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ΘΟΥΚΥΔΙΔΟΥ ΞΥΓΓΡΑΦΗΣ Σ.

THUCYDIDES
II

BOOK VI.

EDITED, WITH ENGLISH NOTES,

TO WHICH IS APPENDED A COLLATION OF THE CAMBRIDGE MSS. N. AND T.

BY

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P R E F A C E.

IN the following work I have chiefly aimed at elucidating the style and grammatical structure of the author's language. That there is urgent need for an English edition directed towards this end, no one acquainted with the subject can doubt.

Editions of Thucydides prepared by Continental scholars are numerous and excellent, and I have derived special advantage from using those of Poppo (both the larger and the smaller), Krüger, and Classen. Were any of these three editions in general use in this country, I might have hesitated to commence the present work. But Latin notes are by no means generally popular with modern students, and German notes are unintelligible to the great majority even of the candidates for Classical Honours in our Universities.

My obligations on individual points are acknow-

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ledged in the notes, the following well-known scholars being indicated by abbreviations:—Abresch (Abr.), Arnold (Arn.), Bauer (Bau.), Bekker (Bk.), Bloomfield (Bl.), Böhme (Bö.), Classen (Cl.), Göller (Gö.), Krüger (Kr.), Poppo (Pp.).

Owing to the number and the activity of the editors who have already devoted their attention to Thucydides, most noteworthy points have necessarily been treated of before the appearance of the present edition. I have endeavoured to clear up such questions as had been overlooked by earlier commentators and to adjudicate between rival views.

To supply a critical investigation of the text has not been part of my purpose; the most important questions of reading will, however, be found to be noticed. My text approaches most nearly to that adopted by Classen in his second edition, the chief points of divergence being accounted for in the notes.

Although I have not made textual criticism a distinctive feature of this edition, I have thought it well not to neglect the two important MSS. of Thucydides which belong to the University of Cambridge. Of these Nn. iii. 18 (N. of Bk. and Arn. and of this edition, Codex Clarendonianus of Hudson and Pp.) is generally recognized as one of

the best MSS. of Thucydides. It was at one time the property of the Earls of Clarendon, and agrees very closely with the Venetian MS. V. of Arnold, Venetus of Poppo.

The other MS., Kk. v. 19 (T. of Arn. and of this edition, Cant. of Pp.'s smaller edition) was also very highly valued by Pp., who believed it to have been copied from the Cassel MS. or from some other MS. of the same family.

Both MSS. have been carefully collated throughout by Shilleto, and his extracts are preserved in the Library of the University of Cambridge, those from N. being recorded in the margin of his edition of Arnold's Thucydides, and those from T. in the margin of his edition of Bekker.

I have gone very carefully through Book VI. in both MSS. and have compared my results with those of Shilleto, and found them to agree in the main with those arrived at by that admirable scholar; and in the few places where I have deviated from his reading I have only done so after thoroughly assuring myself that I am thereby reproducing the reading of the MSS.

Good maps of Sicily are easily accessible to all my readers; a map of Syracuse, illustrating the operations described in this book, accompanies the

present edition. I have also thought well to add an English and a Greek index.

I have aimed at illustrating Thucydides from himself as far as possible, herein following the practice approved by pretty nearly all the best classical scholars. It is obvious that the usage of the author himself furnishes far stronger evidence in the case of a disputed rendering or reading than the usage of any other author could possibly afford. The practice of citing extracts from prose and verse, ancient and modern, appropriate or the reverse, is deservedly falling into disrepute, and though it may have served to dazzle the less critical readers of an earlier generation it was in reality the resource of the inaccurate, who naturally found their illustrations more easily by widening the area from which they were to be drawn.

My Thucydidean references to books other than the sixth are to the sections of Classen's edition, but can in most cases be easily verified in any good recent edition. References thus expressed—cf. c. 29, § 2 are to Thucydides Book VI., while other books of Thucydides are referred to thus—cf. iii, 11, 1 (without specification of the author's name). All other writers, when referred to, are cited by name.

I have verified all my references, the Thucydidean ones and those in the Indices with special care, and have devoted much time to the whole work; but I can readily believe that it might still be added to or altered in many places with advantage. I shall at all times gratefully receive any suggestions in this direction that may reach me from any quarter.

T. W. D.

BRIGHTON, *October 20th*, 1883.

ERRATUM.

Page 20, line 7, for *τάχα δ' ἂν*
read *τάχ' ἂν δ'.*

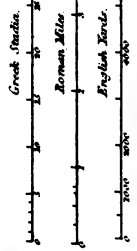
ERRATA.

- c. 10 § 4 text, *for* τάχα δ' ἂν *read* τάχ' ἂν δὲ.
c. 11 § 2 notes, ,, ἄρξειεν ,, ἄρξειαν.
c. 14 notes, ,, ἐκῶν ,, ἐκῶν.
c. 17 § 6 notes, full stop, instead of comma, after the
 word text.
c. 20 § 2 notes, *for* δεομένους *read* δεομένας.
c. 21 § 1 notes, ,, ἀντιπαράχωσιν ,, ἀντιπαρόχωσιν.
c. 31 § 2 text, ,, ἐς ,, ἐς.
c. 34 § 4 notes, ,, ξυνηθὲς ,, ξύνηθες.
c. 37 § 2 text, ,, τὸ τε ,, τό τε.
c. 75 § 1 notes, ,, ἦ ἄρα ,, ἦν ἄρα.
c. 91 § 2 notes, ,, ἀπειρότερος ,, ἀπειρότεροι.
c. 105 § 1 text, *omit* τοὺς before Λακεδαιμονίου.

Thyellomant



- E Camp of Polyphus
- F Athenian Camp
- G East camp of the Athenians
- a Athenian Encampment
- b d' Well along the ditch - c (about VI. 102. 2)
- c 2^d Counterwork of the Syracusans (VI. 101)
- f 3^d d' (VI. 4)
- k Syracusean Paradochus (VI. 75)
- l Syracusean Harbour



W. Digby.

London. Bell & Sons.

ΘΟΥΚΥΔΙΔΟΥ ΞΙΠΓΡΑΦΗΣ

5.

Τοῦ δ' αὐτοῦ χειμῶνος Ἀθηναῖοι ἐβούλοντο αὖθις I. 1
 μείζονι παρασκευῇ τῆς μετὰ Λάχηςτος καὶ Εὐρυμέδοντος
 ἐπὶ Σικελίαν πλεύσαντες καταστρέψασθαι, εἰ δύναιντο,
 ἄπειροι οἱ πολλοὶ ὄντες τοῦ μεγέθους τῆς νῆσου καὶ
 τῶν ἐνοικούντων τοῦ πλήθους καὶ Ἑλλήνων καὶ βαρ-
 βάρων, καὶ ὅτι οὐ πολλῶ τιμ ὑποδέεστερον πόλεμον

CH. I.—§ I. τοῦ αὐτοῦ χειμῶ-
 νος. Genitive of time within
 which; partitive in origin. The
 reference is to the end of 416 B.C.,
 the year of the Melian affair
 described at the end of the fifth
 book.

χειμῶνος. Thuc. divides his
 year into two unequal portions
 —θέρος, the eight campaigning
 months, Elaphebolion to Py-
 anepsion, or (approximately)
 March to October; and χειμῶν,
 the four months usually passed
 in inaction, Maimakterion to
 Anthesterion, or (approximate-
 ly) November to February. Cf.
 c. 8, § 1, θέρους ἄμα ἦρι; iii, 18,
 3, περὶ τὸ φθινόπωρον, and § 5,
 καὶ ὁ χειμῶν ἤρχετο γίγνεσθαι.

αὖθις. About Sept. 427 B.C.
 the Athenians sent Laches and
 Charoeades to Sicily with twenty

ships when applied to by Leon-
 tini (iii, 86, 1). About the be-
 ginning of 425 B.C., being applied
 to for reinforcements, the Athe-
 nians fitted out forty ships more
 under Pythodorus, Sophocles,
 and Eurymedon (iii, 115, 4).
 These two armaments are re-
 ferred to as one in the words
 τῆς μετὰ Λάχηςτος καὶ Εὐρυμέ-
 δοντος.

ἄπειροι ὄντες τοῦ . . . πλήθους
 καὶ ὅτι . . . For this co-ordi-
 nation of a case with a sentence,
 common in Thucydides, cf. 2, 2,
 § 6, ξυμμαχία καὶ ὅτι.

μείζονι τῆς, more usually ἢ
 τῆ, the gen. chiefly following
 nominatives and accusatives; cf.
 Madv. Gram. § 90.

οἱ πολλοί: limitative apposi-
 tion, quasi-parenthetic; cf. c. 5 I,
 § 2.

B

2 ἀνηροῦντο ἢ τὸν πρὸς Πελοποννησίους. Σικελίας γὰρ περίπλους μὲν ἐστὶν ὀλκάδι οὐ πολλῶ τινι ἔλασσον ἢ ὀκτῶ ἡμερῶν, καὶ τοσαύτη οὔσα ἐν εἴκοσι σταδίων μάλιστα μέτρῳ τῆς θαλάσσης διείργεται τὸ μὴ ἤπειρος

II. 1 εἶναι. ὠκίσθη δὲ ὧδε τὸ ἀρχαῖον καὶ τοσαύτε ἔθνη

οὐ πολλῶ τινι. τις is used with πολὺς, ὀλίγος, &c.; to indicate that absolute exactness is not to be looked for; cf. c. 51, § 2. Σικελίας. Frohr II, 97, 1,

we might have expected Σικελία. ἔλασσον: adverbial, indecl., as often, c. 25, § 2, c. 67, § 2; without ἢ, c. 95, § 2; declined, c. 25, § 2 end. So μείον and πλέον.

τοσαύτη οὔσα. "The notion is that so large an island ought to have been in the midst of a wide sea, proportioned to its own magnitude." (Arn.)

ἐν. Here and in iv, 113, 2, 120, 3, and probably vi, 97, 1, we find a point of contact between the local and the (later) instrumental use of ἐν. The cause lies in the εἴκοσι σταδίων μέτρῳ. μάλιστα: often with numerals, "about."

τὸ μὴ ἤπειρος εἶναι: so most recent editors read with one MS. The other MSS. have οὔσα, which may have arisen, by a copyist's error, from οὔσα of the previous line (Cl.). Shilleto's conjecture, ἠπειροῦσθαι (or ἠπειρῶσθαι, Cl., cf. ii, 102, 3), is very plausible. But Thuc. may have written οὔσα,—an anacolouthon for which cf. iv, 63, 1, v, 7, 2.

CH. 2.—§ 1. Ed. Wölfflin ("Antiochus von Syrakus und Caelius Antipater," Winterthur, 1872) has worked out a conjec-

ture of Niebuhr, to show that Thuc. in his account of the early history of Sicily, has in the main followed the Σικελιωτῆς συγγραφή of Antiochus of Syracuse, a work brought down from the earliest times to the peace of Hermocrates, 424 B.C. Thus he reckons dates from the foundation of Syracuse (cf. c. 3, § 3; c. 4, § 3; c. 5, §§ 2 and 3), yet does not fix the time of this occurrence. Antiochus also paid special attention to the institutions prevailing in each state (ὄν τρόπον ἐπολιτεύοντο, Dionys. Hal. i. 12): hence perhaps the notices by Thuc. in c. 4, § 4; c. 5, § 1. Further we find peculiar forms of expression in cc. 2-5, which may be due to the influence of Antiochus' Ionic dialect. Thus compare βωμόν, ὅστις νῦν ἔξω τῆς πόλεως ἐστὶν of c. 3, § 1, with τὴν γῆν ταύτην ἣτις νῦν Ἰταλία καλεῖται, preserved from Antiochus by Dionys. Hal. i. 12. Compare also ἔνεκεν, c. 2, § 6 (also read by most MSS. in i, 68, 2), for the usual ἔνεκα; βορβάν, c. 2, § 5, for the usual βορέαν, cf. c. 99, § 1, and c. 104, § 2; ἐγγύς and ἐγγύτατα, with numerals instead of μάλιστα; τοῦ ἐχομένου ἔτους, c. 3, § 2, elsewhere in Thuc. τοῦ ἐπιγιγνομένου ἔτους. See Wölfflin in Classen, Anhang.

ὧδε. The MSS. have ἦδε (read by Kr.) or ἦδη, variously

ἔσχε τὰ ξύμπαντα. παλαιότατοι μὲν λέγονται ἐν μέρει τινὶ τῆς χώρας Κύκλωπες καὶ Λαιστρυγόνες οἰκῆσαι, ὧν ἐγὼ οὔτε γένος ἔχω εἰπεῖν οὔτε ὀπόθεν ἐσῆλθον ἢ ὅποι ἀπεχώρησαν· ἀρκείτω δὲ ὡς ποιηταῖς τε εἴρηται καὶ ὡς ἕκαστός πῃ γιννώσκει περὶ αὐτῶν. Σικανῶν δὲ μετ' αὐτοὺς πρῶτοι φαίνονται ἐνοικισάμενοι, ὡς μὲν αὐτοὶ φασί, καὶ πρότεροι διὰ τὸ αὐτόχθονες εἶναι, ὡς δὲ ἡ ἀλήθεια εὐρίσκεται, "Ἰβηρες ὄντες καὶ ἀπὸ τοῦ Σικανοῦ ποταμοῦ τοῦ ἐν Ἰβηρίᾳ ὑπο Λιγύων ἀναστάντες. καὶ ἀπ' αὐτῶν Σικανία τότε ἡ νῆσος ἐκαλεῖτο, πρότερον Τρινακρία καλουμένη· οἰκοῦσι δὲ

accented; but *ᾧδε*, adopted by many good editors, harmonizes better with the following *τοσάδε*. Cl. conjectures *τῆδε*.

ἔσχε, sc. *αὐτήν*, i. e. *τὴν Σικελίαν*. Aor. = "took possession of it."

τὰ ξύμπαντα, "in all," adverbial: v, 26, 1.

λέγονται, specially of mythic and poetic traditions; *φαίνονται*, more reliable; *εὐρίσκεται*, result of historical investigation, probably here derived from Antiochus. Cl.

ποιηταῖς, dat. of the agent; regular with the perfect passive, less usual with the aorist, rare with the present.

§ 2. *ἐνοικισάμενοι*. Many MSS., *ἐνοικησάμενοι*; so usually *οἰκίσαι* and *οἰκῆσαι* are variants the one of the other, but, owing to the tendency to itacism, MSS. have little power to determine this point. *οἰκεῖν* = "to dwell;" *οἰκίσειν* = "to found a settlement," but in the Aor. the two words approach one another more nearly: *οἰκῆσαι* = "to take up an abode;" *οἰκίσαι* = "to found a settlement." Here

the latter meaning seems preferable.

πρότεροι, sc. *αὐτῶν*, i. e. *Κυκλάων καὶ Λαιστρυγόνων*.

τοῦ Σικανοῦ ποταμοῦ. Nothing definite is known about such a river. Sicani and Siceli are mentioned among the ante-Roman population of Rome (Dionys. Hal. i. 1-21; Virg. Aen. viii. 328). The statement in the text conflicts with what we know of the districts occupied by the Ligurians. The probability is that the Sicani dwelt in Italy and were forced across the straits by the Sicels, who were subsequently forced to follow them. The Ligurians may have come into collision with the Sicani in the north of Italy, or still more probably with the Siceli, who may have been thereby forced to press upon the Sicani.

ὑπὸ Λιγύων. *ὑπὸ* is often thus used in Greek with neut. verbs and with expressions which have the force of a passive verb: cf. *αἰτίας εἶχον ὑπὸ* . . . c. 46, § 5 end.

Τρινακρία. Homer calls it *Θρι-*

- 3 ἔτι καὶ νῦν τὰ πρὸς ἑσπέραν τὴν Σικελίαν. Ἴλιου δὲ ἀλισκομένου τῶν Τρώων τινὲς διαφυγόντες Ἀχαιοὺς πλοίοις ἀφικνοῦνται πρὸς τὴν Σικελίαν, καὶ ὄμοροι τοῖς Σικανοῖς οἰκήσαντες ξύμπαντες μὲν Ἐλυμοὶ ἐκλήθησαν, πόλεις δ' αὐτῶν Ἐρυξ τε καὶ Ἐγεστα. προσξυνέκησαν δὲ αὐτοῖς καὶ Φωκέων τινὲς τῶν ἀπὸ Τροίας τότε χειμῶνι ἐς Λιβύην πρῶτον, ἔπειτα ἐς
- 4 Σικελίαν ἀπ' αὐτῆς κατενεχθέντες. Σικελοὶ δ' ἐξ

νακίη (Od. xii. 127), which may represent a native name of unknown derivation. The form may have been subsequently modified to suit a fancied reference to the island's triangular shape.

τὰ πρὸς ἑσπέραν, adverbial.

§ 3. ἀλισκομένου, "on the capture of Troy," not "after . . .": therefore pres. Goodwin, M. and T., p. 5, unnecessarily explains this as a case of the pres. used in the sense of the perfect.

ἐκλήθησαν: Aor. "received the name."

Ἐλυμοί: so Pausanias, v, 25, 5 "Phrygians from the Scamander and Troad." Σόλυμοι are mentioned in Homer (Il. vi. 184, 204; Od. v. 283) as having wars with the Lycians. If the Ἐλυμοί and Σόλυμοι are identical, these people may have been driven out by war and caused to settle in Sicily. See Lloyd's "History of Sicily," pp. 30 sqq. Their origin appears to have been in any case Eastern. They appear to have got on well with the Phoenicians in their neighbourhood.

Ἐγεστα: so always in Thuc., and so in most Gk. writers; but on the oldest coins Segesta, the name by which the Romans later called them.

Φωκέων τινες: Paus. v, 25, 3. This statement is not found elsewhere.

κατενεχθέντες, delati.

§ 4. Ἰταλίας, in Thuc. Ἰταλία is limited to the district south of the river Laos and Metapontum; cf. i, 12, 4 Ἰταλίας . . . τὸ πλεόν (al. πλείστον): while Κύμη was in Ὀπικία; cf. c. 4, § 5. Nieb. Rom. Hist. i. p. 19 sqq.

Ὀπικας. The form Ὀπικοί is the usual one, = Orpici (Ennius, ap. Fest. s. v., p. 198) = Osci.

τηρήσαντες: much used of watching for an opportunity to deal with an object specified;— cf. c. 100, § 1. iii, 22, 1. iv, 26, 7.

τὸν πορθμὸν, "the passage across;" cf. Soph. Trach. 571.

κατιόντος τοῦ ἀνέμου, "setting down the straits," Arn.: cf. Dion. Hal. 1. 22, κατιόντα τὸν ῥοῦν. The meaning "blowing from the land" (Gö. Kr.) is not easily to be found in the words, and does not suit our passage. Neither does it suit ii, 25, 4, to which Gö. applies it. There (and in ii, 84, 3) the word means lit. "coming down (upon the ships)." See Bl. there.

τάχ' ἂν δὲ; cf. τάχιστ' ἂν τε, ii, 63, 3, and τάχ' ἂν δ' Ἴσως, c. 10, § 4; tendency to bring ἂν as near τάχα, τάχιστα, as possible.

Ἰταλίας (ἐνταῦθα γὰρ ᾠκου) διέβησαν ἐς Σικελίαν, φεύγοντες Ὀπικας, ὡς μὲν εἰκὸς καὶ λέγεται, ἐπὶ σχεδιῶν, τηρήσαντες τὸν πορθμὸν κατιόντος τοῦ ἀνέμου, τάχα ἂν δὲ καὶ ἄλλως πως ἐσπλεύσαντες. εἰσὶ δὲ καὶ νῦν ἔτι ἐν τῇ Ἰταλίᾳ Σικελοί· καὶ ἡ χώρα ἀπὸ Ἰταλοῦ, βασιλέως τινὸς Σικελῶν τοῦνομα τοῦτο ἔχοντος, οὕτως Ἰταλία ἐπωνομάσθη. ἐλθόντες δὲ ἐς 5 τὴν Σικελίαν στρατὸς πολλὸς τοὺς τε Σικανοὺς κρατοῦντες μάχῃ ἀνέστειλαν πρὸς τὰ μεσημβρινὰ καὶ ἐσπέρια αὐτῆς καὶ ἀντὶ Σικανίας Σικελίαν τὴν νῆσου ἐποίησαν καλεῖσθαι, καὶ τὰ κράτιστα τῆς γῆς ᾠκησαν ἔχοντες, ἐπεὶ διέβησαν, ἔτη ἐγγὺς τριακόσια πρὶν Ἑλλήνας ἐς Σικελίαν ἐλθεῖν· ἔτι δὲ καὶ νῦν τὰ μέσα καὶ τὰ πρὸς βορρᾶν τῆς νήσου ἔχουσιν. ᾠκου δὲ καὶ 6

καὶ νῦν ἔτι. Diod. v. 6, conflicts. He says they crossed over πανδημί.

Σικελῶν. In Arist. Pol. vii. 9, and Dion. Hal. i. 35, he is an Ænotrian.

οὕτως: redundant, summing up; c. 23, § 1, and often.

Ἰταλία. Cobet, V. L., p. 454, ejects.

ἐπωνομάσθη, "had the name laid on it." That this and not "after" is the force of ἐπὶ here is indicated by i, 13, 5; see also ii, 29, 3.

§ 5. στρατὸς πολὺς: predicative, Kr.

ἀνέστειλαν: c. 70, § 3; iii, 98, 1. Bk. for MSS. ἀπέστειλαν. ᾠκησαν ἔχοντες, "they occupied (Aor.), being masters of it."

ἐπεὶ, "since," "after that;" i, 6, 3 οὐ πολλὸς χρόνος ἐπειδὴ . . . ἐπαύσαντο; iii, 68, 5, 70, 1. v, 18, 5. viii, 68, 4. ἐγγὺς: usually μέγιστα in Thuc.; cf. c.

i, § 2. For this and βορρᾶν and ἔνεκεν see note at beginning of this chapter.

§ 6. Promontories and islets were the places usually chosen for their settlements by the Phoenicians all over the Mediterranean coast.

ἀπολαβόντες, "walling off."

ἔνεκεν may be due to Ionic εἶνεκεν of Antiochus, as Cl. thinks; but in i, 68, 2, most MSS. read ἔνεκεν. (See Pp. there.) Thom. Mag., when he stated that Thuc. always wrote ἔνεκα, probably overlooked our passage at least.

πολλοί: predic., "in great force."

ξυνοικήσαντες—so Kr. Cl.—"uniting their abodes;" previously distributed over many settlements, now contracted within the limits of three. Pp. reads ξυνοικήσαντες. MSS. vary (cf. § 2, n.). Pp., after Duker, compares ii, 15, 2, and iii, 2, 3;

Φοίνικες περὶ πᾶσαν μὲν τὴν Σικελίαν ἄκρας τε ἐπὶ τῇ θαλάσῃ ἀπολαμβάνοντες καὶ τὰ ἐπικείμενα νησιδία ἐμπορίας ἔνεκεν τῆς πρὸς τοὺς Σικελούς. ἐπειδὴ δὲ οἱ Ἕλληνες πολλοὶ κατὰ θάλασσαν ἐπεσέπλεον, ἐκλιπόντες τὰ πλείω Μοτὴν καὶ Σολόεντα καὶ Πάνορμον ἐγγὺς τῶν Ἐλύμων ξυνοικήσαντες ἐνέμοντο, ξυμμαχία τε πίσυνοι τῇ τῶν Ἐλύμων καὶ ὅτι ἐντεῦθεν ἐλάχιστον πλοῦν Καρχηδῶν Σικελίας ἀπέχει. βάρβαροι μὲν οὖν τοσοῦδε Σικελίαν καὶ οὕτως ᾤκησαν.

III. 1. Ἑλλήνων δὲ πρῶτοι Χαλκιδῆς ἐξ Εὐβοίας πλεύσαντες μετὰ Θουκλέους οἰκιστοῦ Νάξου ᾤκησαν καὶ

but those are cases of *political centralization*: this is not. Pp.'s reading might mean "combined to found," but if these three towns were only founded now, we should have the fact more fully stated.

ξυμμαχία . . . καὶ ὅτι: cf. c. 1, § 1, n.

CH. 3.—Cl. gives the following list of dates for the foundation of the chief Hellenic towns in Sicily, adopting the results carefully attained by Holm, "Geschichte Siciliens im Alterthum," pp. 385, 391, and 393:—Naxos, Ol. 11, 2, 735 B.C.; Syracuse, Ol. 11, 3, 734 B.C.; Zancle-Messana, Ol. 11, 4, 733 B.C.; Leontini and Catana, Ol. 12, 4, 729 B.C.; Megara, Ol. 13, 1, 728 B.C.; Gela, Ol. 22, 4, 689 B.C.; Akrae, Ol. 29, 1, 664 B.C.; Himera, Ol. 33, 4, 648 B.C.; Casmenae, Ol. 34, 1, 644 B.C.; Selinus, Ol. 38, 1, 626 B.C.; Camarina, Ol. 45, 2, 599 B.C.; Agrigentum, Ol. 49, 4, 581 B.C.

§ 1. πρῶτοι: much to be preferred to the adv. πρῶτον of many MSS. Kr. thinks due to

πρῶτον before θύουσι. Ἑλλήνων, partitive, with πρῶτοι.

Χαλκιδῆς. For the part taken in colonization by the people of Chalcis in Euboea, see Curtius, Hist. of Greece, Eng. Trans. i. 428-442.

Θουκλέους. Strabo, vi. p. 267, quotes Ephorus, who says that Thucles was an Athenian.

ᾤκησαν. Many MSS. ᾤκησαν: cf. c. 2, § 2, note on ἐνοικισάμενοι.

Ἀρχηγέτου, because it was under the advice of his oracle that the colony sailed: so Pind., Pyth. v. 56 Apollo is called Ἀρχαγέτας of Cyrene. The altar still stood in the times of the Roman civil wars and perhaps in the age of the Antonines: cf. App., Civ. Wars. v. 109.

βωμῶν, ὄστις; cf. note at beginning of ch. 2. Herodotus often uses ὄστις where ὄς might be expected (cf. i, 7, 2. i, 145, 2. ii, 1, 1, Kr.); but Thuc. only here.

θεωροί: especially to the Delphic oracle or the great Hellenic games; cf. v, 16, 2.

Ἄπολλωνος Ἀρχηγέτου βωμόν, ὅστις νῦν ἔξω τῆς πόλεως ἐστίν, ἰδρῦσαντο, ἐφ' ᾧ, ὅταν ἐκ Σικελίας θεωροὶ πλέωσι, πρῶτον θύουσι. Συρακούσας δὲ τοῦ ἐχομένου 2 ἔτους Ἀρχίας τῶν Ἑρακλειδῶν ἐκ Κορίνθου ᾤκισε, Σικελοὺς ἐξελάσας πρῶτον ἐκ τῆς νήσου, ἐν ἣ νῦν οὐκέτι περικλυζομένη ἢ πόλις ἢ ἐντὸς ἐστίν· ὕστερον δὲ χρόνῳ καὶ ἡ ἔξω προστειχισθεῖσα πολυάνθρωπος ἐγένετο. Θουκλῆς δὲ καὶ οἱ Χαλκιδῆς ἐκ Νάξου ὄρη- 3 θέντες ἔτει πέμπτῳ μετὰ Συρακούσας οἰκισθείσας Λεοντίνους τε πολέμῳ τοὺς Σικελοὺς ἐξελάσαντες οἰκίζουσι καὶ μετ' αὐτοὺς Κατάνην· οἰκιστὴν δὲ αὐτοὶ Καταναῖοι ἐποίησαντο Εὐαρχον.

Κατὰ δὲ τὸν αὐτὸν χρόνον καὶ Λάμις ἐκ Μεγάρων IV. 1

§ 2. Συρακούσας. From what follows, it appears that the date of the foundation of Syracuse = 5 years + ὀλίγον χρόνον + 245 years + the year of Megara's capture by Gelon. We have thus two unknown quantities to determine. For the first, Polyænus, v. 5. 2, says that the stay at Trogiium (Τρώτιλος) lasted one winter, and that at Leontini six months; (the time spent at Thapsus, not particularized, can scarcely have been long). For the second, Gelon ruled Syracuse 485-475 B.C. Supposing the expulsion of the people of Megara not to have occurred till two years after his accession to power in Syracuse, we get the generally accepted date 734 B.C., with which the rest of the data (for which see Clinton, F. H. i. p. 164) harmonize.

ἐχομένου: c. 2, § 1, n. Only here in Thuc., of time; elsewhere in local sense, cf. i, 22, 1.

Ἀρχίας τῶν Ἑρακλειδῶν. For the gen. immediately dependent on the proper name, cf. i, 24, 2. vi, 99, 2.

νήσου, Ortygia.

περικλυζομένη. The iota subscript was added by Bekker.

οὐκέτι, because connected first by a dam (cf. Sch. διὰ χώματος, and Schol. Pind. Nem. i. 1, προσχωσθεῖσα), afterwards by a bridge (Strabo, i. 3. 18 = 102 (59), νῦν μὲν γέφυρα . . . πρότερον δὲ χῶμα).

ἡ ἔξω, i. e. Achradina (Ἀχράς, a kind of wild pear), a name not used by Thucydides.

§ 3. μετὰ Συρακούσας οἰκισθείσας. Rarer construction, but cf. ii, 49, 4, μετὰ ταῦτα λωφῆσαντα, and see Madv. Gk. Synt. § 181, Rem. 7.

αὐτοί, "of their own choice," preferring a name of good omen, Εὐαρχος to Θουκλῆς: see c. 4, § 2.

CH. 4.—§ 1. Παντακίου ποταμοῦ. For article omitted, cf.

ἀποικίαν ἄγων ἐς Σικελίαν ἀφίκετο, καὶ ὑπὲρ Παντακίου τε ποταμοῦ Τρώτιλόν τι ὄνομα χωρίου οἰκίσας καὶ ὕστερον αὐτόθεν τοῖς Χαλκιδεῦσιν ἐς Λεοντίους ὀλίγον χρόνον ξυμπολιτεύσας καὶ ὑπὸ αὐτῶν ἐκπεσὼν καὶ Θάψον οἰκίσας αὐτὸς μὲν ἀποθνήσκει, οἱ δ' ἄλλοι ἐκ τῆς Θάψου ἀναστάντες Ἔβλωνος βασιλέως Σικελῶν προδόντος τὴν χώραν καὶ καθηγησαμένου Μεγαρέας
2 ᾤκισαν τοὺς Ἔβλαιους κληθέντας. καὶ ἔτη οἰκήσαντες

Ἄλιος ποταμοῦ, i, 16; also i, 100, i. ii, 97, i. iv, 102, i.

Τρώτιλος: situation uncertain.

ὄνομα, adverbial accus.; τι goes with χωρίον. For the order, cf. i, 106, i.

ξυμπολιτεύσας, κ.τ.λ.: condensed for ἐς Λεοντίους μετοικήσας καὶ ἐνταῦθα τοῖς Χαλκιδεῦσιν ὕλ. χρ. ξυμπολιτεύσας. Pp.

ὀλίγον χρόνον. Polyænus, v, 5, 2, says six months.

Thapsus, on a peninsula in the centre of the curve of the bay of Megara, immediately to the north of Syracuse.

ἐκπεσῶν ὑπὸ, c. 2, § 2, n., serves as passive of ἐκβάλλω. So ἀναστάντες and lower down ἀναστῆναι, in sense equivalent to a passive verb; and ἀποθνήσκει serving as passive of ἀποκτείνει.

προδόντος. Many suspect that παραδόντος should be read. But Heilmann (apud Kr.) explains it of a petty chief who joins the Megarians against his neighbours. For προδοῦναι, in the sense of giving up, "throwing overboard" an ally or dependent, cf. iii, 55, 3. v, 106. χώρα, however, usually refers to place simply, not to the people of a place.

Ἔβλαιους, to distinguish the place from Μέγαρα in Greece proper. There was also a Sicel town, Ἔβλα ἢ Γελεᾶτις, c. 62, § 5, n.

κληθέντας, "who received the name," to distinguish them; therefore Aor., instead of the usual καλουμένας.

§ 2. ὑπὸ Γελῶνος, who became tyrant of Syracuse in 485 B.C., not in 491, as Cl. inadvertently states. The latter is the year in which he succeeded Hippocrates at Gela.

ὕστερον ἢ, with inf., rare: cf. c. 58, § 1, and i, 69, 5.

αὐτοὺς, subject to infin. οἰκῆσαι, and in antithesis to Σελινοῦντα, "100 years after they had themselves settled down."

The nom. αὐτοί (with slight MS. authority) would be according to rule. Perhaps αὐτοὺς is due to the antithesis: cf. Kr. Gr., 55. 2. 3.

Kr. reads ἐς Σελινοῦντα; best MSS., ἐς Ἐλινοῦντα: ἐς is therefore probably to be rejected with Pp., Cl.; if it be retained, Σελινοῦντα is proleptic, 'to the site of the future town.'

Σελινοῦς = Σελινόεις, "Parsley-town:" of the Timoleon story. So Μαλόεις, &c.

καὶ ἐκ Μεγάρων, "and in fact

πέντε καὶ τεσσαράκοντα καὶ διακόσια ὑπὸ Γέλωνος
 τυράννου Συρακοσίων ἀνέστησαν ἐκ τῆς πόλεως καὶ
 χώρας. πρὶν δὲ ἀναστήναι, ἔτεσιν ὕστερον ἑκατὸν ἢ
 αὐτοὺς οἰκῆσαι, Πάμιλλον πέμψαντες Σελινούντα
 κτίζουσι, καὶ ἐκ Μεγάρων τῆς μητροπόλεως οὔσης
 αὐτοῖς ἐπελθὼν ξυγκατώκισε. Γέλαν δὲ Ἀντίφημος 3
 ἐκ Ῥόδου καὶ Ἐντιμος ἐκ Κρήτης ἐποίκουσ ἀγαγόντες
 κοινῇ ἔκτισαν ἔτει πέμπτῳ καὶ τεσσαρακοστῷ μετὰ
 Συρακουσῶν οἰκισιν. καὶ τῇ μὲν πόλει ἀπὸ τοῦ Γέλα
 ποταμοῦ τοῦνομα ἐγένετο, τὸ δὲ χωρίον οὐ νῦν ἡ πόλις
 ἐστὶ καὶ ὁ πρῶτον ἐτειχίσθη Λίνδιοι καλεῖται· νόμιμα
 δὲ Δωρικὰ ἐτέθη αὐτοῖς. ἔτεσι δὲ ἐγγύτατα ὀκτῶ καὶ 4
 ἑκατὸν μετὰ τὴν σφετέραν οἰκισιν Γελῶφοι Ἀκράγαντα
 ᾤκισαν, τὴν μὲν πόλιν ἀπὸ τοῦ Ἀκράγαντος ποταμοῦ
 ὀνομάσαντες, οἰκιστὰς δὲ ποιήσαντες Ἀριστόνου καὶ

he came," &c., pregnant use of
 καί: cf. c. 54, § 5 καὶ ἐπετήδευσαν
 κ.τ.λ. For the custom, cf. i,
 24, 2, Epidamnus and Corinth.

§ 3. μετὰ Συρακουσῶν οἰκισιν.
 For the omission of the article
 in similar expressions which
 denote an epoch, cf. i, 12, 3,
 i, 23, 4. ii. 2, 1. Kr.

Γέλα, Doric gen. from Γέλας.
 ἡ πόλις, the acropolis (Bl.,
 Arn., Kr.). Usually without
 the article in this sense: ii, 15,
 6. v, 18, 10. v, 23, 5. v, 47, 11.
 Also χωρίον is specially used of
 strong positions.

καὶ δ. Usually a demonstra-
 tive, and not a relative, appears
 in the second clause. As here;
 καὶ ἕπερ, c. 89, § 6; and καὶ
 ἤπερ, c. 101, § 1.

Λίνδιοι from Λίνδος in Rhodes.
 For the calling of the place
 after the people, cf. Μεγαρέας,
 § 1.

νόμιμα δὲ . . . Dion. Hal. i.
 12, expressly states that Antio-
 chus specially interested him-
 self in these (ὅν τρόπον ἐπολι-
 τεύοντο): Wölflin apud Cl.
 (Anhang).

ἐτέθη occurs again in c. 38,
 § 5: there in the mouth of the
 Syracusan Athenagoras; here it
 might be thought due to Antio-
 chus of Syracuse, the forms from
 κείμαι being used instead of the
 passive of τίθημι. But an *Aor.*
 form was wanted here, and not
 to be supplied from κείμαι. ἐτέθη
 occurs also in Eur. H. F. 1245;
 Her. ii. 42, iv. 45; Antipho,
 vi. 50; Plato, Tim. 62.

§ 4. ἐγγύτατα: cf. ἐγγύς. c. 2,
 § 5.

Ἀριστόνου καὶ Πυστίλου: pro-
 bably one from Rhodes, and the
 other from Crete.

- † 5 Πυστίλον, νόμιμα δὲ τὰ Γελφῶν δόντες. Ζάγκλη δὲ τὴν μὲν ἀρχὴν ἀπὸ Κύμης τῆς ἐν Ὀπικίᾳ Χαλκιδικῆς πόλεως ληστῶν ἀφικομένων ὠκίσθη, ὕστερον δὲ καὶ ἀπὸ Χαλκίδος καὶ τῆς ἄλλης Εὐβοίας πλήθος ἐλθὼν ξυγκατενεύμαντο τὴν γῆν· καὶ οἰκισταὶ Περιήρης καὶ Κραταιμένης ἐγένοντο αὐτῆς, ὁ μὲν ἀπὸ Κύμης, ὁ δὲ 6 ἀπὸ Χαλκίδος. ὄνομα δὲ τὸ μὲν πρῶτον Ζάγκλη ἦν ὑπὸ τῶν Σικελῶν κληθεῖσα, ὅτι δρεπανοειδὲς τὴν ἰδέαν τὸ χωρίον ἐστὶ, τὸ δὲ δρέπανον οἱ Σικελοὶ Ζάγκλον καλοῦσιν· ὕστερον δὲ αὐτοὶ μὲν ὑπὸ Σαμίων καὶ ἄλλων Ἰώνων ἐκπίπτουσιν, οἱ Μήδους φεύγοντες προσέβαλον Σικελίᾳ, τοὺς δὲ Σαμίους Ἀναξίλας Ῥηγίων τύραννος οὐ πολλῶ ὕστερον ἐκβαλὼν καὶ τὴν πόλιν αὐτὸς ξυμμίκτων ἀνθρώπων οἰκίσας Μεοσσηνὴν ἀπὸ τῆς ἑαυτοῦ τὸ ἀρχαῖον πατρίδος ἀνωνόμασεν.

§ 5. τῆς ἐν Ὀπικίᾳ, attributive to Κύμης. Ὀπικία was the name for the coast of the Tyrrhenian sea from the Tiber southwards, nearly to Paestum and the river Silarus. (See Arist., Pol. vii. 10.) Arn.

Χαλκ. πόλεως: apposition to Κύμης. Strabo, v. 4. 4 = 243 (372), says that Cumae was Χαλκιδέων καὶ Κυμαίων παλαιότατον κτίσμα. If this be correct, the dwindling importance of the Aeolian town would account for the Chalcidians coming to get the sole credit of the foundation. The date of the colonization of Cumae would then depend upon the date of the colonization of Aeolis, and we should require (with Herm., Pol. Ant. § 83, n. 1) to accept Niebuhr's conclusion (R. H. i.

p. 154), "The remote age attributed to Cuma[e] is certainly a fiction."

ξυγκατενεύμαντο, "placed themselves in joint possession of the land."

§ 6. κληθεῖσα, Aor. "bestowed:" cf. § 1, n.

αὐτοί, "themselves:" just as they had used force towards the earlier occupants.

ὑπὸ Σαμίων κ.τ.λ. Herod. vi. 22 sqq.

προσέβαλον, *appellere*, "touched at;" cf. c. 44, § 2. αὐτός of Dobree and Bekker, greatly to be preferred to αὐτοῖς of the MSS. which would be very weak as a dat. incomm.

ξυμμ. ἀνθρ. οἰκίσας, with the construction of a verb of fullness; the gen. is partitive in origin.

Καὶ Ἰμέρα ἀπὸ Ζάγκλης ᾠκίσθη ὑπὸ Εὐκλείδου V. 1
καὶ Σίμου καὶ Σάκωνος, καὶ Χαλκιδῆς μὲν οἱ πλείστοι
ἦλθον ἐς τὴν ἀποικίαν, ξυνώκησαν δὲ αὐτοῖς καὶ ἐκ
Συρακουσῶν φυγάδες στάσει νικηθέντες, οἱ Μυλητιδαὶ
καλούμενοι· καὶ φωνὴ μὲν μεταξὺ τῆς τε Χαλκιδέων
καὶ Δωρίδος ἐκράθη, νόμιμα δὲ τὰ Χαλκιδικὰ ἐκρά-
τησεν. Ἄκραι δὲ καὶ Κασμέλαι ὑπὸ Συρακοσίων 2
ᾠκίσθησαν, Ἄκραι μὲν ἐβδομήκοντα ἔτεσι μετὰ
Συρακούσας, Κασμέλαι δὲ ἐγγὺς εἴκοσι μετὰ Ἄκρας.
καὶ Καμάρινα τὸ πρῶτον ὑπὸ Συρακοσίων ᾠκίσθη, 3
ἔτεσιν ἐγγύτατα πέντε καὶ τριάκοντα καὶ ἑκατὸν μετὰ
Συρακουσῶν κτίσιν· οἰκισταὶ δὲ ἐγένοντο αὐτῆς Δάσ-
κων καὶ Μενέκωλος. ἀναστάτων δὲ Καμαριναίων

τὸ ἀρχαῖον: adverbial.
ἀντωνόμασεν. Bk. well for
αὐτὸ ἀντόμασεν of most MSS.

Ch. 5.—§ 1. Ἰμέρα. Diod. xiii.
62, tells us that it was seized
by the Carthaginians in 409
B.C., 240 years after its founda-
tion.

Χαλκιδῆς: predicative, "most
of those who came were Chalci-
dians."

ξυνώκησαν. MSS. fluctuate
between this and ξυνώκησαν (cf.
c. 2, § 2. n.), the former = "took
up their abode along with
them" perhaps later on (e. g.
in the time of Theron of Agri-
gentum, cf. Pp.'s note, and
Diod. xi. 49), while the latter
would mean "united with them
in colonizing" the place.

Μυλητιδαί. The specification
ἐκ Συρακουσῶν φυγάδες shows
Strabo's vi. 2. 6 = 272 (418)
οἱ ἐν Μυλαῖς ἔκτισαν Ζαγκλαῖοι
to be a mere conjecture based
on Μυλητιδαί, a word of un-
certain derivation. Mylae was
a mere dependency of Messana:

cf. iii, 90, 2 Μυλαὶ τὰς τῶν
Μεσσηνίων. Φωνὴ μεταξὺ . . .
ἐκράθη "became a blending of;"
but Stesichorus, the poet of
Himera, wrote in the Doric
dialect.

τῆς Χαλκιδέων, i. e. τῆς Ἰάδος.
§ 2. ἐγγύς, and next line ἐγγύ-
τατα: cf. c. 2, § 1, n.

§ 3. ἀναστάτων . . . δι' ἀπόστα-
σιν. Forty-six years after the
foundation of Camarina. Scym-
nus Chius. l. 295.

Hippocrates, tyrant of Gela,
498-491 B.C., succeeded by Ge-
lo.

λύτρα. Herod. vii. 154, agrees
in the main with Thuc. here.

ὑπὸ Γέλων: necessary correc-
tion for Γέλωνος due to Γέλωνος
of previous line; cf. Diod. xi.
76. μετὰ δὲ ταῦτα (i. e. the
expulsion of Thrasylbulus who
undertook the government on
the death of his brother Hiero
467 B.C.) Καμάρινα μὲν Γέλφοι
κατοικίσαντες ἐξ ἀρχῆς κατεκλη-
ρούχησαν. Hiero succeeded
Gelo in 478 B.C.

γενομένων πολέμῳ ὑπὸ Συρακοσίων δι' ἀπόστασιν, χρόνῳ Ἰπποκράτης ὕστερον Γέλας τύραννος, λύτρα ἀνδρῶν Συρακοσίων αἰχμαλώτων λαβῶν τὴν γῆν τὴν Καμαριναίων, αὐτὸς οἰκιστὴς γενόμενος κατώκισε Καμάριναν· καὶ αὖθις ὑπὸ Γέλωνος ἀνάστατος γενομένη τὸ τρίτον κατωκίσθη ὑπὸ Γελῶν.

- VI. 1 Τοσαῦτα ἔθνη Ἑλλήνων καὶ βαρβάρων Σικελίαν ᾗκει, καὶ ἐπὶ τοσῆνδε οὖσαν αὐτὴν οἱ Ἀθηναῖοι στρατεύειν ὄρμητο, ἐφιέμενοι μὲν τῇ ἀληθεστάτῃ προφάσει τῆς πάσης ἄρξειν, βοηθεῖν δὲ ἅμα εὐπρεπῶς βουλόμενοι τοῖς ἑαυτῶν ξυγγενέσι καὶ τοῖς προσγεγενημένοις 2 ξυμμάχοις. μάλιστα δ' αὐτοὺς ἐξώρμησαν Ἐγεσ-

CH. 6.—§ 1. ὄρμητο στρατεύειν ἐπὶ “were full of zeal to . . . ;” cf. c. 9, § 3, 78, § 4. ii, 59, 2, force of perf. (similarly pluperf.) = “have been stirred and are now in a state of excitement.” (Goodwin, M. and T. p. 18 ; see also c. 33, § 2.)

προφάσει, “ground,” whether true or not; cf. i, 23, 6 ; τὴν . . . ἀληθεστάτην πρόφασιν.

ἐφιέμενοι . . . ἄρξειν. The pres. or Aor. Infin. would be according to rule (cf. βοηθεῖν here) after a verb of wishing ; but the fut. is much used by Thuc. in such cases, cf. c. 57, § 3, ἐβούλοντο προτιμωρῆσθαι, and c. 61, § 3, n. ; see also Goodwin M. and T. pp. 41, 42.

ἄρξειν. A perfect tense-system would have distinct forms for the momentary future and the continuous future. The Greek tense-system is not perfect. Here ἄρξειν is the future of ἄρξειν, “to gain the rule over,” and not of ἄρχειν, “to be ruling over.”

εὐπρεπῶς : “speciously profess-

ing” to wish to assist. For this pregnant force of the word, cf. iv, 60, i. iv, 61, 8.

προσγεγενημένοις. MSS. vary between this and προ- προσ-“the allies that had joined them” Pp., who thinks that the Sicels are referred to. Hk., followed by Kr. and others, explained as = “in addition to” their kinsmen, and referred it to the Agrigentines and Camarineans, cf. v, 4, 6. Stahl, followed by Cl. considers προ- necessary. The words would then mean “their allies of the previous war.”

§ 2. Ἐγεσταίων τε. Kr. strikes out τε ; if sound, the construction is inexact for παρόντες τε καὶ ἐπικαλούμενοι.

περὶ γαμικῶν τιμῶν ; probably about the status of children born from intermarriages. Diod. xii. 82, only says περὶ χώρας ἀμφισβητησίμου, ποταμοῦ τὴν χώραν τῶν διαφορομένων πόλεων ὀρίζοντος.

καθέστασαν. Imperf. they were settling into a state of

ταίων τε πρέσβεις παρόντες καὶ προθυμότερον ἐπικαλούμενοι· ὄμοροι γὰρ ὄντες τοῖς Σελινουντίοις ἐς πόλεμον καθέστασαν περὶ τε γαμικῶν τιῶν καὶ περὶ γῆς ἀμφισβητήτου, καὶ οἱ Σελινούντιοι Συρακοσίους ἐπαγαγόμενοι ξυμμάχους κατεῖργον αὐτοὺς τῷ πολέμῳ καὶ κατὰ γῆν καὶ κατὰ θάλασσαν· ὥστε τὴν γενομένην ἐπὶ Λάχητος καὶ τοῦ προτέρου πολέμου Λεοντίων οἱ Ἐγεσταῖοι ξυμμαχίαν ἀναμιμνήσκοντες τοὺς Ἀθηναίους, ἐδέοντο σφίσι ναὺς πέμψαντας ἐπαμῦναι, λέγοντες ἄλλα τε πολλὰ καὶ κεφάλαιον, εἰ Συρακόσιοι Λεοντίους τε ἀναστήσαντες ἀτιμώρητοι γενήσονται καὶ τοὺς λοιποὺς ἔτι ξυμμάχους αὐτῶν διαφθείροντες αὐτοὶ τὴν ἅπασαν δύναμιν τῆς Σικελίας σχήσουσι,

war; the war was not vigorously prosecuted at first; cf. Diod. xii. 82; cf. c. 15, § 4, iii, 86, 1.

ἐπαγαγόμενοι, which Kr. suggests is read by Cl. for ἐπαγόμενοι of MSS. The Aor. alone is possible, and the corruption was easy. ἐπαγόμενοι could only mean "while calling in," or "in the act of calling in." Only those whose ideas on points of grammar are loose will suppose that the tense of κατεῖργον justifies the MSS. reading. κατεῖργον, *premebant*, "were pressing them hard."

ἐπὶ Λάχητος, iii, 86, 1. Laches and Charoeades were in command. For ἐπὶ cf. c. 75, § 3; 94, § 1.

Λεοντίων cannot go naturally with πολέμῳ, but may readily have been a marginal gloss appended to πολέμου by some reader. Cl. rejects Λεοντίων and thinks that the Segesteans were among the anti-Syracusan

allies of Athens in the earlier war of 427-4 B.C. But the words καὶ τοὺς λοιποὺς ἔτι ξυμμάχους, κ.τ.λ., lower down in this section, do not prove that Segesta was a member of that league; the words need mean no more than "the supporters still left to them," i. e. Leontini was powerless, but they had *still* friends in Sicily, among others the Segesteans; this can be said though the Segesteans are only now coming forward for the first time as friends. If they had been so earlier Thuc. would surely have mentioned them in iii, 86, 2, in view of the prominent part afterwards borne by them in the history of the war. In c. 10, § 5, in the words οδοὶ ξυμμάχοις Nicias sarcastically adopts their own expression to ridicule their pretensions. In c. 33, § 2, Ἐγεσταῖων ξυμμαχία, the arrangement detailed in the following chapters need alone be referred to. If we reject

κίνδυνον εἶναι μή ποτε μεγάλη παρασκευὴ Δωριῆς τε Δωριεῦσι κατὰ τὸ ξυγγενὲς καὶ ἅμα ἄποικοι τοῖς ἐκπέμφασι Πελοποννησίοις βοηθήσαντες, καὶ τὴν ἐκείνων δύναμιν ξυγκαθέλωσι· σῶφρον δ' εἶναι μετὰ τῶν ὑπολοίπων ἔτι ξυμμάχων ἀντέχειν τοῖς Συρακοσίοις, ἄλλως τε καὶ χρήματα σφῶν παρεξόντων ἐς τὸν 3 πόλεμον ἰκανά. ὧν ἀκούοντες οἱ Ἀθηναῖοι ἐν ταῖς ἐκκλησίαις, τῶν τε Ἑγεσταίων πολλάκις λεγόντων καὶ τῶν ξυναγορευόντων αὐτοῖς, ἐψηφίσαντο πρέσβεις πέμψαι πρῶτον ἐς τὴν Ἑγεσταν περὶ τε τῶν χρημάτων σκεψομένους εἰ ὑπάρχει, ὥσπερ φασίν, ἐν τῷ κοινῷ καὶ ἐν τοῖς ἱεροῖς, καὶ τὰ τοῦ πολέμου ἅμα πρὸς τοὺς Σελιουντίους ἐν ὄτῳ ἐστὶν εἰσομένους. καὶ οἱ μὲν πρέσβεις τῶν Ἀθηναίων ἀπεστάλησαν ἐς τὴν Σικελίαν.

Λεοντίνων I explain the argument thus: "The Athenians had friends in Sicily, for they had had allies in the former war, they might therefore the more readily help *them* (the Segesteans)." And if we retain Λεοντίνων it goes with ξυμμαχίαν and means the Athenian alliance with Leontini; the argument being still the same—"as the A. had allies in Sicily already, let them assist the Segesteans." Some have taken the words to mean, "The alliance of the Segesteans with Leontini," the argument would then be, "We helped your former allies, so do you now help us;" but there is no proof that any such alliance ever existed.

Λεοντίνους ἀναστήσαντες, v, 4, 2 89q.

σχήσουσι: *momentary future* "get," while ἔξω usually = "hold" (*continuous future*); cf. c. 6, § 1, n. on ἄρξειν.

Δωριῆς τε Δωριεῦσι. The words are brought together to emphasize the likelihood of the occurrence, as in c. 59, § 3, Ἀθηναῖος ὧν Λαμψακηνῶ, to heighten the contrast.

καὶ τὴν ἐκείνων δύναμιν, as well as gaining τὴν ἅπασαν δύναμιν τῆς Σικελίας.

ξυγκαθέλωσι. "unite (with the Peloponnesians) in pulling down."

§ 3. ὧν. The acc. of the thing is more usual after ἀκούω; τῶν τε Ἑ. καὶ τῶν ξυναγ. are genitives absolute.

ἀκούοντες. The *present* refers to repeated ἐκκλησίαι and to the πολλάκις λέγειν. Cl.

τῶν ξυναγορευόντων αὐτοῖς. Athenians who spoke on their side.

σκεψομένους . . . εἰσομένους. For future part. to denote purpose: cf. c. 42, § 2 and often.

τὰ τοῦ πολέμου: object governed by εἰσομένους.

Λακεδαιμόνιοι δὲ τοῦ αὐτοῦ χειμῶνος καὶ οἱ ξύμμα- VII. 1
 χοι πλὴν Κορινθίων στρατεύσαντες ἐς τὴν Ἀργεῖαν
 τῆς τε γῆς ἔτεμον οὐ πολλὴν καὶ σῆτον ἀνεκομίσαντό
 τινα ζεύγη κομίσαντες, καὶ ἐς Ὀρνεὰς κατοικίσαντες
 τοὺς Ἀργείων φυγάδας καὶ τῆς ἄλλης στρατιᾶς παρα-
 καταλιπόντες αὐτοῖς ὀλίγους, καὶ σπεισάμενοί τινα
 χρόνον ὥστε μὴ ἀδικεῖν Ὀρνεάτας καὶ Ἀργείους τὴν
 ἀλλήλων, ἀπεχώρησαν τῷ στρατῷ ἐπ' οἴκου. ἐλθόντων 2
 δὲ Ἀθηναίων οὐ πολλῶ ὕστερον ναυσὶ τριάκοντα καὶ
 ἑξακοσίους ὀπλίταις, οἱ Ἀργεῖοι μετὰ τῶν Ἀθηναίων
 πανστρατιᾷ ἐξελθόντες τοὺς ἐν Ὀρνεαῖς μίαν ἡμέραν
 ἐπολιόρκουν· ὑπὸ δὲ νύκτα, ἀλλισαμένου τοῦ στρα-
 τεύματος ἀποθεν, ἐκιδιδράσκουσιν οἱ ἐκ τῶν Ὀρνεῶν.
 καὶ τῇ ὕστεραία οἱ Ἀργεῖοι, ὡς ἦσθοντο, κατασκά-
 ψαντες τὰς Ὀρνεὰς ἀνεχώρησαν καὶ οἱ Ἀθηναῖοι
 ὕστερον ταῖς ναυσὶν ἐπ' οἴκου.

Καὶ ἐς Μεθώνην τὴν ὄμορον Μακεδονία ἰππέας 3

CH. 7.—§ 1. τῆς γῆς οὐ πολ-
 λήν. Fem. by a kind of attrac-
 tion, cf. τῆς γῆς ἢ ἀρίστη, i, 2,
 3, &c. τῆς γῆς may be partitive,
 and οὐ πολλήν a further speci-
 fication. For this partitive gen.
 cf. c. 75, § 2, c. 105, § 1.

τινα, more naturally with
 σῆτον, as the break might be
 expected to follow and not to
 precede the enclitic. So Kr. joins.
 Cl. takes τινα with ζεύγη, but
 suggests that it may have arisen
 from *ditto-graphia* of the τινα
 before χρόνον.

τοὺς Ἀργείων φυγάδας. Of
 the aristocratic party, v, 83, 3;
 v. 116, 1.

ἐς Ὀρνεὰς. Cl. suggests that
 here and in c. 95, § 1 (Κλεωνῶν),
 the Lacedaemonians were aiming

at an Epitichismos against
 Argos.

τινα χρόνον, "for a certain
 time" (a specified period):
 Valla.

§ 2. ἐξελθόντες. Bk. after
 Valla and Portus for ἐξελθόντων
 of MSS. which arose from ἐλθόν-
 των above or from a supposed
 connexion with Ἀθηναίων. If
 sound ἐξελθόντων must refer to
 the Ἀργεῖοι, as there were only
 600 Athenian hoplites; but the
 change to gen. abs. is very
 sudden, far more marked than
 in ii, 83, 3. iii, 13, 7. vii, 48, 2.
 but cf. viii, 76, 2.

οἱ ἐκ: prolepsis.

§ 3. σφῶν αὐτῶν with ἰππέας,
 while Μακεδόνων goes with
 φυγάδας in chiasmic order.

κατὰ θάλασσαν κομισαντες Ἀθηναῖοι σφῶν τε αὐτῶν
καὶ Μακεδόνων τοὺς παρὰ σφίσι φυγάδας ἐκακούργουν
4 τὴν Περδικκου. Λακεδαιμόνιοι δὲ πέμψαντες παρὰ
Χαλκιδέας τοὺς ἐπὶ Θράκης, ἄγοντας πρὸς Ἀθηναίους
δεχημέρους σπονδάς, ξυμπολεμεῖν ἐκέλευον Περδικκα·
οἱ δ' οὐκ ἤθελον· καὶ ὁ χειμῶν ἐτελεύτα, καὶ ἕκτον καὶ
δέκατον ἔτος ἐτελεύτα τῷ πολέμῳ τῷδε ὃν Θουκυδίδης
ξυνέγραψεν.

VIII. 1 [#]Τοῦ δ' ἐπιγυνομένου θέρους ἅμα ἦρι οἱ τῶν
Ἀθηναίων πρέσβεις ἦκον ἐκ τῆς Σικελίας καὶ οἱ Ἐγε-
σταῖοι μετ' αὐτῶν ἄγοντες ἐξήκοντα τάλαντα ἀσήμου
ἀργυρίου ὡς ἐς ἐξήκοντα ναῦς μηνὸς μισθόν, ἃς ἔμελλον
2 δεήσεισθαι πέμπειν. καὶ οἱ Ἀθηναῖοι ἐκκλησίαν ποιή-
σαντες καὶ ἀκούσαντες τῶν τε Ἐγεσταίων καὶ τῶν

§ 4. δεχημέρους, i. e. requiring to be renewed every ten days; so also v, 26, 2.

ἐτελεύτα. Imperf. "drew to its close."

CH. 8.—§ 1. θέρους ἅμα ἦρι: cf. c. 1, § 1, n.

ἦκον, "returned;" cf. vii, 21, 1.

ὡς goes with μισθόν, "intended to be a month's pay for sixty ships." To take it with ἐξήκοντα (as Kr.) is wrong, since the sum was pay for *exactly* sixty ships (at a drachma a day for 200 men in each ship, Bl.) *not* for about sixty ships.

§ 2. ἐκκλησίαν ποιήσαντες, "called an assembly," cf. c. 72, § 1. The act. is used of calling together the assembly, the mid. of taking part in it. The Athenians are here said to call it together, i. e. by means of some of their leading men, cf. ii, 22, 1. Περικλῆς ἐκκλησίαν οὐκ ἐποίει, also ii, 59, 2, &c.

ἐπαγωγῆ, cf. iv, 88, 1. v, 111, 3, and ἐφορκῆ, iv, 108, 5.

τοῖς κοινοῖς. Pp. and Kr. with most and best MSS. τὰ κοινὰ is found in Polyb. i. 59 of the treasury of a single city, (Pp.) Cl. follows van Herwerden's corr. τῷ κοινῷ, and it is possible that a copyist was unconsciously influenced by the ending of τοῖς ἱεροῖς.

βοηθούς, predicative to ναῦς καὶ στρατηγούς, while with it we have co-ordinated *ξυγκατοκίσει*, infn. of the purpose; cf. c. 50, § 4, c. 69, § 3; and see also c. 1. § 1, n.

Λεοντίους, who were then in Brikinniae; cf. v, 4, 4.

ἦν τι περιγίγνηται, lit. "if anything relating to the war should remain with them as an advantage," i. e. if they prospered in the general result, so as to be able to carry out this particular.

γινγώσκωσιν, "should be of

σφετέρων πρέσβων τά τε ἄλλα ἐπαγωγὰ καὶ οὐκ ἄληθῆ, καὶ περὶ τῶν χρημάτων ὡς εἶη ἐτοῖμα ἔν τε τοῖς ἱεροῖς πολλὰ καὶ ἐν τοῖς κοινοῖς, ἐψηφίσαντο ναῦς ἐξήκοντα πέμπειν ἐς Σικελίαν καὶ στρατηγούς αὐτοκράτορας Ἀλκιβιάδην τε τὸν Κλεινίου καὶ Νικίαν τὸν Νικηράτου καὶ Λάμαχον τὸν Ξενοφάνους, βοηθοὺς μὲν Ἐγεσταίοις πρὸς Σελινουντίους, ξυγκατοικίσει δὲ καὶ Λεοντίνους, ἦν τι περιγίγνηται αὐτοῖς τοῦ πολέμου, καὶ τὰλλα τὰ ἐν τῇ Σικελίᾳ πράξαι ὅπῃ ἂν γιννῶσκωσιν ἄριστα Ἀθηναῖοις. μετὰ δὲ τοῦτο ἡμέρα πέμπτη 3 ἐκκλησία αὐτοῖς ἐγένετο, καθ' ὃ τι χρὴ τὴν παρασκευὴν ταῖς ναυσὶ τάχιστα γίνεσθαι καὶ τοῖς στρατηγοῖς, εἴ του προσδέοιντο, ψηφισθῆναι ἐς τὸν ἔκπλου. καὶ ὁ 4 Νικίας ἀκούσιος μὲν ἡρημένος ἄρχειν, νομίζων δὲ τὴν πόλιν οὐκ ὀρθῶς βεβουλευσθαι, ἀλλὰ προφάσει βραχεία καὶ εὐπρεπεὶ τῆς Σικελίας ἀπάσης, μεγάλου ἔργου, ἐφίεσθαι, παρελθὼν ἀποτρέψαι ἐβούλετο καὶ παρῆνει τοῖς Ἀθηναῖοις τοιάδε·

“Ἡ μὲν ἐκκλησία περὶ παρασκευῆς τῆς ἡμετέρας IX. 1

oripion,” a very common use of γιννῶσκειν.

§ 3. ἐκκλησία καθ' ὅτι, compressed construction, because ἐκκλησία implies *deliberation*.

γίνεσθαι and ψηφισθῆναι depend upon χρὴ. παρασκευὴν is subject-accusative to γίνεσθαι, and to it the clause εἴ του προσδέοιντο corresponds as subject-accusative to ψηφισθῆναι; cf. εἴ τις, iii, 35, 1; v, 3, 3, &c.

§ 4. προφάσει βραχεία καὶ εὐπρεπεὶ, “with slight and merely specious reason.” βραχεία refers to the slight importance of Segesta; εὐπρεπεὶ to the dangers their envoys dilated on in c. 6, § 2. Cl.

μεγάλου ἔργου. An inexact apposition to Σικελίας, as if τοῦ ἐφίεσθαι τῆς Σικελίας had preceded.

παρελθὼν. Passing along to a central position in front of the audience.

τοιιάδε. Where the speech is of some length Thuc. generally introduces it not by *τάδε* but by *τοιιάδε* “to some such effect as the following.” To this *τοιιάδε* corresponds at the end of the speech: cf. c. 15, § 1; also cf. c. 15, § 5, with 19, § 1.

Cl. 9.—§ 1. καθ' ὅτι. Cf. c. 8, § 3, n.

ἄμεινον, with suppressed alternative (cf. c. 34, § 1) common

ἦδε ξυνελέγη, καθ' ὃ τι χρῆ ἐς Σικελίαν ἐκπλεῖν· ἐμοὶ μέντοι δοκεῖ καὶ περὶ αὐτοῦ τούτου ἔτι χρῆναι σκέψασθαι, εἰ ἄμεινόν ἐστιν ἐκπέμπειν τὰς ναῦς, καὶ μὴ οὕτω βραχεῖα βουλῆ περὶ μεγάλων πραγμάτων ἀνδράσιν ἄλλοφύλοις πειθομένους πόλεμον οὐ προσήκοντα 2 ἄρασθαι. καίτοι ἔγωγε καὶ τιμῶμαι ἐκ τοῦ τοιοῦτου καὶ ἦσσον ἐτέρων περὶ τῷ ἔμαντοῦ σώματι ὀρρωδῶ, νομίζων ὁμοίως ἀγαθὸν πολίτην εἶναι ὃς ἂν καὶ τοῦ σώματός τι καὶ τῆς οὐσίας προνοηται· μάλιστα γὰρ ἂν ὁ τοιοῦτος καὶ τὰ τῆς πόλεως δι' ἑαυτὸν βούλοιο ὀρθοῦσθαι. ὅμως δὲ οὔτε ἐν τῷ πρότερον χρόνῳ διὰ τὸ προτιμᾶσθαι εἶπον παρὰ γνώμην οὔτε νῦν, ἀλλά, ἦ 3 ἂν γυγνώσκω βέλτιστα, ἐρῶ. καὶ πρὸς μὲν τοὺς τρῶ-

in questions to oracles and in their answers; ii, 17, 1, &c.

καὶ μὴ, sc. χρῆναι. Bau. So Kr. taking οὕτω by itself = "as you have done." Cl. takes οὕτω with βραχεῖα = "with so very slight . . ."; wrongly, for when οὕτω has this ironical force there is a negative present which goes *closely with the adj. or adv. qualified by οὕτω*, whereas here the negative (μή) cannot go closely with οὕτω βραχεῖα. Cf. ii, 11, 6. v, 59, 4. v, 104, end.

ἄλλοφύλοις. For the Ἐλυμοὶ see 2, § 3, n.

§ 2. ἐκ τοῦ τοιοῦτου. Cf. τιμᾶσθαι ἐκ τοῦ πολεμεῖν, v, 16, 1. τοιοῦτου here refers to πόλεμον of previous line.

ἦσσον ἐτέρων = ἦκιστα. ἐτέρων here, as often, including all others; cf. c. 16, § 1, and ἐτέρου, 33, § 1.

ὀρρωδῶ περὶ τῷ κ.τ.λ. περὶ with dat. is very common with δέισας, δεδιῶς, φοβείσθαι, and

other verbs of fearing. The argument is ἦσσον ἐτέρων ὀρρωδῶ seeing that τιμῶμαι ἐκ τοῦ πολεμεῖν.

νομίζων, adversative: "though at the same time I think (fearless as I am myself)." Cf. i, 69, 5. v, 82, 3, and with καί, 16, § 6.

ὁμοίως, equally with the brave citizen. Cobet. V. L., p. 454, would read ὁμοίως.

δι' ἑαυτόν. "For his own sake."

οὔτε νῦν. Supply ἐρῶ from foregoing εἶπον.

§ 3. πρὸς. "In dealing with," lit. "as directed towards."

τοῖς ἐτοίμοις κινδυνεύειν: dat. of the object staked, viewed as the means. So τῇ πόλει . . . κινδ. 47, § 2, and 10, § 5. ii, 65, 4. iv, 117, 3. viii, 45, 4.

τὰ ἐτόιμα = τὰ ὑπάρχοντα, παρὰ.

κατασχεῖν, Aor., "to secure," cf. c. 11, § 1, 39, § 2, 95, § 2; with different force in 29, § 3.

πους τοὺς ὑμετέροισ ἀσθενῆς ἄν μου ὁ λόγος εἴη, εἰ τὰ τε ὑπάρχοντα σώζειν παραινοίην καὶ μὴ τοῖς ἐτοίμοις περὶ τῶν ἀφανῶν καὶ μελλόντων κινδυνεύειν· ὡς δὲ οὔτε ἐν καιρῷ σπεύδετε οὔτε ῥαδίᾳ ἐστὶ κατασχεῖν ἐφ' ἃ ὄρησθε, ταῦτα διδάξω.

“Φημὶ γὰρ ὑμᾶς πολεμίους πολλοὺς ἐνθάδε ὑπολι- X. 1
πόντας καὶ ἐτέρους ἐπιθυμῆν ἐκεῖσε πλεύσαντας δεῦρο ἐπαγαγέσθαι. καὶ οἴεσθε ἴσως τὰς γενομένας ὑμῖν 2
σπονδὰς ἔχειν τι βέβαιον, αἱ ἡσυχάζοντων μὲν ὑμῶν ὀνόματι σπονδαὶ ἔσονται (οὔτω γὰρ ἐνθένδε τε ἄνδρες ἔπραξαν αὐτὰ καὶ ἐκ τῶν ἐναντίων), σφαλόντων δὲ που ἀξιοχρεῶ δυνάμει ταχέϊαν τὴν ἐπιχείρησιν ἡμῖν οἱ ἐχθροὶ ποιήσονται, οἷς πρῶτον μὲν διὰ ξυμφορῶν ἢ

ὄρησθε. Middle of mental stir, cf. c. 16, § 1, n. For force of perf. cf. c. 6, § 1, n.

CH. 10.—§ 1. ὑπολιπόντας. So 36, § 4, and ὑπολείποντας, 17, § 7. καὶ ἐτέροισ, “new ones in addition.”

ἐπαγαγέσθαι. Of enemies, in the same sense, v, 98, end; more often of calling in foreign aid. Cf. c. 6, § 2, ἐπαγαγόμενοι.

§ 2. τὰς σπονδὰς. The Peace of Nicias, 421 B.C.

αἱ, adversative use of the relative: “BUT these . . .” Cf. i, 35, 4, ἦν οὐ δίκαιον.

ὀνόματι. “In name only;” with unexpressed antithesis, such as ἔργῳ δὲ διάκενοι. Cf. c. 33, § 6, n., ἐπὶ τῷ ὀνόματι.

οὔτω, i. e. ὥστε ὀνόματι σπονδὰς εἶναι.

ἐνθένδε. Men from Athens: cf. c. 38, § 1.

ἄνδρες. Alcibiades, and on the opposite side the Ephors Cleobulus and Xenares, v, 36, 1.

αὐτά. So MSS. Bk. unnecessarily αὐτάς. αὐτά = τὰ περὶ τῶν σπονδῶν. Thuc. very often uses it, to express tersely “the considerations,” or “the state of things above-mentioned.” Cf. § 5, c. 17, § 3 (αὐτό), c. 78, § 2, c. 90, § 4.

σφαλόντων, gen. abs., with subject ἡμῶν understood: cf. iii, 55, 1, δεομένων; and see c. 52, § 1, n.

ἀξιοχρεῶ, c. 21, § 2.

ταχέϊαν τὴν . . . predicative and emphatic position of the adj. τὴν implies “the attempt which they are sure to make.” Cf. πολλά below, and c. 68, § 2.

οἷς, “seeing that,” causal force of the relative; cf. c. 37, § 1, c. 68, § 1.

διὰ ξυμφορῶν. “As the result of.”

ἐκ τοῦ αἰσχιόνοιο. “In circumstances less creditable.”

τὰ ἀμφισβητούμενα, e.g. retention of Amphipolis; cf. v, 35 and v, 42.

- ξύμβασις καὶ ἐκ τοῦ αἰσχύονος ἢ ἡμῖν κατ' ἀνάγκην ἐγένετο, ἔπειτα ἐν αὐτῇ ταύτῃ πολλὰ τὰ ἀμφισβητού-
 3 μενα ἔχομεν. εἰσὶ δ' οἱ οὐδὲ ταύτην πω τὴν ὁμολογίαν ἐδέξαντο, καὶ οὐχ οἱ ἀσθενέστατοι· ἀλλ' οἱ μὲν ἀντι-
 κρυς πολεμοῦσιν, οἱ δὲ καὶ διὰ τὸ Λακεδαιμονίους ἐτι
 ἡσυχάζειν δεχημέροις σπονδαῖς καὶ αὐτοὶ κατέχονται.
 4 τάχα δ' ἂν ἴσως, εἰ δίχα ἡμῶν τὴν δύναμιν λάβοιεν, ὅπερ νῦν σπεύδομεν, καὶ πάνυ ἂν ξυνεπιθοῦντο μετὰ
 Σικελιωτῶν, οὓς πρὸ πολλῶν ἂν ἐτιμήσαντο ξυμμά-
 5 χους γενέσθαι ἐν τῷ πρὶν χρόνῳ. ὥστε χρὴ σκοπεῖν

§ 3. ἀντικρυς πολεμοῦσιν. The Corinthians: cf. v, 52, 2 and v, 115, 3 (Dobree).

δεχημέροις. The Boeotians (v, 26, 2) and the Thraceward Chalcidians (c. 7, § 4).

οἱ δὲ καί, "while others again." καὶ goes with the whole sentence. Pp. brackets it, unnecessarily.

καὶ αὐτοί, with κατέχονται only, "on their part." The Lacedaemonians were not under ten days' truces.

§ 4. τάχ' ἂν δέ. So best MSS. Cf. c. 2, § 4, n. on τάχ' ἂν δέ. Cl. unnecessarily writes τάχα δ' ἂν here, though not in c. 2, § 4.

τάχ' ἂν ἴσως, again c. 34, § 2, c. 78, § 3.

δίχα = διρημένην (Schol.), one part here, one in Sicily. Cf. c. 100, § 1 δίχα γίνεσθαι, and often.

λαβεῖν, with pregnant force (if they could "catch" us with our forces divided): cf. v, 65, 5. Cl.

ἕπερ: "the very thing which:" c. 11, § 5, c. 15, § 3, c. 79, § 3.

καὶ πάνυ: to be taken closely together, cf. c. 17, § 8; and c.

18, § 5, καὶ ξυμπάντων; c. 22, § 1, καὶ πολλῶν; c. 24, § 2, καὶ πολλή; c. 90, § 3, καὶ τοῦ ξύμ-
 παντος . . . Ἑλληνικοῦ ἔρξειν.

ξυνεπιθοῦντο, c. 17, § 6, "unite in attacking us in concert with the Sicilian Greeks."

πρὸ πολλῶν = πρὸ πολλῶν χρημάτων of i, 33, 2: cf. πρὸ παντός, iii, 40, 7.

τινα, especially used to convey a warning or a threat, cf. iv, 68, 6 εἰ τε μὴ πείσεται τις αὐτοῦ τὴν μάχην ἔσσεσθαι, and often.

§ 5. αὐτά: cf. § 2, n.

μετεώρω τῇ πόλει. Metaphor taken from a ship on the high sea; cf. i, 48, 2. ii, 91, 3. iii, 33, 3, &c. The state is often compared to a ship both in Gk. and Lat. Bl. compares Soph. O. T. 22, πόλις γὰρ ὥσπερ καὶ αὐτὸς εἰσορᾶς ἔγαν Ἥδη σαλένει. Μετέωρος is also used of things raised in the air, cf. τὰ μετέωρα, of the heavenly bodies, Plato, Apol. 23 D; Aristotle, Clouds, 228; and see also Thuc. iii, 72, 3. iv, 32, 3.

τῇ is a necessary corr. by Kr. for τε of the MSS. For the dat. cf. c. 9, § 3, n.

πρὶν, with subj. used indiffe-

τινα αὐτὰ καὶ μὴ μετεώρω τῇ πόλει ἀξιούν κινδυνεύειν καὶ ἀρχῆς ἄλλης ὀρέγεσθαι, πρὶν ἢν ἔχομεν βεβαιωσώμεθα, εἰ Χαλκιδῆς γε οἱ ἐπὶ Θράκης, ἔτη τοσαῦτα ἀφεστῶτες ἀφ' ἡμῶν, ἔτι ἀχέρωτοί εἰσι καὶ ἄλλοι τινὲς κατὰ τὰς ἠπείρους ἐνδοιαστῶς ἀκροῶνται· ἡμεῖς δὲ Ἐργεσταίους δὴ οὖσι ξυμμάχοις ὡς ἀδικουμένοις ὀξέως βοηθοῦμεν, ὑφ' ὧν δ' αὐτοὶ πάλαι ἀφεστῶτων ἀδικούμεθα, ἔτι μέλλομεν ἀμύνεσθαι.

“Καίτοι τοὺς μὲν κατεργασάμενοι κἂν κατάσχοιμεν· XI. 1

rently with πρὶν ἂν by Thuc., cf. c. 29, § 2, πρὶν διαγνώσι; c. 38, § 2, πρὶν ὄμεν: the subj. is therefore rightly preferred to βεβαιωσώμεθα of the best MSS. by the best editors (e. g. Pp., Kr., and Cl.) and is equivalent to the Lat. future perf. *pristquam confirmaverimus*.

εἰ . . . γε, hypothetical only in form, = “seeing that.”

ἔτη τοσαῦτα: sixteen years, since the harvest of 432; cf. i, 58, 1.

ἀφεστῶτες. “In a state of revolt.” Perfect.

κατὰ τὰς ἠπείρους, e. g. the people of Miletus and Erythrae. Acacius, ap. Pp. Probably others are also referred to.

ἐνδοιαστῶς. Cf. ἐνδοιάζοντες, c. 91, § 4.

ἀκροῶνται: of submission to rule; cf. c. 17, § 4.

Cl. takes the ἡμεῖς clause to the end in connexion with εἰ Χαλκ. γε κ.τ.λ. and therefore substitutes a weaker punctuation for the full stop after ἀκροῶνται of most editions; and this seems necessary.

δῆ. Often as here with sarcastic or ironical force, *si dis placet*; “mere Segestean,” while important enemies nearer home

demand attention: cf. c. 54, § 4, c. 80, § 1, c. 80, § 2.

οὖσι ξυμμάχοις. Nicias adopts in a derisive tone their own claim; cf. c. 6, § 2, n. on Λεοντίνων.

ὀξέως. Especially of prompt obedience to military commands, c. 34, § 4, ii, 11, 9, ii, 89, 9. iv, 34, 1.

αὐτοὶ: necessary corr. of Reiske, generally adopted for MSS. αὐτῶν due to fancied connexion with ὧν and ἀφεστῶτων.

πάλαι goes with ἀφεστῶτων, as the order and the rhythm, as well as the known facts, show.

ἀδικούμεθα approaches the force of a perfect—“are labouring under an injury.” See Goodwin, M. and T., p. 5.

ἔτι. Kr. joins with ἀδικούμεθα as contrast to πάλαι; but this is forced and weakens the real antithesis, which is between ἀδικουμένοις and ἀδικούμεθα, and between ὀξέως and πάλαι. ἔτι goes with μέλλομεν.

