπὸ τῶν συμμάχων 10
 στρατιὰν καὶ πλεύσαντες, μάχη τε νικήσαντες τοὺς ἐκ τῆς
 Ἄντάνδρου ἐπέξελθόντας, ἀναλαμβάνουσι τὸ χωρίον πάλιν.
 2 καὶ οὐ πολὺ ὕστερον ἐς τὸν Πόντον ἐσπλεύσας Λάμαχος,
 ἐν τῇ Ἡρακλεώτιδι ὀρμῆσας ἐς τὸν Καληκα ποταμὸν,
 ἀπόλλυσι τὰς ναῦς ὕδατος ἄνωθεν γενομένου καὶ κατελθόν- 15
 3 τος αἰφνιδίου τοῦ ρεύματος. αὐτὸς τε καὶ ἡ στρατιὰ περὶ
 διὰ Βιθυνῶν Θρακῶν, οἱ εἰσι πέραν ἐν τῇ Ἀσίᾳ, ἀφικνεῖται
 ἐς Χαλκηδόνα τὴν ἐπὶ τῷ στόματι τοῦ Πόντου Μεγαρέων
 ἀποικίαν.
 1 Ἐν δὲ τῷ αὐτῷ θέρει καὶ Δημοσθένης Ἀθηναίων στρατη- LXXVI.
 γὸς τεσσαράκοντα ναυσὶν ἀφικνεῖται ἐς Ναύπακτον, εὐθύς
 2 μετὰ τὴν ἐκ τῆς Μεγαρίδος ἀναχώρησιν. τῷ γὰρ Ἴπποκράτει
 καὶ ἐκείνῳ τὰ Βοιωτῖα πράγματα ἀπὸ τινῶν ἀνδρῶν ἐν ταῖς
 πόλεσιν ἐπράσσετο, βυλομένων μεταστῆσαι τὸν κόσμον καὶ
 ἐς δημοκρατίαν ὥσπερ οἱ Ἀθηναῖοι τρέψαι· καὶ Πτοιοδώρου 25
 μάλιστ' ἀνδρὸς φυγάδος ἐκ Θηβῶν ἐσηγουμένου τάδε αὐτοῖς
 3 παρεσκευάσθη. Σίφας μὲν ἔμελλον τινες προδώσειν· αἱ δὲ
 Σίφαί εἰσι τῆς Θεσπικῆς γῆς ἐν τῷ Κρισαίῳ κόλπῳ ἐπι-
 θαλασσίδιοι. Χαιρώνειαν δέ, ἢ ἐς Ὀρχομενὸν τὸν Μινύειον
 πρότερον καλούμενον νῦν δὲ Βοιωτίον ξυντελεῖ, ἄλλοι ἐξ 30
 Ὀρχομενοῦ ἐνεδίδουσαν, καὶ οἱ Ὀρχομενίων φυγάδες ξυνέ-
 πρυσσον τὰ μάλιστα, καὶ ἀνδρας ἐμισθοῦντο ἐκ Πελοπον-
 νήσου· ἔστι δὲ ἡ Χαιρώνεια ἔσχατον τῆς Βοιωτίας πρὸς τῇ
 4 Φανότιδι τῆς Φωκίδος, καὶ Φωκέων μετεἶχόν τινες. τοὺς

- δὲ Ἀθηναίους ἔδει Δηλίον καταλαβεῖν τὸ ἐν τῇ Ταναγραίᾳ
 πρὸς Εὐβοίαν τετραμμένον Ἀπόλλωνος ἱερόν, ἅμα δὲ ταῦτα
 ἐν ἡμέρᾳ ῥητῇ γίγνεσθαι, ὅπως μὴ ξυμβοηθῆσωσιν ἐπὶ τὸ
 Δήλιον οἱ Βοιωτοὶ ἄθροοι, ἀλλ' ἐπὶ τὰ σφέτερα αὐτῶν
 5 ἕκαστοι κινούμενα. καὶ εἰ κατορθοῖτο ἡ πείρα καὶ τὸ Δηλίον 5
 τειχισθείη, ῥαδίως ἤλπιζον, εἰ καὶ μὴ παραυτικά νεωτερίζου
 τι τῶν κατὰ τὰς πολιτείας τοῖς Βοιωτοῖς, ἐχομένων τούτων
 τῶν χωρίων καὶ ληστευομένης τῆς γῆς καὶ οὔσης ἐκάστοις
 διὰ βραχέος ἀποστροφῆς οὐ μενεῖν κατὰ χώραν τὰ πράγ-
 10 ματα, ἀλλὰ χρόνῳ τῶν Ἀθηναίων μὲν προσιόντων τοῖς
 ἀφεστηκόσι, τοῖς δὲ οὐκ οὔσης ἀθροῆς τῆς δυνάμεως, κατα-
 LXXVII. στήσειν αὐτὰ ἐς τὸ ἐπιτήδειον. ἡ μὲν οὖν ἐπιβουλή τοιαύτη 1
 παρεσκευάζετο, ὃ δὲ Ἴπποκράτης αὐτὸς μὲν ἐκ τῆς πόλεως
 δύναμιν ἔχων, ὅποτε καιρὸς εἴη, ἔμελλε στρατεύειν ἐς τοὺς
 15 Βοιωτούς, τὸν δὲ Δημοσθένην προαπέστειλε ταῖς τεσσαρά-
 κοντα ναυσὶν ἐς τὴν Ναύπακτον, ὅπως ἐξ ἐκείνων τῶν
 χωρίων στρατὸν ξυλλέξας Ἀκαρνάνων τε καὶ τῶν ἄλλων
 ξυμμάχων πλείοι ἐπὶ τὰς Σίφας ὡς προδοθησομένας· ἡμέρα
 δ' αὐτοῖς εἶρήτο ἧ ἔδει ἅμα ταῦτα πράσσειν. καὶ ὁ μὲν 2
 20 Δημοσθένης ἀφικόμενος, Οἰνιάδας δὲ ὑπὸ τε Ἀκαρνάϊων
 πάντων κατηγιαγκασμένους καταλαβὼν ἐς τὴν Ἀθηναίων
 ξυμμαχίαν, καὶ αὐτὸς ἀναστήσας τὸ ξυμμαχικὸν τὸ ἐκείνη
 πᾶν, ἐπὶ Σαλύνιθιον καὶ Ἀγραιούς στρατεύσας πρῶτον καὶ
 προσποιησάμενος τᾶλλα ἠτοιμάζετο ὡς ἐπὶ τὰς Σίφας, ὅταν
 25 δῆ, ἀπαντησόμενος.
- LXXVIII. Βρασιδάς δὲ κατὰ τὸν αὐτὸν χρόνον τοῦ θέρους πορευό- 1
 μενος ἑπτακοσίοις καὶ χιλίοις ὀπλίταις ἐς τὰ ἐπὶ Θράκης
 ἐπειδὴ ἐγένετο ἐν Ἡρακλείᾳ τῇ ἐν Τραχῖνι, καὶ προπέμψαντος
 αὐτοῦ ἄγγελον ἐς Φάρσαλον παρὰ τοὺς ἐπιτηδέιους, ἀξιούντος
 30 διάγειν ἑαυτὸν καὶ τὴν στρατιάν, ἦλθον ἐς Μελιτίαν τῆς
 Ἀχαΐας Πάναιρός τε καὶ Δῶρος καὶ Ἴππολοχίδας καὶ Το-
 ρυλαος καὶ Στρόφακος πρόξενος ὢν Χαλκιδέων, τότε δὴ
 ἐπορεύετο. ἦγον δὲ καὶ ἄλλοι Θεσσαλῶν αὐτὸν καὶ ἐκ 2
 Λαρίσης Νικουίδας Περδίκκας ἐπιτήδειος ὢν. τὴν γὰρ

Θεσσαλίαν ἄλλως τε οὐκ εὐπορον ἦν διέναι ἄνευ ἀγωγῶν,
 καὶ μετὰ ὄπλων γε δῆ, καὶ τοῖς πᾶσι γε ὁμοίως Ἑλλησιν
 ὑποπιον καθεστήκει τὴν τῶν πέλας μὴ πείσαντας διέναι
 τοῖς τε Ἀθηναίοις αἰεί ποτε τὸ πλῆθος τῶν Θεσσαλῶν εὐ-
 3 νουν ὑπῆρχεν. ὥστε εἰ μὴ δυναστεία μᾶλλον ἢ ἰσονομία 5
 ἐχρῶντο τὸ ἐγχώριον οἱ Θεσσαλοί, οὐκ ἂν ποτε προῆλθεν,
 ἐπεὶ καὶ τότε πορευομένῳ αὐτῷ ἀπαντήσαντες ἄλλοι τῶν
 τάναντία τούτοις βουλομένων ἐπὶ τῷ Ἐνιπεὶ ποταμῷ ἐκώ-
 λνου, καὶ ἀδικεῖν ἔφασαν ἄνευ τοῦ πάντων κοινού πορευόμε-
 4 νον. οἱ δὲ ἄγοντες οὔτε ἀκόντων ἔφασαν διάξειν, αἰφνιδίον 10
 τε παραγεγόμενον ξένοι ὄντες κομίζειν. ἔλεγε δὲ καὶ αὐτὸς
 ὁ Βρασίδας τῇ Θεσσαλῶν γῆ καὶ αὐτοῖς φίλος ὢν ἰέναι,
 καὶ Ἀθηναίοις πολεμίοις οὔσι καὶ οὐκ ἐκείνοις ὄπλα ἐπιφέ-
 ρειν, Θεσσαλοῖς τε οὐκ εἰδέναι καὶ Λακεδαιμονίοις ἔχθραν
 οὔσαν ὥστε τῇ ἀλλήλων γῆ μὴ χρῆσθαι, νῦν τε ἀκόντων 15
 ἐκείνων οὐκ ἂν προελθεῖν (οὐδὲ γὰρ ἂν δύνασθαι), οὐ μένοι
 5 ἀξιούν γε εἶργεσθαι. καὶ οἱ μὲν ἀκούσαντες ταῦτα ἀπῆλθον,
 ὁ δὲ κελευόντων τῶν ἀγωγῶν, πρὶν τι πλέον ξυστῆναι τὸ
 κωλύσον, ἐχώρει οὐδὲν ἐπισχῶν δρόμῳ. καὶ ταύτῃ μὲν τῇ
 ἡμέρᾳ, ἣ ἐκ τῆς Μελιτίας ἀφώρμησεν, ἐς Φάρσαλόν τε 20
 ἐτέλεσε καὶ ἐστρατοπεδεύσατο ἐπὶ τῷ Ἀπιδανῷ ποταμῷ,
 6 ἐκεῖθεν δὲ ἐς Φακιον, καὶ ἐξ αὐτοῦ ἐς Περαιβίαν. ἀπὸ δὲ
 τούτου ἤδη οἱ μὲν τῶν Θεσσαλῶν ἀγωγοὶ πάλιν ἀπῆλθον, οἱ
 δὲ Περαιβοὶ αὐτὸν ὑπήκοοι ὄντες Θεσσαλῶν κατέστησαν ἐς
 Δίον τῆς Περδίκκου ἀρχῆς, ὃ ὑπὸ τῷ Ὀλύμπῳ Μακεδονίας 25
 1 πρὸς Θεσσαλοὺς πόλισμα κείται. τούτῳ τῷ τρόπῳ Βρασίδας LXXIX.
 Θεσσαλίαν φθίσις διέδραμε πρὶν τινα κωλύειν παρασκευά-
 σασθαι, καὶ ἀφίκετο ὡς Περδίκκαν καὶ ἐς τὴν Χαλκιδικήν.
 2 ἐκ γὰρ τῆς Πελοποννήσου, ὡς τὰ τῶν Ἀθηναίων εὐτύχει,
 δεισαντες οἳ τε ἐπὶ Θράκης ἀφεστῶτες Ἀθηναίων καὶ Περ- 30
 δίκκας ἐξήγαγον τὸν στρατόν, οἱ μὲν Χαλκιδῆς νομίζοντες
 ἐπὶ σφᾶς πρῶτον ὀρμήσειν τοὺς Ἀθηναίους (καὶ ἅμα αἱ
 πλησιόχωροι πόλεις αὐτῶν αἱ οὐκ ἀφεστηκυῖαι ξυνεπήγον

κρύφα), Περδίκκας δὲ πολέμιος μὲν οὐκ ὦν ἐκ τοῦ φανεροῦ, φοβούμενος δὲ καὶ αὐτὸς τὰ παλαιὰ διάφορα τῶν Ἀθηναίων καὶ μάλιστα βουλόμενος Ἀρριβαῖον τὸν Λυγκηστῶν βασιλέα
 LXXX. παραστήσασθαι. ξυνέβη δὲ αὐτοῖς, ὥστε ῥᾶον ἐκ τῆς Πε- 1
 5 λοποννήσου στρατὸν ἐξαγαγεῖν, ἢ τῶν Λακεδαιμονίων ἐν τῷ παρόντι κακοπραγία. τῶν γὰρ Ἀθηναίων ἐγκειμένων τῇ Πελοποννήσῳ καὶ οὐχ ἤκιστα τῇ ἐκείνων γῆ ἠλπίζον ἀποστρέψαι αὐτοὺς μάλιστα, εἰ ἀντιπαραλυποῦεν πέμψαντες ἐπὶ τοὺς ξυμμάχους αὐτῶν στρατιῶν, ἄλλως τε καὶ ἐτοιμῶν
 10 ὄντων τρέφειν τε καὶ ἐπὶ ἀποστάσει σφᾶς ἐπικαλουμένων. καὶ ἅμα τῶν Εἰλώτων βουλομένοις ἦν ἐπὶ προφάσει ἐκ- 2
 πέμψαι, μὴ τι πρὸς τὰ παρόντα τῆς Πύλου ἐχομένης νεωτερίσωσιν, ἐπεὶ καὶ τότε ἐπραξαν φοβούμενοι αὐτῶν τὴν ἄνεσθη καὶ τὸ πλήθος· αἰεὶ γὰρ τὰ πολλὰ Λακεδαιμονίους
 15 πρὸς τοὺς Εἰλωτας τῆς φυλακῆς πέρι μάλιστα καθεστήκει. προεῖπον αὐτῶν ὅσοι ἀξιοῦσιν ἐν τοῖς πολεμίοις γεγενησθαι σφίσις ἄριστοι, κρίνεσθαι, ὡς ἐλευθερώσοντες, πείραν ποιούμενοι καὶ ἠγούμενοι τούτους σφίσις ὑπὸ φρονήματος, οἵπερ καὶ ἠξίωσαν πρῶτος ἕκαστος ἐλευθεροῦσθαι, μάλιστα ἂν καὶ ἐπι-
 20 θέσθαι. καὶ προκρίναντες ἐς δισχιλίους, οἱ μὲν ἐστεφανώσαντό 3
 τε καὶ τὰ ἱερά περιῆλθον ὡς ἠλευθερωμένοι, οἱ δὲ οὐ πολλῶ ὕστερον ἠφάνισάν τε αὐτοὺς καὶ οὐδεὶς ἤσθετο ὅτῳ τρόπῳ ἕκαστος διεφθίρη. καὶ τότε προθύμως τῷ Βρασιδίᾳ αὐτῶν 4
 ξυνέπεμψαν ἑπτακοσίους ὀπλίτας, τοὺς δ' ἄλλους ἐκ τῆς
 LXXXI. Πελοποννήσου μισθῷ πείσας ἐξήγαγεν. αὐτὸν τε Βρασιδαν 1
 βουλόμενον μάλιστα Λακεδαιμόνιοι ἀπέστειλαν, προυθυμήθησαν δὲ καὶ οἱ Χαλκιδῆς, ἄνδρα ἔν τε τῇ Σπάρτῃ δοκοῦντα δραστήριον εἶναι ἐς τὰ πάντα καὶ ἐπειδὴ ἐξῆλθε πλείστου ἄξιον Λακεδαιμονίοις γενόμενον. τό τε γὰρ παραυτίκα ἑαυ- 2
 30 τὸν παρασχῶν δίκαιον καὶ μέτριον ἐς τὰς πόλεις ἀπέστησε τὰ πολλά, τὰ δὲ προδοσία εἶλε τῶν χωρίων, ὥστε τοῖς Λακεδαιμονίοις γίγνεσθαι ξυμβαίνειν τε βουλομένοις, ὅπερ ἐποίησαν, ἀνταπόδοσιν καὶ ἀποδοχὴν χωρίων, καὶ τοῦ πολέ-

μου ἀπὸ τῆς Πέλοποννήσου λώφησιν· ἔς τε τὸν χρόνον ὕστερον μετὰ τὰ ἐκ Σικελίας πόλεμον ἢ τότε Βρασίδου ἀρετῇ καὶ ξύνεσις, τῶν μὲν πείρα αἰσθομένων τῶν δὲ ἀκοῇ νομισάντων, μάλιστα ἐπιθυμίαν ἐνεποιεῖ τοῖς Ἀθηναίων ξυμμάχοις ἐς τοὺς Λακεδαιμονίους. πρῶτος γὰρ ἐξελθὼν καὶ δόξας ὅτι εἶναι κατὰ πάντα ἀγαθὸς ἐλπίδα ἐγκατέλιπε βέβαιον ὡς καὶ οἱ ἄλλοι τοιοῦτοί εἰσιν.

Τότε δ' οὖν ἀφικομένου αὐτοῦ ἐς τὰ ἐπὶ Θράκης οἱ Ἀθη- LXXXII.
ναῖοι πυθόμενοι τὸν τε Περδίκκαν πολέμιον ποιοῦνται, νομίσαντες αἴτιον εἶναι τῆς παρόδου, καὶ τῶν ταύτῃ ξυμμάχων 10
1 φυλακὴν πλέονα κατεστήσαντο. Περδίκκας δὲ Βρασίδου LXXXIII.
καὶ τὴν στρατιὰν εὐθύς λαβὼν μετὰ τῆς ἑαυτοῦ δυνάμεως στρατεύει ἐπὶ Ἀρριβαῖον τὸν Βρομεροῦ Λυγκηστῶν Μακεδόνων βασιλέα ὁμορον ὄντα, διαφορᾶς τε αὐτῷ οὔσης καὶ 15
2 βουλόμενος καταστρέψασθαι. ἐπεὶ δὲ ἐγένετο τῷ στρατῷ 15
μετὰ τοῦ Βρασίδου ἐπὶ τῇ ἐσβολῇ τῆς Λύγκου, Βρασίδας λόγοις ἔφη βούλεσθαι πρῶτον ἔλθων πρὸ πολέμου Ἀρρι-
3 βαῖον ξύμμαχον Λακεδαιμονίων, ἣν δύνηται, ποιῆσαι. καὶ γάρ τι καὶ Ἀρριβαῖος ἐπεκηρυκεύετο, ἐτοῖμος ὢν Βρασίδα μέσῳ δικαστῇ ἐπιτρέπειν· καὶ οἱ Χαλκιδέων πρέσβεις ξυμ- 20
παρόντες ἐδίδασκον αὐτὸν μὴ ὑπεξελεῖν τῷ Περδίκκα τὰ δεινά, ἵνα προθυμοτέρῳ ἔχοιεν καὶ ἐς τὰ ἑαυτῶν χρήσθαι.
4 ἅμα δέ τι καὶ εἰρήκεσαν τοιοῦτον οἱ παρὰ τοῦ Περδίκκου ἐν τῇ Λακεδαίμονι, ὡς πολλὰ αὐτοῖς τῶν περὶ αὐτὸν χωρίων ξύμμαχα ποιήσοι, ὥστε ἐκ τοῦ τοιούτου κοινῇ μᾶλλον ὁ 25
5 Βρασίδας τὰ τοῦ Ἀρριβαίου ἠξίου πράσσειν. Περδίκκας δὲ οὔτε δικαστὴν ἔφη Βρασίδα τῶν σφετέρων διαφορῶν ἀγαγεῖν, μᾶλλον δὲ καθαιρέτην ὢν ἂν αὐτὸς ἀποφαίνῃ πολεμίων, ἀδικήσειν τε εἰ αὐτοῦ τρέφοντος τὸ ἥμισυ τοῦ στρατοῦ
6 ξυνέσται Ἀρριβαίῳ. ὁ δὲ ἄκουτος καὶ ἐκ διαφορᾶς ξυγγίγ- 30
νεται, καὶ πεισθεὶς τοῖς λόγοις ἀπήγαγε τὴν στρατιὰν πρὶν ἐσβαλεῖν ἐς τὴν χώραν. Περδίκκας δὲ μετὰ τοῦτο τρίτον μέρος ἀνθ' ἡμίσεος τῆς τροφῆς ἐδίδου, νομίζων ἀδικεῖσθαι.

LXXXIV. Ἐν δὲ τῷ αὐτῷ θέρει εὐθύς ὁ Βρασιίδας, ἔχων καὶ Χαλ- 1
 κιδέας, ἐπὶ Ἀκανθῶν τὴν Ἀνδρίων ἀποικίαν ὀλίγον πρὸ
 τρυγίτου ἐστράτευσεν. οἱ δὲ περὶ τοῦ δέχεσθαι αὐτὸν κατ' 2
 ἀλλήλους ἐσπασίαζον, οἳ τε μετὰ τῶν Χαλκιδέων ξυνεπάγον-
 5 τες καὶ ὁ δῆμος. ὅμως δὲ διὰ τοῦ καρποῦ τὸ δέος ἔτι ἔξω
 ὄντος πεισθὲν τὸ πλῆθος ὑπὸ τοῦ Βρασιίδου δέξασθαι τε
 αὐτὸν μόνον καὶ ἀκούσαντας βουλευσασθαι δέχεται· καὶ
 καταστάς ἐπὶ τὸ πλῆθος (ἦν δὲ οὐδὲ ἀδύνατος, ὡς Λακεδαι-
 μόνιος, εἰπεῖν) ἔλεγε τοιάδε.

LXXXV. “ Ἡ μὲν ἔκπεμψίς μου καὶ τῆς στρατιᾶς ὑπὸ Λακεδαι- 1
 μονίων, ᾧ Ἀκάνθιοι, γεγένηται τὴν αἰτίαν ἐπαληθεύουσα ἦν
 ἀρχόμενοι τοῦ πολέμου προείπομεν Ἀθηναίοις, ἐλευθεροῦντες
 τὴν Ἑλλάδα πολεμήσειν· εἰ δὲ χρόνῳ ἐπήλθομεν, σφιλέντες
 τῆς ἀπὸ τοῦ ἐκεῖ πολέμου δόξης, ἣ διὰ τάχους αὐτοὶ ἄνευ
 15 τοῦ ὑμετέρου κινδύνου ἠλπίσαμεν Ἀθηναίους καθαιρήσειν,
 μηδεὶς μεμψθῆ· νῦν γὰρ ὅτε παρέσχεν ἀφιγμένοι καὶ μετὰ
 ὑμῶν πειρασόμεθα κατεργάζεσθαι αὐτούς. θαυμάζω δὲ τῇ 2
 τε ἀποκλήσει μου τῶν πυλῶν, καὶ εἰ μὴ ἀσμένιοις ὑμῖν ἀφίγ-
 μαι. ἡμεῖς μὲν γὰρ οἱ Λακεδαιμόνιοι οἴομενοί τε παρὰ 3
 20 ξυμμάχους, καὶ πρὶν ἔργῳ ἀφικέσθαι, τῇ γοῦν γνώμῃ ἤξειν
 καὶ βουλομένοις ἔσεσθαι, κί δυνόν τε τοσόνδε ἀνερρίψαμεν
 διὰ τῆς ἀλλοτρίας πολλῶν ἡμερῶν ὁδὸν ἴοντες καὶ πᾶν τὸ
 πρόθυμον παρεχόμενοι· ὑμεῖς δὲ εἴ τι ἄλλο ἐν νῷ ἔχετε, ἢ
 εἰ ἐναντιώσεσθε τῇ τε ὑμετέρα αὐτῶν ἐλευθερίᾳ καὶ τῶν
 25 ἄλλων Ἑλλήνων, δεινὸν ἂν εἴη. καὶ γὰρ οὐ μόνον ὅτι αὐτοὶ 4
 ἀνθίστασθε, ἀλλὰ καὶ οἷς ἂν ἐπίω, ἡσσόν τις ἐμοὶ πρόσεισι,
 δυσχερὲς ποιούμενοι εἰ ἐπὶ οὓς πρῶτον ἦλθον ὑμᾶς, καὶ πόλιν
 ἀξιοχρεῶν παρεχομένους καὶ ξύνεσιν δοκοῦντας ἔχειν, μὴ
 ἐδέξασθε· καὶ τὴν αἰτίαν οὐχ ἔξω πιστὴν ἀποδεικνύναι, ἀλλ'
 30 ἢ ἄδικον τὴν ἐλευθερίαν ἐπιφέρειν, ἢ ἀσθενῆς καὶ ἀδύνα-
 τος τιμωρῆσαι τὰ πρὸς Ἀθηναίους, ἦν ἐπίωσιν, ἀφίχθαι.
 καίτοι στρατιᾷ γε τῆδ' ἦν νῦν ἐγὼ ἔχω ἐπὶ Νίσαιαν ἐμοῦ 5
 βοηθήσαντος οὐκ ἠθέλησαν Ἀθηναῖοι πλέονες ὄντες προσ-
 μίξαι, ὥστε οὐκ εἰκὸς νηίτη γε αὐτοὺς τῷ ἐν Νισαίᾳ στρατῷ

- 6 ἴσον πλήθος ἐφ' ὑμᾶς ἀποστείλαι. αὐτός τε οὐκ ἐπὶ κακῶ,
 ἐπ' ἐλευθερώσει δε τῶν Ἑλλήνων παρ' ἡλίλυθα, ὄρκους τε
 Λακεδαιμονίων καταλαβὼν τὰ τέλη τοῖς μεγίστοις ἢ μὴν οὐκ
 ἂν ἔγωγε προσαγάγωμαι ξυμμάχους ἔσεσθαι αὐτονόμους, καὶ
 ἅμα οὐχ ἵνα ξυμμάχους ὑμᾶς ἔχωμεν ἢ βία ἢ ἀπάτη· προσ- 5
 λαβόντες, ἀλλὰ τούναντίον ὑμῖν δεδουλωμένοις ὑπὸ Ἀθηναίων
 7 ξυμμαχήσοντες. οὐκουν ἀξιῶ οὐτ' αὐτοὶ ὑποπτεύεσθαι,
 πίστεις τε διδοὺς τὰς μεγιστας, οὔτε τιμωρὸς ἀδύνατος
 1 νομισθῆναι, προσχωρεῖν τε ὑμᾶς θαρσύνουσαν. καὶ εἴ τις LXXXVI.
 ἰδίᾳ τινὰ δεδιὼς ἄρα, μὴ ἐγὼ τισι προσθῶ τὴν πόλιν, ἀπρό- 10
 2 θυμός ἐστι, πάντων μάλιστα πιστευσάτω. οὐ γὰρ συστα-
 σιάσων ἤκω, οὐδὲ * ἀσαφῆ * τὴν ἐλευθερίαν νομίζω ἐπιφέρειν,
 εἰ τὸ πάτριον παρὲς τὸ πλέον τοῖς ὀλίγοις ἢ τὸ ἔλασσον
 3 τοῖς πᾶσι δουλώσασαιμι. χαλεπωτέρα γὰρ ἂν τῆς ἀλλοφύλου
 ἀρχῆς εἴη, καὶ ἡμῖν τοῖς Λακεδαιμονίοις οὐκ ἂν ἀντὶ πόνων 15
 χάρις καθίσταται, ἀντὶ δὲ τιμῆς καὶ δόξης αἰτία μᾶλλον·
 οἷς τε τοὺς Ἀθηναίους ἐγκλήμασι καταπολεμοῦμεν, αὐτοὶ
 ἂν φαινοίμεθα ἐχθίονα ἢ ὁ μὴ ὑποδείξας ἀρετὴν κατακτώμε-
 4 νοι. ἀπάτη γὰρ εὐπρεπεῖ ἀσχιον τοῖς γε ἐν ἀξιώματι
 πλεονεκτῆσαι ἢ βία ἐμφανεῖ· τὸ μὲν γὰρ ἰσχύος δικαιοῦσαι, 20
 ἦν ἢ τύχη ἔδωκεν, ἐπέρχεται, τὸ δὲ γνώμης ἀδίκου ἐπιβουλή.
 οὕτω πολλὴν περιωπὴν τῶν ἡμῖν ἐς τὰ μέγιστα διαφόρων
 ποιούμεθα. καὶ οὐκ ἂν μείζω πρὸς τοῖς ὄρκους βεβυίωσιν
 λάβοιτε ἢ οἷς τὰ ἔργα ἐκ τῶν λόγων ἀναθρούμενα δόκησιν
 1 ἀναγκαίαν παρέχεται ὡς καὶ ξυμφέροι ὁμοίως ὡς εἶπον. εἰ LXXXVII.
 δ' ἐμοῦ ταῦτα προῖσχομένου ἀδύνατοι μὲν φήσετε εἶναι, εἴνοι
 δ' ὄντες ἀξιῶσθε μὴ κακούμενοι διωθεῖσθαι καὶ τὴν ἐλευθε-
 ρίαν μὴ ἀκίνδυνον ἡμῖν φυίνεσθαι, δίκαιόν τε εἶναι, οἷς καὶ
 δυνατὸν δέχεσθαι αὐτήν, τούτοις καὶ ἐπιφέρειν, ἄκοντα δὲ
 μηδένα προαναγκάζειν, μάρτυρας μὲν θεοὺς καὶ ἥρωας τοὺς 30
 ἐγχαρίους ποιησομαι ὡς ἐπ' ἀγαθῶ ἤκων οὐ πειθω, γῆν δὲ
 τὴν ὑμετέραν δηῶν πειράσομαι βιάζεσθαι, καὶ οὐκ ἀδ: κείν' ἔτι
 νομιῶ, προσεῖναι δὲ τί μοι κατὰ δύο ἀνάγκας τὸ εὐλογον,

τῶν μὲν Λακεδαιμονίων, ὅπως μὴ τῷ ὑμετέρῳ εὖνῳ, εἰ μὴ προσαχθήσεσθε, τοῖς ἀπὸ ὑμῶν χρήμασι φερομένοις παρ' Ἀθηναίους βλάπτωνται, οἱ δὲ Ἕλληνες ἵνα μὴ κωλύωνται ὑφ' ὑμῶν δουλείας ἀπαλλαγῆναι. οὐ γὰρ δὴ εἰκότως γ' ἂν 2
 5 τάδε πρῶσοιμεν, οὐδὲ ὀφείλομεν οἱ Λακεδαιμόνιοι μὴ κοινοῦ τινὸς ἀγαθοῦ αἰτία τοὺς μὴ βουλομένους ἐλευθεροῦν. οὐδ' 3
 αὐτῶν ἀρχῆς ἐφίεμεθα, παῦσαι δὲ μᾶλλον ἑτέρους σπεύδοντες τοὺς πλείους ἂν ἀδικοῖμεν εἰ ζύμπασι αὐτονομίαν ἐπιφέ-
 ρουτες ὑμᾶς τοὺς ἐναντιούμενους περιίδοιμεν. πρὸς ταῦτα 4
 10 βουλευέσθε εὖ, καὶ ἀγωνίσασθε τοῖς τε Ἕλλησιν ἄρξαι πρῶτοι ἐλευθερίας καὶ αἰδίου δόξαν καταθέσθαι, καὶ αὐτοὶ τὰ τε ἴδια μὴ βλαφθῆναι καὶ ζυμπάσῃ τῇ πόλει τὸ κάλλιστον ὄνομα περιθεῖναι."

LXXXVIII. Ὁ μὲν Βρασιδᾶς τοσαῦτα εἶπεν· οἱ δὲ Ἀκάνθιοι πολλῶν
 15 λεχθέντων πρότερον ἐπ' ἀμφότερα, κρύφα διαψηφισάμενοι, διὰ τε τὸ ἐπαγωγὰ εἰπεῖν τὸν Βρυσιδαν καὶ περὶ τοῦ καρποῦ φόβῳ ἔγνωσαν οἱ πλείους ἀφίστασθαι Ἀθηναίων, καὶ πιστώσαντες αὐτὸν τοῖς ὅρκοις οὓς τὰ τέλη τῶν Λακεδαιμο-
 νίων ὁμόσαντα αὐτὸν ἐξέπεμψαν, ἢ μὴν ἔσσεσθαι ζυμμάχους
 20 αὐτονόμους οὓς ἂν προσαγάγηται, οὕτω δέχονται τὸν στρυτιόν. καὶ οὐ πολλῶ ὕστερον καὶ Στάγειρος Ἀνδρίων ἀποικία ξυναπέστη. ταῦτα μὲν οὖν ἐν τῷ θέρει τούτῳ ἐγένετο.

LXXXIX. Τοῦ δ' ἐπιγιγνομένου χειμῶνος εὐθὺς ἀρχομένου, ὡς τῷ 1
 Ἴπποκράτει καὶ Δημοσθένει στρατηγοῖς οὓσιν Ἀθηναίων τὰ
 25 ἐν ταῖς Βοιωτοῖς ἐνεδίδοτο, καὶ ἔδει τὸν μὲν Δημοσθένην ταῖς ναυσὶν ἐς τὰς Σίφας ἀπαντῆσαι τὸν δ' ἐπὶ τὸ Δῆλιον, γενομένης διαμαρτίας τῶν ἡμερῶν ἐς ἃς ἔδει ἀμφοτέρους στρατεῦειν, ὁ μὲν Δημοσθένης πρότερον πλεύσας πρὸς τὰς Σίφας, καὶ ἔχων ἐν ταῖς ναυσὶν Ἀκαρνᾶνας καὶ τῶν ἐκεῖ
 30 πολλοὺς ζυμμάχων, ἄπρακτος γίγνεται μηνυθέντος τοῦ ἐπιβουλεύματος ὑπὸ Νικομάχου ἀνδρὸς Φωκέως ἐκ Φαγοτέως, ὃς Λακεδαιμονίοις εἶπεν, ἐκεῖνοι δὲ Βοιωτοῖς· καὶ βοηθείας γενομένης πάντων Βοιωτῶν (οὐ γὰρ πῶ Ἴπποκράτης παρελύπει ἐν τῇ γῇ ὧν) προκαταλαμβάνονται αἱ τε Σίφαι καὶ ἡ

2 Χαιρώνεια. ὡς δὲ ἦσθοντο οἱ πρίσσουντες τὸ ἀμάρτημα,
 1 οὐδὲν ἐκίνησαν τῶν ἐν ταῖς πολεσιν. ὁ δὲ Ἴπποκράτης ΧC.
 ἀναστήσας Ἀθηναίους παιδημεί, αὐτοὺς καὶ τοὺς μετοίκους
 καὶ ξένων ὅσοι παρήσαν, ὕστερος ἀφικνεῖται ἐπὶ τὸ Δηλίον,
 ἤδη τῶν Βοιωτῶν ἀνακεχωρηκότων ἀπὸ τῶν Σιφῶν· καὶ 5
 καθίσας τὸν στρατὸν Δήλιον ἐτείχιζε τοιῶδε τροπῶ, τὸ
 2 ἱερόν τοῦ Ἀπόλλωνος. τίφρον μὲν κύκλῳ περὶ τὸ ἱερόν καὶ
 τὸν νεῶν ἔσκαπτον, ἐκ δὲ τοῦ ὀρύγματος ἀνέβαλλον ἀντὶ
 τείχους τὸν χοῦν, καὶ σταυροὺς παρακαταπηγνύντες, ἀμπελον
 κόπτοντες τὴν περὶ τὸ ἱερόν ἐσέβαλλον, καὶ λίθους ἅμα καὶ 10
 πλίνθον ἐκ τῶν οἰκοπέδων τῶν ἐγγὺς καθαιροῦντες, καὶ
 παντὶ τρόπῳ ἐμετεώριζον τὸ ἔουμα. πύργους τε ξυλίους
 κατέστησαν ἢ κειρὸς ἦν καὶ τοῦ ἱεροῦ οἰκοδόμημα οὐδὲν
 3 ὑπῆρχεν· ἠπερ γὰρ ἦν στοιά, καταπεπτῶκει. ἡμέρα δὲ
 ἀρξάμενοι τρίτῃ ὡς οἴκοθεν ὥρμησαν, ταύτην τε εἰργάζοντο 15
 4 καὶ τὴν τετάρτην καὶ τῆς πέμπτης μέχρι ἀρίστου. ἔπειτα,
 ὡς τὰ πλείστα ἀπετετέλεστο, τὸ μὲν στρατόπεδον προαπε-
 χώρησεν ἀπὸ τοῦ Δηλίου οἴου δέκα σταδίου ὡς ἐπ' οἴκου
 ἰορευόμενον, καὶ οἱ μὲν ψιλοὶ οἱ πλείστοι εἰθὺς ἐχώρουσι,
 οἱ δ' ὀπλίται θέμενοι τὰ ὄπλα ἠσύχαζον· Ἴπποκράτης δὲ 20
 ὑπομένων ἔτι καθίστατο φυλακὴν τε καὶ τὰ περὶ τὸ προτεί-
 χισμα, ὅσα ἦν ὑπόλοιπα, ὡς χρῆν ἐπιτελέσαι.

Οἱ δὲ Βοιωτοὶ ἐν ταῖς ἡμέραις ταύταις ξυνελέγοντο ἐς τὴν ΧCΙ.
 Τάναγραν· καὶ ἐπειδὴ ἀπὸ πασῶν τῶν πόλεων παρήσαν καὶ
 ἦσθάνοντο τοὺς Ἀθηναίους προχωροῦντας ἐπ' οἴκου, τῶν 25
 ἄλλων βοιωταρχῶν, οἳ εἰσιν ἔνδεκα, οὐ ξυνεπαινούντων
 μάχεσθαι, ἐπειδὴ οὐκ ἐν τῇ Βοιωτίᾳ ἔτι εἰσὶν (μάλιστα γὰρ
 ἐν μεθορίοις τῆς Ὀρωπίας οἱ Ἀθηναῖοι ἦσαν, ὅτε ἔθεντο τὰ
 ὄπλα), Παγώνδας ὁ Αἰολάδου βοιωταρχῶν ἐκ Θηβῶν μετ'
 Ἀριανθίδου τοῦ Λυσιμαχίδου, καὶ ἡγεμονίας οὔσης αὐτοῦ, 30
 βουλόμενος τὴν μάχην ποιῆσαι καὶ ἰομίζων ἄμεινον εἶναι
 κινδυνεύσαι, προσκαλῶν ἐκάστους κατὰ λόχους, ὅπως μὴ
 ἀθροοὶ ἐκλίποιν τὰ ὄπλα, ἔπειθε τοὺς Βοιωτοὺς ἰέναι ἐπὶ
 τοὺς Ἀθηναίους καὶ τὸν ἀγῶνα ποιεῖσθαι, λέγων τοιῶδε.

XCII. “Χρῆν μὲν ὦ ἄνδρες Βοιωτοὶ μὴδ’ ἐς ἐπίνοιάν τινα ἡμᾶν 1
 ἐλθεῖν τῶν ἀρχόντων ὡς οὐκ εἰκὸς Ἀθηναίους, ἦν ἄρα μὴ ἐν
 τῇ Βοιωτίᾳ ἐτι καταλάβωμεν αὐτούς, διὰ μάχης ἐλθεῖν.
 τὴν γὰρ Βοιωτίαν, ἐκ τῆς ὁμόρου ἐλθόντες, τεῖχος ἐνοικοδο-
 5 μῆσάμενοι μέλλουσι φθείρειν, καὶ εἰσὶ δὴ που πολέμιοι, ἐν
 ᾧ τε ἂν χωρίῳ καταληφθῶσι καὶ ὅθεν ἐπελθόντες πόλεμα
 ἔδρασαν. νυνὶ δ’ εἶ τῷ καὶ ἀσφαλέστερον ἔδοξεν εἶναι, 2
 μεταγνώτω οὐ γὰρ τὸ προμηθεῖς, οἷς ἂν ἄλλος ἐπίη, περὶ
 τῆς σφετέρας ὁμοίως ἐνδέχεται λογισμὸν, καὶ ὅστις τὰ μὲν
 10 ἑαυτοῦ ἔχει, τοῦ πλείους δὲ ὀρεγόμενος ἐκὼν τι ἐπέρχεται.
 πάτριόν τε ὑμῖν στρατὸν ἀλλόφυλον ἐπελθόντα καὶ ἐν τῇ ;
 οἰκεία καὶ ἐν τῇ τῶν πέλας ὁμοίως ἀμύνεσθαι. Ἀθηναίους
 δὲ καὶ προσέτι ὁμόρους ὄντας πολλῶ μάλιστα δεῖ. πρὸς τε 4
 γὰρ τοὺς ἀστυγείτονας πᾶσι τὸ ἀντίπαλον καὶ ἐλεύθερον
 15 καθίσταται, καὶ πρὸς τούτους γε δὴ, οἷ καὶ μὴ τοὺς ἐγγύς
 ἀλλὰ καὶ τοὺς ἄποθεν πειρῶνται δουλοῦσθαι, πῶς οὐ χρὴ
 καὶ ἐπὶ τὸ ἔσχατον ἀγῶνος ἐλθεῖν; (παράδειγμα † δὲ †
 ἔχομεν τοὺς τε ἀντιπέρας Εὐβοέας καὶ τῆς ἄλλης Ἑλλάδος
 τὸ πολὺ ὡς αὐτοῖς διάκειται) καὶ γινῶναι ὅτι τοῖς μὲν ἄλλοις
 20 οἱ πλησιόχωροι περὶ γῆς ὄρων τὰς μάχας ποιοῦνται, ἡμῖν δὲ
 ἐς πᾶσαν, ἦν νικηθῶμεν, εἰς ὄρος οὐκ ἀντίλεκτος παγίησεται·
 ἐσελθόντες γὰρ βία τὰ ἡμέτερα ἔξουσιν. τοσοῦτῳ ἐπικιν-
 δυνοτέραν ἐτέρων τὴν παροίκησιν τῶνδε ἔχομεν. εἰώθασί 5
 τε οἱ ἰσχύος που θράσει τοῖς πέλας, ὥσπερ Ἀθηναῖοι νῦν,
 25 ἐπιόντες τὸν μὲν ἠσυχάζοντα καὶ ἐν τῇ ἑαυτοῦ μόνον ἀμνιό-
 μενον ἀδεέστερον ἐπιστρατεύειν, τὸ δὲ ἔξω ὄρων προαπαν-
 τῶντα καὶ ἦν καιρὸς ἢ πολέμου ἄρχοντα ἦσσαν ἐτοιμῶς
 κατέχειν. πείρω δὲ ἔχομεν ἡμεῖς αὐτοῦ ἐς τούσδε· νικῆ- 6
 σαντες γὰρ ἐν Κορωνεῖᾳ αὐτούς, ὅτε τὴν γῆν ἡμῶν στασι-
 30 ζόντων κατέσχον, πολλὴν ἄδειαν τῇ Βοιωτίᾳ μέχρι τούδε
 κατεστήσαμεν. ὦν χρὴ μνησθέντας ἡμᾶς τοὺς τε πρεσβυτέ- 7
 ρους ὁμοιωθῆναι τοῖς πρὶν ἔργοις, τοὺς τε νεωτέρους πατέρων
 τῶν τότε ἀγαθῶν γενομένων παιδίας πειρᾶσθαι μὴ αἰσχῆναι
 τὰς προσηκυύσας ἀρετάς, πιστεύσαιτας δὲ τῷ θεῷ πρὸς

ἡμῶν ἔσσεσθαι, οὐ τὸ ἱερόν ἀνόμως τειχισαντες νέμονται, καὶ τοῖς ἱεροῖς ἃ ἡμῖν θυσασμένοις καλὰ φαίνεται, ὁμόσε χωρήσει τοῖσδε, καὶ δεῖξαι ὅτι, ὧν μὲν ἐφίενται, πρὸς τοὺς μὴ ἀμυνομένους ἐπιόντες κτάσθωσαν, οἳ δὲ γενναῖον τὴν τε αὐτῶν αἰεὶ ἐλευθεροῦν μίχην καὶ τὴν ἄλλων μὴ δουλοῦσθαι ἀδίκως, 5 ἀνανταγώνιστοι ἀπ' αὐτῶν οὐκ ἀπίασιν."

- 1 Τοιαῦτα ὁ Παγώνδας τοῖς Βοιωτοῖς παραινέσας ἔπεισεν XCIII. ἵεναι ἐπὶ τοὺς Ἀθηναίους, καὶ κατὰ τάχος ἀγαστήσας ἤγε τὸν στρατόν· ἤδη γὰρ καὶ τῆς ἡμέρας ὄψε ἦν. † ἐπεὶ δὲ † προσέμιξεν ἐγγὺς τοῦ στρατεύματος αὐτῶν, ἐς χωρίον κα- 10 θίσας ὅθεν λόφου ὄντος μεταξὺ οὐκ ἔθεώρουν ἀλλήλους,
- 2 ἔτασέ τε καὶ παρεσκευάζετο ὡς ἐς μάχην. τῷ δὲ Ἴπποκράτει ὄντι περὶ τὸ Δήλιον ὡς αὐτῷ ἠγγέλθη ὅτι Βοιωτοὶ ἐπέρχονται, πέμπει ἐς τὸ στράτευμα κελεύων ἐς τάξιν καθίστασθαι, καὶ αὐτὸς οὐ πολλῶ ὕστερον ἐπήλθε, καταλιπὼν 15 ὡς τριακοσίους ἰππέας περὶ τὸ Δήλιον, ὅπως φύλακές τε ἅμα εἶεν εἴ τις ἐπίοι αὐτῷ, καὶ τοῖς Βοιωτοῖς καιρὸν φυ-
- 3 λάξαντες ἐπιγένοιτο ἐν τῇ μάχῃ. Βοιωτοὶ δὲ πρὸς τούτους ἀντικατέστησαν τοὺς † ἀμυνομένους, † καὶ ἐπειδὴ καλῶς αὐτοῖς εἶχεν, ὑπερεφάνησαν τοῦ λόφου καὶ ἔθεντο τὰ ὄπλα τεταγ- 20 μένοι ὥσπερ ἔμελλον, ὀπλίται ἐπτακισχίλιοι μάλιστα καὶ ψιλοὶ ὑπὲρ μυρίου, ἰππῆς δὲ χίλιοι καὶ πελτασταὶ πεντα-
- 4 κόσιοι. εἶχον δὲ δεξιὸν μὲν κέρας Θηβαῖοι καὶ οἱ ξύμμοροι αὐτοῖς, μέσοι δὲ Ἀλιάρτιοι καὶ Κορωναῖοι καὶ Κωπαιῆς καὶ οἱ ἄλλοι οἱ περὶ τὴν λίμνην· τὸ δὲ εὐώνυμον εἶχον Θεσπιῆς 25 καὶ Ταναγραῖοι καὶ Ὀρχομένιοι. ἐπὶ δὲ τῷ κέρα ἑκατέρω οἱ ἰππῆς καὶ ψιλοὶ ἦσαν. ἐπ' ἀσπίδας δὲ πέντε μὲν καὶ εἴκοσι Θηβαῖοι ἐτάξαντο, οἱ δὲ ἄλλοι ὡς ἕκαστοι ἔτυχον.
- 1 αὕτη μὲν Βοιωτῶν παρασκευὴ καὶ διάκοσμος ἦν. Ἀθηναῖοι XCIV. δὲ οἱ μὲν ὀπλίται ἐπὶ ὀκτώ πάν τὸ στρατόπεδον ἐτάξαντο, 30 οἵ τε πλῆθει ἰσοπαλεῖς τοῖς ἐναντίοις, ἰππῆς δὲ ἐφ' ἑκατέρω τῷ κέρα. ψιλοὶ δὲ ἐκ παρασκευῆς μὲν ὀπλισμένοι οὔτε τότε παρήσαν οὔτε ἐγένοντο τῇ πόλει· οἵπερ δὲ ξυνεσέβαλον

ὄντες πολλαπλάσιοι τῶν ἐναντίων, ἄοπλοι τε πολλοὶ ἠκολούθησαν ἅτε πανστρατιάς ξένων τῶν παρόντων καὶ ἀστῶν γενομένης, καὶ ὡς τὸ πρῶτον ὥρμησαν ἐπ' οἴκου, οὐ παρεγένοντο ὅτι μὴ ὀλίγοι. καθεστῶτων δὲ ἐς τὴν τάξιν καὶ ἤδη μελλόντων 5 ξυνιέναι, Ἴπποκράτης ὁ στρατηγὸς ἐπιπαριῶν τὸ στρατόπεδον τῶν Ἀθηναίων παρεκελεύετό τε καὶ ἔλεγε τοιάδε.

XCIV. “ὦ Ἀθηναῖοι, δι' ὀλίγου μὲν ἢ παραίνεσις γιγνεται, τὸ 1 ἴσον δὲ πρὸς τε τοὺς ἀγαθοὺς ἄνδρας δύναται καὶ ὑπόμησις μᾶλλον ἔχει ἢ ἐπικέλευσις. παραστῆ δὲ μηδεὶν ὑμῶν ὡς 2 10 ἐν τῇ ἀλλοτρίᾳ οὐ προσήκον τοσόνδε κίνδυνον ἰναρριπτοῦμεν. ἐν γὰρ τῇ τούτων ὑπὲρ τῆς ἡμετέρας ὁ ἀγὼν ἔσται καὶ ἦν νικήσωμεν, οὐ μὴ ποτε ὑμῖν Πελοποννήσιοι ἐς τὴν χώραν ἄνευ τῆς τῶνδε ἵππου ἐσβάλωσιν, ἐν δὲ μὲν μάχῃ τῆδε τε προσκτᾶσθε καὶ ἐκείνην μᾶλλον ἐλευθεροῦτε. 15 χωρήσατε οὖν ἀξίως ἐς αὐτοὺς τῆς τε πόλεως, ἣν ἕκαστος 3 πατρίδα ἔχων πρώτην ἐν τοῖς Ἑλλησιν ἀγάλλεται, καὶ τῶν πατέρων, οἳ τούσδε μάχῃ κρατοῦντες μετὰ Μυρωνίδου ἐν Οἰνοφύτοις τὴν Βοιωτίαν ποτὲ ἔσχον.”

XCVI. Τοιαῦτα τοῦ Ἴπποκράτους παρακέλευομένου, καὶ μέχρι 1 20 μὲν μέσου τοῦ στρατοπέδου ἐπελθόντος τὸ δὲ πλεόν οὐκέτι φθίσαντος, οἱ Βοιωτοί, παρακελευσαμένου καὶ σφίσις ὡς διὰ ταχέων καὶ ἐνταῦθα Παγώνδου, παιωνίσαντες ἐπήεσαν ἀπὸ τοῦ λόφου. ἀντεπήεσαν δὲ καὶ οἱ Ἀθηναῖοι καὶ προσέ- 2 μιξαν δρόμῳ. καὶ ἐκατέρων τῶν στρατοπέδων τὰ ἔσχατα 25 οὐκ ἦλθεν ἐς χεῖρας, ἀλλὰ τὸ αὐτὸ ἔπαθεν· ῥύακες γὰρ ἐκώλυσαν. τὸ δὲ ἄλλο καρτερᾶ μάχῃ καὶ ὄπισθι μὴ ἀσπίδων ξυνεστήκει. καὶ τὸ μὲν εὐώνυμον τῶν Βοιωτῶν καὶ 3 μέχρι μέσου ἤσσᾶτο ὑπὸ τῶν Ἀθηναίων, καὶ ἐπίεσαν τοὺς τε ἄλλους ταύτη καὶ οὐχ ἠκιστα τοὺς Θεσπιάας. ὑπο- 30 χωρησάντων γὰρ αὐτοῖς τῶν παρατεταγμένων, καὶ κυκλωθέντων ἐν ὀλίγῳ, οὔπερ διεφθάρησαν Θεσπιάων, ἐν χερσὶν ἀμνυόμενοι κατεκόπησαν· καὶ τινες καὶ τῶν Ἀθηναίων διὰ τὴν κύκλωσιν ταραχθέντες ἠγνόησάν τε καὶ ἀπέκτειναν ἀλλήλους. τὸ μὲν οὖν ταύτη ἤσσᾶτο τῶν 4

Βοιωτῶν καὶ πρὸς τὸ μαχόμενον κατέφυγεν· τὸ δὲ δεξιόν,
 ἧ οἱ Θηβαῖοι ἦσαν, ἐκράτει τῶν Ἀθηναίων, καὶ ὠσάμενοι
 5 κατὰ βραχὺ τὸ πρῶτον ἐπηκολούθουν. καὶ ξυνέβη Πα-
 γωνίδου περιπέμπσαντος δύο τελεῖν τῶν ἰππέων ἐκ τοῦ ἀφανοῦς
 περὶ τὸν λόφον, ὡς ἐπόνει τὸ εὐώνυμον αὐτῶν, καὶ ὑπερφα- 5
 νων αἰφνιδίως, τὸ νικῶν τῶν Ἀθηναίων κέρας νομίσαν
 ἄλλο στράτευμα ἐπιέναι ἐς φόβον καταστῆναι· καὶ ἀμφο-
 τέρωθεν ἤδη, ὑπὸ τε τοῦ τοιοῦτου καὶ ὑπὸ τῶν Θηβαίων
 ἐφεπομένων καὶ παραρρηγνύντων, φυγὴ καθειστῆκει παντὸς
 6 τοῦ στρατοῦ τῶν Ἀθηναίων. καὶ οἱ μὲν πρὸς τὸ Δῆλιόν τε 10
 καὶ τὴν θάλασσαν ἄρμησαν, οἱ δὲ ἐπὶ τοῦ Ὠρωποῦ, ἄλλοι
 δὲ πρὸς Πάρινηθα τὸ ὄρος, οἱ δὲ ὡς ἕκαστοί τινα εἶχον ἐλπίδα
 7 σωτηρίας. Βοιωτοὶ δὲ ἐφεπόμενοι ἔκτεινον, καὶ μάλιστα
 οἱ ἰππῆς οἱ τε αὐτῶν καὶ οἱ Λοκροί, βεβηθηκότες ἄρτι τῆς
 τροπῆς γιγνομένης· νυκτὸς δὲ ἐπιλαβούσης τὸ ἔργον ῥᾶον 15
 8 τὸ πλῆθος τῶν φευγόντων διεσώθη. καὶ τῇ ὑστεραίᾳ οἱ τ'
 ἐκ τοῦ Ὠρωποῦ καὶ οἱ ἐκ τοῦ Δηλίου φυλακὴν ἐγκατα-
 λιποῖτες (εἶχον γὰρ αὐτὸ ὅμως ἔτι) ἀπεκομίσθησαν κατὰ
 1 θάλασσαν ἐπ' οἴκου. καὶ οἱ Βοιωτοὶ τροπαῖον στήσαντες XCVII.
 καὶ τοὺς ἑαυτῶν ἀνελόμενοι νεκρούς, τοὺς τε τῶν πολεμίων 20
 σκυλεύσαντες, καὶ φυλακὴν καταλιπόντες, ἀνεχώρησαν ἐς
 τὴν Τίαγραν καὶ τῷ Δηλίῳ ἐπεβούλευον ὡς προσβυλοῦντες.
 2 ἐκ δὲ τῶν Ἀθηναίων κῆρυξ πορευόμενος ἐπὶ τοὺς νεκρούς
 ἀπαντᾷ κήρυκι Βοιωτῷ, ὃς αὐτὸν ἀποστρέψας καὶ εἰπὼν
 ὅτι οὐδὲν πρᾶξει πρὶν ἂν αὐτὸς ἀναχωρήσῃ πάλιν, κατα- 25
 στὰς ἐπὶ Ἀθηναίους ἔλεγε τὰ παρὰ τῶν Βοιωτῶν, ὅτι οὐ
 δικαίως δράσειαν παραβαίνοντες τὰ νόμιμα τῶν Ἑλλήνων·
 πᾶσι γὰρ εἶναι καθεστηκὸς ἰόντας ἐπὶ τὴν ἀλλήλων ἱερῶν
 τῶν ἐνόιτων ἀπέχεσθαι, Ἀθηναίους δὲ Δῆλιον τειχίσαντας
 ἐνοικεῖν, καὶ ὅσα ἄνθρωποι ἐν βεβήλῳ δρῶσιν, πάντα 30
 γίγνεσθαι αὐτόθι, ὕδωρ τε ὃ ἦν ἄψαυστον σφίσι πλὴν πρὸς
 3 τὰ ἱερὰ χέριμβι χρῆσθαι, ἀνασπίσαντας ὑδρευέσθαι· ὥστε
 ὑπὲρ τε τοῦ θεοῦ καὶ ἑαυτῶν Βοιωτοῦς, ἐπικαλουμένους τοὺς
 ὁμοχέτας δαίμονας καὶ τὸν Ἀπόλλω, προαγορεύειν αὐτοὺς

XCVIII. ἐκ τοῦ ἱεροῦ ἀπίοντας ὑποφέρεσθαι τὰ σφέτερα αὐτῶν. το- 1
 σαῦτα τοῦ κήρυκος εἰπόντος οἱ Ἀθηναῖοι πέμψαντες παρὰ
 τοῖς Βοιωτοῦς ἑαυτῶν κήρυκα τοῦ μὲν ἱεροῦ οὔτε ἀδικῆσαι
 ἔφασαν οὐδὲν οὔτε τοῦ λοιποῦ ἐκόντες βλάψειν· οὐδὲ γὰρ
 5 τὴν ἀρχὴν ἐσελθεῖν ἐπὶ τούτῳ, ἀλλ' ἵνα ἐξ αὐτοῦ τοὺς
 ἀδικοῦντας μᾶλλον σφᾶς ἀμύνωνται. τὸν δὲ νόμον τοῖς 2
 "Ἐλλησιν εἶναι, ὧν ἂν ἦ τὸ κράτος τῆς γῆς ἐκάστης ἦν τε
 πλέονος ἦν τε βραχυτέρας, τούτων καὶ τὰ ἱερά ἀεὶ γίγνεσ-
 θαι, τρόποις θεραπευόμενα οἷς ἂν πρὸς τοῖς εἰωθόσι καὶ
 10 δύνωνται. καὶ γὰρ Βοιωτοὺς καὶ τοὺς πολλοὺς τῶν ἄλλων, 3
 ὅσοι ἐξαναστήσαντές τινα βία νέμονται γῆν, ἀλλοτρίους
 ἱεροῖς τὸ πρῶτον ἐπελθοντας οἰκεῖα νῦν κεκτῆσθαι. καὶ 4
 αὐτοὶ εἰ μὲν ἐπὶ πλέον δυνηθῆναι τῆς ἐκείνων κρατῆσαι,
 τοῦτ' ἂν ἔχειν· νῦν δ' ἐν ᾧ μέρει εἰσίν, ἐκόντες εἶναι ὡς ἐκ
 15 σφετέρου οὐκ ἀπιέναι. ὕδωρ τε ἐν τῇ ἀνάγκῃ κινήσαι, ἣν 5
 οὐκ αὐτοὶ ὕβρει προσθέσθαι, ἀλλ' ἐκείνους προτέρους ἐπὶ
 τὴν σφετέραν ἐλθόντας ἀμυνόμενοι βιάζεσθαι χρῆσθαι.
 πᾶν δ' εἰκὸς εἶναι τῷ πολέμῳ καὶ δεινῷ τινὶ κατειργόμενον 6
 ξύγγνωμόν τι γίγνεσθαι καὶ πρὸς τοῦ θεοῦ. καὶ γὰρ τῶν
 20 ἀκουσίων ἁμαρτημάτων καταφυγὴν εἶναι τοὺς βωμούς, παρα-
 νομίαν τε ἐπὶ τοῖς μὴ ἀνάγκῃ κακίς ὀνομασθῆναι, καὶ οὐκ
 ἐπὶ τοῖς ἀπὸ τῶν ξυμφορῶν τι τολμήσασιν. τοὺς τε νεκροὺς 7
 πολὺ μειζόνως ἐκείνους ἀντὶ ἱερῶν ἀξιοῦντας ἀποδιδόναι
 ἀσεβεῖν ἢ τοὺς μὴ ἐθέλοντας ἱεροῖς τὰ † μὴ † πρέποντα
 25 κομίζεσθαι. σαφῶς τε ἐκέλευον σφίσιν εἰπεῖν μὴ ἀπιούσιν 8
 ἐκ τῆς Βοιωτῶν γῆς (οὐ γὰρ ἐν τῇ ἐκείνων ἔτι εἶναι, ἐν ἣ δὲ
 δορὶ ἐκτῆσαντο) ἀλλὰ κατὰ τὰ πάτρια τοὺς νεκροὺς σπένδου-
 XCIX. σιν ἀναιρεῖσθαι. οἱ δὲ Βοιωτοὶ ἀπεκρίναντο, εἰ μὲν ἐν τῇ
 Βοιωτίᾳ εἰσίν, ἀπίοντας ἐκ τῆς ἑαυτῶν ἀποφέρεσθαι τὰ
 30 σφέτερα, εἰ δὲ ἐν τῇ ἐκείνων, αὐτοὺς γιγνώσκειν τὸ ποιητέον,
 νομίζοντες τὴν μὲν Ὠρωπίαν, ἐν ἣ τοὺς νεκροὺς ἐν μεθορίοις
 τῆς μάχης γειομένης κείσθαι ξυνέβη, Ἀθηναίων κατὰ τὸ
 ὑπήκουον εἶναι, καὶ οὐκ ἂν αὐτοὺς βία σφῶν κρατῆσαι αὐτῶν
 οὐδ' αὖ ἐσπένδοιτο δῆθεν ὑπὲρ τῆς ἐκείνων· τὸ δὲ " ἐκ τῆς

- ἑαυτῶν" εὐπρεπὲς εἶναι ἀποκρίνασθαι "ἀπιόντας καὶ ἀπο-
 λαβεῖν ἂ ἀπαιτοῦσιν." ὁ δὲ κῆρυξ τῶν Ἀθηναίων ἀκούσας
 1 ἀπῆλθεν ἄπρακτος. καὶ οἱ Βοιωτοὶ εὐθύς μεταπεμψόμενοι C.
 ἔκ τε τοῦ Μηλιέως κόλπου ἀκοντιστὰς καὶ σφενδομήτας,
 καὶ βεβοηθηκότων αὐτοῖς μετὰ τὴν μάχην Κοοιθίων τε 5
 ἐισχιλίων ὀπλιτῶν καὶ τῶν ἐκ Νισαίας ἐξεληλυθῶτων Πε-
 λοποννησιῶν φρουρῶν καὶ Μεγαρέων ἅμα, ἐστράτευσαν ἐπὶ
 τὸ Δίλιον καὶ προσέβαλον τῷ τειχίσματι, ἄλλω τε τρόπῳ
 πειράσαντες καὶ μηχανὴν προσήγγιστον, ἥπερ εἶλεν αὐτό,
 2 τοιάνδε. κεραιάν μεγάλην δίχα πρίσαντες ἐκοίλαναν ἅπα- 10
 σαν, καὶ ξυνήρμοσαν πάλιν ἀκριβῶς ὥσπερ αὐλόν, καὶ ἐπ'
 ἄκραν λέβητά τε ἤρτησαν ἀλύσει, καὶ ἀκροφύσιον ἀπὸ τῆς
 κεραιᾶς σιδηροῦν ἐς αὐτὸν νεῦον καθεῖτο, καὶ ἐσεσιδήρωτο
 3 ἐπὶ μέγα καὶ τοῦ ἄλλου ξύλου. προσήγον δὲ ἐκ πολλοῦ
 ἀμάξις τῷ τείχει, ἧ μάλισια τῇ ἀμπέλῳ καὶ τοῖς ξύλοις 15
 ἀκοδόμητο· καὶ ὅποτε εἶη ἐγγύς, φύσας μεγάλας ἐσθέντες
 4 ἐς τὸ πρὸς ἑαυτῶν ἄκρον τῆς κεραιᾶς ἐφύσων. ἡ δὲ πρὸς
 λούσα στεγαιῶς ἐς τὸν λέβητα, ἔχοντα ἄνθρακίς τε ἡμέ-
 νους καὶ θεῖον καὶ πίσσαν, φλόγα ἐποίει μεγάλην καὶ ἤψε
 τοῦ τείχους, ὥστε μηδέια ἔτι ἐπ' αὐτοῦ μείναι, ἀλλὰ ἀπο- 20
 λιπόντας ἐς φυγὴν καταστήναι καὶ τὸ τειχίσμα τούτῳ τῷ
 5 τρόπῳ ἀλῶναι. τῶν δὲ φρουρῶν οἱ μὲν ἀπέθανον, διακόσιοι
 δὲ ἐλήφθησαν. τῶν δὲ ἄλλων τὸ πλῆθος ἐς τὰς ναῦς ἐσβὰν
 ἀπεκομίσθη ἐπ' οἴκου.
- 1 Τοῦ δὲ Δηλίου ἑπτακαιδεκάτῃ ἡμέρᾳ ληφθέντος μετὰ τὴν CI.
 μάχην, καὶ τοῦ ἀπὸ τῶν Ἀθηναίων κῆρυκος οὐδὲν ἐπιστα-
 μένου τῶν γεγενημένων ἐλθόντος οὐ πολὺ ὕστερον αἴθις περὶ
 τῶν νεκρῶν, ἀπέδοσαν οἱ Βοιωτοὶ καὶ οὐκέτι ταῦτ' ἀπεκρί-
 2 ναυτο. ἀπέθανον δὲ Βοιωτῶν μὲν ἐν τῇ μάχῃ ὀλίγω ἐλάσ-
 σους π ντακοσίῳν, Ἀθηναίων δὲ ὀλίγω ἐλάσσους χιλίων 30
 καὶ Ἴπποκράτης ὁ στρατηγός, ψιλῶν δὲ καὶ σκευοφόρων
 πολὺς ἀριθμὸς.
- 3 Μετὰ δὲ τὴν μάχην ταύτην καὶ ὁ Δημοσθένης ὀλίγω
 ὕστερον, ὡς αὐτῷ τότε πλεύσαντι τὰ περὶ τὰς Σίφας τῆς

προδοσίας πέρι οὐ προχώρησεν, ἔχων τὸν στρατὸν ἐπὶ τῶν νεῶν τῶν τε Ἀκαρνανῶν καὶ Ἀγραιῶν καὶ Ἀθηναίων τετρακοσίους ὀπλίτας, ἀπόβασιν ἐποιήσατο εἰς τὴν Σικυωνίαν. καὶ πρὶν πάσας τὰς ναῦς καταπλεῦσαι βοηθήσαντες οἱ 4
5 Σικυῶνιοι τοὺς ἀποβεβηκότας ἔτρεψαν καὶ κατεδίωξιν εἰς τὰς ναῦς, καὶ τοὺς μὲν ἀπέκτειναν τοὺς δὲ ζῶντας ἔλαβον. τροπαίον δὲ στήσαντες τοὺς νεκροὺς ὑποσπόνδους ἀπέδοσαν.

Ἀπέθανε δὲ καὶ Σιτάλκης Ὀδρυσῶν βασιλεὺς ὑπὸ τὰς 5
10 αὐτὰς ἡμέρας τοῖς ἐπὶ Δηλίῳ, στρατεύσας ἐπὶ Τριβαλλοῦς καὶ νικηθεὶς μάχῃ. Σεύθης δὲ ὁ Σπαραδόκου ἀδελφιδοῦς ὢν αὐτοῦ ἐβασίλευσεν Ὀδρυσῶν τε καὶ τῆς ἄλλης Θράκης ἡσπερ καὶ ἐκεῖνος.

CII. Τοῦ δ' αὐτοῦ χειμῶνος Βρασίδης ἔχων τοὺς ἐπὶ Θράκης 1
15 ξυμμάχους ἐστράτευσεν εἰς Ἀμφίπολιν τὴν ἐπὶ Στρυμόνι ποταμῷ Ἀθηναίων ἀποικίαν. τὸ δὲ χωρίον τοῦτο ἐφ' οὗ 2
νῦν ἡ πόλις ἐστὶν ἐπέειρασε μὲν πρότερον καὶ Ἀρισταγόρας ὁ Μιλήσιος φεύγων βασιλέα Δαρεῖον κατοικίσαι, ἀλλὰ ὑπὸ Ἡδῶνων ἐξεκρούσθη, ἔπειτα δὲ καὶ οἱ Ἀθηναῖοι ἔτεσι δύο καὶ
20 τριακοντα ὕστερον, ἐποίκουσ μυρίους σφῶν τε αὐτῶν καὶ τῶν ἄλλων τὸν βουλόμενον πέμψαντες, οἱ διεφθάρησαν ἐν Δοιβήσκῳ ὑπὸ Θρακῶν. καὶ αὐθις ἐνὸς δέοντι τριακοστῷ ἔτει 3
ἐλθόντες οἱ Ἀθηναῖοι, Ἀγνωνοῦ τοῦ Νικίου οἰκιστοῦ ἐκπεμφθέντος, Ἡδῶνας ἐξελίξαντες ἔκτισαν τὸ χωρίον τοῦτο, ὅπερ
25 προτερον Ἐννέα ὕδοι ἐκαλοῦντο. ὠρμῶντο δὲ ἐκ τῆς Ἡϊόνος, ἣν 4
αὐτοὶ εἶχον ἐμπόριον ἐπὶ τῷ στόματι τοῦ ποταμοῦ ἐπιθυλάσσιοι, πέντε καὶ εἴκοσι σταδίους ἀπέχον ἀπὸ τῆς νῦν πόλεως, ἣν Ἀμφίπολιν Ἀγνων ὠνόμασεν, ὅτι ἐπ' ἀμφότερα περιρρέοντος τοῦ Στρυμόνος, διὰ τὸ περιέχειν αὐτήν, τείχει μακρῷ
30 ἀπολαβῶν ἐκ ποταμοῦ εἰς ποταμὸν περιφραγῆ εἰς θάλασσαν

CIII. τε καὶ τὴν ἠπειρον ᾤκισεν. ἐπὶ ταύτην οὖν ὁ Βρασίδης ἄρας 1
ἐξ Ἀρνῶν τῆς Χαλκιδικῆς ἐπορεύετο τῷ στρατῷ. καὶ ἀφικόμενος περὶ δείλην ἐπὶ τὸν Ἀὐλῶνα καὶ Βρομίσκον, ἧ
ἢ Βόλβη λίμνη ἐξίησιν εἰς θάλασσαν, καὶ δειπνοποιησάμενος

- 2 ἔχωρει τὴν ὑκτα. χειμῶν δὲ ἦν καὶ ὑπένειφεν· ἦ καὶ μᾶλλον ὥρμησε, βουλόμενος λαθεῖν τοὺς ἐν τῇ Ἀμφιπόλει πλὴν τῶν προδιδόντων. ἦσαν γὰρ Ἀργιλίων τε ἐν αὐτῇ οἰκήτορες (εἰσὶ δὲ οἱ Ἀργιλιοὶ Ἀνδρίων ἀποικοὶ) καὶ ἄλλοι οἱ ξυνέφρασσον ταῦτα, οἱ μὲν Περδικκα πειθόμενοι, οἱ δὲ Χαλκιδεῦσιν. 5
- 3 μάλιστα δὲ οἱ Ἀργίλιοι ἐγγύς τε προσοικοῦντες καὶ αἰεὶ ποτε τοῖς Ἀθηναίοις ὄντες ὑποπτοὶ καὶ ἐπιβουλεύοντες τῷ χωρίῳ, ἐπειδὴ παρέτυχεν ὁ καιρὸς καὶ Βρασίδας ἦλθει, ἔπραξάν τε ἐκ πλείονος πρὸς τοὺς ἐμπολιτείουσας σφῶν ἐκεῖ ὅπως ἐνδοθήσεται ἡ πόλις, καὶ τότε δεξάμενοι αὐτὸν τῇ πόλει καὶ 10 ἀποστάντες τῶν Ἀθηναίων ἐκείνῃ τῇ νυκτὶ κατέστησαν τὸν
- 4 στρατὸν † πρὸ ἔω † ἐπὶ τὴν γέφυραν τοῦ ποταμοῦ. ἀπέχει δὲ τὸ πόλισμα πλεόν τῆς διαβάσεως, καὶ οὐ καθεῖτο τείχη ὥσπερ νῦν, φυλακὴ δὲ τις βράχεια καθειστήκει· ἦν βιασάμενος ῥαδίως ὁ Βρασίδας ἅμα μὲν τῆς προδοσίας οὐσης, ἴμα 15 δὲ καὶ χειμῶνος ὄντος καὶ ἀπροσδόκητος προσπεσών, διέβη τὴν γέφυραν, καὶ τὰ ἔξω τῶν Ἀμφιπολιτῶν οἰκούντων κατὰ
- 1 πᾶν τὸ χωρίον εὐθύς εἶχεν. τῆς δὲ διαβάσεως αὐτοῦ ἄφνω CIV. τοῖς ἐν τῇ πόλει γεγενημένης, καὶ τῶν ἔξω πολλῶν μὲν ἀλίσκομένων τῶν δὲ καὶ καταφευγόντων ἐς τὸ τεῖχος, οἱ 20 Ἀμφιπολίται ἐς θόρυβον μέγαν κατέστησαν, ἄλλως τε καὶ
- 2 ἀλλήλοις ὑποπτοὶ ὄντες. καὶ λέγεται Βρασιδαν, εἰ ἠθέλησε μὴ ἐφ' ἄρπαγὴν τῷ στρατῷ τραπέσθαι ἀλλ' εὐθύς χωρῆσαι
- 3 πρὸς τὴν πόλιν, δοκεῖν ἂν ἐλεῖν. νῦν δὲ ὁ μὲν ἰδρύσας τὸν στρατὸν ἐπὶ τὰ ἔξω ἐπέδραμεν, καὶ (ὥς) οὐδὲν αὐτῷ ἀπὸ τῶν 25 ἔνδον ὡς προσεδέχετο ἀπέβαινει, ἡσύχαζεν· οἱ δ' ἐναντίοι τοῖς προδιδούσι, κρατοῦντες τῷ πλήθει ὥστε μὴ αὐτίκα τὰς πύλας ἀνοίγεσθαι, πέμπουσι μετὰ Εὐκλέους τοῦ στρατηγοῦ, ὃς ἐκ τῶν Ἀθηναίων παρῆν αὐτοῖς φύλαξ τοῦ χωρίου, ἐπὶ τὸν ἕτερον στρατηγὸν τῶν ἐπὶ Θράκης, Θουκυδίδην τὸν 30 Ὀλόρου, ὃς τάδε ξυνέγραψεν, ὄντα περὶ Θάσον (ἔστι δὲ ἡ νῆσος Παρίων ἀποικία, ἀπέχουσα τῆς Ἀμφιπόλεως ἡμισείας
- 4 ἡμέρας μάλιστα πλοῦν), κελεύοντες σφίσι βοηθεῖν. καὶ ὁ μὲν ἀκούσας κατὰ τάχος ἑπτὰ ναυσὶν αἰ ἔτυχον παροῦσαι

- ἔπλει, καὶ ἐβούλετο φθῆσαι μάλιστα μὲν οὖν τὴν Ἀμφίπο-
 λιν, πρὶν τι ἐνδοῦναι, εἰ δὲ μὴ, τὴν Ἡϊόνα προκαταλιβῶν.
- CV. ἐν τούτῳ δὲ ὁ Βρασιίδας δεδιῶς καὶ τὴν ἀπὸ τῆς Θάσου τῶν 1
 νεῶν βοήθειαν, καὶ πυνθανόμενος τὸν Θουκυδίδην κτήσιν τε
 ἔχειν τῶν χρυσείων μετάλλων ἐργασίας ἐν τῇ περὶ ταῦτα
 Θράκη καὶ ἀπ' αὐτοῦ δύνυσθαι ἐν τοῖς πρώτοις τῶν ἠπειρω-
 τῶν, ἠπείγετο προκατασχεῖν, εἰ δύναίτο, τὴν πόλιν, μὴ
 ἀφικνουμένου αὐτοῦ τὸ πλῆθος τῶν Ἀμφιπολιτῶν, ἐλπίσαν
 ἐκ θαλάσσης ξυμμαχικὸν καὶ ἀπὸ τῆς Θράκης ἀγείραντα
 10 αὐτὸν περιποιήσιν σφᾶς, οὐκέτι προσχωροῖ. καὶ τὴν ξύμ- 2
 βασιν μετρίαν ἐποιεῖτο, κήρυγμα τόδε ἀνειπών, Ἀμφιπολι-
 τῶν καὶ Ἀθηναίων τῶν ἐνότων τὸν μὲν βουλόμενον ἐπὶ τοῖς
 ἑαυτοῦ τῆς ἴσης καὶ ὁμοίας μετέχοντα μένειν, τὸν δὲ μὴ
- CVI. ἐθέλοντα ἀπιέναι τὰ ἑαυτοῦ ἐκφερόμειον πέντε ἡμερῶν. οἱ 1
 15 δὲ πολλοὶ ἀκούσαντες ἀλλοιότεροι ἐγένοντο τὰς γνώμας,
 ἄλλως τε καὶ βραχὺ μὲν Ἀθηναίων ἐμπολιτεῖον, τὸ δὲ πλεῖον
 ξύμμικτον. καὶ τῶν ἔξω ληφθέντων συχιοὶ οἰκείοι ἔνδον
 ἦσαν· καὶ τὸ κήρυγμα πρὸς τὸν φόβον δίκαιον εἶναι ἐλαμ-
 βανον, οἱ μὲν Ἀθηναῖοι διὰ τὸ ἄσμενοι ἂν ἐξελεῖν, ἠγνούμενοι
 20 οὐκ ἐν ὁμοίῳ σφίσιν εἶναι τὰ δεινὰ καὶ ἅμα οὐ προσδεχόμενοι
 βοήθειαν ἐν τάχει, ὁ δὲ ἄλλος ὄμιλος πολέως τε ἐν τῷ ἴσῳ
 οὐ στερισκόμενοι καὶ κινδύνου παρὰ δόξαν ἀφιέμενοι. ὥστε 2
 τῶν πρᾶσσόντων τῷ Βρασιίδα ἤδη καὶ ἐκ τοῦ φανεροῦ διαδι-
 καιούντων αὐτά, ἐπειδὴ καὶ τὸ πλῆθος ἑώρων τετραμμένον
 25 καὶ τοῦ παρόντος Ἀθηναίων στρατηγῶν οὐκέτι ἀκροώμενον,
 ἐγένετο ἡ ὁμολογία καὶ προσεδέξαντο ἐφ' οἷς ἐκήρυξεν. καὶ 3
 οἱ μὲν τὴν πόλιν τοιοῦτῳ τρόπῳ παρέδοσαν, ὁ δὲ Θουκυδίδης
 καὶ αἱ νῆες ταύτῃ τῇ ἡμέρᾳ ὄψε κατέπλεον ἐς τὴν Ἡϊόνα.
 καὶ τὴν μὲν Ἀμφίπολιν Βρασιίδας ἄρτι εἶχεν, τὴν δὲ Ἡϊόνα
 30 παρὰ νύκτα ἐγένετο λαβεῖν· εἰ γὰρ μὴ ἐβοήθησαν αἱ ἰῆες
- CVII. διὰ τάχους, ἅμα ἔφ' ἂν εἶχετο. μετὰ δὲ τοῦτο ὁ μὲν τὰ ἐν 1
 τῇ Ἡϊῶνι καθίστατο, ὅπως καὶ τὸ αὐτίκα, ἦν ἐπὶ ἡ Ὀ Βρασιί-
 δας, καὶ τὸ ἔπειτα ἀσφαλῶς ἔξει, δεξιόμενος τοὺς ἐθελήσαντας
 ἐπιχωρήσαι αἰωθεν κατὰ τὰς σποιδας· ὁ δὲ πρὸς μὲν τὴν 2

- Ἡϊόνα κατά τε τὸν ποταμὸν πολλοῖς πλοίοις ἄφνω κατα-
 πλεύσας, εἴ πως τὴν πρυόχουσαν ἄκραν ἀπὸ τοῦ τείχους
 λαβὼν κρατοίη τοῦ ἔσπλου, καὶ κατὰ γῆν ἀποπειράσας ἅμα,
 ἀμφοτέρωθεν ἀπεκρούσθη, τὰ δὲ περὶ τὴν Ἀμφίπολιν ἐξηρ-
 3 τύετο. καὶ Μύρκινός τε αὐτῷ προσεχώρησεν Ἡδωνικὴ πόλις, 5
 Πιπτακοῦ τοῦ Ἡδώνων βασιλέως ἀποθανόντος ὑπὸ τῶν Γο-
 ἀξίος παιδῶν καὶ Βραυροῦς τῆς γυναικὸς αὐτοῦ, καὶ Γαληψὸς
 οὐ πολλῷ ὕστερον καὶ Οἰσύμη· εἰσὶ δὲ αὐταὶ Θασίων
 ἀποικίαι. παρῶν δὲ καὶ Περδίκκας εἰθὺς μετὰ τὴν ἄλωσιν
 ξυγκαθίστη ταῦτα. 10
- 1 Ἐχομένης δὲ τῆς Ἀμφιπόλεως οἱ Ἀθηναῖοι ἐς μέγα δέος CVIII.
 κατέστησαν, ἄλλως τε καὶ ὅτι ἡ πόλις αὐτοῖς ἦν ὠφέλιμος
 ξύλων τε ναυπηγησίμων πομπῇ καὶ χρημάτων προσόδῳ, καὶ
 ὅτι μέχρι μὲν τοῦ Στρυμόνος ἦν πάροδος Θεσσαλῶν διαγόν-
 των ἐπὶ τοὺς ξυμμάχους σφῶν τοῖς Λακεδαιμονίοις, τῆς δὲ 15
 γεφύρας μὴ κρατούντων, ἄνωθεν μὲν μεγάλης οὔσης ἐπὶ πολὺ
 λίμνης τοῦ ποταμοῦ, τὰ δὲ πρὸς Ἡϊόνα τριήρεσι τηρουμένων,
 οὐκ ἂν δύνασθαι πρὸςελθεῖν· τότε δὲ ῥάδια ἤδη ἐνόμιζον
 2 γεγενῆσθαι. καὶ τοὺς ξυμμάχους ἐφοβοῦντο μὴ ἀποστῶσιν.
 ὁ γὰρ Βρασιίδας ἔν τε τοῖς ἄλλοις μέτριον ἑαυτὸν παρέιχεν, 20
 καὶ ἐν τοῖς λόγοις πανταχοῦ ἐδήλου ὡς ἐλ υθερώσων τὴν
 3 Ἑλλάδα ἐκπεμφθείη. καὶ αἱ πόλεις πυνηθανόμεναι αἱ τῶν
 Ἀθηναίων ἰπήκοοι τῆς τε Ἀμφιπόλεως τὴν ἄλωσιν καὶ ἂ
 παρέχεται, τὴν τε ἐκείνου πραότητα, μάλιστα δὲ ἐπήρθησαν
 ἐς τὸ νεωτερίζειν, καὶ ἐπεκρουκεύοντο πρὸς αὐτὸν κρύφα, 25
 ἐπιπαριέναι τε κελεύοντες καὶ βουλόμενοι αὐτοὶ ἕκαστοι
 4 πρῶτοι ἀποστῆναι. καὶ γὰρ καὶ ἄδεια ἐφαίνετο αὐτοῖς,
 ἐψευσμένοις μὲν τῆς Ἀθηναίων δυνάμεως ἐπὶ τοσοῦτον ὄση
 ὕστερον διεφάνη, τὸ δὲ πλεον βουλήσει κρίνοντες ἀσαφεῖ ἢ
 προνοία ἀσφαλεῖ, εἰωθότες οἱ ἄνθρωποι, οὐ μὲν ἐπιθυμοῦσιν, 30
 ἐλπίδι ἀπερισκέπτῳ διδόναι, ὃ δὲ μὴ προσίενται, λογισμῷ
 5 αὐτοκράτορι διωθεῖσθαι. ἅμα δὲ τῶν Ἀθηναίων ἐν τοῖς Βοι-
 ωτοῖς νεωστὶ πεπληγμένῳ, καὶ τοῦ Βρασιίδου ἐφολκὰ καὶ οὐ

τὰ ὄντα λέγοντος, ὡς αὐτῷ ἐπὶ Νίσαιαν τῆ ἑαυτοῦ μόνῃ στρα-
 τιᾷ οὐκ ἠθέλησαν οἱ Ἀθηναῖοι ξυμβιλεῖν, ἐθύρσουν, καὶ ἐπι-
 στευον μηδένα ἂν ἐπὶ σφᾶς βοηθήσαι. τὸ δὲ μέγιστον, διὰ τὸ
 ἡδονὴν ἔχον ἐν τῷ αὐτίκα, καὶ ὅτι τὸ πρῶτον Λακεδαιμονίων
 5 ὀργώντων ἐμελλον πειράσασθαι, κινδυνεύειν παντὶ τρόπῳ
 ἐτοιμοὶ ἦσαν. ὦν αἰσθόμενοι οἱ μὲν Ἀθηναῖοι φυλακίαις, ὡς 6
 ἐξ ὀλίγου καὶ ἐν χειμῶνι, διέπεμπον ἐς τὰς πόλεις, ὁ δὲ ἐς
 τὴν Λακεδαίμονα ἐφίεμενος στρατιάν τε προσαποστέλλειν
 ἐκέλευε καὶ αὐτὸς ἐν τῷ Σπρυμόνι ναυπηγίαν τριήρων παρε-
 10 σκευάζετο. οἱ δὲ Λακεδαιμόνιοι τὰ μὲν καὶ φθόνῳ ἀπὸ τῶν
 πρώτων ἀνδρῶν οὐχ ὑπῆρέτησαν αὐτῷ, τὰ δὲ καὶ βουλόμενοι
 μᾶλλον τοὺς τε ἀνδρας τοὺς ἐκ τῆς νήσου κομίσασθαι καὶ
 τὸν πόλεμον καταλύσαι.

