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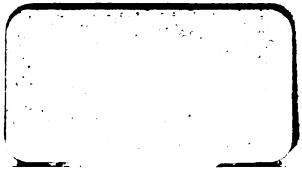

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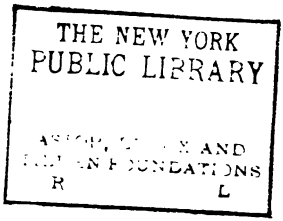
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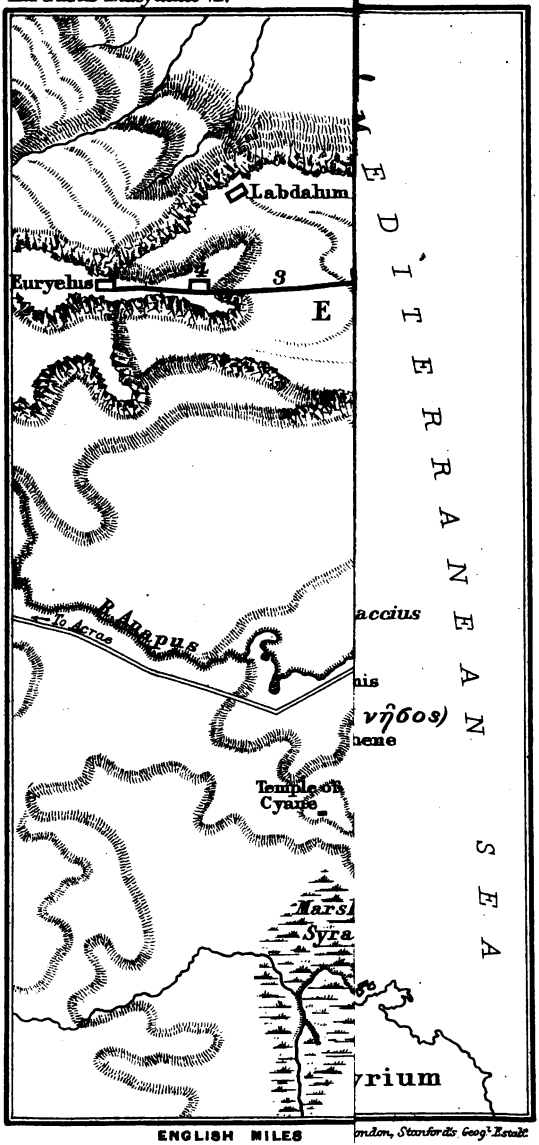

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THUCYDIDES

BOOK VI

EDITED BY

E. C. MARCHANT, M.A.

TRINITY COLLEGE, OXFORD
ASSISTANT-MASTER IN ST. PAUL'S SCHOOL
FELLOW AND LATE ASSISTANT-TUTOR OF PETERHOUSE, CAMBRIDGE
LATE PROFESSOR OF GREEK AND ANCIENT HISTORY IN QUEEN'S COLLEGE, LONDON

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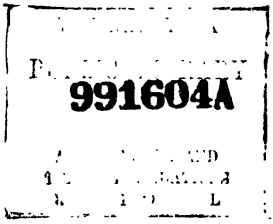
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CONTENTS

PAGE

INTRODUCTION—

I. The Sicilian Expedition ix

II. The MSS. and Text of the Sixth Book . . xviii

III. Some Cruces xxx

IV. Criticism of the Book in detail xli

TEXT 1

NOTES 115

APPENDIX—On the Speech of Alcibiades, cc. 89-92 . . 255

INDEX—Greek 259

English 294

INTRODUCTION

I. Remarks on the Sicilian Expedition

§ 1. *Athenian Intervention in Sicily.*—It is usual to classify the states of antiquity according to the character of their government, and for Greek history down to the Peloponnesian War (431-404) this classification, derived from the teaching of Aristotle, is essential. But during the war the essential distinction is not between oligarchy and democracy: it is much more between Ionian and Dorian. What is held to draw states into united action is the natural bond of common origin. In practice the artificial bond of common interest may prove as strong or stronger than the natural bond, and may lead to alliance between aliens or enmity between kinsmen. In order to understand the transactions between the independent states, we have to banish from our minds the elaborate rules that constitute modern International Law. The right of intervention in disputes between independent states is now hemmed round with many restrictions. But in the Greek world the right to intervene on behalf of kinsmen was never called in question;[1] and intervention on behalf of

[1] Cf. Lawrence *Principles of International Law* p. 27.

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Lamachus had gained great reputation as a brave soldier before he was elected strategus for the first time in 424—the year in which Thucydides himself attained the strategia. But he was a poor man and devoid of political influence. He saw that the real business in hand was to attack Syracuse, and he accordingly urged that there should be no delay before making the attack. This spirited advice was rejected by Nicias, and Lamachus thereupon gave his vote for the plan of Alcibiades. After the recall of the latter he followed the wishes of Nicias implicitly. His death during the assault on the second Syracusan counterwork left Nicias sole commander. Lamachus had led a few of his men across a trench and found himself without supports in the presence of the enemy's cavalry. The disaster, incurred somewhat rashly, was a severe blow to the Athenian cause.

§ 4. *Strategy of Nicias.* — When we read the accounts of ancient battles, we can scarcely fail to be struck with the feebleness of the strategy of those times. If we except Brasidas and possibly Demosthenes, what considerable military leader was produced during the Peloponnesian War? Even Pericles is a small man in the field, and Phormio, brilliant as his victories were, scarcely deserved his success. It is easy to condemn Nicias for his want of energy and foresight; but we must remember that even reconnoitring was almost unknown, that the importance of transport was not understood, and that there were no tactics in existence.[1]

After the departure of Alcibiades, Nicias proceeded with the plan laid down by Alcibiades and

[1] See Gardner and Jevons *Manual of G. Antiquities* p. 642.

accepted at the Rhegium Conference, though circumstances had somewhat modified its details. He did not abandon the design of attacking Syracuse. He made no serious attempt to settle the quarrel between Selinus and Segesta, but directed his main efforts to the acquisition of allies among the Sicels. But if, as Plutarch states, Nicias now 'had the whole power,' why, we may well ask, did he not wholly abandon the plan of Alcibiades? It seems as if he had already changed his mind, and come to the conclusion that the home government would call him to account if he returned with nothing accomplished. This is the view that he expressed strongly in 413; but it is a view that conflicts with the advice he gave at Rhegium. This change of front can be accounted for only by the fact that the acquisition of Naxos and Catana as allies deprived him of the defence that the lack of support had necessitated a return.

Another question that arises is, Why did not Nicias attempt an assault on Syracuse after the departure of Alcibiades? The answer is that of all undertakings in ancient warfare the carrying of a city by assault was undoubtedly the most difficult. The great Athenian army failed in this very autumn to take the miserable little Hybla. How then could Nicias, who was greatly impressed with the power of Syracuse, venture upon an assault?

The trick by which he obtained possession of Dascon during the winter was well planned. But this first success against Syracuse and the victory which emphasised it were not followed up. Nicias discovered that after all the position, which he had been so anxious to secure, was not suitable, and he

undid all that he had accomplished by returning to Catana.

In the spring of 414 he left Catana, placed his fleet at Thapsus, snatched Epipolae from the control of the enemy by a well-timed effort, and established a fortress at Labdalum. But by a grave oversight he failed to secure the approaches to Epipolae, and thus left his position open to attack from the west. And Labdalum became a source of weakness when he built his round fort lower down on the hill at a point where Labdalum was out of sight, and still more when he moved the fleet from Thapsus to the Great Harbour.

His contempt for Gylippus proved disastrous, and it is clearly without excuse. He ought also to have sent home for a colleague, if not for a successor, to himself when Lamachus fell. For Nicias was then already suffering from disease of the kidneys. From the death of Lamachus onwards Nicias deserves pity rather than censure. He was by nature a nervous man; and his illness not only aggravated his natural defect, but rendered him positively unfit to keep the field.

It should not be forgotten that with all his faults he strongly opposed the expedition, and that he died the death of a hero and a martyr.

§ 5. *Ought the Expedition to have been undertaken?* —We have seen (§ 1) that Athens was within her rights in sending out the expedition. But was she well advised? Pericles laid down the principle that no effort should be made to extend the empire during the war. But Athens was not now at war with Sparta, though there were undoubtedly grave questions yet unsettled. Thucydides thought that the

expedition was well planned;[1] but he held that mistakes were made by the home government after it sailed. But that the enterprise was prudent, he by no means suggests. On the contrary, the praise that he bestows on Nicias surely shows that Thucydides held him to be right; and no one who reads the arguments of Nicias and reflects on the critical relations subsisting between Athens and Sparta, the great strain that she had already put upon her allies, and her own need of tranquillity, can fail to see that she committed a grave error of policy. As it turned out, the undertaking ended in a disaster from which she rallied but never recovered; and first and foremost among the immediate causes of her overthrow must be set the Sicilian Expedition.

[1] Cf. Fokke *Alkibiades und die sicilische Expedition.* Emden, 1879

II. Manuscripts and Text of the Sixth Book

§ 6. *Chief MSS. of Thucydides.*

1. Vatican Group.

B or *Vaticanus.* XIth century. Vatican Library.

A or *Cisalpinus* or *Italus.* XIIth century. Bibliothèque nationale, Paris. Lost from 1815 to 1869, when it was found by R. Prinz.

E or *Palatinus.* XIth century. Heidelberg.

F or *Augustanus.* Dated 1301. Munich.

Observe also that *Parisinus* H, one of ten MSS. at Paris which were collated by Gail in 1807, was copied from B. H ends at vii. 49; but from vi. 92, 5 to vii. 49 it is the only other MS. that gives the *peculiar version* of the text that we have in B from vi. 92, 5 onwards.

2. Laurentian Group.

C or *Laurentianus.* Xth century. Florence.

G or *Monacensis.* XIIIth century. Munich. The top is eaten away throughout.

3. The British MS., agreeing sometimes with group 1, sometimes with 2.

M or *Britannus.* XIth century. vi. vii. viii. collated by Bloomfield; viii. by van Herwerden; the whole by Eggeling for Stahl. A new collation of vi. is included in the present edition. The MS. is disappointing, considering its antiquity.

Bekker pronounced B to be the best MS.; but in recent years several critics have supported the

claims of C. All three groups go back to a not very ancient archetype. In 1885 Wessely discovered the famous FAYOUM FRAGMENTS of viii. 91, 92 in Upper Egypt.[1] They are supposed to belong to a MS. of the *first century* A.D., and are consequently some nine centuries older than C, from which, however, they differ only in orthography and in the order of words. They are too scanty to support any theory with regard to the condition of the text as a whole.

§ 7. *The separate Tradition of the latter Books.*—The division into books is the work of Alexandrine scholars. It is known that some critics made *thirteen* books instead of *eight*, and Wilamowitz ingeniously suggests that according to this division the Tenth Book began at vi. 94, where we reach the beginning of the campaign of 414 B.C. If this theory is correct, it may be that the scribe of B used a different MS. from vi. 94 onwards, or rather took up a MS. divided into thirteen books close to the end of the Ninth Book, *i.e.* at our vi. 92, 5.

But, in any case, what is the origin of this separate version? From a passage of the pseudo-Plutarch quoted by Wilamowitz,[2] it appears that the division into thirteen books was known in the second century A.D., perhaps in the reign of Augustus. Hence, if the scribe of B really used the version contained in the MSS. that were divided into thirteen books, it follows that the version itself is of great antiquity.

[1] *Wiener Studien* vii.

[2] A Spartan is said to have declared to Augustus that he was connected with Brasidas, and to have added *κέλευσον αὐτὸν ἀποδοῦναί μου Θουκυδίδου τὴν ἐβδόμην*: but this cannot be *our* Book vii., which has nothing to do with Brasidas. It suits iv. 79–v. 24, which Wilamowitz assigns to Book vii. according to the other division.

It is evident that in some passages—even Hude, who supports C against B, admits this [1]—B has the better of all the other MSS. It is equally indisputable either that the text of Thucydides must have undergone some process of editing at some time, or that we must have two independent versions as the result of copying in different schools. It is not claimed that either version represents exactly what Thucydides wrote; and because the balance is against B, it does not follow that the version of B represents a mere edition. On the other hand, some of the discrepancies cannot be accounted for by any theory of independent copying, and it is very strange that we should have no other trace of the second version for these latter books, and no trace at all of such a version for the earlier books. The most likely theory is that some Alexandrine critic made it his business to correct the text, and that B preserves these important traces of his work.

It was held by Müller-Strübing that the whole of the text has suffered from being edited in antiquity for school use. This view receives considerable support (1) from the explanatory interpolations that here and there disfigure the text, (2) from the elementary character of a large portion of the Scholia. But it is incapable of proof.

§ 8. *Principal Editions and Latin Versions.*—(1) The *Editio Princeps* is the ALDINE, published at Venice in 1502. (2) The JUNTINE, edited by Antonius Francinus, published by Bernard Giunta at Florence, 1526. (3) Joachim Camerarius, published by Hervagius at Basle, 1540. A great advance on Francinus. (4) Henry Stephens, jun., Geneva, 1546,

[1] See Hude *Commentarii Critici* p. 89.

with Valla's Latin version corrected. 'Egregie de Thucydide meruit' is Poppo's judgment. (5) Stephens' 2nd edition, 1588, with Casaubon's translation of Marcellinus' *Life* of Thuc.; 3rd edition at Frankfurt, 1594, with the commentary of Franciscus Portus and the Valla-Stephens Latin version corrected by Aemilus Portus, son of the foregoing. This book is the VULGATE, and formed the basis of all editions down to 1821. (6) John Hudson, of University College, Oxford, 1696, with *variorum* notes and chronology by Dodwell,[1] and a collation of five MSS. (7) C. A. Duker, Amsterdam, 1731, with collation of three more MSS. The best edition since Stephens, and the basis of several subsequent editions, as for instance the Gottleber-Bauer-Beck, Leipsic, 1790-1804. (8) Gail, Paris, 1807. The 4th edition contains the variants of ten Paris MSS. (9) E. F. Poppo, in eleven vols., Leipsic, 1821-1840; school edition, 1841-1848. The latter has been revised by J. M. Stahl. (10) J. Bekker, three vols. Berlin and four vols. Oxford, 1821; in one vol., 1824, 1832, 1846, 1868. Poppo and Bekker revolutionised the criticism and the text of Thuc. Bekker picked out and collated the best MSS., and his text superseded the Vulgate. Poppo devoted fifty years to the study of Thuc. (11) Arnold, three vols., London and Oxford, 1830-51; last edition 1868. The geographical and historical notes are valuable. (12) Bloomfield, in three vols., London, 1830; a new work in two vols., London, 1842. (13) Krüger, two vols., Berlin, 1846. An

[1] The Jacobite who defended the use of instrumental music in public worship on the ground that the notes of the organ had a power to counteract the influence of devils.

excellent grammatical commentary. Now edited by Pökel. (14) Classen, eight vols., Berlin, 1862-72. This edition has permanently influenced the interpretation of innumerable passages. Now edited by Steup. (15) J. M. Stahl, critical edition in two vols., Leipsic, 1873-74. (16) Van Herwerden, five vols., Utrecht, 1877-81. Holds that the text has been extensively interpolated. The principal Latin versions are: (1) Laurentius Valla, published by Aldus at Venice, 1485; reissue, Basle, 1564. This affords some help in textual criticism owing to its early date. Revised by Stephens and Aem. Portus. (2) V. Winsemius, 1569. (3) G. Acacius, 1614. (4) F. Haase, Paris, 1869. Haase's rendering is based on Portus, and so ultimately on Valla. All four translations are good.

§ 9. *State of the Text.*—All the MSS. are faulty. Sometimes a word is left out; sometimes words are incorporated from the margin. The tenses are frequently wrong in some or all MSS.: see, for instance, the critical notes on c. 6, 2. It is possible that here and there the true reading has been expelled in favour of a marginal comment. Thus in c. 7, 1 the MSS. generally give *σῖτον ἀνεκομίσαντό τινα ζεύγη κομίσαντες*, 'they carried off corn having brought wagons.' The insertion of *κομίσαντες* is very awkward after *ἀνεκομίσαντο*, and it is possible that the original text was *ζεύγεσι* without the participle: for which cf. Herod. i. 31 *ζεύγει κομισθῆναι*.

Sometimes words are wrongly divided. For instance, in ii. 97, 3 the MSS. give *ὅσων προσῆξαν*, which Dobree corrected into *ὅσωνπερ ἦρξαν*. In vii. 33, 3 all MSS. except C M and the Cambridge T give *ἐπέσχοντο* for *ἐπέσχον τό*. In vii. 71 some give the

true reading *παραπλήσιά τ' ἐπεπόνθεσαν* for the *παραπλήσιά τε πεπόνθεσαν* of the others. Now in vi. 35 the reading commonly adopted is *ὁ δῆμος ἐν πολλῇ . . ἔριδι ἦσαν, οἱ μὲν ὡς οὐδενὶ ἂν τρόπῳ ἔλθοιεν οἱ Ἀθηναῖοι οὐδ' ἀληθῆ ἐστιν ἃ λέγεται, οἱ δέ κτλ.*: but all MSS. give *λέγει . τοῖς δέ* for *λέγεται οἱ δέ*. Is it not probable that **ΛΕΓΕΙ ΤΟΙC** is a corruption of **ΛΕΓΟΙΤΟΟΙ**, the last two letters being wrongly transposed, and the **ΤΟ** being attached to the wrong word?

Of the error called *lipography* I believe that an unnoticed example occurs in vi. 64, 1. The MSS. give *βουλόμενοι . . στρατόπεδον καταλαμβάνειν ἐν ἐπιτηδείῳ καθ' ἡσυχίαν, εἰδότες οὐκ ἂν ὁμοίως δυνηθέντες, καὶ εἰ . . ἐκβιβάζοιεν.* As the *καί* gives the wrong sense, it is bracketed by all editors, and indeed the scholiast explains the passage on the assumption that *καί* is not there. But in c. 66 we read *καθ' ἡσυχίαν καθῖσαν τὸ στράτευμα ἐς χωρίον ἐπιτήδειον.* Now *καί* = **ΙCΑΙ** in uncials, and *δυνηθεντ* **ΕCΙCΑΙ**, by inserting the letters **ΘΙCΑ** after the letters **CICA**, becomes *δυνηθέντες καθίσαι*, sc. *τὸ στράτευμα.*

Classen had a theory that in some passages obscurity in construction or narrative is to be accounted for by the supposition that Thucydides had not finally revised any portion of his work; and if Freeman was right in supposing that Thucydides had visited Sicily and had seen the places that he describes, the intolerable obscurity of his account of the siege-works can scarcely be excused on any other ground. An example of obscurity in the narrative occurs at c. 62, 4-5, where it is impossible to follow the course of the events referred to. As

a case of obscure construction we may instance c. 61, 5 *θεραπεύοντες τό τε* (? *leg. τε τὸ*) *πρὸς τοὺς ἐν τῇ Σικελίᾳ στρατιώτας τε σφετέρους καὶ πολεμίους μὴ θορυβεῖν, καὶ οὐχ ἥκιστα τοὺς Μαντινέας . . βουλόμενοι παραμεῖναι*, which probably means *θεραπεύοντες τὸ μὴ θορυβεῖν πρὸς τοὺς ἐν τῇ Σικελίᾳ* (who are explained by *στρατιώτας τε σφετέρους καὶ πολεμίους*) *καὶ βουλόμενοι*.

The most important points in which the MSS. readings have been corrected by the labours of a long succession of critics are as follows:—(1) The correction of tenses. (2) The insertion of syllables and small words, most frequently monosyllables, where the construction needs them. (3) The removal of little words wrongly inserted, or of notes, this last a very hazardous but necessary undertaking. (4) The correction of cases, which are easily confused in cursive MSS. through the abbreviation used. (5) Alteration of the punctuation, in which the authority of MSS. counts for very little. (6) The correction of late forms and late orthography.

As regards punctuation, the following changes have been made for the first time in this edition:—In c. 32, 2 *ξυνεπηύχοντο δὲ καὶ ὁ ἄλλος ὅμιλος ὁ ἐκ τῆς γῆς τῶν τε πολιτῶν καὶ εἴ τις ἄλλος εὔνους παρῆν σφίσι* should be placed in parenthesis, because it interrupts the main narrative, and *σφίσι*, which strictly should refer to the subject of *ξυνεπηύχοντο*, refers instead to the main subject of the whole passage. In c. 34, 2 *δοκεῖ δέ μοι καὶ ἐς Καρχηδόνα ἄμεινον εἶναι πέμψαι. οὐ γὰρ ἀνέλπιστον αὐτοῖς* κτλ., both the explanations hitherto given (see note) seem to be wrong; and, supplying to *ἀνέλπιστον τὸ πέμψαι ἡμᾶς*, we should place a colon at *πέμψαι*. In

c. 23, 1 ἦν γὰρ αὐτοὶ ἔλθωμεν ἐνθένδε μὴ ἀντίπαλον μόνον παρασκευασάμενοι, πλήν γε πρὸς τὸ μάχιμον αὐτῶν τὸ ὁπλιτικόν κτλ., some propose to alter or to remove τὸ ὁπλιτικόν. If Nicias is made to say that it is necessary to attack the Syracusans 'with a force a match for theirs, except, of course, as regards our hoplites in comparison with their (total) fighting force,' the sentence is really nonsense. It would be absurd to suggest that Athens might be thought not to be a match for Syracuse because the Athenian infantry could not equal the whole of the Syracusan forces added together. No evidence of disparity could be deduced from such a consideration. The fact is that τὸ ὁπλιτικόν is object to παρασκευασάμενοι, and that a comma is required after αὐτῶν. The Athenians were strong in infantry, they were weak in cavalry: they could easily send a force of infantry equal to any force of infantry that Syracuse could put into the field. But, says Nicias, though the *heavy infantry* be a match for them (except of course, he throws in, when compared with their infantry and cavalry taken together), that will not be enough. What is required is that all the forces taken from Athens should be more than a match for the enemy's whole fighting force, so as to counterbalance the obvious inferiority in cavalry. The unusual position of τὸ ὁπλιτικόν is accounted for by the prominence that has already been given to the 'hoplites' in the previous chapter. It is emphatic, and requires to be made so in the sentence.

§ 10. *Formation of the present Text.*—The text of the present edition is based upon that of Dr. Hude.[1]

[1] C. Hude *Thucydidis Historiarum vi.-viii. ad optimos codd. denuo collatos.* Copenhagen, 1890.

But it is more conservative, especially in the matter of the insertion of small words, in which Hude allows himself perhaps rather too much license. In the following passages his insertions, which are mentioned in the critical notes, are not accepted: cc. 8, 2; 8, 3 (where the insertion of *τοῦ* certainly makes things worse); 13, 2; 25, 2; 31, 1 (*bis*); 34, 5; 36, 2; 38, 5; 55, 1. In only one passage is a new insertion made, viz. in c. 83, 4, where *φαμέν* is inserted after *τὰ ἐνθάδε*. The sentence stands *τήν τε γὰρ ἐκεῖ ἀρχὴν εἰρήκαμεν διὰ δέος ἔχειν καὶ τὰ ἐνθάδε διὰ τὸ αὐτὸ ἥκειν μετὰ τῶν φίλων ἀσφαλῶς καταστησόμενοι*. If we supply *εἰρήκαμεν* to the second clause, the result is an untrue statement, since nothing that has been previously said corresponds to it. Stahl consequently reads *ἥκομεν* for *ἥκειν*. But the balance of the sentence and the sense are improved by *φαμέν*, and a similar contrast between one statement and another occurs in i. 38 and iii. 62.

In the following passages words removed by Hude from the text, on his own conjecture or on that of others, are retained: cc. 18, 3; 20, 4; 21, 2 (where *ξύμμαχοι* is essential); 25, 2; 27, 1; 31, 3; 33, 6; 63, 2; 72, 4; 74, 1; 82, 2; 87, 4; 104, 2. Other changes are as follows:—

	HUDE	THIS EDITION
9, 2.	*ἄλλ' ἢ ἄν* with Madvig	*ἀλλὰ ἢ ἄν* MSS.
13, 1.	*κατορθοῦνται*	*κατορθοῦται* Göller
15, 2.	*τὰ πολιτικά*	[*τὰ πολιτικὰ*] Weidner
17, 1.	*παρασχομένη*	*παρασχομένη* **B**
2.	*πολιτῶν* **E**	*πολιτειῶν* **BCAFGM**
3.	*μονίμοις* with Dukas	*νομίμοις* MSS.
18, 4.	*ἄρξωμεν . . κακώσωμεν* with Classen	*ἄρξομεν . . κακώσομεν* MSS.

21, 1. *καὶ εἰ ξυστῶσιν* with MSS.	*κἂν ξυστῶσιν* Herw.
29, 1. *εἴ ἤν τι τούτων εἰργασμένος*	*del.* Herw.
31, 1. Ἑλληνικῆς with Haacke	Ἑλληνικῇ MSS.
33, 5. *πταίσωσιν* **C**	*πταίωσιν* **BAFM**
36, 3. *οἵουσπερ* with Krüger, Cobet	*ὥσπερ* MSS.
37, 2. *ὅμοροι οἰκήσαντες*	*ὅμορον οἰκίσαντες*
57, 3. *περὶ τὸ Λεωκόριον* with **H**	*παρὰ τὸ Λ.* best **MSS.**
61, 2. *προελθοῦσα* with Badham	*παρελθοῦσα* **MSS.**
62, 4. *τά τ' ἄλλα*	*τἄλλα* **MSS.**
ἀπεδόθησαν with Madvig	*ἀπέδοσαν* **MSS.**
περιέπεμψαν with Classen	*περιέπλευσαν* **MSS.**
τῇ Κατάνῃ	*ἐς τὴν Κατάνην* **MSS.**
68, 1. *τοιοῦτον.*	*τὸν αὐτὸν* MSS.
71, 1. *ἀνέλεξαν* with **C**	*ξυνέλεξαν* with **BAEFGM**
72, 4. [*τὸ πλῆθος τῶν στρατηγῶν καὶ*] with Herw.	[*τὸ πλῆθος*] *τῶν στρατηγῶν* [*καὶ*]
80, 3. *πείθομεν*	*πείσομεν* MSS.
82, 2. [*αὐτῶν*] with Herw.	*αὐτῶν*
3. *αὐτόνομοι*	*αὐτοὶ* MSS.
87, 4. *ἂν* [*τι*] *τυχεῖν* with Herw. and Badham	*ἀντιτυχεῖν* **MSS.**
[*κινδυνεύειν*] with Krüger.	*κινδυνεύειν*
88, 4. *οὐ πολλοί* with Canter	*οἱ πολλοί* **MSS.**
89, 3. [*τὰ*] *πολλὴ*	*τὰ πολλὰ* MSS
91, 5. *ἐκπολεμεῖν*	*ἐκπολεμοῦν* Stahl
93, 2. *τῷ* with Herw.	*τὸ* MSS.

The previous collations of M have not been accurate. In two cases the text is now altered in accordance with readings found in M only and hitherto unrecorded: viz. c. 78, 4 *ἅπερ* <*ἂν*> *εἰ . . δεόμενοι ἂν*

ἐπεκαλεῖσθε, and c. 86, 5 *δεόμενοι . . μὴ προδιδόναι, νομίσαι δὲ* in place of *νομίσαι τε*.

The following list gives the correct orthography of certain words for Thucydides, with the authority in each case:—

ἀθροίζω, ἀθρόος, Herodian.
αἰεί, Meisterhans *Gr. att. Inschr.*[2] p. 25; Marcellinus § 25.
Ἀλκμεωνίδαι, not *-μαι-*, Meisterhans p. 28.
ἀναλίσκω, ἀνηλ-, Meisterhans p. 137.
ἄπωθεν, not *ἄποθεν*, Herodian.
ἄσμενος, not *ἄσμενος*: cf. *ἥδομαι*.
ἄφαρκτος, not *ἀφρακ-*, Meisterhans p. 145.
βούλομαι, ἐβ-, not *ἠβ-*, Meisterhans p. 134.
δύναμαι, ἐδ-, not *ἠδ-*, Meisterhans p. 134.
ἐθελω, ἠθ-, not *θέλω, ἐθ-*, Meisterhans p. 142.
εἰκάζω, ἠκ-, not *εἰκ-*, Herodian.
εἶμι, imperf. plur. *ἦσαν*, Stahl *Q.G.*[2] p. 65.
ἕνεκα, not *εἵνεκα* nor *ἕνεκεν*, Meisterhans p. 176.
ἐπιμέλομαι, not *ἐπιμελοῦμαι*, Stahl *sub fin.*
ἑρῆμος, ἑτοῖμος, Herodian.
ἑς and *ἔσω*, Stahl p. 43.
ἐναντιοῦμαι, ἐνηντιούμην, Rutherford *New Phryn.* p. 81.
εὑρισκω, ηὑρ-, Meisterhans p. 136.
θνῄσκω, Meisterhans p. 141.
καθῖσα, Stahl p. 61.
κλῄω, Meisterhans p. 28.

λιποστρατία, not λειπ-, Stahl p. 41.
μίγνυμι, μείξω, μεῖξαι, Meisterhans p. 144.
μέλλω, ἔμ-, not ἤμ-, Meisterhans, p. 134.
μιμνήσκω, Meisterhans p. 141.
μόλις, not μόγις, Stahl p. 50.
ξύν, Meisterhans p. 181.
ὁμοῖος, Herodian.
παιανίζω, Herodian.
παροκωχή, Photius.
προμηθία, ὠφελία, Stahl p. 40.
σαλπικτής, not σαλπιγκτής, Meisterhans p. 65.
σφίζω, Meisterhans p. 142.
τἆλλα, Stahl p. 35.
τρεῖς καὶ δέκα, Meisterhans p. 126.
τροπαῖον, *Etym. Mag.*
ὑός, Meisterhans p. 47.

III

§ 11. In the following sections a new explanation of certain passages hitherto regarded as obscure or corrupt is offered. It will be found that the explanation in every case arises naturally out of the construe given, and it is therefore the construe rather than the explanation that requires a defence. For the purpose of contrast, to mark the difference between the received construe and the construe given in this edition, Jowett's translation, always acute, even where it is clearly inaccurate, is appended to each passage. In exploring the meaning of a difficult passage, the golden rule is carefully to examine the context.[1] In several instances it will appear that, if the construe is sound, the alterations of the text proposed by editors are the consequence of simple misunderstanding.

An asterisk prefixed to a passage means that the MSS. reading is defended against proposed changes, for which the reader is referred to the critical notes.

§ 12. c. 11, 2 Σικελιῶται δ' ἄν μοι δοκοῦσιν, ὥς γε νῦν ἔχουσι, καὶ ἔτι ἂν ἧσσον δεινοὶ ἡμῖν γενέσθαι, εἰ ἀρξειαν αὐτῶν Συρακόσιοι.

[1] The clear statement of this rule is one of the greatest services rendered by L. Herbst to Thucydidean criticism.

Construe: 'It seems to me that the Siceliots, in their present condition—*i.e.* so long as we have not interfered so as to affect their condition—would be even less formidable to us (than they now are) if Syr. established her power over them.'

The sense of ὡς γε νῦν ἔχουσι has been generally mistaken. Nicias is trying to persuade his hearers not to invade Sicily. He is told that if they do not do so Syracuse will establish an empire there. So much the better, he says, for us. Hence ὡς γε νῦν ἔχουσι means 'if we do not disturb the *status quo*.' ['I should say that the Sicilians are not dangerous to you—certainly not in their present condition,—and they would be even less so if they were to fall under the sway of the Syracusans,' J.]

§ 13. *c. 14, 1 καὶ σύ, ὦ πρύτανι, ἐπιψήφιζε, νομίσας, εἰ ὀρρωδεῖς τὸ ἀναψηφίσαι, τὸ μὲν λύειν τοὺς νόμους μὴ μετὰ τοσῶνδ' ἂν μαρτύρων αἰτίαν σχεῖν.

Construe: 'Thinking, if you are afraid of [the illegal act of] putting a question again to the vote, that illegal action would not be blamed where there are so many witnesses [to its innocence].'

It is generally agreed from this passage that it was illegal to reopen a discussion on a vote. Nicias here distinctly implies that the act would be παράνομον, but that the ἄδεια or permission would of course be readily granted in such a case. Hence Nicias is really proposing a vote of ἄδεια on the ground that ἡ σωτηρία τῆς πόλεως required it. For the meaning of αἰτίαν ἔχω see the note. ['If you hesitate, remember that . . there can be no question of breaking the law,' J.]

§ 14. *c. 21, 2 μηνῶν οὐδὲ τεσσάρων τῶν χειμερινῶν ἄγγελον ῥᾴδιον ἐλθεῖν.

'Not even within four months, namely the winter months, is it easy for a messenger to come.'

For the use of the gen. cf. v. 14 *οἱ Λακεδαιμόνιοι ᾤοντο ὀλίγων ἐτῶν καθαιρήσειν τὴν τῶν Ἀθηναίων δύναμιν.* Nicias puts the distance between Sicily and Athens in the worst light by saying that in winter it may be that more than four months may elapse before a messenger can start, or, if he starts, can reach Athens. In the latter case he may have to put in for shelter at some port on the way and wait for spring. Thus *οὐδέ* is not,' as the editors suppose, misplaced, nor is *τῶν χειμερινῶν* spurious. ['During the four winter months hardly even a message can be sent hither,' J.]—On c. 23, 1 see above p. xxv.

§ 15. * c. 31, 1 *παρασκευὴ γὰρ αὕτη πρώτη ἐκπλεύσασα μιᾶς πόλεως δυνάμει Ἑλληνικῇ πολυτελεστάτη δὴ καὶ εὐπρεπεστάτη τῶν ἐς ἐκεῖνον τὸν χρόνον ἐγένετο.*

The sentence might have run *παρασκευὴ γὰρ αὕτη πρώτη (ἦν ἥ) ἐκπλεύσασα μιᾶς πόλεως δυνάμει Ἑλληνικῇ π. . . ἐγένετο.* 'This was the first expedition that having sailed from a single city with a Greek force far surpassed all those that had hitherto (sailed from a single city with a Greek force) in costliness and magnificence.' Thucydides here looks forward to a time when possibly some Greek state might send out an expedition that would beat the record established by the Sicilian Expedition for costliness and magnificence. In this passage *πρώτη* would be illogical—the note in Jowett says it is so—were it not that *πολυτελεστάτη δὴ καὶ εὐπρεπεστάτη τῶν ἐς ἐκεῖνον τὸν χρόνον* clearly means something more than *πολυτελεστέρα καὶ εὐπρεπεστέρα τῶν ἐς ἐκεῖνον τὸν χρόνον.* The superlative with *δή* implies *a great*

stride forwards. Some expedition in the past may have been second to it, but it was *longo proximus intervallo.* Some earlier expedition from a Greek city—say the next after the Argonauts—must have established some sort of record, but it was only a little better than that which went before. Of course *μιᾶς πόλεως δυνάμει Ἑλληνικῇ* excludes such expeditions as those of the Persians.

Recent editors who retain the text place a comma before *πρώτη* and after *Ἑλληνικῇ*, and render 'being the first to sail from a single city with a Greek force'; but this is contrary to fact, unless *δυνάμει Ἑλληνικῇ* can, as Stahl supposes, mean 'with a force *drawn from all parts of* Greece.' ['No armament so magnificent or costly had ever been sent out by any single Hellenic power,' J.]

§ 16. c. 31, 4 *ξυνέβη δὲ πρός τε σφᾶς αὐτοὺς ἅμα ἔριν γενέσθαι, ᾧ τις ἕκαστος προσετάχθη, καὶ ἐς τοὺς ἄλλους Ἕλληνας ἐπίδειξιν μᾶλλον εἰκασθῆναι τῆς δυνάμεως καὶ ἐξουσίας ἢ ἐπὶ πολεμίους παρασκευήν.*

'The result was that among themselves they fell to quarrelling at their posts (as to who was best equipped for the expedition), while to the Greeks at large (through the splendour of the equipment) a display was portrayed of their (internal) power and (external) influence rather than a force equipped against an enemy.'

(1) *πρὸς σφᾶς αὐτοὺς ἔριν γενέσθαι* is not merely 'there was rivalry amongst them in the matter of arms,' etc.; much less, as some suppose, 'they strove to be best at their duties.' In ii. 54 *ἐγένετο ἔρις τοῖς ἀνθρώποις μὴ λοιμὸν ὠνομάσθαι . . ἀλλὰ λιμόν* is 'they disputed whether *λιμός* and not *λοιμός* was the word.' In ii. 21 *κατὰ ξυστάσεις γιγνόμενοι ἐν*

πολλῇ ἐρίδι ἦσαν is 'they gathered in groups and quarrelled.' In iii. 111 ἦν πολλὴ ἔρις καὶ ἄγνοια εἴτε Ἀμπρακιώτης τίς ἐστιν εἴτε Πελοποννήσιος is 'they quarrelled in their ignorance.' The only other passage in which ἔρις occurs in Thuc. is c. 35 of this book, where the meaning is clearly 'disputed hotly.' So in our passage the sense must be 'as they stood waiting to embark, they disputed as to which man's equipment was the best.'

(2) ἐπίδειξις ἠκάσθη ἐς τοὺς ἄλλους Ἕλληνας is by no means 'to the rest of the Greeks the expedition resembled a grand display.' Thucydides is describing the start of the expedition, not the effect that the news of it produced on the Greeks; nor what the Greeks thought on that day but what the Athenians were doing. 'The rest of the Greeks' were not there to see what the expedition looked like. The words can mean only 'a display intended for the rest of Greece was portrayed rather than an armament directed against an enemy.' Thus (1) and (2) present two aspects of one and the same picture, the two being closely connected—the ἔρις among themselves and the ἐπίδειξις to Greece. ['While at home the Athenians were thus competing with one another in the performance of their several duties, to the rest of Hellas the expedition seemed to be a grand display of their power and greatness,' J.]—On c. 34, 1 see above p. xxiv. J.'s rendering is 'the idea of an Athenian attack is no novelty to them.' It should be 'our message is not unexpected by them.'

§ 17. * c. 36, 2 οἱ γὰρ δεδιότες ἰδίᾳ τι βούλονται τὴν πόλιν ἐς ἔκπληξιν καθιστάναι, ὅπως τῷ κοινῷ φοβῷ τὸ σφέτερον ἐπηλυγάζωνται.

'Those who have some private anxiety of their own wish to throw the state into alarm in order that by the public fear they may cloak their design.' Cf. c. 38, 2, where of the same persons it is said *ἐπίσταμαι βουλομένους καταπλήξαντας τὸ ὑμέτερον πλῆθος αὐτοὺς τῆς πόλεως ἄρχειν.* Hence *τὸ σφέτερον* is not 'their fear' that they wish to conceal; nor could it be, for just before the speaker has alluded to the *τόλμα* of such unscrupulous men. *τὸ σφέτερον* is 'their meaning, intention'—which is *αὐτοὺς ἄρχειν.* The 'private anxiety' is lest their design should be detected. ['Having private reasons for being afraid, they want to strike terror into the whole city that they may hide themselves under the shadow of the common fear,' J., with footnote 'Or, "that they may hide their own consciousness of guilt."']

§ 18. * c. 46, 2 *τῷ μὲν Νικίᾳ προσδεχομένῳ ἦν τὰ παρὰ τῶν Ἐγεσταίων, τοῖν δὲ ἑτέροιν καὶ ἀλογώτερα.*

'By Nicias the news from S. was expected; to the other two it was even more unaccountable than unexpected.'

The length to which Thuc. carries ellipse has been dealt with in great detail by L. Herbst. With the comparative ellipse is especially common. Here the ellipse is to be filled up from *προσδεχομένῳ ἦν—οὐ μόνον ἀπροσδόκητα ἦν ἀλλὰ καὶ ἀλογώτερα.* ['Nicias expected that the Egestaeans would fail them; to the two others their behaviour appeared even more incomprehensible than the defection of the Rhegians,' J.]

§ 19. * c. 69, 1 *ὅμως δὲ οὐκ ἂν οἰόμενοι σφίσι τοὺς Ἀθηναίους προτέρους ἐπελθεῖν καὶ διὰ τάχους ἀναγκαζόμενοι ἀμύνασθαι, ἀναλαβόντες τὰ ὅπλα εὐθὺς ἀντεπῆσαν.*

'Nevertheless, though they did not expect that

the A. would make an attack on them, and that they would suddenly by compulsion defend themselves, they took up their arms,' etc.

ἀναγκαζόμενοι is part of the predicate with *ἀμύνασθαι*: *ἀναγκαζόμενοι ἀμυνόμεθα* = 'we are forced to defend ourselves.' *οἰόμενοι* governs *ἀμύνασθαι*, and *ἄν* extends to it. The editors make *ἀναγκαζόμενοι* govern *ἀμύνασθαι*—in which case, as Stahl sees, the participle ought to be *causal* to make sense. ['They were compelled to make a hasty defence, for they never imagined that the Athenians would begin the attack. Nevertheless they took up their arms,' J.]

§ 20. * c. 82, 2 *τὸ μὲν οὖν μέγιστον μαρτύριον αὐτὸς εἶπεν ὅτι οἱ Ἴωνες αἰεί ποτε πολέμιοι τοῖς Δωριεῦσίν εἰσιν. ἔχει δὲ καὶ οὕτως. ἡμεῖς γὰρ Ἴωνες ὄντες Πελοποννησίοις Δωριεῦσι καὶ πλείοσιν οὖσι καὶ παροικοῦσιν ἐσκεψάμεθα ὅτῳ τρόπῳ ἥκιστ' αὐτῶν ὑπακουσόμεθα.*

'He himself has borne the strongest witness by saying that the Ionians are always enemies to the Dorians. Moreover, the case stands exactly as follows. We being Ionians to the Peloponnesians who are Dorians and superior in numbers and near neighbours, considered the best way of avoiding dependence on them.'

(1) *ἔχει δὲ καὶ οὕτως* refers to what follows, not to what precedes. The *general* principle 'Ionians *versus* Dorians' is enough to justify Athens. But there are *special* circumstances, as he explains in the next sentence.

(2) *Ἴωνες ὄντες Πελοποννησίοις* go together. *Πελοποννησίοις* is not governed by *ὑπακουσόμεθα*. He has said '*Ἴωνες* are *πολέμιοι Δωριεῦσι*': now for

πολέμιοι he substitutes Ἴωνες. 'The Dorians regarded us as Ionians, and therefore as enemies and inferiors over whom they were to rule.' This dative Πελοποννησίοις is 'the person judging.' ['We Ionians dwelling in the neighbourhood of the Peloponnesians, etc.,' J.]

§ 21. * c. 82, 3 αὐτοὶ δὲ τῶν ὑπὸ βασιλεῖ πρότερον ὄντων ἡγεμόνες καταστάντες οἰκοῦμεν.

'We being established as leaders of the cities that were formerly under the great king's power ourselves control them.' τῶν . . ὄντων is neut., not masc. ; οἰκοῦμεν = διοικοῦμεν, as in tragedy often, and is trans., sc. αὐτά, *i.e.* τὰ . . πρότερον ὄντα. For the inanimate with ὑπό cf. iii. 62 τὴν ἡμετέραν χώραν πειρωμένων ὑφ' αὐτοῖς ποιεῖσθαι : and for ἡγεμών with an inanimate cf. i. 4 τῶν Κυκλάδων ἦρξε . . τοὺς ἑαυτοῦ παῖδας ἡγεμόνας ἐγκαταστήσας : *ib.* 25 (Κορινθίους τῆς πόλεως) ἡγεμόνας ποιεῖσθαι. In i. 75, it is true, we have προσελθόντων τῶν ξυμμάχων καὶ αὐτῶν δεηθέντων ἡγεμόνας καταστῆναι, and in i. 95 ἠξίουν αὐτοὺς ἡγεμόνας σφῶν γενέσθαι : but in the present passage the use of οἰκοῦμεν shows that the neut. is intended. ['We then assumed the leadership of the king's former subjects which we still retain,' J.]

§ 22. c. 87, 3 καὶ ὑμεῖς μήθ' ὡς δικασταὶ γενόμενοι τῶν ἡμῖν ποιουμένων μήθ' ὡς σωφρονισταὶ ἀποτρέπειν πειρᾶσθε.

'Now do not you sit in judgment on our conduct nor try by chastisement to divert us from it,' *i.e.* from our settled line of action.

The whole of the context in which this occurs refers to the conduct and habits of Athenians—what is called below their πολυπραγμοσύνη καὶ τρόπος, their 'intermeddling, *or rather* character.' Hence τῶν

ἡμῖν ποιουμένων does not refer merely to the intervention in Sicily ('our enterprise'), but to the settled course of action on which Athens had started long before. 'If you refuse to aid us,' says Euphemus, 'you virtually attempt to censure the Athenian imperial policy,' and it is far too late to do that. The speaker had started with a defence of that policy, and that defence is most ingeniously bound up with the appeal for the support of Camarina. ['Do not sit in judgment upon our actions, or seek to school us into moderation and so divert us from our purpose,' *i.e.* the purpose of interfering in Sicily, J.]

§ 23. * c. 87, 4 *ὅ τε οἰόμενος ἀδικήσεσθαι καὶ ὁ ἐπιβουλεύων διὰ τὸ ἑτοίμην ὑπεῖναι ἐλπίδα τῷ μὲν ἀντιτυχεῖν ἐπικουρίας ἀφ' ἡμῶν, τῷ δέ, εἰ ἥξομεν, μὴ ἀδεεῖ* [with Krüger for MSS. *ἀδεείς*] *εἶναι κινδυνεύειν, ἀμφότεροι ἀναγκάζονται ὁ μὲν ἄκων σωφρονεῖν, ὁ δ' ἀπραγμόνως σῴζεσθαι.*

'The man who thinks that he will suffer wrong and he who plots mischief, because they feel a lively expectation, the one of obtaining from us a return in the form of help, the other that if we come he will be in danger of not escaping unpunished, are both alike compelled, the one to restrain himself against his will, the other to accept safety without taking action.'

For *ἐλπὶς ἀντιτυχεῖν . . κινδυνεύειν* it is enough to refer to Stahl *Q.G.*[2] p. 7. *ἀντιτυχεῖν* means 'to obtain something as a return (for joining our alliance),' and *not* 'to obtain redress for a wrong'; for the commission of the wrong, as the context shows, is to be *prevented*, not *punished*. *κινδυνεύειν μὴ ἀδεεῖ εἶναι* = 'to be in danger of not going unpunished.' In

ἀδεεῖ there is an allusion to the technical meaning of ἄδεια, which is a prospective remission of any pains and penalties that may be incurred by violating τὸ κύριον. The argument is that even *before* Athens had intervened in any state, a plotter who intended a crime against his opponents would have to think whether he might not be giving occasion for Athens to intervene; and whether he would not find that Athens took the same view of the crime after its committal that she would have taken if her influence had already been established in that state before the crime was committed: she might take the view that the crime was against her, as champion of all oppressed Greeks, and that she had not consented to the crime; and hence she would exact the full penalty.

In this passage the speaker is describing the effect of Athenian *prestige*, felt even in parts of the Greek world where she had not intervened. Her *prestige* is a safeguard for the tranquillity of the Greeks. ἀναγκάζονται is with some humour applied to those who anticipate oppression as well as to those who intend a crime. Both sides 'are compelled' to abstain from action by this moral force. [J.'s rendering gives the general sense correctly, but he wrongly renders (1) ἀντιτυχεῖν 'to obtain redress'; (2) μὴ ἀδεεῖ εἶναι κινδυνεύειν 'he may well be alarmed for the consequences'; (3) σώζεσθαι ἀπραγμόνως 'a deliverance at our hands that costs him nothing.' Euphemus means, *not* that Athens steps in, but that in consequence of her *prestige* tranquillity is obtained *without* her active interference.]

§ 24. * c. 89, 6 ἐπεὶ δημοκρατίαν γε καὶ ἐγιγνώσκομεν οἱ φρονοῦντές τι καὶ αὐτὸς οὐδενὸς ἂν χεῖρον, ὅσῳ κἂν [for MSS. καὶ] λοιδορήσαιμι.

'For the nature of democracy was known to those of us who had any insight, and I should show the superiority of my insight by the amount of abuse I might pour on it.' But, he continues, there is nothing new to say, and it would only be flogging a dead horse to abuse democracy.

To *οὐδενὸς ἂν χεῖρον* supply, *νοῦ γιγνώσκοιμι*, as the editors do, but *φρονοίην*.[1] It would be, says Alcibiades, an obviously prudent thing for me here at Sparta to abuse democracy; the more I abused it, the more you would admire my *φρόνησις*. But all I need say is that it is an 'admitted folly.' Herbst explains the passage as intended to represent *οὐδενὸς ἂν χεῖρον* (*γιγνώσκοιμι*), *ὅσῳ καὶ* (*οὐδενὸς ἂν χεῖρον*) *λοιδορήσαιμι*, 'and I just so much better than others as I should have more right than others to attack it.' But surely such a brachylogy is unintelligible. Several editors think something is lost after *ὅσῳ καί*. Fr. Müller regards the text as hopeless. ['Of course, like all sensible men, we knew only too well what democracy is, and I better than any one, who have so good reason for abusing it,' *i.e.* because I have been so unjustly treated by it, J.]

[1] See however the crit. note.

IV

§ 25. *Analysis of Book VI.*—(1) cc. 1-5 The Sicilian cities and their inhabitants. (2) cc. 6-26 Events leading to the decision of the Athenians to invade Sicily. (3) cc. 27-29 Mutilation of the Hermae. (4) cc. 30-32 Departure of the expedition. (5) cc. 32-41 Reception of the news at Syracuse. (6) cc. 42-52 Journey of the armament and its arrival in Sicily. (7) cc. 53-61 Recall and flight of Alcibiades, with episode about the Pisistratids. (8) cc. 62-71 The Athenians at Catana and Dascon, and their first success against Syracuse. (9) cc. 72-88 Preparations of Athenians and Syracusans during the winter of 415-414. (10) cc. 88-93 Flight of Alcibiades to Sparta and his reception there. He persuades Sparta to help Syracuse. (11) cc. 94-102 Beginning of the siege of Syracuse (except c. 95, which refers to hostilities in Greece). (12) cc. 103-104 Contrast between the prospects of the Athenians and the Syracusans before the arrival of Gylippus from Sparta. The last chapter of the book again refers to hostilities in Greece.

§ 26. *Remarks on cc.* 1-5.—It is impossible to know exactly whence Thucydides derived the knowledge that he shows of early Sicilian history. It is possible that he used the Sicilian History of An-

tiochus,[1] which, according to Diodorus, was carried down to 424 B.C. One or two peculiar expressions are known to have occurred in Antiochus, and the system of chronology lends some support to the idea that Thucydides draws on a Syracusan writer. The whole narrative is too condensed to be good reading; it is bald and without grandeur, and recalls the manner of the early chroniclers, though it is of course marked by the author's usual impatience of mere tradition. The ease of the style, however, which suggests the pleasant manner of Herodotus, makes some amends for the excessive brevity of the narrative.

But this similarity is confined to the form. The treatment of the subject contrasts strongly with the treatment of primitive history which we find in Herodotus. When Herodotus is about to narrate the Egyptian expedition of Cambyses, he inserts an episodical account of the Egyptians. This episode occupies the whole of his Second Book, and the minutest details about the private habits of the people and the peculiarities of the country are carefully set down. The legend of Helen is related at length, and statements are given in the direct form. Now no land is richer in legend than Sicily, and we may be sure that Thucydides had ready to hand all that was to be known about Arethusa, the Two Goddesses, the Isle of Vulcan, the Home of the Cyclops, the dread 'Sicilian Strait,' and so forth. But he says not a word of such things. Legend is carefully excluded, and only the ascertainable is admitted.

§ 27. *cc.* 6-26.—In cc. 7 and 8 there is a dramatic

[1] cf. Forbes *Thuc.* I. p. lxxv.

touch worthy of notice. At the beginning of c. 7 the Athenian embassy departs for Sicily. At the beginning of c. 8 the embassy returns. Thucydides, with great propriety, omits to say what happened to the envoys until c. 46, when the story of their deception comes in admirably. Now in c. 7 the dramatic convention is ingeniously kept up. While the envoys are absent from the stage our attention is occupied with a summary of hostilities in Greece.[1] There is in this an instinctive and characteristic conformation to the conventional rules of drama—a conformation that may thus be noticed in certain external details of arrangement (called by Dionysius τάξις), as well as in the actual presentment of the facts.[2]

In the speeches of Nicias and Alcibiades (cc. 9-14, 16-18) the arguments for and against the expedition are contrasted. Nicias urges two things against it: it is ἄκαιρον and it is χαλεπόν. Alcibiades replies that the undertaking is easy, that the war is just, necessary, and advisable (δίκαιον, ἀναγκαῖον, συμφέρον). Though Thucydides did not hear the speeches himself, we may be sure that these were the main arguments actually used. At the same time the two speeches bring out the hostility of the two chief directors of the expedition and the nature of the two men—the one cautious and timid, the other enterprising and headstrong, a firm believer in his own prescience. The purpose of the writer, then, is not to set down in detail what was actually said, but to give a picture of the two chief

[1] Similarly in vii. 8-10 time is given, as it were, for the letter of Nicias to be carried from Syracuse to Athens.

[2] See for the latter Jebb *The Speeches of Thuc.* p. 319 f.

actors, and to give the headings only under which they grouped their arguments. The last word is given to Nicias, who emphasises the difficulty of the expedition, and thinks to give pause to the eagerness of his hearers by dwelling on the vastness of the forces that will be required. The answers made to this speech are given only in summary, so that, without being told it, we are led to infer that Nicias was the supreme director of the Athenian counsels upon the details of the forces (cf. c. 34, 6).

§ 28. *cc.* 27-29.—'The mystery surrounding the mutilation of the Hermae,' says Thucydides, 'has not been solved,' τὸ σαφὲς οὐδεὶς οὔτε τότε οὔτε ὕστερον ἔχει εἰπεῖν περὶ τῶν δρασάντων τὸ ἔργον. All that is clear is that the enemies of Alcibiades—whether among the democratic leaders whom he had supplanted, or among the oligarchs whom he had deserted—took advantage of the popular excitement to compass his ruin. Acts of foolish impiety in which Alcibiades was implicated, acts which at normal times would have passed by undiscovered and unpunished, were now eagerly reported, and by those eager to ruin the popular general were connected with the mutilation of the statues. A revolution must be threatened, and Alcibiades must be the arch-plotter.

The two extant accounts of the matter given by the orator Andocides—the one in 410, the other in 399 B.C.—are inconsistent; and Thucydides rightly casts doubt on the truth of the information given by him in 415. We must be content to know nothing of the circumstances surrounding the mutilation. Whether the oligarchs, who certainly had a hand in it, intended more than harm to Alcibiades

is not clear. At least they could surely foresee that it would be easy to cast suspicion on Alcibiades, the determined opponent of the devout Nicias. It is strange, indeed, that Thucydides says nothing about the feelings of Nicias. Why did he not try to postpone the departure of the fleet? We should like to know what action he took.

The dispassionate account of the affair is a fine instance of the calmness and self-possession of the classical style.

§ 29. *cc.* 30-32.—The magnificent and pathetic description of the start of the expedition contains not a single reflection upon the facts, not a word of reference to the disastrous end that awaited the men who now seemed to embody before the eyes of Greece a display of Athenian resources and Athenian influence. 'This is the first expedition,' he says, 'of which it might be said that it undoubtedly eclipsed all efforts ever made by a single Greek city.' And at the close of Book VII he tells us that it ended in the 'gravest disaster that ever fell upon Greeks, and few out of many came home.' From beginning to end the story is left to speak for itself; and in this self-restraint Thucydides again shows conspicuously his dramatic power.[1]

§ 30. *cc.* 32-41—The opinions prevalent in Syracuse about the rumoured expedition are thrown into direct form in the speeches of Hermocrates and Athenagoras. These are in a sense the counterpart of the speeches of Nicias and Alcibiades; and they too are delivered by political opponents. A defence of democracy, which cannot really have been delivered,

[1] cf. Jebb *Speeches of Thuc.* p. 319; Girard *Essai sur Thuc.* p. 146.

is put into the mouth of Athenagoras, and he delivers a personal attack on its enemies.[1] In spite of the influence that Thucydides attributes to Athenagoras, he makes it clear that Hermocrates was the cautious and far-sighted counsellor, though at the moment his advice was not taken.

Commonplaces (the τελικὰ κεφάλαια, τέλη, *capita finalia* of later writers) are, as usual, employed in these addresses. Hermocrates uses τὸ καλόν and τὸ εἰκός: Athenagoras retorts with appeals to τὸ εἰκός and τὸ δίκαιον. But the real strength of the speeches as composition is in the broad and certain strokes with which Thucydides presents to us, not merely the feelings of the Syracusans at the moment, but the characteristics of the people and the political conditions under which they were living. Instead of giving a description of them, he makes them describe themselves.

§ 31. *cc.* 42-52.—We have here an enumeration of the Athenian forces, a short account of the attempt to gain support from the cities on the south coast of Italy, the revelation of the fraud of Segesta, the debate of the generals at Rhegium, and the alliance with Catana. Now all these incidents are grouped round the account of the plan of campaign as sketched by Alcibiades and adopted against the wish of Nicias. Alcibiades has already defeated Nicias in the Athenian assembly, and he now defeats him at the council. Yet the events that preceded and followed the council constitute a criticism on the views that he supported; and the continued popularity of Alcibiades with the men is somewhat surprising when we consider the disappointments

[1] cf. Blass *die attische Beredsamkeit*[2] i. p. 240.

with which they met. The withdrawal of Alcibiades was, indeed, not so much a loss to the Athenians as a gain to the Spartans, for whom he did far more than he had done for his own state.

§ 32. *cc.* 53-61.—This passage contains the episode about the Pisistratids. The circumstances of their fall were imperfectly understood in Thucydides' day, and he proceeds to set his readers right on the matter. We must remember that the history of the Tyranny was of vital interest to the Athenians. Thucydides himself has already referred to it (i. 20); but Herodotus had not given a detailed account of the death of Hipparchus. Thucydides seems to have gone into the subject more deeply since writing his previous account, with which the longer version of the story that he now gives does not entirely agree. Strangely enough this later version is itself criticised in the *Athenian Polity*, written some eighty years after.

The ingenious critic E. Junghahn [1] regards this episode as wholly unworthy of Thucydides, and uses it in support of his theory that the history was left by the author in a rough state, and was in parts patched up by an editor. It is true that the arguments with which Thucydides supports his statement that Hippias was older than Hipparchus—a statement that is in agreement with Herodotus—are not such as would be deemed convincing by a modern historian. But, immeasurably superior to his predecessors as he was, even Thucydides, in dealing with early history, did not understand how to weigh evidence. It has been said of him with truth that 'there is very little of the really scientific

[1] *Studien zu Thukydides*, Neue Folge.

element' in him.[1] He is always content to accept what he judges to be the reasonable view.

As to the propriety of the introduction of so long an episode at this place, it may perhaps be doubted whether it is an error in art. It certainly serves to heighten our impression of the excitement produced by the agitation against Alcibiades, and to intensify our sense of the fear, baseless as it was, that a tyranny was threatened.

§ 33. *cc.* 62-71.—The capture of Hyccara and the seizure of Dascon by the Athenians are followed by their first victory over the Syracusans and their retreat to Catana. The account of the battle is preceded by a brief harangue of the troops by Nicias, in which is set out clearly the contrast between the two sides. The insertion of such a speech at this moment is an appropriate mark of the importance of the first engagement, and it serves to bring before us the mixed feelings of θάρσος and φόβος with which the Athenians faced the crisis. Indeed, Thucydides insists even in the narrative on the contrast; and, as at the start of the expedition he details the ritual observed, so now he does not omit the priests and the victims. The departure of Alcibiades, stained with sin against the two great goddesses of Sicily, must have been a real relief to the conscience of Nicias, who carefully abstains from violating the temple of Zeus after his victory Thucydides makes no comment on the retreat to Catana; but it is clear from the narrative that Nicias throws away the fruits of victory.

§ 34. *cc.* 72-88.—First Thucydides gives in indirect form the measures proposed by Hermocrates during

[1] W. S. Lilly *Nineteenth Century* Oct. 1895, p. 620.

the winter of 415-4 for the better defence of Syracuse. These details of administration, though highly important, do not call for an extended description from the historian, his practice being to introduce direct speeches only where without them it would be necessary to enter into abstract comment on his own account; and, besides, the general views of Hermocrates with regard to Syracusan action have been already set forth in his earlier speech.[1] Presently there follow the very striking but difficult speeches delivered by Hermocrates and Euphemus at Camarina. Both sides desire the help of Camarina, which, though a Dorian state, had no reason to feel very friendly towards Syracuse. It is a typical example of the efforts made by both sides to obtain support in Sicily; and it suits the Athenian historian's purpose admirably to choose the case in which the enemies actually confronted one another, and fought in the assembly as they had lately fought in the field. This, then, is the question (*ὑπόθεσις*, *causa*) to which the speakers have to address themselves:—Camarina should make alliance with Syracuse, or she should renew alliance with Athens. But into this question is ingeniously woven the universal proposition (*θέσις πρακτική*, *quaestio actionis*) that the extension of Athenian empire is or is not disastrous to the Greek world—in other words, that friendship with Athens means slavery or protection. Cicero has remarked that to see what needs to be said requires but moderate insight: the real power of the orator consists in saying it *ornate*, *copiose*, *varieque*; and

[1] Some have held that such summaries of speeches may represent notes that Thucydides would have worked up into the direct form if he had finally revised his work.

for variety and eloquence at least these speeches rank high in classical literature—and that though their ground-plan, as it were, is of the simplest character. The only commonplaces employed are τὸ συμφέρον, τὸ εἰκός, and τὸ δίκαιον by Hermocrates, and the first two by Euphemus. While yielding a general assent to the opinion of Cicero and Quintilian that the study of Thucydides is of little value to a public speaker, we may except at least these two speeches as affording an admirable presentment of a question from opposite sides.

§35. *cc.* 88-93.—The speech delivered by Alcibiades[1] at Sparta opens with a brief statement of the point with which he proposes to deal (προθέσις). This is followed by a somewhat lengthy narrative (διήγησις), in which he endeavours to explain away his support of democracy. Then he passes to the Athenian expedition, the subject before the assembly. He states what the true purpose of the expedition is, and declares that unless speedy help be given to Syracuse the object will be attained. The peroration, in which he defends himself against the charge of want of patriotism, is sophistic. The speaker plays with the word φιλόπολις, and says that he proves his love for his state by the eagerness with which he is trying to recover it! Thucydides makes no comment on the appointment of Gylippus, though subsequent events showed that it meant the victory of Syracuse.

§36. *cc.* 94-102.—These chapters contain the account of the capture of Epipolae, the building of Labdalum, and the opening of the siege of Syracuse.[2] Nicias

[1] See Appendix. [2] Discussion on the statements made with regard to the siege-works will be found in the notes.

began by building a fortress which was to act as the central point of his lines. In selecting the site he had to look for a point that lay about half-way between the Great Harbour and the northern sea—since to these limits their walls were to be carried. The fort must not be very near to the city itself; but at the same time the question of the distance to be covered with their lines was, of course, of extreme importance. They fixed on a site due south of Trogilus, and distant from the north coast about a mile and a half or rather less. Reckoning together the wall which would have to be built on the southern cliff from the central fort and that which would run from the southern cliff to the Great Harbour, about the same distance would have to be covered south of the fort—that is to say, about a mile and a half. This point was thus north of the Portella del Fusco, and a short distance from the spot at which the southern wall would touch the edge of the cliff. In this place, then, they built a large round fort—or circle—protected in front by an outwork.

Soon, when the fortress stood finished, they began building out from it towards Trogilus. Meantime the Syracusans knew well that the object of the enemy was to hem them in, and they determined, by building a counterwork, to prevent him from reaching the Great Harbour. The besieged knew better than the besiegers that safe communication with the harbour was to the Athenian a matter of vital importance. This safe communication he should not obtain without a struggle. Now he was at present thinking only of his communication with his naval station at Thapsus. Accordingly the Syra-

cusans built out a wall (see 1 in the map) towards the Portella del Fusco, intending to carry it immediately south of and past the Athenian 'circle.' On the south side and at the end exposed to the Athenians ran a palisade, and near the east end there was an opening in the wall affording communication between the north and south.

But the Athenians, after biding their opportunity, attacked, captured, and destroyed both palisade and wall. They then realised that, in order to secure communication with the sea, the southern wall was more needed than the northern. They therefore ceased building north of the 'circle,' and 'proceeded to fortify the cliff above the marsh.' That is to say, they filled up with a wall the short space (see 'A' in the map) between the 'circle' and the Portella del Fusco. It is not possible to ascertain the exact point on the cliff at which this short piece of wall ended.

The Syracusans made a second effort to prevent the Athenians from reaching the Great Harbour. It was now useless to build along the cliff as they had previously done. Nor did they choose the middle level above the marsh, apparently because they expected that the Athenian works would reach it before they could build far enough to check them. Starting from the city they dug a trench across the marsh itself and towards the Anapus, building a palisade on one side (see 2). But this work also was captured by the Athenians, though only at the cost of Lamachus' life. During the battle the Athenian fleet, having left Thapsus, entered the Great Harbour.

And now from the Portella del Fusco Nicias

built a double wall towards the coast (see 'B'). But why was it double? We can hardly doubt that Nicias had Athens and the Piraeus in mind, and that, following that model, he wanted to render safe the conveyance of provisions to the upper walls. When the fleet left Thapsus he seems to have modified his plans to some extent, and to have supposed that the northern wall might safely be left a mere fragment until he was quite secure on the south.

The account of the siege-works given by Thucydides is not marked by his usual distinctness. He neglects to say what and where the *κύκλος* was; he does not clearly define the position of the first counterwork of the Syracusans, nor does he explain the details of its construction clearly. The position of the *πυλίς* referred to in c. 100, 1 is not defined. The contrast between the vagueness of the statements about the works and the marvellous vividness of the picture of the departure of the expedition suggests either that Freeman is mistaken in thinking that Thucydides visited Sicily himself, or else that the Greek historian is remarkably careless. With the difficulties in his account we may compare the somewhat similar obscurities that occur in his narrative of the siege of Plataea.

§ 37. *cc.* 103-105.—A chapter is devoted to a most effective contrast between the condition of the Athenians and the Syracusans after the capture of the second counterwork. Then in words that are full of meaning Thucydides continues *ἐν δὲ τούτῳ Γύλιππος ὁ Λακεδαιμόνιος καὶ αἱ ἀπὸ τῆς Κορίνθου νῆες περὶ Λευκάδα ἤδη ἦσαν, βουλόμενοι ἐς τὴν Σικελίαν διὰ τάχους βοηθῆσαι.* In this simple and characteristic

way does he prepare us for the narrative of the delivery of Syracuse. In this passage we reach the climax of the fortunes of Athens. From this point there is a gradual decline, arrested for a moment by the arrival of the new armament from Athens in the following year, but only to continue its course with greater speed towards the fatal catastrophe, in consequence of which the Athenian forces 'were destroyed with utter destruction.'

The following abbreviations are employed in the critical notes :—

Bk.	= Bekker	Sta.	= Stahl
Herw.	= van Herwerden	Hu.	= Hude
Kr.	= Krüger	Sitz.	= Sitzler
Cla.	= Classen	Fr. Mül.	= Franz Müller

Fab. = Tanaquil Faber's MS. notes extracted for this ed. by Dr. Rutherford from his copy of Stephens' 1588 ed.

< > denote words inserted in the text by critics ; [ ] denote words regarded as spurious.

ΘΟΥΚΥΔΙΔΟΥ

ΞΥΓΓΡΑΦΗΣ ϛ΄

1 Τοῦ δ' αὐτοῦ χειμῶνος * Ἀθηναῖοι ἐβούλοντο αὖθις μείζονι παρασκευῇ τῆς μετὰ Λάχητος καὶ Εὐρυμέδοντος ἐπὶ Σικελίαν πλεύσαντες καταστρέψασθαι, εἰ δύναιντο, ἄπειροι οἱ πολλοὶ ὄντες τοῦ μεγέθους τῆς νήσου καὶ τῶν ἐνοικούντων τοῦ πλήθους καὶ Ἑλλήνων καὶ βαρβάρων, καὶ ὅτι οὐ πολλῷ τινι ὑποδεέστερον πόλεμον ἀνῃροῦντο ἢ 2 τὸν πρὸς Πελοποννησίους. Σικελίας γὰρ περίπλους μέν ἐστιν ὁλκάδι οὐ πολλῷ τινι ἔλασσον ἢ ὀκτὼ ἡμερῶν, καὶ τοσαύτη οὖσα ἐν εἴκοσι σταδίων μάλιστα μέτρῳ τῆς θαλάσσης διείργεται τὸ μὴ ἤπειρος εἶναι.

The changes suggested at cc. 4, 2; 4, 6; 6, 3; 8, 3; 17, 4; 18, 3; 20, 4; 69, 1; 82, 4, *but not accepted in the text, are due to the editor.*

1 1. *τῆς τε μετὰ* M || *πλεύσαντες*] *πέμψαντες* M || *τὸ πλῆθος* M
2. Σικελία *γὰρ* Kr., Herw.; cf. ii. 97, 1 *αὕτη περίπλους ἐστι . . νηὶ στρογγύλῃ τεσσάρων ἡμερῶν* || *εἰκοσισταδίῳ* schol. Patmens., Badham, Herw.: MSS vary between *σταδίοις*, *σταδίω(ι)*, *σταδίων* || *εἶναι*] *οὖσα* MSS. 'Wasse and Pp. have noted imitations of this passage in Demetr. Phal., Aristid., and Polyaenus;

2 Ὠικίσθη δὲ ὧδε τὸ ἀρχαῖον, καὶ τοσάδε ἔθνη ἔσχε τὰ ξύμπαντα. παλαίτατοι μὲν λέγονται ἐν μέρει τινὶ τῆς χώρας Κύκλωπες καὶ Λαιστρυγόνες οἰκῆσαι, ὧν ἐγὼ οὔτε γένος ἔχω εἰπεῖν οὔτε ὁπόθεν ἐσῆλθον ἢ ὅποι ἀπεχώρησαν· ἀρκείτω δὲ ὡς ποιηταῖς τε εἴρηται καὶ ὡς ἕκαστός πῃ γιγνώσκει περὶ αὐτῶν. **2** Σικανοὶ δὲ μετ' αὐτοὺς πρῶτοι φαίνονται ἐνοικισάμενοι, ὡς μὲν αὐτοί φασι, καὶ πρότεροι διὰ τὸ αὐτόχθονες εἶναι, ὡς δὲ ἡ ἀλήθεια εὑρίσκεται, Ἴβηρες ὄντες καὶ ἀπὸ τοῦ Σικανοῦ ποταμοῦ τοῦ ἐν Ἰβηρίᾳ ὑπὸ Λιγύων ἀναστάντες καὶ ἀπ' αὐτῶν Σικανία τότε ἡ νῆσος ἐκαλεῖτο, πρότερον Τρινακρία καλουμένη· οἰκοῦσι δὲ ἔτι καὶ νῦν τὰ **3** πρὸς ἑσπέραν τὴν Σικελίαν. Ἰλίου δὲ ἁλισκομένου τῶν Τρώων τινὲς διαφυγόντες Ἀχαιοὺς πλοίοις ἀφικνοῦνται πρὸς τὴν Σικελίαν, καὶ ὅμοροι τοῖς Σικανοῖς οἰκήσαντες ξύμπαντες μὲν Ἔλυμοι ἐκλήθησαν, πόλεις δ' αὐτῶν Ἔρυξ τε καὶ Ἔγεστα. προσξυνῴκησαν δὲ αὐτοῖς καὶ Φωκέων τινὲς τῶν ἀπὸ Τροίας τότε χειμῶνι ἐς Λιβύην πρῶτον, ἔπειτα ἐς Σικελίαν ἀπ' αὐτῆς κατενεχ**4** θέντες. Σικελοὶ δ' ἐξ Ἰταλίας (ἐνταῦθα γὰρ

The inhabitants of Sicily.

and they might have added [four] others in Procopius, in all of which *εἶναι* is used, and not *οὖσα*' Bloomfield, who keeps *οὖσα*. Lately *οὖσα* has been defended only by LHerbst. See note || *ἠπειροῦσθαι* Badham, Herw.

2 1. *ὧδε*] *ἧδε* M, dittography from *ᾠκίσθη δὲ* : [*ὧδε*] HJMüller || *παλαιότατοι* MSS ; corr. Herw. || *ὁπόθεν εἰσῆλθον . . ἀνεχώρησαν* M || *γινώσκει* M

2. *ἐνοικησάμενοι* M || *τὴν Σικελίαν*] *τῆς Σικελίας* schol., Cobet

3. *πόλις* M || *Φωκέων*] *Φρυγῶν* Ridgeway. Dobree suspects a corruption

ᾤκουν) διέβησαν ἐς Σικελίαν, φεύγοντες Ὀπικούς, ὡς μὲν εἰκὸς καὶ λέγεται, ἐπὶ σχεδιῶν τηρήσαντες τὸν πορθμὸν κατιόντος τοῦ ἀνέμου, τάχα ἂν δὲ καὶ ἄλλως πως ἐσπλεύσαντες. εἰσὶ δὲ καὶ νῦν ἔτι ἐν τῇ Ἰταλίᾳ Σικελοί· καὶ ἡ χώρα ἀπὸ Ἰταλοῦ, βασιλέως τινὸς Σικελῶν, τοὔνομα τοῦτο ἔχοντος, οὕτως Ἰταλία ἐπωνομάσθη. ἐλθόντες δὲ ἐς τὴν Σικελίαν στρατὸς πολύς, τούς τε Σικανοὺς κρατοῦντες μάχῃ ἀνέστειλαν πρὸς τὰ μεσημβρινὰ καὶ ἑσπέρια αὐτῆς, καὶ ἀντὶ Σικανίας Σικελίαν τὴν νῆσον ἐποίησαν καλεῖσθαι, καὶ τὰ κράτιστα τῆς γῆς ᾤκησαν ἔχοντες, ἐπεὶ διέβησαν, ἔτη ἐγγὺς τριακόσια πρὶν Ἕλληνας ἐς Σικελίαν ἐλθεῖν· ἔτι δὲ καὶ νῦν τὰ μέσα καὶ τὰ πρὸς βορρᾶν τῆς νήσου ἔχουσιν. ᾤκουν δὲ καὶ Φοίνικες περὶ πᾶσαν μὲν τὴν Σικελίαν ἄκρας τε ἐπὶ τῇ θαλάσσῃ ἀπολαβόντες καὶ τὰ ἐπικείμενα νησίδια ἐμπορίας ἕνεκα τῆς πρὸς τοὺς Σικελούς· ἐπειδὴ δὲ οἱ Ἕλληνες πολλοὶ κατὰ θάλασσαν ἐπεσέπλεον, ἐκλιπόντες τὰ πλείω Μοτύην καὶ Σολόεντα καὶ Πάνορμον ἐγγὺς τῶν Ἐλύμων ξυνοικήσαντες ἐνέμοντο, ξυμμαχίᾳ τε τῇ

4. ὀπικοὺς T : ὀπικους (*sic*) M. 'Boni codd. Ὄπικας vel Ὄπηκας habent. Sed ab Aristot., Strab., Dionys. Hal., Paus., Steph. Byz. tam constanter Ὀπικοί nominantur ut eandem nominis formam Th. tribuere cogamur' Stahl *Quaest. Gramm.*[2] 54 : "'Ὀπικούς, ὡς εἰκός· καί, ὡς μὲν λέγεται, ἐπὶ . . In his non mihi satisfacio ; sed persuasum habeo nunquam ita ineptiisse magnum scriptorem ut στρατὸν πολὺν hoc modo trajecisse crediderit : nedum ut addiderit ὡς εἰκός" Dobree || ἔτι om. M || οὕτω M || [Ἰταλία] Cobet, Herw.

5. ἀπέστειλαν MSS : corr. Bek.

6. ἄκρας ἐπὶ M || ἕνεκεν MSS, Meisterhans[2] 176 ; Sobolewski *de praep. usu Aristoph.* 99 || ἐπείσεπλεον M || συνοικήσαντες M

τῶν Ἐλύμων καὶ ὅτι ἐντεῦθεν ἐλάχιστον πλοῦν Καρχηδὼν Σικελίας ἀπέχει. βάρβαροι μὲν οὖν τοσοίδε Σικελίαν καὶ οὕτως ᾤκησαν.

3 Ἑλλήνων δὲ πρῶτοι Χαλκιδῆς ἐξ Εὐβοίας πλεύσαντες μετὰ Θουκλέους οἰκιστοῦ Νάξον ᾤκισαν, καὶ Ἀπόλλωνος Ἀρχηγέτου βωμόν, ὅστις νῦν ἔξω τῆς πόλεώς ἐστιν, ἱδρύσαντο, ἐφ' ᾧ, ὅταν ἐκ Σικελίας θεωροὶ πλέωσι, πρῶτον θύουσι. 5

2 Συρακούσας δὲ τοῦ ἐχομένου ἔτους Ἀρχίας τῶν Ἡρακλειδῶν ἐκ Κορίνθου ᾤκισε, Σικελοὺς ἐξελάσας πρῶτον ἐκ τῆς νήσου, ἐν ᾗ νῦν οὐκέτι περικλυζομένῃ ἡ πόλις ἡ ἐντός ἐστιν· ὕστερον δὲ χρόνῳ καὶ ἡ ἔξω προστειχισθεῖσα πολυάν- 10

3 θρωπος ἐγένετο. Θουκλῆς δὲ καὶ οἱ Χαλκιδῆς ἐκ Νάξου ὁρμηθέντες ἔτει πέμπτῳ μετὰ Συρακούσας οἰκισθείσας Λεοντίνους τε πολέμῳ τοὺς Σικελοὺς ἐξελάσαντες οἰκίζουσι, καὶ μετ' αὐτοὺς Κατάνην· οἰκιστὴν δὲ αὐτοὶ Καταναῖοι ἐποιή- 15

4 σαντο Εὔαρχον. κατὰ δὲ τὸν αὐτὸν χρόνον καὶ Λάμις ἐκ Μεγάρων ἀποικίαν ἄγων ἐς Σικελίαν ἀφίκετο, καὶ ὑπὲρ Παντακύου τε ποταμοῦ Τρώτιλόν τι ὄνομα χωρίον οἰκίσας, καὶ ὕστερον αὐτόθεν τοῖς Χαλκιδεῦσιν ἐς Λεοντίνους ὀλίγον 5 χρόνον ξυμπολιτεύσας, καὶ ὑπὸ αὐτῶν ἐκπεσὼν καὶ Θάψον οἰκίσας, αὐτὸς μὲν ἀποθνῄσκει, οἱ δ' ἄλλοι ἐκ τῆς Θάψου ἀναστάντες, Ὕβλωνος βασι-

3 1. πρῶτοι M : the rest πρῶτον || χαλκιδεῖς M || ᾤκησαν M || ὅστις] ὃς ἔτι Herw. || ἱδρύσατο M || ὁτᾶν M
2. ἐρχομένου M || ᾤκησε M
3. χαλκιδεῖς M
4 1. ἄλλοι] ἄλλου B : αὖ Weidner

λέως Σικελοῦ παραδόντος τὴν χώραν καὶ καθηγησαμένου Μεγαρέας ᾤκισαν τοὺς Ὑβλαίους
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2. οἰκήσας twice M || ἀπέστησαν M || οἰκίσαι] οἰκῆσαι BAEFM || πέμψαντες] ?μεταπέμψαντες || ἐς ἑλινοῦντα M || ἐπελθὼν] πλῆθος ἐλθὸν Badham, Herw. || συγκατῴκισε M
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καὶ τῇ μὲν πόλει ἀπὸ τοῦ Γέλα ποταμοῦ τοὔνομα ἐγένετο, τὸ δὲ χωρίον οὗ νῦν ἡ πόλις ἐστὶ καὶ ὃ πρῶτον ἐτειχίσθη Λίνδιοι καλεῖται· νόμιμα
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Γελῷοι Ἀκράγαντα ᾤκισαν, τὴν μὲν πόλιν ἀπὸ τοῦ Ἀκράγαντος ποταμοῦ ὀνομάσαντες, οἰκιστὰς
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ξυγκατενείμαντο τὴν γῆν· καὶ οἰκισταὶ Περιήρης καὶ Κραταιμένης ἐγένοντο αὐτῆς, ὁ μὲν ἀπὸ Κύμης, ὁ δὲ ἀπὸ Χαλκίδος. ὄνομα δὲ τὸ μὲν πρῶτον Ζάγκλη ἦν ὑπὸ τῶν Σικελῶν κληθεῖσα, ὅτι δρεπανοειδὲς τὴν ἰδέαν τὸ χωρίον ἐστί (τὸ δὲ δρέπανον οἱ Σικελοὶ ζάγκλον καλοῦσιν), ὕστερον δὲ αὐτοὶ μὲν ὑπὸ Σαμίων καὶ ἄλλων Ἰώνων ἐκπίπτουσιν, οἳ Μήδους φεύγοντες προσέβαλον 6 Σικελίᾳ, τοὺς δὲ Σαμίους Ἀναξίλας Ῥηγίνων τύραννος οὐ πολλῷ ὕστερον ἐκβαλὼν καὶ τὴν πόλιν αὐτὸς ξυμμείκτων ἀνθρώπων οἰκίσας Μεσσήνην ἀπὸ τῆς ἑαυτοῦ τὸ ἀρχαῖον πατρίδος 5 ἀντωνόμασε. καὶ Ἱμέρα ἀπὸ Ζάγκλης ᾠκίσθη ὑπὸ Εὐκλείδου καὶ Σίμου καὶ Σάκωνος, καὶ Χαλκιδῆς μὲν οἱ πλεῖστοι ἦλθον ἐς τὴν ἀποικίαν, ξυνῴκισαν δὲ αὐτοῖς καὶ ἐκ Συρακουσῶν φυγάδες στάσει νικηθέντες, οἱ Μυλητίδαι καλούμενοι· καὶ φωνὴ μὲν μεταξὺ τῆς τε Χαλκιδέων καὶ Δωρίδος ἐκράθη, νόμιμα δὲ τὰ Χαλκιδικὰ ἐκράτησεν. 2 Ἄκραι δὲ καὶ Κασμέναι ὑπὸ Συρακοσίων ᾠκίσθησαν, Ἄκραι μὲν ἑβδομήκοντα ἔτεσι μετὰ Συρακούσας, Κασμέναι δὲ ἐγγὺς εἴκοσι μετὰ Ἄκρας. 3 καὶ Καμάρινα τὸ πρῶτον ὑπὸ Συρακοσίων ᾠκίσθη, ἔτεσιν ἐγγύτατα πέντε καὶ τριάκοντα καὶ ἑκατὸν μετὰ Συρακουσῶν κτίσιν· οἰκισταὶ δὲ ἐγένοντο αὐτῆς Δάσκων καὶ Μενέκωλος. ἀναστάτων δὲ Καμαριναίων γενομένων πολέμῳ ὑπὸ Συρακοσίων

6. ὕστερον οὐ πολλῷ M ‖ αὐτὸς] αὐτοῖς MSS : corr. Dobree. Perhaps ΑΥΤΟCΕΙC = αὐτὸς <ἐκ> ‖ αὐτὸ ὠνόμασε(ν) BAEFM
5 1. μυτιλίδαι M
2. ϑ' ἐγγὺς M

δι' ἀπόστασιν χρόνῳ ὕστερον Ἱπποκράτης Γέλας τύραννος, λύτρα ἀνδρῶν Συρακοσίων αἰχμαλώτων λαβὼν τὴν γῆν τὴν Καμαριναίων, αὐτὸς οἰκιστὴς γενόμενος κατῴκισε Καμάριναν. καὶ αὖθις ὑπὸ Γέλωνος ἀνάστατος γενομένη τὸ τρίτον κατῳκίσθη ὑπὸ Γελῴων.

6 Τοσαῦτα ἔθνη Ἑλλήνων καὶ βαρβάρων Σικελίαν ᾤκει, καὶ ἐπὶ τοσήνδε οὖσαν αὐτὴν οἱ Ἀθηναῖοι στρατεύειν ὤρμηντο,* ἐφιέμενοι μὲν τῇ ἀληθεστάτῃ προφάσει τῆς πάσης ἄρξαι, βοηθεῖν δὲ ἅμα εὐπρεπῶς βουλόμενοι τοῖς ἑαυτῶν ξυγγενέσι καὶ τοῖς προσγεγενημένοις ξυμμάχοις. μάλιστα δ' αὐτοὺς ἐξώρμησαν Ἐγεσταίων [τε]. πρέσβεις παρόντες καὶ προθυμότερον ἐπικαλούμενοι. ὅμοροι γὰρ ὄντες τοῖς Σελινουντίοις ἐς πόλεμον καθέστασαν περί τε γαμικῶν τινων καὶ περὶ γῆς ἀμφισβητήτου, καὶ οἱ Σελινούντιοι Συρακοσίους ἐπαγαγόμενοι ξυμμάχους κατεῖργον αὐτοὺς τῷ πολέμῳ καὶ κατὰ γῆν καὶ κατὰ θάλασσαν· ὥστε τὴν γενομένην ἐπὶ Λάχητος καὶ τοῦ προ-

EXTRACTS FROM GROTE'S HISTORY.

'A quarrel broke out between the neighbouring cities of Selinus and Egesta. . . The E. sent to Athens to solicit her intervention.'

3. χρόνῳ Ἱπποκράτης ὕστερον MSS: corr. Herw. || ὑπὸ Γελῴων] MSS ὑπὸ Γέλωνος. It is remarkable that the schol. on Pind. *Ol.* v. 19 contains the same blunder, εἶτα ὑπὸ Γέλωνος συνῳκίσθη ἡ Καμάρινα . . ὥς φησι Τίμαιος, διὸ καὶ νέοικον ἕδραν εἶπε (Pindar) τὴν πόλιν

6 1. ἄρξαι] ἄρξειν MSS: corr. Sta. *Quaest. Gram.*² 18; 'ἐφίεσθαι ἐπιθυμεῖν et similia non possunt cum futuro componi' Cobet || προγεγενημένοις M, Cla., Sta., Herw., Wid.

2. [τε] om. N (*Cod. Clarendonianus*) || περί τε γὰρ M: περὶ γάρ τε T || ἐπαγαγόμενοι] ἐπαγόμενοι MSS: corr. Kr., Cobet

τέρου πολέμου [Λεοντίνων] οἱ Ἐγεσταῖοι ξυμμαχίαν ἀναμιμνήσκοντες τοὺς Ἀθηναίους, ἐδέοντο σφίσι ναῦς πέμψαντας ἐπαμῦναι, λέγοντες ἄλλα τε πολλὰ καὶ κεφάλαιον, εἰ Συρακόσιοι Λεοντίνους τε ἀναστήσαντες ἀτιμώρητοι γενήσονται καὶ τοὺς λοιποὺς ἔτι ξυμμάχους αὐτῶν διαφθείραντες αὐτοὶ τὴν ἅπασαν δύναμιν τῆς Σικελίας σχήσουσι, κίνδυνον εἶναι μήποτε μεγάλη παρασκευῇ Δωριῆς τε Δωριεῦσι κατὰ τὸ ξυγγενὲς καὶ ἅμα ἄποικοι τοῖς ἐκπέμψασι [Πελοποννησίοις] βοηθήσαντες καὶ τὴν ἐκείνων δύναμιν ξυγκαθέλωσι· σῶφρον δ' εἶναι μετὰ τῶν ὑπολοίπων ἔτι ξυμμάχων ἀντέχειν τοῖς Συρακοσίοις, ἄλλως τε καὶ χρήματα σφῶν παρ- 3 εξόντων ἐς τὸν πόλεμον ἱκανά. ὧν ἀκούοντες οἱ Ἀθηναῖοι ἐν ταῖς ἐκκλησίαις τῶν τε Ἐγεσταίων πολλάκις λεγόντων καὶ τῶν ξυναγορευόντων αὐτοῖς ἐψηφίσαντο πρέσβεις πέμψαι πρῶτον ἐς τὴν Ἔγεσταν, περί τε τῶν χρημάτων σκεψομένους εἰ ὑπάρχει, ὥσπερ φασίν, ἐν τῷ κοινῷ καὶ ἐν τοῖς ἱεροῖς, καὶ τὰ τοῦ πολέμου ἅμα πρὸς τοὺς Σελινουντίους ἐν ὅτῳ ἐστὶν εἰσομένους.

'They rested their appeal chiefly on grounds of policy.'

'Envoys were despatched to E.'

7 Καὶ οἱ μὲν πρέσβεις τῶν Ἀθηναίων ἀπε-

2. [Λεοντίνων] Cla., Sta., Herw., Hu., Fr. Mül., Sitz. || πέμψαντες M || διαφθείραντες NT_1: διαφθείροντες best MSS: corr. Francis. Portus, Cobet || δωριεῖς M || [Πελοποννησίοις] Cobet

3. πέμψαι HNT: πέμψαντες best MSS || καὶ τὰ] καὶ M || ?<τοῦ> πρὸς τοὺς Σελ.: [πρὸς τοὺς Σελ.] Sta || [εἰσομένους] Herw. It is probable that the text of c. 6 has suffered somewhat from interpolation of comments

στάλησαν ἐς τὴν Σικελίαν. Λακεδαιμόνιοι δὲ τοῦ αὐτοῦ χειμῶνος καὶ οἱ ξύμμαχοι πλὴν Κορινθίων στρατεύσαντες ἐς τὴν Ἀργείαν τῆς τε γῆς ἔτεμον οὐ πολλὴν καὶ σῖτον ἀπεκομίσαντό τινα ζεύγη κομίσαντες, καὶ ἐς Ὀρνεὰς κατοικίσαντες τοὺς Ἀργείων φυγάδας καὶ τῆς ἄλλης στρατιᾶς παρακαταλιπόντες αὐτοῖς ὀλίγους καὶ σπεισάμενοί τινα χρόνον ὥστε μὴ ἀδικεῖν Ὀρνεάτας καὶ Ἀργείους τὴν ἀλλήλων, ἀπεχώρησαν τῷ στρατῷ ἐπ' οἶκου.

'The Lac. entered the Argeian territory, and established the oligarchical exiles at Ornea; from which these latter were again speedily expelled.'

2 ἐλθόντων δὲ Ἀθηναίων οὐ πολλῷ ὕστερον ναυσὶ τριάκοντα καὶ ἑξακοσίοις ὁπλίταις, οἱ Ἀργεῖοι μετὰ τῶν Ἀθηναίων παυστρατιᾷ ἐξελθόντες τοὺς ἐν Ὀρνεαῖς μίαν ἡμέραν ἐπολιόρκουν· ὑπὸ δὲ νύκτα, αὐλισαμένου τοῦ στρατεύματος ἄπωθεν, ἐκδιδράσκουσιν οἱ ἐκ τῶν Ὀρνεῶν. καὶ τῇ ὑστεραίᾳ οἱ Ἀργεῖοι ὡς ἤσθοντο κατασκάψαντες τὰς Ὀρνεὰς ἀνεχώρησαν καὶ οἱ Ἀθηναῖοι ὕστερον ταῖς ναυσὶν ἐπ' οἴκου.

3 Καὶ ἐς Μεθώνην τὴν ὅμορον Μακεδονίᾳ ἱππέας κατὰ θάλασσαν κομίσαντες Ἀθηναῖοι σφῶν τε αὐτῶν καὶ Μακεδόνων τοὺς

Hostilities between Athens and Perdiccas.

7 1. ἀπεκομίσαντο] ἀνεκόμισαν C: ἀνεκομίσαντο ABEFGM: corr. Hu. 'Parum elegans est sermo ἀνεκομίσαντο . . κομίσαντες et forsitan aliquid vitii hic lateat' Sta. Cla. thinks τινα may be wrongly repeated from τινα χρόνον below. ζεύγη κομισαντες may represent a lost ζεύγεσι. Cf. Herod. i. 31 ζεύγει κομισθῆναι: ix. 39 ὑποζύγια σιτία ἄγοντα . . ἐς τὸ στρατόπεδον || παραλιπόντες M

2. ἐξελθόντες] ἐξελθόντων MSS: corr. Bekker || ἄπωθεν CEFMT: ἄποθεν BAG

παρὰ σφίσι φυγάδας ἐκακούργουν τὴν Περδίκκου. 25
4 Λακεδαιμόνιοι δὲ πέμψαντες παρὰ Χαλκιδέας τοὺς
ἐπὶ Θράκης, ἄγοντας πρὸς Ἀθηναίους δεχημέρους
σπονδάς, ξυμπολεμεῖν ἐκέλευον Περδίκκᾳ· οἱ δ'
οὐκ ἤθελον. καὶ ὁ χειμὼν ἐτελεύτα καὶ ἕκτον
καὶ δέκατον ἔτος ἐτελεύτα τῷ πολέμῳ τῷδε ὃν 30
Θουκυδίδης ξυνέγραψεν.

8 Τοῦ δ' ἐπιγιγνομένου θέρους ἅμα ἦρι * οἱ τῶν
Ἀθηναίων πρέσβεις ἦκον ἐκ τῆς Σι- 'The Athenian commissioners and Egestaean envoys returned . . drew a magnificent picture of the wealth they had seen.'
κελίας καὶ οἱ Ἐγεσταῖοι μετ' αὐτῶν
ἄγοντες ἑξήκοντα τάλαντα ἀσήμου
ἀργυρίου ὡς ἐς ἑξήκοντα ναῦς μηνὸς 5
μισθόν, ἃς ἔμελλον δεήσεσθαι πέμ-
2 πειν. καὶ οἱ Ἀθηναῖοι ἐκκλησίαν ποιήσαντες
καὶ ἀκούσαντες τῶν τε Ἐγεσταίων 'The assembly determined to send 60 triremes to Sicily, under three generals with full powers.'
καὶ τῶν σφετέρων πρέσβεων τά τε
ἄλλα ἐπαγωγὰ καὶ οὐκ ἀληθῆ καὶ 10
περὶ τῶν χρημάτων ὡς εἴη ἕτοιμα
ἔν τε τοῖς ἱεροῖς πολλὰ καὶ ἐν τῷ κοινῷ, ἐψη-
φίσαντο ναῦς ἑξήκοντα πέμπειν ἐς Σικελίαν καὶ
στρατηγοὺς αὐτοκράτορας Ἀλκιβιάδην τε τὸν
Κλεινίου καὶ Νικίαν τὸν Νικηράτου καὶ Λάμα- 15
χον τὸν Ξενοφάνους, βοηθοὺς μὲν Ἐγεσταίοις
πρὸς Σελινουντίους, ξυγκατοικίσαι δὲ καὶ Λεον-
τίνους ἤν τι περιγίγνηται αὐτοῖς τοῦ πολέμου,
καὶ τἆλλα τὰ ἐν τῇ Σικελίᾳ πρᾶξαι ὅπῃ ἂν
3 γιγνώσκωσιν ἄριστα Ἀθηναίοις. μετὰ δὲ τοῦτο 20

4. τῷ πολέμῳ ἐτελεύτα Hu.; cf. ii. 103, vii. 18
8 1. ὡς ἐπ' M
2. τῷ κοινῷ] τοῖς κοινοῖς MSS : corr. Herw. || ἦν <τέ> τι Hu. || τἆλλα ἐν τῇ M

ἡμέρᾳ πέμπτῃ ἐκκλησία αὖθις ἐγίγνετο, καθ' ὅ τι χρὴ τὴν παρασκευὴν ταῖς ναυσὶ τάχιστα γίγνεσθαι, καὶ τοῖς στρατηγοῖς, εἴ του προσδέοιντο, ψηφισθῆναι ἐς τὸν ἔκπλουν. καὶ ὁ Νικίας ἀκούσιος μὲν ἠρημένος ἄρχειν, νομίζων δὲ τὴν πόλιν οὐκ ὀρθῶς βεβουλεῦσθαι, ἀλλὰ προφάσει βραχείᾳ καὶ εὐπρεπεῖ τῆς Σικελίας ἀπάσης, μεγάλου ἔργου, ἐφίεσθαι, παρελθὼν ἀποτρέψαι ἐβούλετο, καὶ παρῄνει τοῖς Ἀθηναίοις τοιάδε.

Embarrassment of Nikias, as opposer of the expedition.

9 "Ἡ μὲν ἐκκλησία περὶ παρασκευῆς τῆς ἡμετέρας ἥδε ξυνελέγη, καθ' ὅ τι χρὴ ἐς Σικελίαν ἐκπλεῖν· ἐμοὶ μέντοι δοκεῖ καὶ περὶ αὐτοῦ τούτου ἔτι χρῆναι σκέψασθαι εἰ ἄμεινόν ἐστιν ἐκπέμπειν τὰς ναῦς, καὶ μὴ οὕτω βραχείᾳ βουλῇ περὶ μεγάλων πραγμάτων ἀνδράσιν ἀλλοφύλοις πειθομένους πόλεμον οὐ προσ-2 ήκοντα ἄρασθαι. καίτοι ἔγωγε καὶ τιμῶμαι ἐκ τοῦ τοιούτου καὶ ἧσσον ἑτέρων περὶ τῷ ἐμαυτοῦ σώματι ὀρρωδῶ, νομίζων ὁμοίως ἀγαθὸν πολίτην εἶναι ὃς ἂν καὶ τοῦ σώματός τι καὶ τῆς οὐσίας προνοῆται· μάλιστα γὰρ ἂν ὁ τοιοῦτος καὶ τὰ

He re-opens the debate.

I. προοίμιον (c. 9), starting with statement of the ὑπόθεσις—εἰ ἄμεινον ἐκπέμπειν τὰς ναῦς.

3. καθότι M || <τοῦ> τοῖς στρατηγοῖς Hu. See note || πλοῦν M

4. δὲ om. M || ? τῆς ἁπάσης <ἄρξαι>: cf. c. 6, 1.

9 1. καθότι M || ἐσπλεῖν M || εἰ om. C

2. προνοῆται] 'schol. legit πρόηται, quod verum est' Fab. The schol. has ἀγαθὸν πολίτην ἡγοῦμαι καὶ τὸν ἀφειδοῦντα τοῦ σώματος καὶ τὸν προνοούμενον ἐν καιρῷ ὁμοίως. For σώματος Dobree suggests ἀξιώματος, 'who consults for his dignity and fortunes, as I do who seek power and wealth through the dangers of war'

τῆς πόλεως δι' ἑαυτὸν βούλοιτο ὀρθοῦσθαι· ὅμως δὲ οὔτε ἐν τῷ πρότερον χρόνῳ διὰ τὸ προτιμᾶσθαι εἶπον παρὰ γνώμην οὔτε νῦν, ἀλλὰ ἥ ἂν γι-
3 γνώσκω βέλτιστα, ἐρῶ. καὶ πρὸς μὲν τοὺς τρόπους τοὺς ὑμετέρους ἀσθενὴς ἄν μου ὁ λόγος εἴη, εἰ τά τε ὑπάρχοντα σώζειν παραινοίην καὶ μὴ τοῖς ἑτοίμοις περὶ τῶν ἀφανῶν καὶ μελλόντων κινδυνεύειν· ὡς δὲ οὔτε ἐν καιρῷ σπεύδετε οὔτε ῥᾴδιά ἐστι κατασχεῖν ἐφ' ἃ ὥρμησθε, ταῦτα διδάξω.)

Concluding with πρόθεσις: the plan is (1) ἄκαιρον, (2) χαλεπόν.

10 "Φημὶ γὰρ ὑμᾶς πολεμίους πολλοὺς ἐνθάδε ὑπολιπόντας καὶ ἑτέρους ἐπιθυμεῖν ἐκεῖσε πλεύσαντας δεῦρο ἐπαγαγέ-
2 σθαι. καὶ οἴεσθε ἴσως τὰς γενομένας ὑμῖν σπονδὰς ἔχειν τι βέβαιον· αἳ ἡσυχαζόντων μὲν ὑμῶν ὀνόματι σπονδαὶ ἔσονται (οὕτω γὰρ ἐνθένδε τε ἄνδρες ἔπραξαν αὐτὰ καὶ ἐκ τῶν ἐναντίων), σφαλέντων δέ που ἀξιόχρεῳ δυνάμει ταχεῖαν τὴν ἐπιχείρησιν ἡμῖν οἱ ἐχθροὶ ποιήσονται, οἷς πρῶτον μὲν διὰ ξυμφορῶν ἡ ξύμβασις καὶ ἐκ τοῦ αἰσχίονος ἢ ἡμῖν κατ' ἀνάγκην ἐγένετο, ἔπειτα ἐν αὐτῇ ταύτῃ πολλὰ τὰ ἀμφισβητού-
3 μενα ἔχομεν. εἰσὶ δ' οἳ οὐδὲ ταύτην πω τὴν ὁμολογίαν ἐδέξαντο, καὶ οὐχ οἱ ἀσθενέστατοι· ἀλλ' οἱ μὲν ἀντικρυς πολεμοῦσιν, οἱ δὲ καὶ διὰ τὸ Λακεδαιμονίους ἔτι ἡσυχάζειν δεχημέροις

II. πίστις (cc. 10-12). A. The plan is ἄκαιρον, c. 10.

2. ἀλλ' ἢ ἂν Madvig, Hu.: ἀλλὰ ἢ ἂν M
3. ἀσθενὴς μου ἂν εἴη ὁ λόγος M
10 1. δεῦρο] δεύτερον MSS; corr. Stephens
2. σφαλέντων που M

σπονδαῖς καὶ αὐτρὶ κατέχονται. τάχα δ' ἂν ἴσως, εἰ δίχα ἡμῶν τὴν δύναμιν λάβοιεν, ὅπερ νῦν σπεύδομεν, καὶ πάνυ ἂν ξυνεπιθοῖντο μετὰ Σικελιωτῶν, οὓς πρὸ πολλῶν ἂν ἐτιμήσαντο ξυμμάχους γενέσθαι ἐν τῷ πρὶν χρόνῳ. ὥστε χρὴ σκοπεῖν τινα αὐτὰ καὶ μὴ μετεώρῳ τῇ πόλει ἀξιοῦν κινδυνεύειν, καὶ ἀρχῆς ἄλλης ὀρέγεσθαι πρὶν ἣν ἔχομεν βεβαιωσώμεθα, εἰ Χαλκιδῆς γε οἱ ἐπὶ Θράκης ἔτη τοσαῦτα ἀφεστῶτες ἀφ' ἡμῶν ἔτι ἀχείρωτοί εἰσι καὶ ἄλλοι τινὲς κατὰ τὰς ἠπείρους ἐνδοιαστῶς ἀκροῶνται. ἡμεῖς δὲ Ἐγεσταίοις δὴ οὖσι ξυμμάχοις ὡς ἀδικουμένοις ὀξέως βοηθοῦμεν· ὑφ' ὧν δ' αὐτοὶ πάλαι ἀφεστώτων ἀδικούμεθα, ἔτι μέλλομεν ἀμύνεσθαι.

11 "Καίτοι τοὺς μὲν κατεργασάμενοι κἂν κατάσχοιμεν· τῶν δ' εἰ καὶ κρατήσαιμεν, διὰ πολλοῦ γε καὶ πολλῶν ὄντων χαλεπῶς ἂν ἄρχειν δυναίμεθα. ἀνόητον δ' ἐπὶ τοιούτους ἰέναι ὧν κρατήσας τε μὴ κατασχήσει τις καὶ μὴ κατορθώσας μὴ ἐν τῷ ὁμοίῳ καὶ πρὶν ἐπιχειρῆσαι ἔσται. Σικελιῶται δ' ἄν μοι δοκοῦσιν, ὥς γε νῦν ἔχουσι, καὶ ἔτι ἂν ἧσσον δεινοὶ ἡμῖν γενέσθαι, εἰ ἄρξειαν αὐτῶν Συρακόσιοι, ὅπερ οἱ Ἐγεσταῖοι μάλιστα ἡμᾶς ἐκφοβοῦσι. νῦν μὲν γὰρ κἂν ἔλθοιεν ἴσως Λακεδαιμονίων ἕκαστοι χάριτι, ἐκεῖνος δ' οὐκ εἰκὸς ἀρχὴν ἐπὶ ἀρχὴν στρατεῦσαι· ᾧ γὰρ ἂν τρόπῳ τὴν ἡμετέραν μετὰ

B. The plan is χαλεπόν, c. 11.

4. τάχα ἂν δὲ M ‖ ξυνεπίθοιντο M

5. τῇ] τε MSS : corr. Kr. ‖ βεβαιωσόμεθα M ‖ χαλκιδεῖς M ‖ τοὺς ἠπείρους M ‖ αἰγεσταίοις M ‖ αὐτοὶ] αὐτῶν MSS : corr. Reiske

Πελοποννησίων ἀφέλωνται, εἰκὸς ὑπὸ τῶν αὐτῶν καὶ τὴν σφετέραν διὰ τοῦ αὐτοῦ καθαιρεθῆναι. 15
4 ἡμᾶς δ' ἂν οἱ ἐκεῖ Ἕλληνες μάλιστα μὲν ἐκπεπληγμένοι εἶεν, εἰ μὴ ἀφικοίμεθα, ἔπειτα δὲ καὶ εἰ δείξαντες τὴν δύναμιν δι' ὀλίγου ἀπέλθοιμεν (τὰ γὰρ διὰ πλείστου πάντες ἴσμεν θαυμαζόμενα, καὶ τὰ πεῖραν ἥκιστα τῆς δόξης ὄντα)· εἰ δὲ 20
σφαλείημέν τι, τάχιστ' ἂν ὑπεριδόντες μετὰ τῶν
5 ἐνθάδε ἐπιθοῖντο. ὅπερ νῦν ὑμεῖς, ὦ Ἀθηναῖοι, ἐς Λακεδαιμονίους καὶ τοὺς ξυμμάχους πεπόνθατε, διὰ τὸ παρὰ γνώμην αὐτῶν πρὸς ἃ ἐφοβεῖσθε τὸ πρῶτον περιγεγενῆσθαι, καταφρονήσαντες ἤδη καὶ 25
6 Σικελίας ἐφίεσθε. χρὴ δὲ μὴ πρὸς τὰς τύχας τῶν ἐναντίων ἐπαίρεσθαι, ἀλλὰ τὰς διανοίας κρατήσαντας θαρσεῖν, μηδὲ Λακεδαιμονίους ἄλλο τι ἡγήσασθαι, ἢ διὰ τὸ αἰσχρὸν σκοπεῖν, ὅτῳ τρόπῳ ἔτι καὶ νῦν, ἢν δύνωνται, σφήλαντες ἡμᾶς 30
τὸ σφέτερον ἀπρεπὲς εὖ θήσονται, ὅσῳ καὶ περὶ πλείστου καὶ διὰ πλείστου δόξαν ἀρετῆς μελε-
7 τῶσιν. ὥστε οὐ περὶ τῶν ἐν Σικελίᾳ Ἐγεσταίων ἡμῖν ἀνδρῶν βαρβάρων ὁ ἀγών, εἰ σωφρονοῦμεν, ἀλλ' ὅπως πόλιν δι' ὀλιγαρχίας ἐπιβουλεύουσαν 35
ὀξέως φυλαξόμεθα.

12 "Καὶ μεμνῆσθαι χρὴ ἡμᾶς ὅτι νεωστὶ ἀπὸ

11 4. τὰ γὰρ διὰ πλείστου . . ὄντα are placed after ἐπίθοιντο in the MSS: Rauchenstein (*Philologus* '77 p. 242) transposed them. τὰ γὰρ διὰ πλείστου refers to εἰ μὴ ἀφικοίμεθα: τὰ πεῖραν ἥκιστα ὄντα refers to εἰ δι' ὀλίγου ἀπέλθοιμεν: and ὅπερ νῦν κτλ. refers to εἰ δὲ σφαλείημέν τι κτλ.

5. ἡμεῖς M || ἐφοβῆσθε M || ἐφίεσθαι M

7. δι' ὀλιγαρχίας is suspected by some || φυλαξώμεθα M

νόσου μεγάλης καὶ πολέμου βραχύ τι λελωφήκαμεν, ὥστε καὶ χρήμασι καὶ τοῖς σώμασιν ηὐξῆσθαι· καὶ ταῦτα ὑπὲρ ἡμῶν δίκαιον ἐνθάδε ἀναλοῦν, καὶ μὴ ὑπὲρ ἀνδρῶν φυγάδων τῶνδε ἐπικουρίας δεομένων, οἷς τό τε ψεύσασθαι καλῶς χρήσιμον καὶ τῷ τοῦ πέλας κινδύνῳ, αὐτοὺς λόγους μόνον παρασχομένους, ἢ κατορθώσαντας χάριν μὴ ἀξίαν εἰδέναι ἢ πταίσαντάς 2 που τοὺς φίλους ξυναπολέσαι. εἴ τέ τις ἄρχειν ἄσμενος αἱρεθεὶς παραινεῖ ὑμῖν ἐκπλεῖν, τὸ ἑαυτοῦ μόνον σκοπῶν, ἄλλως τε καὶ νεώτερος ἔτι ὢν ἐς τὸ ἄρχειν, ὅπως θαυμασθῇ μὲν ἀπὸ τῆς ἱπποτροφίας, διὰ δὲ πολυτέλειαν καὶ ὠφεληθῇ τι ἐκ τῆς ἀρχῆς, μηδὲ τούτῳ ἐμπαράσχητε τῷ τῆς πόλεως κινδύνῳ ἰδίᾳ ἐλλαμπρύνεσθαι, νομίσατε δὲ τοὺς τοιούτους τὰ μὲν δημόσια ἀδικεῖν, τὰ δὲ ἴδια ἀναλοῦν, καὶ τὸ πρᾶγμα μέγα εἶναι καὶ μὴ οἷον νεωτέρους βουλεύσασθαί τε καὶ ὀξέως μεταχειρίσαι.

C. Return to A.—τὸ ἀκαιρον, c. 12.

a. Why give away what we need for ourselves?

b. Why further the selfish plan of Alcibiades and his friends?

13 "Οὓς ἐγὼ ὁρῶν νῦν ἐνθάδε τῷ αὐτῷ ἀνδρὶ παρακελευστοὺς καθημένους φοβοῦμαι, καὶ τοῖς πρεσβυτέροις ἀντιπαρα-

III. ἐπίλογος (c. 13). A. Appeal to the conserva-

12 1. [τοῖς] Herw. ; see note || ἐνθάδε εἶναι BAEFGM : ἔνθα δεῖν Usener || αὐτῶν αὐτούς Hu. ; the MSS vary between αὐτοὺς and αὐτῶν || ὑπὲρ ἡμῶν δίκαιον ἐνδεομένων οἷς τό τε κτλ., omitting the rest through confusion of ἐνθά-δε with δε-ομένων M || ξυναπολέσθαι MSS : corr. Reiske

2. ἄσμενος] ἄσμενος MSS ; cf. ἥδομαι || ἀναιρεθεὶς M || ὅπως μὴ θαυμασθῇ M, whence Müller-Strübing conjectures ὅπως μὴ θαυμασθῇ μὲν μόνον || ἀπὸ τῆς ἱπποτροφίας is placed by Badham after πολυτέλειαν, but see note || νεωτέρους] νεωτέρῳ MSS : corr. Pluygers. The dat. would suit οἷόν τε

κελεύομαι μὴ καταισχυνθῆναι, εἴ τῳ τις παρακάθηται τῶνδε, ὅπως μὴ δόξῃ, ἐὰν μὴ ψηφίζηται πολεμεῖν, μαλακὸς εἶναι, μηδ', ὅπερ ἂν αὐτοὶ πάθοιεν, δυσέρωτας εἶναι τῶν ἀπόντων, γνόντας ὅτι ἐπιθυμίᾳ μὲν ἐλάχιστα κατορθοῦται, προνοίᾳ δὲ πλεῖστα, ἀλλ' ὑπὲρ τῆς πατρίδος, ὡς μέγιστον δὴ τῶν πρὶν κίνδυνον ἀναρριπτούσης, ἀντιχειροτονεῖν καὶ ψηφίζεσθαι τοὺς μὲν Σικελιώτας οἷσπερ νῦν ὅροις χρωμένους πρὸς ἡμᾶς, οὐ μεμπτοῖς, τῷ τε Ἰονίῳ κόλπῳ παρὰ γῆν ἤν τις πλέῃ, καὶ τῷ Σικελικῷ, διὰ πελάγους, τὰ αὐτῶν νεμομένους καθ' αὐτοὺς καὶ ξυμφέρεσθαι· τοῖς δ' Ἐγεσταίοις ἰδίᾳ εἰπεῖν, ἐπειδὴ ἄνευ Ἀθηναίων καὶ ξυνῆψαν πρὸς Σελινουντίους τὸ πρῶτον πόλεμον, μετὰ σφῶν αὐτῶν καὶ καταλύεσθαι· καὶ τὸ λοιπὸν ξυμμάχους μὴ ποιεῖσθαι ὥσπερ εἰώθαμεν, οἷς κακῶς μὲν πράξασιν ἀμυνοῦμεν, ὠφελίας δ' αὐτοὶ δεηθέντες οὐ τευξόμεθα.

tives—§§ 1, 2—to remember their *interest*.

14 "Καὶ σύ, ὦ πρύτανι, ταῦτα, εἶπερ ἡγεῖ σοι προσήκειν κήδεσθαί τε τῆς πόλεως καὶ βούλει γενέσθαι πολίτης ἀγαθός, ἐπιψήφιζε καὶ γνώμας προτίθει αὖθις Ἀθηναίοις, νομίσας, εἰ ὀρρωδεῖς τὸ ἀναψηφίσαι, τὸ μὲν λύειν τοὺς νόμους μὴ μετὰ τοσῶνδ' ἂν μαρτύρων αἰτίαν σχεῖν, τῆς δὲ πόλεως βουλευσαμένης ἰατρὸς ἂν

B. Appeal to the president to remember his *duty*.

13 1. *κατορθοῦνται* MSS: corr. Göller ‖ *τὰ πλεῖστα* M ‖ *πρὸς ὑμᾶς* M ‖ *Ἰωνίῳ* M

2. *τὸν πρῶτον πόλεμον* MSS: *τὸ πρῶτον τὸν πόλεμον* Hu.

14 1. *ἡγῇ* M ‖ *τοῦ μὲν λύειν* Herw., Hu.; but *τὸ λύειν* is subject of *αἰτίαν σχεῖν*. Intr. p. xxxi ‖ *κακῶς βουλευσαμένης* schol.

γενέσθαι, καὶ τὸ καλῶς ἄρξαι τοῦτ' εἶναι, ὃς ἂν τὴν πατρίδα ὠφελήσῃ ὡς πλεῖστα ἢ ἑκὼν εἶναι μηδὲν βλάψῃ."

15 Ὁ μὲν Νικίας τοιαῦτα εἶπε· τῶν δὲ Ἀθηναίων παριόντες οἱ μὲν πλεῖστοι στρατεύειν παρῄνουν καὶ τὰ ἐψηφισμένα μὴ λύειν, οἱ δέ τινες καὶ ἀντέλεγον. 'The speech of N. completely opened the entire debate.'

2 ἐνῆγε δὲ προθυμότατα τὴν στρατείαν Ἀλκιβιάδης ὁ Κλεινίου, βουλόμενος τῷ τε Νικίᾳ ἐναντιοῦσθαι, ὧν καὶ ἐς τἆλλα διάφορος [τὰ πολιτικά], καὶ ὅτι αὐτοῦ διαβόλως ἐμνήσθη, καὶ μάλιστα στρατηγῆσαί τε ἐπιθυμῶν καὶ ἐλπίζων Σικελίαν τε δι' αὐτοῦ καὶ Καρχηδόνα λήψεσθαι καὶ τὰ ἴδια ἅμα 3 εὐτυχήσας χρήμασί τε καὶ δόξῃ ὠφελήσειν. ὢν γὰρ ἐν ἀξιώματι ὑπὸ τῶν ἀστῶν, ταῖς ἐπιθυμίαις μείζοσιν ἢ κατὰ τὴν ὑπάρχουσαν οὐσίαν ἐχρῆτο ἔς τε τὰς ἱπποτροφίας καὶ τὰς ἄλλας δαπάνας· ὅπερ καὶ καθεῖλεν ὕστερον τὴν τῶν Ἀθηναίων πόλιν οὐχ 4 ἥκιστα. φοβηθέντες γὰρ αὐτοῦ οἱ πολλοὶ τὸ μέγεθος τῆς τε κατὰ τὸ ἑαυτοῦ σῶμα παρανομίας ἐς τὴν δίαιταν καὶ τῆς διανοίας ὧν καθ' ἓν ἕκαστον ἐν ὅτῳ γίγνοιτο ἔπρασσεν, ὡς τυραννίδος ἐπιθυμοῦντι πολέμιοι καθέστασαν, καὶ δημοσίᾳ κράτιστα διαθέντι τὰ τοῦ πολέμου ἰδίᾳ ἕκαστοι 'Alkibiades rose to reply, provoked as well as alarmed.'

1. ὡς for ὃς M

2. [τὰ πολιτικά] Weidner. τἆλλα τὰ πολιτικά cannot = τὰ ἄλλα πολιτικά, and ought to represent something that does not include ὅτι αὐτοῦ διαβόλως ἐμνήσθη || δι' αὐτὸ Badham

4. διαθέντα best MSS : διαθέντος Cla. : διατεθέντα Lindner : ANieschke proposes to take διατεθέντα τὰ . . πολέμου as accus. absolute || διαθέντα τοῦ πολέμου M

τοῖς ἐπιτηδεύμασιν αὐτοῦ ἀχθεσθέντες καὶ ἄλλοις ἐπιτρέψαντες οὐ διὰ μακροῦ ἔσφηλαν τὴν πόλιν. τότε δ' οὖν παρελθὼν τοῖς Ἀθηναίοις παρήνει τοιάδε.

16 "Καὶ προσήκει μοι μᾶλλον ἑτέρων, ὦ Ἀθηναῖοι, ἄρχειν (ἀνάγκη γὰρ ἐντεῦθεν ἄρξασθαι, ἐπειδή μου Νικίας καθήψατο), καὶ ἄξιος ἅμα νομίζω εἶναι. ὧν γὰρ πέρ ἐπιβούλου εἰμί, τοῖς μὲν προγόνοις μου καὶ ἐμοὶ δόξαν φέρει 2 ταῦτα, τῇ δὲ πατρίδι καὶ ὠφελίαν. οἱ γὰρ Ἕλληνες καὶ ὑπὲρ δύναμιν μείζω ἡμῶν τὴν πόλιν ἐνόμισαν τῷ ἐμῷ διαπρεπεῖ τῆς Ὀλυμπίαζε θεωρίας, πρότερον ἐλπίζοντες αὐτὴν καταπεπολεμῆσθαι, διότι ἅρματα μὲν ἑπτὰ καθῆκα, ὅσα οὐδείς πω ἰδιώτης πρότερον, ἐνίκησα δὲ καὶ δεύτερος καὶ τέταρτος ἐγενόμην καὶ τἆλλα ἀξίως τῆς νίκης παρεσκευασάμην. νόμῳ μὲν γὰρ τιμὴ τὰ τοιαῦτα, ἐκ δὲ τοῦ ὁρωμένου καὶ δύναμις ἅμα 3 ὑπονοεῖται. καὶ ὅσα αὖ ἐν τῇ πόλει χορηγίαις ἢ ἄλλῳ τῳ λαμπρύνομαι, τοῖς μὲν ἀστοῖς φθονεῖται φύσει, πρὸς δὲ τοὺς ξένους καὶ αὕτη ἰσχὺς φαίνεται. καὶ οὐκ ἄχρηστος ἦδ' ἡ ἄνοια, ὃς ἂν τοῖς ἰδίοις τέλεσι μὴ ἑαυτὸν μόνον, ἀλλὰ 4 καὶ τὴν πόλιν ὠφελῇ, οὐδέ γε ἄδικον ἐφ' ἑαυτῷ μέγα φρονοῦντα μὴ ἴσον εἶναι, ἐπεὶ καὶ ὁ κακῶς

Without a formal exordium, he starts at once with the πίστις. A. The attack is undeserved (c. 16), as is shown (1) by his private action, §§ 1-5.

4. εἶτ' ἄλλοις Lindner

16 1. καὶ προσήκει μοι] cf. schol. on Aristoph. *Pax* 450

2. καταπεπολεμῆσεσθαι Kr. || μὴ for τιμὴ M

3. αὐτοῖς for ἀστοῖς M || ἦδ' ἡ ἄνοια M schol. : ἡ διάνοια BCAEFG

πράσσων πρὸς οὐδένα τῆς ξυμφορᾶς ἰσομοιρεῖ· ἀλλ' ὥσπερ δυστυχοῦντες οὐ προσαγορευόμεθα, ἐν τῷ ὁμοίῳ τις ἀνεχέσθω καὶ ὑπὸ τῶν εὐπραγούντων ὑπερφρονούμενος, ἢ τὰ ἴσα νέμων τὰ ὁμοῖα ἀνταξιούτω. οἶδα δὲ τοὺς τοιούτους, καὶ ὅσοι ἔν τινος λαμπρότητι προέσχον, ἐν μὲν τῷ κατ' αὐτοὺς βίῳ λυπηροὺς ὄντας, τοῖς ὁμοίοις μὲν μάλιστα, ἔπειτα δὲ καὶ τοῖς ἄλλοις ξυνόντας, τῶν δὲ ἔπειτα ἀνθρώπων προσποίησίν τε ξυγγενείας τισὶ καὶ μὴ οὖσαν καταλιπόντας, καὶ ἧς ἂν ὦσι πατρίδος, ταύτῃ αὐχησιν, ὡς οὐ περὶ ἀλλοτρίων οὐδ' ἁμαρτόντων, ἀλλ' ὡς περὶ σφετέρων τε καὶ καλὰ πραξάντων. ὧν ἐγὼ ὀρεγόμενος καὶ διὰ ταῦτα τὰ ἴδια ἐπιβοώμενος τὰ δημόσια σκοπεῖτε εἴ του χεῖρον μεταχειρίζω. Πελοποννήσου γὰρ τὰ δυνατώτατα ξυστήσας ἄνευ μεγάλου ὑμῖν κινδύνου καὶ δαπάνης Λακεδαιμονίους ἐς μίαν ἡμέραν κατέστησα ἐν Μαντινείᾳ περὶ τῶν ἁπάντων ἀγωνίσασθαι· ἐξ οὗ καὶ περιγενόμενοι τῇ μάχῃ οὐδέπω καὶ νῦν βεβαίως θαρσοῦσι.

(2) by his public services.

17 "Καὶ ταῦτα ἡ ἐμὴ νεότης καὶ ἄνοια παρὰ φύσιν δοκοῦσα εἶναι ἐς τὴν Πελοποννησίων δύναμιν λόγοις τε πρέπουσιν ὡμίλησε καὶ ὀργῇ πίστιν παρασχομένη ἔπεισε. καὶ νῦν μὴ πεφόβησθε αὐτήν, ἀλλ' ἕως ἐγώ τε ἔτι ἀκμάζω μετ' αὐτῆς

B. The expedition should be undertaken (cc. 17, 18 §§ 1-3) for three reasons: (1) it is well timed, c. 17 § 1 and §§ 7, 8.