CH. 11.—§ 1. κατεργασάμενοι κἂν κατάσχοιμεν. Alliteration to be noticed. “If we conquered them we might secure the conquest.” Both aorists have their proper force. For

τῶν δ' εἰ καὶ κρατήσαιμεν, διὰ πολλοῦ γε καὶ πολλῶν ὄντων χαλεπῶς ἂν ἄρχειν δυναίμεθα. ἀνόητον δ' ἐπὶ τοιοῦτους ἰέναι ὧν κρατήσας τε μὴ κατασχῆσει τις καὶ μὴ κατορθώσας μὴ ἐν τῷ ὁμοίῳ καὶ πρὶν ἐπιχει-
2 ρῆσαι ἔσται. Σικελιώται δ' ἂν μοι δοκοῦσιν, ὡς γε νῦν ἔχουσι, καὶ ἔτι ἂν ἦσσαν δεινοὶ ἡμῖν γενέσθαι, εἰ ἄρξειαν αὐτῶν Συρακόσιοι, ὅπερ οἱ Ἐγεσταῖοι μάλιστα

κατασχεῖν in this sense see c. 9, § 3, n. Both verbs occur with the same sense as here in c. 86, § 3.

τοὺς μὲν, the Chalcidians. τῶν δέ, the Sicelioti.

διὰ πολλοῦ; "at a great distance;" so § 6, διὰ πλείστου; c. 75, § 1, δι' ἐλάσσονος. Cf. διὰ μακροῦ, &c.

ἂν. From this supply πρὸς οὗς before μὴ κατορθώσας.

τις: cf. c. 48, end, and c. 10, § 5, n.

ἐν τῷ ὁμοίῳ καί, c. 21, § 2; cf. c. 61, § 1, μετὰ τοῦ αὐτοῦ λόγου καὶ . . . ; ii, 60, 6 ἐν ἴσῳ καί, &c.

§ 2. ὡς γε νῦν ἔχουσι. Cl. holds that οὗ δεινοὶ εἶναι is to be mentally supplied after ἔχουσι; he thinks the ellipse warranted by the spirit of the Greek language, and he holds that the comparative καὶ ἔτι ἦσσαν δεινοὶ εἶναι points to such an explanation. He derives support from the Scholiast (οὗτε νῦν εἰσι δεινοί, καὶ ἔτι ἦσσαν ἔσονται δεινοί, ἂν . . .) from Valla (parum formidabiles, multoque minus . . . fore si . . .) and from some translators; but he seems chiefly to rely on the antithesis between ὡς γε νῦν ἔχουσι carried out by νῦν μὲν γὰρ κἂν ἔλθοιεν κ.τ.λ. on the one

hand and ἐκείνος κ.τ.λ. on the other. The meaning adopted by Arn., Pr., and others, however, yields an excellent sense, and may be defended against Cl.'s objections. "Looking at the actual state of Sicily I should say;" the compar. ἦσσαν δεινοί = less formidable (than they now are) the parenthesis to be inferred not from any ellipse after ἔχουσι, but from the words of the Segestean; c. 6, § 2, cf. κίνδυνον δὲ εἶναι μὴ ποτε, &c. It is very common for speakers in Thuc. to keep the words and even the exact words of previous speakers steadily in view throughout their speech. Then the νῦν μὲν γὰρ and ἐκείνος clauses deal with the alternatives implied in ἦσσαν δεινοί. Cl.'s view gives the more forcible sense, but it seems scarcely possibly to prove it right or Arn.'s wrong. ἂν repeated (as often after interruptions) may be rather in favour of Cl.'s view.

ἄρξειεν, .: αογ. "gain sovereignty over them."

ὅπερ, c. 10, § 4, n. The acc. is cognate in origin, being = ὑπερ φόβον ἡμᾶς ἐκφοβοῦσι. So Kr.

ἐκφοβοῦσι, pres. of the attempt. ἐκ-, "thoroughly."

ἡμᾶς ἐκφοβοῦσι. νῦν μὲν γὰρ κἂν ἔλθοιεν ἴσως Λακε- 3
 δαιμονίων ἕκαστοι χάριτι, ἐκείνως δ' οὐκ εἰκὸς ἀρχὴν
 ἐπὶ ἀρχὴν στρατεῦσαι· ᾧ γὰρ ἂν τρόπῳ τὴν ἡμετέραν
 μετὰ Πελοποννησίων ἀφέλωνται, εἰκὸς ὑπὸ τῶν αὐτῶν
 καὶ τὴν σφετέραν διὰ τοῦ αὐτοῦ καθαιρεθῆναι. ἡμᾶς 4
 δ' ἂν οἱ ἐκεῖ Ἕλληνες μάλιστα μὲν ἐκπεπληγμένοι
 εἶεν, εἰ μὴ ἀφικοίμεθα, ἔπειτα δὲ καὶ εἰ δεῖξαντες τὴν
 δύναμιν δι' ὀλίγου ἀπέλθοιμεν· εἰ δὲ σφαλεῖημέν τι,
 τάχιστ' ἂν ὑπεριδόντες μετὰ τῶν ἐνθάδε ἐπιθοῖντο·
 τὰ γὰρ διὰ πλείστου πάντες ἴσμεν θαυμαζόμενα καὶ τὰ

§ 3. ἕκαστοι: "separate states," the plur. denoting groups, collections, &c.

εἰκὸς, with the aor., never with the future.

ἀρχὴν. A sovereign state, i. e. Syracuse at the head of the Sicilian Greeks against Athens at the head of the subject islanders, &c.

ᾧ ἂν τρόπῳ ἀφέλωνται. The Aor. subj. here as after ἐάν, ὕταν, ἐπειδάν, with the sense of the Lat. future perf. indic. (or plup. subj. in or. obl.), (Cl.). See Goodwin, M. and T., top of p. 21.

εἰκὸς, sc. ἂν ἡγοῖντο εἶναι, not as Cl. says ἡγοῦνται εἶναι, since the case is a purely assumed one: cf. ἐκείνως above.

διὰ τοῦ αὐτοῦ. τῷ αὐτῷ might have meant "in the same manner;" διὰ emphasizes the means. The Schol. supplies τρόπου from τρόπῳ above. This seems best. Kr. holds διὰ τοῦ αὐτοῦ inadmissible as an adverbial expression = ὡσαύτως (a suggestion of Bau.). The reference is to the plea of setting free enslaved states, a plea repeatedly ad-

vanced by the Lacedaemonians: cf. ii, 8, 4.

καθαيرهθῆναι, in the same sense, c. 15, § 3, c. 83, § 2, c. 92, § 5; cf. also ξυγ-καθέλωσι, c. 6, § 2.

§ 4. ἡμᾶς, emphatic position. The force is ("the Segesteans wish to frighten us with the Syracusans), but these would much rather stand in awe of us, if . . ." Cl.

ἐκπεπληγμένοι εἶεν, with accus. cf. 33, § 4, c. 76, § 1; cf. τεθνάναι τῷ δέει, τῷ φόβῳ in Demosth., e. g. 53, 11, 366, 26.

ἔπειτα δέ. The more common expression μάλιστα μὲν . . . εἰ δὲ μὴ differs from this in representing the preferable alternative as scarcely to be hoped for. Cl.

δείξαντες: cf. ἐπιδείξαντες of c. 47, § 2.

δι' ὀλίγου. Some explain in local sense, as in ii, 89, 7, and elsewhere, but it is better here referred to time by the Schol., as often; cf. c. 47, § 2.

ὑπεριδόντες = καταφρονήσαντες ἡμῶν, Schol.: c. 18, § 4.

τὰ διὰ πλείστου: "the fur-

- 5 πείραν ἤκιστα τῆς δόξης δόντα· ὅπερ νῦν ὑμεῖς, ὦ Ἀθηναῖοι, ἐς Λακεδαιμονίους καὶ τοὺς ξυμμάχους πεπόνθατε· διὰ τὸ παρὰ γνώμην αὐτῶν πρὸς ἃ ἐφοβεῖσθε τὸ πρῶτον περιγεγενησθαι, καταφρονήσαντες ἤδη καὶ Σικελίας ἐφίεσθε. *χρῆ δὲ μὴ πρὸς τὰς τύχας τῶν ἐναντίων ἐπαίρεσθαι, ἀλλὰ τὰς διανοίας κρατήσαντας θαρσεῖν, μηδὲ Λακεδαιμονίους ἄλλο τι ἠγήσασθαι ἢ διὰ τὸ αἰσχρὸν σκοπεῖν, ὅτῳ τρόπῳ ἔτι καὶ νῦν, ἣν δύνωνται, σφήλαντες ἡμᾶς τὸ σφέτερον ἀπρεπὲς εὖ θήσονται, ὅσῳ καὶ περὶ πλείστου καὶ διὰ*
- 7 πλείστου δόξαν ἀρετῆς μελετῶσιν. ὥστε οὐ περὶ τῶν ἐν Σικελίᾳ Ἐργεσταίων ἡμῖν ἀνδρῶν βαρβάρων ὁ ἀγών, εἰ σωφρονούμεν, ἀλλ' ὅπως πόλιν δι' ὀλιγαρχίας ἐπιβουλεύουσιν ὀξέως φυλαξώμεθα.

theist removed:" cf. *οἱ δ. π.*, iv, 115, 3. Editors compare Tac. Ann. i. 47, *maior e longinquo reverentia*.

θαυμαζόμενα. "held in awe." *πείραν κ.τ.λ.* "That least afford an opportunity of putting their reputation to the test:" cf. i, 138, 2 *πείραν διδούς*.

§ 5. *ὅπερ* refers to *ὑπεριδόντες ἐπιθοῖντο*, the words *τὰ γὰρ . . . δόντα* being parenthetical.

ὅπερ νῦν πεπόνθατε . . . ἐφίεσθε. The latter clause is expegetical of *ὅπερ πεπόνθατε*; cf. ii, 60, 4 *δράτε . . . ἀφίεσθε*. The best MSS. have *ἐφίεσθαι*, in which case the clause would be expegetical of *ὅπερ* alone, cf. v, 6, 3 *ὅπερ προσεδέχετο ποιήσειν αὐτὸν . . . ἀναβήσεσθαι*.

αὐτῶν goes with *περιγεγενησθαι*.

πρὸς, "in comparison with," i, 10, 2, and often.

§ 6. *πρὸς τὰς τύχας*, "in view of," iii, 40, 7.

τὰς διανοίας. Pp. and others take as "their spirits," a meaning in itself suitable enough, but that *γνώμη* is the usual word in this sense, cf. c. 72, § 3, iv, 34, 1, &c., and it is not clear that *διάνοια* is so used. From a comparison of c. 31, § 1. i, 84, 3. i, 144, 1, &c., and especially i, 140, 1, it is seen that the word means "plans." The only obstacle in the way of Kr.'s explanation "overthrow, defeat their plans," is the acc. after *κρατεῖν*, for which the gen. is used in this sense in Attic prose. It is doubtful whether Thuc. would have used *διανοίας* as acc. of respect (as thought by Cl. who supplies *αὐτῶν* in thought to *κρατήσαντας*).

ἄλλο τι . . . ἢ . . . σκοπεῖν = *ἄλλο τι ποιεῖν ἢ σκοπεῖν*, the verb of more general import being as usual omitted.

διὰ τὸ αἰσχρὸν: "owing to the disgrace they have suffered."

“Καὶ μεμνήσθαι χρὴ ἡμᾶς ὅτι νεωστὶ ἀπὸ νόσου XII. 1 μεγάλης καὶ πολέμου βραχὺ τι λελωφήκαμεν, ὥστε καὶ χρήμασι καὶ τοῖς σώμασιν ἠὔξῃσθαι· καὶ ταῦτα ὑπὲρ ἡμῶν δίκαιον ἐνθάδε εἶναι ἀναλοῦν, καὶ μὴ ὑπὲρ ἀνδρῶν φυγάδων τῶνδε ἐπικουρίας δεομένων, οἷς τό τε ψεύσασθαι καλῶς χρήσιμον, καὶ τῷ τοῦ πέλας κινδύνῳ, αἰτῶν λόγους μόνον παρασχομένους, ἢ κατορθώσαντας χάριν μὴ ἀξίαν εἶδέναι ἢ πταίσαντάς που

τὸ σφέτερον ἀπρεπές, cf. v, 46, 1; τῷ ἐκείνων ἀπρεπεί, a characteristic Thucydidean idiom, c. 16, § 2, n.

εὔθῃσονται. Metaphor probably from the investment of money, cf. iv, 18, 4—τάγαθὰ ἐς ἀμφίβολον ἀσφαλῶς ἔθεντο.

περὶ πλείστου καὶ διὰ πλείστου . . . μελετῶσιν: condensed expression, as if ὡς περὶ πλείστου ποιούμενοι. With διὰ πλείστου cf. διὰ πολλοῦ, § 1.

ἐν Σικελίᾳ καὶ ἀνδρῶν βαρβάρων, disparagingly inserted to emphasize the distance and the worthlessness of the cause, Cl.

δι' ὀλιγαρχίας. Kr. wrongly “under an oligarchy;” his examples are not parallel. Bl. gives the sense: “by the promulgation of the principles of oligarchy,” [lit. “by means of oligarchy.”]

The reference is to the well-known practice of the Spartans of setting up oligarchical governments wherever they could.

ὀξέως: c. 10, § 5, n.

CH. 12.—§ 1. βραχὺ τι, “to any appreciable extent,” i, 63, 2. λελωφήκαμεν. This verb is rare in Thuc. and only here with a personal subject.

τοῖς σώμασιν. Kr. is scarcely right in following Kampe, who

thinks the article used because the reference is definite, and omitted with χρήμασι because the amount is unspecified. Cl. may be right in taking the article to indicate the σώματα as the more important of the two things. The σώματα = ἡλικίας πλῆθος ἐπιγεγενημένης, cf. 26, § 2.

καὶ ταῦτα . . . εἶναι. Supply to this sentence νομίζειν from μεμνήσθαι above. εἶναι is best taken as depending upon δίκαιον. Cl. takes εἶναι with ἐνθάδε in a restrictive or limiting sense, as in ἐκὼν εἶναι, τὸ νῦν εἶναι, &c. But ἐνθάδε εἶναι would mean “here at all events,” “here at least,” just as ἐκὼν εἶναι = “willingly at least;” τὸ ἐπὶ σφᾶς εἶναι, “as far at least as they were concerned,” and this is not the force that Cl. gives the words. If we give εἶναι the force of ἐξεῖναι, “that it is right that we should have the power to expend these . . .” is an odd way of saying “consider that these resources ought to be expended.” For the rest ἐνθάδε has a wider application than Cl. gives it, and does not mean “here in Athens,” but here as opposed to yonder in Sicily; “here” denoting the regions in

2 τοὺς φίλους ξυναπολέσαι. εἴ τέ τις ἄρχειν ἄσμενος αἰρεθεὶς παραινεῖ ὑμῖν ἐκπλεῖν, τὸ ἐαυτοῦ μόνον σκοπῶν, ἄλλως τε καὶ νεώτερος ἔτι ὢν ἐς τὸ ἄρχειν, ὅπως θανατοσθῆ μὲν ἀπὸ τῆς ἵπποτροφίας, διὰ δὲ

which they had often already carried on operations.

φυγάδων, properly applies to the people of Leontini, but is rhetorically employed by Nicias, though he is speaking of the Segesteans (whose case was in many respects parallel to that of the Leontines). It is far-fetched to suppose (with Cl.) that the early legend about the Elymoi being τῶν Τρώων τινὲς διαφυγόντες Ἀχαιοὺς (c. 2, § 3) suggested the choice of the word.

καλῶς: "finely," "cleverly," with sarcastic force; c. 68, § 1, i, 84, 3. iii, 38, 4. v, 69, 2, &c.

χρήσιμον goes by a slight zeugma both with ψεύσασθαι καλῶς and with εἰδέναι ἢ . . . ξυναπολέσαι; to the latter clause supply from χρήσιμον some such expression as "and who are likely . . ."

ὁ πέλας = "others;" not = "neighbours." For the sing. cf. i, 32, 3. ii, 37, 2.

αὐτῶν. Emphatic, "on their side;" opposed to τοῦ πέλας. The common reading αὐτοῦς is weaker, and not so near the reading αὐτῶν of the MSS.

τῷ τοῦ πέλας κινδύνῳ κατορθώσαντας. The dat. is the same in principle as that in τοῖς ἐτοίμοις κινδυνεύειν, c. 9, § 3. The dat. goes also (from κινδύνῳ "danger" supply by zeugma βλάβῃ or some similar word) with πταίσαντας.

ξυναπολέσαι: "involve in their own ruin." MSS. -σθαι,

but Reiske's corr. is necessary, as πταίσαντας would otherwise be left out of construction and the change of the subj. of the infin. would be awkward.

§ 2. τις refers to Alcibiades.

ἄσμενος αἰρεθεὶς, purposely opposed to ἀκούσιος ῥημμένος of c. 8, § 4.

νεώτερος ἐς τὸ ἄρχειν, lit. "over young as regards commanding;" cf. ἀργότεροι ἐς τὸ δρᾶν, and for νεώτερος cf. c. 38, § 5, ἀλλ' οὐκ ἔννομον

ὅπως θανατοσθῆ, κ.τ.λ. follows upon σκοπῶν.

ἵπποτροφία. A most expensive pursuit. Bl. compares (inter alia) Aesch. P. V. 475, ἀγαλμα τῆς ὑπερπλοῦτου χλιδῆς. The μὲν and δέ clauses here go closely together and cannot be separated, the meaning being "in order that while he gains admiration for his stud of horses he may also, as it is very expensive, derive some pecuniary benefit from the command."

μηδὲ τούτῳ: do not let him either."

ἐμπαράσχῃτε ἐλλαμπρύνεσθαι. Cl. rightly explains. The prep. denotes the field in which the opportunity is afforded and the display made; cf. vii, 56, 3 ἐμπαρασχόντες, and c. 18, § 6, ἐγγηρόσεσθαι.

κινδύνῳ. This dat. is exactly similar to that in § 1. It does not depend on the ἐν in ἐλλαμπρύνεσθαι as Pp. supposes.

μη οἷον νεωτέρους . . . οἷον requires either the simple infin.

πολυτέλειαν καὶ ὠφεληθῆ τι ἐκ τῆς ἀρχῆς, μηδὲ τούτῳ ἐμπαράσχητε τῷ τῆς πόλεως κινδύνῳ ἰδία ἐλλαμπρύνεσθαι, νομίσατε δὲ τοὺς τοιούτους τὰ μὲν δημόσια ἀδικεῖν, τὰ δὲ ἴδια ἀναλοῦν, καὶ τὸ πρᾶγμα μέγα εἶναι καὶ μὴ οἶον νεωτέρους βουλευσασθαί τε καὶ ὀξέως μεταχειρίσαι.

“Οὓς ἐγὼ ὀρών νῦν ἐνθάδε τῷ αὐτῷ ἀνδρὶ παρα- XIII. 1

or the acc. and infin. therefore Cl. reads νεωτέρους, which goes well with οὓς at the beginning of next chapter. Kr. reads νεωτέρως. οἶον cannot take the construction of οἶον τε. Pp.'s plan of supplying εἶναι in the sense of ἐξεῖναι from the previous εἶναι, which is used in its ordinary sense, is strained and wrong. Kr.'s corr. is nearer the MSS. νεωτέρῳ. Cl.'s reading is more what we should expect.

CH. 13.—§ 1. οὓς refers to τοιούτους near the end of last chapter. In τοιούτους Alcib. is specially referred to, but the word is general and includes others similar to him, and these others are here (somewhat loosely) referred to. Pp.

τῷ αὐτῷ ἀνδρὶ. Alcibiades.

παρακελευστοὺς καθημένους. They had been invited by A. to come and sit beside him, to influence people by their numbers.

ἀντιπαρακελεύομαι: “I on my side exhort you,” the word involves a play upon παρακελεύομαι.

μὴ κατασχυνθῆναι: “not to be deterred by shame.” ὅπως μὴ δόξῃ (Cl. with one MS. δόξει) carries this on.

ἀν=ἐάν. So the best MSS. here and in c. 18, § 6, iv, 46, 3, Cl.

μαλακός. Cf. c. 78, § 4, μαλακῶς.

αὐτοί. Emphatic. i. e. οἱ νεώτεροι.

δυσέρωτας. Eur. Hipp. 194, Theocr. i. 85.

τῶν ἀπόντων. Cf. ἤρατο τῶν ἀπόντων οἷα καὶ πολλοὶ πάθον, Pind. Pyth. iii. 33.

κατορθοῦνται. The subj. is οἱ ἄνθρωποι, and ἐλάχιστα and πλείστα are accus. of respect. Yet it seems harsh to supply οἱ ἄνθρ., and perhaps Cl. is right in adopting the conjecture of Gō. κατορθοῦται, remarking that the middle κατορθοῦσθαι is only used with a neuter subj. in Thuc. The simple verb, however, is used with a personal subj.; cf. iii, 30, 4. v, 9, 4. ii, 60, 2.

μέγιστον δὴ τῶν πρὶν . . . For the superl. cf. i, 1, 1, ἀξιολογώτατον τῶν προγεγενημένων. Tac. Hist. i. 50, solus omnium ante se principum. Milton, a classical scholar, “Adam the goodliest man of men since born his sons.”

ἀναρριπτεῖν κίνδυνον, iv, 85, 4. iv, 95, 2. Herod. vii, 50, 2, and absolutely v, 103, 1. A metaphor from dice, the expression being modelled upon ἀναρριπτεῖν κύβον. So Photius, κίνδυνον ἀναρρίψαι λέγουσι μεταφέροντες

κελευστοὺς καθημένους φοβοῦμαι καὶ τοῖς πρεσβυτέροις ἀντιπαρακελεύομαι μὴ καταισχυθῆναι, εἴ τῷ τις παρακάθῃται τῶνδε, ὅπως μὴ δόξη, ἂν μὴ ψηφίζηται πολεμεῖν, μαλακὸς εἶναι, μηδ', ὅπερ ἂν αὐτοὶ πάθοιεν, δυσέρωτας εἶναι τῶν ἀπόντων, γνόντας ὅτι ἐπιθυμία μὲν ἐλάχιστα κατορθοῦνται, προνοία δὲ πλείστα, ἀλλ' ὑπὲρ τῆς πατρίδος, ὡς μέγιστον δὴ τῶν πρὶν κίνδυνον ἀναρριπτούσης, ἀντιχειροτονεῖν καὶ ψηφίζεσθαι τοὺς μὲν Σικελιώτας οἷσπερ νῦν ὄροις χρωμένους πρὸς ἡμᾶς, οὐ μεμπτοῖς, τῷ τε Ἰουίῳ κόλπῳ, παρὰ γῆν ἦν τις πλέη, καὶ τῷ Σικελικῷ, διὰ πελάγους, τὰ αὐτῶν 2 νεμομένους καθ' αὐτοὺς καὶ ξυμφέρεσθαι. τοῖς δ' Ἐγεσταίοις ἰδία εἰπεῖν, ἐπειδὴ ἄνευ Ἀθηναίων καὶ ξυνήψαν πρὸς Σελιουντίους τὸ πρῶτον πόλεμον, μετὰ σφῶν αὐτῶν καὶ καταλύεσθαι· καὶ τὸ λοιπὸν ξυμμάχους μὴ ποιεῖσθαι, ὥσπερ εἰώθαμεν, οἷς κακῶς

ἀπὸ τῶν κύβων, cf. Plut. Fab. 14, and other examples in L. and Sc.

οἷσπερ νῦν ὄροις χρωμένους = οἷσπερ νῦν ὄροις χρῶνται χρωμένους. The meaning is "separated from them by seas let us seek no closer relations with them."

οὐ μεμπτοῖς, vii, 15, 1, "with which we have no fault to find."

Σικελικῷ. Supply *πόντῳ* from *κόλπῳ* above.

διὰ πελάγους, sc. ἦν τις πλέη. *πέλαγος* = the open sea: cf. iii, 33, 1, and *πελάγιος* πλείν viii, 39, 3; see also viii, 44, 3. viii, 101, 1.

τὰ αὐτῶν νεμομένους: cf. i, 2, 2. ii, 15, 2.

καθ' αὐτοὺς καὶ ξυμφέρεσθαι. "As they manage their own

affairs, so let them settle their own disputes." For the expression compare iv, 65, 1, *κατὰ σφᾶς αὐτοὺς ξυνηχθήσαν*.

§ 2. *εἰπεῖν* depends upon *ἀντιπαρακελεύομαι* of § 1.

ἐπειδὴ . . . καὶ ξυνήψαν . . . καὶ καταλύεσθαι, καὶ which is strictly required only in the second clause, is redundantly inserted in the first also, by anticipation, as often, cf. v, 65, 3; sometimes *καὶ* stands in the relative clause alone, c. 18, § 1, rarely in the other clause alone.

τὸ πρῶτον. MFS., except one, and Valla have *τὸν πρῶτον*, but this is deficient in sense.

καταλύεσθαι: cf. c. 36, § 3. iv, 18, 4.

αὐτοὶ. We "in our turn," iv, 61, 3. Kr.

μὲν πράξασιν ἀμυνοῦμεν, ὠφελίας δ' αὐτοὶ δεηθέντες οὐ τευξόμεθα.

“Καὶ σύ, ὦ πρότασι, ταῦτα, εἴπερ ἡγεῖ σοὶ προσ- XIV. 1
ἤκειν κήδεσθαί τε τῆς πόλεως καὶ βούλει γενέσθαι
πολίτης ἀγαθός, ἐπιβήφιζε καὶ γνώμας προτίθει
αὐθις Ἀθηναίοις, νομίσας, εἰ ὀρρωδεῖς τὸ ἀναψηφίσαι,

CH. 14. — ὦ πρότασι = ὁ ἐπι-
στάτης τῶν πρυτανέων. There
were probably no πρόεδροι till
after this time. See an article
in the Journal of Phil. iii. 169.

κήδεσθαί τε. The τε ought
strictly to follow ἡγεῖ, but the
construction was begun as if
Thuc. had only meant καὶ γενέ-
σθαι πολίτης ἀγαθός to follow;
cf. c. 15, § 2. The word specially
denotes *natural* regard felt by
relations for one another, cf. c.
76, § 2. c. 84, § 1.

ἡγεῖ not ἡγεῖ. So ἐπισχυρῆ, i,
129, 3, where see Pp.

ἐπιβήφιζε. Regular word used
of presiding magistrate putting
question to vote: i, 87, i. ii,
24, 1, where see Pp.

γνώμας προτίθει Ἀθηναίοις :
cf. iii, 36, 5. iii, 42, 1, “give
the Athenians an opportunity
of expressing their opinions :”
used of the presiding magis-
trate, cf. i, 139, 3, where it is
inexactly said that οἱ Ἀθηναῖοι
γνώμας σφίσις αὐτοῖς προτίθεσαν,
the case being really that οἱ ἐν
τέλει ὄντες γνώμας προτίθεσαν
τοῖς Ἀθηναίοις.

εἰ ὀρρωδεῖς τὸ ἀναψηφίσαι.
It is a question whether this
was *illegal* (Grote, ch. 57), or
only *unusual* (Arn. ad locum).
The latter view seems the more
probable. Cf. the Mytilenean
affair, iii, 36, 5.

τὸ λύειν, against this being

subj. of αἰτίαν σχεῖν we have
the fact that αἰτίαν ἔχειν is
only used with personal sub-
jects elsewhere in Thuc. Kr.
takes it as = οὐχ ἔξεις τὸ λύειν
αἰτίαν, and compares iv, 114, 5,
but in that passage it is best
to take στι as acc. of respect
and mentally supply τούτου to
αἰτίαν. Cl. takes τὸ λύειν as
accusative of respect “as regards
departing from the law,” and
this seems best, unless τοῦ μὲν
λύειν be read with one MS.
Almost all MSS. omit κακῶς,
which some editors insert before
βουλευσαμένης. The sentence is
not quite satisfactory. Cl.’s ex-
planation is best; πόλεως de-
pends on ἰατρός. βουλευσαμένης
is gen. abs. : “of the state, now
that she has made a resolution,
you may prove the healer.”
The fact that when an ἰατρός
is called in, the existence of
something unsound is implied,
does not as Bk. seems to think
excuse the omission of κακῶς.
Kr. supposes a law to have
forbidden τὸ ἀναψηφίσαι, and to
have run thus τῆς πόλεως βου-
λευσαμένης μὴ ἐξεῖναι ἀναψηφι-
ζειν.

ὅς ἄν : cf. c. 16, § 3. ii, 44, 1.
vii, 6r, 1, &c.

ἐκὼν εἶναι. Used in restric-
tive or limiting sense, *mostly* in
negative sentences, “willingly
at least,” cf. c. 12, § 1, n.

τὸ μὲν λύειν τοὺς νόμους μὴ μετὰ τοσῶνδ' ἂν μαρτύρων αἰτίαν σχεῖν, τῆς δὲ πόλεως βουλευσαμένης ἰατρὸς ἂν γενέσθαι, καὶ τὸ καλῶς ἄρξαι τοῦτ' εἶναι, δς ἂν τὴν πατρίδα ὠφελήσῃ ὡς πλείστα ἢ ἐκῶν εἶναι μηδὲν βλάβηη."

- XV. 1 Ὁ μὲν Νικίας τοιαῦτα εἶπε· τῶν δὲ Ἀθηναίων παριόντες οἱ μὲν πλείστοι στρατεύειν παρήνουν καὶ τὰ ἐψηφισμένα μὴ λύειν, οἱ δὲ τινες καὶ ἀντέλεγον·
 2 ἐνήγε δὲ προθυμώτατα τὴν στρατείαν Ἀλκιβιάδης ὁ Κλεινίου, βουλόμενος τῷ τε Νικίᾳ ἐναντιοῦσθαι, ὦν καὶ ἐς τὰ ἄλλα διάφορος τὰ πολιτικὰ καὶ ὅτι αὐτοῦ διαβόλως ἐμνήσθη, καὶ μάλιστα στρατηγήσαι τε ἐπιθυμῶν καὶ ἐλπίζων Σικελίαν τε δι' αὐτοῦ καὶ Καρχηδόνα λήψεσθαι καὶ τὰ ἴδια ἅμα εὐτυχήσας
 3 χρήμασί τε καὶ δόξῃ ὠφελήσειν. ὦν γὰρ ἐν ἀξιώματι

CH. 15.—§ 1. παριόντες, i, 67, 3. i, 139, 4, plural in all three cases, usually παρελθεῖν. The present denotes the coming forward of successive speakers; both tenses are used in i, 67, 3, where the distinction is clear.

§ 2. ἐνήγε: cf. c. 61, § 1. i, 67, 2. iv, 21, 3. iv, 24, 2. viii, 26, 1; "urged on."

βουλόμενος τῷ τε Νικίᾳ, strictly τῷ τε Νικίᾳ βουλόμενος, the sentence began as if Thuc. had meant στρατηγήσαι to depend on βουλόμενος and ἐπιθυμῶν not to be inserted; cf. c. 14, § 1.

καὶ ἐς τὰ ἄλλα διάφορος as προστάτης τοῦ πλήθους. For the expression cf. c. 89, § 4.

διαβόλως ἐμνήσθη: "had made invidious allusion to him"—in c. 12, § 2. διαβάλλειν, properly = "to set at variance" of persons; hence of things as well, "to misrepresent, place in an

unfavourable light": cf. c. 29, § 2. c. 41, § 2. c. 75, § 4. c. 83, § 3. c. 89, § 1.

στρατηγήσαι: aor.

δι' αὐτοῦ, i. e. διὰ τοῦ στρατηγήσαι.

εὐτυχήσας. To be taken separately, "by his success." Grote, ch. 58 (vol. vii.), well contrasts the unbounded hopes of conquest here attributed to Alcib. with the dilatory policy which he advocated when the expedition reached Sicily: cf. c. 48, end: οὕτως ἤδη Συρακούσας καὶ Ξελινούντι ἐπιχειρεῖν ἦν μὴ . . .

§ 3. ὦν ἐν ἀξιώματι ὑπὸ τῶν ἀστῶν. The verbal noun has the construction of a passive verb: cf. i, 130, 1. ii, 65, 9 ὑπὸ τοῦ πρώτου ἀνδρὸς ἀρχή. With neuter verbs on the same principle, cf. c. 2, § 2, n.

μείζουσιν ἢ κατὰ: cf. vii, 75, 4 μείζω ἢ κατὰ δάκρυα.

ὑπὸ τῶν ἀστών, ταῖς ἐπιθυμίαις μείζουσιν ἢ κατὰ τὴν ὑπάρχουσαν οὐσίαν ἐχρήτο ἔς τε τὰς ἵπποτροφίας καὶ τὰς ἄλλας δαπάνας· ὅπερ καὶ καθεῖλεν ὕστερον τὴν τῶν Ἀθηναίων πόλιν οὐχ ἥκιστα. φοβηθέντες 4 γὰρ αὐτοῦ οἱ πολλοὶ τὸ μέγεθος τῆς τε κατὰ τὸ ἑαυτοῦ σῶμα παρανομίας ἐς τὴν διαίταν καὶ τῆς διανοίας ὧν καθ' ἐν ἕκαστον ἐν ὄτῳ γίγνεται ἐπρασσει, ὡς τυραννίδος ἐπιθυμοῦντι πολέμιοι καθέστασαν, καὶ δημοσίᾳ κράτιστα διαθέντι τὰ τοῦ πολέμου ἰδίᾳ ἕκαστοι τοῖς ἐπιτηδεύμασιν αὐτοῦ ἀχθεσθέντες καὶ ἄλλοις ἐπιτρέψαντες οὐ διὰ μακροῦ ἔσφηλαν τὴν πόλιν· τότε 5 δ' οὖν παρελθὼν τοῖς Ἀθηναίοις παρήγει τοιάδε.

“Καὶ προσήκει μοι μᾶλλον ἐτέρων, ὦ Ἀθηναῖοι, XVI. 1

τὴν ὑπάρχουσαν οὐσίαν. For this see Büeckli, Public Economy of Athens (Eng. trans.), ii. p. 245.

ἵπποτροφίας: c. 12, § 2, n. ὅπερ καί, 1v, 73, 3. viii, 48, 3; καί, “also,” i. e. besides affecting himself it ruined the state.

καθεῖλεν: c. 11, § 3, n.

οὐχ ἥκιστα = μάλιστα.

§ 4. φοβηθέντες, Aor., lit. “seized with alarm at.”

κατὰ τὸ ἑαυτοῦ σῶμα. “The extravagance of his conduct in private life” as opposed to his political action (δημοσίᾳ), lit. “his personal extravagance.”

παρανομίας refers specially to offences against received ideas: cf. ἴσον, c. 16, § 4, and c. 28, § 2, τὴν . . . ἐς τὰ ἐπιτηδεύματα οὐ δημοτικὴν παρανομίαν.

διανοίας, “conception,” cf. c. 31, § 1.

ἐν ὄτῳ γίγνεται. Opt. of indefinite repetition.

καθέστασαν, imperf. “came to be opposed to him,” c. 6, § 2, n.

διαθέντι, Bk. Pp. Kr. Cl. with one MS. Most MSS. διαθέντα, one in the margin διαθέντος, which would be the simplest. διαθέντι . . . ἐπιτηδεύμασιν must both be taken as depending upon ἀχθεσθέντες and explained as a strong case of passing from the less specific to the more specific “at him . . . that is, at his practices.” Stahl (ap. Cl.) takes καί before δημοσίᾳ as concessive and connects all down to ἀχθεσθέντες with the preceding πολέμιοι καθέστασαν, “individually enraged at his practices in private life, though he had,” &c. Some further alteration of the text may be required.

ἐπιτρέψαντες, sc. τὰ τοῦ πολέμου or τὰ πράγματα from above. The verb is not used absolutely in this sense. See c. 40, § 1.

οὐ διὰ μακροῦ: c. 91, § 3.

CH. 16.—§ 1. καί . . . καί: similar commencement, i, 80, 1. ii, 60, 1.

προσήκει . . . ἄξιός εἰμι. The

ἀρχεῖν (ἀνάγκη γὰρ ἐντεῦθεν ἀρξασθαι, ἐπειδὴ μου Νικίας καθήψατο), καὶ ἄξιός ἄμα νομίζω εἶναι. ὦν γὰρ πέρι ἐπιβότηός εἰμι, τοῖς μὲν προγόνοις μου καὶ ἐμοὶ δόξαν φέροι ταῦτα, τῇ δὲ πατρίδι καὶ ὠφελίαν.
2 οἱ γὰρ Ἕλληνας καὶ ὑπὲρ δύνάμιν μείζω ἡμῶν τὴν

distinction (not always sharply carried out) seems to be between position, wealth, and descent on the one hand, and previous services on the other: cf. Grote, "title . . . qualification."

μᾶλλον ἐτέρων (strictly ἢ ἐτέρων, i, 85, 2) = μάλιστα, as ἐτέρων includes *all* others, cf. c. 9, § 2, n.

ἐντεῦθεν ἀρξασθαι. The distinction, if there was any *in use*, between the middle and active of this verb must be this: the active is objective, the middle is subjective and expresses more *interest* of the actor in the doing of the action; thus, ἀρχω = "I make a start," looking only to the beginning so made, while ἀρχομαι = "I make *my* beginning," expressing more of personal interest and design in the act: cf. i, 144, 2 πολέμου δὲ οὐκ ἀρξομεν, ἀρχομένους δὲ ἀμυνόμεθα, "we won't make the start" (not "our start") the active disclaiming all part and portion in it, "but *if they must* we will resist them." So in Eur. Hipp. 408, ἤρξατ' conveys the notion of eager choice, while ἤρξε of l. 410 simply means "began."

καθήψατο: c. 82, § 1. ἐπιβότης, rare. "Cried out against."

ταῦτα. Emphatic by position, "these *very* things."

καὶ ὠφελίαν, i. e. as well as δόξα.

§ 2. ὑπὲρ δύνάμιν μείζω, strictly μεγάλην, or τῆς δυνάμεως μείζω.

τῷ ἐμῷ διακρηπί τῆς . . . Characteristic Thucydidean use of neut. adjs. and participles instead of the corresponding abstract nouns. This construction effectively represents to the mind the abstract universality of the conception. Cf. on i, 36, 1. Cf. c. 85, § 3, τῷ ἡμετέρῳ ὑπόπτῳ; ii, 61, 2 τῷ ὑμετέρῳ ἀσθενεὶ τῆς γνώμης; iv, 87, 3 τῷ ὑμετέρῳ εὐνοῖ.

καταπεπολεμηθῆναι, "prostrated by the war," ii, 7, 3.

καθήκα. The stadium being somewhat lower than the level of the adjacent country, Bl.: cf. καταβαίνειν and *descendere*.

ιδιώτης: as distinct from kings (e. g. Gelo or Hiero, Bl.) and states.

ἐνίκησα = πρώτος ἐγενόμην. τέταρτος. Eurip. ap. Plut. Alc. 11, says τρίτος, and so does Isocr. de Bigis, § 34; but Plut. Alc. 11 agrees with Thuc. who is more likely to be right.

τάλλα; e. g. tent and feast; cf. Plut. Alc. 12; Isocr. de Bigis, § 34. Athenaeus i. 3 (5), says θύσας Ὀλυμπίῳ Διὶ τὴν πανήγυριν ἀπασαν εἰστίασε.

νόμῳ. "For these are usually considered as . . ."

τιμῇ, so. ἐστι, i. e. to the winner and to his state.

τοῦ δρωμένου; cf. (same expression) v, 66, 4, v, 102, and ii, 63, 1 τοῦ τιμωμένου.

πόλιν ἐνόμισαν τῷ ἐμῷ διαπρεπεῖ τῆς Ὀλυμπίαζε θεωρίας, πρότερον ἐλπίζοντες αὐτὴν καταπεπολεμηῆσθαι, διότι ἄρματα μὲν ἐπὶ καθήκα, ὅσα οὐδεὶς πω ιδιώτης πρότερον, ἐνίκησα δὲ καὶ δεύτερος καὶ τέταρτος ἐγενόμην καὶ τὰλλα ἀξίως τῆς νίκης παρεσκευασάμην. νόμῳ μὲν γὰρ τιμὴ τὰ τοιαῦτα, ἐκ δὲ τοῦ δρωμένου καὶ δύναμις ἅμα ὑπονοεῖται. καὶ ὅσα αὖ ἐν 3 τῇ πόλει χορηγίαις ἢ ἄλλῳ τῷ λαμπρύνομαι, τοῖς μὲν ἀστοῖς φθονεῖται φύσει, πρὸς δὲ τοὺς ξένους καὶ αὐτῇ ἰσχὺς φαίνεται. καὶ οὐκ ἄχρηστος ἦδ' ἡ ἄνοια, ὅς ἂν τοῖς ἰδίῳις τέλεσι μὴ ἑαυτὸν μόνον, ἀλλὰ καὶ τὴν πόλιν ὠφελῇ, οὐδέ γε ἄδικον ἐφ' ἑαυτῷ μέγα φρο- 4

§ 3. ὅσα (Pr. seems to look on ὅσα as object acc. to λαμπρ.), better taken as acc. of respect with λαμπρύνομαι, and from it ταῦτα must be supplied in thought to φθονεῖται. This seems also to be Cl.'s view.

ἢ ἄλλῳ τῷ. The Schol. thinks voluntary giving of feasts referred to.

λαμπρύνομαι: cf. ἐλλαμπρ., c. 12, § 2.

καὶ αὕτη: good MSS. for αὐτή. καὶ = as well as the Olymp. Theoria: Cl.

ἦδ' ἡ ἄνοια. Most MSS. read ἡ διάνοια. ἄνοια is read by some MSS., was read by the Schol. who says εἰρωνεύεται λέγων ὅτι εἰ καὶ ἀνόητος φαίνομαι τισιν ἀλλ' ὅν τῇ πόλει οὐκ ἄχρηστος ἐστὶ μὲν ἡ ἄνοια, and is supported by Alcibiades' words, c. 17, § 1, καὶ ταῦτα ἡ ἐμὴ νεότης καὶ ἄνοια, παρὰ φύσιν δοκοῦσα εἶναι. If the charge of ἄνοια does not seem sufficiently implied in Nicias' words (c. 11, § 1, ἀνόητον, c. 11, § 7, εἰ σωφρονοῦμεν, c. 12, § 2, νεώτερος ἔτι ὢν

ἐς ... and δξέως μεταχειρίσαι,) to justify reading ἄνοια here to what are we to refer the undisputed reading ἄνοια in c. 17, § 1? It is usual in Thuc. for words to be taken up from an opponent's speech and used *ironically*, cf. the speeches in Thuc. *passim*, e. g. τοὺς τοιούτους of next section.

ὅς ἂν: ch. 14, end.

τέλεσι "expense," same use, iv, 60, 2.

μὴ ἴσον εἶναι. Not to behave as an equal. ἴσον is opp. to παρανομία of c. 15, § 4, Kr.

§ 4. ἰσομοιρεῖ: cf. c. 39, § 1 ἰσομοιρεῖν and vii, 75, 6 ἰσομοιρία τῶν κακῶν.

οὐ προσαγορευόμεθα, "no one salutes us," e. g. when passing us in the streets. This was more common in Athens than in England; the omission would be a case of παρανομία, "breach of custom," and of μὴ ἴσον εἶναι. No need whatever for οὐ προσηγορούμεθα (Kr.'s proposal) "are kindly accosted," or for Madv.'s προσαρκούμεθα.

ροῦντα μὴ ἴσον εἶναι, ἐπεὶ καὶ ὁ κακῶς πρᾶστων πρὸς οὐδένα τῆς ξυμφορᾶς ἰσομοιρεῖ· ἀλλ' ὥσπερ δυστυχοῦντες οὐ προσαγορευόμεθα, ἐν τῷ ὁμοίῳ τις ἀνεχέσθω καὶ ὑπὸ τῶν εὐπραγούντων ὑπερφρονούμενος, 5 ἢ τὰ ἴσα νέμων τὰ ὁμοῖα ἀνταξιούτω. οἶδα δὲ τοὺς τοιοῦτους, καὶ ὅσοι ἐν τινος λαμπρότητι προέσχον, ἐν μὲν τῷ κατ' αὐτοὺς βίῳ λυπηροὺς ὄντας τοῖς ὁμοίοις μὲν μάλιστα, ἔπειτα δὲ καὶ τοῖς ἄλλοις ξυνόντας, τῶν δὲ ἔπειτα ἀνθρώπων προσποίησίν τε ξυγγενείας τισὶ καὶ μὴ οὖσαν καταλιπόντας, καὶ ἧς ἂν ὦσι πατρίδος,

τὰ ἴσα νέμων . . . "Let him treat others as equals, i. e. the *δυστυχοῦντες*, before he claims the same treatment himself," i. e. from the more prosperous.

§ 5. τοὺς τοιοῦτους, parodying c. 12, § 2. The *εὐπραγούντες* and *ὑπερφρονούντες*.

ἐν τινος, sc. *πράγματος*, Scholiast.

ἐν μὲν τῷ κατ' αὐτοὺς βίῳ = κατ' ἐν χρόνον ζῶσι.

λυπηροὺς, c. 84, § 2. i, 76, 1, "a source of annoyance."

τοῖς ὁμοίοις μὲν μάλιστα, strictly should be *μάλιστα μὲν τοῖς ὁμοίοις*.

ξυνόντας, "when they are with them."

τῶν . . . ἀνθρώπων depends upon *τισι*. Yet *τισι* is also to be taken closely with *καὶ μὴ οὖσαν* as a semiparenthetic limiting clause (= "in some cases even an ungrounded one"), and we might perhaps have expected *τοῖς . . . ἀνθρώποις*, with this clause in limitative apposition (for which see c. 1, § 1, n.) as an afterthought. Thuc. seems to have intended at first to write *τῶν . . . ἀνθρ. τισι* simply, and then, forgetting that it was

a gen. and not a dat. that he had used, to have written *τισι καὶ μὴ οὖσαν* in the sense which I have given above. The position of *τισι* forbids us to take *καὶ μὴ οὖσαν* apart from it.

μὴ οὖσαν, "unreal," i. e. "ungrounded." For the difference between *μὴ* and *οὐ* we may compare c. 92, § 4 *τὴν οὐκ οὖσαν ἀνακτᾶσθαι*. There *οὐ* is used because we have a direct assertion with reference to a *definite* object, "a country no longer my own." But here we have a *class* of persons hypothetically put forward, therefore *μὴ*. In Demosth. Meidias, 543, 14, *τὴν μὴ οὖσαν* (sc. *δίκην*) *ἀντιλαχεῖν* = to get a new trial instead of the one *represented as being* invalid.

ἀσχησιν, ἀπαξ εἰρημένον in Thuc.

οὐ περι ἄλλοτριῶν = *περι οὐκ ἄλλοτριῶν*. Tendency in Thuc. not to separate the prep. from its case by the intervention of any particle, Cl. on i, 78, 1 *ὡς οὐ περι βραχέων*. iii, 67, 1 *οὐκ ἐκ προσηκόντων*. vi, 68, § 3 *οὐκ ἐν πατρίδι*.

ταύτη αὔχῃσιν, ὡς οὐ περὶ ἀλλοτρίων οὐδ' ἀμαρτόντων, ἀλλ' ὡς περὶ σφετέρων τε καὶ καλὰ πραξάντων. ὧν 6 ἐγὼ ὀρεγόμενος· καὶ διὰ ταῦτα τὰ ἴδια ἐπιβοώμενος τὰ δημόσια σκοπεῖτε εἶ του χεῖρον μεταχειρίζω. Πελοποννήσου γὰρ τὰ δυνατώτατα ξυστήσας ἄνευ μεγάλου ἡμῶν κινδύνου καὶ δαπάνης Λακεδαιμονίους ἐς μίαν ἡμέραν κατέστησα ἐν Μαντινείᾳ περὶ τῶν ἀπάντων ἀγωνίσασθαι· ἐξ οὗ καὶ περιγενόμενοι τῇ μάχῃ οὐδέπω καὶ νῦν βεβαίως θαρσοῦσιν.

“Καὶ ταῦτα ἡ ἐμὴ νεότης καὶ ἄνοια παρὰ φύσιν XVII. 1

§ 6. ὧν has its number determined by καλὰ.

ἐπιβοώμενος: cf. ἐπιβόητος, § 1. μεταχειρίζειν repeats μεταχειρίζομαι of c. 12, § 2, end, cf. § 3, n. on ἡδ' ἡ ἄνοια.

τὰ δυνατώτατα. Argos Mantinea Elis, v, 46. v, 52.

ξυστήσας, causal, cf. c. 85, § 3, ξυστήσαντες. In the same place we have 2nd Aor. in neuter sense, ἦν ξυστήτε.

κατέστησα ἐς μίαν ἡμέραν ἀγωνίσασθαι. “Brought them to stake all on the issue of a single day at M.” as motion is implied in κατέστησα: this caused the choice of the expression ἐς μίαν ἡμ.: cf. explanation of ἐς μίαν βουλήν . . . , v, 111, 5, end.

περὶ τῶν ἀπάντων, de summa re, “their existence.”

καὶ περιγ.: “though successful,” cf. c. 9, § 2, n. on νομίζω.

CH. 17.—If the sentence is free from corruption ταῦτα goes with ὠμίλησε and with ἔπεισε (mentally repeated, or αὐτὰ supplied from it; the position of τε is in favour of this, otherwise ἔπεισε is much used absolutely, “had persuasive force”). ταῦτα ὠμίλησε. “Thus has my youth,

&c. dealt with the Peloponnesian power by means of fitting words.” ταῦτα represents cognate acc. = ταύτην τὴν ὀμίλιαν. It is not necessary to make it = ὀμίλησασα καὶ πείσασα ἔπραξεν, as some have done. λόγοις = “by means of words,” “met them with fitting words,” not “dealt in words;” different in c. 55, § 4, ὠμίληκει τῇ ἀρχῇ, lit. “versed in ruling;” and c. 70, § 1, πολέμῳ ὠμίληκόσι, “used to war.” The expression is unusual, and Cl. thinks ὠμίλησε should be omitted as arising out of a marginal gloss; he thinks ὀμίλω or ὀμίλοις had been added to πρέπουσιν in the margin. This view would give a simpler sentence, but it cannot be proved, and no correction seems necessary. If there is an error it must have come in early, as Josephus probably had this passage in view in A. I. xix. 1. 14, λόγοις καθωμίλησε χρηστοῖς.

ἐς τὴν Πελοπ. δύναμιν in regard to SPARTA. The expression cannot = τὰ δυνατώτατα τοῦ Π. and so cannot refer to the Mantineans, nor is this required.

δοκοῦσα εἶναι ἐς τὴν Πελοποννησιῶν δύναμιν λόγοις
 τε πρέπουσιν ὠμίλησε καὶ ὀργῇ πίστιν παρασχομένη
 ἔπεισε· καὶ νῦν μὴ πεφόβησθε αὐτήν, ἀλλ' ἕως ἐγὼ
 τε ἔτι ἀκμάζω μετ' αὐτῆς καὶ ὁ Νικίας εὐτυχῆς δοκεῖ
 2 εἶναι, ἀποχρήσασθε τῇ ἑκατέρου ἡμῶν ὠφελίᾳ. καὶ
 τὸν ἐς τὴν Σικελίαν πλοῦν μὴ μεταγιγνώσκετε ὡς ἐπὶ
 μεγάλην δύναμιν ἐσόμενον. ὄχλοις τε γὰρ ξυμμίκτοις
 πολυανδρῶσιν αἱ πόλεις καὶ ῥαδίας ἔχουσι τῶν πολι-

νεότης: cf. c. 12, § 2.

ἄνοια; cf. conject. in c. 16,
 § 3, and note there.

ὀργῇ. Some take as = "zeal,"
 cf. i, 140, i. ii, 85, 3: others as =
 "anger," referring it to his cele-
 brated affectation of anger in
 v, 45, 4. Former seems best
 "by means of zeal which pro-
 duced persuasion" (in others,
 viz. the Mantineans, &c., rather
 than in myself); as the particu-
 lar incident of his affecting
 anger on that occasion does not
 seem sufficiently important to
 be made co-ordinate, nor would
 the object of ἔπεισε in the latter
 case be (τοῦς) Μαντινέας, &c.,
 but (τοῦς) Ἀθηναίους.

παρασχομένη. Kr. with two
 good MSS., followed by Cl., for
 -μένη. It is more natural to
 say that "his vehemence per-
 suaded" than that "his youth
 made his vehemence persua-
 sive."

καὶ νῦν: cf. c. 36, § 2, n.

καὶ νῦν μὴ πεφόβησθε αὐτήν.
 Pp. prints a full stop after
 αὐτήν, reading πεφοβῆσθαι, de-
 pendent on ἔπεισε. This does
 not give a suitable sense. Kr.
 and Cl. put a stop after ἔπεισεν,
 and read πεφόβησθε, after Bk.
 For the perf. imper. see Good-
 win, M. and T., p. 22.

αὐτήν, τὴν νεότητα ἢ τὴν
 ἄνοιαν, as the following μετ'
 αὐτῆς shows: Scholiast.

εὐτυχῆς: cf. v, 16, i κλει-
 στα τῶν τότε εὐφερόμενος ἐν
 στρατηγίαις, and vii, 77, 2 οὐτ'
 εὐτυχία δοκῶν που ὑστερός του
 εἶναι . . .

ἀποχρήσασθε. "Avail your-
 selves to the full," vii, 42, 3.
 Cf. ἀποδέχεσθαι, to receive
 with favour, i. e. "to accept
 fully."

§ 2. πολυανδρῶσιν. Not found
 again till late writers.

ῥαδίας ἔχουσι τὰς . . . pre-
 dicative. The article assumes
 that μεταβολαί will occur, while
 the adj., emphatic by position,
 asserts that their occurrence
 will readily take place.

μεταβ. καὶ ἐπίδ. Both with
 πολιτειῶν: changes in constitu-
 tion and adoption of new consti-
 tutions forced upon them from
 without. The Schol. makes ἐπι-
 δοχὰς = admission of new citi-
 zens from without, but this
 would make πολιτειῶν bear a
 different sense with ἐπίδ. from
 that which it has with μεταβ.
 and this would be harsh, other-
 wise the word might have meant
 "bodies of citizens."

τειῶν τὰς μεταβολὰς καὶ ἐπιδοχάς. καὶ οὐδεὶς δι' ὃ
αὐτὸ ὡς περὶ οἰκείας πατρίδος οὔτε τὰ περὶ τὸ σῶμα
ὄπλοις ἐξήρτυται οὔτε τὰ ἐν τῇ χώρᾳ νομίμοις κατα-
σκευαίς· ὅτι δὲ ἕκαστος ἢ ἐκ τοῦ λέγων πείθειν οἶεται
ἢ στασιάζων ἀπὸ τοῦ κοινού λαβὼν ἄλλην γῆν, μὴ
κατορθώσας, οἰκήσειν, ταῦτα ἐτοιμάζεται. καὶ οὐκ ἔ
εἰκὸς τὸν τοιοῦτον ὄμιλον οὔτε λόγου μιᾷ γνώμῃ
ἀκροᾶσθαι οὔτε ἐς τὰ ἔργα κοινῶς τρέπεσθαι· ταχὺ
δ' ἂν ὡς ἕκαστοι, εἴ τι καθ' ἡδονὴν λέγοιτο, προσχω-

§ 3. δι' αὐτό, i. e. διὰ τὸ τὰς μεταβολὰς βυθίας ἔχειν: cf. c. 10, § 2, n.

τὰ ἐν τῇ χώρᾳ seems to be antithetic to τὰ περὶ τὸ σῶμα in sound rather than in sense. It is best taken as subj. to ἐξήρτυται, repeated in thought, in which case the first οὔτε is inexactly placed, as in iii, 39, 3. v, 7, 5; οὔτε . . . τε, iii, 96, 3.

νομίμοις, regular, fitting. The use is open to suspicion. μονίμοις, Dukas' conj., is adopted by Stahl and Cl.

κατασκευαίς: used in Thuc. elsewhere of household furniture, fittings of ships, &c.; here refers to fortifications, harbours, bridges, roads, &c.

ὅ, τι. The sense is: "but what each man expects, either by persuasive speaking or by party violence, to get from the public treasury, with the resource of taking up his abode in another land in case of interruption, this he provides." ὅ, τι, collective sing. is taken up by the pl. ταῦτα, cf. Xen. Cyr. i, 6, 11 ὅ, τι δ' ἂν πρὸς τοῖς εἰρημένοις λαμβάνῃ τις ταῦτα τιμὴν νομοῦσι, Pp. ἢ ἐκ τοῦ λέγων πείθειν is co-ordinate with ἢ στασιάζων.

ὅ, τι goes only with λαβὼν. Each man's thought is to get as much public money as possible, and he is ready if this plan be thwarted to settle in another state, taking with him all he can. Cl.'s ὅτι does not improve the first part of the sentence and necessitates his giving ταῦτα a very forced meaning, viz. τὰ πρὸς τὸ οἰκήσαι ἄλλην γῆν. Notice that οἰκήσειν here corresponds to the Aor. οἰκήσαι and not to the pres. οἰκεῖν: momentary future, not future of duration, c. 6, § 1, n.

§ 4. τὸν τοιοῦτον ὄμιλον, as characterised in the two preceding sections.

μιᾷ γνώμῃ, ὁμοιοῦντας, Schol., cf. i, 122, 2.

κοινῶς, "as a united whole," is the opposite of ὡς ἕκαστοι which follows. Kr. compares ii, 42, 3. There the contrast is between benefits conferred on the state as a whole and isolated acts that injured it. Also cf. iv, 61, 4, τὸ κοινῶς φοβερὸν ἀπαντας εἰ θέσθαι.

καθ' ἡδονήν, "to their liking," cf. ii, 37, 2; εἰ καθ' ἡδονὴν τι δρᾷ. πυνθανόμεθα, note on αἰσθάνομαι, § 6.

ροίεν, ἄλλως τε καὶ εἰ στασιάζουσιν, ὥσπερ πυνθανό-
 5 μεθα. καὶ μὴν οὐδ' ὀπλῖται οὐτ' ἐκείνοις ὅσοι περ
 κομπούνται, οὔτε οἱ ἄλλοι Ἕλληνες διεφάνησαν το-
 σοῦτοι ὄντες ὅσους ἕκαστοι σφᾶς αὐτοὺς ἠρίθμουν,
 ἀλλὰ μέγιστον δὴ αὐτοὺς ἐψευσμένη ἢ Ἑλλάς μόλις
 ἐν τῷδε τῷ πολέμῳ ἱκανῶς ὀπλίσθη. τά τε οὖν ἐκεῖ

§ 5. οὐδ' ὀπλῖται: "there are not hoplites either . . ." opposite statement by Nicias, c. 20, § 4.

διεφάνησαν. Notion of going through a test; "did not prove."

ὅσους. Necessarily read by editors generally for ὅσοι of MSS., due to a fancied connexion with τοσοῦτοι. ὅσοι would be too harsh an anacolouthon to be explained as if ἠριθμοῦντο had been intended to follow instead of σφᾶς αὐτοὺς ἠρίθμουν.

ἕκαστοι, plural. "Each state," each body or collective group, cf. c. 31, § 1.

μέγιστον: cf. v, 82, 5—νομίζων (τὴν ξυμμαχίαν) μέγιστον ἂν σφᾶς ὠφελήσειν.

ἢ Ἑλλάς. The article is absent in some MSS.

ἐψευσμένη. Middle. For the acc. cf. Xen. An. v, 6, 35, τὰ χρήματα ἃ ἐπέσχοντο Τιμασίῳ καὶ Θάρακι ἐψευσμένοι ἦσαν, Pp.; and see iii, 66, 2, Kr.

ἐν τῷδε τῷ πολέμῳ. Ullrich (ap. Kr.) thinks this expression more appropriate to Thuc. than to Alcib. since there had now been six years of peace, and the events that followed the Peace of Nicias would not, at this time, be looked upon as forming along with the Archidamian war a connected whole. Cl. suspects the whole sentence καὶ μὴν . . . ὀπλίσθη, of being a forgery suggested by v, 68, 2.

τά τε οὖν, κ.τ.λ., he thinks would hang on more naturally with the end of § 4. Still the words may refer to the Archidamian war though there had been six years' peace, for hostilities were not totally broken off.

§ 6. ἀκοῇ αἰσθάνομαι, cf. c. 20, § 2; ἀκοῇ ἴσμεν, i, 4, 1; ἀκοῇ, c. 53, § 3, c. 55, § 1, c. 60, § 1. The earliest compositions, prose as well as verse, were not read, but heard recited, e. g. Herodotus' bk. at Olympia, hence the expression in the text, αἰσθάνομαι; for the present cf. πυνθανόμεθα, § 4. So ἀκούω, μανθάνω; though the act is broken off before the present time, its abiding effect connects it with the present.

τά τε ἐκεῖ and καὶ τὰ ἐνθάδε obviously correspond; the τε after βαρβάρους could only be defended on the theory that Thuc. intended to write καὶ τὰ ἐνθάδε οὐκ ἐναντία ἔξομεν (or ἔξομεν repeated in thought). Cl. takes the βαρβάρους clause as parenthesis, explanatory of εὐπωρότερα.

ξυπεπιθήσονται: cf. c. 10, § 4. ἐπικωλύσει, Soph. Phil. 1242, τί φησ; τίς ἔσται μ' οὐκικωλύσων τάδε; The prep. seems to suggest bringing a hindrance (as one might an arresting hand) down upon an object.

ἐξ ὧν ἐγὼ ἀκοῇ αἰσθάνομαι τοιαῦτα καὶ ἔτι εὐπορώτερα ἔσται· βαρβάρους [τε] γὰρ πολλοὺς ἐξομεν οἱ Συρακοσίων μίσει ξυνεπιθήσονται αὐτοῖς· καὶ τὰ ἐνθάδε οὐκ ἐπικωλύσει, ἣν ὑμεῖς ὀρθῶς βουλευήσθε. οἱ γὰρ 7 πατέρες ἡμῶν τοὺς αὐτοὺς τούτους οὕσπερ νῦν φασι πολεμίους ὑπολείποντας ἂν ἡμᾶς πλεῖν καὶ προσέτι τὸν Μῆδον ἐχθρὸν ἔχοντες τὴν ἀρχὴν ἐκτήσαντο, οὐκ ἄλλω τινὶ ἢ τῇ περιουσίᾳ τοῦ ναυτικοῦ ἰσχύοντες, καὶ 8 νῦν οὔτε ἀνέλπιστοί πω μᾶλλον Πελοποννήσιοι ἐς ἡμᾶς ἐγένοντο, εἴ τε καὶ πάνυ ἔρρωνται, τὸ μὲν ἐς τὴν γῆν ἡμῶν ἐσβάλλειν, κἂν μὴ ἐκπλεύσωμεν, ἱκανοὶ εἰσι, τῷ δὲ ναυτικῷ οὐκ ἂν δύναιντο βλάπτειν· ὑπόλοιπον γὰρ ἡμῖν ἐστὶν ἀντίπαλον ναυτικόν.

“Ὡστε τί ἂν λέγοντες εἰκὸς ἢ αὐτοὶ ἀποκονοῖμεν ἢ XVIII. 1

§ 7. φασι. Subject not expressed, sc. οἱ περὶ τὸν Νικίαν. Schol.: cf. c. 37. § 1.

τὴν ἀρχήν. “Our supremacy.” καὶ νῦν. Parataxis, corresponding to οἱ πατέρες ἡμῶν, above, Cl. “So now, also.”

§ 8. ἀνέλπιστοι. Active, “devoid of hope,” so viii, 1, 2, ἀνέλπιστοι ἦσαν ἐν τῷ παρόντι σωθήσεσθαι; active also in iii, 30, 2 (but there = “without expectation”). The word is used passively of things, c. 33, § 4, iv, 55, 1. Kr. thinks it may be passive here, “less to be expected against us”; but the sentence is more forcible if ἀνέλπιστοι bear the opposite meaning to ἔρρωνται which = θαρσοῦσιν, cf. ii, 8, i. viii, 78, 1.

Join καὶ πάνυ, c. 10, § 4, n.

ἔρρωνται: the force of the indic. is this “grant (for the sake of argument) that they are ever so confident, still.” Kr.

thinks ἔρρωνται (subj.) or ἐρρῶντο should be read, but neither of these would go very naturally with ἱκανοὶ εἰσι.

τὸ ἐσβάλλειν. Accus. of respect with ἱκανοί: cf. τὸ μὲν προσταλαιπαρεῖν with πρόθυμος, ii, 53, 3; dat. with ἱκανός, c. 72, § 2. In the paratactic arrangement of the clauses τὸ μὲν ἐσβάλλειν . . . ἱκανοὶ εἰσι, τῷ δὲ ναυτικῷ . . . βλάπτειν, the force of the argument lies mainly in the latter.

ἀντίπαλον = ἰσόπαλον, i, 91, 7, and often in Thuc.

CH. 18.—§ 1. ἢ αὐτοί. Instead of the participle σκηπτόμενοι we ought strictly to have had a finite verb—σκηπτοίμεθα μὴ βοηθεῖν. Thuc. has preferred the construction before us because he was straining after a double contrast—(1) between *hesitation* on their own part and *refusing aid* to their allies; (2) between their own *thoughts* and their

πρὸς τοὺς ἐκεῖ ξυμμάχους σκηπτόμενοι μὴ βοηθοῦμεν ; οἷς χρεῶν, ἐπειδὴ γε καὶ ξυνωμόσαμεν, ἐπαμύνειν καὶ μὴ ἀντιτιθέναι ὅτι οὐδὲ ἐκείνοι ἡμῖν. οὐ γὰρ ἵνα δεῦρο ἀντιβοηθῶσι προσθέμεθα αὐτούς, ἀλλ' ἵνα τοῖς ἐκεῖ ἐχθροῖς ἡμῶν λυπηροὶ ὄντες δεῦρο κωλύωσιν 2 αὐτούς ἐπιέναι. τὴν τε ἀρχὴν οὕτως ἐκτησάμεθα καὶ

words to the ξύμμαχοι: hence ἢ before λέγοντες instead of before αὐτοί (which Kr. says is more what we should expect) would not give the whole force which Thuc. wishes his words to have.

μὴ βοηθοῦμεν. The sentence is equivalent to εἰ τί λέγοιμεν μὴ βοηθοῦμεν; but in such a sentence οὐ is required, cf. Madv. § 200. Μή is irregular. Cl. says it "points to the decisive rejection of the thought;" such a force of μὴ requires illustration and further explanation. Does he mean that the use of μὴ here comes under the same head as that of μὴ in forbidding? This seems very possible, and we may bring this force out in English, thus; "or what reason can we submit to the allies why we *must* not aid them?"

καὶ: cf. c. 13, § 2, n. Proleptically placed in the relative clause; we should rather put it in the other; "as we have sworn we ought *also* to assist them."

ξυνωμόσαμεν. "Bound ourselves by oath" (same use in i, 71, 5. ii, 72, 1, &c.), at the conclusion of the παλαιὰ ξυμμαχία (iii, 86, 3), Cl.

ἀντιτιθέναι. To set one thing over against another. So ii, 85, 2 οὐκ ἀντιτιθέντες, not taking into account (on the other side of the question) ὅτι οὐδ' ἐκείνοι ἡμῖν, 80. ἐπήμυναν.

προσθέμεθα = ξυμμάχους ἐποιησάμεθα, Schol. cf. Herod. v, 69, end. Elsewhere in Thuc. = "to join oneself to others," c. 80, § 2, τοῖς ἀδικουμένοις . . . προσθεμένους.

λυπηροὶ ὄντες. "A thorn in the side:" cf. c. 16, § 5, n.

ἐχθροί. Though not in open war (πολέμοι).

ἐπιέναι. Used of invaders: cf. § 2.

§ 2. τὴν ἀρχὴν: cf. c. 17, § 7, n.

οὕτως. Redundant anticipation of the following clause— παραγιγνώμενοι, κ.τ.λ.

ἤρξαν, Δορ.: cf. c. 11, § 2.

ἢ βαρβάρους ἢ Ἑλλήσιν. Aimed at Nicias' reproach Ἐγεσταιῶν ἀνδρῶν βαρβάρων of c. 11, § 7.

φυλοκρῖνοίεν. "Make distinctions of race." This reading has more MS. support and suits the context rather better than φιλοκρῖνοίεν, which would mean "pick and choose."

αὐτῆ, i. e. τῆ ἀρχῆ.

κινδυνεύοιμεν. Transition to first person from πάντες above. Notice repeated ἄν.

μὴ δπως. Cl. considers = δπως μὴ, the negative having been placed first to gain greater force, compare i, 91, 7, end, μὴ ἀπὸ ἀντιπάλου, iii, 67, 1, οὐκ ἐκ προσηκόντων. Pp. suspects that δπως should be struck out. Haacke conjectured μὴ πως. For future Ind. with μὴ or

ἡμεῖς καὶ ὅσοι δὴ ἄλλοι ἤρξαν, παραγιγνόμενοι προθύμως τοῖς ἀεὶ ἢ βαρβάροις ἢ Ἑλλησιν ἐπικαλουμένοις, ἐπεὶ εἴ γε ἡσυχάζοιεν πάντες ἢ φυλοκρῖνοιεν οἷς χρεῶν βοηθεῖν, βραχὺ ἂν τι προσκτώμενοι αὐτῇ περὶ αὐτῆς ἂν ταύτης μᾶλλον κινδυνεύοιμεν. τὸν γὰρ πρῶχοντα οὐ μόνον ἐπίοντα τις ἀμύνεται, ἀλλὰ καὶ μὴ ὅπως ἔπεισι προκαταλαμβάνει, καὶ οὐκ ἔστιν ἡμῖν 3

ὅπως μὴ see Goodwin, M. and T., p. 82.

προκαταλαμβάνει. "Forests his attack:" cf. i, 33, 3. i, 57, 6, &c.

§ 3. ταμῖεσθαι. "To measure out," with notion of exactness and of sparing: cf. ταμίαν γενέσθαι, c. 78, § 3. Cl. compares Strabo, 44. 2 = 299 (196), of the prudent warfare of the Iberians, ἐταμίεον καὶ κατεκερμάτιζον τοὺς ἀγῶνας.

ἐν τῷδε. In our present position, i.e. as the sovereign people we are: cf. ii, 36, 1 ἐν τῷ τοιῷδε; i, 75, 3 ἐς τὸδε.

ἀνιέναι, ?object. Cl. says supply ἐπιβουλεύειν or ἐπιβουλεύοντας because ἀνιέναι is always elsewhere used by Thuc. with an *inanimate* object, expressed or understood. He may be right, but it seems simpler to take ἀνιέναι with the simple object τοὺς = "to keep a tight hand upon" (PRES.), and the transition from ἀνιέναι τὰ τῶν Ἀθηναίων, vii, 51, 1, or ἀνιέναι τὴν ἀρχήν, i, 76, 2, to ἀνιέναι τοὺς ἀρχομένους seems easy.

ἀρχθῆναι: Aor. beside ἀρχομεν; cf. ἤρξαν, § 2, and see c. 11. § 2, n. Aor. = "fall under the rule of." Pres. = "maintain our rule over." Cl. takes ἂν with ἀρχθῆναι, and defends this use

of ἂν with the Aor. Infin. after κινδυνον εἶναι on the same principle as the Aor. Infin. with ἂν after ἐλπίζειν. But the sentence corresponds to κινδυνος ἂν εἴη ἀρχθῆναι εἰ μὴ ἀρχομεν, the ἂν therefore belongs to εἶναι. κινδυνον εἶναι is not found elsewhere in Thuc., but the expression is in itself natural (Cl.) and serves to bring out the notion of danger more strongly than κινδυνεύειν.

ἀρχθῆναι ἂν ὑφ' ἐτέρων αὐτοῖς . . . εἰ μὴ αὐτοὶ ἄλλων ἀρχομεν. In chiasmic order. αὐτοῖς is emphatic; its repetition in αὐτοὶ seems due to desire for greater emphasis, and also to complete the chiasmus. The repetition is, however, somewhat inelegant. Cl. thinks it "characteristic of the mob oratory of Alcibiades." τοῖς ἄλλοις. Depending on αὐτοῦ: cf. iii, 64, 1. iv, 36, 3. vii, 57, 2.

τὸ ἡσυχον. "A policy of non-interference:" cf. ἡσυχάζοιεν, of § 2.

τὰ ἐπιτηδεύματα. Your whole way of thinking and acting: cf. c. 15, § 4, c. 28, § 2.

μεταλήψεσθε. Not same construction as in c. 87, § 5, or i, 120, 3: there = "take in exchange," here = "change"—or more fully, "change by taking,"

ταμειέσθαι ἐς ὅσον βουλόμεθα ἄρχειν, ἀλλ' ἀνάγκη, ἐπειδήπερ ἐν τῷδε καθέσταμεν, τοῖς μὲν ἐπιβουλεύειν, τοὺς δὲ μὴ ἀνιέναι, διὰ τὸ ἀρχθῆναι ἂν ὑφ' ἐτέρων αὐτοῖς κίνδυνον εἶναι, εἰ μὴ αὐτοὶ ἄλλων ἄρχοιμεν. καὶ οὐκ ἐκ τοῦ αὐτοῦ ἐπισκεπτέον ὑμῖν τοῖς ἄλλοις τὸ ἥσυχον, εἰ μὴ καὶ τὰ ἐπιτηδεύματα ἐς τὸ ὁμοῖον μεταλήψεσθε.

- 4 Λογισάμενοι οὖν τάδε μᾶλλον αὐξήσειν, ἐπ' ἐκεῖνα ἦν ἴωμεν, ποιώμεθα τὸν πλοῦν, ἵνα Πελοποννησίων τε στορέσωμεν τὸ φρόνημα, εἰ δόξομεν ὑπεριδόντες τὴν ἐν τῷ παρόντι ἥσυχίαν καὶ ἐπὶ Σικελίαν πλεύσαι, καὶ ἅμα ἢ τῆς Ἑλλάδος, τῶν ἐκεῖ προσγενομένων, πάσης

the thing taken being left to be inferred. Similar use, Protag. 356 D.

§ 4. τὰδε. "Our power here," i. e. in and around the Aegean, as opposed to Sicily and Magna Graecia, deictic as in i, 144, 4 ἐκεῖνα, but there it is the magnitude of the empire that is pointed to. The position of ἐπ' ἐκεῖνα before the conjunction is emphatic, Kr. Cf. note on μὴ ὅπως, § 2.

Πελοποννησίων τε, as if ἄρξωμεν and κακώσωμεν were meant to follow, but the construction changes as the sentence proceeds, and the καὶ ἅμα clauses are not dependent on ἵνα. The future indic. cannot follow upon ἵνα. Cl. by an easy change reads ἄρξωμεν and κακώσωμεν which may have been written by Thuc.

στορέσωμεν τὸ φρόνημα. τῶν παρὰ Θουκυδίδῃ τροπικῶν ὀνομάτων τὸ σκληρότατον τοῦτό ἐστιν· ἀλλὰ κατὰ Ἀλκιβιάδην, Schol. Not used in prose till late imitations, e. g. by Plutarch,

Libanius, &c. : cf. Aesch. Prom. 190, τὴν ἀτέραμνον στορέσας ὄργην. "Prostrate the spirit of."

ὑπεριδόντες (same word c. 11, § 3). Takes up and turns into a merit Nicias' καταφρονήσαντες of c. 11, § 4, Cl.; cf. c. 16, § 3, n. on ἡδ' ἢ ἄνοια. Sense is: "think so little of the now prevailing peace that we not only break it with the Lacedaemonians, but even sail against Sicily as well" (καὶ ἐπὶ Σ.).

τῷ εἰκότι. The word is used with pregnant force, "as we in all probability shall;" usually εἰκόσ with an infin.

ἄρξομεν: momentary future, see note on c. 6, § 1.

Συρακοσίου. Not the Syracusans, but "SYRACUSE."

ἠφελησόμεθα, again vii, 67, 3. This, which is the form for the continuous future passive, does duty also for the future middle, while ἠφεληθήσομαι is the momentary future passive, cf. c. 80, § 4, n.

τῶ εἰκότι ἄρξομεν, ἢ κακώσομέν γε Συρακοσίους, ἐν εἴ
καὶ αὐτοὶ καὶ οἱ ξύμμαχοι ὠφελησόμεθα. τὸ δὲ ἀσφα- 5
λές, καὶ μένειν, ἦν τι προχωρῆ, καὶ ἀπελθεῖν, αἱ νῆες
παρέξουσι· ναυκράτορες γὰρ ἐσόμεθα καὶ ξυμπάντων
Σικελιωτῶν· καὶ μὴ ὑμᾶς ἢ Νικίου τῶν λόγων ἀπραγ- 6

§ 5. τὸ δὲ ἀσφαλές. Kr. explains this as accus. in apposition, μένειν depending upon παρέξουσι; the meaning would then be, "and our safety, the power to remain . . . or depart, our ships will secure," but the taking παρέξουσι μένειν together is harsh and unsatisfactory. The best way is to take παρέξουσι τὸ ἀσφαλές as equivalent grammatically to οὐ κωλύσουσι and ἀπελθεῖν and μένειν dependent upon this as object infinitives. For similar instances see Goodwin, M. and T., p. 190, n. 2, and p. 194.

προχωρῆ. "If we meet with any success;" much more suitable than προσχωρῆ of most MSS., "if any force come over to our side."

παρέξουσι ναυκράτορες. MSS. have παρέξουσιν αὐτοκράτορες. See Valckenaer ad Herod. v, 36, for the emendation. In c. 8, § 2, the unmeaning ναυτοκράτορας is a variant for αὐτοκράτορας, which the sense requires. ναυτοκράτορες is a vox nihili.

καὶ ξυμπάντων, to be taken closely together: see c. 10, § 4, n., and cf. c. 90, § 3—καὶ τοῦ ξύμπαντος Ἑλληνικοῦ ἄρξειν.

§ 6. ἀπραγμοσύνη: cf. i, 32, 5. ἀπραγ. τῶν λόγων. "The policy of neutrality contained in his words."

τοῖς νέοις. To avoid three genitives being joined with the

same word, Νικίου τῶν λόγων διδασταις τῶν νέων, Kr. lit.: "the separation for the young against the old aimed at in Nicias' words."

ἐς. In hostile sense; cf. ii, 60, 1, init., ii, 68, 9.

ἀποτρέψη. For ἀποστρέψη of most MSS. cf. c. 8, § 4, ἀποτρέψαι, and c. 19, § 2, οὐκ ἂν ἔτι ἀποτρέψει. ἀποτρέπειν: dissuade. ἀποστρέφειν: turn back, order to return. Bau. on v, 75, 2, where against most MSS. ἀέστρεψαν must be read.

ἔμα νέοι γεραῖτοροις. For νέοι ἄμα γ.: to bring out the antithesis, cf. c. 44, § 3, n., and c. 80, § 3, n., Δωριῆς Δωριεῶν.

ἐς τάδε: cf. § 4, n., and ἐς τάδε προήγαγον αὐτά, i, 144, 4. αὐτά, "their power" = τὴν πόλιν of next line: see c. 10, § 2, n. But here the word scarcely refers as usual to anything going before, but rather refers generally to τὴν πόλιν of the following line.

φαῦλον . . . μέσον . . . πάνν ἀκριβές. Terms sarcastically chosen by Alc. from his opponent's point of view: cf. νεώτερος ὢν. c. 12, § 2. Alcib. was now nearly thirty-seven years old.