CIX. Τοῦ δ' αὐτοῦ χειμῶνος Μεγαρῆς τὰ τε μακρὰ τείχη, ἅ 1
 15 σφῶν οἱ Ἀθηναῖοι εἶχον, κατέσκαψαν ἐλόντες ἐς ἔδαφος, καὶ
 Βρασιδάς μετὰ τὴν Ἀμφιπόλεως ἄλωσιν ἔχων τοὺς ξυμμα-
 χους στρατεύει ἐπὶ τὴν Ἀκτὴν καλουμένην. ἔστι δὲ ἀπὸ 2
 τοῦ βασιλέως διορύγματος ἔσω προύχουσα, καὶ ὁ Ἄθως
 αὐτῆς ὄρος ὑψηλὸν τελευτᾷ ἐς τὸ Αἰγαῖον πέλαγος. πόλεις 3
 20 δὲ ἔχει Σάνην μὲν Ἀνδρίων ἀποικίαν παρ' αὐτὴν τὴν διώρυ-
 χα, ἐς τὸ πρὸς Εὐβοίαν πέλαγος τετραμμένην, τὰς δὲ ἄλλας
 Θύσσον καὶ Κλεωνὰς καὶ Ἀκροθώους καὶ Ὀλόφυξον καὶ
 Δίον· αἱ οἰκοῦνται ξυμμίκτοις ἔθνεσι βαρβάρων διγλώσ- 4
 σων, καὶ τι καὶ Χαλκιδικὸν ἐνὶ βραχύ, τὸ δὲ πλείστον
 25 Πελασγικόν, τῶν καὶ Λήμνόν ποτε καὶ Ἀθήνας Τυρσηνῶν
 οἰκησάντων, καὶ Βισαλτικὸν καὶ Κρηστωνικὸν καὶ Ἡδωνες·
 κατὰ δὲ μικρὰ πόλίσματα οἰκοῦσιν. καὶ οἱ μὲν πλείους
 προσεχώρησαν τῷ Βρασιδά, Σάνη δὲ καὶ Δίον ἀντέστη, καὶ
 CX. αὐτῶν τὴν χώραν ἐμμεΐνας τῷ στρατῷ ἔδῃου. ὡς δ' οὐκ 1
 30 ἐσήκουον, εὐθύς στρατεύει ἐπὶ Τορώνην τὴν Χαλκιδικήν,
 κατεχομένην ὑπὸ Ἀθηναίων· καὶ αὐτὸν ἀνδρες ὀλίγοι ἐπή-
 γοντο, ἐτοιμοὶ ὄντες τὴν πόλιν παραδοῦναι. καὶ ἀφικόμενος 2
 ιυκτὸς ἔτι καὶ περὶ ὄρθρον τῷ στρατῷ ἐκαθέζετο πρὸς τὸ
 Διοσκούρειον, ὃ ἀπέχει τῆς πόλεως τρεῖς μάλιστα σταδίους.

- 3 τὴν μὲν οὖν ἄλλην πόλιν τῶν Τορωναίων καὶ τοὺς Ἀθηναίους τοὺς ἐμφρουρουντας ἔλαθεν· οἱ δὲ πρῶσσοντες αὐτῷ εἰδότες ὅτι ἦξοι, καὶ προελθόντες τινὲς αὐτῶν λάθρα ὀλίγοι, ἐτήρουν τὴν πρόσδοον, καὶ ὡς ἦσθοντο παρόντα, ἐσκομίζουσι παρ' αὐτοὺς ἐγχειρίδια ἔχοντας ἄνδρας ψιλούς ἐπτά (τοσοῦτοι 5 γὰρ μόνοι ἀνδρῶν εἴκοσι τὸ πρῶτον ταχθέντων οὐ κατεδεισαν ἐσελθεῖν· † ἦρχε δὲ αὐτῶν Λυσίστρατος Ὀλύμπιος †), οὐ διαδύντες διὰ τοῦ πρὸς τὸ πελαγος τείχους καὶ λαθόντες τοὺς τε ἐπὶ τοῦ ἀνώτατα φυλακτηρίου φρουροίς, οὔσης τῆς πόλεως πρὸς λόφον, ἀναβάντες διέφθειραν καὶ τὴν κατὰ 10
- 1 Καναστραῖον πυλῖδα διήρουν. ὁ δὲ Βρασίδης τῷ μὲν ἄλλῳ CXI. στρατῷ ἠσύχαζεν ὀλίγον προελθών, ἑκατὸν δὲ πελταστὰς προπέμπει, ὅπως ὑπότε πύλαι τινὲς ἀνοιχθεῖεν καὶ τὸ ση-
- 2 μείον ἀρθείη ὃ ξυνέκειτο, πρῶτοι ἐσδράμοιεν. καὶ οἱ μὲν χρόνου ἐγγιγνομένου καὶ θαυμάζοντες κατὰ μικρὸν ἔτυχο· 15 ἐγγὺς τῆς πόλεως προσελθόντες· οἱ δὲ τῶν Τορωναίων ἔνδοθεν παρασκευάζοντες μετὰ τῶν ἐσεληλυθότων, ὡς αὐτοῖς ἢ τε πυλῖς διήρητο καὶ αἱ κατὰ τὴν ἀγορὰν πύλαι τοῦ μοχλοῦ διακοπέντος ἀνεώγοντο, πρῶτον μὲν κατὰ τὴν πυλῖδα τινὰς περιωγαγόντες ἐσεκόμισαν, ὅπως κατὰ νώτου καὶ ἀμφοτέρω- 20
- θεν τοὺς ἐν τῇ πόλει οὐδὲν εἰδότας ἐξαπίνης φοβήσειαν, ἔπειτα τὸ σημεῖον τε τοῦ πυρός, ὡς εἶρητο, ἀνέσχον, καὶ διὰ τῶν κατὰ τὴν ἀγορὰν πυλῶν τοὺς λοιποὺς ἤδη τῶν πελτασ-
- 1 τῶν ἐσεδέχοντο. καὶ ὁ Βρασίδης ἰδὼν τὸ ξύθημι ἔθει CXII. δρόμῳ, ἀναστήσας τὸν στρατὸν ἐμβοήσαντά τε ἀθρόον καὶ 25
- 2 ἔκπληξεν πολλὴν τοῖς ἐν τῇ πόλει παρασχόντα. καὶ οἱ μὲν κατὰ τὰς πύλας εὐθύς ἐσέπιπτον, οἱ δὲ κατὰ δοκοὺς τετραγώνους, αἱ ἔτυχον τῷ τείχει πεπτωκότι καὶ οἰκοδομουμένῳ
- 3 πρὸς λίθων ἀνολκὴν προσκείμεναι. Βρασίδης μὲν οὖν καὶ τὸ πλῆθος εὐθύς ἄνω καὶ ἐπὶ τὰ μετέωρα τῆς πόλεως ἐτρί- 30
- πετο, βουλόμενος κατ' ἄκρας καὶ βεβαίως ἐλεῖν αὐτήν· ὁ δὲ 1 ἄλλος ὄμιλος κατὰ πάντα ὁμοίως ἐσκεδάννυτο. τῶν δὲ CXIII. Τορωναίων γιγνομένης τῆς ἀλώσεως τὸ μὲν πολὺ οὐδὲν εἰδὸς ἐθορυβεῖτο, οἱ δὲ πρῶσσοντες καὶ οἷς ταῦτα ἤρεσκε μετὰ

τῶν ἐσελθόντων εἰθὺς ἦσαν. οἱ δὲ Ἀθηναῖοι (ἔτυχον γὰρ 2
 ἐν τῇ ἀγορᾷ ὀπλίται καθεύδοντες ὡς πεντήκοντα) ἐπειδὴ
 ἦσθοντο, οἱ μὲν τινες ὀλίγοι διαφθείρονται ἐν χερσὶν αὐτῶν,
 τῶν δὲ λοιπῶν οἱ μὲν πεζῇ οἱ δὲ ἐς τὰς ναῦς, αἱ ἐφρούρουν
 5 δύο, καταφυγόντες διασώζονται ἐς τὴν Ληκύθου τὸ φρούριον,
 ὃ εἶχον αὐτοὶ καταλαβόντες ἄκρον τῆς πόλεως ἐς τὴν θάλασ-
 σαν ἀπειλημμένοι ἐν στενωῷ ἰσθμῷ. κατέφυγον δὲ καὶ τῶν 3
 CXIV. Τορωναίων ἐς αὐτοὺς ὅσοι ἦσαν σφίσιν ἐπιτήδειοι. γεγε- 1
 νημένης δὲ ἡμέρας ἤδη καὶ βεβαίως τῆς πόλεως ἐχομένης ὁ
 10 Βρασιδᾶς τοῖς μὲν μετὰ τῶν Ἀθηναίων Τορωναίοις καταπε-
 φευγόσι κήρυγμα ἐποίησατο τὸν βουλόμενον ἐπὶ τὰ ἑαυτοῦ
 ἐξελθόντα ἀδεῶς πολιτεύειν, τοῖς δὲ Ἀθηναίοις κήρυκα προσ-
 πέμψας ἐξιέναι ἐκέλευσεν ἐκ τῆς Ληκύθου ὑποσπόνδους καὶ
 τὰ ἑαυτῶν ἔχοντας ὡς οὔσης Χαλκιδέων. οἱ δὲ ἐκλείψειν 2
 15 μὲν οὐκ ἔφασαν, σπείσασθαι δὲ σφίσιν ἐκέλευον ἡμέραν τοὺς
 νεκροὺς ἀνελέσθαι. ὁ δὲ ἐσπείσατο δύο. ἐν ταύταις δὲ
 αὐτός τε τὰς ἐγγὺς οἰκίας ἐκρατύνατο καὶ Ἀθηναῖοι τὰ σφέ-
 20 τερα. καὶ ξύλλογον τῶν Τορωναίων ποιήσας ἔλεξε τοῖς ἐν 3
 τῇ Ἀκύνθῳ παραπλήσια, ὅτι οὐ δίκαιον εἶη οὔτε τοὺς πρί-
 20 ξαντας πρὸς αὐτὸν τὴν λήψιν τῆς πόλεως χεῖρους οὐδὲ
 προδότας ἡγεῖσθαι (οὐδὲ γὰρ ἐπὶ δουλείᾳ οὐδὲ χρήμασι
 πεισθέντας δρᾶσαι τοῦτο, ἀλλ' ἐπὶ ἀγαθῷ καὶ ἐλευθερίᾳ τῆς
 πόλεως) οὔτε τοὺς μὴ μετασχόντας οἶεσθαι μὴ τῶν αὐτῶν
 τεύξεσθαι· ἀφίγθαι γὰρ οὐ διαφθερῶν οὔτε πόλιν οὔτε ἰδιώ-
 25 τὴν οὐδένα. τὸ δὲ κήρυγμα ποιήσασθαι τούτου ἔνεκα τοῖς 4
 παρ' Ἀθηναίους καταπεφευγόσιν, ὡς ἠγούμενοι οὐδὲν χεῖρους
 τῇ ἐκείνων φιλίᾳ· οὐδ' ἂν σφῶν πειρασαμένους αὐτοὺς τῶν
 Λακεδαιμονίων δοκεῖν ἦσσαν, ἀλλὰ πολλῷ μᾶλλον, ὅσῳ
 δικαιότερα πρᾶσσουσιν, εὖνους ἂν σφίσι γενέσθαι, ἀπειρία
 30 δὲ νῦν πεφοβῆσθαι. τοὺς τε πάντας παρυσκενάξασθαι 5
 ἐκέλευσεν ὡς βεβαίους τε ἐσομένους ξυμμάχους, καὶ τὸ ἀπὸ
 τοῦδε ἤδη ὃ τι ἂν ἀμαρτάνωσιν αἰτίαν ἔξοντας· τὰ δὲ πρό-
 τερα οὐ σφεῖς ἀδικεῖσθαι, ἀλλ' ἐκείνους μᾶλλον ὑπ' ἄλλων
 CXV. κρεισσύνων, καὶ ξυγγνώμην εἶναι εἶ τι ἠναντιοῦντο. καὶ ὁ 1

- μὲν τοιαῦτα εἰπὼν καὶ παραθαρούσας διελευσῶν τῶν
 σποιδῶν τὰς προσβολὰς ἐποιεῖτο τῇ Ληκυθῷ οἱ δὲ Ἀθη-
 ναῖοι ἡμῖναυτό τε ἐκ φαύλου τειχίσματος καὶ ἀπ' οἰκῶν
 2 ἐπάλξεις ἐχουσῶν. καὶ μίαν μὲν ἡμέραν ἀπεκρούσαντο· τῇ
 δ' ὑστεραία μηχανῆς μελλούσης προσάξασθαι αὐτοῖς ἀπὸ 5
 τῶν ἐναντίων, ἀφ' ἧς πῦρ ἐνήσειν διενοοῦντο ἐς τὰ ξύλινα
 παραφράγματα, καὶ προσιόντος ἤδη τοῦ στρατεύματος, ἧ
 ῥόντο μάλιστα αὐτοὺς προσκομιεῖν τὴν μηχανὴν καὶ ἦν
 ἐπιμαχώτατον, πύργον ξύλινον ἐπ' οἴκημα ἀντέστησαν, καὶ
 ὕδατος ἀμφορέας πολλοὺς καὶ πίθους ἀνεφόρησαν καὶ λίθους 10
 μεγάλους, ἀνθρωποὶ τε πολλοὶ ἀνέβησαν. τὸ δὲ οἴκημα
 λαβὸν μείζον ἄχθος ἐξαπίνης κατερράγη, καὶ ψόφου πολλοῦ
 γενομένου τοὺς μὲν ἐγγὺς καὶ ὀρώντας τῶν Ἀθηναίων ἐλύ-
 πησε μᾶλλον ἢ ἐφόβησεν, οἱ δὲ ἄποθεν, καὶ μάλιστα οἱ διὰ
 πλείστου, νομίσαντες ταύτῃ ἐαλωκέναι ἤδη τὸ χωρίον φυγῇ 15
 1 ἐς τὴν θάλασσαν καὶ τὰς ναῦς ὥρμησαν. καὶ ὁ Βρασίδης CXXVI.
 ὡς ἦσθετο αὐτοὺς ἀπολείποντάς τε τὰς ἐπάλξεις καὶ τὸ
 γιγνόμενον ὀρῶν, ἐπιφερόμενος τῷ στρατῷ εὐθύς τὸ τεῖχος
 2 λαμβάνει, καὶ ὅσους ἐγκατέλαβε διέφθειρεν. καὶ οἱ μὲν
 Ἀθηναῖοι τοῖς τε πλοίοις καὶ ταῖς ναυσὶ τούτῳ τῷ τρόπῳ 20
 ἐκλιπόντες τὸ χωρίον ἐς Παλλήνην διεκομίσθησαν· ὁ δὲ
 Βρασίδης (ἔστι γὰρ ἐν τῇ Ληκύθῳ Ἀθηναῖς ἱερόν, καὶ ἔτυχε
 κηρύξας, ὅτε ἔμελλε βάλλειν, τῷ ἐπιβάντι πρώτῳ τοῦ τεί-
 χους τριάκοντα μνᾶς ἀργυρίου δώσειν) νομίσας ἄλλῃ τινὶ
 τρόπῳ ἢ ἀνθρωπεῖῳ τὴν ἄλωσιν γενέσθαι, τὴν τε τριάκοντα 25
 μνᾶς τῇ θεῷ ἀπέδωκεν ἐς τὸ ἱερόν καὶ τὴν Λήκυθον καθελὼν
 3 καὶ ἀνασκευάσας τέμενος ἀνήκεν ἅπαν. καὶ ὁ μὲν τὸ λοιπὸν
 τοῦ χειμῶνος ἃ τε εἶχε τῶν χωρίων καθίστατο καὶ τοῖς
 ἄλλοις ἐπεβούλευεν, καὶ τοῦ χειμῶνος διελεύοντος ὄγδοον ἔτος
 ἐτελεύτα τῷ πολέμῳ. 30
- 1 Λακεδαιμόνιοι δὲ καὶ Ἀθηναῖοι ἅμα ἦρι τοῦ ἐπιγυγνο- CXXVII.
 μένου θέρους εὐθύς ἐκεχειρίαν ἐποιήσαντο ἐνιαύσιον, νομί-
 σαντες Ἀθηναῖοι μὲν οὐκ ἂν ἔτι τὸν Βρασίδαν σφῶν προσ-
 αποστησαι οὐδὲν πρὶν παρασκευάσαιντο καθ' ἡσυχίαν, καὶ

ἅμα εἰ καλῶς σφίσιν ἔχοι, καὶ ξυμβῆναι τὰ πλείω, Λακε-
 δαιμόνιοι δὲ ταῦτα τοὺς Ἀθηναίους ἡγούμενοι ἄπερ ἔδεισαν
 φοβεῖσθαι, καὶ γενομένης ἀνακωχῆς κακῶν καὶ τάλαιπαρίας
 μᾶλλον ἐπιθυμήσειν αὐτοὺς πειρασαμένους ξυναλλαγήαι
 5 τε καὶ τοὺς ἄνδρας σφίσιν ἀποδόντας σπονδὰς ποιήσασθαι
 καὶ ἐς τὸν πλείω χρόνον. τοὺς γὰρ δὴ ἄνδρας περὶ πλείο- 2
 νος ἐποιοῦντο κομίσασθαι, ὡς ἔτι Βρασιδάς εὐτύχει, καὶ
 ἔμελλον ἐπὶ μείζον χωρήσαντος αὐτοῦ καὶ ἀντίπαλα κατα-
 στήσαντος τῶν μὲν στέρεσθαι, τοῖς δ' ἐκ τοῦ ἴσου ἀμυνόμενοι
 10 κινδυνεύειν καὶ κρατήσειν. γίγνεται οὖν ἐκεχειρία αὐτοῖς
 τε καὶ τοῖς ξυμμάχοις ἤδε.

CXVIII. Περὶ μὲν τοῦ ἱεροῦ καὶ τοῦ μαντείου τοῦ Ἀπόλλωνος τοῦ 1
 Πυθίου δοκεῖ ἡμῖν χρῆσθαι τὸν βουλόμενον ἀδόλως καὶ
 ἀδεῶς κατὰ τοὺς πατρίους νόμους. τοῖς μὲν Λακεδαιμονίοις
 15 ταῦτα δοκεῖ καὶ τοῖς ξυμμάχοις τοῖς παροῦσιν· Βοιωτοὺς δὲ
 καὶ Φωκέας πείσειν φασὶν ἐς δύναμιν προσκηρυκευόμενοι.
 περὶ δὲ τῶν χρημάτων [τῶν] τοῦ θεοῦ ἐπιμελεῖσθαι ὅπως 2
 τοὺς ἀδικούντας ἐξευρήσομεν, ὀρθῶς καὶ δικαίως τοῖς πα-
 τρίοις νόμοις χρώμενοι καὶ ἡμεῖς καὶ ὑμεῖς καὶ τῶν ἄλλων
 20 οἱ βουλόμενοι, τοῖς πατρίοις νόμοις χρώμενοι πάντες. περὶ
 μὲν οὖν τούτων ἔδοξε Λακεδαιμονίοις καὶ τοῖς ξυμμάχοις, ἐὰν
 σπονδὰς ποιῶνται οἱ Ἀθηναῖοι, ἐπὶ τῆς αὐτῶν μένειν ἑκατέ- 3
 ρους ἔχοντας ἄπερ νῦν ἔχομεν, τοὺς μὲν ἐν τῷ Κορυφασίῳ
 ἐντὸς τῆς Βουτράδος καὶ τοῦ Τομέως μένοντας, τοὺς δὲ ἐν
 25 Κυθήροις μὴ ἐπιμισγομένους ἐς τὴν ξυμμαχίαν, μήτε ἡμᾶς
 πρὸς αὐτοὺς μήτε αὐτοὺς πρὸς ἡμᾶς, τοὺς δὲ ἐν Νισαίᾳ καὶ
 Μινῶᾳ μὴ ὑπερβαίνοντας τὴν ὁδὸν τὴν ἀπὸ τῶν πυλῶν τῶν
 παρὰ τοῦ Νίσου ἐπὶ τὸ Ποσειδώνιον, ἀπὸ δὲ τοῦ Ποσειδω-
 νίου εὐθὺς ἐπὶ τὴν γέφυραν τὴν ἐς Μίνωαν (μηδὲ Μεγαρέας
 30 καὶ τοὺς ξυμμάχους ὑπερβαίνειν τὴν ὁδὸν ταύτην) καὶ τὴν
 νῆσον, ἣν περ ἔλαβον οἱ Ἀθηναῖοι, ἔχοντας, † μηδὲ † ἐπι-
 μισγομένους μηδετέρους μηδετέρωσε, καὶ τὰ ἐν Τροιζῆνι,
 ὅσα περ νῦν ἔχουσι καὶ οὐα ξυνέβηεντο πρὸς Ἀθηναίους· καὶ 4

τῇ θιλάσση χρωμένους, ὅσα ἂν κατὰ τὴν ἑαυτῶν καὶ κατὰ
 τὴν ξυμμαχίαν, Λακεδαιμονίους καὶ τοὺς ξυμμάχους πλείν
 μὴ μακρῶ νηΐ, ἄλλω δὲ κωπήρει πλοίω, ἐς πεντακόσια
 5 τάλαντα ἄγοντι μέτρα. κήρυκι δὲ καὶ πρεσβείᾳ καὶ ἀκολού-
 θοις, ὅποσοις ἂν δοκῇ, περὶ καταλύσεως τοῦ πολέμου καὶ 5
 δικῶν ἐς Πελοπόννησον καὶ Ἀθήναζε σπονδὰς εἶναι ἰούσι
 καὶ ἀπιοῦσι καὶ κατὰ γῆν καὶ κατὰ θάλασσαν. τοὺς δὲ
 αὐτομόλους μὴ δέχεσθαι ἐν τούτῳ τῷ χρόνῳ, μητε ἐλεύθερον
 μητε δοῦλον, μήτε ἡμᾶς μήτε ὑμᾶς. δίκας τε διδοίαι ὑμᾶς
 τε ἡμῖν καὶ ἡμᾶς ὑμῖν κατὰ τὰ πάτρια, τὰ ἀμφίλογα δίκη 10
 6 διαλύοντας ἄνευ πολέμου. τοῖς μὲν Λακεδαιμονίοις καὶ τοῖς
 ξυμμάχοις ταῦτα δοκεῖ· εἰ δὲ τι ὑμῖν εἴτε κάλλιον εἴτε
 δικαιότερον τούτων δοκεῖ εἶναι, ἰόντες ἐς Λακεδαίμονα διδάσ-
 κετε· οὐδενὸς γὰρ ἀποστήσονται, ὅσα ἂν δίκαια λέγητε, οὔτε
 οἱ Λακεδαιμόνιοι οὔτε οἱ ξύμμαχοι. οἱ δὲ ἰόντες τέλος 15
 ἔχοντες ἰόντων, ἦπερ καὶ ὑμεῖς ἡμᾶς κελεύετε. αἱ δὲ σπον-
 7 δαὶ ἐνιαυτὸν ἔσονται. ἔδοξε τῷ δήμῳ. Ἀκαμαντὶς ἐπρυ-
 τάνευεν, Φαίιππος ἐγραμμάτευεν, Νικιάδης ἐπεστάτει.
 Λάχης εἶπε, τύχη ἀγαθῇ τῇ Ἀθηναίων, ποιείσθαι τὴν
 ἐκεχειρίαν καθὰ ξυγχωροῦσι Λακεδαιμόνιοι καὶ οἱ ξύμμαχοι 20
 αὐτῶν· καὶ ὠμολόγησαν ἐν τῷ δήμῳ τὴν ἐκεχειρίαν εἶναι
 ἐνιαυτόν, ἄρχειν δὲ τήνδε τὴν ἡμέραν, τετράδα ἐπὶ δέκα τοῦ
 Ἑλαφθβολιῶντος μηνός. ἐν τούτῳ τῷ χρόνῳ ἰόντας ὡς
 ἀλλήλους πρέσβεις καὶ κήρυκας ποιείσθαι τοὺς λόγους, καθ'
 ὃ τι ἔσται ἢ κατάλυσις τοῦ πολέμου. ἐκκλησίαν δὲ ποιή- 25
 σαντας τοὺς στρατηγούς καὶ τοὺς πρυτάνεις πρῶτον περὶ
 τῆς εἰρήνης βουλευσασθαι Ἀθηναίους καθ' ὃ τι ἂν ἐσῆ ἢ
 πρεσβεία περὶ τῆς καταλύσεως τοῦ πολέμου. σπείσασθαι
 δὲ αὐτίκα μάλα τὰς πρεσβείας ἐν τῷ δήμῳ τὰς παρούσας ἢ
 μὴν ἐμμενεῖν ἐν ταῖς σπονδαῖς τὸν ἐνιαυτόν. 30

1 Ταῦτα ξυνέθειντο Λακεδαιμόνιοι, καὶ ὠμολόγησαν καὶ οἱ CXIX.
 ξύμμαχοι, Ἀθηναίους καὶ τοῖς ξυμμάχοις μηνὸς ἐν Λακεδαί-
 2 μονι Γεραστίου δωδεκάτη. ξυνετίθειντο δὲ καὶ ἐσπένδοντο

Λακεδαιμονίων μὲν οἶδε, Ταῦρος Ἐχετιμίδι, Ἀθηναῖος Περικλείδα, Φιλοχαρίδας Ἐρυξίδαδα, Κορινθίων δὲ Αἰνέας Ὠκύτου, Εὐφάμιδας Ἀριστωνύμου, Σικυωνίων δὲ Δαυότιμος Ναυκράτους, Ὀνάσιμος Μεγακλέους, Μεγαρέων δὲ
 5 Νίκασος Κεκάλου, Μενεκράτης Ἀμφιδώρου, Ἐπιδαυρίων δὲ Ἀμφίας Εὐπαΐδα, Ἀθηναίων δὲ οἱ στρατηγοὶ Νικόστρατος Διυτρέφους, Νικίας Νικηράτου, Αὐτοκλῆς Τολμαίου. ἡ 3
 μὲν δὴ ἐκεχειρία αὕτη ἐγένετο, καὶ ξυνήεσαν ἐν αὐτῇ περὶ τῶν μειζόνων σπονδῶν διὰ παντὸς ἐς λόγους.

- CXX. Περὶ δὲ τὰς ἡμέρας ταύτας αἷς ἐπήρχοντο, Σκιώνη ἐν τῇ 1
 Πελλήνῃ πόλις ἀπέστη ἀπ' Ἀθηναίων πρὸς Βρασίδαν. φασὶ δὲ οἱ Σκιωναῖοι Πελληνῆς μὲν εἶναι ἐκ Πελοποννήσου, πλείοντας δ' ἀπὸ Τροίας σφῶν τοὺς πρώτους κατενεχθῆναι ἐς τὸ χωρίον τοῦτο τῷ χειμῶνι ᾧ ἐχρήσαντο Ἀχαιοί, καὶ
 15 αὐτοῦ οἰκῆσαι. ἀποστᾶσι δ' αὐτοῖς ὁ Βρασίδης διέπλευσε 2
 νυκτὸς ἐς τὴν Σκιώνην, τριήρει μὲν φιλία προπλευούσῃ, αὐτὸς δὲ ἐν κελητῷ ἀποθεν ἐφεπόμενος, ὅπως εἰ μὲν τι τοῦ κέλητος μείζονι πλοίῳ περιτυγχάνοι, ἢ τριήρης † ἀμύνοι αὐτῷ, † ἀντιπάλου δὲ ἄλλης τριήρους ἐπιγενομένης οὐ πρὸς
 20 τὸ ἔλασσον νομίζων τρέψεσθαι ἄλλ' ἐπὶ τὴν ἰαῦν, καὶ ἐν τούτῳ αὐτὸν διασώσειν. περαιωθεὶς δὲ καὶ ξύλλογον ποιή- 3
 σας τῶν Σκιωναίων ἔλεγεν ἅ τε ἐν τῇ Ἀκάνθῳ καὶ Τορώνῃ, καὶ προσέτι φάσκων ἀξιοτάτους αὐτοὺς εἶναι ἐπαίμου, οἷτινες τῆς Πελλήνης ἐν τῷ ἰσθμῷ ἀπειλημμένης ὑπὸ τῶν
 25 Ἀθηναίων Ποτιδαίαν ἔχοντων, καὶ ὄντες οὐδὲν ἄλλο ἢ ἰησιῶται, αὐτεπάγγελτοι ἐχώρησαν πρὸς τὴν ἐλευθερίαν καὶ οὐκ ἀνέμειναν ἀτολμία ἀνύγκην σφίσι προσγενέσθαι περὶ τοῦ φαιερῶς οἰκείου ἀγαθοῦ· σημεῖόν τ' εἶναι τοῦ καὶ ἄλλο τι ἂν αὐτοὺς τῶν μεγίστων ἀνδρείως ὑπομείναι, εἰ τεθήσεται
 30 κατὰ νοῦν τὰ πράγματα· πιστοτάτους τε τῇ ἀληθείᾳ ἡγησεσθαι αὐτοὺς Λακεδαιμονίων φίλους καὶ ἅλλα τιμῆσειν.
- CXXI. καὶ οἱ μὲν Σκιωναῖοι ἐπήρθησάν τε τοῖς λόγοις, καὶ θαρσῆ- 1
 σαντες πάντες ὁμοίως, καὶ οἷς πρότερον μὴ ἤρεσκε τὰ πρασσόμεια, τὸν τε πόλεμον διειροῦντο προθύμως οἷσειν καὶ τὸν

- Βρασίδαν τά τ' ἄλλα καλῶς ἐδέξαντο καὶ δημοσίᾳ μὲν χρυσῷ στεφάνῳ ἀνέδησαν ὡς ἐλευθεροῦντα τὴν Ἑλλάδα, 2
 ἰδίᾳ δὲ ἔταινιουν τε καὶ προσήρχοντο ὥσπερ ἀθλητῆ. ὁ δὲ τό τε παραυτικά φυλακὴν τινα αὐτοῖς ἐγκαταλιπὼν διέβη πάλιν, καὶ ὕστερον οὐ πολλῷ στρατιὰν πλείω ἐπεραίωσεν, 5
 βουλόμενος μετ' αὐτῶν τῆς τε Μένδης καὶ τῆς Ποτιδαίας ἀποπειρᾶσαι, ἠγούμενος καὶ τοὺς Ἀθηναίους βοηθῆσαι ἂν ὡς ἐς νῆσον, καὶ βουλόμενος φθῆσαι· καὶ τι αὐτῷ καὶ 1
 ἐπράσσετο ἐς τὰς πόλεις ταύτας προδοσίας πέρι. καὶ ὁ μὲν CXXII.
 ἔμελλεν ἐγχειρήσειν ταῖς πόλεσι ταύταις, ἐν τούτῳ δὲ τριήρει 10
 οἱ τὴν ἐκεχειρίαν περιαγγέλλοντες ἀφικνοῦνται παρ' αὐτόν, Ἀθηναίων μὲν Ἀριστώνυμος, Λακεδαιμονίων δὲ Ἀθήναιος. 2
 καὶ ἡ μὲν στρατιὰ πάλιν διέβη ἐς Τορώνην, οἱ δὲ τῷ Βρα-
 σίδα ἀνήγγελλον τὴν ξυνηθήκην, καὶ ἐδέξαντο πάντες οἱ ἐπὶ 3
 Θράκης ξύμμαχοι Λακεδαιμονίων τὰ πεπραγμένα. Ἀρι- 15
 στώνυμος δὲ τοῖς μὲν ἄλλοις κατήνει, Σκιωναίους δὲ αἰσθό-
 μειος ἐκ λογισμοῦ τῶν ἡμερῶν ὅτι ὕστερον ἀφεστήκοιεν, οὐκ ἔφη ἐνσπόνδους ἔσεσθαι. Βρασίδης δὲ ἀντέλεγε πολλά, 4
 ὡς πρότερον, καὶ οὐκ ἀφίει τὴν πόλιν. ὡς δ' ἀπήγγειλεν ἐς τὰς Ἀθήνας ὁ Ἀριστώνυμος περὶ αὐτῶν, οἱ Ἀθηναῖοι εὐθύς 20
 ἐτοῖμοι ἦσαν στρατεύειν ἐπὶ τὴν Σκιώνην. οἱ δὲ Λακε-
 δαιμόνιοι πρέσβεις πέμψαντες παραβήσεσθαι ἔφασαν αὐτοὺς τὰς σποιδάς, καὶ τῆς πόλεως ἀντεποιοῦντο Βρασίδα πιστεύοντες, δίκη τε ἐτοῖμοι ἦσαν περὶ αὐτῆς κρίνεσθαι. 5
 οἱ δὲ δίκη μὲν οὐκ ἠθέλον κινδυνεύειν, στρατεύειν δὲ ὡς 25
 τάχιστα, ὄργην ποιούμενοι εἰ καὶ οἱ ἐν ταῖς νήσοις ἤδη ὄντες ἀξιούσι σφῶν ἀφίστασθαι, τῇ κατὰ γῆν Λακεδαιμονίων 6
 ἰσχύϊ ἀνωφελεῖ πιστεύοντες. εἶχε δὲ καὶ ἡ ἀλήθεια περὶ τῆς ἀποστάσεως μᾶλλον ἢ οἱ Ἀθηναῖοι ἐδικαίουν· δύο γὰρ ἡμέραις ὕστερον ἀπέστησαν οἱ Σκιωναῖοι. ψήφισμά τ' 30
 εὐθύς ἐποιήσαιτο, Κλέωνος γνώμη πεισθέντες, Σκιωναίους ἐξελεῖν τε καὶ ἀποκτεῖναι· καὶ τᾶλλα ἡσυχάζοντες ἐς τοῦτο παρεσκευάζοντο.
- 1 Ἐν τουτῷ δὲ Μένδη ἀφίσταται αὐτῶν, πόλις ἐν τῇ Παλ- CXXIII.

λίην, Ἐρετριῶν ἀποικία. καὶ αὐτοὺς ἐδέξατο ὁ Βρασίδης, οὐ νομίζων ἀδικεῖν, ὅτι ἐν τῇ ἐκεχειρίᾳ φανερώς προσεχώρησαν· ἔστι γὰρ ἅ καὶ αὐτὸς ἐνεκάλει τοῖς Ἀθηναίοις παραβαίνειν τὰς σπονδίας. διὸ καὶ οἱ Μενδαῖοι μᾶλλον 2
 5 ἐτόλμησαν, τὴν τε τοῦ Βρασίδου γνώμην ὀρώντες ἐτοίμην, τεκμαιρόμενοι καὶ ὑπὸ τῆς Σκιώνης ὅτι οὐ προυδίδου, καὶ ἅμα τῶν πρυσόντων σφίσιν ὀλίγων τε ὄντων καὶ ὡς τότε ἐμέλλησαν οὐκέτι ἀνέντων ἀλλὰ περὶ σφίσιν αὐτοῖς φοβουμένων τὸ κατὰδηλον καὶ καταβιασαμένων παρὰ 3
 10 γνώμην τοὺς πολλούς. οἱ δὲ Ἀθηναῖοι εὐθύς πυθόμενοι, πολλῶ ἔτι μᾶλλον ὀργισθέντες, παρεσκευάζοντο ἐπ' ἀμφοτέρας τὰς πόλεις. καὶ Βρασίδης προσδεχόμενος τὸν ἐπίπλου αὐτῶν ὑπεκκομίζει ἐς Ὀλυνθον τὴν Χαλκιδικὴν παιῖδας καὶ γυναῖκας τῶν Σκιωναίων καὶ Μενδαίων,
 15 καὶ τῶν Πελοποννησίων αὐτοῖς πεντακοσίους ὀπλίτας διέπεμψε καὶ πελταστὰς τριακοσίους Χαλκιδέων, ἄρχοντά τε τῶν ἀπάντων Πολυδαμίδαν. καὶ οἱ μὲν τὰ περὶ σφῶν αὐτοὺς ὡς ἐν τάχει παρεσομένων τῶν Ἀθηναίων κοινῇ εὐτρεπίζοντο.

CXXIV. Βρασίδης δὲ καὶ Περδίκκας ἐν τούτῳ στρατεύουσιν ἅμα 1
 ἐπὶ Ἀρριβαῖον τὸ δεύτερον ἐς Λύγκον. καὶ ἦγον ὁ μὲν ὦν ἐκράτει Μακεδόνων τὴν δύναμιν, καὶ τῶν ἐνοικούντων Ἑλλήνων ὀπλίτας, ὁ δὲ πρὸς τοῖς αὐτοῦ περιλοίποις τῶν Πελοποννησίων Χαλκιδέας καὶ Ἀκαιοὺς καὶ τῶν ἄλλων
 25 κατὰ δύναμιν ἐκίστων. ξύμπαν δὲ τὸ ὀπλιτικὸν τῶν Ἑλλήνων τρισχίλιοι μάλιστα, ἰππῆς δ' οἱ πάντες ἠκολούθουν Μακεδόνων ξὺν Χαλκιδεῦσιν † ὀλίγου † ἐς χιλίους, καὶ ἄλλος ὄμιλος τῶν βαρβάρων πολὺς. ἐσβαλόντες δὲ ἐς τὴν 2
 Ἀρριβαίου καὶ εὐρόντες ἀντεστρατοπεδευμένους αὐτοῖς τοὺς
 30 Λυγκηστὰς ἀντεκαθέζοντο καὶ αὐτοί. καὶ ἐχόντων τῶν μὲν 3
 πεζῶν λόφον ἐκατέρωθεν, πεδίου δὲ τοῦ μέσου ὄντος, οἱ ἰππῆς ἐς αὐτὸ καταδραμόντες ἰππομάχησαν πρῶτα ἀμφοτέρων, ἔπειτα δὲ καὶ ὁ Βρασίδης καὶ ὁ Περδίκκας, προελθύν-

των πρότερον ἀπὸ τοῦ λόφου μετὰ τῶν ἰππέων τῶν Λυγκη-
 στῶν ὀπλιτῶν καὶ ἐτοιμῶν ὄντων μάχεσθαι, ἀντεπαγαγόντες
 καὶ αὐτοὶ ξυρέβαλον, καὶ ἔτρεψαν τοὺς Λυγκηστῆς, καὶ
 πολλοὺς μὲν διέφθειραν, οἱ δὲ λοιποὶ διαφεύγοντες πρὸς τὰ
 4 μετέωρα ἠσύχαζον. μετὰ δὲ τοῦτο τροπαιῶν στήσαντες δύο 5
 μὲν ἢ τρεῖς ἡμέρας ἐπέσχον, τοὺς Ἰλλυριοὺς μένοντες, οἳ
 ἔτυχον τῷ Περδίκκᾳ μισθοῦ μέλλοντες ἤξειν· ἔπειτα ὁ Περ-
 δίκκις ἐβούλετο προΐεναί ἐπὶ τὰς τοῦ Ἀρριβαίου κόμας καὶ
 μὴ καθῆσθαι, Βρασιίδας δὲ τῆς τε Μένδης περιορώμενος μὴ
 τῶν Ἀθηναίων πρότερον ἐπιπλευσάντων τι πάθη, καὶ ἅμα 10
 τῶν Ἰλλυριῶν οὐ παρόντων, οὐ προθυμὸς ἦν, ἀλλὰ ἀναχω-
 1 ρεῖν μᾶλλον. καὶ ἐν τούτῳ διαφερομένων αὐτῶν ἠγγέθη CXXV.
 ὅτι οἱ Ἰλλυριοὶ μετ' Ἀρριβαίον προδόντες Περδίκκᾳν γεγέ-
 νηται· ὥστε ἤδη ἀμφοτέροις μὲν δοκοῦν ἀναχωρεῖν διὰ τὸ
 δέος αὐτῶν ὄντων ἀνθρώπων μαχίμων, κυρωθεὶν δὲ οὐδὲν ἐκ 15
 τῆς διαφορᾶς ὀπηνίκι χρῆσθαι ὀρμᾶσθαι, ιυκτός τε ἐπιγενομένης,
 οἱ μὲν Μακεδόνες καὶ τὸ πλῆθος τῶν βαρβάρων εὐθύς φοβη-
 θέντες, ὅπερ φιλεῖ μεγάλα στρατόπεδα ἀσαφῶς ἐκπλήγνυ-
 σθαι, καὶ νομίσαντες πολλαπλασίους μὲν ἢ ἦλθον ἐπιέναι,
 ὅσον δὲ οὐπω παρεῖναι, καταστάντες ἐς αἰφνίδιον φυγὴν 20
 ἐχώρου ἐπ' οἴκου, καὶ τὸν Περδίκκᾳν τὸ πρῶτον οὐκ αἰσθανό-
 μενοι, ὡς ἔγνω, ἠνάγκασαν πρὶν τὸν Βρασιίδαυ ἰδεῖν (ἀποθεν
 2 γὰρ πολὺ ἀλλήλων ἐστρατοπεδεύοντο) προαπελθεῖν. Βρα-
 σιίδας δὲ ἅμα τῇ ἔφ' ὡς εἶδε τοὺς Μακεδόνας προκεχωρηκότας
 τοὺς τε Ἰλλυριοὺς καὶ τὸν Ἀρριβαῖον μέλλοντας ἐπιέναι, 25
 ξυναγαγὼν καὶ αὐτὸς ἐς τετράγωνον τάξιν τοὺς ὀπλίτας καὶ
 τὸν ψιλὸν ὄμιλον ἐς μέσον λαβὼν διενοεῖτο ἀναχωρεῖν.
 3 ἐκδρόμους δέ, εἴ πη προσδύλλοιεν αὐτοῖς, ἔταξε τοὺς νεω-
 τάτους, καὶ αὐτὸς λογάδας ἔχων τριακοσίους τελευταίους
 γνώμην εἶχεν ὑποχωρῶν τοῖς τῶν ἐναντίων πρώτοις προσ- 30
 4 κεισομένοις ἀνθιστάμενος ἀμύνεσθαι. καὶ πρὶν τοὺς πο-
 λεμίους ἐγγὺς εἶναι, ὡς διὰ ταχέων παρεκελεύσατο τοῖς
 στρατιώταις τοιαύδε.
 1 “ Εἰ μὲν μὴ ὑπώπτειον, ἄνδρες Πελοποννήσιοι, ὑμᾶς τῷ CXXVI.

τε μεμονῶσθαι καὶ ὅτι βάρβαροι οἱ ἐπίοντες καὶ πολλοὶ
 ἔκπληξιν ἔχειν, οὐκ ἂν ὁμοίως διδαχὴν ἅμα τῇ παρακελεύ-
 σει ἐποιούμην· νῦν δὲ πρὸς μὲν τὴν ἀπόλειψιν τῶν ἡμετέ-
 ρων καὶ τὸ πλῆθος τῶν ἐναντίων βραχεῖ ὑπομνήματι καὶ
 5 παραιέσει τὰ μέγιστα πειράσομαι πείθειν. ἀγαθοῖς γὰρ 2
 εἶναι ὑμῖν προσήκει τὰ πολέμια οὐ διὰ ξυμμάχων παρουσίαν
 ἐκάστοτε ἀλλὰ δι' οἰκείαν ἀρετὴν, καὶ μηδὲν πλῆθος πεφο-
 ρῆσθαι ἐτέρων, οἷ γε μηδὲ ἀπὸ πολιτειῶν τοιούτων ἦκατε, ἐν
 αἷ· οὐ πολλοὶ ὀλίγων ἄρχουσιν, ἀλλὰ πλειόνων μᾶλλον
 10 ἐλάσσους, οὐκ ἄλλω τινὶ κτησάμενοι τὴν δυναστείαν ἢ τῷ
 μαχόμενοι κρατεῖν. βαρβάρους δέ, οὓς νῦν ἀπειρία δεδίτε, 3
 μαθεῖν χρή, ἐξ ὧν τε προηγώνισθε τοῖς Μακεδόσιν αὐτῶν
 καὶ ἀφ' ὧν ἐγὼ † εἰκίζω † τε καὶ ἄλλων ἀκοῇ ἐπίσταμαι, οὐ
 δεινοὺς ἐσομένους. καὶ γὰρ ὅσα μὲν τῷ ὄντι ἀσθενῆ ὄντα 4
 15 τῶν πολεμίων δόκησιν ἔχει ἰσχύος, διδαχὴ ἀληθοῦς προσ-
 γενομένη περὶ αὐτῶν ἐθάρσυνε μᾶλλον τοὺς ἀμυνομένους·
 οἷς δὲ βεβαίως τι πρόσσεστιν ἀγαθόν, μὴ προειδῶς τις ἂν
 αὐτοῖς τολμηρότερον προσφέροιο. οὗτοι δὲ τὴν μέλλησιν 5
 μὲν ἔχουσι τοῖς ἀπείροις φοβερῖν· καὶ γὰρ πλήθει ὄψεως
 20 δεινοὶ καὶ βοῆς μεγεθὲ ἀφόρητοι, ἢ τε διὰ κειῆς ἐπανάσεις
 τῶν ὄπλων ἔχει τιὰ δῆλωσιν ἀπειλήs. προσμῖξαι δὲ τοῖς
 ὑπομένουσιν αὐτὰ οὐχ ὁμοῖοι· οὔτε γὰρ τάξιν ἔχοντες
 αἰσχυνθεῖεν ἂν λιπεῖν τινὰ χώραν βιαζόμενοι, ἢ τε φυγῆ
 καὶ ἢ ἐφοδος αὐτῶν ἴσην ἔχουσα δόξαν τοῦ καλοῦ ἀνεξέ-
 25 λεγκτον καὶ τὸ ἀνδρεῖον ἔχει. αὐτοκράτωρ δὲ μάχη μάλιστ'
 ἂν καὶ προφασιν τοῦ σαξεσθαί τιμ πρεπόντως πορίσειεν.
 τοῦ τε ἐς χεῖρας ἐλθεῖν πιστότερον τὸ ἐκφοβήσειν ὑμᾶς
 ἀκινδύνως ἠγοῦνται· ἐκείνω γὰρ ἂν πρὸ τούτου ἐχρῶντο-
 σαφῶς τε πᾶν τὸ προϋπάρχον δεινὸν ἀπ' αὐτῶν ὀράτε ἔργω 6
 30 μὲν βραχὺ ὄν, ὄψει δὲ καὶ ἀκοῇ κατασπέρχον. ὁ ὑπομει-
 ναντες ἐπιφερόμενοι, καὶ ὅταν καιρὸς ᾖ, κόσμῳ καὶ τάξει
 αὐθις ὑπαγαγόντες, ἔs τε τὸ ἀσφυλὲς θᾶσσον ἀφίξεσθε, καὶ
 γνῶσασθε τὸ λοιπὸν ὅτι οἱ τοιοῦτοι ὄχλοι τοῖς μὲν τὴν
 πρώτην ἐφοδὸν δεξαμένοιs ἀποθεν ἀπειλαῖs τὸ ἀνδρεῖον

μελλήσει ἐπικομποῦσιν, οἳ δ' ἂν εἴξωσιν αὐτοῖς, κατὰ πόδας τὸ εὐψυχον ἐν τῷ ἀσφαλεῖ ὄξεις ἐνδείκνυνται.”

- 1 Τοιαῦτα ὁ Βρασίδης παραινέσας ὑπήγε τὸ στράτευμα. οἱ CXXVII. δὲ Βάρβαροι ἰδόντες πολλῇ βοῇ καὶ θορύβῳ προσέκειντο, νομίσαντες φεύγειν τε αὐτὸν καὶ καταλαβόντες διαφθείρειν. 5
- 2 καὶ ὡς αὐτοῖς αἶ τε ἐκδρόμαι ὄπη προσπίπτοιεν ἀπήιτων καὶ αὐτὸς ἔχων τοὺς λογαδας ἐπικειμένους ὑφίστατο, τῇ τε πρώτη ὀρμῇ παρὰ γνώμην ἀντέστησαν καὶ τὸ λοιπὸν ἐπιφερομένους μὲν δεχόμενοι ἠμύνοντο ἡσυχάζοντων δὲ αὐτοὶ ὑπεχώρουν, τότε δὴ τῶν μετὰ τοῦ Βρασίδου Ἑλλήνων ἐν 10 τῇ εὐρυχωρίᾳ οἱ πολλοὶ τῶν βαρβάρων ἀπέσχοιτο, μέρος δέ τι καταλιπόντες αὐτοῖς ἐπακολουθοῦν προσβάλλειν, οἱ λοιποὶ χωρήσαντες δρόμῳ ἐπὶ τε τοὺς φεύγοντας τῶν Μακεδόνων, οἷς ἐντύχοιεν, ἔκτεινον, καὶ τὴν ἐσβολὴν, ἣ ἐστὶ μεταξὺ δυοῖν λόφου στενὴ ἐς τὴν Ἀρριβαίου, φθάσαντες προκατέ- 15 λαβον, εἰδότες οὐκ οὔσαν ἄλλην τῷ Βρασίδᾳ ἀναχώρησιν. καὶ προσιόντος αὐτοῦ ἐς αὐτὸ ἤδη τὸ ἄπορον τῆς ὁδοῦ κυ- 1 κλοῦνται ὡς ἀποληψόμενοι. ὁ δὲ γιούς προεῖπε τοῖς μεθ' CXXVIII. αὐτοῦ τριακοσίοις, ὃν ἄετο μᾶλλον ἂν ἐλεῖν τῶν λόφων, χωρήσαντας πρὸς αὐτὸν δρόμῳ, ὡς τάχιστα ἕκαστος δύναται, 20 ἄνευ τάξεως, πειρᾶσαι ἅπ' αὐτοῦ ἐκκρούσαι τοὺς ἤδη ἐπιόντας βαρβάρους, πρὶν καὶ τὴν πλείονα κύκλωσιν σφῶν
- 2 αὐτόσε προσμῖξαι. καὶ οἱ μὲν προσπεσόντες ἐκράτησύν τε τῶν ἐπὶ τοῦ λόφου, καὶ ἡ πλείων ἤδη στρατιὰ τῶν Ἑλλήνων ῥᾶον πρὸς αὐτὸν ἐπορεύοντο· οἱ γὰρ Βάρβαροι καὶ ἐφοβήθη- 25 σαν τῆς τροπῆς αὐτοῖς ἐνταῦθα γενομένης σφῶν ἀπὸ τοῦ μετεώρου, καὶ ἐς τὸ πλεῖον οὐκέτ' ἐπηκολούθουν. νομίζοντες
- 3 καὶ ἐν μεθορίοις εἶναι αὐτοὺς ἤδη καὶ διαπεφευγέναι. Βρασίδης δὲ ὡς ἀντελάβετο τῶν μετεώρων, κατὰ ἀσφάλειαν μᾶλλον ἰὼν αὐθημερὸν ἀφικνεῖται ἐς Ἀρμισσαν πρῶτον τῆς 30
- 4 Περδίκκου ἀρχῆς. καὶ αὐτοὶ ὀργιζόμενοι οἱ στρατιῶται τῇ προαναχωρήσει τῶν Μακεδόνων, ὅσοις ἐνέτυχον κατὰ τὴν ὁδὸν ζεύγεσιν αὐτῶν βοεκοῖς, ἣ εἴ τιμι σκευὴ ἐκπεπτωκότι, οἷα ἐν νυκτεριῇ καὶ φοβερᾷ ἀναχωρήσει εἰκὸς ἦν ξυμβῆναι,

τὰ μὲν ὑπολύοντες κατέκοπτον, τῶν δὲ οἰκείωσιν ἐποιοῦντο. ἀπὸ τούτου τε πρῶτον Περδίκκας Βρασίδαν τε πολέμιον 5 ἐνόμισε καὶ ἐς τὸ λοιπὸν Πελοποννησιῶν τῇ μὲν γνώμῃ δι' Ἀθηναίους οὐ ξύνηθες μῖστος εἶχεν, τῶν δὲ ἀναγκαίων ζυμ- 5 φόρων διαναστὰς ἔπρασσεν ὅτῳ τρόπῳ τάχιστα τοῖς μὲν ζυμβήσεται τῶν δὲ ἀπαλλάξεται.

- CXXIX. Βρασίδης δὲ ἀναχωρήσας ἐκ Μακεδονίας ἐς Τορώνην 1 καταλαμβάνει Ἀθηναίους Μένδην ἤδη ἔχοντας, καὶ αὐτοῦ ἡσυχάζων ἐς μὲν τὴν Παλλήνην ἀδύνατος ἤδη ἐνόμιζεν εἶναι 10 διαβὰς τιμωρεῖν, τὴν δὲ Τορώνην ἐν φυλακῇ εἶχεν. ὑπὸ γὰρ τὸν αὐτὸν χρόνον τοῖς ἐν τῇ Λύγκῳ ἐξέπλευσαν ἐπὶ τε τὴν Μένδην καὶ τὴν Σκιώην οἱ Ἀθηναῖοι, ὥσπερ παρεσκευάζοντο, ναυσὶ μὲν πεντήκοντα, ὧν ἦσαν δέκα Χίαι, ὀπλίταις δὲ χιλίοις ἑαυτῶν καὶ τοξόταις ἑξακοσίοις καὶ Θραξὶ μισθω- 15 τοῖς χιλίοις καὶ ἄλλοις τῶν αὐτόθεν ζυμμάχων πελτασταῖς· ἐστρατήγει δὲ Νικίας ὁ Νικηράτου καὶ Νικόστρατος ὁ Διυρέφους. ἄραντες δὲ ἐκ Ποτιδαίας ταῖς ναυσὶ καὶ σχόντες 3 κατὰ τὸ Ποσειδάϊον ἐχώρουν ἐς τοὺς Μενδαίους. οἱ δ' αὐτοὶ τε καὶ Σκιωναίων τριακόσιοι βεβοηθηκότες Πελοποι- 20 νησίων τε οἱ ἐπίκουροι, ζύμπαντες δὲ ἑπτακόσιοι ὀπλίται, καὶ Πολυδαμίδας ὁ ἄρχων αὐτῶν, ἔτυχον ἐξεστρατοπεδευμένοι ἔξω τῆς πόλεως ἐπὶ λόφου καρτεροῦ. καὶ αὐτοῖς 4 Νικίας μὲν Μεθωναίους τε ἔχων εἴκοσι καὶ ἑκατὸν ψιλούς καὶ λογάδας τῶν Ἀθηναίων ὀπλιτῶν ἑξήκοντα καὶ τοὺς τοξότας 25 ἅπαντας κατὰ ἀτραπὸν τινα τοῦ λόφου πειρώμενος προσβῆναι, καὶ τραυματιζόμενος ὑπ' αὐτῶν, οὐκ ἠδυνήθη βιάσασθαι· Νικόστρατος δὲ ἄλλῃ ἐφόδῳ ἐκ πλείονος πρυτὶ τῷ ἄλλῳ στρατοπέδῳ ἐπιὼν τῷ λόφῳ ὄντι δυσπροσβύτῳ καὶ πᾶν ἔθυρυβήθη, καὶ ἐς ὀλίγον ἀφίκετο πᾶν τὸ στράτευμα τῶν 30 Ἀθηναίων νικηθῆναι. καὶ ταύτῃ μὲν τῇ ἡμέρᾳ, ὥς οὐκ 5 ἐνέδοσαν οἱ Μενδαῖοι καὶ οἱ ζύμμαχοι, οἱ Ἀθηναῖοι ἀναχωρήσαντες ἐστρατοπεδεύσαντο, καὶ οἱ Μενδαῖοι νυκτὸς CXXX. ἐπελθούσης ἐς τὴν πόλιν ἀπῆλθον. τῇ δ' ὑστεραίᾳ οἱ μὲν 1 Ἀθηναῖοι περιπλεύσαντες ἐς τὸ πρὸς Σκιώνης τό τε προ-

ἀστειον εἶλον καὶ τὴν ἡμέραν ἄπασαν ἐδήρουν τὴν γῆν οὐδενὸς
 ἐπεξιόντος (ἦν γάρ τι καὶ στασιασμοῦ ἐν τῇ πόλει), οἱ δὲ
 τριακόσιοι τῶν Σκιωναίων τῆς ἐπιούσης νυκτὸς ἀπεχώρησαν
 2 ἐπ' οἴκου. καὶ τῇ ἐπιγιγνομένη ἡμέρᾳ Νικίας μὲν τῷ ἡμίσει
 τοῦ στρατοῦ προῖων ἅμα ἐς τὰ μεθόρια τῶν Σκιωναίων τὴν 5
 γῆν ἐδήρουν, Νικόστρατος δὲ τοῖς λοιποῖς κατὰ τὰς ἄνω πυλας,
 3 ἢ ἐπὶ Ποτιδαίας ἔρχονται, προσεκάθιτο τῇ πόλει. ὁ δὲ
 Πολυδαμίδας (ἔτυχε γὰρ ταύτῃ τοῖς Μενδαίοις καὶ ἐπικού-
 ροις ἐντὸς τοῦ τείχους τὰ ὄπλα κείμενα) διατάσσει τε ὡς ἐς
 4 μαχην, καὶ παρῆνει τοῖς Μενδαίοις ἐπεξιέναι, καὶ τινος 10
 αὐτῷ τῶν ἀπὸ τοῦ δήμου ἀντειπόντος κατὰ τὸ στασιωτικὸν
 ὅτι οὐκ ἐπέξεισιν οὐδὲ δέοιτο πολεμεῖν, καὶ ὡς ἀντεῖπεν
 ἐπισπασθέντος τῇ χειρὶ ὑπ' αὐτοῦ καὶ θορυβηθέντος, ὁ δῆμος
 εὐθύς ἀναλαβὼν τὰ ὄπλα περιοργῆς ἐχώρει ἐπὶ τε Πελοπον-
 νησίους καὶ τοὺς τὰ ἐναντία σφίσι μετ' αὐτῶν πράξαντας. 15
 5 καὶ προσπεσόντες τρέπουσιν, ἅμα μὲν μάχῃ αἰφνιδίῳ, ἅμα
 δὲ τοῖς Ἀθηναίοις τῶν πυλῶν ἀνοιγομένων φοβηθέντων
 ἀήθησαν γὰρ ἀπὸ προειρημένου τινὸς αὐτοῖς τὴν ἐπιχείρησιν
 6 γενέσθαι. καὶ οἱ μὲν ἐς τὴν ἀκρόπολιν, ὅσοι μὴ αὐτίκα
 διεφθάρησαν, κατέφυγον, ἦν περ καὶ τὸ πρότερον αὐτοὶ εἶχον· 20
 οἱ δὲ Ἀθηναῖοι (ἦδη γὰρ καὶ ὁ Νικίας ἐπαναστρέψας πρὸς
 τῇ πόλει ἦν) ἐσπεσόντες ἐς τὴν Μένδην πόλιν ἄτε οὐκ ἀπὸ
 ξυμβάσεως ἀνοιχθεῖσαν ἀπάσῃ τῇ στρατιᾷ, ὡς κατὰ κράτος
 ἐλόντες διήρπασαν, καὶ μόλις οἱ στρατηγὸι κατέσχον ὥστε
 7 μὴ καὶ τοὺς ἀνθρώπους διαφθείρεσθαι. καὶ τοὺς μὲν Μεν- 25
 δαίους μετὰ ταῦτα πολιτεύειν ἐκέλευον ὥσπερ εἰώθεσαν,
 αὐτοὺς κρίναντας ἐν σφίσιν αὐτοῖς εἶ τινας ἡγοῦνται αἰτίους
 εἶναι τῆς ἀποστάσεως· τοὺς δ' ἐν τῇ ἀκροπόλει ἀπετείχισαν
 ἐκατέρωθεν τείχει ἐς θάλασσαν, καὶ φυλακὴν ἐπεκαθίσαντο.
 ἐπειδὴ δὲ τὰ περὶ τὴν Μένδην κατέσχον, ἐπὶ τὴν Σκιώνην 30
 1 ἐχώρουν. οἱ δὲ ἀντεπεξεληθόντες αὐτοὶ καὶ Πελοποννήσιοι CXXXI.
 ἰδρῦθησαν ἐπὶ λόφου καρτεροῦ πρὸ τῆς πόλεως, ὃν εἰ μὴ ἔλοιεν
 2 οἱ ἐναντίοι, οὐκ ἐγγίμετο σφῶν περιτείχισις. προσβαλόντες

δ' αὐτῷ κατὰ κράτος οἱ Ἀθηναῖοι, καὶ μαχη ἐκκρούσαντες τοὺς † ἐπόντας, † ἐστρατοπεδεύσαντό τε καὶ ἐς τὸν περιτειχισμὸν τροπαῖον στήσαντες παρεσκευαίζοντο. καὶ αὐτῶν οὐ 3 πολὺ ὕστερον ἤδη ἐν ἔργῳ ὄντων οἱ ἐκ τῆς ἄκροπόλεως ἐν 5 τῇ Μένδῃ πολιορκούμενοι ἐπικούροι βιασάμενοι παρὰ θάλασσαν τὴν φυλακὴν νυκτὸς ἀφικιοῦνται, καὶ διαφυγόντες οἱ πλείστοι τὸ ἐπὶ τῇ Σκιῶνῃ στρατόπεδον ἐσῆλθον ἐς αὐτήν.

CXXXII. Περιτειχιζομένης δὲ τῆς Σκιῶνῃς Περδίκκας τοῖς τῶν 1 Ἀθηναίων στρατηγοῖς ἐπικηρυκευσάμενος ὁμολογίαν ποιῆται πρὸς τοὺς Ἀθηναίους διὰ τὴν τοῦ Βρασίδου ἔχθραν περὶ τῆς ἐκ τῆς Λύγκου ἀναχωρήσεως, εἰθὺς τότε ἀρξάμενος 10 πρῶσσειν. καὶ ἐτυχε γὰρ τότε Ἰσαχαγόρας ὁ Λακεδαιμόνιος στρατιὰν μέλλων πεζῇ πορεύσειν ὡς Βρασίδαν· ὁ δὲ 15 Περδίκκας ἅμα μὲν κελεύοντος τοῦ Νικίου, ἐπειδὴ ξυμβεβήκει, ἐνδηλὸν τι ποιεῖν τοῖς Ἀθηναίοις βεβαιότητος πέρι, ἅμα δ' αὐτὸς οὐκέτι βουλόμενος Πελοποννησίους ἐς τὴν αὐτοῦ ἀφικνεῖσθαι, παρασκευάσας τοὺς ἐν Θεσσαλίᾳ ξένους, χρώμενος αἰεὶ τοῖς πρώτοις, διεκώλυσε τὸ στράτευμα καὶ τὴν 20 παρασκευὴν, ὥστε μηδὲ πειρᾶσθαι Θεσσαλῶν. Ἰσαχαγόρας 3 μέντοι καὶ Ἀμεινίας καὶ Ἀριστεὺς αὐτοῖ τε ὡς Βρασίδαν ἀφίκοντο, ἐπιδεῖν πεμφάντων Λακεδαιμονίων τὰ πράγματα, καὶ τῶν ἡβώντων αὐτῶν παρανόμως ἄνδρας ἐξῆγον ἐκ Σπάρτης ὥστε τῶν πόλεων ἄρχοντας καθιστάναι καὶ μὴ τοῖς 25 ἐντυχοῦσιν ἐπιτρέπειν. καὶ Κλεαρίδαν μὲν τὸν Κλεωνύμου καθιστησιν ἐν Ἀμφιπόλει, Ἐπιτελίδαν δὲ τὸν Ἡγησιάνδρου ἐν Τορώνῃ.

CXXXIII. Ἐν δὲ τῷ αὐτῷ θέρει Θηβαῖοι Θεσπιέων τείχος περιεῖλον, 1 ἐπικαλέσαντες ἀττικισμόν, βουλόμενοι μὲν καὶ αἰεὶ, παρε- 30 στικὸς δὲ ῥᾶον ἐπειδὴ καὶ ἐν τῇ πρὸς Ἀθηναίους μάχῃ ὃ τι ἦν αὐτῶν ἀνθος † ἀπωλώλει. † καὶ ὁ νεὸς τῆς Ἥρας τοῦ αὐτοῦ 2 θέρους ἐν Ἀργεῖ κατεκαύθη, Χρυσίδος τῆς ἱερείας λύχριον τινὰ θείσης ἡμέμενον πρὸς τὰ στέμματα καὶ ἐπικαταδαρ-

θούσης, ὥστε ἔλαθεν ἀφθέντα πάντα καὶ καταφλεχθέντα.
 3 καὶ ἡ Χρυσὶς μὲν εὐθύς τῆς νυκτὸς δείσασα τοὺς Ἀργεῖους
 ἐς Φλιούντα φεύγει· οἱ δὲ ἄλλην ἰέριαν ἐκ τοῦ νόμου τοῦ
 προκειμένου κατεστήσαντο Φαεινίδα ὄνομα. ἔτη δὲ † ἡ †
 Χρυσὶς τοῦ πολέμου τούτου ἐπέλαβεν ὀκτώ, καὶ ἕνατον ἐκ 5
 4 μέσου, ὅτε ἐπεφεύγει. καὶ ἡ Σκιώνη τοῦ θέρους ἤδη τελευ-
 τῶντος περιετείχιστό τε παντελῶς, καὶ οἱ Ἀθηναῖοι ἐπ'
 αὐτῇ φυλακὴν καταλιπόντες ἀνεχώρησαν τῷ ἄλλῳ στρατῷ.
 1 Ἐν δὲ τῷ ἐπιόντι χειμῶνι τὰ μὲν Ἀθηναίων καὶ Λακεδαι- CXXXIV.
 μονίων ἡσύχαζε διὰ τὴν ἐκεχειρίαν, Μαντινῆς δὲ καὶ Τεγεᾶ- 10
 ται καὶ οἱ ξύμμαχοι ἐκατέρων ξυνέβαλον ἐν Λαοδικίῳ τῆς
 Ὀρεσθίδος, καὶ νίκη ἀμφιδήριτος ἐγένετο· κέρας γὰρ ἐκά-
 τειροι τρέψαντες τὸ καθ' αὐτοὺς τροπαῖά τε ἀμφοτέροι
 2 ἔστησαν καὶ σκύλα ἐς Δελφούς ἀπέπεμψαν. διαφθαρέντων
 μέντοι πολλῶν ἐκατέροις καὶ ἀγχωμαίου τῆς μάχης γενομέ- 15
 1ης καὶ ἀφελομένης νυκτὸς τὸ ἔργον οἱ Τεγεᾶται μὲν ἐπη-
 λίσαντό τε καὶ εὐθύς ἔστησαν τροπαῖον, Μαντινῆς δὲ
 ἀπεχώρησάν τε ἐς Βουκολίωνα καὶ ὕστερον ἀντέστησαν.
 Ἀπεπείρασε δὲ τοῦ αὐτοῦ χειμῶνος καὶ ὁ Βρισίδας τελευ- CXXXV.
 τῶντος καὶ πρὸς ἕα ἤδη Ποτιδαίας. προσελθὼν γὰρ νυκτὸς 20
 καὶ κλίμακα προσθεῖς μέχρι μὲν τούτου ἔλαθεν· τοῦ γὰρ
 κώδωνος παρενεχθέντος οὕτως ἐς τὸ διάκειον, πρὶν ἐπανελ-
 θεῖν τὸν παραδιδόντα αὐτόν, ἢ πρόσθεσις ἐγένετο· ἔπειτα
 μέντοι εὐθύς αἰσθομένων, πρὶν προσβῆναι, ἀπήγαγε πάλιν
 κατὰ τάχος τὴν στρατιὰν καὶ οὐκ ἀνέμεινε ἡμέραν γενέσθαι. 25
 καὶ ὁ χειμῶν ἐτελεύτα, καὶ ἕνατον ἔτος τῷ πολέμῳ ἐτελεύτα
 τῷδε ὃν Θουκυδίδης ξυνέγραψεν.

EXPLANATION.

ON grounds of convenience we have departed from Bekker in retaining in the printed Greek Text of Book IV., and in Thucydidean references throughout the Notes, the subdivision of Chapters into Sections.

In the Notes—

- (1) the *sectional letters* subdividing the Chapters into paragraphs correspond to the *sectional numerals* of the Greek Text, as printed by most editors :
- (2) the sectional letters are employed within the paragraphs in *references to passages of Book IV. on which we have commented*, while the sectional numerals are used in all other Thucydidean references :
- (3) the abbreviations occasionally used in referring to Editions and Grammars are not likely to present any serious difficulty.

NOTES

ON

THUCYDIDES.

BOOK IV.

[The space of time covered by this Book extends from the spring of B.C. 425 to the spring of B.C. 422 (Olymp. 88. 4 to 89. 2). The six principal episodes of the Book are noted at the commencement of (1) c. 3, (2) c. 53, (3) c. 56, (4) c. 66, (5) c. 76, and (6) c. 78.]

CHAPTER I.—(a) τῶν δὲ answers μὲν at the end of Book iii. Our division into Books, though useful and old, is artificial. From one of the Greek Lives of Thuc. we know that some critics divided his work into 13 Books. The genitive of time belongs to the true genitive uses, and may be regarded as possessive. Thus τοῦ λοιποῦ, of (i. e. for) the future, lit. = belonging to the future. Curtius, G. G. 426, less naturally explains the genitive of time as par-titive.

σίτου ἐκβολήν, the shooting forth of the grain from the sheath of the ear; τὴν τῶν ἀσταχύων ἐκ τῶν καλύκων γένεσιν, Schol. As σῖτος = corn grain,* it cannot = the appearance of the blade. The actual time would be towards the end of April, B.C. 425. Cp. ἐκβολὴν τοῦ λόγου, i. 97, something 'put forth from the main stem of the narrative,' a digression.

πλευ-
σασαι, put to sea. This detail is mentioned because the Syracensans were last said in iii. 115 to be 'preparing' their fleet, to act against the Athenians and allies. Ingressive aor. Cp. c. 11. a. ἴσαι, an equal number.

So iii. 75. 2. Μεσσηνήνην τὴν ἐν Σικ. The spot afterwards called Messene (Messina) was originally called by the Sicilian or Sicel name Zancle (from ζάγκλον, a sickle), the name pointing to the curved spit of sand enclosing the port. Whether any Sicels lived there is not known. Thuc., vi. 4, says that it was first settled by pirates from the Chalcidic (i. e. Ionian) town of Cumæ in Italy, who were subsequently joined by a large body of settlers from Chalcis and the other towns of Euboea. This was doubtless subsequent to the foundation of Naxos, B.C. 735, but the date is not known. While still called Zancle, it founded the towns of Mylae and Himera on the N. coast of Sicily, the latter of which became a powerful city. After the fall of Miletus, in B.C. 494, a large body of 'Samians and other Ionians' (Thuc. vi. 4), who were invited to Sicily by the Zancleans, seized Zancle itself (Hdt. vi. 23), but were themselves soon expelled by Anaxilas, tyrant of Rhegium, who put in a miscellaneous population, and re-named the town Messana, from the country of Messenia in Greece, whence his own (Dorian) ancestors came, Thuc. i. c., and

* Cp. St. Mark, iv. 28, σῖτος ἐν τῷ στάχυϊ.

which in old writers was called Messene. See Hom. Od. xxi. 15; Pind. Pyth. iv. 126. Messene had been compelled to join the Athenians in B.C. 426. See iii. 90. *κατέλαβον*, occupied, in the military sense. Cp. c. 3. 3; 6. 1.

(b.) *ὀρῶντες κτλ.*, perceiving that the place commanded the approach to Sicily. That is, the approach from Greece, since from their fear of the open sea all Greeks naturally 'made Sicily' off Messene, to whatever Sicilian port they were bound. *προσβολή* seems to be of place. So in vi. 48 the Messenians are said to be *ἐν πόρῳ μάλιστα καὶ προσβολῇ τῆς Σικ.*; in vii. 4. 7, we have *Ῥήγιον καὶ τὴν προσβολὴν τῆς Σικ.*; and in iv. 53. 3, Cythera is called *ὀκκάδων προσβολή*. Cp. *προσβάλλω* in vi. 44. 2; viii. 14. 1. The article is not wanted because *προσβολή* is a local and familiar term, and is sufficiently defined by its appended genitive. Cp. the similar *παρίπλοω*, i. 36. 2.

ἔχον = containing, carrying with it. *ἐξ αὐτοῦ ὄρμ.*, making it their base, i. e. their *ὀρμητήριον* (Dem. Parap. 219, &c.). Cp. c. 3. 3; 61. 7; 102. 4. Their fear anticipates the scheme of Alcibiades, vi. 48.

Λοκροί, sc. the Epizephyrii. They were a celebrated colony from the Opuntian Locrians (though Strabo says from the Ozolian Locrians, founded according to Strabo a little after Crotona, whose date was about B.C. 710. The town stood on the S.E. coast of the Bruttian peninsula, and originally on Cape Zephyrium, whence their name, though it was presently removed about 15 miles to the N. Strabo, vi. p. 259. Its government was an Aristocracy, in which certain families, called the Hundred Houses, enjoyed superior privileges; these were regarded as representing the original settlers, and derived their nobility from the female side. This is in accordance with the curious legend, current among the Locrians themselves, that the origin of the colony was a body of fugitive slaves who eloped with their mistresses. See Polyb. xii. 5, 6, 10—12. The town was famous for the legislation of Zaleucus, who gave it the most ancient *written* code known to any Greek state, and is pointed to by Demosthenes, c. Timoc. 139—141, as still a type of good government, having only passed one law in more than 200 years. They were always in close alliance with Syracuse, and in the later days of this war sent ships to aid the Lacedaemonians, Thuc. viii. 91. *ἔχθρος τῷ Ῥ.* Cp. i. 103.

3; vii. 57. The important town of Rhegium was situated on the Italian side of the Messenian strait, almost exactly opposite Messene. It was founded from Chalcis in Euboea, but with the Chalcidians were a body of Messenian exiles, who comprised many of the chief families in the new colony, and from whom, according to Strabo (vi. p. 257), the magistrates were always taken down to the time of the despotism of Anaxilas, who himself belonged to this Messenian caste. But it was always regarded as a Chalcidic (i. e. Ionian) town, Thuc. iii. 86. 3; vi. 44. 3, and was in alliance with Leontini and Athens. The date of its foundation is uncertain, but (see Smith's Dict. of Geog.) it was probably before B.C. 720. It was mostly in a state of feud with its Locrian neighbours, and Anaxilas, who ruled Rhegium from B.C. 494 to 476, meditated the destruction of Locri, but was prevented by Syracusan intervention. At the pacification of Gela, Rhegium became neutral, iv. 65, and refused to aid the Athenians on their invasion of Sicily; vi. 44. 4. *ἀμφοτέρωθεν*, by sea as well as by land. *καταπολεμῶν*, ii. 7. 3; iv. 86. 3.

(c.) *ἔσεβεβλήκεσαν*, had invaded and were in the country, hence *ἄμα*.

ξυνεπαγούτων is to be compared with ἐπαγαγομέων above. ἐπάγεισθαι, Middle, is the technical and common term for a party calling the foreigner into its own town, for its own purposes; but ξυνεπάγειν is used of an *outsider* who joins others in forwarding the intervention. The Active only marks the *act*, not its *purpose*, which may be quite dissimilar for the two parties in the act. Cp. the use of καθίστατο and ξυγκάθιστη, c. 107. ἐστασίαζειν, *was and had long been in a state of faction*. Probably this dated as far back as the expulsion of the sons of Anaxilas in B.C. 461 (Diod. xi. 76); see Thirwall, iii. 22.

Up to the time of Anaxilas' despotism Rhegium had been aristocratic in constitution, and the great families had doubtless been driven out either by him or with his sons. ἀδύνατα ἦν. See similar uses of the neuter pl. in i. 1. 3; ii. 72. 4; iii. 88. 1; v. 14. 3. ἦ καὶ μάλλον, i. 11. 3.

ἐπετίθεντο, *were disposed to attack*.

(d.) τῷ περὶ τῶν, *with their land force*; the common defining dative (of attendant circumstances. Cp. c. 14. a and c; 17. d). It is very loosely used here, as what is meant is that the land force retired. ἐφρουροῦν, *remained guarding*. Cp. c. 24. 1.

αἱ πληρ. The article, implying reference to a previous fact, whether given (cp. c. 2. b; 24. a) or not, may here be explained by iii. 115. 4. It is thus = αἱ ἐπληροῦντο. Cp. c. 68. e; ii. 25. 5.

ἔμελλον αὐτόσε ἐγκ., *were destined to enter and anchor in that port* (Messene). τὸν πόλεμον, iii. 86. 6.

CHAPTER II.—(a.) ὑπό, *nearly about*, like *sub* with the accus. Cp. ὑπὸ τὸν σεισμόν, ii. 27. 3. ἐν ἀκμῇ, *fully matured*. So ἀκμάζειν, ii. 19. 1;

iii. 1. 1. From c. 6 we learn that the corn was green. ἐγκαθεζόμενοι, imperfect participle, *accommodated* to the imperfect verb, as in i. 24. 6; iii. 1. 2. The sense is that they stopped in one place till they had plundered it, and then went to another.

(b.) τὰς τεσσα. κτλ., *the forty ships to Sicily, as they were previously preparing to do*, preparing (that is) in iii. 115, to which the definite article and the imperfect tense both refer. ἐπολοίπους, explained by the following τρίτος αὐτῶν.

Eurymedon, iii. 80 sq. Sophocles (*not the poet*) was son of Sostratides. See iii. 115. Poppo mentions a conjecture that he was subsequently one of the Thirty Tyrants. Pythodorus was Archon when the Peloponnesian war broke out, ii. 2. 1. On quitting Sicily he was banished with Sophocles, on suspicion of treachery, iv. 65. He swore to both the Treaty of Peace and that of Alliance with Sparta, v. 19, 24, and set the example of violating both, vi. 105. προαφῆκτο, *absolutely*, as viii. 100. 4.

(c.) καὶ before Κερκ. marks this as an adjunct to the real object of their mission.

ἅμα παραπλέοντας, *while coasting along, while making the παράπλους* to Italy. Cp. i. 36. 2 The case is altered from dative to accusative before infinitive, that παραπλέοντας may be seen to be part of the instructions received at Athens. Cp. c. 4. a; 15. 1. τῶν ἐν τῇ πόλει, *the demos*. The relics of the aristocratical party who had escaped the massacre had established themselves on (τὸ ὄρος) Mt. Istone, making with auxiliaries about 600, and were masters of everything but the actual city; iii. 85.

τιμωροὶ καὶ νομίζοντες. A masculine participle with νῆες is fairly common when the crews are thought of. The gender of τιμωροὶ is uncertain.

κατασχ. τὰ πράγματα, *would gain their object*, cp. iii. II. 3 ; or else *the control of affairs*, cp. iii. 30. 3.