6. *καίπερ περιγενόμενοι* Cobet

17 1. [*ὠμίλησε*] Herbst.: *ὠφέλησε* Naber || *πεφοβῆσθαι* MSS: corr. Reiske || *πεφοβῆσθαι . . ἀποχρήσασθαι* M

καὶ ὁ Νικίας εὐτυχὴς δοκεῖ εἶναι, ἀποχρήσασθε
2 τῇ ἑκατέρου ἡμῶν ὠφελίᾳ. καὶ τὸν ἐς τὴν
Σικελίαν πλοῦν μὴ μεταγιγνώσκετε ὡς ἐπὶ
μεγάλην δύναμιν ἐσόμενον. ὄχλοις τε γὰρ ξυμ-
μείκτοις πολυανδροῦσιν αἱ πόλεις καὶ (2) it is easy, §§ 2-6.
ῥᾳδίας ἔχουσι τῶν πολιτειῶν τὰς
3 μεταβολὰς καὶ ἐπιδοχάς· καὶ οὐδεὶς δι' αὐτὸ ὡς
περὶ οἰκείας πατρίδος οὔτε τὰ περὶ τὸ σῶμα
ὅπλοις ἐξήρτυται οὔτε τὰ ἐν τῇ χώρᾳ νομίμοις
κατασκευαῖς, ὅ τι δὲ ἕκαστος ἢ ἐκ τοῦ λέγων
πείθειν οἴεται ἢ στασιάζων ἀπὸ τοῦ κοινοῦ λαβὼν
ἄλλην γῆν, μὴ κατορθώσας, οἰκήσειν, ταῦτα
4 ἑτοιμάζεται. καὶ οὐκ εἰκὸς τὸν τοιοῦτον ὅμιλον
οὔτε λόγου μιᾷ γνώμῃ ἀκροᾶσθαι οὔτε ἐς τὰ
ἔργα κοινῶς τρέπεσθαι· ταχὺ δ' ἂν ὡς ἕκαστοι,
εἴ τι καθ' ἡδονὴν λέγοιτο, προσχωροῖεν, ἄλλως
τε καὶ εἰ στασιάζουσιν, ὥσπερ πυνθανόμεθα.
5 καὶ μὴν οὐδ' ὁπλῖται οὔτ' ἐκείνοις ὅσοιπερ κομ-
ποῦνται, οὔτε οἱ ἄλλοι Ἕλληνες διεφάνησαν
τοσοῦτοι ὄντες ὅσους ἕκαστοι σφᾶς αὐτοὺς ἠρί-
θμουν, ἀλλὰ μέγιστον δὴ αὐτοὺς ἐψευσμένη ἡ
Ἑλλὰς μόλις ἐν τῷδε τῷ πολέμῳ ἱκανῶς ὡπλίσθη.
6 τά τε οὖν ἐκεῖ ἐξ ὧν ἐγὼ ἀκοῇ αἰσθάνομαι τοι-
αῦτα, καὶ ἔτι εὐπορώτερα ἔσται (βαρβάρους [τε]
γὰρ πολλοὺς ἕξομεν οἱ Συρακοσίων μίσει ξυνεπι-

2. ῥαδίως M || πολιτειῶν] πολιτῶν E, Hu. : <τῶν πολιτῶν τὰς> ἐπιδοχάς Herw.
3. ὥσπερ for ὡς περὶ M || νομίμοις] μονίμοις Dobree, Hu., al. || ταῦτα] τοῦτο Classen
4. ? προσχωροῖεν <ἄν> || στασιάζοιεν for στασιάζουσιν M
5. ὅσους] ὅσοι best MSS || αὐτοὺς] αὑτοῦ Hu.
6. [τε] Haacke

θήσονται αὐτοῖς), καὶ τὰ ἐνθάδε οὐκ ἐπικωλύσει,
7 ἢν ὑμεῖς ὀρθῶς βουλεύησθε. οἱ γὰρ πατέρες
ἡμῶν τοὺς αὐτοὺς τούτους οὕσπερ νῦν φασι πολε-
μίους ὑπολιπόντας ἂν ἡμᾶς πλεῖν καὶ προσέτι
τὸν Μῆδον ἐχθρὸν ἔχοντες τὴν ἀρχὴν ἐκτήσαντο,
οὐκ ἄλλῳ τινὶ ἢ τῇ περιουσίᾳ τοῦ ναυτικοῦ
8 ἰσχύοντες. καὶ νῦν οὔτε ἀνελπιστοί πω μᾶλλον
Πελοποννήσιοι ἐς ἡμᾶς ἐγένοντο, εἴ τε καὶ πάνυ
ἔρρωνται, τὸ μὲν ἐς τὴν γῆν ἡμῶν ἐσβάλλειν,
κἂν μὴ ἐκπλεύσωμεν, ἱκανοί εἰσι, τῷ δὲ ναυτικῷ
οὐκ ἂν δύναιντο βλάπτειν· ὑπόλοιπον γὰρ ἡμῖν
18 ἐστιν ἀντίπαλον ναυτικόν. ὥστε τί ἂν λέγοντες
εἰκὸς ἢ αὐτοὶ ἀποκνοῖμεν ἢ πρὸς τοὺς
ἐκεῖ ξυμμάχους σκηπτόμενοι μὴ βοη-
θοῖμεν; οἷς χρεών, ἐπειδή γε καὶ
ξυνωμόσαμεν, ἐπαμύνειν, καὶ μὴ ἀντιτιθέναι ὅτι
οὐδὲ ἐκεῖνοι ἡμῖν. οὐ γὰρ ἵνα δεῦρο ἀντιβοηθῶσι
προσεθέμεθα αὐτούς, ἀλλ' ἵνα τοῖς ἐκεῖ ἐχθροῖς
ἡμῶν λυπηροὶ ὄντες δεῦρο κωλύωσιν αὐτοὺς
2 ἐπιέναι. τήν τε ἀρχὴν οὕτως ἐκτησάμεθα καὶ
ἡμεῖς καὶ ὅσοι δὴ ἄλλοι ἦρξαν, παρα-
γιγνόμενοι προθύμως τοῖς αἰεὶ ἢ
βαρβάροις ἢ Ἕλλησιν ἐπικαλουμένοις, ἐπεὶ εἴ γε
ἡσυχάζοιεν πάντες ἢ φυλοκρινοῖεν οἷς χρεὼν βοη-
θεῖν, βραχὺ ἄν τι προσκτώμενοι αὐτῇ περὶ αὐτῆς
ἂν ταύτης μᾶλλον κινδυνεύοιμεν. τὸν γὰρ πρού-
χοντα οὐ μόνον ἐπιόντα τις ἀμύνεται, ἀλλὰ καὶ

(3) it is necessary (c. 18 §§ 1-3); *a.* we are bound to our allies, § 1.

b. imperial considerations require it, §§ 2, 3.

7. φασι] φησι, sc. ὁ Νικίας Kr.
8. [ναυτικόν] Herw.
18 2. εἴ γε ἡσυχάζοιμεν πάντως ἢ φυλοκρινοῖμεν Hu. || φιλοκρυνοῖεν M || κινδυνεύοιεν Wex

3 ὅπως μὴ ἔπεισι προκαταλαμβάνει. καὶ οὐκ ἔστιν ἡμῖν ταμιεύεσθαι ἐς ὅσον βουλόμεθα ἄρχειν, ἀλλ' ἀνάγκη, ἐπειδήπερ ἐν τῷδε καθέσταμεν, τοῖς μὲν ἐπιβουλεύειν, τοὺς δὲ μὴ ἀνιέναι, διὰ τὸ ἀρχθῆναι ἂν ὑφ' ἑτέρων [αὐτοῖς κίνδυνον εἶναι], εἰ μὴ αὐτοὶ ἄλλων ἄρχοιμεν. καὶ οὐκ ἐκ τοῦ αὐτοῦ ἐπισκεπτέον ὑμῖν τοῖς ἄλλοις τὸ ἥσυχον, εἰ μὴ καὶ τὰ ἐπιτηδεύματα ἐς τὸ ὁμοῖον μεταλήψεσθε.

4 "Λογισάμενοι οὖν τάδε μᾶλλον αὐξήσειν, ἐπ' ἐκεῖνα ἦν ἴωμεν, ποιώμεθα τὸν πλοῦν, ἵνα Πελοποννησίων τε στορέσωμεν τὸ φρόνημα, εἰ δόξομεν ὑπεριδόντες τὴν ἐν τῷ παρόντι ἡσυχίαν καὶ ἐπὶ Σικελίαν πλεῦσαι, καὶ ἅμα ἢ τῆς Ἑλλάδος, τῶν ἐκεῖ προσγενομένων, πάσης τῷ εἰκότι ἄρξομεν, ἢ κακώσομέν γε Συρακοσίους, ἐν ᾧ καὶ αὐτοὶ καὶ 5 οἱ ξύμμαχοι ὠφελησόμεθα. τὸ δὲ ἀσφαλές, καὶ μένειν, ἢν τι προσχωρῇ, καὶ ἀπελθεῖν, αἱ νῆες παρέξουσι· ναυκράτορες γὰρ ἐσόμεθα καὶ ξυμ- 6 πάντων Σικελιωτῶν. καὶ μὴ ὑμᾶς ἡ Νικίου τῶν λόγων ἀπραγμοσύνη καὶ διάστασις τοῖς νέοις ἐς τοὺς πρεσβυτέρους ἀποτρέψῃ, τῷ δὲ εἰωθότι κόσμῳ, ὥσπερ

ἐπίλογος. A. Appeal to audience to remember their *interest*, §§ 4, 5.

B. Attack on the punctilious caution of Nicias and his supporters, § 6.

2. ὅπως μὴ] μὴ ὅπως best MSS : μή πως Haacke

3. τοῖς for τοὺς M || ἀνιέναι] ἐᾶν ἐπιέναι Herw. || [αὐτοῖς κίνδυνον εἶναι] Usener. The words cannot stand with ἀρχθῆναι ἄν : but possibly we should read διὰ τὸ ἀρχθῆναι ὑφ' ἑτέρων ἂν αὐτοῖς κ. εἶναι, so that ἄν would belong to εἶναι || ἡμῖν for ὑμῖν M

4. ὠφεληθησόμεθα M

5. ἀσφαλές] ἀσφαλῶς Gertz || προσχωρῇ best MSS || παρέξουσιν αὐτοκράτορες MSS : corr. Valckenaer ; cf. Intr. p. xxii : παρέξουσιν αὐτοκράτορες M

6. ἐς τοὺς] πρὸς τοὺς Herw. || ἀποστρέψῃ MSS : corr. Poppo

καὶ οἱ πατέρες ἡμῶν ἅμα νέοι γεραιτέροις βουλεύοντες ἐς τάδε ἦραν αὐτά, καὶ νῦν τῷ αὐτῷ τρόπῳ πειρᾶσθε προαγαγεῖν τὴν πόλιν, καὶ νομίσατε νεότητα μὲν καὶ γῆρας ἄνευ ἀλλήλων μηδὲν δύνασθαι, ὁμοῦ δὲ τό τε φαῦλον καὶ τὸ μέσον καὶ τὸ πάνυ ἀκριβὲς ἂν ξυγκραθὲν μάλιστ' ἂν ἰσχύειν, καὶ τὴν πόλιν, ἂν μὲν ἡσυχάζῃ, τρίψεσθαί τε αὐτὴν περὶ αὑτὴν ὥσπερ καὶ ἄλλο τι, καὶ πάντων τὴν ἐπιστήμην ἐγγηράσεσθαι, ἀγωνιζομένην δὲ αἰεὶ προσλήψεσθαί τε τὴν ἐμπειρίαν καὶ τὸ ἀμύνεσθαι οὐ λόγῳ ἀλλ' ἔργῳ
7 μᾶλλον ξύνηθες ἕξειν. παράπαν τε γιγνώσκω πόλιν μὴ ἀπράγμονα· τάχιστ' ἄν μοι δοκεῖν ἀπραγμοσύνης μεταβολῇ διαφθαρῆναι, καὶ τῶν ἀνθρώπων ἀσφαλέστατα τούτους οἰκεῖν οἳ ἂν τοῖς παροῦσιν ἤθεσι καὶ νόμοις, ἢν καὶ χείρω ᾖ, ἥκιστα διαφόρως πολιτεύωσιν."

C. Who is the true Athenian Conservative? § 7.

19 Τοιαῦτα μὲν ὁ Ἀλκιβιάδης εἶπεν. οἱ δ' Ἀθηναῖοι ἀκούσαντες ἐκείνου τε καὶ τῶν Ἐγεσταίων καὶ Λεοντίνων φυγάδων, οἳ παρελθόντες ἐδέοντό τε καὶ τῶν ὁρκίων ὑπομιμνήσκοντες ἱκέτευον βοηθῆσαι σφίσι, πολλῷ
2 μᾶλλον ἢ πρότερον ὥρμηντο στρατεύειν. καὶ ὁ Νικίας γνοὺς ὅτι ἀπὸ μὲν τῶν αὐτῶν λόγων οὐκ ἂν ἔτι ἀποτρέψειε, παρασκευῆς δὲ πλήθει, εἰ

'The E. and L. renewed their supplications—N., perceiving that direct opposition was useless, attempted a manœuvre.'

6. ἦραν M || αυτην (sic) for αὐτὴν M
7. δοκῆι for δοκεῖν M || τούτοις for τούτους M
19 1. Λεοντίνων <τινῶν> Sta.

πολλὴν ἐπιτάξειε, τάχ' ἂν μεταστήσειεν αὐτούς, 10
παρελθὼν αὐτοῖς αὖθις ἔλεγε τοιάδε.

20 "Ἐπειδὴ πάντως ὁρῶ ὑμᾶς, ὦ Ἀθηναῖοι, ὡρμημένους στρατεύειν, ξυνενέγκοι μὲν ταῦτα ὡς βουλόμεθα, ἐπὶ δὲ τῷ παρόντι ἃ γιγνώσκω σημανῶ. ἐπὶ γὰρ πόλεις, ὡς ἐγὼ ἀκοῇ αἰσθάνομαι, μέλλομεν ἰέναι μεγάλας καὶ οὔθ' ὑπηκόους ἀλλήλων οὐδὲ δεομένας μεταβολῆς, ᾗ ἂν ἐκ βιαίου τις δουλείας ἄσμενος ἐς ῥᾴω μετάστασιν χωροίη, οὔτ' ἂν τὴν ἀρχὴν τὴν ἡμετέραν εἰκότως ἀντ' ἐλευθερίας προσδεξαμένας, 10
τό τε πλῆθος, ὡς ἐν μιᾷ νήσῳ, πολλὰς τὰς
3 Ἑλληνίδας. πλὴν γὰρ Νάξου καὶ Κατάνης, ἃς ἐλπίζω ἡμῖν κατὰ τὸ Λεοντίνων ξυγγενὲς προσέσεσθαι, ἄλλαι εἰσὶν ἑπτά, καὶ παρεσκευασμέναι τοῖς πᾶσιν ὁμοιοτρόπως μάλιστα τῇ ἡμετέρᾳ 15
δυνάμει, καὶ οὔχ ἥκιστα ἐπὶ ἃς μᾶλλον πλέομεν,
4 Σελινοῦς καὶ Συράκουσαι. πολλοὶ μὲν γὰρ ὁπλῖται ἔνεισι καὶ τοξόται καὶ ἀκοντισταί, πολλαὶ δὲ τριήρεις καὶ ὄχλος ὁ πληρώσων αὐτάς. χρήματά τ' ἔχουσι, τὰ μὲν ἴδια, τὰ δὲ καὶ ἐν 20
τοῖς ἱεροῖς ἔστι Σελινουντίοις, Συρακοσίοις δὲ

I. προοίμιον, passing to

II. πίστις (c. 20 § 2-c. 22). A. Difficulty of the undertaking.

20 2. οὐδὲ . . οὔτ' Bk., for MSS οὔτε . . οὐδ'. The change is required by the sense: ἀλλήλων οὔσας, δεομένας Badham || προσδεξομένας M with CE

4. ? ἔχουσιν, <ὧν> || [Σελινουντίοις] Weidner. Thuc. does not mean that Syr. had not money in temples, while Selinus had; but that, though Selinus received no tribute, still she had funds stored away. It is a brief expression for τὰ δὲ καὶ ἐν τ. ἱ. ἔστι Σελινουντίοις (καὶ Συρακοσίοις)· Συρακοσίοις δὲ κτλ.

καὶ ἀπὸ βαρβάρων τινῶν ἀπαρχὴ ἐσφέρεται· ᾧ δὲ μάλιστα ἡμῶν προύχουσιν, ἵππους τε πολλοὺς κέκτηνται καὶ σίτῳ οἰκείῳ καὶ οὐκ ἐπακτῷ χρῶνται. 25

21 "Πρὸς οὖν τοιαύτην δύναμιν οὐ ναυτικῆς καὶ φαύλου στρατιᾶς μόνον δεῖ, ἀλλὰ καὶ πεζὸν πολὺν ξυμπλεῖν, εἴπερ βουλόμεθα ἄξιόν τι τῆς διανοίας δρᾶν καὶ μὴ ὑπὸ ἱππέων πολλῶν εἴργεσθαι τῆς γῆς, ἄλλως τε κἂν ξυστῶσιν αἱ πόλεις φοβηθεῖσαι καὶ μὴ ἀντιπαράσχωσιν ἡμῖν φίλοι τινὲς γενό- 2 μενοι ἄλλοι ἢ Ἐγεσταῖοι ᾧ ἀμυνούμεθα ἱππικόν (αἰσχρὸν δὲ βιασθέντας ἀπελθεῖν ἢ ὕστερον ἐπιμεταπέμπεσθαι τὸ πρῶτον ἀσκέπτως βουλευ- σαμένους), αὐτόθεν δὲ παρασκευῇ ἀξιόχρεῳ ἐπιέναι, γνόντας ὅτι πολύ τε ἀπὸ τῆς ἡμετέρας αὐτῶν μέλλομεν πλεῖν, καὶ οὐκ ἐν τῷ ὁμοίῳ στρατευσόμενοι, καὶ ὅτε ἐν τοῖς τῇδε ὑπηκόοις ξύμμαχοι ἤλθετε ἐπί τινα, ὅθεν ῥᾴδιαι αἱ κομιδαὶ ἐκ τῆς φιλίας ὧν προσέδει, ἀλλ' ἐς ἀλλοτρίαν πᾶσαν ἀπαρτήσαντες, ἐξ ἧς μηνῶν οὐδὲ τεσσάρων

B. Vast resources will be required, cc. 21, 22.

4. ἀπαρχῆς φέρεται M with BCAEF : ἀπ' ἀρχῆς φ. G M ‖ ᾧ] δύο Cobet

21 1. καὶ εἰ ξυστῶσιν MSS : corr. Herw. This is the only instance in which the MSS agree in giving εἰ with subj. in Thuc. ξυνστῶσιν M

2. αὐτόθεν δὲ] δεῖ for δέ Herw. ‖ ὅτε] οὐκ MSS : corr. F. Portus : οὖ Herbst, which is awkward with ἐν τοῖς τῇδε ὑ. ‖ στρατευσάμενοι all but C ‖ [ξύμμαχοι] Sta., Hu. ; but the word undoubtedly gives a sharper point to the passage ‖ ἀπαρτήσαντες or ἀπαρτήσοντες MSS : 'de hoc loco non placet scholiastes' Fab. (see n.) : ἀπάραντες Poppo : ἀπαρτὶ ὄντες 'but that we are *on the contrary* about to proceed to a country,' Rutherford, with much probability : ἀπαρτήσοντες M

22 τῶν χειμερινῶν ἄγγελον ῥᾴδιον ἐλθεῖν. ὁπλίτας τε οὖν πολλούς μοι δοκεῖ χρῆναι ἡμᾶς ἄγειν καὶ ἡμῶν αὐτῶν καὶ τῶν ξυμμάχων, τῶν τε ὑπηκόων καὶ ἤν τινα ἐκ Πελοποννήσου δυνώμεθα ἢ πεῖσαι ἢ μισθῷ προσαγαγέσθαι, καὶ τοξότας πολλοὺς καὶ σφενδονήτας, ὅπως πρὸς τὸ ἐκείνων ἱππικὸν ἀντέχωσι, ναυσί τε καὶ πολὺ περιεῖναι, ἵνα καὶ τὰ ἐπιτήδεια ῥᾷον ἐσκομιζώμεθα, τὸν δὲ καὶ αὐτόθεν σῖτον ἐν ὁλκάσι, πυροὺς καὶ πεφρυγμένας κριθάς, ἄγειν, καὶ σιτοποιοὺς ἐκ τῶν μυλώνων πρὸς μέρος ἠναγκασμένους ἐμμίσθους, ἵνα, ἤν που ὑπὸ ἀπλοίας ἀπολαμβανώμεθα, ἔχῃ ἡ στρατιὰ τὰ ἐπιτήδεια (πολλὴ γὰρ οὖσα οὐ πάσης ἔσται πόλεως ὑποδέξασθαι), τά τε ἄλλα ὅσον δυνατὸν ἑτοιμάσασθαι καὶ μὴ ἐπὶ ἑτέροις γίγνεσθαι, μάλιστα δὲ χρήματα αὐτόθεν ὡς πλεῖστα ἔχειν. τὰ δὲ παρ' Ἐγεσταίων, ἃ λέγεται ἐκεῖ ἑτοῖμα, νομίσατε καὶ λόγῳ ἂν μάλιστα ἑτοῖμα εἶναι.

III. ἐπίλογος. Greatness of the danger and the provision to be made against it.

23 "Ἦν γὰρ αὐτοὶ ἔλθωμεν ἐνθένδε μὴ ἀντίπαλον μόνον παρασκευασάμενοι (πλήν γε πρὸς τὸ μάχιμον αὐτῶν) τὸ ὁπλιτικόν, ἀλλὰ καὶ ὑπερβάλλοντες τοῖς πᾶσι, μόλις οὕτως οἷοί τε ἐσόμεθα τῶν μὲν κρατεῖν, 2 τὰ δὲ καὶ διασῶσαι. πόλιν τε νομίσαι χρὴ ἐν ἀλλοφύλοις καὶ πολεμίοις οἰκιοῦντας ἰέναι, οὓς πρέπει τῇ πρώτῃ ἡμέρᾳ ᾗ ἂν κατάσχωσιν εὐθὺς

22 1. ἔχει for ἔχῃ M

23 1. πλήν γε πρὸς τὸ μάχιμον αὐτῶν τὸ ὁπλιτικόν MSS: see Intr. p. xxv: τὸ ἱππικόν Urlichs
2. οἰκειοῦντας M with the rest

κρατεῖν τῆς γῆς ἢ εἰδέναι ὅτι, ἢν σφάλλωνται,
3 πάντα πολέμια ἕξουσιν. ὅπερ ἐγὼ φοβούμενος 10
καὶ εἰδὼς πολλὰ μὲν ἡμᾶς δέον βουλεύσασθαι,
ἔτι δὲ πλείω εὐτυχῆσαι (χαλεπὸν δὲ ἀνθρώπους
ὄντας), ὅτι ἐλάχιστα τῇ τύχῃ παραδοὺς ἐμαυτὸν
βούλομαι ἐκπλεῖν, παρασκευῇ δὲ ἀπὸ τῶν εἰκότων
4 ἀσφαλὴς [ἐκπλεῦσαι]· ταῦτα γὰρ τῇ τε ξυμ- 15
πάσῃ πόλει βεβαιότατα ἡγοῦμαι καὶ ἡμῖν τοῖς
στρατευσομένοις σωτήρια. εἰ δέ τῳ ἄλλως
δοκεῖ, παρίημι αὐτῷ τὴν ἀρχήν."

24 Ὁ μὲν Νικίας τοσαῦτα εἶπε, νομίζων τοὺς
Ἀθηναίους τῷ πλήθει τῶν πραγ- 'The effect of this speech—was
μάτων [ἢ] ἀποτρέψειν, ἢ εἰ ἀναγ- totally opposite to that which he
κάζοιτο στρατεύεσθαι, μάλιστ' ἂν had intended.'
2 οὕτως ἀσφαλῶς ἐκπλεῦσαι. οἱ δὲ τὸ μὲν ἐπι- 5
θυμοῦν τοῦ πλοῦ οὐκ ἐξῃρέθησαν ὑπὸ τοῦ
ὀχλώδους τῆς παρασκευῆς, πολὺ δὲ μᾶλλον
ὡρμηντο καὶ τοὐναντίον περιέστη αὐτῷ· εὖ τε
γὰρ παραινέσαι ἔδοξε καὶ ἀσφάλεια νῦν δὴ καὶ
3 πολλὴ ἔσεσθαι. καὶ ἔρως ἐνέπεσε τοῖς πᾶσιν 10
ὁμοίως ἐκπλεῦσαι· τοῖς μὲν γὰρ πρεσβυτέροις ὡς
ἢ καταστρεψομένοις ἐφ' ἃ ἔπλεον ἢ οὐδὲν ἂν
σφαλεῖσαν μεγάλην δύναμιν, τοῖς δ' ἐν τῇ ἡλικίᾳ
τῆς τε ἀπούσης πόθῳ ὄψεως καὶ θεωρίας, καὶ
εὐέλπιδες ὄντες σωθήσεσθαι· ὁ δὲ πολὺς ὅμιλος 15
καὶ στρατιώτης ἔν τε τῷ παρόντι ἀργύριον οἴσειν
καὶ προσκτήσεσθαι δύναμιν ὅθεν ἀίδιον μισθο-

3. παρασκευῇ M with BCA ‖ ἀσφαλεῖ Dobree ‖ [ἐκπλεῦσαι] Kr., Dobree, 'haec mihi suspecta: aliquid hoc loco haeret' Fab.

24 1. [ἢ] Cobet ‖ μάλιστ' ἂν Bk. for MSS μάλιστα

3. προσκτήσασθαι MSS: corr. Madvig

φορὰν ὑπάρξειν. ὥστε διὰ τὴν ἄγαν τῶν πλειόνων ἐπιθυμίαν, εἴ τῳ ἄρα καὶ μὴ ἤρεσκε, δεδιὼς μὴ ἀντιχειροτονῶν κακόνους δόξειεν εἶναι τῇ πόλει ἡσυχίαν ἦγε. καὶ τέλος παρελθών τις τῶν Ἀθηναίων καὶ παρακαλέσας τὸν Νικίαν οὐκ ἔφη χρῆναι προφασίζεσθαι οὐδὲ διαμέλλειν, ἀλλ' ἐναντίον ἁπάντων ἤδη λέγειν ἥντινα αὐτῷ παρασκευὴν Ἀθηναῖοι ψηφίσωνται. ὁ δὲ ἄκων μὲν εἶπεν, ὅτι καὶ μετὰ τῶν ξυναρχόντων καθ' ἡσυχίαν μᾶλλον βουλεύσοιτο, ὅσα μέντοι ἤδη δοκεῖν αὐτῷ, τριήρεσι μὲν οὐκ ἔλασσον ἢ ἑκατὸν πλευστέα εἶναι· αὐτῶν δ' Ἀθηναίων ἔσεσθαι ὁπλιταγωγοὺς ὅσαι ἂν δοκῶσι, καὶ ἄλλας ἐκ τῶν ξυμμάχων μεταπεμπτέας εἶναι· ὁπλίταις δὲ τοῖς ξύμπασιν Ἀθηναίων καὶ τῶν ξυμμάχων πεντακισχιλίων μὲν οὐκ ἐλάσσοσιν, ἢν δέ τι δύνωνται, καὶ πλείοσι· τὴν δὲ ἄλλην παρασκευὴν ὡς κατὰ λόγον, καὶ τοξοτῶν τῶν αὐτόθεν καὶ ἐκ Κρήτης καὶ σφενδονητῶν καὶ ἤν τι ἄλλο πρέπον δοκῇ εἶναι ἑτοιμασάμενοι ἄξειν. ἀκούσαντες δ' οἱ Ἀθηναῖοι ἐψηφίσαντο εὐθὺς αὐτοκράτορας εἶναι καὶ περὶ στρατιᾶς πλήθους καὶ περὶ τοῦ παντὸς πλοῦ τοὺς στρατηγοὺς πράσσειν ᾗ ἂν αὐτοῖς δοκῇ ἄριστα εἶναι Ἀθηναίοις. καὶ μετὰ

'So overpowering was the popular voice— that the small minority who retained their objections were afraid to hold up their hands.'

'They conferred upon the generals full power to fix both the numbers and every other matter.'

25 1. ψηφίσονται M with BAEF
2. ἄκων μὲν εἶπεν = ἄκων μὲν εἶπεν (εἶπε δέ) || καὶ before μετὰ τῶν ξ. omitted M || πλευστέα εἶναι αὐτῶν Ἀθηναίων, <ὧν> Kr., Hu. || καὶ after αὐτόθεν omitted M

26 1. τοῦ τοῦς στρατηγοὺς M with BCAG || δοκεῖ M

ταῦτα ἡ παρασκευὴ ἐγίγνετο, καὶ ἔς τε τοὺς ξυμμάχους ἔπεμπον καὶ αὐτόθεν καταλόγους ἐποιοῦντο. ἄρτι δ' ἀνειλήφει ἡ πόλις ἑαυτὴν ἀπὸ τῆς νόσου καὶ τοῦ ξυνεχοῦς πολέμου ἔς τε ἡλικίας πλῆθος ἐπιγεγενημένης καὶ ἐς χρημάτων ἀθροισιν διὰ τὴν ἐκεχειρίαν, ὥστε ῥᾷον πάντα ἐπορίζετο. καὶ οἱ μὲν ἐν παρασκευῇ ἦσαν. 'The whole city was elate,

27 Ἐν δὲ τούτῳ, *ὅσοι Ἑρμαῖ ἦσαν λίθινοι ἐν τῇ πόλει τῇ Ἀθηναίων (εἰσὶ δὲ κατὰ τὸ ἐπιχώριον, ἡ τετράγωνος ἐργασία, πολλοὶ καὶ ἐν ἰδίοις προθύροις καὶ ἐν ἱεροῖς), μιᾷ νυκτὶ οἱ πλεῖστοι περι- 2 εκόπησαν τὰ πρόσωπα. καὶ τοὺς δράσαντας ἤδει οὐδείς, ἀλλὰ μεγάλοις μηνύτροις δημοσίᾳ οὗτοί τε ἐζητοῦντο καὶ προσέτι ἐψηφίσαντο, καὶ εἴ τις ἄλλο τι οἶδεν ἀσέβημα γεγενημένον, μηνύειν ἀδεῶς τὸν βουλόμενον καὶ ἀστῶν 3 καὶ ξένων καὶ δούλων. καὶ τὸ πρᾶγμα μειζόνως ἐλάμβανον· τοῦ τε γὰρ ἔκπλου οἰωνὸς ἐδόκει εἶναι καὶ ἐπὶ ξυνωμοσίᾳ ἅμα νεωτέρων πραγμάτων καὶ δήμου καταλύσεως γεγενῆσθαι. **28** μηνύεται οὖν ἀπὸ μετοίκων τέ τινων καὶ ἀκολούθων περὶ μὲν τῶν Ἑρμῶν οὐδέν, ἄλλων δὲ ἀγαλμάτων περικοπαί τινες πρότερον ὑπὸ νεωτέρων μετὰ παιδιᾶς καὶ οἴνου γεγενημέναι, καὶ τὰ μυστήρια ἅμα ὡς ποιεῖται ἐν οἰκίαις ἐφ' ὕβρει· 'when an event happened which fatally poisoned the prevalent cheerfulness—the Hermae were mutilated by unknown hands.'

27 1. *τῇ πόλει τῶν Ἀθηναίων* M ‖ [*ἡ τετράγωνος ἐργασία*] Herw. : [*ἡ*] Gertz ‖ [*τὰ πρόσωπα*] Dobree, probably rightly
3. *ἐλάμβανον*] *γράφεται ἐμεγάλυνον* M

ὧν καὶ τὸν Ἀλκιβιάδην ἐπῃτιῶντο. 'The political enemies of Alk. take advantage of the reigning excitement to try and ruin him.'
2 καὶ αὐτὰ ὑπολαμβάνοντες οἱ μάλιστα τῷ Ἀλκιβιάδῃ ἀχθόμενοι ἐμποδὼν ὄντι σφίσι μὴ αὐτοῖς τοῦ δήμου βεβαίως προεστάναι, καὶ νομίσαντες, εἰ αὐτὸν ἐξελάσειαν, πρῶτοι ἂν εἶναι, ἐμεγάλυνον καὶ ἐβόων ὡς ἐπὶ δήμου καταλύσει τά τε μυστικὰ καὶ ἡ τῶν Ἑρμῶν περικοπὴ γένοιτο καὶ οὐδὲν εἴη αὐτῶν ὅ τι οὐ μετ' ἐκείνου ἐπράχθη, ἐπιλέγοντες τεκμήρια τὴν ἄλλην αὐτοῦ ἐς τὰ ἐπιτηδεύματα 'Once under this shock—they became eager talkers and listeners on the subject of other recent acts of impiety.'
29 οὐ δημοτικὴν παρανομίαν. ὁ δ' ἔν τε τῷ παρόντι πρὸς τὰ μηνύματα ἀπελογεῖτο καὶ ἑτοῖμος ἦν πρὶν ἐκπλεῖν κρίνεσθαι [εἴ τι τούτων εἰργασμένος ἦν] (ἤδη γὰρ καὶ τὰ τῆς παρασκευῆς ἐπεπόριστο), καὶ εἰ μὲν τούτων τι εἴργαστο, δίκην δοῦναι, εἰ
2 δ' ἀπολυθείη, ἄρχειν. καὶ ἐπεμαρτύρετο μὴ ἀπόντος πέρι αὐτοῦ διαβολὰς ἀποδέχεσθαι, ἀλλ' ἤδη ἀποκτείνειν, εἰ ἀδικεῖ, καὶ ὅτι σωφρονέστερον εἴη μὴ 'He demands immediate trial —his demand is eluded by his enemies.'
μετὰ τοιαύτης αἰτίας πρὶν διαγνῶσι πέμπειν
3 αὐτὸν ἐπὶ τοσούτῳ στρατεύματι. οἱ δ' ἐχθροὶ δεδιότες τό τε στράτευμα μὴ εὔνουν ἔχῃ, ἣν ἤδη ἀγωνίζηται, ὅ τε δῆμος μὴ μαλακίζηται, θεραπεύων ὅτι δι' ἐκεῖνον οἵ τ' Ἀργεῖοι ξυνεστράτευον καὶ τῶν Μαντινέων τινές, ἀπέτρεπον καὶ ἀπέσπευδον, ἄλλους ῥήτορας ἐνιέντες οἳ ἔλεγον νῦν

28 2. ἐμποδῶν M with BAE ‖ δημωτικὴν M with EF
29 1. [εἰ . . ἦν] Herw. : εἴη for ἦν Cobet
2. ἀδοκεῖ M

μὲν πλεῖν αὐτὸν καὶ μὴ κατασχεῖν τὴν ἀναγωγήν, ἐλθόντα δὲ κρίνεσθαι ἐν ἡμέραις ῥηταῖς, βουλόμενοι ἐκ μείζονος διαβολῆς, ἣν ἔμελλον ῥᾷον αὐτοῦ ἀπόντος πορεῖν, μετάπεμπτον [κομισθέντα] αὐτὸν ἀγωνίσασθαι. καὶ ἔδοξε πλεῖν τὸν Ἀλκιβιάδην.

30 Μετὰ δὲ ταῦτα θέρους μεσοῦντος ἤδη ἡ ἀναγωγὴ ἐγίγνετο ἐς τὴν Σικελίαν. τῶν μὲν οὖν ξυμμάχων τοῖς πλείστοις καὶ ταῖς σιταγωγοῖς ὁλκάσι καὶ τοῖς πλοίοις καὶ ὅση ἄλλη παρασκευὴ ξυνείπετο πρότερον εἴρητο ἐς Κέρκυραν ξυλλέγεσθαι, ὡς ἐκεῖθεν ἀθρόοις ἐπὶ ἄκραν Ἰαπυγίαν τὸν Ἰόνιον διαβαλοῦσιν· αὐτοὶ δ' Ἀθηναῖοι καὶ εἴ τινες τῶν ξυμμάχων παρῆσαν ἐς τὸν Πειραιᾶ καταβάντες ἐν ἡμέρᾳ ῥητῇ ἅμα 2 ἕῳ ἐπλήρουν τὰς ναῦς ὡς ἀναξόμενοι. ξυγκατέβη δὲ καὶ ὁ ἄλλος ὅμιλος ἅπας ὡς εἰπεῖν ὁ ἐν τῇ πόλει καὶ ἀστῶν καὶ ξένων, οἱ μὲν ἐπιχώριοι τοὺς σφετέρους αὐτῶν ἕκαστοι προπέμποντες, οἱ μὲν ἑταίρους, οἱ δὲ ξυγγενεῖς, οἱ δὲ υἱεῖς, καὶ μετ' ἐλπίδος τε ἅμα ἰόντες καὶ ὀλοφυρμῶν, τὰ μὲν ὡς κτήσοιντο, τοὺς δ' εἴ ποτε ὄψοιντο, ἐνθυμούμενοι 31 ὅσον πλοῦν ἐκ τῆς σφετέρας ἀπεστέλλοντο. καὶ ἐν τῷ παρόντι καιρῷ, ὡς ἤδη ἔμελλον μετὰ κινδύνων ἀλλήλους ἀπολιπεῖν, μᾶλλον αὐτοὺς ἐσῄει τὰ δεινὰ ἢ ὅτε ἐψηφίζοντο πλεῖν· ὅμως

'Departure of the armament from Peiraeus—splendour and exciting character of the spectacle.'

3. ἀγωγὴν M with BAFG ‖ ῥᾷον ἀπὸ τοῦ ἀπόντος M ‖ [κομισθέντα] Herw.

30 1. Ἰώνιον M with C

δὲ τῇ παρούσῃ ῥώμῃ διὰ τὸ πλῆθος ἑκάστων ὧν ἐώρων τῇ ὄψει ἀνεθάρσουν. οἱ δὲ ξένοι καὶ ὁ ἄλλος ὄχλος κατὰ θέαν ἦκεν ὡς ἐπὶ ἀξιόχρεων καὶ ἄπιστον διάνοιαν. παρασκευὴ γὰρ αὕτη πρώτη ἐκπλεύσασα μιᾶς πόλεως δυνάμει Ἑλληνικῇ πολυτελεστάτη δὴ καὶ εὐπρεπεστάτη τῶν ἐς
2 ἐκεῖνον τὸν χρόνον ἐγένετο. ἀριθμῷ δὲ νεῶν καὶ ὁπλιτῶν καὶ ἡ ἐς Ἐπίδαυρον μετὰ Περικλέους καὶ ἡ αὐτὴ ἐς Ποτείδαιαν μετὰ Ἄγνωνος οὐκ ἐλάσσων ἦν· τετράκις γὰρ χίλιοι ὁπλῖται αὐτῶν Ἀθηναίων καὶ τριακόσιοι ἱππῆς καὶ τριήρεις ἑκατὸν καὶ Λεσβίων καὶ Χίων πεντήκοντα, καὶ
3 ξύμμαχοι ἔτι πολλοὶ ξυνέπλευσαν. ἀλλὰ ἐπί τε βραχεῖ πλῷ ὡρμήθησαν καὶ παρασκευῇ φαύλῃ, οὗτος δὲ ὁ στόλος ὡς χρόνιός τε ἐσόμενος καὶ κατ' ἀμφότερα, οὗ ἂν δέῃ, καὶ ναυσὶ καὶ πεζῷ ἅμα ἐξαρτυθείς, τὸ μὲν ναυτικὸν μεγάλαις δαπάναις τῶν τε τριηράρχων καὶ τῆς πόλεως ἐκπονηθέν, τοῦ μὲν δημοσίου δραχμὴν τῆς ἡμέρας τῷ ναύτῃ ἑκάστῳ διδόντος καὶ ναῦς παρασχόντος κενὰς ἑξήκοντα μὲν ταχείας, τεσσαράκοντα δὲ ὁπλιταγωγοὺς καὶ ὑπηρεσίας ταύταις τὰς κρατίστας, τῶν <δὲ> τριηράρχων ἐπιφοράς τε πρὸς τῷ ἐκ δημοσίου μισθῷ διδόντων τοῖς θρανίταις τῶν ναυτῶν καὶ ταῖς ὑπηρεσίαις καὶ τἆλλα σημείοις

31 1. *τῆς παρούσης ῥώμης τῇ ὄψει* Sta. || [*διὰ . . ἐώρων*] Sta. || <*ἐν*> *τῇ ὄψει* Hu. || <*ἡ*> *πρώτη* Dobree || *Ἑλληνικῆς* Haacke || *πολυτελεστάτη* and *εὐπρεπεστάτη* Kr. See Intr. p. xxxii

2. *ἀριθμῷ δὲ καὶ νεῶν* M || *ἄγνωνος* M with the rest || *ἱππεῖς* M with BG || *ἔτι* omitted

3. *τῶν τριηράρχων* best MSS || [*καὶ ταῖς ὑπηρεσίαις*] de Velsen

καὶ κατασκευαῖς πολυτελέσι χρησαμένων, καὶ ἐς τὰ μακρότατα προθυμηθέντος ἑνὸς ἑκάστου ὅπως αὐτῷ τινι εὐπρεπείᾳ τε ἡ ναῦς μάλιστα προέξει καὶ τῷ ταχυναυτεῖν, τὸ δὲ πεζὸν καταλόγοις τε χρηστοῖς ἐκκριθὲν καὶ ὅπλων καὶ τῶν περὶ τὸ σῶμα σκευῶν μεγάλῃ σπουδῇ πρὸς
4 ἀλλήλους ἁμιλληθέν. ξυνέβη δὲ πρός τε σφᾶς αὐτοὺς ἅμα ἔριν γενέσθαι, ᾧ τις ἕκαστος προσετάχθη, καὶ ἐς τοὺς ἄλλους Ἕλληνας ἐπίδειξιν μᾶλλον εἰκασθῆναι τῆς δυνάμεως καὶ ἐξουσίας
5 ἢ ἐπὶ πολεμίους παρασκευήν. εἰ γάρ τις ἐλογίσατο τήν τε τῆς πόλεως ἀνάλωσιν [δημοσίαν] καὶ τῶν στρατευομένων τὴν ἰδίαν, τῆς μὲν πόλεως ὅσα τε ἤδη προετετελέκει καὶ ἃ ἔχοντας τοὺς στρατηγοὺς ἀπέστελλε, τῶν δὲ ἰδιωτῶν ἅ τε περὶ τὸ σῶμά τις καὶ τριήραρχος ἐς τὴν ναῦν ἀνηλώκει καὶ ὅσα ἔτι ἔμελλεν ἀναλώσειν, χωρὶς δ' ἃ εἰκὸς ἦν καὶ ἄνευ τοῦ ἐκ δημοσίου μισθοῦ πάντα τινὰ παρασκευάσασθαι ἐφόδιον ὡς ἐπὶ χρόνιον στρατείαν, καὶ ὅσα ἐπὶ μεταβολῇ τις ἢ στρατιώτης ἢ ἔμπορος ἔχων ἔπλει, πολλὰ ἂν τάλαντα ηὑρέθη ἐκ τῆς πόλεως τὰ πάντα ἐξ-
6 αγόμενα. καὶ ὁ στόλος οὐχ ἧσσον τόλμης τε θάμβει καὶ ὄψεως λαμπρότητι περιβόητος ἐγένετο ἢ στρατιᾶς πρὸς οὓς ἐπῆσαν ὑπερβολῇ, καὶ

3. ἑκάστῳ for ἑκάστου M

5. [δημοσίαν] Kr. : <τὴν> δημοσίαν Thomas || προσετετελέκει BCAEFG : προετετελέκει M || ἀναλώκει M with the rest || χωρὶς δ' αὖ εἰκὸς M || ἄνευ ἐκ τοῦ δ. M with BAEF || στρατιὰν M with the rest

6. ἧσσων M

ὅτι μέγιστος ἤδη διάπλους ἀπὸ τῆς οἰκείας καὶ ἐπὶ μεγίστῃ ἐλπίδι τῶν μελλόντων πρὸς τὰ ὑπάρχοντα ἐπεχειρήθη.

32 Ἐπειδὴ δὲ αἱ νῆες πλήρεις ἦσαν καὶ ἐσέκειτο πάντα ἤδη ὅσα ἔχοντες ἔμελλον ἀνάξεσθαι, τῇ μὲν σάλπιγγι σιωπὴ ὑπεσημάνθη, εὐχὰς δὲ τὰς νομιζομένας πρὸ τῆς ἀναγωγῆς οὐ κατὰ ναῦν ἑκάστην, ξύμπαντες δὲ ὑπὸ κήρυκος ἐποιοῦντο, κρατῆράς τε κεράσαντες παρ' ἄπαν τὸ στράτευμα καὶ ἐκπώμασι χρυσοῖς τε καὶ ἀργυροῖς οἵ τε ἐπιβάται καὶ οἱ ἄρχοντες σπένδοντες (ξυνεπηύχοντο δὲ καὶ ὁ ἄλλος ὅμιλος ὁ ἐκ τῆς γῆς τῶν τε πολιτῶν καὶ εἴ τις ἄλλος εὔνους παρῆν σφίσι)· παιανίσαντες δὲ καὶ τελεώσαντες τὰς σπονδὰς ἀνήγοντο, καὶ ἐπὶ κέρως τὸ πρῶτον ἐκπλεύσαντες ἄμιλλαν ἤδη μέχρι Αἰγίνης ἐποιοῦντο. καὶ οἱ μὲν ἐς τὴν Κέρκυραν, ἔνθαπερ καὶ τὸ ἄλλο στράτευμα τῶν ξυμμάχων ξυνελέγετο, ἠπείγοντο ἀφικέσθαι.

'The moment immediately succeeding the farewell was peculiarly solemn and touching.'

'The fleet made straight for Korkyra.'

3 Ἐς δὲ τὰς Συρακουσας ἠγγέλλετο μὲν πολλαχόθεν τὰ περὶ τοῦ ἐπίπλου, οὐ μέντοι ἐπιστεύετο ἐπὶ πολὺν χρόνον οὐδέν, ἀλλὰ καὶ γενομένης ἐκκλησίας ἐλέχθησαν τοιοίδε λόγοι ἀπό τε ἄλλων, τῶν μὲν πιστευόντων τὰ περὶ τῆς

SYRACUSE. 'Intimation had reached S.—there was a prevailing indisposition to credit such things.'

32 1. *παράπαν* M with AEG
2. *παιωνίσαντες* M with the rest || *ξυνελέγοντο* M
3. [*τοιοίδε*] Sta. || [*τὰ . . Ἀθηναίων*] Gertz

στρατείας τῆς τῶν Ἀθηναίων, τῶν δὲ τὰ ἐναντία λεγόντων, καὶ Ἑρμοκράτης ὁ Ἕρμωνος παρελθὼν αὐτοῖς, ὡς σαφῶς οἰόμενος εἰδέναι τὰ περὶ αὐτῶν, ἔλεγε καὶ παρῄνει τοιάδε.

33 "Ἄπιστα μὲν ἴσως, ὥσπερ καὶ ἄλλοι τινές, δόξω ὑμῖν περὶ τοῦ ἐπίπλου τῆς ἀληθείας λέγειν, καὶ γιγνώσκω ὅτι οἱ τὰ μὴ πιστὰ δοκοῦντα εἶναι ἢ λέγοντες ἢ ἀπαγγέλλοντες οὐ μόνον οὐ πείθουσιν, ἀλλὰ καὶ ἄφρονες δοκοῦσιν εἶναι· ὅμως δὲ οὐ καταφοβηθεὶς ἐπισχήσω κινδυνευούσης τῆς πόλεως, πείθων γε ἐμαυτὸν σαφέστερόν 2 τι ἑτέρου εἰδὼς λέγειν. Ἀθηναῖοι γὰρ ἐφ' ἡμᾶς, ὃ πάνυ θαυμάζετε, πολλῇ στρατιᾷ, ὥρμηνται καὶ ναυτικῇ καὶ πεζικῇ, πρόφασιν μὲν Ἐγεσταίων ξυμμαχίαν καὶ Λεοντίνων κατοικίσει, τὸ δὲ ἀληθὲς Σικελίας ἐπιθυμίᾳ, μάλιστα δὲ τῆς ἡμετέρας πόλεως, ἡγούμενοι, εἰ ταύτην σχοῖεν, ῥᾳδίως καὶ τἆλλα 3 ἕξειν. ὡς οὖν ἐν τάχει παρεσομένων, ὁρᾶτε ἀπὸ τῶν ὑπαρχόντων ὅτῳ τρόπῳ κάλλιστα ἀμυνεῖσθε αὐτοὺς καὶ μήτε καταφρονήσαντες ἄφαρκτοι ληφθήσεσθε μήτε ἀπιστήσαντες τοῦ ξυμπάντος 4 ἀμελήσετε. εἰ δέ τῳ καὶ πιστά, τὴν τόλμαν αὐτῶν καὶ δύναμιν μὴ ἐκπλαγῇ. οὔτε γὰρ βλάπτειν ἡμᾶς πλείω οἷοί τ' ἔσονται ἢ πάσχειν,

'Hermocrates, however, pledged his own credit—that the reports were even less than the full truth.'

I. προοίμιον (§§ 1-3)—coming and purpose of the A.

3. στρατῖας M with BAEF ‖ [ἔλεγε καὶ] Herw.

33 1. μὴ τὰ M ‖ καταφοβηθείσης M
2. <ἐπ'> Ἐγεσταίων ξ. Herw. ‖ κατοικήσει M with BAEF
3. ἄφαρκτοι] see Intr. II. end, under φράσσω

οὔθ' ὅτι μεγάλῳ στόλῳ ἐπέρχονται, ἀνωφελές, ἀλλὰ πρός τε τοὺς ἄλλους Σικελιώτας πολὺ ἄμεινον (μᾶλλον γὰρ ἐθελήσουσιν ἐκπλαγέντες ἡμῖν ξυμμαχεῖν), καὶ ἢν ἄρα ἡ κατεργασώμεθα αὐτοὺς ἢ ἀπράκτους ὧν ἐφίενται ἀπώσωμεν (οὐ γὰρ δὴ μὴ τύχωσί γε ὧν προσδέχονται φοβοῦμαι), κάλλιστον δὴ ἔργον ἡμῖν ξυμβήσεται, καὶ οὐκ ἀνέλπιστον ἔμοιγε. ὀλίγοι γὰρ δὴ στόλοι μεγάλοι ἢ Ἑλλήνων ἢ βαρβάρων πολὺ ἀπὸ τῆς ἑαυτῶν ἀπάραντες κατώρθωσαν. οὔτε γὰρ πλείους τῶν ἐνοικούντων καὶ ἀστυγειτόνων ἔρχονται (πάντα γὰρ ὑπὸ δέους ξυνίστανται), ἥν τε δι' ἀπορίαν τῶν ἐπιτηδείων ἐν ἀλλοτρίᾳ γῇ σφάλῶσι, τοῖς ἐπιβουλευθεῖσιν ὄνομα, κἂν περὶ σφίσιν αὐτοῖς τὰ πλείω πταίωσιν, ὅμως κατα- 6 λείπουσιν. ὅπερ καὶ Ἀθηναῖοι αὐτοὶ οὗτοι, τοῦ Μήδου παρὰ λόγον πολλὰ σφαλέντος, ἐπὶ τῷ ὀνόματι ὡς ἐπ' Ἀθήνας ἦλθον ἠὐξήθησαν, καὶ ἡμῖν οὐκ ἀνέλπιστον τὸ τοιοῦτο ξυμβῆναι.

II. πίστις (c. 33 § 4-c. 34 § 8). A. There is no need for terror. Introduction of τὸ καλόν, § 4, and τὸ εἰκός, § 5.

34 "Θαρσοῦντες οὖν τά τε αὐτοῦ παρασκευαζώμεθα καὶ ἐς τοὺς Σικελοὺς πέμποντες τοὺς μὲν μᾶλλον βεβαιωσώμεθα, τοῖς δὲ φιλίαν καὶ ξυμμαχίαν πειρώμεθα

B. Proposals for preparation (c. 34 §§ 1-8)—λόγος προτρεπτικός.

4. ἀνωφελεῖς MSS: 'lege ἀνωφελές: nam respondet ἄμεινον' Fab. || καταπλαγέντες M || [φοβοῦμαι] Herw. || ἔργων (sic) (ο 2nd hand) M

5. πάντα γὰρ δὴ M || πταίωσιν M with BAF

6. ὅπερ] ὥπερ Badham; see below || ὅπερ (sic) (θ 1st hand) from δθενπερ M || [Ἀθηναῖοι] Badham || τοιοῦτον CG

34 1. τοῖς μὲν for τοὺς μὲν M

ποιεῖσθαι, ἔς τε τὴν ἄλλην Σικελίαν πέμπωμεν πρέσβεις, δηλοῦντες ὡς κοινὸς ὁ κίνδυνος, καὶ ἐς τὴν Ἰταλίαν, ὅπως ἢ ξυμμαχίαν ποιώμεθα ἡμῖν ἢ μὴ δέχωνται Ἀθηναίους. 2 δοκεῖ δέ μοι καὶ ἐς Καρχηδόνα ἄμεινον εἶναι πέμψαι· οὐ γὰρ ἀνέλπιστον αὐτοῖς, ἀλλ' αἰεὶ διὰ φόβου εἰσὶ μή ποτε Ἀθηναῖοι αὐτοῖς ἐπὶ τὴν πόλιν ἔλθωσιν, ὥστε τάχ' ἂν ἴσως νομίσαντες, εἰ τάδε προήσονται, κἂν σφεῖς ἐν πόνῳ εἶναι, ἐθελήσειαν ἡμῖν ἤτοι κρύφα γε ἢ φανερῶς ἢ ἐξ ἑνός γέ του τρόπου ἀμῦναι. δυνατοὶ δέ εἰσι μάλιστα τῶν νῦν, βουληθέντες· χρυσὸν γὰρ καὶ ἄργυρον πλεῖστον κέκτηνται, ὅθεν ὅ τε πόλεμος καὶ 3 τἆλλα εὐπορεῖ. πέμπωμεν δὲ καὶ ἐς τὴν Λακεδαίμονα καὶ ἐς Κόρινθον, δεόμενοι δεῦρο κατὰ 4 τάχος βοηθεῖν καὶ τὸν ἐκεῖ πόλεμον κινεῖν. ὃ δὲ μάλιστα ἐγώ τε νομίζω ἐπίκαιρον ὑμεῖς τε διὰ τὸ ξύνηθες ἥσυχον ἥκιστ' ἂν ὀξέως πείθοισθε, ὅμως εἰρήσεται. Σικελιῶται γὰρ εἰ ἐθέλοιμεν ξύμπαντες, εἰ δὲ μή, ὅτι πλεῖστοι μεθ' ἡμῶν, καθελκύσαντες ἅπαν τὸ ὑπάρχον ναυτικὸν μετὰ δυοῖν μηνοῖν τροφῆς ἀπαντῆσαι Ἀθηναίοις ἐς Τάραντα καὶ ἄκραν Ἰαπυγίαν, καὶ δῆλον ποιῆσαι αὐτοῖς ὅτι οὐ περὶ τῆς Σικελίας πρότερον ἔσται

1. Send round for help, §§ 1-3.

2. We ought to await the enemy at Tarentum. They would then reflect

1. ξυμμαχίαν ποιώμεθα ἡμῖν] ξυμμαχίδα Corae, with much probability, the same error occurring elsewhere in Thuc. : ποιῶνται Stephens, Cla., Sitz. ‖ [ἡμῖν] Sta., Böhme-Widmann, Fr. Mül.

3. δευόμενοι M

4. περὶ τῇ Σικελίᾳ MSS : corr. Dobree

ὁ ἀγὼν ἢ τοῦ ἐκείνους περαιωθῆναι τὸν Ἰόνιον, μάλιστ' ἂν αὐτοὺς ἐκπλήξαιμεν καὶ ἐς λογισμὸν καταστήσαιμεν ὅτι ὁρμώμεθα μὲν ἐκ φιλίας χώρας φύλακες (ὑποδέχεται γὰρ ἡμᾶς Τάρας), τὸ δὲ πέλαγος αὐτοῖς πολὺ περαιοῦσθαι μετὰ πάσης τῆς παρασκευῆς, χαλεπὸν δὲ διὰ πλοῦ μῆκος ἐν τάξει μεῖναι, καὶ ἡμῖν ἂν εὐεπίθετος εἴη, βραδεῖά τε καὶ κατ' ὀλίγον προσπίπτουσα. εἰ δ' αὖ τῷ ταχυναυτοῦντι ἀθροωτέρῳ κουφίσαντες προσβάλοιεν, εἰ μὲν κώπαις χρήσαιντο, ἐπιθοίμεθ' ἂν κεκμηκόσιν, εἰ δὲ μὴ δοκοίη, ἔστι καὶ ὑποχωρῆσαι ἡμῖν ἐς Τάραντα. οἱ δὲ μετ' ὀλίγων ἐφοδίων ὡς ἐπὶ ναυμαχίᾳ περαιωθέντες ἀποροῖεν ἂν κατὰ χωρία ἐρῆμα, καὶ ἢ μένοντες πολιορκοῖντο ἂν ἢ πειρώμενοι παραπλεῖν τήν τε ἄλλην παρασκευὴν ἀπολείποιεν ἂν καὶ τὰ τῶν πόλεων οὐκ ἂν βέβαια ἔχοντες, εἰ ὑποδέξοιντο, ἀθυμοῖεν. ὥστ' ἔγωγε τούτῳ τῷ λογισμῷ ἡγοῦμαι ἀποκλῃομένους αὐτοὺς οὐδ' ἂν ἀπᾶραι ἀπὸ Κερκύρας, ἀλλ' ἢ διαβουλευσαμένους καὶ κατασκοπαῖς χρωμένους ὁπόσοι τ' ἐσμὲν καὶ ἐν ᾧ χωρίῳ ἐξωσθῆναι ἂν τῇ ὥρᾳ ἐς χειμῶνα, ἢ καταπλαγέντας τῷ ἀδοκήτῳ καταλῦσαι ἂν τὸν πλοῦν, ἄλλως τε καὶ τοῦ ἐμπειροτάτου τῶν

a. that we have a friendly base; b. that they have a hard task before them, whether they cross with *all* or with *part* of their force.

3. This reflection is likely enough to prevent them from leaving Corcyra at all.

4. *Ἰόνιον* M with EG ‖ *βραχεῖά* for *βραδεῖά* M with BAEF ‖ *κατ' ὀλίγον*] *κατὰ λόγον* best MSS

5. *εἰ δ' αὐτωι* M with the rest ‖ *ἐπὶ ναυμαχίᾳ* <*μᾷ*> Hu. ‖ *πολιορκοῖντο*] *ταλαιπωροῖντο* Cla. : *ἐκπολιορκοῖντο* Naber, Hu. ‖ *ἀπολίποιεν* M with BAEF

6. *ἀποκλειομένους* M with the rest

στρατηγῶν, ὡς ἐγὼ ἀκούω, ἄκοντος ἡγουμένου καὶ ἀσμένου ἂν πρόφασιν λαβόντος, εἴ τι
7 ἀξιόχρεων ἀφ' ἡμῶν ὀφθείη. ἀγγελλοίμεθα δ' ἂν εὖ οἶδ' ὅτι ἐπὶ τὸ πλεῖον· τῶν δ' ἀνθρώπων πρὸς τὰ λεγόμενα καὶ αἱ γνῶμαι ἵστανται, καὶ 60
τοὺς προεπιχειροῦντας ἢ τοῖς γε ἐπιχειροῦσι προδηλοῦντας ὅτι ἀμυνοῦνται μᾶλλον πεφόβηνται, ἰσοκινδύνους ἡγούμενοι. ὅπερ ἂν νῦν Ἀθηναῖοι
8 πάθοιεν. ἐπέρχονται γὰρ ἡμῖν ὡς οὐκ ἀμυνουμένοις, δικαίως κατεγνωκότες ὅτι αὐτοὺς οὐ 65
μετὰ Λακεδαιμονίων ἐφθείρομεν· εἰ δ' ἴδοιεν παρὰ γνώμην τολμήσαντας, τῷ ἀδοκήτῳ μᾶλλον ἂν καταπλαγεῖεν ἢ τῇ ἀπὸ τοῦ ἀληθοῦς δυνάμει.

9 "Πείθεσθε οὖν μάλιστα μὲν ταῦτα τολμήσαντες, εἰ δὲ μή, ὅτι τάχιστα τἆλλα ἐς τὸν πόλεμον ἑτοιμάζειν, καὶ παραστῆναι παντὶ τὸ μὲν καταφρονεῖν τοὺς ἐπιόντας ἐν τῶν ἔργων τῇ ἀλκῇ δείκνυσθαι, τὸ δ' ἤδη τὰς μετὰ φόβου παρασκευὰς ἀσφαλεστάτας νομίσαντας ὡς ἐπὶ κινδύνου πράσσειν χρησιμώτατον ἂν ξυμβῆναι. οἱ δὲ ἄνδρες καὶ ἐπέρχονται καὶ ἐν πλῷ εὖ οἶδ' ὅτι ἤδη εἰσὶ καὶ ὅσον οὔπω πάρεισιν." 70 75

III. ἐπίλογος: appeal and warning.

35 Καὶ ὁ μὲν Ἑρμοκράτης τοσαῦτα εἶπε. τῶν δὲ Συρακοσίων ὁ δῆμος ἐν πολλῇ πρὸς ἀλλήλους ἔριδι ἦσαν, οἱ μὲν ὡς οὐδενὶ ἂν τρόπῳ ἔλθοιεν οἱ Ἀθηναῖοι,

'The greater number of speakers placed little faith in his warnings.

9. παραστῆναι] παραστήτω Badham ‖ ἐκ τῶν ἔργων M with B ‖ πάρεισι M with BAG

οὐδ' ἀληθῆ ἐστὶν ἃ λέγοιτο, οἱ δέ, εἰ καὶ ἔλθοιεν, τί ἂν δράσειαν αὐτοὺς ὅτι οὐκ ἂν μεῖζον ἀντιπάθοιεν; ἄλλοι δὲ καὶ πάνυ καταφρονοῦντες ἐς γέλωτα ἔτρεπον τὸ πρᾶγμα. ὀλίγον δ' ἦν τὸ πιστεῦον τῷ Ἑρμοκράτει
2 καὶ φοβούμενον τὸ μέλλον. παρελθὼν δ' αὐτοῖς Ἀθηναγόρας, ὃς δήμου τε προστάτης ἦν καὶ ἐν τῷ παρόντι πιθανώτατος τοῖς πολλοῖς, ἔλεγε τοιάδε.

Among those who retorted— Athenagoras was distinguished.'

36 "Τοὺς μὲν Ἀθηναίους ὅστις μὴ βούλεται οὕτω κακῶς φρονῆσαι καὶ ὑποχειρίους ἡμῖν γενέσθαι ἐνθάδε ἐλθόντας, ἢ δειλὸς ἐστιν ἢ τῇ πόλει οὐκ εὔνους· τοὺς δὲ ἀγγέλλοντας τὰ τοιαῦτα καὶ περιφόβους ὑμᾶς ποιοῦντας τῆς μὲν τόλμης οὐ θαυμάζω, τῆς δὲ ἀξυνεσίας, εἰ μὴ οἴονται ἔνδηλοι
2 εἶναι. οἱ γὰρ δεδιότες ἰδίᾳ τι βούλονται τὴν πόλιν ἐς ἔκπληξιν καθιστάναι, ὅπως τῷ κοινῷ φόβῳ τὸ σφέτερον ἐπηλυγάζωνται. καὶ νῦν αὗται αἱ ἀγγελίαι τοῦτο δύνανται· οὐκ ἀπὸ ταὐτομάτου, ἐκ δὲ ἀνδρῶν οἵπερ αἰεὶ τάδε κινοῦσι ξύγκεινται.

I. προοίμιον (§§ 1, 2). These reports are fabricated by opponents of democracy.

3 "Ὑμεῖς δὲ ἢν εὖ βουλεύησθε, οὐκ ἐξ ὧν οὗτοι ἀγγέλλουσι σκοποῦντες λογιεῖσθε τὰ εἰκότα, ἀλλ' ἐξ ὧν ἂν ἄνθρωποι δεινοὶ καὶ πολλῶν ἔμπειροι, ὥσπερ
4 ἐγὼ Ἀθηναίους ἀξιῶ, δράσειαν. οὐ

II. πίστις (cc. 36, 37). A. The reports are not worth considering.
1. τὸ εἰκός, §§ 3, 4.

35 1. οἱ δέ for οὐδ' M with CAG || ἃ λέγει τοῖς δὲ MSS; see Intr. § 9: ἃ λέγεται, οἱ Madvig: ἃ λέγει, οἱ Aem. Portus

36 2. τὸν σφέτερον seems to be read by the schol., and is adopted by edd. generally; see Intr. § 17 || ἐπιλυγάζωνται M with CEF || δύνανται <αἱ> Cla. || σύγκεινται M with G

3. ὥσπερ] MSS: οἵουσπερ Kr., Cobet

γὰρ αὐτοὺς εἰκὸς Πελοποννησίους τε ὑπολιπόντας καὶ τὸν ἐκεῖ πόλεμον μήπω βεβαίως καταλελυμένους ἐπ' ἄλλον πόλεμον οὐκ ἐλάσσω ἑκόντας ἐλθεῖν, ἐπεὶ ἔγωγε ἀγαπᾶν οἶομαι αὐτοὺς ὅτι οὐχ ἡμεῖς ἐπ' ἐκείνους ἐρχόμεθα, πόλεις τοσαῦται
37 καὶ οὕτω μεγάλαι. εἰ δὲ δή, ὥσπερ λέγονται, ἔλθοιεν, ἱκανωτέραν ἡγοῦμαι Σικελίαν Πελοποννήσου διαπολεμῆσαι ὅσῳ κατὰ πάντα ἄμεινον ἐξήρτυται, τὴν δὲ ἡμετέραν πόλιν αὐτὴν τῆς νῦν στρατιᾶς, ὡς φασιν, ἐπιούσης, καὶ εἰ δὶς τοσαύτη ἔλθοι, πολὺ κρείσσω εἶναι. οἷς γ' ἐπίσταμαι οὔθ' ἵππους ἀκολουθήσοντας οὐδ' αὐτόθεν πορισθησομένους εἰ μὴ ὀλίγους τινὰς παρ' Ἐγεσταίων, οὔθ' ὁπλίτας ἰσοπληθεῖς τοῖς ἡμετέροις ἐπὶ νεῶν γε ἐλθόντας (μέγα γὰρ τὸ καὶ αὐταῖς ταῖς ναυσὶ κούφαις τοσοῦτον πλοῦν δεῦρο κομισθῆναι), τήν τε ἄλλην παρασκευήν, ὅσην δεῖ ἐπὶ πόλιν τοσήνδε πορι-
2 σθῆναι, οὐκ ὀλίγην οὖσαν. ὥστε (παρὰ τοσοῦτον γιγνώσκω) μόλις ἄν μοι δοκοῦσιν, εἰ πόλιν ἑτέραν τοσαύτην ὅσαι Συράκουσαί εἰσιν ἔλθοιεν ἔχοντες καὶ ὅμορον οἰκίσαντες τὸν πόλεμον ποιοῖντο, οὐκ ἂν παντάπασι διαφθαρῆναι, ἤ που γε δὴ ἐν πάσῃ πολεμίᾳ Σικελίᾳ (ξυστήσεται γάρ) στρατοπέδῳ τε ἐκ νεῶν ἱδρυθέντι καὶ ἐκ σκηνιδίων καὶ

2. Suppose they were to come, they would have no chance, c. 37.

37 1. ἀκολουθήσαντας M || προσθησομένους M || οὐδ' ὁπλίτας MSS: corr. Haacke

2. παρὰ τοσοῦτον γιγνώσκω ὥστε Badham || [ἔλθοιεν] Cla.: [ἔλθοιεν ἔχοντες] Herw., Sitz. || οἰκίσαντες] οἰκήσαντες MSS; but the sense is 'establish,' 'found,' 'build'; see note || ἤπου M

ἀναγκαίας παρασκευῆς, οὐκ ἐπὶ πολὺ ὑπὸ τῶν ἡμετερων ἱππέων ἐξιόντες. τὸ δὲ ξύμπαν οὐδ' ἂν κρατῆσαι αὐτοὺς τῆς γῆς ἡγοῦμαι· τοσούτῳ τὴν ἡμετέραν παρασκευὴν κρείσσω νομίζω.

38 "Ἀλλὰ ταῦτα ὥσπερ ἐγὼ λέγω οἵ τε Ἀθηναῖοι γιγνώσκοντες, τὰ σφέτερα αὐτῶν εὖ οἶδ' ὅτι σῴζουσι, καὶ ἐνθένδε ἄνδρες οὔτε ὄντα οὔτε ἂν γενόμενα λογο- B. Attack on his opponents. It is at home we have to seek our enemies.

2 ποιοῦσιν, οὓς ἐγὼ οὐ νῦν πρῶτον, ἀλλ' αἰεὶ ἐπίσταμαι ἤτοι λόγοις γε τοιοῖσδε καὶ ἔτι τούτων κακουργοτέροις ἢ ἔργοις βουλομένους καταπλήξαντας τὸ ὑμέτερον πλῆθος αὐτοὺς τῆς πόλεως ἄρχειν. καὶ δέδοικα μέντοι μήποτε πολλὰ πειρῶντες καὶ κατορθώσωσιν· ἡμεῖς δὲ κακοί, πρὶν ἐν τῷ παθεῖν ὦμεν προφυλάξασθαί τε καὶ

3 αἰσθόμενοι ἐπεξελθεῖν. τοιγάρτοι δι' αὐτὰ ἡ πόλις ἡμῶν ὀλιγάκις μὲν ἡσυχάζει, στάσεις δὲ πολλὰς καὶ ἀγῶνας οὐ πρὸς τοὺς πολεμίους πλείονας ἢ πρὸς αὑτὴν ἀναιρεῖται, τυραννίδας δὲ

4 ἔστιν ὅτε καὶ δυναστείας ἀδίκους. ὧν ἐγὼ πειράσομαι, ἤν γε ὑμεῖς ἐθελητε ἕπεσθαι, μήποτε ἐφ' ἡμῶν τι περιδεῖν γενέσθαι, ὑμᾶς μὲν τοὺς πολλοὺς πείθων τοὺς [δὲ] τὰ τοιαῦτα μηχανωμένους κολάζειν, μὴ μόνον αὐτοφώρους (χαλεπὸν γὰρ ἐπιτυγχάνειν), ἀλλὰ καὶ ὧν βούλονται μὲν δύνανται δ' οὔ (τὸν γὰρ ἐχθρὸν οὐχ ὧν δρᾷ

2. <ἀπ'> ἀναγκαίας Herw.; cf. vii. 60, 4 || τό τε ξύμπαν Sta., Hu., Sitz.

38 3. [δι' αὐτὰ] Kieser; but the words refer to τάδε κινοῦσι 36, 2 || αὐτὴν for αὐτὴν M

4. [δὲ] and κολάζειν for MSS κολάζων Weil

μόνον ἀλλὰ καὶ τῆς διανοίας προαμύνεσθαι χρή, εἴπερ καὶ μὴ προφυλαξάμενός τις προπείσεται), τοὺς δ' αὖ ὀλίγους τὰ μὲν ἐλέγχων τὰ δὲ φυλάσσων, τὰ δὲ καὶ διδάσκων· μάλιστα γὰρ δοκῶ ἄν μοι οὕτως ἀποτρέπειν τῆς κακουργίας. καὶ δῆτα, ὃ πολλάκις ἐσκεψάμην, τί καὶ βούλεσθε, ὦ νεώτεροι; πότερον ἄρχειν ἤδη; ἀλλ' οὐκ ἔννομον. ὁ δὲ νόμος ἐκ τοῦ μὴ δύνασθαι ὑμᾶς μᾶλλον ἢ δυναμένους ἐτέθη ἀτιμάζειν. ἀλλὰ δὴ μὴ μετὰ πολλῶν ἰσονομεῖσθαι; καὶ πῶς δίκαιον τοὺς αὐτοὺς μὴ τῶν αὐτῶν ἀξιοῦσθαι;

39 "Φήσει τις δημοκρατίαν οὔτε ξυνετὸν οὔτ' ἴσον εἶναι, τοὺς δὲ ἔχοντας τὰ χρήματα καὶ ἄρχειν ἄριστα βελτίστους. ἐγὼ δέ φημι πρῶτα μὲν δῆμον ξύμπαν ὠνομάσθαι, ὀλιγαρχίαν δὲ μέρος, ἔπειτα φύλακας μὲν ἀρίστους εἶναι χρημάτων τοὺς πλουσίους, βουλεῦσαι δ' ἂν βέλτιστα τοὺς ξυνετούς, κρῖναι δ' ἂν ἀκούσαντας ἄριστα τοὺς πολλούς, καὶ ταῦτα ὁμοίως καὶ κατὰ μέρη καὶ ξύμπαντα ἐν 2 δημοκρατίᾳ ἰσομοιρεῖν. ὀλιγαρχία δὲ τῶν μὲν κινδύνων τοῖς πολλοῖς μεταδίδωσι, τῶν δ' ὠφελίμων οὐ πλεονεκτεῖ μόνον, ἀλλὰ καὶ ξύμπαντ' ἀφελομένη ἔχει· ἃ ὑμῶν οἵ τε δυνάμενοι καὶ οἱ νέοι προθυμοῦνται, ἀδύνατα ἐν μεγάλῃ πόλει κατασχεῖν.

C. Defence of democracy: *altercatio* and antithesis.

40 "Ἀλλ' ἔτι καὶ νῦν, ὦ πάντων ἀξυνετώτατοι, εἰ

5. [ἐκ] τοῦ μὴ δ. Herw. ‖ μετὰ <τῶν> πολλῶν Hu.

39 1. [βελτίστους] Cobet: βελτίους C ‖ κατὰ τὰ μέρη M with EFG

2. ξύμπαντ' for MSS ξύμπαν Herw.; sc. τὰ ὠφέλιμα

μὴ μανθάνετε κακὰ σπεύδοντες [ἢ ἀμαθέστατοί ἐστε] ὧν ἐγὼ οἶδα Ἑλλήνων, ἢ ἀδικώτατοι, εἰ εἰδότες τολμᾶτε, ἀλλ' ἤτοι μαθόντες γε ἢ μεταγνόντες τὸ τῆς πόλεως ξύμπασι κοινὸν αὔξετε, ἡγησάμενοι τοῦτο μὲν ἂν καὶ ἴσον καὶ πλέον οἱ ἀγαθοὶ ὑμῶν [ἥπερ τὸ τῆς πόλεως πλῆθος] μετασχεῖν, εἰ δ' ἄλλα βουλήσεσθε, καὶ τοῦ παντὸς κινδυνεῦσαι στερηθῆναι· καὶ τῶν τοιῶνδε ἀγγελιῶν ὡς πρὸς αἰσθομένους καὶ μὴ ἐπιτρέψοντας ἀπαλλάγητε.

III. ἐπίλογος. A. Challenge to his opponents, § 1.

2 ἡ γὰρ πόλις ἥδε, καὶ εἰ ἔρχονται Ἀθηναῖοι, ἀμυνεῖται αὐτοὺς ἀξίως αὐτῆς, καὶ στρατηγοὶ εἰσὶν ἡμῖν οἳ σκέψονται αὐτά. καὶ εἰ μή τι αὐτῶν ἀληθὲς ἐστιν, ὥσπερ οὐκ οἴομαι, οὐ πρὸς τὰς ὑμετέρας ἀγγελίας καταπλαγεῖσα καὶ ἑλομένη ὑμᾶς ἄρχοντας αὐθαίρετον δουλείαν ἐπιβαλεῖται, αὐτὴ δ' ἐφ' αὑτῆς σκοποῦσα τούς τε λόγους ἀφ' ὑμῶν ὡς ἔργα δυναμένους κρινεῖ καὶ τὴν ὑπάρχουσαν ἐλευθερίαν οὐχὶ ἐκ τοῦ ἀκούειν ἀφαιρεθήσεται, ἐκ δὲ τοῦ ἔργῳ φυλασσομένη μὴ ἐπιτρέπειν πειράσεται σῴζειν."

B. Return to the reply, § 2.

4 Τοιαῦτα μὲν Ἀθηναγόρας εἶπε. τῶν δὲ στρατηγῶν εἷς ἀναστὰς ἄλλον μὲν οὐδένα ἔτι εἴασε παρελθεῖν, αὐτὸς δὲ πρὸς τὰ παρόντα ἔλεξε τοιάδε.

'One of the Strategi interposed—abruptly closing the assembly.'

40 1. [ἢ ἀμαθέστατοί ἐστε] Madvig, Dobree, and subsequent edd. || ὧν ἐγὼ οἶδα Ἑλ. is placed by Cobet, Hu. after ἀξυνετώτατοι || [ἀλλ'] Cobet || τούτου Badham || καὶ before ἴσον omitted M || [ἥπερ . . πλῆθος] Kr.; the form ἥπερ betrays the marginal note || κἂν τοῦ παντὸς Kr. || προαισθομένους for πρὸς αἰσθ. M

2. αὐτῆς for αὑτῆς M with the rest || ἐφεαυτῆς M || δυναμένους] βουλομένους C, Hu.

2 "Διαβολὰς μὲν οὐ σῶφρον οὔτε λέγειν τινὰς ἐς ἀλλήλους οὔτε τοὺς ἀκούοντας ἀποδέχεσθαι, πρὸς δὲ τὰ ἐσαγγελλόμενα μᾶλλον ὁρᾶν, ὅπως εἴς τε ἕκαστος καὶ ἡ ξύμπασα πόλις καλῶς τοὺς ἐπι-
3 όντας παρασκευασόμεθα ἀμύνεσθαι. καὶ ἢν ἄρα μηδὲν δεήσῃ, οὐδεμία βλάβη τοῦ γε τὸ κοινὸν κοσμηθῆναι καὶ ἵπποις καὶ ὅπλοις καὶ τοῖς ἄλλοις οἷς ὁ πόλεμος ἀγάλλεται (τὴν δ' ἐπιμέλειαν καὶ ἐξέτασιν αὐτῶν ἡμεῖς ἔξομεν), καὶ τῶν πρὸς τὰς πόλεις διαπομπῶν ἅμα ἔς τε κατασκοπὴν καὶ ἢν τι ἄλλο φαίνηται ἐπιτήδειον. τὰ δὲ καὶ ἐπιμεμελήμεθα ἤδη καὶ ὅ τι ἂν αἰσθώμεθα ἐς ὑμᾶς οἴσομεν."

4 Καὶ οἱ μὲν Συρακόσιοι τοσαῦτα εἰπόντος τοῦ στρατηγοῦ διελύθησαν ἐκ τοῦ ξυλλόγου.

Οἱ δ' Ἀθηναῖοι ἤδη ἐν τῇ Κερκύρᾳ αὐτοί τε καὶ οἱ ξύμμαχοι ἅπαντες ἦσαν· καὶ πρῶτον μὲν ἐπεξέτασιν τοῦ στρατεύματος καὶ ξύνταξιν ὥσπερ ἔμελλον ὁρμιεῖσθαί τε καὶ στρατοπεδεύσεσθαι οἱ στρατηγοὶ ἐποιήσαντο, καὶ τρία μέρη νείμαντες ἓν ἑκάστῳ ἐκλήρωσαν, ἵνα μήτε ἅμα πλέοντες ἀπορῶσιν ὕδατος καὶ λιμένων καὶ τῶν ἐπιτηδείων ἐν ταῖς καταγωγαῖς, πρός τε τἆλλα εὐκοσμότεροι καὶ ῥᾴους ἄρχειν
2 ὦσι, κατὰ τέλη στρατηγῷ προστεταγμένοι· ἔπειτα

CORCYRA. 'The armament complete was passed in review —triremes were despatched to ascertain which of the cities would welcome the arrival.'

41 2. παρασκευασώμεθα M with G
3. οὐδὲ μία M || φαίνεται M with EF

42 1. σύνταξιν M || στρατοπεδεύεσθαι MSS: corr. Kr. || ἅμα πλέοντες] ἀναπλέοντες MSS: corr. Fab., Valckenaer || τἆλλα M with BAEF

δὲ προύπεμψαν καὶ ἐς τὴν Ἰταλίαν καὶ Σικελίαν τρεῖς ναῦς εἰσομένας αἵτινες σφᾶς τῶν πόλεων δέξονται. καὶ εἴρητο αὐταῖς προαπαντᾶν, ὅπως
43 ἐπιστάμενοι καταπλέωσι. μετὰ δὲ ταῦτα τοσῇδε ἤδη τῇ παρασκευῇ Ἀθηναῖοι ἅπαντες ἐκ τῆς Κερκύρας ἐς τὴν Σικελίαν ἐπεραιοῦντο, τριήρεσι μὲν ταῖς πάσαις τέσσαρσι καὶ τριάκοντα καὶ ἑκατὸν καὶ δυοῖν Ῥοδίοιν πεντηκοντόροιν (τούτων Ἀττικαὶ μὲν ἦσαν ἑκατόν, ὧν αἱ μὲν ἑξήκοντα ταχεῖαι, αἱ δ' ἄλλαι στρατιώτιδες, τὸ δὲ ἄλλο ναυτικὸν Χίων καὶ τῶν ἄλλων ξυμμάχων), ὁπλίταις δὲ τοῖς ξύμπασιν ἑκατὸν καὶ πεντακισχιλίοις (καὶ τούτων Ἀθηναίων μὲν αὐτῶν ἦσαν πεντακόσιοι μὲν καὶ χίλιοι ἐκ καταλόγου, ἑπτακόσιοι δὲ θῆτες ἐπιβάται τῶν νεῶν, ξύμμαχοι δὲ οἱ ἄλλοι ξυνεστράτευον, οἱ μὲν τῶν ὑπηκόων, οἱ δ' Ἀργείων πεντακόσιοι, καὶ Μαντινέων καὶ . . μισθοφόρων πεντήκοντα καὶ διακόσιοι), τοξόταις δὲ τοῖς πᾶσιν ὀγδοήκοντα καὶ τετρακοσίοις (καὶ τούτων Κρῆτες οἱ ὀγδοήκοντα ἦσαν), καὶ σφενδονήταις Ῥοδίων ἑπτακοσίοις, καὶ Μεγαρεῦσι ψιλοῖς φυγάσιν εἴκοσι καὶ ἑκατόν, καὶ ἱππαγωγῷ μιᾷ τριάκοντα ἀγούσῃ ἱππέας.
44 Τοσαύτη ἡ πρώτη παρασκευὴ πρὸς τὸν πόλεμον διέπλει. τούτοις δὲ τὰ ἐπιτήδεια ἄγουσαι ὁλκάδες μὲν τριάκοντα σιταγωγοί, καὶ τοὺς σιτοπρίους ἔχουσαι καὶ λιθολόγους καὶ τέκτονας

43 τέτταρσι M with the rest || Χίων omitted || after μισθοφόρων <ἄλλων> or <ἄλλων Ἀρκάδων> Cla. || ἱπποτοξότας for ἱππέας Osberger; cf. c. 94, 4

καὶ ὅσα ἐς τειχισμὸν ἐργαλεῖα, πλοῖα δὲ ἑκατόν, ἃ ἐξ ἀνάγκης μετὰ τῶν ὁλκάδων ξυνέπλει· πολλὰ δὲ καὶ ἄλλα πλοῖα καὶ ὁλκάδες ἑκούσιοι ξυνηκολούθουν τῇ στρατιᾷ ἐμπορίας ἕνεκα· ἃ τότε πάντα ἐκ τῆς Κερκύρας ξυνδιέβαλλε τὸν Ἰόνιον
2 κόλπον. καὶ προσβαλοῦσα ἡ πᾶσα παρασκευὴ πρός τε ἄκραν Ἰαπυγίαν καὶ πρὸς Τάραντα καὶ ὡς ἕκαστοι ἠὐπόρησαν, παρεκομίζοντο τὴν Ἰταλίαν, τῶν μὲν πόλεων οὐ δεχομένων αὐτοὺς ἀγορᾷ οὐδὲ ἄστει, ὕδατι δὲ καὶ ὅρμῳ, Τάραντος δὲ καὶ Λοκρῶν οὐδὲ τούτοις, ἕως ἀφίκοντο ἐς Ῥήγιον τῆς Ἰταλίας
3 ἀκρωτήριον. καὶ ἐνταῦθα ἤδη ἠθροίζοντο, καὶ ἔξω τῆς πόλεως, ὡς αὐτοὺς ἔσω οὐκ ἐδέχοντο, στρατόπεδόν τε κατεσκευάσαντο ἐν τῷ τῆς Ἀρτέμιδος ἱερῷ, οὗ αὐτοῖς καὶ ἀγορὰν παρεῖχον, καὶ τὰς ναῦς ἀνελκύσαντες ἡσύχασαν· καὶ πρὸς [τε] τοὺς Ῥηγίνους λόγους ἐποιήσαντο, ἀξιοῦντες Χαλκιδέας ὄντας Χαλκιδεῦσιν οὖσι Λεοντίνοις βοηθεῖν·
4 οἱ δὲ οὐδὲ μεθ' ἑτέρων ἔφασαν ἔσεσθαι, ἀλλ' ὅ τι ἂν καὶ τοῖς ἄλλοις Ἰταλιώταις ξυνδοκῇ τοῦτο
5 ποιήσειν. οἱ δὲ πρὸς τὰ ἐν τῇ Σικελίᾳ πράγματα ἐσκόπουν ὅτῳ τρόπῳ ἄριστα προσοίσονται· καὶ τὰς πρόπλους ναῦς ἐκ τῆς Ἐγέστης ἅμα προσέμενον, βουλόμενοι εἰδέναι περὶ τῶν χρημάτων εἰ ἔστιν ἃ ἔλεγον ἐν ταῖς Ἀθήναις οἱ ἄγγελοι.

'Progress to Rhegium—cold reception by the Italian cities.'

RHEGIUM. 'The halt was prolonged for more than one reason.'

44 1. *ἰώνιον* M
2. *προσεκομίζοντο* M || ? [*τῆς Ἰταλίας ἀκρωτήριον*]
3. *εἴσω* M with the rest || [*τε*] Kr. : *δὲ* Sauppe

45 Τοῖς δὲ Συρακοσίοις ἐν τούτῳ πολλαχόθεν τε ἤδη καὶ ἀπὸ τῶν κατασκόπων σαφῆ ἠγγέλλετο ὅτι ἐν Ῥηγίῳ αἱ νῆες εἰσι, καὶ ὡς ἐπὶ τούτοις παρεσκευάζοντο πάσῃ τῇ γνώμῃ καὶ οὐκέτι ἠπίστουν. καὶ ἔς τε τοὺς Σικελοὺς περιέπεμπον, ἔνθα μὲν φύλακας, πρὸς δὲ τοὺς πρέσβεις, καὶ ἐς τὰ περιπόλια τὰ ἐν τῇ χώρᾳ φρουρὰς ἐσεκόμιζον· τά τε ἐν τῇ πόλει ὅπλων ἐξετάσει καὶ ἵππων ἐσκόπουν εἰ ἐντελῆ ἐστι, καὶ τἆλλα ὡς ἐπὶ ταχεῖ πολέμῳ καὶ ὅσον οὐ παρόντι καθίσταντο.

SYRACUSE. 'The generals alive to the danger pushed their preparations with the utmost activity.'

46 Αἱ δ' ἐκ τῆς Ἐγέστης τρεῖς νῆες αἱ πρόπλοι παραγίγνονται τοῖς Ἀθηναίοις ἐς τὸ Ῥήγιον, ἀγγέλλουσαι ὅτι τἆλλα μὲν οὐκ ἔστι χρήματα ἃ ὑπέσχοντο, τριάκοντα δὲ τάλαντα μόνα φαίνεται. καὶ οἱ στρατηγοὶ εὐθὺς ἐν ἀθυμίᾳ ἦσαν ὅτι αὐτοῖς τοῦτό τε πρῶτον ἀντεκεκρούκει καὶ οἱ Ῥηγῖνοι οὐκ ἐθελήσαντες ξυστρατεύειν, οὓς πρῶτον ἤρξαντο πείθειν καὶ εἰκὸς ἦν μάλιστα, Λεοντίνων τε ξυγγενεῖς ὄντας καὶ σφίσιν αἰεὶ ἐπιτηδείους. καὶ τῷ μὲν Νικίᾳ προσδεχομένῳ ἦν τὰ παρὰ τῶν Ἐγεσταίων, τοῖν δὲ ἑτέροιν καὶ ἀλογώτερα. οἱ δὲ Ἐγεσταῖοι τοιόνδε τι ἐξετεχνήσαντο τότε ὅτε οἱ πρῶτοι πρέσβεις τῶν Ἀθηναίων ἦλθον αὐτοῖς ἐς τὴν κατασκοπὴν τῶν χρημάτων. ἔς τε τὸ ἐν Ἔρυκι ἱερὸν

REGIUM. 'The ships from Egesta returned with disheartening news.'

'The elaborate fraud, whereby the E. had duped the commissioners on their first visit, was now exposed.'

45 περίπλοια for περιπόλια M with the rest: in margin γράφεται περιπόλια M ‖ φρουρούς M

46 3. [τότε] Duker

τῆς Ἀφροδίτης ἀγαγόντες αὐτοὺς ἐπέδειξαν τὰ ἀναθήματα, φιάλας τε καὶ οἰνοχόας καὶ θυμιατήρια καὶ ἄλλην κατασκευὴν οὐκ ὀλίγην, ἃ ὄντα ἀργυρᾶ πολλῷ πλείω τὴν ὄψιν ἀπ' ὀλίγης δυνάμεως χρημάτων παρείχετο, καὶ ἰδίᾳ ξενίσεις ποιούμενοι τῶν τριηριτῶν τά τε ἐξ αὐτῆς Ἐγέστης ἐκπώματα καὶ χρυσᾶ καὶ ἀργυρᾶ ξυλλέξαντες καὶ τὰ ἐκ τῶν ἐγγὺς πόλεων καὶ Φοινικικῶν καὶ Ἑλληνίδων αἰτησάμενοι ἐσέφερον
4 ἐς τὰς ἑστιάσεις ὡς οἰκεῖα ἕκαστοι. καὶ πάντων ὡς ἐπὶ τὸ πολὺ τοῖς αὐτοῖς χρωμένων καὶ πανταχοῦ πολλῶν φαινομένων μεγάλην τὴν ἔκπληξιν τοῖς ἐκ τῶν τριήρων Ἀθηναίοις παρεῖχε, καὶ ἀφικόμενοι ἐς τὰς Ἀθήνας διεθρόησαν ὡς χρή-
5 ματα πολλὰ ἴδοιεν. καὶ οἱ μὲν αὐτοί τε ἀπατηθέντες καὶ τοὺς ἄλλους τότε πείσαντες, ἐπειδὴ διῆλθεν ὁ λόγος ὅτι οὐκ εἴη ἐν τῇ Ἐγέστῃ τὰ χρήματα, πολλὴν τὴν αἰτίαν εἶχον ὑπὸ τῶν στρατιωτῶν· οἱ δὲ στρατηγοὶ πρὸς τὰ παρόντα ἐβουλεύοντο.

'The generals now discussed their plan of action.'

47 Καὶ Νικίου μὲν ἦν γνώμη πλεῖν ἐπὶ Σελινοῦντα πάσῃ τῇ στρατιᾷ, ἐφ' ὅπερ μάλιστα ἐπέμφθησαν, καὶ ἢν μὲν παρέχωσι χρήματα παντὶ τῷ στρατεύματι Ἐγεσταῖοι, πρὸς ταῦτα βουλεύεσθαι, εἰ δὲ μή, ταῖς ἑξήκοντα ναυσίν, ὅσασπερ ᾐτήσαντο, ἀξιοῦν διδόναι αὐτοὺς τροφήν,

'Nikias wished to circumscribe his range of operations with the rigorous letter of the vote.'

3. ἀργυρᾶ] ἀργυρὰ M: ἐπάργυρα Meineke: ὑπάργυρα Naber, Roscher; cf. Hu. in *N. Jahrb.* 1889 p. 829 || ξενήσεις M || τριηρῶν for τριηριτῶν M || χρυσὰ M with E || ἀργυρὰ M with E
4. παρεῖχον Kr.

καὶ παραμείναντας Σελινουντίους ἢ βίᾳ ἢ ξυμβάσει διαλλάξαι αὐτοῖς, καὶ οὕτω, παραπλεύσαντας τὰς ἄλλας πόλεις καὶ ἐπιδείξαντας μὲν τὴν δύναμιν τῆς Ἀθηναίων πόλεως, δηλώσαντας δὲ τὴν ἐς τοὺς φίλους καὶ ξυμμάχους προθυμίαν, ἀποπλεῖν οἴκαδε, ἢν μή τι δι' ὀλίγου καὶ ἀπὸ τοῦ ἀδοκήτου ἢ Λεοντίνους οἷοί τε ὦσιν ὠφελῆσαι ἢ τῶν ἄλλων τινὰ πόλεων προσαγαγέσθαι, καὶ τῇ πόλει δαπανῶντας τὰ οἰκεῖα μὴ κινδυνεύειν.

48 Ἀλκιβιάδης δὲ οὐκ ἔφη χρῆναι τοσαύτῃ δυνάμει ἐκπλεύσαντας αἰσχρῶς καὶ ἀπράκτους ἀπελθεῖν, ἀλλ' ἔς τε τὰς πόλεις ἐπικηρυκεύεσθαι πλὴν Σελινοῦντος καὶ Συρακουσῶν τὰς ἄλλας, καὶ πειρᾶσθαι καὶ τοὺς Σικελοὺς τοὺς μὲν ἀφιστάναι ἀπὸ τῶν Συρακοσίων, τοὺς δὲ φίλους ποιεῖσθαι, ἵνα σῖτον καὶ στρατιὰν ἔχωσι, πρῶτον δὲ πείθειν Μεσσηνίους (ἐν πόρῳ γὰρ μάλιστα καὶ προσβολῇ εἶναι αὐτοὺς τῆς Σικελίας, καὶ λιμένα καὶ ἐφόρμησιν τῇ στρατιᾷ ἱκανωτάτην ἔσεσθαι), προσαγαγομένους δὲ τὰς πόλεις, εἰδότας μεθ' ὧν τις πολεμήσει, οὕτως ἤδη Συρακούσαις καὶ Σελινοῦντι ἐπιχειρεῖν, ἢν μὴ οἱ μὲν Ἐγεσταίοις ξυμβαίνωσιν, οἱ δὲ Λεοντίνους ἐῶσι κατοικίζειν.

'Against this scheme Alkibiades protested as narrow, timid, and disgraceful to the prodigious force.'

49 Λάμαχος δὲ ἄντικρυς ἔφη χρῆναι πλεῖν ἐπὶ

47 διαλλάξαι αὐτούς M with BAEFG

48 ἀπράκτως MSS: corr. Poppo: [καὶ] ἀπράκτους Cobet || στρατιὰν παρέχωσι] sc. οἱ Σικελοί Dobree || συρακουσσῶν M: συρακούσσαις M

Συρακούσας, καὶ πρὸς τῇ πόλει ὡς τάχιστα τὴν μάχην ποιεῖσθαι, ἕως ἔτι ἀπαράσκευοί τέ εἰσι καὶ μάλιστα
2 ἐκπεπληγμένοι. τὸ γὰρ πρῶτον πᾶν στράτευμα δεινότατον εἶναι· ἢν δὲ χρονίσῃ πρὶν ἐς ὄψιν ἐλθεῖν, τῇ γνώμῃ ἀναθαρσοῦντας ἀνθρώπους καὶ τῇ ὄψει καταφρονεῖν μᾶλλον. αἰφνίδιοι δὲ ἦν προσπέσωσιν, ἕως ἔτι περιδεεῖς προσδέχονται, μάλιστ' ἂν σφεῖς περιγενέσθαι καὶ κατὰ πάντα ἂν αὐτοὺς ἐκφοβῆσαι, τῇ τε ὄψει (πλεῖστοι γὰρ ἂν νῦν φανῆναι) καὶ τῇ προσδοκίᾳ ὧν πείσονται, μάλιστα δ' ἂν τῷ αὐτίκα κινδύνῳ τῆς
3 μάχης. εἰκὸς δὲ εἶναι καὶ ἐν τοῖς ἀγροῖς πολλοὺς ἀπολῃφθῆναι ἔξω διὰ τὸ ἀπιστεῖν σφᾶς μὴ ἥξειν, καὶ ἐσκομιζομένων αὐτῶν τὴν στρατιὰν οὐκ ἀπορήσειν χρημάτων, ἣν πρὸς τῇ πόλει κρατοῦσα
4 καθέζηται. τούς τε ἄλλους Σικελιώτας οὕτως ἤδη μᾶλλον καὶ ἐκείνοις οὐ ξυμμαχήσειν καὶ σφίσι προσιέναι καὶ οὐ διαμελλήσειν περισκοποῦντας ὁπότεροι κρατήσουσι. ναύσταθμον δὲ ἐπαναχωρήσαντας καὶ ἐφόρμησιν τὰ Μέγαρα ἔφη χρῆναι ποιεῖσθαι, ἃ ἦν ἐρῆμα, ἀπέχοντα Συρακουσῶν οὔτε πλοῦν πολὺν οὔτε ὁδόν.

50 Λάμαχος μὲν ταῦτα εἰπὼν ὅμως προσέθετο

'Lamachus dissented from both. He advised that they should proceed at once to attack Syr.'

49 1. *συρακούσσας* M

2. *κἀν* (=*καὶ ἐν*) *τῇ ὄψει* Herw., Hu. || *αἰφνίδιον* MSS : corr. Poppo || *<οὐ> προσδέχονται* Sitz. || *σφεῖς* for MSS *σφᾶς* Bk. : *σφᾶς* Cla.

ει

3. *ἀπολῃφθῆναι* M

4. *ἐφόρμησιν τὰ* for MSS *ἐφορμηθέντας* Badham || *ἔρημα* M || *συρακουσσῶν* M

καὶ αὐτὸς τῇ Ἀλκιβιάδου γνώμῃ. μετὰ δὲ τοῦτο Ἀλκιβιάδης τῇ αὐτοῦ νηὶ διαπλεύσας ἐς Μεσσήνην καὶ λόγους ποιησάμενος περὶ ξυμμαχίας πρὸς αὐτούς, ὡς οὐκ ἔπειθεν, ἀλλ' ἀπεκρίναντο πόλει μὲν ἂν οὐ δέξασθαι, ἀγορὰν δ' ἔξω παρέξειν, ἀπέπλει ἐς τὸ 2 Ῥήγιον. καὶ εὐθὺς ξυμπληρώσαντες ἑξήκοντα ναῦς ἐκ πασῶν οἱ στρατηγοὶ καὶ τὰ ἐπιτήδεια λαβόντες παρέπλεον ἐς Νάξον, τὴν ἄλλην στρατιὰν ἐν Ῥηγίῳ 3 καταλιπόντες καὶ ἕνα σφῶν αὐτῶν. Ναξίων δὲ δεξαμένων τῇ πόλει παρέπλεον ἐς Κατάνην. καὶ ὡς αὐτοὺς οἱ Καταναῖοι οὐκ ἐδέχοντο (ἐνῆσαν γὰρ αὐτόθι ἄνδρες τὰ Συρακοσίων βουλόμενοι), ἐκομίσθησαν ἐπὶ τὸν Τηρίαν ποτα- 4 μόν, καὶ αὐλισάμενοι τῇ ὑστεραίᾳ ἐπὶ Συρακούσας ἔπλεον ἐπὶ κέρως ἔχοντες τὰς ἄλλας ναῦς· δέκα δὲ τῶν νεῶν προύπεμψαν ἐς τὸν μέγαν λιμένα πλεῦσαί τε καὶ κατασκέψασθαι εἴ τι ναυτικὸν ἐστι καθειλκυσμένον, καὶ κηρῦξαι ἀπὸ τῶν νεῶν προσπλεύσαντας ὅτι Ἀθηναῖοι ἥκουσι Λεοντίνους ἐς τὴν ἑαυτῶν κατοικιοῦντες κατὰ ξυμμαχίαν καὶ ξυγγένειαν· τοὺς οὖν ὄντας ἐν Συρακούσαις Λεοντίνων ὡς παρὰ φίλους καὶ 5 εὐεργέτας Ἀθηναίους ἀδεῶς ἀπιέναι. ἐπεὶ δ' ἐκηρύχθη καὶ κατεσκέψαντο τήν τε πόλιν καὶ

'He found no favour with the other two.—Alk., as soon as his plan had become adopted —sailed across the strait from Rhegium to Messene.'

'He could not induce them to conclude an alliance.—Naxos joins the A.'

50 1. *αὐτοῦ* for *αὐτοῦ* M with BAEG

4. [*τῶν νεῶν*] Sta. || [*πλεῦσαί τε*] Gertz || *κηρύξαι* M with the rest || *Ἀθηναίους*] *ἀθηναίων* best MSS || *συρακούσσας* M : *συρακούσσαις* M

τοὺς λιμένας καὶ τὰ περὶ τὴν χώραν, ἐξ ἧς αὐτοῖς ὁρμωμένοις πολεμητέα ἦν, ἀπέπλευσαν 30
51 πάλιν ἐς Κατάνην.) καὶ ἐκκλησίας γενομένης τὴν μὲν στρατιὰν οὐκ ἐδέχοντο οἱ Καταναῖοι, τοὺς δὲ στρατηγοὺς ἐσελθόντας ἐκέλευον, εἴ τι βούλονται, εἰπεῖν. καὶ λέγοντος τοῦ Ἀλκιβιάδου, καὶ τῶν ἐν τῇ πόλει πρὸς τὴν ἐκκλησίαν τετραμμένων, οἱ στρατιῶται πυλίδα τινὰ ἐνῳκοδομημένην κακῶς ἔλαθον διελόντες, καὶ ἐσελθόντες ἠγόραζον [ἐς τὴν πόλιν].

CATANA. 'The A. masters of Katana—establish their station there.' 5

2 τῶν δὲ Καταναίων οἱ μὲν τὰ τῶν Συρακοσίων φρονοῦντες ὡς εἶδον τὸ στράτευμα ἔνδον, εὐθὺς 10
περιδεεῖς γενόμενοι ὑπεξῆλθον οὐ πολλοί τινες, οἱ δὲ ἄλλοι ἐψηφίσαντό τε ξυμμαχίαν τοῖς Ἀθηναίοις καὶ τὸ ἄλλο στράτευμα ἐκέλευον ἐκ
3 Ῥηγίου κομίζειν. μετὰ δὲ τοῦτο διαπλεύσαντες οἱ Ἀθηναῖοι ἐς τὸ Ῥήγιον, πάσῃ ἤδη τῇ στρατιᾷ 15
ἄραντες ἐς τὴν Κατάνην, ἐπειδὴ ἀφίκοντο, κατεσκευάζοντο τὸ στρατόπεδον.

52 Ἐσηγγέλλετο δὲ αὐτοῖς ἔκ τε Καμαρίνης ὡς, εἰ ἔλθοιεν, προσχωροῖεν ἂν καὶ ὅτι Συρακόσιοι πληροῦσι ναυτικόν. ἀπάσῃ οὖν τῇ στρατιᾷ παρέπλευσαν πρῶτον μὲν ἐπὶ Συρακούσας· καὶ ὡς οὐδὲν 5
ηὗρον ναυτικὸν πληρούμενον, παρεκομίζοντο αὖθις ἐπὶ Καμαρίνης καὶ σχόντες ἐς τὸν αἰγιαλὸν ἐπε-

'Refusal of Kamarina. The A. obliged to return to Katana.'

51 1. *οἱ* before *Καταναῖοι* omitted M ‖ *ἐνωκοδομημένων* (*η* 1st hand) M with A ‖ [*ἐς τὴν πόλιν*] Herw.
2. *τε* before *ξυμμαχίαν* omitted M
3. *τὸ* before *στρατόπεδον* omitted M
52 1. *συρακούσσας* M

κηρυκεύοντο. οἱ δ' οὐκ ἐδέχοντο, λέγοντες σφίσι τὰ ὅρκια εἶναι μιᾷ νηὶ καταπλεόντων Ἀθηναίων δέχεσθαι, ἢν μὴ αὐτοὶ πλείους μεταπέμπωσιν. 10
2 ἄπρακτοι δὲ γενόμενοι ἀπέπλεον· καὶ ἀποβάντες κατά τι τῆς Συρακοσίας καὶ ἁρπαγὴν ποιησάμενοι, καὶ τῶν Συρακοσίων ἱππέων βοηθησάντων καὶ τῶν ψιλῶν τινὰς ἐσκεδασμένους διαφθειράντων, ἀπεκομίσθησαν ἐς Κατάνην. 15

53 Καὶ καταλαμβάνουσι τὴν Σαλαμινίαν ναῦν ἐκ τῶν Ἀθηνῶν ἥκουσαν ἐπί τε Ἀλκιβιάδην, ὡς κελεύσοντας ἀποπλεῖν ἐς ἀπολογίαν ὧν ἡ πόλις ἐνεκάλει, καὶ ἐπ' ἄλλους τινὰς τῶν στρατιωτῶν 5 τῶν <μὲν> μετ' αὐτοῦ μεμηνυμένων περὶ τῶν μυστηρίων ὡς ἀσεβούντων, τῶν δὲ καὶ περὶ τῶν
2 Ἑρμῶν. οἱ γὰρ Ἀθηναῖοι, ἐπειδὴ ἡ στρατιὰ ἀπέπλευσεν, οὐδὲν ἧσσον ζήτησιν ἐποιοῦντο τῶν περὶ τὰ μυστήρια καὶ τῶν περὶ τοὺς Ἑρμᾶς δρασθέντων, καὶ οὐ δοκιμάζοντες τοὺς μηνυτάς, ἀλλὰ πάντα ὑπόπτως ἀποδεχόμενοι, διὰ πονηρῶν ἀνθρώπων πίστιν πάνυ χρηστοὺς τῶν πολιτῶν ξυλλαμβάνοντες κατέδουν, χρησιμώτερον ἡγούμενοι εἶναι βασανίσαι τὸ πρᾶγμα καὶ εὑρεῖν ἢ διὰ μηνυτοῦ πονηρίαν τινὰ καὶ χρηστὸν δοκοῦντα

'Alkibiades is summoned home to take his trial.'

ATHENS. 'Feelings and proceedings since the departure of the armament.'

2. συρακουσσίας M

53 1. [ναῦν] Duker, Cobet, Herw., but cf. c. 61; viii. 74 τὴν πάραλον ναῦν || κελεύσαντας M with BAF: [ὡς κελεύσοντας ἀποπλεῖν] Herw.: κελευσθέντα Gertz || <μὲν> Hu. || ὡς om. M
2. ἀνυπόπτως Lindau || [καὶ εὑρεῖν] Badham, Herw.: εὑρεῖν <μηδέν> Gertz

3 εἶναι αἰτιαθέντα ἀνέλεγκτον διαφυγεῖν. ἐπιστάμενος γὰρ ὁ δῆμος ἀκοῇ τὴν Πεισιστράτου καὶ τῶν παίδων τυραννίδα χαλεπὴν τελευτῶσαν γενομένην καὶ προσέτι οὐδ' ὑφ' ἑαυτῶν καὶ Ἁρμοδίου καταλυθεῖσαν, ἀλλ' ὑπὸ Λακεδαιμονίων, ἐφοβεῖτο αἰεὶ καὶ πάντα ὑπόπτως ἐλάμβανε.

54 Τὸ γὰρ Ἀριστογείτονος καὶ Ἁρμοδίου τόλμημα δι' ἐρωτικὴν ξυντυχίαν ἐπεχειρήθη, ἣν ἐγὼ ἐπὶ πλέον διηγησάμενος ἀποφανῶ οὔτε τοὺς ἄλλους οὔτε αὐτοὺς Ἀθηναίους περὶ τῶν σφετέρων τυράννων οὐδὲ περὶ τοῦ γενομένου ἀκριβὲς οὐδὲν 2 λέγοντας. Πεισιστράτου γὰρ γηραιοῦ τελευτήσαντος ἐν τῇ τυραννίδι οὐχ ᾽Ἵππαρχος, ὥσπερ οἱ πολλοὶ οἴονται, ἀλλ' Ἱππίας πρεσβύτατος ὢν ἔσχε τὴν ἀρχήν. γενομένου δὲ Ἁρμοδίου ὥρᾳ ἡλικίας λαμπροῦ Ἀριστογείτων, ἀνὴρ τῶν ἀστῶν, μέσος πολίτης, ἐραστὴς ὢν εἶχεν 3 αὐτόν. πειραθεὶς δὲ ὁ Ἁρμόδιος ὑπὸ Ἱππάρχου τοῦ Πεισιστράτου καὶ οὐ πεισθεὶς καταγορεύει τῷ Ἀριστογείτονι. ὁ δὲ ἐρωτικῶς περιαλγήσας καὶ φοβηθεὶς τὴν Ἱππάρχου δύναμιν μὴ βίᾳ προσαγάγηται αὐτόν, ἐπιβουλεύει εὐθὺς ὡς ἀπὸ τῆς ὑπαρχούσης ἀξιώσεως κατάλυσιν τῇ τυραν- 4 νίδι. καὶ ἐν τούτῳ ὁ ᾽Ἵππαρχος, ὡς αὖθις πειράσας οὐδὲν μᾶλλον ἔπειθε τὸν Ἁρμόδιον, βίαιον μὲν οὐδὲν ἐβούλετο δρᾶν, ἐν τρόπῳ δέ

'All the ancient stories of the last and worst oppressions of the Peisistratid despots, ninety-five years before, became revived.'

3. ὑπὸ τῶν Λακεδαιμονίων CG || πάντα καὶ M

54 4. ἐν τόπῳ MSS: corr. Levesque, Dobree; cf. viii. 66 ἐκ τρόπου τινος ἐπιτηδείου: ἐν τόπῳ ἀφανεῖ is opposed to the facts

τινι ἀφανεῖ ὡς οὐ διὰ τοῦτο δὴ παρεσκευάζετο
προπηλακιῶν αὐτόν. οὐδὲ γὰρ τὴν ἄλλην ἀρχὴν
ἐπαχθὴς ἦν ἐς τοὺς πολλούς, ἀλλ' ἀνεπιφθόνως
κατεστήσατο· καὶ ἐπετήδευσαν ἐπὶ πλεῖστον δὴ
τύραννοι οὗτοι ἀρετὴν καὶ ξύνεσιν, καὶ Ἀθηναίους
εἰκοστὴν μόνον πρασσόμενοι τῶν γιγνομένων τήν
τε πόλιν αὐτῶν καλῶς διεκόσμησαν καὶ τοὺς
πολέμους διέφερον καὶ ἐς τὰ ἱερὰ ἔθυον. τὰ δὲ
ἄλλα αὐτὴ ἡ πόλις τοῖς πρὶν κειμένοις νόμοις
ἐχρῆτο, πλὴν καθ' ὅσον αἰεί τινα ἐπεμέλοντο
σφῶν αὐτῶν ἐν ταῖς ἀρχαῖς εἶναι. καὶ ἄλλοι
τε αὐτῶν ἦρξαν τὴν ἐνιαύσιον Ἀθηναίοις ἀρχὴν
καὶ Πεισίστρατος ὁ Ἱππίου τοῦ τυραννεύσαντος
υἱός, τοῦ πάππου ἔχων τοὔνομα, ὃς τῶν δώδεκα
θεῶν βωμὸν τὸν ἐν τῇ ἀγορᾷ ἄρχων ἀνέθηκε καὶ
τὸν τοῦ Ἀπόλλωνος ἐν Πυθίου. καὶ τῷ μὲν ἐν
τῇ ἀγορᾷ προσοικοδομήσας ὕστερον ὁ δῆμος
Ἀθηναίων μεῖζον μῆκος [τοῦ βωμοῦ] ἠφάνισε
τοὐπίγραμμα· τοῦ δ' ἐν Πυθίου ἔτι καὶ νῦν
δηλόν ἐστιν ἀμυδροῖς γράμμασι λέγον τάδε·

Μνῆμα τόδ' ἧς ἀρχῆς Πεισίστρατος Ἱππίου υἱὸς
Θῆκεν Ἀπόλλωνος Πυθίου ἐν τεμένει.

55 Ὅτι δὲ πρεσβύτατος ὢν Ἱππίας ἦρξεν, εἰδὼς
μὲν καὶ ἀκοῇ ἀκριβέστερον ἄλλων ἰσχυρίζομαι,
γνοίη δ' ἄν τις καὶ αὐτῷ τούτῳ· παῖδες γὰρ

4. τούτωι M || δὴ om. M
5. ἐπιφθόνως M || [ἐς] τὰ ἱερὰ Herw. : ἐς om. M
6. αὕτη M with BAEF
7. μεῖζον om. M || [τοῦ βόμου] Kr. : Abresch takes it with τοὐπίγραμμα, but the position is strongly against it

αὐτῷ μόνῳ φαίνονται τῶν γνησίων ἀδελφῶν γενόμενοι, ὡς ὅ τε βωμὸς σημαίνει καὶ ἡ στήλη περὶ τῆς τῶν τυράννων ἀδικίας ἡ ἐν τῇ Ἀθηναίων ἀκροπόλει σταθεῖσα, ἐν ᾗ Θεσσαλοῦ μὲν οὐδ' Ἱππάρχου οὐδεὶς παῖς γέγραπται, Ἱππίου δὲ πέντε, οἳ αὐτῷ ἐκ Μυρσίνης τῆς Καλλίου τοῦ Ὑπεροχίδου θυγατρὸς ἐγένοντο· εἰκὸς γὰρ ἦν τὸν
2 πρεσβύτατον πρῶτον γῆμαι. καὶ ἐν τῇ αὐτῇ στήλῃ πρῶτος γέγραπται μετὰ τὸν πατέρα, οὐδὲ τοῦτο ἀπεικότως διὰ τὸ πρεσβεύειν τε ἀπ'
3 αὐτοῦ καὶ τυραννεῦσαι. οὐ μὴν οὐδ' ἂν κατασχεῖν μοι δοκεῖ ποτε Ἱππίας τὸ παραχρῆμα ῥᾳδίως τὴν τυραννίδα, εἰ Ἵππαρχος μὲν ἐν τῇ ἀρχῇ ὢν ἀπέθανεν, αὐτὸς δὲ αὐθημερὸν καθίστατο· ἀλλὰ καὶ διὰ τὸ πρότερον ξύνηθες τοῖς μὲν πολίταις φοβερόν, ἐς δὲ τοὺς ἐπικούρους ἀκριβές, πολλῷ τῷ περιόντι τοῦ ἀσφαλοῦς κατ- 20
ἐκράτησε, καὶ οὐχ ὡς ἀδελφὸς νεώτερος ὢν ἠπόρησεν, ἐν ᾧ οὐ πρότερον ξυνεχῶς ὡμιλήκει τῇ
4 ἀρχῇ. Ἱππάρχῳ δὲ ξυνέβη τοῦ πάθους τῇ δυστυχίᾳ ὀνομασθέντα καὶ τὴν δόξαν τῆς τυραννίδος ἐς τὰ ἔπειτα προσλαβεῖν.

56 Τὸν δ' οὖν Ἁρμόδιον ἀπαρνηθέντα τὴν πείρασιν, ὥσπερ διενοεῖτο, προυπηλάκισεν· ἀδελφὴν

55 1. *μόνον* best MSS ‖ *ἡ στήλη* <*ἡ*> Bk., Hu., Herw.; but perhaps the art. following justifies the omission ‖ [*Ἀθηναίων*] Herw. ‖ *μυρρίνης* MSS: corr. Poppo ‖ *ὑπερεχίδου* M with BAEFG

2. *αὐτῇ* for MSS *πρώτῃ* Poppo, comparing Valla's inaccurate rendering *in ipso . . lapide* ‖ *μετὰ τὸν πατέρα* om. M, repeating *Ἱππίου δὲ πέντε* instead!

3. *δοκῇ* M with EF ‖ *ἀλλὰ διὰ* C ‖ *ἐν ᾧ οὐκ* <*ἂν*> Herw.; cf. Hampke *Studien* p. 12

γὰρ αὐτοῦ κόρην ἐπαγγείλαντες ἥκειν κανοῦν οἴσουσαν ἐν πομπῇ τινι, ἀπήλασαν λέγοντες οὐδὲ ἐπαγγεῖλαι τὴν ἀρχὴν διὰ τὸ μὴ ἀξίαν
2 εἶναι. χαλεπῶς δὲ ἐνεγκόντος τοῦ Ἁρμοδίου πολλῷ δὴ μᾶλλον δι' ἐκεῖνον καὶ ὁ Ἀριστογείτων παρωξύνετο. καὶ αὐτοῖς τὰ μὲν ἄλλα πρὸς τοὺς ξυνεπιθησομένους τῷ ἔργῳ ἐπέπρακτο, περιέμενον δὲ Παναθήναια τὰ μεγάλα, ἐν ᾗ μόνον ἡμέρᾳ
οὐχ ὕποπτον ἐγίγνετο ἐν ὅπλοις τῶν πολιτῶν τοὺς τὴν πομπὴν πέμψαντας ἀθρόους γενέσθαι· καὶ ἔδει ἄρξαι μὲν αὐτούς, ξυνεπαμύνειν δὲ εὐθὺς
3 τὰ πρὸς τοὺς δορυφόρους ἐκείνους. ἦσαν δὲ οὐ πολλοὶ οἱ ξυνομωμοκότες, ἀσφαλείας ἕνεκα· ἤλπιζον γὰρ καὶ τοὺς μὴ προειδότας, εἰ καὶ ὁποσοιοῦν τολμήσειαν, ἐκ τοῦ παραχρῆμα, ἔχοντάς γε ὅπλα, ἐθελήσειν σφᾶς αὐτοὺς ξυν-
57 ελευθεροῦν. καὶ ὡς ἐπῆλθεν ἡ ἑορτή, Ἱππίας μὲν ἔξω ἐν τῷ Κεραμεικῷ καλουμένῳ μετὰ τῶν δορυφόρων διεκόσμει, ὡς ἕκαστα ἐχρῆν τῆς πομπῆς προιέναι· ὁ δὲ Ἁρμόδιος καὶ ὁ Ἀριστογείτων ἔχοντες ἤδη τὰ ἐγχειρίδια ἐς τὸ ἔργον
2 προῆσαν. καὶ ὡς εἶδόν τινα τῶν ξυνωμοτῶν σφίσι διαλεγόμενον οἰκείως τῷ Ἱππίᾳ (ἦν δὲ πᾶσιν εὐπρόσοδος ὁ Ἱππίας), ἔδεισαν καὶ ἐνόμισαν μεμηνῦσθαί τε καὶ ὅσον οὐκ ἤδη ξυλλη-
3 φθήσεσθαι. τὸν λυπήσαντα οὖν σφᾶς καὶ δι' ὅνπερ πάντα ἐκινδύνευον ἐβούλοντο πρότερον

56 2. καὶ ὁ ἀ. δι' ἐκεῖνον M ‖ πέμψαντας M with BCAEG
3. οἱ om. M with G ‖ οὕνεκα M with A
57 1. ἔξω] sc. τῶν πυλῶν : ἐν τῷ ἔξω Kr., Cla., Herw.
2. τῶν ξυνομωμοκότων σφίσι Cla.

εἰ δύναιντο προτιμωρήσασθαι, καὶ ὥσπερ εἶχον ὥρμησαν ἔσω τῶν πυλῶν, καὶ περιέτυχον τῷ Ἱππάρχῳ παρὰ τὸ Λεωκόριον καλούμενον. εὐθὺς <δ'> ἀπερισκέπτως προσπεσόντες καὶ ὡς ἂν μάλιστα δι' ὀργῆς, ὁ μὲν ἐρωτικῆς, ὁ δὲ ὑβρισμένος, ἔτυπτον καὶ ἀποκτείνουσιν αὐτόν. καὶ ὁ μὲν τοὺς δορυφόρους τὸ αὐτίκα διαφεύγει ὁ Ἀριστογείτων, ξυνδραμόντος τοῦ ὄχλου, καὶ ὕστερον ληφθεὶς οὐ ῥᾳδίως διετέθη· Ἁρμόδιος δὲ αὐτοῦ παραχρῆμα ἀπόλλυται. ἀγγελθέντος δὲ Ἱππίᾳ ἐς τὸν Κεραμεικόν, οὐκ ἐπὶ τὸ γενόμενον ἀλλ' ἐπὶ τοὺς πομπέας τοὺς ὁπλίτας, πρότερον ἢ αἰσθέσθαι αὐτοὺς ἄπωθεν ὄντας, εὐθὺς ἐχώρησε, καὶ ἀδήλως τῇ ὄψει πλασάμενος πρὸς τὴν ξυμφορὰν ἐκέλευσεν αὐτούς, δείξας τι χωρίον, ἀπελθεῖν ἐς αὐτὸ ἄνευ τῶν ὅπλων. καὶ οἱ μὲν ἀπεχώρησαν, οἰόμενοί τι ἐρεῖν αὐτόν, ὁ δὲ τοῖς ἐπικούροις φράσας τὰ ὅπλα ὑπολαβεῖν ἐξελέγετο εὐθὺς οὓς ἐπηρτιᾶτο καὶ εἴ τις ηὑρέθη ἐγχειρίδιον ἔχων [μετὰ γὰρ ἀσπίδος καὶ δόρατος εἰώθεσαν τὰς πομπὰς ποιεῖν].

Τοιούτῳ μὲν τρόπῳ δι' ἐρωτικὴν λύπην ἥ τε

3. προτιμωρήσασθαι] M only, and by conjecture Didot: the rest προτιμωρήσεσθαι || <δ'> FPortus: <καὶ> εὐθὺς Bk., Poppo

1. [τοὺς ὁπλίτας] Herw.: τοὺς ὁ. = τοὺς ὁ. ὄντας, τοὺς ὡπλισμένους || αἰσθεσθαι M with CAEF || ἀδήλῳ Badham: ἀδήλως = ὥστε μηδὲν δηλοῦν

2. ἀνεχώρησαν MSS: corr. Poppo || τοὺς ἐπικούρους M || φέρειν for ὑπολαβεῖν M || [μετὰ . . τὰς πομπὰς ποιεῖν] Herw.; unquestionably spurious, for (1) πομπὰς ποιεῖν for πομπὰς ποιεῖσθαι is manifestly late, *e.g.* in St. Mark ii. 23 ὁδὸν ποιεῖν = ὁδὸν ποιεῖσθαι, (2) in c. 56, 2 we had the statement here made. μετὰ ἀ. καὶ δόρατος is meant to imply ἀλλ' οὐ μετ' ἐγχειριδίου

ἀρχὴ τῆς ἐπιβουλῆς καὶ ἡ ἀλόγιστος τόλμα ἐκ τοῦ παραχρῆμα περιδεοῦς Ἁρμοδίῳ καὶ Ἀριστο-
2 γείτονι ἐγένετο. τοῖς δ' Ἀθηναίοις χαλεπωτέρα μετὰ τοῦτο ἡ τυραννὶς κατέστη, καὶ ὁ Ἱππίας διὰ φόβου ἤδη μᾶλλον ὢν τῶν τε πολιτῶν πολλοὺς ἔκτεινε καὶ πρὸς τὰ ἔξω ἅμα διεσκοπεῖτο, εἴ ποθεν ἀσφάλειάν τινα ὁρῴη μεταβολῆς
3 γενομένης ὑπάρχουσάν οἱ. Ἱππόκλου γοῦν τοῦ Λαμψακηνοῦ τυράννου Αἰαντίδῃ τῷ παιδὶ θυγατέρα ἑαυτοῦ μετὰ ταῦτα Ἀρχεδίκην, Ἀθηναῖος ὢν Λαμψακηνῷ, ἔδωκεν, αἰσθανόμενος αὐτοὺς μέγα παρὰ βασιλεῖ Δαρείῳ δύνασθαι. καὶ αὐτῆς σῆμα ἐν Λαμψάκῳ ἐστὶν ἐπίγραμμα ἔχον τόδε·

Ἀνδρὸς ἀριστεύσαντος ἐν Ἑλλάδι τῶν ἐφ' ἑαυτοῦ
Ἱππίου Ἀρχεδίκην ἥδε κέκευθε κόνις·
Ἣ πατρός τε καὶ ἀνδρὸς ἀδελφῶν τ' οὖσα τυράννων
Παίδων τ', οὐκ ἤρθη νοῦν ἐς ἀτασθαλίην.

4 Τυραννεύσας δὲ ἔτη τρία Ἱππίας ἔτι Ἀθηναίων καὶ παυθεὶς ἐν τῷ τετάρτῳ ὑπὸ Λακεδαιμονίων καὶ Ἀλκμεωνιδῶν τῶν φευγόντων ἐχώρει ὑπόσπονδος ἔς τε Σίγειον καὶ παρ' Αἰαντίδην ἐς Λάμψακον, ἐκεῖθεν δὲ ὡς βασιλέα Δαρεῖον, ὅθεν καὶ ὁρμώμενος ἐς Μαραθῶνα ὕστερον ἔτει εἰκοστῷ ἤδη γέρων ὢν μετὰ Μήδων ἐστράτευσεν.)

60 Ὧν ἐνθυμούμενος ὁ δῆμος ὁ τῶν Ἀθηναίων καὶ μιμνῃσκόμενος ὅσα ἀκοῇ περὶ αὐτῶν ἠπί-

59 2. εἴπωθεν M
3. αἰαντίδι M with CEG || ἔδωκεν] ἐξέδωκεν Herw. || σημεῖα M
4. ἐκεῖθεν τὲ M
60 1. μιμνηκόμενος M

στατο, χαλεπὸς ἦν τότε καὶ ὑπόπτης ἐς τοὺς περὶ τῶν μυστικῶν τὴν αἰτίαν λαβόντας, καὶ πάντα αὐτοῖς ἐδόκει ἐπὶ ξυνωμοσίᾳ ὀλιγαρχικῇ
2 καὶ τυραννικῇ πεπρᾶχθαι. καὶ ὡς αὐτῶν διὰ τὸ τοιοῦτον ὀργιζομένων πολλοί τε καὶ ἀξιόλογοι ἄνθρωποι ἤδη ἐν τῷ δεσμωτηρίῳ ἦσαν καὶ οὐκ ἐν παύλῃ ἐφαίνετο, ἀλλὰ καθ' ἡμέραν ἐπεδίδοσαν μᾶλλον ἐς τὸ ἀγριώτερόν τε καὶ πλείους ἔτι ξυλλαμβάνειν, ἐνταῦθα ἀναπείθεται εἷς τῶν δεδεμένων, ὅσπερ ἐδόκει αἰτιώτατος εἶναι, ὑπὸ τῶν ξυνδεσμωτῶν τινος εἴτε ἄρα καὶ τὰ ὄντα μηνῦσαι εἴτε καὶ οὔ· ἐπ' ἀμφότερα γὰρ εἰκάζεται, τὸ δὲ σαφὲς οὐδεὶς οὔτε τότε οὔτε ὕστερον ἔχει
3 εἰπεῖν περὶ τῶν δρασάντων τὸ ἔργον. λέγων δὲ ἔπεισεν αὐτὸν ὡς χρή, εἰ μὴ καὶ δέδρακεν, αὐτόν τε ἄδειαν ποιησάμενον σῶσαι καὶ τὴν πόλιν τῆς παρούσης ὑποψίας παῦσαι· βεβαιοτέραν γὰρ αὐτῷ σωτηρίαν εἶναι ὁμολογήσαντι μετ' ἀδείας ἢ
4 ἀρνηθέντι διὰ δίκης ἐλθεῖν. καὶ ὁ μὲν αὐτός τε καθ' ἑαυτοῦ καὶ κατ' ἄλλων μηνύει τὸ τῶν

'Andokides is solicited by his fellow-prisoners to stand forward and give information—he complies.'

