



Presented to
The Library
of the
University of Toronto
by

THOMAS HODGINS,
M.A.

1890

Handwritten text in the top right corner, possibly including the number 21.

532Ar
K.I

THE FIRST BOOK

OF

THUCYDIDES,

WITH

ENGLISH NOTES,

AND

GRAMMATICAL REFERENCES.

EDITED BY THE REV.

THOMAS KERCHEVER ARNOLD, M.A.

RECTOR OF LYNDON,

AND LATE FELLOW OF TRINITY COLLEGE, CAMBRIDGE.

LONDON:

FRANCIS & JOHN RIVINGTON,

ST. PAUL'S CHURCH YARD, AND WATERLOO PLACE.

1851.

LONDON :
GILBERT & RIVINGTON, PRINTERS,
ST. JOHN'S SQUARE.

2087

21/11/1890

PREFACE.

THE text here followed is that of Poppo's smaller edition. It was printed several years ago, before I was acquainted with that of Krüger. The notes are selected from the best editors, especially from Krüger, whose annotations are pronounced by Hermann to be *breves, sed consideratissime scriptæ*. The accuracy of Krüger's scholarship is very great ; he is scrupulously conscientious in meeting every real difficulty, and nearly always guided by a right tact in deciding between the competing claims of the current interpretations. But the merits of his more immediate predecessor, Poppo, are also very considerable ; and he too found a supply of valuable materials both in the earlier commentators (Duker, Bauer, Gottleber, &c.), and in the more recent editors, Haack, Göller, and our own countrymen, Arnold and Bloomfield.—The notes to which *O.* is appended are taken from the American edition of Mr. Owen ; and Mr. Dale's excellent translation has supplied the rendering of many passages.

ΘΟΥΚΥΔΙΔΟΥ

ΞΥΓΓΡΑΦΗΣ Α

Θουκυδίδης Ἀθηναῖος ξυνέγραψε τὸν πόλεμον τῶν Πελο- 1
ποννησίων καὶ Ἀθηναίων, ὡς ἐπολέμησαν πρὸς ἀλλήλους, Α
ἀρξάμενος εὐθύς καθισταμένου, καὶ ἐλπίσας μέγαν τε ἔσεσθαι
καὶ ἀξιολογώτατον τῶν προγεγενημένων, τεκμαιρόμενος, ὅτι
ἀκμάζοντές τε ἦσαν ἐς αὐτὸν ἀμφοτέροισι παρασκευῇ τῇ πάσῃ,
καὶ τὸ ἄλλο Ἑλληνικὸν ὄρωι ξυνιστάμενον πρὸς ἑκατέρους,
τὸ μὲν εὐθύς, τὸ δὲ καὶ διανοούμενον. Κίνησις γὰρ αὕτη
μεγίστη ἐστὶ τοῖς Ἑλλησιν ἐγένετο καὶ μέρει τινὶ τῶν βαρ-
βάρων, ὡς δὲ εἰπεῖν, καὶ ἐπὶ πλεῖστον ἀνθρώπων. Τὰ γὰρ
πρὸ αὐτῶν καὶ τὰ ἔτι παλαιότερα σαφῶς μὲν εὐρεῖν διὰ
χρόνου πλῆθος ἀδύνατα ἦν· ἐκ δὲ τεκμηρίων, ὧν ἐπὶ μακρό- Β
τατον σκοποῦντί μοι πιστεῦσαι ξυμβαίνει, οὐ μεγάλα νομίζω
γενέσθαι οὔτε κατὰ τοὺς πολέμους οὔτε ἐς τὰ ἄλλα.

Φαίνεται γὰρ ἡ νῦν Ἑλλὰς καλουμένη οὐ πάλαι βεβαίως 2
οἰκουμένη, ἀλλὰ μεταναστάσεις τε οὔσαι τὰ πρότερα, καὶ
ῥαδίως ἕκαστοι τὴν ἑαυτῶν ἀπολείποντες, βιαζόμενοι ὑπό
τινων αἰεὶ πλειόνων. Τῆς γὰρ ἐμπορίας οὐκ οὔσης, οὐδ'
ἐπιμιγνύντες ἀδεῶς ἀλλήλοις οὔτε κατὰ γῆν οὔτε διὰ θαλάσ-
σης, νεμόμενοί τε τὰ αὐτῶν ἕκαστοι ὅσον ἀποζῆν, καὶ περι-
ουσίαν χρημάτων οὐκ ἔχοντες, οὐδὲ γῆν φυτεύοντες, ἀδελφον
ἔν, ὁπότε τις ἐπελθὼν καὶ ἀτειχίστων ἅμα ὄντων ἄλλος C
ἀφαιρήσεται, τῆς τε καθ' ἡμέραν ἀναγκαίου τροφῆς πανταχοῦ
ἂν ἠγούμενοι ἐπικρατεῖν, οὐ χαλεπῶς ἀπανίσταντο, καὶ δι'
αὐτὸ οὔτε μεγέθει πόλεων ἰσχυρον οὔτε τῇ ἄλλῃ παρασκευῇ.
Μάλιστα δὲ τῆς γῆς ἡ ἀρίστη αἰεὶ τὰς μεταβολὰς τῶν οἰκη-
τόρων εἶχεν, ἢ τε νῦν Θεσσαλία καλουμένη καὶ Βοιωτία,
Πελοποννήσου τε τὰ πολλὰ πλὴν Ἀρκαδίας, τῆς τε ἄλλης

- A** ὅσα ἦν κράτιστα. Διὰ γὰρ ἀρετὴν γῆς αἶ τε δυνάμεις τισὶ μείζους ἐγγιγνόμεναι στάσεις ἐνεποίουν, ἐξ ὧν ἐφθείροντο, καὶ ἅμα ὑπὸ ἀλλοφύλων μᾶλλον ἐπεβουλεύοντο. Τὴν γοῦν Ἀττικὴν ἐκ τοῦ ἐπὶ πλείστον διὰ τὸ λεπτόγεων ἀστασίαστον οὖσαν ἀνθρώποι ᾤκουν οἱ αὐτοὶ αἰεὶ. Καὶ παράδειγμα τὸδε τοῦ λόγου οὐκ ἐλάχιστόν ἐστι διὰ τὰς μετοικίας [ἐς] τὰ ἄλλα μὴ ὁμοίως ἀνῆλθῆναι· ἐκ γὰρ τῆς ἄλλης Ἑλλάδος οἱ πολέμῳ ἢ στάσει ἐκπίπτοντες παρ' Ἀθηναίους οἱ δυνατώτατοι ὡς βέβαιοι ὄν ἀνεχώρουν, καὶ πολῖται γιγνόμενοι εὐθύς ἀπὸ παλαιοῦ μείζω ἐτι ἐποίησαν πλήθει ἀνθρώπων τὴν πόλιν·
- B** ὥστε καὶ ἐς Ἴωνίαν ὕστερον, ὡς οὐχ ἰκανῆς οὐσης τῆς Ἀττικῆς, ἀποικίας ἐξέπεμψαν.
- 3** Δηλοῖ δέ μοι καὶ τὸδε τῶν παλαιῶν ἀσθένειαν οὐχ ἥκιστα· πρὸ γὰρ τῶν Τρωϊκῶν οὐδὲν φαίνεται πρότερον κοινῇ ἐργασαμένη ἢ Ἑλλάς· δοκεῖ δέ μοι, οὐδὲ τοῦνομα τοῦτο ζύμπασά πω εἶχεν, ἀλλὰ τὰ μὲν πρὸ Ἑλληνος τοῦ Δευκαλίωνος καὶ πάνυ οὐδὲ εἶναι ἢ ἐπὶ κλησις αὕτη, κατὰ ἔθνη δὲ ἄλλα τε καὶ τὸ Πελασγικὸν ἐπὶ πλείστον ἀφ' ἑαυτῶν τὴν ἐπωνυμίαν παρέχεσθαι, Ἑλληνος δὲ καὶ τῶν παίδων αὐτοῦ ἐν τῇ Φθιώτιδι ἰσχυσάντων, καὶ ἐπαγομένων αὐτοὺς ἐπ' ὠφελίᾳ ἐς τὰς ἄλλας
- C** πόλεις, καθ' ἐκάστους μὲν ἤδη τῇ ὁμιλίᾳ μᾶλλον καλεῖσθαι Ἑλληνας, οὐ μέντοι πολλοῦ γε χρόνου ἠδύνατο καὶ ἅπασιν ἐκνησῆσαι. Τεκμηριοῖ δὲ μάλιστα Ὀμηρος· πολλῶ γὰρ ὕστερον ἐτι καὶ τῶν Τρωϊκῶν γενόμενος οὐδαμοῦ τοὺς ζύμπαντας ὠνόμασεν, οὐδ' ἄλλους ἢ τοὺς μετ' Ἀχιλλέως ἐκ τῆς Φθιώτιδος, οἵπερ καὶ πρῶτοι Ἑλληνες ἦσαν, Δαναοὺς δὲ ἐν τοῖς ἔπεισι καὶ Ἀργεῖους καὶ Ἀχαιοὺς ἀνακαλεῖ. Οὐ μὴν οὐδὲ βαρβάρους εἶρηκε διὰ τὸ μηδὲ Ἑλληνάς πω, ὡς ἐμοὶ δοκεῖ, ἀντίπαλον ἐς ἐν ὄνομα ἀποκεκρίσθαι. Οἱ δ' οὖν ὡς ἕκαστοι Ἑλληνες κατὰ πόλεις τε, ὅσοι ἀλλήλων ξυνίεσαν,
- D** καὶ ζύμπαντες ὕστερον κληθέντες, οὐδὲν πρὸ τῶν Τρωϊκῶν δι' ἀσθένειαν καὶ ἀμιξίαν ἀλλήλων ἀθροοὶ ἐπραξαν. Ἀλλὰ καὶ ταύτην τὴν στρατείαν θαλάσση ἤδη πλείω χρώμενοι ζυνηλθον.
- 4** Μίνως γὰρ παλαιάτατος ὧν ἀκοῆ ἴσμεν ναυτικὸν ἐκτίησεν, καὶ τῆς νῦν Ἑλληνικῆς θαλάσσης ἐπὶ πλείστον ἐκράτησε, καὶ τῶν Κυκλάδων νήσων ἤρξεν τε καὶ οἰκιστὴς πρῶτος τῶν πλείστων ἐγένετο, Κῆρος ἐξελάσας, καὶ τοὺς ἑαυτοῦ παῖδας ἡγεμόνας ἐγκαταστήσας· τό τε ληστικόν, ὡς εἰκός, καθήρει ἐκ τῆς θαλάσσης ἐφ' ὅσον ἠδύνατο τοῦ τὰς προσόδους μᾶλλον εἶναι αὐτῶ.

Οἱ γὰρ Ἕλληνες τὸ πάλαι καὶ τῶν βαρβάρων οἳ τε ἐν 5
 τῇ ἡπειρῷ παραθαλάσσιοι καὶ ὄσοι νήσους εἶχον, ἐπειδὴ Ἀ
 ἤρξαντο μᾶλλον περαιουῖσθαι ναυσὶν ἐπ' ἀλλήλους, ἐγράποντο
 πρὸς ληστείαν, ἡγουμένων ἀνδρῶν οὐ τῶν ἀδυνατωτάτων
 κέρδους τοῦ σφετέρου αὐτῶν ἕνεκα καὶ τοῖς ἀσθενέσι τροφῆς·
 καὶ προσπίπτοντες πόλεσιν ἀτειχίστοις καὶ κατὰ κώμιας οἰκου-
 μέναις ἤρπαζον, καὶ τὸν πλεῖστον τοῦ βίου ἐντεῦθεν ἐποιοῦντο,
 οὐκ ἔχοντός πω αἰσχύνῃν τούτου τοῦ ἔργου, φέροντος δέ τι
 καὶ δόξης μᾶλλον. Δηλοῦσι δὲ τῶν τε ἡπειρωτῶν τινες ἔτι
 καὶ νῦν, οἷς κόσμος καλῶς τοῦτο ἔρᾶν, καὶ οἱ παλαιοὶ τῶν
 ποιητῶν τὰς πύστεις τῶν καταπλεόντων πανταχοῦ ὁμοίως Β
 ἐρωτῶντες, εἰ λησταὶ εἰσιν, ὡς οὔτε ὧν πυθάνονται ἀπαξι-
 ούντων τὸ ἔργον, οἷς τε ἐπιμελὲς εἶη εἰδέναι οὐκ ὀνειδιζόντων.
 Ἐληΐζοντο δὲ καὶ κατ' ἡπειρον ἀλλήλους. Καὶ μέχρι τοῦδε
 πολλὰ τῆς Ἑλλάδος τῷ παλαιῷ τρόπῳ νέμεται περὶ τε
 Λοκροὺς τοὺς Ὀζόλας καὶ Αἰτωλοὺς καὶ Ἀκαρινᾶνας καὶ τὴν
 ταύτῃ ἡπειρον. Τὸ τε σιδηροφορεῖσθαι τούτοις τοῖς ἡπει-
 ρώταις ἀπὸ τῆς παλαιᾶς ληστείας ἐμμεμένηκε.

Πᾶσα γὰρ ἡ Ἑλλάς ἐσιδηροφόρει διὰ τὰς ἀφράκτους τε 6
 οἰκίσεις καὶ οὐκ ἀσφαλεῖς παρ' ἀλλήλους ἐφόδους, καὶ ξυνήθη
 τὴν δίαίταν μεθ' ὕπλων ἐποιήσαντο, ὥσπερ οἱ βάρβαροι. C
 Σημεῖον δ' ἐστὶ ταῦτα τῆς Ἑλλάδος ἔτι οὕτω νεμόμενα τῶν
 ποτε καὶ ἐς πάντα ὁμοίων διαιτημάτων. Ἐν τοῖς πρῶτοι δὲ
 Ἀθηναῖοι τὸν τε σίδηρον κατέθεντο καὶ ἀνειμένη τῇ διαίτῃ ἐς
 τὸ τρυφερώτερον μετέστησαν. Καὶ οἱ πρεσβύτεροι αὐτοῖς
 τῶν εὐδαιμόνων διὰ τὸ ἀβροδίαiton οὐ πολὺς χρόνος ἐπειδὴ
 χιτῶνάς τε λινοῦς ἐπαύσαντο φοροῦντες, καὶ χρυσῶν τεττίγων
 ἐνέρσει κρωβύλον ἀναδύμενοι τῶν ἐν τῇ κεφαλῇ τριχῶν·
 ἀφ' οὗ καὶ Ἰώνων τοὺς πρεσβυτέρους κατὰ τὸ ξυγγενὲς ἐπὶ
 πολὺ αὕτη ἢ σκευὴ κατέσχε. Μετρία δ' αὖ ἐσθῆτι καὶ ἐς τὸν
 νῦν τρόπον πρῶτοι Λακεδαιμόνιοι ἐχρήσαντο, καὶ ἐς τὰ ἄλλα D
 πρὸς τοὺς πολλοὺς οἱ τὰ μείζω κεκτημένοι ἰσοδίατοι μάλιστα
 κατέστησαν. Ἐγυμνώθησάν τε πρῶτοι, καὶ ἐς τὸ φανερόν
 ἀποδύντες λίπα μετὰ τοῦ γυμνάζεσθαι ἠλείψαντο. Τὸ δὲ
 πάλαι καὶ ἐν τῷ Ὀλυμπιακῷ ἀγῶνι διαζώματα ἔχοντες περὶ
 τὰ αἰδοῖα οἱ ἀθληταὶ ἡγωνίζοντο, καὶ οὐ πολλὰ ἔτη ἐπειδὴ
 πέπανται. Ἐτι δὲ καὶ ἐν τοῖς βαρβάροις ἔστιν οἷς νῦν, καὶ
 μάλιστα τοῖς Ἀσιανοῖς, πυγμῆς καὶ πάλης ἄθλα τίθεται, καὶ
 διεζωσμένοι τοῦτο ἔρωσι. Πολλὰ δ' ἂν καὶ ἄλλα τις ἀπο-
 δείξειε τὸ παλαιὸν Ἑλληνικὸν ὁμοίότροπα τῷ νῦν βαρβαρικῷ
 διαιτώμενον.

- 7 Τῶν δὲ πόλεων ὅσαι μὲν νεώτατα ῥκίσθησαν καὶ ἤδη
 A πλωϊμωτέρων ὄντων, περιουσίας μᾶλλον ἔχουσαι χρημάτων
 ἐπ' αὐτοῖς τοῖς αἰγιαλοῖς τεύχεσιν ἐκτίζοντο, καὶ τοὺς ἰσθμοὺς
 ἀπελάμβανον ἐμπορίας τε ἔνεκα καὶ τῆς πρὸς τοὺς προσοίκους
 ἕκαστοι ἰσχύος· αἱ δὲ παλαιαὶ διὰ τὴν ληστείαν ἐπὶ πολὺ
 ἀντισχοῦσαν ἀπὸ θαλάσσης μᾶλλον ῥκίσθησαν, αἱ τε ἐν ταῖς
 νήσοις καὶ ἐν ταῖς ἠπείροις· (ἔφερον γὰρ ἀλλήλους τε καὶ
 τῶν ἄλλων ὅσοι ὄντες οὐ θαλάσσιοι κάτω ῥκουν·) καὶ μέχρι
 τοῦδε ἔτι ἀνωκισμένοι εἰσὶ.
- 8 Καὶ οὐχ ἦσσαν λησται ἦσαν οἱ νησιῶται, Κᾶρες τε ὄντες
 B καὶ Φοίνικες· οὗτοι γὰρ δὴ τὰς πλείστας τῶν νήσων ῥκισαν.
 Μαρτύριον δὲ Δήλου γὰρ καθαιρομένης ὑπὸ Ἀθηναίων ἐν
 τῷδε τῷ πολέμῳ, καὶ τῶν θηκῶν ἀναιρεθειῶν, ὅσαι ἦσαν
 τῶν τεθνεώτων ἐν τῇ νήσῳ, ὑπὲρ ἡμῖς Κᾶρες ἐφάνησαν,
 γνωσθέντες τῇ τε σκευῇ τῶν ὄπλων ξυντεθαμμένη καὶ τῷ
 τρόπῳ ᾧ νῦν ἔτι θάπτουσι. Καταστάνας δὲ τοῦ Μίνω ναυ-
 τικοῦ, πλωϊμώτερα ἐγένετο παρ' ἀλλήλους· οἱ γὰρ ἐκ τῶν
 νήσων κακοῦργοι ἀνέστησαν ὑπ' αὐτοῦ, ὅτεπερ καὶ τὰς πολλὰς
 αὐτῶν κατῳκίζε. Καὶ οἱ παρὰ θάλασσαν ἄνθρωποι μᾶλλον
 ἤδη τὴν κτῆσιν τῶν χρημάτων ποιούμενοι βεβαιοτέρων ῥκουν,
 C καὶ τινες καὶ τεῖχη περιεβάλλοντο ὡς πλουσιώτεροι ἑαυτῶν
 γιγνόμενοι. Ἐφιέμενοι γὰρ τῶν κερδῶν οἱ τε ἦσσοις ὑπέ-
 μενον τὴν τῶν κρεισσόνων δουλείαν, οἱ τε δυνατώτεροι περι-
 ουσίας ἔχοντες προσεποιούντο ὑπηκόους τὰς ἐλύσσοις πόλεις.
 Καὶ ἐν τούτῳ τῷ τρόπῳ μᾶλλον ἤδη ὄντες ὕστερον χρόνῳ ἐπὶ
 Τροίαν ἐστράτευσαν.
- 9 Ἀγαμέμνων τέ μοι δοκεῖ τῶν τότε δυνάμει προῦχων, καὶ
 οὐ τοσοῦτον τοῖς Τυνδάρειοις ὄρκοις κατειλημμένους τοὺς
 Ἑλένης μνηστῆρας ἄγων, τὸν στόλον ἀγεῖραι. Λέγουσι δὲ
 καὶ οἱ τὰ σαφέστατα Πελοποννησίων μνήμη παρὰ τῶν πρό-
 D τερον δεδεγμένοι Πέλοπά τε πρῶτον πλήθει χρημάτων, ἃ
 ἦλθεν ἐκ τῆς Ἀσίας ἔχων ἐς ἀνθρώπους ἀπόρους, δύναμιν
 περιποιησάμενον τὴν ἐπωνυμίαν τῆς χώρας ἐπηλύτην ὄντα
 ὅμως σχεῖν, καὶ ὕστερον τοῖς ἐγγόνιοις ἔτι μείζω ξυνεεχθῆναι,
 Εὐρυσθέως μὲν ἐν τῇ Ἀττικῇ ὑπὸ Ἡρακλειδῶν ἀποθανόντος,
 Ἀτρείως δὲ μητρὸς ἀδελφοῦ ὄντος αὐτῷ, καὶ ἐπιτρέψαντος
 Εὐρυσθέως, ὅτ' ἐστράτευσεν, Μυκήνας τε καὶ τὴν ἀρχὴν κατὰ
 τὸ οἰκεῖον Ἀτρεΐ· τυγχάνειν δὲ αὐτὸν φεύγοντα τὸν πατέρα
 διὰ τὸν Χρυσίππου θάνατον· καὶ ὡς οὐκέτι ἀνεχώρησεν
 Εὐρυσθέως, βουλομένων καὶ τῶν Μυκηναίων φόβῳ τῶν Ἡρα-
 κλειδῶν, καὶ ἕμα δυνατὸν δοκοῦντα εἶναι, καὶ τὸ πλῆθος

τεθεραπευκότα, τῶν Μυκηναίων τε καὶ ὄσων Εὐρυσθεὺς ἦρχε ἅ τὴν βασιλείαν Ἀτρεία παραλαβεῖν, καὶ τῶν Περσειδῶν τοὺς Πελοπίδας μείζους καταστήναι. Ἄ μοι ἔοκεῖ Ἀγαμέμνων παραλαβῶν, καὶ ναυτικῶ [τε] ἅμα ἐπὶ πλείον τῶν ἄλλων ἰσχύσας, τὴν στρατείαν οὐ χάριτι τὸ πλεῖον ἢ φόβῳ ξυναγαγὼν ποιήσασθαι. Φαίνεται γὰρ ναυσὶ τε πλείσταις αὐτοὺς ἀφικόμενος, καὶ Ἀρκάσι προσπαρασχῶν, ὡς Ὅμηρος τοῦτο δεδήλωκεν, εἴ τῳ ἱκανὸς τεκμηριῶσαι, καὶ ἐν τοῦ σκήπτρου ἅμα τῇ παραδόσει εἶρηκεν αὐτὸν

πολλῆσι νήσοισι καὶ Ἀργεῖ παντὶ ἀνάσσειν·

οὐκ ἂν οὖν νήσων ἔξω τῶν περιοικίδων (αὗται δὲ οὐκ ἂν β
πολλαὶ εἶησαν) ἡπειρώτης ὧν ἐκράτει, εἰ μὴ τι καὶ ναυτικὸν εἶχεν. Εἰκάζειν δὲ χρὴ καὶ ταύτῃ τῇ στρατείᾳ, οἷα ἦν τὰ πρὸ αὐτῆς.

Καὶ ὅτι μὲν Μυκῆναι μικρὸν ἦν, ἢ εἴ τι τῶν τότε πόλισμα 10
νῦν μὴ ἀξιοχρεῶν ἔοκεῖ εἶναι, οὐκ ἀκριβεῖ ἂν τις σημειῶ
χρῶμενος ἀπιστοίῃ μὴ γενέσθαι τὸν στόλον τοσοῦτον, ὅσον
οἷ τε ποιηταὶ εἰρήκασι, καὶ ὁ λόγος κατέχει. Λακεδαιμονίων
γὰρ εἰ ἢ πόλις ἐρημωθείη, λειφθείη δὲ τὰ τε ἱερά καὶ τῆς
κατασκευῆς τὰ ἐδάφη, πολλὴν ἂν οἶμαι ἀπιστίαν τῆς δυνά-
μειος προελθόντος πολλοῦ χρόνου τοῖς ἔπειτα πρὸς τὸ κλέος c
αὐτῶν εἶναι· (καίτοι Πελοποννήσου τῶν πέντε τὰς δύο μοῖρας
νέμονται, τῆς τε ξυμπάσης ἡγοῦνται καὶ τῶν ἔξω ξυμμάχων
πολλῶν· ὅμως δὲ οὔτε ξυνοικισθείσης πόλεως, οὔτε ἱεροῖς καὶ
κατασκευαῖς πολυτελέσι χρησαμένης, κατὰ κόμας δὲ τῶ πα-
λαιῶ τῆς Ἑλλάδος τρόπῳ οἰκισθείσης, φαίνοιτ' ἂν ὑπο-
δεεστέρα·) Ἀθηναίων δὲ τὸ αὐτὸ τοῦτο παθόντων διπλασίαν
ἂν τὴν δύναμιν εἰκάζεσθαι ἀπὸ τῆς φανεραῆς ὄψεως τῆς πόλεως
ἢ ἔστιν. Οὐκ οὖν ἀπιστεῖν εἰκός, οὐδὲ τὰς ὄψεις τῶν πόλεων
μᾶλλον σκοπεῖν ἢ τὰς δυνάμεις, νομίζειν δὲ τὴν στρατείαν
ἐκείνην μεγίστην μὲν γενέσθαι τῶν πρὸ αὐτῆς, λειπομένην d
δὲ τῶν νῦν, τῇ Ὁμήρου αὖ ποιήσει εἴ τι χρὴ κἀνταῦθα
πιστεύειν, ἦν εἰκός ἐπὶ τὸ μείζον μὲν ποιητὴν ὄντα κοσμήσαι,
ὅμως δὲ φαίνεται καὶ οὕτως ἐνδεεστέρα. Πεποίηκε γὰρ
χιλίων καὶ διακοσίων νεῶν, τὰς μὲν Βοιωτῶν εἴκοσι καὶ
ἐκατὸν ἀνδρῶν, τὰς δὲ Φιλοκλήτου πενήτηκοντα, δηλῶν, ὡς
ἐμοὶ ἔοκεῖ, τὰς μεγίστας καὶ ἐλαχίστας· ἄλλων γοῦν μεγέθους
πὲρὶ ἐν νεῶν καταλόγῳ οὐκ ἐμνήσθη. Αὐτερέται δὲ ὅτι ἦσαν
καὶ μάχιμοι πάντες, ἐν ταῖς Φιλοκλήτου ναυσὶ δεδήλωκε·
τοξότας γὰρ πάντας πεποίηκε τοὺς προσκώπους. Περίνεως

A δὲ οὐκ εἰκὸς πολλοὺς ξυμπλεῖν ἔξω τῶν βασιλέων καὶ τῶν μάλιστα ἐν τέλει, ἄλλως τε καὶ μέλλοντας πέλαγος περαιώσασθαι μετὰ σκευῶν πολεμικῶν, οὐδ' αὖ τὰ πλοῖα κατάφρακτα ἔχοντας, ἀλλὰ τῷ παλαιῷ τρόπῳ ληστικώτερον παρεσκευασμένα. Πρὸς τὰς μεγίστας οὖν καὶ ἐλαχίστας ναῦς τὸ μέσον σκοποῦντι οὐ πολλοὶ φαίνονται ἐλθόντες ὡς ἀπὸ πάσης τῆς Ἑλλάδος κοινῇ πεμπόμενοι.

11 Αἴτιον δ' ἦν οὐχ ἡ ὀλιγανθρωπία τοσοῦτον, ὅσον ἡ ἀχρηματία. Τῆς γὰρ τροφῆς ἀπορία τὸν τε στρατὸν ἐλάσσω ἤγαγον καὶ ὅσον ἠλπίζον αὐτόθεν πολεμοῦντα βιοτεύσειν, ἐπειδὴ B δὲ ἀφικόμενοι μάχῃ ἐκράτησαν, (δῆλον δέ· τὸ γὰρ ἔρμα τῷ στρατοπέδῳ οὐκ ἂν ἐτειχίσαντο,) φαίνονται δ' οὐδ' ἐνταῦθα πάσῃ τῇ δυνάμει χρησάμενοι, ἀλλὰ πρὸς γεωργίαν τῆς Χερσονήσου τραπόμενοι καὶ ληστείαν τῆς τροφῆς ἀπορία. Ἦι καὶ μᾶλλον οἱ Τρῶες, αὐτῶν διεσπαρμένων, τὰ δέκα ἔτη ἀντειχόν βία τοῖς αἰεὶ ὑπολειπομένοις ἀντίπαλοι ὄντες. Περιουσίαν δὲ εἰ ἦλθον ἔχοντες τροφῆς, καὶ ὄντες ἀθρόοι ἄνευ ληστείας καὶ γεωργίας ξυνεχῶς τὸν πόλεμον διέφερον, ῥαδίως ἂν μάχῃ κρατοῦντες εἶλον, οἳ γε καὶ οὐκ ἀθρόοι, ἀλλὰ μέρει τῷ αἰεὶ παρόντι ἀντειχόν. Πολιορκία δ' ἂν προσκαθεζόμενοι C ἐν ἐλάσσονί τε χρόνῳ καὶ ἀποιώτερον τὴν Τροίαν εἶλον. Ἄλλὰ δι' ἀχρηματίαν τά τε πρὸ τούτων ἀσθενῆ ἦν, καὶ αὐτά γε δὴ ταῦτα, ὀνομαστότατα τῶν πρὶν γενόμενα, δηλοῦται τοῖς ἔργοις ὑποδεέστερα ὄντα τῆς φήμης καὶ τοῦ νῦν περὶ αὐτῶν διὰ τοὺς ποιητὰς λόγου κατεσχηκότος.

12 Ἐπεὶ καὶ μετὰ τὰ Τρωϊκὰ ἡ Ἑλλάς ἔτι μετανίστατό τε καὶ κατφκίζετο, ὥστε μὴ ἡσυχάσασα αὐξηθῆναι.

Ἦ τε γὰρ ἀναχώρησις τῶν Ἑλλήνων ἐξ Ἰλίου χρονία γενομένη πολλὰ ἐνεόχμωσε, καὶ στάσεις ἐν ταῖς πόλεσιν ὡς ἐπὶ τὸ πολὺ ἐγίγνοντο, ἀφ' ὧν ἐκπίπτοντες τὰς πόλεις ἐκτιζον. D Βοιωτοὶ τε γὰρ οἱ νῦν ἐξηκοστῷ ἔτει μετὰ Ἰλίου ἄλωσιν ἐξ Ἄρνης ἀναστάντες ὑπὸ Θεσσαλῶν τὴν νῦν Βοιωτίαν, πρότερον δὲ Καδμηΐδα γῆν καλουμένην, ᾤκισαν· (ἦν δὲ αὐτῶν καὶ ἀποδασμὸς πρότερον ἐν τῇ γῇ ταύτῃ, ἀφ' ὧν καὶ ἐς Ἴλιον ἐστράτευσαν.) Δωριῆς τε ὀγδοηκοστῷ ἔτει ζῆν Ἡρακλείδαις Πελοπόννησον ἔσχον. Μόλις τε ἐν πολλῷ χρόνῳ ἡσυχάσασα ἡ Ἑλλάς βεβαίως, καὶ οὐκέτι ἀνισταμένη, ἀποικίας ἐξέπεμπε· καὶ Ἴωνας μὲν Ἀθηναῖοι καὶ νησιωτῶν τοὺς πολλοὺς ᾤκισαν, Ἰταλίαις δὲ καὶ Σικελίαις τὸ πλεόν Πελοποννήσιοι, τῆς τε ἄλλης Ἑλλάδος ἔστιν ἡ χωρία. Πάντα δὲ ταῦτα ὕστερον τῶν Τρωϊκῶν ἐκτίσθη.

Δυνατωτέρας δὲ γιγνομένης τῆς Ἑλλάδος, καὶ τῶν χρη- 13
μάτων τὴν κτῆσιν ἔτι μᾶλλον ἢ πρότερον ποιουμένης, τὰ A
πολλὰ τυραννίδες ἐν ταῖς πόλεσι καθίσταντο, τῶν προσόδων
μειζόνων γιγνομένων· (πρότερον δὲ ἦσαν ἐπὶ ῥητοῖς γέρασι
πατρικαὶ βασιλείαι·) ναυτικά τε ἐξηρτύετο ἡ Ἑλλάς, καὶ τῆς
θαλάσσης μᾶλλον ἀντείχοντο. Πρῶτοι δὲ Κορίνθιοι λέγονται
ἐγγύτατα τοῦ νῦν τρόπου μεταχειρίζαι τὰ περὶ τὰς ναῦς, καὶ
τριήρεις πρῶτον ἐν Κορίνθῳ τῆς Ἑλλάδος [ἐν]ναυπηγηθῆναι.
Φαίνεται δὲ καὶ Σαμίσις Ἀμεινοκλῆς Κορίνθιος ναυπηγὸς ναῦς
ποιήσας τέσσαρας· ἔτη δ' ἔστι μάλιστα τριακόσια ἐς τὴν τελευ-
τὴν τοῦδε τοῦ πολέμου, ὅτε Ἀμεινοκλῆς Σαμίσις ἦλθε. Ναυ- B
μαχία τε παλαιάτη ὧν ἴσμεν γίγνεται Κορινθίων πρὸς Κερ-
κυραίους· ἔτη δὲ μάλιστα καὶ ταύτῃ ἐξήκοντα καὶ διακόσιά ἐστι
μέχρι τοῦ αὐτοῦ χρόνου· οἰκοῦντες γὰρ τὴν πόλιν οἱ Κορίνθιοι
ἐπὶ τοῦ ἰσθμοῦ αἰεὶ δὴ ποτε ἐμπόριον εἶχον, τῶν Ἑλλήνων τὸ
πάσαι κατὰ γῆν τὰ πλείω ἢ κατὰ θάλασσαν, τῶν τε ἐντὸς
Πελοποννήσου καὶ τῶν ἔξω, διὰ τῆς ἐκείνων παρ' ἀλλήλους
ἐπιμισγόντων· χρήμασι τε δυνατοὶ ἦσαν, ὡς καὶ τοῖς παλαιοῖς
ποιηταῖς δεδήλωται· ἀφνειὸν γὰρ ἐπωνόμασαν τὸ χωρίον.
Ἐπειδὴ τε οἱ Ἕλληνες μᾶλλον ἐπλώϊζον, τὰς ναῦς κτησά-
μενοι τὸ ληστικὸν καθήρουν· καὶ ἐμπόριον παρέχοντες ἀμ- C
φότερα δυνατὴν ἔσχον χρημάτων προσόδῳ τὴν πόλιν. Καὶ
Ἴωσιν ὕστερον πολὺ γίγνεται ναυτικὸν ἐπὶ Κύρου Περσῶν
πρώτου βασιλεύοντος καὶ Καμβύσου τοῦ υἱέος αὐτοῦ, τῆς τε
καθ' ἑαυτοὺς θαλάσσης Κύρῳ πολεμοῦντες ἐκράτησάν τινα
χρόνον. Καὶ Πολυκράτης Σάμου τυραννῶν ἐπὶ Καμβύσου
ναυτικῶ ἰσχύων ἄλλας τε τῶν νήσων ὑπηκόους ἐποίησατο,
καὶ Ῥήνειαν ἐλὼν ἀνέθηκε τῷ Ἀπόλλωνι τῷ Δηλίῳ.
Φωκαῆς τε Μασσαλίαν οἰκίζοντες Καρχηδονίους ἐνίκων
ναυμαχοῦντες.

Δυνατώτατα γὰρ ταῦτα τῶν ναυτικῶν ἦν. Φαίνεται δὲ 14
καὶ ταῦτα, πολλαῖς γενεαῖς ὕστερα γενόμενα τῶν Τρωϊκῶν, D
τριήρεσι μὲν ὀλίγαις χρώμενα, πεντηκοντόροις δ' ἔτι καὶ
πλοίοις μακροῖς ἐξηρτυμένα, ὥσπερ ἐκεῖνα. Ὀλίγον τε πρὸ
τῶν Μηδικῶν καὶ τοῦ Δαρείου θανάτου, ὃς μετὰ Καμβύσῃν
Περσῶν ἐβασίλευσε, τριήρεις περὶ τε Σικελίαν τοῖς τυράννοις
ἐς πλῆθος ἐγένοντο καὶ Κερκυραίοις· ταῦτα γὰρ τελευταῖα
πρὸ τῆς Ξέρξου στρατείας ναυτικά ἀξιόλογα ἐν τῇ Ἑλλάδι
κατέστη. Αἰγινῆται γὰρ καὶ Ἀθηναῖοι, καὶ εἴ τινας ἄλλοι,
βραχεία ἐκέκτηντο, καὶ τούτων τὰ πολλὰ πεντηκοντόρους· ὃφέ
τε, ἀφ' οὗ Ἀθηναίους Θεμιστοκλῆς ἔπεισεν Αἰγινήταις πολε-

- A μούντας, καὶ ἅμα τοῦ βαρβάρου προσδοκίμου ὄντος, τὰς ναῦς ποιήσασθαι, αἷσπερ καὶ ἐνανμάχησαν· καὶ αὗται οὐπω εἶχον διὰ πάσης καταστρώματα.
- 15 Τὰ μὲν οὖν ναυτικὰ τῶν Ἑλλήνων τοιαῦτα ἦν, τὰ τε παλαιὰ καὶ τὰ ὕστερον γενόμενα. Ἴσχυν δὲ περιεποιήσαντο ὅμως οὐκ ἐλαχίστην οἱ προσχόντες αὐτοῖς χρημάτων τε προσόδῳ καὶ ἄλλων ἀρχῇ· ἐπιπλέοντες γὰρ τὰς νήσους κατεστρέφοντο, καὶ μάλιστα ὅσοι μὴ διαρκῆ εἶχον χώραν. Κατὰ γῆν δὲ πόλεμος, ὅθεν τις καὶ δύναμις παρεγένετο, οὐδεὶς ξυνέστη· πάντες δὲ ἦσαν, ὅσοι καὶ ἐγένοντο, πρὸς
- B ὁμόρους τοὺς σφετέρους ἐκάστοις· καὶ ἐκδήμους στρατείας πολὺ ἀπὸ τῆς ἑαυτῶν ἐπ' ἄλλων καταστροφῇ οὐκ ἐξήεσαν οἱ Ἕλληνες. Οὐ γὰρ ξυνεστήκεσαν πρὸς τὰς μεγίστας πόλεις ὑπήκοοι, οὐδ' αὖ αὐτοὶ ἀπὸ τῆς ἴσης κοινὰς στρατείας ἐποιοῦντο, κατ' ἀλλήλους δὲ μᾶλλον ὡς ἕκαστοι οἱ ἀστυγείτονες ἐπολέμουν. Μάλιστα δὲ ἐς τὸν πάλαι ποτὲ γενόμενον πόλεμον Χαλκιδέων καὶ Ἐρετριέων καὶ τὸ ἄλλο Ἑλληνικὸν ἐς συμμαχίαν ἐκατέρων διέστη.
- 16 Ἐπεγένετο δὲ ἄλλοις τε ἄλλοθι κωλύματα μὴ αὐξηθῆναι, καὶ Ἰωσι, προχωρησάντων ἐπὶ μέγα τῶν πραγμάτων Κῦρος
- C καὶ ἡ Περσικὴ ἐξουσία, Κροῖσον καθελούσα καὶ ὅσα ἐντὸς Ἄλλος ποταμοῦ πρὸς θάλασσαν, ἐπεστράτευσε, καὶ τὰς ἐν τῇ ἠπειρῷ πόλεις ἐδούλωσε, Δαρεῖος δὲ ὕστερον τῷ Φοινίκων ναυτικῷ κρατῶν καὶ τὰς νήσους.
- 17 Τύραννοί τε ὅσοι ἦσαν ἐν ταῖς Ἑλληνικαῖς πόλεσι, τὸ ἐφ' ἑαυτῶν μόνον προορώμενοι ἔς τε τὸ σῶμα καὶ ἔς τὸν ἴδιον οἶκον αὐξίν δι' ἀσφαλείας ὅσον ἐδύναντο μάλιστα τὰς πόλεις ὥκουν, ἐπρίχθη τε ἀπ' αὐτῶν οὐδὲν ἔργον ἀξιόλογον, εἰ μὴ εἴ τι πρὸς περιοίκους τοὺς αὐτῶν ἐκάστοις· οἱ γὰρ ἐν Σικελίᾳ ἐπὶ πλεῖστον ἐχώρησαν δυνάμεως. Οὕτω πανταχόθεν ἢ
- D Ἑλλάδος ἐπὶ πολὺν χρόνον κατείχετο μήτε κοιῆ φανερόν μηδὲν κατεργάζεσθαι, κατὰ πόλεις τε ἀτολμοτέρα εἶναι.
- 18 Ἐπειδὴ δὲ οἱ τε Ἀθηναίων τύραννοι καὶ οἱ ἐκ τῆς ἄλλης Ἑλλάδος ἐπὶ πολὺ καὶ πρὶν τυραννευθείσης οἱ πλεῖστοι καὶ τελευταῖοι πλὴν τῶν ἐν Σικελίᾳ ὑπὸ Λακεδαιμονίων κατελύθησαν, (ἢ γὰρ Λακεδαιμῶν μετὰ τὴν κτίσιν τῶν νῦν ἐνοικούντων [αὐτῆν] Δωριέων ἐπὶ πλεῖστον ὧν ἴσμεν χρόνον στασιάσασα ὅμως ἐκ παλαιωτάτου καὶ εὐνομήθη καὶ αἰ ἀτυράννευτος ἦν· ἔτη γάρ ἐστι μάλιστα τετρακόσια καὶ ὀλίγω πλείω ἐς τὴν τελευταίην τοῦδε τοῦ πολέμου, ἅφ' οὗ Λακεδαιμόνιοι τῇ αὐτῇ πολιτείᾳ χρῶνται, καὶ δι' αὐτὸ δυνάμενοι καὶ

τὰ ἐν ταῖς ἄλλαις πόλεσι καθίστασαν·) μετὰ δὲ τὴν τῶν Α τυράννων κατάλυσιν ἐκ τῆς Ἑλλάδος οὐ πολλοῖς ἔτεσιν ὕστερον καὶ ἡ ἐν Μαραθῶνι μάχῃ Μήδων πρὸς Ἀθηναίους ἐγένετο. Δεκάτῳ δὲ ἔτει μετ' αὐτὴν αὖθις ὁ βάρβαρος τῷ μεγάλῳ στόλῳ ἐπὶ τὴν Ἑλλάδα δουλωσόμενος ἦλθε. Καὶ μεγάλου κινδύνου ἐπικρεμασθέντος οἱ τε Λακεδαιμόνιοι τῶν ξυμπολεμησάντων Ἑλλήνων ἠγήσαντο ἐνδύμει προὔχοντες, καὶ οἱ Ἀθηναῖοι ἐπιόντων τῶν Μήδων διανοηθέντες ἐκλιπεῖν τὴν πόλιν, καὶ ἀνασκευασάμενοι, ἐς τὰς ναῦς ἐσβάντες ναυτικοὶ ἐγένοντο. Κοιῆ τε ἀπώσάμενοι τὸν βάρβαρον ὕστερον οὐ πολλῷ διεκρίθησαν πρὸς τε Ἀθηναίους καὶ Λακεδαιμονίους Β οἱ τε ἀποστάντες βασιλέως Ἑλλήνες καὶ οἱ ξυμπολεμήσαντες· ἐνδύμει γὰρ ταῦτα μέγιστα διεφάνη· ἴσχυον γὰρ οἱ μὲν κατὰ γῆν, οἱ δὲ ναυσί. Καὶ ὀλίγον μὲν χρόνον ξυνέμεινεν ἡ ὁμαιχμία· ἔπειτα διενεχθέντες οἱ Λακεδαιμόνιοι καὶ Ἀθηναῖοι ἐπολέμησαν μετὰ τῶν ξυμμάχων πρὸς ἀλλήλους· καὶ τῶν ἄλλων Ἑλλήνων εἰ τινές που διασταῖεν, πρὸς τούτους ἤδη ἐχώρουν. Ὡστε ἀπὸ τῶν Μηδικῶν ἐς τόνδε αἰεὶ τὸν πόλεμον τὰ μὲν σπενδόμενοι, τὰ δὲ πολεμοῦντες ἢ ἀλλήλοις ἢ τοῖς ἑαυτῶν ξυμμάχοις ἀφισταμένοις, εὖ παρεσκευάσαντο τὰ πολέμια, καὶ ἐμπειρότεροι ἐγένοντο μετὰ κινδύνων τὰς C μελέτας ποιούμενοι.

Καὶ οἱ μὲν Λακεδαιμόνιοι οὐχ ὑποτελεῖς ἔχοντες φόρου τοὺς 19 ξυμμάχους ἠγοῦντο, κατ' ὀλιγαρχίαν δὲ σφίσιν αὐτοῖς μόνον ἐπιτηδεύωσσι ὅπως πολιτεύσωσι θεραπεύοντες· Ἀθηναῖοι δὲ ναῦς τε τῶν πόλεων τῷ χρόνῳ παραλαβόντες πλὴν Χίων καὶ Λεσβίων, καὶ χρήματα τοῖς πᾶσι τάξαντες φέρειν. Καὶ ἐγένετο αὐτοῖς ἐς τόνδε τὸν πόλεμον ἡ ἰδία παρασκευὴ μείζων ἢ ὡς τὰ κράτιστά ποτε μετὰ ἀκραιφνοῦς τῆς ξυμμαχίας ἦνθησαν.

Τὰ μὲν οὖν παλαιὰ τοιαῦτα εὔρον, χαλεπὰ ὄντα παντὶ 20 ἐξῆς τεκμηρίῳ πιστεῦσαι. Οἱ γὰρ ἄνθρωποι τὰς ἀκοὰς τῶν D προγεγενημένων, καὶ ἦν ἐπιχώρια σφίσιν ἢ, ὁμοίως ἀβασανίστως παρ' ἀλλήλων δέχονται. Ἀθηναίων γοῦν τὸ πλῆθος Ἰππαρχον οἰοῦνται ὑπ' Ἀρμοδίου καὶ Ἀριστογείτονος τύραννον ὄντα ἀποθανεῖν, καὶ οὐκ ἴσασιν, ὅτι Ἰππίας μὲν πρεσβύτατος ὢν ἦρχε τῶν Πεισιστράτου υἱέων, Ἰππαρχος δὲ καὶ Θεσσαλὸς ἀδελφοὶ ἦσαν αὐτοῦ· ὑποτοπήσαντες δέ τι ἐκείνη τῇ ἡμέρᾳ καὶ παραχορῆμα Ἀρμόδιος καὶ Ἀριστογείτων ἐκ τῶν ξυνειδῶτων σφίσιν Ἰππία μεμνηῦσθαι τοῦ μὲν ἀπέσχοντο ὡς προειδότες, βουλόμενοι δέ, πρὶν ξυλληφθῆναι, δρᾶσαντές

Ατι καὶ κινδυνεύσαι, τῷ Ἰπάρχῳ περιτυχόντες περὶ τὸ Λεωκόριον καλούμενον τὴν Παναθηναϊκὴν πομπὴν διακοσμοῦντι ἀπέκτειναν. Πολλὰ δὲ καὶ ἄλλα, ἔτι καὶ νῦν ὄντα καὶ οὐ χρόνῳ ἀμνηστούμενα, καὶ οἱ ἄλλοι Ἕλληνες οὐκ ὀρθῶς οἴονται ὥσπερ τοὺς τε Λακεδαιμονίων βασιλέας μὴ μὴ ψήφῳ προστίθεσθαι ἐκάτερον, ἀλλὰ δυοῖν, καὶ τὸν Πιτανάτην λόχον αὐτοῖς εἶναι, ὅς οὐδ' ἐγένετο πώποτε. Οὕτως ἀταλαίπωρος τοῖς πολλοῖς ἡ ζήτησις τῆς ἀληθείας, καὶ ἐπὶ τὰ ἔτοιμα μᾶλλον τρέπονται.

21 Ἐκ δὲ τῶν εἰρημένων τεκμηρίων ὅμως τοιαῦτα ἂν τις νομίζων μάλιστα ἂ διήλθον οὐχ ἁμαρτάνοι, καὶ οὔτε ὡς ποιηταὶ ὑμνήκασι περὶ αὐτῶν ἐπὶ τὸ μείζον κοσμοῦντες μᾶλλον πιστεύων, οὔτε ὡς λογογράφοι ξυνέθεσαν ἐπὶ τὸ προσαγωγότερον τῇ ἀκροάσει ἢ ἀληθέστερον, ὄντα ἀνεξέλεγκτα καὶ τὰ πολλὰ ὑπὸ χρόνου αὐτῶν ἀπίστως ἐπὶ τὸ μυθῶδες ἐκνευκτικῶτα, εὐρῆσθαι δὲ ἡγησάμενος ἐκ τῶν ἐπιφανεστάτων σημείων, ὡς παλαιὰ εἶναι, ἀποχρώντως. Καὶ ὁ πόλεμος οὗτος, καίπερ τῶν ἀνθρώπων, ἐν ᾧ μὲν ἂν πολεμῶσι, τὸν παρόντα ἀεὶ μέγιστον κρινόντων, παυσαμένων δὲ τὰ ἀρχαῖα μᾶλλον θαυμαζόντων, ἀπ' αὐτῶν τῶν ἔργων σκοποῦσι δηλώσει ὅμως μείζων γεγενημένος αὐτῶν.

22 Καὶ ὅσα μὲν λόγῳ εἶπον ἕκαστοι ἢ μέλλοντες πολεμήσειν, C ἢ ἐν αὐτῷ ἤδη ὄντες, χαλεπὸν τὴν ἀκρίβειαν αὐτὴν τῶν λεχθέντων διαμνημονεύσαι ἦν ἐμοί τε ὧν αὐτὸς ἤκουσα καὶ τοῖς ἄλλοθεν ποθεν ἐμοὶ ἀπαγγέλλουσιν· ὡς δ' ἂν ἐδόκουν ἐμοὶ ἕκαστοι περὶ τῶν ἀεὶ παρόντων τὰ δέοντα μάλιστ' εἰπεῖν, ἐχομένῳ ὅ τι ἐγγύτατα τῆς ξυμπάσης γνώμης τῶν ἀληθῶς λεχθέντων, οὕτως εἴρηται. Τὰ δ' ἔργα τῶν πραχθέντων ἐν τῷ πολέμῳ οὐκ ἐκ τοῦ παρατυχόντος πυνθανόμενος ἠξίωσα γράφειν, οὐδ' ὡς ἐμοὶ ἐδόκει, ἀλλ' οἷς τε αὐτὸς παρῆν, καὶ παρὰ τῶν ἄλλων ὅσον δυνατὸν ἀκριβεῖα περὶ ἐκάστου ἐπέξελεθῶν. D Ἐπιπόνως δὲ εὐρίσκετο, διότι οἱ παρόντες τοῖς ἔργοις ἐκάστοις οὐ ταῦτ' ἀπερὶ τῶν αὐτῶν ἔλεγον, ἀλλ' ὡς ἐκατέρων τις εὐνοίας ἢ μνήμης ἔχοι. Καὶ ἐς μὲν ἀκροάσιν ἴσως τὸ μὴ μυθῶδες αὐτῶν ἀτερπέστερον φανέται· ὅσοι δὲ βουλήσονται τῶν τε γενομένων τὸ σαφές σκοπεῖν καὶ τῶν μελλόντων ποτὲ αὐθις κατὰ τὸ ἀνθρώπειον τοιούτων καὶ παραπλησίων ἔσεσθαι, ὠφέλιμα κρίνειν αὐτὰ ἀρκούντως ἔξει. Κτῆμά τε ἐς ἀεὶ μᾶλλον ἢ ἀγώνισμα ἐς τὸ παραχρῆμα ἀκούειν ζύγκεται.

23 Τῶν δὲ πρότερον ἔργων μέγιστον ἐπράχθη τὸ Μηδικόν, καὶ τοῦτο ὅμως δυοῖν ναυμαχίαι καὶ πεζομαχίαι ταχεῖαν τὴν

κρίσιν ἔσχε. Τούτου δὲ τοῦ πολέμου μῆκός τε μέγα προὔβη, **A**
παθήματά τε ξυνηνέχθη γενέσθαι ἐν αὐτῷ τῇ Ἑλλάδι οἷα
οὐχ ἕτερα ἐν ἴσῳ χρόνῳ. Οὔτε γὰρ πόλεις τοσαύτε ληφθεῖσαι
ἠρημώθησαν, αἱ μὲν ὑπὸ βαρβάρων, αἱ δ' ὑπὸ σφῶν αὐτῶν
ἀντιπολεμούντων, (εἰσὶ δὲ αἱ καὶ οἰκήτορας μετέβαλον ἀλίσ-
κόμεναι,) οὔτε φυγαὶ τοσαύτε ἀνθρώπων καὶ φόνοις, ὁ μὲν κατ'
αὐτὸν τὸν πόλεμον, ὁ δὲ διὰ τὸ στασιάζειν. Τὰ τε πρότερον
ἀκοῇ μὲν λεγόμενα, ἔργῳ δὲ σπανιώτερον βεβαιούμενα, οὐκ
ἄπιστα κατέστη, σεισμῶν τε πέρι, οἱ ἐπὶ πλεῖστον ἅμα μέρος
γῆς καὶ ἰσχυρότατοι οἱ αὐτοὶ ἐπέσχον, ἡλίου τε ἐκλείψεις, αἱ
πυκνότεραι παρὰ τὰ ἐκ τοῦ πρὶν χρόνου μνημονεύμενα ξυ- **B**
έβησαν, αὐχοὶ τε ἔστι παρ' οἷς μεγάλοι καὶ ἀπ' αὐτῶν καὶ
λιμοί, καὶ ἡ οὐχ ἠκιστα βλάβασα καὶ μέρος τι φθείρασα ἡ
λοιμώδης νόσος· ταῦτα γὰρ πάντα μετὰ τοῦδε τοῦ πολέμου
ἅμα ξυνεπέθετο. Ἦρξαντο δὲ αὐτοῦ Ἀθηναῖοι καὶ Πελοπον-
νήσιοι λύσαντες τὰς τριακοντούτεϊς σπονδὰς, αἱ αὐτοῖς ἐγέν-
οντο μετὰ Εὐβοίας ἄλωσιν. Διότι δ' ἔλυσαν, τὰς αἰτίας
προέγραψα πρῶτον καὶ τὰς διαφοράς, τοῦ μή τινα ζητησαί
ποτε, ἐξ ὅτου τοσοῦτος πόλεμος τοῖς Ἑλλησι κατέστη.
Τὴν μὲν γὰρ ἀληθεστάτην πρόφασιν, ἀφανεστάτην δὲ λόγῳ
τοὺς Ἀθηναίους ἠγοῦμαι μεγάλους γιγνομένους καὶ φόβον **C**
παρέχοντας τοῖς Λακεδαιμονίοις ἀναγκάσαι ἐς τὸ πολεμεῖν·
αἱ δὲ ἐς τὸ φανερόν λεγόμεναι αἰτίαι αἶδε ἦσαν ἑκατέρων, ἀφ'
ᾧ λύσαντες τὰς σπονδὰς ἐς τὸν πόλεμον κατέστησαν.

Ἐπίδαμνός ἐστι πόλις ἐν δεξιᾷ ἐσπλέοντι τὸν Ἰόνιον **24**
κόλπον· προσοικοῦσι δ' αὐτὴν Ταυλάντιοι βάρβαροι, Ἰλλυ-
ρικὸν ἔθνος. Ταύτην ἀπέφικσαν μὲν Κερκυραῖοι, οἰκιστῆς δ'
ἐγένετο Φαλῖος Ἐρατοκλείδου, Κορίνθιος γένος τῶν ἀφ'
Ἡρακλέους, κατὰ δὲ τὸν παλαιὸν νόμον ἐκ τῆς μητροπόλεως
κατακληθείς· ξυνέφικσαν δὲ καὶ τῶν Κορινθίων τινὲς καὶ τοῦ
ἄλλου Δωρικοῦ γένους. Προελθόντος δὲ τοῦ χρόνου ἐγένετο **D**
ἡ τῶν Ἐπιδαμνίων πόλις μεγάλη καὶ πολυάνθρωπος. Στα-
σιάσαντες δὲ ἐν ἀλλήλοις ἔτη πολλά, ὡς λέγεται, ἀπὸ πολέ-
μου τινὸς τῶν προσοίκων βαρβάρων ἐφθάρησαν, καὶ τῆς δυ-
νάμεως τῆς πολλῆς ἔστερήθησαν. Τὰ δὲ τελευταῖα πρὸ τοῦδε
τοῦ πολέμου ὁ δῆμος αὐτῶν ἐξεδίωξε τοὺς δυνατούς· οἱ δὲ
ἀπελθόντες μετὰ τῶν βαρβάρων ἐληίζοντο τοὺς ἐν τῇ πόλει
κατὰ τε γῆν καὶ κατὰ θάλασσαν. Οἱ δὲ ἐν τῇ πόλει ὄντες
Ἐπιδαμνιοὶ ἐπειδὴ ἐπιέζοντο, πέμπουσιν ἐς τὴν Κέρκυραν
πρέσβεις ὡς μητρόπολιν οὔσαν, δεόμενοι μὴ σφᾶς περιορᾶν
φθειρομένους, ἀλλὰ τοὺς τε φεύγοντας ξυναλλάξαι σφίσι, καὶ

Α τὸν τῶν βαρβάρων πόλεμον καταλῦσαι. Ταῦτα δὲ ἰκέται καθεζόμενοι ἐς τὸ Ἡραϊον ἐδέοντο. Οἱ δὲ Κερκυραῖοι τὴν ἰκετείαν οὐκ ἐδέξαντο, ἀλλὰ ἀπράκτους ἀπέπεμψαν.

25 Γνόοντες δὲ οἱ Ἐπιδάμνιοι οὐδεμίαν σφίσιν ἀπὸ Κερκύρας τιμωρίαν οὔσαν ἐν ἀπόρῳ εἶχοντο θέσθαι τὸ παρόν· καὶ πέμψαντες ἐς Δελφοὺς τὸν θεὸν ἐπήρουντο, εἰ παραδοῖεν Κορινθίους τὴν πόλιν ὡς οἰκισταῖς, καὶ τιμωρίαν τινὰ πειρῶντο ἀπ' αὐτῶν ποιεῖσθαι. Ὁ δ' αὐτοῖς ἀνεῖλε παραδοῦναι, καὶ ἡγεμόνας ποιεῖσθαι. Ἐλθόντες δὲ οἱ Ἐπιδάμνιοι ἐς τὴν Κόρινθον κατὰ τὸ μαντεῖον παρέδοσαν τὴν ἀποικίαν, τὸν τε Β οἰκιστὴν ἀποδεικνύντες σφῶν ἐκ Κορίνθου ὄντα, καὶ τὸ χρηστήριον δηλοῦντες· ἐδέοντό τε μὴ σφᾶς περιορᾶν διαφθειρομένους, ἀλλ' ἐπαμῦναι. Κορινθιοὶ δὲ κατὰ τε τὸ δίκαιον ὑπεδέξαντο τὴν τιμωρίαν, νομίζοντες οὐχ ἦσσαν ἑαυτῶν εἶναι τὴν ἀποικίαν ἢ Κερκυραίων, ἅμα δὲ καὶ μίσει τῶν Κερκυραίων, ὅτι αὐτῶν παρημέλουν ὄντες ἀποικοὶ· οὔτε γὰρ ἐν πανηγύρεσι ταῖς κοιναῖς διδόντες γέρα τὰ νομιζόμενα, οὔτε Κορινθίῳ ἀνδρὶ προκαταρχόμενοι τῶν ἱερῶν, ὥσπερ αἱ ἄλλαι ἀποικίαι, περιφρονοῦντες δὲ αὐτούς, καὶ χρημάτων ἐνδύμει ὄντες κατ' ἐκείνον τὸν χρόνον ὅμοια τοῖς Ἑλλήνων πλουσιωτάτοις καὶ C τῇ ἐς πόλεμον παρασκευῇ δυνατώτεροι, ναυτικῶ δὲ καὶ πολὺ προέχειν ἔστιν ὅτε ἐπαιρόμενοι, καὶ κατὰ τὴν τῶν Φαιάκων προενοίκησιν τῆς Κερκύρας κλέος ἐχόντων τὰ περὶ τὰς ναῦς. Ἦ καὶ μᾶλλον ἐξηρτύοντο τὸ ναυτικόν, καὶ ἦσαν οὐκ ἀδύνατοι· τριήρεις γὰρ εἴκοσι καὶ ἑκατὸν ὑπῆρχον αὐτοῖς, ὅτε ἦρχοντο πολεμεῖν.

26 Πάντων οὖν τούτων ἐγκλήματα ἔχοντες οἱ Κορινθιοὶ ἔπεμπον ἐς τὴν Ἐπίδαμνον ἄσμενοι τὴν ὠφελίαν, οἰκήτορά τε τὸν βουλόμενον ἰέναι κελεύοντες καὶ Ἀμπρακιωτῶν καὶ Λευκαδίων καὶ ἑαυτῶν φρουρούς. Ἐπορεύθησαν δὲ πεζῇ ἐς Ἀπολ- D λωνίαν, Κορινθίων οὔσαν ἀποικίαν, δέει τῶν Κερκυραίων, μὴ κωλύωνται ὑπ' αὐτῶν κατὰ θάλασσαν περαιούμενοι. Κερκυραῖοι δὲ ἐπειδὴ ἦσθηοντο τοὺς τε οἰκήτορας καὶ φρουροὺς ἤκοντας ἐς τὴν Ἐπίδαμνον, τὴν τε ἀποικίαν Κορινθίους δεδομένην, ἐχαλέπαινον· καὶ πλεύσαντες εὐθύς πέντε καὶ εἴκοσι ναυσί, καὶ ὕστερον ἑτέρῳ στόλῳ, τοὺς τε φεύγοντας ἐκέλευον κατ' ἐπήρειαν δέχεσθαι αὐτούς, (ἦλθον γὰρ ἐς τὴν Κέρκυραν οἱ τῶν Ἐπιδαμνίων φυγάδες, τάφους τε ἀποδεικνύντες καὶ ξυγγείαν, ἣν προῖσχομενοι ἐδέοντο σφᾶς κατάγειν,) τοὺς τε φρουρούς, οὓς Κορινθιοὶ ἔπεμψαν, καὶ τοὺς οἰκήτορας ἀποπέμπειν. Οἱ δὲ Ἐπιδάμνιοι οὐδὲν αὐτῶν ὑπήκουσαν. Ἄλλὰ

στρατεύουσιν ἐπ' αὐτοὺς οἱ Κερκυραῖοι τεσσαράκοντα ναυσὶ Α
μετὰ τῶν φυγάδων ὡς κατάζοντες, καὶ τοὺς Ἰλλυριοὺς προσ-
λαβόντες. Προσκαθεζόμενοι δὲ τὴν πόλιν προεῖπον Ἐπι-
δαμνίων τε τὸν βουλόμενον καὶ τοὺς ξένους ἀπαθεῖς ἀπιέναι·
εἰ δὲ μή, ὡς πολεμίους χρῆσασθαι. Ὡς δ' οὐκ ἐπέειθοντο, οἱ
μὲν Κερκυραῖοι (ἔστι δὲ ἰσθμὸς τὸ χωρίον) ἐπολιόρκουν τὴν
πόλιν·

Κορίνθιοι δ', ὡς αὐτοῖς ἐκ τῆς Ἐπιδάμνου ἦλθον ἄγγελοι, 27
ὅτι πολιορκοῦνται, παρεσκευάζοντο στρατιάν, καὶ ἅμα ἀποι-
κίαν ἐς τὴν Ἐπιδάμνον ἐκήρυσσον, ἐπὶ τῇ ἴσῃ καὶ ὁμοίᾳ τὸν
βουλόμενον ἰέναι· εἰ δέ τις τὸ παραυτίκα μὲν μὴ ἐθέλοι ξυμ- Β
πλεῖν, μετέχειν δὲ βούλεται τῆς ἀποικίας, πεντήκοντα δραχ-
μὰς καταθέντα Κορινθίας μένειν. Ἦσαν δὲ καὶ οἱ πλείοντες
πολλοὶ καὶ οἱ τὰργύριον καταβάλλοντες. Ἐδείθησαν δὲ καὶ
τῶν Μεγαρέων ναυσὶ σφᾶς ξυμπροπέμψειν, εἰ ἄρα κωλύοντο
ὑπὸ Κερκυραίων πλεῖν. Οἱ δὲ παρεσκευάζοντο αὐτοῖς ὀκτῶ
ναυσὶ ξυμπλεῖν, καὶ Παλῆς Κεφαλλήνων τέσσαρσι. Καὶ
Ἐπιδάμνιων ἐδείθησαν, οἱ παρέσχον πέντε, Ἐρμιονῆς δὲ μίαν
καὶ Τροιζήνιοι δύο, Λευκάδιοι δὲ δέκα καὶ Ἀμπρακιῶται ὀκτώ.
Θηβαίους δὲ χρήματα ἤτησαν καὶ Φλιασίους, Ἡλείους δὲ ναῦς
τε κενὰς καὶ χρήματα. Αὐτῶν δὲ Κορινθίων νῆες παρεσκευά- C
ζοντο τριάκοντα καὶ τρισχίλιοι ὀπλίται.

Ἐπειδὴ δὲ ἐπύθοντο οἱ Κερκυραῖοι τὴν παρασκευήν, ἐλθόν- 28
τες ἐς Κόρινθον μετὰ Λακεδαιμονίων καὶ Σικωνίων πρέσ-
βειων, οὓς παρέλαβον, ἐκέλευον Κορινθίους τοὺς ἐν Ἐπιδάμνῳ
φρουροὺς τε καὶ οἰκήτορας ἀπάγειν, ὡς οὐ μετὸν αὐτοῖς Ἐπι-
δάμνου. Εἰ δέ τι ἀντιποιοῦνται, δίκας ἤθελον δοῦναι ἐν
Πελοποννήσῳ παρὰ πόλεσιν, αἷς ἂν ἀμφοτέροι ξυμβῶσιν·
ὀποτέρων δ' ἂν δίκασθῆ εἶναι τὴν ἀποικίαν, τούτους κρατεῖν.
Ἦθελον δὲ καὶ τῷ ἐν Δελφοῖς μαντεῖῳ ἐπιτρέψαι. Πόλεμον
δὲ οὐκ εἶων ποιεῖν· εἰ δὲ μή, καὶ αὐτοὶ ἀναγκασθήσεσθαι D
ἔφασαν, ἐκείνων βιαζομένων, φίλους ποιεῖσθαι οὓς οὐ βούλον-
ται, ἐτέρους τῶν νῦν ὄντων μᾶλλον, ὠφελίας ἕνεκα. Οἱ δὲ
Κορίνθιοι ἀπεκρίναντο αὐτοῖς, ἦν τὰς τε ναῦς καὶ τοὺς βαρ-
βάρους ἀπὸ Ἐπιδάμνου ἀπαγάγωσι, βουλευέσεσθαι· πρότερον
δ' οὐ καλῶς ἔχειν τοὺς μὲν πολιορκεῖσθαι, αὐτοὺς δὲ δικά-
ζεσθαι. Κερκυραῖοι δὲ ἀντέλεγον, ἦν καὶ ἐκεῖνοι τοὺς ἐν
Ἐπιδάμνῳ ἀπαγάγωσι, ποιήσειν ταῦτα. Ἔτοιμοι δὲ εἶναι καὶ
ὥστε ἀμφοτέρους μένειν κατὰ χώραν, σπονδὰς [δὲ] ποιήσασ-
θαι, ἕως ἂν ἡ δίκη γένηται.

Κορίνθιοι δὲ οὐδὲν τούτων ὑπήκουον, ἀλλ' ἐπειδὴ πλήρεις 29

Α αὐτοῖς ἦσαν αἱ νῆες, καὶ οἱ ξύμμαχοι παρήσαν, προπέμψαντες κήρυκα πρότερον πόλεμον προερούντα Κερκυραίοις, ἄραντες ἐβδομήκοντα ναυσὶ καὶ πέντε δισχιλίους τε ὑπλίταις ἔπλεον ἐπὶ τὴν Ἐπίδαμνον Κερκυραίοις ἐναντία πολεμήσοντες. Ἐστρατήγει δὲ τῶν μὲν νεῶν Ἀριστεύς ὁ Πελλίχου καὶ Καλλικράτης ὁ Καλλίου καὶ Τιμάνωρ ὁ Τιμάνθους, τοῦ δὲ πεζοῦ Ἀρχέτιμος τε ὁ Εὐρυτίμου καὶ Ἰσαρχίδας ὁ Ἰσάρχου. Ἐπειδὴ δὲ ἐγένοντο ἐν Ἀκτίῳ τῆς Ἀνακτορίας γῆς, οὗ τὸ ἱερὸν τοῦ Ἀπόλλωνός ἐστιν, ἐπὶ τῷ στόματι τοῦ Ἀμπρακικοῦ κόλπου, οἱ Κερκυραῖοι κήρυκά τε προέπεμψαν αὐτοῖς ἐν ἀκατίῳ

Β ἀπερούντα μὴ πλεῖν ἐπὶ σφᾶς, καὶ τὰς ναῦς ἅμα ἐπλήρουν, ζευζάντες τε τὰς παλαιὰς ὥστε πλωίμους εἶναι, καὶ τὰς ἄλλας ἐπισκευάσαντες. Ὡς δὲ ὁ κῆρυξ τε ἀπήγγειλεν οὐδὲν εἰρηναῖον πρὸς τῶν Κορινθίων, καὶ αἱ νῆες αὐτοῖς ἐπεπλήρωντο οὔσαι ὀγδοήκοντα (τεσσαράκοντα γὰρ Ἐπίδαμνον ἐπολιόρουν), ἀνταναγόμενοι καὶ παραταξάμενοι ἐναυμάχησαν· καὶ ἐνίκησαν οἱ Κερκυραῖοι παρὰ πολὺ, καὶ ναῦς πεντεκαίδεκα διέφθειραν τῶν Κορινθίων. Τῇ δὲ αὐτῇ ἡμέρᾳ αὐτοῖς ξυνέβη καὶ τοὺς τὴν Ἐπίδαμνον πολιορκούντας παραστήσασθαι ὁμολογία, ὥστε τοὺς μὲν ἐπήλυδας ἀποδόσθαι, Κορινθίους δὲ δῆσαντας ἔχειν, ἕως ἂν ἄλλο τι δόξη.

30 Μετὰ δὲ τὴν ναυμαχίαν οἱ Κερκυραῖοι τροπαῖον στήσαντες

C ἐπὶ τῇ Λευκίμμῃ τῆς Κερκύρας ἀκρωτηρίῳ τοὺς μὲν ἄλλους, οὓς ἔλαβον, αἰχμαλώτους ἀπέκτειναν, Κορινθίους δὲ δῆσαντες εἶχον. Ὑστερον δὲ ἐπειδὴ οἱ Κορίνθιοι καὶ οἱ ξύμμαχοι ἡσσημένοι ταῖς ναυσὶν ἀνεχώρησαν ἐπ' οἴκου, τῆς θαλάσσης ἀπάσης ἐκράτουν τῆς κατ' ἐκεῖνα τὰ χωρία οἱ Κερκυραῖοι, καὶ πλεύσαντες εἰς Λευκάδα τὴν Κορινθίων ἀποικίαν τῆς γῆς ἔτεμον, καὶ Κυλλήνην τὸ Ἠλείων ἐπίνειον ἐνέπρησαν, ὅτι ναῦς καὶ χρήματα παρέσχον Κορινθίοις. Τοῦ τε χρόνου τὸν

D πλεῖστον μετὰ τὴν ναυμαχίαν ἐκράτουν τῆς θαλάσσης, καὶ τοὺς τῶν Κορινθίων ξυμμάχους ἐπιπλέοντες ἔφθειρον, μέχρι οὗ Κορίνθιοι περιόντι τῷ θέρει πέμψαντες ναῦς καὶ στρατιάν, ἐπεὶ σφῶν οἱ ξύμμαχοι ἐπόνουν, ἐστρατοπεδεύοντο ἐπὶ Ἀκτίῳ καὶ περὶ τὸ Χειμέριον τῆς Θεσπρωτίδος φυλακῆς ἕνεκα τῆς τε Λευκάδος καὶ τῶν ἄλλων πόλεων, ὅσαι σφίσι φίλαι ἦσαν. Ἀντεστρατοπεδεύοντο δὲ καὶ οἱ Κερκυραῖοι ἐπὶ τῇ Λευκίμμῃ ναυσὶ τε καὶ πεζῷ. Ἐπέπλεον τε οὐδέτεροι ἀλλήλοις, ἀλλὰ τὸ θέρους τοῦτο ἀντικαθεζόμενοι χειμῶνος ἤδη ἀνεχώρησαν ἐπ' οἴκου ἑκάτεροι.

31 Τὸν δ' ἐνιαυτὸν πάντα τὸν μετὰ τὴν ναυμαχίαν καὶ τὸν

ὑστερον οἱ Κορίνθιοι ὀργῇ φέροντες τὸν πρὸς Κερκυραίουσ A
 πόλεμον ἐναντηγοῦντο, καὶ παρεσκευάζοντο τὰ κράτιστα νεῶν
 στόλον, ἕκ τε αὐτῆς Πελοποννήσου ἀγείροντες καὶ τῆς ἄλλης
 Ἑλλάδος ἐρέτας, μισθῶ πείθοντες. Πυνθανόμενοι δὲ οἱ Κερ-
 κυραῖοι τὴν παρασκευὴν αὐτῶν ἐφοβοῦντο, καὶ (ἦσαν γὰρ
 οὐδενὸς Ἑλλήνων ἔνσπονδοι, οὐδὲ ἐσεγράψαντο ἑαυτοὺς οὔτε
 ἐς τὰς Ἀθηναίων σπονδας οὔτε ἐς τὰς Λακεδαιμονίων) ἔδοξεν
 αὐτοῖς ἐλθοῦσιν ὡς τοὺς Ἀθηναίους ζυμμάχους γε-
 νέσθαι, καὶ ὠφελίαν τινὰ πειρᾶσθαι ἀπ' αὐτῶν εὐρίσκεσθαι.
 Οἱ δὲ Κορίνθιοι πυθόμενοι ταῦτα ἦλθον καὶ αὐτοὶ ἐς τὰς Ἀθή-
 νας πρεσβευσόμενοι, ὅπως μὴ σφίσι πρὸς τῷ Κερκυραίων B
 ναυτικῷ τὸ Ἀττικὸν προσγενόμενον ἐμπόδιον γένηται θέσθαι
 τὸν πόλεμον, ἣ βούλονται. Καταστάσης δὲ ἐκκλησίας ἐς
 ἀντιλογίαν ἦλθον, καὶ οἱ μὲν Κερκυραῖοι ἔλεξαν τοιαῦδε.

“ Δίκαιον, ὧ Ἀθηναῖοι, τοὺς μήτε εὐεργεσίας μεγάλης μήτε 32
 ζυμμαχίας προφειλομένης ἦκοντας παρὰ τοὺς πέλας ἐπικου-
 ρίας, ὥσπερ καὶ ἡμεῖς νῦν, δεησομένους ἀναδιδάξαι πρῶτον,
 μάλιστα μὲν, ὡς καὶ ζύμφορα δέονται, εἰ δὲ μή, ὅτι γε οὐκ
 ἐπιζήμια, ἔπειτα δέ, ὡς καὶ τὴν χάριν βέβαιον ἔξουσιν·
 εἰ δὲ τούτων μηδὲν σαφὲς καταστήσουσι, μὴ ὀργίζεσ-
 θαι, ἦν ἀτυχῶσι. Κερκυραῖοι δὲ μετὰ τῆς ζυμμαχίας τῆς C
 αἰτήσεως καὶ ταῦτα πιστεύοντες ἐχυρὰ ὑμῖν παρέξεσθαι
 ἀπέστειλαν ἡμᾶς. Τετύχηκε δὲ τὸ αὐτὸ ἐπιτήδευμα πρὸς τε
 ὑμᾶς ἐς τὴν χρεῖαν ἡμῖν ἄλογον, καὶ ἐς τὰ ἡμέτερα αὐτῶν ἐν
 τῷ παρόντι ἀζύμφορον. Ξύμμαχοί τε γὰρ οὐδενὸς πω ἐν τῷ
 πρὸ τοῦ ἐκούσιοι γενόμενοι νῦν ἄλλων τοῦτο δεησόμενοι ἦκο-
 μεν, καὶ ἅμα ἐς τὸν παρόντα πόλεμον Κορινθίων ἔρημοι δι'
 αὐτὸ καθέσταμεν, καὶ περιέστηκεν ἡ δοκοῦσα ἡμῶν πρότερον
 σωφροσύνη, τὸ μὴ ἐν ἀλλοτρίᾳ ζυμμαχίᾳ τῇ τοῦ πέλας γνώμῃ
 ξυγκινδυνεύειν, νῦν ἀβουλία καὶ ἀσθένεια φαινομένη. Τὴν
 μὲν οὖν γενομένην ναυμαχίαν αὐτοὶ κατὰ μόνας ἀπεωσάμεθα D
 Κορινθίους· ἐπειδὴ δὲ μείζονι παρασκευῇ ἀπὸ Πελοποννήσου
 καὶ τῆς ἄλλης Ἑλλάδος ἐφ' ἡμᾶς ὤρμηται, καὶ ἡμεῖς ἀδύνα-
 τοι ὀρῶμεν ὄντες τῇ οἰκείᾳ μόνον δυνάμει περιγενέσθαι, καὶ
 ἅμα μέγας ὁ κίνδυνος, εἰ ἐσόμεθα ὑπ' αὐτοῖς, ἀνάγκη καὶ
 ὑμῶν καὶ ἄλλου παντὸς ἐπικουρίας δεῖσθαι, καὶ ξυγγνώμη, εἰ
 μὴ μετὰ κακίας, δόξης δὲ μᾶλλον ἀμαρτία, τῇ πρότερον ἀπραγ-
 μοσύνη ἐναντία τολμῶμεν.

Γενήσεται δὲ ὑμῖν πειθομένοις καλὴ ἡ ξυντυχία κατὰ πολλὰ 33
 τῆς ἡμετέρας χρεῖας, πρῶτον μὲν ὅτι ἀδικουμένοις καὶ οὐχ
 ἑτέροισι βλάπτουσι τὴν ἐπικουρίαν ποιήσεσθε, ἔπειτα περὶ τῶν

A μεγίστων κινδυνεύοντας δεξάμενοι ὡς ἂν μάλιστα μετὰ ἀει-
 μνήστου μαρτυρίου τὴν χάριν κατέθησθε, ναυτικόν τε κεκτή-
 μεθα πλὴν τοῦ παρ' ὑμῖν πλεῖστον. Καὶ σκέψασθε, τίς εὐ-
 πραξία σπανιωτέρα, ἢ τίς τοῖς πολεμίοις λυπηροτέρα, εἰ, ἢν
 ὑμεῖς ἂν πρὸ πολλῶν χρημάτων καὶ χάριτος ἐτιμήσασθε δύνα-
 μιν ὑμῖν προσγενέσθαι, αὕτη πάρεστιν αὐτεπάγγελτος, ἄνευ
 κινδύνων καὶ δαπάνης διδοῦσα ἑαυτήν, καὶ προσέτι φέρουσα ἐς
 μὲν τοὺς πολλοὺς ἀρετήν, οἷς δ' ἐπαμνηεῖτε χάριν, ὑμῖν δ'
 αὐτοῖς ἰσχύν· ἃ ἐν τῷ παντὶ χρόνῳ ὀλίγοις δὴ ἅμα πάντα
 ξυνέβη, καὶ ὀλίγοι ξυμμαχίας δεόμενοι οἷς ἐπικαλοῦνται ἄσφά-
B λειαν καὶ κόσμον οὐχ ἦσσαν διδόντες ἢ ληψόμενοι παραγίγ-
 νονται. Τὸν δὲ πόλεμον, εἰ ὕπερ χρήσιμοι ἂν εἴημεν, εἰ τίς
 ὑμῶν μὴ οἶεται ἔσεσθαι, γνώμης ἀμαρτάνει, καὶ οὐκ αἰσθάνε-
 ται τοὺς Λακεδαιμονίους φόβῳ τῷ ὑμετέρῳ πολεμησεύοντας,
 καὶ τοὺς Κορινθίους δυναμένους παρ' αὐτοῖς καὶ ὑμῖν ἐχθροὺς
 ὄντας, καὶ προκαταλαμβάνοντας ἡμᾶς νῦν ἐς τὴν ὑμετέραν
 ἐπιχείρησιν, ἵνα μὴ τῷ κοινῷ ἔχθει κατ' αὐτῶν μετ' ἀλλήλων
 στῶμεν, μηδὲ δυοῖν φθάσαι ἀμαρτώσιν, ἢ κακῶσαι ἡμᾶς, ἢ
 σφᾶς αὐτοὺς βεβαιώσασθαι. Ἡμέτερον δ' αὖ ἔργον προ-
C τερεῆσαι, τῶν μὲν διδόντων, ὑμῶν δὲ δεξαμένων τὴν ξυμ-
 μαχίαν, καὶ προεπιβουλεύειν αὐτοῖς μᾶλλον ἢ ἀντεπιβου-
 λεύειν.

34 Ἦν δὲ λέγωσιν ὡς οὐ δίκαιον τοὺς σφετέρους ἀποίκους
 ὑμᾶς δέχεσθαι, μαθέτωσαν, ὡς πᾶσα ἀποικία εὖ μὲν πάσχουσα
 τιμᾷ τὴν μητρόπολιν, ἀδικουμένη δὲ ἀλλοτριούται· οὐ γὰρ ἐπὶ
 τῷ δοῦλοι ἀλλ' ἐπὶ τῷ ὅμοιοι τοῖς λειπομένοις εἶναι ἐκπέμπον-
 ται. Ὡς δὲ ἠδίκουν, σαφές ἐστι· προκληθέντες γὰρ περὶ
 Ἐπιδάμνου ἐς κρίσιν πολέμῳ μᾶλλον ἢ τῷ ἴσῳ ἐβουλήθησαν
 τὰ ἐγκλήματα μετελθεῖν. Καὶ ὑμῖν ἔστω τι τεκμήριον ἃ πρὸς
 ἡμᾶς τοὺς ξυγγενεῖς ὀρωσιν, ὥστε ἀπάτη τε μὴ παράγεσθαι
D ὑπ' αὐτῶν, δεομένοις τε ἐκ τοῦ εὐθέος μὴ ὑπουργεῖν· ὁ γὰρ
 ἐλαχίστας τὰς μεταμελείας ἐκ τοῦ χαρίζεσθαι τοῖς ἐναντίοις
 λαμβάνων ἀσφαλέστατος ἂν διατελοῖη.

35 Λύσετε δὲ οὐδὲ τὰς Λακεδαιμονίων σπονδὰς δεχόμενοι ἡμᾶς
 μηδετέρων ὄντας ξυμμάχους. Εἴρηται γὰρ ἐν αὐταῖς, τῶν
 Ἑλληνίδων πόλεων ἤτις μηδαμοῦ ξυμμαχεῖ, ἐξεῖναι παρ' ὀπο-
 τέρους ἂν ἀρέσκηται ἐλθεῖν. Καὶ δεῖνόν, εἰ τοῖσδε μὲν ἀπό-
 τε τῶν ἐνσπόνδων ἔσται πληροῦν τὰς ναῦς καὶ προσέτι καὶ ἐκ
 τῆς ἄλλης Ἑλλάδος, καὶ οὐχ ἦκιστα ἀπὸ τῶν ὑμετέρων
 ὑπηκόων, ἡμᾶς δὲ ἀπὸ τῆς προκειμένης τε ξυμμαχίας εἰρᾶουσι
 καὶ ἀπὸ τῆς ἄλλοθεν ποθεν ὠφελίας, εἴτα ἐν ἀδικήματι θύσον-

ται πεισθέντων ὑμῶν ἃ δεόμεθα. Πολὺ δὲ ἐν πλείοσι αἰτία **A**
 ἡμεῖς μὴ πείσαντες ὑμᾶς ἔξομεν. Ἡμᾶς μὲν γὰρ κινδυνεύ-
 οντας καὶ οὐκ ἐχθροὺς ὄντας ἀπόσσεσθε· τῶνδε δὲ οὐχ ὅπως
 κωλυταὶ ἐχθρῶν ὄντων καὶ ἐπιόντων γενήσεσθε, ἀλλὰ καὶ ἀπὸ
 τῆς ὑμετέρας ἀρχῆς δύναμιν προσλαβεῖν περιόψεσθε, ἣν οὐ
 δίκαιον, ἀλλ' ἢ κακείνων κωλύειν τοὺς ἐκ τῆς ὑμετέρας μισθο-
 φόρους, ἢ καὶ ἡμῖν πέμπειν, καθ' ὅ τι ἂν πεισθῆτε, ὠφελίαν,
 μάλιστα δὲ ἀπὸ τοῦ προφανοῦς δεξαμένους βοηθεῖν. Πολλὰ
 δέ, ὡσπερ ἐν ἀρχῇ ὑπέπομεν, τὰ ζυμφέροντα ἀποδείκνυμεν,
 καὶ μέγιστον, ὅτι οἳ τε αὐτοὶ πολέμιοι ἡμῖν ἦσαν, ὅπερ σαφες-
 τάτη πίστις, καὶ οὗτοι οὐκ ἀσθενεῖς, ἀλλ' ἱκανοὶ τοὺς μετα- **B**
 στάντας βλάψαι· καὶ ναυτικῆς καὶ οὐκ ἠπειρωτικῆς τῆς ζυμ-
 μαχίας εἰδομένης οὐχ ὁμοία ἢ ἀλλοτρίωσις· ἀλλὰ μάλιστα
 μὲν, εἰ δύνασθε, μηδένα ἄλλον εἶαν κεκτῆσθαι ναῦς· εἰ δὲ μή,
 ὅστις ἐχυρώτατος, τοῦτον φίλον ἔχειν.

Καὶ ὅτῳ τάδε ζυμφέροντα μὲν δοκεῖ λέγεσθαι, φοβεῖται δέ, **36**
 μὴ δι' αὐτὰ πειθόμενος τὰς σπονδὰς λύσῃ, γνῶτω τὸ μὲν δεδιὸς
 αὐτοῦ, ἰσχὺν ἔχον, τοὺς ἐναντίους μᾶλλον φοβῆτον, τὸ δὲ
 θαρσοῦν μὴ δεξαμένου, ἀσθενὲς ὄν, πρὸς ἰσχύοντας τοὺς
 ἐχθροὺς ἀδεέστερον ἐσόμενον, καὶ ἅμα οὐ περὶ τῆς Κερκύρας
 νῦν τὸ πλεόν ἢ καὶ τῶν Ἀθηνῶν βουλευόμενος, καὶ οὐ τὰ **C**
 κράτιστα αὐταῖς προνοῶν, ὅτ' ἂν ἐς τὸν μέλλοντα καὶ ὅσον οὐ
 παρόντα πόλεμον, τὸ αὐτίκα περισκοπῶν, ἐνδοιάξῃ χωρίον
 προσλαβεῖν, ὃ μετὰ μεγίστων καιρῶν οικειοῦται τε καὶ πολε-
 μοῦται. Τῆς τε γὰρ Ἰταλίας καὶ Σικελίας καλῶς παράπλου
 κεῖται, ὡστε μήτε ἐκεῖθεν ναυτικὸν εἶσαι Πελοποννησίους
 ἐπελθεῖν, τό τε ἐνθένδε πρὸς τάκει παραπέμψαι, καὶ ἐς τᾶλλα
 ζυμφορώτατόν ἐστι. Βραχυτάτῳ δ' ἂν κεφαλαίῳ τοῖς τε ζύμ-
 πασι καὶ καθ' ἕκαστον τῶνδ' ἂν μὴ προέσθαι ἡμᾶς μάθοιτε·
 τρία μὲν ὄντα λόγου ἄξια τοῖς Ἑλλησι ναυτικά, τὸ παρ' ὑμῖν,
 καὶ τὸ ἡμέτερον, καὶ τὸ [τῶν] Κορινθίων. Τούτων δ' εἰ περι- **D**
 ὄψεσθε τὰ δύο ἐς ταῦτόν ἐλθεῖν, καὶ Κορίνθιοι ἡμᾶς προκατα-
 λήψονται, Κερκυραίοις τε καὶ Πελοποννησίους ἅμα ναυμα-
 χήσετε· δεξάμενοι δὲ ἡμᾶς ἔξετε πρὸς αὐτοὺς πλείοσι ναυσί
 ταῖς ἡμετέραις ἀγωνίζεσθαι."

Τοιαῦτα μὲν οἱ Κερκυραῖοι εἶπον· οἱ δὲ Κορίνθιοι μετ' αὐ-
 τοὺς τοιαύδε.

"Ἀναγκαῖον Κερκυραίων τῶνδε οὐ μόνον περὶ τοῦ δέξασθαι **37**
 σφᾶς τὸν λόγον ποιησαμένων, ἀλλ' ὡς καὶ ἡμεῖς τε ἀδικοῦμεν,
 καὶ αὐτοὶ οὐκ εἰκότως πολεμοῦνται, μνησθέντας πρῶτον καὶ
 ἡμᾶς περὶ ἀμφοτέρων, οὕτω καὶ ἐπὶ τὸν ἄλλον λόγον ἰέναι,

Α ἵνα τὴν ἀφ' ἡμῶν τε ἀζίωσιν ἀσφαλέστερον προειδῆτε, καὶ τὴν τῶνδε χρεῖαν μὴ ἀλογίστως ἀπώσθηθε. Φασὶ δὲ ξυμμαχίαν διὰ τὸ σῶφρον οὐδενός πω δέξασθαι· τὸ δ' ἐπὶ κακουργία καὶ οὐκ ἀρετῇ ἐπετήδευσαν, ξύμμαχόν τε οὐδένα βουλόμενοι πρὸς τὰ δίκηματα οὐδὲ μάρτυρα ἔχειν, οὔτε παρακαλοῦντες αἰσχύνεσθαι. Καὶ ἡ πόλις αὐτῶν ἅμα, αὐτάρκη θέσιν κειμένη, παρέχει αὐτοὺς δικαστὰς ὧν βλάβη οὐσί τινα μᾶλλον ἢ κατὰ ξυνηθείας γίνεσθαι, διὰ τὸ ἡκιστα ἐπὶ τοὺς πέλας ἐκπλέοντας μάλιστα τοὺς ἄλλους ἀνάγκη καταίροντας δέχεσθαι. Κάν τούτῳ τὸ εὐπρεπὲς ἄσπονδον, οὐχ ἵνα μὴ ξυναδικήσωσιν ἐτέ-

Β ροις, προβέβληνται, ἀλλ' ὅπως κατὰ μόνας ἀδικῶσι, καὶ ὅπως, ἐν ᾧ μὲν ἂν κρατῶσι, βιάζονται, οὗ δ' ἂν λάθωσι, πλεον ἔχωσι, ἣν δὲ πού τι προσλάβωσιν, ἀναισχυντῶσι. Καίτοι εἰ ἦσαν ἄνδρες, ὡσπερ φασίν, ἀγαθοί, ὅσῳ ἀληπτότεροι ἦσαν τοῖς πέλας, τοσῶδε φανερωτέραν ἐξῆν αὐτοῖς τὴν ἀρετὴν διδοῦσι καὶ δεχομένοις τὰ δίκαια δεικνύναι.

38 Ἄλλ' οὔτε πρὸς τοὺς ἄλλους οὔτε ἐς ἡμᾶς τοιοῦδε εἰσὶν, ἀποικοὶ δὲ ὄντες ἀφεστᾶσι τε διὰ παντός, καὶ νῦν πολέμουσι λέγοντες, ὡς οὐκ ἐπὶ τῷ κακῶς πάσχειν ἐκπεμφθείησαν. Ἡμεῖς δὲ οὐδ' αὐτοὶ φαμεν ἐπὶ τῷ ὑπὸ τούτων ὑβρίζεσθαι

C κατοικίσει, ἀλλ' ἐπὶ τῷ ἡγεμόνες τε εἶναι, καὶ τὰ εἰκότα θαυμάζεσθαι. Αἱ γοῦν ἄλλαι ἀποικίαι τιμῶσιν ἡμᾶς, καὶ μάλιστα ὑπὸ ἀποίκων στεργόμεθα. Καὶ δῆλον, ὅτι, εἰ τοῖς πλέοσιν ἀρέσκοντές ἐσμεν, τοῖσδ' ἂν μόνοις οὐκ ὀρθῶς ἀπαρέσκοιμεν, οὐδ' ἐπιστρατεύομεν ἐκπρεπῶς μὴ καὶ διαφερόντως τι ἀδικούμενοι. Καλὸν δ' ἦν, εἰ καὶ ἡμαρτάνομεν, τοῖσδε μὲν εἶξαι τῇ ἡμετέρα ὀργῇ, ἡμῖν δὲ αἰσχυρὸν βιάσασθαι τὴν τούτων μετριότητα. Ὑβρεῖ δὲ καὶ ἐξουσία πλούτου πολλὰ ἐς ἡμᾶς ἄλλα τε ἡμαρτήκασι, καὶ Ἐπίδαμνον ἡμετέραν οὔσαν

D κακουμένην μὲν οὐ προσεποιοῦντο, ἐλθόντων δὲ ἡμῶν ἐπὶ τιμωρίᾳ ἐλόντες βία ἔχουσι.

39 Καὶ φασὶ δὴ δίκη πρότερον ἐθελῆσαι κρίνεσθαι· ἦν γε οὐ τὸν προὔχοντα καὶ ἐκ τοῦ ἀσφαλοῦς προκαλούμενον λέγειν τι δοκεῖν δεῖ, ἀλλὰ τὸν ἐς ἴσον τὰ τε ἔργα ὁμοίως καὶ τοὺς λόγους, πρὶν διαγωνίζεσθαι, καθιστάντα. Οὔτοι δ' οὐ πρὶν πολιορκεῖν τὸ χωρίον, ἀλλ' ἐπειδὴ ἠγγήσαντο ἡμᾶς οὐ περιόψεσθαι, τότε καὶ τὸ εὐπρεπὲς τῆς δίκης παρέσχοντο. Καὶ δεῦρο ἤκουσιν οὐ τάκεῖ μόνον αὐτοὶ ἡμαρτοντες, ἀλλὰ καὶ ἡμᾶς νῦν ἀξιοῦντες οὐ ξυμμαχεῖν, ἀλλὰ ξυναδικεῖν, καὶ διαφόρους ὄντας ἡμῖν δέχεσθαι σφᾶς· οὗς χρῆν, ὅτε ἀσφυλέστατοι ἦσαν, τότε προσιέναι, καὶ μὴ ἐν ᾧ ἡμεῖς μὲν ἠδικήμεθα,

οὔτοι δὲ κινδυνεύουσι, μηδ' ἐν ᾧ ὑμεῖς τῆς τε δυνάμεως αὐτῶν **A**
 τότε οὐ μεταλαμβάνετε τῆς ὠφελίας νῦν μεταδώσετε, καὶ τῶν
 ἀμαρτήματων ἀπογενόμενοι τῆς ἀφ' ἡμῶν αἰτίας τὸ ἴσον
 ἔχετε, πάλαι δὲ κοινώσαντας τὴν δύναμιν κοινὰ καὶ τὰ ἀπο-
 βαίνοντα ἔχειν.

Ὡς μὲν οὖν αὐτοὶ τε μετὰ προσηκόντων ἐγκλημάτων ἐρχό- **40**
 μεθα, καὶ οἶδε βίαιοι καὶ πλεονέκται εἰσὶ, δεδήλωται· ὡς δὲ
 οὐκ ἂν δικαίως αὐτοὺς δέχοισθε, μαθεῖν χρῆ. Εἰ γὰρ εἴρη-
 ται ἐν ταῖς σπονδαῖς ἐξεῖναι παρ' ὁποτέρους τις τῶν ἀγράφων
 πόλεων βούλεται ἐλθεῖν, οὐ τοῖς ἐπὶ βλάβῃ ἐτέρων ἰοῦσιν ἢ
 ξυνηθήκη ἐστίν, ἀλλ' ὅστις μὴ ἄλλου αὐτὸν ἀποστερῶν ἀσφα- **B**
 λείας δεῖται, καὶ ὅστις μὴ τοῖς δεξαμένοις, εἰ σωφρονοῦσι,
 πόλεμον ἀντὶ εἰρήνης ποιήσει· ὃ νῦν ὑμεῖς μὴ πειθόμενοι
 ἡμῖν πάθοιτε ἄν. Οὐ γὰρ τοῖσδε μόνον ἐπίκουροι ἂν γέ-
 νοισθε, ἀλλὰ καὶ ἡμῖν ἀντὶ ἐνσπόνδων πολέμιοι. Ἀνάγκη
 γάρ, εἰ ἴτε μετ' αὐτῶν, καὶ ἀμύνεσθαι μὴ ἄνευ ὑμῶν τούτους.
 Καίτοι δίκαιοι γ' ἐστὲ μάλιστα μὲν ἐκποδῶν στήναι ἀμφοτέ-
 ροις, εἰ δὲ μὴ, τὸνναντίον ἐπὶ τούτους μεθ' ἡμῶν ἰέναι (Κοριν-
 θίους μὲν γε ἐνσπονδοὶ ἐστε, Κερκυραίους δὲ οὐδὲ εἰ ἀνακω-
 χῆς πώποτε ἐγένεσθε), καὶ τὸν νόμον μὴ καθιστάναι, ὥστε
 τοὺς ἐτέρων ἀφισταμένους δέχεσθαι. Οὐδὲ γὰρ ἡμεῖς, **C**
 Σαμίων ἀποστάντων, ψῆφον προσεθέμεθα ἐναντίαν ὑμῖν, τῶν
 ἄλλων Πελοποννησιῶν δίχα ἐψηφισμένων, εἰ χρῆ αὐτοῖς ἀμύ-
 νειν, φανερῶς δὲ ἀντείομεν τοὺς προσήκοντας ξυμμάχους
 αὐτὸν τινα κολάζειν. Εἰ γὰρ τοὺς κακόν τι ἐρῶντας δεχόμε-
 νοι τιμωρήσετε, φανέεται καὶ ἂ τῶν ὑμετέρων οὐκ ἐλάσσω
 ἡμῖν πρόσεισι, καὶ τὸν νόμον ἐφ' ὑμῖν αὐτοῖς μᾶλλον ἢ ἐφ'
 ἡμῖν θήσετε.

Δικαιώματα μὲν οὖν τάδε πρὸς ὑμᾶς ἔχομεν, ἱκανὰ κατὰ **41**
 τοὺς Ἑλλήνων νόμους, παραίνεσιν δὲ καὶ ἀξίωσιν χάριτος
 τοιάνδε, ἣν οὐκ ἐχθροὶ ὄντες, ὥστε βλάπτειν, οὐδ' αὖ φίλοι, **D**
 ὥστε ἐπιχρησθαι, ἀντιδοθῆναι ἡμῖν ἐν τῷ παρόντι φαιμέν
 χρῆναι. Νεῶν γὰρ μακρῶν σπανίσαντές ποτε πρὸς τὸν
 Αἰγινήτων ὑπὲρ τὰ Μηδικὰ πόλεμον παρὰ Κορινθίων εἴκοσι
 ναῦς ἐλάβετε· καὶ ἡ εὐεργεσία αὕτη τε καὶ ἡ ἐς Σαμίους, τὸ
 εἰ ἡμᾶς Πελοποννησίους αὐτοῖς μὴ βοηθῆσαι, παρέσχεν ὑμῖν
 Αἰγινήτων μὲν ἐπικράτησιν, Σαμίων δὲ κόλασιν· καὶ ἐν και-
 ροῖς τοιούτοις ἐγένετο, οἷς μάλιστα ἄνθρωποι ἐπ' ἐχθροὺς
 τοὺς σφετέρους ἰόντες τῶν πάντων ἀπερίοπτοὶ εἰσι παρὰ τὸ
 νικᾶν. Φίλον τε γὰρ ἡγοῦνται τὸν ὑπουργοῦντα, ἣν καὶ
 πρύτερον ἐχθρὸς ἦ, πολέμιόν τε τὸν ἀντιστάντα, ἣν καὶ τύχη

- A φίλος ὢν, ἐπεὶ καὶ τὰ οἰκεῖα χεῖρον τίθενται φιλονεικίας ἕνεκα τῆς αὐτίκα.
- 42 Ὡν ἐνθυμηθέντες, καὶ νεώτερός τις παρὰ πρεσβυτέρου αὐτὰ μαθὼν ἀξιούτω τοῖς ὁμοίοις ἡμᾶς ἀμύνεσθαι, καὶ μὴ νομίση δίκαια μὲν τάδε λέγεσθαι, ζύμφορα δέ, εἰ πολεμήσει, ἄλλα εἶναι. Τό τε γὰρ ζυμφέρον, ἐν ᾧ ἂν τις ἐλάχιστα ἀμαρτάνῃ, μάλιστα ἔπεται· καὶ τὸ μέλλον τοῦ πολέμου, ᾧ φοβοῦντες ὑμᾶς Κερκυραῖοι κελεύουσιν ἀδικεῖν, ἐν ἀφανεῖ ἔτι κεῖται, καὶ οὐκ ἄξιον ἐπαρθέοντας αὐτῷ φανεράν ἔχθραν ἤδη καὶ οὐ μέλλουσαν πρὸς Κορινθίους κτήσασθαι, τῆς δὲ ὑπαρχούσης πρό-
B τερον διὰ Μεγαρέας ὑποψίας σῶφρον ὑφελεῖν μᾶλλον. Ἡ γὰρ τελευταία χάρις καιρὸν ἔχουσα, κἂν ἐλάσσων ἦ, δύναται μείζον ἔγκλημα λῦσαι. Μηδ' ὅτι ναυτικοῦ ζυμμαχίαν μεγάλην διδόασι, τούτῳ ἐφέλκεσθε. Τὸ γὰρ μὴ ἀδικεῖν τοὺς ὁμοίους ἐχυρωτέρα δύναμις ἢ τῷ αὐτίκα φανερῷ ἐπαρθέοντας διὰ κινδύνων τὸ πλεόν ἔχειν.
- 43 Ἡμεῖς δὲ περιπεπτωκότες οἷς ἐν τῇ Λακεδαίμονι αὐτοὶ προ-
είπομεν, τοὺς σφετέρους ζυμμάχους αὐτόν τινα κολάζειν, νῦν παρ' ὑμῶν τὸ αὐτὸ ἀξιοῦμεν κομίζεσθαι, καὶ μὴ τῇ ἡμετέρᾳ ψήφῳ ὠφεληθέντας τῇ ὑμετέρᾳ ἡμᾶς βλάψαι. Τὸ δ' ἴσον
C ἀνταπόδοτε, γνόντες τοῦτον ἐκείνῳ εἶναι τὸν καιρὸν, ἐν ᾧ ὅ τε ὑπουργῶν φίλος μάλιστα καὶ ὁ ἀντιστᾶς ἐχθρός. Καὶ Κερκυραῖους τούσδε μήτε ζυμμάχους δέχεσθε βία ἡμῶν, μήτε ἀμύνετε αὐτοῖς ἀδικοῦσι. Καὶ τάδε ποιοῦντες τὰ προσήκοντά τε δρᾶσετε, καὶ τὰ ἄριστα βουλευσεσθε ὑμῖν αὐτοῖς."
- 44 Τοιαῦτα δὲ καὶ οἱ Κορινθιοὶ εἶπον. Ἀθηναῖοι δὲ ἀκούσαν-
τες ἀμφοτέρων, γενομένης καὶ δις ἐκκλησίας, τῇ μὲν προτέρα οὐχ ἦσσαν τῶν Κορινθίων ἀπεδέξαντο τοὺς λόγους, ἐν δὲ τῇ
D ὑστεραῖα μετέγνωσαν Κερκυραῖοις ζυμμαχίαν μὲν μὴ ποιήσασθαι, ὥστε τοὺς αὐτοὺς ἐχθροὺς καὶ φίλους νομίζειν (εἰ γὰρ ἐπὶ Κόρινθον ἐκέλευον σφίσιν οἱ Κερκυραῖοι ζυμπλεῖν, ἐλύοντ' ἂν αὐτοῖς αἱ πρὸς Πελοποννησίους σπονδαί)· ἐπιμαχίαν δὲ ἐποίησαντο τῇ ἀλλήλων βοηθεῖν, εἴαν τις ἐπὶ Κέρκυραν ἢ ἢ Ἀθήνας ἢ τοὺς τούτων ζυμμάχους. Ἐδόκει γὰρ ὁ πρὸς Πελοποννησίους πόλεμος καὶ ὡς ἔσεσθαι αὐτοῖς, καὶ τὴν Κέρκυραν ἐβούλοντο μὴ προέσθαι Κορινθίοις ναυτικὸν ἔχουσαν τοσοῦτον, ζυγκρούειν δὲ ὅ τι μάλιστα αὐτοὺς ἀλλήλοις, ἵνα ἀσθενεστέροις οὔσιν, ἦν τι δέη, Κορινθίοις τε καὶ τοῖς ἄλλοις (τοῖς) ναυτικὸν ἔχουσιν ἐς πόλεμον καθιστῶνται. Ἄμα δὲ τῆς τε Ἰταλίας καὶ Σικελίας καλῶς ἐφαίνετο αὐτοῖς ἡ νῆσος ἐν παρά-
πλω κεῖσθαι.

Τοιαύτη μὲν γνώμη οἱ Ἀθηναῖοι τοὺς Κερκυραίους προσ- 45
 εδέξαντο, καὶ τῶν Κορινθίων ἀπελθόντων οὐ πολὺ ὕστερον **Α**
 δέκα ναῦς αὐτοῖς ἀπέστειλαν βοηθοὺς. Ἐστρατήγει δὲ αὐτῶν
 Λακεδαιμόνιος τε ὁ Κίμωνος καὶ Διοτίμος ὁ Στρομβίχου καὶ
 Πρωτέας ὁ Ἐπικλέους. Προεῖπον δὲ αὐτοῖς μὴ ναυμαχεῖν
 Κορινθίοις, ἦν μὴ ἐπὶ Κέρκυραν πλέωσι καὶ μέλλωσιν ἀπο-
 βαίνειν ἢ ἐς τῶν ἐκείνων τι χωρίων· οὕτω δὲ κωλύειν κατὰ
 δύναμιν. Προεῖπον δὲ ταῦτα τοῦ μὴ λύειν ἕνεκα τὰς σπονδὰς.
 Αἱ μὲν δὲ νῆες ἀφικνοῦνται ἐς τὴν Κέρκυραν.

Οἱ δὲ Κορίνθιοι, ἐπειδὴ αὐτοῖς παρεσκεύαστο, ἔπλεον ἐπὶ 46
 τὴν Κέρκυραν ναυσὶ πεντήκοντα καὶ ἑκατόν. Ἦσαν δὲ **Β**
 Ἡλείων μὲν δέκα, Μεγαρέων δὲ δώδεκα καὶ Λευκαδίων δέκα,
 Ἀμπρακιωτῶν δὲ ἑπτὰ καὶ εἴκοσι καὶ Ἀνακτορίων μία, αὐτῶν
 δὲ Κορινθίων ἐνετήκοντα. Στρατηγοὶ δὲ τούτων ἦσαν μὲν
 καὶ κατὰ πόλεις ἐκάστων, Κορινθίων δὲ Ξενοκλείδης ὁ Εὐθυ-
 κλέους πέμπτος αὐτός. Ἐπειδὴ δὲ προσέμιξαν τῇ κατὰ Κέρ-
 κυραν ἡπειρῶ ἀπὸ Λευκάδος πλείοντες, ὀρμίζονται ἐς Χει-
 μέριον τῆς Θεσπρωτίδος γῆς. Ἔστι δὲ λιμὴν, καὶ πόλις ὑπὲρ
 αὐτοῦ κεῖται ἄπο θαλάσσης ἐν τῇ Ἐλαιάτιδι τῆς Θεσπρω-
 τίδος Ἐφύρη. Ἐξεῖσι δὲ παρ' αὐτὴν Ἀχερουσία λίμνη ἐς
 θάλασσαν. Διὰ δὲ τῆς Θεσπρωτίδος Ἀχέρων ποταμὸς ῥέων **Γ**
 ἐσβάλλει ἐς αὐτήν, ἀφ' οὗ καὶ τὴν ἐπωνυμίαν ἔχει· ῥεῖ δὲ καὶ
 Θύαμις ποταμὸς, ὀρίζων τὴν Θεσπρωτίδα καὶ Κεστρίνην·
 ὧν ἐντὸς ἢ ἄκρα ἀνέχει τὸ Χειμέριον. Οἱ μὲν οὖν Κορίν-
 θιοι τῆς ἡπειροῦ ἐνταῦθα ὀρμίζονται τε καὶ στρατόπεδον
 ἐποίησαντο.

Οἱ δὲ Κερκυραῖοι ὡς ἦσθοντο αὐτοὺς προσπλέοντας, πληρῶ- 4
 σαντες δέκα καὶ ἑκατόν ναῦς, ὧν ἦρχε Μεικιάδης καὶ Αἰσιμί-
 δης καὶ Εὐρύβιατος, ἐστρατοπεδεύσαντο ἐν μιᾷ τῶν νήσων, αἱ
 καλοῦνται Σύβοτα· καὶ αἱ Ἀττικαὶ δέκα παρήσαν. Ἐπὶ δὲ
 τῇ Λευκίμμῃ αὐτοῖς τῷ ἀκρωτηρίῳ ὁ πεζὸς ἦν καὶ Ζακυνθίων **Δ**
 χίλιοι ὑπλῖται βεβηθηκότες. Ἦσαν δὲ καὶ τοῖς Κορινθίοις
 ἐν τῇ ἡπειρῶ πολλοὶ τῶν βαρβάρων παραβεβηθηκότες. Οἱ
 γὰρ ταύτῃ ἡπειρῶται αἰεὶ ποτε αὐτοῖς φίλοι εἰσίν.

Ἐπειδὴ δὲ παρεσκεύαστο τοῖς Κορινθίοις, λαβόντες τριῶν 48
 ἡμερῶν σιτία ἀνήγοντο ὡς ἐπὶ ναυμαχίαν ἀπὸ τοῦ Χειμερίου
 νυκτός· καὶ ἅμα ἔφ' πλείοντες καθορῶσι τὰς τῶν Κερκυραίων
 ναῦς μετέωρους τε καὶ ἐπὶ σφᾶς πλεύσας. Ὡς δὲ κατεῖδον
 ἀλλήλους, ἀντιπαρετάσσοντο, ἐπὶ μὲν τὸ δεξιὸν κέρας Κερκυ-
 ραίων αἱ Ἀττικαὶ νῆες, τὸ δὲ ἄλλο αὐτοὶ ἐπέιχον τρία τέλη
 ποιήσαντες τῶν νεῶν, ὧν ἦρχε τριῶν στρατηγῶν ἐκάστου εἷς.

A Οὕτω μὲν Κερκυραῖοι ἐτάξαντο. Κορινθίους δὲ τὸ μὲν δεξιὸν κέρας αἱ Μεγαρίδες νῆες εἶχον καὶ αἱ Ἀμπρακιώτιδες· κατὰ δὲ τὸ μέσον οἱ ἄλλοι ξύμμαχοι ὡς ἕκαστοι· εὐώνυμον δὲ κέρας αὐτοὶ οἱ Κορίνθιοι ταῖς ἄριστα τῶν νεῶν πλεούσαις κατὰ τοὺς Ἀθηναίους καὶ τὸ δεξιὸν τῶν Κερκυραίων εἶχον.

49 Ξυμμιζαντες δέ, ἐπειδὴ τὰ σημεῖα ἑκατέροις ἦρθη, ἐναυμάχουν πολλοὺς μὲν ὀπλίτας ἔχοντες ἀμφότεροι ἐπὶ τῶν καταστρωμάτων, πολλοὺς δὲ τοξότας τε καὶ ἀκοντιστάς, τῷ παλαιῷ τρόπῳ ἀπειρότερον ἔτι παρεσκευασμένοι. Ἦν τε ἡ ναυμαχία καρτερά, τῇ μὲν τέχνῃ οὐχ ὁμοίως, πεζομαχία δὲ B τὸ πλεόν προσφερῆς οὔσα. Ἐπειδὴ γὰρ προσβάλλοιεν ἀλλήλοισ, οὐ ῥαδίως ἀπελύοντο ὑπὸ τε πλήθους καὶ ὄχλου τῶν νεῶν, καὶ μᾶλλον τι πιστεύοντες τοῖς ἐπὶ τοῦ καταστρώματος ὀπλίταις ἐς τὴν νίκην, οἱ καταστάντες ἐμάχοντο ἡσυχάζουσῶν τῶν νεῶν· διέκπλοι δ' οὐκ ἦσαν, ἀλλὰ θυμῷ καὶ ῥώμῃ τὸ πλεόν ἐναυμάχουν ἢ ἐπιστήμῃ. Πανταχῇ μὲν οὖν πολλὸς θόρυβος καὶ παραχώδης ἦν ἡ ναυμαχία, ἐν ἣ αἱ Ἀττικαὶ νῆες παραγιγνόμεναι τοῖς Κερκυραίοις, εἴ πη πιέζοιντο, φόβον μὲν παρ- εἶχον τοῖς ἐναντίοις, μάχης δὲ οὐκ ἦρχον δεδιότες οἱ στρατη- γοὶ τὴν πρόρρησιν τῶν Ἀθηναίων. Μάλιστα δὲ τὸ δεξιὸν C κέρας τῶν Κορινθίων ἐπόνει· οἱ γὰρ Κερκυραῖοι εἴκοσι ναυσὶν αὐτοὺς τρεψάμενοι καὶ καταδιώξαντες σποράδας ἐς τὴν ἡπειρον μέχρι τοῦ στρατοπέδου πλεύσαντες αὐτῶν καὶ ἐπεκβάντες ἐνέπρησάν τε τὰς σκηναὶς ἐρήμονς, καὶ τὰ χρήματα διήρπασαν. Ταύτῃ μὲν οὖν οἱ Κορίνθιοι καὶ οἱ ξύμμαχοι ἡσσωτό τε καὶ οἱ Κερκυραῖοι ἐπεκράτουν. Ἦι δὲ αὐτοὶ ἦσαν οἱ Κορίνθιοι, ἐπὶ τῷ εὐωνύμῳ, πολὺ ἐνίκων, τοῖς Κερκυραίοις τῶν εἴκοσι νεῶν ἀπὸ ἐλάσσονος πλήθους ἐκ τῆς διώξεως οὐ παρουσῶν. Οἱ δ' Ἀθηναῖοι ὀρῶντες τοὺς Κερκυραίους πιεζομένους μᾶλλον ἤδη ἀπροφασίστως ἐπεκούρουν, τὸ μὲν πρῶτον ἀπεχόμενοι, D ὥστε μὴ ἐμβύλλειν τινί· ἐπεὶ δὲ ἡ τροπὴ ἐγένετο λαμπρῶς, καὶ ἐνέκειντο οἱ Κορίνθιοι, τότε δὴ ἔργου πᾶς εἶχετο ἤδη, καὶ διεκέκριτο οὐδὲν ἔτι, ἀλλὰ ξυνέπεσεν ἐς τοῦτο ἀνάγκης, ὥστε ἐπιχειρῆσαι ἀλλήλοισ τοὺς Κορινθίους καὶ Ἀθηναίους.

50 Τῆς δὲ τροπῆς γενομένης, οἱ Κορίνθιοι τὰ σκίφη μὲν οὐχ εἴλκον ἀναδούμενοι τῶν νεῶν, ἄς καταδύσειαν, πρὸς δὲ τοὺς ἀνθρώπους ἐτράποντο, φονεύειν διεκπλέοντες μᾶλλον ἢ ζωγρεῖν. Τοὺς τε αὐτῶν φίλους οὐκ αἰσθόμενοι, ὅτι ἦσσηντο οἱ ἐπὶ τῷ δεξιῷ κέρα, ἀγνοοῦντες ἔκτεινον. Πολλῶν γὰρ νεῶν οὐσῶν ἀμφοτέρων, καὶ ἐπὶ πολὺ τῆς θαλάσσης ἐπεχουσῶν, ἐπειδὴ ξυνέμιζαν ἀλλήλοισ, οὐ ῥαδίως τὴν διάγνωσιν ἐποιοῦντο,

ὁποῖοι ἐκράτουν ἢ ἐκρατοῦντο. Ναυμαχία γὰρ αὕτη Ἑλλησι **A**
 πρὸς Ἑλληνας νεῶν πλήθει μεγίστη δὴ τῶν πρὸ αὐτῆς γεγέν-
 ηται. Ἐπειδὴ δὲ κατεδίωξαν τοὺς Κερκυραίους οἱ Κορίνθιοι
 εἰς τὴν γῆν, πρὸς τὰ νανάγια καὶ τοὺς νεκροὺς τοὺς σφετέρους
 ἐτράποντο, καὶ τῶν πλείστων ἐκράτησαν, ὥστε προσκομίσαι
 πρὸς τὰ Σύβοτα, οἳ αὐτοῖς ὁ κατὰ γῆν στρατὸς τῶν βαρβάρων
 προσεβεβηθήκει. Ἔστι δὲ τὰ Σύβοτα τῆς Θεσπρωτίδος λιμὴν
 ἔρημος. Τοῦτο εἰ ποιήσαντες αὐθις ἀθροισθέντες ἐπέπλεον
 τοῖς Κερκυραίοις. Οἱ δὲ ταῖς πλώμοις καὶ ὅσαι ἦσαν λοιπαὶ
 μετὰ τῶν Ἀττικῶν νεῶν καὶ αὐτοὶ ἀντέπλεον δείσαντες, μὴ εἰς
 τὴν γῆν σφῶν πειρωσιν ἀποβαίνειν. Ἦδη δὲ ἦν ὄψε καὶ **B**
 ἐπεπαιώνιστο αὐτοῖς ὡς εἰς ἐπίπλουν, καὶ οἱ Κορίνθιοι ἐξαπίνης
 πρῦμναν ἐκρούοντο κατιδόντες εἴκοσι ναῦς Ἀθηναίων προσ-
 πλεύσας· ἄς ὕστερον τῶν δέκα βοηθούς ἐξέπεμψαν οἱ Ἀθη-
 ναῖοι δείσαντες ὅπερ ἐγένετο, μὴ νικηθῶσιν οἱ Κερκυραῖοι, καὶ
 αἱ σφέτεραι δέκα νῆες ὀλίγα ἀμύνειν ὤσι.

Ταύτας οὖν προιδόντες οἱ Κορίνθιοι καὶ ὑποτοπήσαντες ἀπ' **51**
 Ἀθηνῶν εἶναι οὐχ ὅσας ἑώρων, ἀλλὰ πλείους, ὑπανεχώρουν.
 Τοῖς δὲ Κερκυραίοις (ἐπέπλεον γὰρ μᾶλλον ἐκ τοῦ ἀφανοῦς)
 οὐχ ἑώρωντο, καὶ ἐθαύμαζον τοὺς Κορινθίους πρῦμναν κρουο-
 μένους, πρὶν τινες ἰδόντες εἶπον, ὅτι νῆες ἐκεῖναι ἐπιπλέουσι.
 Τότε δὲ καὶ αὐτοὶ ἀνεχώρουν· ξυνεσκόταζε γὰρ ἤδη, καὶ οἱ **C**
 Κορίνθιοι ἀποτρεπόμενοι τὴν διάλυσιν ἐποιήσαντο. Οὕτω μὲν
 ἡ ἀπαλλαγὴ ἐγένετο ἀλλήλων, καὶ ἡ ναυμαχία ἐτελεύτα εἰς
 νύκτα. Τοῖς Κερκυραίοις δὲ στρατοπεδευομένοις ἐπὶ τῇ Λευ-
 κίμμῃ αἱ εἴκοσι νῆες [αἱ] ἀπὸ τῶν Ἀθηνῶν αὐται, ὧν ἦρχε
 Γλαύκων τε ὁ Λεάγρου καὶ Ἀνδοκίδης ὁ Λεωγόρου, διὰ τῶν
 νεκρῶν καὶ ναυαγίων προσκομισθεῖσαι κατέπλεον εἰς τὸ στρατό-
 πεδον οὐ πολλῶ ὕστερον ἢ ὤφθησαν. Οἱ δὲ Κερκυραῖοι (ἦν
 γὰρ νύξ) ἐφοβήθησαν, μὴ πολέμια ὤσιν, ἔπειτα δὲ ἔγνωσαν,
 καὶ ὤρμισαντο.

Τῇ δ' ὕστεραία ἀναγόμεναι αἶ τε Ἀττικαὶ τριάκοντα νῆες **52**
 καὶ τῶν Κερκυραίων ὅσαι πλώμοι ἦσαν ἐπέπλευσαν ἐπὶ τὸν **D**
 ἐν τοῖς Συβότοις λιμένα, ἐν ᾧ οἱ Κορίνθιοι ὤρμιον, βουλό-
 μενοι εἰδέναι, εἰ ναυμαχήσουσιν. Οἱ δὲ τὰς μὲν ναῦς ἄραν-
 τες ἀπὸ τῆς γῆς καὶ παραταξάμενοι μετεώρους ἠσύχαζον,
 ναυμαχίας οὐκ διανοούμενοι ἄρχειν ἐκόντες, ὀρῶντες προσ-
 γεγενημένας τε ναῦς ἐκ τῶν Ἀθηνῶν ἀκραιφνεῖς, καὶ σφίσι
 πολλὰ τὰ ἄπορα ξυμβεβηκότα, αἰχμαλῶτων τε περὶ φυλακῆς,
 οὐς ἐν ταῖς ναυσὶν εἶχον, καὶ ἐπισκευὴν οὐκ οὔσαν τῶν νεῶν
 ἐν χωρίῳ ἐρήμῳ. Τοῦ δὲ οἰκαδε πλοῦ μᾶλλον διεσκόπουν ὅπη

- Α κομισθήσονται, δεδιότες, μὴ οἱ Ἀθηναῖοι νομίσαντες λελύσθαι τὰς σπονδὰς, διότι ἐς χεῖρας ἦλθον, οὐκ ἐῷσι σφᾶς ἀποπλεῖν.
- 53 Ἐδοξεν οὖν αὐτοῖς ἄνδρας ἐς κελήτιον ἐμβιβάζοντας ἄνευ κηρυκίου προσπέμψαι τοῖς Ἀθηναίοις, καὶ πείσαν ποιήσασθαι πέμψαντές τε ἔλεγον τοιαῦδε. “ Ἀδικεῖτε, ὦ ἄνδρες Ἀθηναῖοι, πολέμου ἄρχοντες καὶ σπονδὰς λύοντες. Ἡμῖν γὰρ πολεμίους τοὺς ἡμετέρους τιμωρουμένοις ἐμποδῶν ἴστασθε ὄπλα ἀνταιρόμενοι. Εἰ δ’ ὑμῖν γνώμη ἐστὶ κωλύειν τε ἡμᾶς ἐπὶ Κέρκυραν ἢ ἄλλοσε εἴ ποι βουλόμεθα πλεῖν, καὶ τὰς σπονδὰς
- Β λύετε, ἡμᾶς τούσδε λαβόντες πρῶτον χρήσασθε ὡς πολεμίους.” Οἱ μὲν δὲ τοιαῦτα εἶπον· τῶν δὲ Κερκυραίων τὸ μὲν στρατόπεδον, ὅσον ἐπήκουσεν, ἀνεβόησεν εὐθὺς λαβεῖν τε αὐτοὺς καὶ ἀποκτεῖναι· οἱ δὲ Ἀθηναῖοι τοιαῦτε ἀπεκρίναντο. “ Οὔτε ἄρχομεν πόλεμον, ὦ ἄνδρες Πελοποννήσιοι, οὔτε τὰς σπονδὰς λύομεν, Κερκυραίοις δὲ τοῖσδε ξυμμάχοις οὔσι βοηθοὶ ἦλθομεν. Εἰ μὲν οὖν ἄλλοσέ ποι βούλεσθε πλεῖν, οὐ κωλύομεν· εἰ δὲ ἐπὶ Κέρκυραν πλευσεῖσθε ἢ ἐς τῶν ἐκείνων τι χωρίων, οὐ περιόψομεθα κατὰ τὸ δυνατόν.”
- 54 Τοιαῦτα τῶν Ἀθηναίων ἀποκριναμένων, οἱ μὲν Κορίνθιοι
- Γ τὸν τε πλοῦν τὸν ἐπ’ οἴκου παρεσκευάζοιτο, καὶ τροπαῖον ἔστησαν ἐν τοῖς ἐν τῇ ἠπείρῳ Συβότοις· οἱ δὲ Κερκυραῖοι τὰ τε ναύαγια καὶ νεκροὺς ἀνείλοντο τὰ κατὰ σφᾶς ἐξενεχθέντα ὑπὸ τοῦ ροῦ καὶ ἀνέμου, ὃς γενόμενος τῆς νυκτὸς διεσκέδασεν αὐτὰ πανταχῇ, καὶ τροπαῖον ἀντέστησαν ἐν τοῖς ἐν τῇ νήσῳ Συβότοις ὡς νεικηκότες. Γνώμη δὲ ἑκάτεροι τοιαῦτε τὴν νίκην προσεποιήσαντο· Κορίνθιοι μὲν κρατήσαιτες τῇ ναυμαχίᾳ μέχρι νυκτὸς, ὥστε καὶ ναύαγια πλεῖστα καὶ νεκροὺς προσκομίσασθαι, καὶ ἄνδρας ἔχοντες αἰχμηλώτους οὐκ ἐλάσσους χιλίων, ναῦς τε καταδύσαιτες περὶ ἐβδόμηκοιτα, ἔστησαν
- Δ τροπαῖον· Κερκυραῖοι δὲ τριάκοντα ναῦς μάλιστα διαφθείραντες, καὶ ἐπειδὴ Ἀθηναῖοι ἦλθον, ἀνελόμενοι τὰ κατὰ σφᾶς αὐτοὺς ναύαγια καὶ νεκροὺς, καὶ ὅτι αὐτοῖς τῇ τε προτεραίᾳ πρῦμναν κρουόμενοι ὑπεχώρησαν οἱ Κορίνθιοι ἰδόντες τὰς Ἀττικὰς ναῦς, καὶ ἐπειδὴ ἦλθον [οἱ Ἀθηναῖοι], οὐκ ἀντέπλεον ἐκ τῶν Συβότων, διὰ ταῦτα τροπαῖον ἔστησαν. Οὕτω μὲν ἑκάτεροι νικᾶν ἤξιον.
- 55 Οἱ δὲ Κορίνθιοι ἀποπλέοντες ἐπ’ οἴκου Ἀνακτόριον, ὃ ἐστὶν ἐπὶ τῷ στόματι τοῦ Ἀμπρακικοῦ κόλπου, εἶλον ἀπάτῃ (ἦν δὲ κοινὸν Κερκυραίων καὶ ἐκείνων), καὶ καταστήσαντες ἐν αὐτῷ Κορινθίους οἰκήτορας ἀνεχώρησαν ἐπ’ οἴκου· καὶ τῶν Κερκυ-

ραίων ὀκτακοσίους μὲν, οἳ ἦσαν ᾠλοὶ, ἀπέδοντο, πενήκοντα α
 δὲ καὶ διακοσίους δῆσαντες ἐφύλασσον καὶ ἐν θεραπείᾳ εἶχον
 πολλῇ, ὅπως αὐτοῖς τὴν Κέρκυραν ἀναχωρήσαντες προσποιή-
 σειαν· ἐτύγχανον δὲ καὶ δυνάμει αὐτῶν οἱ πλείους πρῶτοι
 ὄντες τῆς πόλεως. Ἡ μὲν οὖν Κέρκυρα οὕτω περιγίγνεται
 τῷ πολέμῳ τῶν Κορινθίων. Καὶ αἱ νῆες τῶν Ἀθηναίων
 ἀνεχώρησαν ἐξ αὐτῆς. Αἰτία δὲ αὕτη πρώτη ἐγένετο τοῦ
 πολέμου τοῖς Κορινθίοις ἐς τοὺς Ἀθηναίους, ὅτι σφίσιν ἐν
 σπονδαῖς μετὰ Κερκυραίων ἐνανυμάχουν.

Μετὰ ταῦτα δ' εὐθύς καὶ τάδε ξυνέβη γενέσθαι Ἀθηναίους 56
 καὶ Πελοποννησίοις διάφορα ἐς τὸ πολεμεῖν. Τῶν γὰρ Κοριν- B
 θίων πρασσόντων, ὅπως τιμωρήσωνται αὐτούς, ὑποτοπήσαντες
 τὴν ἔχθραν αὐτῶν οἱ Ἀθηναῖοι Ποτιδαίατας, οἱ οἰκοῦσιν ἐπὶ
 τῷ ἰσθμῷ τῆς Παλλήνης, Κορινθίων ἀποίκους, ἑαυτῶν δὲ ξυμ-
 μάχους φόρου ὑποτελεῖς, ἐκέλευον τὸ ἐς Παλλήνην τείχος
 καθελεῖν, καὶ ὁμήρους δοῦναι, τοὺς τε ἐπιδημιουργοὺς ἐκπέμ-
 πειν καὶ τὸ λοιπὸν μὴ δέχεσθαι, οὓς κατὰ ἔτος ἕκαστον Κορίν-
 θιοὶ ἔπεμπον, δεισαντες, μὴ ἀποστῶσιν ὑπὸ τε Περδίκκου πει-
 θόμενοι καὶ Κορινθίων, τοὺς τε ἄλλους ἐπὶ Θράκης ξυναποστή-
 σωσι ξυμμάχους.