(d.) Δημοσθένει. For the disaster sustained by this dashing soldier in Aetolia, see iii. 91—93. He had subsequently gained great successes at the head of the Acarnanians against the Ambraciots aided by a Peloponnesian force, iii. 100—102, 105—114.

ὄντι ἰδιώτῃ, *he had held no office (or command) since*; Schol. ὄντι is imperfect participle, bringing the time down to the present moment. Cp. ἔστασάζε, c. I. c. How far the favour now granted (αὐτῷ δεηθέντι, *to him on his own request*) amounted to a command, is uncertain. ταύταις, those under Eurymedon and Sophocles. Perhaps Demosthenes had asked for a separate squadron.

CHAPTER III.—(a.) First Episode of the Book, the occupation of Pylus and capture of the Spartans in Sphacteria ; one of the most singular and important events of the whole war.

ὡς . . . πλέοντες, *when their voyage brought them opposite the L. coast*. Our idiom would here prefer the plpf.

Λακωνικῇ includes what is called below Μεσσοποτὲ οἶσα γῆ. Cp. ii. 25. 1.

ἐπυρθάνοντο, *were ever hearing*.

ἠπείγοντο, *were minded to press on*. Cp. ἐπετίθεντο, c. I. c ; ἐσπένδοντο, c. 99.

For the tense of ἐκέλευε see c. 114. a. σχόντας ἐς. In full this would be ἔχαιεν τὴν ναῦν ἐς.

Cp. our 'to put in at.' (Similarly θραντες, c. 11. b.) In iii. 33. 1 it takes the dative ; in iv. 129. 3 κατὰ with accus. with a slightly different sense. The two participles, as often, carry the point of the proposal ; our idiom would turn them into verbs. αὐτοὺς is possibly emphatic, in the sense of *ultra*, to contrast with the involuntary mode in which they were taken there.

ἂ δεῖ, *what needed, he said, to be done*. δεῖ being impersonal, *πραχθῆναι* must be supplied after it, like *τερισθῆναι* in c. 5. b. The present indic. (like *εἰσι* above, and iii. 22. 4) is idiomatically retained from the Oratio Recta. So *χρή*, c. 34. c.

ἀντιλεγόντων, sc. αὐτῶν, the generals. For the suppression of the subject, cp. ἐλθόντων, 16. b, and 21. 3 ; ἡσοσηθέντων, 73. c ; φοβηθέντων, 130. e.

κατήνεγκε, of storm drift ; i. 137. 2 ; iii. 69. 1 ; iv. 26. f ; 120. 1. κατὰ in composition often means *to the shore*, whether from inland or from the high sea. So ἀνὰ often means *up from the coast*, seawards or inland.

Πύλος, not the actual site of Nestor's town, though *perhaps* its o'd port (Smith's *Diet. of Geog.*), or at least in the same tract (*Χώρα*, c. 3. 2, Homer's Sandy Pylus, Il. ix. 153 ; xi. 712). It was about 45 miles distant from Sparta. Thirlwall and Grote took Pylus here to mean the rocky headland at the N. of the modern Bay of Navarino. But there are difficulties attending its identification, for which see Arnold's Appendix and Smith's *Diet. of Geog.*

(b.) ἠξίου, *requested as of right*. The tense is iterative, like ἀπέβαινε.

ἐπὶ τοῦτο ξυνεκπελεῦσαι, *it was with this end in view* [so most MSS. : Bekker, ἐπὶ τούτῳ, *it was on this footing or understanding*] *he had sailed from Athens with them*. The dative τούτῳ, if read, is of *basis*, and refers to the authorization (c. 2 d) to employ the squadron at his pleasure while off the Peloponnesse. The infin. is oblique after the verb 'he said,' to be supplied from ἠξίου. Most MSS. read *ξυνεπελευσε*, 'with this object he had sailed with them.' Intrinsically any of these readings will do, but the dative and *ξυνεκ*. give a

better point, as meaning that 'he pleaded that he would not have left Athens except on certain conditions.' εὐπορίαν. Supply οὔσαν from ὄν.

αὐτό τε. MSS. (by an easy mistake) αὐτὸ τότε. Cp. c. 54. c. ἐπὶ πολὺ τῆς χ., a substantival expression, co-ordinate with αὐτό. Cp. οἰκοδομήματος ἐπὶ μέγα κατέσεισε, ii. 76. 4; ἐποίησεν ἐπὶ πολὺ τῆς δόξης, iv. 12. c; ἐσεσιδήρωτο ἐπὶ μέγα καὶ τοῦ ἄλλου, iv. 100. b; so ἐπὶ πλείστον ἀνθρώπων, i. 1. 2, is co-ordinate to τοῖς Ἑλλησι. Cp. also κατὰ ἕθνη (meaning much the same as 'separate tribes'), i. 3. 2; καθ' ἕκαστον, i. 36. 3; κατὰ μικρὸν τῆς ἕλης ἐμπήσαντος, iv. 30. b; and the curious compounds τοῦ παρὰ πολὺ, ii. 89. 6, and τῶ παρ' ἐλπίδα, iv. 62. 2.

γὰρ brings in two reasons why Pylus, in spite of its natural strength, was unoccupied, (a) its remoteness, (b) its being in Messenia, which Sparta had partially depopulated; i. 103.

Κορυφάσιον, Little Head; diminutive of κορυφή, like κοράσιον of κόρη. 'Pylus' was probably the old native name of the place, even in pre-Dorian times, and Demosthenes may first have heard of its natural strength from the 'Messenians of Naupactus,' with whom he was familiar, and whom it was his purpose to garrison the place with. These Messenians were descendants of the revolters who established themselves on Mt. Ithome, and who, on being expelled from the Peloponnese, were placed by Athens in the newly won fortress of Naupactus about 40 years before this; i. 103.

(c.) ἦν . . . δαπανᾶν, supposing he wished to exhaust the state by occupying one after another (such seems the point of the present participle). For this use of δαπανᾶω Poppo cites App. Civ. 194; L. and S. Plut. v. Galb. 17; Arnold Antiphon de caede Her. p. 719, ἀνὴρ ὃν ἐδαπάνησαν. Dion. Hal. iv. 81 criticizes this use. To take δαπανᾶν absolutely with πόλιν for its subject would require καταλαβ. to go before βούληται, which spoils the sense. If it go after it, it must have the same subject as δαπανᾶν, and go closely with it.

διάφορόν τι ἐτέρου μᾶλλον, specifically distinct, more than any other. This answers the objection 'why this barren headland, more than all the others like it?' τι is acc. of respect, or limitation (cp. καὶ δτιοῦν, c. 16. b), and is developed or explained by λιμένος προσόντος, which was the distinguishing feature. The position of the particle τε is to be thus explained: the whole of the first sentence from διάφορον to προσόντος makes one unit of thought, and τε takes it up as a single unit and couples it to the following sentence headed by καὶ.

The particle τε is locally affixed (according to Thuc.'s idiom) to the distinguishing idea of the sentence, viz. λιμένος, just as καὶ precedes τ. Μεσσηνίους, and a sub-contrast is thus effected between these two ideas; but what τε, καὶ connect are not the words but the whole sentences, though annexed to individual items thereof. The position of τε is therefore quite correct, and the effect is precisely the same as would have been produced had λιμένος τε προσόντος stood immediately before διάφορον, the rest of the sentence remaining unaltered. See further on c. 9. a, and c. 28. d. οἰκείουσιν αὐτῶ τῷ ἀρχ., as it was their old home. For τῷ ἀρχ. cp. ii. 99. 3; iv. 78. c.

δημοφώνους, as speaking Doric, c. 41. 2. Demosthenes had used this stratagem against the Dorian Ambraciots, iii. 112.

CHAPTER IV.—(a.) οὐκ ἔπειθε, could not move. The tense implies long effort, and corresponds to ἐκέλευε, c. 3. a. ἔστειρον, κτλ., having after-

wards imparted his plan to the taxiarchs as well (sc. as previously to the generals). These were the inferior officers of the Athenian army, in which there were only two ranks of officers, the στρατηγοί, or generals of the whole, and the ταξιαρχοί, or commanders of divisions. (Arn.) This clause is only an adjunct to the former, explaining how D. got at the rank and file, viz. through the under-officers. The generals would probably have resented a direct appeal from D. to their men.

ἡσύχαζεν . . . μέχρι, he remained quiet under a spell of bad weather until. That is, he was content to wait and leave the matter to them under their period of enforced idleness. ὑπ' ἀπλ. states a secondary cause, or circumstance contributing to his new attitude, as the bad weather might work better than any arguments, by driving the men to make employment for themselves. Thus explained all is simple, and there is no need to follow Classen and others in reading ἡσύχαζον (which is not natural unless the new subject be expressed), nor Göller and Poppo in joining ὑπ' ἀπλ. with σχολάζουσιν, which would leave μέχρι in an intolerable position. For ὑπὸ cp. c. 22. c. αὐτοῖς, sponte sua. ἐσέπεσε. Poppo doubts whether this should stand, as Thucydides nowhere else puts it with the dative, or uses it 'de animi motibus.' With Göller and Krüger he reads ἐπέπεσε. But ἐσπίπτω has the dative in Eur. Ion 1196. In Thuc. vi. 24. 3 ἔρωσ ἐνέπεσε τοῖς πᾶσιν is read. Cp. c. 28. 5; 34. 2. περιστᾶσιν.

This has been understood to mean *mutata sententia*; cp. i. 32. 4, and iv. 12. 3; but these do not support its use of persons. Arno'd, comparing Eur. Bacch. 1104, takes it to mean "gathering round to the work." But then it must go closely with the infinitive, and in such a case the idiom of Thucydides would certainly require *περιστάντας*; cp. *παραπλέοντας*, c. 2. c. We take it to mean "as they stood round it." The two participles are not tautologous; *σχολάζουσιν* accounts for the rise of the impulse, *they having nothing to do*; and *περιστᾶσιν* accounts for its direction, *they thought they would employ their time upon the natural fortress round which they were lounging*. Thucydides is showing how things of themselves led to a result so momentous. ἐκτείχισαι, to complete its defences, it being φύσει κορτερόν. Cp. ἐξεργασάμενοι below; ἐκλογιζόμενος, c. 10. a; ἐξυλημιμένον, iii. 20. 2.

(b.) ἐγχειρήσαντες εἰργάζοντο, having once taken it up they carried the work steadily on. λιθουργά, 'not elsewhere a substantive,' Poppo.

λογάδην = ἐπιλέκτως, Schol. Cp. iv. 31. b; vi. 66. 2. Unable to shape the stones, they selected and carried to the spot what would suit, and then laid them together as each fragment happened to fit in. ξυμβαίνοι is the

indefinite or remote potential (miscalled 'optative'). Cp. c. 26. 4 and f; 55. 3 56. 1; 77. 1; 100. 3; and compare note on c. 5. b, and 19. a. τὸν πηλόν,

the necessary mortar, here and there wanted. Cp. τὴν χάριν, the natural gratitude, c. 20. c. ἐπὶ τοῦ νώτου, on the back, as we might say. τοῦ, like

τῶ, refers to the individual carrier. ἐγκυφότες, bending inwards, that is, leaning forwards. τῶ χεῖρε, with the two hands clasped behind

them. Cp. τῶ πόλεε, v. 23. 2. Attic writers are said not to use the dual τά; and generally speaking distinctions of gender hang loosely about the dual.

(c.) αὐτὸ . . . ὑπῆρχε, was naturally strong already. The force of ὑπόρχω (cp. c. 90. b) comes from ὑπὸ meaning 'underneath.' See on ὑπεξήληθον, c. 74. a. ἔδει is impersonal.

CHAPTER V.—(a.) ἄμα, *therewith*, i. e. ἄμα ἄγοντες. They thought, that is, the incident too trivial to justify the abandonment of the festival, perhaps of some days' duration; or ἄμα may mean *withal*, i. e. besides being reluctant to interrupt the festival, they also thought little of the incident in itself. ἐν ὄλ. ἐποιοῦντο, *they took it in a light-hearted way*, vii. 3. 2 (Graves). ποιεῖσθαι (middle) is common of feelings; e. g. σπουδῆν ποι., c. 30. 3; δυσχερὲς ποι., c. 85. 4; περι πλείονος ἐποι., c. 117. 2; ὀργῆν ποι., c. 122. 4. ὡς ᾔταν κτλ., *thinking that whensoever they might take the field, either the garrison would not await their attack, or they would easily take the place by force*. Note the double case construction after ὡς, the accusative to refer to what is objective, the nominative to refer to the subject. For the accus. cp. ἀλλήλοις ὑπόπτως προσήεσαν, ὡς μετέχοντά τινα τῶν γιγνομένων, viii. 66. 5; δεινὸν καὶ γόητα ὀνομάζων, ὡς . . . οὐκέτι τοὺς ἀκούοντας σκεψομένους τίς ποτ' αὐτός ἐστιν ὁ ταῦτα λέγων, Dem. de Cor. 276. So Soph. O. T. 101; O. C. 380. For both combined, cp. λέγεις ὡσπερ ἀνδριάντα ἐκδεδωκῶς κατὰ συγγραφῆν, ἢ λόγῳ τοὺς δημοτικὸς γιγνώσκομένους, Dem. de Cor. 122; and ἀπεβλέψατε πρὸς ἀλλήλους ὡς αὐτὸς μὲν ἕκαστος οὐ ποιήσων, τὸν δὲ πλησίον πράξοντα, Dem. de Sym. 15. The accusative stands in a quasi-regimen after ὡς, which being subjective (i. e. marking how the fact or thought is viewed by the subject), may be rendered 'seeing that,' 'thinking that,' 'saying that,' or the like. See Jelf, G. G. § 703; Madvig, § 182. καί τι καί. Classen cp. i. 107. 6; ii. 87. 2; 93. 3; so iv. 31. b. ἐν ταῖς Ἀθήναις, iii. 87. 4. Tr. at Athens, i. e. in the neighbourhood of. Cp. ἐν Σαλαμῖνι, i. 73. 4; ἐν Ζακύνθῳ, iv. 8. 2; ἐν τῷ Ῥηγίῳ, c. 25. b; ἐν τῇ Πύλῳ, c. 26. a; ἐν Νισαίῳ, c. 85. 5; ἐν Τροιζήνι, c. 118. 3. So ἐν Ἀργεῖ, c. 133. b, but see note.

(b.) ἄ . . . ἔδει, sc. τειχισθῆναι, *individual parts which it was most desirable should be strengthened*. In such a case the indefinite potential δέοι might have stood, but any individuality or reference in thought to separate fact causes Thuc. to use the indicative, even when the general statement is quite vague. Cp. ξυνετίθεσαν ὡς ἕκαστόν τι ξυμβαίνοι, c. 4. b, with ἐδουλώθη . . . ὡς ἐκάστη ξυνέβη, i. 98. 4. See c. 34. a; 40. a; 55. a.

CHAPTER VI.—(a.) κατελιημμένης, predicate. The genitive after πυνθ. is not again found in Thuc., who prefers the accus., as c. 50. 3. ἐπ' οὔκου, *homewards*. ἐπὶ meaning 'towards' is very common with the genitive of a locality, usually after verbs implying movement. οἱ Λ. καὶ Ἄγεις, restrictive apposition, as the outrage would not come home (οἰκεῖον) to the other Peloponnesians. ἄμα δὲ ἐσπάνιζον, antithesis to νομίζοντες μὲν. Correctly therefore we ought to have had σπαρίζοντες; but, owing to the double participial parenthesis (πρῶ—ἄντος), this antithesis is raised to a primary sentence. μὲν and δὲ thus contrast what is not grammatically quite co-ordinate, as τε and καὶ sometimes do. τοῖς πολλοῖς, *the mass* of the army. Classen thinks it = 'their large numbers;' but it is obviously the antithesis to σφίσι, giving a general in addition to a special reason for returning. The mass would always be less well fed, and in time of scarcity, when the allowances would fall proportionately, might suffer considerably. χρεμῶν ἐπιγ., the same phrase as in c. 3. 1, doubtless of the same spell of bad weather. With μείζων παρά cp. πυκνότεραι παρά, i. 23. 4. καθεστηκυῖαν,

then present; lit. *set in*. The Schol. says *ἐνεπῶσαν*. Some take it rather to mean 'settled,' for which cp. *τῆ καθεστηκυία ἡλικία*, ii. 36. 4. *ἐπίεσε*.
Note the change of tense, *had distressed* them.

(b.) *πεντεκαίδεκα*. The longest invasion (the second) lasted 40 days, ii. 57. 2.

CHAPTER VII.—Where this Eion was, is uncertain, as *ἐπὶ Θρ.* includes all the Thraceward empire of Athens. It was *not* the Eion at the mouth of the Strymon, as that had belonged to Athens ever since Cimon captured it (i. 98. 1).

πολεμίαν δέ, but hostile to Athens, though the mother-town, Mende (an Eretrian colony in Pallene, iv. 123. 1), was Ionian, and a subject ally of Athens.

προδιδομένην, ready to be betrayed, or whose betrayal was offered. Cp. c. 25. g. So iii. 18. 1, and *οἱ προδιδόντες*, iv. 67. 2. *ἀπέβαλε*, lost, i. 63. 1; ii. 33. 3.

CHAPTER VIII.—(α.) *τῶν ἐκ*, the favourite Greek idiom called 'constructio praeagnans,' whereby the preposition in a phrase is accommodated to something outside it (here *ἀναχωρ.*) They were only *ἐκ τῆς Ἄτ.* in virtue of their retreat. 'Those on the wall replied' would be in Greek, *ἐντέλεγον δὲ οἱ ἀπὸ τοῦ τείχους*. It is commonest with *ἐκ* and *ἀπὸ*, e. g. c. 10. c; 16. 2; 130. 4: for *ἐν*, see c. 14. a; 57. d. Cp. c. 38. c.

οἱ Σπαρτιᾶται, the Spartiats, or Spartans proper, the dominant warrior-caste in Lacedaemon, who alone had political rights, and lived at Sparta, whence their name. With a few exceptions (as in the case of the royal and other Heraclid families, which were Achaeae), the Spartiats were Dorians, descendants of the conquerors who entered Laconia at the 'Return of the Heraclids.' In 480 B.C. the Spartan Demaratus told Xerxes that the number of Spartans was about 8000; Hdt. vii. 234. From various causes their numbers steadily declined. (See Müller's Dorians, Bk. iii. c. 10. § 3.) It is rare for Thuc. to mention them as acting collectively under their caste-name, as here, (though this is frequent in Hdt. ;) still in i. 128, 131, 132, we find that the proceedings against the great Pausanias were taken by the Spartan caste.

αὐτὸν contrasts the Spartans with the other Lacedaemonians. Cp. v. 57. 1, 64. 2. The *Περίοικοι* were the middle class of Laconia, mainly descendants of the old Achaeae population, which the Dorians conquered. These Achaeae originally submitted on conditions, retaining "their private rights of citizenship, and the right of voting in the public assembly. These rights were forfeited after an unsuccessful attempt to shake off the Dorian yoke, and from henceforth they were treated as subjects rather than as citizens" (Arnold on i. 101), being perfectly free, but deprived of all political power. The Perioeci inhabited the provincial towns of Laconia, and the isle of Cythera (Thuc. iv. 53), and were mostly engaged in trade or agriculture. But large numbers were regularly trained as hoplites, like the Spartans, and fought bravely. Demaratus told Xerxes that, though not equal to the Spartans, they were *ἀγαθοί*; and 5000 fought as hoplites at Plataea; Hdt. vii. 234; ix. 12, 28. To one body, the Sciritae, the honour belonged of always holding the extreme left in the line of battle; Thuc. v. 67. 1. Arnold, on i. 101, asserts (without naming his authority) that Perioeci were "eligible to military commands;" Thucydides names one (viii. 6. 4) as holding a confidential political mission, and another (viii. 22. 1) as commanding a naval squadron, a capacity in which they probably were often

employed. In Xen. Hell. v. 3. 9 we read of *καλοὶ κάγαθοι* among the Perioeci serving as volunteers in the Spartan service (Dict. of Ant.); and it should be observed that the title of the state was not *οἱ Σπαρτιάται*, but *οἱ Λακεδαιμόνιοι*, under which name the Perioeci were always included. *οἱ ἐγγύτατα*, either those nearest to Sparta, or those between it and Pylus. The latter could be picked up en route.

(b.) *περιήγγελλον βοθηεῖν*, so i. 116. 1 (Classen). *ἐπὶ τὰς*, *to summon the ships*. Cp. c. 13. a, and *ἐπὶ τὰς. Φ.*, i. 116. 3. The ships are named in c. 2. 3. *τὸν Δ. ἰσθμόν*, the neck (afterwards cut) joining Leucas

to the mainland. Pliny (H. N. iv. 1. 5) makes it to have been about three stades wide. They thus avoided doubling Leucate, the S. point of Leucas, where they would have been seen by Athenian watch-posts in Cephallenia and signalled by five beacons to Zacynthus, where the Athenian fleet lay. A Peloponnesian fleet had used this ruse two years before; iii. 81. It is probable, from iii. 15, that it was effected by putting the ships on rollers. The Leucadians (a colony from Corinth, i. 30) were steady allies of Sparta. Cephallenia and Zacynthus (an Achaean colony from the Peloponnese, ii. 66) were allied to Athens, ii. 7, 9, 30; and their control gave her great advantages in the war, ii. 80.

στρατός. Diodorus, xii. 61, says it was 12000 *μεν* (Πορρο).

(c.) *ὑπεκπέμπει*. So *ὑπεκκουίζει*, c. 123. 4. See c. 74. a. *φθάσας*, forestalling the enemy's arrival, who would have captured the envoys.

ὡς τοῦ χ. ὡς puts the fact subjectively, i. e. as a reason for *ἀγγεῖλαι . . . παρῆναι*. So with *προσβαλοῦντες* below, it gives the usual subjective touch. Cp. c. 5. a.

(d.) *αἱ μὲν νῆες . . . ἔπλεον κτλ.*, while the ships (at Zacynthus) were preparing with all speed to sail . . . the Lacedaemonians were making ready, &c. So Classen, rightly. *διὰ ταχέων*, by *hasty efforts*. So i. 80. 3;

iii. 13. 2; iv. 96. 1; 125. 4. In each case some fitness in the plural can be seen. *διὰ* takes the genitive of the *medium*, whether that be a space (*διὰ τοσοῦτου*, ii. 29. 4), or what fills the space (*διὰ δέκα ἐπάλξεων*, iii. 21. 3), or an agency (*δι' οὗ*, i. 128. 10), or a mode (*δι' ἀσφαλείας*, i. 17. 1), or a feeling (*δι' ὀργῆς*, v. 29. 2).

(e.) *καὶ τήν*, as well as the foes at Pylus. *ἦν ἄρα. ῥα, ἄρα*,

and the strong form *ἄρα*, all indicate transition of some sort. *ῥα* shows that thought is passing from point to point. See Mr. Jebb's note on Soph. Aj. 172, 177. *ἄρα* is common with *εἰ* and *ἦν*, and, without assuming the fact, looks on to its realization, "if after all," or "if it turn out that," &c.; cp. i. 93. 9; iii. 30. 3. So with past tenses, when a new aspect of an old fact is presented, iii. 66. 2, 67. 1. Thus in i. 69. 8, *ὦν ἄρα ὁ λόγος τοῦ ἔργου ἐκράτει* means "in whose case it was after all a name and not a reality." So Soph. O. C. 1697, *πόθος καὶ κακῶν ἄρ' ἦν τις*, "even sorrows had after all a sweetness of their own." Antigone feels, when all is over, that the pain of tending her father had something in it which she regrets. *ἄρα* asks emphatic questions after something has led up to them, e. g. Thuc. i. 75. 1; or draws a very strong inference from what has gone before, e. g. Soph. O. C. 408, 9. *καὶ*

. . . *ἐμφρ.*, as well as assailing the fort. *ἐφορμ. ἐς αὐτόν*, to take up a hostile position therein. *ἐπι-* (against the Laced.) as in *ἐφορμῶ*, &c., but the verb is not found again in Thuc. (Classen).

(f.) Σφακτηρία, in other writers called Σφαγία. Pliny, H. N. iv. 12. 55, speaks of three islands 'ante Pylum' (Thucydides, in c. 13. c, names Prote). παρατείλασα, intransitive, though παρα- refers to λιμένα. ἐγγὺς ἐπικ., lying close off shore; c. 44. 6; 52. 3. δουσῖν, two war-ships, with their long oars out, rowing abreast. These would need a large space. Still, if the Bay be that of Navarino, either Thucydides' account is wrong, or both entrances have greatly widened. The southern one, which Thuc. says would admit eight or nine ships, would now, Arnold says, admit 100. μέγεθος, in length, ii. 97. 1. Such is its general usage.

(g.) ἀντιπρόροις βύζην, with prows to the foe, and closely packed. παρὰ τὴν ἤπ., along the shore of the bay S. of Pylus. The shores to the N. were inaccessible.

(h.) ἔχουσαν, affording, i. 97. 3. So ἔξειν, whose subject is τὰ . . . Πύλου. ὠφελήσασσι, i. e. οἱ Ἄθ., final, with ὕθεν. ἄνευ τε ναυμ. καὶ κινδ., a common way of placing τε, καί, when joining nouns governed by one preposition. ἄνευ ναυμ. is one unit, joined by τε to what follows. That is, τε joins the limb containing the preposition to one implying it, ἄνευ being rethought after καί. We say 'both from sea and land.' This principle applies to phrases, and sentences, c. 3. c; 9. a; 10. b; and is of some importance in Thucydidean criticism. δι' ὄλ. See note d. κατελιημένου, sc. τοῦ χωρίου. It is very harsh after the accus., and Bekker and Krüger prefer κατελιημένον, which Classen adopts. But cp. c. 130. 5.

(j.) ὥς . . . καί, when, so; ii. 93. 3; vii. 60. 3. διεβίβασον details what διεβίβασαν summed, c. 8. 7. Cp. c. 16. a; 48. c; 100. c. So τοὺς is natural from the back-reference. λόχων, normally containing 100 men under a lochagus (Arnold on v. 68). διέβησαν, aorist of retrosppection and summarily.

ἐγκαταληφθέντες, caught in the island. Thuc. can only count the garrison by those found there. The v. 1. ἐγκαταληφθέντες is bad, giving in itself an absurd sense, and having less MS. support.

Εἰλωτες, the Helots, the lowest class in Laconia, were serfs (often called ἡ δουλεία; v. 23. 4), belonging to the state. Müller thinks that the first Helots were an aboriginal race whom the old Achaeans had subdued, and who naturally passed over as slaves to the Dorian conquerors. But at the end of the second Messenian war, B.C. 668. the Messenians were reduced to Εἰλωτεία, and they formed thenceforward the bulk of the Helots (Thuc. i. 101. 3), who were thus mainly Dorians. Hence the constant peril from the servile population which the Spartans ever afterwards felt. The Helots cultivated the lands of the Spartans, and were used as domestic servants. In war they served as light-armed troops, one or more attending each Spartan to the field as body-guards. At Plataea 40,000 so served, seven attending each Spartan, and one each hoplite of the Perioeci; Hdt. ix. 11, 28, 29. Probably each hoplite brought one with him to Pylus, οἱ περὶ αὐτοὺς (and θεράποντι, c. 16. 1). Sometimes they served as hoplites (iv. 80 sq.); and if they distinguished themselves, were made free under the title of νεοδαμώδεις (Thuc. vii. 58), receiving some civil rights which made them rank above the Perioeci. See Dict. of Ant.; Arnold on Thuc. v. 34, and App. Μολόβρου. This is a common term, = glutton, in Hom. Od. xvii. 219; xviii. 26.

CHAPTER IX.—(a.) ἀπὸ τῶν, *remaining from the original five*, sc. three. For ἀπὸ cp. i. 49. 6; iii. 24. 2. ἀνασπάσας . . . προσεσταύρωσε, *drew them up beneath the fort, and ran a stockade to them* (or to it). Appian's προσεσταύρου τὰς τάφρους, Civ. 5 33 (Arn.), suggests that we might render 'stockaded them in addition,' but we agree with Krüger and Classen that προσ- refers to the connection of the galleys with the wall by a σταύρωμα. The ships would be shored upright (as one scholium says) in front of the entrance, and stockaded to the walls, and to each other, by a palisade, with a narrow gap for entrance. They would thus serve as an outwork, which would be of great use were the landing forced and the defenders driven inside the fort, as their retreat could be covered by missiles from the galleys. A stockaded outwork seems to have guarded one of the gates of Amphipolis. Mr. Joseph B. Mayor (Journal of Philology, vol. vii. p. 230) says that προσεσταύρωσε "can only mean (according to the first interpretation of the Scholiast) 'set them up as an additional barricade.'" We cannot agree to this, as it would be impossible so to take the passage in Appian, or to render προσεσταύρου τὴν θάλασσαν, Thuc. vi. 75. 1, 'set up the sea as a barricade in front.' Dobree would read προσεσταύρωσε, 'put a stockade in front,' but this would be a less natural act when the galleys themselves might be utilized. ἐξ αὐτῶν, predicative, *took out of them* and armed. ἀσπίσι τε . . . καὶ οἰσύναις. The position of τε is to be explained as in ἀνευ τε ναυμαχίας καὶ κινδύνου, c. 8. h. That is, ἀσπίσι φ. is one idea, which is joined as a unit to what follows, viz. καὶ (ἀσπίσιν) οἰσύναις. Thus τε couples a clause containing ἀσπίσι to one implying it: it does not belong specially to ἀσπίσι, and the effect is exactly the same as if we had φαύλαις τε ἀσπίσι καὶ οἶσ. So below in τῶν τε ἀόπλων καὶ ὀπλισμένων, the particle τε does not couple τῶν to ὀπλισμένων, but couples a clause containing τῶν to one implying it. Further below we have οὔτε αὐτοὶ ἐλπίζοντες . . . ἐκείνοις τε, to be explained in exactly the same way, viz. by observing that οὔτε couples a clause containing ἐλπίζοντες to one implying it. So too in διάφορόν τι ἐδόκει . . . λιμένος τε, c. 3. c, the clause containing ἐδόκει is joined by τε to one implying it. Comparing these passages together with those given in c. 28. d, and with two instances to be noted in c. 85. c, we find three noticeable points; (1) that the first or τε-clause often contains an element on which the clause joined to it depends; (2) that τε may be affixed to this very element itself; (3) that τε may be affixed to any element that is prominent, whether it come early or late. ὄπλα, heavy arms, particularly the shield of the ὀπλίτης; hence γάρ. See vii. 45. 2. ληστρικῆς, sc. νεώς. To this τριακ. καὶ κελ. are in apposition; a *piratical craft, to wit a triacontar and cutter*. These buccaneers were from Naupactus, whither ship and crew probably returned, after lending their 40 hoplites to Demosthenes. The number of men on board an ordinary trireme was (see Smith's Classical Dictionary) about 200, including at this time some 10 ἐπιβάται, or heavy-armed θῆτες. Cp. Thuc. vi. 43, with Arnold's note on iii. 95. If, as Classen suggests, Demosthenes retained the ἐπιβάται of the two ships sent to Eurymedon, he thus had about 660 men at command. Of these some 130 at least had full hoplite armour, as he could take 60 hoplites with himself, and still leave the majority of the ὀπλισμένοι in the fort.

(b.) ἀπολεξάμενος. The middle means for *his own use*.

αὐτὸς

is contrasted with *ἐκείνους*. A comma should thus follow *ἀποβαίνειν*, as *ἐς χ.* develops both clauses: *he went where they would land.* *χωρία.*

The plural refers to the varieties of height or level; ii. 91. 5; iii. 97. 3; iv. 12. 2; 33. 2; vii. 73. 3. The actual place would be at the S.W. of the headland of Pylus. *Tr. on to ground it is true (μὲν) full of difficulty, and rocky as facing the open sea, still as their own wall was weakest at that point, it was a temptation to them, he thought, to make a dash* (i. e. it was a temptation to try to surmount the impediments there).

πῆλαγος, open sea, whose action had left a rugged coast. *θάλασσα* here merely means the sea as opposed to the land, the water-line. Cp. c. 24. e.

σφίσι, reflexive—Demosthenes and his men. It is dative commodi after *τείχ. ἄσθ. ὕτος*, which is genitive of cause. *ἐπισπάσασθαι* is

indefinite in time, the true aorist, while the future *προθυμ.* marks the coming result. Most comm. wish to find a future sense in *ἐπισπάσασθαι*, though doubting whether it could bear it. We think this would spoil the effect, but are clear that an aorist *could* have a quasi-future sense after *ἤγειτο*, as well as after *νομίζω, δοκεῖν, λογίζομαι, οὔμαι*. (See i. 93. 4; 127. 1; ii. 3. 2, 84. 2; iii. 24. 1, 46. 2; iv. 28. e, 36 a; vi. 24. 1; viii. 5. 5.) Such constructions, common after *ἐλπίζω* (c. 24. d) and *εἰκός*, are perfectly natural after *νομίζω, &c.*, whenever the context or idea itself shows the time to be future. The wish of some to read *ἐπισπάσασθαι* is thus quite uncalled for.

προθυμήσασθαι depends on *ἐπισπάσασθαι*, like *περιπεσεῖν* on *ἐπεσπάσατο* in the very similar passage, viii. 4, which see. *οὔτε γὰρ κτλ.* The construction is quite regular.

The order of thought is *οὐκ ἴσχυ. ἐτείχιζον, οὔτε ἐλπίζοντες αὐτοὶ κρατ. ἐκείνοις τε*. The participle governs both clauses joined by *τε—τε*, one of which clauses, as often, is negative. For its omission in the second clause, see note a. Arnold's perversion of the construction is extraordinary.

ἐτείχιζον, at the definite time when they did fortify it; hence the imperfect.

βιαζομένοις, 'forcing,' as we say. This sense is frequent with active substantives, e.g. *ἐφοδον*, iv. 36. 1; *ἔσπλουν*, vii. 22. 3. The tense means 'in the act of forcing' they made, &c.

γίγνεσθαι, at once became, or was at once. Cp. c. 24. d. It is a vivid equivalent for *ἔσεσθαι*, but implying immediate result. Here the correspondent verb is *κρατηθήσασθαι*. In the next chapter it corresponds to *ἔσται* following (c. 10. c); in 68. 5 to *ἔμελλον ἔσεσθαι*; and in 131. 1 is scarcely distinguishable from *ἔσοιτο*.

(c.) *κατὰ τοῦτο*, opposite (or at) this weak point, referring to *ταύτη* above (c. 9. b).

CHAPTER X.—(a.) *οἱ ξυναράμενοι*, lit. *the sharers with me*; again with partitive genitive, v. 28. 2. With accus., ii. 71. 4. *ἀνάγκη,*

'strait' or choice between difficulties, where no other alternative is open. Cp. 98. e.

βουλέσθω. This verb denotes preference, choice between alternatives, for which they are told there is no place. *ἐθέλω*, as below (c. 10. b), expresses volition, willingness, readiness, resolve. Cp. c. 22. b, where the two words occur and are contrasted.

ἐκλογιζόμενος, calculating in detail, thinking out; as they had doubtless been doing. It is in explanatory apposition to *ξυνετός*. Again i. 80. 2; ii. 40. 4, where Pericles asserts that 'calculation' does not unfit an Athenian for meeting danger, as Demosthenes

here hints it may. περιεστός, again with accus. of person in 55. 1. Cp. περιέστη τὴν Σπάρτην, iii. 54. 5. μᾶλλον ἢ. ἢ scarcely seems to have MS. authority. Some, followed by most editors, read δέ. The best give no particle at all. If δέ or ἢ be read, χωρήσας, rather than χωρήσαι, would be preferable, in our opinion, though MS. authority favours χωρήσαι. χωρήσας would then be the antithesis to ἐκλογ., and καὶ join it with ἂν περιγ.

ἀπερισκέπτως εὐελπισ, with a sanguine hope that does not look round for dangers. In c. 108. 4 these words are, as here, opposed to λογισμός.

ἂν περιγεγόμενος, the participial form of ἂν περιγένοιτο, is (reading χωρήσαι) joined by καὶ to εὐελπισ; the implied protasis pointed to by ἂν (which c.n. only stand in apodosis) being 'if he so act.' For περιγεγέσθαι ἐκ cp. i. 141. 5; ii. 49. 8.

On ἐς ἀνάγκην ἀφίεται Krüger cites i. 124. 2. There is a triple antithesis of λογισμὸν and κίνδυνον, ἥκιστα and ταχίστου, ἐνδεχόμενα and προσδεῖται.

τοῦ ταχ. seems to be the final predicate. The article added to a predicate, by specializing, intensifies its force. Cp. τὰ τελευταῖα λιπόντες, iii. 11. 4. leaving them for the last. So δ μηδαμὴ δὴ τὸ φίλον, Soph. O. C. 1698, what was in no sort the loved. προσδεῖται, lit. need the addition of, call for. Tr. all things brought to a pass, as things are here, admitting calculation least, call for risk the quickest.

(b.) ἐγώ, in emphatic contrast to ὑμῶν. καὶ τὰ πλείω, again in c. 73. 4. The plural refers to τάδε, therefore supply αὐτῶν. So far from things here being all adverse, even the majority tell for us. For πρὸς cp. c. 29. 4; 92. 7.

ἐθέλωμέν τε μείναι καί. See c. 9. a. The governing verb is separately felt in each clause, but having preceded with τε is unexpressed after καί. Poppo perceived this principle here, and also in ἀσπίσι τε, c. 9. a, and ἡμῶν τὸ τε, c. 115. 1, without seeing that it applies much more widely still. See his note on iii. 56. 3.

τὰ ὑπάρχοντα καταπροδοῦναι, recklessly betray the advantages we start with. κατα- does not imply cowardice, but means 'without caring what becomes of them, or, what happens.' See i. 86. 5; iii. 109. 2, 111. 3; vii. 48. 4.

(c.) τοῦ τε γάρ. This is answered by τό τε πλῆθος. τὸ δυσέμβατον. This is generally taken to mean 'the difficulty of landing upon' the place. Apart from the fact that the word seems scarcely able to bear this sense, which Poppo felt, such an absurdly obvious remark would not have served Demosthenes' purpose, which was to inspirit his men by removing their misconceptions. We take it to mean the difficulty of moving in the spot chosen for defence. He probably found his followers grumbling and alarmed at being led among rocks (ἐς χωρία χολεπὰ καὶ πετρώδη, 9. 2) where they could with difficulty move, and now says that what they fear as an embarrassment is a most solid advantage, provided they do not budge, but avail themselves of the difficulties of the ground. He had probably taken his band out in the twilight of morning, when difficulties of ground would be seriously felt.

ἡμέτερον, favourable to us. So ἐνά, Antiphon Tet. i. 4. 10 (τὰ τε τεκμήρια ἐμά, οὐ τούτου, ἔντα ἐδήλωσα). Cp. nostra loca, Livy ix. 19; hora nostra est, Sil. xii. 193.

ὅ, a spot which (virtually causal), refers to χωρίου. ὅ has little if any MS. authority, though it adds smoothness. Poppo cites iii. 37. 2 for a similar loss of ὄ.

(So perhaps ὅν, iv. 46. a.) Krüger compares the similarly turned ἀήσυχάζοντων μὲν ἡμῶν, vi. 10. 2. Dionysius read ὅ, and also μὲν after μενόντων.

ἡσυχάζοντων μὲν ἡμῶν, vi. 10. 2. Dionysius read ὅ, and also μὲν after μενόντων.

ἡσυχάζοντων μὲν ἡμῶν, vi. 10. 2. Dionysius read ὅ, and also μὲν after μενόντων.

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Classen omits δ , approving the soldierly abruptness. $\sigma\acute{\upsilon}\mu\mu\alpha\chi\omicron\nu$, of places, c. 83. 4. $\delta\pi\omicron\chi\omega\rho\acute{\eta}\sigma\alpha\sigma\iota$, dative of relation (Arnold), and referring to an implied $\eta\mu\acute{\iota}\nu$. *Once yielding, we shall leave it, though difficult, yet passable, if no one be obstructing.* The case shows that the results of retreating will affect the retreaters. The genitive, which Dionysius and Poppo say would be preferable, could not show this, but would state cause, like $\mu\epsilon\nu\acute{\omicron}\nu\tau\omega\nu$. Compare for case and tense $\delta\pi\alpha\kappa\omicron\upsilon\sigma\alpha\sigma\iota$, ii. 62. 3. Thuc. likes to put this ethical dative first; so $\sigma\phi\acute{\iota}\sigma\iota$, 9. 2 (as *they had left their wall weakest there*); $\tau\omicron\iota\varsigma$ *Ἀθηναίους*, 56. 1. $\mu\grave{\eta}$ $\beta\acute{\alpha}\delta\acute{\iota}\omega\varsigma$ $\omicron\upsilon\sigma\eta\varsigma$. So, many MSS. Bekker reads $\beta\acute{\alpha}\delta\acute{\iota}\alpha\varsigma$. Krüger compares $\delta\pi\omicron\tau\acute{\epsilon}\rho\omega\varsigma$ $\acute{\epsilon}\sigma\tau\alpha\iota$, i. 78. 1; $\acute{\epsilon}\iota\nu\alpha\iota$ $\delta\iota\kappa\alpha\acute{\iota}\omega\varsigma$, v. 23. 1; $\beta\acute{\alpha}\tilde{\alpha}\nu$ $\acute{\epsilon}\sigma\epsilon\sigma\theta\alpha\iota$, vii. 4. 4; $\theta\acute{\alpha}\sigma\sigma\omicron\nu$ $\omicron\upsilon\delta\alpha$, vii. 28. 1; so $\mu\acute{\alpha}\lambda\iota\sigma\tau\alpha$ $\omicron\upsilon\sigma\eta\varsigma$, iv. 13. 1; $\acute{\epsilon}\sigma\omicron\iota\tau\omicron$ $\delta\mu\omicron\acute{\iota}\omega\varsigma$, ii. 80. 1. The combination of an adverb with the substantive verb, i. e. with $\acute{\epsilon}\iota\mu\acute{\iota}$ when it is more than the logical copula, is quite natural, especially when the subject is a verbal noun, as in most of these instances. See also on $\mu\acute{\alpha}\lambda\lambda\omicron\nu$ $\acute{\epsilon}\gamma\acute{\iota}\gamma\mu\epsilon\tau\omicron$, 68. e. Göller compares Cic. pro Rosc. Am. 5, *quaestionem sperant remissius futurum*. Sillust. Jug. 73, *res frustra fuit*. Tac. An. i. 72, *dicta impune erant*. The hypothetical $\mu\grave{\eta}$ shows the sense is, *if after landing he find the ground impedes his retreat*. Then comes a further condition, which alone could lead to his retreat, $\eta\tilde{\nu}$. . . $\beta\acute{\iota}\acute{\alpha}\zeta\eta\tau\alpha\iota$, *assuming also that he be hard pressed by us*. The $\gamma\acute{\alpha}\rho$ following means ‘I say supposing he be; for, remember, the landing once forced, our advantage is gone.’ $\kappa\alpha\tau’$ $\delta\lambda\acute{\iota}\gamma\omicron\nu$, *a bit at a time*. Cp. i. 69. 5; iv. 96. 4; vi. 34. 4. If it be thought unlikely that Dem. would thus refer to divisions relieving each other on the enemy’s side, when his men could have no relief, we may render ‘in a bit of the whole,’ which is the sense in v. 9. 1. $\kappa\alpha\iota$. . . $\xi\upsilon\mu\beta\eta\tilde{\nu}\alpha\iota$, *again it is not an army on land with a fair field for its larger numbers, but one operating from ships, which demand a large concurrence of favourable conditions on the water*. The emphatic elements are $\acute{\epsilon}\nu$ $\gamma\eta$ (qualifying $\sigma\tau\rho.$), and $\acute{\epsilon}\kappa$ $\tau\omega\tilde{\nu}$ $\delta\mu.$ (qualifying $\mu\epsilon\acute{\iota}\zeta.$). $\acute{\epsilon}\kappa$ $\tau\omega\tilde{\nu}$ $\delta\mu\omicron\acute{\iota}\omicron\nu$ means ‘with no drawbacks of position to hamper the play of its numbers.’ $\acute{\epsilon}\kappa$, like $\acute{\alpha}\pi\omicron$, means ‘acting from.’ $\pi\omicron\lambda\lambda\acute{\alpha}$ is predicate.

(d.) $\acute{\alpha}\nu\tau\iota\pi\acute{\alpha}\lambda\omicron\upsilon\varsigma$ $\kappa\tau\lambda.$, *a set-off to our numbers*. $\pi\lambda\eta\theta\omicron\varsigma$ is often used neutrally of numbers really small. $\tau\eta\tilde{\nu}$. . . $\acute{\alpha}\pi\omicron\beta\alpha\sigma\iota\nu$, *the nature of a naval descent against others*. The article marks the idea as an abstraction. Cp. c. 20. a. $\acute{\epsilon}\iota$. . . $\delta\pi\omicron\mu\acute{\epsilon}\nu\omicron\iota$, *if they would but stand firm* (hinting that they rarely do). Cp. $\acute{\epsilon}\iota$ $\phi\theta\acute{\alpha}\sigma\alpha\iota\epsilon\nu$, iii. 49. 4, *if they would but get there first*. $\beta\omicron\theta\lambda\omicron\upsilon$, acc. to the Schol., means the ‘noise of the dashing oars.’ Elsewhere it seems to mean ‘surf.’ $\kappa\alpha\tau\acute{\alpha}\pi\lambda\omicron\nu$. See c. 3. a. $\beta\acute{\iota}\acute{\alpha}\zeta\omicron\iota\tau\omicron$, sc. η $\acute{\alpha}\pi\omicron\beta\alpha\sigma\iota\varsigma$. $\kappa\alpha\iota$ $\acute{\alpha}\upsilon\tau\omicron\upsilon\varsigma$ is contrasted with $\acute{\alpha}\lambda\lambda\omicron\upsilon\varsigma$; what you recognize in the case of others, do you ‘also yourselves’ practise. $\pi\alpha\rho’$ $\acute{\alpha}\upsilon\tau\eta\tilde{\nu}$, the defence is to follow the actual line of the breakers. Cp. $\pi\alpha\rho\acute{\alpha}$ $\tau\eta\tilde{\nu}$ $\theta.$, c. 11. 1.

CHAPTER XI.—(a.) $\tau\omicron\sigma\alpha\upsilon\tau\alpha$, *thus much*; of quantity, though the speech was introduced by $\tau\omicron\iota\acute{\alpha}\delta\epsilon$ of quality. So ii. 10 and 12; iv. 16 and 21; v. 8 and 10. In iii. 29 $\tau\acute{\alpha}\delta\epsilon$ precedes and $\tau\omicron\sigma\alpha\upsilon\tau\alpha$ follows the speech. In iv. 58 and 65 $\tau\omicron\iota\omicron\upsilon\tilde{\nu}\tau\omicron\varsigma$ both precedes and follows. In vii. 78 $\tau\omicron\iota\acute{\alpha}\delta\epsilon$ follows. $\acute{\epsilon}\theta\acute{\alpha}\rho\sigma\eta\sigma\alpha\nu$, *took courage*; attaining, or ingressive, sense of aorist. This

sense is common with the aorists of verbs whose present means 'to be in a position of so and so:' e. g. ἄρχω, βασιλεύω, βουλεύω, δοκέω, ἔχω, ἡσυχάζω, κρατέω, νικάω, πολεμέω, and the like. ἐπικαταβάντες, went down to the coast to face the foe.

(b.) ἀραυτες, having got under weigh. It refers to both army and fleet. Intransitive, but often with accus. (cp. σχόντας, c. 3. a). τερσσο-
ράκοντα, but 60 had come; c. 8. 2. ἐπέπλει, was on board
as well as the regular officers and crews. Kr. cites iii. 16. 3; and ii. 66,
where it is applied to an admiral and 1000 hoplites. Cp. ἐπιβάτης.

(c.) ἔκ τε . . . θαλάσσης. Perhaps this means, repelled the 'attacks coming both from land and sea.' Otherwise ἐκ θ. must = 'from the water's edge.' Cp. c. 9. b. κατ' ὀλίγας . . . δ ελ. The precise construction is doubtful. It may be 'distributing the duty of attack among small bodies of ships;' cp. διελόμενοι κατὰ πόλεις, v. 114. 1. Or it may be 'dividing their ships into small bodies;' cp. ii. 78. 1, iv. 69. 2, and vii. 19. 1, where the object divided is expressed. The latter way (to which the absence of τὰς is not a serious objection) would also find in ναῦς an object for ἀναπαύοντες, which embarrassed the Schol., who says ἢ τὰς ναῦς ἀναπαύοντες, ἢ αὐτοὶ ἀναπαύομενοι. Cp. κατ' ὀλίγους, iii. 111. 1. ἐν τῷ
μέρει, in the (i. e. the regular) turn. Cp. iii. 49. 4. ἐποιοῦντο,
proper use of Middle. ἐποίουν would have meant 'making' in the sense of 'causing' or bringing about. Cp. c. 20. b, and 91 (in which last passage both ποιεῖν and ποιέσθαι occur). ὠσάμενοι, forcing their way. Cp.
c. 35. c; 43. 3; 96. 4; vi. 70. 2 (in which last passage the object is expressed).

(d.) Brasidas is first named in ii. 25 as saving Methone by a bold dash, and as receiving the first public vote of thanks paid at Sparta during this war. Next he is one of three commissioners to advise the incompetent admiral Cnemus, ii. 85, who was acting about the mouth of the Corinthian gulf. In iii. 69 he joins in a similar capacity the equally incapable Alcidas, with whom he defeats the enemy, but cannot persuade his timid superior to follow up the success. Until his death at Amphipolis in the moment of victory, v. 11, Brasidas was the one eminent general and diplomatist among the Spartans of his day; and there is an almost romantic charm attaching to his character and exploits which seems to have been fully recognized even by the grave historian. εἴ πη καί, if at any point it did seem possible.

The force of καί before a verb is often presentable in this way. See c. 22. c; 27. d. φυλασσομένων τῶν ν., careful of. The genitive (perhaps of origin) is found after verbs of perception or emotion. Curtius, G. G. 420. Cp. τῆς Μένδης περιωρόμενος, c. 124. d. The Middle is to be noticed in both, expressing not a material act so much as a mental one, intent or purpose.

εἴη, oblique. ξύλων contemptuous, mere timbers. Poppo cp. the contemptuous words of Mardonius (ξύλων ἀγῶν) in Hdt. viii. 100.

ἐν τῇ χώρᾳ, in their own country. Sharply contrasted by position with πολ. πεποιημένους, Middle. σφετέρας, Lacedaemonian, as contrasted with τοὺς ξυμ. βιαζομένους, could they but force. Cp. Frangere nec tali puppium statione recuso, Arrepta tellure simul, Virg. Aen. x. 297.

ἐπιδοθῆναι, give freely, sacrifice. Classen cp. Aristoph. Pax 333. It is common in Demosthenes. ὀκείλαντας, sc. αὐτάς. In c. 12. 1

the accus. is added. In ii. 91. 5 it is intransitive, of ships 'grounding.' κρατῆσαι, to master; ingressive aor.

CHAPTER XII.—(a) ἐπέσπερχε. This verb is not again in Thuc. It is poetical; Aesch. Theb. 689, and Hom. ἀποβάθραν, gangway. Latin, pons. Cp. Hdt. ix. 98. πρὸς ὄντος αὐτοῦ, emphatic; he himself fell into the ship, his shield elsewhere. παρεξειρεσία, the vacant part 'beyond the oars,' here in the bow. So vii. 34. 5, 40. 4. περιερρή, slipped round as we say; i. e. from around. The shield was held by the arm being passed through the πόρπας, Soph. Aj. 576, and would drop off when the muscles were relaxed. ἐξεν-χθείσης, after it had been washed up. The genit. absol. expresses antecedent condition (see c. 20. d; 41. d; 73. c). Thuc. wishes to show that the Athenians had not themselves to thank for this prize. προσβολῆς, genitive after ὅ, the relative taking the construction of its antecedent. See ii. 82. 3.

(b.) χωρίων, the various spots tried.

(c.) περιέστη. Cp. i. 32. 4, 120. 7. It denotes complete and surprising revolution. And things came round to this, that . . . ταύτης Λακ., and that land Laconian. Λακωνικῆς is predicate of ταύτης. ἀποβαίνειν, trying to land. ἐπὶ πολὺ ἐποίει τῆς δ., it used to make a good part of their reputation in those days, of the one to be, &c. ἐπὶ πολὺ seems to be object (or logical accusative) after ἐποίει. Cp. c. 3. b. In ii. 8. 5 (ἡ εὐνοια παρὰ πολὺ ἐποίει ἐς) ἐποίει seems intransitive, "was making (or tending) towards." If it be so here, ἐπὶ πολὺ τῆς δ. will be the subject (or logical nominative) of the verb. ἐν τῷ τότε is a touch which shows that this was written long after the event, when things had greatly changed.

CHAPTER XIII.—(a.) ταύτην κτλ., after delivering attacks then all this day and much of the next, they had quite desisted (or they remained inactive). ἐπέπαιναντο expresses not only complete, but continuing, cessation in past time, just as πεπαῖνται would in the present; that is, it expresses not only the completion of the act, but the abiding state of things so produced. See on καταπεφουγίαις, c. 14. a; λελύσθαι, c. 16. b; ἐλέλυτο, c. 47. a. This explains διελέλυτο, v. 1. 1. ἐπὶ ξύλα ἐς μ., to fetch timbers for (making) siege-engines; c. 8. b. παρέπεμψαν, sent along shore. Asine is placed on the W. of the Messenian Bay. Probably it was a ship-building place. Herodotus speaks of "Asine by Cardamyle in Laconia" as a Dryopian settlement, viii. 73, but Cardamyle lay on the E. of the Bay, and it may be another Asine. ἐλπίζοντες, hoping, though the harbour-front of the fort was high, still to capture it by engines, as landing was easiest there. A zeugma, as they could see the height. Classen reads ἔχον, which makes the antithesis lie with ὄσσης. We think ἔχειν is right. For μάλιστα, see on βαδῖως, c. 10. c.

(b.) αἱ ἐκ. For this and τῶν ἐκ, see c. 8. a. πεντήκοντα. Most MSS. and Bekker read τεσσαράκοντα, but Arnold shows by a clear numerical argument, citing cc. 2, 5, 23, that the reading must be πεντήκοντα, which two MSS. give. [In c. 54. 1, the MSS. are again clearly wrong as to the numbers given.] The enlarged total explains the predicative position of the numeral, and the following γάρ. Χίαι. Chios was the only 'ally' of Athens

still left nominally independent, and so furnishing her contribution in ships. Cp. vi. 85; vii. 57.

(c.) *περίπλεων*, *very full*. Cp. *περιαλγούντες*, c. 14. b. *καθορμίσωνται*, deliberative subj. Usually retained for clearness even after past tenses, though not always. So c. 28. d. *τότε μὲν*, *for the time being*. The Isle of Πρώτη (or Πρωτή) lay to the N. *ἦν μὲν*. An apodosis must be mentally supplied, as in iii. 3. 3. *ὡς αὐτοὶ ἐπεσπλ.*, *intending to sail in against them themselves*.

(d.) *φράσαι*, *in order to block*. Or else in apposition to *ἄ*, *namely to block*. (So Classen, who alters *ἄ* to *ὅ*.) The plural, denoting the various steps necessary, points to the former meaning. *ἔτυχον*, they had not as a matter of fact (whatever the cause was) done what they intended. This is the general sense of *τυγχάνω* with participles. 'Somehow they had not done it.' *οὐ σμικρῶ*, a litotes for *μεγάλῳ*. Cp. i. 1 3; iv. 84. 3; vii. 29. 5. *σμικρὸς* occurs again with *οὐ*, vii. 75. 5, and viii. 81. 2, and nowhere else in Thuc. (Classen.) Krüger says the Bay of Navarino is one of the largest harbours in Europe; and Arnold says that it would have appeared to the Greeks no harbour at all, and thinks this a great obstacle to identifying the *λιμὴν* with the Bay of Navarino.

CHAPTER XIV.—(a.) *γνόντες*, *on discovering this*. *τὰς μὲν . . . ἀντιπύρους*, *most of the ships, not only already afloat, but with their heads to the foe*. The Athenian historian evidently thought it unpardonable that under these circumstances they took to flight. The antithesis is *αἱ δὲ καί*. *ὡς διὰ βρ.* (For the case, see c. 8. d. It occurs again c. 76. 5.) It either means 'closely chasing them as well as they could considering the short distance from the land,' where the land forces would aid the fugitives; or, *as was natural at close quarters they damaged many*. *αὐτοῖς ἀνδράσι*, ii. 90. 6; dative of attendant circumstance, qualifying *μίαν*. *ταῖς λοιπαῖς*, the rest of the *μετέωροι*. *ἐν τῇ γῆ* goes with the participle, the preposition *ἐν* being 'accommodated' to the notion of 'resting at' contained in the perfect participle. Cp. *μετά*, c. 114. a. See Poppo, who cp. iii. 71. 3; vii. 71. 7; 87. 1. Arnold cp. iii. 106. 1. *ἐνέβαλλον*; i. e. using the *ἔμβολος*, 'beak,' i. 49. 8. The action was called *ἐμβολή*, vii. 70. 4. *ἀναδούμενοι ἐῖλκον*, *were lashing to their own ships and dragging off*; i. 50. 1; ii. 90. 6. The participle is accommodated in tense to the verb. Cp. c. 2. a.

(b.) *περιαλγούντες*, vi. 54. 3. *ὅτι περ*, *for the precise reason that*. *περ* gives emphasis and precision. So *διότι περ*, Hdt. iv. 186. *ἀπελαμβάνοντο*, all this meant the cutting off of. Imperfect of act in progress. The possessive *αὐτῶν* and its emphatic position shows the sense to be, 'so far from investing others, their own men were being cut off.' *ἐπεσβαίνοντες*, ii. 90. 6, *rushing into the sea against the foe*. *καὶ ἐν τούτῳ κτλ.*, *and each man thought things at a complete standstill wherever he was not himself also present and doing*. *τούτῳ* is developed by *ᾗ τινι*; *οἶτος* in correct Attic is used of what follows only when the latter is a relative. Cp. the almost identical ii. 8. 6. For the pluperf. (*κεκ.*) cp. c. 13. a.

(c.) *ἐγένετό τε κτλ.*, *and the confusion became intense, and took the place of each party's ordinary mode of warfare, over the ships*. *ἀντηλλ.*, lit.

'taken in lieu of.' The Spartans' habit was ἐκ γῆς πεζομαχεῖν; the Athenians', ἀπὸ νῶν ναυμαχεῖν; but now all was confusion, each side doing something else. περὶ τὰς ναῦς (i. e. to get possession of them) is to be connected with ἐγένετο. It cannot go with τρόπου, as (1) we should want τοῦ before περὶ; and (2) 'the usual mode of employing ships' must be the same with all men, viz. ἀπ' αὐτῶν ναυμαχεῖν; but τοῦ ἑκάτ. means warfare 'peculiar to each.' If taken with ἀντηλλαγμένους, it gives a weak sense. Classen alters to ἀντηλλαγμένους (gen. abs. with τρ.), which yields a good sense, but is quite unnecessary.

ἔκπληξις, frenzy, dismay, horror. ὡς εἰπεῖν, i. 1. 2; iii. 39. 4; vi. 72. 2; viii. 5. 3. (Krüger.) It modifies a too sweeping statement, and = 'so to say.' Cp. ὡς εἰκόσαι, c. 36. 3. Such usages are easily accounted for when we remember that the infinitive is the *dative* of a verbal noun, expressing purpose.

τῇ παρουσίᾳ τύχῃ, *with* (i. e. under) *their present good luck*; dative of attendant circumstance. Cp. τοῖς πεπραγμένοις φοβούμενος, iii. 98. 6. ἐπεξελεθεῖν, *to push forward*; absolutely used. Cp. i. 22. 2; iii. 40. 9.

(d.) πολὺν τε, *and so* after, &c. It winds up the detailed account. (Classen.) διέσωσαν, *finally saved*. Throughout this long account the contrast of imperfect and aorist tenses is to be noticed. The former gives details, of what is in progress, or what occurs repeatedly; the latter describes what is rapid and decisive, and presents the general result. Cp. c. 8. j.

(e.) ὡς τῶν, *aware that*, &c. See c. 5: a. καὶ ἀπὸ πάντων, *in answer to the circular summons to the allies*, c. 8. 2. κατὰ χώραν, *in position*; as they were before, i. 28. 6; ii. 58. 4; iv. 26. 1; 76. e. Cp. χώρα of a soldier's post, ii. 87. 10; iv. 126. 5. ἐπὶ τῇ Π., *threatening* Pylus; iii. 93. 3; iv. 133. d.

CHAPTER XV.—(a.) ἐς τὴν Σ., put first to mark vividly the change of scene. Cp. viii. 1. 1. γεγεννημένα περὶ Π. is to be regarded as one phrase, introduced by τὰ.

ὡς ἐπὶ ξυμφ. μ., *recognizing the presence of a grave disaster*. τὰ τέλη, the government, i. e. the Ephors, i. 58. 1; iv. 85. 6. Hence the masculine participle. καταβ., c. 3. a.

βουλεύειν, *advise*. The active denotes the act of the *agent* of the state, dealing with something external to his own interests. See Active and Middle contrasted in i. 85. 1 and 5. παραχρῆμα (so most and the best MSS.) goes with ὁρῶντας. Tr. *should look into matters immediately, and advise as they thought best*. Some MSS. πρὸς τὸ χρ.

(b.) κινδυνεύειν. The subject is αὐτοῦς. τι παθεῖν, like τι ἀνῆκεστον, c. 20. a, an euphemism for death. Cp. c. 38. 1. κρατηθῆναι. Most MSS. read ἢ κρ. when ἢ βιασθ. becomes the antithesis to ἢ ὑπὸ λιμοῦ. The old reading was ἢ κρατηθέντας, co-ordinate with ἢ βιασθ. This gave a false antithesis, as the first would be a condition of the second. ἢν ἐθέλωσι, *supposing them willing*. See c. 10. a. τὰ περὶ Π., *limitative accus.* The strategi could suspend no operations beyond their own.

CHAPTER XVI.—(a.) ἐγίγνοντο . . . τοιαῖδε, *a convention was negotiated to the following effect*. The imperf. points to the details, and the time needed to arrange them. The whole is summed in the aor. ἐγένοντο (below, c. 16. 3).

Cp. c. 8. j. *μακράι*, ships of war; opposed to *στρογγύλαι*.
ἐκπέμπειν. The Lacedaemonians are allowed to *send it out*, so as to secure the quality of the food; the Athenians are to *superwise the sending of it in*, so as to control the quantity. *σῖτον μεμαγμένον*, *corn prepared for eating*; kneaded and baked, bread. Göller turns it *gerstenbrod*, barley-bread. L. and S. say it = dough, which is unlikely. Arnold's 'barley-flour' is excluded by *μεμαγμ*. Aristophanes' joke against Cleon, as 'stealing and eating the Laconian barley-cake which Demosthenes had made (*μεμαχότος*) at Pylus,' was perhaps suggested by this very word. Eq. 55—57 (and see I 166, 7). Cp. note on *προκαλ.*, c. 19. a, and c. 20. e. (The play of 'The Knights' was represented in 424 B.C., the year after this.) *δύο χοίνοι*. *ἀλφ.* explains the preceding, so that the whole means 'so much bread as could be made out of two choenixes of barley.' Arnold says the choenix was $\frac{1}{2}$ of the Roman modius, or "about two pints English corn-measure." This was the usual public allowance to a Spartan; *Hdt.* vi. 57. *δύο κοτύλας*. This was double their public allowance at home. Cp. *Plut. Lycurg.* c. 22. The *Cotyla* was $\frac{1}{4}$ of the *Choenix*, or something more than $\frac{1}{2}$ of a pint, wine-measure. (Arnold.) *κρέας*, *meat in proportion*. The usual proportion to the bread would be followed. It may perhaps have meant a definite quantity; Kr. cp. *τρίακρέα*. *Xen. Cyr.* ii. 2. 2. It is nowhere stated that the Athenians took any precautions to ascertain what the real number of the prisoners was, and in c. 30. e, we find that Demosthenes for a time thought it had been overstated for the purpose of saving a surplus. The allowances would be sent daily, that specification being omitted, as in vii. 87. I; viii. 29. I. *καὶ τὴν ν.* as well as supervising the supply of food. *ὅσα μή*, i. III. 2. Cp. *ὅτι μή*, iv. 26. b, *all but, in all except*.

(b) *ἐκάτεροι*, properly = each of two sides, is here used for *either side*. Cp. c. 62. I; 73. 4. *καὶ ὅτι οὖν*, *even in any shape whatever*. So vii. 48. 5. Cp. *καὶ ὁπωσοῦν*, i. 77. 3; *καὶ ὅποσοῦν*, iv. 37. a. It is limitative accens. qualifying *ὅτι* which is 'cognate.' *τότε λελύσθαι*, *the truce to be then ipso facto void*. So again in c. 46. b. The perfect, from indicating the completion of an act, naturally implies the condition of things thereby produced. See on *ἐπέαντο*, c. 13. a; *ἐλέλυτο*, c. 47. a. *μέχρι ὅδ*, *until*, with subj. and without *ἄν*, occurs iii. 28. 2; iv. 41. I; 46. 3. In i. 137. 3 *μέχρι* alone takes the subj. *Jelf, G. G.* 841. 3. So *πρὶν* frequently. (Cp. *οὐδ' ἄρκῶσι*, c. 17. b.) *ἐλθόντων*, *on their arrival*. Cp. c. 3. a. *ὁμοίως ὅσπερ ἄν*, *in precisely the same condition, whatever it was, in which*. The adjectives are correlative, like *ὁμοίως ὧς*, c. 86. 4, and go closely together.

(c.) *πρέσβεις*. It is thought that the chief was Archepolemus, named in *Aristoph.* Eq. 794, as 'bringing peace.'

CHAPTER XVII.—This is the only speech given by Thuc. as having been delivered officially by Spartan ambassadors, as that of Brasidas, c. 85 sq., can scarcely be considered as such. If their ambassadors did not often address large foreign assemblies, we have an explanation of the very needless apology for the length of their speech. That of K. Archidamus (i. 80 sq.) is longer, but no apology is made for it. But that was addressed to a home audience,

and the first book moreover was very late in composition. The substance and arguments of this speech, if not its details, are doubtless authentic. Its tone is lofty and condescending; the prestige of Sparta is referred to in the first sentence, and the arguments mainly consist of high-sounding generalities. Of any concession, corresponding to that asked of Athens, the speech contains no hint. That the envoys, however, saw the necessity of making some, we learn in c. 22; and they acted with judgment in reserving their views on this head, and delivering a speech which, while committing them to no particulars, would test the popular feeling at Athens.

(a.) *πράξοντας*, final, to negotiate a settlement. The word suggests the contrasting *λόγους* (below, c. 17. b). $\delta\ \tau\iota\ \alpha\upsilon\ \nu$ is the object of *πειθ.* and the subject of *μέλλη*. Cp. *ὑπερ ἀναυμένων τε περιέπλει καὶ εἰώθει γίγνεσθαι*, ii. 84. 2, which Mr. Graves cites. See too c. 67. a; 115. b. The construction might have been continued in the accusative by *μέλλον*, instead of *μέλλη*; but the change is made to withdraw the second clause from the influence of *πειθόμεν*, as the credit of Sparta was no business of Athens. *ὑμῶν* with *ἰσχύει*. $\tau\delta\ \alpha\upsilon\tau\acute{o}$, *idem*, at the same time. Cp. i. 23. 4. It is, through $\delta\ \tau\iota\ \alpha\upsilon\ \nu$, operative in the second clause as well, though the change of construction slightly obscures this. Cp. vi. 87. 3. *πειθόμεν*, present of abiding effect. So c. 22. 1. So *πειθόμενοι*, c. 18. e; 59. 4; 65. a. *ἐς τὴν ξ*, in its bearing upon. Cp. i. 32. 3 and 4. *ὡς ἐκ τῶν π*, as under present circumstances, i. e. allowing for the situation. *ὡς* implies that Sparta recognized the very qualified sort of 'credit' the situation could yield her. See c. 5. a.

(b.) *τοὺς δὲ λόγους* is by its position contrasted with *πράξοντας*, as *λόγους* with *πράσσειν* at the end of the section. The nuance of meaning thus suggested is, 'we are here as practical men, and our words, if many, will be so for a practical purpose.' *μακροτέρους*, predicate. *οὐ* negatives only *πρὸς τὸ εἰσθός*, and does not extend to the verb. Tr. but our words we shall draw out to comparative length in no breach of our custom. *ἐπιχώριον οὐν*, the converse of *παρὰ τὸ εἰσθός*. Accus. absol.; and as such expressing somewhat of objective fact, rather than a mere condition or cause. Cp. c. 125. 1. *ὅς ἀρκῶσι*, subjunctive after relative *without ἄν*. So *ὄλτινες νομίσωσι*, c. 18. d. Cp. *ἤντινα τύχητε σφαλέντες*, iii. 43. 5. This usage, normal in older Greek, is irregular in Attic, though instances are frequent in drama. (See Soph. O. T. 1231; O. C. 395; Ant. 1027.) The like irregularity with *μέχρι οὐ* (c. 16. b), and *πρίν*, has been noted. All may be regarded as survivals. (The envoys probably spoke in Doric, in which such combinations were usual.) *πλείοσι*, sc. *λόγους χρῆσθαι*. *τι τῶν προύργου*, something of practical utility. In sharp local contrast with *λόγους*. The comparative *προϋργιαίτερον* occurs in iii. 109. 2, again of Lacedaemonians. *λόγους* is best taken with *πράσσειν*, rather than with *διδάσκ.*

(c.) *λάβετε*. Had *μή* preceded, we must have had *λάθητε*. *μή* is confined to *πολ.*, and is regulated by the imperative, not vice versa. So Soph. Ant. 446. *receive them in no hostile spirit.* *ὑπόμν. τοῦ κτλ.* Krüger cp. ii. 88. 4; v. 69. 2.

(d.) After the introduction the subject is opened, as usual, by *γάρ*. *ἐὺτυχίαν . . . καλῶς θέσθαι*, to turn your present luck to good purpose.

A metaphor from a game like backgammon, where a lucky throw with the dice may be used advantageously, or not, by the player. See Plat. Rep. 604. c; Plut. Cons. ad Apoll. The expression insinuates that luck is not everything, and may not last. Cp. ἀσφαλῶς ἔθεντο, c. 18. 4. καὶ μὴ παθεῖν ὄπερ, *instead of being affected like; instead of behaving like.* As behaviour springs from character, it is not unnatural to speak of it as an 'affection,' πάθος, and of the subject as exhibiting the affection. Cp. ἕκδν πάσχει, Xen. Mem. i. 2. 30. Krüger cites vii. 61. 1. Cp. too the frequent τί παθῶν . . . ; τοῦ πλείονος, a common phrase. See c. 21. 2; 30. d; 92. b. Cp. τὰ πλείω, τὸν πλείω, c. 117. a. We should say 'more,' but the Greek likes to mark the definiteness resulting from a contrast of quantities. It is gen. aft. ὀρέγ. ἐλπιδι, either instrumental dative, or that of attendant circ. τὰ παρ. εὐτυχῆσαι, *gained their present good luck.* Ingressive aor. and cognate acc.

(e.) ἐπ' ἀμφοτέρα, *in both directions*; i. 83. 3; iv. 58. 2. δίκαιοι εἶσι εἶναι, *are justified in being, should by rights be.* So δίκαιοι ἐστε ἐκποδῶν στῆναι, i. 40. 4. καὶ ἀπιστότ, those who have felt the most vicissitudes should feel *also* the most distrust. καὶ adjusts, or correlates, the two superlatives. (Cl.) ὄ, distrust of fortune, ἀπιστότατοι εἶναι ταῖς εὐπρ.

CHAPTER XVIII.—(a.) γνῶτε δὲ κτλ., *yet learn it also by fixing your eyes on our misfortunes now.* Sc. learn the untrustworthiness of fortune. καί, as well as in the lessons of the past (ἐμπειρία). ἀπιδόντες ἐς, *respicendo, looking off from everything else at*, iii. 58. 4; vii. 71. 4. οἷτινες, *a people who.* ὅστις is a generalized form of ὅς, and even when used of a definite individual (e.g. Soph. O. T. 1054, 1184; Eur. Hec. 55) always refers to his class, character, circumstances, &c, as here. Thus it is often causal or final, answering to 'qui with subjunctive.' (See two instances in c. 22) Mr. Wilkins renders it here, 'for we who' ἀξίωμα, *prestige.* ἔχοντες, present part. (not imperf. as Mr. Wilkins takes it). πρότερον κτλ., *though previously we thought ourselves more entitled to grant what we are now come to obtain by request from you.* The emphatic αὐτοί, and the contrasted ὑμᾶς, show that this means 'more entitled than you.' κύριος governs the infin. in viii. 5. 3. (Cl.) ἐφ' ᾧ. Cp. c. 13. a. Sc. τὰς σπονδὰς. (Schol.)

(b.) καίτοι, *and yet.* This generally introduces a kind of adjunct, to give time for further dwelling on a point. αὐτό, the misfortune of the superior state having to propose peace. For the vague use of αὐτό, αὐτά, and oblique cases of αὐτός, cp. c. 19. b; 59. 2; 61. 6; 64. 1; 92. 6; 126. c. ὑβρίσαντες, *from waxing wanton*; ingressive aor. The absence of ὕβρις was thought a feature of Spartan character; i. 84. The suggestion that acquisition of power may lead to ὕβρις, and that to πάθος (a familiar theme in Attic tragedy), is adroitly made, as a warning to Athens that those very 'acquisitions' of which she was so proud might lead to her fall. ἀπὸ δὲ τῶν κτλ., *but, with our ordinary resources at command, we miscalculated, a situation in which all are alike liable to the same.* ἀπό, 'starting from,' 'working with;' cp. i. 91. 7; ii. 41. 2, 77. 1; vi. 54. 3; and γνώμη ἀπὸ τῶν ὑπαρχόντων, ii. 62. 5. The dative γνώμη marks the *sphere* or *manner* of the

slip; in c. 28. c, and 85. a, the genitive is found, marking the origin.

τὸ αὐτό, sc. γνώμη σφαλῆναι.

ὑπάρχει (is open, or incident, to;

is a standing possibility for;) is a play upon ὑπάρχοντα; he means to say 'in the use of the αἰεὶ ὑπάρχοντα miscalculation is ὑπάρχον.'

(c.) πόλει καί. The absence of the article is probably owing to the combination of πολ. with καὶ τῶν πρ., which roughly serves to give distinctness, and prevent ambiguity, as 'city and acquisitions' can only mean the Athenian Power. So πόλιν καὶ οἰκίας παράδοτε, ii. 72. 6. There was however a tendency to omit the article with πόλις when used in reference to its own occupants, when mistake was impossible (as in both of these cases); cp. i. 10. 2.

καὶ τὸ τῆς τ., vii. 61. 3, *the course of fortune too.* καὶ contrasts power with luck, and the present with the future.

(d.) σωφρόνων δὲ κτλ. *Nay they act as wise men who avoid risk by classing their good things as open to double risk.* We take this as the plural form (natural in addressing a people) of σώφρονος ἀνδρός ἐστίν τις, or ὅστις. Poppo cp. ἀπόρων ἐστὶ καὶ ἀμηχάνων οἵτινες ἐθέλουσι, Xen. An. ii. 5. 21. Therefore sup. ἐστὶ. Logically, the sentence should be completed by an infinitive, as in ἀδρῶν σωφρόνων μὲν ἐστίν ἡσυχάζειν, i. 120. 5; but an abstract is often replaced by a concrete expression, as in τὸ δ' εὐτυχές, οἱ ἄν . . . λάχωσι, ii. 44. 2; also iii. 45. 7, and vi. 14. Cp. Ennius, Trag. 340, Ea libertas est qui pectus purum et firmum gestitat. Thus explained, the genitive is possessive. Others take it as partitive, rendering "they are of the class of wise men, who &c."

ἀμφίβουλος means *exposed to cross-*

attack (see ii. 76. 3; iv. 32. c; 36. c) and the oxymoron with ἀσφ. is the point of the sentence.

ἔθεντο is *gnomic* orist, and the middle is

used because the 'placing' is not actual and physical, but (see c. 11. d) metaphorical and mental. Cp. καλῶς θέσθαι, c. 17. d.

καὶ . . . προσ-

φέρουσιντο, a parenthesis for mere antithesis, as it is outside the argument and has a separate nominative. For the dative, cp. i. 140. 9.

τόν

τε πόλεμον κτλ., and *who hold that war keeps company with a man, not as partially as he may prefer to handle it, but just as the combatants' fortunes may lead on.*

The subjunctive νομίσωσι is after οἵτινες (see on ὀρκῶσι, c. 17. b), and carries on the thread from ἔθεντο, no notice being taken of the parenthesis.

But it is to the parenthesis (as Mr. Wratlaw thinks, *Journal of Philology*, vol. vi.) that the change of mood is due. For had ἐνόμισαν, or νομίσαιεν, been used, it might have been thought to refer to οἱ αὐτοί; so, to show that the latter

is parenthetical, the subjunctive is used, which can only refer back to the relative οἵτινες. This also explains the absence of ἄν, as it could not stand without a new relative, which as a new subject would impair the closeness of thought.

Poppo cp. Dem. c. Timocr. (not Theocr.) § 63, ὅποσοι ἢ νῦν εἰσὶν ἐν τῷ δεσποτηρίῳ, ἢ τὸ λοιπὸν κατατεθῶσι, where the subj. is potential and vague, and ἄν is absent through the non-repetition of the relative.

τούτῳ refers to τις, and the subject of ξυνεῖναι is τὸν πόλεμον. Cp. ὅτῳ τὸ μὴ καλὸν ξύνεστι, Soph. Ant. 370; also O. C. 1244. αὐτῶν, *of him and them, of the combatants*, i. e. the τις and those he is at war with. It hints that war being

two-sided, its extension depends on circumstances beyond individual control. It is thus possessive gen. after τόχαι. For the vague meaning of αὐτῶν, see note b.

We think this clause is on the *prospect* of war, as surveyed *ab extra* by the

οἴτινες; their behaviour in the *state* of war being considered in the next sentence. Classen takes *τις* as merely individualizing *οἴτινες*, and as supplying the subject to *ξυνεῖναι*. *τούτῳ* he refers to *μέρος*, and *αὐτῶν* to *οἴτινες*. This seems rather artificial, and implies that the *οἴτινες* themselves are at war.

καὶ ἐλάχιστα κτλ., and such men, from not being lifted up by faith in military success, being least likely to stumble, in an hour of prosperity would most likely make peace. The first *ἂν* belongs to *πταίοντες*, which with it gives the reason of *ἐν τῷ . . . καταλ.*, and = *διότι ἐλαχ. ἂν πταίοιεν*. Then *διὰ . . . ἐπαίρεσθαι* gives the reason of the reason. Each *ἂν* implies the pro'asis 'if they were at war.' *τῷ ὀρθ. αὐτοῦ*, sc. *ταῖς κατὰ πόλεμον εὐπραγίαις*, Schol. Strictly it means 'the element of success therein,' which men are apt to rely on, shutting their eyes to all that they dislike. Cp. *τὸ ὀργιζόμενον τῆς γνώμης*, ii. 59 4; *τῷ διαλλάσσοντι τῆς γνώμης*, iii. 10. 1. *καταλύεσθαι*, i. 81. 5; v. 15. 2.

(e.) *ὅ*, to make terms while prospering; accus. after *πράξει*, which depends on the impersonal *καλ. ἔχει*. *μήποτε νομισθ.*, to avoid being thought.

ἦν ἄρα, c. 8. e.

μή πειθ., if not persuaded. See c. 17. a. Pres. part.

with aorist verb, as c. 65. 1.

ἄ, vague plural, to hint the many forms of calamity. Accusative before *γίγνεσθαι* to be understood after *ἐνδ.*, as the latter is impers.: 'it is possible.'

πολλά, predicative, so = *πολλαχῶς*.

So *εὐθεῖαν*, v. 10. 5.

τὰ νῦν προχ., internal accus. after *κρατ.* Cp.

Soph. O. T. 1522. 3.

καὶ means 'if through fortune you fail, it will be thought that to it your successes as well were due.'

δόκησιν, ii. 35. 3; iv. 55. a, 86. 4.

CHAPTER XIX.—(a.) *Λακεδ. . . ὑμᾶς*. This collocation shows Spartan pride. So does *προκαλοῦνται*, *provocant*, the double re-mention of which in c. 20 indicates that it is an impressive idea. (Probably it is the authentic word, as Aristophanes, Eq. 796, says of this very embassy, *τὰς πρεσβείας αἱ τὰς σπονδὰς προκαλοῦνται*.) On the whole sentence the Schol. says *κατὰ τὸ φρόνημα τῶν Λακ. τά τε ἄλλα καὶ μάλιστα τοῦτο εἴρηται*. *διάλυσιν*,

dis-solution. Cp. *διαλύεσθαι* below, and c. 23. 1. The termination of a relation between parties is meant.

διδόντες κτλ., offering on their part peace and alliance, with large friendliness in other shapes and mutual intimacy subsisting. *διδόναι* to offer, be willing to give, and *δοῦναι*, to give, are contrasted in i. 85. 3.

ὑπάρχειν is limited to *φιλ.* and *οἶκ.*, and means that they are to underlie the peace, a reserve to be calculated on.

ἄμεινον κτλ., deeming it better for both sides that it be not put to hazard, whether they could make good their escape on some deliverance offering, or again, if started out, then fall more fully into your hands. *διακινῶ*.

is impersonal and passive; see i. 73. 2. The alternatives hanging on it are deliberative, though the second receives a small internal modification.

διαφύγοιεν is in the remote potential (miscalled the Optative), to express *per se* the remoteness of the possibility. Such idiom after a primary tense, though less common, is certain. See Aesch. Ag. 620; Soph. O. C. 1172; Eur. Alc. 117.