1. [καὶ τυραννικῇ] Weidner: <ἢ> καὶ τ. Gertz || πεπράχθαι M with the rest

2. ἐν παύλῃ] ἀνάπαυλα Reiske || ἐς τὸ ἀγριώτερόν τε καὶ] sc. ἐς τὸ: ὥστε for τε καὶ Badham: <τὸ> πλείους Kr. || [τὰ] ὄντα Kr.: κατὰ τὰ ὄντα Badham, so that οὔ = κατὰ τὰ οὐκ ὄντα: but οὔ is equally correct with the MSS reading, since it is the statement of Thuc., not the advice of the fellow-prisoner || εἴτε οὔ M || οὔθ' εἷς M.: οὐθεὶς the rest

3. εἰ καὶ μὴ Herw. || αὐτόν M with the rest || ἄδειαν ποιησαμένων Bothe, sc. τῶν Ἀθηναίων 'since they had promised impunity': ἄδ. αἰτησ. Cobet; but for the sense of ποιεῖσθαι Herw. quotes i. 25 τιμωρίαν ποιεῖσθαι || ἀρνηθέντα M || [ἐλθεῖν] Badham

4. καθ' ἑαυτὸν MSS: corr. Stephens

Ἑρμῶν· ὁ δὲ δῆμος [ὁ τῶν Ἀθηναίων] ἄσμενος λαβών, ὡς ᾤετο, τὸ σαφὲς καὶ δεινὸν ποιούμενοι πρότερον, εἰ τοὺς ἐπιβουλεύοντας σφῶν τῷ πλήθει μὴ εἴσονται, τὸν μὲν μηνυτὴν εὐθὺς καὶ τοὺς ἄλλους μετ' αὐτοῦ ὅσων μὴ κατηγορήκει ἔλυσαν, τοὺς δὲ καταιτιαθέντας κρίσεις ποιήσαντες τοὺς μὲν ἀπέκτειναν, ὅσοι ξυνελήφθησαν, τῶν δὲ διαφυγόντων θάνατον καταγνόντες ἐπανεῖπον ἀργύριον τῷ ἀποκτείναντι. κἀν τούτῳ οἱ μὲν παθόντες ἄδηλον ἦν εἰ ἀδίκως ἐτετιμώρηντο, ἡ μέντοι ἄλλη πόλις ἐν τῷ παρόντι περιφανῶς ὠφέλητο. περὶ δὲ τοῦ Ἀλκιβιάδου ἐναγόντων τῶν ἐχθρῶν, οἵπερ καὶ πρὶν ἐκπλεῖν αὐτὸν ἐπέθεντο, χαλεπῶς οἱ Ἀθηναῖοι ἐλάμβανον· καὶ ἐπειδὴ τὸ τῶν Ἑρμῶν ᾤοντο σαφὲς ἔχειν, πολὺ δὴ μᾶλλον καὶ τὰ μυστικά, ὧν ἐπαίτιος ἦν, μετὰ τοῦ αὐτοῦ λόγου καὶ τῆς ξυνωμοσίας ἐπὶ τῷ δήμῳ ἀπ' ἐκείνου ἐδόκει. πραχθῆναι. καὶ γάρ τις καὶ στρατιὰ Λακεδαιμονίων οὐ πολλὴ ἔτυχε κατὰ τὸν καιρὸν τοῦτον ἐν ᾧ περὶ ταῦτα ἐθορυβοῦντο μέχρι ἰσθμοῦ παρελθοῦσα πρὸς Βοιωτούς τι πράσσοντες. ἐδόκει οὖν ἐκείνου πράξαντος καὶ οὐ Βοιωτῶν ἕνεκα ἀπὸ ξυνθήματος ἥκειν, καὶ εἰ

'Effect produced by the revelations, true or false, on the public mind.'

'There still remained the profanations of the mysteries, which had not yet been investigated.'

'Alarm renewed by the appearance of a Lak. army at the isthmus.'

4. [ὁ τῶν Ἀθηναίων] Kr. || τείσονται (τίνω) for εἴσονται Hu. || κατειρήκειν for κατηγορήκει Herw.

61 1. μετὰ τοῦ αὐτοῦ λόγου, [καὶ] τῆς ξ. Dobree, Kr. : [καὶ . . δήμῳ] Bothe, Herw. : [καὶ τῆς ξ.] Sta.

2. προελθοῦσα for παρελθοῦσα Badham, Hu.

μὴ ἔφθασαν δὴ αὐτοὶ κατὰ τὸ μήνυμα ξυλ- 15
λαβόντες τοὺς ἄνδρας, προδοθῆναι ἂν ἡ πόλις.
καί τινα μίαν νύκτα καὶ κατέδαρθον ἐν Θησείῳ
3 τῷ ἐν πόλει ἐν ὅπλοις. οἵ τε ξένοι τοῦ Ἀλκι-
βιάδου οἱ ἐν Ἄργει κατὰ τὸν αὐτὸν χρόνον
ὑπωπτεύθησαν τῷ δήμῳ ἐπιτίθεσθαι· 'The party in Argos connected with Alk. were suspected of a plot for the subversion of their own democracy.' 20
καὶ τοὺς ὁμήρους τῶν Ἀργείων τοὺς
ἐν ταῖς νήσοις κειμένους οἱ Ἀθη-
ναῖοι τότε παρέδοσαν τῷ Ἀργείων
4 δήμῳ διὰ ταῦτα διαχρήσασθαι. πανταχόθεν τε
περιειστήκει ὑποψία ἐς τὸν Ἀλκιβιάδην. ὥστε 25
βουλόμενοι αὐτὸν ἐς κρίσιν ἀγαγόντες ἀποκτεῖναι,
πέμπουσιν οὕτω τὴν Σαλαμινίαν ναῦν ἐς τὴν
Σικελίαν ἐπί τε ἐκεῖνον καὶ ὧν πέρι ἄλλων
5 ἐμεμήνυτο. εἴρητο δὲ προειπεῖν αὐτῷ ἀπολο-
γησομένῳ ἀκολουθεῖν, ξυλλαμβάνειν δὲ μή, 30
θεραπεύοντες τό τε πρὸς τοὺς ἐν τῇ Σικελίᾳ
στρατιώτας τε σφετέρους καὶ πολεμίους μὴ
θορυβεῖν καὶ οὐχ ἥκιστα τοὺς Μαντινέας καὶ
Ἀργείους βουλόμενοι παραμεῖναι, δι' ἐκείνου
6 νομίζοντες πεισθῆναι σφίσι ξυστρατεύειν. καὶ 35
ὁ μὲν ἔχων τὴν ἑαυτοῦ ναῦν καὶ οἱ ξυνδια-
βεβλημένοι ἀπέπλεον μετὰ τῆς 'Alk. quits the army as if to come home; makes his escape at
Σαλαμινίας ἐκ τῆς Σικελίας ὡς ἐς
τὰς Ἀθήνας· καὶ ἐπειδὴ ἐγένοντο ἐν

3. οἱ before ἐν Ἄργει om. M. ‖ κατακειμένους Herw.
4. [ναῦν] Herw. ‖ ἄλλον M
5. ἀπολογησαμένωι M with BAEF ‖ ? θεραπεύοντές τε τὸ or τό [τε]: the τε is misplaced, as though another partic. were not to follow; but βουλόμενοι is afterwards inserted instead of θεραπεύοντες being carried on ‖ δι' ἐκεῖνον Herw. ‖ σφίσι for MSS σφᾶς Lindau. The same error occurs in v. 49, 1

Θουρίοις, οὐκέτι ξυνείποντο, ἀλλ' ἀπελθόντες ἀπὸ τῆς νεὼς οὐ φανεροὶ ἦσαν, δείσαντες τὸ ἐπὶ διαβολῇ ἐς δίκην κατα- 7 πλεῦσαι. οἱ δ' ἐκ τῆς Σαλαμινίας τέως μὲν ἐζήτουν τὸν Ἀλκιβιάδην καὶ τοὺς μετ' αὐτοῦ· ὡς δ' οὐδαμοῦ φανεροὶ ἦσαν, ᾤχοντο ἀποπλέοντες. ὁ δὲ Ἀλκιβιάδης ἤδη φυγὰς ὢν οὐ πολὺ ὕστερον ἐπὶ πλοίου ἐπεραιώθη ἐς Πελοπόννησον ἐκ τῆς Θουρίας· οἱ δ' Ἀθηναῖοι ἐρήμῃ δίκῃ θάνατον κατέγνωσαν αὐτοῦ τε καὶ τῶν μετ' ἐκείνου. Thurii, and retires to Peloponnesus.'

62 Μετὰ δὲ ταῦτα οἱ λοιποὶ τῶν Ἀθηναίων στρατηγοὶ ἐν τῇ Σικελίᾳ, δύο μέρη ποιήσαντες τοῦ στρατεύματος καὶ λαχὼν ἑκάτερος, ἔπλεον ξύμπαντι ἐπὶ Σελινοῦντος καὶ Ἐγέστης, βουλόμενοι μὲν εἰδέναι τὰ χρήματα εἰ δώσουσιν οἱ Ἐγεσταῖοι, κατασκέψασθαι δὲ καὶ τῶν Σελινουντίων τὰ πράγματα καὶ τὰ διάφορα μαθεῖν τὰ πρὸς Ἐγεσταίους. 2 παραπλέοντες δ' ἐν ἀριστερᾷ τὴν Σικελίαν, τὸ μέρος τὸ πρὸς τὸν Τυρσηνικὸν κόλπον, ἔσχον ἐς Ἱμέραν, ἥπερ μόνη ἐν τούτῳ τῷ μέρει τῆς Σικελίας Ἑλλὰς πόλις ἐστί· καὶ ὡς οὐκ ἐδέχοντο 3 αὐτοὺς, παρεκομίζοντο. καὶ ἐν τῷ παράπλῳ αἱροῦσιν Ὕκκαρα, πόλισμα Σικανικὸν μέν, Ἐγεσταίοις δὲ πολέμιον· ἦν δὲ παραθαλασσίδιον. καὶ ἀνδραποδίσαντες τὴν πόλιν παρέδοσαν North Coast of Sicily.

7. πολλῶι M

62 1. λαχὼν <ἓν> Cla., Herw. || ξὺν παντὶ BA : ξυνπαντὶ CEFM : corr. Kr. || [ἐπὶ Σελινοῦντος καὶ] Sta. ; they did not get to Selinus, but intended to do so. The narrative of c. 62 is obscure || οἱ before Ἐγεσταῖοι om. M

Ἐγεσταίοις (παρεγένοντο γὰρ αὐτῶν ἱππῆς), αὐτοὶ δὲ πάλιν τῷ μὲν πεζῷ ἐχώρουν διὰ τῶν Σικελῶν, ἕως ἀφίκοντο ἐς Κατάνην, αἱ δὲ νῆες περιέπλευσαν, τὰ ἀνδράποδα ἄγουσαι. Νικίας δὲ εὐθὺς ἐξ Ὑκκάρων ἐπὶ Ἐγέστης παραπλεύσας καὶ τἆλλα χρηματίσας καὶ λαβὼν τάλαντα τριάκοντα παρῆν ἐς τὸ στράτευμα· καὶ τἀνδράποδα ἀπέδοσαν, καὶ ἐγένοντο ἐξ αὐτῶν εἴκοσι καὶ ἑκατὸν τάλαντα. καὶ ἐς τοὺς Σικελῶν ξυμμάχους περιέπλευσαν, στρατιὰν κελεύοντες πέμπειν· τῇ τε ἡμισείᾳ τῆς ἑαυτῶν ἦλθον ἐπὶ Ὕβλαν τὴν Γελεᾶτιν, πολεμίαν οὖσαν, καὶ οὐχ εἷλον. καὶ τὸ θέρος ἐτελεύτα.

Catana.

63 Τοῦ δ' ἐπιγιγνομένου χειμῶνος εὐθὺς τὴν ἔφοδον οἱ Ἀθηναῖοι ἐπὶ Συρακούσας παρεσκευάζοντο, οἱ δὲ Συρακόσιοι καὶ αὐτοὶ ὡς ἐπ' ἐκείνους ἰόντες. ἐπειδὴ γὰρ αὐτοῖς πρὸς τὸν πρῶτον φόβον καὶ τὴν προσδοκίαν οἱ Ἀθηναῖοι οὐκ εὐθὺς ἐπέκειντο, κατά τε τὴν ἡμέραν ἑκάστην προϊοῦσαν ἀνεθάρσουν μᾶλλον, καὶ

Syracuse. 'Increase of confidence and preparations—arising from the delays of Nikias.'

3. *ἱππεῖς* M with BG

4. *τά τ' ἄλλα* for *τἆλλα* Hu. || *ἀπέδοσαν*] MSS: *ἀπεδόθησαν* Madvig, followed by edd. generally: *ἀπέδοντο* Bk. The MSS reading is to be retained: for (1) it is not clear whether Nicias did not leave Hyccara *before* its fall and the enslavement of its people; (2) in any case Nicias would not take the prisoners to Segesta; (3) the passage is not really less obscure with the proposed correction. The sense is 'they delivered the prisoners to Nicias'

5. *ἐς τῶν Σικελῶν τοὺς* Kr.; see note || *περιέπεμψαν* Cla., Sta.: *περιήγγελον* Herw.

63 1. *συρακούσσας* M

2. [*τὴν*] *προσδοκίαν* Hu.: E omits *τὴν*, which, however, gives good sense

ἐπειδὴ πλέοντές τε τὰ ἐπ' ἐκεῖνα τῆς Σικελίας πολὺ ἀπὸ σφῶν ἐφαίνοντο καὶ πρὸς τὴν Τβλαν ἐλθόντες καὶ πειράσαντες οὐχ εἷλον βίᾳ, ἔτι πλέον κατεφρόνησαν καὶ ἠξίουν τοὺς στρατηγούς, οἷον δὴ ὄχλος φιλεῖ θαρσήσας ποιεῖν, ἄγειν σφᾶς ἐπὶ Κατάνην, ἐπειδὴ οὐκ ἐκεῖνοι ἐφ' ἑαυτοὺς
3 ἔρχονται. ἱππῆς <τε> προσελαύνοντες αἰεὶ κατάσκοποι τῶν Συρακοσίων πρὸς τὸ στράτευμα τῶν Ἀθηναίων ἐφύβριζον ἄλλα τε καὶ εἰ ξυνοικήσοντες σφίσιν αὐτοὶ μᾶλλον ἥκοιεν ἐν τῇ ἀλλοτρίᾳ ἢ Λεοντίνους ἐς τὴν οἰκείαν κατ-
64 οικιοῦντες. ἃ γιγνώσκοντες οἱ στρατηγοὶ τῶν Ἀθηναίων καὶ βουλόμενοι αὐτοὺς ἄγειν πανδημεὶ ἐκ τῆς πόλεως ὅτι πλεῖστον, αὐτοὶ δὲ ταῖς ναυσὶν ἐν τοσούτῳ ὑπὸ νύκτα παραπλεύσαντες στρατόπεδον καταλαβεῖν ἐν ἐπιτηδείῳ καθ' ἡσυχίαν, εἰδότες οὐκ ἂν ὁμοίως δυνηθέντες κα<θίσα>ι, εἰ ἐκ τῶν νεῶν πρὸς παρεσκευασμένους ἐκβιβάζοιεν ἢ κατὰ γῆν ἰόντες γνωσθεῖεν (τοὺς γὰρ ἂν ψιλοὺς [τοὺς] σφῶν καὶ τὸν ὄχλον

'Manœuvre of Nikias from Katana—he lands his forces unopposed south of the Anapus.'

2. πλέοντες τά τε MSS : corr. Sta. ; the misplacement of τε is not possible here, because πλέοντες would be nonsense with πρὸς τὴν Τβλαν : contrast c. 61, 5 : πλέοντες ἐς τἀπεκεῖνα Reiske, Badham, Herw. : πλέοντές τε ἐς τἀπ. Dobree

3. ἱππεῖς M with BG || τε is wanting in all best MSS || σφίσιν αὐτοῖς MSS : corr. Bk.

64 1. ἀπάγειν for ἄγειν Herw. || καταλαμβάνειν CG, Hu. || λυπηθέντες for δυνηθέντες Cla. || κα<θίσα>ι] καὶ MSS : [καὶ] Reiske and subsequent edd. : see Intr. § 9 || οἱ for εἰ B : εἰ above the line M, but in 1st hand || προπαρεσκευασμένους for πρὸς π. M || ἐκβιάζοιεν M with BAEF || ἂν om. M || [τοὺς] Sta., the addition of the art. before σφῶν being unsupported by examples

τῶν Συρακοσίων τοὺς ἱππέας πολλοὺς ὄντας, σφίσι δ' οὐ παρόντων ἱππέων, βλάπτειν ἂν μεγάλα· οὕτω δὲ λήψεσθαι χωρίον ὅθεν ὑπὸ τῶν ἱππέων οὐ βλάψονται ἄξια λόγου· ἐδίδασκον δ' αὐτοὺς περὶ τοῦ πρὸς τῷ Ὀλυμπιείῳ χωρίου, ὅπερ καὶ κατέλαβον, Συρακοσίων φυγάδες, οἳ ξυνείποντο), τοιόνδε τι οὖν πρὸς ἃ ἐβούλοντο
2 οἱ στρατηγοὶ μηχανῶνται. πέμπουσιν ἄνδρα σφίσι μὲν πιστόν, τοῖς δὲ τῶν Συρακοσίων στρατηγοῖς τῇ δοκήσει οὐχ ἧσσον ἐπιτήδειον· ἦν δὲ Καταναῖος ὁ ἀνήρ, καὶ ἀπ' ἀνδρῶν ἐκ τῆς Κατάνης ἥκειν ἔφη, ὧν ἐκεῖνοι τὰ ὀνόματα ἐγίγνωσκον καὶ ἠπίσταντο ἐν τῇ πόλει ἔτι
3 ὑπολοίπους ὄντας τῶν σφίσιν εὔνων. ἔλεγε δὲ τοὺς Ἀθηναίους αὐλίζεσθαι ἀπὸ τῶν ὅπλων ἐν τῇ πόλει, καὶ εἰ βούλονται ἐκεῖνοι πανδημεὶ ἐν ἡμέρᾳ ῥητῇ ἅμα ἕῳ ἐπὶ τὸ στράτευμα ἐλθεῖν, αὐτοὶ μὲν ἀποκλῄσειν τοὺς παρὰ σφίσι καὶ τὰς ναῦς ἐμπρήσειν, ἐκείνους δὲ ῥᾳδίως τὸ στράτευμα προσβαλόντας τῷ σταυρώματι αἱρήσειν· εἶναι δὲ ταῦτα τοὺς ξυνδράσοντας πολλοὺς Καταναίων
65 καὶ ἡτοιμάσθαι ἤδη, ἀφ' ὧν αὐτὸς ἥκειν. οἱ δὲ στρατηγοὶ τῶν Συρακοσίων, μετὰ τοῦ καὶ ἐς τὰ ἄλλα θαρσεῖν καὶ εἶναι ἐν διανοίᾳ καὶ ἄνευ τούτων ἰέναι [παρεσκευάσθαι] ἐπὶ Κατάνην,

1. τῶν before συρακοσίων om. M ‖ [ἱππέων] Sta. ‖ μεγάλωι M
3. [ἐπὶ τὸ στράτευμα] Sta. ‖ ἀποκλείσειν M with BAEG ‖ αὐτοὺς παρὰ M with BAEFG ‖ καὶ τὰς ναῦς ἐμπρήσειν is placed by Philippi after αἱρήσειν ‖ [τὸ στράτευμα] Bloomfield, Sta., Fr. Mül. ‖ δ' ἐνταῦθα for δὲ ταῦτα Naber ‖ ἡτοιμάσθη M
65 1. [παρεσκευάσθαι] Dobree: παρασκευάσασθαι Bloomfield: παρασκευάσθαι M with G

ἐπίστευσάν τε τῷ ἀνθρώπῳ πολλῷ ἀπερισκεπτότερον καὶ εὐθὺς ἡμέραν ξυνθέμενοι ᾗ παρέσονται ἀπέστειλαν αὐτόν, καὶ αὐτοί (ἤδη γὰρ καὶ τῶν ξυμμάχων Σελινούντιοι καὶ ἄλλοι τινὲς παρῆσαν) προεῖπον πανδημεὶ πᾶσιν ἐξιέναι Συρακοσίοις. ἐπεὶ δὲ ἑτοῖμα αὐτοῖς καὶ τὰ τῆς παρασκευῆς ἦν καὶ αἱ ἡμέραι ἐν αἷς ξυνέθεντο ἥξειν ἐγγὺς ἦσαν, πορευόμενοι ἐπὶ Κατάνης ηὐλίσαντο ἐπὶ
2 τῷ Συμαίθῳ ποταμῷ ἐν τῇ Λεοντίνῃ. οἱ δ' Ἀθηναῖοι ὡς ἤσθοντο αὐτοὺς προσιόντας, ἀναλαβόντες τό τε στράτευμα ἅπαν τὸ ἑαυτῶν καὶ ὅσοι Σικελῶν αὐτοῖς ἢ ἄλλος τις προσεληλύθει καὶ ἐπιβιβάσαντες ἐπὶ τὰς ναῦς καὶ τὰ πλοῖα
3 ὑπὸ νύκτα ἔπλεον ἐπὶ τὰς Συρακούσας. καὶ οἵ τε Ἀθηναῖοι ἅμα ἕῳ ἐξέβαινον ἐς τὸ κατὰ τὸ Ὀλυμπιεῖον ὡς τὸ στρατόπεδον καταληψόμενοι, καὶ οἱ ἱππῆς οἱ Συρακοσίων πρῶτοι προσελάσαντες ἐς τὴν Κατάνην καὶ αἰσθόμενοι ὅτι τὸ στράτευμα ἅπαν ἀνῆκται, ἀποστρέψαντες ἀγγέλλουσι τοῖς πεζοῖς, καὶ ξύμπαντες ἤδη
66 ἀποτρεπόμενοι ἐβοήθουν ἐπὶ τὴν πόλιν. ἐν τούτῳ δ' οἱ Ἀθηναῖοι, μακρᾶς οὔσης τῆς ὁδοῦ αὐτοῖς, καθ' ἡσυχίαν καθῖσαν τὸ στράτευμα ἐς χωρίον ἐπιτήδειον καὶ ἐν ᾧ μάχης τε ἄρξειν ἔμελλον ὁπότε βούλοιντο καὶ οἱ ἱππῆς τῶν

1. *καὶ αὐτίκα* for *καὶ αὐτοί* Badham || *ἐν* before *αἷς* om. M
2. *συρακούσσας* M
3. *ἐς τὸν κατὰ τὸ* M with BCAFG || *τὸ* before *στρατόπεδον* om. C, Hu. || *ἱππεῖς* M with BG || *προσελάσαντες τῇ Κατάνῃ* Hu.

66 1. *καθίσαν* M with CEFG || *ἱππεῖς* M

Συρακοσίων ἥκιστ' [ἂν] αὐτοὺς καὶ ἐν τῷ ἔργῳ καὶ πρὸ αὐτοῦ λυπήσειν· τῇ μὲν γὰρ τειχία τε καὶ οἰκίαι εἶργον καὶ δένδρα καὶ λίμνη, παρὰ δὲ
2 τὸ κρημνοί. καὶ τὰ ἐγγὺς δένδρα κόψαντες καὶ κατενεγκόντες ἐπὶ τὴν θάλασσαν, παρά τε τὰς 10 ναῦς σταύρωμα ἔπηξαν καὶ ἐπὶ τῷ Δάσκωνι ἔρυμά τι, ᾗ εὐεφοδώτατον ἦν τοῖς πολεμίοις, λίθοις λογάδην καὶ ξύλοις διὰ ταχέων ὤρθωσαν
3 καὶ τὴν τοῦ Ἀνάπου γέφυραν ἔλυσαν. παρασκευαζομένων δὲ ἐκ μὲν τῆς πόλεως οὐδεὶς ἐξιὼν 15 ἐκώλυε, πρῶτοι δὲ οἱ ἱππῆς τῶν Συρακοσίων προσεβοήθησαν, ἔπειτα δὲ ὕστερον καὶ τὸ πεζὸν ἅπαν ξυνελέγη. καὶ προσῆλθον μὲν ἐγγὺς τοῦ στρατεύματος τῶν Ἀθηναίων τὸ πρῶτον, ἔπειτα δέ, ὡς οὐκ ἀντιπροῆσαν αὐτοῖς, ἀναχωρήσαν- 20 τες καὶ διαβάντες τὴν Ἑλωρίνην ὁδὸν ἠλίσαντο.

67 Τῇ δ' ὑστεραίᾳ οἱ Ἀθηναῖοι καὶ οἱ ξύμμαχοι παρεσκευάζοντο ὡς ἐς μάχην καὶ ξυνετάξαντο ὧδε. δεξιὸν μὲν κέρας Ἀργεῖοι εἶχον καὶ Μαντινῆς, Ἀθηναῖοι δὲ τὸ μέσον, τὸ δὲ ἄλλο οἱ ξύμμαχοι οἱ ἄλλοι. καὶ τὸ 5 μὲν ἥμισυ αὐτοῖς τοῦ στρατεύματος ἐν τῷ πρόσθεν ἦν, τεταγμένον ἐπὶ ὀκτώ, τὸ δὲ ἥμισυ ἐπὶ ταῖς εὐναῖς ἐν πλαισίῳ, ἐπὶ ὀκτὼ καὶ

DASCON. 'Preparations for fighting.'

1. [ἂν] Sta.

2. *ἔρυμά τι* for MSS *ἐρυμά τε* Kr.: *ἐπὶ τῷ Δάσκωνι* can scarcely apply to *τὴν τοῦ Ἀνάπου γέφυραν* || *ἐφοδώτατον* MSS: corr. Cla., Cobet

3. *οὐθεὶς* all best MSS || *ἱππεῖς* M || *ἀντιπροσῆσαν* Herw. || *ἑλωρινὴν* M with BAF

67 1. *μαντινεῖς* M with BAG

τοῦτο τεταγμένον· οἷς εἴρητο, ᾗ ἂν τοῦ στρατεύματός τι πονῇ μάλιστα, ἐφορῶντας παραγίγνεσθαι. καὶ τοὺς σκευοφόρους ἐντὸς τούτων
2 τῶν ἐπιτάκτων ἐποιήσαντο. οἱ δὲ Συρακόσιοι ἔταξαν τοὺς μὲν ὁπλίτας ἐφ' ἑκκαίδεκα, ὄντας πανδημεὶ Συρακοσίους καὶ ὅσοι ξύμμαχοι παρῆσαν (ἐβοήθησαν δὲ αὐτοῖς Σελινούντιοι μὲν μάλιστα, ἔπειτα δὲ καὶ Γελῴων ἱππῆς, τὸ ξύμπαν ἐς διακοσίους, καὶ Καμαριναίων ἱππῆς ὅσον εἴκοσι καὶ τοξόται ὡς πεντήκοντα), τοὺς δὲ ἱππέας ἐπετάξαντο ἐπὶ τῷ δεξιῷ, οὐκ ἔλασσον ὄντας ἢ διακοσίους καὶ χιλίους, παρὰ δ' αὐτοὺς
3 καὶ τοὺς ἀκοντιστάς. μέλλουσι δὲ τοῖς Ἀθηναίοις προτέροις ἐπιχειρήσειν ὁ Νικίας κατά τε ἔθνη ἐπιπαριὼν ἕκαστα καὶ ξύμπασι τοιάδε παρεκελεύετο.

'Harangue of Nikias.'

68 "Πολλῇ μὲν παραινέσει, ὦ ἄνδρες, τί δεῖ χρῆσθαι, οἷ πάρεσμεν ἐπὶ τὸν αὐτὸν ἀγῶνα; αὐτὴ γὰρ ἡ παρασκευὴ ἱκανωτέρα μοι δοκεῖ εἶναι θάρσος παρασχεῖν ἢ καλῶς λεχθέντες λόγοι μετὰ ἀσθενοῦς
2 στρατοπέδου. ὅπου γὰρ Ἀργεῖοι καὶ Μαντινῆς καὶ Ἀθηναῖοι καὶ νησιωτῶν οἱ πρῶτοί ἐσμεν, πῶς οὐ χρὴ μετὰ τοιῶνδε καὶ τοσῶνδε ξυμμάχων πάντα τινὰ μεγάλην τὴν ἐλπίδα τῆς νίκης ἔχειν, ἄλλως τε καὶ πρὸς ἄνδρας πανδημεί

Few words are needed. What is needed is—

1. ἐκ τῆς παρασκευῆς θάρσος.

1. ἐφορμῶντας Meineke
2. ὁπλίτας πάντας C, Hu. || ἐπ' ἑκκαίδεκα M : ἐπ' CAEFG : ἐς B || ἔπειτα καὶ M || γελώων M with B || ἱππεῖς twice M

68 1. τοιοῦτον for τὸν αὐτὸν Hu. || αὕτη M
2. μαντινεῖς M

τε ἀμυνομένους καὶ οὐκ ἀπολέκτους ὥσπερ καὶ ἡμᾶς, καὶ προσέτι Σικελιώτας, οἳ ὑπερφρονοῦσι μὲν ἡμᾶς, ὑπομενοῦσι δὲ οὔ, διὰ τὸ τὴν ἐπι-
3 στήμην τῆς τόλμης ἥσσω ἔχειν. παραστήτω δέ τινι καὶ τόδε πολύ τε ἀπὸ τῆς ἡμετέρας αὐτῶν εἶναι καὶ πρὸς γῇ οὐδεμιᾷ φιλίᾳ ἥντινα μὴ αὐτοὶ μαχόμενοι κτήσεσθε. καὶ τοὐναντίον ὑπομιμνήσκω ὑμᾶς ἃ οἱ πολέμιοι σφίσιν αὐτοῖς εὖ οἶδ' ὅτι παρακελεύονται· οἱ μὲν γὰρ ὅτι περὶ πατρίδος ἔσται ὁ ἀγών, ἐγὼ δὲ ὅτι οὐκ ἐν πατρίδι, ἐξ ἧς κρατεῖν δεῖ ἢ μὴ ῥᾳδίως ἀποχωρεῖν· οἱ γὰρ ἱππῆς
4 πολλοὶ ἐπικείσονται. τῆς τε οὖν ὑμετέρας αὐτῶν ἀξίας μνησθέντες ἐπέλθετε τοῖς ἐναντίοις προθύμως καὶ τὴν παροῦσαν ἀνάγκην καὶ ἀπορίαν φοβερωτέραν ἡγησάμενοι τῶν πολεμίων."

2. ἐκ τῆς ἀνάγκης προθυμία.

Conclusion.

69 Ὁ μὲν Νικίας τοιαῦτα παρακελευσάμενος ἐπῆγε τὸ στρατόπεδον εὐθύς. οἱ δὲ Συρακόσιοι ἀπροσδόκητοι μὲν ἐν τῷ καιρῷ τούτῳ ἦσαν ὡς ἤδη μαχούμενοι, καί τινες αὐτοῖς ἐγγὺς τῆς πόλεως οὔσης καὶ ἀπεληλύθεσαν· οἱ δὲ καὶ διὰ σπουδῆς προσβοηθοῦντες δρόμῳ ὑστέριζον μέν, ὡς δὲ ἕκαστός πη τοῖς πλείοσι προσμείξειε καθίσταντο· οὐ γὰρ δὴ προθυμίᾳ ἐλλιπεῖς ἦσαν οὐδὲ τόλμῃ οὔτ' ἐν

'Battle near the Olympieion.' First Athenian Victory.

2. [ὥσπερ καὶ ἡμᾶς] Cobet || ὑπομένουσι all best MSS

3. <οὐ> κτήσεσθε Weidner, Rauchenstein; the sense is 'there is no friendly country near that you can obtain without fighting for it yourselves' || ἀλλ' ἧς for ἐξ ἧς Herw.: <ἀλλ'> ἐξ ἧς Gertz

69 1. ἐπεληλύθεσαν best MSS

ταύτῃ τῇ μάχῃ οὔτ' ἐν ταῖς ἄλλαις, ἀλλὰ τῇ μὲν ἀνδρείᾳ οὐχ ἥσσους ἐς ὅσον ἡ ἐπιστήμη ἀντέχοι, τῷ δὲ ἐλλείποντι αὐτῆς καὶ τὴν βούλησιν ἄκοντες προυδίδοσαν. ὅμως δὲ οὐκ ἂν οἰόμενοι σφίσι τοὺς Ἀθηναίους προτέρους ἐπελθεῖν καὶ διὰ τάχους ἀναγκαζόμενοι ἀμύνασθαι, 2 ἀναλαβόντες τὰ ὅπλα εὐθὺς ἀντεπῆσαν. καὶ πρῶτον μὲν αὐτῶν ἑκατέρων οἵ τε λιθοβόλοι καὶ σφενδονῆται καὶ τοξόται προυμάχοντο καὶ τροπάς, οἷα εἰκὸς ψιλούς, ἀλλήλων ἐποίουν· ἔπειτα δὲ μάντεις τε σφάγια προύφερον τὰ νομιζόμενα καὶ 3 σαλπικταὶ ξύνοδον ἐπώτρυνον τοῖς ὁπλίταις, οἱ δ' ἐχώρουν, Συρακόσιοι μὲν περί τε πατρίδος μαχούμενοι καὶ τῆς ἰδίας ἕκαστος τὸ μὲν αὐτίκα σωτηρίας, τὸ δὲ μέλλον ἐλευθερίας, τῶν δὲ ἐναντίων Ἀθηναῖοι μὲν περί τε τῆς ἀλλοτρίας οἰκείαν σχεῖν καὶ τὴν οἰκείαν μὴ βλάψαι ἡσσώμενοι, Ἀργεῖοι δὲ καὶ τῶν ξυμμάχων οἱ αὐτόνομοι ξυγκτήσασθαί τε ἐκείνοις ἐφ' ἃ ἦλθον καὶ τὴν ὑπάρχουσαν σφίσι πατρίδα νικήσαντες πάλιν ἐπιδεῖν· τὸ δ' ὑπήκοον τῶν ξυμμάχων μέγιστον μὲν περὶ τῆς αὐτίκα ἀνελπίστου σωτηρίας, ἢν μὴ κρατῶσι, τὸ πρόθυμον εἶχον, ἔπειτα

1. [οὐκ ἂν οἰόμενοι .. καὶ] Sta. ; both clauses are concessive, see note ; ? διὰ τάχους <ἂν> ἀναγκαζόμενοι

2. οἷας C, Hu. : ὃῖα M || ἀλλήλων ψιλοὺς M with G || ἐποιοῦντο for ἐποίουν Herw. || σαλπιγκταὶ MSS : corr. Herw.

3. ὡς ἕκαστος M || ἐς δὲ τὸ for τὸ δὲ Kr. || δὲ ἀντίων M with CAEF || ξυγκτήσασθαι κτλ.] Herw. thinks that either περὶ τοῦ or a partic. of *wishing* is lost || M repeats οἱ αὐτόνομοι after the second τῶν ξυμμάχων || [ἀνελπίστου] and [ἢν μὴ κρατῶσι] Weidner

δὲ ἐν παρέργῳ καὶ εἴ τι ἄλλο ξυγκαταστρεψά-
70 μενον ῥᾴον αὐτοῖς ὑπακούσεται. γενομένης δ'
ἐν χερσὶ τῆς μάχης ἐπὶ πολὺ ἀντεῖχον ἀλλήλοις,
καὶ ξυνέβη βροντάς τε ἅμα τινὰς γενέσθαι καὶ
ἀστραπὰς καὶ ὕδωρ πολύ, ὥστε τοῖς μὲν πρῶτον
μαχομένοις καὶ ἐλάχιστα πολέμῳ ὠμιληκόσι καὶ 5
τοῦτο ξυνεπιλαβέσθαι τοῦ φόβου, τοῖς δ' ἐμπειρο-
τέροις τὰ μὲν γιγνόμενα καὶ ὥρᾳ ἔτους περαίνε-
σθαι δοκεῖν, τοὺς δὲ ἀνθεστῶτας πολὺ μείζω
2 ἔκπληξιν μὴ νικωμένους παρέχειν. ὡσαμένων
δὲ τῶν Ἀργείων πρῶτον τὸ εὐώνυμον κέρας τῶν 10
Συρακοσίων καὶ μετ' αὐτοὺς τῶν Ἀθηναίων τὸ
κατὰ σφᾶς αὐτούς, παρερρήγνυτο ἤδη καὶ τὸ
ἄλλο στράτευμα τῶν Συρακοσίων καὶ ἐς φυγὴν
3 κατέστη. καὶ ἐπὶ πολὺ μὲν οὐκ ἐδίωξαν οἱ
Ἀθηναῖοι (οἱ γὰρ ἱππῆς τῶν Συρακοσίων πολλοὶ 15
ὄντες καὶ ἀήσσητοι εἶργον, καὶ ἐσβαλόντες ἐς
τοὺς ὁπλίτας αὐτῶν, εἴ τινας προδιώκοντας ἴδοιεν,
ἀνέστελλον), ἐπακολουθήσαντες δὲ ἀθρόοι ὅσον
ἀσφαλῶς εἶχε πάλιν ἐπανεχώρουν καὶ τροπαῖον
4 ἵστασαν. οἱ δὲ Συρακόσιοι ἀθροισθέντες ἐς τὴν 20
Ἑλωρίνην ὁδὸν καὶ ὡς ἐκ τῶν παρόντων ξυντα-
ξάμενοι ἔς τε τὸ Ὀλυμπιεῖον ὅμως σφῶν αὐτῶν

3. ξυγκαταστρεψαμένοις CG : συγκαταστρεψομένοις M with BAF : συγκαταστρεψόμενοι E : corr. Hu. : εἴ τις ἄλλους ξυγκαταστρεψάμενος ῥᾴον αὐτὸς Badham : -οι . . ὑπακούσονται Haacke, Sta. : -οις . . ὑπακούειν ἔσται Böhme : -οις . . ὑπακούσουσιν ἔσται Madvig
70 1. ξυνεπιβαλέσθαι for ξυνεπιλαβέσθαι Kr. ; cf. Bekker *Anecd. Gr.* p. 173 Θουκυδίδης ἕκτῳ· καὶ τοῦτο ξυνεπιλαβέσθαι τοῦ φόβου || κἂν ὥρᾳ Badham : καθ' ὥραν Bothe
3. ἱππεῖς M with G || εἰς M || τινες M with A
4. εἰς M || ἑλωρινὴν M || ὅμως *quamvis accepta clade* : μέρος Badham

παρέπεμψαν φυλακήν, δείσαντες μὴ οἱ Ἀθηναῖοι τῶν χρημάτων ἃ ἦν αὐτόθι κινήσωσι, καὶ οἱ
71 λοιποὶ ἐπανεχώρησαν ἐς τὴν πόλιν. οἱ δὲ Ἀθηναῖοι πρὸς μὲν τὸ ἱερὸν οὐκ ἦλθον, ξυγκομίσαντες δὲ τοὺς ἑαυτῶν νεκροὺς καὶ ἐπὶ πυρὰν ἐπιθέντες ηὐλίσαντο αὐτοῦ. τῇ δ' ὑστεραίᾳ τοῖς μὲν Συρακοσίοις ἀπέδοσαν ὑποσπόνδους τοὺς νεκρούς (ἀπέθανον δὲ αὐτῶν καὶ τῶν ξυμμάχων περὶ ἑξήκοντα καὶ διακοσίους), τῶν δὲ σφετέρων τὰ ὀστᾶ ξυνέλεξαν (ἀπέθανον δὲ αὐτῶν καὶ τῶν ξυμμάχων ὡς πεντήκοντα), καὶ τὰ τῶν πολεμίων σκῦλα ἔχοντες ἀπέπλευσαν ἐς Κατά-
2 νην. χειμών τε γὰρ ἦν καὶ τὸν πόλεμον αὐτόθεν ποιεῖσθαι οὔπω ἐδόκει δυνατὸν εἶναι, πρὶν ἂν ἱππέας τε μεταπέμψωσιν ἐκ τῶν Ἀθηνῶν καὶ ἐκ τῶν αὐτόθεν ξυμμάχων ἀγείρωσιν, ὅπως μὴ παντάπασιν ἱπποκρατῶνται, καὶ χρήματα δὲ ἅμα αὐτόθεν τε ξυλλέξωνται καὶ παρ' Ἀθηναίων ἔλθῃ, τῶν τε πόλεώς τινας προσαγάγωνται, ἃς ἤλπιζον μετὰ τὴν μάχην μᾶλλον σφῶν ὑπακούσεσθαι, τά τε ἄλλα καὶ σῖτον καὶ ὅσων δέοι παρασκευάσωνται, ὡς ἐς τὸ ἔαρ ἐπιχειρήσοντες ταῖς Συρακούσαις.

'Nikias re-embarks his army and returns to Katana—and sends to Athens for reinforcements.'

71 1. *συνέλεξαν* M with BAEFG: *ἀνέλεξαν* C, Hu. || *σκύλα* M with BCF

2. *τε* after *αὐτόθεν* om. M || *κἂν* (=*καὶ ἐὰν*) *παρ' Ἀθηναίων ἔλθῃ* Bothe, *et si ab Athenis veniant*, sc. *χρήματα ξυλλέξωνται* || *προσαγάγονται* M with AE || <*καὶ*> *τά τε ἄλλα* Kr. || *παρασκευάσονται* M with AEG || *ὡς ἐς*] *ὥστε* MSS: corr. Stephens || *συρακούσσαις* M

72 Καὶ οἱ μὲν ταύτῃ τῇ γνώμῃ ἀπέπλευσαν ἐς τὴν Νάξον καὶ Κατάνην διαχειμάσοντες· Συρακόσιοι δὲ τοὺς σφετέρους αὐτῶν νεκροὺς θάψαντες ἐκκλησίαν ἐποίουν. καὶ παρελθὼν αὐτοῖς Ἑρμοκράτης ὁ Ἕρμωνος, ἀνὴρ καὶ ἐς τἆλλα ξύνεσιν οὐδενὸς λειπόμενος, καὶ κατὰ τὸν πόλεμον ἐμπειρίᾳ τε ἱκανὸς γενόμενος καὶ ἀνδρείᾳ ἐπιφανής, ἐθάρσυνέ τε καὶ οὐκ εἴα τῷ γεγενημένῳ ἐνδιδόναι· τὴν μὲν γὰρ γνώμην αὐτῶν οὐχ ἡσσῆσθαι, τὴν δὲ ἀταξίαν βλάψαι. οὐ μέντοι τοσοῦτόν γε λειφθῆναι ὅσον εἰκὸς εἶναι, ἄλλως τε καὶ τοῖς πρώτοις τῶν Ἑλλήνων ἐμπειρίᾳ, ἰδιώτας ὡς εἰπεῖν χειροτέχναις, ἀνταγωνισαμένους. μέγα δὲ βλάψαι καὶ [τὸ πλῆθος] τῶν στρατηγῶν [καὶ] τὴν πολυαρχίαν (ἦσαν γὰρ πεντεκαίδεκα οἱ στρατηγοὶ αὐτοῖς), τῶν τε πολλῶν τὴν ἀξύντακτον ἀναρχίαν. ἦν δὲ ὀλίγοι τε στρατηγοὶ γένωνται ἔμπειροι καὶ ἐν τῷ χειμῶνι τούτῳ παρασκευάσωσι τὸ ὁπλιτικόν, οἷς τε ὅπλα μὴ ἔστιν ἐκπορίζοντες, ὅπως ὡς πλεῖστοι ἔσονται, καὶ τῇ ἄλλῃ μελέτῃ προσαναγκάζοντες ἔφη κατὰ τὸ εἰκὸς κρατήσειν σφᾶς

'Determined feeling at Syr. —improved measures of defence—recommendations of Hermokrates.'

72 1. [*ἐς . . διαχειμάσοντες*] Sta. : *ἐς Κατάνην καὶ Νάξον* Bothe; cf. note

3. *ὅσον εἰκὸς* [*εἶναι*] Sta., who objects that the clause with the inf. ought to be *consequential*, and that it would be an awkward ambiguity to write *εἶναι* here as *O.O.* for *ἦν*. But since the clause taken as a consequence gives no sense, there is no ambiguity here || *καὶ* is omitted by best MSS || *χειροτέχνας* MSS

4. [*τὸ πλῆθος τῶν στρατηγῶν καὶ*] Bothe, Herw., Widmann, Pluygers, Hu. || [*ἔφη*] Kr., Pluygers || *σφεῖς* for *σφᾶς* Herw., but the accus. is equally correct

τῶν ἐναντίων, ἀνδρείας μὲν σφίσιν ὑπαρχούσης, εὐταξίας δὲ ἐς τὰ ἔργα προσγενομένης· ἐπιδώσειν γὰρ ἀμφότερα αὐτά, τὴν μὲν μετὰ κινδύνων μελετωμένην, τὴν δ' εὐψυχίαν αὐτὴν ἑαυτῆς μετὰ τοῦ πιστοῦ τῆς ἐπιστήμης θαρσαλεωτέραν ἔσεσθαι. τούς τε στρατηγοὺς καὶ ὀλίγους καὶ αὐτοκράτορας χρῆναι ἑλέσθαι καὶ ὁμόσαι αὐτοῖς τὸ ὅρκιον ἢ μὴν ἐάσειν ἄρχειν ὅπῃ ἂν ἐπίστωνται· οὕτω γὰρ ἄ τε κρύπτεσθαι δεῖ μᾶλλον ἂν στέγεσθαι καὶ τἆλλα κατὰ κόσμον καὶ ἀπροφασίστως παρασκευασθῆναι. καὶ οἱ Συρακόσιοι αὐτοῦ ἀκούσαντες ἐψηφίσαντό τε πάντα ὡς ἐκέλευε καὶ στρατηγὸν αὐτόν τε εἵλοντο τὸν Ἑρμοκράτη καὶ Ἡρακλείδην τὸν Λυσιμάχου καὶ Σικανὸν τὸν Ἐξηκέστου, τούτους τρεῖς, καὶ ἐς τὴν Κόρινθον καὶ ἐς τὴν Λακεδαίμονα πρέσβεις ἀπέστειλαν, ὅπως ξυμμαχία τε αὐτοῖς παραγένηται καὶ τὸν πρὸς Ἀθηναίους πόλεμον βεβαιότερον πείθωσι ποιεῖσθαι ἐκ τοῦ προφανοῦς ὑπὲρ σφῶν τοὺς Λακεδαιμονίους, ἵνα ἢ ἀπὸ τῆς Σικελίας ἀπαγάγωσιν αὐτοὺς ἢ πρὸς τὸ ἐν Σικελίᾳ στράτευμα ἧσσον ὠφελίαν ἄλλην ἐπιπέμπωσι.

74 Τὸ δ' ἐν τῇ Κατάνῃ στράτευμα τῶν Ἀθηναίων ἔπλευσεν εὐθὺς ἐπὶ Μεσσήνην ὡς προδοθησομένην. καὶ ἃ μὲν ἐπράσσετο οὐκ ἐγένετο. Ἀλκιβιάδης γὰρ ὅτ' ἀπῄει ἐκ τῆς ἀρχῆς ἤδη μετάπεμπτος, ἐπιστάμενος ὅτι φεύξοιτο, μηνύει

5. ἢι μὴν M : ἢ μ. BA : ἢ μην E ‖ ἐπίστανται M ‖ δεῖν Kr.

73 1. ἑρμοκράτην MSS
2. ὠφέλειαν M with G

74 1. ἀπῄει M with A

τοῖς τῶν Συρακοσίων φίλοις τοῖς ἐν τῇ Μεσσήνῃ ξυνειδὼς τὸ μέλλον· οἱ δὲ τούς τε ἄνδρας διέφθειραν πρότερον καὶ τότε στασιάζοντες καὶ ἐν ὅπλοις ὄντες ἐπεκράτουν μὴ δέχεσθαι τοὺς
2 Ἀθηναίους οἱ ταῦτα βουλόμενοι. ἡμέρας δὲ μείναντες περὶ τρεῖς καὶ δέκα οἱ Ἀθηναῖοι ὡς ἐχειμάζοντο καὶ τὰ ἐπιτήδεια οὐκ εἶχον καὶ προυχώρει οὐδέν, ἀπελθόντες ἐς Νάξον καὶ ὅρια καὶ σταυρώματα περὶ τὸ στρατόπεδον ποιησάμενοι αὐτοῦ διεχείμαζον· καὶ τριήρη ἀπέστειλαν ἐς τὰς Ἀθήνας ἐπί τε χρήματα καὶ ἱππέας, ὅπως ἅμα τῷ ἦρι παραγένωνται.

75 Ἐτείχιζον δὲ καὶ οἱ Συρακόσιοι ἐν τῷ χειμῶνι πρός τε τῇ πόλει, τὸν Τεμενίτην ἐντὸς ποιησάμενοι, τεῖχος παρὰ πᾶν τὸ πρὸς τὰς Ἐπιπολὰς ὁρῶν, ὅπως μὴ δι' ἐλάσσονος εὐαποτείχιστοι ὦσιν, ἢν ἄρα σφάλλωνται, καὶ τὰ Μέγαρα φρούριον καὶ ἐν τῷ Ὀλυμπιείῳ ἄλλο· καὶ τὴν θάλασσαν προεσταύρωσαν παν-
2 ταχῇ ᾗ ἀποβάσεις ἦσαν. καὶ τοὺς Ἀθηναίους εἰδότες ἐν τῇ Νάξῳ χειμάζοντας, ἐστράτευσαν πανδημεὶ ἐπὶ τὴν Κατάνην, καὶ τῆς τε γῆς αὐτῶν ἔτεμον καὶ τὰς τῶν Ἀθηναίων σκηνὰς καὶ τὸ στρατόπεδον ἐμπρήσαντες ἀνεχώρησαν
3 ἐπ' οἴκου. καὶ πυνθανόμενοι τοὺς Ἀθηναίους

'Enlargement of the fortifications at Syracuse.'

1. [οἱ ταῦτα βουλόμενοι] Herw., Hu.

2. *τρισκαίδεκα* M with BCAG ‖ *ὅρια καὶ* = **ΟΡΙΑΚΑΙ**: *θρᾶ(ι)κας* MSS = **ΘΡΑΙΚΑϹ**. The schol. has *ὅρια περὶ τὸ στρατόπεδον ποιησάμενοι*. Pluygers first restored *ὅρια*: *κατάφρακτα σταυρώματα* Bothe

75 1. *ποιησόμενοι* Kr. ‖ *παράπαν* M with BAEFG ‖ *εὐ ἀποτείχιστοι* M

ἐς τὴν Καμάριναν κατὰ τὴν ἐπὶ Λάχητος γενομένην ξυμμαχίαν πρεσβεύεσθαι, εἴ πως προσαγάγοιντο αὐτούς, ἀντεπρεσβεύοντο καὶ αὐτοί· ἦσαν γὰρ ὕποπτοι αὐτοῖς οἱ Καμαριναῖοι μὴ προθύμως σφίσι μήτ' ἐπὶ τὴν πρώτην μάχην πέμψαι ἃ ἔπεμψαν, ἔς τε τὸ λοιπὸν μὴ οὐκέτι βούλωνται ἀμύνειν, ὁρῶντες τοὺς Ἀθηναίους ἐν τῇ μάχῃ εὖ πράξαντας, προσχωρῶσι δ' αὐτοῖς κατὰ τὴν 4 προτέραν φιλίαν πεισθέντες. ἀφικομένων οὖν ἐκ μὲν Συρακουσῶν Ἑρμοκράτους καὶ ἄλλων ἐς τὴν Καμάριναν, ἀπὸ δὲ τῶν Ἀθηναίων Εὐφήμου μεθ' ἑτέρων, ὁ Ἑρμοκράτης ξυλλόγου γενομένου τῶν Καμαριναίων βουλόμενος προδιαβάλλειν τοὺς Ἀθηναίους ἔλεγε τοιάδε.

'Hermokrates and Euphemus, counter-envoys at Kamarina.'

CAMARINA. Speech of Hermocrates.

76 "Οὐ τὴν παροῦσαν δύναμιν τῶν Ἀθηναίων, ὦ Καμαριναῖοι, μὴ αὐτὴν καταπλαγῆτε δείσαντες ἐπρεσβευσάμεθα, ἀλλὰ μᾶλλον τοὺς μέλλοντας ἀπ' αὐτῶν λόγους, πρίν τι καὶ ἡμῶν ἀκοῦσαι, μὴ ὑμᾶς πείσω- 2 σιν. ἥκουσι γὰρ ἐς τὴν Σικελίαν προφάσει μὲν ᾗ πυνθάνεσθε, διανοίᾳ δὲ ἣν πάντες ὑπονοοῦμεν· καί μοι δοκοῦσιν οὐ Λεοντίνους βούλεσθαι κατοικίσαι, ἀλλ' ἡμᾶς μᾶλλον ἐξοικίσαι. οὐ γὰρ δὴ εὔλογον τὰς μὲν ἐκεῖ πόλεις ἀναστάτους ποιεῖν, τὰς δὲ ἐνθάδε κατ-

I. προοίμιον (§ 1) followed by διήγησις, (§§ 2-4), narration of the true purpose of Athens.

3. [ἐν τῇ μάχῃ] Kr.
4. συρακουσσῶν M
76 1. [ἀπ'] Badham
2. ὥς (=quoniam) μοι δοκοῦσιν Bothe

οἰκίζειν, καὶ Λεοντίνων μὲν Χαλκιδέων ὄντων κατὰ τὸ ξυγγενὲς κήδεσθαι, Χαλκιδέας δὲ τοὺς ἐν Εὐβοίᾳ, ὧν οἵδε ἄποικοί εἰσι, δουλωσαμένους
3 ἔχειν. τῇ δὲ αὐτῇ ἰδέᾳ ἐκεῖνά τε ἔσχον καὶ τὰ ἐνθάδε νῦν πειρῶνται· ἡγεμόνες γὰρ γενόμενοι ἑκόντων τῶν τε Ἰώνων καὶ ὅσοι ἀπὸ σφῶν ἦσαν ξύμμαχοι ὡς ἐπὶ τοῦ Μήδου τιμωρίᾳ, τοὺς μὲν λιποστρατίαν, τοὺς δὲ ἐπ᾽ ἀλλήλους στρατεύειν, τοῖς δ᾽ ὡς ἑκάστοις τινὰ εἶχον αἰτίαν εὐπρεπῆ
4 ἐπενεγκόντες κατεστρέψαντο. καὶ οὐ περὶ τῆς ἐλευθερίας ἄρα οὔτε οὗτοι τῶν Ἑλλήνων οὔθ᾽ οἱ Ἕλληνες τῆς ἑαυτῶν τῷ Μήδῳ ἀντέστησαν, περὶ δὲ οἱ μὲν σφίσιν ἀλλὰ μὴ ἐκείνῳ καταδουλώσεως, οἱ δ᾽ ἐπὶ δεσπότου μεταβολῇ οὐκ ἀξυνετωτέρου κακοξυνετωτέρου δέ.

77 "Ἀλλ᾽ οὐ γὰρ δὴ τὴν τῶν Ἀθηναίων εὐκατηγόρητον οὖσαν πόλιν νῦν ἥκομεν ἀποφανοῦντες ἐν εἰδόσιν ὅσα ἀδικεῖ, πολὺ δὲ μᾶλλον ἡμᾶς αὐτοὺς αἰτιασόμενοι ὅτι ἔχοντες παραδείγματα τῶν τ᾽ ἐκεῖ Ἑλλήνων ὡς ἐδουλώθησαν, οὐκ ἀμύνοντες σφίσιν αὐτοῖς, καὶ νῦν ἐφ᾽ ἡμᾶς ταὐτὰ παρόντα σοφίσματα, Λεοντίνων τε ξυγγενῶν κατοικίσεις καὶ Ἐγεσταίων ξυμμάχων ἐπικουρίας, οὐ ξυστραφέντες βουλόμεθα προθυμότερον δεῖξαι αὐτοῖς

II. πίστις (cc. 77-80 § 2).
A. The Dorian cities should unite against the invaders, §§ 1, 2.

2. οὗτοι for οἵδε M

3. ὅσοι ἄλλοι σφῶν Kr. || τοῖς μὲν . . τοῖς δὲ for τοὺς μὲν . . τοὺς δὲ Badham || [εἶχον] Kr.

4. <τῆς> τῶν Ἑλλήνων Kr. : τῶν τ᾽ ἐκεῖσε M

77 1. αὐτοὺς ἡμᾶς M || τε τῶν ἐκεῖ Gertz, but τε is not misplaced here ; see note || ὡς] ὅσοι Badham

ὅτι οὐκ Ἴωνες τάδε εἰσὶν οὐδ' Ἕλληςπόντιοι καὶ νησιῶται, οἳ δεσπότην ἢ Μῆδον ἢ ἕνα γέ τινα αἰεὶ μεταβάλλοντες δουλοῦνται, ἀλλὰ Δωριῆς ἐλεύθεροι ἀπ' αὐτονόμου τῆς Πελοποννήσου τὴν
2 Σικελίαν οἰκοῦντες. ἢ μένομεν ἕως ἂν ἕκαστοι 15
κατὰ πόλεις ληφθῶμεν, εἰδότες ὅτι ταύτῃ μόνον ἁλωτοί ἐσμεν καὶ ὁρῶντες αὐτοὺς ἐπὶ τοῦτο τὸ εἶδος τρεπομένους ὥστε τοὺς μὲν λόγοις ἡμῶν διιστάναι, τοὺς δὲ ξυμμάχων ἐλπίδι ἐκπολεμοῦν πρὸς ἀλλήλους, τοῖς δὲ ὡς ἑκάστοις τι προσηνὲς 20
λέγοντες δύνανται κακουργεῖν; καὶ οἰόμεθα τοῦ ἄπωθεν ξυνοίκου προαπολλυμένου οὐ καὶ ἐς αὐτόν τινα ἥξειν τὸ δεινόν, πρὸ δὲ αὐτοῦ μᾶλλον
78 τὸν πάσχοντα καθ' ἑαυτὸν δυστυχεῖν; καὶ εἴ τῳ ἄρα παρέστηκε τὸν μὲν Συρακόσιον, ἑαυτὸν δ' οὐ πολέμιον εἶναι τῷ Ἀθηναίῳ, καὶ δεινὸν ἡγεῖται ὑπέρ γε τῆς ἐμῆς κινδυνεύειν, ἐνθυμηθήτω οὐ περὶ τῆς ἐμῆς μᾶλλον, ἐν ἴσῳ δὲ καὶ τῆς ἑαυτοῦ ἅμα ἐν τῇ ἐμῇ μαχούμενος, τοσούτῳ δὲ καὶ ἀσφαλέστερον ὅσῳ οὐ προδιεφθαρμένου ἐμοῦ, ἔχων δὲ ξύμμαχον ἐμὲ καὶ οὐκ ἐρῆμος ἀγωνιεῖται· τόν

B. Alliance with Syr. means security: (1) alliance with Athens and (2) neutrality alike mean insecurity. 5

1. *τάδε* [*εἰσὶν*] Herw. || *δωριεῖς* M

2. *τοὺς δὲ ὡς ἑκάστοις* Bothe, Badham, Hu.; but perhaps the insertion of *ὡς ἑκάστοις . . δύνανται* causes attraction to the dat.; see note || *λέγοντας* [*δύνανται*] Herw. || *ἄπωθεν*, not *ἀποθεν*, M

78 1. *ἑαυτὸν δ' οὔ* Kr.; but it is not necessary to understand a pause after *οὐ*. If Thuc. had meant this, he would probably have written *οὐκ αὐτός, ἀλλὰ τὸν Συρακόσιον* or *τὸν μὲν Σ. πολέμιον εἶναι τῷ Ἀ., ἑαυτὸν δ' οὔ*. From *οὐ πολέμιον* it is easy to supply *πολέμιον* to *τὸν Συρακόσιον* || *μαχόμενος* M with BAEF || *ἐρημον* best MSS

τε Ἀθηναῖον μὴ τὴν τοῦ Συρακοσίου ἔχθραν κολάσασθαι, τῇ δ' ἐμῇ προφάσει τὴν ἐκείνου
2 φιλίαν οὐχ ἧσσον βεβαιώσασθαι βούλεσθαι. εἴ τέ τις φθονεῖ μὲν ἢ καὶ φοβεῖται (ἀμφότερα γὰρ τάδε πάσχει τὰ μείζω), διὰ δὲ αὐτὰ τὰς Συρακούσας κακωθῆναι μέν, ἵνα σωφρονισθῶμεν, βούλεται, περιγενέσθαι δὲ ἕνεκα τῆς αὐτοῦ ἀσφαλείας, οὐκ ἀνθρωπίνης δυνάμεως βούλησιν ἐλπίζει. οὐ γὰρ οἷόν τε ἅμα τῆς τε ἐπιθυμίας καὶ τῆς τύχης
3 τὸν αὐτὸν ὁμοίως ταμίαν γενέσθαι. καὶ εἰ γνώμῃ ἁμάρτοι, τοῖς αὑτοῦ κακοῖς ὀλοφυρθεὶς τάχ' ἂν ἴσως καὶ τοῖς ἐμοῖς ἀγαθοῖς ποτε βουληθείη αὖθις φθονῆσαι. ἀδύνατον δὲ προεμένῳ καὶ μὴ τοὺς αὐτοὺς κινδύνους οὐ περὶ τῶν ὀνομάτων ἀλλὰ περὶ τῶν ἔργων ἐθελήσαντι προσλαβεῖν· λόγῳ μὲν γὰρ τὴν ἡμετέραν δύναμιν
4 σῴζοι ἄν τις, ἔργῳ δὲ τὴν αὐτοῦ σωτηρίαν. καὶ μάλιστα εἰκὸς ἦν ὑμᾶς, ὦ Καμαριναῖοι, ὁμόρους ὄντας καὶ τὰ δεύτερα κινδυνεύσοντας προορᾶσθαι αὐτὰ καὶ μὴ μαλακῶς ὥσπερ νῦν ξυμμαχεῖν, αὐτοὺς δὲ πρὸς ἡμᾶς μᾶλλον ἰόντας, ἅπερ ἂν εἰ ἐς τὴν Καμαριναίαν πρῶτον ἀφίκοντο οἱ Ἀθη-

1. *φιλίαν*] *δουλείαν* Reiske, Rauchenstein, but see note ‖ *οὐχ*] *οὖς* M with BCAEF ‖ *βιάσασθαι* Poppo, Dobree; but, according to Hermocrates, friendship with Athens means constant danger of subjection to Athens; and Athens wants to strengthen by a new alliance the formal friendship already existing as the result of the old alliance

2. *συρακούσας* M ‖ *αὐτοῦ* for *αὐτοῦ* MSS: corr. Stephens ‖ *οὐκ ἀνθρωπίνης . . ἐλπίζει*] 'non video quid velit' Fab.

3. *τοῖς αὐτοῦ* M with BAEFG ‖ *αὐτοῦ σωτηρίαν* MSS: corr. Stephens

4. [*ὥσπερ νῦν*] Herw. ‖ *ἅπερ ἂν εἰ*] M only: *ἅπερ εἰ* the rest

ναῖοι δεόμενοι ἂν ἐπεκαλεῖσθε, ταῦτα ἐκ τοῦ ὁμοίου καὶ νῦν παρακελευομένους ὅπως μηδὲν ἐνδώσομεν φαίνεσθαι. ἀλλ' οὔθ' ὑμεῖς νῦν γέ πω οὔθ' οἱ ἄλλοι ἐπὶ ταῦτα ὥρμησθε.

79 "Δειλίᾳ δὲ ἴσως τὸ δίκαιον πρός τε ἡμᾶς καὶ πρὸς τοὺς ἐπιόντας θεραπεύσετε λέγοντες ξυμμαχίαν εἶναι ὑμῖν πρὸς Ἀθηναίους· ἦν γε οὐκ ἐπὶ τοῖς φίλοις ἐποιήσασθε, τῶν δὲ ἐχθρῶν ἦν τις ἐφ' ὑμᾶς ἴῃ, καὶ τοῖς γε Ἀθηναίοις βοηθεῖν, ὅταν ὑπ' ἄλλων, καὶ μὴ αὐτοὶ ὥσπερ 2 νῦν τοὺς πέλας ἀδικῶσιν, ἐπεὶ οὐδ' οἱ Ῥηγῖνοι ὄντες Χαλκιδῆς Χαλκιδέας ὄντας Λεοντίνους ἐθέλουσι ξυγκατοικίζειν. καὶ δεινὸν εἰ ἐκεῖνοι μὲν τὸ ἔργον τοῦ καλοῦ δικαιώματος ὑποπτεύοντες ἀλόγως σωφρονοῦσιν, ὑμεῖς δ' εὐλόγῳ προφάσει τοὺς μὲν φύσει πολεμίους βούλεσθε ὠφελεῖν, τοὺς δὲ ἔτι μᾶλλον φύσει ξυγγενεῖς μετὰ τῶν 3 ἐχθίστων διαφθεῖραι. ἀλλ' οὐ δίκαιον, ἀμύνειν δὲ καὶ μὴ φοβεῖσθαι τὴν παρασκευὴν αὐτῶν· οὐ γάρ, ἢν ἡμεῖς ξυστῶμεν πάντες, δεινή ἐστιν, ἀλλ' ἤν, ὅπερ οὗτοι σπεύδουσι, τἀναντία διαστῶμεν, ἐπεὶ οὐδὲ πρὸς ἡμᾶς μόνους ἐλθόντες καὶ μάχῃ περιγενόμενοι ἔπραξαν ἃ ἐβούλοντο, ἀπῆλ-
80 θον δὲ διὰ τάχους. ὥστε οὐχ ἁθρόους γε ὄντας

(1) Do not say that your existing alliance with Athens prevents your joining us, and necessitates your joining her.

79 1. Over ἐπὶ τοῖς φίλοις appears in M, first hand, κατὰ τῶν φίλων, from a gloss ‖ ὑπ' ἄλλων <ἀδικῶνται> Herw.
2. ἐπεὶ δ' οὐδ' M ‖ χαλκιδεῖς M
3. ὅπερ omitted by M with BAEF ‖ οὐδ' ἐφ' for οὐδὲ πρὸς Cobet; the constructions with ἐπί and πρός 'against' are, however, apt to vary

εἰκὸς ἀθυμεῖν, ἰέναι δὲ ἐς τὴν ξυμμαχίαν προθυμότερον, ἄλλως τε καὶ ἀπὸ Πελοποννήσου παρεσομένης ὠφελίας, οἳ τῶνδε κρείσσους εἰσὶ τὸ παράπαν τὰ πολέμια· καὶ μὴ ἐκείνην τὴν προμηθίαν δοκεῖν τῳ ἡμῖν μὲν ἴσην εἶναι, ὑμῖν δὲ ἀσφαλῆ, τὸ μηδετέροις δὴ ὡς καὶ ἀμφοτέρων ὄντας ξυμ-
2 μάχους βοηθεῖν. οὐ γὰρ ἔργῳ ἴσον ὥσπερ τῷ δικαιώματί ἐστιν. εἰ γὰρ δι' ὑμᾶς μὴ ξυμμαχήσαντας ὅ τε παθὼν σφαλήσεται καὶ ὁ κρατῶν περιέσται, τί ἄλλο ἢ τῇ αὐτῇ ἀπουσίᾳ τοῖς μὲν οὐκ ἠμύνατε σωθῆναι, τοὺς δὲ οὐκ ἐκωλύσατε κακοὺς γενέσθαι; καίτοι κάλλιον τοῖς ἀδικουμένοις καὶ ἅμα ξυγγενέσι προσθεμένους τήν τε κοινὴν ὠφελίαν τῇ Σικελίᾳ φυλάξαι καὶ τοὺς Ἀθηναίους φίλους δὴ ὄντας μὴ ἐâσαι ἁμαρτεῖν.

(2) Do not think neutrality the fair and safe course.

3 "Ξυνελόντες τε λέγομεν οἱ Συρακόσιοι ἐκδιδάσκειν μὲν οὐδὲν ἔργον εἶναι σαφῶς οὔτε ὑμᾶς οὔτε τοὺς ἄλλους περὶ ὧν αὐτοὶ οὐδὲν χεῖρον γιγνώσκετε· δεόμεθα δὲ καὶ μαρτυρόμεθα ἅμα, εἰ μὴ πείσομεν, ὅτι ἐπιβουλευόμεθα μὲν ὑπὸ Ἰώνων αἰεὶ πολεμίων,
4 προδιδόμεθα δὲ ὑπὸ ὑμῶν Δωριῆς Δωριῶν. καὶ εἰ καταστρέψονται ἡμᾶς Ἀθηναῖοι, ταῖς μὲν ὑμετέραις γνώμαις κρατήσουσι, τῷ δ' αὐτῶν ὀνόματι τιμηθήσονται, καὶ

III. ἐπίλογος. A. You must join us; = II. A.

B. You will pay for holding aloof; = II. B (2).

80 1. πολεμικὰ Herw. ‖ [τὴν] προμηθίαν Dobree ‖ τῷ for τῳ best MSS

3. χείρω M ‖ after δεόμεθα δὲ Herw. marks a lacuna ‖ πείθομεν Hu.: see note ‖ δωριεῖς δωριέων M

4. τιμήσονται Herw.

τῆς νίκης οὐκ ἄλλον τινὰ ἆθλον ἢ τὸν τὴν νίκην παρασχόντα λήψονται· καὶ εἰ αὖ ἡμεῖς περιεσόμεθα, τῆς αἰτίας τῶν κινδύνων οἱ αὐτοὶ τὴν τιμωρίαν ὑφέξετε. σκοπεῖτε οὖν καὶ αἱρεῖσθε ἤδη ἢ τὴν αὐτίκα ἀκινδύνως δουλείαν ἢ κἂν περιγενόμενοι μεθ' ἡμῶν τούσδε τε μὴ αἰσχρῶς δεσπότας λαβεῖν καὶ τὴν πρὸς ἡμᾶς ἔχθραν μὴ ἂν βραχεῖαν γενομένην διαφυγεῖν."

C. Alliance with Athens is slavery; = II. B (1).

81 Τοιαῦτα μὲν ὁ Ἑρμοκράτης εἶπεν· ὁ δ' Εὔφημος ὁ τῶν Ἀθηναίων πρεσβευτὴς μετ' αὐτὸν τοιάδε.

Euphemus replies.

82 "Ἀφικόμεθα μὲν ἐπὶ τῆς πρότερον οὔσης ξυμμαχίας ἀνανεώσει, τοῦ δὲ Συρακοσίου καθαψαμένου ἀνάγκη καὶ περὶ τῆς ἀρχῆς εἰπεῖν ὡς εἰκότως ἔχομεν. 2 τὸ μὲν οὖν μέγιστον μαρτύριον αὐτὸς εἶπεν ὅτι οἱ Ἴωνες αἰεί ποτε πολέμιοι τοῖς Δωριεῦσίν εἰσιν. ἔχει δὲ καὶ οὕτως· ἡμεῖς γὰρ Ἴωνες ὄντες Πελοποννησίοις Δωριεῦσι καὶ πλείοσιν οὖσι καὶ παροικοῦσιν ἐσκεψάμεθα ὅτῳ 3 τρόπῳ ἥκιστα αὐτῶν ὑπακουσόμεθα· καὶ μετὰ τὰ Μηδικὰ ναῦς κτησάμενοι τῆς μὲν Λακεδαιμονίων ἀρχῆς καὶ ἡγεμονίας ἀπηλλάγημεν, οὐδὲν προσῆκον μᾶλλόν τι ἐκείνους ἡμῖν ἢ καὶ ἡμᾶς ἐκείνοις ἐπιτάσσειν, πλὴν καθ' ὅσον ἐν τῷ

I. προοίμιον, including a long διήγησις (§ 2 ἡμεῖς γάρ—83 § 2 σωτηρίαν ἐκπορίζεσθαι), and a πρόθεσις (83 § 2 καὶ νῦν—κωλύσοντες).

82 2. καὶ before οὕτως omitted by M || [καὶ] παροικοῦντες Cla., Sta.; καὶ παροικοῦντες Sitz., so that the partic. may govern Πελοποννησίοις: but see note || [αὐτῶν] Herw., Badham, Hu.: αὐτοὶ Madvig

παρόντι μεῖζον ἴσχυον, αὐτοὶ δὲ τῶν ὑπὸ
βασιλεῖ πρότερον ὄντων ἡγεμόνες καταστάντες
οἰκοῦμεν, νομίσαντες ἥκιστ' ἂν ὑπὸ Πελοποννη-
σίοις οὕτως εἶναι, δύναμιν ἔχοντες ἣ ἀμυνούμεθα,
καὶ ἐς τὸ ἀκριβὲς εἰπεῖν οὐδὲ ἀδίκως καταστρεψά-
μενοι τούς τε Ἴωνας καὶ νησιώτας, οὓς ξυγγενεῖς
φασὶν ὄντας ἡμᾶς Συρακόσιοι δεδουλῶσθαι.
4 ἦλθον γὰρ ἐπὶ τὴν μητρόπολιν ἐφ' ἡμᾶς μετὰ
τοῦ Μήδου καὶ οὐκ ἐτόλμησαν ἀποστάντες τὰ
οἰκεῖα φθεῖραι, ὥσπερ ἡμεῖς ἐκλιπόντες τὴν
πόλιν, δουλείαν δὲ αὐτοί τε ἐβούλοντο καὶ ἡμῖν
83 τὸ αὐτὸ ἐπενεγκεῖν. ἀνθ' ὧν ἄξιοί τε ὄντες
ἅμα ἄρχομεν, ὅτι τε ναυτικὸν πλεῖστόν τε καὶ
προθυμίαν ἀπροφάσιστον παρεσχόμεθα ἐς τοὺς
Ἕλληνας, καὶ διότι καὶ τῷ Μήδῳ ἑτοίμως τοῦτο
δρῶντες οὗτοι ἡμᾶς ἔβλαπτον, ἅμα δὲ τῆς πρὸς
2 Πελοποννησίους ἰσχύος ὀρεγόμενοι. καὶ οὐ
καλλιεπούμεθα ὡς ἢ τὸν βάρβαρον μόνοι καθ-
ελόντες εἰκότως ἄρχομεν ἢ ἐπ' ἐλευθερίᾳ τῇ
τῶνδε μᾶλλον ἢ τῶν ξυμπάντων τε καὶ τῇ
ἡμετέρᾳ αὐτῶν κινδυνεύσαντες. πᾶσι δὲ ἀνεπί-
φθονον τὴν προσήκουσαν σωτηρίαν ἐκπορίζεσθαι.
καὶ νῦν τῆς ἡμετέρας ἀσφαλείας
ἕνεκα καὶ ἐνθάδε παρόντες ὁρῶμεν

πρόθεσις: our interests are identical.

3. αὐτόνομοι δὲ τῶν ὑπὸ Hu. || οἰκοῦμεν] οὐκ ἀδικοῦμεν Reiske : οἰκείους ἔχομεν Liebhold : οἰκειούμεθα Sta. : ἄρχομεν Herw. ; see note || ἀμυνόμεθα MSS : corr. Stephens || ὡς τὸ ἀκριβὲς Kr., Herw., Hu., Sitz.

4. [ἐφ'] Bothe, Herw. || δουλείαν] δουλεύειν inferior MSS, Reiske || ? αὐτοί τε <ἑαυτοῖς> or δουλείαν δ' ἑαυτοῖς τε κτλ.

83 2. οὐ καλλιεπούμεθα] οὐκ ἄλλο (or ἀλλω) ἐπ- (or ἐπ-) ὁμεθα best MSS || ἄρχοιμεν M

καὶ ὑμῖν ταὐτὰ ξυμφέροντα· ἀποφαίνομεν δὲ ἐξ
ὧν οἴδε τε διαβάλλουσι καὶ ὑμεῖς μάλιστα ἐπὶ
τὸ φοβερώτερον ὑπονοεῖτε, εἰδότες τοὺς περιδεῶς
ὑποπτεύοντάς τι λόγου μὲν ἡδονῇ τὸ παραυτίκα
τερπομένους, τῇ δ' ἐγχειρήσει ὕστερον τὰ
ξυμφέροντα πράσσοντας. τήν τε γὰρ ἐκεῖ
ἀρχὴν εἰρήκαμεν διὰ δέος ἔχειν καὶ τὰ ἐνθάδε
<φαμὲν> διὰ τὸ αὐτὸ ἥκειν μετὰ τῶν φίλων
ἀσφαλῶς καταστησόμενοι, καὶ οὐ δουλωσόμενοι,
μὴ παθεῖν δὲ μᾶλλον τοῦτο κωλύσοντες.

84 "Ὑπολάβῃ δὲ μηδεὶς ὡς οὐδὲν προσῆκον ὑμῶν
κηδόμεθα, γνοὺς ὅτι σῳζομένων ὑμῶν
καὶ διὰ τὸ μὴ ἀσθενεῖς ὑμᾶς ὄντας
ἀντέχειν Συρακοσίοις ἧσσον ἂν
τούτων πεμψάντων τινὰ δύναμιν
Πελοποννησίοις ἡμεῖς βλαπτοίμεθα. καὶ ἐν
τούτῳ προσήκετε ἤδη ἡμῖν τὰ μέγιστα. διόπερ
καὶ τοὺς Λεοντίνους εὔλογον κατοικίζειν μὴ
ὑπηκόους ὥσπερ τοὺς ξυγγενεῖς αὐτῶν τοὺς ἐν
Εὐβοίᾳ, ἀλλ' ὡς δυνατωτάτους, ἵνα ἐκ τῆς
σφετέρας ὅμοροι ὄντες τοῖσδε ὑπὲρ ἡμῶν λυπηροὶ
ὦσι. τὰ μὲν γὰρ ἐκεῖ καὶ αὐτοὶ ἀρκοῦμεν πρὸς
τοὺς πολεμίους, καὶ ὁ Χαλκιδεύς, ὃν ἀλόγως
ἡμᾶς φησι δουλωσαμένους τοὺς ἐνθάδε ἐλευθεροῦν,
ξύμφορος ἡμῖν ἀπαράσκευος ὢν καὶ χρήματα

II. πίστις. A. It is the interest of Athens to preserve the independence of her friends in Sicily.

2. ὑμῖν] ἡμῖν C ‖ ταῦτα BCAFGM : ταυτὰ E : corr. Poppo
4. <φαμὲν> is inserted because εἰρήκαμεν . . ἥκειν is contrary to fact : Sta. reads ἥκομεν for ἥκειν ; cf. Intr. p. xxvi. : Badham, followed by Herw., reads πράσσοντας, τήν τε [γὰρ] ἐκεῖ ἀ. [εἰρήκαμεν], so that the infinitives may depend on ἀποφαίνομεν

84 1. ἤδη] δὴ Badham
3. φησὶν ἡμᾶς M

μόνον φέρων, τὰ δὲ ἐνθάδε καὶ Λεοντῖνοι καὶ οἱ
85 ἄλλοι φίλοι ὅτι μάλιστα αὐτονομούμενοι. ἀνδρὶ
δὲ τυράννῳ ἢ πόλει ἀρχὴν ἐχούσῃ οὐδὲν ἄλογον
ὅ τι ξυμφέρον οὐδ' οἰκεῖον ὅ τι μὴ πιστόν· πρὸς
ἕκαστα δὲ δεῖ ἢ ἐχθρὸν ἢ φίλον μετὰ καιροῦ
γίγνεσθαι. καὶ ἡμᾶς τοῦτο ὠφελεῖ ἐνθάδε, οὐκ 5
ἦν τοὺς φίλους κακώσωμεν, ἀλλ' ἦν οἱ ἐχθροὶ
διὰ τὴν τῶν φίλων ῥώμην ἀδύνατοι ὦσιν.
2 ἀπιστεῖν δὲ οὐ χρή· καὶ γὰρ τοὺς ἐκεῖ ξυμμά-
χους ὡς ἕκαστοι χρήσιμοι ἐξηγούμεθα, Χίους μὲν
καὶ Μηθυμναίους νεῶν παροχῇ αὐτονόμους, τοὺς 10
δὲ πολλοὺς χρημάτων βιαιότερον φορᾷ, ἄλλους
δὲ καὶ πάνυ ἐλευθέρως ξυμμαχοῦντας, καίπερ
νησιώτας ὄντας καὶ εὐλήπτους, διότι ἐν χωρίοις
3 ἐπικαίροις εἰσὶ περὶ τὴν Πελοπόννησον. ὥστε
καὶ τἀνθάδε εἰκὸς πρὸς τὸ λυσιτελοῦν, καί, 15
ὃ λέγομεν, ἐς Συρακοσίους δέος καθίστασθαι.
ἀρχῆς γὰρ ἐφίενται ὑμῶν καὶ βούλονται ἐπὶ τῷ
ἡμετέρῳ ξυστήσαντες ὑμᾶς ὑπόπτῳ, βίᾳ ἢ καὶ
κατ' ἐρημίαν, ἀπράκτων ἡμῶν ἀπελθόντων, αὐτοὶ
ἄρξαι τῆς Σικελίας. ἀνάγκη δέ, ἢν ξυστῆτε 20
πρὸς αὐτούς· οὔτε γὰρ ἡμῖν ἔτι ἔσται ἰσχὺς
τοσαύτη ἐς ἓν ξυστᾶσα εὐμεταχείριστος, οὔθ'
οἵδ' ἀσθενεῖς ἂν ἡμῶν μὴ παρόντων πρὸς ὑμᾶς
86 εἶεν. καὶ ὅτῳ ταῦτα μὴ δοκεῖ, αὐτὸ τὸ ἔργον
ἐλέγχει. τὸ γὰρ πρότερον ἡμᾶς B. You have already asked for help from
ἐπηγάγεσθε οὐκ ἄλλον τινὰ προ-

85 2. τοὺς . . ξυμμάχους] C only: the rest have τοῖς . . ξυμμάχοις || ξυμμαχοῦντας] ξυμμάχους M
3. ἐν συρακοσίοις δέος M || καθίσταται M with BCA || ξυστήσοντες M
86 1. ἐλέγξει Hu.

σείοντες φόβον ἤ, εἰ περιοψόμεθα ὑμᾶς ὑπὸ Συρακοσίοις γενέσθαι, ὅτι Athens. Do not distrust her now. 5
2 καὶ αὐτοὶ κινδυνεύσομεν. καὶ νῦν οὐ δίκαιον, ᾧπερ καὶ ἡμᾶς ἠξιοῦτε λόγῳ πείθειν, τῷ αὐτῷ ἀπιστεῖν, οὐδ' ὅτι δυνάμει μείζονι πρὸς τὴν τῶνδε ἰσχὺν πάρεσμεν ὑποπτεύεσθαι, πολὺ δὲ
3 μᾶλλον τοῖσδε ἀπιστεῖν. ἡμεῖς μέν γε οὔτε 10 ἐμμεῖναι δυνατοὶ μὴ μεθ' ὑμῶν, εἴ τε καὶ γενόμενοι κακοὶ κατεργασαίμεθα, ἀδύνατοι κατασχεῖν διὰ μῆκός τε πλοῦ καὶ ἀπορίᾳ φυλακῆς πόλεων μεγάλων καὶ τῇ παρασκευῇ ἠπειρωτίδων· οἵδε δὲ οὐ στρατοπέδῳ, πόλει δὲ μείζονι τῆς ἡμετέρας 15 παρουσίας ἐποικοῦντες ὑμῖν αἰεί τε ἐπιβουλεύουσι καί, ὅταν καιρὸν λάβωσιν ἑκάστου, οὐκ ἀνιᾶσιν (ἔδειξαν δὲ καὶ ἄλλα ἤδη καὶ τὰ ἐς Λεοντίνους),
4 καὶ νῦν τολμῶσιν ἐπὶ τοὺς ταῦτα κωλύοντας καὶ ἀνέχοντας τὴν Σικελίαν μέχρι τοῦδε μὴ ὑπ' 20 αὐτοὺς εἶναι παρακαλεῖν ὑμᾶς ὡς ἀναισθήτους.
5 πολὺ δὲ ἐπὶ ἀληθεστέραν γε σωτηρίαν ἡμεῖς ἀντιπαρακαλοῦμεν, δεόμενοι τὴν ὑπάρχουσαν ἀπ' ἀλλήλων ἀμφοτέροις μὴ προδιδόναι, νομίσαι δὲ τοῖσδε μὲν καὶ ἄνευ ξυμμάχων αἰεὶ ἐφ' ὑμᾶς 25 ἑτοίμην διὰ τὸ πλῆθος εἶναι ὁδόν, ὑμῖν δ' οὐ πολλάκις παρασχήσειν μετὰ τοσῆσδε ἐπικουρίας ἀμύνασθαι· ἣν εἰ τῷ ὑπόπτῳ ἢ ἄπρακτον ἐάσετε ἀπελθεῖν ἢ καὶ σφαλεῖσαν, ἔτι βουλήσεσθε καὶ

2. ᾧπερ] ὅπερ BCAEFM ‖ τῷ αὐτῷ <αὐτοὺς> Herw. ‖ ὑποπτεύειν ἡμᾶς for ὑποπτεύεσθαι Herw.
3. κατεργασαίμεθ' M ‖ ἐποικοῦντες ἡμῖν M
4. ὑπ' αὐτοῖς Herw.
5. νομίσαι δὲ] M only, and by conjecture Hu.: the rest νομίσαι τε ‖ εἰ for αἰεὶ best MSS

πολλοστὸν μόριον αὐτῆς ἰδεῖν, ὅτε οὐδὲν ἔτι 30
περανεῖ παραγενόμενον ὑμῖν.

87 "Ἀλλὰ μήτε ὑμεῖς, ὦ Καμαριναῖοι, ταῖς τῶνδε διαβολαῖς ἀναπείθεσθε μήτε οἱ ἄλλοι· εἰρήκαμεν δ' ὑμῖν πᾶσαν τὴν ἀλήθειαν περὶ ὧν ὑποπτευόμεθα, καὶ ἔτι ἐν κεφαλαίοις ὑπομνήσαντες ἀξιώσομεν πείθειν.

III. ἐπίλογος. A. Be confident we will keep you free, § 2.

2 φαμὲν γὰρ ἄρχειν μὲν τῶν ἐκεῖ, ἵνα μὴ ὑπακούωμεν ἄλλου, ἐλευθεροῦν δὲ τὰ ἐνθάδε, ὅπως μὴ ὑπ' αὐτῶν βλαπτώμεθα, πολλὰ δ' ἀναγκάζεσθαι πράσσειν, διότι καὶ πολλὰ φυλασσόμεθα, ξύμμαχοι δὲ καὶ νῦν καὶ πρότερον τοῖς ἐνθάδε ὑμῶν ἀδικουμένοις οὐκ ἄκλητοι, παρα-
3 κληθέντες δὲ ἥκειν. καὶ ὑμεῖς μήθ' ὡς δικασταὶ γενόμενοι τῶν ἡμῖν ποιουμένων μήθ' ὡς σωφρονισταί, ὃ χαλεπὸν ἤδη, ἀποτρέπειν πειρᾶσθε, καθ' ὅσον δέ τι ὑμῖν τῆς ἡμετέρας πολυπραγμοσύνης καὶ τρόπου τὸ αὐτὸ ξυμφέρει, τούτῳ ἀπολαβόντες χρήσασθε, καὶ νομίσατε μὴ πάντας ἐν ἴσῳ βλάπτειν αὐτά, πολὺ δὲ πλείους τῶν Ἑλλήνων καὶ
4 ὠφελεῖν. ἐν παντὶ γὰρ πᾶς χωρίῳ καὶ ᾧ μὴ ὑπάρχομεν ὅ τε οἰόμενος ἀδικήσεσθαι καὶ ὁ ἐπιβουλεύων διὰ τὸ ἑτοίμην ὑπεῖναι ἐλπίδα τῷ μὲν ἀντιτυχεῖν ἐπικουρίας ἀφ' ἡμῶν, τῷ δέ, εἰ ἤξομεν, μὴ ἀδεεῖ εἶναι κινδυνεύειν, ἀμφότεροι ἀναγ-

B. Do not censure us, or reject the security we offer, §§ 3-5.

87 3. [τὸ αὐτὸ] τοῦτο ἀπολαβόντες Kr.

4. ὧν μὴ ὑπάρχομεν Bothe : schol. has ἐν πάσῃ γὰρ γῇ, καὶ ἧς οὐκ ἄρχομεν || ἂν [τι] τυχεῖν Herw., Badham, Hu. || ἀδεεῖ] Kr., Cla. : ἀδεὲς Reiske, Dobree : ἀδεεῖς MSS ; cf. Intr. § 23 || [κινδυνεύειν] Kr., Sta., Herw. ; Badham's explanation is *non tuto se periculum facturum, venturi simus necne*

κάζονται ὁ μὲν ἄκων σωφρονεῖν, ὁ δ' ἀπραγμόνως σώζεσθαι. ταύτην οὖν τὴν κοινὴν τῷ τε δεομένῳ καὶ ὑμῖν νῦν παροῦσαν ἀσφάλειαν μὴ ἀπώσησθε, ἀλλ' ἐξισώσαντες τοῖς ἄλλοις μεθ' ἡμῶν τοῖς Συρακοσίοις ἀντὶ τοῦ αἰεὶ φυλάσσεσθαι αὐτοὺς καὶ ἀντεπιβουλεῦσαί ποτε ἐκ τοῦ ὁμοίου μεταλάβετε."

88 Τοιαῦτα δὲ ὁ Εὔφημος εἶπεν. οἱ δὲ Καμαριναῖοι ἐπεπόνθεσαν τοιόνδε. τοῖς μὲν Ἀθηναίοις εὔνοι ἦσαν, πλὴν καθ' ὅσον [εἰ] τὴν Σικελίαν ᾤοντο αὐτοὺς δουλώσεσθαι, τοῖς δὲ Συρακοσίοις αἰεὶ κατὰ τὸ ὅμορον διάφοροι· δεδιότες δ' οὐχ ἧσσον τοὺς Συρακοσίους ἐγγὺς ὄντας μὴ καὶ ἄνευ σφῶν περιγένωνται, τό τε πρῶτον αὐτοῖς τοὺς ὀλίγους ἱππέας ἔπεμψαν καὶ τὸ λοιπὸν ἐδόκει αὐτοῖς ὑπουργεῖν μὲν τοῖς Συρακοσίοις μᾶλλον ἔργῳ, ὡς ἂν δύνωνται μετριώτατα, ἐν δὲ τῷ παρόντι, ἵνα μηδὲ τοῖς Ἀθηναίοις ἔλασσον δοκῶσι νεῖμαι, ἐπειδὴ καὶ ἐπικρατέστεροι τῇ μάχῃ ἐγένοντο, λόγῳ ἀποκρίνασθαι ἴσα ἀμφοτέροις. καὶ οὕτω βουλευσάμενοι ἀπεκρίναντο, ἐπειδὴ τυγχάνει ἀμφοτέροις οὖσι ξυμμάχοις σφῶν πρὸς ἀλλήλους πόλεμος ὤν, εὔορκον δοκεῖν εἶναι σφίσιν ἐν τῷ παρόντι μηδετέροις ἀμύνειν. καὶ οἱ πρέσβεις ἑκατέρων ἀπῆλθον.

Camarina—'thought it safest to give an evasive answer of friendly sentiment towards both parties.'

5. ἐξισώσαντες] 'schol. ἐξισωθέντες' Fab. ; see note : ἐξ ἴσου στάντες Badham || [τοῖς Συρακοσίοις] Sta.

88 1. [εἰ] Reiske, Haacke : πλὴν καθ' ὅσον εἰ is a solecism : αἰεὶ correctly M with CEG || δοκῶσιν εἶναι MSS : corr. Duker, Valckenaer : δοκῶσιν εἶναι εὔνοι Dobree

3 Καὶ οἱ μὲν Συρακόσιοι τὰ καθ' ἑαυτοὺς ἐξηρ- 20
τύοντο ἐς τὸν πόλεμον· οἱ δ' Ἀθηναῖοι ἐν τῇ
Νάξῳ ἐστρατοπεδευμένοι τὰ πρὸς 'Winter pro-
ceedings of
τοὺς Σικελοὺς ἔπρασσον ὅπως αὐτοῖς Nikias.'
4 ὡς πλεῖστοι προσχωρήσονται. καὶ οἱ μὲν πρὸς
τὰ πεδία μᾶλλον τῶν Σικελῶν, ὑπήκοοι ὄντες 25
τῶν Συρακοσίων, οὐ πολλοὶ ἀφειστήκεσαν· τῶν
δὲ τὴν μεσόγειαν ἐχόντων αὐτόνομοι οὖσαι καὶ
πρότερον αἰεὶ <αἱ> οἰκήσεις εὐθὺς πλὴν ὀλίγοι
μετὰ τῶν Ἀθηναίων ἦσαν καὶ σῖτόν τε κατε-
κόμιζον τῷ στρατεύματι καὶ εἰσὶν οἳ καὶ χρή- 30
5 ματα. ἐπὶ δὲ τοὺς μὴ προσχωροῦντας οἱ Ἀθη-
ναῖοι στρατεύοντες τοὺς μὲν προσηνάγκαζον, τοὺς
δὲ καὶ ὑπὸ τῶν Συρακοσίων, φρουρούς τε πεμ-
πόντων καὶ βοηθούντων, ἀπεκωλύοντο. τόν τε
χειμῶνα μεθορμισάμενοι ἐκ τῆς Νάξου ἐς τὴν 35
Κατάνην καὶ τὸ στρατόπεδον ὃ κατεκαύθη ὑπὸ
τῶν Συρακοσίων αὖθις ἀνορθώσαντες διεχείμαζον.
6 καὶ ἔπεμψαν μὲν ἐς Καρχηδόνα τριήρη περὶ
φιλίας, εἰ δύναιντό τι ὠφελεῖσθαι, ἔπεμψαν δὲ
καὶ ἐς Τυρσηνίαν, ἔστιν ὧν πόλεων ἐπαγγελλο- 40
μένων καὶ αὐτῶν ξυμπολεμεῖν. περιήγγελλον δὲ
καὶ τοῖς Σικελοῖς καὶ ἐς τὴν Ἔγεσταν πέμψαντες
ἐκέλευον ἵππους σφίσιν ὡς πλείστους πέμπειν,

3. *τὸ καθ' ἑαυτοὺς* M with G

4. *οἱ πολλοὶ* MSS, which is inconsistent with c. 103, 2: corr. Canter || *μεσόγαιαν* MSS: corr. Kr. || *αἰεὶ*] M correctly with E || <*αἱ*> Bk., Poppo || *τὰ χρήματα* M

5. *τοὺς δὲ καὶ ἀπὸ τῶν Σ. . . ἀπεκώλυον* Franciscus Portus, Bothe, '*partim ne missa a Syracusanis auxilia possent adire prohibuerunt*' Valla-Stephens || *φρουρούς τ' ἐσπεμπόντων* Hu.: *φ. ἐσπεμπόντων* C || *ἀπεκώλυον* MSS: corr. Doederlein

6. [*πέμψαντες ἐκέλευον*] Herw.: [*ἐκέλευον*] Kr.

καὶ τἆλλα ἐς τὸν περιτειχισμόν, πλινθία καὶ σίδηρον, ἡτοίμαζον, καὶ ὅσα ἔδει, ὡς ἅμα τῷ ἦρι ἐξόμενοι τοῦ πολέμου.

7 Οἱ δ' ἐς τὴν Κόρινθον καὶ Λακεδαίμονα τῶν Συρακοσίων ἀποσταλέντες πρέσβεις τούς τε Ἰταλιώτας ἅμα παραπλέοντες ἐπειρῶντο πείθειν μὴ περιορᾶν τὰ γιγνόμενα ὑπὸ τῶν Ἀθηναίων, ὡς καὶ ἐκείνοις ὁμοίως ἐπιβουλευόμενα, καὶ ἐπειδὴ ἐν τῇ Κορίνθῳ ἐγένοντο, λόγους ἐποιοῦντο ἀξιοῦντες σφίσι κατὰ 8 τὸ ξυγγενὲς βοηθεῖν. καὶ οἱ Κορίνθιοι εὐθὺς ψηφισάμενοι αὐτοὶ πρῶτοι ὥστε πάσῃ προθυμίᾳ ἀμύνειν, καὶ ἐς τὴν Λακεδαίμονα ξυναπέστελλον αὐτοῖς πρέσβεις, ὅπως καὶ ἐκείνους ξυναναπείθοιεν τόν τε αὐτοῦ πόλεμον σαφέστερον ποιεῖσθαι πρὸς τοὺς Ἀθηναίους, καὶ ἐς τὴν Σικελίαν 9 ὠφελίαν τινα πέμπειν. καὶ οἵ τε ἐκ τῆς Κορίνθου πρέσβεις παρῆσαν ἐς τὴν Λακεδαίμονα, καὶ Ἀλκιβιάδης μετὰ τῶν ξυμφυγάδων περαιωθεὶς τότ' εὐθὺς ἐπὶ πλοίου φορτικοῦ ἐκ τῆς Θουρίας ἐς Κυλλήνην τῆς Ἠλείας πρῶτον, ἔπειτα ὕστερον ἐς τὴν Λακεδαίμονα αὐτῶν τῶν Λακεδαιμονίων μεταπεμψάντων ὑπόσπονδος ἐλθών· ἐφοβεῖτο γὰρ αὐτοὺς διὰ τὴν περὶ τῶν Μαντινικῶν πρᾶξιν. 10 καὶ ξυνέβη ἐν τῇ ἐκκλησίᾳ τῶν Λακεδαιμονίων τούς τε Κορινθίους καὶ τοὺς Συρακοσίους τὰ

'Syracusan envoys solicit aid from Corinth and Sparta.'

'They found at the congress at Sparta another advocate—Alkibiades.'

6. ἅμα ἦρι M
8. [πρῶτοι] Herw. ‖ ἐκείνοις M ‖ ἐς σικελίαν M
9. φορτηκοῦ M: φορτητικοῦ BAFG ‖ αὐτὸν τῶν λακεδαιμονίων M

'Speech of Alkibiades in the Lacedaemonian assembly.'

αὐτὰ καὶ τὸν Ἀλκιβιάδην δεομένους πείθειν τοὺς Λακεδαιμονίους. καὶ διανοουμένων τῶν τε ἐφόρων καὶ τῶν ἐν τέλει ὄντων πρέσβεις πέμπειν ἐς Συρακούσας κωλύοντας μὴ ξυμβαίνειν Ἀθηναίοις, βοηθεῖν δὲ οὐ προθύμων ὄντων, παρελθὼν ὁ Ἀλκιβιάδης παρώξυνέ τε τοὺς Λακεδαιμονίους καὶ ἐξώρμησε λέγων τοιάδε.

89 "Ἀναγκαῖον περὶ τῆς ἐμῆς διαβολῆς πρῶτον ἐς ὑμᾶς εἰπεῖν, ἵνα μὴ χεῖρον τὰ κοινὰ τῷ ὑπόπτῳ μου ἀκροάσησθε. 2 τῶν δ' ἐμῶν προγόνων τὴν προξενίαν ὑμῶν κατά τι ἔγκλημα ἀπειπόντων αὐτὸς ἐγὼ πάλιν ἀναλαμβάνων ἐθεράπευον ὑμᾶς ἄλλα τε καὶ περὶ τὴν ἐκ Πύλου ξυμφοράν. καὶ διατελοῦντός μου προθύμου ὑμεῖς πρὸς Ἀθηναίους καταλλασσόμενοι τοῖς μὲν ἐμοῖς ἐχθροῖς δύναμιν δι' ἐκείνων πράξαντες, ἐμοὶ δὲ 3 ἀτιμίαν περιέθετε. καὶ διὰ ταῦτα δικαίως ὑπ' ἐμοῦ πρός τε τὰ Μαντινέων καὶ Ἀργείων τραπομένου καὶ ὅσα ἄλλα ἐνηντιούμην ὑμῖν ἐβλάπτεσθε· καὶ νῦν, εἴ τις καὶ τότε ἐν τῷ πάσχειν οὐκ εἰκότως ὠργίζετό μοι, μετὰ τοῦ ἀληθοῦς 4 σκοπῶν ἀναπειθέσθω· ἢ εἴ τις, διότι καὶ τῷ

I. (No προοίμιον proper.) First πρόθεσις (§ 1), leading to First διήγησις (§ 2-c. 90 § 1). His political history.

10. συρακούσσας M

89 2. τῶν δ' ἡμῶν προγόνων MSS: corr. Haacke; the order of ἡμῶν is impossible: τῶν δὴ ἐμῶν Reiske; but the order then is unsatisfactory: we should expect ἀπειπόντων δὴ || καταλασσόμενοι M with BCEG

3. ἀπεικότως Cla.: ἀεικῶς Bothe || ἀνατιθέσθω for ἀναπειθέσθω Badham

4. διότι [καὶ] Herw.: καὶ διότι M

δήμῳ προσεκείμην μᾶλλον, χείρω με ἐνόμιζε, μηδ' οὕτως ἡγήσηται ὀρθῶς ἄχθεσθαι. τοῖς γὰρ τυράννοις αἰεί ποτε διάφοροί ἐσμεν (πᾶν δὲ τὸ. ἐναντιούμενον τῷ δυναστεύοντι δῆμος ὠνόμασται), καὶ ἀπ' ἐκείνου ξυμπαρέμεινεν ἡ προστασία ἡμῖν τοῦ πλήθους. ἅμα δὲ τῆς πόλεως δημοκρατουμένης τὰ πολλὰ ἀνάγκη ἦν τοῖς παροῦσιν ἔπεσθαι. τῆς δὲ ὑπαρχούσης ἀκολασίας ἐπειρώμεθα μετριώτεροι ἐς τὰ πολιτικὰ εἶναι. ἄλλοι δ' ἦσαν καὶ ἐπὶ τῶν πάλαι καὶ νῦν οἳ ἐπὶ τὰ πονηρότερα ἐξῆγον τὸν ὄχλον· οἵπερ καὶ ἐμὲ 6 ἐξήλασαν. ἡμεῖς δὲ τοῦ ξύμπαντος προέστημεν, δικαιοῦντες ἐν ᾧ σχήματι μεγίστη ἡ πόλις ἐτύγχανε καὶ ἐλευθερωτάτη οὖσα καὶ ὅπερ ἐδέξατό τις, τοῦτο ξυνδιασῴζειν. ἐπεὶ δημοκρατίαν γε καὶ ἐγιγνώσκομεν οἱ φρονοῦντές τι (καὶ αὐτὸς οὐδενὸς ἂν χεῖρον, ὅσῳ κἂν λοιδορήσαιμι· ἀλλὰ περὶ

4. ἐνομίζετο M ‖ ἅμα δὲ καὶ τῆς πόλεως Hu. with C ‖ πολλὴ ἀνάγκη for τὰ πολλὰ ἀνάγκη Hu.

5. [ἐς τὰ πολιτικά] Herw.

6. δημοκρατίας γε καταγιγνώσκομεν Hu. ‖ ὅσῳ καὶ λοιδορήσαιμι MSS: κἂν Hu.: ὅσῳ καὶ <οὐδενὸς ἧσσον ἠδίκημαι>, following the schol., Sitz.: Sta. marks a lacuna after ὅσῳ καί, following Valla and Stephens: [ὅσῳ καί] Cla.; see Intr. p. xl.: the text is always given with ἐπεὶ δημοκρατίαν . . καινὸν λέγοιτο in parenthesis; and Hu. accordingly objects to my explanation because (1) it leaves καί before ἐγιγνώσκομεν unexplained, (2) it is strange to supply a verb to οὐδενὸς ἂν χεῖρον from φρονοῦντες and not from ἐγιγνώσκομεν. But according to the punctuation given above (1) καὶ ἐγιγνώσκομεν corresponds to καὶ . . οὐκ ἐδόκει, 'we knew the worthlessness of democracy, and *yet* we did not think we could change it'; (2) καὶ αὐτὸς . . λοιδορήσαιμι applies only to οἱ φρονοῦντές τι, 'we knew it, we sensible men (and I might show as much sense as any of them, *i.e.* might show that I am among οἱ φρονοῦντες)'; (3) it becomes clear why ἐγιγνώσκομεν, not ἐγίγνωσκον, is used; (4) αὐτὴν = δημοκρατίαν instead of πόλιν—a great improvement, since Alci-

ὁμολογουμένης ἀνοίας οὐδὲν ἂν καινὸν λέγοιτο) καὶ τὸ μεθιστάναι αὐτὴν οὐκ ἐδόκει ἡμῖν ἀσφαλὲς εἶναι ὑμῶν πολεμίων προσκαθημένων.

90 "Καὶ τὰ μὲν ἐς τὰς ἐμὰς διαβολὰς τοιαῦτα ξυνέβη· περὶ δὲ ὧν ὑμῖν τε βουλευτέον καὶ ἐμοί, εἴ τι πλέον οἶδα, Second πρόθεσις (§ 1), leading to
2 ἐσηγητέον, μάθετε ἤδη. ἐπλεύσαμεν ἐς Σικελίαν πρῶτον μὲν εἰ δυναίμεθα Σικελιώτας καταστρεψόμενοι, μετὰ δ' ἐκείνους αὖθις καὶ Ἰταλιώτας, ἔπειτα καὶ τῆς Καρχηδονίων ἀρχῆς καὶ αὐτῶν ἀποπειράσοντες. Second διήγησις (§§ 2-4). The designs of Athens.
3 εἰ δὲ προχωρήσειε ταῦτα ἢ πάντα ἢ καὶ τὰ πλείω, ἤδη τῇ Πελοποννήσῳ ἐμέλλομεν ἐπιχειρήσειν, κομίσαντες ξύμπασαν μὲν τὴν ἐκεῖθεν προσγενομένην δύναμιν τῶν Ἑλλήνων, πολλοὺς δὲ βαρβάρους μισθωσάμενοι καὶ Ἴβηρας καὶ ἄλλους τῶν ἐκεῖ ὁμολογουμένως νῦν βαρβάρων μαχιμωτάτους, τριήρεις τε πρὸς ταῖς ἡμετέραις πολλὰς ναυπηγησάμενοι, ἐχούσης τῆς Ἰταλίας ξύλα ἄφθονα, αἷς τὴν Πελοπόννησον περιξ πολιορκοῦντες καὶ τῷ πεζῷ ἅμα ἐκ γῆς ἐφορμαῖς τῶν

biades expressly says that he and his followers did *not* think it right to replace democracy by some other constitution (*μεθιστάναι τὴν πόλιν*), but would have liked to limit the existing democracy (*μεθιστάναι τὴν δημοκρατίαν*). *ὁ σώσας* for *ὅσῳ καὶ* Badham : the vulgate has *ὅσον* for *ὅσῳ*, but without authority : '? an hic sit sensus, *αὐτὸς οὐδενὸς ἂν χεῖρον, ὅσον λοιδορεῖν, εἴποιμι, i.e. εἰ λοιδορεῖν δέοι, I could say as much by way of abuse as most men*,' Dobree || *καίτοι τὸ μεθιστάναι* Kr.

90 1. *ἡμῖν τε βουλ.* M

3. *καὶ ἄλλους καὶ Ἴβηρας* Bothe ; cf. Verg. *Georg.* iii. 408 *impacatos . . Iberos* || [*βαρβάρων*] Bk., Sta., Herw. ; the order is certainly awkward || *μαχιμωτάτων* Poppo || *αἷς* for MSS *οἷς* Duker.

πόλεων τὰς μὲν βίᾳ λαβόντες, τὰς δ' ἐντειχισάμενοι ῥᾳδίως ἠλπίζομεν καταπολεμήσειν, καὶ μετὰ ταῦτα καὶ τοῦ ξύμπαντος Ἑλληνικοῦ ἄρξειν. 4 χρήματα δὲ καὶ σῖτον, ὥστε εὐπορώτερον γίγνεσθαί τι αὐτῶν, αὐτὰ τὰ προσγενόμενα ἐκεῖθεν χωρία ἔμελλε διαρκῆ ἄνευ τῆς ἐνθένδε προσόδου 91 παρέξειν. τοιαῦτα μὲν περὶ τοῦ νῦν οἰχομένου στόλου παρὰ τοῦ τὰ ἀκριβέστατα εἰδότος ὡς διενοήθημεν ἀκηκόατε· καὶ ὅσοι ὑπόλοιποι στρατηγοί, ἢν δύνωνται, ὁμοίως αὐτὰ πράξουσιν. ὡς δέ, εἰ μὴ βοηθήσετε, οὐ περιέσται τἀκεῖ, μάθετε ἤδη. Third πρόθεσις (§ 1), leading to

2 "Σικελιῶται γὰρ ἀπειρότεροι μέν εἰσιν, ὅμως δ' ἂν ξυστραφέντες ἀθρόοι καὶ νῦν ἔτι περιγένοιντο· Συρακόσιοι δὲ μόνοι μάχῃ τε ἤδη πανδημεὶ ἡσσημένοι καὶ ναυσὶν ἅμα κατειργόμενοι ἀδύνατοι ἔσονται τῇ νῦν Ἀθηναίων ἐκεῖ παρα- 3 σκευῇ ἀντίσχειν. καὶ εἰ αὖτη ἡ πόλις ληφθήσεται, ἔχεται καὶ ἡ πᾶσα Σικελία, καὶ εὐθὺς καὶ Ἰταλία· καὶ ὃν ἄρτι κίνδυνον ἐκεῖθεν προεῖπον, 4 οὐκ ἂν διὰ μακροῦ ὑμῖν ἐπιπέσοι. ὥστε μὴ περὶ τῆς Σικελίας τις οἰέσθω μόνον βουλεύειν, ἀλλὰ καὶ περὶ τῆς Πελοποννήσου, εἰ μὴ ποιήσετε τάδε ἐν τάχει, στρατιάν τε ἐπὶ νεῶν πέμψετε τοιαύτην ἐκεῖσε οἵτινες αὐτερέται κομισθέντες καὶ ὁπλιτεύσουσιν εὐθύς, καὶ ὃ τῆς στρατιᾶς ἔτι χρησιμώτερον εἶναι νομίζω, ἄνδρα Σπαρτιάτην

II. πίστις (§ 2-c. 92 § 1). Sparta should help Syr. (1) by sending forces; (2) by sending a Spartan commander;

91 1. ὅσοι] οἱ Kr. : ὡς οἱ E and Reiske; see note || τὰ ἐκεῖ M
2. ὅμως δ' αὖ M || ἀντισχεῖν MSS: corr. Kr.

ἄρχοντα, ὡς ἂν τούς τε παρόντας ξυντάξῃ καὶ τοὺς μὴ θέλοντας προσαναγκάσῃ· οὕτω γὰρ οἵ τε ὑπάρχοντες ὑμῖν φίλοι θαρσήσουσι μᾶλλον καὶ οἱ ἐνδοιάζοντες ἀδεέστερον προσίασι. καὶ τὰ ἐνθάδε χρὴ ἅμα φανερώτερον ἐκπολεμοῦν, ἵνα Συρακόσιοί τε νομίζοντες ὑμᾶς ἐπιμέλεσθαι μᾶλλον ἀντέχωσι καὶ Ἀθηναῖοι τοῖς ἑαυτῶν ἧσσον ἄλλην ἐπικουρίαν πέμπωσι. τειχίζειν δὲ χρὴ Δεκέλειαν τῆς Ἀττικῆς, ὅπερ Ἀθηναῖοι μάλιστα αἰεὶ φοβοῦνται, καὶ μόνου αὐτοῦ νομίζουσι τῶν ἐν τῷ πολέμῳ οὐ διαπεπειρᾶσθαι. βεβαιότατα δ' ἄν τις οὕτως τοὺς πολεμίους βλάπτοι, εἰ ἃ μάλιστα δεδιότας αὐτοὺς αἰσθάνοιτο, ταῦτα σαφῶς πυνθανόμενος ἐπιφέροι· εἰκὸς γὰρ αὐτοὺς ἀκριβέστατα ἑκάστους τὰ σφέτερα αὐτῶν δεινὰ ἐπισταμένους φοβεῖσθαι. ἃ δ' ἐν τῇ ἐπιτειχίσει αὐτοὶ ὠφελούμενοι τοὺς ἐναντίους κωλύσετε, πολλὰ παρεὶς τὰ μέγιστα κεφαλαιώσω. οἷς τε γὰρ ἡ χώρα κατεσκεύασται, τὰ πολλὰ πρὸς ὑμᾶς τὰ μὲν ληφθέντα τὰ δ' αὐτόματα ἥξει· καὶ τὰς τοῦ Λαυρείου τῶν ἀργυρείων μετάλλων προσόδους καὶ ὅσα ἀπὸ γῆς καὶ δικαστηρίων νῦν ὠφελοῦνται εὐθὺς ἀποστερήσονται, μάλιστα δὲ τῆς ἀπὸ τῶν ξυμμάχων προσόδου

(3) by rekindling the war in Greece.

5. ἐκπολεμεῖν MSS : corr. Sta. ; the sense required is 'to stir up war,' which is not ἐκπολεμεῖν || τε before νομίζοντες om. M || ἐπιμελῆσθαι M with EF

6. τειχίζειν τε χρὴ Hu. with C || οὐχὶ πεπειρᾶσθαι Meineke : οὐ δὴ π. Herw. : οὐδέπω π. Naber

7. λαυρίου M with CEF || ἀργυρίων M with CE || δικαστηρίων] δεκαστευτηρίων Meineke, Madvig, Sta. : ἐργαστηρίων Kr., Badham, Müller-Strübing

ἧσσον διαφορουμένης, οἳ τὰ παρ' ὑμῶν νομίσαντες ἤδη κατὰ κράτος πολεμεῖσθαι ὀλιγωρήσουσι. γίγνεσθαι δέ τι αὐτῶν καὶ ἐν τάχει καὶ προθυμότερον ἐν ὑμῖν ἐστιν, ὦ Λακεδαιμόνιοι, ἐπεὶ ὥς γε δυνατά (καὶ οὐχ ἁμαρτήσεσθαι οἶμαι γνώμης) πάνυ θαρσῶ.

2 "Καὶ χείρων οὐδενὶ ἀξιῶ δοκεῖν ὑμῶν εἶναι, εἰ τῇ ἐμαυτοῦ μετὰ τῶν πολεμιωτάτων φιλόπολίς ποτε δοκῶν εἶναι, νῦν ἐγκρατῶς ἐπέρχομαι, οὐδὲ ὑποπτεύεσθαί μου ἐς 3 τὴν φυγαδικὴν πρόθυμίαν τὸν λόγον. φυγάς τε γάρ εἰμι τῆς τῶν ἐξελασάντων πονηρίας καὶ οὐ τῆς ὑμετέρας, ἣν πείθησθέ μοι, ὠφελίας· καὶ πολεμιώτεροι οὐχ οἱ τοὺς πολεμίους που βλάψαντες ὑμεῖς ἢ οἱ τοὺς φίλους ἀναγκάσαντες 4 πολεμίους γενέσθαι. τό τε φιλόπολι οὐκ ἐν ᾧ ἀδικοῦμαι ἔχω, ἀλλ' ἐν ᾧ ἀσφαλῶς ἐπολιτεύθην. οὐδ' ἐπὶ πατρίδα οὖσαν ἔτι ἡγοῦμαι νῦν ἰέναι, πολὺ δὲ μᾶλλον τὴν οὐκ οὖσαν ἀνακτᾶσθαι. καὶ φιλόπολις οὗτος ὀρθῶς, οὐχ ὃς ἂν τὴν ἑαυτοῦ ἀδίκως ἀπολέσας μὴ ἐπίῃ, ἀλλ' ὃς ἂν ἐκ παντὸς τρόπου διὰ τὸ ἐπιθυμεῖν πειραθῇ αὐτὴν ἀνα- 20 5 λαβεῖν. οὕτως ἐμοί τε ἀξιῶ ὑμᾶς καὶ ἐς κίνδυνον καὶ ἐς ταλαιπωρίαν πᾶσαν ἀδεῶς χρῆσθαι, ὦ Λακεδαιμόνιοι, γνόντας τοῦτον δὴ τὸν ὑφ' ἁπάντων προβαλλόμενον λόγον

III. ἐπίλογος: 1. Do not think me a traitor.

2. Avail yourselves of my help.

7. διαφορουμένης] see note: διαπορευσομένης Madvig: δὴ ἀποισομένης Gertz

92 2. τε for ποτε M || εἰς M
4. φιλόπολιν M with EFG || τὴν οὐκέτ' οὖσαν Herw.
5. ἐμοί τε for MSS ἔμοιγε Bk.

ὡς, εἰ πολέμιός γε ὢν σφόδρα ἔβλαπτον, κἂν φίλος ὢν ἱκανῶς ὠφελοίην, ὅσῳ τὰ μὲν Ἀθηναίων οἶδα, τὰ δ' ὑμέτερα ᾔκαζον, καὶ αὐτοὺς νῦν νομίσαντας περὶ μεγίστων δὴ τῶν διαφερόντων βουλεύεσθαι μὴ ἀποκνεῖν τὴν ἐς τὴν Σικελίαν τε καὶ ἐς τὴν Ἀττικὴν στρατείαν, ἵνα τά τε ἐκεῖ βραχεῖ μορίῳ ξυμπαραγενόμενοι μεγάλα σώσητε καὶ Ἀθηναίων τήν τε οὖσαν καὶ τὴν μέλλουσαν δύναμιν καθέλητε, καὶ μετὰ ταῦτα αὐτοί τε ἀσφαλῶς οἰκῆτε καὶ τῆς ἁπάσης Ἑλλάδος ἑκούσης καὶ οὐ βίᾳ, κατ' εὔνοιαν δὲ ἡγῆσθε."

93 Ὁ μὲν Ἀλκιβιάδης τοσαῦτα εἶπεν. οἱ δὲ Λακεδαιμόνιοι διανοούμενοι μὲν καὶ αὐτοὶ πρότερον στρατεύειν ἐπὶ τὰς Ἀθήνας, μέλλοντες δ' ἔτι καὶ περιορώμενοι, πολλῷ μᾶλλον ἐπερρώσθησαν διδάξαντος ταῦτα ἕκαστα αὐτοῦ καὶ νομίσαντες παρὰ τοῦ 2 σαφέστατα εἰδότος ἀκηκοέναι. ὥστε τῇ ἐπιτειχίσει τῆς Δεκελείας προσεῖχον ἤδη τὸν νοῦν καὶ τὸ παραυτίκα καὶ τοῖς ἐν τῇ Σικελίᾳ πέμπειν τινὰ τιμωρίαν. καὶ Γύλιππον τὸν Κλεανδρίδου προστάξαντες ἄρχοντα τοῖς Συρακοσίοις ἐκέλευον μετ' ἐκείνων καὶ τῶν Κορινθίων βουλευόμενον ποιεῖν ὅπῃ ἐκ τῶν παρόντων μάλιστα καὶ τάχιστά τις ὠφελία ἥξει 3 τοῖς ἐκεῖ. ὁ δὲ δύο μὲν ναῦς τοὺς Κορινθίους ἤδη ἐκέλευέν οἱ πέμπειν ἐς Ἀσίνην, τὰς δὲ λοιπὰς

'Resolutions of the Spartans—to send a force to Syr.'

'They nominated Gylippus commander.'

5. κἂν BH only: the rest καὶ ἄν; see Intr. p. xviii. ‖ ἱκανῶς M ‖ εἴκαζον M with AG ‖ αὐτοί τε om. M ‖ ἡγῆσθε BH only: the rest ἡγήσεσθε (M with AEF) or ἡγήσησθε

93 2. τῷ παραυτίκα Bothe, Herw., Hu.; see note

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παρασκευάζεσθαι ὅσας διανοοῦνται πέμπειν, καί, ὅταν καιρὸς ᾖ, ἑτοίμας εἶναι πλεῖν. ταῦτα δὲ ξυνθέμενοι ἀνεχώρουν ἐκ τῆς Λακεδαίμονος.

4 Ἀφίκετο δὲ καὶ ἡ ἐκ τῆς Σικελίας τριήρης τῶν Ἀθηναίων, ἣν ἀπέστειλαν οἱ στρατηγοὶ ἐπί τε χρήματα καὶ ἱππέας. καὶ οἱ Ἀθηναῖοι ἀκούσαντες ἐψηφίσαντο τήν τε τροφὴν πέμπειν τῇ στρατιᾷ καὶ τοὺς ἱππέας. καὶ ὁ χειμὼν ἐτελεύτα, καὶ ἕβδομον καὶ δέκατον ἔτος τῷ πολέμῳ ἐτελεύτα τῷδε ὃν Θουκυδίδης ξυνέγραψεν.

'Reinforcements from Athens.'

94 Ἅμα δὲ τῷ ἦρι εὐθὺς ἀρχομένῳ* τοῦ ἐπιγιγνομένου θέρους οἱ ἐν τῇ Σικελίᾳ Ἀθηναῖοι ἄραντες ἐκ τῆς Κατάνης παρέπλευσαν ἐπὶ Μεγάρων [τῶν ἐν τῇ Σικελίᾳ], οὓς ἐπὶ Γέλωνος τοῦ τυράννου, ὥσπερ καὶ πρότερόν μοι εἴρηται, ἀναστήσαντες Συρα-
2 κόσιοι αὐτοὶ ἔχουσι τὴν γῆν. ἀποβάντες δὲ ἐδῄωσαν τοὺς [τε] ἀγροὺς καὶ ἐλθόντες ἐπὶ ἔρυμά τι τῶν Συρακοσίων καὶ οὐχ ἑλόντες αὖθις καὶ πεζῇ καὶ ναυσὶ παρακομισθέντες ἐπὶ τὸν Τηρίαν ποταμὸν τό τε πεδίον ἀναβάντες ἐδῄουν καὶ τὸν σῖτον ἐνεπίμπρασαν, καὶ τῶν Συρακοσίων περιτυχόντες τισὶν οὐ πολλοῖς καὶ ἀποκτείναντές τέ τινας καὶ τροπαῖον στήσαντες ἀνεχώρησαν ἐπὶ
3 τὰς ναῦς. καὶ ἀποπλεύσαντες ἐς Κατάνην, ἐκεῖ-

CATANA. 'Movements of Nikias in the early spring.'

4. ἔτος ἑ. τῷ πολέμῳ BH
94 1. [τῶν . . Σ.] Kr.
2. [τε] is omitted by BH only; see note || ἀποβάντες Cla., but the change is unnecessary
3. ἐκεῖθέν τ' Herw.

θεν δὲ ἐπισιτισάμενοι, πάσῃ τῇ στρατιᾷ ἐχώρουν ἐπὶ Κεντόριπα, Σικελῶν πόλισμα, καὶ προσαγαγόμενοι ὁμολογίᾳ ἀπῆσαν, πιμπράντες ἅμα τὸν
4 σῖτον τῶν τε Ἰνησσαίων καὶ τῶν Ὑβλαίων. καὶ ἀφικόμενοι ἐς Κατάνην καταλαμβάνουσι τούς τε ἱππέας ἥκοντας ἐκ τῶν Ἀθηνῶν πεντήκοντα καὶ διακοσίους ἄνευ τῶν ἵππων μετὰ σκευῆς, ὡς αὐτόθεν ἵππων πορισθησομένων, καὶ ἱπποτοξότας τριάκοντα καὶ τάλαντα ἀργυρίου τριακόσια.

95 Τοῦ δ' αὐτοῦ ἦρος καὶ ἐπ' Ἄργος στρατεύσαντες Λακεδαιμόνιοι μέχρι μὲν Κλεωνῶν
2 ἦλθον, σεισμοῦ δὲ γενομένου ἀπεχώρησαν. καὶ Ἀργεῖοι μετὰ ταῦτα ἐσβαλόντες ἐς τὴν Θυρεᾶτιν ὅμορον οὖσαν λείαν τῶν Λακεδαιμονίων πολλὴν
ἔλαβον, ἡ ἐπράθη ταλάντων οὐκ ἔλασσον πέντε
3 καὶ εἴκοσι. καὶ ὁ Θεσπιῶν δῆμος ἐν τῷ αὐτῷ θέρει οὐ πολὺ ὕστερον ἐπιθέμενος τοῖς τὰς ἀρχὰς ἔχουσιν οὐ κατέσχεν, ἀλλὰ βοηθησάντων Θηβαίων οἱ μὲν ξυνελήφθησαν, οἱ δ' ἐξέπεσον Ἀθήναζε.

96 Καὶ οἱ Συρακόσιοι τοῦ αὐτοῦ θέρους ὡς ἐπύθοντο τούς [τε] ἱππέας ἥκοντας τοῖς Ἀθηναίοις καὶ μέλλοντας ἤδη ἐπὶ σφᾶς ἰέναι, νομίσαντες, ἐὰν μὴ τῶν Ἐπιπολῶν κρατήσωσιν οἱ Ἀθηναῖοι, χωρίου ἀποκρήμνου τε καὶ ὑπὲρ τῆς πόλεως

SYRACUSE 'assailable only from the side of Epipolae—intention of the Syr. to occupy the summit.'