Ταῦτα δὲ περὶ τοὺς Ποτιδαίατας οἱ Ἀθηναῖοι προπαρεσκευ- 57
 ἄζοντο εὐθύς μετὰ τὴν ἐν Κερκύρα ναυμαχίαν. Οἱ τε γὰρ C
 Κορίνθιοι φανερώς ἤδη διάφοροι ἦσαν, Περδίκκας τε ὁ Ἀλεξ-
 ἄνδρου, Μακεδόνων βασιλεύς, ἐπεπολέμητο, ξύμμαχος πρότε-
 ρον καὶ φίλος ὢν. Ἐπολεμώθη δέ, ὅτι Φιλίππῳ τῷ ἑαυτοῦ
 ἀδελφῷ καὶ Δέρδα κοινῇ πρὸς αὐτὸν ἐναντιουμένοις οἱ Ἀθη-
 ναῖοι ξυμμαχίαν ἐποίησαντο. Δεδιώς τε ἔπρασεν ἐς τε τὴν
 Λακεδαίμονα πέμπων, ὅπως πόλεμος γένηται αὐτοῖς πρὸς
 Πελοποννησίους, καὶ τοὺς Κορινθίους προσεποιεῖτο τῆς Ποτι-
 δαίας ἕνεκα ἀποστάσεως· προσέφερε δὲ λόγους καὶ τοῖς ἐπὶ
 Θράκης Χαλκιδεῦσι καὶ Βοττιαίοις ξυναποστήναι, νομίζων, εἰ
 ξύμμαχα ταῦτα ἔχοι ὅμορα ὄντα [τὰ] χωρία, ῥᾶον ἂν τὸν D
 πόλεμον μετ' αὐτῶν ποιεῖσθαι. Ὡν οἱ Ἀθηναῖοι αἰσθόμενοι,
 καὶ βουλόμενοι προκαταλαμβάνειν τῶν πόλεων τὰς ἀποστά-
 σεις (ἔτυχον γὰρ τριάκοντα ναῦς ἀποστέλλοντες καὶ χιλίους
 ὀπλίτας ἐπὶ τὴν γῆν αὐτοῦ Ἀρχεστράτου τοῦ Λυκομήδους μετ'
 ἄλλων δέκα στρατηγούντος) ἐπιστέλλουσι τοῖς ἄρχουσι τῶν
 νεῶν Ποτιδαϊατῶν τε ὁμήρους λαβεῖν, καὶ τὸ τείχος καθελεῖν,
 τῶν τε πλησίον πόλεων φυλακὴν ἔχειν, ὅπως μὴ ἀποστή-
 σονται.

Ποτιδαῖται δὲ πέμψαντες μὲν καὶ παρ' Ἀθηναίους πρέσ- 58

- A** βεις, εἴ πως πείσειαν μὴ σφῶν πέρι νεωτερίζειν μηδέν, ἐλθόν-
 τες δὲ καὶ ἐς τὴν Λακεδαίμονα μετὰ Κορινθίων [ἔπρασσον],
 ὅπως ἐτοιμάσαιντο τιμωρίαν, ἣν δέη, ἐπειδὴ ἕκ τε Ἀθηναίων
 ἐκ πολλοῦ πράσσοντες οὐδὲν εὖροντο ἐπιτήδειον, ἀλλ' αἱ νῆες
 αἱ ἐπὶ Μακεδονίαν καὶ ἐπὶ σφᾶς ὁμοίως ἔπλεον, καὶ τὰ τέλη
 τῶν Λακεδαιμονίων ὑπέσχετο αὐτοῖς, ἣν ἐπὶ Ποτίδαιαν ἴωσιν
 Ἀθηναῖοι, ἐς τὴν Ἀττικὴν ἐσβαλεῖν, τότε δὴ κατὰ τὸν καιρὸν
 τοῦτον ἀφίστανται μετὰ Χαλκιδέων καὶ Βοττιαίων κοινῇ ξυ-
 νομούσαντες. Καὶ Περδίκκας πείθει Χαλκιδέας τὰς ἐπὶ θαλάσση
 πόλεις ἐκλιπόντας καὶ καταβαλόντας ἀνοικίσασθαι ἐς Ὀλυμ-
B θον, μίαν τε πόλιν ταύτην ἰσχυρὰν ποιήσασθαι· τοῖς τε ἐκλι-
 ποῦσι τούτοις τῆς ἑαυτοῦ γῆς τῆς Μυγδοῖας περὶ τὴν Βόλ-
 βην λίμνην ἔδωκε νέμεσθαι, ἕως ἂν ὁ πρὸς Ἀθηναίους πόλε-
 μος ᾗ. Καὶ οἱ μὲν ἀνγκίζοντό τε καθαιρουῦντες τὰς πόλεις,
 καὶ ἐς πόλεμον παρεσκευάζοντο.
- 59** Αἱ δὲ τριάκοντα νῆες τῶν Ἀθηναίων ἀφικνοῦνται ἐς τὰ ἐπὶ
 Θράκης, καὶ καταλαμβάνουσι τὴν Ποτίδαιαν καὶ τᾶλλα
 ἀφεστηκότα. Νομίσαιτες δὲ οἱ στρατηγοὶ ἀδύνατα εἶναι
 πρὸς τε Περδίκκαν πολεμεῖν τῇ παρουσίᾳ ἐνδύμει καὶ τὰ
 ξυναφεστῶτα χωρία τρέπονται ἐπὶ τὴν Μακεδονίαν, ἐφ' ὅπερ
C καὶ τὸ πρότερον ἐξεπέμποντο, καὶ καταστάντες ἐπολέμουν μετὰ
 Φιλίππου καὶ τῶν Δέρδου ἀδελφῶν ἀνωθεν στρατιᾷ ἐσβεβλη-
 κότων.
- 60** Καὶ ἐν τούτῳ οἱ Κορίνθιοι, τῆς Ποτιδαίας ἀφεστηκυίας, καὶ
 τῶν Ἀττικῶν νεῶν περὶ Μακεδονίαν οὐσῶν, δεδιότες περὶ τῶ
 χωρίῳ, καὶ οἰκείων τὸν κίνδυνον ἠγούμενοι, πέμπουσιν ἑαυτῶν
 τε ἐθελοντὰς καὶ τῶν ἄλλων Πελοποννησίων μισθῶ πείσαντες
 ἑξακοσίους καὶ χιλίους τοὺς πάντας ὀπλίτας καὶ ψιλούς τετρα-
 κοσίους. Ἐστρατήγει δὲ αὐτῶν Ἀριστεὺς ὁ Ἀδεϊμάντου,
 κατὰ φιλίαν τε αὐτοῦ οὐχ ἠκιστα οἱ πλεῖστοι ἐκ Κορίνθου
D στρατιῶται ἐθελονταὶ ξυνέσποντο· ἦν γὰρ τοῖς Ποτιδαίαιταις
 αἰεὶ ποτε ἐπιτήδειος. Καὶ ἀφικνοῦνται τεσσαρακοστῇ ἡμέρᾳ
 ὕστερον ἐπὶ Θράκης ἢ Ποτίδαια ἀπέστη.
- 61** Ἦλθε δὲ καὶ τοῖς Ἀθηναίοις εὐθύς ἡ ἀγγελία τῶν πόλεων,
 ὅτι ἀφεστᾶσι· καὶ πέμπουσιν, ὡς ἦσθοντο καὶ τοὺς μετὰ Ἀρισ-
 τέως ἐπιπαρόντας, δισχιλίους ἑαυτῶν ὀπλίτας καὶ τεσσαρά-
 κοιντα καὺς πρὸς τὰ ἀφεστῶτα, καὶ Καλλιᾶν τὸν Καλλιᾶδου
 πέμπτον αὐτὸν στρατηγόν· οἱ ἀφικόμενοι ἐς Μακεδονίαν
 πρῶτον καταλαμβάνουσι τοὺς προτέρους χιλίους Θέρμην ἄρτι
 ἠρηκότας καὶ Πύδην πολιορκοῦντας. Προσκαθεζόμενοι δὲ
 καὶ αὐτοὶ τὴν Πύδην ἐπολιόρκησαν μὲν, ἔπειτα δὲ ξύμβασιν

ποιησάμενοι καὶ συμμαχίαν ἀναγκαίαν πρὸς τὸν Περδίκκαν, ἅ ὡς αὐτοὺς κατήπειγεν ἡ Ποτίδαια καὶ ὁ Ἄριστεὺς παρεληλυθώς, ἀπανίστανται ἐκ τῆς Μακεδονίας. Καὶ ἀφικόμενοι εἰς Βέροϊαν, κάκειθεν ἐπιστρέψαντες καὶ πειράσαντες πρῶτον τοῦ χωρίου καὶ οὐχ ἑλόντες ἐπορεύοντο κατὰ γῆν πρὸς τὴν Ποτίδαιαν τρισχιλίους μὲν ὀπλίταις ἑαυτῶν, χωρὶς δὲ τῶν ξυμμάχων πολλοῖς, ἵππεῦσι δὲ ἑξακοσίοις Μακεδόνων τοῖς μετὰ Φιλίππου καὶ Πausανίου· ἅμα δὲ νῆες παρέπλεον ἐβδόμηκοντα. Κατ' ὀλίγον δὲ προϊόντες τριταῖοι ἀφίκοντο εἰς Γίγωνα καὶ ἐστρατοπεδεύσαντο.

Ποτιδαιᾶται δὲ καὶ οἱ μετὰ Ἄριστεως Πελοποννήσιοι προσδεχόμενοι τοὺς Ἀθηναίους ἐστρατοπεδεύοντο πρὸς Ὀλύνθου ἐν τῷ ἰσθμῷ, καὶ ἀγορὰν ἕξω τῆς πόλεως ἐπεποίηντο. Στρατηγὸν μὲν τοῦ πεζοῦ παντὸς οἱ ξύμμαχοι ἤρηντο Ἄριστεά, τῆς δὲ ἵππου Περδίκκαν· ἀπέστη γὰρ εὐθύς πάλιν τῶν Ἀθηναίων καὶ ξυνεμάχει τοῖς Ποτιδαιάταις Ἰόλαον ἀνθ' αὐτοῦ καταστήσας ἄρχοντα. Ἦν δὲ ἡ γνώμη τοῦ Ἄριστεως τὸ μὲν μεθ' ἑαυτοῦ στρατόπεδον ἔχοντι ἐν τῷ ἰσθμῷ ἐπιτηρεῖν τοὺς Ἀθηναίους, ἦν ἐπίωσι, Χαλκιδέας δὲ καὶ τοὺς ἕξω ἰσθμοῦ ξυμμάχους καὶ τὴν παρὰ Περδίκκου διακοσίαν ἵππων ἐν Ὀλύνθῳ μένειν, καὶ ὅτ' ἂν Ἀθηναῖοι ἐπὶ σφᾶς χωρῶσι, κατὰ γῶτου βοηθοῦντας ἐν μέσῳ ποιεῖν αὐτῶν τοὺς πολεμίους. Καλλίας δ' αὖ ὁ τῶν Ἀθηναίων στρατηγὸς καὶ οἱ ξυνάρχοντες τοὺς μὲν Μακεδόνας ἵππείας καὶ τῶν ξυμμάχων ὀλίγους ἐπὶ Ὀλύνθου ἀποπέμπουσιν, ὅπως εἴργωσι τοὺς ἐκεῖθεν ἐπιζοηθεῖν, αὐτοὶ δ' ἀναστήσαντες τὸ στρατόπεδον ἐχώρουν ἐπὶ τὴν Ποτίδαιαν. Καὶ ἐπειδὴ πρὸς τῷ ἰσθμῷ ἐγένοντο καὶ εἶδον τοὺς ἐναντίους παρασκευαζομένους ὡς εἰς μάχην, ἀντικαθίσταντο καὶ αὐτοὶ καὶ οὐ πολὺ ὕστερον ξυνέμισγον. Καὶ αὐτὸ μὲν τὸ τοῦ Ἄριστεως κέρας καὶ ὅσοι περὶ ἐκεῖνον ἦσαν Κορινθίων τε καὶ τῶν ἄλλων λογάδες ἔτρεψαν τὸ καθ' ἑαυτοὺς καὶ ἐπέξῆλθον διώκοντες ἐπὶ πολὺ· τὸ δὲ ἄλλο στρατόπεδον τῶν τε Ποτιδαιατῶν καὶ τῶν Πελοποννησίων ἡσσᾶτο ὑπὸ τῶν Ἀθηναίων καὶ εἰς τὸ τεῖχος κατέφυγεν.

Ἐπαναχωρῶν δὲ ὁ Ἄριστεὺς ἀπὸ τῆς διώξεως ὡς ὄρα τὸ ἄλλο στράτευμα ἡσσημένον, ἠπόρησε μὲν ὀποτέρωσε διακινδυνεύσῃ χωρήσας, ἢ ἐπὶ τῆς Ὀλύνθου ἢ εἰς τὴν Ποτίδαιαν, ἔδοξε * δ' οὖν * ξυναγαγόντι τοὺς μεθ' ἑαυτοῦ ὡς εἰς ἐλάχιστον χωρίον ἐρόμῳ βιάσασθαι εἰς τὴν Ποτίδαιαν· καὶ παρῆλθε παρὰ τὴν χηλὴν εἰς τῆς θαλάσσης βαλλόμενός τε καὶ χαλεπῶς, ὀλίγους μὲν τινὰς ἀποβαλὼν, τοὺς δὲ πλείους σώσας. Οἱ δ'

- A** ἀπὸ τῆς Ὀλύνθου τοῖς Ποτιδαίαιταις βοηθοὶ (ἀπέχει δὲ ἐξήκοντα μάλιστα σταδίους καὶ ἔστι καταφανές), ὡς ἡ μάχη ἐγίγνετο, καὶ τὰ σημεῖα ἦρθη, βραχὺ μὲν τι προῆλθον ὡς βοηθήσοντες, καὶ οἱ Μακεδόνες ἰππῆς ἀντιπαρετάζαντο ὡς κωλύσοντες· ἐπειδὴ δὲ διὰ τάχους ἡ νίκη τῶν Ἀθηναίων ἐγίγνετο, καὶ τὰ σημεῖα κατεσπάσθη, πάλιν ἐπανεχώρουν εἰς τὸ τεῖχος, καὶ οἱ Μακεδόνες παρὰ τοὺς Ἀθηναίους· ἰππῆς δ' οὐδετέροις παρεγένοντο. Μετὰ δὲ τὴν μάχην τροπαῖον ἔστησαν οἱ Ἀθηναῖοι καὶ τοὺς νεκροὺς ὑποσπόνδους ἀπέδωσαν τοῖς Ποτιδαίαιταις. Ἀπέθανον δὲ Ποτιδαιατῶν μὲν καὶ τῶν ζυμμάχων
- B** ὀλίγῳ ἐλάσσους τριακοσίων, Ἀθηναίων δὲ αὐτῶν πεντήκοντα καὶ ἑκατὸν καὶ Καλλίας ὁ στρατηγός.
- 64** Τὸ δ' ἐκ τοῦ ἰσθμοῦ τεῖχος εὐθὺς οἱ Ἀθηναῖοι ἀποτείχισαντες ἐφρούρουν. Τὸ δ' εἰς τὴν Παλλήνην ἀτείχιστον ἦν· οὐ γὰρ ἱκανοὶ ἐνόμιζον εἶναι ἓν τε τῷ ἰσθμῷ φρουρεῖν, καὶ εἰς τὴν Παλλήνην διαβάντες τειχίζειν, δεδιότες, μὴ σφίσιν οἱ Ποτιδαῖαι καὶ οἱ ζύμμαχοι γιγνομένοις δίχα ἐπίθωνται. Καὶ πυνθανόμενοι οἱ ἐν τῇ πόλει Ἀθηναῖοι τὴν Παλλήνην ἀτείχιστον οὔσαν χρόνῳ ὕστερον πέμπουσιν ἑξακοσίους καὶ χιλίους ὀπλίτας ἑαυτῶν καὶ Φορμίωνα τὸν Ἀσωπίου στρατηγόν· ὅς ἀφικόμενος εἰς τὴν Παλλήνην καὶ ἐξ Ἀφύτιος ὁρμώμενος προσήγαγε τῇ Ποτιδαίᾳ τὸν στρατὸν κατὰ βραχὺ προῖων καὶ κείρων ἅμα τὴν γῆν· ὡς δ' οὐδεὶς ἐπεξῆει εἰς μάχην, ἀπετείχισε τὸ ἐκ τῆς Παλλήνης τεῖχος. Καὶ οὕτως ἦδη κατὰ κράτος ἡ Ποτιδαία ἀμφοτέρωθεν ἐπολιορκεῖτο, καὶ ἐκ θαλάσσης ναυσὶν ἅμα ἐφορμούσαις.
- 65** Ἀριστεὺς δὲ ἀποτείχισθείσης αὐτῆς, καὶ ἐλπίδα οὐδεμίαν ἔχων σωτηρίας, ἦν μὴ τι ὑπὸ Πελοποννήσου ἢ ἄλλο παρὰ λόγον γίγνηται, ξυμβούλευε μὲν πλὴν πεντακοσίων ἀνεμον τηρήσασι τοῖς ἄλλοις ἐκπλεῦσαι, ὅπως ἐπὶ πλείον ὁ σίτος ἀντίσχη, καὶ αὐτὸς ἠθέλε τῶν μενόντων εἶναι· ὡς δ' οὐκ
- D** ἔπειθε, βουλόμενος τὰ ἐπὶ τούτοις παρασκευάζειν, καὶ ὅπως τὰ ἔξωθεν ἔξει ὡς ἄριστα, ἐκπλουν ποιεῖται λαθῶν τὴν φυλακὴν τῶν Ἀθηναίων. Καὶ παραμένων ἐν Χαλκιδεῦσι τά τε ἄλλα ξυνεπολέμει, καὶ Σερμυλίων λοχήσας πρὸς τῇ πόλει πολλοὺς εἰέφθειρεν· εἰς τε τὴν Πελοπόννησον ἔπρασσε, ὅπη ὠφελία τις γενήσεται. Μετὰ δὲ τῆς Ποτιδαίας τὴν ἀποτείχισιν Φορμίων μὲν ἔχων τοὺς ἑξακοσίους καὶ χιλίους τὴν Χαλκιδικὴν καὶ Βοττικὴν ἐδήου, καὶ ἔστιν ἃ καὶ πολίσματα εἶλε.
- 66** Τοῖς δ' Ἀθηναίοις καὶ Πελοποννησίοις αἰτίαι μὲν αὗται

προεγεγένητο ἐς ἀλλήλους, τοῖς μὲν Κορινθίοις, ὅτι τὴν Α Ποτιδαίαν ἑαυτῶν οὔσαν ἀποικίαν καὶ ἄνδρας Κορινθίων τε καὶ Πελοποννησίων ἐν αὐτῇ ὄντας ἐπολιόρκουν, τοῖς δ' Ἀθηναίοις ἐς τοὺς Πελοποννησίους, ὅτι ἑαυτῶν τε πόλιν ξυμμαχίδα καὶ φόρον ὑποτελῆ ἀπέστησαν, καὶ ἐλθόντες σφίσιν ἀπὸ τοῦ προφανοῦς ἐμάχοντο μετὰ Ποτιδαϊατῶν. Οὐ μέντοι ὁ γε πόλεμός πω ξυνεῖρήσκει, ἀλλ' ἐτι ἀνακωχὴ ἦν· ἰδίᾳ γὰρ ταῦτα οἱ Κορίνθιοι ἔπραξαν.

Πολιορκουμένης δὲ τῆς Ποτιδαίας, οὐχ ἡσύχαζον, ἀνδρῶν 67 τε σφίσιν ἐόντων, καὶ ἅμα περὶ τῷ χωρίῳ δεδιότες· παρεκάλουν τε εὐθύς ἐς τὴν Λακεδαίμονα τοὺς ξυμμάχους, καὶ Β κατεβῶν ἐλθόντες τῶν Ἀθηναίων, ὅτι σπονδίας τε λελυκότες εἶεν καὶ ἀδικοῖεν τὴν Πελοπόννησον. Αἰγινῆται τε φανερώς μὲν οὐ πρεσβεύομενοι, δεδιότες τοὺς Ἀθηναίους, κρύφει δὲ οὐχ ἥκιστα μετ' αὐτῶν ἐνήγον τὸν πόλεμον, λέγοντες οὐκ εἶναι αὐτόνομοι κατὰ τὰς σπονδίας. Οἱ δὲ Λακεδαιμόνιοι, προσ- παρακαλέσαιτες τῶν ξυμμάχων καὶ εἰ τίς τι ἄλλο ἔφη ἠδικῆσθαι ὑπὸ Ἀθηναίων, ξύλλογον σφῶν αὐτῶν ποιήσαντες τὸν εἰωθότα λέγειν ἐκέλευον. Καὶ ἄλλοι τε παριόντες ἐγκλήματα ἐποιοῦντο ὡς ἕκαστοι καὶ Μεγαρής, δηλοῦντες μὲν καὶ ἕτερα οὐκ ὀλίγα διάφορα, μάλιστα δὲ λιμένων τε εἶργεσθαι τῶν ἐν C τῇ Ἀθηναίων ἀρχῇ καὶ τῆς Ἀττικῆς ἀγορᾶς παρὰ τὰς σπονδίας. Παρελθόντες δὲ τελευταῖοι Κορίνθιοι καὶ τοὺς ἄλλους εἶσαντες πρῶτον παροξῦναι τοὺς Λακεδαιμονίους ἐπέειπον τοιαῦδε.

“Τὸ πιστὸν ὑμᾶς, ὧ Λακεδαιμόνιοι, τῆς καθ' ὑμᾶς αὐτοὺς 68 πολιτείας καὶ ὁμιλίας ἀπιστοτέρους, ἐς τοὺς ἄλλους ἦν τι λέγωμεν, καθίστησι· καὶ ἀπ' αὐτοῦ σωφροσύνην μὲν ἔχετε, ἀμαθία δὲ πλέονι πρὸς τὰ ἔξω πράγματα χρῆσθε. Πολλάκις γὰρ προαγορευόντων ἡμῶν ἃ ἐμέλλομεν ὑπὸ Ἀθηναίων βλάπτεσθαι, οὐ περὶ ὧν ἐδιδάσκομεν ἐκάστοτε τὴν μάθησιν ἐποι- D εἴσθε, ἀλλὰ τῶν λεγόντων μᾶλλον ὑπενοεῖτε, ὡς ἔνεκεν τῶν αὐτοῖς ἰδίᾳ διαφόρων λέγουσι· καὶ εἰ αὐτὸ οὐ πρὶν πάσχειν, ἀλλ' ἐπεὶ ἐν τῷ ἔργῳ ἐσμέν, τοὺς ξυμμάχους τούσδε παρεκαλέσατε, ἐν οἷς προσήκει ἡμᾶς οὐχ ἥκιστα εἰπεῖν, ὅσῳ καὶ μέγιστα ἐγκλήματα ἔχομεν, ὑπὸ μὲν Ἀθηναίων ὑβριζόμενοι, ὑπὸ δὲ ὑμῶν ἀμελούμενοι. Καὶ εἰ μὲν ἀφανεῖς που ὄντες ἠδίκουν τὴν Ἑλλάδα, διδασκαλίας ἂν ὡς οὐκ εἰδῶσι προσέδει· νῦν δὲ τί δεῖ μακρηγορεῖν, ὧν τοὺς μὲν δεδουλωμένους ὄρατε, τοῖς δ' ἐπιβουλευόντας αὐτούς, καὶ οὐχ ἥκιστα τοῖς ἡμετέροις ξυμμάχοις, καὶ ἐκ πολλοῦ προπαρεσκευασμένους, εἰ ποτε πολε-

Α μήσονται. Οὐ γὰρ ἂν Κέρκυραν τε ὑπολαβόντες βία ἡμῶν εἶχον, καὶ Ποτίδαιαν ἐπολιόρκουν, ὧν τὸ μὲν ἐπικαιρότατον χωρίον πρὸς τὰ ἐπὶ Θράκης ἀποχοῖσθαι, ἡ δὲ ναυτικὸν ἂν μέγιστον παρέσχε Πελοποννησίους.

69 “Καὶ τῶνδε ὑμεῖς αἴτιοι, τό τε πρῶτον ἔασαντες αὐτοὺς τὴν πόλιν μετὰ τὰ Μηδικὰ κρατῦναι καὶ ὕστερον τὰ μακρὰ στῆσαι τεῖχη, ἐς τόδε τε αἰεὶ ἀποστεροῦντες οὐ μόνον τοὺς ὑπ’ ἐκείνων δεδουλωμένους ἐλευθερίας, ἀλλὰ καὶ τοὺς ὑμετέρους ἤδη ξυμμάχους. Οὐ γὰρ ὁ δουλωσάμενος ἀλλ’ ὁ ἐνδύμενος μὲν παῦσαι, περιορῶν δέ, ἀληθέστερον αὐτὸ δρᾶ, εἶπερ καὶ τὴν Β ἀξίωσιν τῆς ἀρετῆς ὡς ἐλευθερῶν τὴν Ἑλλάδα φέρεται. Μόλις δὲ νῦν τε ξυνήλθομεν, καὶ οὐδὲ νῦν ἐπὶ φανεροῖς. Χρῆν γὰρ οὐκ εἰ ἀδικούμεθα ἔτι σκοπεῖν, ἀλλὰ καθ’ ὅ τι ἀμννούμεθα. Οἱ γὰρ δρῶντες βεβουλευμένοι πρὸς οὐ διεγνωκότας ἤδη καὶ οὐ μέλλοντες ἐπέρχονται. Καὶ ἐπιστάμεθα, οἷα ὀδῶ οἱ Ἀθηναῖοι καὶ ὅτι κατ’ ὀλίγον χωροῦσιν ἐπὶ τοὺς πέλας. Καὶ λανθάνειν μὲν οἰόμενοι διὰ τὸ ἀναίσθητον ὑμῶν ἦσσαν θαρσοῦσι, γνόντες δὲ εἰδότας περιορᾶν ἰσχυρῶς ἐγκέισονται. Ἦσυχάζετε [μὲν] γὰρ μόνοι Ἑλλήνων, ὧ Λακεδαιμόνιοι, οὐ τῇ ἐνδύμει τινά, ἀλλὰ τῇ μελλήσει ἀμννόμενοι, C καὶ μόνοι οὐκ ἀρχομένην τὴν αὐξῆσιν τῶν ἐχθρῶν, διπλασιουμένην δὲ καταλύοντες. Καίτοι ἐλέγεσθε ἀσφαλεῖς εἶναι, ὧν ἄρα ὁ λόγος τοῦ ἔργου ἐκράτει. Τόν τε γὰρ Μῆδον αὐτοὶ ἴσμεν ἐκ περάτων γῆς πρότερον ἐπὶ τὴν Πελοπόννησον ἐλθόντα ἢ τὰ παρ’ ὑμῶν ἀξίως προαπαντῆσαι, καὶ νῦν τοὺς Ἀθηναίους οὐχ ἑκάς, ὥσπερ ἐκείνον, ἀλλ’ ἐγγυὲς ὄντας περιορᾶτε, καὶ ἀντὶ τοῦ ἐπελθεῖν αὐτοὶ ἀμύνεσθαι βούλεσθε μᾶλλον ἐπιόντας, καὶ ἐς τύχας πρὸς πολλῶ ἐνυατωτέρους ἀγωνιζόμενοι καταστῆναι, ἐπιστάμενοι καὶ τὸν βάρβαρον αὐτὸν περὶ αὐτῶ τὰ πλείω σφαλέντα, καὶ πρὸς αὐτοὺς τοὺς Ἀθηναίους πολλὰ D ἡμᾶς ἤδη τοῖς ἀμαρτήμασιν αὐτῶν μᾶλλον ἢ τῇ ἀφ’ ὑμῶν τιμωρία περιγεγενημένους· ἐπεὶ αἱ γε ὑμέτεραι ἐλπίδες ἤδη τινὰς που καὶ ἀπαρασκεύους διὰ τὸ πιστεῦσαι ἔφθειραν. Καὶ μηδεὶς ὑμῶν ἐπ’ ἐχθρῶ τὸ πλεον ἢ αἰτία νομίση τάδε λέγεσθαι· αἰτία μὲν γὰρ φίλων ἀνδρῶν ἐστὶν ἀμαρτανόντων, κατηγορία δὲ ἐχθρῶν ἀδικησάντων.

70 “Καὶ ἅμα, εἶπερ τινὲς καὶ ἄλλοι, νομίζομεν ἄξιοι εἶναι τοῖς πέλας ψόγον ἐπενεγκεῖν, ἄλλως τε καὶ μεγάλων τῶν διαφερόντων καθεστώτων, περὶ ὧν οὐκ αἰσθάνεσθαι ἡμῖν γε δοκεῖτε, οὐδ’ ἐκλογίσασθαι πώποτε, πρὸς οἷους ὑμῖν Ἀθηναίους ὄντας καὶ ὅσον ὑμῶν καὶ ὡς πᾶν διαφέροντας ὁ ἀγὼν ἔσται. Οἱ

μέν γε νεωτεροποιοί, καὶ ἐπινοῆσαι ὀξείς καὶ ἐπιτελέσαι A
 ἔργῳ ὃ ἂν γινῶσιν· ὑμεῖς δὲ τὰ ὑπάρχοντά τε σώζειν καὶ
 ἐπιγινῶναι μηδὲν καὶ ἔργῳ οὐδὲ τὰναγκαῖα ἐξικέσθαι. Αὐθις
 δὲ οἱ μὲν καὶ παρὰ δύναμιν τολμηταὶ καὶ παρὰ γνώμην
 κινδυνευταὶ καὶ ἐπὶ τοῖς δεινοῖς εὐέλπιδες· τὸ δὲ ὑμέτερον
 τῆς τε δυνάμεως ἐνδεᾶ πρᾶξι, τῆς τε γνώμης μηδὲ
 τοῖς βεβαιοῖς πιστεῦσαι, τῶν τε δεινῶν μηδέποτε οἶεσθαι
 ἀπολυθῆσεσθαι. Καὶ μὴν καὶ ἄοκνοι πρὸς ὑμᾶς μελλητᾶς
 καὶ ἀποδημηταὶ πρὸς ἐνδημοτάτους· οἴονται γὰρ οἱ μὲν
 τῇ ἀπουσίᾳ ἂν τι κτᾶσθαι, ὑμεῖς δὲ τῷ ἐπελθεῖν καὶ τὰ
 ἔτοιμα ἂν βλάψαι. Κρατοῦντές τε τῶν ἐχθρῶν ἐπὶ πλεῖστον B
 ἐξέρχονται, καὶ νικῶμενοι ἐπ' ἐλάχιστον ἀναπίπτουσιν. Ἐπι
 δὲ τοῖς μὲν σώμασιν ἄλλοτριωτάτοις ὑπὲρ τῆς πόλεως χρῶν-
 ται, τῇ γνώμῃ δὲ οἰκειοτάτῃ ἐς τὸ πράσσειν τι ὑπὲρ αὐτῆς.
 Καὶ ἃ μὲν ἂν ἐπινοήσαντες μὴ ἐξέλθωσιν, οἰκεῖα στέρεσθαι
 ἡγοῦνται· ἃ δ' ἂν ἐπελθόντες κτήσωνται, ὀλίγα πρὸς τὰ μέλ-
 λοντα τυχεῖν πράξαντες. Ἦν δ' ἄρα του καὶ πείρα σφαλῶ-
 σιν, ἀντελπίσαντες ἄλλα ἐπλήρωσαν τὴν χρεῖαν. Μόνοι γὰρ
 ἔχουσί τε ὁμοίως καὶ ἐλπίζουσιν ἃ ἂν ἐπινοήσωσι διὰ τὸ
 ταχεῖαν τὴν ἐπιχείρησιν ποιεῖσθαι ὧν ἂν γινῶσι. Καὶ ταῦτα
 μετὰ πόνων πάντα καὶ κινδύνων εἰ ὄλου τοῦ αἰῶνος μοχθοῦσι· C
 καὶ ἀπολαύουσιν ἐλάχιστα τῶν ὑπαρχόντων διὰ τὸ αἰεὶ κτᾶ-
 σθαι καὶ μήτε ἑορτὴν ἄλλο τι ἡγεῖσθαι ἢ τὸ τὰ ζέοντα πρᾶξι,
 ξυμφορὰν τε οὐχ ἡσσον ἡσυχίαν ἀπράγμονα ἢ ἀσχολίαν
 ἐπίπονον. Ὡστε εἴ τις αὐτοὺς ξυελὼν φαίη πεφυκέναι ἐπὶ τῷ
 μήτε αὐτοὺς ἔχειν ἡσυχίαν, μήτε τοὺς ἄλλους ἀνθρώπους εἶαν,
 ὀρθῶς ἂν εἴποι.

“Ταύτης μέντοι τοιαύτης ἀντικαθεστηκυίας πόλεως, ὧ Λακε- 71
 δαιμόνιοι, διαμέλλετε, καὶ οἶεσθε τὴν ἡσυχίαν οὐ τούτοις τῶν
 ἀνθρώπων ἐπὶ πλεῖστον ἀρκεῖν, οἳ ἂν τῇ μὲν παρασκευῇ
 εἰκαῖα πράσσωσι, τῇ δὲ γνώμῃ, ἣν ἀδικῶνται, ἐῆλοι ὧσι μὴ D
 ἐπιτρέφοντες, ἀλλ' ἐπὶ τῷ μὴ λυπεῖν τε ἄλλους καὶ αὐτοὶ
 ἀμυνόμενοι μὴ βλάπτεσθαι τὸ ἴσον νέμετε. Μόλις δ' ἂν
 πόλει ὁμοίᾳ παροικοῦντες ἐτυγχάνετε τούτου· νῦν δ', ὅπερ καὶ
 ἄρτι ἐδηλώσαμεν, ἀρχαιοτρόπα ὑμῶν τὰ ἐπιτηδεύματα πρὸς
 αὐτοὺς ἐστίν. Ἀνάγκη δ' ὥσπερ τέχνης αἰεὶ τὰ ἐπιγιγνώμενα
 κρατεῖν· καὶ ἡσυχάζουση μὲν πόλει τὰ ἀκίνητα νόμιμα
 ἄριστα, πρὸς πολλὰ δὲ ἀναγκαζομένοις ἰέναι πολλῆς καὶ [τῆς]
 ἐπιτεχνήσεως δεῖ. Διόπερ καὶ τὰ τῶν Ἀθηναίων ἀπὸ τῆς
 πολυπειρίας ἐπὶ πλέον ὑμῶν γεκαίνωται. Μέχρι μὲν οὖν
 τοῦδε ὠρίσθω ὑμῶν ἢ βραδύτης· νῦν δὲ τοῖς τε ἄλλοις καὶ

Α Ποτιδαιάταις, ὡσπερ ὑπεδέξισθε, βοηθήσατε κατὰ τάχος ἐσβαλόντες ἐς τὴν Ἀττικὴν, ἵνα μὴ ἀνδρας τε φίλους καὶ ξυγγενεῖς τοῖς ἐχθίστοις πρόησθε, καὶ ἡμᾶς τοὺς ἄλλους ἀθυμία πρὸς ἑτέραν τιὰ ξυμμαχίαν τρέψητε. Δρῶμεν δ' ἂν ἄδικον οὐδὲν οὔτε πρὸς θεῶν τῶν ὀρκίων οὔτε πρὸς ἀνθρώπων τῶν αἰσθανομένων· λύουσι γὰρ σπονδὰς οὐχ οἱ δι' ἐρημίαν ἄλλοις προσιόντες, ἀλλ' οἱ μὴ βοηθοῦντες οἷς ἂν ξυνομόσωσι. Βουλομένων δὲ ὑμῶν προθύμων εἶναι μενοῦμεν· οὔτε γὰρ ὅσα ἂν ποιοῖμεν μεταβαλλόμενοι, οὔτε ξυνηθεστέρους ἂν ἄλλους εὔροιμεν. Πρὸς τὰδε βουλευέσθε εὔ, καὶ τὴν Πελοπόννησον

Β πειρᾶσθε μὴ ἐλάσσω ἐξηγεῖσθαι, ἧ οἱ πατέρες ὑμῖν παρέδωσαν.”

72 Τοιαῦτα μὲν οἱ Κορίνθιοι εἶπον. Τῶν δὲ Ἀθηναίων ἔτυχε γὰρ πρεσβεία πρότερον ἐν τῇ Λακεδαίμονι περὶ ἄλλων παροῦσα, καὶ ὡς ἦσθοντο τῶν λόγων, ἔδοξεν αὐτοῖς παριτητέα ἐς τοὺς Λακεδαιμονίους εἶναι, τῶν μὲν ἐγκλημάτων περὶ μηδὲν ἀπολογοσημένους, ὧν αἱ πόλεις ἐνεκάλουν, δηλῶσαι δὲ περὶ τοῦ παντός, ὡς οὐ ταχέως αὐτοῖς βουλευτέον εἶη, ἀλλ' ἐν πλείονι σκεπτέον· καὶ ἅμα τὴν σφετέραν πόλιν ἐβούλοντο σημῆναι, ὅση εἶη δύναμις, καὶ ὑπόμνησιν ποιήσασθαι τοῖς τε πρεσβυτέροις ὧν ἤδεσαν, καὶ τοῖς νεωτέροις ἐξήγησιν ὧν ἄπειροι ἦσαν, νομίζοντες μᾶλλον ἂν αὐτοὺς ἐκ τῶν λόγων

Γ πρὸς τὸ ἡσυχάζειν τραπέσθαι ἢ πρὸς τὸ πολεμεῖν. Προσελθόντες οὖν τοῖς Λακεδαιμονίοις ἔφασαν βούλεσθαι καὶ αὐτοὶ ἐς τὸ πλῆθος αὐτῶν εἰπεῖν, εἴ τι μὴ ἀποκωλύει. Οἱ δ' ἐκέλευόν τε ἐπιέναι, καὶ παρελθόντες οἱ Ἀθηναῖοι ἔλεγον τοιαῦδε.

73 “Ἡ μὲν πρέσβευσις ἡμῶν οὐκ ἐς ἀντιλογίαν τοῖς ὑμετέροις ξυμμάχοις ἐγένετο, ἀλλὰ περὶ ὧν ἡ πόλις ἐπεμψεν· αἰσθόμενοι δὲ καταβοῆν οὐκ ὀλίγην οὔσαν ἡμῶν παρήλθομεν, οὐ τοῖς ἐγκλήμασι τῶν πόλεων ἀντεροῦντες (οὐ γὰρ παρὰ δικασταῖς ὑμῖν οὔτε ἡμῶν οὔτε τούτων οἱ λόγοι ἂν γίγνοιντο), ἀλλ' ὅπως μὴ ῥαδίως περὶ μεγάλων πραγμάτων τοῖς ξυμμάχοις πειθόμενοι χεῖρον βουλευέσθητε, καὶ ἅμα βουλόμενοι περὶ τοῦ παντός λόγου τοῦ ἐς ἡμᾶς καθεστῶτος δηλῶσαι, ὡς οὔτε ἀπεικίως ἔχομεν ἅ κεκτήμεθα, ἧ τε πόλις ἡμῶν ἀξία λόγου ἐστί. Καὶ τὰ μὲν πάνυ παλαιὰ τί δεῖ λέγειν, ὧν ἀκοαὶ μᾶλλον λόγων μάρτυρες ἢ ὄψεις τῶν ἀκουσομένων; τὰ δὲ Μηδικὰ καὶ ὅσα αὐτοὶ ξύνιστε, εἴ καὶ δι' ὄχλον μᾶλλον ἔσται ἀεὶ προβαλλομένοις, ἀνάγκη λέγειν. Καὶ γὰρ ὅτε ἐδρῶμεν, ἐπ' ὠφελίᾳ ἐκινδυνεύετο, ἧς τοῦ μὲν ἔργου μέρος μετέσχετε, τοῦ δὲ λόγου μὴ παντός, εἴ τι ὠφελεῖ, στερισκώμεθα. Ῥηθήσεται

δὲ οὐ παραιτήσεως μάλλον ἔνεκα ἢ μαρτυρίου καὶ δηλώσεως, **A**
 πρὸς οἷαν ὑμῖν πόλιν μὴ εὖ βουλευομένοις ὁ ἀγὼν καταστή-
 σεται. Φαμέν γὰρ Μαραθῶνί τε μόνοι προκινδυνεύσαι τῷ
 βαρβάρῳ, καὶ ὅτε τὸ ὕστερον ἦλθεν, οὐχ ἱκανοὶ ὄντες κατὰ
 γῆν ἀμύνεσθαι, ἐσβάντες ἐς τὰς ναῦς πανδημεὶ ἐν Σαλαμῖνι
 ξυμμαχῆσαι· ὅπερ ἔσχε μὴ κατὰ πόλεις αὐτὸν ἐπιπλέοντα
 τὴν Πελοπόννησον πορθεῖν, ἀδυνάτων ἂν ὄντων πρὸς ναῦς
 πολλὰς ἀλλήλοισ ἐπιβοηθεῖν. Τεκμήριον δὲ μέγιστον αὐτὸς
 ἐποίησε· νικηθεὶς γὰρ ταῖς ναυσίν, ὡς οὐκέτι αὐτῷ ὁμοίας
 οὔσης τῆς δυνάμεως, κατὰ τάχος τῷ πλείονι τοῦ στρατοῦ ἀνε-
 χώρησεν.

“Τοιοῦτου μέντοι ξυμβάντος τούτου, καὶ σαφῶς δηλωθέντος, **74**
 ὅτι ἐν ταῖς ναυσὶ τῶν Ἑλλήνων τὰ πράγματα ἐγένετο, τρία **B**
 τὰ ὠφελιμώτατα ἐς αὐτὸ παρεσχόμεθα, ἀριθμὸν τε νεῶν
 πλεῖστον, καὶ ἄνδρα στρατηγὸν ξυνετώτατον, καὶ προθυμίαν
 ἀοκνοτάτην· ναῦς μὲν γε ἐς τὰς τριακοσίας ὀλίγῳ ἐλάσσους
 [τῶν] δύο μοιρῶν, Θεμιστοκλέα δὲ ἄρχοντα, ὃς αἰτιώτατος ἐν
 τῷ στενῷ ναυμαχῆσαι ἐγένετο, ὅπερ σιφέστατα ἔσωσε τὰ
 πράγματα, καὶ αὐτοὶ διὰ τοῦτο δὴ μάλιστα ἐτιμήσατε ἄνδρα
 ξένον τῶν ὡς ὑμᾶς ἐλθόντων. Προθυμίαν δὲ καὶ πολὺν τολμη-
 ροτάτην ἐδείξαμεν, οἳ γε, ἐπειδὴ ἡμῖν κατὰ γῆν οὐδεὶς ἐβόηθει, **C**
 τῶν ἄλλων ἤδη μέχοι ἡμῶν δουλεόντων, ἠξιώσαμεν ἐκλιπόν-
 τες τὴν πόλιν καὶ τὰ οἰκεία διαφθεύραντες μηδ’ ὡς τὸ τῶν
 περιλοίπων ξυμμάχων κοινὸν προλιπεῖν, μηδὲ σκεδασθέντες
 ἀχρεῖοι αὐτοῖς γενέσθαι, ἀλλ’ ἐσβάντες ἐς τὰς ναῦς κινδυνεύ-
 σαι, καὶ μὴ ὀργισθῆναι, ὅτι ἡμῖν οὐ προετιμωρήσατε. “Ὅστε
 φαμέν οὐχ ἦσσαν αὐτοὶ ὠφελῆσαι ὑμᾶς ἢ τυχεῖν τούτου.
 Ὑμεῖς μὲν γὰρ ἀπὸ τε οἰκουμένων τῶν πόλεων καὶ ἐπὶ τῷ τὸ
 λοιπὸν νέμεσθαι, ἐπειδὴ ἐδείσατε ὑπὲρ ὑμῶν καὶ οὐχ ἡμῶν τὸ
 πλεόν, ἐβοηθήσατε. (“Ὅτε γοῦν ἦμεν ἔτι σῶοι, οὐ παρεγέ-
 νεσθε·) ἡμεῖς δὲ ἀπὸ τε τῆς οὐκ οὔσης ἔτι ὀρμώμενοι, καὶ **D**
 ὑπὲρ τῆς ἐν βραχείᾳ ἐλπίδι οὔσης κινδυνεύοντες, ξυνεσώσαμεν
 ὑμᾶς τε τὸ μέρος καὶ ἡμᾶς αὐτούς. Εἰ δὲ προσεχωρήσαμεν
 πρότερον τῷ Μήδῳ δέισαντες, ὥσπερ καὶ ἄλλοι, περὶ τῆ
 χώρα, ἢ μὴ ἐτολμήσαμεν ὕστερον ἐσβῆναι ἐς τὰς ναῦς ὡς
 ἰεφθαρμένοι, οὐδὲν ἂν ἔτι ἔδει ὑμᾶς μὴ ἔχοντας ναῦς ἱκανὰς
 ναυμαχεῖν, ἀλλὰ καθ’ ἡσυχίαν ἂν αὐτῷ προεχώρησε τὰ πράγ-
 ματα, ἢ ἐβούλετο.

“Ἄρ’ ἀξιοὶ ἐσμεν, ὧ Λακεδαιμόνιοι, καὶ προθυμίας ἔνεκα **75**
 τῆς τότε καὶ γνώμης ξυνέσεως ἀρχῆς γε ἧς ἔχομεν τοῖς Ἑλ-
 λησι μὴ οὕτως ἄγαν ἐπιφθόνως διακεῖσθαι; καὶ γὰρ αὐτὴν

A τήνδε ἐλάβομεν οὐ βιασάμενοι, ἀλλ' ὑμῶν μὲν οὐκ ἐθελησάντων παραμῆναι πρὸς τὰ ὑπόλοιπα τοῦ βαρβάρου, ἡμῖν δὲ προσελθόντων τῶν ξυμμάχων, καὶ αὐτῶν δεηθέντων ἡγεμόνας καταστῆναι· ἐξ αὐτοῦ δὲ τοῦ ἔργου κατηναγκάσθημεν τὸ πρῶτον προαγαγεῖν αὐτὴν ἐς τούδε, μάλιστα μὲν ὑπὸ δέους, ἔπειτα δὲ καὶ τιμῆς, ὕστερον καὶ ὠφελίας. Καὶ οὐκ ἀσφαλὲς ἔτι ἐδόκει εἶναι τοῖς πολλοῖς ἀπηχθημένους, καὶ τιῶν καὶ ἡδῆ ἀποστάντων κατεστραμμένων, ὑμῶν τε ἡμῖν οὐκέτι ὁμοίως φίλων, ἀλλ' ὑπόπτων καὶ διαφόρων ὄντων, ἀέντας κινδυνεύειν· καὶ γὰρ ἂν αἱ ἀποστάσεις πρὸς ὑμᾶς ἐγίγνοντο.

B Πᾶσι δὲ ἀνεπίφθορον τὰ ξυμφέροντα τῶν μεγίστων πέρι κινδύνων εὖ τίθεσθαι.

76 “ Ὑμεῖς γοῦν, ὦ Λακεδαιμόνιοι, τὰς ἐν τῇ Πελοποννήσῳ πόλεις ἐπὶ τὸ ὑμῖν ὠφέλιμον καταστησάμενοι ἐξηγεῖσθε· καὶ εἰ τότε ὑπομείνιντες διὰ παντὸς ἀπήχθησθε ἐν τῇ ἡγεμονίᾳ, ὥσπερ ἡμεῖς, εὖ ἴσμεν μὴ ἂν ἦσσαν ὑμᾶς λυπηροὺς γενομένους τοῖς ξυμμάχοις, καὶ ἀναγκασθέντας ἂν ἢ ἀρχεῖν ἐγκρατῶς, ἢ αὐτοὺς κινδυνεύειν. Οὕτως οὐδ' ἡμεῖς θαυμαστὸν οὐδὲν πεποιήκαμεν, οὐδ' ἀπο τοῦ ἀνθρωπέου τρόπου, εἰ ἀρχὴν τε διδομένην ἐδεξάμεθα, καὶ ταύτην μὴ ἀνεῖμεν ὑπὸ τῶν

C μεγίστων νικηθέντες, τιμῆς καὶ δέους καὶ ὠφελίας, οὐδ' αὖ πρῶτοι τοῦ τοιούτου ὑπάρξαντες, ἀλλ' ἀεὶ καθεστῶτος τὸν ἦσσω ὑπὸ τοῦ δυνατωτέρου κατείργεσθαι, ἄξιοί τε ἅμα νομίζοντες εἶναι καὶ ὑμῖν δοκοῦντες, μέχρι οὗ τὰ ξυμφέροντα λογιζόμενοι τῷ δικαίῳ λόγῳ νῦν χρῆσθε, ὃν οὐδεὶς πω παρατυχὸν ἰσχύϊ τι κτήσασθαι προθεῖς τοῦ μὴ πλέον ἔχειν ἀπετράπετο. Ἐπαινῆσθαι τε ἄξιοι οἵτινες χρῆσάμενοι τῇ ἀνθρωπείᾳ φύσει, ὥστε ἐτέρων ἀρχεῖν, δικαιότεροι ἢ κατὰ τὴν ὑπάρχουσαν δύναμιν γεγένηται. Ἄλλους γ' ἂν οὖν οἴομεθα τὰ ἡμέτερα λαβόντας δεῖξαι ἂν μάλιστα, εἴ τι μετριάζομεν· ἡμῖν δὲ καὶ

D ἐκ τοῦ ἐπιεικοῦς ἀδοξία τὸ πλέον ἢ ἔπαινος οὐκ εἰκότως περιέσθη.

77 “ Καὶ ἐλασσούμενοι γὰρ ἐν ταῖς ξυμβολαίαις πρὸς τοὺς ξυμμάχους δίκαις, καὶ παρ' ἡμῖν αὐτοῖς ἐν τοῖς ὁμοίοις νόμοις ποιήσαντες τὰς κρίσεις φιλοδικεῖν δοκοῦμεν. Καὶ οὐδεὶς σκοπεῖ αὐτῶν, τοῖς καὶ ἄλλοθί που ἀρχὴν ἔχουσι καὶ ἦσσαν ἡμῶν πρὸς τοὺς ὑπηκόους μετρίοις οὕσι εἰότι τοῦτο οὐκ ὀνειδίζεται· βιάζεσθαι γὰρ οἷς ἂν ἐξῆ, δικάζεσθαι οὐδὲν προσδέονται. Οἱ δὲ εἰθισμένοι πρὸς ἡμᾶς ἀπὸ τοῦ ἴσου ὀμιλεῖν, ἦν τι παρὰ τὸ μὴ οἶεσθαι χρῆναι ἢ γνώμῃ, ἢ δυνάμει τῇ διὰ τὴν ἀρχὴν καὶ ὅπως οὖν ἐλασσωθῶσιν, οὐ τοῦ πλείονος μὴ

στερισκόμενοι χάριν ἔχουσιν, ἀλλὰ τοῦ ἐνδεοῦς χαλεπώτερον Α
 φέρουσιν, ἢ εἰ ἀπὸ πρώτης ἀποθέμενοι τὸν νόμον φανερώς
 ἐπλεονεκτοῦμεν. Ἐκείνως δ' οὐδ' ἂν αὐτοὶ ἀντέλεγον, ὡς οὐ
 χρεῶν τὸν ἦσσω τῷ κρατοῦντι ὑποχωρεῖν. Ἀδικούμενοί τε,
 ὡς ἔοικεν, οἱ ἄνθρωποι μᾶλλον ὀργίζονται ἢ βιαζόμενοι. Τὸ
 μὲν γὰρ ἀπὸ τοῦ ἴσου δοκεῖ πλεονεκτεῖσθαι, τὸ δ' ἀπὸ τοῦ
 κρείσσονος καταναγκάζεσθαι. Ὑπὸ γοῦν τοῦ Μήδου δεινό-
 τερα τούτων πάσχοντες ἠνείχοντο, ἢ δὲ ἡμετέρα ἀρχὴ χαλεπὴ
 δοκεῖ εἶναι· εἰκότως· τὸ παρὸν γὰρ αἰεὶ βαρὺ τοῖς ὑπηκόοις. Β
 Ὑμεῖς γ' ἂν οὖν, εἰ καθελόντες ἡμᾶς ἄρξαιτε, τάχα ἂν τὴν
 εὐνοίαν, ἣν διὰ τὸ ἡμέτερον δέος εἰλήφατε, μεταβάλοιτε, εἴπερ,
 οἷα καὶ τότε πρὸς τὸν Μῆδον δι' ὀλίγον ἠγησάμενοι ὑπεδειξατε,
 ὅμοια καὶ νῦν γνώσεσθε. Ἀμικτα γὰρ τά τε καθ' ὑμᾶς αὐ-
 τοὺς νόμιμα τοῖς ἕλλοις ἔχετε, καὶ προσέτι εἰς ἕκαστος ἐξῶν
 οὔτε τούτοις χρῆται, οὔθ' οἷς ἡ ἄλλη Ἑλλάς νομίζει.

“Βουλευέσθε οὖν βραδέως ὡς οὐ περὶ βραχέων, καὶ μὴ ἄλλο- 78
 τρίαίς γνώμαις καὶ ἐγκλήμασι πεισθέντες οἰκεῖον πόνον πρόσ-
 θησθε. Τοῦ δὲ πολέμου τὸν παράλογον, ὅσος ἐστί, πρὶν ἐν
 αὐτῷ γενέσθαι προσιάγινωτε. Μηκυνόμενος γὰρ ἐς τύχας
 φιλεῖ τὰ πολλὰ περιίστασθαι, ὧν ἴσον τε ἀπέχομεν, καὶ ὅπο-
 τέρως ἔσται ἐν ἀδήλω κινδυνεύεται. Ἰόντες τε οἱ ἄνθρωποι C
 ἐς τοὺς πολέμους τῶν ἔργων πρότερον ἔχονται, ἢ χοῆν ὕστε-
 ρον ὄραν, κακοπαθοῦντες δὲ ἤδη τῶν λόγων ἄπτονται. Ἡμεῖς
 δὲ ἐν οὐδεμιᾷ πω τοιαύτῃ ἀμαρτία ὄντες οὔτ' αὐτοί, οὔθ' ὑμᾶς
 ὀρωῦντες, λέγομεν ὑμῖν, ἕως ἔτι ἀνθαίρετος ἀμφοτέροις ἢ
 εὐβουλία, σπονδὰς μὴ λύειν, μηδὲ παραβαίνειν τοὺς ὄρκους,
 τὰ δὲ διάφορα εἰρήνη λύεσθαι κατὰ τὴν ξυνηθίαν· εἰ δὲ μή,
 θεοὺς τοὺς ὀρκίους μάρτυρας ποιούμενοι πειρασόμεθα ἀμυνέ-
 σθαι πολέμου ἄρχοντας ταύτῃ, ἣ ἂν ὑφηγησθε.”

Τοιαῦτα δὲ οἱ Ἀθηναῖοι εἶπον. Ἐπειδὴ δὲ τῶν τε ξυμ- 79
 μάχων ἦκουσαν οἱ Λακεδαιμόνιοι τὰ ἐγκλήματα τὰ ἐς τοὺς D
 Ἀθηναίους καὶ τῶν Ἀθηναίων ἃ ἔλεξαν, μεταστῆσάμενοι πάν-
 τας ἐβουλεύοντο κατὰ σφᾶς αὐτοὺς περὶ τῶν παρόντων. Καὶ
 τῶν μὲν πλείονων ἐπὶ τὸ αὐτὸ αἰ γνώμαι ἔφερον, ἀδικεῖν τε
 τοὺς Ἀθηναίους ἤδη, καὶ πολεμητέα εἶναι ἐν τάχει· παρελ-
 θῶν δὲ Ἀρχίδαμος ὁ βασιλεὺς αὐτῶν, ἀνὴρ καὶ ξυνητὸς δοκῶν
 εἶναι καὶ σώφρων, ἔλεξε τοιαῦτα.

“Καὶ αὐτὸς πολλῶν ἤδη πολέμων ἔμπειρός εἰμι, ὧ Λακε- 80
 δαιμόνιοι, καὶ ὑμῶν τοὺς ἐν τῇ αὐτῇ ἡλικίᾳ ὀρω, ὥστε μήτε
 ἀπειρία ἐπιθυμῆσαί τινα τοῦ ἔργου, ὅπερ ἂν οἱ πολλοὶ πάθοιεν,
 μήτε ἀγαθὸν καὶ ἀσφαλὲς νομίσαντα. Εὐροῖτε δ' ἂν τόνδε,

A περὶ οὗ νῦν βουλευέσθε, οὐκ ἂν ἐλάχιστον γενόμενον, εἰ σωφρόνως τις αὐτὸν ἐκλογίζοιτο. Πρὸς μὲν γὰρ [τούς] Πελοποννησίους καὶ τοὺς ἄστυγείτονας παρόμοιος ἡμῶν ἢ ἄλκή, καὶ διὰ ταχέων οἷόν τε ἐφ' ἕκαστα ἐλθεῖν· πρὸς δὲ ἄνδρας, οἳ γῆν τε ἐκάς ἔχουσι, καὶ προσέτι θαλάσσης ἐμπειρότατοί εἰσι, καὶ τοῖς ἄλλοις ἅπασιν ἄριστα ἐξήρτνται, πλούτῳ τε ἰδίῳ καὶ δημοσίῳ καὶ ναυσὶ καὶ ἵπποις καὶ ὄπλοις καὶ ὄχλῳ, ὅσος οὐκ ἐν ἄλλῳ ἐνὶ γε χωρίῳ Ἑλληνικῷ ἔστιν, ἔτι δὲ καὶ ζυμμάχους πολλοὺς φόρου ὑποτελεῖς ἔχουσι, πῶς χρῆ πρὸς τούτους ραδίως πόλεμον ἄρασθαι, καὶ τίνι πιστεύσαντας ἀπαρασκεύους ἐπει-

B χθῆναι; πότερον ταῖς ναυσὶν; ἀλλ' ἤσους ἐσμέν· εἰ δὲ μελετήσομεν καὶ ἀντιπαρασκευασόμεθα, χρόνος ἐνέσται. Ἄλλα τοῖς χρήμασιν; ἀλλὰ πολλῷ ἔτι πλέον τούτου ἐλλείπομεν, καὶ οὔτε ἐν κοινῷ ἔχομεν, οὔτε ἐτοίμως ἐκ τῶν ἰδίων φέρομεν.

81 “Τάχ' ἂν τις θαρσοίη, ὅτι τοῖς ὄπλοις αὐτῶν καὶ τῷ πλήθει ὑπερφέρομεν, ὥστε τὴν γῆν δηρὸν ἐπιφοιτῶντες. Τοῖς δὲ ἄλλῃ γῆ ἔστι πολλή, ἧς ἄρχουσι, καὶ ἐκ θαλάσσης ὧν δέονται ἐπάξονται. Εἰ δ' αὖ τοὺς ζυμμάχους ἀφιστάναί πειρασόμεθα, δεήσει καὶ τούτοις ναυσὶ βοηθεῖν, τὸ πλέον οὔσι νη-

C σιώταις. Τίς οὖν ἔσται ἡμῶν ὁ πόλεμος; εἰ μὴ γὰρ ἢ ναυσὶ κρητήσομεν, ἢ τὰς προσόδους ἀφαιρήσομεν, ἀφ' ὧν τὸ ναυτικὸν τρέφουσι, βλαψόμεθα τὰ πλέω. Κὰν τούτῳ οὐδὲ καταλύεσθαι ἔτι καλόν, ἄλλως τε καὶ εἰ δόξομεν ἄρξει μᾶλλον τῆς διαφορᾶς. Μὴ γὰρ δὴ ἐκείνη γε τῇ ἐλπίδι ἐπαίρωμεθα, ὡς ταχὺ πανθήσεται ὁ πόλεμος, ἦν τὴν γῆν αὐτῶν τάμωμεν. Δέδοικα δὲ μᾶλλον, μὴ καὶ τοῖς παισὶν αὐτὸν ὑπολίπωμεν· οὕτως εἰκὸς Ἀθηναίους φρονήματι μήτε τῇ γῇ δουλεῦσαι, μήτε, ὥσπερ ἀπειροὺς, καταπλαγῆναι τῷ πολέμῳ.

82 “Οὐ μὴν οὐδὲ ἀναισθήτως αὐτοὺς κελεύω τοὺς τε ζυμμάχους

D ἡμῶν εἶν βλάπτειν, καὶ ἐπιβουλεύοντας μὴ καταφωρᾶν, ἀλλὰ ὄπλα μὲν μήπω κινεῖν, πέμπειν δὲ καὶ αἰτιᾶσθαι μήτε πόλεμον ἄγαν δηλοῦντας, μήθ' ὡς ἐπιτρέψομεν, κὰν τούτῳ καὶ τὰ ἡμέτερα αὐτῶν ἐξαρτέσθαι ζυμμάχων τε προσαγωγῇ καὶ Ἑλλήνων καὶ βαρβάρων, εἰ ποθέν τινα ἢ ναυτικοῦ ἢ χρημάτων δύναμιν προσληψόμεθα (ἀνεπίφθορον δὲ ὅσοι ὥσπερ καὶ ἡμεῖς ὑπ' Ἀθηναίων ἐπιβουλενόμεθα μὴ Ἑλλήνας μόνον, ἀλλὰ καὶ βαρβάρους προσλαβόντας διασωθῆναι). Καὶ τὰ αὐτῶν ἅμα ἐκποριζώμεθα. Καὶ ἦν μὲν ἐσακούωσί τι πρεσβυνομένων ἡμῶν, ταῦτα ἄριστα· ἦν δὲ μή, διελθόντων ἐτῶν [καὶ] δύο καὶ τριῶν ἀμεινον ἤδη, ἦν ὁκοῆ, πεφραγμένοι ἴμεν

ἐπ' αὐτούς. Καὶ ἴσως ὀρῶντες ἡμῶν ἤδη τὴν τε παρασκευὴν **A**
καὶ τοὺς λόγους αὐτῇ ὅμοια ὑποσημαίνοντας μᾶλλον ἂν
εἴκοιεν, καὶ γῆν ἐτι ἄτμητον ἔχοντες, καὶ περὶ παρόντων ἀγα-
θῶν καὶ οὐπω ἐφθαρμένων βουλευόμενοι. Μὴ γὰρ ἄλλο τι
νομίσητε τὴν γῆν αὐτῶν ἢ ὄμηρον ἔχειν, καὶ οὐχ ἦσσον, ὅσω
ἄμεινον ἐξείργασται· ἦς φεῖδεσθαι χρὴ ὡς ἐπὶ πλεῖστον, καὶ
μὴ ἐς ἀπόνοιαν καταστήσαντας αὐτούς ἀληπτοτέρους ἔχειν.
Εἰ γὰρ ἀπαράσκευοι τοῖς τῶν ζυμμάχων ἐγκλήμασιν ἐπειχθέν-
τες τεμοῦμεν αὐτήν, ὁρᾶτε, ὅπως μὴ αἴσχιον καὶ ἀπορώτερον
τῇ Πελοποννήσῳ πράξωμεν. Ἐγκλήματα μὲν γὰρ καὶ
πόλεων καὶ ἰδιωτῶν οἷόν τε καταλῦσαι· πόλεμον δὲ ζυμπαν- **B**
τας ἀραμένους ἔνεκα τῶν ἰδίων, ὃν οὐχ ὑπάρχει εἰδέναί, καθ'
ὃ τι χωρήσει, οὐ ῥάδιον εὐπρεπῶς θέσθαι.

“Καὶ ἀνανδρία μηδεὶ πολλοὺς μιᾶ πόλει μὴ ταχὺ ἐπελθεῖν **83**
δοκεῖτω εἶναι. Εἰσὶ γὰρ καὶ ἐκείνοις οὐκ ἐλάσσους χρήματα
φέροντες ζύμμαχοι, καὶ ἔστιν ὁ πόλεμος οὐχ ὄπλων τὸ πλεόν,
ἀλλὰ δαπάνης, δι' ἣν τὰ ὄπλα ὠφελεῖ, ἄλλως τε καὶ ἠπειρώ-
ταις πρὸς θαλασσίους. Πορισώμεθα οὖν πρῶτον αὐτήν, καὶ
μὴ τοῖς τῶν ζυμμάχων λόγοις πρότερον ἐπαιρώμεθα· οἵπερ
δὲ καὶ τῶν ἀποβαινόντων τὸ πλεόν ἐπ' ἀμφοτέρα τῆς αἰτίας
ἔξομεν, οὔτοι καὶ καθ' ἡσυχίαν τι αὐτῶν προΐδωμεν.

“Καὶ τὸ βραδὺ καὶ μέλλον, ὃ μέμφονται μάλιστα ἡμῶν, μὴ **84**
αἰσχύνεσθε. Σπεύδοντές τε γὰρ σχολαίτερον ἂν παύσαισθε **C**
διὰ τὸ ἀπαράσκευοι ἐγχειρεῖν, καὶ ἅμα ἐλευθέραν καὶ ἐνδοξο-
τάτην πόλιν διὰ παντὸς νεμόμεθα· καὶ δύναται μάλιστα
σωφροσύνη ἔμφρων τοῦτ' εἶναι. Μόνοι γὰρ δι' αὐτὸ εὐπρα-
γίαις τε οὐκ ἐξυβρίζομεν, καὶ ζυμφοραῖς ἦσσον ἐτέρων εἴκο-
μεν· τῶν τε ζῆν ἐπαίνῳ ἐξοτρυνόντων ἡμᾶς ἐπὶ τὰ δεινὰ παρὰ
τὸ δοκοῦν ἡμῖν οὐκ ἐπαιρόμεθα ἠδονῆ, καὶ ἦν τις ἄρα ζῆν
κατηγορίᾳ παροξύνῃ, οὐδὲν μᾶλλον ἀχθεσθέντες ἀνεπίεσθημεν.
Πολεμικοὶ τε καὶ εὐβουλοὶ διὰ τὸ εὐκοσμον γιγνόμεθα, τὸ μὲν
ὅτι αἰδῶς σωφροσύνης πλεῖστον μετέχει, αἰσχύνης δὲ ἐνψυχία, **D**
εὐβουλοὶ δὲ ἀμαθέστερον τῶν νόμων τῆς ὑπεροψίας παιδευό-
μενοι, καὶ ζῆν χαλεπότητι σωφρονέστερον ἢ ὥστε αὐτῶν
ἀνηκουστεῖν, καὶ μὴ, τὰ ἀχρεῖα ζυνετοὶ ἄγαν ὄντες, τὰς τῶν
πολεμίων παρασκευὰς λόγῳ καλῶς μεμφόμενοι ἀνομοίως ἔργῳ
ἐπεξίεναι, νομίζειν δὲ τὰς τε διανοίας τῶν πέλας παραπλη-
σίους εἶναι, καὶ τὰς προσπιπτούσας τύχας οὐ λόγῳ διαιρετάς·
αἰεὶ δὲ ὡς πρὸς εὖ βουλευομένους τοὺς ἐναντίους ἔργῳ παρα-
σκευαζώμεθα· καὶ οὐκ ἐξ ἐκείνων ὡς ἀμαρτησομένων ἔχειν
δεῖ τὰς ἐλπίδας, ἀλλ' ὡς ἡμῶν αὐτῶν ἀσφαλῶς προνοου-

Α μένων, πολύ τε διαφέρειν οὐ δεῖ νομίζειν ἄνθρωπον ἀνθρώπου, κράτιστον δὲ εἶναι ὅστις ἐν τοῖς ἀναγκαιοτάτοις παιδεύεται.

85 “Ταῦτας οὖν αἷς οἱ πατέρες τε ἡμῖν παρέδωσαν μελέτας καὶ αὐτοὶ διὰ παντὸς ὠφελούμενοι ἔχομεν, μὴ παρῶμεν, μηδ’ ἐπειχθέντες ἐν βραχεῖ μορίῳ ἡμέρας περὶ πολλῶν σωμαίων καὶ χρημάτων καὶ πόλεων καὶ δόξης βουλευώμεν, ἀλλὰ καθ’ ἡσυχίαν. Ἐξεστι δ’ ἡμῖν μᾶλλον ἐτέρων διὰ ἰσχύν. Καὶ πρὸς τοὺς Ἀθηναίους πέμπετε μὲν περὶ τῆς Ποτιδαίας, πέμπετε δὲ περὶ ὧν οἱ ξύμμαχοί φασιν ἀδικεῖσθαι, ἄλλως τε καὶ Β ἑτοίμων ὄντων αὐτῶν δίκας δοῦναι· ἐπὶ δὲ τὸν διδόντα οὐ πρότερον νόμιμον ὡς ἐπὶ ἀδικούντα ἰέναι. Παρασκευάζεσθε δὲ τὸν πόλεμον ἅμα. Ταῦτα γὰρ [καὶ] κράτιστα βουλευέσεσθε καὶ τοῖς ἐναντίοις φοβερώτατα.”

Καὶ ὁ μὲν Ἀρχίδαμος τοιαῦτα εἶπε· παρελθὼν δὲ Σθενελαΐδας τελευταῖος, εἷς τῶν ἐφόρων τότε ὢν, ἔλεξεν ἐν τοῖς Λακεδαιμονίοις ὧδε.

86 “Τοὺς μὲν λόγους τοὺς πολλοὺς τῶν Ἀθηναίων οὐ γινώσκω· ἐπαινέσαντες γὰρ πολλὰ ἑαυτοὺς οὐδαμοῦ ἀντεῖπον, ὡς οὐκ ἀδικοῦσι τοὺς ἡμετέρους ξυμμάχους καὶ τὴν Πελοπόννησον· C καίτοι εἰ πρὸς τοὺς Μήδους ἐγένοντο ἀγαθοὶ τότε, πρὸς δὲ ἡμᾶς, κακοὶ νῦν, διπλασίας ζημίας ἀξιώεισιν, ὅτι ἀντ’ ἀγαθῶν κακοὶ γεγένηται. Ἡμεῖς δὲ ὅμοιοι καὶ τότε καὶ νῦν ἔσμεν, καὶ τοὺς ξυμμάχους, ἦν σωφρονῶμεν, οὐ περιοψόμεθα ἀδικουμένους, οὐδὲ μελλήσομεν τιμωρεῖν· οἱ δ’ οὐκέτι μέλλουσι κακῶς πάσχειν. Ἄλλοις μὲν γὰρ χρήματά ἐστι πολλὰ καὶ νῆες καὶ ἵπποι, ἡμῖν δὲ ξύμμαχοι ἀγαθοί, οὓς οὐ παραδοτέα τοῖς Ἀθηναίοις ἐστίν, οὐδὲ δίκαις καὶ λόγοις διακριτέα μὴ λόγῳ καὶ αὐτοὺς βλαπτομένους, ἀλλὰ τιμωρητέα ἐν τάχει καὶ παντὶ σθένει. Καὶ ὡς ἡμᾶς πρέπει βουλευέσθαι ἀδικουμένους, D μηδεὶς διδασκέτω, ἀλλὰ τοὺς μέλλοντας ἀδικεῖν μᾶλλον πρέπει πολὺν χρόνον βουλευέσθαι. Ψηφίζεσθε οὖν, ὦ Λακεδαιμόνιοι, ἀξίως τῆς Σπάρτης τὸν πόλεμον, καὶ μήτε τοὺς Ἀθηναίους ἔατε μείζους γίγνεσθαι, μήτε τοὺς ξυμμάχους καταπροδιδῶμεν, ἀλλὰ ξὺν τοῖς θεοῖς ἐπίωμεν πρὸς τοὺς ἀδικούντας.”

87 Τοιαῦτα δὲ λέξας ἐπεψήφισεν αὐτός, ἔφορος ὢν, ἐς τὴν ἐκκλησίαν τῶν Λακεδαιμονίων. Ὁ δὲ (κρίνουσι γὰρ βοῆ καὶ οὐ ψήφῳ) οὐκ ἔφη διαγιγνώσκειν τὴν βοήν, ὑποτέρα μείζων, ἀλλὰ βουλούμενος αὐτοὺς φανερωῶς ἀποδεικνυμένους τὴν γνώμην ἐς τὸ πολεμεῖν μᾶλλον ὀρμηθεῖν ἔλεξεν, “Ὅτῳ μὲν ὑμῶν,

ᾧ Λακεδαιμόνιοι, δοκοῦσι λελύσθαι αἱ σπονδαί, καὶ οἱ Ἀθη- **A**
ναῖοι ἀδικεῖν, ἀναστήτω ἐς ἐκεῖνο τὸ χωρίον," δειξας τι χωρίον
αὐτοῖς· " ὅτω δὲ μὴ δοκοῦσιν, ἐς τὰ ἐπὶ θάτερα." Ἀναστάν-
τες δὲ διέστησαν, καὶ πολλῶ πλείους ἐγένοντο οἷς ἐδόκουν αἱ
σπονδαί λελύσθαι. Προσκαλέσαντές τε τοὺς ξυμμάχους
εἶπον, ὅτι σφίσι μὲν δοκοῖεν ἀδικεῖν οἱ Ἀθηναῖοι, βού-
λεσθαι δὲ καὶ τοὺς πάντας ξυμμάχους παρακαλέσαντες
ψῆφον ἐπαγαγεῖν, ὅπως κοινῇ βουλευσάμενοι τὸν πόλεμον
ποιῶνται, ἦν δοκῆ. Καὶ οἱ μὲν ἀπεχώρησαν ἐπ' οἴκου
διαπραξάμενοι ταῦτα, καὶ οἱ Ἀθηναίων πρέσβεις ὕστερον
ἐφ' ἅπερ ἦλθον χρηματίσαντες. Ἡ δὲ διαγνώμη αὕτη τῆς **B**
ἐκκλησίας, τοῦ τὰς σπονδὰς λελύσθαι, ἐγένετο ἐν τῷ τετάρτῳ
καὶ δεκάτῳ ἔτει τῶν τριακοντουτίδων σπονδῶν προκεχωρηκιῶν,
αἱ ἐγένοντο μετὰ τὰ Εὐβοϊκά.

Ἐψηφίσαντο δὲ οἱ Λακεδαιμόνιοι τὰς σπονδὰς λελύσθαι, **88**
καὶ πολεμητέα εἶναι, οὐ τοσοῦτον τῶν ξυμμάχων πεισθέντες
τοῖς λόγοις, ὅσον φοβούμενοι τοὺς Ἀθηναίους, μὴ ἐπὶ μεῖζον
ἐνηθηῶσιν, ὀρῶντες αὐτοῖς τὰ πολλὰ τῆς Ἑλλάδος ὑποχείρια
ἦδη ὄντα.

Οἱ γὰρ Ἀθηναῖοι τρόπῳ τοιῷδε ἦλθον ἐπὶ τὰ πράγματα, **89**
ἐν οἷς ἠνέζηθησαν. Ἐπειδὴ Μῆδοι ἀνεχώρησαν ἐκ τῆς Εὐρώ- **C**
πης νικηθέντες καὶ ναυσὶ καὶ πεζῶ ὑπὸ Ἑλλήνων, καὶ οἱ
καταφυγόντες αὐτῶν ταῖς ναυσὶν ἐς Μυκάλην διεφθάρησαν,
Λεωτυχίδης μὲν ὁ βασιλεὺς τῶν Λακεδαιμονίων, ὅσπερ ἠγέετο
τῶν ἐν Μυκάλῃ Ἑλλήνων, ἀπεχώρησεν ἐπ' οἴκου ἔχων τοὺς
ἀπὸ Πελοποννήσου ξυμμάχους· οἱ δὲ Ἀθηναῖοι καὶ οἱ ἀπὸ
Ἰωνίας καὶ Ἑλλησπόντου ξύμμαχοι ἦδη ἀφεστηκότες ἀπὸ
βασιλέως ὑπομείναντες Σηστὸν ἐπολιόρκουν, Μήδων ἐχόντων,
καὶ ἐπιχειμάσαντες εἶλον αὐτήν, ἐκλιπόντων τῶν βαρβάρων.
Καὶ μετὰ τοῦτο ἀπέπλευσαν ἐξ Ἑλλησπόντου ὡς ἕκαστοι κατὰ
πόλεις. Ἀθηναίων δὲ τὸ κοινόν, ἐπειδὴ αὐτοῖς οἱ βάρβαροι
ἐκ τῆς χώρας ἀπῆλθον, διεκομίζοντο εὐθύς ὅθεν ὑπεξέθετο **D**
παῖδας καὶ γυναῖκας καὶ τὴν περιούσαν κατασκευήν, καὶ τὴν
πόλιν ἀνοικοδομεῖν παρεσκευάζοντο καὶ τὰ τεῖχη. Τοῦ τε
γὰρ περιβόλου βραχέα εἰστήκει, καὶ οἰκίαι αἱ μὲν πολλαὶ
πεπτῶκεσαν, ὀλίγαι δὲ περιῆσαν, ἐν αἷς αὐτοῖ ἐσκήνησαν οἱ
δυνατοὶ τῶν Περσῶν.

Λακεδαιμόνιοι δὲ αἰσθόμενοι τὸ μέλλον ἦλθον πρεσβεία, τὰ **90**
μὲν καὶ αὐτοῖ ἦδιον ἂν ὀρῶντες μήτε ἐκείνους μήτ' ἄλλον
μηδένα τεῖχος ἔχοντα, τὸ δὲ πλεόν τῶν ξυμμάχων ἐξοτρυνόν-
των, καὶ φοβουμένων τοῦ τε ναυτικοῦ αὐτῶν τὸ πλῆθος, ὃ πρὶν

- A** οὐχ ὑπῆρχε, καὶ τὴν ἐς τὸν Μηδικὸν πόλεμον τόλμαν γενομένην. Ἡξίουν τε αὐτοὺς μὴ τειχίζεῖν, ἀλλὰ καὶ τῶν ἔξω Πελοποννήσου μᾶλλον ὅσοις [ξυν]ειστήκει ἔγκαθελεῖν μετὰ σφῶν τοὺς περιβόλους, τὸ μὲν βουλούμενον καὶ ὑποπτον τῆς γνώμης οὐ δηλοῦντες ἐς τοὺς Ἀθηναίους, ὡς δὲ τοῦ βαρβάρου, εἰ αὐθις ἐπέλθοι, οὐκ ἂν ἔχοντος ἀπὸ ἐχυροῦ ποθεν, ὡσπερ νῦν ἐκ τῶν Θηβῶν, ὀρμᾶσθαι· τὴν τε Πελοπόννησον πᾶσιν ἔφασαν ἰκανὴν εἶναι ἀναχώρησίν τε καὶ ἀφορμὴν. Οἱ δ' Ἀθηναῖοι Θεμιστοκλέους γνώμῃ τοὺς μὲν Λακεδαιμονίους ταῦτ' εἰπόντας, ἀποκρινάμενοι, ὅτι πέμψουσιν ὡς αὐτοὺς πρέσβεις περὶ ὧν λέγουσιν, εὐθύς ἀπήλλαξαν· ἑαυτὸν δὲ ἐκέλευεν ἀποστέλλειν ὡς τάχιστα ὁ Θεμιστοκλῆς ἐς τὴν Λακεδαίμονα, ἄλλους δὲ πρὸς ἑαυτῷ ἐλομένους πρέσβεις μὴ εὐθύς ἐκπέμπειν, ἀλλ' ἐπισχεῖν μέχρι τοσοῦτου, ἕως ἂν τὸ τεῖχος ἰκανὸν αἰρωσιν, ὡστε ἀπομάχεσθαι ἐκ τοῦ ἀναγκαιοτάτου ὕψους· τειχίζεῖν δὲ πάντα πανδημῆι τοὺς ἐν τῇ πόλει, καὶ αὐτοὺς καὶ γυναῖκας καὶ παῖδας, φειδομένους μήτε ἰδίου μήτε δημοσίου οἰκοδομήματος, ὅθεν τις ὠφελία ἔσται ἐς τὸ ἔργον, ἀλλὰ καθαιροῦντας πάντα. Καὶ ὁ μὲν ταῦτα διδάξας καὶ ὑπειπὼν, τᾶλλα ὅτι αὐτὸς τάκεῖ πράξει, ᾗχετο. Καὶ ἐς τὴν Λακεδαίμονα ἐλθὼν
- C** οὐ προσῆει πρὸς τὰς ἀρχάς, ἀλλὰ διῆγε καὶ προῦφασίζετο· καὶ ὁπότε τις αὐτὸν ἔροιτο τῶν ἐν τέλει ὄντων, ὅ τι οὐκ ἐπέρχεται ἐπὶ τὸ κοινόν, ἔφη τοὺς ἑμπρέσβεις ἀναμένειν, ἀσχολίας δὲ τινος οὔσης αὐτοὺς ὑπολειφθῆναι, προσδέχεσθαι μέντοι ἐν τάχει ἡξεῖν, καὶ θαυμάζειν, ὡς οὐπω πάρεισιν.
- 91** Οἱ δὲ ἀκούοντες τῷ μὲν Θεμιστοκλεῖ ἐπέιθοντο διὰ φιλίαν αὐτοῦ· τῶν δὲ ἄλλων ἀφικνουμένων καὶ σαφῶς κατηγορούντων, ὅτι τειχίζεται τε καὶ ἤδη ὕψος λαμβάνει, οὐκ εἶχον, ὅπως χρῆ ἀπιστῆσαι. Γνοὺς δὲ ἐκεῖνος κελεύει αὐτοὺς μὴ λόγους μᾶλλον παράγεσθαι ἢ πέμψαι σφῶν αὐτῶν ἄνδρας, οἵτινες
- D** χρηστοὶ καὶ πιστῶς ἀπαγγελοῦσι σκεψάμενοι. Ἀποστέλλουσιν οὖν· καὶ περὶ αὐτῶν ὁ Θεμιστοκλῆς τοῖς Ἀθηναίοις κρύφα πέμπει κελεύων ὡς ἥκιστα ἐπιφανῶς κατασχεῖν καὶ μὴ ἀφείναι, πρὶν ἂν αὐτοὶ πάλιν κομισθῶσιν· ἤδη γὰρ καὶ ἦκον αὐτῷ οἱ ἑμπρέσβεις, Ἀβρώνιχός τε ὁ Λυσικλέους καὶ Ἀριστείδης ὁ Λυσιμάχου, ἀγγέλλοντες ἔχειν ἰκανῶς τὸ τεῖχος· ἐφοβῆίτο γάρ, μὴ οἱ Λακεδαιμόνιοι σφᾶς, ὁπότε σαφῶς ἀκούσειαν, οὐκέτι ἀφῶσιν. Οἳ τε οὖν Ἀθηναῖοι τοὺς πρέσβεις, ὡσπερ ἐπεστάλη, κατέειχον, καὶ Θεμιστοκλῆς ἐπελθὼν τοῖς Λακεδαιμονίοις ἐνταῦθα δὴ φανερώς εἶπεν, ὅτι ἡ μὲν πόλις σφῶν τετείχισται ἤδη, ὡστε ἰκανὴ εἶναι σώζειν τοὺς ἐνοικοῦντας· εἰ

δέ τι βούλονται Λακεδαιμόνιοι ἢ οἱ ξύμμαχοι πρεσβεύεσθαι **A**
 παρὰ σφᾶς, ὡς πρὸς διαγιγνώσκοντας τὸ λοιπὸν ἰέναι τὰ τε
 σφίσι αὐτοῖς ξύμφορα καὶ τὰ κοινά. Τὴν τε γὰρ πόλιν ὅτε
 ἐδόκει ἐκλιπεῖν ἄμεινον εἶναι καὶ ἐς τὰς ναῦς ἐσβῆναι, ἀνευ
 ἐκείνων ἔφασαν γνόντες τολμῆσαι, καὶ ὅσα αὖ μετ' ἐκείνων
 βουλευέσθαι, οὐδενὸς ὕστεροι γνώμῃ φανῆναι. Δοκεῖν οὖν
 σφίσι καὶ νῦν ἄμεινον εἶναι τὴν ἑαυτῶν πόλιν τεῖχος ἔχειν,
 καὶ ἰδίᾳ τοῖς πολίταις καὶ ἐς τοὺς πάντας ξυμμάχους ὠφελι-
 μώτερον ἔσεσθαι. Οὐ γὰρ οἷόν τ' εἶναι μὴ ἀπὸ ἀντιπάλου
 παρασκευῆς ὁμοίων τι ἢ ἴσον ἐς τὸ κοινὸν βουλευέσθαι. Ἡ
 πάντας οὖν ἀτειχίστους ἔφη χρῆναι ξυμμαχεῖν, ἢ καὶ τάδε **B**
 νομίζειν ὀρθῶς ἔχειν.

Οἱ δὲ Λακεδαιμόνιοι ἀκούσαντες ὀργὴν μὲν φανεράν οὐκ **92**
 ἐποιοῦντο τοῖς Ἀθηναίοις· (οὐδὲ γὰρ ἐπὶ κωλύμῃ, ἀλλὰ γνώ-
 μης παραινέσει δῆθεν τῶ κοινῶ ἐπρεσβεύσαντο· ἅμα δὲ καὶ
 προσφιλεῖς ὄντες ἐν τῶ τότε διὰ τὴν ἐς τὸν Μῆδον προθυμίαν
 τὰ μάλιστ' αὐτοῖς ἐτύγχανον·) τῆς μέντοι βουλήσεως ἀμαρ-
 τάνοντες ἀδήλως ἤχθοντο. Οἱ τε πρέσβεις ἐκατέρων ἀπῆλθον
 ἐπ' οἴκου ἀνεπικλήτως.

Τούτῳ τῶ τρόπῳ οἱ Ἀθηναῖοι τὴν πόλιν ἐτείχισαν ἐν ὀλίγῳ **93**
 χρόνῳ. Καὶ δῆλη ἡ οἰκοδομία ἔτι καὶ νῦν ἐστίν, ὅτι κατὰ **C**
 σπουδὴν ἐγένετο. Οἱ γὰρ θεμέλιοι παντοίων λίθων ὑπόκεινται
 καὶ οὐ ξυνεργασμένων ἐστίν ἢ, ἀλλ' ὡς ἕκαστοί ποτε προσ-
 ἔφερον· πολλαὶ τε στῆλαι ἀπὸ σημάτων καὶ λίθοι εἰργασμένοι
 ἐγκατελέγησαν. Μείζων γὰρ ὁ περίβολος πανταχῇ ἐξήχθη
 τῆς πόλεως, καὶ διὰ τοῦτο πάντα ὁμοίως κινουῦντες ἠπειγόντο.
 Ἐπεισε δὲ καὶ τοῦ Πειραιῶς τὰ λοιπὰ ὁ Θεμιστοκλῆς οἰκοδο-
 μεῖν (ὑπῆρκετο δ' αὐτοῦ πρότερον ἐπὶ τῆς ἐκείνου ἀρχῆς ἢς κατ'
 ἐνιαυτὸν Ἀθηναίοις ἤρξε), νομίζων τό τε χωρίον καλὸν εἶναι,
 λιμένας ἔχον τρεῖς αὐτοφυεῖς, καὶ αὐτοὺς ναυτικὸς γεγενη-
 μένους μέγα προφέρειν ἐς τὸ κτήσασθαι δύναμιν. Τῆς γὰρ **D**
 δὴ θαλάσσης πρῶτος ἐτόλμησεν εἰπεῖν ὡς ἀνθεκτέα ἐστί, καὶ
 τὴν ἀρχὴν εὐθύς ξυγκατεσκεύαζε. Καὶ ἠκοδόμησαν τῇ ἐκεί-
 νου γνώμῃ τὸ πάχος τοῦ τεύχους, ὅπερ νῦν ἔτι δῆλόν ἐστι
 περὶ τὸν Πειραιᾶ· δύο γὰρ ἅμαξαι ἐναντίαι ἀλλήλαις τοὺς
 λίθους ἐπήγον. Ἐντὸς δὲ οὔτε χάλιξ οὔτε πηλὸς ἦν, ἀλλὰ
 ξυνφοκοδομημένοι μεγάλοι λίθοι καὶ ἐν τομῇ ἐγγώνιοι, σιδήρῳ
 πρὸς ἀλλήλους τὰ ἔξωθεν καὶ μολίβδῳ δεδεμένοι. Τὸ δὲ
 ὕψος ἡμισυ μάλιστα ἐτελέσθη οὐ διανοεῖτο. Ἐβούλετο γὰρ
 τῶ μεγέθει καὶ τῶ πάχει ἀφιστάναι τὰς τῶν πολεμίων ἐπι-
 βουλάς, ἀνθρώπων τε ἐνόμιζεν ὀλίγων καὶ τῶν ἀχρειοτάτων

A ἀρκέσειν τὴν φυλακὴν, τοὺς δ' ἄλλους ἐς τὰς ναῦς ἐσβήσεσθαι. Ταῖς γὰρ ναυσὶ μάλιστα προσέκειτο, ἰδὼν, ὡς ἐμοὶ δοκεῖ, τῆς βασιλέως στρατιᾶς τὴν κατὰ θάλασσαν ἐφοδὸν εὐπορωτέραν τῆς κατὰ γῆν οὔσαν· τὸν τε Πειραιᾶ ὠφελιμώτερον ἐνόμιζε τῆς ἄνω πόλεως, καὶ πολλάκις τοῖς Ἀθηναίοις παρήνει, ἦν ἄρα ποτὲ κατὰ γῆν βιασθῶσι, καταβάντας ἐς αὐτὸν ταῖς ναυσὶ πρὸς ἅπαντας ἀνθίστασθαι. Ἀθηναῖοι μὲν οὖν οὕτως ἐτειχίσθησαν καὶ τᾶλλα κατεσκευάζοντο, εὐθύς μετὰ τὴν Μήδων ἀναχώρησιν.

94 Πανσανίας δὲ ὁ Κλεομβρότου ἐκ Λακεδαιμόνου στρατηγὸς
B τῶν Ἑλλήνων ἐξεπέμφθη μετὰ εἴκοσι νεῶν ἀπὸ Πελοποννήσου·
ξυνέπλεον δὲ καὶ Ἀθηναῖοι τριάκοντα ναυσὶ καὶ τῶν ἄλλων
ξυμμάχων πλῆθος. Καὶ ἐστράτευσαν ἐς Κύπρον, καὶ αὐτῆς
τὰ πολλὰ κατεστρέψαντο, καὶ ὕστερον ἐς Βυζάντιον, Μήδων
ἐχόντων, καὶ ἐξεπολιόρκησαν ἐν τῇδε τῇ ἡγεμονίᾳ.

95 "Ἦδη δὲ βιαίου ὄντος αὐτοῦ οἱ τε ἄλλοι Ἕλληνες ἤχθοντο
καὶ οὐχ ἤκιστα οἱ Ἴωνες καὶ ὅσοι ἀπὸ βασιλέως νεωστὶ ἠλευ-
θέρωντο· φοιτῶντές τε πρὸς τοὺς Ἀθηναίους ἠξίουσαν αὐτοὺς
ἡγεμόνας σφῶν γενέσθαι κατὰ τὸ ξυγγενές, καὶ Πανσανίᾳ μὴ
ἐπιτρέπειν, ἦν που βιάζεται. Οἱ δὲ Ἀθηναῖοι ἐδέξαντό τε
τοὺς λόγους καὶ προσεῖχον τὴν γνώμην ὡς οὐ περιοψόμενοι
C τᾶλλά τε καταστησόμενοι, ἧ φαίνοιτο ἄριστα αὐτοῖς. Ἐν
τούτῳ δὲ οἱ Λακεδαιμόνιοι μετεπέμποντο Πανσανίαν ἀνακρι-
νοῦντες ὧν πέρι ἐπυνθάνοντο· καὶ γὰρ ἀδικία πολλὴ κατηγο-
ρεῖτο αὐτοῦ ὑπὸ τῶν Ἑλλήνων τῶν ἀφικνουμένων, καὶ τυραν-
νίδος μᾶλλον ἐφαίνετο μίμησις ἢ στρατηγία. Ξυνέβη τε
αὐτῷ καλεῖσθαι τε ἅμα καὶ τοὺς ξυμμάχους τῷ ἐκείνου ἔχθει
παρ' Ἀθηναίους μετατάξασθαι πλὴν τῶν ἀπὸ Πελοποννήσου
στρατιωτῶν. Ἐλθὼν δὲ ἐς Λακεδαίμονα τῶν μὲν ἰδίᾳ πρὸς
τινα ἀδικημάτων εὐθύνθη, τὰ δὲ μέγιστα ἀπολύεται μὴ ἀδικεῖν·

D κατηγορεῖτο δὲ αὐτοῦ οὐχ ἤκιστα μηδισμός, καὶ ἐδόκει σαφέσ-
τατον εἶναι. Καὶ ἐκείνον μὲν οὐκέτι ἐκπέμπουσιν ἄρχοντα,
Δόρκιν δὲ καὶ ἄλλους τινὰς μετ' αὐτοῦ στρατιάν ἔχοντας οὐ
πολλήν· οἷς οὐκέτι ἐφίεσαν οἱ ξύμμαχοι τὴν ἡγεμονίαν. Οἱ
δὲ αἰσθόμενοι ἀπῆλθον· καὶ ἄλλους οὐκέτι ὕστερον ἐξέπεμψαν
οἱ Λακεδαιμόνιοι, φοβούμενοι, μὴ σφίσιν οἱ ἐξιόντες χεῖρους
γίγνωνται, ὅπερ καὶ ἐν τῷ Πανσανίᾳ ἐνεῖδον, ἀπαλλαξιόντες
δὲ καὶ τοῦ Μηδικοῦ πολέμου, καὶ τοὺς Ἀθηναίους νομίζοντες
ικανοὺς ἐξηγεῖσθαι καὶ σφίσιν ἐν τῷ τότε παρόντι ἐπιτη-
δεῖους.

96 Παραλαβόντες δὲ οἱ Ἀθηναῖοι τὴν ἡγεμονίαν τούτῳ τῷ

τρόπῳ ἐκόντων τῶν ξυμμάχων διὰ τὸ Πανσανίου μῖσος, **A**
 ἔταξαν ἅς τε ἔδει παρέχειν τῶν πόλεων χρήματα πρὸς τὸν
 βάρβαρον καὶ ἅς ναῦς. Πρόσχημα γὰρ ἦν ἀμύνασθαι ὧν
 ἔπαθον δηοῦντας τὴν βασιλέως χώραν. Καὶ Ἑλληνοταμίαι
 τότε πρῶτον Ἀθηναίοις κατέστη ἀρχή, οἱ ἐδέχοντο τὸν φόρον.
 Οὕτω γὰρ ὠνομάσθη τῶν χρημάτων ἡ φορά. Ἦν δ' ὁ
 πρῶτος φόρος ταχθεὶς τετρακόσια τάλαντα καὶ ἐξήκοντα.
 Ταμιεῖόν τε Δηλὸς ἦν αὐτοῖς, καὶ αἱ ξυνοδοὶ ἐς τὸ ἱερόν, ἐγγίγ-
 νοντο.

Ἦγοῦμενοι δὲ αὐτονόμων τὸ πρῶτον τῶν ξυμμάχων καὶ **97**
 ἀπὸ κοινῶν ξυνοδῶν βουλευόντων τοσάδε ἐπῆλθον πολέμῳ τε **B**
 καὶ διαχειρίσει πραγμάτων μεταξὺ τοῦδε τοῦ πολέμου καὶ τοῦ
 Μηδικοῦ, ἃ ἐγένετο πρὸς τε τὸν βάρβαρον αὐτοῖς καὶ πρὸς
 τοὺς σφετέρους ξυμμάχους νεωτερίζοντας καὶ Πελοποννησίων
 τοὺς αἰεὶ προστυγχάνοντας ἐν ἐκάστω. Ἐγραψα δὲ αὐτά, καὶ
 τὴν ἐκβολὴν τοῦ λόγου ἐποίησάμην διὰ τὸδε, ὅτι τοῖς πρὸ
 ἐμοῦ ἅπασιν ἐκλιπὲς τοῦτο ἦν τὸ χωρίον, καὶ ἦ τὰ πρὸ τῶν
 Μηδικῶν Ἑλληνικὰ ξυνετίθεσαν ἢ αὐτὰ τὰ Μηδικὰ τούτων
 δὲ ὅσπερ καὶ ἠψατο ἐν τῇ Ἀττικῇ ξυγγραφῇ Ἑλλάνικος, βρα-
 χέως τε καὶ τοῖς χρόνοις οὐκ ἀκριβῶς ἐπεμνήσθη. Ἄμα δὲ
 καὶ τῆς ἀρχῆς ἀπόδειξιν ἔχει τῆς τῶν Ἀθηναίων, ἐν οἷῳ τρόπῳ **C**
 κατέστη.

Πρῶτον μὲν Ἡϊόνα τὴν ἐπὶ Στυρμόνι, Μήδων ἐχόντων, **98**
 πολιορκία εἶλον καὶ ἠνδραπόδισαν, Κίμωνος τοῦ Μιλτιάδου
 στρατηγοῦντος. Ἐπειτα Σκῦρον τὴν ἐν τῷ Αἰγαίῳ νῆσον, ἣν
 ᾤκουν Δόλοπες, ἠνδραπόδισαν καὶ ᾤκισαν αὐτοί. Πρὸς δὲ
 Καρυστίους αὐτοῖς ἄνευ τῶν ἄλλων Εὐβοέων πόλεμος ἐγένετο,
 καὶ χρόνῳ ξυνέβησαν καθ' ὁμολογίαν. Ναξίους δὲ ἀποστᾶσι
 μετὰ ταῦτα ἐπολέμησαν, καὶ πολιορκία παρεστήσαντο. Πρώτη
 τε αὕτη πόλις ξυμμαχίς παρὰ τὸ καθεστηκὸς ἐδουλώθη, ἔπειτα
 δὲ καὶ τῶν ἄλλων ὡς ἐκάστη ξυνέβη.

Αἰτίαι δὲ ἄλλαι τε ἦσαν τῶν ἀποστάσεων καὶ μέγισται αἱ **99**
 τῶν φόρων καὶ νεῶν ἐκδειαὶ καὶ λειποστράτιον εἶ τῳ ἐγένετο. **D**
 Οἱ γὰρ Ἀθηναῖοι ἀκριβῶς ἔπρασσον, καὶ λυπηροὶ ἦσαν οὐκ
 εἰωθόσιν οὐδὲ βουλομένοις ταλαιπωρεῖν προσάγοντες τὰς
 ἀνάγκας. Ἦσαν δὲ πῶς καὶ ἄλλως οἱ Ἀθηναῖοι οὐκέτι
 ὁμοίως ἐν ἡδονῇ ἄρχοντες, καὶ οὔτε ξυνεστράτευον ἀπὸ τοῦ
 ἴσου, ῥύδιόν τε προσάγεσθαι ἦν αὐτοῖς τοὺς ἀφισταμένους.
 Ὡν αὐτοὶ αἰτίοι ἐγένοντο οἱ ξύμμαχοι· διὰ γὰρ τὴν ἀπόκνησιν
 ταύτην τῶν στρατειῶν οἱ πλείους αὐτῶν, ἵνα μὴ ἀπ' οἴκου ᾧσι,
 χρήματα ἐτάξαντο ἀντὶ τῶν νεῶν τὸ ἰκνούμενον ἀνάλωμα

- A φέρειν· καὶ τοῖς μὲν Ἀθηναίοις ἤϋξετο τὸ ναυτικὸν ἀπὸ τῆς
 ἀπάνης ἦν ἐκεῖνοι ξυμφέροισιν, αὐτοὶ δέ, ὅποτε ἀποσταῖεν,
 ἀπαράσκευοι καὶ ἄπειροι ἐς τὸν πόλεμον καθίσταντο.
- 100 Ἐγένετο δὲ μετὰ ταῦτα καὶ ἡ ἐπ' Ἐγρυμῆδοντι ποταμῶ ἐν
 Παμφυλίᾳ πεζομαχία καὶ ναυμαχία Ἀθηναίων καὶ τῶν ξυμ-
 μάχων πρὸς Μήδους, καὶ ἐνίκων τῇ αὐτῇ ἡμέρᾳ ἀμφοτέρω
 Ἀθηναῖοι, Κίμωνος τοῦ Μιλτιάδου στρατηγούντος, καὶ εἶλον
 τριήρεις Φοινίκων καὶ διέφθειραν τὰς πάσας ἐς διακοσίας.
 Χρόνῳ δὲ ὕστερον ξυνέβη Θασίους αὐτῶν ἀποστῆναι διενεχθέν-
 τας περὶ τῶν ἐν τῇ ἀντιπέρας Θράκῃ ἐμποριῶν καὶ τοῦ μετάλ-
 λου, ᾧ ἐνέμοντο. Καὶ ναυσὶ μὲν ἐπὶ Θάσον πλεύσαντες οἱ
 Β Ἀθηναῖοι ναυμαχίᾳ ἐκράτησαν, καὶ ἐς τὴν γῆν ἀπέβησαν·
 ἐπὶ δὲ Στρυμόνα πέμψαντες μυρίους οἰκήτορας αὐτῶν καὶ τῶν
 ξυμμάχων ὑπὸ τοὺς αὐτοὺς χρόνους ὡς οἰκιοῦντες τὰς τότε
 καλουμένας Ἐννέα ὁδοὺς, τῶν δὲ Ἀμφίπολιν, τῶν μὲν Ἐννέα
 ὁδῶν αὐτοὶ ἐκράτησαν, ἃς εἶχον Ἡδωνοί, προελθόντες δὲ τῆς
 Θράκῃς ἐς μεσόγειαν διεφθάρησαν ἐν Δραβήσκῳ τῇ Ἡδωνικῇ
 ὑπὸ τῶν Θρακῶν ξυμπάντων, οἷς πολέμιον ἦν τὸ χωρίον αἱ
 Ἐννέα ὁδοὶ κτιζόμενον.
- 101 Θάσιοι δὲ νικηθέντες μάχαις καὶ πολιορκούμενοι Λακεδαι-
 C μονίους ἐπεκαλοῦντο, καὶ ἐπαμῦναι ἐκέλευον ἐσβαλόντας ἐς
 τὴν Ἀττικὴν. Οἱ δὲ ὑπέσχοντο μὲν κρύφα τῶν Ἀθηναίων
 καὶ ἔμελλον, διεκωλύθησαν δὲ ὑπὸ τοῦ γενομένου σεισμῶ, ἐν
 ᾧ καὶ οἱ Εἰλωτες αὐτοῖς καὶ τῶν περιοίκων Θουριᾶταί τε καὶ
 Αἰθαιῆς ἐς Ἰθώμην ἀπέστησαν. Πλεῖστοι δὲ τῶν Εἰλώτων
 ἐγένοντο οἱ τῶν παλαιῶν Μεσσηνίων τότε δουλωθέντων ἀπό-
 γονοι· ἧ καὶ Μεσσηνιοὶ ἐκλήθησαν οἱ πάντες. Πρὸς μὲν
 [οὔν] τοὺς ἐν Ἰθώμῃ πόλεμος καθειστήκει Λακεδαιμονίοις·
 Θάσιοι δὲ τρίτῳ ἔτει πολιορκούμενοι ὠμολόγησαν Ἀθηναίοις
 τεῖχος τε καθελόντες, καὶ ναῦς παραδόντες, χρήματά τε ὅσα
 D ἔδει ἀποδοῦναι αὐτίκα ταξάμενοι καὶ τὸ λοιπὸν φέρειν, τὴν τε
 ἡπειρον καὶ τὸ μέταλλον ἀφέντες.
- 102 Λακεδαιμόνιοι δέ, ὡς αὐτοῖς πρὸς τοὺς ἐν Ἰθώμῃ ἐμῆκύνετο
 ὁ πόλεμος, ἄλλους τε ἐπεκαλέσαντο ξυμμάχους καὶ Ἀθηναίους·
 οἱ δὲ ἦλθον, Κίμωνος στρατηγούντος, πλήθει οὐκ ὀλίγῳ.
 Μάλιστα δ' αὐτοὺς ἐπεκαλέσαντο, ὅτι τειχομαχεῖν ἐδόκουν
 δυνατοὶ εἶναι· τῆς δὲ πολιορκίας μακρᾶς καθεστηκυίας, τούτου
 ἐνδεᾶ ἐφαίνετο· βίᾳ γὰρ ἂν εἶλον τὸ χωρίον. Καὶ διαφορὰ
 ἐκ ταύτης τῆς στρατείας πρῶτον Λακεδαιμονίοις καὶ Ἀθηναίοις
 φανερὰ ἐγένετο. Οἱ γάρ Λακεδαιμόνιοι, ἐπειδὴ τὸ χωρίον
 βίᾳ οὐχ ἠλίσκετο, δείσαντες τῶν Ἀθηναίων τὸ τολμηρὸν καὶ

τὴν νεωτεροποιίαν, καὶ ἀλλοφύλους ἅμα ἡγησάμενοι, μὴ τι, **A**
 ἦν παραμείνωσιν, ὑπὸ τῶν ἐν Ἰθώμῃ πεισθέντες νεωτερίσωσι,
 μόνους τῶν ξυμμάχων ἀπέπεμψαν, τὴν μὲν ὑποψίαν οὐ δη-
 λοῦντες, εἰπόντες δέ, ὅτι οὐδὲν προσδέονται αὐτῶν ἔτι. Οἱ
 δ' Ἀθηναῖοι ἔγνωσαν οὐκ ἐπὶ τῷ βελτίῳ λόγῳ ἀποπεμπό-
 μενοι, ἀλλὰ τινος ὑπόπτου γενομένου· καὶ δεινὸν ποιησάμενοι,
 καὶ οὐκ ἀξιώσαντες ὑπὸ Λακεδαιμονίων τοῦτο παθεῖν, εὐθύς
 ἐπειδὴ ἀνεχώρησαν, ἀφέντες τὴν γενομένην ἐπὶ τῷ Μήδῳ
 ξυμμαχίαν πρὸς αὐτοὺς Ἀργείοις τοῖς ἐκείνων πολεμίοις ξύμ-
 μαχοι ἐγένοντο· καὶ πρὸς Θεσσαλοὺς ἅμα ἀμφοτέροις οἱ αὐτοὶ
 ὄρκοι καὶ ξυμμαχία κατέστη.

Οἱ δ' ἐν Ἰθώμῃ δεκάτῳ ἔτει, ὡς οὐκέτι ἐδύναντο ἀντέχειν, **103**
 ξυνέβησαν πρὸς τοὺς Λακεδαιμονίους, ἐφ' ᾧ τε ἐξίασιν ἐκ **B**
 Πελοποννήσου ὑπόσπονδοι, καὶ μηδέποτε ἐπιβήσονται αὐτῆς·
 ἦν δέ τις ἀλίσκηται, τοῦ λαβόντος εἶναι δοῦλον. Ἦν δέ τι
 καὶ χρηστήριον τοῖς Λακεδαιμονίοις Πυθικὸν πρὸ τοῦ τὸν
 ἱκέτην τοῦ Διὸς τοῦ Ἰθωμήτα ἀφίεσαι. Ἐξῆλθον δὲ αὐτοὶ καὶ
 παῖδες καὶ γυναῖκες, καὶ αὐτοὺς Ἀθηναῖοι δεξάμενοι κατ'
 ἔχθος ἤδη τὸ Λακεδαιμονίων ἐς Ναύπακτον κατῴκισαν, ἦν
 ἔτυχον ἡρηκότες νεωστί, Λοκρῶν τῶν Ὀζολῶν ἐχόντων.
 Προσεχώρησαν δὲ καὶ Μεγαρῆς Ἀθηναίοις ἐς ξυμμαχίαν
 Λακεδαιμονίων ἀποστάντες, ὅτι αὐτοὺς Κορίνθιοι περὶ γῆς
 ὄρων πολέμῳ κατεῖχον. Καὶ ἔσχον Ἀθηναῖοι Μέγαρα καὶ **C**
 Πηγάς, καὶ τὰ μακρὰ τεῖχη ᾠκοδόμησαν Μεγαρεῦσι τὰ ἀπὸ
 τῆς πόλεως ἐς Νίσαιαν καὶ ἐφρούρουσαν αὐτοί. Καὶ Κορινθίοις
 μὲν οὐχ ἦκιστα ἀπὸ τοῦδε τὸ σφοδρὸν μῖσος ἠρξάτο πρῶτον ἐς
 Ἀθηναίους γενέσθαι.

Ἰνάρως δὲ ὁ Ψαμμίτιχον Λίβυς, βασιλεὺς Λιβύων τῶν **104**
 πρὸς Αἰγύπτῳ, ὁρμώμενος ἐκ Μαρείας τῆς ὑπὲρ Φάρου πόλεως
 ἀπέστησεν Αἰγύπτου τὰ πλέω ἀπὸ βασιλέως Ἀρταξέρξου, καὶ
 αὐτὸς ἄρχων γενόμενος Ἀθηναίους ἐπηγάγετο. Οἱ δὲ (ἔτυ-
 χον γὰρ ἐς Κύπρον στρατευόμενοι ναυσὶ διακοσίαις αὐτῶν τε
 καὶ τῶν ξυμμάχων) ἦλθον ἀπολιπόντες τὴν Κύπρον· καὶ ἀνα- **D**
 πλεύσαντες ἀπὸ θαλάσσης ἐς τὸν Νεῖλον, τοῦ τε ποταμοῦ
 κρατοῦντες καὶ τῆς Μέμφιδος τῶν δύο μερῶν, πρὸς τὸ τρίτον
 μέρος, ὃ καλεῖται Λευκὸν τεῖχος, ἐπολέμουν. Ἐνήσαν δὲ
 αὐτόθι Περσῶν καὶ Μήδων οἱ καταφυγόντες καὶ Αἰγυπτίων οἱ
 μὴ ξυναποστάντες.

Ἀθηναίοις δὲ ναυσὶν ἀποβαῖσιν ἐς Ἀλιᾶς πρὸς Κορινθίους **105**
 καὶ Ἐπιδανρίους μάχη ἐγένετο, καὶ ἐνίκων Κορίνθιοι. Καὶ
 ὕστερον Ἀθηναῖοι ἐνανμάχησαν ἐπὶ Κεκρυφαλείᾳ Πελοποννη-

- A** σίων ναυσί, καὶ ἐνίκων Ἀθηναῖοι. Πολέμου δὲ καταστάντος πρὸς Αἰγινήτας Ἀθηναίους, μετὰ ταῦτα ναυμαχία γίνεται ἐπ' Αἰγίνῃ μεγάλη Ἀθηναίων καὶ Αἰγινήτων, καὶ οἱ ξύμμαχοι ἑκατέροις παρήσαν· καὶ ἐνίκων Ἀθηναῖοι, καὶ ναῦς ἐβδομήκοντα λαβόντες αὐτῶν ἐς τὴν γῆν ἀπέβησαν καὶ ἐπολιόρκουν, Λεωκράτους τοῦ Σπυρίβου στρατηγούντος. Ἔπειτα Πελοποννήσιοι ἀμύνειν βουλόμενοι Αἰγινήταις ἐς μὲν τὴν Αἰγίαν τριακοσίους ὀπλίτας, πρότερον Κορινθίων καὶ Ἐπιδαυρίων ἐπικούρους, διεβίβασαν, τὰ δὲ ἄκρα τῆς Γερανείας κατέλαβον. Καὶ ἐς τὴν Μεγαρίδα κατέβησαν Κορίνθιοι μετὰ τῶν ζυμ-
- B** μάχων, νομίζοντες ἀδυνάτους ἔσεσθαι Ἀθηναίους βοηθεῖν τοῖς Μεγαρεῦσιν, ἔν τε Αἰγίνῃ ἀπούσης στρατιᾶς πολλῆς καὶ ἐν Αἰγύπτῳ· ἦν δὲ καὶ βοηθῶσιν, ἀπ' Αἰγίνης ἀναστήσεσθαι αὐτούς. Οἱ δὲ Ἀθηναῖοι τὸ μὲν πρὸς Αἰγίνῃ στράτευμα οὐκ ἐκίνησαν, τῶν δ' ἐκ τῆς πόλεως ὑπολοίπων οἱ τε πρεσβύτατοι καὶ οἱ νεώτατοι ἀφικνοῦνται ἐς τὰ Μέγαρα, Μυρωνίδου στρατηγούντος. Καὶ μάχης γενομένης ἰσορρόπου πρὸς Κορινθίους, διεκρίθησαν ἀπ' ἀλλήλων, καὶ ἐνόμισαν αὐτοὶ ἑκάτεροι οὐκ ἔλασσον ἔχειν ἐν τῷ ἔργῳ. Καὶ οἱ μὲν Ἀθηναῖοι (ἐκράτησαν γὰρ ὄμως μᾶλλον), ἀπελθόντων τῶν Κορινθίων, τροπαῖον ἔστησαν· οἱ δὲ Κορίνθιοι κακιζόμενοι ὑπὸ τῶν ἐν τῇ πόλει
- C** πρεσβυτέρων, καὶ παρασκευασάμενοι ἡμέρας ὕστερον δώδεκα μάλιστα, ἐλθόντες ἀντίστασαν τροπαῖον καὶ αὐτοὶ ὡς νίκησαντες. Καὶ οἱ Ἀθηναῖοι ἐκβοηθήσαντες ἐκ τῶν Μεγάρων τοὺς τε τὸ τροπαῖον ἰστάντας διαφθείρουσι, καὶ τοῖς ἄλλοις ζυμβαλόντες ἐκράτησαν.
- 106** Οἱ δὲ νικώμενοι ὑπεχώρουν, καὶ τι αὐτῶν μέρος οὐκ ὀλίγον προσβιασθὲν καὶ διαμαρτὸν τῆς ὁδοῦ ἐσέπεσεν ἐς τοῦ χωρίου ἰδιώτου, ᾧ ἔτυχεν ὄρυγμα μέγα περιεῖργον, καὶ οὐκ ἦν ἔξοδος. Οἱ δὲ Ἀθηναῖοι γινόντες κατὰ πρόσωπόν τε εἶργον τοῖς ὀπλίταις, καὶ περιστήσαντες κύκλῳ τοὺς ψιλοὺς κατέλευσαν πάντας
- D** τοὺς ἐσελθόντας· καὶ πάθος μέγα τοῦτο Κορινθίοις ἐγένετο. Τὸ δὲ πλῆθος ἀπεχώρησεν αὐτοῖς τῆς στρατιᾶς ἐπ' οἴκου.
- 107** Ἦρξαντο δὲ κατὰ τοὺς χρόνους τούτους καὶ τὰ μακρὰ τεῖχη ἐς θάλασσαν Ἀθηναῖοι οἰκοδομεῖν, τό τε Φαληρόνδε καὶ τὸ ἐς Πειραιᾶ. Καὶ Φωκίων στρατευσάντων ἐς Δωριᾶς, τὴν Λακεδαιμονίων μητρόπολιν, Βοίων καὶ Κυτίνιον καὶ Ἐρινεόν, καὶ ἐλόντων ἐν τῶν πολισμάτων τούτων, οἱ Λακεδαιμόνιοι Νικομήδους τοῦ Κλεομβρότου ὑπὲρ Πλειστοάνακτος τοῦ Πανσανίου βασιλέως, νέου ὄντος ἔτι, ἡγουμένου, ἐβροήθησαν τοῖς Δωριεῦ-

σιν ἑαυτῶν τε πεντακοσίοις καὶ χιλίοις ὀπλίταις καὶ τῶν Α
 ξυμμάχων μυρίοις· καὶ τοὺς Φωκέας ὁμολογίᾳ ἀναγκάσαντες
 ἀποδοῦναι τὴν πόλιν ἀπεχώρουν πάλιν. Καὶ κατὰ θάλασσαν
 μὲν αὐτοὺς, διὰ τοῦ Κρισαίου κόλπου εἰ βούλοιντο περαιοῦσθαι,
 Ἀθηναῖοι ναυσὶ περιπλεύσαντες ἔμελλον κωλύ[σ]ειν· διὰ δὲ
 τῆς Γερανείας οὐκ ἀσφαλὲς ἐφαίνετο αὐτοῖς Ἀθηναίων ἐχόν-
 των Μέγαρα καὶ Πηγὰς πορεύεσθαι. Δύσοδός τε γὰρ ἢ
 Γεράνεια, καὶ ἐφρουρεῖτο αἰεὶ ὑπὸ Ἀθηναίων· καὶ τότε ἠσθά-
 νοντο αὐτοὺς μέλλοντας καὶ ταύτῃ κωλύσειν. Ἔδοξε δ' αὐ-
 τοῖς ἐν Βοιωτοῖς περιμείνασι σκέψασθαι, ὅτῳ τρόπῳ ἀσφα-
 λέστατα διαπορεύσονται. Τὸ δὲ τι καὶ ἄνδρες τῶν Ἀθηναίων Β
 ἐπήγον αὐτοὺς κρύφα, ἐλπίσαντες δῆμόν τε καταπαύσειν καὶ
 τὰ μακρὰ τεῖχη οἰκοδομούμενα. Ἐβοήθησαν δὲ ἐπ' αὐτοὺς οἱ
 Ἀθηναῖοι πανδημεὶ καὶ Ἀργείων χίλιοι καὶ τῶν ἄλλων ξυμ-
 μάχων ὡς ἕκαστοι· ζῦμπαντες δὲ ἐγένοντο τετρακισχίλιοι καὶ
 μύριοι. Νομίσαντες δὲ ἀπορεῖν, ὅπῃ διέλθωσιν, ἐπεστράτευσ-
 σαν αὐτοῖς, καὶ τι καὶ τοῦ δήμου καταλύσεως ὑποψία. Ἦλθον
 δὲ καὶ Θεσσαλῶν ἰππῆς τοῖς Ἀθηναίοις κατὰ τὸ ξυμμαχικόν,
 οἱ μετέστησαν ἐν τῷ ἔργῳ παρὰ τοὺς Λακεδαιμονίους.

Γενομένης δὲ μάχης ἐν Τανάγρα τῆς Βοιωτίας, ἐνίκων 108
 Λακεδαιμόνιοι καὶ οἱ ζῦμμαχοι, καὶ φόνος ἐγένετο ἀμφοτέρων C
 πολὺς. Καὶ Λακεδαιμόνιοι μὲν ἐς τὴν Μεγαρίδα ἐλθόντες
 καὶ δεινδροτομήσαντες πάλιν ἀπῆλθον ἐπ' οἶκον διὰ Γερανείας
 καὶ Ἰσθμοῦ· Ἀθηναῖοι δὲ δευτέρα καὶ ἐξηκοστῇ ἡμέρᾳ μετὰ
 τὴν μάχην ἐστράτευσαν ἐς Βοιωτοὺς, Μυρωνίδου στρατηγοῦν-
 τος· καὶ μάχῃ ἐν Οἰνοφύτοις τοὺς Βοιωτοὺς νικήσαντες τῆς τε
 χώρας ἐκράτησαν τῆς Βοιωτίας καὶ Φωκίδος, καὶ Ταναγραίων
 τὸ τεῖχος περιεῖλον, καὶ Λοκρῶν τῶν Ὀπουντίων ἑκατὸν
 ἄνδρας ὁμήρους τοὺς πλοῦσιωτάτους ἔλαβον, τὰ τε τεῖχη τὰ
 ἑαυτῶν τὰ μακρὰ ἐπέτελεσαν. Ὁμολόγησαν δὲ καὶ Αἰγινῆται
 μετὰ ταῦτα τοῖς Ἀθηναίοις τεῖχη τε περιελόντες καὶ ναῦς D
 παραδόντες, φόρον τε ταξάμενοι ἐς τὸν ἔπειτα χρόνον. Καὶ
 Πελοπόννησον περιέπλευσαν Ἀθηναῖοι Τολμίδου τοῦ Τολ-
 μαίου στρατηγοῦντος, καὶ τὸ νεώριον τὸ Λακεδαιμονίων ἐνέ-
 πρησαν, καὶ Χαλκίδα Κορινθίων πόλιν εἶλον, καὶ Σικυωνίους
 ἐν ἀποβάσει τῆς γῆς μάχῃ ἐκράτησαν.

Οἱ δ' ἐν τῇ Αἰγύπτῳ Ἀθηναῖοι καὶ οἱ ζῦμμαχοι ἐπέμενον, 109
 καὶ αὐτοῖς πολλαὶ ἰδέαι πολέμων κατέστησαν. Τὸ μὲν γὰρ
 πρῶτον ἐκράτουσιν τῆς Αἰγύπτου Ἀθηναῖοι· καὶ βασιλεὺς πέμ-
 πει ἐς Λακεδαίμονα Μεγάβαζον ἄνδρα Πέρσῃν χρήματα
 ἔχοντα, ὅπως, ἐς τὴν Ἀττικὴν ἐσβαλεῖν πεισθέντων τῶν Πελο-

A ποννησίων, ἀπ' Αἰγύπτου ἀπαγάγοι Ἀθηναίους. Ὡς δὲ αὐτῷ οὐ προὔχῳρει, καὶ τὰ χρήματα ἄλλως ἀναλοῦτο, ὁ μὲν Μεγάβαζος καὶ τὰ λοιπὰ τῶν χρημάτων πάλιν ἐς τὴν Ἀσίαν ἐκομίσθη, Μεγάβυζον δὲ τὸν Ζωπύρου πέμπει ἄνδρα Πέρσῃ μετὰ στρατιᾶς πολλῆς· ὃς ἀφικόμενος κατὰ γῆν τοὺς τε Αἰγυπτίους καὶ τοὺς συμμαχοὺς μάχῃ ἐκράτησε, καὶ ἐκ τῆς Μεμφιδὸς ἐξήλασε τοὺς Ἕλληνας, καὶ τέλος ἐς Προσωπίτιδα τὴν νῆσον κατέκλησε, καὶ ἐπολιόρκει ἐν αὐτῇ ἐνιαυτὸν καὶ ἑξ μῆνας, μέχρι οὗ ξηράνας τὴν διώρυχα, καὶ παρατρέψας ἄλλη τὸ ὕδωρ, τὰς τε ναῦς ἐπὶ τοῦ ξηροῦ ἐποίησε καὶ τῆς νήσου τὰ πολλὰ ἠπειρον, καὶ διαβάς εἶλε τὴν νῆσον πεζῇ.

110 Οὕτω μὲν τὰ τῶν Ἑλλήνων πράγματα ἐφθάρη ἐξ ἔτη πολε-
B μήσαντα· καὶ ὀλίγοι ἀπὸ πολλῶν πορευόμενοι διὰ τῆς Λιβύης ἐς Κυρήνην ἐσώθησαν, οἱ δὲ πλεῖστοι ἀπώλοντο. Αἴγυπτος δὲ πάλιν ὑπὸ βασιλείᾳ ἐγένετο πλὴν Ἀμυρταίου τοῦ ἐν τοῖς ἔλεσι βασιλέως· τοῦτον δὲ διὰ μέγεθός τε τοῦ ἔλους οὐκ ἐδύνατο ἐλεῖν, καὶ ἅμα μαχιμώτατοί εἰσι τῶν Αἰγυπτίων οἱ ἔλειοι. Ἰνάρως δὲ ὁ τῶν Λιβύων βασιλεύς, ὃς τὰ πάντα ἔπραξε περὶ τῆς Αἰγύπτου, προδοσίᾳ ληφθεὶς ἀνεσταυρώθη. Ἐκ δὲ τῶν Ἀθηναίων καὶ τῆς ἄλλης συμμαχίδος πεντήκοντα
C τριήρεις διάδοχοι πλέουσai ἐς Αἴγυπτον ἔσχον κατὰ τὸ Μενδῆσιον κέρας, οὐκ εἰδότες τῶν γεγενημένων οὐδέν. Καὶ αὐτοῖς ἐκ τε γῆς ἐπιπεσόντες πεζοὶ καὶ ἐκ θαλάσσης Φοινίκων ναυτικὸν διέφθειραν τὰς πολλὰς τῶν νεῶν, αἱ δ' ἐλάσσους διέφυγον πάλιν. Τὰ μὲν κατὰ τὴν μεγάλην στρατείαν Ἀθηναίων καὶ τῶν συμμαχῶν ἐς Αἴγυπτον οὕτως ἐτελεύτησεν.

111 Ἐκ δὲ Θεσσαλίας Ὀρέστης ὁ Ἐχεκρατίδου, υἱὸς τοῦ Θεσσαλῶν βασιλέως, φεύγων ἔπεισεν Ἀθηναίους ἑαυτὸν κατάγειν· καὶ παραλαβόντες Βοιωτοὺς καὶ Φωκέας ὄντας συμμαχοὺς Ἀθηναῖοι ἐστράτευσαν τῆς Θεσσαλίας ἐπὶ Φάρσαλον. Καὶ
D τῆς μὲν γῆς ἐκράτουν, ὅσα μὴ προϊόντες πολὺ ἐκ τῶν ὄπλων (οἱ γὰρ ἰππῆς τῶν Θεσσαλῶν εἶργον)· τὴν δὲ πόλιν οὐχ εἶλον, οὐδ' ἄλλο προὔχῳρει αὐτοῖς οὐδέν, ὧν ἕνεκα ἐστράτευσαν, ἀλλὰ ἀπεχώρησαν πάλιν Ὀρέστην ἔχοντες ἄπρακτοι. Μετὰ δὲ ταῦτα οὐ πολλῷ ὕστερον χίλιοι Ἀθηναίων ἐπὶ τὰς ναῦς τὰς ἐν Πηγαῖς ἐπιβάντες (εἶχον δ' αὐτοὶ τὰς Πηγὰς) παρέπλευσαν ἐς Σικυῶνα, Περικλέους τοῦ Ξανθίππου στρατηγούντος, καὶ ἀποβάντες Σικυωνίων τοὺς προσμίζαντας μάχῃ ἐκράτησαν. Καὶ εὐθὺς παραλαβόντες Ἀχαιοὺς, καὶ διαπλεύσαντες πέραν, τῆς Ἀκαρνανίας ἐς Οἰνιάδας ἐστράτευσαν καὶ

ἐπολιόρκουν· οὐ μέντοι εἶλόν γε, ἀλλ' ἀπεχώρησαν ἐπ' Ἀ οἴκου.

Ὑστερον δέ, διαλιπόντων ἐτῶν τριῶν, σπονδαὶ γίνονται 112
Πελοποννησίοις καὶ Ἀθηναίοις πενταετείς. Καὶ Ἑλληνικῶ
μὲν πολέμου ἔσχον οἱ Ἀθηναῖοι, ἐς δὲ Κύπρον ἐστρατεύοντο
ναυσὶ διακοσίοις αὐτῶν τε καὶ τῶν ξυμμάχων Κίμωνος στρα-
τηγοῦντος. Καὶ ἐξήκοντα μὲν νῆες ἐς Αἴγυπτον ἀπ' αὐτῶν
ἔπλευσαν, Ἀμυρταίου μεταπέμποντος, τοῦ ἐν τοῖς ἔλεσι βασιλι-
λέως, αἱ δὲ ἄλλαι Κίτιον ἐπολιόρκουν. Κίμωνος δὲ ἀποθα-
νόντος, καὶ λιμοῦ γενομένου, ἀπεχώρησαν ἀπὸ Κιτίου· καὶ
πλεύσαντες ὑπὲρ Σαλαμῖνος τῆς ἐν Κύπρῳ Φοῖνιξι καὶ Κίλιξι Β
ἐναυμάχησαν καὶ ἐπεζομάχησαν ἄμα, καὶ νικήσαντες ἀμφό-
τερα ἀπεχώρησαν ἐπ' οἴκου, καὶ αἱ ἐξ Αἰγύπτου νῆες πάλιν
αἱ ἐλθοῦσαι μετ' αὐτῶν. Λακεδαιμόνιοι δὲ μετὰ ταῦτα τὸν
ιερόν καλούμενον πόλεμον ἐστράτευσαν, καὶ κρατήσαντες τοῦ
ἐν Δελφοῖς ἱεροῦ παρέδωσαν Δελφοῖς· καὶ αὖθις ὕστερον Ἀθη-
ναῖοι ἀποχωρούντων αὐτῶν στρατεύσαντες καὶ κρατήσαντες
παρέδωσαν Φωκεῦσι.

Καὶ χρόνον ἐγγενομένου μετὰ ταῦτα Ἀθηναῖοι, Βοιωτῶν 113
τῶν φευγόντων ἐχόντων Ὀρχομενὸν καὶ Χαιρώνειαν καὶ ἄλλ'
ἄττα χωρία τῆς Βοιωτίας, ἐστράτευσαν ἑαυτῶν μὲν χιλίοις C
ὀπλίταις, τῶν δὲ ξυμμάχων ὡς ἐκάστοις ἐπὶ τὰ χωρία ταῦτα
πολέμια ὄντα, Τολμίδου τοῦ Τολμαίου στρατηγοῦντος· καὶ
Χαιρώνειαν ἐλόντες ἀπεχώρουν φυλακὴν καταστήσαντες.
Πορευομένοις δὲ αὐτοῖς ἐν Κορωνεῖα ἐπιτίθενται οἱ τε ἐκ τῆς
Ὀρχομενοῦ φυγάδες Βοιωτῶν, καὶ Λοκροὶ μετ' αὐτῶν, καὶ
Εὐβοέων φυγάδες, καὶ ὅσοι τῆς αὐτῆς γνώμης ἦσαν· καὶ
μάχη κρατήσαντες τοὺς μὲν διέφθειραν τῶν Ἀθηναίων, τοὺς
δὲ ζῶντας ἔλαβον. Καὶ τὴν Βοιωτίαν ἐξέλιπον Ἀθηναῖοι
πᾶσαν σπονδὰς ποιησάμενοι, ἐφ' ᾧ τοὺς ἄνδρας κομιοῦνται.
Καὶ οἱ φεύγοντες Βοιωτῶν κατελθόντες καὶ οἱ ἄλλοι πάντες D
αὐτόνυμοι πάλιν ἐγένοντο.