Classen compares *εἰ παραδοῖεν*, i. 25. 1, which is not similar, as that represents the subjunctive (near potential) of *Oratio Recta*, which explanation would here be unnatural. *χειρωθεῖεν* is turned by *ἂν* into a conditional, to put

that possibility as contingent, i. e. as strictly depending on the fulfilment of a prior condition, ἔκπολ. Thus the diplomatist throws into the unfavourable possibility a special note of uncertainty. For παρατυχούσης, cp. c. 103. 3. μάλλον ἂν χειρωθῆ. Cp. viii. 71.

(b.) νομίζομέν τε κτλ. And we hold that distinctly great enmities might best be dissolved effectually, not if one acting in a retaliatory spirit, and, after winning most successes of the war, using pressure to entangle his opponent in oaths, were to make peace on unfair terms. τὰ πλεῶν limitative accus., vii. 63. 2. For κατ' ἀνάγκην (= 'putting the screw on,' as we say), see c. 98. e. ἐγκαταλ., seizing in; c. 8. j; 35. b; 39. 2. So ὄρκους καταλ. i. 9. 1; iv. 85. f. Classen alters πολέμου to πολεμίου, quite needlessly, as the object of ἐγκαταλ., like the subject of προσεδέχ. below, is shown by the sense, and their omission suits the studied vagueness of expression which marks the speech.

ἀλλ' ἦν κτλ., but if, when he has power to do the same (viz. make an unfair peace), with equitable aim and noble feeling overcoming it, he were reconciled upon terms unexpectedly moderate. With this reading, and the sense of ἀρετῆ determined by ἀνταποδ. ἀρετῆν below, such we think to be the best way to take it. αὐτὸ refers, with customary vagueness (cp. c. 18. l). to something implied rather than said, viz. that the possession of the power is a temptation to use it. The Schol. explains it by τὸ πλεονεκτικόν, the grasping impulse. Arnold and Classen, after one MS., alter to αὐτόν, Krüger to αὐτόν. To us the consensus of MSS., with the authority of the Schol., is decisive in favour of αὐτό, nor is its use unlike the style of Thuc. Classen joins πρὸς τὸ ἐπιεικές (for which cp. πρὸς τὸ τεμπνόν, ii. 53. 3), and Krüger ἀρετῆ also, with δρᾶσαι. προσεδέχ., the defeated party.

(c.) ὀφείλων ἤδη, being at once bound to, &c. ὡς βιασθεῖς goes closely after ἀμυν. See c. 98. e. αἰσχύνη, i. 84. 5; ii. 51. 7. οἷς, sc. τοῦτοις ᾄ.

(d.) μειζόνως, i. 130. 1. Similar irregularly compared adverbs are ἐνδεοστέως, c. 39. 2; ἀσφαλεστέως, c. 71. 1. τοῦτο δρ., sc. ἐμμένουσι. διενεχθέντας, i. 18. 6. τοῖς ἐνδοῦσι, dative commodi, and probably masculine.

τὰ ὑπεραυχόοντα is studiously vaguer. Cp. τὰδε, Aesch. Pers. 1; Enr. Med. 182; ταῦτα, Thuc. i. 18. 5. Tr. But in dealing with arrogance to brave it out, even against judgment.

CHAPTER XX.—(α.) ἡ ξυλλαγή, reconciliation. (Not 'the recon.,' as εἶπερ ποτέ shows.) The article is that with abstractions. Cp. c. 10. d.

τι ἀνήκεστον, the death of the captives, like τι παθεῖν in c. 15. b, euphemistic. Classen cp. i. 132. 3; iii. 39. 9; v. 111. 14. διὰ μέσου

γεν., intervening between us and it, v. 26. 2, 64. 4; viii. 75. 1. For διὰ with gen. see c. 8. d. For καταλ. ('befall') with personal object, cp. i. 61. 2.

κοινῆ καὶ ἰδίαν. Grote rightly explains κοινῆ of the general Dorian animosity to Athens, in which Sparta, though not very strongly, shared; and ἰδίαν of the separate and inexpiable hatred which Sparta would henceforth feel towards Athens. Others refer ἰδίαν to the personal feud which would be entertained towards Athens by the great Spartan families, if their members were lost; but Grote objects that the diplomatist would not thus incautiously

reveal the secret that the captives included such important persons. See v. 15. 1. ὧν, sc. τούτων ἄ.

(b.) ὄντων ἀκρίτων, with things still undecided at Pylus. So πλωιωτέρων ὄντων, i. 7. 1; ἐπινεφέλων ἔόντων, Hdt. vii. 37. (Arn.) μετρ.

κατατιθεμένης, being settled on moderate terms. Cp. i. 121. 1. The usual sense is seen in iii. 28. 2. ποιήσωμεν, let us cause, as agents;

hence the Active. See note in c. 91. καὶ ἐν τούτῳ, even under these conditions. Sc. though Sparta suggests peace, it will be felt that the magnanimity of Athens is the real cause.

(c.) πολεμοῦνται, from πολεμέω. Either Middle, 'at war with each other' (as possibly πολεουμένων, iii. 82. 1), or Passive, 'are being made war upon,' as i. 37. 4; iv. 68. 3. Some take it from πολεμόω, 'are being made hostile,' cp. i. 36. 1; but, as that had been done long since, ἐπολεμώθησαν must have been used. ἀσαφῶς ὅπ. ἀρξ., lit. in haziness as to which side having begun.

It is an equivalent for ἄδηλον ὃν ὀπότεροι ἤρξαμεν, and the genitive is of reference (objective) after ἀσαφῶς. Most commentators take the genitives as absolute, and supply after them πολεμοῦνται again, the whole making an oblique question, 'in doubt from which of the two sides having begun it they are made war on.' This seems clumsy. For ἀρξάντων, see Appendix III.

τὴν χάριν, the (natural) gratitude. Cp. c. 4. b. προσθήσουσι, will assign; iii. 39. 3, 82. 7.

(d) ἢν τε κτλ. And so if you choose, you can make yourselves lastingly friends to the Laced. alike on their own invitation, and by graceful rather than by forceful act. τε as usual at the end of an argument to append the summary.

For the pride shown in Λακεδ. ἐξ. ὑμῖν, cp. c. 19. a. φίλους refers to ὑμῖν, the infinitive being taken advantage of to put this, the main idea, prominently. See c. 2. c; 4. a; 73. d. αὐτῶν προκ., genit. absol. of antecedent condition. Cp. ἐλθόντων, c. 16. b. χαρισαμένοις and βιασ. (note their jingle) agree with ὑμῖν.

(e.) εἰκὸς εἶναι. For the pres. infin. in quasi-future sense after verbs of expecting, cp. c. 71. a. τὰ ἐνόντα ἄγ., the intrinsic advantages.

ταῦτὰ λεγ., i. 22. 3; v. 31. 6. τό γε ἄλλο ἔλ. Words like these seem to have been actually used, as Aristophanes says, in obvious reference to the present proposals, ἐξὸν σπεισαμένοις κοινῇ τῆς Ἑλλάδος ἄρχειν; Pax 1082.

(The Pax was first exhibited three years after this date, 422 B.C., the year in which Brasidas and Cleon died) τὰ μέγιστα, cognate, as in vi. 84. 1. So τὰ κράτιστα, i. 31. 1; τὰ εἰκότα, i. 38. 2.

CHAPTER XXI.—(a.) τῷ πρίν. That is in 430 B.C., just after the second and severest invasion of Attica, when the plague was raging, and the influence of Pericles was shaken; ii. 59. σπονδῶν μέν, opposed to διδ. δ

εἰρήνης; if they had longed for the less, surely they would welcome the offer of the greater. ἐπιθυμεῖν and κωλύεσθαι are imperfect.

ὁ σμένως. Krüger says that Thuc. elsewhere uses only the adjective.

(b.) ἤδη, with ἔχοντες ἐνόμιζον. Their position and view were now different. ἐτοίμους, here alone feminine in Thuc. (In viii. 26. 1, ἐτοίμαι is now generally read.) τοῦ πλέονος, c. 17. d.

(c.) μ. ἐνῆγε, was prominent in urging them on. Cp. i. 67. 2; ii. 21. 4;

iv. 24. 2. Contrast the tense with ἔπεισε, 'succeeded in persuading.'

δημαγωγός. Perhaps this word, which does not occur again in Thuc., here means simply 'a popular leader;' cp. δῆμον προεστάναι, iii. 70. 4; δῆμον προστάτης, vi. 35. 2. But the contemptuous sense occurs in Aristoph. Eq. 191, 217.

πιθανώτατος, *very persuasive with*. Again iii. 36. 5 (of Cleon), and vi. 35. 2. χρῆ. This and the rest of the chapter are retained in the form of the Oratio Recta, as spoken by Cleon. ἐλθόντων,

c. 16. b. ἀποδόντας, *after restoring*, the condition antecedent. These places had been restored to their Peloponnesian owners by Athens in 445 B.C., to purchase the Thirty Years' Truce. See i. 115. 1, with notes by Sheppard and Evans, and Arnold. ἀπὸ τῆς, *under the agreement*;

i. 24. 3. Cp. iv. 18. b. Ἀθηναίων ξυγχ., *by the Athenians' cession of them owing to misfortunes*. Ἀθην. is emphatic, the argument being 'as Athens ceded them in her misfortunes, let Sparta do so in hers.' The 'misfortunes' included the overthrow of what seemed a very promising military ascendancy, at Coroneia, B.C. 447 or 446, followed by the revol. of Euboea, and the loss of Megara. See i. 113, 114. τι μᾶλλον, *considerably more*; ii. 22. 1.

CHAPTER XXII.—(a.) ξυνέδρους σφίσιν, *a committee to sit with them*.

ἐκέλευον. The imperf. is tentative, of proposals; and the aor. ἐκέλευσε below is of a peremptory order. See c. 114. a. οὔτινες. Cp. c. 18. a. Final, with future. πειθῶσι. Cp. c. 17. a. *Who by speaking and listening on each question may make quietly whatever arrangement they can persuade each other to accept*.

(b.) ἐνταῦθα δὴ, *tum vero*; i. 91. 4. πολλὸς ἐνέκειτο, *attacked violently*. So πολλὸς ἐνέκειτο, Hdt. vii. 158. (Cp. Thuc. ii. 59. 3.) So Multus instabat, Sall. Jug. 84; gravis instare, Liv. xxvii. 4. For the adverbial effect of the predicative adjective with a verb, see c. 18. e, and cp. ἐρρῆ μέγας, ii. 5. 2. Of Cleon's treatment of the embassy Aristoph. says τὰς πρεσβείας ἀπελαύνεις ἐκ τῆς πόλεως βραδυγίζων, Eq. 795. γιγνώσκειν, imperf., the oblique form of ἐγίνωσκον.

ἐν νῦν ἔχ., c. 8. e; 85. c. καὶ νῦν, antithesis to καὶ πρότ., 'as before, so now.' οὔτινες, *quippe qui*; causal, c. 18. a. ὀλίγοις, though spoken in one sense, is meant

in another, viz. to suggest 'oligarchical sympathizers.' (The Schol. notices the πλαγία δημηγορία Κλέωνος.) For the contrast of βούλομαι (*wishing, preferring*) with θέλω (*willing, consenting*), cp. c. 10. a. ὑγίεις, iii. 75. 4. Medicine supplied many Greek metaphors.

(c.) ἐν πλήθει, *in a popular assembly*. To be distinguished from τῷ πλήθει above. They had no special objection to the Athenian public assembly, as Cleon insinuates by τῷ, but a general objection to conducting delicate negotiations in any popular meeting at all, as this might, without extricating them from the military difficulty, involve them in a political one too. εἰ

τι καὶ κτλ., 'although they *did* under their misfortune think of yielding something.' The καὶ which follows εἰ emphasizes the predicative idea (cp. c. 11. d); but καί, when it precedes εἰ, emphasizes the hypothetical idea, and means 'even if.' For ὑπό, mixing the notions of cause and circumstance, cp. ὑπ' ἀπλοίας, c. 4. a; and c. 34. b; 44. d; 66. c.

μὴ διαβληθῶσιν ἐς, *ne sermonibus differrentur apud*. Cp. iii. 109. 2. The participles go closely with

the verb, and express what would be said. Tr. *lest among the allies their name should be blown upon as having made proposals and failed.* *τυχόντες*, absolute, as in ii. 74. 2; iii. 42. 4, 82. 9. Cp. c. 63. b.

CHAPTER XXIII.—(a.) ἀφικομένων, in about 20 days; c. 39. 2. διελεύοντο, *were to become void*, under the terms of the agreement. Or, *were being voided*; that is, acts were done betokening the same, one of them being the Lacedaemonians' demand for their ships. Their view would be that the truce held until all conditions had been fulfilled, one of them being the retrocession of their ships. διελέλυτο, which has been proposed, would have excluded both senses, by implying past, or *ipso facto*, voidance. See c. 47. a. παράσπονδον, 'nowhere else in Thuc.' (Classen.) *δουκούντα*, sc. to any one. Even the Athenians could not deem them serious, though insisting on the letter of the bond. οὐκ ἀπεδίδ., *quoties ἀπήτουν Lacedaemonii.* (Poppo.) So ἀντέλεγον (just below), 'as often remonstrated.' *ὅτι δὴ εἶρ.*, that it had undeniably been stipulated. For δὴ to imply well-known fact, cp. i. 24. 2; ii. 102. 5. ἀδίκημα . . . νεῶν, *after charging them formally with a dishonest act in the matter of the ships.* Cp. i. 139. 2. τὸ τῶν ν. seems to be in defining apposition to ἀδ.

(b.) τὰ περὶ Π., nominative to ἐπολ. See iii. 6. 3; v. 26. 6. The following nominatives are *ad sensum*, as if ἀμφότεροι ἐπολέμου preceded. Cp. c. 52. c; v. 70. 1; Soph. Ant. 259; Xen. Hell. ii. 2. 3. *δυσὶν*. One MS. adds νεῶν. ἐναντίαιν, so as to meet each other; i. 93. 5. καὶ ἅπασαι, i. 3. 2. All without exception. *περιώρμου*, 'lay moored round it.' *ὁπότε εἶη*, whenever there might be. Indef. potential. *ἐγένοντο*, were brought up to, made up, 70. Often of numbers. σκοποῦντες is not joined to the previous participles, because it explains them. Cp. ἀξιοῖντος, c. 78. 1.

CHAPTER XXIV.—(a.) This chapter resumes the narrative of c. 1. ἐν τῇ Σικ. marks change of scene, and applies to the whole clause. οἱ is put before it to mark that it is a resumed narrative, and not a new one, which is taken up. Cp. iii. 99. 1, 103. 1. *πρὸς ταῖς . . . φρ.*, 'in addition to those on guard.' *παρεσκευάζοντο*, iii. 115. 4; iv. 1. 4. τὸν πόλεμον, the war (for which they were preparing in iii. 115) against the Athenians and the Atticizing Sicilians, of which they had struck the first blow in the seizure of Messene, now their own base.

(b.) ἐνῆγον, sc. τὸν πόλεμον, as in i. 67. 2. καὶ αὐτοὶ δέ. Cp. i. 132. 4; ii. 36. 1; vi. 71. 2; vii. 56. 3; viii. 67. 3. (Kr.) The καὶ gives emphasis, 'also,' and δέ contrasts. *ἐσβεβλήκεσαν*. So most MSS. In c. 1. 3, all give *ἐσβεβηλ*. Both forms are common and correct. (Most MSS. in c. 26. 6, give *καθστήκει*, but in c. 69. 3, *ἀπετετέλεστο*.)

(c.) This and the next section describe the objects and reasoning of the Locrians in particular. So καὶ couples ναυμ. to ἐσβ. πανδ. κτλ. ἀποπειρᾶσθαι, to try their hand at. Not again used in the Middle by Thuc. The Active in a similar sense occurs in vii. 17. 4. Elsewhere it means 'to make a dash at' a place, ii. 93. 1; iv. 107. 2; 121. 2; 135. 1. ὀλίγας, predicate. It is placed in 'Chiasmus.' ταῖς πλ., the 40

under Eurymedon at Pylus. Note *μὲν* placed so as to contrast the squadrons.

(d.) *εἰ γὰρ κτλ.* For, if they could but gain the mastery with their fleet, they expected . . . easily to reduce Rhegium, and their own position to be at once thereby rendered very strong. For *εἰ κρατ.* . . . *χειρώσασθαι* after *ἤλπ.*, cp. *ἡλπίζον ἀποστρέψαι*, *εἰ*, c. 80. 1. The aorist is timeless, and though *ἐλπίζω* makes it refer to a future, it is to an undefined one; whether to one near or not, being shown, if at all, ab extra. *γίγνεσθαι* implies necessary and immediate sequence (upon *χειρώσ.*), which is accentuated by *ἤδη*. See for both tenses, c. 9. b; 71. a.

ἀκρωτηρίου, in apposition to *τοῦ 'Ρ*. Cp. vi. 44. 2. Rhegium was now the Athenian naval station. *τοῖς τε κτλ.* The passage from *ζυνεγγ.* is an expansion of *ἤδη σφῶν κτλ.*, showing how it would come about. With Messene and Rhegium so near together, and both hostile, the Athenians would have no naval station, but would be simply cleared out of the strait. Hence the Locrian position would be doubly strengthened. *ἐφορμεῖν*, absolutely used. Commentators have found difficulties in the position of *τε*, and Classen omits it. But its position may be explained without difficulty, as in c. 9. a (*ἀσπίσι τε*). Or again its position is right for expressing a connection between the fall of Rhegium and Athenian interests, and it may be rendered by the enclitic and unemphatic 'too,' all emphasis being thrown on *τοῖς 'Αθ.* Cp. c. 85. g. Tr. *The Athenians too would be unable to lie watching and commanding the strait.*

(e.) *τοῦτο*, *this portion*, sc. the part *ἥπερ βραχ.* *ἀπ.*, &c. It is subject of *ἔστιν*. *λέγεται*, *is said in legend*. Classen cp. ii. 102. 7; iii. 96. 1. See Hom. Od. 235 sq. There is an actual local whirlpool just outside the Acte (or low tongue of land which forms the harbour) of Messina, but out of the track of vessels entering the port. It is now called the Galofaro. (Smith's Geog. Dict.) *διὰ στενότητα κτλ.*, and through its narrowness, and from the sea rushing into it from the great Tyrrhene and Sicilian mains, with strong currents, it (*ἡ θαλ.*) naturally got a dangerous repute. *στενότητα* and *αὐτὸ* both refer to *τοῦτο*. The participles are co-ordinated with *διὰ στ.* *πέλαγος*, an open sea; *θάλασσα*, the sea-water.

CHAPTER XXV.—(a.) *ἠναγκάσθησαν*, were driven to, in spite of its narrowness. *περὶ πλ. διαπ.* The Athenians must have been chasing the ship. *ἀντεπαναγόμενοι*. This word does not seem to be found again. Some good MSS. give *ἀντεπαγόμενοι*, which is not known to have been used in this sense; cp. c. 124. c. *πρὸς τε . . . καὶ 'Ρ*. See on *ἄνυ τε . . . καί*, c. 8. h. So *τό τε . . . καί*, below (c. 25. 2).

(b.) *ὡς ἕκαστοι* seems to imply a triple division into Syracusans, Locrians, and other allies, though there were but two camps. *ἐν τῷ 'Ρ*, near Rh., or in the territory of Rh. See c. 5. a. The Locrian naval station would be near their military camp in Rhegine territory, for protection. *ἀπολέσαντες*, after losing. Twice below, and ii. 65. 2; iv. 75. 2. *νύξ ἐπεγ.*, iii. 112. 1; iv. 48. 3. So *ἐπιλαβεῖν*, iv. 96. 7.

(c.) *Πελοπόννησος* was the N.E. point of Sicily. Virg. Aen. iii. 411, 687. *συλλεγεῖσθαι* means that on the withdrawal of the Locrian army their ships transferred their station to that of the allies at Peloris.

(d.) *κενάς*, the crews having landed. *ἐνέζαλον*, c. 14. a. *αὐτοί*, in contrast to the previous loss of one by the enemy. The MS. reading *αὐτοῖς* is clearly wrong (though kept by Bekker, as *ἐτέρων* below shows).

(e.) *ἀπὸ κάλω*, *by a rope*. They were towed along shore, to be under cover of the army, and so could not row. The act was called *ῥυμουλκεῖν*, *remulco trahere*. *προσβαλόντες*, an attack on the force at large. Rare of ships, and generally with a special reason; cp. i. 49. 2; so *προσβολαί*, vii. 70. 4. *ἀποσιμωσάντων*, *having turned sharply round*, or *away from the shore*. It is generally derived from *σιμός*, pug-nosed, bent. (Xen. uses it, *Hell.* v. 4. 50.) The Syracusans dropped their tow-lines and rowed out at an angle, attacking the Athenians with the beak before they could do it (*προεμβάλλω*).

(g.) *Καμαρίνης*. Camarina was a colony from Syracuse, vi. 5, but *ἀεὶ κατὰ τὸ ὕμωρον διάφοροι*, vi. 88; it was popular in government, vi. 75. They alone of the Dorian Sicelioti had joined the enemies of Syracuse, iii. 86. and invited Athenian interference, vi. 86, but hesitated to commit themselves, vi. 88, until the Athenians were defeated, when they declared for Syracuse, vii. 33. *προδίδοσθαι*, 'was ready to be betrayed;' cp. c. 7, note. *Νάξον*, the first Greek settlement in Sicily. It was Ionian, founded from Chalcis in Euboea, vi. 3. The Athenians for a time made their head-quarters there in their invasion, vi. 72 sq.

(h.) *τειχ. ποιήσαντες*, ii. 101. I. *περιπλεύσαντες κατὰ*, *having sailed round* (a point S. of Naxos) *ὑπ* (or 'by way of') *the river Ak.*; cp. iii. 7. 3; or 'off the river,' i. e. near to it, Classen. *ἐσέβαλλον πρὸς τὴν π.*, 'directed their inroad to the town.' Cp. *ἐσβολὴν ποιησάμενος τῇ πόλει*, viii. 31. 2. The combination is curious, as *ἐσβάλλειν* is technical, of invading a land.

(j.) *Σικελοί*, vi. 2. They occupied the centre and north of Sicily. They were mostly under Syracusan influence, vi. 88, but join the Athenians, iii. 103 (cp. iv. 25), and again partially, vi. 65, 88. They were very uncertain allies. *ἐπὶ τοῦς*, against. *παρακελευόμενοι ἐν ἑαυτοῖς*. The reflexive instead of the reciprocal pronoun is frequent where a composite whole is spoken of; cp. c. 71. a. So *παρακελευσάμενοι αὐτοῖς*, Xen. *Hell.* vii. 4. 34, and *οὐκ ἀμύνοντες σφίσιν αὐτοῖς*, Thuc. vi. 77. 1. The Middle is constantly used *reciproco sensu*; cp. hortantur, Virg. *Aen.* iii. 129.

(k.) *ἕκασται*, *each contingent*.

(l.) *Λεοντῖνοι*, a Chalcidian colony almost coeval with Naxos, and founded by the same oecist; vi. 3. Its quarrels with Syracuse (iii. 86) form the pretext for Athenian interference, v. 4; vi. 8. *προσβάλλοντες* applies both to *οἱ μὲν* and *ὁ δὲ*. . . *πρὸς τὴν π.* *ἐπείρων* is absolutely used.

(m.) *τοῦ Δημοτέλους*. Probably this soldier was well known at the time, as the definite article is not generally used with otherwise unknown names. *τὸ πάθος*, the loss of so many of its defenders just narrated.

CHAPTER XXVI.—(a.) *ἐν τῇ Πύλῳ*, at Pylus. See c. 5. a.

(b.) *κατὰ χώραν*, in position; c. 14. e. *ἅτι μὴ μία*, equivalent to *ἰὶ μὴ μία*. Cp. *ἅτι μὴ ὀλίγοι*, 94. a; so vii. 42. 6; *ἅσα μὴ*, i. III. 2; iv. 16. a. *διαμῶμενοι τὸν κάχληκα*, *scraping the shingle apart*. Arnold cites Eur.

Bacch. 709, ἄκροισι δακτύλοισι διαυῶσαι χθόνα. The Middle seems to mean that each shifted for himself. οἶον εἰκός, sc. ἦν πίνειν αὐτούς, such water as they would thereby get to drink, i. e. brackish. Cp. τροπὰς οἶα εἰκὸς ψιλοῦς ἐποίουν, vi. 69. 2.

(c.) ἐγίγνετο, was getting to be (fell). στενοχωρία meaning a feeling of want of room. κατὰ μέρος, in turn, iii. 49. 4.

(d.) ἐπιγιγνόμενος, getting on, running on month after month. Cp. χρόνου ἐπιγιγνόμενου, i. 126 8; and Herodot. i. 28. The usual sense is 'coming next.'

οὓς φωντο, abbreviated for ὅτι αὐτοὺς φωντο. It was only a miscalculation as to time, not as to the character of the besieged, so that no antecedent is given to οὓς, to avoid misconception. Mr. Simcox therefore well says that οὓς should not be turned as if it were οὓσγε or οὓστινας, but quite simply. Kr. cp. οἰς, i. 140. 9; ὦν, ii. 44. 3. ἡμερῶν ὀλίγων, their capture would be "a matter of" a few days. Cp. 105. 2; v. 14. 2.

ἐν νήσῳ τε . . . καὶ χρ. The first element is equivalent to ἐν νήσῳ τε ὄντας. Cp. καταφρονήσει τε καὶ . . . ἐλίσαντας, v. 9. 2.

(e.) αἴτιον δὲ ἦν οἱ, the cause was the Lacedaemonians having put forth orders for, &c. Cp. προσξυμβάλετο τῆς ὁμήσας αἰ νῆες τολμήσασαι, iii. 36. 1; αἴτιον δ' ἐγενετο οἱ μὲν πολλοὶ οὐκ εἰδότες, viii. 9. 3 (and see c. 29. c, and 47. b). οἶον ἂν ξυμφέρῃ, whatever sort may be useful, a definition of εἶτε ἄλλο for the guidance of the volunteers, and retained in the form in which the proclamation worded it. Arnold is mistaken in supposing that οἶον ἂν ξυμφέροι (of two MSS.) could not stand; it would be quite correct, but as ἂν would go with the verb, the sense would be different. τὰ ξαντες, sc. τὸ ἐσάγειν, Schol., rating the service at a high money-price. παρακινδυνεύοντες, facing the perils; iii. 36. 1. ἀπαίροντες, putting off; 46. 1. ἔτι νυκτός, while it was yet night. ἔτι, like ἤδη, is frequent with substantives.

(f.) καταφέρσθαι, to be drifted in by a wind. For κατα- denoting 'to shove' (as in κατάπλους, κатарσεις below), see κατήνεγκε, 3. a. τοῖς δὲ . . . καθεστήκει, while with them it had become a matter of indifference how they made land, for they used (even) to run their boats on rocks, as their price had been fixed beforehand, and the hoplites were on the watch about the landing-places (so that the freights would be saved). ἀφ. καθεστήκει means "had been rendered reckless," by the promise of compensation. κатарσεις.

Cp. καταίροντας, i. 37. 3; vii. 49. 2; κατήραν, viii. 31. 2; καταίρει, viii. 99. γαλήνη, in a calm; tempora! Cp. ἐκείνη τῇ ἐσβολῇ, ii. 20. 1. κινδυνεύσειαν, tried the venture; ingressive. The mood is the common indef. potential after the relative.

(g.) καὶ κατὰ τὸν λ., even across the harbour, opposed to ἐς τὰ πρὸς τὸ πέλαγος. μήκωνα. A Schol. says this was a sedative for hunger, as the linseed meal for thirst.

CHAPTER XXVII.—(a.) ἐσπλεῖ, enter by water, as in 39 b. Cp. πλέοντα, iii. 114 2. σφῶν. Its position gives it an ethical force. Cp. ἤδη σφῶν, 24. 4. ἐπιλάβοι, come upon, or catch, so as to interrupt. Cp. 96. 8. ὀρῶντες, agreeing with the subject of ἠπόρουσιν, governs five dependent clauses, three participial and two infinitival. κοιμίδην, active, as in κοιμίδα ὦν προσέδει, vi. 21. 2. ἅμα ἐν χωρίῳ ἐρήμῳ,

an adjunct to the previous words, implying that no supplies could be got in it (*ἐν*); therefore supply *ὑντων* or *οὔσιν*. The next words *καὶ . . . περιπέμπ.* are a parenthesis.

οὐκ ἂν εἶναι, 24. 4.

οὐκ ἐσόμενον, *would not be practicable*. Cp.

περιγεγόμενος, 10. 1.

περιγεγήσασθαι, *would get off safe*. Cp.

(b) *ἔχοντας*. The participle carries the chief meaning, *it must be from having some strong ground that they no longer made diplomatic overtures to them*. There is no need for taking *ἐπικηροκεύεσθαι* in a quasi-future sense, as Arnold and others wish, though after *ἐνόμιζον* it would be quite admissible. See c. 9. b. This verb in 108. 3, takes *πρὸς* cum accus.

(c) *καλύμης*, "*his hindering* of the (proposed) agreement." A more active word than *κάλυμα*, and called by Dion. Hal. p. 794 "poetical." It occurs i. 92. 1, and iv. 63. 1; but is used by no other good author. *τοὺς*

ἐξαγγέλλοντας, *those who reported from the actual spot*. The verb is not again used by Thucydides, but *ἐξάγγελτος* is in viii. 14. 1, and *ἐξάγγελος* in viii. 51. 1. The latter is a common person in Tragedy, "announcing from within the palace" what has there taken place. By using this word Thucydides marks the presumption of the demagogue in contradicting without any grounds the statements of eye-witnesses (*ἀφιγμένων*) from the spot.

κατασκοπούς. The *κατα-* in this and similar words, *καταφανής*, 29. 2; *καταφαίνομαι*, v. 6. 3; *κατάδηλος*, iv. 47. 2; *καθορᾶν*, Arist. Eq. 803, denotes 'looking down upon' from a height, and so 'seeing thoroughly' or 'seen through.' Here it means, 'persons to make a thorough survey' of the situation. So *κατασκοπή*, vi. 41. 3, 46. 3.

Θεογένους, for which some bad MSS. read *Θεαγένους*, may (says Arnold) be the man named in Arist. Vesp. 1183, which play was brought out only three years later.

(d) *ταὐτὰ οἷς*, sc. *τούτοις οἷς*. *οἷς* is masc. Cp. *ταὐτὸ μοί*, c. 64. 2. *φανήσασθαι* indicates future consequences, or future continuance, *thenceforth to figure as a liar*. The grade of the future, esp. a resultant future, is constantly marked in Greek where English disregards it. Cp. *προθυμήσασθαι*, c. 9. b; *ἀπαλλαγήσασθαι*, c. 28. e; *κρατήσειν*, c. 117. b. It is constructed after *ἀναγκασθ*. For the meaning of *φαίνομαι*, cp. c. 59. b.

ὄρων . . . καὶ ὄρω, *noticing that they had of themselves certainly (καὶ) become more inclined to making an expedition*. *αὐτοῦς*: Cleon noticed the spontaneous change of mood, and so made himself its mouthpiece. With *τι τὸ πλ.* cp. *τι μᾶλλον*, c. 31. c. *καιρὸν παριέντας*, *letting opportunity slip by*. Cp. vi. 23. 4; Soph. O. T. 688. *ἐπὶ τοὺς*, *to fetch them*; c. 13. a.

(e) *ἀπεσήμαινεν ἐς N.*, *he indicated with sidelong reference to Nicias*. It means, as Mr. Graves says, glancing aside from the point to attack his enemy. Cp. *ἀπιδόντες ἐς*, c. 18. a. It governs the following statement, *ἐπιτιμῶν (willing to taunt him)* being absolutely used, as in c. 28. 1. *παρασκευῇ*, *with a proper force*, Grote. See 75. a. Take it with *πλεύσαντας*.

οἱ στρατ. Cp. Aristoph. Eq. 355, 742. *αὐτός γ' ἂν ποιῆσαι*, *he himself at any rate would have done this, if he had been a general*. Note the different ways in which Cleon's original words *εἰ ἤμχον, ἐποίησα ἔν*, are treated in conversion to *Oratio Obliqua*; the protasis is merely altered in person, while the apodosis is changed in mood. But in 98. 4, the protasis also is changed in mood, *εἰ ἐδυνήθημεν* becoming *εἰ δυνήθηται*.

CHAPTER XXVIII.—(a.) τῶν τε (the external cause) is answered by καὶ ὀρῶν (the personal one). ὑποθοροβησάντων, perhaps *murmured in undertones*, ὑπο- having its primitive sense; see on ὑπεξήλθον, 74. a. Cp. Virgil's 'caeca murmur,' Aen. x. 98. Or perhaps ὑπο- means 'under' or 'after' the speaker, as in ὑποβάλλειν, to retort, ὑποκρίνεσθαι, ὑπολαμβάνειν, &c.; if so, the Latin 'succclamare' may be compared.

ἐς τὸν Κ., *against Cleon.* ὅ τι οὐ καὶ νῦν πλεῖ. So Krüger and Classen rightly for Bekker's ὅτι (which would seem to mean, *for not even now being on the water*). ὅ τι is the indirect form of the question τί οὐ πλεῖς; *why he did not sail?* (or "why he was not on the water?"). Plutarch, Nic. 7, says the Athenians' words were, τί δὲ οὐχὶ καὶ νῦν αὐτὸς σὺ πλεῖς; καὶ νῦν, without waiting for office, the antithesis to εἰ ἦρχε. φαίνεται, *strikes him as*; cp. 59. b. τὸ ἐπὶ σφᾶς εἶναι, *as far as he and his colleagues were concerned.* τὸ εἶναι seems to be a sort of accusative of limitation. Cp. τὸ ἐπ' ἐκείνοις εἶναι, viii. 48. 5. Arnold cites τὸ ἐπὶ τοῦτον εἶναι μέρος, Dion vii. 5; and τὸ κατὰ τοῦτον εἶναι, Xen. An. i. 6. 9. See Jelf, G. G. 679. 2. 3.

(b.) ἀφιέναι, *was willing to throw up*, v. 81. 1; not the same as παριέναι. παραδωσειώ, desiderative. Cp. πολεμησειώ, i. 33. 3; ἀπαλλαξειώ, i. 95. 7; ξυμβασειώ, viii. 56. 3; ναυμαχησειώ, viii. 79. 3. οὐκ ἔφη αὐτὸς ἀλλ' ἐκείνῳ στρ., a simple instance of the rules as to the case of the subject of the infinitive. See Jelf, G. G. 672. 2; 673. 2. οὐκ ἂν οἷ., *not imagining that N. could possibly bring himself to retire in his favour.* The point lies on οἷ; he was now personally alarmed, and thought that his only chance of escape would be in the reluctance of N. to let in one so incompetent as *himself?* ἂν goes with τοῖα., and implies 'under any conceivable circumstances.' τομῆσαι, ingressive, 'bring himself to dare.' Cp. ii. 83. 3. The three following imperfects are noticeable. For ἐξίστατο, Classen cp. ii. 63. 2.

(c.) ἐξανεχώρει, *tried to back out of*. Poppo cp. ὑπεξελεθῆν cum accus., iii. 34. 2. ὄσφω—τόσφω, viii. 24. 4. So ὄσφω τοσφῶδε, i. 37. 5. ἐπεβόων, *kept calling out to Cleon*; v. 65. 2; vii. 70. 7.

(d.) ὄπως ἐξαπαλλαγήῃ, deliberative subj. 'retained.' Cp. c. 13. c. ἔτι, after what had passed. For ὑφίστασθαι with accus., cp. c. 59. 2; 127. 2. οὐτε . . . ἔφη . . . τε. Cp. c. 78. 4; 83. 5. Both clauses, of which the first only is negative, depend on ἔφη. The Lemnians and Imbrians are named as aiding the Athenians in iii. 5. 1, and as being with Cleon at Amphipolis, v. 8. 2. Their language and institutions were like the Athenian, vii. 57. They were in fact "Athenian kleruchs or out-citizens, who had properties in Lemnos and Imbros, and habitually resided there." Grote. They served as hoplites. ἐκ τε Αἴγρου. The particle τε joins the whole clause (πελτ. . . βεβοηθ.), as one unit, to the next. It is *affixed* at the point where the meaning is prominent, viz. the name of the country (Cleon is boasting that he need only have foreigners); but though subtly placed, it does not fail to connect the clauses; and so καί, though a copula, is set before ἄλλοθεν. This simple principle explains a vast number of supposed mispositions of τε in Thuc. In this book we have c. 3. c; [65. d.] 70. 1; 80. a; 95. a; 109. a; 116. 1; 127. b. Aenus was on the coast of Thrace, E. of the Hebrus. Its people were Aeolians from Boeotia,

but tributary to Athens; vii. 57. 5. ταῦτα, these elements, neuter because mixed. αὐτοῦ, where they were, there. So often.

(e.) τι καὶ γελ., not a little positive laughter. Cp. i. 5. 1; iv. 130. 1. What moved laughter was the idea of a mere mob-orator either slaughtering the most accomplished soldiers of the world, or inducing them to surrender to him. The limit of time, as Grote points out, was not unnatural, considering the distance. See c. 39. c.

ἀσμένους . . . ἐγίγν., still the sensible part of mankind were pleased. Cp. ii. 3. 2; iv. 85. 3. τοῦ ἐτ., the one of two things; i. e. one or the other.

ἀπαλλαγῆσθαι, future of abiding result, be thenceforth rid of Cleon. Cp. παρατενείσθαι, iii. 46. 2; φανήσισθαι, iv. 27. 4; κακώσειν, 52. 3.

χειρώσασθαι, as in c. 24. d, is the true aorist, sine tempore. No grade of time, but merely the verbal idea, is implied by it. Cp. ἐπισπάσασθαι, c. 9. b. It is incorrect and misleading to speak of the aorist as denoting 'momentary' act; were it limited to a moment, it would not be properly 'aorist.' Both infinitives are in apposition to τοῦ ἐτ. So in i. 33. 3 two are in apposition to δοῦν. With σφαλ. γν. cp. c. 85. 1. γνώμης shows that ἤλπιζον = expecting.

CHAPTER XXIX.—(a.) διαπραξάμενος, having made his arrangements. It sometimes means 'making the best of an awkward situation;' see i. 132. 2; γ. 89.

ἔνα. Apparently Eurymedon and Sophocles were still there; c. 46. 1. τὴν ἀγωγὴν, the getting off, the starting of the armament. Cp. Soph. O. C. 662. Krüger and Classen retain the vulg. ἀναγωγὴν, as in vi. 29. 3.

(b.) αὐτόν, independently of Cleon. (Cp. Aristoph. Eq. 54—57, 392-4, 1200-1.) Hence τὴν ἀπ., the very design was already laid. The unusual use of a substantive after διανοεῖσθαι instead of an infin. is excused by the verbal force of ἀπόβασις.

(c.) ὤρηντο. See c. 13. a. διακινδ., c. 19. a; v. 46. 1. Cp. διανυμαχεῖν, viii. 78. 1, to make a decisive venture. ἔτι βώμην, further confidence, in addition to that inspired by the attitude of his men; vii. 18. 2. ἡ νῆσος ἐμπρ., the burning of the island. A participial predicate often has the force of a verbal noun. So in Latin.

(d.) πρότερον μὲν, apparently answered by τῶν δὲ στρατ., c. 30. 2. πρὸς, c. 10. b. πολλῶν . . . ἀποβάντι are governed by προσβάλλ., and put first for effect. "A large force newly landed they might attack from an unseen point and damage." ἂν belongs to both participle (προσβ.) and infinitive.

ἁμαρτίας, blunderings, more active than ἁμαρτήματα, blunders. ὑπό. Cp. c. 4. a; 22. c; 34. b. δῆλα. Cp. ταῦτα, c. 28. d. καταφανῆ, conspicuous; c. 27. c.

βούλοιντο, indef. potential after indef. relative. ἐπ' ἐκείνοις, ii. 89. 2; iii. 12. 3; in their power.

(e.) Having considered what might happen if the foe sallied out of the bush, he now considers the possibility of having to force his own way in. Tr. If again he should force his way into a thicket to close with them; or, on the analogy of ἐβιάσαντο ἐλθεῖν, vii. 79. 1, should force his way to close quarters into a thicket. βιάζοιτο is Middle. Poppo took it Passively, 'if he were driven to;' but βιάζομαι always implies compulsion by βία actual or menaced, (cp. c. 19. 3;

98. e; vii. 45. 2; Soph. Ant. 66,) and as Dem. is considering what would happen if the enemy made no movement at all, the Passive idea could here only be expressed by *ἀναγκάζοιτο*, as Krüger says. Cp. *ὁμόσε χωρήσαι τούσδε*, c. 92. 7. *οὐκ οὕσης κτλ.*, from its being impossible to see properly at what points they ought to come to each other's aid. *τῆς*, the requisite. Cp. *τὸν πηλόν*, c. 4. b; *τὴν χάριν*, c. 20. c. Bekker alters both here and ii. 89. 12 to *προόψεως* (cp. c. 36. b, *προσβαίνων*, and 108. a, *προσελθεῖν*), in the sense of 'seeing ahead.' But here the spot might not be 'ahead,' and in v. 8. 3 *πρόοψις* means 'seeing beforehand.' *ῆ*, indirect interrogative. *χρῆν* is for *χρή* of the Or. Recta, and in the oblique narration assimilated to the tense of the governing verb *ἐνόμιζε*. Cp. *ἔλεγον . . . εἰ διέφθειρεν*, iii. 32. 2; and three instances in viii. 76. 6. Partial assimilation is frequent; see *λέγεται γινῶναι ἐφ' ᾧ ἐχώρει*, i. 134. 2, where *χωρεῖ* is the Or. Recta; and *δέος ἐγένετο μὴ εἰ . . . διεννοοῦντο . . . πορθῶσιν*, iii. 33. 2, where *διανοοῦνται* is the Or. Recta, so that Prof. Goodwin wrongly explains the imperfect as 'retained.' He well says "such clauses really abandon the construction of indirect discourse." See "Moods and Tenses," § 70. 2. N. 2; § 74. 2. N. 2.

CHAPTER XXX.—(a.) *ἀπὸ τοῦ*. Cp. c. 98. 6. For the event, iii. 96. 97. *ἐσῆει αὐτόν*, were borne in upon him; vi. 30. 2.

(b.) *νήσου ἐσχ.*, the edges of the island; after *προσίσχ.* Cp. viii. 64. 1. *διὰ προφ.*, with a sentry in advance. *διά*, c. 8. d. *κατὰ μικρόν*, object of *ἐμπρ.* See on *ἐπὶ πολύ*, c. 3. b. *ἀπὸ τούτου*, *thereupon*. Cp. *ἀπὸ ἐσπέρας*, iii. 112. 3; *ἀπὸ πρώτου ὕπνου*, viii. 43. 2. *ἔλαθε κατ.* means that the conflagration did its work they knew not how. Classen brackets *καί*, and takes *ἀπὸ τ.* with *ἔλ. κατ.*

(c.) *οὕτω δὴ*, under these circumstances at last; it introduces *παρεσκ.* *μᾶλλον κατιδῶν* implies a 'more thorough view of;' i. 49. 6. For *κατ.*, c. 27. c. *τοὺς Λακ.*, those in the island. *πλεῖους*, more than he had thought. *αὐτοῦ* seems to mean *there*, i. e. in the island, going with *ἐλάσσοσι*, and supplying retrospectively the qualification which Thuc. omitted to put with *τοὺς Λακ.* Tr. *previously suspecting that they were sending the corn in for fewer there*. Possibly we might read *αὐτοῦ*, governing it by *ἐλάσσοσι*; 'for fewer than himself.' It would thus be *comparatio compendiaria* for 'fewer than he himself was sending it in for.' (The Lacedaemonians were to send it in *under the eye* of the Athenians.) Prof. Kennedy refers *αὐτοῦ* to *στῖον*, and governs it by *ἐλάσσοσι*; "suspecting that he (Dem.) was sending in the corn for a smaller number than the corn itself." That is, the rations were more numerous than the men. This is good sense, but this use of *αὐτοῦ* seems rather unnatural. (See Mr. Graves' Appendix.) Most take *αὐτοῦ* with *ἔσπ.* as a loose usage for *αὐτόσε*, citing *ἵναπερ ὕμνητο*, c. 48. 6. But the parallel is not close enough, and *ἔσπ.*, as in c. 16, needs no aid. *τότε*. So Göller after Arn. The MSS. *τότε*, which gives an asyndeton. Tr. *and the fact that the Athenians, recognizing a worthy object, were showing more earnestness*. The clause depends on *κατιδῶν*. Note the omission of *τι* with *ἄξιόχ.* Classen keeps *τότε*, but puts the whole clause after *οὔσαν*, so that *τότε* brings in the apolosis; *τοὺς Ἀθ. σπ. ποι.* he makes to depend on *ἄξιόχ.* This destroys the antithesis of besieged and besiegers, and is

a great liberty to take with a text. μεταπέμπων, *sending for*, in the simple physical sense of the Active, and properly used of a mere official or agent. See Appendix III.

(d.) ὡς ἤξων, *to the effect that he would soon be there*; fut. perf. ἤτήσατο, Cleon. It is probable that communications had passed between him and Dem., in which the latter had specified the kind of troops he needed, viz. light-armed, to give him the same advantage against the Spartans which the Aetolians had had against himself, iii. 98. This accounts for Cleon's rapidity of choice in c. 28. 4. It would be possible to express this by referring ἤτήσατο to Dem., and taking καὶ ἔχων with ἤξων, as part of Cleon's message; 'would soon be there with the force Dem. asked for.' The particle τε must then be taken as 'also.' But the former way is preferable. ἄμα γενόμενοι, *after an interview* (with each other). So ξυγγίγνεσθαι, ii. 12. 3; iv. 83. 6.

εἰ βούλονται, oblique form of βούλεσθε; In iii. 52. 3 the indicative is 'retained.' It might be parenthetical here and c. 37. 2, but is probably an oblique question, εἰ meaning 'whether.' σφίσι, prob. the Lacedaemonians, possessive, or 'commodi,' *their men*; as παραδοῦναι is generally found without a dative (c. 21. 3; 37. 1; 38. 3; 40. 1), save when, as in c. 37. 2, emphasis requires it. ἐφ' ᾧ with future, *on condition that*; i. 113. 4; 126. 11. So ἐφ' ᾧ τε, i. 103. 1. Final, as μὴ shows. φυλακῇ τῇ μετρ. The 'libera custodia' of Latin. This order gives prominence to the epithet. Classen cp. i. 5. 1; 25. 4; iv. 10. a. τῇ, *the usual*. τοῦ πλέονος, *the question at large*. Cp. c. 117. a.

CHAPTER XXXI.—(a.) ἐπέσχον, *waited*; i. 137. 4; 138. 1. ἐπ' ὀλίγας, as the heavy-armed were landed first to cover the landing of the light-armed, the ships were few to escape detection. πρὸς τοῦ, *coming from, on the side of*; i. 62. 1; iii. 21. 1; iv. 100. 3; 130. 1. πρὸς with the genitive meaning 'on the side of morally,' is the same; iii. 59. 1; 38. 1; iv. 10. 2; 29. 4.

(b.) ᾧδε, *as follows*. διετετάχατο, an old Ionic form. Cp. ἐθάραι and τετάχαι, iii. 13. 4; ἐτετάχατο, v. 6. 5. The periphrastic τεταγμένοι ἦσαν closes the chapter. μέσον, either the central φυλακτήριον, or the centre of the island. (Schol.) With μέσον in military narratives the article is often omitted; ii. 81. 3; iv. 96. 3. With δμαλώτατόν τε καὶ περὶ it is not wanted (and would not have stood probably, had τὸ been expressed before μέσον), as the three names describe one spot. See 63. b.

αὐτὸ τὸ ἔσχον, *the very end* (to the N.). καὶ γάρ τι καί, iv. 83. 3; vi. 61. 2; vii. 48. 2. λίθων λογάδην πεποιημένον, lit. *made of stones selected*. That is, the work was rude and the blocks unhewn, just laid as they might roughly fit. See 4. b, and vi. 66. 2. Mr. Grote calls it "a rude circuit of stones of unknown origin, which served as a sort of defence." He adds, "Colonel Leake gives an interesting illustration of these particulars in the topography of the island, which may even now be verified." (Travels in Morea, vol. i. p. 408.) καταλαμβάνοι, sc. σφᾶς, as in 20. 1. Or it may be neuter; cp. ἦν πόλεμος καταλάβη, ii. 54. 4. So in English 'befall.'

βιαιοτέρα, *under very severe pressure*. Cp. ἀποχώρησις οὐ βίαιος, v. 73. 4.

CHAPTER XXXII.—(a.) *ἐν τε ταῖς*, answered by *καὶ λαθόντες*, which though referring to the Ath. is equivalent to *οὐ προϊδόντας τὴν ἀποβ.* (Arnold.) *ἀναλαμβάνοντας* does not belong to *τε*, but is a further fact. Cp. iii. 112. 4. *λαθόντες τὴν ἀπ.*, having disembarked undiscovered. *ἀποβ.* is limitative accusative. For the return to the Lacedaemonians (*αὐτῶν*) after *λαθόντες*, Classen cp. iii. 22. 1, *λαθόντες τοὺς φύλακας . . . οὐ προϊδόντων αὐτῶν.* τῆς νυκτός, defining *ἐφορμον*, their moorings for the night, when all lay round the island, c. 23. The ships had started at the usual hour, and then waited.

(b.) *ἅμα ἔφ' ἑγγυ.* Cp. the Homeric *ἅμ' Ἡοῖ φαινομένηφι.* *ὁ ἄλλος.* as well as the hoplites. *ἀπέβαινον.* We have retained Bekker's text, but it should be observed that most and best MSS. read *ἐπέβαινον.* *ἑβδομήκοντα.* "Altogether there could not have been less than 10,000 troops employed in the attack of the island—men of all arms: 800 hoplites, 800 peltasts, 800 bowmen; the rest armed with javelins, slings, and stones." Grote. The original number to be overpowered was 420 Lacedaemonians, with their attendant Helots (of whom nothing is said during the action). The first outpost of 30 Lacedaemonians was at once butchered by the 800 hoplites first landed, "and as many more must have been held in reserve (by Epitadas) to guard the rocky station in his rear" (Grote). So that to resist this huge force the Spartan commander had only 360 hoplites around him. *θαλαμίων.* These, otherwise called *θαλαμίται*, are supposed to have sat lowest in the hold, *θάλαμος.* Some Scholiasts explained it to mean 'those sitting *ad proram.*' *τοξόται τε.* So the MSS. and Bekker. Krüger and Classen alter to *δέ.* But *τε* is often found answering *μέν* when the second clause, as here, is complementary rather than adversative. See i. 144. 2; ii. 70. 2; iii. 46. 2. *Μεσσηνίων οἱ βεβροηθ.* Some of the guardships from Naupactus had come, c. 13, probably having Messenian soldiers on board. *κατεῖχον,* were in occupation round *Pylus.* So 92. 5, where however it is transitive. Possibly *περὶ Πύλον* may be the direct object here; cp. *ἐπὶ πολῷ*, 3. b; *κατὰ μικρόν*, 30. b. In viii. 28. 2, and 100. 2, *κατέχειν* is intransitive, meaning 'to stay.'

(c.) *κατὰ διακ.,* "distributed into bodies of 200 or more." Cp. *κατ' ὀλίγας*, II. c. *τε, καὶ* is common where we use the disjunctive *or.* Cp. *εὖ τε καὶ χεῖρω*, ii. 35. 2.

ἔστι δ' ἦ. Cp. i. 93. 2; iii. 18. 4. *κεκωκλωμένοις.* The best MSS. read *κεκωλυμένοις* (Krüger), which suits the sense very well. *ἔχουσι.* Most of the best MSS. read *ἔχουσι* (participle), like *κεκωκλ.*, explaining the *ἀπορία*; which seems more in the style of Thuc. The following *ἀλλὰ* is easily explained by the negative idea of the preceding words.

πρὸς ὅτι ἀντιτάξονται, knowing not *what to confront.* Cp. ii. 87. 6; vi. 102. 1. *ὅτι* is indirect interrogative, contra *quid*; and the subjunctive *dubitative*, like *καθορμίσωνται*, 13. c. Jelf, G. G. 417. *ἀμφίβολοι*, 18. d. So ii. 76. 3; iv. 36. 3; exposed to cross-fire through the number of the assailants. Perhaps the dative is instrumental.

(d.) *ἢ χωρήσειαν,* indefinite potential, like *ἵτι κινήσειαν*, 55. 3. The "optative" is further proper after the past *ἔμελλον.* *οἱ πολέμοιοι,* the foes there; wherever they might move, there the foe would be in their rear, light-armed and the most troublesome of all (Ææs for hoplites) . . . such as it

was impossible even to approach.

οἱ ἀπορώτατοι. The Schol.,

admitting that some explained it as = ἀποροὶ ὕπλων, says it means εἰς ἀπορίαν καθιστάντες τοὺς ἀντιτεταγμένους. Cp. Eur. Bacch. 800. The article οἱ intensifies the predicative force. Cp. τοῦ ταχίστου, IO. a. ἀλκῆν, fighting power. They could 'fight' from a distance. οἷς μὴ δέ. The

negative μὴ is either due to the generic nature of the relative, as in the above trans., or to the infinitival influence, the negative being attracted to it, 'whom it was possible not even to approach.' φεύγοντες ἐκράτουν, they could fly and yet have the advantage, because their weapons told from afar.

Cp. similar passages, ii. 79. 9; iii. 97. 4

CHAPTER XXXIII.—(a.) καὶ ὄπερ. Cp. καὶ ᾗ, c. 36. b, and iii. 108. 1. ξυνεταξί, formed in close order, for hoplite battle.

(b.) τῇ σφ. . . . χρήσασθαι, to bring their special skill into play. Cp. ii. 89. 2. ἐκείνοι, the Athenian hoplites. ᾗ μάλ. προσκ. (indef. pot.), wherever in particular they pressed them. οἷ (dem. pron.), from ὅς, which, whether a different word from ὅ or not, is generally used after καί. Jelf, G. G. 444. 5. a, and L. and S. Bekker, here and in c. 68. 6, reads οἷ. ὑποστρέφ., turning round, the movement ὑποστροφή.

ἄνθρωποι, contemptuous; frames, or bodies. (Contrast the use of ἄνδρας, c. 60. b.) The clauses headed by ἀνθ. and χωρ. correspond, and are joined by τε; the personal reason (why they could escape) being contrasted with a local one (why the Spartans could not pursue). Being frames lightly equipped and so easily flying ahead, and the ground being difficult and rough to boot (καί) from its former desolation, on which the Lac. could not pursue in heavy armour. Krüger, taking the second τε, καί as a double explanation of προλ., obscures the contrast of men and ground. Cp. iii. 98. 2. φυγῆς seems partitive; cp. c. 47. c; and Hdt. iii. 105.

CHAPTER XXXIV.—(a.) τῷ ἀμύν. defines βραδ., slower in defence. Kr. and Cl., who reads ἀμύνσθαι, take it as causal, 'because of.' Cp. vii. 43. 5.

αὐτοῖ, emphatic contrast. τῇ ὕψει, instrumental, by using their eyes. Explained by πολλαπ. φαιν. τοῦ θαρσ. τὸ πλ., the greatest amount of courage. Contemptuous, like τὸ πλείστον τῆς γνώμης, of the vacillating Alcidas, iii. 31. 2. καὶ ξυνεῖθ. answers τῇ τε.

And because, as they had not suffered at once what they expected, familiarity had made them no longer look as formidable to them as when they were first landing, cowed at the idea (ὡς) of attacking Lacedaemonians. Cp. εἰδισμένοι ὁμιλεῖν, i. 77. 3. ὁμοίως ἔσπερ go together. Cp. ὁμ. οἴασπερ, c. 16. b.

γν. δεδουλ. Kr. cp. vii. 71. 3. ἐπὶ Λακ., i. e. soldiers deemed invincible. ἐμβοήσαντες ἀθρ. go together. Cp. ii. 92. 1; iv. 112. 1. ὡς εἶχε, indic. of detail. Each shot his missile, the archer his arrows, the slinger his stones, &c. See c. 5. b.

(b.) The following graphic detail was doubtless gathered from the Spartans themselves when prisoners in Athens. ἐκπληξίς, dismay; c. 14. c.

ἐχώρει π. ἄν., kept rising in clouds. Cp. c. 22. b. αὐτοῦ, it was impossible to see what was before one. This looks like an item set down just as some Spartan gave it. For ὑπὸ here and § 3, cp. c. 29. d. ἀπὸ

. . . φερομένων, coming from crowds of living creatures and driving along with the cloud of ashes.

(c.) And the action at that point settled into a distressing form to the Laced. See on καθεστήκει, c. 80. b. οἱ πῖλοι, their felts; whether head-pieces (as Arnold thinks), or jerkins (as Grote), was doubtful even in the time of the Schol. ἔστεγον, were proof against. Cp. ii. 94. 4; Aesch. Theb. 216, 797; Supp. 133.

δοράτια τε κτλ., and the broken shafts were left sticking in them when their wearers were struck. That is, though they did not keep out the missiles, they did retain them. Note the pluperf. force. Cp. c. 13. a. βαλλομένων shows that ἐν- means in the felts, otherwise βαλλομένοις would stand. (Mr. Simcox.) For the genitive without subject, cp. c. 3. a. εἶχόν τε, and they could do nothing with themselves (being blinded, deafened, and girt by foes who would not close). οὐδὲν is perhaps cognate after χρήσ., but attracted to εἶχον.

τῇ ὄψει, in (respect of) their sight cut off from seeing before them. οὐκ ἔσακ., unable to catch with the ear the orders passing in their own ranks. See v. 66. τὰ ἐν αὐτ. in contrast to βοῆς τῶν π.; παραγγ. το προορῶν; and οὐκ ἔσακ. το ἀποκεκ. τῇ ὄψ. περιεστῶτος, c. 10. a; 55. 1.

ἐλπίδα καθ' ὅ τι χρή, no hope how to; i. e. no idea how. ὅ τι, indirect interrog. χρή, 'retained;' ii. 4. 2; iii. 11. 5. Cp. δεῖ, c. 3. a.

CHAPTER XXXV.—(a.) τραυματιζομένων, imperfect. ἐν τῷ αὐτῷ, local. So vii 49. 3, and ἐπὶ τὸ αὐτό. Πορρο cp. in uno haberi, Tac. Ann. xv. 10. ζυγκλήσαντες, they closed up (their ranks). Intransitive. Cp. v. 72. 1; and the curious ζυνέκλ;εε διαὰ μεσου, v. 64. 4. The Schol. εε;ς συνασπίσαντες, πυκνωθέντες.

(b.) ἐνέδοσαν. So ἐνδῶσουσι, 37. 1. ἐνταῦθα ἤδη, vi. 44. 3; vii. 44. 1. So οὕτως ἤδη, v. 76. 2; ἔπειτα ἤδη, viii. 46. 4. τεθαρσηκότες, the Old Attic, and Thucydidean, form. Most and best MSS. give here τεθαρρηκότες, as in c. 64. 1 ἡττᾶσθαι, and in c. 72. 2 ἔλαττον, all later forms. See note on ἄν (or ἔάν), c. 46. b. ἐγκατελαμβάνοντο. Cp. 8. j; 19. b; iii. 33. 5; and ἐγκατάληψιν, v. 72. 4. It means caught in (so doing), intercepted. The imperfect, as in ἀπεθν., is iterative. παρὰ πάν, to be joined with ἦπερ.

(c.) περίοδον and κύκλωσιν are verbal in sense, = "facultas τοῦ περιέναι καὶ κυκλοῦσθαι," Πορρο. So below. Cp. c. 128. 1; and περιτείχ:σις, 131. 1. χωρίου goes after ἰσχύι. ὤσασθαι, to force them back; cp. II. e.

(d.) καὶ . . . τὸ πλεῖστον, in fact, the most of the day; cp. πολλοὶ αὐτῶν καὶ ὅσοι ἦσαν, vii. 44. 8. δίψους. They were now cut off from the spring, which was in the centre of the island, 31. 2. σφῶν, reflexive, with an ethical effect, as they felt that they could not be surrounded. Cp. 131. 1.

CHAPTER XXXVI.—(a.) ἀπέραντον ἦν, it was endless. Or else supply τὸ ἔργον. The Messenian captain was named Κόμων, Paus. iv. 26. 2. ἄλλως, ματαίως, Schol. So i. 109. 3; viii. 78. σφᾶς, all of them. σφεῖς would have referred prominently to the speaker and his followers.

Cp. iii. III. 3.

περιέναι κατὰ νότου, *epexegetic, for him to come round down upon their rear.* κατὰ, perhaps because when he reached them he was ἐπὶ τοῦ μετεώρου (below). ὀδῶ ἦ ἄν. ἦ is attracted to the case of its antecedent. δοκεῖν βιάσασθαι τ. ἔφ., *he thought they would carry the approach.* For the aorist after δοκεῖν, cp. c. 9. b; 24. d.

(b.) ἐκ τοῦ ἀφανοῦς, *unseen to the enemy, or simply 'from an invisible point;'* i. 51. 2; iv. 96. 5. κατὰ τὸ . . . προσβαίνων, *making his approach along what permitted from time to time of the steep face of the island.* Cp. ὕψη παρείκοι, iii. 1. 2; εἰ παρείκοι, Soph. Phil. 1048; both impersonal. The old vulgate was παρῆκον. For προσβαίνων, the reading of most MSS., and supported by a similar passage in c. 129. 4, Bekker, with a few MSS., reads προβ. καὶ ἦ. Cp. καὶ ὅπερ, c. 33. 1. So iii. 108. 1. χαλ. τε καὶ μόλις, *aegre ac vix, with περιελθών.* ἀναφανείς, *by his sudden appearance.*

(c) καὶ γιγνώμενοι, *in fact finding themselves in the same, &c.* Cp. καὶ τῆς ἡμ. τὸ πλ., 35. 4. This begins a parenthesis which ends with ἀντεῖχον. Poppo, Krüger, and Classen open the parenthesis at ἐκείνοι, and close it after οἱτοί τε. But (1) the reference to Thermop. is thus partly in and partly out of the narrative; (2) οἱτοί τε is an unnatural termination to a clause, and διεφθάρησαν an unsuitable predicate to give to οἱτοί, as they do; (3) βαλλ. ἀμφ. and ἀμφιβ. being both in the narrative, the latter is an idle repetition. But by extending the parenthesis from καὶ to ἀντεῖχον the parallel is fully developed in the parenthesis, where parallels should be; ἀμφιβ. gains a proper meaning by contrast with περιελθ. τῶν Π.; the proper predicate οὐκέτι ἀντ. is found for οἱτοί, and the parenthesis is joined naturally to the narrative by ἀλλά.

ξύμπωμα, *mischance.* Dem. 1295. τῆ ἀτραπῶ, *the well-known path.* Hdt. vii. 213. ἀντεῖχον, *able to hold out.* πολλοῖς τε answers βαλλόμενοι τε, though this is obscured by the parenthesis. With μαχ. καὶ ἀσθ. cp. c. 12. 2; 33. 2. ἐκράτου, *were masters.*

CHAPTER XXXVII.—(a.) γνοῦς, with two names; cp. v. 16. 1.

With ὅτι διαφθαρησομένους, cp. ὅτι πεποιῆσθαι, v. 46. 3; ὅτι οὐ δυναμένους, Plat. Gorg. 481. D. Also ἄς ὑπομενοῦντας, c. 5. u. εἰ καὶ ὀποσονοῦν, *even ever so little.* Cp. vi. 56. 3. So καὶ ὀτιοῦν, c. 16. b. εἰ πως, *on the chance that they might soften in their resolve.* Cp. iii. 59. 1; 67. 1. The dependent τὰ β. παραδ. is awkward after ἐπικλ., and probably an intrusion from the next sentence. For ἡσθηεῖν, *yield to,* with gen., cp. v. 111. 4.

(b.) εἰ βούλ. Cp. c. 30. d. ὥστε, *on condition that.* This time the surrender was to be unreserved. βουλεῦσαι, the Active as in c. 15. 1; 41. 1; 51 (note), implies 'taking counsel' about what is external to the interest of the counsellors. Cp. c. 38. 3; 57. d (middle). Ἀθηναίοις, the Athenian people, whence the strong ἐκείνοις, = at Athens.

CHAPTER XXXVIII.—(a.) παρῆκαν, *lowered; a sign of submission.* Cl. cp. Hdt. iii. 128. χεῖρας ἀνεσ., *waved their unarmed hands, as the ἐπανάσεις τῶν ὕπλων, c. 126. 5, meant defiance.* προσίσθαι

to take to oneself, accept; c. 108. 4. For the infin. after δηλώω, cp. c. 47. b. *μετ' αὐτὸν ἐφηρημένος, chosen next to follow him.* For ἐπι-, cp. ἐφεδρος, ἐπίγινώσκω, ἐπίγονοι, ἐπιγαμέω, &c., and the Latin suffectus, subrogatus. *κατὰ νόμον.* Cp. a like succession of three, iii. 100. 3; 109. 1.

(b.) διακηρυκέεσθαι, to send a message across to the mainland. So διαπλεύσας and διεκομίσαντο below. ὅτι, indirect interrog.

(c.) ἐκείνων οὐδένα, no one of the Laced. ἀφέντων, the Ath.; aorist of finality; cp. ἐκέλευσε, 22. b. τῶν ἐκ τῆς ἡπ.

The preposition is 'accommodated' to ἀπήγγ., as if it = 'the Laced. communicating with them from the mainland.' Cp. c. 8. a. *μηδὲν αἰσχροτόν,* prohibitory condition, implying that death were preferable. Schol. The authorities were clearly right in intimating their own view, and then leaving it to them. All were left free to die, but it was no use ordering such a resolve from exhausted minds and bodies. To order their surrender was impossible.

(d.) διεσκευάζοντο, a verb not again used by Thuc. The δια- refers to the many separate arrangements necessary for the disposal of the prisoners, &c. So in διεδίδουσαν.

(e.) διέβησαν, c. 8. 9, went over (as the last relief). Σπαρτιάται, c. 8. a. The other hoplites were περιοικοί. The Helots, present as θεράποντες (c. 16) rather than as soldiers, are not noticed at all. σταδία, stationary, a 'pitched' battle, in which alone the hoplite could reach his enemy. Cp. ξυσταδὸν μάχαις, vii. 81. 4; and the Latin *statarius*.

CHAPTER XXXIX.—(a.) ὄσον, the quantitative, like οἶος the qualitative, relative is often used in place of ὅς; ii. 23. 3; 57. 1.

(b.) ἀήεσαν, the reading of the MSS. and Bekker, seems to mean 'were gone away.' Krüger and Classen, objecting that the right form of this would be ἀῆσαν, read ἀπῆσαν, 'were absent.' In c. 42. 3 Bekker correctly alters to ἀπῆσαν. Cp. the corruption in c. 131 b of ἐπόντας into ἐπιόντας (the true reading in c. 128. a). *ἔσιτοδοτοῦντο,* elsewhere only in late Greek. τοῖς ἐσπλεύουσι, neuter. Cp. σῆτος ἐσπλεῖ, 27. a; πλέοντα (σκῦλα), iii. 114. 2.

διετρέφοντο. The δια-, like the tense, seems to mean 'were to the last supported.' Small supplies were to the last coming in. καὶ ἦν, in fact there was; explanatory, ἦν meaning 'was found' (at the capture). ἐνδεεστέρως. For the wan, starved appearance of the captives from Sphaacteria when brought to Athens, see Aristoph. *Nub.* 186, cp. with *ibid.* 103. (The Clouds was first exhibited in 423 B.C., less than two years after this.)

πρός, of comparison or proportion. Cp. *μεῖζω πρὸς ἐλάσσω*, iii. 56. 6; *δίκαιον πρὸς τὸν φόβον*, iv. 106. 1.

(c.) τῷ στρατῷ, defining dative; cp. c. 1. d. The presence of ἐκάτεροι may account for the singular. τοῦ Κλέωνος . . . μανιώδης seem to go closely together. The 'madness' of the proposal lay in Cleon's impudently saying *he* would do it. It was done, but thanks to Demosthenes. Such is evidently Thucydides' meaning. Grote, to defend his favourite demagogue against the historian, evades the point by making Cleon engage that the enemy "should be either slain or taken prisoners," whereas his sneer at Nicias (αὐτός γ' ἔν), and his bravado when accepting the office (ταῦτα ἔχων . . .

ἀποκτενεῖν), both refer to *himself* (cc. 27, 28).

ἀπέβη, iii. 26. 5 ;

93. 1 ; iv. 103. 3.

ὑπέστη. Cp. ὑφίσταται, 28. 4.

CHAPTER XL.—(a.) This chapter was written long after the events to which it refers. The opening words show that the war (that is at least the 10 years' war, see c. 48. e) was over, and ποτὲ ὕστερον points to a time of distant retrospect. Regarding the chapter as a later insertion by Thuc., we can understand how οἱ μὲν in c. 39. 3 is answered by δὲ in c. 41. 1. τοῖς

Ἑλλησιν, after παρὰ γν. τοὺς γὰρ Λακ. Krüger thinks that

this refers not to the Lacedaemonians generally, but to those in Sphacteria, (1) from the article τοὺς, (2) from the definite past ἐδύναντο. We disagree to this, for (1) the distinction made by the article is not between the garrison of Sphacteria and other Greeks, but between the Spartans generally and all others. (2) If there is any thought of individual time or circumstance in an otherwise vague statement, Thuc. always puts the indicative after the relative ; cp. i. 98. 4 ; iii. 90. 1 ; iv. 55. 1 ; 90. 4 ; vi. 44. 2 ; vii. 57. 1 ; and here he means that it was held that they always died fighting just as *each under his surroundings* could. See c. 5. b. For the past indic. in Or. Obl. see χρῆν, c. 29. e, viii. 76. 6. οὔτε. The negative is οὐ because the usual idiom is οὐκ ὄξω rather than ἀξιῶ μή (though the latter is not rare, cp. c. 64. 1 ; 65. 4). So οὐ φημί. For the belief in Spartan bravery, see Hdt. vii. 104.

λιμῶ, causal. Cp. ἀσθενεία, 36. 3. τὰ ὕπλα, shields ; vii. 45. 2. For the sentiment with which the Spartan warrior regarded his shield, as the mediaeval knight his sword, cp. the proverbial saying of the Spartan mother, when, arming her son for battle, she gave him his shield, ' ἦ τάν, ἦ ἐπὶ τάν.' ἀποθνήσκειν. The tense refers to *duration* of the death-struggle, as the aorist παραδοῦναι to *untimed fact*.

(b.) ἀπιστοῦντές τε. This is individualized by what follows, in which an individual gives expression to the general feeling, καὶ meaning 'and so,' 'and in fact.' The pendent nominative (in suspense, as it were) is not ill adapted to express the idea of general unsatisfied surprise. ὁμοίους possibly has some reference to the technical sense of ὅμοιοι at Sparta ; cp. ὁμοίως, v. 15. 1.

ξυμμάχων, a member of one of the tributary allied states, on naval or military service at Athens. Grote takes it to mean that he had been "engaged in the affair" at Sphacteria. δι' ἀχθηδόρα, in order to wound him. For διὰ with 'accusative of final cause,' cp. διὰ τὴν δόξαν, ii. 89. 4 ; διὰ τὸ περιέχειν, iv. 102. 4. εἰ οἱ τεθν., were those of them who fell brave gentlemen (i. e. true Spartans)? (insinuating the antithesis 'or did the brave gentlemen survive?'). The answer was that 'against such unmanly weapons death had been no test of quality.' Grote says "we read with disgust the spiteful taunt."

ἄτρακτον. So Soph. Tr. 714 ; Phil. 1290. Either a Dorian idiom, or expressive of Spartan contempt for the bow ; cp. Soph. Aj. 1120. διεγ., during the struggle. ὁ ἐντυγχ., the chance man, any one, whatever his quality. Not to go with the datives. Cp. τοῖς ἐντυχοῦσιν, 132. 3 ; τῶν ἐντυχανόντων (opposed to special offenders), Dem. Meid. 88 ; Eur. Frag. 298. 2.

(b.) κατεστήσαντο. The middle means, took care to have a guard kept at. The active would have denoted the mere physical act of establishing.

ταύτην, in predicative apposition to πατρίδα, as the absence of τήν with π: shows. Cp. c. 3. 3.

ἐλθίζον. So most and the best MSS. and Bekker. Also some good MSS., but not Bekker, in iii. 85. 1. Elsewhere Thuc. undoubtedly uses only the middle.

Λακωνικήν, that part of it once called Messenia. δμόφωνοι, c. 3. c.

(c.) τῶν τε εἰλ . . . καὶ φοβ., and, as the Helots were deserting, being also alarmed lest . . . The genitive is causal. τῶν κατὰ τήν

χώραν, in their rural organization. Cp. c. 55. a. τῶν depends, not on τι, but on the idea of 'revolution' in νεωτ. τι.

ἐνδηλοῖ, sc. οὐ βραδίως φέρουτες. Cp. ii. 64. 8.

φοιτώντων, of repeated visits. For the genitive, cp. 20. d. For the fact, cp. Aristoph. Pax 215—219; 665-7, where Peace is said to have been rejected three times when offering herself voluntarily with a chest full of treaties, μετὰ τὰν Πύλω.

ἀπέπεμπον; sent them away as often as they came. Cp. διεφθείρετο, 40. 2.

CHAPTER XLII.—(a.) ἐαντῶν, sc. τῶν ἀστῶν. This would exclude μέτοικοι, cp. ii. 31. 1, and ξένοι, iv. 90. 1.

Μιλήσιοι, vii. 57. 4; Ἄνδριοι, iv. 84. a; vii. 57. 4; Καρύστιοι, i. 98. 3; vii. 57. 4. All were Ionian or islanders, and subject allies.

Νικίας. Classen says he is now pursuing Demosthenes' plan of seizing points on the enemy's coasts. The first attempt is read by the Corinthians as a dash either at the Isthmus itself or the important point of Crommyon, or as an attempt to occupy (like Pylus) the strong hill of Solygeia, which partially commanded two of the three passes of the Oneian mountains. His real object was the latter. We find him at Methone in c. 45, Cythera in c. 53, Thyrea in c. 56.

(b.) ἄμα ἔφ, with ἔσχον, else we should have had πλεύσαντες; Kr. Χερσόνησον, a small peninsula about midway between Cenchreae to the N. and the river Rheitus to the S. See Arnold's sketch.

τοῦ χωρίου, the piece of ground. It was probably isolated by the hills, whence the term (implying 'detachment').

ὑπὲρ οὗ, overlooking which; iii. 97. 2. Δωριῆς, under the Heraclid Aletes, some 30 years after the 'Return of the Heraclids.'

ἰδρυθέντες, for siege purposes. τῇ πόλει, Corinth, being already masters of the open country. Hitherto Corinth had been Aeolian, with probably an Ionian admixture, and had been ruled by the Sisyphids.

At the conquest by Aletes it became Dorian, losing probably at the same time its old name of Ephyra. See Grote, Part i. ch. 18.

κώμη, the Doric equivalent for the Attic δῆμος, Aristotle, Poetics, c. 3.

κατέσχον, had put into shore, c. 54. a. ὁ ἰσθμός, a word of vague geographical application. In i. 13. 5, Corinth is said to be ἐπὶ τοῦ ἰσθμοῦ,

though we should say it lay to the south. It was a rocky and sterile plain, between the Geraneian mountains to the N. and the Oneian to the S. Crommyon was the chief place between the Isthmus proper, and Megara, lying outside the Isthmus, on the Saronic gulf.

(c.) Ἀργούς, where there was an oligarchical party, v. 76. 2, though the state was democratic (v. 29, 44), and neutral (v. 28) in the war. In c. 110. 3 we have εἰδότες ὅτι ἤξοι.

ἐκ πλείονος, from a considerable time

back, with ἐβοήθ., *had come to the rescue*. Cp. iv. 103. 3. τῶν
 ἔξω, northwards, towards the Megarid. ἸΑμπρακίᾳ, ii. 80. 3;
 iii 114. 7. Λευκαδίᾳ, i. 30. 2; iii. 94. 1. ἀπῆσαν
 (MSS. ἀπῆσαν). Cp. c. 39. b. οἱ, *to what place*. The use of relatives
 as *indirect* interrogatives is habitual. Cp. ἦ, c. 29. e.

(d.) καταπλεύσαντες, c. 3. a. They did not actually touch (ἔσχον) till
 daybreak. τὰ σημεῖα, *the fire-signals agreed upon*; raised by
 those who first saw the enemy to warn those at the Isthmus. Κεγ-
 χρεῖᾳ, the port of Corinth, from which it lay about 70 stades off, on the
 Saronic gulf. In viii. 10, 20, 23 called Κεγχεῖαι. ἦν ἄρα, c. 8. e.

CHAPTER XLIII.—(a.) ὁ ἔτερος, *alter*; c. 61. 3. ἐν τῇ
 μάχῃ is loosely used, as Battus did not come into action. So tr. *in the field*,
 and cp. ἐν ταῖς Ἀθήναις, c. 5. a. τοῖς ἄλλοις ξυρέβ., was giving
 battle with the rest; instrumental dative.

(b.) εὐθὺς ἀποβ., immediately on its having landed; cp. c. 123. 3.
 πρὸ τῆς X., in front of, a little inland. ἐν χερσὶ, as opposed to
 ἀν ἀκροβολισμός; c. 96. 3.

(c.) τῶν Ἀθ. καὶ K., *consisting of*. The single article groups them;
 c. 63. b οἳτοι, *for the Carystians were posted in the extremity of*
the wing. ἦν γὰρ, anticipatory (cp. 67. 4), explaining καθύπ.

τοῖς λ., *the stones* (of the wall). Apparently they advanced *while* pelting the
 foe (hence the imperfect βάλλοντες) *after* the paean. The paean of attack
 (ἐνυάλιος), i. 50. 6; iv. 96. 1, was sung to Ares; that after victory (ποιῶν),
 ii. 91. 3, to Apollo. Schol. ἀθθίς, *iterum*, 'a second time.' πάλιν,
rursus (reversus), 'back;' the battle 'returned' to its original form.

(d.) ἀνέστρεψαν, only here in Thuc. intransitive, = *rallied*. Classen cites
 Plato, Prot. 315. B. Cp. ἀναστροφάι, ii. 89. 12; ἐπιστρέψαντες, i. 61. 4 (si
 vera lectio).

(e.) ἐφ' ᾧ and κατὰ (*opposite*, c. 9. 3) go with ὦν. ἦλπ. *For*
they expected that they were about to make an attempt against the little town
of Solygeia. Cp. πρὸς τὴν πόλιν ἐσέβαλλον, c. 25. 8.

CHAPTER XLIV.—(a.) ξυμμαχόμενοι, *helping in the battle*. Again viii.
 26. 3, and nowhere else in Thuc. Classen refers to Aristoph. Eq. 593—610
 for the services of the cavalry on this occasion. οὐκ ἐχόντων.

The only Spartan allies named in ii. 9 as furnishing cavalry are the Boeotians,
 Phocians, and Locrians. It is curious that no cavalry was found at the Isthmus
 where games were held in honour of Poseidon, creator of the horse. No
 Peloponnesian state, not even Ἄργος ἰππόβοτον, seems to have supported
 cavalry. See Arnold on ii. 9. τὸν λόφον, the hill of Solygeia, at whose
 foot they posted themselves. ἔθεντο τὰ ὕπλα, *grounded arms*, in quiet

readiness, should the foe assail them. τίθεσθαι τὰ ὕπλα has slightly different
 applications; (1) to *ground* arms, by resting spear and shield on the ground
 while still retaining them in the hands; ii. 2. 6; iv. 68. 3; 93. 3; (2) to *pile*
 arms, for a pause of more or less length, (a) to attend a meeting, viii. 93. 1;
 (b) to bivouac, iv. 90. 4; 91; (c) for "encamping against" a town, viii.
 25. 3. So τὰ ὕπλα = *arms piled*, i. 111. 2; iv. 91 (end); vi. 64. 3; viii.

69. 1, 2. Possibly τὰ ὄπλα may mean the *military station*, or encampment, in i. 111. 2; iv. 91. κατέβ. and ἤσυχ. are imperfects of enduring attitude.

(b.) κατὰ τὸ, "it was on their right wing most of them fell;" doubtless ridden down by the cavalry. τούτῳ τῷ τρόπῳ, sc. retreating leisurely and soon halting. οὐ κατὰ . . . subjoins a further description.

(c.) ἐσκύλευον and ἀνηροῦντο are contrasted in tense with ἔστησαν, the two former of an incomplete act; the latter was done. εὐθέως, *hastily* (only again in viii. 74. 2), as all the dead were not taken up.

(d.) ὑπὸ τοῦ, *owing to the intervention of*. Cp. c. 29. d. ἔγνωσαν, *understood* its import. Cp. c. 50. 2. ἐβοήθησαν, *started* to the rescue, ingressive. πρεσβύτεροι, those who, though not too old for war, were over the ordinary military age, and generally guarded the walls.

(e.) ἐγκατέλιπον, *left behind on* the field, c. 81. 3. ἐπικείμενας, c. 8. 6. Classen, quoting Curtius, says this was a chain of islets stretching from this coast towards Salamis. ὑποσπόνδους. Plutarch, Nic. 6. says this act showed Nicias' piety, as it was fatal to the right of erecting a trophy, and tantamount to a resignation of the victory.

CHAPTER XLV.—Μεθώνην, a peninsula in Troezenia, the E. extremity of the Argolic promontory. Pausanias calls it Methana, ii. 34. 1. So Strabo, saying that "some copies of Thuc. read Methone," viii. 374. Doubtless Methone was the Attic, and Methana the Doric. τὴν μετ. distinguishes it from that in Messenia, ii. 25. 1, and that by Macedonia, vi. 7. 3. ἀπολαβόντες, by a wall across the neck, about 1000 feet wide; i. 7; iv. 102. 3; vi. 2. 5. φρούριον καταστησάμενοι, constituting it a garrison-post; c. 41. b. This establishment of ἐπιτειχίσματα in the enemy's country was part of Pericles' original war-scheme, i. 142. Until the Thirty Years' Truce, i. 115 1; iv. 21. 3. Troezen was a dependency of Athens. Ἀλιάς (ἡ), the land of the Ἀλιεῖς (Fishermen), was also in the Argolic peninsula; i. 105. 1; ii. 56 5. ἐξετείχ., c. 4. a.