3. σικελὸν M with CA: σικελικὸν BH ‖ ἐμπιμπράντες Herw.
4. [ἄνευ τῶν ἵππων] Cobet

95 1. μὲν after μέχρι om. M
2. ἔλασσον <ἢ> Herw.: ἔλαττον all but B ‖ ἀθηναίων for Θηβαίων all best MSS but B: ἀλλ' <οὐ> βοηθησάντων Ἀθηναίων Müller-Strübing ‖ ἐξέπεσον] ἐξέφυγον BH

96 1. [τε] om. BEH; see note

εὐθὺς κειμένου, οὐκ ἂν ῥᾳδίως σφᾶς, οὐδ' εἰ κρατοῖντο μάχῃ, ἀποτειχισθῆναι, διενοοῦντο τὰς προσβάσεις αὐτῶν φυλάσσειν, ὅπως μὴ κατὰ ταῦτα λάθωσι σφᾶς ἀναβάντες οἱ πολέμιοι· οὐ 10
2 γὰρ ἂν ἄλλῃ γε αὐτοὺς δυνηθῆναι. ἐξήρτηται γὰρ τὸ ἄλλο χωρίον, καὶ μέχρι τῆς πόλεως ἐπικλινές τέ ἐστι καὶ ἐπιφανὲς πᾶν ἔσω· καὶ ὠνόμασται ὑπὸ τῶν Συρακοσίων διὰ τὸ ἐπι-
3 πολῆς τοῦ ἄλλου εἶναι Ἐπιπολαί. καὶ οἱ μὲν ἐξ- 15
ελθόντες πανδημεὶ ἐς τὸν λειμῶνα <τὸν> παρὰ τὸν Ἄναπον ποταμὸν ἅμα τῇ ἡμέρᾳ (ἐτύγχανον γὰρ αὐτοῖς καὶ οἱ περὶ τὸν Ἑρμοκράτη στρατηγοὶ ἄρτι παρειληφότες τὴν ἀρχήν), ἐξέτασίν τε ὅπλων ἐποιοῦντο καὶ ἐξακοσίους λογάδας τῶν ὁπλιτῶν 20
ἐξέκριναν πρότερον, ὧν ἦρχε Διόμιλος, φυγὰς ἐξ Ἀνδρου, ὅπως τῶν τε Ἐπιπολῶν εἶεν φύλακες, καὶ ἢν ἐς ἄλλο τι δέῃ, ταχὺ ξυνεστῶτες παρα-
97 γίγνωνται. οἱ δὲ Ἀθηναῖοι ταύτης 'The summit is surprised by the Athenians.'
τῆς νυκτὸς τῇ ἐπιγιγνομένῃ ἡμέρᾳ ἐξητάζοντο καὶ ἔλαθον αὐτοὺς παντὶ ἤδη τῷ στρατεύματι ἐκ τῆς Κατάνης σχόντες κατὰ τὸν

1. *σφεῖς* for *σφᾶς* Herw. ; see note
2. *ἐξῆρται* for *ἐξήρτηται* Sta., Herw. ; see note || *ἐπιφανὲς πᾶν· ἐς ὃ καὶ* Badham : '*urbem versus declivia, adeo ut ex urbe*' (=*ἔσω*) '*conspici possint.* Sed nonnihil dubito an sanum sit *ἔσω*. An *τοῖς ἔσω* vel *ἔσωθεν* sine *τοῖς*?' Dobree
3. *λιμένα* for *λειμῶνα* BM || *<τὸν>* Kr. ; contrast c. 55, 1, and see index s.v. *παρά* || *ἑπτακοσίους* MSS ; cf. c. 97, 3 : *ἑξακόσιοι* Valla

97 1. *<ᾗ> τῇ ἐπιγιγνομένῃ* . . [*καὶ*] Madvig : [*τῃ* . . *καὶ*] Kr., Herw. : *τῇ <τ'> ἐπιγιγνομένῃ* Bothe : *<ἕως> ἐξητάζοντο* [*καὶ*] Dobree, adding 'sed potius credo *ἐξητάζοντο* e vicinia ductum expulisse *ἀνήγοντο* vel aliud verbum hoc sensu' : *τῆι ἐπιγιγνομένηι τῆι ἡμέραι* M || *ἐξήιταζον* M : *ἐξητάζοντο* B

Λέοντα καλούμενον, ὃς ἀπέχει τῶν Ἐπιπολῶν ἓξ ἢ ἑπτὰ σταδίους, καὶ τοὺς πεζοὺς ἀποβιβάσαντες, ταῖς τε ναυσὶν ἐς τὴν Θάψον καθορμισάμενοι· ἔστι δὲ χερσόνησος μὲν ἐν στενῷ ἰσθμῷ προύχουσα ἐς τὸ πέλαγος, τῆς δὲ Συρακοσίων πόλεως
2 οὔτε πλοῦν οὔτε ὁδὸν πολλὴν ἀπέχει. καὶ ὁ μὲν ναυτικὸς στρατὸς τῶν Ἀθηναίων ἐν τῇ Θάψῳ διασταυρωσάμενος τὸν ἰσθμὸν ἡσύχαζεν· ὁ δὲ πεζὸς ἐχώρει εὐθὺς δρόμῳ πρὸς τὰς Ἐπιπολὰς καὶ φθάνει ἀναβὰς κατὰ τὸν Εὐρύηλον πρὶν τοὺς Συρακοσίους αἰσθομένους ἐκ τοῦ λειμῶνος καὶ
3 τῆς ἐξετάσεως παραγενέσθαι. ἐβοήθουν δὲ οἵ τε ἄλλοι ὡς ἕκαστος τάχους εἶχε καὶ οἱ περὶ τὸν Διόμιλον ἑξακόσιοι· στάδιοι δὲ πρὶν προσμεῖξαι ἐκ τοῦ λειμῶνος ἐγίγνοντο αὐτοῖς οὐκ ἔλασσον ἢ
4 πέντε καὶ εἴκοσι. προσπεσόντες οὖν αὐτοῖς τοιούτῳ τρόπῳ ἀτακτότερον καὶ μάχῃ νικηθέντες οἱ Συρακόσιοι ἐπὶ ταῖς Ἐπιπολαῖς ἀνεχώρησαν ἐς τὴν πόλιν· καὶ ὅ τε Διόμιλος ἀποθνῄσκει καὶ
5 τῶν ἄλλων ὡς τριακόσιοι· καὶ μετὰ τοῦτο οἱ Ἀθηναῖοι τροπαῖόν τε στήσαντες καὶ τοὺς νεκροὺς ὑποσπόνδους ἀποδόντες τοῖς Συρακοσίοις, πρὸς τὴν πόλιν αὐτὴν τῇ ὑστεραίᾳ ἐπικαταβάντες, ὡς οὐκ ἐπεξῆσαν αὐτοῖς, ἐπαναχωρήσαντες φρούριον ἐπὶ τῷ Λαβδάλῳ ᾠκοδόμησαν ἐπ' ἄκροις τοῖς κρημνοῖς τῶν Ἐπιπολῶν ὁρῶν πρὸς τὰ Μέγαρα,

'They construct a fort on the high ground called Labdalum —looking northward.' [See plan.]

4. ἀτακτότεροι BH

5. τε before στήσαντες om. BH || αὐτῆι for αὐτὴν M || ὡς <δ'> οὐκ Cla.

ὅπως εἴη αὐτοῖς, ὁπότε προΐοιεν ἢ μαχούμενοι ἢ τειχιοῦντες, τοῖς τε σκεύεσι καὶ τοῖς χρήμασιν
98 ἀποθήκη. καὶ οὐ πολλῷ ὕστερον αὐτοῖς ἦλθον ἔκ τε Ἐγέστης ἱππῆς τριακόσιοι καὶ Σικελῶν καὶ Ναξίων καὶ ἄλλων τινῶν ὡς ἑκατόν· καὶ Ἀθηναίων ὑπῆρχον πεντήκοντα καὶ διακόσιοι, οἷς ἵππους τοὺς μὲν παρ' Ἐγεσταίων καὶ Καταναίων ἔλαβον, τοὺς δ' ἐπρίαντο, καὶ ξύμπαντες πεντήκοντα καὶ ἑξακόσιοι ἱππῆς ξυνελέγησαν.

2 καὶ καταστήσαντες ἐν τῷ Λαβδάλῳ φυλακὴν ἐχώρουν πρὸς τὴν Συκῆν οἱ Ἀθηναῖοι, ἵναπερ καθεζόμενοι ἐτείχισαν τὸν κύκλον διὰ τάχους. καὶ ἔκπληξιν τοῖς Συρακοσίοις παρέσχον τῷ τάχει τῆς οἰκοδομίας· καὶ ἐπεξελθόντες μάχην διενοοῦντο
3 ποιεῖσθαι καὶ μὴ περιορᾶν. καὶ ἤδη ἀντιπαρατασσομένων ἀλλήλοις οἱ τῶν Συρακοσίων στρατηγοὶ ὡς ἑώρων σφίσι τὸ στράτευμα διεσπασμένον τε καὶ οὐ ῥᾳδίως ξυντασσόμενον, ἀνήγαγον πάλιν ἐς τὴν πόλιν πλὴν μέρους τινὸς τῶν ἱππέων· οὗτοι δὲ ὑπομένοντες ἐκώλυον τοὺς Ἀθηναίους λιθοφορεῖν τε καὶ ἀποσκίδνασθαι μακροτέραν.
4 καὶ τῶν Ἀθηναίων φυλὴ μία τῶν ὁπλιτῶν καὶ οἱ ἱππῆς μετ' αὐτῶν πάντες ἐτρέψαντο τοὺς τῶν Συρακοσίων ἱππέας προσβαλόντες, καὶ ἀπέκτειναν τέ τινας καὶ τροπαῖον τῆς ἱππομαχίας ἔστησαν.

'Nikias descended to a new position called Syke—he here constructed a walled enclosure.'

5. προσίοιεν MSS: corr. Aem. Portus
98 1. ἱππῆς after τριακόσιοι BH only (-εῖς): rest omit
2. ἐπὶ for ἐν BH ‖ ἐτειχίσαντο κύκλον Gertz
3. πόλιν for πάλιν M
4. ἔτρεψαν M.

99 Καὶ τῇ ὑστεραίᾳ οἱ μὲν ἐτείχιζον τῶν Ἀθηναίων τὸ πρὸς Βορέαν τοῦ κύκλου τεῖχος, οἱ δὲ λίθους καὶ ξύλα ξυμφοροῦντες παρέβαλλον ἐπὶ τὸν Τρώγιλον καλούμενον αἰεί, ἢπερ βραχύτατον ἐγίγνετο αὐτοῖς ἐκ τοῦ μεγάλου λιμένος ἐπὶ τὴν ἑτέραν θάλασσαν τὸ ἀποτείχισμα. οἱ δὲ Συρακόσιοι οὐχ ἥκιστα Ἑρμοκράτους τῶν στρατηγῶν ἐσηγησαμένου μάχαις μὲν πανδημεὶ πρὸς Ἀθηναίους οὐκέτι ἐβούλοντο διακινδυνεύειν, ὑποτειχίζειν δὲ ἄμεινον ἐδόκει εἶναι, ἢ ἐκεῖνοι ἔμελλον ἄξειν τὸ τεῖχος καί, εἰ φθάσειαν, ἀποκλῄσεις γίγνεσθαι, καὶ ἅμα καὶ ἐν τούτῳ εἰ ἐπιβοηθοῖεν, μέρος ἀντιπέμπειν αὐτοῖς τῆς στρατιᾶς, καὶ φθάνειν ἂν τοῖς σταυροῖς προκαταλαμβάνοντες τὰς ἐφόδους, ἐκείνους δὲ ἂν πανομένους τοῦ ἔργου πάντας ἂν πρὸς σφᾶς τρέπεσθαι. ἐτείχιζον οὖν ἐξελθόντες ἀπὸ τῆς σφετέρας πόλεως ἀρξάμενοι, κάτωθεν τοῦ κύκλου τῶν Ἀθηναίων ἐγκάρσιον τεῖχος ἄγοντες, τάς τε ἐλάας ἐκκόπτοντες τοῦ τεμένους καὶ πύργους ξυλίνους καθιστάντες. αἱ δὲ νῆες τῶν Ἀθηναίων οὔπω ἐκ τῆς Θάψου περιεπεπλεύκεσαν ἐς τὸν μέγαν λιμένα, ἀλλ' ἔτι οἱ Συρακόσιοι ἐκράτουν τῶν περὶ τὴν θάλασσαν, κατὰ γῆν δὲ ἐκ τῆς Θάψου οἱ Ἀθηναῖοι τὰ ἐπι-

'His operations —in a *northerly* direction.'

'First counter-wall of the Syr.'

99 1. *καλούμενον*, *αἰεὶ ἢπερ* Hu.
2. *κἂν εἰ φθάσειαν* sc. *ἐδόκει* Dobree || *ἀπόκλησις* Herw.: *ἀποκλείσεις* M with BAG || *καὶ* after *ἅμα* om. M || *αὐτοὺς* for *αὐτοῖς* MSS: corr. Bk.: *αὐτοὶ* Arnold: *<ἐπ'> αὐτοὺς* Badham, H. J. Müller || *ἀναπανομένους* for *ἂν π.* BH || *ἂν* before *πρὸς* om. BH
4. *ἐπιτήδεια σιτία* BH: for *τὰ ἐπ. ἐπήγοντο* M has *ἐκράτουν τῶν περὶ τὴν θάλασσαν* repeated

100 τήδεια ἐπήγοντο. ἐπειδὴ δὲ τοῖς Συρακοσίοις ἀρκούντως ἐδόκει ἔχειν ὅσα τε ἐσταυρώθη καὶ ἀκοδομήθη τοῦ ὑποτειχίσματος, καὶ οἱ Ἀθηναῖοι αὐτοὺς οὐκ ἦλθον κωλύσοντες, φοβούμενοι μὴ σφίσι δίχα γιγνομένοις ῥᾷον μάχωνται, καὶ ἅμα τὴν κάθ' αὐτοὺς περιτείχισιν ἐπειγόμενοι, οἱ μὲν Συρακόσιοι φυλὴν μίαν καταλιπόντες φύλακα τοῦ οἰκοδομήματος ἀνεχώρησαν ἐς τὴν πόλιν, οἱ δὲ Ἀθηναῖοι τούς τε ὀχετοὺς αὐτῶν, οἳ ἐς τὴν πόλιν ὑπονομηδὸν ποτοῦ ὕδατος ἠγμένοι ἦσαν, διέφθειραν, καὶ τηρήσαντες τούς τε ἄλλους Συρακοσίους κατὰ σκηνὰς ὄντας ἐν μεσημβρίᾳ καί τινας καὶ ἐς τὴν πόλιν ἀποκεχωρηκότας καὶ τοὺς ἐν τῷ σταυρώματι ἀμελῶς φυλάσσοντας, τριακοσίους μὲν σφῶν αὐτῶν λογάδας καὶ τῶν ψιλῶν τινας ἐκλεκτοὺς ὡπλισμένους προύταξαν θεῖν δρόμῳ ἐξαπιναίως πρός τὸ ὑποτείχισμα, ἡ δὲ ἄλλη στρατιὰ δίχα, ἡ μὲν μετὰ τοῦ ἑτέρου στρατηγοῦ πρὸς τὴν πόλιν, εἰ ἐπιβοηθοῖεν, ἐχώρουν, ἡ δὲ μετὰ τοῦ ἑτέρου πρὸς τὸ σταύρωμα τὸ
2 παρὰ τὴν πυλίδα. καὶ προσβαλόντες οἱ τριακόσιοι αἱροῦσι τὸ σταύρωμα· καὶ οἱ φύλακες αὐτὸ ἐκλιπόντες κατέφυγον ἐς τὸ προτείχισμα τὸ περὶ τὸν Τεμενίτην. καὶ αὐτοῖς ξυνεσέπεσον οἱ διώκοντες, καὶ ἐντὸς γενόμενοι βίᾳ ἐξεκρούσθησαν πάλιν ὑπὸ τῶν Συρακοσίων, καὶ τῶν Ἀργείων τινὲς αὐτόθι καὶ

'It is stormed, taken, and destroyed.'

100 1. *αὐτοὺς* om. BH., Sta., Herw. ‖ *φοβούμενοι οἱ ἀθηναῖοι* BH ‖ *σφῶν* before *αὐτῶν* om. M ‖ *τὸ* before *παρὰ τὴν π.* om. BH
2. *ξυνέπεσον* BCAFG

3 τῶν Ἀθηναίων οὐ πολλοὶ διεφθάρησαν. καὶ ἐπαναχωρήσασα ἡ πᾶσα στρατιὰ τήν τε ὑποτείχισιν καθεῖλον καὶ τὸ σταύρωμα ἀνέσπασαν καὶ διεφόρησαν τοὺς σταυροὺς παρ' ἑαυτούς, καὶ τροπαῖον ἔστησαν.

101 Τῇ δ' ὑστεραίᾳ ἀπὸ τοῦ κύκλου ἐτείχιζον οἱ Ἀθηναῖοι τὸν κρημνὸν τὸν ὑπὲρ τοῦ ἕλους, ὃς τῶν Ἐπιπολῶν ταύτῃ πρὸς τὸν μέγαν λιμένα ὁρᾷ, καὶ ἦπερ αὐτοῖς βραχύτατον ἐγίγνετο καταβᾶσι διὰ τοῦ ὁμαλοῦ καὶ τοῦ ἕλους ἐς τὸν λιμένα τὸ περι-
2 τείχισμα. καὶ οἱ Συρακόσιοι ἐν τούτῳ ἐξελθόντες καὶ αὐτοὶ ἀπεσταύρουν αὖθις ἀρξάμενοι ἀπὸ τῆς πόλεως διὰ μέσου τοῦ ἕλους· καὶ τάφρον ἅμα παρώρυσσον, ὅπως μὴ οἷόν τε ᾖ τοῖς Ἀθηναίοις μέχρι τῆς θαλάσσης
3 ἀποτειχίσαι. οἱ δ', ἐπειδὴ τὸ πρὸς τὸν κρημνὸν αὐτοῖς ἐξειργάσατο, ἐπιχειροῦσιν αὖθις τῷ τῶν Συρακοσίων σταυρώματι καὶ τάφρῳ, τὰς μὲν ναῦς κελεύσαντες περιπλεῦσαι ἐκ τῆς Θάψου ἐς τὸν μέγαν λιμένα τὸν τῶν Συρακοσίων, αὐτοὶ δὲ περὶ ὄρθρον καταβάντες ἀπὸ τῶν Ἐπιπολῶν ἐς τὸ ὁμαλὸν καὶ διὰ τοῦ ἕλους, ᾗ πηλῶδες ἦν καὶ στεριφώτατον, θύρας καὶ ξύλα πλατέα ἐπιβάντες καὶ ἐπ' αὐτῶν διαβαδίσαντες, αἱροῦσιν ἅμα ἕῳ τό τε σταύρωμα πλὴν ὀλίγου καὶ τὴν τάφρον, καὶ ὕστερον καὶ τὸ ὑπο-

'Nikias prosecutes his line of blockade *south* of the Circle.'

'Second counterwork of the Syr.

'attacked and taken by Lamachus—

101 1. <ἐς> τὸν κρημνὸν Sta. : <πρὸς> τὸν κ. Philippi; cf. § 3; but see note || τὸν after κρημνὸν om. M
3. [διὰ] τοῦ ἕλους ᾗ Herw. || ὕστερον καὶ all but BH omit

4 λειφθὲν εἷλον· καὶ μάχη ἐγένετο, καὶ [ἐν αὐτῇ] ἐνίκων οἱ Ἀθηναῖοι· καὶ τῶν Συρακοσίων οἱ μὲν τὸ δεξιὸν κέρας ἔχοντες πρὸς τὴν πόλιν ἔφευγον, οἱ δ' ἐπὶ τῷ εὐωνύμῳ παρὰ τὸν ποταμόν. καὶ αὐτοὺς βουλόμενοι ἀποκλῄσασθαι τῆς διαβάσεως οἱ τῶν Ἀθηναίων τριακόσιοι λογάδες δρόμῳ ἠπείγοντο πρὸς 5 τὴν γέφυραν. δείσαντες δὲ οἱ Συρακόσιοι (ἦσαν γὰρ καὶ τῶν ἱππέων αὐτοῖς οἱ πολλοὶ ἐνταῦθα) ὁμόσε χωροῦσι τοῖς τριακοσίοις τούτοις, καὶ τρέπουσί τε αὐτοὺς καὶ ἐσβάλλουσιν ἐς τὸ δεξιὸν κέρας τῶν Ἀθηναίων. καὶ προσπεσόντων αὐτῶν 6 ξυνεφοβήθη καὶ ἡ πρώτη φυλὴ τοῦ κέρως. ἰδὼν δὲ ὁ Λάμαχος παρεβοήθει ἀπὸ τοῦ εὐωνύμου τοῦ ἑαυτῶν μετὰ τοξοτῶν τε οὐ πολλῶν καὶ τοὺς Ἀργείους παραλαβών, καὶ ἐπιδιαβὰς τάφρον τινὰ καὶ μονωθεὶς μετ' ὀλίγων τῶν ξυνδιαβάντων ἀποθνῄσκει αὐτός τε καὶ πέντε ἢ ἓξ τῶν μετ' αὐτοῦ. καὶ τούτους μὲν οἱ Συρακόσιοι εὐθὺς κατὰ τάχος φθάνουσιν ἁρπάσαντες πέραν τοῦ ποταμοῦ ἐς τὸ ἀσφαλές, αὐτοὶ δὲ ἐπιόντος ἤδη καὶ τοῦ ἄλλου στρατεύματος τῶν Ἀθηναίων ἀπ-

102 εχώρουν. ἐν τούτῳ δὲ οἱ πρὸς τὴν πόλιν αὐτῶν τὸ πρῶτον καταφυγόντες ὡς ἑώρων ταῦτα γιγνόμενα, αὐτοί

general battle—death of Lamachus.'

25 30 35 40

'Danger of the A. Circle and of Nikias—victory of the A.'

3. [εἷλον] Herw.
4. ἐν αὐτῇ om. E., Sta., Herw. || ἔφυγον for ἔφευγον all but BH || ἀποκλείσασθαι M with BAEG
5. φυλακὴ for φυλὴ MSS: corr. Duker
6. καὶ μονωθεὶς om. M || συρακούσιοι M || ἀναρπάσαντες καὶ διαβιβάσαντες πέραν BH

102 1. ἑώρων τὰ γιγνόμενα M

τε πάλιν ἀπὸ τῆς πόλεως ἀναθαρσήσαντες ἀντετάξαντο πρὸς τοὺς κατὰ σφᾶς Ἀθηναίους, καὶ μέρος τι αὐτῶν πέμπουσιν ἐπὶ τὸν κύκλον τὸν ἐπὶ ταῖς Ἐπιπολαῖς, ἡγούμενοι ἐρῆμον αἱρήσειν.
2 καὶ τὸ μὲν δεκάπλεθρον προτείχισμα αὐτῶν αἱροῦσι καὶ διεπόρθησαν, αὐτὸν δὲ τὸν κύκλον Νικίας διεκώλυσεν· ἔτυχε γὰρ ἐν αὐτῷ δι' ἀσθένειαν ὑπολελειμμένος. τὰς γὰρ μηχανὰς καὶ ξύλα ὅσα πρὸ τοῦ τείχους ἦν καταβεβλημένα, ἐμπρῆσαι τοὺς ὑπηρέτας ἐκέλευσεν, ὡς ἔγνω ἀδυνάτους ἐσομένους ἐρημίᾳ ἀνδρῶν ἄλλῳ τρόπῳ
3 περιγενέσθαι. καὶ ξυνέβη οὕτως· οὐ γὰρ ἔτι προσῆλθον οἱ Συρακόσιοι διὰ τὸ πῦρ, ἀλλὰ ἀπεχώρουν πάλιν. καὶ γὰρ πρὸς τε τὸν κύκλον βοήθεια ἤδη κάτωθεν τῶν Ἀθηναίων ἀποδιωξάντων τοὺς ἐκεῖ ἐπανῆει, καὶ αἱ νῆες ἅμα αὐτῶν ἐκ τῆς Θάψου, ὥσπερ εἴρητο, κατέπλεον
4 ἐς τὸν μέγαν λιμένα. ἃ ὁρῶντες οἱ ἄνωθεν κατὰ τάχος ἀπῆσαν καὶ ἡ ξύμπασα στρατιὰ τῶν Συρακοσίων ἐς τὴν πόλιν, νομίσαντες μὴ ἂν ἔτι ἀπὸ τῆς παρούσης σφίσι δυνάμεως ἱκανοὶ γενέσθαι κωλῦσαι τὸν ἐπὶ τὴν θάλασσαν τειχισμόν.

'Entrance of the A. fleet into the Great Harbour.'

103 Μετὰ δὲ τοῦτο οἱ Ἀθηναῖοι τροπαῖον ἔστησαν καὶ τοὺς νεκροὺς ὑποσπόνδους ἀπέδοσαν τοῖς Συρακοσίοις καὶ τοὺς μετὰ Λαμάχου καὶ αὐτὸν

1. ἀπὸ τῆς πόλεως om. C, Hu. ‖ αὐτῶν for αὐτῶν MSS: corr. Bk
2. ἀδύνατος ἐσόμενος Cobet: ἀδυνάτους αὐτοὺς ἐσ. M.
3. ἀποδιωξάντων] BHT: ἀποδιωξόντων CAEFGM
4. ἐπῆεσαν M with AEF

103 1. καὶ αὐτοὶ ἐκομίσαντο Hu., F_2, and Herw.

4 λειφθὲν εἶλον· καὶ μάχη ἐγένετο, καὶ [ἐν αὐτῇ] ἐνίκων οἱ Ἀθηναῖοι· καὶ τῶν Συρακοσίων οἱ μὲν τὸ δεξιὸν κέρας ἔχοντες πρὸς τὴν πόλιν ἔφευγον, οἱ δ' ἐπὶ τῷ εὐωνύμῳ παρὰ τὸν ποταμόν. καὶ αὐτοὺς βουλόμενοι ἀποκλῄσασθαι τῆς διαβάσεως οἱ τῶν Ἀθηναίων τριακόσιοι λογάδες δρόμῳ ἠπείγοντο πρὸς 5 τὴν γέφυραν. δείσαντες δὲ οἱ Συρακόσιοι (ἦσαν γὰρ καὶ τῶν ἱππέων αὐτοῖς οἱ πολλοὶ ἐνταῦθα) ὁμόσε χωροῦσι τοῖς τριακοσίοις τούτοις, καὶ τρέπουσί τε αὐτοὺς καὶ ἐσβάλλουσιν ἐς τὸ δεξιὸν κέρας τῶν Ἀθηναίων. καὶ προσπεσόντων αὐτῶν 6 ξυνεφοβήθη καὶ ἡ πρώτη φυλὴ τοῦ κέρως. ἰδὼν δὲ ὁ Λάμαχος παρεβοήθει ἀπὸ τοῦ εὐωνύμου τοῦ ἑαυτῶν μετὰ τοξοτῶν τε οὐ πολλῶν καὶ τοὺς Ἀργείους παραλαβών, καὶ ἐπιδιαβὰς τάφρον τινὰ καὶ μονωθεὶς μετ' ὀλίγων τῶν ξυνδιαβάντων ἀποθνῄσκει αὐτός τε καὶ πέντε ἢ ἓξ τῶν μετ' αὐτοῦ. καὶ τούτους μὲν οἱ Συρακόσιοι εὐθὺς κατὰ τάχος φθάνουσιν ἁρπάσαντες πέραν τοῦ ποταμοῦ ἐς τὸ ἀσφαλές, αὐτοὶ δὲ ἐπιόντος ἤδη καὶ τοῦ ἄλλου στρατεύματος τῶν Ἀθηναίων ἀπ-

102 εχώρουν. ἐν τούτῳ δὲ οἱ πρὸς τὴν πόλιν αὐτῶν τὸ πρῶτον καταφυγόντες ὡς ἑώρων ταῦτα γιγνόμενα, αὐτοί

general battle—death of Lamachus.'

'Danger of the A. Circle and of Nikias—victory of the A.'

3. [εἶλον] Herw.

4. ἐν αὐτῇ om. E., Sta., Herw. || ἔφυγον for ἔφευγον all but BH || ἀποκλείσασθαι M with BAEG

5. φυλακὴ for φυλὴ MSS: corr. Duker

6. καὶ μονωθεὶς om. M || συρακούσιοι M || ἀναρπάσαντες καὶ διαβιβάσαντες πέραν BH

102 1. ἑώρων τὰ γιγνόμενα M

τε πάλιν ἀπὸ τῆς πόλεως ἀναθαρσήσαντες ἀντ-
ετάξαντο πρὸς τοὺς κατὰ σφᾶς Ἀθηναίους, καὶ 5
μέρος τι αὐτῶν πέμπουσιν ἐπὶ τὸν κύκλον τὸν
ἐπὶ ταῖς Ἐπιπολαῖς, ἡγούμενοι ἐρῆμον αἱρήσειν.
2 καὶ τὸ μὲν δεκάπλεθρον προτείχισμα αὐτῶν
αἱροῦσι καὶ διεπόρθησαν, αὐτὸν δὲ τὸν κύκλον
Νικίας διεκώλυσεν· ἔτυχε γὰρ ἐν αὐτῷ δι' 10
ἀσθένειαν ὑπολελειμμένος. τὰς γὰρ μηχανὰς
καὶ ξύλα ὅσα πρὸ τοῦ τείχους ἦν καταβεβλημένα,
ἐμπρῆσαι τοὺς ὑπηρέτας ἐκέλευσεν, ὡς ἔγνω
ἀδυνάτους ἐσομένους ἐρημίᾳ ἀνδρῶν ἄλλῳ τρόπῳ
3 περιγενέσθαι. καὶ ξυνέβη οὕτως· οὐ γὰρ ἔτι 15
προσῆλθον οἱ Συρακόσιοι διὰ τὸ πῦρ, ἀλλὰ ἀπ-
εχώρουν πάλιν. καὶ γὰρ πρὸς τε τὸν κύκλον
βοήθεια ἤδη κάτωθεν τῶν Ἀθηναίων ἀποδιωξάν-
των τοὺς ἐκεῖ ἐπανῆει, καὶ αἱ νῆες ἅμα αὐτῶν ἐκ
τῆς Θάψου, ὥσπερ εἴρητο, κατέπλεον 'Entrance of the A. fleet into the Great Harbour.' 20
4 ἐς τὸν μέγαν λιμένα. ἃ ὁρῶντες οἱ
ἄνωθεν κατὰ τάχος ἀπῆσαν καὶ ἡ ξύμπασα
στρατιὰ τῶν Συρακοσίων ἐς τὴν πόλιν, νομί-
σαντες μὴ ἂν ἔτι ἀπὸ τῆς παρούσης σφίσι
δυνάμεως ἱκανοὶ γενέσθαι κωλῦσαι τὸν ἐπὶ τὴν 25
θάλασσαν τειχισμόν.

103 Μετὰ δὲ τοῦτο οἱ Ἀθηναῖοι τροπαῖον ἔστησαν
καὶ τοὺς νεκροὺς ὑποσπόνδους ἀπέδοσαν τοῖς
Συρακοσίοις καὶ τοὺς μετὰ Λαμάχου καὶ αὐτὸν

1. ἀπὸ τῆς πόλεως om. C, Hu. || αὐτῶν for αὐτῶν MSS: corr. Bk
2. ἀδύνατος ἐσόμενος Cobet: ἀδυνάτους αὐτοὺς ἐσ. M.
3. ἀποδιωξάντων] BHT: ἀποδιωξόντων CAEFGM
4. ἐπῆεσαν M with AEF

103 1. καὶ αὐτοὶ ἐκομίσαντο Hu., F_2, and Herw.

ἐκομίσαντο. καὶ παρόντος ἤδη σφίσι παντὸς τοῦ στρατεύματος, καὶ τοῦ ναυτικοῦ καὶ τοῦ πεζοῦ, ἀπὸ τῶν Ἐπιπολῶν καὶ τοῦ κρημνώδους ἀρξάμενοι ἀπετείχιζον μέχρι τῆς θαλάσσης τείχει διπλῷ τοὺς 2 Συρακοσίους. τὰ δ' ἐπιτήδεια τῇ στρατιᾷ ἐσήγετο ἐκ τῆς Ἰταλίας πανταχόθεν. ἦλθον δὲ καὶ τῶν Σικελῶν πολλοὶ ξύμμαχοι τοῖς Ἀθηναίοις, οἳ πρότερον περιεωρῶντο, καὶ ἐκ τῆς Τυρσηνίας νῆες πεντηκόντοροι τρεῖς. καὶ τἆλλα προυχώρει 3 αὐτοῖς ἐς ἐλπίδας. καὶ γὰρ οἱ Συρακόσιοι πολέμῳ μὲν οὐκέτι ἐνόμιζον ἂν περιγενέσθαι, ὡς αὐτοῖς οὐδὲ ἀπὸ τῆς Πελοποννήσου ὠφελία οὐδεμία ἦκε, τοὺς δὲ λόγους, ἔν τε σφίσιν αὐτοῖς ἐποιοῦντο ξυμβατικοὺς καὶ πρὸς τὸν Νικίαν· οὗτος γὰρ δὴ 4 μόνος εἶχε Λαμάχου τεθνεῶτος τὴν ἀρχήν. καὶ κύρωσις μὲν οὐδεμία ἐγίγνετο, οἷα δὲ εἰκὸς ἀνθρώπων ἀπορούντων καὶ μᾶλλον ἢ πρὶν πολιορκουμένων, πολλὰ ἐλέγετο πρός τε ἐκεῖνον καὶ πλείω ἔτι κατὰ τὴν πόλιν. καὶ γάρ τινα καὶ ὑποψίαν ὑπὸ τῶν παρόντων κακῶν ἐς ἀλλήλους εἶχον, καὶ τοὺς στρατηγούς τε ἐφ' ὧν αὐτοῖς ταῦτα ξυνέβη ἔπαυσαν, ὡς ἡ δυστυχίᾳ ἡ προδοσίᾳ τῇ ἐκείνων βλαπτόμενοι, καὶ ἄλλους ἀνθείλοντο, Ἡρακλείδην καὶ Εὐκλέα καὶ Τελλίαν.

'The southern portion of the wall is prosecuted and nearly finished.'

'Despondency at Syr.—increasing closeness of the siege.'

1. *τείχει διπλῶι μέχρι τῆς θ.* M

2. *σικελιωτῶν* for *Σικελῶν* BH ‖ [*νῆες*] Herw. ‖ *ἐς ἐλπίδα* BH and M; see note

3. *οὐδὲ* after *αὐτοῖς* om. M ‖ *οὐδὲ μία* M, and so below ‖ *οὗτος γὰρ ἤδη* B

4. *πρὶν* om. C, Hu., Dobree: [*ἢ πρὶν*] Herw.

104 Ἐν δὲ τούτῳ Γύλιππος ὁ Λακεδαιμόνιος καὶ αἱ ἀπὸ τῆς Κορίνθου νῆες περὶ Λευκάδα ἤδη ἦσαν, βουλόμενοι ἐς τὴν Σικελίαν διὰ τάχους βοηθῆσαι. καὶ ὡς αὐτοῖς αἱ ἀγγελίαι ἐφοίτων δειναὶ καὶ πᾶσαι ἐπὶ τὸ αὐτὸ ἐψευσμέναι ὡς ἤδη παντελῶς ἀποτετειχισμέναι αἱ Συράκουσαί εἰσι, τῆς μὲν Σικελίας οὐκέτι ἐλπίδα οὐδεμίαν εἶχεν ὁ Γύλιππος, τὴν δὲ Ἰταλίαν βουλόμενος περιποιῆσαι, αὐτὸς μὲν καὶ Πυθὴν ὁ Κορίνθιος ναυσὶ δυοῖν μὲν Λακωνικαῖν, δυοῖν δὲ Κορινθίαιν ὅτι τάχιστα ἐπεραιώθησαν τὸν Ἰόνιον ἐς Τάραντα, οἱ δὲ Κορίνθιοι πρὸς ταῖς σφετέραις δέκα Λευκαδίας δύο καὶ Ἀμπρακιώτιδας τρεῖς προσπληρώσαντες ὕστερον ἔμελλον πλεύσεσθαι. καὶ ὁ μὲν Γύλιππος ἐκ τοῦ Τάραντος ἐς τὴν Θουρίαν πρῶτον πρεσβευσάμενος κατὰ τὴν τοῦ πατρός ποτε πολιτείαν καὶ οὐ δυνάμενος αὐτοὺς προσαγαγέσθαι, ἄρας παρέπλει τὴν Ἰταλίαν, καὶ ἁρπασθεὶς ὑπ' ἀνέμου, [κατὰ τὸν Τεριναῖον κόλπον,] ὃς ἐκπνεῖ ταύτῃ μέγας κατὰ Βορέαν ἑστηκώς, ἀποφέρεται ἐς τὸ πέλαγος, καὶ πάλιν χειμασθεὶς ἐς τὰ μάλιστα τῷ Τάραντι προσμίσγει· καὶ τὰς ναῦς ὅσαι μάλιστα ἐπόνησαν ὑπὸ τοῦ χειμῶνος ἀνελκύσας ἐπεσκεύαζεν. ὁ δὲ Νικίας

'Approach of Gylippus—he despairs of relieving Syr.'

104 1. ἤδη before ἦσαν om. M ‖ συρακουσσαι M ‖ οὐδὲ μιαν M ‖ πληρώσαντες for προσπ. M with A

2. καὶ τὴν τοῦ π. ἀνανεωσάμενος πολιτείαν BH, Sta., Sitz. ‖ ἀνάρπασθεὶς (*sic*) M ‖ [κατὰ . . κόλπον] Göller; see note ‖ ὡς ἐκπνεῖ Bothe: ὃς ἔπνει Badham, Herw. ‖ μάλιστα before ἐπόνησαν is om. by all but BH

πυθόμενος αὐτὸν προσπλέοντα ὑπερείδε τὸ πλῆθος τῶν νεῶν, ὅπερ καὶ οἱ Θούριοι ἔπαθον, καὶ ληστικώτερον ἔδοξε παρεσκευασμένους πλεῖν, καὶ οὐδεμίαν φυλακὴν πω ἐποιεῖτο. 30

'Confidence of Nikias.'

105 Κατὰ δὲ τοὺς αὐτοὺς χρόνους τούτου τοῦ θέρους καὶ Λακεδαιμόνιοι ἐς τὸ Ἄργος ἐσέβαλον αὐτοί τε καὶ οἱ ξύμμαχοι καὶ τῆς γῆς τὴν πολλὴν ἐδήωσαν. καὶ Ἀθηναῖοι Ἀργείοις τριάκοντα ναυσὶν ἐβοήθησαν· αἵπερ τὰς σπονδὰς φανερώτατα τὰς πρὸς Λακεδαιμονίους αὐτοῖς 2 ἔλυσαν. πρότερον μὲν γὰρ ληστείαις ἐκ Πύλου καὶ περὶ τὴν ἄλλην Πελοπόννησον μᾶλλον ἢ ἐς τὴν Λακωνικὴν ἐπεβαίνοντες μετά τε Ἀργείων καὶ Μαντινέων ξυνεπολέμουν, καὶ πολλάκις Ἀργείων κελευόντων ὅσον σχόντας μόνον ξὺν ὅπλοις ἐς τὴν Λακωνικὴν καὶ τὸ ἐλάχιστον μετὰ σφῶν δηώσαντας ἀπελθεῖν οὐκ ἤθελον· τότε δὲ Πυθοδώρου καὶ Λαισποδίου καὶ Δημαράτου ἀρχόντων ἀποβάντες ἐς Ἐπίδαυρον τὴν Λιμηρὰν καὶ Πρασιὰς καὶ ὅσα ἄλλα ἐδήωσαν τῆς γῆς, καὶ τοῖς Λακεδαιμονίοις ἤδη εὐπροφάσιστον μᾶλλον τὴν αἰτίαν ἐς τοὺς Ἀθηναίους τοῦ ἀμύνεσθαι ἐποιη-

PELOPONNESE. 'The Lac. satisfied that the peace had been now first and undeniably broken by their enemy.'

3. πλέοντα for προσπλέοντα all but BH || παρασκευασαμένους M with AEF || οὐδὲ μίαν M || πως φυλακὴν ἐποιοῦντο BH

105 1. τὰς before πρὸς is om. by all but BH : πρὸς τοὺς λακεδαιμονίους τὰς σπονδὰς φανερώτατα M : πρὸς τοὺς BH

2. ἐπολέμουν for ξυνεπολέμουν all but BH || ἔχοντας BH || λιμέραν all but BH || πρασίαν CAEGM || ἄλλα ἅττα for ὅσα ἄλλα B || [ἐς τοὺς Ἀθηναίους] Sta.

σαν. ἀναχωρησάντων δὲ τῶν Ἀθηναίων ἐκ τοῦ
Ἄργους ταῖς ναυσὶ καὶ τῶν Λακεδαιμονίων οἱ
Ἀργεῖοι ἐσβαλόντες ἐς τὴν Φλειασίαν τῆς τε γῆς
αὐτῶν ἔτεμον καὶ ἀπέκτεινάν τινας, καὶ ἀπῆλθον
ἐπ' οἴκου.

3. ἀπέκτεινάν τε BH

Θουκυδίδου ἱστοριῶν ἕκτον M (see note on c. 1, 1): at the beginning of this book M has Θουκυδίδου συγγραφῆς ς΄

M. T. = Goodwin, *Moods and Tenses.*

Gardner and Jevons = *Manual of Greek Antiquities*, by G. and J.

Stein = *Thukydides.* Auswahl von Heinrich Stein.

NOTES

ΞΥΓΓΡΑΦΗΣ—the MSS. vary between *ἱστοριῶν* and *σ(ξ)υγγραφῆς*. Thuc. did not himself give a title to his work; but he would have preferred *ξυγγραφῆς*: *ἱστοριῶν* is the invention of commentators. *ἱστορία* nowhere occurs in Thuc.; but Dr. Hude finds that *all* authors who quote Thuc. call his work *ἱστορίαι*.

ς—the Alexandrine scholars divided the History into books. Some *numbered* the books from *α'* to *η'*: others *lettered* them from *α* to *θ*. There was another division of the work into *thirteen* books.

§ 1 l. 1. **ἐβούλοντο**—'the word is here (as in Xen. *Hel.* III. 4, 2, and elsewhere) used not so much of *will* as of *intention*' (Bloomfield). This is not accurate. Trans. 'felt a wish.' *βούλομαι* expresses a vaguer wish than *διανοοῦμαι*: it never means 'make up one's mind,' and consequently cannot, like *διανοοῦμαι*, be constructed with a fut. infin. 1

2. **αὖθις**—with *ἐπὶ Σικελίαν πλεύσαντες*. It is the habit of Thuc. to place the prominent word early in its clause. For the previous A. expeditions see Intr. p. x.

μείζονι παρασκευῇ—the numbers that sailed under Laches are not known. [Pythodorus and] Eurymedon took forty ships with them.

Λάχητος—in Sicily 427-426 B.C.; replaced in winter of 426 by Pythodorus. He was a supporter of Nicias in arranging the peace of 421. Plato's *Laches* is named after him. It has been conjectured that he is represented under *Tydeus* in the *Supplices* of Euripides (produced *circ.* 420 B.C.). He is the dog Labes in Aristoph. *Wasps*. He was attacked by Cleon.

καί—joins the names of two commanders who were not in power at the same time. Hence the full form would be *τῆς*

μετὰ Λάχητος καὶ τῆς μετὰ Εὐρ.: but it is worth noticing how with the second of two expressions joined by *καί* it is possible to omit (1) the *article*, (2) the *preposition*. Such omissions are common even when the connected expressions are quite distinct.

3. **Εὐρυμέδοντος**—on returning to Athens from Sicily in 424, he had been tried on a charge of taking bribes (*γραφὴ δώρων* or *δωροδοκίας*), and was fined. He was not *στρατηγός* again until 414 B.C. This long period of retirement is probably connected with his trial and condemnation.

ἐπὶ Σ. πλεύσαντες καταστρέψασθαι—it is regular to construct the common object of a participle and verb so as to suit the participle.

4. **ἄπειροι οἱ πολλοί**—in limiting apposition to *Ἀθηναῖοι*. Thuc. enlarges or contracts the subject at will.

5. **τοῦ μεγέθους . . τοῦ πλήθους**—*chiasmus* is so common in Thuc. as to amount to a mannerism. Cf. v. 61 *τήν τε τοῦ τείχους ἀσθενείαν καὶ τοῦ στρατοῦ τὸ πλῆθος*. (On *μέγεθος* and *πλῆθος τῶν ἐνοικούντων* in reference to the *City* see Aristot. *Pol.* 1326 a, with Fowler's *City-State*, p. 276.)

6. **καὶ ὅτι**—a clause introduced by *ὅτι* in either of its meanings is often co-ordinated to a noun, as in VII. 58, 4 *διὰ μέγεθός τε πόλεως καὶ ὅτι* ('because') *ἐν μεγίστῳ κινδύνῳ ἦσαν*. Cf. Demosth. VIII. 71 *οὐδὲν ἂν τούτων εἴποιμι, ἀλλ' ὅτι . . οὐδὲν πολιτεύομαι*. (1) A similar use of 'and that' is common in eighteenth-century English prose; as also is (2) the habit of using together two constructions after a single verb or governing expression—here *τοῦ μεγέθους . . καὶ ὅτι* after *ἄπειροι ὄντες*. Thus in VIII. 4, 1 we have *παρεσκευάζοντο δὲ . . τήν τε ναυπηγίαν καὶ Σούνιον τειχίσαντες*: Addison has 'It was his design *to* marry her to such a gentleman, *and that* her wedding should be celebrated on such a day'; 'They believe *the same* of all works of art . . *and that*, as any one of these things perish, their souls go into another world'; Cowper has 'The fine gentleman would find his ceilings too low, *and that* his casements admitted too much wind'; Johnson, 'They think veneration gained by such appearances of wisdom, *but that* no ideas are annexed to the words.' Thackeray, Carlyle, and Ruskin also indulge in this and similar constructions.

οὐ πολλῷ τινι—Hudson wrongly says '*τινι videtur πλεονάζειν*.' Greek has three words for our 'very,' 'really,' or 'actually' (*quidam* with adjectives)—(1) *τις* (generally with adjectives of degree); (2) *πάνυ* and *σφόδρα* (often with words other than numerals *which cannot be compared*. See *Class. Rev.* VIII. p. 152 *b*). With negatives *τις* or *πάνυ* or both together can be used. (See Stein on Herod. v. 33.)

7. **ὑποδεέστερον**—antithesis to *μεγέθους καὶ πλήθους*, as in II. 89, 6 *ἐκ πολλῷ ὑποδεεστέρων . . μέγα τι τῆς διανοίας τὸ βέβαιον ἔχοντες*: V. 20 *ὑποδεέστερον δν τὰ μέγιστα τιμήσει.*

ἀνηροῦντο—the pres. and imperf., especially of *-γίγνομαι* and *-δίδωμι*, often express *intention* or *attempt*; as Aristoph. *Pax* 408 *προδίδοτον τὴν Ἑλλάδα*: Eur. *H. F.* 538 *καὶ τἄμ' ἔθνησκε τέκν', ἀπωλλύμην δ' ἐγώ liberi mei morituri erant, ego autem peritura.*

§ 2 l. 8. **Σικελίας**—here follows a description of Sicily, in which Thuc., 'like Herodotus, retains the spirit of the older geographers and logographers,' and writes with something of the grace that characterises the style of Herodotus. It has been commonly supposed since Niebuhr that Thuc. borrows from his contemporary Antiochus of Syracuse—so Göller, Wölfflin, Classen, Mahaffy,—but there is no certainty (see Freeman, *Hist. Sic.* I. p. 456). Thuc. probably visited Sicily during his exile.

9. **ἔλασσον**—not *ἐλάσσων*: the adverbs *πλέον, ἔλασσον* are regularly used in such cases. Cf. c. 95, 1 *ἐπράθη ταλάντων οὐκ ἔλασσον πέντε καὶ εἴκοσι.* The repetition of *οὐ πολλῷ τινι* emphasises the vastness of the undertaking.

10. **ἡμερῶν**—so II. 97, 1 *περίπλους τεσσάρων ἡμερῶν.* The length of the coasts of Sicily is 512 miles. In ancient times, astronomy not being applied to navigation, distance round the coasts of a country of which the measurements were unknown, could be reckoned only by the time occupied in the voyage.

τοσαύτη οὖσα—Thuc. 'seems to think that there is a geographical incongruity in so large an island being separated from the mainland by so narrow a channel' (note in Jowett); or rather, he adds as a second proof of the geographical importance of the island—and consequently of the magnitude of the new undertaking—the fact that Sicily, in addition to its size, is so close to the mainland as to be almost part of the continent. Athens was in the habit of reducing islands—*πλεύσαντες καταστρέψασθαι*—but she had not the means for reducing a large *continental* country. (Stein explains similarly.)

ἐν . . μέτρῳ—a difficult use of *ἐν* in its *quasi*-instrumental sense, '*res in qua aliqua actio vel qualitas cernitur.*' c. 16, 5 *ἐν τινος λαμπρότητι προέσχον* is the same use. It is from this use that adverbial phrases like *ἐν τάχει* come.

12. **τὸ μή**—Soph. *Phil.* 1141 *ἔστιν τις ἔστιν ὅς σε κωλύσει τὸ δρᾶν. M.T.* 811; Wecklein on *Agam.* 1588. It is *internal accus.*

εἶναι—see crit. note. Poppo defended *οὖσα* here as a confusion between two constructions; but Classen is probably right in thinking that *οὖσα* got in from *τοσαύτη οὖσα* above.

Among recent critics, only L. Herbst defends *οὖσα*: he thinks that *τό* does not affect the construction here and in other places, but is used as a demonstrative particle. Would *μή* then be possible?

2 § 1 l. 1. **ᾠκίσθη δέ**—answering to *περίπλους μέν* above. cc. 2-5 are generally described as a digression; but the passage is perhaps rather a continuation of the description of the greatness of Sicily. 'The greatness of Sicily,' Freeman says, 'was essentially a colonial greatness, the greatness of communities which did not form whole nations but only parts of nations, nations of which other parts remained in their elder homes.'

τὸ ἀρχαῖον—distinguish from *κατὰ τὸ ἀρχαῖον* ('in the ancient manner').

2. **ἔσχε**—sc. *αὐτήν*. *τὰ ξύμπαντα* is nom., agreeing with *ἔθνη*. When the art. precedes *πᾶς* and its compds., the whole is regarded as the sum of its component parts. (To take *τὰ ξύμπαντα* as accus. is wrong. A complete list of tribes is what Thuc. gives; their geographical distribution is also described, but that is already referred to in *ὧδε ᾠκίσθη*. Cf. the last sentence of c. 2, where the same ideas recur in inverse order.)

3. **λέγονται**—*λέγομαι* used personally or impersonally is regularly constructed with an infin.

4. **Κύκλωπες**—Homer does not say that the Cyclopes dwelt in Sicily (*Od.* IX); but the scene of his story was always localised by later writers (as by Euripides) in Sicily.

Λαιστρυγόνες—mythical beings (*Od.* X. 81) like the Cyclopes, dwelling, like them, in fairy-land. The story that they lived in Sicily is the product of Greek fancy. (See Freeman *l.c.* pp. 100, 106.)

6. **ποιηταῖς**—esp. Homer. Observe that the perf. pass., when the subject is non-personal, regularly has the agent in dat.

7. **ὡς ἕκαστος γιγνώσκει**—so in II. 48, of the origin of 'the Plague.'

περὶ αὐτῶν—Classen takes *αὐτῶν* as neut., 'these questions,' *i.e.* *γένος, ὁπόθεν ἐσῆλθον κ.τ.λ.* Of this rather vague use of *αὐτά* Thuc. is fond. But *μετ' αὐτούς* below is strongly in favour of making *αὐτῶν* masc.

§ 2 l. 8. **Σικανοί**—some modern critics, including Holm, think that Σικανοί and Σικελοί are 'simply dialectal differences of the same name.' Freeman combats this view *l.c.* pp. 472 *fol.*

ἐνοικισάμενοι—'settled there.' The next words mean 'or rather (*καί*=*immo*) before them, according to their own account.' There is an instance of the sarcastic humour of

which Thuc. is rather fond in *ἐνοικισάμενοι . . αὐτόχθονες*: if 'original inhabitants,' they could not be 'settlers.'

9. **ὡς μὲν αὐτοί φασι**—this is placed early in order to bring out the antithesis sharply. It is a very common trick of order in Thuc.

διὰ τὸ . . εἶναι—the inf. with *διὰ τό* is very common in Thuc. (63 cases according to Behrendt), but *διὰ τοῦ* with inf. is not found. The inf. with art., commoner in Thuc. and Demosth. than in any other author, is in Thuc. found chiefly in the speeches and the loftier parts of narrative. The construction and usage of the Eng. inf. in *-ing* (as distinct from the *verbal noun*) are precisely similar to the Gk. inf. with art., except only that the Eng. inf. can be qualified, not only by the def. art., but by a pronoun and by a substantive in the possessive case.

11. **Ἴβηρες**—great value attached to a well-authenticated claim to be *αὐτόχθονες*: hence Thuc. marks the antithesis to *διὰ τὸ αὐ. εἶναι*, instead of writing *ὕστεροι* in contrast with *πρότεροι*. Stein reads <*ὕστεροι*>, *Ἴβηρες*.

Σικανοῦ—has been thought to be the Sègre or even the Seine, but it is unknown. It is not certain from what quarter these Iberians really immigrated to Sicily.

14. **Τρινακρία**—Freeman points out that this name, derived from *τρεῖς ἄκραι*, is probably a mere corruption of the Homeric *Θρινακίη*, with which island Sicily was identified, the supposed reference being to the triangular shape of Sicily. Ov. *Fast.* IV. 419 *Trinacris a positu nomen adepta loci.*

καλουμένη—this tense of the partic. (imperf.) is invariably used when a name now obsolete is referred to. *κληθείς* = 'called' (timeless), or 'having received the name,' and is used of names given under some definite circumstances referred to, as in c. 4, 1 *τοὺς Τ. κληθέντας*, and c. 4, 5.

τὰ πρὸς ἑσπέραν—adverbial. For the expression cf. *τὰ πρὸς βορρᾶν* § 5 and *τὸ πρὸς νότον* III. 6. *πρὸς ἑσπέραν* also means 'towards evening,' *sub vesperum.*

§ 3 l. 15. **ἁλισκομένου**—Classen makes this historic pres.; but it cannot be shown that the historic pres. is used in any mood but the indic. Stahl takes it with *διαφυγόντες*—'escaped at the time of the capture.' This is possible; but Goodwin (*M. T.* § 27) classes *ἁλίσκομαι* with *ἀδικῶ, φεύγω, νικῶ*, etc., so that the pres. may here resemble a perf.: but observe (1) when the pres. indic. of *ἁλ.* refers to the past, it appears to be *historic pres.*; (2) *ἁλισκόμενος* is either (*a*) coincident in time with the main verb, or (*b*) approaches to the perf., like *ἀδικῶ*. (An *imperf.*

partic. in gen. abs. joined to a historic pres. sometimes gives the *cause* of the verb; as I. 136 *δεδιέναι φασκόντων Κερκυραίων ἔχειν αὐτόν, διακομίζεται ἐς τὴν ἤπειρον.*)

17. **ἀφικνοῦνται**—verbs of 'going' and 'sending' are especially common in the hist. pres.

18. **ξύμπαντες μέν**—Jowett renders 'they settled near the Sicanians, and both took the name of Elymi'; but Freeman says 'I certainly always understood this simply to mean that the whole people were called E. . . . but that there were two separate Elymian cities.' Freeman is clearly right. The Sicanians had given their name to the island, and they remained quite distinct from the Elymi. Also, is J.'s rendering of *ξύμπαντες* possible? *ξ.* is often contrasted with *κατὰ πόλεις*, whereas it *never* means in Thuc. 'they with the others.' And Thuc. is clearly giving the name and the cities of the new settlers.

19. **Ἔρυξ**—the story of the Trojan origin of Eryx is accepted and elaborated by Virgil in Aeneid v.; but Freeman shows that the older legend did not assign to it a Trojan origin.

20. **Ἔγεστα**—this is the Greek name; but the native name, retained by the Romans, was Segesta. It is the Acesta of *Aen.* v. 718. To the Romans is due the tradition that it was founded by Aeneas, who named it after Acestes.

προσξυνῴκησαν δὲ . . καί—a characteristic *anaphora* of *δμοροι . . οἰκήσαντες*. Thuc. does not *in narrative* balance the clauses exactly by *anaphora*, whereas in Xenophon such balance is very frequent. Cp. c. 20, 4.

Φωκέων—the statement that Phocians settled in Sicily receives no support except from a single passage in Pausanias. And this testimony is really of slight value, as P. is enumerating the Greek settlers in Sicily, as distinct from the barbarians, among whom he places the Elymi (Phrygians, *i.e.* Trojans). The correction *Φρυγῶν* is not really supported, because when later writers speak of Phrygians in Sicily they mean Trojans. It looks as if in *τῶν Τρώων τινές* above Thuc. refers to that arrival which appears under a much-developed form in Dion. Hal. as the return of Acestes. Whether in *Φωκέων τινές* we have an early form of the legend that reappears in the story of Aeneas, is much more doubtful. Dion. Hal. assigns an Arcadian origin to Aeneas: and it should be borne in mind that the Trojans are barbarians in Thuc. and Pausanias, but Hellenes in Dion. Hal. and Virgil. Dion. Hal. speaks of the Trojans under Aeneas as *τὰς πόλεις συνοικίζοντες τοῖς Ἐλύμοις ἐν Σικελίᾳ*. These facts only show how great was the confusion

in the stories concerning the settlement of the Elymi, and how impossible it is to correct *Φωκέων* with any confidence.

21. **τότε**—refers back to *διαφυγόντες* (Stahl).

ἐς Λιβύην—it is not impossible that this suggested to Virgil the bringing of Aeneas to Carthage.

22. **πρῶτον, ἔπειτα**—*πρῶτον* without *μέν* is always followed by *ἔπειτα* without *δέ*, unless *καί* follows *ἔπειτα*, when *δέ* is always added, as in VII. 23 *τὸ μέγιστον πρῶτον, ἔπειτα δὲ καί κτλ.*

ἀπ' αὐτῆς—this pronoun, referring to a preceding noun or pronoun, corresponds to *is* in Lat. There is in Thuc. a use of *αὐτά* which corresponds to *haec omnia*, 'our empire,' as in Cic. *pro Sul.* § 28.

κατενεχθέντες—cf. IV. 120 *πλέονταs δ' ἀπὸ Τροίας σφῶν τοὺs πρώτους κατενεχθῆναι ἐs τὸ χωρίον τοῦτο τῷ χειμῶνι ᾧ ἐχρήσαντο Ἀχαιοί.*

§ 4 l. 23. **Σικελοί**—it is generally agreed among ancient writers that the Siculi were Italian, and had been driven into Bruttium from Latium.

Ἰταλίας—*i.e.* only the *modern* Calabria, in ancient times the peninsula reaching to the Laus on W., and to Metapontum on E. Dion. Hal. I. 12 defines Italy in this sense as *ἀπὸ ἄκραs Ἰαπυγίαs μέχρι πορθμοῦ Σικελικοῦ.*

24. **Ὀπικούς**—identified by Strabo with the Oscans. They were enemies of the Latins, who regarded them as barbarous. Cf. Juvenal's *opici mures.*

25. **ὡs μὲν εἰκός**—there are two uses of *εἰκός*—(1) to introduce what is *probable*, but is incapable of proof; (2) of the *reasonable* conduct of persons.

ἐπὶ σχεδιῶν—cf. on c. 101, 3. In this use, the *gen.* with *ἐπί* differs from the *dat.* in that it expresses the *means* as well as the *place.*

τηρήσαντες=*φυλάξαντες*, as III. 22, and Demosth. 28, 1 *τηρήσαs τὴν τελευταίαν ἡμέραν. πορθμόs* generally in prose= 'strait,' but 'passage' suits *τηρήσαντες* better. 'Watching for the passage when the wind blew,' means that they waited till the wind blew from Italy. The danger of the *πορθμὸs Σικελικόs* is proverbial. Cf. the *mare Siculum* of Roman poets.

26. **κατιόντος**—technical word. <*ἐs*> *τὸν π.* Stein.

τάχα ἄν—sc. *διέβησαν, M. T.* § 244. The contrast is between what they *probably* did and what they may *possibly* have done.

δέ—*τάχα δ' ἄν* would be more usual, but expressions like *τάχ' ἄν* occasionally displace *δέ*. Thus Andocides has *δῆλον ὅτι δέ* for *δῆλον δ' ὅτι.*

28. **ἀπὸ Ἰταλοῦ**—this remark is of no value as history. Cf. *Aen.* I. 532 *nunc fama, minores | Italiam dixisse, ducis de nomine, gentem.*

30. **οὕτως**—referring back to *ἀπὸ Ἰταλοῦ* after the parenthetical remark *τοὔνομα τ. ἑ.*

§ 5 l. 31. **στρατὸς πολύς**—predicate, = *ἦλθον πολλοί.*

32. **κρατοῦντες**—*κρατῶ* with *μάχῃ* or *μαχόμενος*—or when one of them is clearly implied—takes accus. in Thuc., otherwise *gen.* Cf. Demosth. 8, 32 *ὃν κρατήσαντες τοῖς ὅπλοις, ib.* 19, 319 *Φωκέας ἐκράτησε* (sc. *μάχῃ*). *κρατῶ* with *gen.* = *κρείσσων γίγνομαι.* [Demosth.] 13, 17 *ἐν τοῖς ὅπλοις κρατεῖν τῶν ἐχθρῶν* is wrong.

34. **τὰ κράτιστα τῆς γῆς**—'the best parts'; cf. VII. 19 *τῷ πεδίῳ καὶ τῆς χώρας τοῖς κρατίστοις.*

35. **ἐπεί**—'from the time that.' The edd. compare *ἐπειδὴ ἐπαύσαντο* I. 6, and note that the sense is the same as that of *ἀφ' οὗ, ἐξ οὗ.* The use is characteristic of tragedy and early prose. See L. & S.; in I. 14, 3 *ὀψέ τε ἀφ' οὗ* is doubtful.

37. **τὰ μέσα καὶ τὰ πρὸς βορρᾶν**—comparing *τὰ μεσημβρινὰ καὶ ἑσπέρια* above, we notice that *τά* is inserted a second time. For the repetition see note on *καί* in c. 1, 1. The omission is impossible when the first member is an adj.—*μέσα*—and the second is a participial expression—*πρὸς βορρᾶν.* Cf. Hyperides I. xxi. 19 *ἔξω τῶν βασιλικῶν καὶ τῶν παρ' Ἀλεξάνδρου.* Thuc. I. 18 *οἵ τε Ἀθηναίων τύραννοι καὶ οἱ ἐκ τῆς ἄλλης Ἑλλάδος.* Isocr. 3, 22 *ἐν τοῖς ἐγκυκλίοις καὶ τοῖς κατὰ τὴν ἡμέραν ἑκάστην γιγνομένοις.*

τὰ πρὸς βορρᾶν—c. 2 § 2 l. 14. Cf. Demosth. 18, 301 *οἱ πρὸς Πελοπόννησον τόποι.*

§ 6 l. 38. **ᾤκουν**—it should be noticed, (1) that the object of the Phoenician settlements was trade with the Sicels; (2) that the Phoenicians were the earliest to send out colonists to Sicily.

ἐπὶ τῇ θαλάσσῃ—of *points* on the coast, whereas *παρὰ (τὴν) θάλασσαν* implies *extent* along the coast. But the distinction is not carefully observed. II. 9 *Καρία ἡ ἐπὶ θαλάσσῃ*: Isocr. 5, 21 (*Ἰλλυριῶν*) *τῶν παρὰ τὸν Ἀδρίαν οἰκούντων.*

40. **ἀπολαβόντες**—the constant use of participle and verb in the sentences that describe the various settlements lends a special character to these chapters. Whether or not the whole is based on Antiochus of Syracuse, the style is simple and annalistic.

ἐπικείμενα—the Aegatian Islands are meant.

41. **ἕνεκα**—MSS. *ἕνεκεν*, but the form in *-ν* is very doubtful in older Attic. The order of *ἕνεκα* allows of (1) *τῆς πρὸς τοὺς*

Σ. ἕνεκα ἐμπορίας, (2) ἕνεκα τῆς πρὸς τοὺς Σ. ἐμ., (3) ἐμ. ἕνεκα τῆς πρὸς τοὺς Σ. On the other hand, ἕνεκα is not placed *last* in a phrase of this kind, where the epithet contains a preposition—τῆς πρὸς τ. Σ.

43. **ἐπεσέπλεον**—ἐπ-, as in ἐπάγεσθαι, = *insuper*, Sta., who adds that κατὰ θάλασσαν lacks point. But it has often been noticed that a simple word (πλέω), when compounded, loses something of its force. Hence, to show that it was by sea that the Gks. came, and not by migration from their settlements—the sea being all-important in the struggle between Gk. and Phoenician—κατὰ θ. is naturally added. This kind of tautology is to be met with in English: *e.g.* Johnson, *Idler* 48 'Mons. *Le Noir* is made miserable . . by every account of a *privateer* caught *in his cruize*.' Burke, *Mr. Fox's East India Bill*, 'I have been *long very deeply* engaged in the preliminary enquiries, *which have continued without intermission for some years*.'

ἐκλιπόντες . . ξυνοικήσαντες—Thuc. joins two and even three unconnected participles to a verb, provided that the participles are not absolutely parallel.

τὰ πλείω—referring to περὶ πᾶσαν τὴν Σ. This vague use of the neut. is very common.

Μοτύην—an island about five miles N. of Lilybaeum. It was joined to the mainland by a mole, which, though under water, is still used as a track. In 397 the Carthaginians were driven from Motye by Dionysius and founded Lilybaeum.

44. **Σολόεντα**—Soloeis, the Roman Soluntum, became the eastern stronghold of the Phoenicians against the Greeks. It was a fortress, not a mere trading station. The present remains go back only to Roman times.

Πάνορμον—the modern capital Palermo, 'la felice.' The following list gives the principal events in the history of this famous city:—

254 B.C. Taken by the Romans from the Carthaginians.

409 A.D. Sicily conquered by Alaric.

535. Belisarius recovers Sicily and takes Palermo by siege. *The Byzantine Period* begins.

830. *The Saracen Period.* Palermo made capital of Sicily.

1072. Conquered by Norman adventurers. *The Norman Period.*

1282. *The Sicilian Vespers* at Palermo end the dominion of the French. *The Spanish Period*, leading to the attachment of Sicily to the kingdom of Naples.

1860. Garibaldi takes Palermo. Sicily united with Italy.

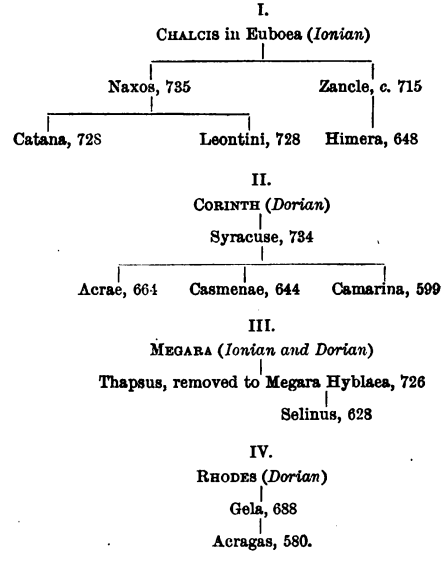
ξυνοικήσαντες—Stahl points out that this is contrasted with *ᾤκουν περὶ π. τὴν Σ.* The three towns were not new settlements of the Phoenicians.

46. **καὶ ὅτι**—cf. c. 1, 1. Two causes are constantly given in different constructions by Thuc.: a clause with *ὅτι* is sometimes joined to a prep. (*διά, κατά, πρός*) and case.

47. **Καρχηδόν**—the tradition generally accepted at a later time was that Rome and Carthage were founded on the same day; but there is good evidence that Carthage was founded shortly before 800 B.C. Freeman shows that the Phoenicians were probably confined to the three towns after the Gk. settlement of Selinus, *i.e.* after 628 B.C.

48. **τοσοῖδε**—the violation of the rule that these forms refer to what follows, occurs most commonly in speeches.

3 § 1 l. 1. **Ἑλλήνων**—the following tables exhibit the Gk. cities:—



The above dates are not to be considered as more than approximate.

2. **Νάξον**—never an important town. It was destroyed in 403 by Dionysius, who founded Tauromenium in its place. Though the site of N. is now occupied by orange-groves, there are remains of the ancient walls. Pausanias exaggerates when he says that there were no traces of the city in his day. (Such exaggeration by Pausanias is found in other cases.)

3. **Ἀπόλλωνος**—thus Naxos remained the spiritual centre of Greek Sicily, though it was not the political centre. Freeman well compares the position of Canterbury.

ὅστις—a strange use of *ὅστις*, the ordinary rules for which as a relative are as follows:—1. Referring to an *indefinite* antecedent: (a)=*such that*, as in *οὐδεὶς οὕτως ἠλίθιος ὅστις οὐχι κἂν πρῶτος εἰσενέγκαι*. (Thus *ὅστις* often replaces *ὥστε* after *οὕτως*.) (b)=*whoever*, as in *ὅστις ἂν ᾖ*. 2. Referring to a *definite* antecedent: (a)=*quippe qui*. (b)=*of the kind that, any that*. It has been supposed that Thuc. took at least this note from Antiochus of Syracuse, because Dion. Hal. I. 12 quotes from him the expression *τὴν γῆν ταύτην ἥτις νῦν Ἰταλία καλεῖται*, and the inference is that Antiochus used *ὅστις* for *ὅς*. On the other hand, Dion. Hal. is scarcely to be trusted in a minute linguistic point, and it is strange that Thuc., even though he may have used Antiochus, should follow him in such a use of *ὅστις*. Stein on Herod. IV. 8 collects exx. of *ὅστις* for *ὅς* after *οὗτος* in Herod. We may compare with this the use of *σφῶν* in Thuc. for *ἑαυτῶν* or *σφῶν αὐτῶν*, and of *ὅδε*, *τοιόσδε*, *τοσόσδε* referring to what precedes (cf. c. 2 end). All these uses are characteristic of Ionic rather than of Attic.

4. **τῆς πόλεως**—Naxos no longer existed after 403 B.C., and Tauromenium did not stand on the same site. Hence this appears to have been written before 403.

5. **θεωροί**—to festivals and to distant shrines.

§ 2 l. 6. **Συρακούσας**—the brevity of this notice of the foundation and growth of S. is in striking contrast with the prolixity of modern historians when they introduce the antagonists of ancient powers.

τοῦ ἐχομένου ἔ.—an unusual phrase, found only here. Thuc. generally writes *τοῦ ἐπιγιγνομένου ἔ*.

7. **Ἡρακλειδῶν**—of these one branch, the Bacchiadae, had recently established an oligarchy at Corinth, and it is probable that Archias was himself a Bacchiad.

8. **νήσου**—Ortygia, to which modern Syracuse is confined. Livy, XXV. 24 *insula quam ipsi Nason vocant*.

9. **περικλυζομένῃ**—about 540 B.C. Ortygia was joined to the mainland by a mole. Cf. the lines of Ibycus of Rhegium quoted

by the Schol. on Pind. *Nem.* I. 1 . . *παρὰ χέρσον* | *λίθινον ἐκλεκτὸν παλάμαισι βροτῶν* . . But in Cicero's day the mole had been replaced by a bridge. At the present day the junction is a mole. Freeman, *Sicily* II, Note XV.

10. **ἡ ἔξω**—Achradina, a name first found in Polybius. It probably included the 'eastern part of the hill and the low ground between the hill and the island.' (The precise extent of Achradina is a matter of dispute. See Freeman II. Note V. It was joined to the island by Gelon (485–478), the 'second founder' of Syracuse.)

προστειχισθεῖσα—'this *προστειχισμός* I understand to be the work of Gelôn. He joined Ortygia and Upper Achradina by fortifying Lower Achradina.' Freeman II. p. 447.

πολυάνθρωπος—cf. [Demosth.] and *c. Neaeram* 75, a speech that contains imitations of Thuc., *Θησεὺς συνῴκισεν αὐτοὺς καὶ δημοκρατίαν ἐποίησε καὶ ἡ πόλις πολυάνθρωπος ἐγένετο*: Xen. *Vect.* 4, 50 *ἰσχυρῶς γὰρ ἂν καὶ αὕτη πολυάνθρωπος γένοιτο πόλις.*

§ 3 l. 11. **Θουκλῆς δὲ καὶ οἱ Χαλκιδῆς**—this passage is introduced as separate from the previous statement about Thucles. Hence the article is not required with Θ.: on the other hand, the article is always inserted with proper names when any special definiteness attaches to them, as here where a special class of Chalcidians is meant, viz. those who had founded Naxos.

12. **ὁρμηθέντες**—*ὁρμῶμαι*, like many other verbs with pass. aorists, is really passive. See Rutherford, *New Phryn.* p. 188.

ἕτει πέμπτῳ—the art. is generally omitted with *ἕτει* and *μηνί.*

μετὰ Σ. οἰκ.—Index s.v. *μετά*: this predicative use of the partic. after a prep. is much less common in Gk. than in Lat. It is generally found in expressions indicating time, and oftenest with *ἐπί* (gen.) or *ἅμα*. *M.T.* § 829. (See some characteristic remarks by Prof. Gildersleeve in *A.J.P.* July 1892, p. 358.)

13. **Λεοντίνους**—close to the modern *Lentini.* It was the only Gk. city of Sicily that was inland. For its opposition to Syracuse see c. 6 § 2.

15. **Κατάνην**—the modern *Catania*, which dates only from the earthquake of 1693. The city has survived many terrible disasters, due partly to its wars, and partly to its proximity to Aetna.

οἰκιστὴν ἐποιήσαντο—presently *οἰκιστὰς ποιήσαντες*, the active being used of the founders who make the appointment for a colony, the mid. of the citizens who choose for themselves. 'Some distinction,' says Freeman, 'is here hinted at between

the foundation of Leontinoi and the foundation of Katanê. It may point to some possible dissension or secession.'

§ 1 l. 1. **κατά**—a common use of *κατά*, and one which is not confined to words denoting time. 4

τὸν αὐτὸν χ.—Megara was encouraged no doubt by the reports of the foundation of Syracuse by Corinth.

3. **ὑπὲρ Παντακύου ποταμοῦ**—(1) for this use of *ὑπέρ* 'on,' *ἐπί* w. dat. is an alternative; (2) the rule in Attic prose is that, when *ποταμός* is added to the name of a river, the *art.* is inserted before the name. But Herod. does not use the *art.* in such a case, and in four passages of Thuc. it is wanting. (So also in the MSS. of Isocr. 7, 80 *ἐντὸς* Ἄλυος *ποταμοῦ*, and Xen. *Anab.* IV. 7, 18 *ἐπὶ* Ἄρπασον *π.*)

Παντακύου—now the *Porcari*. Trotilon, Leontini, Thapsus, Megara all lay between Catana and Syracuse.

4. **δνομα**—cf. II. 37 *καὶ δνομα μὲν . . δημοκρατία κέκληται.* This adverb. accus. is commoner than *ὀνόματι*, for which see n. on c. 10, 2.

χωρίον—*χωρίον*, *πόλις*, *νῆσος*, etc. regularly follow the proper name when they have no article. For the order of words Classen compares I. 45, 3.

6. **ξυμπολιτεύσας**—*i.e. μετοικήσας ἐς Λεοντ. καὶ ἐκεῖ ξυμπολιτεύσας τοῖς* Χαλκ.

7. **Θάψον**—a low-lying peninsula, now known as *Magnisi*, but scarcely occupied, except for its salt-works. Freeman quotes *Aen.* III. 688 *vivo praetervehor ostia saxo | Pantagiae Megarosque sinus Thapsumque jacentem.*

ἀποθνήσκει—the historic pres., esp. common with such verbs as *τίκτω*, *γίγνομαι*, *θνῄσκω*, may be co-ordinated with another tense—*ᾤκισαν*—which may equally well precede or follow it.

9. **παραδόντος**—Freeman says: 'The M. were helped by a Sikel king who betrayed the place to them'; but Stahl with the older edd. rightly explains *τὴν χώραν* as the region in which M. was situated. Bloomfield, keeping the MSS. *προδόντος*, renders 'having conceded,' and probably Hyblon granted the land because he was unable to defend it. Classen's correction *παρα-* is almost certain, being in accordance with the language of Thuc., whereas *προ- τὴν χώραν* is a most unusual phrase.

10. **Μεγαρέας**—the city, which was never important, was destroyed by Gelon (see c. 5, 3), but was rebuilt after the Sicilian expedition and made an outpost of Syracuse. Gelon had intervened in a civil war at Megara. (The single sentence of which this section consists illustrates the great power of the Gk. participle. *οἰκίσας καὶ ξυμπολιτεύσας καὶ ἐκπεσὼν καὶ οἰκίσας*

expresses a succession of events that are detailed in the briefest and simplest form of words possible. The style is periodic, though the period is not worked up in the rhetorical manner. Observe that τε belongs to the first καί, the two longer participial phrases making one pair, and the two shorter a second pair. Although this cumulation of participles is of course impossible in English, yet the outline of the whole sentence resembles the modern English period, strictly so called, rather than the more artificial Gk. period.)

§ 2 l. 14. **ὕστερον ἤ . . οἰκίσαι**—*M.T.* § 655. This is the only passage in Attic in which ὕστερον ἤ is constructed like πρότερον ἤ (=πρίν). Poppo compares Plut. *Luc.* 5. It is well known that πρότερον ἤ is very rare outside Herod., Thuc., and Antiphon, but reappears in late authors such as Plut., Pausan., Arrian.

15. **αὐτούς**—the accus., in spite of the fact that the subject of κτίζουσι is the same. This is apt to happen when a contrast is implied, as here between the building of Megara and the building of Selinus. Cp. Isocr. *Ep.* 9, 16 οἶμαι καὶ λέγειν ἐμοὶ προσήκειν . . καὶ καλῶς βεβουλεῦσθαι πρός σε ποιούμενον τοὺς λόγους. When a plur. and subject of infin. includes the subject of the main verb, the nom. and accus. are used indifferently with the infin.

οἰκίσαι—sc. Μεγαρέας. Classen reads οἰκῆσαι, but most recent edd. follow Ullrich in reading οἰκίσαι after CG. κτίζουσι favours οἰκίσαι, for which, by a common device of composition, it is a substitute; and, though οἰκῆσαι gives good sense as ingressive aor., it is awkward after οἰκήσαντες in another sense.

Σελινοῦντα—captured by Carthaginians in 409, when the drums of columns that still lie in the quarry of S. were abandoned. At least two of the seven temples of which there are splendid remains were built soon after 628. Hermocrates of Syr., when exiled, refounded a city here in 407; but it was destroyed in the first Punic War, and the site has since remained deserted.

16. **καὶ . . ξυγκατῴκισε**—this is added by way of explanation, so that καὶ . . αὐτοῖς might have been οἷς. For the abrupt change of subject, cf. II. 2, 4 γνώμην ἐποιοῦντο . . (καὶ ἀνεῖπεν ὁ κῆρυξ . .), νομίζοντες . . For the explanatory καί Stahl compares IV. 52, 3 ἐπὶ Ἀνταν̓δρον, στρατεύσαντες . . λαμβάνουσι τὴν πόλιν. καὶ ἦν αὐτῶν ἡ διάνοια . . ἐλευθεροῦν . . τὴν Ἀνταν̓δρον, where καὶ αὐτῶν might be ὧν. [The sequence would be considerably improved by μεταπέμψαντες for πέμψαντες, *i.e.* 'sending home for P.' We should have expected καὶ ἐκ Μεγάρων . . to be a parenthesis, as commonly with the explanatory καί. So with *et;* as Livy, 23, 1 *ubi fines*

*intravit, Numidas partim in insidiis—*et *pleraeque cavae sunt viae sinusque occulti—quacumque apte poterat, disposuit.*]

17. **αὐτοῖς**—with *οὔσης* and *ἐπελθών* (Sta.). Cf. VII. 64 *οἷς αὐτοὶ ἴστε οἷᾳ γνώμῃ ἐπήλθετε. ἐπελθεῖν* ἐς 'to come to with a purpose' either friendly or hostile.

§ 3 l. 17. **Γέλαν**—the first Gk. city founded on the south coast of Sicily. Hippocrates, its tyrant, raised it to great prosperity: see c. 5, 3. Aeschylus died there 456 B.C. Gelon moved half of its citizens to Syracuse.

21. **Γέλα**—the Gelas, so called from its coldness by the Sicels, whose language was akin to Latin.

22. **χωρίον**—Freeman says: 'It would seem that Gela was a later, perhaps in its beginning only a popular, name. To the first spot which the Rhodian settlers occupied and fortified, the spot which became the akropolis of the later city, they gave, in memory of one of the four cities of their own island, the name of Lindioi.' Cf. Herod. VII. 153 *κτιζομένης Γέλης ὑπὸ Λινδίων τῶν ἐκ Ῥόδου.*

ἡ πόλις—*i.e.* acropolis; but the change of meaning is awkward.

23. **καὶ ὅ**—'*attende rariorem syntaxin,*' says Stahl. It would be more usual if *ὅ* were omitted. Were the pronoun in an oblique case, the ordinary form would be that of II. 4, 5 *ὃ ἦν τοῦ τείχους καὶ αἱ θύραι ἀνεῳγμέναι ἔτυχον αὐτοῦ*: but even then Thuc. sometimes omits the pronoun altogether in the second clause, as in VII. 29, 5 *ὅπερ μέγιστον ἦν αὐτόθι καὶ ἄρτι ἔτυχον οἱ παῖδες ἐσεληλυθότες, sc. ἐς αὐτό.* If, however, the first clause be neg. and the second positive, the rel. must be repeated; as II. 43, 2 *οὐκ ἐν ᾧ κεῖνται μᾶλλον, ἀλλ' ἐν ᾧ ἡ δόξα αὐτῶν . . καταλείπεται.* II. 44, 2 *λύπῃ οὐχ ὧν ἄν τις . . ἀγαθῶν στερίσκηται, ἀλλ' οὗ ἄν . . ἀφαιρεθῇ.* In Lat. the same omission of or substitution for the rel. is frequent in Cic.; and cf. Livy XXIII. 8 *cum* quo . . *steterat, nec* eum . . *patria majestas sententia depulerat.* In Eng. cf. Hooker, *Eccles. Pol.*, '*Whom* though to know be life, and joy to make mention of *His* name.' Johnson, *Tour in the Heb.*, 'We treated her with great respect, *which* she received as customary and due, and was neither elated *by it*, nor confused.' Macaulay, *Warren Hastings*, 'He hired musicians *to whom* she seemed to listen, but did not hear *them.*'

καλεῖται—B was thought to have originally contained *καλοῦνται*, but this seems doubtful. Herw., in support of the plur., quotes IV. 102 *τὸ χωρίον τοῦτο, ὅπερ πρότερον Ἐννέα ὁδοὶ ἐκαλοῦντο*, V. 49 *ἡ καταδίκη δισχίλιαι μναῖ ἦσαν.* But it is clear that the verb is not necessarily plur.: cf. Herod. VI. 47 *μεταξὺ Αἰνύρων τε χώρου καλεομένου*: I. 168 *ἔκτισαν πόλιν Ἄβδηρα, τὴν*

. . οὐκ ἀπόνητο : v. 115 τῶν πολίων ἀντέσχε . . πολιορκουμένη Σόλοι τὴν . . εἶλον : vii. 193 (Παγασαὶ) ἔστι χῶρος : iv. 20 τὸ ἐμπόριον τὸ καλέεται Κρημνοί : vii. 201 καλέεται δὲ ὁ χῶρος . . Θερμοπύλαι.

23. **νόμιμα Δωρικά**—introduced from Crete (Aristot. *Pol.* ii. 7, 3 ἔχει δ' ἀνάλογον ἡ Κρητικὴ τάξις πρὸς τὴν Λακωνικήν), and perhaps from Rhodes, though of Dorian institutions in the latter nothing is heard elsewhere. But the Tripolis of Rhodes —Lindus, Ialysus, Cameirus—belonged to the Dorian Hexapolis, which had a common centre in the temple of Apollo at Triopium (Herod. i. 144). There is nothing against the assumption that before Athenian influence was felt in Rhodes, the Dorian institutions had prevailed. In later times the constitution of the island was generally democratic. The family of the Eratidae, who formed a Dorian aristocracy in Ialysus, were banished between B.C. 428 and 412.

§ 4 l. 24. **ἐγγύτατα**—*ἐγγύς* is used *four* times in these opening chapters in place of the ordinary *μάλιστα*. This use is found nowhere else.

26. **Ἀκράγαντα**—*Girgenti*, 'fairest of mortal cities,' καλλίστα βροτεᾶν πολίων, Φερσεφόνας ἕδος (Pind. *Pyth.* xii. 1). It was destroyed by the Carthaginians in 406, but restored subsequently. The river from which the town was named is *S. Biagio*, the smaller of two streams that flow into the sea through one mouth.

27. **ὀνομάσαντες . . ποιήσαντες . . δόντες**—these aorists do not refer to things that occurred before the action of the main verb, *ᾤκισαν*, but express merely the *manner* of the foundation. That this is so is clear from *δόντες*. (Cf. Forbes, Thuc. i. 2 p. 143.)

28. **νόμιμα δέ**—*μέν . . δέ . . δέ* serve rather to co-ordinate the details than to contrast them.

§ 5 l. 29. **Ζάγκλη**—now *Messina*, a city which, after suffering from every form of calamity in both ancient and modern times, is now second only to Palermo as a commercial centre. Thuc. gives no date for the foundation of Zancle and Himera (Freeman, *Sicily*, i. 586).

30. **Ὀπικίᾳ** = Samnium and Campania.

31. **λῃστῶν**—'As regarded the Sikel inhabitants all Greek settlers were alike pirates. . . What is meant is that these settlers were private adventurers who were not sent forth under an acknowledged founder, with the traditional ceremonies observed in the sending forth of a colony' (Freeman).

34. **ἀπὸ Κύμης**—in the second and formal foundation.

35. **Χαλκίδος**—as mother-city of Cumae.

ὄνομα—accus. according to Fr. Müller; cf. II. 37 *ὄνομα μὲν . . δημοκρατία κέκληται*. But Krüger rightly takes it as nom.; sc. *αὐτῆς* from above.

36. **ἦν . . κληθεῖσα**—translate, 'its name was at first Zancle, having received the name from the S. because . .'; *i.e.* this is not a periphrastic form for *ἐκέκλητο*, but the passage is the same as Plat. *Crat.* 412 *ἀνδρὶ ἦν ὄνομα Σοῦς*: Aristoph. *Av.* 1293 *Μενίππῳ ἦν χελιδὼν τοὔνομα*: Demosth. 21, 32 *οὐδενὶ θεσμοθέτης ἔστ' ὄνομα*, and many others. The dat. is usual with *ὄνομα ἔστι*, but the gen. is also found, as in Demosth. 21, 32, after the passage above. For *κληθεῖσα* we might expect *κληθείσης* (*αὐτῆς*), but, as *αὐτῆς=τῆς Ζάγκλης*, the attraction to *Ζάγκλη* is quite natural. For the partic. following *ἦν* in this manner, cf. II. 67, 1 *οὗ ἦν στράτευμα τῶν Ἀθηναίων πολιορκοῦν*.

Σικελῶν—therefore Z. was not occupied for the first time by Gks.

37. **δρεπανοειδές**—'The sickle-shaped peninsula is the distinguishing feature of the place; this natural breakwater has enabled the city under all changes to keep up its character as a haven of the sea' (Freeman).

τὴν ἰδέαν—slightly pleonastic after *-ειδές*, but wrongly suspected by Haacke. This meaning of *ἰδέα* is not common.

38. **ζάγκλον**—the *Etym. Mag.* quotes Callimachus for *ζάγκλον* in the sense of *δρέπανον*. The coins of Z. before the name was changed bear the forms *δανκ*, *δανκλ*, *δανκλη*.

39. **αὐτοί**—the Chalcidians.

Σαμίων—the story is told in Herod. VI. When Miletus and Samos fell to Persia in 494, the Ionians were invited by Scythes, tyrant of Zancle, to settle in Sicily. Fugitives from Samos and Miletus adopted a suggestion of Anaxilas, tyrant of Rhegium, that they should seize Z. while Scythes and his army were absent, being occupied in the siege of some Sicel city. Cf. Aristot. *Pol.* 1303 a *Ζαγκλαῖοι Σαμίους ὑποδεξάμενοι ἐξέπεσον αὐτοί*.

§ 6 l. 41. **Ἀναξίλας**—made himself tyrant of Rhegium 494 B.C., and quarrelled with Scythes of Zancle, though hitherto the two cities had been closely connected. Between 493 and 476 he drove out the Samians in turn.

43. **ξυμμείκτων ἀνθ.**—taken with *οἰκίσας*, which is constructed like *πληρώσας* (Clas.). Widmann compares Eur. *Hec.* 875 *Λῆμνον ἀρσένων ἐξῴκισαν*.

44. **Μεσσήνην**—Freeman, *Sicily* II. Appendix IX. gives reasons for thinking that the change of name may have been later than the time of Anaxilas.

τῆς ἑαυτοῦ—Rhegium was peopled soon after Zancle by Chalcidians and by settlers from Peloponnesian Messene.

45. **ἀντωνόμασε**—Class. supports this word from Dio Cass. (I. 55), from whom also Bloomfield quotes *ἀντωνομάσθη*, with the note that the word is extremely rare.

§ 1 l. 1. **Ἱμέρα**—marks the western limit of Gk. encroachment on the N. coast. It was apparently intended as a stronghold against Phoenician Solus and Panormus. It disappeared for ever in 408, when Hannibal, grandson of the Hamilcar whom Gelon had defeated at Himera in 480, captured the town and utterly destroyed it.

2. **Εὐκλείδου**—probably these founders came from Chalcis, as metropolis of Zancle.

5. **στάσει**—Aristot. *Pol.* 1303 b speaks of early factions in Syr. The banished clan, as Freeman points out, is strong enough in numbers to affect the dialect of Himera.

6. **φωνὴ μεταξὺ . . ἐκράθη**—this is the only place in Thuc. in which *μεταξύ* applies neither to place nor to time. The construction would be more regular if *μεταξύ* were *ἐκ*.

τῆς τε Χαλκιδέων καὶ Δ.—it is usual to omit the 2nd art. after *μεταξύ* when the gender is the same. *Δωρίς*, *Ἑλληνίς*, *Περσίς* are the ordinary forms with *γλῶσσα* or *φωνή*.

7. **ἐκράτησεν**—this probably hints at some difficulty that arose between Ionian and Dorian settlers.

§ 2 l. 8. **Ἄκραι**—a fortified outpost of Syr. against the Sicels. It was not a separate city. Freeman, *Sicily* II. p. 20 f.

Κασμέναι—the foundation of this second outpost of Syr. came but four years after that of Himera. The exact site is doubtful.

§ 3 l. 11. **Καμάρινα**—its foundation marks the extension of Syracusan power in the S. : Syr. retained some sort of control over it.

14. **ἀναστάτων**—the revolt in favour of independence occurred in 553 B.C. (Scymnus).

16. **χρόνῳ**—viz. 492 B.C. The war between Hippocrates of Gela and Syr. is mentioned by Herod. VII. 154. Syr. was defeated at the Helorus; H. restored the Syr. prisoners in return for the cession of Camarina. He then restored C. as an outpost of Gela against Syr.

Ἱπποκράτης—tyrant of Gela 498-491 B.C.

17. **λύτρα**—for the plur. form in the pred. noun, Bloomfield quotes Ov. *Met.* II. 695 *nitidam cape* praemia *vaccam*.

19. **γενόμενος**—this use of the aor. partic., for which see c. 4,

4 l. 27, is not infrequently found after another partic., λαβών, so that the first partic. is in sense subordinate to the second—'when he had received . . he made himself founder'—and the two are accordingly not usually co-ordinated.

ὑπὸ Γέλωνος—tyrant of Gela 491-485, and of Syracuse 485-478. He seized the tyranny of Gela on the death of Hippocrates. Camarina would not accept the wrestler Glaucus, of the famous Euboean city Carystus, whom Gelon set over it, and Camarina was consequently destroyed, and its citizens transferred to Syracuse. This destruction occurred about the same time as that of Megara. See c. 4, 2.

20. **τὸ τρίτον**—this occurred about 461 B.C. The Olympic victory of Psaumis of Camarina, assigned to 452, is celebrated by Pindar, *Olymp.* 4 and 5. This lends point to the words of Pindar: *ἀπ' ἀμαχανίας ἄγων ἐς φάος τόνδε δᾶμον ἀστῶν*, and again, *αἰτήσων πόλιν εὐανορίαισι τάνδε κλυταῖς δαιδάλλειν.*

21. **Γελῴων**—see critical note.

§ 1 l. 1. **τοσαῦτα κτλ.**—observe the *chiastic* form of the summary: Ἑλλήνων = c. 3, 1; βαρβάρων = c. 2, 6; *τοσαῦτα ἔθνη* = c. 2, 1; *τοσήνδε οὖσαν* = c. 2, 1 (previous sentence). The same arrangement occurs in II. 7, 8, 9. **6**

4. **προφάσει**—in one other passage of Thuc. of the *real* motive, I. 23, *τὴν μὲν γὰρ ἀληθεστάτην πρόφασιν, ἀφανεστάτην δὲ λόγῳ.* Cf. Demosth. *de Cor.* 201 *ὅτι τὴν μὲν ἀληθῆ πρόφασιν τῶν πραγμάτων ἀπεκρύπτετο.* In this use *πρόφασις* is the excuse which the *writer* gives as the true one in contrast with the alleged excuse. C. D. Morris quotes Bacon's '*the truest cause of this war, though least voiced.*'

5. **ἄρξαι**—ingressive, as often with the aor. of ἄρχω.

ἅμα—*i.e.* Thuc. admits this as a secondary motive, and says that it was the one avowed in order to *attract* (*εὐπρεπῶς*).

6. **τοῖς ἑαυτῶν ξ.**—*i.e.* the Chalcidians of Naxos, Catana, Leontini, as Ionians.

προσγεγενημένοις—Krüger, Hude, Stein, Sitzler accept this reading against *προ-*. 'The allies who had joined them' in addition to their kinsmen. Thus in III. 86 we have *αἱ Χαλκιδικαὶ πόλεις καὶ Καμάρινα* aiding Leontini in 426; in V. 5 Phaeax in 422 persuades Acragas and Camarina to join with the allies of Athens against Syr. The Sicels also had joined in 426, III. 103. For Segesta see § 2.

§ 2 l. 8. [τε]—those who retain τε—Classen, Böhme, Müller, Sitzler—assume an anacoluthon, supposing the construction to be broken by *δμοροι γάρ*, and to be resumed at § 3 *ὧν*

ἀκούοντες: so that Thuc. intended *Ἐγεσταίων τε πρέσβεις . . καὶ οἱ ξυναγορεύοντες*. But, as Stahl points out, if this were so, the parenthesis would be added from a wish to say something about *Ἐγεσταίων πρέσβεις* as distinct from *οἱ ξυναγορεύοντες*. But, in fact, the explanation applies to *both*, as § 3 shows. It often happens in the MSS. of Thuc. that *τε* is found in some MSS. and not in others. Each passage has to be dealt with on its own merits.

9. **προθυμότερον**—'earnestly.'

11. **γαμικῶν τινων**—'Notwithstanding difference of origin, notwithstanding frequent quarrels, a right of *connubium* must have existed between the Greek and the barbarian city' (Freeman).

12. **γῆς ἀμφισβητήτου**—the Mazarus formed a boundary between the lands of the two cities.

16. **ὥστε**—*quamobrem*, a use of *ὥστε* and indic. common in Thuc. and other prose authors, and by far the commonest use of *ὥστε* with indic. in Soph. and Eurip.

ἐπὶ Λάχητος—see on c. 1, 1. This alliance with Segesta is not mentioned before; but an alliance is here plainly implied.

17. [**Λεοντίνων**]—has been taken with *πολέμου*, which is not a proper definition of the war of 426, and with *ξυμμαχίαν*, which is contrary to fact, since the alliance with Leontini—as is known from an inscription—was made in 433, not in the previous war.

18. **ἀναμιμνήσκοντες**—with two accus., as Demosth. 45, 34 *τοῦθ' ὑμᾶς ἀναμνήσω*.

22. **αὐτῶν**—*τῶν Ἀθηναίων*. Syr. had *already* destroyed Leontini in 422. The only remaining question was whether the act was to go unpunished: if it was not punished, then Syr. might proceed to destroy the other Athenian allies as well, and so get possession of all Sicily.

διαφθείραντες—this is much better than the pres. partic. (see crit. note), which would mean time concurrent with *σχήσουσι*. Clas. explains the pres. of the successive conquests. But this use of the pres. partic. to express a process not contemporary with the time of the main verb can only be shown to exist where the time of the partic. is *absolutely* past (see the exx. in *M. T.* § 140), as in II. 51 *ἕτερος ἀφ' ἑτέρου θεραπείας ἀναπιμπλάμενοι ὥσπερ τὰ πρόβατα ἔθνησκον*, whereas *διαφθείροντες* would refer to time absolutely *future*. Krüger understands 'they will get possession of the whole power of S. while destroying'; but this is scarcely satisfactory. Moreover, the order *τὴν ἅπασαν* shows that the sum of all the items that

make up the power is meant; and it is illogical to combine this with a distributive expression.

23. **κίνδυνον εἶναι**—λέγοντες has here the infin.; cf. vii. 21 λέγων . . εἶναι: but in II. 5 λέγοντες ὅτι . . The pres. partic. with infin. is found in I. 38; II. 13; III. 70; IV. 22, 70; V. 49 λέγοντες μὴ ἐπηγγέλθαι πω τὰς σπονδάς, 46; VI. 52, 58 λέγοντες οὐδὲ ἐπαγγεῖλαι τὴν ἀρχήν, 79; VIII. 70, 93. In V. 49 the μή is due to ἀντέλεγον μή . . preceding. In none of these passages does λέγω mean 'to command.' There are at least as many instances in Thuc. of λέγων='saying' with infin. as of λέγων with ὅτι or ὡς.

24. **Δωριῆς τε Δ.**—the figure called polyptoton. It is a common means of emphasising an idea both in Gk. and Lat.

27. **ἐκείνων**—**τῶν Ἀθηναίων**, so that it applies to the same persons as **αὐτῶν** above. Cf. c. 61 **κατέγνωσαν αὐτοῦ τε καὶ τῶν μετ' ἐκείνου**, where see n.

31. **τόν**—**τὸν μέλλοντα**, Schol.

§ 3 l. 31. **ἀκούοντες**—the pres. is used because the partic. is influenced by **ἐν ταῖς ἐκκλησίαις**. There were *several* meetings of the Ecclesia specially held (**ξυγκλητοὶ ἐκκλησίαι**) to hear the arguments. Cf. Demosth. 3, 4 **πολλῶν δὲ λόγων καὶ θορύβου γιγνομένου παρ' ὑμῖν, ἐψηφίσασθε τριήρεις καθέλκειν.**

33. **τῶν ξυναγ.**—Alcibiades and his followers. These gens. are absolute.

34. **πρῶτον**—before finally deciding.

37. **τὰ τοῦ πολέμου . . πρὸς τοὺς Σελινουντίους**—unless **πόλεμος** can be considered as (*a*) a verbal noun, this order is impossible, because there is (*b*) no other epithet to **πολέμου** than **πρὸς τοὺς Σελ.** Cf. (*a*) II. 52 **ἡ ξυγκομιδὴ** (verbal noun) **ἐκ τῶν ἀγρῶν**: (*b*) I. 110 **τὰ κατὰ τὴν μεγάλην στρατείαν Ἀθηναίων.**

§ 1 l. 3. **οἱ ξυμ. πλὴν Κορινθίων**—the relations between Corinth and Sparta since the Peace of Nicias, early in 421, had been somewhat complicated: 7

1. Corinth stood out of the Peace.
2. Autumn of 421, Corinth initiated a new league under Argos, v. 27, on the ground that Sparta was aiming at 'enslaving the Peloponnese.'
3. In May 420 Athens concluded an alliance with Argos, Elis, and Mantinea; from this Corinth held aloof, v. 48, and was inclined to join Sparta.
4. In 418 Corinth joined Sparta against Argos, v. 58.

But Corinth was never a cordial ally of Sparta after 421.

4. **τὴν Ἀργείαν**—in June 417 there had been a democratic revolution at Argos, which had then again joined Athens. In

the autumn of both 417 and 416 the Spartans had invaded Argos.

6. **τινα**—Stahl takes this with *σῖτον*, Clas. with *ζεύγη*. If it be genuine (see crit. note), it probably belongs to *σῖτον*. **ξ. κομίσαντες** 'having brought waggons (for the purpose).'

7. **Ὀρνεάς**—formerly an ally of Argos, but occupied by Sparta as a fort (*ἐπιτείχισμα*) from which to threaten Argos. For the capture of Orneae cf. Aristoph. *Av.* 395.

8. **φυγάδας**—oligarchs who fled at the time of the revolution at Argos, and had since been living at Phlius.

9. **παρακαταλιπόντες**—a ἅπαξ λεγ.

11. **ὥστε**—'on condition that,' a use of *ὥστε* and infin. common in Thuc., who uses *ἐφ' ᾧ, ἐφ' ᾧτε* only with fut. indic. Cf. *M.T.* § 110.

§ 2 l. 18. **ἐκδιδράσκ. οἱ ἐκ**—a common case of attraction of preposition. Cf. Andoc. *οἱ ἐκ τῆς ἀγορᾶς ἔφευγον*. If the text is sound, Cic. *ad Fam.* vii. 1 has *ex illo cubiculo*, ex *quo . . tempora consumpseris*.

19. **ὡς ᾤοντο**—a favourite substitute for *αἰσθόμενοι* in the vicinity of another partic.

§ 3 l. 22. **Μεθώνην**—the addition is made in order to distinguish this M. from the M. in Messenia, which was attacked by the Athenians in 431 B.C., II. 25.

25. **φυγάδας**—they had been supporters of Perdiccas' brother Philip, whom Perdiccas had expelled from Upper Macedonia.

τὴν Περδίκκου—P. II. of Macedon, son of Alexander the Philhellene. His relations with Athens are not clearly explained by Thuc., and the omission is serious, as we cannot without such explanation understand fully the political position in the north-east. The following table is compiled from Thuc.:—

(1) Perdiccas was in alliance with Athens before 432.
(2) In 432 he encouraged Potidaea to revolt.
(3) 431: reconciliation with Athens.
(4) 429: Athens projected an expedition against him.

In 427 and 425 we know from inscriptions that Athens negotiated with him to prevent him from injuring Methone.

(5) 424: he encouraged Brasidas to go to the north.
(6) 424 autumn: he made terms with Athens.
(7) 418: he joined Sparta after Mantinea. 417: the Athenians blockaded him ineffectually.
(8) The present incident.
(9) 414: he is again on good terms with Athens.

26. **Χ. τοὺς ἐπὶ Θ.**—it is unknown when the truce was

made between A. and the Chal., but it was probably in 417.

27. **δεχημέρους**—Clas. explains 'renewable every ten days'; but such relations between A. and cities so distant are surely impossible. Grote is probably right in explaining it 'an armistice terminable at ten days' notice.'

29. **ἐτελεύτα**—the anaphora of this word is remarkable; but we have *almost* the same form of expression: 'and winter ended, and *with winter* ended the year.' Procopius imitates this expression of Thuc.; but for the second *ἐτελεύτα* he regularly substitutes *ἔληγε*. The object of Thuc. in thus repeating *ἐτελεύτα* is doubtless to mark the fact that the end of winter and the end of the year of war coincide.

§ 1 l. 2. **ἦκον**—'returned,' as often. **8**

5. **ὡς**—with *μισθόν*. According to the figures, each member of the crew of 200 is to receive one drachma a day, which was double the ordinary pay.

§ 2 l. 7. **ἐκ. ποιήσαντες**—cf. Andoc. I. 82 *ἐκ. ποιήσαντες ἐβουλεύσασθε καὶ ἐψηφίσασθε*. Technically only the *πρυτάνεις* could summon the Assembly, the technical phrase being *προγράφειν τὴν ἐκκλησίαν*. (Aristot. *Ath. Pol.* c. 43; Schömann *de Com. Ath.* p. 53; Gilbert, II. p. 269.)

9. **πρέσβεων**—this must have occurred either at the third or the fourth Ecclesia of the seventh Prytany, in the latter part of the month Anthesterion, Ol. xcii. (Cf. Aristot. *l.c.*) Four meetings of the Ecclesia were held in each Prytany.

14. **Ἀλκιβιάδην**—Intr. p. xii. *αὐτοκράτορας* does not, as is often asserted, imply that the generals were released from the obligation to render accounts (*εὐθύναι*), but only that the details were left to them. It was apparently—and quite naturally—usual to give to one or more generals such extended powers for distant and important expeditions (Gilbert, *Beiträge*, p. 39). Aristot. *Ath. Pol.* c. 61, speaking of the Strategi *generally*, says *κύριοι δέ εἰσιν, ὅταν ἠγῶνται, καὶ δῆσαί τιν' ἀπαγαγεῖν καὶ ἐκκηρῦξαι* (expel) *καὶ ἐπιβολὴν ἐπιβάλλειν* (fine). Lys. 13, 67, says that Lamachus during the expedition executed a soldier who was detected signalling to the enemy. This may have been an exercise of his *special* powers.

17. **ξυγκατοικίσαι**—inf. of purpose, *M.T.* § 770.

18. **ἤν τι περιγίγνηται**—observe the tense: the aor. would express the sense, but the pres. gives the meaning 'if they should find that they were succeeding.' *M.T.* § 88. *τι* goes with *τοῦ π.* Stein renders 'if they had anything left from.'

§ 3 l. 21. **ἐκκλησία . . καθ' ὅ τι**—for *καθ' ὅ τι = how* cf. I. 69 *σκοπεῖν καθ' ὅτι ἀμυνούμεθα.*

23. **τοῖς στρατηγοῖς**—another object of the meeting. This dat. depends directly on *ἐκκλησία ἐγίγνετο*—cf. Andoc. I. 11 *ἦν μὲν γὰρ ἐκκλησία τοῖς στρατηγοῖς τοῖς εἰς Σικελίαν*—and the inf. *ψηφισθῆναι*, subject *εἴ του προσδέοιντο*, is added as an epexegesis. (It is absurd, as Hude points out, to make *ψηφισθῆναι* depend on *χρή*, as though they were to discuss 'how' to vote. But the insertion of *τοῦ* is unnecessary.) *ψηφισθῆναι* is not inf. of purpose, but depends on *ἐκκλησία ἐγίγνετο*, which is constructed like *ἔδοξε*: it gives the terms of the resolution proposed.

§ 4 l. 27. **βραχείᾳ**—'slight.'

28. **μεγάλου ἔργου**—this is taken as in apposition to *Σικελίας*, though in sense belonging to *ἐφίεσθαι τῆς Σικ.* Stahl refers to Eur. *Herc.* 323 *ὡς μὴ τέκν' εἰσίδωμεν, ἀνόσιον θέαν, ψυχορραγοῦντα*, which is quite different, because *τέκνα ψυχορραγοῦντα = θέα ἀνόσιος* is possible, whereas *Σικελία = ἔργον μέγα* is impossible except as a brachylogy. Hence perhaps *ἔργου μεγάλου* was in apposition to *<ἄρξαι>* (ingressive) *τῆς Σικελίας.*

29. **ἀποτρέψαι**—on the action of Nicias see c. 14.

9 § 1 l. 4. **ἔτι**—'further.' **ἄμεινον** = 'prudent.' **καὶ μὴ . . ἄρασθαι** depends on *χρῆναι.* For the sentiment cf. Eur. *Phoen.* 455 *οὗτοι τὸ ταχὺ τὴν δίκην ἔχει.*

8. **ἀλλοφύλοις**—Segestaeans, who in c. 11, 7 are called *βάρβαροι.* See c. 2, 3.

§ 2. l. 9. **καίτοι**—N. might naturally desire war, for he obtains *τίμη* in the shape of a command *ἐκ τοῦ πόλεμον ἄρασθαι.*

10. **ἧσσον ἑτέρων** = *minime*)(*μᾶλλον ἑτέρων.*

περὶ τῷ . . σ.—*περί* with dat. is rare in Attic outside Thuc.: it occurs only once in the orators, twice in the senarii of Aristophanes (once after *πίπτω*, once after *δέδοικα*). In Thuc. it often occurs with verbs of fearing, *δέδοικα, φοβοῦμαι, ὀρρωδῶ*: in vii. 84 we have *περὶ τοῖς δορατίοις διεφθείροντο*: cf. *πταίειν, σφάλλεσθαι περί* with dat. *σώματι* 'life.' The antithesis of *σῶμα* and *οὐσία* is common. *νομίζων* is concessive: Stahl notes that these words are added because Nicias does not wish to reflect on the older men whom Alcibiades accused of fear.

14. **ὅμως**—antithesis to *καίτοι.*

16. **οὔτε νῦν**—sc. *ἐρῶ παρὰ γνώμην. ἢ ἂν γιγνώσκω βέλτιστα* is in antithesis to *παρὰ γνώμην*, and *βέλτιστα* is an adverb; cf. *ἄριστα* in c. 8, 2. See crit. n.

§ 3 l. 17. **πρὸς μὲν τοὺς τρόπους**—it is generally not noticed

that *τρόποι* is here contrasted with *οὔτε ἐν καιρῷ σπεύδετε οὔτε . . ὠρμῆσθε*. 'To produce any influence on your character, my speech would be impotent, were I to urge you . . : but that your eagerness is ill-timed and that . . I will proceed to show.' The idea of *instruction* runs all through the passage. It would be impossible to persuade the A. to renounce in this instance their *τρόποι*,—the character proverbial for its restless energy and its light-hearted impulsiveness.

20. **σῴζειν**—this and *ὑπάρχοντα, ἑτοίμοις, ἀφανῶν, μελλόντων, κινδυνεύειν*, are all words that suggest business transactions. *ὑπάρχοντα* = 'balance in hand'; *σῴζειν* = 'to keep in safe deposit,' as in Plat. *Rep.* 333 C *παρακαταθέσθαι καὶ σῶν εἶναι*: *ἑτοῖμα* = 'ready money'; *ἀφανῆ* (*not* in its technical sense, 'personal property,' but) = 'what is merely conjectural'; *κινδυνεύειν* = 'to stake' or 'invest.'

23. **κατασχεῖν**—'to secure.' Krüger takes *ῥᾴδια* as = *ῥᾴδιον*: but it may be that *ἐφ' ἃ* = *ἐκεῖνα ἐφ' ἅ*, so that the trans. is 'the objects for which you are eager are not easy of attainment,' and so Bloomfield takes it.

§ 1 l. 3. **δεῦρο**—*i.e.* you have not to think only of the 10
enemies you will find in Sicily. Already before the Pel. war Sparta had applied for help to Sicily: now the friends of Sparta there would be provoked to send it.

ἐπαγαγέσθαι—a *vox media*, being used equally of inviting in good and evil.

§ 2 l. 5. **σπονδάς**—the Peace of Nicias; Thuc. has more than once pointed out that it was delusive; but considering the enthusiasm felt for Nicias at Athens in 421 when the Peace was signed, it is curious to find Nicias admitting his failure.

ἔχειν τι βέβαιον—'afford you some security' (Bloomf.), because, if the Spartans refused to break the peace, no enemy from Sicily could come to attack Athens.

αἳ—'so long as you refrain from action, the treaty will last as a nominal treaty—thanks to the action of certain persons at home and on the other side.' *ἡσυχάζειν, quiesco*, is often contrasted with *πολεμῶ*.

6. **ὀνόματι**—'as far as the name goes': it will not be a reality.

7. **ἄνδρες**—at Athens Alcibiades, at Sparta certain of the ephors.

ἔπραξαν αὐτά—*πράσσω* not infrequently suggests the bad side of diplomacy, *αὐτά* = *τὰ τῶν σπονδῶν*, the matters connected with the treaty. The use of *αὐτά* referring to things connected

with what has been mentioned is common; *e.g.* II. 43, 1 *τὴν δύναμιν . . αὐτά*, Eur. *Bacchae* 202 *παραδοχὰς . . αὐτά*.

8. **σφαλέντων**—sc. *ἡμῶν*, the gen. abs. as often in spite of the proximity of another case having the same reference. This has the effect of strongly emphasising the participial clause. *ἀ. δυνάμει* with *σφαλέντων*.

9. **ἐπιχείρησιν ποιήσονται**—see Index *s.vv. ποιεῖσθαι* and *γίγνομαι*.

10. **διὰ ξυμφορῶν**—'in a condition of' = *διὰ ξ. ὄντες*: cf. 34, 2; 57, 3. *ἡ Λακεδαίμων*, says Thuc., *μάλιστα δὴ κακῶς ἤκουσε καὶ ὑπερώφθη διὰ τὰς ξυμφοράς* (v. 28) just after the Peace.

11. **ἐκ τοῦ αἰσχίονος**—'in a manner more discreditable than we, that is, of necessity.' *We* accepted peace voluntarily; *they* perforce. There is not much ground for this boast.

12. **ἐν αὐτῇ ταύτῃ**—'while the treaty is actually in force' we have many disputes; referring to the omission to carry out certain clauses of the treaty. These disputes were concerned mainly with Amphipolis, Pylus, and Panactum.—A principal sentence is co-ordinated with a rel. clause.

§ 3 l. 13. **οὐδὲ ταύτην**—partial and unsatisfactory as it is.

15. **οἱ μέν**—the Corinthians. See c. 7, 2 n.

οἱ δὲ καί—the Boeotians and Chalcidians of Thrace. It is not uncommon to find *καί* thus inserted after *οἱ δέ* to emphasise the antithesis. *καὶ αὐτοί* = 'similarly.'

§ 4. l. 18. **δίχα**—part being in Sicily.

20. **πρὸ πολλῶν**—sc. *ἀνθρώπων*. 'Aliter enim *πρὸ πολλοῦ* aut *πρὸ πολλῶν χρημάτων* dicendum erat' (Stahl); cf. Andoc. 2, 21 *ἐδεξάμην δ' ἂν ἀντὶ πάντων χρημάτων*. Isocr. 13, 11 has *ἐγὼ δὲ πρὸ πολλῶν ἂν χρημάτων ἐτιμησάμην τηλικοῦτον δύνασθαι τὴν φιλοσοφίαν*.

§ 5 l. 22. **τινα**—instead of *ἡμᾶς*. Cf. vii. 61 *ἣν κρατήσωμεν . . ἔστι τῳ τὴν . . πόλιν ἐπιδεῖν*. This use of *τις* increases the solemnity of a statement.

αὐτά—cf. § 2 l. 7.

τῇ πόλει—see crit. n.: 'verba *μετεώρῳ τῇ πόλει* bene exponit Schol., dicens: *τῆς πόλεως ἡμῶν οὐκ ἐν τῷ ἀσφαλεῖ ὁρμούσης μετενήνεκται δὲ τὸ ὄνομα* ('the metaphor is taken') *ἀπὸ τῶν μήπω ὡρμισμένων*' (Stahl). For the sentiment cf. Aristides 30, 35 *τῆς παροιμίας οὐ πόρρω θέομεν τὸ νῦν· ἐπιθυμᾷ γὰρ τῶν πλειόνων καὶ ἀπόντων—ἀλλ' ἐάσω τὸ βλάσφημον*. See c. 13, 1.

24. **πρὶν . . βεβαιωσώμεθα**—*πρίν* without *ἄν* appears four times in Thuc. with subjunct., but in other Attic prose writers the use is doubtful. See *M. T.* § 648.

25. **ἔτη**—sixteen years.

26. **κατὰ τὰς ἠπείρους**—this is purposely left vague. The subject allies showed great readiness to revolt after the disaster in Sicily.

27. **ἐνδοιαστῶς**—this word does not occur in any Attic prose writer except Thuc.

ἡμεῖς δέ—this clause does not, as Classen thought, depend on *εἰ . . γε*, but clearly stands in antithesis to *χρὴ σκοπεῖν τινα*, as Stahl explains. What we *are* doing is quite different from what we *ought* to be doing. The contrast between *σκοπεῖν* and *ὀξέως* (*μεταχειρίσαι*) is repeated in c. 12, 2.

28. **δή**—with *βοηθοῦμεν Ἐγεσταίοις*. The verbal contrasts between *οὗσι ξυμμάχοις* and *πάλαι ἀφεστώτων*, *ἀδικουμένοις* and *αὐτοὶ ἀδικούμεθα*, *βοηθοῦμεν* and *ἀμύνεσθαι* are good examples of antithesis in the *enthymeme*, or rhetorical inference. The enthymeme, which is very common in the speeches of Thuc., is 'a syllogism drawn, not from the premisses proper to any particular science—such as medicine—but from propositions relating to contingent things in the sphere of human action' (Jebb): thus here:—*proposition* 1, we aid Segesta; *proposition* 2, we neglect our revolted subjects. The inference is that we are neglecting the city's interest in not reducing the revolted to obedience. The most approved form of *enthymeme* according to later rhetoricians is this, which Cicero calls *sententia ex contrariis conclusa: e.g.* Cic. *pro Sulla* § 22 *an vero clarissimum virum generis vestri ac nominis nemo reprehendit qui filium suum vita privavit . . : tu rempublicam reprehendis, quae domesticos hostes . . necavit?* One of the two premisses is often omitted, in which case the *enthymeme* becomes a mere statement backed up with a single reason.

§ 1 l. 1. **καίτοι . . κατεργ. κἂν κατ.**—the alliteration renders the assertion more incisive. **11**

3. **διὰ πολλοῦ καὶ πολλῶν**—cf. below § 6 *περὶ πλείστου καὶ διὰ πλείστου*, and c. 87, 4 *ἐν παντὶ γὰρ πᾶς χωρίῳ*. The *γε* gives a *causal* force to the partic.

5. **ὧν**—common object to *κρατήσας* and *κατασχήσει*, following, as usual, the construction of the partic.

6. **καὶ μή**—the rel. is not repeated in this clause, but the second *μή* carries on its force.

μὴ ἐν τῷ ὁμοίῳ—cf. II. 60 *ἐν ἴσῳ εἶναι*, III. 22 *ἐν ἀπόρῳ εἶναι*, and many others.

καὶ πρὶν ἐπι.—*καί* 'as'; so after *ἴσος* (*e.g.* III. 14, 1) and other similar words. Failure to capture a city by assault or siege was an experience of the Athenians: it had not hitherto led to

disastrous consequences. But a failure in Sicily would mean a combined attack from Sparta and their Sicilian friends, an invitation to doubtful allies to revolt, and great loss of treasure and prestige.

§ 2 l. 7. **Σικελιῶται δ' ἄν κτλ.**—this is explained in two ways: (1) After *ὥς γε νῦν ἔχουσι* supply *οὐ δεινοὶ εἶναι* by an ellipse such as Herbst thinks characteristic of Thuc. and calls 'beautiful.' Clas. thinks that there is a lacuna after *ἔχουσι*. The Schol. and others support this view. Cf. note in Jowett. (2) 'Looking at the actual state of Sicily, I should say that the island would be even less formidable to us': so Arnold, Bloomf., Stahl, etc. This version misses the antithesis between *ὥς γε νῦν ἔχουσι* and *εἰ ἄρξειαν* which is carried on in *νῦν . . ἐκείνως*. Now it is not certain that *νῦν μὲν γάρ . .* is epexegetic of *ὥς γε νῦν ἔχουσι*: for *καὶ ἔτι ἂν ἧσσον* may quite well = *καὶ ἔτι ἂν ἧσσον ἢ νῦν εἰσι*. The real difficulty is to settle the meaning of *ὥς . . ἔχουσι*. According to Stahl 'the present state of the S.' means 'their state while they are independent.' Much more probably 'uninvaded as they are by us' is the sense. Should we invade Sicily, the conditions would be altered. If we won, we should not gain: if we lost, then Syracuse might get the upper hand, and of course then would join Sparta. Cf. *Class. Rev.* July 1895.

9. **ἄρξειαν**—ingressive.

ὅπερ—internal accus. to *ἐκφοβοῦσι*.

§ 3 l. 11. **ἕκαστοι**—'separately.' The statement is put vaguely, because after the experience of Sparta with regard to her Sicilian allies there could not be much ground for Athens to fear that the Siceliots, *if undisturbed*, would send help to Sparta. Observe that *ὥς γε νῦν ἔχουσι* is still implied both with *νῦν μὲν γάρ* and with *ἐκείνως δ'*.

12. **ἐκείνως**—*εἰ ἄρξειαν αὐτῶν Συρ.*

εἰκός—generally takes aor. inf., occasionally present. The argument (*πίστις*) from *τὸ εἰκός* is common in Thuc. Antiphon, *Tetral.* A, *α*, 4 is an example of a charge resting on *τὸ εἰκός, probabile.*

ἀρχὴν ἐπὶ ἀρχήν—the argument is not that it is unnatural for one empire (Syracuse) to attack another (Athens); but that if the Athenian power, the common enemy of Sparta and Syracuse, were destroyed, Sparta would soon come to regard the Syracusan power as the successor of the Athenian, and would grow jealous of it.

14. **τῶν αὐτῶν**—the Peloponnesians.

15. **σφετέραν**—the (secondary) reflexive, not *ἐκείνων* or *αὐτῶν*, because the thought of the Syracusans is represented.

διὰ τοῦ αὐτοῦ—neut. = 'similar means,' *i.e.* by combination with other states. For the change from the dat. *ᾧ ἂν τρόπῳ* to the gen. with *διά*, cf. Isocr. 15 *τούτῳ* (*τῷ λόγῳ*) *ἐξελέγχομεν καὶ ἐγκωμιάζομεν· διὰ τούτου παιδεύομεν καὶ δοκιμάζομεν.*

§ 4 l. 16. **ἡμᾶς δέ**—after explaining that A. has nothing to fear from a Syracusan empire, Nicias proceeds to explain by what means A. may inspire the Siceliots with most fear.

17. **ἔπειτα δὲ καί**—the less desirable course.

18. **δι' ὀλίγου**—temporal, with *ἀπέλθοιμεν*.

19. **διὰ πλείστου**—the edd. quote the maxim ascribed to Tiberius (Tac. *An.* 1, 47) *major e longinquo reverentia*, Virgil's *minuit praesentia famam*, etc. See crit. note.

20. **πεῖραν ἥκιστα**—'and whatever affords least opportunity for testing its reputation.' Cf. Pericles' remark, II. 41 *τῶν ἔργων τὴν ὑπόνοιαν ἡ ἀλήθεια βλάψει.* Nicias in making this remark is making a point against the party of Alcibiades. Cf. c. 13, 1.

§ 5 l. 24. **διὰ τό**—asyndeton after a *demonstrative* (which is here replaced by *ὅπερ*) is fairly common. Cf. II. 60, 4 *ὃ νῦν ὑμεῖς ὁρᾶτε· ταῖς κατ' οἶκον κακοπραγίαις . . ἀφίεσθε.*

παρὰ γνώμην = *παρ' ἐλπίδα*, 'contrary to your expectation'; contrast c. 9, 2. *αὐτῶν* probably belongs to *περιγεγενῆσθαι*, but is put early in order to contrast it with *Σικελίας*. Stein thinks *παρὰ γ. αὐτῶν* = *praeter vestram ipsorum opinionem.*

πρὸς ἃ ἐ. τὸ πρῶτον—this use of *πρός*, 'in comparison with,' is commoner in Thuc. than in other Attic prose writers. (These words are inserted because Nicias does not mean 'having, contrary to your expectation, attained the mastery,' as Bloomfield renders: but, on the contrary, that the success of Athens has been considerable if viewed in the light of her fears at the beginning of the war, in the days when Pericles strove to calm her fears.)

§ 6 l. 26. **μὴ πρὸς τὰς τύχας**—*τὰ τῆς τύχης*, or *αἱ τύχαι* are the manifestations of the inscrutable *τύχη* that so often thwarts human *γνώμη*. According to Thuc. events are the outcome of ascertainable causes, *except* when *τύχη* comes in. Nicias himself in VII. 61 expresses a hope that *τὸ τῆς τύχης* may side with the Athenians: he seems to think that the conduct of the gods may be reasoned about (VII. 77, 4), but that *τύχη* is unaccountable. The context here gives to *τ.* the sense 'misfortunes.'