Μετὰ δὲ ταῦτα οὐ πολλῶ ὕστερον Εὐβοία ἀπέστη ἀπὸ Ἀθη- 114
ναίων· καὶ ἐς αὐτὴν διαβεβηκότος ἤδη Περικλέους στρατιᾶ
Ἀθηναίων, ἠγγέλη αὐτῷ, ὅτι Μέγαρα ἀφέστηκε, καὶ Πελο-
ποννήσιοι μέλλουσιν ἐσβαλεῖν ἐς τὴν Ἀττικὴν, καὶ οἱ φρουροὶ
Ἀθηναίων διεφθαρμένοι εἰσὶν ὑπὸ Μεγαρέων, πλὴν ὅσοι ἐς
Νίσαιαν ἀπέφυγον (ἐπαγαγόμενοι δὲ Κορινθίους καὶ Σικων-
νίους καὶ Ἐπιδαυρίους ἀπέστησαν οἱ Μεγαρῆς)· ὁ δὲ Περικλῆς
πάλιν κατὰ τάχος ἐκόμιζε τὴν στρατιάν ἐκ τῆς Εὐβοίας.
Καὶ μετὰ τοῦτο οἱ Πελοποννήσιοι τῆς Ἀττικῆς ἐς Ἐλευσίνα

- A** καὶ Θριῶζε ἐσβαλόντες ἐδήωσαν, Πλειστοάνακτος τοῦ Πανσανίου, βασιλέως Λακεδαιμονίων, ἡγουμένου, καὶ τὸ πλεόν οὐκέτι προελθόντες ἀπεχώρησαν ἐπ' οἶκον. Καὶ Ἀθηναῖοι πάλιν ἐς Εὐβοίαν διαβάντες, Περικλέους στρατηγούντος, κατεστρέψαντο πᾶσαν. Καὶ τὴν μὲν ἄλλην ὁμολογίᾳ κατεστήσαντο, Ἐστιαίᾳ δὲ ἐξοικίσαντες αὐτοὶ τὴν γῆν ἔσχον.
- 115** Ἀναχωρήσαντες δὲ ἀπὸ Εὐβοίας οὐ πολλῶ ὕστερον σπονδὰς ἐποιήσαντο πρὸς Λακεδαιμονίους καὶ τοὺς ζυμμάχους τριακοντούεις, ἀποδόντες Νίσαιαν καὶ Πηγὰς καὶ Τροιζῆνα καὶ Ἀχαΐαν· ταῦτα γὰρ εἶχον Ἀθηναῖοι Πελοποννησίων.
- B** Ἐκτῷ δὲ ἔτει Σαμίους καὶ Μιλησίους πόλεμος ἐγένετο περὶ Πρὴννης· καὶ οἱ Μιλήσιοι ἐλασσόμενοι τῷ πολέμῳ παρ' Ἀθηναίους ἐλθόντες κατεβόων τῶν Σαμίων. Ξυνεπελαμβάνοντο δὲ καὶ ἐξ αὐτῆς τῆς Σάμου ἄνδρες ἰδιῶται νεωτερίσαι βουλόμενοι τὴν πολιτείαν. Πλεύσαντες οὖν Ἀθηναῖοι ἐς Σάμον ναυσὶ τεσσαράκοντα δημοκρατίαν κατέστησαν, καὶ ὁμήρους ἔλαβον τῶν Σαμίων πενήκοντα μὲν παῖδας, ἴσους δὲ ἄνδρας, καὶ κατέθεντο ἐς Λῆμνον, καὶ φρουρὰν ἐγκαταλιπόντες ἀνεχώρησαν. Τῶν δὲ Σαμίων ἦσαν γὰρ τινες οἳ οὐχ ὑπέμενον, ἀλλ' ἔφυγον ἐς τὴν ἠπειρον, ξυθήμενοι τῶν ἐν τῇ πόλει τοῖς
- C** δυνατωτάτοις καὶ Πισσοῦθιη τῷ Ὑστάσπου ζυμμαχίαν, ὃς εἶχε Σάρδεϊς τότε, ἐπικούρους τε ξυλλέξαντες ἐς ἑπτακοσίους διέβησαν ὑπὸ νύκτα ἐς τὴν Σάμον. Καὶ πρῶτον μὲν τῷ δήμῳ ἐπανέστησαν, καὶ ἐκράτησαν τῶν πλείστων· ἔπειτα τοὺς ὁμήρους κλέψαντες ἐκ Λήμνου τοὺς αὐτῶν ἀπέστησαν, καὶ τοὺς φρουροὺς τοὺς Ἀθηναίων καὶ τοὺς ἄρχοντας, οἳ ἦσαν παρὰ σφίσι, ἐξέδοσαν Πισσοῦθιη, ἐπὶ τε Μίλητον εὐθὺς παρεσκευάζοντο στρατεύειν. Ξυναπέστησαν δὲ αὐτοῖς καὶ Βυζάντιοι.
- 116** Ἀθηναῖοι δὲ ὡς ἦσθοντο, πλεύσαντες ναυσὶν ἐξήκοντα ἐπὶ
- D** Σάμου ταῖς μὲν ἑκαίδεκα τῶν νεῶν οὐκ ἐχρήσαντο (ἔτυχον γὰρ αἱ μὲν ἐπὶ Καρίας ἐς προσκοπὴν τῶν Φοινισσῶν νεῶν οἰχόμεναι, αἱ δ' ἐπὶ Χίου καὶ Λέσβου περιαιγγέλλουσαι βοηθεῖν)· τεσσαράκοντα δὲ ναυσὶ καὶ τέσσαρσι, Περικλέους δεκάτου αὐτοῦ στρατηγούντος, ἐναυμάχησαν πρὸς Τραγίᾳ τῇ νήσῳ Σαμίων ναυσὶν ἐβδομήκοντα, ὧν ἦσαν αἱ εἴκοσι στρατιώτιδες (ἔτυχον δὲ αἱ πᾶσαι ἀπὸ Μιλήτου πλέουσαι)· καὶ ἐνίκων Ἀθηναῖοι. Ὑστερον δ' αὐτοῖς ἐβοήθησαν ἐκ τῶν Ἀθηναίων νῆες τεσσαράκοντα καὶ Χίων καὶ Λεσβίων πέντε καὶ εἴκοσι, καὶ ἀποβάντες καὶ κρατοῦντες τῷ πεζῷ ἐπολιόρκουν τρισὶ τείχεσι τὴν πόλιν, καὶ ἐκ θαλάσσης ἅμα. Περικλῆς δὲ

λαβὼν ἑξήκοντα ναῦς ἀπὸ τῶν ἐφορμουσῶν ᾤχετο κατὰ τάχος **A**
ἐπὶ Καύνου καὶ Καρίας, ἐσαγγελθέντων, ὅτι Φοίνισσαι νῆες
ἐπ' αὐτοὺς πλεύουσιν· ᾤχετο γὰρ καὶ ἐκ τῆς Σάμου πέντε ναυσὶ
Στησαγόρας καὶ ἄλλοι ἐπὶ τὰς Φοίνισσας.

Ἐν τούτῳ δὲ οἱ Σάμιοι ἑξαπιναιῶς ἔκπλουν ποιησάμενοι **117**
ἀφράκτῳ τῷ στρατοπέδῳ ἐπιπεσόντες τὰς τε προφυλακίδας
ναῦς διέφθειραν, καὶ ναυμαχοῦντες τὰς ἀνταναγομένας ἐνίκη-
σαν, καὶ τῆς θαλάσσης τῆς καθ' ἑαυτοὺς ἐκράτησαν ἡμέρας
περὶ τέσσαρας καὶ δέκα, καὶ ἐσεκομίσαντο καὶ ἐξεκομίσαντο ἃ
ἐβούλοντο. Ἐλθόντος δὲ Περικλέους, πάλιν ταῖς ναυσὶ κατε-
κλήσθησαν. Καὶ ἐκ τῶν Ἀθηνῶν ὕστερον προσεβोधήθησαν **B**
τεσσαράκοντα μὲν αἱ μετὰ Θουκυδίδου καὶ Ἄγνωτος καὶ Φορ-
μίωνος νῆες, εἴκοσι δὲ αἱ μετὰ Τληπολέμου καὶ Ἀντικλέους·
ἐκ δὲ Χίου καὶ Λέσβου τριάκοντα. Καὶ ναυμαχίαν μὲν τινα
βραχεῖαν ἐποίησαντο οἱ Σάμιοι· ἀδύνατοι δὲ ὄντες ἀντισχεῖν
ἐξεπολιορκήθησαν ἐνάτῳ μηνί, καὶ προσεχώρησαν ὁμολογίᾳ
τειχός τε καθελόντες καὶ ὁμήρους δόντες, καὶ ναῦς παραδόντες,
καὶ χρήματα τὰ ἀναλωθέντα κατὰ χρόνους ταξάμενοι ἀπο-
δοῦναι. Ξυνέβησαν δὲ καὶ Βυζάντιοι, ὥσπερ καὶ πρότερον,
ὑπήκοοι εἶναι.

Μετὰ ταῦτα δὲ ἤδη γίγνεται οὐ πολλοῖς ἔτεσιν ὕστερον τὰ **118**
προειρημένα, τὰ τε Κερκυραϊκὰ, καὶ τὰ Ποτιδαιατικὰ, καὶ ὅσα **C**
πρόφασις τοῦδε τοῦ πολέμου κατέστη. Ταῦτα δὲ ζῦμπαντα,
ὅσα ἔπραξαν οἱ Ἕλληνες πρὸς τε ἀλλήλους καὶ τὸν βάρβα-
ρον, ἐγένετο ἐν ἔτεσι πενήκοντα μάλιστα μετὰ τῆς Ξέρξου
ἀναχωρήσεως καὶ τῆς ἀρχῆς τοῦδε τοῦ πολέμου· ἐν οἷς Ἀθη-
ναῖοι τὴν τε ἀρχὴν ἐγκρατεστέραν κατεστήσαντο, καὶ αὐτοὶ
ἐπὶ μέγα ἐχώρησαν δυνάμει· οἱ δὲ Λακεδαιμόνιοι αἰσθό-
μενοι οὔτε ἐκώλουν, εἰ μὴ ἐπὶ βραχύ, ἡσύχαζόν τε τὸ πλεον
τοῦ χρόνου, ὄντες μὲν καὶ πρὸ τοῦ μὴ ταχεῖς εἶναι ἐς
τοὺς πολέμους, εἰ μὴ ἀναγκάζονται, τὸ δὲ τι καὶ πολέμοις **D**
οἰκείοις ἐξειργόμενοι, πρὶν δὴ ἡ δύναμις τῶν Ἀθηναίων
σαφῶς ἤρητο, καὶ τῆς ξυμμαχίας αὐτῶν ἤπτοντο. Τότε δὲ
οὐκέτι ἀνασχετὸν ἐποιοῦντο, ἀλλ' ἐπιχειρητέα ἐδόκει εἶναι
πάσῃ προθυμίᾳ, καὶ καθαιρετέα ἢ ἰσχύς, ἣν δύνωνται, ἀρα-
μένοις τόνδε τὸν πόλεμον.

Αὐτοῖς μὲν οὖν τοῖς Λακεδαιμονίοις διέγνωστο λελύσθαι
τε τὰς σπονδὰς, καὶ τοὺς Ἀθηναίους ἀδικεῖν· πέμψαντες δὲ ἐς
Δελφοὺς ἐπηρώτων τὸν θεόν, εἰ πολεμοῦσιν ἄμεινον ἔσται.
Ὁ δὲ ἀνείλεν αὐτοῖς, ὡς λέγεται, κατὰ κράτος πολεμοῦσι νίκην

- A ἔσεσθαι, καὶ αὐτὸς ἔφη ξυλλήψεσθαι καὶ παρακαλούμενος καὶ ἄκλητος.
- 119 Αὖθις δὲ τοὺς ξυμμάχους παρακαλέσαντες ψῆφον ἐβούλοντο ἐπαγαγεῖν, εἰ χρὴ πολεμεῖν. Καὶ ἐλθόντων τῶν πρέσβευων ἀπὸ τῆς ξυμμαχίας, καὶ ξυνόδου γενομένης, οἳ τε ἄλλοι εἶπον ἂ ἐβούλοντο, κατηγοροῦντες οἱ πλείους τῶν Ἀθηναίων καὶ τὸν πόλεμον ἀξιοῦντες γενέσθαι, καὶ οἱ Κορίνθιοι δεηθέντες μὲν καὶ κατὰ πόλεις πρότερον ἐκάστων ἰδία, ὥστε ψηφίσασθαι τὸν πόλεμον, δεδιότες περὶ τῆ Ποτιδαία, μὴ προδιαφθαρῆ, παρόντες δὲ καὶ τότε καὶ τελευταῖοι ἐπελθόντες, ἔλεγον τοιάδε.
- 120 “Τοὺς μὲν Λακεδαιμονίους, ὧ ἄνδρες ξύμμαχοι, οὐκ ἂν B ἔτι αἰτιασαίμεθα, ὡς οὐ καὶ αὐτοὶ ἐψηφισμένοι τὸν πόλεμόν εἰσι, καὶ ἡμᾶς ἐς τοῦτο νῦν ξυνήγαγον. Χρὴ γὰρ τοὺς ἡγεμόνας τὰ ἴδια ἐξ ἴσου νέμοντας τὰ κοινὰ προσκοπεῖν, ὥσπερ καὶ ἐν ἄλλοις ἐκ πάντων προτιμῶνται. Ἡμῶν δὲ ὅσοι μὲν Ἀθηναίοις ἤδη ἐνηλλάγησαν οὐχὶ διδαχῆς δέονται, ὥστε φυλάξασθαι αὐτούς· τοὺς δὲ τὴν μεσόγειαν μᾶλλον καὶ μὴ ἐν πόρῳ κατφκημένους εἰδέναί χρῆ, ὅτι, τοῖς κάτω ἦν μὴ ἀμύνωσι, χαλεπωτέραν ἔξουσι τὴν κατακομιδὴν τῶν ὠραίων καὶ πάλιν ἀντίληψιν ὧν ἡ θάλασσα τῇ ἡπείρῳ δίδωσι, καὶ τῶν νῦν λεγομένων μὴ κακοὺς κριτὰς ὡς μὴ προσηκόντων εἶναι, προσ- C δέχεσθαι δέ ποτε, εἰ τὰ κάτω πρόοιτο, κἂν μέχοι σφῶν τὸ δεινὸν προελθεῖν, καὶ περὶ αὐτῶν οὐχ ἦσσαν νῦν βουλευέσθαι. Διόπερ καὶ μὴ ὀκνεῖν δεῖ αὐτοὺς τὸν πόλεμον ἀντ’ εἰρήνης μεταλαμβάνειν. Ἀνδρῶν γὰρ σωφρόνων μὲν ἐστίν, εἰ μὴ ἀδικοῖντο, ἡσυχάζειν, ἀγαθῶν δὲ ἀδικουμένους ἐκ μὲν εἰρήνης πολεμεῖν, εὖ δὲ παρασχὸν ἐκ πολέμου πάλιν ξυμβῆναι, καὶ μήτε τῇ κατὰ πόλεμον εὐτυχία ἐπαίρεσθαι, μήτε τῷ ἡσυχίῳ τῆς εἰρήνης ἠδύμενον ἀδικεῖσθαι. “Ὁ τε γὰρ διὰ τὴν ἡδονὴν ὀκνῶν τάχιστ’ ἂν ἀφαιρεθῆι τῆς ῥαστώνης τὸ τερπνόν, δι D ὅπερ ὀκνεῖ, εἰ ἡσυχάζοι, ὅ τε ἐν πολέμῳ εὐτυχία πλεονάζων οὐκ ἐντεθύμηται θράσει ἀπίστῳ ἐπαιρόμενος. Πολλὰ γὰρ κακῶς γνωσθέντα, ἀβουλοτέρων τῶν ἐναντίων τυχόντων, κατωρθώθη, καὶ ἔτι πλέω, ἂ καλῶς δοκοῦντα βουλευθῆναι ἐς τὸναντίον αἰσχροῦς περιέστη. Ἐνθυμῆται γὰρ οὐδεὶς * ὁμοία * τῇ πίστει καὶ ἔργῳ ἐπεξέρχεται, ἀλλὰ μετὰ ἀσφαλείας μὲν δοξάζομεν, μετὰ δέους δὲ ἐν τῷ ἔργῳ ἐλλείπομεν.
- 121 “Ἡμεῖς δὲ νῦν καὶ ἀδικούμενοι τὸν πόλεμον ἐγείρομεν καὶ

ικανὰ ἔχοντες ἐγκλήματα, καὶ ὅτ' ἂν ἀμυνώμεθα Ἀθηναίους, **A**
καταθησόμεθα αὐτὸν ἐν καιρῷ. Κατὰ πολλὰ δὲ ἡμᾶς εἰκὸς
ἐπικρατῆσαι, πρῶτον μὲν πλήθει προὔχοντας καὶ ἐμπειρίᾳ
πολεμικῇ, ἔπειτα ὁμοίως πάντα ἐς τὰ παραγγελλόμενα ἰόν-
τας. Ναυτικόν τε, ᾧ ἰσχύουσιν, ἀπὸ τῆς ὑπαρχούσης τε
ἐκάστοις οὐσίας ἐξαρτυσόμεθα καὶ ἀπὸ τῶν ἐν Δελφοῖς καὶ
Ὀλυμπίᾳ χρημάτων. Δάνεισμα γὰρ ποιησάμενοι ὑπολαβεῖν
οἰοί τ' ἔσμεν μισθῷ μείζονι τοὺς ξένους αὐτῶν ναυβάτας·
ὠνητῇ γὰρ Ἀθηναίων ἡ δύναμις μᾶλλον ἢ οἰκεία· ἡ δὲ ἡμε-
τέρα ἦσσαν ἂν τοῦτο πάθοι, τοῖς σώμασι τὸ πλεόν ἰσχύουσα ἢ
τοῖς χρήμασι. Μιᾷ τε νίκη ναυμαχίας κατὰ τὸ εἰκὸς ἀλίσ- **B**
κονται· εἰ δ' ἀντίσχοιεν, μελετήσομεν καὶ ἡμεῖς ἐν πλεονί
χρόνῳ τὰ ναυτικά. Καὶ ὅτ' ἂν τὴν ἐπιστήμην ἐς τὸ ἴσον
καταστήσωμεν, τῇ γε εὐψυχίᾳ δήπου περιεσόμεθα. Ὁ γὰρ
ἡμεῖς ἔχομεν φύσει ἀγαθόν, ἐκείνοις οὐκ ἂν γένοιτο διδαχῇ·
ὁ δὲ ἐκείνοι ἐπιστήμῃ προὔχουσι, καθαιρετέον ἡμῖν ἐστὶ
μελέτη. Χρήματα δ' ὥστ' ἔχειν ἐς αὐτά, οἴσομεν· ἢ δεινὸν
ἂν εἴη, εἰ οἱ μὲν ἐκείνων ζύμμαχοι ἐπὶ δουλείᾳ τῇ αὐτῶν
φέροντες οὐκ ἀπεροῦσιν, ἡμεῖς δ' ἐπὶ τῷ τιμωρούμενοι τοὺς
ἐχθροὺς καὶ αὐτοὶ ἅμα σώζεσθαι οὐκ ἄρα δαπανήσομεν, καὶ
ἐπὶ τῷ μὴ ὑπ' ἐκείνων αὐτὰ ἀφαιρεθέντες αὐτοῖς τούτοις κακῶς **C**
πάσχειν.

“Ὑπάρχουσι δὲ καὶ ἄλλαι ὁδοὶ πολέμου ἡμῖν, ζυμμάχων τε **122**
ἀπόστασις, μάλιστα παραίρεσις οὐσα τῶν προσόδων, αἷς
ἰσχύουσι, καὶ ἐπιτειχισμὸς τῇ χώρᾳ, ἄλλα τε, ὅσα οὐκ ἂν τις
νῦν προῖδοι. Ἦκιστα γὰρ πόλεμος ἐπὶ ῥητοῖς χωρεῖ, αὐτὸς
δὲ ἀφ' αὐτοῦ τὰ πολλὰ τεχνᾶται πρὸς τὸ παρατυγχάνον· ἐν
ᾧ ὁ μὲν εὐοργήτως αὐτῷ προσομιλήσας βεβαιότερος, ὁ δὲ
ὀργισθεὶς περὶ αὐτὸν οὐκ ἐλάσσω πταίει. Ἐνθυμώμεθα δὲ
καί, ὅτι, εἰ μὲν ἦσαν ἡμῶν ἐκάστοις πρὸς ἀντιπάλους περὶ
γῆς ὄρων διαφοραί, οἷστον ἂν ἦν· νῦν δὲ πρὸς ζύμπαντάς τε **D**
ἡμᾶς Ἀθηναῖοι ἱκανοί, καὶ κατὰ πόλιν ἔτι δυνατώτεροι· ὥστε,
εἰ μὴ καὶ ἀθροοὶ καὶ κατὰ ἔθνη καὶ ἕκαστον ἄστν μιᾷ γνώμῃ
ἀμνυόμεθα αὐτούς, δίχα γε ὄντας ἡμᾶς ἀπόνως χειρώσονται·
καὶ τὴν ἦσσαν, εἰ καὶ δεινὸν τῷ ἀκούσαι, ἴστω οὐκ ἄλλο τι
φέρουσαν ἢ ἀντικρυς δουλείαν· ὁ καὶ λόγῳ ἐνδοιασθῆναι αἰσ-
χρὸν τῇ Πελοποννήσῳ, καὶ πόλεις τοσάσδε ὑπὸ μιᾶς κακο-
παθεῖν. Ἐν ᾧ ἡ δικαίως δοκοῖμεν ἂν πάσχειν, ἢ διὰ δειλίαν
ἀνέχεσθαι, καὶ τῶν πατέρων χεῖρους φαίνεσθαι, οἱ τὴν Ἑλ-
λάδα ἠλευθέρωσαν· ἡμεῖς δὲ οὐδ' ἡμῖν αὐτοῖς βεβαιοῦμεν
αὐτό, τύραννον δὲ ἐῷμεν ἐγκαθεστάναι πόλιν, τοὺς δ' ἐν μιᾷ

α μονάρχους ἀξιοῦμεν καταλύειν. Καὶ οὐκ ἴσμεν, ὅπως τάδε τριῶν τῶν μεγίστων ξυμφορῶν ἀπήλλακται, ἀξυνεσίας, ἢ μαλακίας, ἢ ἀμελείας. Οὐ γὰρ δὴ πεφευγότες ταῦτα ἐπὶ τὴν πλείστους δὴ βλάβασαν καταφρόνησιν κεχωρήκατε, ἢ ἐκ τοῦ πολλοῦ σφάλλιν τὸ ἐναντίον ὄνομα ἀφροσύνη μετωνόμασται.

123 “Τὰ μὲν οὖν προγεγενημένα τί δεῖ μακρότερον ἢ ἐς ὅσον τοῖς νῦν ξυμφέρει αἰτιᾶσθαι; περὶ δὲ τῶν ἔπειτα μελλόντων τοῖς παροῦσι βοηθοῦντας χρῆ ἐπιταλαιπωρεῖν (πάτριον γὰρ ὑμῖν ἐκ τῶν πόνων τὰς ἀρετὰς κτᾶσθαι), καὶ μὴ μεταβάλλειν β τὸ ἔθος, εἰ ἄρα πλούτῳ τε νῦν καὶ ἐξουσίᾳ ὀλίγον προφέρετε (οὐ γὰρ δίκαιον ἂ τῇ ἀπορία ἐκτῆθη τῇ περιουσίᾳ ἀπολέσθαι), ἀλλὰ θαρσοῦντας ἰέναι κατὰ πολλὰ ἐς τὸν πόλεμον, τοῦ τε θεοῦ χρήσαντος καὶ αὐτοῦ ὑποσχομένου ξυλλήψεσθαι, καὶ τῆς ἄλλης Ἑλλάδος πάσης ξυναγωνιουμένης, τὰ μὲν φόβῳ, τὰ δὲ ὠφελίᾳ. Σπονδὰς τε οὐ λύσετε πρότεροι, ἅς γε καὶ ὁ θεὸς κελεύων πολεμεῖν νομίζει παραβεβάσθαι, ἠδίκημέναις δὲ μᾶλλον βοηθήσετε· λύουσι γὰρ οὐχ οἱ ἀμνόμενοι, ἀλλ’ οἱ πρότεροι ἐπιόντες.

124 “Ὡστε πανταχόθεν καλῶς ὑπάρχον ὑμῖν πολεμεῖν, καὶ c ἡμῶν τάδε κοινῇ παραινούντων, εἴπερ βεβαιότατον τὸ ταῦτα ξυμφέροντα καὶ πόλεσι καὶ ιδιώταις εἶναι, μὴ μέλλετε Ποτιδαιάταις τε ποιεῖσθαι τιμωρίαν οὔσι Δωριεῦσι καὶ ὑπὸ Ἴωνων πολιορκουμένοις, οὗ πρότερον ἦν τούναντίον, καὶ τῶν ἄλλων μετελθεῖν τὴν ἐλευθερίαν (ὥς οὐκἔτι ἐνδέχεται περιμένοντας τοὺς μὲν ἤδη βλάπτεσθαι, τοὺς δ’, εἰ γνωσθι- s σόμεθα ξυνηλθόντες μὲν, ἀμύνεσθαι δὲ οὐ τολμῶντες, μὴ πολὺ ὕστερον τὸ αὐτὸ πάσχειν)· ἀλλὰ νομίσαντες ἐς ἀνάγκην ἀφίχθαι, ὧ ἄνδρες ξύμμαχοι, καὶ ἅμα τάδε ἄριστα λέγεσθαι, ψηφίσασθε τὸν πόλεμον, μὴ φοβηθέντες τὸ αὐτίκα δεινόν, τῆς d δ’ ἀπ’ αὐτοῦ διὰ πλείονος εἰρήνης ἐπιθυμήσαντες· ἐκ πολέμου μὲν γὰρ εἰρήνη μᾶλλον βεβαιοῦται, ἀφ’ ἡσυχίας δὲ μὴ πολεμῆσαι οὐχ ὁμοίως ἀκίνδυνον. Καὶ τὴν καθεστηκυῖαν ἐν τῇ Ἑλλάδι πόλιν τύραννον ἠγησάμενοι ἐπὶ πᾶσιν ὁμοίως καθε- stάναί, ὥστε τῶν μὲν ἤδη ἄρχειν, τῶν δὲ διανοεῖσθαι, παραστησόμεθα ἐπελθόντες, καὶ αὐτοὶ ἀκινδύνως τὸ λοιπὸν οἰκῶμεν, καὶ τοὺς νῦν δεδουλωμένους Ἑλληνας ἐλευθερώ- σωμεν.”

125 Τοιαῦτα οἱ Κορίνθιοι εἶπον. Οἱ δὲ Λακεδαιμόνιοι ἐπειδὴ ἀφ’ ἀπάντων ἤκουσαν γνώμην, ψῆφον ἐπήγαγον τοῖς ξυμμάχοις ἅπασιν, ὅσοι παρήσαν, ἐξῆς, καὶ μείζονι καὶ ἐλάσσονι

πόλει· καὶ τὸ πλῆθος ἐψηφίσαντο πολεμεῖν. Δεδογμένον δὲ **A** αὐτοῖς εὐθύς μὲν ἀδύνατα ἦν ἐπιχειρεῖν, ἀπαρασκεύοις οὖσιν, ἐκπορίζεσθαι δὲ ἐδόκει ἐκάστοις ἅ πρόσφορα ἦν, καὶ μὴ εἶναι μέλλησιν· ὅμως δὲ καθισταμένοις ὧν ἔδει ἐνιαυτὸς μὲν οὐ διετρίβη, ἔλασσον δέ, πρὶν ἐσβαλεῖν ἐς τὴν Ἀττικὴν καὶ τὸν πόλεμον ἄρασθαι φανερώς.

Ἐν τούτῳ δὲ ἐπρεσβεύοντο τῷ χρόνῳ πρὸς τοὺς Ἀθηναίους **126** ἐγκλήματα ποιούμενοι, ὅπως σφίσιν ὅ τι μεγίστη πρόφασις εἴη τοῦ πολεμεῖν, ἦν μὴ τι ἐσακούωσι. Καὶ πρῶτον μὲν πρέσβεις πέμψαντες οἱ Λακεδαιμόνιοι ἐκέλευον τοὺς Ἀθηναίους τὸ ἄγος ἐλαύνειν τῆς θεοῦ· τὸ δὲ ἄγος ἦν τοιόνδε. **B** Κύλων ἦν Ὀλυμπιονίκης, ἀνὴρ Ἀθηναῖος τῶν πάλαι εὐγενῆς τε καὶ δυνατός, ἐγεγαμῆκει δὲ θυγατέρα Θεαγένους, Μεγαρέως ἀνδρός, ὃς κατ' ἐκείνον τὸν χρόνον ἐτυράννει Μεγάρων. Χρωμένῳ δὲ τῷ Κύλῳ ἐν Δελφοῖς ἀνεῖλεν ὁ θεὸς ἐν τῇ τοῦ Διὸς τῇ μεγίστῃ ἑορτῇ καταλαβεῖν τὴν Ἀθηναίων ἀκρόπολιν. Ὁ δὲ παρὰ τε τοῦ Θεαγένους δύναμιν λαβὼν καὶ τοὺς φίλους ἀναπέισας, ἐπειδὴ ἐπῆλθον Ὀλύμπια τὰ ἐν Πελοποννήσῳ, κατέλαβε τὴν ἀκρόπολιν ὡς ἐπὶ τυραννίδι, νομίσας ἑορτὴν τε τοῦ Διὸς μεγίστην εἶναι καὶ ἑαυτῷ τι προσήκειν Ὀλύμπια νενικηκότι. **C** Εἰ δὲ ἐν τῇ Ἀττικῇ ἢ ἄλλοθί που ἡ μεγίστη **C** ἑορτὴ εἴρητο, οὔτε ἐκείνος ἔτι κατενόησε, τό τε μαντεῖον οὐκ ἐδήλου (ἔστι γὰρ καὶ Ἀθηναίους Διάσια, ἃ καλεῖται Διὸς ἑορτὴ Μειλιχίου μεγίστη, ἔξω τῆς πόλεως, ἐν ἧ ἡ πανδημεὶ θύουσι, πολλοὶ οὐχ ἱερεῖα, ἀλλὰ θύματα ἐπιχώρια)· δοκῶν δὲ ὀρθῶς γινώσκειν ἐπεχείρησε τῷ ἔργῳ. Οἱ δ' Ἀθηναῖοι αἰσθόμενοι ἐβροήθησάν τε πανδημεὶ ἐκ τῶν ἀγρῶν ἐπ' αὐτούς, καὶ προσκαθεζόμενοι ἐπολιόρκουν. Χρόνου δὲ ἐπιγιγνομένου οἱ Ἀθηναῖοι τρυχόμενοι τῇ προσεδρεῖα ἀπῆλθον οἱ πολλοί, ἐπιτρέψαντες τοῖς ἐννέα ἄρχουσι τὴν φυλακὴν καὶ τὸ πᾶν αὐτοκράτορσι διαθεῖναι, ἧ ἂν ἄριστα διαγιγνώσκωσι. (Τότε δὲ τὰ **D** **D** πολλὰ τῶν πολιτικῶν οἱ ἐννέα ἄρχοντες ἔπρασσαν.) Οἱ δὲ μετὰ τοῦ Κύλωνος πολιορκούμενοι φλαύρως εἶχον σίτον τε καὶ ὕδατος ἀπορία. Ὁ μὲν οὖν Κύλων καὶ ὁ ἀδελφὸς αὐτοῦ ἐκδιδράσκουσιν· οἱ δ' ἄλλοι ὡς ἐπιέζοντο, καὶ τινες καὶ ἀπέθνησκον ὑπὸ τοῦ λιμοῦ, καθίζουσιν ἐπὶ τὸν βωμὸν ἰκέται τὸν ἐν τῇ ἀκροπόλει. Ἀναστήσαντες δὲ αὐτούς οἱ τῶν Ἀθηναίων ἐπιετραμμένοι τὴν φυλακὴν, ὡς ἑώρων ἀποθνήσκοντας ἐν τῷ ἱερῷ, ἐφ' ᾧ μηδὲν κακὸν ποιήσουσιν, ἀπαγαγόντες ἀπέκτειναν· καθεζομένους δὲ τινας καὶ ἐπὶ τῶν σεμνῶν θεῶν ἐν τοῖς βωμοῖς ἐν τῇ παρόδῳ διεχρήσαντο. Καὶ ἀπὸ τούτου ἐναγεῖς

A καὶ ἀλιθῆριοι τῆς θεοῦ ἐκεῖνοί τε ἐκαλοῦντο καὶ τὸ γένος τὸ ἀπ' ἐκείνων. Ἦλασαν μὲν οὖν καὶ οἱ Ἀθηναῖοι τοὺς ἐναγεῖς τούτους, ἦλασε δὲ καὶ Κλεομένης ὁ Λακεδαιμόνιος ὕστερον μετὰ Ἀθηναίων στασιαζόντων, τοὺς τε ζῶντας ἐλαύνοντες, καὶ τῶν τεθνεώτων τὰ ὀστᾶ ἀνελόντες, ἐξέβαλον· κατῆλθον μέντοι ὕστερον, καὶ τὸ γένος αὐτῶν ἔστιν ἔτι ἐν τῇ πόλει.

127 Τοῦτο δὴ τὸ ἄγος οἱ Λακεδαιμόνιοι ἐκέλευον ἐλαύνειν δῆθεν τοῖς θεοῖς πρῶτον τιμωροῦντες, εἰδότες δὲ Περικλέα τὸν Ξανθίππου προσεχόμενον αὐτῷ κατὰ τὴν μητέρα, καὶ νομίζοντες ἐκπεσόντος αὐτοῦ ῥᾶον σφίσι προχωρεῖν τὰ ἀπὸ τῶν Ἀθηναίων. Οὐ μέντοι τοσοῦτον ἠλπίζον παθεῖν ἢν αὐτὸν τοῦτο, ὅσον διαβολὴν οἴσειν αὐτῷ πρὸς τὴν πόλιν, ὡς καὶ διὰ τὴν ἐκείνου ξυμφορὰν τὸ μέρος ἔσται ὁ πόλεμος. Ὡν γὰρ δυνατώτατος τῶν καθ' ἑαυτόν, καὶ ἄγων τὴν πολιτείαν, ἠναντιοῦτο πάντα τοῖς Λακεδαιμονίοις, καὶ οὐκ εἶα ὑπέικειν, ἀλλ' ἐς τὸν πόλεμον ὥρμα τοὺς Ἀθηναίους.

128 Ἀντεκέλευον δὲ καὶ οἱ Ἀθηναῖοι τοὺς Λακεδαιμονίους τὸ ἀπὸ Ταινάρου ἄγος ἐλαύνειν. Οἱ γὰρ Λακεδαιμόνιοι ἀναστήσαντές ποτε ἐκ τοῦ ἱεροῦ τοῦ Ποσειδῶνος ἀπὸ Ταινάρου τῶν Εἰλώτων ἰκέτας ἀπαγαγόντες διέφθειραν· διὸ δὴ καὶ **C** σφίσιν αὐτοῖς νομίζουσι τὸν μέγαν σεισμὸν γενέσθαι ἐν Σπάρτῃ. Ἐκέλευον δὲ καὶ τὸ τῆς Χαλκιοῦκου ἄγος ἐλαύνειν αὐτούς· ἐγένετο δὲ τοιόνδε. Ἐπειδὴ Πausanίας ὁ Λακεδαιμόνιος τὸ πρῶτον μεταπεμφθεὶς ὑπὸ Σπαρτιατῶν ἀπὸ τῆς ἀρχῆς τῆς ἐν Ἑλλησπόντῳ καὶ κριθεὶς ὑπ' αὐτῶν ἀπελύθη μὴ ἀδικεῖν, δημοσίᾳ μὲν οὐκέτι ἐξεπέμφθη, ἰδίᾳ δὲ αὐτὸς τριήρη λαβὼν Ἐρμιονίδα ἄνευ Λακεδαιμονίων ἀφικνεῖται ἐς Ἑλλήσποντον, τῷ μὲν λόγῳ ἐπὶ τὸν Ἑλληνικὸν πόλεμον, τῷ δὲ ἔργῳ τὰ πρὸς βασιλέα πράγματα πράσσειν, ὥσπερ καὶ τὸ πρῶτον ἐνεχείρησεν, ἐφίμενος Ἑλληνικῆς ἀρχῆς. **D** Ἐνεργεσίαν δὲ ἀπὸ τούδε πρῶτον ἐς βασιλέα κατέθετο καὶ τοῦ παντὸς πράγματος ἀρχὴν ἐποιήσατο· Βυζάντιον γὰρ ἔλων τῇ προτέρα παρουσίᾳ μετὰ τὴν ἐκ Κύπρου ἀναχώρησιν (εἶχον δὲ Μῆδοι αὐτὸ καὶ βασιλέως προσήκοντές τινες καὶ ξυγγενεῖς, οἱ ἐάλωσαν ἐν αὐτῷ), τότε τούτους, οὓς ἔλαβεν, ἀποπέμπει βασιλεῖ κρύφα τῶν ἄλλων ξυμμάχων, τῷ δὲ λόγῳ ἀπέδρασαν αὐτόν. Ἐπρασε δὲ ταῦτα μετὰ Γογγύλου τοῦ Ἐρετριέως, ᾧ [περ] ἐπέτρεψε τὸ τε Βυζάντιον καὶ τοὺς αἰχμαλώτους. Ἐπεμψε δὲ καὶ ἐπιστολὴν τὸν Γόγγυλον φέροντα αὐτῷ· ἐνεγέγραπτο δὲ τάδε ἐν αὐτῇ, ὡς ὕστερον ἀνευρέθη. “Πausanίας ὁ ἡγεμὼν τῆς Σπάρτης τούσδε τέ σοι χαρίζεσθαι βουλό-

μενος ἀποπέμπει δορὶ ἐλών, καὶ γνώμην ποιῶμαι, εἰ καὶ σοὶ Ἀδοκεῖ, θυγατέρα τε τὴν σὴν γῆμαι καὶ σοὶ Σπάρτην τε καὶ τὴν ἄλλην Ἑλλάδα ὑποχείριον ποιῆσαι. Δυνατὸς δὲ δοκῶ εἶναι ταῦτα πράξει μετὰ σοῦ βουλευόμενος. Εἰ οὖν τί σε τούτων ἀρέσκει, πέμπε ἄνδρα πιστὸν ἐπὶ θάλασσαν, εἰ οὐ τὸ λοιπὸν τοὺς λόγους ποιησόμεθα.”

Τοσαῦτα μὲν ἡ γραφὴ ἐδήλου· Ξέρξης δὲ ἤσθη τε τῇ ἐπι- 129
στολῇ, καὶ ἀποστέλλει Ἀρτάβαζον τὸν Φαρνάκου ἐπὶ θάλασσαν, καὶ κελεύει αὐτὸν τὴν τε Δασκυλίτιν σατραπείαν παραλαβεῖν Μεγαβάτην ἀπαλλάξαντα, ὃς πρότερον ἦρχε, καὶ παρὰ Παν-
σανίαν ἐς Βυζάντιον ἐπιστολὴν ἀντεπετίθει αὐτῷ ὡς τάχιστα Β
διαπέμψαι καὶ τὴν σφραγιδα ἀποδείξαι, καὶ ἦν τι αὐτῷ Παν-
σανίας παραγγέλλη περὶ τῶν ἑαυτοῦ πραγμάτων, πράσσειν
ὡς ἄριστα καὶ πιστότατα. Ὁ δὲ ἀφικόμενος τά τε ἄλλα
ἐποίησεν, ὥσπερ εἴρητο, καὶ τὴν ἐπιστολὴν διέπεμψεν· ἀντε-
γέγραπτο δὲ τάδε. “Ὡδε λέγει βασιλεὺς Ξέρξης Πανσανία·
καὶ τῶν ἀνδρῶν, οὓς μοι πέραν θαλάσσης ἐκ Βυζαντίου
ἔσωσας, κεῖταί σοι εὐεργεσία ἐν τῷ ἡμετέρῳ οἴκῳ ἐς αἰὶ ἀνά-
γραφτος, καὶ τοῖς λόγοις τοῖς ἀπὸ σοῦ ἀρέσκομαι. Καί σε
μήτε νυξὶ μήθ’ ἡμέρα ἐπισχέτω, ὥστε ἀνεῖναι πράσσειν τι ὧν
ἐμοὶ ὑπισχιῆ, μηδὲ χρυσοῦ καὶ ἀργύρου δαπάνη κεκωλύσθω, C
μηδὲ στρατιᾶς πλήθει, εἴ ποὶ δεῖ παραγίγνεσθαι· ἀλλὰ μετ’
Ἀρταβάζον ἀνδρὸς ἀγαθοῦ, ὃν σοὶ ἔπεμψα, πράσσειε θαρσῶν
καὶ τὰ ἐμὰ καὶ τὰ σά, ὅπη κάλλιστα καὶ ἄριστα ἔξει ἀμφο-
τέροις.”

Ταῦτα λαβὼν ὁ Πανσανίας τὰ γράμματα, ὧν καὶ πρότερον 130
ἐν μεγάλῳ ἀξιώματι ὑπὸ τῶν Ἑλλήνων διὰ τὴν Πλαταιᾶσιν
ἡγεμονίαν, πολλῷ τότε μᾶλλον ἦρτο, καὶ οὐκέτι ἡδύνατο ἐν
τῷ καθεστηκότι τρόπῳ βιοτεῦναι, ἀλλὰ σκευάς τε Μηδικὰς
ἐνδυνόμενος ἐκ τοῦ Βυζαντίου ἐξῆι, καὶ διὰ τῆς Θράκης πορευ-
όμενον αὐτὸν Μῆδοι καὶ Αἰγύπτιοι ἐδορυφόρου, τράπεζάν τε D
Περσικὴν παρετίθετο, καὶ κατέχειν τὴν διάνοιαν οὐκ ἡδύνατο,
ἀλλ’ ἔργοις βραχέσι προὔδηλον ἃ τῇ γνώμῃ μειζόνως ἐς
ἔπειτα ἔμελλε πράξειν. Δυσπρόσοδόν τε αὐτὸν παρεῖχε, καὶ
τῇ ὀργῇ οὕτω χαλεπῇ ἐχρήτο ἐς πάντας ὁμοίως, ὥστε μηδένα
δύνασθαι προσιέναι· διόπερ καὶ πρὸς τοὺς Ἀθηναίους οὐχ
ἦκιστα ἡ ξυμμαχία μετέστη.

Οἱ δὲ Λακεδαιμόνιοι αἰσθόμενοι τό τε πρῶτον δι’ αὐτὰ 131
ταῦτα ἀνεκαλέσαντο αὐτόν, καὶ ἐπειδὴ τῇ Ἑρμιονίδι νηὶ τὸ
δεύτερον ἐκπλεύσας, οὐ κελευσάντων αὐτῶν, τοιαῦτα ἐφαίνετο
ποιῶν, καὶ ἐκ τοῦ Βυζαντίου βίᾳ ὑπ’ Ἀθηναίων ἐκπολιορκη-

A θείς ἐς μὲν τὴν Σπάρτην οὐκ ἐπανεχώρει, ἐς δὲ Κολωνὰς τὰς Τρωάδας ἰδρυθεὶς πράσσων τε ἐσηγγέλλετο αὐτοῖς πρὸς τοὺς βαρβάρους καὶ οὐκ ἐπ' ἀγαθῷ τὴν μοιὴν ποιούμενος, οὕτω δὴ οὐκέτι ἐπέσχον, ἀλλὰ πέμψαντες κήρυκα οἱ ἔφοροι καὶ σκνυτάλην εἶπυν τοῦ κήρυκος μὴ λείπεσθαι, εἰ δὲ μὴ, πόλεμον αὐτῷ Σπαρτιάτας προαγορεύειν. Ὁ δὲ βουλούμενος ὡς ἤκιστα ὑποπτος εἶναι καὶ πιστεύων χρήμασι διαλύσειν τὴν διαβολὴν ἀνεχώρει τὸ δεύτερον ἐς Σπάρτην. Καὶ ἐς μὲν τὴν εἰρκτὴν ἐσπίπτει τὸ πρῶτον ὑπὸ τῶν ἐφόρων (ἔξεστι δὲ τοῖς ἐφόροις τὸν βασιλέα δρᾶσαι τοῦτο)* ἔπειτα διαπραξάμενος ὕστερον ἐξῆλθε,

B καὶ καθίστησιν ἑαυτὸν ἐς κρίσιν τοῖς βουλομένοις περὶ αὐτὸν ἐλέγχειν.

132 Καὶ φανερόν μὲν εἶχον οὐδὲν οἱ Σπαρτιάται σημεῖον, οὔτε οἱ ἐχθροὶ οὔτε ἡ πᾶσα πόλις, ὅτῳ ἂν πιστεύσαντες βεβαίως ἐτιμωροῦντο ἄνδρα γένους τε τοῦ βασιλείου ὄντα καὶ ἐν τῷ παρόντι τιμὴν ἔχοντα (Πλείσταρχον γὰρ τὸν Δεωνίδου, ὄντα βασιλέα καὶ νέον ἔτι, ἀνεψιὸς ὧν ἐπετρότευεν)* ὑποψίας δὲ πολλὰς παρεῖχε τῇ τε παρανομίᾳ καὶ ζηλώσει τῶν βαρβάρων μὴ ἴσος βούλεσθαι εἶναι τοῖς παροῦσι, τὰ τε ἄλλα αὐτοῦ ἀνεσκόπουν, εἴ τί πού ἐξεδεδιήτητο τῶν καθεστῶτων νομίμων,

C καὶ ὅτι ἐπὶ τὸν τρίποδά ποτε τὸν ἐν Δελφοῖς, ὃν ἀνέθεσαν οἱ Ἕλληνες ἀπὸ τῶν Μήδων ἀκροθίνιον, ἠξίωσεν ἐπιγράψασθαι αὐτὸς ἰδίᾳ τὸ ἐλεγεῖον τόδε,

Ἑλλήνων ἀρχηγός, ἐπεὶ στρατὸν ὤλεσε Μήδων,
 Πausανίας Φοῖβῳ μνήμ' ἀνέθηκε τόδε.

Τὸ μὲν οὖν ἐλεγεῖον οἱ Λακεδαιμόνιοι ἐξεκόλαψαν εὐθὺς τότε ἀπὸ τοῦ τρίποδος τοῦτο, καὶ ἐπέγραψαν ὄνομαστί τὰς πόλεις, ὅσαι ξυγκαθελούσαι τὸν βάρβαρον ἔστησαν τὸ ἀνάθημα· τοῦ μέντοι Πausανίου ἀδίκημα καὶ τοῦτο ἐδόκει εἶναι, καὶ ἐπειδὴ

D ἐν τούτῳ καθειστήκει, πολλῶ μᾶλλον παρόμοιον πραχθῆναι ἐφαίνετο τῇ παρούσῃ διανοίᾳ. Ἐπυιθάνοντο δὲ καὶ ἐς τοὺς Εἰλωτας πράσσειν τι αὐτόν, καὶ ἦν δὲ οὕτως· ἐλευθέρωσιν τε γὰρ ὑπισχνεῖτο αὐτοῖς καὶ πολιτείαν, ἣν ξυνεπαναστῶσι καὶ τὸ πᾶν ξυγκατεργάζωνται. Ἄλλ' οὐδ' ὡς, οὐδὲ τῶν Εἰλώτων μηνυταῖς τισὶ πιστεύσαντες ἠξίωσαν νεώτερόν τι ποιεῖν ἐς αὐτόν, χρώμενοι τῷ τρόπῳ, ᾧπερ εἰώθασιν ἐς σφᾶς αὐτούς, μὴ ταχεῖς εἶναι περὶ ἀνδρὸς Σπαρτιάτου ἄνευ ἀναμφισβητήτων τεκμηρίων βουλευσαί τι ἀνήκεστον, πρὶν γε δὴ αὐτοῖς, ὡς λέγεται, ὁ μέλλων τὰς τελευταίας βασιλεῖ ἐπιστολὰς πρὸς Ἀρτάβαζον κομιεῖν, αἰὴρ Ἀργίλιος, παιδικὰ ποτε ὧν αὐτοῦ

καὶ πιστότατος ἐκείνῳ, μηνυτῆς γίνεται, δείσας κατὰ ἐνθύ- **A**
 μισίν τινα, ὅτι οὐδεὶς πω τῶν πρὸ ἑαυτοῦ ἀγγέλων πάλιν
 ἀφίκετο, καὶ παραποησάμενος σφραγίδα, ἵνα, ἦν ψευσθῆ τῆς
 δόξης, ἢ καὶ ἐκεῖνός τι μεταγράψαι αἰτήσῃ, μὴ ἐπιγνῶ, λύει
 τὰς ἐπιστολάς, ἐν αἷς ὑπονόησας τι τοιοῦτο προσεπεστάλθαι
 καὶ αὐτὸν εὗρεν ἐγγεγραμμένον κτείνειν.

Τότε δὲ οἱ ἔφοροι, δειξάντος αὐτοῦ τὰ γράμματα, μᾶλλον **133**
 μὲν ἐπίστευσαν, αὐτήκοοι δὲ βουλευθέντες ἔτι γενέσθαι αὐτοῦ
 Πausανίου τι λέγοντος, ἀπὸ παρασκευῆς τοῦ ἀνθρώπου ἐπὶ
 Ταίναρον ἰκέτου οἰχομένου, καὶ σκηνησαμένου διπλῆν δια-
 φράγματι καλύβην, ἐς ἣν τῶν [τε] ἐφόρων ἐντός τινος ἔκρυψε, **B**
 καὶ Πausανίου ὡς αὐτὸν ἐλθόντος καὶ ἐρωτῶντος τὴν πρόφασιν
 τῆς ἰκετείας, ἦσθοντο πάντα σαφῶς, αἰτιωμένου τοῦ ἀνθρώπου
 τὰ τε περὶ αὐτοῦ γραφέντα, καὶ τᾶλλ' ἀποφαίνοντος καθ' ἕκασ-
 τον, ὡς οὐδὲν πώποτε αὐτὸν ἐν ταῖς πρὸς βασιλέα διακονίαις
 παραβάλοιτο, προτιμηθεῖν δ' ἐν ἴσῳ τοῖς πολλοῖς τῶν διακό-
 νων ἀποθανεῖν, κἀκείνου αὐτὰ ταῦτα ξυνομολογοῦντος, καὶ
 περὶ τοῦ παρόντος οὐκ ἐῶντος ὀργίζεσθαι, ἀλλὰ πίστιν ἐκ τοῦ
 ἱεροῦ ἰδόντος τῆς ἀναστάσεως, καὶ ἀξιοῦντος ὡς τάχιστα
 πορεύεσθαι καὶ μὴ τὰ πρασσόμενα διακωλύειν.

Ἀκούσαντες δὲ ἀκριβῶς τότε μὲν ἀπῆλθον οἱ ἔφοροι, **134**
 βεβαίως δὲ ἤδη εἰδότες ἐν τῇ πόλει τὴν ξύλληψιν ἐποιοῦντο. **C**
 Λέγεται δ' αὐτὸν μέλλοντα ξυλληφθῆσθαι ἐν τῇ ὁδῷ, ἐνὸς
 μὲν τῶν ἐφόρων τὸ πρόσωπον προσίοντος ὡς εἶδε, γνῶναι ἐφ'
 ᾧ ἐχώρει, ἄλλου δὲ νεύματι ἀφανεῖ χρησαμένου καὶ δηλώσαν-
 τος εὐνοίᾳ, πρὸς τὸ ἱερόν τῆς Χαλκιώκου χωρῆσαι ἐρόμῳ καὶ
 προκαταφυγεῖν· ἦν δὲ ἐγγὺς τὸ τέμενος. Καὶ ἐς οἴκημα οὐ
 μέγα, ὃ ἦν τοῦ ἱεροῦ, ἐσελθὼν, ἵνα μὴ ὑπαίθριος ταλαιπωροίη,
 ἠσύχαζεν. Οἱ δὲ τὸ παραυτίκα μὲν ὑστέρησαν τῇ διώξει·
 μετὰ δὲ τοῦτο τοῦ τε οἰκήματος τὸν ὄροφον ἀφεῖλον, καὶ τὰς
 θύρας ἐνδον ὄντα τηρήσαντες αὐτὸν καὶ ἀπολαβόντες εἰσω
 ἀπωκοδόμησαν, προσκαθεζόμενοί τε ἐξεπολιόρκησαν λιμῷ. **D**
 Καὶ μέλλοντος αὐτοῦ ἀποψύχειν, ὥσπερ εἶχεν, ἐν τῷ οἰκήματι,
 αἰσθόμενοί τε ἐξάγουσιν ἐκ τοῦ ἱεροῦ ἔτι ἔμπνου ὄντα, καὶ
 ἐξαχθεῖς ἀπέθανε παραχρῆμα. Καὶ αὐτὸν ἐμέλλησαν μὲν ἐς
 τὸν Καϊάδαν, οὐπὲρ τοὺς κακούργους, ἐμβάλλειν· ἔπειτα
 ἔδοξε πλησίον πον κατορύξαι. Ὁ δὲ θεὸς ὁ ἐν Δελφοῖς τὸν τε
 τάφον ὑστερον ἔχρησε τοῖς Λακεδαιμονίοις μετενεγκεῖν οὐπὲρ
 ἀπέθανε (καὶ νῦν κεῖται ἐν τῷ προτεμενίσματι, ὃ γραφῆ
 στήλαι δηλοῦσι), καὶ ὡς ἄγος αὐτοῖς ὄν τὸ πεπραγμένον δύο
 σώματα ἀνθ' ἐνὸς τῇ Χαλκιώκῳ ἀποδοῦναι. Οἱ δὲ ποιη-

Α σάμενοι χαλκοῦς ἀνδριάντας δύο ὡς ἀντὶ Πausανίου ἀνέθεσαν.

135 Οἱ δὲ Ἀθηναῖοι, ὡς καὶ τοῦ θεοῦ ἄγος κρίναντος, ἀντεπέταξαν τοῖς Λακεδαιμονίοις ἐλαύνειν αὐτόν.

Τοῦ δὲ μηδισμού τοῦ Πausανίου Λακεδαιμόνιοι πρέσβεις πέμψαντες παρὰ τοὺς Ἀθηναίους ξυνεπητιῶντο καὶ τὸν Θεμιστοκλέα, ὡς εὕρισκον ἐκ τῶν περὶ Πausανίαν ἐλέγχων, ἠξίουσαν τε τοῖς αὐτοῖς κολάζεσθαι αὐτόν. Οἱ δὲ πεισθέντες (ἔτυχε γὰρ ὠστρακισμένος καὶ ἔχων δίαίταν μὲν ἐν Ἀργεῖ, ἐπιφοιτῶν δὲ καὶ ἐς τὴν ἄλλην Πελοπόννησον) πέμπουσιν μετὰ τῶν

Β Λακεδαιμονίων ἐτοιμῶν ὄντων ξυνδιώκειν ἄνδρας, οἷς εἶρητο ἄγειν, ὅπου ἂν περιτύχωσιν.

136 Ὁ δὲ Θεμιστοκλῆς προαισθόμενος φεύγει ἐκ Πελοποννήσου ἐς Κέρκυραν, ὣν αὐτῶν εὐεργέτης. Δεδιέναι δὲ φασκόντων Κερκυραίων ἔχειν αὐτόν, ὥστε Λακεδαιμονίοις καὶ Ἀθηναίοις ἀπέχθεσθαι, διακομίζεται ὑπ' αὐτῶν ἐς τὴν ἠπειρον τὴν κατὰ πύστιν, ἧ χωροίη, ἀναγκάζεται κατὰ τι ἄπορον παρὰ Ἀδμήτον τὸν Μολοσσῶν βασιλέα, ὄντα αὐτῷ οὐ φίλον, καταλύσαι. Καὶ ὁ μὲν οὐκ ἔτυχεν ἐπιδημῶν, ὁ δὲ τῆς γυναικὸς ἰκέτης γενόμενος διδάσκεται ὑπ' αὐτῆς τὸν παῖδα σφῶν λαβῶν καθ-

Γ ἰζεσθαι ἐπὶ τὴν ἐστίαν. Καὶ ἐλθόντος οὐ πολὺ ὕστερον τοῦ Ἀδμήτου δηλοῖ τε, ὅς ἐστι, καὶ οὐκ ἀξιοῖ, εἴ τι ἄρα αὐτὸς ἀντεῖπεν αὐτῷ Ἀθηναίων δεομένῳ, φεύγοντα τιμωρεῖσθαι· καὶ γὰρ ἂν ὑπ' ἐκείνου πολλῶ ἀσθενεστέρου ἐν τῷ παρόντι κακῶς πάσχειν, γενναῖον δὲ εἶναι τοὺς ὁμοίους ἀπὸ τοῦ ἴσου τιμωρεῖσθαι· καὶ ἅμα αὐτὸς μὲν ἐκείνῳ χρεῖας τινὸς καὶ οὐκ ἐς τὸ σῶμα σώζεσθαι ἐναντιωθῆναι, ἐκείνον δ' ἂν, εἰ ἐκδοίη αὐτόν (εἰπὼν ὑφ' ὧν καὶ ἐφ' ᾧ διώκεται), σωτηρίας ἂν τῆς ψυχῆς ἀποστερῆσαι.

137 Ὁ δὲ ἀκούσας ἀνίστησί τε αὐτόν μετὰ τοῦ ἑαυτοῦ νιέος

Δ (ὥσπερ καὶ ἔχων αὐτόν ἐκαθέζετο, καὶ μέγιστον ἦν ἰκέτευμα τοῦτο) καὶ ὕστερον οὐ πολλῶ τοῖς Λακεδαιμονίοις καὶ Ἀθηναίοις ἐλθοῦσι καὶ πολλὰ εἰποῦσιν οὐκ ἐκδίδωσιν, ἀλλ' ἀποστέλλει βουλόμενον ὡς βασιλέα πορευθῆναι ἐπὶ τὴν ἐτέραί θάλασσαν περὶ ἐς Πύδναν τὴν Ἀλεξάνδρου. Ἐν ἧ ὀλκάδος τυχῶν ἀναγομένης ἐπ' Ἰωνίας καὶ ἐπιβὰς καταφέρεται χειμῶνι ἐς τὸ Ἀθηναίων στρατόπεδον, ὃ ἐπολιόρκει Νάζον. Καὶ (ἦν γὰρ ἀγνώσ τοῖς ἐν τῇ νηϊ) δείσας φράζει τῷ ναυκλήρῳ, ὅστις ἐστὶ καὶ δι' αὐτὸν φεύγει, καὶ εἰ μὴ σώσει αὐτόν, ἔφη εἶρεῖν, ὅτι χρήμασι πεισθεὶς αὐτόν ἄγει· τὴν δὲ ἀσφάλειαν εἶται

μηδένα ἐκβῆναι ἐκ τῆς νεώς, μέχρι πλοῦς γένηται· πειθο- Α
 μένῳ δ' αὐτῷ χάριν ἀπομνήσεσθαι ἀξίαν. Ὁ δὲ ναύκληρος
 ποιεῖ τε ταῦτα, καὶ ἀποσαλεύσας ἡμέραν καὶ νύκτα ὑπὲρ τοῦ
 στρατοπέδου ὕστερον ἀφικνεῖται ἐς Ἔφεσον. Καὶ ὁ Θεμιστο-
 κλῆς ἐκεῖνόν τε ἐθεράπευσε χρημάτων ὅσοι (ἦλθε γὰρ αὐτῷ
 ὕστερον ἔκ τε Ἀθηνῶν παρὰ τῶν φίλων καὶ ἐξ Ἀργους ἃ
 ὑπεξέκειτο) καὶ μετὰ τῶν κάτω Περσῶν τιος πορευθεὶς ἄνω
 ἐπέμπει γράμματα ἐς βασιλέα Ἀρταξέρξην τὸν Ξέρξου,
 γεωστὶ βασιλεύοντα. Ἐδήλου δὲ ἡ γραφή, ὅτι Θεμιστοκλῆς
 ἦκω παρὰ σέ, ὡς κακὰ μὲν πλεῖστα Ἑλλήνων εἴργασμαι τὸν
 ὑμέτερον οἶκον, ὅσον χρόνον τὸν σὸν πατέρα ἐπίοντα ἐμοὶ Β
 ἀνάγκη ἡμυνόμην, πολὺ δ' ἔτι πλείω ἀγαθὰ, ἐπειδὴ ἐν τῷ
 ἀσφαλεῖ μὲν ἐμοί, ἐκείνῳ δὲ ἐν ἐπικινδύνῳ πάλιν ἢ ἀποκομιδῇ
 ἐγίγνετο. Καὶ μοι εὐεργεσία ὀφείλεται (γράψας τὴν ἐκ Σαλα-
 μῖνος προάγγελσιν τῆς ἀναχωρήσεως καὶ τὴν τῶν γεφυρῶν,
 ἣν ψευδῶς προσεποιήσατο, τότε δι' αὐτὸν οὐ διάλυσιν) καὶ
 νῦν ἔχων σε μεγάλα ἀγαθὰ δρᾶσαι πάρεμι διωκόμενος ὑπὸ
 τῶν Ἑλλήνων διὰ τὴν σὴν φιλίαν. Βούλομαι δ' ἐνιαυτὸν
 ἐπισχῶν αὐτός σοι περὶ ὧν ἦκω δηλῶσαι.

Βασιλεὺς δέ, ὡς λέγεται, ἐθαύμασέ τε αὐτοῦ τὴν διάνοιαν, 138
 καὶ ἐκέλευε ποιεῖν οὕτως. Ὁ δ' ἐν τῷ χρόνῳ, ὃν ἐπέσχε, τῆς C
 Περσίδος γλώσσης ὅσα ἠδύνατο κατενόησε καὶ τῶν ἐπιτηδευ-
 μάτων τῆς χώρας· ἀφικόμενος δὲ μετὰ τὸν ἐνιαυτὸν γίγνεται
 παρ' αὐτῷ μέγας καὶ ὅσος οὐδεὶς πω Ἑλλήνων διὰ τε τὴν
 προϋπάρχουσαν ἀξίωσιν καὶ τοῦ Ἑλληνικοῦ ἐλπίδα, ἣν ὑπε-
 τίθει αὐτῷ δουλώσειν, μάλιστα δὲ ἀπὸ τοῦ πείραν διδούς ξυν-
 ετὸς φαίνεσθαι. Ἦν γὰρ ὁ Θεμιστοκλῆς βεβραιότατα δὴ
 φύσεως ἰσχὺν δηλώσας καὶ διαφερόντως τι ἐς αὐτὸ μᾶλλον
 ἕτερον ἀξίως θαυμάσαι. Οἰκεία γὰρ ξυνέσει καὶ οὔτε προμα-
 θῶν ἐς αὐτὴν οὐδὲν οὔτ' ἐπιμαθῶν τῶν τε παραχοῆμα δι' ἐλα-
 χίστης βουλλῆς κράτιστος γνώμων, καὶ τῶν μελλόντων ἐπὶ D
 πλεῖστον τοῦ γενησομένου ἄριστος εἰκαστής. Καὶ ἃ μὲν
 μετὰ χεῖρας ἔχοι καὶ ἐξηγήσασθαι οἷός τε· ὧν δ' ἄπειρος εἴη
 κρῖναι ἱκανῶς οὐκ ἀπῆλλακτο. Τό τε ἄμεινον ἢ χεῖρον ἐν τῷ
 ἀφανεῖ ἔτι προεώρα μάλιστα· καὶ τὸ ζῦμπαι εἶπεῖν, φύσεως
 μὲν δυνάμει, μελέτης δὲ βραχύτητι κράτιστος δὴ οὔτος αὐτο-
 σχεδιάζειν τὰ δέοντα ἐγένετο. Νοσήσας δὲ τελευτᾷ τὸν βίον·
 λέγουσι δὲ τινες καὶ ἐκούσιον φαρμάκῳ ἀποθανεῖν αὐτόν,
 ἀδύνατον νομίσαντα εἶναι ἐπιτελέσαι βασιλεῖ ἃ ὑπέσχετο.
 Μνημεῖον μὲν οὖν αὐτοῦ ἐν Μαγνησίᾳ ἐστὶ τῇ Ἀσιανῇ ἐν τῇ
 ἀγορᾷ· ταύτης γὰρ ἦρχε τῆς χώρας, δόντος βασιλέως αὐτῷ

A Μαγνησίαν μὲν ἄρτον (ἢ προσέφερε πεντήκοντα τάλαντα τοῦ ἐνιαυτοῦ), Λίμψακον δὲ οἶνον (ἐδόκει γὰρ πολυοινότατον τῶν τότε εἶναι), Μυοῦντα δὲ ὄψον. Τὰ δὲ ὁστᾶ φασὶ κομισθῆναι αὐτοῦ οἱ προσήκοιτες οἵκαδε κελεύσαντος ἐκείνου, καὶ τεθῆναι κρύφα Ἀθηναίων ἐν τῇ Ἀττικῇ· οὐ γὰρ ἐξῆν θάπτειν, ὡς ἐπὶ προδοσίᾳ φεύγοντος. Τὰ μὲν κατὰ Πausανίαν τὸν Λακεδαιμόνιον καὶ Θεμιστοκλέα τὸν Ἀθηναῖον, λαμπροτάτους γενομένους τῶν καθ' ἑαυτοὺς Ἑλλήνων, οὕτως ἐτελεύτησεν.

139 B Λακεδαιμόνιοι δὲ ἐπὶ μὲν τῆς πρώτης πρεσβείας τοιαῦτα ἐπέταξάν τε καὶ ἀντεκελεύσθησαν περὶ τῶν ἐναγῶν τῆς ἐλάσεως· ὕστερον δὲ φοιτῶντες παρὰ Ἀθηναίους Ποτιδαίας τε ἀπανίστασθαι ἐκέλευον καὶ Αἴγιναν αὐτόνομον ἀφίεναι· καὶ μάλιστα γὰρ πάντων καὶ ἐνδηλότατα προὔλεγον τὸ περὶ Μεγαρέων ψήφισμα καθελούσι μὴ ἂν γενέσθαι πόλεμον, ἐν ᾧ εἶρητο αὐτοὺς μὴ χρῆσθαι τοῖς λιμέσι τοῖς ἐν τῇ Ἀθηναίων ἀρχῇ, μηδὲ τῇ Ἀττικῇ ἀγορᾷ. Οἱ δὲ Ἀθηναῖοι οὔτε τᾶλλα ὑπήκουον, οὔτε τὸ ψήφισμα καθήρουν, ἐπικαλοῦντες ἐπεργασίαν Μεγαρεῦσι τῆς γῆς τῆς ἱερᾶς καὶ τῆς ἀορίστου καὶ ἀνδραπόδων ὑποδοχὴν τῶν ἀφισταμένων. Τέλος δὲ ἀφικομένων τῶν τελευταίων πρέσβεων ἐκ Λακεδαιμόνος, Ῥαμφίου C τε καὶ Μελησίππου καὶ Ἀγησάνδρου, καὶ λεγόντων ἄλλο μὲν οὐδὲν ὢν πρότερον εἰώθεσαν, αὐτὰ δὲ τάδε, ὅτι “Λακεδαιμόνιοι βούλονται τὴν εἰρήνην εἶναι, εἴη δ' ἂν, εἰ τοὺς Ἕλληνας αὐτονόμους ἀφεῖτε,” ποιήσαντες ἐκκλησίαν οἱ Ἀθηναῖοι γνώμας σφίσιν αὐτοῖς προντίθεσαν, καὶ ἐδόκει ἅπαξ περὶ πάντων βουλευσαμένους ἀποκρίνασθαι. Καὶ παριόντες ἄλλοι τε πολλοὶ ἔλεγον, ἐπ' ἀμφοτέρα γιγνόμενοι ταῖς γνώμας, καὶ ὡς χρὴ πολεμεῖν, καὶ ὡς μὴ ἐμπόδιον εἶναι τὸ ψήφισμα εἰρήνης, ἀλλὰ καθελεῖν, καὶ παρελθὼν Περικλῆς ὁ Ξανθίππου, ἀνὴρ κατ' ἐκείνον τὸν χρόνον πρῶτος Ἀθηναίων, λέγειν τε καὶ D πρᾶσσειν ἐννατώτατος, παρήγει τοιάδε.

140 “Τῆς μὲν γνώμης, ᾧ Ἀθηναῖοι, αἰὲ τῆς αὐτῆς ἔχομαι μὴ εἶκειν Πελοποννησίοις, καίπερ εἰδὼς τοὺς ἀνθρώπους οὐ τῇ αὐτῇ ὀργῇ ἀναπειθομένους τε πολεμεῖν καὶ ἐν τῷ ἔργῳ πρᾶσσοντας, πρὸς δὲ τὰς ξυμφορὰς καὶ τὰς γνώμας τρεπομένους· ὀρῶ δὲ καὶ νῦν ὅμοια καὶ παραπλήσια ξυμβουλευτέα μοι ὄντα, καὶ τοὺς ἀναπειθομένους ὑμῶν ἐκικαῖω τοῖς κοινῇ δόξασιν, ἦν ἄρα τι καὶ σφαλλώμεθα, βοηθεῖν, ἢ μηδὲ κατορθοῦντας τῆς ξυνέσεως μεταποιεῖσθαι. Ἐνδέχεται γὰρ τὰς ξυμφορὰς τῶν πρυγμάτων οὐχ ἡσσον ἀμαθῶς χωρῆσαι ἢ καὶ τὰς διανοίας τοῦ ἀνθρώπου· διόπερ καὶ τὴν τύχην, ὅσα ἂν παρὰ λόγον

ξυμβῆ, εἰώθαμεν αἰτιᾶσθαι. Λακεδαιμόνιοι δὲ πρότερόν τε Α
 δῆλοι ἦσαν ἐπιβουλεύοντες ἡμῖν καὶ νῦν οὐχ ἥκιστα. Εἰρη-
 μένον γὰρ δίκας μὲν τῶν διαφόρων ἀλλήλοις εἰδόναι καὶ
 δέχεσθαι, ἔχειν δὲ ἑκατέρους ἃ ἔχομεν, οὔτε αὐτοὶ δίκας πω
 ἤτησαν, οὔτε ἡμῶν εἰδόντων δέχονται, βούλονται δὲ πολέμῳ
 μᾶλλον ἢ λόγοις τὰ ἐγκλήματα διαλύεσθαι, καὶ ἐπιτάσσοντες
 ἤδη καὶ οὐκέτι αἰτιώμενοι πάρεσι. Ποτιδαίας τε γὰρ ἀπ-
 ανίστασθαι κελεύουσι, καὶ Αἴγιναν αὐτόνομον ἀφίεναι, καὶ τὸ
 Μεγαρέων ψήφισμα καθαιρεῖν· οἱ δὲ τελευταῖοι οὐδε ἤκοντες
 καὶ τοὺς Ἑλληνας προαγορεύουσιν αὐτονόμους ἀφίεναι.
 Ὑμῶν δὲ μηδεὶς νομίση περὶ βραχέος ἂν πολεμεῖν, εἰ τὸ Β
 Μεγαρέων ψήφισμα μὴ καθέλοιμεν, ὅπερ μάλιστα προὔχονται,
 καὶ καθαιρεθείη, μὴ ἂν γίγνεσθαι τὸν πόλεμον· μηδ' ἐν ὑμῖν
 οὐτοῖς αἰτίαν ὑπολίπησθε, ὡς διὰ μικρὸν ἐπολεμήσατε. Τὸ
 γὰρ βραχὺ τι τοῦτο πᾶσαν ὑμῶν ἔχει τὴν βεβραϊώσιν καὶ
 πείραν τῆς γνώμης. Οἷς εἰ ξυγχωρήσετε, καὶ ἄλλο τι μεῖζον
 εὐθὺς ἐπιταχθήσεσθε ὡς φόβῳ καὶ τοῦτο ὑπακούσαντες· ἀπ-
 ισχυρισάμενοι δὲ σαφὲς ἂν καταστήσαιτε αὐτοῖς ἀπὸ τοῦ ἴσου
 ὑμῖν μᾶλλον προσφέρεσθαι.

“Αὐτόθεν δὴ διανοήθητε ἢ ὑπακοῦειν, πρὶν τι βλαβῆναι, ἢ 141
 εἰ πολεμήσομεν, ὡς ἔμοιγε ἄμεινον δοκεῖ εἶναι, καὶ ἐπὶ C
 μεγάλη καὶ ἐπὶ βραχεῖα ὁμοίως προφάσει μὴ εἶζοντες, μηδὲ
 ζῆν φόβῳ ἔζοντες ἃ κεκτήμεθα. Τὴν γὰρ αὐτὴν δύναται δού-
 λωσιν ἢ τε μεγίστη καὶ ἐλαχίστη δικαίωσις ἀπὸ τῶν ὁμοίων
 πρὸ δίκης τοῖς πέλας ἐπιτασσομένη. Τὰ δὲ τοῦ πολέμου καὶ
 τῶν ἑκατέροις ὑπαρχόντων ὡς οὐκ ἀσθενέστερα ἔζομεν, γινώτε
 καθ' ἕκαστον ἀκούοντες. Αὐτουργοὶ τε γὰρ εἰσι Πελοποννή-
 σιοι, καὶ οὔτε ἰδίᾳ οὔτε ἐν κοινῷ χρήματά ἐστιν αὐτοῖς·
 ἔπειτα χρόνιων πολέμων καὶ διαποντίων ἀπειροὶ διὰ τὸ βρα-
 χέως αὐτοὶ ἐπ' ἀλλήλους ὑπὸ πενίας ἐπιφέρειν. Καὶ οἱ τοιοῦ-
 τοι οὔτε γαῦς πληροῦντες οὔτε πεζῆς στρατιᾶς πολλάκις ἐκ- D
 πέμπειν δύναται, ἀπὸ τῶν ἰδίων τε ἅμα ἀπόντες, καὶ ἀπὸ
 τῶν αὐτῶν δαπανῶντες, καὶ προσέτι καὶ θαλάσσης εἰργόμενοι.
 Αἱ δὲ περιουσίαι τοὺς πολέμους μᾶλλον ἢ αἱ βίαιοι ἐσφοραὶ
 ἀνέχουσι· σώμασί τε ἐτοιμότεροι οἱ αὐτουργοὶ τῶν ἀνθρώπων
 ἢ χρήμασι πολεμεῖν, τὸ μὲν πιστὸν ἔχοντες ἐκ τῶν κινδύνων
 κἂν περιγενέσθαι, τὸ δὲ οὐ βέβαιον μὴ οὐ προυναλώσειν,
 ἄλλως τε κἂν παρὰ δόξαν, ὅπερ εἰκός, ὁ πόλεμος αὐτοῖς μηκύν-
 ηται. Μάχη μὲν γὰρ μιᾷ πρὸς ἅπαντας Ἑλληνας δυνατοὶ
 Πελοποννήσιοι καὶ οἱ ξύμμαχοι ἀντισχεῖν, πολεμεῖν δὲ μὴ
 πρὸς ὁμοίαν ἀντιπαρασκευὴν ἀδύνατοι, ὅτ' ἂν μήτε βουλευ-

Α τηρίῳ ἐνὶ χρώμενοι παραχρημά τι ὀξέως ἐπιτελώσι, πάντες τε ἰσόψηφοι ὄντες καὶ οὐχ ὁμόφυλοι τὸ ἐφ' ἑαυτῶν ἕκαστος σπέυδῃ· ἐξ ὧν φιλεῖ μηδὲν ἐπιτελὲς γίγνεσθαι. Καὶ γὰρ οἱ μὲν ὡς μάλιστα τιμωρήσασθαι τινα βούλονται, οἱ δὲ ὡς ἥκιστα τὰ οἰκεῖα φθειραί. Χρόνιοί τε ξυνιόντες ἐν βραχεῖ μὲν μορίῳ σκοποῦσί τι τῶν κοινῶν, τῷ δὲ πλέονι τὰ οἰκεῖα πράσσουσι· καὶ ἕκαστος οὐ παρὰ τὴν ἑαυτοῦ ἀμέλειαν οἶεται βλάψειν, μέλειν δὲ τινι καὶ ἄλλῳ ὑπὲρ ἑαυτοῦ τι προῖδεῖν, ὥστε τῷ αὐτῷ ὑπὸ ἀπάντων ἰδίᾳ δοξάσματι λανθάνειν τὸ κοινὸν ἀθρόον φθειρόμενον.

142 “Μέγιστον δέ, τῇ τῶν χρημάτων σπάνει κωλύονται, ὄτ' ἂν Β σχολῇ αὐτὰ ποριζόμενοι διαμέλλωσι· τοῦ δὲ πολέμου οἱ καιροὶ οὐ μενετοί. Καὶ μὴν οὐδ' ἡ ἐπιτείχισις, οὐδὲ τὸ ναυτικὸν αὐτῶν ἄξιον φοβηθῆναι. Τὴν μὲν γὰρ χαλεπὸν καὶ ἐν εἰρήνῃ πόλιν ἀντίπαλον παρασκευάσασθαι, ἤπου δὴ ἐν πολεμίᾳ τε καὶ οὐχ ἦσσαν ἐκείνοις ἡμῶν ἀντεπιτετειχισμένων. Φρούριον δ' εἰ ποιήσονται, τῆς μὲν γῆς βλάβπτοιεν ἂν τι μέρος καταδρομαῖς καὶ αὐτομολίαις, οὐ μέντοι ἰκανόν γε ἔσται ἐπιτειχίζειν τε κωλύειν ἡμᾶς πλεύσαντας ἐς τὴν ἐκείνων, καί, ἥπερ ἰσχύομεν, ταῖς ναυσὶν ἀμύνεσθαι. Πλέον γὰρ ἡμεῖς ἔχομεν τοῦ C κατὰ γῆν ἐκ τοῦ ναυτικοῦ ἐμπειρίας ἢ ἐκείνοι ἐκ τοῦ κατ' ἠπειρον ἐς τὰ ναυτικά. Τὸ δὲ τῆς θαλάσσης ἐπιστήμονας γενέσθαι οὐ βράδιως αὐτοῖς προσγενήσεται. Οὐδὲ γὰρ ὑμεῖς, μελετῶντες αὐτὸ εὐθύς ἀπὸ τῶν Μηδικῶν, ἐξείργασθε· πῶς δὴ ἄνδρες γεωργοὶ καὶ οὐ θαλάσσιοι, καὶ προσέτι οὐδὲ μελετῆσαι ἑασόμενοι διὰ τὸ ὑφ' ἡμῶν πολλαῖς ναυσὶν αἰεὶ ἐφορμῆσθαι, ἄξιον ἂν τι δρῶεν; πρὸς μὲν γὰρ ὀλίγας ἐφορμούσας κἂν διακινδυνεύσειαν, πλήθει τὴν ἀμαθίαν θρασύνοντες· πολλαῖς δὲ εἰργόμενοι ἡσυχάσουσι, καὶ ἐν τῷ μὴ μελετῶντι ἀξυνετώτεροι ἔσονται καὶ δι' αὐτὸ καὶ ὀκνηρότεροι. Τὸ δὲ ναυτικὸν D τέχνης ἐστίν, ὥσπερ καὶ ἄλλο τι, καὶ οὐκ ἐνδέχεται, ὄτ' ἂν τύχῃ, ἐκ παρέργου μελετᾶσθαι, ἀλλὰ μᾶλλον μηδὲν ἐκείνῳ πάρεργον ἄλλο γίγνεσθαι.

143 “Εἴ τε καὶ κινήσαντες τῶν Ὀλυμπίασιν ἢ Δελφοῖς χρημάτων μισθῷ μείζονι πειρῶντο ἡμῶν ὑπολαβεῖν τοὺς ξένους τῶν ναυτῶν, μὴ ὄντων μὲν ἡμῶν ἀντιπάλων ἐσβάντων αὐτῶν τε καὶ τῶν μετοίκων δεινὸν ἂν ἦν· νῦν δὲ τόδε τε ὑπάρχει, καί, ὅπερ κράτιστον, κυβερνήτας ἔχομεν πολίτας καὶ τὴν ἄλλην ὑπηρεσίαν πλείους καὶ ἀμείνους ἢ πᾶσα ἡ ἄλλη Ἑλλάς. Καὶ ἐπὶ τῷ κινδύνῳ οὐδεὶς ἂν δέξαιτο τῶν ξένων τὴν τε αὐτοῦ φύγειν, καὶ μετὰ τῆς ἡσσοнос ἅμα ἐλπίδος ὀλίγων ἡμερῶν

ἔνεκα μεγάλου μισθοῦ δόσεως ἐκείνοις ζυναγωνίζεσθαι. Καὶ ἅ τὰ μὲν Πελοποννησίων ἔμοιγε τοιαῦτα καὶ παραπλησία δοκεῖ εἶναι, τὰ δὲ ἡμέτερα τούτων τε, ὧν περ ἐκείνοις ἐμεμψίμην, ἀπηλλάχθαι, καὶ ἄλλα οὐκ ἀπὸ τοῦ ἴσου μεγάλα ἔχειν. "Ἦν τ' ἐπὶ τὴν χώραν ἡμῶν πεζῇ ἴωσιν, ἡμεῖς ἐπὶ τὴν ἐκείνων πλευσοῦμεθα· καὶ οὐκέτι ἐκ τοῦ ὁμοίου ἔσται Πελοποννήσου μέρος τι τμηθῆναι καὶ τὴν Ἀττικὴν ἅπασαν. Οἱ μὲν γὰρ οὐχ ἔξουσιν ἄλλην ἀντιλαβεῖν ἀμαχεί, ἡμῖν δὲ ἔστι γῆ πολλὴ καὶ ἐν νήσοις καὶ κατ' ἠπειρον. Μέγα γὰρ τὸ τῆς θαλάσσης κράτος. Σκέψασθε δέ· εἰ μὲν γὰρ ἡμεῖς νησιῶται, τίνες ἂν ἀληπτότεροι ἦσαν; καὶ νῦν χορὴ ὅτι ἐγγύτατα τούτου διανοηθέντας τὴν μὲν γῆν καὶ οἰκίας ἀφεῖναι, τῆς δὲ θαλάσσης καὶ πόλεως φυλακὴν ἔχειν, καὶ Πελοποννησίοις ὑπὲρ αὐτῶν ὀργισθέντας πολλῶ πλείοσι μὴ διαμάχεσθαι (κρατήσαντές τε γὰρ αὐθις οὐκ ἐλάσσοσι μαχοῦμεθα, καὶ ἦν σφαλῶμεν, τὰ τῶν ζυμμάχων, ὅθεν ἰσχύομεν, προσαπόλλυται· οὐ γὰρ ἡσυχάσουσι μὴ ἰκανῶν ἡμῶν ὄντων ἐπ' αὐτοὺς στρατεύειν) τὴν τε ὀλόφυρσιν μὴ οἰκιῶν καὶ γῆς ποιεῖσθαι, ἀλλὰ τῶν σωμάτων· οὐ γὰρ τάδε τοὺς ἀνδρας, ἀλλ' οἱ ἄνδρες ταῦτα κτῶνται. Καὶ εἰ ᾤμην πείσειν ὑμᾶς, αὐτοὺς ἂν ἐξελθόντας ἐκέλευον αὐτὰ δηῶσαι, καὶ δεῖξαι Πελοποννησίοις, ὅτι τούτων γε ἔνεκα οὐχ ὑπακούσεσθε.

“ Πολλὰ δὲ καὶ ἄλλα ἔχω ἐς ἐλπίδα τοῦ περιέσεσθαι, ἢν ἐθέλητε ἀρχὴν τε μὴ ἐπικτᾶσθαι ἅμα πολεμοῦντες, καὶ κινδύνους αὐθαιρέτους μὴ προστίθεσθαι· μᾶλλον γὰρ πεφύβημαι τὰς οἰκίας ἡμῶν ἀμαρτίας ἢ τὰς τῶν ἐναντίων διανοίας. Ἄλλ' ἐκεῖνα μὲν καὶ ἐν ἄλλῳ λόγῳ ἅμα τοῖς ἔργοις δηλωθήσεται· νῦν δὲ τούτοις ἀποκριάμενοι ἀποπέμψωμεν, Μεγαρέας μὲν ὅτι ἐάσομεν ἀγορᾶ καὶ λιμέσι χρῆσθαι, ἦν καὶ Λακεδαιμόνιοι ξηνηλασίας μὴ ποιῶσι μήτε ἡμῶν μήτε τῶν ἡμετέρων ζυμμάχων (οὔτε γὰρ ἐκεῖνο κωλύει ἐν ταῖς σπονδαῖς οὔτε τόδε), τὰς τε πόλεις ὅτι αὐτονόμους ἀφήσομεν, εἰ καὶ αὐτονόμους ἔχοντες ἐσπείσαμεθα, καὶ ὅτ' ἂν κάκεῖνοι ταῖς αὐτῶν ἀποδῶσι πόλεσι μὴ σφίσι, τοῖς Λακεδαιμονίοις, ἐπιτηδείως αὐτονομεῖσθαι, ἀλλὰ αὐτοῖς ἐκάστοις, ὡς βούλονται· δίκας δὲ ὅτι ἐθέλομεν δοῦναι κατὰ τὰς ξυνηθείας, πόλεμον δὲ οὐκ ἄρξομεν, ἀρχομένους δὲ ἀμννούμεθα. Ταῦτα γὰρ δίκαια καὶ πρόποντα ἅμα τῆδε τῇ πόλει ἀποκρίνασθαι. Εἰδέναι δὲ χρὴ, ὅτι ἀνάγκη πολεμεῖν· ἦν δὲ ἐκούσιοι μᾶλλον δεχώμεθα, ἦσσαν ἐγκεισομένους τοὺς ἐναντίους ἔξομεν· ἐκ τε τῶν μεγίστων κινδύνων ὅτι καὶ πόλει καὶ ἰδιώτῃ μέγιστα τιμαὶ περιγίγνονται. Οἱ γοῦν

Α πατέρες ἡμῶν ὑποστάντες Μήδους, καὶ οὐκ ἀπὸ τοςῶνδε ὀρμώ-
 μνοι, ἀλλὰ καὶ τὰ ὑπάρχοντα ἐκλιπόντες, γνώμη τε πλείονι
 ἢ τύχη καὶ τόλμη μείζονι ἢ δυνάμει τόν τε βάρβαρον ἀπεώ-
 σαντο, καὶ ἐς τὰδε προήγαγον αὐτά. Ὡν οὐ χροὴ λείπεσθαι,
 ἀλλὰ τοὺς τε ἐχθροὺς παντὶ τρόπῳ ἀμύνεσθαι, καὶ τοῖς ἐπι-
 γιγνομένοις πειρᾶσθαι αὐτὰ μὴ ἐλάσσω παραδοῦναι.”

145 Ὁ μὲν Περικλῆς τοιαῦτα εἶπεν. Οἱ δὲ Ἀθηναῖοι νομίσαν-
 τες ἄριστα σφίσι παραινεῖν αὐτὸν ἐψηφίσαντο ἃ ἐκέλευε. καὶ
 τοῖς Λακεδαιμονίοις ἀπεκρίναντο τῇ ἐκείνου γνώμῃ, καθ'
 ἕκαστά τε, ὡς ἔφρασε, καὶ τὸ ζῦμπαν οὐδὲν κελευόμενοι ποιή-
 Β σειν, δίκη δὲ κατὰ τὰς ξυνήκας ἔτοιμοι εἶναι διαλύεσθαι περὶ
 τῶν ἐγκλημάτων ἐπὶ ἴσῃ καὶ ὁμοίᾳ. Καὶ οἱ μὲν ἀπεχώρησαν
 ἐπ' οἴκου, καὶ οὐκέτι ὕστερον ἐπρεσβεύοντο.

146 Αἰτίαι δὲ αὗται καὶ διαφοραὶ ἐγένοντο ἀμφοτέροις πρὸ τοῦ
 πολέμου, ἀρξάμεναι εὐθύς ἀπὸ τῶν ἐν Ἐπιδάμνῳ καὶ Κερκύρα·
 ἐπεμίγνυντο δὲ ὅμως ἐν αὐταῖς, καὶ παρ' ἀλλήλους ἐφοίτων,
 ἀκηρύκτως μὲν, ἀνυπόπτως δὲ οὐ· σπονδῶν γὰρ ζύγχυσις τὰ
 γιγνόμενα ἦν καὶ πρόφουσις τοῦ πολεμεῖν.

NOTES.

EXPLANATION OF MARKS, &c.

<i>A.</i> = Arnold (Dr.).	<i>K.</i> = Krüger.
<i>B.</i> = Bloomfield.	<i>P.</i> = Poppo.
<i>Bth.</i> = Bothe.	<i>S.</i> = Scholiast.
<i>D.</i> = Dale.	
<i>Dk.</i> = Duker.	<i>JN.</i> = <i>join</i> the words in the
<i>G.</i> = Göller.	following order, in con-
<i>Gb.</i> = Gottleber.	struing the passage.
<i>H.</i> = Haase.	

The grammatical references are :

- 1) to the Editor's larger Greek Grammar.
- 2) to smaller Gr. Gr. [in ()].
- 3) to Mr. Jelf's Kühner (with § prefixed).

Opinions to which † is prefixed are considered by the Editor to be less probable than those which he adopts.

PAGE 1. CHAPTER 1.

(P. 'Αθην. = *an Athenian*. It is usual with the old historians to begin with the mention of their names, e. g. *Herodotus*: 'Ηροδότου Ἰ 'Αλικαρνησσηος ἱστορίας ἀπόδεξις ἤδε: a practice to be referred perhaps, not only to ancient simplicity, but to a wish to claim the work as their property. Hence the frequent δ Θουκυδίδης ξυνέγραψεν. (So *K.* after *D.* and *Wytt.*) || ξυγγράφειν (= *componere*, *Sal. Hist.* i. 1, *P.*) is the *verbum proprium*, to denote the composition of an historical work; the business of the historian being to *collect* the necessary materials, and then *work them up* into a whole. *P.* observes that ἀναγράφειν and the simple γράφειν (= the Lat. *scribere*) are also used. *Th.* was the ὁ συγγραφεύς, as *Hom.* was ὁ ποιητής (*K.*), each from his pre-eminence in his respective kind of composition. || τὸν πόλ. [668, b. (538). § 444, e] ὡς ἐπολ. Cf. τὰ ἔπειτα ὡς ἐπολεμήθη ἐξηγήσομαι, *Th.* 5, 26, 5 (*Gb.*). διεξῆλθε τὸν βίον ὡς ἐβίω, *Luc. Peregr.* 32. (*K.*) || τῶν Πελοπ. καὶ 'Αθ. 677 (547), § 459, 9. || ἀρξάμενος.—'Αρξάμενος εὐθὺς καθισταμένου = ἀρξάμενος (τοῦ

(P. *Ξυγγράψαι*) εὐθύς ὅτε καθίστατο (ὁ πόλεμος). P. It does not seem necessary to refer the ἀρξάμενος only to the collection of the materials; he might really compose parts, especially the speeches, which he would naturally write down when the substance of them first became known to him. These materials and first sketches he would work up into a regular history after the completion of the war. K. || καθισταμένον.—Καθίσταται πόλεμος, ξυνίσταται πόλεμος, and καθίστανται τινες ἐς πόλεμον, are all found. P. || καὶ ἐλπίσας.—“Quoniam superiore participio tempus scriptæ hujus historiæ, altero causa significetur, καὶ forsitan aliquis abesse malit.—Sed particulam tuentur exempla i. 61, 109. vi. 93. vii. 20. 53. viii. 7, 66, 73.” P. || ἐλπίσας [1149. (870)] = νομίσας, προσδοκήσας. P. τὸ ἐλπίσας οὐ μόνον ἐπὶ ἀγαθῷ ἀλλ’ ἀπλῶς ἐπὶ τῇ τοῦ μέλλοντος ἐκβάσει λέγεται. S. || ἀξιολογώτατον τῶν προγεγενημένων [1516, 25, e. (777), § 502, 3]. || τεκμαιρόμενος, sc. τοῦτο. K. || ἀκμάζοντες ἦσαν, 762 (610), § 375. “Retinuimus ἦσαν, quia, si verbum ἶναι hic reponendum esset, non ἦσαν, sed ἦσαν, quod in nullo libro legitur, scribendum esset; nam sic constanter Thuc. ii. 3. iii. 24, 107. alibi sæpissime. Accedit, quod et collocatio verborum vulgatæ patrocinator et nonnulli grammatici ἦσαν non a se repertum testantur, sed legendum dicunt.” P. “Ἀκμάζειν ἐς τι eodem modo dictum, ut ii. 8, ἔρῶντο ἐς τὸν πόλεμον, quâ voce illam explicat Zon. p. 984.” K. || παρασκευῆ τῇ πάσῃ, the want of money on the side of the Peloponnesians is exaggerated by the speaker in lib. i. 80. iii. 141, 2; 142, 1: some states, e. g. Corinth, were rich, and moreover, there were the treasures in the temples which were available in case of necessity. K. || καὶ τὸ ἄλλο Ἑλληνικὸν [689. (553), § 436, δ. Cf. “Ita Celticum. Liv. v. 34.”] ὄρων: there is a change of construction τεκμαιρόμενος (sc. τοῦτο) ὅτι — ἀκμάζοντές τε ἦσαν — καὶ ὄρων (= καὶ ὅτι ἔωρα). Hence the τέ should properly be placed after ὅτι (ὅτι τε — καὶ ὅτι); but K. observes that the Attics do not like the combination ὅτι τε. || ξυνίστασθαι = se conjungere, ut c. 15, et al. P. || διανοούμενον, sc. ξυνίστασθαι. Cf. i. 124. v. 80. || κίνησις γὰρ αὐτῆ. JN. αὐτῆ γὰρ μεγίστη δὴ κίνησις ἐγένετο: κίν. is predicate, 716 (576)¹, § 453, b. μεγ. δὴ, 981, c. (776), § 723, 1. || μέρει τινὶ τῶν βαρβάρων = to some considerable portion of the barbarians. A. B.: ὡς δὲ εἶπεῖν (= et pæne dixerim: opp. ἀκριβεῖ λόγῳ,

¹ In the rules here referred to, the principle is stated too broadly, since the apparent exceptions in 705, b, and 1014 (τὸν δὲ θάνατον, &c.) should have been mentioned. “Ὅδε, οὗτος (ὀδί, οὔτοςί) are sometimes *anarthrous* (and that, not only in connexion with proper names), when they point, as it were,

to persons or things that are present.—Here the noun is properly the predicate (K.)”—In the passage in Kühner (Thuc. 2. 74): ἐπὶ γῆν τὴνδε ἤλθομεν, ἐν ᾗ οἱ πατέρες, &c. K. (after Blume) construes: (we have marched into this, as a land in which &c. =) have marched here into a country in which &c.

(P. 1513, j, § 893, d) καὶ ἐπὶ πλεῖστον ἀνθρώπων = ‘*plerisque* 1). (permultis) *hominum*.’ P. “Intelligit Thraces, Macedones; A populos quosdam Epiri, Siculos, fortasse etiam regnum Persicum, ad quod tamen magis proxima verba referuntur.” P. || ἐπὶ πλεῖστον ἀνθρώπων, *longissime gentium*. P. || τὰ πρὸ αὐτῶν. For the use of pl. αὐτῶν cf. 1017. “Τὰ πρὸ αὐτῶν res inter bellum Trojanum et Medica gestas atque hæc ipsa bella, τὰ ἔτι παλαιότερα ea, quæ bellum Trojanum præcesserunt, Thucydides vocat; distinguit enim infra c. 3 et 12: τὰ πρὸ τῶν Τρωικῶν et τὰ μετὰ τὰ Τρωϊκά.” P.

B ἀδύνατα, 773, § 383 (618). || ἐκ δὲ τεκμηρίων. Aristot. (Rhet. i. 2) defines τεκμήριον to be a convincing *proof*, opposed to the fallible σημεῖον. || JN. ὦν (= *ā* by attraction) σκοποῦντί μοι ἐπὶ μακρότατον ξυμβαίνει πιστεῦσαι, sc. *τούτοις*, well translated by Mr. Dale, ‘*from such evidence as I am led to trust, on looking back as far as possible*.’ ὦν might be by attraction for οἷς, sc. πιστεῦσαι, but cf. 1134 for the reason of its *probable* dependence on σκοποῦντι. [† Aliter Schäf.: “*repete præpositionem ἐξ ὦν, quæ simplicissima interpretandi ratio*.”] “ἐξ ὦν might indeed be joined with σκοποῦντι (cf. Schömann on Is. p. 426), if this were capable of being connected with the notion ἐπὶ μακρότατον: it might with more probability be connected with πιστεῦσαι, as Isocr. 3, 22, ταῦτα ἐκ τῶν ἔργων ἂν τις οὐχ ἦττον ἢ τῶν λόγων πιστεύσειεν (cf. § 46), but here the want of an object would be distinctly felt.” K. || ἐπὶ μακρότατον σκοποῦντι = ‘*going back as far as possible in my inquiry*.’ A. B. († *diutissime*, P.) Hdt. often uses the phrase with ref. to *space*, ὅσον ἡμεῖς ιστοροῦντες ἐπὶ μακρότατον οἰοί τε ἐγενόμεθα ἐξικέσθαι. 4, 192. K. || ξυμβαίνει, not, ‘*have chanced to obtain my confidence*’ (B.), since of course the word does not denote a *casual* result of his historical investigations. (See Dale’s translation just given.) || γενέσθαι: after what verbs is the Aor. Inf. often to be construed by a past tense? [782 (626)]. || ἐς τὰ ἄλλα = *cæteris in rebus* (Bétant); a favorite form of Th.’s, which corresponds, as here, with a κατὰ τι, 6, 72; 7, 77 (κατὰ τὸν ἴδιον βίον καὶ ἐς τὰ ἄλλα). K.

CHAPTER 2.

2 φαίνεται: on its force with partcp. see 1117, 8 (848, 6), § 684, 2, c. || ἡ νῦν Ἑλλάς καλουμένη. Hdt. tells us, that it was before called *Pelagias* (2, 56; cf. 8, 44), which must be limited by Th. 1, 3. K. || οὐ πάλαι must be taken together, 1195 (ADDIT. REMARKS). || μεταναστάσεις, migrations, especially compulsory ones: cf. 2, 16; and on the fact, Strabo, 12, 8, p. 572. K. || οὔσαι — ἀπολείποντες, sc. φαίνονται implied by φαίνεται. K. || ὑπότινων ἀεὶ πλείονων = ‘*by some tribe or other who were at that time more numerous*.’ On this force of ἀεὶ (mostly, though not here, aft. art.) see 1521, 2.—Obs. βιάζομαι in *sensu passivo*, 515 (416), I. § 313, obs. 1: so ἐκόντες καὶ οὐ βιαζόμενοι 3, 63,

(P. and in a few more passages. || οὐκ — οὐδέ. On difference between 1). *οὐδέ, οὔτε*, cf. 1493, c. Cf. § 775, d. || νεμόμενοι τὰ B αὐτῶν ἕκαστοι ὅσον ἀποζῆν. — *νέμεσθαι ὡς τὸ πολὺ τὸ λαμβάνειν πρόσοδον παρὰ Θεουκυδίδη*. Cf. i. 100; ii. 72; iii. 66. 68; v. 32. 42, et adn. ii. 15, 2. P. ὅσον is here to be taken in a restrictive sense, 'only so far as to derive their subsistence from it.' So B. correctly. Buttm. however (ad Men. p. 174, referred to by K.) properly observes that ἀποζῆν *itself* does not mean *parce vivere, ægre vitam tolerare*, but only *victum habere*. [Cf. 1513, § 864, 3.] || φυτεύοντες, *arboribus (et vitibus) conserentes*. P. || ἄδηλον ὄν, 1140, 3 (863, 3), § 700, 2. ὁπότε ἀφαιρήσεται; since ἄδηλον ὄν must be resolved by *quum incertum esset*, the clause ἄδηλον ὄν, ὁπότε ἀφαιρήσεται belongs to the *oratio obliqua*, and the *Indic.* must be explained by 1389 (1001), § 886, 3. Observe ὁπότε, where we might rather expect εἰ (εἰ . . . ἀφαιρήσεται = whether some other would *not* —; cf. 1362 (984), § 877, b. K. quotes 8, 96; ἄδηλον ὄν, ὁπότε σφίσιν αὐτοῖς ξυρράξουσι, and Pind. Ol. 11, 60; (οὐ) κέκριται — ἀσύχιμον ἀμέραν ὁπότε, παῖδ' ἀλίον, Ἄτειρεῖ σὺν ἀγαθῷ τελευτάσομεν, which Thiersch explains as a blending of two constructions; i. e. *when* we shall ever do so, and if so, *whether* in a state of undiminished prosperity.

C καὶ ἀτειχίστων ἅμα ὄντων. K. (ad Dion. p. 136) says καὶ = *etiam, præterea*.—The pupil should carefully observe the *number* and *variety* of the participles (to be resolved by adverbial clauses), and the conjunctions by which they are connected. || ἀναγκαῖον raro generis communis est. P. || οὐ χαλεπῶς ἀπανίσταντο, *non gravate migrabant, sedes mutabant*. P. aft. *Steph.* || μεγέθει relates, not to their *local extent*, but to their *populousness* and *power*; cf. κατὰ μέγεθος τῶν πόλεων, 2, 7: τῆ ἄλλῃ παρασκευῇ. || τῆς γῆς ἡ ἀρίστη, 856, c (706), § 442, c. || τὰς μεταβολάς, i. e. those we have been speaking of: art. used on renewed mention. 668 (538), § 444, e. || ἦ τε νῦν Θεσσα. καλουμένη. "Priusquam enim Thessali in hanc terram pervenerunt (cf. c. 12), Æmonia vel Hæmonia, Pelasgia, Æölis nominata est. Verba καὶ Βοιωτία et ipsa cum ἡ νῦν καλουμένη jungenda sunt. Vid. c. 12. Thessaliæ, Bæotia, Peloponnesi incolarum permutationes discas ex *Plassii* historia Græciæ antiquissima, *Muelleri* Minyis, similibus libris. Excipitur Arcadia, quippe cujus incolas nunquam expulsos esse constat." P.—"Th., however, who is not thinking of these mythical names, but following the Homeric catalogue of ships, holds that on account of the frequent migrations of tribes, Thessaly, like Hellas, had in those days *no* common name." K.

PAGE 2.

A ἀρετήν, *bonitatem, fertilitatem*. P. Cf. *prædium solo bono sua virtute valeat*. Cat. R. R. 1, 2. "On the fruitfulness of the soil, cf. Hdt. 7, 129; Strab. 9, p. 430; Xen. Hell. 6, 1, 11, (4)." K.

(P. || **δυνάμεις** = *potentia, opes*. Αἱ δυν. μείζους ἐγγιγνόμεναι is 2). an instance of a common construction in which a partec. is virtually equal to a substantive, i. e. *power or wealth increased = the increase of wealth*, e. g. τοῖς Θραζῖ πολέμιον ἦν τὸ χωρίον αἱ Ἐννέα ὀδοὶ κτιζόμενον. K. interprets τισί of *individual*, not *persons*, but *tribes or states*, and says that this is rendered necessary by ἐγγίγνεσθαι. I own that I cannot perceive the force of this argument. Surely ἐγγίγνεσθαι is very applicable to the case of an *individual* comprehended in the number of the citizens: a better reason, however, is contained, I think, in the followed ἐφθείροντο, the τινές just mentioned being naturally the subject of this verb, and of ἐπεβουλεύοντο. || τὴν γοῦν Ἀττικὴν —. Γοῦν properly (1494, d) = *certe igitur*; the οὔν points to an inference from the former statement; which the γέ restricts to the instance of Attica. Whether the statement be of general application or not, undoubtedly Attica, which was free from seditions in consequence of the comparative poorness of its soil, was also free from the emigrations and changes of inhabitants we have been speaking of. || διὰ τὸ λεπτόγεων. “Est enim Atticæ solum tenue et parum uber, humus levis et sicca, quale solum, tenuis ubi argilla, oleis idoneum, frumento non item, a glareoso, quocum a Reisig. ad Soph. CEd. Col. v. 663, confunditur, diligenter distinguit Virg. Georg. ii. 180, et 212.” P. So Hdt. 7, 5. (K.) || JN. ἀστασ. οὔσαν ἐκ τοῦ ἐπὶ πλεῖστον = ‘from the remotest period.’ So Phavor., who explains it by ἀνέκαθεν, and S. by ἐξ ἀρχῆς. (Another Schol. explains it by a confusion of two constructions: ἀστασ. οὔσαν and ἐκ τοῦ ἀστασ. — εἶναι). Ἐπὶ πλεῖστον (an expression used *adverbially*) is *substantivized* by τό [691 (554), § 456, 2, b], and then governed by a preposition. K. compares ἐκ τοῦ ἐπὶ θάτερα (Xen. An. 5, 4, 10); οἱ ἐκ τοῦ ἐπ’ ἐκεῖνα (Xen. Anab. 5, 4, 3). A. quotes τὸ παρὰ πολὺ (2, 89), τὸ ὡς ἐπὶ τὸ πολὺ, *Aristot. passim*. || ἀνθ. ὄκου οἱ αὐτοὶ αἶε, i. e. the *same* race on the whole, notwithstanding various *immigrations*: the old possessors were never altogether expelled or conquered by another tribe which became the *dominant* one.—“Locus communis in Atticorum laudibus et orationibus, quod αὐτόχθονες fuerint.” *Wyllt. ap. G.* || καὶ παράδειγμα — κ. τ. λ. JN. καὶ τόδε οὐκ ἐλάχ. ἐστ. παράδ. τοῦ λόγου (= *sententiæ hujus nostræ*); the following *infinitive* clause διὰ τὰς μετοικίας, &c. is an explanatory apposition to τοῦ λόγου, i. e. *of my statement, that it was on account of its frequent migrations that (Greece) did not increase equally in its other parts (or as to its other parts)*.—παράδειγμα, *proof* (not, with A., *example*). || οὐκ ἐλάχιστον. This is an instance of *μείωσις* or *λιτότης*; a form, that is, which *means* more than it *says*. The author, asserting that this proof is *not* the *least* or *weakest*, means that it is one of the *greatest* (strongest). So οὐχ ἥκιστα, &c. || λόγος = *sententia demonstranda*; *dictum quod comprobandum auctor supra posuit*. G. (So in 5, 49.) So K., who with A. and S. makes, as I have done, τὴν Ἑλλάδα, implied by the context, the subject: others (G. P. B.)

- (P. strike out the *ἐς*, and make *τὰ ἄλλα* the subject.—The pupil should
- 2). observe, that the emphatic position of *διὰ τὰς μετακίνας* at the head of its clause is best represented by using a separate clause in English with the copula *to be* ('*that it was owing to the migrations, that —*').
- A B. entirely deprives these words of their force in the argument, by rendering '*that those other nations (τὰ ἄλλα) did not, on account of their migrations, increase in population equally with Athens.*' || *ἐκ γὰρ* —. On *γὰρ* aft. *τεκμήριον δέ* and the like, cf. 1455, a, § 786, b. || *οἱ ἐκπίπτοντες . . . οἱ δυνατώτατοι*: an adj. often stands in apposition to another which it might govern in the gen. e. g. *τῶν ἐκπιπτόντων οἱ δυνατώτατοι*. Thus *τοὺς αἰχμαλώτους, οὓς κατὰ πλοῦν εἰλήφει, ἀπέσφαξε τοὺς πολλοὺς, 3, 32: οἱ ἀπὸ τῶν πύργων χαλεπῶς οἱ τελευταῖοι καταβαίνοντες ἐχώρου ἐπὶ τὴν τάφρον, 3, 23, [358, (706, d)]* (K. ad Dion. 305).—*ἐκπίπτειν* = *pulsum esse in exsilium. 767 (614, a)*. Cf. § 396. || *ὡς βέβαιον ὄν*, sc. *τοῦτο*, or (P.) *τὸ παρ' Ἀθην. ἀναχωρεῖν*: it is the acc. absol. with *ὡς* = *νομίζοντες, in the belief that* [1143, (866, b), § 703, c]. (†Not, *tanquam aliquid firmum*, understanding *τί*, P.'s alternative explanation.) || *ἀνεχώρου*, used to withdraw (or retire). "In his erant Heraclidæ et Messenii, Melanthes comites. Porro Iones et Pelasgi, Tyrreni, Gephyraei et alii." G. K. adds the *Alcmæonidæ* and *Pæonidæ* from Pylos. || *πολιταὶ γιγνόμενοι*. At a later period they were only admitted as *resident aliens* (*μέτοικοι*). K. || *ἀπὸ παλαιοῦ*. So lib. 2, 15, *ἀπὸ τοῦ (πάνυ) ἀρχαίου* 1, 18, *ἐκ παλαιάτου*. P. || *μείζω ἔτι ἐποίησαν πλήθει* —. Without the *ἔτι*, the argument would not be sound; the fact that Athens became populous, because it received numerous immigrants who were driven from other states, would constitute no proof or presumption that other states would, without such an accession of citizens from immigration, have become populous by the natural increase of their population, undiminished by domestic broils; but the *ἔτι* seems to imply that Athens, being undisturbed by domestic troubles, did grow populous by her natural increase, but was made still more populous by the influx of citizens from other states.
- B *Ἴωνίαν*. The name is here used *proleptically*, or by anticipation; as in 1, 12, 3. K. || *ὡς*, 1417, note 1 (1024), § 625. || *ἐξέπεμψαν*, sc. *οἱ Ἀθηναῖοι*.

CHAPTER 3.

- 3 οὐχ ἥκιστα. On this *μείωσις* cf. note on *οὐκ ἐλάχιστον*, p. 2, A. || *τὰ Τρωϊκά* = *bellum Trojanum*: as *τὰ Μηδικά* = *bellum Persicum*. || *πρὸ* — *πρότερον*, pleonastically; so *πρότερον* — *πρὶν*, &c. || *φαίνεται ἐργασαμένη*: how does this differ from *φαίνεται ἐργάσασθαι*? [1117, 8 (848, 6), § 684, Obs. 2, c.] || *δοκεῖ δέ μοι* — *εἶχεν* — *εἶναι*. Obs. *δοκ.* followed first by the *Indic.* then by the *Inf.* P. compares Plat. Lach. 184, B.: *καὶ γὰρ οὐν μοι δοκεῖ, εἰ μὲν δεῖλός τις ὦν οἶοιτο αὐτὸν ἐπίστασθαι . . .*

(P. ἐπιφανέστερος γένοιτο οἶος ἦν, εἰ δὲ ἀνδρεῖος κ. τ. λ. — μεγάλας
2) ἂν διαβολὰς ἴσχειν. Cf. also § 798, I, a, and for a similar

B irregularity, 1211, b. || τὰ μὲν πρὸ "Ἑλληνος, in the times before
Hellen. Cf. τὰ πρὸ τούτων, Dem. de Cor. 188. τὰ μεταξὺ τούτου,
Soph. Œd. Col. 291. P. († τὰ μὲν, partim) . . . "Ἑλληνος δὲ [the
δέ referring to τὰ μὲν πρὸ "Ἑλληνος] —. "Two periods are here
distinguished; the first before the birth of Hellen, when the Hel-
lenian name had consequently no existence at all; the second
when Hellen and the other chiefs of his race had been called in by
different states to assist them against their enemies, and by turn-
ing protection into dominion, like the Saxons in Britain, had com-
municated their name very extensively to the people whom they
had conquered." A. On the question whether Hellen is to be
considered an historical person at all, cf. Thirlw., vol. i. p. 79. Grote
i. 137. || καὶ πάνυ, 1476, p, § 760, 2. || JN. (δοκεῖ δὲ) κατ' ἔθνη,
[1420 10. (1027, 10), § 629, end,] ἄλλα τε (ἔθνη) καὶ (= and
especially) τὸ Πελασγικὸν (ἔθνος) τὴν ἐπωνυμίαν παρέχουσαι
(sc. τῆ χώρα, or τῆ [νῦν] Ἑλλάδι. P.).—Another way, which K.
seems to prefer, is to consider κατὰ ἔθνη as itself, virtually, the
accusative subject: so καθ' ἐκάστους just afterwards; though there
too we may supply an αὐτοῦς as the acc. Examples of καθ'
ἐκάστους, and the like, as subject or object, are: ἐνθυμῆσθε καθ'
ἐκάστους τε καὶ ζῦμπαντες (Th.). Ὁ Νικίας κατὰ τε ἔθνη
. . . καὶ ζῦμπασιν τοιαύτῃ παρεκελεύετο (Th.). || ἐπὶ πλείστον =
per longissimum terræ tractum; per plurimam Græciæ partem. P.
Cf. 2, 34; 5, 73. || ἰσχυσάντων, having become powerful. On diff.
between ἰσχύσας and ἰσχύων, Gr. 1150 (871). || ἐπαγομένων
αὐτοῦς, sc. τῶν ἀνθρώπων, τῶν ἔθνῶν; ἐπάγεσθαι = sibi ad-
ducere, arcessere, to call them in (P.); αὐτοῦς, Hellen and his sons,
spectet necesse est." P. || ἐπ' ὠφελίᾳ², for aid, for help (against
their enemies). (Ὁφέλειαν εἶωθεν ὁ Θουκυκίδης τὴν συμμαχίαν
καλεῖν, Sch. Cf. c. 26, 28, 31, al.) P.

c τῇ ὁμιλίᾳ, from associating with them (D.); from association (or
intercourse) with the Hellenes. Ὁμιλία consuetudo, vitæ commer-
cium. || μᾶλλον, more than in former times; more commonly (K. D.)
[† "(potius) quam pacto et convento aliquo; μᾶλλον enim sæpe sic
ponit, ut altera pars comparationis intelligenda sit. Cf. c. 8, 81, 140,
al." P.]. || μέντοι — γε. "Notabile est, quod particulas οὐ μέντοι —
γε. Thucydides semper divisum usurpat. Nec aliter Herodotus (nam
2, 98, corrigendum puto), qui etiam in καίτοι — γε, quod apud
Thucydidem bis tantum me legere memini (3, 58; 4, 85), eandem
rationem tenet. Alium prosæ quidem orationis scriptorem, hujus
usus constantiam qui sectatus sit, scio neminem; mirorque quæ vir
cautissimus pronuntiat Porsonus in Indic. ad Eurip. v. γέ. V. Lys.
p. Eratosth. p. 45. Xen. Hell. 2, 4, 42. Plat. Polit. 329, e; 440, d,
et sexcenta alia." Kr. || ἡδύνατο καὶ ἅπασιν ἐνικηῆσαι.

² Bekk.: "Vulgo ὠφελίᾳ hic
et alibi. Utrum præstet, quum

utrumque in MSS. reperitur,
valde dubium est."

(P. "Sc. καλεῖσθαι "Ελληνας. 'Εκνικᾶ = ἐπικρατεῖ, *invalescit, in*
 2). *consuetudinem venit.*" P. Cf. τὰ πολλὰ . . . ἀπίστως ἐ-
 c μνθῶδες ἐκνευρικηκότα, 1, 21. 'Ηδύνατο [395 (315), i. § 276,
 3] is in Th. less common than ἐδύνατο. Βούλομαι and μέλλω
 are never used by him with the temporal augm. K. aft. P. || ἅπασιν
 is dat. pl. for all, i. e. to extend to the case of all, &c., and so to
 prevail amongst all (not, = omnino, as B. and Bétant, Lex. Th.,
 would have it. The latter gives it this meaning also in 2, 61).
 "Sic Paus. ii. 29, 3, πᾶσιν ἐξενίκησε et similiter Dio Cass. et al.
 Sententiam his verbis Taciti (Germ. c. 2) illustres: *nationis nomen*
non in nomen gentis evaluisse, dummodo pro nationis dixeris singu-
larum nationum Græcarum." P. || τεκμηριούν is a *Thucydidean*
 word. K. || καὶ τῶν Τρωϊκῶν, even than the Trojan war,—not
 to speak of still earlier events. K. || οὐδαμοῦ, for Πανέλληνες,
 II. 2, 530, is not genuine. K. || οὐ μὴν οὐδὲ βαρβάρους, neque
 vero ne barbaros quidem. P. οὐ μὴν οὐδέ, nor yet — even. In
 II. 2, 367, βαρβαρόφωνος (applied to the Carians) = ἀγριόφωνος,
 of rude, rough speech. Nitzsch ad Od. 1, 180. K. || ἀντίπαλον
 ἐς ἓν ὄνομα ἀποκεκρίσθαι, to be distinguished [lit. separated-off]
 by one common term in opposition to that [i. e. to the term barba-
 rians]. D. That the order of ἀντίπ. ἐς ἓν ὄν. = ἐς ἓν ἀντίπ.
 ὄνομα, though rare, is allowable, cf. 1440, d. 'The emphasis on
 the notion might here justify the unusual positio.' K. ('Αντί-
 παλον may, however, be a substantivized acc. governed by ἀπο-
 κекρίσθαι, as ἀντίπαλον παρασκευασάμενοι, 6, 23. = ἀντίπαλον
 παρασκευῆν παρασκευασάμενοι. That the verb's being in the
 passive is no objection to this, is shown by Pl. Phædr. 242. a :
 ἀπέροχομαι πρὶν ὑπὸ σοῦ τι μείζον ἀναγκασθῆναι. K. [Not with
 B., 'had not yet been distinguished by that one general appellation in
 contradistinction to any special one.' The argument is, that as there
 was no such general notion, and consequently no such general term,
 as *Greeks (Hellenes)*, so the opposite notion of *not-Greeks (βάρ-
 βαροι)* was not yet formed, nor, of course, the term used]. || οἱ δ'
 οὖν ὡς ἕκαστοι, κ.τ.λ. = *hi igitur pro se quisque (sive, suo quisque*
tempore et modo) "Ελληνες et oppidatim (quotquot inter se intelli-
gebant) et cuncti postea vocati, &c. P.—οἱ δ' οὖν. The οὖν is re-
 sumptive [1494, e (1046), § 737, 5], referring to καθ' ἑκάστους
 μὲν ἦδη τῇ ὀμιλίᾳ μᾶλλον καλεῖσθαι "Ελληνας just above. The
 words ὅσοι ἀλλήλων ξυνίεσαν [876 (678), § 485] are explanatory
 of the οἱ κατὰ πόλεις "Ελληνες κληθέντες = *those, I mean, who;*
those, that is, who —. "Th. naturally believed that the *Hellenic*
 language was only the language of the *Hellenes*, not of the *Pelasgi*
 (cf. 4, 109, 3. Hdt. 1, 57: 6, 138), nor yet of the *Thracians* (cf.
 below, 2, 29); and that with the extension of the Hellenic lan-
 guage the name also of *Hellenes* was extended, by being appropriated
 to such cities as adopted the language." K. It is now known (as
 Thirlwall observes) that the *Pelasgian* and *Hellenic* were cognate
 dialects. || ὡς ἕκαστοι, sc. ἐκλήθησαν. That this construction,
 which is a favorite one with Th., is always to be explained by an
 ellipse of the principal verb, is proved by passages where it

(P. appears in an oblique case: e. g. 7, 65, 74. Hdt. 1, 142; cf. 3, 159. K.

D αμιξίαν ἀλλήλων = *non-intercourse with one another*. Cf. Plat. Rep. 458. d: ἀξονται πρὸς τὴν ἀλλήλων μίξιν. K. || στρατείαν — ξυνηλθόν, 942, 4 (745), § 548. c. So στρατείας ἐξηλθόν. c. 15, and Lat. *coire societatem*. P. Cf. also συνιέναι συνόδους, Pl. Symp. 197. K. (†K. suggests the possibility that στρατείαν [he reads στρατίαν] may be an acc. of time: *in the time of this expedition*). || θαλάσση ἤδη πλείω χρώμενοι, *quum mari jam ad plura uterentur = quum in re maritima majorem operam locarent*. P. Πλείω χρῆσθαι is analogous in construction to χρείαν χρῆσθαι [acc. cognat. sign.]. So πλείστα χρῆσθαι, 5, 105 (ὀλίγα ὀλίγιστα, ἐλάχιστα, &c. χρῆσθαι). K.

CHAPTER 4.

4 Μίνως, Grote i. 299, sqq. Hdt., i. 171, says that the Carians (= Leleges) lived in the islands under the protection of Minos, paying no tribute. A. thinks that "Minos availed himself of his naval power to conquer the Cyclades, then inhabited by Carians. Of the conquered people some were expelled, and the rest united with a colony of Cretan settlers, whom Minos sent to secure his authority in his new conquests. But instead of treating the old Carian inhabitants as an inferior and subject race, Minos treated them like his own people; imposed no tribute upon them, that is, he allowed them to retain their lands in their own right; and not as holding under the king, and therefore paying him tithes of the produce; and employed them with his own Cretans as a sort of 'socii navales' in war. At a later period the Dorian and Ionian colonies effected a more complete revolution in the Cyclades, by extirpating so large a number of the old inhabitants, as to destroy in a few years all remains of them as a distinct people with a distinct language." A. || παλαιάτατος [189 (136), i. § 133, 5]. Th. seems to have preferred this form, though almost all the MSS. give παλαιότατου in 1, 18. K. || τῆς νῦν Ἑλληνικῆς θαλάσσης: πρότερον γὰρ Καρικὴ ἐκαλεῖτο. Sch. For its other names cf. Strab. 2, 5, p. 123. K. || ἤρξε = *imperium obtinuit*, 743 (597): cf. ἰσχυσάντων, p. 73. || τό τε ληστικόν —. τέ (in the same way as *que*) appends sentences to completed propositions more frequently in Th. than in other writers. K. On this use of τέ cf. 1509, d. On the forms ληστικός and ληστρικός the S., after other grammarians, says: τὸ μὲν ἐκτὸς τοῦ ρ σημείου τὸ σύστημα τῶν ληστῶν, τὸ δὲ μετὰ τοῦ ρ τὸ κτῆμα τῶν ληστῶν. Lobeck ad Phryn., p. 242, shows that this assertion is doubtful. K. On τὸ ληστικόν = *praedones maritimos, piratas*, cf. 689, end (553), § 436, 8. || ὡς εἰκός, 1516. 21. || ἐφ' ὅσον ἠδύνατο. "Nondum enim omnes piratas Minos sustulit, sed id postea a Corinthiis effectum est. Vid. c. 13." P. || τοῦ . . . ἰέναι [1080 (827), § 492]. "ἰέναι est afferri, transmitti, ut i. 137: ἦλθεν αὐτῷ ὕστερον (χρή-

(P. ματα). *Redire, colligi, quam vim alii malunt inesse, est potius 2). προσιέναι.* Similiter de rebus dicuntur ἐπεισέρχεσθαι ii. 38, ἐσπλείν, alia." P.

PAGE 3. CHAPTER 5.

5 ἐπ. ἤρξαντο. On *Aor.* cf. 755 (605). || μᾶλλον, sc. ἡ πρό-
A τερον. || οὐ τῶν ἀδυνατωτάτων. What is this fig. called? (Cf. note on 2.) || τοῦ σφετ. αὐτῶν, 1004 (788), § 442, c. || τοῖς ἀσθένεσι τροφῆς, of maintenance for the needy [904 (716) § 598, Obs.]. Eur. Suppl. 433, ὅ τ' ἀσθενῆς ὁ πλουσίος τε. Hdt. ii. 47, οἱ δὲ πένητες αὐτῶν ὑπ' ἀσθενείης βίου, and viii. 5. Aristoph. Pac. 635, τοὺς πένητας ἀσθενοῦντας κάποροῦντας ἀλφίτων. Eurip. El. 39, ἀσθενεῖ δούς. B. Add Dem. 45, 67, p. 1122: συμφέρει τὸν ἀσθενῆ παρὰ τοῦ πλουσίου δίκην, ἂν ἀδικῆται, δύνασθαι λαβεῖν. K. || κατὰ κόμας οἰκουμέναις, inhabited like villages (i. e. either in an open straggling manner, or as actually being only an aggregation of villages, as Sparta was in the days of her highest power). Cf. Grote ii. 345, sqq. "Cf. c. 10, and iii. 94. A πόλις (= any society of men united together as one commonwealth under the same laws) may be a mere collection of huts in a forest; or, like Lacedæmon itself, a number of straggling houses, unenclosed by walls, and forming therefore only a large village." A. || τὸν πλείστον τοῦ βίου, 856, c. (706), § 442, c. || τὸν βίον . . . ἐποιοῦντο: cf. ἀπὸ γεωργίας τὸν βίον ποιεῖσθαι, Xen. Econ. 6, 11. K. || ἐντεῦθεν (= ἐκ τούτου, Xen. Hell. 3, 2, 11). So Isoer. περ. ἀντιδ. 264: τοὺς ἐντεῦθεν ζῆν προροημένους: so too ὀπόθεν, 7, 83, &c. K. || αἰσχύνῃ ἔχειν = to involve (or bring with it) any disgrace. "Sic φθόνον ἔχειν facere invidiam: Æsch. Prom. 865, μομφὴν ἔχειν τινί idem significat ap. Pind. Isth. 5, 61. In his locutionibus omnibus ἔχειν retinet suam vim, sic ut notet conjunctum quid cum quo esse." Herm. Vig., p. 753. K. || καλῶς, bene, perite. || οἱ παλαιοὶ τῶν ποιητῶν³, the old poets (partitive gen.).

B τὰς πύστεις ἐρωτῶντες. ἐρωτῶντες = interrogare facientes. G. πύστεις (= ἐρωτήσεις, acc. cognat. signif. 939 (744), § 548, a: it is formed from πνθ. simplest r. of πνθάνομαι: several times in Th., also in Pl. Æsch. and Eur.) || τῶν καταπλεόντων: objective gen., 824, c. (658), § 464. Ἐρωτῶντες stands in a causal relation to δηλοῦσι (sc. τοῦτο). || εἰ = whether, 1362 (984), § 877, b. || εἰ — εἰσιν. On Indic. cf. 1369 (990), § 888, d. || ὡς — οὔτε . . . ἀπαξιούντων. 1143 (866), § 701.—ἀπαξιοῦν, indignum habere. || οἷς τε (= τούτων τε, οἷς) ἐπιμελές εἶη [1251 (924), § 831, 4, a]. ἐπιμελές ἐστίν = interest. So οὐδεὶς, εἰ μὴ οἱ ἄνδρες οἷς ἐπιμελές ἦν εἰδέναι, 4, 67. K. Καὶ ἦν αὐτοῖς . . . τί ψηφιεῖσθ' ὑμεῖς ἐπιμελές (Bait. and Sp. al. ἐπιμελές εἰδέναι). Dem. 359. || οὐκ

³ Eth. translates οἱ παλαιοὶ τῶν ποιητῶν *prisci homines, quos inducunt poæta!*

(P. **ὄνειδ.** On οὔτε — τὲ οὐ cf. 1493, *e*, § 775, 1, obs. 1. K. ex-3). plains the preference for τὲ οὐ (rather than οὔτε) here, by observing that the οὐ belongs especially to *ὄνειδιζόντων*. || **μέχρι τοῦδε**, *up to the present day*. || **τῷ παλ. τρόπῳ**, “i. e. ita ut et latrocinii dediti sint populi, id quod de Ætolis multo recentiore tempore testatur Polyb. iv. 3, 1–3, et alibi et in oppidis atque vicis non munitis habitent, quod de Ætolis ex iii. 94, de Locris ex iii. 101, discimus.” P. K. urges, that ‘to be inhabited in the old way’ does not well express a *mode of life*; and that the next words allude to the *old habit of piracy* as no longer existing: hence he refers the statement only to the *κατὰ κώμας οἰκεῖσθαι*, a circumstance which, however (as he observes), naturally invited predatory attacks. || **νέμεσθαι**, in pass. sense. Dindorf (in Steph. Lex.) quotes Eur. Troad. 1088: ἵνα τε τείχη Κυκλώπια νέμονται. See however *ταῦτα τῆς Ἑλλάδος ἔτι οὕτω νεμόμενα ἑταιρημάτων*, 6. Steph. himself says: “crediderim eam significationem *colendi* habere, quam habet cum accusativo *morem s. mores*; atque ita debere hoc l. reddi in *multis Græciæ locis mores antiqui coluntur*.” The simple meaning *habitari* is better. || **περί τε Λοκρούς**, 1423. *c*, 1 (1030), § 632; iii. 1, *b*. Cf. below, 14, 2. || **περί τε Λοκρούς τοὺς Ὀζόλας, καὶ . . .** On the position of the *τέ*, cf. 1509. *g*: on *τό τε σιδηροφορεῖσθαι*, 1509, *d*. || **Λοκρούς . . . Ἀκαρνᾶνας**. “Grote well remarks (Hist. of Greece, ii. p. 388), that the Ozolian Locrians, the Ætolians, and the Acarnanians were the most backward members of the Hellenic aggregate. It is not until near the time of the Peloponnesian war, that much information is given respecting them.” O.

CHAPTER 6.