CHAPTER XLVI.—(a.) τὸν αὐτὸν χρ. ἐγίγνετο καί, "were happening about the same time as." So the MSS., and Bekker and Classen. Most edd. insert ὅν after χρ. The old vulgate has καθ' ὅν. The καί is paratactic, as in ξυνεσκόταζε ἥδη καί, i. 50 2; so perhaps iv. 67. 3; 106. 3; 130. 4; and may be rendered as or when. ἀπῆραν, c. 26. e. ναυσίν Ἄθ. This with no number seems un-Thucydidean, as Krüger and Classen observe. The latter suggests that μ' (c. 2. 2) may have fallen out before ναυσίν. τῷ ὄρει τῆς Ἰστωίνης, an unusual construction. The name of the mountain, like any other, is generally in apposition. Cp. iii. 85. 2; iv. 70. 1. Krüger alters to τῇ Ἰ. It was a hill in Coreyra. τότε, 'when last mentioned,' or 'at the time mentioned,' iii. 85. 2; iv. 2. 3. For the phrase, cp. iii. 69. 1; iv. 123. 2. στάσιν, iii. 70 sq.

(b.) τὸ τείχ. after εἶλον. ἐπικούρους, iii. 85. 2. νῆσον. Perhaps that named iii. 75. 8. μέχρη οὗ π., c. 41. a. ὥστε,

as in § 2. Cp. c. 37. 2.

ἀντις ἀλφ. So the MSS. Though not common till later, ἀν is found in vi. 13. 1, and 18. 6 (where the words which precede it do not terminate, as here, in ε). Some MSS. give it in viii. 75. 3, where Bekker reads ἐάν, as Poppo, Göller, and Krüger here. λε-
λύσθαι, to have been voided (sc. to be *thereby* void) for all. Cp. c. 16. b.

(c.) τοὺς ἐλθόντας, *the comers*. Perhaps it hints that some by bribery might avoid 'coming' there at all. Some would omit τοὺς, or read αὐτοὺς. Cp. οἱ πορευόμενοι, 68. e.

(d.) πείθουσι. Cp. ἔπεισαν, 47. 1. Tr. *they work upon a few individuals by covertly sending friends to them, whom (professedly of pure kindness of course) they instructed to say that the best thing for them was to escape with all speed (a boat of some kind they themselves would provide), for the Athenian generals were going, they pretended (δή), to hand them over to the Corcyrean populace.* For ὑπο-, see c. 74. a. The secrecy was partly intended to dupe the φίλοι; so εἵνοιαν, i. e. to the φίλ. For δή, of slains, see iii. 10. 5; iv. 67. 2. αὐτοί, sc. οἱ ἰρυστάται, as ἐτοιμάσειν (like μέλλ.) depends on the idea of 'saying' in διδάξ.

CHAPTER XLVII.—(a.) ἔπεισαν and μηχανησ. refer to οἱ προστάται. ἐλήφθησαν, the few who were persuaded.

ἐλέλυντο and παρεδέδ. seem to imply the treaty point of view, the terms being that if one was caught escaping, the pledge was ipso facto cancelled for all. So tr. *the treaty was thereby at once void, and the whole body handed over to the Cor.* Or παρεδέδωτο may really refer to the actual surrender (which would soon follow), and be pluperfect merely by assimilation. Cp. c. 13. a.

(b.) ξυνελάβ., *now what assisted them in a plot of this kind not a little, so that the pretext became flawless and the schemers made the attempt with less misgiving, was the Athenian generals' clearly showing that they would not prefer, &c.* The subject is οἱ 'Α. . . κατάδ. ὄντες κτλ. Cp. προσξυνεβάλετο αἰνῆς τολμήσασαι, iii. 36. 1; and c. 65. d.

τοῦ τοιοῦτου is the proper retrospective form of τοιόνδε τι above. ὥστε, of the result produced. Though the πρόφασις (μέλλειν παραδώσειν) was fictitious, it tallied with the demeanour of the generals, and so seemed ἀκριβής, free from flaws, unexceptionable (Schol. πιθανὴν καὶ πιστήν). Cp. v. 20. 2; vi. 18. 6. So ἀκρίβεια, vii. 13. 2. Others refer τοιοῦτου to the result, and Arnold tr. "the pretext for killing them was so strict and rigorous." But this will not bear examination. For the infinitive after κατάδηλοι, to avoid the double participle, cp. δηλοῦντες προσίσθαι, c. 38. 1. Classen's note contains a slip in his own Greek.

διότι . . . ἔπλ., *just because they themselves were bound for Sicily.*

(c.) οἴκημα, ii. 4. 5. ἐξάγοντες, c. 41. 1. κατά, *in parties of*; c. 11. c. τῆς ὁδοῦ. Cp. φυγῆς, c. 33. b; and Hom. II. xxiv. 264. προσιόντας, towards the soldiers; some prefer προΐοντας, but change is needless.

CHAPTER XLVIII.—(a.) ἐς ἀνδρας, constructed after the participles. See on ἐπὶ πολῷ, c. 3. b. ἐξαγαγόντες, aorist of the sum, while ἐξάγοντες above detailed the act in progress. μεταστήσαντας.

So the MSS. Tr. for they supposed them to be leading them away from having transferred them (αὐτοὺς) to some other place. We thus get a confusion of the decision with its execution, like that suggested on παρεδέδοντο, c. 47. a. Perhaps the true I. is μεταστήσαντας, which most edd. adopt. So πράξαντας, c. 17. I, and ποιήσαντας, c. 22. 3, are read by good MSS., in both which places the future is necessary. σφᾶς, the sufferers; αὐτούς, the Athenians themselves, emphatic contrast.

ἐκ τε answers τοὺς τε 'A., and οὐδὲ responds to οὐκέτι: had it balanced τε, it must have been οὐτε.

When περιόρω means to look on at, it naturally takes a participial construction after it; when it means to allow, it takes the infinitive; the latter putting a conception, the former an act. Cp. περιθεῖν τμηθείσαν, ii. 18. 7, with π. τμηθῆναι, ii. 20. 2, and see Sheppard and Evans on i. 35. 4.

(b) But the Core were not on their part either minded to force an entry by the doors. Cp. βιάζοιτο ἐς (if that be the construction), c. 29. c, and διὰ τῶν φυλ. βιασόμενοι, vii. 83. 5. τέργος, the Attic form of στέγος, 'roof.'

διελ. τῆν ὄρ., having torn away the roofing. Cp. i. 134. 2.

(c.) The relation of clauses in this section is doubtful. (1) We may with Gøller find three co-ordinate clauses in it, each giving separate details, ἐφυλάσσοντό τε, καὶ σφᾶς διέφθειρον, καὶ βαλλόμενοι . . . διεφθάρσαν, the participial clause παντὶ τρ. ἀναλοῦντες standing in a sort of apposition to the two καθιέντες and ἀπαγχόμενοι, to sum up their effect. This accounts for the absence of τε with παντί, but leaves the change of tenses strange. Or (2) we may take παντὶ τρ. . . διεφθάρ. not as co-ordinate, but as expegetic, giving a summary view of everything from ἔβαλλον τῷ κέραμῳ to ἀπαγχ. This accounts for the change of tense, the aorist being used to summarize and give the tout-ensemble (see c. 8. j; 76. e; 100. c), but it makes the absence of a connecting particle with παντὶ very awkward. Most edd. take the latter view of the passage, and Classen boldly supplies the missing τε. For the indicative ἠδύναντο, see c. 40. a. σφαγᾶς, throats. ἐκ κλινῶν, after σπάρτοις. παραιρ. ποιοῦντες, a periphrasis for παραιρήμασι, and so co-ordinate with τοῖς σπάρ. ἀναλοῦντες is a conjecture of Heilman, adopted by all edd. The MSS. reading is ἀαδοῦντες, 'hauling' themselves, an idea too specific after the generalizing phrase παντὶ τρ.

(d.) φορμηδόν, ii. 75. 2, in cross-layers. ἠνδραποδίσαντο, enslaved to (or among) themselves. The Middle, common in other writers, is nowhere else in Thuc. (Cl.)

(e.) ἐτελεύτησεν ἐς τοῦτο, in this reached its end. Cp. i. 51. 3; iii. 104. 8; iv. 109. 2. ὅσα γε, viii. 70. I. (Kr.) τὸν πόλ., τὸνδε. Diodorus says (viii. 48) that a fresh στάσις broke out at Coreyra about 410 B.C., many years before Thuc.'s death. If so, τὸν πόλ. τὸνδε must mean the Ten Years' War, which ended with the Peace of Nicias (ὁ δεκαετῆς πολ., v. 25. 26), and which for a long time Thuc. regarded as a separate war from the Decelian. ὅτι, generic, of such a nature as to be.

(f.) Ἰναπερ ἄρμηντο, c. 74. I, where their original destination lay. For the tendency to put perf. and plup. with words of rest, see c. 14. a.

CHAPTER XLIX.—Anactorium, originally a joint possession of Corinth and Coreyra, had been seized by Corinth, B.C. 432, and re-settled with Corinth.

thians, i. 55. Thenceforward a member of the Peloponnesian league, i. 9, it aids the Ambraciots and Peloponnesians against Acarnania, ii. 80. In the treaty between Acarnania and Ambracia, iii. 114, the latter agrees not to succour Anaetorium. This was in the previous year, B. C. 426. ἐκπέμψαντες

implies a convention under which they were allowed to leave. *αὐτοὶ ἔσχον*, took possession of it by themselves, to the exclusion of Athenians.

Cp. vii. 31. 2. *οἰκίητ. ἀπὸ πάντων*, settlers from all their communities; in apposition to 'Ακ.

CHAPTER L.—(a.) 'Αριστοείδης, named in c. 75. 1 as still in the same capacity, his colleagues being Demodocus and Lamachus. εἶς στρ.

an unusual phrase, the genitive being regular after εἶς. It seems here to resemble the indefinite article; cp. Eur. Bacch. 917; Aristoph. Av. 1292. *Unus* is so used.

ἀργυρολόγων, ii. 69; iii. 19. τῆ ἐπὶ Στ. See c. 7, note.

(b.) *κομισθέντος*, to Athens. μεταγραψάμενοι, got them transcribed, i. e. translated out of the cuneiform Persian, which Thuc. calls Assyrian, into Greek. See a note on Hdt. iv. 87 in Rawlinson's translation. Arnold wrongly asserts that there was no Persian character. ἐν

αἶς goes with *γεγρ.*, and *πολλῶν ἄλλων* after *κεφ.* Cp. *εἴπερ γυναικῶν ἐστι τῶν ἄλλων μία*, Eur. Med. 945. *πρὸς Λακ.* follows *κεφ. ἦν* and *γεγραμμένων*. Cp. iii. 67. 7. *γινώσκειν*, i. 86. 1; iv. 61. 6. *Of much besides therein willed to the Lacedaemonians the substance was that he did not understand what it was they desired.*

σαφές. For the absence of *τι*, cp. *ἐπ' ἀξιόχρεων*, c. 30. 3; *τοιόνδε*, c. 67. 2; *περὶ βραχέως* and *διὰ μικρόν*, i. 140. 7.

πέμψαι, oblique imperative. ὡς αὐτόν, to the king *in person*. Hitherto the envoys had probably only visited Satraps on the coast, by whom their despatches were sent to Court. Cp. i. 129. 3.

(c.) 'Αρταξέρξης. Artaxerxes Longimanus, son and successor of Xerxes, reigned from 465 B. C. to 425 B. C. He was succeeded by his son Xerxes II., who was assassinated after a reign of 45 days. Another son Sogdianus followed, who was assassinated after reigning about 6 months. Ochus, a third son of Artaxerxes, then succeeded (known as Darius Nothus), who reigned between 19 and 20 years. He is often named in Bk. viii. "By his queen the savage Parysatis, he was father to Artaxerxes Mnemon and Cyrus the younger." Grote. The unsettled state of the throne accounts for the return of the Athenian mission.

CHAPTER LI.—*καὶ* X. *περιεῖλον*. The *καὶ* merely adjoins a fresh fact, and has no particular reference to *Χίωι*; Classen. For *περιεῖλον*, cp. i. 108. 3; iv. 133. 1. ἐς αὐτούς, after *νεωτεριεῖν*, and meaning *the Athenians*.

ἐς αὐτούς, read by some, should equally in Thucydides refer to *the Athenians*, though Krüger and Foppo think it might follow *υποπτεύσ.*, a construction frequent in Dio Cass.

ποιησάμενοι, having however secured pledges and assurance as strong as they could make it, &c. Note the middle *ποησάμενοι* (for themselves), and the active *βουλεύσειν* (of interests external to the Athenians, cp. c. 41. a).

CHAPTER LII.—(a.) "The eighth year of the war, on which we now touch,

presents events of a more important and decisive character than any of the preceding. In reviewing the preceding years, we observe that though there is much fighting, with hardship and privation inflicted on both sides, yet the operations are mostly of a desultory character, not calculated to determine the event of the war. But the capture of Sphacteria and its prisoners, coupled with the surrender of the whole Lacedaemonian fleet, was an event full of consequences, and imposing in the eyes of all Greece. It stimulated the Athenians to a series of operations larger and more ambitious than anything which they had yet conceived—directed, not merely against Sparta in her own country, but also to the re-conquest of that ascendancy in Megara and Boeotia which they had lost on or before the Thirty Years' Truce. On the other hand, it intimidated so much both the Lacedaemonians, the revolted Chalcidic allies of Athens in Thrace, and Perdikkas, king of Macedonia, that between them the expedition of Brasidas, which struck so serious a blow at the Athenian empire, was concerted. This year is thus the turning-point of the war. If the operations of Athens had succeeded, she would have regained nearly as great a power as she enjoyed before the Thirty Years' Truce. But it happened that Sparta, or rather the Spartan Brasidas, proved successful, gaining enough to neutralize all the advantages derived by Athens from the capture of Sphacteria." Grote, Pt. ii. ch. 53.

τοῦ δ' ἐπιγ. εὐθύς, v. 13. 1.

ἐκλιπέσ τι,

a partial eclipse. Dodwell says that it occurred on March 21, by the Julian calendar. The cycle then used at Athens was that of Meton, introduced B.C. 432.

περὶ νουμηνίαν, vaguer than νουμηνία. νουμηνία,

properly the first day of the lunar, came to stand for the first of the calendar month, though they might not coincide. Thuc. calls the first lunar day νουμ, κατὰ σελήνην, ii. 28.

ἱσταμένον, i. e. within the first decade of

the same month, which (from εὐθύς) was probably Elaphebolion; Krüger.

ἔσεισε, impersonal. So εἰ σείσειε, Xen. Hell. iv. 7. 4. So ἕει, νίφει, βροντᾶ. Sometimes personal, ὁ θεός (Poseidon) being added; Aristoph. Lys. 1142. Sometimes Poseidon is named; Aristoph. Ach. 510. Cp. the epithet σείσιχθων.

(b.) φυγάδες, the relics of the Lesbian revolters crushed by Paches, B.C. 427. Cp. iii. 31.

ἐκ τε Πελ. καὶ αὐτόθεν. The particles, while connecting the sentences, contrast the localities, as in c. 28. d.

Ῥοίτειον, at the mouth of the Hellespont (now wholly Athenian, ii. 9. 4); viii. 101. 2. Cp. Virg. Aen. iii. 108; v. 646.

στατήρας Φωκ., gold coins, the

basest in use; said to be worth about 12s. each. The wide circulation of Phocæan money arose from the early commercial activity of the place.

ἀδικήσαντες, they did them no wilful injury or outrage. The fine being according to the rough justice, δίκη, of war, did not involve ἀδικία, but only βλάβη. See the two distinguished in c. 98. a. The dash at Rhoeteum was only to get money to pay the troops; their real objects lay farther south.

(c.) Ἄντανδρον, Aeolian, viii. 108, lying at the foot of the southern limb of Mt. Ida. Virgil says Aeneas built his ships there, Aen. iii. 5.

Ἄκαλιας, lying along the Aete or promontory of the mainland N. of Lesbos. They had been seized for Athens by Paches, iii. 50. 4.

πρότερον,

with νεμοί.

πάντων μαλ., most of all. πάντων is neuter.

κρατυνόμενοι, ad sensum, as ἦν ἡ δία. = διανοοῦντο. Cp. i. 62. 3; ii. 53. 5;

iv. 23. b. The middle marks their own interest. *ναῦς τε* is answered by *καὶ τῇ ἄλλῃ*, both giving reasons why it would be a good base if strengthened. *τῇ ἄλλῃ παρασκ.* is perhaps to be taken with *ποιεῖσθαι*; if so, *τε καὶ* stand as explained in c. 8. h; 9. u. *αὐτόθεν ὑπαρχόντων*, a store of dried timber being *ready to hand there*. *παρασκευῆ*. Many good MSS. have *σκευῆ*. *κακώσειν*, future of subsequent continuance; cp. *φανήσεσθαι*, c. 27. d; *ἀπαλλαγήσεσθαι*, c. 28. 5. Contrasted with it is the *timeless* aorist *χειρώσασθαι*, for which see on *ἐπισπύσασθαι*, c. 9. b; also c. 28. e.

CHAPTER LIII.—(a) The occupation of Cythera by Athens may from its importance be called the Second Episode of the Book. *Νικόστρατος*; iii. 75. 1; iv. 119. 2; 129 sqq.; v. 61. 1; 74. 3. *Ἀὐτοκλήης*; 119. 2.

(b.) *κατὰ Μαλέαν*, opposite the end of the promontory. Pliny, iv. 12 19; says "sita est a Maleae promuntorio quinque millia passuum." This seizure by Athens fulfilled the fears of the Spartan sage Chilon (6th cent. B.C.), who regarded the existence of the island as a danger to Sparta. In B.C. 480 the exile Demaratus advised Xerxes to occupy it; Hdt. vii. 235. In B.C. 393 it was again seized by the Athenians under Conon. Xen. Hell. iv. 8. 7. *Λακεδ.*, they are Lacedaemonians of the *Perioecic* order. See c. 8. a. In vii. 57. 6 they are called *Λακεδαιμονίων ἄποικοι*. *Κυθηροδίκης ἀρχή*, an official called *Justice of Cythera*. Cp. *Ἑλληνοταμίαι ἀρχή*, i. 96. 2. *διέπεμπον*, across the strait. Perhaps the Cytherian perioeci did not serve as hoplites. But cp. vii. 57. 6.

(c.) *ἦν . . . προσβολή*, it was the place where their merchantmen from . . . first touched. Cp. c. 1. b; vi. 48; vii. 4. 7. The trade-route would thus be interfered with. *ἦσσαν*. When a watch was kept from Cythera, the approach of pirates could be signalled to the mainland; but if Cythera were in hostile hands, the robbers could make their nest there, and ravage at pleasure the low rich coast at the head of the great bay between Malea and Taenarus. The rest of the passage is doubtful. *ἦπερ*, on the side where, may either refer to *ἐκ θαλ.*, or to the part of the coast just described; and *ἀνέχει* may either mean 'juts out,' as in i. 46. 6; vii. 34. 2 (where Bekker gives *προαν.*); Hdt. iv. 99; vii. 123; or 'rises up high,' as frequently of the sun; so *ἀνίσχει λαμπάς*, Aesch. Ag. 93. Grote takes it in the latter way, when the sense is, 'at the part where alone it was possible Laconia should be damaged, for it all rises high towards the Sicilian and Cretan main.' This yields an excellent sense, and one which seems to correspond to the geographical facts. The more common view is that *ἦπερ* = 'from the sea,' and that *πᾶσα ἀνέχει* = 'is all headland.' But headlands are not necessarily accessible, or worth plundering. Poppo less naturally refers *ἀνέχει* to Cythera, 'the whole island runs out.' On the whole we prefer Grote's view, which makes the sense 'that Cythera protected the only open part of the Laconian shore,' the part comprising what was called the maritime plain, or the plain of Helos.

CHAPTER LIV.—(a) *κατασχόντες*, put in, c. 42. 2; 57. 3. See on *σχόντες*, c. 3. a. *δισχιλίαις Μιλησίων*. The text is clearly corrupt

(cp. c. 13. b), as only 2000 hoplites were brought altogether. Perhaps *διακοσίοις* should be read. *In several other passages of this chapter the text shows signs of corruption.*

Σκάνδειαν, the seaport of the island, Paus. iii. 23. Poppo says it was therefore on the E. coast, as there is no harbour elsewhere. *τὴν ἐπὶ θαλ. π. τῶν Κυθηρίων*, the town of Cythera, just "as ἡ πόλις τῶν Ἀθηναίων means αἱ Ἀθῆναι." Arnold. But ἐπὶ θαλάσση, though read by all MSS., is probably corrupt, and (if not to be simply omitted as an accidental repetition by a copyist from the description of Scandeia) should be ἀπὸ θαλάσσης (cp. i. 7), *away from the sea*, just as below it is called τὴν ἄνω πόλιν. The Schol. distinctly says there were only *two* towns, Scandeia and Cythera. Xen. Hell. iv. 8. 7, only names two; so Paus. iii. 23. If ἐπὶ θαλ. be read, *three* towns are specified, though Arnold (as also Grote) evades the difficulty by saying that "Cythera appears to have consisted, like Boulogne, of an upper town and a lower," for which he advances no evidence. Moreover the 'march' (ἐχώρου) of the main army suggests that the town of Cythera was some way inland, and so does εἶδρον, as meaning 'the march brought them in sight.' The narrative seems to imply that all the defenders (Scandeia on the coast being evacuated as untenable) had encamped some way in front of *the inland town*, into which they soon fled. εὐθὺς is wanting in one MS.

(b.) *ὑπέστησαν*, here absolute. Cum accus. in i. 144. 5; iv. 59. 2.

ἐπιτρέψαι, absolute, as in i. 28. 3; iv. 83. 3. It depends on *ξυρεβ*.

(c.) *ἦσαν . . . καὶ γενόμενοι . . . λόγοι*. This circumlocution seems to mark *γεν. λόγοι* as predicative, and further to treat the 'proposals' as still operatively existent. Tr. *there were however certain proposals actually made on the part of N. before this to certain of the Cytherians.* τὰ ἔπειτα,

explained by c. 57. 4. The τὰ wants MS. authority. Without it the genitive depends on τὸ τε παρ. καὶ τὸ ἐπ. The similar termination of *ἔπειτα* may explain how τὰ might either creep in (cp. c. 3. b, and c. 68. e) or drop out.

ἀνέστησαν γὰρ ἄν, for (otherwise) the Ath. would have ejected them. γὰρ ἄν often refers to an omitted hypothesis; cp. c. 87. 2; 126. 5. The MSS. omit ἄν, but it is necessary to the sense.

ἐπὶ with a dative after *ἐπικεῖσθαι* is not again found in Thuc. Poppo.

(d.) *παραλαμβάνετε*, after formally *taking over*, under the *ἐύμβασις*. It would become their *φρούριον* over the island. φυλ. ποιησάμενοι, *having made their arrangements for guarding.* Ἀσίνην, probably

in Laconia proper, and not that named in c. 13. 1. Ἐλος lay on the sea-coast, E. of the mouth of the Eurotas, in a plain "described by Polybius as the most fertile part of Laconia." (Smith's Dict. of Geogr.) σὺ

καίρως εἴη, at any opportune spots, refers to some implicit local adverb before τῶν χ. For *καίρως* of place, see c. 90. 2.

CHAPTER LV.—(a.) The early part of the chapter describes the conduct of the Lac. between the occupation of Cythera and the descents on the coast.

ἀθροῖα, predicate. *They nowhere concentrated their forces to meet them.* Cp. ii. 39. 3. κατὰ δέ, but all over the country distributed garrisons (διέπ. in a different sense from c. 53. b) of such hoplite strength as each point called for. ὡς εἶδει, c. 5. b; 40. a.

μη σφίσι, lest they might be troubled by organic revolution. Cp. c. 41. 3;

So. 2; v. 14. 2. *κατάστασις* means the political settlement then existing; 'constitution' is too narrow. See c. 8c. b. *τῶν* is genitive after *νεώτερόν τι*, meaning *revolution* or *disturbance of the settled organization*. So in c. 41. 3 the gen. follows *τι νεωτ.*

The participles *γεγενν.*, *ἐχομ.*, and *περιεστ.* (for which cp. c. 10. 1) are parenthetic and, as *σφᾶς* shows, subordinate to *φοβ*, and explain their fear of internal disturbance. The connection of thought from *καταστ.* is carried on by *ῥῆστε.*

ταχέος καὶ ἀπρ., rapidly changing and allowing no provision. The Spartan system was only adapted for pitched battles.

ἰππέας, cavalry. The 300 knights, *ἰππῆς καλούμενοι*, v. 72. 4, who formed the king's body-guard, were infantry. *τοξότας*. The value of archers had been seen in Sphacteria.

μάλιστα does not go with the comparative; the sense is, "if they were ever inclined to hesitate, that inclination was now at its strongest."

ξυνεστῶτες ἀγῶνι, cp. c. 96. 2, being committed, inconsistently with the fundamental type of their armament, to a struggle with a maritime power, and that against the Athenians, who always thought anything not put in hand was so much lost of their dream of achievement.

ὑπάρχουσιν ἰδέαν, the underlying type of which the actual object is the expression, and through which the object is conceptually viewed. Their conception of a Spartan armament and war was strictly a military one, and therefore they had never cultivated their navy,

yet they had entered on a struggle in which ships were playing the main part (cp. i. 81. 3, 4). And their foe was one whose impetuosity in execution (cp. i. 70. 2, 8) was entirely unlike that deliberateness of character which Spartan institutions had formed.

cp. i. 84. 1. *ἐλλειπὲς τῆς δοκ.* is like *τὸ ἐλλ. τῆς γνώμης*, c. 63. 1. 'Coming short of' is here the idea. An awkwardness is caused to the English reader by the adjective where he would use a substantive. *ἐλλειπῆς* occurs also v. 1. 1; vi. 69. 1; vii. 8. 2. The fut. infinitive after *δόκησις* is found, ii. 84. 1.

(b.) *And withal the blows of fortune, again and again and in a short space of time befalling them unaccountably, were a source of the greatest dismay.* *ἐν ὀλίγῳ*, of time, iii. 66. 3. For *ἐδέδισαν* some would read *ἐδέδισαν*. So v. 14. 1. See Veitch's Greek Verbs.

περιτύχη. Cp. i. 20. 3. It is rare of a non-personal subject.

(c.) *δὲ αὐτό*, through this fear of Fortune. See c. 18. b. *τὰς μάχας*, the encounters which the descents of the foe invited. A second reason is thus found for their not resisting the Athenians *ἀθρόα τῇ δυν.* § 1. *καὶ πᾶν*, and in everything, try what they would, they believed themselves doomed to fail, owing to their mind having lost its confidence. The singular *πᾶν* is accommodated to *ὁ τι*, otherwise *πάντα* would be natural. *κινήσειαν* is the remote potential, proper to Or. Obliqua, after *φοντο*. For *ἀνεχέγγυον*, having no assurance, cp. iii. 46. 1. *ἐκ τῆς*, causal. Their ignorance of misfortune in the past time had unfitted them for bearing a reverse.

CHAPTER LVI.—(a.) *τοῖς Ἀθ.*, dative of reference after *ἦσυχ.* Cp. *ὑποχωρήσασσι*, c. 10. c; *ἀποστᾶσι*, 120. a. *τότε*, when above mentioned. Cp. c. 46. a; 123. 2.

γίγνοιτο, indefinite potential after the generic *ὤς*. *καὶ ἐν τῷ τοι.* does not depend on *ἦγονμ.*, but is co-

ordinate with it, 'the general depression' with 'the thought of their individual weakness.' Cp. vii. 81. 3. ἤπερ καί, which *diu*; c. 11. d.

Kotyra and Aphrodisia (Aphrodisias, Paus. iii. 12. 11; viii. 12. 81) are said to have been on the E. of the gulf of Boiae, due N. of Cythera. The worship of Aphrodite prevailed in Laconia as well as in Cythera. δεξαμένων, stood their attack; c. 43. 3.

(b.) περιέπλευσαν, rounded the headland (of Malea). Epidaurus Limerá, so called to distinguish it from the mother town on the Argolid, was a port on the east coast of Laconia, N. of Malea. Whether Διμηρὰ is an abbreviation of λιμειηρὰ (Strabo, viii. 368), or comes from λιμός, was even in the days of the Schol. doubtful. Θυρέαν. See note by Sheppard and Evans on ii. 27. 2.

Κυνοσουρίας. So most MSS. and Bekker, both here and v. 14. 3; 41. 2. Some MSS. and most editors give Κυνουρίας. This 'Cynuria,' as it is generally called, was a considerable extent of debated border-land, of which the 'Thyreatis terra' (Ov. Fast. ii. 663), one of the richest plains in the Peloponnese, was a part.

νεμόμενοι, owners *de facto*, the ownership *de jure* being disputed by Argos. The rest of the passage looks like a transcript from ii. 27.

ὑπὸ τὸν σεισμόν, *about the time of the earthquake*. So ὑπὸ νίκτα, 67. 1. The preposition is omitted with the next accus. because the events coincided, and the ideas ran together in Greek minds. For the facts, see i. 101. 2, with note of Sheppard and Evans, and iii. 54. 5.

διὰ τε is answered by καὶ ἑτι. ἐκείνων, *the other side*, the Lacedaemonians. The fact is stated objectively, not from the Lacedaemonian point of view, which would have required σφῶν τὴν γνώμην.

For ἔστασαν πρὸς, the commentators cp. πρὸς τὰ λεγόμενα καὶ αἱ γνώμαι ἴστανται, vi. 34. 7; also Soph. Ant. 299. So *sentire cum aliquo*.

CHAPTER LVII.—(a.) τὴν ἄνω, Thyrea.

(b.) αὐτοῖς, dative after ξυνησελθεῖν. τῶν περὶ τὴν χ., genitive after μία (i. e. φρουρῶν). The χῶρα is the Lacedaemonian territory.

ἤπερ καί. Cp. 56. a. The καὶ contrasts their willingness to build the fort with their unwillingness to enter one. The change of number from singular to plural in ἠθέλησαν is noticeable.

τὸ τεῖχος, the fortifications of the ἄνω πόλις, as opposed to the ἐπὶ τῇ θαλάσῃ τεῖχος. αὐτοῖς, after ἐφαίνετο; they saw danger in allowing themselves to be locked up in the fortress, with the affair of Sphacteria present to their minds. These words are parenthetical; the antithesis to μὲν comes in with δέ.

(c.) κατασχόντες, 54. a. στρατιᾷ, to be taken with χῶρησ. ἐν χερσί, cominus; iii. 66. 2; iv. 113. 2. δς παρ' αὐτοῖς ἦν.

The general had met the danger with the townspeople. Diodorus calls him φρούραρχος.

(d.) ἡἴγον, they had on board. ἐβουλεύσαντο, took counsel to, resolved in their own interests to, a common use of the aorist Middle; cp. ii.

74. 1. The aorist Active, in c. 37. b, 41. 1, marked the act as viewed apart from their own interests. This concluded what in c. 54 was called τὸ ἐπειτα (τὰ) τῆς ὁμολογίας.

καταθέσθαι, to deposit (for their own purposes); iii. 28. 2, 35. 1; Soph. O. C. 1216. καταθεῖναι would mean 'to set down' in the physical sense. φέρειν, technical like φόρος, and

sometimes used alone. *παρὰ τοὺς . . . καταδήσαι*, to put in o bonds *and add* to the others, a condensed expression. οὺς ἐν τῇ νήσῳ. We might have had *τοὺς ἐκ τῆς ν.*; but *ἀλόγτας* may be understood from *ἐάλωσαν*. Those from Sphacteria are meant.

CHAPTER LVIII.—(a.) We now reach the Third Episode of the Book, the Congress at Gela for the union of Sicily against the common danger. The first hint of Athenian interference in Sicily was given in iii. 86, the pretext being a quarrel between the Dorian Syracuse and the Ionian Leontini, the latter inviting, in B.C. 427, Athenian aid. Camarina alone of the Dorian cities was, for a local reason, in alliance with the Ionians. The continuity of events from B.C. 427 to 424, the present date, is thinly maintained by notices in iii. 115, iv. 1, 25, 48. Camarina and Gela lay on the S. coast about 20 miles apart. They are coupled by Virgil, *Aen* iii. 701. For their early history, see Thuc. vi. 4, 5. *πρέσβεις ἀπὸ π.*, in defining apposition to *οἱ Ἕλλοι*. *ἐς λόγους*, to a discussion; iii. 70. 2. *εἴ. πως*, to try if. Almost final. So iii. 45. 3

(b.) *ἐπ' ἀμφοτέρα*, in each direction, for and against a compromise. It qualifies *ἔλεγ.* Cp. i. 139. 4; iv. 17. 5. *διαφερομ. καὶ ἀξ.*, the speakers differing widely and advancing demands. *ἐλασσοῦσθαι*, i. 77. 1; v. 43. 3; viii. 89. 4; and the next chapter. *ἐπεισε*, in the result. *ἐς τὸ κοινόν* probably means *addressed to the common interest*. Cp. i. 91. 1; ii. 37. 2. It is contrasted with *ἐπ' ἀμφοτέρα*; as *λόγους*, a discussion of the various bearings of the question, is with *γνώμαι*, narrow set little views pointing in separate directions. It is possible to render it 'addressed to the general meeting,' on the analogy of i. 90. 5; but this would make it differ from the speaker's own phrase *ἐς κοινόν*, c. 59. 1, where the sense 'to the meeting' is inadmissible. Also we should have to suppose that the *γνώμαι* were not so addressed, if there is to be any antithesis at all, which the emphatic position of *ἐς τὸ κ.* seems to show. *τοιούτους*, irregularly used of what follows. Cp. c. 11. a. *δὴ* emphasizes the adjective, either making it mean "very much as follows," or "as follows, we may presume." Either way it implies that this speech does not pretend to authenticity of detail. It would probably never have been inserted at all but for the Athenian invasion of Sicily narrated in Bk. vi. and vii., which gave retrospectively an importance to this incident which otherwise it could not have possessed for the historian of the Peloponnesian War. The shadow of the future is very traceable in the arguments put by Thuc. into the mouth of the speaker.

CHAPTER LIX.—(a) 'As representing a very powerful state, which feels her warlike efforts less than others, I shall not be suspected of unworthy motives in the policy I am about to recommend as the true interest of Sicily.'

οὔτε ἐλαχ., litotes for *μεγίστης*. *τοὺς λ.*, my arguments. *πονουμένης*, Middle, of the *subjective feeling* of exhaustion. So ii. 51. 8 The Active is of the *fact*; cp. iv. 36. 1; 96. 5. *ἐς κοινόν*, after *δοκοῦσαν*, looking to common interests. Less definite than *ἐς τὸ κ.*, c. 58. b, and better suited, as yet, to the discord around. *ἀποφαινόμενος*, showing what I think. The Middle gives a subjective and modest touch.

Cp. i. 87. 2. The Active ἀποφαίνω points out *facts*. See ii. 13 4; iii. 63. 1; iv. 3. 2; vii. 48. 1. Tr. *by way of showing what I think appears, with regard to common interests, the best policy for the whole of Sicily.*

(b.) 'On the evils of war I shall not dilate, as you know all about them. Men are led to fight by no misconceptions thereupon, and, if cupidity is aroused, are diverted by no fears. With partially different objects in view, they fight because they deem them worth the risk. But when you perceive that the time is unfavourable to the attainment of what each party aims at, you serve their interests by advising a reconciliation.'

τοῦ πολέμειν, being at war, the state of a belligerent. τὸ ἐνὸν ἐκλέγων, *picking out what is in it*; i. e. every evil that it contains. Cp. c. 20. 5. ἀμαθία.

Cp. the words of Archidamus, ἀπειρία ἐπιθυμῆσαι, i. 80. 1. ἀναγκάζεται, *finds himself driven*, is led by force of circumstances. The argument is 'whatever the considerations that impel a man to war, ignorance of its miseries is not one.'

αὐτὸ δρᾶν, sc. πολέμειν. For the vague αὐτό, cp. c. 18. b. For the representative δρᾶν, i. 5. 2; 69. 1; iv. 19. 4. So ποιεῖν, ii. 65. 4; πράσσειν, below § 3, and c. 18. 5. ζυμβαίνει, c. 79. b.

φαίνεσθαι, *look*; cp. c. 34 1; 87. 1. Both of real and unreal semblances. For the latter, cp. c. 108. 4; Xen. Mem. ii. 1. 22; Oec. x. 2. It refers to the 'look' of the object, how it 'strikes' the eye or mind, the way in which it 'shows'; whereas δοκεῖν is 'to be thought to be.' See Eur. Hipp. 1071, εἰ δὴ κακός τε φαίνομαι, δοκῶ τέ σοι. ὑφίστασθαι, c. 28. 4.

αὐτίκα is contrasted with the notion of futurity in κίνδυνος. Men prefer future peril to present loss. Note the sudden change of structure at οἱ δέ.

(c.) αὐτὰ ταῦτα, *this is just what*. ταῦτα, the aiming either at gain or at staying off loss. αὐτὰ gives closeness to the reasoning. καιρῶ, *with occasion*, opportunely; instrumental, or attendant, dative. Cp. χρόνῳ, σχολῇ, τύχῃ. Poppo, Kr., and Cl. write ἐν καιρῶ, thinking the other doubtful Greek. We think both correct, though slightly different in idea; which should stand, is a question of MS. evidence. So we have both ἐς καιρόν, Soph. Aj. 1168, and καιρῶν alone, Aj. 1316. τύχοιεν, *be in fact doing*; c. 13. d.

ἐκάτεροι is emphatic:—though you cannot deter men from war by telling them what they knew before, you may do so by showing to *each* side that its own policy is ill-timed and suicidal. αἱ παραιν. τῶν ξυν., *the suggestions requisite for those reconciliations which the various parties need*. The genitive is of the object aimed at; cp. ὕρκιοι ξυναλλαγῆς, iii. 82. 14.

(d.) 'The recognition of this fact now is what our interest demands. Surely our interest was what we *had* in view when we went to war at first, what we *have* in view now in trying to get rid of it, and what we *shall* have in view when we go to war again, if needs we must.'

ἢ may either mean 'that our action is ill-timed,' or 'the desirability of reconciliation.' It is accus. after πειθομένοις, γένοιτο being impersonal. καὶ ἡμῖν, *for us too*.

εἶ . . . θέσθαι, here alone separated by Thuc. (Kr.) Cp. c. 17. d. Kr. takes θέσθαι for a gloss, and connects εἶ with the participle as in c. 62. 1; a very uncalled-for view.

Βουλευόμενοι, *planning to, with the design of*. See c. 15. a; 57. d. δὴ throws its force 'I presume' on to the participle. ἐπολ., *ingressive, went to war*; c. 11. a. δ' ἄντιλογιῶν, *through the medium (c. S. d) of disputes*; hinting that dispute

is an odd way to agreement. ἄρα, c. 8. e. προχωρήσει, impersonal as in i. 109. 3; iv. 18. 5. ἴσον, absolute as in v. 31. 3. The participle βουλευόμενοι κτλ. applies to all the three main verbs, past, present, and future. Prof. Jowett, like Mr. Wilkins, misunderstands the argument.

CHAPTER LX.—(a.) ‘What then are our interests? Not merely the little interests of town against town, but the safety of Sicily as a whole, which Athens desires to subvert. If we do not reconcile our jars by peaceful argument, Athens will do it for us by arms. Already that powerful people is here, watching for us to blunder, ready to step in as ‘allies,’ and turn our quarrels to her profit.’

γνωῖναι, come to know, recognize a fact. σωφρονοῦμεν. This family of words always imply self-restraint. Here it means, ‘if we can curb the impulses of narrow self-interest.’ Cp. c. 18. 4.

ἔσται περί, will bear upon, or affect, in its results. ἀλλ’ (ἔσται) εἰ, but will affect the question whether. For τὴν π. Σ. cp. c. 72. d.

διαλλακτὰς περὶ τῶνδε, mediators between us on the points at issue. ἀναγκαιοτέρους, using stronger pressure. Cp. τῆς ἀρχῆς τῷ ἀναγκαίῳ, v. 99; προσάγοντες τὰς ἀνάγκας, i. 99. 1. See c. 19. b; 98. e. τηροῦσιν, are watching to seize; c. 27. 1.

ὀλίγαις. As Eurymedon took 40 triremes to Sicily, while there were 16 there before, c. 25. 1, the total number of Athenian war-ships in Sicilian waters was over 50 at this time, and the force on board would, according to the usual proportion, be over 10,000 men; see c. 9. a. No Greek could then have spoken of such a squadron as ὀλίγαι, and it could only be by comparison with the immense armament despatched nine years later (v. 43) that Thuc. could so write of it. This, like πλόουι στόλω below, is therefore an evidence of the late composition of the speech (cp. note in c. 40. a), and very mal-à-propos in the mouth of Herm. The Schol. says ὀλίγαις ν. was not found in all the MSS.

τὸ φύσει πολ., the hostility of race. The Schol. and most comm. interpret this of ‘the natural hostility of Ionian Athens towards Sicily, mostly Dorian.’ It may equally well mean ‘the innate animosity between the Dorians and Ionians in Sicily.’ Probably it is a ‘double entendre,’ to be taken in either sense by the Dorian delegates, but in the latter by the Ionian; as they being kin to Athens were inclined to think themselves safe. See c. 61. 2.

εὐπρεπῶς, under specious disguise, of alliance. Cp. c. 61. 8; vi. 6. 1. ἐς τὸ ξ. καθ., are turning to profit. So πρὸς τὸ λυσιτελοῦν καθ., vi. 85. 3; ἐπὶ τὸ ὠφέλιμον καθ., i. 76. 1.

(b.) ‘For if we must fight with one another and invoke their interference (though ever ready to make war on any one without an invitation), use our resources against ourselves and thereby clear their path before them, is it not likely that when once they see we are exhausted, they will bring a still larger force and try to reduce us all?’

νομίσαι. ἐπαγομ., c. 1. a. γὰρ looks back to διαλλ. . . . ἄνδρας οἷ, an active people who . . ., a glance at their character. τούς μή, any who; generic conception. αὐτοί, ultro, uninvited. For the accus. after ἐπιστρ., cp. c. 92. 5.

τέλεσει, sumptibus; vi. 16. 3. τῆς ἀρχῆς προκοπτόντων ἐκ., facilitating the advance of their empire. The phrase is explained as a metaphor from clearing away the obstacles to an advance. If so, the word must have been transitive, the missing object being perhaps

κωλύματα. The direct accus. is found in Eur. Hipp. 23. The Schol. renders it προοδοποιούντων καὶ εὐτρεπιζούντων. ἤγουν (scilicet) προκοπήν καὶ ἐπίδοσιν ποιούντων ἡμῶν τῆς ἀρχῆς ἐκείνων. If the metaphor were still felt, it would thus = 'clearing their path to empire.' As it is, the sense is merely that of 'causing progress,' προκοπήν ποιεῖν, and the genitive seems to be of reference; most call it partitive. (Cp. c. 33. b; 47. 3.) A cognate accus. is found in vii. 56. 3, τοῦ ναυτικοῦ μέγα μέρος προκόψαντες, 'having made great naval progress;' Xen. Hell. vii. 1. 6, οὐδὲν προῦκοπτον εἰς τὸ ἀπολέσαι; Eur. Alc. 1079, τί δ' ἂν προκόποις; Hec. 961, προκόπτουτ' οὐδὲν ἐς; in all of which the sense is προκοπήν ποιέσθαι (Middle). τὰ δέ. Cp. ταῦτα, c. 28. d; i. 18. 5; τὰδε, Eur. Med. 182; Aesch. Pers. 1. πειράσασθαι, c. 9. b; 24. d; 71. a.

CHAPTER LXI.—(a.) 'If allies from abroad are called in, it should be to increase our possessions, not to damage them. But it is a dangerous step, akin to faction, which is itself the curse of Sicily, and which, when a common danger threatens, leaves us disunited.'

τῇ ἐαυτῶν, probably with ἐπικτ. ἐαυτῶν might be of the first person, cp. i. 82. 1, but is probably of the third. For ἐπικτωμένους cp. i. 144. 1; ii. 65. 7. τὰ ἐτοῖμα βλ. Cp. i. 70. 4. The participles carry the point of the remark. τοὺς κινδ. προσλ., take to ourselves the perils involved. Kr. cp. vi. 78. 3.

στασιν. The connection of ideas is that all the dangers of faction are involved in calling in the Athenians. τὰς πόλεις, cities; as opposed to rural and loosely organized communities, in which clashing interests are less felt. Cp. ἐπέπεσε . . . χαλεπὰ κατὰ στάσιν ταῖς πόλεσι, and ἐστασίαξέ τ' οὖν τα τῶν πόλεων, iii. 82. 2, 4.

ἦς γε, quippe ejus, seeing that her inhabitants are all of us together being plotted against while split up town against town. The argument is that Sicily is for practical purposes one πόλις to the Athenian plotters, and its communities so many opposing factions. Therefore καὶ means and so.

(b.) 'Recognizing these truths, let us heal our differences and make that united effort on behalf of Sicily which alone can save both Dorian and Ionian. For it is not the dualism of her races and hatred to the Dorian, but the wealth of both, which invites Athenian attack, as may be seen in the way they jumped at the appeal from Leontini, even sending what was never asked for. What had Leontini ever done for them?'

παρεστάναι μηδενί, let the thought occur to no one that. Cp. c. 95. 2; vi. 34. 9; 78. 1. It depends on χρή. τὸ Χαλκιδικόν, the Chalcidic blood, that is Naxos, Leontini, Catania, and part of Himera. Thuc. vi. 3 and 5. With the adjective

τάς, Poppo cp. Τρωάς, i. 131. 1; Περσίς, i. 138. 2; Ἑλλάς, vi. 62. 2

(c.) τοῖς ἔθνεσιν is to be taken after δίχα πέφυκε, the subject of which is ἡ Σικ. Others take τοῖς ἔθν. after ἐπίσιν, and ἔθνη as subject of πεφ. But the argument is against this. τοῦ ἐτέρου, one of the two, the Dorian.

ἐπίσιν, will attack Sicily.

(d.) ἐν τῇ . . . παρακλήσει, in the case of the appeal from the Chalcidic blood. Cp. viii. 92. 11. For the fact, iii. 86. 4, 115. 3. τοῖς κτλ., for to those who had never yet recognized the principle of alliance by sending them assistance, they themselves supplied what was claimed with a forwardness

outrunning the agreement. The reference seems to be to some particular com-

outrunning the agreement. The reference seems to be to some particular com-

outrunning the agreement. The reference seems to be to some particular com-

outrunning the agreement. The reference seems to be to some particular com-

outrunning the agreement. The reference seems to be to some particular com-

paet for a certain amount of Athenian aid, which amount was exceeded.

σφίσι, the Athenians. The reflexive means that they *knew* they were aiding those who had not aided them. κατὰ τὸ ξ. The aid is said, in

iii. 86, to have been asked *κατὰ παλαιᾶν ξυμμαχίαν.* αὐτοί, in strong
antithesis to τοῖς.

With τὸ δίκ. (the claim in the name of justice)
cp. iii. 54. I. μᾶλλον goverus τῆς ξου., and forms with it the
antithesis to κατὰ τὸ ξ.

(e.) 'Small blame to the Athenians for studying their own interests so intelligently. It is human nature to rule where you can; just as it is, I may add, to guard against a coming danger. But much blame to us if we come here with any object prior to that of uniting to arrest the common peril we foresee.'

ταῦτα, cognate accus. with πλεονεκ. and προνοεῖσ. For
the infin. after ξυγγν. cp. v. 88. έτοιμοτέροις, more ready to serve
(thou to rule). τὸ ἀνθρ., human nature, or its tendency. Cp. κατὰ

τὸ ἀνθρ., i. 22. 4, "according to the law of human things" (not, as it is generally taken, 'in all human probability'). See the same thought, v. 105. 2.

τὸ ἐπιόν, any one likely to attack. Cp. τὸ κωλύσον, c. 78. e, and see 64. a. Abstract for concrete; cp. v. 9. 5. So τὸ θεραπεῦον and τὸ μὴ ὑπέικον, iii. 39. 5. This is a hint to the audience; humanity not only excuses Athenian designs, but justifies Sicilian resistance to them.

(f.) ὅσοι, in strong contrast to τοὺς μὲν Ἀθ. γιγνώσκοντες αὐτά,
recognizing it all. μηδὲ . . . τις. The τις merely individualizes,

without changing, the plural ὅσοι; cp. c. 62. a; i. 42. I. Hence we have μηδέ, as the effect of the generic ὅσοι still continues. τοῦτο is used

of what follows immediately, τὸ . . . θέσθαι. Cp. vi. 14. πρεσβύτατον,

of eldest importance, taking precedence of all. The comparative is common in this sense, and L. and S. cite χρεῶν πάντων πρεσβύτατον, Plat. Legg. 717. D. *Antiquius* is so used. τὸ κοινῶς φ., the common terror. φοβ. is
Active, as in c. 63. I.

(g.) 'To secure this end we have but to shake hands, and we at once deprive the foe of his foothold. War here will not then lead to war with Athens, peace succeeds to a state of feud, and the crafty intruders are politely bowed out.'

δρμάσθαι ἀπὸ ἑκ, c. I. b; 3. 3; 102. 4. πόλεμος πολ. If
they went on fighting, the inevitable result would be a general Sicilian war with Athens, in which their own feuds would disappear. οἷ τ', κτλ., and

the invited, with fair-seeming fraud having come, with fair-worded failure will go. εὐλόγως ἄπρακτοι contains the usual point of 'word and deed,' and is artificially contrasted with εὐπρ. ἄδ. The 'fair words' with which the Athenians were to be dismissed come in c. 65. I, αἱ ἄπρονδαί ἔσσονται κἀκένοις κοιναί.

CHAPTER LXII.—(a.) 'But quite apart from external reasons, Peace is acknowledged to be in itself a boon. Is it not the guardian of our good things, and the cure for our evil ones, yielding honours of its own less perilous than those of war? These considerations should draw attention to my views, and further impel us to provide for our weal.'

τὸ μὲν πρός, as against; limitative accus.
ἄριστον, a superlative good; an adjective. Cp. ἰσχύς βέβαιον and εὐελπί below, and Μυκῆναι μικρὸν ἦν, i. 10. I. So varium et mutabile femina, Virg. Aeu. iv. 569. καὶ ἐν ἡμῖν, in contrast to ὑπὸ πάντων.

δοκεῖτε is awkwardly used. It is left parenthetical as far as ξινδ., and then is taken into construction, governing ἔχειν. So δοκεῖ, i. 3. 2. Again, as the negative does not go with δοκεῖτε it is wanted with ἔχειν, as well as with παύσαι. Thirdly, ἐκατέρω should have preceded τὸ μὲν. ξυνδιασώσαι, *help to preserve*. Opt., like παύσαι, with ἄν. τὰς τιμὰς, *its honours*.*

ἔχειν, like παρέχειν; cp. i. 97. 3. ὡσπερ, just as one might descant upon war. Cp. c. 59. 2. ἄ, the *intrinsic* blessings of Peace.

λόγους, my previous argument as to the imperative *external* reasons for securing it. αὐτοῦ τινὰ, a transition from plural to singular effected by the individualizing τις; cp. 61. f. Herm. wishes to get at *each*; and, as Classen says, τις is common in admonitions. ἀπ' αὐτῶν, probably refers to ἄ. Classen cp. i. 42. 1; ii. 74. 2. Tr. *from these considerations*

(b.) 'Do you dream of vengeance or conquest? Beware of a rude awakening.. History shows that neither justice nor ambition nor power can command fortune. The future is quite inscrutable; yet its treachery has one advantage, that it forces men to think before they strike.'

καὶ εἴ τις. *And if any thinks himself sure to effect some project by his good cause or by force, let him not with disappointment incur disastrous fall.* βεβαίως (antithesis to σφαλλ.) qualifies πραξ. τῶ παρ' ἔλπ. is abstract, like τῶ παραλόγῳ, Arn. So τῶ παρ' ἐλπίδα τοῦ ἀνχήματος σφαλλόμενοι, vii. 66. 3. The dative is instrumental, or of attendant circ. μὴ σφαλλέσθω (present) means "let his own fall not be *involved in*, or *with*, the frustration of his hopes." The Schol. explained it μὴ χαλεπαινέτω εἰ παρὰ τὴν οἰκείαν . . . ἐλπίδα σφαλλόμενος ἐλέγχεται ὑπ' ἐμοῦ, 'let him not be vexed if I tell him he is mistaken,' which misses the meaning and introduces a foreign idea. Nor is Arnold right, 'let him not take it ill if he be disappointed' by the result, as that is too artificial and cynical in tone for Herm.

γνούς, adjunct to μὴ σφαλλ., showing how he may avoid falling, viz. by learning from history. πλείους includes both the μετιόντες and the ἐλπίσαντες, ἕτεροι following the latter to show that it is only in contrast to μετ. τοὺς ἀδικ., *the guilty*. The present of ἀδικέω often has a quasi-perfect force, cp. i. 38. 3; iii. 65. 2 (bis); so ἀδικεῖται below. δυνάμει

τινί, *by reason of power in some form*. So τῇ τύχῃ ἐλπίσας, iii. 97. 2. The student will note that δύναμις is not quite the same as βία (above) or ἰσχύς (below). δύναμις is 'power,' whether generally, or of a particular sort. ἰσχύς is material strength. βία is applied strength, force. οἱ μὲν, sc. οἱ μετιόντες; τοῖς δέ, sc. οἱ ἐλπίσαντες. οὐχ ὕσον. A phrase modelled on the analogy of οὐχ ὅτι, οὐχ ὕπως, οὐχ οἶον, but calling attention to the 'extent;' cp. ὕσον σχόντας μόνον, vi. 105. 2. Perhaps for οὐ λέγω ὕσον.

προσκαταλ., *also leave behind them*; ii. 36. 3.

(c.) δικαίως, *as justice expects*. It picks up τῶ δικαίῳ, and contrasts with ἀδικεῖται. The latter may be impersonal, 'a wrong has been done;' but most commentators supply ὁ τιμωρούμενος from the (personified) τιμωρία. The argument is that guilt and suffering are not related as cause and effect. A just cause only succeeds in strong hands, not *because* it is just. So with ἰσχύς, it may be both solid and sanguine; "it is not a solid thing *because* it is a sanguine." καὶ balances condition and consequent. τὸ δὲ ἄστ.,

* Cp. Milton, Sonnet xi., 'Peace hath her victories no less renowned than war.'

may the incalculability of the future generally prevails : i. e. over all attempts to read it. The metaphor means that there is no *στάθμη* whereby the course of the future can be laid down. Cp. iii. 59. 1. For the absolute *κρατεί*, Arn. cp. Soph. O. T. 978. *ἐξ ἴσου δεδ.*, since strong and weak alike have misgivings as to what the future may contain.

CHAPTER LXIII.—(a.) ‘Beset by alarms—the future so dark, the present so menacing—let us recognize in them a bar to the realization of our dreams, and adopt a new policy, meeting the present danger by dismissing the Athenian enemy, and against the future equipping ourselves with peace, if possible peace for ever; if not, for as long time as may be.’ *τοῦ ἀφ., the undefinable apprehension inspired by this unseen future.* *ἀτέκμαστον, inscrutable*, is used of an obscure oracle, Hdt. v. 92. 3. *διὰ τὸ παρόντας.* The verbal idea, which might have stood as *παρεῖναι*, is assimilated to the subject *Ἀθηναίους*, which is thus, at the expense of strict grammar, made more prominent. Cp. *οὐ βουλόμενος αὐτοὺς διὰ τὸ . . . καθημένους βαρύνεσθαι*, v. 7. 2, where the idea of *καθῆσθαι* is expressed by assimilation. Cp. *διεἰργεταὶ τὸ μὴ ἥπειρος οὐσα*, vi. 1. 2. Reiske proposed *διὰ τοὺς*, but *τὸ* yields a better verbal antithesis. *παρόντας* answers to *ἀφανούς*, and *ἤδη φοβ.* to *ἀτεκμ. δέος*. *φοβερός*, like *φόβος*, has the sense of the Latin *terror*, definite urgent fear; but *δέος* is *metus*, vague dread of the future. *καὶ τὸ ἐλλ., and further arriving at the conviction that what is dropped of our schemes for the objects which each of us more or less fancied he should effect, was sufficiently barred by the obstacles named.* Cp. *ἐλλ. τῆς δοκ.*, c. 55. a. *ᾧν*, sc. *τούτων ἄ. τι* qualities *ἕκαστος φήθ.* *ικανῶς*, enough to justify our abandoning them. (Herm. recommends a new policy by pointing out the insuperable obstacles to the old.) *ἐς ἀΐδιον*, ii. 64. 4. *ἐς αἰθις*, to another time.

(b.) ‘So to act preserves to each his own beloved city in freedom, we retain our independence of action, and our likes and dislikes find their natural objects; whereas if we yield to the foreigner, our sympathies, if not smothered, are forcibly inverted, and our independence of action all gone.’ *τὸ ξ. τε δῆ,* and now to put it in a nutshell. Cp. i. 136. 6; iii. 92. 6; vii. 49. 3. *δῆ* draws attention to the idea. *γνώμεν ἔξ., let us resolve to keep.* Cp. *διανοήθητε μὴ εἰζόντες*, i. 141. 1. *αὐτοκράτορες, masters of our own actions.*

τὸν εἶ καὶ κακῶς. If words joined by a copula denote the same object, or different ones incapable of confusion, as here, the article need only stand before the first. *ἐξ ἴσου ἀρ. ἀμ., shall (or may) honourably repay in kind.*

οὐ περὶ τοῦ τ. The Schol. says supply *ὁ ἀγὼν ἡμῶν ἔσται*. Or it may depend loosely on *γινόμεθα* in the sense of ‘concerned about;’ cp. *γίγν. περὶ τι*, Isoc. Nic. 4; L. and S. *ἀλλὰ κτλ., but (should we be ever so fortunate) though possibly (ἀν) friends to those we most detest, adverse to those we ought not we perforce become.* That is, our ‘friendship,’ if given anywhere, must be given to our oppressors, while antagonism to Sparta would be a necessity imposed on all. *καὶ ἄγ. εἰ τύχ.* is best taken as a parenthesis, a vague protasis to *ἄν* (to which supply *γινόμεθα*) being understood. Or, *εἰ τύχ.* may be protasis to *φιλ. ἂν τοῖς ἐ., but no more.* *τύχοιμεν*, probably absol; cp. iv. 22. c; v. III. 5; or = *τύχ. τιμωρησάμενοι*, Schol. *τοῖς ἐχθ.*, the Athenians. *οἷς οὐ χρή,* Sparta and the Dorian cause. This argument is pointed at the Dorian Camarina. To the Chalcidians it would be no argu-

ment at all, and *to them oîs* may be intended to mean *τοῖς Σικελιώταις*, as the Schol. took it. We must either regard it therefore as a 'double entendre,' or as an argument imperfectly applicable to both sides, and remember that Hermocrates' position of the oneness of all Siceliot was a difficult one to sustain.

γινώμεθα. So the MSS. The old vulgate was *γινώμεθα*, not an Attic construction. Gøller needlessly alters to *γινούμεθα*. The whole clause consists of a series of antitheses to the previous one worked backwards; *οὐ περὶ τοῦ τιμ.* contrasts with *ἀμννούμεθα*, φίλοι τοῖς ἐχθ. with *κακῶς δρῶντα* (*ἀμύνεσθαι*), *διάφοροι οἶν οὐ χρῆ* with *ἐδ δρῶντα* (*ἀμυν.*), and *κατ' ἀνάγκην γινώμεθα* with *αὐτοκράτορες ὄντες*.

CHAPTER LXIV.—(α.) 'To end as I began, by reminding you that the power of Syracuse should shield my motives from misconception, I say that with these dangers before me I think it my duty to make concessions, and not punish my opponents at a greater cost to myself, or behave as if I thought myself the lord of fortune.'

ἐγὼ μὲν. 'There being no corresponding particle, *μὲν* suggests 'whatever others may do.' Cp. c. 73. e; vii. 55. 1. This use is frequent in Tragedy, e. g. Soph. O. T. 82.

παρεχόμενος, *representing*. More literally *contributing the weight of*. The Middle implies that the city is not actually but morally presented, that is 'represented.' See further on c. 85. 3, 4.

ἐπιῶν and *ἀμννούμενος* continue the representative strain. Tr. *more ready to attack some one else than to act on the defensive*. As there is no purpose or future fact implied, this can only be the sense, and so perhaps the difficult *ἐξοντα* might be taken, v. 6 2. It is the adjectival form of what is common in the substantival form with the article; cp. *τοῦ θεραπεύοντος*, ii. 51. 7; *ὁ διαλύσων*, iii. 83. 1; *τὸ ἐπιόν*, iv. 61. e; *τὸ καλύσον*, iv. 78. 5; *ὁ καλύσων*, Soph. Ant. 261. Some would read *ἀμννόμ.* (pres.), but without MS. authority.

προειδόμενος. This augmented aorist participle, if so it be, occurs Aesch. Ag. 771 (*ειδομέναν*), and was common in later Greek. Classen (who cites Dem. xix. 233, where Diindorf reads *προιδόμενος*) suggests that the form is due to a wish to avoid a sequence of short syllables. All the MSS. read here *προειδομίους*, and in the next clause *αὐτούς*. The nominatives are easier, but not necessary; for, if the accusatives include himself, the omission of a separate *αὐτὸς* before *φιλονεικῶν* is not too harsh.

αὐτῶν, vaguely for *τούτων*. For the case, see on *Μένδης*, c. 124. d.

ξυγχαρεῖν, c. 22. 3. *τὰ πλεία*, more than the foe. Cp. i. 81. 4. For the article, c. 17. d. Shilleto, on i. 13 and 69, calls attention to the plural.

τῆς τε γνώμης καί. This order is the Greek rule. Cp. i. 120. 8, *ἐνθυμείται οὐδεὶς ὁμοῖα τῇ πίστει καὶ ἔργῳ ἐπεξέρχεται*, "no one is equally bold in conception and effective in execution." *ἡσῶσθαι*. Cp. c. 19. 4.

(b.) 'As we must yield, to one another or to Athens, let it be the former. Where is the ignominy in kinsman yielding to his kin, when both dwell in the same sea-girt land and bear one appellation? We shall always be able to fight one another, upon occasion, just as we shall see the good sense afterwards of making peace in common council. But against the foreigner let us ever be one, and for ever have done with his mediation.'

ταὐτό μοι, *the same that I do*. *Comparatio compendiaria*. *τοῦτο παθεῖν*, sc. *ἡσῶσθαι*.

(c.) Χαλκιδεά . . . ξυγγ. What Chalcidians were quarrelling among themselves in Sicily, is not here stated; but from v. 4 we learn that there were violent factious divisions among the Leontines, which may have shown themselves already.

τὸ δὲ ξύμπαν, *nam to put it generally*. Instead of the distinct names, marking race-differences, he introduces the names which described them all, and served as a bond of union. τὸ γε (Kr.) and τὸ τε (Cl.) are therefore unnecessary alterations.

καὶ περιβρύτου, *and that an island*. περιρρ. a poetical word (e. g. Soph. Phil. I), natural where the feelings are to be enlisted on the side of the reason. The word νῆσος is avoided, as it had gained a contemptuous sense through the smallness of almost all the islands which the Greeks really knew. So the Spartan Gylippus speaks contemptuously of νησιῶται, vii. 5. 4. (Homer calls Crete, from its size, not νῆσος but γαῖα . . . περιρρυτος, Od. xix. 172-3.) ὄνομα, in apposition to Σικελιώτας. The actual name (Siceliot) is made to agree in case with the subject referred to. So ὄνομα δημοκρατία κέκληται, ii. 37. 2; and ἡ τὸ ἐναντίον ὄνομα ἀπροσὺνη μετωνόμασται, i. 122. 8. ὅταν ξυμβῆ, *upon occasion*. ὅταν καιρὸς γένηται, Schol.

καὶ ξυγγ. γε, *and shall come back again to mutual concessions, I'm sure (γε), by joint discussion among ourselves alone*. The hint dropped by γε is 'if then, why not now, once for all?'

αὐτούς, without intruders being present; see below, and c. 65. 1.

ἀλλοφύλους, Again the separate unity of all Siceliot is assumed.

ἐπελθόντας, *intruding*. So ἐφεστῶτας, c. 63. 1.

εἴπερ is not to be taken with καί. The conjunction co-ordinates the ideas; all should resist if it be *also* true that all are in peril. For εἴπερ, cp. i. 70. 1; iv. 55. 1; vi. 38. 4; viii. 92. 10. εἴπερ states a *hypothesis* emphatically, but does not of itself imply the truth of the *fact*. περ emphasizes the hypothesis which εἰ would more weakly convey. When a hypothesis headed by εἴπερ is assumed to be true in *fact*, that is done, as in the case of εἰ, not by the particle but by the context.

(d.) 'Thus we shall give Sicily relief from a double danger in the present, and a free and tranquil future.'

τὰ δὲ replaces the old idea as a new one before the mind.

δοῦν οὐ στερήσομεν, *we shall confer two blessings*. The phrase is in itself ambiguous, as we see from δοῦν φάσαι ἀμάρτωσι, i. 33. 3. The sense is fixed by the conjunctions placing the parts.

CHAPTER LXV.—(a.) *πειθόμενοι*, present participle (of abiding effect) with aorist, as in c. 17. a; 18. 5.

αὐτ. κατὰ σφᾶς αὐτ. ξυνην; *came to an agreement on their own account among themselves*. Cp. vi. 13. 1, and c. 64. 3 above.

ᾧστε, the terms being that, to the effect that.

ἔχοντες & ἔχ. Cp. c. 118. 3; i. 140. 5.

Μοργαντινήν, probably a place between Syracuse and Camarina, not the Morgantia near Catania, as it is evidently specified here as solving the difficulty which had sent the Dorian Camarina into the Ionian alliance. The Schol. says it was a Sicel place, and both it and Morgantia may have taken their names from the same inland tribe, the Morgetes. (Arn.)

εἶναι, *should belong*; its possession had evidently been disputed.

τακτόν, c. 16. 1.

οἱ δὲ . . . ξύμμαχοι, in antithesis to Σικελιώται αὐτοί. They consisted of the Chalcidic Sicilians, Camarina, and Rhegium in Italy, iii. 86. 3. No Rhegine envoys had assisted at the debate, but they would not venture to hold out alone.

παρακαλέσαντες, in the actual and physical sense, therefore Active. The Middle has the metaphorical sense of 'calling to one's aid.' κἀκεῖνοις κοινάι. That is, the treaty would be between 'the Chalcidians and their allies,' and 'the Syracusans and their allies.' Thus the Athenians would be covered. It is probable that the strategi exchanged ratifications (σπονδαί) with the consenting states, as in v. 5. 3 we are told that the Locrians alone οὐκ ἐσπέισαντο Ἀθηναίοις.

(b.) ἐπαινεσάντων, gave their assent. Such a step was probably in excess of their powers, and may well have served as a technical ground for punishing them; but to have acted otherwise would have been to drop the mask. For the tense ἐποιῶντο, see on ἐγίγνοντο, c. 16. a.

(c.) οἱ ἐν τῇ πόλει Ἀθ. 'The presumptuous ignorance of those at home disputing the knowledge gained on the spot' seems to be the innuendo. Cp. the remarks of Nicias at a council of war at which this Eurymedon assisted, vii. 48, 49. ἐπράξαντο, Middle, of the State, the interested party. The Active is used of the agents or officials; cp. i. 99. 1, of the agent of the Confederacy. (Cp. notes on βουλεύω and -ομαι, c. 15. a; 57. d.) ὡς ἀποχ. (Or. Obl.), holding that they had been bribed to come away.

(d.) τῇ. The best MSS. give τῇ τε. Bekker suggests τῇ τότε. We think τε, which most editors wish to omit, may be quite correct; see c. 109. a. It is a suitable occasion for the summarizing τε, and it sounds better after τῇ than before it. So τά τε, loc. cit., than τε τά. ἡ ξίουν, expected, demanded.

The present infin. following is analogous to those after εἰδὸς and the like. Cp. c. 9. b; 71. a. κατεργάζεσθαι, Middle. αἰτία, feminine adjective. Clasen says that in all other similar passages Thuc. uses αἴτιον. Cp. 16. c.

ἡ εὐπρ. ὑποτιθεῖσα, the fact of their success suggesting, &c. For this Greek idiom cp. ἡ νῆσος εὐπρησθεῖσα, c. 29. c; οἱ στρ. κατάδηλοι ὄντες, c. 47. b. For ὑποτιθ. cp. i. 138. 2; iii. 45. 5.

ἰσχὺν τῆς ἐλπίδος, strength of hope, that is, strong hopes. Schol. To paraphrase it—"the cause of it all was the strong hopes instilled into them by their astonishing success in most of their undertakings."

CHAPTER LXVI.—We now reach the *fourth* episode of the book, the recapture of Nisaea by Athens, attended by a revolution in Megara which destroyed the democracy there, and permanently secured Megara to the Spartan cause.

[Megara, Dorian but democratic, through a quarrel with Corinth had in 455 B.C. joined the Athenian League, admitting an Athenian garrison into Megara and the Geraneian Passes (the communications between the Peloponnese and Northern Greece). They were also allowed to occupy the two ports of Megara, Pegae on the Corinthian, and Nisaea on the Saronic gulf. Nisaea the Athenians by themselves garrisoned, and joined by Long Walls to Megara. Thuc. i. 103, 107. In 445 B.C., in concert with the revolt of Euboea, Megara butchered its Athenian garrison, and returned to the Spartan League; and Pegae and Nisaea were surrendered by Athens to purchase the Thirty Years' Truce; i. 114, 115. Indignant at losing the immense political advantages which the command of the Megarid gave, the Athenians about 432 B.C. passed the "Megarian Decree" (Aristoph. Ach. 532. Pax 609), and refused at the cost of the Peloponnesian War to rescind it; Thuc. i. 139. This Decree excluded

Megarians from the market of Athens, and from all ports in the *ἑρχή*. During the war the Athenians invaded and ravaged the Megarid twice a year (Thuc. ii. 31; iv. 66; Plut. Pericl. 30), and kept a squadron at Naupactus to close the Corinthian gulf, thus restricting the import of supplies through Pegae (Thuc. ii. 69); while in 427 B.C. the isle of Minoa was seized off Nisaea and the port of Nisaea blocked by Athenian galleys, Thuc. iii. 51. A factious quarrel in Megara (owing probably to their privations) drove out the aristocratic leaders, who settled at Pegae and further harried the country. Unable to bear these miseries, but afraid to re-admit the aristocrats, a party in Megara now proposes to surrender the town again to Athens.]

(a.) *πιεζόμενοι*. Cp. Aristoph. Ach. 761. "This play was first acted about 18 months before this time." Arnold. See also Pax 483. *τῶν ἐκ Π.* Cp. c. 8. a. *στασιασάντων*, the Megarians. For the vague genitive, cp. c. 3. a; 16. 2; 67. 3; 130. 5. Classen thinks the *στάσις* is alluded to in iii. 68. 4. *ἔποιοῦντο λόγους*, were holding discussions.

(b.) *τὸν θροῦν*, the agitation, or expression of discontent. Cp. v. 7. 2; 29. 2; 30. 1; viii. 79. 1. The Schol. interprets it "the proposal to re-admit the exiles," but that would be *λόγον*. *τοῦ λόγου ἔχουσθαι*, to fasten on the proposal, take it strongly up. Cp. i. 49. 8; viii. 67. 1.

(c.) *ὑπὸ τῶν κακῶν*. See c. 22. c. *μετὰ σφῶν καρτερεῖν*, to hold out with them (the popular leaders) in opposing the return of the aristocrats. *ἐνδοῦναι*, to put into their hands; so c. 76. 3; 103. 3. Sometimes it takes *τὰ πράγματα*, or is intransitive. *τὸν κίνδυνον*, that danger, or the attendant danger. Cp. *τὴν χάριν*, c. 20. 3. *ἢ . . . κατελθεῖν*, compendious comparison; the danger is compared with an act, instead of with the danger of that act. *κατελθεῖν* is idiomatic of the return of exiles; Aristoph. Ran. 765. So *κάτειμι, κατάγω, κάθοδος*.

(d.) *ξυνέβησαν* with infinitive, as in c. 54. 2; 69. 3. *τὰ μακρὰ τ.*, i. 103. 4. Called *τὰ Μεγαρικὰ σκέλη*, Aristoph. Lys. 1170. *ἦν σταδίων ὀκτώ*. Strabo, ix. 391, says 18 stades. For the genitive, cp. *ὁδοῦ πολλῶν ἡμερῶν*, ii. 29. 4; *ἡμίσεος ἡμέρας πλοῦν*, iv. 104. 3; *στόμα ὀκτὼ σταδίων*, vii. 59. 3; *καταγῶγιον διακοσίων ποδῶν*, iii. 68. 4. *αὐτοὶ μόνοι*, as the Athenians had done when they possessed Nisaea, i. 103. 4. *βεβαιότητος ἕνεκα τῶν Μ.*, to make safe of Megara. Sc. to have a guarantee for its fidelity. It seems to have been stipulated on the other side that the Nisaeian garrison should not accumulate any stores, but live by rations daily sent from Megara, c. 69. 3. Thus the garrison was precluded from acting independently of the capital. *πειρᾶσθαι*, the traitorous Megarians. *ἤδη, thereupon*. Cp. c. 10. 3. *ἔμελλον*, those in Megara. *τούτου*, the capture of the Long Walls.

CHAPTER LXVII.—(a.) *ἀπό τε . . . καί*. Cp. c. 8. h; 9. a. *λόγων* is put (unusually) after *καί* to receive the emphasis, and to hint that the plan in particular was carefully concerted. *ἀπὸ* means 'from the part of;' cp. i. 17. 1; ii. 41. 2; iii. 36. 1, 92. 1. *Μινῶαν*. Comparing iii. 51 and iv. 118. 3, we get these facts:—the strait between Minoa and the land was crossed at one end by a line of shoals (*τέναγος*), over which the Megarians had carried

a causeway (*γέφυρα*), which was continued on the mainland as a road (*ὁδός*) up to the temple of Poseidon, and thence to a gate in the Long Wall. The Athenians disembarked on Minoa and crossed the *γέφυρα* to the mainland where the 'pit' lay (though the Schol. wrongly places it in Minoa). ὄθεν

ἐπλίνθευον τὰ τ., whence they used to brick their walls. Cp. ii. 78. 1. L. and S. cp. Aristoph. Nub. 1126. The relative ὄθεν contains the subject of ἀπέχευ. Relatives often do double duty. So φῶ, i. 106. 1; ὅτι ἄν, iv. 17. a; ἦ, 115. 2.

Πλαταιῆς, some of those who had escaped, iii. 24. ἕτεροι περιπ., others, to wit patrols. The Peripoli were "the moveable guard of Attica" (Grote) from 18 to 20 years of age. They "carried the regular arms of the phalanx, the round shield and the long spear" (Arnold). See viii. 92. 2.

ἐς τὸν Ἐνυάλιον ὄ. So all MSS. Cp. ἐς τὸν Μαλέοντα, iii. 3. 6; παρὰ τοῦ Νίσσου, iv. 118. 3: all show a sort of confusion between the god and his *ἱερόν*, so that though the former is mentioned, the latter is thought. ἐς and ὄ follow the sense and not the form. Cp. templum desertae Cereris, Virg. Aeu. ii. 714; attollit se diva Lacinia, iii. 555. So we say 'Notre Dame,' of the church. Here the sacred precinct is meant. So Gödler explains it, citing ἐς βασιλέα, i. 137. 5, for a confusion of the king and his palace. Poppo admits this view on iii. 3. 6, but not here, 'because ὄ follows,' that is he allows the view where there is no evidence outside the phrase, but not where there is. Arnold misunderstands the explanation. Krüger and Classen alter to τὸ Ἐνυάλιον. ἔλασσον, a shorter distance (than the pit) from the Long Wall. οἷς

ἐπιμελὲς εἰδέναι, again i. 5. 2. τὴν νύκτα τ. seems to be accusative of duration after ἦσθετο. Possibly it may be the object of εἰδέναι, = to know all about this particular night, "the night" being put for *what was done in it*. So *nox* is sometimes used.

(b.) οἱ προδιδόντες, the intending traitors. In ii. 5. 9 it refers to a failure. τοῖόνδε. For the absence of τι, cp. vi. 88. 1. See on σαφές, c. 50. b.

ἄμφηρικόν, in which each rower pulled an oar with each hand; δικωπία ἐρέτοις, Schol. ὡς ληστοὶ by its collocation suggests that pirate-boats were of this sort. ἐκ πολλοῦ, of time;

i. 58. 1. It qualifies τετραπ. For this, cp. vi. 61. 5 and vii. 70. 3, where verbal objects follow. ἐπὶ ἀμάξῃ, a rare prose construction. Cp. ἐπὶ

ταῖς ναυσί, c. 10. 3; ἐπὶ τείχει, viii. 69. 1. πεῖθοντες, present of abiding effect (c. 17. a), or = by constant presents. The 'commander' was probably the governor of Nisaea, captured c. 69. 3. διὰ τῆς τ., through the length of the trench (perhaps a dry one) outside the wall.

ἐσηγουν, habitually. ὅπως ἀφανῆς κτλ. The Schol. says ὅπως ἀφανῆς ἢ τί χρῆ φυλάττεσθαι. ἀφαν. and φανεροῦ are in keeping, "seeing no vessel, might not see how to watch them."

δῆ, as they pretended. Cp. c. 46. d. μή, μηδενὸς follow the final ὅπως.

(c.) καὶ τότε, on the morning of the treason *as well as* on the former ones. It answers to ἐκ πολλοῦ. ἦδη . . . καί. See c. 46. a. ὡς

τῶ ἀκ., ostensibly for the boat. ἐγίγνετο . . . τὸ τοιοῦτον, it was by pre-arranged signal that such act habitually took place. The tense shows that this refers to the *daily* admission of the boat on a signal from without, the only part of the ruse yet unexplained. It accounts therefore for ἀνοιχθεισῶν. The Athenians were watching, and needed no sign. ἀπὸ ζυγῶ;

so vi. 61. 2; vii. 22. 1. αὐτοῖς probably goes with ἄμα, = *simultaneously with their rushing up*. Others make it dative commodi after κτείνουσι.

(d.) εὐθὺς ἐντός, &c., belong to μαχόμενοι, which word is accounted for by γάρ. For κρατεῖν with personal accusative, cp. i. 108. 4; ii. 39. 4; iv. 95. 3. ὀπλίταις, the 600 with Hippocrates.

CHAPTER LXVIII.—(a.) ὁ ἀεί. Cp. i. 2. 1; iii. 23. 2. ἐπὶ τὸ περὶ τοῦ ἰσχυροῦ, to the parapet of the wall, as vantage-ground; iii. 23. 6.

(b.) τὸ μὲν πρ., answered by οἱ δὲ πλείους. For the subdivided subject, each part having a verb, cp. οἰκίαι αἱ μὲν πολλαὶ πεπτώκεσαν ὄλγαι δὲ περιῆσαν, i. 89. 4. ἡμύναντο. So most MSS. If (with Bekker) ἡμύνοντο, the imperfect, be read, ἀντισχόντες, the imperfect (instead of ἀντισχύοντες, the aorist) participle, should accompany it. Cp. ὑποστρέφοντες ἡμύνοντο, c. 33. 2, where the ideas are less cognate than here.

ἐν νυκτί τε, καὶ ἀντιμαχ. is the order with Bekker's stopping. Krüger joins προσπεπτωκότων καὶ νομίσαντες, which yields a better argument. ἀντιμαχ. not again in Thuc. σφᾶς, them, the Peloponnesian garrison.

(c.) ξυνέπεσε, it fell in with it that, marks the coincidence of another reason for thinking themselves betrayed generally. μετὰ Ἄθ.

θησόμενον τὰ ὄπ., to stand in arms with the A. See c. 44. a.

ἀνέμενον, were minded to hold out.

τῶ ὄντι, viii. 92. 11.

πολεμεῖσθαι, passive and personal. (Cl) Cp. i. 37. 1, 68. 3.

(d.) ἄλλοι is altered by Krüger and Classen, without MSS. warrant, to ἄλλο. ξυνῆδαι, aware of, or privy to, the plot. ἐπεξιέναι, to go out against the foe.

(e) ξυνέκειτο αὐτοῖς, it had been agreed with them that. διὰ δὲ δηλοῖ, distinguishable from others. For this sense of δια-, cp. διεφάνη, c. 108. 4. ἔμελλον is subblique after ξυνέκειτο, and assimilated to it; cp. χρῆν, c. 29. e; ἐσπένδοντο, c. 99.

ἀλείψεσθαι depends on ἔμελλον. For λίπα ἀλ., cp. i. 6. 5, with note of S. and E. This practice, says Arnold, being common before great exertions, would not arouse suspicion.

ἀσφάλεια δὲ κτλ., now their safety in opening the gates would be still further ensured, because, &c. For γίνεσθαι as a vivid equivalent for ἔσεσθαι, see c. 9. b.

οἱ . . . πορευόμενοι. The article (if not an accidental repetition from ἐξακόσιοι: cp. αὐτό τε, c. 3. b; and see ἔπειτα (τά), c. 54. c) may very well be explained, like οἱ ἀπὸ τῆς Ἐλ., by τὸ ξυγκείμενον; "those from Eleusis, those marching through the night by the agreement, were now come."

(f.) καὶ οἷ. See c. 33. b. Bekker reads οἱ. ἀθροῖ goes with ἦλθον.

οὔτε, οὔτε. The negative is by rule put with each subdivision of what has before been negated as a whole. οὐδὲ . . . τολμῆσαι is parenthetical, corresponding to the οὐ before ἔφασαν. See c. 48. a.

μᾶλλον, sc. before they had weakened Megara by expelling some of her defenders.