ἂν ξυγκραθέν. Classen says that the protasis (ξυγκραθέν) as well as the apodosis ἰσχύειν are set down by means of ἂν as hypothetical. But this is wrong; ἂν goes only with ἰσχύειν. ξυγκραθέν by itself = εἰ ξυγκρα-

μοσύνη καὶ διάστασις τοῖς νέοις ἐς τοὺς πρεσβυτέρους ἀποτρέψῃ, τῷ δὲ εἰωθότι κόσμῳ, ὥσπερ καὶ οἱ πατέρες ἡμῶν ἅμα νέοι γεραιτέροις βουλευόντες ἐς τάδε ἦσαν αὐτά, καὶ νῦν τῷ αὐτῷ τρόπῳ πειράσθε προαγαγεῖν τὴν πόλιν, καὶ νομίσατε νεότητα μὲν καὶ γῆρας ἄνευ ἀλλήλων μηδὲν δύνασθαι, ὁμοῦ δὲ τό τε φαῦλον καὶ τὸ μέσον καὶ τὸ πάνυ ἀκριβὲς ἂν ξυγκραθὲν μάλιστ' ἂν ἰσχύειν, καὶ τὴν πόλιν, ἂν μὲν ἡσυχάζῃ, τρίψεσθαι τε αὐτὴν περὶ αὐτὴν ὥσπερ καὶ ἄλλο τι, καὶ πάντων τὴν ἐπιστήμην ἐγγηράσσεσθαι, ἀγωνιζομένην δὲ αἰεὶ προσλήψεσθαι τε τὴν ἐμπειρίαν καὶ τὸ ἀμύνεσθαι οὐ

θείη: see Goodwin, M. and T., § 42. 3, n. 1. Besides, even if, as Cl. seems to think, ἂν ξυγκραθὲν could mean "if they be mixed" the ἂν throwing emphasis on the "if," still the sense would be wrong, as Alcib. is not representing it as hard to get these three elements to work together.

ἂν: see c. 13, § 1, n.

τρίψεσθαι αὐτὴν περὶ αὐτὴν: cf. viii, 46, 2.

ὥσπερ καὶ ἄλλο τι: cf. i, 142, 9, τὸ δὲ ναυτικὸν τέχνης ἐστίν, ὥσπερ καὶ ἄλλο τι, Xen. Anab. i, 3, 15, ἄρχεσθαι ἐπίσταμαι, ὡς τις καὶ ἄλλος μάλιστα ἀνθρώπων, Anab. ii, 6, 8, ἱκανὸς ὡς τις καὶ ἄλλος φροντίζειν ἦν ὅπως ἔχοι ἡ στρατιὰ αὐτῷ τὰ ἐπιτήδεια, Demosth. Meid. 532, end, χρώμενος ὥσπερ ἂν ἄλλος τις αὐτῷ. These passages do not conflict with the view of the meaning of ὥσπερ καὶ ἄλλο τι here taken by Cl. and others, "in the highest degree," cf. colloquial English, "like anything;" but neither do these passages prevent the words meaning here, "just like

anything else," which is the force Shilleto gives them in his note on F. L. 379 (§ 137), a passage where the other meaning will not suit. See also c. 33, § 1, n.

καὶ πάντων τὴν ἐπιστήμην ἐγγηράσσεσθαι. The subject to the preceding as well as to the following clause is τὴν πόλιν; also the reference in πάντων is uncertain—(1) τῶν πολιτῶν, (2) τῶν ἐπιτηδεύματων (Schol.). Cl. therefore thinks this clause has been unskillfully thrust in. If it be retained, he would either read τῇ ἐπιστήμῃ or look for a trans. verb instead of ἐγγηράσσεσθαι. But if we take πάντων = τῶν πολιτῶν, the sentence is equivalent to καὶ αὐτῆς (i. e. τῆς πόλεως) τὴν ἐπιστήμην ἐγγηράσσεσθαι, and there is nothing harsh in its being joined on to the main sentence καὶ τὴν πόλιν τρίψεσθαι, κ.τ.λ., to which the following sentence ἀγωνιζομένην stands in contrast. ἐπιστήμην is the subject to the infin. and is not acc. of respect as some have supposed.

λόγῳ ἀλλ' ἔργῳ μᾶλλον ξύνηθες ἔξειν. παράπαν τε ἢ γυγνώσκω πόλιν μὴ ἀπράγμονα τάχιστ' ἂν μοι δοκεῖν ἀπραγμοσύνης μεταβολῇ διαφθαρῆναι, καὶ τῶν ἀνθρώπων ἀσφαλέστατα τούτους οἰκεῖν οἷ ἂν τοῖς παρούσιν ἦθεσι καὶ νόμοις, ἦν καὶ χεῖρω ἢ, ἥκιστα διαφόρως ἢ πολιτεύωσιν."

Τοιαῦτα μὲν ὁ Ἀλκιβιάδης εἶπεν. οἱ δ' Ἀθηναῖοι XIX. 1 ἀκούσαντες ἐκείνου τε καὶ τῶν Ἐγεσταιῶν καὶ Λεοντίων φυγάδων, οἱ παρελθόντες ἐδέοντό τε καὶ τῶν ὀρκίων ὑπομιμνήσκοντες ἰκέτευσαν βοηθῆσαι σφίσι, πολλῶ μᾶλλον ἢ πρότερον ὤρμηστο στρατεύειν. καὶ 2

ἐγγράσσειν. Here ἐν- does not = "in them," but merely "IN" without specifying in what, the sphere being inferred from the context to be ἡσυχία: cf. c. 12, § 2, ἐμπαροσχῆτε and ἐλλαμπρύνεσθαι.

§ 7. παράπαν, like πᾶν, iv, 98, 6, "and as a general principle," usually τὸ παράπαν: cf. c. 80, § 1.

Since γυγνώσκω = "my opinion is" it is both redundant with μοι δοκεῖν and strange. Kr. thinks ἐμοὶ δοκεῖν should be read and taken only with τάχιστ' ἂν, "very quickly, in my opinion." Cl. takes it as = "I state the opinion that, as it seems to me . . ."

ἀπραγμοσύνης μεταβολῇ. "By changing to inaction": cf. ἐπιδεσπότητος μεταβολῇ, c. 76, § 4.

οἰκεῖν. Implies a settled course and is often used as here of living under or taking part in constitutional government: cf. c. 82, § 3, c. 92, § 5, iii, 37, 3, &c.

The datives ἦθεσι καὶ νόμοις depend on διαφόρως.

CH. 19.—§ 1. τοιαῦτα: c. 8, § 4, n.

μὲν. Bk. would read δὲ which is usually found after the second of a pair of speeches, cf. i, 44, 1, i, 79, 1, &c.; but this passage and c. 41, § 1, are exceptions to the general rule, as in these two places a further speech follows.

φυγάδων goes only with Λεοντίων: "certain Leontine exiles," Kr.: see c. 6, § 2, n.

οἱ only refers to Λεοντίων since there is no reason to suppose the Segesteans were in the previous alliance.

τῶν ὀρκίων: iii, 86, 3.

ἢ πρότερον. Cobet, V. L., p. 454 ejects; cf. c. 31, § 1.

ὤρμηστο στρατεύειν: cf. c. 6, § 1, n., c. 24, § 2.

§ 2. γνούς, Aor.: "perceiving."

ἀπὸ . . . τῶν αὐτῶν λόγων = ἀπὸ τῶν αὐτῶν λόγων δρῶμένος, Cl., a not uncommon use of ἀπό. cf. i, 91, 7, and c. 46, § 3, n.

παρελθὼν αὐτοῖς go together, as the rhythm of the passage indicates, and c. 72, § 2, c. 32, § 3, c. 35, § 2, tend to prove against Cl. I incline to take

ὁ Νικίας γινούς ὅτι ἀπὸ μὲν τῶν αὐτῶν λόγων οὐκ ἂν ἔτι ἀποτρέψει, παρασκευῆς δὲ πλήθει, εἰ πολλὴν ἐπιτάξει, τάχ' ἂν μεταστήσειεν αὐτούς, παρελθὼν αὐτοῖς αὐθις ἔλεγε τοιαύδε·

- XX. 1 “ Ἐπειδὴ πάντως ὀρώ ὑμᾶς, ὦ Ἀθηναῖοι, ὠρμημένους στρατεύειν, ξυνεγέκοι μὲν ταῦτα ὡς βουλόμεθα,
2 ἐπὶ δὲ τῷ παρόντι ἂ γινώσκω σημανῶ. ἐπὶ γὰρ πόλεις, ὡς ἐγὼ ἀκοῇ αἰσθάνομαι, μέλλομεν ἰέναι μεγάλας καὶ οὐθ' ὑπηκόους ἀλλήλων οὔτε δεομένας μεταβολῆς, ἣ ἂν ἐκ βιαίου τις δουλείας ἄσμενος ἐς ῥάω μετάστασιν χωροίη, οὐδ' ἂν τὴν ἀρχὴν τὴν ἡμετέραν εἰκότως ἀντ' ἐλευθερίας προσδεξαμένας, τό τε πλῆθος, ὡς ἐν μιᾷ νήσῳ, πολλὰς τὰς Ἑλληνίδας.

αὐθις also with *παραλθὼν*, induced both by the rhythm and the sense.

CH. 20.—§ 1. ὠρμημένους στρατεύειν: cf. c. 19, § 1.

ἐπὶ τῷ παρόντι: cf. ἐπὶ τοῖς δεινοῖς εὐέλπιδες, i, 70, 3.

§ 2. ἀκοῇ αἰσθάνομαι opposes Alcibiades' statements in c. 17, § 6, which see.

μεγάλας, predicative, and emphasized by its separation from πόλεις.

δεομένους μεταβολῆς. All through the speech (as usually in Thuc. where one speech is a reply to another), the expressions used by Alcibiades in his speech are taken up and used by Nicias, with a view to producing the opposite effect: cf. c. 16, § 3, n. on ἡδ' ἡ ἄνοια. Thus here there is a sharp opposition to c. 17, § 2, and both passages are evidently intended by Thuc. to be read in the light of the result for which cf. vii, 55, 2. This may tend to increase

the suspicion that in many of the speeches (perhaps more especially in those introduced by *τοιαύδε*, and followed by *τοιαῦτα*, as distinguished from those with *τάδε* and *ταῦτα*), though the views expressed by the speakers may be substantially the same as those which they actually put forward, their words have been found for them by Thuc.: cf. c. 17, § 5, n. on τῷδε τῷ πολέμῳ.

οὐθ' ὑπηκόους οὔτε δεομένας μεταβολῆς. These two statements are closely connected, and form practically one assertion, viz., they are not held in subjection, nor are they in consequence discontented (cf. ἢ ἂν, &c., “in which case . . .”) οὐδ' ἂν κ.τ.λ. introduces a second assertion, “nor are they likely either (οὐδὲ = ‘no, nor’) to accept our rule in exchange for their liberty.” Then in τό τε πλῆθος κ.τ.λ. τε introduces a third statement, as it often does, cf. c.

πλὴν γὰρ Νάξου καὶ Κατάνης, ἃς ἐλπίζω ἡμῖν κατὰ 3
τὸ Λεοντίνων ξυγγενὲς προσέσεσθαι, ἄλλαι εἰσὶν ἑπτὰ,
καὶ παρεσκευασμένοι τοῖς πᾶσιν ὁμοιοτρόπως μάλιστα
τῇ ἡμετέρᾳ δυνάμει, καὶ οὐχ ἥκιστα ἐπὶ ἃς μᾶλλον
πλέομεν, Σελινούς καὶ Συράκουσαι. πολλοὶ μὲν γὰρ 4

22, § 1, n.; c. 37, § 1; c. 72, § 4;
c. 92, § 3, n.; c. 97, § 1. Thus
ὅτε . . . ὅτε are simply cor-
relatives; the first ὅτε does not
connect its clause with the
clause beginning with οὐδέ.
οὐδέ is the only connecting link
between these two clauses. When
τε, as here, introduces a third
clause, this clause is tacked on
as if by an afterthought. The
above is the reading of the
MSS. followed by Pp. and Kr.
Cl. follows Bk., who read οὐδέ
before δεομένης, and ὅτε after
χωροῖη.

δουλεία regularly used of
"subjection" as opposed to
self-government.

μετάστασις the state resulting
from change: cf. iv, 74, 4, μετά-
στασις ξυνέμεινεν.

προσδεξαμένης. Five good
MSS. Most read -ομένης. On
the question whether the fut.
part. can be joined with ἄν, see
Goodwin, M. and T. p. 60. See
also Cobet, V. L. p. 92 and p.
93. The same fluctuation in
the MSS. occurs in v, 15, 2, and
vii, 67, 4. On ἄν with fut.
infin. cf. c. 66, § 1.

πολλὰς τὰς Ἑλληνίδας, well
explained by Herbet (apud Cl.),
as emphatically placed at the
end in opposition to Alcibiades'
ὄχλοις ξυμμίκτοις: cf. c. 17, § 2.

§ 3. κατὰ τὸ Λεοντίνων ξυγγε-
νὲς c. 3, § 3; cf. also c. 50, § 4,
c. 76, § 2. ἑπτὰ, namely Συρά-

κουσαι Σελινούς Γέλα Ἀκράγας
Μεσσήνη Ἴμερα Καμάρια. Schol.
παρεσκευασμένοι τοῖς πᾶσιν,
cf. ii, 11, 6 τοῖς πᾶσιν ἄριστα
παρεσκευασμένην. Cf. c. 23, § 1.
ὁμοιοτρόπως, not used by
Attic writers; later writers have
it; contradicts Alcibiades: c. 17,
§ 3. οὐδεὶς . . . ὅτε τὸ περὶ τὸ
σῶμα δπλοῖς ἐξήρτυται.

μάλιστα. Cl. compares its use
with numerals in approxima-
tions, but it only has this force
when joined with words of
quantity or measure, e. g. ἐς
μέσον μάλιστα: Herod. i, 191.
Here rather compare its use
with words expressing degree,
e. g. with superlatives: cf.
μάλιστα ἐμφερέστατα, Herod. ii,
76. The meaning is "in a
manner in the highest degree
similar."

μᾶλλον πλέομεν "more par-
ticularly."

§ 4. πολλοὶ μὲν γὰρ δπλῖται
contradicts Alcibiades' words:
c. 17, § 5.

τρήρεις, eighty: cf. vii, 22, 1.
ὁ πληρώσων: for this use of the
fut. part. with the art. to denote
purpose or destination, cf. ii,
51, 5. iv, 78, 5. Soph. Antig.
261, &c.

ἐν τοῖς ἱεροῖς. If the text be
sound, the construction was be-
gun as if ἔστι Σελινουντίοις had
not been intended to follow.
But why should the temples at
Selinus alone serve as reposi-

ὀπλῖται ἔνεισι καὶ τοξόται καὶ ἀκοντισταί, πολλὰ δὲ τρήρεις καὶ ὄχλος ὁ πληρώσων αὐτάς. χρήματά τ' ἔχουσι, τὰ μὲν ἴδια, τὰ δὲ καὶ ἐν τοῖς ἱεροῖς ἔστι Σελιουντίους· Συρακοσίοις δὲ καὶ ἀπὸ βαρβάρων τινῶν ἀπ' ἀρχῆς φέρεται. ᾧ δὲ μάλιστα ἡμῶν προέχουσιν, ἵππους τε πολλοὺς κεκτηνται καὶ σίτῳ οἰκείῳ καὶ οὐκ ἐπακτῷ χρῶνται.

XXI. 1 “ Πρὸς οὖν τοιαύτην δυνάμιν οὐ ναυτικῆς καὶ φαύ-

ries for treasures? Hence Cl. thinks Thuc. may have written ἔστι· Σελιουντίους δὲ καὶ Συρακοσίοις καὶ ἀπὸ βαρβάρων κ.τ.λ. καὶ would mean contributions as well as temple treasures.

ἀπ' ἀρχῆς φέρεται, most and best MSS. Supply χρήματα from above. “Money is contributed from their subject districts.” Some MSS. read ἀπαρχῆς φέρεται: hence Bk., followed by Kr., Arn., Cl., and others, reads ἀπαρχή ἐσφέρεται. And ἀπαρχή might be taken in the sense of “tithe” upon produce of the soil, cf. Plato, Laws vii., 806 D, but (as Duker ap. Pp. points out) εἰσφέρειν and εἰσφορά are used of citizens, φόρος and φέρειν of allies and tributaries.

ἐπακτῷ, cf. vii, 28, 1, and ἐπεισακτος, Demosth. Lept. 466.

CH. 21.—§ 1. φαύλον: here of two terminations, usually of three; cf. iv, 9, 1, c. 31, § 3 “ordinary.”

δεῖ is used both with στρατιᾶς and with περὶν συμπλεῖν in slightly altered meaning (zeugma (1) opus est (2) oportet); and in changed construction, for which cf. c. 1, § 1, n. on ἄπειροι. Many also take it with ἐπιέναι.

ἄξιον without τι: Pp. com-

pares σαφῆς . . . λέγειν iv, 50, 2.

διανοίας, “design”: cf. c. 31, § 1; ἀξιοχρεῶν καὶ ἄπιστον διάνοιαν.

εἰργεσθαι τῆς γῆς, i. e. from foraging, not from landing, since they could easily land on so large an island. The opposite is κρατεῖν τῆς γῆς; c. 23, § 2, and cf. c. 37, § 2, n.; also cf. iii, 86, 3. vii, 11, 4.

εἰ ξυστῶσιν is the only instance in Thuc. of εἰ with subj. instead of ἐάν. (A few inferior MSS. read ἦν.) Common in Homer and in lyric poetry; also found in the dramatists in choruses, and rarely in trimeters, e. g. Soph. O. C. 1443. See also Goodwin, M. and T. p. 105. The use of εἰ for ἐάν became common in later times, and the copyists may have inserted the corrupt idiom of their own day.

φοβηθεῖσαι, Aor.: “seized with fear.”

ἀντιπαράχωσιν. ἀντι- = “on our side” “as a set off against” theirs. The word is used in Dem. 555, 12, but not quite in the same sense.

ἄλλοι ἢ Ἐγεσταῖοι disjunctive parenthesis: Cl.

λου στρατιᾶς μόνον δεῖ, ἀλλὰ καὶ πεζὸν πολλὸν ξυμπλεῖν, εἴπερ βουλόμεθα ἄξιον τῆς διανοίας δρᾶν καὶ μὴ ὑπὸ ἰππέων πολλῶν εἴργεσθαι τῆς γῆς, ἄλλως τε καὶ εἰ ξυστῶσιν αἱ πόλεις φοβηθεῖσαι καὶ μὴ ἀντιπαράσχωσιν ἡμῖν φίλοι τινὲς γενόμενοι, ἄλλοι ἢ Ἐργεσταῖοι, ᾧ ἀμυνόμεθα ἰππικόν· (αἰσχροὺν δὲ βιασθέντας 2

ᾧ ἀμυνόμεθα corresponds to the use of the fut. part. ὁ πηλώσεων: c. 20, § 4; for the same final force of fut. with rel. cf. c. 41, § 2. c. 88, § 3.

§ 2. ἐπιμεταπέμπεσθαι: same word vii, 7, 3. Send for (μετα) in addition (ἐπι). The present tense has the effect of dwelling upon the inglorious position. Hibernicè "be sending for." Cf. c. 22, § 2, n. c. 29, § 2. c. 58, § 1, n. c. 86, § 5. Dem. Meid. 523A, ἐν ἤκει. It might be argued that the present here denotes sending for different lots of reinforcements, since ἀπελθεῖν (Aor.) is used; but the usage at all events is established by numerous examples.

αὐτόθεν, from Athens, Schol. rightly.

ἀξιόχρεφ. Cf. c. 10, § 2.

ἐπιέναι, Haack (apud Pp.) explains by supplying the positive χρεῶν, χρῆ, or εἰκός from the negative αἰσχροὺν. This is common; e. g. ii, 60, 6, supply τοῦ εἶθου from δδόνους which precedes; c. 48, § 1. c. 79, § 3 δίκαιον from οὐ δίκαιον. c. 80, § 1, εἰκός from οὐκ εἰκός. But here it seems harsh, and I prefer, with Kr. and Cl., to make ἐπιέναι depend on δεῖ from § 1, taking the αἰσχροὺν δὲ clause as parenthetical.

γνόντας, "recognizing the fact that."

πολύ, adverbial: cf. c. 33, § 5. c. 68, § 3.

ἡμετέρας αὐτῶν: Kr. says the force of αὐτῶν is here lost; but may it not have an ethic force, "our own homes"?

ἐν τῷ ὁμοίῳ . . . καί: cf. c. 11, § 1.

στρατευσάμενοι, so the best MSS. here, while below several read ἀπαρτήσοντες. The construction is γνόντας ὅτι . . . μέλλομεν πλεῖν πολύ τε . . . καὶ στρατευσάμενοι. Those who thought that στρατευσάμενοι depended on γνόντας, and ought to be the accusative, simply failed to see the construction. The Aor. denotes the circumstances in which they entered upon the expedition.

καὶ οὐκ ἐν τοῖς τῆδε κ.τ.λ. read by the MSS. is evidently repeated from καὶ οὐκ ἐν immediately preceding. Cl.'s reading, καὶ εἰ τοῖς τῆδε, &c., seems far the best. Pp. (after Herm., whom he quotes) merely strikes out οὐκ, and reads καὶ ἐν τοῖς κ.τ.λ., but ἐν τῷ ὁμοίῳ καὶ cannot be thus used without εἰ. It seems also better with Cl. to reject ἐν, and refer ὅθεν not to ἐν τοῖς τῆδε ὑπηκόοις, but to ἐπὶ τινα (= ἐπὶ γῆν τινος). The position of ἐν is not a whit stronger than that of οὐκ, which must be rejected. The theory of dittographia from the same

ἀπελθεῖν ἢ ὕστερον ἐπιμεταπέμπεσθαι, τὸ πρῶτον ἀσκέπτως βουλευσαμένους)· αὐτόθεν δὲ παρασκευῆ ἀξιόχρεω ἐπιέναι, γρόντας ὅτι πολὺ τε ἀπὸ τῆς ἡμετέρας αὐτῶν μέλλομεν πλεῖν, καὶ οὐκ ἐν τῷ ὁμοίῳ στρατευσάμενοι καὶ εἰ τοῖς τῆδε ὑπηκόοις ξύμμαχοι ἦλθετε ἐπὶ τινα, ὅθεν ῥάδιαι αἱ κομιδαὶ ἐκ τῆς φιλίας

expression immediately preceding seems alone to explain their presence, so that there need be no more scruple about rejecting the one than the other.

Kr. reads καὶ εἰ ἐν . . . and brackets ὑπηκόοις ξύμμαχοι. ὑπηκόοις = ξυμμάχοις to avoid repetition of the same word.

κομιδαί, "transport," iv, 27, 1. προσέδει, iterative optative expected, as the construction is εἰ ἦλθετε ῥάδια [sc. ἦσαν ἂν] αἱ κομιδαὶ ὧν προσέδει, usually ὧν προσδέοιτο. May this be due to assimilation to ἦλθετε (and ἦσαν understood)? as Kr. Gr. 53, 2, 7, says, giving examples, e. g., εἰ πάνθ' ἂ προσῆκε πραττόντων ἡμῶν κακῶς εἶχε τὰ πράγματα οὐδ' ἂν ἐλπίς ἦν αὐτὰ βελτίω γενέσθαι: Demosth. 4, 2; and Thuc. i, 37, 5, ὅση . . . ἦσαν. πᾶσαν lit. "in its entire extent;" cf. c. 37, § 2: ἐν πάσῃ πολεμίᾳ Σικελίᾳ.

ἀπαρτήσαντες. Many good MSS. read ἀπαρτήσουτες. I prefer the Aor., because it is better supported by the MSS. Otherwise it is not necessary (as Gö. thinks) that both should be Aor. or both Fut. The Aors. denote single definite acts—"entering upon an expedition," "cutting themselves adrift"; ἀπαρτήσαντες would have meant "about to cut themselves adrift" (momentary future), and στρα-

τευσόμενοι would have meant "about to be engaged in an expedition" (continuous future), and, as far as sense and grammar are concerned, any two of these four meanings might be combined. Bk. (whom Kr. and Cl. follow) read -σόμενοι . . . -σαντες.

ἀπαρτήσαντες, sc. ἐαυτοῦς. Cf. the Scholiast's explanation, ἀπαρτηθέντες, ἀπελθόντες; and Dio Cass. 51, 4, 2, θορυβησάντων αὐτῶν φανερώς ἔτε καὶ πολὺ ἀπὸ σφῶν ἀπαρτῶντος αὐτοῦ. These support the interpretation of the word given above, and render it unnecessary to supply τὰς κομιδάς from above (Bau., Bl. Gö.), or to alter to ἀπάραντες, though this is the word used in c. 33, § 5, much less to ἀπαντήσαντες (Meineke, Stahl).

οὐδέ emphasizes τεσσάρων: "for four whole months," Kr. This suits its position better than taking it with ἄγγελον, as Hermann, Pp., Cl. have done. ἄγγελον is emphatic by implied contrast (much less κομιδαί, &c.).

τῶν χειμερινῶν. Explanatory genitive. The words are in this position in order to bring οὐδέ beside the emphasized τεσσάρων. οὐδέ does not gain force (as Cl. seems to think) by being separated from the word it emphasizes.

ὄν προσέδει, ἀλλ' ἐς ἀλλοτρίαν πᾶσαν ἀπαρτήσαντες, ἐξ ἧς μηνῶν οὐδὲ τεσσάρων τῶν χειμερινῶν ἀγγελου ῥάδιον ἐλθεῖν.

“Ὀπλίτας τε οὖν πολλοὺς μοι δοκεῖ χρῆναι ἡμᾶς XXII. 1

CH. 22.—§ 1. Cl. rightly states the construction. ὀπλίτας τε is carried on by καὶ τοξότας, and is split up into καὶ ἡμῶν and καὶ τῶν ξυμμάχων, the latter being specified by τῶν τε ὑπηκόων and καὶ ἦν τινα . . . while the two-fold method of winning the last-mentioned is given by ἡ πείσαι and ἡ μισθῶ προσαγαγέσθαι. Then comes ναυσί τε, after Thuc.'s manner, cf. c. 20, § 2, n., introducing a third clause to ὀπλίτας τε . . . καὶ τοξότας. Thus there is no need to alter, with Bk., τὲ το δέ.

τῶν τε ὑπηκόων and καὶ ἦν τινα . . . are in explanatory apposition to ξυμμάχων, cf. c. 43, § 2. ξύμμαχοι . . . οἱ μὲν τῶν ὑπηκόων οἱ δὲ Ἀργείων, &c., also c. 69, § 3, and especially vii, 57, 3. τῶν δὲ ἄλλων οἱ μὲν ὑπήκοοι, &c., and § 9, Ἀργεῖοι μὲν γὰρ . . . from which chapter we see who are referred to here under each class.

προσαγαγέσθαι, often used of enemies also, but in such cases implying the use of *mild* means, e. g. ὁμολογία. Cf. c. 94, § 3; c. 104, § 2; and ii, 30, 2 προσηγάγοντο ἄνευ μάχης. See also c. 47, § 2 n.

ἀντέχειν πρὸς τι, used also by late writers; usually ἀντέχειν τι. Kr.

καὶ πολὺ. Cf. c. 18, § 5 n.

Ἴνα καὶ τὰ ἐπιτήδεια . . . καὶ means “besides other advantages secured by being preponderant at sea.”

ναυσί = τριήρεσι, “ships of war.”

§ 2. αὐτόθεν cannot be a case of attraction, joining τὸν δὲ αὐτόθεν σίτον, Pp., unless καὶ alone goes with ἄγειν (since ὁ καὶ αὐτόθεν σίτος is not Greek: Kr.); a better sense is gained by taking καὶ αὐτόθεν with ἄγειν (Kr. Cl.); whereby the corn from Athens is opposed to the ἐπιτήδεια from other quarters, Pp. Cl.; and if we take τὸν δὲ (as Kr. well suggests) as preparatory to the *epexegetic* σίτον, τὸν δὲ would emphasize the same opposition. “In order that we may more easily bring in provisions, and other (provision), grain that is to say consisting of wheat &c., we must bring from this place as well.” Taking it in this way, τὸν δὲ may be attracted into the gender and number of σίτον from the more correct τὰ δέ.

πεφρυγμένas: to make them keep better.

πρὸς μέρος: best, “in proportion to the slaves in each mill”: Dobree.

ἠναγκασμένους ἐμίσθους, i. e. *impressed*, but having wages paid for them by the State (to their masters). Some compare vii, 57, 9, ἀκόντας μετὰ μισθοῦ, but there many read with the Vatican MS. and Valla, ἐκόντας μετὰ μισθοῦ. Cf. also c. 44, § 1.

ἄγειν καὶ ἡμῶν αὐτῶν καὶ τῶν ξυμμάχων, τῶν τε ὑπηκόων καὶ ἦν τινα ἐκ Πελοποννήσου δυνάμεθα ἢ πείσαι ἢ μισθῶ προσαγαγέσθαι, καὶ τοξότας πολλοὺς καὶ σφενδονήτας, ὅπως πρὸς τὸ ἐκείνων ἱππικὸν ἀντέχωσι, ναυσί τε καὶ πολὺ περιεῖναι, ἵνα καὶ τὰ ἐπιτήδεια
 2 ῥᾶον ἐσκομιζόμεθα, τὸν δὲ καὶ αὐτόθεν σῖτον ἐν ὀλκάσι, πυροὺς καὶ πεφρυγμένας κριθάς, ἄγειν καὶ σιτοποιούς, ἐκ τῶν μυλώνων πρὸς μέρος ἠναγκασμένους, ἐμμίσθους, ἵνα, ἦν που ὑπὸ ἀπλοίας ἀπολαμβανόμεθα, ἔχη ἡ στρατιὰ τὰ ἐπιτήδεια (πολλὴ γὰρ οὐσα οὐ πάσης ἔσται πόλεως ὑποδέξασθαι), τά τε ἄλλα ὅσον δυνατὸν ἐτοιμάσασθαι καὶ μὴ ἐπὶ ἑτέροις γίγνεσθαι, μάλιστα δὲ χρήματα αὐτόθεν ὡς πλείστα ἔχειν· τὰ δὲ παρ' Ἐγεσταίων, ἃ λέγεται ἐκεῖ ἐτοῖμα, νομίσατε καὶ λόγῳ ἂν μάλιστα ἐτοῖμα εἶναι.

XXIII. 1 “Ἦν γὰρ αὐτοὶ ἐλθωμεν ἐνθένδε μὴ ἀντίπαλον

ἄπλοια, owing to calms or contrary winds. ii, 85, 6.

πολλὴ γὰρ οὐσα: for the personal construction cf. i, 93, 2 δῆλη; iii, 11, 1 βεβαιότεροι, Cl.; instead of the usual impersonal construction, οὐ πάσης ἔσται πόλεως αὐτὴν πολλὴν οὐσαν ὑποδέξασθαι.

ἐτοιμάσασθαι: δοκεῖ χρῆναι is still carried on from § 1.

ἐπὶ ἑτέροις γίγνεσθαι, cf. ii, 84, 2; iv, 29, 3, Cl.

γίγνεσθαι: the present serves to dwell upon the undesirable position. Cf. c. 21, § 1, n.

καὶ λόγῳ sarcastically repeats λέγεται from above. “They are said to be ready, and it will also (καὶ λόγῳ) prove to be mere saying.”

CH. 23.—§ 1. αὐτοὶ, as opposed to the Segesteans and

others. Cl., however, thinks αὐτοὶ implies “for upon others we must not count.”

ἀντίπαλον . . . may be = ἀντίπαλον παρασκευὴν παρασκευασάμενοι. Kr. But it is better taken adverbially. ὑπερβάλλοντες does not point to ἀντίπαλοι, as it is in Thuc.'s manner to vary the construction of co-ord. expressions. Cf. c. 1, 1, n.

πλὴν γε: since they could not hope to equal the Syracusan numbers in this respect. Cf. ἐπὶ νεῶν γε ἐλθόντας, c. 37, § 1.

The exception is insidiously made by Nicias in order to raise doubts in his hearers' minds. Cl. The implication is not “for owing to (their) extreme efficiency in this respect a force inferior in actual numbers to

μόνον παρασκευασάμενοι, πλήν γε πρὸς τὸ μάχιμον αὐτῶν τὸ ὀπλιτικόν, ἀλλὰ καὶ ὑπερβάλλοντες τοῖς πᾶσι, μόλις οὕτως οἰοί τε ἐσόμεθα τῶν μὲν κρατεῖν, τὰ δὲ καὶ διασῶσαι. πόλιν τε νομίσαι χρῆ ἐν ἄλλο-2 φύλοις καὶ πολεμίοις οἰκιοῦντας ἰέναι, οὓς πρέπει τῇ πρώτῃ ἡμέρᾳ ἢ ἂν κατάσχωσιν εὐθύς κρατεῖν τῆς γῆς ἢ εἰδέναι ὅτι, ἦν σφάλλονται, πάντα πολέμια ἔξουσιν. ὅπερ ἐγὼ φοβούμενος καὶ εἰδὼς πολλὰ μὲν ἡμᾶς δέον 3

that of the Syracusans might be permitted;" for (1) it was not Nicias' cue to bring this point out; (2) the words τὸ μάχιμον αὐτῶν would lose force by this explanation.

τὸ μάχιμον αὐτῶν. Cl. thinks = "their whole fighting force" (cf. Herodotus, ii. 164; vii. 186), and τὸ ὀπλιτικόν "our hoplites"; but if so important a part of the army as the hoplites be thus excepted, the Athenians could not be spoken of as ἀντίπαλον παρασκευασάμενοι in any sense. Better: "their chief arm, namely their hoplites."

ὑπερβάλλοντες παρασκευασάμενοι. Cf. διαφέροντας iii, 39, 5, Kr.

τῶν μὲν, τῶν ἐκεῖ πραγμάτων, τὰ δὲ, τὰ οἰκεία, Schol.; τὰ δὲ the allied Siceliots, Kr.; but better refer τὰ δὲ τοῖς παρεσκευασμένοις. καὶ (= "even") is more forcible with this than with Kr.'s explanation.

§ 2. πόλιν. Not = Leon-tini, as Pp. thinks. See below. His way is defective in sense, and the emphasis on πόλιν would be inappropriate, whereas it is appropriate if we take the word thus, "we must conceive that it is a city we are going to establish." Cf. vii, 75,

5 πόλει ἐκπεπολιορκημένη ἐφε-σαν of the Athenian army retreating. Besides, κατοικίζειν is the word required for Pp.'s way, not οἰκίζειν. Cf. c. 48, § 1; c. 50, § 4; c. 63, § 3; c. 77, § 1; c. 79, § 1; c. 84, § 2.

οἰκιοῦντας. Most MSS. have οἰκιοῦντας. οὓς refers back to ἡμᾶς, which is understood with the foregoing clause; but the reference is general (= πρέπει δὲ τοῖς τοιοῦτοις), and hence we have the third pl. κατάσχωσιν, and not the first pl. For this adversative force of the relative cf. c. 10, § 2, n.

κατάσχειν = *appellere*, cf. iv, 42, 2; viii, 23, 3; and σχόντες, c. 52, § 1; c. 62, § 2; c. 97, § 1.

κρατεῖν τῆς γῆς. Cf. εἰργεσθαι τῆς γῆς, c. 21, § 1, n.; and see also c. 37, § 2, n. For the use of εἰδέναι, "to be aware that" . . . Kr. and of ἔξουσιν cf. i, 120, 2.

§ 3. εὖ is put in by Kr., Cl., and others before βουλευέσασθαι, though wanting in the best MSS. Pp., Gō., and Arn. do not insert it. The insertion would improve the sense, and the word might easily fall out before εὐτυχήσασθαι.

εἰδὼς . . . δέον. The participle of an impers. verb or

βουλεύσασθαι, ἔτι δὲ πλείω εὐτυχῆσαι, χαλεπὸν δὲ ἀνθρώπους ὄντας, ὅτι ἐλάχιστα τῇ τύχῃ παραδοὺς ἔμμαντὸν βούλομαι ἐκπλεῖν, παρασκευῇ δὲ ἀπὸ τῶν 4 εἰκότων ἀσφαλῆς ἐκπλεῦσαι. ταῦτα γὰρ τῇ τε ξυμπάσῃ πόλει βεβαιότατα ἡγοῦμαι καὶ ἡμῖν τοῖς στρατευσομένοις σωτήρια. εἰ δὲ τῷ ἄλλως δοκεῖ, παρήμι αὐτῷ τὴν ἀρχήν."

XXIV. 1 Ὁ μὲν Νικίας τσαῦτα εἶπε, νομίζων τοὺς Ἀθη-

expression may stand alone as the object of a verb of knowledge or experience. Madv. Gk. Synt. 178 B 2. Cf. iv, 15, 2, εἶδον ἀδύνατον ὄν.

πλείω εὐτυχῆσαι. Cf. iv, 18, 3, ἐλάχιστα . . . πταίοντες, 80 τὰ πλείω (σφαλλόμενοι), vii, 55, 2.

χαλεπὸν δὲ *sc.* πολλὰ εὐβουλεύσασθαι καὶ ἔτι πλείω εὐτυχῆσαι. Supply ὄν.

ὅτι ἐλάχιστα τῇ τύχῃ παραδοὺς ἔμμαντὸν. The same expression is used of Nicias by Thuc. v, 16, 1.

ἐκπλεῦσαι. Valla omits and Kr. brackets. Shilleto's view (on Demosth. F. L. 443), that "ἐκπλεῖν = to sail out, to commence the voyage; ἐκπλεῦσαι, to have sailed out, to finish the voyage," is untenable. To suppose, as some have done, that the change of sense has no force, is unphilosophical in the extreme. The distinction is probably this: ἐκπλεῖν = "to be on the voyage or expedition"; ἐκπλεῦσαι, "to set sail," "to start on the voyage." Cf. c. 24, § 1, a passage which might by itself have warned Shilleto against his error. See also c. 24, § 2.

ἀπὸ τῶν εἰκότων: adverbial

phrase, going closely with ἀσφαλῆς, which Dobree (followed by Cl.) unnecessarily altered to ἀσφαλεῖ.

Θη. 24.—§ 1. τσαῦτα: "so much and no more," used specially after short speeches. Cf. ii, 12, 1; ii, 72, 1, &c.; and vii, 81, 3, τσαῦτα μαχομένουσ' ὄσα ἀναγκάζονται.

τῷ πλήθει τῶν πραγμάτων: "by the magnitude of the undertaking." πλήθος in this sense often in Herodotus; cf. also iii, 70, 5. πραγμάτων associates the notion of "difficulties."

ἢ ἀποτρέψειν strictly should be ἢ τοὺς Ἀθ. τῷ πλ. τῶν πρ. ἀποτρ. ἢ κ.τ.λ.

ἀναγκάζοιτο στρατεύεσθαι the presents literally = "should be upon the expedition under compulsion."

ἐκπλεῦσαι. No need to read μάλιστ' ἔν. Cf. Cl.: "the Aor. Inf. dependent upon νομίζων is here used of a future event, because the conditional clause εἰ ἀναγκάζοιτο στρατ. specifies the occasion, whereas ἀποτρέψειν is rightly put in the fut. for want of a similar specification." Cf. v, 22, 1, οὐκ ἔφασαν δέξασθαι ἢν μὴ, &c. But how are we to explain iii, 24, 1, νομί-

ναίους τῷ πλήθει τῶν πραγμάτων ἢ ἀποτρέψειν ἢ, εἰ ἀναγκάζοιτο στρατεύσθαι, μάλιστα οὕτως ἀσφαλῶς ἐκπλεῦσαι. οἱ δὲ τὸ μὲν ἐπιθυμοῦν τοῦ πλοῦ οὐκ 2 ἐξηρέθησαν ὑπὸ τοῦ ὀχλώδους τῆς παρασκευῆς, πολλὴ δὲ μᾶλλον ὄρμητο καὶ τοῦναντίον περιέστη αὐτῷ· εὐ τε γὰρ παραινέσαι ἔδοξε καὶ ἀσφάλεια νῦν δὴ καὶ πολλὴ ἔσσεσθαι. καὶ ἔρωσ ἐνέπεσε τοῖς πᾶσιν ὁμοίως 3

ζοῦτες . . . ὑποτοπῆσαι? Should we rather explain both passages by the notion of "expecting" contained in νομίσειν? Perhaps both come under the more general rule that futurity must be implied either in the meaning or in the context. See also Goodwin, M. and T., p. 33, and cf. c. 40, § 1, κινδυνεύσαι, and ii, 3, 2. Aor. Inf. denotes the starting, cf. c. 23, § 3.

οὕτως sc. παρασκευῇ ἀπὸ τῶν εἰκότων ἀσφαλεῖ.

§ 2. τὸ ἐπιθυμοῦν . . . τοῦ ὀχλώδους. Cf. c. 16, § 2, n.

ὄρμητο, cf. c. 6, § 1, n.

περιέστη, cf. i, 32, 4; i, 120, 5; vii, 18, 3, &c.; and see c. 61, § 4, n.; and for the dative αὐτῷ cf. i, 76, 4, and vii, 70, 6.

ἔδοξε: with change of subject.

νῦν δὴ, *nunc demum*. No need to alter to νῦν γε or νῦν γε δὴ, as Dobree proposed. Same use, Xen. Cyr. iv. 1, 23, and Plat. Lach. 179A. Pp.

καὶ πολλῆ. c. 18, § 5, n.

§ 3. ἔρωσ: "longing." Cf. *amor* in Virg. often.

ὁμοίως with τοῖς πᾶσιν, as often with πᾶς and cognate words.

τοῖς πᾶσιν. Kr. explains (no doubt rightly) the unusual article as denoting all *colleo-*

tively. Cf. ii, 49, 8, τῶν πάντων ὁμοίως.

ἐκπλεῦσαι. Aor. of the *start*; they were eager to get off.

τοῖς μὲν γὰρ πρεσβυτέροις. Kr., with Vat., rejects γάρ. Pp., with Schol., explains by supplying ἔρωσ ἐνέπεσε from above.

ὡς ἢ . . . καταστρεφόμενοι

. . . ἢ οὐδὲν ἂν σφαλεῖσαν

. . . part. in construction co-ord. with acc. abs. So (in reverse order) iv, 5, 1. The acc. abs. is common with ὡς, e. g. i, 134, 4; iv, 5, 1.

οὐδὲν goes with σφαλεῖσαν.

ἡλικία: much used of the military age. Cf. vii, 60, 3; viii, 75, 3; also c. 26, § 2.

It seems best to take ἀπούσης with δψεως and θεωρίας in the sense of δψεως καὶ θεωρίας τῶν ἀπόντων, and not to supply γῆς, as the Schol. does.

πόθω καὶ . . . ὄντες, co-ord. in varied construction after Thuc.'s manner. c. 1, § 1, n.

ὄντες *nom.* after τοῖς δὲ . . . as if ἐκπλεῦσαι ἐβούλοντο, and not ἔρωσ ἐνέπεσε, had preceded; and this nominative construction is carried on in δ δὲ πολλὸς δμῖλος, sc. ἐβούλοντο ἐκπλεῦσαι εὐέλπιδες ὄντες κ.τ.λ.

καὶ στρατιώτης seems best taken with Cl. and Dobree as predicative with οἶσειν. καὶ,

ἐκπλεύσαι· τοῖς μὲν γὰρ πρεσβυτέροις ὡς ἡ καταστρεψομένοις ἐφ' ἃ ἔπλεον ἢ οὐδὲν ἂν σφαλεῖσαν μεγάλην δύναμιν, τοῖς δ' ἐν τῇ ἡλικίᾳ τῆς τε ἀπούσης πόθῳ ὄψεως καὶ θεωρίας, καὶ εὐέλπιδες ὄντες σωθήσεσθαι. ὁ δὲ πολὺς ὄμιλος καὶ στρατιώτης ἐν τε τῷ παρόντι ἀργύριον οἴσειν καὶ προσκτήσασθαι δύναμιν ὅθεν
 4 ἀλδιον μισθοφορὰν ὑπάρξειν. ὥστε διὰ τὴν ἄγαν τῶν πλειόνων ἐπιθυμίαν, εἰ τῷ ἄρα καὶ μὴ ἤρεσκε, δεδιῶς μὴ ἀντιχειροτονῶν κακόνους δόξειεν εἶναι τῇ πόλει
 XXV. 1 ἡσύχϊαν ἦγε. καὶ τέλος παρελθὼν τις τῶν Ἀθηναίων καὶ παρακαλέσας τὸν Νικίαν οὐκ ἔφη χρῆναι προφασίζεσθαι οὐδὲ διαμέλλειν, ἀλλ' ἐναντίον ἀπάντων ἤδη λέγειν ἦντινα αὐτῷ παρασκευῆν Ἀθηναῖοι ψηφίσωνται. ὁ δὲ ἄκων μὲν εἶπεν, ὅτι καὶ μετὰ τῶν ξυναρ-

which Dobree wished to strike out, meaning as *soldiers* also, and not merely as traders, sight-seers, or the like.

στρατιώτης, almost in the sense of *στρατευόμενος*. Cf. i, 95, 4, Cl. To take the words as = τὸ στρατιωτικὸν πλῆθος (Schol. and Kr.) leaves καὶ unexplained.

προσκτήσασθαι in addition to ἀργύριον οἴσειν ἐν τῷ παρόντι. For Aor. Inf. after words of hoping cf. ii, 80, 1; v, 9, 8; and see Goodwin, M. and T., p. 32. Cobet V. L. p. 99, would alter to *future*, but the gaining of money would be continuous, while the acquisition of Sicily is viewed as a single event. Cf. c. 42, § 1.

ὑπάρξειν for the Inf. in indirect-rel. clauses cf. c. 25, § 2; c. 64, § 3; c. 72, § 3.

§ 4. τῶν πλειόνων. Kr. says neuter, but it may be masc.

κακόνους: "unpatriotic"; opp. of εὖνους.

CH. 25.—§ 1. τις. Demostriatus, Plut. Nic. c. 12.

ψηφίσωνται. Deliberative subjunct. unchanged after historic tense, as in i, 107, 6; ii, 4, 6, &c.

ἤδη. Cf. c. 29, § 2. "At once," implying that it was *high time* to do so.

§ 2. ἄκων μὲν εἶπεν ὅτι: short for ἄκων μὲν εἶπεν εἶπε δὲ ὅτι.

ἴσα . . . δοκεῖν. Cf. 24, § 3, n. ὅθεν ὑπάρξειν.

ἐλασσον. Cf. c. 1, § 2, n. It is used adjectivally below, οὐκ ἐλάσσον.

πλευστέα. The plur. of verbals is common in Thuc. Cf. πολεμητέα, c. 50, § 5; also i, 72, 1; i, 79, 2; i, 86, 3; i, 93, 4. αὐτῶν δ' Ἀθηναίων, without article. Cf. i, 27, 2 αὐτῶν δὲ Κορινθίων. 40 were employed for this purpose. Cf. c. 31, § 3; and 43, § 1.

χόντων καθ' ἡσυχίαν μᾶλλον βουλεύσοιτο, ὅσα μέντοι ἤδη δοκεῖν αὐτῷ, τριήρεσι μὲν οὐκ ἔλασσον ἢ ἑκατὸν πλευστέα εἶναι (αὐτῶν δ' Ἀθηναίων ἔσεσθαι ὀπλιταγωγούς ὅσαι ἂν δοκῶσι, καὶ ἄλλας ἐκ τῶν ξυμμάχων μεταπεμπτέας εἶναι), ὀπλίταις δὲ τοῖς ξύμπασιν Ἀθηναίων καὶ τῶν ξυμμάχων πεντακισχιλίων μὲν οὐκ ἐλάσσοσιν, ἣν δέ τι δύνωνται, καὶ πλείοσι· τὴν δὲ ἄλλην παρασκευὴν ὡς κατὰ λόγον καὶ τοξοτῶν τῶν αὐτόθεν καὶ ἐκ Κρήτης καὶ σφενδονητῶν καὶ ἣν τι ἄλλο πρέπον δοκῆ εἶναι ἐτοιμασάμενοι ἄξειν. ἀκούσαντες δ' οἱ Ἀθηναῖοι ἐψηφίσαντο εὐθὺς αὐτοκράτορας εἶναι καὶ περὶ στρατιᾶς πλήθους καὶ περὶ τοῦ παντὸς πλοῦ τοὺς στρατηγούς πρᾶσσειν ἢ ἂν αὐτοῖς δοκῆ ἄριστα εἶναι Ἀθηναίους. καὶ μετὰ ταῦτα ἡ παρασκευὴ ἐγίγνετο, καὶ ἔς τε τοὺς ξυμμάχους ἔπεμπον καὶ αὐτόθεν καταλόγους ἐποιούντο. ἄρτι δ' ἀνειλήφει ἡ πόλις ἑαυτὴν ἀπὸ τῆς νόσου καὶ τοῦ ξυνεχοῦς πολέμου ἔς τε

XXVI. 1

αὐτῶν . . . εἶναι, parenthetic clause. To ἔσεσθαι supply δεῖ from πλευστέα above.

ἣν δέ τι . . . no need for δ' ἔτι, with Abr. and Dobree. Cf. vii, 29, 1.

ὡς κατὰ λόγον: "in proportion." Cl. compares ὡς with ἕκαστος, Kr. ὡς with numerals.

τῶν αὐτόθεν. Cf. ii, 13, 8, Pp. καὶ ἐκ Κρήτης, also c. 43, § 2.

σφενδονητῶν, from Rhodes, Pp. Cf. c. 43, § 2.

ἐτοιμασάμενοι ἄξειν follows upon εἶπε, cf. § 1, but includes all three generals as if εἶπον had preceded. Cf. c. 64, § 3; and also c. 49, § 2, n.

CH. 26.—§ 1. ἐψηφίσαντο. On the proposal of Demostriatus: Plut. Nic. c. 12, Alc. c. 18.

§ 2. ἐγίγνετο and the other

imperfs. place the proceedings before us as going on. καὶ vividly introduces these, cf. c. 53, § 1; c. 98, § 4.

καταλόγους: "levies." So c. 31, § 3 may perhaps be taken. Often = muster-roll, e. g. c. 43, § 2.

ἄρτι δ': cf. 12, § 1.

τῆς νόσου: ii, 47, 3.

τοῦ ξυνεχοῦς πολέμου. The Archidamian, 431—421 B.C., down to the peace of Nicias.

ἔς: "in respect of."

ἡλικίας: here transferred to persons; cf. iii, 67, 3; vii, 64, 1.

ἐπιγεγενημένους: cf. ii, 44, 3, οἱ ἐπιγιγνώμενοι. ἐπι- "after," "the multitude of young men who had since arrived at manhood." Bl.

ἡλικίας πλήθος ἐπιγεγενημένης καὶ ἐς χρημάτων ἄθροισιν διὰ τὴν ἐκεχειρίαν, ὥστε ῥᾶον πάντα ἐπορίζετο. καὶ οἱ μὲν ἐν παρασκευῇ ἦσαν.

- XXVII. 1 Ἐν δὲ τούτῳ, ὅσοι Ἑρμαὶ ἦσαν λίθινοι ἐν τῇ πόλει τῇ Ἀθηναίων (εἰσὶ δὲ κατὰ τὸ ἐπιχώριον, ἡ τετράγωνος ἐργασία, πολλοὶ καὶ ἐν ἰδίῳ προθύροις καὶ ἐν ἱεροῖς) μᾶ νυκτὶ οἱ πλείστοι περιεκόπησαν τα πρόσ-
- 2 ὠπα. καὶ τοὺς δράσαντας ἦδει οὐδεὶς, ἀλλὰ μεγάλοις μηνύτροις δημοσίᾳ οὗτοί τε ἐζητοῦντο καὶ προσέτι ἐψηφίσαντο καὶ εἴ τις ἄλλο τι οἶδεν ἀσέβημα γεγενημένον, μηνύειν ἀδεῶς τὸν βουλόμενον καὶ ἀστῶν καὶ
- 3 ξένων καὶ δούλων. καὶ τὸ πρᾶγμα μειζόνως ἐλάμβα-

CH. 27.—§ 1. Cl. places this occurrence in May, 415 B.C. For the shape of the Hermae see Diog. Laërt. v. 82, quoted by Arn.

ἡ τετράγωνος ἐργασία, apposition. "These, the well-known square figure (so Arn. rightly explains the article) are, according to the custom of the place, found in great numbers in the doorways both of temples and of private houses." The custom was to have them in such doorways. κατὰ τὸ ἐπιχώριον goes not with πολλοὶ alone but with πολλοὶ . . . ἱεροῖς. The words cannot mean square according to the custom of the place, owing to the position of τετράγωνος.

ἐργασία and ἐργάζεσθαι. The appropriate words with reference to making statues of gods. Duker apud Pp., Gō., &c.

περικόπησαν: "were mutilated." Nepos Alc. 2 inexactly says ut omnes Hermae deicerentur.

οἱ πλείστοι: limitative appo-

sition to ὅσοι (cf. I, § 1, n., οἱ πολλοί). Plut. Alc., c. 18, says τῶν πλείστων, Nic. 2, 13, πάντων πλην ἐνός. Andoc. de Myst. I, § 62, says that one alone escaped.

§ 2. μεγάλοις μηνύτροις: cf. Andoc. I, § 27, ἦσαν κατὰ τὸ Κλεωνύμου ψήφισμα χίλιαί δραχμαί, κατὰ δὲ τὸ Πεισάνδρου μύριαι. The dat. denotes the means. For the force of the termination cf. σώστρα, λύτρα, θρέπτρα, διδακτρα, &c.

μηνύειν. On this see Hermann, "Pol. Ant. of Greece," § 133, 4.

ἀδεῶς. Much used in promises of impunity, safe-conduct, and the like; cf. c. 50, § 4, and ἄδεια, c. 60, § 3. iii, 58, 3. viii, 76, 7.

οἶδεν. The word used in the Psephisma unchanged. Cl.

§ 3. μειζόνως ἐλάμβανον: "took a very serious view of," more serious than might have been expected: cf. c. 53, § 3, and c. 61, § 1.

ἐπὶ ξυνομοσίᾳ Kr. thinks in-

νον· τοῦ τε γὰρ ἔκπλου οἰωνὸς ἐδόκει εἶναι, καὶ ἐπὶ
 ξυνομοσίᾳ ἅμα νεωτέρων πραγμάτων καὶ δήμου κατα-
 λύσεως γεγενῆσθαι. μνηύεται οὖν ἀπὸ μετοίκων τέ XXVIII. 1
 τινων καὶ ἀκολούθων περὶ μὲν τῶν Ἑρμῶν οὐδέν,
 ἄλλων δὲ ἀγαλμάτων περικοπαί τινες πρότερον ὑπὸ
 νεωτέρων μετὰ παιδιᾶς καὶ οἴνου γεγενημένοι, καὶ τὰ
 μυστήρια ἅμα ὡς ποιεῖται ἐν οἰκίαις ἐφ' ὕβρει· ὧν καὶ
 τὸν Ἀλκιβιάδην ἐπητιῶντο. καὶ αὐτὰ ὑπολαμβάνοντες 2
 οἱ μάλιστα τῷ Ἀλκιβιάδῃ ἀχθόμενοι ἐμποδῶν ὄντι
 σφίσι μὴ αὐτοῖς τοῦ δήμου βεβαίως προεστάναι, καὶ
 νομίσαντες, εἰ αὐτὸν ἐξέλασειαν, πρῶτοι ἂν εἶναι,

exact for ἀπὸ ξυνομοσίας ἐπὶ
 νεωτέροις πράγμασι, but ἐπὶ
 ξυνομοσίᾳ ὀλιγαρχικῇ, c. 60. § 1,
 quoted by Cl., is against this.

CH. 28.—§ 1. μνηύεται . . .
 ἀπὸ. Cobet, V. L. p. 276, says
 ἀπὸ is never joined with pas-
 sives. Wrongly. See Cl. iii,
 36, 6. ἀπὸ indicates source rather
 than agency. As it is supported
 by many examples, there is no
 need to alter to ὑπό: cf. c. 40,
 § 2, n., c. 61, § 1, n.

ἀκολούθων, *pedissequorum*, who
 may have been present in this
 capacity. Duker.

μνηύεται . . . περικοπαί.
 The verb is put forward *imper-*
sonally, then, by a slight *παρὰ*
προσδοκίαν, οὐδέν as a subject to
 it is introduced, and in antithe-
 sis to this *περικοπαί*, which ought
 strictly to have a plural verb,
 comes in.

τὰ μυστήρια . . . ὡς . . .
 The words are arranged with a
 view to emphasis. Cl. Cf. c.
 33, § 3, n.

§ 2. αὐτὰ: cf. c. 10, § 2, n.
 ὑπολαμβάνοντες, “*artfully*
seizing upon.” For the notion

of underhand procedure, cf. c. 58,
 § 2, i, 68, 4. i, 121, 3.

ἐμποδῶν ὄντι gives the reason
 for ἀχθόμενοι.

προεστάναι. For the use of
 this word cf. *προστάτης*, c. 35,
 § 2, n., iii, 70, 3, 82, 8. viii, 75,
 2, and 81, 1.

ὑπολαμβάνοντες and νομίσαν-
 τες are co-ordinate. The present
 tense denotes the *continued* use
 (cf. imperf. *εμεγάλυνον*) made
 of the damaging charge. The
 aorist denotes the *initial* con-
 ception that prompted them:
 cf. c. 21, § 2, n.

ἐπὶ, “with a view to.”

ἐπιλέγοντες means “saying
the while” rather than “adding
 thereto.” The prep. here means
 “upon,” not “after,” and de-
 notes that while magnifying
 and while keeping up an out-
 cry they alleged as proofs that,
 &c. Cf. Herod. iv, 65, end, v,
 4, end, viii, 49. ἐπιλέγων of in-
 ferior MSS. in Arist. Knights
 418, is quite right, contrary to
 Kock.

οὐ δημοτικὴν . . . Cf. c. 15, § 4.
 οὐ goes closely with δημοτικὴν.

ἐμεγάλυνον καὶ ἐβόων ὡς ἐπὶ δήμου καταλύσει τά τε μυστικά καὶ ἡ τῶν Ἑρμῶν περικοπή γένοιτο καὶ οὐδὲν εἶη αὐτῶν ὃ τι οὐ μετ' ἐκείνου ἐπράχθη, ἐπιλέγοντες τεκμήρια τὴν ἄλλην αὐτοῦ ἐς τὰ ἐπιτηδεύματα οὐ
 XXIX. 1 δημοτικὴν παρανομίαν. ὃ δ' ἔν τε τῷ παρόντι πρὸς τὰ μηνύματα ἀπελογεῖτο καὶ ἐτοῖμος ἦν πρὶν ἐκπλεῖν κρίνεσθαι, εἴ τι τούτων εἰργασμένος ἦν (ἤδη γὰρ καὶ τὰ τῆς παρασκευῆς ἐπεπόριστο), καὶ εἰ μὲν τούτων τι
 2 εἰργαστο, δίκην δούναι, εἰ δ' ἀπολυθείη, ἄρχειν. καὶ

CH. 29.—§ 1. ἐτοῖμος ἦν, “*declared himself ready* ;” a very common force of ἐτοῖμος ἦν, cf. viii, 9, 1.

ἤδη γὰρ καὶ. The parenthesis explains why Alcib. put in the stipulation πρὶν ἐκπλεῖν (as without such stipulation it seemed probable that the expedition would sail before the trial).

τὰ τῆς παρασκευῆς: cf. ii, 60, 1. εἰργαστο and above εἰργασμένος ἦν. The pluperfects are exceptional. Alcibiades' words were εἴ τι τούτων εἰργασμένος εἰμι ἐτοῖμος εἰμι . . . κρίνεσθαι, and εἰ τούτων τι εἰργασμαι ἐτ. εἰμι δίκην δούναι. These ought to be changed in indirect discourse into either εἰργασμένος ἐστὶ or εἰργασμένος εἶη, and into either εἰργασται or εἰργασμένος εἶη, the rule being that after secondary tenses each primary tense of the indic. must be either changed into the same tense of the opt. or retained in the indic. *in its original tense*. See Goodwin, M. and T. p. 148, for the rule, and pp. 153-4 for exceptions (which are not common), e. g. i, 134, 1 ἐχάρει.

εἰ δ' ἀπολυθείη. Alcib. said ἐὰν δ' ἀπολυθῶ ἄρξω. Thuc. might either turn this into the opt., as

he has done, or have written ἐὰν δ' ἀπολυθῆ (same tense). Why has he chosen to retain the indic. above but to change to the opt. here? Editors may be right in taking the former to express confidence, and the latter to imply a wish.

δίκην δούναι, single definite act; ἄρχειν, continuous.

§ 2. ἐπεμαρτύρητο, Zeugma, with ἀποδέχεσθαι and ἀποκτείνειν = he *adjured* them, with καὶ ὅτι, &c. = he *asserted*.

μὴ ἀπόντος περὶ αὐτοῦ. ἀπόντος is the emphatic word, and Cl. rightly, contrary to many editors, accents περὶ not πέρι, thus letting ἀπόντος approach the force of a gen. abs. Kr. suspects αὐτοῦ.

διαβολὰς: cf. c. 15, § 2, n.

ἀποδέχεσθαι denotes *favourable* reception: cf. c. 41, § 2, c. 53, § 2, n., iii, 3, 1. iii, 57, 1. vii, 48, 3; *pres. dwelling* on the *invidious* procedure, c. 21, § 2, n.

ἤδη: cf. § 3 and c. 25, § 1, n.

εἰ ἀδικεῖ: “if he were guilty.”

For the pres. of this verb approaching the force of the perfect, see Goodwin, M. and T. p. 5, and cf. c. 53, § 1, n., c. 92, § 4, n.

πρὶν διαγνώσι: cf. c. 10, § 5, n.

ἐπεμαρτύρητο μὴ ἀπόντος περὶ αὐτοῦ διαβολὰς ἀποδέχεσθαι, ἀλλ' ἤδη ἀποκτείνειν, εἰ ἀδικεῖ, καὶ ὅτι σωφρονέστερον εἴη μὴ μετὰ τοιαύτης αἰτίας, πρὶν διαγνώσι, πέμπειν αὐτὸν ἐπὶ τοσοῦτῳ στρατεύματι. οἱ δ' ἐχθροὶ δεδιότες τό τε στράτευμα μὴ εὖνουν ἔχη, 3 ἦν ἤδη ἀγωνίζηται, ὃ τε δῆμος μὴ μαλακίζηται, θεραπείων ὅτι δι' ἐκείνους οἱ τ' Ἀργεῖοι ξυνεστράτευον καὶ τῶν Μαντινέων τινές, ἀπέτρεπον καὶ ἀπέσπευδον, ἄλλους ῥήτορας ἐνιέντες οἱ ἔλεγον νῦν μὲν πλεῖν αὐτὸν καὶ μὴ κατασχεῖν τὴν ἀναγωγὴν, ἐλθόντα δὲ κρίνεσθαι ἐν ἡμέραις ῥηταῖς, βουλόμενοι ἐκ μείζονος διαβολῆς, ἦν ἐμελλον ῥᾶον αὐτοῦ ἀπόντος ποριεῖν, μετὰπεμπτον κομισθέντα αὐτὸν ἀγωνίσασθαι. καὶ ἔδοξε πλεῖν τὸν Ἀλκιβιάδην.

* Μετὰ δὲ ταῦτα * θέρους μεσοῦντος ἤδη ἡ ἀναγωγὴ XXX. 1

ἐπὶ I do not take with Cl. as denoting the circumstances and conditions: cf. ἐπὶ ῥητοῖς γέρασι, i, 13, 1, but with Kr. "over;" cf. ἐπὶ τῷ θεωρικῷ ὄν, οἱ ἐπὶ τοῖς πράγμασιν ὄντες.

§ 3. μαλακίζηται: "be wanting in firmness." Cf. iii, 37, 2. iii, 40, 7, &c.

θεραπειῶν ὅτι: "keeping in view the fact that." Most editors take the meaning to be "who held him in regard because." I do not believe this meaning possible here with the ellipse.

ἀπέτρεπον καὶ ἀπέσπευδον. Imperfects of the attempt (synonymous except that the latter is the stronger). For ἀποσπεύδω, "earnestly dissuade," cf. Herod. vi, 109 end, vii, 18 end.

ἐνιέντες, not elsewhere in Attic, *subornare* (Cl.), usually *ὀφίεμαι*.

ἔλεγον = ἐκέλευον. Cf. c. 30, § 1. c. 42, § 2. c. 102, § 3.

κατασχεῖν. Cf. i, 91, 3. iii, 3, 4, Cl. For another use cf. c. 9, § 3, n.

ἀναγωγὴν, Kr. and Cl., here and in iv, 29, 1, for ἀγωγὴν of the best MSS., which Pp. retains. The correction seems necessary, as ἀγωγὴ is nowhere else used in this sense. Cf. also ἀναγωγὴ c. 30, § 1, and ἀνάξισθαι c. 32, § 1. c. 65, § 2.

ἐλθόντα: "after his return." Cf. i, 136, 4. iv, 65, 3.

μετὰπεμπτον κομισθέντα. Cl. compares c. 74, § 1, ἀπῆει . . . μετὰπεμπτος.

Cl. 30.—§ 1. ἐγγίνετο. The imperf. places the matter before the reader as going on; the details follow. See c. 62, § 1, n. on ἔπλεον.

ἐς τὴν Σικελίαν Kr. takes with ἡ ἀναγωγὴ, in which case cf.

ἐγίνετο ἐς τὴν Σικελίαν. τῶν μὲν οὖν ξυμμάχων τοῖς πλείστοις καὶ ταῖς σιταγωγοῖς ὀλκάσι καὶ τοῖς πλοίοις καὶ ὄση ἄλλη παρασκευὴ ξυνείπετο πρότεροι εἶρητο ἐς Κέρκυραν ξυλλέγεσθαι, ὡς ἐκείθεν ἀθρόοις ἐπὶ ἄκραν Ἰαπυγίαν τὸν Ἴόνιον διαβαλοῦσιν· αὐτοὶ δ' Ἀθηναῖοι καὶ εἴ τινες τῶν ξυμμάχων παρήσαν ἐς τὸν Πειραιᾶ καταβάντες ἐν ἡμέρᾳ ῥητῇ ἅμα ἔφ' ἐπλήρουν 2 τὰς ναῦς ὡς ἀναξόμενοι. ξυγκατέβη δὲ καὶ ὁ ἄλλος ὄμιλος ἅπας ὡς εἰπεῖν ὁ ἐν τῇ πόλει καὶ ἀστῶν καὶ ξένων, οἳ μὲν ἐπιχώριοι τοὺς σφετέρους αὐτῶν ἕκαστοι προπέμποντες, οἳ μὲν ἑταίρους, οἳ δὲ ξυγγενεῖς, οἳ δὲ υἰέας, καὶ μετ' ἐλπίδος τε ἅμα ἴοντες καὶ ὀλοφυρμῶν, τὰ μὲν ὡς κτήσονται, τοὺς δ' εἴ ποτε ὄψονται, ἐνθυμούμενοι ὅσον πλοῦν ἐκ τῆς σφετέρας ἀπεστέλλοντο·

for non-repetition of article, c. 40, § 2. c. 55, § 1, where Bk. unnecessarily read ἡ περι . . .

πλοῖα: small craft generally, cf. λεπτοῖς πλοίοις, vii, 40, 5; less specific than ὀλκάσι (merchant vessels).

καὶ ὄση ἄλλη . . . = ἀπάσῃ τῇ ἄλλῃ παρασκευῇ ἢ ξυνείπετο. εἶρητο. c. 29, § 3, n.

ἄκραν Ἰαπυγίαν: article omitted with name of familiar promontory. Cf. c. 34, § 4, and c. 44, § 2. Now Cape S. Maria di Leuca.

τὸν Ἴόνιον, ellipse of κόλπον. Cf. c. 34, § 4. c. 104, § 1. In i, 24, i, ii, 97, 5, κόλπος is expressed.

διαβαλοῦσιν: same meaning in ii, 83, 3.

ἐπλήρουν. For the tense cf. ἐγίνετο above.

§ 2. ὡς εἰπεῖν, regularly used to modify universal affirmatives or negatives, such as πᾶς, οὐδεὶς,

μόνον, ἕκαστος, &c. Cf. i, 1, 2. ii, 51, 2. iii, 38, 7. vii, 58, 4.

οἳ μὲν ἐπιχώριοι is taken up by οἳ δὲ ξένοι, c. 31, § 1; but as the construction with ξυγκατέβη is lost through the intervention of ἐσθῆι κ.τ.λ., the ξένοι clause has a separate verb.

προπέμποντες, *prosequentes*: "seeing off," "speeding on their way." Herod. i, 111, end, iii, 50. Different sense in Thuc. i, 29, i. viii, 79, 3.

καὶ joins ἴοντες to προπέμποντες. υἰέας. Cl. (after Wecklein, *cur. epig. p. 21*) for υἰεῖς of MSS., Pp., Kr., &c.

τὰ μὲν = τὰ ἐν τῇ Σικελίᾳ, referring to ἐλπίδος.

τοὺς δὲ. Sc. ξυγγενεῖς, &c., referring to ὀλοφυρμῶν.

πλοῦν. Pp. compares ὀδὸν ἐλθεῖν, ὀδὸν στέλλεσθαι. Pp., following Abt. begins next chapter at παρασκευὴ γὰρ αὐτῆ, because of the οἳ δὲ ξένοι clause.

καὶ ἐν τῷ παρόντι καιρῷ, ὡς ἤδη ἔμελλον μετὰ κινδύ- XXXI. 1
νων ἀλλήλους ἀπολιπεῖν, μᾶλλον αὐτοὺς ἐσῆει τὰ
δεινὰ ἢ ὅτε ἐψηφίζοντο πλεῖν· ὅμως δὲ τῇ παρούσῃ
ῥώμῃ διὰ τὸ πλῆθος ἐκάστων ὧν ἐώρων τῇ ὄψει

CH. 31.—§ 1. καιρῷ: "crisis."
μετὰ κινδύνων: "in circum-
stances of danger;" cf. c. 72,
§ 4, and often.

ἐσῆει. Same sense and con-
struction, iv, 30, 1. Cobet, V.
L. p. 291, wishes to omit ἢ ὅτε
ἐψηφίζοντο πλεῖν as an explana-
tion of μᾶλλον (which is often
used elliptically) on the ground
that these words would imply
that the people felt anxiety at
the time of voting, whereas they
really felt confidence; as if they
could not have seen the dangers,
and yet felt confident from con-
sidering their advantages. Con-
fidence and a perception of
danger can co-exist.

ῥώμη: generally taken here
of material strength, but
Cl. (Anhang) points out that
its usual meaning is "sense of
strength," "confidence based
upon feeling of superiority"
(comparing ἐρρῶσθαι and ῥωσθῆ-
ναι, ii, 8, 1 and 4. iv, 72, 1. viii,
78, 1), and that there is no pas-
sage in Thuc. where this sense
will not suit, while in most it
is the only one possible. The
clause διὰ τὸ πλῆθος, &c., would
then go closely with ῥώμη with-
out repeated article, cf. c. 30,
§ 1, n.

τῇ ὄψει. It is a question
whether these words go, some-
what redundantly, with ἐώρων
for the sake of emphasis (Cl.),
or with ἀνεθάρσουν (Pp., Kr.),
giving the reason, cf. iv, 34, 1.
τῇ ὄψει probably refers to ὧν
ἐώρων. Pp. refers it to ῥώμη,

(in the sense of "material
strength").

ἐκάστων, neuter, "each group
of things."

κατὰ θέαν: again v, 7, 3. v, 9,
3. v, 10, 2.

παρασκευὴ γὰρ αὕτη, best ex-
plained by Cl.; the main sen-
tence is παρασκευὴ γὰρ αὕτη πολυ-
τελεστάτη δὴ καὶ εὐπρεπεστάτη
τῶν ἐς ἐκείνον τὸν χρόνον ἐγένετο,
for which form of sentence com-
pare i, 1, 2. i, 50, 2. ii, 31, 2.
iii, 113, 6. vii, 75, 7, &c., and
similarly in Latin, cf. Tac. dial.
de O. c. 21, "oratio sicut corpus
hominis ea demum pulcra est in
qua. . ." The position of the
noun at the beginning of the
sentence gives it the force of
universality and makes its effect
approach that of a gen. pl. Cl.
ad i, 1, 2. See also c. 54, § 5, n.
The words ἐκπεύσασα. . .
'Ἑλληνικῇ are inserted by an
afterthought to exclude the fleet
of Xerxes and some early con-
federate ones.

πρώτη is difficult. It seems
best taken with Stahl, "first of
all up to that time sailed from
a single state with a Hellenic
force fitted out in the most
costly and magnificent style."
Lit.: It was the first of all up
to that time sailing from, &c.,
that was most magnificent. The
expression is redundant. It is
also inexact. It can scarcely be
"the first that was despatched
from a single city with a Helle-
nic armament," as this would
be at variance with facts meu-

ἀνεθάρσουν. οἱ δὲ ξένοι καὶ ὁ ἄλλος ὄχλος κατὰ θέαν ἤκειν ὡς ἐπὶ ἀξιοχρεῶν καὶ ἄπιστον διάνοιαν. παρασκευὴ γὰρ αὕτη, πρώτη ἐκπλεύσασα μιᾶς πόλεως δυνάμει Ἑλληνικῇ, πολυτελεστάτη δὴ καὶ εὐπρεπεστάτη 2 τῶν ἐς ἐκείνον τὸν χρόνον ἐγένετο. ἀριθμῶ δὲ νεῶν καὶ ὀπλιτῶν καὶ ἡ ἐς Ἐπίδουρον μετὰ Περικλέους καὶ ἡ αὐτὴ ἐς Ποτιδαιαν μετὰ Ἀγνωνος οὐκ ἐλάσσων ἦν· τετράκις γὰρ χίλιοι ὀπλίται αὐτῶν Ἀθηναίων καὶ τριακόσιοι ἱππῆς καὶ τριῆρεις ἑκατὸν καὶ Λεσβίων καὶ Χίων πεντήκοντα καὶ ξύμμαχοι ἔτι πολλοὶ ξυνέ- 3 πλυσαν· ἀλλὰ ἐπὶ τε βραχεὶ πλῶ ὠρμήθησαν καὶ

tioned immediately afterwards. It cannot be opposed to the reinforcement afterwards sent, as this would be αὕτη ἢ πρώτη παρασκευή; and, further, there would be no force in making a contrast here between the first expedition and the reinforcements.

§ 2. ἡ ἐς Ἐπίδουρον . . . καὶ ἡ αὐτὴ . . . Cf. ii, 56, 1, and ii, 58, 1.

ἐπὶ with dat. to denote the purpose, cf. § 5, end.

φαύλη, "ordinary." Cf. c. 21, § 1, n.

§ 3. οὗτος δὲ ὁ στόλος. The sentence is an anacolouthon which extends down to ἀμιλληθέν, Kr., Cl. The number of intervening clauses caused the omission of the finite verb required. This verb would have been *parallel* to ὠρμήθησαν, from which Haack and Pp. not so well supply ὠρμήθη. To the whole στόλος ἐξαρτυθεὶς the parts τὸ μὲν ναυτικὸν . . . τὸ δὲ πεζόν are in apposition: cf. c. 48, § 1. c. 62, § 2.

κατ' ἀμφοτέρα, adverbial with ἐξαρτυθεὶς. "fitted out for (lit.

'with reference to') sea and land operations." Cf. vii, 50, 3. οὗ ἂν δέη, better taken of place, "wherever it might be required."

τὸ μὲν ναυτικόν corresponds to τὸ δὲ πεζόν, lower down.

ἐκπονηθέν. The word denotes special care: cf. iii, 38, 2. Cl.

δραχμῆν τῆς ἡμέρας. Double the usual pay: cf. viii, 45, 2, Ἀθηναῖοι . . . τριώβολον τοῖς ἑαυτῶν διδῶσιν. For similar increase of pay cf. iii, 17, 3, δίδραχμοὶ ὀπλίται. Cf. also viii, 29, 1.

ναῦς κενάς, without the tackling, the mere hull. For the same words in a different sense cf. i, 27, 2. ii, 90, 5. ii, 93, 4.

ὀπλιταγωγούς = στρατιώτιδες of c. 43, § 1.

ὕπηρεσις: i, 143, 1. viii, 1, 2. The whole company of rowers—θρανῖται, ζευγῖται, and θαλάμιοι. Cl.

τῶν δὲ τριηράρχων. δέ is only read in one MS. and in the margin of another, but it is essential and now generally adopted from Heilmann.

θρανῖταις. The oarsmen of the

παρασκευῇ φαύλη· οὗτος δὲ ὁ στόλος ὡς χρόνιός τε ἐσόμενος καὶ κατ' ἀμφοτέρα, οὐ ἂν δέη, καὶ ναυσὶ καὶ πεζῶ ἅμα ἐξαρτυθείς, τὸ μὲν ναυτικὸν μεγάλας δαπάναις τῶν τε τριηράρχων καὶ τῆς πόλεως ἐκπονηθέν, τοῦ μὲν δημοσίου δραχμῆν τῆς ἡμέρας τῷ ναύτῃ ἐκάστω διδόντος καὶ ναῦς παρασχόντος κενὰς ἐξήκοντα μὲν ταχείας, τεσσαράκοντα δὲ ὀπλιταγωγούς καὶ ὑπηρεσίας ταύταις τὰς κρατίστας, τῶν δὲ τριηράρχων ἐπιφοράς τε πρὸς τῷ ἐκ δημοσίου μισθῷ διδόντων τοῖς θρανίταις τῶν ναυτῶν καὶ ταῖς ὑπηρεσίαις καὶ τὰλλα σημείοις καὶ κατασκευαῖς πολυτελέσι χρῆσασμένων, καὶ ἐς τὰ μακρότατα προθυμηθέντος ἑνὸς ἐκάστου ὅπως αὐτῷ τινι εὐπρεπέει τε ἢ ναῦς μάλιστα προέξει καὶ

topmost bench; these had the longest oars and therefore the hardest work.

καὶ ταῖς ὑπηρεσίαις. Kr. "and the rest of the crews," comparing v, 112, 2, τῇ ἀπὸ τῶν ἀνθρώπων καὶ Λακεδαιμονίων τιμωρία πιστεύοντες, and iii, 33, 1, τῷ Πάχητι καὶ τοῖς Ἀθηναίοις. If Kr. be right there must be a reason for specially mentioning the θρανῖται. Possibly the increase was arranged on a sliding scale according to the difficulty of the work. There is no authority for making the word mean "petty officers," Arn. (following Dobree), or "seamen's servants," Gō. If there were any ground for the latter view, it might be suggested that the ἐπιφορά was because of the ὑπηρέτης, cf. iii, 17, 3. Cl. brackets the words, but suggests that they may have arisen out of κυβερνησίαις.

σημείοις, "figure-heads," παρῶσιμοις. Cf. Bl.'s note.

κατασκευαῖς: "fittings;" ii, 5, 4. ii, 97, 3, &c. Cf. also c. 46, § 3.

ἐς τὰ μακρότατα. Schol. rightly "to the utmost."

αὐτῷ τινι. lit. "each in his own case." τῖς with a distributive sense cf. c. 77, § 2, end, and note on πάντα τινα § 5.

καταλόγοις χρῆστοις: lit. "by means of good levying" as opposed to levies where men were passed over through favoritism, cf. c. 26, § 1. Kr. compares Knights 1369, Peace 1179. So the Schol. ἀκριβέσι, ἀληθέσι, βεβασανισμένοις. Others not so well "by means of good service-rolls," i. e. "good men from the service-rolls."

σκευῶν: "outfit," c. 94, § 4. i, 10, 4. i, 130, 1.