27. **τὰς διανοίας κρατήσαντας θ.**—*διανοίαι* = 'designs,' the results of *διανοία*. If *τὰς δ.* goes with *κρατήσαντας*, it is strange

that the gen. is not used, in accordance with the otherwise invariable rule of Thuc., except when *μάχη* is expressed or implied. Clas. takes *τὰς δ.* as accus. of 'respect,' and supplies *αὐτῶν* to *κρατήσαντας*. It is better to take *τὰς διανοίας* as object of *θαρσεῖν*, and to render 'to defeat (the enemy) and (then) to have no fear of his (further) plans.' For the sentiment, cf. Demosth. proem. 32, 2 *οὐκ ἐπὶ τῶν λόγων θρασύν, ἀλλ' ἐπὶ τῆς παρασκευῆς ἰσχυρὸν εἶναι δεῖ, οὐδ' ἐπὶ τῷ τοὺς ἐχθροὺς μὴ δυνήσεσθαι θαρρεῖν, ἀλλ' ἐπὶ τῷ κἂν δύνωνται κρατήσειν.*

28. **μηδὲ Λακεδαιμονίους**—the paraphrase of the Schol. is a good example of the skill with which a good scholiast imitates the diction of Thuc.: "*μὴ νομίζετε Λακεδαιμονίους ἄλλο τι σκοπεῖν ἢ, διὰ τὸ αἰσχρῶς ἐσπεῖσθαι, σπεύδειν ὅτῳ τρόπῳ δύναίντο* (!) *ἔτι νῦν καθελόντες ἡμᾶς ἀναμαχέσασθαι τὴν πρόσθεν ἀδοξίαν.*" **εὖ θέσθαι** = 'to settle satisfactorily.'

31. **ὅσῳ**—'in so far as': 'a point upon which their anxiety is *proportioned* to their long and passionate pursuit of military glory' (Wilkins). *ὅσῳ* is thus used with comparatives or superlatives, and with precisely the same freedom with regard to the presence or absence of a correlative (*τοσούτῳ*), or of the comparative (or superl.) in one or the other clauses as it appears in Tacitus in the case of *eo . . quo, tanto . . quanto.* Cf. c. 78, 1 *τοσούτῳ ἀσφαλέστερον ὅσῳ . . ἀγωνιεῖται.* **περὶ πλείστου** = 'above everything.' For *περί* see Index.

32. **ἀρετῆς**—here in its earlier sense, 'courage,' not in the sense that it has already in Thuc., 'virtue.'

§ 7 l. 34. **ὁ ἀγών**—sc. *ἐστί.*

35. **δι' ὀλιγαρχίας**—'by means of an oligarchy.' Nicias had experienced the cunning of the Spartan government in the matter of the peace: it had been reduced to a name (c. 10, 2) through Spartan diplomacy aided by those in Athens who played into the hands of Sparta. This is a direct appeal to the extreme democrats, who were eagerly supporting the expedition. Cf. Demosth. 15, 30 *εἰς ἀγών ἐστιν ὁ πρὸς τοὺς προδήλους ἐχθρούς.* Stein thinks *δι' ὀ.* = *ὀλιγαρχικῶς.*

36. **φυλαξόμεθα**—*M. T.* § 339.

12 § 1 l. 3. **λελωφήκαμεν**—*λωφᾷ· παύεται* Hesych.: *λωφᾷ τῆς δδύνης*, Plat. *Phaedr.* 251 c; cf. II. 49, 5 *μετὰ ταῦτα λωφήσαντα*, of symptoms abating.

χρήμασι καὶ τοῖς σώμασιν—for the rather unusual art., cf. Demosth. 16, 12 *καὶ χρήματ' εἰσφέρειν καὶ τοῖς σώμασι κινδυνεύειν*: 22, 55 *εἰς χρήματα τὴν δίκην προσήκει λαμβάνειν. ὁ δὲ εἰς τὰ σώματα . . ἐποιήσατο τὰς τιμωρίας.* Clas. thinks the art. is added to give prominence to the more important item.

4. **ηὐξῆσθαι**—the perf. infin. is rare after **ὥστε**, but it is here required to express a state in the present.

5. **δίκαιον**—sc. *ἐστί*. It is probably right to omit **εἶναι** after **ἐνθάδε** with C; for, apart from the awkwardness of construction, it is far more pointed to state dogmatically that justice (to ourselves) demands that we should use what we have recovered for ourselves, than to say that we should think it just to do so: and **δίκαιόν** (*ἐστι*) is in antithesis to **χρήσιμόν** (*ἐστι*) below.

ἐνθάδε—within the limits of our own empire.

ἀναλοῦν—old form of *ἀναλίσκειν*.

6. **φυγάδων**—an exaggeration: only the Leontines could be called *φυγάδες*. Cf. c. 6, 2.

7. **τό τε ψεύσασθαι**—'whom it suits to lie plausibly,' by promising help and advantage to those who would help them.

8. **τῷ τοῦ π. κ.**—'while others face danger, and they themselves provide nothing of their own but pretences, either, if they succeed, to make no adequate return, or, if they fail at all, to involve their friends in disaster.' **χρήσιμον** belongs to *ξυναπολέσαι*, and the sentiment that 'there are states which it suits to involve their friends in their own failure' is in accordance with a maxim well known in ancient times that trouble is lighter when the burden is shared by many. It was at least recognised in the case of *individuals*, and nothing is clearer than that Nicias here, as elsewhere—as he did apparently throughout his career—confuses the political attitude of states with the ethics of the individual. There is therefore nothing strange in **χρήσιμον**. Nor is there a zeugma in **τῷ τοῦ πέλας κινδύνῳ**: it belongs equally to **κατορθώσαντας** and to **πταίσαντας**—whether they succeed or fail, the danger to their friends is the same.

§ 2 l. 11. **τις**—Alcibiades, as eager to accept the command as Nicias was reluctant.

ἄρχειν — sc. *στρατιᾶς*, chosen from the board of ten strategi to command the army. Nicias does not mean, as is generally assumed, elected strategus. Alcibiades had held that office, (1) July 420-419, (2) July 419-418, (3) July 416-415, and had at this time been elected to hold office a *fourth* time, 415-414. Jokes had been made, especially by the comic poet Eupolis, about Alc.'s youth in 419. He was now about thirty-six, but was 'young for his age.' For *ἑς* see Index.

13. **μόνον**—instead of the interests of the state. This, says N., is what Alc. is doing, and one reason is that he is too young for so responsible a post.

14. **θαυμασθῇ μέν**—from the rather strange expression we must

assume N. to mean that Alc. wanted the command in order to *increase* his establishment and to get means to pay for it. There is nothing 'disorderly' in this sentence, as is sometimes said.

15. **ἱπποτροφίας**—'so expensive was the keeping of horses in most parts of Greece (see Pind. *Isth.* iv. 49, Aesch. *Pr. V.* 475, Aristot. *Pol.* vi. 7), that such was regarded as an evidence of ample fortune, and, when attached to any one's ancestors, of *high gentility*. In Hdt. vi. 35 it is mentioned as a proof of Miltiades' gentility, that he was descended *οἰκίης ἀπὸ τεθριπποτρόφου*' (Bloomfield). Cf. Isocr. 16, 33 of Alc., *ἱπποτροφεῖν ἐπιχειρήσας δ τῶν εὐδαιμονεστάτων ἔργον ἐστίν*: and the *νόσος ἱππική* of Aristoph. *Nub.*

16. **μηδὲ τούτῳ**—'do not allow him either,' any more than Segesta.

18. **ἐλλαμπρύνεσθαι**—*i.e.* *λαμπρύνεσθαι ἐν τῷ . . κινδύνῳ.*

20. **μὴ οἷον νεωτέρους β.**—'not one for young men to decide and to carry out in a hurry.' *οἷος = τοιοῦτος ὥστε*, as often.

13 § 1 l. 2. **παρακελευστούς**—Göller quotes Photius *s.v.*, *οἱ ἐκ παρακελεύσεως καὶ παρακλήσεως συλλαμβάνοντες.* It was deemed contrary to order (*εὐκοσμία*) in the Ecclesia to appeal (*παρακελεύεσθαι*) to persons, *except* of course while making a speech, and it appears that there were penalties for any interruption of the kind. (The evidence for this is Aeschines 1, 61, where *παρακελεύηται* is surely misunderstood by Schömann *de Com. Ath.*, E.T. 119.) It was the business of the *πρυτάνεις*, on whom see c. 14, 1, *ἐπιμελεῖσθαι εὐκοσμίας.*

3. **ἀντιπαρακελεύομαι**—'appeal in turn,' and in the regular manner, not irregularly as Alc. has done.

4. **καταισχυνθῆναι . . ὅπως μή**—'*i.e. not to be shamed into fear lest he may seem to be weak*,' *M. T.* § 370.

6. **μηδ' . . εἶναι**—co-ordinate with *μὴ καταισχυνθῆναι.*

7. **αὐτοί**—*i.e.* even without Alc. to encourage them.

δυσέρωτας—this word is found in Lysias and Xenophon; then not in prose until Lucian, Aristides, Plutarch, Dio Cass., Aelian.

10. **μέγιστον δὴ τῶν πρίν**—as I. 1 *ἀξιολογώτατον τῶν προγεγενημένων*, and several other cases in Thuc. There are familiar imitations in Milton. Cf. *ὠκυμορώτατος ἄλλων.*

11. **ἀναρριπτούσης**—Phrynichus in Bekker's *Anecdota*, p. 18, 1 *ἀναρρῖψαι κίνδυνον, παρὰ τὸ ἀναρρῖψαι κύβον, περὶ τῶν ἀφειδῶς ἑαυτοὺς εἰς κινδύνους ἀφιέντων.* After Herod. and Thuc. the phrase does not occur in Gk. prose until Aristides and Aelian.

13. **οὐ μεμπτοῖς**—*we* have no fault to find with regard to boundaries. This is a thrust at the envoys of Segesta; cf. *περὶ γῆς ἀμφισβητήτου* c. 6, 2. The boundaries are those 'which nature has fixed' (Freeman). **Ἰόνιος κόλπος**=either the whole of the Adriatic, or, as here, the southern part of it (Poppo). **Σικελικὸς κόλπος**=the sea S. of the Ionian, from the E. coast of Sicily to Crete. (Horace, however, gives to *Siculum mare* a different sense. See edd. on *Odes* II. 12, 2. A Roman naturally understood by *mare Sic.* the sea between Italy and the *north* coast of Sicily. In *Acts* c. 28 **Ἀδρία**='Ιόνιος κόλπος.)

14. **διὰ πελάγους**—sc. *ἦν τις πλεῖ*. It was not usual to take this route to Sicily, but, as Freeman says, it is assumed as possible.

15. **καθ' αὑτούς**—a common use of *κατά* with reflexive pron., esp. with *ἑαυτόν* (*-ούς*). Sometimes a further definition is added, such as *μόνος, ἰδίᾳ, αὐτός*. Aristoph. *Vesp.* 786 *κατ' ἐμαυτὸν κοὐ μεθ' ἑτέρου.*

§ 2 l. 16. **τοῖς δ' Ἐ. εἰπεῖν**—depends on *ἀντιπαρακελεύομαι.*

ἄνευ—without consulting the Athenian Ecclesia, *ἄνευ τῆς ἡμετέρας γνώμης.*

17. **καὶ ξυνῆψαν . . καὶ κατ.**—the double *καί* serves to balance the clauses.

21. **ὠφελίας δέ**—cf. on c. 11, 1.

§ 1 l. 1. **πρύτανι**—*i.e.* the *ἐπιστάτης τῶν πρυτάνεων* who presided both in *βουλή* and *ἐκκλησία*, the president chosen by lot from the fifty *βουλευταί* of that *φυλή* which happened to be on duty in the current Prytany. In the case before us the Prytany lasted thirty-five days (Aristot. *Ath. Pol.* c. 43). **14**

2. **κήδεσθαι**—for the day and night during which the *ἐπιστάτης* was on duty, he was in charge of the state seal, and held the keys of the temples in which state funds and documents were kept.

4. **ἐπιψήφιζε**—it should be noticed that the *πρύτανις* was in 404 B.C. bound by law *ἅπαντα τὰ λεγόμενα περὶ τῆς σωτηρίας ἐπιψηφίζειν* (*Ath. Pol.* c. 29); and probably N. is here urging the claim of his proposal, viz. *λύειν τὰ ἐψηφισμένα* to be reckoned as *περὶ τῆς σωτηρίας*. It is to be observed that the A. could always be persuaded to take *any measure however exceptional* if it could be shown that *ἡ σωτηρία τῆς πόλεως* required it. See below on l. 5.

γνώμας προτίθει—*Ath. Pol.* c. 44 *ὑπὲρ ὧν δεῖ χρηματίζειν προτιθέασιν.* The phrase for 'to allow a debate' is *λόγον* or *γνώμας προτιθέναι.*

5. **τὸ λύειν τοὺς νόμους**—if right, this is subject of *αἰτίαν σχεῖν*

The phrase *αἰτίαν ἔχω* is very common: it is regularly used of the *persons* who are blamed for any act, which is expressed by the gen., the inf., or, less commonly, *τοῦ* and inf. If the subject is inanimate, the meaning is that the *thing* is blamed, as though it were a person. If *λύειν τοὺς νόμους κτλ.* means, as is usually supposed, 'to act illegally will not involve blame,' it is extraordinary that Alc. in his reply should make no use of the most obvious argument against rescinding the decree. But N. probably only means that the president might have some doubt whether it was legal *ἀναψηφίσαι*, and not that he himself thought the action would be illegal. The question of legality, however, could not possibly be raised, because too many persons were witnesses that *τὸ ἀναψηφίσαι* was the right course. Trans. 'that illegal action would not be blamed where there are so many witnesses to its innocence.'

7. **βουλευσαμένης**—the aor. partic. does not here denote time past relatively to *γενέσθαι ἄν*, but='in her resolution.'

8. **τοῦτ' εἶναι, ὃς ἄν**—cf. II. 44 *τὸ δ' εὐτυχές, οἳ ἄν . .*; 62, 4 *καταφρόνησις ὃς ἄν . .*; Hom. *Il.* 14, 81 *βέλτερον, ὃς φεύγων προφύγῃ κακὸν ἠὲ ἁλώῃ*; Xen. *Hel.* II. 3, 51 *νομίζω προστάτου ἔργον εἶναι οἷου δεῖ ὃς ἂν ὁρῶν τοὺς φίλους ἐξαπατωμένους μὴ ἐπιτρέπῃ.*

9. **ἤ**—'or at least.' **τὸ καλῶς ἄρξαι κτλ.**, and indeed the whole of the closing passage of the speech, contains unmistakable references to the *ὅρκος βουλευτικὸς* (for which see *Ath. Pol.* c. 22, 2 with Sandys' note) *ἐν ᾧ ἦν κατὰ τοὺς νόμους βουλεύσειν.* The *ἐπιστάτης* might think that he would be violating the spirit of the oath. But *βλάπτειν τὴν πόλιν* cannot be consistent with an oath *τὰ βέλτιστα συμβουλεύσειν τῇ πόλει* (Lys. 31, 1).

15 § 2 l. 7. **καὶ ἐς τἆλλα**—since the Peace of Nicias, which Alc. had opposed.

8. **διαβόλως ἐμνήσθη**—'he had made a disparaging reference to him.'

στρατηγῆσαι—see c. 12, 2 n. on *ἄρχειν.*

9. **δι' αὐτοῦ**=*διὰ τοῦ στρατηγῆσαι.*

10. **Καρχηδόνα**—according to Plutarch, *Per.* 20 and *Alc.* 17, it was already in the time of Pericles a dream of many to conquer Sicily, Etruria, and Carthage. Cf., probably, Aristoph. *Eq.* 174.

ἅμα—with *ὠφελήσειν.* **εὐτυχήσας**='by succeeding': the word is often used of strategi.

11. **ὢν ἐν ἀξιώματι ὑπό**=*τιμώμενος ὑπό*: cf. *πολλὴν τὴν αἰτίαν εἶχον ὑπὸ τῶν στρατιωτῶν* c. 46, 5.

14. **οὐσίαν**—Alc. had recently married Hipparete, sister of

Callias, son of Hipponicus, 'the richest of the Greeks' (Andoc. 1, 130), and by her dowry had added to his wealth, which before was computed at 100 talents. The era of Callias and Alc. is spoken of both by Andoc. and by Demosth. as *ἡ εὐδαιμονία*. Both of them were outrageously extravagant. Callias married a first cousin of Andocides.

15. **ὅπερ καί**—the haughtiness and extravagance of Alc. brought Athens to ruin, because they deprived Athens of the services he might have rendered and led to his joining the enemy at a critical time.

§ 4 l. 17. **φοβηθέντες γάρ**—'fearing the greatness of the lawlessness with which he indulged his whims in private life, and of the spirit that he showed in his behaviour in whatever situation he might find himself.'

21. **καὶ κράτιστα διαθέντι**—'and though he administered the war (in Sicily) excellently, yet the citizens became indignant with him because of his behaviour.' (So Böhme-Widmann, rightly, I think, supposing the text be sound. Stahl takes *καὶ . . ἀχθεσθέντες* with *πολέμιοι καθέστασαν*, and explains *καί* as concessive. Stein reads *ἀχθεσθέντες <κατέπαυσαν>*. Only Stahl is satisfied. Krüger thinks that after *πολέμου* some word like *εὖνοι* has fallen out. Herbst, keeping *διαθέντα*, thinks that *ἀφελόμενοι* is lost after *ἀχθεσθέντες*, and that the construction is *δημοσίᾳ ἀφελόμενοι τὰ τοῦ πολέμου (αὐτὸν) κράτιστα διαθέντα.*)

22. **ἰδίᾳ**—his ability as a statesman is contrasted with the disgust that he caused as an individual. Cf. Bolingbroke.

24. **ἐπιτρέψαντες**—sc. *τὴν πόλιν*. The Schol. says *τὰ τοῦ πολέμου*, but (1) this would be a charge against the other generals in Sicily such as Thuc. nowhere makes; (2) the sense is not so forcible; (3) the order of words is against it.

οὐ διὰ μακροῦ = δι' ὀλίγου, *i.e.* *ὕστερον* of § 3. It should be noticed that Thuc. traces the ruin of Athens, not to the incapacity of Nicias, but rather to the measures taken by the Ecclesia after the departure of the Expedition.

§ 1 l. 1. **καὶ προσήκει μοι**—the speech displays with great power (1) the temperament of Alc., (2) the reckless energy of the advanced democrats. The expedition to Sicily would not have been rash had it not been for the difficulties that were unsolved in Greece. Such seems to be the view of Thuc. (II. 65; VII. 28), who seems to think too that the forces should have been recalled when Nicias wrote home in the winter of 414. So too Isocrates, who has a long passage about the expedition (8, 85). 'The terms *προσήκει μ.* and *ἄξιος εἶναι* are not convertible; the former having reference to his 16

right to the office, on the score of his birth, wealth, and lavish expenditure for the benefit of the state (in which view cf. Plato, p. 491 D *τούτους προσήκει τῶν πόλεων ἄρχειν*)' (Bloomfield). Many passages (Gilbert, *Beiträge*, pp. 2-5) show that in the fifth century B.C. the *στρατηγία* was associated with such advantages.

μᾶλλον ἑτέρων = *μάλιστα*.

2. **ἄρχειν**—as in c. 12, 2, though the claims of birth, etc. only entitled a man to hope for the *office*, not necessarily the *command* abroad.

5. **τοῖς μὲν προγόνοις**—thus he reverses the ordinary idea that a man gains *δόξα* from, rather than confers it on his ancestors. So Statius, *Silv.* 1. 4, 68 *genus ipse suis, praemissaque retro | nobilitas. Nec origo latet, sed luce sequente | vincitur.*

§ 2 l. 8. **ὑπὲρ δύναμιν μείζω**—'greater even than her (real) strength warranted'; compared with the notion they had before, their respect for her was increased, and went even beyond what the facts justified. (There is no 'mixture of constructions' here: there is only an instance of the *πολύνους βραχυλογία* of Thuc.) In 420, the probable date referred to, there were not wanting 'spiteful rumours, that A. had been so much impoverished by the war, as to be prevented from appearing with appropriate magnificence' (Grote).

9. **τῷ ἐμῷ δ.**—'by my display as one of the embassy to O.' There are many stories connected with this embassy and the private display of Alc. on the occasion: some of them are given by Grote. The edd. compare II. 61, 2 *τῷ ὑμετέρῳ ἀσθενεῖ τῆς γνώμης*.

11. **ἅρματα μὲν ἑπτά**—Isocr. 16, 34 *ζεύγη καθῆκε τοσαῦτα ὅσοις οὐδ' αἱ μέγισται τῶν πόλεων ἠγωνίσαντο*.

καθῆκα—*demittere in certamen*. **ἐνίκησα**—'won the (first) prize.' Pliny, *N.H.* 34, 19 mentions a group by Pyromachus—'Alcibiades driving a chariot.' Aglaophon the artist painted two pictures to celebrate the victories (Athenaeus), and Euripides (Plut. *Alc.* c. 11) wrote the ode.

13. **τἆλλα**—Isocrates speaks of the magnificence of Alc. *ἐν ταῖς θυσίαις καὶ ἄλλαις ταῖς περὶ τὴν ἑορτὴν δαπάναις*. Athenaeus says that he gave a magnificent banquet.

14. **νόμῳ . . ἐκ τοῦ δρωμένου**—'a new disguise of the old opposition between λόγῳ and ἔργῳ' (note in Jowett). 'Custom regards such success as an honour, and what is done leads men to infer power as well.'

§ 3 l. 16. **χορηγίαις**—orators constantly claim credit for the λῃτουργίαι that they have fulfilled. The Choregia was the

most important of the *ordinary*, or encyclic, liturgies; cf. *Ath. Pol.* c. 56 § 5, of the Archon, χορηγοὺς τραγῳδοῖς καθίστησι τρεῖς, ἐξ ἁπάντων Ἀθηναίων τοὺς πλουσιωτάτους.

17. **λαμπρύνομαι**—δσα is internal accus.

18. **καὶ αὕτη**—assimilated to the complement, as often in Lat., but not when there is a definition. Thus Gk. can say πάντες οὗτοι νόμοι εἰσὶν οὓς τὸ πλῆθος ἔγραψε (Xen.), whereas Lat. has *quod ita erit gestum*, id *lex erit* (Cic.). With αὕτη ἰσχὺς φαίνεται cf. *quae apud alios iracundia dicitur*, ea *in imperio superbia appellatur* (Sall. *Cat.* 51: Riemann, § 25).

19. **ἥδ' ἡ ἄνοια**—sarcastic; but the description was not applied by his enemies to the λητουργίαι or to the display at Olympia.

20. **δς ἄν**—c. 14. **τέλεσι** = δαπάναις.

§ 4 l. 21. **ἐφ' ἑαυτῷ μέγα φρονοῦντα**—cf. Isocr. *Ep.* 9, 16 οὕτως ἐπ' ἐμαυτῷ μέγα φρονῶ, ὥστ' οἶμαι λέγειν ἐμοὶ προσήκειν μάλιστα. 'It is not at all unfair that he should have a high opinion of himself, and should not be on an equality, since he who is in trouble shares his adversity with no one.' The noun to φρονοῦντα and ἴσον εἶναι is τὸν . . ὠφελοῦντα; the man who has a right to think much of himself is he who benefits the state as well as himself: such a man is entitled to indulge in the self-satisfaction of a prosperous benefactor. This is fair, says Alc., because no one shares his misfortunes with others so as to be equal with them. There is not much real value in this rather quibbling (as to ἴσος) *enthymeme*.

24. **προσαγορευόμεθα**—*salutamur*. **ἢ κτλ.** 'or else let him claim equality (with the prosperous) by granting it (to the unfortunate).'

§ 5 l. 27. **τοὺς τοιούτους**—τοὺς εὐπραγοῦντας. **καὶ ὅσοι** 'and in fact all who surpass others through distinction in anything.' **ἐν** lit. = 'in respect of.' Cf. Isocr. 10, 197 προέχειν ἐν τούτοις, and διαφέρειν ἐν often.

28. **ἐν τῷ κατ' αὐτοὺς β.** = lit. 'in the life of their own time.'

29. **τοῖς ὁμοίοις**—'their equals' are more jealous than others who do not aspire to rival their distinctions. **ξυνόντας** 'while they are with them.'

31. **προσποίησιν ξυγ.**—'a claim to relationship even when the claim is fictitious.' Some persons go so far as to invent a claim to descent from him. This must refer to such persons as tried in the time of Alc. to make out a relationship with the tyrants, *e.g.* with the Pisistratids: cf. Andoc. 2, 26, where he claims that his great-grandfather Leogoras might have

married into the family of the tyrants. Alcibiades was descended on the mother's side from Cleisthenes of Sicyon.

33. **αὐχησιν . . περί**—the noun taking the construction of *αὐχῶ*. The partiality of Thuc. for verbal nouns in *-σις* has been often noticed. **καταλιπόντας**—*gnomic, M. T.* § 159.

34. **ἀλλοτρίων**—hints at *ἀτιμία* in the case of certain offences against the constitution, which involved a complete loss of rights, so that the *ἄτιμος* was said *οὐ μετέχειν τῆς πόλεως*. Similarly *ἀμαρτόντων* probably refers to ostracism.

§ 6 l. 38. **μεταχειρίζω**—referring to what Nicias said in c. 12, 2. The active is an Ionic use.

τὰ δυνατώτατα—viz. Argos, Elis, and Mantinea in 420 B.C.

39. **ὑμῖν**—belongs to *ξυστήσας* = *ὑμῶν ξυμμάχους ἐποίησα* (Isocr. 16, 15) as well as to *κινδύνου κ. δ.*

κινδύνου—Alc. is described v. 52 as taking with him to the Pel. only a few Ath. hoplites and archers.

40. **ἐς μίαν ἡμέραν**—'in one day': cf. Aristoph. *Pax* 366 *ἐξόλωλας . . εἰς αὐτίκα μάλα*, answering *εἰς τίν' ἡμέραν*; to be joined with *ἀγωνίσασθαι*, which is governed by *κατέστησα*—'I made them fight.'

42. **ἐξ οὗ**—with *θαρσοῦσιν*. Though they won in 418, yet even in 415 their confidence is not fully restored. This boast is of no value.

17 § 1 l. 1. **ἡ ἐ. νεότης καὶ ἄνοια**—joined also by Andoc. 2, 7.

παρὰ φ. δοκοῦσα εἶ.—with *ἄνοια* only, which is added as an *alternative* for *νεότης*. 'This was the way in which my . . in dealing with the power of the Pel. was associated with reasonable arguments, and by its vehemence won credence and persuaded men.' For the readings see crit. n. The antithesis in *ἄνοια* and *λόγοις πρέπουσι* contains the chief point of the sentence. **ἐς . . δύναμιν** means the *hostile* power of Pel., *not* the alliance formed by Alc. **ὀργή** is 'impulse' rather than 'anger.'

5. **αὐτήν**—*νεότητα*, which throughout is uppermost in the speaker's mind. **πεφόβησθε**—*M. T.* § 107.

7. **δοκεῖ εἶναι**—carries us back to *δοκοῦσα εἶναι*, and is somewhat sarcastic. Nicias worshipped *εὐτυχία*.

10. **ξυμμείκτοις**—referring, not to the immigrations, but to the changes among the inhabitants under the Sicilian tyrants or at their fall. 'Observers in Old Greece did not fail to contrast these constant changes with the comparative stability of things in their own cities. . . No man looked on the land in which he dwelled as really his country; each man in his schemes

reckoned on the chance of having to leave the city where he lived, and of finding house and lands elsewhere' (Freeman).

13. **ἐπιδοχάς**—the acceptance of new constitutions means really the acceptance of democracies, which in 415 were not so unstable as Alc. represents.

§ 3 l. 13. **καὶ οὐδείς**—'the result is that no one has obtained a supply of arms for his personal equipment or of suitable (*νομίμοις* = *ἱκαναῖς* Schol.) defences for the public property.' *κατασκευαί* = permanent works, for which no proper provision has been made since the fall of the tyrants. **ἐξήρτυται**—mid.

16. **ὅ τι δέ**—'but each man seeks to get only that which either by persuasive argument or by political strife he hopes to obtain and in case of failure to settle (with it) in another land.' The money which ought to go in *ὅπλα* and *κατασκευαί* goes instead into the pockets of individuals: the politicians there think only of providing themselves with funds in view of the chance that they may be driven out. *ταῦτα* after *ὅ τι* is a slight anacoluthon of a common kind.

ἐκ τοῦ λέγων πείθειν—an allusion to the rise of rhetoric and oratory in Sicily. Diodorus 11, 87 speaks of the number of demagogues at Syracuse, *circ.* 450 B.C., *καὶ λόγου δεινότης ὑπὸ τῶν νεωτέρων ἠσκεῖτο.* If the picture as given in Diod. is at all accurate, the description of Alc. contains much truth, at least as applied to the Syracuse of a somewhat earlier time.

17. **στασιάζων** = *ἐκ τοῦ στασιάζειν.* Diod. *l.c.* *στάσεων γιγνομένων πάλιν . . ἡ πόλις εἰς συνεχεῖς καὶ μεγάλας ἐνέπιπτε ταραχάς.*

§ 4 l. 19. **ὅμιλον**—this word is confined to poetry, to Herod., Thuc., and late authors. **ὡς** with *ἕκαστος* and *ἑκάτερος* without a verb, after Herod. and Thuc., first reappears in Aristotle.

22. **καθ' ἡδονήν**—*i.e.* would be ready to join any one who could show by argument that he could serve them.

§ 5 l. 25. **οὔτε οἱ ἄλλοι Ἕλληνες**—'neither did the rest of . . prove to be so numerous as the forces of the several states reckoned themselves to be; on the contrary G., finding she was greatly deceived about their number, was with difficulty provided with an adequate force of hoplites in this war.' As Alc. is not referring only to Athens and Sparta, and there were certainly hostilities in the Peloponnese, there is no difficulty in *τῷδε*, nor is there any ground for rejecting *καὶ μὴν . . ὡπλίσθη* as spurious with Classen. Alc. himself was no believer in the Peace of Nicias. **κομπῶ**—is an Ionic word.

§ 6 l. 30. **βαρβάρους γάρ**—explaining *εὐπορώτερα.* The Sicels did in fact join the A. in large numbers.

§ 7 l. 33. **οἱ γὰρ πατέρες**—*i.e.* from 478 to 449 B.C.

38. **ἀνέλπιστοι**—active, 'despondent.' **νῦν** is accommodated to **εἴ τε . . ἔρρωνται**, where **τε** corresponds to **οὔτε**, 'even if they are ever so confident, to invade us is in their power.' **τὸ μὲν ἐσβάλλειν** is accus. of 'respect,' as in II. 53 *τὸ μὲν προσταλαιπωρεῖν οὐδεὶς πρόθυμος ἦν* (*M. T.* § 795).

42. **βλάπτειν**—the real question is, Would Athens still have a fleet large enough to retaliate on the Pel. in case of an invasion by making effective descents on the coast of Pel.? *ἐστιν* means after subtracting the fleet for Sicily: but *ἀντίπαλον* begs the question.

18 § 1 l. 1. **τί ἂν λέγοντες**—'by what reasonable assertion can we hold back ourselves or make excuse to our allies there for refusing to aid them?' Thus *τί ἂν εἰκός* belongs to both clauses. *αὐτά* is somewhat artificially contrasted with *πρὸς τοὺς ἐκεῖ ξυμ.*

3. **μὴ βοηθοῖμεν**—the *μή* because *prevention* is implied (*M. T.* § 292).

4. **καὶ ξυνωμόσαμεν**—'we actually exchanged oaths with them.' Classen says this refers to the *παλαιὰ ξυμμαχία*, for which see on c. 6, 2. The A. cannot have bound themselves by any oath which was unconditional, and they would be false to their oath only if they could not show that it was impossible for them to send help.

5. **ἀντιτιθέναι**—this sense of the verb may be compared with its noun *ἀντίθεσις*, Quintilian's *contraposition*. *ἡμῖν* sc. *ἐπήμυναν*. Müller notes that Thuc. is very fond of compounds of *ἀντί*, which are well adapted to his style.

7. **προσεθέμεθα**—sc. *πρὸς τὴν ξυμμαχίαν.*

ἐχθροῖς—Sparta had applied for ships from her allies in Sicily at the beginning of the war, but without result.

§ 2 l. 9. **οὕτως**—explained by *παραγιγνόμενοι.* **ἦρξαν** is 'ingressive' aor.

13. **ἡσυχάζοιεν**—like *quiescere*, often opposed to armed intervention.

φυλοκρινοῖεν—this rare verb, besides being explained by Hesychius and Pollux and in Bekker's *Anecdota*, is used twice by Aristides, and, according to Bloomfield, by other late authors.

14. **βραχὺ ἄν τι**—'while making only a small addition to the empire, we should be more likely to lose what we have already'; *i.e.* we, the Athenians, *οἱ προύχοντες*, should soon find ourselves isolated if all Athenians were to act on the principles re-

commended by Nicias; and thus in any undertaking, however slight, we should be more likely to lose than to gain. (This sentence is generally wrongly rendered.)

15. **τὸν γὰρ προύχοντα**—'for against a superior power men not only defend themselves when attacked, but to escape being attacked take action beforehand'; *i.e.* against a prominent state which is *isolated*, smaller states can combine, and do so from fear of an attack, when they see that the superior power is bent on increasing its influence.

§ 3 l. 18. **ταμιεύεσθαι**—Bloomfield quotes three instances of this verb used in this metaphorical sense by Xen. 'We cannot regulate at will the limits that we choose for our empire, but being established in the position we occupy (*i.e.* as a ruling state) . . and not relax our hold on others.' **ἀνιέναι** with personal object, though not found elsewhere in Thuc., is common.

20. **διὰ τὸ ἀρχθῆναι ἄν**—either we must retain our own rule or fall under the rule of others. This statement is true of the ancient city-states, but would not hold nowadays.

22. **ἐκ τοῦ αὐτοῦ**—with *τοῖς ἄλλοις* = *ὁμοίως ὥσπερ τοῖς ἄλλοις*: 'you cannot regard inaction from the same point of view as others, unless you mean to alter your methods to the pattern of theirs.' **τὸ ἥσυχον** is the general conception of *ἡσυχία* apart from special circumstances; but much more often the neut. adj. expresses the idea of the corresponding noun under special circumstances, the noun being the universal concept. **ἐπιτηδεύματα** are the concrete outcomes of *ἐπιτήδευσις*.

§ 4 l. 25. **τάδε**—*τὰ ἐνταῦθα πράγματα* Schol., in antithesis with *ἐπ' ἐκεῖνα*.

27. **στορέσωμεν**—met. from quelling a storm at sea. The edd. quote Aesch. *P. V.* 190 *τὴν δ' ἀτέραμνον στορέσας ὀργήν*, and Bloomfield compares the same use of *sternere*, as in *Aen.* VI. 858 *sternet Poenos Gallumque rebellem.*

28. **ὑπεριδόντες**—*i.e.* that *we* stand in no need of the present rest from hostilities.

30. **τῶν ἐκεῖ**—neut.

32. **ἐν ᾧ** = 'while,' as often.

§ 5 l. 33. **τὸ δ' ἀσφαλές**—obj. to *παρέξουσι, καὶ μένειν καὶ ἀπ.* being epexegetic of *ἀσφαλές*. *M. T.* § 749. The suppression of the alternative to *ἤν τι προχωρῇ* is in accordance with the Gk. love of avoiding distinct allusions to misfortune.

35. **καὶ ξυμπάντων**—*i.e.* all the Siceliots together. This is an answer to the argument of Nicias, c. 11, 4, that in case of any reverse the Siceliots would despise them.

§ 6 l. 36. **Νικίου**—depends on *τῶν λόγων*: the speech of N. was characterised by or contains (1) *ἀπραγμοσύνη*, (2) *διάστασις τοῖς νέοις ἐς τοὺς π.* This is one of the passages in Thuc. that prove that not only the *possessive* gen. is placed between the art. and noun. See c. 62, 5 n. The dat. *τοῖς νέοις* is somewhat unusual: 'the difference for the young with the old' is the lit. meaning; for there is no ground for taking *διάστασις* as *causal*. *ἀπραγμοσύνη* = 'avoidance of trouble' for *all the citizens*, and *διάστασις*, 'a dispute for the young,' are the two jarring notes of the speech. 'Let not the avoidance of effort and the dispute . . which N. sets out in his speech . .'

39. **ὥσπερ καὶ οἱ πατέρες**—Classen notes that these words recall sentiments expressed by Pericles.

41. **ἐς τάδε**—deictic. **αὐτά** applies to the matter being discussed, as in c. 10, 2.

44. **τό τε φαῦλον**—'Bauer says there is reference to the three ages of man—the juvenile, the virile, and the senile; thus understanding *φαῦλον* to denote the first. . . There is an allusion to the *position* they may be thought to occupy in the exercise of counsel—the raw, the mature, and the quite consummate judgments' (Bloomfield). It is supposed that Alc. is speaking sarcastically, *himself* meaning rather the old by *φαῦλον*. But all this ingenuity is needless. Alc. only means that it is wrong to imply, as N. did, that only the old are fit to settle the matter. The right way is for *all*—young or old—whether their ability be 'inferior,' 'average,' or 'consummate,' to take part in affairs. The best result is obtained by this fusion of abilities. **ξυγκραθέν** is conditional. Cf. VIII. 97 *μετρία ἥ τε ἐς τοὺς ὀλίγους καὶ ἐς τοὺς πολλοὺς ξύγκρασις.*

47. **τρίψεσθαι**—passive, also in VII. 42, 5 *αὐτοὺς περὶ ἑαυτούς* occurs in the same sense in VIII. 46. Poppo, I. 1, 192 gives a collection of fut. mid. used by Thuc. in pass. sense; cf. *ἀδικήσομαι* c. 87, *βλάψομαι* c. 64. Alc. argues as though Athens had not already enough to occupy her energy in counteracting the influence of Sparta within her empire: *ἐὰν μὲν ἡσυχάζῃ* begs the question. Kr.'s *ἐάν* is probably right.

48. **πάντων τὴν ἐπιστήμην ἐγγηράσεσθαι**—the position of *τε* after *τρίψεσθαι* and *προσλήψεσθαι* shows that *τὴν πόλιν* is the subject of all the infinitives. Hence trans. 'as regards her knowledge of everything, she will grow old therein.' *πάντων* is neut.; *ἐγγηράσεσθαι* = *γηράσεσθαι ἐν* (*τῇ ἐπιστήμῃ*), the compound being one of several compounds of *ἐν* that require a *personal* or *quasi-personal* subject. The construction is the same as in Eur. *Bacchae* 508 *ἐνδυστυχῆσαι τοὔνομ' ἐπιτήδειος εἶ*. See Sandys' note. According to Stahl *ἐγγηράσεσθαι* = *γηρά-*

σεσθαι ἐν τῷ τρίβεσθαι; but this construction cannot be got out of the passage.

50. καὶ τὸ ἀμύνεσθαι—'and will be more accustomed to defend herself by action rather than by mere words.' οὐ λόγῳ ἀλλ' ἔργῳ belongs to τὸ ἀμύνεσθαι, the policy of Nicias being described as τὸ λόγῳ ἀμύνεσθαι.

§ 7 l. 51. γιγνώσκω . . μοι δοκεῖν—'on the whole I judge that in my opinion a state accustomed to activity would quickly be ruined by a change to inactivity.' For γιγνώσκω with infin. see *M. T.* § 915. μοι δοκεῖν is not superfluous, but is intended to emphasise the contrast between the views of Alc. and Nic.

54. καὶ τῶν ἀνθρώπων κτλ.—this sentiment has become a commonplace, but is capable of being variously applied. The datives go with διαφόρως.

§ 1 l. 4. φυγάδων—this and the rel. clause belong to Λεοντίνων **19**
only.

5. ὅρκίων—see c. 6, 2.

6. σφίσι—being the indirect reflexive, this refers to the subject of ἱκέτευον.

§ 2 l. 9. εἰ πολλὴν ἐ—this hope of N. was, as Freeman says, 'not quite honest.' It is strange that he did not resign.

11. αὐτοῖς αὖθις—with παρελθών.

§ 1 l. 3. ἐπὶ τῷ παρόντι—'under the circumstances.' Cf. ἐπὶ **20**
τούτοις c. 45.

§ 2 l. 6. οὔθ' ὑπηκόους . . οὐδὲ δεομένας—their *internal* freedom is here insisted on. It is not possible for Athens to raise the cry of ἐλευθερία in Sicily as Sparta had done in Greece. With one or two exceptions, says Freeman, such as that of the relations between Syr. and Leontini, 'this is a perfectly true description of the political states of the Greeks of Sicily at the time. Since the fall of the tyrants, the great body of the Siceliot cities had been truly free and independent.'

8. ἐς . . χωροίη—expressing eagerness, as in ἐχώρησαν ἐπὶ τὴν ἄντικρυς ἐλευθερίαν VIII. 64.

9. οὔτ' ἂν τὴν ἀρχήν—their foreign relations are now contrasted with their internal condition.

11. τό τε πλῆθος—'as for their number, the cities of Greek origin are many for a single island.' τὰς Ἑλληνίδας is added emphatically at the end. πόλις is the only noun with which Thuc. uses the adj. Ἑλληνίς.

§ 3 l. 14. ἑπτά—Selinus, Syracuse, Gela, Acragas, Messene, Himera, Camarina. Acrae and Casmenae are not reckoned, as

being merely outposts of Syracuse, using the same coinage and possessing no separate history.

15. **τοῖς πᾶσιν**—cf. II. 36 *τὴν πόλιν τοῖς πᾶσι παρεσκευάσαμεν.*

ὁμοιοτρόπως μάλιστα—'so as to closely resemble our own power.' **δυνάμει** is not 'the armanent' that is to be sent out, but includes all the details that make up the power of A., in the same sense as *δύναμιν* of c. 21. Cf. VII. 55 *πόλεσι . . ὁμοιοτρόποις ἐπελθόντες, δημοκρατουμέναις τε ὥσπερ καὶ αὐτοὶ καὶ ναῦς καὶ ἵππους καὶ μεγέθη ἐχούσαις.*

18. **ἔνεισι**—*i.e.* in Selinus and Syracuse.

§ 4 l. 19. **ὁ πληρώσων**—*M.T.* § 826; II. 51, 5 *ἀπορίᾳ τοῦ θεραπεύσοντος.*

20. **ἐν τοῖς ἱεροῖς**—public money stored in temples and the sacred treasures of the temples themselves.

21. **ἔστι Σελινουντίοις, Συρακοσίοις δὲ καί**—the first clause refers specially to Selinus ; but the *καί* of the next shows that Syracuse is not excluded from the statement. 'Selinus has money . . : Syracuse receives *in addition* . .'

22. **ἀπαρχὴ ἐσφέρεται**—'first-fruits are contributed.' Some of the Sicels were dependent on Syracuse, and lived on their land on sufferance, paying a rent in kind. Hence in c. 45 to the dependent Sicels *φύλακες* are sent by Syr. to secure them on the coming of the Athenians. Some Sicels had even become serfs at Syracuse in the earliest times of the city, under the title *καλλύριοι* (Freeman, *Sic.* II. Appendix II.) For the variant **ἀπ' ἀρχῆς φέρεται** see *not. crit.*

23. **ἵππους**—cf. Pindar, *Pyth.* II. 1 *Μεγαλαπόλιες ὦ Συράκοσαι, βαθυπολέμου τέμενος Ἄρεος, ἀνδρῶν ἵππων τε σιδαροχαρμᾶν δαιμόνιαι τροφοί.* Soph. *O.C.* 507 *γυναῖχ' ὁρῶ | στείχουσαν ἡμῶν ἄσσον, Αἰτναίας ἐπὶ | πώλου βεβῶσαν.* Athens, on the contrary, had to buy her horses from Boeotia and elsewhere.

24. **σίτῳ**—Sicily has always been famed for its corn. (See Freeman, *Sic.* I. pp. 67, 91.) On the contrary, Athens had to import corn, mainly from the ports of the Euxine, also from Euboea, and shortly after this time from Cyprus. She was on several occasions in great straits on this account when an enemy controlled the sea.

21 § 1 l. 2. **φαύλου**—the sense cannot be 'mean,' 'poor,' as L. & S. say, since N. would appear to be disparaging the A. naval power by the connexion with *ναυτικῆς. ὁ δῆμός ἐστιν ὁ ἐλαύνων τὰς ναῦς καὶ ὁ τὴν δύναμιν περιτιθεὶς τῇ πόλει* ([Xen.] *Ath. Pol.* init.). *φαῦλος στρατία* is the *ordinary* or conventional force required for a naval expedition. It is a feature of the

Sic. expedition that there were soldiers in unusual numbers on board.

δεῖ—constructed with infin. in the clauses that follow. It is a recognised principle that a verb that admits of two constructions may appear in the same sentence with both: *e.g.* VIII. 4 *παρεσκευάζοντο . . τήν τε ναυπηγίαν . . καὶ Σούνιον τειχίσαντες*, where we have *παρασκευάζομαι* constructed first with the accus. and then with the partic.

3. **εἴπερ**—'that is if,' or 'assuming that.' Cf. Xen. *Oec.* 1, 8 *οὐ χρήματ' αὐτῷ ἐστιν ὁ ἵππος; Οὔκ, εἴπερ τὰ χρήματά γ' ἐστὶν ἀγαθόν.* **ὁ πεζὸς** = *ὁ π. στρατός* is Ionic.

4. **ἄξιον . . δρᾶν**—equivalent to *ἀξιόν τι δρᾶν*. Cf. II. 91 *ἀξύμφορον δρῶντες*.

5. **ὑπὸ ἱππέων**—N. 'fears that the cities will combine, and that Segesta alone will be left to give any help against the horsemen. But he says nothing about bringing together any force of cavalry on the A. side. That Segesta was likely to supply horse appears from c. 37, 1; 62, 9; 98, 1' (Freeman).

6. **ἄλλως τε καὶ ξυστῶσιν**—all the good MSS. give *εἰ* with subj. here only in Thuc. It occurs occasionally in tragedy, and is frequent in Lucian. Probably *ἄλλως τε κἄν* should be read, as in I. 141.

8. **ᾧ ἀμυνούμεθα**—final rel. sentence: sc. *ἱππέας πολλούς*.

§ 2 l. 11. **αὐτόθεν**—'at once,' at the start, instead of waiting to send for reinforcements.

13. **οὐκ ἐν τῷ ὁ. στρατευσόμενοι**—co-ordinate with *ἀπὸ τῆς ἡμετέρας αὐτῶν*. Hence to *στρατευσόμενοι* supply *μέλλομεν πλεῖν*. The lit. rendering is 'we are about to make a voyage to serve in a campaign not as you served, where among your subjects here you attacked any one as allies.' The contrast is between an offensive alliance near home and an offensive alliance in a distant country; and the difference lies in the *place*. When the neighbourhood is friendly, there is no such difficulty as will be encountered in Sicily. *ξύμμαχοι* does not mean that A. was in the habit of making an alliance *specially* to attack a place (as Arnold thought), but is used for the sake of the antithesis of the *ordinary* relation existing between A. and her *ὑπήκοοι*, which is *ξυμμαχία*, with the *unusual* *ξυμμαχία* in Sicily.

14. **καί**—'as,' so that *ἐστρατεύσασθε* is implied from *στρατευσόμενοι*. On the readings see crit. n.

15. **ὅθεν**—sc. *ἦσαν*. The copula is frequently omitted after rel. words, esp. after *ὅσος*. In Lat. prose the corresponding omission is rare before the silver period.

16. **προσδεῖ**—necessary *in addition* to what had been taken *αὐτόθεν*.

17. **ἀπαρτήσαντες**—sc. *στρατευσόμενοι*. The word is explained by the Schol.: *ἀπαρτηθέντες, ἀπελθόντες, καὶ πολὺ τῆς οἰκείας χωρισθέντες*. The only passage that supports the supposed intrans. use of the act. is Dio Cass. 51, 4, 2 quoted by Pape and Clas. Now to *ἀπαρτήσαντες* supply *ἀπὸ τῆς ἠμετέρας αὐτῶν* from above—the main point being that the armament is separated from, cut off from home, and transferred to a distant land. Thus *ἐς . . ἀπαρτήσαντες* repeats with an addition *πολὺ . . μέλλομεν πλεῖν*. The *object* of *ἀπαρτήσαντες* (*τὴν παρασκευήν*) is implied in the preceding words, and its omission is no more than the ordinary omission of an object with military words. The phrase *ἐς γῆν ἀπαρτᾶν* is a brachylogy for 'to cut off (and place) in a country.'

οὐδέ—misplaced, if the sense is—what it is always assumed to be—'from which not even a messenger can easily come in the four winter months.' But what no one can tell is why N., if he means this, should say 'from which *not even within four months*, I mean in the winter months, is it easy for a messenger to come.' Surely N. means what he says. He puts the case in its worst light. Should it be required to send at beginning of winter, it would be difficult for a messenger to go, and he might have to wait for spring, or put into an Italian or even a Libyan port for refuge. The months are Maimacterion, Posideon, Gamelion, Anthesterion, corresponding roughly to November, December, January, and February, and they are taken not singly, but as together making up the time when voyaging was dangerous.

18. **τῶν χειμερινῶν**—by no means a gloss on *τεσσάρων*, as some have supposed, but absolutely necessary; for without them the statement made by N. would be a manifest absurdity. With them the statement is a debater's argument of a quibbling character.

22 § 1 l. 1. **ὁπλίτας τε**—answered by *καὶ τοξότας*.

3. **ξυμμάχων**—these are divided into (1) *τῶν ὑπηκόων*, (2) *ἤν τινα κτλ.*

4. **πεῖσαι**—the Argives and Mantineans joined thus. See on c. 29, 3 n. The Arcadians joined *μισθῷ*, being in the habit of serving as mercenaries (VII. 57).

7. **ναυσί τε**—*τε* adds the third particular, as often in Thuc.

8. **τὸν δέ**—Stahl renders 'and take *other* supplies from home,' as though we had above *σῖτον τὸν μὲν ἐσκομίζεσθαι*. This rendering accounts satisfactorily for the order of *καὶ αὐτόθεν*, which

belongs to *ἄγειν*, and appears to be right. Stahl quotes several parallels. *ἐπιτήδεια* and *σῖτον* mean the same thing; and *ναυσί*, ships in general, is contrasted with *ἐν ὁλκάσι*.

11. **πρὸς μέρος**—with *ἐκ τῶν μυλώνων*, *i.e.* in proportion to the number of bakers in the several mills. These slaves are to be requisitioned by the state (*ἠναγκασμένοι*); but, as they belong to private owners, they are to receive pay for their services, like state slaves.

13. **πολλὴ γὰρ οὖσα**—with the personal construction used here Fr. Müller well compares II. 36 *αὐτὰ οὐκ ἂν ἀπρεπῆ εἶναι λεχθῆναι*. Cf. Soph. *O. T.* 393 *τό γ' αἰνιγμ' οὐχὶ τοὐπιόντος ἦν | ἀνδρὸς δειπεῖν*.

17. **τὰ παρ' Ἐ. . . ἑτοῖμα εἶναι**—as in I. 69 *τὰ παρ' ὑμῶν ἀξίως προαπαντῆσαι*. 'The support of Segesta' is that promised in c. 8, 2.

18. **λέγεται**—the passive is used both personally and impersonally, and regularly with infin.

καὶ λόγῳ—there is a play on the double meaning of *λέγω*, *λόγος*—*statement* and *pretence*.

§ 1 l. 1. **αὐτοί**—belongs in sense to *ἀντίπαλον παρασκευασάμενοι*: 'with a force of our own not merely equal to that of the enemy' (Jowett). **23**

2. **πλήν γε**—if *τὸ ὁπλιτικόν* is made part of the parenthesis, the meaning is open to grave doubt. (*a*) The note in Jowett explains: 'While exhorting the A., he is secretly discouraging them. "You must do all you can to be a match for your opponents" is the general drift of the previous chapter, and yet he throws in by the way, "but in the great arm of war [the hoplites] you cannot be a match for them."' But (1) Nicias nowhere introduces this disparity of hoplites, of which so much might have been made as an argument against the expedition. (2) How, after an exception so vital, could he add *ὑπερβάλλοντες τοῖς πᾶσι*? (3) How in c. 31 could Thuc. say of the A. force that its superiority over that of the enemy was conspicuous, if in the great arm of war N. can assert that it will of course be inferior? Would not such a statement from a responsible general be ridiculous? (*b*) Classen makes *τὸ ὁπλιτικόν* refer to the A. hoplites, and makes the sense 'except as regards our hoplites as compared with their whole fighting force'; but Stahl rightly objects that the comparison must be between *part* and *part*, not between *part* and *whole*, of the rival forces. The remedy is not to read *τὸ ἱππικόν* with Urlichs,—for N. had proposed to take a force of *σφενδονῆται* and *τοξόται* which should be *ἀντίπαλον* to the enemy's cavalry,—but to make *τὸ ὁπλιτικόν* the object of *παρασκευασάμενοι*. Hence trans. 'not only with a

force of hoplites a match for them, except when compared with their fighting strength, but actually surpassing them in every point.'

3. **τὸ μάχιμον αὐτῶν**—this is the whole of the enemy's forces. The A. were in the habit of relying on their hoplites in the field: N. reminds them that there are other kinds of troops to be reckoned with besides hoplites. He is referring back to his remark in c. 22, 1. Not only must the hoplites be a match for them (excluding of course their cavalry), but hoplites *and light-armed troops* must be *more than a match* for their whole fighting force, and even thus it will be hard to deal with them. *τὸ ὁπλιτικόν* is in an emphatic position, because it is contrasted with *τὸ ἐκείνων ἱππικόν*, as in c. 22.

4. **ὑπερβάλλοντες**—the antithesis between this and *ἀντίπαλον παρασκευασάμενοι τὸ ὁπλιτικὸν πλήν γε πρὸς τὸ μάχιμον αὐτῶν* is more formal than real: for the former words already imply that the A. hoplite force taken separately will be superior to the enemy's hoplite force taken separately.

τοῖς πᾶσι—*omnibus rebus.* Of course A. cavalry are excepted after what has been said in c. 22.

5. **τῶν μὲν κρατεῖν, τὰ δὲ καὶ διασῶσαι**—*τῶν μέν* is neut.; but different explanations are given of the meaning. (*a*) Stahl renders 'aliis potiri, alia (quibus potiti erimus) etiam in tuto locare,' thus referring both *τῶν μέν* and *τὰ δέ* to the enemy; 'to seize on some positions and to hold permanently others' (Wilkins). (*b*) Classen accepts the Scholiast's note: *τῶν μέν = τῶν ἐκεῖ πραγμάτων, τὰ δέ = τὰ οἰκεῖα*; 'to conquer Sicily, or indeed to preserve ourselves' (Jowett). That (*b*) is right is shown by the sentence that follows. It will be hard, says N., to conquer what we require to conquer, and even to preserve what we require to preserve: we should consider ourselves to be men who have to found a city in a hostile land—who have to fight for the soil—*τῶν μὲν κρατεῖν*—and to protect what we bring—*τὰ δὲ καὶ διασῶσαι.*

6. **διασῶσαι**—*not* ingressive, but giving the result, = 'to bring safe through.'

§ 2 l. 6. **πόλιν τε**—'and (further developing the previous idea) we must consider that it is a city among an alien and hostile population that our men are setting out to found.' The warning that in setting out to make new conquests one runs the risk of losing what he has already in case of failure, is common in Thuc. To **ἰέναι** supply *τούτους.*

8. **κατάσχωσιν**—sc. *τὰς ναῦς*: *appulerint.*

9. **κρατεῖν τῆς γῆς**—explains *τῶν μὲν κρατεῖν* above, while

πάντα πολέμια ἔξουσιν is a reason for saying *μόλις οἷοι τ' ἐσόμεθα τὰ δὲ διασῶσαι.*

§ 3 l. 12. **χαλεπὸν δέ**—sc. *πολλὰ εὐτυχῆσαι.* The edd. make *χαλεπόν* depend on *εἰδώς*, sc. *ὄν*; but it is better to supply *ἐστί*, and to regard the sentence as a parenthesis. This remark is very characteristic of N., who made *εὐτυχία* the chief object of life. Observe the *personal* tone of this section. N. betrays a fear that *his* spell of *εὐτυχία* may be broken.

14. **παρασκευῇ . . ἀσφαλῆς**—antithesis to *τῇ τύχῃ παραδούς.* So in VII. 67 *παρασκευῆς πίστις* is contrasted with *τύχης π.*

ἀπὸ τῶν εἰκότων—*i.e.* so far as human calculation can ensure safety. Human *γνώμη* is always liable to be crossed by divine *τύχη.*

§ 4 l. 15. **ταῦτα γὰρ . . βεβαιότατα . . σωτήρια**—see Index II. *fines*, *τελικὰ κεφάλαια*, *i.e.* the points on which a speaker insists in order to persuade. Here they are *τὸ βέβαιον* and *τὸ σωτήριον*, and these may be considered varieties of *τὸ συμφέρον.*

17. **εἰ δέ τῳ**—*i.e.* if any of the ten strategi not appointed to the command takes a different view. It is indeed probable that other members of the board besides Nicias, Alcibiades, and Lamachus were going to Sicily, but with powers subordinate to theirs. Thus an inscription (Hicks, *Gr. Ins.* p. 96), referring to the official year July 416–July 415, mentions Antimachus among the strategi sent to Sicily along with Lamachus and Alcibiades.

§ 1 l. 2. **τῶν πραγμάτων**—'by the scale of the requirements': cf. c. 19, 2 *παρασκευῆς πλήθει.* The second *ἢ = εἰ δὲ μή*: the first is probably spurious. **24**

3. **εἰ ἀναγκάζοιτο**—if nobody would take the command instead.

5. **ἀσφαλῶς**—another of N.'s catch-words, to which there is a sarcastic reference below.

§ 2 l. 5. **τὸ μὲν ἐπιθυμοῦν**—the partic. used as a noun occurs fairly often in Thuc., especially in the speeches. Like the articular infin., and the frequent use of nouns in *-σις* and *-τής*, it is a mark of the *σεμνότης*, 'dignity,' of Thuc. Very similar is Dr. Johnson's use of long nouns of Latin origin.

6. **τοῦ πλοῦ**—this is not the gen. usually employed with the noun-participle: in the ordinary type the partic. expresses a quality belonging to the substantive, as in *τὸ ἡσύχαζον τῆς νυκτός* VII. 83; *τὸ θυμούμενον τῆς γνώμης* VII. 68.

9. **ἀσφάλεια**—*δοκῶ*, 'seem,' usually has the personal construction. Goodwin, *M. T.* § 754.

νῦν δή—'now there would be no risk,' since N. had explained the measures by which even he admitted it could be avoided.

§ 3 l. 10. **ἔρως ἐνέπεσε**—cf. Aesch. *Agam.* 332 *ἔρως δὲ μή τις πρότερον ἐμπίπτῃ στρατῷ | πορθεῖν ἃ μὴ χρή.*

11. **τοῖς μὲν γάρ**—sc. *ἔρως ἐνέπεσε.*

12. **καταστρεψομένοις ἐφ' ἃ ἔπλεον**—cf. VII. 11 *κρατήσαντας Συρακοσίους ἐφ' οὓς ἐπέμφθημεν.*

ἢ (ὡς) οὐδὲν ἂν σφαλεῖσαν μεγ. δύναμιν—the accus. abs., which with personal verbs requires *ὡς* or *ὥσπερ.* Goodwin, *M. T.* § 853.

13. **ἡλικίᾳ**—*i.e.* the age for military service.

14. **τῆς ἀπούσης κτλ.** = *ποθοῦντες ἰδεῖν καὶ θεωρεῖν τὰ ἅπαντα,* the expression being, as Böhme says, poetical. *ὄψεως καὶ θ.* = 'sights and wonders,' being passive in sense.

15. **εὐέλπιδες ὄντες**—anacoluthon, as though *οἱ δὲ ἐπόθουν* had preceded. Cf. II. 53, 4 *θεῶν φόβος . . οὐδεὶς ἀπείργε, τὸ μὲν κρίνοντες*: III. 36 *ἔδοξεν αὐτοῖς . . ἐπικαλοῦντες*: Eur. *Hec.* 971 *αἰδώς μ' ἔχει . . τυγχανοῦσα.*

ὁ δὲ πολὺς ὅμιλος—sc. *εὐελπις ὤν.*

16. **καὶ στρατιώτης**—Krüger quotes Plut. *Per.* 12 *τὸν θητικὸν ὄχλον καὶ ἰδιώτην*, and *στρατ.* is best taken as an adj., so that the phrase = *οἱ πολλοὶ καὶ στρατιῶται.* Classen and Böhme object that this leaves *καί* unexplained, and take *καὶ στρατ.* as part of the pred. with Dobree. But *ὁ πολὺς ὅμιλος* = that part of the *ὅμιλος* which was not *so far στρατιώτης*—had not, for whatever reason, served before. Thuc. makes two distinct points in the section: (1) all alike were eager to go, both young and old, and were confident; (2) the multitude and all those who had served before hoped to make money. These points would be much clearer if he had begun a new sentence after *θεωρίας.*

17. **ἀΐδιον μισθοφοράν**—this is explained by editors to mean that the addition of Sicily to the empire would lead to continual campaigns; but Gilbert rightly paraphrases: 'they hoped to get permanent employment out of the acquisition somehow': *μισθοφορά* is used loosely for pay for any services.

18. **ὑπάρξειν**—the attraction of short rel. clauses into infin. in reported speech is less rare in Gk. than in Lat. Thuc. has nine instances.

§ 4 l. 20. **κακόνους . . τῇ πόλει**—the application of the phrase here reminds us of Dr. Johnson's description of Patriotism as 'the last refuge of a scoundrel.'

25 § 1 l. 1. **παρελθών τις**—Plutarch, *Nic.* c. 12 says this was Demostratus the demagogue. He is attacked by Aristoph.

in the *Lysistrata* 387 f. as an eager supporter of the Sicilian expedition.

3. **διαμέλλειν**—Aristoph. *Av.* 639 *οὐχὶ νυστάζειν γ' ἔτι | ὥρα 'στὶν ἡμῖν οὐδὲ μελλονικιᾶν*. Plut. *Nic.* 16 calls him *τολμῆσαι μελλήτης*.

5. **ψηφίσωνται**—deliberative: the *recta* being *τίνα π.'Αθηναῖοι ψηφίσωνται.*; *M.T.* § 289. The 3rd person is rare, except with *τις*.

§ 2 l. 5. **ἄκων μέν**—sc. *εἶπε δέ*. Cf. the formula *ἐγὼ μὲν οἶμαι* without a *δέ* clause following.

6. **καθ' ἡσυχίαν μᾶλλον**—'where there would be less interruption' than in the assembly.

7. **ὅσα . . δοκεῖν**—this is not the attracted infin. of c. 24, 3; the *recta* is *ὅσα δοκεῖν* (*M.T.* § 759), and the infin. depends on the idea of *sufficiency* in *ὅσα*. See also *M.T.* § 778, where similar expressions with *ὡς* and *ὅσον* are collected.

8. **ἔλασσον**—see c. 1, 2.

ἑκατόν—a fleet of this number had been sent out by Athens in the first two years of the war to make descents on the coasts of the Peloponnese, and again in 428 for the same purpose.

9. **πλευστέα**—the plur. form of the impers. verbal, as in c. 50, 5.

αὐτῶν δ' 'Αθηναίων—'of the vessels belonging to Athens herself as many as they thought necessary would be transports, and they must send to the allies for more ships.' For the *ὁπλιταγωγοί* or *στρατιωτίδες* see c. 43, 2.

13. **ἢν δέ τι δύνωνται**—'if they find any means of doing so.'

14. **ὡς κατὰ λόγον**—two explanations are given of this phrase: (1) Classen and Stahl say it is the same as *ὡς ἕκαστος* (in Herod. and Thuc.) without a verb, so that the full form is *ὡς κατὰ λόγον ἑτοιμάσαιντο ἄν*: (2) Krüger compares *ὡς* with numerals, so that the sense is '*about* in proportion.' The former is apparently right, because the number of the hoplites is left uncertain, and the other numbers are to depend on the number of hoplites ultimately fixed.

17. **ἑτοιμασάμενοι**—when a plural subj. of infin. includes the subject of the main verb as here, whether in whole or in part, it is put in the nom. or accus. at will. Cf. VII. 48, 1 *ὁ Νικίας ἐνόμιζε . . λαθεῖν ἄν . . ποιοῦντες*.

§ 1 l. 3. **καὶ περὶ στρατιᾶς πλήθους κτλ.**—this vote 26
shows how chary the Ecclesia was of delegating its authority even to the Strategi. Even this did not excuse them from their responsibility: they would still have to render an account

(*εὔθυνα*) on laying down their office, and might be prosecuted if they made mistakes (VII. 48). Gardner and Jevons, *Manual* p. 470.

§ 2 l. 7. **ἐγίγνετο**—see Index s. *γίγνομαι*.

8. **καταλόγους**—the men were selected by means of *κατάλογοι χρηστοί* (c. 31, 3)—*i.e.* the generals made out lists of the best men from the lists of all those liable to service, which were engraved on the forty-two bronze *στῆλαι* that stood before the Council chamber (*Ath. Pol.* c. 53; cf. Gardner and Jevons, p. 637). The *κατάλογοι* or lists so formed were also set up in public. (The explanation of Gilbert that *κατάλογος* means a list kept by the taxiarch of each tribe can no longer be maintained. *κατάλογος* is simply the list of men who are to serve on a campaign, however formed.) In the present case both the number and the selection of the names were left to the Strategi.

10. **τοῦ ξυνεχοῦς πολέμου**—*i.e.* from 431-421; cf. II. 1 *καταστάντες ξυνεχῶς ἐπολέμουν*: V. 24 *ταῦτα τὰ δέκα ἔτη ὁ πρῶτος πόλεμος ξυνεχῶς γενόμενος*.

11. **ἐς**—'with regard to,' as often.

12. **χρημάτων**—7000 talents had been stored in the Treasury during the Peace of Nicias, if Andocides and Aeschines are to be trusted.

ἄθροισιν—cf. *Ath. Pol.* c. 24 *χρημάτων ἠθροισμένων πολλῶν*.

27 § 1 l. 1. **ὅσοι Ἑρμαῖ ἦσαν**—Plutarch says *τῶν Ἑρμῶν οἱ πρεσβύτεροι ἄχειρες καὶ ἄποδες*. See Mayor on Juv. VIII. 53. Grote's account of the mutilation should be read.

ἐν τῇ πόλει—Plutarch says that Hipparchus the Pisistratid set up several of these figures. They were also put up from time to time by tribes, magistrates, and individuals, especially about the Agora, through which ran the street of Hermes.

3. **ἡ τετράγωνος ἐργασία**—'the well-known square figures.'

5. **οἱ πλεῖστοι**—according to Andocides (*de Myst.* § 62) the bust before his house was the only one that escaped, and this is repeated by Nepos, *Alcib.* 3; perhaps also by Philochorus (280 B.C.) ap. Schol. on Aristoph. *Lys.* 1094 *τὴν δ' αἰτίαν οἱ μὲν τοῖς περὶ Ἀλκιβιάδην προσέγραφον, ὡς Θουκυδίδης, οἱ δὲ Κορινθίοις ὡς Φιλόχορος· μόνον δέ [leg. δ' οὗ] φησι περικοπῆναι τὸν Ἀνδοκίδου Ἑρμῆν*.

§ 2 l. 7. **μεγάλοις μηνύτροις**—the reward was 100 minae according to a proposal of Pisander, 1000 drachmae according to a proposal of Cleonymus. The sums were subsequently awarded to two informers by the Thesmothetae (Andoc. § 27).

8. **ἐψηφίσαντο**—from Andoc. we learn that the Ecclesia dele-

gated the duty of investigating the outrage to the Council—*ψηφισαμένης τῆς βουλῆς, ἦν γὰρ αὐτοκράτωρ.* The Council appointed (? 10) special commissioners (*ζητηταί*) to receive and examine the evidence.

10. **μηνύειν**—*μήνυσις* is an information given privately by a slave, metic, woman, or by a citizen who preferred not to raise an *εἰσαγγελία* ('impeachment') because he was implicated. It could be given either *εἰς τὴν βουλήν* or *ἐν τῷ δήμῳ*. The matter, if serious, was settled in a court of heliasts. The *μηνυτής* often received a reward if the accused person was convicted, and if a slave received freedom. If his information was proved to be false, he was put to death. *εἰσαγγελία* = *delatio: μήνυσις* = *indicium.*

ἀδεῶς—the *ἄδεια, i.e. impunitas,* exempted a *μηνυτής* from punishment in case he incriminated himself. Ordinarily the Ecclesia alone was competent to give the *ἄδεια*: but the Council, when as here it was *αὐτοκράτωρ,* could confer it on each individual *μηνυτής.* (Cf. Goldstaub, *De ἀδείας Notione et Usu* p. 99.)

τὸν βουλόμενον—stereotyped phrase, as also *καὶ ἀστῶν καὶ ξένων.*

§ 3 l. 11. **μειζόνως**—the form is found in Herod., Plato, Eur., and Xenophon, often in Aristides. For **λαμβάνειν** cf. c. 53, 3; 61, 1.

12. **οἰωνός**—ominous of evil, because it was a gross insult to the protecting deity of market and home.

13. **ἐπὶ ξυνωμοσίᾳ**—cf. c. 60, 1. **δήμου κατάλυσις** is one of the crimes to which the *νόμος εἰσαγγελτικός* applied. The crime was first dealt with by Solon, and is often alluded to.

§ 1 l. 1. **ἀπό**—cf. c. 45, 1 *ἀπὸ τῶν κατασκόπων σαφῆ ἠγγέλλετο*: I. 20 *ἐκ τῶν ξυνειδότων μεμηνῦσθαι*: c. 36, 2. 28

μετοίκων . . καὶ ἀκολούθων—the informations were preceded by an *εἰσαγγελία* made in the Ecclesia by Pythonicus against Alcibiades, who produced a slave prepared to give information about the profanation of the Mysteries (Andoc. § 11). The other slaves and the metics here alluded to must have given information *περὶ ἄλλων ἀγαλμάτων περικοπῶν.* Nothing further is heard of these latter.

4. **τὰ μυστήρια**—'the memorable instance of Alcibiades shows how deeply the Athenian people resented any attempt to desecrate their much-loved Mysteries' (Gardner and Jevons, p. 276).

5. **ἐφ' ὕβρει**—'in mockery'; cf. Eur. *Orest.* 1581 *κἀφ' ὕβρει λέγεις τάδε.*

6. **καὶ τὸν Ἀλκιβιάδην**—'A. among others.' Andromachus gave ten names in his *μήνυσις*.

§ 2 l. 7. **αὐτά**—applying generally, as often, to what has been said before.

οἱ . . ἀχθόμενοι—foremost among these was Androcles the demagogue, who was put to death in 411.

14. **οὐδὲν εἴη αὐτῶν**—it is generally agreed among modern writers that Alc. had nothing to do with the mutilation of the Hermae. The authors of the mutilation remain unknown, and various views are held; the most probable being that the outrage was the work of oligarchs, undertaken with a view to ruin Alcibiades, and used with the same purpose by some of the extreme democrats. In none of the lists of Hermocopids furnished by informers did Alcibiades's name occur.

17. **οὐ δημοτικήν**—'unconstitutional.'

29 § 1 l. 2. **ἑτοῖμος ἦν . . κρίνεσθαι**—*i.e.* he wished the *εἰσαγγελία* of Pythonicus to be tried in a court at once. But (by a vote of the Assembly) the case was postponed, everything being ready for the expedition to depart.

3. **[εἴ τι τούτων εἰρ. ἦν]**—this *ἦν* ought to be *ἐστί*, since the clause would necessarily be an indirect question. On the other hand *εἰ μὲν . . εἴργαστο* below is an unusual form of condition, representing *εἰ μὲν . . εἴργασμαι* (compare *M. T.* § 701).

4. **τὰ τῆς π.**—'the details of the armament.'

6. **ἄρχειν**—'retain his command.'

§ 2 l. 6. **ἐπεμαρτύρετο**—(1) with infin. = 'beseech'; (2) with *ὅτι* = 'urge.'

7. **ἀπόντος πέρι αὐτοῦ**—*ἀπόντος* is placed first because it is emphatic.

10. **πρὶν διαγνῶσι**—*M. T.* § 648; cf. c. 10, 5.

11. **ἐπὶ τοσούτῳ σ.**—'in command of so large an army.' This is the only instance of this use in Thuc.; but cf. Dinarchus I. 74 *ἐπὶ τοῖς ξένοις . . ἐγένετο*: Demosth. 54, 3 *ἔωσπερ ἦμεν ἐπὶ τῇ φρουρᾷ*.

§ 3 l. 12. **τό τε στράτευμα . . ὅ τε δῆμος**—cf. II. 22 *ἐκκλησίαν τε οὐκ ἐποίει . . τήν τε πόλιν ἐφύλασσε*. The double *τε* is often thus used to introduce the details.

μὴ εὔνουν ἔχῃ—*i.e.* the case would not be decided on its merits. There is no doubt that Alcibiades was guilty of profaning the Mysteries, but he trusted to the support of his political club (*ἑταιρεία*) and of the army to gain a victory over the extreme democrats. Many of the oligarchs were doubtless as guilty as he.

14. **δι' ἐκεῖνον**—c. 16, 6.

15. **ἀπέτρεπον καὶ ἀπίστευδον**—imperf. of *attempt.* Bloomfield quotes Herod. VII. 17 *ὁ ἀποστεύδων Ξέρξην στρατεύεσθαι . . ἀποτράπων τὸ χρεὸν γενέσθαι.*

16. **ἐνιέντες** = *subornantes*, not found elsewhere in Attic in this sense.

ἔλεγον = *suadebant.* **ἐλθόντα** = 'on his return.'

18. **ἐν ἡμέραις ῥηταῖς**—'within a fixed time after his return'; cf. Demosth. 23, 72 *τί οὖν ὁ νόμος κελεύει ; . . ἔν τισιν εἰρημένοις χρόνοις ἀπελθεῖν.* Aeschines II. 109 *βουλεύσασθαι τὸν δῆμον ὑπὲρ εἰρήνης ἐν τακταῖς ἡμέραις.*

19. **ἐκ μείζονος διαβολῆς . . ἀγωνίσασθαι**—as in *Lys.* 3, 48 *ἐκ τοιούτων πραγμάτων εἰς τοιούτους ἀγῶνας καταστῆναι.*

§ 1 l. 1. **θέρους μεσοῦντος ἤδη**—cf. Isaeus 6, 14 *τῇ στρατιᾷ* **30**
ἀφ' οὗ ἐξέπλευσαν εἰς Σικελίαν ἤδη ἐστὶ δύο καὶ πεντήκοντα ἔτη, ἀπὸ Ἀρειμνήστου ἄρχοντος. With this date the Schol. on Aristoph. *Birds* hypoth. 11 agrees. Arimnestus went out of office on the last day of Scirophorion (June–July) 415. Hence the date of the departure is about the end of June.

6. **εἴρητο**—often used of military instructions.

Κέρκυραν . . Ἰαπυγίαν—the regular route from Greece to Italy (see on c. 13 § 1) in the time of Thuc. The Durazzo (Epidamnus)-Brindisi route dates from about 200 B.C.

8. **διαβαλοῦσιν**—found only in Herod., Thuc., and tragedy in this sense, and in late authors.

§ 2 l. 11. **ξυγκατέβη**—anaphora of *καταβάντες* above. Cf. I. 115 *ἐπανέστησαν . . ἀπέστησαν . . ξυναπέστησαν.* It is most frequent with compounds of *ἀντι-*, as in I. 30 *ἐστρατοπεδεύοντο . . ἀντεστρατοπεδεύοντο.*

12. **ἅπας ὡς εἰπεῖν**—'almost all,' the regular use of *ὡς (ἔπος) εἰπεῖν* being to limit a general statement.

13. **οἱ μὲν ἐπιχώριοι**—answered by *οἱ δὲ ξένοι κτλ.* in c. 31, 1. **προπέμπειν** = *prosequi.*

15. **μετ' ἐλπίδος . . ἰόντες**—cf. VII. 57 *παιάνων μεθ' ὧν ἐξέπλεον.* It is strange that Xenophon almost always uses *σύν* in this particular sense, as *λέγεται σὺν πολλοῖς δακρύοις ἀποχωρῆσαι* (*Cyrop.* I. 4, 26), except with abstract nouns in *-ια*, with which he always writes *μετά.*

16. **τὰ μὲν ὡς κτήσοιντο**—'(hoping) that they might gain Sicily.' *M. T.* §§ 128, 136.

17. **τοὺς δ' εἴ ποτε**—'(lamenting) that they might *never* see their friends again.' This is the same use of *εἰ* as appears after verbs of *fearing*, *M. T.* § 376; Eur. *Med.* 184 *ἀτὰρ φόβος εἰ*

πείσω. But *metus si* = 'fear lest,' Tac. *An.* 1, 11 *quibus unus metus si intellegere viderentur*.

δψοιντο—this and c. 34, 5 *εἰ ὑποδέξωντο*, are the only two examples of *εἰ* with fut. opt. in Thuc., and they may both be regarded as interrogative uses of *εἰ*. In conditional sentences Thuc. almost invariably retains the indic. after *εἰ* in *O.O.*

31 § 1 l. 2. **μετὰ κινδύνων**—c. 72, 4; 'in dangerous circumstances.'

3. **αὐτοὺς ἐσῆει**—'*in mentem venit periculorum.*' **τὰ δεινά** is commonly used of danger.

5. **τῇ παρούσῃ ῥώμῃ . . τῇ ὄψει**—cf. VII. 71 *ἀπὸ τῶν δρωμένων τῆς ὄψεως καὶ τὴν γνώμην . . ἐδουλοῦντο* : *ib.* 75 *τῇ τε ὄψει ἑκάστῳ ἀλγεινὰ καὶ τῇ γνώμῃ αἰσθέσθαι*. In *διὰ τὸ πλῆθος . . ἐώρων*, which explains *ῥώμῃ*, we have the cause of the *θάρσος* in a *material* form: 'owing to the strength in which they were present, through the vastness of the forces that they saw, they were cheered by the sight.' The addition of *διὰ . . ἐώρων* is due to the fact that *ῥώμῃ* is not wholly a concrete word, but means 'spirit' as well as 'strength' and suggests high nervous tension. This inserted clause enables Thuc. to proceed naturally from *τῇ ῥώμῃ* to *τῇ ὄψει*.

ἑκάστων ὧν ἐώρων—cf. II. 59 *αἴτιον πάντων ὧν ἔτυχον*. The adj. is not often inserted before such noun-relative sentences.

6. **οἱ δὲ ξένοι**—strictly speaking, a participle parallel to *προπέμποντες* above ought to follow. Such an anacoluthon is not uncommon, and is to be found in Tacitus: *e.g. Hist.* IV. 2 *nondum ad curas intentus, sed . . filium principem agebat.*

7. **κατὰ θέαν ἦκεν**—as in v. 7, 3; cf. Isocr. 7, 32 *ἐκπέμπειν κατ' ἐμπορίαν*.

8. **διάνοιαν**—'enterprise'; cf. c. 21, 1.

παρασκευὴ γὰρ αὕτη κτλ.—'this was the first expedition that sailed out from a single city with a Greek force that eclipsed all that had ever been sent out in costliness and magnificence.' For *πολυτελεστάτη δὴ . . τῶν ἐς ἐκεῖνον τὸν χρόνον* cf. c. 13, 1. See on this passage Intr. p. xxxii.

§ 2 l. 12. **ἡ ἐς Ἐπίδαυρον**—this expedition was sent out in 430 B.C., and Epidaurus was the most important place the Athenians attacked. It lay on the route to Argos, which was then neutral. The attack failed. The fleet was then sent on to Potidaea, where the Athenians wished to concentrate a force large enough to carry the place by assault. But Hagnon was compelled to return because the plague broke out among the crews.

14. **αὐτῶν Ἀθηναίων**—comparing the numbers of the two forces, we get—(1) 430 B.C., 4000 Athenian hoplites and 100 triremes, with large forces from the allies in addition; (2) 415 B.C., 51,000 hoplites inclusive of all contributions from allies, and 134 triremes, also inclusive. Hence the numbers of the earlier expedition must have been the greater.

§ 3 l. 18. **φαύλῃ**—'ordinary,' as in c. 21, 1.

19. **οὗτος δέ**—sc. *ὡρμήθη*. Then *τὸ μὲν ναυτικόν* and *τὸ δὲ πεζόν* are in apposition to *στόλος*.

20. **κατ' ἀμφότερα**—explained by *καὶ ναυσὶ καὶ πεζῷ*. The phrase means, not 'on both elements,' but 'in both ways,' 'in both respects,' as in *κατὰ πολλοὺς τρόπους*, *κατὰ πάντα*, *κατὰ πολλά*. Cf. Aristoph. *Birds* 451 *δολερὸν κατὰ πάντα δὴ τρόπον*. Dinarchus 1, 50 *κατὰ δύο τρόπους ποιεῖσθαι τὰς ἀποφάσεις*.

οὗ ἂν δέῃ—Poppo takes this with *ἐξαρτυθείς* = 'equipped with whatever was necessary'; but *οὗ* is better explained as local, 'wherever they might be needed.' The point is that the army and the fleet could operate *separately*, though in experience Nicias found that the absence of cavalry prevented his employing the army away from the fleet. The Athenians had not in previous expeditions contemplated the *independent* action of army and fleet.

21. **μεγάλαις δαπάναις**—Gardner and Jevons, p. 659. The trierarchs were selected by the Strategi. The expense to the trierarch came in the extras—the ornamentation of the ship and the comforts and extra pay of the crew.

23. **δραχμήν**—this is double the ordinary wage, and is the same as that paid at the siege of Potidaea.

26. **ὑπηρεσίαις**—see Gardner and Jevons on the trireme, p. 650.

28. **θρανίταις**—(1) they rowed with the longest oars; (2) they were exposed to greater danger than the other sailors.

29. **σημείοις**—'he either means standards strictly, as in the case of armies, or, as some say, the figures outside the vessels' (Schol.). There were also the *σημεῖα*, figures of Athena as guardian of the ship, that stood at the stern. Such figures are often referred to; and cf. Ovid, *Met.* xv. 697 Deus eminet alte, | Impositaque premens puppim cervice recurvam | Caeruleas despectat aquas. See Conington on Vergil, *Aen.* x. 166. (Cf. Aristoph. *Frogs* 933.) The outside figures, properly *παράσημα*, were at the prow. Surely *all* of these *σημεῖα* are meant, the ornamentations being unusually elaborate. (Bloomfield misunderstands the Schol.) In the first explanation the Schol. probably alludes to flags, though the exact meaning of the

σημεῖα placed on the general's tent and on certain public buildings is, I believe, unknown.

30. **κατασκευαῖς**—'fittings.'

31. **ἐς τὰ μακρότατα** = *ἐπὶ τὸ πλεῖστον* (Schol.). **αὐτῷ τινι** go together and = 'each for himself.'

33. **καταλόγοις χρηστοῖς**—see on c. 26, 2. The Strategi were careful to select the most efficient men from the names on the *στῆλαι*. The lit. rendering is 'by honest enrolments,' for *κατάλογος* = both 'list' and 'levy.' *χρηστοῖς* = *ἀληθέσι* (Schol.). The lists were not always drawn up *χρηστῶς*: Aristoph. *Eq.* 1369 *ὁπλίτης ἐντεθεὶς ἐν καταλόγῳ | οὐδεὶς κατὰ σπουδὰς* (through influence) *μετεγγραφήσεται* (get his name placed lower on the list, with the hope of escaping service), *ἀλλ' ὥσπερ ἦν τὸ πρῶτον ἐγγραφήσεται* (see Kock's note). Cf. *Pax* 1179 *τοὺς μὲν ἐγγράφοντες ἡμῶν, τοὺς δ' ἄνω τε καὶ κάτω | ἐξαλείφοντες δὶς ἢ τρίς*, of the taxiarchs, who acted for the Strategi. Aelian 13, 12 has a story that Meton, the astronomer, was on the *κατάλογος* for Sicily, and tried to get off by feigning madness. (On *κατάλογος* H. Schwartz, *ad Athen. rem militarem* c. 1.)

34. **ἐκκριθέν**—*δοκιμασθὲν καὶ προκριθέν* (Schol.).

35. **σκευῶν**—'clothing,' or 'uniform,' *σκευή* being used for an official dress, as of soldiers or priests.

36. **ἀμιλληθέν**—the verb occurs only here in Thuc.: 'vying with one another.' The aor. is more commonly middle in form.

§ 4 l. 37. **ᾧ τις ἔ. προσετάχθη**—'in their several stations.' See next note.

38. **ἐς τοὺς ἄλλους Ἕ.**—Jowett renders: 'While at home the Athenians were thus competing with one another in the performance of their several duties, to the rest of Hellas the expedition seemed to be a grand display of their power and greatness'; and the note says: 'Thuc. presents the expedition under two aspects, of which the connection is not obvious.' This is all wrong. With both *γενέσθαι* and *εἰκασθῆναι* we must supply *τοῖς Ἀθηναίοις*, and the sense is *τοῖς Ἀθηναίοις πρός τε σφᾶς αὐτοὺς ἔρις ἐγένετο ἅμα καὶ ἐς τοὺς ἄλλους Ἕλληνας ἐπίδειξις ἠκάσθη*: 'The result was that among themselves they fell to quarrelling over the expedition at their posts (as to who was best equipped), while to the Greeks at large (through the splendour of the equipment) a display was portrayed of their (internal) power and (external) influence, rather than a force equipped against an enemy.' The edd. are mistaken in supplying a subject *τοῦτο* or *τὸν στόλον* to *εἰκασθῆναι*. See Intr. p. xxxiii.

§ 5 l. 40. **εἰ γάρ τις**—the reason of the statement (*τοῖς Ἀθηναίοις ἐπίδειξις ἠκάσθη κτλ.* is now given. The explanation of the previous clause—*ἔρις ἐγένετο*—had been already given in what preceded.

43. **προετετελέκει**—*i.e.* in the preparations, before the expedition was ready.

45. **καὶ τριήραρχος**—sc. *τις*, 'and, if a trierarch.'

47. **χωρὶς δ'**—'and besides'; cf. II. 97 *χωρὶς δὲ ὅσα ὑφαντά τε καὶ λεῖα.* **ἄνευ**, 'apart from,' 'beside,' opposite of *ξύν*, which = 'including.'

48. **ἐφόδιον**—*viaticum.*

49. **μεταβολῇ**—*ὠνήσεως δή* (Schol.), 'for barter': 'not a few looked to profit in the distant land by trade as well as by warfare' (Freeman). Nicias refers to this fact in VII. 13.

51. **τὰ πάντα**—more commonly *τὰ ξύμπαντα* in this sense.

§ 6 l. 52. **καί**—'in fact,' giving the general result.

οὐχ ἧσσον τόλμης τε θάμβει—'no less through astonishment at its boldness, and through the splendour of its appearance, than the superiority of the force in comparison with those against whom they went.' Cf. II. 65 of this expedition *οὐ τοσοῦτον γνώμης ἁμάρτημα ἦν πρὸς οὓς ἐπῆσαν.* The *τόλμα* is the courage shown in undertaking a new war before the Peloponnesian war was done with, as Thuc. explains in VII. 28 that the A. *παράλογον ποιῆσαι τοῖς Ἕλλησι τῆς δυνάμεως καὶ τόλμης.*

54. **καὶ ὅτι**—see on c. 1, 1.

55. **μέγιστος διάπλους**—'this is said because, though Egypt (against which they had formerly gone [460 B.C.] was farther in direct distance, yet the circuitous navigation to Sicily made a greater distance' (Bloomfield).

56. **ἐπὶ μεγίστῃ ἐ. πρός**—'with the greatest hopes in comparison with their present position.' The note in Jowett misses the point, which is that they looked forward to an *enormous* extension of empire: 'Had Athens succeeded . . she would soon have added to her dominions part of Italy, and perhaps Carthage—the whole of Greece, and perhaps Macedonia and Thrace' (Bloomfield). See c. 90, 2.

§ 1 l. 4. **τὰς νομιζομένας πρὸ τῆς ἀναγωγῆς**—'that were customary before the start.' What is unusual is that the prayers were offered in common, and not by each ship independently. 32

6. **ὑπὸ κήρυκος**—'*praecone verba praeeunte.*'

7. **παρ' ἅπαν**—Diodorus says *ὁ κύκλος ἅπας ἔγεμε θυμιατηρίων*

καὶ κρατήρων. On ordinary occasions it seems that the Strategus *alone* poured libations before the start of a fleet. Here 'cups were first filled and drunk round, and then the officers and seamen made the libation' (Bloomfield).

§ 2 l. 10. **ξυνεπηύχοντο . . σφίσι**—the *σφίσι* ought to refer to the subject of *ξυνεπηύχοντο*, but it goes back to the subject which is throughout the prominent one—*i.e.* those taking part in the expedition. It is best therefore to regard the sentence as parenthetical.

13. **ἐπὶ κέρως**—'in single file,' opposite of *μετωπηδόν* or *ἐπὶ μετώπου*. Cf. *κατὰ μίαν* and *ἐπὶ μίαν*, 'one behind another.' When outside the harbour, they began racing.

§ 3 l. 23. **τοιοῖδε**—it is plain, as Stahl says, that the *views* expressed by Hermocrates differed from those generally put forward. But 'speeches like this' (of Hermocrates) need not mean more than speeches that expressed views on the situation and offered advice.

26. **Ἑρμοκράτης**—leader of the aristocratic party, and ranked by later writers with Timoleon. His chief doctrine, compared by Freeman to the Monroe doctrine, was Sicily for the Siceliots. He had persuaded the Greek cities of Sicily to make peace in 424, and thus had already dealt a heavy blow to Athenian designs in the island. Dionysius I. married his daughter.

33 § 1 l. 1. **ὥσπερ καὶ ἄλλοι τινες**—referring to others who had spoken before him.

2. **τοῦ ἐπίπλου τῆς ἁ.**—Thuc. often places the objective gen. first when it is specially emphatic. In other authors, except Herod. and Hippocrates, it is rarely found. Andoc. 1, 15 *περὶ τῶν Ἑρμῶν τῆς περικοπῆς*.

5. **λέγοντες**—*i.e.* what they judge to be the case, as distinct from the information they have received.

7. **καταφοβηθεὶς ἐπισχήσω**—*ἐπέχω* is often used absolutely. In VII. 33 *ἐπέσχον τὸ ἐπιχειρεῖν* = 'refrained from attacking.'

8. **πείθων γε**—*γε* gives a *causal* sense to a partic. Cf. Andoc. 1, 70 *ὡς γ' ἐμαυτὸν πεισθω*. The phrase occurs several times in Plato and the orators.

9. **ἑτέρου**—often used with a compar. of an *exceptional* case. Cf. the common phrase *μᾶλλον ἑτέρων*. Here *ἑτέρων* would have applied rather to those who had already spoken.

§ 2 l. 10. **πάνυ**—gives a superlative force to *θαυμάζετε* = *δ θαῦμα μέγιστον ἐμποιεῖ*.

12. **πρόφασιν**—the accus. also in III. 111. The dat. is also used.

ξυμμαχίᾳ . . κατοικίσει—ξ. is dat. of *cause*, κ. of *purpose*.

15. **εἰ σχοῖεν . . ἥξειν**—as this follows a principal tense, it must represent *εἰ σχοῖμεν . . ἥξομεν* of the *O.R.*, as *e.g.* in Antiphon Γ*α* 4 *εἰ τοὺς ἀναιτίους διώκοιμεν, δεινοὺς ἀλιτηρίους ἥξομεν*. (This passage is wrongly explained by F. Roth, *Oratio Obliqua bei Thuk.* p. 16.) Cf. *M.T.* § 499.

§ 3 l. 16. **ἀπὸ τῶν ὑπαρχόντων**—with *ἀμυνεῖσθε*, 'with the means at hand.'

18. **ἄφαρκτοι**—not *ἄοπλοι* (Schol.), but 'insufficiently protected.'

19. **ληφθήσεσθε** = 'be caught.'

§ 4 l. 20. **πιστά**—refers to *ἀπιστήσαντες*: '*monet ne ex summa incuria in extremum terrorem irruant*' (Oehler, *In Herm. Orationem*). Sc. *αὐτά ἐστι*.

22. **ἢ πάσχειν**—'they will not be in a position to inflict more on us than they suffer.'

23. **ἀνωφελές**—'is it disadvantageous.' See crit. note.

27. **ἢν ἄρα**—'if in the issue' (Wilkins).

28. **δὴ . . γε**—these particles, as Herbst shows, are added to *οὐ γάρ* or *μὴ γάρ* to increase their force.

30. **κάλλιστον ἔργον**—II. 42 *κινδύνων κάλλιστος*, VII. 68 *κινσπανιώτατοι*.

κάλλιστον δὴ ἔργον ἡμῖν—the same number of syllables follows *ξυμβήσεται καί*: this is called *παρίσωσις*.

§ 5 l. 31. **ὀλίγοι γὰρ δή**—*e.g.* the expedition of Cimon to the Thracian coast in 469, and to Egypt in 460.

35. **πάντα γάρ**—*i.e.* not only *ἐνοικοῦντες* but *ἀστυγείτονες* as well. The whole of this passage is *general* down to *καταλείπουσιν*. Hence it is wrong to explain *ἐπιβουλευθεῖσιν* = *ἡμῖν*, as Classen does.

37. **κἂν περὶ σφίσιν αὐτοῖς**—I. 69 *τὸν βάρβαρον αὐτὸν περὶ αὑτῷ τὰ πλείω σφαλέντα*. Soph. *Ajax* 828 *πεπτῶτα τῷδε περὶ νεορράντῳ ξίφει*. Herod. 9, 101 *μὴ περὶ Μαρδονίῳ*. Aristoph. *Pax* 905 *περὶ ταῖσι καμπαῖς . . πεπτωκότες*. The other ordinary prose use of *περί* with dat. is after verbs of *fearing*, as usually in Thuc. (cf. Aristoph. *Eq.* 27 *περὶ τῷ δέρματι δέδοικα*). 'As examples of a striking deviation from his usual construction may be mentioned III. 102 *δείσας περὶ αὐτῆς* . . VIII. 93 *ἐφοβεῖτο περὶ τοῦ πολιτικοῦ*, for elsewhere Thuc. has *περί* with dat. after verbs of fearing, according to the usual Attic construction (cf. Phrynichus in *B.A.G.* p. 37 *δέδοικα περὶ τῷδε, κατὰ δοτικὴν ὡς ἐπὶ τὸ πολὺ οἱ Ἀττικοί*)' (Prof. C. F. Smith). But Phrynichus speaks too strongly: the construction occurs but once in

Aristoph., never in the orators, unless in Antiphon, *Fr.* 77 we should alter *δεῖσθαι περὶ τοῦ*. But it is wrong to pronounce *περί* with dat. 'poetical and Ionic' with Du Mesnil. (There is great variety in the use of prepositions in Attic, and in the dictum of the Alexandrine grammarians there is some truth: *παρὰ Θουκυδίδῃ ἑνηλλαγμένως πάσας εὑρήσεις τὰς προθέσεις κειμένας.*)

39. **ὅπερ . . ηὐξήθησαν**=*ἥνπερ αὔξησιν ηὐξήθησαν* (Poppo).

40. **ἐπὶ τῷ ὀ.**—VII. 64 *τὸ μέγα ὄνομα τῶν Ἀθηνῶν*: 'owing to their reputation as the city that he had attacked.' That *ὄνομα* does not mean 'fiction' or 'mere statement' here is shown by *καὶ ἡμῖν τὸ τοιοῦτο*: it has the same sensé as *ὄνομα* above. To have been the object of the Persian attack constituted that glory of Athens that led to her rise. *ᾄει*, which is in *O.O.*, represents *ᾄει* of *O.R.*: men said, after the war, "*ἐπ' Ἀθήνας ᾄει ὁ Μῆδος.*" Syracuse too will grow great *ἐπὶ τῷ ὀνόματι ὡς ἐφ' ἡμᾶς ᾄει ὁ Ἀθηναῖος*. See Index s.v. *ἐπί*.

34 § 1 l. 3. **τοὺς μέν**—*i.e. τοὺς ὑπηκόους*: **τοῖς δέ**—*i.e. τοῖς αὐτονόμοις*. 'The difference is clearly marked between the Sikels of the east coast, familiar to Syr. as subjects, neighbours, or enemies, and the Sikel towns of the interior, now fast beginning to advance in power and in Hellenic culture' (Freeman).

5. **τὴν ἄλλην Σ.**—*i.e.* the Siceliots.

7. **ἢ ξυμμαχίαν ποιώμεθα ἡμῖν**—Stephanus reads *ποιῶνται* and Classen revives the reading. If we keep the MSS. reading we must make *ἡμῖν*=*ἡμῖν αὐτοῖς* 'for ourselves,' as Thuc. sometimes uses *σφίσιν* for *σφίσιν αὐτοῖς*: cf. II. 71 *οὐ δίκαια ποιεῖτε οὔτε ὑμῶν οὔτε πατέρων*. The phrase is, however, very unusual.

9. **ἄμεινον**—c. 19, 1.

10. **ἀνέλπιστον**—taken in two ways: (1) *ἄφοβον* (Schol., Krüger), sc. *μή ποτε . . ἔλθωσιν*, *i.e.* they are expecting an attack on *Carthage;* (2) 'the invasion of *Sicily* will not surprise them' (Poppo, etc.). But (3) surely the key to the passage is in *ἄμεινον εἶναι πέμψαι*? To *ἀνέλπιστον* supply *τὸ πέμψαι ἡμᾶς*. 'Our mission will not surprise them.'

διὰ φόβου εἰσί—c. 59, 2. The construction is frequent with *ἔχειν, γίγνεσθαι, λέναι, εἶναι*.

12. **τάδε**—'our cause.' *προήσονται, κἂν . . εἶναι*: *O.R. προησόμεθα, κἂν . . εἶμεν*. *M.T.* § 505.

14. **ἤτοι . . γε . . ἤ**—in Thuc. the more certain but less important alternative is put first when these particles are used. But this does not seem to be the case in other authors.

ἢ ἐξ ἑνός γέ του τ.—'or by some means or other'; the Schol. remarks that *ἤ* is superfluous, there being no other way except

either *κρύφα* or *φανερῶς*. But the addition is not an unnatural inaccuracy, and the removal of *ἤ* by no means improves the sense. Aesch. *Septem* 202 *ἤκουσας ἢ οὐκ ἤκουσας ἢ κωφῇ λέγω*: Plat. *Laches* 199 B *οὐ γὰρ μελλόντων μόνον πέρι ἐπαίει, ἀλλὰ καὶ γιγνομένων καὶ γεγονότων καὶ πάντως ἐχόντων*, where *καὶ πάντως ἐχόντων* is equally superfluous.

18. **εὐπορεῖ**—'by which war . . prospers'; cf. I. 83 *δαπάνῃς, δι' ἣν τὰ ὅπλα ὠφελεῖ*. Nothing further is heard of this proposal of H. to send to Carthage. (Freeman, *Sicily* III. Append. vii.)

§ 3 l. 18. **ἐς τὴν Λ. καὶ ἐς Κ.**—Thuc. repeats the preposition where different things are clearly opposed to one another, omits it when they are thought of together. Contrast § 4.

20. **τὸν ἐκεῖ πόλεμον**—cf. c. 36, 4. Freeman remarks that we should have looked for some more marked reference to Corinth, as metropolis of Syr.

§ 4 l. 22. **διὰ τὸ ξύνηθες ἧσυχον**—v. 68 *τὸ ἀνθρώπειον κομπῶδες*: and c. 55, 3 *τὸ πρότερον ξύνηθες φοβερόν*. 'I will now tell you what I think would be most advantageous, though you with your habitual lack of enterprise would by no means readily accede to it.' Cf. Plat. *Laws* p. 918 D *γελοῖον μὲν εἰπεῖν ὅμως δ' εἰρήσεται*: Demosth. 14, 24 *παράδοξον μὲν οἶδα λέγων, ὅμως δ' εἰρήσεται*.

29. **περὶ τῆς Σικελίας**—it appears necessary to read the gen. here, because *ὁ ἀγών, ἀγωνίζεσθαι, μάχεσθαι, πολεμεῖν* in Thuc. always take *περί τινος* not *περί τινι* elsewhere; and it certainly does appear that *τοῦ περαιωθῆναι* is also governed by *περί* here Thomas Magister connects *ὁ ἀγών* directly with *τοῦ περαιωθῆναι*, for which cf. Eur. *Sup.* 665 *νεκροὺς ὄπισθεν θέμενοι, ὧν ἕκειτ' ἀγών*. (The MSS. reading is defended by Herbst, and by C. F. Smith in *A.J.P.* 25 p. 67.)

31. **ἐς λογισμὸν καταστήσαιμεν**—cf. Isocr. 15, 169 *εἰσέπεσον εἰς τὸ λογίζεσθαι*. The substance of the reflections is given in all that follows down to the end of § 5.

32. **ἐκ φιλίας χώρας**—viz. Tarentum, as explained by the parenthesis—*i.e.* 'we have the friendly haven of Taras as a base of operations and a place of shelter in case of need' (Freeman).

33. **φύλακες**—of Sicily. Notice **αὐτοῖς** and **ἐκείνους**.

34. **τὸ δὲ πέλαγος κτλ.**—'whereas they have before them a passage which is long for the whole of their armament, and it would be difficult owing to the length of the voyage to keep in line, and consequently their forces would be exposed to our attack, as they would come up with us slowly and in divisions.' *πολύ (ἐστι) περαιοῦσθαι*, as c. 42 *ῥᾴους ἄρχειν*. Most edd. regard

χαλεπὸν δὲ . . μεῖναι as a parenthesis ; but the clause leads up to καὶ ἡμῖν . . εἴη, and the whole = χαλεπὸν (ἂν εἴη τῇ παρασκευῇ) ἐν τάξει μεῖναι, καὶ εὐεπίθετος ἂν εἴη ἡ παρασκευή.

§ 5 l. 39. **εἰ δ' αὖ**—'on the other hand, if they transfer their baggage (to the transports), and attack us with their fast ships in a body'—*i.e.* if they leave behind the transports and do not attempt to cross from Corcyra μετὰ πάσης τῆς παρασκευῆς.

41. **εἰ δὲ μὴ δοκοίη**—sc. ἡμῖν ἐπιθέσθαι, if we found that they had not been rowing hard, and so decided not to attack them.

ἔστι—so the Athenians would reflect when the Syr. were off Tarentum. ἔστι ὑποχωρῆσαι is equivalent to ὑποχωροῖμεν ἂν εἰ βουλοίμεθα.

42. **μετ' ὀ. ἐφοδίων**—the result of κουφίσαντες ὡς ἐπὶ ναυμαχίᾳ.

44. **κατὰ χωρία ἐρῆμα**—'the enemy,' says Freeman, 'will have to shift for himself how he can along desert or unfriendly coasts, where the Sikeliots will be able to attack, or harass, or blockade him at pleasure.' By χωρία ἐρῆμα Bloomfield rightly says that the coast from Tarentum to Rhegium is meant: 'the country itself was doubtless then, what it is now described as being, alike uncultivated and savage.' Finding themselves ἐν ἀπορίᾳ κατὰ χωρία ἐρῆμα, they will have to choose between two courses: (1) waiting for their transports, (2) trying to gain admission to cities—Thurii, Croton, Locri, Rhegium.

45. **πολιορκοῖντο ἄν**—sc. ὑφ' ἡμῶν. The Syr. would of course not remain inactive in the harbour of Tarentum if the Athenians lay off the coast awaiting the arrival of their transports. 'The sanguine orator does not stop to discuss how or where the Athenian fleet is to be blockaded by any force which the Sicilians could bring against it' (note in Jowett).

πειρώμενοι παραπλεῖν—if, instead of waiting for the rest of the fleet, they try to continue their voyage along the coast (of the Gulf of Tarentum, it being necessary for them to get supplies, if not by waiting, then by sailing along the coast and seeking them), they would be disheartened by the uncertainty whether the cities along the coast would receive them.

47. **οὐκ ἂν κτλ.** = οὐκ ἂν βέβαια ἔχοιεν καὶ ἀθυμοῖεν (ἄν). "οὐκ εἰδότες βεβαίως εἰ αἱ πόλεις ὑποδέξονται" (Schol.).

§ 6 l. 48. **τούτῳ τῷ λ.**—with ἀποκλημένους: 'hampered by these considerations.' Cf. Plat. *Rep.* p. 487 B in the sense 'to receive a check' in playing.

53. **ἐξωσθῆναι ἄν**—Arnold compares Herod. I. 31 ἐκκλιόμενοι τῇ ὥρῃ: cf. ἐξανάγκεσθαι, ἐξεργεσθαι. Caes. *B.G.* V. 24 *anni tempore excludi*; cf. *in annum excedere*. 'Through spending time in prolonged indecision and in sending scouts to recon-

noitre our numbers and our position, they would be overtaken by winter.' The aorist partic. does not express time past, relative to *χρώμενοι*, but is *timeless*. There is no reason why *χρώμενοι* should not have been *χρησάμενοι*, other than that with verbs like *πέμπω* the pres. partic. is much affected.

57. **πρόφασιν**—sc. *τοῦ καταλῦσαι τὸν π.*

58. **ἀξιόχρεων**—'some considerable action on our part.'

§ 7 l. 58. **ἀγγελλοίμεθα**—personal, = *ἀγγελλοίμεθα πλείους εἶναι*, 'our numbers would be exaggerated by report'; cf. I. 10 *ἐπὶ τὸ μεῖζον κοσμῆσαι.*

60. **πρὸς τὰ λεγόμενα . . ἵστανται**—metaphor from sails set in any direction. 'Men's minds veer in the direction of what they hear.'

61. **ἢ . . γε**—'or at least.'

63. **ἰσοκινδύνους**—*discrimini pares*, Haase; and so recent edd. The Schol. says 'either *ἐν ὁμοίῳ κινδύνῳ καταστήσοντας αὐτούς*, or *ἰσοπαλεῖς*': in II. 39 we have *ἡμεῖς ἀνειμένως διαιτώμενοι οὐδὲν ἧσσον ἐπὶ τοὺς ἰσοπαλεῖς κινδύνους χωροῦμεν*, where some edd. explain 'dangers as great as they face,' others 'struggles in which equal but not superior forces oppose us'; probably the first is right and here the sense is 'equally ready to face danger.' If so, cf. *ἰσοτελής*, contrast *ἰσάργυρος*.

§ 8 l. 65. **κατεγνωκότες**—'looking down upon us because we did not support the attempt of the L.' In 431 Sparta had appealed to Italy and Sicily for ships, but none had been sent, II. 7. Stein thinks the obj. to *κατ.* is lost.

67. **παρὰ γνώμην**—*παρὰ τὴν δόξαν αὐτῶν* (Schol.).

68. **ἀπὸ τοῦ ἀ.** = *ἀληθεῖ*. Such phrases are used as *adjectives* with nouns, or as *adverbs* with verbs. Cf. *ἀπὸ τοῦ ἴσου, τοῦ προφανοῦς, τοῦ ἀδοκήτου.* III. 43 *τἀγαθὰ ἀπὸ τοῦ εὐθέος λεγόμενα*, 'the best advice when offered in plain terms.'

§ 9 l. 70. **πείθεσθε . . τολμήσαντες**—'follow my advice, if possible, by taking this bold step.' The aor. is *ingressive*: by entering upon this *τόλμα*. Again the time of the partic. is independent of the verb. **ταῦτα**, which some edd. construe as object of *πείθεσθε*, goes with the partic., because of the order.

71. **τἆλλα . . ἑτοιμάζειν**—sc. *πείθεσθε*: it is not unusual to find two constructions after a verb in this way. Cf. note on c. 1, 1.

73. **παραστῆναι παντί**—this infin. is by some explained as = an imperative, but it is more natural to supply *πείθεσθε*, which in passing through *ἑτοιμάζειν* has assumed a somewhat different meaning. (*παραστῆναι* often has this sense: c. 68, 3; 95, 2.

Andoc. I. 54 *εἴ τῳ παρέστηκε γνώμη τοιαύτη.*) Cf. II. 39 *περιγίγνεται ἡμῖν . . μὴ προκάμνειν, καὶ . . μὴ ἀτολμοτέρους . . φαίνεσθαι, καὶ ἔν τε τούτοις τὴν πόλιν ἀξίαν εἶναι θαυμάζεσθαι καὶ ἔτι ἐν ἄλλοις*, where also, when *εἶναι* is reached, the meaning of *περιγίγνεται* is lost. This is a good example of Thuc.'s *πολύνους βραχυλογία*.

καταφρονεῖν τοὺς ἐπιόντας—Thomas Magister quotes this passage for *καταφρονεῖν* with accus. In only one place has Thuc. the gen. of direct object with *καταφρ.*—viz. VII. 63 *καταφρονήσαντες Κορινθίων*.

74. **ἐν τῶν ἔργων τῇ ἀλκῇ**—cf. Herod. VII. 49 *ἀνὴρ οὕτω ἂν εἴη ἄριστος εἰ βουλευόμενος μὲν ἀρρωδέοι ἐν δὲ τῷ ἔργῳ θρασὺς εἴη*: 'resistance in action'; *ἀλκή, robur*, is found in Herod. and Xen., but not elsewhere in prose.

τὸ δ' ἤδη—take *τὸ δ' ἤδη ὡς ἐπὶ κινδύνου πράσσειν* together, 'to act at present as in time of danger.'

78. **ἐν πλῷ . . εἰσί**—cf. *ἐν ὁδῷ εἶναι, ἐν τειχισμῷ, ἐν παρασκευῇ, ἐν κινήσει, ἐν στάσει*, etc.

35 § 1 l. 2. **ἐν πολλῇ ἕριδι ἦσαν, ὡς**—cf. II. 54 *ἐγένετο ἔρις τοῖς ἀνθρώποις μὴ λοιμὸν ᾠνομάσθαι*.

5. **οὐδ' ἀληθῆ ἐστιν ἃ λέγοιτο**—for the dependent verb in opt. in *O.O.* when the leading verb retains the indic., *M.T.* § 690. See crit. note, and Intr. p. xxiii.

οἱ δέ—the sentence proceeds as if *ἔλεγον* in place of *ἐν ἕριδι ἦσαν* were the verb. On the MSS. reading *τοῖς δέ* Stahl notes that whereas there are examples of a passing from an *oblique* case into the *nom.* (*e.g.* c. 24, 3 n.; and not unfrequent in tragedy), there are no other examples of a passing from the *nom.* into an *oblique* case. The difference can be appreciated by comparing Eur. *Phoen.* 1474 (Poppo) *ἦν δ' ἔρις στρατηλάταις, | οἱ μὲν πατάξαι πρόσθε Πολυνείκην δορί, | οἱ δ' ὡς θανόντων οὐδαμοῦ νίκη πέλοι*.

6. **εἰ καὶ ἔλθοιεν**—the brevity of the form finely expresses the keenness of the *ἔρις*.

αὐτούς—more regularly *σφᾶς*.

8. **ἐς γέλωτα ἔτρεπον**—Aristoph. *Wasps* 1253 *εἰς γέλων τὸ πρᾶγμ' ἔτρεψας*.

9. **τὸ πιστεῦον**—the neut. is often so used by Thuc. collectively for the masc. plur.; cf. c. 69, 3 *τὸ ὑπήκοον τῶν ξυμμάχων*, and with adverb without partic. *τὸ μὴ ἐκποδὼν τετίμηται* II. 45; *πᾶν τὸ ἐξ ἐναντίας, καὶ εἰ φίλιον εἴη τῶν φευγόντων* VII. 44.

11. **Ἀθηναγόρας**—nothing more is heard of him, but, from the mention of his name and the description given of him, he must

have been famous. He would, however, as leader of the popular party and opposed to Hermocrates, be prominent only in time of peace.

δήμου προστάτης—cf. c. 28, 2 *δήμου προεστάναι*. The phrase is often applied to unofficial leaders of a popular party, and in *Ath. Pol.* is interchanged with *δημαγωγός*, and is contrasted with *τῶν γνωρίμων, εὐπόρων, ἐπιφανῶν, προστάτης*. He was 'the man whom the multitude expected to come forward as their champion—*ἐν τῷ παρόντι*, as long as they continued to trust him' (Freeman). Of course he *might* be a *στρατηγός*, as Pericles, but was not necessarily in any official position. The speech that follows is very remarkable; like the Funeral Oration (II. 35), it does not apply only to the matter immediately under consideration, but has a wider range as illustrating the politics of Syracuse, and indeed of all democracies. It shows how 'it is much easier to draw up a democratic constitution than to work it, when drawn up, in a democratic spirit' (Freeman).

§ 1 l. 1. **τοὺς μὲν κτλ.**—a chance hexameter. **36**

2. **οὕτω**—as my opponents describe.

6. **τόλμης**—*i.e.* their boldness in trying to raise such scares, *οἵπερ ἀεὶ τάδε κινοῦσι*. (The word is not sarcastic here, as some edd. think.)

§ 2 l. 8. **δεδιότες ἰδίᾳ τι**—'those who have some private anxiety of their own'—*i.e.* as explained in c. 38, 2 *βουλόμενοι καταπλήξαντες τὸ ὑμέτερον πλῆθος αὐτοὶ τῆς πόλεως ἄρχειν*: they are afraid that unless they raise a scare they cannot conceal their designs.

10. **τὸ σφέτερον**—not 'their fear,' but 'their design to get the control of things,' 'their secret.' See crit. note.

ἐπηλυγάζομαι—*ἠλύγη = σκότος*: and see L. & S. under *λύγη*.

11. **τοῦτο δύνανται**—Classen makes this apply to what precedes, and is therefore obliged to insert *αἱ* after *δύνανται*. But all that preceded was a *general* statement: at *καὶ νῦν* begins the application to the *particular* case. 'So (*καί*) now these reports mean this: they are . . the work of men who are always trying to disturb us' (with ulterior motives). For **τάδε** cf. c. 34, 3. **ἐκ** before *ἀνδρῶν* is for *ὑπό*, an Ionic and poetical use.

§ 3 l. 13. **ἐξ ὧν** = *ἐκ τούτων ἃ . .*

16. **ὥσπερ . . ἀξιῶ**—sc. *δρᾶσαι ἄν*, and *ἀξιῶ = νομίζω*.

§ 4 l. 21. **ἀγαπᾶν . . ὅτι**—so with *εἰ, ἐάν*.

αὐτοὺς . . ἐκείνους—apply to the same persons, as often; cf. c. 61 *κατέγνωσαν αὐτοῦ καὶ τῶν μετ' ἐκείνου*. Sometimes *ἐκεῖνος*

is first, as Plat. *Resp.* p. 343 C **εὐδαίμονα ἐκεῖνον ποιοῦσιν ὑπηρετοῦντες αὐτῷ.**

37 § 1 l. 5. **τῆς . . ἐπιούσης**=*τῆς νῦν ἐπιούσης σ.* Thuc. often places an attributive partic. after a noun when there are other modifications.

7. **οἷς γε**—antecedent *στρατιᾶς.*

οὔθ' . . οὐδ' . . οὔθ' ὁπλίτας . . τήν τε ἄλλην—this series really consists of *οὔτε . . οὔτε . . τε,* with an *οὐδέ* clause inserted as a climax to the first.

9. **ὁπλίτας**—sc. *ἀκολουθήσοντας.* They will not have a large force of hoplites, as the hoplites will have come by sea.

11. **αὐταῖς**—'alone'; **κούφαις,** 'without lading.'

§ 2 l. 14. **παρὰ τοσοῦτον γιγνώσκω**—the Schol. explains 'So much do I differ from my opponents.' But lit. 'to such an extent I know,' *i.e.* 'so confident am I' *that they are inferior to us.* Cf. § 1 *ἱκανωτέραν ἡγοῦμαι Σικελίαν κτλ.,* and below *τοσούτῳ τὴν ἡμετέραν παρασκευὴν κρείσσω νομίζω.*

15. **μόλις ἄν**—with *οὐκ ἂν διαφθαρῆναι.*

εἰ πόλιν . . ἔλθοιεν ἔχοντες—'if they brought with them a city great as Syracuse, and set it up upon our borders, and carried on the war from it, scarcely so could they escape utter ruin.' By *πόλις* he means, of course, the men and the things necessary to make a permanent hostile settlement. **οἰκίσαντες** for *οἰκήσαντες* is necessary, because the sense required is not 'settle in' a place already existing, but 'found' a new settlement. With this change there is no need to bracket *ἔλθοιεν* or *ἔ. ἔχοντες.*

18. **ἢ πού γε δὴ κτλ.**—(the *γε* only adds further emphasis to *ἤ που δή*—'of course, then';) sc. *μόλις δοκοῦσιν οὐκ ἂν διαφθαρῆναι.*

ἐν πάσῃ πολεμίᾳ—cf. c. 21, 2 *ἐς ἀλλοτρίαν πᾶσαν.*

19. **ξυστήσεται γάρ**—'for Sicily will unite' against them.

στρατοπέδῳ τε—'and in (sc. *ἐν* from above) a camp which they form with what their ships bring.' *στρατοπέδῳ* is in contrast with *πόλιν* above, *ἱδρυθέντι* with *οἰκίσαντες.* Stahl gets into endless difficulties (1) by supplying *εἰ πόλεμον ποιοῖντο* to *ἐν πάσῃ π. Σικελίᾳ,* (2) by rendering *τε* 'both' instead of 'and,' (3) by totally misunderstanding *ἐκ νεῶν ἱδρυθέντι.*

20. **καὶ ἐκ σκηνιδίων κτλ.**—'and when they depend on mere tents and supplies of the barest, while our cavalry prevents them from moving for any distance.'

22. **τό τε ξύμπαν**—sums up the whole argument.

23. **κρατῆσαι . . τῆς γῆς**—*i.e.* obtain possession of so much

land as is necessary for the *στρατόπεδον*. Cf. c. 23, 2 *εὐθὺς κρατεῖν τῆς γῆς*.

§ 1 l. 3. **ἄνδρες**—*quidam*, hinting, as that word sometimes does, at definite opponents. 38

§ 2 l. 6. **ἤτοι . . ἤ**—c. 34, 2.

9. **καὶ δέδοικα μέντοι**—'and I really fear lest their repeated efforts may at last be crowned with success' (Wilkins). This is the affirmative *μέντοι*, as in answers of assent.

10. **ἡμεῖς δὲ κακοί**—'we show no spirit in taking precautions before we suffer, or in stopping such men when we detect them.' **αἰσθόμενοι** is opposed to *πρὶν ἐν τῷ παθεῖν ὦμεν*—for which see c. 10, 5.

§ 3 l. 12. **δι' αὐτά**—going back to *τάδε κινοῦσι* c. 36, 2. 'Hence it is that such schemes allow our state but seldom to rest.'

15. **τυρραννίδας**—such as Gelon and Hieron: **δυναστείας**—such as the power of the aristocratic party of Hermocrates.

§ 4 l. 16. **ὤν**—with *τι* below.

18. **περιιδεῖν γενέσθαι**—the infin. after *περιορᾶν* occurs only in Herod. and Thuc.; the verb then = *ἐᾶν*. *M. T.* § 903, 6.

ὑμᾶς μὲν τοὺς πολλούς—contrasted with *τοὺς δ' αὖ ὀλίγους*, who are also meant in *τοὺς . . . μηχανωμένους*. Weil's conjecture (see crit. note) is necessary because there is no distinction between the plotters and the oligarchs, and because only the people can be said *κολάζειν*.

20. **αὐτοφώρους**—corresponds to *αἰσθόμενοι ἐπεξελθεῖν* above, and *ὧν βούλονται μὲν κτλ.* to *προφυλάξασθαι*.

21. **ὧν βούλονται**—after *κολάζειν*. Cf. II. 74, 3 *τῆς ἀδικίας κολάζεσθαι*. So **ὧν ὁρᾷ** and **διανοίας** depend on *προαμύνεσθαι*.

24. **εἴπερ καί**—'inasmuch as.'

25. **τὰ μὲν ἐλέγχων**—'now by convicting them (when they have formed a design), now by watching them (to keep them from forming one), now by counselling them (to change their methods).'

§ 5 l. 28. **καὶ δῆτα**—he proceeds to give an instance *τοῦ διδάσκειν*. The use of *δῆτα* is in emphatic statements, questions, and appeals.

29. **νεώτεροι**—the younger members of the oligarchic party.

πότερον—there follows an example of *ὑποφορά*, *altercatio*, in which an orator puts words into an opponent's mouth and supplies the answer.

31. **ἀτιμάζειν**—infin. of purpose, 'to keep out of office.'

32. **ἰσονομεῖσθαι**—*liberty* and *equality*, ἐλευθερία and *ἰσονομία*, were the cardinal principles of Greek democracy.

33. **τοὺς αὐτούς**—members of the same state.

39 § 1 l. 1. **φήσει τις κτλ.**—'I shall be told that democracy is neither a wise nor a fair principle, that the owners of property are at the same time the best qualified to govern well. But I answer first that a whole community is termed a people, whereas only a section bears the name oligarchy; further, that though the rich are the best guardians of property, the wise are the best counsellors, and the many after hearing arguments are the best judges, and that these (three) classes, whether they act in parts or as a whole, have under democracy an equal share.'

7. **βουλεῦσαι δ' ἂν κτλ.**—cf. II. 40 *ἤτοι κρίνομέν γε ἢ ἐνθυμούμεθα ὀρθῶς τὰ πράγματα.*

9. **καὶ κατὰ μέρη καὶ ξύμπαντα**—'these whether in sections or together,' *i.e.* as separate *μέρη* of the *δῆμος* and as together making it up. The words are introduced for the sake of the reference to *ξύμπαν* and *μέρος* above—a point missed by edd.

§ 2 l. 11. **τῶν δ' ὠφελίμων**—'of the advantages it not merely claims an excessive share, but appropriates them all.'

13. **ἀφελομένη ἔχει**—cf. I. 38 *ἑλόντες βίᾳ ἔχουσι*, and c. 76, 2. 'From this use of *ἔχειν* it comes to be employed with the partic. aor. or perf. as a periphrasis for those tenses, but expressing strongly the maintenance of the result attained . . frequent in the tragic poets, particularly Soph.' (Morris).

ὑμῶν . . προθυμοῦνται—with 'partitive' gen. 1st or 2nd pers., the verb is generally in the 3rd person.

οἵ τε δυνάμενοι = *οἱ ὀλιγαρχικοί* (Schol.).

14. **ἀδύνατα**—sc. *ὄντα*, 'whereas it is impossible to attain such hopes.'

40 § 1 l. 1. **ἀλλ'**—repeated below in *ἀλλ' ἤτοι*, on account of the long parenthetic vocative *ὦ ἀξυνετώτατοι . . ἢ ἀδικώτατοι.*

5. **τὸ τῆς πόλεως ξύμπασι κοινόν**—'the interests of the state that are shared by all'; still referring to his definition of democracy above.

7. **τοῦτο μέν**—*i.e.* *τὸ αὔξειν τὸ τῆς πόλεως κοινόν*, as Stahl; not *τὸ τῆς πόλεως κοινόν* merely, because *εἰ δ' ἄλλα βουλήσεσθε* clearly means *ἢ τὸ αὔξειν τὸ τῆς π. κ.* 'That this share which the good citizens among you will receive will be equal or even greater' than that borne by others. *τοῦτο* is internal accus. to *μετα-*

σχεῖν, as in *οὐδὲν τῶνδε μετέχω* II. 40, *οὐκ ἔλασσον . . πολὺ πλεῖον μετείχετε* VII. 63.

8. [**ἥπερ . . πλῆθος**]—see crit. note.

10. **ὡς πρὸς αἰσθομένους**—'assured that you are dealing with men who . .'

§ 2 l. 12. **ἔρχονται**—'are on the way.'

15. **αὐτά**—'the matter,' *i.e.* the details of the defence.

καί—'and,' not 'even.' **αὐτῶν**=*τῶν ἀγγελιῶν*. With **πρός** cf. II. 64, 6 *πρὸς τὰς ξυμφορὰς λυποῦνται*.

18. **δουλείαν**—here the bondage incurred in democracy by giving power to a dangerous person. In c. 78 of political dependence of one state upon another.

αὐτὴ δ' ἐφ' αὑτῆς—'without reference to others.'

19. **ἀφ' ὑμῶν**—'words that come from you.' The art. is not necessarily repeated with prepositional phrases after verbal nouns. Cf. on c. 6, 3.

21. **ἀκούειν**—sc. *τοὺς λόγους ἀφ' ὑμῶν*.

ἐκ τοῦ ἔργῳ κτλ.—'by taking precautions in action not to permit that,' *i.e.* *τὸ ἀφαιρεθῆναι τὴν ἐλευθερίαν*. Thus she will take notice of the words 'as if they were deeds'; and the 'deeds' meant are of course efforts to obtain control of the government; c. 36, 2.

§ 1 l. 1. **τῶν δὲ στρατηγῶν**—presumably that one of the (15) Syr. generals who was presiding over the assembly. **41**

4. **πρὸς τὰ παρόντα**—'with reference to the situation.'

§ 2 l. 5. **τινάς**—masc.

§ 3 l. 11. **κοσμηθῆναι . . ἀγάλλεται**—both metaphors from bright clothes. II. 42 *αἱ τῶνδε ἀρεταὶ ἐκόσμησαν* (*τὴν πόλιν*): II. 44 *αἷς* (*εὐτυχίαις*) *ποτε καὶ αὐτοὶ ἠγάλλεσθε*. Much the same is *λαμπρύνομαι* c. 12, 2. Cf. *ἐγκαλλώπισμα πλούτου* II. 62. (Corstens *de Translationibus* p. 38.)