εἴ . . . μὴ . . . τις, equivalent to ὅστις μὴ. Krüger and Classen point out the frequent use of τις in menaces and warnings.

αὐτοῦ seems to refer to τις, the fighting would be on his part. That is, 'whoever insisted on opening the gates would have to fight

before he could do it.' It cannot mean 'he must fight the Athenians himself,' as if the gate was opened the Athenians were to rush in. The Schol. explains it "on the spot." ὅτι, ὡς, they gave no sign of *the fact that . . .*, but stood firm on *the plea that . . .* (For the *subjective* force of the word ὡς, see c. 5. a.) βουλευόντες, giving *disinterested* counsel; hence active. Cp. c. 57. d.

CHAPTER LXIX.—(a.) ἐγένετο. We should say "some hitch *had* occurred." περιτεταχίζον, 'inchoative.' (Cl.) ἐξέλοιεν, again of a town, iii. 113. 13; viii. 100. 3. Of peoples, in iv. 122. 6; v. 43. 3; viii. 46. 3. It probably meant to take people out of a town, or a town out of the hands of the people. The transition to the notions of 'capturing' a town, and 'crushing' a people, is easy. That it does not = 'to raze,' is clear from this place, and iii. 113.

(b.) ταχύ, i. 81. 6. λιθουργοί. Cp. c. 4. 2. τᾶλλα ἐπιτήδεια, again viii. 100. 2. Cp. τᾶλλα πιστά, iii. 90. 5, where Arnold says that τᾶλλα is substantival, and τὰ ἄλλα generally adjectival. Therefore he thinks that τὰ ἄλλα ἐπιτ. should be read. Krüger suggests τᾶλλα τὰ ἐπιτήδεια, citing πυροὶ καὶ τᾶλλα τὰ ἐπιτήδεια, Xen. An. vii. 1. 13. We doubt whether there is anything in this distinction (as some neuter substantive must be understood with τᾶλλα), but think that τὰ ἄλλα implies *definite*, and τᾶλλα *indefinite*, conception. (Cp. c. 77. b.) Thus τᾶλλα would = 'all else generally,' τὰ ἄλλα, 'the other definite things;' the absence of definiteness in the conception permitting a merger of the distinguishing word. If this view be correct, τᾶλλα is used as properly with a substantive as without one. ἀρξάμενοι δ' . . . δέοιτο. Of this passage Gölter's is the true explanation, viz. that the verb on which the participles hang is ἀπεσταύρουσιν, but that τάφρον τε καὶ τείχη διελομένη means "divided among themselves the *construction* of a ditch and walls" (cp. c. 11. a), as if it were διελομένοι ὄρουσαν τάφρον καὶ τείχη ἀποδόμησαν. A new clause therefore opens at ἀρξάμενοι δ'. τοῦ τείχους, the Long Walls, which being close together are here called τείχος. διοικοδομήσαντες τὸ πρὸς Μ., *having built a cross-wall on the side towards Megara*. Cp. viii. 90. 5. This closed communication through the Long Walls with Megara. ἀπ' ἐκείνου, *starting from what they there built*; this goes with τάφ. διελ. ἐκατέρωθεν governs τῆς Νισο. ἔκ τε, answered by καὶ κόπτ., the participles being apposed to στρατιά, noun of multitude. τὰ δένδρα, *its fruit-trees*, which with other timber, ὕλη, would be found in a suburb. The imperfect participles and verbs mark continuing detail. εἴπη δέοιτό τι, *wherever at all it needed it*. We take δέοιτο (cp. 130. d) to be personal, τι being acc. of respect. Classen "here alone in 'Thuc.'" takes it as impersonal, = δέοι. (It would be better than this last interpretation to read δέοι τι. Cp. c. 76. 5; 41. 2; where by many editors for νεωτερίζοι τι is read νεωτερίζοιτό τι, and for ἐλήϊζόν τε, ἐληϊζόντο. See also c. 68. e.) καὶ αἱ οἰκ., *moreover the houses of the suburb would admit of battlements, and were themselves ready to hand as a bulwark*. Cp. c. 4. 3.

(c.) ὅσον οὐκ . . . καί, *all but . . . when*. Cp. 46. a; 67. c. σίτου τε ἀπ., answered by καὶ ῥομ. Cp. 12. 2; 26. d; 56. b. ἐχρῶντο,

σε. σίτω. Schol. ῥητοῦ ἕκαστον ἀργυρίου. The order implies that each was separately priced, according to rank or means. Arnold says, from Hdt. vi. 79, that the usual ransom of a hoplite among the Peloponnesians, when taken in battle, was two minae. Comparing Thuc. i. 55 with iii. 70. we find 250 leading Coreyreans, "some of the richest merchants in Greece" (Arn.), ransomed for 800 talents, more than three talents each, but Thuc. implies that the sum was a pretence, not being intended to be paid at all.

CHAPTER LXX.—(a.) Brasidas was last named in c. 12. ἐτύγχανε. The definite tense is accounted for by κατὰ τ. τ. χρόνον. Cp. ἐτύγχανε τότε μέλλων, 132. 2, with ἔτυχον μέλλοντες, 124 4. ἐπὶ θ. στρατιᾶν probably = an army for use Thrucewards, from στρατιᾶ below and in 78. 1, and from the Middle Voice; as, in 74. 1, of στρατεῖαν, an expedition, we have παρεσκευάζεν. Still in prose στρατιά is sometimes used = στρατεία, though not vice versa. ἔς τε τοὺς B. Cp. ἐς Δαριάς, i. 107. 2. τε, answered by καὶ αὐτός, is so placed as to contrast the peoples while joining the clauses. Cp. 28. d; 80. a; 95. a. Tripodiscus lay about 5 m. W. or N.W. of Megara, at the foot of Mt. Geraneia, probably on the road from Plateia to the Isthmus, and a natural rendezvous. ἦλθεν, reached Tripodiscus.

τοὺς μεθ' αὐτοῦ. About 100, says Poppo, from the totals here and in c. 72.

(b.) ἐπύθετο, learnt the truth. ἔτυχε γάρ, anticipatory, showing how he reached Megara unperceived: for he chanced to have emerged upon T. by night. ἔξ-, out of the mountain defiles. πρὶν ἔκπυστος γεν.,

iii. 30. 1; viii. 42. 1. ὅντας, they being, causal. βουλόμενος μὲν κτλ., desiring indeed professedly and also actually if he could to attempt Nisaea, but above all things (desiring) to get into Megara and confirm it to his party's cause (middle). ἔργῳ qualifies βουλ. As

μὲν is suffixed to the word governing both clauses, this word (βουλ.) must be supplied again with τὸ δὲ μέγ., on the principle explained in regard to τε καί, c. 8. h; 9. a. σφᾶς, him and his 300 men.

CHAPTER LXXI.—αἱ στάσεις, in the concrete sense. Thuc. then substitutes for 'the parties,' their constituent members οἱ, οἱ. σφίσιιν

ἐσαγαγ. The dativus incommodi, 'to their detriment,' or more simply it may be ethicus, 'lest they should have him introducing the exiles and then expelling them(selves).' αὐτοὺς looks back to σφίσιιν, and so carries on the reflexive notion. The colourless nature of the oblique cases of αὐτός enables them to take character from (and so to repeat) any pronoun to which they refer. καθ' αὐτήν, literally among herself. It is thus equivalent to οἱ πολῖται ἐν μάχῃ κατ' ἀλλήλους.

When the parts of a whole are thus spoken of, the reflexive replaces the reciprocal pronoun; cp. c. 25. j.

ἤσυχάσασσι, ingressive or inceptive aorist, adopting a passive attitude. As the dative is used, it must be taken as ἀμοφοτ. (ἤσυχ.) ἐδόκει, not with the infinitive, which would probably have needed ἤσυχάσαντας. Cp. on περιτῆσιν, c. 4. a.

περιῖδειν, to await. ἀσφαλεστέρωσ. Cp. on μειζόνωσ, c. 19. d.

ἔχειν. The present infinitive (without ἄν) after a verb of expectation or the like, contemplates a realized future, often emphasized by ἦδη, as in c. 24. d, or οὕτω as here. The future infinitive after such verbs implies a definitely future idea; and the aorist infinitive, mere verb-notion sine tempore. Cp. c. 9. b;

13. 1. οἷς τις. The MSS. almost all read ὅστις. κρᾶ-
 τήσασσι, agreeing with οἷς. It carries the emphasis. ἀνεχώρησε,
 to Tripodiscus.

CHAPTER LXXII.—(a.) οἱ Βοιωτοί, vaguely used, being subject both
 of παρήσαν and ἀπῆλθον. The words from διανεν. to πάλιν are, however, a
 parenthetic adjunct, the narrative resuming at παρόντος. βοηθεῖν
 goes with διανεν. ὡς οὐκ . . . ὄντος, *feeling* the danger affected
 themselves. Cp. c. 5. a; 8. c. οὐκ goes closely with ἄλλ. Πλαταιᾶσιν,
 the natural rendezvous for Boeotian troops marching S., as it lay by the passes
 of Mt. Cithaeron. καὶ ἦλθεν. The καὶ virtually means ‘the tidings that
 Brasidas *also* was acting.’ His summons at once reassured them (ἐρρώσθ.) as to
 the result of the expedition, and relieved them from the necessity of denuding
 Boeotia of all its forces. A larger force might have enabled Brasidas to crush
 the enemy, but they were perhaps aware of intrigues preparing in some of
 their towns (cp. cc. 76, 89), and dared not, if possible, leave Boeotia unde-
 fended.

(b.) παρόντος, at Tripodiscus. ὄπλατων, either in apposition
 to στρατ., or genitive after it (‘consisting of hoplites’), or genitive after ἔλασσον
 (MSS. ἔλαττον, for which form see c. 35. b), which is indeclinable, being used
 adverbially with numbers. Cp. *non minus, non amplius.* ἐν τάξει,
 sc. ἐφ’ ὄπλοις, in military order close to their arms. Cp. viii. 69. 1. ἐν
 τῷ πρὸ τοῦ, *in the (time) before this.* Cp. i. 32. 4. τοῦ, like τοῖς in ἐν τοῖς
 πρῶτος, is the demonstrative. This remark explains why the forces were found
 scattered and taken by surprise.

(c.) ἀντεπεξέλασαντες, having ridden *out against them in turn.* ἐπὶ πολὺ
 we take as = *over a wide space*; i. e. it was ‘a scattered cavalry-engagement,’
 which explains the absence of decided results, and how the Boeotian commander
 came to be cut off. Cp. ἐπὶ πολὺ in ii. 16 (where tr. “in the widely-spread habit of
 living independently about the country the Ath. participated”). It is probably
 of space in i. 6. 3. So i. 50. 1; iv. 3. 2; 12. 3; vi. 37. 2; vii. 11. 4. It is
 usually taken, after the Schol., of time, but the tense of ἐγένετο is against this.

(d.) προσελάσαντες. Lidd. and Scott take this transitively, “having
 chased up to the very walls of N.” The usage of the verb is against this,
 being generally intrans. Cp. ἀντεπεξελ. above. If it stand therefore, it should
 be taken as = having ridden up to. But this, of the Athenians, obviously
 yields a feeble sense, as Nisaea was the Athenians’ own base, and an
 aggressive or forward movement must be described by the participle. We
 think, therefore, that the true reading is either προσελάσαντα,—which one MS.
 gives,—referring to the hipparch only, the τινὰς perhaps not being killed under
 the same circumstances, or προσελάσαντας, which Porus conjectured and
 Classen adopts. Certainly it would be in the style of Thucydides to indicate by
 a touch why the hipparch was slain, but so few others; and if the transitive
 sense of προσεελ. is inadmissible, this can only be done by the accusative. Mr.
 J. B. Mayor conjectures προσειλήσαντες, *having cooped up*, citing Eur. Hel.
 455 (where the vulg. is πρόσσειε). With προσελάσαντα (or -τας) the καὶ before
 ἀποκτ. will correspond to καὶ . . . ἀπέδσαν, or it may couple the participles of the
 object and the subject of ἐσκέλευσαν. (See iii. 66. 2, οὓς χεῖρας προισχομένους
 καὶ ζωγρήσαντες . . . διεφθείρατε; and iv. 32. 1, with which Classen compares

Tac. Hist. i. 45, vinciri iussum et majores pœnas daturum affirmans præsentii exitio subtrahit.) μέντοι answers μέν, as in i. 3. 2; ii. 13. 1, 47. 4.

τῷ παντὶ ἔργῳ, the action as a whole, as distinct from its parts (in which the Boeotians had routed the ψιλοί, and the Athenians killed a few horsemen). So παντὶ τῷ ἔργῳ, 'the whole of the action,' would not have been true. So in c. 60. 1 Hermodrates can say that ἡ πᾶσα Σ., Sicily as a whole, is threatened by Athens; he could scarcely have asserted that 'every part of Sicily,' πᾶσα ἡ Σ., was. So in c. 68. 2, τοὺς ἅπαντας Μεγ. means, not 'each and every,' but "the Megarians as a whole."

βεβαίως τελευτήσαντες seems to mean having reached a decided issue, or having decided the issue. Cp. βεβαίως πιστεύσαντες, i. 132. 1; βεβαίως ἐλεῖν, iv. 112. 3; βεβαιότερον καταλαβεῖν, viii. 63. 3. Krüger and Classen think that τελευτήσαντες can only mean the same as τελευτώντες, 'at last.' But Thuc., when he wishes to express this sense, can put τελευτῶν with the aorist, e. g. τελευτῶντα ἐξαργυρώσαι, viii. 81. 3; τελευτῶσαν γενομένην, vi. 53. 3.

οὐ, like οὐδέτεροι (which reasserts of each side the negation of the whole, see c. 68 f), expends its force on τελευτήσαντες. ἀπεκρίθησαν, drew off, separated. Cp. i. 3. 4. διεκρίθησαν is more usual.

CHAPTER LXXIII.—(a.) παραταξάμενοι. This was taken as an offer of battle.

(b.) καλῶς ἔχειν, intransitive, as in c. 18. 5; 117. 1. The subject is ἀμφότερα, expanded into two subdivisions (ἅμα μὲν τὸ . . ., and ἐν τῷ αὐτῷ δὲ καὶ . . ., for which formula see iii. 11. 4), though only part of the first is in apposition to it. For ἄρξαι, and ἄρξασι below, see Appendix III.

Brasidas was anxious to husband his force for use in the North. καὶ . . . ἂν τίθεισθαι. The construction now changes, τίθ. and ξυμβ. being dependent on ἐνόμ. instead of in apposition to ἀμφότερα. Krüger reads ἀνατίθεσθαι without ἂν. αὐτοῖς recalls σφίσι; cp. c. 71. a. So twice below. ὥσπερ,

quasi, as it were. Cp. ὥσπερ ἀγλητῆ, 121. 1; ὥσπερ ἀρχομένων, viii. 5. 1.

ξυμβαίνειν, impersonal, it was falling out.

(c.) εἰ μὲν γάρ. Tr. for if on the one hand they had not come and made a display, they themselves would have had no chance, but would doubtless (just as if they had been defeated) have straightway lost the town; now on the other hand the Athenians themselves very possibly might not be anxious to fight, &c. Cp. ὄφθη of a military display, v. 60. 3. ἐν τύχῃ, within the range of chance. Cp. ἐν ὄμμασι, ii. 11. 8; ἐν καταλήψει, iii. 33. 4. (ἐν almost = ἐντός.)

The subject of γίγν. is τὸ πρὸς Μεγαρέας, the saving of Megara. ὥσπερ ἡσσηθέντων, just as (would have been the case) had they been defeated in the field. The participial form of ὥσπερ εἰ ἡσσήθησαν. See Goodwin's Greek Moods and Tenses, § 109. n. 9; 110. n. 1, with passages cited. Cp. ἀκούσας, = εἰ ἤκουσεν (if he had heard it), vii. 28. 2. νῦν, now that they had come. κἄν, either as in transi., or, 'there was a further chance.'

μὴ βουλ. we take as the complement of τυχεῖν, to whose infinitival influence μὴ is due. The Schol. took it as a hypothesis, 'unless they chose to fight,' when the apodosis would be ἂν τυχεῖν (παθόντας αὐτό), 'would be in this predicament,' i. e. deprived of all hope of Megara. A participle is thus supplied to τύχητε in iii. 43. 5. Cp. iv. 63. b. This method well accounts for αὐτοῦς by contrasting it with σφίσι, and μὴ βουλ. contrasts well with εἰ μὴ ὄφθ.

Either way the argument is, that the Athenians must fight or lose Megara.

περιγενέσθαι, of a happy result coming out; cp. i. 144. 4; ii. 39. 5.

(d.) οἱ Μεγ., subject to ἀνοίγουσι, but, before the verb comes, replaced by the more exact οἱ τῶν φευγ. φ. M. The sentence ὡς . . . ὠρμήθησαν is syntactically a protasis, containing three main verbs, ἐτάξαντο, ἡσύχαζον, ἀπήλθον.

ἡσύχαζον δὲ κτλ., but intended to remain passive themselves as well, unless the Peloponnesians attacked. Their reasons are explained in a parenthesis from λογιζόμενοι τοιμᾶν, οἱ ἐκ στρ. being in defining apposition to οἱ Ἀθηναῖοι.

μη ἀντίπαλον σφ., was not in their case equal (to that of the enemy). A litotes for 'was greater.' The Peloponnesian 'risk' is left to the reader to gauge, the following τοῖς δὲ not depending on ἀντίπ., but standing as dativus commodi with the whole sentence. Hence μὲν is absent from σφίσι.

καὶ τὰ πλείω, c. 10. b. They now affect to think that their main object had been Nisaea, whereas it was really Megara. αὐτοῖς recalls σφίσι.

βλαφθῆναι τῷ βελτ., to be damaged in the flower of their hoplite force; the common defining dative. Cp. ἀνεχώρουν τῷ στρατῷ. Kr. cp. ζημιῶν χρήμασιν, ii. 65. 3. τοῖς δὲ κτλ. We agree with Arnold that ξυμπ.

τῆς δ. means the total fighting power of each state which had aided Brasidas, and τῶν παρ. the composite army present with him. The Athenians argue that each Peloponnesian general is fortified by the reflection that his own troop is but a portion both of the one and of the other, so that their composite army

might be defeated without his own men suffering heavily, and his own troop might be destroyed without crushing loss to his country. Tr. while with the enemy (they reasoned that) what was in each case but a portion of all their country's force, and of the army present, might naturally be ready to dare the risk. The other view, supported by Classen, who (with Götter) reads ἐκάστων,

is that ξυμπ. τῆς δ. means 'the whole force of the Dorian league,' and μέρος 'the army now present.' ἐκάστων τῶν παρ. must thus mean 'each state represented with Brasidas,' a sense here most unnatural. Nor can we, without express warrant, explain ξυμπάσης of the ξυμμαχία, when the dearer conception of the πόλις is sufficient. For the complication of infinitives, Poppo cp. iii. 65. 5.

Götter reads κινδυνεῶν. καὶ ὡς . . . ἐπεχ. is made parallel to ἐπισχόντες (which is = ὡς ἐπέσχοι). Cp. c. 116. 1. καὶ is therefore natural.

οὐδὲν ἀφ' ἐκατέρων, nothing from each side, an inaccurate expression for οὐδὲν ἀπ' οὐδετέρων. For ἀπό (quarter from which), cp. c. 115. 2. So i. 17. 1. αὐθις, afterwards, iii. 106. 2.

(e.) οὕτω δῆ, apodosis to ὡς οἱ . . . ἐτάξαντο κτλ. What had happened decided them. The old order, followed by Bekker and Krüger, clumsily opens c. 74 here.

αὐτῷ, without his troops. Hence μὲν without δέ; see c. 64 a. Cp. the like action at Acanthus, c. 84. 3. ἐπικρατήσαντι. The predominating personality of Brasidas causes the other commanders to fall out of notice. The victory was assigned to him. οὐκέτι, after his appearance on the scene. εἰς λόγους, to a public conference (c. 58. 1) at which Brasidas probably spoke in support of the Dorian cause, urging a reconciliation of parties. The way was thus prepared for the ensuing political reaction, and that the speech of Brasidas is not given here is owing to Thuc.'s conscientious exclusion of all matter, however interesting, that was not necessary to his main purpose. Had Megara played a more important part in the war, we should doubtless have had it. At all the

great 'cardines rerum' he loves to explain in the form of a speech the causes which determined history.

CHAPTER LXXIV.—(α.) *παρεσκευέζεν*. The active is properly used, as he was not preparing an expedition 'for his own service,' being himself to form part of it. In c. 70. 1, *παρασκευαζόμενος* (middle) *στρατιῶν* means 'preparing himself an army.' *ἵνυπερ*, c. 48. 6. *καὶ*

τῶν 'Ath., when they had left *Nisaea*, as *Brasidas* had *Megara*. They left a garrison for *Nisaea* and the *Long Walls*. *Demosthenes* probably returned to *Athens* before going to *Naupactus*, c. 76. *τῶν πραγμάτων*

πρός. *Poppo* well observes that the absence of *τῶν* before *πρός* is owing to the verbal force of *πράγματα* in the sense of 'intrigues.' *ῶφθησαν*, were marked men. *ὑπεξήλθον*, left and got out of danger.

In iii. 34. 2 this verb takes the personal accusative. These fugitives aided *Athens* in the *Sicilian invasion*, vi. 43. For *ὑπο-* meaning 'under pressure,' cp. *ὑπομένω* and *ὑποχωρέω*, c. 10. 4; *ὑποστρέφω*, 33. 2; *ὑπεξαιρέω*, 83. 3; *ὑπάγω*, 126. 7; *ὑπεκκομίζω*, 123. 4. Sometimes *ὑπο-* means 'under cover,' as in the common *ὑπάρχω*, 19 a; *ὑποδείκνυμι*, 86. 3; *ὑποπέμπα*, 46. 5; and this idea slides into that of 'underhand.' The precise force of *ὑπεκπέμπα*, c. 8. 3, is doubtful.

πίστεισι, pledges, or sanctions of the oath, doubtless religious. Cp. i. 133; v. 30. 3. *βουλεύσειν*. For the Active, see c. 37. b; 68. f.

(b.) *οἱ δέ*, the restored. *ἐξέτασιν ὄπλων*, either an inspection of the arms, as in vi. 45. 2, or a review of the *hoplites*, as in vi. 96. 3, who would pile arms before presenting themselves before their commanders. (Arn.) Either way the arms could be easily seized, especially as the *lochi* were distributed over the town (*διαστησ.*) to prevent co-operation. *ἐχθρῶν*,

personal foes, to whom they attributed their expulsion. Partitive after *ἐκατὸν ἄνδρας*.

καὶ οἱ, the abettors; the leaders had fled. *διενεγκεῖν*, to vote distinctly 'aye' or 'no.' Cp. *διαγνώμη*, i. 87. 6; *διαψηφισάμενοι*, iv. 88. 1.

φανερὰν means that they put "the votes on separate tables for the magistrates to see, instead of *κρύφα*, into urns." (Arn.) Thus resistance was overawed, as one who voted 'no' was *ἄφθεις*.

(c.) *πλείστον*, and this, a new order out of factious disorder, though effected by very few, cohered very long. *μετάστασις* is more than 'reaction,' implying the settlement to which it led. The article is not wanted as *μεταστ.* is not the true subject, but either in apposition to *αὕτη* or predicative. For the *paronomasia*, cp. *Πειθίας πείθει*, iii. 70. 6; *Πειθίαν ἀναπέσειν*, ib. 7; *Ἀρίστων ἄριστος ὢν*, vii. 39; *ἀπλῶς* and *ἄπλοι*, vii. 34. 5; and the remarkable instance in iv. 102. 4. *Diodorus* says the democracy was again re-established, but the date is uncertain, though the language of *Thuc.* seems to show that he lived to see it.

CHAPTER LXXV.—This resumes the narrative of c. 52, where see notes.

(α.) *κατασκευάζεσθαι*. This with *παρασκευῆν* below is noticeable. *Poppo* says they are rightly coupled, as *κατασκευη* means something different. But cp. viii. 5. 1. *κατασκευη* and *κατασκευάζω* denote 'putting into good condition,' 'furniture,' and the like, without any implication of an ulterior object, though such may exist. *παρασκευη* and *παρασκευάζω* denote preparation with

some definite parallel object, towards which the preparation is directed. This difference springs out of the prepositions, *κατὰ* denoting *thoroughness*, *παρὰ* the presence of an object by the side. Arnold's view, that the substantives respectively denote the *fixed* and the *moveable*, is only accidentally true, if true at all.

ἀργυρολόγων. Probably *νεῶν* is meant. Cp. iii. 19. 1; iv. 50. 1. Bauer thought it agreed with *Ἀθηναίων*, but that would probably have required *ἀργυρολογούντων*; cp. ii. 69. 1; viii. 3. 1. ἐπὶ τῇ Σάμῳ, sc. ἐγένετο. ἐπί, *to menace*. Cp. iii. 93. 1; v. 33. 1. Such is the sense of ἐπὶ in ἐπιτείχισμα and kindred words. The capitulation of Samos is mentioned in i. 117. Anaea was just opposite to it on the mainland; viii. 19. 1.

γένηται, sc. ἐπὶ τῇ Λέσβῳ. ξύθα, sc. Anaea, to be joined with *καταστάντες*, *where they had established themselves and . . . were aiding the Pel.*, &c. These were the fugitives who had escaped at the time of the reduction of Samos by Pericles, in 439 B.C. They are referred to in iii. 19, 32. The three imperfects (ᾠφ., καθ., ἔδεχ.) denote action continuing up to the present time.

τοὺς ἐξιόντας, *those who left Samos*, dissatisfied with things inside, or with the perils to which it lay open without, having now neither walls nor ships.

(b.) ὕστερον qualifies ἀτόλλα. ἐν τῇ Ἡρακλεώτιδι, in the district of the Bithynian or Pontic Heraclea, a Megarian colony, now Eregli. (Kiepert.) ὀρμήσας. ὀρμῖν ἐς is not again found in Thuc., but the usage is correct, and there is no need for reading ὀρμίσας with Kr. and Cl.

ἀπόλλυσι, c. 25. b. ὕδατος *rain*, as in iii. 22. 1. ἄνωθεν, *up the country*; cp. ii. 102. 3; iv. 108. 1. This suits Thuc.'s usage, and also *κατελθόντος*, *coming down to the coast* (see c. 3. a), better than the rendering 'caelitus,' which Poppo and Krüger adopt.

(c.) πέραν, *on the other side* (of the Hellespont). Said from the Europaeo-Greek point of view. (Classen.) So ἔσω, c. 109. 2. This specification distinguishes these Thracians from those in Europe, out of which they passed "at the beginning of historical times" (Kiepert) across the Bosphorus. Their territory is sometimes called *Θράκη ἢ ἐν Ἀσίᾳ*. The Bithynian portion lay E. of the lower Sangarios (the Sakaria river). Χαλκηδῶν was the common form of the correct Megaro-Doric Καλχηδών. (Kiepert.)

CHAPTER LXXVI.—(a.) We now commence the fifth episode of the book, the Athenian attempt to reconquer Boeotia. Demosthenes had conceived the project of attacking Boeotia from the Phocian side two years before, iii. 95, but had to abandon it. The present attempt ends in the heavy defeat of Athens in Oropia, c. 96.

(b.) τῷ Ἴππ. ἐπράσσετο. For the dative, Classen cites c. 106. 2; 110. 3; 121. 2. πρὸς or ἐς is usual. For ἀπό, cp. i. 17. 1; iv. 73. d. πράγματα πρᾶσσει occurs i. 128. 5. *Affairs in Boeotia were being made the subject of intrigues with Hipp. and him on the part of certain persons in the Boeotian towns.* ὥσπερ, sc. ἐδημοκρατοῦντο. ἐσηγουμένου, iii. 20. 1. τὰδε, *the following plan* was prepared by them.

(c.) Θεσπικῆς. In the Persian War, Thespiae, like Plataea, took the Greek side against Thebes. In c. 133 we learn that the Thebans diswalled Thespiae, on the charge of Atticizing. The projected betrayal of Siphac, their port, would lend colour to the charge. But the Thespian hoplites fought

stoutly at Oropia, c. 96, 133. In 414 B.C. an unsuccessful rising was attempted by the Thespian commons; vi. 95.

Χαιρώνεια. This place had been seized and garrisoned by Tolmides in 445 B.C., when Athens had before occupied Bœotia, i. 113. Its nearness to the frontier of Phocis (friendly to Athens, iii. 95) rendered it valuable.

Ὀρχομενὸν τὸν Μ., an ancient capital, the centre of the Miuyae, once independent of Thebes (then head only of the Cadmeid). It was now the second city of Bœotia, and the historic epithet used (Hom. Il. ii. 511, where Orchomenus is not Bœotian at all) hints that its old traditions animated the Orchomenian intriguers. The word *Βοιωτίον* would have sufficed to distinguish it from Orchomenus in Arcadia.

ξυντελεῖ ἐς, is tributary to, (and so) is a dependent of; ii. 15. 3; Xen. Hell. vii. 4. 12. Cp. *ξυντ. εἰς ἄνδρας*, Isoc. 277. B. So *συντελής εἰς αὐτοὺς πόλις*, Dem. 198. 15; and *εἰς ἄστοὺς τελῶ*, Soph. O. T. 222. Each of the 10 or 12 federated cities of Bœotia which were represented in the council of Bœotarchs (c. 91), the supreme executive government of Bœotia, had tributary towns dependent on them, as Chaeroneia upon Orchomenus; Siphæ and Leuctra upon Thespiæ; Acraephia, Glisas, Therapne, and others upon Thebes. (Arnold.)

ἄλλοι ἐξ, probably the exiles next mentioned; hence *οἱ*. Otherwise *ἐξ* means 'acting from.'

ἐνεδίδοσαν, offered to put in their hands; c. 66. 3. For the tense, cp. c. 7 and 25. g.

ἔσχατον τῆς, a place in the extremity of. Cp. *Μυκῆναι μικρὸν ἦν*, i. 10. 1; *ἄριστον εἰρήνην*, iv. 62. a. The town lay at the head of "a small plain which commanded the entrance from Phocis into Bœotia."

πρὸς τῇ Φ., adjoining the district of the town of Phanoteus in Phocis. Pausanias (x. 4. 1) says that Panopeus, as he and Homer (Il. ii. 520) call the town, was 20 stades from Chaeroneia.

μετεῖχον, shared in the town; cp. i. 27. 1. The collocation, and the incident named in c. 89. 1, support this view. Poppo and Arnold wrongly take it to mean 'shared in the plot.'

(d.) *ἔδει*, it was arranged.

Delium overhung the sea near Aulis, being about a mile from the border of the territory of Oropus, and about 5 miles from Tanagra.

ἱερόν, patrimony, or sacred precinct.

ἄμα, predicate.

ἄθρόοι, predicate, in sharp contrast to *ἕκαστοι*.

These three centres of danger, in the E., S., and N.W., would trisect the national forces.

(e.) *ῥαδίως* qualifies *καταστήσειν*, which refers to the intriguers, the subject of *ἡλιπίων*. Krüger takes it with *οὐ μενεῖν . . . τὰ π.*; but these words are probably an afterthought, put in to support the sentence, which was becoming too long.

νεωτερίζοι. If the subject is not *τὸ Δῆλιον τειχισθῆέ*, the verb must be intransitive, though no other instance is known. (Some MSS., followed by Göller, Poppo, Classen, read *νεωτερίζοιτο*.)

τι τῶν κατὰ τὰς π., some considerable change in the several constitutions of the Bœotian cities. Cp. *τι τῶν κατὰ τὴν χώραν*, c. 41. c, where it is explained that *τῶν* is gen. after *νεωτ. τι*. The plural *τὰς π.* implies diversity. In describing the varieties of the Bœotian line at the battle of Oropia, Grote notices

"how much each town, even among confederates, stood apart as a separate unit."

διὰ βραχέος, not far off. Cp. c. 14. 1, and 8. d.

κατὰ χώραν, in statu quo; c. 14. e. *χρόνον*, in course of time, contrasts with *παραντικά*, and qualifies *καταστ.*

παρεσκευάζετο, imperfect of detail; cp. *παρεσκευάσθη*, aorist of the sum, in § 2. See c. 48. a, and c, and 100. c.

CHAPTER LXXVII.—(a.) *ὁπότε*, as soon as ever. So c. 100. 3; III. 1. Sometimes it = 'as often as;' both senses are covered by *whenever*.

ταῖς τεσσ., the 40 named last. Dative of attendant circ., with *τὸν Δημ.* Cp. *μίαν αὐτοῖς ἀνδράσι*, c. 14. 1.

ἐκ. τ. χωρίων, those parts.

ὡς προδ., on the understanding that, &c. Cp. c. 5. a.

(b.) *καὶ ὁ μὲν Δ.* Classen suggests that nothing corresponds to this, and that Thuc. is mentally comparing Dem. with Hippocrates, though making no remark about the latter. But we think it is answered by *οἶν. δέ*, the contrast lying between what D. *did* and what he *found done*. So below in *ὁπό τε* 'A. *καὶ αὐτός*, though *τε* is strictly unnecessary, yet it is put in to contrast the activity of the two agents. Cp. c. 28. d; 70. a; 127. b. Oeniadae was the only Aearnanian town hostile to Athens, ii. 102.

ἀναστῆσας, having raised, as we say. I.e. he put it on a war-footing; ii. 68. 1; iii. 7. 4; iv. 90. 1.

πρῶτον, as a preliminary; this clause explains *πᾶν*. Salythius, K. of the Agraei, iii. 111, on the upper Achelous, friendly to Sparta, iii. 106.

προσποιησάμενος, i. 8. 4; ii. 30. 1. Having attached him to his cause. Cp. the Active in i. 55. 1; iii. 70. 1.

τᾶλλα, c. 69. b. In c. 30. 3 we have *τὰ ἄλλα ἐτοιμάζων*, of definite material preparations external to the agent. The middle here = 'was preparing himself.'

CHAPTER LXXVIII.—The sixth and last military episode of the book describes the detachment by Brasidas of most of the Northern dependencies of Athens. Interposed within it are the issue of the Boeotian episode, and the conclusion of an Armistice between Sparta and Athens. The dash of Brasidas through Thessaly was evidently thought a fine exploit, and the particularity of detail with which his career in the North is followed shows the interest which the great character aroused in the great historian, and doubtless in the other Greeks of his day.

(a.) *πορευόμενος*. He probably started from the Isthmus, where his expedition was organized; c. 74. His government had given him 700 Helot hoplites, with perhaps Polydamidas, another Spartan, to act under him. The remaining 1000 he had himself collected; c. 80. 4. *ἐπειδή*. The verbs of the protasis are *ἐγένετο* and *ἦλθον*, the apodosis is *τότε δὲ ἐπ.*

Heracleia was a Laedaemonian colony on the S. of the Spercheus, founded two years before, with an eye to enterprises of this kind; iii. 92. 93. He probably halted at Heracleia till he was assured that an escort was ready on the Thessalian frontier.

ἐπιτηδείους, well-wishers to Sparta.

ἀξιόσυντος, in explanatory apposition to *προπ. ἄγγ.* Cp. c. 23. b.

Μελιτίαν τῆς Ἀχ. This country of Achaea Phthiotis was the *Ἑλλάδα καλλιγόναικα* of Homer, and the native country of Achilles; and is stated by Thuc. (i. 3) to have been the birthplace of the Hellenic name, and by Hdt. (i. 56) the primitive home of the race. At this time it extended from the river Spercheus northwards across the range of Pindus, till it met the Thessalian frontier on the upper waters of the Enipeus; but in early times it extended along the southern side of the Spercheus as well. It was dependent upon Thessaly. Melitia is thought to have stood to the N. of the pass in the range of Mt. Olyrys, the natural S. approach to Thessaly.

Χαλκι-

δέων, the Thraceward Chalcidians, at whose request in part the expedition was being sent out. ἐπορεύετο, from Heracleia to Melitia.

(b.) ἄλλως τε is answered by καὶ μετὰ ὑπλ. For *Thessaly it was difficult on other grounds to pass through without an escort, and especially of course (δὴ) with an armed troop*; γε emphasizes μ. ὕπλων. Some kind of stop is therefore wanted at δὴ. Bekker and Arnold join καὶ . . . γε δὴ with the following sentence; but this vitiates the argument, by making Greek feeling in general the main reason for the difficulty of passing in Thessaly, and the combination γε δὴ καὶ . . . γε, as Krüger says, is unparalleled. For καὶ . . . γε δὴ, see i. II. 6; iv. 92. 4.

καὶ τοῖς κτλ., and all the Greeks indeed alike looked very askance on a passage through other people's land except with their permission. ὑποπτον, passive, of what is looked shyly upon. Kr. καθεστῆκει, c. 80. b. τῶν πέλας, i. 32. 1; iv. 92. 3. Three things were against Brasidas, the Thessalian peculiarities, the Greek feeling in general, the Athenian bias of the commons; in describing which Thuc. puts the ethnic names to the front.

(c.) δυναστεία, iii. 62. 3. τὸ ἐγχώριον, adverbial; cp. τὸ ἀρχαῖον, c. 3. 3. Perhaps the word is chosen to point to the political backwardness of Thessaly, as still a mere χώρα, "a geographical expression." καὶ τότε, even then; as things were, with aristocratic influences all around.

τούτοις, his escort. βούλεσθαι is used, like φρονεῖν, of political preferences; ii. 79. 2; vi. 74. 1; viii. 92. 5.

ἐπὶ τῷ Ἐνιπέῳ, that is 'when he had got no farther than the Enipeus' (which was not far from Melitia).

ἐκώλυον, proposed to stop him. ἄνευ τοῦ π. κοινοῦ, without a permit from the General Board. Kr. cp. i. 128. 4; ii. 70. 4; 72. 5. Probably the κοινὸν (cp. i. 90. 6) consisted of representatives of the great families.

(d.) οὐτε, τε. Cp. c. 28. d. The negative is expended on διάξειν. ἀκόντων, if anybody objected. The point of their reply is that they were not going to give him δίοδος, but were only giving him κοιμῆ (attentions).

φίλος ὢν, in the capacity of friend. Ὡστε μὴ χρ., to prevent his using, so that he need refrain from using; cp. Soph. O. T. 1085.

οὐ . . . ἄξιόν, hoped that he should not be precluded, requested that he might not be. The idiom is to put the negative with ἀξίω, ἐάω, φημί, instead of with the infinitives depending on them.

(e.) τὸ κωλύσον, qui impediunt. (Cl.) So τὸ ἐπιόν, c. 61. e; δ κωλύσαν, iii. 81. 1. See note on ἐπιών, c. 64. a.

τι πλέον is apparently adverbial, like τι μάλλον, c. 21. 3. ἀφώρμησεν, a solitary instance in Thuc. of the Active used in the sense of the Middle. The simple ὀρούω is commonly used thus.

Pharsalus lay near the junction of the Enipeus with the larger Apidanus. ἐτέλεσε, sc. ὁδόν; ii. 97. 1.

Phaeium was situated near the junction of the Apidanus with the Peneus. At this place there was probably a bridge or ford, over which the road to Larissa ran. It is noticeable that B. was not taken by Larissa, but N. to Peraebia, which he would cross to Dium, where he would enter the great north road from the pass of Tempe. Arnold thinks it was to avoid this pass, where opposition might have been collected, that this route was chosen, just as it was by Xerxes when coming south; Hdt. viii. 128. 1; 131. 1. ἤδη ἀπὸ τούτου, local.

Cr. c. 122. 5; 127. 2. *So jam istinc*, Virg. Aen. vi. 389. κατέστησαν ἐς, brought him to. Μακεδονίας, genitive after ὄ or πόλισμα. πρὸς, towards.

CHAPTER LXXIX.—(a.) φθάσας with διέδρ. ὡς Περδ., v. 6. 2.
Cr. ἐς τὴν Ἀσίαν ὡς βασιλέα, ii. 67. 1.

(b.) οἱ ἀφεστῶτες, the Bottiaens and many Chalcidic towns; i. 58.
ἐξήγαγον, out of their remote Peloponnesian home. Thuc. is explaining why they summoned the force from such a distance. πρῶτον, without loss of time, referring back to ὡς εὐτύχει. The attack on the Eretrian Eion, c. 7, had doubtless shown them that their turn was to come. αὐτῶν, belonging to them; of Chalcidic stock, that is. ξυνεπήγον. See on c. 1. c. παλαιά, of 8 or 9 years' standing; i. 57. The genitive τῶν Ἀθ. is objective. παραστήσασθαι, to reduce under his own power; i. 29. 3. ξυνέβη αὐτοῖς, concurred in their favour. ξυμβῆναι is frequent of 'concurring causes,' e.g. c. 10. 3; 59. 2. Often it is used differently, of the 'point in which they concur,' i.e. the result; e.g. i. 1. 3; iv. 6. 2; v. 10. 8; 14. 1. ὥστε may follow after each usage, in the former case to introduce the result, as here; in the latter, less correctly, by idiomatic usage with the infinitive.

CHAPTER LXXX.—(a.) ἔγκειμένων, at Pylus, Cythera, and Methone. For the verb, cp. 22. 2. ἥλπ. ἀποστρέψαι, εἰ, 24. d. ἀντιπαραλυποῖεν, give them counter-annoiance at the same time. Cr. παραλ., ii. 51. 1; iv. 89. 1. ἐπὶ τοὺς, to join; or to arouse, αὐτῶν being the Athenians. ἐτοίμων τρέφειν τε. These words make up one idea, the whole of which, and not a part, is coupled by τε καὶ ἐπ.κ. The particle is naturally affixed to the most important word of the group, but does not fail thereby to connect the clauses. The principle is explained fully in c. 3. c; 28. d; 70. a. See further c. 95. a; 109. a; 116. a; 127. b. (Three MSS. omit the τε.) ἐπὶ ἀποστάσει, iii. 2. 3; cp. ii. 13. 1; iii. 63. 2.

(b) τῶν Εἰλ., partitive (some of, part of); the logical object of ἐκπέμψαι. Cr. i. 30. 2, τῆς γῆς ἔτεμον. βουλομένοις, sc. Λακεδαιμονίοις. Schol. For the idiom, cp. ii. 3. 2; iv. 85. 3. ἐπὶ προφάσει, on a decent pretext; i. 141. 1; iii. 75. 6. πρὸς τὰ π., looking at the present situation; v. 14. 2. Cr. ii. 22. 1. (Cl.) The 'situation' is further explained by τῆς Π. ἐχ. καὶ τόδε, even this; ii. 77. 6. The words ἀεὶ and καὶ τότε below may be thought to imply that this incident occurred much earlier, and Thirlwall argues that the government would not "have ordered the massacre at a time when it could use the Helots advantageously in the foreign service." On the other hand, with Athens prepared to aid the Helots, and two places of refuge now open to them at the coast, a Helot revolt was highly probable, and its chance of success considerable; and never since the great earthquake could the Spartans have been so tempted to take this bloody precaution. As therefore Thuc. says that 700 Helots were sent abroad and 2000 others 'put away' for the same precautionary reasons, without giving a separate date to the latter event, we think that he means that the two events were not far distant in time. See Diodorus, xii. 67. νεότητα, young blood; cp. vi. 17. 1. This is the better supported, and we think preferable, reading. Bekker reads ακουῖντα, followed by Classen, who explains σκ. as the blundering stupidity of untaught

rares, which might lead them without any clear plans or prospects to attempt a rising.

ἀεὶ κτλ. *For at all times most things the Lacedaemonians did were grounded mainly upon reference to the Helots, how to guard against a rising.* Thuc. likes to suffix *περί* in an explanation or adjunct to a leading thought. Cp. i. 23. 4; ii. 45. 4; 51. 5; 62. 1; 70. 1; iv. 101. 3; 121. 2; 132. 2.

καθεστήκει. Cp. c. 78. 2. The intransitive tenses of *καθίστα* are often troublesome to represent. The general idea is *being settled or established as*. Cp. *καθίσταται*, iv. 92. 4, "blow for blow is the secret of freedom;" *καθίστανται*, iii. 10. 1, "in divergence of feeling are founded differences of action too;" *καθίστατο χαλεπόν*, iv. 35. 3, "was thoroughly, or profoundly, distressing;" *κατέστη*, ii. 51. 4, "no one remedy established itself as capable of being administered with benefit;" *καταστάντες ἐμάχοντο*, i. 49. 3, "set to and were fighting while the ships never moved;" so ii. 1; *καθέστηκε*, iii. 43. 2, "it is a settled thing that good advice is as little to be trusted as bad;" so iii. 9. 1; *εἰ μὴδὲν καθεστήξει*, iii. 37. 3, "if nothing is to be taken as settled." So *κατάστασις*, iv. 55. 1, *the roots of the constitution*.

ἐν τοῖς πολέμοις Poppo takes as masculine, *in hostibus*, i. e. contra hostes. Cp. *talis in hoste fuit Priamo*, Virg. Aen. ii. 541. Krüger and Classen take it as neuter.

σφίσιν, in their (their masters') interests. *κρίνεσθαι*, middle; *self-selection* is meant. Cp. Hom. Od. viii. 36. Among these candidates the Spartans chose by preference (*προκρίναντες*) 2000.

κρ. depends on *προεῖπον*; cp. *προειπόντες ἐσάγειν*, c. 27. 5. *ὡς ἐλ.*, as if they meant to emancipate them. The Helots were the property of the state (c. 8. f).

πεῖραν ποιούμενοι, wishing to test them. *τούτους οἴπερ*, eos qui; cp.

ὅτιπερ, c. 14. b; *ἵναπερ*, c. 48. 6; *ἥπερ*, 56. 1. *καί, καὶ* correlate cause and effect.

For ἐπιθέσθαι ὑπό, cp. *ἡσύχαζεν ὑπό*, c. 4. 1; *ἔδοκει ὑπό*, c. 22. c; *οὐκ ἐσακούοντες ὑπό*, c. 34. 3; *ὑπὸ φύσεως ἀναγκαίας ἄρχειν*, v. 105. 2.

(c.) *προκρίν.* with *οἱ δέ, οἱ μὲν κτλ.* being an anacoluthon. The comm. cite iii. 34. 3. *ἴσθις δισχυ.* Cp. iii. 20. 1. *ἠφάνισαν*, put them away.

ἕκαστος. Thuc. means that all that was known was that they vanished; of any individual murder no one could learn anything. Müller, Dor. ii. p. 44, holds that it was not done by the *κρυπτεία*, as Plutarch (Lycurg. c. 28) seems to have thought.

(d.) *καὶ τότε*, then too, as before, they were glad to remove some. Cp. c. 67. c. *τῶ Βρ.* after *ξυν-*. Cp. ii. 12. 3. *ὀπλίτας*, as

hoplites, Helots being generally lightly armed. These men were subsequently rewarded with full freedom, and had an honourable position assigned to them next to the Sciritae at the battle of Mantinea, v. 34, 67.

CHAPTER LXXI.—(a.) *αὐτόν*, to be taken, as the contrast shows, with *βουλούμενον*. Tr. and B. was despatched chirfly at his own desire. *τε* means in distinction from the Helots, sent for other reasons. *προῦθυμήθησαν*, sc. *ἀποσταλῆμαι αὐτόν*, as the accusative after this verb is elsewhere

always of things. Poppo. The next words (*ἄνδρα*, &c.) partly show why the Chalcidians fixed on Brasidas, as having already marked high qualities in him, and partly give Thuc.'s own judgment of the result. *ἐν τῇ Σπάρτῃ*, c. 5. a.

ἐπεῖδ' ἠ ἐξῆλθε, when sent abroad. *ἐκ-* out of Hellas proper. So below, § 3; v. 8. 2. Cp. *ἐξῶρ*, i. 77. 8, 95. 7. What follows shows that Thuc. is thinking of this, his last, commission.

(b.) τὸ τε παρ., answered by ἐς τε τόν. δίκαιον, sc. no unfairness or outrage was ever charged against him (unlike the ἀδικία πολλή of Pausanias, i. 95. 3). Cp. ἀδικήσαντες, 52. b. μέτριον, sc. he was neither exacting in his demands, nor presuming in his manners (unlike Pausanias, to whose personally offensive demeanour Thuc. largely attributes (i. 130) the foundation of the Athenian power). τὰ πολλά, sc. τῶν χαρίων. προδοσίᾳ, sc. where his personal character had captivated not the whole but a part of the people. γίγνεσθαι. The infinitive is preferred to the finite verb as drawing attention to the causal connection rather than to the fact. Jelf, G. G. 863. I. 2. ξυμβαίνειν τε . . . καὶ τοῦ πολ. The particles are rightly placed, the contrast being between peace and war. When Sparta made peace, it was owing to Brasidas' successes that the peace was so advantageous; and while the war continued he eased them from it, by transferring it (ἀπὸ) to a distant quarter. Kr. cp. ξυμβῆ, c. 19. 2; ξυμβήσονται, 62. I. So ποιοῦνται τὴν ξύβασιν, v. 17. 2. ἐποίησαν. sc. ξυνέβησαν. ἀνταπόδοσιν. When the Peace was made, v. 18, Sparta had eleven places which she could promise to restore to Athens, as against only five which Athens restored to the Peloponnesians, though perhaps three others should fairly have been insisted on. τοῦ πολ. ἀπὸ τῆς, a relief from the war (by its transfer) from the Pel. λῶφ. does not refer to peace, but to the transfer of the war to the North. Thuc. mixes two thoughts, the transfer and the consequent relief. τὸν χρ. ὕστ. πολ., the Deceseian, or Naval, War, as it is variously called from two of its features. τὰ ἐκ Σικ., c. 8. a, the events in Sicily affecting Sparta. ἡ τότε, of 10 or 11 years before. ξύνσεις, ability, including the notion of address. τῶν μέν, the Northern allies of Athens; τῶν δέ, her dependencies in Ionia and the islands. Classen. ἐνεποιεῖ ἐς. Cp. ἡ εὐνοια ἐποίει ἐς τοὺς Δ., ii. 8. 5. For ἐς, Cl. cp. ἐλπίδας ἐς ἰμάς, iii. 14. I.

(c.) πρῶτος, sc. of all Lacedaemonians in this war; to be joined with ἐξελθῶν, as the contrast is between the first, who was so good, and the others who it was hoped would imitate him. πάντα, i. e. not only as a soldier, but as a statesman, and a man. ἐγκατέλιπε, left among them when he was gone. εἶσιν, is 'retained.'

CHAPTER LXXXII.—δ' οὖν, resumptive, used to return to the thread of a story after a digression; i. 3. 5; ii. 34. 9; iii. 84. I. πολέμιον ποιοῦνται, declare him an enemy. The Middle is used of the act of the interested party, here the state. See notes on ἐπράξαντο, c. 65. c, and μεταπεμφόμενοι, c. 100. a; and cp. ξύμμαχον ποιῆσαι in c. 83. 2, and 4, of the act of an uninterested person or mere agent. See also note on ποιωῶ and ποιοῦμαι in c. 91. παρόδου. Cp. iii. 92. 5; iv. 108. I. Perhaps a familiar term in this sense. παρ- means 'passage by' (obstacles, &c.). So παράπλους. φυλακὴν πλ. κατ., established, or, took care to establish (cp. cc. 41. b, and 45), a closer surveillance. Doubtless this was done by enlarging the squadron there, and it would have been in Thucydides' manner to say so. He must have known what was done, as in c. 104 we find him as one of the στρατηγοὶ τῶν ἐπὶ Θράκης, and this may have been the occasion on which he was despatched. The passage as it stands looks incomplete, as if κατεστήσ. had once been followed

by some such clause as *δέκα ναῦς ἀποστείλαντες ὦν ἦρχε κτλ.*, corresponding to *νομίσαντες κτλ.* Any notice of such reinforcement, whether he took it or not, he may well have erased after the disastrous results of his *στρατηγία*.

CHAPTER LXXXIII.—(a.) *Λυγκηστῶν Μακεδόνων*, ii. 99. 2. *Λυγκ.* is the species, *Μακ.* the genus. Cp. *Βιθυνῶν Θρακῶν*, c. 75. 3. *αὐτῷ* (Arrhibaenus) virtually supplies an object to *καταστ.*

(b.) *τῇ ἐσβολῇ τῆς Α.*, the *mountain-pass into Lynceus*, from Perdiccas' territory, *ἡ κάτω Μακεδονία*, ii. 99. 1. Lynceus lay about due W. of Lower Macedonia, and its people were a Macedonian tribe. The Pass is more fully referred to in c. 127, and by Livy xxxii. 39. It is named by Polyb. xviii. 6. Arnold says that the Via Egnatia, from Epidamnus to Amphipolis and Byzantium, probably passed through this very gorge. *λόγοις* qualifies *ποιῆσαι*. *ἐλθὼν κτλ.*, "wished to go himself and try if . . ." He desired a personal interview with A. while his army was left outside his frontier. The word is curiously placed; Classen ep. i. 67. 1.

(c.) *καὶ . . . τι καί*, c. 31. 2. *τι* seems to be accus. after *ἐπεκηρυκ.* L. and S. cite Hdt. iv. 80. *μέσφ δικ.* The Schol. says *ἀντὶ τοῦ μεσίτη καὶ διαιτητῇ*. *μέσφ* either = 'between them,' or 'neutral,' like *μέσα*, iii. 82. 19. *ὑπεξελείν.* Cp. Soph. O. T. 227. A metaphor from removing obstacles *from under foot*. See c. 74. a. *ἔχουεν*. This mood leaves it doubtful whether they explained their motive to Brasidas; *ἔχουσι* would have meant that they did.

(d.) *τι τοιοῦτον ὡς*, something to the effect that; to be taken together, like *τοιαῦτα* ᾄ, i. 21. 1; *τοιοῦτω ὡς*, ii. 60. 5; *τοιοῦτον οἶον*, Soph. O. T. 1296; *τοιαῦτα ὁθούνεκα*, ib. 1271. *ἐκ τοῦ τοιοῦτου*, under such circumstances, sums up the three reasons, the overtures from Arrhibaenus, the advice of the Chalcidians, and the promises of Perdiccas. Cp. c. 56. a; 67. 3. *κοινῇ, jointly*. Brasidas chose to have a voice in the matter, instead of being the mere instrument of another.

(e.) *οὔτε . . . ἔφη . . . τε*. Cp. c. 78. d. The negation is expended in the first clause. *καθαίρετην*, only here and in Dio C. Cp. *καθαίρετα ἡ ἰσχὺς*, i. 118. 3; *καθαίρησιν Ἀθηναίους*, iv. 85. 1. *τὸ ἡμισυ*, the one half; the other half the Chalcidians provisioned; c. 80. 1.

(f.) *ὁ δὲ ἄκ.* But he, against Perdiccas' wishes and after a difference with him, has an interview with A. With *ἄκοντος* cp. *ἀκόντων*, c. 78. 4. With *ἐκ διαφ.* cp. v. 42. 1. *ξυγγίγνεται*, like *ξυνέσται*, and *ἅμα γενόμενοι*, c. 30. 4. *πρὶν ἐσβαλεῖν*, without invading. For *πρὶν*, of the precession of what does, over what thereby does not, happen, cp. ii. 12. 2; 67. 3; iii. 24. 2; iv. 125. 1. *τρίτον*, because Brasidas had now a third ally, who might supply the remaining sixth. *ἡμίσεος*, used as a neuter subst. *ἡμισυς* is generally adjectival; sometimes agreeing in case with the noun, ii. 78. 2; sometimes agreeing in gender and number, but governing it in case, v. 31. 2; viii. 8. 2.

CHAPTER LXXXIV.—(a.) *ἐθύς*, after his return from Lynceus.

καὶ Χαλκ., as well as his own 1700.

Αcanthus lay a little N.W. of Xerxes' canal. *τῆν* is either for distinction from other places so named, or means 'the well-known.' So Poppo, ep. i. 30 2; so iv. 102. 1. *Andros*,

Cyclad and Ionian, and subject to Athens, lay S.E. of Euboea. It had also founded the towns of Stageirus, c. 88, Argilus, c. 103, and Sane, c. 109.

τρυγήτου may denote both fruit and corn harvest. ξυνεπάγοντες,
inviting his interference, that is in the relations of the town. See c. i. c.

(b.) καρποῦ δέος, *fear about their grape crop*. Cp. c. 88. 1.

μόνον, unattended. ἀκούσαντας. The change of number after
 πεισθὲν is owing to ἀκ. being part of Brasidas' request, which was that *all*
 should listen. καταστὰς ἐπί, c. 97. 2. οὐδέ, in

addition to his other gifts he was not a bad speaker *either*. Cp. ii. 11. 7.
 Note the litotes. ὡς Λακ., for a Lacedaemonian. I. e. considered as

one of a people who did not cultivate oratory. Cp. i. 10. 7; iii. 113. 12;
 vi. 20. 2; Soph. O. T. 1078. Similar phrases are cited from Dion. Hal.
 x. 36; Livy, xxx. 33; Nepos, Epam. 5.

CHAPTER LXXXV.—Observe the dexterity of Brasidas' address. Assuming that Acanthus has waited for Spartan interference, he says, 'I know that you must feel that we ought to have been with you long ere this. We tarried from a wish to spare you needless risk. But now the hour has come, and Sparta will accept your aid in the work of liberation. But knowing as I do your feelings, how am I to explain these tokens of suspicion? Has not Sparta risked much for you? And can you be intending to repay her with opposition, which must act as a precedent, and make all think either that my mission is dishonest or my powers inadequate? Nay, if the enemy would not meet me near home, they will scarcely do so here; and the mission which I hold, and which oaths have consecrated, is the liberation of the Greeks from bondage, and I call on you to join the good cause.'

(a.) ὑπὸ Λακ. goes with ἔκπ. γεγ., which = ἐξεπέμφθη. τῆν
 αἰτίαν refers to τοῦ πολ., though the latter is governed by ἀρχ.

προεἶπομεν, *proclaimed beforehand*; ii. 8. 5. ἸΑθην. . .
 πολεμήσειν is in apposition to αἰτίαν, or ἤν. For the dative after πολ.
 cp. v. 14. 3. εἰ δέ. After verbs of indignation, wonder, and the

like, a protasis with εἰ may be used instead of a causal sentence. So below, εἰ
 μὴ ἀφίγμαι, § 2, εἰ μὴ ἐδέξασθε, § 4, and εἰ ἀξιόσιν, c. 122. 5. The indicative
 does not assume the truth of the fact, but leaves it open. (Goodwin, Moods and
 Tenses, § 48. I. 1; 49. 1; 56.) τῆς ἀπό. Brasidas speaks of the idea

springing from the war at home, as if its character had made them expert
 quick triumph. For the *genitive* δόξης, see c. 18. b. ἢ ἡλπίσαμεν,

dative of the 'grounds.' Cp. τύχη ἐλπίσας, iii. 97. 2, and ἀποκλήσει below.
 αὐτοί, *by ourselves*; c. 49. παρέσχευ, impersonal. Cp. i. 120. 5;

v. 14. 1; vi. 86. 4. καὶ μετὰ, just as hitherto ἄνευ.

(b.) ἀποκλ. μου τ. πυλῶν, *at my exclusion from the gates*. ἀπο- governs
 πυλ. Cp. ἀποκλ. τινα πυλέων, Hdt. v. 104. But cp. Thuc. v. 80. 3.

(c.) ἡμεῖς κτλ. *For we, the Lacedaemonians, both fancying that we should
 find ourselves among men who even before our real arrival were at least in
 heart allies, and that it would please you, both risked all this danger in marching
 many days through alien lands, and in displaying all possible zeal.* The words
 καὶ πρὶν . . . γνώμῃ qualify ξυμμάχους. ἤξειν, future perf. (cp. c. 30. d),
should find we were among. Its subject is that of εἶσεσθαι also. τε, καὶ stand

as explained in c. S. h; 9. a. That is, τε couples a clause containing οἰόμενοι to a clause (καὶ βουλ.) which implies it, οἰόμενοι being re-thought after καί. In the translation we have similarly placed the word 'both.' The same explanation applies exactly to κίνδυνόν τε ἀνερρίψαμεν . . . καὶ παρεχόμενοι, as is seen by simply repeating ἀνερρίψαμεν after καί. τε takes up everything, including ἴοντες, as a single unit, and couples it to the following. That is, it joins a clause containing κινδ. ἀνερρίψαμεν to one implying it. So explain the position of τε in τῇ τε ὑμετέρα καὶ τῶν, sc. καὶ τῇ τῶν. Cp. also c. 115. a.

ἀνερρίψαμεν. Cp. c. 95. 2. A metaphor from dice. εἴ τι ἄλλο, sc. ἢ σμμαχεῖν.

(d.) οὐ μόνον ὅτι, elliptic, *it is not only that, &c.* οἷς . . . τις.

The τις applies in detail, without altering, the plural subject; hence ποιούμενοι. Cp. ii. 53. 2; iv. 61. f, 62. a. δυσχερὲς ποί. εἰ, *raising a difficulty because.* Middle, of the mental feeling. See on ἀποφαινόμενος, c. 59. a.

πόλιν παρεχομένους, c. 64. a, *representing an important town; contri'uting the weight of an important town (to the decision of the question whether they had better join me, or not).* παρέχειν πόλιν would mean (like παρέχειν ἀγοράν, vi. 50. 1) to throw the city open to a person. ζύνειν δοικ. ἔχ., *credited with high intelligence.* Sc. if they reject Brasidas, it will be thought that they 'saw through' him. τήν, the reason *thereof* (sc. μὴ ἔδεξασθε). ἄλλ' ἢ, probably the idiomatic phrase, = *except*;

cp. iii. 71. 1; v. 60. 1; vii. 50. 3; viii. 28. 2. (This is explained as being ἄλλο ἢ, 'ought else than,' with irregular accent.) Tr. *and the reason thereof I shall not be able to show, save and except that the freedom I bring is an unfair one.*

Of course we may take it as simply ἀλλὰ (δόξω) ἢ . . . ἢ. (Poppo.) ἀποδεικν. πιστήν, to render credible.

ἄδικον, as replacing one injustice by another. τὰ πρὸς Ἀθ. Cp. c. 62. a; 108. a.

(e.) στρατιᾷ τῆδε. The missing article is replaced by the relative clause. So i. 85. 1, ταύτας ἄς . . . μελέτας; ii. 74. 2, γῆν τήνδε ἐν ἧ; iii. 59. 3, ἡμέρας ἐκείνης ἧ. This is his reply to the possible doubt of his powers, a prime point; hence the fourfold emphasis γε, τῆδε, νῦν, ἐγώ. πλέονες.

They were more numerous than *his own* forces, but the assistance he obtained gave him a superiority of 1400. Thuc. notices this suppressio veri, c. 108. 5.

προσμίξαι governs στρατιᾷ. ὥστε brings in, not the real conclusion ('it is unlikely that they will fight me here?'), but only another consideration leading up to it. Instead of ὥστε, therefore, καὶ should have stood.

Arnold cp. a similar defect in v. 14. 3. νηΐτη must be taken as agreeing with στρατιᾷ to be supplied from τῶ ἐν Ν. στρ. This is very awkward, and στόλφ is rather what is wanted. There is no authority for νηΐτη adverbially. Dobree and Arnold suggest that τῶ ἐν Νισ. are an interpolation, by removing which νηΐτη could be taken with στρατιᾷ, and ἴσον mean 'equal to mine.'

(f.) Bekker awkwardly commences c. 86 here. But Brasidas has yet to refute the suspicion that he desires to substitute the yoke of Sparta for that of Athens.

ἐπ' ἐλευθερώσει, iii. 10. 3. Cp. his words at Torone, c. 114. 3. See also ii. 8. 5; and Isocrates, Or. ad Philipp. 104, τὴν ἐλευθερίαν, . . . τοῦνομα τοῦτο . . . ὑπερ εἰς τοὺς Ἕλληνας εἰσπεσὺν καὶ τὴν ἡμετέραν (the Athenian) καὶ τὴν Λακεδαιμοίων ἀρχὴν κατέλυεν παρελήλυθα, οἱ τὴν πάροδος, c. 82.

ὑρκοῖς τε καταλαβών. Cp. i. 9. 1, and

ὄρκοις ἐγκαταλ., iv. 19. b. This corresponds to καὶ ἅμα (παρελήλυθα).
τὰ τέλη, c. 15. a. ξυμμαχήσουντες, co-ordinated with οὐχ ἵνα ἔχ.,
to which the plural is due.

(g.) αὐτός, as to my personal motives, in antithesis to τιμωρός, implying his forces. (Cl.) πίστεισ τε. So the MSS., though most edd. alter to γε. The meaning is “offering pledges too” (the enclitic ‘too,’ cp. c. 24. d). γε would admit that his character alone was insufficient. The aorist νομισθῆναι means ‘be put down as.’ προσχωρεῖν τε. So the MSS. The structure οὔτε, οὔτε, τε, occurs again in v. 7. 5, and suits Thucydides’ idiom. Yet Bekker and Krüger needlessly alter to δέ.

CHAPTER LXXXVI.—‘Least of all let party-fears be roused. Brasidas is no partisan, and it would be but a pretence of liberty to set one party over another. Your last state would then be worse than the first; and the very charges which are such a weapon against the Athenians would recoil upon Sparta in a doubly odious form. Our paramount interests require us to act carefully, and of all commentaries on men’s professions their acts are the best.’

(a.) τις, ἰδίᾳ, τινα, δεδιώς all point to the strongly personal form which political differences then took, and of which Thuc. specially treats in iii. 82—84. εἰ ἄρα, c. 8. e. μὴ ἐγὼ τισι πρ., lest Brasidas

should assign the town to a party. The peculiar force of an emphatic personal pronoun referring to character is often both in Greek and Latin best given by the proper name in English. Cp. Virg. Aen. 7, mene incepto desistere victam? Is Juno to abandon her purpose? For προσθ. cp. c. 20. 3; also iii. 92. 2.

(b.) συστασιάζων, to play the partisan. L. and S. cp. Lys. 184. 12. Göll., Pp., Kr., and Cl. read ξυστ., against the MSS. (ξύν, and not σύν, is the prevailing form of the Old Attic of the Tragedians and of Thuc.)

οὔδ’ ἄσαφῆ κτλ., nor is it in my mind to bring you liberty in a phantom form, supposing I were to enslave, &c. Elliptical for ‘as would be, should I enslave.’ But it is doubtful whether νοιζῶ can thus = ἐν νῶ ἔχω, and we prefer the reading of three MSS., ἀσφαλῆ. This suits the general argument, the phrase ἐλευθερίαν μὴ ἀκίνδυνον, c. 87. 1, and χαλεπωτέρα, in § 3, which means ‘so galling as to lead you to shake it off.’ ἐπιφέρειν thus stands dramatically for ἂν ἐπιφ. Then tr. “nor do I hold that the freedom I bring would be solid, if,” &c. Bauer conjectures ἂν σαφῆ (ἂν with ἐπιφ.), which is good, unlike Classen’s conjecture ἀσπαστήν. Prof. Jowett renders the text “nor do I conceive that the liberty which I bring you is of an ambiguous character, (as it would be) if, &c.” This yields a feeble sense. τὸ

πάτριον παρείς, sc. τὴν πατρίαν ἐκάστοις πολιτείαν καταλύσας, Schol., ‘undoing the hereditary polity (of your towns).’ But it may refer to Acanthus only, and παρείς may mean ‘disregarding.’

(c.) τῆς ἀλλοφύλου, the Athenian, which had coerced both parties equally. ἅντι with πόρων means ‘in return for;’ with τιμῆς, ‘in place of;’ (Cl.) καταπολεμεῖν, ii. 7. 3; iv. 1. 2. For ironical contrast with it κατακτάμενοι, acquiring but too well, is used, meaning “that is all we should be seen to get by it.” So Cl. ὑποδείξας, i. 77. 7. See c. 74. a. It = ‘showing an underlying principle of.’ The ἀρετῆ meant is the championing of freedom; i. 69. 1.

(d.) εὐπρεπεῖ, *speciously disguised*. Cp. i. 37. 4; iii. 82. 17; and εὐπρεπῶς, iv. 61. 8. He means that for a state with a character to lose it would be more honourable to avow the Athenian principle that might is right, than to enslave while pretending to liberate. For the former may be but the product of circumstances, τύχη; the latter, of wicked principle, γνώμη. ἦν, ἰσχύς.

ἔδωκεν, *often gives*, gnomic. οὔτω, *thus*, you see. Not with πολλήν. (Cl.) περιωπή is found elsewhere only of place, e. g.

Hom. Od. x. 146. Here it is of the mental act, and so takes the Middle.

ἐς τὰ μέγ., adverbial, qualifying διαφόρων, which here = διαφερόντων (Schol.). Cp. i. 68. 2. καὶ οὐκ. Bekker here opens c. 87, but the closeness

of the reasoning forbids it. Tr. *and greater confirmation besides sworn oaths you could not obtain than with men whose actions, scrutinized in the light of their professions, necessitate a conviction that their interests and their language are in harmony.* οἷς does double duty, as dative of relation with τὰ ἔργα, and object of ξυμφέρει.

ἀναθρεῖν, Eur. Hec. 808; Plat. Crat. 399; a rare word. Cl.

CHAPTER LXXXVII.—Such are my offers. If in reply you intend to talk of your benevolent wishes, and hope that you will not have to suffer for inability to comply; that freedom has its dangers, and so forth; I shall have no choice but to invoke the gods of your country, and take means to enforce compliance. I cannot permit your ‘benevolence’ to replenish the Athenian war-fund and rivet the chains of Greece. Except for the general good Sparta has no call to emancipate the unwilling, but she would be untrue to her liberating mission if she allowed opposition from you alone. Be it yours then to inaugurate the freedom of Hellas, to preserve your property intact, and crown your town with glory.’

(α.) The chapter must open here, as the tone now changes. ἀδύνατοι, sc. to accept my offers. μὲν and δὲ are placed to throw the point upon the adjectives. Hence εἶναι is put to the front, though grammatically following ἀξ.

μὴ κακ. διωθεῖσθαι go closely together, as μὴ is caused by the infin. For διωθ. cp. ii. 84. 3; iv. 108. 4. Tr. *shall claim as well-wishers not to suffer for repelling them.*

ἡμῶν φαίνεσθαι. Most of the best MSS. and Bekker read ἡμῖν, which must be a sarcastic imitation of what the Acanthians are supposed to say. Others read ὑμῶν, e.g. Göller, who objects that the infinitive is against ἡμῶν, and Arnold, who thinks that it is too dramatic for the style of Thuc., though suitable to that of Herodotus perhaps. φαίνεσθαι, *look*. Cp. c. 34. 1; 59. b.

οἷς καὶ . . . τοῦτοῖς καί. The participles balance nicely condition and consequent. So c. 80. 2. προσαναγκάζειν, *to drive to it*, by making it impossible to act otherwise.

βιάζεσθαι (Middle) refers to the βία, hostile measures, which would be used to ‘drive’ them. See c. 29. e. μάρτυρας.

For the appeal to the gods of a land before hostilities follow rejected terms, to deprecate the charge of ἀδικία, see ii. 74. 2. οὐκ . . . ἔτι, after you have rejected my offers. Logical, not temporal, sequence.

προσεῖναι δέ τι κτλ., *but that good reason is much on my side, and on two stringent grounds.* τι is limitative accus., marking the range of the verb. Kr. takes it as tertiary pred. The ἀνάγκαι are explained by τῶν μὲν Δ. (genitive of point of view, origin) and οἱ δὲ Ἕλλ. ἴν.

τῷ ὑμετ. εὔνοφ is a ‘double

entendre,' referring ironically to the excuse *εἶναι ὄντες*, and also glancing at the idea of 'forced benevolences,' a regular sense of *εὐνοία*, Dem. 96. 10; 432. 2. It is 'instrumental,' with *τοῖς φερομ.* in explanatory apposition.

(b.) *οὐ γὰρ ἄν.* The implied protasis is *εἰ μὴ ὄφ' ὑμῶν κωλύοιτο*, a pure hypothesis, leaving it unimplied which way facts are. It is as if he said, 'if you should not obstruct their freedom, I could not rightly do what I threaten (*τάδε*); whether you will obstruct, is for you to decide.' Classen wrongly adopts Dobree's suggestion *ἐπράσσομεν*, not observing that, as Acanthus has not yet decided, the protasis must be in the present tense. See Goodwin's *Moods and Tenses*, § 48. 1 (Rem. 1); § 50. 2 (Rem. a); § 54. 1 (a).

(c.) *παῦσαι*, sc. *ἄρχῆς*. *τοὺς ἐναντ.,* its particular opponents. The defining article puts them into ugly distinctness.

(d.) *ἄρξαι*, to initiate. See Appendix III. *καταθέσθαι*, i. 33. 1; 128. 6. *καὶ αὐτοὶ* corresponds to *τοῖς τε Ἑλλ.*, but goes with *βλαφθῆναι*. *τὰ ἴδια*, their corn and grapes now ripe. *περιθεῖναι*, invest with; metaphor from dress (Kr.). Cp. vi. 89. 2; viii. 43. 3 (Cl.).

CHAPTER LXXXVIII.—*πρότερον*, before the vote. *ἐπ' ἄμφ.*, c. 58. 2. *κρύφα*, by ballot, *ψήφοις* (cp. 74. 2). *διαψηφ.* Cp. c. 74. 2. *ἐπαγωγά.* Cp. *ἐφορικά*, c. 108. 5. *πιστώσαντες*. Poppo, citing Soph. O. C. 650, says the Middle is more usual in this sense. *δμόσαντα*, perhaps with *αὐτόν*, as with *τὰ τέλη* we generally have the plural. Cp. c. 15. 1. *οὔτω*, on those conditions.

Stag. eir. is was a sister colony to Acanthus (c. 84. a). Grote says, "There are few acts in history wherein Grecian political reason and morality appear to greater advantage than in this proceeding of the Acanthians. The habit of fair, free, and pacific discussion—the established respect to the vote of the majority—the care to protect individual independence of judgment by secret suffrage—all these main laws and conditions of healthy political action appear as a part of the confirmed character of the Acanthians." For a memorial of "Brasidas and the Acanthians" in the "Treasury of the Acanthians" at Delphi, see Plut. Lysander, c. 1.

CHAPTER LXXXIX.—We now resume from c. 77 the history of the Boeotian intrigue.

(a.) *ὡς . . . ἐνεδίδοτο*, whereas affairs in Boeotia were to be put into the hands of H. and D. *ὡς, quandoquidem.* *ταῖς ν.,* the ships under him for the purpose.

διαμαρτίας, an error of difference as to the days, or, a mistake between them as to . . . *ἡμερῶν*

ἐς ἄς. The plan was that H. should reach Delium on the same day that D. reached Siphæ (*ἐν ἡμέρᾳ βῆτῆ*, c. 76. 4), towards (*ἐς*) which day the preparations and march (*στρατεύειν*) of each were to be directed; but as after all they had been aiming at different days, Thuc. uses the plural. *ἐς* implies that the pre-arranged day was the object to be kept in view. Poppo cp. the Latin *ad*. Kr. cp. *ἐς μίαν ἡμ. κατέστησα*, vi. 16. 6, but that rather means "brought into the compass of a single day." *πρότερον*, before H. was at Delium.

φανοτέως, c. 76. 3; Soph. El. 45. *παρελύπει.*

Cp. c. 80. 1. Had H. been at Delium the succour could not have been so effective; hence *γάδο*. *προκαταλ.*, by the Boeotian forces; iii.

(b.) οἱ πράσσοιτες, the Boeotian traitors in Siphæ and Chaeroneia.

CHAPTER XC —(a.) πανδημεί, by “levy en masse, as opposed to hoplites specially selected, vi. 68. 2.” (Grote.) Cp. ii. 31. 1. αὐτούς, the citizens, as opposed to non-Athenians. μετοίκους. The metics were liable to both military and naval service, i. 143. 1; the metic hoplites normally guarded the walls of Athens, ii. 13. 7. ξένων. This would include the Plataeans, c. 67. 1; some Megarians probably, c. 74. a, vi. 43; and any allies present in Athens for military or naval service. ‘ξένοι’ are not again mentioned as serving in war. ὕστερος, after Dem. had failed at Siphæ.

(b.) ἱερόν, sacred precinct. νεών, temple. ἀντὶ τειχ., ii. 3. 3. ἄμπελον, noun of multitude like πλίνθον. For vines round temples, cp. Soph. O. C. 16. ἐσέβαλλον. It was thrown into the stockaded pile of earth to hold it together; perhaps, from c. 100. 3. the palisade was laced with vines. οἰκοπέδων (rare in this sense, though L. and S. cite Plat. Legg. 741. c) seems to refer to the basements of the houses. Perhaps αὐτὰ should be supplied as object of καθαίρει. ἐμετεώριζον, give height to. Cp. viii. 16. 2. With this account cp. that in ii. 75. 2. ἦ καὶ ῥῆς ἦν, at suitable points; explained by καὶ . . . ὑπῆρχεν, that is, where no building forming part of the ἱερόν was standing already. For καὶ ῥῆς of apt locality, see c. 54. 4. ἦπερ ἦν στοά, a cloister which once was there.

Thuc. is speaking of the boundary buildings, of which the cloister had been one; where these from any cause were wanting, wooden towers were placed.

(c.) τρίτη ὥς, the next day but one (from) when. Cp. οὐ πολλὰ ἔτη ἐπειδή, i. 6. 5; ἔτη τριακῶσια ὅτε, i. 13. 3. For ὥς, temporal, cp. i. 19. 2; iv. 9 j, 90. c, 123. b, and ὥς next following.

(d.) προαπεχώρ., before Hippocrates. οἶον, about. Cp. ὅσον τε δέκα στάδια, Hdt. ix. 57. They went far enough just to clear the frontier, cp. c. 76. d, as a precaution. οἱ πλεῖστοι, corrective apposition, as a few were present in the battle. ἐχώρου, continued their march. θέμενοι τὰ ὄπ. See c. 44. a. καθίστατο, during the retreat of the others; hence imperf. φυλακάς, watching-parties. He was arranging their number, turns, &c. Some MSS. read φύλακας, guards. Cp. v. 3. 6. προτείχισμα, perhaps an outwork strengthening some weaker point. ὥς χρῆν, constructed closely after καθίστατο; he was arranging how they were to complete, &c.

CHAPTER XCI —ταῖς ἡμ. ταύταις, the days on which the enemy was fortifying. ξυνελέγ., ii. 13. 1; iii. 15. 3. Τάναγρον, on the Asopus, 5 miles off, where, 33 years before (457 B.C.), the Lacedæmonians had defeated the Athenians in a bloody battle. Between it and Delium lay Oenophyta (“the Vineyards”), where 62 days later (456 B.C.) the Athenians had crushed the Boeotian confederacy and gained possession of Boeotia and Phocis; i. 108.

οἱ εἰσιν ἑνδεκα, who are (in all) eleven. This refers almost certainly to Βοιωτάρχων only, not to τῶν ἄλλων. Had it referred to the latter, it would have been ἦσαν (Kr.). The federation therefore at present recognized 10 separate states, as each contributed one Boeotarch to the supreme council, except Thebes, which sent two. But “the number of the Boeotarchs varied

at different periods, there having been only 7 in the time of Epaminondas." (Arn.)

ἐπειδὴ . . . εἰσὶ, now that they are no longer in Boe.; the plea of the reluctant Boeotarchs, retained from Oritio Recta.

μάλιστα ἐν μεθ. τῆς Ὠ., just within the frontiers of Oropia (i. e. on the Attic side). ἐν, nearly = ἐντός. Cp. 73. c, and c. 99. Oropia, a district at the mouth of the Asopus, was "originally Boeotian, but at this time dependent on Athens, and even partly incorporated in the political community of Athens, under the name of the Deme of Graea." (Grote.) Thuc. ii. 23. 3, says Ὠρωπῶν τὴν γῆν τὴν Πειραικὴν (v. l. Γραϊκὴν) καλουμένην, ἣν νέμονται Ὠρώπιοι Ἀθηναίων ὑπήκοοι. So iii. 91. 3, Ὠρωπὸν τῆς πέραν γῆς, which Lidd. and Sc. render *over the border*, but which Arnold says = *over the water* (from Euboea). It was Athenian only by seizure, being ethnically and geographically Boeotian (cp. ἐν τῆ ἀλλοτρίᾳ, c. 95. b), and 12 years later the Boeotians recovered it; viii. 60

ἔθεντο τὰ ὕπ., c. 44. u.

Βοιωταρχῶν ἐκ Θ., being a Theban

Boeotarch. Cp. ii. 2. I.

ἡγεμονίας, command being his. If

command alternated daily, at least between the two Thebans, we have a further reason for his wish to attack at once, even τῆς ἡμέρας ὀψέ, c. 93. I.

τὴν μ. ποιῆσαι, to cause the battle (to be fought), whereas τὸν ἀγῶνα ποιεῖσθαι (Middle) just below means, to fight the battle. Cp. II. c, 20. b, II. 3 and 4, II. 5, a, II. 7, v. 59. 5, and see Appendix III.

ἐκάστους, each

contingent was summoned a lochus at a time. τὰ ὕπλα. Soldiers

piled arms to hear addresses from generals (Arn). Grote doubts whether this was universally so, though he thinks it was done here. But he says it is possible that τὰ ὕπλα may mean the military station, so i. III. 2. Cp. c. 44. a.

ἔπειθε, urged, tried to induce. Cp. ἐπεισε, induced, c. 93. I. He wished to stir such ardour in the army as might enable him to disregard the opposition of his colleagues.

CHAPTER XCII.—(a.) 'It is unworthy of our country's officers to say, 'don't fight the Athenians unless they are in Boeotia.' Why if they are not in it now, they have been, and have built a fort in it to pillage it; and foes they surely are, on the ground they issued from to do the foeman's work, as well as anywhere else. To think it really the safer course is a mistake. Prudence does not permit to the invaded nice considerations about the frontier; that was for the invader.'

ἐς ἐπὶν. ἐλθεῖν. Cp. iii. 46. 6. τινα suits the tone of personal censure.

ἦν ἔρα, c. 8. e. Should it turn out that they are no longer in B. when we overtake them. (Wilkins.) That is, should they have passed the frontier into Oropia, which was Athenian.

διὰ μάχης ἐλθεῖν, to engage in battle; ii. II. 7. See iv. 8. d.