ἀμλληθέν. In active sense as usual in Attic Greek, balances in form rather than in meaning the other passives ἐκπονηθέν, &c.

τῷ ταχυνναυτεῖν· τὸ δὲ πεζὸν καταλόγοις τε χρηστοῖς
 ἐκκριθὲν καὶ ὄπλων καὶ τῶν περὶ τὸ σῶμα σκευῶν
 4 μεγάλη σπουδῇ πρὸς ἀλλήλους ἀμιλληθέν. ξυνέβη
 δὲ πρὸς τε σφᾶς αὐτοὺς ἅμα ἔριν γενέσθαι, ᾧ τις
 ἕκαστος προσετάχθη, καὶ ἐς τοὺς ἄλλους "Ἕλληνας
 ἐπίδειξιν μᾶλλον εἰκασθῆναι τῆς δυνάμεως καὶ ἔξου-
 5 σίας ἢ ἐπὶ πολεμίου παρασκευῇ. εἰ γὰρ τις ἐλογί-

§ 4. *τις ἕκαστος*. Kr. doubts whether this can be used as = *ἕκαστός τις*, but Pp. compares *τινὰ μίαν*, c. 61, § 2, *τινὰς ὀλίγους*, iv, 46, 5, *τις . . . ἕκαστος*, vii, 75, 5.

ᾧ . . . *προσετάχθη*. Dat. with this verb also in ii, 87, 8 (Cl.).

ἐς τοὺς ἄλλους "Ἕλληνας goes with *ἐπίδειξιν* (Kr.). The idea is, "addressed to the rest of the Hellenes."

ἐπίδειξιν. A *display* merely to show what Athens was capable of: cf. the use of this word to denote show speeches by rhetoricians by way of advertisement.

εἰκασθῆναι, subj. *ταῦτα*, to be gathered from the context; cf. c. 46, § 4.

δύναμις and *ἐξουσία*. Cl. attempts a distinction. The real difference between the words is this—*δύναμις* is *inherent* power, *ἐξουσία* *opportunity* from the absence of adequate resistance from without; cf. use of *ἐξουσία* in i, 38, 5. i, 123, i. iii, 45, 4. iv, 39, 2. vii, 12, 5.

§ 5. *δημοσίαν*. Not translated by Valla, and generally suspected by editors as a gloss because of the non-repetition of the article. This would be the only instance of the kind in Thuc. since c. 46, § 3, end (re-

ferred to by Pp.) as well as in v, 77, 5. viii, 28, 4, are appositional and not attributive, (Kr.) Pp. on *χρυσᾶ καὶ ἀργυρᾶ*, c. 46, § 3, compares the common Thucydidean habit of placing the attributive *participle* behind its noun, provided that other qualifying words or phrases accompany the noun: e. g. i, 11, 3. i, 96, 2, &c. Krüger in his grammar, 50, 9, 8, cites examples of omissions of the article similar to the above from other writers, e. g. *τάλας ἐγὼ τῆς ἐν μάχῃ ξυμβολῆς βαρέλας*, Ar. Ach. 1210: *τὸν αὐτοῦ ἔδωκεν ἄγρον Ἐλευσίνι*, Isaeus 11, 41.

προετετελέκει. So Duker, Reiske, Pp., Cl. (Kr. and all MSS. have *προσ- . . .*) *προσ-* would mean "further," "in addition"; *προ-*, "previously," "already," gives better sense. The clauses *ἃ τε περὶ τὸ σῶμα . . .* and *καὶ ὅσα ἐπὶ . . .* correspond. The construction is *ἃ τε περὶ τὸ σῶμα τις ἀναλώκει καὶ ἃ τριήραρχος ἀναλώκει ἐς τὴν ναῦν*, taking *τριήραρχος* collectively, with Kr. and Cl.: cf. Xen. Anab. vii, 6, 7 (cited by Kr.) *δαραικὸν ἕκαστος οἴσει τοῦ μηνὸς ὕμῶν, λοχαγὸς δὲ τὸ διπλοῦν, στρατηγὸς δὲ τὸ τετραπλοῦν*.

τοῦ ἐκ τοῦ δημοσίου. Here the best MSS. have the article. *πάντα τινά*. "Every *indiv-*

σατο τήν τε τῆς πόλεως ἀνάλωσιν [δημοσίαν] καὶ τῶν στρατευομένων τήν ἰδίαν, τῆς μὲν πόλεως ὅσα τε ἦδη προετελέκει καὶ ἃ ἔχοντας τοὺς στρατηγούς ἀπέσπελλε, τῶν δὲ ἰδιωτῶν ἃ τε περὶ τὸ σῶμά τις καὶ τριήραρχος ἐς τὴν ναῦν ἀνηλώκει καὶ ὅσα ἐτι ἐμελλεν ἀναλώσειν, χωρὶς δ' ἃ εἰκὸς ἦν καὶ ἄνευ τοῦ ἐκ τοῦ δημοσίου μισθοῦ πάντα τινὰ παρασκευάσασθαι ἐφόδιον ὡς ἐπὶ χρόνιον στρατείαν, καὶ ὅσα ἐπὶ μεταβολῇ τις ἢ στρατιώτης ἢ ἔμπορος ἔχων ἔπλει, πολλὰ ἂν τάλαυτα εὐρέθη ἐκ τῆς πόλεως τὰ πάντα ἐξαγόμενα, καὶ ὁ στόλος οὐχ ἦσσαν τόλμης τε θάμβει καὶ ὄψεως λαμπρότητι περιβόητος ἐγένετο ἢ στρατιᾶς πρὸς οὓς ἐπῆεσαν ὑπερβολῇ, καὶ ὅτι μέγιστος ἦδη διάπλους ἀπὸ τῆς οἰκείας καὶ ἐπὶ μεγίστῃ ἐλπίδι τῶν

dual of them," § 3, n., and cf. c. 68, § 2.

ἐφόδιον: *predicative* (Cl.).

χρόνιον: of two terminations in Thuc. except in i, 12, 1.

στρατείαν. Many MSS. have *στρατιάν*, which in Thuc. only means an army. The MSS. generally vary, so that Kr. disputes the distinction as applied to Thuc. Later confusion between the words may have misled the copyists. Cf. c. 55, § 2, n.; c. 60, § 2, n.; c. 61, § 5; c. 77, § 1, n. Aristoph. departs from this distinction, *metri gratiā*.

ἐπὶ μεταβολῇ: "with a view to traffic." Cf. vii, 13, 2, end *εἰσι δ' οἱ καὶ αὐτοὶ ἐμπορευόμενοι τὴν ἀκρίβειαν τοῦ ναυτικοῦ ἀφήρηται*. Also cf. Livy, v, 8, 3, Arn.

τὰ πάντα: "in all," c. 43, § 1 and § 2. The construction is *appositional* in origin.

§ 6. θάμβει: only here in

Thuc. "By reason of the wonder which its daring excited."

πρὸς οὓς . . . Kr. and Cl. resolve into *τούτων* (dependent on *ὑπερβολῇ*) *πρὸς οὓς . . .* and compare ii, 65, 11. This is simpler than to explain *ὑπερβ. στρατ. πρὸς τοὺτους πρὸς οὓς* "in relation to those against whom."

τολμῆς τε θάμβει καὶ ὅτι: in varied construction. Cf. c. 1, § 1, n.

ἦδη is strange. Bk. suggested *δή*. *ἦδη* means "they had now (by this time) come to the most distant voyage"—an odd but by no means idiomatic way of saying that "this was the most distant to which they had ever come." Editors well compare vii, 55, 2.

ἐλπίδι τῶν μελλόντων πρὸς τὰ ὑπάρχοντα: "hopes of the future formed with present circumstances in view." The *πρὸς* clause *modifies* *μεγίστῃ ἐλπίδι*.

XXXII. 1 μελλόντων πρὸς τὰ ὑπάρχοντα ἐπεχειρήθη. ἐπειδὴ δὲ αἱ νῆες πλήρεις ἦσαν καὶ ἐσέκειτο πάντα ἤδη ὅσα ἔχοντες ἐμελλον ἀνάξασθαι, τῇ μὲν σάλπιγγι σιωπῇ ὑπεσημάνθη, εὐχὰς δὲ τὰς νομιζόμενας πρὸ τῆς ἀναγωγῆς οὐ κατὰ ναῦν ἐκάστην, ξύμπαντες δὲ ὑπὸ κήρυκος ἐποιοῦντο, κρατῆράς τε κεράσαντες παρ' ἅπαν τὸ στράτευμα καὶ ἐκπώμασι χρυσοῖς τε καὶ ἀργυροῖς

2 οἷ τε ἐπιβάται καὶ οἱ ἄρχοντες σπένδοντες. ξυνηγύχοντο δὲ καὶ ὁ ἄλλος ὄμιλος ὁ ἐκ τῆς γῆς τῶν τε πολιτῶν καὶ εἴ τις ἄλλος εὐνους παρῆν σφίσι. παιανίσαντες δὲ καὶ τελεώσαντες τὰς σπονδὰς ἀνήγοντο, καὶ ἐπὶ κέρως τὸ πρῶτον ἐκπλεύσαντες ἄμιλλαν ἤδη μέχρι Αἰγίνης ἐποιοῦντο. καὶ οἱ μὲν ἐς τὴν Κέρκυραν, ἔνθαπερ καὶ τὸ ἄλλο στράτευμα τῶν ξυμμάχων ξυνελέγετο, ἠπείγοντο ἀφικέσθαι.

3 Ἐς δὲ τὰς Συρακούσας ἠγγέλλετο μὲν πολλαχόθεν

CH. 32.—§ 1. πλήρεις. Cf. πληροῦν ναῦς, and πληρώματα.

ἐσέκειτο. This and other compounds of κείμαι serve as passives to τίθημι.

ὑπεσημάνθη: "a signal was given as a commencement." Cf. ὑπάρχειν, ὑποτίθημι (to assume as a principle to start with), ὑπόθεσις, ὑπείκειν Eur. H. F. 962, "to begin by bespeaking."

ὑπὸ κήρυκος: "repeating them after a herald." Cf. v, 70, ὑπὸ αὐλητῶν.

κεράσαντες is inexactly stated of them all; then οἷ τε ἐπιβάται καὶ οἱ ἄρχοντες, in limiting apposition (c. 1, § 1, n.), circumscribe the subject already expressed. Cf. c. 40, § 1; c. 74, § 1 end.

ἐπιβάται: "marines"; c. 43, § 2, n.; and iii, 95, 2. vii, 1, 5. viii, 24, 2.

§ 2. σφίσι: referring to the subject of the main clause; cf. i, 20, 1. i, 115, 5. iii, 108, 3. The word has a subtle force, the writer entering into the feeling of the Athenians towards these well-wishers; "to us," thought they.

ἐπὶ κέρως: in a line, one behind another; cf. c. 50, § 3 end.

ἤδη. The notion of "by this time" is perhaps always present in ἤδη. Here "immediately," "at once," on getting clear out, the preliminary delay having been at last got over. Cf. c. 44, § 3; 48 end; c. 65, § 2, &c.

Κέρκυραν, cf. c. 30, § 1.

§ 3. τοιοῦτε λόγοι. Haack, quoted by Pp. and Kr., refers to the following words of Hermocrates and Athenagoras. Cl. refers them to the clauses τῶν

τὰ περὶ τοῦ ἐπίπλου, οὐ μέντοι ἐπιστεύετο ἐπὶ πολὺν χρόνον οὐδέν. ἀλλὰ καὶ γενομένης ἐκκλησίας ἐλέχθησαν τοιοῦδε λόγοι ἀπὸ τε ἄλλων, τῶν μὲν πιστευόντων τὰ περὶ τῆς στρατείας τῆς τῶν Ἀθηναίων, τῶν δὲ τὰ ἐναντία λεγόντων, καὶ Ἐρμοκράτης ὁ Ἐρμωνος παρελθὼν αὐτοῖς, ὡς σαφῶς οἰόμενος εἰδέναι τὰ περὶ αὐτῶν, ἔλεγε καὶ παρήνει τοιαύδε·

“Ἀπιστα μὲν ἴσως, ὥσπερ καὶ ἄλλοι τινές, δόξω XXXIII. 1 ὑμῖν περὶ τοῦ ἐπίπλου τῆς ἀληθείας λέγειν, καὶ γυγνώσκω ὅτι οἱ τὰ μὴ πιστὰ δοκοῦντα εἶναι ἢ λέγοντες ἢ ἀπαγγέλλοντες οὐ μόνον οὐ πείθουσιν, ἀλλὰ καὶ ἄφρονες δοκοῦσιν εἶναι· ὅμως δὲ οὐ καταφοβηθεὶς ἐπισχίσω κινδυνευούσης τῆς πόλεως, πείθων γε ἑμαυτὸν σαφέστερόν τι ἑτέρου εἰδῶς λέγειν. Ἀθηναῖοι γὰρ ἐφ’ 2

μὲν πιστευόντων . . . τῶν δὲ κ.τ.λ. The former view seems preferable.

ἀπό. See c. 28, § 1, n. στρατείας. Many good MSS. στρατιᾶς; see c. 31, § 5, n. παρελθὼν αὐτοῖς. c. 19, § 2, n. ὡς οἰόμενος: “as thinking,” i. e. “since he thought.” Cf. iv, 114, 4. vii, 40, 2. σαφῶς goes with εἰδέναι.

CH. 33.—§ 1. ὥσπερ καὶ ἄλλοι τινές. Cl. holds to = “in the highest degree”; but this is very doubtful. The words give an excellent sense thus: “just as others do.” Cf. c. 18, § 6, n. τοῦ ἐπίπλου τῆς ἀληθείας: the objective gen. put first, as usual in Thuc. Cf. i, 32, 2. i, 65, 3. iii, 46, 4.

λέγοντες . . . ἀπαγγέλλοντες: “assert . . . report.” Cl. οὐ καταφοβηθεὶς ἐπισχίσω. The οὐ negatives both words, taken together. Kr., Cl. The

occurrence of ἐπισχεῖν under the conditions indicated in the participle is what is denied. Cf. i, 12, 1 μὴ ἠσυχάσασαν αὐξηθῆναι.

ἐπισχίσω: “hold back.” Cf. i, 90, 3. Cl.

πείθων γε ἑμαυτόν. The present tense is thus used by Demosth., Plato, &c., but only here in Thuc. in the sense of πεκίσθαι. (Cl.)

σαφέστερόν τι. τι with pregnant force, *aliquanto* with comparatives and similar words. Cf. i, 49, 2. i, 138, 3, &c.

ἑτέρου: “than all others.” Cf. i, 138, 3. iv, 3, 3. More often ἑτέρων, cf. c. 9, § 2; c. 16, § 1.

§ 2. ὤρμηται, c. 6, § 1, n.: “are on the move,” with an implication of zeal.

πεισικῇ here, and vii, 7, 2. vii, 16, 1, almost all MSS. Thomas Magister, 309, says that this form is poetical, though used

- ἡμᾶς, ὃ πάνν θαυμάζετε, πολλῇ στρατιᾷ ὄρμηται καὶ ναυτικῇ καὶ πεζικῇ, πρόφασιν μὲν Ἐγεσταίων ξυμμαχία καὶ Λεοντίνων κατοικίσει, τὸ δὲ ἀληθὲς Σικελίας ἐπιθυμία, μάλιστα δὲ τῆς ἡμετέρας πόλεως, ἡγούμενοι.
- 3 εἰ ταύτην σχοίεν, ῥαδίως καὶ τάλλα ἔξειν. ὡς οὖν ἐν τάχει παρεσομένων, ὁρᾶτε ἀπὸ τῶν ὑπαρχόντων ὄτῳ τρόπῳ κάλλιστα ἀμυνεῖσθε αὐτούς, καὶ μήτε καταφρονήσαντες ἀφρακτοὶ ληφθήσεσθε μήτε ἀπιστήσαν-
- 4 τες τοῦ ξύμπαντος ἀμελήσετε. εἰ δέ τῳ καὶ πιστά,

by Thuc., and that *πεζός* is to be preferred. Bk. altered to the usual Attic form *πεζῶ*.

πρόφασιν, cf. iii, 111, 1. For the dat. in the same sense cf. c. 76, § 2, v, 53, 1, &c.

Ἐγεσταίων ξυμμαχία. Cl., on c. 6, § 2, considers that the reference here is to the alliance of 427-4 B.C., more or less informal, between Athens and Leontini, in which he thinks Segesta to have been included. But see c. 6, § 2, n.

ξυμμαχία: dative of cause. Cf. c. 55, § 4, *δυστυχία*; c. 72, § 3, *τῷ γεγενημένῳ*.

κατοικίσει. For the word cf. c. 77, § 1; for the dat., "with a view to," cf. 86, § 5, *τῷ ὑπόπτῳ κατοίκησις* of the best MSS. = "a settlement," neuter sense, whereas the active sense, "a settling," is required.

σχοίεν, Aor.: "if they could once get this"; while the force of *ἔξειν* (*continuous* form) is "possess."

§ 3. *ὡς παρεσομένων*: "on the understanding that . . ." supply *αὐτῶν*.

ἀπὸ τῶν ὑπαρχόντων, with *ἀμυνεῖσθε*, Pp., Kr., Cl.; collocation for sake of emphasis; cf. c.

28, § 1. Cl. The relative is often thus postponed in Thuc. Cf. c. 36, § 1.

ἀφρακτοί. iii, 82, 7.

λαμβάνειν, in the sense of *καταλαμβάνειν*. Cf. v, 65, 5. Cl.

τοῦ ξύμπαντος: *rerum omnium*, Pp.; in different sense c. 89, § 6.

§ 4. *εἰ δέ τῳ καὶ πιστά . . .* supply in thought *δόξω λέγειν* from the first line above. Kr. thinks these words too far distant, and follows Bau. in supplying *ἐστίν*. *καὶ* marks this alternative as scarcely expected, cf. c. 35, § 1, *εἰ καὶ ἔλθοιεν*, and i, 105, 3. ii, 51, 1.

πλείω. Cf. *πλείστα* c. 14 end; *μεγάλα* and *ἄξια* c. 64, § 1; *μεγά* c. 72, § 4.

πάσχειν: a slight zeugma. Supply, with Cl., *εἰκός ἐστι*, or similar expression.

ἀνωφελείς: an example of Thuc.'s fondness for personal constructions, and rightly retained, after Dobree, by Pp. and Kr., who compare viii, 96, 5; compare also c. 84, § 3, *ξύμφορος*, there with a participle, here with a *ἔστι* clause, for which a participial clause is often an equivalent.

τὴν τόλμαν αὐτῶν καὶ δύναμιν μὴ ἐκπλαγῆ. οὔτε γὰρ βλάπτειν ἡμᾶς πλείω οἰοί τε ἔσονται ἢ πάσχειν, οὔθ' ὅτι μεγάλῳ στόλῳ ἐπέρχονται, ἀνωφελείς, ἀλλὰ πρὸς τε τοὺς ἄλλους Σικελιώτας πολὺ ἄμεινον (μᾶλλον γὰρ ἐβελήσουσιν ἐκπλαγέντες ἡμῖν ξυμμαχεῖν), καὶ ἦν ἄρα ἢ κατεργασώμεθα αὐτοὺς ἢ ἀπράκτους ὦν ἐφίενται ἀπώσωμεν (οὐ γὰρ δὴ μὴ τύχῳσί γε ὦν προσδέχονται φοβοῦμαι), κάλλιστον δὴ ἔργων ἡμῖν ξυμβήσεται καὶ οὐκ ἀνέλπιστον ἔμοιγε. ὀλίγοι γὰρ δὴ στόλοι μεγάλοι 5 ἢ Ἑλλήνων ἢ βαρβάρων πολὺ ἀπὸ τῆς ἑαυτῶν ἀπάραντες κατάρθωσαν. οὔτε γὰρ πλείους τῶν ἐνοικούντων καὶ ἀστυγειτόνων ἔρχονται (πάντα γὰρ ὑπὸ δέους ξυνίσταται), ἦν τε δι' ἀπορίαν τῶν ἐπιτηδείων ἐν ἀλλοτρίᾳ γῆ σφαλῶσι, τοῖς ἐπιβουλευθεῖσιν ὄνομα, καὶ περὶ σφίσι αὐτοῖς τὰ πλείω πταίσωσιν, ὅμως καταλείπουσιν. ὅπερ καὶ Ἀθηναῖοι αὐτοὶ οὔτοι, τοῦ 6

ἦν ἄρα: "if as we readily may," "if as is quite conceivable." Cf. c. 41, § 3; c. 60, § 2; εἶτε ἄρα, c. 75, § 1, &c.

κατεργασώμεθα. Cf. c. 11, § 1, n.

οὐ γὰρ δὴ: confident negation. The force of γε is to emphasize τύχῳσι in translation. (Bauer's certe quidem is not good.)

κάλλιστον ἔργων. Cf. ii, 42, 4. vii, 68, 3. ἔργων is the more usual construction, and this Pp. reads with some MSS.

ἀνέλπιστον. See c. 17, § 8, n. § 5. ἀπάραντες, cf. iv, 26, 6. A corrupt reading in v, 83, 4, as the word is properly used of ships.

κατάρθωσαν: gnomic aorist. Cl.

ἀστυγειτόνων. Schol. thinks the Italian Greeks or the Car-

thaginians referred to, but Pp. better takes the statement as a general one.

ξυνίσταται: same word, c. 21, § 1; c. 37, § 2. If the Scholiast's view of ἀστυγειτόνων were taken, ξυνίσταται would be prophetic present. Cf. ὑποδέχεται, c. 34, § 4.

ὄνομα: a glorious name. v, 16, 1. vii, 64, 2. Cl.

περὶ σφίσι αὐτοῖς τὰ πλείω πταίσωσιν. Cf. i, 69, 5.

τὰ πλείω, i, 13, 5. iv, 64, 1. For the article Kr., Gram. 50, 2, 8, well compares τὰ δύο μέρη and similar expressions.

πταίσωσιν. So Kr. and Cl., and the Aor. seems necessary. Pp., with many good MSS., πταίωσιν. For the word cf. iv, 18, 4. (Kr.)

§ 6. ὅπερ. ἔπαθον, or some similar word of general import,

Μήδου παρὰ λόγου πολλά σφαλέντος, ἐπὶ τῷ ὀνόματι ὡς ἐπ' Ἀθήνας ἦει ἠυξήθησαν, καὶ ἡμῖν οὐκ ἀνέλπιστον τὸ τοιοῦτο ζυμβῆναι.

XXXIV. 1 “Θαρσοῦντες οὖν τά τε αὐτοῦ παρασκευαζόμεθα καὶ ἐς τοὺς Σικελοὺς πέμποντες τοὺς μὲν μᾶλλον βεβαιώσμεθα, τοῖς δὲ φίλιαν καὶ ζυμμαχίαν πειρώμεθα ποιεῖσθαι, ἐς τε τὴν ἄλλην Σικελίαν πέμπωμεν πρέσβεις, δηλοῦντες ὡς κοινὸς ὁ κίνδυνος, καὶ ἐς τὴν Ἰταλίαν, ὅπως ἡ ζυμμαχίαν ποιῶμεθα ἡμῖν ἢ μὴ 2 δέχωνται Ἀθηναίους. δοκεῖ δέ μοι καὶ ἐς Καρχηδόνα

ought strictly to have followed, and ἠυξήθησαν would then follow expegetically. As the expression stands, ὅπερ is almost adverbial = ὡσπερ, as Cl. says.

ἐπὶ τῷ ὀνόματι: “on the strength of the mere name that” . . . mere name as opposed to reality. See c. 10, § 2, n. Cf. Dem. 114, 12, ἐκ τῶν ὀνομάτων μᾶλλον ἢ τῶν πραγμάτων, and Eur. Or. 454.

τὸ τοιοῦτο: “some such occurrence.”

CH. 34.—§ 1. τοὺς μὲν: subject allies. τοῖς δὲ, independent tribes. Cf. iii, 103, 1, and vi, 88, 4. Pp.

τὴν ἄλλην Σικελίαν = τὴν ὑπὸ Ἑλλήνων οἰκουμένην, προεῖπε γὰρ περὶ τῶν βαρβάρων. (Schol.)

ποιῶμεθα. So the MSS., Pp., and Kr. Cl. reads ποιῶνται, thinking the termination of πειρώμεθα above may have caused corruption. And ζυμμαχίαν for ζυμμαχους ποιῶμεθα is unusual, while ἡμῖν for ἡμῖν αὐτοῖς, though not “insufferable” (Cl.), is uncommon.

From Ἰταλίαν supply οἱ Ἰταλιῶται τοὺς δέχωνται.

ἄμεινον. Cf. c. 9, § 1, n. Anglice, “I think we had better send to Carthage, too.”

§ 2. ἀνέλπιστον: the subject—a hostile Athenian attack—must be supplied from the context. (Cl.)

διὰ φόβου εἰσί. Cf. c. 59, § 2.

αὐτοῖς, dat. of disadvantage.

τάχ' ἂν ἴσως. c. 10, § 4, n.

νομίσαντες: Aor. lit. “seized with the thought.”

τάδε, deictic. Schol. rightly explains = τὰ καθ' ἡμᾶς.

προήσονται, c. 78, § 3, i, 120, 2.

ἦτοι . . . γε ἦ. Cf. c. 38,

§ 2, and c. 40, § 1. Contrary to our usage, the Greeks put the more probable alternative first. Arn.

ἢ ἐξ ἐνός γέ του τρόπου. Cl. brackets ἦ because κρύφα and φανερώς together include all cases, remarking also that in c. 38, § 2, c. 40, § 1, ii, 40, 2, there are only two alternatives. But the latter point proves nothing, and as to the former the Greeks were not very careful to avoid cross divisions. The redundancy is natural in a rhetorical passage.

ἄμεινον εἶναι πέμψαι. οὐ γὰρ ἀνέλπιστον αὐτοῖς, ἀλλ' αἰεὶ διὰ φόβου εἰσὶ μὴ ποτε Ἀθηναῖοι αὐτοῖς ἐπὶ τὴν πόλιν ἔλθωσιν, ὥστε τάχ' ἂν ἴσως νομίσαντες, εἰ τάδε προήσονται, κἂν σφείς ἐν πόνῳ εἶναι, ἐβελήσειαν ἡμῖν, ἤτοι κρύφα γε ἢ φανερώς, ἢ ἐξ ἑνός γέ του τρόπου ἀμῦναι. δυνατοὶ δ' εἰσὶ μάλιστα τῶν νῦν βουλευθέντες· χρυσὸν γὰρ καὶ ἄργυρον πλείστον κέκτηνται, ὅθεν ὁ τε πόλεμος καὶ τἄλλα εὐπορεῖ. πέμ- 3
πωμεν δὲ καὶ ἐς τὴν Λακεδαιμόνα καὶ ἐς Κόρινθον δεόμενοι δεῦρο κατὰ τάχος βοηθεῖν καὶ τὸν ἐκεῖ πόλε-
μον κινεῖν. ὁ δὲ μάλιστα ἐγὼ τε νομίζω ἐπικαιρον, 4

ἑνός γέ του. Cf. c. 77, § 1.

βουλευθέντες: the position of the word emphasizes the condition, "if once (Aor.) they will."

ὁ πόλεμος . . . εὐπορεῖ. Cf. i, 83, 2. And for a still stronger personification of πόλεμος cf. c. 41, § 3.

§ 3. τὸν ἐκεῖ πόλεμον: the war was still smouldering, not ended. Cf. c. 36, § 4; c. 73, § 2; c. 88, § 8; c. 91, § 5.

κινεῖν, c. 36, § 2. Cf. ὅπλα κινεῖν i, 82, 1.

§ 4. ἐγὼ τε . . . ὑμεῖς τε. Cf. iv, 36, 3. Iph. Taur. 1367. Kr.

τὸ ξυνηθὲς ἤσυχον. Cf. c. 55, § 3, and see c. 16, § 2, n. on τῷ ἐμῷ διαπρεπεῖ.

ἕξεως. See note on c. 10, § 5.

Σικελιώται emphatically put first to the exclusion of all help from abroad. "We Greeks in Sicily," Cl.

ὅτι πλείστοι, supply εἰ θέλοιεν from εἰ θέλομεν.

καθελκύναντες: down into the sea, cf. c. 50, § 4; opposite of ἀνελκ. c. 44, § 3.

ἕκραν Ἰαπυγίαν, c. 30, § 1.

περὶ τῆς Σικελίας. Cl. and Kr., following Dobree, instead of περὶ τῇ Σικελίᾳ of the MSS. The sense "around Sicily" is scarcely the one expected; for the sense "with reference to Sicily" the nearest comparisons are κυβεῦν περὶ τοῖς φιλάτοις Protag. 314 A (to which Kr. objects as proverbial, and taken from the older idiom), and δείσας, &c., περὶ τινι (see c. 9, § 2, n.); but the use of περὶ, first with the dat. and immediately afterwards, unpeated, with the gen., would be very strange; therefore it seems best to adopt the gen.

ἐς ἐκπληξιν καθιστάναί. Cf. ἐς ἐκπληξιν καθιστάναί, c. 36, § 2.

ὀρμώμεθα. Cf. c. 50, § 5. i, 74, 3. i, 90, 2. i, 144, 4, &c. Of acting from a place as basis of operations.

φύλακες, predicative, as opposed to the Athenians who are attacking a distant foe, not acting on the defensive with a friendly country in their rear.

ὑποδέχεται, prophetic present,

ὕμεις τε διὰ τὸ ξύνηθες ἡσυχον ἤκιστ' ἂν ὀξέως πείθοισθε, ὅμως εἰρήσεται. Σικελιώται γὰρ εἰ θέλομεν ξύμπαντες, εἰ δὲ μή, ὅτι πλείστοι μεθ' ἡμῶν, καθελκύσαντες ἅπαν τὸ ὑπάρχον ναυτικὸν μετὰ δυοῖν μηνῶν τροφῆς ἀπαντήσαι Ἀθηναίους ἐς Τάραντα καὶ ἄκραν Ἰαπυγίαν, καὶ δῆλον ποιῆσαι αὐτοῖς ὅτι οὐ περὶ τῆς Σικελίας πρότερον ἔσται ὁ ἀγὼν ἢ τοῦ ἐκείνους περαιωθῆναι τὸν Ἴόνιον, μάλιστα' ἂν αὐτοὺς ἐκπλήξαιμεν καὶ ἐς λογισμὸν καταστήσαιμεν, ὅτι ὀρμώμεθα μὲν ἐκ φιλίας χώρας φύλακες (ὑποδέχεται

denoting confident assurance.

Cf. c. 91, § 3, n. and iv, 95, 2.

πολὺν περαιούσθαι. Cf. c. 42, § 1 βόους ἀρχεῖν, v, III, 2 βραχέα . . . περιγίγνεσθαι, vii, 14, 1 χαλεπαί . . . ἄρξαι, and more rarely with a passive verb ii, 36, 4. ἀπρεπῆ λεχθῆναι.

επιπέτος εἶη. Sc. ἡ παρασκευή. (Schol.)

βραδεῖα (MSS. have βραχεῖα), predicative with προσπίπτουσα, Kr., comparing (in his Grammar) the use of ἄσμενος, ἕκων, and words of similar meaning, with verbs; also πολὺς and μέγας with πνέω and βέω; but these are special uses; perhaps we should rather supply, by a slight zeugma, οὐσα from προσπίπτουσα.

κατ' ὀλίγον (= "in small detachments") the reading of some MSS., supported by Scholiast's οὐκ ἀθρόα, is borne out by Thucydides' words; for βραδεῖα is opposed to ταχυναντοῦντι of the next line, and κατ' ὀλίγον to ἀθροωτέρφ. Cf. iv, 10, 4 κατ' ὀλίγον . . . πολὺν ὄν, v, 9, 2 κατ' ὀλίγον . . . ἅπαντας. Duker apud Pp. Most MSS. κατὰ λόγον.

προσπίπτουσα. The tense is appropriate for such an attack, whereas iii, 30, 3 προσπέσοιμεν suggests one united and successful rush. The sentences ὀρμώμεθα μὲν . . . and τὸ δὲ πέλαγος . . . are co-ordinate, and each has a parenthetic clause for its further explanation, ὑποδέχεται, &c., and χαλεπὸν δέ, &c. (Cl.) Most editors put a full stop after προσπίπτουσα and a comma after μείναι, but Cl. puts colons after μείναι and προσπίπτουσα, because the sentences καὶ ἡμῖν ἂν . . . προσπίπτουσα and εἰ δ' αὖ . . . προσβάλοιεν balance one another, the former taking the alternative of the Athenians coming on with the whole fleet united, the latter that of their leaving the transports, &c., behind and pressing on with the ships of war. The latter clause leads to two alternatives again, εἰ μὲν κώπαις . . . κεκμηκόσιν, εἰ δὲ μὴ δοκοῖη the apodosis here being double, ἔστι καὶ . . . Τάραντα, οἱ δὲ . . . ἀποροῖεν ἂν, καὶ ἢ . . . ἢ ἀπολοῖοιεν ἂν καὶ . . . ἀθυμοῖεν.

γὰρ ἡμᾶς Τάρας), τὸ δὲ πέλαγος αὐτοῖς πολλὴν περαιούσθαι μετὰ πάσης τῆς παρασκευῆς (χαλεπὸν δὲ διὰ πλοῦ μῆκος ἐν τάξει μείναι)· καὶ ἡμῖν ἂν εὐεπίθετος εἶη βραδείᾳ τε καὶ κατ' ὀλίγον προσπίπτουσα· εἰ δ' αὖ τῷ 5 ταχυναυτοῦντι ἀθροωτέρῳ κουφίσαντες προσβάλοιεν, εἰ μὲν κώπαις χρῆσαιντο, ἐπιθούμεθ' ἂν κεκμηκόσιν, εἰ δὲ μὴ δοκοίη, ἔστι καὶ ὑποχωρῆσαι ἡμῖν ἐς Τάραντα, οἱ δὲ μετ' ὀλίγων ἐφοδίων ὡς ἐπὶ ναυμαχίᾳ περαιωθέντες ἀποροῖεν ἂν κατὰ χωρία ἐρήμα, καὶ ἡ μένοντες πολιορκοῖντο ἂν ἡ πειρώμενοι παραπλεύν τήν τε ἄλλην παρασκευὴν ἀπολίποιν ἂν καὶ τὰ τῶν πόλεων * οὐκ ἂν βέβαια ἔχοντες, εἰ ὑποδέξοιντο, ἀθυμοῖεν. ὥστ' 6

§ 5. τῷ ταχυναυτοῦντι, dat. of the means.

ἀθροωτέρῳ: sc. ὄντι or γενομένην. Predicative. Cf. i, 49, 5, σποράδας and ἐρήμους.

κουφίσαντες: transferring most of their provisions, &c., to the transport ships. Cf. μετ' ὀλίγων ἐφοδίων below.

εἰ δὲ μὴ δοκοίη: sc. ἐπιθέσθαι. εἰ δὲ ἰστίοις expected, but the expression chosen includes this. (Kr.)

ἔστι: the present expresses more confidence than the future. Cf. ὑποδέχεται above.

καὶ ὑποχωρῆσαι: we have this alternative as well as that of fighting.

ἀποροῖεν ἂν sc. τῶν ἐπιτηδείων (Schol.).

κατὰ χωρία ἐρήμα: the coast near Tarentum.

πολιορκοῖντο ἂν, strangely applied to a fleet in the open sea. Kr. explains "would be cut off from supplies by our ships," but Pp. rightly doubts, and Cl. suggests *ταλαιπωροῖντο*.

τὴν ἄλλην, not the idiomatic

use of ἄλλος = "besides," as Kr. thinks, for the ταχυναυτοῦν was itself a παρασκευή. Cf. c. 31, § 1, παρασκευὴ γὰρ αὕτη.

οὐκ ἂν βέβαια ἔχοντες. As οὐκ goes with ἔχοντες, these words form a clause, and it is impossible to take ἂν out of this clause and join it with ἀθυμοῖεν, as Pp. would. Το ἀθυμοῖεν repeat the ἂν which follows ἀπολίποιν, as Kr. rightly does. ἂν specially tends to follow emphatic words, leaning upon them (as here on οὐκ). It is therefore impossible that it should be taken out of the clause to which the word on which it leans belongs.

§ 6. ἀποκληρομένους. Editors compare Herod. i, 31, 2 ἐκκλησίμενοι τῇ ἔρῃ. Caes. B. G. vii, 11 *diei tempore exclusus*.

διαβουλευσαμένους: "after taking deliberation on this side and on that," i. e. "after long deliberation." (Cl.)

ἐξωσθῆναι. Cf. Appian i, 77, 3 ἐξωσθῆναι ἕως χειμῶν ἐπέπεσεν.

ἔγωγε τούτῳ τῷ λογισμῷ ἡγοῦμαι ἀποκληρόμενους αὐτοὺς οὐδ' ἂν ἀπάραι ἀπὸ Κερκύρας, ἀλλ' ἡ διαβουλευσαμένους καὶ κατασκοπαῖς χρωμένους ὅποσοι τ' ἐσμέν καὶ ἐν ᾧ χωρίῳ, ἐξωσθῆναι ἂν τῇ ὥρᾳ ἐς χειμῶνα, ἢ καταπλαγέντας τῷ ἀδοκίτῳ καταλύσαι ἂν τὸν πλοῦν, ἄλλως τε καὶ τοῦ ἐμπειροτάτου τῶν στρατηγῶν, ὡς ἐγὼ ἀκούω, ἄκοντος ἡγουμένου καὶ ἄσμενου ἂν πρόφασιν λαβόντος, εἴ τι ἀξιόχρεων ἀφ' 7 ἡμῶν ὀφθείη. ἀγγελλοίμεθα δ' ἂν εὐ οἶδ' ὅτι ἐπὶ τὸ πλείον· τῶν δ' ἀνθρώπων πρὸς τὰ λεγόμενα καὶ αἰγνώμαι ἴστανται, καὶ τοὺς προεπιχειροῦντας ἢ τοῖς γε ἐπιχειροῦσι προδηλοῦντας ὅτι ἀμνούνται μᾶλλον 8 πεφόβηται, ἰσοκινδύνους ἡγούμενοι. ὅπερ ἂν νῦν

τῷ ἀδοκίτῳ. Cf. § 8 and c. 47, § 2. Not used in Attic prose except by Thuc. (Kr.)

ὡς ἐγὼ ἀκούω, without special emphasis on ἐγώ. Cf. c. 13, § 1 οὗς ἐγὼ ὄρων, and with οἶμαι πυνθάνομαι and similar words.

ἄκοντος ἡγουμένου. Cf. c. 8, § 4.

ἀφ' ἡμῶν. Cf. iv, 126, 6. vii, 13, 2. (Kr., Cl.)

§ 7. ἀγγελλοίμεθα, in accordance with Thuc.'s fondness for personal constructions. Cf. c. 33, § 4, n. c. 37, § 1. iii, 16, 2. iv, 25, 7. viii, 79, 5.

εὐ οἶδ' ὅτι, semi-parenthetic. Cf. § 9 and c. 38, § 1. c. 68, § 3. ἐπὶ τὸ πλείον: lit. "in the direction of . . ." Cf. c. 54, § 1 ἐπὶ πλέον, c. 83, § 3 ἐπὶ τὸ φοβερώτερον.

πρὸς: "according to." c. 63, § 2. i, 140, 1. Lit. "in view of."

αἰ γνώμαι: "men's decisions"; used again in the plural by Hermocr. in c. 80, § 4.

ἴστανται: as sails to the wind, Bau. The same metaphor in iv, 56, 2.

τοῖς γε ἐπιχειροῦσι. The emphatic word is really προδηλοῦντας, but γε does not follow it because ἐπιχειροῦσι is brought nearer προεπιχειροῦντας for the sake of stronger antithesis.

ἰσοκινδύνους: "equal to the danger." The word is not found again before Dio Cassius.

§ 8. ὅπερ, i. e. τὸ πεφοβῆσθαι. δικαίως goes with κατεγνωκότες, "having with good reason judged slightly of us."

παρὰ γνώμην refers to κατεγνωκότες, Cl., and = παρὰ τὴν δόξαν αὐτῶν, Schol.

τολμήσαντας. Perhaps so. ἀμύνασθαι, but the Scholiast's explanation, θαρρήσαντας, is probably right. Cf. ii, 43, 1 τολμώντες.

τῇ ἀπὸ τοῦ ἀληθοῦς δυνάμει = τῇ ἀληθείᾳ δ. Cf. v, 8, 3 μὴ ἀπὸ τοῦ ὄντος.

Ἀθηναῖοι πάθοιεν· ἐπέρχονται γὰρ ἡμῖν ὡς οὐκ ἀμν-
νουμένοις, δικαίως κατεγνωκότες ὅτι αὐτοὺς οὐ μετὰ
Λακεδαιμονίων ἐφθείρομεν· εἰ δ' ἴδοιεν παρὰ γνώμην
τολμήσαντας, τῷ ἀδοκίῳ μᾶλλον ἢ καταπλαγεῖεν ἢ
τῇ ἀπὸ τοῦ ἀληθοῦς δυνάμει. πείθεσθε οὖν, μάλιστα 9
μὲν ταῦτα τολμήσαντες, εἰ δὲ μή, ὅτι τάχιστα τᾶλλα
εἰς τὸν πόλεμον ἐτοιμάζειν, καὶ παραστήναι παντὶ τὸ
μὲν καταφρονεῖν τοὺς ἐπιόντας ἐν τῶν ἔργων τῇ ἀλκῇ
δείκνυσθαι, τὸ δ' ἤδη τὰς μετὰ φόβου παρασκευὰς
ἀσφαλεστάτας νομίσαντας ὡς ἐπὶ κινδύνου πρᾶσσειν
χρησιμώτατον ἢ ξυμβῆναι. οἱ δὲ ἄνδρες καὶ ἐπέρ-
χονται καὶ ἐν πλῶ εὐ οἶδ' ὅτι ἤδη εἰσὶ καὶ ὅσον οὐπω
πάρεισιν."

Καὶ ὁ μὲν Ἑρμοκράτης τοσαῦτα εἶπε, τῶν δὲ Σύρα- XXXV. 1

§ 9. μάλιστα μὲν . . . εἰ δὲ
μή . . . as usually, to denote
the most desired and the next
best alternative respectively; the
former being contained in ταῦτα
τολμήσαντες, and the latter, with
different construction after
Thuc.'s manner, in τᾶλλα . . .
ἐτοιμάζειν. This is the simple
and natural explanation, where-
as to take ταῦτα with πείθεσθε
or with ἐτοιμάζειν would be
harsh. Cl. would, by a sort of
zeugma, supply δεῖ to παραστή-
ναι from πείθεσθε, but I prefer,
with Kr., to take it as infin. used
imperatively, cf. v, 9, 7. For
παραστήναι cf. c. 68, § 3. c. 78,
§ 1.

καταφρονεῖν, with acc. of per-
son, again viii, 82, 1.

τοὺς ἐπιόντας. Cf. c. 18, § 1,
n. c. 79, § 1.

τῶν ἔργων τῇ ἀλκῇ "energetic
resistance in action." Cf. ἐς
ἀλκὴν τρέπεσθαι ii, 84, 3, and iii,

108, 1. For the position of the
genitive cf. v, 47, 11. vii, 24, 2.
And for the sentiment cf. ii, 11,
5.

ἤδη goes with πρᾶσσειν.

ὡς ἐπὶ κινδύνου: "recognizing
the danger." (Cl.)

ἄνδρες: of *enemies*. Cf. iv,
27, 4. v, 10, 5. And often in
Xenophon, e. g. Cyrop. iii, 3,
30. vii, 1, 9.

ὅσον οὐπω πάρεισιν. Cf. c. 45
end. c. 57, § 2.

CH. 35.—§ 1. ὁ δῆμος . . .
ἦσαν cf. c. 37, § 1 στρατιᾶς . . .
οἷς c. 53, § 1. c. 60, § 4. c. 61, §
2. c. 91, 4. c. 104, 3.

οἱ μὲν. Supply, from ἐν ἐριδι
ἦσαν, ἐρίζοντες, or ἐριστικῶς λέ-
γοντες, Pp. To τοῖς δὲ supply,
with Abt., ἦν ἐρις. It is strange
that the construction should be
changed and afterwards changed
back again to the original one
in οἱ μὲν . . . τοῖς δὲ . . .
ἄλλοι δὲ, but it is not necessary

κοσίων ὁ δῆμος ἐν πολλῇ πρὸς ἀλλήλους ἔριδι ἦσαν, οἱ μὲν ὡς οὐδενὶ ἂν τρόπῳ ἔλθοιεν οἱ Ἀθηναῖοι οὐδ' ἀληθῆ ἔστιν ἂ λέγει, τοῖς δέ, εἰ καὶ ἔλθοιεν, τί ἂν δράσειαν αὐτοὺς ὃ τι οὐκ ἂν μείζον ἀντιπάθοιεν; ἄλλοι δὲ καὶ πάνυ καταφρονοῦντες ἐς γέλωτα ἔτρεπον τὸ πρᾶγμα. ὀλίγον δ' ἦν τὸ πιστεῦον τῷ Ἑρμοκράτει 2 καὶ φοβούμενον τὸ μέλλον. παρελθὼν δ' αὐτοῖς Ἀθηναγόρας, ὃς δῆμου τε προστάτης ἦν καὶ ἐν τῷ παρόντι πιθανώτατος τοῖς πολλοῖς, ἔλεγε τοιαύδε·

XXXVI. 1 “Τοὺς μὲν Ἀθηναίους ὅστις μὴ βούλεται οὕτω κα-

to read οἱ δὲ with Cl., who also alters λέγει to λέγεται, both on Madvig's conjecture. The latter reading would certainly be more natural.

εἰ καὶ ἔλθοιεν. Cf. c. 33, § 4. αὐτοῖς: i. e. τοὺς Συρακοσίους. σφᾶς more usual. Similarly αὐτοῖς i, 95, 2, αὐτῶν v, 32, 5, &c. ὃ τι (no need to alter to ὅτου): “which they would not themselves suffer in a greater degree.” μείζον proleptic, ὥστε μείζον εἶναι. οὐκ, not μὴ, implies emphatic negative answer.

καὶ πάνυ. Cf. c. 10, § 4, n.

ὀλίγον: emphatic.

τὸ πιστεῦον. For the use of neuters of participles and adjectives in a personal and collective sense in Thuc. cf. c. 18, § 6. iv, 96, 4, &c.

§ 2. δῆμου προστάτης: a term applied to the most important popular leader, and not denoting any official position. (Kr.) Cf. c. 89, § 4. iii, 70, 3. iii, 75, 2. iii, 82, i. iv, 46, 4. viii, 81, i. viii, 89, 4.

πιθανώτατος τοῖς πολλοῖς. Cf. iii, 36, 6, of Cleon.

CH. 36.—§ 1. τοὺς μὲν . . .

οὕτω Hexameter. Cf. φλυκταῖνας . . . ἐξηνηκός ii, 49, 5. And ἦκειν κανοῦν οἴσουσαν c. 56, § 1, an Iambic line.

Such lines were considered faulty by the ancients. Cf. Cic. de Or. iii, 47, 182. Quint. ix, 4, 72. The line might be thought to have been purposely put in, as Athenagoras' style is defective. The general tone of the speech would support this, but such lines may be accidental. Some have taken οὕτω . . . καὶ as a popular mode of expression for οὕτω . . . ὥστε, but it is better to refer οὕτω to the speech of Hermocrates.

ἐνθάδε ἐλθόντας gives the way in which they would ὑποχείριον γενέσθαι.

οὐκ εἴνους = κακόνους c. 24, § 4, “no true patriot.” (Cl.)

τόλμης, explained by the following οἱ γὰρ δεδιότες. Otherwise the word might have meant “their assurance.”

ἀξυνεσίας εἰ μὴ οἴονται . . . “their want of discernment in supposing that they are not seen through.”

κῶς φρονῆσαι καὶ ὑποχειρίους ἡμῖν γενέσθαι ἐνθάδε ἔλθοντας, ἢ δειλός ἐστιν ἢ τῇ πόλει οὐκ εὖνους· τοὺς δ' ἀγγέλλοντας τὰ τοιαῦτα καὶ περιφόβους ὑμᾶς ποιούντας τῆς μὲν τόλμης οὐ θαυμάζω, τῆς δὲ ἀξυνεσίας, εἰ μὴ οἴονται ἔνδηλοι εἶναι. οἱ γὰρ δεδιότες ἰδίᾳ 2 τι βούλονται τὴν πόλιν ἐς ἔκπληξιν καθιστάναι, ὅπως τῷ κοινῷ φόβῳ τὸ σφέτερον ἐπηλυγάζωνται· καὶ νῦν αὐταὶ αἱ ἀγγελίαι τοῦτο δύνανται, οὐκ ἀπὸ ταυτομάτου, ἐκ δὲ ἀνδρῶν, οἵπερ αἰεὶ τάδε κινουσί, ξύγκεινται. ὑμεῖς 3 δὲ ἦν εὖ βουλευήσθε, οὐκ ἐξ ὧν οὗτοι ἀγγέλλουσι σκοποῦντες λογιεῖσθε τὰ εἰκότα, ἀλλ' ἐξ ὧν ἂν ἀνθρωποι δεινοὶ καὶ πολλῶν ἔμπειροι, ὥσπερ ἐγὼ Ἀθηναίους ἀξιώ, δράσειαν. οὐ γὰρ αὐτοὺς εἰκὸς Πελοποννησίου 4

§ 2. ἐς ἔκπληξιν καθιστάναι. Cf. c. 34, § 4.

τὸ σφέτερον. So the MSS. Abr. explains by supplying *déos* from *φόβος*, but the words are better taken substantivally, "their feeling." Perhaps *τὸν*, supported by the Schol. and adopted by Cl., should be read.

ἐπηλυγάζωνται: rare word, derived from *ἡλύγη*.

καὶ νῦν, passes from the general to the particular. Cf. c. 17, § 1.

τοῦτο δύνανται, *hoc valent*. Cf. i, 141, 1, "amount to this view." One might incline to refer *τοῦτο* to the foregoing = τὸ τὴν πόλιν ἐς ἔκπληξιν καθιστάναι, but this would require αἱ οὐκ ἀπὸ, &c., which Cl. reads. It is better to refer it to the following οὐκ ἀπὸ . . . ξύγκεινται.

ἐκ, of persons, i, 20, 2. iii, 69, 1. Lit. "inventions originating with men who . . ."

τάδε κινουσί: "who are always setting on foot these

alarms," i. e. *such as these*. Cl. suggests *τοιάδε*. Kr, not so well, seems to take it as = "are disturbing our affairs." For the use of *κινεῖν* cf. c. 34, § 3, n.

ξύγκεινται: this verb serves as passive of *ξυντίθημι*. Cf. c. 32, § 1.

§ 3. ἐξ . . . ὧν (= ἐκ τούτων & . . .) "in the light of their statements."

σκοποῦντες, absolutely used.

δεινοὶ = *συνετοί, φρόνιμοι*. Schol.

πολλῶν ἔμπειρος. Same expression in Isocr. 12, 90, therefore Lennep's conj. *πολέμων* is unnecessary.

ὥσπερ . . . ἀξιώ sc. *δεινοὺς καὶ πολλῶν ἔμπειρους εἶναι*.

§ 4. ὑπολιπόντας. Cf. c. 10, § 1. c. 17, § 7.

μῆπω treats the case as a *purely assumed* one.

βεβαίως, "decisively." Cf. c. 73, § 2 *βεβαιότερον*.

καταλελυμένους. The active is also in use, e. g. vii, 31, 4

τε ὑπολιπόντας καὶ τὸν ἐκεῖ πόλεμον μήπω βεβαίως καταλελυμένους ἐπ' ἄλλον πόλεμον οὐκ ἐλάσσω ἐκόντας ἐλθεῖν, ἐπεὶ ἔγωγε ἀγαπᾶν οἶμαι αὐτοὺς ὅτι οὐχ ἡμεῖς ἐπ' ἐκείνους ἐρχόμεθα, πόλεις τοσαῦται καὶ οὕτω μεγάλαι.

XXXVII. 1 “Εἰ δὲ δὴ, ὥσπερ λέγονται, ἔλθοιεν, ἰκανωτέραν ἡγοῦμαι Σικελίαν Πελοποννήσου διαπολεμῆσαι ὅσῳ κατὰ πάντα ἄμεινον ἐξήρτυται, τὴν δὲ ἡμετέραν πόλιν αὐτὴν τῆς νῦν στρατιᾶς, ὡς φασιν, ἐπιούσης, καὶ εἰ δις τοσαύτη ἔλθοι, πολὺ κρείσσω εἶναι· οἷς γ' ἐπίσταμαι οὐθ' ἵππους ἀκολουθήσοντας οὐδ' αὐτόθεν πορισθησομένους εἰ μὴ ὀλίγους τινας παρ' Ἐγεσταίων, οὐθ' ὀπλίτας ἰσοπληθεῖς τοῖς ἡμετέροις, ἐπὶ νεῶν γε ἐλθόντας, (μέγα γὰρ τὸ καὶ αὐταῖς ταῖς ναυσὶ κούφαις

καταλόουσι τὸν πόλεμον. Middle καταλέσθαι absolutely 1, 81, 5. iv, 18, 4. v, 15, 2. &c.

ἐκείνους. Cl. explains the word from the point of view of the Syracusans as referring to the distance over the sea, both this and αὐτοὺς referring to the Athenians, and iv, 37, 2 makes for his view. See also v, 57, 2. Kr. explains ἐκείνους by an emphatic “them.”

CH. 37.—§ 1. λέγονται. c. 34, § 7, n.

διαπολεμῆσαι: “to end the war.” Aor. A successful ending being implied.

αὐτὴν: emphatic, “alone.” Cf. c. 84, § 3. i, 139, 3. ii, 39, 2.

τῆς νῦν στρατιᾶς . . . ἐπιούσης. Thuc. often places the attributive participle after its noun, provided that other specifying words precede the noun. Cf. i, 11, 3. i, 90, 1, &c. The

gen. depends on κρείσσω. Pp. wrongly imagines that it is a gen. abs.

οἷς, referring to στρατιᾶς. Cf. c. 35, § 1, n. For this causal force of the relative cf. c. 10, § 2, n.

οὐθ' ἵππους—except 30, cf. c. 43, § 2.

οὐθ', restored by Haack for οὐδέ of MSS.

ἀκολουθήσοντας applies to both the οὐτε clauses.

ἐπὶ νεῶν γε. Cf. iv, 85, 7.

ἐλθόντας. The Aor. seems to refer to the result as seen when they land. One might expect ἐλθοῦσι agreeing with οἷς, but this might have been ambiguous with τοῖς ἡμετέροις, and its construction with ὀπλίτας and ἰσοπληθεῖς is forcible—the heavy-armed land force that could be brought on ship-board would be limited.

Most editors except Arn. put

τοσοῦτον πλοῦν δεῦρο κομισθῆναι), τὴν τε ἄλλην |
 παρασκευὴν, ὅσῃν δεῖ ἐπὶ πόλιν τοσούδε πορισθῆναι, |
 οὐκ ὀλίγην οὖσαν. ὥστε (παρὰ τοσοῦτον γιγνώσκω) 2
 μόλις ἂν μοι δοκοῦσιν, εἰ πόλιν ἑτέραν τοσαύτην ὅσαι
 Συράκουσαι εἰσιν ἔλθοιεν ἔχοντες καὶ ὄμορον οἰκήσαν-
 τες τὸν πόλεμον ποιῶντο, οὐκ ἂν παντάπασι διαφθα-

a colon or full stop after *ἐλθόν-
 τας* and a comma after *ὅσῃν δεῖ*.
 But Cl., following Abr., puts a
 comma after *ἐλθόντας* and no
 stop after *δεῖ*, and makes *μέγα*
γάρ . . . *κομισθῆναι* a parenthe-
 sis (Athenagoras deals much
 in parentheses; cf. *ξυστήσεται*
γάρ and *παρὰ τοσοῦτον γιγνώ-*
σκω below) and *τὴν τε ἄλλην*
 . . . *οὖσαν* dependent on *ἐπί-*
σταμαι.

τὲ, as often, introducing a
 third clause. Cf. c. 20, § 2 n.
 Cl. well objects that to make
τὴν τε ἄλλην . . . *οὖσαν* de-
 pendent on *μέγα* would weaken
 the preceding *καὶ αὐταῖς ταῖς*
ναυσὶ κούφαις.

κούφαις, without passengers
 or cargo. Cf. *κουφίσαντες* c. 34,
 § 5.

§ 2. *ὥστε* goes with *δοκοῦσιν*.
παρὰ τοσοῦτον γιγνώσκω—
παρὰ τοσοῦτον διαφέρομαι τοῖς τὰ
ἕτερα διαγγέλλουσι is the Scho-
 liast's explanation; cf. *παρὰ*
πολὺν νικᾶν, *παρὰ μικρὸν ἐλθεῖν*,
 and similar expressions: lit.,
 "so far do I go in my opinion,"
 "I form my opinion with so
 much to spare." Cl. explains
 by "so very different is my
 opinion." Either meaning is
 strange with *γιγνώσκω*, but pos-
 sibly adapted to the unpolished
 style of Athenagoras. Kr.
 brackets the words.

ἂν following the emphatic

μόλις is repeated in *οὐκ ἂν* . . .
διαφθαρήναι.

πόλιν. The proposal of Cl.
 to reject *ἔλθοιεν* is unnecessary,
 for *πόλιν* is collective and refers
 to the people, not to the place;
 "a city-full," i. e. numbers equal
 to our own. "Bring with them
 another city as large as Syracuse,
 and settle in our neighbourhood
 and so carry on the war;" cf. c.
 23, § 2, and vii, 75, 5.

οικήσαντες: c. 2, § 3, n.

ἦπού γε δή, "much more
 then:" cf. i, 142, 3, *ἦπου δή*.

πάσῃ: cf. c. 21, § 2.

στρατοπέδῳ is opposed to *πόλιν*
 above, and is therefore best
 taken in the sense of "army,"
 not "camp." (Pp. makes the
 opp. assertion, but he is taking
πόλιν of the *place*.)

στρατοπέδῳ τε . . . *καὶ* . . .
ἐξιώντες describe in varied con-
 struction after Thuc.'s manner
 (cf. c. 1, § 1, n.) the *circum-*
stances in which they would
 find themselves in hostile Sicily.
 Against taking *ἐν* . . . *Σικελίᾳ*
στρατοπέδῳ τε as co-ordinate
 clauses, and governing *στρατ.*
 by *ἐν* repeated, we have the
 consequent want of balance
 between the two clauses, the
 harshness of supplying *ἐν*, and
 the connexion of two quite dis-
 similar clauses by *τέ*.

ἐκ νεῶν ἰδρυθέντι, "encamped
 from shipboard," referring to

ρῆμαι, ἡπού γε δὴ ἐν πάσῃ πολεμίᾳ Σικελίᾳ (ξυστήσεται γὰρ) στρατοπέδῳ τε ἐκ νεῶν ἰδρυθέντι καὶ ἐκ σκηνιδίων καὶ ἀναγκαίας παρασκευῆς οὐκ ἐπὶ πολὺ ὑπὸ τῶν ἡμετέρων ἰππέων ἐξιόντες. τὸ τε ξύμπαν οὐδ' ἂν κρατῆσαι αὐτοὺς τῆς γῆς ἡγούμαι· τοσοῦτ' αὖ τὴν ἡμετέραν παρασκευὴν κρείσσω νομίζω.

the difficulty of bringing any considerable force by sea; cf. ἐπὶ νεῶν γε ἐλθόντας, § 1. This is the natural way of taking the words. Cl. explains as a pregnant construction = ἐν ναυσὶν ἰδρυθέντι ἐκ τούτων οὐκ ἐπὶ πολὺ ἐξιόντες. Similarly Gö.

ἐκ σκηνιδίων καὶ ἀναγκαίας παρασκευῆς. Some have supposed these words to be pregnantly used with ἰδρυθέντι: others understand with them some such word as ὀρμώμενοι supplied from the context. But the simplest way is to take the words with ἐξιόντες, which applies chiefly to σκηνιδίων, παρασκευῆς being added by a sort of afterthought to complete the description of the situation.

σκηνιδίων: diminutive with *disparaging* force.

ἀναγκαίας, well explained by the Schol. οὐ τῆς ἐκ περιουσίας ἀλλὰ τῆς οὐδὲ αὐτάρκους, cf. ii, 70, 1, βρώσεως... ἀναγκαίας, and v, 8, 3, τὴν ὄπισθιν ἀναγκαίαν οὖσαν, "of a makeshift character."

παρασκευῆς: "arrangements" referring to camp, palisade, and supply of general requisites.

ὑπό, cf. vii, 78, 7, ὑπὸ τῶν ἰππέων, the context containing an equivalent for a passive verb.

τό τε ξύμπαν. MSS. and most editors δέ. Cl. τὲ adopting Haase's conjecture. So after ἀπλῶς, ξυνηλῶν, and similar

words. See editors on iii, 82, 5. iii, 92, 4. iv, 63, 2. vii, 49, 3.

κρατῆσαι τῆς γῆς. Κρατεῖν τῆς γῆς is used by Thuc. in the sense of "to be masters of the land," i. e. to have the superiority on the land, to be able to march, *when in full force*, at pleasure through it; cf. 23, § 2. iii, 6, 2. iii, 18, 3 &c.; the opposite being εἰργεσθαι τῆς γῆς, "to be beleaguered," cf. c. 21, § 1. In all these cases the *pres.* or *imperf.* is the tense used. Here many editors think that the meaning is "to gain a footing on the land," holding that the usual meaning would only give a repetition of ἐκ σκηνιδίων . . . ἐξιόντες, whereas more is implied in οὐδέ. And the Aor. might be supposed to suit this meaning. But the inability to move far from camp, *in small bodies*, by reason of cavalry attacks may coexist with mastery over the land, cf. i, 111, 1 καὶ τῆς μὲν γῆς ἐκράτουν ὅσα μὴ προϊόντες πολὺ ἐκ τῶν ὄπισθιν (οἱ γὰρ ἰππῆς τῶν Θεσσαλῶν εἰργον). So that οὐδ' ἂν κρατῆσαι τῆς γῆς in the sense of "would not even become masters of the land," *does* add an intensification. The argument then is, "Though masters of the land they would be galled by your cavalry, and I do not believe they would once become masters of the land."

“ Ἄλλὰ ταῦτα, ὡς περ ἐγὼ λέγω, οἳ τε Ἀθηναῖοι XXXVIII. 1
 γιγνώσκοντες τὰ σφέτερα αὐτῶν εὖ οἶδ’ ὅτι σώζουσι,
 καὶ ἐνθένδε ἄνδρες οὔτε ὄντα οὔτε ἄν γενόμενα λογο-
 ποιοῦσιν, οὐς ἐγὼ οὐ νῦν πρῶτον, ἀλλ’ αἰεὶ ἐπίσταμαι 2
 ἦτοι λόγοις γε τοιοῦσδε καὶ ἔτι τούτων κακουργότεροις
 ἢ ἔργοις βουλομένους καταπλήξαντας τὸ ὑμέτερον
 πλῆθος αὐτοὺς τῆς πόλεως ἄρχειν. καὶ δέδοικα
 μέντοι μὴ ποτε πολλὰ πειρῶντες καὶ κατορθώσω-
 σιν· ἡμεῖς δὲ κακοί, πρὶν ἐν τῷ παθεῖν ὤμεν,
 προφυλάξασθαι τε καὶ αἰσθόμενοι ἐπεξελεθεῖν. τοι- 3
 γάρτοι δι’ αὐτὰ ἡ πόλις ἡμῶν ὀλιγάκις μὲν ἡσυχάζει,
 στάσεις δὲ πολλὰς καὶ ἀγῶνας οὐ πρὸς τοὺς πολε-
 μίους πλείονας ἢ πρὸς αὐτὴν ἀναιρεῖται, τυραν-
 νίδας δὲ ἔστιν ὅτε καὶ δυναστείας ἀδίκους. ὣν 4
 ἐγὼ πειράσομαι, ἦν γε ὑμεῖς ἐθέλητε ἐπεσθαι,

CH. 38.—§ 1. ταῦτα goes with
 γιγνώσκοντες.

ἐνθένδε ἄνδρες: cf. c. 10, § 2.

οὐτ’ ἄν γενόμενα = οὐθ’ ἂ
 γένοιτο ἄν.

λογοποιοῦσιν = ψευδέσι λόγοις
 συντιθέασιν, Schol.

§ 2. κακουργότεροις: cf. § 4,
 end. iii, 82, 7. v, 16, 1, and
 κακουργεῖν, c. 77, § 2. The ex-
 pression is specially used of
 dishonesty in word or deed: cf.
 κακοῦργοι κλωπες, Herod. i, 41.

ἦτοι λόγοις γε . . . ἢ ἔργοις:
 cf. c. 34, § 2, n.

καὶ δέδοικα μέντοι “and in-
 deed I fear . . .”

καὶ κατορθώσωσιν, “actually,”
 c. 64, § 1.

ἡμεῖς δὲ κακοί supply ἐσμέν,
 not ὄμεν.

πρὶν without ἄν: cf. c. 10,
 § 5, n.

ἐπεξελεθεῖν: iii, 38, 1. v, 89,
 1, “to follow up” often, as here,
 with vengeance; cf. also iii. 40, 6.

§ 3. ἀναιρεῖται: cf. ἀναιρεῖσθαι
 πόνους, πολέμους, and the like,
 = *suscipere*.

τυραννίδας, with reference to
 Gelo and Hiero 491-467 B.C.

δυναστείας, i. e. ἀρχὰς ὀλίγων
 ἀνδρῶν. Cf. iii, 62, 3 ἐγγυτάτω
 τυράννου, δυναστεία ὀλίγων ἀν-
 δρῶν, which is directly con-
 trasted with ὀλιγαρχία ἰσόνομος.
 A close oligarchy like the
 Xvirate or IIIvirate at Rome.
 Cf. c. 89, § 4. For the troubles
 that followed the expulsion of
 the tyrants from Sicily cf. Diod.
 xi, 72-76. Cl.

§ 4. ἐφ’ ἡμῶν, “in our time.”
 Cf. c. 59, § 3; c. 89, § 5.

περιδεῖν γενέσθαι. The infin.
 denotes the possibility, the partici-
 ple the fact of the occur-
 rence. Kr. Cf. c. 86, § 1. i,
 35, 4. ii, 20, 2. and ii, 18, 5
 τμηθεῖσιν.

ὑμᾶς τοὺς πολλοὺς: the oppo-
 site of the ὀλίγοι, lower down. Cl.

μήποτε ἐφ' ἡμῶν τι περιδεῖν γενέσθαι, ὑμᾶς μὲν τοὺς πολλοὺς πείθων, τοὺς δὲ τὰ τοιαῦτα μηχανωμένους κολάζων, μὴ μόνον αὐτοφώρους (χαλεπὸν γὰρ ἐπιτυγχάνειν), ἀλλὰ καὶ ὧν βούλονται μὲν δύνανται δ' οὐ (τὸν γὰρ ἐχθρὸν οὐχ ὧν δρᾶ μόνον ἀλλὰ καὶ τῆς διανοίας προαμύνεσθαι χρῆ, εἴπερ καὶ μὴ προφυλαξάμενός τις προπέισται), τοὺς δ' αὖ ὀλίγους τὰ μὲν ἐλέγχων, τὰ δὲ φυλάσσω, τὰ δὲ καὶ διδάσκων· μάλιστα γὰρ δοκῶ ἂν μοι οὕτως ἀποτρέπειν τῆς
 5 κακουργίας. καὶ δῆτα, ὃ πολλακίς ἐσκεψάμην, τί καὶ βούλεσθε, ὦ νεώτεροι; πότερον ἄρχειν ἤδη; ἀλλ' οὐκ ἔννομον· ὃ δὲ νόμος ἐκ τοῦ μὴ δύνασθαι ὑμᾶς μᾶλλον

πείθων: "seeking to persuade." Pres. of the attempt. ἐπιτυγχάνειν. Cf. iii, 3, 5. iii, 75, 4. vii, 25, 2.

ὧν. For the gen. cf. ii, 74, 3. And see i, 96, 1 ἀμύνασθαι ὧν ἔπαθον.

διανοίας: "his intention."

εἴπερ καὶ, synonymous with ἐπεὶπερ καὶ. Kr.

ἐλέγχων, proving them guilty, showing them in their true light, i. e. to you the πολλοί.

φυλάσσω, taking precautions against them.

διδάσκων, seeking to reform them.

οὕτως may go with all three verbs, though strictly ἀποτρέπειν rather points to διδάσκων.

καὶ before διδάσκων = "and by instruction too," though this might seem to many a hopeless attempt.

§ 5. καὶ δῆτα. From this point onwards, according to Cl., διδάσκων of the previous line is carried out in detail. Pp. takes all from § 5 to the end of c. 39

as a carrying out of ἐλέγχων, and c. 40 as the beginning of διδάσκων.

δ. Cf. c. 85, § 3 ὃ λέγομεν, and cf. ἄνω c. 10, § 4.

τί καὶ asks a question with impatience or surprise, "what ever can you want?"

νεώτεροι, the younger portion of the ὀλίγοι, these being the more forward and extreme. So in Rome, cf. Livy books i-x passim.

ἤδη, "at once." Cf. c. 12, § 2 νεώτερος ἔτι ὧν ἐς τὸ ἄρχειν.

ἐκ. Causal, cf. c. 40, § 2 end. δύνασθαι sc. ἄρχειν.

ἀτιμάζειν. Infm. of purpose; not depending on ἐκ.

For πότερον . . . ἀλλὰ δὴ cf. πότερον . . . ἀλλὰ, i, 8c, 4.

μᾶλλον ἢ, equivalent to "and not."

τοὺς αὐτοὺς. τοὺς ἴσους καὶ ὁμοίους, Haack; i. e. citizens of the same State.

Cl. compares the opp. sentiment of Alcibiades c. 16, § 4.

ἢ δυναμένους ἐτέθη ἀτιμάζειν. ἀλλὰ δὴ μὴ μετὰ πολλῶν ἰσονομῆσθαι ; καὶ πῶς δίκαιον τοὺς αὐτοὺς μὴ τῶν αὐτῶν ἀξιούσθαι ;

Φήσει τις δημοκρατίαν οὔτε ξυνετὸν οὔτ' ἴσον εἶναι, XXXIX. 1
τοὺς δ' ἔχοντας τὰ χρήματα καὶ ἄρχειν ἄριστα βελτίστους. ἐγὼ δὲ φημι πρῶτα μὲν δῆμον ξύμπαν ὠνομάσθαι, ὀλιγαρχίαν δὲ μέρος, ἔπειτα φύλακας μὲν ἀρίστους εἶναι χρημάτων τοὺς πλουσίους, βουλευσαι δ' ἂν βέλτιστα τοὺς ξυνετούς, κρίναι δ' ἂν ἀκούσαντας ἄριστα τοὺς πολλούς, καὶ ταῦτα ὁμοίως καὶ κατὰ μέρη καὶ ξύμπαντα ἐν δημοκρατίᾳ ἰσομοιρεῖν. ὀλιγαρχ- 2

CH. 39.—§ 1. ξυνετὸν, neut., a construction common in Gk. and Lat. Cf. iii, 37, 1.

ἄριστα serves further to emphasize the expression.

οὔτ' ἴσον. Cf. Pliny Ep. ix, 5, 3 *nihil est ἴσα aequalitate inaequalius*. Kr.

ξύμπαν. "The whole is called δῆμος, while the term oligarchy applies only to a part." If ξύμπαν were here taken adverbially, the use of ὠνομάσθαι would resemble that in iv, 98, 6. But μέρος is not adverbial here, so that ὠνομάσθαι would require to be repeated with ὀλιγαρχίαν with a somewhat altered force. The symmetry of the two clauses would also be impaired, for while we have ὀλιγαρχίαν the predicate, we should have its antithesis δῆμος the subject of its clause.

βουλευσαι, "to give counsel." Cf. iii, 42, 5.

κρίναι. Editors refer to Pliny, Ep. vii, 17, 10 *quibus singulis iudicii parum, omnibus plurimum*. Also Arist. Pol. iii, 10, 5. ταῦτα . . . ἰσομοιρεῖν: "these

classes," i. e. τὰ τῶν πλουσίων, τὰ τῶν ξυνετῶν, τὰ τῶν πολλῶν, i. e. τοὺς πλουσίους, κ.τ.λ. This is better than, with Grote, explaining ταῦτα as "these functions," viz. φυλάσσειν, βουλευεῖν, κρίνειν.

ἰσομοιρεῖν, in personal construction cf. c. 16, § 4.

κατὰ μέρη. Cl. reads κατὰ τὰ μέρη with some MSS.

§ 2. ὀλιγαρχία δὲ, lively transition to the direct narration.

πλεονεκτεῖ, with partitive gen. Often with neut. pron. in the acc. e. g. iv, 61, 5, where the acc. comes under the head of the cognate acc.

καὶ Kr. takes closely with ξύμπαν. Cf. c. 18, § 5, n. This is the more forcible and probably the correct way, though usually οὐ μόνον is followed by ἀλλὰ καὶ.

ἀφελομένη ἔχει: energetic mode of expression, in which both words exert their full force, denoting the enduring result of vigorous action.

ἄ sc. τὸ πλεονεκτεῖν καὶ τὸ ἀφελομένους ἔχειν.

χία δὲ τῶν μὲν κινδύνων τοῖς πολλοῖς μεταδίδωσι, τῶν δ' ὠφελίμων οὐ πλεονεκτεῖ μόνον, ἀλλὰ καὶ ξύμπαν ἀφελομένη ἔχει· ἃ ὑμῶν οἷ τε δυνάμενοι καὶ οἱ νέοι προθυμοῦνται, ἀδύνατα ἐν μεγάλῃ πόλει κατασχεῖν.

† XL. 1 “’ΑΛΛ’ ἔτι καὶ νῦν, ὧ πάντων ἀξυνετώτατοι, εἰ μὴ μαθάνετε κακὰ σπεύδοντες, [ἢ ἀμαθέστατοί ἐστε] ὧν ἐγὼ οἶδα Ἑλλήνων, ἢ ἀδικώτατοι, εἰ εἰδότες τολμᾶτε, ἀλλ’ ἦτοι μαθόντες γε ἢ μεταγνόντες τὸ τῆς πόλεως ξύμπανσι κοινὸν αὖξτετε, ἡγησάμενοι τοῦτο μὲν ἂν καὶ ἴσον καὶ πλέον οἱ ἀγαθοὶ ὑμῶν ἤπερ τὸ τῆς πόλεως πλήθος μετασχεῖν, εἰ δ’ ἄλλα βουλήσεσθε, καὶ τοῦ

οἷ τε δυνάμενοι καὶ οἱ νέοι = οἱ τε ὀλιγαρχικοὶ καὶ οἱ νέοι.

οἱ νέοι, cf. ὧ νεώτεροι. Though these form part of οἱ δυνάμενοι, yet they are mentioned separately. Cf. c. 38, § 5, n.

κατασχεῖν. Cf. c. 11, § 1, n.

Сн. 40.—§ 1. ‘ΑΛΛ’ ἔτι καὶ νῦν strongly points to a following imperative or similar turn, so that it must be taken with τὸ τῆς πόλεως ξύμπανσι κοινὸν αὖξτετε. Hence Cl. brackets ἢ ἀμαθέστατοί ἐστε, which Pp. had already suspected; and Dobree thought them a gloss by some one who wanted to make ὧν . . . Ἑλλήνων depend on a nearer superl. The passage as it stands cannot be sound, and this emendation seems best. Cobet, V. L. brackets the above words and also ἀλλὰ before ἦτοι; ἀλλὰ, however, may stand as a natural repetition of the first ἀλλὰ after εἰ μὴ . . . τολμᾶτε. When this emendation is made we have ἀξυνετώτατοι (“most undiscerning”) and ἀδικώτατοι alone left, the one being taken up by μαθόντες, the

other by μεταγνόντες. The words ejected could only be retained by considering the sentence an *anacolouthon*.

ἦτοι . . . γε . . . ἦ. Cf. c. 34, § 2, n.

ἡγησάμενοι. Aor. “conceiving that.”

τοῦτο acc. with μετασχεῖν. Where the *whole* is shared the acc. would be appropriate, where only *part* the gen. Here we might have expected the gen., but the reading is probably sound, and perhaps intended to suggest a more exclusive participation, though the words ἴσον καὶ πλέον follow. “In an equal or even greater degree:” these words may be corrective and in limiting apposition (c. 1, § 1, n.) to τοῦτο, as οἱ ἀγαθοὶ ὑμῶν are in limiting apposition to the implied subject ὑμεῖς = the νεώτεροι of c. 38, § 5; or the words may be proleptic and = ἔστε ἴσον καὶ πλέον εἶναι, and this is the preferable view. Cf. c. 35, § 1 μείζον.

ἤπερ τὸ τῆς πόλεως πλήθος

παντός κινδυνεύσαι στερηθῆναι. καὶ τῶν τοιῶνδε ἀγγελιών ὡς πρὸς αἰσθομένους καὶ μὴ ἐπιτρέφοντας ἀπαλλάγητε. ἡ γὰρ πόλις ἦδε, καὶ εἰ ἔρχονται Ἀθηναῖοι, ἀμυνεῖται αὐτοὺς ἀξίως αὐτῆς, καὶ στρατηγοὶ εἰσιν ἡμῖν οἱ σκέφονται αὐτά· καὶ εἰ μὴ τι αὐτῶν ἀληθές ἐστίν, ὥσπερ οὐκ οἶομαι, οὐ πρὸς τὰς ὑμετέρας ἀγγελίας καταπλαγεῖσα καὶ ἐλομένη ὑμᾶς ἄρχοντας αὐθαίρετον δουλείαν ἐπιβαλεῖται, αὐτὴ δ' ἐφ' αὐτῆς

Kr. suspects on account of ἡπερ, and because of the order of the words. Thuc.'s usual order would be τῆς πόλεως τὸ πλῆθος. They are probably a gloss. Cf. c. 44, § 3, n.

κινδυνεύσαι without ἄν, see note on c. 24, § 1. Kr. thinks that ἄν of the previous clause applies to this verb.

τοῦ παντός, by banishment. Kr.

ὡς πρὸς αἰσθομένους. Editors generally for προαισθομένους or προαισθησθένους in one word read by most MSS.; and the Sch. taking προαισθησθένους in one word as acc. abs. with ὡς (for which see c. 24, § 3) explains as ἀντὶ τοῦ ὡς προαισθησθένων καὶ μὴ ἐπιτρέφόντων ἡμῶν. But the omission of ἡμᾶς seems to condemn this reading.

πρὸς. Cf. c. 68, § 2. vii, 68, 1. viii, 53, 2.

αἰσθομένους is rightly taken by Cl. as present. The form αἰσθεσθαι is supported by some MSS. in ii, 93, 3. v, 26, 5. vii, 75, 2. The sense here is more naturally "men who see through," "are awake to your schemes," than "men who have perceived them."

ἐπιτρέπειν. Without further specification, as usual when it

bears this sense. Cf. § 2 end. i, 71, 1. i, 82, 1, &c.

ἀπαλλάγητε, "have done with." Editors quote Aristoph. Plut. 316 τῶν σκωμμάτων ἀπαλλάγέντες.