6 Ἑλλάς ἀντὶ τῶν Ἑλλήνων εἴρηται. Alexand. *περὶ σχημ.*, viii. p. 471, et Tiber., p. 574. P. || **ἑσιδηροφόρει**. The Act. (not, as just before, the *Mid. σιδηροφορεῖσθαι*), because the subject Ἑλλάς cannot well be supposed to wear armour *for itself*, for the protection of its own person. K. || **διὰ τὰς ἀφράκτους τε οἰκῆσεις καὶ οὐκ ἀσφαλεῖς παρ’ ἀλλήλους ἐφόδους**. On the *article* not repeated in enumerations, cf. 677 (547). Cf. also 1437. The bringing, as it were, the *two notions* under one common article, causes the *τε* to be placed after *ἀφράκτους*, not after *τάς*. — *ἄφρακτοι οἰκῆσεις*, *domicilia non munita* = *πόλεις ἀτειχιστοί*: cf. 6, 85. P. || **ἔφοδος** = *commeatus*, *ἐπιμιξία* ut 5, 35. P. || **ξυν. τῆν δίαιτ. ἐποιήσαντο**, *passed their ordinary life with weapons* (D.); *made a habit of wearing arms in their daily life*. Jelf, § 458, 2. Cf. 681 (550). From the position of the article, the construction = *ἡ δίαιτα ἦν ἐποιήσαντο μεθ’ ὀπλων ξυνήθης ἦν*. K. *δίαιτα* is *vivendi mos* or *consuetudo*. *δίαιταν ποιήσασθαι* (= *vitam degere*. Steph.), as in Xen. Cyr. 8, 6, 11, *αὐτὸς δ’ ἐν μέσῳ τούτων τῆν δίαιταν ποιήσασθαι, κ.τ.λ.*; and Hdt. of the crocodile, 2, 68, *ἐν*

(P. ὕδατι δίαιταν ποιούμενος. P. || μεθ' ὄπλων = *in armis*. Eur. 3). Or. 573: μεθ' ὄπλων ἄνδρ' ἀπόντ' ἐκ δωμάτων. K.

c ταῦτα . . . νεμόμενα, *these parts of Greece* [the parts of Greece I have just mentioned, i. e. the Ozolian Locrians and Acarnanians] *by still retaining this mode of life* (are a proof &c.). [Not, "those parts of Greece which still live in this way." D.] Perhaps, however, the subject should be considered not ταῦτα τῆς Ἑλλάδος, but the whole complex notion ταῦτα τῆς Ἑλλάδος ἔτι οὕτω νεμόμενα = the fact (or circumstance) that these parts of Greece still retain this mode of life. || τῶν ποτε καὶ ἐς πάντας ὁμοίων διαιτημάτων. ἐς denotes extension over, as 8, 46: ἡ ἐς γῆν καὶ θάλασσαν ἀρχή. K. Cf. *sacrum etiam in exteris gentes legatorum jus*. Tac. Hist. 3, 80. P. || ἐν τοῖς πρώτοι δέ, 980 (779), § 444, 5, a. || ἀνειμένη . . . μετέστησαν, 'adopted an easier style of life, and changed to more luxurious habits.' So ἀνειμένως διαιτώμενοι in 2, 39. ἀνειμένος (*remissus*), *relaxed; unbent*, as it were, from the tension of a stricter mode. || καὶ οἱ πρεσβύτεροι . . . φοροῦντες, "et qui ex opulentis (*εὐδαιμόνων*, ut alibi ὄλβιοι et interdum Latinum *beatus*) *seniores* (atque ea de causa morum veterum retinendorum studiosissimi) *erant, ob delicatum vitæ genus non diu est quum ii desierunt lineas tunicas gestare.*"—*Vid. Becker. Charicl. ii. p. 310. Antiquis igitur temporibus tunicæ Atheniensium linteæ erant, sicut Ægyptiorum, de quibus hæc scribit Herodotus ii. 81: ἐνδεδύκασιν κιθῶνας λιέους — ἐπὶ τούτοις δὲ εἰρίνεα εἴματα λευκὰ ἐπαναβληθὸν φορέουσι.* Postquam autem hæc lineæ tunicæ geri desitæ sunt, vestes virorum *Græcorum laneæ* erant. *Vid. Becker., l. d. p. 331. De feminarum Atticarum vestitu mutato et lineis tunicis receptis vid. Herod. v. 87.*" P. || αὐτοῖς is not put for the gen. (it more nearly = *παρ' αὐτοῖς*), but denotes participation. K. || διὰ τὸ ἀβροδίαιτον belongs to φοροῦντες. || οὐ πολλὸς χρόνος ἐπειδὴ [= ἐξ οὗ, 1260, b (928, b), § 839, c] = *it is not long since*: properly χρόνος is the subject to ἐστὶ omitted. οὐ πολλὸς χρόνος ἐξ οὗ, *Isocr. Phil. 47: χρόνος οὐ πολλὸς ἐξ οὗ, Dion. Hal. p. 69: ἐξ οὗ χρόνος οὐ πολλὸς, Dem. Phil. i. § 3: "Tempus illud non longum videtur id esse, quod inter bella Medica et Peloponnesiacum interjectum fuit."* P. || χρυσῶν τεττίγων (ἱ). "Their shape bore a resemblance to the form of grasshoppers, a device which the Athenians seem to have adopted, to show that they were natives of the soil (*αὐτόχθονες*), as the grasshopper, which was produced from the land itself. *Aristoph. Equit. 1331, alludes to these grasshopper-combs.*" O. || ἐνέρσει. This word is, perhaps, found nowhere else but in *Agathias, I, 3, p. 20: ἐνείρειν, Æl. V. II. 4, 22. K. χρυσῶν τεττίγων(ἱ) ἐνέρσει = inuicis cicadis aureis.* || κρωβύλος, a paroxytone dimin. (al. κρώβιλος) for κορυμβύλος. K. *af. Göttling. Xen. Anab. 5, 4, 14: κράνη σκῦτινα . . . κρωβύλον ἔχοντα κατὰ μέσον, ἐγγύτατα τιρομιδῆ.* K. The passage is imitated by *Lucian.* || κατὰ τὸ ξυγγενές, 689 (553), § 451, 1. *ξυγγενές = ξυγγένεια, term techn. for the relationship of tribes.* K. || ἐπὶ πολὺ = *diu.* || κατέσχε [accent, 378, f (292, f); i. § 203, 2] = *vincitos tenuit.* P.; *σκευή* being

(P. *personified*, as it were, and spoken of as a female who kept hold
 3). of their affections (cf. *gratâ delinuit compede Myrtale*). || μετρία
 c (ἔσθητι) = *tenui, simplici* (aut interjectâ inter asperam et deli-
 catam). P. The assertion with reference to the Lacedæmonians
 is attacked by Müller, but defended successfully by Becker. || αὐ,
 1452, c (1043), § 771, 1. || ἐς τὸν νῦν τρόπον, sc. οὕσθ. ἐς κατά
 ut Lat. *in modum dicitur*. Vid. Hand. *Turs.* iii. p. 323. P.
 D ἐχρήσαντο. *began to use, adopted, 743 (597)*. Cf. Xen. An. 1,
 9, 17: καὶ γὰρ οὖν ἄλλα τε πολλὰ δίκαιως αὐτῷ διεχειρίζετο, καὶ
 στρατεύματι ἀληθινῶ ἐχρήσατο, on which K. says: "Hunc
 aoristum ut explices, statuendum videtur χοῦσθαι, similiter ut
 κτᾶσθαι. proprie fuisse: *ad usum sibi comparare*." || οἱ τὰ μείζω
 κεκτημένοι. "This shows that, in the estimation of Thucydides,
 equality of property was not a feature of the Lacedæmonian insti-
 tutions. Grote (*Hist. Greece*, ii. pp. 520—525) exposes most ad-
 mirably the dreams of Plutarch, in respect to the alleged redivision
 of landed property by Lyncurgus, and his banishment of gold and
 silver from Sparta." O. || ἐγυμνώθησάν τε, *both stript themselves*
naked (i. e. dispensed even with the girdle, subligaculum). P. || ἐς
 τὸ φανερόν ἀποδύναί, *to strip in public; before the eyes of the*
public (K. D.), *for all to see* (A. B.). || λίπα, 165 (111), i. § 111, 10.
 || οὐ πολλὰ ἔτη ἐπειδή. Cf. note on p. 78. || πέπανται, sc. τοῦτο,
the practice. the copula omitted as usual. But how is the statement
 to be reconciled with that of *Dion. Hal.* (Ant. 7, 72), that *Acanthius*
 the Lacedæmonian, or with that of *Paus.*, that *Orsippus of Megara*
 was the first who ran naked at Olympia; the former having conquered
 in the fifteenth, the latter in the fifteenth or thirty-second Olymp.?
 Böck's solution is, that the runners in the stadium followed the
 example of *Orsippus*, but not the other athletes, who did not lay
 aside the belt till a little before the age of Thucyd. K. thinks that
 the statement of the historian applies, not to the other athletes at
 Olympia, but to other public games. || ἔτι δὲ . . . JN. ἔτι νῦν.
 || ἔστιν οἷς, 1221 (905), § 817, 5. || πυγμαῖς καὶ πάλης ἄλλα
 τίθεται. καὶ . . . τοῦτο δρώσι. Τοῦτο = τὸ πυγμαχεῖν καὶ
 παλαιεῖν. We have here two sentences connected *co-ordinately* by
 καί, although one is in meaning quite *subordinate*. The historian
 does not wish to tell us, that there were still boxing matches and
 wrestling matches amongst the barbarians, but that, when such con-
 tests took place, the combatants wore girdles about their loins. In the
 examples in Gr. 1135, the *co-ordinate* arrangement is employed for
 the purpose of giving emphasis to a notion that might have been ex-
 pressed subordinately, but here the proposition expressed as a prin-
 cipal sentence cannot have more than a subordinate logical value.
 || τὸ παλαιὸν Ἑλληνικὸν — τῷ νῦν βαρβαρικῷ, 689 (553), § 436, c.
 Observe that an adjective thus substantivized may take another
 adjective, or an adjectivized adverb. || πολλὰ . . . ἄλλα = in
 many other respects. JN. ὁμοίτροπα δαιτώμενον, 972, c. But
 P. (if I understand his note) and K. join πολλὰ ἄλλα ὁμοίτροπα,
 so that δαιτῶνται πολλὰ (δαιτήματα) ὁμοίτροπα = πολλὰ
 δαιτήματα ἃ δαιτῶνται ὁμοίτροπά ἐστιν. This construction

(P. seems to be favoured by 7, 76, 3 (to which they refer: *καίτοι* 3). *πολλά μὲν ἐς θεοὺς νόμιμα δεδιγῆται, κ.τ.λ.*; but the position of the *ἄλλα* — *πολλά* seems to me to favour the other mode of explanation. K. compares *ἀντίπαλα, ἀγχώμαλα ναυμαχεῖν*, and refers to Hdt. 6, 58, for the fact asserted.

PAGE 4. CHAPTER 7.

7 ἤδη πλωϊμωτέρων ὄντων = *quam jam tutior esset navigatio* A (Vig., p. 137). Viger compares Philo in Legat. *διαγγεισίσης οὖν τῆς ὅτι ἰοσεῖ φήμης, ἐτι πλωϊμων ὄντων* = *quam adhuc tempus ad navigationem opportunum esset, &c.*: he would understand *καιρῶν* or *χωρίων*. The fact is, that the substantive is some general notion of an *indefinite kind*, where we should use 'things,' or the like. The plural may be explained by 773 or 666, b. Cf. below, *πλωϊμώτερα ἐγένετο παρ' ἀλλήλους* = *facilior ac tutior ultro citroque navigatio esse cœpit*. Vig.—*πλωϊμος*. Bek. *πλώϊμος*; but Lob. Phryn., p. 615, after showing that *πλωϊμος* occurs in *Æsch. Fals. Leg.*: *τριήρεις πλωϊμοι, κ.τ.λ.*, p. 337; *πλωϊμος θάλασσα*, Theoph. Char. iii.; and that *πλωϊμος* is found in Plutarch, &c., says, "si qua est igitur lectionum discrepantia, Atticis utique prior scriptura adserenda videtur." || *περιουσίας . . . ἐκτίζοντο*. "Opposita hæc sunt verbis, c. 2. *περιουσίας χορημάτων οὐκ ἔχοντες . . . καὶ ἀτειχίστων ἕμα ὄντων*." P. || *ἐπ' αὐτοῖς τοῖς αἰγιαλοῖς, immediately* (or close upon).—*αὐτός, ipse*. || *τοὺς ἰσθμὸς ἀπελάμβανον*. "Proprie isthmos intercipient, muris exstructis ab utraque continente sejungebant (cf. iv. 45), denique occupabant." P. || *ἕκαστοι*. "Relatum ad incolas, ut paulo post *ἀνφοκισμένοι*. Similiter ab urbibus ad incolas transitus fit vi. 88, 94. viii. 64 (cf. etiam adn. i. 136), atque alibi a navibus ad nautas. Cf. adn. i. 110." P. || *διὰ τὴν ληστείαν ἐπὶ πολὺ ἀντισχοῦσαν* (*quoniam piratica diu viguit* or [*propter piraticam*] *quippe quæ diu permanserit*. P.) = 'on account of the long-continued prevalence of piracy.' *ἀντέχειν, to hold out*, hence *to continue*; but with reference to *causes* and *motives* that might have seemed likely to prevent such continuance. The phrase occurs 2, 64: *μῖσος οὐκ ἐπὶ πολὺ ἀντέχει, 7, 71, ἐπὶ πολὺ ἀντισχοῦσης τῆς ναυμαχίας*. || *καὶ ἐν ταῖς ἡπείροις* (= *καὶ οἱ ἐν τ. ἡ*). "Articulus similiter non iteratus est vii. 7, *αἱ τε Κορινθίων νῆες καὶ Ἀμπρακιωτῶν καὶ Λευκαῶν*." P. || *ἔφερον* = *ἐλύστενοι*, Sch. On the phrase *ἄγειν καὶ φέρειν*, cf. Gr. Syn. 96. The subject is *οἱ λησταί* or *οἱ ληστεύοντες* implied by the substantive *ληστείαν*. P. || *ὄσοι ὄντες οὐ θαλάσσιοι κάτω ᾤκουν*. *ὄσοι ὄντες* is to be resolved *adversatively* = 'who dwelt on the sea-side though not seamen.' Hobbes. *κάτω*, 'on the coast,' opp. *ἄνω*, 'inland,' 'in the interior.' *θαλάσσιοι* = *χρῶμενοι θαλάσση*, c. 3, extr. P. || *ἀνφοκισμένοι εἰσὶ* = *ἄνω οἰκοῦσι*, "loca mediterranea incolunt. Gottl. Sic *ἀνοκί- ζεσθαι, emigrare in regionem a mari remotam*," i. 58. Cf. viii. 31.

CHAPTER 8.

- 8 οὐχ ἦσσαν, litotes. || Κᾶρες. On the Carians in the islands
 B see above, c. 4, and note, p. 75. On the lustration of Delos
 cf. iii. 104. || Μαρτύριον δὲ —, 1455, § 786, β. οὔτοι γὰρ δὴ —,
 1459, γ, § 721, 2. || θῆκαι = “conditoria, sepulcra. Cf. ii. 52.
 iii. 104.” P. || ὑπὲρ ἡμῖν: so without the article in viii. 68 (but
 with governed genitive); ὑπὲρ ἡμῖν τοῦ χρόνου τούτου: and
 Xen. An. 5, 10. ὑπὲρ ἡμῖν τοῦ ἄλλου στρατεύματος (where
 Schneid. wished for the article, the absence of which is justified by
 Kr.). || γνωσθέντες . . . ξυντεθαμμένη, “agniti habitu armorum s.
 armatura, quippe quæ cum iis sepulta esset. Quæ hic plenius σκευὴ
 τῶν ὄπλων, plerumque (ut iii. 94) simpliciter σκευὴ dicitur, etsi
 hæc vox alibi cultum s. vestitum (i. 6, 130) significat, unde hæc
 formula orta est.” P. The circumlocution is probably preferred
 here, because the *fashion* of their arms was peculiar. The Schol.
 thus relates their *inventions*: “Κᾶρες πρῶτοι εὔρον τοὺς ὀμφαλοὺς
 (τὰ ὄχανα debent dicere, cf. Herod. i. 171. Strab. xiv. p. 661.
 Heyn. ad Il. viii. 192), καὶ τοὺς λόφους. τοῖς οὖν ἀποθνήσκουσι
 συνέθαπτον ἀσπίδισκιον μικρὸν καὶ λόφον, σημεῖον τῆς εὐρέσεως,
 καὶ ἐκ τούτου ἐγνωρίζοντο οἱ Κᾶρες· οἱ δὲ Φοίνικες ἐκ τοῦ τρόπου
 τῆς ταφῆς τῶν ἄλλων γὰρ ἐπ’ ἀνατολᾶς ποιούντων ὄραν τοὺς
 νεκροὺς, οἱ Φοίνικες ἐξεπίτηδες ἐπὶ δύσιν. Phœnices tamen eo quod
 Schol. affert dignosci potuisse haud facile videntur, quum eorum
 proprium non esset spectantes occidentem mortuos sepelire, sed
 eadem sepeliendi ratio etiam apud Athenienses aliosque observa-
 retur.” P. || καταστάντος δέ. The δέ is *resumptive*: Thuc. is re-
 turning to the subject begun in cap. 4. || οἱ ἐκ τῶν νήσων
 κακοῦργοι ἀνέστησαν ὑπ’ αὐτοῦ, 1435 (1039). § 647, α. ἀνα-
 στῆναι ὑπό τινος, 767, α, § 359, 3. κακοῦργοι, *piratæ*. | ὅτεπερ,
 ‘quum maxime,’ ‘eo ipso tempore quum,’ the πέρ fixing the notion
 precisely to the ὅτε. “Ὅτε περ is rare: Hes. Th. 291, ἡματι τῷ
 ὅτε περ βοῦς ἤλασεν. So Hdt. 5, 99; 6, 106. In Hom. it occurs
 only with an added τέ. Il. 4. 259: ὅτε πέρ τε . . οἶνον κέρονται.
 Dindorf in Steph. Thes. || τὴν κτῆσιν τῶν χρ. ποιούμενοι =
 κτώμενοι χρῆμ. Kr. So inf. 13: Ἑλλάδος τῶν χρημάτων
 τὴν κτῆσιν ἐτι μᾶλλον ἢ πρότερον ποιουμένης. Bth. con-
 strues ‘jam opulentiores facti,’ neglecting the *continued* action indi-
 cated by the present participle. || βεβαιότερον ᾤκουν = “con-
 stantius habitabant, non [tam crebro] mutatis sedibus.” Eth.
- C καί τινες καὶ —, 1476, ι, § 760. || τεῖχιν περιεβάλλοντο,
 propr. *mœnia sibi circumdabant*. || πλουσιώτεροι ἑαυτῶν, i. e.
 than they ever were before, 1336 (772). § 782, γ. This example
 shows that αὐτός is not always expressed in comparisons of this
 kind. “Verbis ἐφιέμενοι . . πόλεις explicatur maxime, cur βεβαιό-
 τερον ᾤκουν.” P. || προσεποιούντο, *sibi adjungebant*. Cf. ii. 33,
 85, α. Ἐς τὴν ξυμμαχίαν προσεποιήσαντο, ii. 30. P. || τὴν τῶν
 κρεισσόνων δουλείαν, *servitude to the more powerful* (obj. gen.

(P. 824, b (659), § 464). So Plat. Legg. 701, *φεύγειν πατρός δου-4)* *λείαν*. K., who observes that we must not interpret *servitude* in the strict sense of *slavery*, but only of a servile state of dependence: for the ancient Greeks had not slaves. Cf. Hdt. 6. 137. Dict. Antiqq. 1034, a. || *καὶ ἐν τούτῳ τῷ τρόπῳ μᾶλλον ἤδη ὄντες*, “*quum in hoc potius statu essent (quam in prisco illo)*, i. e. quum jam locupletiores essent, et navigationi, quam Trojanorum tempore invadendarum terrarum causam fuisse Salustius meminit Fragm., p. 1011, magis studerent. Cf. c. 3, extr., *ἀλλὰ καὶ ταύτην τὴν στρατείαν θαλάσση ἤδη πλείω χρώμενοι ξυνηλθον*, ad quæ verba hic reditur. De μᾶλλον, cf. adn. ad 3, 2.” P.

CHAPTER 9.

προὔχων = *because he was superior (or from being superior; from his superiority)*. “The genitive depends on *προὔχων*, which participle denotes *means*, and is opposed to *τοῖς ὄρκοις* in the next clause. These clauses are inverted, the natural order being: *δοκεῖ οὐ τοσοῦτον—ἄγων*, (*ὅσον*) *τῶν τότε δυνάμει προὔχων*.” O. || *τοῖς Τυνδάρεω*, &c. “The oaths referred to are those which, by the advice of Ulysses, were imposed upon the suitors of Helen by Tyndarus, to approve of the choice which she might make, and defend her from any violence which might subsequently be offered to her. Cf. Apollod. iii. 10, § 9.” O. || *καταλαμβάνειν* (*τινὰ ὄρκω*), to *bind* (a person by an oath) is a verb. propr. So 4, 86, l. K. || *ἀγεῖραι*, 782, 686. || *λέγουσι δὲ καὶ* —. The connexion is: this is not a *mere opinion*, but is founded on the following tradition. K. || *οἱ τὰ σαφέστατα Πελοποννησίων . . . δεδεγμένοι*. Either *Πελοποννησίων οἱ* — *δεδεγμένοι*, *those of the Peloponnesians who have received* (G., B., Hk., Bth., O.), or *οἱ δεδεγμ. τὰ σαφέστατα Πελοποννησίων*, *qui res certissimas s. maxime perspicuas (ex rebus) Peloponnesiorum memorie traditas a majoribus acceperunt*. P., who quotes the following imitations: Dion.Cass., p. 8, *φασὶ δὲ οἱ τὰ σαφέστατα Σαβίνων εἰδότες* et Dion. Hal. Ant. Rom., p. 888, *ὡς οἱ τὰ Ῥωμαίων σαφέστατα ἐξητακότες γράφουσι*. K. prefers the former way, but does not decide for either.

D *ἃ ἦλθεν . . . ἔχων*. “Similiter collocata verba reperiuntur, viii. 8, 33.” P. “Ac profecto *ἔχειν* sæpe respondet latino verbo *præbere*, ubi *ἔχειν* accipere dictum pro *continere. in se habere causam, rationem, materiam alicujus rei*.” G. || *ἐς* = *amongst*. || *τὴν ἐπωνυμίαν τῆς χώρας . . . σχεῖν*, “*propr. denominationem regionis consecutum esse, i. e. obtinuisse hunc honorem, ut regio cognomen ab eo acciperet*.” P. Perhaps it owed its name to Tyrtæus (cf. Strabo, 8, 5, p. 362), *εὐρείαν Πέλοπος νῆσον ἀφίκομεθα*. K. || *ἐπηλύτης*, “*quo usitatius est ἔπηλυς, poeticum vocabulum male appellat Marcellin. § 52; usi sunt eo præter Thucydidem Procopius, Leo Diac., Philostr.*” P. Doubtful in Xen. Œc. 11, 4. K. On the general question see Thirlw., vol. i. p. 70, sqq., who says (with re-

(P. ference to this passage), “The seeming sanction of Thucydides 4). loses almost all its weight, when we observe that he does not deliver D his own judgement on the question, but merely adopts the opinion of the Peloponnesian antiquarians, which he found best adapted to his purpose of illustrating the progress of society in Greece.”

|| **δμως**, 1126, b, § 697, c. || **ξυνενεχθῆναι**, “quod plerumque est accidisse, hic transit in vim verborum *obtigisse, obvenisse.*” P. “*Majora evenisse.* Schol. reg., Cass., alique, **ξυν. ἀντι τοῦ εὐτυχηθῆναι, ἢ συναχθῆναι.** Suidas h. v. *εὐτυχηθῆναι, ἢ ἀυξήθῆναι.*” *Bth.* Hdt. 4, 157, οὐδὲν γὰρ σφι χρηστὸν συνεφέρετο. Eur. Heracl. 886, *ξυμφέρεται τὰ πολλὰ πολλοῖς.* K. || **ἐν τῇ Ἀττικῇ.** “*Latus Atticæ nomen videtur sumpsisse; saltem ad Scironidas rupes factum esse magno consensu narrant alii scriptores.* Vid. Elmsl. ad Eur. Heracl. v. 860. *Illa autem ætate Megaris sane pars fuit Atticæ.*” P. || **ὑπὸ Ἡρακλειδῶν ἀποθανόντος.** “*Ab Hyllō, Herculis filio, Eurystheum cæsum esse dicunt Diod. iv. 57, et Apollod. ii. 8, 1. Ab Iolao id factum esse tradunt Paus. i. 44, 4, et Strab. l. viii. p. 377 (579). Captum Eurystheum esse ab Iolao Euripides in Heracl. et Isocr. Paneg., nisi quod hic Iolaum non nominat, c. 15, § 59, narrant, cujus dissensus causam explicat Pflugk. ad Eur. Heracl. p. 8. Cf. Muell. Dor. i. p. 54, sq.*” P. **ἀποθανεῖν ὑπὸ τινος**, 767, a, § 359, 3. Ἡρακλειδῶν without the *article*, as *patronymics*, considered as proper names, now and then are: cf. 1, 12, 2 (D); viii. 53, 2. K. || **Ἀτρέως δέ.** “*Cum his melius concinerent sequentia, si hac ratione conformata essent: Εὐρυσθέως μὲν — ἀποθανόντος, Ἀτρέως δὲ, μητρὸς ἀδελφοῦ ὄντος αὐτῷ καὶ φεύγοντος τὸν πατέρα διὰ τὸν Χρυσίππου θάνατον, ὑπὸ Εὐρυσθέως, ὅτ’ ἐστράτενε, Μυκηνας τε καὶ τὴν ἀρχὴν κατὰ τὸ οἰκεῖον ἐπιτραφθέντος καὶ ὡς οὐκέτι ἀνεχώρησεν Εὐρυσθέως, βουλομένων καὶ τῶν Μυκηναίων φόβῳ τῶν Ἡρακλειδῶν, καὶ ἅμα αὐτοῦ (Ἀτρέως) δυνατοῦ ὑκοῦντος εἶναι καὶ τὸ πλῆθος τεθεραπευκότος, τῶν Μυκηναίων τε καὶ ὄσων Εὐρυσθέως ἤρχε τὴν βασιλείαν παραλαβόντος.* Sed scriptor inconcinnus esse, quam participiorum numero offendere maluit. Itaque verba *μητρὸς ἀδελφοῦ ὄντος αὐτῷ*, quæ proprie tantum ad nomen Ἀτρέως explicandum faciunt ideoque per appositionem huic adjici debebant, ita cum Ἀτρέως junxit, ac si ὄντος verbum primum esset, quo qua ratione quoque tempore Pelopidarum potentia aucta esset, declararetur.— Infinitivi *τυγχάνειν* et *παραλαβεῖν* a λέγονσι pendent. Parentheseos signis, quibus verba *τυγχάνειν — θάνατον* in Thucydidis edd. includuntur, abstinendum putavi. De re cf. Plutarch. parall. min. 35. Strab. viii. 6, p. 209. Tauchn. Morus ad Isocr. Pan. 15.” K. || **κατὰ τὸ οἰκεῖον** = *propter necessitudinem (on the ground of their family connexion).* Cf. **κατὰ τὸ ξυγγενές**, 6, 3. P. || **διὰ τὸν Χρυσίππου θάνατον.** “*Pelops killed Chrysippus, and Atreus, fearing the same treatment, fled from home. According to another tradition, his step-mother Hippodameia hated him, and prevailed on her sons Atreus and Thyestes to kill him, on which account Atreus fled away from the anger of his father.*” Sch. || **φεύγοντα**, 767, g (614, a), § 396. || **οὐκέτι.**

(P. Here = *never more, not again*. "Hæreas forsitan in hac particula, 4). et K. olim pro οὐκέτι ἀνεχώρησεν coniecit οὐκ ἐπανεχώρησεν, D vulgatum tamen defendi verbis, 91. 3, per epistolas nobis significavit. Cf. 108, 2. 143, 4." P. || βουλομένων . . . καὶ δοκοῦντα, 1133 (857).

PAGE 5.

A Περσειδῶν. "Eurystheus enim filius Stheneli, Persei nepos fertur fuisse." P. || ᾗ = 'which power,' 'this power,' ταῦτα. K. || καὶ ναυτικῶ τε ᾗμα. K. prints καὶ ναυτικῶ [τε], observing that καὶ — τέ, without another καὶ = *and also*, answering to the τέ, is probably not found in Attic prose (1476, h): here the τέ, in consequence perhaps of the ναῦσί τε, is omitted by only one MS. P. says: "τέ abest a Reg. Idem non male in δέ aut γέ mutetur. De dubiis particulis καὶ — τέ vid. a nobis in maj. edit. collecta. Ex exemplis Thucydideis præter hoc speciosissima sunt vi. 44. vii. 78. viii. 68, 76. Cf. Matth. Gr. § 626, p. 1120 (ed. Ang.)." See also Stallb. ad Phileb. 317, D (p. 70), who there retracts his former defence of the construction, and lays down the rule, that "*in talibus locis omnibus τέ aut ferri oportet ad sequentem aliquam sententiam sive per καὶ sive per ἀλλὰ ᾗ, ἢ aliasque particulas superioribus adjunctum, aut pro corrupto habendum est.*" || ἰσχύσας = *potentior factus*, 743, b (597). || στρατείαν, e. g. Lysistr. 592, The-moph. 828, 1169. Ach. 251, 1143. Equ. 587. G.³ || οὐ χάριτι τὸ πλεῖον ἤ. Τὸ πλεῖον (πλέον) is *Thucydidean*; synonymous with μάλλον (ii. 39, 3); οὐ τὸ πλεον also for ἤσσαν (cf. i. 83, 1; ii. 37, 1; and on i. 2, 3.) Even Thucydides, however, uses πλεῖον less commonly than πλέον. K. "Obloquitur Thuc. his Homero, qui Græcos χάριν Ἀτρείδῃσι φέροντας ad Trojam mortem occubuisse dicit Od. 5, 307." P. || ναυσὶ πλείσταις. Centum. Vid. Il. 2, 576. P. || Ἀρκάσι προσπαρασχών. "Vid. Il. 2, 612—614. Fuisse naves sexaginta dicuntur ibid. v. 610." P. || εἴ τῳ ἰκανὸς τεκμηριῶσαι. Εἴ τῳ (= τινι) ἰκανὸς τεκμηριῶσαι: the form 'if he is to any body' . . . = *if any body considers him: 'si cui idoneus testis videtur.'* H. "Homeri enim fides et auctoritas a Thuc. in rebus historicis non magna judicabatur. Cf. i. 10; ii. 41; vi. 2." P. || ἐν τοῦ σκήπτρου τῆ παραδόσει: "i. e. *eo loco*, quo poeta fingit Agamemnoni sceptrum traditum esse, et omnino successionem sceptri per majores Agamemnonis enarrat, Il. 2, 101." P. "It was the custom with the

³ P., who retains στρατείαν, confesses that here, and in several passages where the meaning (military) *expedition* is required, all or most of the best MSS. have στρατιά. Since, therefore, στρατιά is found in this sense in several pas-

sages of Aristophanes, where the metre will not allow it to be changed, it ought surely to be a settled point that στρατιά is occasionally used in the sense of *expedition*, which more regularly belongs to στρατεία.

(P. ancients at that early period, when writings were not yet distributed
5) into books or chapters, to make a division according to the prominent subjects any where treated on. This was especially the case with *Homer*, portions of whose *Iliad* were called by the names of *τάφος Πατρόκλου*, *Νεκρομάντεια*, as here *τοῦ σκήπτρου ἢ παράδοσις*. Thus Mark xii. 26, *ἐπὶ τῆς Βάτου* and Rom. xi. 2, *ἐν Ἡλίᾳ*." *Bloomf.* K. observes on the order, that it is common with Thucyd. to place a gen. case [with the article] between a prepos. and its word [with its article], e. g. *ἐν τοῦ Ἀπόλλωνος τῷ ἱερῷ*, v. 47, 13: cf. (for *ἐν*), vi. 34, 8; vii. 24, 2. || *πολλῆσι νήσοισι*. "Quæ insulæ istæ fuerint, quæstio proponitur. Argolicæ puto [quæ statim *περιοικίδες* vocantur] et quæ in mare Ægæum projectæ jacent." *Muell. Ægin.* p. 24, ap. P.

B *ἔξω τῶν περιοικίδων*. "Ἐξω possit esse χωρίς, præter, ut infra, c. 10; sed hic proprie sit extra finitimas, i. e. longius sitas, extra illarum ambitum." *Bau.* Schol., *ἐπέκεινα τῶν ἐν τῇ περιοχῇ τοῦ Ἀργους νήσων*. Quales sunt *Calauria*, *Hydrea*, *Tipareus*, *Cecryphalea*, fortasse *Ægina*, quanquam de hac dubitat *Mueller* l. d." P. || *οὐκ ἂν . . . εἴησαν* = 'cannot well have been,' 'can hardly have been.' Cf. Matth. § 514, and Hdt. 1, 2, *οὔτοι ἂν εἴησαν Κρηῖτες* (quoted by K.), and *οἱ τότε περιφυγόντες τὴν φθορὰν σχεδὸν ὄρειοί τινες ἂν εἴεν νομεῖς* = 'were probably —,' 'must probably have been.' || *ἐκράτει*. Explain the use of the *Impf.*, Gr. 787 and 1286, e, § 856, a. || *εἰκάζειν δὲ χρῆ*: *εἰ γὰρ τὰ οὕτως ὑμνούμενα εὐτελεῖ* (proprie *εὐτελέστερα τῆς φήμης*, c. 11, extr.) *ἦν, πόσῳ μᾶλλον τὰ πρὸ αὐτῶν*. S. P.

CHAPTER 10.

10 *καὶ ὅτι μὲν Μυκῆναι μικρὸν ἦν*. Observe the *μὲν solitarium*, Gr. 1458, k (2) § 766, 2. The opposed notion (as K. observes) occurs virtually at *οὐκ οὐν ἀπιστεῖν*, &c.—*μικρὸν ἦν*, Gr. 656 (530) § 381. *Poppo* suggests the possibility of *πόλισμα* being understood, as the *μικρὸν* does not contain a *general notion*: but this is unnecessary. "Præterito ἦν vel propterea uti debuit, quod Mycenæ triginta ferme annis ante initium belli Peloponnesiaci ab Argivis eversæ erant." Observe that the *fact* of the inconsiderable magnitude of Mycenæ is *assumed*; the assertion is, that this fact would be an unsound argument on which to found a disbelief of the traditionary magnitude of the Trojan expedition: the sentence *ὅτι . . . ἦν* therefore is to be connected with *σημείω* (G.), or rather *σημείω* must be understood as referring to a *τούτῳ* in apposition to the clause with *ὅτι*. *Haase* correctly resolves it thus: "(Jam vero quod Mycenæ parvæ fuerint) 'nequaquam hoc firmum argumentum sit, quo quis usus minus credat,'" &c. (*Dr. Bloomfield* strangely enough construes *εἰ τι τῶν τότε πόλισμα*, &c., 'and which of the cities of those times does not now appear inconsiderable?') G. translates it correctly 'et si quod aliud.' || *μὴ ἀξιόχρεων*, *inconsider-*

- (P. *able* : μή on account of the preceding εἰ. Gr. 1162 (876) § 744, I. 5). || ἀπιστοίη μή γενέσθαι, Gr. 1179 (883) § 749. || κατέχει “intrans. (cf. iii. 89; viii. 28) dictum, ut apud Liv. xxi. 46, et alios *obtinēt*, h. e. *percrebescit*, quemadmodum iterum, c. 11, extr.” P. Λακεδαιμονίων γὰρ εἰ ἡ πόλις. “Commoda collocatio nominis præcipui, de quo agitur; quia idem est, ac si dicat: *vel Lacedæmoniorum urbs exemplo sit; quibus deinde Athenas opponit.*” Bau. P. || κατασκευῆς τὰ ἐδάφη = the foundations of the (public) buildings. G., P., &c. “Κατασκευή autem quanquam plerumque et in singulari et in plurali *supellectilem, vasa*, significat, atque ab οἶκος, οἰκία, οἰκοδομή, similibus distinguitur, tamen etiam *totam domus instruendæ rationem et ipsa ædificia atque opera urbem habitabilem reddentia atque exornantia* videtur designare (= κτίσματα, S.). Similis enim vis huic voci, vi. 17, tribuitur atque a nonnullis ii. 16, et κατασκευάζεσθαι Scholiastes ii. 17, interpretatur κατασκευὰς καὶ οἰκήματα ποιήσασθαι.” P. Dindorf, in Steph. Thes., quotes what he calls the *imitation of Libanius*, vol. iii. p. 299, 8: πόλεις. . . τῶ μὲν χρόνῳ πρεσβυτάτας τῇ δὲ τῶν ἐδαφῶν κατασκευῇ νεωτάτας, which however is very different; and Polyb. 7, 6, 2: τὰς τῶν ἀρχείων καὶ δικαστηρίων κατασκευὰς. K. quotes Plut. Alc. 36: τὴν τῶν τειχῶν κατασκευὴν ἃ κατασκεύασεν ἐν Θοράκῃ, and Pol. 9, 27, 3: ὁ περίβολος αὐτῆς καὶ φύσει καὶ κατασκευῇ διαφερόντως ἠσφάλισται, and refers to i. 93, end, and Isocr. 4, 26; 16, 27. || πολλὴν ἂν οἶμαι . . . εἶναι, Gr. 1089 (830) § 429, 2.
- c τοῖς ἔπειτα (= posteris). In vi. 16, 5, τῶν ἔπειτα ἀνθρώπων. || πρὸς τὸ κλέος = in proportion to their fame (D.), Gr. 1427, c (1034, c, 6) § 638, iii. 3. || Πελοποννήσου τῶν πέντε τὰς δύο μοίρας, Gr. 686 (561, c). “Intellige *Laconiam et Messeniam*. Thuc. Peloponnesum in has quinque partes divisam cogitat: *Laconiam, Messeniam, Argolida, Arcadiam*, quia Elis Arcadiâ comprehendebatur. V. Pausan. 5, 1, 1.” G. || ἡγούνται, i. e. possessed the *Hegemony* [Gr. Antiqq. 40, B]. “From about 580 B.C. she [*Sparta*] acted as the recognized commander, not only of the Peloponnese, but of the whole Greek name. The *confederacy* itself, however, was formed by the inhabitants of that peninsula alone on fixed and regular laws; whereas the other Greeks only annexed themselves to it temporarily.” Müller's *Dorians*, bk. i. ch. 9 (which see). || τῶν ἔξω ξυμμάχων. Cf. ii. 9. || οὔτε ξυνοικισθείσης πόλεως. Steph. proposed τῆς πόλεως: either we must explain the omission by Gr. 673 (543) § 447, *obs.*, or construe, ‘*it being a city that is,*’ &c. ξυνοικισθῆναι = to be closely built; *ædificia continua habere*: its more usual meaning is, as P. observes, ‘in unam civitatem colligi.’ A loosely built town, without magnificent public buildings, would probably be judged from its ruins to have been less than one which, without covering so large a space of ground, presented the ruins of many magnificent piles of building. Whole districts of ordinary houses might leave no trace behind them; so that, from the consequent want of *con-*

(P. *tinuity* in the ruins, many of the more distant ones might be supposed to have been the remains, not of the city itself, but of suburban villages. So P.—On the *actual impression* made by the ruins of Sparta, see Arnold's note. Dr. Wordsworth observes, that "the principal remains of Sparta are not of Greek, but of Roman age and character." . . . "The only Hellenic ruin of any note . . . is a spacious theatre. The prophecy, therefore, of Thucydides . . . has been fully verified (p. 335)." || κατὰ κώμας . . . οἰκισθείσης. Cf. 5, 1, et ibi adn. P. Hdb. Antiqq. 37, c. || ὑποδεεστέρα (sc. ἡ ἔστιν. P.) agreeing with πόλις implied by πόλεως: but since the reference is more to the *power and importance* of the city than to the city itself, the neut. pl. (ὑποδεέστερα), as K. observes, may very well stand. He refers to his note on 1. 7, 1, and compares ἀντίπαλα ἦν, v. 8, 1; and iv. 117, 3. || Ἀθηναίων δὲ . . . παθόντων, &c. to be resolved by a *conditional* sentence. Gr. 1118 (849) § 697, b. || διπλασίαν . . . ἡ ἔστιν, Gr. 1471, b, § 503, 2. || ἄν . . . εἰκάσσεσθαι (sc. οἶμαι, expressed before ἀν εἶναι, where see note on the *pres. inf.*) || οὔκουν, Gr. 1495 (1053) § 791, obs. || εἰκός, Gr. 634, b, § 517, sqq.: its meaning is here *rationi consentaneum*, as often.

D μέγιστην . . . τῶν πρὸ αὐτῆς, Gr. 1516, 25, e (777) § 502, 3. Cf. 1, 1. || λειπομένην δὲ τῶν νῦν, Gr. 881, § 505. λείπεσθαι τινοσ, *to fall short* of any thing. Cf. 144; v. 69, &c. || τῇ Ὀμήρου αὐ ποιήσει, &c. The αὐ (Gr. 1452, b, § 771) refers to "Ὀμηρος . . . εἴ τῳ ἰκανὸς τεκμηριῶσαι, chap. 9, 4 (p. 5, A). K. || κἀνταῦθα = hic quoque, *in this respect also, on this point again*. || ἦν εἰκός, κ.τ.λ. K. connects ἦν with the *nearer* substantive ποιῆσιν: but I think the μέν, with its answering ὅμως δέ, proves that A. and P. refer it correctly to the *remoter στρατεία* with which the ἐνδεεστέρα in the next clause necessarily agrees: '*it is indeed probable, that as a poet he has exaggerated the magnitude of the expedition, but still, καὶ οὕτως, even thus (= even with this poetical exaggeration) it is plain that it was inferior [to subsequent expeditions].*' A. justifies the reference to στρατεία, by observing that κἀνταῦθα is virtually equivalent to καὶ περὶ ταύτης τῆς στρατείας, so that στρατεία is the *nearer notion*, though not the *nearer word*. P. quotes the following passages in this book for the agreement of a relative with a *remoter* word, when it might have agreed with a *nearer*: 12 and 46 (end). || ἐπὶ τὸ μείζον . . . κοσμήσαι. "*in majus celebrare* (Sal. Liv. Tac.). Formula ἐπὶ — κοσμ. relict c. 21, similes leguntur viii. 74; vi. 34." P. || χιλίων καὶ διακοσίων. ὁ μὲν Ἐδριπίδης καὶ Λυκόφρων χιλίας ναῦς λέγουσι τὸν Ἀγαμέμνονα ἀγαγεῖν, ὁ δὲ Ὀμηρος χιλίας ἑκατὸν ἐξήκοντα (Eustath. ad Il. 2. 358, ὀγδοήκοντα) ἕξ. Sch. P. || τὰς μὲν Βοιωτῶν . . . τὰς δὲ Φιλοκτῆτου. "De illis vid. Il. 2, 510, de his v. 719." P. || ἀνδρῶν, either the genitive of *content* (K.), or a *descriptive* genitive. "As one says αἱ νῆες ἦσαν (νῆες) ἑκατὸν ἀνδρῶν: so one may say πεποίηκε τὰς ναῦς (ναῦς) ἑκατὸν ἀνδρῶν." K. || δηλῶν . . . ἐμνήσθη. "At parum firmum est argumentum ex silentio petitum!

(P. Quid, quod in Ithacensibus navibus vigeni tantum videntur fuisse. 5). Vid. Od. I, 280. 4, 669. Cf. etiam Il. I, 309." P. || τὰς μεγίστας καὶ ἐλαχίστας. The article is not repeated, because the adjectives *cannot*, from their meaning, be both attributed to the same object: Gr. 677, b. || γοῦν, *certe (at least, at all events)*. || ἐν νεῶν καταλόγῳ. Observe that *both* substantives are definite: Gr. 683 (561, b). || αὐτερέται. Pollux i. 11: αὐτερέτας Θουκυδίδης ὠνόμασε τοὺς καὶ ἐρέπτοντας καὶ μαχομένους. Cf. iii. 18; vi. 91. P. || ἐν = *in the instance of, in the case of*; denoting, as Matthiæ says (§ 577), 'the person or thing on which as its substratum the action is performed.' So often δηλῶσαι τι ἐν τινι. Plat. de Rep. iii. 329, D: πειράσομαί σοι ἐν τούτῳ δηλῶσαι ὃ βούλομαι. So with similar words: ἵνα ἐν τούτῳ σοι ἀποδείξωμαι (Plat. Men. 82, B). οὐδὲν δεῖ τὸ σαφέστατον ἐν ἐμοὶ σκοπεῖν (Plat. Soph. 238, D), quoted, with many more, by Stallb. on Phil. 17, B. So *in* in Lat.; hence Haase translates this passage literally, *id vero in Philoctetæ navibus aperte declaravit*. || περίνεως, *superfluous vector: vector qui non est in navis ministerio*. Steph. a *supernumerary* (rare: Philostr. Ælian. Dio. Cass. Steph.).

PAGE 6.

A τῶν μάλιστα ἐν τέλει = 'those in chief authority;' the highest officers. D.: also τὰ τέλη; 'so called as being entrusted with the (*final*) execution of what was resolved upon.' Cf. v. 47 (οἱ τὰ τέλη ἔχοντες). K. Gr. 692 (554) § 436, d. Such were *Meriðnés* and *Patroclus*. S. || ἄλλως τε καί, Gr. 1446 (1053, a) § 758, 3. || μέλλοντας . . . ἔχοντας. "Proprie μελλόντων et ἔχόντων dicendum erat; neque enim de solis vectoribus intelligi possunt verba, sed ad omnem Græcorum exercitum spectant; at quoniam illi hoc continentur, accusativos, ut 140, I, Thuc. collocavit, ad quos usitatius alterum nomen apponeretur. Vid. iv. 118; viii. 63, 765." P. || οὐδ' αὖ (nor again =) nor on the other hand. Cf. iv. 87. Plat. Gorg. 455, B. || τὰ πλοῖα κατάφρακτα ἔχοντας, *having their vessels decked*, Gr. 681, § 459, 1. πλοῖα κατάφρακτα = νῆες καταστρώματα ἔχουσαι. "Cf. c. 14, quæ ab Arri. Anab. vii. 6, 1. πεφραγμένα, a Latinis tectæ vocantur." P. || τὸ μέσον σκοποῦντι, *to one (who looks at the mean =) who takes the average*. Μέσον τῶν ἑκατὸν εἴκοσι καὶ τῶν πενήτηκοντὰ ἐστὶ πέ. συνάγεται οὖν ὁ τῶν χιλίων διακοσίων νεῶν τῶν ἀνδρῶν ἀριθμὸς μυριάδων ἑκα καὶ εἰσχιλίω. S. P. σκοποῦντι. The dat. here denotes the person to whose *estimation* or *judgement*, as founded on the action denoted by the participle, the predicate is referred. Gr. 1147, g. So Tac.: "in universum æstimanti plus apud peditem roboris, Germ. 6." P. || ὧς . . . πεμπόμενοι. "Pauci, ut ex omni Græciâ missi, i. e. si cogitemus eos ab universâ Græciâ missos esse." P. Gr. 1513, i, § 869, 5.

CHAPTER 11.

(P. αἴτιον = the cause, Gr. 675 (a). So often in Thucydides. || ἡ 6). ὀλιγανθρωπία . . . ἡ ἀχρηματία. The art. nearly = *their*. See 11 also in the next note, and the principle quoted from Rost. || τῆς τροφῆς ἀπορία. Here the governing noun is *anarthrous*, but *not indefinite*: the governed noun *has the article*. According to Rost (who quotes the passage, and translates it *from want of the necessary means of support*), this is to be accounted for by the principle, that the generic term (here τροφή) is taken *under particular limitations*; for instance, with reference to ‘certain temporal and local relations.’ The whole question requires a more thorough investigation, founded on a very extensive collection of passages. Middleton says (with reference to the *absence* of the article before ἀπορία), that “abstract nouns, when employed in the dative case *adverbially*,” are often *anarthrous*. Chap. v. § 2 (one of his examples is σοφίας ἐνδεΐα). In Thuc. cf. ἀπορία τῆς προσορμίσεως, iv. 10, 2: σίτου καὶ ὕδατος ἀπορία, inf. 126, 9 (i. e., according to Rost, *from want of provisions and water generally*). Cf. Gr. 683-4 (561, b). || τὸν στρατὸν ἐλάσσω ἤγαγον, Gr. 681 (550) § 459, 1. || καὶ ὅσον = ἤλπιζον, κ.τ.λ. = *and [only] so great as, &c.*, ‘*and no greater than they hoped might . . . maintain itself*.’ Hobbes. || ὅσον ἤλπιζον αὐτόθεν πολεμοῦντα βιοτεύσειν. The rest of Hobbes’s translation is very bad: “*no greater than they hoped might both follow the war and also maintain itself*.’ Haase translates it well: *et eas tantum [sc. copias] quas ex ipsâ belli sede pugnando victum sibi paraturas sperabant*. βιοτεύσειν here = τροφήν ἔξειν. S. B. says, “the word is peculiar to Thucydides and his imitators:” perhaps he means *in this sense* (in which it occurs Xen. Cyr. 3, 2, 25, εἰθισμένοι ἀπὸ πολέμου βιοτεύειν). Its other meanings are, *to live, to lead a life*, as Th. inf. 130; Xen. Œcon. fin. (βιοτεύειν ὡσπερ ὁ Τάνταλος, κ.τ.λ.; Eur. Alcest. 242; Isocr., &c.) (2) *to live upon*; ∞ γάλακτι, ἐξ αὐτοφθοῦς τροφῆς, both Max. Tyr. (cf. Dindf. in Steph. Thesaur.) βιοτεύσειν, Gr. 1089 (830) § 405, obs. || ἐπειδὴ δέ. “Bekk. de conjecturâ ἐπειδὴ τε. Sed τὲ — δέ etiam alibi inter se respondent, cf. Matth. Gr. § 626, et scriptor τὸ ἀφικομένους κρατῆσαι quodammodo contrarium esse τῷ στρατὸν ἐλάσσω ἀγαγεῖν, sive, quamvis hoc fecissent, tamen illud evenisse particularum mutatione videtur significare velle.” P. K. is inclined to agree with Bekker.

B μάχη ἐκράτησαν. “Hoc prælium navium appellendarum causâ ad litus Trojæ factum esse, et, si Græci interdum victi dicantur, confundi cum eo alterum non ita multo post ad Caicum adversus Telephum commissum docet Goell.” P. || δῆλον δέ τὸ γὰρ ἔρυμα τῷ στρατοπέδῳ οὐκ ἂν ἐτειχίσαντο = δῆλον δὲ [ὅτι μάχῃ ἐκράτησαν, εἰ] γὰρ [μὴ μάχῃ ἐκράτησαν] τὸ ἔρυμα τῷ στρατοπέδῳ οὐκ ἂν ἐτειχίσαντο: *and it is plain that they did so, for otherwise they would not have fortified their camp*, i. e. because they would not have been able. The words, as Mehlhorn observes, are

- (P. *vallum non extruxissent, not extruere potuissent*; but this does not, 6). as he erroneously thinks, make it necessary to alter the text: the reason why they would not have formed their entrenched camp is the implied impossibility of doing this in the face of a victorious enemy. "Castra *τειχίσσασθαι* Græcos dixit; ex quo verbo et ipso licet fortasse colligere, Græcos victores circumjacente agro potitos esse: siquidem illo verbo videtur significari non vallum quodlibet, non *χωμα*, sed *murus lapideus rite exstructus*, cui ut multum temporis et operæ impendendum erat, ita opus fuit, ut lapides non ex proximo adveherent, et satis tuta advectio fieret." G. On the ellipse of the conditional clause see Gr. 1302 (948) § 860. || *φαίνονται δέ* The *δέ* here belongs to the *apodosis*, Gr. 1458, p, § 770, 1, b, and is used to bring out the opposition between it and the *protasis*. || *πρὸς γεωργίαν . . . καὶ ληστείαν*. "Sic v. c. Diomedes primis annis belli Troj. *τὴν Θράκην ἐγεώργει* teste Eustath. ad II. p. 387, ed. Bas. *Ληστείαν* autem dicit Græcorum excursiones in varias regni Troj. partes, urbium Trojan. expugnationes ac direptiones, quarum expeditionum dux fere Achilles erat. Vid. II. 9, 328. Od. 3, 105." Siebelis ad Hellen. P. || *ἢ καὶ μᾶλλον*, "quo magis, quare etiam magis." Cf. c. 25; iii. 13; iv. 1. P. || *τὰ δέκα ἔτη*, Gr. 668, b (538) § 444, c. || *ἀντίπαλοι βία*, vi (per vim et aperto campo) resistebant. (Not, with Haase, *βία ἀντίπαλοι ὄντες*, pares viribus). || *τοῖς ἀεὶ ὑπολειπομένοις*, Gr. 1521, b. Cf. *μέρει τῷ ἀεὶ παρόντι* just below (where K. prefers *παρτυχόντι* to *παρόντι*, on the principle that a less amount of manuscript authority is sufficient to carry a rarer word against a more common one). || *εἰ ἦλθον . . . καὶ . . . διέφερον* (= *διήγνουσιν*, S.): *διαφέρειν*, properly to carry it through to the end: so viii. 75, *τὸν πόλεμον προθύμως διοίσειν*, and vi. 54, 5. So Hdt. i. 74: *διαφέρουσι δὲ σφι ἐπὶ ἴσης* (= *æquo Marte*) *τὸν πόλεμον*, and Dion. Hal. often. || *κρατοῦντες* *κρατεῖν* = *victor fio, or victor sum*: here the latter. K. Cf. 766, g. || *οἱ γε*, *qui quidem*, i. e. *siquidem, quum*, Gr. 1456, b, § 738, 9. || *μέρει* Dativus instrumenti. || *πολιορκία δ' ἂν προσκαθεζόμενοι . . . εἶλον*. "An ad *εἶλον* pertinet; sæpe enim, si conditio in participio inest, illa particula collocatione cum hoc participio conjungitur. Cf. i. 21; ii. 18." P. The statement repeats the former, but with more particularity (e. g. for the *εἰ ξυνεχῶς τὸν πόλ. διέφερον* we have here *πολιορκία προσκαθεζόμενοι*: for *ῥαδίως, ἐν ἐλάσσονί τε χρόνῳ καὶ ἀπονώτερον*), and with more weight *τὴν Τροίαν εἶλον* [on the article cf. Gr. 668 (538) § 444, e]. *πολιορκία* is probably *dat. instrumenti*, = *προσκαθεζόμενοι* (sc. *τῇ πόλει*) *πολιορκία*: *προσκαθ. πολιορκία*, in the sense of *prosecuting the siege vigorously* (as *προσκαθ. τοῖς πράγμασι* in Dem.) would be too poetical an expression.
- c *καὶ αὐτά γε δὴ ταῦτα*: *Γέ* in compluribus libris MSS. om. est tamen aptissimum, valens *adeo*. P. Cf. Gr. 1456, g⁴. || *ὀνομαστότητα τῶν πρὶν γεν.*, Gr. 1516, 25, c (777) § 502, 3. Cf. 1, 1. || *κατεσχηκός*. See note on *κατέχει*, 10, 1: on the order, see

⁴ Where in the note for '*per se restrictam*,' read '*per γέ restrictam*.'

(P. note on 90, 1, *below*. On the Trojan war generally, cf. Thirlwall, 6). vol. i. p. 151. P.

CHAPTER 12.

- 12 ἐπεὶ καὶ μετὰ τὰ Τρωϊκά = [neque mirum videri potest res Trojanas non tantas esse, quantæ prædicantur] *nam vel post bellum Trojanum*, &c. P. K. compares this use of ἐπεὶ to the Latin *quid quod*, and refers to similar instances in 69, 5; iii. 82, 1; iv. 80, 3; vii. 24, 2. Isocr. xv. 251. || κατωκίζετο = *incolis (advenientibus) frequentabatur, civitates in ea condebantur*. || ὥστε μὴ ἡσυχάσασα ἀξήθηται = ὥστε μὴ ἀξήθηται τῷ ἡσυχάσαι (G.), or ὥστε μὴ ἡσυχάσαι καὶ οὕτως ἀξήθηται. On the *nom. partcp.* cf. Gr. 1067 (826) § 672, 2: *this attraction is not, however, necessary*: “tres codd. ἡσυχάσασαν præbent” (Lobeck, Phryn. p. 750). K. The μὴ belongs to both the verbs. K. Cf. *nec nulla interea est inaratæ gratia terræ*. Virg. Georg. || χρονία γενομένη = *quippe quæ tarda fuerit* (‘from its having taken place so late’). Thuc. elsewhere uses χρον. as of two terminations. K. || ἢ τε γὰρ . . . ἐνεόχμωσε. “νεοχμοῦν, *innovare*: sed in malam plerumque partem capitur = νεωτερίσαι, νεωτεροποιῆσαι: ac certe apud Herodotum non infrequens est.” Steph. In Attic prose it occurs. Aristot. de Mundo 7, 1: ἄπερ αὐτὸς (sc. ὁ Θεὸς) νεοχμοῖ, *quæ nova ipse edit ac designat*. Steph. Thes. Μηκέτι γὰρ ἐλπίζοντες αὐτοὺς ἐπανελθεῖν ἐπανίσταντο, ἐλθοῦσι δ’ ἐπολέμουν, καὶ οἱ ἡττώμενοι ἐξέπιπτον. Sch. Rem a recentioribus in majus augeri docet Thirlwall. Hist. Gr. § 1, p. 263, sq. || ἀφ’ ὧν, sc. “*pronomina refer ad στάσεων* (cf. adn. 10, 3), ἀπό autem, ut ἐξ 2, 4, est *propter*, ansam significans. Cf. 23, 6. 24, 4. Deinde ne οἱ ἐκπίπτοντες legendum sit, ex superiore πόλεσιν aut στάσεις repetendum est nomen οἱ πολῖται vel οἱ στασιάζοντες. P. || τὰς πόλεις ἐκτιζον, “*notas illas civitates* (quas tunc conditas esse constat) *condebant*. Scholiastes has vult esse civitates post reditum Græcorum e Troade a Teucro, Philocteta, Diomede, Menestheo, aliis multis conditas. At Thucydides a se intelligi civitates aliquanto post a Bœotis et Doriensibus et alias sub eadem tempora constitutas particula γὰρ, quæ sequitur, demonstrat.” P.
- D Βοιωτοὶ . . . οἱ νῦν, i. e. those whose descendants now occupy Bœotia, in opposition to those mentioned by Homer. K. || μετὰ Ἰλίου ἄλωσιν. K. says that when an *epoch* is thus denoted by an *event*, the article is regularly omitted. So μετὰ Εὐβοίας ἄλωσιν, ch. 24. || ἐξ Ἀρνης ἀναστάντες ὑπὸ Θεσσαλῶν. ἀναστῆναι ὑπὸ τινος = *to be driven out by*: hence the *agent* with ὑπό, Gr. 767, a (614) § 359, 3. This was Arne in Thessaly: the name includes both the *territory* and the *city*. K. after Lobeck. “Quod autem Arne Bœotica jam apud Homerum est [Hom. (Il. 2, 507)], quæ demum sexaginta post Trojam eversam annis condita dicatur, ita explicare studet Heyn. ad Il. vol. iv. p. 300: ‘Utrique (Homero et Thucydidi) fidem suam constare puto, si, ut in multis urbibus factum, locum ac tractum jam antea nomen Arnes habuisse, ideoque Arnen, συννοι-

(P. *κίαν vicum seu χώραν*, jam isto tempore, quo bellum in Trojanos suscepiit, exstitisse, serius autem urbem ab Æolibus e Thes-salia reducibus conditam esse statuamus.' " G. Müller thinks that Thucydides was induced to believe the statement by his deference for Homer: an unlikely supposition, even if his statement had been in exact agreement with Homer's, which Müller himself shows that it is not. || **ἀποδασμός** = *pars a multitudine avulsa*. || **ἀφ' ὧν**, referring to ἀποδασμός by synesis. || **Δωριῆς τε**. See Hdsk. of Anct. Hist. 239, and especially Arnold's note on this pas-sage. || **μόλις** is the prevailing form in Thuc. K. || **ἀνιστα-μένη** = *μετ-ανισταμένη* (§ 1), *ἀπανισταμένη* (c. 2). || **ἐξέ-πεμπε**. It must not be supposed that all the old inhabitants emigrated: many remained; no longer, however, as owners of the soil, but as tenants under Dorian lords; e. g. the *περίοικοι* in Lace-dæmonia. || **Ἴωνας . . . ὤκισαν**. Observe the name of the *people*, where we should have used that of the *country*. || **νησιωτῶν τοὺς πολλοὺς**. "Præter Eubæam Cycladum incolas intelligit, veluti Andrios, Tenios, Ceos, Naxios." P. || **Ἰταλίας . . . τὸ πλεόν**, i. e. of *Italy* in the Greek, restricted sense, "the southernmost point of the peninsula, the modern provinces of Calabria Citra, and Calabria Ultra." A. || **τῆς τε ἄλλης Ἑλλάδος ἔστιν ἡ χώρα**. *Λέγει δὲ Ἀμπρακίωτας Ἀνακτορίους*. S. "Adde Corcyram, Leucadem, Sollium Corinthiorum colonias, Zacynthum Achæo-rum." P.

PAGE 7. CHAPTER 13.

13 **πρότερον δὲ ἦσαν, κ.τ.λ.** *Πρότερον* must not be supposed to mean *immediately* before the establishment of the *tyrannies*, since these did not arise from the hereditary monarchies, but from the *oligarchical* governments which succeeded them. P. (aft. *Wyttenbach*). || **ἐπὶ ῥητοῖς γέρασι πατρικαὶ βασιλείαι**, *regna hereditaria et certis honorariis præmiis definita*. Aristoteles Polit. 3, 9 et 10: *τέταρτον δὲ εἶδος μοναρχίας βασιλικῆς αἰ κατὰ τοὺς ἡρωϊκοὺς χρόνους ἐκούσiai τε καὶ πάτριαι γιγνόμεναι κατὰ νόμον· διὰ γὰρ τὸ τοὺς πρώτους γενέσθαι τοῦ πλήθους εὐεργέτας κατὰ τέχνας. ἢ πόλεμον, ἢ διὰ τὸ συναγαγεῖν, ἢ πορίσαι χώραν, ἐγίγνοντο βασιλεῖς ἐκόντων, καὶ τοῖς παραλαμβάνουσι πάτριον κύριοι δ' ἦσαν τῆς τε κατὰ πόλεμον ἡγεμονίης, καὶ τῶν θυσιῶν, ὅσαι μὴ ἱερατικαὶ, καὶ πρὸς τοῦτοις τὰς δίκας ἐκρινον. — ἢ περὶ τοὺς ἡρωϊκοὺς χρόνους βασιλεία ἦν ἐκόντων μὲν, ἐπὶ τισὶ δὲ ὠρισμένοις (id Th. dicit ἐπὶ ῥητοῖς γέρασι)· στρατηγὸς γὰρ ἦν καὶ δικαστῆς ὁ βασιλεὺς, καὶ τῶν πρὸς τοὺς θεοὺς κύριος. — ἐπεὶ δὲ χεῖρους γιγνόμενοι ἐχρηματίζοντο ἀπὸ τῶν κοινῶν, ἐν-τεῦθεν ποθεν εὐλογον γενέσθαι τὰς ὀλιγαρχίας. — ἐκ δὲ τούτων πρώτον εἰς τυραννίδα μετέβαλλον. Bth. || **ἐξηρτύετο . . . καὶ . . . ἀντίεχοντο**. So Xen. An. 1, 17: *Κῦρός τε καὶ ἡ στρατιὰ παρηῆλθε καὶ ἐγένοντο εἰσω τῆς τάφρου*. K. *ἐξαρτύειν* (*instruere, parare*) and *ἐξαρτύεσθαι* (*sibi parare*) are common in Th. Cf. in this book, 25, 82, 131; and (in pass.) 14. *ἀντίεχοντο, operam dabant*;*

(P. *se applicabant*. Gr. 860 (678) § 536. || μεταχειρίσαι, 'rem navalem tractasse.' Usually *Mid.*; but *Act.* occurs 6, 16, 6; 7, 87, 1. Hdt. 3, 143. Eur. Fr. Incert. 155 (103). So iv. 18, 4, πόλεμον μεταχ. Of this use of the active for the deponent, examples occur elsewhere in our author in the cases of ληΐζειν, πλωΐζειν, &c. B. || καὶ Σαμίοις (dat. *commodi*), for the Samians also (not only for the Corinthians). K. || μάλιστα, with numerals, = *ferme*.

B παλαιάτη. So, from twelve of the best MSS., Pop., Goell., and Bekk., for vulg. παλαιοτάτη. || καὶ ταύτη, i. e. *this naval battle also* falls in those times. The dat. sometimes denotes the time that has elapsed *since* an event: καὶ τίς χρόνος τοῖσδ' ἐστὶν οὐξεληλυθός. So often with a partcp. Gr. 1147, i. (K.) || οἰκούντες γάρ. The γάρ may be rendered *nimirum*. || ἀεὶ δὴ ποτε relates to the principal thought, the ship-building of the Corinthians. K. ἀεὶ ποτε is a favorite expression with Th.; the δὴ exercises an intensive force on the ἀεὶ. || παρ' ἀλλήλους as 2, 1. Cf. 1, 146. P. || ἐπιμίσησθαι, 4, 118. || τοῖς παλαιοῖς ποιηταῖς. Alluding, however, solely to Homer, who, Il. 2, 570, has ἀφνειὸν τε Κόρινθον. Cf. Strabo. 8, 6, p. 378. Pind. calls it ὀλβία (Ol. 13, 4); Hdt. εὐδαίμων (3, 52). || μᾶλλον ἐπλωΐζον, *began to pay more attention to naval affairs*. The *Mid.* is far more common. The *Act.* does, however, occur (as in Plato, p. 388), and is the more *ancient*. Hes., *Ἔργ.* 252, πλωΐζεισκειν νηυσί. B. || τὰς ναῦς = *naves de quibus dixi*.

C τὸ ληστικὸν καθήρουν, sc. *the Corinthians*, as being the principal subjects of the narrative (K.). || ἀμφοτέρα = *both by sea and land*. Gr. 1516, 14, § 579, 4. || υἱέος. Gr. 165 (111) i. § 115, 11. || Πολυκράτης. Hdt. iv. 39 and 120. B. || ῥήν. . . ἀνέθηκε τῷ 'A.: namely, by fastening a chain to it from Delos, as we learn from iii. 104. B.

CHAPTER 14.

14 πεντηκόντοροι, *fifty-oared vessels*, had only *one bank* of oars, D i. e. twenty-five rowers pulled on each side. || πλοίοις μακροῖς, 'long barks,' namely like the long-boats of our men-of-war, and bearing a certain resemblance to the piratical *barges* of earlier times. B. So τοῖς τε πλοίοις καὶ ταῖς ναυσί, 4, 116. Bth. || ἔξηρτυμένα, see p. 92 (bottom). || ὥσπερ ἐκεῖνα, sc. τὰ παλαιά. || τὰ Μηδικά, τὰ Περσικά, as epochs, denote the *second* Persian war. K. || ἐβασίλευσε, *regnum adeptus est*. Gr. 743 (597). || ἐς πλήθος, *in plenty*. Cf. Bergler ad Ar. Acharn. 686. ἐς τάχος παίει. K. || κατέστη, *existiterunt*. B. || εἴ τινες ἄλλοι, sc. ναυτικά ἐκέκτηντο: this ellipse of a verb (to be supplied from the principal sentence) is very common after εἰ, εἶπερ. || βραχεία = *μικρά, inconsiderable*; as i. 89, 130; ii. 22, 76; vii. 77, and also in Hdt. and other of the best writers. B. || ὀψέ τε, ἀφ' οὗ . . . Θεμιστοκλῆς ἔπεισεν, κ.τ.λ. This, if ἐστί er ἦν were supplied,

(P. would *not* be like the passages quoted by *Bk.* and *Bth.* (e. g., 7). cap. 18, ἔτη γὰρ ἐστὶ μάλιστα τετρακόσια — ἀφ' οὗ Λακεδαιμόνιοι τῇ αὐτῇ πολιτείᾳ χρῶνται), for there the measurement is from a *past date* to the speaker's *present*: but here the meaning required is; 'it was late when (ὅτε) Themistocles persuaded the Athenians, &c.:' or, 'the time when he persuaded the Athenians is not very far removed from the present.' K. thinks ἀφ' οὗ probably spurious: if genuine, we must suppose it to mean that the period which is dated from the adoption of Themistocles's advice was late.

PAGE 8.

A προσδοκίμου ὄντος, being expected. B. || τὰς ναῦς, i. e. the well-known ships. || αἰσπερ καί. Gr. 1476, k, § 761. || διὰ πάσης, throughout. B. &c. say νέως. K., however, after Lobeck, considers it an adverbial expression like ἀπὸ πρώτης, &c., formed with reference to μοῖρα understood, or rather present to the mind. B. compares the adverbial διαπαντός.

CHAPTER 15.

15 περιεποιήσαντο, sibi compararunt. B. || ὄμως, i. e. inconsiderable as their navies were. || αὐτοῖς, sc. τοῖς ναυτικοῖς. || ἄλλων ἀρχῇ. ἄλλων objective gen. || διαρκῆς = ἀνταρκῆς. B. K. suggests that it may relate to *insufficiency* in point of size to hold an *increasing* population; ἀνταρκῆς relates to a country's ability to support its *present* population by the produce of its own soil: ἀνταρκῆς excludes the notion of necessary dependence on a foreign state; διαρκῆς relates to *thorough* or *entire sufficiency* of any kind. It appears, however, to be equivalent to ἀνταρκῆς in Th. 6, 90 (fin.): χρήματα δὲ καὶ σίτον . . . αὐτὰ τὰ προσγεγόμενα ἐκείθεν χωρία ἔμελλε διαρκῆ ἄνευ τῆς ἐνθένδε προσόδου παρέξειν. || ὅθεν τις καὶ δύναμις, i. e. not merely a war, but one by which any addition of power was made to any state. K. || ξυνέστη, constat est. B. So Isocr. 4, 71. K. || ὅσοι καὶ ἐγένοντο (Gr. 1476, k, § 761).

B ἐκδημος: any expedition into the territory of another state is ἐκδημος. Cf. 2, 10: τὰ ἐπιτήδεια, οἷα εἰκὸς ἐπι ἐξοδὸν ἐκδημον ἔχειν, where it relates to an invasion of Attica by other Greek states (Sparta and her allies). Some (G., &c.) wish to expunge πολὺ ἀπὸ τῆς ἑαυτῶν as tautological. G. allows indeed that ἐκδημος does not of itself imply distance, but thinks that it does so sufficiently in the passage before us, because it is contrasted with the preceding πρὸς ὁμόρους: but surely a notion that is only conveyed by *implication* may be more fully brought out without tautology. B. adds to the statement of his reasons for retaining the words, "I cannot but suspect that our author intended therein an allusion to the unfortunate expedition of the Athenians to Sicily, of which it is said (in nearly the very words

(P. here used), *infra vi. 21*, πολὺ ἀπὸ τῆς ἡμετέρας αὐτῶν μέλ-
8). λομεν πλεῖν. And so also at *vi. 33, 5*, we have: πολὺ ἀπὸ τῆς ἐαν-
τῶν. || στρατείας . . . ἰξίεναί, *to go out on or undertake expeditions*.
Gr. 942, 4 (745) § 546. It is an *extension of the strict acc. cognatæ*
signif. ἐξόδους ἰξίεναί or στρατείας στρατεύειν or -εσθαι. || πολὺ
= *procul*. || αὐτοί, *ipsi = sponte, ultro*, contrasted with having
leagued themselves as *subject* states with the most powerful states
(Athens or Sparta). || ἀπὸ τῆς ἴσης (the notion of μοίρας being
before the mind), *on equal terms; on a footing of equality*. || κατ'
ἀλλήλους, *one with another*, i. e. without allies. K. || ὡς ἕκαστοι,
singulativim, as often. || Χαλκιδέων καὶ Ἐρετριέων. See Hdt.
v. 99. A.

CHAPTER 16.

16 αὐξηθῆναι without τοῦ, since κωλύματα ἐπεγένετο is vir-
tually equivalent to ἐκωλύθησαν. K. Cf. Gr. 1079, § 668, c. On the
μή, Gr. 1176, § 749. || ἴωσι belongs to ἐπεγένετο, but the con-
struction is continued, as if it depended on ἐπεστράτευσεν: so that
ἴωσι = ἴωσιν, οἷς, κ. τ. λ. K. compares (but it is a *simpler*
instance of the same kind of irregularity) Xen. An. 7, 1, 19: ἀλλ'
αἴτιος μὲν ἔγωγε οὐκ εἰμί τούτου, οἱ δὲ στρατιῶται αὐτοί,
ἐπισιτισμοῦ δεόμενοι καὶ οὐκ ἔχοντες, διὰ τοῦτο ἀθυμοῦσι πρὸς
τὴν ἐξοδόν, i. e. οἱ στρατ. αὐτοί αἰτιοί εἰσιν οἱ . . . ἀθυμοῦσι.
|| προχωρησάντων ἐπὶ μέγα τῶν πραγμάτων, *after their power*
had advanced to a great height.

c ἐντός, *on this side*. || ἄλυος ποταμοῦ. K. says that with
ποταμός the *regular* rule is to prefix the proper name with the
article (ὁ ἄλυος ποταμός): instances of the entire omission of the
article (but always after a *prepos.*) occur in Th. 1, 100; 2,
97; 4, 102; 6, 4. || ἐδούλωσε, not the *Middle*, because here it
is the suffering of the object, not the *interest* of the subject, that
is to be indicated. K. || καὶ τὰς νήσους, which, however, accord-
ing to Hdt. 1, 143, 169, surrendered themselves after the conti-
nental cities had been subdued. Cf., however, 3, 141. K.

CHAPTER 17.

17 τὸ ἐφ' ἑαυτῶν, *what concerned themselves; their own interests*.
|| ἐς τε τὸ σῶμα, *with a view to the safety of their own persons*
(D.); *to their personal security*. B. adds: 'and gratification.'
|| καὶ ἐς τὸν ἴδιον οἶκον αὔξειν, and to the *aggrandizing of*
their own family. And no wonder; for as Aristot. Pol. iii. 5, says,
ἡ τυραννίς ἐστὶ μοναρχία πρὸς τὸ συμφέρον τοῦ μοναρχοῦν-
τος. B. || δι' ἀσφαλείας, *with caution, adopting measures of se-*
curity. Cf. Pflugk. ad Eur. Hel. 308. JN. ὅσον ἐδύναντο μά-
λιστα. K. || ᾤκουν, *administered; 'lived in and conducted'*. A.
|| ἀπό, Gr. 723 (580) § 620, c. || οἱ γὰρ ἐν Σικελίᾳ, i. e. [*I am*
speaking only of those in Greece] for those in Sicily had advanced to
a very great degree of power.

(P. μήτε . . . τε. Gr. 1493, d, § 775, 3, a. || ἀτολμοτέρα, 'less 8). *enterprising*.' B. Prps. ἀτολμότερα. K. It depends rather on the D general notion implied by κατείχετο than by κατείχετο itself; it was so kept in check that it was, &c., i. e., it was reduced by these impediments to timidity; was kept back by them from any boldness of action.

CHAPTER 18.

18 ἐπὶ πολὺ is here to be understood *locally*. K. || καὶ πρὶν, sc. before Athens. S. || οἱ πλείστοι καὶ τελευταῖοι. The second article omitted, because the attributives belong to the same subject. P. remarks that these words form a sort of *corrective apposition* to τύραννοι. || ὑπὸ Λακεδαιμονίων κατελύθησαν. Cf. i. 122. κτίσιν (al. κτήσιν), though less well supported by the MSS., yields a far better sense, and is strongly confirmed by v. 16 (ὅτε τὸ πρῶτον Λακεδαίμονα κτίζοντες). Also by Isocr. Paneg. 16, who calls the Heraclidæ and the Dorians οἰκιστὰς Σπάρτης. B. So K. || Δωριέων, by the Dorians. K. || ὧν = τούτων οὖς. Gr. 1233 (910), § 822, 12. || στασιάσασα, sc. before Lysurgus. (K.) The particp. must be resolved by an *adversative* particle, *though*, &c. || εὐνομήθη. Εὐνομεῖσθαι is *to have good and well-administered laws*. The aor. marks the *commencement* of the state; they began to be governed by good and well-administered laws; they received a well-ordered constitution. So Hdt. (after describing the changes introduced by Lysurgus) οὕτω μεταλαβόντες εὐνομήθησαν (I, 66). Cf. Gr. 743 (597), and ξυμπολεμησάντων ἡγήσαντο, just below. A. Xen. Œcon. ix. 14. Æsch. i. 27. Aristot. Pol. p. ult. || τετρακόσια καὶ ὀλίγῳ πλείω. The legislation of Lysurgus was about 880 B.C.; the Pelopon. War ended 404 B.C. || χρῶνται = have possessed (lived under, enjoyed). Gr. 740 (534). || δυνάμενοι = δυνατοὶ ὄντες, as in 33. P.

PAGE 9.

A μετὰ δὲ τὴν τῶν τυράννων κατάλυσιν ἐκ τῆς Ἑλλάδος. These words are a virtual (*resumptive*) repetition of ἐπειδὴ δὲ . . . τῆς Ἑλλάδος, occasioned by the parenthesis. Obs. ἐκ τῆς Ἑλλάδος appended to the notion it modifies, without a repetition of the article. This is occasionally done in the case of a *second* modifying notion, when there is already *one* [or two] between the article and its noun: thus λυμαντήρας τῆς τῶν γυναικῶν φιλίας πρὸς τοὺς ἄνδρας. Xen. (K. Gr. § 50, 9, 8.) || ἡ ἐν Μαραθῶνι μάχη. When? || ὁ βάρβαρος for οἱ βάρβαροι (K.), as we sometimes say, 'the Turk,' 'the Spaniard,' &c. || τῷ μεγάλῳ στόλῳ. 'The great armament,' as we say, 'the Spanish Armada.' B. || ἐπικρεμασθέντος, *imminente*. So iii. 40, τοῦ ἐπικρεμασθέντος δεινοῦ, and v. 53. B. || ξυμπολεμησάντων . . . ἡγήσαντο. Aor. of *commencement*. K. Gr. 743 (597). See εὐνομήθησαν, just above. D. || διανοηθέντες: διανοεῖσθαι, dep. with aor. 1. pass. διανοήθη, deter-

(P. *mined, resolved*. Gr. 509, § 313, 2 (i). || *ἀνασκευασάμενοι. τὰ σκευή* 9). *ἀναλαβόντες*. Sch. *Ἀνασκευάζεσθαι*, 'to pack up one's goods for a removal.' So Xen. Cyr. viii. 5, 4; also actually to *remove* them; as Xen. An. vi. 2, 5. || *ἔσβάντες*. K. with Bek. retains *ἐμβάντες*. || *ὑστερον οὐ πολλῶ*. *This* order, by which *ὑστερον* receives more prominence, occurs below in 137, and elsewhere. K.

B *διεκρίθησαν πρὸς τε Ἀθηναίους*. So above, chap. 15, τὸ ἄλλο *Ἑλληνικὸν ἐς ζυμμαχίαν ἐκατέρων διέστη*. B. Cf. *dissidere in Arminium ac Segestem*. (*Tac. Ann.* 1, 55.) P. || *βασιλέως*. Gr. 673 (543) § 447, obs. || *δυνάμει . . . μέγιστα διεφάνη*, 'were manifestly, decidedly the greatest in power.' Of this use of *διαφαίν.* examples occur at iv. 51, vi. 17. Xen. Cyr. i. 4, 3 (fr. B.), &c. || *ὁμαιχμία*, 'the common league.' *ζυμμαχία*, in the age of Thucyd., implied a *subserviency* to some one principal member of the alliance. *Ὅμ.* is a rare word, but occurs also in Hdt. vii. 145. App. i. p. 88. Procop. p. 169, 307. B. || *οἱ Λακεδαιμόνιοι καὶ Ἀθηναῖοι*. The article *need* not be repeated. Gr. 677, § 460, 9. Br. Midd. has selected this passage as the exemplification of his rule, which permits the omission of the article in this case. B. || *σπενδόμενοι* does not agree well with the verb actually used (*παρεσκευάσαντο τὰ πολέμια*), but the author had such a notion as *διεγίνοντο* in his mind. K.

C *πολέμια . . . μετὰ κινδύνων τὰς μελέτας ποιούμενοι*. *Πολέμια*, for *πολεμικά*, as often in Hdt. and Thuc., and also in the writers by whom they have been imitated; e. g. Dionys. Hal. Ant. p. 20, 8, *ᾗσαν δὲ τὰ πολέμια, ἐκ τοῦ μετὰ κινδύνων ποιῆσθαι μελέτας, πολλῶν ἀμείνους*. B.—*μετὰ κινδύνων*, in the midst of dangers; under circumstances of danger. Cf. *μετὰ πόνων . . . καὶ κινδύνων . . . μοχθοῦσιν*, 70 (below).

CHAPTER 19.

19 *ὑποτελεῖς—φόρου*, tributary. *ζυμμ.* of course acc. after *ἔχοντες* (not, as Matth. thought, after *ἠγοῦντο*). || *κατ' ὀλιγαρχίαν δέ. Κατ' ὀλιγαρχίαν ἐπιτηδεῖως* (*commode, convenienter*) *σφίσιν αὐτοῖς* (sc. *τοῖς Λακεδαιμονίοις*), for where the *secondary reflexive* would be the more regular, the *primary one* is occasionally found where no ambiguity can arise. Gr. 994 (785). || *πολιτεύσωσι θεραπεύοντες*. JN. *μόνον δὲ θεραπεύοντες ὅπως πολιτεύσωσι, κ.τ.λ. θεραπεύοντες* (= *operam dantes*) ὅπως . . . *πολιτεύσωσι* [al. *σουσι*]. Cf. Gr. 1313 (954) § 811. In the sense of *operam dare*, *θεραπεύειν* is also found with *μή* and inf.: *οἱ ἐπιβάται ἐθεράπευον . . . μὴ λείπεσθαι . . . τῆς ἄλλης ἐμπειρίας*, 7, 70. So 6, 61. Cf. also 1, 144, *σφίσιν ἐπιτηδεῖως αὐτονομῆσθαι*. B. || *παραλαβόντες*. How? Cf. i. 99. K. *ἠγοῦντο* must be supplied. || *ὥς* (not = *ὅταν*, B. but) *as*: the comparison of inequality does not refer to the *time* of their flourishing, but to the *degree* of it. || *τὰ κράτιστα ἀνθεῖν* (*optime* =) *maxime florere*. || *ἀκραιφνοῦς: ἀκραιφνῆς* [= *ἀ-κεραιο-φανῆς*] *integer* (cf. below 50, *ὀρῶντες προσγεγεννη-*

(P. μένας ναῦς ἀκραιφνεῖς), *fresh ships*. It does not occur elsewhere
9). in Attic prose. K.

CHAPTER 20.

20 μὲν οὖν. Gr. 1479 (1053, i). The opposed notion is καὶ ὁ
D πόλεμος οὗτος, ch. 21. K. || τοιαῦτα εὗρον, sc. ὄντα. || χαλεπὰ
ὄντα παντὶ ἐξῆς τεκμηρίῳ πιστεῦσαι, “*matters in which it is
difficult to trust each proof, as it successively presents itself:*” the
acc. τινὰ understood is the subj. of πιστεῦσαι. The irregularity in
the construction is, that instead of the *things* or *subjects* denoted by
χαλεπὰ being the *object* of πιστεῦσαι [= χαλ. ὄντα ὥστε τινὰ
πιστεῦσαι τούτοις, Gr. 1044, § 667, a], the infin. πιστεῦσαι has
a *new object of its own* (τεκμηρίῳ). But perhaps this compara-
tively loose structure may be admissible with an explanatory infin-
itive. Goeller says, we have a sort of grammatical attraction for
τοιαῦτα εὗρον, ὥστε πᾶν ἐξῆς τεκμήριον αὐτῶν χαλεπὸν εἶναι
πιστεῦσαι. Another question that arises is, how to construe πᾶν
ἐξῆς τεκμήριον. Kämpfer explains it thus: *quum cuius testimonio
deinceps forte oblato credere difficile sit*; but ἐξῆς denotes *regular
succession*, not *fortuitous* occurrence. P. translates: ‘*res difficilis
creditu, etiamsi ex ordine quodque testimonium ad rem comprobendam
proferatur*;’ *matters in which it is difficult to place confidence even in
proofs, as each is successively adduced*. K. reads (*ingeniously*, and I
think with *probability*) πᾶν τι for παντί, and considers the state-
ment, ‘*that it is difficult to believe each statement successively upon
proof*,’ to mean, that ‘*it is difficult to find a proof on which to found
our confidence of each successive statement*.’ To justify the dat. he
quotes Ar. Nub. 385: *τοῦτὶ τῷ χρηῖ πιστεύειν*; Πάντα ἐξῆς
(since both πάντα and ἅπαντα with ἐξῆς or ἐφεξῆς are common)
would be a more probable correction, but for the repetition of the
same termination which it would cause. || οἱ γάρ. If K.’s ex-
planation of the preceding words is the right one, the readiness to
accept traditional accounts gives the reason *why historical proofs* are
difficult to find. || καὶ ἦν. The distinction between καὶ εἰ and εἰ καί,
given Gr. 1464, h (1053, e) does not hold good of the use of καὶ ἦν
here. Cf. also § 861, 2, Pr. Intr. pt. ii. 313—316. || σφίσι, Gr. 988
(783). || ὁμοίως, ‘*just as if they were foreign*.’ B. || γοῦν. B. says:
“*the Athenian multitude for instance*.” But this does not give the
true force of γοῦν, which is, that “*whether the general statement is
true or not, yet at all events the Athenian multitude believe*,” &c.
|| Ἰππάρχος δὲ . . . αὐτοῦ. Cf. lib. vi. 53. These words are
parenthetical: = ‘*Hipparchus and Thessalus being his brothers*.’
If we supposed the clause to be dependent on ὅτι, it would state,
what it is impossible to suppose, that the Athenian populace did not
know even that Hipparchus was the brother of Hippias. K. (who
thinks, however, that νεώτεροι may have been accidentally omitted
from the text.) || ὑποτοπήσαντες = ὑπονοήσαντες, ὑπολαβόντες
(S.), common in Thuc., and not rare in Hdt. B. || ἐκείνη τῇ
ἡμέρᾳ, viz. that on which they had resolved to kill the tyrant.

(P. S. JN. καὶ παραχορήμα with μεμνηῦσθαι: 'just as they were 9). about to perpetrate the deed.' || ἐκ. Gr. 723 (580), § 621, c. So inf. 22, ἐκ τοῦ παρατυχόντος πυνθάνεσθαι, and Lys. 16. 18, ἐκ τῶν κινδυνεύειν ἐθελόντων ὠφελεῖσθε. K. || σφίσιν, Gr. 988 (783). || δράσαντές τι καὶ κινδυνεύσαι. P. translates it: *dummodo prius aliquid egissent, adeo pericula* (cruciatuum, supplicii, similia) *non detrectabant*. B. objects to the use of καὶ in this signification, but P. is not giving a new signification to καὶ (the force of which he does not mean to represent by *dummodo*, but by *adeo*), but expressing the *implied relation* between the participle δράσαντες and the verb: 'they wished at all events to accomplish something of *importance*, and (after) having done this (= *provided only* they could do this) they were prepared to run the hazard of their lives.' The καὶ does not exactly mean 'even,' but rather 'too:' they wished to have accomplished something, and *then* they would not mind periling their lives *also*. So far from there being any thing *unusual* in the use of the καὶ here, it is peculiarly and characteristically a classical Greek usage to prefix it to the second of two connected notions, where the connexion is too fine and indefinite to be expressed in other languages. Cf. Gr. 1476, i. The reason why ἐρῶντα is not used, perhaps is, that the *real danger* would follow the assassination; *that* might be easily accomplished, but the assassin would *then* be in danger of being either *cut down himself*, or *seized* and kept for torture and death. B. after P. quotes Pind. Nem. iv. 32: ἐπεὶ ῥέζοντά τι καὶ παθεῖν ἔοικεν (*convenit*), on which the Sch. quotes τὸν ἐρῶντά πού τι καὶ παθεῖν ὀφείλεται from a Tragic writer; and Böckh adds from Theoph. Antioch. δράσαντα γὰρ τοὶ καὶ παθεῖν ὀφείλεται.

PAGE 10.

A ἀμνηστῶ (= *memoriam deleo*), a very rare word, which, besides this passage, I have only met with in Soph. El. 482. Arat. Deos. 115. B. || καὶ οἱ ἄλλοι Ἕλληνες, opp. to the *Athenians*. || μὴ μιᾷ ψήφῳ. Br. Thirlwall thinks that the difference between *this* statement and Hdt. 6, 57 may be reconciled by supposing, that in council the voice of each king told for no more than that of any other senator, but the king of the elder house may have had a casting vote (1, 319). || προστίθεσθαι (*se adjungere* s. *accedere* =) *suffragari*. || τὸν Πιτανάτην λόχον αὐτοῖς εἶναι. Rursus discrepat ab Herodot. 9, 53. P.—Here again it is thought by some that a blow is aimed at Hdt. (ix. 53; iii. 55). It is said that Caracalla, in imitation of antiquity, composed a λόχος Πιτανάτης of Spartans. So the Tarentines, in order to retain the local names of their mother city, had a division of their army which was called Pitantes; also upon a coin of Tarentum the περίπολοι Πιτανᾶτοι are mentioned. All this seems to favour the truth of the statement of Hdt. Cf. Müll. Dorians, ii. p. 49. n. t. Schweig. ad Herodot. l. c. conciliates the statement of these two great historians, by sup-

(P. posing that there was such a band commanded by Amompharetus 10). in the battle at Plataea, which, not being perpetual, ceased to exist in the time of Thucydides. O. || ἀταλαίπωρος, *indiligens*. Tac. seems to have had this passage of our author in mind, when complaining, Hist. iv. 49. of the ‘*vulgi indiligentiam veri*’; and our author himself may have had the sentiment suggested to him by a passage of Aristoph. Dan. (fr.) οὕτως αὐτοῖς ἀταλαίπωρος [read ἀταλαιπώρως] ἢ ποιήσις διάκειται. B. The possibility of this supposition must depend on the year in which the *Danaïdes* was exhibited, which I do not find in Clinton. Aristophanes continued to exhibit till B.C. 388. The exile of Thucyd., which lasted twenty years, terminated in B.C. 403. || τὰ ἔτοιμα = *ea quæ in promptu sunt* (P.), *in opinions ready-made to their hands*.

CHAPTER 21.

21 ἐκ δὲ τῶν εἰρημένων (dpt on νομίζων) resumes the subject from B τὰ μὲν οὖν at the beginning of the previous chapter. || ὄμως = εἰ καὶ τὰ παλαιὰ χαλεπὰ ἐστὶ πιστεῦσαι. JN. ὄμως τις οὐκ ἂν ἀμαρτάνοι νομίζων (= in thinking) ἂ διήλθον τοιαῦτα [εἶναι] μάλιστα. || τοιαῦτα, such as I have represented them to be. Since τοιοῦτος refers to what precedes, Gr. 1011 (793) § 655, 6, it is not necessary to understand οἷα διήλθον (with P.). || μάλιστα, *on the whole*. || ἂ διήλθον is the object of νομίζων. K.—διελθεῖν = *enarrare* is by no means rare (B.): it occurs again 4, 62, 2, ὅσα — ἂν τις διέλθοι: and Pape observes that it is often used in this sense in prose, especially in Plato. || καὶ connects πιστεύων with νομίζων (K.), and πιστεύων has for its object not a case, but the clause, ὡς ποιηταὶ ὑμνήκασι περὶ αὐτῶν. || λογογράφοι, i. e. *writers of prose* as opposed to ποιηταί, which seems here to designate those early chroniclers who wrote in verse. The name *logographers*, which Thuc. here applies to his predecessors, is now given by scholars to the historians who preceded Hdt., and whose histories were composed of myths and traditionary stories, although doubtless containing much that was true. Cf. Müll. Litt. of Greece, p. 265. O. || συντιθέναι λόγους does not necessarily carry with it the notion of *making up a fictitious narrative*, which it has in Dem. 277: λόγους ἐνπροσώπους καὶ μύθους συνθείς (B), e. g. Isoc. 13, 16: τῶν μὲν ἰδεῶν, ἐξ ὧν τοὺς λόγους ἅπαντας καὶ λέγομεν καὶ συντίθεμεν. K. || ἐπὶ . . . ἀληθέστερον, with a view to their being *alluring to the ear rather than consistent with truth* (O.), ‘*in language more attractive than truthful*’ (D.). “When two adjectives are compared with each other, so as to signify that the property or quality is found in a higher degree in one than in the other, both of them are put in the comparative.” O. Gr. 1339 (771) § 782, f. || προσαγωγός, *attractive*, rare. Luc. P. || ἀνεξέλεγκτα, nat. ‘*not admitting of refutation*’ (B.), nor ‘*admitting of no proof*’ (D.); but ‘*which can nei-*

(P. *ther be proved nor disproved.* A. 'Ελέγχειν does not necessarily imply *refutation*, but is also used of *establishing a point by certain proof*: εἰ ταῦτα ἦν μὴ ἰκανῶς ἔργοις ἐληλεγμένα ὅτι δυνατὰ γενέσθαι. Pl. Legg. 7, 805, c. || τὰ πολλά is appositive. K. || αὐτῶν dpt on τὰ πολλά. || ἐπὶ τὸ μυθῶδες ἐκνευικηκέναι = 'to have fought their way to the fabulous;' not 'to have come to be regarded as fabulous' (D.), but to have really become a portion of fabulous history, from the gradual accretions of traditional misrepresentations, exaggerated statements, &c. || ὡς παλαιὰ εἶναι, for things so ancient. Gr. 1513, 3, § 864, 2: the whole clause is a modification of ἀποχρώντως (K.), *sufficiently*. So in 7, 77, a, ἀποχρώντως ἤδη τετιμωρήμεθα. || ὁ πόλεμος is the subject of δηλώσει. O. || ἐν ᾧ, sc. χρόνῳ. || παυσαμένων, sc. τοῦ πολεμεῖν. || αὐτῶν (sc. τῶν ἀρχαίων) dpt on μείζων. O. || ὅμως, notwithstanding the propensity to regard the past with an exaggerated admiration. || δηλώσει . . . γεγενημένος, will appear (or, be seen) to have been. The full construction is found in Hdt.: Λιβύη δηλοῖ ἐωντὴν εὐῖσα περιῖρρυτος, 1, 174, 2; afterwards the acc. was omitted in this construction, and δηλοῦν c. partcp. was considered = φαίνεσθαι. Gr. 1110 (843) § 684, 2. So 3, 84, 2: ἡ ἀνθρωπεία φύσις . . . ἐδήλωσεν ἀκρατῆς ὀργῆς οὔσα.

CHAPTER 22.

22 καὶ . . . ἕκαστοι, and as to the several (ἕκαστοι) speeches which c were made. Λόγῳ is antithetic to τὰ δ' ἔργα τῶν πραχθέντων, § 2 infra. O. When the pupil is told that "ἕκαστοι for ἑκάτεροι is late," (L. and S.) he must still be prepared to meet with ἕκαστοι when the reference to two parties is combined with a reference to several subdivisions of the two wholes, or to several acts of both sides. Thus with reference to the Greeks and Trojans, after the various tribes composing each host have been narrated, Hom. says: αὐτὰρ ἐπεὶ κόσμηθεν ἄμ' ἠγεμόνεσσιν ἕκαστοι, Τρῶες μὲν, κ.τ.λ. || λόγῳ εἶπον. But λόγῳ is not a mere pleonasm, but implies regular set speeches or orations. B. K. || μέλλοντες πολεμήσειν, Gr. 765 (613) § 405, obs. 2, fin. || ἐν αὐτῷ = ἐν τῷ πολεμεῖν. O. || τὴν ἀκρίβειαν αὐτὴν τῶν λεχθέντων (a changed construction for τοῦτων τὴν ἀκρίβειαν) = ταῦτα τὰ λεχθέντα ἀκριβῶς. (P. O.) || ἐμοὶ limits χαλεπόν. O. || τοῖς ἄλλοθέν ποθεν, . . . ἀπαγγέλλουσιν is opposed to ἐμοὶ . . . ἤκουσα. O. || ὡς. JN. ὡς ἐδόκουν εἰπεῖν ἄν (κ.τ.λ.) = quo modo [sc. si ita dixissent] mihi videbantur maxime consentanea dicturi fuisse. || περὶ τῶν αἰεῖ (= quoque tempore, Gr. 1521, 2) παρόντων. Cf. 11, 2, μέρει τῷ αἰεῖ παρόντι ἀντεῖχον. || ἐχομένῳ. ἔχισθαι, to keep close to, to adhere to. Gr. 860 (670) § 53C. || τῆς ξυμπάσης γνώμης (the meaning taken as a whole =) 'the general sense.' || οὕτως responds to ὡς in ὡς δ' ἂν ἐδόκουν. O.—"It thus appears that the speeches recorded by Thucydides are genuine as to their substance, although the style, the arrangement, and many of the particular arguments are altogether his own. They are like the speeches written by

(P. Johnson for the Parliamentary debates in the Gentleman's Magazine; the substance of the debate was reported to him, and he then enlarged and embellished it, in order to set it off to the best advantage." *A.* || τὰ δ' . . . πολέμῳ, but as to the deeds which were actually performed in the war. *O.* || τὰ ἔργα τῶν πραχθέντων is opposed to ὅσα λόγῳ εἶπον, and the ἐν τῷ πολέμῳ limits the narration of the actions to the actual events of the war, whereas the speeches narrated are not only those delivered ἐν αὐτῷ (= τῷ πολεμῶν) ἤδη ὄντες, but also those that were spoken when the two hostile parties were about to commence the war, μίλλοντες πολεμήσειν. The phrase ἔργα τῶν πραχθέντων (i. e., the actual facts, or circumstances of what was done), is used rather than τὰ πραχθέντα or ἔργα τὰ πραχθέντα, for the sake of preserving the concinnity of expression between this and the λόγῳ εἶπον. *P.* I cannot but prefer this mode of understanding the passage to *K.*'s, who considers τῶν πραχθέντων ἐν τῷ πολ. a general expression for every thing that was done in the war (in the widest sense of done, including what was said), and τὰ ἔργα for only a part of the whole τὰ πραχθέντα, the actual operations as facts. Cf. *Herm.* ad *Trach.* 229, who translates it, "id quod vere factum est." || ἐκ τοῦ παρατυχόντος = from any chance informant. *D.* In which sense ὁ τυχών is the usual word. *K.* || ὡς ἐμοὶ ἐδόκει = according to any mere impressions of my own. *O.* || ἀλλ' οἷς τε— = ἀλλὰ ταῦτά τε ἠξίωσα γράφειν οἷς αὐτὸς παρήν και—: there then follows a changed construction. *K.* considers that, instead of the regular και ἃ ἐπεξήλθον παρὰ τῶν ἄλλων, we have και ἐπεξελθὼν παρὰ τῶν ἄλλων. I would not venture to say that ἐπίρχεσθαι παρὰ τινος is incorrect (*P. G.*); but I am more inclined to think that παρὰ τῶν ἄλλων depends loosely on γράφειν = to relate other facts on the authority of others; ἐπεξελθὼν, &c., will then introduce a closer specification of the manner in which this was done, not till after he had investigated [ἐπεξελθὼν ἐρευνῶν (*S.*); rather ἐρευνήσας] each particular with all possible utmost accuracy. || αὐτὸς παρήν. It is supposed that Thucydides served in the first seven years of the war, for in the eighth he was appointed to the command of the Athenian fleet off the coast of Thrace. From what he says, he must have been an eye-witness and an ear-witness of many things, which were done and said in this war. *O.*

D. οὐ . . . ἔλεγον. did not give the same account of the same actions. *O.* || ἀλλ' ὡς . . . ἔχοι, literally, as any one might be in respect of good will to either party, or of his memory = as any one was inclined to be partial to either party, or as his memory served him. To the phrase ὡς ἔχει the genitive is added, to show in what respect the sense of the verb is to be taken. *O.* || ἑκατέρων is the objective gen. dpt on εὐνοίας = to (or towards) either party. || μὲν refers forward to δέ in ὅσοι δὲ βουλήσονται. In this way ἀτερπέστερον is opposed to ὠφέλιμα *infra.* *O.* || τὸ μὴ μυθῶδες αὐτῶν, their being free from myths. The negative μή is used, because the clause may be resolved into *quia nullæ in iis exstant fabulæ*, instead of *exstant*, which would express actuality without reference to any supposition,

(P. and would therefore demand τὸ οὐ μυθῶδες. Cf. Gr. § 745, obs. 3. O. 10). Cf. Gr. 1188. || τῶν τε . . . ἔσεσθαι. Construct: σκοπεῖν τὸ σαφές D (the truth) τῶν γενομένων (καὶ τὸ σαφές) τῶν μελλόντων ποτὲ αὐθις, κ.τ.λ. Κατὰ τὸ ἀνθρώπειον, according to the course of human affairs, in all human probability (ἀνθρωπέως). O. || τοιούτων καὶ παραπλησίων. So I, 143; and (with τὲ καὶ) 7, 78. Cf. Lat. *hæc atque alia*, &c., and Kritz. ad Sall. Cat. 14, 4. P. || κρίνειν (sc. τούτους referring to ὄσοι), for them to judge, is the subject of ἔξει. The pronoun to be supplied here refers probably to political characters, who endeavour to acquire a knowledge of the future by the study of the past, and to whom such a history as this would be pre-eminently useful. O. || ἀρκούντως ἔξει, sc. ἐμοί (not τούτοις or αὐτοῖς P.) || κτήμά τε . . . ξύγκειται = ξύγκειται ὡς κτήμά τε ἐς αἰεί, this (i. e. his history) is composed as a possession for ever. D. || ἐς αἰεί, in æternum = our old for aye. B. We must not (with B.) think ἐς αἰεί an abridged form = ἐς τὸν αἰεί χρόνον: but αἰεί is used substantively. Cf. μέχρις ἐνταῦθα, &c. Xen. An. 515, 4. Th. uses it again in 129, and v. 105, 2. || ἀγώνισμα, a prize composition; a trial of literary skill. O. Quint. I. O. 10, 1, 31: *Historia scribitur ad narrandum, non ad probandum, totumque opus non ad actum rei pugnamque præsentem (ἀγώνισμα), sed ad memoriam posteritatis et ingenii famam (ἐς αἰεί) componitur (ξύγκειται)*. Ἀγώνισμα denotes, 1. any contest, whether gymnastic or musical (as we should say, literary), especially such as were publicly engaged in for a prize: 2. as here, the work itself as engaged in for public display. B. *Opus quod ἐπιδείξιος causâ certamen init.* P. Reference is here supposed to be had also to Hdt., but the doubt, which now hangs over the statement of Lucian in respect to the recitation of Herodotus's history at Olympia, makes such a reference in this place to an equal extent uncertain. Besides, those critics, who are continually spying out references to Hdt. of the kind here and previously referred to, should remember that it does not add to the praise of Thuc., to represent him as indulging in these covert and petty allusions, the designed object of which must have been to disparage the credibility, and thus undermine the reputation of his great predecessor and rival for coming ages. O. || ἐς τὸ παραχρήμα denotes the object or purpose of ἀγώνισμα (K. § 290, 2, 3, a). O. || ἀκούειν, sc. τινά. O.

CHAPTER 23.

23 τῶν δὲ πρότερον. Gr. 690 (554) § 456. || δυοῖν ναυμαχίαι, sc. the sea-fights at Artemisium and Salamis. The land engagements were those at Pylæ and Plataæ. O. K. thinks that since these victories did not decide the war, we must understand *Salamis, Plataæ*, and the double battle at *Mycalæ*. [Handbk. Anct. Hist. 280, D.] δυοῖν is the genitive, and depends on κρίσιν, had its decision of two sea-fights = found its decision in two sea-fights. P., H., G., K. read δυοῖν, but δυεῖν, the reading of [Bek. and] Dindorf, is

(P. supported by B., A., &c., and by the authority also of almost all 10). the MSS. O. || ταχειαν την κρίσιν ἔσχε. Gr. 681 (550) § 458, obs. 2.

PAGE 11.

- A μέγα προῦβη = προῦβη (ὥστε εἶναι) μέγα, i. e. the predicate μέγα is *proleptic*. Gr. 643 (523) § 439, 2. || ξυνηέχθη γενέσθαι, *happened to be = befell*. || ἕτερα refers to παθήματα, to be mentally supplied from the preceding member. O. || ἐν ἴσῳ χρόνῳ, i. e. in twenty-seven years. || οὔτε γὰρ ἡρημώθησαν. The sentiment is as though it had been written: πλείσται γὰρ πόλεις ἐν τῷδε τῷ πολέμῳ ληφθεῖσαι ἡρημώθησαν (*were taken and laid desolate*. D.), since the construction is continued with αἱ μὲν—αἱ δὲ—εἰσὶ δὲ αἱ, whereas the words as they now stand would require to be followed by οὔτε ὑπὸ βαρβάρων, οὔτε ὑπὸ σφῶν, &c. The negative form given by οὔτε γὰρ πόλεις τοσαίδε, adds much to the vivacity and strength of the passage. With ἡρημώθησαν we may mentally supply πρότερον ἐν ἴσῳ χρόνῳ. O. || τοσαίδε, as many as in this war (which I am going to relate). Gr. 1011 (793) § 655, 6. || ὑπὸ βαρβάρων. Only Mycalessus is mentioned. Cf. 7, 29. K. || ὑπὸ σφῶν αὐτῶν ἀντιπολεμούντων. None are mentioned but Plataea (3, 68) and Thyrea (4, 57). Haack includes Mytilene, but a reference to 3, 50, will show that the walls only of that city were demolished, the city being saved from destruction by the reconsideration and rejection of a vote to destroy it, which had been passed by the Athenian assembly on the preceding day (cf. 3. 49). O. || εἰσὶ δὲ αἱ. Gr. 1221, d (906) § 817, obs. 3. || καὶ οἰκήτορας μετέβαλον (sc. ἐν τούτῳ τῷ πολέμῳ), *some too changed inhabitants*, i. e. had their inhabitants driven away to make room for others. The cities here referred to are Ægina (2, 27), Potidæa (2, 70), Scio (5, 32), and Melos (5, 118). K. || φυγαί, *banishments*. || φόνος, sc. ἦν, ἐγένετο φυγαί καὶ φόνος are to be closely joined, the οὔτε extending to both notions. P., K. || ὁ μὲν . . . ὁ δέ, *partly—partly*. O. || διὰ τὸ στασιάζειν, *through sedition*, H. thinks that reference is had in this place to the Corcyraeans especially. P. adds the Argives (5, 82), the Samians (8, 21, 73), and others. O. || ἀκοῆ, *from hearsay*, is here opposed to ἔργῳ, *by fact*. || οὐκ ἄπιστα κατέστη (*became =*) *were rendered not incredible*. || σεισμῶν τε πέρι, *both as it respects earthquakes*. O. || ἅμα—καί, *at once—and*. || γῆς does not here mean the habitable globe (though B. is wrong in thinking that sense would require the article), but it signifies *land, territory*, and ἐπὶ πλείστον μέρος γῆς—ἐπέσχον, *occupied a very extensive territory = were very extensively prevalent*. O. || ἐπέσχον, here intrans. (as ἀντέχειν, ἀπέχειν), cf. Gr. 720 (578) § 360. So ἐπὶ πλείους ἡμέρας ὁ σεισμός ἐπέσχε, Dio. Cass. p. 1140. τῶν ἐτησίων ἐπεχόντων, Pol. 5, 5, 6. B.
- B αὐχμοί, in pl. Isocr. 9, 14, 11, 13. So *siccitates*, Cæs. B. G. 5, 24. K. || ἔστι παρ' οἷς (= παρ' ἐνίοις) Gr. 1221, e (906) § 817, 5. || ἀπ' αὐτῶν, i. e. αὐχμῶν. The connexion of λιμός and λοιμός is so common as to be almost proverbial. Cf. Matt. 24, 7. O. || καὶ

- (P. ἡ νόσος, and that which produced the most damage (οὐχ 11). ἤκιστα, a litotes. See n. on i. 3, § 1) and destroyed a considerable part (μέρος τι),—the pestilential disease. Some critics refer μέρος to territory and supply γῆς, i. e. Ἀττικῆς. Others translate: *did its share of destruction*. O. || μέρος seems to imply more than a part, for all the other visitations had destroyed a part of the people. It appears to signify so large a part as sensibly to affect the whole by its absence; a proportion or substantive part of the whole nation. Thus also it is used 7, 30. A. || ἡ λοιμώδης νόσος (stronger than ὁ λοιμός) takes the article because it is expegetical of ἡ . . . φθείρασα. In illustration of the repeated article, K. quotes Pl. Gorg. 502, B: τί δὲ δὴ ἡ σεμνὴ αὐτῆ καὶ θαυμαστὴ ἡ τῆς τραγωδίας ποιήσις . . . ; || μετὰ, ἅμα, and ξυν- are not pleonastic, but highly intensive. O. K. quotes Pl. Symp. 209, συνεκτρέφει κοινῶ μετ' ἐκείνον, and Pol: 277, and B. St. Paul, 1 Thess. iv. 17, ἅμα σὺν αὐτοῖς ἀρπαγησόμεθα. || ξυνεπέθετο, properly of a hostile attack, exactly agreeing with our expression, *fell upon them*. || τριακοντούτεις. Thuc. also uses τριακοντούτιδες (1, 87), τριακονταῖτες (5, 14). K. Εὐβοίας ἄλωσιν by the Athenians under Pericles. [Hdbk. Anct. Hist. 289.] || διότι, *why, wherefore*. O. || προέγραψα πρῶτον is apparently pleonastic, but the πρῶτον marks the precedence more strongly and definitely. K. compares πρότερον προκρούειν. Ar. Eccl. 1017. || τὰς διαφοράς, those which led to the war. O. || τοῦ μή τινα ζητῆσαι ποτε, *in order that* [Gr. 1080 (827) § 492] *no one may ever inquire*. Cf. Schöm. ad Isæ. p. 181. K. || πρόφασιν, *cause, occasion*, opposed to αἰτίαι, *apparent causes, ostensible reasons*. These words might well have changed places, as both are employed out of their usual signification. πρόφασιν is the subject of εἶναι understood, the predicate of which is τοὺς Ἀθηναίους—ἀναγκάσαι (= τὸ τοὺς Ἀθηναίους ἀναγκάσαι). O. Gr. 1075 (823).
- C γιγνομένους, *not, because they had become, but because they were becoming*. || ἐς τὸ φανερόν λεγόμεναι—ἐκατέρων *openly alleged by each party*. K. says αἰτίαι ἐκατέρων, ἀφ' ὧν = αἰτίαι ἀφ' ὧν ἐκάτεροι: but it does not require this explanation, since αἰτίαι ἐκατέρων (*objective gen.*) = *the causes alleged by each party*. Gr. 824, b, c (659) § 464. There is a mixture of two constructions: τὴν ἀλ. πρόφασιν τοὺς Ἀθ. ἡγοῦμαι. μεγ. γιγνομένους, and ἡγοῦμαι τοὺς Ἀθ. μεγ. γιγν. ἀναγκάσαι ἐς τὸ πολεμεῖν. K. || ἀφ' ὧν, *on account of which*.

CHAPTER 24.

- 24 Ἐπίδαμνος. Epidamnus, afterwards called Dyrrachium, and now Durazzo, is said by Euseb. Chron. to have been founded 188 years before this. O.—By τὸν Ἰόνιον κόλπον (*the Ionian gulf*) is not meant the Ionian sea, but the southern part of that portion of it which was afterwards called the Adriatic. O. || ἐσπλέοντι [Gr. 1147, h (869, b) § 599, 1] = *as you sail in*. || προσοικοῦσι, *bordered on, dwelt near to*. The accusative which follows this verb

(P. depends on the preposition. O. || **Ταυλάντιοι**. Müller places the 11). Taulantii to the north of Epidamnus, but B. contends that their country lay between Epidamnus and Apollonia. O. || **τῶν ἀφ' Ἡρακλέους**, of the posterity of Hercules. It was usual to select the ækists, when new colonies were planted, from the distinguished Heracleid families which were found in all the Dorian cities. Cf. Grote's Hist. Greece, ii. p. 479. O. || **κατὰ δὴ τὸν παλ. νόμον**. The conjunction δὴ here and in similar passages merely serves to call the reader's attention "in compliance, you must know, with the ancient custom." A.—τόν = the well-known. K. || **ἐκ τῆς μητροπόλεως**, i. e. from Corinth, which was the mother city of Corcyra. O. || **κατακληθείς**, being called to this office. O.

D **στασιάσαντες δὲ ἐν ἀλλήλοις, κ.τ.λ.** It is better to make ἀπό πολέμου τινός dpt on ἐφθάρησαν (P., Bl., K., O.) than on στασιάσαντες (H., G., A.). || **ὡς λέγεται** is to be taken with the preceding words. O. || **ἐφθάρησαν**, 'eorum vires fractæ sunt' (G.), were wasted, were reduced very low. B. || **τὰ δὲ τελευταῖα**, novissimo tempore, i. e. in the time immediately before this (the Peloponnesian) war. So τὰ τελευταῖα ἐναγχος, B, 85. || **τοὺς δυνατούς**, 'optimates.' "There was here, it seems, as well as elsewhere, that contest between the οἱ ἔχοντες and the οἱ οὐκ ἔχοντες, the have-somethings and the have-nothings, which has harassed, more or less, every nation that has arrived at any height of civilization, and seems particularly to infest old and thickly inhabited countries." B. || **οἱ . . . ὄντες**, those who were in the city, in contradistinction to those who had been expelled. O. || **ὡς μητρόπολιν οὔσαν**, as being their mother city. D. || **μὴ σφᾶς περιορᾶν φθειρομένους**, not to look on and see them come to ruin. Cf. Liddell and Scott under περιοράω. O. Gr. 1115 (846) § 687. || **τοὺς . . . φεύγοντας**, the exiles (Gr. 767, g (614, d) § 396.

PAGE 12.

A **ταῦτα . . . ἐδέοντο**. In the sense of to request, εἶσθαι takes the accus. of the thing when it is such a neut. as τί, ταῦτα, πολλά. Cf. Gr. 963 (761) § 529, obs. 1. || **καθεζόμενοι ἐς τὸ Ἡραῖον** (in the temple of Héra = Juno) by constructio prægnaans for ἐλθόντες ἐς τὸ Ἡραῖον καθεζόντο ἐν αὐτῷ. Gr. 1433 (1037) § 645. || **ἰκετεῖαν οὐκ ἐδέξαντο**, probably because the government of Epidamnus was now democratical, while that of the Corcyraeans was aristocratical. O.

CHAPTER 25.

25 **γνόντες . . . οὔσαν**, knowing that (finding) there was. Cf. Gr. 1117, 4 (848, 4) § 683, obs. 2. || **τιμωρίαν = βοήθειαν**. || **ἐν . . . παρόν**, were in a state of perplexity what to do in the present exigency; literally, were held in a strait, &c. θέσθαι, i. e. (virtually) ὥστε θέσθαι, or ἐς τὸ θέσθαι. O. θέσθαι, to arrange, to settle; a term borrowed from the putting down one's piece at chess, &c. K. || **πέμψαντες ἐς Δελφούς**. "The usual resource of desponding states." Mitford. || **εἰ παραδοῖεν**. The optative

(P. (after an historical tense) is used in indirect interrogative sentences, 12). when the question is to be represented as proceeding from the mind of another. O. Gr. 1369 (990) § 879. || τιμωρίαν . . . ποιείσθαι = τιμωρίαν λαβεῖν. O. || ὁ δ', i. e. the oracle. || ἀνείλε, answered: the term techn. for the response of an oracle. || ἡγεμόνας (i. e. τοὺς Κορινθίους), leaders, heads of the colony. They had been the founders of Epidamnus through the medium of Corcyra, now they were constituted the immediate founders, and received, as such, the allegiance of the Epidamnians. O. || τὸ μαντεῖον = τὸ μάντευμα. O. || τὸν . . . ὄντα, showing clearly that their founder was from Corinth. With the infin., δέικνυμι signifies to teach. Gr. 1117 (848) § 684, 3. K. says that the use of σφῶν for ἑαυτῶν in a connexion like that before us is mostly Ionic and Thucydidean.

B ἐδέοντό τε. Hermann on Eurip. Med. (Opusc. iii. p. 156) defines these words, *prætereaque orabant*. He lays down also the rule, that τέ is not employed to connect a main circumstance, but one inferior in importance. But I cannot see why the entreating, &c. in this place, is not to be regarded as an important circumstance, inasmuch as it was the burden of the message which had been previously sent to the Corcyræans, and that to which the delivering up of the colony to the Corinthians was an indispensable step, a *sine qua non*. O. || διαφθειρομένους is more intensive than φθειρομένους (i. 24, § 6), utterly (δια-) perishing. O. || δέ in Κορίνθιοι δέ is a general connective. O. || τέ after κατά is responded to by δέ in ἄμα δέ, serving thus to connect the reasons why the Corinthians acceded to the request of the Epidamnians. O. || ἑαυτῶν εἶναι, was theirs. || ὄντες, to be resolved *adversatively*: although they were. || οὔτε γὰρ . . . διδόντες. The construction may be made regular by writing οὔτε δίδόντες, or οὔτε γὰρ ἐδίδοσαν, or still better, by repeating παρημέλουν (Küh. § 313, r. 1). The existence of γὰρ shows, that the writer intended to have repeated a verb of similar meaning to παρημέλουν. This, as A. remarks, he either forgot, or supposed that παρημέλουν itself could serve as the verb, notwithstanding by the insertion of γὰρ he had rendered it grammatically impossible. O. || πανηγύρῃσι, festive assemblies. The Sch. refers this to the Olympic and Nemean games, but it is better to understand by it the public festivals in each city. O. || γέρα τὰ νομιζόμενα includes probably the προεδρία. O. "In the case of a colony and its metropolis, it was a frequent practice that citizens of the metropolis were honoured with a privileged seat at the festivals of the colony, or that one of their number was presented with the first taste of the sacrificial victim." Grote. || οὔτε . . . ἱερῶν has afforded commentators much trouble. B. translates: *nor committed the leading part of the sacrificial rites to a Corinthian*; literally, *not beginning the sacrificial rites with a Corinthian* (O.); *nor presenting to a Corinthian the first portions of their sacrifices*, either at the sacrificial banquet, or that he might burn them on the altar. K. "ἀρχεσθαι (κατάρχεσθαι) is a sacrificial word, denoting (a) usually

(P. the beginning of the religious rite, or the consecration of the victim : 12). but (b) it also stands for taking away from a whole or from a store, as to take the first fruits of something in order to consecrate it, e. g. Od. 14, 427, πάντοθεν ἀρχόμενος μελέων, taking away from all some flesh for sacrifice." Buttm. Lexil. 169. I consider Κορινθίῳ ἀνδρί not a dat. commodi (= in usum viri Corinthii), but a dat. dpt on the notion of giving or offering implied by προκατάρχεσθαι τῶν ἱερῶν = to take some first portions of the sacrifices. I would compare with this dat. the dat. after προπίνειν τινί τι. [Other interpretations are neque rem divinam auspicabantur viro Corinthio operante sacris (Steph. P. in Ed. min.): non in usum viri Corinthii sacra auspicantes, seu primas victimas immolantes. P. Ed. maj. G. stops off προκ. τῶν ἱερῶν, and makes Κορ. ἀνδρί dpt on διδόντες γέρα τὰ νομιζόμενα.] || περιφρονούντες mly with gen. So ὑπερφρονεῖν has acc. in Ar. Nub. 226 (τοὺς θεοὺς ὑπερφρονεῖς). K. The accus. is found Ar. Nub. 741, περιφ. τὰ πράγματα, and v. 225, ἀεροβατῶ, καὶ περιφρονῶ τὸν ἥλιον, i. e. 'look above the sun;' and Lucian, iii. 497, 1, περιφ. Καλλιόπην. Jos. Ant. iv. 8, 4, περιφ. τοὺς γονεῖς. Greg. Naz. epitaph on his father: τοῦ κόσμου περιφ. τὸ ἀπατηλόν, 'lookest above.' B. || χρημάτων δυνάμει is opposed to τῆ ἐς πόλεμον παρασκευῇ (infra), and shows in what respect ὅμοια is to be taken. The καί before χρημάτων has reference to καί before τῆ ἐς πόλεμον. K. || ὄντες . . . ὅμοια τοῖς Ἑλλήνων πλουσιωτάτοις, put (by a use of adv. for adj., on which see Matth. Gr. § 200) for ὄντες πλούσιοι ὅμοια τοῖς μάλιστα (πλουσίοις) τῶν Ἑλλήνων, as in Hdt. vii. 116, we have: ἀνὴρ δόκιμος ὅμοια τῷ μάλιστα, and iii. 57. Jos. Ant. xix. 1, 18, χρήματα περιβεβλημένος ὅμοια τοῖς Ῥωμαίων πλουσιωτάτοις. B.—ὅμοια . . . πλουσιωτάτοις, equal to the richest of the Grecian states. O.

c Δυνατώτεροι, than the Corinthians. O. || ἐπαυρόμενοι, sometimes (ἔστιν ὅτε [Gr. 1222 (906) § 817, 5, obs. 4] priding themselves on being even far superior in their fleet. D.—ἐπαυρόμενοι implies a conceited persuasion, and hence is connected with the inf. = believing in their conceit that they were superior, &c. || ναυτικῶ dpt on προέχειν: ναυτικόν (= τὸ ναυτικόν) substantivized, = fleet. || καὶ κατὰ, even on account of. "κατὰ est propter, nisi cum S. ita accipias ut: ut decebat eos, qui successerant [successissent] Phæaciibus." G. With the order of the words in τὴν . . . Φαι. προεν. τῆς Κερκ. cf. 7, 34, 5: διὰ τὴν τοῦ ἀνέμου ἄπωσιν αὐτῶν ἐς τὸ πέλαγος. P. || ἦ, for this reason (cf. i. 11, init.) refers to the fact just before alluded to, that the Phæacians formerly had occupied their island. O. || οὐκ ἀδύνατοι, not deficient in power = of no inconsiderable power, very powerful.

CHAPTER 26.

26 ἐγκλήματα ἔχοντες = κατηγοροῦντες. Phav. O. || ἔπεμπον. impf. Gr. 749 (601). || τὴν ὠφελίαν, sc. that which the Epidamnians requested. || οἰκήτορα . . . κελεύοντες, making proclamation that any one who chose might go as a colonist. O. || ἰέναι. On

(P. the present inf. cf. Gr. 1092 (831, b). || Ἀμπρακιωτῶν depends on 12). φρουρούς. Ambracia, in the southern part of Epirus, was founded by a Corinthian colony, as was also Leucadia, an island on the western coast of Acarnania. O. || φρουρούς depends on the general notion of 'commanding to go,' 'sending,' implied by the preceding ἵνα κελεύοντες. || πεζῇ, by land [cf. Xen. An. 5, 4, 5, διασωθῆναι βουλόμεθα πρὸς τὴν Ἑλλάδα πεζῇ· πλοῖα γὰρ οὐκ ἔχομεν· κ.τ.λ.]. Although it is not said expressly, that they went to Epidamnus, yet it is implied in the emphasis which must be given to πεζῇ = they went by land to Apollonia, and afterwards proceeded to Epidamnus by water. Apollonia, the ruins of which are now called Pollina, was situated near the mouth of the Æas or Aous (now Voioussa), about fifteen miles south of the Apsus. It was at this time dependent upon Corinth. Bloomf. suggests that they went by water from Apollonia, in order to avoid the danger of passing through the territory of the Taulantii. O.

D Δέει, from fear. || κωλύονται. The subjunctive here, after an historical tense (ἐπορεύθησαν), imparts vivacity to the discourse, by narrating past events as though they were present. Gr. 1306, b. § 806, 1, 2. Observe that the subj. κωλ. is of the present tense, implying that it was an attempt to hinder them that they feared; in the act. it would be κωλύωσι should attempt (or offer) to prevent their passage. || περαιούμενοι, while passing, on their passage. || ἐπειδὴ ἦσθοντο . . . ἤκοντας, when they found (were informed) that they were come. With the participle, αἰσθάνεσθαι signifies to perceive, to observe; with the infinitive, to think (to feel convinced). Gr. 1117, 5. § 683, obs. || ναυσί is the dat. of accompaniment. || ἑτέρω στόλῳ consisting of fifteen ships, since the whole fleet of the Corcyraeans is said below (A) to consist of forty ships. || κατ' ἐπήρειαν, not, insultingly, with insolent threats (O.), but vexatiously, in a spirit of vexatious malice, or, of wanton insult. Aristotle's well-known definition of ἐπήρεια is a κάκωσις οὐχ ἵνα τι αὐτῷ ἀλλὰ μὴ ἐκείνῳ. As O. well observes, the haughty demand made here by the Corcyraeans, arose less from a desire to aid the exiles, than from hatred to the Epidamnians, increased probably by the intelligence that they had applied to Corinth for assistance. || γάρ in ἦλθον γάρ introduces the reason for the demand made by the Corcyraeans in behalf of the exiles. The parenthetic clause extends to κατάγειν, after which the demand made by the Corcyraeans is resumed, the τέ in τοὺς τε φρουρούς corresponding to the τέ in τοὺς τε φεύγοντας, and ἀποπέμπειν depending on ἐκέλευον κατ' ἐπήρειαν at the beginning of the section. O. || τάφους . . . ξυγγένειαν, pointing out the sepulchres (of their ancestors) and their relationship to them. || ἣν προῖσχύμενοι, holding out which, alleging which = 'on the plea of which' (D.). || σφᾶς. Gr. 988 (783). || κατάγειν is the verbum proprium of restoring an exile: as κατέρχεσθαι is of being restored. || ἀποπέμπειν, from Epidamnus. O. || αὐτῶν. K. says αὐτῶν is neut., quoting 1, 25, τοῦτο ὑπακούειν, and with it Pl. Lach. 200, c, ὄρα εἴ τι σοῦ ἂν μᾶλλον ὑπακούοι Σωκ. (which makes against him.) Αὐτῶν is gen. (like σοῦ in the last example)

(P. governed by ὑπακούειν, and οὐδέν is used adverbially, *in any respect* 12). *at all*. || ἀλλά. The Schol. interprets ἀλλά by καί, but the abruptness of ἀλλά is quite in keeping with the style of Thucydides. An ellipsis may be easily supplied, such as 'the Corcyraeans [made no more verbal demands], but proceeded against them,' &c. O.

PAGE 13.

A ὡς κατάξοντες (sc. αὐτούς), (*with a view*) to restore them. Cf. Gr. 1142, b (865, b) § 690, obs. 2. [Not, under pretence of restoring them. O.] || καί (also) connects προσλαβόντες with μετὰ τῶν φυγάδων. K. || προσλαβόντες, as auxiliaries. This participle is to be construed with στρατεύουσιν. O. || προσκαθεζόμενοι, blockading, not strictly besieging, since, as B. and P. observe, it was not until after the Epidamnians would listen to no proposal, that it is said the Corcyraeans ἐπολιόρκοιεν τὴν πόλιν. The acc. is rare after προσκαθεζέσθαι, and only found in the general meaning which it has in this place. O. Cf. σεμνὰν προσίζουσ' Ἀρτεμιν, Eur. Hec. 935 (P.). || προεῖπον . . . ἀπιέναι, proclaimed that any who pleased, &c., might depart. ἀπιέναι, Gr. 1092 (831, b). || εἰ δὲ μὴ = 'otherwise'; 'if they did not.' Cf. Gr. 1464, g; Pr. Intr. ii. 306, e, § 860, 5. || χρῆσασθαι. So P.; but it is better to read (with Bk. and K.) χρῆσεσθαι. There is no need, with B., to repeat προεῖπον *per dilogiam*, in the sense of order, declare openly, since such brevity of expression is continually occurring in every language. O. || ἐπέιθοντο, sc. the Epidamnians. || ἔστι δὲ [= est autem in Lat.] ἰσθμὸς τὸ χωρίον is parenthetical = the place is an isthmus—; or (the place being an isthmus). ἰσθμὸς (= ἀμφιθαλάσσιος, Schol.) means here a peninsula, or an isthmus on a peninsula.

CHAPTER 27.

27 πολιορκοῦνται, sc. οἱ Ἐπιδάμνιοι. The use of the present indicative is explained Gr. 1208 (896). Cf. § 802, b, and § 886, 1, 2. || παρεσκευάζοντο, began to prepare. Gr. 747 (601). || ἀποικίαν . . . ἐκήρυσσον, proclaimed a colony for Epidamnus = proclaimed that a colony was about to be sent to Epidamnus. O. || ἐπὶ τῇ ἴσῃ καὶ ὁμοίᾳ (sc. μοίρᾳ or τιμῇ), 'with equal rights,'—i. e. having equal and similar rank and privileges with the old colonists and with one another. Not equal to the citizens of the parent state (G.), but equal to one another, whatever distinctions may have existed among them at Corinth. O. In this standing formula, ὁμοῖος relates to quality, ἴσος to quantity. The opp. to the latter notion is πλεονεξία. K. || τὸν βουλόμενον = any one who would. Gr. 678 (548) § 451, I.

B λέναι is an *epeexegetical* infin. explanatory of the preceding statement, ἀποικίαν ἐκήρυσσον [† understand ὥστε, H., nor would I, with K., make it, as well as πολιορκίαν, dpt on ἐκήρυσσον]. Gr. 1051 (812). || μὴ ἐθέλοι . . . βούλεται. A shade of uncertainty is

(P. given to the first verb by the optative = *should be unwilling—and*
 13) *yet wished* (as a matter of fact). For this intermingling of the optative and indicative, cf. Gr. 1393 (1001 and 1004) § 855, *obs.* 4, § 886. The apodosis is contained in μένειν, which is constructed like the preceding ἔναι. O. || μετέχειν, i. e. to have such an interest in it as would give him a right to settle there whenever he pleased. || πεντήκοντα δραχμὰς καταθέντα Κορινθίας, *by paying fifty Corinthian drachmæ*, towards defraying the expenses of sending out the colony. The Corinthian drachma was equal in value to the Æginetan, which was worth ten oboli. Fifty of these would amount, therefore, to something more than eighty-three Attic drachmæ. O. κατατιθέναι = καταβάλλειν (K.), to put down, to lay down, or deposit a sum of money. || μένειν (dpt on ἐκήρουσσον. K.) = *that he might stay behind*. But see n. on ἔναι. || τῶν Μεγαρέων. Megara, with the states here named, formed a part of the ancient Peloponnesian confederacy, and was bound to Corinth by the ties of consanguinity, amity, and unity of political views. The aid which Megara received from Corinth, when it revolted from Athens, is spoken of i. 114, § 1. O. || ξυμπροπέμψειν, *to convoy, to attend for the sake of defence*. On the *fut. inf.* cf. Gr. 1990 (813, a). || εἰ ἄρα, *if perchance*. Gr. 1449 (1046), § 788, 5. || κωλύοιτο . . . πλεῖν, [the inf. alone is the most usual construction aft. κωλύειν. Cf. App. to my Olynth. Orations,] Gr. 1034 and 1095, 4 (807), § 664, *end.* || Παλῆς [Att. for Παλεῖς, Gr. 162 (104), i. § 96, *obs.* 2], *the inhabitants of Palé*, one of the four cities of Cephalenia, and, as some think, a Corinthian colony. But comp. Müll. Dorians, i. p. 130, n. m. O. || Ἐπιδαυρίων. The Epidaurus here spoken of, was a city of Argolis, on the western coast of the Saronic Gulf, over against Ægina. O. || Ἐρμιονῆς, *the inhabitants of Hermiōnē*, which was also a city of Argolis, south of Epidaurus, and opposite Hydrea. O. || Τροιζήνιοι. Træzen lay about midway between Epidaurus and Hermiōnē, somewhat east of a direct line between the two cities. O. || Θηβαίους . . . Φλιασίους. These being wealthy, but not maritime states, furnished money, doubtless in the way of a loan. The Eleans, in addition to money, furnished empty ships, not having seamen to man them. O.

CHAPTER 28.

28 οὓς παρέλαβον to be witnesses (says the Schol.), or to ensure to
 c the Corcyræans more respect from the Corinthians. It is probable that the Corcyræans began to be alarmed at the powerful confederacy which was formed against them, and had recourse to the mediation of the Lacedæmonians and the Sicyonians. O. || ὡς . . . Ἐπιδάμνου, *as they had no concern with Epidamnus*. On αὐτοῖς and Ἐπιδάμνου cf. Gr. 860 (678) § 535.—μετόν. μέτεστί μοι, Gr. 1140 (863) § 700, 2. On the ὡς μετόν, cf. Gr. 1143 (866) § 701. || εἰ δέ τι ἀντιποιοῦνται (sc. Ἐπιδάμνου), *if they lay any claim to Epidamnus*. ἀντιποιοῖσθαι, *vindicare sibi*. || δίκας . . . δοῦναι, “to submit the quarrel

(P. to a fair discussion." A. I would rather say, to submit the matter to 13). arbitration, or to a judicial investigation. The expression is a forensic one. O. || **παρὰ πόλεσιν, αἷς**, i. e. *παρὰ πόλεσιν παρ' αἷς*, Gr. 1437. § 650, 3. || **ξυμβῶσιν**, sc. *δίκας δικάζειν*. Observe that *ξυμβῆναι* has a personal construction even when it is spoken of agreeing to do something: e. g. *ξυνέβησαν τοῖς Πλαταιεῦσι σφῶς τε αὐτοὺς παραδοῦναι καὶ κ.τ.λ.* Th. 2, 4. Observe also *subj.* with *ἄν* where *opt.* without *ἄν* would be the regular form. || **όποτέρων** dpt on *εἶναι* (to belong). || **κρατεῖν, εἶ ποτιρι** (L.V.); but it is better (with K.) to consider it = *causâ vincere, potiores esse jure*, &c., for they were not contending for the possession of Corcyra, but only for the rights that belonged to a mother-city over her colonies.—The inf. depends on such a notion as *ἔλεγον* (K.) implied by the preceding *ἤθελον*. On the inf. see Gr. 1092 (831, b). "It is worthy of note, that the Corcyraeans did not offer to refer the subject to a congress of the Peloponnesian states, lest, as Müller (Dorians, i. p. 202) justly remarks, by the preponderance of Sparta, their liberty might have been endangered, but it was to be referred to arbitrators chosen by both states, or to the Delphic oracle. This last offer was very generous on the part of the Corcyraeans, inasmuch as the Delphic oracle had countenanced the proposal of the Epidamnians, to put themselves under the protection of Corinth, and might be inclined therefore to favour their interests." O.