ἐκ τῆς δόρου. That is, they crossed the frontier themselves, and may again.

δῆπον, I presume. καὶ ὅθεν, and particularly on the ground from which. See in ii. 44. 2 a like transition from subjunctive to indicative, accompanying a change from general to particular.

(b.) νυνί. Cp. ταυτί, iii. II. 5. These forms were probably as yet only colloquial. He now argues to his audience.

εἴ τω καί. Cp. εἴπη

καί, c. II. d. λογισμὸν περὶ τῆς σφετ., nice calculations as

to what is their land, i. e. as to where theirs ends and their neighbours' begins.

He means 'the prudence of an invaded people is to strike where they can, without pedantic considerations as to where the frontier lies.' περὶ τῆς σφετ. is

generally misunderstood to mean 'when their land is at stake,' which makes it an insipid repetition of the idea of ἐπίη, and by leaving λογισμὸν unqualified involves a contradiction in terms, as prudence implies calculation.

ὁμοίως καὶ go closely together, *aeque ac.* ὅστις, i.e. τοῦτ' ὅστις. He means 'such a delicate regard for the distinction of *meum* and *tuum* would have come much better from our deliberate invaders, who are not content with their own land, but want ours too.' For the idea, cp. i. 86. 4.

(c.) 'Your traditions too are 'War to the invader' on whatever soil he stand; above all to Athenian invaders, and (what's more) a border people. Freedom between neighbours everywhere means a blow for a blow; and above all against ours, who try to enslave alike the near and distant (see the plight to which they have reduced most of Greece); against them, I say, war to the knife. Elsewhere no doubt men fight about their boundaries, but if we succumb, a hard and fast boundary will be set to us and ours, for the foe will swoop on all. No neighbour is so dangerous as the Athenian.' τῇ τῶν πέλας, the land of others. Cp. c. 78. 2. δόμορος, and so additionally hateful. Cp. ἀεὶ κατὰ τὸ ὕμωρον διάφοροι, vi. 88. 1; *acerrima proximorum odia sunt*, Tac. Hist. iv. 70; *solitum inter accolos odium*, v. 1; *in vicino versatur invidia*, Sen. de brev. vit. 15.

(d.) πρὸς τε, answered by καὶ πρὸς. For between all men and their neighbours a blow for a blow is the secret of freedom; and against these above all others who, &c. ἀντίπαλον generally means in Thuc. 'equally matched,' though in ii. 45. 2 the antithesis ἀνανταγωνίστω shows it to mean

'rival,' its common meaning in other writers. Here the two senses blend, as in 'tit for tat.' ἐλεύθερον is the predicate, and καὶ balances cause and effect. Cp. c. 62. c. For καθίσταται, see c. 80. b. καὶ . . . γε δὴ, climax; i. 11. 6; iv. 78. 2. μὴ τοὺς, *ne dicam eos qui.* Usitatius μὴ ὅτι; Göll. ἐπὶ τὸ ἔσχα. Cp. iii. 46. 2. παραδείγμα, a

warning instance of the necessity of resistance. Cp. iii. 10. 6; 39. 3. ὡς αὐτοῖς δικάκεται, in the condition to which they have brought it. αὐτοῖς is 'commodi.' δικάμει is used as perf. of διατίθεσθαι. This sentence is a parenthesis. τοῖς μὲν ἄλλοις, dative of relation for antithesis to ἡμῖν, but virtually only elsewhere. ἐς πᾶσαν εἰς ὄρος, a grimly humorous oxymoron. (Cl.) It means they will efface all boundaries by taking the whole. ἐτέρων, sc. τῆς παροικήσεως ἐτέρων.

(e.) 'It is but to invite aggression to sit still till the foe is on the soil; go forth to meet him, and at the right moment strike the first blow, and he will think twice about occupying your territory. Experience proves it; the thrashing we gave them at Coroneia has kept them out of Boeotia till now. Let our veterans fight now as they fought then, and the sons of the brave be true to their quality, and with the god's aid make it clear to the foe that he must get what he wants from onwards, but that the valorous and the just will not let him off unchallenged.' οἱ . . . σου. The particle makes the statement conveniently vague. Cp. i. 69. 9. ἄρχοντα. See App.

κατέχειν, to occupy in the military sense. Cp. c. 32. 2; 110. 1; 130. 7. The aor. below (§ 6) = to enter on occupation, to seize; cp. vi. 95; vii. 66. 2. Pag. is thinking of the occupation of Delium, and the chance of other attempts.

(f.) πείραν αὐτοῦ, practical proof of the effect of a battle in checking in-

vasion. The defeat of Athens at Coroneia in 447 B.C. wrested from her Boeotia and Phocis, and ever since she had left Boeotia alone (*ἄδειαν*). See Thuc. i. 113; iii. 62. 67; and cp. Xen. Mem. iii. 5. 2 and 4 for the disaffection of 'many of the Boeotians' to selfish and overbearing Thebes, and for the *moral* effects of the battles of Coroneia (or Lebadea) and Delium on conquerors and conquered.

(g.) *ὁμοιωθῆναι ἔργοις*, abbreviated for 'resemble what they were when they did their former deeds.' *προσηκούσας*, i. e. *συγγενικάς*, Schol. So *γενναῖον*, in the blood, below and Hom. II. v. 253; Pind. P. viii. 44.

πρὸς ἡμῶν (c. 10. 2) ἔσ. defines the sense of *τῷ θ*. *ἔτι κτάσθωσαν*. This 'retention' of the imperative in oblique structure is unique in Thuc. Jelf cp. Plat. Legg. 800. E, *ἐπανερωτῶ εἰ τοῦτο κείσθω*. So in Soph. O. T. 543, *οἶσθ' ὡς ποιήσον*, and O. C. 75, *οἶσθ' . . . ὡς νῦν μὴ σφαλῆς*, and in Eur. I. A. 1223, *οἶσθά νυν ἄ μοι γενέσθω*, must be explained in the same way,

as a retention of the direct forms *ποιήσον*, *μὴ σφαλῆς*, and *γενέσθω* in oblique structure. *ἔτι* introduces *κτάσθ*. and *ἀπίασιν*. *ἀπ' αὐτῶν* recalls *οἶς*. Cp. c. 126. 4 (bis). So iii. 13. 6.

CHAPTER XCIII.—(a.) *καὶ . . . ὀψέ*. Not only were the enemy some way off Tanagra, but the day also was well advanced. Cp. c. 25. I. *ἐπεὶ δέ*. So Bekker. The MSS. *καὶ ἐπεὶ δέ*. Arnold *καὶ ἐπειδῆ*. *προσέμιξεν ἐγγύς*, viii. 71. 2. Cp. *πρ. αὐτόσε*, iv. 128. I. *καθίστας*, i. e. *τὸν στρατόν*. Cp. c. 90. I.

(b.) *αὐτῷ*, redundant repetition. *ἐπῆλθε*, came to his forces. *ἐπιγένοιοντο*. Cp. iii. 108. I; vii. 32. 2.

(c.) *τοὺς ἀμυννομένους* (Bekker. The MSS. have the present *ἀμυνομ.*), *some to resist them*. Cp. *ὁ διαλύσω*, iii. 83. I; and see 61. e, 78. e. *καλῶς εἶχε*, sc. *τὰ τῆς συντάξεως*, Schol. *ἔθεντο τὰ ἔπ.*, c. 44. a. *τεταγ. ὡσπερ ἔμ.* (sc. *μαχίσθαι*) explains it. Sc. though they *grounded* arms, it was in order of battle.

(d.) *δεξιόν*, the post of honour. The front ranks of the Thebans were filled by 300 select warriors of distinguished strength and valour, who were trained to fight in pairs, and called the Heniochi and Parabatae (old Homeric terms, now unmeaning). This band was in after-days formed into a separate regiment called *the Sacred Lochus*. Grote, from Diodorus (xii. 70). *ξύμομοροι αὐτοῖς*, belonging to the demes dependent on Thebes. Also called *ξυτελεῖς*. Cp. c. 76. e. *τὴν λίμνην*, lake Copais.

Ὀρχομένιοι, occupying the extreme left, the post of second rank. The other sovereign states of the federation (not here *named*) were, according to Müller, Lebadea, Onchestus, and Okalea; according to Böckh, Lebadea, Anthedon, and Chalia. (Arn. ad c. 76.) *ἐπ' ἀσπίδας κτλ.*, sc. 25 deep. This is also expressed by *ἐπὶ* with the genitive, vii. 79. I. The main use of this great depth was to force forward the front ranks, and so break the enemy. At the battle of Leuctra the Thebans fought 50 deep (Xen. Heli. vi. 4. 12); the Lacedaemonians, whose depth was usually 8, also deepened their ranks at Leuctra and elsewhere against the Thebans. (Arn.) *ὡς ἔτυχον*, (i. e. *ταξάμενοί*), sc. in the depth to which each state was accustomed.

διάκοσμος, disposition.

CHAPTER XCIV.—(a.) *πᾶν τὸ στρ.*, either nominative in apposition, or accusative of extent. *ἐκ παρασκ. ὥπλις*. So armed and trained as a regular branch of the service; *data opera instructi*, Poppo. Arnold says,

that by ψιλοὶ are chiefly meant dartmen and slingers; for to archery a good deal of attention was paid at Athens. ἐγένοντο, were not possessed at all. Arnold notes that 120 ψιλοὶ sent to Sicily are stated to have been Megarian exiles, vi. 43; and that another body of ἀκοντισταί, on board the Athenian ships in the last decisive battle, are stated to have been Acarnanians or other foreigners, vii. 60. 4.

ἄοπλοι, imperfectly armed. Cp. c. 9. 2. Predicate. πολλοί, in many cases. πανστρατιᾶς. Elsewhere in good authors this word is only used in the dative, adverbially.

ὡς, inasmuch as. παρεγέγοντο, sc. in the battle. ὅτι μὴ, c. 26. b.

(b.) μελλόντων, both armies. Schol. ξυνιέναι, v. 59. 5; 69. 1. So ζύνοδος, v. 70. ἐπιπαριών, passing along the line to the various companies. Kr. cp. v. 10. 8; vi. 67. 3; vii. 76. It seems here to govern στρατόπ.

CHAPTER XCV.—(a.) δι' ὀλίγου μὲν, in short space indeed the address must be made, but 'tis both to the brave as effective as a long one, and contains reminder more than exhortation. δι' ὀλ. = ἐν βραχεῖ χρόνῳ, Schol. Cp. δι' ὀλίγου ἠγησάμενοι, i. 77. 7; δι' ὀλίγου παραίνεσιν, v. 69. 2. ἡ π., the usual; c. 126. 1; 130. c. τὸ ἴσον as contrasting member to δι' ὀλ. is put first, to carry δέ. τε joins the second clause wholly as one unit to καὶ . . .

ἔχει, the two making up a pair of reasons why many words are superfluous. Thus τε does not pertain solely to πρὸς τοὺς ἀγ., though suffixed to it as a prominent element and suitable to be contrasted specially with ὑπόμνησιν. Except for this, τε might have stood just as well after δύνатаι at the end of the clause. See on τρέφειν τε, c. 80. a. δύνатаι, i. 141. 1.

(b.) παραστῆ μηδενί, c. 61. b. ἄλλοτριᾶ. As to the ownership of Oropia, see our note on c. 91. The phrase is an admission that the Athenians felt that they had no real right to it and were not at home there, and so could not expect that the gods of the district would favour their cause. So ἐν τῇ τούτων. Both phrases refer to hereditary and religious ties, not to political possession.

οὐ προσῆκον, accus. abs. adverbially used. See Goodwin, M. and T. § 110. 2. ἀναρριπτούμεν, c. 85. c. οὐ μὴ ἐσβάλωσιν.

So οὐ μὴ ἔλθῃ, v. 69. 1, where it is joined to a future, as here to a present in future sense. Jelf, G. G. § 748. Goodwin, M. and T. § 89. τῆς

Ἰππου. Cp. ii. 9. 3; iii. 62. 6. The Boeotian cavalry was famous. τῆνδε, Boeotia as a whole.

(c.) ἐς αὐτούς. So c. 129. 3. ἐπὶ or ὁμόσε more usual with personal objects. ἔχων, with ἀγαλλ. Kr. cp. πονῶν ἠγάλλετο, Plut. Ag. v. 3.

ἀγάλλεσθαι takes dative in ii. 44. 3; 63. 1. πρώτην with πατρίδα, and predicative. κρατοῦντες, being victors over, imperfect participle, with aorist as in vi. 2. 4. But the aorist would be more natural. For the event,

i. 108. 2. ἔσχον, acquired, won. Cp. i. 108. 2; iii. 62. 6; iv.

92. 6 (κατέσχον).

CHAPTER XCVI.—(a.) ἐπελθόντος refers to ἐπιπαριών, c. 94. 2. τὸ πλ. . . φθ. Cp. τὸ πλεον οὐκέτι προελθόντες, iii. 114. 4. φθάσαντος seems absolute; cp. ἔφθασε τοσοῦτον, iii. 49. 5; τὸ πλεον is adverbial, = any further. οὐκέτι, not after that, or not likewise. Cp. i. 91. 3; 126. 3; v. 4. 6.

καὶ σφίσιν, to their own men too, i. e. as Hipp. had done to his. The reflexive refers to the subject Βοί., they had heard another address to themselves.

ὡς διὰ ταχέων, *as well as he could in the general hurry*. So c. 125. 4. For the plural, see c. 8. d; for ὡς, c. 14. a. καὶ ἐνταῦθα, *also at the very moment* (before the attack). καὶ means *in addition to the address* of c. 92. παιωνίσαντες, *broke out into the paean*. Cp. i. 50. 6.

(b.) τὸ ἄλλο, *all the rest of both armies*. ὠθισμῶ ἄσπ., *umbrōnibus pulsantes*. Liv. xxx. 34 (Kr.). ξυνεστήκει, *met in close conflict*, ἐκατέρωθεν ἐστῶς ἐμάχετο, Schol. But it might perhaps govern the datives, as in ξυνεστῶτες ἀγῶνι, c. 55. 1.

(c.) καὶ μέχρι μέσου, *and all as far as the centre*. ἐπίσαν, sc. οἱ Ἄθ. ὑποχωρησάντων, *gave ground* (under the ὠθισμός). Cp. c. 10. 3. It governs the ethical dative αὐτοῖς (i. e. the Thespians). Their unstable neighbours were the Orchomenians and Tanagraeans; and notice that Delium, which had been seized, belonged to Tanagra, and Chaeroneia, which was to have been, to Orchomenus. Cp. c. 76. 3 and 4. κυκλαθέντων agrees with Θεσπιέων, ὅπερ διεφθαρῆσαν being an afterthought pushed in to limit the range of κατεκόπ., which otherwise would have meant all the Thespians. ἐν χερσὶν ἄμ., *fighting hand to hand*. This notice of their bravery prepares us for the advantage taken of their losses by Thebes, c. 133. 1.

(d.) ἐκράτει, *was superior to*. Cp. ἐνίκων, i. 49. 7; ἥσῃατο, and τὸ νικῶν, § 3 and § 5. For tense see c. 16. a. ὠσάμενοι κτλ., *having forced them back, bit by bit at the first, they were following them up*. For ὠσαμ., see c. 11. c; for κατάβρ., vii. 95. 5; viii. 106. 2. Cp. κατ' ὀλίγον, c. 10. 3; i. 69. 5; vi. 34. 4.

(e.) ἐκ τοῦ ἀφανοῦς, sc. with respect to the foe. So i. 51. 2; iv. 36. 2. ἐπόνει, *was in distress*. So i. 50. 5; iv. 36. 1; v. 73. 2. ἀφοστέρωθεν (as ἡδη shows) means *on both wings*. τοῦ τοιοῦτου refers to the nature of the incident, Greek troops always being much afraid of it. ἐφεπ. καὶ παραρρηγνύντων, *following after their opponents, and so breaking off one wing from the other*. (Arn.) For παραρρήγ., cp. v. 73. 1; vi. 70. 2.

(f.) ὡς ἕκαστοι, according as *each group* had some special chance of safe escape. Each group fled to the point nearest to it. Note the definite εἶλον (c. 5. b).

(g.) Λοκροί, Opuntian and Epicnemidian, named in ii. 9 as furnishing cavalry to the Spartan league. ἐπιλαβούσης, c. 27. a.

(h.) ὕμωσ, in spite of their disaster. Socrates is said to have fought bravely in the battle as a hoplite; Plat. Symp. 221. a; Lach. 181. b; Charm. 153; Apol. 28. According to one account he saved the life of Xenophon (Strabo, ix. 403; Diog. Laert. ii. 9. 2), while according to another his own retreat was protected by Alcibiades, who served in the cavalry; Plut. Alc. 7. The daemon of Socrates is also said to have instructed him which of two doubtful roads to take in the retreat; Plut. de Gen. Soc.; Cic. de Div. i. 54. (Grote.)

CHAPTER XCVII.—(a.) φυλακῆν, over the Athenian dead.

(b.) ἐκ τῶν Ἄθ., from the military authorities, whose duty it was to recover the dead. ἐπὶ τοὺς ν., *to fetch*, c. 13. a. ἀποστρέψας καὶ εἰπὼν, *turned him back by saying*. Classen. Cp. ἀρξάμενος καὶ ἐλπίσας, i. 1. 1; ξηράνας καὶ παραστρέψας, i. 109. 3. καταστὰς ἐπὶ, c. 84. 2.

ὅτι δράσειαν, for ἐδράσατε of O. Recta. Aorists indic., in a main clause of O. Recta, are generally converted in mood in O. Obl. But in dependent clauses they are generally 'retained' in mood, e. g. ἐκτήσαντο (oblique form of

ἐκτησάμεθα), c. 98. 8. For the usages of Greek Or. Obl. see Goodwin, M. and T. § 69—77. They are well illustrated in cc. 97—99. ΤΕΙΧ.

ἐνοικεῖν, a double violation, from peace to war, from sacred to profane.

ὑσα ἄνθρωποι refers to bodily needs, to meet which King Pleistoanax built a dwelling partly in and partly out of a sacred precinct, that he might never be beyond reach of sanctuary, v. 16. δρῶσι might have been δρᾶν, but Thuc. prefers to 'retain' the mood even of a primary tense in a relative clause.

ὁ ἦν, which ever was. Imperfect 'retained' in mood, according to rule. Less often it is turned to the optative, when no obscurity is feared.

πλήν χρῆσθαι, except in order to use it as lustral water. A torch from the altar was quenched in the spring or water from it, and lustration by sprinkling therewith given to the worshippers. Athen. ix. 18. Cp. Eur. H. F. 928; Aristoph. Pax 956 sq.; Virg. Aen. vi. 229 sq.

ὑδρεύεσθαι ἀνασπάσαντας ὕδωρ, drew up the (sacred) water and then used it (lit. watered themselves).

(c.) ὑπέρ τε . . . καί, like ἄνευ τε . . . καί, c. 8. h. δωμοχέτας,
said to be a Boeotian word, for δωμοχέτας (dwelling together in the same temple). 'Απόλλω, abbreviated accus., not uncommon in adjurations, like νῆ τὸν 'Απ. αὐτοὺς κτλ.,
to go out of the sacred place themselves, and take their belongings away. Classen takes αὐτοὺς rather more emphatically, = without compulsion. τὰ σφέτερα means, by innuendo, the dead lying in Oropia. In itself it might = their 'effects,' but the Athenians understand the hint.

CHAPTER XCVIII.—(a.) The reply to the charge of ἀδικία. ἱεροῦ goes after οὐδέν. The main ideas in the reply, νόμον, ὕδωρ, νεκρούς, are all put to the front.

τοῦ λοιοῦ, sc. χρόνου, viii. 29. 1. This phrase indirectly admits the fact of βλαβή (detriment), though they deny ἀδικία (needless outrage, cp. c. 52. 2; 87. 1). ἐκόντες, i. e. unless the Boeotians force them to damage it in self-defence. τῆν ἀρχήν,
originally, ii. 74. 2.

ἐπὶ τοῦτ' αἰ, i. e. βλάπτειν. σφᾶς,
governed by ἀδικούντας. This retorts the charge of ἀδικία.

(b.) The reply to the charge παραβαίνειν τὰ νομ. ἦν τε, ἦν τε, whether, or. So εἶτε, εἶτε, vi. 60. 1. Cp. *sive*. γίγνεσθαι,
thereby became.

Cp. c. 9. b; 10. c; 24. d. τρόποις κτλ.,
provided they are

honoured with whatever forms they can further add to the accustomed ritual. The condition on which the god consents to lose his old worshippers: the new ones must make additions to the ritual. So when taking over the Heraeum at Plataea, iii. 68, the Thebans built a new stone temple for the goddess, and built and furnished a large hostelry for her worshippers. The Greek view of religion was that of a bargain between gods and men, so that in cases like this the consent of the god must be purchased by increasing his honours, that he may feel himself a gainer by the change.

It will be seen that we take this passage to express the conditions to which an invader who seized the temples was expected, and willing, to conform, *if he permanently retained them*, so that οἷς ἂν πρὸς τοῖς is to be understood *conjunctim*. The place of the whole clause between two general and logically related propositions, the absence of anything restricting the application of the clause itself, the significant word *θεραπεύόμενα*, the more natural sense thus

obtained for *πρός*, and the peculiar position of *πρός τοῖς εἰώθῳσι*, combine in support of this explanation. Arnold, followed by the other commentators, takes *οἷς ἄν* and *πρός τοῖς* *divisim*, and apparently understands the passage of an imperfect performance of the customary observances excusable in an invader under temporary emergencies. For a discussion of his view, see Appendix I. Dr. Badham proposes to read *πρὸ τοῦ εἰώθῳσι* for *πρός τοῖς εἰ*. The *καί* before *δύνωνται* signifies addition. After *δύνωνται* supply *θεραπεύειν*.

(c.) *Βοιωτούς*. See i. 12. 3; iii. 61. 3. Argumentum ad hominem.

(d.) *καί αὐτοί*, and they themselves too had they been enabled to seize Boeotian soil still further, that soil they would have retained; and now so far as they are upon it they will not, if they can help it, go off, viewing it as their own. *εἰ δυνηθῆναι, ἄν ἔχειν* is oblique for *εἰ ἐδουήθημεν, εἴχομεν ἄν*. We might have had *εἰ ἐδουήθησαν* instead; cp. c. 73. 3 (*ῥφθησαν*), and c. 104. 2 (*ῆ' ἔλῃσε*). Thuc. does not again put *εἰ* with infin., and Kr. to avoid it reads *δουηθείεν*. Herodotus has it, iii. 105. 108, &c., and similar relative protatic clauses are in Thuc. i. 91. 5; ii. 102. 7. See Jelf, G. G. § 889, who however, like others, mistakes the tenses implied in O. Recta.

ἐν ᾧ μέρει, that is at Delium (only). *ἐκόντες εἶναι*. Stronger than *ἐκόντες*, as Mr. Graves remarks. Cp. ii. 89. 10, and see c. 28. a. *ὡς*, c. 5. a; 8. c.

(e.) *ὑδωρ τε*, and the water they had disturbed in their pressing need, which they had not wantonly imposed upon themselves, but were forced to put up with in retaliating upon the enemy, unprovoked assailants of their soil. *ἀνάγκη*, the dire alternatives (sacrilege or thirst) involved in the occupation.

ἐκείνους, the Boeotians, governed by *ἀμυνόμενοι* (which is opposed to *ὑβρεῖ*).

πρότερον, ultro, in the yearly invasions of Attica. This fastens *ὑβρις* on the Boeotians.

βιάζεσθαι, passive, were driven by the violence (*βία*) of the Boeotians and their allies. The *βία* referred to is that of their invading and pillaging Attica. It must be considered as a very strained use of the word, *ἀναγκάζεσθαι* being the most they ought to have said, but it suits the forced and artificial character of the Athenian arguments. See on *βιάζοιτο*, c. 29. e, and 87. a; and on *ἀνάγκη*, c. 19. b, and 60. a.

χρήσθαι, sc. *τῇ ἀνάγκῃ* (not *τῷ ὕδατι*, as might at first be thought). They argue that they were obliged to put up with the necessity of choosing between drinking the sacred water or none at all, so that the object of *χρήσθαι* is supplied by *ἦν*. Cp. *ἐχρήσαντο χεμίῳνι*, c. 120. 1; *χρήσθαι συμφορᾷ*, Hdt. vii. 134.

(f.) *πᾶν . . . κατειργόμενον*, everything done under stress; subject of *γίγν.*, the whole depending on *εἰκὸς εἶναι*. One MS. reads, and Krüger adopts, *τό* (instead of *τῷ*), which is certainly better. *καί πρὸς τοῦ θ.*

as well as in the eyes of men. *παρανομίαν τε . . . ὀνομασθ.*, and transgression got its name with reference to the needlessly had. *ὀνομασθ.* is aorist of attainment. Some render "the name transgression pointed to" (lit. 'was used as a name in the case of?'); but then we should have had *ὀνομάζεσθαι*. For *ἐπί*, 'pointing to,' cp. *ἐπώνυμος, ἐπωνυμία, καλεῖν ἐπί τι*, Plato, Rep. 470. B (to call after, Lidd. and Sc.); so *σημῆναι ἐπί*, ii. 8. 3.

κακοῖς, masculine.

(g.) *τούς τε νεκ.*, governed by *ἀποδιδ.* *μειζόνως*, c. 19. d.

ἱεροῖς, with holy places, i. e. by them (means). *τὰ μὴ πρέπ.*, sc. *ἱεροῖς κομί-*

ζεσθαι.

Only one good MS. reads μή (Kr.); without it, we must supply κομίζεσθαι simply to πρέπ.

(h.) σαφῶς, in plain terms, not by such hints as ἀπιόντας ἀποφέρεσθαι τὰ σφ., c. 97. c. μὴ only refers to ἀπιούσιν ἐκ τ. Β. γ., which (like σπένδ.) gives a condition. The Athenians propose to exchange one condition for another.

τῆς Βοιωτῶν. They do not say 'Boeotia' (as the Thebans do in c. 99), not being daring enough to say that Delium was not in Boeotia, but assert that it was not 'Boeotian,' conquest having made it so no longer (οὐ . . . ἔτι). By using this argument they shifted the issue, and their diplomatic defeat followed.

ἐν τῇ δέ, sc. Delium. Grote erroneously refers this to Oropia; but so entirely is the Athenian ownership of Oropia admitted by the Boeotians, that they decline on that ground the proposal of a burial-truce as unnecessary, c. 99, and Appendix II. The Boeotians propose to exchange the dead for Delium, each party now holding what belongs to the other. The Athenians reply that they hold nothing Boeotian, as Delium has become theirs by conquest. The question of territorial ownership only touches Delium. With δορὶ ἐκθήσ. cp. the like poetical phrase δορὶ ἐλάω, i. 128. 8.

σπένδουσιν, or pouring libation, the religious act. The political transaction of 'truce-making' is expressed by the Middle σπένδεσθαι. The Active is here used to call attention to the religious duty of the burial just as κατὰ τὰ πάτρια does, and also to present the proposed new condition as an equivalent, in form at least, to the old. Thus it expresses the Athenian action only, but as the Boeotian assent to it is implied by εἰπέιν, the two would together amount to the joint transaction called σπένδεσθαι. See Appendix III.

CHAPTER XCIX.—The Boeotians skilfully reply by a dilemma:—"If Delium is ours, you know what our terms are; if it is yours, why so is Oropia, and terms affecting the latter must be as much out of place as terms regarding the former are out of place." The words αὐτοὺς γιν. τὸ ποι., as Thucydides' immediate explanation shows, are an application to Oropia of the Athenians' own principle as to Delium, viz. that being Athenian the Boeotians had no concern with it. That is, they assume that a truce for burying the dead in Oropia would affect Oropia itself, which was admittedly an Athenian possession, and so by turning the Athenians' own argument against them they put aside the truce-proposal. For a fuller explanation, see Appendix II.

εἰ ἐν τῇ ἐκείνων, if at Delium they are in Athenian territory.

γίγνωσκεν may, but need not, be (like πέμψαι, c. 50. b) oblique imperative, = determine; cp. ii. 43. 1; iii. 84. 1. νομίζοντες governs two clauses, τὴν μὲν ὦ., &c., and τὸ δὲ ἐκ, &c. Of these, τὴν μὲν brings in two reflections, (1) that the Athenian assertion as to Delium covered the case of Oropia; (2) that it could be turned against them with safety; while τὸ δὲ introduces the reflection that public opinion would regard their own proposal of an exchange as very plausible.

κατὰ τὸ ὑπήκοον, as a subject community. Cp. κατὰ τὸ ἀρχαῖον, ii. 16; κατὰ τὸ ξυμμαχικόν, iv. 61. 4. Cp. the plea of the reluctant Boeotarchs, οὐκ ἐν τῇ Βοιωτίᾳ ἔτι εἰσί, c. 91.

καί, and withal; and at the same time. σφῶν, the Boeotians themselves who still guarded the battle-field. This fact made it safe to turn the Athenians' own argument against them.

οὐδ' αὖ ἐσπένδοντο δῆθεν, nor again could they think of making truce, they pretended, &c. This is the residue of the reply, awkwardly put between reflections upon the reply. The verb is in thought oblique, representing σπειδόμεθα of the O. Recta, but instead of becoming σπένδεσθαι is 'assimilated' to the governing verb ἀπεκρίναντο. See on χρῆν, c. 29. e. Note the force of the imperfect, 'willing to ;' cp. ἐκάλουν, c. 78. 3. αὖ shows that the point is touched from a fresh side; previously they said truce could not on the Athenian argument be necessary; now they feign a reluctance to throw such a doubt on Athenian sovereign rights over Oropia as a truce in any way affecting it would imply. Hence the ironical δῆθεν.

τὸ δέ. The article introduces the words ἐκ τῆς ἐαυτῶν ἀπιόντας . . . ἀπαιτοῦσιν as a quotation, and has nothing to do with the infinitive. Tr. while the words, 'on going out of their territory they may then get back what they ask,' were, they thought, a plausible reply to make. καὶ introduces the apodosis with emphasis.

The whole incident is a pretty specimen of Greek diplomacy, as a type of which Thuc. details it.

CHAPTER C.—(a.) μεταπεμψάμενοι. Cp. the Active, c. 30. c, and see Appendix III.

ἐκ τε τοῦ. The particle joins the whole clause to that following, being affixed to the prominent element; see on c. 80. 1. The Malians were perhaps from Trachis, iii. 92. Some might be Aetolian Ophioneans, said, in iii. 96. 3, to extend as far as the Malian gulf. Both were skilled archers.

ἐκ Νισαίας, c. 69. ἄλλω τε . . . καὶ προσήγ., and after attempting the place in other fashion, also brought an engine up. So Classen. Shilleto, on i. 58, less naturally explains the passage as showing "a return from the subordinate to the primary construction."

(b.) δίχα, into halves, lengthwise. ἀπὸ τῆς κερ. A bellows-pipe was carried down from the timber tube, and slanted (νεῖον) into the cauldron.

ἐπὶ μέγα with its genitive forms the subject of ἐσειδ. See c. 3. b. The two pluperfects mark the result of acts prior to ἤρτησαν. ἄλλου, as well (as the iron snout-pipe). Cp. ii. 14. 1.

(c.) The imperfects προσήγον, ἐφύσων, ἐποίει, describe the process and details, though the engine was apparently only applied once. The tout-ensemble was sketched above in the aorist, προσήγαγον. See c. 8. j; 16. a; 48. a, and c (where the order is inverse); and 76. e.

ἐκ πολλοῦ, from a distance, where it was prepared in safety. Cp. c. 32. 4; ii. 89. 12. τῇ εὐπ., c. 90. 2. ὅποτε εἴη, as soon as ever it was; see c. 77. a. τὸ πρὸς ἐαυτῶν ἄκ., the extremity on their side. See c. 31. a. Cp. c. 130. 1.

(d.) στεγανῶς, confinedly, i. e. through a cavity which was 'tight,' and let no air escape. Cp. στέγουσαι, of ships, ii. 94. 4; so of πῖλοι, iv. 34. 3. ἦψε, it caught, i. e. set on fire; so ἡμμένους above. τῶν τεύχεσιν, partitive. Cp. 80. b.

(e.) τῶν ἄλλων, probably = all but the guards of Delium. Thus the escape of the πλῆθος is the same as that mentioned in c. 96. 7, where they were said to have left a φυλακὴ behind them. The genitive seems partitive rather than constituent.

CHAPTER CI.—(a.) ὕστερον, after the capture. οὐκέτι ταῦτά, they no longer, after what had occurred, raised the same objections to a truce.

(b.) ψιλῶν. As only a few were present in the battle (c. 94. 1), perhaps

the Boeotian cavalry had overtaken the main body. Or ἀριθμὸς may refer chiefly to σκευοφ.

(c.) τότε πλεύσαντι. See c. 89. For the phrase, c. 46. a. On περί, cp. c. 80. b. τῶν Ἀκ., constituent genitive. τετρακοσίων ὀπλ., the regular complement of epibatae for 40 Athenian triremes (which seems to have been the number, cp. c. 77), as Arnold shows, comparing ii. 92, 102; iii. 95.

(d.) καταπλεύσαι, sc. in to shore. Cp. c. 3. a; 10. 4.

(e.) Σιτάλκης, see ii. 29, 95, 96, 97, 101; Seuthes had evidently been for some time preparing to succeed him. τὰς αὐτὰς τοῖς. Cp. 36. 3. ἐβασίλευσε, 'ingressive' or 'inceptive,' cp. 11. a.

CHAPTER CII.—(a.) ξυμμαχους, Chalcidians, and perhaps Bottiaeans; see i. 57; iv. 7. ἐς Ἀμφ., directed towards; cp. v. 26. 5. Also iv. 89. 1. τὴν ἐπί, the important colony upon. Cp. 84. a.

(b.) χωρίον, site, spot. The hill being mostly surrounded by the river made it a natural χωρίον. "The attempt of Aristagoras to effect a settlement at Amphipolis took place A.C. 497" (Hdt. vii. 124); "the second was made A.C. 465" (Thuc. i. 100), "and the colony of Hagnon was planted A.C. 437. See Fynes Clinton, Fasti Hell. App. ix." Arnold. φεύγων, in voluntary banishment. ἐξεκρούσθη, c. 7.

(c.) ἐνὸς δέοντι τριακοστῷ, a curious phrase, the last unit of a series taking the attribute of the whole. But a v. l. is δέοντος. Hagnon, named i. 117; ii. 58, 95; v. 11, and perhaps v. 19, was a colleague of Pericles. He does not seem to have resided in the colony, and was probably still alive.

οἰκιστοῦ, as founder, predicate. As such he would usually have received religious honours after death, as patron-hero; but he was deposed from the position of oecist, and Brasidas put into his place; v. 11. 1. ὅπερ ἔν. ὁδοὶ ἐκαλοῦντο. Cp. ἐστὸν δύο λόφω ἢ Ἰδομῆνη, iii. 112. 2; ἡ καταδίκη διασχίλαι μναῖ ἦσαν, v. 49. 1.

(d.) ὠρῶντο ἐκ, c. 1. b; 3. 3; 61. 7. This Eion (Beach) at the mouth of the Strymon was captured from the Persians by Cimon; i. 98. αὐτοὶ perhaps implies that they suffered no one else to dwell there. (Cp. c. 107. a.) ἦν Ἀμφίπ. κτλ. A curious paronomasia, cp. c. 74. c. Thuc. puns on ἀμφι-, ἀμφο-, and thrice on περι- (as meaning ἀμφι-) to justify the name. ἀμφίπολις, really an adjective (as Aesch. Cho. 72), referred to the river and the wall which together ringed and isolated the site.

ἐπ' ἀμφοτ., sc. after flowing to the S.W. the river turns to the E. On the hill in the bend was the city. See Arnold's map. διὰ τὸ περιέχ. final, stating Hagnon's object.

περιφανῆ, having clear periphery or circumference; standing out clearly. Plato uses it of figures in relief, Symp. 193. A. The wall completed the circuit, and made it a striking feature. The epithet μακρὸν = a line of wall, to distinguish it from τεῖχος a fort. It does not imply that the wall was straight. We may imitate the pun:—"which H. named Ringboro', because as the Strymon rings it by flowing round, he, to close it round, cut it off by a length of wall from stream to stream, making his foundation clear all round both towards sea and land." That is, you were struck with the well-defined, insulated effect of the buildings on the hill, whether you looked at them from sea or land.

CHAPTER CIII.—(a.) Ἄρνῶν. Arnae is not otherwise known. τὸν Ἀὐλῶνα, 'the Gully,' or hollow way, through which the water doubtless passed. ἐξίησιν, intrans., i. 46. 5; ii. 102. 3. τὴν νύκτα, during the night.

(b.) χεῖμῶν, stormy weather. ὑπένειφεν, a little snow was falling. Cp. iii. 23. 4; and see iv. 74. a. ὤρμησε, became eager, as the stormy night would aid him. πεῖθόμενοι, 17. a; 65. a.

(c.) Ἀργίλιοι. Acanthus and Stagirus, also Andrian colonies, had already come over to Brasidas (c. 84. 88) ἐγγύς. How near Argilus was to Amphipolis, is uncertain; but Cardylium, only separated from Amphipolis by a valley, was Argilian; v. 6. 3. This is a parenthesis extending to ἦλθεν, so that ἐπειδὴ . . . ἦλθεν qualifies ἐπιβουλεύουτες. They had not commenced actually plotting till the arrival of Brasidas in the North (ἦλθεν) gave them the wished-for (ὁ) opportunity. ἐκ πλείονος, of time, as c. 42. 3. Their plots would now be about 3 months old (Cl.). ἐνδοθήσεται, c. 66. 3. For ὅπως with indic. after the past, cp. Jelf, G. G. 811. ἡ πόλις, Amphipolis.

καὶ τότε (as soon as he reached Argilus) answers ἐπ. τε ἐκ π. They delayed till the last moment, in order to prevent the arrest of their friends in Amphipolis. τῇ πόλει, instrumental, as Poppo shows, cp. vi. 44. 2, 3; 50. 1. It thus means that he received the adhesion of the town. πρὸ ἔω. Bekker. Most MSS. give πρόσω.

(d.) ἀπέχει κτλ., now the town-buildings are a considerable distance from where the stream is crossed, and no walls had been carried down thereto, as is now the case. Probably this refers to a pair of long walls, σκέλη, afterwards built down to the bridge, connecting it with the fortress. Cp. v. 52. καὶ . . . εἶχε. And he was at once master of the property of the Amphipolitans outside the walls, as they had dwellings over all the hill. [Not 'became master' (Jowett), which would be ἔσχε; nor 'in the country,' which would be κ. τὴν χώραν.] Farms, villas, and vineyards would be there, and the spoil valuable.

CHAPTER CIV.—(a) τῶν ἕξω, partitive (Cl.).

(b.) δοκεῖν, the verb on which ἂν ἐλεῖν (oblique form of εἶλεν ἄν) depends. Tr. indeed 'tis said people thought B. might have captured the town, if . . . Mr. Simcox observes that this is mere unauthenticated gossip, which Thuc. would scarcely have noticed had he not been willing to detract from an exploit which told so much against himself. Brasidas' policy was not to capture the towns, but to tempt them to admit him.

(c.) ἀπέβαινεν, seemed to be coming off, as we say. For ἀπό, quarter from which, cp. c. 73. d, 115. b. κρατοῦντες ὥστε μὴ ἂν. are to be joined. τῷ πλήθει, instrumental dative; the large middle and moderate party which the extreme Atticizers (ἐναντιοὶ τοῖς πρ.) made their tool by representing themselves as its mouthpiece. Its views would be met by a proposal for delay. μὴ ὀπίκα, &c., whatever use the extremes might make of it. Irof. Jowett renders "being superior in number," which would probably have been πλήθει.

μετὰ Εὐκλέους, with the sanction of E. Kr. cp. iii. 66. 2; v. 82. 5; vi. 28. 2; viii. 73. 3. So ἄνευ, 78. 3. By τοῦ στρ. . . χωρίου Thuc. draws attention pointedly to the fact that he was not himself responsible for the safety of Amphipolis. φύλαξ looks as if Eucies had a special commission, cp. on c. 82.

ἐκ τῶν Ἀθηναίων. Bekker suggests ἐκ τῶν Ἀθηνῶν; but cp. 97. 2. ἐπὶ τὸν ἔτ., *to summon*, c. 8. b; 97. 2. τῶν ἐπὶ Θράκης, sc. στρατηγούντων, τῶν being probably masculine rather than neuter. But some MSS. give τόν.

Ὀλόρου. Thuc. nowhere else names his parentage. Θάσου. Cp. i. 100, 101. ἡμισείας ἡμ. About 30 miles. For the genitive, cp. ii. 97. 1, 2. Some MSS. give ἡμίσεος, neuter substantive, as in c. 83. 7.

(d.) οὖν, *in consequence, or of course*; it looks back to the summons, and is not to be joined with μέν. Cp. iii. 101. 2. προκαταλαβῶν goes with φθάσαι (cp. ii. 91. 2), which thus has two constructions.

CHAPTER CV.—(a.) πυνθανόμενος, = διότι ἐπυνθάνετο. What might have stood as the second object of δεδιώς (viz. the territorial influence of Thuc.) is turned to a statement of what B. heard about it. κτῆσιν ἐργασίας, *possession of a right to work*.

δύνασθαι ἐν τοῖς πρώτοις τῶν ἡ., *had influence among the chief personages of the mainland*. This may either mean that 'he wielded influence among them' (perhaps as a money-lender), or that 'he was himself one of the potentates there.' The latter might have sounded semi-barbarous to Athenian ears. Bekker suggests ἐν τοῖς πρώτων.

ξυμμαχικὸν = ξυμμάχους, governed by ἀγείρ. περιποίησειν, the Active of the agent merely, as usual. Cp. ii. 25. 3; iii. 102. 4. See Appendix III. οὐκ ἐτι, *should refuse after that*. Cp. c. 101. a, 128. b.

(b.) ἐποιεῖτο, *was disposed to conclude*. See on ἐνεδίδουσαν, c. 76. c; ἐσπένδοντο, c. 99, and cp. οὐ προυδίδου, c. 123. 2. The Middle is used correctly with ξύμβασιν, as with εἰρήνην, &c., of the contracting party. τόδε, *in apposition; in these terms*. Cp. c. 117. c. μένειν and ἀπιέναι

may be regarded as oblique forms of the imperative converted from the O. R. Of course they depend on κήρ. ἀνειπών. πέντε ἡμερῶν, vii. 3. I. Cp. c. 26. d.

CHAPTER CVI.—(a.) ἀλλοιότεροι, comparatively changed (i.e. they wavered). Cp. c. 65. 4. The comm. cite ii. 59. 1. βραχὺν and ξύμικτον are nominatives in apposition to οἱ π., the parts to the whole. The composition of the mass explained its action; the bulk was heterogeneous, with no defined sympathies. πρὸς τὸν φ., *compared with their fears*.

ἐλάμβανον, *took*; ii. 42. 5. What the several sets had feared is now indirectly told: the Athenian element had anticipated arrest; the others, dis- possession. οὐκ ἐν ὁμοίῳ σφίσιν, *they themselves (emphatic) were in greater peril* than the rest. Classen misunderstands it. For the litotes,

cp. c. 73. 4. οὐ προσδεχόμενοι κτλ., a hint that Thuc. was exo- nerated by them. ἐν τῷ ἴσῳ, *aeque atque antea*; Poppo.

οὐ στειρισκ. really means no more than μετέχοντες, save that it yields an antithesis of what they would, and would not, lose.

(b.) πρᾶσσ. τῷ B., c. 76. b; 110. 3; 121. 2. διαδικ. αὐτά, *distinctly justifying his proposals*. Notice the vague αὐτά, and cp. iii. 84. 1. προσεδέξαντο, sc. αὐτὴν or τὴν ξύμβασιν.

(c.) κατέπλεον, the graphic imperfect, sustaining the scene before the mind's eye, and natural in describing thrilling and critical movements requiring some little time. τὴν δὲ Ἡϊόνα κτλ., *it was within a night of coming to pass that he captured Eion*. But we might understand αὐτᾶ

(cp. viii. 33. 3). For *παρὰ* so used (of the distance *within which* a thing comes of happening), cp. *παρ' ὀλίγον ἢ διέφενγον ἢ ἀπώλλυντο*, vii. 71. 4; *παρ' ἐλάχιστον ἦλθε ἀφελέσθαι*, viii. 76. 4. The radical meaning of *παρὰ* in these cases seems to be *beside* or *alongside*; and this serves as the connecting link with such an apparently different application of *παρὰ* as *ἐνίκησαν παρὰ πολὺ*, i. 29. 3; *παρὰ τοσοῦτον ἐγένετο αὐτῷ μὴ περιπεσεῖν*, viii. 33. 3, &c.; where *παρὰ* measures the extent *by which* a thing does happen.

CHAPTER CVII.—(a.) *δεξάμενος*. This specification may support the remark made on *αὐτοὶ εἶχον* in c. 102. 4. *ἐπιχωρεῖν* is not again found in Thuc. Poppo. *ἄνωθεν*, c. 75. b.

(b.) *ἀπὸ τοῦ τείχους*, with *προύχουσαν*. If B. could seize the foreland, he might both cut off the town from the water and free the navigation of the river. *ἀποπειράσας* means a *hasty dash*; cp. c. 121. 2; 135. *τὰ περὶ τῆν Ἄ.*, its administration, defence, &c.

(c.) *Μύρκινος* lay to the E. of lake Cercinitis. It sent a force of peltasts to aid Brasidas, one of whom slew Cleon; v. 6, 10. Pittacus had evidently been a friend to Athens. Poppo. *Γοάξιος*. For genitive with this Ionic termination the commentators cp. *Ἀφύτιος*, i. 64. 3. *Γαληψὸς* was a little E. of the mouth of the Strymon, Arnold. Recovered by Cleon, v. 6. *Οἰσύμη* was also on the coast to the E. Poppo thinks it was the *Αἰσύμη* of Hom. II. viii. 304. *εὐθὺς μετὰ*. This unstable mind is again attracted by success. For the Active *ξυγκαθίστη*, as compared with *καθίστατο* above, see on *ξυνεπαγόντων*, c. 1. c.

CHAPTER CVIII.—(a.) *ὠφέλιμος*, feminine; iii. 38. 1; iv. 59. 3. *πομπῆ*. Their agents there would 'send' timber from the forests up the country. *μέχρι μὲν*, answered by *τῆς δὲ γ*. We should contrast the ideas by *though, yet*. *ἦν*, *always was, ever had been*. Θ. *διαγόντων* (parenthetic), *if they granted a passage*; c. 78. 1, 4. *μὴ κρατούντων*, *if the force were not master of Strymon bridge*. *ἄνωθεν κτλ.*, *as up the country a broad swamp of the river stretched far*. For *ἐπὶ πλὴν* (which goes with *οὔσης*) cp. ii. 16. 1; iv. 72. 3. It measures the swamp upwards, as *μεγ*. does across. *ἔνωθεν* = N. of the hill of Amphipolis, on the S. of which was the bridge. The swamp or lake was Cercinitis, formed by various streams whose drainage was impeded by the hill of Amphipolis. *τὰ πρὸς τῆν Ἡ*. adverbial. Kr. cp. *τὰ πρὸς Ἀθ.*, c. 85. 4. *τηρουμένων*, passive; referring to the subject of *κρατούντων*, i. e. the Lac. *οὐκ ἂν δυν.* depends on the idea 'they thought' latent in the context. *προσελθεῖν*, so the MSS.; Bekker and most edd. *προελθεῖν*, unnecessarily. *τότε δὲ κτλ.*, *but with the loss of the bridge they thought all had become easy at once*. The vague plural *ῥάδια* (see c. 20. b) suits the idea.

(b.) *ἐλευθερώσων*, i. e. not to create a Lacedaemonian empire. Cp. c. 85.

(c.) *παρέχεται* is probably Passive, as *ἐκείνου* following marks a change of subject (otherwise it looks like the Middle, 'offers'). *ἐπιπαριέναι*, *to pass on to them*; c. 94. 2. *κελεύοντες*. Dionysius censures Thuc. for confusing genders, perhaps in reference to such sentences as this, where, as Poppo says, a civitatibus ad cives transitur. (Cp. c. 2. c.)

(d.) καὶ γὰρ κτλ. *For not only did it look to them as if there was perfect safety in doing so.* The first καὶ is in contrast with the next sentence ἅμα δέ; the second καὶ emphasizes ἄδεια, ii. 93. 3. For ἐφαίν., see c. 59. b. τῆς δυν. See on δόξης, c. 85. a. διεφάνη, stood out different, came out unlike (their anticipations); i. 18. 5; ii. 51. 5. *Tr. their mistake as to the Athenian power being proportionate to its subsequent development.*

κρίνοντες, constructed as if ἐφαίνετο were ἐδόκουν; 52. c. It prepares the way for the still looser structure of οἱ ἄνθ. τὸ πλεόν, with ἦ. Notice the jingle ἄσαφεῖ, ἀσφαλεῖ. ἐλπ. ἀπερισκέπτῳ. Cp. ἀπερισκέπτως εὐελπίς, c. 10. 1. αὐτοκράτορι, arbitrary, i. e. à priori, disdainful of what may tell the other way. 'Tis the way with men; they concede what they wish for to hope heedless of ways and means, but put aside on reasoning à priori whatever they dislike.

(e.) 'At the same time it was undeniable that Athens had sustained heavy disaster at home, and the rhetoric of Brasidas coloured his facts; but above all there was the pleasant excitement of the moment, and the evidence that Sparta was for the first time about to befriend them in earnest.' ἐφολκά. So ἐπαγωγά, c. 88. 1. ἐπὶ Νίσαιαν, sc. βοήθησαντι. Cp. the original of this, c. 85. 5. τῇ στρ., attendant circumstance; with αὐτῶ.

ἐπὶ σφᾶς, against them. διὰ τὸ ἦδ. ἔχ, because it was pleasant to yield to the impulse, and shut their eyes to the future. τὸ πρῶτον, for the first time. For nearly eight years she had forgotten them. ὀργάντων, ardent. Cp. ii. 21. 3.

(f.) φυλακάς, garrisons; c. 90. d. ὧς ἐξ ὀλίγου, as well as they could at short notice. For ὧς, cp. c. 9. b. For ἐξ ὀλ., ii. 11. 5; v. 64. 4; 65. 5. διέπεμπον, were busy distributing. Cp. c. 55. 1. ἐς τὴν Ἄ. ἐφιέμενος seems to mean by constant messages to Sparta. Elsewhere the sense 'mandare' is only found in poetry, and it generally has an expressed object. The verb seems to imply 'entrusting the message to persons going thither on other business;' so ἐπιτίθημι is used. προσασπαστέλλειν, to despatch additional forces.

CHAPTER CIX.—(a.) τὰ τε. So the MSS. The Edd. wish to read τε τα, which Kr. and Cl. adopt. We think τὰ τε more euphonic and quite defensible, as we do not hold that τε, when joining sentences, need follow the first word in its clause. See on c. 65. d; 80. a; 95. a; 127. b. ἃ σφῶν. For the transfer of the possessive genitive into the relative clause, Poppo cp. ii. 45. 1, 48. 3, 67. 4; v. 36. 1; vii. 43. 3. εἰχον, when last named, c. 69. Ἀκτῆν. The Easternmost, and nearest to Amphipolis, of the three Chalcidic promontories.

(b.) ἔσω πρὸ ὕχουσα, lit. 'jutting inside,' i. e. jutting out from the dyke on this side. The dyke is taken as the boundary line, and what was on the Greek side of it would be to them ἔσω, within the line. Cp. πέραν, 75. 3; ἐντός, ii. 96. 1. Most comm. appear to take it with διορύματος, which is very clumsy. (Poppo translates 'intra Chersonesum.')

Kr. suggests ἔσω. καὶ ὁ Ἄθ., and the towering pile of Athos (6350 ft. high, Kiepert) terminates it far in the broad Aegean. (Or, is the end of it.) For αὐτῆς after τελ. cp. λόγου τελ., iii. 59. 4; ἐπαίνου, iii. 104. 3, which, with i. 51. 3, illustrates ἐς

(running out into). It will not do to render 'ends in the Aegean,' as Thuc. is telling us what was the extent of the promontory, and must therefore mean that Athos is the end of it.

(c.) Σάωνη was the only Andrian colony still adhering to Athens. Herodot. (vii. 22) says it lay on the isthmus in which the spurs of Athos end, i. e. immediately S. (as Acanthus, c. 84. 1, was 1½ miles N.) of the canal which Xerxes dug through the low neck of land connecting Acte with Chalcidice, and now nowhere rising more than 15 feet above the sea. So παρ' αὐτὴν τὴν δ., at the very side of the dyke. The other places can only be assigned conjecturally. διγλώσσων, viii. 85. 2. It = speaking Greek as well as a barbarous tongue. Similarly 'Bruttates *bilingues* Emnius dixit, quod Bruttii et Osce et Graece loqui soliti sint,' Paul. ex Fest. p. 35 Müll. (Ann. v. 488 Vahl.).

(d.) καὶ τὶ καὶ. Cp. c. 31. 2. τῶν . . . Τυρρηγῶν. The genitive seems to mean that they were remnants of that Tyrrheno-Pelasgian people who once settled in Lemnos and Athens. Expelled from Athens they retired to Lemnos, so that the order here is wrong. They were expelled from Lemnos by Miltiades, Hdt. vi. 140. Cp. Thuc. vii. 57. A trace of their presence at Athens survived in the name τὸ Πελασγικόν, ii. 17. (Niebuhr held that though they came to Greece from Italy (whence they were expelled by the Tuscans), yet that it was from Greece they had previously spread westwards into Italy. Upon returning to Greece they were viewed as barbarian, and were strangers in the land of their sires. Arn.) Bisaltia was N.W. of Amphipolis; mentioned with Crestonia, ii. 99.

CHAPTER CX.—(a.) Torone, originally the chief 'Thrace-ward' settlement of the Chalcidians of Euboea, lay a little W. of the point of Sithonia, the central peninsula of Chalcidice, opposite Canastræum, the extreme point of Pallene, the Westernmost and Southern one. It was the only place of importance in the peninsula, and gave its name to the gulf (c. 120. b) between Sithonia and Pallene.

κατεχομένην, occupied in the military sense; c. 32. b; 92. e. ἐπήγοντο. The Middle means 'for party motives.' See c. 1. c.

(b.) νυκτὸς καὶ περὶ ὄρ. Cp. ii. 3. 4. It was dark, but day was near. πρὸς τὸ Δ., towards the temple. The closeness of detail in this account of the capture of Torone is remarkable.

(c.) ἅλλῃν, sc. all the citizens save the conspirators. αὐτῶν, c. 76. b; 106. b. ἤξοι, knowing that he must have come (as it was the time fixed), or would soon be there; cp. c. 30. d. The future-perfect is to be noticed. προελθόντες, to some point outside. Doubtless it was these who introduced the Seven. Some MSS. give προσελθόντες, which is not good. παρ' αὐτούς, into the town, or to their aid. This is anticipatory. That such a small number as 7, or even 20, had to be introduced at such extreme risk before anything could be done, shows how very few the active conspirators were.

Λυσίστρατος. As the danger would be common to all the 7, and the Toronean conspirators would be the *real leaders*, some special motive is wanted to account for the notice. Perhaps, therefore, this bold spirit Lysistratus communicated the details of the capture to Thuc., and is rewarded by this distinguishing mention. Olynthus, Chalcidice like Torone, was a centre of hostility to Athens in the N. See i. 85.

(Several MSS. omit ἦρχε δὲ . . . Ὀλύμπιος.) διαδύντες, i. e. the conspirators led them to a breach in the wall through which they themselves had got out. Ch. 112 shows that at one point the wall had given way. λαθόντες looks forward, as well as backward to διαδ. Cp. ii. 4. 4. ἀνώτατα. Nowhere else does Thuc. use a superlative of ἄνω, κάτω, πρόσω. The common Attic form, from all, is in ω. (Kr) φυλακτηρίου, watchpost. (Cl.), from which a bird's-eye view of all would be had when day broke. πρὸς λόφον, climbing a hill, i. e. on the slope of a hill. This is to explain ἀναβάντες. ἦν . . . διήρουν, began to force (or split) open the postern-gate opposite the promontory of Cynosurium. [διήρουν must not be rendered "began to break down," as Prof. Jowett turns it.] Cp. vi. 51. 1.

CHAPTER CXI.—(a.) προελθών, in advance of the point where the conspirators met him and took 'the seven.' δῆπότε, as soon as ever, with the indefinite potential. Cp. c. 77. a; 100. c. πύλαι τινές, any gate.

(b.) καὶ θαυμάζοντες coupled to χρ. ἐγγιγν., time was passing and they were surprised. Poppo cp. i. 65. 1. al. οἱ . . . παρασκευάζοντες, the conspirators who were 'preparing' to admit him. αὐτοῖς, com-mo-dī, almost = ἐπ' αὐτῶν. κατὰ τὴν ἀγοράν, fronting the market-place; i. e. at the end of a main street leading to it. διακοπέντος. So at Plataea, ii. 4. 4. ἀνεώγοντο, was in process of being opened. τινάς, some of the hundred fargemen were 'led round' to the postern, which evidently lay at an opposite side to the main gate. This would be done as soon as ever the postern was forced. καὶ ἀμφοτέρωθεν, and so on both sides; the subject of φοβήσειαν is not the τινές, but all the invaders, some from the main gate, some from the postern. Poppo's explanation is less natural. ἀνέσχον, not an enduring act, but only a signal to Brasidas to be quick. The proposed emendation ἀνίσχον = they kept it raised. Classen thinks the imperfect in iii. 22. 8, justifies it here; but at Plataea the beacons would have to be kept burning a long time. Not so here.

CHAPTER CXII.—(a.) ἐμβοήσαντα ἄθ., c. 34. 1. ἄθροον is masculine. The war-whoop was partly to warn their friends that they saw the fire and were coming. Whether Prof. Jowett rightly says that ἐμβοήσαντα marks an act subsequent to that of ἀναστήσας, depends upon the precise meaning of the latter, which perhaps cannot be determined.

(b.) ἐσέπιπτον, burst in. The tense marks duration, which with the mention of the way in which the troops scrambled over the wall, seems to show that even the main gate was narrow. κατὰ, by way of. τετραγώνους, hewn, squared. These logs were lying against the wall outside in a pile, till they should be used to construct a crane. Arnold's view, that they were found placed as a sloping plane to the top of the wall, is, considering the precautions taken, wholly inadmissible. ἀνολκῆν. In ii. 76 ἀνέλω is used of hoisting by a sort of crane. πέπτωκ. and οἰκοδ. are predicates.

(c.) κατ' ἄκρας, thoroughly, from top to bottom. So he seizes the higher parts at once. ἐσκέδάννυτο, the plural after the noun of multitude.

CHAPTER CXIII.—(a.) *γυγνομένης τῆς ἄλ.* qualifies both clauses, τὸ μὲν πολὺ, and οἱ δὲ πρ. The behaviour of both sides while the occupation was being effected is properly described in the imperfect. καὶ οἷς ταῦτα ἤρ, those who approved, but would not act. μετὰ τῶν . . . ἦσαν, joined them. Cp. c. 125. 1.

(b.) *ἔτυχον.* This, to *πεντήκ.*, is a parenthesis, put in to account for *διαφθ.* ἐν χ. (*fall fighting*; c. 57. 3); *αὐτῶν*, like *τῶν λοιπῶν*, refers to Ἄθ. τὴν Λήκ., the *Bottle*, a proper name suggested by its shape. εἶχον, *αὐτοί*, used to hold to the exclusion of all others; c. 66. 4; 102. 4. ἀπειλημ-*μένον*, severed; because the narrow isthmus, with its fortifications, acted as a bar. Hence ἐν; cp. 120. 3; vi. 97. 1. Probably ἐς τὴν θ. is also to be taken after ἀπειλ., like *τελευτᾷ ἐς*, 109. 2.

(c.) *σφίσιν.* The reflexive shows the thought is ‘the Athenians allowed their friends to enter;’ i. e. ‘the Athenians’ is the main subject of thought.

CHAPTER CXIV.—(a.) *καταπεφευγόσι μετὰ.* Cp. *καταπεφευγίαις ἐν*, c. 14. a. μετὰ is adapted to the notion of ‘remaining with’ in the pluperf. past. ἐποιήσατο. The Middle is used of the authority ordering it, as an interested party. The Active would be used of the crier, the agent. κήρυκα πρ., a formal act of war, showing that he treated the Athenians in a different way from the Toroneans. ἐκέλευσεν. Aorist of a peremptory ultimatum. The v. l. ἐκέλευεν is, in such a sense, un-Thucydidean. ἐκέλευον, in § 2, is correct, of request yet unanswered, the action as it were being in progress. Cp. c. 3. 1; 22. a. In i. 127, 128 ἐκέλευον and ἀντεκέλευον are used of diplomatic proposals of a tentative nature, and still in progress; while in c. 139, when over and done with, they are summed in the aorists ἐτέταξάν τε καὶ ἀντεκελεύσθησαν. So here, ἐσπέισατο gives the summary result.

(b.) *ἡμέραν*, possibly the *object*; cp. *σπειράμενοι πλείστον χρόνον*, c. 63. 1. But the more immediate object may be ἀνελεῖσθαι, on the analogy of σπένδονται ἀποχωρεῖν, iii. 109. 2; σπένδεται πέμψαι, vii. 83. 1. Then *ἡμέραν* would be limitative; cp. Hdt. vii. 148.

(c.) *ποιήσας*, *summoned*; cp. i. 139. 3; ii. 22. 1; 59. 4. The Active is always used of the summoning or causing party, as the agent; the Middle, of those present as members of the meeting; cp. τὴν ἐκκλησίαν ποιῆσθε, Dem. 166. τοῖς, sc. λεχθεῖσι, c. 85 sq. εἶη, oblique.

οὔτε, answered by οὔτε τοὺς μή. The two are subdivisions of a whole already negatived by οὐ, and the repetition of the negative with each limb is the Greek rule. οὐδέ, before *προδύτας*, corresponds to οὐ, as the negation of *χείρους*; and the second and third οὐδέ answer each other, standing in a parenthesis.

ἐπὶ δουλείᾳ, ii. 71. 4; ἐπὶ ἀγ., iv. 87. 1. ἐπί, with a view to. Some MSS. read δουλείαν. [Cp. ἐπὶ τούτο, c. 3. b.] τοὺς μή μετ., subject of ἀεσθαι, which depends on *δικαίων εἶη*. With *μετασχ.* supply τοῦ πράγματος.

(d.) *τούτου*, the above. τῇ ἐκείνων φ., their friendship for the Ath. Dative of the grounds. οὐδ’ ἂν κτλ. Oblique for οὐδ’ ἂν ἡμῶν πειρασαμένους ἡμᾶς δικῶ ἦσσαν, ἀλλὰ πολλῶ μᾶλλον, ὅσω δικαίτερα πράττουσιν, εὐνοῦς ἂν ἡμῖν γενέσθαι. Each ἂν is now seen to go with γενέσθαι, and τῶν Α. is a mere explanation of σφῶν.

(e.) ἐκέλευσεν. Here the aor., given by most MSS., is correct, the sense being that Brasidas told them once for all what he should expect of them. ἤδη, now that they were free. αἰτίαν ἔξοντας, to bear the blame, be held answerable. σφεῖς, the Lac. ἐκείνους, the Toroneans. ἄλλων, the Ath.

CHAPTER CXV.—(a.) τὰς πρ., his intended assaults. The verb is Middle according to rule, as the sense is ‘delivered his attack;’ cp. πόλεμον ποιῆσαι; the Active would have implied that Brasidas ‘caused’ the assaults.

ἡμύναντό τε, καὶ ἄπ’. The position of τε is to be explained as in c. 10. b; 85. c. The aorist, where we should look for the imperfect corresponding to ἐποιεῖτο, is curious. Apparently Thuc. only cares to direct attention to the results, not the details, of the defence. The exact converse occurs in v. 3. 1.

(b.) ἀπό, quarter from which; c. 104. 3. Cp. c. 34. 2; 73. 4. τὰ ξυλ. παραφρ., their timber screens; vii. 25. 6. προσιόντος, to storm it in force. ἦ . . . καὶ ἦν. See on θθεν, c. 67. a. οἴκημα, probably a hall or chamber rather than a house. Cp. a somewhat similar device at Plataea, ii. 75.

(c.) ψόφου κτλ. These gr.itives account for the behaviour of οἱ ἄποθεν. What ‘vexed the bystanders’ was not the noise, but the downfall, which must be supplied as subject of ἐλύπ. διὰ πλείστου. Cp. c. 8. d; 14. 1; 76. 5.

CHAPTER CXVI.—(a.) ὡς ἤσθετο is evidently answered by the participial phrase καὶ ὀρών (= καὶ ὡς ἑώρα); cp. ἐπισχόντες, καὶ ὡς ἐπεχειρεῖτο, c. 73. 4. The position of τε is to be explained as in c. 80. a; 95. a; 109. a; that is, it takes up the whole clause as one unit, ἀπολείποντας being a suitable word to carry it as admitting a special contrast with τὸ γιγν. (the crash).

τείχισμα, the whole of Lecythus. ὄσους, probably only Toroneans. ἐγκατέλαβε, c. 8. j; 39. 2.

(b.) τοῖς πλοίοις, the two triremes (ναῦσι) not sufficing. διεκομίσθησαν, across the Toronaic gulf. Ἀθηνᾶς. Contracted from Ἀθηναίας. After Euclid’s Archonship Ἀθηνᾶ was her common name at Athens, except in Tragedy, where Ἀθᾶνα (Doric) was used. L. and S.

ἀπέδωκεν, reddidit, paid as due. ἐς, either into, or for the service of. The m would be about 121l. 17s. 6d. ἀνασκευάσας, having removed

all σκεύη, furniture, implements, &c.; perhaps dismantled. τέμενος ἀνήκεν ἅπαν, gave it all up to be sacred ground. ἀνιέναι scarcely in itself means consecrate, though often used of devoting to a god. ἅπαν seems to be for ἅπασαν, attracted to the gender of the tertiary pred. τέμενος. Or else supply τὸ χωρίον.

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CHAPTER CXVII.—AN ARMISTICE FOR A YEAR.—(a.) Very different reasons led the chief belligerents to concur in desiring an Armistice. Athens primarily wanted an interval for preparation, during which she might take measures to check the career of Brasidas, which he was hoping to resume with the opening year on a bolder scale. See c. 108. 6; 116. 3; 132. 2. But she also recognized the facility with which Truce might be allowed to ripen into

Peace, should her interests require it. What was secondary with Athens was primary with Sparta. Her policy was to recover the captives, as soon as ever fair terms could be got. The successes of Brasidas had made that policy feasible, and she desired Truce as being pretty certain to lead to a Peace, when prisoners of war would be restored. She saw the Athenian motives, but knew that in the alarming position of Athens an Armistice would strengthen the peace-party there, and that a Peace would probably follow.

ἄμα ἤρῃ, the time when hostilities would naturally recommence, the early part of March, B.C. 423.

νομισάντες stands as if referring to both parties, but in the statement of Spartan views it is replaced by *ἦγ*.

οὐκ ἔν, (if Truce were made) *Brasidas could not go on (ἔτι) to detach any other (προσ-) limb of their empire till they had had leisure for preparation.* The influence of *ἄν* extends to *ξυμβῆναι*.

πρὶν παρασκευάσαι το represents *πρὶν ἂν* with subjunctive of O. Recta. *καὶ ἄμα*, and at the same time (they reasoned) *they might, should it suit them, agree to a general settlement.* For *τὰ πλείω*, cp. *τοῦ πλείους*, c. 30. 4; and *τὸν πλείω* below.

ταῦτα ἄπερ, ea quae ipsa. They exactly read the Athenian fears. For *ταῦτα*, see c. 14. b. The contrast between *ἔδειςαν* and *φοβέσθαι* is only of form, as in c. 71. 1.

περὶ σαμῆνους, sc. *αὐτῆς*, the respite. *ἀποδόντας*, at the cost of restoring. They knew there would be many regrets at parting with this absolute veto on Peloponnesian invasions, c. 41. 1; but a long Peace would be tempting.

καὶ ἐς τὸν πλείω χρόν, for a longer period also (as well as for the year of Truce). In v. 15. 2 *τοῦ πλείους χρόνου* is sharply opposed to *ἐνιασίον ἐκεχειρίαν*. For the article, see c. 17. d.

(b.) Thuc. explains the Spartan view of their own prospects and policy: *for the men, be it observed (δὴ), they thought it specially important to recover when Brasidas still was prospering, and when, after his unparalleled progress and trimming of the balance, they might remain without them, and yet by retaliating fairly with the rest have a steady chance of finally prevailing.*

Before the transfer of the war to the North Sparta was helpless, as she could neither regain the prisoners, nor fight without them. But their recovery was no longer a military necessity for Sparta, as Brasidas had shown that without it the foe could be dismembered. The foe therefore durst not refuse to treat, and never would Sparta regain the men on such advantageous terms as when it was seen that she could *do without them*. Accordingly it was wise to treat ere the tide turned. Such is the simple meaning of this much misunderstood passage, the misconceptions of which are too numerous to be gone into. They mostly rest on the idea that the sentence describes the gloomy prospect for Sparta, whereas it does the contrary. Classen however takes it in a peculiar and unnatural manner, as giving the reflections of the Athenians on the Lacedaemonian motives. This view should be rejected, if only for the reason that there is nothing in the previous sentence on which the present one, if so explained, could hang.

περὶ πλείους. Cp. ii. 18. 13. *περὶ* = concerning, and the genitive (of quantity) gives the amount concerned. For the verb, see c. 5. a.

ὡς, = when, is common with past tenses; i. 19. 2; iv. 8. With *ἔτι* it = while. It introduces both imperfects, between which a comma at most should stand, the skeleton of thought being *κοιμισασθαι ὡς* B. *ἐπτόχει καὶ ἔμελλον κρατῆσειν*. But the Schol. on Aristoph. Pax 478

read, not *ὡς ἔτι*, but *ἕως ὄτε*.

ἐπὶ μείζον χωρ. Classen cp. i.

17. 1, 118. 2. Of course both aorist participles might look forward, 'should he have progressed,' &c., but the argument is made thereby less natural and less pointed. *ἀντίπαλα*, pred., agreeing with *τὰ πράγματα*, 'the fortunes of the war,' understood.

τῶν μὲν, those Lacedaemonians called above *τοὺς ἄνδρας*, the recovery of whom, though eagerly desired, had ceased to be necessary. *στέρεσθαι*, *carere*, *to be without*, is to be distinguished from *σπερείσθαι*, 'to lose.' There was no danger of the prisoners being executed so long as Attica was not invaded. The infinitive contrasts with *κινδ. κρατήσειν*. We might have had instead *σπερόμενοι*, contrasted with *ἀμυνόμενοι*, and the argument would have been precisely the same; but the infinitive is preferred to give extra prominence to the idea, as the immense difference in the military value of the prisoners in the past and in the present is the key both to the argument and to the political situation. It is probably the prominence of this infinitive which has caused the argument to be misunderstood.

τοῖς

δέ, with the rest (of their troops); instrumental dative after *ἀμυν.* The exactness of the antithesis requires that this be the meaning and structure. (Others wrongly take it of the Athenians, as dative after *ἴσου.*)

ἐκ

τοῦ ἴσου picks up the notion of *ἀντίπαλα*: matters having been equalized, Lacedaemon was about to fight *ex aequo* with regard to her *loc.* Less well, *ἐκ τοῦ ἴσ.* might = *as before.*

ἀμυνόμενοι is little more than

κινδ.

'fighting,' as opposed to the other possibility of making peace. *κινδυνεύειν*, used of a favourable prospect, as in *κινδυνεύσεις ἐπιδείξει χρηστὴς εἶναι*, Xen. Mem. ii. 3. 17. L. and S. It = *very possibly*. The infin. depending on it occurs, iii. 74. 2; iv. 15. 2; vi. 40. 1.

καὶ marks the

climax of contrast with *στέρεσθαι*, and *κρατήσειν* notes the contingency as belonging to the *future*, acc. to Greek idiom.

(c.) *γίγνεται ἤδε*, is arranged in these words. *ἤδε* (predicate, cp. 119. 3) implies that Thuc. gives a *verbatim* copy. Cp. v. 17, 22, 46, 76, 78. In iii. 29. 3 *τάδε* introduces a short speech, and in iv. 105. 2 *τόδε* a proclamation.

CHAPTER CXVIII.—(a.) Arnold thinks, from c. 117 (and cp. note f), that the proposal for an Armistice originally came from Athens. The two first Articles were evidently agreed to in the first instance between the Spartan Government and Athenian envoys, who may have been sent ostensibly to remonstrate about the interruption of Athenian access to Delphi, and the malversation of its treasures, but with instructions to sound the government as to their willingness for an Armistice. The two first Articles being purely formal, an easy door to further negotiation was opened. When they had been thus privately agreed upon, the first two Articles were presented for formal acceptance to some *representative* meeting in Sparta; the words *δοκεῖ ἡμῶν*, on which *both* depend, meaning that the government had shaped the same for presentation.

τοῖς μὲν Λακ. . . παροῦσιν. These interposed words are the

formal Act of Assent, given by the representative meeting to the first Article. Among the absent allies were the Boeotians and Phocians, most interested in it. Prof. Jowett cites Aristoph. Av. 188.

(b.) *περὶ δὲ . . . πάντες*, the second Article. In i. 121 the Corinthians

declare an intention of applying the treasures at Delphi and Olympia to war-purposes. Cp. i. 143. *περὶ μὲν οὖν κτλ.* With the reading in the text, which has overwhelming MSS. authority, a comma at most should be put after *ξυμμαχοίς*, the words being taken closely with *ἐὰν σπ. ποιῶνται*; the sense becoming, "the Laced. and allies agree to the above Articles provided the Athenians are willing to treat on the basis of *uti possidetis*." (Arn.) We thus get, what would else be missing, a formula of Acceptance of the second Article. But Arn., with some MS. authority, after *ξυμμαχοίς* reads *κατὰ ταῦτα*. Τάδε [δὲ] ἔδοξε Λακεδαιμονίοις καὶ τοῖς ἄλλοις ξυμμαχοίς, which supplies a formula of Acceptance to the second Article and a preface to the rest.

(c.) *Κορυφασίῳ*, c. 3. The name betokens a Lacedaemonian draft. *ἐν τῷς κτλ.*, within a line drawn from Buphras to Tomeus, probably points on the coast. *ἐς τὴν ξυμμ.*, sc. "the Athenians in Cythera should hold no

intercourse with any part of the territory of the Peloponnesian Confederacy." Arn. Kr. says the construction *ἐπιμισγ. ἐς* is unusual, but cites *ἐπιμῆξία ἐς*, Arr. Ind. vii. I.

παρὰ τοῦ Νίσου. See c. 67. a. (The v. l. *ἀπὸ τοῦ Νισαίου* are probably glosses.) *παρὰ* = *as you come from*. Nisus, eponymous patron-hero of Nisaea, evidently had a chapel, or statue, by a Gate of the fortress, from which Gate the road ran to the Poseidonium, and thence to the causeway (*γέφυ.*) over the lagoon to Minoa. *εὐθύς* (like *ἦδη*, c. 78. e), of place, vi. 96. I; vii. 22. 3; viii. 90. 4.

νῆσον, Minoa; iii. 51. *ἔχοντας* agrees with *τοὺς ἐν Ν.*

μηδὲ ἐπιμισγ. Here with Poppo we must read *μηδέ, answering μὴ ὑπερβαίνοντας*. Bekker keeps the vulg. *μήτε*, which, without any *τε* to answer to it, is not correct. *τὰ ἐν Τροισίνι*, put for *τὰ ἐν τῇ Τροισινίδι*. Poppo. See c. 5. a. It is governed by *ἔχοντας*, to be understood from *ἔχουσι*, and like it referring to the Athenians, who now occupied the peninsula of Methoue in Troezenia; c. 45.

ῥσαπερ, extent of land; *οἶα*, terms of arrangement. *ξυνέθεντο*, sc. the Troezenians, who may have had an understanding with the Athenians as to the limits within which the Methonean garrison should be confined. Poppo.

(d.) *ῥσα ἂν κτλ.*, *anywhere* about their own shores. Restrictive, meaning 'provided they do not quit their own waters.' Cp. *ῥσα γε κατὰ*, vii. 11. 4; *ῥσα μὴ ἀποβαίνοντας*, iv. 16. I; *ῥσα μὴ προϊόντες*, i. 111. 2. Understand some verb in the subjunctive.

ἐς . . . μέτρα, *carrying measures of lading up to 500 talents*. This would permit a lading of between 12 and 13 tons, if the talent (of weight) be the common Attic or Solonian (called the Silver Talent, as used for weighing bullion); see Dict. Ant. Tab. xi. The *μέτρα* are simply the measures of weight, or burden, which the ship could carry. Arnold has a bewildering note to show that something else is meant.

(e.) *σπονδάς*, = *ἄδειαν*, Classen. It amounts to a promise to receive the ambassadors so passing and repassing. The presence of a herald would be necessary because this would not be Peace, but a time of suspended War.

μὴ δέχεσθαι, *not to harbour*. This would scarcely amount to 'extradition,' as Prof. Jowett explains it in his note. *διδόναι*, *to be ready to give*. See c. 19. a.

(f.) *τέλος*, *power to treat*. *κελεύετε*, a distinct proof that overtures had come from Athens.

(g.) *Ἀκαματ. 5 ἐπ.*, sc. the *φυλὴ Ἀκ.*, represented by its 50 members of

the Senate. During the 5 weeks in which its representatives held the prytany, the Ἄκ. would be called *φυλή πρυτανεύουσα*. ἐγγραμμάτευε.

Arn. says the *γραμματεὺς* was appointed by lot with the councillors of each tribe in succession (see Dem. 720), and was answerable for the treaty being drawn up correctly.

ἐπεστάται, was *epistates* of the day. See Dict. Ant.

Ἀλάχης εἶπε, *Laches moved*. Laches aided in negotiating both the 'Fifty Years' Peace,' and the 'Separate Alliance' between Athens and Sparta; see v. 19, 24, 43. He doubtless had Spartan sympathies, and his name may imply a family bias. He fell at Mantineia, v. 74.

τύχη ἀγ. τῆ Ἄ. The preface under which he moved. Cp. Quod bene vortat reip. of Latin.

ἄρχειν, sc. αὐτῆς, *that to-day do begin it*, i. e. be the beginning of it. Cp. v. 19. Not 'do begin to-day,' which would be the Middle. See App. III.

τοῦτω τῷ χρόνῳ, the year of Armistice. ὡς ἀλλήλους, to the respective cities. For *ποιεῖσθαι*, and *ποιήσαντας* below, cp. c. 114. 3, 4, and App. III.

ἐκκλησίαν, that is an *ἐκκλησία σύγκλητος* or special ecclesia, convened on emergencies by the strategi and prytanes. Cp. Dem. 238, *συγκλήτου ἐκκλησίας ὑπὸ στρατηγῶν καὶ πρυτάνεων* (in a psephism). βουλεύσ.

Ἀθηναίους. There is no grammatical connection here with *ποιήσαντας*, as the subject is different, and the verb adapted to it. Substantially it is merely the expansion of the part into the whole.

πρῶτον, *first and foremost*. The debate on the Peace was to have precedence. καθ' ὅτι ἂν ἐσίη,

with whatever bases touching the termination of the war the embassy may come forward. The Council was to have no initiative in this matter, but it was to come before the people at once, on any bases offered by Sparta. This resolute clearing away of forms that might at all retard a settlement is highly significant.

Arnold, by a grave blunder, has misled Poppo. *εἰσέναι* is a common law-term, = to come into court. αὐτίκα μάλα, on the spot. ἐν

τῷ δήμῳ, *in face of the people*. τὸν ἐνιαυτόν, the full year.

This pledge of the envoys was not the ratification, and, as will appear next, did not refer to the date of the Truce, but was a pledge that, if ratified, it should last for a year.

CHAPTER CXIX.—(a.) This, as far as *Τολμαίου*, is an Annexe to the Athenian copy of the Treaty. ταῦτα, the Athenian new point, that the 14th of Elaph. should commence the Truce. Putting together three facts, (1) that this was accepted as the date of the Truce; (2) that Scione revolted two days after

(c. 122); (3) that *at that time* the diplomatists were still passing to and fro (c. 120), we see that the ratifications did not take place on the 14th of Elaph.

Something therefore had still to be referred to the Spartan government, and this could only be the new, and important, point as to the date of the Truce. It may be safely concluded therefore that the Athenian Commissioners went to Sparta again, and that the actual ratifications took place there. This is confirmed by the use of a Spartan date in this chapter. ξυνέθεντο,

corist of historic summary, referring to the assent of the government. *ξυνετίθεντο* below is imperfect of detail, referring to the ceremonial acts attending *ξυιθῆκαι*.

καὶ ὠμολογ. So Bekk. and the Schol., who renders it *συνεφώνησαν*. It makes with *καὶ οἱ ξ.* a parenthesis. Some MSS. for

ἄμολογ. read ἄμοσαν; others read καὶ ἄμοσαν Λακεδαιμόνιοι καὶ οἱ ξ., governing Ἰθνηναίους.

ἐν Λακεδαιμόνι qualifies μηνὸς Γερ. Tr. on the twelfth day of the Spartan month Gerastius. This would, according to our argument, be a few days later than the 14th Elaphebolion. In v. 19 the Attic month Elaphebolion appears to synchronize with the Spartan month Artemisius. Arnold thinks the discrepancy may be due to "the system of intercalation so universally adopted amongst the Greeks," but which varied so much in different places that in two years' time the same months at Athens and Sparta might no longer correspond.