§ 2. The sentence ἡ πόλις . . . ἀμυνεῖται is co-ordinate with the sentence καὶ οὐ . . . ἐπιβαλεῖται, while καὶ στρατηγοὶ εἰσιν . . . αὐτά is a quasi-parenthetical adjunct to the former of the two sentences. The καὶ before εἰ μὴ τι αὐτῶν . . . couples these two sentences, but whether the καὶ before εἰ ἔρχονται corresponds to this (Cl.) or goes closely with εἰ it is not easy to decide.

στρατηγοί, fifteen. Cf. c. 72, § 4.

αὐτά, with pregnant force. See c. 10, § 2, n. So αὐτῶν of next line.

μή, absent from some MSS., but necessary to the sense, negatives the following τι. Cf. c. 47, § 2 ἦν μὴ τι.

οὐκ οἶομαι sc. τὶ αὐτῶν ἀληθές εἶναι, redundant negative.

πρὸς, "in view of." c. 41, § 1, c. 46, § 5, c. 47, § 1, &c.

ἐπιβαλεῖται, metaphor from the yoke. Cf. the active in viii, 108, 5.

ἀφ' ὑμῶν c. 76, § 1. Cf. c. 28,

σημιπιδίτη τινας τε λίγους ὑφ' ὑμῶν ἰος ἔργα διαπαρέ-
νικη κινῆσι καὶ τὴν ὑπάρχουσαν ἐλευθερίαν οὐχὶ ἐκ
τινὸς ἀκρίβειαν ἀφαιρεθήσεται, ἐκ δὲ τοῦ ἔργου φιλασ-
σημένη μὴ ἐπιτρέψειν πειράσεται σώζειν."

7.1.1. 1 Ἰουλιῶτι μὲν Ἀθηναγόρας εἶπε, τῶν δὲ στρατηγῶν
ἐκὶ ἰναστίας ἄλλον μὲν οὐδένα ἐτι εἶασε παρελθεῖν,
2 κίτις δὲ πρὸς τὰ παρόντα ἔλεξε τοιαῦδε· " Διαβολὰς
μὲν οὐ σίφρου οὔτε λέγειν τινας ἐς ἀλλήλους οὔτε
τινὸς ἀκούοντως ὑποδέχεσθαι, πρὸς δὲ τὰ ἐσαγγελλό-
μενι μίλλου ὄραν, ἕπως εἰς τε ἕκαστος καὶ ἡ ξύμπασα
3 πύλιη κυλῶν τινὸς ἐπιόντας παρασκευασόμεθα ἀμύνεσ-
3 θιαι. καὶ ἦν ἄρα μηδὲν δεήση, οὐδεμία βλάβη τοῦ γε
τὸ κινῶν κυσμηθῆναι καὶ ἵπποις καὶ ὄπλοις καὶ τοῖς
ἄλλοις οὐδ' ὁ πύλεμος ἀγάλλεται, τὴν δ' ἐπιμέλειαν καὶ
ἐξέτασιν αὐτῶν ἡμεῖς ἔχομεν, καὶ τῶν πρὸς τὰς πόλεις
διητυμπῶν ἅμα ὅς τε κατασκοπὴν καὶ ἦν τι ἄλλο

§ 1, n., c. 45, § 1, 1, 37, 1, 1, 39,
3, 11, 39, 1. 40., and for the non-
omission of the article c. 30, §
1, note on de τὴν Σικελίαν.
de ἔργα διαπαρένικη. de μόνον
with ἀναμνήσειν, "an implying
double," i. e. τὸ ἐπιόντας ἀκούειν.
11. ἀναμνήσειν c. 36, § 2.
ἀκούειν, implying a threat of
punishment.
καὶ τὴν ἀκούοντως ἀκρίβειαν.
de ἀκούοντως. Cf. c. 34, § 5.
ἀκούειν. Here τὸ ἀκούειν is
clearly contrasted with
ἀκούειν, as τὸ ἀκούειν is
ἀκούειν, § 1, 11.
Cf. § 1, 11. ἀκούειν ἐτι εἶασε.
It appears from this that the
μὲν and the ἀκούοντως of
the ἀκούειν. Cf.
ἀκούειν τὸ ἀκούειν: "ἐτι οὐδένα
11." c. 34, § 4, 11.
§ 1. ἀκούειν c. 34, § 2, 11.

τινας, i. e. τῶν λεγόντων. τινὰ
has been conjectured. Cf. its
use in warnings and threats in
the singular, c. g. c. 10, § 5,
and better iv, 69, 1.
ἀποδέχεσθαι. Cf. c. 29, § 2,
11.
ὄραν ὄπως . . . παρασκευασό-
μεθα (-σόμεθα many MSS.) fut.
of the purpose. The regular
construction; cf. c. 21, § 1, n.,
and Goodwin M. and T. p. 73.
§ 3. de ἄρα, c. 33, § 4, 11.
τῶν γε, editors generally, fol-
lowing Abr. But Cl. and Kr.
read τε correlative with καὶ
before τῶν πρὸς, taking τῶν
. . . ἔξωθεν as explanatory
parenthesis; the construction
would then be οὐδένα βλάβη
τῶν τε ἀκούοντων καὶ τῶν ἀναμ-
νήσειν. In support of the reading

φαίνηται ἐπιτήδειον. τὰ δὲ καὶ ἐπιμεμελήμεθα ἤδη καὶ ὅ τι ἂν αἰσθώμεθα ἐς ὑμᾶς οἴσομεν."

Καὶ οἱ μὲν Συρακόσιοι τοσαῦτα εἰπόντος τοῦ στρατηγού διελύθησαν ἐκ τοῦ ξυλλόγου.

Οἱ δ' Ἀθηναῖοι ἤδη ἐν τῇ Κερκύρα αὐτοὶ τε καὶ XLII. 1 οἱ ξύμμαχοι ἅπαντες ἦσαν· καὶ πρῶτον μὲν ἐπεξέτασιν τοῦ στρατεύματος καὶ ξύνταξιν ὥσπερ ἔμελλον ὀρμειῖσθαι τε καὶ στρατοπεδεύεσθαι οἱ στρατηγοὶ ἐποίησαντο, καὶ τρία μέρη νείμαντες ἐν ἐκάστῳ ἐκλήρωσαν, ἵνα μήτε ἅμα πλέοντες ἀπορῶσιν ὕδατος καὶ λιμένων καὶ τῶν ἐπιτηδείων ἐν ταῖς καταγωγαῖς, πρὸς τε τὰλλα εὐκοσμότεροι καὶ ῥάους ἄρχειν ὧσι, κατὰ τέλη στρατηγῶ προστεταγμένοι· ἔπειτα δὲ 2

τε Hermocrates' words c. 34, § 1 τὰ τε αὐτοῦ παρασκευαζώμεθα καὶ ἐς τοὺς Σικελοὺς πέμποντες are quoted, and it is objected that with the reading γε διαπομπῶν is made to depend upon ἐπιμέλειαν καὶ ἐξέτασιν, "whereas ἐξέτασις is specially used of military reviews, c. 45, § 1 end, c. 96, § 3, iv, 74, 3, and does not suit διαπομπῶν." Cl. But in the passages cited ἐξέτασις is specialized by the addition of ὄρων, and it might in any case be here used strictly in the first clause and loosely in the second; the quotation from c. 34, § 1 proves very little; the article in τῶν διαπομπῶν ("the requisite") is not nearly so natural if τε be read.

βλάβη τοῦ κοσμηθῆναι. For the gen. οὐ ἐκατέρου ὠφελία, c. 17, § 1, Kr.

ἀγάλλεται. War personified: cf. c. 34, § 2. iii, 82, 2, &c.

§ 4. ἦν τι ἄλλο = ἐς ἄλλο τι ὅ ἂν . . .

τὰ δὲ καὶ: acc. of respect; cf. iii, 11, 5.

ἐς ὑμᾶς οἴσομεν. Indicating that the decision rested with the assembly (Cl.). Lat. *ferre ad populum*.

Cl. 42.—§ 1. οἱ δ' Ἀθηναῖοι takes these up where they were left in c. 32, § 2, end.

ἐπεξέτασιν: "a further muster," with reference to earlier inexact and probably only partial ones. Kr.

στρατοπεδεύεσθαι, continuing result of ὀρμειῖσθαι, therefore no need to alter to fut. with Kr. and Cobet: cf. c. 24, § 3, note on προσκτήσασθαι.

τρία μέρη νείμαντες, in sense of *distribuendo efficere*, cf. Pp.

ἐκλήρωσαν: cf. c. 62, § 1, λαχῶν.

ἅμα πλέοντες. Valckenaer for ἀναπλέοντες of MSS.

καταγωγαῖς; "landings."

§ 2. εἰσομένας: purpose; c. 6, § 3, n.

εἶρητο: c. 29, § 3, n.

προὔπεμψαν καὶ ἐς τὴν Ἰταλίαν καὶ Σικελίαν τρεῖς ναῦς εἰσομένας αἵτινες σφᾶς τῶν πόλεων δέξονται. καὶ εἶρητο αὐταῖς προαπαντᾶν, ὅπως ἐπιστάμενοι
 XLIII. 1 καταπλέωσι. μετὰ δὲ ταῦτα τοσῆδε ἤδη τῇ παρασκευῇ Ἀθηναῖοι ἄραντες ἐκ τῆς Κερκύρας ἐς τὴν Σικελίαν ἐπεραιοῦντο· τριήρεσι μὲν ταῖς πάσαις τέσσαρσι καὶ τριάκοντα καὶ ἑκατὸν καὶ δυοῖν Ῥοδίον πεντηκοντόροιν (τούτων Ἀττικαὶ μὲν ἦσαν ἑκατὸν, ὧν αἱ μὲν ἐξήκοντα ταχεῖαι, αἱ δ' ἄλλαι στρατιώτιδες, τὸ δὲ ἄλλο ναυτικὸν Χίων καὶ τῶν ἄλλων ξυμμάχων), 2 ὀπλίταις δὲ τοῖς ξύμπασιν ἑκατὸν καὶ πεντακισχιλίους (καὶ τούτων Ἀθηναίων μὲν αὐτῶν ἦσαν πεντακόσιοι μὲν καὶ χίλιοι ἐκ καταλόγου, ἑπτακόσιοι δὲ θῆτες

CH. 43.—§ 1. τοσῆδε predicative = τοσῆδε ἦν ἡ παρασκευὴ ἢ . . . ἐπεραιοῦντο.

ἐπεραιοῦντο. Cl. wrongly says *inchoative*, and compares *διέπλει*, c. 44, § 1; both denote *continuance* just as much as do *ξυνέπλει* and *ξυνηκολούθουν* and *ξυνδιέβαλλε*, c. 44, § 1. The imperf. serves to place the expedition before the mind as going on: cf. c. 62, § 1, n.

ταῖς πάσαις, "in all," cf. i, 60, i, i, 100, 1, &c. c. 31, § 5, n. Ῥοδίον, best MSS.; Ῥοδίων, one MS. and another by correction. For the fem. cf. v, 84, 1 Λεσβίαν or Λεσβίαν, c. 104, § 1 Λακωνικαῖν . . . Κορινθίαν.

πεντηκοντόροιν. For the value of these as compared with triremes cf. i, 14, 3, and οἱ ὀγδοήκοντα § 2 below.

αἱ ἐξήκοντα. For the article specifying a part of a whole cf. i, 116, 1.

ταχεῖαι, "ships of war."

στρατιώτιδες = ὀπλιταγωγοί: cf. c. 25, § 2, c. 31, § 3.

§ 2. καταλόγου: c. 26, § 2. "From the service-roll." See Schoemann "Antiquities of Greece," Eng. Trans., p. 422.

θῆτες. These at this time served as light-armed troops in the army and in case of need as oarsmen at sea; not regularly as *ἐπιβάται*, though often at this time.

ἐπιβάται. Arn. on iii, 95, 2 shows that the usual number at this time was ten to each ship; here the number is seven to each ship, possibly because there were many ὀπλίται on board. Pr. suggests *ἐξακόσιοι* for *ἑπτακόσιοι*. This would give ten to each of the ταχεῖαι. Numerals are often confused in MSS.

ξύμμαχοι, predicative. See also c. 22, § 1, n.

ξύμμαχοι . . . ξυνεστράτευον = οἱ δὲ ἄλλοι τῶν ξυστρατεούτων ξύμμαχοι ἦσαν.

ἐπιβάται τῶν νεῶν, ξύμμαχοι δὲ οἱ ἄλλοι ξυνεστρά-
 τευον, οἱ μὲν τῶν ὑπηκόων, οἱ δ' Ἀργείων πεντακόσιοι
 καὶ Μαντινέων καὶ μισθοφόρων πεντήκοντα καὶ διακό-
 σιοι, τοξόταις δὲ τοῖς πᾶσιν ὀγδοήκοντα καὶ τετρακο-
 σίοις (καὶ τούτων Κρήτες οἱ ὀγδοήκοντα ἦσαν), καὶ
 σφενδονήταις Ῥοδίων ἑπτακοσίοις, καὶ Μεγαρεῦσι
 ψιλοῖς φυγάσιν εἴκοσι καὶ ἑκατόν, καὶ ἵππαγωγῶ μῆ
 τριάκοντα ἀγούση ἵππέας. τοσαύτη ἡ πρώτη παρα- XLIV. 1
 σκευὴ πρὸς τὸν πόλεμον διέπλει, τούτοις δὲ τὰ ἐπιτή-
 δεα ἄγουσαι ὀλκάδες μὲν τριάκοντα σιταγωγοί, καὶ
 τοὺς σιτοποιοὺς ἔχουσαι καὶ λιθολόγους καὶ τέκτονας
 καὶ ὅσα ἐς τειχισμὸν ἐργαλεία, πλοῖα δὲ ἑκατόν ἃ ἐξ
 ἀνάγκης μετὰ τῶν ὀλκάδων ξυνέπλει· πολλὰ δὲ καὶ

ὑπηκόων. After this word Kr. would insert the number (2150) as these alone have their number unspecified, but Cl. objects that it is easily supplied by the reader, and that the total without the particular components would not be worth much.

Μαντινέων καὶ μισθοφόρων, cf. vii, 57, 9 Μαντινῆς καὶ ἄλλοι Ἀρκάδων μισθοφόροι. Hence Cl. thinks that ἄλλων or ἄλλων Ἀρκάδων should be inserted here. But Pp. considers it a case like i, 116, 3 ἐπὶ Καίνου καὶ Καρίας, and Kr. taking the same view compares i, 80, 3 πρὸς τοὺς Πελοποννησίους καὶ τοὺς Ἀστυγέτονας. This latter instance, however, is not appropriate, for in it the second word is narrower rather than wider than the first and is brought in as explanatory of the first 'in antithesis to ἕκασ lower down. Possibly καὶ ought to be ejected.

Κρήτες : c. 25, § 2.

Μεγαρεῦσι φυγάσιν : cf. ὑπεξ-
 ἤλθον, iv, 74, 2.

ἵππαγωγοίς : cf. ii, 56, 2.

CH. 44.—§ 1. ἡ πρώτη παρα-
 σκευή. For the subsequent one cf. vii, 16.

τούτοις. Construction accord-
 ing to the sense, referring to
 the men who formed part of the
 παρασκευή.

τοὺς σιτοποιοὺς, already men-
 tioned, c. 22, § 1, end.

ἃ after ἑκατόν is absent from
 two MSS. and bracketed by
 Duker, Pp., Cl., Arn., perhaps
 rightly, but in that case the μὲν
 and δέ clauses do not exactly
 correspond, as we should strictly
 have πλοῖα δὲ ἑκατόν . . . διέπ-
 λει, not ξυνέπλει. I therefore
 prefer Kr.'s punctuation, retain-
 ing ἃ, comma after διέπλει, and
 colon at ξυνέπλει. Το ὀλκάδες
 supply διέπλεον from διέπλει.

ἐξ ἀνάγκης : "impressed," like
 ἠναγκασμένους c. 22, § 2.

εἰκοσίοι : of two endings here

ἄλλα πλοῖα καὶ ὀλκάδες ἐκούσιοι ξυνηκολούθουν τῇ
στρατιᾷ ἐμπορίας ἔνεκα· ἃ τότε πάντα ἐκ τῆς Κερκύ-
2 ρας ξυνδιέβαλλε τὸν Ἴόνιον κόλπον. καὶ προσβα-
λοῦσα ἢ πᾶσα παρασκευὴ πρὸς τε ἄκραν Ἰαπυγίαν
καὶ πρὸς Τάραντα καὶ ὡς ἕκαστοι ἠνύπρησαν, παρ-
εκομίζοντο τὴν Ἰταλίαν, τῶν μὲν πόλεων οὐ δεχομένων
αὐτοὺς ἀγορᾷ οὐδὲ ἄστει, ὕδατι δὲ καὶ ὄρμῳ, Τάραντος
3 τῆς Ἰταλίας ἀκρωτήριον. καὶ ἐνταῦθα ἤδη ἠθροίζοντο,
καὶ ἔξω τῆς πόλεως, ὡς αὐτοὺς εἶσω οὐκ ἐδέχοντο,
στρατόπεδόν τε κατεσκευάσαντο ἐν τῷ τῆς Ἀρτέμιδος
ἱερῷ, οὐ αὐτοῖς καὶ ἀγορὰν παρείχον, καὶ τὰς ναῦς
ἀνεγκύσαντες ἡσύχασαν, καὶ πρὸς τε τοὺς Ῥηγίους

and in vii, 57, 9; with three in
viii, 27, 3.

ἐμπορίας ἔνεκα: cf. c. 31, § 5, n.

ξυνδιέβαλλε: cf. διαβαλοῦσιν,
c. 30, § 1.

§ 2. προσβαλοῦσα: cf. c. 4, § 6.
ἠνύπρησαν, sc. προσβαλεῖν.

παρεκομίζοντο, with the acc.,
cf. παραπλεῖν with the acc.,
c. 47, § 2, c. 62, § 2, c. 104, § 2.
Ἰταλίαν. In the earlier and
more limited sense denoting a
district very little larger than
Bruttii: cf. c. 2, § 4, n.

For ἀγορᾷ and the other
datives with δέχεσθαι cf. c. 50,
§ 1, and iv, 103, 4.

By ὄρμῳ understand an open
anchorage, not the fortified λιμὴν
(Cl.).

ἔως ἀφίκοντο is to be referred
to οὐ δεχομένων. Kr.

§ 3. ἤδη: cf. 32, § 2, n.

ἠθροίζοντο. Imperf. denotes
the gradual coming up of the
separate squadrons. See also c.
43, § 1, n.

ἐδέχοντο, sc. οἱ Ῥηγῖοι, sup-
plied from Ῥήγιον. Imperf.
"were not admitting them," i. e.
"showed no inclination to
admit them." Cf. c. 48, end,
c. 50, § 3, c. 51, § 1, c. 52, § 1.

ἐν τῷ τῆς Ἀρτέμιδος ἱερῷ. Kr.
suspects τῆς Ἀ. τῷ ἱερῷ to be
the right reading, as this is the
usual Thucydidean order. A
copyist might readily have sub-
stituted the order with which
he was himself more familiar:
cf. c. 40, § 1, n.

ἱερῷ, i. e. τεμένει, not νεῷ;
cf. iv, 90, 2, τὸ ἱερὸν καὶ τὸν νεῶν.
καὶ ἀγορὰν: "a market as
well," i. e. as well as leave to
make a στρατόπεδον.

παρείχον, sc. οἱ Ῥηγῖοι.

ἀνεγκύσαντες: c. 34, § 4.

ἡσύχασαν, sc. οἱ Ἀθηναῖοι. Aor.
lit. "lapsed into quiescence."

καὶ πρὸς τε τοὺς Ῥηγίους. So
MSS. except two which omit τε.
The question is—can καὶ . . .
τε = etiamque? Cl. thinks it

λόγους ἐποίησαντο, ἀξιούντες Χαλκιδέας ὄντας Χαλκιδεύσιν οὐσι Λεοντίοις βοηθεῖν· οἱ δὲ οὐδὲ μεθ' ἐτέρων ἔφασαν ἔσεσθαι, ἀλλ' ὅ τι ἂν καὶ τοῖς ἄλλοις Ἰταλιώταις ξυνοδοῦναι, τοῦτο ποιήσιν. οἱ δὲ πρὸς τὰ 4 ἐν τῇ Σικελίᾳ πράγματα ἐσκόπουν ὅτῳ τρόπῳ ἀριστα προσοίσονται· καὶ τὰς πρόπλους ναῦς ἐκ τῆς Ἐγέστης ἅμα προσέμενον, βουλόμενοι εἰδέναι περὶ τῶν χρημάτων εἰ ἔστιν ἃ ἔλεγον ἐν ταῖς Ἀθήναις οἱ ἄγγελοι.

Τοῖς δὲ Συρακοσίοις ἐν τούτῳ πολλαχόθεν τε ἤδη XLV. 1 καὶ ἀπὸ τῶν κατασκόπων σαφῆ ἠγγέλλετο ὅτι ἐν Ῥηγίῳ αἱ νῆες εἰσι, καὶ ὡς ἐπὶ τούτοις παρεσκευάζοντο πάσῃ τῇ γνώμῃ καὶ οὐκέτι ἠπίστουν. καὶ ἔς τε

is so used by Thuc. The two chief places on which this view rests are i, 9, 3 and viii, 68, 2; but the conjecture *τι* in the former, and *δέ* in the latter passage, would remove the difficulty, and perhaps *τε* is rightly bracketed here by Pp. and Kr.

Χαλκιδέας ὄντας. Editors refer to Strabo, vi, 1, 6, κτίσμα ἐστὶ Ῥήγιον Χαλκιδέων.

Χαλκιδεύσιν οὐσι Λεοντίοις: cf. c. 3, § 3.

Χαλκ. ὄντας Χαλκ. οὐσι Λεοντ. For the bringing of the contrasted words together in different cases for the sake of emphasis cf. c. 18, § 6, and c. 80, § 3 Δαριῆς Δαριέων.

οὐδὲ μεθ' ἐτέρων. The usual position of the prep. *ἰν* Thuc. in this expression, cf. ii, 67, 4. v, 48, 1. vii, 44, 1, &c.

Ἰταλιώταις. Men of Greek descent settled in Italy.

§ 4. πρὸς τὰ ἐν τῇ Σικελίᾳ πράγματα goes with προσοίσονται, cf. v, 105, 4; for προσφέρεσθαι

with the dat. cf. i, 140, 5. iv, 18, 4.

πρόπλους: cf. c. 42, § 2, and c. 46, § 1; a rare word.

περὶ τῶν χρημάτων εἰ ἔστιν: cf. c. 82, § 1, περὶ τῆς ἀρχῆς ὡς εἰκότως ἔχομεν.

ἔστιν: "actually exist;" cf. c. 46. § 1, φαίνεται "are forthcoming."

CH. 45.—§ 1. ἀπὸ τῶν κατασκόπων: cf. c. 28, § 1, n.

σαφῆ = σαφεῖς ἀγγελία. Pp. wrongly says adverbial, Kr. compares Soph. Elect. 122 and 41.

ὡς ἐπὶ τούτοις. ἐπὶ denotes the circumstances, conditions, &c., "under the idea that (*ὡς*) this was the true state of things," cf. *ὡς ἐπὶ ταχεῖ πολέμῳ* below and c. 61, § 6.

πάσῃ τῇ γνώμῃ: "with their whole mind," i. e. "with all zeal."

οὐκέτι, as they did in c. 32, § 3.

ἔνθα μὲν: to the subject tribes.

τοὺς Σικελοὺς περιέπεμπον, ἔνθα μὲν φύλακας, πρὸς δὲ τοὺς πρέσβεις, καὶ ἐς τὰ περιπόλια τὰ ἐν τῇ χώρᾳ φρουρὰς ἐσεκόμιζον, τὰ τε ἐν τῇ πόλει ὅπλων ἐξετάσει καὶ ἵππων ἐσκόπουν εἰ ἐντελῆ ἐστί, καὶ τὰλλα ὡς ἐπὶ ταχεῖ πολέμῳ καὶ ὅσον οὐ παρόντι καθίσταντο.

- XLVI. 1 Αἱ δ' ἐκ τῆς Ἐγέστης τρεῖς νῆες αἱ πρόπλοι παρα-
 γίνονται τοῖς Ἀθηναίοις ἐς τὸ Ῥήγιον, ἀγγέλλουσαι
 ὅτι τὰλλα μὲν οὐκ ἔστι χρήματα ἃ ὑπέσχοτο, τριά-
 2 κοντα δὲ τάλαντα μόνον φαίνεται. καὶ οἱ στρατηγοὶ
 εὐθύς ἐν ἀθυμίᾳ ἦσαν ὅτι αὐτοῖς τοῦτό τε πρῶτον
 ἀντεκεκρούκει καὶ οἱ Ῥηγῖνοι οὐκ ἐβελήσαντες ξυστρα-
 τεύειν, οὓς πρῶτον ἤρξαντο πείθειν καὶ εἰκὸς ἦν
 μάλιστα, Λεοντίνων τε ξυγγενεῖς ὄντας καὶ σφίσι
 αἰεὶ ἐπιτηδεῖους. καὶ τῷ μὲν Νικίᾳ προσδεχομένῳ ἦν
 τὰ παρὰ τῶν Ἐγεσταίων, τοῖν δὲ ἑτέροιον καὶ ἀλογώ-
 3 τερα. οἱ δὲ Ἐγεσταῖοι τοιούδε τι ἐξετεχνήσαντο τότε

πρὸς δὲ τοὺς, to independent ones; cf. c. 34, § 1. cf. τῇ μὲν γὰρ . . . παρὰ δὲ τὸ, c. 66, § 1, end, where the two expressions are similarly varied.

περιπόλια = τὰ ἐν τῇ χώρᾳ φρουρία, Schol. Most MSS. have περίπλοια, which is obviously wrong.

ὅσον οὐ, cf. c. 34, § 9.

CH. 46.—§ 1. Αἱ ἐκ τῆς Ἐγέστης τρεῖς νῆες; cf. § 2 end and § 4, and iv, 16, 2, οἱ ἐκ τῶν Ἀθηνῶν . . . πρέσβεις, motion being implied in the context.

§ 2. τοῦτό τε πρῶτον. πρῶτον applies to both clauses, which are closely linked together by τε and καί, the οἱ Ῥηγῖνοι clause being really prior in time to the former; cf. c. 65, § 2, n. c. 92, § 5.

καὶ οἱ Ῥηγῖνοι . . . , sc. ἀντε-

κεκρούκεσαν. The subject is not οἱ Ῥηγῖνοι but οἱ Ῥηγ. οὐκ ἐβελήσαντες ξυστρατεύειν, "the refusal of the Rhegians to . . ." cf. c. 80, § 2 δι' ἡμᾶς μὴ ξυμμαχῆσαντας, and c. 70, § 1 τοὺς ἀνθεσπῶτας μὴ νικωμένους.

πείθειν, pres. of the attempt. For a different force cf. c. 54, § 4, n.

καὶ εἰκὸς ἦν μάλιστα either supply κεῖσαι (not πείθειν) or, with Schol., ξυστρατεύειν τοῖς Ἀθηναίοις; certainly not πείθειν.

Νικίᾳ: cf. c. 22, § 2, end.

προσδεχομένῳ: cf. ii, 3, 2, οὐ βουλομένῳ ἦν, and ii, 60, 1.

καὶ ἀλογώτερα. ἔτι μᾶλλον παρὰ γνώμην (Jacobs), i. e. than it was in accordance with Nicias' expectation.

§ 3. τότε: cf. c. 6, § 3, and c. 8, § 2.

ὅτε οἱ πρῶτοι πρέσβεις τῶν Ἀθηναίων ἦλθον αὐτοῖς ἐς τὴν κατασκοπὴν τῶν χρημάτων· ἐς τε τὸ ἐν Ἐρυκί ἱερὸν τῆς Ἀφροδίτης ἀγαγόντες αὐτοὺς ἐπέδειξαν τὰ ἀναθήματα, φιάλας τε καὶ οἰνοχόας καὶ θυμιατήρια καὶ ἄλλην κατασκευὴν οὐκ ὀλίγην, ἀ ὄντα ἀργυρᾶ πολλῶ πλείω τὴν ὄψιν ἀπ' ὀλίγης δυνάμεως χρημάτων παρείχετο· καὶ ἰδίᾳ ξενίσεις ποιούμενοι τῶν τριηριτῶν τὰ τε ἐξ αὐτῆς Ἐγέστης ἐκπώματα καὶ χρυσᾶ καὶ ἀργυρᾶ ξυλλέξαντες καὶ τὰ ἐκ τῶν ἐγγύς πόλεων καὶ Φοινικικῶν καὶ Ἑλληνίδων αἰτησάμενοι ἐσέφερον ἐς τὰς ἐστιάσεις ὡς οἰκεία ἕκαστοι. καὶ πάντων ὡς ἐπὶ 4 τὸ πολὺ τοῖς αὐτοῖς χρωμένων καὶ πανταχοῦ πολλῶν φαινομένων μεγάλην τὴν ἐκπληξιν τοῖς ἐκ τῶν τριηριτων Ἀθηναίοις παρείχε, καὶ ἀφικόμενοι ἐς τὰς Ἀθήνας διεθρόσαν ὡς χρήματα πολλὰ ἴδοιεν. καὶ οἱ μὲν, 5

ἐς τε τὸ ἐν Ἐρυκί ἱερὸν . . .
To this corresponds the *καὶ* before *ἰδίᾳ*.

κατασκευή. Of household utensils, ii, 97, 3, and cf. c. 31, § 3, n.

ἀργυρᾶ. Grote renders by "silver-gilt," but the word bears no such meaning. Meineke proposed *ἐπ'ἀργυρα*, but the reading is sound, and the sense is that though their real value was comparatively small they presented an appearance of much greater value than they actually had; they were numerous and brilliant, but only silver.

δυνάμεως: "value," cf. ii, 97, 3.

πλείω, sc. *τῆς δυνάμεως*.

ἀπὸ. i, 91, 7. v, 89. Pp., and cf. c. 19, § 2.

ξενίσεις ποιούμενοι. A more pretentious expression than *ξε-*

ρίζοντες, and thus suited to the design of the Segestaeans. Cl.

χρυσᾶ καὶ ἀργυρᾶ and *Φοινικικῶν καὶ Ἑλληνίδων*, appositional, cf. c. 31, § 5: not "the golden and silver drinking-cups," but "the drinking cups, golden and silver."

αἰτησάμενοι. *αἰτεῖν*, "to ask for," simply. *αἰτεῖσθαι*, "to borrow." Schol.

ἐσέφερον. Imperf. of the repeated action. Cf. also c. 69, § 1.

§ 4. *ὡς ἐπὶ τὸ πολὺ*. There is no need to follow Cl. here, and in i, 12, 2 in rejecting *τό*, which is absent from a few MSS. Cf. ii, 13, 3. v, 107.

ἐκ. Cf. § 1.

παρείχε. Cf. c. 31, § 4, n. on *εἰκασθῆναι*.

διεθρόσαν. Cf. viii, 91, 1 "they noised it abroad." In

αὐτοί τε ἀπατηθέντες καὶ τοὺς ἄλλους τότε πείσαντες, ἐπειδὴ διήλθεν ὁ λόγος ὅτι οὐκ εἴη ἐν τῇ Ἐγέστη τὰ χρήματα, πολλὴν τὴν αἰτίαν εἶχον ὑπὸ τῶν στρατιωτῶν· οἱ δὲ στρατηγοὶ πρὸς τὰ παρόντα ἐβουλευόντο.

XLVII. 1 καὶ Νικίου μὲν ἦν γνώμη πλεῖν ἐπὶ Σελινούντα πάσῃ τῇ στρατιᾷ, ἐφ' ὅπερ μάλιστα ἐπέμφθησαν, καὶ ἦν μὲν παρέχωσι χρήματα παντὶ τῷ στρατεύματι Ἐγεσταῖοι, πρὸς ταῦτα βουλεύεσθαι, εἰ δὲ μὴ, ταῖς ἐξήκοντα ναυσίν, ὅσασπερ ἤτήσαντο, ἀξιούν διδόναι αὐτοῖς τροφήν, καὶ παραμείναντας Σελιουντίους ἢ βία ἢ 2 ξυμβάσει διαλλάξαι αὐτοῖς, καὶ οὕτω, παραπλεύσαντας τὰς ἄλλας πόλεις, καὶ ἐπιδείξαντας μὲν τὴν δύναμιν τῆς Ἀθηναίων πόλεως, δηλώσαντας δὲ τὴν ἐς τοὺς φίλους καὶ ξυμμάχους προθυμίαν, ἀποπλεῖν οἴκαδε, ἦν μὴ τι δι' ὀλίγου καὶ ἀπὸ τοῦ ἀδοκῆτου ἢ Λεοντίνους οἰοί τε ὦσιν ὠφελῆσαι ἢ τῶν ἄλλων τινὰ πόλεων προσαγαγέσθαι, καὶ τῇ πόλει δαπανῶντας τὰ

XLVIII. 1 οἰκεία μὴ κινδυνεύειν. Ἀλκιβιάδης δὲ οὐκ ἔφη χρῆναι

both places the word conveys a shade of blame. Cl.

§ 5. ὑπὸ. Cf. c. 2, § 2 ὑπὸ Λιγύων ἀναστάντες.

πρὸς τὰ παρόντα c. 41, § 2, n.

ΟΗ. 47.—§ 1. ἐφ' ὅπερ, i. e. ἐπὶ τὸ πλεῖν ἐπὶ Σελινούντα.

μάλιστα. For the fact cf. especially c. 8, § 2.

πρὸς. Cf. c. 40, § 2, n.

ὅσασπερ, c. 8, § 1.

διαλλάξαι αὐτοῖς, sc. τοῖς Ἐγεσταῖοις Schol.

§ 2. παραπλεύσαντας τὰς ἄλλας πόλεις. Cf. c. 44, § 2, n., and cf. c. 62, § 2, c. 104, § 2.

δι' ὀλίγου, of time. Cf. c. 11, § 4, n.

ἀπὸ. Cf. c. 34, § 8, n.

προσαγαγέσθαι, of gaining al-

lies. Cf. c. 48 end, c. 71, § 2, c. 75, § 3, and c. 22, § 1, n.

τῇ πόλει goes with κινδυνεύειν. Cf. c. 9, § 3, n.

τὰ οἰκεία, as opposed to the resources of the Segestaeans. Kr.

μὴ κινδυνεύειν depends on ἦν γνώμη of § 1.

ΟΗ. 48.—§ 1. ἀπράκτως. Not found elsewhere in Thuc. Pp. and Kr. suggest ἀπράκτως. Possibly αἰσχροῦς may have led to the use of ἀπράκτως here; but it might also be the cause of a corrupt reading. αἰσχροῦς καὶ ἀπράκτως would be another instance of varied constructions co-ordinated in Thuc. Cl. retains the adverb, pointing out

τοσαύτη δυνάμει ἐκπλεύσαντας αἰσχροῦς καὶ ἀπράκ-
τως ἀπελθεῖν, ἀλλ' ἔς τε τὰς πόλεις ἐπικηρυκεύεσθαι
πλὴν Σελινούντος καὶ Συρακοσῶν τὰς ἄλλας, καὶ
πειρᾶσθαι καὶ τοὺς Σικελοὺς τοὺς μὲν ἀφιστάναι ἀπὸ
τῶν Συρακοσίων, τοὺς δὲ φίλους ποιῆσθαι, ἵνα σῖτον
καὶ στρατιὰν ἔχωσι, πρῶτον δὲ πείθειν Μεσσηνίους
(ἐν πόρῳ γὰρ μάλιστα καὶ προσβολῇ εἶναι αὐτοὺς τῆς
Σικελίας, καὶ λιμένα καὶ ἐφόρμησιν τῇ στρατιᾷ
ικανωτάτην ἔσεσθαι), προσαγαγομένους δὲ τὰς πόλεις,
εἰδότας μεθ' ὧν τις πολεμήσει, οὕτως ἤδη Συρακούσiais
καὶ Σελινούντι ἐπιχειρεῖν, ἣν μὴ οἱ μὲν Ἐγεσταίους
ξυμβαίνωσιν, οἱ δὲ Λεοντίους ἐῶσι κατοικίξειν.
Λάμαχος δὲ ἀντικρὺς ἔφη χρῆναι πλεῖν ἐπὶ Συρακού- XLIX. 1

that later writers, e. g. Plut. Aristides c. 18 and Cat. Mai. c. 1, use it (and Plut. elsewhere also imitates Thuc.).

ἐπικηρυκεύεσθαι. Supply χρῆ-
ναι from above, the positive
from the negative. Cf. c. 21, §
2, n. The verb usually denotes
the sending of envoys to ene-
mies. Bl. But here too it is
of sending envoys περὶ σπον-

δῶν that the word is used. Pp.
τοὺς μὲν . . . τοὺς δὲ, the
parts in apposition to the whole.
Cf. c. 31, § 3, n.

ἔχωσι, sc. οἱ Ἀθηναῖοι. Pres.
to denote "that they may al-
ways have at their disposal."
Cl.

πείθειν, c. 46, § 2, n.
ἐν πόρῳ . . . καὶ προσβολῇ: cf.
ἐν πόρῳ καταρκημένους, i, 120, 2.
In iv, 1, 2 Messene is spoken
of as a χωρίον προσβολῆν ἔχον
τῆς Σικελίας; cf. also vii, 4, 7.

ἐφόρμησιν. Here many MSS.
and in ii, 89, 9 the Vat., and in
iii, 33, 3 one MS. read ἐφόρ-

μισιν, which would mean "the
act of coming to an anchor over
against (others)." ἐφόρμησις de-
notes (1) "the being anchored
over against (others)," the being
at a post of observation, e. g.
iii, 33, 3; (2) "the post of ob-
servation" itself, cf. ii, 89, 9
and the present passage.

τις: cf. c. 11, § 1, n.; c. 68, § 3.
ἤδη, "by that time," "then
and not till then," the limitation
however being rather in οὕτως
than in ἤδη, cf. c. 32, § 2, and
c. 44, § 3, n.

οἱ μὲν, οἱ Σελινούντιοι, οἱ δὲ,
οἱ Συρακόσιοι taken in chiasmic
order (Cl.), the name of the
people being supplied from the
name of the state. Cf. εἰσί, sc.
οἱ Συρακόσιοι, c. 49, § 1.

ξυμβαίνωσιν, pres., "are not
inclined to come to terms with,"
cf. c. 44, § 3, note on ἐδέχοντο.

Οη. 49.—§ 1. ἀντικρὺς, with
πλεῖν. Here and ii, 4, 5 =
"straight onwards:" elsewhere
in Thuc. = "outright," e. g. c.

χία δὲ τῶν μὲν κινδύνων τοῖς πολλοῖς μεταδίδωσι, τῶν δ' ὠφελίμων οὐ πλεονεκτεῖ μόνον, ἀλλὰ καὶ ξύμπαν ἀφελομένη ἔχει· ἃ ὑμῶν οἷ τε δυνάμενοι καὶ οἱ νέοι προθυμοῦνται, ἀδύνατα ἐν μεγάλῃ πόλει κατασχεῖν.

* XL. 1 “ Ἄλλ' ἔτι καὶ νῦν, ὧ πάντων ἀξυνετώτατοι, εἰ μὴ μαθάνετε κακὰ σπεύδοντες, [ἢ ἀμαθέστατοί ἐστε] ὧν ἐγὼ οἶδα Ἑλλήνων, ἢ ἀδικώτατοι, εἰ εἰδότες τολμάτε, ἀλλ' ἦτοι μαθόντες γε ἢ μεταγνόντες τὸ τῆς πόλεως ξύμπασι κοινὸν αὔξετε, ἡγησάμενοι τοῦτο μὲν ἂν καὶ ἴσον καὶ πλεόν οἱ ἀγαθοὶ ὑμῶν ἤπερ τὸ τῆς πόλεως πλήθος μετασχεῖν, εἰ δ' ἄλλα βουλήσεσθε, καὶ τοῦ

οἷ τε δυνάμενοι καὶ οἱ νέοι = οἷ τε ὀλιγαρχικοὶ καὶ οἱ νέοι.

οἱ νέοι, cf. ὧ νεώτεροι. Though these form part of οἱ δυνάμενοι, yet they are mentioned separately. Cf. c. 38, § 5, n.

κατασχεῖν. Cf. c. 11, § 1, n.

CH. 40.—§ 1. Ἄλλ' ἔτι καὶ νῦν strongly points to a following imperative or similar turn, so that it must be taken with τὸ τῆς πόλεως ξύμπασι κοινὸν αὔξετε. Hence Cl. brackets ἢ ἀμαθέστατοί ἐστε, which Pp. had already suspected; and Dobree thought them a gloss by some one who wanted to make ὧν . . . Ἑλλήνων depend on a nearer superl. The passage as it stands cannot be sound, and this emendation seems best. Cobet, V. L. brackets the above words and also ἀλλὰ before ἦτοι; ἀλλὰ, however, may stand as a natural repetition of the first ἀλλὰ after εἰ μὴ . . . τολμάτε. When this emendation is made we have ἀξυνετώτατοι (“most undiscerning”) and ἀδικώτατοι alone left, the one being taken up by μαθόντες, the

other by μεταγνόντες. The words ejected could only be retained by considering the sentence an anacolouthon.

ἦτοι . . . γε . . . ἦ. Cf. c. 34, § 2, n.

ἡγησάμενοι. Aor. “conceiving that.”

τοῦτο acc. with μετασχεῖν. Where the whole is shared the acc. would be appropriate, where only part the gen. Here we might have expected the gen., but the reading is probably sound, and perhaps intended to suggest a more exclusive participation, though the words ἴσον καὶ πλεόν follow. “In an equal or even greater degree:” these words may be corrective and in limiting apposition (c. 1, § 1, n.) to τοῦτο, as οἱ ἀγαθοὶ ὑμῶν are in limiting apposition to the implied subject ὑμεῖς = the νεώτεροι of c. 38, § 5; or the words may be proleptic and = ὥστε ἴσον καὶ πλεόν εἶναι, and this is the preferable view. Cf. c. 35, § 1 μείζον.

ἤπερ τὸ τῆς πόλεως πλήθος

παντός κινδυνεύσαι στερηθῆναι. καὶ τῶν τοιῶνδε ἀγγελιῶν ὡς πρὸς αἰσθημένους καὶ μὴ ἐπιτρέφοντας ἀπαλλάγητε. ἡ γὰρ πόλις ἦδε, καὶ εἰ ἔρχονται Ἀθη- 2 ναῖοι, ἀμυνεῖται αὐτοὺς ἀξίως αὐτῆς, καὶ στρατηγοὶ εἰσιν ἡμῖν οὐ σκέψονται αὐτά· καὶ εἰ μὴ τι αὐτῶν ἀληθές ἐστιν, ὥσπερ οὐκ οἶμαι, οὐ πρὸς τὰς ὑμετέρας ἀγγελίας καταπλαγεῖσα καὶ ἐλομένη ὑμᾶς ἄρχοντας αὐθαίρετον δουλείαν ἐπιβαλεῖται, αὐτὴ δ' ἐφ' αὐτῆς

Kr. suspects on account of *ἡπερ*, and because of the order of the words. Thuc.'s usual order would be τῆς πόλεως τὸ πλῆθος. They are probably a gloss. Cf. c. 44, § 3, n.

κινδυνεύσαι without *ἄν*, see note on c. 24, § 1. Kr. thinks that *ἄν* of the previous clause applies to this verb.

τοῦ παντός, by banishment. Kr.

ὡς πρὸς αἰσθημένους. Editors generally for προαισθημένους or προαἰσθημένους in one word read by most MSS.; and the Sch. taking προαἰσθημένους in one word as acc. abs. with ὡς (for which see c. 24, § 3) explains as ἀντὶ τοῦ ὡς προαἰσθησόμενων καὶ μὴ ἐπιτρεφόντων ἡμῶν. But the omission of ἡμᾶς seems to condemn this reading.

πρός. Cf. c. 68, § 2. vii, 68, 1. viii, 53, 2.

αἰσθημένους is rightly taken by Cl. as *present*. The form αἰσθεσθαι is supported by some MSS. in ii, 93; 3. v, 26, 5. vii, 75, 2. The sense here is more naturally "men who see through," "are awake to your schemes," than "men who have perceived them."

ἐπιτρέπειν. Without further specification, as usual when it

bears this sense. Cf. § 2 end. i, 71, 1. i, 82, 1, &c.

ἀπαλλάγητε, "have done with." Editors quote Aristoph. Plut. 316 τῶν σκωμμάτων ἀπαλαγέστες.

§ 2. The sentence ἡ πόλις . . . ἀμυνεῖται is co-ordinate with the sentence καὶ οὐ . . . ἐπιβαλεῖται, while καὶ στρατηγοὶ εἰσιν . . . αὐτά is a quasi-parenthetical adjunct to the former of the two sentences. The καὶ before εἰ μὴ τι αὐτῶν . . . couples these two sentences, but whether the καὶ before εἰ ἔρχονται corresponds to this (Cl.) or goes closely with εἰ it is not easy to decide.

στρατηγοί, fifteen. Cf. c. 72, § 4.

αὐτά, with pregnant force. See c. 10, § 2, n. So αὐτῶν of next line.

μὴ, absent from some MSS., but necessary to the sense, negatives the following τι. Cf. c. 47, § 2 ἦν μὴ τι.

οὐκ οἶμαι sc. τὸ αὐτῶν ἀληθές εἶναι, redundant negative.

πρός, "in view of." c. 41, § 1, c. 46, § 5, c. 47, § 1, &c.

ἐπιβαλεῖται, metaphor from the yoke. Cf. the active in viii, 108, 5.

ἀφ' ὑμῶν c. 76, § 1. Cf. c. 28,

σκοποῦσα τοὺς τε λόγους ἀφ' ὑμῶν ὡς ἔργα δυναμένους κρινεῖ καὶ τὴν ὑπάρχουσαν ἐλευθερίαν οὐχὶ ἐκ τοῦ ἀκούειν ἀφαιρηθήσεται, ἐκ δὲ τοῦ ἔργῳ φυλασσομένη μὴ ἐπιτρέπειν πειράσεται σώζειν."

- XLI. 1 Τοιαῦτα μὲν Ἀθηναγόρας εἶπε, τῶν δὲ στρατηγῶν εἰς ἀναστάς ἄλλον μὲν οὐδένα ἔτι εἶασε παρελθεῖν, 2 αὐτὸς δὲ πρὸς τὰ παρόντα ἔλεξε τοιάδε· “ Διαβολὰς μὲν οὐ σῶφρον οὔτε λέγειν τινὰς ἐς ἀλλήλους οὔτε τοὺς ἀκούοντας ἀποδέχεσθαι, πρὸς δὲ τὰ ἐσαγγελλόμενα μᾶλλον ὀρᾶν, ὅπως εἰς τε ἕκαστος καὶ ἡ ξύμπασα πόλις καλῶς τοὺς ἐπιόντας παρασκευασόμεθα ἀμύνεσθαι. 3 καὶ ἦν ἄρα μηδὲν δεήση, οὐδεμία βλάβη τοῦ γε τὸ κοινὸν κοσμηθῆναι καὶ ἵπποις καὶ ὅπλοις καὶ τοῖς ἄλλοις οἷς ὁ πόλεμος ἀγάλλεται, τὴν δ' ἐπιμέλειαν καὶ ἐξέτασιν αὐτῶν ἡμεῖς ἐξομεν, καὶ τῶν πρὸς τὰς πόλεις διαπομπῶν ἅμα ἐς τε κατασκοπὴν καὶ ἦν τι ἄλλο

§ 1, n., c. 45, § 1, i, 37, 1. i, 39, 3. ii, 39, 1. &c., and for the non-repetition of the article c. 30, § 1, note on ἐς τὴν Σικελίαν.

ὡς ἔργα δυναμένους. ὡς goes with δυναμένους, “as implying deeds,” i. e. traitorous deeds. Cf. δύνανται c. 36, § 2.

κρινεῖ, implying a threat of punishment.

οὐχὶ, emphatic form.

ἐκ, causal. Cf. c. 38, § 5.

ἀκούειν. Here τὸ ἀκούειν is disparagingly contrasted with ἔργον, as λόγος so often is.

ἐπιτρέπειν, § 1, n.

CH. 41.—§ 1. οὐδένα ἔτι εἶασε. It appears from this that the generals had the conducting of the assembly. Kr.

πρὸς τὰ παρόντα: “in view of.” c. 40, § 2, n.

§ 2. διαβολὰς. c. 15, § 2, n.

τινὰς, i. e. τῶν λεγόντων. τινὰ has been conjectured. Cf. its use in warnings and threats in the singular, e. g. c. 10, § 5, but for the plural cf. iii, 36, 5, and better iv, 69, 1.

ἀποδέχεσθαι. Cf. c. 29, § 2, n.

ὀρᾶν ὅπως . . . παρασκευασόμεθα (-σάμεθα many MSS.) fut. of the purpose. The regular construction; cf. c. 21, § 1, n., and Goodwin M. and T. p. 73.

§ 3. ἦν ἄρα, c. 33, § 4, n.

τοῦ γε, editors generally, following Abr. But Cl. and Kr. read τε correlative with καὶ before τῶν πρὸς, taking τήνδε . . . ἐξομεν as explanatory parenthesis; the construction would then be οὐδεμία βλάβη τοῦ τε κοσμηθῆναι καὶ τῶν διαπομπῶν. In support of the reading

φαίνηται ἐπιτήδειον. τὰ δὲ καὶ ἐπιμεμελήμεθα ἤδη καὶ ὅ τι ἂν αἰσθώμεθα ἐς ὑμᾶς οἴσομεν."

Καὶ οἱ μὲν Συρακόσιοι τοσαῦτα εἰπόντος τοῦ στρατηγού διελύθησαν ἐκ τοῦ ξυλλόγου.

Οἱ δ' Ἀθηναῖοι ἤδη ἐν τῇ Κερκύρα αὐτοὶ τε καὶ XLII. 1
οἱ ξύμμαχοι ἅπαντες ἦσαν· καὶ πρῶτον μὲν ἐπέξετα-
σιν τοῦ στρατεύματος καὶ ξύνταξιν ὥσπερ ἔμελλον
ὀρμεισθᾶί τε καὶ στρατοπεδεύεσθαι οἱ στρατηγοὶ
ἐποίησαντο, καὶ τρία μέρη νεύμαντες ἐν ἐκάστῳ
ἐκλήρωσαν, ἵνα μήτε ἅμα πλείοντες ἀπορώσιν ὕδατος
καὶ λιμένων καὶ τῶν ἐπιτηδείων ἐν ταῖς καταγωγαῖς,
πρὸς τε τᾶλλα εὐκοσμότεροι καὶ ῥάους ἄρχειν ᾧσι,
κατὰ τέλη στρατηγῶ προστεταγμένοι· ἔπειτα δὲ 2

τε Hermoocrates' words c. 34, § 1 τὰ τε αὐτοῦ παρασκευαζώμεθα καὶ ἐς τοὺς Σικελοὺς πέμποντες are quoted, and it is objected that with the reading γε διαπομπῶν is made to depend upon ἐπιμέλειαν καὶ εξέτασιν, "whereas εξέτασις is specially used of military reviews, c. 45, § 1 end, c. 96, § 3, iv, 74, 3, and does not suit διαπομπῶν." Cl. But in the passages cited εξέτασις is specialized by the addition of ὄπλων, and it might in any case be here used strictly in the first clause and loosely in the second; the quotation from c. 34, § 1 proves very little; the article in τῶν διαπομπῶν ("the requisite") is not nearly so natural if τε be read.

βλάβη τοῦ κοσμηθῆναι. For the gen. cf. ἐκατέρου ὠφελία, c. 17, § 1, Kr.

ἀγάλλεται. War personified: cf. c. 34, § 2. iii, 82, 2, &c.

§ 4. ἦν τι ἄλλο = ἐς ἄλλο τι ὅ ἂν . . .

τὰ δὲ καὶ: acc. of respect; cf. iii, 11, 5.

ἐς ὑμᾶς οἴσομεν. Indicating that the decision rested with the assembly (Cl.). Lat. *ferre ad populum*.

ὄπ. 42.—§ 1. οἱ δ' Ἀθηναῖοι takes these up where they were left in c. 32, § 2, end.

ἐπέξετασιν: "a further muster," with reference to earlier inexact and probably only partial ones. Kr.

στρατοπεδεύεσθαι, continuing result of ὀρμεισθᾶι, therefore no need to alter to fut. with Kr. and Cobet: cf. c. 24, § 3, note on προσκλήσασθαι.

τρία μέρη νεύμαντες, in sense of *distribuendo efficere*, cf. Pp. ἐκλήρωσαν: cf. c. 62, § 1, λαχόν.

ἅμα πλείοντες. Valckenaer for ἀναπλείοντες of MSS.

καταγωγαῖς; "landings."

§ 2. εἰσομένας: purpose; c. 6, § 3, n.

εἶρητο: c. 29, § 3, n.

προὔπεμψαν καὶ εἰς τὴν Ἰταλίαν καὶ Σικελίαν τρεῖς ναῦς εἰσομέναις αἴτινες σφᾶς τῶν πόλεων δέξονται. καὶ εἶρητο αὐταῖς προαπαντᾶν, ὅπως ἐπιστάμενοι

XLIII.1 καταπλέωσι. μετὰ δὲ ταῦτα τοσῆδε ἤδη τῇ παρασκευῇ Ἀθηναῖοι ἄραυτες ἐκ τῆς Κερκύρας εἰς τὴν Σικελίαν ἐπεραιοῦντο· τριήρεσι μὲν ταῖς πάσαις τέσσαρσι καὶ τριάκοντα καὶ ἑκατὸν καὶ δυοῖν Ῥοδίωιν πεντηκοντόροιν (τούτων Ἀττικαὶ μὲν ἦσαν ἑκατόν, ὧν αἱ μὲν ἐξήκοντα ταχεῖαι, αἱ δ' ἄλλαι στρατιώτιδες, τὸ δὲ ἄλλο ναυτικὸν Χίων καὶ τῶν ἄλλων ξυμμάχων), 2 ὀπλίταις δὲ τοῖς ξύμπασιν ἑκατὸν καὶ πεντακισχιλίαις (καὶ τούτων Ἀθηναίων μὲν αὐτῶν ἦσαν πεντακόσιοι μὲν καὶ χίλιοι ἐκ καταλόγου, ἑπτακόσιοι δὲ θῆτες

CH. 43.—§ 1. τοσῆδε predicative = τοσῆδε ἦν ἡ παρασκευὴ ᾧ . . . ἐπεραιοῦντο.

ἐπεραιοῦντο. Cl. wrongly says *inchoative*, and compares *διέπλει*, c. 44, § 1; both denote *continuance* just as much as do *ξυνέπλει* and *ξυνηκολούθουν* and *ξυνδιέβαλλε*, c. 44, § 1. The imperf. serves to place the expedition before the mind as going on: cf. c. 62, § 1, n.

ταῖς πάσαις, "in all," cf. i, 60, i, 100, 1, &c. c. 31, § 5, n. Ῥοδίωιν, best MSS.; Ῥοδίων, one MS. and another by correction. For the fem. cf. v, 84, 1 Λεσβίων or Λεσβιας, c. 104, § 1 Λακωνικαῖν . . . Κορινθίων.

πεντηκοντόροιν. For the value of these as compared with triremes cf. i, 14, 3, and οἱ ὀγδοήκοντα § 2 below.

αἱ ἐξήκοντα. For the article specifying a part of a whole cf. i, 116, 1.

ταχεῖαι, "ships of war."

στρατιώτιδες = ὀπλιταγωγοί: cf. c. 25, § 2, c. 31, § 3.

§ 2. καταλόγου: c. 26, § 2. "From the service-roll." See Schoemann "Antiquities of Greece," Eng. Trans., p. 422.

θῆτες. These at this time served as light-armed troops in the army and in case of need as oarsmen at sea; not regularly as *ἐπιβάται*, though often at this time.

ἐπιβάται. Arn. on iii, 95, 2 shows that the usual number at this time was ten to each ship; here the number is seven to each ship, possibly because there were many ὀπλίται on board. Pp. suggests *ἐξακόσιοι* for *ἑπτακόσιοι*. This would give ten to each of the ταχεῖαι. Numerals are often confused in MSS.

ξύμμαχοι, *predicative*. See also c. 22, § 1, n.

ξύμμαχοι . . . ξυνεστράτευον = οἱ δὲ ἄλλοι τῶν ξυστρατευόντων ξύμμαχοι ἦσαν.

ἐπιβάται τῶν νεῶν, ξύμμαχοι δὲ οἱ ἄλλοι ξυνεστρά-
 τευον, οἱ μὲν τῶν ὑπηκόων, οἱ δ' Ἀργείων πεντακόσιοι
 καὶ Μαντινέων καὶ μισθοφόρων πεντήκοντα καὶ διακό-
 σιοι, τοξόταις δὲ τοῖς πᾶσιν ὄγδοήκοντα καὶ τετρακο-
 σίοις (καὶ τούτων Κρήτες οἱ ὄγδοήκοντα ἦσαν), καὶ
 σφενδονήταις Ῥοδίων ἑπτακοσιοίς, καὶ Μεγαρεῦσι
 ψιλοῖς φυγάσιν εἴκοσι καὶ ἑκατόν, καὶ ἵππαγωγῶ μῆ
 τριάκοντα ἀγούση ἵππείας. τῷσαύτη ἡ πρώτη παρα-
 σκευὴ πρὸς τὸν πόλεμον διέπλει, τούτοις δὲ τὰ ἐπιτή-
 ρεια ἄγουσαι ὀλκάδες μὲν τριάκοντα σιταγωγοί, καὶ
 τοὺς σιτοποιοὺς ἔχουσαι καὶ λιθολόγους καὶ τέκτονας
 καὶ ὅσα ἐς τειχισμόν ἐργαλεῖα, πλοῖα δὲ ἑκατόν ἃ ἐξ
 ἀνάγκης μετὰ τῶν ὀλκάδων ξυνέπλει· πολλὰ δὲ καὶ

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ὑπηκόων. After this word Kr. would insert the number (2150) as these alone have their number unspecified, but Cl. objects that it is easily supplied by the reader, and that the total without the particular components would not be worth much.

Μαντινέων καὶ μισθοφόρων, cf. vii, 57, 9 Μαντινῆς καὶ ἄλλοι Ἀρκάδων μισθοφόροι. Hence Cl. thinks that ἄλλων or ἄλλων Ἀρκάδων should be inserted here. But Pp. considers it a case like i, 116, 3 ἐπὶ Καύνου καὶ Καρίας, and Kr. taking the same view compares i, 80, 3 πρὸς τοὺς Πελοποννησίους καὶ τοὺς ἀστυγέιτους. This latter instance, however, is not appropriate, for in it the second word is narrower rather than wider than the first and is brought in as explanatory of the first 'in antithesis to ἕκασ lower down. Possibly καὶ ought to be ejected.

Κρήτες: c. 25, § 2.

Μεγαρεῦσι φυγάσιν: cf. ὑπεξ-
 ἦλθον, iv, 74, 2.

ἵππαγωγῶ: cf. ii, 56, 2.

Cl. 44.—§ 1. ἡ πρώτη παρα-
 σκευή. For the subsequent one cf. vii, 16.

τούτοις. Construction accord-
 ing to the sense, referring to
 the men who formed part of the
 παρασκευή.

τοὺς σιτοποιοὺς, already men-
 tioned, c. 22, § 1, end.

ἃ after ἑκατόν is absent from
 two MSS. and bracketed by
 Duker, Pp., Cl., Arn., perhaps
 rightly, but in that case the μὲν
 and δέ clauses do not exactly
 correspond, as we should strictly
 have πλοῖα δὲ ἑκατόν . . . διέπ-
 λει, not ξυνέπλει. I therefore
 prefer Kr.'s punctuation, retain-
 ing ἃ, comma after διέπλει, and
 colon at ξυνέπλει. Το ὀλκάδες
 supply διέπλεον from διέπλει.

ἐξ ἀνάγκης: "impressed," like
 ἠναγκασμένους c. 22, § 2.

ἐκούσιοι: of two endings here

ἄλλα πλοῖα καὶ ὀλκάδες ἐκούσιοι ξυνηκολούθουν τῇ στρατιᾷ ἐμπορίας ἔνεκα· ἃ τότε πάντα ἐκ τῆς Κερκύρας ξυνδιέβαλλε τὸν Ἴόνιον κόλπον. καὶ προσβαλοῦσα ἢ πᾶσα παρασκευὴ πρὸς τε ἄκραν Ἰαπυγίαν καὶ πρὸς Τάραντα καὶ ὡς ἕκαστοι ἠπόρησαν, παρεκομίζοντο τὴν Ἰταλίαν, τῶν μὲν πόλεων οὐ δεχομένων αὐτοὺς ἀγορᾷ οὐδὲ ἄστει, ὕδατι δὲ καὶ ὄρμῳ, Τάραντος δὲ καὶ Λοκρῶν οὐδὲ τούτοις, ἕως ἀφίκοντο ἐς Ῥήγιον 3 τῆς Ἰταλίας ἀκρωτήριον. καὶ ἐνταῦθα ἤδη ἠθροίζοντο, καὶ ἔξω τῆς πόλεως, ὡς αὐτοὺς εἶσω οὐκ ἐδέχοντο, στρατόπεδόν τε κατεσκευάσαντο ἐν τῷ τῆς Ἀρτέμιδος ἱερῷ, οὗ αὐτοῖς καὶ ἀγορὰν παρείχον, καὶ τὰς ναῦς ἀνελκύσαντες ἡσύχασαν, καὶ πρὸς τε τοὺς Ῥηγίους

and in vii, 57, 9; with three in viii, 27, 3.

ἐμπορίας ἔνεκα: cf. c. 31, § 5, n.

ξυνδιέβαλλε: cf. διαβαλοῦσιν, c. 30, § 1.

§ 2. προσβαλοῦσα: cf. c. 4, § 6. ἠπόρησαν, sc. προσβαλεῖν.

παρακομίζοντο, with the acc., cf. παραπλεῖν with the acc., c. 47, § 2, c. 62, § 2, c. 104, § 2.

Ἰταλίαν. In the earlier and more limited sense denoting a district very little larger than Bruttii: cf. c. 2, § 4, n.

For ἀγορᾷ and the other datives with δέχσθαι cf. c. 50, § 1, and iv, 103, 4.

By ὄρμῳ understand an open anchorage, not the fortified λιμὴν (Cl.).

ἕως ἀφίκοντο is to be referred to οὐ δεχομένων. Kr.

§ 3. ἤδη: cf. 32, § 2, n.

ἠθροίζοντο. Imperf. denotes the gradual coming up of the separate squadrons. See also c. 43, § 1, n.

ἐδέχοντο, sc. οἱ Ῥηγῖοι, supplied from Ῥήγιον. Imperf. "were not admitting them," i. e. "showed no inclination to admit them." Cf. c. 48, end, c. 50, § 3, c. 51, § 1, c. 52, § 1.

ἐν τῷ τῆς Ἀρτέμιδος ἱερῷ. Kr. suspects τῆς Ἀ. τῷ ἱερῷ to be the right reading, as this is the usual Thucydidean order. A copyist might readily have substituted the order with which he was himself more familiar: cf. c. 40, § 1, n.

ἱερῷ, i. e. τεμένει, not νεῶ; cf. iv, 90, 2, τὸ ἱερόν καὶ τὸν νεών.

καὶ ἀγορὰν: "a market as well," i. e. as well as leave to make a στρατόπεδον.

παρείχον, sc. οἱ Ῥηγῖοι.

ἀνελκύσαντες: c. 34, § 4.

ἡσύχασαν, sc. οἱ Ἀθηναῖοι. Aor. lit. "lapsed into quiescence."

καὶ πρὸς τε τοὺς Ῥηγίους. So MSS. except two which omit τε. The question is—can καὶ . . . τε = *etiamque*? Cl. thinks it

λόγους ἐποίησαντο, ἀξιούντες Χαλκιδέας ὄντας Χαλκιδεύσιν οὔσι Λεοντίοις βοηθεῖν· οἱ δὲ οὐδὲ μεθ' ἐτέρων ἔφασαν ἔσεσθαι, ἀλλ' ὅ τι ἂν καὶ τοῖς ἄλλοις Ἰταλιώταις ξυνοδοῦναι, τοῦτο ποιήσιν. οἱ δὲ πρὸς τὰ 4 ἐν τῇ Σικελίᾳ πράγματα ἐσκόπουν ὅτῳ τρόπῳ ἄριστα προσοίσονται· καὶ τὰς πρόπλους ναῦς ἐκ τῆς Ἐγέσσης ἅμα προσέμενον, βουλόμενοι εἶδεναι περὶ τῶν χρημάτων εἰ ἔστιν ἃ ἔλεγον ἐν ταῖς Ἀθήναις οἱ ἄγγελοι.

Τοῖς δὲ Συρακοσίοις ἐν τούτῳ πολλαχόθεν τε ἤδη XLV. 1 καὶ ἀπὸ τῶν κατασκόπων σαφῆ ἠγγέλλετο ὅτι ἐν Ῥηγίῳ αἱ νῆες εἰσι, καὶ ὡς ἐπὶ τούτοις παρεσκευάζοντο πάσῃ τῇ γνώμῃ καὶ οὐκέτι ἠπίστουν. καὶ ἔς τε

is so used by Thuc. The two chief places on which this view rests are i, 9, 3 and viii, 68, 2; but the conjecture *τι* in the former, and *δέ* in the latter passage, would remove the difficulty, and perhaps *τε* is rightly bracketed here by Pp. and Kr.

Χαλκιδέας ὄντας. Editors refer to Strabo, vi, 1, 6, κτίσμα ἐστὶ Ῥήγιον Χαλκιδέων.

Χαλκιδεύσιν οὔσι Λεοντίοις: cf. c. 3, § 3.

Χαλκ. ὄντας Χαλκ. οὔσι Λεοντ. For the bringing of the contrasted words together in different cases for the sake of emphasis cf. c. 18, § 6, and c. 80, § 3 Δαριῆς Δαριέων.

οὐδὲ μεθ' ἐτέρων. The usual position of the prep. *ἰν* Thuc. in this expression, cf. ii, 67, 4 v, 48, i. vii, 44, 1, &c.

Ἰταλιώταις. Men of Greek descent settled in Italy.

§ 4. πρὸς τὰ ἐν τῇ Σικελίᾳ πράγματα goes with προσοίσονται, cf. v, 105, 4; for προσφέρεσθαι

with the dat. cf. i, 140, 5. iv, 18, 4.

πρόπλους: cf. c. 42, § 2, and c. 46, § 1; a rare word.

περὶ τῶν χρημάτων εἰ ἔστιν: cf. c. 82, § 1, περὶ τῆς ἀρχῆς ὡς εἰκότως ἔχομεν.

ἔστιν: "actually exist;" cf. c. 46. § 1 φαίνεται "are forthcoming."

CH. 45.—§ 1. ἀπὸ τῶν κατασκόπων: cf. c. 28, § 1, n.

σαφῆ = σαφεῖς ἀγγελία. Pp. wrongly says adverbial, Kr. compares Soph. Elect. 122 and 41.

ὡς ἐπὶ τούτοις. ἐπὶ denotes the circumstances, conditions, &c., "under the idea that (ὡς) this was the true state of things," cf. ὡς ἐπὶ ταχεῖ πολέμῳ below and c. 61, § 6.

πάσῃ τῇ γνώμῃ: "with their whole mind," i. e. "with all zeal."

οὐκέτι, as they did in c. 32, § 3.

ἔνθα μὲν: to the subject tribes.

τοὺς Σικελοὺς περιέπεμπον, ἔνθα μὲν φύλακας, πρὸς δὲ τοὺς πρέσβεις, καὶ ἐς τὰ περιπόλια τὰ ἐν τῇ χώρᾳ φρουρὰς ἐσεκόμιζον, τὰ τε ἐν τῇ πόλει ὕπλων ἐξετάσει καὶ ἵππων ἐσκόπουν εἰ ἐντελῆ ἐστί, καὶ τὰλλα ὡς ἐπὶ ταχεῖ πολέμῳ καὶ ὅσον οὐ παρόντι καθίσταντο.

- XLVI. 1 Αἱ δ' ἐκ τῆς Ἐγέστης τρεῖς νῆες αἱ πρόπλοι παρα-
γίνονται τοῖς Ἀθηναίοις ἐς τὸ Ῥήγιον, ἀγγέλλουσαι
ὅτι τὰλλα μὲν οὐκ ἔστι χρήματα ἀ ὑπέσχοντο, τριά-
2 κοντα δὲ τάλαντα μόνον φαίνεται. καὶ οἱ στρατηγοὶ
εὐθύς ἐν ἀθυμίᾳ ἦσαν ὅτι αὐτοῖς τοῦτό τε πρῶτον
ἀντεκεκρούκει καὶ οἱ Ῥηγῖνοι οὐκ ἐβελήσαντες ξυστρα-
τεύειν, οὗς πρῶτον ἤρξαντο πείθειν καὶ εἰκὸς ἦν
μάλιστα, Λεοντίνων τε ξυγγενεῖς ὄντας καὶ σφίσι
αἰεὶ ἐπιτηδείους. καὶ τῷ μὲν Νικίᾳ προσδεχομένῳ ἦν
τὰ παρὰ τῶν Ἐγεσταίων, τοῖν δὲ ἑτέροις καὶ ἀλογώ-
3 τερα. οἱ δὲ Ἐγεσταῖοι τοιούδε τι ἐξετεχνήσαντο τότε

πρὸς δὲ τοὺς, to independent ones; cf. c. 34, § 1. cf. τῇ μὲν γὰρ . . . παρὰ δὲ τὸ, c. 66, § 1, end, where the two expressions are similarly varied.

περιπόλια = τὰ ἐν τῇ χώρᾳ φρούρια, Schol. Most MSS. have περίπλοια, which is obviously wrong.

ὅσον οὐ, cf. c. 34, § 9.

CH. 46.—§ 1. Αἱ ἐκ τῆς Ἐγέστης τρεῖς νῆες; cf. § 2 end and § 4, and iv, 16, 2, οἱ ἐκ τῶν Ἀθηνῶν . . . πρέσβεις, motion being implied in the context.

§ 2. τοῦτό τε πρῶτον. πρῶτον applies to both clauses, which are closely linked together by τε and καί, the οἱ Ῥηγῖνοι clause being really prior in time to the former; cf. c. 65, § 2, n. c. 92, § 5.

καὶ οἱ Ῥηγῖνοι . . ., sc. ἀντε-

κεκρούκεσαν. The subject is not οἱ Ῥηγῖνοι but οἱ Ῥηγ. οὐκ ἐβελήσαντες ξυστρατεύειν, "the refusal of the Rhegians to . . .," cf. c. 80, § 2 δι' ὑμᾶς μὴ ξυμμαχήσαντας, and c. 70, § 1 τοὺς ἀνθεστῶτας μὴ νικωμένους.

πείθειν, pres. of the attempt. For a different force cf. c. 54, § 4, n.

καὶ εἰκὸς ἦν μάλιστα either supply πείσαι (not πείθειν) or, with Schol., ξυστρατεύειν τοῖς Ἀθηναίοις; certainly not πείθειν.

Νικίᾳ: cf. c. 22, § 2, end.

προσδεχομένῳ: cf. ii, 3, 2, οὐ βουλομένῳ ἦν, and ii, 60, 1.

καὶ ἀλογώτερα. ἔτι μᾶλλον παρὰ γνώμην (Jacobs), i. e. than it was in accordance with Nicias' expectation.

§ 3. τότε: cf. c. 6, § 3, and c. 8, § 2.

ὅτε οἱ πρῶτοι πρέσβεις τῶν Ἀθηναίων ἦλθον αὐτοῖς ἐς τὴν κατασκοπὴν τῶν χρημάτων· ἔς τε τὸ ἐν Ἑρυκί ἱερὸν τῆς Ἀφροδίτης ἀγαγόντες αὐτοὺς ἐπέδειξαν τὰ ἀναθήματα, φιάλας τε καὶ οἰνοχόας καὶ θυμιατήρια καὶ ἄλλην κατασκευὴν οὐκ ὀλίγην, ἃ ὄντα ἀργυρᾷ πολλῶ πλείω τὴν ὄψιν ἀπ' ὀλίγης δυνάμεως χρημάτων παρείχετο· καὶ ἰδίᾳ ξενίσσεις ποιούμενοι τῶν τρηηριτῶν τὰ τε ἐξ αὐτῆς Ἐγέστης ἐκπώματα καὶ χρυσᾶ καὶ ἀργυρᾷ ξυλλέξαντες καὶ τὰ ἐκ τῶν ἐγγύς πόλεων καὶ Φοινικικῶν καὶ Ἑλληνίδων αἰτησάμενοι ἐσέφερον ἐς τὰς ἐστιάσεις ὡς οἰκεῖα ἕκαστοι. καὶ πάντων ὡς ἐπὶ 4 τὸ πολὺ τοῖς αὐτοῖς χρωμένων καὶ πανταχοῦ πολλῶν φαινομένων μεγάλην τὴν ἐκπληξιν τοῖς ἐκ τῶν τρηηριτῶν Ἀθηναίοις παρέιχε, καὶ ἀφικόμενοι ἐς τὰς Ἀθήνας διεθρόσαν ὡς χρήματα πολλὰ ἴδοιεν. καὶ οἱ μὲν, 5

ἔς τε τὸ ἐν Ἑρυκί ἱερὸν . . .
To this corresponds the *καὶ* before *ἰδίᾳ*.

κατασκευή. Of household utensils, ii, 97, 3, and cf. c. 31, § 3, n.

ἀργυρᾷ. Grote renders by "silver-gilt," but the word bears no such meaning. Meineke proposed *ἐπάργυρα*, but the reading is sound, and the sense is that though their real value was comparatively small they presented an appearance of much greater value than they actually had; they were numerous and brilliant, but only silver.

δυνάμεως: "value," cf. ii, 97, 3.

πλείω, sc. *τῆς δυνάμεως*.

ἀπὸ. i, 91, 7. v, 89. Pp., and cf. c. 19, § 2.

ξενίσσεις ποιούμενοι. A more pretentious expression than *ξε-*

ρίζοντες, and thus suited to the design of the Segestaeans. Cl.

χρυσᾶ καὶ ἀργυρᾷ and *φοινικικῶν καὶ Ἑλληνίδων*, appositional, cf. c. 31, § 5: not "the golden and silver drinking-cups," but "the drinking cups, golden and silver."

αἰτησάμενοι αἰτεῖν, "to ask for," simply. *αἰτεῖσθαι*, "to borrow." Schol.

ἐσέφερον. Imperf. of the repeated action. Cf. also c. 69, § 1.

§ 4. *ὡς ἐπὶ τὸ πολὺ*. There is no need to follow Cl. here, and in i, 12, 2 in rejecting *τό*, which is absent from a few MSS. Cf. ii, 13, 3. v, 107.

ἐκ. Cf. § 1.

παρείχε. Cf. c. 31, § 4, n. on *εἰκασθῆναι*.

διεθρόσαν. Cf. viii, 91, 1 "they noised it abroad." In

αὐτοί τε ἀπατηθέντες καὶ τοὺς ἄλλους τότε πείσαντες, ἐπειδὴ διήλθεν ὁ λόγος ὅτι οὐκ εἴη ἐν τῇ Ἐγέστη τὰ χρήματα, πολλὴν τὴν αἰτίαν εἶχον ὑπὸ τῶν στρατιωτῶν· οἱ δὲ στρατηγοὶ πρὸς τὰ παρόντα ἐβουλευόντο.

XLVII. 1 καὶ Νικίου μὲν ἦν γνώμη πλεῖν ἐπὶ Σελινοῦντα πάσῃ τῇ στρατιᾷ, ἐφ' ὅπερ μάλιστα ἐπέμφθησαν, καὶ ἦν μὲν παρέχουσι χρήματα παντὶ τῷ στρατεύματι Ἐγεσταῖοι, πρὸς ταῦτα βουλευέσθαι, εἰ δὲ μὴ, ταῖς ἐξήκοντα ναυσίν, ὅσασπερ ἤτήσαντο, ἀξιοῦν διδόναι αὐτοῖς τροφήν, καὶ παραμείναντας Σελινοῦντίους ἢ βία ἢ 2 ξυμβάσει διαλλάξαι αὐτοῖς, καὶ οὕτω, παραπλεύσαντας τὰς ἄλλας πόλεις, καὶ ἐπιδείξαντας μὲν τὴν δύναμιν τῆς Ἀθηναίων πόλεως, δηλώσαντας δὲ τὴν ἐς τοὺς φίλους καὶ ξυμμάχους προθυμίαν, ἀποπλεῖν οἴκαδε, ἦν μὴ τι δι' ὀλίγου καὶ ἀπὸ τοῦ ἀδοκῆτου ἢ Λεοντίνους οἰοί τε ὦσιν ὠφελῆσαι ἢ τῶν ἄλλων τινα πόλεων προσαγαγέσθαι, καὶ τῇ πόλει δαπανῶντας τὰ

XLVIII. 1 οἰκεία μὴ κινδυνεύειν. Ἄλκιβιάδης δὲ οὐκ ἔφη χρῆναι

both places the word conveys a shade of blame. Cl.

§ 5. ὑπὸ. Cf. c. 2, § 2 ὑπὸ Λιγῶν ἀναστάντες.

πρὸς τὰ παρόντα c. 41, § 2, n.

CH. 47.—§ 1. ἐφ' ὅπερ, i. e. ἐπὶ τὸ πλεῖν ἐπὶ Σελινοῦντα.

μάλιστα. For the fact cf. especially c. 8, § 2.

πρὸς. Cf. c. 40, § 2, n.

ὅσασπερ, c. 8, § 1.

διαλλάξαι αὐτοῖς, sc. τοῖς Ἐγεσταῖοις Schol.

§ 2. παραπλεύσαντας τὰς ἄλλας πόλεις. Cf. c. 44, § 2, n., and cf. c. 62, § 2, c. 104, § 2.

δι' ὀλίγου, of time. Cf. c. 11, § 4, n.

ἀπὸ. Cf. c. 34, § 8, n.

προσαγαγέσθαι, of gaining al-

lies. Cf. c. 48 end, c. 71, § 2, c. 75, § 3, and c. 22, § 1, n.

τῇ πόλει goes with κινδυνεύειν. Cf. c. 9, § 3, n.

τὰ οἰκεία, as opposed to the resources of the Segestaeans. Kr.

μὴ κινδυνεύειν depends on ἦν γνώμη of § 1.