13. **ἡμεῖς**—sc. *οἱ στρατηγοί*.

14. **διαπομπῶν**—still depending on *οὐδεμία βλάβη*. The art. alludes to the recommendations of Hermocrates.

ἔς τε κατασκοπήν—'to collect information' as to the feeling and resources of the cities. (Valla wrongly understands it *qui explorent hostium adventum et consilium*. The information is such as may prove useful if the enemy are *not* coming, *ἢν μηδὲν δεήσῃ* sc. *παρασκευάζεσθαι ἀμύνεσθαι*.)

15. **ἤν τι ἄλλο**=*ἐς ἄλλο τι ὃ ἄν*, such as the arrangement of alliances.

16. **τὰ δὲ καὶ ἐπιμεμελήμεθα**—'some precautions of that nature we have already taken.' *τὰ δέ* is *internal* accus.; cf. c. 40, 1.

17. **ἐς ὑμᾶς οἴσομεν**—a common meaning of *φέρω* in tragedy, but rare in prose. Eur. *Phoen.* 1086 *ἥ που ξυμφορὰν ἥκεις φέρων.*

42 § 1 l. 3. **ἐπεξέτασιν**—'a final muster' of all the contingents.

5. **ὁρμιεῖσθαί τε καὶ στρατ.**—See crit. note. The two tenses recur with *μέλλω* in c. 99, 2 *ἔμελλον ἄξειν καὶ . . γίγνεσθαι*: but there the infins. are separated, and *γίγνομαι* is in its nature inceptive, and can appropriately be combined with a fut. infin. In Demosth. 21, 55, quoted by Stahl, we have *ὅ τε μέλλων νικᾶν καὶ ὁ πάντων ὕστατος ὁρμεῖσθαι*: but again the infins. are much more distinct than here. Hence, unless it be possible to draw a distinction between *μέλλω* with pres. and fut., it is best to read *στρατοπεδεύσεσθαι.*

6. **τρία μέρη**—internal accus., 'into three parts.'

9. **ἐν ταῖς καταγωγαῖς**—'whenever they landed.'

§ 2 l. 14. **προαπαντᾶν**—before the main body put into any port.

43 § 1 l. 5. **Ῥοδίοιν**—almost all MSS. give the *-οιν* form for fem. here. Yet in c. 104, 1 all have the *-αιν* form twice. The *form δύο* is joined with plural far more often than with dual in Thuc.; it is used several times as gen. or dat., always with plur. (Hasse, *Dual in Thuc. and Xen.* p. 17). Though *δύο, δυοῖν* is generally added to a dual (see Rutherford, *New Phryn.* p. 290), it is omitted when a pair is referred to (Meisterhaus, p. 163).

πεντηκοντόροιν—on these things see Gardner and Jevons, p. 652.

6. **αἱ μὲν ἑξ.**—article with numerals designates them as parts of a total.

7. **ταχεῖαι**—see c. 31, 3.

8. **Χίων**—only Chios and Methymna among the *ξύμμαχοι ὑπήκοοι* were *αὐτόνομοι* and still furnished contingents to the fleet. Probably Corcyra also sent some ships. She was *ἀπὸ ξυμμαχίας αὐτόνομος.*

ὁπλίται δὲ κτλ.—the numbers are as follows: (1) *Hoplites*, 1500 Athenian, 500 Argives, 250 Mantinean and (other) mercenaries, 700 marines, and (therefore) 2150 subject allies, total 5100. (2) *Archers*, 480. (3) *Slingers*, 700. (4) *Miscellaneous*, 150.

11. **ἐκ καταλόγου**—see on c. 26, 2.

ἑπτακόσιοι—of these, 600 would be required for the 60 A. fast triremes. Hence, among the 24 triremes supplied by the allies, 10—requiring the remaining 100 marines—must have been fast.

12. **θῆτες**—their names never appeared in the *κατάλογος*. The marines were usually *θῆτες*.

14. **Ἀργείων**—the alliance between Athens and Argos had been renewed in June 417. *καὶ <ἄλλων> μισθοφόροι* Stein.

Μαντινέων—in VII. 57 Thuc. speaks of *Μαντινῆς καὶ ἄλλοι Ἀρκάδων μισθοφόροι* among the forces. The Arcadians are heard of as mercenaries in the Persian wars. Herod. VIII. 26.

18. **Μεγαρεῦσι**—expelled in the party struggle of 424 B.C., when Brasidas saved Megara from falling into the hands of Athens.

20. **ἱππέας**—they are not again heard of.

§ 1 l. 1. **πρώτη**—for in 414 *στρατιὰν ἄλλην ἐψηφίσαντο πέμπειν.* **44**

3. **ὁλκάδες μὲν . . πλοῖα δὲ ἐξ ἀνάγκης**—transports and smaller vessels requisitioned from private owners. Cf. c. 22.

9. **ξυνδιέβαλλε**—see c. 30, 1 n.

§ 2 l. 13. **ηὐπόρησαν**—sc. *προσβαλεῖν.*

14. **ἀγορᾷ οὐδὲ ἄστει**—'not admitting them to a market, nor even into the city, but only granting water and anchorage.'

16. **Ῥήγιον**—Athens had made a treaty with R. in 433 B.C. On the meaning of 'Italy' see c. 2, 4 n. The modern name, Reggio di Calabria, curiously illustrates *Ῥήγιον τῆς Ἰτ.*

§ 3 l. 20. **παρεῖχον**—*οἱ Ῥηγῖνοι.*

22. **λόγους ἐποιήσαντο**—'made overtures to.'

24. **Χαλκιδεῦσι**—see c. 3, 3. The refusal of Rhegium was the greatest blow, as it had supported Athens before in Sicily.

§ 5 l. 27. **πρὸς τά**—with *προσοίσονται.*

§ 1 l. 4. **ὡς ἐπὶ τούτοις**—cf. VII. 45 *ὡς ἐπὶ τούτοις παρεσκευάζοντο*, 'under these circumstances.' **45**

7. **ἔνθα μέν** = *πρὸς τοὺς ὑπηκόους.* **πρὸς δὲ τούς** = *πρὸς τοὺς αὐτονόμους.* Cf. Isocr. 2, 18 *ἵνα τὰς μὲν φεύγωσι, πρὸς δὲ τὰς προθυμότερον ἔχωσιν.* The *δέ* generally follows the preposition. **περιπόλια** in Italy and Sicily = *φρούρια* in Attica.

8. **ἐν τῇ χώρᾳ**—*i.e.* in the territory belonging to Syracuse.

§ 1 l. 1. **ἐκ τῆς Ἐγέστης**—attraction of the preposition to the verb. **46**

5. **φαίνεται**—'are forthcoming')(*ἀφανὴς εἶναι.*

§ 2 l. 7. **οἱ Ῥ. οὐκ ἐθελήσαντες**—sc. *ἀντεκεκρούκεσαν*. Cf. IV. 26 *αἴτιον δὲ ἦν οἱ Λακεδαιμόνιοι προειπόντες ἐσάγειν σῖτον*.

8. **πρῶτον ἤρξαντο**—often combined to emphasise the moment of beginning.

πείθειν—of attempt.

9. **εἰκὸς ἦν**—sc. *ξυστρατεύειν*, as also with *πείθειν*.

11. **προσδεχομένῳ ἦν**—this idiom is found also with *γίγνομαι*. The same in Lat. with *volenti esse*, and once with other words, viz. Tac. *An.* I. 59 *ut quibusque bellum invitis aut cupientibus erat*.

12. **καὶ ἀλογώτερα**—'even more incomprehensible' *than it was unexpected*. The antithesis clearly implies *οὐ προσδεχομένοις ἦν*. (These words are explained in various ways: (1) 'even more incomprehensible than the defection of the Rhegians,' Stahl, Jowett; (2) 'even more unexpected than it was expected by Nicias,' Fr. Müller, etc.; (3) 'upset their calculations all the more because they had believed the reports of the envoys,' Classen; (4) 'somewhat disconcerting,' Heitland, *Journ. Philol.* xxiv.) Stein reads *ἀπορώτερα*.

§ 3 l. 13. **τότε ὅτε**—both this and *τότε ὅταν* are fairly frequent.

14. **οἱ πρῶτοι π.**—c. 6, 3; 8, 1.

16. **ἔς τε**—answered by *καὶ ἰδίᾳ*.

τὸ ἐν Ἔρυκι—founded, according to legend, by Aeneas. *Aen.* v. 759.

19. **ὄντα ἀργυρᾶ**—Grote and Freeman understand 'silver-gilt,' but this can hardly be right, unless *ἐπάργυρα* 'overlaid with silver,' or *ὑπάργυρα* 'silver overlaid with gold,' be read. With *ἀργυρᾶ* the sense must be that, being silver, the number was imposing, though the value was comparatively small.

25. **αἰτησάμενοι**—'borrowing.' Lys. 24 § 12 after *ἀλλοτρίοις ἵπποις χρῆσθαι* speaks of *οἱ ᾐτημένοι ἵπποι*.

§ 4 l. 29. **παρεῖχε**—sc. *αὐτά*, the spectacle, the gen. abs. being used in conjunction with *πάντων . . χρωμένων*, though strictly *πολλὰ φαινόμενα* is required. The substitution of the gen. abs. for a *dat.* is not very rare, but the substitution for a *nom.* is unusual: cf. VII. 48, 2 *χρημάτων ἀπορίᾳ ἐκτρυχώσειν, ἄλλως τε καὶ . . θαλασσοκρατούντων* (for *-ες*). Livy XXIII. 24 *pontem fluminis petentes, obsesso ante ab hostibus ponte.*

§ 5 l. 35. **αἰτίαν εἶχον ὑπό**—see c. 14, 1 n.

47 § 1 l. 1. **Νικίου . . γνώμη**—(1) to reconcile Selinus and Segesta, (2) then to sail round the coast—but to risk nothing.

2. **ἐφ' ὅπερ**—'for which object.' Thuc. often uses the neut. thus in a parenthesis.

μάλιστα—the primary object, at least nominally. In VII. 11 Nicias says *Συρακοσίους ἐφ' οὓς ἐπέμφθημεν*.

7. **ἠτήσαντο**—'Εγεσταῖοι. See c. 8, 1.

13. **δι' ὀλίγου**—of time ; c. 11, 4.

16. **τῇ πόλει**—with *κινδυνεύειν*, which depends on *ἦν γνώμη*.

§ 1 l. 1. **Ἀλκιβιάδης**—(1) to form alliances with the Siceliots **48**. and Sicels, and encourage the subjects of Syracuse to revolt; (2) then attack Syracuse and Selinus, unless they complied with the demands made of them.

8. **ἔχωσι**—'obtain' from them. See crit. note. *σχῶσι*.

9. **Μεσσηνίους**—c. 4, 6. **πόρῳ** 'passage,' **προσβολῇ** 'approach.'

11. **ἐφόρμησιν**—a point from which to watch the enemy.

16. **κατοικίζειν**—subject 'the Athenians.' Observe that the plan of Alcibiades would afford him great opportunities for the employment of diplomacy, in which he excelled.

§ 1 l. 1. **Λάμαχος**—it is generally agreed that his advice **49** ought to have been followed : (1) to attack Syracuse at once, (2) to make the site of Hyblaean Megara their head-quarters.

ἀντικρυς—with *πλεῖν*.

2. **πρὸς τῇ πόλει**—'to fight the battle under the walls of the city.'

§ 2 l. 6. **ἢν δὲ χρονίσῃ**—'if it delay before making itself seen, men gradually recover their spirit, and when they actually see it, are inclined to despise it.' **τῇ ὄψει** is dat. of circumstance.

10. **σφεῖς**—that *σφᾶς* (see crit. note) is equally correct is certain: when a plur. subj. of infin. includes the subj. of the main verb, whether in whole or part, it is put either in nom. or accus. at will. But *πλεῖστοι* below makes *σφᾶς* intolerable.

§ 3 l. 14. **εἰκὸς δὲ εἶναι**—'Many, not fully believing that the Athenians were coming, would not yet have sought shelter in the city. They would be made prisoners in the open country, and their property would be useful' (Freeman). Stahl makes *ἐσκομιζομένων αὐτῶν* apply to the Syr. in general, placing *εἰκὸς . . ἦξειν* in parenthesis, but the difficulty is imaginary.

17. **ἢν πρὸς κτλ.**—this is the plan for the army: they would win a victory under the walls, and then take up a strong position there. The superfluous men with the ships would seek the nearest convenient harbour, and Megara would be a better site than Alcibiades's Messene for this *ἐφόρμησις*.

§ 4 l. 22. **Μέγαρα**—see c. 4, 2. On Lamachus see Intr. p. xiv.

50 § 1 l. 4. **διαπλεύσας**—from Rhegium.

7. **ἂν οὐ**—unusual order.

§ 2 l. 10. **πασῶν**—the fleet had previously been in three divisions, c. 42, 1.

§ 3 l. 14. **δεξαμένων**—thus they gained their first ally.

17. **Τηρίαν**—north of Leontini.

§ 4 l. 20. **τὸν μέγαν λιμένα**—it contained docks, probably built by Gelon.

27. **ἀπιέναι**—for the change from *ὅτι* to infin., where the infin. contains an exhortation, cf. Andoc. 1, 41 *εἰπεῖν ἡμᾶς ὅτι δεδογμένον εἴη . . ἕνα αὐτὸν ἡμῶν εἶναι*, 'he was to be one of us.' Thuc. IV. 50 *πέμψαι = mitterent.* This use of the infin. is also common in *O.R.* in the terms of laws, prayers, and the like, the subject being *accus.*: this must be distinguished from the *rare* use of the infin. as imper. with *nom.* subject, as in v. 9 *σὺ . . ἐπεκθεῖν.* It must probably be admitted that this infin. with *accus.* depends in *O.R.* and *O.O.* alike on the general idea of an order, or agreement, or prayer, and is identical with the infin. after *λέγω* in the sense of 'order'; cf. II. 2 *ἀνεῖπεν ὁ κῆρυξ . . τίθεσθαι.* But with the *nom.* the infin. is independent, as in our own use on notices. *ἀπιέναι* here is clearly connected with *κηρῦξαι*, as *ἐπεὶ ἐκηρύχθη* shows.

§ 5 l. 29. **τοὺς λιμένας**—the Great, the Little, and Trogilus.

30. **πολεμητέα**—the construction with the plur. verbal is 'essentially Ionic and poetical' (C. F. Smith). It occurs several times in Thuc., but seldom in other Attic prose.

51 § 1 l. 5. **πρὸς τὴν ἐ. τεταμμένων**—'had their attention occupied with'; *τρέπεσθαι πρός* of persons is 'to concentrate one's attention on,' or 'to appeal to the help of,' 'resort to.' The aor. is *ἐτραπόμην, ἐτρεψάμην* being trans.

7. **ἐνῳκοδομημένην κακῶς**—sc. *τῷ τείχει*: 'not built firmly into the wall.' The meaning is explained by Eur. *Phoen.* 114 *ἆρα πύλαι, κλῄθροις χαλκόδετ' ἔμβολα, λαϊνέοισιν Ἀμφίονος ὀργάνοις τείχεος ἥρμοσται;—i.e.*, according to Bernadakis, 'are the gates, the brass-bound barriers (*ἔμβολα*) in the gate-ways (*κλῄθροις*), fitted firm in the holes (*ὀργάνοις*) in the stone of Amphion's wall?' so that *ὄργανα* are the dowels into which the bar (*μόχλος*) was fitted. Now in the present case the *ὄργανα* were so worn, or badly made, that though the bar was across the gate and was fastened, it could be removed without the key (*βαλανάγρα*).

8. **ἠγόραζον = ἐν ἀγορᾷ διέτριβον** (Schol.), 'to learn what was going on' (Arnold), just as at Athens it was customary to loiter there, especially before and after a meeting of the

Ecclesia. The people coming from the Ecclesia would find the army in the Agora.

§ 2 l. 11. **οὐ πολλοί τινες**—c. 1, 1 n.

§ 1 l. 2. **καὶ ὅτι**—instead of *καὶ ἐκ Συρακουσῶν ὅτι.* 52

6. **αὖθις**—as before from Catana to Syr., so now from Syr. to Camarina.

7. **σχόντες**—Livy's *tenere.* **αἰγιαλός** is Ionic.

9. **τὰ ὅρκια**—probably the reference is to the treaty of Gela arranged by Hermocrates in 424. Camarina became an ally of Syracuse.

μιᾷ νηί—so that there could be no possibility of hostile action.

§ 2 l. 12. **κατά τι**—some point in Syr. land.

13. **ἱππέων**—the difficulty that Nicias had expected.

§ 1 l. 1. **τὴν Σαλαμινίαν**—one of the two state ships. 53
Aristoph. *Birds* 147 refers to this mission: *ἀνακύψεται | κλητῆρ' ἄγουσ' ἔωθεν ἡ Σαλαμινία.* A third state ship, the *Delias*, is mentioned in inscriptions.

3. **κελεύσοντας**—*i.e. τοὺς ἐν τῇ νηί.*

6. **μετ' αὐτοῦ**—the order clearly implies that Alc. had not even now been accused of mutilating the Hermae.

§ 2 l. 9. **ζήτησιν**—alluding to the *ζητηταί*: see c. 29. A metic named Teucrus had, after the departure of the armament, given information about both Mysteries and Hermae. He received the reward of 1000 drachmae. Plut. *Alc.* 20 quotes Phrynichus Com. (Hermes *loq.*) *φυλάξομαι· Τεύκρῳ γὰρ οὐχὶ βούλομαι | μήνυτρα δοῦναι τῷ παλαμναίῳ ξένῳ.* After his information the Commissioners judged that the crimes 'were due to a large number, *ἐπὶ δήμου καταλύσει, καὶ χρῆναι ἐπιζητεῖν καὶ μὴ παύσασθαι*' (Andoc. 1, 36).

12. **οὐ δοκιμάζοντες τοὺς μ.**—the action of the Commissioners encouraged one Dioclides to give false information about the Hermae, saying that he saw a crowd of about 300 on the night, and he denounced 42 persons, among whom were the orator Andocides and several of his relatives. Dioclides subsequently admitted that he had given false information, and was put to death. Plut. *Alc.* 20 quotes Phryn. Com. *ὦ φίλταθ' Ἑρμῆ, καὶ φυλάσσου μὴ πεσὼν | αὐτὸν παρακρούσῃ καὶ παράσχῃς διαβολὴν | ἑτέρῳ Διοκλείδᾳ βδυλομένῳ κακόν τι δρᾶν.* About the same time a woman named Agariste and Lydus gave information about the Mysteries, inculpating Alcibiades.

17. **τινά**—masc.

§ 3 l. 22. **ὑπὸ Λακεδαιμονίων**—in 510 B.C. under K. Cleomenes. Herod. vi. 123; *Ath. Pol.* c. 19.

54 § 1 l. 1. **τὸ γάρ**—the introduction of this episode causes great surprise to modern critics. There are discrepancies in the account of the affair as given here and in the *Ath. Pol.*: 'we cannot tell which story is the truer, and the probabilities which may be alleged on either side are not decisive' (Forbes, *Thuc.* i.). Thuc. makes reference to the story in I. 20. We must remember that the matter was of first-rate historical and political interest to the Athenians, and that Thuc. writes for students.

τόλμημα—the conspiracy was in 514, but H. and A. were popularly regarded as heroes who had actually destroyed the tyranny. The famous scholium of Callistratus quoted by Athenaeus (*ἐν μύρτου κλαδὶ τὸ ξίφος φορήσω κτλ.*) is earlier than Thuc. **ξυντυχία** = 'adventure.'

§ 2 l. 8. **τελευτήσαντος**—527 B.C.

9. **οἱ πολλοί**—as distinguished from students.

10. **ἔσχε**—'received.' Thuc. does not use **ἀστός** sing.

12. **μέσος πολίτης**—belonging to the middle class, like Solon.

§ 3 l. 13. **Ἱππάρχου**—the *Ath. Pol.* makes Thessalus, younger brother of Hipparchus, the cause of the dispute.

17. **ὡς ἀπὸ τῆς ὑ. ἁ.**—'as best he could with such influence as he had,' *μέσος ὤν*.

§ 4 l. 22. **παρεσκευάζετο προπηλακιῶν**—the omission of **ὡς** with *παρασκευάζομαι* is very rare except in Thuc., who has it several times. Xen. *Hel.* IV. 1, 41 *παρεσκευάζετο πορευσόμενος*.

§ 5 l. 23. **τὴν ἄλλην ἀρχήν**—'his rule generally was mild'; he was not tyrant, but, as *Ath. Pol.* c. 18 says, both he and Hippias *ἦσαν κύριοι τῶν πραγμάτων διὰ τὰ ἀξιώματα*.

24. **ἀνεπιφθόνως κατεστήσατο**—sc. *τὴν ἀρχήν*, 'he maintained it without exciting ill-feeling.'

25. **καὶ ἐπετήδευσαν κτλ.**—'and as tyrants they for the longest time displayed virtuous principles and good sense,' *i.e.* *πολιτικὴ ἀρετή* such as Plato speaks of.

27. **εἰκοστήν**—Pisistratus had levied a tax of 10 per cent on produce: *Ath. Pol.* c. 15 *συνέβαινεν αὐτῷ καὶ τὰς προσόδους γίγνεσθαι μείζους ἐργαζομένης τῆς χώρας· ἐπράττετο γὰρ ἀπὸ τῶν γιγνομένων δεκατήν*. The tax was thus reduced by his sons.

28. **καλῶς διεκόσμησαν**—*e.g.* they are said to have adorned with columns the spring Callirhoe, and to have set up Hermae. No doubt they continued the building of the Olympieium, begun

by Pisistratus; and they greatly added to the importance of the worship of Apollo, Athena, and Dionysus.

29. **διέφερον . . ἔθυον**—two of the most important duties of the sovereign: they carried through their wars and attended the temples to offer sacrifice. With the brachylogy *ἐς τὰ ἱερά* cf. II. 4 *ἔκλησε στυρακίῳ . . χρησάμενος ἐς τὸν μοχλόν*, and II. 49 *ἔδρασαν ἐς φρέατα*. Aristoph. *Plut.* 741 *ἠφάνισεν αὐτὸν εἰς τὸν νέων*.

§ 6 l. 30. **αὐτή**—*i.e.* without interference from the tyrants.

τοῖς πρὶν κειμένοις—the Solonian constitution. The phrase *ὁ ἐπὶ Κρόνου βίος*, Golden Age, was applied to the period both of Pisistratus and of Hippias. What Thuc. says of the sons the *Ath. Pol.* says of the father, and of the sons *συνέβη διαδεξαμένων τῶν υἱέων πολλῷ γενέσθαι τραχυτέραν τὴν ἀρχήν*.

32. **ἀρχαῖς**—especially the archons. Cf. Aristoph. *Wasps* 682 *ἐν ἀρχαῖς εἶναι*.

33. **Ἀθηναίοις**—the dat. is frequent, and does not imply inferiority like the gen. It is official.

35. **τῶν δώδεκα θεῶν βωμόν**—this altar stood in the new Agora, as instituted by the Pisistratids, who made the Cerameicus the centre of Athens instead of Cydathenaeon (S. of the Acropolis). The altar marked the completion of their changes (Curtius, *Stadtgeschichte von Athen*, pp. 79 f.).

36. **τὸν ἐν . . Πυθίου**—'in the precinct of the Pythian Apollo,' *i.e.* the Pythium (close to the Olympieium), which was the work of the Pisistratids. As archon, Pisistratus celebrated the Thargelia in honour of Apollo.

§ 7 l. 40. **νῦν**—the inscription was discovered in 1877 near Callirhoe (*C.I.A.* IV. 373).

41. **ἀμυδροῖς**—Classen remarks that the letters are mostly clear enough at the present day. But it is very likely that the inscription was restored later.

§ 1 l. 2. **ἀκριβέστερον**—that this alludes to some tradition in the family of Thuc. is clear, but it is not certain that he was related to the Pisistratids, as stated by Hermippus (3rd cent. B.C.) ap. Marcellin. **55**

3. **αὐτῷ τούτῳ**—the arguments are: (1) on a certain monument only Hippias's children are mentioned; (2) on the same the name of H. immediately follows that of the father; (3) it is unlikely that if Hipparchus had been tyrant Hippias could have secured the power on the day of the murder. The tyranny would have come to an end. (This evidence does

not amount to much, but it scarcely deserves the contempt Junghahn pours on it.)

4. **τῶν γνησίων ἀδελφῶν**—apparently Hippias, Hipparchus, and Thessalus, also named Hegesistratus (*Ath. Pol.* c. 17; cf. Herod. v. 94). Thessalus is called *νόθος* by Herod., because he was son of a *ξένη*. The *Ath. Pol.* mentions a fourth son, Iophon (Plut. *Cat. m.* c. 24, and so the Schol. on *Wasps* l. 502), but nothing is known of him.

5. **ἡ στήλη**—one of the pillars on which were inscribed the names of criminals condemned to death or banishment.

§ 2 l. 13. **πρεσβεύειν**—'was the eldest next to him and became tyrant.'

§ 3 l. 17. **αὐτὸς δὲ . . καθίστατο**—'and he had attempted to make himself ruler,' sc. *ἐς τὴν ἀρχήν*.

18. **τὸ πρότερον ξύνηθες . . φοβερόν**—c. 34, 4: 'but on the one hand (*καί*), partly because the citizens had become accustomed beforehand to fear him, and partly because of the strict discipline he had enforced on his body-guard, he retained his power with abundant security, whereas on the other hand he was not at a loss, as he would have been had he been a younger brother so circumstanced that he had not constantly been used to govern.' *πρότερον* is adverb, and *διὰ τὸ πρότερον ξύνηθες* goes both with the *μέν* and the *δέ* clause. Cf. II. 44 *τὸ δ' εὐτυχές, οἱ ἂν τῆς εὐπρεπεστάτης λάχωσιν, ὥσπερ οἵδε μὲν νῦν τελευτῆς, ὑμεῖς δὲ λύπης*, where the epithet belongs to both nouns.

19. **ἐπικούρους**—is specially used of mercenaries and body-guards. Pisistratus had instituted a body called *κορυνηφόροι*. Cf. Plat. *Rep.* p. 566 *τὸ δὴ τυραννικὸν αἴτημα . . αἰτεῖν τὸν δῆμον φύλακάς τινας τοῦ σώματος*.

20. **πολλῷ τῷ περιόντι**—'with a superabundance.'

21. **οὐχ . . ἠπόρησεν ἐν ᾧ κτλ.**—'was not in difficulties in-a-situation-in-which he had not previously grown accustomed to rule.' The phrase *ἐν ᾧ, quo statu*, has at times a vague reference to what precedes, and here='(in the situation of a younger brother) in which.' Cf. c. 92 n. *τό τε φιλόπολι οὐκ ἐν ᾧ ἀδικοῦμαι ἔχω*. For *ἀπορεῖν ἐν*='to be in difficulties in circumstances,' cf. Aeschin. 1, 159 *ἀπορεῖν ἐν τῷ λόγῳ*. (Most edd. connect *ἐν ᾧ . . ὡμιλήκει* with *οὐχ ὡς ἀδελφὸς νεώτερος ὤν*, but then Stein's *ὡς <ἄν>* would be necessary; and the above explanation is simpler than taking *ἐν ᾧ* as for *ἐν τούτῳ ὅτι* or *ὅτι ἐν τούτῳ*, as some propose.)

§ 4 l. 23. **τοῦ πάθους τῇ δυστυχίᾳ**—'through his tragic fate.'

24. **ὀνομασθέντα**=*ὀνομαστὸν γενόμενον* (Schol.). The accus.

when a dat. (Ἱππάρχῳ) or gen. precedes is very common, though it is not necessary.

§ 1 l. 1. **τὸν δ' οὖν**—return to the story. **56**

πείρασιν—for *πεῖραν*, Thuc. being fond of abstracts in *-σις*.

3. **ἐπαγγείλαντες**—subject, Hippias and Hipparchus.

κανοῦν οἰσουσαν—cf. *Ath. Pol.* c. 18 *μέλλουσαν αὐτοῦ τὴν ἀδελφὴν κανηφοροῦν Παναθηναίοις ἐκώλυσεν.* The two authorities thus disagree about the occasion of the insult, which in the *Ath. Pol.* is immediately followed by the revenge, whereas in Thuc. there is an interval.

5. **μὴ ἀξίαν**—the *κανηφόροι* were, according to Philochorus ap. Harpocration, *αἱ ἐν ἀξιώματι παρθένοι τῶν ἀστῶν καὶ τῶν εὐγενῶν.*

§ 2 l. 10. **Παναθήναια**—Gardner and Jevons, p. 287.

11. **ἐν ὅπλοις**—*ξὺν ὅπλοις* is often used in this sense. According to *Ath. Pol.* this story about the arms is wrong, *οὐ γὰρ ἔπεμπον τότε μεθ' ὅπλων, ἀλλ' ὕστερον τοῦτο κατεσκεύασεν ὁ δῆμος.*

13. **αὐτούς**—Harmodius and A.)(**ἐκείνους** 'their confederates.'

14. **τὰ πρὸς τοὺς δ.**—accus. of respect.

§ 3 l. 18. **ἔχοντάς γε**—causal.

§ 1 l. 1. **ἐπῆλθεν**—cf. Aeschin. 2, 62 *ἐπῇει χρόνος.* **57**

2. **ἔξω**—outside the gates, *i.e.* in the (afterwards) outer Cerameicus, outside the Thriasian gate, later Dipylon, or double gateway through which the Sacred Way passed. At a later time the Pompeium, a building in which the things used in the Panathenaic procession were kept, stood just inside the gate. There seems to be no distinction between 'outer' and 'inner' Cerameicus before the walls of Themistocles were built. Thuc. describes Hippias as marshalling the procession outside; the conspirators rush inside and kill Hipparchus. The *Ath. Pol.*, however, says that Hippias was waiting to receive the procession on the Acropolis. Thuc. in 1, 21 says that Hipparchus was marshalling the procession when he was killed, and with that account the *Ath. Pol.* agrees. The route of the procession was from the gate through the inner Cerameicus to the temple of Athena Polias.

3. **ἕκαστα**—'the details.'

§ 2 l. 6. **τῶν ξυνωμοτῶν σφίσι**=*τῶν ξυνομοσάντων σ.*

7. **διαλεγόμενον οἰκείως**—*Ath. Pol. l.c. φιλανθρώπως ἐντυγχάνοντα.*

§ 3 l. 12. **ὥσπερ εἶχον**—'forthwith': several times in Thuc.; but later Attics use *οὕτως*. Stein reads <*τὰ*> *πάντα ἐκιν.*

13. **ὥρμησαν**—the proper use of the act. of this word, 'to rush.'

14. **παρὰ τὸ Λεωκόριον**—a verb of motion is not necessary with *παρά* in this use. It denotes what one sees when one goes past a place. The use is not common, but well established.

τὸ Λεωκόριον—*ἐν μέσῳ τῷ Κεραμεικῷ* (Harpocration). The story was that the three daughters of King Leos were sacrificed to avert famine from Athens. The chapel is connected with the worship of Apollo as god of purification.

15. **ὡς ἄν**—sc. *προσπέσοιεν*.

17. **ἔτυπτον καὶ ἀποκτείνουσιν**—the historic pres. is often combined with imperfect. <*ἐς*>*τὸ αὐτίκα* Stein.

§ 4 l. 20. **οὐ ῥᾳδίως διετέθη**—a characteristic instance of the manner of Thuc., who never dwells on the details of outrages. In *Ath. Pol.* the story of Aristogeiton's torture and stabbing by Hippias is given at length. Thuc. says only 'he was harshly treated.'

58 § 1 l. 2. **τὸ γενόμενον**—'the scene of the act.'

3. **τοὺς π. τοὺς ὁπλίτας**—*i.e.* those in the procession who were armed.

πρότερον ἤ—for *πρότερον . . πρίν*, a very rare construction, except in Herod., Thuc., and Antiphon.

αἰσθέσθαι—sc. *τὸ γενόμενον*.

5. **ἀδήλως τῇ ὄψει πλασ.**—'he assumed an air of mystery with his expression,' *i.e.* let them see that something had occurred, but without giving any hint of its nature. (The Schol.'s explanation *ὑποκρινάμενος φαιδρὸς εἶναι, ἤγουν ἀσύγχυτον τὴν ἑαυτοῦ ὄψιν τηρήσας*, though generally accepted, appears erroneous. The men thought he would give some reason for the sudden interruption of the preparations.)

πρὸς τὴν ξ.—'with reference to the disaster.'

§ 2 l. 8. **οἱόμενοί τι ἐρεῖν**—the arms were piled when an address was given.

59 § 1 l. 2. **ἡ ἀλόγιστος τόλμα**—'the reckless venture,' in contrast with the *ἀρχὴ τῆς ἐπιβουλῆς* which had been carefully planned. With this only goes *ἐκ τοῦ παραχρῆμα περιδεοῦς*: it was only the reckless venture 'which arose out of the sudden alarm' that the conspiracy had been revealed.

§ 2 l. 4. **χαλεπωτέρα**—Herod. and *Ath. Pol.* agree.

7. **πολλοὺς ἔκτεινε**—*Ath. Pol.* c. 19 *διὰ τὸ πολλοὺς ἀνηρηκέναι . . πᾶσιν ἦν ἄπιστος*.

πρὸς τὰ ἔξω—*i.e.* for a safe refuge abroad.

8. **μεταβολῆς**—the word is common in the sense of a political change. The gen. abs. goes with *ὑπάρχουσαν* 'ready in the event of . .' For **οἱ** see Index.

§ 3 l. 9. **γοῦν**—'at least,' 'certainly,' giving the reason in support of the previous remark.

13. **δύνασθαι**—infin. is rare after *αἰσθάνομαι*. *M. T.* § 914. The epitaph is ascribed by Aristotle, *Rhet.* I. 9 to Simonides of Ceos. *Ath. Pol.* c. 18 says that Hipparchus was an admirer of Simonides.

§ 4 l. 21. **ὑπὸ Λακ.**—see c. 53, 3.

23. **Σίγειον**—Pisistratus had placed Hegesistratus in charge of it (Herod. v. 94).

§ 1 l. 1. **ὧν**—neut. **μμνῆσκομαι** here takes accus. neut., (*ἐκεῖνα*) *ὅσα*: otherwise the relative would be *ὅσων*, attracted as always in a rel. sentence replacing a noun. **60**

§ 2 l. 6. **ὡς αὐτῶν κτλ.**—cf. Andoc. 1, 48 *ἐπειδὴ ἐδεδέμεθα πάντες ἐν τῷ αὐτῷ.*

9. **ἐφαίνετο**—sc. *τὸ πρᾶγμα*. Andoc. *l.c. τὴν πόλιν ἐν κακοῖς οὖσαν τοῖς μεγίστοις καὶ ὑποψίαν εἰς ἀλλήλους ἔχοντας.*

11. **εἷς**—viz. Andocides. He was persuaded by a cousin named Charmides to give information. See crit. n.

14. **εἴτε . . καὶ τὰ ὄντα . . εἴτε καὶ οὔ**—a remark thrown in by Thuc., 'which may equally well have been true or false.' The double *καί* only serves to balance the two phrases.

15. **ἐπ' ἀμφότερα**—'both opinions are held conjecturally.' With **τότε** supply *εἶχεν*: so I. 86, 2; III. 40. The speech of Andocides *de Mysteriis* was not delivered till 399 B.C.; and it looks as if the account of Thuc. had been written before that event.

§ 3 l. 18. **εἰ μὴ καὶ δέδρακεν**—'if he is not really guilty.' Cf. II. 11 *εἰ μὴ καὶ νῦν ὥρμηνται* = 'if they have not started *already*.' It is generally assumed that *καί* is out of place; but there is no need for this, since *καὶ δέδρακεν* is properly contrasted with *αὐτὸν ἄδειαν ποιησάμενον σῶσαι*, which clearly implies *αὐτοῦ κατηγορεῖν*.

19. **ἄδειαν ποιησάμενον**—'obtaining for himself a free pardon.' See c. 27, 2. According to Andocides the *ἄδεια* was afterwards cancelled in his case.

20. **βεβαιοτέραν κτλ.**—so Andoc.: *τοῖς μὲν οὐδέπω βέβαιος ἦν ἡ σωτηρία . . εἰ μή τις ἐρεῖ Ἀθηναίοις τὰ γενόμενα.*

21. **ὁμολογήσαντι**—this cannot belong to *διὰ δίκης ἐλθεῖν*

because Andocides was immediately released. Hence strictly either *ὁμολογῆσαι* or *ἑλθόντι* is required.

§ 4 l. 23. **καθ' ἑαυτοῦ**—that Andocides did inculpate himself is clear from the speech *de Reditu*, and is shown by implication even in the *de Mysteriis*. **κατ' ἄλλων** applies, if Andoc. speaks the truth, to four persons only who had not been included in Teucrus's list.

25. **ὡς ᾤετο**—with *τὸ σαφές*.

δεινὸν ποιούμενοι—imperf. partic.; cf. *οὐκ ἀνάσχετον ποιεῖσθαι*. *δεινὰ ποιεῖν* is to *declare* a thing intolerable)(*δ. ποιεῖσθαι* to think it so.

30. **κρίσεις ποιήσαντες**—this no doubt is a brief statement to imply that the persons informed against generally were tried, excepting the victims of Dioclides. Cf. [Lys.] 6, 23. They were not all tried as the result of Andocides's information. The proceedings were under the *νόμος εἰσαγγελτικός*, and the trials were before the heliasts.

32. **ἐπανεῖπον ἀργύριον**—their goods were confiscated, *C.I.A.* I. 274; Hicks n. 55; [Lys.] 6, 18 *τοὺς φεύγοντας ζητεῖτε συλλαμβάνειν, ἐπικηρύττοντες τάλαντον ἀργυρίου δώσειν τῷ ἀπαγόντι ἢ ἀποκτείναντι*. So Philochorus ap. Schol. on Aristoph. *Birds* 766.

§ 5 l. 35. **περιφανῶς**—antithesis to *ἀδήλως*. He means because the panic was allayed. The rewards to informers were then distributed at the Panathenaea.

61 § 1 l. 1. **ἐναγόντων**—esp. Androcles and Thessalus, son of Cimon.

6. **μετὰ τοῦ αὐτοῦ λόγου . . δήμῳ**—the edd. who retain the text explain *καὶ τῆς ξυν.* (1) as hendiadys with *τοῦ αὐτοῦ λόγου*, (2) 'with the same plan as the conspiracy,' which supposes an unparalleled attraction of case in *τῆς ξυνωμοσίας*, (3) *καί* explanatory, 'that is to say'; and repeat *μετά*. It is, however, better to take *καὶ τῆς ξυν. ἐπὶ τῷ δήμῳ* together=*τῶν ξυνωμοτῶν ἐπὶ τῷ δ.*: the outrage is done (1) with the same object, viz. the destruction of the constitution, (2) in collusion with the conspirators. The omission of the second *μετά* is not without parallel, VII. 60, 4 *ἐξ ἀναγκαίου τε καὶ τοιαύτης διανοίας*, and c. 37, 2 *ἐκ σκηνιδίων καὶ ἀναγκαίας παρασκευῆς*, where the two nouns are dissimilar. **ἐπί** 'against' w. dat. is poetical.

§ 2 l. 8. **καὶ γάρ τις**—Andoc. 1, 45 also says that the Boeotians were astir on the frontier. What was feared was a concerted attempt to subvert the democracy by force. The proximity of hostile forces was no doubt due to a wish to know the meaning and extent of the Athenian preparations, and had nothing to do with the outrages.

9. **ἔτυχε . . παρελθοῦσα**—'happened to come.'

12. **πρός**—'with,' of negotiation.

14. **ἥκειν**—often used of coming by appointment. According to Andoc. this scare happened before he gave his information.

17. **τινα μίαν**—c. 31, 4.

ἐν Θησείῳ—Andoc. says *ἀνακαλέσαντες τοὺς στρατηγοὺς ἀνειπεῖν ἐκέλευσαν* (1) *τοὺς μὲν ἐν ἄστει οἰκοῦντας ἰέναι εἰς τὴν ἀγορὰν τὰ ὅπλα λαβόντας*, (2) *τοὺς δ' ἐν μακρῷ τείχει εἰς τὸ Θησεῖον*. The Theseum alluded to by Thuc. contained the relics of Theseus; *κεῖται ἐν μέσῃ τῇ πόλει παρὰ τὸ νῦν γυμνάσιον* (Plut. *Thes.* 36), that is, in the Agora near the Gymnasium of Ptolemy, now Stoa of Attalus. But the Theseum alluded to by Andoc. (2) is not this building, but another by the Long Walls. It must therefore be assumed that Andoc. (1) alludes to *τὸ Θησεῖον τὸ ἐν πόλει*. It is well known that the Theseum of Thuc. was used as a place for mustering in arms. *Ath. Pol.* c. 14 speaks of Pisistratus *ἐξοπλισίαν ἐν τῷ Θησείῳ ποιησάμενος*. (The famous building now called the Theseum is now believed not to be a temple of Theseus.)

§ 3 l. 18. **οἵ τε ξένοι**—friends whom he had made during his expedition to the Peloponnese.

20. **ὑπωπτεύθησαν . . ἐπιτίθεσθαι**—personal construction: lit. 'were suspected to be making an attack on.' This pres. inf. is usually explained as being used for the fut.; but the verb is used in its metaphorical sense, not meaning that the political action was more than begun.

21. **τοὺς ὁμήρους**—300 Argives belonging to the oligarchs had been placed by the Athenians under Alcibiades himself in various islands in 416.

24. **διὰ ταῦτα**—because of their supposed connexion with Alcibiades's friends.

§ 4 l. 25. **περιειστήκει . . ἐς**—'gathered round.' With the construction *ἐς*, which is unusual, cf. *τρέπειν τὴν ὀργὴν εἴς τινα*. The same construction is used in I. 78.

27. **οὕτω**—'with this intention.'

28. **ὧν πέρι ἄλλων** = *ἐπὶ τοὺς ἄλλους περὶ ὧν*.

§ 5 l. 31. **θεραπεύοντες**—as though *εἰρήκεσαν* preceded. See II. 53, 2. For *θεραπεύω* = *ἐπιμέλομαι* with inf. cf. VII. 70 *ἐθεράπευον . . μὴ λείπεσθαι*. **τό** goes with *πρὸς τοὺς ἐν τῇ Σ.*: **μὴ θορυβεῖν** is final: the length of the sentence accounts for **βουλόμενοι** instead of a new object to *θεραπεύοντες*: 'being anxious not to cause a disturbance among their troops and their enemies in Sicily.' Before *πολεμίους* (noun) repeat *πρὸς τοὺς ἐν Σικελίᾳ*.

It is less well, as in Intr. p. xxiv., to take τό with θορυβεῖν. The above trans. is in agreement with Stein.

33. **Μαντινέας**—see c. 43, 2.

§ 6 l. 36. **τὴν ἑαυτοῦ ναῦν**—apparently his private property. It does not seem to be a peculiar circumstance. Plut. *Per.* 35 τοῦ Περικλέους ἀναβεβηκότος ἐπὶ τὴν ἑαυτοῦ τριήρη.

40. **Θουρίοις**—the name of the people, as often, for the name of the place. The town was on the site of Sybaris, and was colonised by the Athenians in 443.

41. **οὐ φανεροί**—'could not be found.' They hid until the state ship departed.

42. **ἐπὶ διαβολῇ**—'with a prejudice against him,' ἐπί giving the condition under which he would return.

§ 7 l. 46. **ἤδη**—'from that time.'

48. **ἐρήμῃ δίκῃ**—'by default.' The trial had been instituted already before the *Salaminia* left, by Thessalus.

θάνατον—his goods were confiscated, and the Eumolpidae, in which family the priesthood of the Mysteries was hereditary, invoked a curse upon him. His goods were confiscated.

62 § 1 l. 4. **ἔπλεον**—it was a grave blunder after showing themselves at Syracuse to sail away to Segesta. Nicias now took up his own plan of action, for which see c. 47.

ἐπὶ Σελινοῦντος—they would come first to Segesta; but Stahl wrongly doubts the reading, for places are not uncommonly mentioned in Greek in the *reverse* order, the ultimate destination being given first: II. 7, 3; 93, 1. The opening lines of the *Bacchae* (13 f.) proceed on the same principle.

8. **τὰ διάφορα**—'the points of difference.' Thuc. says nothing further about this matter.

§ 2 l. 9. **παραπλέοντες δ' ἐν ἀριστερᾷ**—'coasting along S. on the left,' *i.e.* along the north coast. Usually ἐν ἀριστερᾷ (δεξιᾷ) ἔχοντες, or λαβόντες, but Stahl, followed by Classen, notices that the partic. would mean that they were sailing with some other destination in view than the north coast itself.

12. **Ἑλλὰς πόλις**—for Ἑλληνίς: for this, and not Ἑλληνική, is Thuc.'s ordinary adj. with πόλις. The form Ἕλλην as an adj. can probably only be used with *persons*, Ἕλλην πόλεμος in II. 36 being open to doubt. The use of these forms as adj. is poetical and Ionic.

§ 3 l. 14. **αἱροῦσιν Ὕκκαρα**—'by this time some horsemen from Segesta had come . . It was from them, doubtless, that the A. learned that the people of H. were enemies of Segesta'

(Freeman). Thuc. 'subjoins πόλισμα Σικανικόν etc., because, from the circumstance of the town being of Sicanian origin, it might be expected that the Hyccarines should be on friendly terms with Egesta, which was of the same origin, or nearly such' (Bloomfield). See c. 2, 3.

18. **αὐτοὶ δέ**—the army now marches back through the heart of Sicily to Catana. They thus left room in the ships for the prisoners.

19. **αἱ δὲ νῆες**—the fleet is for a very short time divided, Nicias going on with part to the harbour of Segesta, while the other part prepares to sail for Catana. Nicias then rejoins the rest of the fleet, and with it παρῆν ἐς τὸ στράτευμα, joins the army at Catana.

20. **περιέπλευσαν**—sc. ἐς Κατάνην.

§ 4 l. 21. **εὐθύς**—without waiting for the prisoners to be got on board and for the army to start; possibly also without waiting for the fall of Hyccara. (The narrative is obscure here.)

24. **ἀπέδοσαν**—the act. (see crit. note) certainly cannot= 'sold,' but must mean 'gave back' or 'paid' or 'delivered.' Grote says it 'seems to mean that the prisoners were handed over to their fellow-countrymen, the natural persons to negotiate for their release, upon private contract of a definite sum,' but this does not suit παρῆν ἐς τὸ στράτευμα. Bloomfield thinks 'exposed for sale' is a possible meaning of the active. The difficulty really comes from the obscurity of the passage that precedes. If Nicias left Hyccara before it fell, and rejoined the main fleet on the way back to Catana, ἀπέδοσαν may mean 'they delivered the prisoners to Nicias.' ἐγένοντο ἐξ αὐτῶν is enough to show that they were then sold.

ἐγένοντο—the plur. verb with neut. subject, not persons, appears in all MSS. only in v. 75 Καρνεῖα ἐτύγχανον ὄντα, v. 26 ἁμαρτήματα ἐγένοντο, and here. In I. 126 ἐπῆλθον Ὀλύμπια **CEG** read ἐπῆλθεν, and in II. 8 λόγια ἐγένοντο **CG** read ἐγένετο. ἀπέλυσαν for ἀπέδοσαν Argyriades.

§ 5 l. 25. **τοὺς τῶν Σικελῶν ξυμμάχους**—the gen. here is clearly partitive, and this is the only passage in Thuc. in which the partitive gen. is placed between art. and substantive: in all other passages that resemble this the last word is either a *partic.* or an *adj.*; cf. cc. 87, 2; 102, 1. In Herod. the same order is found, almost always with adj. or partic.; the order is not found in Attic. (This passage is defended by H. Kleist, *N. Jahrb.* 143 p. 110, O. Diener *de sermone Thuc.* p. 77, and by Darpe *de verb. ap. Thuc. collocat.* p. 25.)

26. **περιέπλευσαν**—if this is the right word, the meaning is

that the fleet again sailed along the north coast, as Freeman and Holm explain. (It is strange that apparently the whole fleet should go on such a mission. But see Intr. p. xxiii.)

28. **Ὕβλαν**—see c. 2, 5. They attempt to take the city by storm.

63 § 1 l. 2. **παρεσκευάζοντο**—has a double construction here, as also in VIII. 4.

4. **ὁντες**—the *moods* of *εἰμι* are generally present, except in *O.O.*

§ 2 l. 5. **πρός**—'in accordance with,' 'as they had at first feared and as they expected.'

7. **κατὰ τὴν ἡ. ἑ.**—the art. is either inserted or omitted at will. The insertion makes the expression more formal: 'as each day passed.' The addition of the partic. is unusual.

9. **πλέοντές τε**—answered by *καὶ . . ἐλθόντες*. See crit. n.

τὰ ἐπ' ἐκεῖνα—Classen makes this adverbial; others internal accus. to *πλέοντες* = *πλέοντες τὸν ἐπ' ἐκεῖνα πλοῦν*. *τὰ ἐπ' ἐκεῖνα* 'on the far side')(*τὰ ἐπὶ τάδε* 'on the near side.'

11. **πειράσαντες**—sc. *αὐτῆς*, an Ionic use of the act. of *πειρῶ* in this sense.

12. **κατεφρόνησαν**—'came to despise them,' ingressive. So *θαρσήσας*.

14. **ἐκεῖνοι**—often used of the enemy.

§ 3 l. 17. **ἐφύβριζον** = *μεθ' ὕβρεως ἠρώτων*.

εἰ . . ἤ—'whether . . or,' and **μᾶλλον** = 'by preference.' **σφίσιν** = the Syracusans, who are contrasted with the Leontines. It is possible that Plutarch read *ξυνηκήσοντες αὐτοῖς μᾶλλον*, as he has *εἰ Καταναίοις συνοικήσοντες ἢ Λεοντίνους κατοικιοῦντες ἥκουσι*.

64 § 1 l. 2. **ἄγειν . . ὅτι πλεῖστον**—'draw them as far as possible.'

4. **ἐν τοσούτῳ**—'in the interval gained': here of a considerable time; in Aristoph. *Eq.* 420 of a short time. Demosth. 4, 37 *ἐν ὅσῳ ταῦτα μέλλεται*.

6. **ἐν ἐπιτηδείῳ**—'in some suitable spot.'

καθ' ἡσυχίαν—'undisturbed,' as often.

7. **οὐκ ἂν ὁμοίως**—Thuc. often uses *οὐχ ὁμοίως* as a *meiosis* for an absolute negative.

8. **κα<θίσα>ι**—see crit. note; sc. *τὸ στράτευμα*, as with *ἐκβιβάζοιεν*.

10. **τοὺς γὰρ . . ὄχλον**—object of *βλάπτειν*, *τῶν Σ. τοὺς ἱππέας*

being subject. ὄχλον = camp-followers, *turbam castrensem*. The ground between Catana and Syracuse is mostly flat, so that cavalry would have a great opportunity.

13. **οὕτω δέ**—*i.e.* by the method proposed.

ὅθεν—Stahl regards this as an instance of the rare attraction of the adverb, = *ἐκεῖθεν ὅπου*. Rather *ὅθεν* = *ὅθεν ὁρμώμενοι*.

14. **βλάψονται** (pass.), **ἄξια**—'will not suffer any considerable injury.' The neut. plur. is very common with *βλάπτω*.

15. **πρὸς τῷ Ὀλυμπιείῳ**—the temple of Zeus and its precincts south of the city. Two pillars still stand. See plan.

16. **ὅπερ καὶ κατέλαβον**—there could not be attraction of the rel. here, as the remark is parenthetic.

Συρακοσίων φυγάδες—political exiles. For the party in Catana favourable to Syracuse see cc. 50, 3; 51, 2.

17. **οὖν**—resuming after the parenthesis, as in *e.g.* VII. 6, 1. So *igitur, sed, autem.*

πρὸς ἃ ἐ.—'in order to realise their wish.'

§ 2 l. 18. **πέμπουσιν**—asyndeton after the demonstrative *τοιόνδε*. VII. 73, 3 is a very similar instance.

20. **τῇ δοκήσει**—'as they thought.'

23. **καὶ ἡπίσταντο**—the relative not repeated. Cf. c. 4, 3 n.

§ 3 l. 25. **ἀπὸ τῶν ὅπλων**—'"apart from their place of arms, or encampment" . . as at I. 111. This name was given because it was, as Dr. Arnold observes, the place where the spears and shields were kept piled' (Bloomfield). *ὅπλα* is used for one or more camping stations as distinct from the fortifications—*τὰ τείχη*—whether the stations are inside or outside a town. The word might be applied to such buildings at Athens as the Theseum and the Anaceum (see c. 61, 2 n.).

27. **ἐπὶ τὸ στράτευμα**—esp. that part of the army which was not sleeping in the city. This must have been represented as considerable, else it would have been absurd to suggest that they should come *παυδημεί*. Still the prospect put before Syr. is that of capturing the *whole* army. The *σταύρωμα* round the *ὅπλα* must be on the side of Catana away from the sea, and the ships are *represented* by the messenger to be drawn up on shore, as would be natural in winter.

28. **αὐτοί**—for the case see nn. on cc. 4, 2; 48, 2.

29. **τὸ στράτευμα . . αἱρήσειν**—'would capture the (whole) army,' including those in the city (*τοὺς παρὰ σφίσι*)—for the gates would be shut and the ships would be burnt—'after attacking the palisade' that surrounded the camp.

32. **ἡτοιμάσθαι κτλ.** = *ἑτοίμους εἶναι τοὺς ἄνδρας παρ' ὧν αὐτὸς ἥκει* (Schol.).

65 § 1 l. 2. **μετὰ τοῦ**—'with the confidence that they otherwise felt, and the resolve even without this message to attack C., believed the man far more inconsiderately (than they would have done otherwise).' *μετά* with infin. is rare: it occurs only in I. 6, II. 43, both gen., and here. Demosth. 5, 5 *μετὰ τοῦ προσοφλεῖν αἰσχύνην . . ἔγνωτε τὴν τῶν ταῦτα πεισάντων κακίαν.*

7. **καὶ αὐτοί**—edd. do not agree about *αὐτοί*: (1) Classen says it is contrasted with the Catanaeans, of whose help they were confident; (2) Stahl says it is contrasted with the allies referred to in the parenthesis. Both explanations are poor. *αὐτοί* means *οἱ στρατηγοὶ τῶν Σ.*, and in c. 63, 2 we have read *ἠξίουν τοὺς στρατηγοὺς . . ἄγειν σφᾶς ἐπὶ Κατάνην.* But now, after the message, the generals no longer need to be urged, but *of their own accord* order the whole force to be ready to march out, being further encouraged thereto by the arrival of allies.

καὶ τῶν ξ.—'some of their allies too.'

10. **ἐπεὶ δὲ ἑτοῖμα αὐτοῖς**—this now resumes from c. 63, 1 *οἱ Συρακόσιοι παρεσκευάζοντο ὡς ἐπ' ἐκείνους ἰόντες*, all that has intervened being an explanation.

11. **αἱ ἡμέραι**—'the time.' The affair was to occupy more than one day.

13. **Συμαίθῳ**—the largest river in Sicily, the Giaretta. Being in Leontine territory, it is in the hands of Syracuse.

§ 2 l. 16. **Σικελῶν**—see c. 62, 5. The Syr. had been utterly ignorant of the A. preparations to attack them.

§ 3 l. 19. **ἐξέβαινον ἐς**—'landed in the district near the O.,' the temple remaining in the hands of Syr.

20. **τὸ στρατόπεδον**—the camp referred to in c. 64, 1.

25. **ἀποτρεπόμενοι**—imperf. representing the time taken.

66 § 1 l. 3. **αὐτοῖς**—the Syr.

καθῖσαν—notice the augment of *καθίζω* as it is used in old Attic.

ἐς χωρίον ἐπιτήδειον—the position is determined by the description, and recent authorities are in substantial agreement. South of the Anapus lies a plateau, bounded on the west by the marsh round the Cyane, on the east by the harbour. The camp lay on this plateau, SE. of the Olympieium. On one side —the west and north-west—it was covered by the marsh round the Cyane and the trees and buildings that intervened between the camp and the temple, which was held by the Syracusans;

north, it was protected by the cliffs running from the temple to the sea.

4. **μάχης ἄρξειν**—'be the first to fight,' *i.e.* give battle only when he chose.

6. **ἐν τῷ ἔργῳ**—'during the engagement.'

8. **παρὰ δὲ τό**—see c. 45 *πρὸς δὲ τούς*.

§ 2 l. 11. **σταύρωμα**—a palisade stretching out from the shore into the water.

12. **ἔρυμα**—somewhat SE. of the camp.

εὐεφοδώτατον—*i.e.* open to an attack by sea and land.

13. **λίθοις λογάδην** = *ἐπιλελεγμένοις λίθοις* (Schol.): the adv. does not occur in other Attic writers, and the adj. *λογάδες* for prose only in Herod., Thuc., and in late writers. Thuc. has a way of placing an adv. next a noun so that it belongs to it rather than to the verb, as in VII. 7 *ὅπως στρατιὰ ἔτι περαιωθῇ*, 'reinforcements.' The same occurs in Tacitus and in Lat. poetry.

14. **γέφυραν**—the Helorine road crossed the Anapus (*Alfeo*) by this bridge.

§ 3 l. 14. **παρασκευαζόμενων**—sc. *αὐτῶν*, the subject often being omitted when it can easily be supplied in the gen. abs. The same occurs in Tac. in the abl. abs. frequently.

17. **ἔπειτα δὲ ὕστερον**—frequently used together. So *μετὰ ταῦθ' ὕστερον* several times in Demosth.

21. **διαβάντες**—'that is, they withdrew into the precinct of the temple, or at least into its immediate neighbourhood' (Freeman). The Syr. must have previously crossed the road to get at the A.

§ 1 l. 2. **ὡς ἐς μάχην**—the site of the following battle was somewhere S. of the Anapus and E. of the Helorine road. 67

5. **τὸ μὲν ἥμισυ**—half the army is in front, eight deep, half behind, covering the camp, in a hollow square, the baggage being inside the square. The A. face E., the Syr. W.

10. **πονῇ**—the word is used also of disabled ships.

ἐφορῶντας—'watching.'

12. **τῶν ἐπιτάκτων**—cf. § 2. **εὐναί** = 'sleeping-places.'

ἐποιήσαντο—the usual phrase is *ἐντὸς ποιεῖσθαι*, but *ἐντὸς ποιεῖν* (*τάξιν*) is also found, used of the *general*.

§ 2 l. 13. **ἐφ' ἑκκαίδεκα**—sixteen deep.

16. **μάλιστα**—prob. a numeral has fallen out after this word.

19. **ἐπὶ τῷ δεξιῷ**—because here the ground was smooth, being on the plateau. Nicias had no force to oppose to the cavalry.

§ 3 l. 22. **προτέροις ἐπιχειρήσειν**=*ἄρξειν τῆς μάχης.*

23. **ἐπιπαριών**—'passing along the lines.' **ἕκαστα** is direct obj. to this, while *κατὰ ἔθνη* and *ξύμπασι* are objects to **παρεκελεύετο.**

68 § 1 l. 2. **οἵ**—'seeing that we.'

ἐπὶ τὸν αὐτόν—contrasted with **πολλῇ παραινέσει.** The *same* remarks will do for all, and they need not be *long.*

5. **καλῶς λεχθέντες**—'plausible,' not without a side reference to the Sicilian rhetoric. It is the habit of Thuc. to represent a general as answering the arguments of the enemy's leader, as though they were contending in an assembly.

§ 2 l. 10. **πανδημεί**—whereas the A. are chosen *καταλόγοις χρηστοῖς* (c. 31, 3). *πανδημεί* is the contrary of *ἐκ καταλόγου.*

11. **ὥσπερ καὶ ἡμᾶς**—attraction with *ὥσπερ*, as in I. 69, etc. Cf. the attraction of *οἷος* as in VII. 21 *πρὸς ἄνδρας τολμηροὺς οἵους καὶ Ἀθηναίους.*

12. **ὑπερφρονοῦσι . . ὑπομενοῦσι**—paronomasia. *ὑπομένειν* is the regular word of soldiers who stand their ground.

13. **διὰ τό . .** —'because they have less knowledge than courage.' Their *ἐπιστήμη* is small because they are not picked men.

§ 3 l. 14. **παραστήτω δέ τινι**—'one should remember too that we are far from our own home and in the neighbourhood of no friendly country, unless indeed you mean to gain one by the sword.' Stein thinks **οὐδεμιᾷ φ.**=*πάσῃ ἀλλοτρίᾳ.*

18. **καί**—'in fact.'

τοὐναντίον . . ἤ—Herod. IX. 56 *ἦισαν τὰ ἔμπαλιν ἢ Λακεδαιμόνιοι*: Thuc. VII. 80 *ἀπάγειν . . τοὐναντίον ἢ οἱ Συρακόσιοι ἐτήρουν.*

ὑπομιμνήσκω—'suggest': 'I offer you a suggestion which is the reverse of the encouragement that the enemy are without doubt offering to one another.'

20. **οἱ μὲν γάρ**—sc. *παρακελεύονται.* **ἐγὼ δέ**—sc. *ὑπομιμνήσκω ὅτι ἔσται ὁ ἀγών.*

21. **οὐκ ἐν πατρίδι**=*ἐν γῇ οὐ πατρίδι οὔσῃ.* This order of the neg. is common with prepositions.

ἐξ ἧς κρατεῖν δεῖ ἢ μὴ ῥ. ἀποχωρεῖν—*ἐξ ἧς* really depends on *ἀποχωρεῖν*, 'from which it is difficult to retreat unless we win.' Cf. II. 88 *αἰεὶ αὐτοῖς ἔλεγε (καὶ προπαρεσκεύαζε τὰς γνώμας) ὡς οὐδὲν αὐτοῖς πλῆθος ἂν ἐπιπλέοι.* Livy 21, 18 *nostra haec quaestio (atque animadversio) in civem nostrum est, nostro an suo fecerit arbitrio.*

23. **πολλοί**—sc. *ὄντες*.

§ 4 l. 24. **ἀξίας**=*ἀξιώματος*.

25. **προθύμως . . καὶ ἡγησάμενοι**—the partic. and adv. are combined, as elsewhere.

τὴν παροῦσαν ἀνάγκην—*i.e.* the obligation to win; whereas *ἀπορίαν* is 'the dilemma'—victory or a difficult retreat.

§ 1 l. 2. **στρατόπεδον**—often used for an army stationed in a permanent camp. 69

3. **ἀπροσδόκητοι**—active: 'were not at this moment expecting an immediate engagement.'

6. **ἀπεληλύθεσαν**—sc. *ἐς τὴν πόλιν*.

οἱ δέ—'others,' who were returning from Catana (c. 65, 3), or coming from Syracuse. There was no time to form up regularly.

11. **ἐς ὅσον . . ἀντέχοι**—iterative opt., referring to several battles (*οὔτ' ἐν ταύτῃ οὔτ' ἐν ταῖς ἄλλαις*).

12. **τῷ δὲ ἐλλείποντι αὐτῆς**—'owing to its short-comings they unwillingly abandoned their intentions as well.'

13. **ὅμως δέ**—answering *ἀπροσδόκητοι μέν*. **οὐκ ἂν οἰόμενοι . . ἀμύνασθαι** is concessive, the **ἄν** belonging both to *ἐπελθεῖν* and *ἀμύνασθαι*: 'though they did not think that the A. would make an attack on them and that they would suddenly be *forced* to defend themselves.' (According to this version *οἰόμενοι ἂν ἀμύνασθαι ἀναγκαζόμενοι* is the construction. The edd. make *ἀναγκαζόμενοι* govern *ἀμύνασθαι*, and Stahl, seeing that by that construction *ἀναγκαζόμενοι ἀμύνασθαι* ought to be *causal*, not concessive, is reduced to bracketing **οὐκ ἂν οἰόμενοι . . καί** as spurious.)

15. **ἀναγκαζόμενοι**—'by compulsion.' They had thought to choose their own time.

§ 2 l. 17. **οἱ λιθοβόλοι**—Wasse and Bloomfield quote several passages to show that these men *threw* stones and are therefore distinct from slingers.

19. **οἷα**—sc. *ποιεῖν*. Cf. II. 54 *οἷα εἰκὸς ἀνεμνήσθησαν*, and *ὡς εἰκός*.

ἐποίουν τροπάς—'put one another to flight.' *ποιεῖν τροπήν* is to 'cause a flight' where the enemy returns to fight; *ποιεῖσθαι τ.* is 'to defeat' outright.

20. **μάντεις**—some are known to have gone with the A. to Sicily. **ὀτρύνω** and its cmpds. are Ionic.

§ 3 l. 23. **τῆς ἰδίας**—governed by *περί*, and applying to *σωτηρίας* and *ἐλευθερίας*. See II. 44, quoted on c. 55, 3.

τὸ μὲν αὐτίκα, τὸ δὲ μέλλον—'present . . future.' With *τὸ μέλλον* cf. *τὸ ἀρχαῖον, τὸ παλαιόν, τὸ λοιπόν.*

25. **περί τε τῆς ἀλλοτρίας**—sc. *μαχούμενοι*, on which also depends *σχεῖν*, the additiou being due to the contrast with *τὴν οἰκείαν μὴ βλάψαι.* Cf. I. 50 *πρὸς τοὺς ἀνθρώπους ἐτράποντο φονεύειν μᾶλλον ἢ ζωγρεῖν.*

27. **οἱ αὐτόνομοι**—see c. 68, 2. The force of the distinction between the independent and dependent allies is this: for the former love of country was a principal object; for the latter the chief object was safety at the moment, and it might be that by a victory their country would become more worth living in.

31. **ἀνελπίστου** = *ἡ ἀνέλπιστος ἦν.*

32. **ἔπειτα δέ κτλ.**—'and a secondary motive was the possibility that by helping to subdue others they might find their subjection to Athens (*αὐτοῖς*) less oppressive.' **ἄλλο τι** is object to *ξυγκαταστρεψάμενον*, to which supply *τὸ ὑπήκοον.* The return to the neut. sing. is influenced by *τι ἄλλο*, which stands for *τινας ἄλλους.*

70 § 1 l. 1. **γενομένης ἐν χερσί**—so *ἐν χερσὶ γενόμενοι.* In Lat. too both *ad manus veniunt* and *ad manus pugna venit* are found.

4. **τοῖς μέν**—*dat. incommodi.*

5. **καὶ τοῦτο**—as well as their inexperience.

6. **ξυνεπιλαβέσθαι**—*αἴτιον φόβου γενέσθαι* (Schol.).

7. **καὶ ὥρᾳ ἔτους**—'merely the result of the season,' which was late in the autumn. *ὥρα ἔτους* may refer to any season, but is most often used of the hot season.

8. **τοὺς δὲ ἀνθεστῶτας**—'the circumstance that the enemy did not give way.' Cf. c. 46, 2.

§ 2 l. 11. **τὸ κατὰ σφᾶς αὐτούς**—viz. *τὸ μέσον*, c. 67, 1. For the *κατά* cf. Demosth. 57, 2 *πρὸς τὴν κατ' ἐκείνων αἰτίαν, οὐ πρὸς τὸ καθ' αὑτὸν ἕκαστος ἀγωνιζόμεθα.*

§ 3 l. 18. **ὅσον ἀσφαλῶς εἶχε**—with *ἐπακολουθήσαντες.* **πάλιν** = back to their lines.

21. **ὡς ἐκ τῶν π.**—'as well as they could.'

22. **δμως**—'though defeated.'

σφῶν αὐτῶν . . τῶν χρημάτων—partitive gen.

71 § 1 l. 2. **τὸ ἱερόν**—Plutarch says that the A. army was anxious to seize the spoils of the temple, and that Nicias prevented the sacrilege, and purposely permitted the Syr. to occupy the Olympieum.

ξυγκομίσαντες—to burn them. *νεκροὺς συγκομίζειν* is the regular phrase for preparing the dead.

3. **ἐπὶ πυρὰν ἐπιθέντες**—it was the custom to burn the bodies on the field of battle, then to collect the bones and send them to Athens to be buried in the outer Cerameicus. In the case of Marathon, however, the bones were buried on the field of battle, this being regarded as a special honour. It is noticeable that Thuc. in describing this first battle of the expedition puts down the occurrences—such as the preliminary sacrifices and the details of burial—that are a part of all battles.

4. **αὐτοῦ**—on the battle-field.

10. **ἀπέπλευσαν ἐς Κατάνην**—a strange thing to do after gaining a victory. Nicias surely ought to have attacked Syracuse: for this purpose cavalry would not have been needed.

§ 2 l. 12. **αὐτόθεν ποιεῖσθαι**—*i.e.* from the position which they now occupied. But it is strange that they did not discover all this before taking up the position.

13. **ἱππέας τε . . καὶ χρήματα δέ**—here *τε* is answered by *δέ*, for *καί* strictly = 'as well.' *τε . . δέ* is quite common, esp. in tragedy. *καὶ . . δέ* occurs several times in Thuc. Notice the chiasmus in *ἐκ τῶν Ἀθηνῶν . . ἐκ τῶν αὐτόθεν . . αὐτόθεν . . καὶ παρ' Ἀθηναίων*. Chiasmus is very common in Thuc.

14. **μεταπέμψωσιν**—the act. means to summon to one's aid. Cf. c. 52, 1.

16. **χρήματα**—serves as object of one verb and subject of another.

20. **καὶ σῖτον**—*explanation* of *τὰ ἄλλα*, so that *καί* = 'both.'

21. **ἐς τὸ ἔαρ**—expressing the time in the fut. when the thing is to occur. Frequent in Aristophanes.

§ 1 l. 1. **ἐς τὴν Νάξον καὶ Κατάνην**—the order is the same as in c. 61, 2, the more remote place being mentioned first. For the stay of the fleet at Naxos see c. 74, 1. Thuc. here gives in summary the action of the A. during the rest of the winter before passing to the action of the Syr. during the same time. 72

5. **ἐποίουν**—'called,' of the authorities.

§ 2 l. 6. **ἀνὴρ κτλ.**—as this is the third interposition of Hermocrates (IV. 58 and VI. 32), it is rather strange to find him ushered in with this eulogy; but Thuc. means to mark the *increase* of his reputation *κατὰ τὸν πόλεμον*.

ξύνεσιν—the dat. is commoner.

7. **ἐμπειρίᾳ**—*i.e.* the experience he had gained in *previous*

wars was of service to him in *this* war. **κατὰ τὸν πόλεμον** is not general, but refers to this particular war.

9. **οὐκ εἴα**—'urged them not to take the result seriously.'

§ 3 l. 10. **γνώμην**—'spirit,' *virtus*.

12. **εἶναι**—attraction of rel. sentence in *O.O.*; cf. c. 24, 3. See crit. note.

14. **χειροτέχναις**—sc. *μάχης*, the contrast being between skilled and unskilled workmen—veterans chosen *καταλόγαις χρηστοῖς* and new levies.

§ 4 l. 14. **μέγα δὲ βλάψαι καὶ τῶν σ. τὴν π.**—'they were greatly hampered too by the number of generals in command . . . and the disorganised confusion of the rank and file.'

19. **παρασκευάσωσι κτλ.**—'improve the hoplites, by providing arms for those who had none (*i.e.* because they were too poor to buy them) . . and by enforcing a thorough system of training.' **ἄλλῃ** means the other details besides the use of arms.

24. **εὐταξίας δέ**—'and since they would acquire discipline in action.' **προσγενομένης** is equivalent to a fut. perf.

25. **ἀμφότερα**—*i.e. τὴν ἀνδρίαν* (=*εὐψυχίαν*) *καὶ τὴν εὐταξίαν*.

αὐτά—'naturally,' 'automatically,' since 'by association with danger their discipline would be called into practice, and their courage would be bolder than ever by association with the confidence that knowledge gives.' Cf. II. 40 *τὸ πιστὸν τῆς ἐλευθερίας*. In **ἔσεσθαι** there is an anacoluthon, *ἐσομένην* being strictly required to match *μελετωμένην*. Cf. c. 35, 1.

§ 5 l. 29. **ὀμόσαι αὐτοῖς**—the whole people were to take this oath. It was not to be confined to the troops.

32. **ἀπροφασίστως**—'with resolution,' without having to offer reasons for their conduct.

73 § 1 l. 1. **καί**—'accordingly.'

5. **τούτους τρεῖς**—'only these three.'

§ 2 l. 7. **ξυμμαχία**=*ξύμμαχοι*.

8. **τὸν πόλεμον βεβαιότερον π.**—'give to the war a more decided and open character.'

11. **ἀπαγάγωσιν**—sc. *οἱ Ἀθηναῖοι*.

12. **ὠφελίαν ἄλλην**—'reinforcements.' **ἐπιπέμπειν** is contrasted with *μεταπέμπειν* in VII. 15.

74 § 1 l. 3. **ἃ μὲν ἐπράσσετο**—'the design failed, because Alc. . . knowing that he would be banished, gave information about the plot, of which he had knowledge.'

7. **τούς τε ἄνδρας**—*i.e. τοὺς μηνυθέντας*.

8. **πρότερον**—before the Athenians arrived.

9. **ἐπεκράτουν**—the subject is suddenly narrowed down from the Messenians at large (*οἱ δέ*) to the party favourable to Syr. (*οἱ ταῦτα βουλόμενοι*).

§ 2 l. 11. **περί**—as in I. 117 *ἡμέρας περὶ τεσσάρας καὶ δέκα*. But this use of *περί* to denote the approximate period is not common. It does not occur in the orators, nor in Aristoph.

13. **προυχώρει**—a favourite word with Thuc. for 'to succeed.'

ὅρια καί—on the MSS. *Θρᾳκας* see crit. note. *ὅρια* are, according to Stahl, protected places for the storage of arms and baggage. Hesych. explains *ὅρια* as *τείχισμα, φραγμός*. Others understand *ὅρια* as 'docks,' *νεώρια*.

§ 1 l. 2. **τὸν Τεμενίτην**—(1) the wall was built so as to enclose the T., or precinct of Apollo's temple, which was part of the Neapolis ; (2) it was *πρὸς τῇ πόλει*, adjoining the city wall ; (3) it was *παρὰ πᾶν τὸ πρὸς τὰς Ἐπιπολὰς ὁρῶν*, 'running all along the ground that looks towards Epipolae.' This is not clear; but it implies (*a*) a wall of considerable length, (*b*) a wall that did not project far to the west. 75

3. **ἐντὸς ποιησάμενοι**—'taking into it.'

4. **δι' ἐλάσσονος**—'that the shorter distance (at which the A. would otherwise be able to build) might not render it easy to invest them in case of a defeat' ; *i.e.* the object of the new outwork was to increase the length of wall that the A. would have to build if they attempted to invest Syr. With *δι' ἐλάσσονος* 'at a less distance' cf. *διὰ πολλοῦ, δι' ὀλίγου, διὰ τοσούτου*. It was esp. from the cliff to the harbour that the distance was increased ; and from c. 103, 1 it appears that the A. had to cover a distance of some eight stadia in this direction.

6. **τὰ Μέγαρα φρούριον**—'as an outpost,' sc. *ἐτείχιζον*. Cf. II. 32 *ἐτειχίσθη Ἀταλάντη φρούριον*. Megara was before deserted ; see c. 49, 4 and c. 4, 1 n. It now becomes a northern outpost of Syr.: Poppo explains that the object was to prevent the A. from making Megara a naval station.

ἐν τῷ Ὀ.—see c. 70, 4. The palisades were not constructed at Leon and Thapsus (c. 97, 1), and so must have been chiefly for the great harbour (Poppo).

§ 2 l. 11. **αὐτῶν**—*τῶν Καταναίων*. The camp was of course empty, and the Athenians apparently did not think it worth while to hinder the Syr., though why they allowed the land of Catana to be ravaged is not clear.

§ 3 l. 14. **τὴν ἐπὶ Λάχητος**—see c. 1, 1 n., and cf. c. 6, 1. From c. 52, 1 it appears that Camarina held that this treaty

had been superseded by the treaty of Gela in 424 B.C., and in c. 67, 2 we hear of Camarina sending some slight help to Syr. But now Camarina acts with caution. The treaty of 424 was only *σπονδαί* (IV. 65), a cessation of hostilities, whereas the treaty of 427 between Cam. and Athens was *ξυμμαχία*. In 422 Cam. had sided with Athens. In c. 78, 4 Hermocrates exaggerates the importance of the *σπονδαί* of 424 in the words *μὴ μαλακῶς ὥσπερ νῦν ξυμμαχεῖν*: and in c. 79, 1 he minimises the importance of the *ξυμμαχία* of 427 by treating it as an *ἐπιμαχία*, or defensive alliance—which it was not. The result of the debate that follows is that Cam. remains neutral. She joined Syr. in 413 (VII. 33).

19. **πέμψαι ἃ ἔπεμψαν**—expressive of blame or contempt; cf. Herod. II. 49 *ποιεῦσι τὰ ποιεῦσι*.

20. **μὴ οὐκέτι β.**—*ὕποπτοι* has the construction of a verb of *fearing*, as also have *ὑποτοπῆσαι, ὑποπτεύειν, ὑπόνοια*.

22. **προσχωρῶσι**—sc. *μή*. **κατά** = 'owing to.'

§ 4 l. 28. **προδιαβάλλειν**—'prejudice them against the A.'

76 § 1 l. 1. **τὴν π. δύναμιν**—obj. of *δείσαντες*, while *αὐτήν* is obj. of *καταπλαγῆτε*.

2. **καταπλαγῆτε**—*i.e.* that *fear* may induce Camarina to join the A.

3. **τοὺς . . λόγους**—depends on *δείσαντες*. *μέλλοντας* is contrasted with *παροῦσαν*, *λόγους* with *δύναμιν*. 'We sent out our embassy, not from a fear that . . but from a fear that the words that they intended to address to you before you could hear what we have to say, might persuade you.' Notice that *πρίν τι . . ἀκοῦσαι* precedes *μή*, and consequently belongs to *τοὺς μέλλοντας*, not to *πείσωσιν*.

§ 2 l. 7. **ᾗ πυνθάνεσθε**—sc. *ἥκειν*: but *ἥν* is direct obj. of *ὑπονοοῦμεν*. (So Classen; Krüger and others explain *ᾗ* as attracted for *ἥν*, and *ἥν* as left unattracted for the sake of variety, but this is scarcely probable.)

9. **κατοικίσαι . . ἐξοικίσαι**—paronomasia, *adnominatio*; cf. c. 76, 4 *ἀξυνετωτέρου, κακοξυνετωτέρου*: 79, 2 *ἀλόγως . . εὐλόγῳ*. It is very common in Thuc. See c. 72, 4.

10. **τὰς μὲν ἐκεῖ πόλεις**—Aegina, Scione, and Melos are especially referred to.

12. **Χαλκιδέων**—see c. 3, 3. The Chalcidians of Euboea are said to be 'enslaved' because their independence is gone. *δουλεία* often denotes the opposite of *αὐτονομία*.

14. **δουλωσαμένους ἔχειν**—cf. c. 39, 2 n. There is again an enthymeme here. See on c. 10, 5.

§ 3 l. 15. **ἰδέᾳ**—'method.'

ἐκεῖνα—*i.e.* *τὰ ἐκεῖ*, their possessions in Greece. **ἔσχον**, 'obtained.' With **πειρῶνται** supply *σχεῖν*, the infin. or partic. being often omitted with verbs that require the completion: *e.g.* V. 80 *οὐ μέντοι εὐθύς γε ἀπέστη ἀλλὰ διενοεῖτο* (sc. *ἀποστῆναι*) *ὅτι καὶ τοὺς Ἀργείους ἑώρα* (sc. *ἀποστάντας*).

16. **ἡγεμόνες γάρ**—the likelihood that the view expressed is correct is shown by an example from previous events. This is the argument known as *τὸ εἰκός* supported by *παραδείγματα*. There is another instance in c. 79, 1.

17. **ἑκόντων τῶν τε Ἰώνων**—cf. I. 95 *ἐν τῇδε τῇ ἡγεμονίᾳ ἤδη βιαίου ὄντος* (sc. Pausanias) . . *οὐχ ἥκιστα οἱ Ἴωνες . . φοιτῶντες πρὸς τοὺς Ἀθηναίους ἠξίουν αὐτοὺς ἡγεμόνας σφῶν γενέσθαι.* Herod. VIII. 3 *ἀπείλοντο τὴν ἡγεμονίαν τοὺς Λακεδαιμονίους. Ath. Pol.* c. 23 *ἐπὶ τὴν ἀπόστασιν τὴν τῶν Ἰώνων ἀπὸ τῆς τῶν Λακεδαιμονίων συμμαχίας Ἀριστείδης ἦν ὁ προτρέψας.* This was in 478-477 B.C.

ἀπὸ σφῶν—*τῶν Ἀθηναίων, i.e. ὅσοι ἄποικοι αὐτῶν ἦσαν* (Schol.). Poppo quotes I. 12 *Ἴωνας Ἀθηναῖοι καὶ νησιωτῶν τοὺς πολλοὺς ᾤκισαν* (Ionia and the Cyclades).

18. **ὡς ἐπὶ τοῦ M. τιμωρίᾳ**—this was the primary object of the new confederacy.

τοὺς μέν—depends on *κατεστρέψαντο*. **λιποστρατίαν** is obj. to *ἐπενεγκόντες*. Plut. *Cim.* c. 11 of the allies, *ἄνδρας καὶ ναῦς ὡς ἐτάχθησαν οὐ παρεῖχον.*

19. **ἐπ' ἀλλήλους στρατεύειν**—sc. *ἐπενεγκόντες*: others were charged with making war on one another. This occurred in the case of Samos and Miletus (I. 115).

20. **τοῖς δέ**—governed by *ἐπενεγκόντες*, in accordance with custom where a common object of a partic. and verb is near the partic. Cf. c. 77, 2.

εἶχον—sc. *ἐπενεγκεῖν*. Cf. I. 99 *αἰτίαι ἄλλαι τε ἦσαν τῶν ἀποστάσεων καὶ μέγισται αἱ τῶν φόρων καὶ νεῶν ἔκδειαι.*

21. **κατεστρέψαντο**—cf. *Ath. Pol.* c. 24 *λαβόντες τὴν ἀρχὴν τοῖς συμμάχοις δεσποτικωτέρως ἐχρῶντο.*

§ 4 l. 21. **καὶ οὐ περὶ κτλ.**—'so, it seems (*ἄρα* ironical), Athens was not contending for the freedom of Greece nor Greece for her own when they resisted the Persians: Athens resisted them in order to substitute dependence on herself for dependence on them; Greece resisted to secure a change to a new master, who had not less sense, but made a worse use of his cleverness'; *i.e.*, as Freeman says, 'the other Gks. had simply exchanged the Mede for a master of greater understand-

ing, but of understanding used only for mischief,' as they found afterwards.

25. **οἱ δ' ἐπί**—strictly this should be *οἱ δὲ δ. μεταβολῆς*, still depending on *περὶ δέ*.

δεσπότου μ.—cf. c. 18, 7 n. The artificiality of this passage is censured by Dion. Hal.

77 § 1 l. 5. **ἔχοντες παραδείγματα**—the 'examples' are of two kinds: there are (1) the experience of the subjects of Athens; (2) the repetition of the deception. Both of these demonstrate the folly of not combining. Hence *τῶν τε ἐκεῖ* 'E. is answered by *καὶ . . σοφίσματα*, in apposition to *παραδείγματα*. Then *κατοικίσεις* and *ἐπικουρίας* are the explanation of *σοφίσματα*—'tricks such as the restoration of L.,' etc.

9. **ξυστραφέντες**—'combining'; cf. Demosth. 9, 60 *συστραφέντες ἄνθρωποι πολλοί*.

11. **οὐκ Ἴωνες τάδε**—'here are no Ionians.' *τάδε* 'usitatum ubi dicere volunt: *haec quae hic vides circum te jacentia*' (Göller). *εἰσίν* is constructed to suit the complement.

Ἴωνες . . Ἑλλησπόντιοι . . νησιῶται—three of the districts into which the cities of the Athenian Empire were grouped. Cf. I. 89 *οἱ Ἀθηναῖοι καὶ οἱ ἀπὸ Ἰωνίας καὶ Ἑλλησπόντου ξύμμαχοι*. For the *νησιῶται* see c. 76, 3.

13. **αἰεὶ μεταβάλλοντες**—'with occasional changes.' The middle is usual. So Thuc. has *μεταχειρίζειν* for *μεταχειρίζεσθαι*, *πειρᾶν = πειρᾶσθαι*, *προιέναι = προΐεσθαι*.

δουλοῦνται—'are dependent upon.'

Δωριῆς—they affected to despise the Ionians.

15. **Σικελίαν**—Freeman points out that Sicily is here dealt with as *ἤπειρος* (cf. on c. 1, 2), and is contrasted with *νησιῶται*.

§ 2 l. 15. **ἢ μένομεν**—'what, are we waiting?' So in colloquial Latin *quid ago?* is more lively than *quid agam?*

18. **εἶδος**—the 'method' that is explained in what follows.

ἡμῶν—depends on *τοὺς μέν*.

19. **ξυμμάχων ἐλπίδι**—'by the hope of obtaining allies'—*i.e.* alliance with the Athenians is the temptation offered.

ἐκπολεμοῦν πρὸς ἀλλήλους—cf. c. 91, 6 *τὰ ἐνθάδε χρὴ . . ἐκπολεμοῦν* 'stir up to war.'

20. **τοῖς δὲ κτλ.**—this depends on *λέγοντες*, being attracted to the dat. by *ἑκάστοις*. Hence the sentence = *τοῖς δὲ ὡς ἑκάστοις . . λέγοντες δύνανται (κακουργεῖν), κακουργεῖν (αὐτούς)*, 'and to injure others in any way they can while using smooth words suited to the case.' Hermocrates detects three designs on the

part of the A.: (1) to sow dissension by reviving the differences that had been suppressed in the treaty of Gela 424 B.C.; (2) to invite the cities to join Athens against the Dorian states; (3) most insidious of all, to speak fair and play foul. Two examples of the last had occurred already: (*a*) the entrance into Catana, c. 51; (*b*) the false message from Catana to Syracuse, c. 64. For **προστηνές** see Index s.v.

21. **καὶ ὀλόμεθα κτλ.**—'and while our countryman at a distance is perishing do we imagine that the danger will not extend to every one of us?' The distant countryman is Syracuse; the subject of *ὀλόμεθα* still the Siceliots at large (§ 1 *ἡμᾶς αὐτούς*). *προαπολλυμένου* is *temporal*, coincident in time with *ὀλόμεθα*.

22. **οὐ καὶ ἐς αὐτόν τινα**—this is the inclusive use of *τις* often found close to a plur., as in VII. 39 *ὅσα τις ἔχει, πάντας ἀναγκάσαι πωλεῖν*. For *ἥκειν ἐς* 'penetrate to' cf. II. 48 *καὶ ἐς τὴν ἄνω πόλιν ἀφίκετο* (*ἡ νόσος*), and for the opinion, I. 120 *κἂν μέχρι σφῶν τὸ δεινὸν προελθεῖν*.

23. **πρὸ δὲ αὐτοῦ κτλ.**—this stands for *μᾶλλον δὲ τὸν πρὸ αὐτοῦ πάσχοντα καθ' αὑτὸν δ.*, 'but rather that he who suffers before one confines the trouble to himself,' *i.e.* isolates it, prevents it from spreading. For the order, which is due to the emphasis laid on *πρὸ αὐτοῦ*, cf. II. 7 *ἐξ Ἰταλίας τοῖς ἐλομένοις* for *τοῖς ἐξ Ἰ. ἑ.*

§ 1 l. 1. **καὶ εἴ τῳ ἄρα**—'now if by chance it has occurred to any one.' The sing. is used throughout this section where the plur. would be commoner. **78**

3. **ἑαυτὸν δέ**—for the accus. in a contrast where the subject is the same as that of the main verb, cf. Andoc. i. 64 *εἶπον αὐτοῖς . . οὐκ ἐμὲ δεινὸν εἶναι, ἀλλὰ μᾶλλον αὐτὸ τὸ ἔργον*: *ib.* 113 *ὑπ' αὐτοῖν με φημὶ σεσῶσθαι*.

4. **ὑπέρ γε . . περὶ τῆς ἐμῆς**—this variation of *ὑπέρ* and *περί* is very common.

6. **ἐν ἴσῳ**—'equally'; so *ἐν ὁμοίῳ*.

τῆς ἑαυτοῦ—sc. *περί*.

9. **ἐρῆμος**—the opposite of *ξύμμαχον ἔχων*.

τόν τε Ἀθηναῖον κτλ.—'let him reflect too that the A. do not wish to punish Syr. for her hostility so much as to use me as a pretext in order to confirm her friendship with him.' Poppo (see crit. note) objected to this rendering on the ground that there is nothing in the design *τὴν ἐκείνου φιλίαν βεβαιώσασθαι* to cause Camarina (*τὸν δεινὸν ἡγούμενον ὑπὲρ τῶν Συρακουσῶν κινδυνεύειν*) to suspect Athens. But (1) *three* courses that are open to Camarina are dealt with here: (*a*) alliance with Syracuse (*καὶ τῆς ἑαυτοῦ . . ἀγωνιεῖται*); (*b*) friendship,

i.e. alliance with Athens (*τόν τε* 'A. . . *βούλεσθαι*); (*c*) neutrality (all of § 2). What (*b*) entails, in the speaker's opinion, has been clearly explained in c. 76, 3. (2) Euphemus in reply repeatedly refers to this *φιλία* and what it entails in the opinion of Athens; c. 83, 4 *τὰ ἐνθάδε ἥκομεν μετὰ τῶν φίλων ἀσφαλῶς καταστησόμενοι*, c. 84, 3 (*ξύμφοροι*) *τὰ ἐνθάδε . . οἱ φίλοι . . αὐτονομούμενοι*, and c. 85, 1 throughout. (I do not see that there is *irony* here in *φιλίαν*, as some edd. say.)

11. **τῇ δ' ἐμῇ προφάσει**—*τῇ προφάσει τῆς ἐμῆς ἔχθρας.*

12. **οὐχ ἧσσον** = *μᾶλλον.*

§ 2 l. 13. **ἀμφότερα**—sc. *φθόνον καὶ φόβον* which are meant by *αὐτά* below.

14. **τὰ μείζω**—'greatness.' The argument is well put by Freeman: 'It was vain to say that it was the interest of any other cities that Syr. should be, not destroyed, but so far weakened as no longer to be dangerous to her neighbours. That was not the way in which human affairs could be managed; none of them could undertake that Syr. should lose just as much strength as suited him, and no more.'

15. **σωφρονισθῶμεν**—*ταπεινωθῶμεν* (Schol.).

17. **οὐκ ἀνθρωπίνης κτλ.**—'his desire is a wish that it is beyond the power of man to realise.' *βούλησιν* is internal accus.

οὐ γὰρ οἷόν τε κτλ.—'it is not possible for one and the same man to be at once arbiter of his wishes and of fortune alike'—*i.e.*, as Bloomfield explains, a man cannot regulate his own wishes and at the same time the *event* of the actions resulting from those wishes. 'You may,' says H., 'prefer to remain neutral in the hope that we may suffer a moderate blow: but how are you to regulate the severity of the blow? Your design will perhaps be frustrated by *τύχη*, which crosses the purpose of man.' With *ταμίαν γενέσθαι* cf. *ταμιεύεσθαι*, c. 18, 3.

§ 3 l. 19. **εἰ γνώμῃ ἁμάρτοι**—*γνώμη*, as often, is contrasted with *τύχη*. What if Syr. should be destroyed as the result of your neutrality? *γνώμης ἁμαρτάνειν* is also found, as in I. 33. So *γνώμης* and *γνώμῃ σφαλῆναι.*

20. **ὀλοφυρθείς**—the rendering of this as middle, 'having come to sorrow through his own troubles' (Schol.), is open to the objection that the middle form is used elsewhere by Thuc., as by other authors. Hence Classen and Stahl, following Elmsley, render 'brought into a lamentable condition through his troubles.' II. 46 has *ἀπολοφυράμενοι*, VII. 30 *ὀλοφυράσθαι.* But the form *ὠλοφύρθην* occurs nowhere else, so that it is impossible to settle the question, and the evidence of the Schol. *ἐπὶ ταῖς ἰδίαις συμφοραῖς ὀλοφυρόμενος* is all that we have.

21. **τάχ' ἂν ἴσως**—cf. c. 10, 4; 34, 2. The tendency to redundancy in the use of adverbs is noticeable both in Gk. and Lat.—*e.g. unde domo*, *πόθεν οἰκόθεν*, *αὐτοῦ ἐκεῖ*. In Lat. comedy it is very common.

καὶ τοῖς ἐμοῖς ἀγαθοῖς—*i.e.* he may wish that Syr. still had power to defend him in his trouble, may have reason to regret that she has no longer prosperity for him to envy. 'In *τάχ' ἂν ἴσως . . φθονῆσαι* we have a refined turn occasionally resorted to by rhetoricians, of which the purpose is to set forth the value of anything *present* by adverting to its *absence* or loss' (Bloomfield).

22. **ἀδύνατον δὲ κτλ.**—sc. *τοῖς ἐμοῖς ἀγαθοῖς αὖθις φθονῆσαι*. The speaker employs the argument from *τὸ δύνατον*: cf. Intr. p. xlviii. and Index under *fines*. 'That is impossible if he abandons us and refuses to take his share of the common dangers, in which are involved not allegations but realities.'

23. **οὐ περὶ τῶν ὀνομάτων . . ἔργων**—this depends on *κινδύνους*, and *κίνδυνος περὶ τῶν ὀνομάτων*=a danger in which are concerned the *phrases* (that will be used); as we say 'to fight for a name.' The *ὀνόματα* which they would *not* be fighting for, but which would naturally be used, are instanced in *ἡ τῶν Συρακουσῶν δύναμις*: the *ἔργα* for which they *would* be fighting are instanced in *ἡ αὐτῶν σωτηρία*. Hence the whole=*τοὺς αὐτοὺς κινδύνους οὐ περὶ τῆς ἡμετέρας δυνάμεως ἀλλὰ περὶ τῆς ἑαυτῶν σωτηρίας*. Cf. II. 42 *μὴ περὶ ἴσου ἡμῖν εἶναι τὸν ἀγῶνα*. *ὑπέρ* and *ἕνεκα* are also used with such words. The use of the plur. *ὀνομάτων . . ἔργων* is rhetorical, and is a very common device of language, being found even with proper names.

25. **λόγῳ μὲν γὰρ κτλ.**—this explains *οὐ περὶ . . ἔργων*.

§ 4 l. 28. **τὰ δεύτερα κινδυνεύσοντας**=*τὸν δεύτερον κίνδυνον κ.*: cf. c. 57, 3.

29. **αὐτά**—'the facts'; cf. c. 40, 2.

ξυμμαχεῖν—see note on c. 75, 3.

30. **αὐτούς**—'of your own accord.' In **ἅπερ κτλ.** the order is *φαίνεσθαι παρακελευομένους ταῦτα ἅπερ δεόμενοι ἂν ἐπικαλεῖσθε*, 'you ought to be openly encouraging us, so that we may not give way, exactly as you would have appealed to us and called for our help.' *ταῦτα* is obj. of *παρακελευομένους*, *ἅπερ* of *δεόμενοι*.

32. **ἐπεκαλεῖσθε**—'to call to one's aid,' as often.

ἐκ τοῦ ὁμοίου=*ὁμοίως*, adverbial phrases with *ἐκ* being very common in Thuc.—as *ἐκ τοῦ προφανοῦς*, *τοῦ φανεροῦ*, *τοῦ εὐθέος*, *τοῦ εἰκότος*, *τοῦ εὐπρεποῦς*, *τοῦ δικαίου*, etc.

33. **ὅπως μηδὲν ἐνδώσομεν**—this explains *ἅπερ* and *ταῦτα*, and

the construction is on the analogy of that which follows verbs of *precaution*, ὁρῶ, ἐπιμελοῦμαι, etc. The note in Jowett says that 'there is a slight flaw in the double reference of the words, which apply better to the actual than to the supposed case.' But in the supposed case—that Athens had attacked Camarina instead of Syracuse—it would still have been in point for Camarina, while calling in the aid of Syr., to urge her not to give way before Athens, viz. for the sake of the other Siceliot cities. To refrain from supporting Camarina would have been a surrender to Athens. There is, in fact, only a different *nuance* in the meaning of ἐνδώσομεν as applied to the two cases. Precisely the same happens in VII. 61, where the one word πατρίδος is applied to the Athenians and Syracusans with a different implication.

79 § 1 l. 1. **δειλίᾳ δὲ κτλ.**—'perhaps from cowardice you will regard your duty in relation to us and to the invaders by saying.' Stahl and Fr. Müller think τὸ δίκαιον is ironical, since the plea of ξυμμαχία with Athens would not be justice to Syr. But Meyer points out that it would be just to both sides for Camarina to urge 'we have a ξυμμαχία with Athens, and only σπονδαί with Syr.' See n. on c. 75, 3. The speaker contemplates Camarina supporting Athens on this ground of duty.

4. **ἦν γε**—restrictive: 'you only entered into it.'

ἐπὶ τοῖς φίλοις=*κατὰ τῶν φ.*: cf. c. 61, 1.

5. **τῶν δὲ ἐχθρῶν ἤν τις**—'but in case an enemy,' the order being due to the antithesis.

6. **τοῖς γε Ἀ.**—γε restrictive; βοηθεῖν of purpose: 'to help the A. only when.' The order is again modified to bring τοῖς Ἀ. into contrast with τοῖς φίλοις: otherwise ὅταν γε ὑπ' ἄλλων ἀδικῶνται βοηθεῖν τοῖς Ἀ.

7. **ὅταν ὑφ' ἄλλων**—sc. ἀδικῶνται from the ἀδικῶσιν following. Bauer compares II. 11 τὴν τῶν πέλας δηοῦν μᾶλλον ἢ τὴν ἑαυτῶν ὁρᾶν, sc. δηουμένην.

8. **Ῥηγῖνοι**—see c. 44, 3.

§ 2 l. 10. **καὶ δεινὸν εἰ ἐκεῖνοι μὲν . . ὑμεῖς δέ**—the two inconsistent thoughts are frequently so placed after δεινόν, αἰσχρόν, δεινὸν ἂν εἴη, δεινὸν ἄν μοι δοκεῖ εἶναι, etc. The tense and mood are not necessarily the same in the two clauses as they are here —σωφρονοῦσιν . . βούλεσθε—and when a neg. is required either οὐ or μή can be used in the εἰ clauses. (Cf. Shilleto on I. 121; Gentsch in *Com. Phil. Jen.* iv. p. 299.) The former clause must be made subordinate with 'whereas.'

11. **τὸ ἔργον τοῦ καλοῦ δ. ὑποπτεύοντες**—'suspecting the

real meaning of the specious claim' to their help on the ground of kinship. *καλοῦ* is ironical. *δικαίωμα* is a claim just in the eyes of those who put it forward, *δικαίωσις* the *act* of putting it forward. Cf. *ἐπιτήδευμα, ἐπιτήδευσις*: *ἄξίωμα, ἀξίωσις*.

12. **ἀλόγως**—'without reasonable cause,' 'show an unreasonable prudence,' because abstract reason would require that as kinsmen they should help the Athenians.

εὐλόγῳ προφάσει—'urging a logical pretext,' viz. that you have a *ξυμμαχία* with Athens. *εὐλόγῳ*, like *ἀλόγως*, is ironical, the contrast throughout being between logic and prudence.

13. **φύσει πολεμίους**—they are only *λόγῳ* or *ξυμμαχίᾳ φίλοι*.

14. **ἔτι μᾶλλον**—because besides being Dorians they were also close neighbours.

§ 3 l. 15. **ἀλλ' οὐ δίκαιον**—sc. *διαφθεῖραι κτλ*. Notice the commonplace argument from *τὸ δίκαιον*.

ἀμύνειν δέ—sc. *δίκαιον τοῖς φύσει ξυγγενέσι*.

18. **ὅπερ οὗτοι σ.**—cf. c. 10, 4. **τάναντία** is adverbial.

19. **πρὸς ἡμᾶς μόνους**—alluding to the previous battle, c. 65 ff.

§ 1 l. 1. **ἀθρόους**—sc. *ἡμᾶς*, both Syr. and Camarina, which are also meant in *ἰέναι ἐς τὴν ξυμμαχίαν*. **80**

2. **ἰέναι δὲ ἐς τὴν ξ.**—this describes entering into a *new* relation (cf. v. 30, 5); it shows that the *σπονδαί* are to be changed into a *ξυμμαχία*.

προθυμότερον—this applies strictly only to Camarina (cf. c. 67, 2); but it is quite needless to assume a change of subject between *ἀθυμεῖν* and *ἰέναι* as some edd. do, explaining *ἀθυμεῖν* sc. *ἡμᾶς*, *ἰέναι* sc. *ὑμᾶς*.

4. **οἵ**—the plur. after *ἀπὸ Πελοποννήσου*: cf. cc. 32, 2; 35, 1; 94, 1. **τὰ πολέμια** = *τὰ πολεμικά*, an Ionic use.

5. **ἐκείνην τὴν προμηθίαν κτλ.**—sc. *εἰκός*: 'nor should any one think that that caution which consists in refusing to help either side, on the ground that you are allies of both sides, is alike fair to us and safe for you.' (Why many edd. say that *ἐκείνην τὴν προμηθίαν* = 'that boasted prudence of yours' is not clear. The speaker deals with the third plan that Camarina may adopt. In c. 78, 4 he developed the *first* course which C. ought to have adopted already—*εἰκὸς ἦν ὑμᾶς κτλ*. In c. 79 he deals with the *second* course—a resolution to help Athens. In c. 80 he discusses the *third* course—neutrality.)

8. **δή**—explanatory. (Many explain this, after Bauer, as ironical.)

§ 2 l. 9. **οὐ γὰρ ἔργῳ ἴσον**—'this course is not in reality fair, as the plea of justice represents it.'

10. **δι' ὑμᾶς μὴ ξυμμαχήσαντας**—for this construction see on c. 3, 3. It is amusing to notice how the inaccurate use of the word *ξύμμαχία* in this speech—see on c. 75, 3 n.—leads to a confusion here between *ξυμμάχους*, used in the loose sense above to include *σπονδαί*, and *ξυμμαχήσαντας*, used in the strict sense here. *μὴ ξυμμαχήσαντας* (*μηδετέροις*) is here substituted for *μηδετέροις βοηθήσαντας*.

11. **ὅ τε παθών**=the Syracusans. The aor. has the force of the fut. perf., =*qui victus fuerit* (Bauer).

13. **οὐκ ἠμύνατε . . οὐκ ἐκωλύσατε**—the aor. is here substituted for the fut. for the sake of bringing the inevitable result vividly before the hearers. *M.T.* § 61. The speaker looks forward to the time when the defeat has actually taken place. Cf. St. James *Epistle* c. v. *ἐθησαυρίσατε ἐν ἐσχάταις ἡμέραις*, with Mayor's note. For the *perf.* so used see II. 8, 4.

σωθῆναι—inf. of purpose, in which the use of the pass. is somewhat rare.

14. **καίτοι**—'and surely,' resuming the main thought that the right course is to aid Syr.

κάλλιον—than neutrality, with its consequences. Observe the argument from *τὸ καλόν*.

15. **τὴν κοινὴν ὠφελίαν**—'the common welfare,'=*τὴν ἐλευθερίαν τῶν Σικελιωτῶν* (Schol.).

17. **φίλους δή**—ironical, 'your good friends.'

§ 3 l. 19. **οὐδὲν ἔργον**—'no need,' used also with a genitive.

21. **δεόμεθα δέ**—answering *ἐκδιδάσκειν μέν*, 'we entreat you' to act on your knowledge, that being more to the purpose than *ἐκδιδάσκειν*.

22. **καὶ μαρτυρόμεθα ἅμα . . ὅτι**—'we solemnly declare, if we fail to persuade you (by our speech), that while the Ionians our inveterate enemies are plotting against us, you our fellow Dorians are betraying us.'

εἰ μὴ πείσομεν—it is difficult to say whether this is protasis to *μαρτυρόμεθα* or to *ἐπιβουλευόμεθα μὲν . . προδιδόμεθα δέ*. (1) We might understand *προδιδόμεθα ὑπὸ ὑμῶν εἰ μὴ πείσομεν*, the pres. being used—as esp. often with *δίδωμι* and *γίγνομαι* and compounds—for an action only beginning. (The clause *ἐπιβουλευόμεθα μέν* is in sense subordinate to *προδιδόμεθα δέ*.) (2) But it is better to understand *μαρτυρόμεθα εἰ μὴ πείσομεν*. For the syntax cf. Lysias 24, 13 *εἰ τοῦτο πείσει, τί με κωλύει κληροῦσθαι;* (where Frohberger reads *κωλύσει*, as Hude *πείθομεν*

here), and esp. Andoc. 3, 21 *εἴ τις ὑμῶν ἀχθεσθήσεται, παραιτοῦμαι*, where the pres. is exactly parallel to *μαρτυρόμεθα*.

§ 4 l. 24. **καὶ εἰ καταστρέψονται**—Classen thinks that the whole section depends still on *μαρτυρόμεθα*. But Stahl is probably right in regarding the sentence as a transition to the *O.R.* Thus *κρατήσουσι* is parallel to *μαρτυρόμεθα*, and we have to supply *εἰ μὴ πείσομεν*. '(If we fail to persuade you, then,) in case they conquer us, their victory will be due to your decision' (*γνώμαις*, like *sententiis vestris*, the resolution resulting from the votes).

26. **τῷ δ' αὐτῶν ὀ.**—'the honour will fall to their own name,' not to yours. For this use of *ὄνομα* cf. VII. 64 *τὸ μέγα ὄνομα τῶν Ἀθηνῶν*.

27. **τιμηθήσονται**—rare for *τιμήσονται*. So *ὠφεληθήσομαι* is rarer than *ὠφελήσομαι*.

28. **ἆθλον**—'prize,' neut., predicate to *ἄλλον τινά*.

30. **τῆς αἰτίας κτλ.**—lit. 'you will equally pay the penalty of being the cause of our dangers.' Edd. do not agree on the meaning of these words. (*a*) Recent edd. follow Portus and take *τῆς αἰτίας* as the *charge* for which the penalty will be exacted—*i.e.* 'we shall punish you for having caused our dangers.' (*b*) Arnold and Bloomfield understand *τῆς αἰτίας* as *defining* the *τιμωρία*, 'you will suffer the penalty of (having been) the cause of our dangers,' by refusing to help us; and of course that position would be an unpleasant one. According to (*a*) the words convey a threat; according to (*b*), only a hint of unpleasantness.

§ 5 l. 32. **ἤδη**—'without hesitation.'

τὴν αὐτίκα ἀ. δουλείαν—Wilkins, following Bauer, renders 'slavery with its temporary immunity from danger,' so that *αὐτίκα* qualifies *ἀκινδύνως*. But the sense is 'immediate (and certain) dependence which involves no risk,' in contrast with the hope of avoiding subjection to Athens by facing the risk involved in fighting with Syracuse. 'If you refuse to join, you escape danger but accept dependence: if you consent, you accept danger but escape dependence.' Hence both *αὐτίκα* and *ἀκινδύνως* qualify *δουλεία*. Cf. I. 22 *ἡ ἀντικρυς ἐλευθερία*, VIII. 64 *ἡ ἀντικρυς ἐλευθερία*, and perhaps *στρατιὰ ἔτι* = 'reinforcements,' though when no art. is present the adv. belongs in some measure to the verb.

δουλείαν—opposed to *μὴ δεσπότας λαβεῖν* below. The speaker in this section talks as though only two courses were open—either to join the Athenians (= *δουλεία*), or to join Syr. He adroitly leaves out the third course—neutrality, which accord-

ing to § 4 is out of the question. On *δουλεία* and *δεσπόται* see c. 77, 1.

ἢ κἂν κτλ.—lit. 'or else (choose) not to submit disgracefully to these men and to avoid our enmity—which would not be small—in which case you would share in our victory.' I agree with Stahl that *κἄν* belongs to *περιγενόμενοι* only, and that *λαβεῖν* and *διαφυγεῖν* depend directly on *αἱρεῖσθε*: there is nothing hypothetical about the choice; it is immediate (*ἤδη*) and final, being either *δουλεία* or *μὴ λαβεῖν τι καὶ διαφυγεῖν τι*. *περιγενόμενοι ἄν* is in apodosis, implying *εἰ αἱροῖσθε, περιγένοισθε ἄν*. Others take *ἄν* either with the infins. only or with the partic. and the infins. The placing of *ἄν* before a partic. frequently produces difficulty.

35. **τὴν πρὸς ἡμᾶς ἔχθραν**—'enmity with us'; cf. *φανερὰν ἔχθραν πρὸς Κορινθίους κτήσασθαι* I. 42.

μὴ ἄν—with *γενομένην* only = *ἢ οὐκ ἂν βραχεῖα γένοιτο*. One is almost afraid to say that *οὐκ* might have been used here only that the passage implies a *warning* or *command;* it is solemn and emphatic. Cf. c. 102 *νομίσαντες μὴ ἂν ἔτι ἱκανοὶ γενέσθαι*. (There is difference of opinion about this *μή*. Goodwin (*M. T.* § 688) views it as an 'irregularity'; Böhme-Widmann say that '*μή* with *potential* inf. or partic. after verbs of *saying* and *thinking* is common'; Fr. Müller says the *μή* is 'under the influence of the inf. *διαφυγεῖν*.' This lends point to Prof. Gildersleeve's remark that 'to understand *οὐ* and *μή* a certain mobility is necessary.' *A.J.P.* July 1892, p. 259.)

36. **βραχεῖαν**—probably 'small,' a common meaning in Thuc., though some passages are certainly ambiguous. In VII. 14 *βραχεῖα ἀκμὴ πληρώματος*, the Schol. and Plutarch understood *βραχεῖα* as 'short-lived,' whereas modern edd. render 'the efficient part of a crew is small.'

82 § 1 l. 1. **ἀφικόμεθα**—our intention when we came was to renew the treaty (see c. 75, 3), but we now find it necessary to defend the imperial policy of Athens.

ἐπὶ τῆς πρότερον . . ἀνανεώσει—cf. c. 33, 1 *περὶ τοῦ ἐπίπλου τῆς ἀληθείας*. The art. is often omitted with the governing noun.

4. **ἔχομεν**—sc. *αὐτήν*.

§ 2 l. 5. **μαρτύριον**—sc. *ὡς εἰκότως ἄρχομεν*. It is necessary for us, as hereditary enemies of the Dorians, to secure ourselves.

7. **ἔχει δὲ καὶ οὕτως**—'moreover the case stands exactly as follows.' Classen and others explain this *οὕτως* as referring to what precedes, which is further dealt with in what follows. But the *δέ* forms an *antithesis* to what precedes. The *general*

principle, says the speaker, is enough to justify us; but there is besides the following *special* circumstance. *οὕτως ἔχειν* often refers to what follows.

8. **Ἴωνες ὄντες Πελοποννησίοις**—'being Ionians in the eyes of the P., while they were Dorians and superior in numbers and near neighbours of ours.' In § 2 he has said *οἱ Ἴωνες πολέμιοι τοῖς Δωριεῦσίν εἰσιν*. So now, instead of saying *πολέμιοι ὄντες Πελοποννησίοις*, he ingeniously says *Ἴωνες* (=*πολέμιοι*) *ὄντες Πελοποννησίοις*. (The edd. have, I believe, missed the meaning of this sentence. For the alterations of the text see the crit. note. The old explanation, that *αὐτῶν* is a repetition of *Πελοποννησίοις* in a different case by anacoluthon, is quite untenable. Herbst believes there is an ellipse of *πολέμιοι*, but I do not see the need of this.) This sentence admirably expresses the contempt of the Dorians for the Ionians (cf. c. 68), who were only fit in their view to be their subjects.

§ 3 l. 11. **ναῦς κτησάμενοι**—this refers to the building of a fleet, which was due to the advice of Themistocles, probably in 483. Hence *μετὰ τὰ Μηδικά* belongs to *ἀπηλλάγημεν* rather than to *κτησάμενοι*.

τῆς μὲν Λακεδαιμονίων κτλ.—the speaker has to represent Athens as an upholder of liberty, and yet he cannot say that she strove to get free from a *δουλεία*, as that word has been used against her. He therefore admits that Sparta, so long as she was superior in power, had justly led the confederacy (*ἡγεμονία*) and exercised dominion (*ἀρχή*).

14. **πλὴν καθ' ὅσον**—cf. c. 54, 6.

ἐν τῷ παρόντι—'for the time being.'

17. **οἰκοῦμεν**—the edd. explain this as intrans., meaning either 'live' (for *ἐσμέν*, *διάγομεν*) in the position of *ἡγέμονες*, or 'find ourselves' in that position. For the conjectures see crit. note. It is much more likely that the verb is trans., sc. *τὰ ὑπὸ β. πρότερον ὄντα*='manage their (external) affairs,' as though he said *οἰκοῦμεν τὰ τῶν ξυμμάχων*, the word being used here metaphorically, like *ταμεύεσθαι* and *ταμίας* (cc. 18, 3; 78, 2). This forms a good antithesis to *ἀπηλλάγημεν τῆς Λ. ἀρχῆς*, and is in keeping with the context. It also contrasts well with *ἐπιτάσσειν*. See Intr. § 21. <*ἀσφαλῶς*>*οἰκοῦμεν* Stein.

18. **οὕτως**—*i.e. οἰκοῦντες τοὺς . . ὄντας*.

19. **ἐς τὸ ἀκριβές**—'accurately.' Cf. c. 104, 2 n. *ἐς τὰ μάλιστα*.

εἰπεῖν—absolute: *M. T.* § 777.

§ 4 l. 22. **ἐφ' ἡμᾶς**—'that is against us.' The prep. is not often repeated before an apposition.

23. **οὐκ ἐτόλμησαν κτλ.**—'could not bring themselves to revolt (sc. *τοῦ Μήδου*) and sacrifice their property, *abandoning their city as we did*,' or '*whereas* we abandoned our city.' This sort of attraction with *οὐχ ὥσπερ* is very common (see *e.g.* Shilleto on Thuc. II. 42, Kock on Aristoph. *Eq.* 784, or Deuschle-Cron on Plat. *Gorg.* 522 A).

25. **δουλείαν δὲ . . ἐβούλοντο**—*βούλομαι* only here with a subst. as obj.: Böhme-Widmann compare *τὴν αὐτὴν δύναται δούλωσιν* I. 141. We should also expect *ἐβουλήθησαν*, if the sense is 'they chose slavery.' Herbst understands *ἐνεγκεῖν* to *ἐβούλοντο* from *ἐπενεγκεῖν*, but such an ellipse is surely impossible. *δουλεύειν* of the inferior MSS. is very tempting. See crit. note.

26. **τὸ αὐτό**—after the fem. *δουλείαν*, by a common change. With *ἐπενεγκεῖν* supply *ἐβούλοντο*.

83 § 1 l. 1. **ἄξιοί τε**—this is answered not by *καί* but by *ἅμα δέ* below; cf. I. 25 *κατά τε τὸ δίκαιον . . ἅμα δὲ καὶ μίσει*: VII. 81 *θᾶσσόν τε γὰρ ὁ Νικίας ἦγε . . ὁ δὲ Δημοσθένης*. Generally where *τε* is not answered by *καί* there are many intervening words, sometimes a parenthesis.

3. **ἐς**—'towards,' the prep. being accommodated to *προθυμίαν*: cf. Hyperid. 4, 14, 42 *ἀνδραγαθίαν παρασχέσθαι εἰς τὴν τῆς πόλεως ἐλευθερίαν*, Andoc. 1, 50 *προθυμότατος εἰς σέ*.

4. **καὶ διότι καί**—'and also because.'

τοῦτο δρῶντες—sc. *ναυτικὸν καὶ προθυμίαν παρεχόμενοι*. It is the regular phrase for referring to an action just described. **τῷ Μήδῳ** is accommodated to the construction of the original verb, *παρεχόμενοι*, exactly as in II. 49 *πολλοὶ τοῦτο ἔδρασαν* (*i.e. σφᾶς αὐτοὺς ἔρριψαν*) *ἐς φρέατα*.

5. **οὗτοι**—*i.e. οἵ τε Ἴωνες καὶ νησιῶται*.

ἅμα δὲ . . ὁρεγόμενοι—having disposed of the right, he now comes to 'the inducement by which they were to be led to take the dominion, and now hold it—namely, their own security' (Bloomfield).

§ 2 l. 6. **οὐ καλλιεπούμεθα**—'we do not use fine words.' Plat. *Apol.* p. 17 B contrasts *λόγοι κεκαλλιεπημένοι* with *τὰ ἐπιτυχόντα ὀνόματα*, and Aristoph. *Thesm.* 48 applies *καλλιεπής* to the tragic poet Agathon, who, we know, was extremely fond of using the figures of language (*σχήματα λέξεως*), especially antithesis. As these 'figures' were associated with the name of Gorgias, Euphemus is meant to contrast the plain, even blunt, language in which the Athenian defends his right to rule with the studied subtleties of Sicilian objectors, esp. of

Hermocrates. Then he states two grounds on which Athens does *not* claim empire over the Ionians and islanders.

7. **μόνοι καθελόντες**—this is dealt with at length in I. 73 ff., not that the Athenians claim even there to have overthrown the Persians *μόνοι*.

9. **τῶνδε**—Ionians and islanders.

10. **πᾶσι δὲ ἀνεπίφθονον**—'no man can be reproached if he provides for his security as circumstances require.' *ἡ προσήκουσα σ.* is the safety that suits the character of a man and the circumstances in which he finds himself, and requires different measures at different times. 'It was *σωτηρία* that obliged us to reduce the Ionians, etc. to subjection: it is *σωτηρία* that brings us here.' *προσήκουσαν* means something more than *δέουσαν*: it means what suits the *character* as well as the *circumstances*.

12. **καὶ νῦν κτλ.**—'so now it is regard for our safety (*ἀσφαλείας=σωτηρίας*) that brings us here, and we see that you have just the same interests as we. We base this statement on the calumnies that they utter against us, and which you with excessive anxiety regard with suspicion—in that we know that when men are anxious and suspicious they are pleased for a moment by statements that humour their feelings, but afterwards when they take action they follow their interests.'

§ 3 l. 14. **ἐξ ὧν διαβάλλουσι**—*i.e.* we admit the statement that we reduced the Ionians: that was required by our *σωτηρία* then. But *νῦν* our *σωτηρία* requires that we help our friends here, and so our interests are identical with yours.

15. **ἐπὶ τὸ φοβερώτερον=ὥστε φοβερώτερα ὑμῖν φαίνεσθαι.** Cf. on c. 34, 7 *init.*

16. **εἰδότες**—causal: we know that it is easy for Syracuse to use the fact that we reduced the Ionians to prejudice and alarm you; but when it comes to taking action you will consider your interests, and will realise that the same motive that led us to reduce the Ionians leads us now to protect you.

17. **λόγου μὲν ἡδονῇ**—*i.e.* words skilfully used to encourage suspicion and fear of opponents. Here the argument was that Athens would act in Sicily as she had done in Greece.

18. **τῇ δ' ἐγχειρήσει**—a good example of a *quasi*-temporal word used without *ἐν*, as *τῇ ἐσβολῇ, τῇ μάχῃ, τῷ πολέμῳ*.

§ 4 l. 19. **τήν τε γὰρ κτλ.**—'we have told you (c. 82, 3) that apprehension causes us to keep our empire in Greece, and (c. 82 *ἀφικόμεθα . . ἀνανεώσει*) that the same motive (viz. apprehension that Syracuse may obtain Sicily and then threaten our empire) has brought us to settle matters here,' etc.

γάρ—explains the reason for grounding the assertion (*ἀποφαίνομεν*) of identity of interests on the *διαβολή* of the Syracusans.

21. **ἥκειν**—see crit. note. This without *φαμέν* is not an accurate reference to the statement with which the speech opened. But *ξυμμαχίας ἀνανέωσις* possibly implies what is here stated. **ἀσφαλῶς**—'for our safety.'

22. **δουλωσόμενοι**—sc. *τὰ ἐνθάδε*.

84 § 1 l. 1. **ὑπολάβῃ δὲ κτλ.**—'let no one suppose that care for you is not our concern.'

2. **γνούς**—'when he reflects.'

σφῷζομένων—the partic. is parallel to *διὰ τὸ . . ἀντέχειν*.

3. **μὴ ἀσθενεῖς ὄντας**—'with a strong resistance,' circumstantial partic. to *ἀντέχειν*.

4. **ἧσσον ἂν κτλ.**—'we should be less likely to suffer by their sending a force to aid the Pel.'; *ἧσσον ἄν* belong both to *πεμψάντων* and to *βλαπτοίμεθα*. The argument is that it is the interest of Athens to support the independence of Camarina as a rival power to Syracuse. But, as Freeman asks, what would happen if Athens reduced Syr. to subjection? Would it then be to her interest to maintain the independence of her friends in Sicily?

6. **καὶ ἐν τούτῳ . . ἤδη**—'and it is just in this that we are closely concerned in your affairs.'

§ 2 l. 7. **διόπερ καί**—'this is the reason too why it is logical that we should restore the L., not as subjects.'

9. **τοὺς ξυγγενεῖς**—attracted to the case of *ὑπηκόους*. **τοῖσδε** = the Syracusans.

§ 3 l. 12. **τὰ μὲν γάρ**—'in Greece')(*τὰ δὲ ἐνθάδε* below.

καὶ αὐτοί—'even without aid.'

13. **ὃν κτλ.**—*i.e. ὃν δουλώσασθαι καὶ τοὺς ἐνθάδε ἐλευθεροῦν ἄλογον εἶναί φησι*.

15. **ξύμφορος**—*i.e.* to maintain the dominion of Athens, it was needful that the Euboean Chalcis should be unarmed and tributary (Freeman), and should not contribute ships.

16. **καὶ Δεοντῖνοι**—sc. *ξύμφοροί εἰσιν*.

85 § 1 l. 1. **ἀνδρὶ δὲ τυράννῳ**—Sicily was intimately acquainted with the ways of despots. Here the frankest description of the Athenian *ἀρχή* is given, as by Cleon in III. 37 *τυραννίδα ἔχετε τὴν ἀρχήν*.

2. **οὐδὲν ἄλογον ὅ τι ξυμφέρον**—this statement could not be made by a modern imperial power, but it is none the less the

principle on which under diplomatic disguises modern states frequently act.

3. **οὐδ' οἰκεῖον**—'there is no tie of blood unless there is confidence.' The Chalcidians of Euboea are kinsmen of Athens, but they are distrusted.

πρὸς ἕκαστα κτλ.—'in each case a hostile or friendly attitude must accord with circumstances.'

5. **καὶ ἡμᾶς**—applying the previous doctrine to the present case. 'Now in our case our interest here is furthered, not by injuring our friends, but if we reduce our enemies to impotence through the strength of our friends.' **τοῦτο** applies to what follows.

§ 2 l. 8. **ἀπιστεῖν**—referring back to *πιστόν* above. 'You must not distrust us,' and we will then trust you, and those that we trust we treat as friends.

τοὺς ἐκεῖ ξυμμάχους—*ἐξηγοῦμαι* takes either accus. or dat., but the sudden change from dat. (see crit. note) to accus. (*Χίους*) is scarcely probable. *αὐτονόμους <ἔχοντες>* Stein.

10. **Μηθυμναίους**—the only Lesbians who retained their autonomy after Lesbos revolted from Athens in 428.

νεῶν παροκωχῇ—in VII. 57 the Chians are described as *οὐχ ὑποτελεῖς φόρου, ναῦς δὲ παρέχοντες*, and the Methymnaeans in the same way.

11. **βιαιότερον**—sc. *ἐξηγούμεθα*. Cf. I. 141 *αἱ βίαιοι ἐσφοραί*.

12. **ἐλευθέρως ξυμμαχοῦντας**—those who in VII. 57 are called *οἱ ἀπὸ ξυμμαχίας αὐτόνομοι*, like Corcyra, Zacynthus, Cephallenia.

§ 3 l. 15. **πρὸς τὸ λυσιτελοῦν**—'in accordance with our interest and with the fear of Syr. of which we speak' (c. 83, 4). With *δέος ἐς Συρακοσίους* cf. Eur. *Her. Fur.* 66 *ἔρωτι σώματ' εἰς εὐδαίμονα*.

17. **ὑμῶν**—referring to *all* the Sicilian cities, as opposed to Syr.

ἐπὶ τῷ ἡ. ὑπόπτῳ—'on the ground of the suspicion we excite.' **ξυστήσαντες**=*ξυμμάχους ποιήσαντες*, as in c. 16, 6.