D **οὐκ εἶων**, *vetabant; they protested against their making war.* Gr. 1172 (878) § 738, Obs. 3. Schweighäuser remarks, "*οὐκ εἶα αὐτὸν τοῦτο ποιεῖν modo significat non sivit, non passus est, vetuit enim hoc facere; sed frequentius, praesertim apud Herodotum hortatus est, postulavit, rogavit, precatus est eum, ne hoc faceret: e. g. πόρον δ' Ἰσμηνὸν οὐκ εἶα περᾶν ὁ μάντις, Aesch. οἱ μὲν κελεύοντες ἐξείναι οἱ δὲ τινες οὐκ εἶωντες, Th. 3, 48."* Cf. below 126, *οὐκ εἶα ὑπέειπεν* (Περικλῆς) ἀλλὰ (*Pericles would not hear of their yielding, &c.*). "*Οὐκ εἶαν, ut ἀνώγειν, nunc fortius est, nunc lenius:*" i. e. according to the circumstances and the power to prevent possessed by the subject. The essential thing is the subject's withholding his consent or assent. With ref. to Valckenär's opinion that (in Hdt.) it is always a milder expression than *vetare*, cf. Herm. ad Soph. Phil. 442. || **εἰ δὲ μή**, *otherwise*, i. e. if they would make war. On the negative *μή* in an affirmative supposition, cf. Gr. 1464, g. || **αὐτοί**, *they themselves* (as the Corinthians had done). O. || **ἐκείνων βιαζομένων** (taken transitively), *they compelling; by their violence* (D.). || **ποιεῖσθαι**, *to make for themselves*. || **οὓς οὐ βούλονται**, sc. *οἱ Κορίνθιοι, not οἱ Κερκυραῖοι*. Sch. The *οὐ* intimates that this is not a general assertion (= *sibi facere amicos quos nollent*), but a particular one, referring to a particular state (probably Athens, the enemy of the Doric race) with which they were really unwilling to form an alliance. O. || **ἑτέρους τῶν νῦν ὄντων**. *ἑτέρους* as an expression of difference is followed by the genitive [Gr. 846 (696) § 503], *not*, the exiles and Illyrians (G. A. P. O.), but their natural allies, the Dorians of the Peloponnesus. K. || **μᾶλλον** is to be connected with *ποιεῖσθαι* (Steph. Gb. K.), not with *ἑτέρους*

(P. (*alios potius*, P.). O. || τὰς τε ναῦς, the forty ships with which 13) they were now blockading Epidamnus (cf. chap. 26). || τοὺς βαρβάρους, i. e., the Illyrians. O. || βουλευέσθαι, *they would deliberate upon the thing*. O. || πρότερον, the withdrawal of the ships and barbarians. O. || οὐ . . . πολιορκεῖσθαι, *it would not be well for those* (i. e. the Epidamnians) *to be sustaining a siege*. The particles μέν and δέ are here employed to connect two propositions, which are strongly contrasted with each other (O.); use '*whilst*,' Gr. 1458, o. § 764, e. || οὐ καλῶς ἔχειν. Gr. 1189. § 738. obs. 3. || αὐτούς = *they themselves* (i. e. the Corcyraeans and Corinthians, P. K.); the Corinthians only (G.). I am inclined to agree with G., for if the Corcyraeans are included, they are engaged on both sides, i. e. as the besiegers and as the parties in the amicable suit. Even on the latter supposition, αὐτούς (for the more regular αὐτοί) is correct. Cf. Gr. 1066, end of the rule (819) § 673, 1. || δικάζεσθαι, *to be appealing to justice* (D.), *should be having their cause tried* (O.). || ἀντέλεγον, *replied*. || τοὺς ἐν Ἐπιδάμνῳ, i. e. the colonists and troops sent to Epidamnus by the Corinthians (i. 26, § 1). O. || ποιήσιν ταῦτα, i. e. τὰς ναῦς καὶ τοὺς βαρβάρους ἀπάξειν. O. || ἔτοιμοι δὲ εἶναι, κ.τ.λ. P., expunging δέ, renders the passage: *paratos vero etiam sese esse huc conditione foedus facere ut suo utriusque loco maneant*. K. retains the δέ (which A. wishes to retain, but P., B., G. reject), and they were also ready [*to do so*, sc. δικάζεσθαι] on condition that both parties should remain: σπονδὰς δὲ ποιήσασθαι (he says) depends (as ἔτοιμοι εἶναι does) on an ἔλεγον (= ἐκέλευον), implied by ἀντέλεγον. Not ἔτοιμοι εἶναι ὥστε μένειν = ἔτοιμοι εἶναι μένειν as A. thinks possible; for though ἔτοιμος might very possibly be followed by ὥστε, as so many similar words are (especially ἰκανός, Gr. 1049), yet the insertion of the ἀμφοτέρους as the subject of εἶναι makes that impossible here. If it were correct to say ἔτοιμός εἰμι ὥστε τοῦτο ποιεῖν, it would surely not be correct to say, ἔτοιμός εἰμι ὥστε ἐμὲ καὶ σὲ τοῦτο ποιεῖν. || ὥστε = *ea conditione ut* [Gr. 1319, d (957, d) § 863, 2, c]. || ἕως ἄν. Gr. 1263 (931) § 841, 2.

CHAPTER 29.

29 πλήρεις, i. e. full of sailors, manned. πληροῦν, *to man*; πληρώματα, the crews, when their number is complete. All these terms relate both to the soldiers and to the sailors.

PAGE 14.

A πρότερον, i. e. in advance of the armament. O. πρότερον is *temporal*, but the προ- in προπέμπειν, *local*. K. || προερούντα. Gr. 1128 (859). The Schol. regards this act of the Corinthians as done by way of insult, but it was a ceremony of general usage. O. || ἄραντες, *having weighed anchor, put to sea*. || δισχιλίους. Three thousand hoplites are spoken of (in ch. 27). There may have been some mistake in the text, or perhaps the whole number could not be got in readiness to embark in season. The Sch.

(P. thinks that through contempt of the Coreyræans, one thousand were 14) left behind. But this is very unlikely. O. || **Κερκυραίοις**, cf. Gr. 917, b (723, a) § 601, 2. || **ἐναντία**, used adverbially (cf. iii. 55, § 3), strengthens *πολεμήσουντες*. *ἐναντία πολεμῆν*, to fight against, cf. *βοηθεῖν ἐναντία Θηβαίοις*, iii. 55. P. It is a substantivized acc. neut. pl. Gr. 946 (747) § 548, e, f. || **ἐστρατήγει** conforms in number to the first subject which follows it. Gr. 658 (535, i) § 393, 1. || **εὐών**. Gr. 888 (690) § 504, 505. || **ἐπειδὴ ἐγένοντο ἐν Ἀκτιῶ . . . γῆς**, after they were come to Actium, in the territory of Anactorium. The gen. denotes the whole, the city or town being a part.—*γίγνεσθαι*, with prepositions and local adverbs, often = 'to come.' *ἔστε δ' ἂν . . . ἐκεῖ γένησθε*, 'till you come (arrive) there' (Xen. An. 5, 6, 26). Actium was afterwards celebrated for the naval fight between Augustus and Mark Antony. O. || **ἐν ἀκατίῳ**, in a skiff. The Sch. says that this was done to show their peaceful intention. O.

B **ἀπεροῦντα μὴ πλείν**. Gr. 1176 (883) § 749. || **ἐπλήρουν**. See n. on *πλήρεις*, p. 113, A. || **ζεύξαντες**, not, *undergirding* or *strengthening by the ὑποζώματα* (which B. shows were fastened horizontally from poop to prow), but probably *strengthening them by the introduction of fresh timbers*, where required; or (as B. expresses it) either a strengthening of the ship's sides by the application of *ζυγώματα* as stays (*ζυγώματα δὲ καλοῦνται τὰ ξύλα τὰ ἀπὸ τοῦ [ἐνός] τοίχου τῆς νεὼς πρὸς τὸν ἕτερον διατείνοντα τοίχον ἀφ' οὗ τὴν ναῦν σφίγξει καὶ συναγαγεῖν, ἵνα μὴ χαννωθῇ ἡ ζυγώματα τὰ ξύλα τὰ ἐμβαλλόμενα ταῖς σανίσιν, ὥστε συζεύξει τὰς σανίδας τὰς διγρημένας ἔστιν ὅτε*), or, supposing no allusion to *ζυγ.*, but merely a reference to the general sense of *ζεύγνυμι*, a *patching up* of the ship's timbers, by joining and fitting in new planks in the place of old and decayed ones, introducing them by *mortising*; a sense of *ζεύγνυμι*, though very rare, yet found, he says, in Hom. Il. xviii. 275, *σανίδες τ' ἐπὶ τῆς* (scil. *πύλαις*) *ἀραρυῖαι*—*ἔζυγμέναι εἰρύσσονται*, where *σαν. ἐζ.* means "planks let into each other by mortising or panelling." || **ἐπισκευάσαντες**, not, *equipping* (L., S., P., and D.), but *making the necessary repairs* (plainly implying less than *ζεύξαντες* from the way in which it is mentioned, the *τὰς ἄλλας ἐπισκ.* being opposed to the *τὰς παλαιὰς ζεύξ.*). O. It plainly denotes *repairs of a minor sort*, such as even vessels that are not old require, to fit them for sea, including *equipment* of every kind. B. So Dem. in Dionys. 1294: *ἐρῶ ἀγὴ ἡ ναῦς . . . οὐκοῦν τὸ μετὰ τοῦτο ἐπεσκευάσθη καὶ πλοῖμος ἐγένετο*. And *ἐπισκευάζειν* is the *verb. propr.* for repairing *roads, walls, &c.* || **γάρ** in *τεσσαράκοντα γάρ* implies an ellipsis: the number (i. e. eighty) was all they could oppose to the Corinthians, for *forty, &c.* O. || **ἐνίκησαν**. Leake thinks that the action took place between Paxú and Cape Varlám. O. || **παρὰ πολὺ**, by far. Gr. 1426, 11 (1033, 11) § 637, iii. 3, d. || **διέφθειραν**, disabled, put hors de combat. O. || **αὐτοῖς** refers to the Coreyræans. O. || **τοὺς . . . πολιορκοῦντας** refers to those of the Coreyræans who were besieging Epidamnus. O. || **παραστήσασθαι ὁμολογία**, sc. *ὁμολογία* by a *capitulation*. *παραστήσασθαι*, sc. *αὐτήν*. P. *παραστ. ὁμολογία* = to reduce, to

(P. *force to a capitulation*. So Ὀλυνθον παραστήσεται (= *sub po-14*). *testatem suam rediget*), Dem. 14, 12. This use of *παρίστημι* is easily derived from its literal signification in the middle, *to cause a person to stand by one's side*, and hence *to compel to be on one's side*. A. O. || ὥστε, *on condition that*. See n. on chap. 28, fin. || ἐπήλυδας, *new comers = strangers*, the same that were called ξένοι (in chap. 26, A), i. e. the Ambraciots and Leucadians (i. 26, § 5). O. || ἀποδόσθαι, *to sell = (by implication) to sell for slaves*. || Κορινθίους δὲ δῆσαντας ἔχειν, *but should keep the Corinthians in bonds (prison)*.

CHAPTER 30.

- 30 Λευκίμμη. This is the reading of the best MSS. and confirmed
 c by the name Leukimmo, which the place still bears. Cf. Dodwell's Class. Tour, i. p. 39. Col. Leake (Travels in North Greece, i. p. 94) by the name Aléfkemo identifies it with the low cape advancing into the channel at Corfu, eight miles to the northward of Cape Bianco. O. || τοὺς . . . ἀπέκτειναν. This was done contrary to the terms of surrender, probably in the excitement occasioned by the erection of the trophy, or at the suggestion of the democratical leaders, in order to cut off all hope of accommodation with the aristocracy. O. || ἄλλους than the Corinthians. They were called ἐπήλυδες in the preceding chapter. O. || ἡσσημένοι, *worsted, vanquished*. || ἐπ' οἴκου, *homeward*. ἐπί with the genitive marks the aim, object, or direction of the action, as πλεῖν ἐπὶ Σάμον, *to sail towards Samos*, but ἐπὶ Σάμον, *to Samos*; ἐπ' οἴκον, *to their home*. O. Gr. 1424, 6 (1031, 6) § 633. || ἐκράτουν is the apodosis of ἐπειδὴ—ἀνεχώρησαν. O. || τῆς κατ' ἐκεῖνα τὰ χωρία, *the sea in those parts = the sea adjacent to Corcyra*. || τὴν . . . ἀποικίαν. This has been mentioned before (in ch. 27) and hence it takes the article of *renewed mention*. || τῆς γῆς ἔτεμον, *ravaged a part of the country*. For the gen. cf. Gr. 854 (676, 6). So in ii. 56, § 4. O. || ἐπι-νειον, *naval arsenal, sea-port*, where the navy of the state lay. Such was the Piræus, Nisæa, Gytheum, &c. O. || παρέσχον, *sc. the Eleans*.
- D ἐφθειρον, *laid waste*. || μέχρι is to be so written even before vowels; at least in Thuc. K. || περιόντι τῷ θέρει, *lit. 'the summer surviving' = 'the summer still surviving,' or 'in the summer, whilst it still survived,' 'in the latter part of the summer.'* The objection made by A. to the meaning '*superante adhuc æstate*' falls to the ground, if we translate it thus [not with P. *æstatis reliquâ parte*, or *æstate, quum illa tota (why tota?) reliqua esset*]; for it then *fixes the date* as definitely as the *conjectural* reading περι-ῖόντι (= "*when the summer was drawing to a close*;" or "*when the summer came round*," A., who prefers the former). I think, however, that, upon the whole, the *conjectural* reading is the more probable; especially from the passage in Xen. Hell. iii. 2, 25, περιῖόντι τῷ ἐνιαυτῷ, which, as G. shows, must mean *as the year was drawing to a close*. B. quotes also Cyr. viii. 8, 19, ἐπεὶ δὲ περιῆλθεν ὁ ἐνιαυτός. || Ἀκτίῳ. This station and that at Chime-

(P. rium were chosen, for the protection of the Leucadians and their 14). other allies in that quarter. O. || Χειμέριον, *Chimerium*, according to Leake the place now called *Arpitzza*. Cf. n. on i. 46, § 4. O. || χειμώνος ἤδη, 'when it was already winter' = at the beginning of winter. Cf. 3, 106, 2 [κατέβησαν ἐς τὴν Ἀργεῖαν νυκτὸς ἤδη] and 5, 59, 1; 101, 2. K. || ἐπ' οἴκου. Cf. n. on ch. 30, c.

CHAPTER 31. PAGE 15.

- 31 The Corinthians spend the next two years (B.C. 434—433) in
 A active preparations for war. || ὀργῇ φέροντες τὸν . . . πόλεμον, probably not, 'being indignant at the war' (B., D., and P., as the less probable meaning); but 'applying themselves to (lit. taking) the war with passionate energy.' φέρειν (= *tolerare*) being used as of an evil, though an inevitable one.—Cf. the use of εὐοργήτως and ὀργισθῆναι in 122, below. ὁ μὲν εὐοργήτως (without passion; with moderation) προσομιλήσας αὐτῷ [sc. τῷ πολέμῳ] βεβαιότερος, ὁ δὲ ὀργισθεὶς περὶ αὐτὸν οὐκ ἐλάσσω πταίει. Comp. also v. 80, τὰ ἄλλα θυμῷ ἔφερον ('alia impetu quodam animi administrabant,' P.), and Eur. Supp. 555, γρόντας οὖν χρέων τάδε ἀδικουμένους τε μέτρια μὴ θυμῷ φέρειν, κ.τ.λ. K. || ἐναυπηγοῦντο, impf. of a continued action. || τὰ κράτιστα = to the utmost of their ability. Cf. τὰ κράτιστα ἦνθησαν, supra 19. || ἔκ τε . . . καὶ τῆς. On the position of τε cf. Gr. 1509, g. || μισθῷ πείθοντες (sc. αὐτούς), inducing them by wages (to enter into their service). O. || ἦσαν γὰρ commences a parenthesis which extends to Λακεδαιμονίων. The verb ἔδοξεν which follows, is connected by καί (before the parenthesis) to οἱ Κερκυραῖοι . . . ἐφοβοῦντο. O. K. will not allow this to be a parenthesis, but says that though the καί belongs to ἔδοξεν, there should not even be a comma after the καί any more than in ἀλλὰ—γάρ. || οὐδενός depends on ἐνσπονδοί, in alliance with none (of the Greeks). || οὐδὲ ἐσεγράψαντο ἑαυτούς, and had not enrolled themselves; had not had themselves enrolled. || ὡς, to, is prefixed, in this sense, only to animate objects. || εὐρίσκεσθαι, to find for themselves. Cf. Xen. An. ii. 1, § 6. The object is ὠφέλιαν. O. || καὶ αὐτοί, they also.
- B πρεσβευσόμενοι to negotiate by ambassadors. Gr. 1128 (859). P. prefers πρεσβεύομενοι. O. K. says, "perhaps πρεσβεύσθαι denotes ambassadorial activity, as στρατεύεσθαι denotes military, and πολιτεύεσθαι political activity." || σφίσι depends on ἐμπόδιον. O. || πρὸς . . . προσγενόμενον. Sometimes the preposition with which a verb is compounded is repeated. O. || θέσθαι (virtually = ἐς τὸ θέσθαι). Gr. 1042 (809). The simple infin. may also be used here from its being so common after verbs of hindering, κωλύειν, διακωλύειν, &c.—B. takes it in the sense of διαθέσθαι, disponere, to order, i. e. bring to an issue. This verb is usually accompanied by εὖ or καλῶς, which sense is here given by ἧ βούλονται. O. || τοιάδε, to the following effect [Gr. 1011 (793) 655, 6], as follows. The substance of the speech is given. Cf. ch. 22, init.

CHAPTER 32.

(P. δίκαιον, ὧ' Ἀθηναῖοι, τούς, &c. JN. δίκαιον τοὺς ἦκοντας παρὰ 15). τοὺς πέλας [= *alios*] δεησομένους ἐπικουρίας ὡσπερ καὶ ἡμεῖς 32 νῦν [sc. δεόμεθα] μήτε εὐεργεσίας . . . προσφειλομένης, ἀναδιδάξαι, &c. B. || μήτε εὐεργεσίας μεγάλης μήτε ξυμμαχίας προφειλομένης ('if neither important service nor alliance is previously owed' =) if they have no antecedent claim from important service or from alliance. The persons considered as owing the service, are the party formerly obliged, to whom application for repayment is now made. So of the alliance; it is owed by those who are now called upon to return the assistance they have before received. || ἀναδιδάξαι, 'to make it clearly appear;' as iii. 97, and viii. 86. B. || μάλιστα μὲν . . . εἰ δὲ μή (= if possible—but at any rate), Gr. 1464, g (1053, e) § 860. 5. || ξύμφορα δέονται, Gr. 946 (747) § 548, e, f. || ὡς καὶ τὴν χάριν βέβαιον ἔξουσιν, 'that they [the persons applied to] will have the favour securely laid up for future return.' B. This is what the ambassadors do attempt to show in the course of their address: μετ' ἀειμνήστου μαρτυρίου τὴν χάριν [ἀν] καταθεῖσθε.—Αἰ. 'will retain a lasting sense of the favour' (D.); but though χάριν ἔχειν has this meaning, we have here, not simply ἔχειν, but βέβαιον ἔχειν, which seems to intimate a secure possession. The only objection is, that the rendering I have adopted involves an awkward change of subject.—βέβαιος is always an adj. of two endings in Thuc. B. || σαφὲς καταστήσουσι, shall make clear = σ. παρέξουσιν, as ii. 42, φανερόν καθ. B.

c JN. μετὰ τῆς αἰτήσεως τῆς ξυμμαχίας. B. || παρέξεσθαι, not 'that we' (B.), but 'that they (i. e. by our representation) will prove these points to your satisfaction; lit. make these points sure (such as may be relied upon). || τετύχηκε δὲ . . . καθέσταμεν. "Now it is our fortune that the self-same part of our [ἐπιτήδευμα, custom, practice, line of conduct] practice should at once appear to you inconsistent, when looking at our present request; and should prove for our own interests at this time inexpedient. Inconsistent ye will deem it, that we who heretofore refused every man's alliance are now beggars for that very thing; and inexpedient we have found it, as it has left us in our actual war with the Corinthians friendless and destitute." A. || χρεία, our need as urged by us; hence virtually our request, or application. Cf. 31, 1. A. || ἐς τὰ ἡμέτερα αὐτῶν, for our interests: the αὐτῶν is only added on account of the opposition to ὑμᾶς, and is to be expressed by laying emphasis on our. K. || ἐν τῷ πρὸ τοῦ [Gr. 1516, 13 (562, 4) § 444, 5, u] = in former times, hitherto. || τοῦτο, sc. τὸ ξύμμαχοι εἶναι. B. || καθέσταμεν. Gr. 470 (375) § i. p. 260, foot. || καὶ περιέστηκεν . . . φαινομένη, has turned out to be evident, &c. (D.) Of the construction of περιέστηκεν c. partcp. K. knows of no other instance but the imitation of this passage by Dion. Arch. 6, 43. || σωφροσύνη, 'prudent moderation.' P. || τὸ . . . ξυγκινδυνεύειν, epexegetical inf., in a sort of apposition to σωφροσύνη. Gr. 1051 (812) § 669, β. || τὴν

(P. μὲν οὖν . . . ναυμαχίαν. Gr. 1479 (1053, i) § 721, 1. || τὴν . . . ναυμα-
15). χίαν . . . ἀπεωσάμεθα [ἀπωθεῖν]: *acc.*, as if ἐνικήσαμεν followed.
Gr. 942 (745) § 458, c. Still harsher Pl. Apol. 39: τιμωρίαν ἡμῖν
ἤξειν πολὺ χαλεπωτέραν ἢ οἶαν ἐμὲ ἀπεκτόνατε. K.

D κατὰ μόνας, *alone, single-handed*; as below, 37. Such a noun
as μοίρας may have been at first mentally supplied. K. || ἀδύνατοι
ὄρωμεν ὄντες, Gr. 1110 (843) § 684, ii. || καὶ ἅμα μέγας ὁ κίν-
δυνος . . . αὐτοῖς, 'and, moreover, that great will be the danger,
should we be subjugated by them.' By 'the danger,' Portus thinks,
is meant the danger to Greece at large. But it rather denotes the
danger to such states as might fear the increase of Corinthian
power; for instance, Athens. This argument is here only *intimi-*
mated, but further on it is prominently brought forward. B.
|| ξυγγνώμη . . . δέ, *sc. ἔστιν ἡμῖν* [Gr. 633 (518) § 376], *we are*
excusable. || εἰ virtually = ὅτι. || μὴ μετὰ κακίας, δόξης δὲ
μᾶλλον ἁμαρτία. All the interpp. (Hobbes, B., D.) refer these
words to ἀπραγμοσύνη: they *cannot*, however, immediately modify
these, but refer to the whole statement: *it is excusable if (now), not*
with any evil intention, but in consequence of an (antecedent) error
of judgement, we venture upon a course which is contrary to our former
inactivity or isolation. So K. and P., except that P. makes δόξης
ἁμαρτία = ὅτι δόξης ἡμάρτομεν, *from having been disappointed in*
our expectation; which is very possibly right.

CHAPTER 33.

33 JN. ξυντυχία τῆς ἡμ. χρείας. ξυντυχία has the sense which
the term bears infra, iii. 112 (ξυντυχία τοῦ ἔργου), *occurrence*;
confirmed as it is by a passage evidently imitated from this in Plut.
T. Gracch. 6, ἡσθέντες τῇ ξυντυχίᾳ τῆς χρείας, 'the occurrence
of this need [of their aid].' B. ξυντυχία is not simply *occurrence*,
but the *coincidence or conjuncture* of this application with other cir-
cumstances. || πρῶτον μὲν . . . ἔπειτα. The omission of μὲν after
ἔπειτα in this formula is more common. "Dem. but seldom inserts
it." K. || τὴν ἐπικουρίαν ποιήσεσθε, 'you will render the succour
entreated.' B.

PAGE 16.

A καταθήσθε, retained by P. (whose text is followed), can hardly be
right. Klotz translates it thus, by supposing ὅτι τὴν ἐπικουρίαν ποιή-
σεσθε repeated mentally after δεξάμενοι *primum*, &c.—*deinde* (quod)
eos, qui de summa rerum periclitantur, recipientes (nempe auxilium
feretis), ut vel maxime cum sempiternâ prædicatione hanc gratiam a
nobis ineatis. Classem quoque habemus præter vestram illam maxi-
mam (ad Dev. p. 129). "The position of ἄν is against the conjec-
tural emendation καταθεῖσθε; for if belonging to the opt., it could
not be inserted between ὡς μάλιστα, *quam maxime*. P. Hence we
should probably read καταθήσεσθε.—Το ὡς ἄν we must then supply
καταθεῖσθε, borrowed from καταθήσεσθε, i. e. καταθήσεσθε ὡς ἄν

(P. *μάλιστα* *καταθεῖσθε*, 'You would lay up the favour with 16). a pledge, as far as possible, of everlasting remembrance.' B. || *ναυτικόν τε*. Here we have the *third* reason, which, however, is, from delicacy, only *hinted at*. B. || *ἐς μὲν τοὺς πολλοὺς ἀρετὴν*, i. e. *εὐδοξίαν*, or *δόξαν τῆς ἀρετῆς*. Thus ii. c. 45. On which usage Plutarch remarks: *ἐπεὶ γὰρ ἡ ἀρετὴ δόξας περιποιεῖ, παρὰ τοῦτο ποιῶνται τὴν εὐδοξίαν ἀρετὴν ὀνομάζοντες*. Opera Moral. "Quomodo adolescens poetas audire debeat," c. 6. A. || *ἐν τῷ παντὶ χρόνῳ*, *ex omni temporum memoria, omni tempore*. B. || *ὀλίγοις δὲ*, 'few indeed.' B. Gr. 1459, l. § 723, 1.

B *γνώμης ἀμαρτάνει*. 'he misses, errs in his judgement.' A metaphor taken from archery, as v. 79. Hdt. iii. 81, *γνώμης ἀρίστης ἀμαρτάνει*. B. || *φόβῳ τῷ ὑμετέρῳ*, *through fear of you*. B. Gr. 1007 (790) § 652, obs. 6. || *πολεμησεῖν*, *to long to make war; a desiderative*. Gr. 542 (440) § 323, l, c. || *δυναμένους παρ' αὐτοῖς*, *having (much) influence with them*, i. e. the Lacedæmonians. B. || *προκαταλαμβάνοντας ἡμᾶς*, *seize us first*. B. || *κατ' αὐτῶν μετ' ἀλλήλων στῶμεν*, *may not stand together against them*. || *μηδὲ δυοῖν*, κ.τ.λ. "Δυοῖν pendet ex ἀμάρτωσιν, et φθάσαι adjunctum habet infinitivum, non participium, ut etiam alibi, teste Matth. § 553, extr. P. Ne autem repetito verbo dicendum esset ἢ τοῦ φθάσαι ἡμᾶς κακῶσαι, ἢ τοῦ φθάσαι σφᾶς αὐτοὺς βεβαιώσασθαι, scriptor insolentiori structura dixit δυοῖν ἀμάρτωσι, φθάσαι, i. e. *ne duabus rebus ad prævertendum excidant*. Herm. de Ellipsis. et Pleon. p. 141." || *αὐ*, *on our side*. || *ἔργον*, *business, task*. || *προτερῆσαι* = *prævenire, præoccupare*; rare, as is also *προεπιβουλεύειν*, *to foreplot*, though found in Joseph. Ant. xviii. 6, 9. Dio Cass. 45, 87. Appian, i. 161, 20. Liban. Or. 207, b. B. || *ἀντεπιβουλεύειν*, *to counterplot*.

CHAPTER 34.

34 *ἐπὶ τῷ ὁμοιοῖ* *εἶναι*, Gr. 1067 (826) § 672, 2. || *ἐκ- 3* *πέμπονται*, sc. *οἱ ἀποικοὶ* implied by *ἀποικία*. K. || *προκληθέντες* *ἐς κρίσιν*, *when invited to a judicial determination of differences*. B. || *τὰ ἐγκλήματα μετελθεῖν*, *to follow up, to urge their charges*. So Æsch. Choeph. 975, *ὡς τόνδ' ἐγὼ μετῆλθον ἐνδίκως μόρον τὸν μητρὸς*. B. || JN. *ἐκ τοῦ εὐθέος* (= *openly, in a direct way*) *δεομένοις*, opp. *ἀπάτῃ* (G., P., A., K.). [‡ *ἐκ τοῦ εὐθέος* (= *statim; sine hæsitatione vel mora*) *μὴ ὑπουργεῖν* (S., Steph., R., Gr., B.)] Cf. iii. 43, *ἀπὸ τοῦ εὐθέος λέγειν*, opp. *ἀπάτῃ παραγεσθαι τὸ πλῆθος*. B.

D *λύσετε* *σπονδᾶς*. Müller (Dorians i. p. 214) says that the defensive treaty with Corcyra, engaged in a war with its mother country, was, according to ancient Greek principles, wholly unlawful and unjust. O. || *τὰς Λακεδαιμονίων σπονδᾶς*, *the treaty with the Lacedæmonians*, objective gen. B. || *ἐν αὐταῖς*, i. e. in the thirty years' truce. Cf. i. 115, init. || *ἦτις* = *εἰ τις* (S. § 215, n. 7), and is therefore accompanied by *μηδαμοῦ* instead of *οὐδαμοῦ*. K. § 318, 3. || *ἔξειναι*. "ἔνεστι refers to the

(P. physical possibility, *it is possible*; ἔξεστιν to the moral, *it is lawful*, 16). *one may*; ἔστι stands indefinite between the two, *it may or can be done.* O. [† JN. ἐξεῖναι [ταύτην ἐλθεῖν] παρ' ὁποτέρους (= παρ' ἐκείνους, παρ' ὁποτέρους) ἂν ἀρέσκηται (sc. ἐλθεῖν).] 'Ἀρέσκομαι occurs in the sense of *being pleased or satisfied with* several times in Thuc., but only *c. dat. rei* (e. g. below, 129, τοῖς λόγοις), or *absol. διὰ τὸ μὴ ἀρέσκεσθαι*, 5, 4, 4). I know of no other instance of its being followed by *infin.* It does not, I believe, occur in the orators or Xen.: once *c. dat.* in Pl. Theag. 127, B. "In respect to this article in the thirty years' truce, Müller (i. p. 214, n.) says that its meaning can only be: states not included in the alliance may join whichever side they please, by which means they come within the treaty, and the alliance guarantees their safety. But if a state already at war with another state, party to the treaty (ἔνσπονδος), is assisted, a war of this description is like one undertaken by the confederacy of the assisting state." O. || δεινόν, εἰ τοῖσδε μὲν . . . ἡμᾶς δέ. The clauses with μὲν . . . δέ will be best expressed by using *whilst* (or *whereas*) for the clause with μὲν (Gr. 1458, ο). || ὑπηκῶν. The Sch. says that the Palians of Cephallenia are meant, as they were subjects of the Athenians. Cf. i. 27, § 2. O. || ἀπὸ τῆς προκειμένης, from the alliance *before us*, from the *proposed alliance*. || εἶργω, *excludo*; εἶργω, *include* (Lob. ad Aj. 753). As an artificial help to remembering this, the pupil may observe, that when it signifies to *exclude*, the accent is *turned out*; but *turned in* when it signifies *include*. || ἄλλοθεν ποθεν, *aliunde cunque*. B. || εἶτα = *and then* (Gr. 1467, end), *and after all*. [K. reads εἶ τε . . . πολὺ δὴ —.]

PAGE 17.

A πολὺν δὲ ἐν πλείονι is for ἐν δὲ πολὺν πλείονι. O. || αἰτία . . . ἔξομεν = *αἰτιώμεθα*. O.—ἐν αἰτία ἔχειν τινά, common in Thuc. (2, 59; 5, 60, &c.) || οὐχ ὅπως, *non modo non*. Gr. 1492, d. § 762, 2. || ἐχθρῶν. The Corinthians had taken it ill, that the Athenians supported the Megareans in a war, which arose between these two states subsequent to the Persian war. O. || ἐπιόντων (sc. καθ' ἡμῶν) is opposed to κινδυνεύοντας in the preceding proposition. O. || ἡ κακείνων . . . ἡ καί, Gr. 1476, k. § 761. JN. καὶ ἐκείνων μισθοφόρους (*to stop*) *their mercenaries* = (*to stop*) *the levying of mercenary troops for them*. || καθ' ὃ τι ἂν πεισθῆτε. "Quatenus vobis persuasum fuerit. Poterant enim modice, poterant clanculum, non aperte, nec magnis viribus Corcyraeis opitulari." H. || ὑπέπομεν, nearly = *προτίπομεν*. So below, 90; and Ar. Vesp. 55, Plut. 997; Dem. 18, 60, &c. K. || ἡμῖν, the Corcyraeans and Athenians. K. || ἦσαν = 'are as we saw' (K.), 'are as we before observed' [† not 'were and still are.' G.]. || ὅπερ = *id quod*. || σαφειστάτη πίστις, *a pledge of faith the most to be depended upon*; the term *σαφής* having here, by a meton. of effect for cause, the not unfrequent signification *certus*, e. g. Xen. Mem. ii. 4, 1, φίλος σαφής. B.

(P. τὸς μεταστάντας, 'seceders,' or 'deserters.' Alliance, or confederacy, then implied the subserviency, if not subjection, of several small states to the leading member of a league. Now any withdrawal from this was tantamount to a shaking off of subjection: and as the retiring member must pass over to another and perhaps hostile confederacy, it almost necessarily involved enmity. B. || καὶ οὐκ. Gr. 1444, i. "In hujusmodi oppositionibus tum simplex οὐ vel μή, tum οὐδέ vel μηδέ, tum ἀλλ' οὐ, καὶ οὐ locum habent." Stallb. ad Pl. Protag. 337, B. || οὐχ ὁμοία ἢ ἀλλοτριώσεις, *your alienating it is not the same thing to you* (i. e. is not as trifling a loss as the rejection and consequent loss of a *land alliance* would be). Cf. καὶ οὐκέτι ἐκ τοῦ ὁμοίου ἔσται Πελοποννήσου μέρος τι τμηθῆναι καὶ τὴν Ἀττικὴν ἄπασαν, inf. 143, A. D. || μάλιστα μὲν, . . . μηδένα ἄλλον ἔαν. A. makes the inf. depend on ξυμφέρει to be elicited, he says, from οὐχ ὁμοία (?), H. on διαφέρει. K. translates it, *but best allow no man to possess a fleet* (= *it were best; it is best*): i. e. the infin. depends on such a notion as κράτιστόν ἐστι, implied by μάλιστα μὲν, or is an inf. used absolutely in animated speech. Gr. 1052 (813) § 671, a.—On μάλιστα μὲν — εἰ δὲ μή, cf. Gr. 1464, e. || μηδένα ἄλλον = *no other state*. This use of the masculine, by which a state is considered as a *person*, is frequent in Thucyd. B.

CHAPTER 36.

36 τὸ δεδιὸς αὐτοῦ, *metum suum*. So τὸ θαρσοῦν = *fiduciam*, Gr. 1152 (869, g) § 436, obs. 1, γ. — τὸ δεδιὸς αὐτοῦ, *his fear, that fear of his = the course of action which he fears* (i. e. the possible violation of the truce). O. || ἰσχύον ἔχον, *if backed by force* (as it will be if you receive us). || φοβῆσον, *will alarm, will be formidable to*. Gr. 1110 (843) § 684, ii. || μᾶλλον, *more than without the (augmented) force*. K. || τὸ θαρσοῦν, *his confidence = the line of conduct which inspires him with confidence* (his observance of the treaty). Cf. τὸ δεδιὸς just above. JN. τὸ θαρσοῦν μὴ δεξαμένου, *his confidence if he does not receive us; lit. the confidence of one not having received us*: the partcp. with μή is to be resolved conditionally. || ἀδέεστερον = *minus metuendum* (its usual meaning is *metu vacuus, securus*). P. G. opp. μᾶλλον φοβῆσον. K. says that it is the antithesis that occasions the word to receive this meaning, but quotes as *similar*, ἀδέεξ δέος δεδιέναι, Pl. Conv. 198, A. || ἀσθενὲς ὄν, πρὸς ἰσχύοντας τοὺς ἐχθρούς, *being weak against his enemies who are strong, i. e. being weak whilst or whereas his enemies are strong* [† al. (Sch. Lat. V. D.) ἀδέεστερον πρὸς . . . ἐχθρούς], *being [left] weak with his enemies in strength* [† not μὴ δεξαμένου ἀσθενὲς ὄν, *what is weakness if he does not receive us*. K.]. || ἐσόμενον depends on γνώτω to be mentally repeated. Hence the whole meaning is: *let him learn that his fear* [= the conduct which he fears], *if backed with strength* [as it will be, if you receive us] *will alarm his enemies the more* [and so possibly deter them from commencing hostilities],

(P. *whereas his confidence if he does not receive us* [the line of conduct 17]. on which he will then found his confidence], *being* [left] *weak against his enemies, who are strong, will be less formidable to them.*
 || οὐ περὶ τῆς Κερκύρας νῦν τὸ πλεόν ἢ καὶ —. Gr. 1476, k. § 761.

c βουλευόμενος, sc. γνώτω. || ὅσον οὐ παρόντα, all but present (B.), tantum non. Gr. 1516, 19. § 823, obs. 1. || τὰ αὐτίκα περισκοπῶν = from present considerations, from views founded upon the interests of the moment. || καιροί = momenta: important consequences (whether favorable or unfavorable). || οἰκειοῦν (-όω), ad amicitiam adjungere. || πολεμοῦν (-όω), inimicum reddere. || τῆς τε γὰρ Ἰταλίας καὶ Σικελίας καλῶς παράπλου κείται, for it lies well for the voyage along shore to Italy and Sicily (D.). Ἰταλίας and Σικελίας are objective genitives, dpt on παράπλου, Gr. 824 (659), which is itself a genitivus causæ or genitivus relationis dpt on καλῶς κείσθαι, Gr. 887, b (693) § 528. Cf. τῆς τε ἐπὶ Θράκης παρόδου χρησίμως κείσθαι, Thuc. 3, 92.—παράπλου is employed, because the voyage to Italy was made by coasting along the shores of Greece as far as the promontory of Iapygia, at which place they crossed over to Taros. O. || ἐκεῖθεν, i. e. from Italy and Sicily. O. || τό τε ἐνθένδε (sc. ναυτικόν) πρὸς τὰκεῖ παραπέμψαι = τὸ τῆδε ναυτικόν ἐνθένδε παραπέμψαι, Gr. 1435 (1039) § 647, obs.—παραπέμψαι is not to convey (B. O.); but rather, the island is personified, so that it παραπέμπει τὸ ναυτικόν, by lending, as it were, its shores, for a fleet to coast along by; = and to afford a line for coast, to help on its way a fleet sailing from hence (πρὸς τὰκεῖ) to those countries. || βραχυτάτῳ ἂν κεφαλαίῳ . . . τῶδ' ἂν . . . μάθοιτε. On the repetition of the ἂν cf. Gr. 1448, b. § 432, a.—κεφαλαίῳ is the dat. of the means by which the Athenians may arrive at the desired conviction. K. quotes Aristoph. Ran. 1484: πάρα (= πάρεστι) πολλοῖσι μαθεῖν. Construe by dividing it into two clauses, for the purpose of giving in English that emphasis to κεφαλαίῳ which its position gives it in the Greek: the shortest summing up of the whole matter, both for general and particular statements, is the following. Gr. 1011 (793) § 655, 6. || τοῖς τε ξύμπασι, in app. to κεφαλαίῳ. K. || τρία μὲν ὄντα, κ.τ.λ. The punctuation in the text is Porppo's, who supplies ἂν μάθοιτε or μάθετε, or rather the notion of 'consider' that there are, &c., implied by the learn. I myself far prefer considering τρία ὄντα ναυτικά an absolute construction (= there being but three navies, &c.), and considering τούτων δὲ (before which only a comma must be placed) to begin the apodosis. Gr. 1458, p. § 770. K. says the anacoluthon is occasioned by the wish to give prominence to the μὲν—δέ, but the genitive absol. would have equally well admitted of this.

D τὰ δύο, Gr. 686, a (561, c). || ἔξετε . . . ἀγωνίζεσθαι. The pupil must not be tempted by the English idiom 'you will have to contend.'—ἔξετε = you will be able. || πλείοσι ναυσὶ ταῖς ἡμετέραις, lit. with more ships by ours (G. K. in his notes, ὑμετέραις in his text, but without notice): ταῖς ἡμετ. not being in agreement

(P. with *ναυσί*, but the abl. dpt on *πλείοσι* to denote *by how much* the 17) ships on the Athenian side will be the more numerous (as in *πόλλω πλείων*). K. quotes Pl. Rep. 579, c, *τοῖς τοιοῦτοις κακοῖς πλείω καρποῦται*, where, however, St. translates and explains *per hujusmodi mala; quia accedunt istiusmodi mala*. I cannot but think that *πλείοσι ναυσί ταῖς ὑμετέραις*, i. e. *with your ships* (= the ships on your side) *more numerous* (sc. than those of your enemies) is the right reading. The order of the words is quite correct for this sense. Gr. 681 (550) § 459, 1. || *τοιαῦτα*. Gr. 1011 (793) § 655, b. || *τοιάδε*. Gr. 1014 (796) § 655.

CHAPTER 37.

37 οὔτω. Gr. 1124. § 696, obs. 5.

PAGE 18.

A ἵνα ἀσφαλέστερον προειδῆτε, *that you may be more certainly acquainted beforehand* (A.), with reference to their being secured by this previous knowledge against a rash decision. || *τὴν ἀφ' ἡμῶν ἀξίωσιν*, cf. *ἡ ἀφ' ἡμῶν αἰτία*, below, 39. || *ἀξίωσις* *petitio est quam æquitas jubet, χροία quam necessitas cogit*. Bred. || *μὴ ἀλογίστως* are to be taken together: = *non inconsulte*. || *φασὶ δέ*. K. reads *φασὶ δὴ*. Cf. the beginning of ch. 39. || *οὐδενός*, Gr. 1189. || *δέξασθαι* in the sense of a preterite. || *τὸ δέ* (lit. *illud autem* =) *whereas* (on the contrary). || *τὸ δ'* . . . *ἐπετήδευσαν* (*illud instituerunt* =) *they have pursued this line of conduct* (or, *adopted this practice*). || *ἐπὶ κακουργία καὶ οὐκ ἀρετῇ*. *ἐπί* (= from) denotes the *motive*, but with reference to an *end to be attained*. Here *from knavery*, i. e. for the purpose of doing evil securely. Cf. *ἐπὶ τῷ βελτίονι λόγῳ*, 102, below: *ἐπ' εὐνοίᾳ*, Lys. 22, 11, 3. K.—*καὶ οὐκ ἀρετῇ*: we need not mentally repeat *ἐπί*. P. On *καὶ οὐ* cf. n. on p. 121. || *τὲ* . . . *οὔτε* correspond (but K., who says that this requires proof, conjectures *οὐδέ*), and *οὐδέ* = *non or* (even); *οὐδένα κοινῶν οὐδὲ μὴν θεατῆν* (Dukas. P.). || *τάδικήματα* et latrocinia et majores expeditiones maritimas esse vult Muell. de Corcyr. Rep. p. 21. P. || *οὔτε παρακαλοῦντες αἰσχύνεσθαι*, *neque pudore suffundi aliorum auxilium implorantes* (P.), who understands the meaning to be that they did not like to be *put to shame* by having their *application rejected* on the ground of their bad character: better, *and not to be made to blush on inviting them to take part in their iniquitous proceedings*: 'a calling them in to a communion in evil.' B. O., however, defends the opinion of Poppo with some reason. || *αὐτάρκη θέσιν κειμένη*. On the acc. cf. Gr. 965, 2. § 556. K. quotes the exact expression from Hippocrates: *ἀνάγκη τὰς πόλιας ταύτας θέσιν κέεσθαι νοσερωτάτην* (de aer. et locc. L. 1, p. 531).—*αὐτάρκης*, *sibi sufficiens; per se validus*. The participial clause gives the reason *why* the city *παρέχει κτλ.*: *their city*

(P. from its situation rendering it independent of foreign aid. Logically 18). speaking, the subject is not the city, but the favorable site of the city. || ὦν βλάπτουσί τινα = ἃ βλάπτουσί τινα, by the known rule of attraction.—βλάπτειν, ἀδικεῖν, &c. take *acc. neut. of pronouns and indefinite numerals*. || ἡ κατὰ ξυνθήκας γίνεσθαι, sc. δικαστάς; the agreements intended being agreements to submit the disputed claims of either party to friendly arbitration. || ἐκπλέοντας, while they sailed. O. || ἀνάγκη καταίροντας, *necessitate* (sc. tempestate, naufragio) *ad Corcyram appellentes* (Bth.), ‘compelled to touch there by stress of weather.’ Had the Corcyraeans visited their neighbours, they would have received like for like; but remaining in their well-furnished and independent city, they could practise with impunity any imposition they chose, upon such as were compelled by stress of weather (ἀνάγκη καταίροντας), or for any other cause, to touch there. In this picture of the Corcyraean policy and conduct, there was doubtless much exaggeration and false coloring. O. || κὰν τούτῳ, atque in ea re (= *et hac in re*, i. e. in *tali agendi ratione*, vel, quod minus placet in *istâ urbis suæ opportunitate*. P.). || τὸ εὐπρεπὲς ἄσπονδον . . . προβέβληνται: *προβέβληνται*, they have put forward, seems to be used in a pregnant sense, combining the *assertion* that they have put it forward with the *implied notion* that they have really adopted it: = they have adopted that specious standing aloof from confederacies which they put forward; or *προβάλλεσθαι* may be taken in the sense of *putting it forward as a defence*. I see no reason for supposing (with K.) that *κὰν τούτῳ . . . προβέβληνται* may = *κὰν τούτῳ ὄν . . . προβέβληνται* = in this consists the specious practice of forming no alliance which they put forward.—With τὸ εὐπρεπὲς ἄσπονδον cf. τὸ ἀνθρωπείον κομπῶδες (5, 68, 1), τὸ ξυνῆθες ἥσυχον, 6, 34, 4. P.

B ὄπως . . . ἀναισχυντῶσι, that where they are the stronger, they may (openly) use force: where they are unobserved, may (secretly) take unfair advantage (of their neighbours), and whenever they have got possession of any thing may unblushingly retain it (not, may be spared their blushes). A.—ἀναισχυντεῖν is to act with impudence, to brave a thing out impudently, and here refers to a cool and impudent denial of redress. || πλέον ἔχειν is used in the sense of *πλεονεκτεῖν*. Cf. ἐκφοβοῦντές τε τοὺς ἐρρωμενεστέρους τῶν ἀνθρώπων καὶ δυνατοὺς ὄντας, πλέον ἔχειν, ἵνα μὴ αὐτῶν πλέον ἔχωσι, λέγουσιν ὡς αἰσχυρὸν καὶ ἄδικον τὸ πλεονεκτεῖν, Pl. Gorg. 483, c. || ἀληπτότεροι, more impregnable to others (D.), i. e. ‘less in the power of others’ (A.). || ἐξῆν αὐτοῖς (= ἐξῆν ἄν as *licebat* for *licuisset*), Gr. 790 (632) § 858, 3. Of course the more evidently their consenting to submit all differences to friendly arbitration was not a measure to which they could be compelled, the more conspicuously might they have exhibited their love of justice.

CHAPTER 38.

(P. τοιοῖδε, sc. ἄνδρες, ὡσπερ φασίν, ἀγαθοί (37). || ἄποικοι ὄντες 18). stands in an adversative relation to ἀφιστάσι, &c. || ἀφιστάσι, not 38 so strong as 'have revolted from us' (D.), rather, *have kept aloof from us, have broken off their connexion with us.* See the particulars in § 25. || διὰ παντός, *all along*, and not only now. || ὡς οὐκ . . . ἐκπεμφθείσαν. On the *opt.* after a *present*, cf. Gr. 1209, § 884, 2. Observe the rarer termination, εἶησαν, Gr. 379, n. 3 (290, n. 9).

c κατοικίσαι. Gr. 782 (626). || τὰ εἰκότα, Gr. 946 (747) § 548, e, f. || τὰ εἰκότα θαυμάζεσθαι, *to be treated with due respect*, i. e. the respect due from a colony to its mother state.—θαυμάζεσθαι, *coli, diligi, τιμᾶσθαι.* Cic. Off. 2, 8. "Certum igitur hoc sit, idque et primum et maxime necessarium, familiaritates habere fidas amanitium nos amicorum et nostra mirantium." Hk. || μάλιστα, more than other mother-cities. || ἀρέσκοντές ἐσμεν, Gr. 762 (610) § 375, 4. || οὐκ ἂν . . . ἀπαρέσκοιμεν. Observe the *opt.* with ἂν following a protasis expressed in the *indic.* (and assumed as *real*); whereas the next apodosis ἐπιστρατεύομεν is in the *indic.*—The *opt.* with ἂν is here used as a *more modest* (but not really doubting) assertion: *we cannot justly displease; cannot be disliked on reasonable grounds.* || ἐκπρεπῶς, *in a manner that is* (generally) *unsuitable or unbecoming* (i. e. for a mother-state to go to war with its colony); in an *extraordinary* manner (K.). [† P. translates it simply *insigniter.*] K. compares οὐδὲν ἐκπρεπέστερον ὑπὸ ἡμῶν . . . ἐπάθετε, lib. 3, 55, where he also renders it *nothing unusual.* || ἀδικεῖσθαι = *to have been injured; a wrong received being retained* till satisfaction has been made by him who inflicted it. Cf. Gr. 766, g (614, d) § 396.

CHAPTER 39.

39 φασὶ δὴ, *they say'* (or, *they say forsooth*). Gr. 1459, f, § 721, 3.

D || ἦν γε, κ.τ.λ., to be resolved by ἀλλὰ ταύτην; it is the acc. dpt on τὸν προκαλούμενον· προκαλεῖσθαι δίκην being used like προκαλεῖσθαι σπονδᾶς (K.) in *Arist. Eq.* 766.—προκαλεῖσθαι with neut. ἤ, τὰ εἰρημένα, &c., is common enough, but (as G. observes) would not justify this construction with acc. of a noun. || προὔχοντα καὶ ἐκ τοῦ ἀσφαλοῦς (= *from a position of superiority and security*) are connected *predicatively* with προκαλούμενον (i. e. if the sentence were resolved, we should have ὅς προὔχων καὶ ἐκ τοῦ ἀσφαλοῦς προκαλεῖται δίκην. Hence the whole passage is: *he who from a position of superiority and security challenges [an opponent] to a judicial trial [of their respective claims].* || λέγειν τι (opp. οὐδὲν λέγειν) = *to say something to the point, something worth listening to.* || τὸν ἐς ἴσον τὰ τε ἔργα ὁμοίως καὶ τοὺς λόγους . . . καθιστάντα. Ἐς ἴσον, sc. τοῖς ἀνταγωνίσταις, *who both in words and deeds place themselves on an equal footing with their opponents.* So K. † But P., A., B., D. refer ἐς ἴσον to an equality between the words

(P. and actions, in the sense of making their deeds tally with their 18). words. *B. D.*—P. gives either (1) *qui facta verbis æquat*; or (2) *qui et factis et dictis pariter æquitatem retinet*. † *Qui æquo judicio res et verba subjicit*. H. || *πρὶν διαγωνίζεσθαι*, *priusquam armis decernat* [† *priusquam judicio disceptet*]. On *πρὶν*, c. inf. pres., cf. Gr. 1274 (935) § 848, obs. 4, and on its *sometimes* following a negative, Gr. 1273 (934) § 848, 2, and 4. || *παρέχεσθαι* signifies ‘to offer by words;’ *παρέχειν*, ‘to offer by things’ (*B. aft. G.*).—By *τὸ εὐπρεπὲς τῆς δίκης* is meant, ‘the specious pretence of justice,’ i. e. of being willing to abide by a judicial decision.—Of the words *οὐ ξυμμαχεῖν, ἀλλὰ ξυναδικεῖν*, the sense is literally, ‘[I do not say] to be their comrades, but their comrogues,’ their companions in iniquity. *B.* || *αὐτοί*, *by themselves*. || *διαφόρους ὄντας*, ‘to be referred to *σφᾶς*. But I confess that I should rather have expected *οὐ διαφόρους* to be referred to *ὑμᾶς*.’ *K.*

PAGE 19.

A *τότε*. They allude to the revolt of *Samos* (Keightley, p. 161) in Ol. 84, 4, which was suppressed by Periclēs (with whom the poet Sophoclēs was joined in command), but not without great difficulty (cf. below 115, 116); and to the war with the *Æginetans* (cf. below 105). || *ἀπογενόμενοι* = *though you were not concerned in it, implicated in it*; were absent from, stood aloof from. *B.* So Hdt. *ἀπογενέσθαι τῆς μάχης* (ix. 69). || *κοινώσαντας* (*having communicated their force*) = *having joined their force to yours*. || *τὰ ἀποβαίνοντα*, *the consequences, the results*. On the *καί*, cf. Gr. 1476, k. § 761.

CHAPTER 40.

40 *ἐρχόμεθα*, *we come* = *we are come*; not by any force of *ἔρχεσθαι*, but from the same rhetorical use of the present that we have in English. || *βίαιοι καὶ πλεονέκται*, *violent and rapacious*. *D.* || *εἰ*. The *truth* of the supposition is here assumed, so that *εἰ* may be rendered *though*; its force may however be given in English by pronouncing *is* with emphasis, ‘*if it is*’ an article in the treaty. || *ὁποτέρους . . . βούλεται* is employed rather than *ὁποτέρους ἀνβούληται*, because the *actual* clause of the treaty is referred to; so that the narrator keeps as close as he can to the actual words which stand there. || *ἀγράφων*, *not registered or recorded* as parties to the treaty. Such cities were also styled *ἄσπονδοι* or *ἔκσπονδοι*, by which was meant, that they belonged to the confederacy neither of the Athenians nor the Lacedæmonians, and were therefore neutral. Those who were parties to the confederacy were styled *ἔνσπονδοι*, which differed from *σύμμαχοι* in this respect, viz. the Corinthians were *σύμμαχοι* or allies of the Lacedæmonians, but were *ἔνσπονδοι* of the Athenians. These words, however, are sometimes interchanged, as in i. 31, § 2, or rather *ἔνσπονδοι*, being the most comprehensive term, is used for the lesser and more special one (*O.* after *G.*).

- (P. **ἐστίν**, *extends, has reference to*. οὐ belongs to this verb. O. 19). || **ὅστις** = εἶ τις, and therefore takes μή instead of οὐ. Cf. § 742,
- B 2. O. || **ἀποστερεῖν ἑαυτὸν τινος** is used in the curiously condensed meaning of *withdrawing oneself from a person (or thing) and so depriving him (or it) of one's services*. The examples are undoubted: e. g. Xen. Hell. 4, 1, 41, νομίζων ὅποσα ὀπισθεν ποιήσαιο ἔθνη πάντα ἀποστερήσειν βασιλεως. Dem. 23, 3, φυλακὴν Χερρόνησου τῆς πόλεως ἀποστερεῖν (K. from Hertlein). οὐδενὸς ἀποστερεῖ [τὰ κυνηγέσια], Xen. Ven. 12, 8. Kühner. || **εἰ σωφρονοῦσι**. I cannot see the objection to the clause εἰ σωφρονοῦσι (which A. and others find). The orator allows that a state may be received, if its reception will not involve the receiving state in a war, *provided it observes the necessary prudence and moderation*. || **πόλεμον ἀντὶ εἰρήνης ποιήσει**, lit. *will make war in place of peace*. || **δ**, *which result; a result which*, i. e. the turning the peace you now enjoy into a state of war. 'Which would now be your lot,' 'you would be placed in this predicament.' So infra iv. 96, we have, τὸ αὐτὸ ἔπαθε. See also vi. 78. B. || **ἀμύνεσθαι . . . τούτους**. Ἀμύνεσθαι subjectum ἡμᾶς habet, ut sit nam opus est, si cum Corcyraeis jungemini, ut nos colonos nostros ulciscamur, vobis una in eandem fortunam tractis. G. || **δίκαιοί γ' ἐστέ**, Gr. 1071 (822, a) § 676, 2, a. || **μάλιστα μὲν . . . εἰ δὲ μή**, Gr. 1464. || **μὲν γε** = *sane quidem* usually introduce an argument confirmatory of what precedes. "Cum quis uno argumento vel exemplo aliquid probat, potest hoc ut sufficiens adferre: quod fit particulâ γάρ: potest etiam significare, plura, quidem posse desiderari, sed hoc unum satis grave esse; quod fit addito γέ (certe, saltem)." Butt. ad Mid. p. 46. Cf. Pr. Intr. to Greek Prose, Pt. ii. p. 162. || **δι' ἀνακωχῆς . . . ἐγένεσθε**, 'were never so much as in truce' [cf. Handbk of Greek Synonymes, 200]. Διὰ denotes the circumstances accompanying the action or situation spoken of; or more generally, *whatever is interposed between the beginning and end of an action*, be it the instrument, be it the state or condition which must be gone through before the thing can be done, or be it simply the circumstances accompanying it. Comp. ii. 11, ἐλθεῖν διὰ μάχης τίνι: i. 17, δι' ἀσφαλείας τὰς πόλεις ᾤκουν: 73, δι' ὄχλου ἔσται: 138, δι' ἐλαχίστης βουλήσ: ii. 81, διὰ φυλακῆς ἔχοντες: iv. 30, διὰ προφυλακῆς ἀριστοποιεῖσθαι, and many similar passages. A.
- c **δίχα ἐψηφισμένων, εἰ χρὴ αὐτοῖς ἀμύνειν**, 'being divided in their votes upon the question of assisting them or no' (A.), i. e. the clause εἰ χρὴ, &c., is *exegetical or explanatory*; it explains the subject with reference to which the division of votes took place (Bth.). || **ἀντείομεν . . . αὐτὸν τινα κολάζειν** = *we delivered a contrary opinion, maintaining that αὐτὸν τινα (pro se quemque), each by himself, without the interference of others; and each = each state*. || **τιμωρήσετε**, sc. αὐτοῖς. || **φανέται καὶ ἅ τῶν ὑμετέρων, κ.τ.λ.**, 'there will be found an equal number of your allies who will come over to us' (A.). || **ἐφ' ὑμῖν** = *contra vos*.

CHAPTER 41.

(P. Δικαιώματα, sunt *justitiæ causæ firmamenta* (grounds of right, pleas
 19). of right, opp. ἀξίωσις χάριτος), *habemus talem admonitionem = ha-*
 41 *bemus hoc jus vel hanc rationem vos admonendi.* P. || παραίνεσιν
 δὲ καὶ ἀξίωσιν χάριτος. ἀξίωσιν χάριτος, *precationem gratiæ,*
claims upon your gratitude. Hdt. 3, 99, αἱ ἐπιχρεώμεναι μάλιστα
 γυναῖκες, *mulieres, quibuscum maximus illi* (intell. *mulierem ægro-*
tantem) *usus est* (Bth. aft. K.). On the history, cf. Hdt. vi. 89.
 D ἦν (sc. χάριν) οὐκ ἐχθροὶ ὄντες, ὥστε βλάπτειν, οὐδ' αὖ φίλοι,
 ὥστε ἐπιχρῆσθαι. οὐκ . . . ἐπιχρῆσθαι, *since we are not enemies*
to injure you, nor on the other hand friends to have much interchange
of good offices. [† To abuse the favour (ἐπιχρῆσθαι, *abuti.* Betant),
 by seeking to have such an interchange of kindnesses as shall be
 burdensome to you. O.] We simply ask, therefore, that in remem-
 brance of our former kindness in the Æginetan and Samian war,
 you shall reject the suit of the Corcyræans. G. thinks that refer-
 ence is had to the remark of the Corcyræan orator. δεομένοις τε
 (Corinthiis) ἐκ τοῦ εὐθέος μὴ ὑπουργεῖν (i. 34, § 3). B. makes
 the last clause concessive: *although we are not friends to much*
(ἐπι-) benefit you. || φαμέν, *we think.* O. || νεῶν . . . μακρῶν, *ships*
of war; lit. long ships, in distinction from the round merchant-
 ships (στρογγύλα πλοῖα) adapted to carry freight rather than to
 quick sailing. O. || πρὸς τὸν Αἰγινητῶν . . . πόλεμον. The im-
 mediate cause of this war was the refusal of the Æginetæ to restore,
 at the demand of the Athenians, two statues of the olive-tree wood,
 which they had stolen from the Epidamnians. Cf. Hdt. v. 85. O.
 || ὑπέρ, *before, earlier than; lit. beyond.* O. || δι' ἡμᾶς, i. e.
 through our influence. || αὐτοῖς refers to the Samians. O. || μὴ
 βοηθῆσαι, expegetical of ἡ ἐς Σαμίους [χάρις]. Gr. 1051 (812)
 § 669. || Αἰγινητῶν . . . ἐπικράτησιν, *victoriam de Æginetis re-*
portatam, cf. Hdt. 6, 92 (P.); properly act. *your gaining the victory*
over the Ægenitans (objective gen.). "A Thucydidean word." K.
 || τῶν πάντων ἀπερίοπτοί εἰσι παρὰ τὸ νικᾶν, *are regardless of*
every thing besides (i. e. in comparison of = *præ*) *victory.* Pl. Apol.
 28, τοῦ κινδύνου κατεφρόνησε παρὰ τὸ αἰσχρὸν τι ὑπομεῖναι
 (K.). Dionys. Hal. i. 303, 15, πρόνοιαν οὐδεμίαν τῆς ἑαυτοῦ
 ψυχῆς παρὰ τὸ νικᾶν ποιούμενος.—ἀπερίοπτος is a word con-
 fined to Thuc. and his imitators. B. || ἦν καὶ πρότερον ἐχθρὸς
 ἦ, *etiamsi antea inimicus fuerit* [ἦ receiving from πρότερον the force
 of a preterite. K.] Cf. quæ de πάρος et ποτέ docuit Thiersch.
 Gr. § 289, 5. P.

PAGE 20.

A ἐπεὶ καὶ . . . τίθενται, *nam adeo res domesticas (vel sua) pejus*
curant (P.) *vel administrant: mismanage their own affairs; manage*
their own interests less well. || φιλονεικίας ἕνεκα τῆς αὐτίκα.

(P. φιλονεικία, *eagerness of contention* (B.), † *animosity* (D.). Greek 20). Syn. 223. So 7, 70, πρὸς τὴν αὐτίκα φιλονεικίαν (B.).

CHAPTER 42.

42 ὦν . . . αὐτά, Gr. 1258, 2, b. § 833. || ἐνθυμηθέντες. ἐνθυμείσθαι [c. aor. 1 pass. Gr. 509 (411) § 313, ii. 1] has usually *acc. rei* (e. g. τὰς τε ἐν ταῖς μάχαις ξυμφοράς, 5, 32), or clause with ὅτι, *particp.*, &c.; but it is here considered as a verb denoting *solicitude* or *recollection, bearing in mind*, and so takes gen. [like φροντίζειν, &c., Gr. 882 (687) § 496], as in 6, 60, ὦν ἐνθυμούμενος ὁ δῆμος . . . καὶ μιμνησκόμενος ὅσα, κ.τ.λ.—(cf. § 485). || νεώτερός τις = εἴ τις ἐστὶ νεώτερος, *each younger man*. || ἀξιούτω, sc. τις, the nearest subject. || τοῖς ὁμοίοις ἀμύνεσθαι, *par pari referre*. ἀμύνειν, *to ward or keep off*. ἀμύνειν τινί, *to ward off for any one*, i. e. *to defend or help him*. Hence ἀμύνειν, c. dat., is always, *to aid or help*. ἀμύνεσθαι, mid., is *to ward off from oneself* = *to defend oneself*; and c. accus., *to repel or ward off any one's attacks*. From thence it slides into the sense of *revenging*; and again from revenging it comes generally to have the meaning of *requiting*, and is applied to returning *good* as well as *evil*. Cf. i. 78. iv. 63. || δίκαια . . . λέγεσθαι, *that these things which we have spoken are just*; lit. *that these things are spoken justly*. δίκαια, the predic. || εἰ = *in case* (K.) (he should —); *in case of his going to war* (D.). || εἰ πολεμήσει, Gr. 1389 (1011) § 886, 2. πολεμήσει referred to τις instead of πολεμήσετε. || ἐν ᾧ ἂν τις ἐλάχιστα ἀμαρτάνῃ, sc. τούτῳ ἐν ᾧ, κ.τ.λ., *what is really expedient* (most =) *usually attends that line of conduct in which one does least wrong*. || τὸ μέλλον τοῦ πολέμου, 'the coming of the war' (D.), 'the eventual occurrence of the war' (B.); i. e. whether the war will happen or no. τὸ μέλλον and ἐν ἀφανεί κεῖται (*lies in uncertainty*) are opposed to φανεράν . . . ἤδη (*jam nunc*) καὶ οὐ μέλλουσαν.

B ὑφέλειν, *subducere* = *diluere*, *to take away something of the suspicion*; *to take away something from time to time*; hence it is followed by the *separative* or *partitive gen.* || ὑποψίας is here employed euphemistically for the *hatred, enmity*, which the Corinthians had conceived against the Athenians. Cf. i. 103. O. || καιρὸν ἔχουσα, *if well timed*; borrowed by Agath. p. 73, 4, ἐλπίζοντες τῇ τελευταίᾳ πράξει ἐν καιρῷ γιγνομένη τὸ ἔγκλημα διαλυῖσαι, and Aristid. t. ii. 137, A. ὥστε Θηβαίους μὲν, εἰ καὶ πλέον εἶχον τῶν ἀδικημάτων, λευκίναί πάντα ταῖς τελευταίαις εὐεργεσίαις, and 147, c. B. JN. μηδὲ ἐφέλκεσθε τούτῳ, ὅτι, κ.τ.λ. ἐφέλκειν, *post se trahere*: in pass. *allici*. || διδόασι, *offer you*. || τῷ αὐτίκα φανερωῖ, *by an obvious momentary advantage*; 'by momentary appearances' (D.). || τὸ πλέον ἔχειν in the sense of *πλεονεκτεῖν*, but the *article* is used because a *particular unfair advantage* is meant = τοῦ τὸ πλεονεκτεῖν. But τό may refer to ἔχειν (P., K.). Another explanation is K.'s, that it is *opposed* to a τὸ ἔλασσον. || διὰ κινδύνων, (through =) *with dangers*; *by a perilous course*.

CHAPTER 43.

- (P. περιπεπτωκότες οἷς . . . αὐτοὶ προείπομεν, *quum in ea incidere* 20). *rimus, de quibus . . . ipsi prædiximus*; to fall into the circumstances 43 about which we ourselves formerly declared beforehand = into circumstances with reference to which that which we then declared is applicable; viz. that each state should punish its own refractory allies (cf. supra, cap. 40, end). It is well translated by Mr. Dale, 'having fallen under the rule which we ourselves propounded.' Ourselves having now become fit subjects for the application of that principle which we before avowed at Lacedæmon. A. || τῇ ἡμετέρα ψήφῳ ὠφεληθέντας, i. e. by the vote we gave when the Lacedæmonians were inclined to assist the revolted Samians. See just above. || βλάψαι has for its subject acc. ὑμᾶς.
- C JN. τοῦτον τὸν καιρὸν ἐκείνον εἶναι ἐκείνον, predic.: 'that this is that very crisis in which (as is well known) —.' Cf. τοῦτ' ἐκεῖν' οὐγὼ ἔλεγον, Aristoph. (Krüger, § 51, 11). || βία ἡμῶν, in spite of us.

CHAPTER 44.

- 44 καὶ δῖς, i. e. not once only, but a second time also; *etiam bis advocata concione*. So 5, 10, τὸν τε Κλεαρίδαν ἡμύνοντο καὶ δῖς ἢ τρεῖς προσβαλόντα: 3, 87, καὶ δύο ἔτη: Strab. 8, 6, p. 379, καὶ τριάκοντα: idem 11, 2, p. 499, συνάγουσι στρατὸν καὶ ἑκοσι μυριάδων. K. || οὐχ ἤσσον, i. e. *were quite as much*; quite as favorable to. || ἀπεδέξαντο. ἀποδέχασθαι (*accipere* =) *probare*; to admit (their arguments). || μετέγνωσαν = *changed their opinion (and determined)*. Μετέγνωσαν: μετεβουλεύσαντο. S. μεταγνόντες ἔγνωσαν. Pl. Gorg. 493, c, πότερον πείθω τί σε, καὶ μετατίθεσαι εὐδαιμονεστέρους εἶναι τοὺς κοσμίους τῶν ἀκολάστων; where vid. Heind. K. || ὥστε . . . νομίζειν. The clause with ὥστε is here epeexegetical of *ξυμμαχίαν*. || εἰ . . . ἐκέλευον . . . ἐλύοντ' ἄν. *Impf.* as a case of frequent occurrence.
- D JN. *ξυμπλεῖν σφίσιν* [† ἐκέλευον σφίσιν, M.], but it would require σφᾶς. || ἐπιμαχίαν, here a *defensive alliance* [Handbk Gr. Syn. 376]. Bauer says, that "properly the former denoted *defensive*, and the latter, *offensive*, alliance: but that, in use, *ξυμμαχία* came to denote the *genus*, comprehending treaties of every kind, both defensive and offensive; and *ἐπιμαχία*, the *species*, or form, q. d. ἐπιβοήθεια, implying an obligation to render succour against an invading enemy, yet not so as to make them at war with the invaders." The above distinction is certain from v. 27 and 48. B. || τῇ ἀλλήλων, sc. *χώρα*, Gr. 698 (560) § 436. || βοηθεῖν, *epeexegetical infn.* Gr. 1051 (812) § 669, β. || καὶ ὡς (*ὡς* is a misprint) = καὶ οὕτως, *even so*; *even thus*. || *ξυγκρούειν δὲ ὅ τι μάλιστα αὐτοὺς ἀλλήλοις*. αὐτοὺς, sc. the Corinthians and Coreyreans: to wear them out as much as possible one against another. D. The *datives* depend on ἐς πολέμον καθιστῶνται = *πολεμεῖν*. || ἀσθενεστέροις οὔσιν. ἀσθενεστέροις οὔσι is the *predic.* Κορινθίους

(P. would take the article [Gr. 681 (550) § 459, 1] if it were not sufficiently 20). defined by being a proper name; so that the meaning is (*that they might go to war with the Corinthians being weaker =*), *that the Corinthians and the other naval powers might be in a weaker condition (than they otherwise would be), when they went to war with them.*

CHAPTER 45. PAGE 21.

45 **τοιαύτη**, Gr. 1011 (793) § 655, 6. || **δέκα ναῦς**. Plutarch has A an absurd notion that the smallness of the number proceeded from a deliberate design of showing contempt for the Corinthians. B. attributes it to Pericles, who, he thinks, did not enter heartily into the cause; but surely there is no reason to think this; the force was probably enough for its purpose, and it was backed by a larger number afterwards. || **τῶν ἐκείνων τι χωρίων**, *against any of the places belonging to them; against any of their dependencies.* **ἐκείνων** is the gen. of possession dpt on **τι τῶν χωρίων**. K., however, remarking that this is an unexampled order of words, reads **ἐς τῶν ἐκείνων τι χωρίων** (here and in 52); **τῶν ἐκείνων** being the gen. (so to speak) of **τὰ ἐκείνων**, *their possessions*. The Sch. observes that Epidamnus is referred to under the general statement. || **οὕτω**, *then (lit. so); in that case*: sc. if the Corinthians *did* invade Corcyra or any of its dependencies. || **μὲν δὴ**, *thus, then; so*. Gr. 1179, § 721, 1.

CHAPTER 46.

46 **ἐπειδὴ αὐτοῖς παρεσκεύαστο**, *when their preparations were completed.* **παρασκευάστω**, *it was prepared*, is often used impersonally B by Thuc., or rather with ref. to an indefinite subject, such as *things*, “where other writers give it the subject **πάντα**. e. g. Hdt. 4, 83 (but cf. 6, 112).”—“So also he uses **ἐπειδὴ ἔτοιμα ἦν**” (K.). **ἐπειδὴ ἔτοιμα γίγνοιτο**, &c. || **ἦσαν δὲ Ἡλείων**, κ.τ.λ. In this list of auxiliaries it will be seen, that the Epidamnians, Hermionians, and Træzenians, who in a former expedition (i. 27, § 2) contributed eight ships, now appear to have sent none. B. thinks that their ships are here included in the number of the Corinthian ships. The Megareans, Eleans, and Ambraciots increased upon their former number. O. || **πέμπτος αὐτός** (*himself the fifth =*), *with four colleagues*. || **προσέμιξαν**, *neared*, or ‘made’ (*tenuerunt continentem*). Steph. || **ὀρμίζονται ἐς Χειμέριον**, *anchored at Chimerium* (D.). On **Χειμ. τῆς Θεσπρ.** cf. Gr. 669, 2, b (539, obs.). If the *harbour* is meant, ‘anchored in Chimerium,’ the **ἐς** is to be explained by the *constructio prægna*ns, they sailed *into* the harbour and *anchored in it*. Cf. **παρεῖναι ἐς Σάρδεϊς**, Gr. 1433 (1037) § 645. || **ἔστι δὲ λιμὴν**, *it is a harbour*, &c. At a later time, Strabo (7, p. 324) makes *Chimerium* the point, and **γλυκὺς λιμὴν** (“Fresh Harbour,” A.) the harbour. Col. Leake thinks the point Chimerium is Cape Varlam. Some call the port *Veliki*, Leake thinks it *Splantzà* or *Porto Fanari*. P. || **ὑπὲρ**, *above* (O.), rather *beyond* (D.). || **ἄπο**, *away from*. || **ἔξεισι**

(P. (ἐμι, ἰβο), and ἐξίησι (ἴημι) are both found of a river discharging 21) itself into the sea. K. || παρ' αὐτήν, *by it* (sc. Ephyra).

c || ἐς αὐτήν, sc. τὴν λίμνην. || ὦν ἐντός, *and between these rivers.* || ἀνέχει (*raises*, sc. *itself* =) *rises.* Cf. Virg. *Æn.* 6, 107: *quando hic inferni janua regis Dicitur, et tenebrosa palus Acheronte refuso.* || στρατόπεδον ἐποιήσαντο. The construction of the ships in ancient times was such, that but a small stock of provisions could be carried in them, and their numerous crews, as Mitford observes, could hardly eat or sleep conveniently on board. Hence they were under the necessity of debarking to encamp, whenever the ships reached a suitable or convenient place. O.

CHAPTER 47.

47 αἱ καλοῦνται Σύβοτα. Leake says that these islands, which still bear the ancient name, are five or six miles southward of the mouth of the Thyamis (North. Greece, i. p. 103), and that there is a sheltered bay between the two principal Sybota, and another between the inner island and the main (ib. iii. p. 2). They received the name Σύβοτα from having been formerly used as hog-pastures. O.

D Ζακυνθίων. We suppose that the Corcyræans had formed an alliance with the Zacynthians about the same time that they sent their embassy to Athens; for up to that period they are described as having been in alliance with no Greek power. See ch. 31. P. || ἦσαν . . . παραβεβηθηκότες, Gr. 762 (610) § 375, 4. || ταύτη, *here*, i. e. in this part of the continent. Müller remarks (Dor. i. p. 132) that the strong and continuous chain of Corinthian colonies along the coast, forced even the barbarians of the interior, and especially the Epirots of Thesprotia, to maintain a perpetual connexion with Corinth. O.

CHAPTER 48.

48 τριῶν ἡμερῶν σιτία, *provisions for three days.* || ὡς ἐπὶ ναυμαχίαν is here and in many passages the reading of the best MSS.: ὡς ἐπὶ ναυμαχία is, however, the reading of nearly all in 3, 4, 1; 6, 34, 5. The ὡς in such passages does not perceptibly weaken the certainty of their determination = *with the purpose of engaging.* || JN. ἄμα ἔφ' καθορῶσι. || πλέοντες = *while on their course.* D. || μετεώρους, *out at sea.* K. remarks that this expression, so common with Thuc., is *not found* in Hdt. or Xen. || ἀντιπαρετάσσοντο, impf. of one action developing itself, as it were, out of a preceding action or state; *they proceeded to —, &c.* Gr. 747 (601). || τὸ δὲ ἄλλο αὐτοὶ ἐπέιχον, *that the rest (of the line) they themselves occupied.* Ἐπέχειν = *occupare, obtinere.* Betant. So above, 23, οἱ (σισμοὶ) ἐπὶ πλεῖστον ἄμα μέρος γῆς . . . ἐπέιχον. || τέλη, *divisions, squadrons.* || τριῶν. P. conjectures τῶν τριῶν on account of 47, 1. K. τῶν.

PAGE 22.

A κατὰ δὲ τὸ μέσον, sc. ἐτάξαντο, or simply ἦσαν, as implied by the preceding statement of the *position* of the Megarian and Ambraciot vessels. († P. suggests that ἔχειν κατὰ τι may be a legitimate construction = εἶναι κατὰ τι.) || εὐώνυμον — κέρας. On the absence of the article, cf. Gr. 673 (543) § 447, obs.

CHAPTER 49.

49 ἐπειδὴ τὰ σημεῖα ἑκατέροις ἦρθη, *when the signals on each side were raised*: the opp. is κατεσπίασθη, *were pulled down* (I, 63). The signals were [mostly red (B.)] flags or banners raised on a mast (on land, upon a pole). So among the Romans (cf. Intpp. on Cæs. B. G. 2, 20). || καρτερά, *fierce, obstinate*. K. remarks, that though this is a regular term in Thuc., it is not used by Xen. It occurs Hdt. I, 76. || οὐχ ὁμοίως. We must borrow from καρτερά the general notion of *well-contested*, or (B.) *excellent, meritorious*. The full opposition would require βία δέ, *πεζομαχία τὸ πλ., κ.τ.λ.* (K.), i. e. *not in point of skill, but in force or violence*.

B ἐπειδὴ—προσβάλλοιεν, opt. of *indefinite frequency*. Gr. 1263 (931) § 843, b.—προσβάλλειν ἀλλήλοισι, *to run on board one another*. It does not denote exclusively either accidentally *running foul* (O.), or purposely *laying alongside* (B.), or *charging* with the beak (ἐμβάλλειν), but *includes every way (intentional or accidental) of coming together*. In every such case more skilful naval tacticians would hasten to *get the vessels clear again* (ἀπολύεσθαι), unless indeed for some reason they desired to *board* (ἐπιβαίνειν c. dat.). || ὑπὸ πλήθους, κ.τ.λ. gives the reason why they *could not* easily get clear again; πιστεύοντες, a reason why they *did not wish* to do so. || καταστάντες ἐμάχοντο, *pugnam statariam* (μάχην σταδίαν, iv. 38) *committebant*. Cf. 59, adn. P. So B.—D. would simply take it as ἐς μάχην καταστάντες, *they set to and fought*, comparing καταστάντες ἐπολέμουν, where, however, the use of καταστάντες is somewhat different (K., who construes it, *in firm array*). || διέκπλοι. “The *diecplis* was a breaking through the enemy’s line, in order, by a rapid turn of the vessel, to strike the enemy’s ship on the side or stern, where it was most defenceless, and so to sink it.” See ii. 83, 89; vii. 36, 70 (A.); it also *took in* the breaking of the oars, damaging the sides, and (as B. observes) the separating one part of the line from the other, for the purpose of cutting it up in detail. || θυμῷ, *with fierceness*. || ῥώμη relates to *physical strength*. || μὲν οὖν. οὖν, i. e. *in consequence of the decision of the fight depending upon brute force, rather than upon nautical science*. O. || παραχώδης, *confused, disorderly*. || ἐν ᾗ, *during which engagement*. || τοῖς Κερκυραίοις, dpt on παραγιγνόμεναι. || εἴ πη πιέζοιτο, *if they were pressed at any point*: opt.

(P. of *indef. freq.* Gr. 1296 (947) § 855, β. || ἤρχον has αἱ Ἀττικάι 22). νῆες (= οἱ Ἀθηναῖοι) for its subject, δεδιότες οἱ στρατηγοί, which is contained as a part under the principal subject (αἱ Ἀττικάι νῆες), taking the same verb (ἤρχον) in reality, although the participle is apparently put for the verb. O. aft. K. || τὴν πρόρρησιν, the charge which is narrated in 45.

C ἐπόνει (= laborabat), was distressed. || μέχρι τοῦ στρατ. begins the apodosis. || ἐπεκβάντες, lit. having disembarked against them, i. e. for the purpose of attacking. || τὰς σκηνας ἐρήμους, i. e. which were deserted, since they were deserted. Gr. 681 (550) § 458, obs. 2. We may construe it in English, burnt the deserted tents (D.); since we use that form to denote, according to the context, either such tents as were deserted (distinguished from the rest of the tents), or all the tents, they being deserted (as being deserted, since they were deserted). || τὰ χρήματα, the goods, the property it contained. || ταύτη, on the Corinthian right wing. || οἱ Κορίνθιοι—ἡσώωντό τε = οἱ τε Κορίνθιοι—ἡσώωντο καί. "Transpositum est τέ sicut sæpe." P. || ἐπὶ τῷ εὐωνύμῳ contains a nearer specification of the ἤ. O. || τῶν εἴκοσι νεῶν. The article of renewed mention, the reference being to the ships spoken of in οἱ γὰρ . . . τρεψάμενοι (supra). O. || ἀπὸ ἐλάσσονος πλήθους = from an (originally) smaller number. The Corcyraeans had only 110 ships (i. 47, *init.*) besides the ten Athenian vessels, while the Corinthians had 150 ships (i. 46, *init.*). O. JN. παρουσῶν ἐκ τῆς διώξεως, being present from (= after) the pursuit; = having returned from the pursuit of the Corinthian vessels, as just described. || JN. μᾶλλον ἀπροφασίστως, more openly, more unequivocally. Lit. more without pretext (πρόφασις); they no longer waited for the seeming justification, that they were helping an ally who was attacked.

D λαμπρῶς, clearly = manifestly, decidedly. || τότε δή. Gr. 1124 and 1459, g. § 720, 1. || ἔργου ἔχεσθαι (to stick to one's work =) to set to work in good earnest. Gr. 861 (670) § 536. || ξυνέπεσεν ἐς τοῦτο ἀνάγκης [Gr. 858, b (796, c)], it had come to such urgent necessity. K. compares Pl. Theat. 170, c: ἐς τοῦτο ἀνάγκης ὁ λόγος ἦκει. He adds, that this impersonal use of ξυνέπεσεν is elsewhere confined to the meaning ξυμβαίνειν (to happen, to fall out. "Ceterum qui malit ad ξυνέπεσεν ex οὐδέν repetat πάντα." P.).

CHAPTER 50.

50 σκάφη, the hulls. || οὐχ εἰλκον ἀναδύμενοι, did not lash-to and haul-off. B. || νεῶν, ἄς—καταδύσειαν, of such ships as they had disabled, i. e. water-logged (A.); not sunk under the water, but too deep into it to be safe, sea-worthy, or manageable. In Xen. Hist. i. 6, 36 (G.), it is proposed by some of the Athenian commanders, after the battle of Arginusæ, πλείν ἐπὶ τὰς καταδεδυκνίας ναῦς, καὶ τοὺς ἐπ' αὐτῶν ἀνθρώπους.—ἄς, observe the omission of the usual attraction.—ἄς . . . καταδύσειαν, which they had disabled.

(P. This seems to be an instance that justifies K. in saying that the 22). *Aorist of the Opt.* may have the meaning of a *præteritum* in *non-hypothetical relative* clauses. To prove this he quotes only (Pl. Rep. x. 614, B) ἀναβιοῦς ἔλεγεν ἃ ἐκεῖ ἴδοι, *what he had seen there*. But Madvig objects that ἃ is here a *dependent interrogative*. This may be so or *not*, since either way the sense is good. Cf. ADDENDA to Gr. p. xi. line 20, sqq., where *Infin.* is a misprint for *Optat.*— I would, however, suggest a doubt, whether it is necessary to limit it to *non-hypothetical* relatives: is it not here ‘of such *ships as they had disabled* (however numerous they might be)?’

PAGE 23.

- A μέγιστη δὴ τῶν πρὸ αὐτῆς. Cf. μέγιστη δὴ, chap. 1, and Gr. 1517, e (777) § 502, 3. || τῶν πλείστων, sc. *σωμάτων*. || καὶ ὅσαι ἦσαν λοιπαί, probably the *ten* (out of their whole number of 120) which had not yet been engaged. Cf. chap. 47. P.
- B ἦδη δὲ ἦν ὀψὲ καὶ (= *when, quum*) — οἱ Κορίνθιοι. Gr. 1476, e. § 752, 2. || ἐπεπαιώνιστο. “Etsi Græci non *παιῶνα*, sed *παιῶνα* ἄδειν dicunt, tamen promiscue *παιωνίζω* et *παιανίζω* usurpant. Stanl. ad Æschyl. Sept. cont. Theb. v. 274, cui ad-sentior. Ita Æsch. l. d. Aristoph. Equit. 1315, et Pac. 554. Lucian. Zeux. p. 583. Thuc. iv. 96, et sæpe alibi.” *Ds.* Before an engagement the Greeks sang a *Pæan* to *Arês*, and after a victory one to *Apollo*. S. || πρῦμναν ἐκρούοντο. The full expression is ἐπὶ πρῦμναν κρούεσθαι, or ἀνακρούεσθαι, “to row *sternwards*, or *stern foremost*.” See Hdt. viii. 84. The object of this way of retreating was to keep the head, the most defended and most effective part of the vessel, opposed to the enemy. A. In Lat. *inhibere remis*, or *retro navem inhibere*. Not *inhibere remos*, which is to *give over rowing*, for the purpose of stopping the vessel. G. The corresponding operation on land is ἐπὶ πόδα ἀναχωρεῖν. K. || ὕστερον τῶν δέκα. Gr. 1337 (773) § 781, d. || βοηθούς, adj. of two terminations. K. || ὅπερ ἐγένετο. More commonly ὅπερ καὶ. Gr. 1476, § 761. The καὶ is wanting also in 8, 83, 3; 72, 2. K. || ὀλίγα ἀμύνειν, *pauciores, quam ut vim propulsare possint* (Bek.), ‘few to aid’ = *too few to aid*. Cf. ii. 61: ταπεινὴ ὑμῶν ἢ διάνοια ἐγκαρτερεῖν ἃ ἐγνώστε; and Hdt. vi. 109: ὀλίγους γὰρ εἶναι στρατιῇ τῇ Μήδων συμβαλέειν (A.). Gr. 1047. § 666.

CHAPTER 51.

- 51 μᾶλλον, *more than to the Corinthians*. K. || νῆες ἐκεῖναι ἐπιπλέουσι, *there are ships yonder coming towards us*. A. On the ὄτι prefixed to a speech in *orat. direct.* cf. Gr. 1212 (897) § 802, b.
- C ἀποτρεπόμενοι—ἐποίησαντο, *aversi discesserunt*, opp. πρῦμναν κρουόμενοι. P. Vulg., Bek., K., ἀποτραπόμενοι: but the former may be justified by ἀναγόμενοι, § 52, and other passages. P. || ἐτελεύτα ἐς νύκτα. A condensed mode of speaking for ἐς νύκτα

(P. προελθοῦσα ἐτελεύτα. Cf. c. 71, and iii. 108, ἡ μάχη ἐτελεύτα ἐς 23). ὄψέ (A.); iii. 78, 3. K. || ὁ Λεάγρου καὶ Ἀνδοκίδης. On *Leagrus* cf. Hdt. ix. 75. The *Andocides* meant is the *orator*. P. || ἔπειτα δὲ, κ.τ.λ., *postea illas agnoverunt, et naves illæ in stationem invectæ sunt*. G.

CHAPTER 52.

52 βουλόμενοι εἰδέναι. Since a notion of this kind (*to see, to try, to see, to try*, D &c.) is often understood before a clause with εἰ (*if = whether*), K. suspects that these words may have been improperly inserted here. Against this it may be objected, that the idiom alluded to is so common, that it could hardly cause a difficulty to any transcriber, and that the omission, however frequent, of a necessarily implied notion, cannot prove that it might not be inserted. || ναῦς ἄραντες: an unusual construction for *ναυσὶν ἄραντες*: but cf. Hdt. 8, 57: ἀπαίρουσι τὰς νέας ἀπὸ Σαλαμῖνος. K.—P. compares the two similar constructions, ἀντανάγειν ναυσί (7, 52), and ναῦς (7, 37). || αἰχμαλ. τε περὶ φυλ.—καὶ ἐπισκευὴν οὐκ οὔσαν. “Ex superioribus mente repetendum ὀρῶντες, et oratio post illa αἰχμαλώτων τε περὶ φυλακῆς, ut sæpe post τέ, mutata est.” P. Cf. 4, 26, 3: οὐς ᾤοντο ὀλίγων ἡμερῶν ἐκπολιορκήσιν ἐν νήσῳ τε ἐρήμῃ καὶ ὕδατι ἀλμυρῷ χρωμένους, and 7, 27, 4. K.—ἐπισκευή, *the refitting = the means of refitting*. B. So ἄλωσις = *the means of taking*. Soph. Phil. 61. P. || τοῦ δὲ . . . πλοῦ . . . ὅπῃ for τόδε τοῦ πλοῦ ὅπῃ. Cf. 1, 68, 2 (K.), who in Gr. quotes: τῶν λεγόντων ὑπενοεῖτε ὡς ἕνεκα τῶν αὐτοῖς ἰδίᾳ διαφόρων λέγουσιν. Cf. Gr. 895, where, however, the instances quoted are somewhat different.

PAGE 24. CHAPTER 53.

53 κελήτιον: μικρὸν πλοιάριον, ὑπὸ ἐνὸς ἐρεττόμενον, ἀπὸ μετα-
A φορᾶς τοῦ κέλῆτος ἵππου, ᾧ εἷς ἀνὴρ ἐπικάθηται. Sch.—κέλης (*light-horseman*) was also the name of a ship's pinnace or boat. Cf. Gr. Syn. 331. || ἄνευ κηρυκίου [al. κηρυκείου], *without a herald's staff (or caduceus)*. This was a straight stick, of wood or of metal, encircled around with two serpents, having their crests opposite to each other, so as to bear the form of the letter Φ. Thus it answered to the *caduceus* of Mercury. Sometimes, however, instead of serpents, it was encircled by sprigs of olive, indicative of a desire for reconciliation. The *not* bearing this symbol was, to show they did not consider themselves at *war*, so as to *need* its use. B. || πέμψαντες . . . ἔλεγον. Cf. Xen.: προπέμψας ἐορμηνῆα εἶπεν ὅτι βούλοιο διαλεχθῆναι τοῖς ἄρχουσιν. || τοιάδε = *as follows*. Gr. 1011 (793) § 655, b: just below (B) τοιαῦτα, with reference to what *precedes*. || σπονδᾶς λύοντες, not definitely τὰς σπονδᾶς, but indefinitely, to denote the kind of crime: *not*, ‘and in *breaking the treaty*,’ but ‘in *acting as truce-breakers*’ [“in *beginning war and breaking treaty*.” D.] || γνώμη ἐστι κωλύειν τε . . . καὶ . . . λύετε. The construction (as is often the case after τέ. P.) is changed: it should be either κωλύειν τε . . . καὶ . . . λύειν, or γνώμη τέ ἐστι . . .

(P. καὶ . . . λύετε. Cf. chap. 16. λύετε, pres., i. e. *you are* (really, deli-
24). berately) *breaking the treaty; you mean to break it.* || ἄλλοσε εἴ
ποι. *elsewhere. wherever = wherever else.*

B ἡμᾶς τούσδε, *us here.* Gr. 1014 (794) § 655, 1. || ὡς πολε-
μίοις, Xen. Cyr. 4, 2, 25: ἔξεστι τῷ βουλομένῳ χρῆσθαι τούτῳ
ὡς ἀνδραπόδῳ. K. || τῶν δὲ Κερκυραίων. Τῶν δὲ, *τουτέστι τοῦ*
ἄλλου μέρους· οὕτω Φοιβάμμων φησίν. ἴν' ᾗ, τῶν δὲ τὸ μὲν
στρατόπεδον τῶν Κερκυραίων . . . οἱ δὲ Ἀθηναῖοι (Sch.), i. e. τῶν
δὲ = but of the opposite party, which is then divided into Κερ-
κυραῖοι and Ἀθηναῖοι, the Corcyraeans (with their allies) and the
Athenians; but then the μὲν is misplaced. Fritzsche suggests τῶν
δὲ, Κερκυραίων μὲν τὸ στρατόπεδον, κ.τ.λ. P. prefers this: Din-
dorf would omit Κερκυραίων, K. μὲν, which he thinks may have
been accidentally repeated from the preceding line. || ἀνεβόησεν
(= cum clamore jussit) . . . ἀποκτεῖναι. Cf. Κῦρος . . . ἐβόα ἄγειν
τὸ στράτευμα, κ.τ.λ. Anab. 1, 8, 12, et ib. Kr. || πλευσεῖσθε.
Gr. 289 (232) i. § 209, 2. || ἐκείνων, *of theirs, dpt on (not in*
agreement with) χωρίων. Cf. above, 45, fin.

CHAPTER 54.

54 *παρεσκευάζοντο.* Gr. 747 (601). || νεκρούς is often used defi-
c nitely without the article. Cf. 4, 4, 14; 5, 10, 11; 7, 5, 2; 8, 10, 3.
It is added in 2, 82. K. || ἐξενεχθέντα, *neut., since even the*
corpses were only to be regarded as things. So ὕσα, 2, 92, 3. K.
|| ὑπὸ τοῦ ῥοῦ καὶ ἀνέμου, *by the current and wind.* Gr. 677, b
(547, b). || γενόμενος. *having arisen.* || ὥστε καὶ ναυάγια πλείστα
καὶ νεκρούς προσκομίσασθαι, 'so as to bring to [their station at
Sybota] very many wrecks and corpses.' After a sea-fight, the taking
up of wrecks, &c. was similar to the removing of the dead for burial
in a land-engagement; which usually decided which party had been
victorious. B.

D μάλιστα, *ferme.* || ἀνελόμενοι . . . καὶ ὅτι, an instance of the
(not unfrequent) *co-ordinate* connexion of similar notions under dis-
similar grammatical forms. || οἱ Ἀθηναῖοι is wanting in some
MSS.: if it is omitted, ἦλθον denotes the advance of the Athenians
and Corcyraeans. Cf. chap. 52, 1. K.

CHAPTER 55.

55 ἐπ' οἴκου = *homewards.* Gr. 1424, 6 (1031, 6) § 633, i. b.

PAGE 25.

A ἐν θεραπείᾳ εἶχον πολλῇ, *treated them with studied kindness (B.);*
with great attention (D.). So ἐν ὀργῇ (αἰτία, ὀρρωδία, φυλακῇ)
εἶχειν. || ὅπως . . . προσποιήσεται. Rost (§ 122, 9, n. 4) cites
this passage in illustration of his remark, that the opt. stands after
intentional particles (such as ἵνα, ὅπως, ὅφρα, ὡς, &c.), when the
writer expresses his own view of the intention of the agent, other-
wise the use of the subjunc. is frequent and common.—προσποιεῖν,
to win over: a Thucydidean word (B.). On the results of this

(P. policy, cf. 3, 70, 1. || JN. περιγιγνεται τῶν Κορινθίων τῷ πο-
25). λέμφ, *Corinthios bello superat*. P., G., O. [† περιγ. τῷ πολέμφ,
e bello emersit: came out of the contest with the Corinthians unde-
stroyed; or outlived it. A. aft. *Matth.*] || αἰτία, *anarthrous* in the
predic., though governing a definite subst. Gr. 675, a (546, a)
§ 460. || σφίσιν, with ref. to Κορινθίους, which is the *logical*,
though not the *grammatical*, subject of the principal clause. On
σφίσιν in a clause with ὅτι, cf. Gr. 989 (783). || ἐν σπονδαῖς, *in a*
time of peace (with ref. to the thirty years' truce).

CHAPTER 56.

56 διάφορον, *a difference*: more common in Thuc. than other
B writers. K.—Observe the usual distinction between ταῦτα and τάδε.
Gr. 1011 (793) § 655, 6. || ἐς τὸ πολεμεῖν, *tending to war*.
|| πρᾶσσόντων, ὅπως τιμωρήσονται. Bek., K., O. τιμωρήσονται:
the fut. indic. is the more common [Gr. 1313 (954) § 811], the
subj., however, occurs just below in 57, and the opt. in 58.
|| ἐπὶ τῷ ἰσθμῷ τῆς Παλλήνης. The isthmus is now called the
Gate of Kassandhira, ἡ πύρρα τῆς Κασσάνδρας. *Leake, O. Pal-*
lênê was “the westernmost of the three prongs of the greater
peninsula called Chalkidikê, between the Thermaic and the Stry-
monic Gulfs” (*Grote*). “It was more anciently called *Phlegra*, and
contained about seven towns, Aphytis, Neapolis, Æga, Therambo,
Sciônê, Mendê, and Sanê. Cf. *Hdt. vii. 123.*” A.—“On various
points of the neighbouring coast also there were several small towns
belonging to the Chalkidians and Bottiæans, enrolled in like manner
in the list of Athenian tributaries. The neighbouring inland terri-
tory, Mygdonia and Chalkidikê, was held by the Macedonian king
Perdikkas, son of that Alexander who had taken part fifty years
before in the expedition of Xerxes,” *Grote* (6, 91), who observes,
that “the Athenian empire was much less complete and secure over
the seaports on the mainland than over the islands; for the former
were always more or less dependent on any powerful land neigh-
bour, sometimes more dependent upon him than upon the mistress
of the sea.” Cf. *Handbk. Anct. Hist. § 767.* || δέ *solitarium*. It
is the Lat. *autem*; here = ‘and.’ Gr. 1458, l. || ξυμμάχους φόρου
ὑποτελεῖς, *tributary allies*. || τὸ ἐς Παλλήνην τεῖχος καθελεῖν,
i. e. “so as to leave the town open on the side of the peninsula, or
on what may be called the *sea-side*, and fortified only towards the
mainland” (*Grote* 6, 93). || τοὺς ἐπιδημιουργούς. The term δη-
μιουργοί, or δαμιουργοί, was a title applied to the chief magistrates
of the Peloponnesians, expressive of their doing “*the service of the*
people.” See *Livy xxxii. 22*, and *Aristot. Politic. iv. 4, p. 140*,
ed. Oxon, and *Thucyd. v. 47*. Göller understands the prep. ἐπὶ to
express an *additional* or *extra* magistrate, sent by the mother country
to act as a colleague to the demurgi appointed by the colonists them-
selves. A. *Lobeck* (*Paral. p. 386*) and *Lehrs* (*Arist. Stud. H. p. 115*)
consider the ἐπὶ to intimate an ἐπίστασία. K. || ἐπὶ Θράκης. “The
words τὰ ἐπὶ Θράκης (χώρια) [*Thuc. 2, 29*] denote generally the towns

(P. in Chalkidikê—places in the direction, or on the skirts of Thrace, rather than parts of Thrace itself." Grote 6, 90. It is a general term applied to the Greek states which lined the northern coast of the Ægean from Thessaly to the Hellespont. The Chalcidian colonies in this quarter, amongst which were *Olynthus*, *Torōnē*, *Sermylē*, and *Arnē*, were founded from Chalcis in Eubœa, owing it is said to a revolution in the government there, by which the nobles, called Hippobotæ (Hdt. v. 77), enslaved the commons, and drove numbers of them to emigrate. See Strab. x. 1, § 8. A.

CHAPTER 57.

- 57 ἐπεπολέμωτο, *hostis factus erat*. || Φιλίππῳ . . . καὶ Δέρδῳ.
 c Philip and Derdas held independent principalities in the upper country, apparently on the higher course of the Axius, near the Pæonian tribes. Cf. Thuc. ii. 100; Grote 6, 91. *Derdas* was Philip's cousin. || ἔπρασσαν . . . ὅπως . . . γένηται. Cf. supra on c. 56, *init.* || αὐτοῖς, to the Athenians; so the sense requires us to understand, but it would be more natural to refer it to the *Lacedæmonians* implied by the preceding *Λακεδαιμόνα*. || προσεποιεῖτο (*impf. de conatu*), endeavoured to attach to himself, or to win over. The regular construction would be *προσποιοῦμενος*, but such transitions from a participial construction to a definite verb are not uncommon. K. || ἔνεκα, (on account of =) with a view to, in order to bring about. || προσέφερε λόγους, made proposals. || Χαλκιδεῦσι. The Chalcidians are said by Leake (North. Greece, iii. p. 454) to have occupied, in the meridian period of Greek history, the whole of the great peninsula lying southward of the ridge of Mount *Khortiátzi*, although the original Chalcidice was far more restricted in its limits. The *Bottiaians*, after *Olynthus* passed into the hands of the Chalcidians (through the instrumentality of *Artabazus*, who subjected it after *Xerxes'* retreat from Greece), became the humble allies of that people, and are found joined with them on this occasion and the one spoken of ii. 79, § 1. O. || ξυναποστῆναι is *epexegetical* of λόγους.
 D ὄμορα, to Macedonia. || τὸν πόλεμον, against his brother Philip and the Athenians. O. || βουλόμενοι . . . ἀποστάσεις, i. e. wishing, by measures taken beforehand, to prevent the revolt of these cities. O. || ἔτυχον . . . ἀποστέλλοντες, they happened to be fitting out. O. || αὐτοῦ, i. e. *Perdiccas*. Cf. i. 59, § 2. O. || μετ' ἄλλων δέκα. K. conjectures that we should read μετ' ἄλλων δ', with four others; for only ten *stratēgi* were elected yearly, and in chap. 61 five more are mentioned for this year, so that we get sixteen for the number elected, with no urgent necessity of any kind to justify so extraordinary a proceeding. But both Thirlw. and Grote follow Thuc. with no comment. "It is said by those who adhere to the reading μετ' ἄλλων δέκα, that *Pericles* departed to the Samian war with nine colleagues (i. 116, § 1), but, as *Poppo* remarks, it does not say in that place, that *Pericles* departed to the war with nine colleagues, but that he the tenth general (i. e. one of the ten

(P. generals) commanded the armament. The idea of Schömann 25). (Antiq. p. 252) that extraordinary officers were created for this occasion is highly improbable." O. || ἐπιστέλλουσι: ἐντέλλονται (Sch.), for the fleet had not yet set sail, as in that case it would have been ἀποστειλαντες instead of ἀποστέλλοντες. O. || πλησίον, to Potidæa. O. || φυλακὴν ἔχειν, to keep a watchful eye upon. O. || ὅπως μὴ ἀποστήσονται. Gr. 1313 (954) § 811.

CHAPTER 58. PAGE 26.

58 εἴ πως πείσειαν. Gr. 1464, § 877, 6, obs. 5. || ἔπρασον A should probably be omitted as spurious. P., G., K. || ἦν δέη. Observe ἦν δέη in connexion with the opt. clause ὅπως ἐτοιμάσαιντο. || ἐκ πολλοῦ, from a long time = long, or for a long time, with reference to the point of commencement; and thus the present participle obtains the force of our compound participle with having: ἐκ πολλοῦ πράσσω = I have been long negotiating; ἐκ πολλοῦ πράσσω, after negotiating a long time. || οὐδὲν εὔροντο (sibi inveniebant) ἐπιτήδειον, found no favorable answer (D.); obtained no favorable result. || αἱ νῆες αἱ ἐπὶ Μακεδονίαν, κ.τ.λ., i. e. αἱ νῆες αἱ ἐπὶ Μακεδονίαν πλέουσαι ἔπλεον καὶ ἐπὶ σφᾶς ὁμοίως [† the ships destined against Macedonia and themselves sailed just the same. B.]. || ὁμοίως, just as much as against Macedonia [† just as though the Potidæans had sent no embassy to Athens. B. O.]. || τὰ τέλη¹, the authorities: διὰ τὸ αὐτοὺς τὰ τέλη τοῖς πράγμασι τιθέναι. Sch. The Ephori are meant. Handbk Gr. Antiqq. 50, A. || ἦν . . . ἴωσιν. Gr. 1389 (100) § 886, 2. || τότε δὴ κατὰ τὸν καιρὸν τοῦτον, tunc vero (vel tunc demum) hoc opportuno tempore. Cf. ii. 84, and τότε τοίνυν κατ' ἐκείνον τὸν καιρὸν, Dem. de Cor. § 180. Jam tum illis temporibus, Nep. Thras. ii. 4. P. || τὰς . . . ἐκλιπόντας. The Athenian supremacy at sea enabled them to ravage the sea-coast of those countries with which they were at war. O. || ἀνοικίσασθαι. ἀνα- denotes a removal from the coast up into the interior. O. || Ὀλυθον. This city gradually rose in importance, until it subsequently became one of the greatest cities in Greece, and carried on a successful war with Macedonia. It was, however, taken by Philip II., who gave it up to plunder, reduced the inhabitants to slavery, and razed its walls to the ground. O.

B ταύτην is the object, and μίαν πόλιν ἰσχυράν the predic. of ποιήσασθαι. Gr. 716 (562) § 453, b. || τοῖς ἐκλιπούσι = iis qui reliquissent (P.); to such as had left = should leave; of course ἔδωκε, he offered. || τῆς ἑαυτοῦ γῆς, partitive gen. dpt on ἔδωκε, he gave a portion of his own country, viz. περὶ τὴν Βολβ. λίμνην, used adverbially, to denote where the portion was.—K. considers περὶ τὴν Βόλβην λίμνην a sort of compound substantive, upon which τῆς ἑαυτοῦ γῆς is dpt.—The waters of Lake Bolbê [now Besicia (Μπεσικία), P.], which lay east of Thessalonica, and north of Apollonia, communicated with

¹ Ὑπίσχετο. Vulgo ὑπέσχοντο, melioribus membranis. Ceterum, cf. sane non male, cf. iv. 88, sed invitis sd. 126, 5. P.

(P. the Strymonicus Sinus. O. || περί, not κύκλω περί, but near (prope). 26). P. aft. Cousin. || νέμεσθαι = colendam, incolendam. Gr. 1037 (809) § 669, e.

CHAPTER 59.

- 59 ἐς τὰ ἐπὶ Θράκης (sc. χῶρια). See n. on i. 30, p. 138, foot. The parts of Thrace here spoken of, embraced the three peninsulas, Pallênê, Chalcidice, and Acte, and extended north as far as Amphipolis. In this region the Greeks had planted colonies and founded flourishing cities. O. || ἀδύνατα εἶναι. See Gr. 773 (618) § 383. || ἐφ' ὅπερ καί, the object for which; the commission with which; sc. ἐπὶ Μακεδονίαν τρέπεσθαι.
- c καταστάντες, having established themselves there. D. || ἄνωθεν, from the interior.

CHAPTER 60.

- 60 ἐν τούτῳ (sc. χρόνῳ), in the meanwhile. O. P. says δεδιέναι περὶ τινι (to be alarmed for—), is the more common Attic construction; but we have περὶ τινος 3, 100, 2; 8, 93, 3. P., K. || οἰκείον τὸν κίνδυνον ἡγούμενοι, regarding the danger as their own. O. || ἑαυτῶν, of themselves = of their own citizens, of their own people. || μισθῶ πείσαντες. Wachsmuth (Antiq. Gr. i. 2, p. 310) thinks that these were not mercenary soldiers, but such as, being sent from the confederated states, received stipends from the Corinthians; in reference to which opinion P. says: "cui opinioni verbum πείσαντες aliquantum ob stare videatur." O. || τοὺς πάντας, in all, i. e. the Corinthians and Peloponnesians. Gr. 706 (569) § 454, 1.
- D γάρ in ἦν γάρ introduces the reason why so many volunteered under Aristeus, viz. because he was friendly (ἐπιτήδειος) to the Potidæans, which would be a sufficient reason why his admirers should feel a similar regard for them, and march for their defence. O. || τεσσαρακοστῇ ἡμέρᾳ ὕστερον. Τεσσαράκοντα ἡμέραις ὕστερον would be the more usual construction; but so viii. 24, τρίτῃ ἡμέρᾳ ὕστερον. So in Lat. both tertio anno and tribus annis are found in similar constructions. P. Pr. Intr. 310. || ἦ. So some MSS. (and P., G., A., B., K., O.) Al. ἦ: so in Lat. quo (quibus) and quam both occur in the formulæ for so many days after—an event took place.

CHAPTER 61.

- 61 ἡ ἀγγελία τῶν πόλεων, ὅτι ἀφεστᾶσι, the tidings of the cities having revolted; the tidings about the cities, (viz.) that they (have =) had revolted. || ἐπιπαρεῖναι, insuper adesse. Bét. || Θέρμην, κ.τ.λ. Thermê was subsequently called Thessalonîca, in honour of Thessalonica, the wife of Cassandra, and daughter of Philip. It was to the church here that Paul wrote his two epistles to the Thessalonians. Its modern name is Saloniki. O. || Πύδναν, Pydna, situated on the western shore of the Thermaïcus Sinus, south-west of Thermê, and

(P. was famous for the battle gained in its vicinity, by Paulus Æmilius 26). over the Macedonian army under Perseus, which terminated the empire. O. || **ξύμβασιν**, an agreement, treaty ('terms,' D.).

PAGE 27.

A **συμμαχίαν ἀναγκαίαν**, a compulsory alliance; one which they were forced to make; one which they only made because they could not help it, A., who compares ii. 70, 1, βρώσεως περί ἀναγκαίας, food which none but a starving man would eat. Cf. 7, 60, 3 (K.). || **κατεπείγειν**, to hurry a person on; compel or induce him to hasten. || **ἡ Ποτ. καὶ ὁ Ἄρ. παρεληλυθώς**, Potidæa and the arrival of Aristæus there (D.). || **ἐπιστρέψαντες**, having turned again (to the east). K., O. || **καὶ πειράσαντες** (= and that after attempting, i. e.) after first attempting the place. K. compares this use of καὶ with its use in καὶ ἐλπίσας, 1, 1. || **χωρὶς δέ**, and besides. Hdt. 4, 64 (B.); a not very common meaning. || **ἑβδομήκοντα**, i. e. the thirty of Archestratus with the forty of Callias. Cf. 57. || **τριταῖοι**. Grote says: that since the Beræa spoken of cannot be more distant from Gigônus than a third day's easy march, it cannot be the Beræa on Mount Bermius. He thinks that, after raising the siege of Pydna, the Athenians crossed the gulf on shipboard to a Beræa in Thrace or Emathia, and, after vainly trying to surprise that town, marched along by land to Gigônus. Besides the argument from the distance of Beræa on Mount Bermius, and its lying quite out of their way, he argues against the improbability of their attacking one of Perdiccas's towns just after they had been forced to patch up a peace with him.—His arguments are, I think, quite conclusive.

CHAPTER 62.

62 **πρὸς Ὀλύνθου**, on the side towards Olynthus (i. e. on that side of B Potidæa which looked towards Olynthus). So P., G., B., A., K., O. for πρὸς Ὀλύνθῳ (Bek.) or πρὸ Ὀλύνθου, both being condemned by their inconsistency with the state of things. || **ἀγορὰν—ἐπεποίηντο**, had established a market: more fully ἀγορὰν τῶν πωλουμένων, as 7, 39. P. Their object was 'to deprive the men of all excuse for straggling into the town to get provisions, and so being off their posts in case of a sudden attack. Cf. 6, 69, 100; 8, 95.' A. || **ἀπέστη** = pluperf. Gr. 755 (605) § 404. This sudden desertion of the Athenians, and alliance with their enemies, may be referred to the fickleness of Perdiccas, or perhaps to the unjustifiable attack on Beræa [but see Grote's n. above]. O. || **ἀνθ' αὐτοῦ**, in his stead. Perdiccas was not himself present in the fight. O. || **ἡ γνώμη τοῦ Ἀριστέως** = τῷ Ἀριστεῖ ἔδοξε, hence ἔχοντι follows by the constructio κατὰ σύνεσιν. Gr. 1147 (869) § 712. || **ἐπιτηρεῖν τοὺς Ἀθηναίους**, ἦν ἐπίωσι, to watch the Athenians, to observe if they would advance. So in Lat.: *Ne me observare possis, quid rerum geram.* Plaut. Ant. i. 1, 14. || **ἔξω ἰσθμοῦ**. The article is rarely omitted before this word, except when it refers to the isthmus of Corinth. O. || **τὴν**—

(P. διακοσίαν ἵππων. The article belongs to ἵππων, not to διακοσ., 27). 'the horse furnished by Perdiccas, 200 in number.' Ἴππος, fem. = cavalry, is common in the historians. B. || σφᾶς. *him* (Aristeus) and his army. Cf. I, 91, 2, and elsewhere. K. || κατὰ νώτον, in the rear. O.

c βοηθοῦντας, Aristeus and his troops. O. || ἐν μέσῳ ποιεῖν, to place between. This manœuvre, had it been successful, would have compelled the Athenians to have fought with the Corinthians and Potidæans in front, while their rear was at the same time attacked by the Chalcidians, who were to sally forth from Olynthus. O. || τοὺς πολεμίους refers to the Athenians. O. || δ' αὖ, but on the other hand. Gr. 1452, c (1043) § 771. || τοὺς Μακεδόνας ἱππέας. So in 63, οἱ Μακεδόνες ἱππῆς, where Μακεδών is not for Μακεδονικός, in ὁ Εὐφράτης ποταμός, ὁ Ἐλικῶν ὄρος, &c. So we have οἱ Ἕλληνες πλτασταί. Xen. An. vi. 5, 26. P. || εἴργωσι . . . ἐπιβοηθεῖν. The negation after verbs of hindering, denying, refusing, &c. is more usually strengthened by μή with the infin. (see n. on i. 80, *init.*). O. —εἴργωσι, al. εἴργωσι. εἴργειν is *excludere*; εἴργειν, *includere*. On the construction εἴργω τινὰ ποιεῖν τι, cf. App. ii. to my ed. of the Olynthiac Orations. Cf. § 749, 1. || τοὺς ἐκεῖθεν = τοὺς ἐκεῖ ἐκεῖθεν. Gr. 1435, obs. (1039) § 647, obs. || αὐτοῖ δ', i. e. Callias and his colleagues. O. || ἀναστήσαντες τὸ στρατόπεδον, having caused the army to decamp = having broken up the encampment. O. || ἐπὶ τὴν Ποτιδαίαν. This shows that the Corinthian army had stationed themselves close to the walls of Potidæa. O. || οὐ πολὺ ὕστερον, not long after = very soon. This battle was fought A.C. 432, Olymp. 87, 1, the same year ("ineunte quinto mense Attico," P.) in which the sea-fight at Corcyra took place. O. || λογάδες, picked men. This sentence is epexegetical of κέρας. O. || ἐπεξῆλθον διώκοντες. B. says, JN. ἐπεξ. ἐπὶ πολὺ.—ἐπὶ πολὺ depends rather on the complex notion ἐπεξῆλθον διώκοντες, they advanced in pursuit.

CHAPTER 63.

63 ἠπόρησε—ὀποτέρωσε διακινδυνεύση. Bek. has introduced διακινδυνεύση for διακινδυνεύσει. It is justified by Gr. 1372 (992).

"Between him and Olynthus were the Macedonian cavalry and a detachment of the Athenian allies (i. 62, § 4), and investing Potidæa were the 3000 Athenian hoplites and the main body of their allies. Both directions were therefore full of danger." O. || δ' οὖν, P.: γοῦν the MSS. K.—οὖν, though wanting in good MSS., cannot well be spared, for 1, 110, 1. 7, 30, 3, are different. K. || ξυναγαγόντι . . . χωρίον, when he had drawn his forces into as small a space as possible (ὡς ἐς ἐλάχιστον for ἐς ὡς ἐλάχιστον), in order to cut their way in a dense body through the enemy. O. || βιάσασθαι, to force their way. || παρὰ τὴν χηλὴν, along the breakwater.—*χηλή*, lit. a hoof, a claw; then, as the Sch. tells us, a breakwater of large stones thrown in to prevent the sea-wall of a town from being injured by the violence of the waves. From the extremities of the

(P. sea-wall it was sometimes carried out some way into the sea as a 27). *mole* at either end. The name probably was derived from these terminating *claws*.—Aristeus and his party clambered along the projecting stone-work, and thus entered by one of the gates on the side towards Pallênê. In doing this they were exposed to the enemy's missiles (cast probably from the blockading ships, cf. i. 61, § 5), and thus sustained some loss. Cf. Xen. Anab. vii. 1, § 17. Poppo suggests an entrance to the town on the side towards the water. *O.* || διὰ τῆς θαλάσσης, i. e. through the water between the pier and the walls, which was doubtless quite shallow. *O.* || ὀλίγους μὲν τινάς, *some few*.—τινὰς adds to the indefiniteness of the number. *O.*

PAGE 28.

A ἐπειδὴ . . . ἐγίγνετο : with ἐπειδὴ (ἐπεὶ, ὥς) the *Impf.* denotes either the *commencement* of a state, or a *continued state* or relation. Ἐπεὶ ἡσθένει Δαρεῖος καὶ ὑπώπτενε τὴν τελευταίην τοῦ βίου, κ.τ.λ. Xen. An. i. 1, 1. || διὰ τάχους = ταχέως, *quickly, soon*. It occurs several times in Thuc.; “but is not a form in *general use*.” || ἐς τὸ τεῖχος, of Olynthus. *O.* || παρεγόντο, i. e. in the battle. || ὑποσπόνδους (= ὑπὸ σπονδαῖς), *under a truce*. It was an acknowledgement of defeat, to demand a truce for burying the dead. *O.*

B Ἀθηναίων δὲ αὐτῶν. In the plain of the Academy near Athens, was found the inscription in honour of the Athenians who fell in this battle. It was brought to England by Lord Elgin, and is now in the British Museum. *O.*—The four first lines are too nearly obliterated to be restored; the eight (as conjecturally completed by Böckh and Thiersch) are: Αἰθὴρ μὲμ ψυχὰς ὑπεδέξατο, σῶ[ματα δὲ χθῶν] Γῶνδε· Ποτειδαίας δ' ἀμφὶ πύλας ἔ[πεσον] Ἐχθρῶν δ' οἱ μὲν ἔχουσι τάφον μέρος, οἱ [δὲ φυγόντες] Τεῖχος πιστοτάτην ἐλπίδ' ἔθειντο [βίον] Ἄνδρας μὲμ πόλις ἦδε ποθεῖ καὶ δ[ῆμος Ἐρεχθέως] Πρόσθε Ποτειδαίας οἱ θάνον ἐμπρο[ομάχοις,] Παῖδες Ἀθηναίων· ψυχὰς δ' ἀντίροο[παθίντες] Ἡ[λλ]άξαν ἀρετὴν καὶ πατ[ρίδ'] εὐκλ[είσαν.] (From *A.*) In this battle, and in the subsequent siege of Potidæa, Socrates distinguished himself. *O.*

CHAPTER 64.

64 τὸ δ' ἐκ τοῦ ἰσθμοῦ τεῖχος, *the wall on the side of the isthmus*, i. e. the wall which to an observer looking at it from the mainland would seem to be *meeting* him, as it were (i. e. *facing* him), from the *isthmus*. It is in a similar way that Hand accounts for ‘*ex adverso positus*,’ &c.: “*Quum id quod conspicimus, ad nos spectare videatur, locus alicujus rei ita potest definiri ut ex eo prominere, vel inde prospicere et aliquo converti dicatur. Sic commutatur ubi et unde. Dicunt igitur Latini e regione, ex adverso, ex contrario non modo de rebus inde progredientibus aut emissis, sed etiam de iis quæ in adverso, in regione posita sunt* (ii. p. 629).—K. quotes τὸ ἐκ τῆς

(P. ἡ πείρου, 3, 51, 3; and Arrian, An. 2, 20, 10, &c. || ἀποτειχίσαντες, 28). *having walled off*, i. e. having cut it off by a *blockading* wall from communication with the country. A *περιτείχισις* was a usual part of the ancient tactics of a siege. || ἀτείχιστον = οὐκ ἀποτειχιστον P. *which had no (counter-)wall built against it*, i. e. *which had no works raised against it*. D. So 5, 80, 1, ὅποσα ἀλλήλων πολέμῳ ἢ εἴ τι ἄλλο εἶχον. K || ἐς τὴν Παλλήνην, i. e. the peninsula. O. || γιγνομένοις δίχα, *being divided* [as in other passages, cf. Gr. 637 (519) § 375, 3]. Potidæa occupied this whole isthmus from sea to sea, so that, between those investing it on the two sides there could be no communication, except through the town or by water. Cf. Hdt. viii. 129 (cited by A.), where it is said that “the Persians, when besieging the place on the side towards Olynthus, endeavoured to get across into the peninsula of Pallênê, by passing over the usual bed of the sea, which an extraordinary efflux of the water had left for some time dry.” O. || ἐν τῇ πόλει, sc. Athens. || ἐαυτῶν has here its exclusive force, *of their own*. O. || Φορμίωνα This general, whose name is first mentioned here, was one of the most skilful and successful of the Athenian commanders, and shone no less by his eminent private virtues. Pausanias says that he saw the statue of this general, among others, in a sanctuary of Artemis Brauronia (so called from the town of Brauron). Cf. Leake’s Athens, i. p. 146. O. || ἐξ Ἀφύτιος ὀρμώμενος. Ὀρμᾶσθαι as a military term, is sometimes merely *to set out*, or *march from*, a town (e. g. they retreat, ἐνθεν ὄρμηνητο, Xen. 1, 10, 1, &c.), and sometimes to *make a town the central point, from which one may sally forth from time to time to harass an army*; to make it the *sedes belli*. D. takes the former meaning here; P. K. the latter. I am inclined to agree with D. Phormio landed at Aphytis, “marched up slowly to Potidæa, *ravaging* (κείρων) the territory to draw out the citizens to battle; but, the challenge not being accepted, he undertook and finished without obstruction the blockading wall on the side of Pallênê” (Grote, 6, 99).—Observe the Ionic gen. ιος· so Γοάξιος, 4, 107; Κνίδιος, 5, 51, 2. P. Aphytis on the east coast of Pallênê, where the village Athyto now stands. Leake.

CHAPTER 65.

- 65 καί here connects a gen. absolute with the nom. K. || ἄλλο, c κ.τ.λ., *unless some aid should arrive from Peloponnesus, or something unexpected* (παρὰ λόγον, *beyond calculation*) occur from some other quarter.—ἄλλο where one should expect ἄλλοθεν. Cf. 5, 80, 1: ὅποσα ἀλλήλων πολέμῳ ἢ εἴ τι ἄλλο εἶχον. K.—παράλογον the MSS., but Thuc. uses only ὁ παράλογος. K. || ἀνεμον τηρήσασι, *having watched for a favorable wind*. O. || ὄπως—ἀντίσχη. Gr. 1306 (952) § 806, 1, 2. || τῶν μενόντων εἶναι Gr. 859 (678) § 533. D τὰ ἐπὶ τούτοις παρασκευάζειν, *to provide what was the next best thing to be done* (D. aft. P., so O., &c.); *to take the necessary measures* (for the existing state of things; i. e. for the preservation of the place), Hl., K. The latter refers to 7, 52, 3, where it is said

(P. that an invention (that of *grappling irons*) would be effectual, ἦν τὰ 28). ἐπὶ τούτοις οἱ ἐπιβάται ὑπουργῶσιν, if the soldiers on board the ship would do their part, do what was necessary on their part (to the successful employment of the grappling irons). The phrase denotes a step or action consequent upon a preceding state of things, but without (I think) implying that it is only the second best thing that might be done. || παρασκευάζειν . . . ὅπως . . . ἔξει. Gr. 1313 (954) § 811. || καὶ ὅπως = καὶ παρασκευάζειν ὅπως. K. || τὰ ἔξωθεν (lit. matters from without =), that their hopes of succour from without might be rendered as favorable as possible. P. says τὰ ἔξωθεν extrinsecus imminentia, referring it to external dangers, rather than to external succour; K. to what might be looked for from without; D. that affairs out of the place might proceed as well as possible. Perhaps, "to give the best turn he could to what was going on elsewhere." || τὰ τε ἄλλα ξυνεπολέμει, joined in the other measures of the war (D.), not he performed other (i. e. other than the one here mentioned) warlike exploits. The construction is like that of πόλεμον πολεμεῖν. || JN. Σερμυλίων πολλοῦς (K.): but, though this is the grammatical connexion, from its position Σερμυλίων also explains and so defines πόλει. || ἔς τε . . . ἔπρασεν. A condensed expression for ἐς τὴν Πελοπόννησον πέμψας ἔπρασεν. A. πράσσειν ὅπως is the usual construction in Thuc., but once we find ὄτῳ τρόπῳ (4, 128, 4), and ποιεῖν ὄπη (6, 93, 2). K. || ὄπη . . . γενήσεται. Gr. 1313 (954) § 811. || Βοττικὴν. Bottiæa means the original country of the Bottiæans, a long and narrow strip running from the head of the Thermaic Gulf, and bounded towards the sea-coast by the rivers Axius and Haliacmon, and extending a considerable distance upland. But from this their parent country they had been driven away by the Macedonians even before the time of Hdt. (8, 127). Thuc. also (2, 99) notices it, and describes them as occupying a district (called Botticé, not to be confounded with Bottiæa) bordering on that of the Chalcideans, with whom they are in our author generally mentioned together. We find, too (Hdt. 8, 127), that they occupied Olynthus, in the time of Darius Hystaspes. What exact situation they at this time occupied, is not certain; but it was probably bounded by the river Olynthus on the east. Its other boundaries cannot be fixed. B. || καὶ ἔστιν ἅ καὶ πολίσματα εἶλε. The second καὶ adds emphasis to the notion πολίσματα εἶλε (he even took some towns); opp. [τὴν γῆν] δηοῦν.—On ἐστὶν ἅ, cf. Gr. 1221 (905) § 817, 5.

CHAPTER 66.

66 αἰτίαι μὲν αὐταὶ . . . ἐπολιόρκουν, sc. οἱ Ἀθηναῖοι.

PAGE 29.

A πόλιν, i. e. Potidæa, which was a tributary ally of Athens, though Corinth had certain undefined claims upon it as its mother-city. || μέντοι . . . γε. Cf. n. on chap. 3: = still however, nevertheless,

(P. Gr. 1480, *fin.*, § 730, *n.* § 735, 6. || ξυνεῖρῶναι (ξυρῶναι), 29). *had broken out* (eruperat), is an unusual and somewhat poetical expression. Aristoph. Eq. 644, ὁ πόλεμος κατεβράγη. P., K. || ἀνακωχή. Gr. Syn. 200. || ἰδίᾳ, i. e. not as members of the Peloponnesian confederacy. O.

CHAPTER 67.

- 67 ἀνδρῶν—ἐνότων, καὶ . . . δεδιότες. Gr. 1133 (857). Cf. supra 65 (*beginning*). || παρεκάλουν—ἐς τὴν Λακεδ., *invited them [to go] to Lacedæmon*; solicited them; for they could not *convoke* them; that being the prerogative of the Lacedæmonians alone. B.
- B κρύφα δὲ . . . ἐνήγον. JN. κρύφα δὲ ἐνήγον. *Herm., Buttm., P., O.* Hermann's words are "Particulæ istæ (μὲν . . . δέ) interdum ad ea tantum ipsa, quæ opposita inter se sunt, referuntur, manente constructione participii" (ad El. 1059). H. and K. place a comma after δέ and supply *πρεσβευόμενοι*. K. quotes c. 95, ἐκεῖνον μὲν οὐκέτι ἐκπέμπουσιν ἄρχοντα, Δόρκιν δέ: 125, ἐνιαυτὸς μὲν οὐ διετρίβη, ἔλασσον δέ: ii. 98, πορευομένῳ αὐτῷ ἀπεγίγνετο μὲν οὐδὲν τοῦ στρατοῦ,—προσεγίγνετο δέ: Xen. Hellen. iii. 2, 8, τὸ αἴτιον τοῦ νῦν μὲν μὴ ἔξαμαρτάνειν, τότε δέ, αὐτοὶ ἤδη ἱκανοὶ ἔστε γιγνώσκειν: and I am inclined to agree with him, for, though the other is a very possible construction, yet in all probability the Æginetans did send envoys.—G. seems to consider that Herm. himself *supposes* the construction to be: οὐ μὲν φανερώς ἐπρεσβεύοντο κρύφα δὲ πρεσβευόμενοι ἐνήγον: and he also places a comma after δέ. || αὐτόνομοι, *having their own laws*; *independent*. || κατὰ τὰς σπονδὰς. (1) The ancient alliance against the Persians solemnly ratified and continued after the battle of Platæa. O., Müller, G. (2) The thirty years' truce concluded fourteen years before the time actually present; in which K. thinks the Lacedæmonians had introduced some provision favorable to the independence of Ægina. K., A.—"The former opinion might seem to be countenanced by the allusion to Ægina in the speech of the Thebans (iii. 64); but on the other hand, if we consult I, 115, it will appear possible that the wording of the thirty years' truce may have been general—Ἀποδοῦναι δὲ Ἀθηναίους ὅσα ἔχουσι Πελοποννησίων: at any rate the Æginetans may have pretended that, by the same rule as Athens gave up Nisæa, Pegæ, &c., she ought also to renounce Ægina. However, we must recollect that the one plea does not exclude the other; the Æginetans may have taken advantage of *both* in enforcing their prayer for interference. This seems to have been the idea of the Schol., when he says κατὰ τὴν συμφωνίαν τῶν σπονδῶν." Grote (6, p. 104). || προσπαρακαλέσαντες τῶν ξυμμάχων, *after summoning any one of the allies besides, who said that in any other respect he had been injured by the Athenians*. D.—τῶν ξυμμάχ. dpt on εἶ τις. || ξύλλογον . . . τὸν εἰωθότα, *the ordinary assembly*. Sometimes a smaller and more select assembly (ἡ μικρὰ ἐκκλησία, Xen. Hellen. iii. 3, § 8), consisting probably of the equals (οἱ ὅμοιοι, *peers*), was convened, and, as Müller thinks, was chiefly occupied

(P. with the state of the constitution, and to distinguish it from that assembly, the one here spoken of has the epithet τὸν εἰωθότα. To this common or general assembly all the citizens above thirty years of age were admitted. The place of meeting was west of the city of Sparta, between the brook Crocion (i. e. Saffron river) and the bridge Babyea, and the assembly was held in the open air. The Sch. on this passage says, that the regular time of meeting was each full moon. Extraordinary meetings might, however, be called at any time in cases of emergency. Cf. Müller's Dorians, ii. p. 90. O. || λέγειν ἐκέλευον. It must be observed (as G. remarks) that this was not a council of the allied states: Sparta was to *hear* and *determine* first as *leader*; and *after* her decision (if it was against Athens) the other states would be called upon to vote whether "they would or would not go along with her previous decision." || ὡς ἕκαστοι, *severally* (see n. on i. 3), *each in succession*. || καί, *and especially*. || οὐκ ὀλίγα, *not a few*.

c λιμένων—εἴργεσθαι, κ.τ.λ. The reasons of this exclusion given below, 139, are the wrongful cultivation of a disputed strip of border territory and the reception of runaway slaves. The real cause was, doubtless, the deep injury caused to Athens by the revolt of Megara fourteen years before. Exclusion from the port and market of Athens and all her dependencies in the Ægean, &c., was *ruinous* to the Megarians.