CH. 48.—§ 1. ἀπράκτως. Not found elsewhere in Thuc. Pp. and Kr. suggest ἀπράκτους. Possibly αἰσχρῶς may have led to the use of ἀπράκτως here; but it might also be the cause of a corrupt reading. αἰσχρῶς καὶ ἀπράκτους would be another instance of varied constructions co-ordinated in Thuc. Cl. retains the adverb, pointing out

τοσαύτη δυνάμει ἐκπλεύσαντας αἰσχρῶς καὶ ἀπράκτως ἀπελθεῖν, ἀλλ' ἔς τε τὰς πόλεις ἐπικηρυκεύεσθαι πλὴν Σελινούντος καὶ Συρακουσῶν τὰς ἄλλας, καὶ πειρᾶσθαι καὶ τοὺς Σικελοὺς τοὺς μὲν ἀφιστάναι ἀπὸ τῶν Συρακοσίων, τοὺς δὲ φίλους ποιεῖσθαι, ἵνα σῖτον καὶ στρατιὰν ἔχωσι, πρῶτον δὲ πείθειν Μεσσηνίους (ἐν πόρῳ γὰρ μάλιστα καὶ προσβολῇ εἶναι αὐτοὺς τῆς Σικελίας, καὶ λιμένα καὶ ἐφόρμησιν τῇ στρατιᾷ ἱκανωτάτην ἔσεσθαι), προσαγαγομένους δὲ τὰς πόλεις, εἰδότας μεθ' ὧν τις πολεμήσει, οὕτως ἤδη Συρακούσαις καὶ Σελινούντι ἐπιχειρεῖν, ἣν μὴ οἱ μὲν Ἐργεσταίοις ξυμβαίνωσιν, οἱ δὲ Λεοντίνοὺς ἐῶσι κατοικίξεν. Λάμαχος δὲ ἄντικρυς ἔφη χρῆναι πλεῖν ἐπὶ Συρακού- XLIX. 1

that later writers, e. g. Plut. Aristides c. 18 and Cat. Mai. c. 1, use it (and Plut. elsewhere also imitates Thuc.).

ἐπικηρυκεύεσθαι. Supply χρῆναι from above, the positive from the negative. Cf. c. 21, § 2, n. The verb usually denotes the sending of envoys to *enemies*. Bl. But here too it is of sending envoys *περὶ σπονδῶν* that the word is used. Pp.

τοὺς μὲν . . . τοὺς δὲ, the parts in apposition to the whole. Cf. c. 31, § 3, n.

ἔχωσι, sc. οἱ Ἀθηναῖοι. Pres. to denote "that they may always have at their disposal." Cl.

πέθειν, c. 46, § 2, n.

ἐν πόρῳ . . . καὶ προσβολῇ: cf. ἐν πόρῳ κατὰ κημένους, i, 120, 2. In iv, 1, 2 Messene is spoken of as a χωρίον προσβολῆν ἔχον τῆς Σικελίας; cf. also vii, 4, 7.

ἐφόρμησιν. Here many MSS. and in ii, 89, 9 the Vat., and in iii, 33, 3 one MS. read ἐφόρ-

μισιν, which would mean "the act of coming to an anchor over against (others)." ἐφόρμησις denotes (1) "the being anchored over against (others)," the being at a post of observation, e. g. iii, 33, 3; (2) "the post of observation" itself, cf. ii, 89, 9 and the present passage.

τις: cf. c. 11, § 1, n.; c. 68, § 3. ἤδη, "by that time," "then and not till then," the limitation however being rather in *οὕτως* than in ἤδη, cf. c. 32, § 2, and c. 44, § 3, n.

οἱ μὲν, οἱ Σελινούντιοι, οἱ δὲ, οἱ Συρακόσιοι taken in chiasmic order (Cl.), the name of the people being supplied from the name of the state. Cf. εἰσί, sc. οἱ Συρακόσιοι, c. 49, § 1.

ξυμβαίνωσιν, pres., "are not inclined to come to terms with," cf. c. 44, § 3, note on ἐδέχοντο.

Ch. 49.—§ 1. ἄντικρυς, with πλεῖν. Here and ii, 4, 5 = "straight onwards;" elsewhere in Thuc. = "outright," e. g. c.

- σας καὶ πρὸς τῇ πόλει ὡς τάχιστα τὴν μάχην ποιῆσθαι, ἕως ἔτι ἀπαράσκευοὶ τέ εἰσι καὶ μάλιστα ἔκπε-
 2 πλληγμένοι. τὸ γὰρ πρῶτον πᾶν στράτευμα δεινότατον εἶναι· ἦν δὲ χρονίση πρὶν ἐς ὄψιν ἔλθειν, τῇ γνώμῃ ἀναθαρσοῦντας ἀνθρώπους καὶ τῇ ὄψει καταφρονεῖν μᾶλλον. αἰφνίδιοι δὲ ἦν προσπέσωσιν, ἕως ἔτι περι-
 δεεῖς προσδέχονται, μάλιστ' ἂν σφᾶς περιγενέσθαι καὶ κατὰ πάντα ἂν αὐτοὺς ἐκφοβῆσαι, τῇ τε ὄψει (πλεῖστοι γὰρ ἂν νῦν φανῆναι) καὶ τῇ προσδοκίᾳ ὧν πείσονται, μάλιστα δ' ἂν τῷ αὐτίκα κινδύνῳ τῆς μάχης.
 3 εἰκὸς δὲ εἶναι καὶ ἐν τοῖς ἀγροῖς πολλοὺς ἀποληφθῆναι ἕξω διὰ τὸ ἀπιστεῖν σφᾶς μὴ ἤξειν, καὶ ἐσκομιζο-

ro, § 3. And some here take it with ἕφη.

τὴν μάχην. The article assumes that a battle was to be expected. In reference to this advice cf. vii, 42, 3.

§ 2. τῇ ὄψει. The rhythm is very much against taking the words thus—τῇ γνώμῃ καὶ τῇ ὄψει ἀναθαρσοῦντας. The best sense is, "at the sight of them as well," "even at the sight of them," taking ὄψει with καταφρονεῖν. The question is, will the words bear this meaning; editors object that this would require ἐν τῇ ὄψει. I take the dative as a temporal one, rare but supported by other Thucydidean examples and used here instead of ἐν τῇ ὄψει for the sake of symmetry with the preceding τῇ γνώμῃ. Cf. i, 44, 1 τῇ μὲν προτέρᾳ, sc. ἐκκλησίᾳ, i, 128, 5 τῇ προτέρᾳ παρουσίᾳ; ii, 20, 4 ἐκείνη τῇ ἐσβολῇ; iii, 54, 4 μάχῃ; "durch den Anblick verachten," which Kr. thinks possible, would not suit, since their appearance would not tend

to cause contempt, but would rather put the strength of their enemies' previously conceived contempt to the test.

αἰφνίδιοι. Most MSS. read αἰφνίδιον, but Thuc. regularly uses the adj. (e. g. iv, 75, 2. viii, 14, 1 &c.), and if he had used an adverb would have used αἰφνιδίως, as in iv, 96, 5. Pp.

προσδέχονται sc. οἱ Συρακόσιοι. σφᾶς, not σφεῖς, which Bk., Bö., and Stahl adopt. The construction is arranged as if the speaker did not include himself. Cf. iii, 111, 3. vii, 21, 3. viii, 32, 3. In all these instances the subject of the infin. is wider in extent than that of the main verb. In c. 25, § 2 end ἐτοιμασάμενοι and in c. 64, § 3 αὐτοὶ the speaker includes himself. c. 96, § 1 is different; see note there. πλείστοι not πλείστους is read, though σφᾶς precedes, to avoid ambiguity with the preceding αὐτοῦς. Pp. See also note on c. 25, § 2.

§ 3. ἀποληφθῆναι. Many MSS. have ἀπολειφθῆναι, but

μένων αὐτῶν τὴν στρατιὰν οὐκ ἀπορήσειν χρημάτων, ἦν πρὸς τῇ πόλει κρατοῦσα καθέζηται· τοὺς τε ἄλλους Σικελιώτας οὕτως ἤδη μᾶλλον καὶ ἐκείνοις οὐ ξυμμαχήσειν καὶ σφίσι προσιέναι καὶ οὐ διαμελλήσειν περισκοποῦντας ὁπότεροι κρατήσουσι. ναύσταθμον δὲ ἐπαναχωρήσαντας καὶ ἐφόρμησιν τὰ Μέγαρα ἔφη χρῆναι ποιείσθαι, ἃ ἦν ἐρήμα, ἀπέχοντα Συρακουσῶν οὔτε πλοῦν πολλὸν οὔτε ὁδόν.

the former is preferable. The people in the fields would be "intercepted," not "left behind." The Aor. infin. after *εἰκός* and similar words is used (without *ἂν*) to denote the probability of the occurrence of a future event.

ἐσκομιζομένων αὐτῶν: "during their attempts to get their property in." The suggestion of Kr. (Bruchst.) to put a colon after *αὐτῶν* and read *τὴν δὲ στρατιὰν κ.τ.λ.* is very lame, as well as unnecessary. Pp. thinks it is not "while they sought to bring in" . . . but "though they should seek" . . . but this would represent it as rather unlikely that they should try to get their property in, whereas the former translation assumes much more naturally that they would try to do so.

κρατοῦσα καθέζηται: "take up a position (Aor.) in superior force."

περισκοποῦντας. Cf. *περιορώμενοι* c. 93, § 1.

§ 4. *οὕτως ἤδη*. 48 end, note.

The MSS. Bk., Kr., read *ἐφορμηθέντας Μέγαρα*. The word cannot be taken from *ἐφορμάω*, since neither Thuc. nor Herod. uses that verb anywhere, if we except the present disputed pas-

sage; L. and Sc. taking it thus trans. by "sally," but the aor. is not the proper tense, as there would naturally be a succession of sallies expected, and not one only. The middle *ἐφορμείσθαι* is not found; otherwise the word might be thought to mean "taking up a position of observation." Bö., followed by Cl., reads *καὶ ἐφόρμησιν τὰ Μέγαρα*. Lamachus would thus make Megara an *ἐφόρμησις*, as Alcib. in 48 end proposed to have Messene, and Thuc. would here as often be introducing a parallelism between the words of speakers who follow one another (for this cf. c. 16, § 3, n.). Gö., Pp., Haack, following Schäfer's conjecture, read *ἐφορμηθέντας*, which would mean "coming into a position of observation," the preliminary to *ἐφορμείν* the *being* in such a position. Cf. iv, 8, 5. Cl. accuses this view of tautology, arbitrary alteration, and use of an unused form. But *ἐφορμηθέντας* would not be a repetition of *ἐπαναχωρήσαντας*: *ἐφόρμησις*, is a usual variant in MSS. for *ἐφόρμησις*: and though the usual aor. from *ὀρμίζεσθαι* is *ὀρμίσασθαι*, still *ὀρμισθεὶς* occurs in Xen. Hell. i. 4, 18, and Polyb. al-

- L. 1 Λάμαχος μὲν ταῦτα εἰπὼν ὁμῶς προσέθετο αὐτὸς τῇ Ἀλκιβιάδου γνώμῃ. μετὰ δὲ τοῦτο Ἀλκιβιάδης τῇ αὐτοῦ νηὶ διαπλεύσας ἐς Μεσσήνην καὶ λόγους ποιησάμενος περὶ ξυμμαχίας πρὸς αὐτούς, ὡς οὐκ ἔπειθεν, ἀλλ' ἀπεκρίναντο πόλει μὲν ἂν οὐ δέξασθαι, 2 ἀγορὰν δ' ἔξω παρέξειν, ἀπέπλει ἐς τὸ Ῥήγιον. καὶ εὐθύς ξυμπληρώσαντες ἐξήκοντα ναῦς ἐκ πασῶν οἱ στρατηγοὶ καὶ τὰ ἐπιτήδεια λαβόντες παρέπλεον ἐς Νάξον, τὴν ἄλλην στρατιὰν ἐν Ῥηγίῳ καταλιπόντες 3 καὶ ἓνα σφῶν αὐτῶν. Ναξίων δὲ δεξαμένων τῇ πόλει παρέπλεον ἐς Κατάνην. καὶ ὡς αὐτούς οἱ Καταναῖοι οὐκ ἐδέχοντο (ἐνήσαν γὰρ αὐτόθι ἄνδρες τὰ Συρακοσίων βουλόμενοι), ἐκομίσθησαν ἐπὶ τὸν Τηρίαν ποταμόν, καὶ αὐλισάμενοι τῇ ὑστεραῖα ἐπὶ Συρακούσας ἔπλεον, ἐπὶ κέρως ἔχοντες τὰς ἄλλας ναῦς.

ways uses this form. Pp. It is difficult to decide between the readings of Pp. and Cl. The latter is somewhat nearer the MSS.

Μέγαλα, i. e. Hyblæan Megara.

ἔρημα. Cf. c. 4, § 2.

Cl. 50.—§ 1. προσέθετο. Cf. i, 2c, 3.

αὐτός, not καὶ αὐτός, most MSS. αὐτός is probably right: his *opinion* went one way, and he himself, i. e. his *vote*, went another. καὶ αὐτός would be "he too," i. e. as well as Alcibiades.

πρὸς αὐτούς. Supply τοὺς Μεσσηνίους from Μεσσήνην.

πόλει. For the dat. cf. c. 44, § 2 ἀγορᾶ.

τῇ αὐτοῦ νηί. Cf. c. 61, § 6 τὴν ἑαυτοῦ ναῦν, fitted out by himself, as *τριήραρχος*.

ἔπειθεν. Imperf., lit. "was

not persuading them," i. e. "made no progress towards persuading them." See c. 54, § 4, n.

ἂν οὐ δέξασθαι, their words were οὐκ ἂν δεξαίμεθα, παρέξομεν δὲ: the opt. modifying the refusal, while the indic. states the concession outright. Cl.

§ 2. ἐκ πασῶν from the three divisions made in c. 42, § 1. Bl. ἓνα. Probably Nicias, as the plan of Alcibiades (ἐς τὰς πόλεις ἐπικηρυκεύεσθαι) is now carried out, and Lamachus had fallen in with Alcibiades' plan. Cl.

§ 3. ἐδέχοντο. Cf. c. 44, § 3, n. τὰ Συρακοσίων βουλόμενοι. Cf.

c. 74, § 1 οἱ ταῦτα βουλόμενοι = τὰ τῶν Συρακοσίων φρονούντες of c. 51, § 2, which is the more usual expression.

τὸν Τηρίαν ποταμόν, which flowed past Leontini; now flume di San Leonardo.

δέκα δὲ τῶν νεῶν προὔπεμψάν· ἐς τὸν μέγαν λιμένα 4
 πλεύσαι τε καὶ κατασκέψασθαι εἴ τι ναυτικόν ἐστι
 καθεικυσμένον, καὶ κηρύξαι ἀπὸ τῶν νεῶν προσ-
 πλεύσαντας ὅτι Ἀθηναῖοι ἤκουσι Λεοντίνους ἐς τὴν
 ἑαυτῶν κατοικιοῦντες κατὰ ξυμμαχίαν καὶ ξυγγένειαν
 τοὺς οὖν ὄντας ἐν Συρακούσαις Λεοντίνων ὡς παρὰ
 φίλους καὶ εὐεργέτας Ἀθηναίους ἀδεῶς ἀπιέναι. ἐπεὶ 5
 δ' ἐκηρύχθη καὶ κατεσκέψαντο τὴν τε πόλιν καὶ τοὺς
 λιμένας καὶ τὰ περὶ τὴν χώραν, ἐξ ἧς αὐτοῖς ὀρμωμέ-
 νοις πολεμητέα ἦν, ἀπέπλευσαν πάλιν ἐς Κατάνην.
 καὶ ἐκκλησίας γενομένης τὴν μὲν στρατιὰν οὐκ ἐδέ- LI. 1
 χοντο οἱ Καταναῖοι, τοὺς δὲ στρατηγούς ἐσελθόντας
 ἐκέλευον, εἴ τι βούλονται, εἰπεῖν. καὶ λέγοντος τοῦ
 Ἀλκιβιάδου καὶ τῶν ἐν τῇ πόλει πρὸς τὴν ἐκκλησίαν

§ 4. ἐπὶ κέρως, c. 32, § 2.

τὰς ἄλλας ναῦς, sc. πλὴν τῶν
 δέκα (Schol.). I think Cl. is
 right in putting a comma, and
 not a colon, after ναῦς.

τὸν μέγαν λιμένα; also called
 simply: ὁ λιμὴν and Συρακοσίῳ
 λιμῆν.

πλεύσαι: cf. c. 8, § 2 note on
 ἐνγκατοικίσαι, infin. of purpose.

καθεικυσμένον. Cf. c. 34, § 4,
 n., i. e. ready for sailing.

κηρύξαι: so accented by Cl.
 according to Goettling, who says
 that *i* and *v* are never φύσει
 μακρὰ before ξ.

The subj. to κηρύξαι and κατα-
 σκέψασθαι is τοὺς ἐν ταῖς ναυσίν,
 to be supplied from νεῶν above.
 Cf. c. 53, § 1 τὴν Σαλαμῖναν
 ναῦν . . . ὡς κελεύσοντας . . .
 and i, 110, 4, οὐκ εἰδότες.

ἑαυτῶν to be referred not to the
 subj. of the sentence, but to the
 nearer word Λεοντίνους. αὐτῶν,
 however, is found in one MS.,

and αὐτῶν in another, and a
 breathing is very easily altered.
 Pp.

ξυμμαχίαν. Cf. iii, 86, 3.

ξυγγένειαν, not merely because
 Thucles, who founded Leontini,
 was held to have been an
 Athenian, cf. c. 3, § 1, n., but
 rather because both peoples were
 IONIAN.

ὄντας ἐν Συρακούσαις. Cf. v,
 4, 3.

ἀδεῶς. See c. 27, § 2, n.

ἀπιέναι is somewhat freely
 construed, depending on κηρύξαι.
 Ἀθηναίους, a necessary corr.
 for Ἀθηναίων of almost all MSS.

§ 5. τοὺς λιμένας, sc. τὸν μέγαν
 of § 4, and ὁ ἐλάσσων of vii, 22,
 1, and the *Trogiliorum portus* of
 Livy 25, 23. Kr.

ὀρμωμένοις, c. 34, § 4, n.

πολεμητέα. Cf. c. 25, § 2, n.

CH. 51.—§ 1. πρὸς τὴν ἐκκλ.
 τετραμμένων: "had their atten-
 tion directed towards" . . .

τετρούμμευαν οἱ στρατιῶται πυλῖδα τινὰ ἐνφοδομημέ-
 νην κακῶς ἔλαθον διελόντες καὶ ἐσελθόντες ἠγόραζον
 2 ἐς τὴν πόλιν. τῶν δὲ Καταναίων οἱ μὲν τὰ τῶν
 Συρακοσίων φρονούντες ὡς εἶδον τὸ στράτευμα ἔνδον,
 εὐθύς περιδεεῖς γενόμενοι ὑπεξῆλθον οὐ πολλοὶ τινες,
 οἱ δὲ ἄλλοι ἐψηφίσαντό τε ξυμμαχίαν τοῖς Ἀθηναίοις
 καὶ τὸ ἄλλο στράτευμα ἐκέλευον ἐκ Ῥηγίου κομίζειν.
 3 μετὰ δὲ τοῦτο διαπλεύσαντες οἱ Ἀθηναῖοι ἐς τὸ
 Ῥήγιον πάσῃ ἤδη τῇ στρατιᾷ ἄραντες ἐς τὴν Κα-
 τάνην, ἐπειδὴ ἀφίκοντο, κατεσκευάζοντο τὸ στρατό-
 I.II. 1 πεδον. ἐσηγγέλλετο δὲ αὐτοῖς ἐκ τε Καμαρίνης, ὡς
 εἰ ἔλθοιεν, προσχωροῖεν ἄν, καὶ ὅτι Συρακοσῖοι πλη-
 ροῦσι ναυτικόν. ἀπάσῃ οὖν τῇ στρατιᾷ παρέπλευσαν
 πρῶτον μὲν ἐπὶ Συρακούσας· καὶ ὡς οὐδὲν εὔρον

Cf. ii, 40, 2. Cf. the similar admission of Brasidas alone by the Acanthians. iv, 84, 2. Pp. ἐνφοδομημένην κακῶς some take as "unskilfully made," but Pp. more rightly *male obstructam*. So Bl. "ill-walled up," comparing the Latin *inaedificare*, Caes. B. C. i, 27.

ἠγόραζον: "occupied the market-place." ἐν τῇ ἀγορᾷ διέτριβον (Schol.); cf. Acharn. 720 and Knights 1373 with Schol. there, and cf. ἀγοραῖος "a lounge."

ἐς τὴν πόλιν goes with ἐσελθόντες. Some would bracket the words.

§ 2. φρονούντες. Cf. c. 50, § 3, note on Βουλόμενοι.

ὑπεξῆλθον: iv, 74, 2. viii, 98, 1, and with personal acc. iii, 34, 2.

οὐ πολλοί, limitative apposition. Cf. c. 1, § 1, n. τινες. Cf. c. 1, § 1, n.

§ 3. διαπλεύσαντες: one good

MS. and Bk., followed by Gö., Kr., Cl.: Arn. objects that while διαπλεύσαι would be correctly used of crossing between Messene and Rhegium (cf. c. 50, § 1), it is not correctly applied to sailing from Catana to Rhegium, as most of the voyage would be coasting (παραπλεύσαι) and only a small part of it crossing the straits διαπλεύσαι: either then the word is used not quite exactly here, or has come into Vat. H. from c. 50 § 1.

ἤδη: "with all the armament this time," as opposed to the ἐξήκοντα ναῦς ἐκ πασῶν of c. 50, § 2.

Cn. 52.—§ 1. ἐκ τε Καμαρίνης . . . καὶ ὅτι . . . The first message only came from Camarina, the second from some other quarter. τε is not out of place.

πληροῦσι, sc. ναυτῶν, Schol., so often; cf. πληρώματα = "crews."

παρεκομίζοντο αὐθις: "coasted

ναυτικὸν πληρούμενον, παρεκομίζοντο αὐθις ἐπὶ Καμαρίνης καὶ σχόντες ἐς τὸν αἰγιαλὸν ἐπεκηρυκεύοντο. οἱ δ' οὐκ ἐδέχοντο, λέγοντες σφίσι τὰ ὄρκια εἶναι μῆ νηὶ καταπλέοντων Ἀθηναίων δέχεσθαι, ἣν μὴ αὐτοὶ πλείους μεταπέμπωσιν. ἄπρακτοι δὲ γενόμενοι ἀπέ- 2 πλεον· καὶ ἀποβάντες κατὰ τι τῆς Συρακοσίας καὶ ἀρπαγὴν ποιησάμενοι καὶ τῶν Συρακοσίων ἱππέων βοηθησάντων καὶ τῶν ψιλῶν τινὰς ἐσκεδασμένους διαφθειράντων ἀπεκομίσθησαν ἐς Κατάνην. καὶ κατα- LIII. 1 λαμβάνουσι τὴν Σαλαμινίαν ναῦν ἐκ τῶν Ἀθηναίων ἤκουσαν ἐπὶ τε Ἀλκιβιάδην, ὡς κελεύσοντας ἀποπλεῖν ἐς ἀπολογίαὶν ὧν ἡ πόλις ἐνεκάλει, καὶ ἐπ' ἄλλους τινὰς τῶν στρατιωτῶν τῶν μετ' αὐτοῦ, μεμνημένων περὶ τῶν μυστηρίων ὡς ἀσεβούντων, τῶν δὲ καὶ περὶ

along once more," i. e. "continued to coast along." To reach Camarina they had to *continue* sailing southwards and double Cape Pachynus.

σχόντες ἐς, *appellere*. Cf. c. 23, § 2, n.; and see c. 62, § 2, c. 105, § 2, and also c. 97, § 1, σχόντες κατὰ . . .

αἰγιαλόν: the open beach, as they could not get into the λιμὴν.

§ 2. οἱ δὲ, sc. οἱ Καμαρινῶοι. τὰ ὄρκια, referred by most editors to τὴν γενομένην ἐπὶ Λάχητος ξυμμαχίαν. Cf. c. 6, § 2, c. 75, § 3, c. 79, § 1, c. 82, § 1, c. 88, § 2. iii, 86, 3.

μῆ νηὶ. Cf. ii, 7, 2. καταπλέοντων Ἀθηναίων δέχεσθαι, sc. αὐτοὺς; the gen. abs. gives more prominence to its clause than καταπλέοντας κ.τ.λ. would have had. Cf. προειπόντων, ii, 8, 4; δεομένων, iii, 55, 1, σφαλέντων, c. 10, § 2; c. 53, § 1, c. 66, § 3.

μεταπέμπωσι. Thuc. uses both the active and middle forms. For the active, cf. c. 71, § 2, c. 88, § 9, &c.; for the middle, cf. i, 95, 3. ii, 29, 1. iii, 2, 2.

τῶν ψιλῶν, partitive gen., depending on τινὰς.

CH. 53.—§ 1. καὶ καταλαμβάνουσι. καὶ often thus serves vividly to introduce a statement, cf. c. 26, § 2, καὶ μετὰ ταῦτα. Cl. Also the present tense is designed to set the occurrence before the very eye of the reader as a actually going on. "And lo! they find" . . . Cobet, V. L. pp. 454-5, brackets ναῦν and ὡς κελεύσοντας ἀποπλεῖν, asserting that we always have τὴν Σαλαμινίαν and τὴν Πάραλον, and that it would in any case be τριήρη, and not ναῦν; while he regards ὡς . . . ἀποπλεῖν as an addition, made by some one who did not understand ἦκειν ἐπὶ τινα. But we find τὴν Σαλαμινίαν ναῦν, c. 61,

- 2 τῶν Ἑρμῶν. οἱ γὰρ Ἀθηναῖοι, ἐπειδὴ ἡ στρατιὰ ἀπέπλευσεν, οὐδὲν ἤσσαν ζήτησιν ἐποιοῦντο τῶν περὶ τὰ μυστήρια καὶ τῶν περὶ τοὺς Ἑρμᾶς δρασθέντων, καὶ οὐ δοκιμάζοντες τοὺς μηνυτάς, ἀλλὰ πάντα ὑπόπτως ἀποδεχόμενοι, διὰ πονηρῶν ἀνθρώπων πίστιν πάνυ χρηστοὺς τῶν πολιτῶν ξυλλαμβάνοντες κατέδου, χρησιμώτερον ἡγούμενοι εἶναι βασανίσαι τὸ πρᾶγμα καὶ εὐρεῖν ἢ διὰ μηνυτοῦ πονηρίαν τινὰ καὶ χρηστὸν δοκοῦντα εἶναι αἰτιαθέντα ἀνέλεγκτον διαφυγεῖν.
- 3 ἐπιστάμενος γὰρ ὁ δῆμος ἀκοῇ τὴν Πεισιστράτου καὶ τῶν παίδων τυραννίδα χαλεπὴν τελευτῶσαν

§ 4, and τὴν Πάραλον ναῦν, viii, 74, 1; and though ἤκουσαν ἐπὶ Ἀλκιβιάδην ἐς ἀπολογίαν κ.τ.λ. would be good Greek, the reading of the text is equally good, and is supported by the MSS., if not by Cobet.

ἐπὶ with acc. of the object to be brought back. Cf. c. 61, § 4. κελεύσοντας, c. 50, § 4, n.

μεμνημένων, gen. abs., though following upon τινάς. Cf. c. 52, § 2, n. This is better than supposing the word to have its case inexactly accommodated to the preceding genitives, instead of το τινάς.

περὶ τῶν μυστηρίων and περὶ τῶν Ἑρμῶν go closely with μεμνημένων.

ἀσεβούντων, with a sort of perf. force, like ἀδικεῖν. Kr. Cf. c. 29, § 2, n.

§ 2. ζήτησιν ἐποιοῦντο. ζητηταί were appointed: these were commissioners appointed to conduct special inquiries in cases where the people considered its majesty outraged, or the safety of the state endangered. Hermann, Pol. Antiq. § 133.

ὑπόπτως ἀποδεχόμενοι, c. 29, § 2, n.: "in a suspicious spirit approving every charge;" the reading is unimpeachable, neither ἀνυπόπτως nor ὑποδεχόμενοι is wanted; for this pregnant use of the adverb, cf. c. 6, § 1, n. Also cf. ἐλευθέρως, c. 85, § 2, "on terms of freedom."

πονηρῶν ἀνθρώπων πίστιν, the gen. is objective; "by giving credit to worthless men."

βασανίσαι—εὐρεῖν—ἀνέλεγκτον.—Their own expressions no doubt, here used with irony, since in reality they did *not* sift and could not know whether they found out any truth or not.

αἰτιαθέντα: "if once he were accused;" pass. aor. of dep. verb, cf. c. 60, § 4, καταιτιαθέντας. ἀνέλεγκτον: "without thorough investigation."

§ 3. ἀκοῇ, c. 17, § 6, n. τελευτῶσαν, adverbial in effect "at last."

οὐδ' ὄφ' ἑαυτῶν, to be referred to the collective δῆμος. Cf. c. 35, § 1 ὁ δῆμος . . . ἦσαν, "and further that it was *not* they themselves either (οὐδέ), but Sparta, that put a stop to it."

γενομένην καὶ προσέτι οὐδ' ὑφ' ἑαυτῶν καὶ Ἀρμοδίου καταλυθεῖσαν, ἀλλ' ὑπὸ Λακεδαιμονίων, ἐφοβεῖτο αἰεὶ καὶ πάντα ὑπόπτως ἐλάμβανε.

Τὸ γὰρ Ἀριστογείτονος καὶ Ἀρμοδίου τόλμημα δι' LIV. 1 ἐρωτικὴν ξυντυχίαν ἐπεχειρήθη, ἣν ἐγὼ ἐπὶ πλείον διηγησάμενος ἀποφανῶ οὔτε τοὺς ἄλλους οὔτε αὐτοὺς Ἀθηναίους περὶ τῶν σφετέρων τυράννων οὐδὲ περὶ τοῦ γενομένου ἀκριβὲς οὐδὲν λέγοντας. Πεισιστράτου 2 γὰρ γηραιοῦ τελευτήσαντος ἐν τῇ τυραννίδι οὐχ Ἴππαρχος, ὥσπερ οἱ πολλοὶ οἴονται, ἀλλ' Ἰππίας πρεσβύτατος ὧν ἔσχε τὴν ἀρχήν. γενομένου δὲ Ἀρμοδίου ὄρα ἡλικίας λαμπροῦ Ἀριστογείτων, ἀνὴρ τῶν ἀστῶν, μέσος πολίτης, ἐραστής ὧν εἶχεν αὐτόν. πειραθεὶς δὲ 3 ὁ Ἀρμόδιος ὑπὸ Ἰππάρχου τοῦ Πεισιστράτου καὶ οὐ πεισθεὶς καταγορεύει τῷ Ἀριστογείτῳ. ὁ δὲ ἐρωτι-

CH. 54.—§ 1. For the question whether Thuc.'s interest in this matter (cf. i, 20, 2) is due to a relationship with the Pisistratids see Cl. *Introd.* to Bk. i, p. 13, n., and *Introd.* to Bk. v, p. 9. Cf. also c. 55, § 1, n.

ἐρωτικὴν, for a different reason see Plato (?), *Hipparch.* 229 c.d. But the dialogue is probably spurious. With Thuc. agree Arist. *Pol.* v, 10. *Aelian* V. H. xi, 8. *Max. Tyr. Dissert.* 24. Cf. *Evers* apud Pp.

ξυντυχίαν: "conjuncture," "incident," a coming together of circumstances. Cf. i, 33, 1. iii, 112, 7. v, 11, 2.

τοὺς ἄλλους. *Dahlmann* and others conjecture that *Hellanicus* is referred to. *Herodotus* is not referred to. Cf. *Herod.* v, 55.

§ 2. τελευτήσαντος. *Ol.* 63, 2, i. e. 527 B.C.

ὥσπερ οἱ πολλοὶ οἴονται. The error here ascribed by Thuc. to the many is combated in i, 20, 2 also. Thuc. asserts that *Hippias* was the elder; *Plato* (?), in the *Hipparchus* 228, makes *Hipparchus* the elder. But that dialogue is probably spurious, and in any case Thuc. is more reliable, especially as he claims to speak from accurate knowledge, cf. c. 55, § 1.

μέσος πολίτης, ὅτε ἐπιφανῆς οὔτε ἄδοξος. *Schol.*

εἶχεν. See *Ruhnken* on *Ter. Andria* i, 1, 58 *Quis Chrysidem habuit?* Kr.

§ 3. πειραθεὶς. ἐρωτικὴν πείραν δεξάμενος, *Schol.* For this frequent use of the word cf. *Xen. Cyr.* v, 2, 28. *Aristoph. Kn.* 517 (metaphorically) and *Pindar, P.* 2, 62 *Διὸς ἄκοιτων ἐπειράτο.*

καταγορεύει, "informs," iv, 68, 6 (Cl.).

κῶς περιαλιγῆσας καὶ φοβηθεὶς τὴν Ἰππάρχου δύναμιν
μὴ βία προσαγάγηται αὐτόν, ἐπιβουλεύει εὐθύς ὡς
ἀπὸ τῆς ὑπαρχούσης ἀξιώσεως κατάλυσιν τῇ τυραν-
4 νίδι. καὶ ἐν τούτῳ ὁ Ἰππάρχος ὡς αὐθις πειράσας
οὐδὲν μᾶλλον ἔπειθε τὸν Ἀρμόδιον, βίαιον μὲν οὐδὲν
ἐβούλετο δρᾶν, ἐν τρόπῳ δέ τινι ἀφανεῖ ὡς οὐ διὰ
5 τοῦτο δὴ παρεσκευάζετο προπηλακίων αὐτόν. οὐδὲ
γὰρ τὴν ἄλλην ἀρχὴν ἐπαχθῆς ἦν ἐς τοὺς πολλούς,
ἀλλ' ἀνεπιφθόνως κατεστήσατο· καὶ ἐπετήδευσαν ἐπὶ
πλείστον δὴ τυράννοι οὗτοι ἀρετὴν καὶ ξύνεσιν, καὶ
Ἀθηναίους εἰκοστὴν μόνου πρᾶσσόμενοι τῶν γυγνομέ-

ρωτικῶς, *more amatorum*
(Pr.).

περιαλιγῆσας iv, 14, 2. περι-
intensive, as often.

ὡς ἀπὸ τῆς ὑπαρχούσης ἀξι-
ώσεως. Cf. c. 102, § 4. The schol.
rightly explains ὡς κατὰ τὴν
ὑπάρχουσαν αὐτῷ δύναμιν ἦν γὰρ
μέσος πολίτης. For the expres-
sion cf. ὡς ἐκ τῶν παρόντων
c. 70, § 4, and ii, 3, 4. For
ἀξιώσεως cf. ii, 34, 6. ii, 37, 1.
ii, 61, 4.

§ 4. ἔπειθε: "was succeeding
in persuading." Cf. c. 50, § 1,
n. This use is to be distin-
guished from the imperf. of the
attempt (for which cf. c. 46, § 2,
n.). Both denote *continuance*,
but the latter denotes continu-
ance because of want of success,
while the former implies *pro-*
gress.

ἐν τρόπῳ for τόπῳ of MSS.
on Levesque's conjecture. Gö.
compares for a clear imitation of
this place Dio Cassius xliii, 13
ἐν τρόπῳ δὴ τινι ἀφανεῖ, and
points out that τόπῳ would be
inconsistent with Thuc.'s narra-
tive as the insult was offered
publicly, and at a festival.

δή, c. 10, § 5, n.

παρεσκευάζετο προπηλακίων,
same construction ii, 18, 1. ii,
91, 1. vii, 17, 3.

§ 5. οὐδὲ γὰρ: the thought is
"he would not insult him
openly, for" . . .

τὴν ἄλλην ἀρχὴν: though
Thuc. specially points out that
Hippias, the eldest son, suc-
ceeded his father, yet he makes
all members of the family take
part in the government. (Cl.)
Cf. c. 57, § 4, where Hipparchus
has δορυφόροι.

κατεστήσατο, sc. τὴν ἀρχὴν.
The aor. is often used even of
events which have extended
over a length of time, where
that time is not looked to, the
event being treated as a single
whole. Cf. c. 92, § 4 ἐπολιτεύθη
and here the following ἐπε-
τήδευσαν and διεκόμην; and
this use is specially common in
historical references, e. g. i, 6, 3
ἐπὶ πολὺ αὐτῇ ἡ σκευὴ κατέσχε.

καὶ, "and indeed," c. 4, § 2, n.
ἐπὶ πλείστον δὴ τυράννοι οὗτοι.
The construction is the same as
in c. 31, § 1, n., but here, as also
in i, 98, 4. vii, 75, 7. vii, 85, 4

νων τήν τε πόλιν αὐτῶν καλῶς διεκόσμησαν καὶ τοὺς πολέμους διέφερον καὶ ἐς τὰ ἱερά ἔθουον. τὰ δὲ ἄλλα αὐτῇ ἢ πόλιν τοῖς πρὶν κειμένοις νόμοις ἐχρήτο, πλὴν 6 καθ' ὅσον αἰεὶ τινα ἐπεμέλοντο σφῶν αὐτῶν ἐν ταῖς ἀρχαῖς εἶναι. καὶ ἄλλοι τε αὐτῶν ἤρξαν τὴν ἐνιαυσίαν Ἀθηναίοις ἀρχὴν καὶ Πεισίστρατος ὁ Ἰππίου τοῦ τυραννεύσαντος υἱός, τοῦ πάππου ἔχων τοῦνομα, ὃς τῶν δώδεκα θεῶν βωμὸν τὸν ἐν τῇ ἀγορᾷ ἄρχων ἀνέθηκε καὶ τὸν τοῦ Ἀπόλλωνος ἐν Πυθίῳ. καὶ τῷ 7

the superl. comes first. *τύρανοι* has nearly the effect of a gen. pl. Pp. wrongly proposed to read *οἱ τύρανοι* against the MSS.

ἀρετὴν καὶ ξύνεσιν joined also in iv, 81, 2 of Brasidas, denoting the union of high moral and high intellectual qualities.

ξύνεσις: again c. 72, § 2 in the more special sense of "discernment."

τῶν γιγνομένων: especially used of produce of the earth.

διέφερον, "carried through:" i, 11, 2. viii. 75, 2.

αὐτῶν Kr. says must be gen. of price, otherwise *αὐτοῖς* would have been required. But this view is forced and unnecessary, and we might rather expect *αὐτῆς* (i. e. *τῆς εἰκοστῆς*) if it were gen. of price. *αὐτῶν* depends on *πόλιν*. *αὐτῶν*, rather than the expected *αὐτοῖς*, may emphasize the fact that it was *their* city that was adorned, though they paid so little for it.

ἐς τὰ ἱερά ἔθουον, short for *τὰς θυσίας ἔφερον*. Cl.

§ 6. *αὐτῇ ἢ πόλιν*: without interference from the ruling family.

ἐπεμέλοντο εἶναι. The more usual construction would have

been *ὅπως τις ἔσται οἱ ἔσοιτο*. For the infin. cf. Xen. Mem. iv, 7, 1.

ἀρχαῖς, in the State offices generally, and particularly those of the nine Archons. Cf. the specialization of the name Ἀρχων. For the expression cf. *τὰς ἀρχὰς ἔχουσιν* c. 95, § 2.

Ἀθηναίοις: for the dat. cf. i, 93, 3. ii, 2, 1. The case expresses the effect for the Athenians rather than supremacy over them.

τυραννεύσαντος, Aor., "who gained the sovereignty," i. e. at his father's death.

ὃς has been bracketed as superfluous by Bk., whom Kr. approves, but Pp. and Cl. rightly retain, since *ἤρξε τὴν ἐνιαυσίαν Ἀθ. ἀρχὴν* is to be repeated to Πεισίστρατος, and the *ὃς* clause is only incidentally inserted.

τῶν δώδεκα θεῶν βωμὸν, from which all roads that ran from Athens outwards were measured, as at Rome from the *miliarium aureum*. Cl.

ἄρχων, "while Archon." *ἀνέθηκε*, "dedicated." Cf. i, 132, 2. ii, 84, 4. ii, 92, 5.

ἐν Πυθίῳ, sc. *τεμένει*.

§ 7. *τοῦ βωμοῦ* is rightly rejected by Kr. and Cl. τῷ μὲν,

μὲν ἐν τῇ ἀγορᾷ προσοικοδομήσας ὕστερον ὁ δῆμος Ἀθηναίων μείζον μῆκος [τοῦ βωμοῦ] ἠφάνισε τοῦπίγραμμα· τοῦ δ' ἐν Πυθίῳ ἔτι καὶ νῦν δῆλόν ἐστιν ἀμυδροῖς γράμμασι λέγον τάδε·

μνήμα τόδ' ἦς ἀρχῆς Πεισιστρατος Ἴππίου υἱὸς
θῆκεν Ἀπόλλωνος Πυθίου ἐν τεμένει.

- LV. 1 ὅτι δὲ πρεσβύτατος ὢν Ἴππίας ἤρξεν, εἰδὼς μὲν καὶ ἄκοῃ ἀκριβέστερον ἄλλων ἰσχυρίζομαι, γνοίη δ' ἂν τις καὶ αὐτῷ τούτῳ· παῖδες γὰρ αὐτῷ μόνῳ φαίνονται τῶν γνησίων ἀδελφῶν γενόμενοι, ὡς ὁ τε βωμὸς σημαίνει καὶ ἡ στήλη περὶ τῆς τῶν τυράννων ἀδικίας ἢ ἐν τῇ Ἀθηναίων ἀκροπόλει σταθεῖσα, ἐν ἣ Θεσσαλοῦ μὲν οὐδ' Ἴππάρχου οὐδεὶς παῖς γέγραπται, Ἴππίου δὲ πέντε, οἱ αὐτῷ ἐκ Μυρρίνης τῆς Καλλίου τοῦ Ὑπερεχίδου θυγατρὸς ἐγένοντο· εἰκὸς γὰρ ἦν τὸν
2 πρεσβύτατον πρῶτον γῆμαι. καὶ ἐν τῇ αὐτῇ στήλῃ

supply βωμῷ; the repetition of βωμοῦ with τοῦπίγραμμα would then be odd. Moreover, its emphatic position could only be justified by a contrast between this βωμὸς of the ἀγορᾷ and the one ἐν Πυθίῳ; but the latter was also a βωμὸς, so that the word cannot mark a contrast between the two.

δῆλόν ἐστι, sc. τοῦπίγραμμα.

CH. 55.—§ 1. ἤρξεν, *Asot.* Cf. *τυρανεύσαντος* c. 54, § 6.

ἀκριβέστερον ἄλλων. Editors suggest that this knowledge was due to a relationship with the Pisistratids. Cf. c. 54, § 1, n.

μόνῳ. Editors corr. for μόνον of the MSS., perhaps unnecessarily though the adj. best suits the emphasis on the word here.

τῶν γνησίων, exclusive of the

νόθος Ἡγησίστρατος. Cf. Herod. v, 94.

ἡ στήλη περὶ. Kr., following Bk., needlessly inserts ἡ before περὶ. Cf. for the non-repetition of the article with attributive clause c. 40, § 2, c. 96, § 3, also c. 30, § 1, n.

Θεσσαλοῦ μὲν οὐδ' Ἴππάρχου, lit. "no nor of H." = οὔτε Θεσσαλοῦ οὔτε Ἴπ. Cf. v. 47, 2. viii, 99, 1.

§ 2. ἐν τῇ αὐτῇ στήλῃ. MSS. have πρῶτῃ, which Hobbes took to mean "in the fore-part of the pillar;" but this is a Latin rather than a Greek idiom. Editors rightly correct an error which is due to the following πρῶτος.

All MSS. here ἀπεικόςως. Elsewhere in Thuc. ἀπεικόςως. ἀπέοικε belonged to later Greek.

πρῶτος γέγραπται μετὰ τὸν πατέρα, οὐδὲ τοῦτο ἀπει-
κότως διὰ τὸ πρεσβεύειν τε ἀπ' αὐτοῦ καὶ τυραννεύ-
σαι. οὐ μὴν οὐδ' ἂν κατασχεῖν μοι δοκεῖ ποτε Ἴππίας 3
τὸ παραχρῆμα ῥαδίως τὴν τυραννίδα, εἰ Ἴππαρχος
μὲν ἐν τῇ ἀρχῇ ὦν ἀπέθανεν, αὐτὸς δὲ αὐθημερὸν
καθίστατο· ἀλλὰ καὶ διὰ τὸ πρότερον ξύνηθες τοῖς
μὲν πολίταις φοβερὸν, ἐς δὲ τοὺς ἐπικούρους ἀκριβές,
πολλῶ τῷ περιόντι τοῦ ἀσφαλούς κατεκράτησε, καὶ
οὐχ ὡς ἀδελφὸς νεώτερος ὦν ἠπόρησεν, ἐν ᾧ οὐ πρότε-
ρον ξυνεχώσ ὠμιλήκει τῇ ἀρχῇ. Ἴππάρχω δὲ ξυνέβη 4

This may therefore be a case of copyists introducing the later idiom with which they were familiar. Cf. c. 31, § 5, n. on στρα-
τεῖαν.

πρεσβεύειν ἀπ' αὐτοῦ· τῶν ἐξ αὐτοῦ πρεσβύτατος εἶναι. Schol. Cf. c. 104, § 2, n.

§ 3. οὐ μὴν οὐδέ, negative, to which the corresponding positive is οὐ μὴν ἄλλὰ.

κατασχεῖν, c. 11, § 1, n.

εἰ . . . ἀπέθανεν . . . καθίστατο. The change from aor. to imperf. is due to the duration of the latter action, lit. "had been establishing himself," i. e. "trying to establish himself."

ἀλλὰ καὶ. This καὶ corresponds to the καὶ before οὐχ two lines lower down.

τὸ πρότερον ξύνηθες φοβερὸν. Cf. c. 34, § 4, n. πρότερον is an adverb, and is to be repeated along with ξύνηθες to ἀκριβές.

τὸ . . . φοβερὸν, "their fear," not "his severity," as he is represented as mild till then. Cf. Pp.'s note.

ἐπικούρους. Pestratos at first employed Attic κορυνηφόροι, Herod. i, 59; but after his second return from exile he em-

ployed ἐπικούροι πολλοί, Herod. i, 64, foreign mercenaries, as his sons also seem to have done.

ἀκριβές, "strict discipline."

τῷ περιόντι τοῦ ἀσφαλούς according to Thuc.'s idiom = τῇ περιουσίᾳ τῆς ἀσφαλείας. Cf. c. 16, § 2, note on τῷ ἐμῷ διακρεῖ.

On πολλῶ τῷ περιόντι cf. c. 10, § 2 ταχεῖαν τὴν ἐπιχείρησιν.

κατεκράτησε, not τῆς ἀρχῆς, as Arn. thinks, for he had that already according to hypothesis. The word is used absolutely.

ἐν ᾧ: "in which case," i. e. εἰ ἀδελφὸς νεώτερος ἦν. See c. 92, § 4, n., and cf. iii, 84, 2. viii. 86, 4. This is the obvious explanation, yet it seems to escape Kr., who puts a comma after ὠμιλήκει on which he makes ᾧ (= ἐν πράγματι ᾧ) depend with ἀρχῇ in apposition: an utterly forced and unnatural interpretation.

ὠμιλήκει, more realistic than ὠμιλήκει ἂν, which we might have expected.

τῇ ἀρχῇ. For the dat. cf. c. 70, § 1, Plut. Luc. 28, and see also c. 17, § 1, n.

§ 4. ὀνομασθέντα = ὀνομαστὸν γενόμενον. Schol.

τοῦ πάθους τῇ δυστυχίᾳ ὀνομασθέντα καὶ τὴν δόξαν
 LVI. 1 τῆς τυραννίδος ἐς τὰ ἔπειτα προσλαβεῖν. τὸν δ' οὖν
 Ἀρμόδιον ἀπαρηθέντα τὴν πείρασιν, ὥσπερ διανοεῖτο,
 προῦπηλάκισεν· ἀδελφὴν γὰρ αὐτοῦ κόρην ἐπαγγεί-
 λαντες ἤκειν κανοῦν οἴσουσαν ἐν πομπῇ τινι, ἀπήλα-
 σαν λέγοντες οὐδὲ ἐπαγγεῖλαι τὴν ἀρχὴν διὰ τὸ μὴ
 2 ἀξίαν εἶναι. χαλεπῶς δὲ ἐνεγκόντος τοῦ Ἀρμοδίου
 πολλῶ δὴ μᾶλλον δι' ἐκείνον καὶ ὁ Ἀριστογείτων
 παρωξύνετο. καὶ αὐτοῖς τὰ μὲν ἄλλα πρὸς τοὺς
 ξυνεπιθισομένους τῷ ἔργῳ ἐπέπρακτο, περιέμενον δὲ
 Παναθήναια τὰ μεγάλα, ἐν ἧ μόνον ἡμέρᾳ οὐχ ὑποπ-

τὴν δόξαν τῆς τυραννίδος =
 ὑποληφθῆναι ὅτι ἐτυράννευσεν.
 Schol.

ἐς τὰ ἔπειτα, "to succeeding
 times."

CH. 56.—§ 1. οὖν resumes
 after the digression which be-
 gan at c. 54, § 5.

ἀπαρηθέντα: both the passive
 and middle aorist are in clas-
 sical use, but the latter is very
 rare in prose.

πείρασιν the noun is rare; for
 the verb cf. c. 54, § 3, n.

ὥσπερ διανοεῖτο, "as we saw
 that he intended": force of the
 imperf. which refers to c. 54, § 4
 end.

ἐπαγγείλαντες, change to the
 plural to include Hippias as
 well as Hipparchus.

ἤκειν κανοῦν . . . τινι, an
 Iambic line. Cf. c. 36, § 1, n.

ἐν πομπῇ τινι, not the Pana-
 thenaia as these were later on,
 cf. § 2, but a basket was thus
 carried at other festivals, e. g.
 the Διονύσια τὰ κατ' ἀγρούς. Cf.
 Acharn. 202, 242.

οὐδὲ . . . τὴν ἀρχὴν: "had
 not even once sent for her," i. e.

"had never sent for her at all."
 This use of ἀρχὴν is limited to
 negative sentences. Cf. iv, 98, 1.

μὴ ἀξίαν εἶναι, the κατηφόροι
 required to be τῶν ἀστῶν καὶ τῶν
 εὐγενῶν (Photius *in vocem*), and
 as, according to Herod. v, 55-
 57, the slayers of Hipparchus
 were of Phoenician origin, set-
 tled at Thebes before coming
 to Athens, this probably formed
 the pretext on which the girl
 was rejected.

§ 2. πολλῶ δὴ μᾶλλον: Harm.
 was angry, and Arist. was still
 more angry, you may well ima-
 gine (δή). Cl.

ἐν δπλοῖς, i. e. μετ' ἀσπίδος καὶ
 δόρατος. Cf. c. 58, § 2.

πέμψοντας of a few MSS. ne-
 cessary corr. for πέμψαντας of
 most MSS. It was not after
 conducting the festival, but to
 conduct it, that they assembled.

αὐτοὺς, emphatic. Harm. and
 Arist.

ἐκείνους, sc. τοὺς ξυνεπιθισομέ-
 νους.

τὰ πρὸς τοὺς δορυφόρους, acc.
 of respect. Kr. wrongly makes
 it depend upon ξυνεπαμύνειν.

τον ἐγίγνετο ἐν ὄπλοις τῶν πολιτῶν τοὺς τὴν πομπὴν πέμφοντας ἀθρόους γενέσθαι· καὶ ἔδει ἄρξαι μὲν αὐτούς, ξυνεπαμύνειν δὲ εὐθύς τὰ πρὸς τοὺς δορυφόρους ἐκείνους. ἦσαν δὲ οὐ πολλοὶ οἱ ξυνομωμοκότες 3 ἀσφαλείας ἕνεκα· ἠλπίζον γὰρ καὶ τοὺς μὴ προειδόμενους, εἰ καὶ ὅποσοιοῦν τολμήσειαν, ἐκ τοῦ παραχρήμα, ἔχοντάς γε ὄπλα, ἐθελήσειν σφᾶς αὐτοὺς ξυνελευθεροῦν. καὶ ὡς ἐπήλθεν ἡ ἑορτή, Ἴππίας μὲν ἔξω ἐν LVII. 1 τῷ Κεραμεικῷ καλουμένῳ μετὰ τῶν δορυφόρων διεκόσμηι ὡς ἕκαστα ἐχρῆν τῆς πομπῆς προϊέναι· ὁ δὲ Ἀρμόδιος καὶ ὁ Ἀριστογείτων ἔχοντες ἤδη τὰ ἐγχειρίδια ἐς τὸ ἔργον προήεσαν. καὶ ὡς εἰδόν τινα τῶν 2 ξυνωμοτῶν σφίσι διαλεγόμενον οἰκείως τῷ Ἴππία (ἦν δὲ πᾶσιν εὐπρόσοδος ὁ Ἴππίας), ἔδεισαν καὶ ἐνόμισαν μεμνησθῆναι τε καὶ ὅσον οὐκ ἤδη ξυλληφθήσεσθαι. τὸν λυπήσαντα οὖν σφᾶς καὶ δι' ὄνπερ πάντα ἐκιν- 3 δύνεον ἐβούλουτο πρότερον, εἰ δύναιτο, προτιμωρή-

§ 3. ἕνεκα. MSS. here and here only in Thuc. οἵνεκα.

καὶ goes closely with ὅποσοιοῦν.

τολήσειαν. Aor. τολμᾶν is much used absolutely.

σφᾶς αὐτούς emphatic, "their own selves;" giving reason why they should.

CH. 57.—§ 1. ἔξω, sc. τῆς πόλεως. Schol. But Kr. suggests ἐν τῷ ἔξω, and Cl. supports the alteration by good arguments, among them that it is strange to have a well-known place like the Kerameicos explained by the addition of καλούμενος; but as the distinction between the outer and the inner K. was more recent in Hippias' time, the addition might be justified if we read ἐν τῷ ἔξω κ.

προίεναι . . . προήεσαν. The dry repetition of the verb is intentional, as Cl. rightly points out.

§ 2. τῶν ξυνωμοτῶν σφίσι = τῶν ξυνομοσάντων σφίσι. For the dative with the verbal cf. iii, 10, 3, and c. 76, § 4.

ὁ Ἴππίας. The repetition of the proper noun may be partly due (as Kr. says) to desire to avoid ambiguity, but the affability attributed to Hippias may in itself infect the historian, and lead to familiar repetition of his name.

ἔδεισαν, aor. : "took alarm," c. 61, § 6.

ὅσον οὐκ, c. 34, § 9, end.

§ 3. προτιμωρήσεσθαι. See c. 6, § 1.

ὡσπερ εἶχον : "immediately."

σεσθαι, καὶ ὥσπερ εἶχον ὄρμησαν εἴσω τῶν πυλῶν, καὶ περιέτυχον τῷ Ἰππάρχῳ παρὰ τὸ Λεωκόριον καλούμενον, καὶ εὐθύς ἀπερισκέπτως προσπεσόντες καὶ ὡς ἂν μάλιστα δι' ὀργῆς, ὁ μὲν ἐρωτικῆς, ὁ δὲ ὑβρισμένος, ἔτυπτον καὶ ἀποκτείνουσιν αὐτόν. καὶ 4 ὁ μὲν τοὺς δορυφόρους τὸ αὐτίκα διαφεύγει, ὁ Ἀριστογείτων, ξυνδραμόντος τοῦ ὄχλου, καὶ ὕστερον ληφθεὶς οὐ ραδίως διετέθη· Ἀρμόδιος δὲ αὐτοῦ παραχρήμα

i, 134, 3. ii, 4, 6. iii, 30, 1, &c.

τῶν πυλῶν, i. e. through the Dipylon, which led from the outer into the inner Kerameikos.

παρὰ τὸ Λεωκόριον, if correct, = "passing along the temple." Cf. viii, 102, 2, καταλαμβάνονται παρὰ τὸν Ἐλαιούντα. But there (1) the object fallen in with is plural, ships, which might be caught one here one there *along* a line of flight; (2) it is also implied that the objects are in *motion*; but here (1) it is not clear that Hipparchus was in motion, (2) even if he were he would be fallen in with on one spot. In the passage in Book viii Dobbree would read *περὶ*, which ought at all events to be read here with Arn. Cl. and one MS., and with the support of the fact that *περὶ* is read in the parallel passage i, 20, 2.

Λεωκόριον: temple built in honour of the daughters of the early Attic King Leos, who devoted themselves for the good of the State in a time of plague.

ἀπερισκέπτως. Cf. c. 65, § 1.

ὡς ἂν . . . sc. προσπέσειεν.

ὁ μὲν ἐρωτικῆς, ὁ δὲ ὑβρισμένος. The construction is compressed and forcible, at some sacrifice of

exactness. As the sentence stands, δι' ὀργῆς ought to apply to both the μὲν and the δὲ clause, whereas it can only be supplied grammatically with the former. By choosing this subtly inexact mode of expression Thuc. is enabled to say in the most forcible manner and in the fewest words that "the one fell on him with all the rage of an exasperated lover and the other with all the rage of an insulted man," while the strict expression ὁ μὲν δι' ἐρωτικῆς ὀργῆς ὁ δὲ ὑβρισμένος would have required the tamer translation: "and the other as an insulted man."

ἔτυπτον καὶ ἀποκτείνουσιν. Both verbs might have been in the historic pres., for the pres. would also express repetition of blows, as the imperf. does here. But Thuc. preferring varied construction (c. 1, § 1, n.) has put one verb in the historic pres. and one in the imperf.

§ 4. τοὺς δορυφόρους. Hipparchus also seems to have had a guard. Cf. c. 54, § 5, note on ἀρχήν.

ὁ Ἀριστογείτων, explanatory apposition. Cf. vii. 86, 3. ii, 29, 3.

οὐ ραδίως διετέθη, meiosis,

ἀπόλλυται. ἀγγελθέντος δὲ Ἴππία ἐς τὸν Κεραμεικόν, LVIII. 1 οὐκ ἐπὶ τὸ γενόμενον ἀλλ' ἐπὶ τοὺς πομπέας τοὺς ὀπλίτας, πρότερον ἢ αἰσθέσθαι αὐτοὺς ἀποθεν ὄντας, εὐθύς ἐχώρησε, καὶ ἀδήλως τῇ ὄψει πλασάμενος πρὸς τὴν ξυμφορὰν ἐκέλευσεν αὐτούς, δελξας τι χωρίον, ἀπελθεῖν ἐς αὐτὸ ἄνευ τῶν ὄπλων. καὶ οἱ μὲν ἀνεχώρησαν οἰόμενοι τι ἐρεῖν αὐτόν, ὁ δὲ τοῖς ἐπικούροις φράσας τὰ ὄπλα ὑπολαβεῖν ἐξελέγετο εὐθύς οὖς ἐπηγιάτο καὶ εἴ τις εὐρέθη ἐγχειρίδιον ἔχων· μετὰ γὰρ ἀσπίδος καὶ δόρατος εἰώθεσαν τὰς πομπὰς ποιεῖν. τοιοῦτω μὲν τρόπῳ δι' ἐρωτικὴν λύπην ἢ τε ἀρχὴ τῆς LIX. 1

“was very roughly handled.” Polyaeus, i, 22, says he was tortured.

CH. 58.—§ 1. ἀγγελθέντος: the acc. abs. is the usual construction with impersonal passives. Cf. c. 82. § 3, n.; for the gen. cf. i, 74, 1. i, 76, 2.

τὸ γενόμενον: “the scene of the occurrence.”

πομπεύς seems only used here in prose = τοὺς τὴν πομπὴν πέμποντας. Cf. c. 56, § 2.

τοὺς ὀπλίτας is the important point, added in explanation of the sequel. Cl.

πρότερον. Cf. ὕστερον ἢ, c. 4, § 2.

αἰσθέσθαι: the aor. of a single definite act is much more appropriate here than αἰσθεσθαι of a few MSS. [The pres. would mean: “before they could be seeing it,” and would convey Hippias’ dislike of the proceeding, by that subtle ethical force referred to in c. 21, § 1, n.]

ἀδήλως = ὥστε ἀδηλος εἶναι. Bau.

τῇ ὄψει goes with ἀδήλως.

πλάσσεσθαι is rarely thus used

absolutely, and some would read τὴν ὄψιν against the MSS., but this is unnecessary. Kr. quotes Dem. 45, 68 τοῖς πεπλασμένοις ὀκνήσειεν ἢν τις προσελθεῖν, as opposed to ἀπλῶς ὡς πεφύκασι βαδίζειν.

πρὸς τὴν ξυμφορὰν: “in reference to.” Cf. v, 111, 2.

§ 2. ἀνεχώρησαν: “retired,” from the χωρίον τι. Kr. No need to read ἀπεχώρησαν.

φράσας: “directing them to . . .”

ποιεῖν editors would expect ποιῆσθαι. Perhaps the Athenians generally are the subject, and not the πομπεῖς only. Cl. compares for the use of the act. ποιεῖν in ref. to festal preparations, ii, 15, 2. iii, 104, 2. v, 80, 3.

CH. 59.—§ 1. δι' ἐρωτικὴν λύπην ἢ τε ἀρχὴ τῆς ἐπιβουλῆς . . . strictly διὰ τε ἐρωτικὴν λύπην ἢ ἀρχὴ τῆς ἐπιβουλῆς καὶ ἐκ τοῦ παραχρῆμα περιδεοῦς ἢ ἀλόγιστος τόλμα, but the variation and the chiasmic order of expression (cause—thing caused: thing caused—cause) are justified by this:—the ἐρωτικὴ λύπη was the

ἐπιβουλῆς καὶ ἡ ἀλόγιστος τόλμα ἐκ τοῦ παραχρήμα
 2 περιδεοῦς Ἀρμοδίῳ καὶ Ἀριστογείτονι ἐγένετο. τοῖς
 δ' Ἀθηναίοις χαλεπωτέρα μετὰ τοῦτο ἡ τυραννὶς
 κατέστη, καὶ ὁ Ἴππίας διὰ φόβου ἤδη μᾶλλον ὢν τῶν
 τε πολιτῶν πολλοὺς ἔκτεινε καὶ πρὸς τὰ ἔξω ἅμα
 διεσκοπεῖτο, εἴ ποθεν ἀσφάλειάν τινα ὀρῶν μετα-
 3 βολῆς γενομένης ὑπάρχουσάν οἱ. Ἴππόκλου γοῦν
 τοῦ Λαμψακηνοῦ τυράννου Αἰαντίδῃ τῷ παιδί θυγα-
 τέρα ἑαυτοῦ μετὰ ταῦτα Ἀρχεδίκην Ἀθηναῖος ὢν
 Λαμψακηνῷ ἔδωκεν, αἰσθανόμενος αὐτοὺς μέγα παρὰ
 βασιλεῖ Δαρείῳ δύνασθαι. καὶ αὐτῆς σῆμα ἐν Λαμ-
 ψάκῳ ἐστὶν ἐπίγραμμα ἔχον τόδε·

ἄνδρὸς ἀριστεύσαντος ἐν Ἑλλάδι τῶν ἐφ' ἑαυτοῦ
 Ἴππίου Ἀρχεδίκην ἦδε κέκευθε κόνις·

ἡ πατρός τε καὶ ἀνδρὸς ἀδελφῶν τ' οὔσα τυράννων
 παιδῶν τ' οὐκ ἦρθη νοῦν ἐς ἀτασθαλίην.

4 τυραννεύσας δὲ ἔτη τρία Ἴππίας ἔτι Ἀθηναίων καὶ

cause of both the ἐπιβολή and the τόλμα, directly of the former, indirectly of the latter, τὸ παραχρήμα περιδεῖς being the immediate cause of the τόλμα . . . and following by way of more exact specification.

τὸ παραχρήμα περιδεῖς. Cf. viii, 1, 4; and see c. 16, § 2, n.

§ 2. χαλεπωτέρα. Cf. Herod. v, 55. v, 62. (Pp.), and vi, 123. (Bl.)

διὰ φόβου ὢν. Cf. c. 34, § 2. μεταβολῆς γενομένης: "in case of revolution."

§ 3. γοῦν is unexceptionable. The argument is δ' Ἴππίας πρὸς τὰ ἔξω διεσκοπεῖτο: "At all events (γοῦν) he gave his daughter to a Lampsacene, and that too though he was an Athenian."

Ἀθηναῖος ὢν Λαμψακηνῷ: the words are brought together to heighten the contrast. Cf. c. 6, § 2, n., v, 97 end νησιῶται ναυκρατόρων.

αἰσθανόμενος, pres.: "observing." Cf. i, 71, 5, and v, 26, 5 αἰσθανόμενός τε τῇ ἡλικίᾳ; also c. 17, § 6, αἰσθάνομαι. The construction with the inf. is rare. Kr. explains it as more subjective than that with the participle. Cf. v, 4, 6.

αὐτοῦς: the ruling family.

ἐπίγραμμα: by Simonides, according to Arist. Rhet. i, 9, 31. ἐφ' ἑαυτοῦ, c. 38, § 4, n.

ἀδελφῶν: one only is known. Cf. c. 54, § 6. But cf. Pp.'s note on τυράννων: "partim Athenarum partim Lampsaci."

§ 4. ὑπὸ Λακεδαιμονίων καὶ

παυθείς ἐν τῷ τετάρτῳ ὑπὸ Λακεδαιμονίων καὶ Ἀλκμαιωνιδῶν τῶν φευγόντων ἐχώρει ὑπόσπονδος ἔς τε Σίγειον καὶ παρ' Αἰαντίδην ἐς Λάμψακον, ἐκείθεν δὲ ὡς βασιλέα Δαρείον, ὅθεν καὶ ὀρμώμενος ἐς Μαραθῶνα ὕστερον ἔτει εἰκοστῷ ἤδη γέρων ὦν μετὰ Μήδων ἐστράτευσεν.

Ὡν ἐνθυμούμενος ὁ δῆμος ὁ τῶν Ἀθηναίων καὶ LX. 1 μιμνησκόμενος ὅσα ἀκοῇ περὶ αὐτῶν ἠπίστατο, χαλεπὸς ἦν τότε καὶ ὑπόπτῃς ἐς τοὺς περὶ τῶν μυστικῶν τὴν αἰτίαν λαβόντας, καὶ πάντα αὐτοῖς ἐδόκει ἐπὶ ξυνομοσίᾳ ὀλιγαρχικῇ καὶ τυραννικῇ πεπραῆχθαι. καὶ 2 ὡς αὐτῶν διὰ τὸ τοιοῦτον ὀργιζομένων πολλοὶ τε καὶ ἀξιόλογοι ἄνθρωποι ἤδη ἐν τῷ δεσμοτηρίῳ ἦσαν καὶ οὐκ ἐν παύλῃ ἐφαίνετο, ἀλλὰ καθ' ἡμέραν ἐπεδίδουσαν μᾶλλον ἐς τὸ ἀγριώτερόν τε καὶ πλείους ἔτι ξυλλαμβάνειν, ἐνταῦθα ἀναπείθεται εἰς τῶν δεδεμένων, ὅσπερ ἐδόκει αἰτιώτατος εἶναι, ὑπὸ τῶν ξυνδεσμοτῶν τινος εἶτε

Ἀλκμαιωνιδῶν τῶν φευγόντων. Cf. Herod. v, 55 sqq.

ὑπόσπονδος: for the circumstances see Herod. v, 65.

Σίγειον: where Peisistratus had (previously) established his illegitimate son Hegesistratus. Herod. v, 94.

CH. 60.—§ 1. ὅσα ἀκοῇ περὶ αὐτῶν ἠπίστατο: for the expression and the fact cf. c. 53, § 3. αὐτῶν. Cf. c. 10, § 2, n.

ὑπόπτῃς: rare word, specially used of shying horses. Cf. Schol. τοὺς ἵππους φασὶ τοὺς ταρασσομένους ὑπόπτας λέγεσθαι, and cf. Xen. de re eq. 3, 9.

ἐπὶ: "with a view to." Cf. c. 28, § 2.

τυραννικῇ. Cf. c. 15, § 4 ὡς τυραννίδος ἐπιθυμοῦντι, κ.τ.λ.

§ 2. αὐτῶν . . . ὀργιζομένων: gen. abs. to be taken separately from ὡς, which goes with πολλοὶ . . . ἦσαν.

τὸ τοιοῦτον: "such a state of feeling." Cf. c. 33, § 6.

ἐφαίνετο, sc. τὸ πρᾶγμα.

ἐπιδιδόναι. Cf. c. 72, § 4. vii, 8, i. viii, 24, 4.

ἐπιδιδόναι ἐς. Herod. ii, 13.

ἐς τὸ is repeated before πλείους: strictly we should have ἐς τε τὸ ἀγριώτερον καὶ.

ἐπιδίδουσαν ξυλλαμβάνειν is an unexampled construction, while the repetition of ἐς τὸ is a perfectly natural and familiar one.

ἐνταῦθα introduces the apodosis with emphasis.

ἀναπείθεται. ἀνα here denotes the reversal of a previous resolu-

ἀρα καὶ τὰ ὄντα μὴνῦσαι εἶτε καὶ οὐ· ἐπ' ἀμφοτέρα γὰρ εἰκάζεται, τὸ δὲ σαφές οὐδεὶς οὔτε τότε οὔτε ὕστερον ἔχει εἰπεῖν περὶ τῶν δρασάντων τὸ ἔργον. λέγων δὲ ἔπεισεν αὐτὸν ὡς χρή, εἰ μὴ καὶ δέδρακεν, αὐτὸν τε ἀδειαν ποιησάμενον σώσαι καὶ τὴν πόλιν τῆς παρούσης ὑποψίας παύσαι· βεβαιωτέραν γὰρ αὐτῷ σωτηρίαν εἶναι ὁμολογήσαντι μετ' ἀδείας ἢ ἀρνηθέντι διὰ δίκης 4 ἐλθεῖν. καὶ ὁ μὲν αὐτός τε καθ' ἑαυτοῦ καὶ κατ'

tion—"was brought over to," "prevailed upon to;" c. 87, § 1, c. 89, § 3.

εἶς: the orator Andocides, according to Plut. Alcib. c. 21.

ὕπὸ τῶν ξυνδεδεσμένων τινος. Andoc. himself, de Myster. § 48, calls him Charmides; but Plut. Alcib. c. 21, says it was a certain Timaeus.

εἶτε ἄρα καὶ . . . εἶτε καὶ οὐ. Cf. c. 33, § 4, n. ἦν ἄρα.

μηνῦσαι alone is referred to by ἀνακείμεται, the object εἶτε ἄρα . . . οὐ is of the nature of a parenthesis which is carried on by ἐπ' ἀμφοτέρα γὰρ εἰκάζεται.

τὰ ὄντα: "the truth," "the facts of the case." Kr. wrongly suspects the article. ὄντα would only denote "statements true as far as they went."

οὐδεὶς. The most and best MSS. here and in c. 66, § 3, have οὐθεὶς, which belongs to a later age. Cf. note on σφᾶς, c. 61, § 5. See also c. 31, § 5, note on στρατείαν.

οὔτε τότε supply εἶχεν εἰπεῖν from what follows. Cf. i, 86, 2.

§ 3. εἰ μὴ καὶ = εἰ καὶ μὴ, which one MS. gives. The translation, "unless he had actually done the deed," is wrong; the context gives no ground for expecting such a limitation;

Thuc. considers the truth or falsehood of the information given as equally uncertain; the similar passage, ii, 11, 6, has the same unusual order of words εἰ μὴ καὶ νῦν ἄρμηται.

ἀδειαν ποιησάμενον, which Cl. finds "auffallend," "because this is not in the power of the person endangered," is perfectly natural and = "to secure a guarantee of impunity," just as ἀδειαν ποιεῖν τινι = "to assure a person of impunity." Cf. c. 27, § 2, note on ἀδεῶς.

διὰ δίκης ἐλθεῖν is not made to correspond to σωτηρίαν εἶναι, as Cl. says, but ὁμολογήσαντι and διὰ δίκης ἐλθεῖν both depend, in varied construction, on βεβαιωτέραν σωτηρίαν εἶναι, the latter as if (Kr.) ἀσφαλέστερον γὰρ εἶναι had preceded. Strictly to balance ἐλθεῖν we ought to have had ὁμολογήσαι, but Thuc. was anxious to bring out the opposition between ὁμολογήσαντι and ἀρνηθέντι.

§ 4. ὁ τῶν Ἀθηναίων Kr. brackets. The words are redundant, and suspicious as they also occur in the first line of the chapter. If sound they must express a certain surprise that Athenians should act thus.

ὁ δῆμος . . . λαβὼν . . . καὶ

ἄλλων μηνύει τὸ τῶν Ἑρμῶν· ὁ δὲ δῆμος ὁ τῶν Ἀθηναίων ἄσμενος λαβῶν, ὡς ᾤετο, τὸ σαφὲς καὶ δεινὸν ποιούμενοι πρότερον, εἰ τοὺς ἐπιβουλεύοντας σφῶν τῷ πλήθει μὴ εἴσονται, τὸν μὲν μηνυτὴν εὐθύς καὶ τοὺς ἄλλους μετ' αὐτοῦ ὅσων μὴ κατηγορήκει ἔλυσαν, τοὺς δὲ κατατιαθέντας κρίσεις ποιήσαντες τοὺς μὲν ἀπέκτειναν, ὅσοι ξυνηλήφθησαν, τῶν δὲ διαφυγόντων θάνατον καταγνόντες ἐπανείπον ἀργύριον τῷ ἀποκτείναντι. κὰν τούτῳ οἱ μὲν παθόντες ἄδηλον ἦν εἰ ἄδίκως ἐτετιμώρητο, ἢ μέντοι ἄλλη πόλις ἐν τῷ παρόντι περιφανῶς ὠφέλητο· περὶ δὲ τοῦ Ἄλκιβιάδου, ἐναγόντων τῶν ἐχθρῶν, οὔπερ καὶ πρὶν ἐκπλεῖν αὐτὸν ἐπέθεντο, χαλεπῶς οἱ Ἀθηναῖοι ἐλάβανον· καὶ ἐπειδὴ τὸ τῶν Ἑρμῶν ᾤοντο σαφὲς ἔχειν, πολὺ δὲ μᾶλλον καὶ τὰ μυστικά, ὧν ἐπαίτιος ἦν, μετὰ

. . . ποιούμενοι change to pl. with the collective noun. Cf. i, 13, 1, ἐξηρτύετο . . . ἀντείχοντο. Cf. also c. 35, § 1, n., and c. 61, § 2.

ὡς ᾤετο goes with τὸ σαφές. So parentheses generally go with what follows, not with what precedes. Cf. c. 87, § 3, n., c. 101, § 5.

σφῶν τῷ πλήθει: the emphatic position of σφῶν gives it a stronger ethic force—"those who plot against our commons, thought they." Cf. i, 30, 3. ii, 27, 2.

ὅσων μὴ κατηγορήκει—μὴ not οὐ = such as he had not accused, indicating a class, not definite individuals.

κρίσεις ποιήσαντες, Act. = "forming special courts to try them." Cf. Cl. on i, 77, 1 (App.).

ἐπανείπον. ? force of ἐπι-. Cl. says "in addition to con-

demning them," but this does not explain ἐπαναγορεύεται Birds, 1072. The meaning is rather, "proclaimed it against them."

ἀργύριον: one talent. Cf. Wesseling on Diodorus xiii, 2.

§ 5. ὠφέλητο. οὐ γὰρ ὑπώπτευσεν ἐτι ἀλλήλους. Sch.

CH. 61.—§ 1. ἐναγόντων. Cf. c. 15, § 2.

τῶν ἐχθρῶν. Plut. Alcib. xix, xxii, especially mentions Androcles and Thessalus the son of Cimon.

καὶ πρὶν ἐκπλεῖν. Cf. c. 28, § 2.

ἐπέθεντο, sc. αὐτῷ.

χαλεπῶς ἐλάβανον, sc. τὸ πρᾶγμα. Cf. c. 27, § 3.

τὸ τῶν Ἑρμῶν, as in c. 60, § 4 = τὸ περὶ τοὺς Ἑρμᾶς.

σαφές is predicative and does not go with τὸ τῶν Ἑρμῶν, but with ἔχειν.

μετὰ τοῦ αὐτοῦ λόγου καὶ τῆς

τοῦ αὐτοῦ λόγου καὶ τῆς ξυνωμοσίας ἐπὶ τῷ δήμῳ ἀπ' ἐκείνου ἐδόκει πραχθῆναι. καὶ γὰρ τις καὶ στρατιὰ Λακεδαιμονίων οὐ πολλὴ ἔτυχε κατὰ τὸν καιρὸν τοῦτον ἐν ᾧ περὶ ταῦτα ἐθоруβούνητο μέχρι ἰσθμοῦ παρελθοῦσα πρὸς Βοιωτοὺς τι πράσσοντες. ἐδόκει οὖν ἐκείνου πράξαντος καὶ οὐ Βοιωτῶν ἔνεκα ἀπὸ ξυνηθήματος ἦκειν, καὶ εἰ μὴ ἔφθασαν δὴ αὐτοὶ κατὰ τὸ μήνυμα ξυλλαβόντες τοὺς ἄνδρας, προδοθῆναι ἂν ἡ πόλις. καὶ τινα μίαν νύκτα καὶ κατέδαρθον ἐν

ξυνωμοσίας. It is difficult to decide between Pp. and Kr. on the one hand and Cl. on the other:—(1) Pp. and Kr. repeat μετὰ τοῦ ξυνωμοσίας, "with the same plan, that is to say, with conspiracy," καὶ being explanatory; (2) Cl. "with the same plan as the conspiracy," τῷ αὐτῷ καὶ, *eodem consilio atque*. Cf. c. 11, § 1, n. In this case τῆς ξυνωμοσίας would be due to attraction exercised by λόγου for ἡ ξυνωμοσία. For λόγος cf. i, 102, 4.

ἐπὶ, in hostile sense. i, 40, 6. i, 102, 4. i, 124, 3.

ἀπ' ἐκείνου. ἀπὸ which Van Herwerden and later Cobet V. L. p. 277 wrongly proposed to alter into ὑπ', is several times used, especially with πράττεσθαι, and denotes source rather than agency. Thus here ἀπ' ἐκείνου does not necessarily imply "done by him," but that he was at the bottom of it. See c. 28, § 1, n.

§ 2. γὰρ gives a further reason for ἀπ' ἐκείνου ἐδόκει πραχθῆναι (Cl.), cf. καὶ γὰρ τινα καὶ c. 103, § 4.

στρατιὰ . . . παρελθοῦσα . . . πρόσσοντες. For the change of number cf. c. 60, § 4, n.; of

this affair nothing further is known.

πρὸς Βοιωτοὺς, "with the Boeotians." Cf. for πρόσσειν πρὸς τινα iii, 28, 2. iv, 68, 4. iv, 73, 4 &c. Kr.

ἀπὸ ξυνηθήματος, "by private arrangement." Cf. iv, 67, 4. vii, 22, 1.

δὴ, with concise irony, indicates both the Athenians' thought and Thucydides' disbelief in its correctness.

καὶ, "and indeed." Cf. c. 4, § 2 καὶ ἐκ Μεγάρων.

τινὰ μίαν, "on some single night" not further specified. Kr. Cf. c. 31, § 4, n.

καὶ κατέδαρθον: "they actually . . ." c. 69, § 1, c. 100, § 1.

κατέδαρθον . . . ἐν ὄπλοις *pernoctarunt sub armis*, Pp., = ἐκκαθεύδοντες, read by Cl. in iv, 113, 2 (as in Xen. Hell. ii, 4, 24) for καθεύδοντες of the MSS.