18. **βίᾳ ἢ καὶ κατ' ἐρημίαν**—with *ἄρξαι*, 'to acquire empire for themselves over Sicily by force or else through mere lack of resistance.' Jowett renders 'first they must unite you in a common suspicion of us, and then, either by force or through your isolation when we have failed and retired, they will dominate Sicily.' But (1) *βίᾳ* refers *not* to *ἀπράκτων ἡμῶν ἀπελθόντων*, but to *ἐπὶ τῷ ἡ. ξυστήσαντες ὑπόπτῳ*: they want to unite your forces with their own, only that they may force themselves into the position of head of a Sicilian alliance,

which they will turn into empire. (2) Only *ἢ καὶ κατ' ἐρημίαν* refers to *ἀπράκτων ἡμῶν ἀπελθόντων*. If they fail to secure empire while we are still in Sicily, nevertheless they will secure it when we are no longer here to resist them. (3) That this is so is shown by *οὔτε γὰρ κτλ.*, where the *ἰσχὺς τοσαύτη* refers to the means by which Syr. would assure herself of empire *βίᾳ*, and *ἡμῶν μὴ παρόντων* means that Syr. would turn against the Siceliots when the Athenians were gone, and would acquire empire *κατ' ἐρημίαν*, through lack of resistance. Thus (4) there is no reference to a struggle with the Siceliots in *βίᾳ*, but only to the struggle between a Sicilian confederation and Athens, in the course of which Syr. might assure herself of empire.

19. **κατ' ἐρημίαν**—sc. *τῶν κωλυσόντων* (Stahl).

20. **ἀνάγκη δέ**—sc. *αὐτοὺς ἄρξαι τῆς Σικελίας*. (H. Kleist points out that this chapter is an example of the *ἐπιχείρημα*, or conclusion based on a major and a minor premiss: (*a*) major premiss —*propositio*—*ἀνδρὶ δὲ τυράννῳ . . γίγνεσθαι*: (*b*) minor premiss —*assumptio*—*καὶ ἡμᾶς τοῦτο ὠφελεῖ*. This is supported by a proof—*assumptionis probatio*—in *ἀπιστεῖν δὲ . . Πελοποννησίοις*: (*c*) conclusion—*complexio*—*ὥστε καὶ τάνθάδε . . καθίστασθαι*. The *ἐπιχείρημα* differs from the syllogism essentially in that neither of the premisses need be true.)

86 **§ 1** l. 1. **τὸ ἔργον**—*i.e.* the fact mentioned immediately afterwards.

2. **τὸ γὰρ πρότερον**—in 427.

3. **προσείοντες φόβον**—the metaphor is from shaking swords or spears at an enemy to alarm him (Bloomfield). Cf. Eur. *Her. Fur.* 1189 *τί μοι προσείων χείρα σημαίνεις φόβον;* and v. 17 *ἤδη παρασκευή τε προεπανεσείσθη ἀπὸ τῶν Λακεδαιμονίων*. (The other meaning of *προσείειν*, 'to entice animals' with food, is not in keeping with the present passage.)

§ 2 l. 8. **μείζονι πρὸς τὴν τῶνδε ἰσχύν**—most edd. render 'with a force larger (than necessary) in comparison with the strength of S.' But in the note in Jowett it is pointed out that the speaker's object is to minimise the power of Athens in Sicily. Hence *μείζονι* = 'greater' than before, viz. in 427, and *πρός* = 'with a view to,' 'so as to cope with.'

9. **ὑποπτεύεσθαι**—sc. *ἡμᾶς*. **ἀπιστεῖν**—sc. *ὑμᾶς*.

§ 3 l. 10. **ἡμεῖς μέν γε**—'we at least' are powerless in any case to keep possession of Sicily, or even to obtain a footing in it without your aid. **οὔτε** is answered by *τε*. **μὴ μεθ' ὑμῶν** = *ἄνευ ὑμῶν*.

12. **κατεργασαίμεθα**—sc. *ὑμᾶς*. This is an answer to the argument of cc. 76, 77.

13. **ἀπορίᾳ φυλακῆς πόλεων κτλ.**—'through the difficulty of garrisoning large cities that possess the forces of a continental power'—*i.e.* cavalry and infantry as opposed to a fleet.

15. **οὐ στρατοπέδῳ**—sc. *ὥσπερ ἡμεῖς.*

τῆς ἡμετέρας παρουσίας—'than the force we have here.'

16. **ἐποικοῦντες**—the proximity of Syr. is as bad as a permanent hostile settlement.

17. **καιρὸν . . ἑκάστου**—'an opportunity for any particular attempt.' *ἑκάστου* is best taken as neut., and not as masc., 'an opportunity for attacking each of you.'

18. **ἄλλα**—internal accus., 'in other cases.'

§ 4 l. 19. **τολμῶσιν κτλ.**—'they have the boldness to ask for your aid against the men who try to prevent this and hitherto have saved Sicily from falling into their power—as though you were blind' and could not see through their design. From Athens really proceeds the opposition (*κωλύοντας*) that saves Sicily from being subject to Syracuse.

§ 5 l. 23. **τὴν ὑπάρχουσαν κτλ.**—'the safety that we and you alike gain from each other.' *ἀμφοτέροις* belongs to *ὑπάρχουσαν.* 'Nous ne pouvons sauver les uns sans les autres' (Tanaquil Faber).

27. **παρασχήσειν**—impersonal, commonest in the form *παρασχόν*: an Ionic use of *παρέχει.*

28. **τῷ ὑπόπτῳ**—'through suspicion.'

29. **ἔτι βουλήσεσθε**—*ἔτι* is often so used in threats and prophecies.

30. **ὅτε**—'at a time when.' *ὅτε* is the regular particle for introducing a reference to a date.

§ 1 l. 1. **ἀλλά**—*ὥστε, οὖν,* and *ἀλλά* are the commonest particles for introducing a new division of a speech. 87

4. **ἐν κεφαλαίοις**—such a recapitulation is especially appropriate to the peroration.

§ 2 l. 8. **ὑπ' αὐτῶν βλαπτώμεθα**—for the result of their joining Syr. see c. 84, 1.

πολλὰ δ' ἀναγκάζεσθαι—'the expression here, *πολλὰ πράσσειν,* is susceptible of both a bad and a good sense: and such is its use in Eur. *Sup.* 576, where the Theban herald says to Theseus *πράσσειν σὺ πόλλ' εἰωθας ἥ τε σὴ πόλις,* and Theseus replies *τοίγαρ πονοῦσα πολλὰ πόλλ' εὐδαιμονεῖ'* (Bloomfield). *πολυπραγμοσύνη* was characteristic of Athenians and was thought a reproach to them. In II. 40 Pericles says that at

Athens *ὁ ἀπράγμων*, the man who held aloof from public affairs, was thought *ἀχρεῖος*—of no use to the state.

9. **πολλὰ φυλασσόμεθα**—'we have to guard against many dangers.'

11. **οὐκ ἄκλητοι, παρακληθέντες δέ**—Bloomfield quotes Aesch. *Choeph.* 825 *ἥκω μὲν οὐκ ἄκλητος, ἀλλ' ὑπάγγελος.* The figure is a common one. Cf. Lys. 13, 19 *ἄκοντα . . καὶ μὴ ἑκόντα μηνύειν.*

§ 3 l. 14. **ὃ χαλεπόν**—refers to *ἀποτρέπειν*, which does not mean, as is usually thought, 'to divert us *from our scheme*' or enterprise, but 'to divert us from our fixed, settled course of action'—*i.e. τῶν ἡμῖν ποιουμένων*, as in c. 38, 4 *ἀποτρέπειν τῆς κακουργίας.* See below on *τρόπου.* We are not submitting our *general* conduct to your judgment, but are claiming your votes in this particular case. In *δικασταί* and *σωφρονισταί* there is a reference to the coming division, which Hermocrates wished to make a vote of censure on Athenian policy and character. As for the construction *τὰ ἡμῖν ποιούμενα*, Thuc. by no means confines the dat. of the agent to perf. pass.: he is as free as the poets in the matter. In the orators any other tenses than perf. very rarely has the dat. See on c. 1, 2.

16. **τῆς ἡ. πολυπραγμοσύνης καὶ τρόπου**—depending on *τι*: 'as far as any phase of our intermeddling, *or rather* our character, is of service to you as to us (*ὑμῖν . . τὸ αὐτό*, lit. 'to you in the same way'), avail yourselves of that phase, to the exclusion of the rest.' The *τι* refers to the intervention in Sicily, which Camarina may turn to account. *πολυπραγμοσύνης* refers to *πολλὰ πράσσειν* above.

καὶ τρόπου—sc. *τοῦ ἡμετέρου.* It refers to the personal characteristics of a people, and the mention of it here is to show that it may be *substituted* for *πολυπραγμοσύνη*, so that *καί* = *immo.* There is also a reference back to *ἀποτρέπειν* (*τῶν ποιουμένων*) above, which is thus *ἀποτρέπειν τοῦ τρόπου.* The *τρόποι* of the Athenians are fully dealt with by Pericles in the Funeral Oration.

17. **τούτῳ ἀπολαβόντες χρήσασθε**—*τοῦτο* would be the more ordinary construction; see c. 46, 3, but cf. VIII. 87 *ὅπως μηδετέρους προσθέμενος ἰσχυροτάτους ποιήσῃ.* The partic. in such cases may be regarded as absolute.

19. **αὐτά**—sc. *τὴν πολυπραγμοσύνην καὶ τρόπον*, subject of *βλάπτειν.*

§ 4 l. 20. **ἐν παντὶ γὰρ κτλ.**—'in every place, even where we are not at hand, the man who thinks that he will suffer wrong and he who plots mischief—because they have a lively expecta-

tion, the one of obtaining from us a return in the form of help, the other that if we come he will be in danger of suffering for his wrong—are both alike compelled, the one to restrain himself against his will, the other to accept safety without taking action.' In this extremely difficult passage the speaker explains the effect of Athenian *prestige*—that *prestige* which arises from her πολυπραγμοσύνη. It is a guarantee of tranquillity in states in which Athens has no footing. And how? Because the certainty of her intervention on behalf of the oppressed prevents attempts at oppression. This theory is similar to the modern theory that great armaments are a guarantee of peace.

ἐν παντὶ γὰρ πᾶς—*traductio;* see c. 11, 2 n.

22. **ὑπεῖναι**—*i.e.* present in his mind.

ἐλπίδα—*hope* as applied to the one, *fear* as applied to the other.

23. **ἀντιτυχεῖν**—**ἀντι-**, as a return for joining our alliance, for frankly accepting our interference. (This is better than Haack's explanation, adopted by Stahl, that **ἀντι-** = 'in redress of the wrong,' because it is more in accordance with the advice that is being given to Camarina χρήσασθαι τῇ πολυπραγμοσύνῃ.)

24. **μὴ ἀδεεῖ εἶναι κινδυνεύειν**—on the reading see crit. note. (*a*) **κινδυνεύειν** depending on **μὴ ἀδεεῖ**. Stahl rightly objects to Classen's rendering 'that he will have to fear a conflict with us,' on the ground that the inf. **κινδυνεύειν** is most unusual in the sense **μὴ κινδυνεύῃ**, and that **ἀδεής** does not mean 'liable to fear' but actually 'afraid.' Others render 'that they will not be without fear of danger'; but Stahl says this puts the point very feebly: not the chance that they *may* be in danger, but only the *certainty* of danger if the Athenians intervene, would deter men from plotting; **κινδυνεύειν** greatly weakens the passage. (*b*) **μὴ ἀδεεῖ εἶναι** depending on **κινδυνεύειν**. Then the rendering given by edd. is 'will be likely to have reason for fear.' But (1) nowhere else in Thuc. does **κινδυνεύειν** = 'to be likely'; (2) the sense given to **ἀδεής** is weak. It remains to give to **ἀδεής** its *legal* meaning, 'exempt from punishment,' 'privileged, though guilty,' for which see c. 27, 2. This suits **ἀδικήσεσθαι** and **ἐπιβουλεύειν**, and gives a forcible meaning to the passage. See Intr. § 23.

ἀναγκάζονται—both parties are compelled to abstain from action; and thus to the stronger comes **σωφροσύνη**, and to the weaker **σωτηρία**. There is a certain humour in applying **ἀναγκάζονται** to the side that obtains **σωτηρία**. The force in both cases is moral.

25. **ὁ μέν**—corresponding to **ὁ ἐπιβουλεύων**, **ὁ δέ** to **ὁ οἰόμενος ἀδικήσεσθαι**, by chiasmus.

ἀπραγμόνως—a verbal reference back to Athenian *πολυπραγμοσύνη*, which means *ἀπραγμοσύνη* for others.

§ 5 l. 26. **ταύτην οὖν κτλ.**—'do not reject the gift of safety open without exception to any who ask it and to yourselves.'

28. **ἐξισώσαντες**—sc. *ταύτην τὴν ἀσφάλειαν τὴν ὑμῖν παροῦσαν*: while *τοῖς ἄλλοις* is a brachylogy for *τῇ τῶν ἄλλων*. Hence lit. 'making this safety that is open to you equal to that of the rest,' *i.e.* 'availing yourselves of this gift as others do.' In *τοῖς ἄλλοις* he alludes especially to Segesta and Leontini. (All edd. previous to Stahl explain *ἐξισώσαντες* as intrans.; but there is no need for this, and the passages cited in its support are very doubtful parallels. Stahl, however, takes *τοῖς ἄλλοις* with *ἀντεπιβουλεῦσαι*, and brackets *τοῖς Συρακοσίοις* as a gloss upon *τοῖς ἄλλοις*.) Stein reads *δεομένῳ* <*ἀεί*> above.

30. **καὶ ἀντεπιβουλεῦσαί ποτε**—'at length change your plan and resolve to plot against the S. likewise in return.' *ἐκ τοῦ ὁμοίου*, 'as they plot against you.' *ἀντεπιβουλεῦσαι* is object of (*μετα*)*λάβετε*, and *τοῖς Σ.* of *ἀντεπιβουλεῦσαι*.

88 § 1 l. 2. **ἐπεπόνθεσαν**—'the feeling was as follows,' already before the speeches.

3. **πλὴν καθ' ὅσον**—'except in so far as.' Classen defends *εἰ* after *καθ' ὅσον*, but subsequent edd. rightly reject it.

6. **κατὰ τὸ ὅμορον διάφοροι**—'border enemies' (Freeman).

9. **τοὺς ὀλίγους ἱππέας**—see c. 67, 2.

καὶ τὸ λοιπόν—the policy adopted is to continue to render slight help to Syr., but to answer that they were neutral.

11. **μᾶλλον**—rather than the Athenians.

ἔργῳ—contrasts the actual intention with the diplomatic answer *ἐν τῷ παρόντι μηδετέροις ἀμύνειν*.

μετριώτατα—of amount. *ὡς* <*δ'*> *ἂν* Stein.

12. **ἔλασσον δοκῶσι νεῖμαι**—'appear to have shown less respect to.'

§ 2 l. 15. **καὶ οὕτω βουλευσάμενοι**—'accordingly after considering the matter in this light.'

16. **ἀμφοτέροις οὖσι ξυμμάχοις**—cf. c. 78, 4. Remember that Camarina really has with Syr. only an *ἐπιμαχία*—a *defensive* alliance, *ἀλλήλοις βοηθεῖν, ξυνεπιστρατεύειν δὲ μηδενί* (v. 48); but with Athens a full *ξυμμαχία*. But Hermocrates in his speech adroitly exaggerated the *ἐπιμαχία* into a *ξυμμαχία*, and (c. 79, 1) minimised the *ξυμμαχία* into an *ἐπιμαχία*. These two treaties are both, however, 'treaties of guarantee' of some kind; and in all history it has been difficult to secure the fulfilment of such

guarantees, especially where there are conflicting treaties, as in the present case.

17. **ὅρκον**—refers to the oaths taken when the treaties were made.

§ 3 l. 20. **τὰ καθ' ἑαυτοὺς ἐξ.** = *ἑαυτοὺς ἐξηρτύοντο.* **τὰ πρὸς τοὺς Σ. ἔπρασσον** refers to cc. 48 and 71, 2; cf. Intr. p. xv.

21. **ἐν τῇ Νάξῳ**—see c. 74, 2.

§ 4 l. 24. **πρὸς τὰ πεδία μᾶλλον**—'the plains' near the sea 'rather than' the inland parts. **ἀφειστήκεσαν**—from Syracuse. See crit. note.

27. **αὐτόνομοι οὖσαι κτλ.**—'their settlements, being independent from time immemorial, with but few exceptions immediately joined the A.' **οἰκήσεις** = *oppidula, κῶμαι.* **πλήν** is here constructed as an adverb, and **ὀλίγοι** is masc. *κατὰ σύνεσιν.* Freeman thinks *οἰκήσεις* a strange word to apply to the Sicels of the interior, who had under Ducetius (died 440 B.C.) reached a high degree of unity. In 451 he had even defeated the combined forces of Syr. and Acragas (Diod. xi. 91). He was aided by another chief, Archonides, against whom Syr. declared war when Ducetius died. Ducetius built Menaenum, still called *Mineo;* and this was doubtless among the towns that joined Athens. No doubt Thuc. uses *οἰκήσεις* in contrast with the larger cities of the Siceliots.

29. **κατεκόμιζον**—to the coast from the interior.

30. **εἰσὶν οἵ**—in the *oblique* cases Thuc. much more often uses **ἔστιν** (**ὧν, οἷς,** etc.); but cf. VII. 25 *ἦσαν τῶν σταυρῶν οὓς.*

§ 5 l. 32. **τοὺς δέ**—sc. *προσαναγκάζειν,* depending on *ἀπεκωλύοντο.*

34. **τόν τε χειμῶνα κτλ.**—'for all these purposes Katanê was a better centre than Naxos. They therefore came back to their old quarters for the rest of the winter' (Freeman).

36. **ὃ κατεκαύθη**—see c. 75, 2.

§ 6 l. 38. **ἔπεμψαν μὲν . . ἔπεμψαν δέ**—cf. I. 85 *πέμπετε μὲν . . πέμπετε δέ.* The examples of epanaphora in Thuc. are not very numerous; the *μέν* is sometimes omitted.

ἐς Καρχηδόνα—nothing came of this embassy. This shows that at least Athens hoped to gain some influence at Carthage. See c. 34, where Hermocrates suggests the possibility of an alliance between Carthage and Syr. against Athens.

40. **Τυρσηνίαν**—Etruria, north of the Tiber, the south being Ὀπική (c. 4, 5) (Arnold). In 415 the Etruscans were still powerful. They carried on trade with Athens and Sicily. In 480 they with the Carthaginians had been defeated by Syr.

with Agrigentum at the great battle of Himera. They actually sent help, and are included among the allies of Athens in VII. 57 *Τυρσηνῶν τινες κατὰ* ('owing to') *διαφορὰν Συρακοσίων.*

41. **καὶ αὐτῶν**—'of their own accord.'

44. **τὸν περιτειχισμόν**—cf. c. 71, 2 *init.*

45. **ὅσα ἔδει**—sc. *ἑτοιμάζειν.*

§ 7 l. 48. **ἀποσταλέντες**—see c. 73, 2.

51. **ἐκείνοις . . ἐπιβουλευόμενα**—'that the plots were directed equally against them,' both *ταῦτα ἐπιβουλεύεταί μοι* and *ἐπιβουλεύομαι* being used. Nothing seems to have come of these appeals.

53. **λόγους ἐποιοῦντο**—'made overtures.'

§ 8 l. 55. **ὥστε**—*M. T.* § 588.

58. **τὸν αὐτοῦ πόλεμον**—cf. c. 34, 2: 'to put an end to the uncertain state of things at home by making open war upon Athens' (Freeman).

§ 9 l. 62. **μετὰ τῶν ξυμφυγάδων**—see c. 61, 6.

63. **τότ' εὐθύς**—*τότε* is often used to refer back to events already mentioned. See c. 61, 7.

65. **ἔπειτα ὕστερον**—often used together.

68. **τὴν περὶ τῶν Μαντινικῶν πρᾶξιν**—see cc. 16, 6; 17, 1; 61, 5. The reference is to the events of 418 B.C. *τὰ Μαντινικά* alludes to the fact that the Athenians and Mantineans attacked and took Orchomenus, and attempted to take Tegea.

§ 10 l. 73. **τῶν ἐν τέλει ὄντων**—'the *other* officials.' *καί* joins part to whole.

75. **κωλύοντας**—the pres. partic. is very common with verbs of 'sending.' The partic. is placed either in nom. or accus. at will—*ἔπεμπον ἀγγέλλοντες* or *ἔπεμπον πρέσβεις ἀγγέλλοντας.*

77. **παρώξυνε . . ἐξώρμησε**—'stimulated their passions and their energies.'

89 § 1 l. 1. **ἀναγκαῖον**—the abruptness of the opening is a fine touch. On the *dispositio* of the speech see Appendix.

περὶ τῆς ἐμῆς δ.—'about the prejudice against me,' *i.e.* of being an enemy of Sparta. The pron. is objective gen.

2. **ἐς ὑμᾶς**—*ἐς* is often used with *λέγω* in the sense 'to address an assembly.'

χεῖρον τὰ κοινὰ κτλ.—'listen with less impartiality to what concerns the public interest because you suspect me.' *χεῖρον* is 'with a bias.' Lacuna after *ἀκροάσησθε* Stein.

§ 2 l. 4. **τῶν δ' ἐμῶν**—'now,' etc.; *δέ* marks the transition

to the details. The grandfather of Alcibiades had dropped the office of *πρόξενος*, *circa* 508, and the family was closely connected with the Alcmaeonidae, Alcibiades' mother being granddaughter of Cleisthenes. This connexion throws light on *κατά τι ἔγκλημα*. The complaint doubtless arose out of the visit of King Cleomenes to Athens to support Isagoras against Cleomenes.

τὴν προξενίαν—Gardner and Jevons, p. 599.

6. **αὐτὸς ἐγώ**—'I of my own accord offered to resume it.' The offer was declined.

7. **τὴν ἐκ Πύλου ξυμφοράν**—he refers to the Spartan prisoners taken at Pylus in 425. Cf. v. 43 of Alc. *τοὺς ἐκ τῆς νήσου αὐτῶν αἰχμαλώτους θεραπεύων*. Aristoph. *Eq.* 1201 *τοὺς ἐκ Πύλου*. Alc. no doubt exaggerates his services.

8. **διατελοῦντος**—the only instance of *διατελῶ* with partic. in Thuc. is *παρασκευαζόμενοι . . διετέλεσαν* VIII. 38. *διατελῶ*, *τυγχάνω*, and *φαίνομαι* are often constructed with adj. only.

9. **τοῖς μὲν ἐμοῖς ἐχθροῖς**—*i.e.* Nicias and Laches. The former became very popular in 421 as the result of the Peace that he had promoted. Since Cleon's death in 422 Alc. had opposed peace. In 420 he brought about the alliance between Athens, Argos, Mantinea, and Elis.

11. **ἀτιμίαν περιέθετε**—esp. by declining his offer to become *πρόξενος*.

§ 3 l. 12. **πρός τε κτλ.**—the construction is *ὑπ' ἐμοῦ πρός τε . . τραπομένου ἐβλάπτεσθε καὶ ἐβλάπτεσθε ὅσα ἄλλα ἐνηντιούμην*, 'you deserved all that you suffered from me when I looked for help to Argos and Mantinea and opposed you in many other ways'—*e.g.* by attacking the Peace of Nicias and by invading Epidaurus, an ally of Sparta, to force it to join the new league.

15. **οὐκ εἰκότως**—'unreasonably,' because my opposition was deserved.

μετὰ τοῦ ἀληθοῦς—so *μετ' ἀληθείας*, occasionally *μετὰ τῆς ἀ.* Here *μ. τοῦ ἀληθοῦς σκοπῶν* is contrasted with *οὐκ εἰκότως*.

16. **διότι καί**—in addition to opposing you.

τῷ δήμῳ προσεκείμην—'I inclined to the popular party' rather than to the oligarchs. His idea was to draw together all the democratic elements at home and in the Peloponnese against Sparta. But the battle of Mantinea was fatal to the scheme.

18. **οὕτως**—'on that ground.'

§ 4 l. 19. **τυράννοις**—an ingenious point, because Sparta also opposed the tyranny.

διάφοροί ἐσμεν—*i.e.* the Alcmaeonid family, by which Pisistratus and Cylon had been opposed.

πᾶν τὸ ἐναντιούμενον—'any power that opposes despotism is called democracy.' This alludes to popular opinion at Athens, where the opponents of the tyrants were by tradition regarded as *δημοτικοί*, since Cleisthenes was the great *προστάτης* of the *δῆμος*. *Ath. Pol.* c. 20. Cf. Andoc. 2, 26, where the orator boasts that he is a democrat by descent on this very ground. **τῷ δυναστεύοντι** is neut.

21. **ἀπ' ἐκείνου**—*i.e.* owing to the fact that the family opposed the tyrants, and that the Athenians regarded that opposition, followed as it was by Cleisthenes' 'settlement of the democracy,' as bestowing a hereditary connexion with the people.

ξυμπαρέμεινεν—*i.e.* has remained along with the traditional opposition to tyranny.

ἡ προστασία—*i.e.* since the days of Cleisthenes.

23. **τὰ πολλά**—with *ἔπεσθαι*. **τοῖς παροῦσιν** = 'the existing conditions.'

§ 5 l. 24. **τῆς ὑπαρχούσης ἀκολασίας**—'we (*i.e.* the whole family) tried to show a moderation in political life that contrasted with the prevailing license.'

25. **ἄλλοι δ' ἦσαν**—the extreme democrats are meant, including the demagogues of his own day—Cleon, Hyperbolus, and Androcles. As for *ἐπὶ τῶν πάλαι*, this contrast being a mere assertion of Alc., it is hardly necessary to look for a precise reference; but in the *Ath. Pol.* c. 24 stress is laid on the influence of Aristides in this direction.

27. **πονηρότερα**—see Index. **ἐξῆγον**—see Index.

§ 6 l. 28. **τοῦ ξύμπαντος**—not merely *τοῦ δήμου*: they were for the constitution, and were no mere party leaders. In the case of some of the Alcmaeonidae there is truth in this; but Alc. was not a party leader only because he pursued a purely selfish policy. He is not even mentioned in the *Ath. Pol.*, where the statesmen who held a commanding position are enumerated.

30. **ὅπερ ἐδεξατό τις κτλ.**—'to help to preserve what he had inherited.' **δικαιῶ** is Ionic.

31. **ἐπεὶ δημοκρατίαν γε κτλ.**—'though, to be sure, the nature of democracy was quite well understood by every man of insight.' The **καί** implies 'in addition to having received it as an inheritance,' and the words are sarcastic, meaning 'we knew too much about it to approve of it.'

32. **καὶ αὐτὸς ἂν κτλ.**—*i.e. καὶ αὐτὸς οὐδενὸς ἂν χεῖρον φρονοίην, ὅσῳ κἂν λοιδορήσαιμι*, 'and the superiority of my insight (the

insight that you would attribute to me) would be measured by the amount of abuse I might pour on it'; only, he continues, it is impossible to say anything new of a constitution of which the folly is admitted. (It is usual to assume that the text of this much-disputed passage is corrupt. See crit. note. Only Herbst among recent critics defends it; and he understands *οὐδενὸς ἂν χεῖρον (γιγνώσκοιμι) ὅσῳ καὶ (οὐδενὸς ἂν χεῖρον)* λοιδορήσαιμι: but the sense so obtained is by no means clear. The rendering of Wilkins, 'perhaps, indeed, it was better known to me than any one, as I have had more reason to complain of it than any one,' does not correspond to the Greek, and is itself obscure.) Alcibiades says 'I might exhibit the extent of my insight by the amount of knowledge I might show of the nature of democracy, *i.e.* by abusing it'; but, he says, the task is superfluous. Then, by a common rhetorical trick, he throws in a specimen of abuse (*ὁμολογουμένη ἄνοια*). Thus λοιδορήσαιμι corresponds with *ἐγιγνώσκομεν*: the knowledge would be extensive and peculiar, being gathered from experience of the tyranny of democracy, and it would be expressed in a λοιδορία. The Scholium is *αὐτὸς ἂν ἐγὼ οὐδενὸς χεῖρον λοιδορήσαιμι, ὅσῳ καὶ μέγιστα ὑπ' αὐτῆς ἠδίκημαι*, which gives in a paraphrase the true meaning, but is incomplete.

33. **ὅσῳ καί**—see on c. 11, 6.

λοιδορήσαιμι—this would not have been seemly in a public address at this time. Cf. *Ath. Pol.* c. 28, of Cleon, *πρῶτος ἐπὶ τοῦ βήματος ἀνέκραγε καὶ ἐλοιδορήσατο . . τῶν ἄλλων ἐν κόσμῳ λεγόντων.*

34. **ὁμολογουμένης ἀνοίας**—a phrase made to please his audience. Theognis l. 847 *λὰξ ἐπίβα δήμῳ κενεόφρονι.*

35. **καὶ τὸ μεθιστάναι**—goes back to *δικαιοῦντες . . τοῦτο* (*τὸ σχῆμα*) *ξυνδιασώζειν. αὐτήν = τὴν δημοκρατίαν.* Wilkins quotes Napoleon III.'s *Julius Caesar*, 'All political change is fatal in the presence of a foreigner invading the soil of a fatherland.' And even the desire for political change vanishes in the presence of a war—as the same Napoleon well knew.

§ 1 l. 1. **τὰ μὲν κτλ.**—*i.e.* all this explains how I came to **90**
support democracy: lit. 'this is how the circumstances came about that bear on the prejudices aroused against me.'

3. **εἴ τι πλέον οἶδα**—this is subject of *εἰσηγητέον*, concerning which 'I must bring to your notice whatever information I have that is new to you.'

§ 2 l. 4. **ἐπλεύσαμεν**—Alc. proceeds to speak of his own schemes as though they were the schemes of the Athenians at large.

8. **αὐτῶν**—as distinct from their possessions in Sicily, Corsica, Sardinia, etc. (*ἀρχῆς*).

§ 3 l. 13. **καὶ ἄλλους κτλ.**—*i.e. καὶ ἄλλους ὁμολογουμένως νῦν μαχιμωτάτους τῶν ἐκεῖ βαρβάρων*, though the position of *βαρβάρων* is awkward. **καὶ Ἴβηρας καὶ ἄλλους** is epexegetic of *πολλοὺς βαρβάρους*.

17. **πέριξ πολιορκοῦντες**—the fleet would blockade the coasts, while the army would invade the Pel. by land. Athens did not herself possess a large enough army to invade the Pel. effectually, and Pericles had taught that she must be content with making descents upon the coasts.

18. **ἐκ γῆς ἐφορμαῖς**—'by attacks on the land side.' *ἐφορμή*, which is rare, is explained by Hesychius as *ὅθεν ἄν τις πολέμῳ ἐφορμήσειεν*.

19. **ἐντειχισάμενοι** = *περιτειχίσαντες*.

§ 4 l. 22. **εὐπορώτερον**—adverb: cf. c. 92, 1; VII. 4 *ᾗ ον αὐτῳ ἐφαίνετο ἡ ἐσκομιδὴ τῶν ἐπιτηδείων ἔσεσθαι*. 'So that they should in every case be forthcoming in abundance.' *τι* gives a distributive force, and *αὐτῶν* refers to *χρήματα καὶ σῖτον*. (So Classen and Sitzler. Others understand by *τι αὐτῶν* 'our various projects.')

24. **διαρκῆ**—pred. to *χρήματα καὶ σῖτον*. **ἄνευ** 'without touching.' **ἐνθένδε** = *ἐκ τῆς Ἑλλάδος*.

91 § 1 l. 3. **ὅσοι**—the edd. all say that Nicias and Lamachus are meant, and Reiske even proposed *ὡς οἱ* as a correction; but *ὅσοι ὑπόλοιποι* means 'all those who remain now I am withdrawn,' 'all the generals left behind, including *those who have not gone to Sicily*,' and not 'those whom I have left in Sicily.' That this is so is shown by the following facts: (1) *the use of ὑπόλοιπος* in Thuc.: I. 105 *τὸ πρὸς Αἰγίνῃ στράτευμα* is contrasted with *οἱ ἐκ τῆς πόλεως ὑπόλοιποι*: IV. 2 *στρατηγοὶ οἱ ὑπόλοιποι* are contrasted with *ὁ ἤδη προαφιγμένος ἐς Σικελίαν*: VII. 64 *τοὺς ἐκεῖ* (*i.e.* at home) *ἡμῶν ὑπολοίπους*: cf. also *ib.* *ἡ ὑπόλοιπος πόλις* and c. 17 *ὑπόλοιπον ἡμῖν ἐστὶν ἀντίπαλον ναυτικόν*: (2) in c. 62, 1 the generals *left in Sicily* are called *οἱ λοιποὶ τῶν Ἀθηναίων στρατηγοὶ ἐν τῇ Σικελίᾳ*: (3) in II. 65 Thuc. speaks of the support given to the expedition at home after it sailed out; and of course the *στρατηγοί* in Athens would have to advise about this, and some of them might be sent out to replace Alcibiades: (4) *αὐτά* = *all* the schemes including the *καταπολέμησις* of Peloponnese. It would be absurd to attribute the whole of this work to Nicias and Lamachus alone.

4. **ὁμοίως**—*i.e.* 'though I have withdrawn.'

5. **οὐ περιέσται τάκεῖ**—*οὐ σωθήσεται τὰ ἐν τῇ Σικελίᾳ*.

§ 2 l. 7. **ἀπειρότεροι**—sc. *τῶν Ἀθηναίων*. **ξυστραφέντες**—c. 77, 1. **πανδημεί**—c. 68, 2.

§ 3 l. 14. **ἔχεται**—'is in their power.' The pres. denotes the certainty of the event. Stahl, *Q.G.*[2] p. 12.

15. **κίνδυνον ἐκεῖθεν**—'danger from that quarter.' **οὐκ** belongs to *μακροῦ*: cf. c. 15, 4.

§ 4 l. 16. **ὥστε**—'and thus'; *M.T.* § 602.

18. **εἰ μὴ ποιήσετε**—'unless you mean to do this.' With the construction *οἰέσθω βουλεύειν, εἰ μὴ ποιήσετε* cf. Lys. 13, 93 *εἰ γὰρ ἀποψηφιεῖσθε . . τῇ αὐτῇ ψήφῳ καταψηφίζεσθε*, and § 3 above.

19. **στρατίαν τε πέμψετε**—epexegesis of *τάδε ποιήσετε*. For **οἵτινες** cf. *ἀπὸ Πελοποννήσου . . οἱ* c. 80, 1.

23. **ὡς ἂν . . ξυντάξῃ**—*ὡς ἄν* only here in Thuc.; *M.T.* § 326. The construction is poetical, *ὅς* with fut. indic. being the ordinary prose form of expression. Several constructions that are familiar in Thuc. are found on examination to be poetical: *e.g.* the dat. with verbs of motion, expressing *interest* or the *goal*, as *ἦλθον αὐτοῖς* c. 46, 3; *ἐπί* with dat. = *against* c. 61, 1; and others already noticed. (See C. F. Smith, *Trans. of Am. Phil. Association* 1894 p. 61 ff.)

ξυντάξῃ—'organise.' **τοὺς μὴ θέλοντας**, sc. *παρεῖναι*. The form *θέλειν* for *ἐθέλειν* is regular after *μή*.

26. **οἱ ἐνδοιάζοντες**—such as Camarina. An Ionic word.

§ 5 l. 27. **τὰ ἐνθάδε**—this may be either adverbial, 'in Greece,' or direct object of *ἐκπολεμοῦν*, 'the Greek states.'

30. **ἧσσον . . πέμπωσι**—'may be prevented from sending.'

§ 6 l. 31. **τειχίζειν δὲ χρή**—the passage that follows is written with a knowledge of later events. The chief results of the occupation are to be: (1) the capture or surrender of most of the property, (2) the loss to Athens of the revenue from the mines, (3) the tribute from the allies will not be paid. These are the results that in VII. 27 are actually stated to have followed (Jebb, *Hellenica* p. 290).

Δεκέλειαν—it commands the road from Athens to Oropus, and thus the route to Euboea, whence came a great part of the corn supplies of Athens. The fort built there overlooked the richest parts of Attica.

32. **ὅπερ**—*i.e. τὸ τειχίζειν*. For **αὐτοῦ** in place of *οὗ* see c. 4, 3 n.

33. **τῶν ἐν τῷ πολέμῳ**—the A. had adopted this plan against Sparta at Pylus. 'The only suffering incidental to the war of which they have not had a thorough experience.'

34. **βεβαιότατα δ' ἂν κτλ.**—'the surest way of injuring an enemy is to bring on him that which one ascertains from clear information that he fears most.'

37. **εἰκὸς γάρ**—'it is natural that every one should have the most accurate knowledge of the particular dangers that he fears,' *i.e.* he realises best the nature and extent of the danger he is in.

§ 7 l. 40. **κωλύσετε**—sc. *ὠφελεῖσθαι*.

42. **αὐτόματα**—this refers to 'the desertion of slaves, included in the *κατασκευαί* as household chattels or "live stock"' (Jebb). **ἥξει πρὸς ὑμᾶς**—'will come into your hands.'

43. **τῶν ἀγυρείων μ.**—Aesch. *Persae* 237 *ἀργύρου πηγή τις αὐτοῖς ἐστι θησαυρὸς χθονός*. They were farmed out on hereditary leases. *τὰς <ἀπὸ> τοῦ* A. Stein.

44. **ἀπὸ γῆς**—produce to the tenant and the rent paid to the state.

δικαστηρίων—fees and fines to the state and pay to the dicasts. The business of the courts would be at an end. This may be somewhat exaggerated. In VII. 28 it is explained that all citizens were required for military duty. (The conjecture *δεκατευτηρίων*—see crit. note—is too technical to be satisfactory; and the tithes and taxes on land are included in *ἀπὸ γῆς*.) For the omission of the prep. with *δικαστηρίων* cf. cc. 6, 2; 26, 2.

46. **τῆς . . προσόδου**—the most important source of revenue. For the change from accus. to gen. with *ἀποστερήσονται* cf. c. 85, 2 n. **ἧσσον διαφορουμένης**='less regularly transmitted.' There is no other instance of this sense of *διαφορεῖν*, the nearest being in c. 100, 3, where it='to transfer.'

47. **τὰ παρ' ὑμῶν . . πολεμεῖσθαι**—'that the war is being conducted on your part.' *τὰ πὰρ' ὑμῶν* is prob. subject, not adverbial. **ὀλιγωρήσουσι**, sc. *τοῦ διαφορεῖν τὴν π.*

92 § 1 l. 1. **γίγνεσθαι δὲ κτλ.**—'the prompt and efficient execution of these plans rests with you.'

§ 2 l. 8. **οὐδὲ ὑποπτεύεσθαι κτλ.**—'nor do I think suspicion should be cast upon my words on the ground that I display the zeal of an exile.' For *ἐς* the edd. quote VIII. 88 *βουλόμενος αὐτὸν ἐς τὴν φιλίαν διαβάλλειν*. The gen. *μοῦ* separated from *τὸν λόγον* has the force of an ethic dat., as often in Thuc.

§ 3 l. 9. **φυγάς τε γὰρ κτλ.**—'an exile, indeed, I am from the villainy of those who banished me, but not from the power of aiding you' (Wilkins). This refers to *ἐς τὴν φυγαδικὴν π.*, but the extreme artificiality of the expression is not redeemed by its ingenuity. *φυγάς* is used in two senses.

11. **καὶ πολεμιώτεροι κτλ.**—referring to *μετὰ τῶν πολεμιωτάτων*

above. Enemies within are more dangerous (to Athens) than enemies without. ἤ—strictly ἀλλά is required, as οὐχ follows πολεμιώτεροι. For the *opposite*, ἀλλά in place of ἤ, cf. II. 43 οὐκ ἐν ᾧ κεῖνται μᾶλλον, ἀλλ' ἐν ᾧ ἡ δόξα . . καταλείπεται. (The Schol. is wrong in saying οὐχ οὕτως ὑμᾶς πολεμίους ἡγοῦμαι, ὡς Ἀθηναίους.)

13. **οἱ . . ἀναγκάσαντες**—referring to his own enemies at Athens.

§ 4 l. 14. **τό τε φιλόπολι κτλ.**—'love of country consists for me not in suffering injustice, as I now am doing, but in the feeling that I once lived securely as a citizen' (Hampke, *Studien* p. 11). ἐν ᾧ=ἐν τούτῳ ὅτι. Cf. c. 55, 4. Classen wrongly supplies εἶχον to ἐν ᾧ . . ἐπολιτεύθην. Alc. 'is not saying that he was once a patriot and had now ceased to be one, but he claims or pretends to be still a patriot' (note in Jowett), as is shown by what follows.

16. **οὐδ' ἐπὶ πατρίδα οὖσαν κτλ.**—'nor yet do I think that I am now attacking (a city) that is still my country, but rather that I am trying to recover one that is not my country,' by helping you to defeat Athens, to destroy her power, and to start a new hegemony founded on goodwill and independence (§ 5).

17. **καὶ φιλόπολις κτλ.**—Jebb suggests that in these words, written after the end of the war, Thuc. may have been thinking of Thrasybulus and the downfall of the Thirty. 'Just after the restoration of the democracy the point would have been peculiarly effective.' Cf. Isocrates 16, 14, where the comparison between Alc. and the patriots under Thrasybulus is made. **ἀπολέσας**, 'lost.'

20. **διὰ τὸ ἐπιθυμεῖν**—cf. Andoc. 2, 10 εἰσῆλθέ μοι ἐπιθυμία τῆς μεθ' ὑμῶν πολιτείας. 'The true patriot is not he who abstains from moving against the country from which he has been unjustly banished, but he who, in his passionate love for her, strives by all means to regain her' (Jebb). The whole of §§ 3 and 4 is sophistry.

§ 5 l. 21. **ἐμοί τε**—answered by καὶ αὐτούς. **ταλαιπωρία** often means the suffering that war or disease brings.

24. **προβαλλόμενον**—'put forward'; cf. I. 73 τὰ δὲ Μηδικὰ . . ἀεὶ προβαλλομένοις (mid.) ἀνάγκη λέγειν (a passage which is, I think, misunderstood by the edd.).

25. **εἰ πολέμιός γε κτλ.**—we should expect rather to have a *general* statement: the plea is 'just as I injured you greatly as an enemy, so I should help you effectually as a friend.'

26. **ὅσῳ**—'inasmuch as' (oftener with compar. or superl. following). 'I only conjectured your intentions, whereas I know those of the Athenians.'

28. **διαφερόντων**—'interests.'

31. **βραχεῖ μορίῳ**—'with a small part of your forces.' **μεγάλα** is considered by Poppo predicative, by Classen proleptic; but perhaps the order is only due to the antithesis between *βραχεῖ* and *μεγάλα*—'a slender aid to secure great interests' (Bloomfield').

32. **τὴν μέλλουσαν**—referring to the Athenian designs as he had foreshadowed them.

34. **τῆς ἁπάσης Ἑλλάδος**—he contrasts the mildness of the coming Spartan hegemony with the oppression of the present Athenian Empire. The contrast is of course imaginary. **κατ' εὔνοιαν**—'in virtue of their goodwill.'

93 § 1 l. 2. **καὶ αὐτοί**—'even unasked' they were thinking of sending an expedition against Athens, but were 'hesitating and looking about them.' **ἐπερρώσθησαν** is opposite of *ἀρρωστεῖν*: cf. VII. 7 *ἐς τἆλλα πολὺ ἐπέρρωντο*: the *ἐπ-* denotes *addition*.

5. **διδάξαντος . . καὶ νομίσαντες**—the participles are timeless. They were encouraged 'by his explanation and by the thought that he knew.'

§ 2 l. 8. **προσεῖχον ἤδη τὸν νοῦν**—'from this moment they set their minds on it.' The plan was not carried out until March 413. The Peace of Nicias was still nominally observed: Sparta shrank from violating it openly.

9. **καὶ τὸ παραυτίκα**—with *πέμπειν*, which depends on *προσεῖχον τὸν νοῦν* in a slightly different meaning. **τιμωρίαν** = *βοήθειαν* (Schol.), Ionic. No troops were sent immediately.

10. **Γύλιππον**—see Freeman, *Hist. Sic.* III. p. 201. His arrival in Sicily was the turning-point of the war. His father, exiled for taking bribes from Athens, had settled at Thurii in 445 B.C.

11. **προστάξαντες ἄρχοντα**—Thucydidean expression for the appointment of a commander. **τοῖς Συρ.** is *dat. commodi*.

12. **μετ' ἐκείνων**—sc. the Syracusans, though only the envoys are meant, as also in *Κορινθίων*.

13. **ποιεῖν ὅπῃ . . ἥξει**—'to devise how help may reach their friends in Sicily most effectually and speedily.' **ἐκ τῶν παρόντων**—'under the circumstances,' viz. those explained by Alc. in c. 91, 2.

§ 3 l. 16. **οἱ**—the only case of the sing. of this pron. at all frequent in prose.

Ἀσίνην—in Messenia, mentioned also in IV. 13. It is strange that it is not more clearly defined, esp. as there is a

place of the same name in Laconia. The further movements of Gylippus are recorded in c. 104.

18. **ὅταν καιρὸς ᾖ**—it was now winter, and so not time to sail.

§ 4 l. 20. **ἡ . . τριήρης**—see c. 74, 2. *τροφήν* is money to pay the troops. The sum is 300 talents (c. 94, 4). Cf. the inscription given in Hicks, p. 79 '*ἐπὶ τῆς* Ἀντιοχίδος *ὀγδόης πρυτανευούσης τρίτῃ ἡμέρᾳ* (this date would be somewhere in March, which fits in with the text here) *τῆς πρυτανείας*': a sum of 300 talents is paid as a loan from the treasure of Athena (cf. II. 13) to Aristocrates, Euonymus, and the other strategi, who pay it over for the army in Sicily. Then follows an account of a further loan of 4 talents, 2000 drachmas, for the ships that were to convey the money to Sicily.

25. **ἐτελεύτα**—see on c. 7, 4.

§ 1 l. 4. **Μεγάρων, οὗς**—for the change from place-name to inhabitants, which is very common, cf. cc. 48 ; 74, 1 ; 75, 2. Observe that unless gender and number are in agreement with the antecedent, attraction of rel. is impossible. Cf. c. 20, 3 Νάξου *καὶ* Κατάνης, *ἃς ἡλπιζον*. 94

5. **ὥσπερ καὶ κτλ.**—at c. 4, 2.

§ 2 l. 8. **ἐδήωσαν τοὺς [τε] ἀγρούς**—for the wrong insertion of *τε* see on c. 6, 2. It is improbable that Thuc. would write such a sentence as *ἐδήωσαν τούς τε ἀγροὺς καὶ . . τὸ πεδίον ἐδήουν* for *ἐδήωσάν τε τοὺς ἀ. καὶ ἐδήουν τὸ πέδιον*, for in all other places where *τε* is misplaced the verb in the second clause is different ; the second clause refers to the return journey and should not be joined to the first by *τε . . 'καί*: if so joined *τὸ πεδίον* ought to refer to a plain at *Megara*. Herbst, who brackets *τοὺς ἀγρούς* as well, says that there is no passage in Thuc. in which *τε* is a real parallel to this. His objections to *τοὺς ἀγρούς* are, however, less forcible. By these words we are to understand estates about Megara that were held by Syracusans; cf. II. 13 *τοὺς ἀγροὺς τοὺς αὐτοῦ*, of Pericles' estates.

ἔρυμα—' Thuc. had already twice mentioned Megara as a *φρούριον* of Syr. in cc. 49, 75. . . This *ἔρυμα* is surely something smaller than *τὰ Μέγαρα φρούριον* in c. 75' (Freeman).

9. **αὖθις**—refers to *ἐδήουν*, in the sense of 'next'; cf. c. 90, 2.

10. **παρακομισθέντες**—this goes with *πεζῇ* and *ναυσί*: all returned along the coast, some by sea, some by land. The Terias forms the boundary between Syracusan and Catanean territory.

11. **τό τε πεδίον**—*i.e. τὸ τοῦ Τηρίου πεδίον*. **ἀναβάντες** applies only to the land forces. Notice the three participles, *ἐλόντες, παρακομισθέντες, ἀναβάντες*. Cf. c. 97, 4.

§ 3 l. 17. **Κεντόριπα**—*Centorbi*, one of the Sicel towns that refused to join the A. It is close to Inessa and Geleatic Hybla.

19. **τῶν Ἰνησσαίων**—the exact site of Inessa is unknown. In III. 103 it is τὸ Σικελικὸν πόλισμα. In 426 the Athenians tried to take it and failed. For the attempt to take Hybla see c. 62, 5. Both were overlooked by Centuripa. Freeman notices that the article is wanting to Centuripa, as also to Hyccara c. 62, 3, and thinks that they were much less well-known places than Inessa, which was a famous place in the time of Ducetius.

§ 4 l. 20. **τοὺς ἱππέας**—see c. 93, 4. **τῶν ἵππων**—'the required horses' were to be got in Sicily.

95 § 1 l. 1. **ἐπ' Ἄργος**—an ally of Athens. Classen thinks that the purpose was to make a hostile settlement at Cleonae.

3. **σεισμοῦ**—always a source of great alarm at Sparta.

§ 2 l. 4. **Θυρεᾶτιν**—this region was a cause of frequent dispute between Argolis and Sparta. It had been in the possession of Sparta since 495 B.C.

6. **ἧλασσον**—for the adverb see c. 1, 2 n. The omission of ἤ after it is not very common, but occurs in IV. 72, 2.

§ 3 l. 7. **ὁ Θεσπιέων δῆμος**—Thespiae, like Plataea, refused to submit to the Persians. It was always suspected by Thebes of leaning towards Athens, and in 423 Thebes destroyed its walls. No doubt the government was administered in the interests of Thebes.

9. **οὐ κατέσχεν**—intrans., 'did not attain their object'; cf. c. 11, 3.

10. **Ἀθήναζε**—it was part of the tradition of Athens, often alluded to in tragedy, to afford shelter to exiles.

96 § 1 l. 2. [**τε**]—cf. c. 94, 2 n. As Stahl says, there is no parallel in Thuc. to such a 'trajection' of τε as this for τοὺς ἱππέας ἡκοντάς τε.

5. **Ἐπιπολῶν**—Epipolae includes all the high ground west of Achradina which was not within the fortifications of the city.

7. **σφᾶς**—should strictly speaking be σφεῖς: but the accus. marks the contrast—here with **Ἀθηναῖοι**—more strongly when the pronoun is far from the subject to which it refers.

8. **τὰς προσβάσεις**—*i.e.* the approaches at the western end. It is strange that the Syr. had not posted a guard here before; but still stranger that the A. afterwards, when they gained Epipolae, left the approaches open. **αὐτῶν**=τῶν Ἐπιπολῶν. **κατὰ ταῦτα**='by this road.'

11. **δυνηθῆναι**—sc. *λαθεῖν ἀναβάντες*. The reason for this confidence is given in what follows.

§ 2 l. 11. **ἐξήρηται κτλ.**—'the rest of Epipolae (with the exception of the western extremity) is elevated and slopes down to the city, and inwards (*i.e. ab urbe*, as Bauer explains) it is exposed to view,' because it rises gently. (1) *ἐξήρηται*= *suspensa est*. Stahl and others read *ἐξῆρται*, arguing that the Schol. read it, for his note begins *μὴ ἐπὶ τοῦ ἐξῆρθαι καὶ μετεωρίσθαι ἀκουέσθω*. But, as Classen says, this does not settle the reading. (2) *μέχρι τῆς πόλεως* and *ἔσω* are the opposite one of the other; for *ἔσω*=landwards from the city. **ἐπιπολῆς**—'above.'

§ 3 l. 16. **τὸν λειμῶνα**—north of the confluence of the Anapus and Cyane.

17. **ἐτύγχανον . . παρειληφότες**—with the tenses here contrast *ἔλαθον σχόντες* in c. 97, 1, and *φθάνει* (historic pres. = *ἔφθασεν*) *ἀναβάς*. See *M. T.* §§ 144, 146, 147, 887. The aor. partic. expresses time coincident with the aor. of these verbs.

18. **οἱ περὶ τὸν Ἑρμοκράτη**—see cc. 72, 5; 73, 1. Freeman thinks that Thuc. gives the names prematurely in c. 73, 1, and that the *election* had only just taken place. But Thuc. means that the *election* took place in the winter, and the new generals only *entered on office* in the spring, with the beginning of the new campaign.

20. **λογάδας**—see on c. 66, 2. In c. 100 *λογάδες* and *ἐκλεκτοί* occur together.

22. **ὅπως . . εἶεν . . παραγίγνωνται**—cf. VII. 17 *ὅπως . . ἀποπειράσωσι . . κωλύοιεν*. 'As the two forms are equally correct, we sometimes find both in the same sense.' *M. T.* § 321.

§ 1 l. 1. **ταύτης τῆς νυκτὸς κτλ.**—as the passage stands in the MSS., the construe is 'on the day that followed this night the A. held a review,' *i.e.* on the day following the night that preceded the Syracusan review, they having sailed from Catana to Leon during the night. But serious objections to this are the intolerable harshness of the sentence, the absence of *καὶ αὐτοί* after *ἐξητάζοντο*, and above all the absurdity of supposing that the A. would hold a review at Leon while the Syr. were doing the same on the Anapus, instead of making the best of their way to Euryelus, their whole object being to seize the height unknown to the Syr., as the night voyage shows. And § 2 below, *ἐχώρει εὐθὺς δρόμῳ*, is inconsistent with the supposition. Again, the review cannot have been held at Catana, as then the voyage must have been made when day was well advanced. The choice lies between inserting *ἤ* with Poppo 97

before τῇ and striking out καί with Madvig, so as to refer ἐξητάζοντο to the Syr.; and with Krüger regarding τῇ ἐπιγιγνομένῃ . . ἐξητάζοντο as an adscript on ταύτης τῆς νυκτός, intended to explain its meaning. This has then been attached to the text by καί.

4. **τὸν Λέοντα**—the site is not known. All that is certain is that it was within a mile of the point of ascent. σχεῖν κατά, as distinct from ἐξέβαινον ἐς τὸ κατά in c. 65, probably shows that it was on the coast, though Arnold, Grote, and Freeman thought not. Holm points out that the A. would land at a point south of Thapsus.

7. **Θάψον**—now *Magnisi*. The naval force protected itself by a stockade across the narrow isthmus.

8. **ἐν στενῷ ἰσθμῷ**—cf. IV. 45 ἰσθμὸν . . ἐν ᾧ ἡ Μεθώνη ἐστί: IV. 113, 2.

§ 2 l. 14. **κατὰ τὸν Εὐρύηλον**—the 'Broad Nail' extends in its widest sense from *Mongibellisi*, where stands the Dionysian Castle, to the Belvedere Hill, which forms the head of the nail and is the western extremity of the hill. The point meant here is the former, where the northern wall of Dionysus springs from his castle. The same path was used by Gylippus afterwards, and again by the A. general Demosthenes in the night attack on Epipolae. For **πεζός** see Index.

15. **ἐκ τοῦ λειμῶνος καὶ τῆς ἐ.**—with παραγενέσθαι.

§ 3 l. 17. **τάχους**—the gen. denotes the sphere in which lay their power.

18. **προσμεῖξαι**—sc. τοῖς Ἀθηναίοις. The Syr. of course ascended Euryelus by the *south* side.

§ 5 l. 27. **ἐπικαταβάντες**—the A. march down the hill and then back again. For the succession of participles cf. c. 4, 1.

29. **ἐπὶ τῷ Λαβδάλῳ**—east of the point of ascent, on the north brink of the cliff, 'on the extremity' (ἀκροῖς). This site would be convenient with the fleet stationed at Thapsus. Its disadvantage was that it was not visible from the κύκλος which the A. presently built. It was subsequently taken by Gylippus. When he took it there were apparently no stores there; these were apparently removed to the κύκλος: cf. c. 102, 2. (See Heitland in *Jour. of Phil.* '94 p. 57.) 'A safe place was needed for their money and stuff, while they themselves went forth to fight with the enemy, or to hem in his city by a wall across the height which was now their own' (Freeman).

98 § 1 l. 1. **καὶ οὐ πολλῷ κτλ.**—though expressed paratactically,

the section consists of two causes and a result—each introduced by *καί*—so that *καὶ ξύμπαντες* = 'and thus in all.'

§ 2 l. 9. **Συκῆν**—this name is found only in Thuc., and the position is unknown. Arnold, Grote, Stahl, Holm, and Freeman place it on the middle of the slope of Epipolae. But Leake and Conradt place it farther south, and this view is probably correct. See c. 101, 1 on *ἐτείχιζον τὸν κρημνόν*.

10. **ἐτείχισαν τὸν κύκλον**—recent authorities agree that this means 'built (and completed) the (necessary, cf. c. 100, 1) fort,' and not 'built the (whole) circle of walls,' which was never completed. This fort was to be the central point of walls running north to Trogilus and south to the Great Harbour, and from it the A. subsequently established communication with the harbour. (The only recent writer who supports the sense 'circumvallation' is Conradt in *N. Jahrb. für Phil.* '84 p. 534. The passages in which the *κύκλος* is referred to are cc. 99, 1, 3; 101, 1; 102, 2; VII. 2, 4. Conradt's only strong point is that in VII. 2 *τῷ δὲ ἄλλῳ τοῦ κύκλου πρὸς τὸν Τρώγιλον* the sense 'on the other side of the fortress' or 'for the other portion running from the fortress' cannot be got from the Greek. I read there *τῷ δὲ ἄλλῳ <ἄνω> τοῦ κύκλου*. But in all the other passages 'fortress' is much more suitable. Heitland shows that the sense 'circumvallation' belongs to *κύκλος* when it is used either (*a*) of *defences*, (*b*) *offensive* works that run all round a place. The reasons appended to Jowett's translation for preferring 'circumvallation' have been refuted by Freeman and Heitland.)

§ 3 l. 14. **ἀντιπαρατασσομένων**—with *ἐώρων*. **διεσπασμένον**, opposite of *ξυντασσόμενον*.

20. **μακροτέραν**—sc. *ὁδόν*. All degrees of *μακρός* are found thus in the fem. accus. **σκιδνασθαι** is an Ionic form.

§ 4 l. 21. **φυλή** = *τάξις*. Gardner and Jevons, p. 637. *ἓν τάγμα ἀπὸ φυλῆς μιᾶς*, Schol.

§ 1 l. 2. **τὸ πρὸς βορέαν τοῦ κύκλου τεῖχος**—either 'a wall towards the north of the fort,' or 'the wall north of the fort.' It is not clear whether *τὸ πρὸς β.* agrees with *τεῖχος* or not. Thuc. distinguishes *κύκλος* from *ἀποτείχισμα*. 99

5. **αἰεί**—with *παρέβαλλον*.

βραχύτατον—the distance from the *κύκλος* to Trogilus (*ἐπὶ τὴν ἑτέραν θάλασσαν*) would be about a mile and a half, and the same from the *κύκλος* to the harbour.

ἐγίγνετο = *ἔμελλον ἔσεσθαι*, Schol.

§ 2 l. 10. **ὑποτειχίζειν**—'build an intercepting wall'; cf. *ὑπομόσαι*.

12. **ἀποκλῆσεις γίγνεσθαι**—*ἀποκλήσεις* is subject of (*ἐμελλον*). The plur. may allude to the fact that, as the A. were building two walls, Syr. would be shut in in two directions.

13. **ἐπιβοηθοῖεν**—sc. *οἱ Ἀθηναῖοι*. 'If they sent to prevent them while they were building.'

14. **ἀντιπέμπειν αὐτοῖς**—sc. *ἐδόκει ἄμεινον εἶναι*. At *καὶ φθάνειν ἄν* the passage is continued in *O.O.*

16. **τὰς ἐφόδους**—either 'attacks' on the wall which would be 'checked' by a stockade, or else the 'approaches' which would be 'occupied' before the wall itself was built. In either case the sense is the same: the *σταυροί* are to protect the builders, and are a temporary shelter.

§ 3 l. 18. **ἀπὸ τῆς σ. πόλεως**—from some point in the wall of Temenites.

19. **κάτωθεν τοῦ κύκλου**—'south of the fort.' The reasons for the choice were—(1) the A. would be prevented from reaching the Great Harbour, (2) the north was unsuitable, because the A. fleet was at Thapsus, and a counterwork there would be exposed on two sides to an attack, (3) the A. were busy at the north, and their attention was withdrawn from the south. (Leake, Arnold, Grote, Holm, and Classen place the wall at the south. But Göller, Dunbar, Didot, and Stahl place it *north* of the *κύκλος*, rendering *κάτωθεν* 'on lower ground than.' But (1) c. 100, 2 *κατέφυγον ἐς τὸ προτείχισμα τὸ περὶ τὸν Τεμενίτην* is against this. (2) If the wall was *north* of the *κύκλος*, why did the A. leave off building at the north wall after destroying the counterwork? They would have pressed on in that direction to prevent the Syr. from repeating their attempt to traverse the north wall. But if the Syr. built south, between the *κύκλος* and *κρημνός*, Nicias had a good reason for building at once across this space, instead of continuing on the northern wall. (3) As *κάτωθεν* can mean 'south of,' it is unlikely that Thuc. would have used it to describe a wall north of the *κύκλος*, as such a description would certainly mislead.)

ἐγκάρσιον—at right angles to the A. wall.

20. **τοῦ τεμένους**—*i.e.* in the Temenites, for which see c. 75, 1.

21. **πύργους ξυλίνους**—probably on the south side of the wall.

§ 4 l. 21. **αἱ δὲ νῆες κτλ.**—this explains on the one hand how it was that the Syr. were not open to attack from the harbour, on the other why the A. were able to get provisions in spite of the Syr. counterwork and possession of the harbour.

100 § 1 l. 2. **ὅσα τε ἐσταυρώθη καὶ ᾠκοδομήθη**—*i.e.* the *ὑποτείχισμα* consisted partly of palisading and partly of stone-work. The exact relations between the *σταύρωμα* and *οἰκοδόμημα* cannot be

determined. Thuc. himself is not clear, for he speaks presently of *φύλακα τοῦ οἰκοδήματος*, and farther on alludes to part of the same people as *οἱ ἐν τῷ σταυρώματι φυλάσσοντες*. Observe that *τε* is misplaced.

5. **μάχωνται**—sc. *οἱ Συρακόσιοι*. **τὴν καθ' αὑτούς**—at the north.

9. **τούς τε ὀχετοὺς . . διέφθειραν**—the elaborate aqueducts of Syr., of which there are many remains, were partly open, partly underground.

10. **ποτοῦ ὕδατος**—belongs to *ὀχετούς*, but is attracted into the rel. clause.

11. **τούς τε ἄλλους**—*i.e.* those of the *φυλή* who were not *ἐν τῷ σταυρώματι φυλάσσοντες*.

17. **ἐξαπιναίως**—this and *ἐξαπίνης*, for *ἐξαίφνης* and *αἰφνιδίως*, are Ionic. For **εἰ ἐπιβοηθοῖεν** see Index s. *εἰ*.

20. **ἡ δὲ . . τὸ παρὰ τὴν πυλίδα**—while a body of 300 picked men was making for the *ὑποτείχισμα*, or that portion of it that consisted only of palisading, a division of the army marched to another *σταύρωμα*—viz. 'that by the postern gate'; but whether this *πυλίς* was in the walls of the city or in the *ὑποτείχισμα* is not stated. On the one hand there may well have been a gate in the *ὑποτείχισμα* to admit from one side to the other, and this may be one of the *ἔφοδοι* alluded to in c. 99, 2. But the 300 picked men would be sufficient to attack this, and it ought to be some gate through which help might come to those at the counterwork. Hence most probably it is a gate in the wall of Temenites, south of the point where the counterwork sprang from the wall; so that one division of the A. army marched north, the other south of the *ὑποτείχισμα*.

§ 2 l. 22. **τὸ σταύρωμα**—sc. *τοῦ ὑποτειχίσματος*. Cavallari-Holm seem to identify this wrongly with *τὸ σταύρωμα τὸ παρὰ τὴν πυλίδα*.

24. **τὸ προτείχισμα**—see c. 75, 1. The Syr. probably rushed through the *πυλίς*, and the pursuers ran in after them, accompanied by some of the division that was marching on the *σταύρωμα* there. Among these last were some Argives (§ 3), who, being hoplites (c. 43, 2), were not among the *ἐκλεκτοί* of § 1.

§ 3 l. 29. **τὴν . . ὑποτείχισιν** = *τὸ οἰκοδόμημα* of § 1. On **διεφόρησαν** see c. 91, 7.

§ 1 l. 1. **ἐτείχιζον τὸν κρημνόν**—'they proceeded to build a wall on the cliff,' not 'built a wall along the cliff,' as Classen. This is the short piece of wall that ran from the *κύκλος* to the *Portella del Fusco*, and is more accurately described in § 3 as 101

τὸ πρὸς τὸν κρημνόν. (Arnold, Grote, and Freeman understand 'they fortified a point on the cliff,' and assume that Nicias subsequently filled in the space between this new fort and the κύκλος with a wall which Thuc. does not mention. They increase the difficulty by placing the κύκλος too far north. Lupus, Stahl, and Fr. Müller read <ἐς> τὸν κρημνόν, but this is not necessary when the κύκλος is rightly placed, the distance now built being so short that the wall 'to the cliff' can be fairly called a wall 'on the cliff.')

2. **ὑπὲρ τοῦ Ἕλους**—Lysimeleia, now *Pantanelli*. **τῶν Ἐπιπολῶν** depends on ταύτῃ.

5. **διὰ τοῦ ὁμαλοῦ**—a lower level than Epipolae, but not so low as the marsh.

§ 2 l. 9. **αὖθις**—again they built out westward, and made another effort to prevent the A. from reaching the harbour, but this time on the lowest level. Probably the palisade and ditch were not completed.

§ 3 l. 12. **τὸ πρὸς τὸν κρημνόν**—see on § 2. **ἐκ τῆς Θάψου**—it was a mistake to abandon Thapsus altogether.

17. **περὶ ὄρθρον**—cf. IV. 110 νυκτὸς ἔτι καὶ περὶ ὄρθρον. Phrynichus says ὄρθρος ἐστιν ἡ ὥρα τῆς νυκτὸς καθ' ἣν ἀλεκτρύονες ᾄδουσιν. ἄρχεται δὲ ἐνάτης ὥρας καὶ τελευτᾷ εἰς διαγελῶσαν ἡμέραν.

18. **καὶ διὰ τοῦ Ἕλους**—Classen takes this with διαβαδίσαντες, so that ᾗ πηλῶδες . . ἐπιθέντες is parenthetical; whereas Krüger joins it with ἐπιθέντες, which makes an awkward expression. Stahl renders 'in fact over the marsh,' apparently regarding it as an explanation of ἐς τὸ ὁμαλόν: but τὸ ὁμαλόν and τὸ ἕλος are different levels. Classen is probably right.

§ 4 l. 25. **τὸ δεξιὸν κέρας**—the Syr. line was facing towards the north, so that the right wing made for the city, the left ran along the left bank of the Anapus to the bridge by which the Helorine road crossed it (the Syr. had restored it since the incident mentioned in c. 66, 2); they hoped to reach Polichna, which was in the hands of the Syr.

28. **οἱ . . λογάδες**—see c. 100, 1.

§ 5 l. 30. **ἦσαν γὰρ κτλ.**—this gives the reason for what follows, not for what precedes. **αὐτοῖς** = the Syr.

35. **ξυνεφοβήθη**—'was also put to confusion,' like the 300. Observe the correction φυλή for φυλακή of the MSS. In Xen. *Hel.* IV. 2, 19 there is a false variant, φυλακαί for φυλαί.

§ 6 l. 36. **Λάμαχος**—see Intr. p. xiv.

37. **ἑαυτῶν**—the plur. is often so used where one general among several is mentioned.

41. **εὐθὺς κατὰ τάχος**—an instance of the tendency to multiply words, esp. adverbs, in order to obtain emphasis—*e.g.* *πόθεν οἰκόθεν* : *αὐτοῦ ἐκεῖ*. The same tendency is seen in Latin, esp. in comedy.

§ 1 l. 2. **αὐτῶν**—depends on *οἱ καταφυγόντες*. See c. 62, 5 n. **102**
τοὺς κατὰ σφᾶς—means the left wing of the A.

§ 2 l. 8. **τὸ μὲν δεκάπλεθρον προτείχισμα**—this outwork, 1000 feet long, is probably a curving wall in front of the portion of the *κύκλος* that faced towards the city. It may also have run in front of the short piece of wall that joined the *κύκλος* to the *κρημνός* (see c. 101, 1 n.), the effect of which arrangement would be that ultimately all the lines from the *κύκλος* to the Great Harbour, including the *κύκλος* itself, were double. The *προτείχισμα* was probably rebuilt afterwards. Conradt thinks that the *προτείχισμα* is a fort at the north end of the line of circumvallation; but what could be the object of a fort there, when the A. were occupied in building at the north and meant to continue to Trogilus?)

10. **διεκώλυσεν**—sc. *ἐλεῖν καὶ διαπορθῆσαι*. Nicias had only the soldiers' servants with him.

§ 3 l. 18. **κάτωθεν**—from Anapus. **ὥσπερ εἴρητο**—'in accordance with instructions.' See c. 101, 3.

§ 4 l. 22. **καὶ ἡ ξύμπασα**—*i.e.* not only the two divisions that had advanced from the city, but the left wing also that had fled to the bridge, returned. For **μή** see *M.T.* § 685.

§ 1 l. 3. **αὐτόν**—'the general.' The A. now stopped build- **103**
ing north of the *κύκλος*, and built a double wall from *Portella del Fusco* towards the Great Harbour. Now that the fleet was in the harbour, it was necessary to secure communication with the *κύκλος*. The object of the wall being double was partly that provisions might come safely from the harbour, and partly to guard against an attack from two sides, as Polichna was in the possession of Syr.

§ 2 l. 12. **περιεωρῶντο**—as in c. 93, 1. For **Τυρσηνίας** see c. 88, 6.

13. **καὶ τἆλλα κτλ.**—the next sentences consist of a telling contrast between the prospects of the two sides just before the arrival of Gylippus. Then come the progress and arrival of the latter, the passage lasting down to the end of VII. 2. The whole passage is one of the finest examples of the sombre pathos of which Thuc. is such a master.

προυχώρει ἐς ἐλπίδας—'the progress was such as to rouse hopes' of success. Cf. VIII. 81 *ἐς ἐλπίδας αὐτοὺς τῶν μελλόντων καθίστη*, though the resemblance is more apparent than real. This use of *ἐς* is to express the end or consequence towards which the action of the verb is directed. Cf. *πράσσειν τι ἐς ἀναβολάς* VII. 15, 'to act so as to produce delays.' (Classen reads *ἐς ἐλπίδα* with the *Vatican*, = 'according to their hope.')

§ 3 l. 16. **οὐδέ**—from Peloponnese they had especially looked for help, because of their tie with Corinth and the Spartan hatred of Athens.

18. **τοὺς δὲ λόγους**—'the proposals they made whether among themselves or to Nicias were for peace.' These proposals must have come from persons opposed to Hermocrates, and are a violation of the oath taken a few months before (c. 75, 2). They are the outcome of the vigorous prosecution of the siege.

§ 4 l. 21. **οἷα**—sc. *λέγεσθαι*.

25. **ὑπό**—'under the weight of.'

29. **Ἡρακλείδην**—not the same as the one mentioned in c. 73, 1.

104 § 1 l. 1. **Γύλιππος**—see c. 93, 2. He assumes, in accordance with the statements of Alcibiades, that the A., having secured Sicily, will proceed to attack Italy.

9. **τὴν δὲ Ἰταλίαν**—for the meaning of this see on c. 2, 4. For **τὸν Ἰόνιον** (*κόλπον*) see on c. 13, 1.

§ 2 l. 16. **Θουρίαν**—see on c. 61, 6. **πρεσβευσάμενος**—not 'went on a mission,' but 'sent an embassy,' and 'renewed the citizenship that his father Cleandridas had enjoyed there.' See c. 92, 3.

18. **αὐτούς**—the people for the place, as constantly.

20. **κατὰ τὸν Τεριναῖον κόλπον**—as this gulf, now *di S. Eufemia*, is on the north-west side of the Bruttii, this seems to be a mistake: he ought to have said the Scyllacian gulf (*di Squillace*), which is opposite to it on the south-east, the land being here at its narrowest.

21. **μέγας κτλ.**—'stiffly when it sets at north.' **πάλιν χειμασθείς**—'being driven by a violent storm.' **ἐς τὰ μάλιστα**—as in Demosth. 21, 212 *εἰσὶν εἰς τὰ μάλιστα πλούσιοι*.

§ 3 l. 26. **ὑπερεῖδε**—'despised the small number.' **φυλακήν**—sc. *νεῶν*. He presently sent out four ships, but they failed to intercept Gylippus.

105 § 1 l. 2. **Λακεδαιμόνιοι**—see c. 95. The A. now openly

break the Peace of Nicias and the alliance that followed by attacking places in Laconia.

§ 2 l. 8. **ἐκ Πύλου**—the A. had occupied Pylus in 425 B.C. They had formed an alliance with Argos and Mantinea in 420.

12. **ὅσον κτλ.**—'only just to land on L. territory in arms.' For *ὅσον μόνον* cf. Aristoph. *Vesp.* 1288 *ὅσον δὲ μόνον εἰδέναι*: IV. 16 *ὅσα μὴ ἀποβαίνοντάς*, 'except disembarking.' The phrase **ξὺν ὅπλοις** is an old military expression, this and *ξύν* (*τοῖς*) *θεοῖς* being the only phrases with *ξύν* that are common in Attic, except Xenophon.

16. **Ἐπίδαυρον**—ravaged by the A. in 424, and again in 413.

Πρασιάς—P. had already suffered severely in the war. Aristoph. *Pax* 242 *ἰὼ Πρασιαὶ τρισάθλιαι καὶ πεντάκις.*

18. **εὐπροφάσιστον κτλ.**—'brought it about that the L. had a better excuse for alleging against the A. that they were defending themselves.'

22. **Φλειασίαν**—Phlius was in alliance with Sparta.

ADDENDA

C. XXIII. § 1, Intr. p. XXV. I have defended my view of this passage in the *Classical Review*, Jan. 1897.

C. XXXI. § 3 l. 31. For *ἐς τὰ μακρότατα* J. Argyriades proposes *ἐς τὰ ἀκρότατα*—a good conjecture.

C. LXII. § 4 l. 24. *τἀνδράποδα ἀπέδοσαν.* Argyriades supports his conjecture *ἀπέλυσαν* with Xen. *Hel.* IV. 8, 21 *χρημάτων πολλῶν ἀπέλυσεν.* He thinks the money was paid by merchants attached to the fleet, who then gave the services of the ransomed prisoners instead of their own: cf. VII. 13 *εἰσι δ' οἳ καὶ αὐτοὶ ἐμπορευόμενοι ἀνδράποδα Τκκαρικὰ ἀντεμβιβάσαι κτλ.*

APPENDIX

NOTE ON THE SPEECH OF ALCIBIADES AT SPARTA

cc. 89–92

In the speech that Thucydides attributes to Alcibiades when speaking before the Spartan Assembly a double purpose is manifest. The orator wishes to urge his hearers to take certain action against Athens, and desires at the same time to dispose of any prejudice against himself that may exist in the minds of the Spartans. The first point falls of course under the *γένος συμβουλευτικόν*: and in consequence of this the whole speech is classed by all writers, whether ancient or modern, under the *genus deliberativum*. This classification is doubtless correct. But it is worth notice that the second point falls, strictly speaking, under the *γένος δικανικόν*. That this is so is sufficiently obvious from the opening words of the speech, which are in the forensic manner: *ἀναγκαῖον περὶ τῆς ἐμῆς διαβολῆς πρῶτον ἐς ὑμᾶς εἰπεῖν, ἵνα μὴ χεῖρον τὰ κοινὰ τῷ ὑπόπτῳ μου ἀκροάσησθε*. The oration is therefore the converse of the *Leptines*, which, though classified under the *γένος δικανικόν*, contains a considerable element of the *γ. συμβουλευτικόν*—as witnessed by the hypothesis to that speech (*ἡ δέ γε ὕλη πᾶσά ἐστι διπλῆ, καὶ ταύτης ἡ μέν ἐστι δικανική, ἡ δὲ συμβουλευτική*).

The *partitio* also is affected by this twofold character of the speech. It may be safely asserted that the scholiasts described this speech with reference to its deliberative character. Whether the rhetoricians were right or wrong in defining any deliberative speeches according to the nature of their *στάσις* does not here concern us. The full description must have run nearly in this way: *ἡ στάσις πραγματική, ἄγραφος, συμβουλευτικοῦ εἴδους, κεφάλαια ἔχουσα τὸ συμφέρον, τὸ δυνατόν*. But the justification of the speaker's past does not belong to the *στάσις πραγματική*. It is in the nature of a *δικαιολογία*: for it refers

not to the future but to the past—to the injury that Alcibiades had done to Sparta.

Now what of the *dispositio* of the speech? Franz Müller marks the *exordium*, including a double *narratio* and a double *propositio*, as occupying cc. 89, 90, and the first section of 91—very nearly half of the whole speech. Blass says that there is no *exordium* at all. Hude assigns c. 89 to the *exordium*, cc. 90 and 91 to the *probatio*, and c. 92 to the *peroratio*. The point that I wish to make is that the correct *dispositio* must take account of the twofold character of the contents. Let us call the forensic element I and the deliberative element II. The *dispositio* works out, I believe, in the following manner :—

c. 89 § 1	= *Exordium* to I.
c. 89 § 2	= *Narratio* to I.
c. 89 §§ 3-6	= *Probatio* A to I (δικαιολογία).
c. 90 § 1	= *Transitio* to II.
c. 90 § 2-c. 91 § 1	= *Narratio* to II.
c. 91 § 2	= *Probatio* to II.
c. 92 § 1	= *Peroratio* to II.
c. 92 §§ 2-4	= *Probatio* B to I.
c. 92 § 5	= Combined Peroration to I and II.

The only point that appears to me doubtful in this division is whether the famous sophistic passage about Patriotism (c. 92, 2-4) is really to be considered a continuation of the δικαιολογία of c. 89. I think that a close examination of the two passages shows that there are in the latter references back to the former. (1) In the earlier passage Alcibiades defends himself against the objection that before his exile he had treated Athens well and Sparta badly (*εἴ τις . . ὠργίζετό μοι . . ἢ εἴ τις . . χείρω με ἐνόμιζε*). In the later passage he defends himself against the converse objection that service to Sparta involves disservice to Athens (*χείρων οὐδενὶ ἀξιῶ δοκεῖν ὑμῶν εἶναι κτλ.*). (2) 'Before (c. 89, 2) you rejected my overtures and deprived me of my position at Athens' (*ἐμοὶ ἀτιμίαν περιέθετε*) : '*now* (c. 92, 3) I am deprived by the Athenians themselves of my position at Athens' (*φυγὰς γάρ εἰμι τῆς τῶν ἐξελασάντων πονηρίας*). (3) The common object of both passages is to disarm prejudice : compare the references to *διαβολή* of the first with the exhortation to the Spartans *ἐμοὶ ἀδεῶς χρῆσθαι* of the second. In both the appeal of an exile to a hostile power is enforced by reference to the speaker's attitude towards his country.

It should be noticed further that it is possible to separate the forensic portion of the speech from the deliberative merely by omitting c. 90-c. 92 § 1 and the latter part of the last sentence

of the whole speech. By these omissions a complete and uniform speech is obtained. Omitting the narrative and arguments, the outline of this uniform speech is as follows: *καὶ νῦν, εἴ τις καὶ τότε ἐν τῷ πάσχειν οὐκ εἰκότως ὠργίζετό μοι, μετὰ τοῦ ἀληθοῦς σκοπῶν ἀναπειθέσθω· ἢ εἴ τις, διότι καὶ τῷ δήμῳ προσεκείμην, μᾶλλον χείρω με ἐνόμιζε, μηδ' οὕτως ἡγήσηται ὀρθῶς ἄχθεσθαι. καὶ χείρων οὐδενὶ ἀξιῶ δοκεῖν ὑμῶν εἶναι, εἰ . . φιλόπολις ποτε* (*i.e. τῷ δήμῳ προσκείμενος*) *δοκῶν εἶναι, νῦν ἐγκρατῶς ἐπέρχομαι.* It is difficult to exhibit the fact without printing a long passage, but a reference to the text will show that the argument runs on in the manner I have indicated, and that, omitting a single *τε* in c. 92, 5, the speech ends at the words *τὰ δ' ὑμέτερα ἤκαζον.* To the whole of this first complete speech the oration of Andocides *de Reditu* is very similar in manner. Similarly, the portion omitted—allowing only for the mechanical *transitio* of c. 90, 1—forms down to c. 92, 1 a second complete speech, with introduction, proof, and peroration of its own. The remarks at the end of c. 92, which have reference to this second subject, are needed to round off the whole and to give the double speech a false appearance of uniformity.

GREEK INDEX

*** The numbers in all cases refer to chapter and section. The number of the section is followed by *n* where the reference is both to the text and to the notes.

A

ἀγαθὸς πολίτης γίγνεσθαι 14; 9, 2
ἀγάλλομαι: τἄλλα οἷς ὁ πόλεμος ἀγάλλεται 41, 3 *n*
ἀγαλμάτων περικοπαί 28, 1
ἄγαν: ἡ ἄγαν ἐπιθυμία 24, 4
ἀγαπᾶν 'be content' 36, 4
ἀγγελίαι φοιτῶσι δειναί 104, 1
ἀγγέλλεσθαι ἐπὶ τὸ πλεῖον 'to be exaggerated by report' 34, 7
ἀγείρω ἱππέας 71, 2
ἀγορά: ἀγορᾷ δέχεσθαι 44, 2; ἀγορὰν παρέχειν 44, 3; 50, 1
ἀγριώτερον: ἐς τὸ ἀ. ἐπεδίδοσαν 'grew more angry' 60, 2
ἀγών: ὁ ἀ. οὐ περὶ τῶν . . ἀλλ' ὅπως . . φυλαξόμεθα 11, 7 *n*; περὶ πατρίδος ἔσται ὁ ἀγών 68, 3; once with περί and dat. in MSS 34, 4 *n*
ἀδεής 87, 4 *n*
ἄδεια: ἄδειαν ποεῖσθαι 60, 3 *n*; μετ' ἀδείας ὁμολογεῖν 60, 3
ἀδεῶς 27, 2 *n*
ἀδήλως τῇ ὄψει πλάσασθαι 58, 1 *n*
ἀδικοῦμαι: τὸ . . φιλόπολι οὐκ ἐν ὦ ἀ. ἔχω 92, 3; ὁ ολόμενος ἀδικήσεσθαι 87, 4 *n*
ἀδικῶ: τὰ μὲν δημόσια ἀδικεῖν, τὰ δ' ἴδια ἀναλοῦν 12, 2
ἀδόκητον: ἀπὸ τοῦ ἀδοκήτου . . ὠφελῆσαι 47; τὸ ἀδόκητον 34, 6, 8
ἀδύνατον: ἀ. προεμένῳ . . προσλαβεῖν 78, 3
ἀδύνατος 'powerless' 85, 1; 91, 2; 'incapable' 102, 2
ἀήσσητοι ἱππῆς 70, 3
ἆθλον τῆς νίκης 80, 4 *n*
ἀθροίζω: ἀθροισθῆναι ἐς τὴν ὁδόν 'concentrate on the road' 70, 4
ἄθροισις χρημάτων 26, 2
ἄθρόος: ἀθρόοι γενέσθαι 56, 2; ἀ. ἐπακολουθῆσαι 70, 3; ἀ. ξυστραφῆναι 91, 2; τῷ ταχυναντοῦντι ἀθροωτέρῳ προσβαλεῖν 34, 5
ἀθυμία: ἐν ἀ. εἶναι 46, 2
αἰγιαλός: ἐς τὸν αἰ. σχεῖν 52, 1; the ordinary prose word for 'shore,' unless θάλασσα can be used
αἴδιος μισθοφορά 24, 3

ἀεὶ ποτε διάφορος εἶναι 89, 4 ; ἀεὶ ποτε πολέμιος εἶναι 82, 2

αἰσθάνομαι with partic. 65, 2 ; 91, 6

αἰσχρός : ἐκ τοῦ αἰσχίονος γίγνεσθαι 10, 2 ; διὰ τὸ αἰσχρόν 11, 6

αἰτία : αἰτίαν σχεῖν 14, 1 *n* ; πολλὴν τὴν αἰ. ἔχειν ὑπό τινος 46, 5 ; τὴν αἰ. λαβεῖν περὶ πράγματος 60, 1 ; αἰ. εὐπρεπής 'excuse' 76, 1

αἰτιώτατος εἶναι, *abs.* 60, 2

αἰφνίδιος προσπεσεῖν 49, 2 *n*

αἰχμάλωτος : λύτρα ἀνδρῶν αἰ. λαβεῖν 5, 3

ἀκινδύνως : ἡ αὐτίκα ἀ. δουλεία 80, 5 *n*

ἄκλητος : οὐκ ἄκλητοι, opposite of παρακληθέντες 87, 2

ἀκμάζω : ἔως ἔτι ἀ. μετ' αὐτῆς (=νεότητος) 17, 1

ἀκοή : ἀ. αἰσθάνομαι 17, 6 ; 20, 2 ; ἀ. ἐπίσταμαι 53, 3 ; 60, 1 ; ἀ. εἰδέναι 55, 1

ἀκολασία : ἡ ὑπάρχουσα ἀ. 89, 5

ἀκολουθεῖν 'accompany' 37, 1 ; 61, 5 *n*

ἀκόλουθος 28, 1 *n*

ἀκούσιος : ἀ. ᾑρημένος ἄρχειν 8, 4

ἀκριβής : τὰ ἀκριβέστατα εἰδέναι 91, 1 ; τὸ ξυνηθὲς ἐς τοὺς ἐπικούρους ἀκριβές 55, 3 *n* ; τὸ πάνυ ἀκριβές 18, 6 *n*

ἀκροᾶσθαι : ἀ. ἐνδοιαστῶς 10, 5 ; ἀ. μιᾷ γνώμῃ 17, 4 ; χεῖρον ἀκροᾶσθαι 89, 1 *n*

ἄκων : ἀ. εἰπεῖν 25, 2 ; ἀ. σωφρονεῖν 87, 4 ; ἀ. ἡγεῖσθαι 34, 3

ἀλήθεια : ὡς ἡ ἀ. εὑρίσκεται, opposite of ὡς αὐτοί φασι 2, 2 ; περὶ τῆς ἀ. λέγειν ἄπιστα 33, 1 ; πᾶσαν τὴν ἀ. λέγειν 87, 1

ἀληθής : ἀληθεστέρα σωτηρία 86, 4 ; ἀληθεστάτη πρόφασις 6, 1 *n* ; Intr. p. 2 ; πρόφασιν μὲν)(τὸ δ' ἀληθές 33, 2 ; μετὰ τοῦ ἀληθοῦς σκοπεῖν 89, 3 *n* ; ἐπαγωγὰ καὶ οὐκ ἀληθῆ 8, 2

ἁλίσκομαι : Ἰλίου ἁλισκομένου 'on the fall of T.' 2, 3 *n*

ἀλκή : ἡ ἀλκὴ τῶν ἔργων 34, 9 *n*

ἀλλά : ἀλλὰ ᾗ ἂν γιγνώσκω βέλτιστα ἐρῶ (or ἀλλ' ἡ ἂν κτλ.) 9, 2 *n* ; after a neg. ᾔδει οὐδείς, ἀλλὰ 27, 1 and often ; in *altercatio* (ὑποφορά) 38, 5 ; marking transition to a new point 77, 1 ; 87, 1

ἄλλος : ὁ ἄλλος ὅμιλος 30, 2 ; 32, 2 ; ἄλλο τι ἢ σκοπεῖν 11, 6 ; τί ἄλλο ἢ . . οὐκ ἠμύναντε 80, 2 ; χορηγίαις ἢ ἄλλῳ τῳ λαμπρύνεσθαι 16, 3 ; ἄλλ' 'elsewhere' 96, 2 ; σκοπεῖν ἐκ τοῦ αὐτοῦ τοῖς ἄλλοις 'in the same way as others' 18, 3 ; λέγειν ἄλλα τε πολλὰ καὶ κεφάλαιον 6, 2

ἀλλοτρία, ἡ, 69, 3 ; ἀλλοτρία πᾶσα 'a land wholly hostile' 21, 2

ἀλλόφυλος : ἄνδρες ἀ. 9, 1 ; ἐν ἀλλοφύλοις καὶ πολεμίοις 23, 2

ἄλλως : ἄλλως πως 2, 4 ; εἴ τῳ ἄλλως δοκεῖ 23, 4

ἀλόγιστος : ἡ ἀλόγιστος τόλμα 59, 1

ἄλογος : οὐδὲν ἄλογον ὅ τι ξυμφέρον 85, 1 ; καὶ ἀλογώτερα 46, 2 *n* ; ἀλόγως σωφρονεῖν 79, 2 ; ἀλόγως ἐλευθεροῦν 84, 3 *n*

ἀλωτός : ταύτῃ μόνον ἀλωτὸς εἶναι 77, 2

ἅμα : (1) *prep.* ἅμα ἦρι 8, 1 ; 74, 2 ; 94, 1 ; ἅ. ἔῳ 65, 3 : (2) *adv.* ἅμα πλέοντες (MSS ἀναπλέοντες) 42, 1 ; καὶ . .

ἅμα 15, 2; 18, 4 *al.*; δὲ . . ἅμα 16, 2; ἅμα δέ 83, 1; 89, 4
ἁμαθέστατος 39, 3
ἁμαρτάνειν: ἁμαρτόντες)(καλὰ πράξαντες 16, 5; γνώμῃ ἁμαρτεῖν 78, 3 *n*; γνώμης ἁμαρτεῖν 92, 1
ἄμεινον 'advisable' 9, 1; 34, 2; 99, 2
ἀμελεῖν: τοῦ ξύμπαντος 33, 3
ἀμελῶς φυλάσσειν 100, 1
ἁμιλλᾶν ποιεῖσθαι 32, 2
ἁμιλληθέν: μεγάλῃ σπουδῇ πρὸς ἀλλήλους ἀ. 31, 3
ἀμυδρός: ἀμυδρὰ γράμματα 54, 7
ἀμφισβητεῖσθαι: πολλὰ τὰ ἀμφισβητούμενα ἔχειν 10, 2
ἀμφισβήτητος γῆ 6, 2
ἀμφότερος: κατ' ἀμφότερα 31, 3 *n*; ὅ τε οἰόμενος . . καὶ ὁ ἐπιβουλεύων . . ἀμφότεροι ἀναγκάζονται 87, 4; ἐπ' ἀμφότερα εἰκάζεται 'conjectures lean in both directions' 60, 2; ἴσα ἀμφότερους ἀποκρίνασθαι 88, 2
ἄν: (1) *with rel. words:* ᾧ ἂν γιγνώσκω 9, 2; ᾧ ἂν ἄριστα δοκῇ 26, 1; ὅπῃ ἂν γιγνώσκωσι 8, 2; cf. 72, 5; ἧς ἂν ὦσι πατρίδος 16, 5; ὅσαι ἂν δοκῶσι 25, 2; οὗ ἂν δέῃ 31, 3; ᾗ ἂν πονῇ 67, 1; (2) *ἄν repeated:* 11, 1; 18, 2; 37, 2; 49, 2; 64, 1; (3) *with inf. and art.:* 18, 3 only; (4) *with partic.:* ἀσμένου ἂν πρόφασιν λαβόντος 34, 6; οὔτε ὄντα οὔτ' ἂν γενόμενα 38, 1; μὴ ἂν . . γενομένην 80, 5; (5) τάχ' ἂν ἴσως 10, 4; 34, 2; 78, 2; τάχ' ἄν 2, 4; 19, 2; κἂν ἔλθοιεν ἴσως 11, 3; (6) ὡς ἂν of *purpose* 91, 4; πρὶν ἄν 71, 2; ἕως ἄν 77, 2; (7) τὸ καλῶς ἄρξαι τοῦτ' εἶναι, ὃς ἂν 14 *n*; οὐκ ἄχρηστος ἦδ' ἡ ἄνοια, ὃς ἂν 16, 3;—εἰ . . βουλήσεσθε, κἂν κινδυνεῦσαι 40, 1;—οὐδενὸς ἂν χεῖρον (sc. φρονοίην) 89, 6 *n*;—ὡς ἂν μάλιστα δι' ὀργῆς 57, 2
ἀναγκάζομαι: ἀμφότεροι ἀναγκάζονται ὁ μὲν ἄκων σωφρονεῖν ὁ δ' ἀπραγμόνως σῴζεσθαι 87, 4 *n*
ἀναγκαῖος: ἀναγκαία παρασκευή 37, 2 *n*
ἀνάγκη: ἐξ ἀνάγκης ξυμπλεῖν 44, 1; κατ' ἀνάγκην ἡ ξύμβασις ἐγένετο 10, 2
ἀναγωγή: ἡ ἀ. ἐγίγνετο 30, 1; εὐχὰς τὰς νομιζομένας πρὸ τῆς ἀ. ποιεῖσθαι 32, 1 *n*
ἀναθαρσῶ: τῇ γνώμῃ ἀ. 49, 2; τῇ ὄψει ἀ. 31, 2 *n*
ἀναιροῦμαι στάσεις καὶ ἀγῶνας 38, 3; ἀ. πόλεμον 1, 1
ἀνακτῶμαι πατρίδα 92, 4
ἀναλαμβάνω τὴν προξενίαν 89, 1; ἀνειλήφει ἑαυτὴν ἡ πόλις ἀπὸ τῆς νόσου 26, 2; ἀναλαβεῖν πατρίδα 92, 4
ἀνάλωσις: λογίζεσθαι τὴν ἀ. 31, 5
ἀναμιμνήσκω τινά τι 6, 2
ἀνανέωσις: ἀφικέσθαι ἐπὶ ξυμμαχίας ἀνανέωσει 82, 1
ἀναπείθω: ἀναπείθεται εἰς τῶν δεδεμένων . . μηνῦσαι 60, 2; εἴ τις ὠργίζετο . . ἀναπειθέσθω 89, 2
ἀναρρίπτω κίνδυνον 13, 1 *n*
ἀναρχία: ἡ ἀξύντακτος ἀ. 'want of discipline' 72, 4
ἀνασπῶ σταύρωμα 100, 3
ἀνάστατος γίγνεσθαι 5, 3; τὰς πόλεις ἀ. ποιεῖν 76, 2
ἀναστέλλειν (πρὸς χώραν) 2, 5; 70, 3

ἀναψηφίζω 14
ἀνδρεία: τῇ ἀ. οὐχ ἧσσους 69, 1; ἀνδρείᾳ ἐπιφανής 72, 2
ἀνέλεγκτος διαφυγεῖν 53, 2
ἀνέλπιστος: κάλλιστον ἔργων καὶ οὐκ ἀ. 33, 4; ἡ ἀ. σωτηρία 69, 3; ἀ. γίγνεσθαι 'to lose hope' 17, 8
ἀνεπίφθονος: πᾶσιν ἀνεπίφθονον *omnibus fas est* 83, 2; ἀνεπιφθόνως καταστήσασθαι τὴν ἀρχήν, of a popular rule 54, 5
ἄνευ: ἄ. Ἀθηναίων 'without consulting the A.' 13, 2; ἄ. μεγάλου ὑμῶν κινδύνου 16, 6; ἄ. τοῦ ἐκ δημοσίου μισθοῦ 'apart from' 31, 5; 90, 4; ἄ. σφῶν περιγενέσθαι 'without their help' 88, 1
ἀνέχω: ἀ. τὴν Σικελίαν μὴ ὑπ' αὐτοὺς εἶναι 'keep S. from falling under their yoke' 86, 4; ἀνέχομαι ὑπερφρονούμενος 'submit to be looked down on' 16, 4
ἀνῆκται: ἀ. τὸ στράτευμα ἅπαν 65, 2
ἀνήρ: with epithet of good meaning 64, 2; 72, 2; of bad meaning 9, 1; 11, 7; 12, 1; ἀ. τύραννος 85, 1; ἄνδρες = τινές 50, 3
ἀνθίστημι: ἀντιστῆναί τινι περὶ τῆς ἐλευθερίας 76, 4
ἀνθρώπινος: οὐκ ἀνθρωπίνης δυνάμεως βούλησις 78, 2
ἀνίημι καιρόν 86, 3; μὴ ἀ. τινας 18, 3 *n*
ἀνόητον ἰέναι 11, 1
ἄνοια: ἡ νεότης καὶ ἄ. 17, 1 *n*; περὶ ὁμολογουμένης ἀ. λέγειν 89, 6 *n*
ἀνταγωνίζομαί τινι 79, 4
ἀνταξιῶ τὰ ὁμοῖα 16, 4 *n*
ἀντεπιβουλεύω 87, 5
ἀντί: ἀρχὴν ἀντ' ἐλευθερίας προσδέξασθαι 20, 2; ἀντὶ τοῦ with inf. 87, 5
ἀντικρούω: τοῦτο ἀντεκεκρούκει 46, 2
ἄντικρυς πολεμεῖν 10, 3; ἄ. πλεῖν ἐπὶ Συρακούσας 49, 1
ἀντίπαλοι παρασκευασάμενοι τὸ ναυτικόν 23, 1 *n*
ἀντιπαρακαλῶ ἐπὶ σωτηρίαν 86, 5
ἀντιπαρακελεύομαι τοῖς πρεσβυτέροις 13, 1
ἀντιπαρέχω ἱππικόν 21, 1
ἀντιπάσχω)(δρῶ 35, 1
ἀντιπέμπω μέρος τῆς στρατιᾶς 99, 2
ἀντιπρεσβεύομαι 75, 3
ἀντίσχω 91, 2
ἀντιτάσσομαι πρός τινα 102, 1
ἀντιτίθημι 'retort' 18, 1
ἀντιτυγχάνω ἐπικουρίας 87, 4 *n*
ἀντιχειροτονῶ 'vote against' 13, 2; 24, 4
ἄνωθεν 102, 4
ἀνωφελές: οὐθ' ὅτι . . ἐπέρχονται ἀνωφελές 33, 4
ἀξιῶ: (1) = νομίζω 36, 3; (2) = 'claim' 47, 1; 88, 7; 92, 2; (3) τῶν αὐτῶν ἀξιοῦσθαι 'to be thought worthy of the same treatment' 38, 5
ἀξιόχρεως καὶ ἄπιστος διάνοια 31, 1; ἀξιόχρεών τι ἀφ' ἡμῶν ὁρᾶται 34, 7
ἀξίωμα: ἐν ἀ. εἶναι ὑπό τινος 15, 3
ἀξίωσις: ἀπὸ τῆς ὑπαρχούσης ἀ. 'as far as his position allowed' 54, 3 *n*
ἀξυνεσία 36, 1
ἀξύντακτος: ἡ ἀξύντακτος ἀναρχία 72, 4
ἀπαγγέλλω: οἱ τὰ μὴ πιστὰ δοκοῦντα εἶναι ἢ λέγοντες ἢ ἀπαγγέλλοντες 33, 1

ἀπαίρω : ἡγοῦμαι αὐτοὺς οὐδ' ἂν ἀπᾶραι ἀπὸ Κερκύρας 34, 6 ; πολὺ ἀπὸ τῆς ἑαυτῶν ἀπάραντες 33, 5
ἀπαλλάσσω : ἀρχῆς καὶ ἡγεμονίας ἀ. 82, 2 ; τοιῶνδε ἀγγελιτῶν ἀ. 40, 1
ἀπαντῶ : ἀ. Ἀθηναίοις ἐς Τάραντα 34, 4
ἀπαρτῶ τὴν παρασκευὴν ἐς ἀλλοτρίαν πᾶσαν 21, 2 *n* (see crit. note)
ἀπαρχὴ ἀπὸ βαρβάρων τινῶν ἐσφέρεται 20, 3 *n*
ἀπεικότως : οὐδὲ τοῦτο ἀ. 55, 2
ἀπειπεῖν προξενίαν 89, 2
ἄπειρος εἶναι τοῦ μεγέθους τῆς νήσου . . καὶ ὅτι ἀνηρρῶντο 1, 1
ἀπερισκέπτως προσπεσεῖν 57, 3 ; ἀπερισκέπτως πιστεύειν 65, 1
ἄπλοια : ὑπ' ἀπλοίας ἀπολαμβάνεσθαι 22, 1 *n*
ἀπό : (1) *temporal*, 'after,' πρεσβεύειν ἀπ' αὐτοῦ καὶ τυραννεῦσαι 55, 2 ; (2) 'from,' ἀπὸ νόσου μεγάλης λωφᾶν 12, 1 ; (3) *local*, of the place *from* which anything is carried on, κηρῦξαι ἀπὸ νεῶν 50, 4 ; (4) *source* or *origin*, λαβεῖν ἀπὸ τοῦ κοινοῦ 17, 3 ; of persons, Δωριῆς ἀπ' αὐτονόμου τῆς Πελοποννήσου 77, 1 ; *cause*, θαυμάζεσθαι ἀπὸ τῆς ἱπποτροφίας 12, 2 ; *base*, ἀπὸ τῆς παρούσης δυνάμεως ἱκανοί 102, 4 ; 46, 3 ; in adverbial phrases : ἀπὸ τοῦ ἀληθοῦς 47 ; ἡ ἀπὸ τοῦ ἀληθοῦς δύναμις 34, 8
ἀποδέχομαι : διαβολὰς ἀ. 29, 2 ; 41, 1 ; ὑπόπτως ἀ. τινά 53, 2
ἀποθήκη τοῖς σκεύεσιν 97, 5
ἀπόκλησις γίγνεται 99, 2
ἀποκλήω : ἀποκλῆσασθαι τῆς διαβάσεως 101, 4
ἀποκνῶ τὴν στρατείαν 92, 4
ἀπόκρημνος : ἀπόκρημνον χώριον 96, 1
ἀπολαμβάνεσθαι ὑπ' ἀπλοίας 22 1 *n*
ἀπόλεκτος : ἄνδρες οὐκ ἀ. 68, 2
ἀπολύομαι 'am acquitted' 29, 1
ἀποπειρῶ τινος 90, 2
ἀπορία : ἀ. φυλακῆς πόλεων μεγάλων 86, 3 ; δι' ἀπορίαν τῶν ἐπιτηδείων σφαλῆναι 33, 5
ἀποσκίδνασθαι μακροτέραν 98, 3
ἀποφέρομαι ἐς τὸ πέλαγος 104, 2
ἀποχρῶμαι ὠφελίᾳ 17, 1
ἀπραγμόνως σῴζεσθαι 87, 5 *n*
ἀπραγμοσύνη : ἀπραγμοσύνης μεταβολή 'change to idleness' 18, 7 *n*
ἀπρεπής : τὸ ἀπρεπὲς εὖ θέσθαι 'to bring good out of disgrace' 11, 6
ἀπροσδόκητος : ἀ. εἶναι ὡς ἤδη μαχούμενος 69, 1
ἀπροφάσιστος : προθυμίαν ἀπροφάσιστον παρεσχόμεθα ἐς τοὺς Ἕλληνας 83, 1 ; κατὰ κόσμον καὶ ἀπροφασίστως παρασκευασθῆναι 72, 4
ἄπωθεν : ὁ ἄ. ξύνοικος 77, 2
ἀρετή : ἀ. καὶ ξύνεσιν ἐπιτηδεύειν 54, 5 ; περὶ πλείστου καὶ διὰ πλείστου δόξαν ἀρετῆς μελετᾶν 11, 6
ἀρκοῦντως ἔχειν 'to be adequate' 100, 1
ἁρπαγὴν ποιεῖσθαι 52, 2
ἀσκέπτως βουλεύσασθαι 21, 2
ἄσμενος : ἄσμενος αἱρεθεὶς ἄρχειν 12, 2 ; ἄ. ἐκ βιαίου δουλείας ἐς ῥᾴω μετάστασιν χωρεῖν 20, 2 ; ἄ. λαβεῖν τὸ σαφές 60, 4
ἀτακτός : ἀτακτότερον προσπεσεῖν τινι 97, 4
ἀταξία βλάπτει 72, 3

ἀτιμώρητος γενέσθαι 'go unpunished' 6, 21
αὖ: following καί 16, 3; 80, 4; following δέ 34, 5; 38, 4
αὐθαίρετος: αὐθαίρετον δουλείαν ἐπιβάλλεσθαι 'impose the yoke of slavery on one's own neck' 40, 2
αὐθήμερον ἐν τῇ ἀρχῇ καθίστασθαι 55, 3
αὐτίκα: ὁ ἀ. κίνδυνος τῆς μάχης 49, 2; τὸ αὐτίκα διαφεύγειν 57, 4; ἡ ἀ. ἀκινδύνως δουλεία 80, 5
αὐτόθεν, illinc, frequent and good 4, 1; οἱ αὐτόθεν 25, 2; 37, 1; 94, 4
αὐτόθι, ibi: ἐνεῖναι αὐτόθι 50, 3; 70, 4; 100, 2
αὐτοκράτωρ: στρατηγοὶ αὐτοκράτορες 8, 2; ψηφίσασθαι αὐτοκράτορας εἶναι περὶ τινῶν 26, 1; στρατηγοὶ καὶ ὀλίγοι καὶ αὐτοκράτορες 72, 4
αὐτονομεῖσθαι: ὅτι μάλιστα ἀ. 84, 3
αὐτόφωρος: τοὺς τοιαῦτα μηχανωμένους κολάζειν αὐτοφώρους 38, 4
αὐχησις: τῇ πατρίδι αὔχησιν καταλιπεῖν 16, 5
ἄφαρκτος: ἄφαρκτοι ληφθῆναι 33, 3
ἄφθονος: ξύλα ἄφθονα 90, 3
ἀχειρωτός: ἔτι ἀ. εἰσιν 10, 5

B

βάρβαρος: τὸν β. καθελεῖν 83, 2; β. τοσοῖδε Σικελίαν ᾤκησαν 2, 5; βαρβάρων ἄπειροι εἶναι 1, 1; τοσαῦτα ἔθνη βαρβάρων Σικελίαν ᾤκει 6, 1; οὐ περὶ ἀνδρῶν β. ὁ ἀγών 11, 6; Συρακοσίοις ἀπὸ βαρβάρων τινῶν ἀπαρχὴ ἐσφέρεται 20, 4; τοῖς αἰεὶ βαρβάροις προθύμως παραγενέσθαι 18, 2; ὁμολογουμένως βαρβάρων μαχιμώτατοι 90, 3
βασανίζω τὸ πρᾶγμα 53, 2
βέβαιος: ἔχειν τι βέβαιον 'to be permanent' 10, 2; οὐ βέβαια ἔχειν 'to feel sure' 34, 5; τῇ ξυμπάσῃ πόλει βεβαιότατα 23, 3; βεβαιότατα βλάπτειν τινά 91, 6; βεβαιότερον ποεῖσθαι τὸν πόλεμον 73, 2; βεβαιοτέρα σωτηρία 60, 3
βεβαιοῦμαι τὴν ἀρχήν 10, 5; βεβαιοῦσθαι τινα 'confirm his allegiance' 34, 1; βεβαιώσασθαι φιλίαν τινος 78, 1
βεβαίως θαρσεῖν 16, 6; β. τοῦ δήμου προεστάναι 28, 2; β. τὸν πόλεμον καταλελύσθαι 36, 4
βέλτιστα: βουλεῦσαι β. 39, 1; γιγνώσκειν β. 9, 2; . . ἄρχειν ἄριστα βελτίστους 39, 1 n
βίᾳ: βίᾳ)(ξυμβάσει διαλλάξαι τινί 47, 1; β. προσαγαγέσθαι τινά 54, 3; β. ἐλεῖν 63, 2; β.)(κατ' ἐρημίαν ἄρξαι 85, 3 n; β. λαβεῖν πόλιν 90, 3; β.)(κατ' εὔνοιαν ἡγεῖσθαι 92, 4; β. ἐκκρουσθῆναι 100, 4
βιάζομαι: βιασθεὶς ἀπελθεῖν 21, 2
βίαιος: οὐδὲν β. δρᾶν 54, 4; βίαιός τις δουλεία 20, 2; βιαιότερον ἐξηγεῖσθαι 85, 2
βίος: ἐν τῷ κατ' αὐτοὺς βίῳ λυπηροὶ εἶναι 16, 5
βλάβη: οὐδεμία β. τοῦ τὸ κοινὸν κοσμηθῆναι 41, 3
βλάπτω: βεβαιότατα β. τινά 91, 6; τῷ ναυτικῷ β. 17, 8; β.)(πάσχειν 33, 4; β. μέγαλα 64, 1; β.)(ὠφελεῖν 64, 3

βοηθῶ: ὀξέως β. 10, 5; εὐπρεπῶς β. 6, 1; κατὰ τάχος β. 34, 4; διὰ τάχος β. 104, 1
βορέας: ἀνεμὸς ἐκπνεῖ μέγας κατὰ βορέαν ἑστηκώς 104, 2
βουλεύεσθαι: ὀρθῶς β. 8, 4; 17, 7; εὖ β. 36, 3; ἀσκέπτως βουλεύσασθαι 21, 2
βουλευτέον 90, 1
βούλησις: προδιδόναι β. 69, 1; οὐκ ἀνθρωπίνης δυνάμεως β. ἐλπίζειν 78, 2
βραδύς: παρασκευῇ β. 34, 5
βραχύς, of *time*: βραχύ τι λελωφηκέναι 12, 1; ἐπὶ β. πλῷ ὡρμηθῆναι 30, 8; of *amount*: βραχύ τι προσκτᾶσθαι 18, 3; β. μορίῳ ξυμπαραγενέσθαι 92, 7; πρόφασις β. 8, 3; βραχείᾳ βουλῇ ἄρασθαι πόλεμον 9, 1; ἐχθρὰ βραχεῖα 80, 5
βρονταί, only in plural in Thuc.: ξυνέβη βροντὰς γενέσθαι 70, 1

Γ

γαμικός: ἐς πόλεμον καθίστασθαι περὶ γαμικῶν τινῶν 6, 3
γάρ: καὶ γάρ τις καὶ στρατιὰ οὐ πολλὴ ἔτυχεν 61, 2; καὶ γάρ τινα καὶ ὑποψίαν εἶχον 103, 6; οὐ γὰρ δὴ φοβοῦμαι 33, 5; οὐ γὰρ δὴ προθυμίᾳ ἐλλιπεῖς ἦσαν 69, 2; ὀλίγοι γὰρ δὴ στόλοι 33, 6; οὐ γὰρ δὴ εὔλογον 76, 2; ἀλλ' οὐ γὰρ δὴ νῦν ἥκομεν ἀποφανοῦντες 77, 1; καὶ γὰρ ἐξηγούμεθα 85, 2
γε preceded by other particles: οὐ μέντοι γε 72, 2; οὐ . . γε 80, 1; οὐδέ γε 16, 4; οὐ νῦν γέ πω 78, 4; ὡς γε 11, 2; 92, 4; ἤτοι γε 34, 2; 40, 1; ἦ πού γε δή 37, 2; οὐ γὰρ δή γε 33, 4; ἐπειδή γε 18, 1; δὲ . . γέ 86, 5; εἴς γέ τις 77, 1
γέλως: εἰς γέλωτα τρέπειν τὸ πρᾶγμα 35, 1
γεραιός: ἅμα νέοι γεραιτέροις βουλεύοντες 18, 6
γέφυρα: λύειν γέφυραν 66, 2
γηραιός: γ. τελευτῆσαι 54, 2
γῆρας: νεότης)(γῆρας 18, 6
γίγνομαι: ἡ παρασκευὴ γ. 8, 3; ἐφ' ἑτέροις γ. 22, 4; ἀποκλήσεις γ. 99, 2; εὐπορώτερον γ. 90, 4; τὰ γιγνόμενα 'income' 54, 5; δίκα γ. 100, 1; ἡ ἀναγωγὴ γίγνεται 30, 1; ὕποπτον γ. 56, 2; κύρωσις γίγνεται 103, 4; ἀτιμώρητος γ. 6, 2; ἡ ξύμβασις κατ' ἀνάγκην γ. 10, 2; περιβόητος στόλος γ. 31, 6; οὐκ ἐγένετο 'failed' 74, 1; οἰκιστὴς γ. 4, 5; ἀνέλπιστον γ. 17, 8; ἐπικρατέστερος μάχῃ γ. 88, 1; ὑποχείριος γ. 36, 1; ἀθρόος γ. 56, 2; ταμίας γ. 78, 2; ὑπό τινι γ. 86, 1; ἀνάστατος ὑπό τινος γ. 5, 3; μάχη ἐν χερσὶν γ. 70, 1; περιδεής γ. 51, 2; ἄπρακτος γ. 52, 2; δικαστής γ. 87, 3; ἐντὸς γ. 100, 2
γιγνώσκω βέλτιστα, 9, 2; παρὰ τοσοῦτον γ. 372 *n*; γ. with participle 102; γ. with ὅτι 33, 1; 55, 1
γνώμη: γ. εἶναι πλεῖν 47, 1; γνώμης ἁμαρτεῖν 92, 1; μιᾷ γ. 17, 4; πασῇ γ. παρασκευάζεσθαι 45; γνώμῃ ἀναθαρσεῖν 49, 2; προσθέσθαι γνώμῃ τινός 50, 1; ταύτῃ τῇ γ. ἀποπλεῦσαι 72, 1; γνώμῃ ἁμαρτεῖν 78, 3; παρὰ γνώμην 9, 2; γνώμη)(ἀταξία 72, 3; αἱ γνῶμαι ἵστανται πρὸς τὰ

λεγόμενα 34, 7 ; γνώμας προτιθέναι τινί 14
γράμμα ἀμυδρόν 54, 7

Δ

δαπανᾶν : τῇ πόλει δαπανῶντες τὰ οἰκεῖα μὴ κινδυνεύειν 47
δαπάνη : ἄνευ δ. 16, 6 ; τὸ ναυτικὸν μεγάλαις δ. ἐκπονηθέν 31, 3 ; αἱ ἱπποτροφίαι καὶ αἱ ἄλλαι δαπάναι 15, 2 *n*
δέδοικα 38, 2 *n*
δεικνύναι ὅτι 77, 1 ; δύναμιν δ. 11, 3 ; τὸ καταφρονεῖν ἐν τῶν ἔργων τῇ ἀλκῇ δείκνυσθαι 34, 9
δειλία : δειλός)(οὐκ εὔνους τῇ πόλει 36, 1 *n* ; δειλίᾳ θεραπεύειν τὸ δίκαιον πρός τινα 79, 1
δεινός : παρασκευὴ δεινή 79, 2 ; τὸ δεινόν 77, 2 ; 79, 2 ; δεινὸν ποιεῖσθαι εἰ μή with fut. indic. 60, 3 ; δεινὸν ἡγεῖσθαι c. inf. 78, 1 ; ἄνθρωποι δεινοὶ καὶ πολλῶν ἔμπειροι 36, 3 ; ἀγγελίαι δειναὶ φοιτᾶν 104, 1 ; τὰ δεινὰ ἐσῄει αὐτούς 31, 1 ; ἐπιστάμενοι τὰ σφέτερα αὐτῶν δεινά 91, 5 ; δεινότατον στράτευμα 49, 1
δέξιος : δ. κέρας ἔχειν 67, 1 ; ἐπὶ τῷ δ. ἐπιτάξασθαι 67, 3
δεός : διὰ δ. ἔχειν ἀρχήν 83, 3 ; ὑπὸ δέους πάντα ξυνίσταται 33, 6
δεσπότης : δεσπότου μεταβολή 76, 4 ; δεσπότας λαβεῖν 80, 5
δεῦρο : δ. ἐπαγαγέσθαι 10, 1 ; δ. βοηθεῖν 34, 3 ; δ. ἀντιβοηθῆσαι 18, 1 ; δ. κομισθῆναι 37, 2
δεύτερος : τὰ δεύτερα κινδυνεύειν 78, 4
δεῖν : δεδεμένος 60, 2
δεῖ : οὐ ναυτικῆς καὶ φαυλῆς στρατιᾶς δεῖ ἀλλὰ πεζὸν πολὺν ξυμπλεῖν 21, 1 ; οὗ ἂν δέῃ 31, 3 ; ἂν ἐς ἄλλο τι δέῃ 96, 3 ; ἔδει ἄρξαι (of an arrangement) 56, 3
δεῖσθαι : δ. καὶ μαρτύρεσθαι ὅτι 80, 3 ; δ. with inf. : βοηθεῖν 34, 3 ; δ. μὴ προδιδόναι 86, 3 ; δ. μεταβολῆς 20, 1 ; δεηθῆναι ὠφελίας 13, 3
δέχεσθαι : ἀγορᾷ, ὕδατι δ. 44, 2 ; ἄστει, ὁρμῳ δ. 44, 2 ; ὁμολογίαν δέξασθαι 10, 2 ; πόλει δ.)(ἀγορὰν ἔξω παρέχειν 50, 1
δεχήμερος : δ. σπονδαί 10, 2
δή : μέγιστος δὴ κίνδυνος 13, 2 ; μέγιστον δὴ ἐψεῦσθαι 17, 4 ; ὅσοι δή 18, 2 ; νῦν δή 24, 2 ; πολυτελεστάτη δὴ παρασκεύη 31, 1 *n* ; κάλλιστον δὴ ἔργων 33, 4 ; ἐπὶ πλεῖστον δή 54, 5 ; περὶ μεγίστων δή 92, 5 ; οὐ γὰρ δὴ φοβοῦμαι 33, 5 ; 69, 1 ; ὀλίγοι γὰρ δὴ στόλοι 33, 5 ; εἰ δὲ δή 37, 1 ; ἦ πού γε δή 37, 3 ; ἀλλὰ δή 38, 4 ; οὐ διὰ τοῦτο δή 54, 4 ; πολλῷ δὴ μᾶλλον 56, 2 ; πολὺ δή 61, 1 ; εἰ μὴ . . δή 61, 2 ; οἷον δή 63, 2 ; ἀλλ' οὐ γὰρ δή 77, 1 ; μηδετέροις δή 80, 1 ; φίλοι δὴ ὄντες 80, 2 ; οὗτος γὰρ δή 103, 3
δῆλος : δῆλον ποιεῖσθαί τινι ὅτι 34, 4
δηλοῦν τὴν ἐς τινα προθυμίαν 47
δημοκρατία : nature of 39, 1 ; 89, 5 ; πόλις δημοκρατουμένη 89, 4
δῆμος : τῷ δ. προσκεῖσθαι 'join the popular party' 89, 3
δημόσιος : ἐκ τοῦ δ. μισθός 31, 3 ; δημοσίᾳ 'at public ex-

pense' 27, 2; δ.)(ἰδίᾳ 15, 3
δημοτικός: οὐ δημοτικὴ παρανομία 28, 2
δῆθεν 94, 2 *n*
δῆτα: καὶ δ. 38, 5
διά: (1) gen.—*means*: δι' ὀλιγαρχίας ἐπιβουλεύειν 11, 7 *n*; δ. τοῦ αὐτοῦ 11, 3 *n*; δ. πονηρῶν ἀνδρῶν 53, 2; *manner*: διὰ ταχέων ὀρθῶσαι 66, 2; δ. τάχους 69, 3; δ. σπουδῆς προσβοηθεῖν 69, 1; *circumstance*: διὰ φόβου εἶναι 34, 2; δι' ὀργῆς εἶναι 57, 3; δ. δίκης ἐλθεῖν 66, 3; αὐτοῖς διὰ ξυμφορῶν ἡ ξύμβασις ἐγένετο 10, 1 *n*; *interval of time*: δι' ὀλίγου 11, 4; 47; δ. μακροῦ 15, 4; 91, 2; δ. πολλοῦ 11, 1; *interval of space*: δι' ἐλάσσονος 75, 1; *of route taken*: δ. πελάγους πλεῖν 13, 1 *n*; δ. τῶν Σικελῶν χωρεῖν 62, 3; δ. τοῦ ὁμαλοῦ 101, 1 *n*; δ. μέσου τοῦ ἕλους 101, 1; (2) accus.—*cause*: δ. τὴν ἄγαν ἐπιθυμίαν 24, 3; δ. πλοῦ μῆκος 34, 4; 86, 2; δ. τὸ ξύνηθες ἥσυχον 34, 4; δ. τὸ ξύνηθες φοβερόν 55, 3 *n*; with τό and inf.; very common, *e.g.* δ. τὸ ἀρχθῆναι ἄν 18, 3 *n*; δ. τὸ ἑτοίμην ὑπεῖναι ἐλπίδα 87, 4 *n*
διαβαδίζω 101, 3
διαβάλλω 'slander' 87, 3; 'cross' 30, 1 *n*
διαβάσεως ἀποκλῄειν 101, 3
διαβολή: ἐκ μείζονος δ. ἀγωνίσασθαι 29, 3; ἐπὶ διαβολῇ ἐς δίκην καταπλεῖν 61, 5; διαβολὰς ἀποδέχεσθαι 29, 2; 41, 2
διαβόλως μνησθῆναί τινος 'refer disparagingly to,' 15, 1
διαβουλεύομαι (δια- prob. *reciprocal*) 34, 6
διαγιγνώσκω 29, 2
διαθεῖναι: τὰ τοῦ πολέμου κράτιστα 15, 3; ληφθεὶς οὐ ῥᾳδίως διετέθη 57, 3 *n*
διαθροῶ 'spread a statement' 46, 4
διαιρῶ 'demolish' 51, 1
δίαιτα: ἡ παρανομία ἐς τὴν δ. 15, 3
διακινδυνεύω πρός τινα 99, 2; δ. is also used with infin.
διακοσμῶ καλῶς τὴν πόλιν 54, 5; δ. τὴν πομπήν 57, 1
διακωλύω (αἱρεῖν) 102, 2
διαλέγομαι οἰκείως τινί 57, 2
διαλλάξαι τινά τινι ἢ βίᾳ ἢ ξυμβάσει 47
διαλύεσθαι ἐκ ξυλλόγου 41, 2
διαμέλλειν 25, 1; 49, 4
διάνοια)(τύχη 11, 6; προφάσει μὲν)(διανοίᾳ δέ 76, 2; εἶναι ἐν διανοίᾳ ἰέναι 65, 1; τῆς δ. προαμύνεσθαί τινα, like θαυμάζειν τινά τινος 38, 4
διασταυρώσασθαι τὸν ἰσθμόν 97, 2
διασῶσαι: τῶν μὲν κρατεῖν τὰ δὲ καὶ δ. 23, 1
διατελεῖν πρόθυμος 89, 2
διαφανῆναι τοσοῦτοι ὄντες 17, 4
διαφέρειν: περὶ τῶν μεγίστων δὴ τῶν διαφερόντων βουλεύεσθαι 92, 5; δ. τοὺς πολέμους 54, 5
διαφεύγειν: δ. τινά 57, 3; αἰτιαθεὶς ἀνέλεγκτος δ. 53, 3; ἐχθρὰν δ. 80, 5
διαφθείρειν ξυμμάχους 6, 3; ὀχετούς δ. 100, 1; φύσει ξυγγενεῖς δ. 79, 2; παντάπασιν δ. 37, 2
διαφορεῖν σταυροὺς παρ' ἑαυτούς 100, 3