CHAPTER 68.

68 τὸ πιστόν is *good faith*, as the quality of mind that can be *relied upon* with confidence. || τῆς καθ' ὑμᾶς αὐτοὺς πολιτείας. By πολιτεία is here denoted the home '*administration of public affairs*,' as opposed to that of the τὰ ἔξω πράγματα just below. B. || ἀπιστοτέρους. ἄπιστος in an *active* sense, = *incredulous, distrustful*. B. So ἀπιστότατοι εἶναι ταῖς εὐπραγίαις, 4, 17, 3, and τὸ ἀπιστον = *distrust* 8, 66, 5. τὸ ἄπιστον οὗτοι μέγιστον πρὸς τοὺς ἄλλους ἐποίησαν (So P., G., B.).—But K. Bth. join ἄπιστ. ἐς τοὺς ἄλλους. K. says λέγειν ἐς τινὰς = *apud aliquos dicere* (*to speak before them*). And certainly this argument is not removed by P.'s example where οὐδένα is sing. For λέγειν τι *euphemistic* = *to say something against* a person, he quotes Dion. Fr. ad Pomp. 1, 15, p. 756, πρῶτος ἐπιφανήσομαι περὶ Πλάτωνος ἐπιχειρήσας τι λέγειν, and Aristoph. Ach. 579, ξυγγνώμην ἔχε εἰ πτωχὸς ὦν εἶπὸν τι κάστωμυλάμην. On the whole I think he is right. Cf. 3, 37, διὰ τὸ καθ' ἡμέραν ἀδεῆς καὶ ἀνεβούλευτον πρὸς ἀλλήλους καὶ ἐς τοὺς ξυμμάχους τὸ αὐτὸ ἔχετε, and the example quoted in n. on ἄπιστος. || ἐς τοὺς ἄλλους ἦν τι λέγωμεν, *if we say any thing of others*; by implication, *to the prejudice of others* [cf. preceding n.]. || σωφροσύνην—ἔχετε, *you have a character for sober-mindedness* (D.), *for prudent moderation*. || ἀμαθία . . . χρῆσθε = *you labour under the greater ignorance in respect to the affairs of other states* (O.): i. e. under greater ignorance than if you were not so distrustful of the motives of others. || τὰ ἔξω

(P. πράγματα, foreign affairs. || ἃ ἐμέλλομεν—βλάπτεσθαι = what 29). injuries we were about to receive. Gr. 946 (747) § 548, e, f.

D τῶν λεγόντων . . . ὑπενοεῖτε, ὡς, κ.τ.λ. The gen. τῶν λεγ. does not depend on ὑπενοεῖτε, but is the *partitive* gen. after the *neut.* of a demonstrative pron. (τοῦτο) understood. This full construction is very common, e. g. τοῦτό μοι ἔδοξε τῶν κατηγορῶν ἀναισχυντότατον εἶναι (Pl. Apol. 17)¹: the dem. pron. is often further explained by a clause with ὅτι, ὡς, or a dependent interrog. clause. But with verbs denoting a *perception*, *observation*, or the like, the pron. is often omitted, so that the gen. stands alone: ἀγνοοῦμεν ἀλλήλων ὃ τι λέγομεν (Pl. Gorg. 517).—When P. makes the gen. dpt on the substantive clause ὡς λέγουσι (nearly) = τὸ λέγειν ‘you suspect their speaking,’ this is nearly true, for, if τοῦτο were inserted, this τοῦτο would be more nearly defined by the substantive clause ὡς λέγουσι, which is virtually *in apposition* to it: ‘you suspect this about them;’ viz., that they speak. &c. || ἕνεκεν τῶν ἰδία διαφόρων, for their own private interests. || διάφορα, conflicting interests. Cf. 2, 37, 1, μέτεστι πρὸς τὰ ἴδια διάφορα πᾶσι τὸ ἴσον (K. So P.). G. and Bétant take it as subst.: and ἰδία, = adj., as νῦν, &c. in ὁ νῦν χρόνος (G.); but I am inclined here, as at 4, 86 (where there is a *dat.* as here), to consider it an adj. οὕτω πολλὴν περιωπὴν τῶν ἡμῖν ἐς τὰ μέγιστα διαφόρων ποιούμεθα, where Sch. says = διαφερόντων. Διάφορος naturally gets the sense of *modus* from the notion of what makes a great difference to us, or is very different from other inferior things. Cf. τῷ δὲ διάφορόν τι ἔδοκει εἶναι τοῦτο τὸ χωρίον ἑτέρου μᾶλλον, 4, 3, 3. || ἐν τῷ ἔργῳ = ἐν τῷ πάσχειν.—ἐν = before (among), coram. Gr. 1414, 2 (1021, 2) § 622, 1, a. || ὄσω καί. Gr. 1332 (964) § 870, obs. 1; and on the καί, Gr. 1476, k, § 761.—When ὄσω refers to a suppressed τοσοῦτω, it may usually be translated since. || ὡς (= utpote) οὐκ εἰδόσι (sc. ὑμῖν), dat. commodi (P.). † K. = ἐν εἰδόσι. || ὧν refers to τούτους or ἡμᾶς the omitted subject of μακρογορεῖν O. || δεδουλωμένους, the Æginetæ. || τοῖς δ’, to the Potidæans and Megarians. O. || εἴ ποτε πολεμήσονται (= future passive, as in 8, 43, 2. K.), if ever they should be warred upon (O.), according to K., with an implied insinuation, that from the supineness of the Lacedæmonians they would think this a very doubtful contingency. A. refers the γάρ to this notion of its being safe to venture upon such a step, but this seems too subtle an allusion: rather it refers to the general statement that there was no need of using many words to prove that they were injuring Greece (so A., O.): but perhaps it may refer to their having been long prepared for war.

PAGE 30.

A οὐ γάρ ἄν. Gr. 1302 (948) § 860, 2. || ὑπο- here denotes, in a secret or underhand manner. O. || βία ἡμῶν, in spite of us. || τὸ

¹ The idiom here illustrated is pointed out by Krüger, Gr. 47, 10, 8, and Madvig, § 53.

(P. μέν, sc. Potidæa; the *neut.* because assimilated to the predicate 30). χωρίον. K. [cf. Gr. 1021.] || πρὸς τὰ ἐπὶ Θράκης ἀποχρῆσθαι = πρὸς τὰ ἐπὶ Θράκης (see n. on 56, top of p. 139) ὥστε ἀποχρῆσθαι τοῖς ἐπὶ Θράκης, *ut plenum fructum percipiatis ex terris vestris ad Thraciam sitis* (Goeller); *so as to give you the full benefit of your dominion in the neighbourhood of Thrace* (A.). But could the Lacedæmonians be said to have any such dominion, at any rate before the expedition of Brasidas? and does not the Πελοποννησίους in the next sentence seem to be put emphatically, as in opposition to the Athenian dominion just alluded to? Rather, *the one is the most convenient for their deriving the full benefit from their possessions Thraceward* (D.); with whom I agree.—On inf. ἀποχρῆσθαι cf. Gr. 1044 (809) § 667, a.—ἀποχρῆσθαι, *abuti, multum et libere uti*. Bétant. Cf. ∞ ἐκατέρου ὑμῶν ὠφελεία, 6, 17, 1. || ἡ δέ, i. e. Corcyra. O. || ἂν—παρέσχε, *would have furnished* (or *supplied*).

CHAPTER 69.

69 τῶνδε of the aggressive movements just related: *against* the general rule, Gr. 1011 (793) § 655, 6. || κρατῦναι. Thuc. has this word again (3, 18, 1), and several times in the mid. Otherwise it belongs to the dialects and poetry. K. On the circumstances alluded to, cf. below § 90 and § 107. On the harbours and ‘long walls’ of Athens, cf. Handbk. Gr. Antiq. p. 51, A. || στήσαι, more commonly of *statues*, &c. B. || ἐς τὸδε = *μεχρι τοῦδε*, Schol.—ἐς τὸδε αἰί, *from that time to this*. || τοὺς ὑμετέρους—ξυμμάχους, sc. the Æginetæ, Megarians, and Potidæans. O.—The force of ἤδη may perhaps be given by ‘*for it is come to this*.’ || αὐτὸ δρᾶ, sc. τὸ δουλοῦσθαι. || ὡς ἐλευθερῶν, *si quidem ultro virtutis laudem fert, quod liberator Græciæ sit*. || εἴπερ usurpatur de re, *quæ sumitur, sed in incerto relinquitur, utrum jure an injuriâ sumatur*. Herm. Vig. p. 833, sqq.

B On ἀξίωσις = ἀξίωμα, cf. Gr. Syn. 77. K. says that it has this meaning, not only in Thuc., but also in other writers, especially those of a later age: e. g. Dionys. || ἐλευθερῶν, the present particp., since they *constantly* assumed this character. K. || μόλις δὲ νῦν τε. To avoid the *Epic* combination δέ τε, the τε is placed after νῦν but Stephens proposed νῦν γε, and P., K. are inclined to agree with him. || ἐπὶ φανεροῖς, *for any clearly defined object* (D.); *for any openly acknowledged or plainly stated objects*.—Καὶ νῦν γὰρ ἀμφιβάλλεται, εἰ ἀδικοῦμεθα, Sch. “Etenim conventus sociorum non a Lacedæmoniiis hoc ipso consilio, ut bellum decernerent, indicatus erat, sed Corinthiis auctoribus multi legati Spartam venerant.” P. || χρῆν γάρ [Gr. 790 (632) § 858, 3], i. e. if *we were* come together ἐπὶ φανεροῖς, there would be no need, &c. || καθ’ ὅ τι = *by what means, how*. So 7, 8, 3, ἐκκλησία . . . ἐγίγνετο καθ’ ὅ τι χρῆ τὴν παρασκευὴν ταῖς ναυσὶ τάχιστα γίγνεσθαι.—On fut. ἀμννούμεθα, cf. Gr. 1248 (943) § 826, 2. || οἱ γὰρ δρῶντες, *for those who are acting against us* (i. e. the Athenians)—*men who have deliberated* (acting) *against men who have not made up their minds, are*

(P. coming against us at once ; not intending merely to do so : or, as we 30). should rather say (inverting the order), are not merely intending to come against us, but are come against us already. P. feels a difficulty in considering οἱ δρώντες equivalent to οἱ δρώντες ἄδικα: but there is no difficulty in supposing the Athenians to be spoken of as the acting party : to supply ἄδικα would weaken if not destroy the implied notion, that the speakers and their allies are the passive, the inactive party. P. properly retracts his former notion, that οἱ might be pronominal (as in οἱ δέ).—οἱ γάρ = *illi enim*. Cf. i. 42, φανεράν ἐχθραν ἤδη καὶ οὐ μέλλουσαν κτήσασθαι. || βεβουλευμένοι stands as a causal opposition to οἱ δρώντες [Gr. 827, e]. || κατ' ὀλίγον . . . πέλας = *by little and little* : κατ' ὀλίγον τὸ πρῶτον ἐμπίπτουσα, Pl. Tim. 85, D. || οἷα ὀδῶ—καὶ ὅτι, κ.τ.λ., *how they encroach upon their neighbours, and that it is by gradual advances* [not, *how gradually* (D.), *by what gradual approaches*, B.]. || οἰόμενοι, κ.τ.λ., *as long as they think that their plans are undetected in consequence of your want of acuteness, they are less bold in their conduct* [than they would otherwise be] ; *but when they have learnt that you are acquainted with their doings, and yet take no notice of them, then they will indeed press on (us) with immense power.* || ἀναισθητος in Dem. is *senseless, stupid* (Gr. Syn. 111) ; but K. observes that it is less strong than this in Thuc. Cf. 6, 86 : *τολμῶσιν ἐπὶ τοῦς ταῦτα κωλύοντας παρακαλεῖν ὑμᾶς ὡς ἀναισθητόν.* || γάρ refers to ἡσυχάζετε or περιορᾶν unless it is to be explained—and *why should we be surprised if they do?* P. || τῇ μελλήσει, *by threatening demonstrations.* μέλλησις implies the holding the stick constantly lifted up, but never striking (A.) : lit. *by being going to do it.*

- c διπλασιοῦσθαι, *to double itself, to be growing twice as great as it was before* = διπλασιάζεσθαι: the only instance of the word in a classical author. P. Steph. Thes.—Mind the tense of the particp. || ἀσφαλής, *sure, safe (because cautious)* ; ‘and yet it used to be said, that you were sure and safe : but your credit [or the account in which you were held] exceeded, as we now see, the reality.’—On ὦν there are different opinions ; (1) that it is neut. ὦν λόγ. = *fama de his rebus*. Matth. § 439 : (2) that it is gen. *personæ*, relating to the Lacedæmonians, but in the sense of *this report about you* (= περὶ ὦν). K. objects with reason to this, and maintains that λόγος τινός (c. gen. *personæ*) is only allowable in the sense of a person's reputation, the account he is held in : but is of opinion that it is not to be taken in that sense here, but rather referred to the (virtual) subject of ἐλέγεσθε (*you used to be said* =) *people used to say, &c.* ; but their speeches exceeded the reality.—It seems to me that the speakers are too indefinitely alluded to to bear so definite a reference of the notion.—On ἄρα (= *ut nunc apparet*) in the recognition of a past mistake, cf. Gr. 1449, c. —Jelf, § 789, 4, takes it in Hartung's sense, as used to denote a sudden and unexpected impression on the mind, with the surprise produced by it. || τὸν—Μῆδον, *the king of the Persians*, just as ὁ Ἀρμένιος and ὁ Ἀσσύριος in Xen. Cyr. are put for the Armenian king, and the Assyrian king. That Xerxes in-

(P. stead of Darius Hystaspis is referred to, is evident from ἐπι τὴν 30). Πελοπόννησον, which could not be applied to the first Persian invasion, as that was directed against Athens. O. || ἐκ περάτων γῆς, *from the extremities (or ends) of the earth.* || ἀξίως is added, because of the inadequacy in numbers of the forces first raised and sent out under Leonidas to Thermopylæ. O. || προαπαντῆσαι is put after πρότερον—ἦ: so 6, 58; usually πρίν. K. || ἀντὶ τοῦ ἐπελθεῖν αὐτοί, *instead of invading them yourselves.* O. || ἐς τύχας, *to fortune (= the chances of war).* O. || ἐπιστάμενοι, *although you know.* Οἱ ἐπίστασθαι, c. partic. cf. Gr. 1117, 2 (848, 2) § 683, obs. || αὐτὸν περὶ αὐτῷ—σφαλέντα, *being wrecked upon himself, i. e. being himself as it were the rock on which his fortune split; perishing by his own folly.* So vi. 33, ἦν τε σφαλῶσι, κὰν περὶ σφίσιν αὐτοῖς τὰ πλείω πταιώσιν. And Hdt. ix. 101, μὴ περὶ Μαρδονίῳ πταίσῃ ἢ Ἑλλάς, *lest Greece should stumble as it were over Mardonius.* A.

D ἔπει αἶ γε ὑμέτεραι ἐλπίδες, *siquidem spes in vobis positæ.* Gr. 1007 (790) § 652, obs. 6. || καὶ ἀπαρασκευούς. Haase proposes καὶ οὐκ ἀπαρασκευούς; but this is unnecessary; it would be to the conquered an aggravation of their lot, that from the blind confidence they had reposed in the Lacedæmonians they had been found, quite at the crisis of their fate, *unprepared* to offer any effectual resistance, such as might at least have saved their honour if not themselves. To be overreached, and fall, from false security, an unresisting prey to an ambitious neighbour, is a worse lot than to fall as both brave and prudent men, who had foreseen their danger and met it, though without success, yet with a preparation and courage worthy of the occasion. || ἔφθειραν = *have destroyed* [Gr. 756 (606) § 404]. The aorist is very commonly used in the sense of perf. with ἤδη (ποτέ or πον), a usage which paved the way for its use in *general assertions*: e. g. ἤδη δέ τις ἐπιεν ἐλέφας μετρητὰς ὕδατος Μακεδονικοὺς εἰς ἀπαξ δέκα καὶ τέσσαρας. Ar. A. H. 8, 11. || αἰτία (*blame*) here = *expostulation.* || φίλων ἀνδρῶν is *objective*; gen. is *due to friends.* || ἁμαρτανόντων = *who are in error*; though ἁμαρτάνω is one of the verbs that has a *virtually perfect notion* [= *I am in error, and therefore have erred*], yet here the pres. implies, I think, that the *error* can still be corrected, ἀδικησάντων, because the *injustice* cannot be undone, but must be punished. || κατηγορία. Cf. Isoc. Pan. p. 67, χρὴ δὲ κατηγορεῖν μὲν ἡγεῖσθαι τοὺς ἐπὶ βλάβῃ, τοιαῦτα λέγοντας, ρουθετεῖν δὲ τοὺς ἐπ' ὠφελείᾳ λουδοροῦντας. In its *forensic use* κατηγορία is especially the *speech* of the accuser.

CHAPTER 70.

70 καὶ ἄμα (and at the same time =) and besides this. || εἶπερ τινὲς καὶ ἄλλοι. Gr. 1340 (967) § 895, 2. || ἀξιοὶ εἶναι, *to have a right (D.); to be justified in —.* K. || ψόγον ἐπενεγκεῖν. So ἐπιφέρειν τὴν αἰτίαν, 3, 46, &c. ἀδικίας ἐπιφερομένης, 3, 42, 3. || μεγ. τῶν διαφερόντων καθεστώτων, *the interests at stake bring of great importance.* G., P., K. [† 'especially as the differences (be-

(P. *tween you and them*) are great.' D. aft. H.] || **οσον—καὶ ὡς πᾶν** 30). **διαφέροντας**, *very, nay how entirely different from yourselves.* D.

PAGE 31.

A **νεωτεροποιόι**, *innovating* (D.), *projectors* (B.), who remarks that it is generally in a bad sense = *innovator*, but confines it improperly to the later imitators of Thuc. (Dio Cass., Joseph., Dion., Hal., Procop.): it occurs Arist. Pol. ii. 4, **ἔργον γὰρ μὴ νεωτεροποιούεσθαι εἶναι τοὺς τοιούτους.** || **ἐπινοῆσαι**, *excogitare, nova invenire.* Cf. note on **ἐπιγνώναι** just below.—**ἐπινοῆσαι—γνώσιν**, *to devise; ἐπιτελέσαι ἔργον = to execute; ἃ ἂν γνώσιν*, what they have determined. This meaning of **γνώσιν**, **ἐγνωκέναι**, should be noticed by the pupil; it is of frequent occurrence. || **ὑμεῖς δὲ . . . σώζειν κ.τ.λ.**, “but you are *sharp* only in keeping,” &c. So Grote, who considers the *sharp* to be an intended sarcasm. G. (with whom I agree) supposes some such notion as *ικανοί*, instead of *ὄξειε*, to be understood (i. e. *implied*). || **ἐπιγνώναι** “*præterea excogitare*, nam *ἐπί* hic propter ea, quæ præcesserunt, suam vim retinet, itidemque in *ἐπινοῆσαι* et *ἐπιτελέσαι* (*cumulum addere consultis et factis*), id quod docent vocabula ex adverso posita.” G. || **ἐξικέσθαι** here = *exsequi*, as in Soph. Aj. 1043, ἃ δὴ κακοῦργος ἐξίκοιτ’ ἀνὴρ; and Æsch. Ag. 272, καὶ τις τὸδ’ ἐξίκοιτ’ ἂν ἀγγέλων τάχος; Eur. El. 612. Arist. Ran. 1176. || **αὐθις δὲ οἱ μὲν καὶ παρὰ δύναμιν—ἀπολυθήσεσθαι**, *they are daring beyond their strength, enterprising beyond their own judgement* (against their judgement. *Thirl.*), and *sanguine in the midst of dangers.* Cf. Liv.: *Atheniensium populum fama est celerem et supra vires audacem esse ad conandum: Lacedæmoniorum cunctatorem et vix in ea, quibus fudit (τῆς γνώμης τοῖς βεβαίοις. Thuc.) ingredientem.* G. || **τὸ δὲ ὑμέτερον τῆς τε δυνάμεως ἐνδεᾶ**, *your peculiarity is, that your performance comes short of your power.* Grote († “you let your undertakings fall short of your power.” *Thirl.* So D.). || **τῆς τε γνώμης—τοῖς βεβαίοις**, “*those counsels and plans on which men may surely calculate;*” “*the dictates of your soundest judgement*” (*Thirl.*); “*what your judgement guarantees*” (Grote). Such as can hardly by possibility have a disastrous issue. Comp. iv. 55, where he again says of the Lacedæmonians, **τὴν γνώμην ἀνεκέγγυον γεγενῆσθαι κ.τ.λ.** B. || **μελλητάς.** Cf. 69, 4, et c. 84. P.; *dilatory* (Th.); *habitual laggards* (Grote). || **ἀποδημηταί: ἤγουν ἀποδημοῦσι τῆς οἰκείας πατρίδος, καὶ ἐπιδημοῦσι δῆμοις ἄλλοτριόις**, *Sch.* Hoc substantivum a Thuc. videtur factum esse nec alibi inveniri (P.), ‘*are eager for foreign expeditions*’ (Th.), ‘*love foreign service*’ (Grote): but the Schol. says, *ὑπερόροι*: and it is hardly necessary, I think, to confine the notion to military expeditions. || **τῇ ἀπουσίᾳ: ἐκδημοῦντες εἰς ἐκστρατείας.** ΔΟΥΚΑΣ. P. || **ἐπελθεῖν** “(pro quo D. et Tus. ἀπελθεῖν), videtur significare *ex patria abire hostium aggreddendorum causa*, sicut non ita multo post significat *hostiliter sive armis aggredi.* Bake in *Bibl. Cr.* 2, p. 256, monet, in *ἐπελθεῖν* latere sensum occupandi alienam possessionem :

(P. quod quum fieri soleat opum augendarum et spe et consilio, Lace-31). dæmonios eo abstinuisse, qui sic præsentēs opes amitti posse putarent." || τὰ ἔτοιμα : τὰ ὑπάρχοντα, Sch. Cf. vi. 10.

B ἐπὶ πλείστον ἐξέρχονται, *longissime progrediuntur* (P.); *make the greatest forward march* (Grote): [† *longissime victoriam persequuntur.*] || ἀναπίπτουσιν. Τὸ ἀναπίπτειν κυρίως ἐπὶ ψυχῆς λέγεται ἀντὶ τοῦ ἀθυμεῖν· ὡς καὶ Θουκυδίδης φησί· νικώμενοι ἀναπίπτουσι, Fr. Lex. Græc. ap. Herm. de Emend. p. 323. So A., *are thrown back; dispirited*; but Thirl. and Grote agree in referring ἐξέρχονται and ἀναπίπτειν to *pushing forward and falling back.* || τοῖς μὲν σώμασιν ἀλλοτριωτάτοις . . . χρῶνται, *they task their bodies on behalf of the city, as if they were the bodies of others,—whilst their minds are most of all their own for exertion in her service* (Grote). Lysias, Fun. Or. 87: ἐνόμιζον, τὰς μὲν ψυχὰς ἀλλοτρίας διὰ τὸν θάνατον κεκτῆσθαι, τὴν δ' ἐκ τῶν κινδύνων μνήμην ἰδίαν καταλείψειν; and Isoc. Pan. p. 58, ὀλίγοι πρὸς πολλὰς μυριάδας, ὥσπερ ἐν ἀλλοτρίας ψυχαῖς, μέλλοντες κινδυνεύειν. A. || χρῶνται. χρῆσθαι τινὶ τινι, *tractare aliquem aliquo modo*. P. || ἐξελθεῖν, *to carry out, to accomplish.* || οἰκεῖα refers to the relative clause ἀν . . . μὴ ἐξέλθωσιν, or its suppressed antecedent the demonstr. ταῦτα. ταῦτα οἰκεῖα (ὄντα) στéρεσθαι ἡγ., *they consider that in this they are robbed of what was their own.* || στéρεσθαι τι. Gr. 960 (759) § 583. || ὀλίγα—πράξαντες, *(they think) that in this they have effected but little in comparison with what they shall accomplish (or, in comparison with what is to be)*, JN. (ἡγοῦνται) τυχεῖν πράξαντες (i. e. πράξαι) ὀλίγα. || ἦν—ἄρα, *si forte*. Gr. 1449, e (1046) § 788, 5. || ἄρα του καί. For the position of the indef. τις before the καί, cf. ἦν ἄρα τι καί, i. 140, ἦν τις καί, viii. 2, al., and for the construction of του ii. 43, καὶ ὁπότε καὶ πείρα του σφαλεῖσαν. P. || του (= τινος) dpt on πείρα. || ἀντελπίσαντες ἄλλα ἐπλήρωσαν τὴν χρεῖαν, *by forming fresh hopes in its stead they supply the deficiency* (D.).—ἀντελπίζειν τι = *to conceive some fresh hopes in the place of one that we are obliged to give up.* The aor. of a general truth. Gr. 752 (604) § 402, I.—χρεῖαν, *the want*, because an object of enterprise was become a want of their nature. || ἔχουσί τε ὁμοίως καὶ ἐλπίζουσι. P., A., G., K. make no remark on this passage, which seems to me to require one: from the reason given (διὰ τὸ ταχ. . . ποιῆσθαι), one cannot but expect the meaning given by Grote, "*with them alone the possession and the hope of what they aim at is almost simultaneous;*" but can this meaning be obtained from ὁμοίως? O. slides into it in a rather arbitrary way: "*they have and hope for whatever they are planning [have planned] in like manner, i. e. they possess as soon as they wish.*" Unfortunately for *id est* we must read *id non est*. D. translates it according to the words ("*they possess in the same degree as they hope for*" =) "*they succeed to the full extent of their hopes.*" I cannot construe it otherwise with ὁμοίως. Bth. reads ὁμῶς without authority. B. translates ὁμοίως literally, but I don't understand his explanation: "*for they alone alike both have and hope for what they set their mind upon [no], (i. e. they place the*

(P. possession of things present, and the hope of things future, on the 31). same footing, *by reason of their celerity in setting about what they decide on doing.*" || ταῦτα . . . μοχθοῦσι = *these objects they laboriously pursue.* Gr. 946 (747) § 548, e, f. Cf. Xen. Mem. ii. 1, 17, τὰλλα πάντα μοχθήσουσι. Arist. Plut. 517, ταῦτα μοχθήσουσι. B.

c πάντα must (from its position) be considered as connected *appositively* with ταῦτα [† not ταῦτα πάντα. B.]: *these objects they pursue laboriously, all and each of them, amidst toils and dangers, through their whole lives.* || καὶ μήτε ἑορτὴν . . . ξυμφοράν τε. On μήτε — τέ cf. Gr. 1493, d. § 775, 3, α: *the only thing that they regard in the light of a festive recreation is the doing their duty; and they hold inactive repose to be a no less calamitous evil than laborious occupation.* Wasse compares Sall. in Or. Marii, 'Sudorem, pulverem, et alia talia relinquunt nobis, quibus illa epulis jucundiora sunt?' ad Joseph. Bell. iv. 4, καθάπερ εἰς ἑορτὴν, πρὸς τὰς παρατάξεις. B. || ξυνελών, *paucis rem totam complexus.* Cf. ii. 41. iii. 40. Τὸ ἐπὶ τῷ recte poterant abesse. P. || ἔαν, sc. ἔχειν ἡσυχίαν. P.

CHAPTER 71.

71 οἴεσθε τὴν ἡσυχίαν οὐ τούτοις. The regular construction would be οὐ τούτοις οἷ . . . πράσσωσι, κ.τ.λ. ἀλλὰ τούτοις . . . οἷ ἂν νέμωσι: but Thuc., after *beginning* the clause as if this *opposition* would follow, placed the second and opposed notion in the form of a direct personal address to the Lacedæmonians: ἀλλὰ νέμετε. (So P.) || ἐπὶ πλείστον ἀρκεῖν, *diutissime suppetere, i. e. permanere.* Cf. Xen. Cyr. vi. 2, 31, ταῦτα ἐπὶ πλείστον ἀρκεῖ. P. || τῇ μὲν παρασκευῇ—τῇ δὲ γνώμῃ . . . ἐπιτρέψοντες, "who as regards their power [lit. their providing of means and resources: mostly = apparatus bellicus] act with justice, but as to their principles are evidently men who, if injured, will not allow it: but you support the rights [of your allies] on the double condition of neither offending others, nor being harmed yourselves in their defence." The passage is very difficult, but I think, upon the whole, that K. is right in referring τὸ ἴσον νέμετε¹ to the maintaining the rights of their allies as against Athens. P., G. (after B.) make it mean, 'you make justice consist in —,' though B. allows he cannot prove the meaning: he also considers παρασκευή = *vita institutio.* Xen. Hell. 7, 3, 5, does not bear him out; for though αἰσθόμενοι . . . τὴν ὁδὸν αὐτοῦ καὶ τὴν παρασκευὴν might mean 'being acquainted with his jour-

¹ νέμετε usually means (as Dr. Donaldson observes, New Crat. 548) 'to act fairly or impartially to both of two parties.' I would add, that it may have various shades of meaning, according to the sort of proportionate equality required: thus in Pl.

Prot. 68, it is distinguished from the meaning here assigned it: κοινῇ μὲν γὰρ ἀκοῦσαι δεῖ ἀμφοτέρων μὴ ἴσον δὲ νεῖμαι ἑκατέρω ἀλλὰ τῷ μὲν σοφωτέρω πλείον τῷ δὲ ἀμαθεστέρω ἔλαττον.

(P. *ney and intention*' (Euphron was going to *bribe* the Thebans), yet 31). it has just before been mentioned that he went *συσκευασάμενος χρήματα*, so that it probably signifies *the preparations he had made*.

D ὁμοία = ὁμοιοτρόπω, τὰ ἴσα ζηλούσῃ (P.): *of like character with yourselves, of congenial views*. D. || νῦν δέ, nunc (vero): *but as the case actually is* [Gr. 1485, a, fin. (1053, m) § 719, 2], contrasts the *actual case* with the preceding supposition of their living by a *city of like character with themselves*, which supposition it therefore rejects. It may be construed, *whereas the case really is that —*. || ἀρχαιοτρόπα, 'old-fashioned,' 'antiquated and out of date.' || πρὸς αὐτούς, 'in comparison with them:' a *comparatio compendiaria* for 'in comparison with their ways.' || ἀνάγκη δὲ . . . κρατεῖν Plene ἀνάγκη δὲ αἰεὶ (καὶ ἐν τοῖς ἐπιτηδεύμασι) τὰ ἐπιγιγνώμενα κρατεῖν, ὥσπερ τέχνης αἰεὶ τὰ ἐπιγιγνώμενα κρατεῖ. P. || τὰ ἐπιγιγνώμενα, *later inventions, improvements*. || τὰ ἀκίν., i. e. like yours. Arist. says ψεῦδος δὲ καὶ τὸ παράδειγμα τὸ περὶ τῶν τεχνῶν οὐ γὰρ ὅμοιον τὸ κινεῖν τέχνην καὶ νόμον. Pol. 2, 5, fin. || πρὸς πολλὰ ἰέναι, *to engage in many things*. Cf. ἰόντες . . . ἐς τοὺς πολέμους, inf. 73. || πολλῆς—ἐπιτεχνήσεως, lit. *much new devising = many a new device* (D.). The ἐπι- as in ἐπιγινῶναι, but the preceding allusion to *arts* leads him to the compound ἐπιτέχνησις. So P. || ἐπὶ πλέον ὑμῶν, sc. τῶν ὑμῶν, τῶν ὑμετέρων. P. Another instance of *comp. compendiaria*. Gr. 1337, § 781, d. || μεχρὶ—τοῦδε ὠρίσθω, lit. *let it be limited up to this*, i. e. now that it has advanced as far as this, let its limit be fixed here; 'at this point let it cease' (D.). Cf. Plat. Menex. c. 9: Δαρεῖος μέχρη Σκυθῶν τὴν ἀρχὴν ὠρίσατο (P.). "The Imperative of the *perf.* enjoins the *immediate completion* of an action: πέπαυσο (Dem.)." K. || καί after τοῖς τε ἄλλοις = *and especially*.

PAGE 32.

A JN. βοηθήσατε κατὰ τάχος. K. || ξυγγενεῖς. Δωριεῖς γὰρ οἱ Ποτιδαῖαι (Sch.), as being a Corinthian colony. || τρέψητε = *vertatis; faciatis, ut eo vertamur*. P. || δρῶμεν—ἂν, *we should do*, i. e. if we were to do so: the *protasis* being implied, as often in English. || πρὸς θεῶν τῶν ὀρκίων. *Fœderum arbitros ac testes*, Liv. xxi. 10. Cf. ii. 71. P.—πρὸς θεῶν, *in the sight of the gods*. Gr. 1427, 2 (1034, 2) § 638. || τῶν αἰσθανομένων, sc. αἰσθησιν ἐχόντων, φρονίμων, *sensible, right judging men*; opp. ἀναισθήτων. Cf. v. 26. || ἐρημία, *destitution*. || οἷς ἂν ξυνομόσωσι, *with whom they have sworn alliance*.—*ξυνομόναυ τιμί* is a *verbum propr.* in this sense. So 3, 63, &c. || ξυνήθης, *congenial* (D.); probably it denotes here the congeniality that arises from long habits of intercourse. || πρὸς τάδε, *aut ad hæc, secundum hæc, aut propterea*. P. || τὴν Πελ. πειρᾶσθε μὴ ἐλάσσω ἐξηγεῖσθαι = οὕτως ἐξηγ. ὥστε μὴ ἐλάσσω αὐτὴν γίγνεσθαι, *not to allow the Peloponnesus to grow weaker under your guidance (or Hegemony), [not "to keep a supremacy in Greece no less than your fathers bequeathed to*

(P. you." D.]. Mr. Grote seems to give a different meaning to ἐξη-32). γείσθαι, "to carry forward Peloponnesus with undiminished dignity, as it had been transmitted to her from her predecessors."

CHAPTER 72.

72 τῶν δὲ Ἀθηναίων ἔτυχε γάρ, but the Athenians—for it so hap-
B pened, that an Athenian embassy, sent about other affairs, had been at Lacedæmon for some time before [this congress]—hearing what was said, thought it right, &c. The slight irregularity of construction in these sentences depends on two principles of frequent occurrence: (1) the explanatory clause (with γάρ) is placed before the fact that it explains; (2) to obtain the *antithesis* between the Corinthians and Athenians (with μὲν—δέ), the author names them in the clause which, though secondary in meaning, is the first in position. The two clauses, if independently stated, are:

(a) principal clause: τοῖς—Ἀθηναίοις ἐδόξε, κ.τ.λ.

(b) secondary clause: τῶν Ἀθηναίων πρεσβεία, κ.τ.λ.

Of course one of the two (Ἀθηναίοις or Ἀθηναίων) will be either represented by a pronoun (αὐτῶν, αὐτοῖς) or implied only. It is here entirely omitted in the second (i. e. the principal) clause, and expressed at the head of the secondary clause, because that stands first. The construction, therefore, is equivalent to τοῖς δὲ Ἀθηναίοις—ἔτυχε γάρ πρεσβεία αὐτῶν . . . παροῦσα. "Cf. Thuc. i. 115, τῶν δὲ Σαμίων ἦσαν γάρ τινες οἱ οὐχ ὑπέμειναν ξυνθέμενοι δέβησαν: viii. 30, τοῖς ἐν τῇ Σάμῳ Ἀθηναίοις προσαφιγμένοι γάρ ἦσαν—ἄλλαι νῆες—καὶ τὰς ἀπὸ Χίου ξυναγαγόντες, ἐβούλουτο: Hdt. ix. 109, τῇ δὲ κακῶς γάρ ἔδεε πανοικίη γενέσθαι, εἶπε τῷ Ξέροξρ." A.—In the passage before us, we have, however, an additional irregularity, the connexion of the second subordinate sentence (ὡς ἦσθοντο) with the first by καί, which K. thinks should perhaps be expelled. Cf. § 786, obs. 5. || ἦσθοντο, sc. οἱ πρέσβεις. P. || παριτητέα . . . εἶναι. Gr. 773 (618) § 383. || ἀπολογησομένους, referring to σφᾶς the implied object of παριτητέα εἶναι (the subject of the true verbal notion; 'that they ought to go'). On Gerundives c. acc. personæ, cf. Gr. 775 (621) § 613. || αἱ πόλεις the five allied cities of the Lacedæmonians. || δηλῶσαι δέ. The construction is here varied in a way "that it would not be easy to parallel in Attic prose" (K.). It arises from the Greek idiom that allows an *infin. of purpose* [Gr. 1037 (809) § 669, e] after verbs of going (= that they should go to the assembly, not to apologize, but to show, &c.). K. || ἐν πλείονι, lit. in more time; that they should take more time to consider it. D. || τὴν . . . πόλιν . . . σημήναι, ὄση εἶη. Gr. 1404 (1011) § 898, 2. || καὶ ὑπόμνησιν ποιήσασθαι, &c. Observe that the τέ (which properly relates to the whole clause) is appended to the dat. πρεσβυτέροις, which is itself opposed to νεωτέροις. || νομίζοντες . . . ἂν αὐτοὺς . . . τραπέσθαι. Gr. 1087 (830) § 405, obs. 2. || ἐκ τῶν λόγων, by what they would say = by these representations.

(P. τοῖς Λακεδαιμονίοις, i. e. to the *Ephori*, probably, for leave to 32). address the πλῆθος αὐτῶν. || εἴ τι μὴ = εἰ μὴ τι : not *si aliquid*, c but *nisi quid*.—So εἰ μὴ καί = εἰ καὶ μὴ in 2, 11, 6; 6, 60. P. || ἀποκωλύει. Gr. 1389 (1001) § 886, 2. || ἐπιέναι = *adire, accedere* (ἐπὶ τὸ πλῆθος, cf. i. 90, 91) : παρελθεῖν = *ad dicendum pro-dire*. P., H., K. But this is only when the two notions are to be distinguished. Otherwise παριέναι may have the former meaning (cf. παριτητέα just above), and ἐπιέναι the latter. Cf. I, 119. P.

CHAPTER 73.

- 73 πρέσβευσις denotes an *embassy*, as a *mission*; it refers it to those who sent or commissioned the envoys. || ἀντιλογίαν. Dionys. calls it a poetical word; and so also καταβοή (*outcry against, clamour against*). || τοῖς ὑμετέροις ξυμμάχοις. Gr. 918 (725) § 602, obs. 2. || οὐ γὰρ . . . γίνονται. JN. οἱ γὰρ λόγοι γίνονται ἄν παρὰ ὑμῖν οὐ δικασταῖς (οὖσιν), οὔτε ἡμῶν οὔτε τούτων: *for our words would be addressed to you (coram vos) who are not judges either of us or them (B.); or, will not be addressed to you as judges, &c. (D.)* || ἀλλ' ὅπως connected with ἀντεροῦντες as Xen. Hell. i. 3, 17: διέβη ναῦς συλλέξων καὶ ὅπως ἄλλα ναυπηγηθείησαν. K.
- D ῥαδίως, *easily* = *hastily, rashly*; as if the question were one of no difficulty: βραχεία βουλῆ, Schol. || περὶ τοῦ παντὸς λόγου τοῦ ἐς ἡμᾶς καθεστῶτος, *the whole (or general) charge that is brought against us*. || οὔτε . . . τέ, Gr. 1493, d, § 775, 3, a. || ἀπεικότης, *unreasonably, improperly*. Also found in 8, 64; ἀπεικότης, 6, 52, 2. || ἀξία λόγου = ἀξίειπαινα. So Isæus, p. 17, οἱ Ξ. τοῦ λόγου ἀξιοι. B. || λόγος = *account*; hence *consideration, credit, glory, &c.* || τὰ . . . πάνυ παλαιά. τὰ κατὰ Ἀμαζόνας καὶ Θραῦκας καὶ Ἡρακλείδας φησίν, Schol. This passed into a regular formula (K.): and was imitated by Liv.: *quid ego antiqua repetam* (B.)? || JN. ἀκοαὶ λόγων¹, *quæ fando audiuntur; reportson hearsay*. B. || εἰ καὶ. Gr. 1464, h (1053, e) § 861, 2. || εἰ καὶ . . . προβαλλομένοις, *although it be rather irksome to us to be for ever bringing this subject forwards*. A. (P., G., O.)—K. thinks it possible that προβάλλομαι τι may = *any thing is brought up against me; flung (as it were) in my face*. There is no doubt that this meaning, if it could be established, would give a good sense: but is it not even stronger to say, that we must state a fact, though the statement of it is stale and irksome even to ourselves, than to plead the same necessity on the ground that the hearers must feel it irksome? When a man is ever harping on his own merits, the listeners are tired and disgusted before the narrators. || δι' ὄχλου εἶναι, *to be irksome*. δι' ὄχλου τοῦτ' ἐστὶ τοῖς θεωμένοις, Aristoph. Eccl. 888, and passim. || ἀνάγκη λέγειν. Καὶ γὰρ (= *nam etiam*).

¹ ἡ ὄψις, κ.τ.λ. ὄψις membranæ auditus non adimeret, ubi frustra auditum scripserunt. Cf. Thuc. ii. 81; iii. 66. Pors. ad Eur. Phœn. v. xiii. 5, (velum) quod visum arceret, 512. P.

(P. The connexion is, "let us be allowed to speak of them for the common good ($\epsilon\pi'$ ὠφελία); for it was also for the common good" (K.): but, as I understand the next sentence, the *καί* rather indicates the connexion and similarity of circumstances between the clauses: *as when we did the deeds, benefit was our object, so also now let us be allowed to commemorate them for benefit.* || $\epsilon\pi'$ ὠφελία, *propter (communem) utilitatem* (P.); for the common good (K.): but the commentators do not appear to notice the *virtual* repetition of the word in the second clause, $\epsilon\dot{\iota}$ τι ὠφελεῖ (= $\epsilon\pi'$ ὠφελία, $\epsilon\dot{\iota}$ τίς ἐστιν ὠφελία). The argument is, *when we performed the deeds we refer to, the danger was run for a benefit; and since of the reality (ἔργου) of this benefit you have had your share, do not let us be debarred altogether from the narration of it, (if =) when there is any benefit to be gained by that.* From the ἀνάγκη λέγειν and the opposition to ἔργον ('reality,' 'substance,') λόγος is more probably 'tale,' 'narration,' 'commemoration' (B.), than *credit* [† 'let us not be deprived of the whole credit.' D.]. || ἐκινδυνεύετο, sc. τὰ Μηδικά, *were undergone with danger; or impersonally in a passive sense* (so B., P., D.), *the danger was run.* Cf. ἐν ἀδήλῳ κινδυνεύεται in § 78, and 5, 91, 2. K. || μέρος. Gr. 861 (677) § 535, obs. 1. μέρος and πᾶς are opposed to each other. The speaker speaks of the Lacedæmonians as having received only a *part* of the *substantial* benefit of their exertions, because their *share* of it was only the preservation of their liberty, not an extension of their power and empire, such as Athens had won by her achievements. || ῥηθήσεται stands also in 8, 66, 1: εἰρήσεται in 6, 34, 4. It is only the dramatic poets who confine themselves to the latter form. K.

PAGE 33.

A οὐ παραιτήσεως . . . ἔνεκα. οὐχὶ ἔνεκα τοῦ αἰτεῖν συγγνώμην (Schol.), *for the purpose of deprecation.* || Μαραθῶνι (without ἐν). Gr. 1414 (1021). K. observes that Aristoph. never says ἐν Μαραθῶνι. The ἐν is expressed in Thuc. 2, 34. || μόνοι. The insignificant force of the Platæans is passed over. || προκινδυνεύσαι τῷ βαρβάρῳ. προ- = *ante ceteros* or *pro ceteris*. P. πρὸ τῆς Ἑλλάδος κινδυνεύσαι. Schol. Cf. Dem. de Cor., οὐ μὰ τοὺς ἐν Μαραθῶνι προκινδυνεύσαντας τῶν προγόνων. The *dative* is very rare. Dio Cass. 176, 59, τοὺς δὲ ἰππέας προεβάλετο προκινδυνεύσαι σφίσιν. Polyb. 6, 3, 113, 9, προκινδυνεύσαι τοῖς Ἰβηρσι καὶ Κελτοῖς. The *dat.* is explained by the "notion of *fighting* being inherent in προκινδ." B. || πανδημεί. With the trifling exception of those who were left in the citadel. P. || ξυνναυμαχῆσαι, = σὺν τοῖς ἄλλοις Ἑλλησι ναυμαχῆσαι. || ἔσχε. ἐπέσχε, διεκώλυσε. Schol. || ἔσχε μὴ . . . πορθεῖν. Hdt. 1, 158, Ἀριστόδικος . . . ἔσχε μὴ ποιῆσαι ταῦτα Κυμαίους: ix. 12, σχήσειν τὸν Σπαρτιήτην μὴ ἐξίναί, and again in same chapter. Cf. Gr. 1176 (883), § 749, 1; and App. ii. to Olynth. Oratt. (iii. a, p. 89). Also ἔσχε ποιῆσαι and τοῦ μὴ ποιῆσαι. || ἀδυνάτων ἂν ὄντων, sc. Πελοποννησίων or ὑμῶν. Sc. ἐπεὶ ἀδύνατοι ἂν ἦτε (ἦσαν) = εἰ

(P. *ἐπέπλει*. Gr. 1155 (653, a) § 429, 3. || *ὡς οὐκέτι, κ.τ.λ.*, *thinking* 33). *that his power was no longer what it had been* (D.): or simply, *as if his power—were*. Gr. 1143 (866) § 701. || *πλέονι* potest esse masculinum. P.—*πλέον, τὸ πλείον* are used, especially by Thuc., for *μᾶλλον*: usually, *τὸ πλείον ἢ* or *οὐ (μὴ) τὸ πλείον ἢ*. K.

CHAPTER 74.

74 *τούτου* = *this step* (i. e. our going on board our ships, when we could not resist the enemy by land, and fighting him by sea. K.): *τοιούτου* is the complement of the predicate: *having led to such results*. || *δηλωθέντος*, *when it had been clearly shown that* —. The partcp. (virtually) agrees with the substantive clause *ὅτι, κ.τ.λ.*, or with *τούτου*, the demonstr. which this clause defines. || *ἐν τινι γενέσθαι* or *εἶναι* (*in re aliquā situm, or positum, esse*), *to depend on it*. || *τὰ πράγματα*, *the cause* (D.), not exactly (I think) *their power* (K.), *fortunæ*. P. || *ἐς αὐτό*, *towards it*, i. e. the cause (K., who half suspects *αὐτούς*); but why not refer it to the *τοῦτο* in the first line, which led to such important results? || *ἄνδρα στρατηγὸν ξυνητάτων*. Themistocles, of course. *ἀνὴρ πολλὸν Ἑλλήνων σοφώτατος*, Hdt. 8, 124 (P.); and so in many authors. || *τὰς τριακοσίας*¹. Gr. 686 (561, c). But though P. (whose text I have adopted) reads *τριακοσίας* (a correction approved of by Thirlwall and Leake), yet the great preponderance of authority is for *τετρακοσίας*. The number of the Grecian fleet stated by Hdt. is 378; but the *items*, also stated by him, only amount to 366: of these, the Athenians furnished 200, if we include twenty which were lent to the Chalcidians and manned by them. Æschylus (who was present at the battle, and therefore is excellent authority), *Dem.*², and after them Nepos, give 300 as the Greek total: “but (as Mr. Grote observes) we are not to force different witnesses into harmony by retouching their statements.”—The question remains, whether Didot and Göller may not be right in making *δύο μοίρας* = (not *two-thirds*, but) *half* the number. A. says this is “an undoubted error;” and so it would be, if there were *no mention* or *intimation* of the number of parts into which the whole was divided. When the number of parts is *mentioned*, there is of course no doubt that *δύο μοίρας* may have different values. *Πελοποννήσου τῶν πέντε τὰς δύο μοίρας νέμονται*, *two parts of the five*, i. e. two fifth parts. Mr. Grote thinks that the number into which the whole is divided, is here sufficiently indicated by *ἐς τὰς τετρακοσίας*, implying that the whole number consisted of *four hundreds*, of which four hundreds the Athenians contributed *two*. This is, I think, possible. K. agrees with A. in thinking the statement a rhetorical exaggeration: “*ὀλίγω* too often means *πολλῶ* in the mouth of an orator,

¹ *τριακοσίας*, Vind. Ar. Chr. b. *σῶν τριήρων τὰς διακοσίας ἡ*
Vulgo et Bekk. *τετρακοσίας*. *πόλις παρέσχετο*.

² *τριακοσίων οὐσῶν τῶν πα-*

P.) and *vice versâ*. The Athenians sent *more than half*, hence the orator 33). makes their *quota, two-thirds*." || αἰτιώτατος—ἐγένετο, was chiefly instrumental. || ἐν τῷ στενωῷ. Cf. Hdt. viii. 60, sqq. In the strait of Salamis: ἐν τῷ στενωῷ ναυμαχέειν ἡμέων ἐστί, Hdt. 8, 60, 22. || ναυμαχῆσαι. Cf. Gr. 1079, § 668, c. "It depends on αἰτιώτατος ἐγένετο, not on αἰτιώτατος only." K. || δῆ, with demonstr. pron. cf. Gr. 1459, g. || ἐτιμήσατε. Vide Hdt. viii. 124. Plut. Themist. c. 17. P. || ἄνδρα ξένον must not be considered as the immediate object of ἐτιμήσατε, but as standing in an *explanatory apposition* to αὐτόν understood: 'for a stranger.' "They presented him with a noble chariot and a branch of olive, and sent a deputation of their honorable youths to attend him to the very borders of their country (see Plut. Them. 17. Plat. Menex. 10. Hdt. viii. 124. Arist. ii. 177)." B.

C οἱ γε, *quippe qui*; — *qui quidem*. || τῶν ἄλλων . . . μέχρι ἡμῶν, i.e. as reckoned from the north of Greece, which was first invaded not only by the Macedonians, Thessalians, Phocians, and Locrians, but also by the Thebans, in Bœotia itself, the territory next our own. || τὰ οἰκεία διαφθείραντες = διαφθεῖραι ἐάσαντες. Sch. Cf. 678 (fn.): ἦλθον γὰρ ἐπὶ τὴν μητρόπολιν ἐφ' ἡμᾶς μετὰ τοῦ Μήδου καὶ οὐκ ἐτόλμησαν ἀποστάντες τὰ οἰκεία φθεῖραι, ὥσπερ ἡμεῖς ἐκλιπόντες τὴν πόλιν: and 2, 69, τῆς στρατιᾶς μέρος τι διεφθείρε νικηθεὶς μάχῃ. Cf. 3, 7, 3. K. "Is this, however, necessary, since they would actually destroy their *immoveable* property, what they could not take on board ship? and from l. ii. we find that they removed even the timber of the houses." B. || τούτου = τοῦ ὑφ' ἡμῶν αὐτοὶ ὠφεληθῆναι. || ἐπὶ τῷ . . . νέμεσθαι, 'with a view to enjoying them in future' (D.); in order that you might do so, and with a view to doing it. || γοῦν, at all events, at any rate. || τῆς οὐκ οὔσης ἔτι, setting out from a country which was no more (D.), "quæ jam nulla erat" (P.), ἐφθαρμένης. When they quitted Athens it was virtually no more; it ceased to be, when they left it with all the property they could carry. || ὀρμασθαι, in a military sense, combines with the local notion of the place from which an army marches or sallies forth, that of the place from which their resources are drawn.

D ὑπὲρ τῆς ἐν βραχείᾳ ἐλπίδι οὔσης κινδυνεύοντες. The sense is, 'adventuring for what was suspended on but a slight thread of hope;' meaning, as the Sch. and Didot point out, the city as then contained in the fleet, the sole receptacle of the citizens; which the oracle had intimated by the words ξυλιὸν τεῖχος, thereby representing it as a thing fragile, wherein there was but a slender hope. B. So G., P.; but this seems to me too artificial: they had lost their old Athens, they fought for a new Athens, though with apparently little hope of success. || ξυνεσώσαμεν—τὸ μέρος, 'we bore our full share in the deliverance both of ourselves and of you.' Cf. Dem. F. Leg. 367. Rsk. and Lys. Phil. p. 872, μετέχειν τὸ μέρος τῶν δεινῶν. A. || τὸ μέρος, pro virili parte, quantum in nobis erat. Hk. || ὥσπερ καὶ ἄλλοι: οἱ Θηβαῖοι δηλονότι. S. v. Hdt. 7, 233; 9, 31, 41. || ὡς διεφθαρμένοι, tanquam perditī ac despe-

(P. rantes. P. || οὐδὲν ἄν—ἔδει. For the occasional insertion of ἄν 33). with ἔδει cf. Gr. 791, a, 2 (632) § 858, 3, obs. 3; and Pract. Intr. ii. 113. || μὴ ἔχοντας ν. ἱκ.: δέκα γὰρ εἶχον μόνας ναῦς. S. || καθ' ἡσυχίαν, at his leisure.

CHAPTER 75.

75 ἄρ' ἀξιολί ἐσμεν; *dignine sumus? i. e. nonne digni sumus?* Cf. Herm. ad Vig. p. 821, et Matth. Gr. § 614, extr. P. Cf. Gr. 1355 (978, b) § 873, 2. || γνώμης ξυνέσεως, 'our intelligence (or good sense) in counsel.' A. || ἀρχῆς γε . . . ἐπιφθόνως διακεῖσθαι = φθονεῖσθαι. P. Gr. 882 (687) § 499. With the phrase, cf. ὑποπτῶς διακεῖσθαι, 8, 68, 2. K. Cf. end of n. on ὑποπτος just below (A).

PAGE 34.

A παραμεῖναι . . . τοῦ βαρβάρου, 'for the remaining operations against the Persian' (Grote). Cf. iii. 10: παραμεινάντων δὲ ἐκείνων πρὸς τὰ ὑπόλοιπα τῶν ἔργων.—On the history, cf. below, § 95. || αὐτῶν δεηθέντων. The αὐτῶν stands emphatically: = of their own accord. || προαγαγεῖν. Αἶρειν vi. 18, ut προάγειν, ibid. et i. 144. P. || ὑπὸ δέους. τοῦ βαρβάρου ἢ τῶν κακῶς παθόντων ἐν τῇ ἀρχῇ ὑπηκόων (Sch.). "Alteram explicationem anteponendam esse ex § 4, intelligitur" (P.). ὡς τυραννίδα γὰρ ἤδη ἔχετε αὐτήν [τὴν ἀρχήν], ἣν λαβεῖν μὲν ἀδικον δοκεῖ εἶναι, ἀφεῖναι δ' ἐπικίνδυνον. || καί τις καί is a favorite combination with Thuc. Cf. in this book, 107. K. || ἀποστάντων κατεστραμμένων, when some had even already revolted, and been reduced to subjection. P. calls attention to the two participles. So 2, 5, 2: τῶν ζώντων ἐχομένων. K. || ὑποπτος, suspicious; also suspected. ὑποπτος καὶ ὁ ὑποπτευόμενος — ὑπόπτῃς δὲ μόνον ὁ ὑποπτεύων (Thom. Mag.): not in Hdt., Pl., or the orators; but ὑπόπτως ἔχειν = to look suspiciously on. Dem. 381, fin.: δυσκόλως τ' ἔχειν καὶ ὑπόπτως πρὸς Φίλιππον. Isocr. 282, and Polyb. 3, 11, 3.—In Xen. = suspectus. || ἀνέντας, sc. τὴν ἀρχήν: any relaxing of their hold over the allies would amount to a virtual throwing up of their sovereign power. || καὶ γὰρ ἄν, sc. εἰ ἀνεῖμεν, Gr. 1302 (948). || αἱ ἀποστάσεις, the defections which any relaxation of our hold upon the allies would have caused. The emphasis is on πρὸς ὑμᾶς = for it would have been to you [our formidable rivals] that secessions would have taken place.

B ἀνεπίφθονον: ἄμεμπτον, ἄψογον (Sch.), all may without odium (D.): 'it is no matter of censure or reproach.' So vi. 83: πᾶσι δὲ ἀνεπίφθονον τὴν προσήκουσαν σωτηρίαν ἐκπορίζεσθαι, and vii. 77; viii. 50 (B.): the Homeric οὐ νεμεσητόν. P. || τῶν μεγίστων πέρι κινδύνων, *ratione habita maximorum periculorum* (in quæ alioqui incidere possint). P. K. would like to remove κινδύνων, because they also consulted the motives of ambition and expediency; but then the orator has just dwelt on the danger to Athens of letting

(P. her allies leave them for the Lacedæmonians. At all events, this 34). *logical exactness* of thought is not reason enough for banishing a word without authority.

CHAPTER 76.

- 76 γοῦν, i. e. *at all events* YOU cannot complain, whether you allow the general principle just enunciated or not. || τότε: ἀπὸ τῆς Μυκάλῃς δηλονότι. *Sch.* || ὑπομείναντες διὰ παντός. Cf. 75, 2: ὑμῶν οὐκ ἔβελησάντων παραμείναι πρὸς τὰ ὑπόλοιπα τοῦ ἔργου. || μὴ ἄν. The regular negative would be οὐκ, as vi. 64: εἰδότες οὐκ ἂν ὁμοίως δυνηθέντες (P.); but 2, 17, 2: τὸ μαντεῖον προῆδει . . . μὴ ἐπ' ἀγαθῷ . . . κατοικισθησόμενον. P. Cf. Gr. 1187. ἔξοιδα παῖ φύσει σε μὴ πεφυκότα Τοιαῦτα φωνεῖν (*Soph. Phil.* 79). On the *resolution* of these participles, cf. Gr. 1155 (653, a) § 429, 3. || οὕτως, "ut Lat. *ita, est quapropter*. Cf. vi. 92." P.
- c νικηθῆναι, with reference to *motives*, implies an *overpowering influence* or *pressure* that cannot be resisted. || τοῦ τοιούτου, *this kind of thing*; τοῦ ἄρχειν (*Sch.*). Cf. v. 105: ὑμῖν δοκοῦντες (P.). Cf. 95, 7. || ἀεὶ καθεστῶτος, it having always been a settled rule. || παρατυχόν = *when he had a chance* (or *opportunity*). Gr. 1140 (863) § 700, 2. || τοῦ μὴ . . . ἔχειν ἀπετράπετο. Gr. 1178 (883) § 749, 1. || χρησάμενοι = *although we have yielded to human nature* (so far as to rule others with sovereign power). || δικαιοτέροι ἢ κατὰ τὴν ὑπάρχουσαν δύναμιν. "Less careless of justice than our actual power enabled us to be." B. || ἢ κατὰ, *than in proportion to our power; than might have been expected from our power*. Gr. 1338 (769, 3) § 783. || ἄλλους γε, *others* (with emphasis) = some others that we could name; especially the Lacedæmonians. || γ' ἄν—ἄν. We frequently find one of these particles joined to the principal verb, to denote the conditional nature of the whole sentence, and also to that part of the sentence which it immediately modifies. Sometimes the repetition results from an intervening clause. Cf. § 432. O.
- d περιέστη, *obvenit, evenit* (P.): *there has resulted to us*. περιεστῆναι, of *unfavorable results* and changes of circumstance.

CHAPTER 77.

- 77 καὶ ἐλασσούμενοι γάρ. *For even though "putting up with less than we might have had"* (D.). "Not standing upon our right;" i. e. *condescending* to let our disputes with them be fairly tried, instead of deciding them by our sovereign power. Cf. *Thuc.* iv. 64. ἀξίῳ ὅσον εἰκὸς ἡσσᾶσθαι; and *Dem. cont. Dionys.* p. 1287, ed. *Rsk.* ἡμεῖς μὲν ταῦτα συνεχωροῦμεν, οὐκ ἀγνοοῦντες τὸ ἐκ τῆς ξυγγραφῆς δίκαιον, ἀλλ' ἠγούμενοι δεῖν ἐλαττοῦσθαι τι καὶ συχωρεῖν. A. || ἐν ταῖς ξυμβολαίαις πρὸς τοὺς ξυμμάχους δίκαις, *in contract-suits with the allies*. D. "Ἐνυμβόλαιαι δίκαι significant *lites, quæ pactionibus publicis nituntur*" (*Platner*): with respect to the allied, but dependent, states of Athens, the name was retained, be-

(P. cause such trials took place by virtue of a regular treaty, though 34). such treaties were mere *forms*, implying a degree of *independence* and equality which the allies did not possess. So K. || παρ' ἡμῖν αὐτοῖς. This is introduced to show their regard for justice, that even in their own courts at Athens decisions were given in favour of the allies. Böckh (Pub. Econ. Ath. p. 404) denies that all the small suits at law were tried at Athens, as no person living at Rhodes or Byzantium would come to Athens to bring a suit for 50 or 100 drachmæ. But (as he observes) the supreme jurisdiction belonged to Athens, and cases would be carried there by appeal from the inferior courts. O. || ἐν τοῖς ὁμοίοις νόμοις. "De ἐν vid. Matt. Gr. § 577, p. 1343. "Ὅμοιοι νόμοι sunt *leges pares* (civibus et sociis)." || διότι is here a *dependent interrogative* (= *why*): it depends on σκοπεῖ. || τοῦτο, sc. τὸ φιλοδικεῖν (*litigiousness*). || ὀνειδίζεται τί τινι, a reproach is brought against a person. || βιάζεσθαι γὰρ, κ.τ.λ. The answer to the διότι is only implied in this clause ('the reason is that they can employ force'); 'for those who can (and may) use compulsion have no need of judicial trials besides.' || δικάζεσθαι = *judicio contendere*; 3, 44: ἡμεῖς οὐ δικάζομεθα πρὸς αὐτοὺς ὥστε τῶν δικαίων δεῖν. See also above § 28.—In the case of the Athenians, the implied ἡμῖν δὲ βιάζεσθαι οὐκ ἔξεστι depends on their own concession, that of allowing to the allies free access, under equal laws, to the Athenian courts. The meaning will be clearer, if we construe οἷς ἐξῆν by "who allow themselves." || οἱ δέ, *illi vero* (P.), but they, sc. our allies. || ἀπὸ τοῦ ἴσου, *ex æquo, æquali jure* (P.); on an equal footing. So below 99, 136, 140, 143. P. || παρὰ τὸ μὴ οἰεσθαι χρῆναι, sc. ἐλασσωθῆναι. A negative before οἶσμαι (as before φημί, προσποιοῦμαι, &c.) belongs virtually to the following infinitive: lit. against their thinking that they ought not (to be so worsted).—I wonder that even Kiüger should suggest πῶ, for surely παρὰ τὸ οἰεσθαι χρῆναι (ἐλασσωθῆναι) would not even express the author's meaning, since there was no point up to which one of their subjects would think that ἐχρῆν ἐλασσωθῆναι. Matth. (with whom P., G. seem to agree) considers the μὴ to follow the negative notion involved in παρά, just as it follows ἀπέδοξεν (*Hdt.*), ἀπολύεται, μετέγνωσαν (*Thuc.*). The example that is most in favour of this interpretation is quoted by P. from Athenæus 1, 29, ἄνευ τοῦ μὴ —. Still, however, I prefer the former explanation. || καὶ ὅπως οὖν, even in any way whatever, whether by a judicial decision (*γνώμη*), or by an exercise of power. The corresponding negative is οὐδ' ὅπως οὖν' οὐδ' ὅπως οὖν, cf. καὶ ὅτι οὖν, 4, 16, 3; 4, 23, 1; 7, 48, 6: καὶ ὅπως οὖν, 4, 37, 1; καὶ ὅπως οὖν, 6, 56, 3. K. || οὐ τοῦ πλείονος μὴ στερισκόμενοι χάριν ἔχουσι, non, quod pluribus non priventur, gratiam habent (P.); do not feel thankful at not being deprived of the greater part [of the rights, privileges, and advantages which they would possess if quite free: not 'of their possessions only.' D.].

PAGE 35.

- A τοῦ ἐνδεοῦς. "Genitivus utrum pendeat ex verbo στερισκόμενοι ex superioribus repetendo, an ex ipsis χαλεπώτερον φέρουσι, cf. ii. 62 [χαλεπῶς φέρειν αὐτῶν], dubium est. Si alterum verum est, τὸ ἐνδεές, est τὸ ἔλασσον, ἢ ἐνδεια, cf. i. 70, 102; sin prius, exiguum illud (quo orbatī sunt)." P. || ἀπὸ πρώτης, cf. τὴν πρώτην, τὴν ταχίστην, κατὰ μόνας. P. Such a notion as ὁρμή was originally thought of. || ἀποθέμενοι τὸν νόμον, *deposita lege = abjecta legis cura* (P.): 'throwing law aside.' K. conjectures τοῦννομον. || ἐκείνως δέ: ὁ δὲ ἀντὶ τοῦ γάρ. Sch., P.—ἐκείνως = *in that case*. || ὡς οὐ. Gr. 1161 (879) § 742, i. || τὸ μὲν γὰρ ἀπὸ τοῦ ἴσου—τὸ δ' ἀπὸ τοῦ κρείσσονος. The commentators disagree: (1) with respect to the *subject* of the verbs; (2) with respect to the gender of ἴσου and κρείσσονος. a) (taking τὸ ἀπὸ τοῦ ἴσου, τὸ ἀπὸ τοῦ κρείσσονος as the subjects): *Non quod ab eo proficiscitur, qui pari e conditione, id propter pluris habendi cupiditatem contra juris æquabilitatem fieri videtur; quod vero fit a potentiore, hoc ab inevitabili necessitate proficisci videtur*. G. b) (taking τὸ μὲν (τὸ δέ) as *subject*, and ἴσου, κρείσσονος, *masc.*) — So Heilmann: "the one case is regarded as an advantage taken by their equal; the other as a compulsion by their superior." D. c) taking τὸ μὲν (τὸ δέ) as *subject*, and τὸ ἴσον (τὸ κρείσσον) as *neut.*, "for what is done in the one case seems a being overreached on a footing of equal justice, in the other a being constrained by a force too strong to be opposed." The preference should, I think, be given to either b or c. B. argues against b, that ὁ ἴσος "never bears this sense 'one's equal.'" This seems to me a rash assertion. I cannot indeed disprove it at present, but since οἱ ἴσοι, *equals*, is of frequent occurrence, surely one does not want *authority* for ὁ ἴσος, cf. Ar. Pol. lib. 3, 7 (al. 12), καὶ δεῖν τοῖς ἴσοις ἴσον εἶναι φασί. He quotes good authority for τὸ κρείττον. Longin. Sat. xv. αἰεὶ τοῦ κρείττονος ἀκούομεν, 'quod fortius est.' Hdt. vii. 236, 3, τοῦ εὐτυχέειν φθονέουσι καὶ τὸ κρείσσον στυγέουσι but b has the advantage of taking ἀπό (= ὑπό, cf. Gr. 721 (579) § 620 c, in the same sense in both clauses: c takes *different senses*. On the whole, therefore, I prefer b. || ὑπὸ γοῦν. The γοῦν introduces one instance which at all events will not be disputed. || εἰκότως. "Similiter collocata verba οὐκ ἀπεικότως, ii. 8. Latini copulam addere solent." P. || ἄν . . . ἄν. Cf. Gr. 1448, b, § 432, Pr. Intr. ii. 94. || καθελόντες ἡμᾶς = *nobis deturbatis*. P. || ἄρξαιτε = *should obtain sovereign power*. Gr. 743 (597).
- B ἡμέτερον δέος, *your fear of us*. Cf. αἱ γε ὑμέτεραι ἐλπίδες, i. 69. Gr. 1007 (790) § 652, 6. || οἷα καὶ τότε—ὅμοια καὶ νῦν, *such as then—now also*. The καὶ before τότε serves to connect more closely, but is unsusceptible of translation into English. O. || δι' ὀλίγου, "per breve tempus, quæ est vis rarior horum verborum." Cf. Steph. Thes. ii. p. 1104. Add. iii. 43; ii. 85. P. || ἡγησάμενοι, *when you had the lead*, defines τότε. O. || ὑπεδείξατε, *you gave indications of, gave symptoms of*. D. This reading,

(P. adopted by all the recent commentators for ἀπεδείξατε, gives a better sense, since (as A remarks) the Lacedæmonians had not *fully manifested* (ἀπέδειξαν) their tyrannical spirit, but had *shown symptoms* (ὑπέδειξαν) of it, during the command of Pausanias. O. || ὁμοία — γνώσεσθε = ὁμοίαις γνώμαις χρήσεσθε. O. || ἄμικτα: ἀσύμφωνα πρὸς τὰ ἔθιμα τῶν ἄλλων Ἑλλήνων. Ds. ap. P. Cf. Eur. ap. Stob. 10, 7, φίλοις τ' ἄμικτός ἐστι καὶ πάσῃ πόλει. K. || καθ', amongst. || τοῖς ἄλλοις (Greeks) limits ἄμικτα, which adjective forcibly expresses the unsocial (or, as B. says, the anti-social) spirit of the Lacedæmonian institutions, in permitting no foreigners to reside among them, and in adopting customs, unique, and in many respects quite offensive to the neighbouring states. Cf. Müll. Dor. ii. p. 194. O. || ἐξιών, sc. ἐς πόλεμον. The more general sense of going into foreign parts on business of any sort, is perhaps the true one. O. || οἷς = ἐκείνοις οἷς, of which the antecedent depends on νομίζει = *is in the habit of using*. O. || JN. οἷς νομίζει. Gr. 927 (734) § 591, obs.

CHAPTER 78.

78 ὡς οὐ περὶ βραχέων, sc. βουλευόμενοι. || πρόσθηθε. So P. κινδύνοις προστίθεσθαι, i. 144. || τοῦ ... πολ. τὸν παράλογον, κ.τ.λ., *how much there is in war that is beyond calculation*. Gr. 1404 (1011) § 898, 2. Photius says that οἱ τε ἄλλοι καὶ μάλιστα Θεουκιδίδης use παράλογος as a masculine substantive. Suidas quotes an instance from Procopius (Vandal. 2, 13): cf. ἐδόκει ... πολὺς ὁ παράλογος εἶναι, 2, 85; and see 7, 28. B. || περιστάσθαι, *converti*. Cf. i. 120, et supra c. 32. P. "It comes in the end to depend on chances." D. || ἴσον τε [K. conjectures ἴσον τι] ... ἀπέχομεν, from which (chances) *we are equally removed*: i. e. the mischances are as likely to befall the one side as the other. || ὅποτέρως ἔσται, lit. *in which of the two ways it* [ὁ πόλεμος, the war] *will be*: i. e. *how it will terminate to either party*.

c ἐν ἀδήλῳ κινδυνεύεται, lit. *is risked in uncertainty: is staked upon an uncertain issue*. || ἵναί ἐς ... τοὺς πολέμους = *to enter upon* (i. e. *undertake*) *wars*. So below 118, and 2, 121, 2. K. || τῶν ἔργων πρότερον ἔχονται [sc. τῶν λόγων]. "Non cogitant igitur, ut secundum ii. 40. Athenienses, prius, quam incipias, consulto opus esse (Sal. Cat. 1.)." P. || χρῆν. Gr. 790 (632) § 858, 3. || τῶν λόγων ἄπτονται. *consultationibus utuntur*. Port. || ἤδη. JN. ἤδη κακοπαθοῦντες. || ὀρῶντες, sc. ἐν τοιαύτῃ ἁμαρτια ὄντας. K. || ἕως ἔτι αὐθαίρετος, κ.τ.λ., *whilst it is still in our power made good counsel our voluntary choice* (instead of a thing forced upon us by necessity). || σπονδᾶς. "De articulo omisso, cf. adn. 67, 1." P. || τὰ δὲ διάφορα δίκη λύεσθαι, *to let our differences be judicially settled*. D. Cf. λόγοις τὰ ἐγκλήματα διαλύεσθαι, i. 140: δίκη διαλύεσθαι περὶ τῶν ἐγκλημάτων, i. 145: τὰ ἀμφίλογα δίκη διαλύειν, iv. 118. P. || κατὰ τὴν ξυνηθήκην¹, i. e. the thirty years' truce of which one

¹ Εἰ δὲ μὴ libri MSS. duode- Vulgo et Bekk. ἦ, cuius explicatio cin, in quibus omnes meliores. illæ particulæ possunt esse. P.

(P. condition was (1, 115) *δικας τῶν διαφορῶν ἀλλήλοις διδόναι* 35). *καὶ δέχεσθαι*, i. 140: *et ὄπλα μὴ ἐπιφέρειν, ἣν δίκας θέλωσι διδόναι*, vii. 18. P. || *ὑφηγήσθε, praveritis, exemplum dederitis*. P. —A. distinguishes it from *προηγείσθαι* by the additional notion it involves of *being closely followed*.—It is a curious instance of the *waywardness* of language, that the word, though *common* in Xen. and Plato, does not occur in the *orators*.

CHAPTER 79.

79 τὰ ἐγκλήματα τὰ ἐς—. “’Ες dictum ut sæpe apud αἰτία, μῖσος, D ὀργή, al.” P. || *μεταστησάμενοι πάντας*, they made *all who were not Lacedæmonians withdraw*, for the decision of all questions of peace and war belonged to their *Hegemony*. || *φέρειν* is here (virtually) intrans. = *to bear, lead, tend* [as in *ὄδος φέρει*. K.] —*went the same way*. D. || *ἀδικεῖν τε*, *epexegetical* infin. more closely defines τὸ αὐτό, the same conclusion, viz., that the Athenians *ἤδη ἀδικεῖν*, ‘*were already guilty of injustice*.’ D. Gr. 1051 (812) § 669, γ.—I see no reason for adopting *καὶ ἤδη* with Haase. || *πολεμητέα*. Gr. 773 (618) § 283. || *Ἀρχίδαμος*. This old and respected king was the grandson and successor of *Leotychides*; his father *Zeuxidamus* did not live to be king.

CHAPTER 80.

80 ἡλικία. The reign of Archidamus lasted from Ol. 77 to Ol. 83, 2. K. || *ὄρω*: *λείπει τὸ ἐμπείρους*. Sch. || *μήτε ἀπειρία—μήτε—νομίσαντα*. The *μήτε—μήτε* here connect different parts of speech, but similar notions, “*neither from want of experience—nor from thinking*.” || *ἀπειρία*: *ὑπὸ ἀπειρίας*, 2, 8, 1: *γλυκὴ δὲ πόλεμος ἀπείροσιν* ἐμπείρων δὲ τις ταρβεῖ προσιόντα νιν καρδίᾳ περισσῶς, Pind. ap. Stob. 50, 3. Fr. 7, 6. K. || *οἱ πολλοί*, *vulgus, plerique*. P.

PAGE 36.

A εἰ τίς ἐκλογίζοιτο, sc. εἰ ἐκλογίζοισθε. P. || [τοὺς] Πελοποννησίους καὶ τοὺς ἀστυγείτονας. *καὶ* = *et quidem*. P. Cf. v. 112, 2: *ἀπὸ τῶν ἀνθρώπων καὶ Λακεδαιμονίων*. P. —The *ἀστυγείτονες* = the Aigives and some of the Arcadian cities, with whom the Lacedæmonians had frequent and sharp contests¹. || *παρόμοιος ἡμῶν ἢ ἀλκή* [*our strength*] is of the same description; i. e. it is military rather than naval. [So Sch.: *πεζόμαχοι γὰρ πάντες*.] Cf. Arist. Rhet. i. 4, § 4: *ἀναγκαῖον εἶδέναι τὰς δυνάμεις* [τῶν ὁμόρων πόλεων] *πότερον ὅμοιαι ἢ ἀνόμοιαι* ἔστι γὰρ καὶ ταύτῃ *πλεονεκτεῖν ἢ ἐλαττοῦσθαι* [† *vires sunt prope pares*. P., B.]. || *ἐφ’ ἕκαστα*, *to each point*

¹“A nonnullis membranis mediocribus aut malis articulus ante Πελοποννησίους abest, quo expuncto sententia hæc oriatur, *adversus homines, quales sunt Peloponnesii*, h. e. *πεζομάχους*.” P.

(P. that in its turn demands our presence. || οἱ γῆν τε ἐκὰς ἔχουσι. 36). ἐκάς, sc. τῆς Πελοποννήσου, opp. ἀστυγείτονας. || ἐξήρτυνται. εὐτρεπισμένοι εἰσι (Sch.): are provided (or furnished) with. || πλούτῳ τε ἰδίῳ καὶ δημοσίῳ—. “Attende suave πολυσύνδετον.” P. Cf. c. 86. For an account of the resources, the navy, and the cavalry of Athens, cf. ii. 13. || ἵπποι, ὄπλα, horses, armour [† cavalry, hoplites. P.]. || ὄχλος, a dense population, viz. such as were necessary to man fleets and fill the ranks of armies. B. || ὄσος—ἔστιν. Col. Leake says, that Athens, in the height of her prosperity, contained at least 200,000 inhabitants. Böckh gives 500,000 to Attica, and says that Athens itself contained above 10,000 houses (bk. i. chap. 5).—“Horses were seldom bred in Peloponnesus, and consequently they had to be imported from other countries, as Thessaly, Macedonia, Thrace, Italy, Sicily, and Asia Minor; and so fetched a high price. The same remark applies to arms and armour.” B. || φόρου ὑποτελεῖς, sc. “the coast of Caria; the Dorians, who bordered on the Carians, Ionia, the Hellespont, and the Grecian territory in Thrace—which includes the powerful and famous cities, such as Halicarnassus, Cnidus, Miletus (which had once sent out eighty vessels against Darius, and furnished infantry to the Athenians): Ephesus, Colophon, celebrated for its equestrian forces, Teos, Priênê, Erythræ, Smyrna, and other Ionian cities.—Add Antandros, Abÿdos, Sigëum, Lampsacus, Priäpus, Parium, Cyzicus, with Proconnësus, Chalcêdon, Byzantium, Selymbria, Perinthus, Sestos, and the Thracian peninsula; the whole southern coast of Thrace, the coast of Macedonia, with its projecting capes and promontories (Amphipolis, Olynthus, Acanthus, Stageirus, Mendos, Sciônê, Potidæa).—Orôpus in Bœotia, and for a time Nisæa in Megaris, and Minôa.” Böckh, p. 412. || πρὸς τούτους. “His repetitio [oratoria verborum πρὸς] ἀνδρας post plura interposita fit.” G.

B ἥσους, inferiores (S.): ἐνδείστεροι. S. || μελετήσομεν, sc. τὸ ναυτικόν, to be borrowed from ταῖς ναυσίν. K. || χρόνος ἐνέσται, tempus (i. e. mora) inerit (in eo); tempus teretur. 5, 38, ἀμέλεια δέ τις ἐνῆν, &c. Æsch. Prom. 379: ἐν τῷ προμηθεῖσθαι δὲ καὶ τολμᾶν τίνα Ὀρᾶς ἐνοῦσαν ζημίαν. Bth. || ἀλλά—ἀλλά. On this use of ἀλλά in making suppositions that are successively rejected, cf. Gr. 1444, j (fn.), and Pr. Intr. ii. 28. || τούτου ἑλλείπομεν: τοῦ ἔχειν χοήματα (S.): hac re (P.). Gen. after verbs of plenty and want. [But K. reads τούτῳ, comparing τούτῳ λείπεσθαι, Pl. Gorg. 475. Xen. Cyr. 1, 5, 11; and Thuc. himself, 5, 97; 7, 48.] || ἐν κοινῷ. Supply ταμιείῳ. So Aristot. Pol. ii. 7, 6, οὔτε ἐν τῷ κοινῷ τῆς πόλεως ἔστιν οὐδὲν πολέμους μεγάλους ἀναγκαζόμενοις πολεμεῖν. Hdt. vii. 144, 2, ὅτε Ἀθηναῖοισι γενομένων χρημάτων μεγάλων ἐν τῷ κοινῷ. || ἐκ τῶν ἰδίων, ‘from our private property.’ || φέρομεν, more commonly εἰσφέρομεν, we contribute.

CHAPTER 81.

(P. τάχ' ἄν. "Attende asyndeton, quod alacritate orationis videtur 36). excusari." P. || τῷ πλήθει. I would understand what we call 81 *population*, in which the Peloponnesians exceeded the Athenians; so that they could, and did, send a larger army to the field than the Athenians could face in the open plain. So infra i. 141, it is said that the Peloponnesians *and their allies* were able to cope with all the other Greeks. B. || JN. ὑπερφ. αὐτῶν, *we are superior to them*. Gr. 888 (690) § 504, sq. || ἐπιφοιτῶντες [Gr. 1067 (826) § 678. d], *crebris incursionibus* (Bétiant) — ἐπιφοιτᾶν is more than to *invade*. Even φοιτάω usually implies *repeated going*; e. g. φοιτᾶν ἐπὶ τὸ ἐνοίκιον (*to go at stated times for his rent*), *Isæus* (134): and in the well-known phrase φοιτᾶν ἐπὶ — of *attending* a master: so of a disease, ἄλγημα πυκνὰ ἐπιφοιτέον (partcp.), *Hippocr.*; and below, 135, we read of Pausanias, that he was residing at Argos ἐπιφοιτῶν δὲ ἐς τὴν ἄλλην Πελοπόννησον. || ἄλλη γῆ, κ.τ.λ. See n. on φόρον ὑποστ. in last chapter. || ἐπάξονται. "Usitatus quidem hac vi ἐσάγεσθαι, sed vulgatum satis defenditur verbis σῖτος ἐπακτός, vi. 20." P. || εἰ δ' αὖ, *quod si porro*. Cf. iv. 29, al. P. || οὔσι = *quippe qui sint*.

C τὰς προσόδους ἀφαιρήσομεν: διὰ τὸ (τοῦ) ἀποστῆσαι τοὺς 81 συμμάχους. Cf. 122, l. P. || βλαψόμεθα, *pass.* Gr. 499 (401). || κὰν τούτῳ, *and at such a time* (D.); "τοῦτο in verbis ἐν τούτῳ modo *præsens tempus*, modo *præsente rei*, quæ agitur, *statum* significat; item a consequente διὰ τοῦτο, *propterea, itaque*, velut 1, 37; 6, 60; 7, 30; sequente autem capite potest reddi *interea*." Bth. || καταλύεσθαι [*to come to terms*], "modo pro διαλύεσθαι (i. e. παῦσαι), et medium et activum καταλύειν, subaudito πόλεμον, hoc sensu est 8, 58, extr." Bth. || ἄρξαι = *to have begun* [Gr. 782 (626)]. || μᾶλλον, rather than to have been forced to defend ourselves. || μὴ . . . δῆ (in prohibitions) = *hoc tantum te rogo nihil amplius, ne, &c.* Hartung. || ἐκέινη γε τῆ ἐλπίδι, *pray 'do not let us be buoyed up with this hope at any rate.'* D. || παυθήσεται, "sine $\bar{\sigma}$ ut ii. 77; v. 91, 100; vi. 59. Cf. Butt. Gr. Max. Ind. verb." P. || τάμωμεν. "Hæc aoristi flexio quum alibi nusquam apud Thuc. legatur, sed *τεμείν*, suspecta jure visa est Mehlhornio." P. || ὑπολιπεῖν, *to leave it; to bequeath it: so probable is it that the Athenians, with their usual magnanimity, will not be the slaves of their territory; i. e. so as to make any submissions rather than suffer it to be ravaged. If the territory were regarded with this sort of exclusive attachment, it would rule and subjugate them . . . they would be its slaves, and it could hand them over to a foreign master. On inf. of aor. cf. Gr. 1087 (830) § 405, obs. 2.*

CHAPTER 82.

(P. οὐ μὴν οὐδέ, *but yet—not*. "I do not, however, on the other 36). hand —." D. Pr. Int. Gr. Prose, ii. 431. || ἀναίσθητος "hic, aliter 82 atque 69, 3, est ἀναλήγητος." P. It must, I think, refer to the τὸ D ἀναίσθητον with which the Corinthians had reproached them; but as being here a *voluntary* state, the *two notions* are combined: = with stolid *indifference*. || καταφωρᾶν: ἐλέγχειν (*Sch.*), *to detect and expose*; so as to show them and the world that their unjust proceedings are known. || πέμπειν δέ, sc. κελεύω, borrowed from the preceding οὐ κελεύω, as is often the case. || πόλεμον . . . δηλοῦντας. "Exquisitoris formula, ut si dixeris bellum patefacientes, i. e. profitentes nos bellum gesturos." P. || μήτε (δηλοῦντας) ὡς ἐπιτρέψομεν, 'nor conveying any intimation that we shall allow it:' the ἄγαν belongs only to the first clause.—ἐπιτρέπειν, *to put up with* (a wrong), as in 71, οἱ ἄν . . . ἦν ἀδικῶνται, δηλοῖ ὡς μὴ ἐπιτρέψοντες. So 6, 40: ὡς πρὸς αἰσθανομένους καὶ μὴ ἐπιτρέψοντας, &c. So Xen. Hell. 3. 2, 5. || ὅσοι ὥσπερ καὶ ἡμεῖς . . . ἐπιβουλευόμεθα = ὅσοι ἐπιβουλεύονται ὥσπερ ἡμεῖς ἐπιβουλευόμεθα, *in any who are plotted against*, &c. as we are.—ὥσπερ καί, Gr. 1476, k, § 761. || καὶ—ἐκποριζόμεθα. The regular construction would have been καὶ τῷ ἐκποριζεσθαι (answering to ζυμμάχων τε προσαγωγῇ): but the structure is changed to a more independent form after the long parenthesis: = "*and at the same time let us bring out our own resources*." D.—ἐκποριζεσθαι = *expromere, expedire, παρασκευάζεσθαι*. See below. P. It implies, however, *difficulties*. K. || τὰ αὐτῶν = τὰ ἡμέτερα αὐτῶν. P. Gr. 1003, d (788) § 652, 3. || διελθόντων ἐτῶν [καὶ] δύο καὶ τριῶν, *two or three years*. So καὶ δις καὶ τρίς, Plat. Phæd. c. 8. δις καὶ τρίς, Soph. Phil. 1222: but εἰς ἢ τρίς, Th. 2, 4; 4, 38: καὶ εἰς ἢ τρίς, 5, 10. So *bis terve* increases, and *bis terve* diminishes the literal meaning of the words. || ἦν δοκῆ properly belongs to ἴμεν ἐπ' αὐτούς. Ba. || πεφραγμένοι = *muniti, instructi ad bellum* (P.), *better secured*; 'in a better state of defence.' D. "The metaphor is taken from a soldier in full armour; as φραχθέντες in Hom. Il. xvii. 268, and Eurip. Or. 1413." B.

PAGE 37.

A ὁρῶντες ἡμῶν ἤδη τήν τε, κ.τ.λ. ἤδη belongs to παρασκευήν. K. I should rather say that it relates to the *two notions—adequate preparations for war, and words in accordance with it*—as things both of which *already exist*, and may be seen as *co-existent*. || ὑποσημαίνω signifies, 'to give a private σῆμα or intimation of any thing;' *subindico, to intimate* (so Arist. Eth. iv. 2, καθάπερ καὶ τοῦνομα αὐτὸ ὑποσημαίνει): and also, as here, *to signify*. B. || μὴ γὰρ—ἔχειν, "*for in their land consider that you have nothing else but a hostage*" [better, *pledge*]. D. B. considers ἔχειν not dpt on νομίσητε, but inf. of purpose after ὀμῶρον, *think not their territory ought but as (sic) a pledge to hold*. So to act was a not unfrequent policy with the Lacedæmonians (see Polyæn. Strat. ii. I, and Hdt.

(P. i. 17), and even the Romans, as appears from Livy, v. 42, "Non 37). *omnia concremare tecta, ut pignus, ad flectendos hostium animos, haberent.*" B. || ὄμηρος, "obses, ὄμηρον pignus quod est velut loco obsidis." Steph. Thes. || οὐχ ἦσσον, ὄσφ ἄμεινον : καὶ τοσοῦτω μᾶλλον, ὄσφ ἄμ. (P.), not the less so, the better it is cultivated = the more so, the better it is cultivated. On the omission of τοσοῦτω, cf. Gr. 1332 (964) § 870, obs. 1. || ἐξείργασται, 'has been cultivated' (B.). B. quotes Hdt. v. 29, εὐρον τοὺς ἀγροὺς εὐ ἐξεργασμένους; and vi. 137, χώρην ἐξεργασμένην εὐ. Xen. Hist. vi. 2, 4, &c. || ἀπόνοια, desperation. Bth. reads ἀπόγνοια. || ἀληπτότερους ἔχειν = to find them more difficult to subdue. D. || τοῖς . . . ἐγκλήμασιν ἐπειχθέντες. τοῖς ἐγκλήμασι [= propter crimina sociorum. G.] must not be connected with ἐπειχθέντες, but taken as a dat. causae : from (or in consequence of) the charges brought against them by our allies. (Cf. ἀπαρασκευόους ἐπειχθῆναι above, c. 80.) || ἐπειχθέντες = festinantes (precipitately). || ὀράτε, ὅπως μὴ—πράξωμεν. Gr. 1313 (954) § 811. || αἰσχίον καὶ ἀπορώτερον, let us take care that we do not bring upon ourselves a more disgraceful and desperate state of things (than upon the Athenians); al. a more disgraceful and desperate state of things than we were ever in before.

B ἔνεκα τῶν ἰδίων. οὐ γὰρ ἦν κοινὰ τὰ ἐγκλήματα πάντων τῶν Πελοποννησίων, ἀλλὰ μόνων τῶν Κορινθίων [καὶ ἄλλων τινῶν, 67, 4]. Sch. || χωρήσει. The fut. usually χωρήσομαι [Gr. 504 (406) i. § 314, 2]. Act. in Hdt. 8, 68. In the compounds χωρήσω is the more common, but Pl. (K. says) uses only συγχωρήσομαι.—ξυγχορήσετε, 1, 140; προχωρήσειν, 3, 4, alib. || θέσθαι = καταθέσθαι (i. 121), ἀποθέσθαι, as in Latin, ponere bellum (P.). Plut. Phoc. 17: συνεβούλευεν, εἰ ἡσυχίας ὀρέγεται, θέσθαι τὸν πόλεμον. K.

CHAPTER 83.

83 χρήματα φέροντες is a further specification of ζύμμαχοι = socii, iique tributa pendentes, and distinguishes them from the allies of the Lacedæmonians, who paid no tribute. || οὐχ — τὸ πλεόν, ἀλλά, is not so much a question of arms as of money. Cf. Gr. 1444, o, § 733, obs. 5. On ὄπλων depends ἔστιν [Gr. 852 (675) § 521, 2] = "depends on (or requires) arms." The lit. meaning is: it does not require arms for the more part, but [does require] money. || δαπάνη, expenditure, outlay: — hence (virtually) money. || δι' ἧν, by means of which. With the gen. διὰ denotes the instrument, with the acc. the occasion, but sometimes in connexions where one should expect the gen. Pl. Phæd. 96, c, ἄνθρωπος αὐξάνεται διὰ τὸ ἐσθίειν καὶ πίνειν (K.), who says, in his Grammar, that διὰ c. acc. denotes causative, with the gen. instrumental operation. || ἄλλως τε καί, without partcp. ὦν. So πολλά ἄν τις ἔχει ἄλλως τε καὶ ῥήτῳ εἰπεῖν. Pl. Crit. 50, B. K. || ἡπειρώταις dpt on ἔστιν. || οἵπερ δὲ καὶ—οὗτοι καί. Gr. 1476, k, § 761. || ἐπ' ἀμφοτέρα, either way, i. e. whether the issue be favorable or unfavorable. So in 139, to have the greater part of the responsibility (D.). || αἰτία must here be used as a middle term, to denote causality: we shall have the greatest part of the blame or credit.

CHAPTER 84.

(P. δ μέμφονται. According to the principle laid down above 37). (from K.), the gen. ἡμῶν depends on δ . So Pl., τί μεμφόμενος 84 αὐτῶν λέγεις; Pl. Legg. 685, A. 'which they most blame in us;' c lit. which quality (K.) of ours they principally blame. || σχολαίτερον. Gr. 189 (136) i. § 133, 5. || καὶ ἅμα . . . διὰ παντὸς νεμόμεθα: this second reason is, strictly speaking, only the result or effect, from which the true reason is to be inferred: 'and at the same time we have all along dwelt in a free and most glorious city [and this is probably the effect of our caution], and [thus] this [dilatatoriness] may be nothing else than a wise moderation.' Hl., K. || δύναται . . . εἶναι, not exactly = potest esse, but id valere, ut sit. || δι' αὐτό, sc. τὸ βραδύ. || εὐπραγίαις τε οὐκ ἐξυβρίζομεν, do not grow insolent from success, dat. causæ. || τῶν τε . . . ἐξοτρυνόντων, dpt on ἡδονῇ, and = ἡδονήν. ἦν παρέχουσιν οἱ . . . ἐξοτρύνοντες. P. || ἀνεπίσθημεν. Cf. ἐπλήρωσαν, 70, 7. Aorist of habitual occurrence. In ἀναπεῖθειν, ἀνα- = retro-: to induce a man to change a resolution, nearly = μεταπεῖθειν. || τὸ μέν, sc. ἐσμέν, 'the one' = 'we are the one,' i. e. warlike, πολεμικοί. Cf. εὐβουλοὶ δέ just below.

αἰδώς denotes that sense of shame, which causes a man to dread being disgraced, whether in his own eyes or in those of others. To prove that they are warlike because they are (εὐκοσμοὶ) orderly, he traces the connexion between ἐέκοσμία (or σωφροσύνη) and εὐψυχία through the principle of αἰδώς, which is common to both: σωφροσύνη, αἰδώς, εὐψυχία. Courage depends in a great degree on αἰδώς (self-respect and the fear of disgrace), and this same αἰδώς, from fearing to multiply occasions of disgrace and risks of incurring censure, causes sobriety and moderation (τὸ εὐκοσμον). Hom. Il. 5, 531, αἰδομένων δ' ἀνδρῶν πλέονες σοοὶ ἢ ἐπέφανται. || ἀμαθέστερον τῶν νόμων τῆς ὑπεροψίας, i. e. ἢ ὥστε ὑπεροψᾶν τῶν νόμων (P.); in too unlearned a way for contempt of laws, i. e. "with too little learning to despise laws." D. || παιδευόμενοι to be resolved causally, because we are brought up. || ξύν χαλεπότητι, with strictness (or severity) of discipline. D. translates it very well: 'with too severe a self-controul to disobey them.' || καὶ μῆ. Supply παιδευόμενοι hoc modo, καὶ παιδευόμενοι (οὕτως, ὥστε) μῆ . . . ἐπεξίεναι (P.): or rather supply οἰοί τε. || τὰ ἀχρεῖα, not over-clever in useless things. τὰ σοφίσματα τῶν λόγων. Sch. || ἔργῳ . . . ἐπεξίεναι, according to G. = re exsequi. He understands, as the object, τὸν λόγον or τὰ λεχθέντα εἰς μέμφιν τῶν παρασκευῶν τῶν πολεμίων: but what is the meaning of carrying out in act arguments in disparagement of our rivals' resources? It is better to understand ἐπεξίεναι in the sense of persequi, to go against, i. e. to meet and combat their preparations: as 5, 9, ἐγὼ τε δεῖξω οὐ παραινεῖσαι οἷός τε ὦν μᾶλλον τοῖς πέλας ἢ καὶ αὐτὸς ἔργῳ ἐπεξελεῖν. On acc. cf. Gr. 935 (741, 2) § 548, 1, obs. 1. || On the construction of the next clause there is a wide difference of opinion: (1) A., G., B.

(P. connect παραπλησίους καί, κ.τ.λ. (= non dissimiles atque), "we are 37). trained to think that the views and plans of others are very much like the accidents of war, which no ingenuity of eloquence can beforehand exactly determine." (2) H., P. consider παραπλησίους = παραπλησίους ταῖς ἡμετέραις, "we are trained to think that the views and plans of others are very much like our own, and that the chances that occur in war cannot be exactly determined by any reasoning." Mr. Grote agrees nearly with them, but considers διανοῖαι = mental capacity [cf. Gr. Syn. 131, 335], and takes παραπλησίους in a more general sense: we think that the capacity of neighbouring states is much on a par, and that the chances in reserve for both parties are too uncertain to be discriminated beforehand by speech. The objection against (2) is that οὐ should regularly be μή: according to (1) it is right, the clause being appositive—being points which cannot be determined, &c. Poppo defends this on these grounds: "οὐ autem positum est, quod scriptor οὐ λόγω διαιρετάς (διαριετέας) dicens oppositurus erat ἀλλ' ἔργῳ πρὸς αὐτάς παρασκευαστέον, quæ latent in proximis αἰεὶ δὲ . . . ἔργῳ παρασκευαζόμεθα." A passage in this book that has not, I think, been brought forward by any commentator, is strongly in favour of (1): ἐνδέχεται γὰρ τὰς ζυμφορὰς τῶν πραγμάτων οὐχ ἡσσον ἀμαθῶς χωρῆσαι ἢ καὶ τὰς διανοίας τοῦ ἀνθρώπου, Pl. Rep. 449, E. οὔτοι οὖς ὀρᾶτε βάρβαροι, Xen. An. 1, 5, 16. K. || ὡς πρὸς εὖ βουλευομένους τοὺς ἐναντίους. Gr. 681 (550) § 458, obs. 2 [= πρὸς τοὺς ἐναντίους ὡς πρὸς εὖ βουλευομένους]. The preposition, when it should stand twice with two different nouns, is often put only once, and then not with the principal noun, but with the substantive in apposition, if that precedes. Cf. Mt. § 595, 4. O. || ἐξ ἐκείνων . . . ἔχειν . . . τὰς ἐλπίδας, not to let our hopes be dependent upon them, in the belief that they will commit mistakes. On ὡς cf. Gr. 1143 (866) § 701, b. || JN. ἐξ ἐκείνων, they are considered as the source from which the hopes are drawn, or the point to which (in Greek, from which) they are attached. || ἀλλ' ὡς = ἀλλὰ δεῖ τὰς ἐλπίδας ἔχειν ὡς, κ.τ.λ., a variation of construction. K.

PAGE 38.

A πολὺ τε . . . ἀνθρώπου. "Ab Lacedæmonio hæc pronunciari mirum est." P. || ἐν τοῖς ἀναγκαιοτάτοις, i. e. "in usu rerum et omnino in agendo magis quam in eloquentia" (G.); in the severest trials (Grote); ὁ μὴ δαρεῖς ἀνθρώπος οὐ παιδεύεται, Menand. (K.); [† in the most necessary things (D.); in what is most needful (A.).]

CHAPTER 85.

85 μελέτας, institutions. A relative clause before the subst. makes it unnecessary to add an art. after demonstr. pronoun, ὅλην ταύτην ἢν λέγεις κοινωνίαν. || ὠφελούμενοι, cum emolumento nostro. P. || παριέναι. to put aside. || μᾶλλον ἐτέρων = ἢ τοῖς ἐτέροις. || διὰ ἰσχύν. εἰ ἢν ἔχομεν ἰσχύν, Sch. || πέμπετε μὲν . . .

(P. **πέμπετε δέ.** Anaphora. Gr. 1458, d. § 764, b. || **οἱ ξύμμαχοι . . .** 38). **ἀδικεῖσθαι.** Cf. c. 67.

B **δίκας δοῦναι.** Cf. n. on c. 28. || **ἐπὶ δέ.** The **δέ** here, like the Latin *autem*, introduces an explanatory parenthesis; we should either use no conjunction or a causal one ('for'). || **διδόντα,** offering. || **[καί] κράτιστα.** "καί om. Cass. Aug. Ven. Pal. Vat. Al." P. It would seem that the connexion of notions by a single **καί** or by **δέ solitarium**, was a characteristic of Spartan speech: thus in the speeches of Archidāmus and Sthenelaídas we have **τοῖς δὲ ἄλλη γῆ ἐστὶ πολλή . . . καί, κ.τ.λ. :** **τοὺς ἡμετέρους ξυμμάχους καὶ τὴν Πελοπόννησον αἰδῶς σωφροσύνης πλείστον μετέχει, αἰσχύνης δὲ, κ.τ.λ. :** **τὰς τῶν πολεμίων παρασκευὰς . . . ἐπεξιώναι, νομίζουσιν δέ :** **πρὸς τοὺς Μήδους ἐγένοντο ἀγαθοὶ τότε, πρὸς δ' ἡμᾶς, κ.τ.λ.** (where the *anaphora* would naturally rather require the **μὲν—δέ.**) || **ἐφόρων.** On the Ephori, cf. Gr. Antiqq. 53; and on the powers of the assembly, 51. || **ᾤδε.** Gr. 1011 (793) § 655, 6.

CHAPTER 86.

86 **τοὺς μὲν λόγους, κ.τ.λ.** "**μὲν** ad omnia verba **τοὺς λόγους . . . Ἀθηναίων** spectat. Cf. § 2, **ἡμ. δέ.**" P. No; the **ἡμεῖς δέ** = *we* emphatic, is opposed to *them*; *our* remaining unchanged to *their* change. || **οὐ γινώσκω.** "We have here a phrase similar to one in our own language (*I know nothing about it*), by which is meant to be conveyed the idea not only that we *understand* not, but that we *approve* not. So in a passage of Isæus, cited in my note on Matt. vii. 23, **οὐ γινώσκω σε.**" B. || **ἐπαινέσαντες . . . πολλὰ ἑαυτοῦς.** Gr. 730 (586, c) § 363, 4; so **ἂ τὴν πόλιν ὕμνησα,** ii. 42. 2.

C **διπλασίας ζημίας.** Cf. iii. 67. P. || **καὶ τότε καὶ νῦν ἔσμεν** = **καὶ τότε (ἡμεν) καὶ νῦν ἔσμεν.** Cf. Dem. de Cor., **καὶ τότε καὶ νῦν καὶ αἰεὶ ὁμολογῶ** (§ 31). || **μελλήσομεν . . . μέλλουσι.** A similar play on the two meanings of **μέλλω** [= *to be going to* —, and (*virtually*) *to hesitate, to delay*] occurs in Dio Cass. 448, 75, **πῶς δὲ οὐ δεινὸν ἐκεῖνον μὲν μὴ μελλῆσαι ὑμᾶς ἀδικεῖν, ὑμᾶς δὲ μέλλειν ἀμύνασθαι**; and Dion. Hal. Ant. 2012, 11, **ἢ μέλλησις τῆς ἀσφαλείας ἄωρος** (unseasonable) **ἐν οὐ μέλλουσι δεινοῖς.** B. On the pl. cf. Gr. 773 (618) § 383. || **οἱ δ' = οὗτοι γάρ.** P. Cf. n. on ἐπὶ δέ, § 85. || **διακριτέα . . . βλαπτομένους,** *nor decide the question with suits and words.* D. Cf. Gr. 775 (621) § 613, 5. So viii. 65, **ὥς οὔτε μισθοφορητέον εἴη ἄλλους = ὥς οὔτε ἄλλοι ἄλλους μισθοφορεῖν** (A.).

D **καταπροδιδῶμεν, betray to their ruin.** *κατα,* intensive. *Καταπροδιδόναι* is scarcely noticed by lexicographers, though I have found it in Dio Cass., Dionys. Hal., Procop., Liban., Joseph., Lucian, and other writers. B. || **ἐπίωμεν πρὸς τοὺς ἀδικούντας.** "Cf. iv. 92, extr. **πρὸς τοὺς μὴ ἀμνηστούς ἐπιόντες,** et ii. 65, 11. *Sæpius cum dativo jungitur, raro cum accusativo, et hic non prorsus certa est præpositio.*" P.

CHAPTER 87.

(P. ἐπεψήφισεν . . . ἐς τὴν ἐκκλησίαν. "Alibi τῇ ἐκκλησίᾳ vel cum 38).accus." P. K. says that Thuc. probably added ἐς τὴν ἐκκλησίαν 87 here to avoid two accusatives, for that τοιαῦτα (or a ταῦτα, to be borrowed from it) belongs also to ἐπεψήφισεν (he put the [= this] question to the vote). I think, however, that this reason is not sufficient to account for it. || βοῆ καὶ οὐ ψήφω. "Addi potuit οὐδὲ χειροτονία." P.—καὶ οὐ, Gr. 1444, i. || ὁποτέρα μείζων. ὁποτέρα, sc. βοῆ, whether the cry for peace, or that for war. "The cry for war was manifestly the stronger; yet Sthenelaidas affected inability to determine which of the two cries was the louder (ὁποτέρα μείζων), in order that he might have an excuse for bringing about a more impressive manifestation of sentiment, and a stronger apparent majority—since a portion of the minority would be afraid to show their real opinions openly." Grote. || ἐς τὸ πολεμῆν μᾶλλον ὀρμηῆσαι, 'ad bellum magis incitare, de quo transitivo verbi usu vid. i. 127, 3; ii. 20, 4; Plat. Ion. p. 534." P.

PAGE 39.

A ἀναστῆναι ἐς . . . χωρίον = to rise up and go to a place. So in παρῆναι ἐς Σάρδεϊς, &c. Gr. 1433, b (1037, b) § 645. "Exsurgere foras similiter dixit Plaut. Mil. Gl. ii. 1, 3." P. || δείξας refers to ἔλεξε. As B. observes, the same thing is done for the same purpose in Xen. Hist. ii. 4, 9, δείξας ἑὲ τι χωρίον, ἐς τοῦτο ἐκέλευσε φανεράν φέρειν τὴν ψῆφον: and Dio Cass. 475. 12, ἐκήρυξεν (δείξας τὸ χωρίον) τοὺς μὲν ἐπὶ τάδε, τοὺς δὲ ἐπὶ θάτερα αὐτοῦ ἀπελθεῖν. The custom became afterwards general, and is alluded to in the Latin phrase "discedere in sententiam alicujus." B. || ὅτῳ . . . μή. μή is used, since ὅστις is hypothetical = si quis. || ἐς τὰ ἐπὶ θάτερα, in alteram partem. Cf. vii. 84. P. || ἀναστάντες. Haack thinks that it may be inferred from this, that the Lacedæmonians, after the custom of the heroic age, sat upon the ground while they were deliberating. "Sed cur ἀναστῆναι minus recte ad eos, qui de sedibus surrexerint, spectare posse crediderit, nos præterit." P. || διέστησαν exactly = our 'they divided.' || τοὺς ξυμμάχους, that is, of course, the ambassadors of the confederate states, who were ordered to withdraw before the Lacedæmonians discussed the question of peace or war in their own assembly. || ὅτι . . . δοκοῖεν . . . βούλεσθαι δέ. Observe the connexion of the substantive sentence with an inf. mood (being equivalent forms). So 3, 2, 3: μνηστὰι γίνονται τοῖς Ἀθηναίοις ὅτι ξυνοικίζουσί τε τὴν Λέσβον ἐς τὴν Μυτιλήνην βία . . . καὶ, εἰ μή τις προκαταλήψεται ἤδη, στερήσεται αὐτοὺς Λέσβου. || σφίσι. Gr. 988 (783). || ψῆφον ἐπαγαγεῖν, "suffragia iis dare, in suffragium eas mittere. ψῆφον distributive dictum est, ut § 2, c. 119, 125, iv. 64, et alibi ac γνώμην, § 2. denique Lat. suffragium." P.

(P. **χρηματίσαντες**. *χρηματίζειν* = *agere cum populo* (in a diplomatic sense), after having despatched the affairs for which they had come. So in Dionys. Hal., Jos., and other writers who have imitated Thuc. For this Hdt. uses the mid. *χρηματίζεσθαι*, and the writers of the mid. Attic, *πραγματεύεσθαι*. B. || **διαγνώμη**. A Thucydidean word for *διάγνωσις*. Used also by Dio Cass. P. || **ἐν τῷ τετάρτῳ καὶ δεκάτῳ ἔτει**. Ol. lxxxvii. 1, B.C. 432. Observe *ἐν—ἔτει* with an ordinal [against Gr. 902, c (714, c)]. So 6, 59, 5: and *ἐν ὀγδόῳ μηνί*. Pl. Phædr. 276, B. || **ἐν τῷ . . . ἔτει . . . προκεχωρηκνίων** = *ἐς τὸ ἔτος προκεχωρηκνίων καὶ ἐν τῷ ἔτει ὄντων*. K. Cf. Gr. 1433 (1039) § 647. || **τῶν τριακοντούτιδων σπονδῶν**. Cf. 115: and on the form sup. 23. || **τὰ Εὐβοϊκά**. Cf. 114.

CHAPTER 88.

88 **πολεμητέα**. See n. on *διακριτέα*, § 86. || **φοβούμενοι τοὺς Ἄθ.**, μή. Gr. 1404 (1011) § 898, 2. || **ἐπὶ μείζον**. “*Quum μέγα δύνασθαι dicatur, placeat alicui conjectura ἔτι μ. Vulgata tamen dicendi generibus similibus ἐπὶ τὸ μείζον, ἐπὶ μέγα, ἐπὶ πολὺ, ἐπὶ πλείστον, videtur fulciri.*” P. || **δυνηθῶσιν**, of the commencement of a state attained to: = ‘*should arrive at greater power;’* ‘*should become more powerful.*’ Cf. *ἰσχύσας* in chap. 3. Gr. 743 (597). || **τὰ πολλά**, is saying almost too much. K.

CHAPTER 89.

89 **ἦλθον . . . ἠύξήθησαν**, came to that administration of affairs by which they grew powerful [† were brought to those circumstances (D.)]. B., P., K., &c. K. quotes *Antiph.* 6, 20: *ἄξιον ἐνθυμηθῆναι οἴφ' τρόπῳ ἔρχονται ἐπὶ τὰ πράγματα*. || **ἐπειδὴ Μῆδοι**, κ.τ.λ. This sketch of the affairs of Greece, from the siege of Sestos to the beginning of the Peloponnesian war, is a regular continuation of the history of Hdt.; and connects immediately with the 121st chapter of his last book. To follow the history in chronological order, a reader, after finishing Hdt., should take up Thuc. from 89—117 inclusive: then ch. 24—83: after which he should proceed directly to ch. 118. The digression about Pausanias and Themistocles (128—138) synchronizes with ch. 95—98 of the general sketch. A. —**ἐπειδὴ**. Ol. lxxv. 2, B.C. 479. || **Ἰν. ἐς Μυκάλην καταφυγόντες**. H., O. || **Λεωτυχίδης**. *Leotychidês*, the grandfather of Archidâmus II., after the battle of Mycale, was sent into Thessaly, where, after several successes obtained over those who had joined the barbarians in the Persian war, he yielded to the bribes of the Aleuadæ, for which he was brought to trial on his return home, and went into exile to Tegea, B.C. 469, where he died. O. || **τῶν ἐν Μυκάλῃ Ἑλλήνων**, the Greeks who fought at Mycalé. Cf. *πλήν γε τοὺς ἐν Μαραθῶνι*, 2, 34, 3, &c. Aristoph. *Eq.* *τοὺς ἐν Πύλῳ στρατηγούς*. K. || **ἤδη**, already, before the battle at Mycale. Cf. Hdt. 9, 14. K. || **Σηστὸν ἐπολιόρκουν**. Cf. Hdt. ix. 114—118, cl. vii.

(P. 33, 78 : Diod. xi. 37 : Thuc. viii. 62. P. || έχόντων, sc. αὐτήν. 39). || ἐπιχειμάσαντες εἶλον, consequently B.C. 478. P. || αὐτήν. Σηστός ἢ πόλις λέγεται καὶ ἀρσενικῶς καὶ θηλυκῶς (more commonly). Sch. || ὡς ἕκαστοι. Cf. 3, 4.

D ὅθεν ὑπέξέθεντο : τουτέστιν ἐκ Τροιζῆνος καὶ ἐκ Σαλαμῖνος. Sch. On ἐντεῦθεν ὅπου or ὅπου, cf. Gr. 1236¹ (913) § 822, obs. 6. || παιδας καὶ γυναῖκας. On the omission of the article, cf. Gr. 677, a (547). || βραχέα = ὀλίγα, μικρά. || οἰκίαι : ἀντι τοῦ οἰκιῶν, Sch. Gr. 858, b. 796, d. || ἐσκήνησαν. So ἐσκήνηνητο, ii. 52, 3.

CHAPTER 90.

90 ἦλθον πρεσβεία, i. e. διὰ πρεσβείας. Cf. Æs. Ctes. § 95, ἀφικνεῖται γὰρ πρὸς ὑμᾶς οὐκέτι δι' ἀγγέλων, ἀλλ' αὐτός. P. For the personal subject, cf. Æsch. 3, 95 : ἀφικνεῖται οὐκέτι δι' ἀγγέλων ἀλλ' αὐτός. K. || τὰ μὲν. "His deinde respondent τὸ δὲ πλέον [but principally because]. Cf. Vig. p. 14. et ibi Herm." P. || ἂν ὄρωντες. Gr. 1155 (653, a) § 429, 3 (= ὅτι ἦδιον ἂν ἑώρων). Sparta itself consisted of five unwall'd villages. || μήτε (against Gr. 1184, c.) because a purpose of prevention is applied. K. || ὁ πρὶν οὐχ ὑπήρχε, which formerly did not exist.—ὁ (sc. πλῆθος) : it is not denied that there was any shipping, but only that the fleet was not numerous, which was true, for before the Persian war the Athenians had comparatively no navy. Cf. i. 14, § 3. O.

PAGE 40.

A τὴν . . . τόλμαν γενομένην. A similar collocation of words occurs i. 11 : ὁ νῦν . . . διὰ τοὺς ποιητὰς λόγος κατεσχηκῶς. Cf. ii. 15, 38 : iii 54, 56 : iv. 38, 87, 114, al. P. || ἡξίουν τε αὐτοὺς μὴ τειχίζειν. The Sch. supplies ὁ περίβολος probably the subject is τὰ τείχη implied by τειχίζειν (P., K., al.). || [ξυν]ειστήκει. ξυστήναι = to stand or hold together ; to exist unruined. A. So Did, who compares συμμένειν. G. || σφῶν, τῶν Λακεδαιμονίων. || τὸ . . . βουλόμενον = the wish, desire. Gr. 1152 (869) § 436, obs. 1, γ.—γνώμης belongs to βουλόμενον as well as to ὑποπτον. So τὸ ὀργιζόμενον τῆς γνώμης, 2, 59 : τῆς γν. τὸ θυμούμενον, 7, 68. || ἐς τοὺς Ἀθ., to be joined with δηλοῦντες (Steph. Thes.). B. and D. join it to ὑποπτον. || ὡς δὲ τοῦ βαρβάρου, κ.τ.λ. (to be referred to ἡξίουν), but pretending (or alleging) that the Persian . . . would (then) have no strong-hold any where to attack them from. On ὡς δέ, Gr. 1143 (866) 701, b. On ἂν ἔχοντος = οὐκ ἂν ἔχοι, Gr. 1155 (653) § 429, 3. || ἀπὸ ἐχυροῦ ποθεν = alicunde e loco munito." P. || νῦν = just now ; in the late invasion. Eur. Hec. 1144, ἐν ᾧπερ νῦν ἐκάμνομεν and Iph. T. 327 : αὐθις τὸ νῦν ὑπέϊκον ἠρασσον πέτρους. K. || ἐκ τῶν Θηβῶν. Cf. Hdt. ix. 13, et alibi. || ὄρμᾶσθαι. Cf. 64, 2, and n. on ἀφορμή just below.

¹ Where both in Mr. Jelf's Gr. λου, an error inadvertently admitted from Kühner. and mine read ἐμβαλοῦ for ἐμβά-

(P. || ἀναχώρησις, a place to retreat to. || ἀφορμήν, a rallying place; 40). "locus unde fit impetus," Bétant. It is like our military phrase, *base of operations*. The duplicity and meanness of the Lacedæmonians in this affair was effectually counteracted by the firmness and sagacity of Themistocles, as we shall see in the sequel. O. || γνώμη, *by the advice, suggestion*. || τοὺς . . . Λακεδαιμονίους dpt on ἀπήλλαξαν. The natural order of construction would have placed ἀποκρινάμενοι . . . λέγουσιν immediately after γνώμη. O.

B μέχρι τοσούτου. A construction that is probably not found elsewhere. A similar one is Pl. Rep. 471, c, μέχρι τούτου μέχρι οὗ. K. || ικανόν—ὥστε ἀπομάχεσθαι, *till they should have raised it high enough to fight from, from the absolutely necessary height = till they should have raised it just high enough to be barely fit for fighting from*. On ικανόν, proleptic pred., cf. Gr. 643 (523) § 439, 2. On ικ. ὥστε, c. inf. cf. Gr. 1049 (807). [Not ὥστε ἀπομ. ὑψους ἐκ τοῦ ἀναγκαιοτάτου, *ut ex alto pugnare, summa necessitate compulsi, possint*. Bth. Hl.] || αἴρωσιν. "Bekker reads αἴρωσιν (aor.), instead of αἴρωσιν: because ἕως ἂν αἴρωσιν cannot signify, 'until they should have raised.' It may signify, 'all the time that they were raising,' but then μέχρι τοσούτου seems to be less suitable than πάντα τὸν χρόνον. I have therefore adopted Bekker's correction." A. αἴρωσιν should, I think, be received. So K. || τοὺς ἐν τῇ πόλει. K. thinks it so improbable that the country population were not also called upon to help, that he wishes to erase these words.—He also suspects ὑψους to be an interpolation: in which I cannot agree with him. || καὶ γυναῖκας, κ.τ.λ. Cf. Gr. 677 (547). || μήτε ἰδίου μήτε δημοσίου. B. observes that we must not include *temples* under the latter, but may include "the *mausolea* and other *tombs*. So Æsch. p. 87, 31, τὰς δημοσίας ταφὰς ἀνελόντα." || ὅθεν—ἔσται, *from whence there might be*: the form of the *oratio recta* is retained (as it so often is): but besides this the passage is an instance of the *fut. of the indicative* used with the *relative* (here a *relative adv.*) to express a *possibility*. This it does so far as the object spoken of is essentially adapted to produce an effect as a contemplated consequence of an action: being = opt. with ἂν. Οὐκ ἔστ' οὐδὲ εἰς ᾧ μὴ κακόν τι γέγονεν ἢ γενήσεται (Phil.). K. || τᾶλλα . . . τᾶκεῖ. A *substantivized* notion after ὁ ἄλλος usually takes the article, e. g. τῶν ἄλλων τῶν εἰδότηων τᾶλλυ τὰ πρὸς ὑγίειαν. K. refers τᾶκεῖ to this rule; but it is not here *explanatory* of τᾶλλα: *that he would manage all the rest, namely, what was to be done at Sparta*.

c διῆγε. "διᾶγειν sine casu pro διάγειν τὸν χρόνον videtur positum a Thuc." Steph. in Thes. || ὅ τι = διοτι. "It is very easy to say that ὅ τι is put for διοτι, yet although it might be good English to ask, 'What this was done for? it would not be English to ask, 'What this was done?' But ὅ τι is *quod*; and would be best translated in English, 'When any one asked him about his not coming before the government,' or, 'as to his not coming;' lit. 'When any one asked him *as to that* he came not before the government'" (A.). No: ὅστις is the regular form that

(P. the *τίς* of the *oratio recta* assumes in the *oratio obliqua* [Gr. 1365 (986) 40]. § 377, with obs. 2]. Hence *τί οὐκ ἐπέρχη ἐπὶ τὸ κοινόν*; (*quid — non accedis?*) naturally passes into *ἦρετο αὐτὸν ὃ, τι οὐκ ἐπέρχοιτο* or *ἐπέρχεται*. || *ἐπὶ τὸ κοινόν*, *ad rem publicam*, *ad concionem populī*. P. || *ἀσχολίας δέ τινος οὔσης*, *but that in consequence of some engagement*. D. || *προσδέχσθαι—ἤξειν*, sc. *αὐτούς*, chap. 91.

CHAPTER 91.

- 91 τῶν δὲ ἄλλων, *but when others*. The τῶν seems very unnecessary. K. defends it thus: "The article with ἄλλος sometimes implies a sort of obscure δειξίς, so that οἱ ἄλλοι is nearly equivalent to ἄλλοι, *others*, i. e. *the others* who are to be considered; who had any thing to do with the matter." He refers to 1, 22, 2; 2, 11, 5; 3, 36, 2. I am inclined to agree with Mr. Dale (and O.): "*but when every one else came and distinctly informed them*" (sc. of those who came from Athens, and could therefore speak to the fact). "*κατηγορεῖν non est arguere, sed palam præ se ferre*." Dobree. [† H. conjectures, that the article is employed to denote *all who came*, and that the following καί = *vel* or *adeo*. In his German translation of the passage he seems, however, to have given to καί the signification, which it has before μάλα and πάνυ, which P. (Suppl. Adnot. p. 136) says is approved by Sintenis in Ephem. Scholast. 1831. p. 1140. O.] || *διὰ φιλίαν αὐτοῦ*. Cf. 74, 1. || *ὑψος λαμβάνει*, sc. *τὸ τεῖχος*, implied by *τειχίζεται*: *was advancing to some height*. On the tense, Gr. 1389 (1001) § 886, 2. || *οὐκ εἶχον, ὅπως χρῆ ἀπιστῆσαι*. Cf. 7, 44, 3: *οὐκ ἠπίσταντο πρὸς ὃ τι χορῆ χωρῆσαι*. See also Xen. Cyr. i. 4, § 24; iv. 5, § 19. || *μὴ . . . μᾶλλον . . . ἢ. nou magis . . . quam*, i. e. *minus . . . quam; non tam . . . quam*. || *παράγεσθαι = ἀπατᾶσθαι*. || *οἷτινες χρηστοί*, sc. *εἰσι*. Cf. n. on c. 16. || *οἷτινες . . . ἀπαγγελοῦσι*. Gr. 1248 (923) § 826, 2.
- D. *ἀποστέλλουσιν οὖν*. According to Nepos, they sent "*tres viros functos summis honoribus*." P. || *αὐτοί*, *himself* and his colleagues. || *ἦδη γάρ*. The explanatory clause explains the pl. *αὐτοί*: the next *ἐφοβεῖτο γάρ, κ.τ.λ.*, states why he sent the message. || *καὶ ἦκον*: the καί is used with that sort of delicate reference to another action or state that is mentioned in Gr. 1476, i: *they were now not expected merely, but also actually come*. Of course *we* should only use *were come*. || *Ἀβρώνιος* commanded the ship stationed at Thermopylæ to communicate between Leonidas and the fleet at Artemisium. || *ὁπότε . . . ἀκούσειαν*, *when they should have heard* (= *when they heard*; according to our English idiom).—The opt. of the aorist (*quum audivissent*) here represents the *aor. subj. with ἄν* of direct narration (*ὁπότεσαν ἀκούσωσιν, οὐκ ἀφήσουσιν: quum audiverint, &c.*). Cf. τῶν νεῶν, ἄς καταδύσειαν, ch. 50. || *ἐπεστάλη*, sc. *αὐτοῖς, illis mandatum erat*. || *ἐνταῦθα δὴ*, "*post partic. ut ii. 58, et tum vero* Sal. Jug. c. 61, *tum demum, ibi vero*, similia apud Liv. Cf. Saupp. ad Xen. Mem. iii. 5, 8." P. || *ἱκανή*, Gr. 1067 (826) § 672, 2. || *εἰ . . . βούλονται*. Gr. 1389 (1001) § 886, 2.

PAGE 41.

(P. JN. τὸ λοιπὸν ἶναί ὡς πρὸς διαγ. τά.—ἶναί, inf. after εἶπεν 41). (here = he told them to —). On *pres. inf.* cf. Gr. 1092 (831, b).
 A || τὰ κοινά, i. e. τὰ κοινὰ ζύμφορα. Cf. adn. 37, 4, et τὰ ἴδια διάφορα, ii. 37. P. || ἔφασαν. Observe εἶπεν—ἔφασαν—ἔφη, Them. sometimes including his colleagues, sometimes not. || τολμήσαι, as a *praeteritum*, Gr. 782 (626). || βουλευέσθαι. Gr. 1392 (1003) § 839. || οὐδενὸς ὑπτεροι, inferior to none (= not inferior to any). || ἴδια. K. conjectures ἴδια τε. || ἐς τοὺς . . . ξυμμάχους. This ἐς (like the Latin *in*) = with regard to, &c. after words that denote utility, power, agreeableness, resemblance. “Plaut. Aul. 3, 5, 11: *in maxumam illuc populi partem est optimum*. Liv. 34, 6, 6: *in navis administratione alia in secundam alia in adversam tempestatem usui sunt*. Hand. iii. 314.” P. || μὴ ἀπὸ ἀντιπάλου παρασκευῆς, for that without equal military means it was impossible to have any equal or fair share in deliberations for the common welfare. Grote gives the substance thus: nor could there be any equal or fair interchange of opinion, unless all the allies had equal means of defence. The notion is not that of the Sch., which P. and Bth. seem to approve, that perhaps in an invasion they, as being unvalled, might counsel peace when the others would vote for war, but that (as K. explains it) they could not enforce their authority in deliberations for the common good in the same way and with the same power as the rest [† “for no one could enter heartily into the counsels of a confederacy, unless he had as much at stake as the other members of it.” A.].—ἀπὸ . . . παρασκευῆς, quasi dixeris ὀρμωμένους ἀπὸ παρ., i. e. οὔσης παρ. Cf. c. 97, ἀπὸ κοινῶν ξυνόδων βουλευόντων. P.—μὴ ἀπὸ, κ.τ.λ., μὴ as being conditional (= nisi ex). || ἐς τὸ κοινὸν βουλευέσθαι = “in commune consulere, Ter. Andr. iii. 3, 16. *In publicum (in medium) consulere s. consultare*. Cf. Hand. Turs. iii. p. 333.” P.

CHAPTER 92.

92 οὐδὲ γάρ = καὶ γὰρ οὐ. || κωλύμη = κώλυσις, a Thucydidean B word imitated by Herodian. B. || γνώμης παραινέσει δῆθεν, but (as they pretended) for the purpose of recommending an opinion.—On δῆθεν, cf. Gr. 1460 (1051, b) § 726. || τῷ κοινῷ. “It is doubtful whether τῷ κοινῷ (= ὑπὲρ τοῦ κοινοῦ, Sch.) should be joined to παραινέσει (P. G. D. *Sintenis* after *Valla*), or to ἐπρεσβεύσαντο, “to offer counsel, as they said, to their state.” D. || ἐν τῷ τότε. Cf. adn. 32, 4. P. || ἁμαρτάνοντες, one might have expected ἁμαρτόντες: but so Xen. Mem. 3, 9, 12: ἁμαρτάνων ζημιωθήσεται (K.). Hence ἁμαρτάνω resembles ἀδικῶ in its virtually *past* meaning. || ἀνεπικλήτως = οὐδὲν ἐγκληθέντες (Sch.), without urging any complaint.

CHAPTER 93.