ἐν Θησείῳ. Several places bore this name. The most important was N.W. of the Acropolis and N. of the Areiopagus, and was commenced about 469 B.C. This is probably the one referred to here. But whether Andoc. de Myst. § 45 refers to the same Theseum, when he

Θησεῖω τῷ ἐν πόλει ἐν ὄπλοις. οἷ τε ξένοι τοῦ Ἄλκι-3:
βιάδου οἱ ἐν Ἀργεῖ κατὰ τὸν αὐτὸν χρόνον ὑπωπτεύ-
θησαν τῷ δήμῳ ἐπιτίθεσθαι· καὶ τοὺς ὁμήρους τῶν
Ἀργείων τοὺς ἐν ταῖς νήσοις κειμένους οἱ Ἀθηναῖοι
τότε παρέδωσαν τῷ Ἀργείων δήμῳ διὰ ταῦτα δια-
χρήσεσθαι. πανταχόθεν τε περιεστήκει ὑποψία ἐς 4
τὸν Ἄλκιβιάδην. ὥστε βουλόμενοι αὐτὸν ἐς κρίσιν
ἀγαγόντες ἀποκτεῖναι, πέμπουσιν οὕτω τὴν Σαλα-
μινίαν ναῦν ἐς τὴν Σικελίαν ἐπὶ τε ἐκείνους καὶ ὧν
πὲρι ἄλλων ἐμεμήνυτο. εἶρητο δὲ προειπεῖν αὐτῷ 5

says that οἱ ἐν μακρῷ τείχει οἰκοῦντες were to assemble in the Theseum, is very doubtful.

ἐν πόλει, without article. Pp. well compares Eng. "in town" "from town." He refers to i, 10, 2, but πόλεως is better taken predicatively there, with Cl. The calling of the ἀκρόπολις πόλις (cf. ii, 15, 6) originated at a time when the town was all on that height.

§ 3. ὑπωπτεύθησαν, aor., "fell under suspicion." Cl.

ἐπιτίθεσθαι, pres., denoting inclination "that they were thinking of setting upon the demus." See c. 44, § 3, n., and cf. c. 62, § 2, ἐδέχοντο.

τοὺς ὁμήρους, v, 84, 1. κειμένους corresponds in the passive to κατέθεντο of v, 84, 1. διαχρήσεσθαι. So the best MSS.: cf. c. 6, § 1, and c. 57, § 3. Editors generally read διαχρήσασθαι.

§ 4. πανταχόθεν τε: cf. τό τε ξύμπαν, c. 37, § 2, n.

περιεστήκει. There are two uses of this verb to be distinguished: in the one, περι- means "round about," as in Thuc.

iv, 10, 1 τὸ περιστῶς ἡμᾶς δεινόν, "the dangers which surround us," iii, 54, 5. iv, 34, 3; in the other, περι- denotes change from one quarter to another and involves a metaphor from the shifting of winds, cf. iv, 12, 3 ἐς τοῦτο περιέστη ἡ τύχη, fortune being often compared to a changing breeze; i, 120, 5 ἐς τοῦναντίον αἰσχροῦς περιέστη; where we also find the verb, as often, used with ἐς. See also c. 24, § 2, n. ἐς might have gone with either περιεστήκει or ὑποψία as far as the construction is concerned; but here (contrary to Kr. and to Cl. iii, 54, 5) it is most naturally joined with περιεστήκει.

οὕτω: "in these circumstances," a redundancy often used for the sake of greater specification, e. g. i, 37, 1. So διὰ τοῦτο often.

καὶ ὧν πὲρι ἄλλων = καὶ ἐπὶ τοὺς ἄλλους περὶ ὧν.

§ 5. εἶρητο, "they had given orders." Cf. c. 29, § 3, n., c. 67, § 1.

προειπεῖν. The lit. force of the prep. is "to speak out." Hence

ἀπολογησομένῳ ἀκολουθεῖν, ξυλλαμβάνειν δὲ μή, θεραπεύοντες τό τε πρὸς τοὺς ἐν τῇ Σικελίᾳ στρατιώτας τε σφετέρους καὶ πολεμίους μὴ θορυβεῖν, καὶ οὐχ ἥκιστα τοὺς Μαντινέας καὶ Ἀργείους βουλόμενοι παραμεῖναι, δι' ἐκείνου νομίζοντες πει-
 6 σθῆναι [σφᾶς] ξυστρατεύειν. καὶ ὁ μὲν ἔχων τὴν ἑαυτοῦ ναῦν καὶ οἱ ξυνδιαβεβλημένοι ἀπέπλεον μετὰ τῆς Σαλαμινίας ἐκ τῆς Σικελίας ὡς ἐς τὰς Ἀθήνας· καὶ ἐπειδὴ ἐγένοντο ἐν Θουρίοις, οὐκέτι ξυνείποντο, ἀλλ' ἀπελθόντες ἀπὸ τῆς νεὸς οὐ φανεροὶ ἦσαν, δείσαντες τὸ ἐπὶ διαβολῇ ἐς δίκην καταπλεῦσαι.
 7 οἱ δ' ἐκ τῆς Σαλαμινίας τέως μὲν ἐζήτουν τὸν Ἀλκιβιάδην καὶ τοὺς μετ' αὐτοῦ· ὡς δ' οὐδαμοῦ φανεροὶ ἦσαν, ᾤχοντο ἀποπλέοντες. ὁ δὲ Ἀλκιβιάδης ἤδη

the word is often used of official intimation, as here.

θεραπεύοντες, νομίζοντες, an anacolouthon, as if εἰρήκεσαν had preceded. Cf. v, 70, 1. τό τε πρὸς there is no need to bracket with Cl., nor is it easy to see how the words could have come in. τὲ is inserted here as if βουλόμενοι were not to follow. Strictly, τε should be immediately after θεραπεύοντες. Cf. c. 63, § 2, n., c. 65, § 1.

μὴ θορυβεῖν, sc. αὐτούς, i. e. τοὺς ἐν τῇ Σικελίᾳ, expegetic. θορυβεῖν is transitive, as Cl. wishes it to be.

στρατιώτας τε σφετέρους καὶ πολεμίους Kr. takes as appositional to τοὺς ἐν τῇ Σικελίᾳ, comparing ii, 68, 9. iii, 92, 5. The construction is, as often, condensed and forcible, e. g. iii, 56, 3 τῷ αὐτίκα χρησίμῳ ὑμῶν τε καὶ ἐκείνων πολέμῳ, which is far more antithetical than ὑμῶν τε χρησίμῳ καὶ. See also c. 57, § 3, n.

σφᾶς is undoubtedly corrupt. The best course is to bracket it. Gö. suspects πεισθῆναι σφᾶς, which words are absent from two MSS. Cl. wrongly defends σφᾶς here by reference to c. 49, § 2. There is not the slightest similarity between the two passages. There σφᾶς is subjective and strongly emphatic. Here it is impossible to trace a subjective use in σφᾶς. The fact is σφᾶς is here inserted according to the much later idiom which used it just as = αὐτούς, and is therefore due to a later copyist. Cf. c. 31, § 5, n., c. 60, § 2, n.

§ 6. τὴν ἑαυτοῦ ναῦν. Cf. o. 50, § 1.

οὐ φανεροὶ ἦσαν, "were not forthcoming."

δείσαντες, aor. Cf. c. 57, § 2. ἐπὶ διαβολῇ. Cf. c. 45, § 1, n.

§ 7. οἱ ἐκ τῆς Σαλαμινίας. Cf. c. 46, § 1, n.

φυγάς ὧν οὐ πολλὸν ὕστερον ἐπὶ πλοίου ἐπεραιώθη ἐς Πελοπόννησον ἐκ τῆς Θουρίας· οἱ δ' Ἀθηναῖοι ἐρήμη δίκη θάνατον κατέγνωσαν αὐτοῦ τε καὶ τῶν μετ' ἐκείνου.

Μετὰ δὲ ταῦτα οἱ λοιποὶ τῶν Ἀθηναίων στρατηγοὶ LXII. 1 ἐν τῇ Σικελίᾳ, δύο μέρη ποιήσαντες τοῦ στρατεύματος καὶ λαχὼν ἑκάτερος, ἔπλεον ξύμπαντι ἐπὶ Σελινούντος καὶ Ἐγεστίης, βουλόμενοι μὲν εἶδέναι τὰ χρήματα εἰ δώσουσιν οἱ Ἐγεσταῖοι, κατασκέψασθαι δὲ καὶ τῶν Σελινουντιῶν τὰ πράγματα καὶ τὰ διάφορα μάθειν τὰ πρὸς Ἐγεσταίους. παραπλέοντες δ' ἐν ἀριστερᾷ τὴν 2

τέως μὲν, "for a time." Also in v, 7, 1.

ἤδη, "from this time onward." Cf. i, 18, 3. Cl.

πλοίου — φορτηγικοῦ, c. 88, § 9.

Θουρία is found on a coin as the name of the State; and also in Steph. Byz., as well as Θούριον and Θούριοι. Cf. c. 104, § 2 ἐς τὴν Θουρίαν, Arn.

ἐρήμη δίκη, in *contumaciam*. ὅταν μὴ παρόντων ἀμφοτέρων τῶν προσόντων ὁ δικαστὴς τὴν ψήφον ἐνέγκῃ κατὰ τοῦ ἀπόντος. Bekker Anec. 1, p. 245.

CH. 62.—§ 1. λαχῶν. Cf. ἐκλήρωσαν c. 42, § 1. For the nom., where the gen. abs. might be expected, compare τὸ ἄλλο ἐκομίσθη ἀντ' ἀνδρὸς λυθείς v, 3, 4.

ξύμπαντι, read by Kr., with some MSS., is supported by iii, 95, 1, and is to be preferred to ξὺν παντί.

ἔπλεον. Not rightly explained by Cl. as an inchoative imperfect, for the force is not "began to sail," but "were in process of sailing." This use of the im-

perf. is common where the state of things is first denoted generally, and particular incidents of detail subsequently added, as hero in παραπλέοντες δὲ . . . ἔσχον § 2. So in c. 65, § 2 ἐβοήθουν . . . ἐν τούτῳ δὲ; and in the same section ἔπλεον "they sailed continuously on," followed by the incident of the voyage καὶ ἐξέβαινον, "they engaged in landing," another imperf. showing the state of things prevailing when the arrival of the Syracusan cavalry formed an incident of the landing. Cf. also i, 30, 3 ἐφθειρον μέχρι οὗ. vii, 52, 2, end, followed by vii, 53, 1, and see c. 43, § 1, n.

χρήματα, c. 46, § 1.

τὰ πράγματα, the state of things in Selinus. Cl.

τὰ διάφορα, c. 6, § 2.

§ 2. παραπλέοντες, with acc. Cf. c. 47, § 2 and c. 44, § 2. Cl. thinks we can scarcely do without λαβόντες or ἔχοντες, but the construction of iii, 106, 1. vii, 1, 1. viii, 101, 1. does not decide that of this place, nor are those passages quite similar.

- Σικελίαν, τὸ μέρος τὸ πρὸς τὸν Τυρσηνικὸν κόλπον, ἔσχον ἐς Ἰμέραν, ἥπερ μόνῃ ἐν τούτῳ τῷ μέρει τῆς Σικελίας Ἑλλάς πόλις ἐστὶ· καὶ ὡς οὐκ ἐδέχοντο 3 αὐτούς, παρεκομίζοντο. καὶ ἐν τῷ παράπλῳ αἰρούσιν Ἔκκαρα, πόλισμα Σικανικὸν μὲν, Ἐγισταίοις δὲ πολέμιον· ἦν δὲ παραθαλασσίδιον. καὶ ἀνδραποδίσαντες τὴν πόλιν παρέδωσαν Ἐγισταίοις (παρεγένοντο γὰρ αὐτῶν ἱππῆς), αὐτοὶ δὲ πάλιν τῷ μὲν πεζῷ ἐχώρου διὰ τῶν Σικελῶν, ἕως ἀφίκοντο ἐς Κατάνην, αἱ δὲ νῆες περιέπλευσαν τὰ ἀνδράποδα ἄγουσαι.
- 4 Νικίας δὲ εὐθύς ἐξ Ἐκκάρων ἐπὶ Ἐγίστης παραπλεύσας καὶ τάλλα χρηματίσας καὶ λαβῶν τάλαντα

τὸ μέρος, in apposition to Σικελίαν, the part to the whole. Cf. c. 31, § 3, n., c. 48, § 1.

ἔσχον. Cf. c. 52, § 1, n. Cl. makes a difficulty of his own, stating that the direction taken is strange "seeing that Selinus is mentioned in l. 3 as their first destination." Selinus is not so mentioned in l. 3; Segesta is just as much mentioned there as Selinus. The fact is l. 3 only gives the general direction taken, i. e. towards the western part of Sicily.

μόνη. For Mylae was a mere dependency of Messana. Cf. c. 5, § 1, note on Μυλητῖδαι.

Ἑλλάς, fem. adj. in Thuc. only here; often in Herodotus.

ἐδέχοντο, imperf. denoting inclination, c. 44, § 3, n., c. 61, § 3

§ 3. Ἐκκαρα lay between Himera and Segesta, and is probably rightly identified with the modern Muro di Carini, a little to the west of Panormus. The name probably lurks in Carini.

αὐτῶν, i. e. τῶν Ἐγισταίων.

περιέπλευσαν. Cl. holds that the fleet sailed round Lilybaeum and Pachynus, and so reached the harbour of Catania. If they did this in order to call at Selinus, cf. § 1, should we not have some statement of the result of their call? περιεπλεύσαν will well denote the sailing round Pelorus as opposed to the more direct course taken by the land force.

§ 4. παραπλεύσας: "coasted along," before they began the movement denoted by περιεπλεύσαν, with some ships just as the fleet had hitherto done. There is no need to alter, with Cl., to προπλεύσας.

χρηματίσας. Cf. i, 87, 5.

παρῆν ἐς τὸ στράτευμα. This must have been the naval force, for as he went by sea he could not so rejoin the army, which was going through the interior; nor would he follow its course with few or no attendants through a wild and partly hostile country.

τριακόνητα παρήν ἐς τὸ στράτευμα. καὶ τάνδράποδα 5 ἀπέδοντο καὶ ἐγένοντο ἐξ αὐτῶν εἴκοσι καὶ ἑκατὸν τάλαντα, καὶ ἐς τοὺς τῶν Σικελῶν ξυμμάχους περιέπεμπον στρατιὰν κελεύοντες πέμπειν· τῇ τε ἡμισείᾳ τῆς ἑαυτῶν ἦλθον ἐπὶ Ἰβλαν τὴν Γελεᾶτιν, πολεμίαν οὖσαν, καὶ οὐχ εἶλον, καὶ τὸ θέρος ἐτελεύτα.

Τοῦ δ' ἐπιγιγνομένου χειμῶνος εὐθύς τὴν ἔφοδον LXIII. 1 οἱ Ἀθηναῖοι ἐπὶ Συρακούσας παρεσκευάζοντο, οἱ δὲ

παρήν ἐς, cf. c. 88, § 9; condensed expression, implying previous motion.

ἀπέδοντο, Bk.'s conjecture for MSS. ἀπέδοσαν, seems necessary. The active is not used in Greek prose in the sense of to *sell*. Cl. well suggests that the ending of *παρέδοσαν* above may have led to the error. Grote's rendering, "he restored the prisoners to their Sikanian countrymen, receiving a ransom of 120 talents," besides being otherwise objectionable, does not suit ἐγένοντο, which is much used as here of the proceeds of a sale, e. g. Xen. Anab. v, 3, 4 τὸ ἀπὸ τῶν αἰχμαλώτων γενόμενον ἀργύριον.

ἐγένοντο, plural with neuter subject, c. 97, § 3. ii, 8, 2. v, 26, 2. perhaps because the idea of plurality is more prominent.

§ 5. ἐς τοὺς τῶν Σικελῶν ξυμμάχους. The gen. is partitive, cf. v, 67, 2. as some of the Sicels were allies of the Athenians, some allies of the Syracusans, cf. c. 88, § 4. Kr. therefore with some reason transposes and reads τῶν Σικελῶν τοὺς ξυμμάχους.

περιέπεμπον, well read by Cl. for MSS. περιέπλευσαν, which he holds to be repeated from the end of § 3. Sailing would be

not merely a roundabout, but in most cases an impossible, way of reaching the Sikel allies of the Athenians, especially as these were mostly τῶν τὴν μεσόγειαν ἔχόντων. Cf. c. 88, § 4. Two MSS. read τῇ ἑαυτῶν for τῶν Σικελῶν. This may be thought the right reading, and τῶν Σικελῶν a marginal gloss erroneously explaining who these ξύμμαχοι were. In that case *περιέπλευσαν* would be sound. But if the error lies in τῶν Σικελῶν the reading was probably ἑαυτῶν simply, and not τῇ ἑαυτῶν.

τῇ ἡμισείᾳ τῆς ἑαυτῶν. For this, the regular idiom, cf. v, 31, 2. viii, 35, 2.

Ἰβλαν τὴν Γελεᾶτιν. This was a Sikel town, situated at the foot of Etna southwards, not far inland from Catania, and is identified by Holm (ii, p. 24) with the modern Paterno. See also c. 4, § 1.

CH. 63.—§ 1. τὴν ἔφοδον: "the long thought of attack." καὶ αὐτοί, "likewise;" sc. παρεσκευάζοντο.

πρὸς, "according to." Cf. c. 34, § 7. Lit. "when in view of their first fear they found (αὐτοῖς) that the A. did not at once attack them . . ."

- 2 Συρακόσιοι καὶ αὐτοὶ ὡς ἐπ' ἐκείνους ἰόντες. ἐπειδὴ γὰρ αὐτοῖς πρὸς τὸν πρῶτον φόβον καὶ τὴν προσδοκίαν οἱ Ἀθηναῖοι οὐκ εὐθὺς ἐπέκειντο, κατὰ τε τὴν ἡμέραν ἐκάστην προῖοῦσαν ἀνεθάρσουν μᾶλλον, καὶ ἐπειδὴ πλείοντες τὰ τε ἐπέκεινα τῆς Σικελίας πολὺ ἀπὸ σφῶν ἐφαίνοντο καὶ πρὸς τὴν Ἰβλαν ἐλθόντες καὶ πειράσαντες οὐχ εἶλον βία, ἔτι πλέον κατεφρόνησαν καὶ ἤξιον τοὺς στρατηγούς, οἶον δὴ ὄχλος φιλεῖ θαρσῆσας ποιεῖν, ἄγειν σφᾶς ἐπὶ Κατάνην, ἐπειδὴ
- 3 οὐκ ἐκεῖνοι ἐφ' ἑαυτοὺς ἔρχονται. ἵππῆς τε προσελαύνοντες ἀεὶ κατάσκοποι τῶν Συρακοσίων πρὸς τὸ στρατεύμα τῶν Ἀθηναίων ἐφύβριζον ἄλλα τε καὶ εἰ

ἐπέκειντο serves as pass. of ἐπέθεντο.

§ 2. κατὰ τε τὴν ἡμέραν ἐκάστην. Kr. brackets τὴν; and certainly the article has greater fitness in every other Thucydidean instance of its use with ἕκαστος than it has here. ii, 24, 2 most resembles our passage. There Kr. brackets the whole clause. Even there it is not the presence of the article, but the addition of ἕκαστον, that is strange. Similar but more natural is v, 47, 6 τῆς ἡμέρας ἐκάστης. In these as well as in v, 49, 1 κατὰ τὸν ὀπλίτην ἕκαστον, and in c. 31, § 3 τῷ ναύτῃ ἐκάστῳ, the article has a distributive force. In i, 22, 2 τοῖς ἔργοις ἐκάστοις, iii, 50, 2 τοῦ κλήρου ἐκάστου, ἕκαστος is appositional, and = "in each case." So too in iii, 82, 2 ἕκασται αἱ μεταβολαί.

προῖοῦσαν: "as they advanced," "with each advancing day."

ἀνεθάρσουν, imperf., denotes the gradual recovery of confi-

dence going on. κατεφρόνησαν aor. denotes the decisive result of the Athenian mismanagement (cf. Cl.'s note), "they were seized with still further contempt."

πλείοντες τὰ τε ἐπέκεινα. If sound τε is inexactly placed, as it ought to follow πλείοντες, but similar instances are common. Cf. c. 61, § 5, n.

τὰ ἐπέκεινα is adverbial, as in c. 2, § 2, end, iii, 6, 1 περιορισμένοι τὸ πρὸς νότον τῆς πόλεως, iv, 23, 2 &c. Pp.'s proposal, παραπλέοντες, is therefore unnecessary.

ἀπὸ, "away from." Cf. i, 7, 5. i, 46, 4. and c. 64, § 3.

σφῶν gives their very thought. So σφᾶς below.

πειράσαντες, sc. αὐτῆς. θαρσῆσας, aor., "when it takes confidence."

§ 3. καὶ . . . εἰ. Supply ἐφύβριζοντες ἐπηρώτων before εἰ from ἐφύβριζον by a slight zeugma.

ξυνοικήσοντας σφίσιν αὐτοῖς μᾶλλον ἢ κατοικιοῦντες: a play

ξυνοικήσονται σφίσιν αὐτοῖς μᾶλλον ἤκοιεν ἐν τῇ
 ἀλλοτρίᾳ ἢ Λεοντίου ἐς τὴν οἰκίαν κατοικιοῦντες.
 ἂ γινώσκοντες οἱ στρατηγοὶ τῶν Ἀθηναίων καὶ LXIV. 1
 βουλόμενοι αὐτοὺς ἄγειν πανδημεὶ ἐκ τῆς πόλεως ὅτι
 πλείστον, αὐτοὶ δὲ ταῖς ναυσὶν ἐν τοσοῦτῳ ὑπὸ νύκτα
 παραπλεύσαντες στρατόπεδον καταλαβεῖν ἐν ἐπιτη-
 δεῖῳ καθ' ἡσυχίαν, εἰδότες οὐκ ἂν ὁμοίως δυνηθέντες

on words involving a *coarse* taunt. Cf. Herod. i, 196 and Herod. vi, 131 ad init. for a similar use of *συνοικεῖν*. Cf. the Schol. *ὅλον εἰ γαμηθησόμενοι*, who does not however, as Cl. says, *shaften* the taunt. To take *ξυνοικήσονται* merely in the sense it bears in c. 2, § 6 would greatly weaken the force of the taunt, which as explained above is just what might be expected from men of that class.

CH. 64.—§ 1. ἐν τοσοῦτῳ. ἐν τούτῳ is more common, but ἐν τοσοῦτῳ is sufficiently so. Pp. compares Italian *in tanto*. The force may be "in this interval brief as it might be." Cf. c. 24, § 1.

ὑπὸ νύκτα: "towards night-fall."

παραπλεύσαντες. Cl. proposes *προσπλεύσαντες*, on the ground that it is not the coasting voyage from Catania to the entrance of the great harbour that is important, as this was perfectly safe, but the approach to the landing-place inside of the harbour. This may be very true, but it does not prove the necessity of the alteration, for *παραπλεύσαντες* does not draw attention to the *course* of the coasting voyage, but the force of the *Aorist* here is "to complete a coasting voyage."

ἐν ἐπιτηδεῖῳ. Editors compare c. 66, § 1, and ii, 81, 4.

οὐκ ἂν ὁμοίως δυνηθέντες καὶ εἰ ἐκ τῶν νεῶν πρὸς παρεσκευασμένους ἐκβιβάζοιεν. So most MSS. *καὶ* before *εἰ* is ignored by Schol. and Valla. Kr. For *πρὸς παρεσκευασμένους* one MS. reads *προπαρασκευασμένους*. For *ἐκβιβάζοιεν* several MSS., including Vat., read *ἐκβιδάζοιεν*. Taking *καὶ* with *ὁμοίως*, the sense would (as Pp. points out) be just the opposite of that required, unless we follow Arn.'s suggestion (on vii, 28, 4), that *ὁμοίως καὶ* is = *πολλῶ μᾶλλον*; but it is one thing to have this *expressed* as in vii, 28, 4, and another to suppose it *implied* where the opposite implication is expected, as here. There is nothing in this passage to suggest irony or meiosis.

Again, if *καὶ εἰ* be joined, an unwarrantable emphasis is given to the "if."

καὶ is therefore rightly bracketed by Pp. and Kr. It was inserted by some copyist who failed to see the construction, and thought it required to follow upon *ὁμοίως*.

It is difficult to decide between *ἐκβιβάζοιεν* and *ἐκβιδάζοιεν*. The former has better MSS. support; its use here is not weak, as Cl. says, for the endeavour to *land*

[καί] εἰ ἐκ τῶν νεῶν πρὸς παρεσκευασμένους ἐκβιβά-
 ζοιεν ἢ κατὰ γῆν ἰόντες γνωσθεῖεν (τοὺς γὰρ ἂν ψιλούς
 τοὺς σφῶν καὶ τὸν ὄχλον τῶν Συρακοσίων τοὺς ἰππέας
 πολλοὺς ὄντας σφίσι δ' οὐ παρόντων ἰππέων βλάβπτει
 ἂν μεγάλα· οὕτω δὲ λήψεσθαι χωρίον ὅθεν ὑπὸ τῶν
 ἰππέων οὐ βλάψονται ἄξια λόγου· ἐδίδασκον δ' αὐτοὺς
 περὶ τοῦ πρὸς τῷ Ὀλυμπίῳ χωρίου, ὅπερ καὶ κατέ-
 λαβον, Συρακοσίων φυγάδες οἱ ξυνείποντο), τοιόνδε τι
 οὖν πρὸς ἃ ἐβούλοντο οἱ στρατηγοὶ μηχανῶνται·
 2 πέμπουσιν ἄνδρα σφίσι μὲν πιστόν, τοῖς δὲ τῶν

the men in the face of an enemy would be the real difficulty, nor is the absence of object difficult to supply. The fact cited by Cl., that ἐκβιάζω, active, as well as middle, is used by late prose writers, Polyb., Plut., Arrian, &c., supports, though it does not establish Cl.'s reading ἐκβιάζοιεν.

δυναθέντες. Cl. does not prove the necessity for his emendation λυπηθέντες.

τοὺς ψιλούς and τὸν ὄχλον are direct objects governed by βλάπτειν.

τοὺς (before σφῶν) Kr. (on i, 25, 2) shows to be contrary to Thucydides' usage.

τῶν Συρακοσίων τοὺς ἰππέας: the possessive gen. preceding the noun on which it depends, as usual in Thuc.

σφίσι δ'. δέ might have been omitted, but serves to place this circumstance in sharper contrast with the preceding. Cl.

The sentence begun with ἃ γινώσκοντες drifts into an anacolouthon, and the thread of the construction is resumed in τοιόνδε τι οὖν . . . οὖν resuming like Lat. igitur.

μεγάλα adverbial with βλάπ-

τειν, so ἄξια λόγου below. Cf. o. 72, § 4, and c. 33, § 4, n.

χωρίον: of military positions. Cf. c. 4, § 3.

ὅθεν, short for ὅθεν ἐπιχειροῦντες. Kr.

βλάψονται, passive, as in i, 81, 4. See c. 80, § 4, n., and cf. c. 18, § 4.

περὶ τοῦ πρὸς τῷ Ὀλυμπίῳ χωρίου. Besides the temple of Jupiter here, there was a hamlet, as appears from vii, 4, 6 ἐπὶ τῇ ἐν τῷ Ὀλυμπίῳ πολίχῃ, which cannot refer, as Cl. thinks, to the φρούριον erected there by the Athenians. cf. c. 75, § 1. Seven columns of the temple are said to have been standing in the 17th cent. Bl. Remains are still visible. Holm apud Cl.

ὅπερ καὶ κατέλαβον: "which they actually . . ." Cf. c. 38, § 2.

τοιόνδε τι. Cf. ii, 75, 6. iv, 46, 4.

πρὸς: "with a view to."

§ 2. σφίσι: does this express a shade of their self-felicitation over the suitability of the man they had secured? "to us" (thought they). So in § 2, end. τῇ δοκῆσει: "as they thought."

Συρακοσίων στρατηγοῖς τῇ δοκήσει οὐχ ἦσσαν ἐπι-
τήδειον· ἦν δὲ Καταναῖος ὁ ἀνὴρ, καὶ ἀπ' ἀνδρῶν
ἐκ τῆς Κατάνης ἦκειν ἔφη ὧν ἐκεῖνοι τὰ ὀνόματα
ἐγίνγνωσκον καὶ ἠπίσταντο ἐν τῇ πόλει ἔτι ὑπολοί-
πους ὄντας τῶν σφίσι εὐνόων. ἔλεγε δὲ τοὺς Ἀθη-³
ναίους αὐλίξεσθαι ἀπὸ τῶν ὄπλων ἐν τῇ πόλει, καὶ εἰ
βούλονται ἐκεῖνοι πανδημεὶ ἐν ἡμέρᾳ ῥητῇ ἅμα ἔφ'
ἐπὶ τὸ στράτευμα ἔλθειν, αὐτοὶ μὲν ἀποκλήσειν
τοὺς παρὰ σφίσι καὶ τὰς ναῦς ἐμπρήσειν, ἐκεῖνους
δὲ ῥαδίως τὸ στράτευμα προσβαλόντας τῷ σταυ-
ρώματι αἰρήσειν· εἶναι δὲ ταῦτα τοὺς ξυνδράσοντας
πολλοὺς Καταναίων καὶ ἠτοιμάσθαι ἤδη, ἀφ' ὧν
αὐτὸς ἦκειν.

Οἱ δὲ στρατηγοὶ τῶν Συρακοσίων, μετὰ τοῦ καὶ ἐς LXV. 1
τὰ ἄλλα θαρσεῖν καὶ εἶναι ἐν διανοίᾳ καὶ ἄνευ τούτων
ἰέναι [παρεσκευάσθαι] ἐπὶ Κατάνην, ἐπίστευσάν τε

καὶ ἠπίσταντο, sc. αὐτοὺς, ac-
cording to the Greek idiom, in-
stead of οὐ to be supplied from
ὄν. Cf. c. 91, § 6, and c. 4, § 3, n.

ἔτι ὑπολοίπους: in spite of.
c. 51, § 2.

§ 3. αὐλίξεσθαι: "that they
were in the habit of." Pres.
Cl.

ἀπὸ. See c. 63, § 2, n.

τῶν ὄπλων: "away from their
arms," i. e. their camp. i, 111,
i. iii, 1, 1. Kr.

αὐτοί. See c. 25, § 2, n., and
c. 49, § 2, n.

τοὺς παρὰ σφίσι. The best
MSS. have αὐτοὺς, but editors
rightly alter. Pp. quotes Poly-
aenus i, 40, 5 δύνασθαι τοὺς ἐν
τῇ πόλει γυμνοὺς ἀποκλεισθέντας
ἀλῶναι ῥαδίως; and Diodorus xiii,
6 συχνοὺς τῶν Ἀθηναίων αὐλι-
ζομένους ἀπὸ τῶν ὄπλων ἐν τῇ

πόλει νυκτὸς ἄφνω λαβόντες τὰς
ἐν τῷ λιμένι ναῦς ἐμπρήσαι.

τὸ στράτευμα: the fortified
camp. The words are repeated
because opposed to τοὺς παρὰ
σφίσι. Bl. and Pp. bracket the
words, in which case αὐτό is
easily supplied to αἰρήσειν.

ταῦτα, before the article, for
emphasis.

ἀφ' ὧν refers to τοὺς ξυνδρά-
σοντας. Kr.

ἦκειν, Inf. in Rel. clause in Re-
ported speech. Cf. c. 24, § 3, n.

Ch. 65.—§ 1. μετὰ τοῦ: "be-
sides that" . . .

εἶναι ἐν διανοίᾳ. διανοεῖσθαι.
Schol.

τούτων, neuter.

παρεσκευάσθαι. Some MSS.
read παρασκευάσασθαι, which Pp.
prefers because of ἐπεὶ δὲ . . .
ἦν below. The Aor. is much to

τῷ ἀνθρώπῳ πολλῷ ἀπερισκεπτότερον καὶ εὐθύς
 ἡμέραν ξυθήμενοι ἢ παρέσονται ἀπέστειλαν αὐτόν,
 καὶ αὐτοὶ (ἤδη γὰρ καὶ τῶν ξυμμάχων Σελινούντιοι
 καὶ ἄλλοι τινὲς παρήσαν) προεῖπον πανδημεὶ πᾶσιν
 ἐξίεναι Συρακοσίοις. ἐπεὶ δὲ ἐτοῖμα αὐτοῖς καὶ τὰ
 τῆς παρασκευῆς ἦν καὶ αἱ ἡμέραι ἐν αἷς ξυνέθεντο
 ἤξειν ἐγγὺς ἦσαν, πορευόμενοι ἐπὶ Κατάνης ἠύλισαντο
 2 ἐπὶ τῷ Συμαίθῳ ποταμῷ ἐν τῇ Λεοντίνῃ. οἱ δ'
 Ἀθηναῖοι ὡς ἦσθοντο αὐτοὺς προσιόντας, ἀναλα-
 βόντες τὸ τε στράτευμα ἅπαν τὸ ἐαυτῶν καὶ ὄσοι

be preferred, unless we follow Dobree, Kr., Bö., Stahl, and Cl., and reject the word, regarding it as a gloss upon ἠτοιμάσθαι of c. 64, § 3, end.

ἐπίστευσαν. Aor.

ἀπερισκεπτότερον, the positive occurs in c. 57, § 3.

ἀπέστειλαν: "they sent him back and thought that they could thus count upon the rising of the Καταναῖοι and their action;" καὶ αὐτοὶ expresses the action of the Syracusans as opposed to this action expected from the Catanians.

ἤδη γὰρ. The view of Kr., that this parenthesis shows why all Syracusans were able to march out, the Σελινούντιοι remaining as garrison, depends upon taking the words in the text too literally. That they gave orders πᾶσιν ἐξίεναι Συρακοσίοις does not imply that the Σελινούντιοι did not march out, nor yet that every Syracusan did so, but only that the greater part of their force, and not picked men only, marched out; their allies, few in comparison, of course going with them. (This suits better also with c. 67,

§ 2.) Cl.'s suggestion is far more probable, that ἤδη γὰρ is put in here to show why no word was sent to the ξύμμαχοι.

ἄλλοι τινὲς. Who these were may be seen from c. 67, § 2. Pp.

καὶ τὰ τῆς παρασκευῆς: strictly it should be εἶπε δὲ καὶ τὰ τῆς π. ἐτοῖμα ἦν καὶ αἱ ἡμέραι . . . ἐγγὺς ἦσαν. Cf. c. 61, § 5, n.

αἱ ἡμέραι, plur., not sing., probably as suggested by Gō, because the day of starting and the day of arrival are both referred to.

Συμαίθῳ: the largest river in Sicily, still called Simeto (Cl.) as well as Giarretta. It runs into the sea about six miles south of Catania.

§ 2. προσιόντας: "that they were on the march." Cl.

ἀναλαβόντες, v, 64, 5.

ὄσοι = πάντας ὄσοι. Kr.

Σικελῶν, c. 62, § 5.

ἢ ἄλλος τις: we should have expected ἢ εἰ ἄλλος τις. Kr. Cl. also thinks this may be the right reading.

ναῦς = τριήρεις.

πλοῖα: general term for vessels not fitted out for war purposes.

Σικελῶν αὐτοῖς ἢ ἄλλος τις προσελήλυθει καὶ ἐπιβιάσαντες ἐπὶ τὰς ναῦς καὶ τὰ πλοῖα, ὑπὸ νύκτα ἔπλεον ἐπὶ τὰς Συρακούσας. καὶ οἱ τε Ἀθηναῖοι ἅμα ἔφ' ἐξέβαινον ἐς τὸ κατὰ τὸ Ὀλυμπιεῖον ὡς τὸ στρατόπεδον καταληφόμενοι, καὶ οἱ ἱππῆς οἱ Συρακοσίων πρῶτοι προσελάσαντες ἐς τὴν Κατάνην καὶ αἰσθόμενοι ὅτι τὸ στράτευμα ἅπαν ἀνήκται, ἀποστρέψαντες ἀγγέλλουσι τοῖς πεζοῖς, καὶ ξύμπαντες ἤδη ἀποτρεπόμενοι ἐβοήθουν ἐπὶ τὴν πόλιν. ἐν τούτῳ δ' οἱ Ἀθηναῖοι, μακρᾶς οὔσης τῆς ὁδοῦ αὐτοῖς, καθ' ἡσυχίαν καθίσαν τὸ στράτευμα ἐς χωρίον ἐπιτήδειον καὶ ἐν ᾧ μάχης τε ἄρξειν ἔμελλον ὅποτε βούλουτο καὶ οἱ ἱππῆς τῶν Συρακοσίων ἤκιστ' ἂν αὐτοὺς καὶ ἐν τῷ

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τοῖς πλοίοις καὶ ταῖς ναυσί, again together in iv, 116, 2.

ἔπλεον, ἐξέβαινον. For the imperfects see c. 62, § 1, n.

ὑπὸ νύκτα... ἅμα ἔφ': the embarkation took place at nightfall (in October about 6 o'clock in the evening) and after a voyage of about 12 hours the landing was effected a little south of the mouth of the Anapus. Cl.

ἅμα ἔφ' applies also to the following καὶ οἱ ἱππῆς προσελάσαντες, the coincidence of the two occurrences being thrown into prominence by the particles οἱ τε Ἀθηναῖοι... καὶ οἱ ἱππῆς. Cl. Cf. c. 46, § 2, n.

ἐς τὸ κατὰ τὸ Ὀλυμπιεῖον, so one MS., the rest τόν; but no ellipse of τόπος can be put forward. For this use of τὸ Duker compares c. 66, § 1, c. 75, § 1, and also refers to c. 64, § 1.

μέγαν λιμένα, which some MSS. add, is incompatible with ἐκβαίνειν. Duker.

τό before στρατόπεδον is in

some of the MSS.; it refers to c. 64, § 1, βουλόμενοι... στρατόπεδον καταλαβεῖν. Benedict.

προσελάσαντες, *aduecti*.

ἀνήκται. Cf. c. 29, § 3, note on ἀναγωγῆν. "The perfect indicates that all was over and they were deceived." Cl.

ἀποστρέψαντες: aor. of the *prompt* wheel made by the cavalry; ἀποτρεπόμενοι, pres., indicating the longer time taken by the infantry. Cl.

ἤδη. Cf. c. 32, § 2, n., c. 44, § 3, n. ἐβοήθουν. For the imperfect cf. c. 62, § 1.

CH. 66.—§ 1. αὐτοῖς, sc. τοῖς Συρακοσίοις.

καθίσαν. This form is better established here and in vii, 82, 3 than ἐκάθισαν. καθείσαν, read by one MS. (2nd Aor. from καθίημι), would not suit well here, as the movement would probably be to higher rather than to lower ground.

ἄρξειν, momentary future, c. 6, § 1, n.

K

ἔργῳ καὶ πρὸ αὐτοῦ λυπήσειν· τῇ μὲν γὰρ τειχία τε καὶ οἰκίαι εἶργον καὶ δένδρα καὶ λίμνη, παρὰ δὲ τὸ 2 κρημνοί. καὶ τὰ ἐγγὺς δένδρα κόψαντες καὶ κατενεγκόντες ἐπὶ τὴν θάλασσαν παρὰ τε τὰς ναῦς σταύρωμα ἔπηξαν καὶ ἐπὶ τῷ Δάσκωνι ἔρυμά τε, ἢ εὐεφοδώτατον ἦν τοῖς πολεμίοις, λίθοις λογάδην καὶ ξύλοις διὰ ταχέων ὠρθωσαν καὶ τὴν τοῦ Ἀνάπου γέφυραν ἔλυσαν. 3 παρασκευαζομένων δὲ ἐκ μὲν τῆς πόλεως οὐδεὶς ἐξίω

ἐν τῷ ἔργῳ: "in the action." i, 105, 5. i, 107, 7. ii, 89, 9, &c.

λυπήσειν (one MS. λυπήσαι). There are four other passages in Thuc. where all or the best MSS. have ἄν with the fut. inf., viz., ii, 80, 8. v, 82, 5. viii, 25, 5. viii, 71, 1. For a clear statement of the case see Goodwin, M. & T., p. 60. On ἄν with fut. part. see c. 20, § 2. Cl. following Meineke reads λυπήσειαν.

λίμνη, this is not Λυσιμέλεια which was on the left bank of the Anapus. Pp. well points out that if it were referred to ἡ λίμνη ἢ Λυσιμέλεια καλουμένη would have been written. Cf. vii, 53, 2. There were swamps on the right bank, now called Pantano (see Pp.), and these are here referred to.

παρὰ δὲ τὸ. Cf. c. 45, § 1.

§ 2. σταύρωμα, rightly taken by Bl., Pp., and Cl., as being on the sea-side, and not, as Heilmann and Arn. have thought, on the land-side. σταυρώματα might of course be made on either side, but this is the same as that mentioned in vii, 38, 2.

Δάσκωνι: a bay inside the Great Harbour. Cf. D. od. xiii,

13, τὸν κόλπον τὸν Δάσκωνα . . . καλούμενον: the same place being specified by Thuc. in vii, 52, 2 in the words ἐν τῷ κόλῳ καὶ μυχῶ τοῦ λιμένος.

ἔρυμά τε, strictly καὶ ἐπὶ τε τῷ Δάσκωνι ἔρυμα. No need for Kr.'s conjecture ἔρυμά τι.

εὐεφοδώτατον adopted by Abr., Didot, Kr., and Cl. for MSS. ἐφοδώτατον. For ἐφοδος as an adj. the only instance adduced is Polyænus i, 49, 3. εὐέφοδος is found in Polybius, Diodorus, Strabo, and also in Xen. Cyrop. ii, 14, 13. Cl.

λίθοις λογάδην. λογάδας λέγει λίθους τοὺς ἐπιλέκτους; Schol. Cf. iv, 4, 2. iv, 31, 2.

γέφυραν ἔλυσαν, *intersciderunt, interruperunt pontem*: was this the bridge over the Ἐλαρινὴ ὁδός (Cl.) or was there another, which is here alluded to? If the one over the Ἐλαρινὴ ὁδός was the only one, it would seem from c. 70, § 4, and c. 101, § 4, to have been repaired by the Syracusans without the fact being mentioned by Thucydides.

Anapus, the modern Alfeo. Pp.

§ 3. παρασκευαζομένων, see c. 52, § 2, n., *sc. αὐτῶν*, but the subject is not so specific when

ἐκώλυε, πρῶτοι δὲ οἱ ἰππῆς τῶν Συρακοσίων προσεβοήθησαν, ἔπειτα δὲ ὕστερον καὶ τὸ πεζὸν ἅπαν ξυνελέγη. καὶ προσήλθον μὲν ἐγγὺς τοῦ στρατεύματος τῶν Ἀθηναίων τὸ πρῶτον, ἔπειτα δέ, ὡς οὐκ ἀντιπρόησαν αὐτοῖς, ἀναχωρήσαντες καὶ διαβάντες τὴν Ἐλωρίνην ὁδὸν ἠύλισαντο.

Τῇ δ' ὕστερα ἡ οἱ Ἀθηναῖοι καὶ οἱ ξύμμαχοι παρεσκευάζοντο ὡς ἐς μάχην καὶ ξυνετάξαντο ὧδε· δεξιὸν μὲν κέρας Ἀργεῖοι εἶχον καὶ Μαντινῆς, Ἀθηναῖοι δὲ τὸ μέσον, τὸ δὲ ἄλλο οἱ ξύμμαχοι οἱ ἄλλοι. καὶ τὸ μὲν ἡμισυ αὐτοῖς τοῦ στρατεύματος ἐν τῷ πρόσθεν ἦν, τεταγμένον ἐπὶ ὀκτώ, τὸ δὲ ἡμισυ ἐπὶ ταῖς εὐναῖς ἐν πλαισίῳ, ἐπὶ ὀκτῶ καὶ τοῦτο τεταγμένον· οἷς εἶρητο, ἣ ἂν τοῦ στρατεύματός τι πονῆ μάλιστα, ἐφορῶντας

LXVII. 1

omitted with the gen. abs. as when expressed.

οὐδέις, most and best MSS. οὐθελς. Cf. c. 60, § 2, n.

ἐκώλυε, Imperf. of the attempt.

ἔπειτα ὕστερον are often joined by Thuc. Cf. *tum postea* (Plautus), *deinde postea, post deinde*, in Cic. and others. Pp. on ii, 9, 1. Cf. c. 88, § 9.

διαβάντες: they encamped on the plateau north-west of the Olympieum. Cl.

Ch. 67.—§ 1. δεξιὸν κέρας, without article cf. iv, 93, 4. μέσον, ii, 81, 3. εὐάνυμον κέρας, i, 48, 4, against Kr. who wrongly states that εὐάνυμον κέρας never appears in Thuc. without the article.

ἐν τῷ πρόσθεν ἦν: "was advanced."

τεταγμένον ἐπὶ ὀκτῶ. τὸ βάθος δηλονότι. Doukas.

ἐπὶ ταῖς εὐναῖς: "beside their camp." Editors except Gö. and

Haack rightly take εὐναῖς as in iii, 112, 3 and iv, 32, 1.

ἐν πλαισίῳ, ἐν τετραγώνῳ σχήματι. Schol.

οἷς after the singulars ἡμισυ and τοῦτο, cf. c. 35, § 1, n.

εἶρητο: orders had been given, c. 29, § 3, n.

πονεῖν: of troops hard pressed (Lat. *laborare*), i, 30, 3. i, 49, 4. Cl. Of ships damaged, c. 104, § 2, end. vii, 38, 2.

ἐφορῶντας. Cl. wrongly: "sharply observing, also implying that this was done from some distance." He compares iii, 104, 1. But both in this place and in that ἐφορᾶν means "to have in view," "to survey." The prep. implies "motion over," and there is nothing in the verb to imply sharpness of watch, nothing to imply distance from which the watching is carried on. The survey here takes in an extended space but in iii, 104, 1 it is not carried

K 2

παραγίγνεσθαι. καὶ τοὺς σκευοφόρους ἐντὸς τούτων
 2 τῶν ἐπιτάκτων ἐποίησαντο. οἱ δὲ Συρακόσιοι ἔταξαν
 τοὺς μὲν ὀπλίτας ἐφ' ἑκκαίδεκα, ὄντας πανδημεὶ
 Συρακοσίους καὶ ὅσοι ξύμμαχοι παρήσαν (ἐβοήθησαν
 δὲ αὐτοῖς Σελινούντιοι μὲν μάλιστα, ἔπειτα δὲ καὶ
 Γελφῶν ἰππῆς, τὸ ξύμπαν ἐς διακοσίους, καὶ Καμαρι-
 ναίων ἰππῆς ὅσον εἴκοσι καὶ τοξόται ὡς πεντήκοντα),
 τοὺς δὲ ἰππέας ἐπετάξαντο ἐπὶ τῷ δεξιῷ, οὐκ ἔλασσον
 ὄντας ἢ διακοσίους καὶ χιλίους, παρὰ δ' αὐτοὺς καὶ
 3 τοὺς ἀκοντιστάς. μέλλουσι δὲ τοῖς Ἀθηναίοις προτέ-
 ροις ἐπιχειρήσειν ὁ Νικίας κατὰ τε ἔθνη ἐπιπαραίων
 ἕκαστα καὶ ξύμπασι τοιάδε παρεκέλεύετο·

LXVIII. 1 “Πολλῇ μὲν παραινέσει, ὦ ἄνδρες, τί δεῖ χρῆσθαι,

on from a distant point but takes in everything in view from the very spot where the observer stands.

ἐντὸς . . . ἐποίησαντο: received them into the open space which they enclosed. Cf. ii, 83, 5 for the expression, and c. 75, § 1. iv, 125, 2. vii, 78, 2, for the procedure.

τῶν ἐπιτάκτων: the reserve. The prep. probably = “over,” i. e. those placed over the baggage. Cf. v, 72, 3.

§ 2. πανδημεὶ Συρακοσίους: “a *levée en masse* of the Syracusans,” = ἄνδρας πανδημεὶ ἀμνομένους of c. 68, § 2.

Σελινούντιοι. As the numbers of all the other less important allies are given, Cl. conjectures that a number has fallen out before μάλιστα, perhaps α, (= χίλιοι). This is very possible, but Kr. may be right in taking τὸ ξύμπαν as the united total of the Σελινούντιοι and Γελφῶι

ἐπετάξαντο: “placed beside the other parts of the line.” Kr. ἔλασσον, c. 1, § 2, n.

Before drawing up for battle, the Syracusans must have recrossed the Elorine way from the place where they had encamped during the night (cf. c. 66, § 3, end), as we find them rallying upon the Elorine way after their defeat in the battle. Cf. c. 70, § 4.

§ 3. προτέροις ἐπιχειρήσειν: “to begin the attack.”

ἐπι-παραίων: to the detachments along the front of the line. Kr. Cf. iv, 94, 2. vii, 76. In v, 10, 8 the explanation is the same, the general's purpose is different.

CH. 68.—§ 1. οἱ πάρεσμεν = ἡμᾶς οἱ πάρεσμεν. Pp. There is then a slight inaccuracy of expression, as strictly none but the speaker παραινέσει χρήται, but the word to be supplied is really wider than ἡμᾶς, while οἱ has, as often, a causal force (for

οὐ πάρεσμεν ἐπὶ τὸν αὐτὸν ἀγῶνα; αὐτὴ γὰρ ἡ παρασκευὴ ἰκανωτέρα μοι δοκεῖ εἶναι θάρσος παρασχέιν ἢ καλῶς λεχθέντες λόγοι μετὰ ἀσθενοῦς στρατοπέδου. ὅπου γὰρ Ἀργεῖοι καὶ Μαντινῆς καὶ Ἀθηναῖοι καὶ 2 νησιωτῶν οἱ πρῶτοί ἐσμεν, πῶς οὐ χρὴ μετὰ τοιῶνδε καὶ τοσῶνδε ξυμμάχων πάντα τινὰ μεγάλην τὴν ἐλπίδα τῆς νίκης ἔχειν, ἄλλως τε καὶ πρὸς ἄνδρας πανδημεῖ τε ἀμυνομένους καὶ οὐκ ἀπολέκτους ὥσπερ καὶ ἡμᾶς, καὶ προσέτι Σικελιώτας, οἱ ὑπερφρονοῦσι μὲν ἡμᾶς, ὑπομενοῦσι δὲ οὐ, διὰ τὸ τὴν ἐπιστήμην τῆς τόλμης ἥσσω ἔχειν. παραστήτω δὲ τινι καὶ τόδε 3 πολὺ τε ἀπὸ τῆς ἡμετέρας αὐτῶν εἶναι καὶ πρὸς γῆ

which cf. c. 10, § 2, n.): "What need is there for a long exhortation, since we are all here with the same interests at stake." Cf. c. 10, § 2, n. c. 37, § 1.

αὐτῆ: "by itself," without any παραίνεσις from any one.

καλῶς: "speciously." Cf. c. 12, § 1, n.

§ 2. Ἀργεῖοι καὶ Μαντινῆς. Cf. c. 43, § 2. c. 61, § 5.

οἱ πρῶτοι: especially the Rhodians and Chians. Cf. c. 43, § 1.

πάντα τινὰ: "every single individual," c. 31, § 5, n.

μεγάλην, predicative. Cf. c. 10, § 2, n.

πρὸς ἄνδρας ἰόντας (following upon πάντα τινὰ) is in the air. Cf. The same use of πρὸς is in c. 40, § 1, end, but the reading is not undisputed.

πανδημεῖ, explained by καὶ οὐκ ἀπολέκτους, in *colluvie promiscua, incondita multitudine*. Bau.

ἀμυνομένους. No need for Meineke's conj. ἀμυνομένους, since the enemy were drawn up

in full view of the Athenian force.

ἀπολέκτους ὥσπερ καὶ ἡμᾶς. Cf. c. 31, § 3, end.

ἡμᾶς, attraction = ὥσπερ καὶ ἡμεῖς ἐσμεν. Cf. c. 61, § 1, n.

ὑπερφρονοῦσι μὲν... ὑπομενοῦσι δὲ. ὑπερφρονεῖν, instead of the more common καταφρονεῖν, for the sake of the resemblance in sound. Cf. But ὑπερφρονοῦμενος occurs in c. 16, § 4, and ὑπερφρονεῖν in iii, 39, 5. For similar use of Paronomasia for the sake of antithesis cf. c. 63, § 3, n., c. 76, § 4 end.

ὑπομενοῦσι δὲ οὐ. For the emphatic position of the negative cf. c. 78, § 1, also a μὲν and δὲ clause.

ἐπιστήμη, of military knowledge and experience, cf. c. 69, § 1, c. 72, § 4.

§ 3. παραστήτω. Cf. c. 34, § 9. τινι, for τῷ in warnings and threats, cf. c. 11, § 1 end.

πολὺ, cf. c. 63, § 2. ἡμετέρας is quite compatible with κτήσεσθε, though Cf. ap-

οὐδεμιᾶ φιλίᾳ ἦντινα μὴ αὐτοὶ μαχόμενοι κτήσεσθε.
καὶ τοῦναντίον ὑπομιμνήσκω ὑμᾶς ἢ οἱ πολέμοιοι
σφίσιν αὐτοῖς εὖ οἶδ' ὅτι παρακελεύονται· οἱ μὲν γὰρ
ὅτι περὶ πατρίδος ἔσται ὁ ἀγών, ἐγὼ δὲ ὅτι οὐκ ἐν
πατρίδι, ἐξ ἧς κρατεῖν δεῖ ἢ μὴ ῥαδίως ἀποχωρεῖν.
4 οἱ γὰρ ἱππῆς πολλοὶ ἐπικείσονται. τῆς τε οὖν ὑμετέ-
ρας αὐτῶν ἀξίας μνησθέντες ἐπέλθετε τοῖς ἐναντίοις
προθύμως καὶ τὴν παρούσαν ἀνάγκην καὶ ἀπορίαν
φοβερωτέραν ἡγησάμενοι τῶν πολεμίων.”

LXIX. 1 Ὁ μὲν Νικίας τοιαῦτα παρακελευσάμενος ἐπῆγγε τὸ
στρατόπεδον εὐθύς. οἱ δὲ Συρακόσιοι ἀπροσδόκητοι
μὲν ἐν τῷ καιρῷ τούτῳ ἦσαν ὡς ἤδη μαχοῦμενοι, καὶ

pears to have some doubts on the point.

ἡμετέρας, not *ὕμετέρας*, because they were all, including the speaker, far from their native land; while *κτησόμεθα*, instead of *κτήσεσθε*, would have been much less effective, as it would not so completely throw upon the audience the responsibility of making a strenuous fight.

εἶναι. The subject is to be supplied from *τινί*.

ἦντινα μὴ, κ.τ.λ., “in so far as you do not gain such a one in battle.” Stahl, quoted by Kr.

σφίσιν αὐτοῖς treats the objects acted upon as a single whole, cf. Kr. on iv, 25, 9, while the more natural *ἀλλήλοισ* would represent them as a number of groups acting upon one another. Cf. c. 77, § 1, c. 103, § 3, n.

εὖ οἶδ' ὅτι. Cf. c. 34, § 7.

οὐκ ἐν πατρίδι = ἐν οὐ πατρίδι, c. 16, § 5, n.

ἐξ ἧς strictly goes with *ἀποχωρεῖν*. Kr. Cl. Some have

followed one of the Scholiast's alternatives and supposed *δρμωμένους* to be in the air. From *δεῖ* supply with Cl. *μέλλετε* to the following clause.

πολλοί, predicative.

§ 4. Cl. takes *προθύμως καὶ . . . ἡγησάμενοι* as a case of the union of two heterogeneous predicative qualifications, comparing i, 63, 1 *βαλλόμενός τε καὶ χαλεπῶς*; but Kr. is probably right in making *ἡγησάμενοι* co-ordinate with *μνησθέντες*.

CH. 69.—§ 1. *ἀπροσδόκητοι*: active, as in ii, 33, 3. ii, 93, 4. iv, 72, 2. vii, 29, 3. viii, 39, 2. the dative however being used in all these cases, as Cl. points out, and the reference being *personal*. The word is used in the passive sense in ii, 5, 4. ii, 61, 3. ii, 91, 4. iii, 39, 4. iv, 103, 5. vii, 46, 1. viii, 23, 3. In all these examples except the last two the reference is to *things*.

ἀπροσδόκητοι with *ὡς* and the participle is unexampled; to *ἀπροσδόκητοι μὲν ὁμοῦς δὲ* corresponds. Cf. Kr.

τινες αὐτοῖς ἐγγὺς τῆς πόλεως οὐσίας καὶ ἀπεληλύθεσαν· οἱ δὲ καὶ διὰ σπουδῆς προσβοηθούμενοι δρόμῳ ὑστέριζον μὲν, ὡς δὲ ἕκαστός πη τοῖς πλείοσι προσμίξιει, καθίσταντο. οὐ γὰρ δὴ προθυμία ἐλλειπεῖς ἦσαν οὐδὲ τόλμη οὐτ' ἐν ταύτῃ τῇ μάχῃ οὐτ' ἐν ταῖς ἄλλαις, ἀλλὰ τῇ μὲν ἀνδρία οὐχ ἥσσους ἐς ὅσον ἢ ἐπιστήμη ἀντέχοι, τῷ δὲ ἐλλείποντι αὐτῆς καὶ τὴν βούλησιν ἄκουτες προὔδιδον. ὅμως δὲ οὐκ ἂν οἰόμενοι σφίσι τοὺς Ἀθηναίους προτέρους ἐπελθεῖν καὶ διὰ τάχους ἀναγκαζόμενοι ἀμύνασθαι, ἀναλαβόντες τὰ ὄπλα εὐθὺς ἀντεπήσαν. καὶ πρῶτον μὲν αὐτῶν ἐκατέρων οἱ τε 2 λιθοβόλοι καὶ σφενδονῆται καὶ τοξόται προὔμαχοντο καὶ τροπᾶς, οἷα εἰκὸς ψιλούς, ἀλλήλων ἐποιοῦν·

καὶ ἀπεληλύθεσαν, "had actually;" c. 61, § 2, c. 100, § 1. All MSS. except two have ἐπεληλύθεσαν. Valla renders by *abierant*. Cl. follows the reading of most MSS., but no exactly similar use of the word is quoted.

It might be thought that καὶ διὰ σπουδῆς ought to be joined, but one would in that case rather expect οὗτοι δὲ. Kr.'s view is the right one, joining οἱ δὲ καὶ "others too," i. e. some had gone all the way and were in the city (Perf.) others were on the way thither, but returned with speed.

καθίσταντο . . . προσμίξιει. Indefinite frequency, the one in independent, the other in dependent, clause. Cf. c. 70, § 3 ἴδοιεν . . . ἀνέστειλλον.

οὐ γὰρ δὴ. c. 76, § 2. Cl.

οὐδὲ τόλμη, "nor in daring either."

οὐχ ἥσσους, 80. ἦσαν. Cl.

ἐπιστήμη. πολεμική, Schol. Cf. c. 68, § 2, n.

ἀντέχοι, "in each case," Optative. Cl.

τῷ ἐλλείποντι, c. 24, § 2, n. on τὸ ἐπιθυμοῦν.

τὴν βούλησιν ἄκουτες, "their determination." Non sine oxymoro—" *inviti voluntatem prodebant*." Bau.

ὅμως δὲ opposed to ἀπροσδόκητοι μὲν above, though they did not expect the attack they got into line with as little delay as possible.

οὐκ ἂν οἰόμενοι . . . ἐπελθεῖν "though they did not expect" . . . καὶ ἀναγκαζόμενοι . . . "and though they were compelled" . . .

§ 2. λιθοβόλοι joined with σφενδονῆται. Cf. Tac. Ann. ii, 20. xiii, 39. *funditores libritoresque*. Pp. The λιθοβόλοι threw stones with the hand without the aid of a sling.

οἷα. Many MSS. and editors read οἷας, which is not so suitable as οἷα (read by Pp. and Cl.), since the meaning wanted is "driving one another back

ἔπειτα δε μάντις τε σφάγια προῦφερον τὰ νομιζόμενα καὶ σαλπυγκταὶ ξύνοδον ἐπώτρυνον τοῖς ὀπλίταις, οἳ δ' ἐχώρου, Συρακόσιοι μὲν περὶ τε πατρίδος μαχοῦμενοι καὶ τῆς ἰδίας ἕκαστος τὸ μὲν αὐτίκα σωτηρίας, τὸ δὲ μέλλον ἐλευθερίας, τῶν δὲ ἐναντίων Ἀθηναῖοι μὲν περὶ τε τῆς ἀλλοτρίας οἰκείαν σχεῖν καὶ τὴν οἰκείαν μὴ βλάψαι ἡσώμενοι, Ἀργεῖοι δὲ καὶ τῶν ξυμμάχων οἳ αὐτόνομοι ξυγκτήσασθαι τε ἐκείνοις ἐφ' ἃ ἦλθον καὶ τὴν ὑπάρχουσαν σφίσι

as light-armed troops do," not "making such routs of one another as light-armed troops make." For *οἶα* cf. c. 103, § 4-εἰκός, sc. ποιεῖν.

ἐποίουν and τροπᾶς: the imperf. of the one word and the plural of the other denoting vicissitudes. Cl. thinks the middle voice of ii, 19, 2. vii, 54, 1 denotes a more decisive result.

σφάγια προῦφερον, i. e. ἐμπροσθεν τῆς στρατιᾶς ἐσφαγιάζοντο. Schol.

τὰ νομιζόμενα, cf. v, 10, 2.

ξύνοδον ἐπώτρυνον τοῖς ὀπλίταις, an unusual construction, which is not found in Hom. Od. 22, 152, as Cl., in spite of Kr.'s note, supposes, for νῶϊν ἐποτρύνει πόλεμον in that place = "against us" . . .

§ 3. Συρακόσιοι μὲν . . . τῶν δὲ ἐναντίων. This shows that the μάντις and σαλπυγκταὶ above spoken of were of both sides.

ἰδίας, for the μὲν and δὲ clauses, with two nouns qualified by the same adjective cf. ii, 44, 1. v, 105, 1. For περὶ not repeated before τῆς ἰδίας cf. c. 87, § 4 and i, 6, 5. i, 59, 2. &c.

τὸ δὲ μέλλον is unnecessarily suspected by Kr. who suggests ἐς δὲ τὸ μέλλον comparing iii, 44, 3. iii, 48, 2. but in iii, 44, 3 ἐς τὸ μέλλον naturally corresponds to ἐς τὸ λοιπὸν two lines higher up, while in both passages the meaning is "in reference to the future," for which ἐς is required, while here the meaning is "in the future," "present safety" and "future freedom" being contrasted. Reading ἐς δὲ τὸ μέλλον would spoil the conciseness of the passage, and even if τὸ μέλλον were strangely used here, it would be quite in Thuc.'s manner to employ a strange expression for the sake of symmetry and conciseness, which would be lost by balancing τὸ μὲν αὐτίκα σωτηρίας by ἐς δὲ τὸ μέλλον ἐλευθερίας. For τὸ μέλλον adverbial cf. vii, 38, 2.

περὶ τῆς ἀλλοτρίας supply μαχοῦμενοι, more closely specified by οἰκείαν σχεῖν.

σχεῖν and the three following infinitives denote the purpose, and depend on μαχοῦμενοι. Cf. c. 8, § 2, n.

ἡσώμενοι, "by being worsted."

πατρίδα νικήσαντες πάλιν ἐπιδεῖν· τὸ δ' ὑπήκοον τῶν ξυμμάχων μέγιστον μὲν περὶ τῆς αὐτίκα ἀνελπίστου σωτηρίας, ἣν μὴ κρατῶσι, τὸ πρόθυμον εἶχεν, ἔπειτα δὲ ἐν παρέργῳ καὶ εἴ τι ἄλλο ξυγκαταστρεψά-

νικήσαντες, "by conquering." ἐπιδεῖν, cf. vii, 61, 1. much used of seeing evil things; but there is nothing in the word itself to denote this; the notion in the preposition seems to be *extension over* in time and its force pregnant "continue and see," "live to see." That the preposition does not mean "again" an examination of examples will show.

τὸ δ' ὑπήκοον. This and the co-ordinate substantives from *Συρακόσιοι* μὲν are in apposition to οἱ δὲ before ἐχώρουν at the end of § 2 (cf. c. 22, § 1, n.), but a new finite verb is tacked on (τὸ πρόθυμον εἶχεν) owing to the length of the sentence.

μέγιστον, cf. i, 35, 5. i, 142, 1.

ἀνελπίστου . . . ἣν μὴ κρατῶσι go closely together; ἦτις ἦν ἀνέλπιστος αὐτοῖς εἰ μὴ κρατοῖεν. Schol.

εἶχεν, see note on next line. One MS. reads ἔχειν.

ἐν παρέργῳ. Cf. i, 142, 9. vii, 27, 4.

καὶ εἰ, i. e. καὶ περὶ τούτου τὸ πρόθυμον εἶχεν εἰ . . . Kr.

ξυγκαταστρεψάμενοι. Most MSS. -ψαμένοις; a few, -ψομένοις; Pal. -ψάμενοι, or? -ψόμενοι.

Read εἶχεν . . . -ψάμενοι . . . -σεται "in the hope that (εἰ cf. c. 75, § 3. iv, 37, 1. and often) through assisting the Athenians to some other conquest they might be subject to them on easier terms." The Schol. is thought to have read

ὑπακούονται as he ends with τούτο γὰρ ἔστι τὸ βραδίως ὑπακούονται, but he may be writing according to the sense and not strictly preserving the very words of Thuc. Cl.'s reading (after Haack and Stahl) -ψάμενοι . . . -σονται would be excellent but for the difficulty of understanding how so easy a reading came to be corrupted into -οις -εται. This difficulty Pp. considers insuperable. If we kept εἶχον . . . -οις . . . -εται of most MSS. the subject would probably be τὸ ὑπήκοον, but then the singular would be strange after the plural εἶχον. [Kr. compares vii, 34, 2 ὁ πεζὸς . . . προσβεβηθηκότες . . . παρετέτακτο, but there the Vat. reads προσβεβηθηκώς, which many editors, and among them, by the way, Kr., adopt.] The objection to -ψαμένοις . . . -εται is stated by Hertlein, "those fut. middles which are specially used in an active sense are very rarely found with a passive sense." Cf. Buttman, Gram. ii, p. 54. ξυγκαταστρεψάμενοις (if read) might be referred either to the Athenians or to the ὑπήκοοι, but it is much more natural to speak of the latter than of the former as helping to subdue (ξυγ-). αὐτοῖς on the other hand is best referred to the Ἀθηναῖοι as σφίσιιν would almost certainly have been used of the ὑπήκοοι. For the case that follows ὑπακούω see c. 82, § 2, n.

LXX. 1 μεινοι ῥᾶον αὐτοῖς ὑπακούσεται. γενομένης δ' ἐν χερσὶ τῆς μάχης ἐπὶ πολὺ ἀντεῖχον ἀλλήλοις, καὶ ξυνέβη βροντάς τε ἄμα τινας γενέσθαι καὶ ἀστραπὰς καὶ ὕδωρ πολὺ, ὥστε τοῖς μὲν πρῶτον μαχομένοις καὶ ἐλάχιστα πολέμφ ὠμιληκόσι καὶ τοῦτο ξυνεπιλαβέσθαι τοῦ φόβου, τοῖς δ' ἐμπειροτέροις τὰ μὲν γιγνόμενα καὶ ὦρα ἔτους περαίνεσθαι δοκεῖν, τοὺς δὲ ἀνθεστῶτας

CH. 70.—§ 1. καὶ ξυνέβη. For this use of καὶ see c. 53, § 1, n.

ξυνέβη, according to its derivation, denotes the coincidence of two occurrences. Here the resistance was going on (ἀντεῖχον cf. c. 62, § 1, n. on ἐπλεον), "and lo! (καὶ) a storm breaks out."

βροντάς τινας. Cf. vii, 79, 3 and ii, 77, 6, always plural in Thuc.

γενέσθαι, of natural phenomena. Cf. i, 54, i, 101, 2. ii, 77, 6. iv, 75, 2. Cl.

πολέμφ ὠμιληκόσι. For the dat. cf. c. 55, § 3, n.

καὶ τοῦτο: "this also," i. e. as well as their inexperience.

The MSS. read ξυνεπιλαβέσθαι. Gō. reads ξυνεπιβαλέσθαι.

-βαλ- and -λαβ- are frequently confused in MSS. The objection to the MSS. reading here is that elsewhere in Thuc. (i, 115, 2. iii, 74, i. viii, 26, i. viii, 92, 5, and active in ii, 8, 4) this verb is used of contributing to something acceptable to the recipient, while here the thing contributed is unwelcome. The notion of helping is certainly the one natural to the word, but it is no great step to pass from the meaning of contributing things helpful to that of contributing generally. Arn.

compares Milton, P. L., vi, 656: "their armour help'd their harm." Cf. Bekker Anecd., p. 173 (in Pp.), ξυνεπιλαμβάνομαι γενικῇ. Θουκυδίδης ἔκτφ καὶ τοῦτο ξυνεπιλαμβάνεσθαι τοῦ φόβου. Against Gō's alteration, and in favour of reading προσξυνελάβετο against the most and best MSS. in iii, 36, 2, is the fact that the gen. with ξυμβάλλω is very doubtful; for οὐκ ἐλάχιστον in iii, 36, 2 is adverbial and not direct object as some have thought. For the gen. Eur. Med. 286 and Herod. viii, 90 have been put forward; in the latter place Schweighäuser alters προσεβάλετο to προσελάβετο.

ὦρα ἔτους: for the time of the year cf. c. 63, § 1 χειμῶνος, and vii, 79, 3 βρονταί τινες . . . καὶ ὕδωρ, οἷα τοῦ ἔτους πρὸς μετόπωρον ἤδη ὕπτος φιλεῖ γίγνεσθαι.

δοκεῖν follows loosely upon ὥστε.

τοὺς ἀνθεστῶτας . . . μὴ νικωμένους. For the participial clause as subj. to the verb see c. 46, § 2, and cf. c. 80, § 2.

The Athenians' attitude towards natural phenomena here contrasts with that in vii, 79, 3, a passage which appears to be designedly contrasted by Thucydides with this one.

§ 2. ὠσαμένων, of the phalanx

πολὺ μείζω ἔκπληξιν μὴ νικωμένους παρέχειν. ὡσα- 2
 μένων δὲ τῶν Ἀργείων πρῶτον τὸ εὐώνυμον κέρας
 τῶν Συρακοσίων καὶ μετ' αὐτοὺς τῶν Ἀθηναίων τὸ
 κατὰ σφᾶς αὐτούς, παρερρήγνυτο ἤδη καὶ τὸ ἄλλο
 στράτευμα τῶν Συρακοσίων καὶ ἐς φυγὴν κατέστη.
 καὶ ἐπὶ πολὺ μὲν οὐκ ἐδίωξαν οἱ Ἀθηναῖοι (οἱ γὰρ 3
 ἰππῆς τῶν Συρακοσίων πολλοὶ ὄντες καὶ ἀήσθητοι
 εἶργον καὶ ἐσβαλόντες ἐς τοὺς ὀπλίτας αὐτῶν, εἴ τινας
 προδιώκοντας ἴδοιεν, ἀνέστελλον), ἐπακολουθήσαντες
 δὲ ἀθρόοι ὅσον ἀσφαλῶς εἶχε πάλιν ἐπανεχώρουν καὶ
 τροπαῖον ἴστασαν. οἱ δὲ Συρακόσιοι ἀθροισθέντες ἐς 4
 τὴν Ἐλωρίην ὁδὸν καὶ ὡς ἐκ τῶν παρόντων ξυτταξά-

cf. iv, 43, 3. iv, 96, 4. viii, 25, 4, and cf. ὠθισμῶ ἀσπίδων iv, 96, 2.

τὸ κατὰ σφᾶς αὐτούς, i. e. the centre. Cf. o. 67, § 1.

παερρήγνυτο. Cf. iv, 96, 6. v, 73, 1, where Kr. illustrates from Plutarch, Arrian, &c. The still-standing right wing of the Syracusans was attacked, and having files of men torn away from it by every charge, took to flight.

ἐς φυγὴν κατέστη, ii, 81, 6. iv, 68, 1. The usual expression; similarly the 1st Aor. in transitive sense in iii, 108, 1. Cf. iv, 75, 1, and see o. 36, § 2, n.

§ 3. προδιώκοντας: "pursuing to a distance," also Xen. Anab. iii, 3, 10.

ἀνέστελλον: "drove them back." Cf. o. 2, § 5.

εἰ ἴδοιεν, ἀνέστελλον, o. 69, § 1, n.

ἐπακολουθήσαντες: "after pursuing them in a body as far as they safely could." Cf. strangely errs joining ὅσον ἀσφαλῶς εἶχε

with ἐπανεχώρουν and translating "they retired, as far as they could without danger, to their former place (from which they had given way before the cavalry)." The situation was quite different. The Syracusan infantry fled. The Athenian infantry pursued keeping in the main well together: small bodies from time to time (imperf. ἀνέστελλον) burst forward in more eager pursuit, but were hurled back by the Syracusan horse. After advancing as far as they thought prudent, the main body of Athenian infantry retired and set up a trophy. Nothing is said of the ἀθρόοι being hurled back by the Syracusan horse; nothing of subsequent attack by these ἀθρόοι upon the Syracusan horse. Cf. imagines both.

§ 4. ἀθροισθέντες: the road was raised, and so formed a mound behind which they could rally.

ὡς ἐκ τῶν παρόντων. Cf. iv,

μενοι ἔς τε τὸ Ὀλυμπιεῖον ὁμως σφῶν αὐτῶν παρέ-
 πεμψαν φυλακὴν, δείσαντες μὴ οἱ Ἀθηναῖοι τῶν
 χρημάτων ἃ ἦν αὐτόθι κινήσωσι, καὶ οἱ λοιποὶ ἐπανε-
 LXXI. ἴ χώρησαν ἔς τὴν πόλιν. οἱ δὲ Ἀθηναῖοι πρὸς μὲν τὸ
 ἱερόν οὐκ ἤλθον, ξυγκομίσαντες δὲ τοὺς ἑαυτῶν νεκροὺς
 καὶ ἐπὶ πυρὰν ἐπιθέντες ἠύλισαντο αὐτοῦ. τῇ δ'
 ὑστεραία τοῖς μὲν Συρακοσίοις ἀπέδωσαν ὑποσπόνδους
 τοὺς νεκροὺς (ἀπέθανον δὲ αὐτῶν καὶ τῶν ξυμμάχων
 περὶ ἑξήκοντα καὶ διακοσίους), τῶν δὲ σφετέρων τὰ
 ὅσα ξυνέλεξαν (ἀπέθανον δὲ αὐτῶν καὶ τῶν ξυμμάχων
 ὡς πεντήκοντα), καὶ τὰ τῶν πολεμίων σκῦλα ἔχοντες
 2 ἀπέπλευσαν ἔς Κατάνην. χειμῶν τε γὰρ ἦν καὶ τὸν
 πόλεμον αὐτόθεν ποιεῖσθαι οὔπω ἐδόκει δυνατὸν εἶναι,
 πρὶν ἂν ἰππέας τε μεταπέμψωσιν ἐκ τῶν Ἀθηνῶν καὶ

17, 1. The expression is *in origini* more subjective than ἐκ τῶν παρόντων, for which cf. c. 93, § 2. The latter = "taking the circumstances as one finds them;" the former = "be-
 thinking oneself that one must take the circumstances as one finds them."

ὁμως: in spite of their defeat. Cf. iii, 80, 1.

σφῶν αὐτῶν: Syracusans only, no allies.

κινήσωσι, specially used of touching things forbidden. With partitive gen. as here in i, 143, 1. Cf. also ii, 24, 1. viii, 15, 1; and of a sacred spring, iv, 98, 5. Also i, 93, 2 πάντα ὁμοίως κινούντες. Herodotus i, 183, and vi, 134 κινήσουσά τι τῶν ἀκινήτων.

CH. 71.—§ 1. τὸ ἱερόν, i. e. τὸ Ὀλυμπιεῖον.

ξυγκομίσαντες. Duker compares Plut. Ag. 19, συνενεργεῖν.

Xen. Anab. vi, 2, 9. Livy xxvii, 2, congestos in unum locum cremare suos. Also Livy xxvii, 42.

ἀπέθανον, caesi sunt.

τὰ ὅσα ξυνέλεξαν. Haack refers to ii, 34, 5 αἰ ἐν αὐτῷ (i. e. τῷ δημοσίῳ σήματι) θάπτονσι τοὺς ἐκ τῶν πολέμων. Cf. also Aesch. Agam. 423.

ἀπέπλευσαν: "sailed off."

§ 2. αὐτόθεν, i. e. ἐκ τοῦ κατὰ τὸ Ὀλυμπιεῖον, εἶπε ex magno portu. Haack.

ἰππέας τε, καὶ χρήματα, τῶν τε πόλεων τινος, τὰ τε ἄλλα. These four things are co-ordinated, the last-mentioned being specified by καὶ σίτον καὶ ὄσων δέοι.

τῶν αὐτόθεν ξυμμάχων, i. e. in Sicily. αὐτόθεν, according to the usual idiom instead of αὐτοῦ, is due to an assimilation to ἐκ.

μεταπέμψωσιν: on the voice cf. c. 52, § 2, n.

ἐκ τῶν αὐτόθεν *ξυμμάχων ἀγείρωσιν*, ὅπως μὴ παντά-
 πασιν ἱπποκρατῶνται, καὶ χρήματα δὲ ἅμα αὐτόθεν
 τε *ξυλλέξονται* καὶ παρ' Ἀθηναίων ἔλθῃ, τῶν τε
 πόλεων τινὰς *προσαγάγονται*, ἃς ἠλπίζον μετὰ τὴν
 μάχην μᾶλλον σφῶν ὑπακούσεσθαι, τὰ τε ἄλλα καὶ
 σίτον καὶ ὄσων δέοι *παρασκευάσωνται*, ὡς ἐς τὸ ἔαρ
ἐπιχειρήσοντες ταῖς Συρακούσαις.

Καὶ οἱ μὲν ταύτῃ τῇ γνώμῃ ἀπέπλευσαν ἐς τὴν LXXII. 1
 Νάξον καὶ Κατάνην *διαχειμάσοντες*. Συρακόσιοι δὲ
 τοὺς σφετέρους αὐτῶν νεκροὺς θάψαντες ἐκκλησίαν
 ἐποιοῦν. καὶ παρελθὼν αὐτοῖς Ἐρμοκράτης ὁ Ἐρ- 2
 μωνος, ἀνὴρ καὶ ἐς τὰλλα *ξύνεσιν* οὐδενὸς *λειπόμενος*
 καὶ κατὰ τὸν πόλεμον ἐμπειρία τε ἱκανὸς γενόμενος

ἱπποκρατῶνται only here in
 Thuc., not found again till late
 writers. Cl. compares *ναυκρα-*
τεῖν, e. g. vii, 60, 2; and Kr.
δημοκρατεῖσθαι, e. g. v, 29, 1.

καὶ—δὲ with a word between
 = “and moreover,” “and be-
 sides.” Cf. i, 132, 4. ii, 36, 1.
 iv, 24, 2. Very common in
 Xenophon.

χρήματα is object to *ξυλλέ-*
ξονται and subject to *ἔλθῃ*.
ἔλθῃ is here equivalent to a
 passive.

πόλεων τινὰς, e. g. Camarina;
 c. 75, § 3. Pp.

προσαγάγονται, c. 47, § 2,
 n.

σφῶν. For the case after
ὑπακούω cf. c. 82, § 2, n.

τὰ τε ἄλλα. Kr. proposed
 καὶ τὰ τε ἄλλα, but see note
 earlier in this section.

καὶ ὄσων, “and all other re-
 quirements.” Kr. Cf. c. 88,
 § 6, c. 88, § 10, and the familiar
 use of ἄλλος, e. g. Xen. Anab.
 i, 5, 5.