διαφορεῖσθαι : πρόσοδος ἥσσον διαφορουμένη 91, 6
διάφορος : δ. εἶναι τὰ πολιτικά 15, 1 ; αἰεὶ κατὰ τὸ ὅμορον διάφοροι 88, 3 ; αἰεὶ ποτε διάφοροι εἶναί τινι 89, 3 ; τὰ διάφορα μαθεῖν 62, 1
διαφόρως : ἥκιστα διαφόρως πολιτεύειν 18, 8
διαχειμάζειν 74, 2
διαχρήσασθαι : ὁμήρους παραδοῦναι δ. 61, 3
διδάσκειν : ἐλέγχειν)(φυλάσσειν)(δ. 38, 3 ; δ. τινὰ περί τινος 64, 3
διδόναι : τροφὴν δ. 47, 2 ; δραχμὴν δ. 31, 3 ; ἐπιφορὰς δ. 'add to pay' 31, 3 ; δίκην δ. 29, 1 ; νόμμα δ., *dare leges* 4, 4
διείργεσθαι ἐν εἴκοσι σταδίων μέτρῳ 1, 2 *n*
διελθεῖν : ὁ λόγος διῆλθεν ὅτι 46, 5
διηγήσασθαί τι ἐπὶ πλέον 'explain more fully' 54, 1
διιστάναι τινὰς λόγοις 77, 2 ; διαστῆναι 79, 2
δίκαιος : δίκαιον ἐνθάδε ἀναλοῦν 12, 1 ; καὶ πῶς δίκαιον μὴ ἀξιοῦσθαι 38, 4 ; τὸ δίκαιον πρός τινα θεραπεύειν 79, 1
δικαιῶ with inf. 89, 6 *n*
δικαίωμα : τὸ ἔργον τοῦ καλοῦ δικαιώματος 79, 2 *n* ; ἔργον)(δικαίωμα 80, 2
δικαίως κατεγνωκέναι ὅτι 34, 8
δικαστὴς γενέσθαι τῶν τινι ποιουμένων 87, 3 *n*
δίκη : διὰ δίκης ἐλθεῖν 60, 3 ; ἐρήμῃ δίκῃ 'by default' 61, 6 ; δίκην δοῦναι 29, 1 ; ἐς δίκην καταπλεῦσαι 61, 5 *n*
δίχα ἡμῶν τὴν δύναμιν λαβεῖν 10, 4 ; δ. γενέσθαι 100, 2
διώκω ἐπὶ πολύ 70, 3
δόκησις : τῇ δοκήσει 'as was supposed' 64, 4
δοκιμάζειν : δ. τοὺς μηνυτάς 53, 2
δοκῶ : μάλιστα δ. ἄν μοι οὕτως ἀποτρέπειν 38, 4 ; ἄλλως τινὶ δοκεῖ 23, 4 ; ᾗ ἂν αὐτοῖς δοκῇ ἄριστα εἶναι 26, 1
δόξα : πεῖραν ἥκιστα τῆς δόξης δοῦναι 11, 4 *n* ; χρήμασίν τε καὶ δόξῃ ὠφελεῖν τὰ ἴδια 15 2 ; δόξαν φέρειν τινί 16, 1 ; τὴν δόξαν τῆς τυραννίδος ἐς τἄπειτα προσλαβεῖν 'to come to be reputed to have reigned' 55, 4
δορύφορος 56 ; 57
δουλεία : βίαιος δ. 20, 1 ; αὐθαίρετον δουλείαν ἐπιβαλέσθαι 'choose to have slavery imposed on oneself' 40, 2 ; ἡ αὐτίκα ἀκινδύνως δουλεία, 80, 5 *n*
δοῦλος, ἀστός, ξένος 27, 2
δουλοῦσθαι mid.)(ἀσφαλῶς καθίστασθαι 83, 4
δρᾶν : ἄξιον τῆς διανοίας 21, 1 ; οὐδὲν βίαιον δ. 54, 4 ; ἑτοίμως τι δ. 83, 1 *n* ; οἱ δράσαντες τὸ ἔργον 60, 2 ; τοὺς δράσαντας ἤδει οὐδείς 27, 2 ; ἐκ τοῦ δρωμένου καὶ δύναμις ὑπονοεῖται 16, 2 ; τὰ περὶ τοὺς Ἑρμᾶς δρασθέντα 53, 2
δραχμὴν τῆς ἡμέρας διδόναι τινί 31, 3. See English Index s.v. genitive
δρεπανοειδὲς χωρίον 4, 5
δρόμῳ : προσβοηθεῖν 69, 1 ; χωρεῖν 97, 2 ; θεῖν 100, 1 ; ἐπείγεσθαι 101, 3
δύναμαι : μέγα δ. παρὰ βασιλεῖ 59, 3 ; οἵ τε δυνάμενοι καὶ οἱ νέοι 39, 2 *n* ; τοὺς λόγους ἀφ' ὑμῶν ὡς ἔργα δυναμένους

κρίνειν 40, 2; *ὡς δύνανται* 77, 2 *n*

δύναμις: *ὑπὲρ δύναμιν μείζω τὴν πόλιν νομίζειν* 16, 2; *τὴν δψιν ἀπ' ὀλίγης δυνάμεως χρημάτων παρέχεσθαι* 46, 2; *οὐκ ἀνθρωπίνης δυνάμεως βούλησιν ἐλπίζειν* 78, 2 *n*; *δύναμις* and *σωτηρία* 78, 3; *τὴν δ. τινος δίχα λαβεῖν* 10, 4; *ἀξιόχρεως δ.* 10, 2; *ἐπίδειξις τῆς δυνάμεως* 31, 4; *τὸ ἀδόκητον*)(*ἡ ἀπὸ τοῦ ἀληθοῦς δ.* 34, 8

δυναστεία ἄδικος 38, 3

δυναστεύειν: *πᾶν τὸ ἐναντιούμενον τῷ δυναστεύοντι δῆμος ὠνόμασται* 89, 3

δυνατός: *ὅσον δ.* (sc. *ἐστίν*) *ἑτοιμασασθαι* 2, 2; *ὡς γε δυνατὰ πάνυ θαρσῶ* 'am sure it is possible' 92, 1; *Πελοποννήσου τὰ δυνατώτατα ξυστῆσαι* 16, 6; *ὑπήκοοι*)(*δυνατώτατοι* 84, 2

δυσέρως τῶν ἀπόντων 13, 1

δυστυχία: *ἡ δ. τοῦ πάθους* 55, 4; *δυστυχίᾳ*)(*προδοσίᾳ βλάπτεσθαι* 103, 4

δυστυχῶ)(*εὐπραγῶ* 16, 4; *καθ' αὑτὸν δυστυχεῖν* 77, 2

E

ἐάν 96, 1

ἔαρ: *ἐς τὸ ἔαρ* 71, 2; date, genit. 95, 1; *ἅμ' ἦρι* 8, 1; *ἅμα τῷ ἦρι* 74, 2; 88, 6; 94, 1

ἑαυτόν: *ἡ ἑαυτοῦ τὸ ἀρχαῖον πατρίς* 4, 6; *δι' ἑαυτόν* 'on his own account' 9, 2; *τὸ ἑαυτοῦ σκοπεῖν* 12, 2; *ἐφ' ἑαυτῷ μέγα φρονεῖν* 16, 4; *πολὺ ἀπὸ τῆς ἑαυτῶν ἀπᾶραι* 33, 5; *αὐτὴ ἐφ' αὑτῆς* 'mistress of herself' 40, 2; *αὐτὸς καθ' ἑαυτοῦ μηνύει* 60, 4; *ἐφ' ἑαυτούς* for *ἐπὶ σφᾶς* 63, 2; *καθ' ἑαυτόν* 'by himself' 77, 2; *τῷ αὐτῶν ὀνόματι* 'on their own account' 80, 4 *n*; *αὐτοί* = *αὐτοὶ ἑαυτοῖς* (?) 82, 4 *crit. note*; *τὰ καθ' ἑαυτοὺς ἐξαρτύεσθαι* 88, 3; *μέρος τι αὐτῶν πέμπουσι* 102, 1

ἐγγηράζομαι: *ἐ. πάντων ἡ ἐπιστήμη* 18, 6

ἐγγύς = *μάλιστα* with numerals 2, 5; 5, 2; 4, 4; (not elsewhere in Thuc.;) *place*, with gen.: 69, 1; *τὰ ἐγγὺς δένδρα* 66, 2; *αἱ ἐγγὺς πόλεις* 46, 3

ἐγκαλῶ 53, 1

ἐγκάρσιον τεῖχος ἄγειν 99, 3

ἔγκλημα: *κατά τι ἐ.* 'in consequence of' 89, 1

ἐγκρατῶς ἐπέρχομαι τῇ πατρίδι 92, 2

ἐγχείρησις: *τὰ ξυμφέροντα τῇ ἐ. πράσσειν* 83, 3

ἐγχειρίδιον 57, 1; 58, 2

ἐθέλω: *οὐκ ἐ.* 'decline' 7, 4; 46, 2; 105, 2

ἔθνος: *κατ' ἔθνη παρακελεύεσθαι* 67, 3

εἰ conditional: note (1) when *εἰ* with optat. appears in *O.O.*, it regularly represents either *a. ἐάν* with subj., or *b. εἰ* with optat. of *O.R.*; (2) *εἰ* with indic. of *O.R.* remains the *same* in *O.O. There is no exception to these rules in this book.* In c. 30, 2 *εἰ ποτε δψοιντο* expresses a fear '*whether* they would see them.' The passages that support the rules are 6, 3; 24, 1; 28, 2; 29, 1; 32, 2; 34, 6; 35, 1; 37, 2; 44, 4; 51, 1; 52, 1; 56,

3 ; 57, 2 ; 60, 3 ; 90, 2 ; 99, 2.—*εἰ* with fut. indic. in warning or prophecy 6, 2 ; 18, 3, 4 ; 40, 1 ; 80, 4 ; 86, 1, 5 (with *ἔτι* of warning in apod.) ; 87, 4 ; 80, 2 *n.* ; 91, 1, 3, 4.—*εἰ . . περιέσται, τί ἄλλο ἢ . . οὐκ ἡμύνατε* 80, 2 *n.* —*εἰ μὲν . . εἴργαστο . . εἰ δ' ἀπολυθείη O. O.* for *εἰ μὲν εἰργάσμαι . . ἦν δ' ἀπολυθῶ* 29, 1 *n.*—*εἰ* with opt., with substitution in apod. 86, 3. —*δεινὸν εἰ* 79, 2 ; *δεινὸν ποιεῖσθαι εἰ μή* with fut. ind. 60, 4.—*εἰ* with subj. in MSS 21, 1.—*εἴ γε* with opt. 18, 2

εἰ 'in case' : *ἔπεμψαν, εἰ δύναιντό τι ὠφελεῖσθαι* 88, 6 ; *ἐχώρουν, εἰ ἐπιβοηθοῖεν* 100, 1 ; *διεσκοπεῖτο, εἴ ποθεν ὀρῴη* 59, 2 ; *πρεσβεύεσθαι, εἴ πως προσαγάγοιντο* 75, 3.— 'whether' : 6, 3 ; *ἄδηλον εἰ* 60, 5 ; cf. 30, 2.—*εἰ=ὅτι* or *ἐπεί* : *εἰ . . γε* 10, 5 ; *χείρων δοκεῖν, εἰ* 92, 2 ; *εἰ . . ἔβλαπτον, κἂν . . ὠφελοίην* 92, 5. —*εἴ τις* 30, 1 ; 32, 2 ; 58, 2 ; 70, 3 ; 89, 3.—*εἰ μή* 'except' 37, 1

εἶδος : *ἐπὶ τοῦτο τὸ εἶ. τρέπεσθαι ὥστε* 77, 2

εἰκάζω)(*οἶδα* 92, 5 ; *ἐπ' ἀμφότερα εἰκάζεται* 'both opinions are held on conjecture' 60, 2 ; *ξυνέβη ἐπίδειξιν εἰκασθῆναι* 31, 4 *n*

εἰκός : *ὡς εἰκὸς καὶ λέγεται* 2, 4 ; *οὐκ εἰ. στρατεῦσαι* 11, 3 ; 80, 1 ; *εἰ. . . ἀκροᾶσθαι* 17, 4 ; 85, 3 ; *ἃ εἰ. ἦν παρασκευάσασθαι* 31, 5. —*εἰ.* with inf. omitted 46, 2 ; 69, 2 ; 72, 3 ; 103, 4 ; *τὸ εἰκός* 18, 1, 4 ; *τὰ εἰ. λογίζεσθαι* 36, 3 ; *ἀπὸ τῶν εἰ. ἀσφαλής* 23, 3

εἰκότως 20, 2 ; *εἰ. ἔχειν τὴν ἀρχήν* 82, 1 ; *εἰ. ἄρχειν* 83, 2 ; *οὐκ εἰ. ὀργίζεσθαι* 89, 3

εἵπερ 14 ; 21, 1 ; 38, 4

εἶπον : see *λέγω*

εἴργειν : *οἱ ἱππῆς εἶργον* 70, 3 ; *εἴργεσθαι τῆς γῆς* 21, 1

εἴτε : *εἴτ' ἄρα τὰ ὄντα εἴτε καὶ οὔ* 60, 2

εἴωθα : *τῷ εἰωθότι κόσμῳ* 'by the method we recognise' 18, 6

ἐκ : (1) in adverbial phrases of manner : *ἐκ τοῦ αὐτοῦ* 'in the same way' 18, 3 ; *ἐκ τοῦ παραχρῆμα* 'immediately' 56, 3 ; *ἐκ τοῦ προφανοῦς* 'openly' 73, 2 ; *ἐκ τοῦ ὁμοίου* 'similarly' 78, 4 ; 87, 5 ; *ἐξ ἑνός γέ του τρόπου* 34, 2 ; *ἐκ παντὸς τρόπου* 92, 4 ; *ἐξ ἀνάγκης* 44, 1 ; (2) *ἐκ τοῦ αἰσχίονος=κατ' ἀνάγκην* 10, 2 *n* ; *ὡς ἐκ τῶν παρόντων* 70, 4 ; *ἐκ μείζονος διαβολῆς ἀγωνίσασθαι* 29, 3 ; *ἐκ τοῦ παραχρῆμα δέους* 59, 1 ; (3) giving origin : *ἐκ τοῦ τοιούτου τιμᾶσθαι* 9, 2 ; *ἐκ τοῦ δρωμένου καὶ δύναμις ὑπονοεῖται* 16, 2 ; *ὁπλῖται ἐκ καταλόγου* 43 ; *στρατόπεδον ἐκ νεῶν ἱδρυθέν* 37, 2 *n* ; *ὁ ἐκ δημοσίου μισθός* 31, 3 ; *ἐξ ἀνδρῶν ξύγκεινται*)(*ἀπὸ ταὐτομάτου* 36, 2 ; (4) with art. and infin. : 17, 3 ; 38, 5 ; 40, 2 ; (5) attraction : *e.g. οἱ ἐκ τῶν τριήρων* 46, 4 ; *ἡ ἐκ Πύλου ξυμφορά* 89, 2 ; *ἐκδιδράσκουσιν οἱ ἐκ τῶν Ὀρνεῶν* 7, 2 ; (6) of changed state : *χωρεῖν ἐκ βιαίου δουλείας ἐς*

ῥᾴω μετάστασιν 20, 2; (7) ἐξ οὗ 'from which time'
ἕκαστος: ὡς ἕκαστός πῃ γιγνώσκει 2, 1; ὡς ἕκαστός πῃ προσμελέτειε 69, 1; ὡς ἕκαστος τάχους εἶχε 97, 3; καθ' ἓν ἕκαστον 'in every incident' 15, 4; κατὰ τὴν ἡμέραν ἑκάστην προιοῦσαν 63, 2; εἷς ἕκαστος 31, 3; 41, 2; ᾧ τις ἔ. προσετάχθη 31, 4
ἐκβαίνω ἔς τι χωρίον 65, 3
ἐκβιβάζω 64, 3
ἐκδιδάσκω 80, 3
ἐκδιδράσκω 7, 2
ἐκεῖθεν: ἡ ἐ. προσγενομένη δύναμις 90, 3; τὰ προσγενόμενα ἐ. χωρία 90, 4; κίνδυνον ἐ. προειπεῖν 91, 3
ἐκείνως: νῦν μὲν γὰρ ἴσως . . ἐ. δ' οὐκ εἰκός 11, 3
ἐκεῖσε πλεῦσαι 10, 1; πέμπειν 91, 4
ἐκεχειρία: διὰ τὴν ἐ. 26, 2
ἐκκλησία: ἐ. ἐγίγνετο τοῖς στρατηγοῖς 8, 3; ἡ ἐ. ξυνελέγη 9, 1 n; ἐ. ποιῆσαι 8, 2; πρὸς τὴν ἐ. τετράφθαι 51, 1
ἐκκόπτων 9, 3
ἐκκρίνω: λογάδας ἐ. 'choose select men' 96, 3; τὸ πεζὸν καταλόγοις χρηστοῖς ἐκκριθέν 31, 3
ἐκκρούω: βίᾳ ἐκκρουσθῆναι 100, 2
ἐκλέγομαι 58, 2
ἐκλείπω 'abandon,' τὴν πόλιν 82, 4; τὸ σταύρωμα 100, 2
ἔκλεκτοί = λογάδες 100, 1
ἑκούσιος)(ἐξ ἀνάγκης 44, 1
ἐκπέμπω ναῦς 9, 1
ἐκπίπτω 'am banished,' ὑπό τινος 4, 1; 'to flee,' Ἀθήναζε 95, 2; cf. VII. 71, 6 ἐξέπεσον ἐς τὸ στρατόπεδον
ἐκπλαγῆναι τὴν τόλμαν 33, 4
ἔκπληξις: τὴν πόλιν ἐς ἐ. καθιστάναι 36, 2; μεγάλην τὴν ἐ. παρέχειν 46, 4
ἔκπλους 27, 3
ἐκπνεῖ ὁ ἄνεμος μέγας 104, 2
ἐκπολεμοῦν πρὸς ἀλλήλους 77, 2; ἐ. τἀνθάδε φανερώτερον 91, 5 *crit. note*
ἐκπονῶ: τὸ ναυτικὸν μεγάλαις δαπάναις ἐκπονηθέν 31, 3
ἐκπορίζω ὅπλα 72, 4; ἐκπορίζεσθαι τὴν προσήκουσαν σωτηρίαν 83, 2
ἔκπωμα 32, 1; 46, 3
ἐκτεχνῶμαί τι 46, 3
ἐκφοβῶ κατὰ πάντα 49, 2
ἑκών: ἑκὼν εἶναι 14; τῆς ἀπάσης Ἑλλάδος ἑκούσης ἡγεῖσθαι 92, 4
ἐλάσσων: οὐ πολλῷ τινι ἔλασσον ἦ 1, 2; ἔλασσον νεῖμαί τινι 88, 1; οὐκ ἔλασσον 25, 2
ἐλάχιστα κατορθοῦσθαι 13, 1 *crit. note; ὅτι ἐ.* 23, 3; ἐ. ὁμιλεῖν πολέμῳ 70, 1
ἐλέγχω 86, 1
ἐλευθερία: ἡ τὸ μέλλον ἐ.)(ἡ τὸ αὐτίκα σωτηρία 69, 3; ἀρχὴ ἀντ' ἐλευθερίας 20, 2; ἐπ' ἐλευθερίᾳ κινδυνεῦσαι 83, 2
ἐλεύθερος 77, 1; πάνυ ἐλεύθερος ξυμμαχεῖν 85, 2
ἐλευθερῶ τὰ ἐνθάδε)(ἄρχω τῶν ἐκεῖ 87, 2
ἐλλαμπρύνομαι: τῷ τῆς πόλεως κινδύνῳ ἰδίᾳ ἐ. 12, 2
ἐλλείπω: τὸ ἐλλεῖπον τῆς ἐπιστήμης 69, 1
ἐλπίζω βούλησιν οὐκ ἀνθρωπίνης δυνάμεως 78, 2 n; with perf. pass. infin. 16, 2
ἐλπίς: μετ' ἐλπίδος τε ἅμα καὶ ὀλοφυρμῶν 30, 2; ὁ στόλος ἐπὶ μεγίστῃ ἐ. τῶν μελλόντων ἐπεχειρήθη 31, 6; ἑτοίμη

ὕπεστιν ἐλπίς with aor. infin. 87, 4; προχωρεῖ τί τινι ἐς ἐλπίδας 103, 2
ἐμμένω 88, 3
ἔμμισθος 22, 2
ἐμπαρέχω τινι ἰδίᾳ ἑλλαμπρύνεσθαι 12, 2
ἐμπειρία: ἱκανὸς γενέσθαι ἐμπειρίᾳ 72, 3; ἐμπειρίαν προσλαμβάνειν 18, 6
ἔμπειρος πολλῶν 36, 3
ἐμπίπτω: ἔρως ἐνέπεσε τοῖς πᾶσι 24, 3
ἐμποδὼν εἶναι τινι μὴ προεστάναι 28, 2
ἐμπορία πρός τινα 2, 6
ἔμπορος 31, 5
ἐν: (1) in local phrases: *e.g.* ἐν τῷ κοινῷ ὑπάρχειν 6, 3; ἐν τῇ τυραννίδι τελευτᾶν 54, 2; ἐν εἰδόσιν ἀποφαίνειν 77, 1; (2) in temporal phrases: ἐν καιρῷ σπεύδειν 9, 3; ἐν τῷ πρότερον χρόνῳ 9, 2; ἐν τῷ παρόντι 18, 4; 35, 2; ἐν ἡμέραις ῥηταῖς κρίνεσθαι 29, 3 *n*; ἐν τάχει 33, 3; 91, 4; ἐν τοσούτῳ 64, 1; (3) εἶναι ἐν: ἀξιώματι ὑπὸ τῶν ἀστῶν 15, 3; ἀθυμίᾳ 46, 2; διανοίᾳ with inf. 65, 1; πολλῇ ἐρίδι 35, 1; τῇ ἡλικίᾳ 24, 3; παρασκευῇ 26, 2; πλῷ 34, 9; πόνῳ 34, 2; ἐν τῷ ὁμοίῳ 11, 1; (4) other verbs: ἐν τάξει μεῖναι 34, 4; οὐκ ἐν παύλῃ φαίνεται 60, 2; ἐν κεφαλαίοις ὑπομνῆσαι 87, 1; ἐν χερσὶ γίγνεται ἡ μάχη 70, 1; (5) 'in respect of,' ἐν τούτῳ προσήκετε ἡμῖν 84, 1; ἐν λαμπρότητι προέχειν 16, 5; (6) ἐν ἴσῳ 'equally' 78, 1; 87, 3; ἐν τῷ ὁμοίῳ 'similarly' 16, 4; ἐν παρέργῳ 'by the way' 69, 3; ἐν τρόπῳ τινὶ ἀφανεῖ 54, 4; (7) ἐν τῷ παθεῖν εἶναι 38, 2; ἐν τῷ πάσχειν 89, 2
ἐνάγω 61, 1; στρατείαν προθυμότατα ἐ. 15, 2
ἐναντίος: τὰ ἐναντία λέγειν 10, 2; 32, 3; 69, 3; 91
ἐναντιοῦμαι: τὸ ἐναντίουμενον τῷ δυναστεύοντι 89, 4
ἔνδηλος εἶναι 36, 1
ἐνδίδωμι τῷ γεγενημένῳ 72, 2; ἐ. οὐδέν 78, 4
ἐνδοιάζειν 91, 4
ἐνδοιαστῶς ἀκροᾶσθαι 10, 5 *n*
ἔνδον 51, 2
ἐνεῖναι: ὅπλῖται ἔνεισι 20, 4
ἕνεκα 44, 1; 61, 2; 78, 2; 83, 2. ἕνεκεν in MSS 2, 6. Never χάριν in Thuc., except in v. 70 τοῦ θείου χάριν. Obs. that χάριν as prep. is poetical
ἐνθάδε 10, 1; 11, 4; 12, 1; 13, 1 *al.*
ἔνθαπερ 32, 2; ἔνθα μέν 45
ἐνθένδε 10, 2; 23, 1; 38, 1; 90, 4
ἐνθυμοῦμαι with gen. 60, 1; with clause as obj. 30, 2; ἐ. . . μαχούμενος 78, 1
ἐνιαύσιος ἀρχή 54, 6
ἐνίημι ῥήτορας 'suborn' 29, 3
ἔννομος 38, 5
ἐνταῦθα 'there' or 'then' 2, 4; 44, 3; 60, 2; 101, 5
ἐντειχίζομαι πόλεις)(βίᾳ λαμβάνω 90, 3
ἐντεῦθεν 2, 6; ἐ. ἄρξασθαι 16, 1
ἐντὸς ποιεῖσθαι 67, 2; 75, 1; ἐ. γενέσθαι 100, 2. Note ἐντὸς ποιεῖν = 'to construct on the inside' VII. 5, 3; ἐ. ποιεῖσθαι = 'to cause to be on the inside'
ἐξάγω 31, 5; 'incite,' ἐ. ἐπὶ τὰ πονηρότερα 89, 5; cf.

Demosth. prooem. 38 *προάγειν ἐπὶ τὸ βέλτιον*
ἐξαιροῦμαι τὸ ἐπιθυμοῦν 'am discouraged from my desire' 24, 2
ἐξαπινάιως 100, 1 *n*
ἐξαρτύομαι 17, 2; 37, 1; 88, 3; 31, 3
ἔξειμι παυδημεί 65, 1
ἐξελαύνω 28, 2; 89, 5
ἐξεργάζομαι 101, 3
ἐξετάζω 'review' 97, 1
ἐξέτασις καὶ ἐπιμέλεια 41, 3; 45; 96, 3
ἐξηγοῦμαι ξυμμάχους 85, 2
ἐξισῶ 87, 5 *n*
ἐξοικίζω)(*κατοικίζω* 76, 2
ἐξορμῶ: *παροξῦναι τε καὶ ἐξορμῆσαι* 88, 10
ἐξουσίας ἐπίδειξις 31, 4
ἔξω 3, 2; 44, 3; 49, 3; 50, 1; 57, 1; 59, 2
ἐξωσθῆναι τῇ ὥρᾳ ἐς χειμῶνα 34, 6
ἑορτὴ ἐπῆλθεν 57, 1
ἐπαγγέλλω ἥκειν τινά 56, 1; *ἐπαγγέλλομαι ξυμπολεμεῖν* 'offer' 88, 6
ἐπάγω τὸ στρατόπεδον 'lead forward' 69, 1; *ἐπάγομαι τὰ ἐπιτήδεια* 'procure' 99, 4; *πολεμίους* 'invite' 10, 1
ἐπαγωγός 8, 2; cf. IV. 108, 2 *ἐφολκὰ καὶ οὐ τὰ ὄντα*
ἐπαίρομαι: *ἐ. πρὸς τὰς τύχας* 11, 6
ἐπαίτιος 61, 1
ἐπαιτιῶμαι 28, 1; 58, 2
ἐπακολουθῶ 70, 3
ἐπακτὸς σῖτος)(*οἰκεῖος* 20, 4
ἐπαμύνω 6, 2; 18, 1
ἐπαναχωρῶ 49, 4; 70, 4; 97, 5
ἐπάνειμι 102, 3
ἐπανεῖπον: *ἐ. ἀργύριόν τινι* 60, 4
ἐπαχθὴς εἶναι ἔς τινας 54, 5
ἐπείγομαι: *τὴν περιτείχισιν ἐ.* 100; *ἐ. ἀφικέσθαι* 32; *δρόμῳ ἐ. πρὸς τὴν γέφυραν* 101, 4
ἔπειτα: (1) without *δέ*: *πρῶτον, ἔ.* 2, 3; *πρῶτον μὲν . . ἔ.* 10, 2; (2) with *δέ*: *πρῶτον μὲν . . ἔ. δέ* 69, 2; *τὸ πρῶτον, ἔ. δέ* 66, 3. Note (1) when *καί* follows *ἔπειτα*, *δέ* is always inserted, 90, 2 being the only exception; (2) *μάλιστα μέν* is always followed by *ἔπειτα δέ* where *ἔ.* is used.—*ἐς τὰ ἔ.* 55, 4
ἐπέξειμι 38, 2; 97, 5; 98, 2
ἐπεξέτασις καὶ ξύνταξις στρατεύματος 42, 1
ἐπεσπλέω 2, 6
ἐπηλυγάζομαι 'conceal' 36, 2 *n*
ἐπί: (1) with gen.—*place*: 'towards,' as in *ἐπ' οἶκου* 7, 1; 'on,' as *ἐπὶ νεῶν ἐλθεῖν* 37, 1; *time*: *ὡς ἐπὶ κινδύνου* 34, 9; *manner*: *ἐπὶ κέρως πλεῦσαι* 32, 2; *ἐπὶ κέρως ἔχειν ναῦς* 50, 3; *ἐπὶ ὀκτὼ τάσσεσθαι* 67, 1; (2) with dat.—*place*: 'at,' *ἐπὶ ταῖς εὐναῖς* 67, 1 *n*; *ἐ. τῷ δεξιῷ* 67, 2; *ἐ. τῷ εὐωνύμῳ* 101, 4; *circumstances* under which anything is done, often preceded by *ὡς*: *ἐπὶ διαβολῇ καταπλεῖν* 61, 6; *ἐπὶ τῷ παρόντι* 20, 1; *ὡς ἐπὶ τούτοις* 45, 1; 'with a view to,' often preceded by *ὡς*: *ἐπὶ ξυμμαχίας ἀνανεώσει* 82, 2; *ἐπὶ βραχεῖ πλῷ* 31, 3; *ἐπ' ἐλευθερίᾳ κινδυνεύειν* 83, 2; *ἐφ' ὕβρει* 28, 1; *ὡς ἐ. ναυμαχίᾳ, τιμωρίᾳ* 34, 5; 76, 3; *ἐ. δήμου καταλύσει* 28, 2; *ἐ. μεταβολῇ* 31, 5; 76, 4; *ἐ.*

ξυνωμοσίᾳ 27, 3; 60, 1; *cause:* ἐ. τῷ ὀνόματι αὐξηθῆναι 33, 6; cf. ἐπαινεῖν, ζηλοῦν, στεφανοῦσθαι ἐπί; ἐ. τῷ ἡμετέρῳ ὑπόπτῳ ξυστῆσαι 85, 3; 'in the power of,' ἐ. ἑτέροις γίγνεσθαι 22; 'in command of,' ἐ. τοσούτῳ στρατεύματι 29, 2 *n*; (3) with accus.—*place:* motion towards, on to, or against: ἐ. ἀρχὴν στρατεῦσαι 11, 3; ἐ. μεγάλην δύναμιν ἔσται ὁ πλοῦς 17, 2; ἐ. σωτηρίαν παρακαλῶ 86, 5; ἐ. τὰ πονηρότερα ἐξάγειν 89, 5; *extent* over space or time: ἐ. πολὺ ἐξιέναι, διώκειν 37, 2; 70, 3; ἐ. πλέον διηγεῖσθαι 'give a longer account' 54, 1; ἐ. πολὺν χρόνον 32, 3; πάντες ὡς ἐ. τὸ πολύ 46, 4; *object in view or reached:* ἐ. χρήματα πέμπειν 74, 2; ὡς ἐ. πολυχρόνιον στρατείαν παρασκευάσασθαι 31, 5; ἐ. τὸ πλέον ἀγγέλλεσθαι 34, 7 *n*; ἐ. ἀγῶνα παρεῖναι 68, 1; ἐ. τὸ φοβερώτερον ὑπονοεῖν 83, 3 *n*; ἐ. τὸ αὐτὸ ἐψευσμένοι ἀγγελίαι 104, 1; ἥκειν ὡς ἐ. ἀξιόχρεων διάνοιαν 31, 1

ἐπιβάλλω: αὐθαίρετον δουλείαν ἐπιβάλλεσθαι 40, 2

ἐπιβάτης 32, 1

ἐπιβιβάζω 65, 2

ἐπιβοηθῶ 99, 2

ἐπιβόητος περί τινος 16, 1

ἐπιβουλεύω: ἐ. κατάλυσιν τῇ τυραννίδι 54, 4; 60, 4; 87, 4; 88, 7

ἐπιβουλή 59, 1

ἐπιβοῶμαι τὰ ἴδια 16, 6

ἐπιγίγνεσθαι, of seasons 8, 1; 63, 1; 94, 1; 97, 1

ἐπίγραμμα 59, 3

ἐπιδεῖν τὴν πατρίδα 69, 3

ἐπιδείκνυμι 46, 3; ἐ. τὴν δύναμιν 47

ἐπίδειξις τῆς δυνάμεως 31, 4

ἐπιδιαβαίνω 101, 6

ἐπιδίδωμι ἐς τὸ ἀγριώτερον 60, 2; of things 72, 4

ἐπιδοχή: τῶν πολιτειῶν αἱ μεταβολαὶ καὶ ἐπιδοχαί 17, 2 *n*

ἐπιθυμία: τῆς τε ἐ. καὶ τῆς τύχης γενέσθαι ταμίας 78, 2; ἡ ἄγαν τῶν πλειόνων ἐ. 24, 4; ταῖς ἐ. μείζοσιν χρῆσθαι ἢ κατὰ τὴν ὑπάρχουσαν οὐσίαν 15, 3

ἐπιθυμῶ with inf. 10, 1; 15, 2; ἐπ. τυραννίδος 15, 4; τὸ ἐπιθυμοῦν τοῦ πλοῦ 24, 2

ἐπίκαιρος 34, 4; χωρία ἐ. 85, 2

ἐπικαλοῦμαι 18, 2; 78, 4

ἐπικαταβαίνω πρὸς πόλιν 97, 5

ἐπίκειμαι: τὰ ἐπικείμενα νησίδια 2, 6; 'press an enemy' 63, 2; 68, 3

ἐπικηρυκεύομαι ἐς τὰς πόλεις 48; ἐ. is constructed also with πρός, ὡς, or dat.

ἐπικλινής 96, 2

ἐπικουρία 77, 1; μετὰ τοσῆσδε ἐ. ἀμύνασθαι 86, 5; ἀντιτυχεῖν ἐπικουρίας ἀπό τινος 87, 4

ἐπίκουρος 55, 3; 58, 2

ἐπικρατῶ μὴ δέχεσθαι, 74, 1

ἐπικωλύω absol. 17, 6

ἐπιλέγω τεκμήρια 28, 2

ἐπιμαρτύρομαι μὴ διαβολὰς ἀποδέχεσθαι 29, 2

ἐπιμέλεια: ἔχειν ἐ. καὶ ἐξέτασιν 41, 4

ἐπιμέλομαι 41, 4; 91, 5; ἐ. τινα ἐν ταῖς ἀρχαῖς εἶναι 54, 6

ἐπιμεταπέμπομαι 21, 2

ἐπιπέμπω ὠφελίαν 'send for reinforcements' 73, 2

ἐπιπίπτει κίνδυνος 91, 3

ἐπίπλους 32, 3 ; 33, 1
ἐπιρρώνυμαι 'take heart' 93, 1
ἐπισιτίζομαι 94, 3
ἐπισκεπτέον τὸ ἥσυχον 18, 3
ἐπισκεύαζω ναῦς 104, 2
ἐπίσταμαι 91, 6
ἐπιστήμη 68, 2 ; 69, 1 ; 72, 4
ἐπίτακτος 'reserve' 67, 1
ἐπιτάσσω 19, 2 ; 67, 2 ; 82, 3
ἐπιτείχισις 91, 7 ; 93, 2
ἐπιτήδειος 'friendly' 64, 2 ; 'necessary,' *ἐ. φαίνεσθαι* 41, 4 ; 46, 2 ; *ἐν ἐπιτηδείῳ, loco opportuno* 64, 1 ; *τὰ ἐ. ἐσκομίζεσθαι, ἄγειν, λαβεῖν* 22 ; 44, 1 ; 50, 2
ἐπιτήδευμα 15, 4 ; 18, 3 ; 28, 2
ἐπιτηδεύω ἀρετὴν καὶ ξύνεσιν 54, 5
ἐπιτίθεμαι 'attack' 34, 5 ; 61, 1, 3 ; 95, 2
ἐπιτρέπω 15, 4 ; 40, 1
ἐπιτυγχάνω absol. 38, 4
ἐπιφανής : *ἀνδρείᾳ ἐ.* 72, 2 ; 'visible' 96, 2
ἐπιφέρω 76, 3 ; *ἐ. δουλείαν τινι* 82, 4 ; 91, 6
ἐπιφορὰς διδόναι 'give an additional wage' 31, 3
ἐπιχειρῶ 11, 1 ; *μέγιστος διάπλους ἐπεχειρήθη* 31, 6 ; 34, 7 ; 48 ; 54, 1 ; 67, 3 ; 71, 2 ; 90, 2
ἐπιχείρησις 10, 2
ἐπιχώριον, κατὰ τό 27, 1 ; *οἱ ἐ.* 'natives' 30, 2
ἐπιψηφίζω 14
ἔποικος 4, 3
ἐποικῶ 'settle' 86, 2
ἕπομαι 'second a man's efforts' 38, 4 ; *ἕ. τοῖς παροῦσιν* (neut.) 89, 4
ἐπονομάζομαι ἀπό τινος 2, 4
ἐπότρυνω ξύνοδον 'sound an engagement' 69, 2
ἐργάζομαι 29, 1
ἐργαλεῖα ἐς τειχισμόν 44, 1
ἐργασία 'style' of workmanship (?) 27, 1
ἔργον)(*λόγος* 17, 4 ; 18, 6 ; 38, 2 ; 40, 2 ; 78, 3 ; 88, 1 ;)(*ὄνομα* 78, 3 ;)(*δικαίωμα* 80, 2 ; *τὸ ἐ. τοῦ καλοῦ δικαιώματος* 'the real meaning of the specious plea' 79, 2 *n* ; *αὐτὸ τὸ ἔργον* 'fact' 86, 1 ; Σικελία, *μέγα ἔργον* (?) 8, 4 *n* ; =*μάχη* 34, 9 ; 57, 1 ; 66, 1 ; 72, 4 ; of a plot or crime 56, 2 ; 60, 2 ; *οὐδὲν ἐ. ἐστί* 'no need' 80, 3
ἐρημία ἀνδρῶν 102, 1 ; *κατ' ἐρημίαν* 85, 3 *n*
ἐρήμος)(*ἔχων ξύμμαχον* 78, 1 ; *ἐρήμῃ δίκῃ* 'by default' 61, 7 ; *ἐρῆμον αἱρεῖν* 102, 1 ; *χωρία ἐ.* 34, 5
ἔρις ἐγένετο 31, 4 ; Intr. § 16 ; *ἐν πολλῇ ἐ. εἶναι* 35, 1
ἔρυμα ὀρθοῦν 66, 2 ; 94, 2
ἔρχομαι ἐπί τινα 36, 4 ; 63, 2
ἔρως ἐνέπεσεν ἐκπλεῦσαι 24, 3
ἐς : (1) after nouns and adjs. : *παρανομία ἐς τὴν δίαιταν* 15 4 ; *εὐταξία ἐς τὰ ἔργα* 72, 4 ; *διάφορος ἐς τὰ ἄλλα* 15, 2 ; *τὸ ἐς τοὺς ἐπικούρους ἀκριβές* 55, 3 ; *νεώτερος ἐς τὸ ἄρχειν* 12, 2 ; cf. *ὀκνηρότερος εἰς τὴν πρᾶξιν* Antiphon *tetr.* A. *γ*, 5 ; *ὀκνηρότατος εἰς τὸ μᾶλλον λυπεῖσθαι* Demosth. *ep.* 2, 15 ; (2) with *καθίστημι* and similar words : *κ. ἐς πόλεμον* 6, 2 ; *κ. ἐς λογισμὸν ὅτι* 34, 4 ; *κ. ἐς ἔκπληξιν* 36, 2 ; *κ. ἐς φυγήν* 70, 2 ; *ἐξωθεῖν ἐς χειμῶνα* 34, 6 ; *ἄγειν ἐς κρίσιν* 61, 4 ; *τρέπειν τὸ πρᾶγμα ἐς γέλωτα* 35, 1 ; *τρέπεσθαι ἐς τὰ ἔργα* 7 ; *μεταλαμβάνειν ἐς τὸ ὁμοῖον* 18, 3 ; *ἅραί τι ἐς*

τάδε 18, 6; (3) with *λέναι* and similar words: *ἐλθεῖν ἐς ὄψιν* 49, 2; *προχωρεῖν ἐς ἐλπίδας* 103, 2 *n*; *ἐπιδιδόναι ἐς τὸ ἀγριώτερον* 60, 2; (4) end, purpose: *ἀποπλεῖν ἐς ἀπολογίαν* 53, 1; *καταπλεῖν ἐς δίκην* 60, 1, 4; *παρασκευάζεσθαι ἐς μάχην* 67, 1; *ψηφίζεσθαί τι ἐς τὸν ἔκπλουν* 8, 3; *παρέχειν χρήματα ἐς τι* 6, 2; *χρῆσθαι ἐς ἱπποτροφίας* 15, 3; *ἀναλῶσαι ἐς τὴν ναῦν* 31, 5; *μισθὸς ἐς ἑξήκοντα ναῦς* 8, 1; *διαπομπαὶ ἐς τε κατασκοπὴν καὶ ἤν τι ἄλλο φαίνηται ἐπιτήδειον* 41, 4; *ἁρπάσαι ἐς τὸ ἀσφαλές* 101, 6; (5) temporal expressions: *ἐς τὰ ἔπειτα προσλαβεῖν τὴν δόξαν* 55, 4; *ἐς μίαν ἡμέραν* 16, 6 *n*; *ἐς τὸ ἔαρ* 71, 2; (6) 'with reference to': *ἐς ἡλικίας πλῆθος, χρημάτων ἄθροισιν* 26, 2; *ἀνέλπιστοι ἐς ἡμᾶς* 17, 8; *ἐς τὸ ἀκριβὲς εἰπεῖν* in MSS 82, 3; *ἐς τοὺς ἄλλους ἐπίδειξις* 31, 4; Intr. § 16; *λόγος ὑποπτεύεται ἐς τὴν φυγαδικὴν προθυμίαν* 92, 2; *ὑποψίαν ἐς ἀλλήλους ἔχειν* 103, 4; (7) standing phrases: *ἐς τὰ μάλιστα* 22 *n*; *ἐς ἓν ξυστῆναι* 85, 3; *ἐς τὰ μακρότατα* 'to the greatest extent' 31, 3; *ἐς ὅσον βουλόμεθα* 18, 3; cf. *εἰς ὅσον δύνασθε* Isaeus 4, 11

ἐσαγγέλλομαι: *πρὸς τὰ ἐσαγγελλόμενα ὁρᾶν* 41, 2; *ἐσαγγέλλεται ὡς* 52, 1

ἐσάγω ἐπιτήδεια 103, 2

ἐσβάλλω 'invade' 17, 8; 95, 1; 105, 1, 3; 'charge' 70, 3; 101, 5

ἔσειμι 2, 1; 51, 1; *μᾶλλον ἐσῄει αὐτούς* 'they realised' 31, 1

ἐσηγοῦμαι 'advise' 99, 2; 'instruct' 90, 1

ἔσκειμαι 32, 1

ἐσκομίζω 22; 45; 49, 3

ἐσπέρα: *τὰ πρὸς ἑσπέραν* 2, 2

ἑσπέριος: *τὰ μεσημβρινὰ καὶ ἑ.* 2, 5

ἑσπλέω 2, 4

ἑστίασις 46, 3

ἑσφέρω 46, 3

ἑταῖρος 30, 2

ἕτερος with compar.: *μᾶλλον ἑτέρων* 16, 1; *ἧσσον ἑτέρων* 9, 2; *σαφέστερόν τι ἑτέρου εἰδέναι* 33, 1; *οὐδὲ μεθ' ἑτέρων* = *μετ' οὐδετέρων* 44, 1; *μὴ ἐφ' ἑτέροις γενέσθαι* 22

ἔτι: *ἔτι καὶ νῦν* 2, 2, 5; 11, 6; *οἱ λοιποὶ ἔτι* 6, 2; 64, 2; 'further' 9, 1; 31, 5; 'still' 12, 2; 17, 1; 49, 2; with compar. 23, 3; 38, 2; 60, 2; 79, 2; in warning 86, 5

ἑτοιμάζω 22; 25, 2; 34, 9; 88, 6

ἑτοῖμος: *ὁδὸς ἑτοίμη* 86, 5; *ἐλπὶς ἑ.* 87, 4; *τὰ ἑτοῦμα*)(*τὰ ἀφανῆ* 9, 3; *ἑτοῖμος εἶναι* with inf., 'to be willing' 29, 1; *ἑτοῖμα εἶναι* 8, 2; 22; 65, 1

ἑτοίμως ὁρᾶν τί τινι 83, 1

εὖ τίθεσθαι 11, 6; *εὖ οἶδ' ὅτι* 34, 6, 9; 38, 1; 68, 3

εὐαποτείχιστος εἶναι 75, 1

εὔελπις εἶναι σωθήσεσθαι 24, 3

εὐεπίθετος 'exposed to attack': *παρασκευή* 34, 4

εὐεργέτης 50, 4

εὐέφοδος 'accessible' 66, 2

εὐθύς 'at the very outset' 46, 2; *εὐ. ὑπέρ* 'just above' 96, 1; *εὐ. ἐπί* with accus., 'direct to' 58, 1; 62, 4; 74, 1; *εὐ. πρός* 97, 2; 'next' 91, 3; 'promptly,' 'forth-

with' 26, 1 ; 56, 2 ; 88, 7 ; 91, 4 ; *τότ' εὐθύς* 88, 9
εὐκατηγόρητος πόλις 77, 1
εὔκοσμος 42, 1
εὔληπτος 85, 2
εὔλογος 76, 2 ; 84, 2 ; *εὔ. πρόφασις* 79, 2
εὐμεταχείριστος ἰσχύς 85, 3
εὐνή : *ἐπὶ ταῖς εὐ. τεταγμένον* 67, 1 *n*
εὔνοια : *κατ' εὔνοιαν*)(*βίᾳ* 92, 5
εὔνους 29, 3 ; 32, 2 ; 64, 2 ; 88, 1 ; *εὔ. τῇ πόλει* 36, 1
εὔπορος : *τοιαῦτα καὶ ἔτι εὐπορώτερα* 17, 6 ; *εὐπορώτερον γίγνεταί τι αὐτῶν* 90, 4
εὐπορῶ : *ὅθεν ὁ πόλεμος εὐπορεῖ* 34, 2 ; *ὡς ἕκαστοι ηὐπόρησαν* 44, 2
εὐπραγῶ 16, 4
εὐπρεπείᾳ προέχειν 31, 3
εὐπρεπὴς παρασκευή 31, 1 ; *εὐ. αἰτία* 76, 3 ; *εὐ. πρόφασις* 8, 4
εὐπρεπῶς βούλεσθαι 6, 1
εὐπρόσοδος εἶναι 57, 2
εὐπροφάσιστος αἰτία 105, 2
εὑρίσκω : *ὡς ἡ ἀλήθεια εὑρίσκεται* 2, 2 ; *βασανίσαι τὸ πρᾶγμα καὶ εὑρεῖν* 53, 2
εὐταξία ἐς τὰ ἔργα προσγίγνεται 72, 4
εὐτυχῶ πολλά 23, 3 ; *εὐτυχήσας* 'by success' 15, 2
εὐχαὶ αἱ νομιζόμεναι 32, 1
εὐψυχία 72, 4
ἐφίεμαι 8, 4 *crit. note* ; 11, 5 ; *ἄπρακτοι ὢν ἐφίενται* 33, 4 ; *ἐ. ἀρξαι* 6, 1 *crit. note* ; *ἐ. ἀρχῆς ὑμῶν* 85, 3
ἐφόδιον παρασκευάσασθαι 31, 5 ; *μετ' ὀλίγων ἐφοδίων* 34, 5
ἔφοδος : *παρασκευάζεσθαι τὴν ἔ.* 63, 1 ; *προκαταλαμβάνειν τὰς ἔ.* 99, 2 *n*
ἐφορμαὶ ἐκ γῆς 90, 3
ἐφόρμησις 49, 4 *crit. note* ; *ἐ. τῇ στρατιᾷ ἱκανή* 48
ἐφορῶ 67, 1
ἐφυβρίζω 63, 3
ἔχω 'can' 2, 1 ; 'contain' 2, 1 ; *αἱ σπονδαὶ ἔ. τι βέβαιον* 10, 2 ; 'have as a friend, enemy,' etc. 17, 6 ; *ἐχθρὸν ἔ.* 17, 7 ; *εὔνουν ἔ.* 29, 3 ; *τὰ τῶν πόλεων βέβαια ἔ.* 34, 5 ; *ἔ. ξυνηθὲς τὸ ἀμύνεσθαι* 18, 6 ; *πάντα πολέμια ἔ.* 23, 2 ; *σαφὲς ἔ. τι* 61, 1 ; with adverbs : *ὥς γε νῦν ἔχουσι* 11, 2 ; Intr. § 12 ; *ὡς ἕκαστος τάχους εἶχε* 97, 2 ; *ἀσφαλῶς ἔ.* 70, 3 ; 'have,' 'keep' : *ἔ. γῆν* 94, 2 ; *ἔ. ἐλπίδα* 68, 2 ; 104, 1 ; *ἔ. ἀρχήν* 54, 2 ; 82, 2 ; 83, 4 ; 103, 3 ; *ἔ. παραδείγματα* 77, 1 ; *ἔ. ἐπιμέλειαν* 41, 4 ; *ἔ. πολλὰ τὰ ἀμφισβητούμενα* 10, 2 ; *τοὺς Χαλκιδέας δουλωσάμενοι ἔ.* 76, 2 ; *τὰ ὠφέλιμα ξύμπαντ' ἀφελομένη ἔ.* 39, 2 *crit. note* ; *αἱ πόλεις ῥᾳδίας ἔ. τῶν πολιτειῶν τὰς μεταβολάς* 17, 2 ; *ὥσπερ εἶχον* 'forthwith' 57, 3 *n* ; *σχεῖν* 'obtain' 33, 2 ; 76, 3 ; *σ. ἐς* 'touch at' 52, 1 ; 62, 2 ; 105, 2
ἐὼ κατοικίζειν 48 ; *οὐκ ἐᾶν ἐνδιδόναι* 72, 2 ; *μὴ ἐᾶσαι ἁμαρτεῖν* 80, 2
ἕῳ, ἅμα 30, 1 ; 64, 3 ; 65, 3 ; 101, 3
ἕως 'while' with pres. 17, 1 ; 49, 1, 2 ; 'until' with aor. 44, 2 ; 62, 3 ; *ἕ. ἄν* 77, 2

Z

ζάγκλον 4, 5

ζεύγη κομίζειν 7, 1
ζητῶ 61, 7

H

ἤ μήν 72, 5 ; ἤ πού γε δή 37, 2
ᾗ 101, 3
ἡγεμονία 82, 3
ἡγεμών 76, 3
ἡγοῦμαι of a general 34, 6 ; of a state 92, 5 ; 'think' 11, 6 ; 14 ; 23, 5 ; 33, 2 ; 34, 6, 7 ; 37, 2 ; 40, 1 ; 53, 2 ; 68, 4 ; 92, 4 ; 102, 1 ; δεινὸν ἡ. with inf. 78, 1
ἤδη, referring to the circumstances at a given time : note (1) it is much commoner than 'already' in Eng. ; (2) it is esp. common with the partic., regularly with pres. or perf. forms ; (3) it is common with the compar., esp. μᾶλλον, as 105, 2 ; 'at once' 25, 1 ; 29, 2, 3 ; 69, 1
ἡδονήν, λέγειν καθ' 17, 4 ; λόγου ἡδονῇ 83, 3
ἤθη 18, 7
ἥκιστα 66, 1 ; 82, 2, 3 ; ἥ. διαφόρως 18, 7 ; οὐχ ἥ. 20, 3
ἡλικία : ἐν τῇ ἡ. 24, 3 ; ἡλικίας πλῆθος 26, 2 ; ὥρᾳ ἡλικίας 54, 2
ἡμέρα : δραχμὴ τῆς ἡ. 31, 3 ; ἅμα τῇ ἡ. 96, 3 ; τῇ ἐπιγιγνομένῃ ἡ. 97, 1 ; ἡμέρᾳ πεμπτῇ 8, 3 ; ἐν ᾗ ἡ. 56, 2 ; ἐν ἡ. ῥητῇ 30, 1 ; 64, 3 ; ἐς μίαν ἡ. 16, 6 n ; ἡμέραν ξυνθέμενοι 65, 1 ; καθ' ἡ. 60, 2 ; κατὰ τὴν ἡ. ἑκάστην προιοῦσαν 63, 2 ; αἱ ἡ. ἐγγὺς ἦσαν 65, 1 ; ἡμερῶν ὀκτὼ περίπλους 1, 2 ; ἐν ἡ. ῥηταῖς 29, 3 n ; ἡμέρας περὶ τρεῖς 74, 2
ἥμισυ, τό, 67, 1
ἤν τις 22 ; 25, 2 ; 41, 4 ; 47 ; ἡ ἀνέλπιστος σωτηρία ἦν μὴ κρατῶσι 69, 3 ; τοῦτο explained by a clause with ἤν 85, 1 ; ἤν τι προχωρῇ 18, 5 ; ἦν ἄρα 33, 4 ; 41, 3 ; ἤν γε 38, 4 ; ἤν που 22 ; ἦν μὲν . . εἰ δὲ μή 47 ; ἀνάγκη ἦν ξυστῆτε 85, 3
ἤπειρος 1, 2
ᾗπερ 99, 1 ; 101, 2
ἧσσον 73, 2 ; 84, 1 ; 91, 5, 7 ; ἧ. ἑτέρων 9, 2 ; οὐχ ἧ. 64, 2 ; 78, 1 ; 88, 1 ; οὐδὲν ἧ. 53, 2
ἡσσῶμαι 72, 3 ; 69, 3 ; 91, 2
ἥσσων 68, 2 ; 69, 1
ἡσυχάζω 10 ; 18, 2 ; 38, 3 ; 97, 2
ἡσυχία 18, 4 ; καθ' ἡσυχίαν 'undisturbed' 25, 2 ; 64, 1 ; 66, 1 ; ἡ. ἄγειν 24, 4
ἥσυχον, τό, 18, 3 ; 34, 4
ἤτοι . . γε . . ἤ . . ἤ . . γε 34, 2 n ; ἤτοι . . γε . . ἤ 38, 2 ; 40, 1

Θ

θάλασσα : μέχρι τῆς θ. 101, 2 ; 103, 1 ; ἐπὶ τῇ θ. 2, 6 ; ἐπὶ τὴν θ. 99, 1 ; 66, 2 ; 102, 4 ; κατὰ θάλασσαν 3, 6 ; 7, 3 ; τὰ περὶ τὴν θ. 99, 4
θάνατον καταγνῶναί τινος 60, 4
θάπτω 72, 1
θαρσάλεος 72, 2
θάρσος 68, 1 ; 63, 1 ; 65, 1
θαρσύνω 72, 2
θαρσῶ 11, 6 ; 91, 4 ; 92, 1 ; θ. βεβαίως 16, 6
θαυμάζω with accus. and gen. 36, 1 ; θαυμάζομαι ἀπό τινος 12, 2

θέα : *κατὰ θέαν ἥκειν* 31, 1
θεοί 54, 6
θεραπεύω 29, 3 ; 89, 2
θέω δρόμῳ 100, 1
θεωρία 24, 3
θεωροί 3, 1
θῆτες 43
θνήσκω 103, 3
θρανῖται 31, 3
θυγατήρ 55, 1 ; 59, 3
θύω 3, 2

I

ἰατρὸς τῆς πόλεως 14
ἰδέᾳ, τῇ αὐτῇ 76, 3
ἰδίᾳ 'specially' 13, 2 ; 'privately' 12, 2 ; 36, 2 ; 46, 3 ;)(*δημοσίᾳ* 15, 4
ἴδιος : *τὰ ἴδια εὐτυχῶ* 15, 2 ; *τὰ ἴ. ἐπιβοῶμαι* 16, 6 ; *ἴ. χρήματα* 20, 4 ; *ἴ. τέλη* 16, 3 ; *ἴ. ἀνάλωσις* 31, 5 ;)(*δημόσιος* 12, 2
ἰδιώτης 16, 2 ; 72, 3
ἱδρύω 37, 2
ἱερόν 6, 3 ; 8, 2 ; 20, 4 ; 27, 2 ; 44, 3 ; 46, 3 ; 54, 5 ; 71, 1
ἱκανός 6, 3 ; 48 ; with infin. 17, 8 ; 37, 1 ; 68, 1 ; 102, 5 ; *ἱ. γενέσθαι* 'prove oneself capable' 72, 2
ἱκανῶς 17, 5 ; 92, 5
ἱκετεύω 19, 1
ἵνα 18, 1 ; 22 ; 42, 1 ; 48 ; 73, 2 ; 78, 2 ; 84, 2 ; 88, 1 ; 89, 1 ; 91, 5 ; 92, 5 ; *ἵνα μὴ . . ὅπως μή* 87, 2
ἵναπερ 98, 2
ἱππικόν 21, 1
ἱπποκρατοῦμαι 71, 2
ἱππομαχία 98, 4
ἱπποτροφία 15, 3
ἰσθμός 97, 1, 2
ἰσοκίνδυνος 34, 7 *n*
ἰσομοιρῶ 39, 1 ; *ἰ. ξυμφορᾶς πρός τινα* 16, 4
ἰσονομοῦμαι μετά τινος 38, 5
ἰσοπλήθης 37, 1
ἴσος 'equal' 16, 4 ; 39, 1 ; 40, 1 ; *ἐν ἴσῳ* 'equally' 87, 3 ; *τὰ ἴσα νέμειν* 16, 4 ; *ἴσα ἀμφοτέροις ἀποκρίνασθαι* 88, 1 ; 'fair' 80, 1, 2
ἵστημι τροπαῖον 70, 3 ; 94, 2 ; 97, 5 ; 98, 4 ; 100, 3 ; 103, 1 ; *ἄνεμος κατὰ βορέαν ἑστηκώς* 104, 2 ; *αἱ γνῶμαι ἵστανται πρὸς τὰ λεγόμενα* 34, 7
ἰσχυρίζομαι 55, 1
ἰσχύς 16, 3 ; 83, 1 ; 86, 2
ἰσχύω 18, 6 ; 82, 3 ; *ἰ. τῇ περιουσίᾳ τοῦ ναυτικοῦ* 17, 7
ἴσως 10, 2, 4 ; 11, 3 ; 33, 1 ; 34, 2 ; 78, 3 ; 79, 1

K

καθαιρῶ ἀρχήν 11, 3 ; *τὴν πόλιν* 15, 3 ; *τὴν δύναμιν* 92, 5 ; *τὸν βάρβαρον* 83, 2
καθάπτομαι 'attack' 16, 1 ; 82, 1
καθέζομαι, of armies 49, 3 ; 98, 2
καθέλκω ναῦς 50, 4 ; *ναυτικόν* 34, 4
καθηγοῦμαι 4, 1 *n*
κάθημαι παρακελευστός 13, 1
καθίζω στράτευμα 64, 1 ; 66, 1
καθίημι ἄρμα 'enter for a contest' 16, 2
καθίστημι ἐς ἔκπληξιν 36, 2 ; *ἐς λογισμόν* 34, 4 ; *κ. ἀγωνίσασθαι* 16, 6 ; *κ. φυλακήν* 98, 2 ; *κ. πύργους* 99, 3 ;—middle : *καθίστασθαι τἆλλα* 45 ; *κ. τὴν ἀρχὴν ἀνεπιφθόνως* 54, 5 ; 83, 4 ; 85, 3 ;—intrans. act. : *καταστάντες ἡγεμόνες* 82, 3 ; *κ. πολέμιος* 15,

4 ; ἡ τυραννὶς κατέστη 59, 2 ; κ. ἐς φυγήν 70, 2 ; ἐν τῷδε καθέσταμεν 18, 3 ;—pass. : 55, 3 ; 69, 1
καθορμίζομαι 97, 1
καί : (1) *corrective* or *explanatory* : ἡ ἡμετέρα πολυπραγμοσύνη καὶ τρόπος 87, 3 *n* ; μετὰ τοῦ αὐτοῦ λόγου καὶ τῆς ξυνωμοσίας 61, 1 ; (2) 'and so,' frequently introducing a sentence, *e.g.* 7, 1 ; (3) joining dissimilar phrases : ἄπειροι τοῦ μεγέθους . . καὶ ὅτι 1, 1 *n* ; cf. ἐς τὸ ἀγριώτερόν τε καὶ πλείους ἔτι ξυλλαμβάνειν 60, 2 ; καὶ σῖτος καὶ ὅσων δέοι 71, 2 ; ἐκ τοῦ λειμῶνος καὶ τῆς ἐξετάσεως 97, 2 ; (4) in parataxis, 16, 1 *n* ; (5) in the 'running' style of simple narrative, 45
καινόν τι λέγω 89, 6
καιρός : ἐν κ. 9, 3 ; ἐν τῷ παρόντι κ. 31, 1 ; ὅταν καιρὸς ᾖ 93, 3
καίτοι 'and yet' 11, 1 ; 'and surely' 80, 2 *n*
κακόνους 24, 4
κακοξύνετος 76, 3
κακός : κακὰ σπεύδω 40, 1
κακουργῶ 7, 3
κακῶ τινα 18, 4 ; 78, 2 ; 85, 1
κακῶς φρονῶ 36, 1 ; κ. ἐνῳκοδομημένος 51, 1 *n*
καλλιεποῦμαι 83, 2 *n*
καλός : κάλλιστον ἔργων 33, 4
καλῶ 2, 3, 5 ; 4, 1, 3, 5 ; 5, 1 ; 57, 1, 3 ; 97, 1 ; 99, 1
καλῶς : κ. διακοσμῶ πόλιν 54, 5 ; κ. ψεύδεσθαι 12, 1 *n*
κάμνω 34, 5
κανοῦν φέρειν 56, 1
κατά : with accus., (1) *local* : κ. τὰς ἠπείρους 10, 3 ; κ. χωρία ἐρῆμα 34, 5 ; κ. σκηνὰς εἶναι 100, 1 ; κατὰ βορέαν 104, 2 ; ἡ καθ' αὑτοὺς περιτείχισις 100, 1 ; τὰ καθ' ἑαυτούς 88, 3 ; with reflexive often = 'by oneself' : καθ' ἑαυτὸν δυστυχεῖν 77, 2 ; κ. αὐτούς 13, 1 ; 'in their region,' τὸ κ. σφᾶς αὐτούς 70, 2 ; 'over against,' 'opposite,' 'at,' κ. τὸ Ὀλυμπιεῖον 65, 3 ; cf. 52, 2 ; κ. τὸν Λέοντα σχεῖν 97, 1 ; 'via,' κ. ταῦτα ἀναβαίνειν 96, 1 ; κ. γῆν, θάλασσαν 6, 2 ; 7, 3 ; (2) hence describing the *manner* : καθ' ὅ τι χρὴ ποιεῖν τι 8, 3 ; 9, 1 ; καθ' ἡδονὴν λέγειν 17, 4 ; κατ' ἐρημίαν ἄρξαι 85, 3 *n* ; κ. λόγον 'in proportion' 25, 2 ; κ. κόσμον 72, 5 ; καθ' ἡσυχίαν 64, 1 ; 66, 1 ; κ. κράτος 91, 7 ; κ. τάχος 34, 3 ; 102, 4 ; κατὰ πάντα 'in all respects' 37, 1 ; κατ' ἀμφότερα 31, 3 *n* ; κατὰ μέρη 'in parts' 39, 1 ; καθ' ὅσον 54, 6 ; 82, 3 ; 87, 3 ; 88, 1 ; κ. τὸ εἰκός 72, 4 ; thus often distributive : κ. ναῦν ἑκάστην 32, 1 ; κ. ὀλίγον 34, 4 ; κ. ἔνθη 66, 3 ; κ. τέλη 42, 1 ; (3) 'owing to,' the ground on which an act is based : κ. τὸ ξυγγενές 6, 2 ; 76, 2 ; 88, 7 ; κ. τὴν γενομένην ξυμμαχίαν 75, 3 ; κ. τὴν προτέραν φιλίαν 75, 3 ; κ. τι ἔγκλημα 89, 2 ; κ. τὴν τοῦ πατρὸς πολιτείαν 104, 2 ; (4) object of a movement : κ. θέαν ἥκειν 31, 1 ; (5) μείζων ἢ κατά 15, 3 ; with gen. : καθ' ἑαυτοῦ μηνύειν 60, 4
καταβαίνω 30, 1
καταγιγνώσκω θάνατόν τινος 60, 4 ; 61, 7

καταγορεύω 54, 3
καταγωγαί 42, 1 *n*
καταδέω 53, 2
καταισχύνω 13, 1
καιτιτιῶμαι 60, 4
κατακάω 88, 5
κατακομίζω σῖτον 88, 4
κατακρατῶ 55, 3
καταλαμβάνω ναῦν ἠκουσαν 53, 1 ; cf. 94, 4 ; κ. στρατόπεδον 64, 1
καταλείπω 16, 5 ; 33, 5 ; 50, 2 ; 100, 1
καταλλάσσομαι πρός τινα 89, 2
κατάλογον ποιεῖσθαι 26, 2 ; χρηστοί κ. 31, 3 *n*
καταλύομαι πόλεμον 13, 2 ; 36, 4 ; κ. τυραννίδα 53, 3
κατάλυσις 54, 3 ; κ. δήμου 27, 3 ; 28, 2
καταπλέω 42, 2 ; κ. ἐπὶ διαβολῇ 61, 6
καταπλήσσω 38, 2 ; 40, 2 ; 76, 1
καταπολεμῶ 16, 2 ; 90, 3
κατασκάπτω πόλιν 7, 2
κατασκευάζομαι στρατόπεδον 44, 3 ; οἷς ἡ πόλις κατεσκεύασται 91, 7
κατασκευή 31, 3 ; 46, 3
κατασκοπή 41, 4 ; 46, 3
κατασκοπῶ 50, 4 ; κατάσκοποι 45 ; 63, 3
καταστρέφομαι 'conquer' 1, 1 ; 24, 3 ; 76, 3 ; 80, 4 ; 82, 3
καταφέρομαι 2, 3
καταφοβοῦμαι 33, 1
καταφρονῶ 11, 5 ; 34, 9 ; 35, 1 ; 63, 2
κατείργω 6, 2 ; 91, 2
κάτεισιν ἄνεμος 2, 4
κατεργάζομαι 11, 1 ; 33, 4 ; 86, 3
κατέχω : κατασχεῖν 'secure' 9, 3 ; 11, 3 ; 23, 2 ; 39, 2 ; 86, 3 ; 95, 2 ; κ. τὴν τυραννίδα 55, 3
κατοικίζω 7, 1
κατοίκισις 33, 2 *al.* ; plur., contemptuous 77, 1
κατορθῶ 'succeed' 11, 1 ; 12, 1 ; 17, 3 ; 33, 5 ; 38, 2
κάτωθεν 99, 3 ; 102, 3
κεῖμαι as pass. of τίθημι 61, 3
κελεύω 7, 4 *al.*
κενός 31, 3
κεφάλαιον 6, 2 ; ἐν κεφαλαίοις ὑπομιμνήσκω 87, 1
κεφαλαιῶ 91, 7
κήδομαι 76, 2 ; 84, 1 ; κ. τῆς πόλεως 14
κῆρυξ 32, 1
κηρύσσω ὅτι 50, 4
κινδυνεύω μὴ ἀδεὴς εἶναι 87, 4 *n* ; with aor. inf. 40, 1 ; κ. περί 9, 3 ; 17, 2 ; κ. τῇ πόλει 10, 5 ; 47 ; κ. ὑπέρ 78, 1 ; κ. πάντα 'run all risks' 57, 3 ; κ. τὰ δεύτερα 78, 4 ; abs. 33, 1 ; 83, 2 : 86, 1
κίνδυνός ἐστι μή 6, 2 ; κινδύνους προσλαβεῖν 78, 3 ; ὁ αὐτίκα κ. 49, 2
κινῶ 36, 2 ; κ. πόλεμον 34, 2 ; with partitive gen. 70, 3
κληρῶ 42, 1
κοινός : τὸ κοινόν 6, 3 ; 8, 2 ; 17, 3 ; 40, 1 ; 41, 3 ; τὰ κοινά 'common interests' 89, 1 ; κοινῇ 4, 3
κοινῶς τρέπεσθαι ἐς τὰ ἔργα 17, 4
κολάζω 38, 4 ; κολάζομαι τὴν ἔχθραν 78, 1
κόλπος 44, 1
κομίζω 7, 1, 3 ; 51, 2 ; 90, 3 ; 91, 4 ; pass. 37, 1 ; 50, 3
κομπῶ 17, 5
κόπτω 66, 2
κόσμος : τῷ εἰωθότι κ. 18, 5
κοσμῶ τὸ κοινόν 41, 3
κουφίζω ναῦν 34, 5 ; κούφη ναῦς 37, 1
κρατῆρας κεραννύναι 32, 1

κράτιστα, adv. 15, 4
κράτιστος: *τὰ κ. τῆς γῆς* 2, 5 *n*; *ὑπηρεσίαι κ.* 31, 3
κρατῶ, gen. 11, 1; 23, 1; accus. 2, 5 *n*; 5, 1; 11, 5; *κ. ἐκ γῆς* 68, 3
κρημνός 66, 1; 97, 5; 101, 1, 3
κρημνῶδες, τό, 103, 1
κρίνω 29, 1, 3
κρίσις: *ἐς κ. ἄγειν* 61, 4; *κρίσεις ποιεῖσθαι* 60, 4
κρύπτω 72, 5
κρύφα 34, 2
κτείνω 59, 2
κτῶμαι ἀρχήν 17, 2; 18, 2; cf. 30, 2
κύκλος 98, 2 *n*; 101, 1; 102, 1, 2, 3
κύρωσις 103, 4
κωλύω τινά τι 91, 7
κώπαις χρῆσθαι 34, 5

Λ

λαγχάνω 62, 1
λαμβάνω δίχα τὴν δύναμιν 10, 4; *ὑπόπτως λ. πάντα* 53, 3; *λ. τι μειζόνως* 27, 3; *χαλεπῶς λ.* 61, 1; *λ. τὴν αἰτίαν* 60, 1; *λ. λείαν* 95, 1; *λ. ἆθλον* 80, 4; *λ. καιρόν* 86, 3; *λαμβάνεσθαι ἀφαρκτος* 33, 3
λαμπρός 54, 2
λαμπρότης 16, 5; *ὄψεως λ.* 31, 6
λαμπρύνομαι 16, 3
λανθάνω 96, 1
λέγω with inf. instead of *ὅτι* 64, 3; 80, 3. Note that the following forms regularly take inf.: (1) pres. partic. act. 6, 2; 52, 1; 56, 1; 79, 1; (2) pass. forms 2, 1; λ. = 'order' with inf. 29, 3; *ὡς ποιηταῖς εἴρηται* 2, 1 *n*; *ὡς εἰκὸς καὶ λέγεται* 2, 4; *λέγειν τι εἰκός* 18, 1; *λ. τι καινόν* 89, 6; *λ. τι προσηνές* 77, 2
λειμών 96, 3; 97, 2
λείπομαι οὐδενός 72, 1; *λ. τοσοῦτον* 72, 3
λῄσται 4, 5
λῃστικῶς 104, 3
λίθινος 27, 1
λιθοβόλοι 69, 2
λιθολόγοι 44, 1
λιμήν 42, 1; 50, 4; 99, 1, 4; 101, 1; 102, 3
λίμνη 66, 1
λιποστρατία 76, 3
λογάδες 96, 3 *n*; 100, 1; 101, 4
λογάδην 66, 2 *n*
λογίζομαι 18, 4; 31, 5; 36, 3
λογίσμος: *τούτῳ τῷ λ.* 34, 6; *ἐς λ. καταστῆσαι* 34, 4
λογοποιῶ 38, 1
λόγος: see *ἔργον*: *λόγοι καλῶς λεχθέντες* 68, 1; *λόγους ποιεῖσθαι* 44, 3; 50, 1; 88, 7; 103, 3; *λόγων ἀπραγμοσύνη* 18, 6
λοιδορῶ 89, 6
λοιπός 6, 2; 62, 1; 70, 3; *τὸ λοιπόν* 13, 2
λυπή 59, 1
λυπηρός 16, 5; 18, 1
λυπῶ 57, 3; 66, 1
λυσιτελοῦν, τό, 85, 2
λύω τοὺς νόμους 14; *τὰ ἐψηφισμένα* 15, 1; *λ. γέφυραν* 66, 2
λωφῶ 12, 1 *n*

M

μακρός: *οὐ διὰ μακροῦ* 'after a short time' 15, 4; 91, 3; *μακροτέραν* adverbial 98, 3; *ἐς τὰ μακρότατα* 31, 3
μαλακίζομαι 29, 3
μαλακός 13, 1
μαλακῶς 78, 4
μάλιστα: *ἐς τὰ μ.* 104, 2 *n*; *μ.*

ἰσχύειν 18, 6 ; *μ. μὲν . . εἰ δὲ μή* 34, 9
μᾶλλον 'more probably' 18, 2, 4 ; 33, 4 ; 34, 7 ; 49, 4 ; 71, 2 ; 72, 5 ; 'by preference' 25, 2 ; 41, 2 ; *μ. ἑτέρων* 16, 1 ; *μ. τι* 82, 3
μάντεις 69, 2
μαρτύριον 82, 2
μαρτύρομαι 80, 3
μάρτυς 14
μάχιμον, τό, 23, 1 ; *μαχιμώτατος* 90, 3
μεγαλύνω τι 28, 2
μέγας : *μέγα φρονῶ* 16, 4 : *μ. ἔργον* 8, 2 ; *μ. πρᾶγμα* 9, 1 ; 12, 2 ; *μέγα δύνασθαι παρά τινι* 59, 3 ; *μείζων διαβολή* 29, 3 ; *μ. ἡ κατά* 15, 3 ; *μ. ὑπὲρ δύναμιν* 16, 2 *n* ; *μεῖζον ἰσχύω* 82, 3 ; *τὰ μείζω* 'great powers' 78, 2 ; *μέγιστος δὴ τῶν πρὶν κίνδυνος* 13, 1 ; *μέγιστος διάπλους καὶ ἐπὶ μεγίστῃ ἐλπίδι* 31, 6 ; *τὰ μέγιστα προσήκω τινί* 84, 1
μέγεθος 1, 1 ; 15, 4
μεθίστημι 89, 6
μεθορμίζομαι 88, 5
μειζόνως λαμβάνω τι 27, 3
μελέτη 72, 4
μελετῶ δόξαν ἀρετῆς 11, 6 ; *εὐταξία μετὰ κινδύνων μελετωμένη* 72, 4
μέλλω, fut. inf. 8, 1 ; aor. inf. 31, 1 ; 'delay,' pres. inf. 10, 5 ; *τὸ μέλλον* 35, 1 ; 69, 3 ; 74, 1 ; *τὰ μ.* 9, 3 ; 31, 6 ; *οἱ μέλλοντες ἀπ' αὐτῶν λόγοι* 76, 1
μέμνημαι 12, 1 ; *μ. διαβόλως* 15, 2
μεμπτός 13, 1
μὲν . . μὲν . . δὲ . . δέ 43 ; *δῆμος, οἱ μὲν . . οἱ δέ* 35, 1 ; *ἀμφότερα αὖτα, τὴν μὲν . . τὴν δέ* 72, 4 ; *περὶ δὲ οἱ μὲν καταδουλώσεως, οἱ δ' ἐπὶ δεσπότου μεταβολῇ* 76, 4 *n* ; *δι' ὀργῆς, ὁ μὲν ἐρωτικῆς, ὁ δὲ ὑβρισμένος* 57, 3 ; *ὡς μὲν . . ὡς δέ* 2, 2
μέντοι 9, 1 ; 25, 2 ; 32, 3 ; 38, 2 ; 60, 5 ; 72, 3
μένω 18, 5 ; *μ. ἐν τάξει* 34, 4
μεσημβρία 2, 5 ; 100, 1
μέσος πολίτης 54, 2 *n* ; *τὸ μέσον* 18, 6 *n* ; *τὰ μ. τῆς νήσου* 2, 5
μεσοῦντος, θέρους 30, 1
μετά : (1) with gen. : accompaniment *μετ' ὀλίγων μονωθείς* 101, 6 ; *μ. σφῶν αὐτῶν* 13, 2 ; *μετ' ἐκείνου ἐπράχθη* 28, 2 ; *μ. τινος εἶναι* 'to side with' 88, 4 ; *οὐδὲ μεθ' ἑτέρων εἶναι* 44, 3 ; concurrent act or state, *μετ' ἐλπίδος ἰέναι* 30, 2 ; *αἱ μ. φόβου παρασκευαί* 34, 9 ; *ὁμολογῶ μετ' ἀδείας* 60, 3 ; *εὐψυχία μ. τοῦ πιστοῦ τῆς ἐπιστήμης* 72, 4 ; *εὐταξία μ. κινδύνων μελετωμένη* 72, 4 ; *μ. κινδύνων ἀπολείπω* 31, 1 ; *μ. καιροῦ* 'as circumstances require' 85, 1 ; *μ. τοῦ ἀληθοῦς σκοπεῖν* 89, 3 ; (2) with accus. : *μ. Συρακούσας οἰκισθείσας* 3, 3 *n* ; cf. Plato *Rep.* p. 451 c *μ. ἀνδρεῖον δρᾶμα παντελῶς διαπεραν θέν*
μεταβάλλω δεσπότην 77, 1
μεταβολὴ δεσπότου 76, 4 ; *γενομένης μ.* 59, 2 ; *μ. πολιτείας* 17, 2 ; *ἀπραγμοσύνης μ.* 'change to inactivity' 18, 7
μεταγιγνώσκω πλοῦν 17, 2
μεταλαμβάνω τὰ ἐπιτηδεύματα 18, 3 ; *μ.* with inf. 87, 5
μέταλλα 91, 7
μεταξύ 5, 1

μεταπέμπω 52, 1 ; 71, 2 ; 88, 9 ; μεταπεμπτέος 25, 2 ; μετάπεμπτος 29, 3 ; 74, 1
μεταχειρίζω 12, 2 ; 16, 6
μετέχω τι 40, 1
μετεώρῳ τῇ πόλει 10, 5
μέτοικος 28, 1
μέτριος : μετριώτεροι εἶναι 89, 5 ; ὡς ἂν δύνωνται μετριώτατα 88, 1
μέτρον : ἐν εἴκοσι σταδίων μέτρῳ 1, 2 *n*
μέχρι ἰσθμοῦ 61, 2 ; μ. τοῦδε 'so far' 86, 4
μὴ οὐκέτι 74, 3 ; μή in an implied prohibition 18, 1 *n* ; μὴ κατορθώσας μὴ ἐν τῷ ὁμοίῳ εἶναι 11, 1
μῆκος πλοῦ 34, 5 ; 86, 2
μήν : καὶ μ. 17, 5 ; ἦ μ. 72, 5 ; οὐ μ. οὐδέ 55, 3
μηνὸς μισθός 8, 1 ; μηνοῖν δυοῖν τροφή 34, 4
μήνυμα 29, 1
μηνυτής 53, 2, 3 ; 60, 4
μήνυτρα μεγάλα 27, 2
μηνύω 27, 2 ; 28, 1 ; 53, 1 ; 57, 2 ; 60, 2, 4 ; 61, 4 ; 74, 1
μήτε . . τε 74, 3
μητρόπολις 4, 2 ; 82, 4
μηχαναί 102, 2
μηχανῶμαι 38, 4 ; 64, 1
μιμνήσκομαι 60, 1
μισθός, ὁ ἐκ δημοσίου 31, 3, 5
μισθοῦμαι 90, 3
μισθοφορά 24, 3
μισθοφόροι 43, 2
μῖσος 17, 6
μόλις 17, 5
μόριον 86, 5 ; βραχεῖ μ. 92, 7
μυστήρια 28, 1 ; 53, 1, 2
μυστικά 28, 2 ; 60, 1

N

ναυκράτορες 18, 5
ναυπηγεῖσθαι 90, 3
ναύσταθμον 49, 4
ναυτικόν 17, 7 ; 31, 3 ; ν. πληροῦν 52, 1
νέμω ἔλασσόν τινι 88, 1 ; ν. τι τρία μέρη 'divide into three parts' 42, 1 ; νέμεσθαι γῆν 2, 6 ; τὰ αὐτῶν 13, 1
νεότης 17, 1 ; 18, 6
νεωστί 12, 1
νεώτερος ἐς τὸ ἄρχειν 12, 2 ; νεώτερα πράγματα 'revolution' 27, 3 ; νεώτεροι 28, 1 ; 38, 4
νησίδια 2, 6
νησιῶται 77, 1 ; 82, 3 ; 85, 2
νῆσος 2, 2, 5 ; 3, 2
νικῶ 16, 2
νομίζω : νομιζόμεναι εὐχαί 32, 1 ; ν. σφάγια 69, 2
νόμιμος κατασκευή 17, 3 *n* ; τὰ ν. 4, 5 ; 5, 1
νόμῳ 16, 2 ; ἤθη καὶ νόμοι 18, 7 ; κείμενοι ν. 54, 6
νῦν δή 24, 2 ; ν. μὲν . . ἐκείνως δέ 11, 3

Ξ

ξυγγένεια 16, 5
ξυγγενές, τό, 76, 2 *al.*
ξυγκαθαιρῶ δύναμιν 6, 2
ξυγκαταβαίνω 30, 2
ξυγκαταστρέφομαι 69, 3
ξύγκεινται ἀγγελίαι 36, 2
ξυγκραθείς 18, 8
ξυγκτῶμαί τι 69, 3
ξυλλαμβάνω 60, 2
ξυλλέγω ἐκκλησίαν 9, 1 *n*
ξύλλογος 41, 4 ; ξ. γίγνεται 75, 4
ξυμβαίνω 'make terms' 48
ξύμβασις 10, 2
ξυμβατικοὶ λόγοι 103, 3
ξυμμαχίαν, ξυμμάχους, ποιεῖσθαι 34, 1 ; 13, 2 *al.*

ξύμμεικτος 4, 6 ; 17, 2
ξυμπαραγίγνομαι 92, 5
ξυμπαραμένω 89, 4
ξύμπας : τὸ ξ. Ἑλληνικόν 'the whole of the G. world' 90, 3 ; τοῦ ξύμπαντος προστῆναι 89, 5 ; τὸ ξ. 'taken together,' of a total 67, 2 ; 'on the whole,' summing up 37, 2 ; τὰ ξ. 'in all' 2, 1 *n*
ξυμφοβοῦμαι 101, 5
ξυμφορά, ἡ περὶ Πύλου, 89, 2 ; ξυμφορᾶς ἰσομοιρῶ πρός τινα 16, 4 ; διὰ ξυμφορῶν 'in trouble' 10, 2
ξύμφορος 84, 3
ξυμφορῶ 99, 1
ξὺν ὅπλοις 105, 2 *n*
ξυναγορεύω, illustrating the law of compounds of λέγω 6, 3
ξυναναπείθω 88, 8
ξυνδεσμωταί 60, 2
ξυνδιαβαίνω 101, 6
ξυνδιαβάλλω 61, 6
ξυνδοκεῖ 44, 3
ξυνδρῶ 64, 5
ξυνελευθερῶ 56, 3
ξυνεπαμύνω 56, 2
ξύνεσιν ἐπιτηδεύειν 54, 5 ; ξ. οὐδενὸς λείπεσθαι 72, 2
ξυνεχὴς πόλεμος 26, 2
ξύνηθες 18, 6 ; 34, 4
ξύνθημα 61, 2
ξυνίστημι : ξυστῆσαι τὰ δυνατώτατα 16, 6 ; ξ. τινας 85, 3 ; ξυστῆναι 21, 1 ; 79, 3 ; 96, 3
ξυνόμνυμι 18, 1 *n*
ξύνταξις 42, 1
ξυντάσσω "put in order' 91, 4 ; 98, 2
ξυντίθεμαι 'arrange': ἡμέραν 65, 1 ; ξ. τι 93, 3
ξυντυχία 54, 1
ξυνωμοσία 27, 3 ; 60, 1 ; 61, 1
ξυστρέφομαι military term 91, 2

O

οἱ, sibi 58, 2 ; the only case of this pronoun at all frequent in prose
οἰκεῖος : ἡ οἰ.)(ἡ ἀλλοτρία 63, 3 ; 69, 3 ; τὰ οἰ. δαπανᾶν 47
οἰκείως διαλέγομαι 57, 2
οἰκῶ : *a.* abs., *b.* w. accus., *c.* w. ἐν ; οἰκῶ τι = διοικῶ 82, 3 *n*
οἰκίσας and οἰκήσας 37, 2 *crit. note*
οἰκιστής 3, 3 *al.*
οἰκοδομία act of building 98, 2
οἰνοχόαι 46, 3
οἷος : οἷα = ὡς 103, 4 ; οὐχ οἷόν τινα βουλεύσασθαι 12, 2 *n*
οἰωνός 27, 3
ὀλιγαρχία 39, 1, 2
ὁλοφυρμός 30, 2
ὁλοφύρομαι 73, 3 *n*
ὅμαλον, τό, 101, 1
ὅμιλος 17, 4 *n* ; 32, 1
ὁμοιοτρόπως 20, 3
ὁμολογίαν δέξασθαι 10, 3
ὁμολογῶ 89, 6
ὁμόσε χωρεῖν 101, 5
ὄνομα)(ἔργον 78, 2
ὀνομάζομαι 89, 4 ; 96, 2
ὀξέως 10, 5 ; 12, 2 ; 34, 4
ὁπλιταγωγοί 25, 2 ; 31, 3
ὁπλιτεύω 91, 4
ὅπλοις ἐξαρτύεσθαι 17, 3 ; ἐν ὅ. εἶναι 74, 1 ; ξὺν ὅ. 105, 2 *n*
ὁποσοιοῦν 56, 3 *n*
ὀργίζομαι 60, 2
ὀρέγομαι ἀρχῆς 10, 5 ; ὀ. ἰσχύος 83, 1
ὀρθρός : περὶ ὀ. 101, 3 *n*
ὀρθῶ 9, 2
ὀρθῶς ἄχθομαι 89, 3
ὅρκιον ὀμόσαι 72, 5
ὄρμος 44, 2

ὁρμῶμαι ἐκ χώρας 50, 5
ὁρρωδῶ περί τινι 9, 2; w. *τό* and inf. 14
ὁρῶ: *ὁρῶν πρὸς τὰ Μέγαρα* 97, 5; *ὃς πρὸς τὸν λιμένα ὁρᾷ* 101, 1; *πᾶν τὸ πρὸς τὰς Ἐπιπολὰς ὁρῶν* 75, 1 *n*
ὅς: *ἐν ᾧ* 55, 3 *n*; 92, 4 *n*; see Index II. s.v. attraction
ὅσος: *ὅσον οὐ* 45; *ὅσον εἰκὸς εἶναι* 72, 3 *crit. note*; *ὅσον* 'about,' with numeral 67, 2; *ἐς ὅσον* 'as far as' 18, 3; 69, 1; *ὅσῳ καί* 11, 6; *ὅσα ἄλλα*, sc. *ἦν*, 105, 2
ὅστις for *ὅς* 3, 1 *n*; *ἐν ὅτῳ γίγνοιτο* 15, 4
ὅτι with clause following a noun 1, 1 *n*
οὐδαμοῦ φανερός 61, 7
οὐδὲ μεθ' ἑτέρων εἶναι 44, 3
οὐδενὶ τρόπῳ 35, 1; *οὐδεμία βλάβη τοῦ* and inf. 41, 3
ὄχλος 17, 2; 20, 4
ὄψιν παρέχομαι 'make a show' 46, 3; *ὄ.* 'sight' 31, 1 *n*

Π

πάθος 55, 4
παιανίζω 32, 2
παιδία: *μετὰ παιδιᾶς καὶ οἴνου* 28, 1
πανδημεί 64, 1, 3; 65, 1; 67, 2; 68, 2; 96, 3
πανστρατιᾷ ἐξελθεῖν 7, 2
πανταχόθεν 103, 2
πάνυ: *τὸ π. ἀκριβές* 18, 8; *π. χρηστοί* 53, 2; *π. θαρσῶ* 92, 1; *π. θαυμάζω* 33, 2; *π. ἔρρωμαι* 17, 8
παρά: (1) gen.: *τὰ παρ' Ἐγεσταίων* 22; 71, 2; 37, 2; 91, 1; 93, 1; 98, 1; (2) dat.: *μέγα δύνασθαι παρά τινι* 59, 3; 64, 3 (no other ex. of dat. in this book); (3) accus., *along* or *past*: *π. γῆν πλεῖν* 13, 1; *π. ἅπαν τὸ στράτευμα* 33, 6; *τειχίζειν τεῖχος πρὸς πᾶν κτλ.* 75, 1; *π. τὰς ναῦς πῆξαι σταύρωμα* 66, 2; *τῇ μὲν . . π. δὲ τό* 'along the other side' 66, 1; *contrary to*: *π. γνώμην* 9, 2; 11, 5; 34, 8; *π. λόγον* 33, 6; *π. φύσιν* 17, 1; giving the measure: *π. τοσοῦτον γιγνώσκω* 37, 2. Note that *παρά* with gen. and with dat. is used of *persons*, not of *things*; the same is true of *παρά* w. accus. = 'to' w. verbs of motion
παραγίγνομαι προθύμως τινί 18, 1; *παραγίγνεται ξυμμαχία* 73, 2
παραδείγματα ἔχειν 77, 1
παραδίδωμι ἐμαυτὸν τύχῃ 23, 3
παραθαλασσίδιος 62, 3
παρακάθημαι 13, 1
παρακαλῶ 'appeal to for help' 86, 4; 87, 2
παρακαταλείπω 7, 1
παρακελευστός 13, 1
παρακομίζομαι 44, 2; 52, 1; 62, 2; 94, 2
παράπαν γιγνώσκω 18, 7; *π.* 80, 1
παραρρήγνυμι 70, 2
παρασκευή 'force' 21, 2
παραυτίκα, τό, 83, 3; 93, 2
παραχρῆμα: *τὸ π. περιδεές* 59, 1
παρέργῳ, ἐν, 69, 3
παρέστηκέ τινι 'it occurs to' 34, 8; 68, 3; 78, 1
παρέχω ἔκπληξιν 46, 4; 70, 1; 98, 2; *π. θάρσος* 68, 1; *π. νίκην* 80, 4; mid.: *παρέχομαι λόγους μόνον* 12, 1; *π. ναυτικόν τε καὶ προθυμίαν* 83, 1; *παρέχει* impers. 86, 5

παρίημι *τὴν ἀρχήν* 23, 4; *π.* πολλά 91, 7
παροικῶ 82, 2
παροκωχὴ *νεῶν* 85, 2
παρόντα, *τά*, 41, 1; 46, 5; *τοῖς* παροῦσιν ἔπεσθαι 89, 4
παροξύνω 56, 2; 88, 10
παρορύσσω 101, 2
παρουσία a body present 86, 3
παῦλα: *ἐν π.* 60, 2
πεζόν, *τό*, 66, 3; *καὶ πεζῇ καὶ ναυσί* 94, 2
πεζός, ὁ, (sc. *στρατός*) 21, 1; 97, 2. Ellipse of a masc. non-personal noun is rare. This occurs only in Herod. and Thuc.
πεῖραν δοῦναι *τῆς δόξας* 11, 4
πειρῶ=*conor* 63, 2 *n*; 38, 2
πέλαγος: *διὰ πελάγους* 13, 1 *n*
πέμπω . . *δηλῶν* 34, 1; cf. 34, 3
περαίνει, *οὐδέν* 'does no good' 86, 2
πέραν w. gen. 101, 6
περί: (1) gen.: *οὐ π. τῆς Σικελίας πρότερον ἔσται ὁ ἀγὼν ἢ τοῦ περιωθῆναι* 34, 4; *π. πατρίδος ἀγών* 68, 3; *π. πλείστου μελετῶ δόξαν=π. πλείστου ποιοῦνται δόξαν* 11, 6; (2) dat.: *ὀρρωδῶ π. τῷ σώματι* 9, 2 *n*; *πταίειν π. σφίσιν αὐτοῖς* 33, 5; (3) accus.: *περὶ ὀρθρόν* 101, 3; w. numeral: 'about' 74, 1; 'connected with' *αἱ περὶ τὸ σῶμα σκευαί* 31, 3; cf. 17, 3; *π. τὴν ἐκ Πύλου ξυμφόραν* 89, 2; of *place: οἰκεῖν π. πᾶσαν τὴν Σικελίαν* 2, 6
περιαγγέλλω *τινί* 88, 6
περιαλγῶ 54, 3
περιβόητος 31, 6
περιγίγνομαι: *ἤν τι περιγίγνηται αὐτοῖς τοῦ πολέμου* 8, 2
περιδεής 49, 2; 51, 2
περιδεῶς 83, 3
περιέστηκεν *ὑποψία ἔς τινα* 61, 4; *τοὐναντίον περιέστη αὐτῷ* 24, 2
περικλυζομένη *νῆσος* 3, 2
περικοπή 28, 1, 3; περικόπτω 27, 1
πέρις πολιορκῶ 90, 3
περιορῶ 'overlook' abs. 98, 1; w. inf. 38, 4 *n*; 86, 1; περιορῶμαι 'wait on events' 93, 1; 103, 2
περιουσία ναυτικοῦ 17, 1; cf. *πολλῷ τῷ περιόντι τοῦ ἀσφαλοῦς* 55, 3
περιπέμπω 45
περιποιῶ 'save' 104, 1
περιπόλια 45
περισκοπῶ 49, 4
περιτείχισμα 101, 1; περιτειχισμός 88, 6
περιτίθημι *ἀτιμίαν τινί* 89, 2
περιτυγχάνω *τινί* 57, 3; 94, 2
περιφανῶς *ὠφελεῖσθαι* 60, 5
περίφοβος 36, 1
πηλώδης 101, 3
πίθανός *τινι* 35, 2
πιπράσκω 95, 1; 98, 1
πίστις *πονηρῶν ἀνθρώπων* 'belief in' 53, 2; *πίστιν παρέχειν* 17, 1
πιστόν, *τό*, 72, 4
πίσυνος *ξυμμαχίᾳ* 2, 6
πλαισίῳ: *ἐν π. τάσσεσθαι* 67, 1
πλεονεκτῶ *τινος* 39, 2
πλήν: w. gen. 7, 1; not affecting construction 88, 4; *πλὴν γε* 23, 1; *π. καθ' ὅσον* 54, 6; 82, 3; 88, 1
πόθος 24, 3
ποιῶ *ὅπῃ ὠφελία ἥξει* 93, 2; *π. τάδε* followed by epexegetic clause 91, 4; ποιῶ w. inf., 'cause' 2, 5; *π. δύο μέρη τοῦ στρατεύματος* 'divide into

two parts' 62, 1; *π. πόλεις ἀναστάτους* 76, 2; *π. εὐπροφάσιστον τὴν αἰτίαν* 105, 2; *π. ἐκκλησίαν* 8, 1; 70, 1; *π. κρίσεις* 60, 4; *π. τὰ μυστήρια* 28, 1; *ποιεῖν τροπὰς ἀλλήλων* 69, 2; in VII. 54 *ποιοῦμαι τροπήν*: *π. οἰκιστάς* 4, 4; *ποιοῦμαι οἰκιστήν* 3, 3 *n*; *π. ἐντός* 67, 1; 75, 1; *ποιεῖσθαι ἄδειαν* 'obtain exemption from penalties' 60, 3; *ποιεῖσθαι δεινόν* 60, 4 *n*; *ποιεῖσθαι φίλους* 48; *ξυμμάχους* 13, 2; *ποιοῦμαι* w. noun, as periphrasis for verb, but in higher style, *ἀρπαγήν* 52, 2; *ἐξέτασιν* 96, 2; *ἐπιχείρησιν* 10, 2; *εὐχάς* 32, 1; *ζήτησιν* 53, 2; *καταλόγους* 26, 2; *λόγους* 44, 3; 50, 1; 88, 7; *μάχην* 49, 1; *ξυμμαχίαν* 34, 1; *ξύνταξιν* 42, 1; *ξενίσεις* 46, 3; *πλοῦν* 18, 4; *πόλεμον* 37, 2; *φυλακήν* 104, 3; (the passive is formed with *γίγνομαι*;) on *ποιῶ* for *ποιοῦμαι* see 58, 2 *crit. note*; *τὰ ἡμῖν ποιούμενα* 87, 3 *n*

πλάσασθαι ἀδήλως τῇ ὄψει 58, 1 *n*

πολέμια, τά, 80, 1 *n* (*πολεμικά* Herw.)

πολιορκῶ 90, 3

πολλαχόθεν 32, 3; 45

πολλοστὸν μόριον 86, 5

πολυανδρεῖν 17, 2

πολυάνθρωπος πόλις 3, 2

πολυαρχία 72, 4

πολυπραγμοσύνη 87, 3

πολύς: *διὰ πολλοῦ καὶ πολλῶν ὄντων* 11, 1; *διὰ πλείστου* 11, 4; *ὁ π. ὅμιλος καὶ στρατιώτης* 24, 3 *n*; w. epexegetic inf.: *πέλαγος πολὺ περαιοῦσθαι* 34, 4

πολυτέλεια 12, 2

πολυτελής 31, 1, 3

πομπή 57, 1; *πέμπω πομπήν* 56, 2

πονηρία 53, 3; 92, 3

πονηρός 53, 2; in *ἐπὶ τὰ πονηρότερα ἐξάγειν* 89, 5 the form is *πονηρός* 'wicked,' not *πόνηρος* 'disastrous,' as is shown by 92, 3

πόνος: *ἐν π. εἶναι* 'be in trouble' 34, 2

πονῶ of ships 104, 2; of an army 67, 1

πορθμός 2, 4 *n*

πορίζω διαβολήν 29, 3

πόρος: *ἐν π. καὶ προσβολῇ εἶναι* 48

πότερον 38, 5

ποτὸν ὕδωρ 100, 1

πράσσω αὐτά 'deal with the matter' 10, 2 *n*; *π. τὰ πρός τινα* 88, 3; *π. τι πρός τινα* 61, 2; *πράσσομαι* 'exact' 54, 5

πρίν: aor. inf. 4, 2 *al.*; pres. inf. 29, 1; *πρίν* and subj. without *ἄν* 10, 5 *n*; *πρὶν ἄν* 71, 2; *μὴ ἐν τῷ ὁμοίῳ καὶ πρὶν ἐπιχειρῆσαι* 11, 1

πρό 77, 2 *n*; *π. πολλῶν τιμᾶσθαι* 10, 4 *n*

προάγω τὴν πόλιν 18, 6

προαμύνομαι 38, 4

προαπαντῶ 42

προβάλλομαι λόγον 92, 5

προδηλῶ 34, 7

προδίδωμι τὴν βούλησιν 69, 1

προδοσία 103, 4

πρόειμι ἐς τὸ ἔργον 57, 1

προεπιχειρῶ 34, 7

προεστάναι τοῦ δήμου 28, 2

προθυμία φυγαδική 92, 2

πρόθυμος διατελῶ 89, 2 *n*; *τὸ π. ἔχω* 69, 3

προθυμοῦμαι 31, 3; 39, 2

πρόθυρον 27, 1
προίεμαι 34, 2; 78, 3
προκαταλαμβάνω 18, 2; 98, 2
προμηθία 80, 1
προνοοῦμαι τοῦ σώματος 'take some thought for' 9, 2
προξενία 89, 2
προορῶμαι τι 78, 4
προπάσχω 38, 4
προπέμπω 'attend' 30, 2; 'send forward' *ναῦς εἰσομένας* 42, 2
προπηλακίζω 54, 4; 56, 1
πρόπλοι ναῦς 44, 1; 46, 1
πρός: (1) gen.: none in this book; (2) dat.: *near*, 49, 1; *in addition to*, 31, 3; (3) accus.: *direction*, see *ὁρῶ*; *τὰ π. ἑσπέραν* 2, 2; *ἵστασθαι πρός* 34, 7; *προσβαλεῖν π.* 'touch at' 44, 2; *with a view to*, *π. τὰ παρόντα* 41, 1; 46, 5; *π. τὰ ἐσαγγελλόμενα* 41, 2; of intercourse, friendly or hostile, *πρός τινα ἰσομοιρεῖν* 16, 4; *ἔρις π. σφᾶς αὐτούς* 31, 4; *π. ἡμᾶς λέναι* 'join us' 69, 4; *with reference to, adapted to, expressive of*, *π. τοὺς τρόπους* 9, 3; *ἐπαίρεσθαι π. τὰς τύχας* 11, 6; *compared with*, 31, 6. Note: *π.* w. accus., with meanings akin to 'in face of,' is very freely used, and is often equivalent to *ἐς*
προσάγομαι μισθῷ 22
προσαγορεύω 16, 4
προσαναγκάζω 72, 4; 88, 5; 91, 4
προσβάλλω 44, 2
πρόσβασις 'approach' 96, 1
προσβολή 'landing-place' 48
προσγίγνομαι 18, 4
προσδέχομαι 'expect' 33, 4; 49, 2; *προσδεχομένῳ ἦν* 48, 6; 'accept' 20, 2
προσδοκία 49, 2
προσειμί τινι 'side with' 20, 3
προσείω φόβον τινί 86, 1
προσέτι 7, 7; 27, 2; 53, 3; 68, 2
προσήκω τινὶ τὰ μέγιστα 84, 1
προσηνής 77, 2; Ionic word, found in Herod., frequent in Hippocrates; also in Aristotle and later writers
προσκάθημαι πολέμιος 89, 6
πρόσκειμαι τῷ δήμῳ 'incline to' 89, 3
προσκτῶμαι 18, 2
προσλαμβάνω ἐμπειρίαν 18, 6; *π. τὴν δόξαν* 55, 4; *π. κινδύνους* 78, 3
προσμίσγω Τάραντι 104, 2
προσξυνοικῶ 2, 3
πρόσοδος ἡ ἀπὸ τῶν ξυμμάχων 91, 7; *μετάλλων π.* 91, 7
προσποίησις 'pretence' 16, 5
προστάσσω ἄρχοντα 93, 2
προστάτης δήμου 35, 2 *n*
προστίθεμαί τινα 'attach to oneself' 18, 1; *π. τῇ γνώμῃ* 'give one's vote to' 50, 1
προσφέρομαι 'behave with regard to' 44, 4
προσχωρῶ 88, 3, 5
προτείχισμα 100, 2; 102, 2
προτελῶ 'spend beforehand' 31, 5
πρότερον ἤ w. inf. 58, 1 *n*
προτίθημι γνώμας 'allow debate' 14
προτιμῶ 9, 2
προτιμωροῦμαι 57, 3
προύχω: 'excel,' *π. ἔν τινι* 16, 5; dat. 20, 4; 3, 2, 3; abs. 18, 2; 'project,' *χερσόνησος π. ἐς πέλαγος* 97, 1
προφανής: *ἐκ τοῦ προφανοῦς* 73, 2

προφασίζομαι 25, 1
πρόφασις βραχεῖα καὶ εὐπρεπής 8, 4; π. ἀληθεστάτη 6, 1 *n*; λαβεῖν π. 34, 6; πρόφασιν μὲν . . τὸ δ' ἀληθές 33, 2
προφυλάσσομαι 38, 2, 4
προχωρεῖ τι 18, 5; 74, 2; 90, 3; π. τἆλλα ἐς ἐλπίδας 102, 2 *n*
πρύτανις 14
πταίω 12, 1; 33, 5
πυλίς 51, 2; 100, 1

P

ῥᾴδιος κατασχεῖν 9, 3; ῥᾴων μετάστασις 'change for the better' 20, 2; ῥᾷον 'under easier conditions' 69, 3; 100, 1
ῥᾳδίως: οὐ ῥ. διατίθεσθαι 'to be hardly treated' 57, 4
ῥητός 29, 3; 30, 1; 64, 3
ῥήτορας ἐνιέναι 29, 3
ῥώμη 31, 1; 85, 1
ῥώννυμαι 17, 8

Σ

σαφέστερόν τι ἑτέρων εἰδέναι 33, 1
σεισμὸς γίγνεται 95, 1
σῆμα 59, 3
σιταγωγός 30, 1; 44, 1
σιτοποιοί 22, 2
σκεδάννυμι 52, 2
σκευή 31, 3; 94, 4
σκεύη, τά, 97, 5
σκηνή: κατὰ σκηνὰς εἶναι 100, 1
σκηνιδίων, ἐκ, 37, 2
σκήπτομαι 18, 1
σόφισμα 77, 1
σπένδομαι, mid. denoting reciprocity 7, 1
σπεύδω 9, 3; 10, 4; 40, 1; 79, 3
σπονδαί 'libations' 32, 2; 'truce,' σπονδὰς φανερώτατα λύειν 105, 1
σπουδή 31, 3; 69, 1
στάσεις ἀναιρεῖσθαι 38, 3; στάσει νικηθείς 5, 1
στασιάζω 17, 3, 4
σταύρωμα 64, 3; 66, 2
στέγω 'keep secret' 72, 5
στέριφος 101, 3
στήλη 55, 1
στόλος 31, 3 *al.*
στορέσαι τὸ φρόνημα 18, 4 (criticised by Schol. as a far-fetched phrase)
στρατιώτης as adj. 24, 3 *n*
στρατιωτὶς ναῦς 43
σφάγια 69, 3
σφᾶς αὐτούς for ἀλλήλους 31, 4; σφίσι = ἑαυτοῖς 64, 2, indirect for direct reflexive
σφέτερον, τό, 36, 2 *n*; ἡ σφετέρα (χώρα) 30, 2
σχεδίαι 2, 4
σχῆμα 89, 6
σῴζω μεγάλα 92, 5
σῶμα: τὰ περὶ τὸ σ. 17, 3; τοῦ σ. προνοεῖσθαί τι 9, 2
σωτήριος 23, 4
σῶφρόν ἐστι w. inf. 6, 2; 29, 2; 41, 2
σωφρονίζω 78, 2
σωφρονιστής 87, 3; for the association of σ. with the idea of hostility cf. Plat. *Rep.* 471 A
σωφρονῶ 11, 7

T

ταλαιπωρία 92, 5
ταμίας γενέσθαι τῆς τύχης 78, 2
ταμιεύομαι 18, 3
ταύτῃ 'in this way' 77, 2
τάχα ἄν 2, 4; 10, 4; 17, 4; 19, 2; 34, 2; 78, 3

τάχεων διά for more usual *δ. τάχους* 66, 2
ταχυναυτεῖν 31, 3; *τὸ ταχυναυτοῦν* 'the fast vessels' 34, 5
τε: *τε . . δέ* 83, 1 *n*; often wrongly inserted in MSS 6, 2 *n*; note following uses: (1) *τε . . τε* to balance two clauses that describe concurrent events; (2) *τε* joining sentences, rare after Thuc.; (3) *τε* adding a *third* point of importance; (4) *τε* summing up and concluding
τεκμήρια ἐπιλέγειν 28, 2
τέκτων 44, 1
τελευτῶ 7, 4
τέρπομαι ἡδονῇ λόγου 83, 3
τέως μέν 61, 7
τηρῶ πορθμόν 2, 4 *n*; *τ.* w. partic. 100, 1
τιμῶμαι πρὸ πολλῶν 'value highly' 10, 4
τιμωρία 'help' 93, 2; *τιμωρίαν ὑπέχειν* 'give satisfaction' 80, 4
τιμωροῦμαι pass. 60, 5
τοιγάρτοι 38, 3
τόλμα 31, 6; 33, 4; 59, 1
τόλμημα 54, 1
τοσοῦτος and *τοσόσδε* combined 6, 1
τότε referring to a well-known event 2, 3
τρέπω τι ἐς γέλωτα 35, 1; *τρέπομαι ἐς τοῦτο τὸ εἶδος*, w. *ὥστε*, 'take to this method' 77, 2; *τρέπομαι ἐς τὰ ἔργα* 17, 4; *τ. πρὸς τὰ Μαντινέων* 89, 3; *τετραμμένος πρὸς τὴν ἐκκλησίαν* 51, 1; cf. 99, 2; *τρέψασθαι ἱππέας* 98, 4; *ἐτρεψάμην* is trans., *ἐτράπόμην* intrans.
τρίβω, fut. pass. of, 18, 6 *n*
τριηριταί 46, 3
τρόπος 9, 3; 87, 3
τροφή 34, 4
τυγχάνω w. partic.: (1) w. pres. and imperf. the partic. keeps its time relative to the verb; (2) w. *ἔτυχον* pres. and perf. partic. keep their time, but aor. partic. expresses time coincident with the verb; *ἐτύγχανον παρειληφότες* 96, 3
τυραννίς 15, 4 *al.*

Υ

ὑβρίς 28, 1
ὑπακούω 71, 2; 82, 2 *n*; *ὑπακούσεται* 69, 3 *n*
ὑπάρχει μισθοφορά 24, 3; *τὰ ὑπάρχοντα* 9, 3
ὑπέρ: (1) gen.: *ὑ. ποταμοῦ οἰκίζειν* 4, 1 *n*; *ὑ. τῆς πόλεως κεῖσθαι* 96, 1; (2) accus.: *ὑ. δύναμιν μείζων* 16, 2 *n*
ὑπερβάλλω 23, 1
ὑπερβολὴ στρατιᾶς 31, 6
ὑπερορῶ 11, 4; 18, 4; 104, 3
ὑπερφρονῶ 16, 4; 68, 2
ὕπεστιν ἐλπίς τινι 87, 4
ὑπέχω τιμωρίαν 80, 4
ὑπηρεσίαι 31, 3
ὑπό: (1) gen.: *ὑ. ἁπλοίας ἀπολαμβάνεσθαι* 22; *ὑ. χειμῶνος πονεῖν* 104, 2; *ὑ. δέους ξυνίστασθαι* 33, 5; *ἐκπίπτω ὑ.* 4, 1, 5; *ἀνέστην ὑ.* 2, 2; *αἰτίαν ἔχω ὑ.* 46, 5; (2) dat.: *ὑ. βασιλεῖ εἶναι* 80, 3; cf. 86, 1; (3) accus.: *ὑ. νύκτα* 7, 2; 65, 2
ὑποδεέστερος 1, 1
ὑποδέχομαι 2, 2; 34, 4, 5
ὑπολαμβάνω 'seize' 58, 2; 'take up' a charge 28, 1; 'suppose' 84, 1

ὑπομένω 'await an attack' 68, 2
ὑπομμνήσκω w. gen. 19, 1; τοὐναντίον ὑ. ὑμᾶς 68, 3; abs. 87, 1
ὑπονομηδόν 100, 1
ὑπονοῶ 76, 2; 83, 3; δύναμις ὑπονοεῖται ἐκ τοῦ δρωμένου 16, 2
ὑποπτεύω 83, 3; 86, 2; 87, 1; pass. w. inf. 61, 3
ὑπόπτης 60, 1
ὕποπτος 'suspected': μὴ πέμψαι 75, 3; τῷ ἡμετέρῳ ὑπόπτῳ 85, 3; τῷ ὑπόπτῳ μου 89, 1; cf. 86, 5
ὑπόπτως ἀποδέχομαι πάντα 53, 2
ὑποσημαίνεται σιωπή 32, 1
ὑπόσπονδος 59, 4 *al.*
ὑποτείχισις 100, 3; ὑποτείχισμα 100, 1
ὑπουργῶ 88, 1
ὑστερίζω δρόμῳ 69, 1
ὕστερον ἤ w. inf. 4, 2 *n*

Φ

φαῦλος στρατιά 21, 1 *n*; cf. 31, 3
φέρω ἐς 'report upon to' 41, 4; φέρει δόξαν, ὠφελίαν, τινί 16, 1
φθάνω: hist. pres., w. aor. partic. expressing coincident time: φ. ἁρπάσαντες 101, 6; φ. ἀναβάς 97, 2; but φθάνειν ἂν προκαταλαμβάνοντες 99, 2. For rules see τυγχάνω
φθονῶ 16, 3; 78, 2; 89, 6
φιλία, ἡ, 'friendly country' 21, 2
φιλία 78, 1 *n*
φιλόπολις 92, 2, 4; τὸ φιλόπολι 92, 4
φοιτῶσιν ἀγγελίαι 104, 1
φορὰ χρημάτων 85, 2
φορτικὸν πλοῖον 88, 9
φρονῶ κακῶς 36, 1; φ. τι 89, 6 *n*; φ. μέγα 16, 4
φρουρὰς ἐσκομίζειν 45
φρουροὺς ἐσπέμπειν 88, 5
φρύγω 22
φυγαδικὴ προθυμία 92, 2
φυλακὴν καταστῆσαι 98, 2
φύλαξ: φυλὴν καταλιπεῖν φύλακα 100, 1
φυλάσσομαι 11, 7; 40, 2; 87, 4
φυλοκρινῶ 16, 2
φύσει 'naturally' 16, 3
φωνή 'language' 5, 1

X

χαλεπωτέρα κατέστη ἡ τυραννίς 59, 2
χάριν εἰδέναι 12, 1; χαριτί τινος 'as a favour to' 11, 3
χειμάζομαι 75, 2
χειμερινοὶ μῆνες 21, 2 *n*
χεῖρ: ἐν χερσὶ γίγνεται 70, 1
χεῖρον γιγνώσκω 80, 3
χειροτέχναι 72, 1
χερσόνησος 97, 1
χορηγίαι 16, 3
χρηματίζω 62, 4
χρονίζω 'lose time' 49, 2
χρόνιος 31, 3
χρόνῳ ὕστερον 5, 3; περὶ τοὺς αὐτοὺς χρόνους 105, 1
χωρίον 'site' 4, 4

Ψ

ψεύδεσθαι 17, 5; ψ. καλῶς 12, 1 *n*
ψηφίζω: τὰ ἐψηφισμένα λύειν 15, 1

Ω

ὠθῶ 70, 2

ὥρα ἡλικίας, *flos* 54, 2; ὥ. ἔτους 'season' 70, 1
ὡς ἄν with subj. 91, 4 *n*
ὡς εἰπεῖν 72, 3 *n*
ὥσπερ εἴρητο 'according to instructions' 102, 3; ὥσπερ . . ἐν τῷ ὁμοίῳ 16, 4; ὥσπερ εἶχον 57, 3 *n*
ὠφελία = βοήθεια 73, 2; 103, 3
ὠφελῶ τὰ ἴδια 15, 2; ὠφελοῦμαι ἐκ 12, 2

ENGLISH INDEX

HISTORY: RHETORIC: GRAMMAR

*** The numbers refer to the notes by chapter and section, unless otherwise stated.

A

abstract nouns a mark of *σεμνότης* 24, 2
accus., adverbial 4, 1; accus. after *μιμνήσκομαι* 60, 1; accus. and inf. 78, 1; internal with *μετέχω* 40, 1
Achradina 3, 2
active and middle 3, 3
Adriatic 13, 1
agent with pass., construction of 2, 1; 87, 3
Agrigentum 4, 4
Alcibiades 15, 3; 16, 2; 28, 2; 29, 3; 48; 89, 2; 89, 6 *crit. note*
altercatio, *ὑποφορά* 38, 5
anacoluthon 6, 2; 24, 3; 31, 1; 35, 1; 61, 5; 72, 4
anaphora 2, 3; 7, 3; 30, 2
Anaxilas 4, 6
Andocides and the Mysteries 27, 1; 53, 2; 60, 4
Antiochus of Syracuse 1, 2
antithesis noticed 1, 1; 2, 1; 9, 3; 46, 2; 82, 2; 92, 5
aorist partic., time of 4, 4; 34, 6; 34, 9; 93, 1
aorist and present 6, 3
aorist and future 80, 2
Apollo 3, 1
apposition 1, 1; 8, 4
argumenta, *πίστεις*: see enthymeme, epichireme, *exemplum*, *locus*, *probabile*, *sententia*
Argyriades, see Addenda to notes
Arnold on 21, 2
article with inf. 2, 2; repetition of 2, 5; before names of rivers 4, 1
assimilation of pronoun to complement 16, 3
assumptio 85, 3
asyndeton 11, 5
Athenagoras 35, 2
Athenians, character of 87, 2; Athenian prestige 87, 4; Athenian intervention in Sicily Intr. I

attraction of sentences 24, 3; with ὥσπερ 68, 2; of case 77, 2

B

Bernadakis on Eur. (*Phoen.* 114), 51, 1
Bloomfield on 11, 5; 64, 3; 78, 2
brachylogy 54, 5; 87, 5

C

Camarina 75, 3; 80, 1; 88, 2
capitula finalia, see *fines*
Carthage 2, 6
Catana 3, 3
Centuripa 94, 3
Cerameicus 54, 1; 71, 2
chiasmus 1, 1; 6, 1; 71, 2
choregia 16, 3
Cicero on the *enthymeme* 10, 5
Classen on 25, 2; 36, 2
complexio 85, 3
conditional sentences 80, 3
Conradt on the κύκλος 98, 2
Construction of λέγω 2, 1; κρατῶ 2, 5; 11, 6; μεταξύ 5, 1; ὄνομά ἐστι 4, 5; βούλομαι 82, 4; ἀπαρτῶ 21, 2
contrapositum 18, 1
copula, omission of 21, 2
Corinth and Sparta 7, 1

D

dative with περί 9, 1; 34, 4; of agent 1, 1; 87, 3
Decelea 91, 6
decrees of the Ecclesia, illegality of proposals to rescind 14; Intr.
demagogues at Athens 89, 5
democracy, Greek 38, 5; 39, 1
Dioclides 53, 2; 60, 4
Dionysius of Halicarnassus 76, 4
dispositio of Alcibiades' speech at Sparta Appendix
dual, forms of 43, 1; 104, 1
Ducetius 88, 4

E

ellipse 11, 2; 82, 4
Elymi 2, 3
enthymeme 10, 5; 16, 4
epichireme 85, 3
Epidaurus, expedition to 31, 2
Epipolae 96, 1, 2
epithet common to two nouns 55, 3
Eryx 2, 3
Euryelus 97, 2
Eurymedon 1, 1
exemplum, παράδειγμα, remarkably rare in Thuc. 76, 3
exordium of Alcibiades' speech at Sparta Appendix

F

Faber, Tanaquil, on 86, 5
figurae elocutionis, σχήματα λέξεως, figures of language 83, 2; see anaphora, antithesis, asyndeton, homoeoteleuton, parisosis, paromoeosis, paronomasia, polyptoton
figurae sententiarum, σχήματα διανοίας, figures of thought; see irony, oxymoron, question
figures on ships 31, 3
fines or *capitula finalia*, τέλη or τελικὰ κεφάλαια: τὸ ἐπίκαιρον 10, 1; τὸ δίκαιον 18, 1; 79, 3; τὸ ἀναγκαῖον 18, 3; τὸ συμφέρον 18 6; 23, 4; 86,

5 ; 91, 5 ; *τὸ δυνατόν* 78, 3 ; *τὸ χαλεπόν* 20, 2 ; *τὸ καλόν* 33, 4 ; Appendix ; Intr. pp. xlvi, l
Freeman on 88, 4
future with *μέλλω* combined with present 42, 1

G

Gela 4, 3
Gelon 5, 3
generals, powers of, 8, 2 ; 26, 1 ; the generals of the Sicilian Expedition Intr. § 3
genitive with *περί* 34, 4 ; gen. between art. and noun 18, 6 ; 62, 5 ; gen. abs., noun omitted 66, 3 ; order of objective gen. 33, 1 ; gen. abs. substituted for nom. or dat. 10, 2 ; 46, 4
genus deliberativum, great majority of speeches in Thuc. classed under Appendix
Gildersleeve 3, 3
Göller on 77, 1
Grote on 46, 3
Gylippus 93, 2

H

Harmodius and Aristogeiton 53, 2
Herbst on 89, 6
Hermae 27, 1 ; 54, 1 ; p. xliv
Hermocrates 32, 3 ; 77, 2
Herodotus 2, 1 ; 62, 5 ; H. and Thuc. p. xlii
Hesychius on *ἐφορμή* 90, 3
Himera 5, 1
homoeoteleuton : *e.g.* *ἢ κατορθώσαντας . . εἰδέναι ἢ πταίσαντας . . ξυναπολέσαι* 12, 1 ; a rare 'figure' in Thuc.
Horace, meaning of *mare Siculum* in 13, 1
Hude on 89, 6 ; his text of Thuc. p. xxv
Hudson on 1, 2
Hyccara 62, 3

I

Iberians 2, 2
imperfect ; see Greek Index under *τυγχάνω*, *φθάνω*
impunitas 27, 2
infinitive as imperative 34, 9 ; change from *ὅτι* to infin. of exhortation 50, 4 ; infin. after *λέγω* 6, 3 ; after *ὕστερον ἤ* 4, 2 ; subject of infin. 25, 2
Ionic words and constructions : *ὅστις* 3, 3 ; omission of art. with names of rivers 4, 1 ; *πρίν* w. subj. 10, 4 ; *ἐνδοιαστῶς* 10, 5 ; *αὔχησις* 16, 5 ; *μεταχειρίζω* = *μεταχειρίζομαι* 16, 6 ; *ὅμιλος* 17, 4 ; *ὡς ἕκαστοι* 17, 4 ; *ὁ πεζός* 21, 1 ; *διαβάλλω* 'cross' 30, 1 ; *ἀλκή* 34, 9 ; plural of verbal 50, 5 ; *αἰγιαλός* 52, 1 ; *Ἑλλάς* as adj. 62, 2 ; *πειρῶ* = *πειρῶμαι* 63, 2 ; *λογάδες* 66, 2 ; *ὀτρύνω* 69, 2 ; *προσηνής* 77, 2 ; *παρέχει* impers. 86, 5 ; *δικαιῶ* 89, 5 ; *τιμωρία* = *βοήθεια* 93, 2 ; *ἐξαπιναίως* 100, 1
irony 79, 2
Italus 2, 4
Italy, meaning of in Greek authors 2, 4

J

Jebb on 91, 6 ; 92, 4

Jowett on 34, 5 ; 78, 4 ; 85, 3 ; 86, 2
Junghahn on 55, 1

K

Kleist on 62, 5 ; 85, 3
Krüger on 24, 3

L

Labdalum 97, 5
Laches 1, 1
Laestrygones 2, 1
Lamachus 49, 1 ; Intr. p. xiv
Leocorium 54, 3
Leon 97, 1
Leontini 3, 3
Lilly, W. S., on Thuc. p. xlviii

M

Mantineans as mercenaries 43, 1
Manuscripts of Thucydides Intr. II ; errors in p. xxii ; 97, 1
meaning of ἁλίσκομαι 2, 2 ; τηρῶ 2, 4 ; δεχήμερος 7, 3 ; μεταξύ 5, 1 ; φαῦλος 21, 1 ; μήνυσις 27, 1 ; ἄδεια 27, 1 ; φέρω 41, 4
Megara 4, 1 ; 75, 1
Menaenum 88, 4
metaphor 18, 3 ; 41, 3
Meyer on 75, 3 ; 79, 1
Monroe doctrine 32, 3
Morris on ἔχω with partic. 39, 2
Motya 2, 6
Müller-Strübing on the text of Thuc. p. xx
Mysteries 28, 1 ; 29, 3 ; 53, 1 ; 61, 7

N

narratio, διήγησις Appendix
navigation, ancient 1, 2 ; 21, 2
Naxos 3, 1
negatives 81, 5
neuter, collective for masc. plur. 35, 1 ; αὐτά 10, 2 ; 18, 6
Nicias 12, 1 ; strategy of p. xiv
noun, verbal, in Thuc. 64, 1 *al.*
neut. partic. as noun 24, 2

O

object, common to verb and partic. 1, 1
obscurity in Thuc., Classen's theory of p. xxiii
Opici 2, 4
oratio obliqua 33, 2 ; 35, 1 ; attraction of relative clause in 24, 3 ; 72, 3
order of words 1, 1 ; 6, 3 ; 21, 2 ; 72, 1 ; 77, 2
orthography p. xxviii
Ortygia 3, 2
oxymoron, ἀναγκάζονται ἀπραγμόνως σώζεσθαι 87, 4

P

Panormus 2, 6
parataxis 16, 1 ; 98, 1
parenthesis 89, 6 *crit. note*
parisosis 33, 4
paromoeosis, similarity in the sound of clauses, λόγῳ . . τὴν ἡμετέραν δύναμιν σῴζοι ἄν τις, ἔργῳ δὲ τὴν αὐτοῦ σωτηρίαν 78, 4
paronomasia, similarity in the sound of single words 11, 6 ; 68, 2 ; 76, 2, 4
participle as predicate 3, 3 ;

periphrasis with ἔχω 39, 2; co-ordinate participles 5, 3; cumulation of 2, 6; with διατελῶ 89, 2
pathos, power of Thuc. in Intr. p. xlv
Perdiccas 7, 3
perfect infin. after ὥστε 12, 1; perf. pass. 2, 1
peroratio, ἐπίλογος Appendix
personal construction 22
Phocians 2, 3
Phrynichus on περί w. dat. 33, 5
Pisistratid episode 54, 1
pleonasm with adverbs 101, 6
plural, rhetorical use of 78, 3
poetical constructions in Thuc. 91, 4
Poppo on 78, 1
preposition repeated 34, 3; omitted 61, 1
present, historic 4, 1; pres. of attempt 1, 1
probabile, εἰκός 11, 3; 17, 6; 33, 4; 76, 3
probatio, πίστις Appendix
pronoun, rel., in 2nd clause 4, 3; ἐκεῖνος and αὐτός referring to same person 34, 4; see under σφᾶς, τοσοῦτος
prytanis 14
Pythium 54, 6

Q

question 18, 1; 38, 5
quibble in speeches of Alcibiades 16, 4; 92, 4

R

relative sentence in *O.O.* attracted into infin. 24, 3; 72, 3; omission of relative 4, 3
Rhegium 4, 6
Rhodes 4, 3

S

Samos 4, 5
Schömann on Aeschines (1, 61), 13, 1
scholiast on 21, 2; 34, 1, 7; 37, 2; 58, 1; 78, 3
Segesta 2, 3
Selinus 4, 2
sententia ex contrariis conclusa 10, 5
sententiae, γνῶμαι, aphorisms, very common in the speeches, *e.g.* 14 end
Sicani 2, 1
Sicilian Expedition Intr. I; its motive p. x; departure of the forces 30, 1; 31, 4; the forces 43, 1
Sicily, Thucydides' account of p. xli; 1, 2
Siculi 2, 4
Smith, C. F., on poetical constructions in Thuc. 33, 5; 50, 5
Soluntum 2, 6
Stahl on 32, 3; 35, 1; 40, 1; 80, 4; 87, 4, 5
Stein, H., conjectures of, notes *passim*
Stephanus (H. Étienne) p. xx; 34, 1
style 2, 6; 4, 1
subject, rapid change of 4, 2
subjunctive, deliberative 25, 1
symmetry avoided 1, 1
Syracuse, siege of Intr. § 36; difficulties in the account of 98, 2; 99, 1, 3; 100, 1; 101, 1; p. liii

T

Temenites 75, 1
Thapsus 4, 1
Thespiae 95, 2
Thucydides, history of: title 1, 1; date of composition of Book vi, before 403 B.C. 3, 1; before 399 B.C. 60, 2; dramatic instinct shown in pp. xliii, xlv; speeches in p. xlviii; division into books p. xix
Trinacria 2, 2

V

Valla, L. p. xxii; 41, 4

W

Weil on 38, 4
Wilkins 81, 5

Z

Zancle 4, 5

THE END

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