(P. καὶ δῆλη — ἐστίν, ὅτι, κ.τ.λ. For the more usual δῆλη — ἐστίν 41). γενομένη. So οἱ πολέμιοι δῆλοι ἦσαν ὅτι ἐπικείσονται, Xen. 93 An. 5, 2, 26. || οἱ . . . θεμέλιοι παντοίων λίθων ὑπόκεινται. c The gen. παντοίων λίθων is *predicative*, but instead of stating that the foundations παντοίων λίθων εἰσίν, Th. employs the more *descriptive* and *special* predicate ὑπόκεινται. So that we must *resolve* the clause thus: οἱ θεμέλιοι οἱ ὑπόκεινται παντοίων λίθων εἰσίν, *the foundations that are laid consist of stones of all kinds* = “*the foundations are laid with stones of all kinds.*” D. || ξυνεργασμένων, *wrought together*, i. e. hewn and accurately fitted to each other. || ἔστιν ἧ̄ = *in places* (est ubi). || ἀπὸ σημάτων, *from sepulchral monuments*. In the northern wall which was called the Pelasgian, and which was probably rebuilt about the same time with the peribolus of the Astu, Leake says (Topog. of Athens, i. p. 312), “entire courses of masonry are formed of pieces of Doric columns, which were almost as large as those of the Parthenon, and there are other courses consisting of the composite blocks of Doric entablature of corresponding dimensions. The ruins of former buildings were much employed for this purpose, the devastations of the Persians having left an abundance of materials of this kind.” O. || εἰργασμένοι, not merely *wrought stones* (D.), but *sculptured, carved stones*: οἶον ἐγγεγλυμμένοι καὶ τύπους τινὰς καὶ πρόσωπα ἔχοντας. Sch. || ἐγκατελέγησαν: ἐγκατ'οκοδομήθησαν. Sch. || μείζων ἐξήχθη. μείζων is *proleptic*. Gr. 643 (523) § 439, 2. || γάρ introduces the reason why monumental and other wrought stones were worked into the wall, viz. because of its increased extension and the consequent deficiency of materials. O. JN. περίβολ. τῆς πόλεως. || πάντα both common and sacred (καὶ κοινὰ καὶ ἱερά. Sch.). O. || κινοῦντες. Κινεῖν is used in the same way in the proverbial expression πάντα λίθον κινεῖν. K. || ὑπῆρκετο δ' αὐτοῦ = *ejus rei*, sc. τοῦ οἰκοδομεῖν τὸν Πειρ. Ὑπῆρκετο (impers.) = *it had been begun*. || ἐπί, (de tempore =) *in the time of, during*; “*at the time of his office as archon, which he had held for a year over the Athenians*” (D.).—There are here two unusual constructions: ἀρχὴν Ἀθηναίοις ἄρξαι = ἄρχοντα παρ' Ἀθηναίοις εἶναι. Cf. ii. 2; vi. 54 (P.), and κατ' ἐνιαυτόν, which would generally be *distributive* (*year by year, yearly*): probably they are loosely appended to ἧς, sc. ἀρχῆς, to denote that it was the regular *annual* office that he held: of course it is meant, that he was the *first* Archon, the *Eponymus*.—I see no reason to think, with Mr. Grote, that the meaning is, when he was *stratēgus* (vol. v. p. 334). In what year he was Archon, is not agreed: according to Clinton, 481 B.C. (the year before the invasion of Xerxes): according to Böckh, B.C. 493: according to Krüger, B.C. 482 [a notion which Thirl. gives up]. See end, Appendix V. larger edition. || λιμένας—τρῆς αὐτοφυεῖς, *natural*, opposed to that which is *artificial*. For the termination εἰς instead of ας, cf. Buttm. § 53, n. 4. The three ports here spoken of, were named

(P. Cantharus, Aphrodisius, and [according to Hesych. in Ζέα] Zea. O. 41). || καὶ αὐτοὺς—δύναμιν, and that by becoming a naval people they would make a great advance towards the acquisition of power (D.). So K., quoting Eur. Med. 1090, where προφέρειν (= to have an advantage over others) is used in the same way: καὶ φημι βροτῶν οὔτινες εἰσὶν πάμπαν ἄπειροι μηδ' ἐφύτευσαν παῖδας μέγα προφέρειν εἰς εὐτυχίαν τῶν γειναμένων. Others (P. gives both without deciding for either) take τὸ χωρίον as subject to προφέρειν, that it (τὸ χωρίον) would help them forward to the attaining of power. On indic. pres. c. ἄν, cf. Gr. 1089 (830) § 405, obs. 2.

D καὶ ῥυκοδόμησαν. On the pretended stratagem by which Diodorus says he deceived the Lacedæmonians on this occasion, see Thirl. vol. ii. App. v. || ὅπερ . . . δηλόν ἐστι. “E fundamentis murorum a Lacedæmoniis dirutorum necdum a Conone restitutorum.” Krueg. ad Dion. p. 250. P. || ἄμαξαι ἐναντία ἀλλήλαις. There would be no difficulty in ἐναντία, if the statement were that they *did* or *could* pass each other: this may be implied, but why does Th. tell us that they kept bringing the stones to the wall in different directions? Was it that some of the stones were imported, and so brought up from the port? One of the Scholiasts explains ἐναντία ἀλλήλαις by συνεζευγμέναι, which led Bth. to conjecture a (merely supposed) word ἐνάρτιοι, lashed together side by side. Mr. Grote says: “two carts meeting one another brought stones, which were laid together right and left on the outer side of each, and thus formed two primary parallel walls, between which the interior space (of course at least as broad as the joint breadth of the two carts) was filled up [to use the expression of Col. Leake, derived from inspection of the scanty remnant of these famous walls still to be seen] ‘not with rubble (χάλιξ) in the usual manner of the Greeks, but constructed throughout the whole thickness of squared stones cramped together with metal.’”—I see no reason for adopting Mr. Grote’s notion of the mode of laying the stones. In Aristoph. Aves, 1124, sqq., the building of the walls of Nephelococcygia is described in terms borrowed from this passage. Of these it is said, ὥστ’ ἂν . . . ἐναντίω δὲ ἄροματε ἵππων ὑπόντων . . . ὑπὸ τοῦ πλάτους ἂν παρελασαίτην. || ἐν τομῇ ἐγγώνιοι, “cut into an angular form,” literally “made angular in cutting.” Comp. ii. 76: ἀπὸ τῆς τομῆς, “from the point where the stones had been cut.” A. [† G. explains it, *locis quibus incisi sunt*.] K. reads ἐντομῇ. By itself ἐγγώνιοι can only mean angular (not tetragonal). || σιδήρω, by iron cramps. || μολίβδω, by molten lead. Thirl. || τὸ—ἤμισυ—οὐ (= τούτου—ὅ) διανοεῖτο. “The wall, though in practice always found sufficient, was only carried up to half the height which he had contemplated.” Grote.—[† “the wall had been carried up to half the height he intended,” i. e. had intended before this completion of his plan. Thirl. ii. 406.] || μεγέθει here = height. O. || ἀφιστάναι = ἀποτρέπειν or ἀπωθεῖν, arcere, ihibere, ‘to keep off:’ a very rare sense, of which I have met with only one example elsewhere, Plut. vi. 127, ult.: ἀφιστάναι καὶ ἀνακρούειν τὴν πίστιν. B. || ἐπι-

(P. βουλάς, *hostile plans*: “vel a consilio portum oppugnandi” (H.): 41). ἐπιβολάς, *hostile attacks*, is adopted by B. and Did. O. || καί = *and those (too)*. || ἀχρειότατοι, *the least serviceable, the least efficient*: whether from being too old or too young.

PAGE 42.

A ἀρκέσειν, *would be sufficient*, viz. to defend the place. Τὴν φυλακὴν is the subject. || ταῖς—ναυσὶ—προσέκειτο, “in rem nauticam incumbibat” (P.), *he devoted his attention to—*. || τῆς ἄνω πόλεως, as distinguished from the Piræus: it must not be understood of the Acropolis only. || ἦν ἄρα ποτέ, *si forte unquam*. || ἐτειχίσθησαν, *were walled = were provided with walls*. Unusual. K. || κατεσκευάζοντο, ‘*repaired the ruined edifices*’ (B.); rather, κατασκευή relates to both the *buildings* and their *furniture, &c.* (P.): ‘*proceeded to restore the other buildings.*’

CHAPTER 94.

94 Πausanίας δέ. There is here a resumption of the historical summary commenced in ch. 87, and interrupted by the account of the rebuilding and fortifying Athens. || Κλεομβρότου cf. Hdt. 7, 71; 9, 10. || ἐξεπέμφθη. “in the year after the battle of Plataea.” B.C. 478. “Diodorus says that the Peloponnesian ships were fifty in number; but his statement is not to be accepted, in opposition to Thucydides.” Grote. || τριάκοντα, “under the orders of Aristides and Kimon.” Grote. || ἐν τῇδε τῇ ἡγεμονίᾳ is considered by Steph., H, K., as belonging to the following chapter, δέ after ἤδη being omitted. But may not its use, in the present connexion, have been to show that Byzantium was taken in the time of Pausanias’s command, although near its close? So A. thinks, and with good reason. It was not until the capture of that place, and the release of the Persian captives taken in it, that the proposal to betray Greece was made by Pausanias. This proposal being favorably received, and an answer from the king at Susa having been returned, Pausanias became arrogant to such a degree, as to excite the ill-will of the Asiatic Greeks, and cause them to put themselves under the protection of Athens. O.

CHAPTER 95.

95 βιαίος, *violent, tyrannical*. We read in 130 that τῇ ὁργῇ οὕτω χαλεπῇ ἐχρήτη ἐς πάντας ὁμοίως, ὥστε μηδένα δύνασθαι προσίεναι. B., referring to 1, 40, and 3, 36, fin., says: “Of this use of the word, as applied to a *person*, I know no example elsewhere, except in Pl. 505, D: ὡς βίαιος εἶ.” || οὐχ ἥκιστα = *especially*. || νεωστί, *lately*. The reference is to the Greeks, who had been liberated from the Persian yoke by the battles of Plataea and Mycalê. || κατὰ τὸ ξυγγενές, *by virtue of the relationship between them*. These words are to be constructed with ἤξιον (= *thought it fit, becoming = begged them, called upon them*). The Ionians, having been driven out of Peloponnesus by the Achaians (who had

(P. been dispossessed of Argolis and Laconia by the Dorians and the He-42). *raclīdæ*), came to Athens and there for a time resided, not as citizens, or those who could possess land, but enjoying the protection of the laws, and supporting themselves by mechanical arts. After a while, they migrated to Asia Minor under the protection of Athens, from which state a number of citizens was sent as leaders (*ἡγέμονες*) of the colony. These carried with them the sacred fire for the new settlement, taken from the prytaneum of Athens, and thus were entitled to the appellation of *μητρόπολις* (*mother-city*) to the Ionians. See A. O. || μή . . . βιάζονται (= μή ἐπιτρέπειν βιάζεσθαι). On subj. cf. Gr. 1306 (952) § 806, 1, 2. || προσείχον τὴν γνώμην = attended to; gave a ready attention to (B.): it usually denotes mere attention, but here compliance: active participation. So in 7, 15, 2; 7, 23, 1. K.

C αὐτοῖς. The sense forces us to understand it of the Athenians. K. Cf. Gr. 994 (785) § 653 (end) [† the allies. P.] || ἀδικία—κατηγορεῖτο αὐτοῦ. Gr. 896 (695) § 568. || τυραννίδος . . . ἡ στρατηγία. “*Imperium (quod supra, c. 94, appellavi) magis videbatur tyrannidis imitatio (quam imperium).*” P.—B., K. al. ἡ στρατηγία; the indefinite subject, ‘it,’ ‘this’ being understood. K. compares Herodian 5, 1, 4: ἀριστοκρατία μᾶλλον ἢ βασιλεία νομισθήσεται. || ξυνέβη τε αὐτῷ. The strictly symmetrical construction would be καὶ ξυνέβη αὐτόν τε ἅμα καλεῖσθαι καὶ τοῦς ξυμμάχους μετατάξασθαι: but since both events have (the one a direct the other an indirect) reference to Pausanias, the pron. αὐτός is placed under the government of ξυνέβη. || ἐκείνου, objective. || παρ’ Ἀθηναίους μετατάξασθαι, ‘went over and ranged themselves on the side of the Athenians.’ D. || τῶν . . . ἰδία . . . ἀδικημάτων. Cf. i. 68, τῶν αὐτοῖς ἰδία διαφόρων, et c. 141, τῷ αὐτῷ ὑπὸ ἀπάντων ἰδία δοξάσματος. P. || εὐθύνη ‘εὐθύνας δέδωκε καὶ κατεδικάσθη.’ Sch.—εὐθύνην properly to correct; then to call to account (implying the power of correction, if found guilty); as Aristot. speaks of the Spartan Ephori having the power πάσας εὐθύνην τὰς ἀρχάς (Rhet. 2, 9). Hence, to blame, censure; and, as here, to condemn. || τὰ . . . μέγιστα depends on ἀδικεῖν. K.—On the μή cf. Gr. 1176 (883) § 749.

D μηδισμός. Cf. c. 128. sqq. || ἔδοκει σαφέστατον εἶναι (sc. τὸ πρᾶγμα), and the matter seemed (i. e. to the other Greeks [= was generally considered]) to be most manifest, i. e. public opinion pronounced him guilty of this charge. Had his treason been as manifest to the Lacedæmonians as to others, there is no reason to believe that he would have escaped immediate punishment, since no leniency was shown him, when subsequently convicted of the same crime. O. || ἐκείνον . . . ἄρχοντα shows that the term of his command had not expired, when he was recalled by the Lacedæmonians. He returned afterwards of his own accord to the Hellespont, but not by public authority. Cf. i. 128, § 2. O. || Δόρκιν δὲ καὶ ἄλλους. These persons appear to have constituted a board, the members of which were jointly entrusted with the command. It was not wonderful that the allies refused obedience to them, since no authority can be

(P. more inefficient or liable to abuse than that which is jointly shared 42). by many. O. || οἱ δέ, Dorcis and his colleagues. || ἀπῆλθον, to Lacedæmon. || ἄλλους . . . Λακεδαιμόνιοι. Müller (Dorians, i. p. 204) thinks that the motive of the Lacedæmonians, in determining to send no more commanders into Asia, lay deeper than the defection of the Ionians from Pausanias, or their refusal to obey Dorcis and his associates; for without the Greeks of Asia Minor, they could, by the assistance of the naval powers of Peloponnesus, viz. Corinth, Ægina, &c., have continued a war, which promised more of gain and plunder than of trouble or danger. They probably deemed it inexpedient to aim at the mastery of the sea, or run the hazard of marining and breaking up the Spartan institutions by foreign expeditions and foreign conquests. Nor was it true, that the supremacy over the Greeks passed wholly into the hands of the Athenians, since Sparta still continued to hold the pre-eminence in Peloponnesus; and most of the states of the mother country joined themselves to her, while none but the Asiatic Greeks and those who inhabited the islands, put themselves under the command of Athens. O. || σφίσιν is the dat. incommodi after χείρους γίγνονται. || χείρους, badly affected (false and unfaithful. B.), as we say *spoilt*, i. e. rendered unfit for public service. || ἀπαλλαξίοντες δὲ καί, but also through a desire to get rid of. ἀπαλλαξίω, a desiderative verb. || ἐξηγείσθαι. Gr. 1043 (809) § 666, iii. || ἐν τῷ τότε παρόντι. "Alibi aut τότε aut παρόντι omittitur." P.

CHAPTER 96.

96 παραλαβόντες, κ.τ.λ. In B.C. 457 (Ol. 75, 4). A. calls it the beginning of the Athenian empire. || διὰ τὸ Πausανίου μῖσος, and also from liking the moderation and justice of Aristides.

PAGE 43.

A πρόσχημα: πρόφασις. Schol. || ἀμύνασθαι ὧν ἔπαθον (= τούτων ἃ ἔπαθον): the gen. after ἀμύνασθαι to denote the cause that excited the desire of revenge. Gr. 882 (687) § 496. || δροῦντας (= by laying waste) agrees with αὐτούς the implied subject of ἀμύνασθαι. || Ἑλληνοταμίαι. Cf. Xen. Vectig. 2, 7: ὀρφανοφύλακας ἀρχὴν καθιστάμαι. They were called *Hellenotamiæ*, because they received, kept, and disbursed the contributions of the whole Hellenic confederacy. B. concludes, from certain inscriptions, that their number was ten, and that, like the treasurers of the gods, they were chosen by lot, out of the pentacosimedimni (i. e. the first class of citizens, who possessed land producing 500 medimni yearly), and that they did not enter upon their office at the beginning of the year, but after the Panathenæa (i. e. the festival in honour of Athênê), and the first prytaneæ, the prytaneæ being periods of thirty-five or thirty-six days in which the prytanes (πρυτάνεις) of each φυλή in turn presided in the βουλή and ἐκκλησία. O. || οἱ ἐδέχοντο, who received. These officers did not collect the tribute. After the funds were removed

(P. from Delos to Athens, they acted only as treasurers, the apodectæ 43). (receivers) being a distinct office. Cf. Böckh, l. c. *O.* || φόρον. On account of the odium which became attached to this word, it was exchanged for σύνταξις. *K.* || Δήλος was the place chosen for the treasury, because the temple of Delos was greatly venerated, not only by the Greeks, but also by the barbarians, and the treasures would therefore be unmolested. *O.* || αἱ ξύνοδοι, the common councils of the allies. No place would be more likely to be selected for holding these councils, than one so secure as Delos, where also their treasures were deposited. (*O.* after Böckh.)—αἱ, the usual: αἱ ξύνοδοι = their councils. || ἐς τὸ ἱερόν = in the temple. Gr. 1433 (1037) § 645.

CHAPTER 97.

97 ἀπὸ κοινῶν ξυνόδων βουλευεῖν = to consult (from =) in common councils. The ἀπό denotes the source or authority from which the decisions proceeded. || τοσάδε referring to what follows. Gr. 1011 (793) § 655, C. || ἐπήλθον, they executed the following undertakings (*D.*); i. e. so many as I am going to enumerate.—ἐπήλθον = διεπράξαντο. || διαχειρίσει πραγμάτων, in their administration of affairs. On αἰ = from time to time, cf. Gr. 1521, 2. || προστυγχάνοντας, who came in contact with them (*D.*): it is less strong than ἐμποδίζοντας (*Sch.*), interfering with them (*B.*), the notion of thwarting or crossing them being only implied. *K.* refers to pseud.-Dem. 25, 96: ὁ προστυχῶν αἰεὶ τιμωρεῖσθω. || ἐν ἐκάστῳ· ἐν ἐκάστῳ (πράγματι), ὃ ἐγένετο. *P.* || ἔγραψα—ἐποίησάμην, as perfects. || τὴν ἐκβολὴν τοῦ λόγου, this digression from my story [† the throwing-off of my narrative. Grote 5, 394]. So Arrian 6, 11, 8: ταῦτα μὲν ὃν ἐν ἐκβολῇ τοῦ λόγου ἀναγεγράφθω μοι (*K.*). Afterwards παρέκβασις (rejected by Thom. Mag.) and παρεκβολή. Dion. Fr. ad Pomp. 6, 11. *K.* || χωρίον (like τόπος and locus) = subject. So Arrian, E. A. 1, 12, 3: τοῦτο τὸ χωρίον ἑλλιπέες ἦν. *B.* || τούτων, i. e. τῶν μεταξὺ τοῦδε τοῦ πολέμου καὶ τοῦ Μηδικοῦ γενομένων πραγμάτων. *P.* || ὅσπερ καὶ ἤψατο. The force of καὶ is best given by using (with *D.*) our emphatic *did*: *Hellanicus who did touch on them.* It involves (as *P.* thinks) an εἰ καὶ: *even though he did touch upon them.* || ἐν τῇ Ἀττικῇ ξυγγραφή. “Reference is had to the Ἀθίς or history of Attica, which Hellanicus composed in four books at least. This writer (Ἑλλάνικος) was born in Mytilênê in the island of Lesbos, and was one of the most eminent of the Greek logographers (see n. on i. 21, *init.*). Respecting the date of his birth, among the diverse statements, that of Pamphila is now most generally adopted, which makes him a contemporary of Herodotus, and to have been sixty-five years old at the beginning of the Peloponnesian war (B.C. 431). If he died, as Lucian (*Macrob.* 22) states, at the age of eighty-five, his birth would then have been about B.C. 496, and his death B.C. 411. He was a very prolific writer, but all his productions are lost except some fragments. *O.* || τοῖς χρόνοις, in respect of the dates, the chronology.

C τῆς ἀρχῆς. Gr. 1404 (1011) § 898, 2. || ἀπόδειξιν ἔχει, sc.

- (P. τοῦτο τὸ χωρίον. K. and P. say ταῦτα, unnecessarily, I think.—
43). ἔχει = in se habet: it involves; it affords an opportunity of showing. D. || ἐν οἷψ τρόπῳ. So supra 1, 8, fin., and Lys. περ. Σηκ. 20: αὐτὸς δὲ—ἐν τούτῳ τῷ τρόπῳ ἦσθα ἄν με τετιμωρημένος: on which Bremi says, “est cum præpositione quod nos diceremus quâ ratione innixi, fidentes.”

CHAPTER 98.

- 98 Ἡϊόνα τὴν ἐπὶ Στρυμόνι is so called to distinguish it from Εἶον in Pieria, and another in Thrace (cf. iv. 7, § 1). It was situated at the mouth of the Strymon, nearly south of Amphipolis, and is celebrated for the desperate defence made by the Persian governor Boges, who, when he found that he could no longer hold out against Cimon, killed his wife, children, and family, and then set fire to the place and perished in the flames. Dahl. fixes the chronology of this event at B.C. 476. O. || Σκῦρον, Scyrus (now Scyro), an island in the Ægean sea, north-east of Eubœa. The Schol. calls it one of the Cyclades. O. || ᾠκισαν αὐτοί, they themselves colonized it, i. e. they sent out colonists who settled it. O. || Καρυστίους, the Carystians. Carystus was a city of Eubœa, on the south-eastern extremity of the island, and west of Geræstus. O. || αὐτοῖς refers to the Athenians. O. || ἄνευ τῶν ἄλλων Εὐβοέων, i. e. no other cities of Eubœa were subject to hostilities, the Carystians alone refusing to become tributary to the Athenians. O. || ξυνέβησαν, κ τ.λ., they [the Carystians] surrendered on conditions—χρόνῳ, after a considerable time; in course of time. Gr. 902 (714) § 606. || ἐπολέμησαν, sc. the Athenians. || παρεστήσαντο, reduced them = forced them to submit. This took place, B.C. 466. Olymp. 78, 3, or about ten years after the reduction of Eion. It will be seen by this, how brief is the summary of events which Thucydides is here giving. It was while Naxos was besieged, that Themistocles fled to Persia in the way spoken of in i. 137, § 2. O. || πρώτη τε αὕτη πόλις—ἐδουλώθη = αὕτη τε ἐγένετο πρώτη πόλις, ἣ ἐδουλώθη (was reduced to slavery = deprived of freedom). O. || παρὰ τὸ καθεστηκός, contrary to what was established by the terms of the confederation (O.). The Schol. defines this by παρὰ τὸ νόμιμον καὶ πρέπον, for the Greeks were then free. || ὡς ἐκάστη ξυνέβη, sc. ἐδουλώθη (Sch.). Steph. explains its construction as though written: ἔπειτα δὲ καὶ τῶν ἄλλων ἐκάστη, ὡς αὐτῇ ξυνέβη. A critic in Seebod. Bibl. Crit. a, 1228, no. 3, p. 18 (cited by P., Adnot. ad Schol.), would omit ξυνέβη and take ἐκάστη in the nominative. Of course ἐδουλώθη would have to be supplied from the preceding context. (So K.)

CHAPTER 99.

- 99 ἔκδεια, their arrears of tribute. “Zon. et Suid. ἔκδεια, ἣ κεχρεωδ σμένη λοιπάς. Αἱ τῶν φόρων ἔκδεια Polybio sunt τὰ προσοφειλόμενα τῶν ὁμολογηθέντων χρημάτων. Leg. Exc. 35,

(P. Livio *reliquum pecuniæ ex eo, quod pepigerant*, xxxviii. 37. Juris 43). *consulti reliquationes vocant.*" P.—ἐκδειαί. Suidas ἐκδεια: ἡ δὲ κεχρωσθημένη λοιπία. ἐκδεια (reliquatio, arrears) γὰρ ἐστὶ τὸ μέρος καταβαλεῖν ὧν ὀφείλει τις, ἐνδεια δὲ τὸ μηδὲν ὄλως καταβαλεῖν. Cf. Demosth. against Zenoth., p. 890. Τὴν γεγονυῖαν ἐκδειαν οὐκ ἀποδώσειν, "Not to make good the previous deficiency or falling short in his payments." A. || *λειποστράτιον*, *failing in military service* (D.), *the neglecting to send their contingents* = *λειποστρατία* or *λιποστρατία*, 6, 76, 3; and Hdt. 5, 27. On the subject, cf. Plut. Cim. 9. K. || *ἔπρασον*, *they exacted, dealt*, in a sort of technical sense of the word. See viii. 5. Hdt. i. 106; iii. 58. A. || *οὐκ εἰωθόσιν—τὰς ἀνάγκας*. Compare the account of the indolence and effeminacy of the Ionians given by Hdt. vi. 12. Τὰς ἀνάγκας: properly = *torture used to extort confession*. Cf. Hdt. i. 116, and iii. 130 where he expresses the same thing by the words *μάστιγὰς τε καὶ κέντρα*. From thence it was used generally to denote any kind of *compulsion*. A. || *προσάγειν τὰς ἀνάγκας* = *to have recourse to means of compulsion*. P. thinks the term is taken from the *moving up* of military engines to a wall; but surely the *bringing up* the instruments of torture to the prisoner is itself a sufficient *substratum of fact* for the secondary use of the term. Cf. βίαν οὐδενὶ τῶν Ἑλλήνων προσῆγεν. Plut. Cim. 11. || *ἦσαν—οὐκέτι ὁμοίως ἐν ἡδονῇ ἄρχοντες*. K. takes ἦσαν . . . ἄρχοντες [= ἦρχον. Gr. 762 (610) § 375, 4] as the predicate which is modified *adverbially* by ἐν ἡδονῇ, *they no longer ruled to the satisfaction of the allies*. Cf. pseud.-Dem. 26, 19: τοῦθ' ὑμῶν (τινι) ἐν ἡδονῇ συμβέβηκεν. Pl. Phæd. 115, B.: ὑμῶν αὐτῶν ἐπιμελούμενοι ὑμεῖς καὶ ἐμοὶ καὶ τοῖς ἐμοῖς καὶ ὑμῖν αὐτοῖς ἐν χάριτι ποιήσετε ἅττ' ἂν ποιῆτε.—[† al. ἦσαν ἐν ἡδονῇ (predic.), *were liked, ἄρχοντες, as governors* = *in their government*. Jacobs. P. D.] —οὐκέτι ὁμοίως ὡς ἐν ἀρχῇ μετὰ τὸν Πausανίαν. Sch. || *ἀπὸ τοῦ ἴσου*, *on an equal footing*, i. e. *with proportionately equal contingents*. K. || *προσάγεσθαι*, *to bring under, to reduce to obedience*. || *ἀπόκνησιν . . . τῶν στρατειῶν*, *reluctance to engage in military expeditions*: objective gen. || *ἐτάξαντο . . . φέρειν*, *agreed to pay*; lit. *took upon themselves to pay*. || *ἀντί*, *in lieu of*. || *τὸ ἰκνούμενον ἀνάλωμα*, lit. *the expenditure that came to them, their share of the general expenditure*: an *explanatory apposition* to χρήματα, connected as Ἑλληνοταμίαι—ἀρχή above.—*ἰκνέομαι* mostly in compounds only in prose, but in this sense of *coming to one's share, appropriate, &c.* found in Hdt. (6, 65, &c.), and Arist. (e. g. *ἐάν τις μὴ τῆς ἰκνουμένης ἐπιθυμῆ μήθ' ἕξεως, κ.τ.λ.* Pol. 4, 1, 1). K. Plutarch ascribes this plan of commutation to Cimon.

PAGE 44.

A ξυμφέροιεν—ἀποσταίεν, optatives of *indefinite frequency*.

CHAPTER 100.

(P. μετὰ ταῦτα, after the events related in 98. || ἐγένετο, according 44). to K. in B.C. 469 (Oli. 77, 3).—Clinton and Kleimert place it in B.C. 100 466 (Oli. 78, 3). || ἐπ' Εὐρυμέδοντι ποταμῷ. Beaufort (Carmania, pp. 135—137) says that this river, inside of the curved bar which extends across its mouth, is four hundred and twenty feet wide, and from twelve to fifteen feet deep. The bar is so shallow as to be impassable to boats drawing more than one foot of water. Of course, as A. remarks, the river must have undergone great changes, a bar being now formed where the vessels of the ancients proceeded without difficulty. O. after A. || πεζομαχία καὶ ναυμαχία. The sea-fight first took place, after which Cimon, disembarking his men, proceeded against the land-forces, and thus gained two victories in one day. O. || ἀμφοτέρα, in both engagements; used adverbially, cf. Gr. 1516, § 579, 4. || τὰς πάσας ἐς (τὰς) διακοσίας, in all to the number of two hundred.—Grote contends (against A.) that probably the whole fleet did not consist of more, "for the defeated Phœnician fleet would run, as here, to seek protection from its accompanying land-forces. When, therefore, this land-force was itself defeated and dispersed, the ships would all naturally fall into the power of the victors, or, if any escaped, it would be merely by accident." (Vol. v. 415.)—On τὰς πάσας, cf. Gr. 707 (569) § 396.—On τὰς διακοσίας, Gr. 686 (561, c). "Numerabilibus subinde præmittitur articulus ubi ratiocinando numerus dictus definiri potest." K. ad Dion. 303. || χρόνῳ δὲ ὕστερον. This defection of the Thasians took place the next year, i. e. B.C. 465. Olymp. 78, 4 [according to K. 467 B.C.]. O. || αὐτῶν, the Athenians. || ἐμπορίον, a mart. || τοῦ μετάλλου (sing. also in 101, fin. P.), in Thrace. Reference is probably had to the gold mine in Scaptê-Hylê, where Thucydides had an interest, and resided during his banishment. O.

B ἃ refers to both ἐμπορίων and μετάλλου. O. || ἐνέμοντο refers to the Thasians. O. || ναυμαχία ἐκράτησαν. Plutarch (Cimon, ch. 14) says that thirty-three of the Thasian ships were taken. O. || ἐπὶ δὲ Στρυμόνα, "cet. Cf. iv. 102. Plut. Cim. c. 8. Nep. Cim. c. 2. Diod. xi. 70." P. || πέμψαντες—ὡς οἰκιοῦντες—αὐτοὶ ἐκράτησαν—προελθόντες. H. thinks that αὐτοὶ cannot refer to πέμψαντες ('Ἀθηναῖοι), but to the ten thousand colonists which had been sent out. He therefore thinks that πεμψάντων is demanded by the construction. But Matthiæ (§ 562, n.) has shown that the participle is put in the nominative, when its subject is contained in part in the principal subject, and this latter in the other. Here αὐτοὶ is the principal subject, or constitutes a part of the whole contained in the subject of πέμψαντες, i. e. οἱ Ἀθηναῖοι. See n. on i. 49. Cf. also Xen. Anab. i. 8, § 27. O. || ὑπὸ τοὺς αὐτοὺς χρόνους, about the same time. O. || ὡς οἰκιοῦντες, in order to colonize. οἰκίω, Attic future from οἰκίζω. || Ἐννέα ὁδοῦς, Nine-ways, so called, probably, because there were nine roads leading to it. || Ἡδωνοί. The Edoni were a people of Thrace, occupying the

(P. left bank of the Strymon. O. || προελθόντες (sc. the settlers) 44). —μεσόγειαν. Mitford conjectures that this was done, in order, by one bold and vigorous movement, to put an end to the hostilities with which they had long been harassed by the Edoni; but advancing incautiously into the heart of the country, and drawn perhaps into ambush by the art of the retreating enemy, they were attacked to disadvantage and cut off. O. || ἐν Δραβήσκη. "With the names of places ἐν is used when proximity only is implied." Mt. § 577, 2. O.—Leake identifies *Drabescus* with the modern *Drama*. P.

CHAPTER 101.

101 μάχαις. Only one battle has been spoken of (i. 101), but probably several inconsiderable battles had been fought. B. thinks that there was a land engagement, after the Athenians disembarked to besiege the city. O. || πολιορκούμενοι. The name of the capital thus besieged was the same as that of the island. O. || ἔμελλον, sc. ἐπαμῦναι. || τοῦ γενομένου σεισμοῦ, B.C. 466 (K.), 464 (*Clinton, Thirl.*). On the chronology of these events generally, cf. Grote, vol. v.—Τοῦ, the = the great or well-known. "This (the earthquake) was the most terrible that ever occurred in Greece, terrible as was that which happened in the Peloponnesian war, and that of the 101st Olympiad. It may have been connected with an eruption of Mount *Ætna*: not only did the whole of Sparta lie in ruins, but one peak of *Taÿgetus* was broken off and rolled down with a thundering crash into the *Eurôtas*. The Greeks saw in this dreadful occurrence the just punishment of that inhuman deed of the Spartans, the murdering, in violation of their own pledged word, of some revolted Helots, who had taken refuge in the temple of *Poseidôn* at *Tænarum*." Niebuhr (*Vorträge*, p. 442). See also his *Rom. History*, ii. 309. "It was said that there were only five houses in *Lacedæmon* which were not thrown down, and that twenty thousand human beings perished. But this is doubtless an exaggeration." O. || περιοίκων. When the Dorians invaded *Laconia*, a part of the original inhabitants fled, while others placed themselves under the conquerors in a relation very similar (as A. observes) to that which the Saxons sustained to the Normans in the reign of *William the Conqueror*. But being defeated in an attempt to regain their freedom, they were deprived of many of the rights first granted to them, and reduced to the condition of subjects. In this abject state they continued, until at their request *Augustus Cæsar* restored them to the full enjoyment of their civil rights. The word *περιοίκου* is a term given to those old *Achæan* inhabitants of the soil, who dwelt in towns about *Sparta*, of which in round numbers there were said to be one hundred. Cf. Müller's *Dorians*, ii. p. 17, et seq. O. || Θουριᾶται, the *Thurians* near *Calanæ*. The towns of *Thuria* and *Æthea* (*Αἰθελῆς*, *Ætheans*) were situated inland, in what had formerly been *Messenia*. Col. Leake (*Travels in Morea*, i. p. 471) conjectures that these people occupied the valleys watered by the branches of the *Bias* to the south-west-

(P. ward of the modern Andrussa, which may possibly stand on the site 44). of Æthrum, this district being about the same distance from Ithômê as Thuria is in the opposite direction. O. || ἐς Ἰθώμην ἀπέστησαν (= ἀποστάντες ἐς Ἰθώμην ἦλθον) is a condensed expression for *revolted and withdrew to Ithômê*. So Xen. An. 1, 6, 7: ἀποστάς εἰς Μυσοὺς κακῶς ἐποίεις τὴν ἐμὴν χώραν. K. || πλείστοι δὲ τῶν Εἰλώτων, κ.τ.λ. After the Messenians had been reduced to servitude, forming as they did a considerable portion of the Helots, they gave their name to these bondmen, so that they were all called at times Messenians. O. Arist. Pol. 2, 6, 2, ὥσπερ γὰρ ἐφεδρεύοντες τοῖς ἀτυχήμασι διατελοῦσιν. K. Niebuhr calls attention to the generous assistance sent to the Spartans by Athens, when she might, by siding with the Helots, have annihilated Sparta, as contrasted with the *base design* of Sparta, which that very revolt prevented, of assisting the revolted Thasians against Athens. || τότε refers emphatically to the well-known time, when the thing spoken of took place. K. || Θάσιοι δέ. The story is here resumed from the beginning of the chapter, the intermediate passage being parenthetically introduced, to show why the Lacedæmonians could furnish the Thasians no aid. O. || ὁμολόγησαν, E.C. 464 (K.), 463 (Clinton). || τεῖχός τε καθελόντες, κ.τ.λ., are the conditions on which the Thasians were obliged to surrender. O.

D ταξάμενοι, as in 99, 1: the ὅσα ἔδει refers, probably, both to the *arrears* and to the expenses incurred in the war. K.

CHAPTER 102.

102 The events of this chapter took place B.C. 461. Olymp. 79, 4. O. || ἐμγκύνετο. Hdt. 9, 35 and 64, mentions *two battles* (cf. Paus. 1, 29, 7; 4, 24, 2). K. || ἄλλους . . . ξυμμάχους, i. e. the Æginētae, Plataeenses, Mantinenses, &c. O. || οἱ δ' ἦλθον, *illi autem* [Gr. 699 (562) § 444, 5, b], the Athenians. Aristoph. Lysist. (who makes the number 4000) also represents the assistance as sent on the first outbreak of the revolt: 1141—ἡ δὲ Μεσσήνη τότε Ὑμῖν ἐπέκειτο χῶ θεὸς σείων ἄμα, Ἐλθὼν δὲ σὺν ὀπλίταισι τετρακισχιλίαις Κίμων ὄλην ἔσωσε τὴν Λακεδαιμόνα. This was not till the war ἐμγκύνετο. K. thinks that the Lacedæmonians had probably fought against the Helots for two years before they became so tired of the war as to long to end it at all events, even by the assistance of the Athenians. At all events, Cimon had remained to carry on the war against the Thasians, which was terminated by him. K. sets the expedition into Laconia in Ol. 79, 1, as Clinton also does, but *he* makes that the year of the earthquake also. || πλήθει οὐκ ὀλίγω, *datives of accompaniment*. O. || τειχομαχεῖν . . . δυνατοί, *skilled in conducting sieges*. O. || τῆς δέ. So H. P.; but G., B., A., K., D., O., τοῖς δέ (sc. *the Lacedæmonians*) is better: for the omission of τῆς K. compares πολιορκίας χρονίου ἀποφαινομένης. Pol. 1, 17, 9. || τούτου ἐνδεᾶ ἐφαίνεται, *there seemed a deficiency in this respect*. It is not necessary to supply πράγματα. Gr. 773 (618) § 383.—[† Not, *whereas there (really) turned out to be a deficiency in*

(P. *this skill* on the part of the Athenians. G. P.] How is ἐνδεής declined? Gr. 176, § i. 127, 2. || **τούτου**, sc. τοῦ τειχομαχεῖν. O. || **βία . . . χωρίον**, for otherwise (i. e. had they not been deficient in this skill) they would have taken the place by assault [Gr. 1303 (948)]; for (otherwise) they would have taken the place by force. O. || **φανερὰ ἐγένετο**, opp. to ἀδήλως ἤχθοντο, 92. P. || **ἐπειδὴ . . . ἠλίσκετο**. Madvig says the imperfect is used with ἐπεὶ, ἐπειδὴ, when the commencement or continuance of a state is to be described, § 114, c. || **τὸ τολμηρόν**, their daring (or enterprising) character.

PAGE 45.

A **νεωτεροποιίαν**, innovating (or revolutionary) spirit; the fear probably was that they might take part with the Helots, and restore Messenia to its independence. B. || **ἄλλοφύλους**. The Athenians were of the Ionic, the Lacedæmonians of the Doric race. "The ties of race were, in that unsettled state of society in Greece, stronger than those of alliance." O. || **μή τι** depends on δέισαντες, the καὶ ἄλλοφύλους ἅμα ἠγησάμενοι being parenthetical. The construction of a verb is often thus interrupted by a secondary clause, e. g. Dem. Phil. I, § 3: οἱ μὲν ἐχθροὶ καταγελῶσιν, οἱ δὲ σύμμαχοι τεθναῖσι τῷ δέει, τοὺς τοιούτους ἀποστόλους, Lob. ad Aj. p. 268. K. || **ἔτι**. The position of ἔτι gives it great emphasis. O. || **ἔγνωσαν . . . ἀποπεμπόμενοι**. Gr. 1110 (843) § 684, ii. The participle takes the nominative form, because its subject is the same as that of the principal verb. || **οὐκ . . . λόγῳ**, not upon the more creditable reason assigned. A. || **ἐπί** here denotes counsel or purpose. O. || **τινὸς ὑπόπτου γενομένου** [= τινὸς ὑποψίας (P.): ὑποπτον neut. adj.] denotes the cause. O. || **δεινὸν ποιησάμενοι**, esteeming it bad usage, taking it as an affront. || **τοῦτο παθεῖν**, to receive such treatment. || **ἐπὶ τῷ Μήδῳ**, against, implying the object. "Argos—neutral during the Persian invasion—had now recovered the effects of that destructive defeat suffered about thirty years before from the Spartan king Kleomenês" (Grote, v. 429). || **πρὸς αὐτούς** depends on ξυμμαχίαν. O. || **ἐκείνων** refers to the Lacedæmonians. || **ἀμφοτέρους**, i. e. Athenians, Argives. The πλῆθος of the Thessalians was always favorably disposed to Athens. K. || **οἱ αὐτοί**, the same as the oaths with which the treaty with the Argives had been ratified. O. || **κατέστη**. The predic. often agrees with the nearest subj. Gr. 657 (535, h) § 393, 2.

CHAPTER 103.

103 **δεκάτῳ ἔτει**, i. e. B.C. 455, Olymp. 81, 2. [K. would read δ. = B τετάρτῳ.] The order of events is not strictly pursued in this summary, otherwise this termination of the siege would have been related at the beginning of chap. III. This anticipation makes the narration clearer, by grouping together all the events and incidents pertaining to the siege and capture of Ithômê. The length of the siege shews, that either the Lacedæmonians were very unskilful in

(P. conducting it (see i. 102, D, A), or that the place was by nature 45). quite impregnable. *O.* || ἐφ' ᾧ τε ἐξίασιν, on condition of their going out, &c. On the occasional occurrence of the *ful. indic.* (to which ἐξίασιν is equivalent) with ἐφ' ᾧ, cf. Gr. 1424, b, 5 (1031, b, 5) § 867. 2. It is generally followed by the infin. || εἶναι depends on ξυνέβησαν, they agreed that *he should be* (K.): pres. inf. Gr. 1092 (831, b). || καί, also, implies that there were other reasons, to which that derived from the Pythian oracle was added, why the Helots were suffered to depart on these terms. *O.* || πρὸ τοῦ, before this. Gr. 1516, 13 (562, 4) § 444, 5, a. || τὸν ἰκέτην . . . ἀφιέναι, "videor mihi agnoscere versum Pythiæ: τὸν ἰκέτην Σηνὸς τοῦ Ἴθωμήτα ἀφίσσθαι." *Bth.*—Νήϊδες ἔσσε μέτρων, ᾧ Τεύτορες. || τοῦ Διὸς τοῦ Ἴθωμήτα. The mountain-fortress in which the Messenians made their last stand for freedom is said to have derived its name from Ithômê, one of the nymphs who nourished Zeus. On the summit of the mountain was a temple dedicated to Zeus Ithomas. *O.* || ἀφιέναι, to dismiss, to let go [† to manumit, B.]. || κατ' ἔχθος ἤδη τὸ Λακεδαιμονίων, objective gen., as in εἰὰ τὸ Πausανίου μίσος (96) and διὰ τὸ ἔχθος Ἀθηναίων (ii. 11, § 2). *O.* || Ναύπακτον, *Naupactus*, now *Lepanto*, was situated on the Sinus Corinthiacus, north-east of Antirrhium. Its commanding position shewed with what sagacity the Athenians selected their places for their colonies and those of their allies. In the Peloponnesian war, this Messenian colony repaid with interest the wrongs which they had suffered at the hands of the Lacedæmonians. Cf. ii. 90, §§ 4—6. *O.* || Λοκρῶν τῶν Ὀζολῶν, the *Ozolian Locrians*, one of the divisions of the Locrians in Greece, or perhaps a colony of the eastern Locrians, since Homer makes no mention of the Ozolæ. In the Peloponnesian war they sided with the Athenians, partly through hatred of the Ætoliæ, and partly because the Athenians had possession of their principal town and harbour. *O.* || προσεχώρησαν δὲ καὶ Μεγαρήσ. καί, as well as the Argives (K.); Thuc. now returns to the narrative of events in their proper series (see n. at the beginning of the chapter). Megara united with the Athenian confederacy, according to Müller, B.C. 461, or six years before the reduction of Ithômê. Another chronologist fixes the date at B.C. 464, which is undoubtedly too early. *O.*

c κατείχον, were pressing. || ἔσχον, received possession of [Gr. 743 (597)]. In 111, εἶχον, they held; occupied. K. || τὰ μακρὰ τείχη . . . ἀπὸ τῆς πόλεως ἐς Νίσαιαν. Megara (like most of the ancient Hellenic towns) was situated on a hill; and at the distance of eight stadia (nearly a mile [eighteen stadia according to Strabo (391)]) from its port *Nisæa* on the *Sinus Saronicus*; by building two lines of wall near and parallel to each other, the city and Nisæa "formed one continuous fortress, wherein a standing Athenian garrison was maintained with the constant means of succour from Athens in case of need. These 'long walls,' though afterwards copied in other places, and on a larger scale, were at that juncture an ingenious invention, for the purpose of extending the maritime arm of Athens to an inland city." Grote 5, 433. || οὐχ . . . ἤρξατο, and it was chiefly

'(P. from this that their excessive hatred—began. D. || τό = the well 45). known. [† ἀπὸ τοῦδε, from this time. K., but a precise date of commencement can hardly be connected with οὐχ ἤκιστα. ὅδε sometimes refers to what preceded.] "The Corinthians avowed their displeasure at this transaction in their speech to the Athenians (i. 42, A), and the war spoken of in i. 105 owed its origin to the same cause." O.

CHAPTER 104.

104 According to K. all the events mentioned in this and the following chapter took place in one and the same year (Ol. 79, 4, and 80, 1), B.C. 460. || τῶν πρὸς Αἰγύπτῳ, those bordering on Egypt. These Libyan tribes occupied the district of country west of Egypt, probably what was afterwards called Libya Marmorica. O. || ὀρμώμενος ἐκ Μαρείας. Marēa was situated on the western part of the narrow strip of land separating Lake Mareōtis from the sea. It is placed by Kiepert on the inland shore of the south-western part of that lake. Thus, commencing hostilities at the western extremity of the Delta, Inarus extended them eastward until all Egypt was engaged in the revolt. According to Diodorus (xi. 71) this defection of Inarus took place B.C. 461 [B.C. 460, K.], and it was one year afterwards that he called in the Athenians. O. || ὑπὲρ Φάρου, over against Pharos (O.): [lit. above it, i. e. beyond it as one advanced from it into the Delta]. This was a small island in front of Alexandria, on which stood the celebrated lighthouse. O. || Ἀρταξέρξου, i. e. Artaxerxes Longimanus. Bekker reads Ἀρτοξέροξου. O. || ἐπηγάγετο, called in, invited. || ἔτυχον . . . ξυμμάχων, a parenthesis, thrown in to shew the proximity of the Athenian ships to the scene of operations in Egypt. O. "It is to these transactions that the well-known inscription in the museum at the Louvre refers; an inscription containing the names of the Athenian citizens who died in battle in the course of one year in Cyprus, in Egypt, in Phœnicia, amongst the Haliensians, at Ægina, and at Megara." A.

D ἀπολιπόντες τὴν Κύπρον. Raleigh censures them for leaving Cyprus, while Mitford justifies them for the act. B. || ἀναπλεύσαντες . . . ἐς τὸν Νεῖλον, having sailed up from the sea into the Nile. || τοῦ τε ποταμοῦ, i. e. the parts bordering on the river, viz. the Delta. O. || τῶν δύο μερῶν, two-thirds. Gr. 686 (561, c). "This was probably preceded by the great battle recorded by Ctesias and Diodorus, in which the Persians were defeated, and Achæmènes, the brother of King Artaxerxes, fell by the hand of Inarus." O. || Λευκὸν τεῖχος, the White fortress. The Sch. says that it was so called, to distinguish it from the other two fortified places which were built of brick. It was probably the head-quarters of the Persian army in Egypt, which amounted in the time of Hdt. to 120,000 men. O. aft. A. || Περσῶν καὶ Μήδων. This distinction is rather singular, as these people had long before become one. By the Greek writers, as P. observes, they are very frequently called

(P. Medes alone, as in Μηδικὸς πόλεμος, μηδίζειν, μηδισμός, &c. 45). || Αἰγυπτίων οἱ μὴ ξυναποστάντες. μὴ because the partic. is hypothetical = such of the Egyptians as had not joined in the revolt. Gr. 1164 (877) § 746, 2.

CHAPTER 105.

105 ἔς Ἀλιᾶς (= Ἀλιεῖς), having made a descent on the territory of the Halieis (the population of the southern Argolic peninsula, bordering on Træzen and Hermiōnê). "It may have been in this expedition that they acquired possession of Træzen, which we find afterwards in their dependence, without knowing how it became so." Grote. These Halieis were (as A. supposes) the περιόικοι of the Dorian Argives, the remnant of the old inhabitants who occupied the extreme point of Argolis, and lived by fishing (whence their name arose) and perhaps by piracy. O. [† ἔς Ἀλιάς, the territory or town of Haliaë. Bek. Dind.] || πρὸς . . . Κορίνθιοι. Neither Thuc. nor Diodorus gives the origin of this war, but it most likely arose from the ill-will which the Corinthians bore to the Megarians for their defection to the Athenians. The battles here spoken of took place B.C. 457. O. [in B.C. 460, K.] || Κεκρυφαλεία. According to the Sch. an island, lying off the western coast of Peloponnesus. Pape says that it was a small island in the Laconic gulf, and Col. Leake identifies it with Kyrá, one of the small islands which lie between Epidaurus and Ægina. This is its true situation, and the one assigned it by Kiepert. O. || Πελοποννησίων. "Qui ii Peloponnesii? Corinthii puto, Epidaurii, Spartani, Æginetæ." (Od. Müll. Ægin. p. 176.) O. But K. very justly objects to the Lacedæmonians (so slow to move, and so averse from naval warfare) and to the Æginetans, the war with whom is made just below to follow this (Hist. Stud. p. 179).

PAGE 46.

- A πολέμου δὲ καταστάντος. This war doubtless resulted from the preceding one, as the Æginetæ were allies of the Peloponnesians. O. || μετὰ ταῦτα, i. e. after the transactions just mentioned. O. || Λεωκράτους. This general was a colleague of Aristides in the battle at Plataea (P.), as was also Myrōnidês, who gained the victory spoken of in B, infra. O. || πρότερον to be taken with ἐπικούρους ὄντας. K. || τὰ δὲ ἄκρα τῆς Γερανείας, the heights of Geranêa. This mountain stretched across the isthmus between Corinth and Megara, belonging probably to the territory of the latter (O.); so called from its bearing some resemblance to a crane's neck. B.
- B ἀπ' Αἰγίνης ἀναστήσεσθαι αὐτούς, they would raise the siege of Ægina. || τῶν δ' ἐκ τῆς πόλεως ὑπολοίπων, of those who were left behind in the city. Gr. 1435 (1039) § 647. || οἳ τε πρεσβύτατοι καὶ οἱ νεώτατοι, i. e. those who were above the age of (compulsory) military service (60 years) and those who were below it; the young Athenians from 18—20 years of age served as περίπολοι in

(P. *Attica*. Handbk. Gr. Antiqq. 147, A. Thirl. says: "The spirit of 46). Athens was even greater than her strength, and rose against dangers and difficulties, and she had a man within her walls perhaps not inferior to Cimon or Miltiades." Vol. ii. 462 (larger ed.). || **ἰσορρόπου**, *equally-balanced, indecisive*. || **αὐτοὶ ἐκάτεροι**, as 5, 41, 2; 7, 34, 5. Hdt. 9, 26: *ἐδικαίουν, αὐτοὶ ἐκάτεροι ἔχειν τὸ ἕτερον κέρας (K.)*, each side thinking that they had not the worst in the action (*ἐν τῷ ἔργῳ = μάχῃ*). "Cf. ὁ δ' οὖν Τισσαφέρους ὡς μείον ἔχων ἀπηλλάγη, κ.τ.λ. Xen. An. 1, 10, 8." K. || **ὁμως**, *but for all that, i. e. though the other party thought they had an equal claim to the victory*. "The evidence of this is furnished in ἀπελθόντων τῶν Κορινθίων, inasmuch as the Corinthians retired after the battle was over. It was on this account that the Athenians erected a trophy." O. || **κακιζόμενοι· ψεγόμενοι**, Sch. "This indignation of their own old men is highly characteristic of Grecian manners." Grote.

c **ἀνθίστασαν τροπαῖον**, *proceeded to erect a counter-trophy*. D. This was, in effect, to challenge the Athenians to another battle, (as Thirlw. observes). || **ἐκβοηθήσαντες**, *sallying out* (according to our idiom: = *having sallied out*). || **τοῖς ἄλλοις**, who had come to the aid of those who were erecting the trophy. Diod. says: *πάλιν γενομένης ἰσχυρᾶς μάχης ἐν τῇ λεγομένῃ Κιμωλία, πάλιν ἐνίκησαν Ἀθηναῖοι, καὶ πολλοὺς ἀνείλον τῶν πολεμίων*. O.

CHAPTER 106.

106 Poppe thinks that this chapter should be included in the preceding one; or, if two chapters are to be formed, that the second should begin at οἱ δὲ Ἀθηναῖοι in 105. || **τι . . . ὀλίγον**, *some considerable portion of them*. O. || **προσβιασθέν**, *adactum, 'forced,' for βιασθέν πρὸς αὐτό*, i. e. *τὸ ἐσελθεῖν ἐς του χωρίον ιδιώτου*. B. K. thinks this harsh, and suggests *προβιασθέν*. || **ἐσέπεσεν ἐς**, *not incidit in* (as Xen. Cyn. iii. 5, *εἰσπίπτουσιν εἰς ἵχνη*), but *irruit in*. So infra ii. 4, 5, *εἰσπίπτουσιν ἐς οἴκημα*: Pol. iv. 70, 11, *ἡ βοήθεια εἰσπέπτωκε εἰς τὴν πόλιν*, and often in Xen. B. || **ἐς του** (= *τινος*) **χωρίον ιδιώτου**, i. e. *ἐς του ιδιώτου χωρίον*. O. || **χωρίον**, *field, close*: though the word sometimes denotes (as in the New Test.) a large parcel of inclosed ground, or farm. And such *may* be the sense here, which is countenanced by this spot having had a *name*, as appears from Diod. Sic., who, when he says the battle was fought, *ἐν τῇ λεγομένῃ Κιμωλία*, means, no doubt, this *χωρίον*. Yet this *χωρίον* seems to have been only *one field*, and that not more than two sling-shot in breadth, otherwise the stoning could not have been accomplished. B. || **ιδιώτης** here a *private person or individual*. So Paus. i. 29, 2, *Ἀκαδημία, χωρίον ποτὲ ἀνδρὸς ιδιώτου*: App. i. 470, *ἐς δὲ τις ιδιώτου πύργον*: with a view, doubtless, to this passage of Thuc. and a kindred one of Hdt. (iv. 164), *ἐς πύργον καταφυγόντας ιδιωτικόν*. B. || **ᾧ ἔτυχεν**, κ.τ.λ. = *ᾧ ἔτυχεν ὃν ὄρυγμα περιεῖργον αὐτό (P.)*: K. prefers *ἔτυχεν περιεῖργον*. || **περιεῖργον**, sc. *αὐτό, τὸ χωρίον*. || **οὐκ ἦν ἔξοδος** = *καὶ ᾧ οὐκ ἦν—; or καὶ οὐκ ἦν—αὐτῷ*. Gr. 1258, § 833. || **κατὰ πρόσωπον**, *in front*,

(P. i. e. at the entrance of the field. The hoplites were stationed here, 46). because it was the only place where those hemmed in could escape. O.

|| **κατέλευσαν**, *stoned to death*. This was done by the slingers, who constituted a considerable portion of the light-armed. B. remarks that the Athenians afterwards tasted the bitter fruits of this unsparing cruelty. O.

D **αὐτοῖς** stands for the adnominal genitive. Kühner (§ 597) ranks this with the *dat. commodi*, the thing possessed being conceived of as being for the owner's benefit. O.

CHAPTER 107.

107 ἤρξαντο. Ol. 80, 1, B.C. 459. K. || **κατὰ τοὺς χρόνους τούτους**, *in these times*. i. e. the time of these occurrences which have just been related. O. || **οἰκοδομεῖν**. Gr. 1117, 16 (848, 10) § 688, *obs.* || **μητρόπολιν**, *mother country*. Cf. Hdt. viii. 31, 5, where he describes Dryopis as *μητρόπολις Δωριέων τῶν ἐν Πελοποννήσῳ*. B. || **Βοιόν, κ.τ.λ.**, *Bœum* [not *Erineum*], *Cytinium*, and *Erineus*: in apposition with, and exegetical of, *Δωριᾶς* (= *Δωριδα*), the name of the *inhabitants* for the name of the *country* [cf. 'Αλιᾶς in 105, and so 'in *Sequanos*,' &c.]. On the thing itself, see Hdt. 8, 31. The towns were, doubtless, small, and are seldom mentioned by writers. The province itself was a pretty wedge-like nook of rugged territory, chiefly enclosed within the ranges of Ceta and Pindus, or Parnassus. Between the account of Thuc. and that of some other authors there appears to be a discrepancy. The former reckons only *three* towns; probably because they were all that were originally settled by the Dorians; though *Pindus* was added, and afterwards some others, which before had been part of the territory of the Dryopes. Thus the Sch. on Pind. Pyth. 1, 121, speaks of *six*. B. *Erineus*, not *Erineum*. 'Ερινεός, from a sort of *fig* grown there. *Olynthus* had a similar derivation. B. || **Νικομήδους** is to be constructed with *ἡγουμένον*. *Nicomédês* is supposed to have been the uncle of *Pleistoanax* and brother of *Pausanias*, for *Cleombrötus* is often mentioned as the father of *Pausanias*. *Dukas* makes *Leonidas* to have been a brother to *Nicomédês* and *Pausanias*. But he was a son of *Anaxandridês* and brother (some say twin brother) to *Cleombrötus*. O. || **ὑπὲρ Πλειστοάνακτος**, *in the stead of Pleistoanax*. *Nicomédês* was guardian of the young king, and acted as regent. O. || **βασιλέως** is referred by most commentators to *Pleistoanax* [so K.], since *Pausanias* was only regent, although called king (as he virtually was) by *Demosthenes*, *Aristotle*, *Plutarch*, &c. It is written in i. 114, A, with equal ambiguity, *Πλειστοάνακτος τοῦ Πausανίου βασιλέως Λακεδαιμονίων ἡγουμένον*. O. *Τοὺς τῶν βασιλέων ἐπιτρόπους Λακεδαιμόνιοι προδίκως ὠνόμαζον* (*Plut. Lyc. 3*). K. || **νέου ὄντος ἔτι**, *being yet a youth*. || **ἐβόηθησαν τοῖς Δωριεῦσιν**. *Müller* fixes the date of this expedition at B.C. 457, Ol. 80, 4; K. in the spring of B.C. 458.

PAGE 47.

- (P. τὴν πόλιν = the πόλις mentioned just above. || Κρισαίου 47). κόλπου, the Crisaean gulf was south of Phocis, and belonged to the
 A Sinus Corinthiacus, to which it sometimes gave its name. O. || ἔμελλον κωλύ[σ]ειν = would probably have stopt them. K. thinks that *inf. fut.* with μέλλω is principally used of intentions, inferred probabilities, and the like. Cf. Gr. 766 (613) § 405, obs. 2 *fin.*—On the form of the proposition Gr. 1295. || Μέγαρα καὶ Πηγάς. Cf. i. 103. || δύσσοδος, difficult to cross. D. || αἰί, ever since the attack by the Corinthians, cf. 105. || καὶ τότε, and so, because (also) then. || καὶ ταύτη, there (in the defiles of Geranea) as well as by sea. || ἔδοξε . . . ὅτω τρόπῳ . . . διαπορεύσονται. Gr. 1248 (923) § 826, 2; and 1389 (1001) § 886, 2.
- B τὸ δέ τι καί—, in some measure also. Cf. below 118: καὶ δέ τι καὶ πολέμοις οἰκείοις ἐξειργόμενοι. || ἐπήγον, urgebant eos, or solicitabant, ‘urged them [to take this step].’ So *infra* ii. 85, ἐπήγε δέ (scil. τοῦτο) χαριζόμενος. B. (who formerly proposed ἐπήγοντ’ or ἐπήγον.) || ἐλπίσαντες—οἰκοδομούμενα, would put a stop to democracy and to the building of the long walls.—ἐλπίσαντες. Gr. 1149 (870). || JN. καταπαύσειν δῆμον—(καταπαύσειν) οἰκοδομούμενα. “The oligarchical opposition at Athens were bitterly hostile to the long walls, to Pericles, and to the democratical movement.” Grote. On the advantage derived by Athens in this defeat in the excitement of patriotic feeling which led to the recall of the ostracised Cimon, see Grote, 5, 442. || πανδημί. “with the full Athenian force then at home; which must, of course, have consisted chiefly of the old and young, for the blockade of Ægina was still going on.” Grote 4, 441. || Ἀργείων χίλιοι. Cf. i. 102. || ὡς ἕκαστοι (sc. ἦλθον), “singuli pro rata parte.” P. || ξύμπαντες, i. e. the Athenians and their allies. Mitford says that, with the cavalry and the attending slaves, the whole number could be scarcely less than 30,000 men. O. || νομίσαντες, because they thought. Gr. 1149 (870). || διέθωσιν, in their return home. On the deliberative subj. in a dependent clause after an historical tense, cf. Gr. 1372 (992). || καὶ τι καί, and in some measure also. D. || τοῦ δήμου καταλύσεως, of the subversion of the democracy (see just above). Notice the change of construction—νομίσαντες, with which P. compares ὥστε μήτι ἀπειρία—νομίσαντα, i. 80, *init.* O. K. conjectures πον, as δῆμον καταλύσεως is a standing formula. || ἰππῆς, old Attic for ἰππεῖς. || κατὰ τὸ ξυμμαχικόν, according to the treaty of alliance. Cf. i. 102, *fin.* O. || μετέστησαν = μετετάξαντο, went over, changed sides (see n. on ii. 67, § 1). B. || ἐν τῷ ἔργῳ (at Tanagra). See i. 105, *fin.*

CHAPTER 108.

108 ἐν = in the vicinity of. The city of Tanagra was situated on a lofty and rugged eminence, on the north bank of the Asôpus, near

(P. the junction of the Thermôdôn (cf. Kiepert's Map of Bœotia), and was 47). remarkable for the thrift and orderly character of its inhabitants. O. c || ἐνίκων. [On νικάω, *victor sum*, Gr. 767, g (614, d) § 396.] Plato in Menex. 242 ('*oratore[m] agens*,' P.) calls it a *drawn* battle: but chiefly from the desertion of the ever-faithless Thessalians, the Lacedæmonians were certainly victorious, though the advantage "was not sufficiently decisive to favour the contemplated rising in Attica; nor did the Peloponnesians gain any thing by it, except an undisturbed retreat over the high lands of Geraneia, after having partially ravaged the Megarid." Grote 5, 441. || δενδροτομήσαντες. A rare word, of which another example is found in Diod. Sic. t. v. 448. Δενδροκοπέω is far more frequent. B. [no: only Xen. Mem. 2, 1, 13: and a Byz. pseph. in Dem. 18, 90. K.] The term denotes the cutting down of fruit-trees, as *olives, vines, &c.*—a practice in war common in ancient times, and which has continued down to the present day in Turkey and the East. B. || πάλιν ἀπήλθον ἐπ' οἴκου (see n. on i. 30, c). Diod. says that a truce of four months was entered upon after the battle. O. || δευτέρα καὶ ἐξηκοστή, "The extreme precision of this date—marks how strong an impression it made upon the memory of the Athenians." Grote. The battles of Tanagra and Cœnophyta both occurred Ol. 80, 3, according to K., the former in the autumn, the latter in the beginning of winter: so also the operations in Bœotia, Phocis, and against the Opuntian Locri (K. Stud. 173). || ἐν Οἰνοφύτοις. This was not a town, but a plot of ground forming one farm, planted with olive-trees. Indeed the whole of the country in the vicinity of Tanagra was, as appears from Dicæarchus, ἐλαιόφυτος, καὶ οἴνω τῷ γενομένῳ κατὰ Βοιωτίαν πρωτεύουσα. B. The reason why the Bœotians were thus invaded, was the assistance which they had rendered the Lacedæmonians in the battle at Tanagra (cf. καὶ οἱ ζύμμαχοι, at the beginning of the chapter). || τῆς Βοιωτίας, except Thebes. Cf. iii. 62. O. || περιεῖλον, *demolished all around*, or rather, *demolished the wall which was around the city*. Cf. Liddell and Scott. [†B. dismantled, viz. by removing the battlements of the wall, and lowering it to a height practicable to be scaled by an invading force.] O. || Λοκρῶν . . . ἑκατὸν ἀνδρας, with reference, probably, to the hundred families or houses of the Locrians, which formed in old times the ruling body in the nation (i. e. one from each house). G., A., &c. || Λοκρῶν . . . ἔλαβον. Afterwards Myrônidês, according to Diodorus, penetrated into Thessaly to punish that people for their desertion in the battle of Tanagra; but, failing in his attempt upon the town of Pharsalia, he returned to Athens. But cf. i. 111, init. (on which see note), where it appears that the Thessalian expedition was later, probably B.C. 454. O. || τὰ τε . . . ἐπετέλεσαν. "When two or more attributives are joined to a substantive, each of which has a peculiar force, the article is used with each. This is more rare when the attributives follow the substantive," § 459, 5. As the foundations of these walls were laid by Cimon, when the spoils of the victory of the Eurymêdôn were applied by the Athenians to the improvement of the city, and as Cimon, after a banish-

(P. ment of five years, was recalled (B.C. 456) the same year in which 47). the two walls were finished, Col. Leake (Athens, i. p. 425) thinks that the year 462 is the latest to which the commencement of the walls can be ascribed. If so, the words *κατὰ τοὺς χρόνους τούτους* (i. 107, init. on p. 199) must be received with some latitude. O. || *ὠμολόγησαν δὲ καὶ Αἰγινήται*, after they had stood a siege of nine months. O. K. places it at Ol. 80, 3, B.C. 458. In B.C. 457 (Müller. K.) "The reduction of this once powerful maritime city marked Athens as mistress of the sea on the Peloponnesian coast not less than on the Ægean." Grote.

D *περιελόντες* (see n. on *περιεῖλον*, p. 199), *παραδόντες*, and *ταξάμενοι* denote the conditions on which the capitulation was made. O. "These partc. cannot = on condition of. Those in l, 101, 117 are different, since the participles attach themselves to the following infinn.—The partc. in 115 (init.) is more like = *Nisæā redditā fœdus fecerunt*; i. e. not till after they had, &c. And so they are to be explained here: since there is no trace of such a word as *φέρειν* having fallen away." K. || *περιέπλευσαν*. This cruise took place the next year after the surrender of Ægina, i. e. B.C. 455. Ol. 81, 2. O. || *τὸ νεώριον*, the naval arsenal or docks at Gytheum. O. || *Χαλκίδα*, *Chalcis*, in Ætolia, a Corinthian colony. || *ἀποβάσει τῆς γῆς* = *ἀποβάσει ἐπὶ τῆς γῆς*, the genitive being objective and equivalent to a preposition with its case. Gr. 824, b (658) § 464.

CHAPTER 109.

109 The narration of the Egyptian war is here resumed from chap. 104. || *αὐτοῖς κατέστησαν* = *carried on* the war with various incidents, i. e. various and diverse fortunes befell them in the prosecution of the war. These are narrated by Diod. Sic. xi. 77. || *ιδέαι*, *phases* (D.). *Ἰδέα*, except in Thuc. (who uses it thirteen times) and Pl., is rare in Attic, and quite foreign to Attic prose. K. It occurs, as is well known, often in *Aristot.* || *ἐκράτου* refers to the victory spoken of in i. 104, § 2. O. || *βασιλεύς*, Artaxerxes Longimanus. || *Μεγάβαζον*. Smith thinks that this may be the same person with the one of that name, who held a command in the fleet of Xerxes. Cf. Hdt. vii. 97. O.

PAGE 48.

A *ὡς . . . προὔχῳρει*, sc. *τὰ πράγματα*, when he did not succeed [lit. when his matters did not go forward]. || *ἄλλως*, *otherwise* (than as they should) = *to no purpose, in vain*. || *ἀναλοῦτο*. For the omission of the argument, cf. Gr. 522 (433) i. § 252, 5. || *Μεγάβυζον*. As this general was one of the commanders of the land forces of Xerxes, when he invaded Greece, and also commanded the army which was defeated by Cimon on the Eurymædôn, he must have been at this time somewhat advanced in years, and have had much military experience. O. || *Ζωπύρου*, by whose self-devotion Babylon was taken

(P. by Darius. Hdt. iii. 160. O. || στρατιᾶς πολλῆς. Diodorus says 48). that the number was 300,000; Ctesias, 200,000. According to Diodorus, a fleet of 300 ships accompanied them. K. || τοὺς ξυμμάχους, i. e. the Athenians. || Προσωπίτιδα. The island Pro-sôpis was probably formed by the Nile and a wide and deep canal. The Sch. says that it is the same as that called Nicion. O. || μέχρι οὗ, until. || τὴν διώρυχα, that in which lay the Athenian triremes. O. || ἄλλῃ, another way, in another direction. || ἐπὶ τοῦ ξηροῦ ἐποίησε, i. e. ἔθηκεν, ἵστασθαι ἐπὶ ξηροῦ, ἐποίησεν (*il les mit à sec*), he caused the ships to ground. O. "Comparanda dicendi genera ποιεῖν τινὰ ἔσω, ἔξω βελῶν, similia apud Vig. p. 283." P. || πεζῇ. JN. πεζῇ διαβάς (K. ad Dion. 318). In his Thuc., however, he thinks it possible the Sch. may be right, who explains it διὰ πεζομαχίας. There is the same ambiguity in 4, 24, 3: ἡλπιζον πεζῇ τε, καὶ ναυσὶν ἐφορμοῦντες . . . χειρώσασθαι, where he prefers πεζῇ χειρώσασθαι, but allows that πεζῇ ἐφορμοῦντες is a possible construction.

CHAPTER 110.

110 πολεμήσαντα. It is not necessary to read πολεμησάντων. B Hdt. 7, 9: οὐκ ἐς τοῦτο θράσεος ἀνήκει τὰ Ἑλλήνων πρήγματα. K. Cf. Tac. Ann. xiv. 16, quod species ipsa carminum docet non impetu et instinctu nec ore uno fluens. P. || ὀλίγοι . . . ἐσώθησαν. Diod. says that the Persians, through admiration of the valour of the Athenians, allowed them to evacuate Egypt and return home unmolested. But this is hardly reconcilable with the closing words of the preceding chapter (εἶλε τὴν νῆσον), and then, why did they not leave Egypt by the way of the Nile, if they were suffered to depart in peace? B., O. || Κυρήνην, *Cyréné*, a flourishing city of Libya Cyrenaïca, a few miles from the Mediterranean coast, directly opposite Greece. In making this retreat (which was a kind of archetype of the Anabasis), the Greeks unquestionably took the route by Parætonium, and so along the sea-coast, where were numerous Greek settlements. O. || Ἀμυρταίου. This Amyrtæus must not be confounded with the Saïte of the same name, who revolted from the Persians in the reign of Darius Nothus, as that event took place B.C. 414, or upwards of forty years after the termination of the revolt here spoken of. This Amyrtæus, according to Hdt., was reduced to submission by the Persians, and his son Pausiris suffered to reign over the fen district of the Delta, by their favour; whereas the Amyrtæus who revolted from Darius Nothus was succeeded by four successive kings, nor did the Persians recover their ascendancy over the country until the reign of Ochus, nearly sixty years afterwards. O. from A. || ἔλεσι, low grounds, marshes, lying between the Canōpic and the Tanitic mouths of the Nile, and comprising the most of what was called the Delta. O. || καὶ ἅμα . . . ἔλειοι is a varied construction for καὶ ἅμα διὰ τὸ μαχιμωτάτους εἶναι τῶν Αἴγυπτίων τοὺς ἐλείους demanded by the preceding member. K., O. || προδοσίᾳ ληφθείς. According to Ctesias (c. 84), he made an

(P. agreement with Megabyzus to surrender ἐφ' ᾧ μηδὲν κακὸν παρὰ 48). βασιλέως λαβεῖν. But after five years' residence at the court, whither he was carried a prisoner at the instigation of Amytis, the mother of the king, and of Achæmenes, he was put to death by Artaxerxes, who thus broke the promise given by Megabyzus and confirmed by his own word. *O.* || ἀνεσταυρώθη. Hdt. and Ctesias say that he was crucified ἐπὶ τρισὶ σταυροῖς, which B. says might be more properly termed impalement. *O.* || ἐκ δὲ τῶν Ἀθηναίων, from the Athenians = from Athens; but since this expression usually means one (some, &c.) of the Athenians, Bek. (with B., K., O.) reads Ἀθηνῶν, though without MS. authority. || ἔσχον, put in to shore, brought to; i. e. stopped their course. iii. 33, 34, παραπλέων δὲ πάλιν ἔσχε καὶ ἐς Νότιον. *A.* The pr. is ἴσχειν (Elms. ad Her. 84); cf. 2, 91, 1; 7, 35, 2. κατίσχειν, 7, 33, 3; 70, 1. κατέχειν as conject. Eur. Her. 85. Fut. σχήσειν. Ar. Ran. κατασχήσειν, 4, 42. 4. *K.* || κατὰ τὸ Μενδήσιον κέρας, at the Mendesian mouth (of the Nile), i. e. the arm or branch of the river on which was situated Mendês, and which was the fifth mouth of the stream reckoning from the west. *O.* Cf. Pind. ap. Strab. 17, 1, p. 802: Μένδητα παρὰ κρημνὸν, θαλάσσης ἔσχατον Νείλου κέρας. Μένδης, a city of lower Egypt: v. Hdt. 2, 42, &c.

c εἰδότες refers grammatically to τριήρεις (*O.*); but virtually to ναῦται. Gr. 652 (528) § 378. || πεζοί, of the Persians. || πάλιν, to Greece. || τὰ μὲν κατὰ τὴν μεγάλην στρατείαν = ἡ μεγάλη στρατεία, Mt. § 583, 3;—but of course it means more than this, i. e. all the events, all the history connected with the great expedition. || οὕτως ἐτελεύτησεν. The position of these words at the close of the story of this disastrous expedition is highly emphatic. *O.*

CHAPTER 111.

111 τοῦ Θεσσαλῶν βασιλέως. Not exactly king, but (according to *A.*) probably *Tagus*, as Jason of Pheræ afterwards, i. e. chosen to command the whole Thessalian nation in war. Thus an Etruscan *Lucumo* was from time to time appointed to conduct the military operations of the whole Etruscan nation; and then he also is called *king*. But these appointments of *Tagi* appear to have ceased with the Orestes here mentioned.—There were three of these noble families in Thessaly: the *Antiochi* at Pharsālus, the *Aleuadæ* at Larissa, and the *Scopadæ* at Cranno. To the former of these families Echekratides belonged, being the son of Antiochus, and grandson of Echekratides Major who was celebrated by Simonides. But little is known of these personages. *O.* || φεύγων [= *exsul sum*. Gr. 767, g (614, d) § 396]. The reason of this is unknown, as the history of the Thessalians is very obscure. *O.* || κατάγειν, the verb pr. for restoring an exile. || παραλαβόντες . . . ἐστράτευσαν, taking with them the contingents of — (*K.*): not 'the Bæotians and Phocians,' but some Bæotians and Phocians; naturally the amount required. Dioid. connects this expedition with those which were made against the Phocians and Locrians, after the battle of Œnophyta

(P. (i. 108) B.C. 456, or, as Poppo prefers, 467. It is evident that 48). the historian here resumes the regular series of events, which had been interrupted by the account of the issue of the Egyptian expedition, but I prefer, with A., to assign to the invasion of Thessaly the date B.C. 454. Olymp. 81, 3. O. So K., who adds in the *spring* of that year. || τῆς Θεσσαλίας depends on Φάρσαλον. Cf. Mt. § 321, 6. O.

- D ὅσα μὴ, lit. *they made themselves masters of the country as much as they did so without advancing far*, κ.τ.λ.; i. e. ὅσα ἐκράτουν μὴ προϊόντες. K. compares Soph. Œd. Tyr. 346: ἴσθι γὰρ δοκῶν ἐμοὶ καὶ ξυμφυτεῦσαι τοῦρογον εἰργάσθαι θ' ὅσον Μῆ χερσὶ καίνων, and Th. 4, 16, 3: φυλάσσειν δὲ καὶ τὴν νῆσον Ἀθηναίουσ μηδὲν ἦσσον, ὅσα μὴ ἀποβαίνοντασ.—Of course ὅσα μὴ, like ἄτε μὴ, ὅτι μὴ, having grown by usage into a mere adverb, loses the strict grammatical construction that ὅσοσ as *adjective* would require. A. || ὄπλα, *the piled up arms*: then *the place* where they were so piled up; and so virtually *the camp*. || πόλιν, i. e. Pharsalus. || ἄπρακτοί, *without effecting their object*: “always in an *active* sense in Th.” K. || μετὰ . . . πολλῶ, *not long afterwards*; most likely the next year, i. e. B.C. 453. O. Still in B.C. 454. K. || ναῦσ, 50 according to Diod., 100 according to Plut. K. || Πηγαῖσ. Cf. i. 103, c. || Σικυῶνα, *Sicyon*, was a port of Sicyonia on the Sinus Corinthiacus, north-west of Corinth. O. || Ξανθίπου. He commanded the Athenian forces at the battle of Mycalê. O. || Σικυωνίων τοῦσ προσμίξαντασ, *those of the Sicyonians who engaged with them*. Hence they did not march out against them πανδημί, as Diod. (11, 88) states. Plut. says the battle was fought by Nemea. K. Diod. says that an attack was subsequently made upon Sicyon, but, the Lacedæmonians coming to the aid of the Sicyonians, Pericles retreated. O. || παραλαβόντεσ (*having taken on board*), εἰσ ξυμμαχίαν (as the Schol. says), or rather εἰσ στρατείαν. Cf. παραλαβόντεσ Βοιωτοῦσ, κ.τ.λ. beginning of chap. O. || Ἀχαιοῦσ, doubtless such as favoured the democratical party. O. || διαπλεύσαντεσ πέραν, *over*, i. e. across the Corinthian gulf, probably to Naupactus, as this port was a convenient base for the operations which they had in view. O. || Οἰνιάδασ, *Œniada*. This city lay in the extreme southern part of Acarnania, on the right bank of the Achelôus (cf. Kiepert's map), near its mouth and opposite the promontory Araxum. Col. Leake (North. Greece, iii. p. 556) identifies it with the ruins of a large city to which is given the name Trikardho, or Trigardhókastro. The reason why Pericles assaulted this city was because it was the only one in Acarnania which was opposed to the alliance then contemplated, and soon afterwards formed, between Athens and Acarnania. It was not until the eighth year of the Peloponnesian war that, compelled by a superior force, it joined the Athenian alliance. O.

PAGE 49.

(P. μέντοι . . . γε, *they did not however take it*. Between these particles Thuc. *always* interposes another word: the dramatists *generally*; but other writers use also μέντοι γε (καίτοι γε) when the γε affects the whole clause. K. Gr. § 69, 15, 3.

CHAPTER 112.

112 ἐτῶν τριῶν. This fixes the date of the commencement of the five years' truce at B.C. 450. Olymp. 82, 3. O. In the *summer* of Ol. 82, 2, B.C. 451. K. || σπονδαί. "The truce was concluded in a great degree through the influence of Cimon [now recalled from banishment], who was eager to resume effective operations against the Persians; while it was not less suitable to the political interests of Periklês that his most distinguished rival should be absent on foreign service, so as not to interfere with his influence at home." Grote. || πολέμου ἔσχον, *desisted from war*. "Cessaverunt a bello: in his locis σχεῖν idem fere valet ac παύσασθαι, quo sensu sæpe adhibentur imperativi ἴσχε et σχές. Elms. Her. 924." P. || ἐς δὲ Κύπρον ἐστρατεύοντο. The object of this expedition is given in Plut. Cimon, c. 18 (init.). O. || Ἀμυρταίου. Cf. i. 110, B. || μεταπέμποντος. Μεταπέμπειν = *accersere* (usually -εσθαι) is used several times by Th. So also Arist. Vesp. 680, &c. K. || Κίτιον, *Citium*. This town lay in the south-eastern part of Cyprus, and was celebrated for being the birth-place of Zeno, Apollodôrus, Apollonius, and other distinguished persons. O. || Κίμωνος δὲ ἀποθανόντος (B.C. 449), either of disease or of a wound: he was succeeded by Anaxicratês. Grote.

B ὑπὲρ Σαλαμίνος, *off Salamis*; lit. *above Salamis*, because the horizon line of the sea appears to be elevated above the shore. Cf. ἀποσαλεύσας ὑπὲρ τοῦ στρατοπέδου, i. 137, et ναυμαχίσαντες ὑπὲρ τοῦ λιμένος, viii. 95. A. Salamis lay north-east of Citium, in the middle part of the eastern side of the island. O. || ἄμα, *at the same time*, in a loose sense, probably *not* on the same day as at the Eurymêdôn. Grote. Diod. says that Artabazus commanded the naval, and Megabyzus the land forces of the Persians. O. || ἀμφότερα. Gr. 1516, 14, § 579, 4. || πάλιν, (sc. ἀπεχώρησαν) μετ' αὐτῶν. The αἰ ἐλθοῦσαι is an explanatory apposition to αἰ ἐξ Αἰγύπτου νῆες. G. considers it = αἰ ἐν Αἰγύπτῳ νῆες ἐξ Αἰγύπτου ἐλθοῦσαι: it should be αἰ — ἐλθοῦσαι; but this is hardly necessary, for the *ships from Egypt* is a literally exact expression. [† Haase would read αἰ πάλιν ἐλθοῦσαι. Luc. Thuc. p. 54, foot.] || τὸν . . . πόλεμον, *called the* (= the so-called) *sacred war*. || πόλεμον ἐστράτευσαν, *an extension of the strict acc. cognatæ signif. στρατείαν ἐστράτευσαν*. So *militatur bellum*, Hor. Epod. 1, 23. Cf. τὰς πύστες ἐρωτᾶν, i. 5, αὐτάρκη θέσιν κείσθαι, i. 37. P. || παρέδωσαν Δελφοῖς. "Because

(P. the noble families of the Delphians, in whose hands was the sole management of the temple and oracle, were of Dorian origin." *A.* || ὕστερον. "Tertio demum anno factum dicit Sch. Aristoph., quem refutat Clinton." *P.* || Ἀθηναῖοι. According to Plutarch, Pericles was their leader. *O.* || παρέδοσαν Φωκεῦσι. The Phocians were always putting in claims for the custody of this temple, and hence, as allies, they were assisted by the Athenians. Müller (*Dorians*, i. p. 112) says that the management of this temple was given to the Phocians against all ancient right. So Böckh (*Pub. Econ. Athens*, p. 600, n.) says that the temple, according to the agreement of the Greeks, was an independent sacred possession, the oversight of which was vested exclusively in the council of the Amphictyons and the sacred assembly at Delphi. Cf. Grote's *Hist. Greece*, iv. p. 85. *O.*

CHAPTER 113.

- 113 The operations of Athens against the great king cease with the events here recorded. For the reasons in favour of *the treaty* alleged to have been now made between the Persian king and Athens—of which Thuc. says nothing—see Grote 5, 451, sqq. The notion is opposed by Thirl. vol. ii. p. 473 (larger ed.). || καὶ . . . ταῦτα is transposed for καὶ μετὰ ταῦτα χρόνου ἐγγενομένου, *some time after these things*. The events here spoken of took place B.C. 447. Olymp. 83, 2. *O.* || ἐγγίγνεσθαι = *intercedere* (K.), who would join μετὰ ταῦτα with ἐγγενομένου. I prefer taking it with ἐστράτευσαν, though we might rather have expected the more general notion (μετὰ ταῦτα) to have preceded the more specific one (χρόν. ἐγγεν.). || Βοιωτῶν τῶν φευγόντων refers to those who had been driven from their country after the battle of Œnophyta. Cf. i. 108, c. *P.* || Χαιρώνειαν was afterwards celebrated for the victory gained by Philip of Macedon over the Athenian forces. *O.*
- c ἄττα, for ἄτινα. The two best MSS. have ἄττα: and Herm. on Viger, 711, gives this rule, that where ἄττα has manifestly the signification of ἄτινα, the (') is used, otherwise the ('). This is generally the case where the α is conjoined with an adjective; when, in fact, it has only the signification of τινα. *B.* || ὡς ἐκάστοις, *with the several contingents of the allies*. *D.* || ἐπὶ . . . ὄντα, i. e. against the places taken possession of by the Bœotian exiles. *O.* || Τολμίδου τοῦ Τολμαίου. Cf. i. 108, d. || καταστήσαντες, *after placing*, &c. || Κορωνεία. This Bœotian city lay s.e. of Chæronea, and directly in the homeward route of the Athenians. *O.* || ἐπιτίθενται οἱ τε . . . Βοιωτῶν. "Ductu et auspiciis Spartonis. Vid. Plut. in Ages. t. iii. 657." *Gottl.* || Λοκροί, sc. Opuntii, as the Sch. rightly understands it, for these had doubtless rebelled with the Bœotians, as they had been subjugated at the same time. Cf. i. 108, d. *O.* || Εὐβοέων φυγάδες. Pausanias says, that Tolmides had previously led Athenian settlers into Eubœa, at which time probably these exiles had left their country. *O.* || τῆς αὐτῆς γνώμης ἦσαν, *were of the same way of thinking; of the same views*. Gr. 853

(P. (675, 3) § 521, a. || τούς μὲν διέφθειραν. Among the slain were 49). Tolmides, the leader of the expedition, and Clinias, the father of Alcibiades. O. || τούς δὲ ζῶντας ἔλαβον. The desire to redeem these prisoners may have had some influence in disposing the Athenians to withdraw from Bœotia, and make no further attempts to subjugate it. O. || ἐφ' ᾧ τούς ἄνδρας κομιοῦνται, on condition of recovering their men. Grote remarks that these prisoners belonged to the *best* families in the city. On the fut. indic. cf. n. on § 103.

D οἱ ἄλλοι πάντες. The Locrian exiles, and some also from Phocis; for Phocis and Locris, as well as Bœotia, were lost to Athens by the battle of Coronea.—Possibly too the Eubœan exiles were allowed to return at the same time. A. So P.: but K. refers it to the other Bœotians. *The Bœotian exiles, having now returned, became independent again with all the other Bœotians* [so (I suppose) D., *the exiles of the Bœotians were restored, and they and all the rest became independent again*]. Cf. 3, 62, 4; and 4, 92, 6. K.—On the fatal consequences of this defeat, “by which Bœotia was transformed from an ally of Athens into her bitter enemy,” cf. Grote, v. p. 466.

CHAPTER 114.

114 μετὰ . . . Ἀθηναίων. This took place B.C. 445. Ol. 83, 3. O. || διαβεβηκότος ἤδη, *having already passed over*. || Περικλέους . . . ἠγγέλθη αὐτῷ, i. e. Pericles. The gen. absol. is here employed, as being more emphatic than the more usual construction Περικλεῖ διαβεβηκότι with αὐτῷ (O.), 1147, f (851) § 710, c. || Μέγαρα. Cf. 103. || ἀφέστηκε. On the *indicatives* ἀφέστηκε, &c. cf. Gr. 1203 (895) § 802. Cf. Müll. Dorians, ii. p. 172, where this revolt is attributed to the return of the nobles, who had been banished, and their property confiscated, at the time when the democratic party gained the ascendancy and formed the alliance with the Athenians. O.—It was a most *severe* blow to Athens, especially as, by opening the way over *Geranæa* to the Lacedæmonians, it exposed her to a Peloponnesian invasion, and also deprived her of access to the Sinus Corinthiacus, and consequently of the means of protecting or coercing, as need might require, the Achæans. The manner and circumstances of the revolt were also most provoking; for Megara had *voluntarily* sought the protection of Athens, and ranged herself on her side. See all this well discussed in Grote, vol. v. || φρουροὶ Ἀθηναίων. Cf. 103. || διεφθαρμένοι εἰσίν. The Athenians were so highly incensed at this revolt and massacre, that they excluded the Megareans from the Attic ports and markets (cf. i. 139, init.), which caused them great distress, as their country was mountainous and barren, and incapable of giving support to a large population. O. || ἐς Νίσαιαν, the port of Megara, which the Athenians had joined to the city by long walls. Cf. 103. || ἐπαγαγόμενοι, *by calling in to their aid*. || Κορινθίους . . . Ἐπιδαυρίους, the nearest states of the Peloponnesian confederacy. O. || τῆς Ἀττικῆς . . . ἐσβαλόντες, *invading Attica as far as Eleusis and Thria*.

(P. "Where place is designated by mentioning both the country and 49). the town, the former, as the whole, may be put in the genitive, and may precede the latter." Cf. Mt. § 321, 6. It was on the Thriasian plain that the Athenians proposed to the Lacedæmonians to fight the Persians, when, under Mardonius, they had possession of Athens the second time. Cf. Hdt. ix. 7. Leake (Topog. Athens, ii. p. 150) thinks that the site of Thria is indicated by some vestiges of antiquity on a height called Magúla, on the Sandáforo or *Eleusinian Cephissus*, about three miles above Eleusis. O.

PAGE 50.

A Θριῶζε for Θριώζε. Göttl. || ἐδήωσαν, sc. Eleusis and the Thriasian plain. Gr. 1134. Cf. ἐπ' ὃ ἐστάλη ἐποίηε. Hdt. 5, 45. Krüg. ad Dion. 119. || Πλειστοάνακτος . . . βασιλέως. See on 107. Pleistoanax being very young, a Spartan of mature years, Kleandridês, had been attached to him by the Ephors as adjutant and counsellor. Grote. || τὸ πλεόν οὐκέτι προελθόντες, *advancing no further*.—τὸ πλεόν, like βραχύ τι, ὀλίγον προελθεῖν. K. In ii. 21, init., it is ἐς τὸ πλεῖον οὐκέτι προελθών. O. || ἀπεχώρησαν, being bribed, as Plutarch says, by Pericles (O.), but we may well doubt (says Grote) whether they had force enough to venture so far into the interior. || Ἀθηναῖοι . . . διαβάντες, as Plutarch says, with 50 ships and 5000 hoplites. O. || Περικλέους στρατηγούτος. "Diod. xi. p. 482, qui Nostrum ante oculos habuit, de hac re ita: Περικλῆς δὲ αἰρεθείς στρατηγὸς ἐστράτευσεν ἐπὶ τὴν Εὐβοίαν μετὰ δυνάμειω ἀξιολόγου, καὶ τὴν μὲν πόλιν τῶν Ἑστιαίων ἐλὼν κατὰ κράτος, ἐξώκισε τοὺς Ἑστιαίους ἐκ τῆς πατρίδος. Cf. Plut. in Pericl. c. 23. T. I. p. 637." A. || κατεστρέψαντο. Vid. Aristoph. Nub. 213. Wass. || κατεστήσαντο, *composuerunt*. "They settled the rest of the island by treaty, but the Histiaians they ejected from their territory, and appropriated it to themselves." Cf. iii. 35: καθίστατο τὰ περὶ τὴν Μυτιλήνην. A. || Ἑστιαῖᾶς . . . ἔσχον. Plutarch says that the reason of this severity was, that the Histiaians had captured an Athenian ship and put the crew to death. But perhaps it resulted, in part at least, from motives of policy, a twofold object being had in view, viz. to deter by an example of one town the rest of the Eubæans from any attempt to gain their independence; and, by placing colonists of their own in the town selected for punishment, to secure a footing on the island in case of another rebellion. O.—For the form Ἑστιαῖς, cf. Gr. § 83, obs. 1.

CHAPTER 115.

115 For the grounds of the despondency that induced Athens to abandon all her hold on Peloponnesus, see Grote, v. 471. || σπονδάς. The thirty years' truce was made B.C. 445, about the beginning of spring. || τοὺς ξυμμάχους, of the Lacedæmonians. || Ἀχαΐαν. There is some doubt whether this refers to the *country*

(P. of Achaia, or to some town of the same name. G. adopts the latter 50) opinion, on the ground that it stands connected with the names of towns, and that Cleon could never have asked as he did (iv. 21), that the Lacedæmonians should give back to Athens the country of Achaia, over which the Lacedæmonians had no control. He therefore thinks that it was some town of which the Athenians had taken possession, and which they now stipulated to give back. This opinion of G.'s is cited approvingly by P. [Suppl. Adnot. p. 142] (O.), and K. thinks possibly 'Αλιάδα may have been driven from the text (cf. 2, 56, 3). Thirl. says Achaia, without raising any doubt. A., H., B., and Grote agree that Achaia, the *country*, is meant. Thucydides (says Grote) "had never noticed the exact time when the Athenians acquired Achaia as an independent ally, though (in I, 111) he mentions the *Achæans* in that capacity" (v. p. 471, note). "The connexion was natural, as the Achaians were alienated from Lacedæmon by difference of race as well as of government, and would be glad therefore to obtain the protection of Athens. Their ancestors had been expelled from Laconia and Argolis by the Dorians; and the twelve states which composed the Achaian nation were all enjoying a democratical government." A. || Πελοποννησίων depends on ταῦτα. K.

B ἔκτω δὲ ἔτει of the thirty years' truce, i. e. B.C. 440. Ol. 85 [perhaps in the *spring*. K.]. Some chronologists fix the date of the event here mentioned at B.C. 441. Ol. 84, 4. So P., who affixes the date B.C. 440 (i. e. the year following the revolt) to the expedition of Pericles narrated in 116. O. || Πριήνης, *Priéné*, a town of Ionia, nearly east of Samos and not far from Milétus. It was in the vicinity of the Pan-Ionic temple, the sacred rites of which it administered, and hence acquired considerable importance. O. The Milesians were *tributary allies* of Athens. || κατεβῶν τῶν Σαμίων, *raised an outcry against the Samians*. D. || ξυνεπελαμβάνοντο. *took part with the Milesians*. "Chios, Samos, and Lesbos still remained on their original footing as autonomous allies." Grote. || ἄνδρες ἰδιῶται, *private persons*, i. e. individuals of the Samians who had no hand in the government, which was aristocratical. This will account for their intrigues in favour of the Milesians, whose government was democratical. O. || νεωτερίσαι βουλόμενοι τὴν πολιτείαν, *wishing to revolutionize the government* (O.), which was then *aristocratical*. || πλεύσαντες οὖν Ἀθηναῖοι ἐς Σάμον. Plutarch says that the Samians, being commanded by the Athenians to cease from hostilities, refused to obey, whereupon a descent was made upon their island by Pericles. O. The tales of Plutarch (e. g. that Aspasia, who was a native of Milétus, persuaded Pericles to make the attack) are probably borrowed from exaggerated party stories of the day. Grote. || ὀμήρους . . . ἄνδρας. Diod. says that eighty talents were also exacted from the Samians. O. || ἐς Λῆμνον. This island was subject to the Athenians. O. || φρουρὰν ἐγκαταλιπόντες, in Samos. Cf. end of chapter. || τῶν δὲ Σαμίων, κ.τ.λ. See note on ch. 72. The words οἱ φυγάδες must be supplied from *τινες οἱ . . . ἔφυγον*. But the Samian *exiles* (for there

(P. were some who had gone into exile,)" &c. *A.*—τῶν Σαμίων de-
50). pends on τινές. *K.* || ξυνθέμενοι, *having concerted matters = by
previous concert with.* || τοῖς δυνατωτάτοις, *the most influential of
the aristocratical party.* Thuc. often calls the aristocratical or oli-
garchical party δυνατοί (1, 24; 1, 126, &c.): hence also δυναστεία
= an oligarchy: ἐκ δημοκρατίας δυναστείαν καταστήσαντες,
Andoc. de red. 89. Kr. ad Dion. 270.

c δὲ εἶχε Σάρδεις τότε. "Unde conjicias, eum Artaphernis, Darii
Hystaspis fratris, fuisse nepotem. Nam Artaphernes eidem pro-
vinciae præfuerat (V. Herod. v. 25), quæ νόμον τὸν τε Φρύγιον καὶ
Λύδιον καὶ Ἰωνικόν complectebatur. V. id. iii. 127. Diversa erat
ab hac præfectura ἡ στρατηγία τῶν κάτῳ (v. Valckenar. ad Herod.
iv. 18. Schneider. ad Xenoph. Anab. i. 1, 2) sive τῶν παραθαλασ-
σίων ἀνδρῶν (ἀνθρώπων). V. Herod. v. 25; vii. 135. Quæ cum
et ipsa Pissuthnis successori, Tissapherni, data fuerit (v. Thuc. viii.
5), mireris, eam posthac Cyro attributam esse. V. Schneider 1, 1.
An forte rex metuebat, ne, si tanta unius esset potentia, is defectionem
moliretur?" Kr. ad Dion. 352. || ἐπικούρους. *B.* thinks
that these were mercenaries sent by Pissuthnês, but paid by the
Samian exiles. *O.* || διέβησαν refers to the subject contained in
τῶν δὲ Σαμίων. *O.* || ὑπὸ νύκτα in order to conceal their move-
ments. *O.* || τῷ δήμῳ ἐπανεστήσαν, *they rose up against the
democratical party.* "Ἀπόστασις simpliciter est defectio; ἐπ-
ανίστασθαι dicuntur ii, qui non solum in libertatem se vindicaturi
vel omnino conditionem suam meliorem reddituri deficiunt, con-
tenti si illi, a quibus defecerunt, eos non aggrediuntur, sed ultro iis
bellum inferunt." Kr. ad Dion. p. LV. || τῶν πλείστων: not trans-
lated by Valla. If the words are genuine we must suppose that
some of the democratical party seized on some stronghold, and
there maintained themselves. *K.* || κλέψαντες, *bringing away by
stratagem, removing by stealth.* *O.* || οἱ . . . σφίσιν. Gr. 938 (783).
By ἄρχοντες we must understand not only officers, but civil agents
(employés of government). *K.* || Βυζάντιοι. Byzantium fell under
the Athenian control, after the Lacedæmonians retired from the
command of the allies (cf. i. 96, init.), but still retained its Doric
customs and laws, and hence its readiness to unite in the support of
the aristocratical form of government. *O.*

CHAPTER 116.

116 ἐπὶ Σάμου. See n. on 30. || ταῖς . . . ἑκκαίδεκα. Gr. 686 (561,
D c). || ἐς προσκοπήν, *for a reconnoitering.* *O.* || περιαγγέλλουσαι, sc. ἐτυχον οἰχόμεναι. On the present partcp. used to denote the object of a mission, cf. Gr. 1129. So Curt., præmisit indicantes (6, 5, 25). Verbs of declaring often involve the notion of ordering, and so take an inf., like our 'to tell:' = to carry about orders to bring reinforcements.—περιαγγέλλουσαι corresponds to ἐς προσκοπήν in the first member. *O.* || Περικλέους δεκάτου . . . στρατηγούντος (see n. on i. 46, v) = with nine others: one of these was Sophocles the tragic poet. *O.* || Τραγία, *Tragia*, an

(P. island near Lesbos, and probably so called from having once 50). abounded in goats. O. || στρατιώτιδες, *transports*, employed solely for the purpose of conveying troops from one place to another, and from their inefficiency never used in battle, except in emergencies. O. || Χίλων... ἑξήκοσι. See αἱ δ'... βοθηεῖν, *init.*, supra. O. || τείχεσι. To suppose that 'he surrounded the city on the land side with a *triple wall*' (Grote), seems improbable, the utility of more than a *double wall* (one of circumvallation and one of contravallation) being inconceivable. P. with K. understands the *three walls* to refer to the *three land-sides* of the city. So *Bred. aft. Casaub. ad Polyb. p. 178. P.*

PAGE 51.

A ἀπὸ τῶν ἐφορμουσῶν, *from the blockading squadron*. The participle gen. is here defined more distinctly by ἀπό. This use of the preposition is, however, quite rare. O. || ἐπὶ... Καρίας, *towards Caunus and Caria*, "towards Caunus as the spot where he especially expected to fall in with the enemy; but also towards Caria generally, because he could not be certain at what particular place he might find them." A. To show that καὶ τῆς ἄλλης Καρίας is unnecessary, P. quotes *Chrysippus et Stoici*, Cic. Tusc. 4, 59, which Davis illustrates by "Ἐκτορι μὲν καὶ Τρωσί (II. τ. 63), &c. || ἔσαγγελθέντων = *quum nuntiatum esset*. Gr. 1122, § 696, obs. 3. || Φοίνισσαι νῆες = *some Phœnician ships; a fleet of Phœnician vessels*. || καὶ ἐκ τῆς Σάμ., as Pericles from the Athenians. K. || Στησαγόρας, a Samian, which fact furnishes a key to the sentence. O. || ἐπὶ τὰς Φοινίσσας = *ad Phœnicias naves arcessendas*, 'to press the coming of the Phœnician fleet' [lit. for the Phœnician ships], which Pissuthnês certainly seems to have promised, but, as Mr. Grote thinks, never intended to send (vol. vi. 37).

CHAPTER 117.

117 ἐν τούτῳ, *at this time*, i. e. during the absence of Pericles (i. 116, D). O. || ἔκπλουν from their port. || ἀφράκτῳ τῷ στρατοπέδῳ ἐπιπεσόντες (*having fallen* =) *falling upon the unprotected camp*, i. e. upon the camp which was undefended [by a *stockade* (σταυρώμασι), *palisade*, or any *work of defence*]. Gr. 681 (550) § 453, obs. 2. Of course the *naval camp* is meant, in which "the men passed their time when not actually on duty, and where they ordinarily took their meals and passed the nights. The ships were drawn up on the beach in front of this camp, and the fleet was protected against surprise by having a certain number of ships moored afloat and ready manned, which lay off the camp as a sort of look-out or guard; and sometimes also a stockade was made in the sea in front of the ships drawn up on the beach, or they were defended by a palisade, or some similar fortification, raised on the shore itself." A. || τὰς... προφυλακίδας ναῦς, *the look-out ships* (A.) rather than the *guard-ships* (B., D.). || τὰς ἀναναγομένας, "when the look-out ships

(P. were taken, the Athenians had no other resource but to launch 51). their ships in haste, and endeavour to meet them before they could land; and this being done in confusion, and the ships being launched and brought into action separately and in small parties, they were successively overpowered and defeated." *A.* || τῆς καθ' ἑαυτούς, *that which was near to them = neighbouring.* || ἐσεκομίσαντο καὶ ἐξεκομίσαντο, i. e. they had, in respect to their port, free ingress and egress. *O.* || ἐλθόντος δὲ Περικλέους. Cf. 116. —ἐλθόντος, *having returned = ἀπελθόντος*, as Xen. An. 2, 1, 1 (ἐπὶ τὸ στρατόπεδον ἐλθόντες), &c. So in Lat.: *nondum ab exsilio venerat*, Plin. Ep. 1, 5, 10. So Thuc. below, 136, and elsewhere. *K.*

B. Θουκυδίδου, i. e. according to most recent critics, Thucydides, the son of Melesias, and rival of Pericles. If so, as Mr. Grote observes, he "must have been restored from ostracism before the regular time, a supposition no way inadmissible in itself, but which there is nothing else to countenance." I should not consider this a sufficient reason to suppose a *third* Thucydides to be here meant. || ναυμαχίαν μὲν τινα βραχείαν. "Perhaps that in which Aristot. ap. Plut. says Pericles was defeated." *B.* || ἐξεπολιορκήθησαν, *were taken.* It is said by Diod. that Pericles reduced this place by means of battering rams and other warlike machines, which he first invented and used. It is generally conceded, however, that Artemôn of Clazomênæ was the inventor of these warlike machines. *B.* thinks that the city was taken by famine, and that Pericles employed his leisure time in making experiments upon military machines, and that thus the story of his invention of these, and his taking the city by means of them, took its rise. *O.* || χρήματα τὰ ἀναλωθέντα, amounting, according to Diodorus, to 200 talents. But this estimate must have been far too small, since the greater part of the time, there were employed, according to this account of Thuc., not less than 199 triremes, and Isocrates (de Antidosi. p. 69) and Nepos (Timoth. 1) say that 1200 talents were expended in this war. *O.* || κατὰ χρόνους, *at stated times, by instalments.*—κατὰ used *distributively.*

CHAPTER 118.

118 The history is here resumed from 88. || οὐ πολλοῖς ἔτεσιν. *c* The thirty years' truce was concluded in B.C. 445; the dispute between the Corinthians and Corcyræans arose B.C. 436. This would make it about four years after the reduction of Samos that the events (τὰ τε Κερκυραϊκά) took place, narrated in chaps. 24—55, and eight years before the Potidæan war (chaps. 56—66). *O.* || ὄσα πρόφασις, such as the profanity of Cylôn (i. 126), and the treason of Pausanias (128, et seq.). *Sch.* || ἐν ἔτεσι πενήκοντα. "Intervallum ut longissimum facies, i. e. ab ipsius regis discessu Ol. lxxv. 1, auctumno ad Laconum irruptionem, lxxxvii. 2, non integros 49 annos efficies." *Dobr.* "At bellum ab impetu in Platæas factu incepisse existimandum est, cf. ii. 1, et additum est μάλιστα"

(P. (P.), which is translated by Cic. *ferre*. Att. vii. 11, 2. K. Dob. 51). refers to *Galen*, vol. 5, p. 603, 21, as explaining it distinctly to mean *plus minus*, founding the proof on *this* passage and i. 63, and on a passage, without reference, from Andoc. de *Mysteriis*. || ἐγκρατεστέραν κατεστήσαντο, established their empire on a firmer footing (D.) = ἰσχυροτέραν. Sch. Isocr. Archid. § 17, ἐγκρατεστέραν τὴν ἀρχὴν τῶν πολιτῶν κατεστήσατο: and Aristot. Polit. iii., ἐπεὶ γὰρ ἐγκ. ἔσχον τὴν ἀρχὴν Ἀθηναῖοι ἐταπείνωσαν τοὺς Σαμίουσ. See also ἐγκρατῶς, 1, 76. B. || ἐπὶ μέγα . . . δυνάμει. Cf. 2, 97, 4, ἐπὶ μέγα ἢ βασιλεία ἦλθεν ἰσχύος, partitive gen. as with neut. pronouns, εἰς τοῦτο ἀσελγείας, &c. Gr. 858, b (796, 6). || οὔτε . . . τε, *neque—et*. Gr. 1493, d, § 775, 3, a. || εἰ μὴ ἐπὶ βραχύ, except in a slight degree; Dion. π. συνθ. 14, p. 162: τῆς ἀρτηρίας ἐπὶ βραχὺ κινηθείσης (K.) [† except for a short time, B., D.]. || τὸ πλεον τοῦ χρόνου. “Magis Thucydideum videtur τὸν πλεονα seu πλέω τοῦ χρόνου. Nostrum tamen non falsum.” P. Gr. 857, c, end (705) § 442, c. Cf. τὸ πλεον τοῦ χωρίου, 4, 4, 2. || ὄντες takes the time of ἡσύχαζον, and hence is followed by ἀναγκάζονται, opt. of indefinite frequency, except when they were compelled by necessity. O. || πρὸ τοῦ. Gr. 1516, 13 (562, 4) § 444, 5, a. || μὴ ταχεῖς. “Adnotandum μὴ, quod apud participium causale rarius legitur in scriptis Atticorum, velut Demosth. c. Bæot. de nom. § 35, sæpius apud communis dialecti scriptores.” P. K. refers its occurrence to the influence of the infinitive; but as the inf. (an inf. of purpose) is a completing notion, modifying the μὴ ταχεῖς, I do not see how it can affect the negative.

D τὸ δέ τι. Cf. 107. || τὸ . . . ἐξεργόμενοι, and in some measure being prevented by wars at home. One of these domestic wars was the Messenian (i. 101—103), and that carried on with the Arcadians. Cf. Müll. Dorians, i. p. 212. O. || πρὶν δῆ, until [Gr. 1273, b, and note (934) § 720, 2, d, and 848, 5], is to be constructed after ἡσύχαζον . . . χρόνον, the words ὄντες . . . ἐξεργόμενοι being parenthetical. O. || τῆς ξυμμαχίας = τῶν ξυμμάχων, the abstract for the concrete. O. || αὐτῶν = Ἀθηναίων. || οὐκέτι ἀνασχετὸν ἐποιοῦντο, they considered it no longer endurable. || ἐπιχειρητέα, sc. αὐτοῖς. Gr. 773 (618) § 383. || καὶ καθαιρετέα ἢ ἰσχύς, and that their power must be put down. || ἀραμένοις depends on αὐτοῖς, dpt on ἐδόκει, the Lacedæmonians. || αὐτοῖς, as opposed to their allies, whose envoys had been ordered to withdraw whilst the Spartans, as the privilege of their hegemony, deliberated on the question of peace or war.—On μὲν οὖν, cf. Gr. 1179 (1053, 1) § 721, 1. || διέγνωστο (it was decided) . . . σπονδάς. Cf. 87. O. || εἰ (sc. αὐτοῖς) πολεμοῦσιν ἄμεινον ἔσται, whether it would be for their advantage to go to war. The partcp. is used as a complement after certain expressions (mostly impersonal), e. g. it is fit, useful, profitable, good, &c., although the infinitive might be employed with equal correctness. O.—πολεμοῦσι might be taken generally, to those who fought with all their might. But it is plain that the oracle was not indefinite, but expressly in favour of the Lacedæmonians. See 2, 54, 3, and Plut. de Or. Pyth. 19. K. Mr.

(P. Grote observes that the *ὡς λέγεται* shews that "Thuc. was hardly 51). certain that it was really given." || *ἄμεινον*, i. e. *better* than if they acted otherwise, and the comparative is commonly used in applications to *oracles*, &c, "especially in the trite *ὡς καὶ ἄμεινον*, or *τῶς γὰρ ἄμ.* So also Hes. Opp. ii. 368, *μήδ' ἀκινήτοισι καθίζειν, οὐ γὰρ ἄμεινον* : Plut. de Def. Or. *οὐκ ἄμεινον εἶη βαδίζειν* : Æsch. Ctes. 46, *οὐκ ἄμεινον εἶη βουλευσασθαι*, &c." B. Cf. *si melius erit* in Lat. P. || *κατὰ κράτος*, with all their might.

PAGE 52.

A *καὶ αὐτὸς . . . ἄκλητος*. How in their judgement the god fulfilled his promise appears in ii. 54. O. Dio Cass. 852, 63 : *καὶ παρακαλούμενος ὑπ' αὐτῶν καὶ ἀπαράκλητος*. And so in Horat. Od. ii. 18, fin., we have, 'Hic levare functum Pauperem laboribus, Vocatus atque non vocatus audit,' i. e. whether invoked or uninvoked. B.

CHAPTER 119.

119 *αὔθις . . . παρακαλέσαντες*. Cf. 87. || *εἶπον ἃ ἐβούλοντο* = *spoke their minds* ; lit. *spoke what they chose*. O. || *οἱ πλείους*, the majority, partitive apposition with *οἱ τε ἄλλοι*. Gr. 827, a (§ 580). Notice that it is here accompanied by a participial. Cf. Xen. Cyr. iii. 1, § 25. O. || *δεηθέντες . . . ὥστε ψηφίσασθαι*. Gr. 1049 (807). || *κατὰ πόλεις*, city by city. Reference is had of course to the deputies of these cities. O. || *ἰδίᾳ*, apart from. || *καὶ τότε καὶ τελευταῖοι*, these also last at this time as before. Cf. i. 67, § 5.

CHAPTER 120.

120 *οὐκ ἂν ἔτι αἰτιασαίμεθα*, as in their first oration (68). O. || *ὡς οὐ καὶ . . .*, as not having both themselves voted the war . . . and also, &c. The slight inaccuracy is that the *νῦν* is thrown in to suit the then present state of things: the strict sense required would be, *we can no longer accuse you . . . of not having called us together for this purpose* [for you] *now* [have done so]. On *αἰτιᾶσθαι* with *ὡς* cf. Gr. 1214, g, end: on *ὡς οὐ*, 1161 (879) § 742, 1. || *ἐς τοῦτο*, i. e. *τὸν πόλεμον ψηφίζεσθαι*: they had before complained that they were not summoned *ἐπὶ φανεροῖς*: but now they were expressly called together to vote on the simple question *εἰ χρὴ πολεμεῖν*. || *χρὴ γάρ*. The *γάρ* refers to a suppressed clause. "[*Et hoc recte, sive hac re officio suo functi sunt,*] nam qui præsunt," &c. (Ba.), 'we cannot now blame them; but, had they acted differently, we should have had a right to blame them; (for) those who command others should provide for the welfare of others.' A. || *καί* does not belong to *ἄλλοις*, but to the whole proposition, as, indeed, they are also, &c. K. || *ἐν ἄλλοις*, in other things. The Schol. says *ἐν προεδρίᾳ καὶ τοῖς τοιούτοις*. [+ I can hardly agree with K., who would take it in the sense of *amongst others*; when they are in the

(P. *company of others.*) || **ἐκ πάντων** = ὑπὲρ πάντας (Sch.), i. e. it marks out *selection* and pre-eminent distinction. Abresch points out an allusion to the words of Sarpedon, Il. xii. 310, Γλαῦκε, τίη δὴ νῶϊ τετιμήμεσθα μάλιστα "Ἐδρη τε, &c.—τῷ νῦν χορῇ — ἀντιβολῆσαι. Cf. Xen. Anab. i. 3, 37, Ὑμεῖς γὰρ ἐστε στρατηγοί, — καὶ ὅτε εἰρήνη ἦν ὑμεῖς καὶ χορήμασι καὶ τιμαῖς τούτων ἐπλεονεκτεῖτε. B. || **ἐνηλλάγησαν**, *commercium habuerunt*; 'have had intercourse with;' lit. 'have been engaged in dealings with;' properly of things exchanged between merchants in the course of trade; thence figuratively of the general dealings and intercourse of man with man. A., B. The aor. pass. in *mid.* sense as in ἀπαλλαγῆναι, δι-, δια- (κατα-, ξυν-) ἀλλαγῆναι. P. || **τὴν μεσόγειαν**, opp. τοῖς κάτω, refers to those states in the interior of Peloponnesus. O. || **μᾶλλον καὶ μῆ**. See n. on καὶ . . . πλείον, 74. || **ἐν πόρῳ**, lit. *in the passage-way* (O.) [*in the high way of communication* (D.)], i. e. on the sea-coast (ἐν τῷ παράλῳ. Sch.). So we call the sea *the high way of commerce*. The orator has especial reference to Corinth. Cf. i. 7, 13. O. || **κατωκημένους**, 'those who are situated' [*settled in*], 'who inhabit,' found also i. 99, and iii. 34. Hdt. i. 202; iv. 8, ἔξω τοῦ Πόντου κατωκημένον. Plut. Æmil. P. 9, Γαλάτας τοὺς περὶ τὸν Ἰστρον ὠκημένους. Procop. p. 111 (B.) [not in other *Attic* writers: for at Iph. Anl. 706, ὠκίσθαι is not read. K.] Cf. κατωκημένον τὴν οἱ Ἕλληνες λέγουσιν Ἐρυθρίαν νῆσον. Hdt. 4, 8. || **τοῖς κάτω ἦν μὴ ἀμύνωσι** τοῖς κάτω (sc. οὔσι) = τοῖς παραλίοις (Sch.). Observe the order to give emphasis to the τοῖς κάτω. || **κατακομιδὴν**, 'conveyance down to the sea-coast for exportation:' a word peculiar to Th.; though καταγωγὴ is used in the same sense by the Schol. on Pind. Ol. v. 18. Of κατακομιζω, 'to bring down from inland regions to the sea-coast,' examples occur infra vi. 88, and in Herodian, viii. 2, 7. Appian, i. 475. B. Cf. the treatise (Pseud.-) Xen. De Rep. Ath. ii. § 3: οὐ γὰρ ἐστὶ πόλις οὐδεμία, ἣτις οὐ δεῖται εἰσάγεσθαι τι ἢ ἐξάγεσθαι ταῦτα τοίνυν οὐκ ἔσται αὐτῇ, ἐὰν μὴ ὑπήκοος ᾖ τῶν ἀρχόντων τῆς θαλάσσης. A. || **τῶν ὠραίων**, sc. τῶν καρπῶν. O. || **τῇ ἠπειρῳ** refers here to the *inland region* as opposed to the maritime coast. The word has a similar use in i. 142, c; iv. 102, § 4. O. || **κακοὺς κριτάς**, *careless judges*, as are those who feel no personal interest in the object of consideration (O.); *careless, inattentive judges*, from feeling their own interest not to be involved in their judgement. A. B. compares πονηρῷ χρήσεται κριτῷ, Eur. El. 379. || **ὡς μὴ προσηκόντων** = ὡς ἀλλοτρίων, μηδὲν εἰς τὸ συμφέρον αὐτῶν τεινόντων. P. || **εἶναι**, sc. χρή, from what precedes. O.

c **εἰ τὰ κάτω πρόοιντο**, *if they desert (leave in the lurch, L. and S.) the maritime states*. O.—εἰς τοῦτο περιστήσεται τὰ πράγματα ἐὰν τὰ παρόντα προώμεθα. Dem. 3, 9. K. A. follows Bek. in reading προεῖντο simply from confidence in *his* tact. On the forms c. *accentu retracto* cf. Gr. 445 (360). i. § 269, obs. 4. || **ἄν** in *κᾶν* belongs to προελθεῖν. || **οὐχ ἦσσον**, sc. ἡμῶν. || **διόπερ**, *wherefore*, i. e. in consequence of the danger which threatens them in common with the maritime states. O. || **αὐτούς** refers to the inland states. O.

(P. || εἰ μὴ ἀδικοῖντο. The regular form would be ἦν μὴ ἀδικῶνται. K. compares 3, 10, 1; Isocr. 2, 45, and Pl. Conv. 658: εἰ τὰ πάνυ σμικρὰ κρίνοι παιδιά, κρινοῦσι τὸν τὰ θαύματα ἐπιδεικνύντα. The sentence is in such cases begun as if ἄν with the opt. would follow in the consequent clause. Gr. 1295. || ἀδικουμένουσ conforms grammatically to the omitted subject of πολεμεῖν. O. || ἐκ μὲν εἰρήνης πολεμεῖν, to exchange peace for war; lit. to enter upon war from a state of peace, ἐκ denoting the immediate consequence or proceeding of one thing from another. O. Gr. 1140 (863) § 700, 2. || εὖ δὲ παρασχόν, but when a favorable opportunity occurs [Gr. 1140 (863) § 700, 2]. This construction of the partecp. arises from the occasional use of παρέχει as an impersonal, not only in Hdt., but even in Attic writers; as in 4, 85, νῦν γάρ, ὅτε παρέσχεν . . . πειρασόμεθα, κ.τ.λ. (&c.). Eur. El. 1020, καίτοι καλῶς γε σωφρονεῖν παροῖχέ σοι. K. || ξυμβῆναι, to come to terms. || ἡδόμενον (as if χοή, sc. τινά, had preceded, instead of ἀνδρῶν) = from being charmed with. || ἀδικεῖσθαι = se offendi pati (P.), to suffer wrong. Cf. St. Paul, 1 Cor. vi. 7: διατί οὐχὶ μᾶλλον ἀδικεῖσθε; why do ye not rather take wrong? B. || τάχιστ' ἂν ἀφαιρεθείη τῆς ῥαστώνης τὸ τερπνόν. Gr. 959 (758) § 583, 28.

D εἰ ἡσυχάζοι, i. e. if he should not only feel the ὄκνος, but actually indulge it, so as not on any provocation to rouse himself to make a stand: "should he remain quiet" (D.): pres. of continued state. || πλεονάζων. In many connexions πλεονάζειν [opp. ἐλλείπειν] is used of a faulty excess in respect of frequency, magnitude, &c. (e. g. of excess in eating: εἰ μὲν ἔλαθον ἑμαυτὸν πλεονάζων, Isocr. 250, A). Hence it is transferred to the evil consequences of excess, and so, in the case of political successes, to insolence and ambition. Cf. Dem. 117. 5: ἐπειδὴ πλεονάζειν ἐπεχείρουν καὶ περὰ τοῦ μετρίου τὰ καθεστηκότα ἐκίνουν. 958. 21: τοὺς πάνυ δεινοὺς ἐὰν πλεονάζωσιν, ἐπίστασθε ὑμεῖς κοσμίους ποιεῖν. Here Steph. explains it by plus aequo audeo; supra modum efferor; insolesco: though he unnecessarily explains it in our passage by qui frequentiori bellorum successu utitur. || οὐκ ἐντεθύμηται, considers, reflects, in the sense of a pres. like ἐγνωνκα. K. (after Heindorf), who compares for the use c. partecp. And. 4, 18, ἐνθυμούμενος ὑμῖν οὐδὲ τοῦς κακούργους ἀσφαλές εἰς τὸ δεσμωτήριον ὄν ἀπάγειν. Cf. Gr. 767, 3 (614, b) § 399, obs. 2. || θράσει ἀπίστω, by a groundless confidence; i. e. a confidence on which no sure reliance can be placed. || κακῶς γνωσθέντα, badly planned. O. || ἀβουλοτέρων. H., B., G. retain τυχόντα, but Bek., P., A., K., and B. adopt τυχόντων [i. e. οἱ ἐναντίοι ἀβουλότεροι ἐτυχον]. The MS. authority is divided equally, but the Schol. reads τυχόντα. || κατωρθώθη, have succeeded; or (as pres. in a general gnōmē) succeed. Gr. 753 (604) § 402, 1. || καὶ . . . ἄ, and there are still more which. Supply ἐστὶ after πλέω. "Si ἄ abesset, concinnior esset oratio." Haack. || ἐς τούναντίον . . . περιέστη, in contrariam partem conversa sunt (G.); "have on the contrary come to a disgraceful issue." D. || ἐνθυμεῖται . . . ἐπεξέρχεται, for no man conceives his

(P. *plans and executes them with equal confidence.* The ὁμοία τῷ 52). πίστει (ὁμοία, Reiske's conjectural emendation for ὁμοῖα, which A. retains) relates to both the *co-ordinate* but *antithetical* notions ἐνθυμῆται and ἔργῳ ἐπεξέρχεται. The next clauses show that the *inequality* consists in the *execution's* having the *smaller* share. Cf. chap. 140, init.: οὐ τῇ αὐτῇ ὀργῇ . . . καὶ . . . || ἀλλὰ . . . ἄλλείπομεν gives the reason or ground of the dissimilarity spoken of, viz. that plans are devised in a state of *security* (μετ' ἀσφαλείας), but in a measure fail in their execution through the influence of *fear* (μετὰ δέους). O. || δοξάζομεν. *we think matters over; form our plans*; a varied repetition of ἐνθυμῆται. O. || ἄλλείπομεν, sc. ὧν ἐνεθυμούμεθα (O.): better to take it *absolutely* = "*we fail.*" K. compares Soph. Aj. 1379: ξυμπονεῖν καὶ μηδὲν ἐλλείπειν.

CHAPTER 121.

121 Having laid down some general principles, which should regulate the redress of grievances, the Corinthians now proceed to show their readiness to act in accordance with these principles. They take up arms because they have suffered injury (ἀδικούμενοι), but, when their wrongs are duly avenged, they are ready to cease from war. O. || τὸν πόλεμον ἐγείρομεν. Hom. Il. xi. 213, ἔγειρε δὲ φύλοπιν αἰνῆν: but it is used by Xen. Hipp. 1, 19. Polyb. 15, 1, 2. B., K. πόλεμον ἐγείρειν. Xen. Hipp. 1, 19. Polyb. 15, 1, 2. B.

PAGE 53.

A ὅτ' ἂν ἀμυνόμεθα, *when we have avenged ourselves upon.* Observe that it is the subj. of *aor.* 1 (not of the pres.). || ἐν καιρῷ, *at the proper time.* O. || κατὰ πολλά, *for many reasons,* as in 123. || ἐς τὰ παραγγελλόμενα ἰόντας, *proceeding to the execution of orders.*—παραγγέλλειν is the *verb. propr.* of an officer commanding his troops to do this or that. Obedience to commands (i. e. *subordination*) was peculiarly characteristic of the Dorians. K. || ἰσχύουσιν, sc. the Athenians. || ἐν Δελφοῖς. B. thinks, that in consequence of the thirty years' truce, Delphi was probably again brought under the Lacedæmonian influence. B. || δάνεισμα. Money could be borrowed from these sacred treasuries, but only in cases of urgency, and on condition of their being faithfully repaid. O. || ὑπολαβεῖν, *subducere*, to draw away, i. e. to rob them of their foreign sailors. The ὑπο- denotes a *furtive* abduction. || τοὺς ξένους . . . ναυβάτας refers not, as B. thinks, to seamen enlisted from the Euxine, Thrace, Asia Minor, Syria, Egypt, Africa, and Italy, as no mention is made of these barbarians in the Athenian fleet, but to those drawn by superior pay from the maritime states and islands friendly to the Athenians. O. || ὠνητή may probably here mean, not *mercenary* only, but *purchaseable.* P., K. || ἂν τοῦτο πάθοι, sc. τὸ ὑπολαμβάνεσθαι τοὺς ναυβάτας.

B ἀλίσκονται, *they are taken; are ruined.* The pres. ἀλίσκομαι

(P. has the meaning of a *perfect*: and the (virtual) *perfect* denotes the certainty of the future event by describing it as realized. || εἰ ἀντίσχοιεν, . . . μελετήσομεν. The regular form of the *protasis* would, of course, be ἦν ἀντίσχωσιν. Pl. Leg. 658: εἰ τὰ πάνυ σμικρὰ κρίνοι παιδία, κρινούσι τὸν τὰ θαύματα ἐπιδεικνύντα. K. Isoc.: εἰ θέλομεν σκοπεῖν, εὐρήσομεν. Gr. 1295 (946) § 855, b. || δήπου, opinor, I presume. || καθαιρετέον, not may be attained (D.), but must be overcome; their present superiority in point of skill must be outdone by us through practice. || χρήματα, with ref. to chap. 80; cf. 141. || ἐς αὐτά, for this (purpose). The neut. pl. of many pronominal adjectives is often used with no perceptible difference from the sing. || ἢ, or = or if not. || δεινὸν . . . εἰ . . . οὐκ ἀπεροῦσιν, ἡμεῖς δ' . . . οὐκ ἄρα δαπανήσομεν. In each clause we have here οὐ after εἰ (which is regularly followed by μὴ). Butt. (who has ably treated this and some similar passages where δεινὸν εἰ is followed by μὲν . . . δέ) says (1) the first οὐ is used because a positive and notorious fact is assumed; (2) in the second clause the construction imperceptibly passes into the form and tone of a question implying surprise and conveying reproof: = οὐκ ἄρα δαπανήσομεν (where the ἄρα is quite in place). Andoc. Myst. p. 13: οὐκ οὖν δεινὸν εἰ ὑπὸ μὲν τούτων διὰ τοῦτ' ἂν ἀπωλόμην . . . ἐν ὑμῖν δὲ κρινόμενος, οὐ σωθήσομαι; Lys. 12, 36: οὐκ οὖν δεινὸν εἰ τοὺς μὲν στρατηγούς—θανάτῳ ἐζημιώσατε· τοὺτους δὲ δὴ—οὐκ ἄρα χροῖ κολάζεσθαι; K. || φέροντες οὐκ ἀπεροῦσιν (fut.) = καμοῦνται, not, shall refuse to contribute (D.), but shall grow tired of contributing. || ἐπί = with a view to. Gr. 1425, b, 5 (1031) b, 5) § 634, 3.

c αὐτὰ ἀφαιρεθέντες. Gr. 959 (758) § 583, 28. || αὐτοῖς τοῦτοις, by means of this very money, as it would be made the instrument of Athenian tyranny. [† Not, on this very point of money. A.]

CHAPTER 122.

122 ὁδοὶ πολέμου, ways of carrying on the war. Cf. *bellorum vias*. || ἀπόστασις. B., P., &c., explain this in the active sense, "the causing their allies to revolt." We must not, however, suppose this to be the meaning of ἀπόστασις: it only expresses the revolt of their allies, but here implies, from the context, that this was to be brought about or encouraged by the agency of the Peloponnesians. This way of viewing the passage does away with K.'s objection that the word has not the meaning attributed to it, of exciting to revolt. || ἐπιτειχισμὸς τῇ χώρᾳ = τὸ ἐπιτειχίζειν τῇ χώρᾳ, the raising of works (or border-fortresses) to annoy their country. See ch. 142, 3, where Pericles mentions the two different methods of ἐπιτειχισίς, "the one," as A. explains it, "by founding a city in the neighbourhood of Athens, strong enough to interfere with her trade, and be a check upon her power, πόλιν ἀντίπαλον: the other by merely raising one or two forts in Attica, as strong-holds for plundering parties to keep the country in constant annoyance and alarm." D. Some think that this is put into the mouth of the orator by the historian, since Alcibiades suggested it to the Lacedæmonians when he

(P. revolted from his country. But the declaration of Thuc. (i. 22, *init.*) 53). forbids any such supposition, and there is nothing wonderful that the suggestion should have been made, and yet overlooked, until proposed in a subsequent stage of the war, from another source. O. aft. B. || ἡκιστα γὰρ πόλεμος ἐπὶ ῥητοῖς χωρεῖ, *for if one thing takes a fixed and definite course less than another, it is war.*—ἐπὶ ῥητοῖς, lit. on definite terms or conditions. || αὐτὸς δὲ, κ.τ.λ., *but adopts most of its contrivances from itself to suit the occasion.* D. || ἀφ' αὐτοῦ = by its own suggestion, &c. || ἐν ᾧ ὁ μὲν εὐοργήτως, κ.τ.λ. The connexion of the argument is rather obscure. Perhaps the speaker wishes to disclaim being influenced by passion in urging war against Athens so vehemently. He had disclaimed it indeed before, at the end of the 120th chapter, but here again he repeats his protest against the admission of anger into their deliberations: let them not begin the war under the influence of passion, but coolly and resolutely; for they have causes for hostility sufficient to prevail on them, even when considered with the coolest temper. A.—ἐν ᾧ = διό (*wherefore*). Schol. The interpretation of Haack is preferable, *qua in re, in these circumstances.* O. || εὐοργήτως = *in a cool temper; with coolness and deliberation; opp. ὀργισθείς.* It denotes a wise or proper controul over one's passionate feeling.—ὁ εὐοργήτως προσυμιλήσας, *he who deals with it with good temper.* D. || JN. οὐκ ἐλάσσω, *non leviter.* P. || JN. πταίει περὶ αὐτόν. P. || ἡμῶν ἐκάστοις, i. e. to individual states of our confederacy. O. || ἀντιπάλους, *our equals: states not more than equal in strength and resources to one of us singly.*

D οἰστὸν ἂν ἦν, *it would be endurable, might be borne, i. e. the contest would be such, that the individual state engaged in it could endure the struggle, and perhaps maintain it successfully.* O. || νῦν δέ = *but now, but as it is; "ut vero se nunc res habet."* || εἰ καὶ δεινὸν τῷ ἀκοῦσαι, *though this may be hard for any one even to hear.* The idea is, that defeat, so unwelcome a word to one's ears, is still more to be deplored, when its effects are taken into account. || ἡ ἀντικρὺς δουλείαν † not, *downright slavery* (D.), as if it were τὴν ἀντικ. δουλείαν, *but slavery outright; slavery face to face; considered as directly and fully confronting a person.* || ὁ καὶ . . . ἐνδοιασθῆναι ἐνδοιάζειν, *dubitare.* Here ἐνδοιασθῆναι = *to be doubtfully expressed; to be misdoubted.* A. translates 'that it should be pronounced as within possibility applicable to it' (the Peloponnesus). D., 'to be even mentioned as contingent.'—ὁ ἐνδοιασθῆναι = καὶ τοῦτο ἐνδοιασθῆναι. || κακοπαθεῖν, sc. αἰσχρόν ἐστι. || ἡμεῖς δὲ οὐδ' ἡμῖν αὐτοῖς, κ.τ.λ., *whereas we do not secure it (αὐτὸ τὸ ἡλευθερωθῆναι implied by ἡλευθέρωσαν), but, whilst we think it right to put down the tyrants of a single city, we allow a tyrant-city to be established [in Greece].* || ἐγκαθεστάναι = ἐγκαθεστηκέναι.