(b.) Ἀθήναιος (note accent) Περικλείδα. Probably this is the Pericleidas who obtained Athenian aid to Sparta at the great Helot revolt, 38 years before. See Aristoph. Lys. 1138, Περικλείδας ποτὲ ὁ Λάκων Ἀθηναίων ἰκέτης καθέξετο ἐπὶ τοῖσι βωμοῖσι ἄχρὸς ἐν φουνικίῳ, στρατιᾷν προσαιτῶν. As Cimon, who took the aid (Lys. 1144), named a son Lacedaemonius (Thuc. i. 45), and Pericleidas named his Athenaeus, we see in the latter a mark of family friendliness to Athens. Philocharidas, named v. 19, 21, 24, is said to have been reputed a good friend to Athens, v. 44. The absence of Boeotian names is significant. Either Thebes objected to the Armistice (as to the Peace, v. 17; cp. Aristoph. Pax 466), or, as likely to object, was not consulted. Of the Athenian commissioners, the Lacedaemonian sympathies of Nicias were well known and very useful to Sparta. See v. 43. 2; vii. 86. 3. As to the others Thuc. is silent.

(c.) αὐτῆ, predicate, like ἦδε, 117. 3.

CHAPTER CXX.—(a.) ἐπήρχοντο, were passing to and fro, about the Armistice. Probably like προσήρχοντο, 121. 1, a compound of ἔρχομαι. So the Schol., who says εἰς ἀλλήλους ἐκάτεροι. In composition ἐπὶ often = interchange. ARD. cp. ἐπιγαμία, ἐπεργασία, ἐπινομία; Göller ἐπιχρησθαι; so ἐπιμαχία, ἐπιμίζια, ἐπιμίγνυμαι. Some take it as a compound of ἄρχομαι, and as referring to the religious ceremonies attending the oaths; cp. καταρχόμενοι, i. 26. 4; ἀπαρχάς, iii. 58. 4; and Homer's ἐπάρξασθαι δεπάεσσιν. If such were its meaning, it would be conclusive for a double ratification of the Truce, once at Athens and once at Sparta, as otherwise the plural ἡμέρας αὐς would be unmeaning. On this ground alone this latter interpretation should be rejected.

Scione lay on the S. side of the promontory Pallene, some 30 miles by sea from Torone. Their supposed metropolis, Pellene, was in Achaia, N.W. of Sycon.

σφῶν τοὺς π., the fathers of their settlement.

κατενεχθῆναι, were driven, or drifted, to land; i. 137. 2; iv. 3. a. τῷ χ., the great Storm, on the Return of the Heroes; a famous subject in Greek legend.

ἐχρήσαντο, experienced. Porro cp. iii. 3. 5. Cp. iv.

98. c.

(b.) ἀποστᾶσι δ' αὐτοῖς, dativus commodi. See c. 10. c; 56 a. διεπλευσε, across the gulf from Torone, and round the point of Pallene. τριήρει, attendant dative, used like the Latin Ablative. πλοῖα, any craft smaller than a war-ship. αἰνῶνι αὐτῷ. The MSS. generally give ἀμύνη αὐτῆ. αὐτῆ is ungrammatical, and some would read αὐτῆ, "the mere presence of the trireme" (Jowett); but this gives rather a forced effect. The subjunctive after the optative protasis might be supported by vii. 4. 1 (Porro). αὐτῷ is better taken as = τῷ κέλητι than as = him; as the thought is 'if the boat was

attacked, the ship would save *it*; if the ship was attacked, the boat would save *him*.' In the remainder of the sentence the construction changes, and ὅπως is forgotten.

ἐν τούτῳ κτλ., *meanwhile the boat would bring himself safe through*. There would be a danger of meeting Athenian cruisers towards Potidaea. These little particulars show what keen interest the daring and resource of Brasidas excited in the Greeks.

(c.) ἃ τε, answered by καὶ before Τορ.: the position of τε to be explained as in c. 8. 8; 9. 1, 2; 10. 2; that is, ἃ is re-thought before Τορῶνῃ. φάσκων is thus saved from being otiose. οὔτινες, *in that they*; c. 18. a.

ἐν τῷ ἰσθ. ἀπειλ., *cut off at the neck* (by the fortifications of Potidaea). Cp. 113. b. ἀνάγκην, *pressure*; i. 99. 1; iv. 19. b, 60. a.

ἄλλο τι . . . τῶν μερ., *not a little besides, however severe*. A timely hint of the blockade they must expect. εἰ, *dummodo; if but their affairs were once settled to their liking*.

CHAPTER CXXI.—(α) κα. οἷς . . . μῆ, *even such as did not like the intrigue when progressing*. μῆ, because the relative is generic. οὔσειν, *to bear the coming hardships* of war. δημοσίᾳ. By public vote; and probably his coronation was made a public ceremony. ἰδίᾳ, *in private gatherings, and the like*. Tæniæ were worn as signs of victory; Plato, Symp. 212. E; Aristoph. Ran. 393. προσήρχοντο, c. 120. a, *were ever coming to look at him, or used to collect about him*. Some take it as imp. of προσάρχομαι, = made him offerings, of flowers, &c. ἕσπερ, *tranquil*; c. 73. b. This is doubly interesting, as showing the form which Greek admiration for athletes took, and the light in which Brasidas was viewed, as Ὀλυμπιονίκης in the cause of freedom.

(b.) ἐγκαταλιπών, *left behind amongst (ἐγ-) them*. He must have brought the force in the trireme. διέβη, *crossed to Torone*. μετ' αὐτῶν, *with the help of Scione*. ἀποπειρᾶσαι, *the dash at Potidaea is noticed in c. 135*. ἡγούμενος καί, *thinking that the Athenians too would soon be at Pallene*. ὡς ἐς νῆσον. Pallene was *virtually* (ὡς, cp. οὐδὲν ἄλλο ἢ νησ., 120. 3) an island, and Athens regarded the islands as the stronghold of her power. But if he could seize Potidaea in time, Scione might be protected overland. καί τι, *a further reason*. αὐτῷ, *on his part*, i. e. by him. For ἐπράσσετο ἐς, cp. i. 65. 2, 132. 2.

CHAPTER CXXII.—(α.) περιαγγέλλοντες, *making circular announcement*. ἀνήγγελλον. Perhaps the commissioners were ordered to make a *special* announcement of the Armistice to the commanders acting for their respective states, and enjoin obedience.

(b.) ἐδέξαντο. The allies of Sparta which had not been represented in the negotiations were technicaly free to accept the Truce, or not.

(c.) τοῖς . . . κατήνει, *was willing to agree to all the other claimants of the shelter of the Truce*. ὕστερον, *subsequently to the 14th of Elaphebolion*. The optative is that of Oblique Oration. ἀντέλεγε . . . ὡς κτλ., *kept urging many objections, to the effect that their revolt was previous to that date*. ἀφίει, *imperfect of enduring attitude, like κατήνει*.

(d.) τὰς σπονδάς, that is the Arbitration clause of the treaty, c. 118, which would cover all disputes between the principals. ἀντεποιούντο,

i. 28. By this counter-claim they brought the case of Scione under the Arbitration clause. ἐτοίμοι ἦσαν, as above, declared their readiness.

(e.) ὁρ. ποιούμενοι, a curious phrase, superficially similar to the familiar δευὰ ποιέσθαι. For the Middle, see App. III. εἰ καὶ οἱ . . . ἤδη ὄντες, "because even those in the islands now," as we say with similar emphasis. For εἰ to state a fact hypothetically, cp. 85. a. ἤδη is quite rightly placed, having nothing to do with the verb, as Poppo fancies. The point is that revolt was now in a new quarter, the islands, an intolerable thing. In c. 127. 2 we find it put with the accusative, to mark a new point objectively reached. In their excitement the Athenians magnify an instance into a general proposition. ἀνωφελεῖ, to islanders.

(f.) ἦ οἱ Ἄθ, sc. μᾶλλον ἢ ἦ οἱ Λακ. Poppo. For the neuter εἶχε, cp. vii. 48. 2, of a person. ἐξελεῖν, to capture, or to reduce. See c. 69. a. τᾶλλα. See c. 69. b.

CHAPTER CXXIII.—(a.) Μένδη lay just beyond the promontory of Posidonium, about one-third of the distance between Scione and Potidaea. Pausanias, v. 27, tells us that the town did not lie on the coast. Being Eretrian, i. e. Euboeic and Ionian, vii. 57, its sympathies would be with the Chalcidic towns near; and its colony in Thrace, Eion, was already hostile, iv. 7. ὄτι . . . φανερώς, in that they came over to him openly during the Armistice. The point is that as the Mendeans came over without any intrigue or solicitations of his, as a free people acting for themselves had a right to do, even in time of Armistice, he thought, considering the way in which Athens was infringing the Convention, that he might fairly retaliate to the extent of accepting what he did not solicit. The facts, which made this modicum of retaliation fair, are introduced by γάρ.

(b.) διό, aware of Brasidas' irritation at the way the Athenians were infringing the Convention. τήν τε . . . ἐτοίμην, seeing that the approval of Brasidas was ready. Cp. the use of γινώσκω, i. 86. I. τε is answered by καὶ ἄμα. τεκμαίρ. further explains ὀρώντες, as in i. 1; Classen. τῶν πρ. σφίσιν. Though Brasidas had given up his intrigues, the conspirators inside had not. They were so few that they dared not let the conspiracy drop, lest they should be arrested and punished. They contrived to coerce the rest. σφίσιν, ethical. The reflexive marks it as the real subject of the clause. ὥς and οὐκέτι must be taken together, the sense being "from the time the resolve was taken they never after that (ἔτι) desisted." Cp. Soph. O. T. 115. οὐκέθ' ἔπειθ' ὥς ἀπεστάλη, once gone, he came back no more. For ὥς, cp. iv. 90. 3. So ὅτε, i. 13. 3, and quum. τότε, at the time I mentioned, sc. c. 121. 2. So c. 46. a, 101. 3. περὶ σφ. φοβ. τὸ κατὰ δῆλον, dreading discovery about themselves; that is, discovery of their intrigues.

(c.) εὐθὺς πρῶθ, simul atque audiverunt. Cp. c. 43. 2.

(d.) ὑπεκκομίζεῖ. So ὑπεκπέμπει, c. 8. 3. ὑπ- means either 'secretly,' or 'from under the imminent danger.' See c. 74. a. τήν Χαλκ. Perhaps this is mentioned as a reason for their being sent thither, as it was ethnically

kindred to them. διέπεμψε, across from Torone. ἀποῖς, the male population of Mende and Scione. Polydamidas was a Lacedaemonian, probably a Spartan.

CHAPTER CXXIV.—(a.) This expedition was very unfortunate for Mende; and, had not Perdiccas been alienated by its conclusion, the reinforcements mentioned in c. 132 would probably have reached Brasidas. But as Perdiccas was still supporting one-third of Brasidas' own forces he could bring great pressure to bear, and probably, foreseeing that Brasidas would soon be occupied with resisting the Athenians, insisted on his acting before they came. τὸ

δεύτερον. See c. 83. ἐνοικούντων, in scattered settlements towards the coast, such as Pydna and Therma; Poppo. περιλοίποις, the

residue left of 1700 after deducting therefrom the garrison of 500 for Scione and Mende, and any others; Poppo. ὀλίγου ἐς χ., nearly approaching a thousand. Cp. ὀλίγου εἶλον, viii. 35. 3; so ὀλίγου σε κύνες διεδήλησαντο, Hom. Od. xiv. 37. So μικροῦ, Dem. de Cor. 151; Xen. Cyr. i. 4. 8. The

adverbial πολλοῦ, Aristoph. Eq. 822, may be compared. Arnold justly says that this usage cannot be explained by the ellipse of δεῖν. The MSS. agree in reading ὀλίγω. τῶν βαρβάρων, allies and subjects of the Macedonians, acc. to Poppo. Arnold observes that in 126. 3, the Macedonians are themselves classed with barbari, not being, as Perdiccas was, of Hellenic blood. If Macedonians are here meant, τὴν δύναμιν above must = the trained warriors. ἄλλος, besides.

(b.) ἀποῖς, the invaders, the pronoun being adapted to ἀντεστρ. Bekker ἀποῖς, needlessly.

(c.) τῶν πεζῶν, those of each army. πεδίου, predicate. Poppo. The subject is τοῦ μέσου. ἐτοίμων . . . μαχ., offering battle.

ἀντεπαγαγόντες, intrans., having made a counter-move to the front. With καὶ αὐτοί. διαφεύγοντες. The participle is 'accommodated;' i. e. whereas it would naturally have been past, it is assimilated to the tense of the verb. Cp. c. 9. 2.

(d.) ἐπέσχον, waited. Ἰλλυριοῦς. The nearest Illyrian tribe would seem to have been the Taulantii, who harassed Epidamnus, i. 24, 26.

ἔτυχον, happened to be. Less definite in time than ἐτύγχανον would have been. Classen's 'eben jetzt' would better suit the latter. See the two used with this difference in c. 70. 1 and 2. μισθοῦ, v. 6. 2; vii. 25. 7.

ἔπειτα. After this de'ay he would wait no longer. ἐπὶ τὰς, against.

καθῆσθαι, to sit idle, ii. 101. 2; v. 7. 2. Cp. καθέδρα, ii. 18. 5. Μέν-

δης περιορώμενος, anxious about Mende. The Middle is of mental survey.

The genitive, if not simply governed by περι-, is that usual after verbs of caring. Cp. φυλασσομένουσ τῶν νεῶν, II. 4. Cp. προειδόμενος αὐτῶν, c. 64. n.

Curtius generalizes to the wider class of "verbs denoting sensuous or moral perception or emotion," G. G. § 420; and it is possible that the "Objective" Genitive after all such verbs is really of Origin, indicating the source of the

feeling, &c., expressed in the verb. πρότερον, ere his return.

CHAPTER CXXV.—(a.) διαφερομένων, while at issue on the point.

οἱ Ἰλλ. Some MSS. prefix καὶ to οἱ, the sense being that "A. had the Ill.

also on his side." For γεγένηται μετὰ Ἀρ., have declared for A., cp. ἦσαν μετὰ, c. 113. 1. ὤστε. On this hangs ἐχώρου. δοκοῦν

and κυρ. as accus. abs. state parallel fact rather than condition or cause as the gen. abs. does. See c. 17. b. ἐκ τῆς δ., sc. though both saw retreat

was necessary, their dispute had caused them to separate without settling when they would start. Each was apparently waiting to see what the other would propose. ὅπερ, cognate with ἐκπληρῶν, which verb is said to be

nowhere else found. ἀσφαῶς, without knowing why; c. 20. 3. πολλαπ. . . ἐπιέναι, that many times more were about to attack them than had yet come. ἠνάγκασαν, by leaving him the only alternative of isolation; c. 29. d; 98. e. πρὶν ἰδεῖν, without having an interview (to explain matters).

The Schol. says ἰδεῖν is an Attic usage = διαλεχθῆναι. For πρὶν, see c. 83. f. προαπελθεῖν, to go off without waiting for him.

(b.) ξυναγ. καὶ αὐτὸς go together, as this is his response to the menaced attack. ἐς τετράγ. τ., into quadrangular order; agmen quadratum.

Cp. ἐν πλαισίῳ, vi. 67. 1; vii. 78. 2. From ἐς μέσον we see that it was a hollow rectangle.

(c.) ἐκδρόμους, predicate. They were to sally from the flanks; προσβάλλειν generally = to attack alongside; cp. it in i. 49. 3 of side-collision of ships as opposed to the new tactic ἐμβάλλειν. He himself would guard the rear, where the first pressure would fall, πρ. ἐγκεισθ.

(d.) ὡς διὰ τ., c. 96. a.

CHAPTER CXXVI.—This speech, whether substantially authentic or not, is given to show how such wild barbaric warfare was viewed by the highly trained Spartan soldier; and also to exhibit the moral force of the man, by which he nerved his scanty troops until they had extricated themselves from great peril.

(a.) Βάρβαροι and πολλοὶ are separate predicates. οὐκ ἂν κτλ., I should not equally have thought of adding instruction to my words of encouragement. Cp. μάθησιν ἐποιήσθε, i. 68. 2. τῆ, the usual address before action, expected by most Greek soldiers; cp. c. 95. 1. πρὸς μὲν, answered by βαρβ. δέ. Γρ. looking at the way in which our friends have abandoned us. ὑπόμνημα, used = ὑπόμνησιν, which see c. 17. 3; 95. 1. πείθειν, sc. ὑμᾶς, the accus. being double, cp. c. 22. 1. (Cl.)

(b.) The substance of the speech, as usual, opens with γάρ. ἀγαθοῖς τὰ π. is predicate. μηδὲν πλ. The negative is μὴ because it virtually belongs to πεφοβ.

οἳ γε μηδὲ κτλ., inasmuch as you come not from states so constituted, in which it is not the many who rule the few, but handfuls rather who rule multitudes. μηδὲ (the generic relative, cp. 32. d, viii. 76. 5, takes μὴ) answers μηδέν, = you will not fear numbers now, because you do not fear them at home either. Cp. ii. 63. 1, μὴ φεύγειν ἢ μηδὲ διώκειν. The negative influence stops at ἤκετε. τοιούτων = 'such as to make you respect numbers.' The difficulty or harshness which some find in the passage arises from a small artifice of Greek rhetoric, which likes to account for a negative effect by a negative reason. To this end the negation must be attached to the verb, and we have μὴ ἀπὸ πολιτ. τοι. ἤκετε, in lieu of ἀπὸ πολ. οὐ τοιούτων ἤκετε; but just the same is meant, and ἐν αἰς follows referring to πολιτειῶν

simply, taking no notice of the negative cast of thought. The passage may be taken differently by (a) extending the force of μηδὲ to ἄρχουσιν, (b) making τοιούτων ἐν αἰς correlatives, and (c) οὐ πολλοὶ = ὀλίγοι. Then tr. "inasmuch as you do not even come from states so ordered that small numbers rule over small numbers, but where on the contrary handfuls rule multitudes." But this has an artificial effect.

δυναστείαν, technically used. Cp. iii. 62. 3; iv. 78. 3. τῷ μαχόμενοι κρ., *by prevailing in battle*. Learners should note the nominative subject to the infinitive in the dative, marking a reference to the main subject.

(c.) βαρβάρους. Put to the front for emphatic contrast. The Article is often omitted, as Classen says, with words developed by relative adjuncts. He cp. πόλεις . . . ὅσαι ἦσαν, ii. 7. 1; πατέρων ὧν ἔστε, ii. 71. 3. So στρατιᾷ τῆδε ἦν ἔχω, iv. 85. e; ὕδωρ τε δ' ἦν, 97. 2. ἐξ ὧν, sc. τούτων ἅ, cognate accus. τοῖς Μακεδόσιν αὐτῶν, the (recently defeated) Lyceestae, said to be Macedonian, ii. 99. 2. εἰκάζω. So Bekker. Most MSS. read εἰκάζων, which is almost as good.

(d.) καὶ γὰρ refers to μαθεῖν. 'Explanation in the present situation will be useful, for it will reveal how superficial this show of bravery is. It is only real power to hurt which is better not looked into.' ὅσα . . . ἀπ' αὐτῶν. Cp. οἷς . . . ἀπ' αὐτῶν, c. 92. g. αὐτῶν recalls ὅσα. So with οἷς and αὐτοῖς following, which however are masculine. ἐθάρσυνε, gnomic, or (as Classen aptly says) 'empiric' aorist. He cp. ἡμίνατο, ii. 11. 5; ἐδόξαεν, iii. 45. 6. Tr. *information as to the truth about them emboldens, instead of frightening, their antagonists.* μὴ προειδώς, 'if unforwarned.'

(e.) οὗτοι δέ, *now the barbarians I am speaking of*. This begins the detailed application of what above was put generally as a principle, viz. that noisy flourishes are a cloak for weakness. φοβεράν, *alarming*; ii. 98. 7; iii. 83. 1; iv. 61. 6. πλήθει ὕψεως, *numbers striking to the eye*. 'Spectacle of their numbers' (Jowett). Cp. i. 10. 2; vi. 46. 3. So ὠφθη of military display, iv. 73. c; v. 60. 3. ἥ τε διὰ κ. ἐπανασ., *the brandishing their shields at (ἐπ-) us in the air*. Cp. Liv. 7. 10, armorum agitatio vana. To lower the shield and wave the empty hand was a Greek token of defeat, Thuc. iv. 38. 1. διὰ κ., sc. αὔρας; *per inane*. Cl. cp. διὰ πάσης (i. e. τῆς νεώς), i. 14. 4. προσημίαι δέ, antithesis to μέλλησιν μὲν. The infin. is after ὁμοίωι, as in Homer. (Kr.) αὐτὰ, their shouts and gesticulations.

Tr. *to close with those who are firm under all this they are less apt.* οὔτε negatives both part. ἔχ. and verb αἰσχ., and is answered by ἥ τε. χώραν, ii. 87. 10. ἀνεξέλεγκτος, i. 21. 1. ἔχει, virtually = παρέχει. Tr. *for they have no regular order to make them ashamed to desert a particular post under pressure, and flight or charge on their part, being deemed equally brilliant, preserves their courage likewise from challenge.*

αὐτοκράτωρ = ἄνευ τάξεως, each man for himself; the antithesis of the Spartan system (πολλοὺς ὄντας ἐνὶ κόσμῳ χρῆσθαι, ii. 11. 10). ἐκφοβήσεται, the future of something yet to come; cp. προθυμήσεται, c. 9. 2; κρατήσεται, 117. 2. ἐκείνω = τῷ ἐς χ. ἐλθ., and τούτου = τοῦ ἐκφ. ἄν implies the hypothesis εἰ μὴ οὕτως ζώντο. "Else why do they shout instead of fighting?" (Jowett.)

(f.) σαφῶς τε. τε appends, as often, something general to a list of

particulars; i. 22. 5; ii. 41. 1; iii. 59. 6, 92. 6; iv. 63. 2. προῦπ. δεινόν, (numbers, cries, and gestures,) terrors before trial. It contrasts with ἔργω and ἐπιφερόμενον. κατασπέρχων, *exciting*; ἐκπλήττων, Schol. The datives seem to be instrumental (Poppo); cp. κατασπέρχων δορί, Ar. Ach. 1188. (Kr.) *And you clearly see that all their terrors before trial are shadowy in fact, though stirring the blood through eye and ear.*

(g.) ἀῦθις ὑπαγ., *again begin to draw off gradually*; i. e. after the interruption. ὑπάγω, here intrans.: the aorist seems 'ingressive.' οἱ τοιοῦτοι κτλ., *with those who withstand their first onset hordes like these do but threaten from a distance, and flout their bravery by holding back; but whoever once yields to them, at his heels they hang, and their boldness where all is safe is swiftly aired.* ἄποθ. ἀπειλαῖς (instrumental dative) is answered by κατὰ πόδας, and μελλήσει (dative of manner) is answered by ὀξεῖς.

CHAPTER CXXVII.—(a.) ὑπήγε, transitive.

διαφθείρειν.

For the absence of ἄν after what is virtually a verb of expecting, see c. 71. a.

(b.) ὡς αὐτοῖς (dativus commodi, = 'when they found that') applies to all the clauses as far as ὑπεχώρουν. ἐκδρομαὶ seems = sallies of ἐκδρομοί.

(mentioned c. 125. 3), as the name of a tactic. The Schol. took it of the ἐκδρομοί themselves. προσπίπτουεν, like ἐντύχοιεν below, is the

frequentative opt. after the indefinite relative. ἐπικειμένους, i. e. αὐτούς, the savages' 'steady pressure' on the rear. This clause is an annexe to the first, and there should be no comma at ἀπήντων. ἀντέστησαν,

aorist of summary; the first rush of the savages *had failed*, as we should say. The imperfects, before and after, are of progressive detail. τὸ

λοιπὸν κτλ., *thenceforward continued to resist while receiving an attack, but when the foe was quiet pursued their own slow retreat.* τὸ τε δὴ,

apodosis to ὡς. ἐπακολουθοῦν προσβάλ. (infin. of purpose) go together; *to follow up and assault.* ἐπί τε τοὺς . . . καί. The

conjunctions couple the two entire clauses (χωρήσαντες . . . ἔκτεινον, and τὴν . . . κατέλαβον), joining each as a unit to the other. They are respectively affixed to those elements of each clause which are prominent in thought, viz. the objects aimed at, as being most worth contrasting. See c. 28. d; 80. a; 95. a; 109. a. ἐς τὴν Ἄρ. As they were quitting Arr.'s domains, we

might have expected ἐς τὴν Περδίκκου; but it is put from the Greek point of view, of which Hellas was the centre. See on ἔσω, 109. b. For the pass, see c. 83. b. ἀναχώρησιν, way of retreat. Clearly of place in i. 90. 2.

ἐς αὐτὸ ἦδη τὸ ἄπ. τῆς ὁδ., *into the real difficulty at last of the passage*; ipsas jam angustias. For ἦδη locally applied, cp. ii. 96. 3; iii. 95. 1; iv. 78. e; and see c. 122. e. κυκλοῦνται κτλ., *they begin closing round,*

thinking (ὡς) they were going to cut him off. κυκλ. = from their forces at the gorge ahead they send troops along the hills on each side, to effect a junction with their force in Brasidas' rear, so that while he pushed up the defile he would be assailed all round.

CHAPTER CXXVIII.—(a.) προεῖπε, *gave timely orders*, ere it should be too late. Or perhaps προ- may be contrasted with πρίν, and so really apply to what follows (πειράσαι κτλ.); cp. ἄλλον ἂν ἄλλω προσίδοις, Soph. O. T. 174;

συμπεῖθαι βαδίζειν, Dem. de Cor. 147. (In c. 26. 5 *πρωειπ.* simply means *gave out, put forth orders.*) *δὴν μᾶλλον*, *that one of the hills which he thought it possible more fully to seize [or to seize more than the other hill].* (The hypoth. is 'if his men tried.'). *αὐτὸν* repeats *ὑν*; cp. *ἄσα . . . περὶ αὐτῶν*, 127. 4.

ἤδη ἐπιόντας. So the MSS. The foe having seized the hill, though not yet in full force, *were already about to assail* therefrom the troops of Br., which they expected would try to carry the pass. Their plan was frustrated by dislodging the assailants themselves from the hill, and conducting the army along the height instead of through the gorge. Poppo needlessly alters to *ἐπόντας*. That the foe *were* on the hill is shown by *ἐκκροῦσαι ἀπ' αὐτοῦ* and *καὶ πλείονα προσμῖξαι*.

πρὶν . . . προσμῖξαι, *ere the bulk of those trying to encircle them should reach it.* *κύκλωσι*, abstract for concrete; cp. *δουλεία*, v. 23. 4; *φυγῆ*, viii. 64 4; *ἐπίπλους*, viii. 102. 2. *αὐτόσε*, with *προσμ.*; cp. *ἐγγὺς προσμ.*, c. 93 1. *σφῶν*, objective genitive.

(b.) *ἐκράτησάν τε*. The position of *τε* is to be explained as in *ἐπὶ τε τοὺς*, c. 127. b, and passages cited. *ἡ πλείων*, *the bulk, or the rest.*

ῥᾶον πρὸς αὐτόν. The Greek force now quits the road leading to the gorge, as it would be blocked by the enemy, and passes to the hill which the 300 have seized, and moves up *with more ease* than they might have done, owing to the fact that the loss of the hill disheartened the assailants behind them, and the pursuit collapsed.

καὶ ἐφοβήθησαν, *even took alarm.* *τῆς τροπῆς αὐτοῖς κτλ.*, *seeing at that point their soldiers routed and driven from the height.* *αὐτοῖς* is ethical, and "the virtual subject of the proposition" (Arn.), so that the reflexive *σφῶν* is accounted for. *οὐκέτι*, after the loss of the hill. With *τροπῆς ἀπό*, cp. *πολέμου λώφησιν ἀπό*, c. 81. 2.

(c.) *ἀντελάβετο*, literally, 'had got a firm hold of,' i. e. had brought all his troops up. Cp. iii. 22. 5, Poppo. The pass was thus "turned;" and if the route was difficult, yet it was safe (*κατὰ ἄσφ.*). *Ἄρρισσαν*. Wasse says it was near the Erigonus (a western feeder of the Axios). *πρῶτον*, probably an adverb.

(d.) *αὐτοί*, *spontaneously*; with *ὀργιζόμενοι*. *ἄσοις ἐνέτυχον*. The indicative gives a touch of fact even in statements otherwise vague. If we cp. *οἷς ἐντύχοιεν*, 127. 2, we see that much the same sort of acts may be described in different moods, according to the degree of fact-reference intended. Cp. c. 5. 6. *εἴ τι νι*, sc. *ἐνέτυχον*. *φοβερά*, passive.

οἰκείωσιν ἐποι., common per phrasis of the Middle with verbal noun. Cp. i. 8. 3, 50. 2, 68. 2; and *διδαχὴν ἐποιοῦμην*, iv. 126. 1. See also *ὀργῆν ποιοῦμενοι*, c. 122. c.

(e.) *ἐνόμισε*, *made up his mind that, came to think*; ingressive. *τῇ γν. οὐ ξύνηθε*s, *uncongenial to his feelings*. Cp. i. 71. 7. *δι' Ἀθηναίους*, lit. *because of the Athenians*. Sc. the thought of the Athenians, whose game he was playing, made him feel uncomfortable in deserting the Spartan cause.

ἀναγκαίων ξυμφ., *blood interests*, the natural sympathy for Sparta, to which, as a Heraclid, he was born. *ἀναγκαῖος* is used of blood-relation by Antipho, 112 3; Plato, Rep. 574. b; and *ἀνάγκη* seems to include this sense in Thuc. v. 104. So the Latin *necessarius*. The Royal House of Macedon claimed to be Heraclids, descended from Temenus of Argos; ii. 99. 3; v. 80. 2. *μὲν, δέ*, *though uneasy, yet he did it.* The antithesis

is triple; γν. οὐ ξύν. contrasts with ἀναγκ.; μῖσος with ξυμφ.; εἶχε with διαναστάς (keeping and quitting). Tr. and thenceforward he nursed for the Peloponnesian cause a hatred which sat uneasily upon him because of the Athenians; still, wrenching himself from his blood interests he was scheming how soonest to make terms with them, and rid himself of the others. τοῖς, Athenians; τῶν, Lacedaemonians. The futures are 'final.'

CHAPTER CXXIX.—(a) καταλαμβάνει . . . ἔχοντας, finds them in possession of. Cp. i. 59. 1. ἀδύνατος ἤδη . . . τιμωρεῖν, not strong enough now to succour his other friends in Pallene. ἤδη, now that he was in presence of so large an Athenian force.

(b.) ἐξέπλευσαν, from Athens to Potidaea. ἐπί τε . . . καί, c. 8. h. παρεσκευ. The imperfect = were doing when last mentioned, c. 123. Χῆται. Cp. 13. 2. αὐτόθεν, such as the Methoneans presently named (§ 4). This detail is anticipatory, as they would be mustered, like the Thracians, at Potidaea (§ 3).

(c.) σχόντες κατά. See 3. a. The Poseidonium seems to be the promontory near to which Mende stood, with perhaps a temple on it. ἐχώρουν ἐς. Cp. c. 95. c; v. 2. 1. Perhaps it may = 'into their territory.' (Cp. προῶν ἐς, 120. b.) The town was a little way from the sea. Πελοπονν., c. 123. 4. ἔτυχον ἐξεστ., were found already out in camp. Two MSS. read ἐστρατ.

(d.) αὐτοῖς, either dative incommodi, or after προσβῆναι. Μεθωναίους. This Methone, τὴν ὑμορον Μακεδονία, vi. 7, was just S. of Pydna. τραυματιζόμενος doubtless refers not to the general personally, but to the soldiers led by him, like βαλλόμενος, i. 63. 1. The Schol. says that some so took it. So ἐθορυβήθη below. βιάσασθαι, to force a way. This absolute usage is common; i. 63. 1. ἄλλῃ ἐφ. ἐκ πλ., by another and longer approach. Here alone ἐκ πλ. is used by Thuc. of space. (Kr, who cp. ἐξ ὀλίγου, ii. 91. 5; ἐκ βραχέος, iii. 92. 5.) καὶ πάννυ, utterly; i. 3. 2. ἐθορυβήθη, was thrown into disorder; v. 10. 8; 65. 6. Cl. ἐς ὅλ. ἀφίκετο, the whole Athenian army came within a little of getting a defeat. Cp. παρὰ νύκτα ἐγένετο λαβεῖν, c. 106. 3.

CHAPTER CXXX.—(a.) περιπλεύσαντες, round the headland. τὸ πρὸς Σ., the Scionean side of Mende. Lit. "approached from S." Cp. c. 31. a. τι καὶ στασιασμοῦ, somewhat of actual sedition brewing. Cp. viii. 94. 2. Note the Active force. Cp. τι καὶ γέλωτος, c. 28. c; τι καὶ δόξης, i. 5. 1 (Cl); τι καὶ πλεον εἰδώς, vii. 49. 4.

(b.) προῶν ἄμα go together; cp. ii. 5. 1. So μεταξὺ and ἐθὺς often with participles. He thus both wasted a new tract and threatened Scione. ἐς = he got inside the Scionean frontiers. κατὰ τὰς ἄνω π., opposite the upper gate. ἄνω either of elevation or of distance from the sea.

(c.) ἔτυχε . . . κείμενα, that happened to be the spot inside the walls where they stacked their arms, i.e. where they were kept; vid. Arn. This is put in to account for Polydamidas' being so near to the gate just then. When the military disposition and the address were concluded, the soldiers would at once have armed themselves, had not the populace snatched up the arms instead, and turned them against their owners. For ὕπλα τίθεσθαι (of

which κέυμαι serves as perf. pass.), see c. 44. a. delivering the usual παραίνεσις (c. 95. a).

παρήννει = was in act of

(d.) καί, when. See c. 46. a. A comma should thus follow ἐπεξιέναι, rather than a full stop as in Bekker's text.

τῶν ἀπὸ τοῦ δ. The

preposition, 'accommodated' to the verb ἀντείπειν (cp. c. 8. a), expresses the quarter whence the opposition came.

κατὰ τὸ σπ.; in

the spirit of party. Arn.

οὐκ ἐπέξεισιν οὐδὲ δέοιτο. For dif-

ferent moods in Or. Ob. depending on the same verb, cp. ii. 13. 1, So. 1; viii. 50. 1, 5; 51. 1. Thuc. seems in such cases to imply that what is stated in the Indicative is a certainty, or a fixed resolve. Prof. Goodwin calls the Indicative

"merely a more vivid form of expression than the Optative." (Moods and Tenses, § 70. 2. Rem. 1.) The subject of both verbs is probably the speaker, and δέοιτο oblique for δέομαι. Thus it is personal, as we take it in 69. 2; and δέισθαι, viii. 43. 4; Soph. O. C. 570. Otherwise δέοιτο may be oblique for δέιται, and the subject of both verbs δῆμος. Some take it as impersonally used, = δέοι, but no clear instance of this is found in Thuc.

καὶ ἄς

. . . θορυβηθέντος, continuation of ἀντειπόντος; and in return for his opposition was clutched by him with his hand and roughly used. Cp. θορυβούμενος, viii. 50. 5.

ἐπὶ τε . . . καὶ τοὺς. Cp. 8. h.

ἐναντία

σφίσι. The majority had been overawed into revolting, c. 123.

(e.) φυβηθέντων, genitive of cause or antecedent condition; see c. 20. d.

It does not govern μάχη, but is a parallel reason with it.

ἀπὸ

προεῖρ. τινός, in pursuance of some previous understanding.

αὐτοῖς,

the Peloponnesian party.

(f) αὐτοί, by themselves. Cp. c. 66. 4; 113. 2.

ἐς τὴν Μ.

πόλιν. Classen perceives a dramatic force in this full designation of the town before its cruel treatment is recorded. But 'Mende' is probably added to prevent confusion with Scione, towards which half the army had just been.

οὐκ, the regular negative with ἄτε (Kr.).

(g) αὐτοὺς κρίν., condition; provided they themselves brought to trial;

i. e. a trial with a foregone conclusion.

ἐπεκαθίσταντο. So the

MSS. Poppo says it should at least be ἐπικαθ. (as Thuc. only uses the unaugmented καθίσα), but thinks the true reading is ἐπικαθίσταντο, which Götter adopts.

κατέσχον, had effected the occupation of. Cp. c. 92. c.

Then τὰ περὶ τὴν Μ. will = τὴν Μέιδην. If the latter words mean 'their object as to M.,' then κατέσχον = 'had gained.'

CHAPTER CXXXI.—(a.) ἰδρύθησαν, had established themselves. οὐκ

ἐγίγνωτο, could not be carried out. Much the same as ἔσοιτο, this being virtual Oblique Narration. See c. 9. b. This explains the reflexive σφῶν; the sense is they knew they could not be invested.

(b.) ἐπόντας. The MSS. give ἐπίοντας. Cp. c. 128. a.

(c.) ἤδη ἐν ἔργῳ, already at work. So that there was not much time to lose, as had the lines been finished the fugitives could not have passed them.

παρὰ θάλασσαν. The Schol. connects this with ἀφικνούνται, though the order of words is unnatural. But ἀφικν. may = reach the Athenian works, and παρὰ θ. may qualify βίασαμ. = 'having overcome the guard in a scuffle along the water's edge.' See on παρά, 10. d.

ἐπὶ τῇ Σκ., watching Scione; cp. ἐπὶ

τῇ Πύλῳ, 14. e; ἐπ' αὐτῇ, 133. 4.

CHAPTER CXXXII.—(a) περιτειχι., *in process of being invested*. δμολογίαν. More than Peace, a compact or Alliance, v. 6. 2 (Poppo).

τὴν τοῦ Βρ. ἔχ., *his animosity to Br.* Cp. 128. 5. Thuc. again points out that Perdiccas' likes were regulated by his dislikes. εὐθὺς τότε,

immediately thereupon, i. e. after the retreat narrated c. 127, 8.

(b) Ἴσχυ. ὁ Λακ., *the well-known Lac.* Cp. Κλεομένης ὁ Λ., i. 126. 13; Πausanias ὁ Λ., i. 128. 4. So v. 52. His name appears in connection with the Treaties of Peace and Alliance with Athens, v. 19, 24; and as a commissioner under the Peace, v. 21. τότε, at the time of the ὄμ. ὁ δὲ Π. The

particle is probably due to the semi-independent nature of the previous clause; cp. i. 72. 1, 2. Or it may be resumptive. ἐνδηλον κτλ., *to let the*

Athenians see some evidence of constancy.

οὐκέτι, *after his late*

experience; logical sequence.

παρασκευάσας, *by manipulating.*

Cp. παρεσκεύασαν τοὺς ἐν τῷ ἐλεί, iii. 36. 4. So viii. 52. 1.

χρώμενος

explains ξένους. Cp. 78. 2.

διεκώλ., *effectually stopped the army*

and the preparation afoot. Perhaps παρασκ. means that all was yet inchoate. περιᾶσθαι = *ask the assent of the great families.* See 78.

(c) ἐπιθεῖν, *to inspect*; an uncommon use in Thuc.

ἠβώντων,

men under 30 years (Göller), before which time they were excluded from public life. Plut. Lyc. 25. This explains παρανόμως.

αὐτῶν,

partitive; of their own order (Spartiate), in opposition to τοῖς ἐντυχ. Cp. i. 104. 2.

παρανόμως, 'unconstitutionally' rather than 'illegally,'

i. e. against the spirit, not the letter, of the law; as Lycurgus could not have anticipated such cases.

ἄνδρας = *τινάς.* (Cl.)

ἐξήγουν, *were taking out with them.* Cp. 79. 2; 80. 4.

ῶστε,

'final'; cp. ii. 40. 7.

τοῖς ἐντυχοῦσιν, *chance persons.* Cp. ὁ

ἐντυγχάνων, 40. 2; ὑβρίζων τὸν ἐντυχόντα ὑμῶν, Dem. Meid. 183. So ἐκ τοῦ παρατυχόντος, i. 22. 2 (Cl.).

καθίστησιν, Ischagoras, or

Brasidas.

Ἐπιτελίδαν, elsewhere called Pasitelidas. He was

captured in Torone by Cleon, v. 3.

CHAPTER CXXXIII.—(a) τεῖχος περιεῖλον. Cp. i. 108. 3; iv. 51. 1.

The Article is often absent in such notices.

Ἀττικισμὸν, iii. 64. 8.

We know that Siphæ, which was to have been betrayed to Athens, iv. 76, 89, was a dependency of Thespiæ; and that a democratical rising occurred at Thespiæ nine years later, followed by the flight of some to Athens, vi. 95. 3.

παρестηκόσ, in apposition to the sentence, τεῖχ. π.

μάχη, 96. 2.

ὅτι. Cp. ὑπερ, 33. 1.

ἄνθος. So ἄνθος Ἀργείων, Aesch. Ag. 196.

Poppo cp. omne quod floris fuerit; Livy, 27. 4.

(b.) ὁ νεῶς, *the famous temple.* Cp. Ἥρας ὁ κλεινὸς νεῶς, Soph. El. 8.

ἐν Ἀργεί = *in Argive territory*, as the temple was 45 stades from the town, and was nearer to Mycenæ. Cp. 5. a. In ii. 2 we are told that Chrysis had been in office 48 years when Plataea was surprised by the Thebans. The Argives

reckoned their Annals by the years of Hera's priestesses. ἐπικαταδαρ.,

then dropped asleep; ἐπι., sc. *after* what she had done.

(c.) εὐθὺς τῆς ν., *at once that night.* προκειμένου. Cp. νόμοι πρόκεινται, Soph. O. T. 865. So ζημία πρόκειται, Thuc iii. 45. 1. The word is suspected,

as κείμενος is usual. Poppo thinks νόμος may = institutum, custom; but ἐκ is against this. Tr. *the law pre-existing on the point.* ἐπέλαβεν,

had reached; κατέσχε, Schol.
 ἡμισείας, v. 20. 3.

ἐκ μέσου, in half; like ἐξ

(d.) ἐπ' αὐτῆ, 131. c. φυλακῆν. The town was not taken till B.C. 421, two years later; v. 32. 1. The difficulties of the blockade are touched by Aristoph. Vesp. 209; κρείττον ἦν τηρεῖν Σκιώνην ἀντὶ τούτου τοῦ πατρός. As the Vespae was acted in B.C. 422 (Prof. Jowett on c. 132), the siege was then still going on.

CHAPTER CXXXIV.—(a.) ξύμμαχοι, sub-leagues (cp. v. 81), as both Mantinea and Tegea were controlled by Sparta as members of her league.

Λαοδ. τῆς Ὀρ., Laodicium in the territory of Oresteium, or Oresthasium. See Arnold's note, which places the battle "near the spot where Megalopolis was afterwards built." ἐκότεροι, each of the principals, Mantineans and Tegeats. Evidently the routed wing on each side consisted of the allies (Hk.).

(b.) ἀγχωμάλου, of battle again, vii. 71. 5. Of disputes, iii. 49. 2 (Cl.). ἀφελομένης, having interrupted, cut off the conclusion of. Cp. ἐπιλαβούσης τὸ ἔργον, 96. 7. ἐπηνυλίσαντο, a sign of superiority. Cp. iii. 5. 2 (Cl.). ἀντέστησαν, set up a counter-trophy. Mr. Simcox observes that though Mantinea had certainly no advantage in the field, yet she secured possession of a certain territory which was in dispute, as we learn from v. 29 that she was eager to join Argos through fear of losing the gains made during the war.

CHAPTER CXXXV.—ἀπεπείρασε. Cp. 107. 2; 121. 2. καὶ ὁ B. Sc. Brasidas as well (as the Mantineans and Tegeats, c. 134. 1) indulged in a little unauthorized warfare, in spite of the Armistice. τελευτῶντος.

If no word has fallen out after this participle (Classen marks a lacuna), we must take τελ. καὶ . . . ἤδη as an afterthought, to explain Brasidas' conduct, and meaning 'as the end of the Armistice (iv. 117; v. 1) was near.' Cp. πρὸς ἔαρ ἤδη τοῦ χειμῶνος λήγοντος, v. 81. 2; and for καί, νυκτὸς καὶ περὶ ὄρθρον, iv. 110. 2; τοῦ χειμῶνος τελευτῶντος ἤδη καὶ πρὸς ἔαρ, v. 39. 3.

κλίμακα. Classen takes this as a noun of multitude, like κέραμος and ἄμπελος. This is rather unnatural. τούτου, the placing of the ladder.

Schol. παρενεχθέντος. To keep the guards on the walls awake, a bell was passed round through the night, each sentinel as he received it quitting his post to take it to the next. This left one sentry-post vacant for a short time. The bell had just been transferred at some point, when the ladder was placed at the interval there vacant till the return of the sentinel.

οὕτως resumes the participial condition, thereupon, or then. Cp. iii. 96. 2; iv. 88. Cl. cp. i. 37. 1. αἰσθομένων, the sentinels. προσ-

βῆναι, the assailants. The verb seems to be used, both here and in iii. 22. 4. in much the same sense as ἀναβῆναι, which verb in the latter passage occurs three times. So Herodotus, in describing the way in which the acropolis of Sardis was scaled, i. 84, uses ἀναβαίνειν twice, and προσβαίνειν twice, in the same chapter. It may be that ἀνα- denotes going up, and προσ-, going to the top. If this distinction therefore be not hypercritical, πρὶν προσβῆναι means before the climbers had got to the top of the wall.

APPENDIX I.

Τρόποις θεραπεύμενα οἷς ἂν πρὸς τοῖς εἰωθόσι καὶ δύνωνται, c. 98.

ARNOLD'S note on this is: "The sense of these words is, that the temples become the lawful possession of an invader, not only when all their accustomed rites are kept up, but also when such are kept up as are practicable. All that is required to satisfy the gods is, that their temples should be respected as far as was possible. This, no less than the performance of all the usual observances, would be sufficient to avoid the guilt of profanation. The construction is equivalent to *θεραπεύμενα τοῖς τε εἰωθόσι τρόποις καὶ οἷς ἂν καὶ δύνωνται.*"

The note seems to show that he took the words in question as the Athenians' reply to the Boeotian charge *ὅσα ἄνθρωποι ἐν βεβήλῳ* &c.; and as expressing the Athenian opinion that an enemy seizing a temple was, by stress of war, temporarily absolved from the duty of respecting its sanctity and sustaining its rites any further than might be in his view possible.

We think it highly doubtful whether these views are in any way correct. For

(1) The charge *ὅσα ἄνθρωποι ἐν βεβήλῳ* &c., has probably been already dealt with in the distinction taken between *ἀδικία* and *βλαβή*, and the promise to be careful for the future; and the argument of which the words in question are a part is quite general.

(2) The clause in question has itself every look of being a perfectly general condition, not confined to abnormal crises, when the invader's right of possession was being tried by arms, but true for all time when the new-comer was in the normal state of quiet occupation.

(3) The said clause is an adjunct of *τούτων τὰ ἑρὰ ἀεὶ γίγνεσθαι*, by which, in the absence of other determinants, its own time-notion must be fixed. That is, as *γίγνεσθαι* (like *ἔχειν* in § 3, which is opposed to *κρατῆσαι*, and denotes continuing possession as opposed to seizure) is not meant by the Athenians to be restricted to the period of emergency, or to denote transient ownership, so neither can the adjunct participial clause be so restricted, save by express words for the purpose, of which there is no trace. Accordingly *θεραπεύμενα* should denote, not a transient, but a permanent condition.

(4) The sense of a temporary reduction of honours, which Arnold elicits from the passage, can only be obtained by forcing *πρὸς τοῖς εἰωθόσι*, and ignoring the meaning of its position. Instead of the obvious interpretation 'added to the customary,' it must be made to mean 'as well as by the customary,' or 'no less than by the customary,' as if it were *οὐχ ἥσσον ἢ τοῖς εἰ*. Thus it

becomes a sort of condensed comparison, which, without further context or a different construction, seems unnatural. Moreover the position of the words appears to tie them to οἷς ἔν, as if the speaker wished to bar out any other sense but that of 'joined to.' We should say that the words stand in the very position in which Arnold's interpretation is less natural than it might be in any other.

(5) The word *θεραπεύομενα* is a strong and significant one, and better suits the sense of *fully and carefully observed* ritual than the feebler and negative notion of curtailed ritual.

We therefore regard the passage as stating the conditions of permanent tenure, to which the Athenians of course professed to look, under which the old rites would be *tended and kept up* (*θεραπεύομενα*), *with any new additions* (*πρός, καί*. Cp. ii. 61. 3) *which Athenian piety* (on which they greatly prided themselves) *could make to them in the future* (*τοῦ λοιποῦ*, § 1).

APPENDIX II.

ON THE FINAL REPLY OF THE BOEOTIANS, CH. 99, AND OTHER POINTS.

I. THIRLWALL says that in their final reply the Boeotians seem "wilfully to have confounded the position of the Athenians at Delium with that of their slain in the territory of Oropus."

Such was not the case ; those points were kept quite distinct. What they did was (rightly or wrongly) to treat the proposal *for a truce to bury the dead lying in Oropia* as a proposal *affecting Oropia itself*, which to a certain extent it was. They could then bring Oropia under the Athenians' own principle as to Delium, viz. that being Athenian, the Boeotians had no concern with it. This enabled them to dismiss the truce-proposal.

We may thus paraphrase the substantial pleas :—

1. Athenians. (97. 2.) We request you to restore to us our dead.
2. Boeotians. (97. 3.) If you will restore to us our holy place of Delium, we will restore to you your dead.
3. Athenians. (98. 8.) Nay, Delium has ceased to be yours ; it is ours by right of the spear, and you can have nothing to do with it. Permit us simply to remove our dead from Oropia under the usual rite.
4. Boeotians. (99.) If Delium be ours, you know our terms ; if it be yours, why so is Oropia, and we have nothing to do with it. Indeed we should be sorry to throw such a doubt on your ownership of Oropia as a truce affecting it would imply.

2. Grote, in commenting on the Boeotians' reply to the allegation that Delium belonged to Athens, erroneously says that the Athenians "assert the same thing about Oropia," raising (as he puts it again) "the incidental point of territorial property." Now the Athenians assert nothing whatever about Oropia, and never refer to it at all ; while by the Boeotians it is more or less explicitly stated that it belongs to Athens, and it is on that very ground that they formally hold a burial-truce to be unnecessary when the dead lay in Oropia. The words in 98. 8. ἀπιώσιν ἐκ τῆς Βοιωτῶν γῆς, are the Athenian version of the Boeotians' condition ἐκ τοῦ ἱεροῦ ἀπιόντας, 97. 3, and therefore can only refer to Delium ; so that the explanatory statement following, οὐ γὰρ ἐν τῇ ἐκείνων ἔτι εἶναι, ἐν ᾗ δὲ θορῇ ἐκτέσαντο, like that which it explains, can only refer to Delium too. A scholar should have seen that ἔτι points to what the Athenians are much insisting on, viz. the recent change of owners which Delium had undergone.

3. Further, in attempting to explain the Athenian diplomatic defeat, Grote considers that it was partly due to "an incautious definition of that which con-

stituted territorial property," that is to the words ἐν ᾗ δορὶ ἐκτῆσαιτο. This view also is fallacious. The 'definition,' if such it be, of property implied by those words, in no way affects the Boeotian reply, so that the incautiousness of the Athenian diplomacy evidently did not lie there. The true view may be thus seen.

It will be observed that in ch. 97 the Boeotian demand is that the Athenians shall evacuate the *ἱερόν*. They do not say it is theirs, so much as the god's, their object being to fasten on the enemy the guilt of ἀσέβεια. Uncomfortable under this way of putting the case, the Athenians argue at length that Delium has become theirs, and at last in 98. 8 substitute for the Boeotian phrase ἐκ τοῦ ἱεροῦ, an entirely different one, ἐκ τῆς Βοιωτῶν γῆς, with a statement appended. They thus shift the issue from the religious to the political ground, thereby enabling the Boeotians to turn their own argument against them and put the dilemma which they do, and to which no reply is forthcoming. For any objection to entertain conditions touching Delium, on the ground that it was Athenian, would equally apply to conditions affecting Oropia, which was Athenian too. We may think the Boeotian view, that the acceptance of a burial-truce had a territorial significance, was verbally rather than substantially true (though even this is not clear, and at any rate no objection is taken to it), but still the dilemma, such as it is, could never have been put, had the Athenians kept their own claim to Delium in reserve, and confined themselves to a refusal to evacuate it on the grounds of religion. Their blunder therefore lay in shifting the ground, and placing Delium on the same footing as Oropia, yet refusing conditions regarding the one, while seeming to invite them regarding the other.

4. As to the exaction of any conditions for a burial-truce, Grote asserts that the Boeotians by their act "sinned against the sacred international law of Greece," and that if the Athenian herald "had confined himself to the main issue, he would have put the Boeotians completely in the wrong." But considering the wanton outrage of which the Athenians were guilty in seizing and fortifying a holy place and damaging its condition, and the impudent paradoxes by which their act was justified, it is probable that Greek opinion generally would view the religious position of the Boeotians as the better of the two. In Xen. Hell. iii. 5. 24 we find the Thebans granting a burial-truce to the Lacedaemonians under conditions, which the latter accept ἄσμενοι, and no one raises any objection. But here the Athenians prefer the retention of a political prize to the performance of a pious duty, a point which Grote fails to notice; and he further exhibits his Athenian bias by crediting "the Athenian herald" throughout with their diplomatic defeat, whereas he could only say what he was told.

APPENDIX III.

ON THE CONTRAST OF SOME ACTIVES AND MIDDLES.

IT may be useful to the younger student to have pointed out some applications of the fundamental distinction between these Voices, as they appear in some verbs which are frequent in Thucydides, and in one or two others.

I. ἄρχειν and ἄρχεσθαι (to begin).

The Active means *to begin absolutely*, to make the one absolute beginning, or to set the example of doing. Simple instances are ἄρχε μάχης, lay on first, Hom. Il. vii. 232; ἀρχέτω, let him set the example, Il. vii. 286; ἦρχε γόοιο, led the wail, Il. xxiv. 723. So ἦρξε χειρῶν ἀδίκων, began an unprovoked assault, Dem. 1141. So ἄρχειν πολέμου, μάχης, &c., Thuc. i. 53. 2, 78. 4; iv. 20. 2, 73. 2, &c., means to initiate hostilities, take the aggressive, strike the first blow. So ἄρξει κακῶν, ii. 12. 4; ἄρξει ἐλευθερίας, iv. 87. 4.

The Middle means *to make one's own beginning*, begin one's course of, or a course of, the notion not being absolute but relative to the subject; as in ὑφαίνειν ἦρχετο μῆτιν, and σέο ἄρξουαι, Hom. Il. ix. 93, 97. So ἄρχεσθαι πολέμου, Thuc. ii. 8. 1, &c., is to begin a course of war (as opposed to remaining at peace). Thus while ἄρχειν πολέμου can only be applied to one side, the aggressor or actual beginner, the Middle ἄρχεσθαι may be said of both sides, aggressor and defendant, e. g. Thuc. i. 23. 6. The Active and Middle stand together with this exact distinction in i. 144. 2, πολέμου οὐκ ἄρξομεν, ἀρχομένους δὲ ἀυνοούμεθα, *war we shall not take up as aggressors, but on such as do take it up we shall retaliate*. So ἦρξεν ἀνομίας τὸ νόσημα, ii. 53. 1, means the plague *initiated* a reign of lawlessness, as the exciting cause; but ἡ νόσος ἦρξατο γενέσθαι, ii. 47. 4, and ἦρξατο alone, ii. 48. 1, means the plague *commenced its course*. Again ἄρχει τῶν σπονδῶν ἔφορος Πλειστόλας, v. 19. 1, means 'the ephorality of P. initiates the treaty,' that is *gives the date to it*; just as in iv. 118. 6, ἄρχειν τῆνδε τὴν ἡμέραν means (as Shilleto points out) 'that this day *do begin* the armistice,' that is *be the first day of it*, ἀδτιῆς being understood after ἄρχειν. It must not be rendered 'that it do begin to-day,' as that would be the Middle, ἄρχεσθαι. Similarly Demosth. 714, εἵαστον ἀπ' ἧς ἡμέρας ἐτέθη κύριον εἶναι, πλὴν εἰ τῷ χρόνῳ προσγέγραπται, τούτῳ δὲ τὸν γεγραμμένον ἄρχειν, 'that each law do operate from the day of its passing, save when a time-clause has been added, in which case the prescribed time is to *begin it*' (that is, is to be the first day on which it takes effect). A passage in Eur. Hippol. 407—410 (cited by Shilleto) is curiously confirmatory of the above distinctions. Phaedra, unable to subdue her passion for Hippolytus, resolves to die, and says,

ὄλοιτο παγκράτως
 ἥτις πρὸς ἄνδρας ἤρξατ' αἰσχύνειν λέχη
 πρώτη θυραίους, ἐκ δὲ γενναίων δόμων
 τὸδ' ἤρξε θηλείαισι γίγνεσθαι κακόν.

That is, "Perish the wife who first with other men *begins her adulterous courses*, and from noble lineage *sets the example* that this evil should grow up mid womankind." Here the Voice-distinctions are perfectly maintained, and form a profitable study for the tiro, as he here perceives how in some cases both Voices may be used of the same person, though in differing senses, and how the Active ἤρξε marks the *unprecedented* nature of the act. That the addition of πρώτη to ἤρξατο yields a *combined* effect which approximates to the meaning of the Active, is true, though there is still a slight, subtle distinction; but this fact of course cannot impair, or in any way affect, the internal difference of the Voices considered by themselves. [The passage is generally punctuated wrongly, with a colon (or more) at θυραίους; but the clause beginning at ἐκ δὲ is not historic, but part of the wish, ἤρξε having the same subject as ἤρξατο, so that only a comma should follow *θυρ.*]

Thus it appears that ἀρχειν means to be, or cause, a beginning of, the notion being absolute and self-complete; while the Middle ἀρχεσθαι means to make one's own beginning of, the notion being not absolute but relative to the subject; and that this distinction pervades all the above applications.

2. ποιεῖν and ποιεῖσθαι (to make).

There are many contrasted usages of the Active and Middle of this common verb when applied to abstract objects.

Where the Active generally speaking means to make in the sense of 'causing' or 'creating' (as we say 'to make mischief'), the Middle when applied to the same object means 'to make on one's own part,' or 'carry on.' (So we speak of 'making merry.') That is, the Active is used in a cold neutral way of the agent producing an objective result, while the Middle is used of an interested party, and implies a subjective result. Thus τὴν μάχην ποιῆσαι, Thuc. iv. 91, means to *bring about* the engagement, and is used of the general, the agent who causes it; but τὸν ἀγῶνα ποιεῖσθαι, immediately following, means to *carry on* the battle, and is used of the army, those deeply interested persons who have to fight it. If the general identifies himself with his force, and speaks of himself as fighting the battle, then he does so in the Middle Voice, as in Thuc. ii. 89. 10, τὸν ἀγῶνα οὐκ ἐν τῷ κόλπῳ ἐκὼν εἶναι ποιήσομαι, 'I will not fight in the gulf, if I can help it.' So σπονδὰς ποιήσαντες, v. 76. 2, means bringing about, or causing, a treaty, and is used of the agents, diplomatsists or intriguers; but σπονδὰς ποιήσασθαι, v. 78, is to adopt or conclude it, of the contracting powers. So ξυμμαχίαν ἐποίησε, but ξύμμαχον ἐποίησαντο, ii. 29. 6, 7, the Active of the agent, the Middle of the State, as the interested power. In viii. 36. 2, ἄλλας (σπονδὰς) ἐποίουν is in the Active as referring to the process of negotiating; drafting, &c., the preliminaries to ratification as performed by agents of *one*, *side*, so that the Middle could not, in the usual sense, have stood. The tense also shows the act to be as yet informal and incomplete.

Again ἐκκλησίαν οὐ ξύλλογον ποιεῖν, i. 67. 3 (where see Krüger's references)

ii. 22. 1; iv. 114. 3, 118. 7, 120. 3, means to convene or formally hold an assembly, and is used of the officials or other persons acting as agents in the matter; but *ἐκκλησίαν ποιῆσθαι*, Middle, is to attend or form part of the assembly, and is said of those present.

A good instance of the proper use of the Active is *παρ' ἡμῶν αὐτοῖς ποιήσαντες τὰς κρίσεις*, i. 77. 1, which means 'having caused the trials to take place in our own tribunals,' and is said of the State at large. The Middle would have meant 'having conducted the trials,' i. e. 'having tried,' and would have been used only of the judges. Similarly *κρίσεις ποιήσαντες*, vi. 60. 4, means 'having caused them to be tried,' and is said of the State.

Again *δεινὰ ποιεῖν* means 'to make a great to-do, a great fuss or outcry, over a thing,' and refers to the external manifestations, noises, &c., Hdt. ii. 121, &c.; Thuc. v. 42. 2; Aristoph. *Nubes*, 388. But *δεινὸν ποιῆσθαι*, Thuc. i. 102. 5; vi. 60. 4, &c., means 'to feel indignant or aggrieved,' 'to take a thing ill,' and expresses not the objective manifestation but the subjective feeling. So in Andocides 63 (Jebb's Selections), *δεινὰ ἐποίουν ὅτι εἶδεῖν*, 'they made terrible work over,' 'vented their wrath at,' 'could not contain themselves because,' or the like, the reference being to external expression. So Hdt. iii. 114, *κλαιόντων καὶ δεινὰ ποιούντων*, where the precedence of *κλαιόντων* should have removed all doubt, though Mr. Jebb very uncritically (as we think) says that the Active, both here and in Andoc. 63, is used in the sense of the Middle. The peculiar sense which the Middle *ποιῆσθαι* bears in this phrase, that of considering or feeling, is seen again in *περὶ πλείονος ποιῆσθαι*, iv. 117. 2, &c. But in the partially similar *ὀργὴν ποιῆσθαι*, i. 92; iv. 122. 5, &c., the Middle has the ordinary sense, already fully explained, of 'carrying on a course of,' or 'indulging in,' so that the phrase is scarcely more than a periphrasis for *ὀργιζέσθαι*.

This periphrasis, of the Middle *ποιῆσθαι* with the verbal nouns, is one of the common features of Attic Greek. Thus we have *ταφὰς ποιῆσθαι*, to bury, ii. 34. 1 (contrast with this *τὸν τάφον ἐποίησαν*, constructed the tomb, ii. 34. 6); *γνώμας ποιῆσθαι*, to debate, iii. 36. 1; *οἰκείωσιν ποιῆσθαι*, to appropriate, iv. 128. 4; and numberless phrases like *πόλεμον*, *ναυμαχίαι*, *ἐκπλοῦν*, *ἐσβολὴν*, *ἀρπαγὰς*, *ποιῆσθαι*.

3. *παρέχειν* and *παρέχεσθαι* (to furnish).

The Active means to present or supply a thing in an objective sense in such a way as to affect others thereby. We have in Thuc. *αἴσθησίν τινας παρέχειν*, ii. 50. 2; *τόλμαν παρέχειν*, iii. 45. 4; *ἐναντὸν παρασχὼν δίκαιον καὶ μέτριον*, iv. 81. 2; *τοὺς ἐπὶ Θράκης παρεῖχον ζυμμάχους τὰς σπονδὰς δεχομένους*, v. 35. 3. In all the applications of the Active some exterior result affecting other persons is expressed.

The Middle means 'to put forward on one's own part, furnish of one's own, produce, display,' or the like, the verb-notion being viewed solely from the side of the subject. So a person might be said *παρέχεσθαι τι* if he were the only person alive, but he could not be said *παρέχειν* unless there were some to receive or witness the effect of his action. Simple instances of the Middle in Thuc. are *πᾶν τὸ πρόθυμον παρεχόμενοι*, iv. 85. 3, *putting forward* (not supplying to others, nor even exhibiting to others); *ἐλπίς προθυμίαν παρέχεται*, vii. 67. 1, *puls out, develops* from itself. So ii. 41. 2, 4. Then we get bolder expressions,

πόλιν μεγίστην παρεχόμενος, iv. 64. 1, 85. 4, presenting not materially but morally, that is *representing*; ὅποσοι ὕπλα παρέχονται, viii. 97. 1, as many as can find a suit of hoplite armour, or show the fortune of a hoplite. In these two phrases the sense is not supplying to others, but *displaying one's possession of*, and virtually means 'to rank as the owners of.' In other words, it expresses an attribute or category, rather than a historic fact.

It is in this sense that the Middle is to be understood in those passages where παρέχεσθαι seems to mean 'to contribute.' Such are ναυτικὸν πλεῖστον τε καὶ προθυμίαν ἀπροφάσιστον παρεσχόμεθα, vi. 83. 1; τρία τὰ ὠφελιμώτατα ἐς αὐτὸ (the victory at Salamis) παρεσχόμεθα, ἀριθμὸν τε νεῶν πλεῖστον καὶ ἄνδρα στρατηγὸν ξυετώτατον καὶ προθυμίαν ἀκκοτοάτην, i. 74. 1; ἡγεμόνα Σπαρτιάτην παρεχόμενοι, and πρὸς τούτους (compared with them) οἱ Σικελῶται πλῆθος πλεον παρέσχοντο, vii. 58. 3. 4. In all of these passages the sense is that of 'finding' the men, the shipping, &c., and the idea of the verb is restricted to the subject, the purpose of the expression being to show under what category the subject falls.

Three instances of this categorizing application of the Middle παρέχεσθαι may be particularly noticed. After describing the nature of the Odrysian power, and the vast but composite army led by its king, Sitalkes, Thuc. says, ii. 98. 6, τοῦ δ' ἰππικοῦ τὸ πλεῖστον αὐτοὶ Ὀδρῦσαι παρείχοντο, καὶ μετ' αὐτοὺς Γέται. Obviously this is simply another way of saying that the mass of the cavalry was Odrysian. In other words it is an attribute rather than an incident that the Middle conveys, being not historic so much as classificatory. Again in ii. 12. 6 we read, Βοιωτοὶ δὲ μέρος μὲν τὸ σφέτερον καὶ τοὺς ἰππέας παρείχοντο Πελοποννησίους ξυστρατεύειν, τοῖς δὲ λειπομένοις ἐς Πλάταιαν ἐλθόντες τὴν γῆν ἐδῆον. This follows immediately on the statement that the Spartan king was now in full march upon Attica at the head of a composite army, including doubtless Boeotians (cp. ii. 10. 1, 2), and is intended to draw attention to the special activity of the Boeotians, who, *while finding their due contingent, including all their cavalry, to join in the expedition with the Pel., had with the rest of their forces gone to Plataea, and were plundering its territory.* Thus it is the second part of the clause which contains the historic incident prominent in the writer's thought (ἐλθόντες . . . ἐδῆον); the antithesis or first part stating what is rather a concept than an incident, viz. that they still ranked as contributors of their own quota. Therefore the subjective Middle stands, to state the category, and not the matter-of-fact Active, which would have been suited to the expression of particular matters of fact.

Lastly in ii. 9, where Thuc. is *classifying* the various members of the Lacedaemonian and Athenian leagues, as maritime or military, he says, § 3, ναυτικὸν παρείχοντο Κορίνθιοι . . . ἰππέας δὲ Βοιωτοί, αἱ δὲ ἄλλαι πόλεις περὶ οὖν παρείχον. And in § 6, ναυτικὸν παρείχοντο Χῖοι . . . οἱ δ' ἄλλοι περὶ οὖν καὶ χρήματα. Here the Middles give a generic attribute rather than a historic incident. In other words they are classificatory and subjective, and mean that so and so ranked as contributors of marine, or as naval allies. As regards παρείχον in § 3, if it be not an interpolation (and there is no corresponding addition in § 6), it must be treated as historic, that is, as summarizing those particular details which the writer cared not to set forth. Its general effect would then be 'supplied as a matter of fact from time to time.' Krüger

upon ii. 9 gives a considerable list of other passages in which the Active stands, as he seems to have thought, in the same sense as the Middle does here. But every one of them, when considered, is found to be strictly matter-of-fact in reference or tone, and in no way generic. This usage of *παρέχεται* is common in Herodotus, e. g. vii. 71, 84, 89; and in vii. 21, the Voices are contrasted, with exactly the distinction explained above.

4. *σπένδειν* and *σπένδεσθαι*.

The ordinary distinction of the Active, to pour libation, from the Middle, to reciprocate libation with another, and so 'to make truce,' is well known. But in Thuc. iv. 98. 8 the words *ἐκέλευον σφίσιν εἶπείν τοὺς νεκροὺς σπένδουσιν ἀναιρείσθαι* are generally thought to show a solitary instance of the Active used in the Middle sense. That this is not so, but that *σπένδουσιν* is used in a strictly Active sense, we will now show more fully than we did in our note upon the passage.

The Boeotians have imposed on the Athenians the evacuation of Delium, as a condition for the desired leave to remove their dead from the battle-field in Oropia. This condition, a political one, the Athenians desire to commute for another, the simple religious one of libation. This being so, the new condition is naturally proposed as one affecting themselves only, like the first, and therefore is couched in a shape which may make it seem in form equivalent thereto. Accordingly the Active, *σπένδειν*, is used, because the Middle, through its reciprocal sense, would refer to both sides. Indeed it is pretty certain from the analogy of iv. 114. 2, *σπείσασθαι σφίσιν ἐκέλευον ἡμέραν τοὺς νεκροὺς ἀνελεῖσθαι*, that the Middle must have been so put as to refer mainly to the Boeotians, when it would, at any rate in form, have become rather a condition imposed on, than one granted by, the conqueror. Again, both participles (*ἀπιούσιν* and *σπένδουσιν*), as expressing imposed conditions, are under the government of *εἶπείν*, which refers to one side, the Boeotians, so that anything governed by *εἶπείν* should refer to the other side only. This the Active *σπένδειν* does, while the Middle, expressing the interaction of both parties, would in this construction be inadmissible.

Therefore the Active *σπένδουσιν* means not 'making truce,' which the two sides alone could do, but simply 'making libation,' (that is) doing all that one side could do towards the joint act. The Boeotian side to the transaction, the formal assent to such act of the Athenians, lies in the governing word *εἶπείν*, for the reply which the Boeotians are asked to make is *λέγομεν* (or *κελεύομεν*) *ἡμῖν σπένδουσιν ἀναιρείσθαι*, which is the simple equivalent to *σπενδόμεθα*. That it was understood as such by the Boeotians themselves is quite clear, for they convey their refusal by saying *οὐ σπενδόμεθα*, which in historical narrative becomes by assimilation *οὐκ ἐσπένδοντο*, c. 99.

It is thus seen that *σπένδουσιν* is not equivalent to the Middle, but that the combination of *εἶπείν σπένδουσιν* virtually is, the two making up the joint transaction called *σπένδεσθαι*.

It is far from improbable that the use of the Active may contain a further hint that all the Athenians wanted was *mere permission to make libation themselves*, and that they did not look for any corresponding *act* on the Boeotian side. Whether a burial-truce when sued for by the defeated from the conqueror generally meant only permission on one side and the actual libation on

the other, or whether this might be felt to be sufficient merely in the case of a crushing defeat, like that of Oropia, we cannot say; either may very well have been the case, inasmuch as to sue for the truce was a recognized and conscious admission of defeat (cp. c. 44. e), and to abstain from more than verbal sanction would suit the proud attitude of a conqueror. But whatever be the truth upon this point, our argument as to the meaning of *σπένδουσιν* and the effective force of the combination *εἰπεῖν σπένδουσιν*, as equivalent to the Middle, is in no way dependent thereupon, as it is equally possible that the reply desired by the Athenians, *λέγομεν ὑμῖν σπέειδουσιν ἀναιρεῖσθαι*, would be understood to convey a promise to participate actually in the formal libation.

5. *πράσσειν* and *πράσσεσθαι* (to exact).

The distinction often made above between the Active, as expressing neutrally the act of an agent in producing a result, and the Middle as expressing performance for one's own purposes, &c., will serve to explain the frequent use of the Active where the Middle might have stood. That is, where the Middle would have expressed a fuller meaning, the Active will often suffice. Thus *Κῦρος τὰς πόλεις ἐδούλωσε*, Thuc. i. 16, means 'Cyrus reduced the towns to servitude,' the object being merely to describe the state of the towns, rather than to indicate how it reacted upon the subject. Hence the Active; but as Cyrus gained by their reduction, it is evident that the Middle might have stood, as in i. 18. 2, and would have had a fuller sense.

So with *πράσσειν* and *πράσσεσθαι*, to exact. In i. 99. 1 we have *οἱ Ἀθηναῖοι ἀκριβῶς ἐπρασσον*, where the Active coldly states an external fact, and well suits the idea of unrelenting mechanical application of rules. Had any *ἦθος* or feeling been implied, the Middle would doubtless have stood. In viii. 5. 3 we have *Ἄγρις κύριος ἦν χρήματα πράσσειν*, the object being merely to give a dry fact, the extent of the king's powers; but in viii. 3. 1 we have *Ἄγρις κατὰ τὴν παλαιὰν ἔχθραν χρήματα ἐπράξατο*, where the Middle expresses the subjective feeling with which the act was performed. Similarly *ἐπράξαντο* stands in iv. 65. 3, where the Middle notes the spirit in which the punishment was inflicted, viz. to satisfy angry feelings, which the cold and neutral Active could not have done. But in both passages, had the bare dry fact been all that was put before us, the Active would have sufficed.

The two Voices are contrasted in Plato 774. B, *πραττέσθω ὁ ταμίης τῆς θεοῦ, μὴ ἐκπράξας δὲ αὐτὸς ὀφειλέτω*, "let the treasurer of the goddess take care it be exacted, and, if he exact it not, let him be bound to pay it himself." Here the Middle indicates the spirit in which the official should act, while the Active refers to the act merely as done or not, and is otherwise colourless. Still it may be remarked that in verbs compounded with prepositions the use of the Active is freer, as the extra, and often local, meaning which comes in makes it natural to keep to the simple objective sense of the Active.

6. *μεταπέμπειν* and *μεταπέμπεσθαι* (to send for).

A certain preference on the part of Thucydides for the Active, where the Middle might have stood, is perhaps commonest with *μεταπέμπω* (the Middle of which is far more frequent in Attic Greek generally), and he has by some critics

been said to use the Active of this verb in the sense of the Middle. This view we hold to be quite erroneous, and to arise from a misconception of the meaning of the Active Voice. The ordinary view of the Middle is correct, that it = to summon as a favour, to invite, implying, that is, some form of subjective feeling (c. 100. 1). But the common view of the Active, that it = to summon as of right, is unsound, and paints the Active in tints not belonging to it. It is really quite cold and neutral, and merely = to send for, without implying either the presence or absence of any feeling, or purpose, or point of view.

The following list of passages, wherein the Active is supposed to be used in the sense of the Middle, is from Krüger: i. 112. 3; iv. 30. 3; vi. 52. 1; 71. 2; 88. 9; vii. 8. 1; 15. 1; 42. 3; So. 4; the sense which all require being that of 'summoning,' except in vii. 8. 1, and 15. 1, where 'recalling' is meant. Now in all of these passages (except, it may be, i. 112. 3, and vii. 8. 4, of which presently) we consider that the unimpassioned Active suits the purpose of calm historical record better than the more emotional Middle would have done. We conceive that the Active should be taken in the simple matter-of-fact sense of 'sending for,' shorn of any reference to the feeling or need or interest of the subject; though we quite allow that (except in vii. 8. 1, 15. 1) the Middle might have stood in any other writer, though in a different sense. In i. 112. 3 we think it doubtful which, from the *a priori* point of view, is preferable; in vii. 8. 4 we concede that the condition of the Athenians, amid the closing scenes of that tragic event, renders the cold and matter-of-fact tone of the Active Voice less pleasing to our taste, and that we would have preferred the Middle, to indicate by a touch the pressing needs of the subject and throw a dash of feeling into the incident. But, let it be remembered that Thucydides' style is cold, and often suggests intentional repression of feeling when the facts are strong enough to speak for themselves. But, however much the judgment on such points may depend on individual taste, the facts at command furnish no reason for assuming that Thucydides *ignored* the differences of voice, merely because his cold and detached style of historical survey led him to choose the neutral-tinted Active, where more emotional writers would have placed the idea under the warmer and more rhetorical colouring of the Middle.

7. τιθέναι and τίθεσθαι.

Of several contrasted voice-usages we shall only notice one which seems to be generally misunderstood, that of νόμον τιθέναι and τίθεσθαι.

Speaking generally we may say that νόμον τιθέναι is used in the wide and neutral sense of *framing*, or *laying down*, law. It is applied to any one who is an agent in producing νόμος, whoever he may be, or in whatever way he acts. It is applied to the Deity, the author of the unwritten, or moral, laws: Xen. Mem. iv. 4. 19; ἔχouis ἂν οὖν εἰπεῖν ἥτι οἱ ἄνθρωποι αὐτοὺς ἔθεντο; . . . τίνας οὖν, ἔφη, νομίζει τεθεικέναι τοὺς νόμους τούτους; ἐγὼ μὲν, ἔφη, θεοὺς οἶμαι τοὺς νόμους τούτους τοῖς ἀνθρώποις θεῖναι. It is used of eminent legislators: Plato, Legg. i. 632; νόμοις τοῖς τοῦ Πυθίου Ἀπόλλωνος, οὓς Μίνως τε καὶ Λυκοῦργος ἐθέτην. So Thuc. v. 105. 2, the Athenians say that though not the authors of the law of might, οὐ θέντες τὸν νόμον, they apply it. So Soph. El. 580; Eur. Alc. 57; Arist. Pol. ii. 6. 7; 8. 5; 12. 13.

But its common and idiomatic use is of the individual citizen *framing and*

proposing * a law for acceptance by the state, by which law he will himself, though *this is not implied*, be equally bound with the rest. Thus it answers to the Roman *legem ferre*, or *rogare*. Of this usage the Orators are full, e. g. Dem. de Cor. § 102, 103, ἔθηκα and θεῖναι νόμον. It is evident that what joins together these different applications of νόμον τιθέναι is the fact in which they all agree, and in which they differ from the Middle, viz. that the Active is perfectly neutral, stating a cold objective fact, void of all hint as to motives or the persons whom the law will affect.

The Middle, νόμον τίθεσθαι, means to *make law for one's own purposes or interests*, cp. Xen. Mem. iv. 4. 14 (οἱ θέμενοι) and 19 (above), and is probably rarely applied to individuals except in some wide or metaphorical sense of νόμος, e. g. Plato, Symp. 181. E. Its common idiomatic use is of *the State legislating*, i. e. giving that sanction which turns a proposal into a statute law. Thus, while the individual citizen does his part in the Active, the State does hers in the Middle. But whenever the legislating element, even an individual, is identified with the state, then the Middle may properly be used. Thus it answers to the Roman *legem sciscere*, or *jubere*. See Dem. Lept. 94, ἐπέισθητε θέσθαι τὸν νόμον. So Plato, Rep. i. 338. E; τίθεται τοὺς νόμους ἐκάστη ἢ ἀρχή . . . , δημοκρατία μὲν δημοκρατικούς, τυραννὶς δὲ τυραννικούς. Again, Legg. iv. 714. C, D; τίθεται δήπου τοὺς νόμους ἐν τῇ πόλει ἐκάστοτε τὸ κρατοῦν. ἀρ' οὖν οἷε ποτὲ δῆμον νικήσαντα, ἢ τινα πολιτείαν ἄλλην, ἢ καὶ τύραννον, θήσεσθαι ἐκόντα πρὸς ἄλλο τι πρῶτον νόμους ἢ τὸ ξυμφέρων ἑαυτῶ . . . ; οὐκοῦν καὶ ὅς ἂν ταῦτα τὰ τεθέντα παραβαίη, κολάσει ὁ θέμενος. (Here ὁ θέμενος does not mean an individual, as such, but the power that legislated.) Now in this common idiom the Middle means *for the subject's own interest*, not, as is commonly supposed, 'to bind the subject.' † Hence the dictum of Professor Jebb, "τίθεσθαι, of the legislator who is bound by his laws: τιθέναι, of one who legislates only for others" (Selections from the Attic Orators, p. 303), is in our judgment wrong, both as to the separate use of the Voices, and as to the point on which the distinction turns. As to τίθεσθαι, in the ordinary sense, the Middle is not by correct idiom used of individuals, *as such*, while the sovereign power as a whole cannot be bound by law; and as to τιθέναι, any study of Demosthenes shows the statement to be false. Equally erroneous are Holmes' remarks on Dem. de Cor. § 6 that τιθεῖς is "strictly of one despotic lawgiver," and, on § 102, that the orator uses the Active of himself to indicate "the extent of his influence." We hold that, when νόμον τιθέναι is said of a despot, it is not said of him *qua* despot. but in the simple neutral sense of 'framing law,' which is inherent in the objective and colourless Active, whether used of despotic or constitutional lawgivers or of private individuals. Indeed we have already cited two passages where despotic legislation is spoken of in the Middle. But, as was said above, the Voice-distinction does not turn on the being, or not being, bound by the law (otherwise the uses of the Active could not be harmonized), but on the question whether the interest of the subject of the verb is referred to.

* So Dr. W. H. Thompson rightly explains νομοὺς τιθεῖς in Plato, Phaedr. 277. D.

† Meaning by 'subject' the subject of the verb.

The true distinction was perceived by Heindorf (note on Plato, Hipp. Maj. 284. D); and by Ast, who in his 'Lexicon Platonicum' says, *Medium proprie in populo dicitur, qui leges a legislatore latus vel rogatas seiscit vel jubet; quanquam etiam in legislatore ponitur, ut Legg. i. 630. D; iii. 695. C; 702. C; iv. 714. D. al.* As to his latter point, the question how far νόμον τιθεσθαι (in the ordinary sense) can be used of an individual, is a delicate one, and needs a close consideration of the special context. Briefly we may say that in his first three instances the lawgiver appears to be identified with the state. Further, in Legg. i. 630. D, τιθεσθαι τὰ νόμιμα rather means 'established their respective institutions,' so that the subjective reference explains the Middle. In Legg. iii. 695. C, the individual embodies the state. In iii. 702. C, it would seem that as κελεύει τιθεσθαι reposes a legislative power in the individual, so it carries with it a recognition of the state's interest. The fourth passage has already been noticed. Other instances, where the legislator is identified for the writer's purpose with the state, are Arist. Pol. vi. 5. 1, 2; vii. 10. 4. Again, in Plato, Phil. 26. B, we have νόμον καὶ τάξιν (ἢ θεός) ἔθετο, where νόμον does not mean statute-law, and the Middle perhaps = 'was interested in introducing.' If our view of these passages be correct, they are the (apparent) exceptions which go to prove the rule.

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Thucydides

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