PAGE 54.

A οὐκ ἴσμεν, κ.τ.λ., *we do not understand how such conduct (is cleared =) can be cleared of (one of) the three greatest evils, either*

(P. *folly, or cowardice, or carelessness.* || οὐ γὰρ δὴ, κ.τ.λ., *for you assuredly had not escaped these, when you betook yourselves to that contempt which has injured so very many, and which from ruining many has received the opposite name of folly.*—μετονομάζομαι ὄνομά τι = ἐκ μετονομασίας ὄνομά τι κέκλημαι. In the Greek idiom καλεῖν τινα ὄνομα = *to call a man by a name*: and so ὀνομάζειν τινὰ ὄνομά τι. Hence in the pass. ὀνομάζομαι ὄνομά τι, *I am called by a name*; μετονομάζομαι ὄνομα, *I am called by a changed name (or by a change of name)*. The meaning is: *is it only from one of those mental defects, and not from any real and well-grounded confidence in your superior strength, that we must consider the contempt for the Athenians you have hitherto displayed to be derived?* L., K. The play on the words καταφρόνησις and ἀφροσύνη can hardly be preserved in English: “A sense of your adversaries’ inferiority is so fatal a feeling to those who entertain it, that it more fitly deserves to be called *nonsense*.” A.

CHAPTER 123.

123 ἥ . . . τοῖς νῦν συμφέρει, *than is expedient for what is doing now.* D. || περὶ δὲ τῶν ἔπειτα μελλόντων, *and from regard to what may occur hereafter we must undergo additional toil now by upholding what is present.* || ἐπιταλαιπωρεῖν προσθεῖναι τὸν πόνον, *Schol.: labores ultro suscipere, Lat. vers.; novos labores perpeti (Bét.)*. K. thinks μελλόντων should be omitted, but though τῶν ἔπειτα or τῶν μελλόντων would either of them do singly, yet “*the two together form a better antithesis to προγεγενημένα*. Cf. also ἐν τῷ τότε παρόντι, chap. 95.” P. || τὰς ἀρετάς. P., K. give ἀρετάς the same meaning that ἀρετή appears to have in 33: = *virtutis existimatio*. P.—τάς would then refer to the credit that *belongs to* and *arises from* each action severally.

B εἰ ἄρα, *si forte*. Gr. 1449, e (1046) § 788, δ. || προφέρετε προέχετε, *you have a superiority*. || τῇ ἀπορίᾳ = ὑπ’ ἀπορίας κινήθεις ἐκτησάμεθα (*Schol.*), from the influence of want. || ἐκτῆθη, here in a *passive* sense. || κατὰ πολλά, *on many grounds*. || χρῆσαντος: for the oracle alluded to, see end of chap. 118. || τὰ μὲν . . . τὰ δέ, *partly—partly (= some—some)*. Gr. 699 (562) § 444, δ. || φόβῳ, i. e. of being enslaved. K. || ὠφελία, *from the advantage* which the weakening the power of Athens would confer upon many. || ἄς γε, *quas quidem = since (or seeing that) . . . them*. || νομίζει, the thought of the god is *inferred*: when he bids you go to war, he *plainly* is of opinion, &c. || παραβεβάσθαι, *to have been violated: παραβαίνω. κελεύων = when he bids you, or (causally) since he, &c.* The perf. pass. -βέβαμαι occurs in other compounds, e. g. ξυμβεβάσθαι, 8, 98, 2. ἀναβεβαμένος, Xen. Hipparch. 14, 3, 4, with these exceptions the form does not appear to occur in Attic. ἰβάθη is about equally rare. K.

CHAPTER 124.

- (P. πανταχόθεν, on every ground. || υπάρχον, quum liceat. Gr. 54). 1140 (863) § 700, 2 [† not, since you have good reason for going to 124 war, D.]. || εἴπερ si quidem. Gr. 1464 (1053, e) § 734, 3: it is c not implied that the fact is really uncertain, but only that the speaker does not decide it. || βεβαίότατον, is the surest guarantee (K.), or the most stable of all grounds of reliance (O.) [† not is most certain, A., D.].—Both τάδε and ταῦτα refer to πολεμῆν. K. || οὔσι Δωριεῦσι, as being a Corinthian colony. || πολιορκουμένους, cf. chap. 64. || μετελθεῖν, to seek after: “to vindicate,” i. e. to defend it if menaced; or restore it if it had been taken away. K. || ὡς, as = since. || περιμένοντας = dum moramur (H., G.). “Περιμένοντας is, as G. observes, the accusative of subject; and what is first understood as a whole (the Peloponnesians and their allies, the Potidæans, &c.) is then put *ex parte*.” B. || τοὺς μὲν, sc. ἡμῶν. || τοὺς μὲν ἤδη βλάβ., sc. the Corinthians themselves. We must consider οὐκ ἐνδέχεται, ‘it cannot be,’ as equivalent to, it must not be; it cannot be permitted (that some of us should be injured already, and others . . . should suffer the same treatment at no long time after them). || οὐ τολμῶντες οὐ rather than μὴ (though after εἰ), on account of the antithesis, οὐ τολμῶντες δὲ being opposed to ξυνελθόντες μὲν. Gr. 1189. § 746, 1. || ἀλλά is opposed to the preceding μὴ μέλλετε. || ἀφίχθαι may be either venisse or ventum esse, i. e. may be resolved into ἀφίγμεθα (vēnimus) or ἀφίκται (ventum est). K. || τῆς δ’ . . . εἰρήνης, κ.τ.λ., the peace that will result from it and last longer: “the more lasting peace that will result from it.” D.
- D. ἀπ’ αὐτοῦ = ἀπὸ τοῦ αὐτίκα δεινοῦ. || διὰ πλείονος, as δι’ ὀλίγου often. || ἐπιθυμήσαντες. On the partep. aor. cf. Gr. 1149 (870). || ἐκ πολέμου, as a result of war = by war. || μᾶλλον, i. e. more than by mere negotiations. || πολεμήσαι = to commence a war (the aor. denoting what K. calls the entering upon actuality). Gr. 743 (597). || οὐχ ὁμοίως, i. e. not so free from danger as a peace that is founded on a preceding war. K. || διανοεῖσθαι, sc. ἄρχειν, and cf. chap. 1, τὸ δὲ καὶ διανοούμενον.

CHAPTER 125.

- 125 ἀφ’ ἀπάντων ἤκουσαν· μαρθάνειν ἀπὸ τινος is common, but not ἀκούειν ἀπὸ. K. || ἐξῆς, in succession.

PAGE 55.

- A τὸ πλῆθος, the majority; it was an article in the treaty, κύριον εἶναι ὅτι ἂν τὸ πλῆθος τῶν ζυμμάχων ψηφίσηται. A. || δεδογμένον δέ = but though this was resolved upon. Gr. 1140 (863) § 700, 2. || ἀδύνατα. Gr. 773 (618) § 383. || πρόσφορα, suitable. || ὅμως δέ. D. translates it (aft. P.) “a year however did not pass while

(P. *they were settling all that was necessary, but less:*" i. e. he opposes 55). ὅμως δέ to the statement that it was *impossible* for them to commence the war at once; still, however, they were prepared to do so in something less than a year. K., however, opposes ὅμως δέ to καὶ μὴ εἶναι μέλλησιν, and considers the statement to mean that *nevertheless* the time taken was considerable: "still, however, there was consumed not indeed a [whole] year, but [something] less;" implying that it was nearly a year. I think he is right.

CHAPTER 126.

126 δ τι μεγίστη, *quam maxima*: usually written ὅτι μεγίστη. || ἦν μή τι ἐσακούωσι, *in case they should not pay any attention to their demands: in case they should not listen to them [at all]*. Observe ἦν with the subj. in connexion with ὅπως . . . εἶη. || πρῶτον μὲν. The further demand is not stated till the beginning of chap. 139. || ἐκέλευον. On the impf. cf. Gr. 749 (602).

B τὸ ἄγος ἐλαύνειν τῆς θεοῦ ἄγος is properly = *piaculum*, and τὸ ἄγος ἐλαύνειν (= *piaculum exigere*. Justin 7, 2), 'to drive out the abomination of the goddess,' is a regular expression, meaning to drive out the persons on whom the guilt of sacrilege rested.—ἄγος is what is technically called a *verbum medium* (one that may be taken in a good or a bad sense) like *sacer*, and implies set apart or devoted to some god, whether for good or for evil. Τὸ ἄγος τῆς θεοῦ is then "the accursed thing devoted to the vengeance of the goddess, or that would draw down her vengeance." Cf. Hdt. vi. 91. A. The blow was aimed at Pericles, who was connected with the Alcmaeonidæ, on whom this taint of hereditary guilt rested. || τοιόνδε, Gr. 1011 (793) § 655, 6. || Ὀλυμπιονίκης. ἀνὴρ Ἀθηναῖος. He gained the victory in the δίαυλος, Ol. 35. K. thinks it possible that the three notions should be taken together: = τῶν Ἀθηναίων ἀνὴρ Ὀλυμπιονίκης, as Hdt. speaks 5, 71. || τῶν πάλαι depends on ἀνὴρ, cf. 6, 54. || τῆ τοῦ Διὸς τῆ. Cf. in 23, ἡ . . . βλάβασα, . . . ἡ λοιμώδης νόσος. || καταλαβεῖν. So Xen. An. 7, 6, 44: ἀναιρεῖ αὐτῷ ἀπιέναι.—ἀναιρεῖν is the *verbum propr.* to denote the response of an oracle. || ἐπῆλθον (the best MSS.). Gr. 644 (525) § 385, b. || Ὀλύμπια, Ol. 43, 1. Corsini. || κατέλαβε. According to Hdt. (5, 71) he attempted to do so, but did not succeed. || ὡς ἐπὶ τυραννίδι, with a view to a tyranny = with a view to establishing a tyranny. The use of ὡς before such prepositions as πρὸς, ἐπί, &c., in expressions denoting a person's *object*, *view*, &c., does not imply that the *object* was not *really* pursued, or the *view* *really* entertained. Cf. Gr. 1513, c. || νομίσας (= *ratus*). Gr. 1149 (370). || ἐαυτῷ τι προσήκειν, and that it had some reference to him, i. e. "that it was a very proper time for him." D.

C εἰ δὲ ἐν τῇ Ἀττικῇ . . . ἡ μεγίστη ἑορτὴ εἶρητο should be resolved thus: *but whether when the greatest festival was said it was in Attica or any where else: = but whether by the greatest festival that in Attica or somewhere else was meant.* || ἔτι, any further. || κατενόησε, considered. || Διάσια. This was a great festival cele-

(P. brated at Athens in honour of Zeus, in which all the people took 55). part. It took place without the walls of the city, a circumstance favorable to Cylon, as those who would have opposed him were thus drawn out of the city. O. || ἐν ἧ, κ.τ.λ. = πανδημει ἑορτάζουσι, θύουσι δὲ πολλοὶ, κ.τ.λ. (Sch.), many of them not victims, but sacrifices peculiar to the country, or 'country-offerings.' D. The Schol. says θύματα, τινὰ πέμματα εἰς ζώων μορφᾶς τετυπωμένα, little figures of animals in dough or paste. Thus in Hdt. ii. 47, we read that on a certain festival in Egypt, in which swine were sacrificed, the poorer people offered little figures of dough or paste, made into the shape of swine and baked. || αὐτούς = him and his party. || ἐπιγιγνομένου, properly *accedente*, fresh portions being added to the time already spent, "as time went on." || τρυχόμενοι, being worn down, tired out. || αὐτοκράτορσι, with full powers.

D ἄριστα, for the best, not adverbial. K. || τότε δέ, for then, i. e. in those days: the power of the Archons being greatly curtailed by Solon. || φλαύρως (= κακῶς, πονήρως) εἶχον, were in a wretched state. P. remarks that Thuc. also uses φαῦλος for the adj. but φλαύρως for the adverb. || ἀναστήσαντες, lit. having made them stand up, having induced them to rise: the *verbum propr.* of making a suppliant quit an asylum. || οἱ τῶν Ἀθ., κ.τ.λ., those of the Athenians to whom the guard had been intrusted; 'those of the Athenians who had been commissioned to keep guard.' D. Gr. 910 (719) § 584, 2. || ἀποθνήσκοντας, dying = on the point of dying, ready to die. || ἐπὶ τῶν σεμνῶν θεῶν = apud venerandas deas, i. e. in the temple of the awful goddesses.—τῶν σεμνῶν θεῶν is euphemistically put for the *Erinyes*. The temple of these goddesses was between the citadel and the Areopagus, which illustrates the use of ἐν τῇ παρόδῳ. O. Arist. Eq. 1311: καθῆσθαι μοι δοκῶ ἐπὶ τῶν σεμνῶν θεῶν. K. || ἐν . . . βωμοῖς, ad aras. || ἐναγείς . . . τῆς θεοῦ, accursed of the goddess. O.

PAGE 56.

A τὸ γένος of the Alcmaeonidæ. || στασιαζόντων, divided into factions. This was when Isagoras was leader of the oligarchy in Athens, in opposition to Cleisthenes. Between Isagoras and Cleomenes there had been previously formed a connexion of friendship and hospitality, and hence the Spartan king came to the aid of his friend. Cf. Hdt. v. 70, seq. O. || ἀνελόντες· ἀνορούξαντες. || κατήλθον refers to those who had been driven out. || ἔτι, i. e. in the time of Thucydides.

CHAPTER 127.

127 δῆθεν, de *fictâ causâ*, = as they professed or pretended. "It does not occur in any other passage of Thuc. prefixed, as it here is, to the cause alleged; nor indeed in any other writers except the more recent ones." K. || πρῶτον, before all things, principally. || εἰδοτες δέ = but really because they knew that Pericles was implicated in

(P. *it.* || αὐτῷ = τῷ ἄγει. || μητέρα, i. e. Agaristê, the grand-56). daughter of Megacles the son of Alcmaeon, a direct descendant of Alcmaeon the founder of the family, who flourished B.C. 1100. O. || ἐκπεσόντος αὐτοῦ, *if he were exiled.* || προχωρεῖν, *would succeed.* On the inf. pres. without ἄν, cf. Gr. 1089 (830) § 405, obs. 2. || τὰ ἀπὸ τῶν Ἀθηναίων = *their business with the Athenians;* i. e. what they required of the Athenians.

B τοῦτο, i. e. banishment. || οἶσειν refers to the subject of ἡλπιζον. || ὡς . . . ὁ πόλεμος, *as though the war were in part occasioned by his misfortune.* The Lacedæmonians knew well that the Athenians would refuse to banish Pericles, and, by making this one of the grounds of the war, they hoped to place him in the odious position of being, in a manner, the author of all the calamities which would result from it. The article in τὸ μέρος, as A. remarks, is employed in reference to the relative term, τὸ ὅλον, or τὸ πᾶν, the part being opposed to the whole. O. || τὸ μέρος, *in its degree; in part.* || τῶν καθ' ἑαυτόν, *of those in his time = of his contemporaries.* || ἄγων, *leading, guiding = taking the lead in* || ὄρμα (*instigated*) τοὺς Ἀθηναίους. This opposition of Pericles to the Lacedæmonians is ascribed by the Athenian comic writers to the influence of Aspasia. But the bitterness of spirit with which the charge was made shows its falsehood, or at least its gross exaggeration. The reasons which Pericles himself assigns for persuading the Athenians to go to war with the Lacedæmonians may be seen in his speech (i. 140—144). O. Cf. Grote, vol. vi. p. 131, sqq.

CHAPTER 128.

128 τὸ ἀπὸ Ταϊνάρου ἄγος, *the pollution occasioned by the affair at Tænarus* (B.): the ἀπό denotes the taint of pollution as proceeding from Tænarus as its source or origin. || ἀπαγαγόντες διέφθειραν. It was probably the memory of this outrage which occasioned in part the third Messenian war. O. || καί before σφίσιν belongs to the whole sentence (K.): *wherefore even they themselves believe that,* &c.—On σφίσιν αὐτοῖς as a secondary reflexive, cf. Gr. 996 (784, b).

c τὸν μέγαν σεισμόν. Cf. 101. If the opinion obtained currency, that this earthquake was sent as a judgement for the outrage here spoken of, it will readily be seen how this apparent interposition of the gods in their behalf must have excited the Helots to strike once more for freedom. O. || Χαλκιοίκου. Chalciaecus = *'dwelling in a brazen house, of the brazen house,'* was an epithet of Athênê at Sparta. See Pausanias, iii. 17, § 3. When it is said that the chapel was of brass, it means probably that the walls were hung with plates of that metal, or rather of bronze, like the walls of what is called the Treasury of Atreus at Mycenæ. A. || μεταπεμφθεῖς . . . Ἐλλησπόντῳ. Cf. 95. This event took place B.C. 478, Ol. 75, 3. O. || ἀπελύθη μὴ ἀδικεῖν, Gr. 1176 (883) § 749, 1. Cf. chap. 95, fin. || Ἑρμιονίδα, a *Hermionian trireme.* Hermiônê was a city in the Lacedæmonian

(P. confederacy. It seems that some of these petty states, though they 56). kept ships, seldom manned them; and it may be imagined that Pausanias had sufficient influence with the administration of that state, to procure the use of the ship in question. Indeed, it seems to have been thought by persons of distinction unworthy of them to use any ship but a trireme. Thus, Alcibiades went on the first expedition to Sicily in his own trireme. *B.* || *ἄνευ*, without the authority of. || *πράσσειν* (to transact) depends on *ἀφικνεῖται*. So Soph., *μανθάνειν ἤκομεν*, *Æd. Col. 12.* Cf. Gr. 1037 (809) § 669, *e.* || *τὸ πρῶτον*, i. e. before his recall to Sparta from his command at the Hellespont. The historian now goes back, and furnishes us with the reason of this recall. This explanatory parenthesis extends to the end of chap. 130, where the history is then resumed from his return to the Hellespont as a private person. *O.* || *ἐνεχείρησεν* (the reading of several good MSS. for *ἐπεχείρησεν*). || *εὐεργεσίαν . . . ἐς βασιλέα κατέθετο*, he laid the king under obligation; lit., he laid up a favour with the king, the metaphor being taken from a deposit of money or any valuable for safe-keeping in the hands of another. *O.*

D *ἀπὸ τοῦδε*, from the following circumstance. Gr. 1011 (793) § 655, 6. || *Βυζάντιον γὰρ ἔλων, κ.τ.λ.* Cf. 94. On *γὰρ* inceptive, Pr. Intr. ii. 173. || *τῇ προτέρα παρουσίᾳ*, when he was there before. *D.* The prep. *ἐν* is usually expressed when the substantive does not denote, but only implies a time. But Thuc. has some exceptions, e. g. *τῇ (προτέρα) ἐκκλησίᾳ*, &c. Gr. 902, *fn.* (714) § 606, obs. 1. || *βασιλέως προσήκοντες*, connexions of the king. The participle here has the force of a substantive. *O.* || *ξυγγενεῖς* is more general, including connexions by marriage. || *οἷ* should perhaps be omitted. *Bek.* || *κρύφα τῶν ἄλλων ξυμμάχων*. Gr. 1516. || *τῷ δὲ λόγῳ*, but as he gave out. || *ἀπέδρασαν (ἀποδιδράσκω)*, had run away from. Gr. 938 (743) § 548, 1. || *Γογγύλου*. After the apprehension of Pausanias, Gongylus settled in Mysia, where the king bestowed upon him several towns, as the reward of his treachery. Xenophon, on his arrival in Mysia with the Cyrean forces (B.C. 399), found the widow of Gongylus still living and in the vigour of age. She must therefore have been much younger than her husband. His sons, Gorgion and Gongylus, on Thibron's arrival with the Lacedæmonian forces, surrendered their towns to him and joined the Greeks. *O.* || *ἐπεμψε . . . Γόγγυλον*. It is probable that Gongylus left Byzantium soon after the pretended escape of the prisoners, although some think that he went in company with them. As he was their keeper, he could better connive at their escape by remaining behind and continuing in command, than though he had left with them. He could easily overtake them, after they had got beyond the reach of the Greeks. *O.* || *αὐτῷ*, i. e. the Persian king. || *τούσδε* refers to the captives as being present when the letter was read to the king. According to Dahlmann, this negotiation took place B.C. 477. Cf. *Class. Mus.* i. p. 188. *O.*

PAGE 57.

(P. **δορί**, a poetic form for **δόρατι**, retained by the Attic prose writers in the phrase, **δορὶ ἐλείν**, *to take a prisoner of war*. || **γνώμην ποιῶμαι**, *I have it in mind = it is my intention*. Notice the change from the third to the first person. So Xen. Hell. 5, 1, 31, **νομίζει . . . ἐγὼ πολεμήσω**. K. || **σε . . . ἀρέσκει**. This construction *c. acc.* is old Attic. So Eur. Or. 204, **οὐ γὰρ μ' ἀρέσκει**, and Hippol. 106 and 184. Aristoph. Plut. 353. B. This is the only passage in which Thuc. uses the *acc.* P. || **ἐπὶ θάλασσαν**, "*est in Asiam Minorem*." G. || **τοὺς λόγους ποιησόμεθα**, *we may in future correspond*. O. Cf. Gr. 1248 (923) § 826, 2.—**τούς** = those that will be necessary; that belong to the subject.

CHAPTER 129.

129 **Ἄρτάβαζον**, *Artabazus*. He was son of Pharnaces, and one of the most faithful and distinguished of the generals of Xerxes. He accompanied the king in his retreat as far as the Hellespont, and then returned to Pallênê, took Olynthus, and laid siege to Potidæa. Being unsuccessful in his attempt to take the place, he joined Mardonius, and after the battle at Plataea, which took place contrary to his advice, he fled with 40,000 men across the Hellespont into Asia. The king could not have entrusted to better hands this important and delicate negotiation with Pausanias. O. || **τὴν τε Δασκυλίτιν σατραπείαν**, *the satrapy of Dascyliotis*. "This satrapy of Dascylium comprehended the cities of the Hellespont, Bithynia, and Paphlagonia, extending along the southern shore of the Hellespont, the Propontis, and the Euxine. It took its name from Dascylium, an inconsiderable town on the shore of the Propontis, where the satrap resided, and had a castle surrounded by a park or chase, such as was commonly possessed by the Persian governors. This was the province of which Pharnabazus was afterwards satrap." A.

B **Μεγαβάτην**, *Megabatês*, is thought by many to be the same as the person of that name, belonging to the royal family of the Achæmenidæ, and the cousin of Darius and Artaphernes, and whose daughter Pausanias designed to marry. Cf. Smith's Dict. Gr. and Rom. Biog., and Mythol. ii. p. 1006. O. || **ἀπαλλάξαντα**, *having dismissed, or, suspending Megabatês*. D. || **ἐπιστολὴν ἀντεπετίθει**, *gave a letter in reply*. O.—**τε** stands here as if **ἀντεπετίθει** were not to be added afterwards. Similar anacolutha occur 3, 36, 2: 7, 14, 2. || **διαπέμψαι** depends on **ἀντεπετίθει**, which has in it the sense of **ἐκέλευε**. We might construct **ἐπιστολὴν** in dependence on **διαπέμψαι**, as it belongs in sense to both verbs. O. || **τὴν σφραγίδα** is here taken in the sense of **σφράγισμα**, *the impression of the signet*, which was affixed to letters giving them the stamp of royal authority. Of course the king would not intrust his signet to be carried to such a distance, where it might be used for purposes prejudicial to his interests. The Schol. says that the seal of the Persian king

(P. had the image of the king, or of Cyrus the founder of the empire, or 57). of the horse of Darius, by whose neighing he obtained the kingdom. *O.* || ἦν . . . παραγγέλλη, Gr. 1389 (1001) § 886, 2. || πράσσειν depends on such a notion as *charged* or *commissioned* him, implied in the ἀντεπετίθει. || τά τε ἄλλα ἐποίησεν, i. e. he dismissed Megabatês and assumed his government. *O.* || ὦδε . . . Πausανία. In respect to the simplicity of this exordium, B. remarks, that it is of the most remote antiquity, and such as occurs not unfrequently in the Scriptures of the Old Testament. Cf. Hdt. iii. 40. *O.* || τῶν ἀνδρῶν, objective gen. after ἐνεργεσία. || κείται . . . οἴκῳ, *your good deeds are laid up in our house.* Those who had done the king a service were called Orosangæ (i. e. ἐνεργέται), and their names were recorded in a book (cf. Esth. 6, 1), which Haack thinks to have been the historical annals, whence Ctesias derived the materials of his history. *O.* The expression, however, does not necessarily imply an actual record: e. g. (quoted by K.) οὐ κακῶς σοι κείται ὅ τι ἂν ἡμᾶς ἐνεργετήσῃς. Pl. Rep. 344, E. || μήτε νύξ μήθ' ἡμέρα, κ.τ.λ., i. e. labour incessantly, making no distinction between day and night. The expression is probably adagial, like our *he laboured day and night.* *O.* || ὥστε ἀνεῖναι (from ἀνίημι) πράσσειν, *so that you shall be remiss to perform,* gives emphasis to the foregoing proposition, by *showing* its effect. *O.* || τι ὧν = τι ἐκείνων ᾧ.

c κεκωλύσθω. The imperat. 3 pers. perf. pass. denotes the complete termination of the action. B. (P. K.) supplies τι ὧν ἐμοὶ ὑπισχνῶ. *O.*—According to some reports, Paus. was said to have received five hundred talents of gold. Stob. 39, 31. K. || ἔπεμψα = *I have sent.* The *anticipative* expression would be true when the letter was received. So ἀπέσταλκά σοι τόνδε τὸν λόγον (Isocr.). K.

CHAPTER 130.

130 γράμματα, *letter.* || ὧν . . . Ἑλλήνων. The noun ἀξιόματι, being derived from the verb ἀξιώω, is taken in a passive sense, and is therefore followed by ὑπό with the genitive. *O.* So after ἀρχή (2, 65, 6); τιμή, Xen. Cyr. (3, 3, 2); γραφή, Mem. (4, 4, 4); παιδευσίς (2, 1, 34); θάνατος, Pl. (Rep. 620, A.) K. || πολλῶ τότε μᾶλλον ἤρτο shews this before that time Pausanias had begun to manifest his arrogance. *O.* || ἐν τῷ καθεστηκότι τρόπῳ, i. e. in the Lacedæmonian manner.—καθεστῶτι is the more usual form. But K. gives several instances of it. See chap. 98 above. || σκευὰς τε Μηδικὰς ἐνδύομενος. The Median robe was much more splendid than the Persian. K. doubts whether the *caftan* (κάνδυς) is here meant, which would rather be called στολή. Cf. στολήν Περσικήν, Anab. 1, 2, 27. It is unlikely that he should have so far outraged the feelings of the Greeks, as to have adopted in this stage of the proceedings the entire Persian dress. To have imitated the Persian manners in the least, at a time when he ought to have appeared plain in his dress and affable in his deportment, shews him to have

(P. been a weak-minded man, wholly unequal to the achievement of his 57). ambitious designs. O. || ἐκ τοῦ Βυζαντίου. This journey was probably undertaken to further his treasonable plans. O.

D αὐτὸν . . . ἐδορυφόρου = ἐδορυφόροι ἦσαν αὐτοῦ, attended him as his body-guard. Gr. 933 (739). || τράπεζαν . . . παρειτίθετο· παρατίθεσθαι = 'to have a table set for one,' as Xen. Cyr. 66, Hier. i. 19, Joseph. 1314, 29, τράπεζαν ἄθεσμον παρειτίθετο. τράπεζαν refers not so much to the provisions, as to the apparatus mensæ; a use which occurs in Xen. Hier. xviii. 7. B. || διάνοιαν, intention. || ἔργοις βραχέσι, trifling matters or actions. || τῇ γνώμῃ. JN. τῇ γνώμῃ ἔμελλε, he mentally purposed. || μειζόνως is an adverb formed from the comparative adjective (Xen. Ag. 9, 2. K.) and qualifies πράζειν. O. So μειόνως, βελτιόνως, κρεισσόνως, ἐλασσόνως, ἐχθιόνως. K.—μειζόνως, on a larger scale. || δυσπρόσοδον, difficult of access. Nepos renders it, "aditum repentibus non dabat, superbe respondebat." The term occurs in a similar sense in Eur. Iph. Aul. 345, Aristid. 1, 112, B, δυσπρόσοδον παρέχων ἑαυτόν. It is placed among the epithets of a tyrant by Pollux 1, 42, not to mention various other passages illustrative of δυσπ. and εὐπρ., δυσπρόσιτος and εὐπρ., δυσπροσήγορος, δυσπροσιστός, ἐνσόμελος, ἀπρόσοδος, δύσεδρος. The whole passage is almost copied by Dio Cass. p. 11, 13, δυσπρόσοδος τε καὶ δυσπροσήγορος καὶ τῇ ὑπεροψία τε καὶ ὀμότητι τοσαύτη πρὸς πάντας ὁμοίως ἐχρητο ὥστε, κ.τ.λ.; and 860, 30, καὶ τῇ ὀργῇ οὕτω χαλεπῇ ἐχρητο: also Joseph. 770, 39, of Hdt., ἀνὴρ ὠμὸς εἰς πάντας ὁμοίως. B. || ὀργῇ . . . χαλεπῇ, violent temper. Cf. ch. 140, init. So Simon. ap. Stob. || ἡ ξυμμαχία μετέστη (see n. on 107, fin.). Cf. chap. 95.

CHAPTER 131.

131 τό τε πρῶτον, both—the first time. Cf. 95. || καὶ ἐπειδή. The narrative is now resumed from chap. 128. The apodosis begins with οὕτω δὴ infra. O. || τοιαῦτα, i. e. the same misdemeanours which caused his first recall. O. || βία . . . ἐκπολιορκηθεῖς. B. thinks it not improbable that a scene took place, similar to that recorded between Charles XII. and the Turks at Bender. O.

PAGE 58.

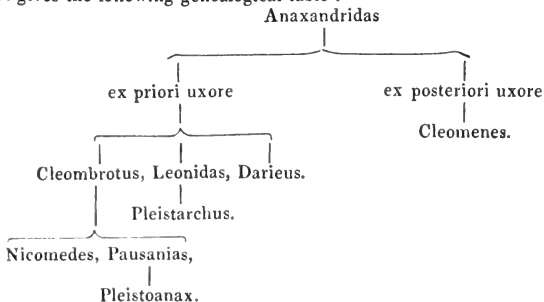
A Κολωνάς, Colonaæ. The name signifies knolls. The site of this town is thus described by Strabo, 851, 1, ἄλλαι δ' εἰσὶν (scil. κολωναὶ) ἐπὶ τῇ ἐκτὸς Ἑλλησποντία θαλάττῃ, Ἰλίου διέχουσαι σταδίους τετταράκοντα πρὸς τὸν ἑκατόν. || Τρωάδας, adjectively, as Ἑλλάς for Ἑλληνικός.—So Ἰάς, 4, 61, 2; Περσίς, 1, 138. K. || πράσσων τε ἐσηγγέλλετο, he was announced as practising. "Ἀγγέλλειν with a participle is used of the annunciation of actual events; with an infinitive, of the annunciation of things still uncertain." O. Gr. 1117, 10 (848) § 684, obs. 2, b. || οὕτω δὴ after ἐπειδή, 2, 19, 1. || σκυτάλην, scytale. "When a king or

(P. general left Sparta, the ephors gave him a staff of a definite length and thickness, and retained for themselves another of precisely the same size. When they had any communication to make to him, they cut the material, upon which they intended to write, into the shape of a narrow riband, wound it round the staff, and then wrote upon it the message which they had to send him. When the strip of writing material was taken from the staff, nothing but single letters appeared, and in this state the strip was sent to the general, who after having wound it around his staff was able to read the communication." Smith's Dict. Gr. and Rom. Antiq. p. 845. O. || τοῦ κήρυκος μὴ λείπεσθαι, *not to leave the herald* (D.); *not to remain behind after him; to follow him.* ἀπολείπεσθαι is more common. K. || χρήμασι = *by bribery.* || ἐς . . . τὴν εἰρκτὴν ἐσπίπτει, *is thrown into prison.* So Dio Cass. 250, 99, and 394, 44, ἐς τὸ οἴκημα ἐσέπεσε. B. || τὸν βασιλέα, as ἐπίτροπος, he was strictly only *regent.* || διαπραξάμενος, *by managing the affair with the Ephori* (cf. iv. 28; v. 89); implying underhand, if not corrupt, practice. B. || ἐξῆλθε, as we say, 'got out,' obtained his liberty. B.

B καθίστησιν ἑαυτὸν ἐς κρίσιν, *puts himself on trial.* Similarly Philostr. Vit. app. viii. 7, ἐπειδὴ γὰρ κατέστησεν ἡμᾶς ὁ κατήγορος ἐς τοῦτον τὸν ἀγῶνα. B. || περὶ αὐτὸν ἐλέγχειν, *to institute a judicial investigation concerning him;* a remarkable use of ἐλέγχω, but on which account the reading αὐτόν has been with reason preferred by P., Bekk., and G. to vulg. αὐτῶν. B.

CHAPTER 132.

132 σημεῖον, *proof, evidence.* || JN. βεβαιῶς πιστεύσαντες. || γένους τε τοῦ βασιλείου, *of the royal family.* || Πλεισταρχον . . . ἐπετρόπευεν, *was guardian to Pleistarchus.* Gr. 933 (739) § 359, obs. add. || ἔτι belongs to ὄντα . . . νέον. O. || ἀνεψιὸς ὦν. G. gives the following genealogical table:—



|| μὴ . . . παροῦσι = τοῖς ἠθεσι τῶν Λακεδαιμονίων = *of not wishing to be content with things as they were.* D. || εἴ τί που, *if in*

(P. any way whatever. O. || **ἔξεδεδιήτητο . . . νομίμων**, *he had deviated in his manner of living from the customs of his country* (O.); *he had lived beyond the established usages* (D.).—On the double augment of this verb, cf. Gr. 403 (323) i. § 179, 2.—**ῥαιτάω** is often used of *conduct*. The following illustrations may not be unacceptable. Dio Cass. 555, 71, **πολλὰ ἔξω τῶν πατρίων ἐξεδιητήθη**: Dion. Hal. Ant. 337, ε. **τῶν πατρίων**: Athen. 556, c, **εἰς τὰ Ἑλληνικά ἔθη ἐκδεδιητημένη**: Joseph. 1314 and 1015: Appian 1, 394, and 2, 501. In Agath. p. 65, **οὐδὲ μὴν βίῳ ἀρίστῳ ἐκδεδιητημένος**, I would read **ἐνδ.**, as propriety requires. B.

c **τὸν τρίποδα**. This was a 'golden tripod, supported by a figure of a serpent with three heads made of bronze. Comp. Hdt. ix. 81, with Wesseling's note; and Gibbon, "Decline and Fall," vol. iii. ch. 17, p. 22. A. || **ἀπὸ τῶν Μήδων**, *on account of their victory over, the regular prep. in this sense*: as Dem. 22, 72, Æsch. 3, 156. K. || **ἤξιώσεν**, *he had presumed*. || **ἰδία**, *of his own authority*. || **τὸ ἐλεγείον τόδε**, *this distich*. It contains an hexameter and a pentameter, which is the metre of elegy. O. The reputed author of it was Simonides, according to Pausan. 3, 8, 1. K. || **ἔξεκόλαψαν**, lit. 'beat out,' *effaced*; the opposite to **ἐγκολάπτω**, 'to stamp in.' So Hdt. v. 59, 3, **γράμματα . . . ἐπὶ τρίποσὶ τισὶ ἐγκεκολαμμένα**. B. According to Demosthenes (*κατὰ Νεαίρας*, 1378), the Lacedæmonians were compelled to do this, being cited before the Amphictyons by the Plataeans. In addition, they were fined 1000 talents, and ordered to engrave, in the place of the effaced inscription, the names of the states taking part in the battle. O. || **τότε**, i. e. immediately after it was written. O. || **ᾄσαι . . . ἀνάθημα**, *as many as having jointly overthrown the barbarian presented the offering*: "all the cities that had joined in overthrowing the barbarian, and" &c. || **τούτο** refers to the inscription of the distich by Pausanias.

D **ἐν τούτῳ** = *in his present situation or position*. || **παρόμοιον**, *corresponding with*, is limited by **διανοία**. O. || **ἔς** as with **λέγειν**. K. || **καὶ . . . δέ**. Cf. Herm. ad Vig. p. 847, and Anab. 3, 1, 31. K. || **τῶν . . . πιστεύσαντες**, *on any testimony of the Helots*; lit. *by believing any informers of the Helots*. O. || **νεώτερόν τι ποιεῖν**, *to take any severe measures against him*: "to proceed to any great severity against him." D. Of course **νεώτερον** implies something that was comparatively *new, unprecedented*. || **βουλεῦσαί** (depending on **ταχεῖς**) **τι ἀνήκεστον**, *to adopt any extreme measure* (D.); "to take such a step as cannot be recalled, a euphemism for capital punishment." B. || **πρὶν γε δὴ . . . γίγνεται**, Gr. 1273, b, and note (934) § 848, 3. || **παιδικά**. Nepos takes **παιδικά** in its worst sense (his *minion*): but this is not necessary in the case of a Spartan; as Xen. (de Rep. Lac.) says, "that Lycurgus **ἐποίησεν ἐν Λακεδαίμονι μὴδὲν ἦττον ἐραστάς παιδικῶν ἀπέχεσθαι ἢ γονεῖς παιδῶν, ἢ καὶ ἀδελφοὶ ἀδελφῶν, κ.τ.λ. . . . ἀπέχονται**: which is strong language, but it rather shows what Lycurgus was anxious to make the Spartans, than what they really were in general, especially in the later times of his institutions." B.

PAGE 59.

(P. πιστότατος ἐκείνω. Either ποτέ refers to this also, or his 59). *general fidelity* is asserted, though it was overcome by the magnitude of the danger [† not pass. "cui ille fidem maxime habebat"]. || ἐνθύμησις, a rare word, which does not occur elsewhere in Thuc. K. || ἵνα . . . μὴ ἐπιγνώ. Gr. 1306 (952) § 806, 1, 2. || ἐκείνος stands in this way with αὐτοῦ Xen. Cyr. 4, 5, 20; with ἑαυτοῦ (Hell. 1, 6, 14, &c.), Dem. 18, 148. Arndt. || ἐπιστολαί, with reference to a single letter, 8, 39, 2; 4, 50, 2. || αὐτὸν . . . κτείνειν. Mt. (§ 277, p. 511) says that the construction is Ἀργίλιος ἐνεγέγραπτο κτείνειν for ἐνεγέγραπτο Ἀργίλιον κτείνειν. The other example in Krüger's Gr. is ἐξῆκεν ὁ χρόνος ὃς ἦν εἰρημένους παραμένειν.

CHAPTER 133.

- 133 αὐτήκοοι, *ear-witnesses*. || ἔτι, *yet, in addition*. Against so great a man, nothing short of a confession made in the hearing of the Ephors seemed to justify them in proceeding. O. || ἀπὸ παρασκευῆς, *from a concerted plan* (ex composito). || σκηνησαμένου . . . καλύβην, *having built himself a hut divided into two by a partition-wall; "raised a temporary hovel divided into two apartments by a thin partition."* Thirl. Suppliants, instead of taking up their abode in the temple, oftentimes chose to construct for themselves a hut in the τέμενος, or *sacred precincts*, which surrounded the temple, and which was included in the *jus asyli*. See B.'s note. O.—καλύβην. The strict acc. cognatæ significationis would be σκηνήν (σκηνήσασθαι): καλύβην is an equivalent notion. Gr. 942 (745) § 548, c.
- B ἐς ἣν . . . ἔκρυσσε, *into which he brought and concealed*. Constructio prægna. Gr. 1433 (1037) § 645.—The particle τε in τῶν τε ἐφόρων has caused much trouble. Haack, Poppo, and Goeller have bracketed it, and Hartung (de part. i. p. 152) would expunge it, but it is said to be found in every MS. O. || τὴν πρόφασιν, *occasion, cause*. || καθ' ἕκαστον, *severally, one by one*. || βασιλέα, of Persia. On the omission of the article, cf. Gr. 673, 682 (543, 551) § 447, obs. || παραβάλοιτο, sc. κινδύνω, *had exposed him to danger*. || προτιμηθεῖη . . . ἀποθανεῖν, *yet had been, just like the mass of his servants, preferred to death* (D.). The Schol. and Gottleber understand προτιμηθεῖη as ironical: "That he, like so many of his fellow-servants, should be preferred to the gallows." But it may be rendered simply, "was thought deserving of death:" in the sense in which ἐπιτήδειος is used in Xenophon's Anabasis, 2, 3, § 11, as already referred to in note on ὄσια, chap. 71.—ἐν ἴσῳ τοῖς πολλοῖς τῶν διακόνων, "just like the mass of his common servants."
- A. || οὐκ ἔωντος ὀργίζεσθαι, *desiring him not to be angry*. On the ways of construing οὐκ ἔαν, cf. n. in chap. 28, p. 112, D. || πίστιν . . . ἀναστάσεως. The order is: διδόντος πίστιν (περὶ) τῆς ἀναστάσεως ἐκ τοῦ ἱεροῦ, *having pledged his faith that no danger should be in-*

(P. *curred by his removal from the altar* (O.).—πιστιν, a pledge on 59). which a man might confidently rely; a security, guarantee. || ἀξιούντος, begging him.

CHAPTER 134.

134 ἀπήλθον into the city. O. || ἐποιοῦντο, *impf. de conatu, prepared* c to arrest him, as in 57. B. thinks that the reason why they did not apprehend him at Tænarus, was that he had many assistants, who would be likely to make a desperate resistance. || ἐν τῇ ὁδῷ, in the street [of the city], as often in Xen.: e. g. Mem. ii. 2, 4; Œcon. xix. 13; Cyr. v. 18, ἐν ταῖς ὁδοῖς: and in New Test., as Mark x. 52, Luke ix. 57. B. || ἐνὸς . . . εἶδε. JN. ὡς εἶδε τὸ πρόσωπον ἐνὸς τῶν ἐφόρων προσιόντος. || νεύματι, κ.τ.λ., *made a secret nod, and out of kindness acquainted him* (with their purpose). || προ- in προκαταφυγεῖν signifies *before* his pursuers could overtake him. O. || οἴκημα, either a chamber, or a small building, within the sacred precincts. || ὁ ἦν τοῦ ἱεροῦ, which belonged to the temple. || ὑπαίθριος, in the open air, has the sense of an adverb of place. O. || ὑστέρησαν, were distanced in the pursuit. D. P. says, "rectius celeritate qua alterum progredi, ideoque, assequi non posse significat, explicasset." || θύρας, sc. ἀπφοδόμησαν, they barricaded the doors. Cf. τὰς ὁδοὺς ἀποικοδομῆσαι, 7, 31, l. K. || ἐνδον ὄντα τηρήσαντες αὐτόν, having watched him in: for he occasionally took exercise in the grounds of the sanctuary.

D ὥσπερ εἶχεν, the Lat. *ut erat*. But it perhaps means, as in other passages, *forthwith, without more ado*. || τὸν Καιάδαν, the Cæadas. B. conjectures that this was originally a huge fissure into which dead bodies were thrown, and which was subsequently enlarged and converted into a subterranean prison. The Barathrum at Athens, and the Lithotomiæ at Syracuse, may serve to illustrate its nature and use. O. || οὔπερ [= to where] = ἐκεῖσε οὔπερ, the relat. of rest; a demonstrative adverb denoting motion is implied. Xen. An. 6, 1, 16. K. || ἐμβάλλειν depends on ἐμέλλησαν. O. || πλησίον που κατορύξαι. It is not clear what we are to understand by this; whether, according to the explanation of the Schol., near to the Cæadas; or, near to the sacred precincts; or, again, near the place where he had died, according to the opinion of Nepos; for, though he uses the term *procul*, that may be understood of distance not very remote. Yet, supposing the person in question to have been buried near the place where he died, it is difficult to see why the Delphian oracle should have ordered the removal of his body. And hence the opinion of the Schol. seems entitled to the preference. B. || προτεμένισμα, perhaps a sort of lodge or entrance to the whole sacred ground, similar to the gateways of our closes at Salisbury, Peterborough, &c.; for a dead body would not have been buried within the sacred ground, and much less in the actual vestibule of a temple; but it might have been buried in the precinct of the lodge or gate-house, just on the outside of the entrance. A.

(P. Thirl., however, remarks that this requires limitation, as appears 59). from the case of Euchidas in Plut. Arist. 20.—*τέμενος* denoted the whole *glebe* or consecrated piece of ground thus set apart: while by *ιερόν* was denoted only the sacred buildings therein, including not only the temple itself, but the cloister, or *στοά*, and the habitations of the priests. See infra iii. 70, iv. 116, vi. 99; Hdt. ii. 12. On the contrary, by *ναός* was denoted that part of the edifice which, like the *Sanctum Sanctorum* of the temple at Jerusalem, was supposed to be the especial habitation of the Deity. B. || *ὡς . . . πεπραγμένον*, inasmuch as a pollution had been perpetrated by them = as they had been guilty of a pollution. O. Gr. 1143 (866) § 701.

PAGE 60.

A *ὡς ὄντι Πausανίου*, in the stead of Pausanias. K. fixes the death of Pausanias in Ol. 76 $\frac{3}{4}$, B.C. 473.

CHAPTER 135.

135 This is a repetition of what was asserted in ch. 128. O. || *ὡς . . . κρίναντος*. Gr. 1143 (866) § 701. The account of the banishment of Themistocles is not inserted here, because it has any immediate connexion with the Peloponnesian war, but from its close relation to what has just been narrated of Pausanias. The fate of so illustrious a personage as Themistocles was also worthy of a place in a history, which, though confined to the Peloponnesian war, had yet in its plan embraced the most prominent events which had transpired from the time of the Persian invasion under Xerxes. O. || *τοῦ . . . μηδισμοῦ* (cf. 95), the *Medism*. This term was used to designate a leaning towards the Median interest, or a partiality for the manners, customs, and dress of the Medes. The charge made against Themistocles followed immediately upon the conviction and death of Pausanias. The Lacedæmonians were stimulated to this, most likely, by a remembrance of the successful manœuvre of Themistocles in respect to the fortification of Athens (cf. i. 90, 91); or by a selfish desire to involve the Athenians in the disgrace which they had incurred in the defection of their most eminent citizen. O. || *καί*, also. O. || *ἐλέγχων*. Plut. Them., *ἐπιστολαί τινες ἀνευρεθεῖσαι καὶ γράμματα περὶ τούτων εἰς ὑποψίαν ἐνέβαλον τὸν ἑμιστοκλέα*. K. || *τοῖς αὐτοῖς*, in the same manner, i. e. by death. O. || *δίαιταν*, residence, abode.

B *ὅπου ἂν περιτύχῳσιν*, wherever they might find him (might fall in with him. D.).

CHAPTER 136.

136 *φεύγει*. Ol. 76, 4, B.C. 473. K. || *αὐτῶν*, *constructio κατά σύνεσιν*, refers to *Κερκυραίων* implied in *Κέρκυραν*. O. || *δεδιέναι ἔχειν*, to be afraid to keep him, i. e. to allow him to stay there and protect him. Lys. 13, 27, *ἐδέεισαν βασανισθῆναι*. K. || *ὥστε*

(P. (dpt on ἔχειν), to keep him on condition of incurring the enmity : 60). i. e. at the risk of incurring the enmity : lit. so as to incur ; the consequence of which would be their incurring, &c. || ἐς τὴν ἠπειρον, i. e. into Thesprotia. || καταντικρύ, over against Corcyra. || κατὰ πύστιν ἢ χωροίη, as they had heard on enquiry in which direction he was going : lit. in conformity with their inquiry : 'ex percunctatione.' So Bauer : "simpliciter pro πυθόμενοι, quum audivissent." So supra, chap. 5 : τὰς πύστεις τῶν καταπλεόντων. B. I should myself prefer considering κατὰ πύστιν ἢ χωροίη to indicate, not a particular enquiry which had led to the desired result of obtaining the information sought for, but, generally, the mode of their pursuit ; a pursuit founded upon enquiries as to the direction he took (i. e. might at any time take). The indefiniteness of the present optative favours this. || οἱ προστεταγμένοι, those who were appointed to the task : = οἷς προστέτακται or προσετέτακτο. || κατὰ τι ἄπορον, in a great strait = ἐν μεγάλῃ ἀπορίᾳ γενομένος : Jacobs, translating τι as 'some considerable.'—K. and Thiersch would read κατὰ τὸ ἄπορον = in the strait he was in, as πρὸς τὸ ἄπορον, 3, 82, 7. There certainly seems some difficulty in the former explanation. || Μολοσσῶν. Along the sea-coast of Epirus lay in order, from north to south, the Chaones, Thesproti, Cassopæi, and Molossi, but the boundaries of these respective tribes cannot well be defined. Scylax states that the sea-coast of the Molossi was fifty stadia in length, but from this narrow basis their country widened far into the interior. The boundaries of the state were greatly enlarged by its enterprising kings, so that it was quite powerful at the time here spoken of. Cf. Leake's North. Greece, iv. 174—184. O. || ὄντα αὐτῷ οὐ φίλον. Nepos by some oversight says, "cum quo ei hospitium fuerat." O. || καταλύσαι, to take up his quarters with. So in Latin, apud aliquem divertere. The metaphor is one taken from travellers unbridling and unsaddling their horses, or loosing them from a carriage for a bait (so Hom. Od. iv. 28, εἰ σφῶϊν καταλύσομεν ὠκίας ἵππους), or unloading them for the night : just as the contrary term ἀναζευγνύναι, which signifies properly 'to put the horses to a carriage,' is sometimes figuratively employed to denote departing generally. So Xen. An. 1, 8, 1, πλησίον ἦν ὁ σταθμὸς, ἔνθα ἐμέλλε καταλύσειν. Also in a general way, 'to take up one's lodging for the night.' So Lucian, Asin. 4, παρ' ἐμοί κ., and Plut. Symp. παρ' ἐμοί κ. P., G., and A. are wrong in supposing an ellipsis of ὁδόν, for there is no proof of the existence of the plena locutio. B. || οὐκ ἔτυχεν ἐπιδημῶν, happened not to be at home (O.), i. e. in the city. || τῆς γυναικός. Her name was Phthia according to Plutarch. || τὸν παῖδα. Nepos writes, "filiam ejus parvulam arripuit." This deviation from the text of Thuc. would lead us to conjecture that he followed some other writer, unless he was grossly careless. O. || σφῶν, their child : σφῶν because γυνή is the principal subject thought of, though not the grammatical subject. K. || καθίζεσθαι ἐπὶ τὴν ἑστίαν. The domestic fireplace, as the shrine of the household gods, was always regarded by the ancients with veneration and re-

(P. religious attachment. Hence, to sit down by the hearth was regarded 60). as a posture making the strongest appeal for mercy and favour. Cf. Smith's Dict. Gr. and Rom. Antiq. p. 427. O.

- c **δηλοῖ τε, ὅς ἐστι**, *he makes known who he is.*—ὅς for the occasional use of the relative instead of a dependent interrogative (ὅστις or τις) cf. Gr. 1367 (988) § 877, obs. 3.—Elmsley (Eur. Med. 1086) says that it is comparatively rare after a negative, e. g. οὐκ οἶδά σε ὅς εἶ: better, ὅστις or τις εἶ. K. || **οὐκ ἀξιοῖ . . . τιμωρεῖσθαι**, *begs him not to avenge himself.* οὐκ ἀξιῶ like οὐ φημι. Gr. 1172 (878) § 738, obs. 3. || **εἰ . . . ἄρα.** Gr. 1449 (1046) § 788, 5. || **καὶ γὰρ . . . πάσχειν**, *for that he could be ill-treated, at the present time, by one far less powerful than him* (i. e. Admētus), when he was far his inferior in power. Most of the editors and critics prefer the reading ἀσθενέστερος (conforming to αὐτός both before and after), although against almost all MS. authority. K. reads -ος: *for he would receive injury* (from Admetus) *now when he was far his inferior in power.* It is said that an application for help on the part of Admetus was rejected by the Athenians, and that Themistocles was the principal author of this rejection. || **ἀπὸ τοῦ ἴσου = τοὺς ὄντας ἀπὸ τοῦ ἴσου**, *who are on equal terms* (O.), *on fair terms.* D. || **αὐτὸς . . . ἐναντιωθῆναι**, *he had opposed him* (i. e. Admetus) *in a matter of interest* (only), *and not in that which pertained to the saving of his life* (O.); *with regard to some request merely, and not on a point of bodily safety.* D.—*ἠναντιώθην*, aor. of ἐναντιοῦσθαι, Mid. Gr. 509 (411) § 313, 2, i. || **χρείας τινός** depends on ἐναντιωθῆναι (= εἶργειν) as the genitive of separation. Some commentators supply περί or ἔνεκα. Cf. Mt. § 368, 5. But B. cites Xen. Anab. 7, 6, § 5: ἐναντιώσεται τῆς ἀπαγωγῆς, *will be opposed to the leading away.* O. || **τό** may belong to σώζεσθαι only, since σῶμα and its parts are often anarthrous: ἀμφοτέρων αὐτῆ ἀκμῆ σώματός τε καὶ φρονήσεως, Pl. Rep. 461, A. K. || **σωτηρίας**, *means of preserving.*

CHAPTER 137.

- 137 **ἀνίστησι, κ.τ.λ.**, *raised him up with his son, for so he was sitting D with him, and this was the most prevailing mode of supplication* (D.): "ut puerum tenens sederat, ita cum puero surgere eum jussit." P. **Ταύτην μεγίστην καὶ μόνην σχεδὸν ἀναντιρρήτον ἡγουμένων ἰκεσίαν τῶν Μολοσσῶν.** Plut. Them. 24. K. || **πολλὰ εἰποῦσιν** = *uttering many threats.* O. || **βασιλέα** of Persia. || **τὴν ἐτέραν θάλασσαν**, i. e. the Ægean. || **πεζῇ**, *by land.* || **Πύδναν.** See n. on 61. || **τὴν Ἀλεξάνδρου**, *belonging to Alexander* (I., the tenth king of Macedonia). O. || **ἐν ἧ**, *where*, i. e. in Pydna. || **ὀλκάδος**, *a ship of burden, a merchant-ship.* These ships were oval with broad bottoms. O. || **καταφέρεται χειμῶνι** (is =) *was carried by a storm.* || **ἐπολιόρκει Νάξον.** Cf. ch. 98. || **ὅστις ἐστὶ.** See n. on ὅς ἐστι, 136. || **χρήμασι πεισθείς** = *being bribed.*

PAGE 61.

(P. μέχρι πλοῦς γένηται, *until there should be a fair wind for sail-61*). *ing.* Cf. Xen. Anab. vi. 1, § 22 [not, as long as the voyage should
 A *last.* O.]. || ἀπομνήσεσθαι. Repeat φράζει.—Νῦν τῶν δ' ἀπό-
 μνησαι χάριν. Eur. Alc. 299. P. Perhaps ἀπομνησεσθαι for ἀπο-
 μνήσεσθαι is *un-Attic*. K. || ἀποσαλεύσας, *after lying out at*
sea. Dem. 50, 22: ἀναγκαῖον ἦν ἐπ' ἀγκύρας ἀποσαλεύειν τὴν
 νύκτα μετεώρους. || ὑπέρ = *off*, probably as far to the windward
 as possible, in order that no one should board the vessel from the
 Athenian fleet. Nepos translates ὑπέρ *procul*. In reading this ac-
 count of the perilous position of Themistocles, in full sight of his
 enemies, we are reminded of those beautiful lines of Sir Walter
 Scott, in his *Lord of the Isles* :

“So bore they on with mirth and pride,
 And if that laboring bark they spied,
 'Twas with such idle eye
 As nobles cast on lowly boor,
 When, toiling in his task obscure,
 They pass him careless by.

Let them sweep on with heedless eyes!
 But had they known what mighty prize
 In that frail vessel lay,
 The famished wolf that prowls the wold
 Had scathless passed the unguarded fold,
 Ere, drifting by these galleys bold,
 Unchallenged were her way!" O.

|| ἐθεράπευσε, *rewarded*. Port. renders *liberaliter prosequi*. O.
 || ὑπεξέκειτο, *he had put safely away*. Cf. ὑπεξέθεντο, ch. 89, D.
 After his condemnation at Athens, his property, to the amount of
 100 talents, was seized and confiscated. O. || μετὰ . . . τινος, *with one*
of the Persians dwelling on the coast. According to Diod. his name
 was Lysithides, but Plutarch calls him Nicogenes. O. || ἄνω, i. e.
 into the interior. || ἐσπέμπει γράμματα, probably by Nicogenes. O.
 || νεωστὶ βασιλεύοντα, about Ol. 76 $\frac{3}{4}$, B.C. 473. K. Cf. νεωστὶ
 ἔχοντα, 3, 30, *init.* P. || ὅτι here introduces a speech quoted in
 direct narration. Gr. 1212 (897) § 802, b. || τὸν ὑμέτερον οἶκον,
 “*in domum tuam.*” Nepos.

B ἐμοί = τῇ ἐμῇ πατρίδι. || ἐν . . . ἐμοί, sc. ἐγίγνετο, from the
 next member, to be taken impersonally (= ἀσφαλὲς ἐμοί ἐγίγνετο).
 O. || γράψας . . . διάλυσιν is parenthetically introduced, being the
 words of the historian, who briefly adverts to the reasons urged by
 Themistocles in favour of his being hospitably received by the king.
 γράψας is to be referred back to ἐδήλου δ' ἡ γραφή = ἔγραψε δὲ
 ὁ Θεμιστοκλῆς. Haack takes γράψας in an absolute sense for
 ἔγραψε γάρ. O. || τῆς ἀναχωρήσεως. A. thinks that this refers
 to the admonition given to the king by Themistocles after the battle

(P. of Salamis, that *he should retreat without delay*; and, as to the statement of Hdt. that this warning was sent from Andros instead of Salamis, Thucydides may have had real grounds for his assertion, or it may have been an oversight. K. agrees with A., and so Thirl.: "*he claimed the merit of having sent the timely warning by which Xerxes was enabled to effect his retreat from Salamis in safety.*" Vol. ii. p. 430. || τὴν τῶν γεφυρῶν, . . . οὐ διάλυσιν (*the not breaking down*) = γράψας δ (*that*) αἱ γεφυραὶ οὐ διελύθησαν. So ἡ οὐ περιτείχισις, 3, 95, 2; ἡ οὐκ ἐξουσία, 5, 50, 3. K.

CHAPTER 138.

- 138 τὴν διάνοιαν, *his plan*. Plut. Them. 28 says: τὸ φρόνημα καὶ
 C τὴν τόλμαν αὐτοῦ. Gb. || γλώσσης . . . κατενόησε. JN. κατενόησε γλώσσης τοσαῦτα ὅσα ἠδύνατο κατανοεῖν, *he learned as much of the language as he could*. The proficiency in the Persian language attributed to him by Cor. Nepos is a foolish exaggeration. O. || ἐνιαυτόν. Ol. 77½, B.C. 471. K. || ἀξίωσιν, *dignity, reputation*. Cf. ii. 34. O. || δουλώσειν, sc. αὐτό (i. e. τὸ Ἑλληνικόν). K. makes δουλώσειν depend on ἐλπίδα, as though it were written ὑπερίθει αὐτῷ τοῦ Ἑλληνικοῦ ἐλπίδα δουλώσειν. O. || ἀπὸ τοῦ ἀν ξυνετὸς φαίνεσθαι are to be joined, and so Jacobs explains, καὶ μάλιστα ὅτι ξυνετὸς ἐφαίνετο, οὐ πείραν εἰδίδου. But εἰδούς is *quum daret* and not *dedisset*, as Porpo and Haack, after Kistem., rightly remark. O.—δουλώσειν, therefore, being an *exegetical* infin., or an infin. of *purpose* used explanatorily:—*the hope with respect to Greece, namely, that he would subjugate it*. || ἦν . . . δηλώσας = *was a man who showed*. O. || δὴ gives emphasis to βεβαίωτατα (O.); *most certainly; by the most certain proofs*. || φύσεως ἰσχύν, *natural genius; mental power*. || τι = *aliquanto; by some considerable quantity*. ἐιαφερόντως τι, *very considerably*. τι, οὐδέν, μηδέν stand with διαφερόντως as with διαφέρειν. K. || ἐς αὐτό, *with reference to this point; on this score*. K. || ἄξιος θαυμάσαι, *worthy to be admired*. Gr. 1044 (309) § 667, a. || οἰκεία (= ἰδία), *his own, native*. O. || οὔτε προμαθῶν . . . οὔτ' ἐπιμαθῶν, "*without the aids of early culture or after study*." B. The idea is, that he had no special training for public life, nor did he, after he entered upon public duties, attempt to fit himself by study for their proper discharge.—αὐτήν refers to the preceding οἰκεία ξυνέσει. O. || τῶν τε παραχρῆμα, *of present emergencies*, is opposed here to τῶν μελλόντων, *of future measures*. B. rightly gives to τῶν τε παραχρῆμα the idea of measures, which call for immediate action and admit of little time for deliberation. So we say, *on the spur of the moment*. O.
 D γνώμων = *κριτής, judge*. O. JN. ἄριστος εἰκαστῆς τῶν μελλόντων ἐπὶ πλείστον τοῦ γενησομένου, *with respect to the future he was the best conjecturer, and that to a more advanced point of what was to be than any other man reached*. K. joins εἰκαστῆς τοῦ γενησομένου ἐπὶ πλείστον τῶν μελλόντων. I cannot but prefer

(P. the other way.—*εἰκαστής* is a rare substantive. Arrian uses a periphrasis: *ἐκ τῶν φαινομένων τὸ εἶδος ζυμβαλεῖν ἐπιτυχέστατος*. K. || *ἃ μὲν μετὰ χεῖρας ἔχει . . . οὐκ ἀπήλλακτο*, *whatever he might have in hand*. Opt. with hypothetical relative dpt on an historical tense. Gr. 1251 (924) § 825, 3. Of this phrase *μετὰ χεῖρας ἔχειν*, examples occur in Hdt. i. 35; vii. 5 and 16. So the Lat. *inter manus habere*. B. || *ἐξηγήσασθαι* = *ἐρμηνεύσαι* (K.)—[not, as Wyttenb. and A. explain, ‘to conduct (matters) to their issue,’ but *orationem exponere*. B.]. || *οὐκ ἀπήλλακτο*, ‘was not destitute of;’ was not at a loss to. So Lucian, ii. 289, *οὐκ ἀπήλλακται γραφικῆς*. Aristid. iii. 358, *οὔτε συγγνώμης ἀπήλλακτο*. Jos. Ant. xvii. 11, 2, *τὰ πολλὰ, καὶ φύσει τῷ αὐτοῦ* (his natural genius), *προσκαινουργεῖν οὐκ ἀπηλλαγμένον*, and Ant. xix. 3, 1. B. || *ἐν τῷ ἀφανεῖ ἔτι* (sc. *ὄν*), *being yet in uncertainty*, i. e. the issue of which being yet uncertain. O. || *μελέτης βραχύτητι*, not, ‘by scantiness of acquired learning’ (A.).—for the words are susceptible of no such sense—but the ‘shortness of preparation by study’ that he needed, for action. B. || *αὐτοσχεδιάζειν τὰ δέοντα*, *to strike off on a moment’s notice what was best to be done*. So in Isid. Epist. iv. 205, we have *αὐτοσχεδιάζειν τὸ δέον*, and in Xen. Hist. v. 2, 32, *τὰ τοιαῦτα αὐτοσχ.*, ‘*ex tempore agere*.’ B. || *νοσήσας*, *by sickness*, opposed to a violent death. This account of Thuc. is far more rational and worthy of credit, than that which attributes his death to poison administered by himself. O. || *καί* (*also*) belongs to the whole sentence, and not to *ἐκούσιον* alone. O. || *ἐπιτελέσαι* is the subject of *εἶναι*. O. || *οὖν*, *therefore*, i. e. in consequence of his having died at Magnesia (*Μαγνησίᾳ—τῇ Ἀσιανῇ*, i. e. *Magnesia* on the river Mæander), a report which Grote thinks may have been spread by his friends at Athens to excite the sympathy of the Athenians.

PAGE 62.

A *Μαγνησίαν μὲν ἄρτον* (= *εἰς ἄρτον*. Cf. *εἰς ζώνην*, Xen. An. i. 4. § 9), *Magnesia for bread*. The last of these substantives shows the design of the former. O. || *προσέφερε* to Themistocles. || *Λάμψακον*. Repeat mentally *δόντος βασιλέως αὐτῷ*. O. || *τῶν τότε*, *of the cities of that time*. || *ὄψον*, “for articles of condiment for his bread,” which was always accounted the main nourishment. This seems to have been a frequent form of grant from the Persian and Egyptian kings to their queens’ relatives or friends,—a grant nominally to supply some particular want or taste. “I doubt Dr. A.’s statement about the land-tax rent; I do not think it was a tenth or fifth of the produce of the soil in these districts which was granted to Themistocles, but the portion of regal revenue or tribute levied in them. The Persian kings did not take the trouble to assess and collect the tribute; they probably left that to the inhabitants themselves, provided the sum total were duly paid.” Grote, iv. p. 386, note. || *τὰ δὲ . . . οἴκαδε*. The order is: *οἱ προσήκοντές φασι τὰ ὅσα αὐτοῦ κομισθῆναι οἴκαδε*. O. || *γάρ* explains why

(P. his bones were conveyed to Attica unbeknown (*sic*) to the Athenians 62). (κρύφα Ἀθηναίων). O. See the law Xen. Hell. 1, 7, 22. K. || τὰ μὲν κατὰ Πausanίαν, "*res Pausaniæ*." O. || οὕτως as has been described in chaps. 128—138. O.

CHAPTER 139.

139 Λακεδαιμόνιοι δὲ, κ.τ.λ. The narration is resumed from ch. B 126, § 2. O. || περὶ . . . ἐλάσεως, concerning the expulsion of the accursed. O.

Ποτιδαίαις τε ἀπανίστασθαι. See on 61. Cf. 64—67. || Αἴγι-
ναν αὐτόνομον ἀφιέναι. See on 67. || τὸ . . . πόλεμον, if they
would revoke the decree concerning the Megareans (cf. 67), there
should be no war; lit. to them revoking—there should be no war. In
respect to the protasis, see n. on 71, 6 (init.). || μὴ ἂν γενέσθαι
= μὴ γενήσεσθαι. O. || τὰλλα in respect to the decree against
the Megareans especially referred to in the next clause. || ἐπερ-
γασίαν is the accusative of that wherein the blame consists. O.
Jos. p. 28, 8: ἐπ. εὐθήθειαν τοῖς λεγ., and 864, 12: ἀπιστίαν ἐπ.
τῷ πεπραχότι. App. ii. 724, 95: μικρὰ ἐπ. αὐτοῖς, 'charging
upon the Megareans a cultivation of the sacred and uninclosed land.' B.
—ἐπεργασία here for ἐργασία. So Pausan. 1, 36, 3: ὡς μὴ τοῦ
λοιποῦ τὴν χώραν ἐπεργάζοιτο. P. In respect to the charge here
brought against the Megareans, land that was ἀόριστος (*without
boundaries*) might be used for pasturage, but could not be fenced off
and applied to purposes of agriculture, as in the case of private pro-
perty. On the boundaries of states and nations, strips of land were
thus left as a common, in order to prevent disputes about boundary
lines. That this common might remain such, it was consecrated to
the gods, and hence to enclose and till it was regarded as a sacri-
legious act. The καί before τῆς ἀορίστου is epexegetical, *even*.
Goeller, without reason, thinks that two kinds of land are referred
to, viz. the land dedicated to the Eleusinian goddesses (Ceres and
Proserpine), and that on the confines of the state. O. || ἀνδρα-
πόδων. The slaves of Aspasia are supposed to be here meant. Cf.
Athen. 570, and Aristoph. Acharn. v. 525, cited by Wass. O.
C λεγόντων . . . εἰώθεσαν, mentioned none of the things which they
usually had before (D.), i. e. they waived all the other points of dis-
pute, and confined themselves to one requisition, which indeed was
so broad as to cover the whole ground. || ὧν = ἐκείνων ᾧ, of
which the antecedent depends on ἄλλο οὐδέν taken partitively, and
the relative upon λέγειν to be supplied with εἰώθεσαν. O. || τὴν
εἰρήνην = the peace which now is. O. || γνώμας . . . προὔτιθεσαν,
proposed the subject for their consideration. D. So παρεσκεύασαν
τοὺς ἐν τέλει ὥστε αὐθις γνώμας προθεῖναι, 3, 36, 4. So προτιθέ-
ναι λέγειν, 3, 38, 1. || ἅπαξ, once for all. O. || ἀπάντων, all their
demands. || ἐπ' ἀμφοτέρα, for and against (concessions). K.;
advocates both views of the question. D. || γιγνόμενοι, deciding;
prop. becoming, ranging themselves. || ὡς μή = ὡς χρὴ μή. K.

CHAPTER 140.

(P. **ἔχομαι**, *adhere to*. Gr. 860 (670) § 536. || **εἵκειν**, epexegetic (62). infin. Gr. 1051 (812) § 669, β, γ. Cf. τῆς γνώμης ἔχομαι τῆς
 140 αὐτῆς τὴν στρατιὰν ἀπὸ τῆς Ἀσίας καλεῖν, App. Syr. 14. || οὐ τῆ
 D αὐτῆ, *not with the same*, implying that in the conduct of the war they proceed with *less spirit*. || **ὄργῃ** = *impetu, animi ardore* (B.) = do not act, when engaged in the war, with the same spirit in which they were persuaded to go to war. || **πρὸς δὲ . . . τρεπομένους**, but change their sentiments according to (πρὸς) the events of the war. || **ὅμοια καὶ παραπλήσια**, *the same as, or, nearly the same* [as before].—ὅμοια denoting *similarity*, παραπλήσια *approximation, comparative resemblance, correspondence* (K.). So Dem. Ol. 3, ὁμοίως καὶ παραπλήσιως: Isocr. Areop. § 35, ὁμοίας καὶ παραπλήσιας. || **τοὺς ἀναπειθομένους ὑμῶν**, *not, those of you who are persuaded that we should go to war* (B.); but, *who are allowing yourselves to be persuaded* (lit. *are being persuaded*. D.). || **τοῖς κοινῇ δόξασιν**, *the common resolves*. || **βοηθεῖν** = *to support, uphold*, as infra ii. 63, τῆς πόλεως τῷ τιμωμένῳ βοηθεῖν. B. || **ἢ μηδὲ . . . μεταποιεῖσθαι**, *or else that you will not claim any superior discernment (or take credit for wisdom, Grote), if we are successful*. || **κατορθοῦντας** = ἦν κατορθῶμεν. || **ἐνδέχεται γάρ, κ.τ.λ.**, *for it is very possible that the contingencies (ξυμφοράς) may depart more from all reasonable track than the counsels of men* (Grote); but Mr. D.'s version is neater, "*for it frequently happens that the results of measures proceed no less incomprehensibly than the counsels of man.*" || **ἀμαθῶς**, when referred to ξυμφοράς = *in a manner which cannot be learnt, departing from all reasonable calculation*; referred to διανοίας it bears its usual meaning, *ignorant, deficient in learning or reason*. Grote. || **ὅσα**, *in reference to all that*.

PAGE 63.

A **πρότερον**. The Schol. refers this to the time when the Lacedæmonians endeavoured to hinder the Athenians from walling their city. But that event is too remote to have been made use of by Pericles, and reference must be had, in the expression, to more recent instances of Lacedæmonian interference. O. || **καὶ νῦν** responds to *πρότερόν τε*. O. || **εἰρημένον γάρ**, *for although it was expressed in the treaty*. The apodosis begins with οὔτε αὐτοὶ δίκας, κ.τ.λ. O. || **ἔχειν . . . ἔχομεν**, *and that each shall remain in possession of what we have*, until it is judicially decided that the possession is illegal. B. remarks that this is one of the most ancient examples of the stipulation called the *uti possidetis*. O. || **αὐτοί**, i. e. the Lacedæmonians. O. || **δίκας πω ἤτησαν, οὔτε**. Archidamus advised them to do this, but his advice was rejected. Cf. i. 85, § 2. O. || **ἡμῶν διδόντων** (sc. δίκας), *when we offered to submit to trial*. O. || **λόγοις** = *διαδικασίαις*. S. || **ἐπιτάσσοντες**, *dictating*. O. Cf. Theoc.

(P. Id. 15, 90, πασάμενος ἐπίτασσε, *quarum dominus sis, iis impera*. B. 63). || Ποτιδαίας . . . ἀπανίστασθαι. Cf. i. 139, § 1. O. || γάρ introduces the proof of what is charged upon the Lacedæmonians in ἐπιτάσσοντες. O. || τὸ Μεγαρέων ψήφισμα καθαιρεῖν. Cf. i. 139, § 1. The genitive denotes the relation in respect to. O. || οἱ δὲ . . . ἤκοντες. Cf. i. 139 (*mid.*). O. || προαγορεύουσιν is a stronger term than κελεύουσι. O. || ἀφιέναι has for its object τοῦς Ἕλληνας.

B περι βραχέος, for a trifling matter. O. || ὅπερ . . . εἰ καθαιρεθείη. K. makes ὅπερ the subject (which if it were destroyed =): for if this they keep putting forward, were rescinded. But I prefer making it the object of προῦχονται (with P.), which they principally put forth, (*how*) that (or saying that) if it, &c. || τὸ γὰρ βραχύ τι τοῦτο, for this something-small = for this trifling matter. || ἔχει . . . βεβαίωσιν, contains the entire proof and test of your mind, i. e. how you stand affected towards the Lacedæmonians, whether you fear them or not.—βεβαίωσις, properly confirmation; by a metonymy of cause for effect, such a proof as shall furnish confirmation of any thing: or there may be in βεβαίωσιν καὶ πείραν a hendiadys to signify proof or trial: and so Rom. v. 4, ἡ δὲ ὑπομονὴ δοκιμὴν (κατεργάζεται), ἡ δὲ δοκιμὴ ἐλπίδα, where δοκιμὴν is equivalent to πείραν, proof by test. B. || ἐπιταχθήσεσθε, κ.τ.λ., you will be commanded some greater thing = you will be ordered to do some greater thing. Gr. 910 (719) § 584, 2. || τοῦτο, i. e. τὸ βραχύ τι. || ἀπισχυρισάμενοι, scil. τοῦτο, 'by resolutely refusing this.' D. So Plut. x. 383, 8, ταῦτα ἀπισχυρισάμενοι: and Vit. Cleom. xvi., Dio Cass. 153, 90. The word signifies properly, 'to strengthen oneself in warding off any attack, or rejecting any request.' B. || σαφὲς ἂν καταστήσαιτε, the sense may be expressed by 'planum ipsis efficietis,' as infra ii. 42, τὴν εὐλογίαν . . . φανεράν καθιστάς: and so also in two passages of Isocrates, cited by Steph. in his Thes. in voc. B. || ἀπὸ τοῦ ἴσου . . . προσφέρεσθαι, ex æquo vobiscum potius (quam ex imperio, nam id mente addendum), agere ipsos oportere. Kistem. Cf. adn. 77, 3, and 3, 2. D.

CHAPTER 141.

141 αὐτόθεν, not henceforth (D.), but on these grounds. P., K. || δια-
c νοήθητε. resolve, make up your minds. Gr. 509 (411) § 313, 2, 1.
|| βλαβῆναι. Th. has also the aor. 1, βλαφθῆναι, 4, 73, 4. 87,
4. K. || εἰ πολεμήσομεν, if we shall go to war; i. e. if we shall
resolve not to shrink from doing so. || εἴζοντες. We might expect
εἶκιν, ἔχειν; but the change of construction need not surprise us in
Thuc. if we can suppose διανοεῖσθαι constructed with a participle,
and this it undoubtedly may do after the analogy of γινώσκω,
ἐνθυμοῦμαι, &c.; and so e. g. φροντίζω. Eur. Hec. 256: μὴ
γινώσκουσθ' ἐμοὶ οἱ τοῦς φίλους βλάπτοντες οὐ φροντίζετε.
|| δύναται = valet. δύν. τὴν αὐτὴν τὴν δούλ., amounts to the same
degree of subjugation. D. || δικαίωσις, a demand; a Thucydidean

(P. word. K. || **ὁμοίων** is undoubtedly masc. K. || **πρὸ δίκης**, before a 63). *judicial decision*. || **ἐπιτασσομένη**, imperiously urged (on). D. Isocr. 6, 51: *χρὴ τοὺς βουλομένους ἐλευθέρους εἶναι τὰς ἐκ τῶν ἐπιταγμάτων συνθήκας φεύγειν ὡς ἐγγὺς δουλείας οὐσας*. Cf. And. 3, 11. || **τὰ δὲ — ὑπαρχόντων**, κ.τ.λ. The construction is: *ὡς οὐχ ἕξομεν ἀσθενέστερα τὰ τοῦ πολέμου καὶ [τὰ] τῶν ἐκατέρωθεν ὑπαρχόντων*, we shall be at least as strong as they in resources for the war, and with respect to the means possessed by the two parties. There is a slight inaccuracy of expression: the real meaning is that the means possessed by us will be as great as those possessed by them. || **αὐτουργοί**, δι' ἑαυτῶν τὴν γῆν ἐργαζόμενοι σπάνει δούλων, cultivators of their own lands. || **χρήματα**. Cf. 80. || **βραχέως**, for a short time. || **ἐπιφέρειν**, sc. πολέμους.

D **πληροῦντες**, i. e. οὐ δύνανται πολλάκις ναῦς πληροῦντες ἐκπέμπειν, cannot often man and send out fleets. So G., P., K. || **ἀπὸ τῶν αὐτῶν** αὐτῶν, possessive gen. dpt on τῶν: the nom. would be τὰ αὐτῶν, their own property. K. (after Arndt) observes, that elsewhere Thuc. prefers τῶν σφετέρων, e. g. 2, 20, 3. || **αἱ περιουσίαι**, surplus-revenue, superabundant revenues. || **ἀνέχουσι**, support. || **βίαιοι ἐσφοραί**, compulsory contributions. || **σώμασι . . . πολεμεῖν**, are more ready to wage war with their persons than with their money; are more ready to expose their persons in war than to spend their money. || **τὸ μὲν = τὸ μὲν τῶν σωμαίων**. || **τὸ δέ**, κ.τ.λ., but not expecting with confidence that they shall not exhaust the other before they have brought the war to a successful conclusion; lit., but not feeling confidence with respect to the other, viz. that they shall not spend it too soon, &c. The inf. *μὴ οὐ προαναλώσειν* explains or defines the respect in which they feel uncertainty. || **μὴ πρὸς ὁμοίαν**, against dissimilar forces from their own. || **ὄτ' ἄν**, since: but the notion of time is not quite gone; when or whilst; so long as. K. || **μητέ . . . τε** [Gr. 1493, d, § 775, 3, a]. The negative affects both the whole proposition and the participle: as in chapters 78, 84, 85. P. So in 12. K. || **βουλευτηρίῳ ἐνί**, since they have not one board-of council; having only the Hegemony over independent allies.

PAGE 64.

A **τὸ ἐφ' ἑαυτῶν**, their own interests. "Genitivum quamvis parum bonis codd. munitum cur præferat, Popp. ait apparere ex 1, 17: τὸ ἐφ' ἑαυτῶν μόνον προσορώμενοι. Cf. Vig. p. 613, sq. p. 859. Matth. p. 1163, fin. Adde 2, 63: ἐπὶ σφῶν αὐτῶν οἰκεῖν." G. Al. τὸ ἐφ' ἑαυτόν, what relates to, or concerns, himself: = his own interest. Pors. ad Eur. Or. 1338: σῶθηθ' ὅσον γε τοῦπ' ἐμέ. K. Gr. 1425, fin. (1031, fin.) § 635, fin. || **φθεῖραι**, ἐκ τοῦ πολεμεῖν τῇ ἀπουσίᾳ. Sch. || **χρόνιοι ξυιόντες**, after being slow in coming together. D. Gr. 971 (765) § 714, b. || **βραχεῖ μορίῳ**, sc. χρόνον, implied by the preceding χρόνιοι. G. K. supplies τῆς ξυνόδου, implied by ξυιόντες. || **τῷ δὲ πλέονι** is still dpt on ἐν. || **πράσσοуси**, they are contriving for (their own). D. *πράσσειν*, like

(P. *agere*, = to do it with vigour. || *παρὰ τὴν ἑαυτοῦ ἀμέλειαν*. 64). This is exactly expressed in vulgar English, "all along of his own neglect," i. e. *owing to* his own neglect. This sense of *παρὰ* is unusual; it occurs, however, in Dem. Phil. i. p. 43: οὐδὲ γὰρ οὗτος παρὰ τὴν αὐτοῦ ῥώμην τοσοῦτον ἐπηύξηται, ὅσον παρὰ τὴν ἡμετέραν ἀμέλειαν. Cf. i. 41. A. || *βλάψειν*, sc. τὰ κοινά (Sch.): but rather, it is taken so indefinitely as to be virtually intransitive: = *shall do any harm*. So in chap. 23: ἡ οὐχ ἦκιστα βλάψασα . . . λοιμώδης νόσος. || *ὑπὲρ ἑαυτοῦ*, 'suo loco;' *in his stead*. The *ἑαυτοῦ* refers to the principal subject. [Not, *to look out for himself*. D.] || *τῷ αὐτῷ . . . δοξάσματος*, *in consequence of this same notion which is entertained by each and all* (or, *individually by all*. D). "So Aristoph. Eccl. 206: Ἰδία σκοπεῖθ' ἕκαστος, ὃ τι τις κερδανεῖ· (scil. ἐκ τῶν δημοσίων χρημάτων) τὸ δὲ κοινόν, ὥσπερ Αἰσιμος, κυλινδεται, 'is trundled away,' as we say, *kicked aside*." B. || *ὑπὸ ἀπάντων . . . δοξάσματος*, as *φυγὴ ὑπὸ τῶν Ἀθηναίων*, &c. P. || *ἄθρόον* to be joined with *φθειρόμ.*, the public weal *collectively*, opp. *ἰδία*, *individually*.

CHAPTER 142.

142 μέγιστον δέ = *but the most important thing of all is that*. Cf. B Xen. An. 2, 5, 7: πρῶτον καὶ μέγιστον οἱ θεῶν ὄρκοι ἡμᾶς κωλύουσι. K. || *κωλύσονται*, *will be impeded*, pass. Probably the only instance in which this form is pass. K. || *σχολῆ*, *βραδέως*, *agre*. || *οὐ μνετοί*, *are not stationary*; i. e. do not wait for any. "Active, as, though in another sense, in Ar. Av. 1620." K. So Aristoph. Ach. 1620: *μνετοί θεοί*, 'the gods are waiting,' 'will wait,' i. e. are long-suffering; similarly as it is said 1 Pet. iii. 20, 'when the long-suffering of God waited,' &c. Reference to this adage may be recognized in the words of Dem. Phil. i. p. 50: οἱ δὲ πραγμάτων καιροὶ οὐ μένουσι τὴν ἡμετέραν βραδύτητα καὶ ῥαθυμίαν. || *καὶ μὴν οὐδ' . . . οὐδέ*, *nor yet again* (is) . . . even . . . nor. Gr. 1493, f, § 776, 2. || *ἡ ἐπιτείχισις*, in allusion to the *ἐπιτειχισμὸς τῆς χώρας* threatened by the Corinthians, above, chap. 122, init. "Our author," observes A., "is here distinguishing between two different modes of fortifying (*ἐπιτείχισις*)—the one, by founding a city (so *ἐποικίζειν*, infra, vii. 27) in the neighbourhood of Athens, strong enough to be a check upon her power, *πόλιν ἀντίπαλον*, a city equal in power to another (see iii. 9)—the other, by erecting forts in Attica, as strongholds for plundering parties to issue forth from and ravage or alarm the country. Of the former sort of *ἐπιτείχισις*, instances are found in the case of Megara, founded by the Dorians as a check on the Athenians, and of Heraclea in Trachinix, built to curb the Thessalonians (see infra, iii. 92; v. 31); of the latter, Declea forms an example." B. || *φοβηθῆναι* is here pass., *to be feared*: not, *to fear*, which is its usual meaning. || *τὴν μὲν . . . παρασκευάσασθαι*. JN. *χαλεπὸν γὰρ ἐστὶ (τινα) τὴν μὲν [= τὴν ἐπιτείχισιν] παρασκευάσασθαι πόλιν ἀντίπαλον* (K.); *for as regards the former [an ἐπιτείχισις], it is difficult, even*

- (P. in a time of peace, to make one that shall prove a rival city; i. e. τὴν
64). μὲν (= τὴν ἐπιτείχισιν) is the objective accus., and πόλιν ἀντί-
παλον the complement of the predicate. K. says that τὴν ἐπιτείχ.
may, however, be the subject: it is difficult for an ἐπιτείχισις to
get up (or create) a rival city. A. takes it somewhat differently: it
is difficult to make an ἐπιτείχισις; not any ἐπιτείχ., but one that
shall be a rival city. || ἤπου δή, lit., surely then I suppose = (multo
magis; nedum), much more, or much less. Pract. Intr. ii. 355.
|| ἐκείνοις ἡμῶν ἀντεπιτετειχισμένων, since we possess ἐπιτείχι-
σματα against them; i. e. we have such in the fortified cities and
strongholds of Attica. "The passive form has here a middle or de-
ponent sense." So H. Stephens. See Matth. Gr. Gr. § 493 [† si
nos . . . extruxerimus. B.]. || φρούριον, [only] a fort: opp. to
a πόλις ἀντίπαλος. || βλάπτειεν. Cf. 7, 28. K. || αὐτομολίαις,
by desertions, i. e. 'by the harbouring of deserters,' or fugitive slaves.
The word is of frequent occurrence in Dio Cass. B. || οὐ μέντοι
ἱκανὸν . . . ἀμύνεσθαι, 'that, however, will not be sufficient to hinder
us from sailing to their territory and erecting forts [there]; also
from retaliating upon them with that arm wherewith we are strong,
our navy.'—The ἐπιτείχ. has reference to such forts for the sup-
port of the fleet in its incursions on the coast here, as Pylus,
Methônê, Budôrum, Atalantê, &c. B. || ἥπερ ἰσχύομεν, in which
our strength consists. Cf. 2, 13, 2. K. || ἀμύνεσθαι, to retaliate.
Cf. 42, *init.*, 96, *init.* || τοῦ κατὰ γῆν depends on ἐμπειρίας, which
is itself dpt on πλέον, we possess from our naval service more experi-
ence that is available for operations on land, than . . .
- c θαλάσσιοι = skilful at sea. || ἐασόμενοι, pass. So Eur. Iph. Aut.
331: οὐχὶ δεινά; τὸν ἐμὸν οἶκὸν οἶκον οὐκ ἐάσομαι. K. || ἐν τῷ
μὴ μελετῶντι, from not practising = ἐν τῷ μὴ μελετᾶν. So 3,
43: ἐν τῷ τοιῷδε ἀξιοῦντι. 5, 9: τοῦ ὑπαπύναται πλέον ἢ τοῦ
μένοντος τὴν διάνοιαν ἔχουσιν. Bth. || τὸ δὲ ναυτικὸν, κ.τ.λ.,
'for nautical skill is, as much as any other thing, the work of art,
and does not admit of being pursued at a chance-time, or by the by;
nay, it rather allows not any thing else to be done with it even by
the by.' B.
- d ὥσπερ καὶ ἄλλο, virtually εἰ καὶ ἄλλο δεῖ = (si quidquam
aliud); though the latter form is conditional, this comparative.
Nearly similar, ὡς τις καὶ ἄλλος. Xen. An. 1, 3, 15. || ὅτ' ἂν
τύχη, sc. μελετώμενον implied by μελετᾶσθαι. || ἐκ παρέργου,
lit. as a by (or secondary) matter, 'in the manner of a πάρεργον or
by-work or concern.' Cf. vii. 27: οὐκ ἐκ παρ. τὸν πόλεμον ποι-
εῖσθαι: and Pol. iii. 58, 3: ῥητέον δὲ τι οὐκ ἐκ παρέργου, ἀλλὰ
ἐξ ἐπιστάσεως. Lucian, i. 89, 85: οὐ παρέργως μελετήσεται. B.
|| γίνεσθαι depends on a χρή, borrowed from ἐνδέχεται. K.

CHAPTER 143.

- 143 εἴ τε καί. He now replies to what the Corinthians had said
1, 121. || κινεῖν, to remove, take, meddle with: it refers to the
taking of what was laid up, deposited, as what ought not to be med-

(P. died with.—*χρημάτων*, *partitive gen.* || *Δελφοῖς* without *ἐν* is (64). justified by the adverbial *Ὀλυμπιάτιν*: otherwise it is not usually so found, like *Μαραθῶνι*. P., K. || *ὑπολαβεῖν*, *to draw away*; *to rob us of*. Cf. 1, 121. || *τοὺς ξένους* refers to the mercenaries drawn from other countries, and are to be distinguished from the *μέτοικοι* (*resident aliens*), their service being limited mostly to the fleet, although they were sometimes employed as garrison soldiers and in campaigns. Cf. Böckh's *Pub. Econ. Ath.* p. 261. O. || *αὐτῶν* for *ἡμῶν αὐτῶν*. K. || *τόδε* = *τὸ ἀντιπάλους ἡμᾶς αὐτοὺς μετὰ τῶν μετοίκων εἶναι αὐτοῖς*. Sch. || *ὑπηρεσία*, in a wider sense, denotes the crew generally, exclusively of the *ἐπιβάται*: in the narrower sense, only the *rowers*. K. As abstract for concrete, it is used collectively, and has pl. *πλείους, ἀμείνους*. Hence *ἄλλην* may have (as K.'s note implies that, in his opinion, it has) its full meaning: it may, however, "be employed as in *παῖδας καὶ γυναῖκας, καὶ τὴν ἄλλην κατασκευήν*, ii. 14, § 1. This use of *ἄλλην* is merely distinctive. Cf. *Xen. Anab.* i. 5, § 5; vii. 3, § 48; *Od.* 6, 84. || *ἐπὶ τῷ κινδύνῳ*, *in the face of the danger*, or *with the danger before them*. D. So K.; i. e. the danger is the *condition* that necessarily accompanies the advantages. P. says either '*ob* (impendens) *periculum*;' or '*ut periculum adeat*,' preferring the latter. || *φεύγειν*, for most of them belonged to the subject states of the Athenians. || *ὀλίγων ἡμερῶν* dpt on *μισθοῦ*, or on the complex notion, *δόσ. μεγάλ. μισθ.*, *for the sake of a few days' giving of high pay*. We should rather say, *for the sake of a few days' reception of high pay*; or, *of a few days' high pay*.

PAGE 65.

- A οὐκ ἀπὸ τοῦ ἴσου, "non ex æquo, sed longe magis" (P.), in *more than* an equal degree. D. || ἦν τε. *Aristoph. Ran.* 1463, sqq., gives the same advice. K. || ἐκ τοῦ ὁμοίου, (*will be*) the same thing, i. e. the loss will be greater to the Peloponn. if *but* a part of their land is ravaged, than, &c. || ἀμαχεί. The termin. *ει* is here found in all the good MSS. So 5, 7, 3; 7, 14, 2; 8, 105, 3 (where one reads *ἀμαχί*). || κατ' ἡπειρον, especially in *Asia Minor* and *Thrace*.
- B τούτου, sc. *τοῦ νησιώτας εἶναι*, i. e. of the condition of islanders. —ὅτι ἐγγ. τούτου *διανοηθέντας*, with views as near as possible to those of islanders. D. On aor. 1, *διενοήθην*, *Gr.* 509 (411) § 313, 2, 1. || οἰκίας, without article, because only *some* of the houses are meant, viz. those in the country and in unfortified towns. || ὑπὲρ αὐτῶν ὀργισθέντας. Here also the following *μή* must be mentally supplied; it usually precedes the partcp. in such cases. Cf. chap. 12, *init.* || ὄθεν, *by their taxes, ships, population, &c.* K.

CHAPTER 144.

- 144 ἄλλα, *other grounds*. || ἐς ἐλπίδα, i. e. that *tend to* a hope (of our conquering: =) for *hoping* that we shall be successful. || ἦν

(P. ἐθέλητε, if you will consent to make no further acquisitions of 65) dominion, whilst you are engaged in the war. The Schol. says, αἰνίττεται Σικελίαν καὶ Ἰταλίαν ἧς ἐπεθύμουν κρατῆσαι. It was the want of this forbearance, and the fatal indulgence of their thirst after foreign dominion, which led them to undertake the fatal expedition to Sicily. || κινδύνους . . . προστίθεσθαι, to bring upon yourselves additional dangers, i. e. besides the inevitable dangers of such a war. “προστίθεσθαι, non addere (προσθιθέναι), sed adsciscere, sibi imponere.” P. || πεφόβημαι (like δέδοικα) often has the meaning of a present, I have been terrified, or am terrified = I fear. So 4, 114, 4; 6, 34, 7: φοβοῦνται — πεφόβηται, Pl. Crat. 403, B, with δέδοικεν, Euth. 12. K. || τὰς οἰκείας ἡμῶν ἄμ. The possessive gen. often accompanies adjectives denoting possession: e. g. τὰς ἰδίας αὐτῶν προσόδους. Dem. || ἐν ἄλλῳ λόγῳ, lib. ii. 13, and 2, 61 sqq. P. || ἅμα τοῖς ἔργοις, dum res ipsæ gerentur = in ipso bello. P. || Μεγαρέας (as below, τὰς πόλεις) stands, as the principal notion, before ὅτι: = with regard to the Megareans. || ξενηλασίας . . . ἡμῶν, an expulsion of us as strangers; = alien acts by which we are expelled. The Spartans took this course, in order that the pure Doric character and customs, handed down by their ancestors, might not be contaminated by the introduction of foreign novelties. The plural form (ξενηλασίαι) is employed in reference to the various regulations attending its practice. Cf. Müll. Dor. ii. p. 4. n. g. O. || μὴ ποιῶσι, the indicat. refers to the repeated act, the practice. || ἐκείνο refers to the Megarean decree, and τόδε to the alien-act of the Lacedæmonians. O. || κωλύει. “Equidem κωλύει impersonaliter dictum putaverim, uti ceteri et χορή: ut οὐ κωλύει dici possit pro οὐδὲν κωλύει. Hec. Herm. understands ἐκείνο and τόδε as accusatives, and supplies τι as nom. to κωλύει. The expression may be literally translated into English, ‘It forbids neither the one nor the other in the treaty.’ G. understands κωλύει as impersonal, ‘neither the one nor the other is a hindrance in the treaty.’” A. So K. comparing Ar. Av. 463, ὅν διαμάττειν οὐ κωλύει. || τὰς τε is the reading of twelve (some of them very good) MSS., al. τὰς δέ. P.

D εἰ . . . ἐσπεισάμεθα, if we had them as independent allies when we made the treaty, i. e. the thirty years’ truce: lit. if we made the treaty having them independent. O. || κἀκεῖνοι, i. e. the Lacedæmonians. O. || μὴ σφίσι, τοῖς Λακεδαιμονίοις, ἐπιτηδείως αὐτονομεῖσθαι, i. e. ‘when they should grant their own states not a nominal but real independence.’ One would have expected ἀποδῶσιν αὐτονομίαν, but instead of this we have the more recondite expression, μὴ σφίσι ἐπιτηδείως αὐτονομεῖσθαι, ‘not to have a [so called] independence regulated suitably to their interest.’ i. e. with an oligarchical constitution. So supra i. 19, κατ’ ὀλιγαρχίαν δὲ σφίσι αὐτοῖς ἐπιτηδείως ὅπως πολιτεύσῃ. See also i. 76, and v. 81 and 82. At αὐτοῖς ἐκάστοις [K. suggests αὐτοῖς ἐκάστους] repeat ἐπιτηδείως. The words ὡς βούλονται are explanatory. B. || δίκας δὲ ὅτι introduces the third, and πολέμου δὲ οὐκ ἄρξομεν the fourth and

(P. last division of the response, the words of which end with ἀμν-65). νούμεθα. O. || πολέμου οὐκ ἄρξομεν, *will not be the first to commence hostilities*. D. || ἀρχομένους. K. makes ἀρχεσθαι πολ. *be to commence hostilities in the intention of prosecuting them vigorously oneself*. "Ἀρχεσθαι πολέμου pro ἀρχειν scripsit etiam Menand. Hist. p. 307 et 306." P. || δεχόμεθα, sc. πολεμεῖν. || περιγίγνεται, ἐκ περιουσίας συμβαίνουσιν. Dukas. *redundare*; (feliciter) *obvenire* (P.), *result, accrue to*. Cf. 2, 29, 3; 2, 87, 4. Dem. 3, 12, τούτου μόνου περιγίγνεσθαι μέλλοντος, παθεῖν ἀδίκως τι κακὸν τὸν ταῦτ' εἰπόντα. Cf. Kr. ad Xen. An. 5, 8, 26.

PAGE 66.

A οὐκ ἀπὸ τοσῶνδε ὀρμώμενοι, *not proceeding (to the war) with such abundant resources (as we possess)*.—ὀρμώμενοι happily expresses the eagerness and ardour with which Pericles represents their Grecian ancestors as rushing to battle. O. || γνώμη and δυνάμει are datives of means; 'by counsel rather than fortune, by courage rather than strength, did they beat back,' &c. B. || αὐτά, scil. τὰ ὑπάρχοντα, just before. Render, 'raised the state to what it is' [*advanced those resources to their present height* (D.)]. With the expression here, ἐς τὰδε προήγαγον, compare similar ones, ii. 36, ἦλθον ἐπ' αὐτά, and vi. 18, ἐς τὰδε ἦραν αὐτά. || λείπεσθαι, *to fall short, to be out-done*, lit. 'left behind,' in the race of honour. B.

CHAPTER 145.

145 οὐδὲν κελευόμενοι ποιήσιν, *that they would do nothing upon command*. So Dion. Hal. Ant. v. 54, μηδὲν, ὧν μὴ βούλεται πράττειν, κελευσθεῖς, and 509, 35, μηδὲν δρᾶσαι ποτε ἐξ ἐπιτάγματος. B.
B οὐκέτι ἐπρεσβεύοντο, for Melesippus (2, 12, 1) was only a herald. K.

CHAPTER 146.

146 ἐπεμίγνυντο, *they continued to have intercourse* (D.): meaning the peaceful intercourse of a limited private communication and public negotiation—neither, however, wholly free from distrust: a state of affairs well described by the words of Livy, ii. 18, 'Bellum indictum; tacitæ induciæ quietum annum tenere.' B. || ξύγχυσις, *rupture, violation, &c.* So 5, 26, 4: Pl. Rep. 379, E, τὴν τῶν ὄρκων καὶ σπονδῶν σύγχυσιν ἣν ὁ Πάνδαρος συνέχεεν. K.

APPENDIX.

LIST OF THE MORE DIFFICULT WORDS AND PHRASES.

[A prefixed *numeral* indicates the chapter in which the word or phrase occurs.—A prefixed *asterisk* means that, in the passage referred to, the word occurs in a peculiar sense.]

1 ζυγγράψειν	6 τὸ ἀβροδίατον	10 κατάφρακτος
2 μετανάστασις	ἐνερσις	11 ὀλιγανθρωπία
τὸ λεπτόγεων	κρωβύλος	ἀχρηματία
*ἐκπίπτειν	λίπα	βιοτεύειν
3 ἐπίκλησις	διαζώματα	κρατεῖν
ἐπωνυμία	9 ἐπηλύτης	12 ἀποδασμός
*ἐκνικᾶν	10 οἱ ἔπειτα	13 ἐξαρτέειν
ξυνιέναι	ξυνοικισθῆναι	ἐξαρτέεσθαι
5 πίστις	αὐτερέτης	ἀντέχεσθαι
σιδηροφορεῖσθαι	περίνεως	μεταχειρίσαι

2 ὅσον ἀποζῆν. 3 Difference between ἰσχυρον and ἰσχυσα? ἀμιξία ἀλλήλων. 5 κατὰ κώμας οἰκεῖσθαι. 6 ξυνήθη τὴν διαίταν μεθ' ὄπλων ποιεῖσθαι. ἐν τοῖς πρῶτοι τὸν σίδηρον κατέθεντο. ἀνειμένη τῇ διαίτῃ ἐς τὸ τρυφερότερον μεταστῆναι. ὁμοιότροπά τισι διαιτᾶσθαι. 7 ἤδη πλωϊμωτέρων ὄντων. διὰ τὴν ληστείαν ἐπὶ πολὺ ἀντίσχουσαν. ἔφερον ἀλλήλους. 8 πλουσιώτεροι ἑαυτῶν ἐγίγνοντο. 10 κατασκευῆς τὰ ἐδάφη. λείπεσθαι τινος. 12 ἀναστῆναι ὑπὸ τινος. 13 ἐπὶ ῥητοῖς γέρασι πατρικαὶ βασιλεῖαι. μάλιστα, with numerals? μᾶλλον ἐπλωΐζον.

14 πεντηκόντοροι ἐβασίλευσε προσδόκιμος	20 ὑποτοπεῖν ἀμνηστεῖν προστίθεσθαι	24 οἱ φεύγοντες
15 περιποιεῖσθαι διαρκῆς ἐκδημος	21 προσαγωγός ἀνεξέλεγκτος	25 *ἀνελεῖν ἄρχεσθαι (κατάρχ- εσθαι)
18 εὐνομεῖσθαι ἀνασκευάζεσθαι	22 ἀγώνισμα	26 ἐπήρεια
διακριθῆναι (πρός)	23 αὐχμοί	27 ξυμπροπέμπειν
19 ἀκραιφνής	24 οἱ δυνατοί	28 οὐκ ἔαν δικάζεσθαι
		29 πληροῦν (πλήρης, πλήρωμα) ἄρας (partecp.) ἀκάτιον

15 ἀπὸ τῆς ἴσης. 16 ἐντὸς Ἄλυος ποταμοῦ. 17 τὸ ἐφ' ἑαυτῶν. δι' ἀσφαλείας. 19 ὑποτελῆς φόρου. τὰ κράτιστα ἀνθεῖν. 20 χαλεπὰ ὄντα παντὶ ἐξῆς τεκμηρίῳ πιστεῦσαι. 21 συντιθέναι λόγους. ἐπὶ τὸ μυθῶδες ἐκνευκηκίναί. δηλώσει . . . γεγενημένος. 22 κτῆμα ἐς αἰεί. 23 μέγα προβῆναι. 24 μὴ σφᾶς περιορᾶν φθειρομένους. καθεζόμενοι ἐς τὸ Ἑραιοῦν. ἱκετεῖαν οὐ δέξασθαι. 25 τιμωρίαν ποιεῖσθαι. 28 δίκας δοῦναι. εἰ δὲ μή.

29 ζεῦξαι ἐπισκευάσαι παρὰ πολὺ ἀποδόσθαι	32 κατὰ μόνας ξυγγνώμη δέ ἀπραγμοσύνη	34 τοὺς μεταστάντας ἢ ἀλλοτρίωσις
30 ἐπίνειον	33 ξυντυχία ἐπικουρία	37 ἀξιώσις χρεία μὴ ἀλογίστως ἐπὶ κακουργίᾳ
31 ναυπηγεῖσθαι πρεσβεύεσθαι	πολεμῆσειν προκαταλαμβάνειν τινά	αὐτάρκης καταίρειν
32 ἀναδιδάξαι χρεία σωφοσύνη	ἀντεπιβουλεύειν	προβέβληνται ἀναισχυντεῖν
	34 εἶργω(εἶργω)	

29 παραστήσασθαι (πόλιν) ὁμολογία. 30 ἐπ' οἶκον. τῆς γῆς τέμνειν. φθεῖρειν γῆν. περιόντι τῷ θέρει. 31 ὄργῃ φέροντες τὸν πόλεμον. γράψασθαι ἑαυτοῦς. 32 εὐεργεσίας μεγάλης προὔφειλομένης. μάλιστα μὲν . . . εἰ δὲ μή. τὴν χάριν βέβαιον ἔξουσιν. σαφές καταστήσαι. (Τὸ πρᾶγμα) περιέστηκεν φαινόμενον. 33 γνώμης ἀμαρτάνειν. 34 τὰ ἐγκλήματα μετελθεῖν. σαφεστάτη πίστις. 36 τὸ δεῖνός αὐτοῦ. τὸ θαρσοῦν. ὅσον οὐ παρῶν. τῆς Ἰταλίας καὶ Σικελίας καλῶς παράπλου κεῖται. πλείοσι ναυσὶ ταῖς ἡμετέραις. 37 αὐτάρκη θέσιν κείμενος.

37 ἀληπτότερος	41 δικαιώματα	46 προσμιζαι
38 διὰ παντός	ἀξίωσις χάριτος	48 μετέωρος
ἀπαρέσκειν	φιλονεικία	49 καρτερός
ἐκπρεπῶς	42 ὑφελεῖν	{ προσβάλλειν (<i>dat.</i>) ἐμβάλλειν ἀπολύεσθαι ἐπιβαίνειν διέκπλοι θυμῷ ταραχῶδης
39 λέγειν τι	ὑποψία	
παρέχεσθαι	διὰ κινδύνων	
παρέχειν	44 ἀποδέχεσθαι	
ἀπογενόμενοι	μεταγνῶναι	
τὰ ἀποβαίνοντα	ἐπιμαχία	
40 ἄγραφος	ζυγκρούειν	

38 τὰ εἰκότα θαυμάζεσθαι. 39 προὔχων καὶ ἐκ τοῦ ἀσφαλοῦς προκαλεῖται δίκην. πρὶν διαγωνίζεσθαι. 40 δι' ἀνακωχῆς γενέσθαι. δίχα ἐψηφισμένων, εἰ χρή, κ.τ.λ. 41 Αἰγινητῶν ἐπικράτησις. 42 τοῖς ὁμοίοις ἀμύνεσθαι. καιρὸν ἔχειν. τὸ πλεον ἔχειν. 43 περιπεπτωκέναι οἷς αὐτοὶ προεῖπομεν. 46 ἐπειδὴ αὐτοῖς παρεσκεύαστο. πέμπτος αὐτός. 49 τὰ σημεῖα ἤρθη.

49 πονεῖν	53 κελήτιον	62 ἵππος, ἡ
ἐπεκβάς	56 διάφορον	63 χηλή
λαμπρῶς	57 ὁμορος	ὑπόσπονδος
50 σκάφος	ἐπιστέλλω	64 ἀποτειχίζειν
καταδῦσαι (ναῦς)	58 ἐκ πολλοῦ	ἀτειχιστος
ἦν ὀψέ	ἀνοκίσασθαι	ὀρμᾶσθαι
{ παιωνίζω	61 ἐπιπαρεῖναι	65 ὁ παράλογος
{ παιανίζω	ξύμβασις	66 ξυνέρρωγα
51 ἀποτρεπόμενος	ἐπιστρέψας	ἀνακωχῆ
52 ἐπισκευή	τριταῖος	68 ἄπιστος

49 μάλλον ἀπροφασίστως. ἔργου ἔχεσθαι. ξυνέπεσεν ἐς τοῦτο ἀνάγκης. 50 τὰ σκάφη εἰλικον ἀναδούμενοι τῶν νεῶν. (ἐπὶ) πρύμναν κρούεσθαι, οἱ ἀνακρούεσθαι. 51 ἡ μάχη ἐτελεύτα ἐς νύκτα. 52 ναῦς ἄραντες. 53 ἄνευ κηρυκίου (al. κηρυκειῖου). 55 ἐν θεραπείᾳ ἔχειν πολλῷ. 56 πρᾶσσω ὄπως. τὰ ἐπὶ Θράκης χωρία. 57 προσφέρειν λόγους. φυλακὴν ἔχειν. 58 οὐδὲν εὔροντο ἐπιτηδεῖον. 61 ἡ ἀγγελία τῶν πόλεων, ὅτι ἀφεστᾶσι. συμμαχία ἀναγκαία. 62 ἀγορὰν ποιεῖσθαι. ἀναστήσας τὸ στρατόπεδον. 63 διὰ τάχους. 64 τὸ ἐκ τοῦ ἰσθμοῦ τεῖχος. γίνεσθαι δίχα. 65 ἄνεμον τηρῆσαι. 67 ξύλλογος ὁ εἰωθῶς.

68 διάφορον	70 μελλητής	71 *οἱ αἰσθανόμενοι
βία ἡμῶν	ἀποδημητής	ἱρημία
69 ἀξίωσις	ἐπελθεῖν	ξυνομνύναι τινί
ἐπὶ φανεροῖς	*ἀναπίπτειν	ξυνήθης
ἀναίσθητος	ἐξελθεῖν	πρὸς τὰδε
διπλασιοῦσθαι	ξυνελών	72 ἐπιέναι
κατηγορία	71 τὸ ἴσον	παρελθεῖν
70 νεωτεροποιός	ἀρχαιότροπος	73 πρέσβευσις
ἐπιγνῶναι	τὰ ἐπιγιγνώμενα	ἀντιλογία
ἐξικέσθαι	ἐπιτέχνησις	ῥαδίως

68 σωφροσύνην ἔχετε. 69 περὶ αὐτῷ σφαλῆναι. αἱ ὑμετέραι ἐλπίδες. 70 ἐπὶ πλείστον ἐξέρχονται. ἀντελπίσαντες ἄλλα ἐπλήρωσαν τὴν χρείαν. ἔχουσι τε ὁμοίως καὶ ἐλπίζουσι ταῦτα μοχθεῖν. 71 ἐπὶ πλείστον ἀρκεῖν. τὸ ἴσον νέμειν. μεχρὶ τοῦδε ὠρίσθω. πρὸς τὰδε τὴν Πελ. πειραῖσθαι μὴ ἐλάσσω ἐξηγεῖσθαι.

73 *λόγος προβάλλεσθαι παραίτησις	77 καὶ ὀπωσοῦν ἀπὸ πρώτης δι' ὀλίγου ὑποδεικνύναι	81 *βλάψομαι *ἔταμον καταπλαγῆναι(dat.)
74 τὸ μέρος	78 περιστασθαι	82 ἴσακούειν τι
75 ὑποπτος ἀνεπίφθορον	*ὑφηγεῖσθαι	*θέσθαι
76 παρατυχόν περιστῆναι	80 ἐφ' ἕκαστα ὄχλος	83 τὰ ἀποβαίνοντα
77 τὸ φιλοδικεῖν δικάζεσθαι	81 ὑπερφέρειν ἐπάγεσθαι	84 ἐξοτρύνειν τὸ εὐκοσμον διαιρετός
		85 παρήμι

73 προκινδυνεύσαι τῷ βαρβάρῳ. τὸ πλεον ἢ· οὐ (μὴ) τὸ πλεον ἢ.
74 ξυνεσώσαμεν ὑμᾶς τὸ μέρος. 75 ἐπιφθόνως διακεῖσθαι. 77 ξυμβόλαιαι δίκαι. ἀπὸ τοῦ ἴσου. οὐ τοῦ πλεονος μὴ στερισκόμενοι χάριν ἔχουσι. ἀποθέμενοι τὸν νόμον. ἡμέτερον δέος. 78 ἐν ἀδήλῳ κινδυνεύεται. 80 παρόμοιος ἡμῶν ἢ ἀλκή. 82 τοῖς ἐγκλήμασιν ἐπειχθέντες. 83 ἔστιν ὁ πόλεμος οὐχ ὄπλων τὸ πλεον, ἀλλὰ δαπάνης. 84 ἀμαθέστερον τῶν νόμων τῆς ὑπεροψίας παιδεύεσθαι ξὺν χαλεπότητι. ἔργῳ ἐπεξίεναι (τι).

86 καταπροιδόναι	92 κωλυμή δῆθεν ἀνεπικλήτως	93 μόλιβδος ἀφιστάναι ἐπιβουλαί οἱ ἀχρειότατοι κατασκευάζεσθαι κατασκευή
87 ἐπιψηφίζειν χρηματίσαι	93 ξυνειργασμένος ἔστιν ἢ σήματα	95 βιαίος νεωστί εἰθύνειν ἀπαλλαξείω
89 ὑπεκθέσθαι ἀνοικοδομεῖν	εἴργασμένος ἐγκαταλεγεῖναι ὑπῆρκτο αὐτοφυῆς	
90 ἀναχώρησις ἀφορμή διάγειν προφασίζεσθαι		
91 παράγεσθαι		

87 ἐς τὰ ἐπὶ θάτερα ἀναστῆναι. ψῆφον ἐπαγαγεῖν. 89 ἐλθεῖν ἐπὶ τὰ πράγματα. 90 τὸ βουλόμενον τῆς γνώμης. ἕως ἂν τὸ τεῖχος ἱκανὸν αἴρωσιν, ὥστε ἀπομάχεσθαι ἐκ τοῦ ἀναγκαιοτάτου ὕψους. 91 μὴ ἀπὸ ἀντιπάλου παρασκευῆς. 93 οἱ θεμέλιοι παντοίων λίθων ὑπόκεινται. ἄμαξαι ἐναντία ἀλλήλαις. ἐν τομῷ ἐγγώνιος. ταῖς ναυσὶ προσκεῖσθαι. 95 κατὰ τὸ ξυγγενές. προσέχειν τὴν γνώμην. παρ' Ἀθηναίους μετατάξασθαι.

96 πρόσχημα Ἑλληνοταμίαι φόρος αἱ ζύνοδοι	99 λειποστράτιον *πράσσειν	104 ἐπάγεσθαι
97 προστυγχάνειν χωρίον τοῖς χρόνοις	100 *ἀμφοτέρα	105 ὅμως κακιζόμενος ἐκβοηθεῖν
98 ζυμβῆναι παραστήσασθαι (τινας)	101 οἱ περίοικοι	106 προσβιασθεῖς χωρίον ιδιότης
99 ἐκδεῖαι	102 τὸ τολμηρόν νεωτεροποιῖαν	107 μητρόπολις δύσοδος μεταστῆναι
	103 πρὸ τοῦ ἀφίεναι { ἔσχον { εἶχον	

97 ἡ ἐκβολὴ τοῦ λόγου. ἀπόδειξιν ἔχει. τοῦτο τὸ χωρίον.
98 παρὰ τὸ καθεστηκός. 99 προσάγειν τὰς ἀνάγκας. ἀπὸ τοῦ ἴσου.
ἀπόκνησις τῶν στρατειῶν. τὸ ἰκνούμενον ἀνάλωμα. 102 δεινὸν
ποιησάμενος. 103 ἐφ' ᾧ τε ἐξίσαι. 105 ἀνθιστάναί τροπαῖον.
106 κατὰ πρόσωπον. 107 τοῦ δήμου κατάλυσις. κατὰ τὸ ζυμ-
μαχικόν.

108 νικᾶν { δενδροτομεῖν { δενδροκοπεῖν περιελεῖν τὸ νεώριον	110 *ἔσχον	116 ἰσαγγελθέντων
109 *ἄλλως ἢ διώρυξ	111 *φεύγειν κατάγειν ἄπρακτος	118 ἐγκρατής πρὸ τοῦ ἀνασχετός *ἀνελεῖν ζυλλαμβάνεσθαι
110 ἔλη (pl.) ἔλειος ἀνασταυρωθῆναι	112 μεταπέμπειν (-εσθαι)	120 ἐναλλαγῆναι κατακομιδῆ τὰ ὠραῖα εὐ παρασχόν
	113 ἐγγίγνεσθαι	
	114 ἐξοικίζειν	
	115 καταβοᾶν οἱ δυνατώτατοι ἐπαναστῆναι	

109 ὡς (οὐ) προὔχωρει, sc. τὰ πράγματα. 111 μέντοι γε.
112 πολέμου ἔσχον. ὑπὲρ Σαλαμῖνος. 116 περιαγγέλλουσι βοηθεῖν.
117 ἀφράκτῳ τῷ στρατοπέδῳ ἐπιπεσεῖν. χρήματα τὰ ἀναλωθέντα
κατὰ χρόνους ταξάμενοι ἀποδώσουσιν. ξυνέβησαν ὑπήκοοι εἶναι.
120 τὰ ἴδια ἐξ ἴσου νέμομεν.

121 κατὰ πολλά ὠνητός	125 ἐκπορίζεσθαι πρόσφορος	126 ἐναγής
122 παραίσεις ἐπιτειχισμός ἀντικρυς ἐνδοιασθῆναι καταφρόνησις	126 πρεσβεύεσθαι ἄγος θύματα τρύχεσθαι	127 διαβολή ὄρμᾶν (τινας) προσῆκοντες ζυγγενής ὑποχείριος
123 ἐπιταλαιπωρεῖν παραβεβάσθαι	*ἀναστῆσαί τινα διαχρήσασθαι	129 ἀντεπιτιθεῖν ἀνάγραφτος κεκωλύσθω
124 πανταχόθεν	ἀλιτήριος	130 δορυφορεῖν

121 πόλεμον ἐγείρειν. 122 ὁδοὶ πολέμου. ἥκιστα πόλεμος ἐπὶ ῥητοῖς χωρεῖ. εὐοργήτως πολέμῳ προσομιλεῖν. Α. τὸ ἐναντίον ὄνομα· Β. μετωνόμασται. 124 τῶν ἄλλων μετελθεῖν τὴν ἐλευθερίαν. 125 πόλεμον ἄρασθαι. 126 τὸ ἄγος ἐλαύνειν. ἐπὶ τῶν σεμνῶν θεῶν. εὐεργεσίαν ἐς βασιλέα καταθέσθαι. 130 τράπεζαν παρατίθεσθαι.

130 δυσπρόσοδος

131 ἰδρυθείς

σκυτάλη

ὑποπτος

132 ἐπιτροπεύειν

ἀξιοῦν

ἐλεγείον

{ ἐκκολάπτειν

{ ἐγκολάπτειν

ἐνθύμησις

133 αὐτήκοοι

καλύβη

οὐκ ἔαν

134 νεῦμα

οἴκημα

ὑπαίθριος

ὥσπερ εἶχεν

κατορύξαι

προτεμένισμα

τέμενος

135 δίαιτα

περιτυγχάνειν

(dat.)

136 καταντικρὺ

οἱ προστεταγμένο

καταλῦσαι

ἐπιδημεῖν

137 πεζῷ

ὀλκάς

καταφέρεσθαι χει-

μῶνι

ἀποσαλεύειν

131 διαλύειν διαβολήν. 132 νεώτερόν τι ποιεῖν. βουλευσαί τι ἀνήμεστον. 133 ἀπὸ παρασκευῆς. προτετίμημαι ἀποθανεῖν. 136 κατὰ πύστιν ἢ χωροίη. οὐκ ἀξιοῖ τιμωρεῖσθαι. 137 χρήμασι πεισθεῖς. πλοῦς γίγνεται.

137 *θεραπεύειν

138 ἡ διάνοια

ἀξίωσις

φύσεως ἰσχύς

γνώμων

εἰκαστής

ἐξηγήσασθαι

αὐτοσχεδιάζειν

ὄψον

139 ἔλασις

139 ἐπεργασία

140 ὄργῃ

μεταποιεῖσθαι

κατορθοῦν

ἐνδέχεται

ἀμαθῶς

λόγοις

ἐπιτάσσειν

βεβαίωσις

ἀπισχυρίζομαι

141 αὐτόθεν

*δύνασθαι

δικαίωσις

141 αὐτουργός

διαπόντιος

αἱ περιουσίαι

ἀντιπαρασκευή

ἰσόψηφος

*φιλεῖ

ἐπιτελής

137 ἡ οὐ διάλυσις. 138 οὔτε προμαθῶν—οὔτ' ἐπιμαθῶν. μετὰ χειῖρας ἔχειν (τι). *οὐκ ἀπήλλαγμαί τινος. 140 τὰ κοινῷ δόξαντα. ἔχει βεβαίωσιν. ἀπὸ τοῦ ἴσου προσφέρεσθαι. 141 ναῦς πληροῦν. βίαιοι ἐσφοραί. ὑπερ εἰκός. τὸ ἐφ' ἑαυτοῦ (al. ἑαυτὸν) ἕκαστος σπεύδει.

141 δόξασμα	142 ἐφορμεῖν	145 παραινεῖν
142 σπάνις	ἐκ παρέργου	146 ἀκηρύκτως
μενετός	143 ὑπηρεσία	ἀνυπόπτως
φρούριον	*φεύγειν	ζύγχυσις
καταδρομή	ἄληπτος	
αὐτομολίαι	δόφυρσις	
ἐπιστήμων	144 ξενηλασία	

142 ἡμῶν ἀντεπιτετειχισμένων. ἐν τῷ μὴ μελετῶντι. 143 ὀλίγων ἡμερῶν ἕνεκα μεγάλου μισθοῦ δόσεως. 144 οὐκ ἀπὸ τοσῶνδε ὀρμᾶσθαι. 146 παρ' ἀλλήλους.

ERRATA.

Page 20, for ὡς read ὦς

31, for ἀδικωνται read ἀδικῶνται

155, note, for νέμετε read τὸ ἴσον νέμετε

THE FOLLOWING SCHOOL BOOKS

(BY THE REV. T. K. ARNOLD)


PUBLISHED BY MESSRS. RIVINGTON,

ST. PAUL'S CHURCH YARD, AND WATERLOO PLACE, PALL MALL.

There are Keys to those works ONLY to which † is prefixed.

[Works that are bracketed together may be studied at or about the same stage of a pupil's progress.]

LATIN.

	Edition.	Price.	
1. † Henry's First Latin Book	9	3s. 0d.	
2. { † Second Latin Book, and Practical Grammar	5	4 0	
	† First Verse Book	4	2 0
Companion to the First Verse Book, containing additional Exercises.....	1	1 0	
3. { Historiæ Antiquæ Epitome ¹	4	4 0	
	† A Second Verse Book ² (being Mr. Rapiér's Introduction, carefully revised)	2	3 6
	Ecolgæ Ovidianæ, Pars I.	7	2 6
	Ecolgæ Ovidianæ, Pars II.	1	
Practical Introduction to Latin Prose Composition, Part I. ...	8	6 6	
† Cornelius Nepos, with Critical Questions and Imitative Exercises	3	4 0	
4. { VIRGILII ÆNEIS, lib. I—VI.	1	12 0	
	Ecolgæ Horatianæ. Pars I. (Carmina)	2	5 0
	Ecolgæ Horatianæ. Pars II. (Sermones)	1	5 0
	Practical Introduction to Latin Prose Composition (<i>continued</i>). † Practical Introduction to Latin Verse Composition	2	5 6
5. { SELECTIONS FROM CICERO, WITH ENGLISH NOTES. Part I. (Orations: the Fourth against Verres; the Orations against Catiline, and for the Poet Archias)	1	4 0	
	Part II. (Epistles, arranged in the order of time; with accounts of the Consuls, events of each year, &c.)	1	5 0
	Part III. (The Tusculan Disputations).....	1	5 6
Ecolgæ HISTORIÆ; or, Selections from the Roman Historians, Cæsar, Sallust, Livy, Curtius, Tacitus	1	4 0	
VIRGIL (<i>continued</i>). Ecolgæ Horatianæ, I. (<i>continued</i>). † Practical Introduction to Latin Prose Composition, Part II. . Practical Introduction to Latin Verse Composition (<i>continued</i>).	3	8 0	
6. { † Longer Latin Exercises, Part I.	2	4 0	
	† Part II.	1	4 0
	Grotend's Materials for Translation into Latin	2	7 6
	† ELLISIAN EXERCISES (adapted to the Practical Introduction, Part I.) ³	1	3 6
 <i>Ellisian Exercises at any time in 3 or 4, especially for pupils who require more practice. They may precede, accompany, or follow the "Practical Introduction."</i>			
GREEK.			
† The First Greek Book	2	5 0	
Practical Introduction to Greek Accidence	4	5 6	
† Greek Prose Composition	7	6 6	
† Pt. II.	1	6 6	
† Greek Construing	1	6 6	
Greek Grammar (intended as a sufficient Grammar of reference for the higher forms)	2	10 6	
Elementary Greek Grammar	1	5 0	
The same, with an Account of the Greek Dialects	1	6 0	
The Dialects separately	1	1 6	

¹ An Atlas to this Work is just published, price 7s. 6d.

² This Work is published by Messrs. Longman & Co., the original publishers of Mr. Rapiér's work.

³ This Work is published by the proprietors of Ellis's Latin Exercises.

REV. T. K. ARNOLD'S WORKS (*continued*).

GREEK (*continued*).

Edition. Price.

DEMOSTHENES	{ <i>a</i>) The Olynthiac Orations, with English Notes and Grammat cal References.....	1	3s. 0d.
		{ <i>b</i>) The Oration on the Crown	1
HOMERI I LIAS, lib. I—IV, with Critical Introduction		1	7 6
SOPHOCLES	{ The Ajax, with English Notes, translated from the German of Schneidewin by Rev. R. B. Paul	1	3 0
		{ The Philoctetes	1
The FIRST HEBREW BOOK		1	7 6
COPIOUS AND CRITICAL ENGLISH-LATIN LEXICON, founded on the German-Latin Dictionary of Georges by the Rev. T. K. ARNOLD and the Rev. J. E. RIDDLE).....		2	25 0
"A very slight inspection of it will show that it aims at a far higher standard of accuracy and completeness than any of its English predece-sors."— <i>Extract from Preface.</i>			
Classical Examination Papers		1	4 0
English Grammar for Classical Schools		4	4 6
Spelling Turned Etymology		1	2 6
The First German Book		2	5 6
Key to the above		1	2 6
German Reading Book		1	4 0
The FIRST FRENCH BOOK.....		2	5 6
Key to the above (by M. Deille).....		1	2 6
FIRST CLASSICAL ATLAS		1	7 6
Zumpt's Annals of Ancient Chronology		1	5 0

THEOLOGICAL.

THE CHRISTOLOGY OF THE OLD TESTAMENT, and Commentary on the Messianic Predictions of the Prophets. By Professor Hengstenberg. Abridged from the Translation by Dr. Reuel Keith	1	18 0
THE CHURCHMAN'S COMPANION, containing a great variety of Essays and Papers, some original, but mostly selected, and chiefly on Religious subjects.....	1	4 6
SHORT HELPS TO DAILY DEVOTION, selected and arranged for every Day in the Year	1	8 0

HANDBOOKS.

HANDBOOK OF ROMAN ANTIQUITIES... } (ROJESEN).....	1	3 6
HANDBOOK OF GRECIAN ANTIQUITIES }	1	3 6
HANDBOOK OF ANCIENT GEOGRAPHY AND HISTORY }	1	6 6
HANDBOOK OF MEDIEVAL GEOGRAPHY AND HISTORY } (PÜTZ)	1	4 6
HANDBOOK OF MODERN GEOGRAPHY AND HISTORY }	1	5 6
HANDBOOK OF GREEK SYNONYMES (PILLON)	1	6 6
The ATHENIAN STAGE: a Handbook for the Student. From the German of Witzschel	1	4 0

HANDBOOKS OF VOCABULARY.

- | | |
|-------------------------------------|--------------------------------------|
| 1. Greek (<i>in the press</i>). | 3. French. 4s. 6d. (<i>ready</i>). |
| 2. Latin (<i>in preparation</i>). | 4. German 4s. (<i>ready</i>). |

By the Rev. H. H. Arnold.

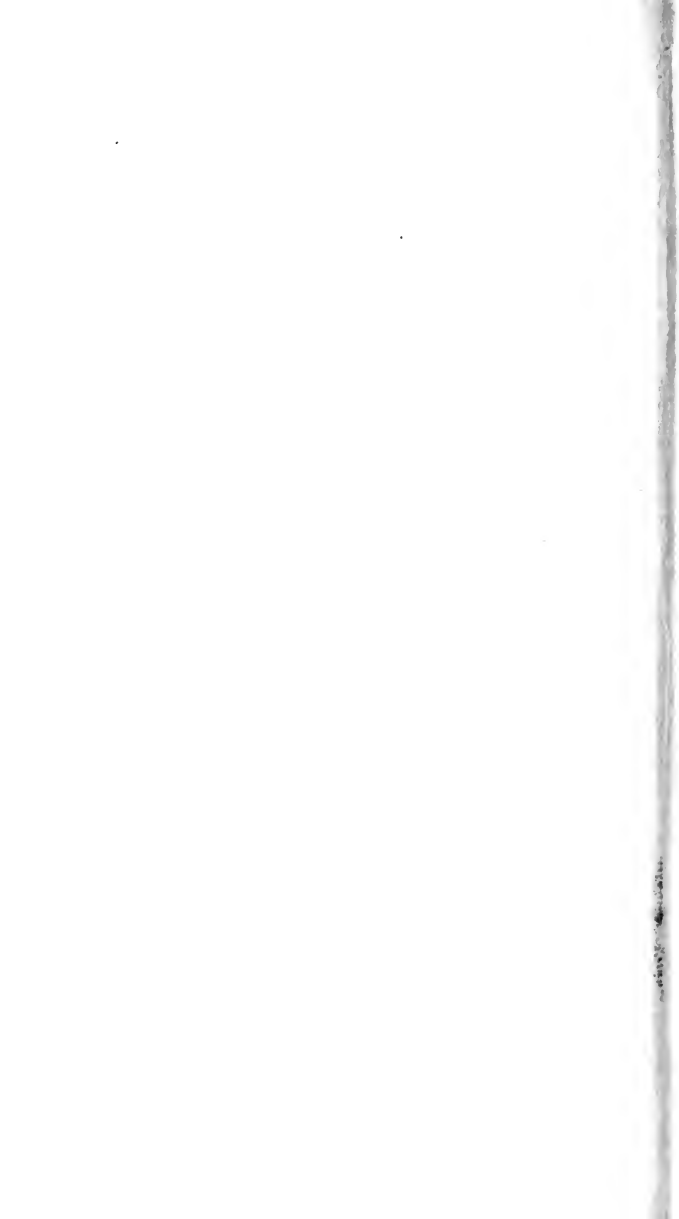
DOEDERLEIN'S HAND-BOOK of LATIN SYNONYMES.
7s. 6d.

The ITALIAN ANALYST; or, the Essentials of Italian Grammar,
and their application in Parsing. 3s. 6d.

GOSPEL EXTRACTS for YOUNG CHILDREN. 3s.

By the Rev. C. Arnold.

BOY'S ARITHMETIC, Part I. 3s. 6d. + Ditto, Part II. 3s. 6d.



Author Thucydides Book I.

Title First Book, ed. by Thomas K. Arnold.

IGr

TESLAR
Bk. I

DATE.

**University of Toronto
Library**

**DO NOT
REMOVE
THE
CARD
FROM
THIS
POCKET**

Acme Library Card Pocket
LOWE-MARTIN CO. LIMITED