ἐς. Cf. iv, 89, 1 Kr. iii, 84,
 2 Pp. ἐς μίαν ἡμέραν κατέστησα
 of c. 16, § 6, end, referred to by
 Kr. and Cl., is different.

CH. 72.—§ 1. Thuc. ought
 rather to have said Κατάνην καὶ
 Νάξον, according to the position
 of the places, because the
 Athenians did not go to Naxos
 till after the unsuccessful attack
 made upon Messana from Ca-
 tana. Cf. c. 74, §§ 1, 2. But
 the ancients cared little about
 preserving the natural order.
 Cf. Pp. here and on iii, 29, 1.
 Cf. also ii, 7, 3. iv, 109, 4. viii,
 88. Cl.

ἐποιοῦν, active: “called,” not
 “held.” Cf. c. 8, § 2, n.

§ 2. παρελθὼν αὐτοῖς, c. 19,
 § 2, n.

Ἐρμοκράτης, c. 32, § 3.

καὶ ἐς τὰλλα. Cf. c. 15, § 2.

ξύνεσιν: “discernment,” acc.
 of respect, more rare than the
 dative. Pp. See also c. 54,
 § 5, n.

οὐδενὸς *λειπόμενος*, gen. of

καὶ ἀνδρῖα ἐπιφανῆς, ἐθάρσυνέ τε καὶ οὐκ εἶα τῷ
3 γεγενημένῳ ἐνδιδόναι· τὴν μὲν γὰρ γνώμην αὐτῶν
οὐχ ἡσσήσθαι, τὴν δὲ ἀταξίαν βλάψαι. οὐ μέντοι
τοσοῦτόν γε λειφθῆναι ὅσον εἰκὸς εἶναι, ἄλλως τε καὶ
τοῖς πρώτοις τῶν Ἑλλήνων ἐμπειρία ἰδιώτας, ὡς

comparison. Cf. (Kr.) *πρόχειν*
τινός.

οὐκ εἶα. i, 28, 3. i, 52, 3. i,
127, 3.

τῷ γεγενημένῳ, dat. of cause.
Cf. c. 33, § 2, n.

§ 3. τὴν γνώμην: "their re-
solution." i, 71, 1. ii, 11, 5.
iv, 34, 1. The infinitives de-
pend upon *ἔλεγεν* to be supplied
from οὐκ εἶα. Rp.

εἶναι, Infin. in rel. clause,
cf. c. 24, § 3, n., = ὅσον εἰκὸς εἶναι
αὐτοὺς λειφθῆναι.

ἄλλως τε καὶ. καὶ is found
only in one MS. and in another
beneath the line. Kr. But
Thuc. everywhere else reads
ἄλλως τε καὶ.

ἐμπειρία goes with *πρώτοις*.
ἰδιώτας, ὡς εἰπεῖν, χειροτέχναις.
All MSS. have *χειροτέχναις*, ex-
cept that one has *χειροτέχναις*
in the margin, and Aug. has *ι*
written over the *α* in *χειροτέχναις*.
Also Valla by his interpretation
shows that he read *χειροτέχναις*.
His words are *praesertim rudes*
cum eruditissimis Graecorum et
propetodum operantis bellorum
dimicantes. Pollux also seems
to have read *χειροτέχναις*, but
the passage is obscure. Dio
Cassius 50, 16 makes Antonius
say to his soldiers: καὶ παντὸς
εἶδους μάχης χειροτέχναι ἐστέ.
As he and other late writers
imitated Thucydides this is
also a point in favour of *χειρο-*
τέχναις. Cl. reads *χειροτέχναις*

and translates "mere civilians
accustomed only to manual la-
bour, so to speak," taking the
word as almost adjectival with
ἰδιώτας, comparing *ἄνδρα στρα-*
τηγόν i, 74, 1, and similar com-
binations of genus and species
in i, 74, 1. i, 96, 2. i, 122, 3. ii,
15, 2. Against reading the dat.,
he argues that this word does
not imply the *degree* of a man's
skill in any work, but the *kind*
of operation in which he en-
gages, viz. work done with the
hands, as opposed to the higher
work of the mind. And he
quotes Herod. ii, 167, end,
Plut. Lyc. 4, and Plat. Rep. iii,
405A, to prove that the notion
of warlike pursuits is quite op-
posed to that contained in *χειρο-*
ροτέχναι. But this reasoning is
fallacious. *χειροτέχνης* means
one who works with his hands,
and as the many are of this
class, we find *φάβλους καὶ χει-*
ροτέχναις, Rep. 405A, *βαναβσους*
καὶ χειροτέχναις, Plut. Lyc. 4,
and the like; but the word
also implies skill in one's
craft, as in vii, 27, 4 where
Thuc. says that more than
20,000 slaves had escaped from
Athens to Decelaea, καὶ τοῦτο
τὸ πολὺ μέρος χειροτέχναι: here
the contrast is between skilled
and unskilled (slave-) labour.
As most of these were skilled
men, and not mere drudges, they
were greatly missed. This pas-

εἰπεῖν, χειροτέχναις ἀνταγωνισαμένους. μέγα δὲ 4
βλάβαι καὶ τὸ πλήθος τῶν στρατηγῶν καὶ τὴν
πολυαρχίαν (ἦσαν γὰρ πεντεκαίδεκα οἱ στρατηγοὶ
αὐτοῖς), τῶν τε πολλῶν τὴν ἀξύντακτον ἀναρχίαν.
ἦν δὲ ὀλίγοι τε στρατηγοὶ γένωνται ἔμπειροι καὶ ἐν
τῷ χειμῶνι τούτῳ παρασκευάσωσι τὸ ὀπλιτικόν, οἷς

sage therefore, though quoted by Cl., makes strongly against him. Again, though passages may be found (as Herod. ii, 167, end) where *χειροτέχνη* are opposed to soldiers, this does not prevent the word from being used, in a metaphorical sense, of soldiers. That it came from denoting skilled work with the hand to denote skill in any science whatever, is shown by Soph. Trach. 1001 *τίς γὰρ ἀοιδὸς τίς δὲ χειροτέχνης ἰατροῦ* *ὡς τήνδ' ἔτην χωρὶς Ζηνὸς κατακλήσει*; so far from this denoting, as Cl. strangely says, a mere practical surgeon without any reference to his skill, the words mean "what *master* of the healing art, however *unapproachable* in his skill, can cure this?" Cf. also Dio Cass. above for the very sense required: also cf. the use of *τεχνίτης*.

To take *ιδιώτας ὡς εἰπεῖν χειροτέχναις* with Pp., as a gradation is not Thucydidean. I therefore follow Kr. Bö. Stahl, Arn. Bl. reading *χειροτέχναις*.

ὡς εἰπεῖν is regularly employed to qualify a too sweeping statement; therefore frequently with *πᾶς*, *ἅπας* (c. 30, § 2, n.) and with superlatives; here it modifies *ιδιώτας*, "being, I might almost say, raw hands as opposed to regular work-

men," as they were not absolutely raw hands. According to Cl.'s view *ὡς εἰπεῖν* would, contrary to its general use, be qualifying a *strange* phrase ("artisan civilians"), not modifying a too *sweeping* assertion. Cl. also wrongly cites passages to illustrate the position of *ὡς εἰπεῖν* in the middle of the clause (c. 30, § 2. iii, 38, 7. iii, 39, 4. iii, 82, 1. vii, 58, 4. viii, 5, 3) as in all these places the phrase as usual modifies a single word.

§ 4. τὸ πλήθος τῶν στρατηγῶν καὶ τὴν πολυαρχίαν. In order to put the matter as strongly as possible, Hermocrates states not only the cause, viz. the number of the generals, but also the result, that the *many* orders *conflicted*, whence resulted for the πολλοὶ an ἀξύντακτος ἀναρχία, "disorderly insubordination." Cf. οὐκ ἀγαθὸν πολυκοιρανίη, II. ii, 204. Bl.

καὶ τὸ πλήθος . . . καὶ τὴν . . . τῶν τε πολλῶν. καὶ . . . καὶ are co-ordinate, and τε introduces a third clause as usual. Cf. c. 20, § 2, n. If the first καὶ meant "also" it would require to come before βλάβαι.

γένωνται, Aor., "but if there come to be but few generals and these men of experience."

παρασκευάσωσι τὸ ὀπλιτικόν,

τε ὄπλα μὴ ἔστιν ἐκπορίζοντες, ὅπως ὡς πλείστοι ἔσονται, καὶ τῇ ἄλλῃ μελέτῃ προσαναγκάζοντες, ἔφη κατὰ τὸ εἶκος κρατήσῃν σφᾶς τῶν ἐναντίων, ἀνδρίας μὲν σφίσιν ὑπαρχούσης, εὐταξίας δὲ ἐς τὰ ἔργα προσγενομένης· ἐπιδώσειν γὰρ ἀμφοτέρα αὐτά, τὴν μὲν μετὰ κινδύνων μελετωμένην, τὴν δ' εὐψυχίαν

“bring it into good order.”
Cl.

ἐκπορίζοντες, sc. ὄπλα.

ὅπως ὡς πλείστοι, in order that their numbers, i. e. the numbers of the properly armed, might be as great as possible.

τῇ ἄλλῃ μελέτῃ, compelling them to be trained as well, i. e. as well as giving them arms.

προσαναγκάζοντες, only here in Thuc., with the dative, usually the more remote object is left to be inferred from the context, as in c. 88, § 5, c. 91, § 4.

ἔφη, bracketed by Kr. because of its position, but defended by Cl., as introducing the expected result with emphatic assurance.

ἀνδρίας μὲν ὑπαρχούσης εὐταξίας δὲ προσγενομένης. Kr. and Cl. state that the former of these two clauses = “since &c.” and that the latter = “if &c.” It is important however to observe that they both correspond to *εἰ* clauses in protasis, i. e. *εἰ ὑπάρχει μὲν ἀνδρία προσγένετο δὲ εὐταξία*. The two clauses differ in effect, as the former assumes the fact while the latter leaves it hypothetical; but they do not differ in form, “on the supposition that courage was theirs to start with and discipline was added.” The construction is however am-

biguous, as *ὑπαρχούσης* might as readily have represented *εἰ ὑπάρχει* or *εἰ ὑπῆρχεν* as *εἰ ὑπάρχει*, and *προσγενομένης* might equally have represented *εἰ προσγένετο*; therefore instances of two participles in absolute construction in a *μὲν* and *δέ* clause which cannot be replaced each by the same mood or tense of its verb are rare.

κρατήσῃν. The apodosis ought to be *κρατήσῃεν ἂν* to correspond to *εἰ προσγένετο* which is the really important part of the protasis, but Thuc. makes it *κρατήσουσι* (which becomes *κρατήσῃεν* in dependent sentence), conforming it to *εἰ ὑπάρχει*, so that the speaker may put his assertion unconditionally in the apodosis by ignoring the condition contained in one of the two *προτάσεις*.

ἐπιδώσειν, c. 60, § 2.

ἀμφοτέρα, neut., referring to two feminines. Cf. iii, 97, 3.

αὐτὰ: “of themselves,” without further help from without. This suits the context. Pp. follows Portus (*haec ambo*), but this is impossible.

εὐψυχία here as in ii, 87, 4 is used convertibly with *ἀνδρία*.

αὐτὴν ἐαντὴς . . . θαρσαλεωτέραν. Cf. iii, 11, 1. vii, 66, 3.

μετὰ κινδύνων. Cf. c. 31, § 1, n.

αὐτὴν ἑαυτῆς μετὰ τοῦ πιστοῦ τῆς ἐπιστήμης θαρσα-
 λεωτέραν ἔσεσθαι. τοὺς τε στρατηγούς καὶ ὀλίγους 5
 καὶ αὐτοκράτορας χρῆναι ἐλέσθαι καὶ ὁμόσαι αὐτοῖς
 τὸ ὄρκιον ἢ μὴν εἶπειν ἄρχειν ὅπῃ ἂν ἐπίστωνται·
 οὕτω γὰρ ἄ τε κρύπτεσθαι δεῖ μᾶλλον ἂν στέγεσθαι
 καὶ τᾶλλα κατὰ κόσμον καὶ ἀπροφασίστως παρα-
 σκευασθῆναι. καὶ οἱ Συρακόσιοι αὐτοῦ ἀκούσαντες LXXIII. 1
 ἐψηφίσαντό τε πάντα ὡς ἐκέλευε καὶ στρατηγὸν
 αὐτὸν τε εἶλοντο τὸν Ἑρμοκράτην καὶ Ἡρακλεῖδην
 τὸν Λυσιμάχου καὶ Σικανὸν τὸν Ἐξηκέστου, τούτους
 τρεῖς, καὶ ἐς τὴν Κόρινθον καὶ ἐς τὴν Λακεδαίμονα
 πρέσβεις ἀπέστειλαν, ὅπως ξυμμαχία τε αὐτοῖς 2

μετὰ τοῦ πιστοῦ τῆς ἐπιστήμης,
 "when joined with (μετὰ) the
 confidence which knowledge
 brings with it."

ἐπιστήμη. Cf. c. 69, § 1 for
 ἐπιστήμη used of science and
 skill in military matters.

ἔσεσθαι instead of ἐσομένην,
 the construction being shaped
 as if τὴν μὲν γὰρ ἐπιδώσειν,
 and not ἀμφοτέρα... ἐπιδώσειν,
 had preceded.

§ 5. τοὺς, "our generals,
 said he, must be few." The
 article implies "we have gene-
 rals in any case, the question is
 how many we are to have, and
 with what powers." Cf. Madv.
 Gk. Synt. 86v.

ὀλίγους and αὐτοκράτορας are
 predicative; the latter = "with
 uncontrolled powers."

τὸ ὄρκιον: "the following
 oath," (Kr.), but ? rather "as
 their oath;" an oath was usual.

ἢ μὴν, similarly, iv, 86, 1.

στέγεσθαι, chiefly poetic in
 this sense. Kr.

ἀπροφασίστως, "unhesitating-

ly." Cf. i, 49, 7. iii, 82, 6. viii,
 2, 4. For the adjective cf. c. 83,
 § 1.

Το παρασκευασθῆναι we must
 probably supply ἂν from the
 previous clause (cf. v, 36, 1);
 unless indeed οὕτω gives the
 specifying condition whereby ἂν
 is rendered unnecessary with
 the Infin. Aor. (Cl.) The former
 is the right view here; for the
 latter cf. c. 24, § 1, n.

Ch. 73.—§ 1. ἐκέλευε. This
 use of the imperf. is common
 with verbs of saying, exhorting,
 commanding; the aorist is also
 frequent: thus the best MSS.
 have ἐκέλευε in iii, 112, 4. vii,
 31, 4. vii, 65, 1. while the best
 MSS. in iv, 114, 5 and in viii,
 31, 2 read ἐκέλευσεν. (Pp. on i,
 119 ed. mai.)

τούτους τρεῖς: "only these
 three," as opposed to the fifteen
 of c. 72, § 4. τρεῖς is in appo-
 sition to τούτους, not qualified
 by it.

§ 2. ξυμμαχία = ξυμμάχους.
 Cf. ὠφελίαν below.

παραγένηται καὶ τὸν πρὸς Ἀθηναίους πόλεμον βεβαιοτέρου πείθωσι ποιείσθαι ἐκ τοῦ προφανοῦς ὑπὲρ σφῶν τοὺς Λακεδαιμονίους, ἵνα ἢ ἀπὸ τῆς Σικελίας ἀπαγάγωσιν αὐτοὺς ἢ πρὸς τὸ ἐν Σικελίᾳ στράτευμα ἦσσαν ὠφελίαν ἄλλην ἐπιπέμπωσιν.

LXXIV. 1 Τὸ δ' ἐν τῇ Κατάνῃ στράτευμα τῶν Ἀθηναίων ἐπλευσεν εὐθύς ἐπὶ Μεσσήνην ὡς προδοθησομένην. καὶ ἃ μὲν ἐπράσσετο, οὐκ ἐγένετο· Ἀλκιβιάδης γὰρ ὅτε ἀπῆει ἐκ τῆς ἀρχῆς ἤδη μετάπεμπτος, ἐπιστάμενος ὅτι φεύξοιτο, μνηύει τοῖς τῶν Συρακοσίων φίλοις τοῖς ἐν τῇ Μεσσήνῃ ξυνειδῶς τὸ μέλλον. οἱ δὲ τοὺς τε ἄνδρας διέφθειραν πρότερον, καὶ τότε στασιάζοντες καὶ ἐν ὄπλοις ὄντες ἐπεκράτουν μὴ δέχεσθαι τοὺς Ἀθηναίους οἱ ταῦτα βουλόμενοι.

τὸν πόλεμον. For the article cf. c. 34, § 3, π. τὸν ἐκεῖ πόλεμον κινεῖν.

βεβαιοτέρου, cf. c. 91, § 6, "more decidedly." Kr.

ἀπαγάγωσιν, "cause to withdraw." Cf. i, 109, 2. iii, 36, 1. v, 35, 5.

ἐπιπέμπωσιν, "send in *addition*," vii, 15, 1. Kr. The subj. is changed, Ἀθηναῖοι here, Λακεδαιμόνιοι τὸ ἀπαγάγωσιν.

CH. 74.—§ 1. ἐν τῇ Κατάνῃ, cf. c. 72, § 1, π.

ὡς προδοθησομένην. Compare c. 50, § 1 for earlier negotiations with Messene.

ἃ ἐπράσσετο, τὰ τῆς προδοσίας δηλονότι. Schol.

οὐκ ἐγένετο, cf. οὐ προὔχωρεῖ § 2, "led to no result."

Join ἤδη μετάπεμπτος ἐκ τῆς ἀρχῆς. Cl.

φεύξοιτο refers to his deliberate purpose of going into exile, carried out at Thurii. Cf. c. 61, § 6. Cl.

Join μνηύει τὸ μέλλον, ξυνειδῶς sc. αὐτό.

τὸ μέλλον, ὑπὸ τῶν Ἀθηναίων ἔσσεσθαι. Schol.

οἱ δὲ, the party favourable to Syracuse.

τοὺς ἄνδρας, those suspected of the treachery. Schol.

πρότερον, before the fleet approached; on the information given by Alcibiades.

στασιάζοντες may mean "taking their side," "ranging themselves with their party," and refer only to the Syracusan party; but the word would more naturally refer to both parties, the subject being widened, and hence οἱ ταῦτα βουλόμενοι comes in as an apposition *limiting* the subject (c. 1, § 1, n.) of ἐπεκράτουν to the Syracusan party only. Cf. Kr. and Cl.

ἐπεκράτουν μὴ δέχεσθαι. Cf. v, 46, 4 ἐπικρατούντων ταῦτα γίγνεσθαι.

ἡμέρας δὲ μείναντες περὶ τρεῖς καὶ δέκα οἱ Ἀθηναῖοι, 2
ὡς ἐχειμάζοντο καὶ τὰ ἐπιτήδεια οὐκ εἶχον καὶ προ-
χώρει οὐδέν, ἀπελθόντες ἐς Νάξον καὶ ὄρια καὶ σταυ-
ρώματα περὶ τὸ στρατόπεδον ποιησάμενοι, αὐτοῦ
διεχειμάζον· καὶ τριήρη ἀπέστειλαν ἐς τὰς Ἀθήνας
ἐπὶ τε χρήματα καὶ ἵππείας, ὅπως ἅμα τῷ ἡρι παρα-
γένωνται.

Ἐτείχιζον δὲ καὶ οἱ Συρακόσιοι ἐν τῷ χειμῶνι πρὸς LXXV. 1

§ 2. *τρεῖς καὶ δέκα*. For thirteen and fourteen the separated forms are best in Attic. But *τρισκαίδεκα* (here read by some MSS.) and *τεσσαρακαίδεκα* were probably also used. Kr. Gr. 24, 2, 6.

προῦχώρει οὐδέν, c. 18, § 5.

ὄρια καὶ σταυρώματα. The MSS. read *ἐς Νάξον καὶ Θρᾶκας σταύρωμα*; some *σταυρώματα*; some *Θρᾶκας*, one *Θρᾶκην*, and one omits the word; *no καὶ* precedes *σταύρωμα*.

Θρᾶκας can only be defended by adopting Heilmann's unlikely conjecture that there was a place called *Θρᾶκαι* beside *Νάξος*. Had there been such a place Pp. well objects that we should probably have had it mentioned somewhere else as well as here. Portus thought that *Θρᾶκας* arose from *χάρακας*, and that this was a gloss on *σταύρωμα*. But if *Θρᾶκας* arose from a gloss we should scarcely find it in almost all MSS. Such a consensus could only indicate a common archetype. The probability is that some other word has been corrupted into *Θρᾶκας*. Pluygers, Mnemos. xi, 92 seqq. (apud Cl.) conjectured that it arose out of *δρια καὶ*. Hence Cl. (whom see, Anhang

p. 208) reads *δρια καὶ σταυρώματα*, taking *δρια* in the sense of "rollers" or supports for bringing ships into position on the land, for which force of the word he relies on a gloss in Hesych. *δρια*. *τὰ νεώρια, ἔνιοι ἀποθήκας*. καὶ Ῥωμαῖοι *δρεα* [= *horrea*] *καλοῦσι* and a similar explanation of the Schol. who quotes Hom. II. ii, 153 *οὐρούς κ.τ.λ.*, but both these authorities rely only upon etymological resemblances of which they were incompetent to judge. There may be more in a second gloss of Hesych. *δριον, τείχισμα, φραγμὸν*. I therefore read with Cl., but explain *δρια* as "defensive works."

ποιησάμενοι, in c. 66, § 2 where *σταύρωμα* alone is used *ἐπηξάν* is the verb employed, and Cl. suggests that the same verb might have been expected here had there been no second noun referred to.

CH. 75.—§ 1. *τὸν Τεμενίτην*, i. e. the temple of Apollo Temenites in the suburb, the later Neapolis, in which it stood. For this mode of speaking of the statue as if it were the god himself, cf. ii, 13, 5. iv, 118, 4. Arn. compares *τὸν Ἐνυάλιον* of the MSS. in iv, 67, 2; but

τε τῇ πόλει, τὸν Τεμενίτην ἐντὸς ποιησάμενοι, τεῖχος
 παρὰ πᾶν τὸ πρὸς τὰς Ἐπιπολάς ὄρων, ὅπως μὴ δι'
 ἐλάσσονος εὐαποτείχιστοι ᾧσιν, ἦν ἄρα σφάλλονται,
 καὶ τὰ Μέγαρα φρούριον καὶ ἐν τῷ Ὀλυμπίειφ ἄλλο
 καὶ τὴν θάλασσαν προεσταύρωσαν πανταχῇ ἢ ὑπο-
 4 2 βάσεις ἦσαν. καὶ τοὺς Ἀθηναίους εἰδότες ἐν τῇ
 Νάξω χειμάζοντας ἐστράτευσαν πανδημεὶ ἐπὶ τὴν
 Κατάνην, καὶ τῆς τε γῆς αὐτῶν ἔτεμον καὶ τὰς τῶν
 Ἀθηναίων σκηναὺς καὶ τὸ στρατόπεδον ἐμπρήσαντες
 3 ἀνεχώρησαν ἐπ' οἴκου. καὶ πυνθανόμενοι τοὺς Ἀθη-
 ναίους ἐς τὴν Καμάριαν κατὰ τὴν ἐπὶ Λάχητος 1

this is rightly altered to *τό* because of the following *δ*.

ἐντὸς ποιησάμενοι. For the expression cf. c. 67, § 1, n. By beginning the wall they enclosed *τὸν Τεμενίτην* in thought at all events, and perhaps they laid stones all along the line. There is therefore no need for Kr.'s suggestion *ποιησόμενοι*, which would moreover imply rather that the enclosing this was an essential part of their purpose in building the wall, whereas the temple is only mentioned as a well-known landmark serving to indicate the space to be taken in.

παρὰ πᾶν τὸ πρὸς τὰς Ἐπιπολάς ὄρων, "along the whole line on the side that faced Epipolae." For *ὄρων* cf. c. 97, § 5, c. 101, § 1, and for a description of Epipolae cf. c. 96, § 2.

ὅπως μὴ δι' ἐλάσσονος εὐαποτείχιστοι ᾧσιν, a pregnant expression: their purpose was to prevent their being easily walled off—as they would have been had the Athenians' distance from the city been smaller.

For the expression cf. c. 11, § 1 *διὰ πολλοῦ*.

ἢ ἄρα σφάλλονται: "in the possible case of their meeting with a reverse." Cf. c. 33, § 4.

τὰ Μέγαρα—*ἢ ἦν ἐρῆμα*, c. 49, § 4. In order, it seems, to prevent the Athenians from making it a naval station.

φρούριον, predicative: "as a . . ." *ὥστε εἶναι φρ.* Cf. ii, 32, 1. Pp. καὶ ἐν τῷ Ὀλυμπίειφ ἄλλο: for their reason cf. c. 70, § 4. Pp.

προεσταύρωσαν πανταχῇ, not however at Leon or Thapsus, cf. c. 97, § 1, but specially in the Great Harbour. Cf. compares vii, 25, 5 *τῶν σταυρῶν . . . οὗς οἱ Συρακόσιοι πρὸ τῶν παλαιῶν νεωσῶν κατέπηξαν ἐν τῇ θαλάσῃ*.

ἀποβάσεις: "landing-places." Cf. iv, 8, 8. iv, 13, 2.

αὐτῶν, sc. *τῶν Καταναίων*, to be supplied from *Κατάνην*. Cf. i, 136, 1.

§ 2. *τῆς γῆς ἔτεμον*. Cf. c. 7, § 1, n.

§ 3. *τὴν ἐπὶ Λάχητος γενομένην ἐνυμαχίαν*. Cf. c. 6, § 2, n.

γενομένην ξυμμαχίαν πρεσβεύεσθαι, εἴ πως προσ-
αγάγοιντο αὐτούς, ἀντεπρεσβεύοντο καὶ αὐτοί· ἦσαν
γὰρ ὑποπτοὶ αὐτοῖς οἱ Καμαριναῖοι μὴ προθύμως
σφίσι μῆτ' ἐπὶ τὴν πρώτην μάχην πέμψαι ἃ
ἔπεμψαν, ἔς τε τὸ λοιπὸν μὴ οὐκέτι βούλωνται
ἀμύνειν, ὀρώντες τοὺς Ἀθηναίους ἐν τῇ μάχῃ εὖ
πράξαντας, προσχωρῶσι δ' αὐτοῖς κατὰ τὴν προτέ-
ραν φιλίαν πεισθέντες. ἀφικομένων οὖν ἐκ μὲν Συρα-
κουσῶν Ἑρμοκράτους καὶ ἄλλων ἐς τὴν Καμάριναν,
ἀπὸ δὲ τῶν Ἀθηναίων Εὐφήμεου μεθ' ἑτέρων, ὁ
Ἑρμοκράτης ξυλλόγου γενομένου τῶν Καμαριναίων
βουλόμενος προδιαβάλλει τοὺς Ἀθηναίους ἔλεγε
τοιάδε·

“ Οὐ τὴν παρούσαν δύναμιν τῶν Ἀθηναίων, ὦ Κα- LXXVI. 1

εἴ πως. Cf. iii, 45, 3 διεξ-
εληλύθασι . . . διὰ πασῶν τῶν
ζημιῶν προστίθεντες εἴ πως κ.τ.λ.
and cf. c. 69, § 3, end.

προσαγάγοιντο. Cf. c. 47,
§ 2, n.

καὶ αὐτοὶ intensifies the force
of ἀντί in the compound “they
too, on their part (ἀντι-).” Kr.
compares v, 6, 3 ἀντεκάθητο καὶ
αὐτός.

ἐπὶ τὴν πρώτην μάχην, c. 67,
§ 2.

ὑποπτοὶ μὴ πέμψαι: “suspected
of not having sent,” &c.

ὑποπτοὶ μὴ οὐκέτι βούλωνται,
transition to the same con-
struction as that taken by verbs
of fearing, as their suspicion
with reference to the future
involved a fear in this case.
Kr. compares ii, 13, 1 ὑποτο-
πήσας μὴ παραλίπη . . . καὶ μὴ
(where οὐ was to be expected)
δηώσῃ and iii, 53, 2 ὑποπτεύομεν
. . . μὴ οὐ . . . ἀποβῆτε. vii, 49,

4 ὑπόνοια μὴ . . . ἰσχυρίζηται.
On the other hand, v, 31, 3
ὑποτοπήσαντες μὴ ἴσον ἔξειν
illustrates the alternative con-
struction that was here possible:
ἔς τε τὸ λοιπὸν μηκέτι βουλή-
σασθαι . . .

προσχωρῶσι. To this verb μὴ
is to be carried on from above.

κατὰ τὴν προτέραν φιλίαν. Cf.
above, κατὰ τὴν ἐπὶ Λάχηςτος
κ.τ.λ.

§ 4. ξύλλογον wider than
ἐκκλησία; general term for as-
semblies. Bl., on ii, 22, 1.

προδιαβάλλειν. A few MSS.
have προδιαβαλεῖν, which Cl.
reads, perhaps rightly. The
present would require to be ex-
plained on the principle men-
tioned in c. 21, § 2, note on
ἐπιμεταπέμπεσθαι. For the word
cf. c. 15, § 2, n.; προ- = “to
forestall them in . . .”

CH. 76.—§ 1. οὐ δείσαντες
τὴν παρούσαν δύναμιν μὴ αὐτὴν

μαριναῖοι, μὴ αὐτὴν καταπλαγῆτε δεισαντες ἐπρεσ-
βευσάμεθα, ἀλλὰ μᾶλλον τοὺς μέλλοντας ἀπ' αὐτῶν
λόγους, πρὶν τι καὶ ἡμῶν ἀκούσαι, μὴ ὑμᾶς πείσω-
2 σιν. ἤκουσι γὰρ ἐς τὴν Σικελίαν προφάσει μὲν ἦ
πυνθάνεσθε, διανοία δὲ ἦν πάντες ὑπονοοῦμεν· καὶ
μοι δοκοῦσιν οὐ Λεοντίνους βούλεσθαι κατοικίσαι,
ἀλλ' ἡμᾶς μᾶλλον ἐξοικίσαι. οὐ γὰρ δὴ εὐλογον
τὰς μὲν ἐκεῖ πόλεις ἀναστάτους ποιεῖν, τὰς δὲ ἐνθάδε

καταπλαγῆτε, prolepsis. Cf. ii, 62, 1 τὸν τε πόνον τὸν κατὰ τὸν πόλεμον μὴ γένηται πολὺς . . . πολλάκις γε δὴ ἀπέδειξα οὐκ ὀρθῶς αὐτὸν ὑποπτεύμενον. Similarly, τοὺς μέλλοντας ἀφ' ὑμῶν λόγους . . . μὴ . . . πείσωσιν, except that in the former case δύναμις serves as object (repeated in αὐτὴν) to the main verb (καταπλαγῆτε), while λόγους acts as subject to πείσωσι.

τοὺς μέλλοντας ἀπ' αὐτῶν. I do not follow Pp. and Kr. in taking ἀπ' αὐτῶν closely with λόγους. τοὺς λόγους ἀφ' ὑμῶν in c. 40, § 2, and the examples given there do not prove that we have the same construction here; rather μέλλοντας ἀπ' αὐτῶν go closely together, "impending from that quarter." For this use of μέλλον cf. ii, 39, 4. iii, 38, 4. viii, 43, 2. It is not necessary to supply λέγεσθαι to ἀπ' αὐτῶν in thought, as Cl. seems to say.

πρὶν τι . . . μὴ; the more usual order would be μὴ . . . πρὶν κ.τ.λ., Pp. following Bau. and others after Valla. Kr. suggests taking the πρὶν clause with the μέλλοντας clause. If this were so, it would be a slight argument in favour of supplying λέγεσθαι in thought

to μέλλοντας, or ejecting the word as a gloss (as Kr. suggested), but the πρὶν clause is best taken with μὴ . . . πείσωσιν, and has been inserted before μὴ in order that μὴ ὑμᾶς πείσωσιν may balance μὴ αὐτὴν καταπλαγῆτε.

καὶ ἡμῶν: "from us too," as well as from them.

§ 2. προφάσει. See note on c. 33, § 2. Here the dat. form is preferred in order to balance διανοία.

ἦν. The relative is regularly assimilated to the gen. or dat. where as here "it follows upon that case without pause, and serves as an attributive specification to it." Kr. Gr. 51, 10, 1. For the omission of this assimilation Kr. compares i, 50, 1 τῶν νεῶν ἅς καταδύσειαν. i, 99, 3 ἀπὸ τῆς δαπάνης ἦν ἐκεῖνοι ξυμφέροιν.

κατοικίσαι . . . ἐξοικίσαι: establish . . . disestablish. For the Paronomasia cf. § 4, end, c. 63, § 3, n., c. 68, § 2, n. Also iv, 61, 8 εὐπρεπῶς ἄδικοι ἐλθόντες εὐλόγως ἄπρακτοι ἀπίασι. iv, 62, 2 ὑπεριδεῖν . . . προῖδειν, both in Hermocrates' speech.

οὐ γὰρ δὴ . . . c. 69, § 1. εὐλογον: "consistent."

κατοικίξειν, καὶ Λεοντίων μὲν Χαλκιδέων ὄντων κατὰ τὸ ξυγγενὲς κήδεσθαι, Χαλκιδέας δὲ τοὺς ἐν Εὐβοίᾳ, ὧν οἶδε ἄποικοί εἰσι, δουλωσαμένους ἔχειν. τῇ δὲ 3 αὐτῇ ιδέα ἐκεῖνά τε ἔσχον καὶ τὰ ἐνθάδε νῦν πειρῶνται· ἠγεμόνες γὰρ γενόμενοι ἐκόντων τῶν τε Ἰώνων καὶ ὅσοι ἀπὸ σφῶν ἦσαν ξύμμαχοι ὡς ἐπὶ τοῦ Μήδου τιμωρία, τοὺς μὲν λιποστρατίαν, τοὺς δὲ ἐπ' ἀλλήλους

τὰς ἐκεῖ, e.g. Egina, Scione, Melos.

ποιεῖν . . . κατοικίξειν, invidious force of present. c. 21, § 2, n.

Λεοντίων Χαλκιδέων ὄντων, o. 3, § 3.

κατὰ τὸ ξυγγενὲς, c. 20, § 3, c. 50, § 4.

κήδεσθαι, c. 14, § 1, n. Here sarcastically used; "to affect the solicitude of kinsmen."

δουλωσαμένους ἔχειν. Cf. c. 39, § 2, n. The Parataxis by μὲν and δὲ, by placing the two courses co-ordinately alongside of one another, produces an effective contrast.

§ 3. τῇ αὐτῇ ιδέᾳ. τρόφι, διαβολῆ, Schol. Cf. ii, 19, i. iii, 62, 2.

ἔσχον, Aor. From this supply σchein to πειρῶνται.

ἐκόντων. For the circumstances cf. i, 95, 1.

τῶν τε Ἰώνων καὶ ὅσοι. Cf. i, 95, 1 οἱ Ἴωνες καὶ ὅσοι, and cf. c. 71, § 2, n.

ἀπὸ σφῶν ἦσαν = ἀποικοὶ ἦσαν αὐτῶν, Schol. Arn. compares ii, 15, 4, and vii, 57, 4. Gō. was for taking ἀπὸ σφῶν as *ultra*, but Haack rightly objects that this would require ἀφ' αὐτῶν (or ἀπὸ σφῶν αὐτῶν), and that the Athenian orator refers to this passage in c. 82, § 3 τοὺς τε Ἴωνας καὶ νησιώτας, οὓς ξυγ-

γενεῖς φασιν ὄντας ἡμᾶς Συρακόσιοι δεδουλώσθαι; and Pp. refers to i, 12, 4 καὶ Ἴωνας μὲν Ἀθηναῖοι καὶ νησιωτῶν τοὺς πολλοὺς ἔκισαν.

ὡς. Cf. i, 96, 1 πρόσχημα γὰρ ἦν ἀμύνασθαι ὧν ἔπαθον δρῶντας τὴν βασιλείως χάραν.

λιποστρατίαν. Analogy and the usage of the poets show that λιπο - not λειπο - (with some MSS.), is the only correct form in this and similar words. Cobet, V. L., p. 66. The form raised to the first expansion denotes duration (as in imperfect tenses of the verb). This idea is not wanted in the compound noun, which is therefore formed from the unexpanded root λιπ-.

τοὺς μὲν . . . τοὺς δὲ . . . τοῖς δὲ ὡς ἐκάστοις . . . The three clauses are co-ordinate, yet in the first two the accusatives are governed by κατεστρέψαντο, while αὐτοῖς is understood to ἐπεεγκόντες, but in the third τοῖς δὲ depending on ἐπεεγκόντες is introduced instead of τοὺς δὲ governed by κατεστρέψαντο, the change being due to the influence of ὡς ἐκάστοις, just as in c. 77, § 2, where the construction is exactly similar.

ἐπ' ἀλλήλους. Editors refer to the case of the Samians and Milesians, i, 115, 2.

στρατεύειν, τοῖς δ' ὡς ἐκάστοις τινὰ εἶχον αἰτίαν
4 εὐπρεπῆ ἐπενεγκόντες κατεστρέψαντο. καὶ οὐ περι
τῆς ἐλευθερίας ἄρα οὔτε οὔτοι τῶν Ἑλλήνων οὔθ'
οἱ Ἕλληνες τῆς ἑαυτῶν τῷ Μήδῳ ἀντέστησαν, περι
δὲ οἱ μὲν σφίσιν ἀλλὰ μὴ ἐκείνῳ καταδουλώσεως, οἱ
δ' ἐπὶ δεσπότην μεταβολῇ οὐκ ἀξυνετωτέρου, κακο-
ξυνετωτέρου δέ.

LXXVII. 1 "Ἄλλ' οὐ γὰρ δὴ τὴν τῶν Ἀθηναίων εὐκατηγόρη-
του οὖσαν πόλιν νῦν ἤκομεν ἀποφανοῦντες ἐν εἰδόσιν
ὄσα ἀδικεῖ, πολὺ δὲ μᾶλλον ἡμᾶς αὐτοὺς αἰτιασόμενοι
ὅτι ἔχοντες παραδείγματα τῶν τ' ἐκεῖ Ἑλλήνων ὡς

στρατεύειν is direct object of ἐπενεγκόντες. For the class of verbs that usually take the object infinitive without article, see Goodwin, p. 189, Madv. §§ 145-8. ἐπιφέρειν is not one of these. Neither is αἰτῖαν ἐπιφέρειν (= αἰτιᾶσθαι) on which Kr. prefers to make the infin. depend. The infin. without the article is best explained here as expressing the bare verbal idea.

§ 4. καὶ . . . ἄρα: "thus we see" . . .

περὶ δὲ is brought to the front of the clause to balance the preceding περὶ clause; strictly μεταβολῆς (omitting ἐπὶ) ought to have followed depending on περὶ.

σφίσιν. For the dative with the verbal cf. c. 57, § 2, n.

δεσπότης, correlative of δούλος.

δεσπότην μεταβολῇ, cf. ἀπραγμοσύνης μεταβολῇ, c. 18, § 7, n., "the taking of a new master."

οὐκ ἀξυνετωτέρου κακοξυνετωτέρου δέ: "to get a master not less knowing, but more banefully knowing." Compare c. 87, § 2 οὐκ ἀκλήτοι παρακληθέντες

δέ, for a similar intensification in the δέ clause. κακοξυνετωτέρου a word formed for the sake of the play on words. Cf. c. 68, § 2, n.

οὐκ ἀξυνετωτέρου is a litotes, as ξύνεσις was not a Persian characteristic. In the new formation κακοξύνετος -ξύνετος refers rather to the disposition (= -φρων) than to the intellect, as Cl. well points out.

ΟΗ. 77.—§ 1. ἐν εἰδόσιν. For the use of the word cf. i. 68, 3. i. 69, 3. ii. 36, 4. ii. 43, 1. iii. 53, 4. iv. 59, 2.

παραδείγματα: "a warning example." Cf. iii. 10, 6. iii. 39, 3. iv. 92, 4. v. 90.

τῶν τε ἐκεῖ Ἑλλήνων. τῆ, wrongly omitted by some MSS., couples τῶν τε ἐκεῖ κ.τ.λ. and καὶ νῦν ταῦτα πρόνοτα σοφίσματα. More strictly the construction should have been ἔχοντες παραδείγματά τε . . . καὶ κ.τ.λ., but Thuc. treats both as παραδείγματα, in varied construction according to his custom,—the first with depend. gen. (only here in Thuc. with παράδειγμα

ἔδουλώθησαν οὐκ ἀμύνοντες σοφίσιν αὐτοῖς, καὶ νῦν ἔφ' ἡμᾶς ταῦτα παρόντα σοφίσματα, Λεοντίνων τε ξυγγενῶν κατοικίσεις καὶ Ἐγεσταίων ξυμμάχων ἐπικουρίας, οὐ ξυστραφέντες βουλόμεθα προθυμότερον δεῖξαι αὐτοῖς ὅτι οὐκ Ἴωνες τάδε εἰσὶν οὐδ' Ἑλλησπόντιοι καὶ νησιῶται, οἱ δεσπότην ἢ Μῆδον ἢ ἓνα γέ τινα ἀεὶ μεταβάλλοντες δουλοῦνται, ἀλλὰ Δωριῆς ἐλευθεροὶ ἀπ' αὐτονόμου τῆς Πελοποννήσου τὴν Σικελίαν οἰκοῦντες. ἢ μένομεν ἕως ἂν ἕκαστοι κατὰ πόλεις 2 ληφθῶμεν, εἰδότες ὅτι ταύτῃ μόνον ἄλωτοὶ ἐσμεν καὶ

Cl.); the second with a noun to which παραδείγματα is in apposition, as in the examples above.

σοφίσιν αὐτοῖς, see c. 68, § 3, n. ἐκεῖ. Best MSS. ἐκέισε, but the adverb of motion can only be defended by a forced explanation. ἐκέισε for ἐκεῖ is the idiom of a later age (Kr.) and is due to copyists. Cf. c. 31, § 5, n.

ταῦτά of some MSS. is to be preferred to Kr.'s ταῦτα. His examples from Plutarch are not similar to this passage. Thus in Plut. Alex. 74 ταῦτα ἐκεῖνα is used just as τοῦτ' ἐκεῖνο, "the proverbial," and = "there it is again" (lit. "these are those").

σοφίσματα: "pretences." σοφιστής occurs in a disparaging sense in iii, 38, 7.

κατοικίσεις . . . ἐπικουρίας The plurals convey a contemptuous force. So often in rhetorical passages, e. g. Demosth. πρὸς Νικόστρατον end, § 1255, ἢ γὰρ ὄρφανοὺς ἢ ἐπικλήρους κατασκευάσαντες ἀξιώσουσιν ἐλεεῖσθαι ὑφ' ἡμῶν ἢ . . . τροφὰς μητρὶ λέγοντες.

κατοικίσεις. Cf. c. 23, § 2.

ξυστραφέντες, military word,

here = "uniting." Cf. c. 91, § 2.

τάδε: "that they have no Ionians here," haec quae hic vidēs circum te iacentia or praesentia. Pp. ed. mai.

εἰσίν. The verb in the plur. accommodated to the predicate owing to its prominence. Editors quote Eur. Androm. 168 οὐ γὰρ ἔσθ' Ἐκτωρ τάδε. For the sentiment cf. i, 124, i. v, 9, i. vii, 5, 4. viii, 25, 3.

ἓνα γέ τινα. Cf. c. 34, § 2, "some one or other at all events,"

δεσπότην . . . μεταβάλλοντες, as in c. 18, § 7, note on μεταβολῆ.

Δωριῆς ἐλευθεροὶ. Cf. v, 9, i ἄνδρες Πελοποννήσιοι ἀπὸ μὲν οἷας χώρας ἤκομεν ὅτι αἰεὶ διὰ τὸ εὖψυχον ἐλευθέρας.

§ 2. ἢ μένομεν. The pres. indic. is more forcible than the future or the more usual delib. subj. Cf. Plato, Symp. 214 πῶς οὖν, ὦ Ἀλκιβιάδη, ποιοῦμεν;

ἕκαστοι: "in detail, city by city." For the plural cf. c. 17, § 5, n.

ταύτῃ: "in this way," i. e. by being isolated.

ὀρώντες αὐτοὺς ἐπὶ τοῦτο τὸ εἶδος τρεπομένους ὥστε τοὺς μὲν λόγοις ἡμῶν διστάσαι, τοὺς δὲ ξυμμάχων ἐλπιδὶ ἐκπολεμοῦν πρὸς ἀλλήλους, τοῖς δὲ ὡς ἐκάστοις τι προσηνὲς λέγοντες δύνανται κακουργεῖν; καὶ οἴομεθα
 • τοῦ ἄποθεν ξυνοίκου προαπολλυμένου οὐκ ἐς αὐτόν τινα ἤξειν τὸ δεινόν, πρὸ δὲ αὐτοῦ μᾶλλον τὸν πάσχοιτα καθ' αὐτὸν δυστυχεῖν;

LXXVIII. 1

“Καὶ εἴ τῳ ἄρα παρέστηκε τὸν μὲν Συρακόσιον, ἑαυτὸν δ' οὐ πολέμιον εἶναι τῷ Ἀθηναίῳ, καὶ δεινὸν ἡγεῖται ὑπὲρ γε τῆς ἐμῆς κινδυνεύειν, ἐνθυμηθῆτω οὐ

εἶδος: “method of procedure.”

Cf. viii, 56, 2. viii, 90, 1.

τοὺς μὲν . . . τοὺς δὲ . . . τοῖς δὲ ὡς ἐκάστοις. See c. 76, § 3, n.

διστάσαι (transitive). Cf. c. 79, § 3 διαστῶμεν (intransitive), and its opposite ξυστῶμεν.

τοῖς δὲ. See c. 76, § 3. It seems almost necessary to follow most editors and explain the construction as = τοῖς δὲ λέγοντες ὡς ἐκάστοις τι προσηνὲς δύνανται λέγειν, κακουργεῖν. The construction then contains a bold trajection of λέγοντες due to attraction. [Pp. following Haack and Kr.] The view of Gō., that to δύνανται we should supply κακουργεῖν, at first recommends itself; but in that case τοῖς δὲ would be a very strong case of attraction for τοὺς δὲ, all the less likely because of the two co-ordinate clauses beginning with τοὺς δὲ preceding.

προσηνὲς, only here in Attic prose. Kr.

κακουργεῖν, sc. αὐτοὺς. For the word cf. c. 38, § 2, n.

τοῦ ξυνοίκου. For the singular Kr. compares ὁ πολέμιος, ὁ πέλας, &c., frequent in Thuc.

αὐτόν τινα, c. 31, § 3, n.

πρὸ αὐτοῦ. The position before τὸν πάσχοιτα is emphatic. πρὸ = “before,” not “on behalf of.”

CH. 78.—§ 1. τῳ. For use of τῖς in warnings cf. c. 10, § 5, n.

ἄρα. Cf. c. 33, § 4, n.

παρέστηκε, perf. (the impression has presented itself and is there), “if any one has the impression that” . . . Cf. c. 34, § 9, n.

τὸν Συρακόσιον . . . τῳ Ἀθηναίῳ. The choice of the singulars was determined by the use of τῳ carried on in ἑαυτόν. For the singular cf. c. 84, § 3 ὁ Χαλκιδεύς.

ἑαυτὸν δὲ οὐ. For the emphatic position of οὐ cf. c. 68, § 2, n., οἱ ὑπερφρονοῦσι μὲν ἡμᾶς ὑπομενοῦσι δὲ οὐ.

ἑαυτόν. The accus. with infin. partly to balance τὸν Συρακόσιον, partly because εἴ τῳ παρέστηκε did not admit of the nom. (αὐτός). Cl.

τῆς ἐμῆς. Thuc. makes Hermodoc. (who was subsequently tyrant of Syracuse) speak with a considerable amount of self-consciousness. Similarly Themistocles, i, 137, 4 ἐπιόντα ἐμοί.

περὶ τῆς ἐμῆς μάλλον, ἐν ἴσῳ δὲ καὶ τῆς ἐαυτοῦ ἅμα ἐν τῇ ἐμῇ μαχοῦμενος, τοσοῦτῳ δὲ καὶ ἀσφαλέστερον ὄσῳ οὐ προδιεφθαρμένου ἐμοῦ, ἔχων δὲ ξύμμαχον ἐμὲ καὶ οὐκ ἐρήμον ἀγωνιεῖται· τόν τε Ἀθηναῖον μὴ τὴν τοῦ Συρακοσίου ἔχθραν κολάσασθαι, τῇ δ' ἐμῇ προφάσει τὴν ἐκείνου φιλίαν οὐχ ἡσσον βεβαιώσασθαι βούλεσθαι. εἴ τέ τις φθονεῖ μὲν ἢ καὶ φοβεῖται 2 (ἀμφότερα γὰρ τάδε πάσχει τὰ μεῖζω), διὰ δὲ αὐτὰ τὰς Συρακούσας κακωθῆναι μὲν, ἵνα σωφρομισθῶμεν, βούλεται, περιγενέσθαι δὲ ἔνεκα τῆς αὐτοῦ ἀσφαλείας,

ἐν ἴσῳ: "equally." Cf. c. 87, § 3.

ἐν ἴσῳ δὲ, more vigorous than an ἢ clause which strictly ought to follow upon μάλλον. Kr. compares i, 83, 1.

ἐνθυμηθῆτω, with participle. Cf. i, 120, 4 οὐκ ἐντεθύμηται ἐπαιρόμενος. Also ii, 62, 1. Usually construed with ὅτι.

καὶ οὐκ ἐρήμον: "and that too no unsupported one." So most MSS. Some (followed by Bau.) read ἐρήμος. Kr. has ἐρήμος in the text, but seems from his note to have meant ἐρήμον. For the force of ἐρήμος cf. c. 85, § 3, n. The word does not refer to internal resources, as some have supposed. The allies referred to are those mentioned in c. 67, § 2.

τόν τε Ἀθηναῖον, sc. ἐνθυμηθῆτω in the sense of νομισάσθω, with construction varied to the infin.

τὴν τοῦ Σ. ἔχθραν, possessive gen.

τῇ ἐμῇ προφάσει: "by means of the pretext that I afford."

ἐκείνου refers to τῷ of line 1. τὴν ἐκείνου φιλίαν βεβαιώ-

σασθαι, sarcastically expressed: "to, secure his lasting friendship," i. e. by reducing him to a state of dependence. This, the reading of most MSS., is quite in Thuc.'s manner; and there is no need to alter to βιάσασθαι, as Pp., following Dobree's suggestion, proposes. The reading of some good MSS., οὖς for οὐχ, arose from a copyist being misled by the rhythm into supposing that φιλίαν, as well as ἔχθραν, was governed by κολάσασθαι. δουλείαν, proposed by Reiske and Didot for φιλίαν, gives the meaning without the irony of the true reading.

§ 2. φθονεῖ μὲν ἢ καὶ φοβεῖται. καὶ artfully represents the fear as ill-grounded and the gratuitous φθόνος as the likelier feeling.

τάδε: the being objects of ill-will and of fear.

αὐτὰ. Cf. c. 10, § 2, n.

σωφρομισθῶμεν: "that we may get a lesson in moderation."

ἀνθρωπίνης is the reading of most MSS. here, and generally this form occurs as a variant for ἀνθρώπειος, the more common form in Thuc. Both seem to

3 οὐκ ἀνθρωπίνης δυνάμεως βούλησιν ἐλπίζει· οὐ γὰρ
 οἶόν τε ἅμα τῆς τε ἐπιθυμίας καὶ τῆς τύχης τὸν αὐτὸν
 ὁμοίως ταμίαν γενέσθαι· καὶ εἰ γνώμη ἀμάρτοι, τοῖς
 αὐτοῦ κακοῖς ὀλοφυρθεῖς τάχ' ἂν ἴσως καὶ τοῖς ἐμοῖς
 ἀγαθοῖς ποτε βουλευθεῖη αὐθις φθονῆσαι. ἀδύνατον
 δὲ προεμένφ καὶ μὴ τρὺς αὐτοὺς κινδύνους, οὐ περὶ τῶν
 ὀνομάτων ἀλλὰ περὶ τῶν ἔργων, ἐβελήσαντι προσλα-

have been used, and without distinction in meaning. Cf. Pp. on i, 22, 4.

οὐκ ἀνθρωπίνης δυνάμεως βούλησιν ἐλπίζει. Cf. iii, 39, 3 ἐλπίσαντες μακρότερα μὲν τῆς δυνάμεως ἐλάσσω δὲ τῆς βούλησεως. βούλησις = "choice," "preference." [Though the root var- is common to both βούλησις and ἐλπίσις.] "He hopes for what he wishes, a wish beyond human power to secure." Cf. Plat. Rep. v, 450 D μὴ εὐχὴ δοκῆ εἶναι ὁ λόγος: "a mere wish."

§ 3. οὐ γὰρ . . . ταμίαν γενέσθαι. The same thought occurs in the speech of the same speaker, iv. 64, 1 μὴδὲ . . . ἡγεῖσθαι τῆς τε οἰκείας γνώμης ὁμοίως αὐτοκράτωρ εἶναι καὶ ἧς οὐκ ἔρχω τύχης. The meaning is, "for a man cannot shape his fortune just as he can his desires." The words ἅμα and τὸν αὐτὸν somewhat redundantly serve to contrast the identity of the man and the time with the difference in the result.

ταμίαν γενέσθαι. Cf. ταμιεύεσθαι, c. 18, § 3, n.

γνώμη. For the dat. Pp. compares iv, 18, 2 γνώμη σφαλέντες, and Arrian, Anab. i, 18, 12 τῇ γνώμη ἀμαρτάνειν. The gen. is more common. Cf. ἀμαρτήσεσθαι

γνώμης, c. 92, § 1: "in his judgment," i. e. "in his calculation."

ὀλοφυρθεῖς, middle or passive? The verb occurs in ii, 44, 1. ii, 46, 2. vii, 30, 4. viii, 81, 2. In the first three passages it denotes wailing done for another; this and still more the fact that the middle form is used elsewhere by Thuc. tend to show that ὀλοφυρθεῖς is passive. Bau. enquires *hoc quid ad causam ut alii eum deplorent?* The argument is, "when he is in a pitiable position perhaps he will be more willing to see me in an enviable one."

τάχ' ἂν ἴσως, cf. c. 10, § 4. φθονῆσαι, aor., "to find cause to envy." Cf.

ἀδύνατον δὲ φθονῆσαι κ.τ.λ. i. e. to see me prosperous.

προεμένφ, c. 34, § 2. κινδύνους . . . προσλαβεῖν, iv, 61, 1.

οὐ περὶ τῶν ὀνομάτων ἀλλὰ περὶ τῶν ἔργων, supply *ὄντας* in thought. "Dangers which extend to their real rather than to their alleged object;" the following sentence explains this, λόγφ μὲν γὰρ . . . σωτηρίαν. The articles mark the reference as specific, words actually already uttered, objects actually already imperilled; not there-

βείν· λόγῳ μὲν γὰρ τὴν ἡμετέραν δύναμιν σώζοι ἄν
τις, ἔργῳ δὲ τὴν αὐτοῦ σωτηρίαν. καὶ μάλιστα εἰκὸς 4
ἦν ὑμᾶς, ὧ Καμαριναῖοι, ὁμόρους ὄντας καὶ τὰ δεύτερα
κινδυνεύουσας προορᾶσθαι αὐτὰ καὶ μὴ μαλακῶς
ὥσπερ νῦν ξυμμαχεῖν, αὐτοὺς δὲ πρὸς ἡμᾶς μᾶλλον
ἰόντας, ἅπερ, εἰ ἐς τὴν Καμαριναίαν πρῶτον ἀφίκοντο
οἱ Ἀθηναῖοι, δεόμενοι ἂν ἐπεκαλεῖσθε, ταῦτα ἐκ τοῦ
ὁμοίου καὶ νῦν παρακελευομένους, ὅπως μηδὲν ἐνδώσο-
μεν, φαίνεσθαι. ἀλλ' οὐθ' ὑμεῖς νῦν γέ πω οὐθ' οἱ
ἄλλοι ἐπὶ ταῦτα ὥρμησθε.

“ Δειλία δὲ ἴσως τὸ δίκαιον πρὸς τε ἡμᾶς καὶ πρὸς LXXIX. 1
τοὺς ἐπιόντας θεραπεύσετε λέγοντες ξυμμαχίαν εἶναι
ὑμῖν πρὸς Ἀθηναίους· ἦν γε οὐκ ἐπὶ τοῖς φίλοις ἐποι-
ήσασθε, τῶν δὲ ἐχθρῶν ἦν τις ἐφ' ὑμᾶς ἦ, καὶ τοῖς γε

fore = *non nomine sed re*, as Heilmann and Bl. say, but = dangers which extend not to the object which people *allege* to be endangered, but to the object really imperilled.

σώζοι . . . σωτηρίαν. Bl. compares Cic. ad Fam. xi, 7 *conservare salutem populi Romani*. It is with *δύναμιν* that *σώζοι* directly goes; it only goes with *σωτηρίαν* by a slight *zeugma*.

§ 4. *εἰκὸς ἦν*, “it is reasonable that you should *ere now* . . .”

τὰ δεύτερα κινδυνεύουσας, adverbial development of the cognate accusative. Cf. *πάντα ἐκινδύνεον* c. 57, § 3.

αὐτὰ, c. 10, § 2, n.

μαλακῶς, cf. *μαλακός* c. 13, § 1.

αὐτοὺς, “unasked,” “of their own accord,” i, 15, 2. i, 75, 2.

ἅπερ goes with *δεόμενοι*, and *ταῦτα* with *παρακελευομένους*. (So *ἐπικαλεῖσθαι* often of calling in *allies*.) Lit. “the very course

which you would have entreated us to take in calling us in if the Athenians had invaded the Camarinaean territory first, namely, that we should show no yielding, to this same course you ought now in the very same way to *come forward* and exhort us.”

ὅπως . . . explanatory clause.

νῦν γέ πω, “for so far.”

ἐπὶ ταῦτα, sc. τὸ λόγῳ μὲν βοηθεῖν καὶ ξυμμαχεῖν τοῖς Συρακοσίοις ἔργῳ δὲ ἐναντῶ. Schol.

ὥρμησθε, “display any zeal.” Cf. c. 6, § 1, n.

CH. 79.—§ 1. τὸ δίκαιον θεραπεύσετε, make a point of “adhering literally to your obligations.” Cf. iv, 61, 4 τὸ δίκαιον προθύμως παρέσχοντο, and cf. c. 80, § 2 οὐ γὰρ ἔργῳ ἴσον ὥσπερ τῷ δικαίωματι ἐστίν.

τοὺς ἐπιόντας, cf. c. 18, § 1, n. ἦν γε, adversative force of the rel. Cf. c. 10, § 2, n.

ἐπὶ with the dat. in hostile sense, cf. c. 61, § 1, n.

Ἰθηναίοις βοηθεῖν, ὅταν ἰπ' ἄλλων, καὶ μὴ αὐτοὶ ὡσπερ νῦν τοὺς πέλας ἀδικῶσιν, ἔπει οὐδ' οἱ Ἰθηγῖνοι ὄντες Χαλκιδῆς Χαλκιδέας ὄντας Λεοντίνοὺς ἐθέλουσι 2 ξυγκατοικίζεῖν. καὶ δεῖνόν εἰ ἐκεῖνοι μὲν τὸ ἔργον τοῦ καλοῦ δικαιοῦματος ὑποπτεύοντες ἀλόγως σωφρονούσιν, ὑμεῖς δ' εὐλόγῳ προφάσει τοὺς μὲν φύσει πολέμους βούλεσθε ὠφελεῖν, τοὺς δὲ ἔτι μᾶλλον φύσει 3 ξυγγενεῖς μετὰ τῶν ἐχθίστων διαφθεῖραι. ἀλλ' οὐ δίκαιον, ἀμύνειν δὲ καὶ μὴ φοβεῖσθαι τὴν παρασκευὴν αὐτῶν· οὐ γὰρ ἦν ἡμεῖς ξυστῶμεν πάντες δεῖνῆ ἐστίν, ἀλλ' ἦν, ὅπερ οὗτοι σπεύδουσι, τὰναντία διαστῶμεν, ἐπεὶ οὐδὲ πρὸς ἡμᾶς μόνους ἐλθόντες καὶ μάχῃ περιγενόμενοι ἔπραξαν ἃ ἐβούλοντο, ἀπήλθον δὲ διὰ τάχους.

βοηθεῖν, following upon *ξυμμαχίαν ἐποιήσασθε*. Cf. i, 44, 1 *ἐπιμαχίαν ἐποιήσαντο βοηθεῖν*, the noun and verb being together equivalent to a single verbal idea, e. g. *ὑπέστητε*.

ἰπ' ἄλλων, sc. ἀδικῶνται supplying the pass. from the following active ἀδικῶσιν.

τοὺς πέλας, "others."

ἐπεὶ, and this you may infer from the fact that . . .

οὐδὲ, "not . . . either."

Χαλκιδῆς, Χαλκιδέας, chiasmus for the sake of contrast. Cf. note on c. 44, § 3 and on Δωριῆς Δωριέων of c. 80, § 3.

ξυγ-κατοικίζεῖν, along with the Athenians.

§ 2. δεῖνόν εἰ ἐκεῖνοι μὲν . . . ὑμεῖς δὲ. For the effect of the Parataxis cf. c. 76, § 2, n.

τὸ ἔργον, "the actual meaning of," lit. "the fact about."

καλοῦ, ironical. "Specious," c. 12, § 1, n.

δικοῦματος, "assertion of right." Cf. c. 80, § 2 δικαιοματι ἀλόγως are so unreasonably prudent; an oxymoron; spoken sarcastically; it might seem reasonable for Chalcidians to aid the Athenians; also in antithesis to εὐλόγῳ προφάσει, which carries on the same sarcastic tone.

ἔτι μᾶλλον: because both were Dorians and both inhabited the same island, Dukas; because ξυγγένεια is more deep-rooted than ἔχθρα. Cf.

§ 3. ἀμύνειν δὲ, sc. δίκαιον, supplying the positive from the negative. Cf. c. 21, § 2, n.

μὴ φοβεῖσθαι, sc. εἰκὸς from δίκαιον above. Cf. c. 96, § 2, n. ἐνόμιζον from διανοοῦντο.

ὅπερ, cf. c. 10, § 4, n.

ξυστῶμεν . . . διαστῶμεν. Cf. note on c. 76, § 2.

τὰναντία, "on the contrary."

ἐπεὶ, same force as in § 1.

“ Ὡστε οὐκ ἀθρόους γε ὄντας εἰκὸς ἀθυμεῖν, **ἴεσαι** LXXX. 1
 δὲ ἐς τὸ ξυμμαχεῖν προθυμότερον, ἄλλως τε καὶ ἀπὸ
 Πελοποννήσου παρεσομένης ὠφελίας, οἱ τῶνδε κρείσ-
 σους εἰσὶ τὸ παράπαν τὰ πολέμια· καὶ μὴ ἐκείνην τὴν
 προμηθίαν δοκεῖν τῷ ἡμῖν μὲν ἴσην εἶναι, ὑμῖν δὲ
 ἀσφαλῆ, τὸ μηδετέροις δὴ ὡς καὶ ἀμφοτέρων ὄντας
 ξυμμάχους βοηθεῖν. οὐ γὰρ ἔργῳ ἴσον ὥσπερ τῷ 2
 δικαιώματι ἐστίν. εἰ γὰρ δι’ ὑμᾶς μὴ ξυμμαχήσαντας
 ὁ τε παθῶν σφαλῆσεται καὶ ὁ κρατῶν περιέσται, τί
 ἄλλο ἢ τῇ αὐτῇ ἀπουσίᾳ τοῖς μὲν οὐκ ἡμύνατε σωθῆ-
 ναι, τοὺς δὲ οὐκ ἐκωλύσατε κακοὺς γενέσθαι; καίτοι

CH. 80.—§ 1. From οὐκ εἰκὸς of the first clause εἰκὸς is to be supplied to ἴεσαι, and to be carried on to μὴ δοκεῖν. Cf. c. 21, § 2, n.

ἴεσαι ἐς implies promptitude. Cf. especially vii, 21, 4.

προθυμότερον. Cf. c. 67, § 2 for their earlier action.

ἀπὸ Πελοποννήσου, οἷ, construction κατὰ σύνεσιν. Cf. Μεγάρων οὗς c. 94, § 1, and c. 35, § 1, n.

ὠφελίας, cf. c. 73, § 2 end, “reinforcements.”

προμηθίαν. The reading προθυμίαν, deficient in sense, seems to have arisen from προμυθίαν, a copyist’s error found in one MS. for προμηθίαν.

τήν, “your famous . . .” The article is possible, but not quite natural. Dobree proposed καὶ μὴ ἐκείνην προμηθίαν δοκεῖν τῷ . . . εἶναι κ.τ.λ., comparing ἀπτη ἰσχύς φαίνεται c. 16, § 3. δοκεῖν would then = “to be approved of.”

τῷ, first read by Duker for τῷ, suggests a warning. Cf. c. 11, § 1, n.

τὸ βοηθεῖν, in apposition to προμηθίαν.

δὴ conveys irony as often; c. 10, § 5, n; *si dis placet*, Bau.

καί: “that as you are allies of both you should also withhold aid from both.” καὶ being proleptically placed in the further clause as often in Greek. Cf. c. 18, § 1, n.

§ 2. ἔργῳ, “in reality.” δικαιώματι, “in assertion.” Cf. c. 79, § 2.

δι’ ὑμᾶς μὴ ξυμμαχήσαντας, cf. c. 46, § 2, n., “owing to your non-intervention.”

ὁ παθῶν, sc. ὁ Συρακόσιος. ὁ κρατῶν, sc. ὁ Ἀθηναῖος. Collectives, carried on by means of the plurals τοῖς μὲν, τοὺς δέ. Kr.

τί ἄλλο ἢ = τί ἄλλο ἐποίησατε ἢ . . . Cf. iii, 39, 2 and often.

The aorists ἡμύνατε and ἐκωλύσατε realize the future actions as if already done.

σωθῆναι, a use of the infin. rare in classical prose. Rightly explained by Kr. as due to the notion of *effecting* contained in ἡμύνατε.

κακοὺς γενέσθαι: “from prov-

- κάλλιον τοῖς ἀδικουμένοις καὶ ἅμα ξυγγενέσι προσθε-
 μένους τὴν τε κοινὴν ὠφελίαν τῇ Σικελίᾳ φυλάξαι καὶ
 τοὺς Ἀθηναίους φίλους δὴ ὄντας μὴ εἶσαι ἀμαρτεῖν.
 3 ξυνελόντες τε λέγομεν οἱ Συρακόσιοι ἐκδιδάσκειν μὲν
 οὐδὲν ἔργον εἶναι σαφῶς οὔτε ὑμᾶς οὔτε τοὺς ἄλλους
 περὶ ὧν αὐτοὶ οὐδὲν χεῖρον γιννώσκετε· δεόμεθα δὲ
 καὶ μαρτυρόμεθα ἅμα, εἰ μὴ πείσομεν, ὅτι ἐπιβου-
 λευόμεθα μὲν ὑπὸ Ἴώνων ἀεὶ πολεμίῳ, προδιδόμεθα
 4 δὲ ὑπὸ ὑμῶν Δωριῆς Δωριέων· καὶ εἰ καταστρέφονται

ing villains," an odd expression parodied by repetition in c. 86, § 3.

προσθεμένους: "joining yourselves to," often thus absolutely. Cf. iii, 11, 4. viii, 48, 4. viii, 87, 4. Cf. also v, 62, 1. Often with an object, e. g. ξυμμάχους, the word = "joining to oneself."

φίλους δὴ ὄντας, derisive irony. Cf. δὴ § 1 and c. 10, § 5. § 3. ξυνελόντες ii, 41, 1. iii, 40, 4. "to be brief."

οἱ Συρακόσιοι, apposition for more definite specification of the subj. of λέγομεν.

οὐδὲν ἔργον: (1) "no need," (2) "no trouble." The former gives somewhat more natural sense, though either is possible. Usage is in favour of the latter view, as the former would usually, as Kr. says, have the gen., here τοῦ ἐκδιδάσκειν.

δεόμεθα δὲ, sc. προσθέσθαι ἡμῖν or some similar expression. The second verb μαρτυρόμεθα has monopolized the construction.

Δωριῆς Δωριέων brought closely together for emphatic contrast. Cf. c. 44, § 3, n. For the same reason ὑπὸ is not repeated before Δωριέων. Cl.

rightly points out that as μαρτυρόμεθα applies to all down to ὑφέξετε there ought not to be a full stop after Δωριέων.

§ 4. ταῖς γνώμαις, "decisions." Cf. c. 34, § 7.

δνόματι, "reputation." Cf. vii, 64, 2. and c. 33, § 5, n. on δνομα.

τιμηθήσονται, "will gain glory," single definite act; whereas τιμήσονται would have meant "will possess glory." Cf. ὠφελησόμεθα c. 18, § 4, n. and βλάβονται c. 64, § 1. In ii, 87, 9 κολασθήσεται is used of a single definite act, τιμήσονται of the receiving rewards of an abiding character. This is the true distinction between the fut. in -σομαι and that in -θήσομαι. Just as -όμην serves as imperf. for both pass. and middle, so -σομαι serves as fut. middle and as the form of the fut. pass. by which duration is expressed. Hence the so-called "fut. mid. in passive sense" is specially found from the contracted verbs, because these verbs so frequently denote states. ἀδικήσεσθαι of c. 87, § 4 (cf. Dem. Meid. 524 σ &c.) might seem an exception

ἡμᾶς Ἀθηναῖοι, ταῖς μὲν ὑμετέροις γνώμαις κρατήσουσι, τῷ δ' αὐτῶν ὀνόματι τιμηθήσονται, καὶ τῆς νίκης οὐκ ἄλλον τιμὰ ἄθλον ἢ τὸν τὴν νίκην παρασχόντα λήφονται· καὶ εἰ αὐ ἡμεῖς περιεσόμεθα, τῆς αἰτίας τῶν κινδύνων οἱ αὐτοὶ τὴν τιμωρίαν ὑφέξετε. σκοπεῖτε οὖν καὶ αἰρέισθε ἤδη ἢ τὴν αὐτίκα ἀκινδύνως 5 δουλείαν ἢ κἂν περιγενόμενοι μεθ' ἡμῶν τοῦσδε τε μὴ αἰσχρῶς δεσπότης λαβεῖν καὶ τὴν πρὸς ἡμᾶς ἔχθραν μὴ ἂν βραχεῖαν γενομένην διαφυγεῖν."

Τοιαῦτα μὲν ὁ Ἑρμοκράτης εἶπεν. ὁ δ' Εὐφρημος ὁ LXXXI. τῶν Ἀθηναίων πρεσβευτῆς μετ' αὐτὸν τοιάδε·

“Ἀφικόμεθα μὲν ἐπὶ τῆς πρότερον οὔσης ξυμμα- LXXXII. 1 χίας ἀνανεώσει, τοῦ δὲ Συρακοσίου καθαφραμένου ἀνάγκη καὶ περὶ τῆς ἀρχῆς εἰπεῖν ὡς εἰκότως ἔχομεν.

to this rule. But as the verb means “to lie under a wrong,” the use of the form expressing duration would be justifiable. As this would be the form most generally required from this verb, it might drive out the rarer form in *-θήσομαι*, avoided in classical Latin except as a variant in two places in Demosthenes (see Veitch), and usurp the whole domain.

ἄθλον, neut., “as prize.” We might have expected ἄλλο τι, but this whole speech is somewhat colloquial in tone.

οὐκ ἄλλον τιμὰ ἢ τὸν, “the very man who. . .” Not a case of attraction.

οἱ αὐτοί, in predicative apposition to the subj. of ὑφέξετε, brings the dilemma more clearly forward, “none the less” than in the other case you would become the prize of victory.

§ 5. τὴν ἀκινδύνως δουλείαν.

This use is common with adverbs of time, place, and degree. Here the expression is all the milder because the subst. is a verbal. It = τὸ ἀκινδύνως δουλεύειν.

κἂν. The *ἂν* goes with λαβεῖν and with διαφυγεῖν. If the sentences were independent we should have εἰ περιγένεοισθε λάβοιτε ἂν . . . καὶ διαφύγοιτε, and again μὴ ἂν βραχεῖαν γενομένην would be μὴ ἂν βραχεῖα γένοιτο. Cf.

μὴ, not οὐ, because the case is hypothetical. No definite case is in view.

Cf. 82.—§ 1. τῆς πρότερον οὔσης ξυμμαχίας, c. 6, § 2, n.

ἐπὶ ἀνανεώσει, “with a view to . . .” Cf. c. 83, § 2, and often.

περὶ τῆς ἀρχῆς εἰπεῖν, more closely specified by ὡς εἰκότως ἔχομεν. Cf. c. 44, § 4.

- 2 τὸ μὲν οὖν μέγιστον μαρτύριον αὐτὸς εἶπεν, ὅτι οἱ Ἴωνες ἀεὶ ποτε πολέμιοι τοῖς Δωριεῦσιν εἰσιν. ἔχει δὲ καὶ οὕτως· ἡμεῖς γὰρ Ἴωνες ὄντες καὶ Πελοποννησίοις Δωριεῦσι καὶ πλείοσιν οὔσι καὶ παροικούσιν ἐσκεψάμεθα ὅτῳ τρόπῳ ἤκιστα αὐτῶν ὑπακουσόμεθα·
- 3 καὶ μετὰ τὰ Μηδικὰ ναῦς κτησάμενοι τῆς μὲν Λακεδαιμονίων ἀρχῆς καὶ ἡγεμονίας ἀπηλλάγημεν, οὐδὲν

§ 2. εἶπεν in c. 80, § 3.

ἀεὶ ποτε, c. 89, § 4. ποτε generalizes still further, "at all times whatever."

ἔχει δὲ καὶ οὕτως refers to what follows, γὰρ introduces the explanation, as often. Cf. i, 2, 6 καὶ παράδειγμα τὸδε . . . ἐκ γὰρ . . . ii, 15, 3 τεκμήριον δὲ . . . τὰ γὰρ . . . Kr. and Cl. take the sentence as confirming the truth of Hermocrates' statement; but this is quite sufficiently done in the words τὸ μὲν οὖν μέγιστον τεκμήριον αὐτὸς εἶπεν.

The words Πελοποννησίοις Δωριεῦσι are brought close to Ἴωνες ὄντες for the sake of stronger contrast, c. 6, § 2, n., and are afterwards taken up by the redundant αὐτῶν. This view agrees with the MSS., and is taken by the most and best editors. The change from the dat. to the gen. is possible, but doubtful. In c. 85, § 2 we have a change from the dat. to the accus. if most MSS. are correct, and in c. 91, § 7 from accus. to gen. ὑπακούειν may take either case. For the gen. cf. c. 71, § 2, c. 87, § 2; for the dat. cf. iv, 63, 2 ἦν . . . ἄλλοις ὑπακούσωμεν. (The reading in c. 69, § 3 is open to dispute.) Usually however the verb takes the gen. when it im-

plies subjection, (cf. ii, 62, 3. iii, 50, 3. iv, 56, 2. v, 84, 2. viii, 5, 3) and Cl.'s conjecture Ἴωνες ὄντες καὶ Πελ. Δωρ. καὶ πλείοσιν οὔσι παροικούντες, which does away with the strange change from dat. to gen., is most plausible. The καὶ might have been put into the wrong line by a copyist's error, and hence the MSS. reading might have resulted. Other scholars have suspected αὐτῶν to be unsound. Van Herwerden strikes it out. Burges proposed ἤκιστα πάντων; Madv. αὐτοί; Stahl, ἤκιστα δι' αὐτῶν. The first leaves its appearance in the MSS. unexplained; to the second it is objected that πάντων ἤκιστα is the usual expression in prose; αὐτοί would require a contrast expressed (Stahl), while the reference in δι' αὐτῶν (neut.) would not be obvious. Cl. ἤκιστ' ἔν is read by several MSS., including some good ones, but may readily be due to ἤκιστ' ἔν of § 3. For the very rare occurrence of ἔν with the fut. ind. in Attic see Goodwin, M. and T. p. 56.

§ 3. μετὰ τὰ Μηδικὰ, to be taken with ἀπηλλάγημεν.

οὐδὲν προσήκον, acc. abs. This construction is especially used with parts. of impers. verbs. Also with perf. parts. pass. and

προσῆκον μᾶλλον τι ἐκείνους ἡμῖν ἢ καὶ ἡμᾶς ἐκείνοις ἐπιτάσσειν, πλὴν καθ' ὅσον ἐν τῷ παρόντι μείζον ἴσχυον, αὐτοὶ δὲ τῶν ὑπὸ βασιλεῖ πρότερον ὄντων ἡγεμόνες καταστάτες οἰκοῦμεν, νομίσαντες ἡκιστ' ἂν ὑπὸ Πελοποννησίοις οὕτως εἶναι, δύναμιν ἔχοντες ἢ ἀμυνόμεθα, καὶ ἐς τὸ ἀκριβὲς εἰπεῖν οὐδὲ ἀδίκως καταστρεφάμενοι τοὺς τε Ἴωνας καὶ νησιώτας, οὓς ξυγγενεῖς φασιν ὄντας ἡμᾶς Συρακόσιοι δεδουλώσθαι. ἦλθον γὰρ ἐπὶ τὴν μητρόπολιν ἐφ' ἡμᾶς μετὰ τοῦ 4 Μήδου καὶ οὐκ ἐτόλμησαν ἀποστάντες τὰ οἰκεία φθεῖραι, ὥσπερ ἡμεῖς ἐκλιπόντες τὴν πόλιν, δουλείαν δὲ αὐτοὶ τε ἐβούλοντο καὶ ἡμῖν τὸ αὐτὸ ἐπενεγεῖν.

sometimes aor. parts. pass., without subject expressed. Cf. c. 58, § 1, n. and εἰρημένον i, 140, 2. προσταχθέν, κυρωθέν. Kr.

μᾶλλον τι, adverbial with ἐπιτάσσειν.

τι makes μᾶλλον more indefinite, "a whit more."

ἐπιτάσσειν, absolutely, i, 140, 2.

οἰκοῦμεν, "we are carrying on affairs." The word is much used of the administration of affairs, cf. c. 92, § 5. ii, 37, 1. Ol. unnecessarily suspects it here, (cf. Arn. on ii, 37, 1). Here as often a settled course is implied, cf. c. 18, § 7 end, note, and also iii, 48, 1 τοὺς δ' ἄλλους εἶναι οἰκεῖν.

νομίσαντες. Aor. "conceiving."

ἀμυνόμεθα. The fut. ind. is the regular construction in Attic prose in this sense (of *μυροσε*). Goodwin, M. & T. p. 138, note 1A. ἀμυνόμεθα of the best MSS. would give in-

ferior sense: "with which we repel them."

ἐς τὸ ἀκριβὲς Kr. alters to ὡς. ἐς τὸ ἀκρ. may mean lit. "in the direction of accuracy."

φασιν, c. 76, § 4.

δεδουλώσθαι, middle: "hold in subjection," force of perfect.

§ 4. ἐπὶ τὴν μητρόπολιν ἐφ' ἡμᾶς. Cobet, L. p. 230, would reject ἐφ' and would read δουλεύειν for δουλείαν (of most MSS.), which he takes to have arisen from a marginal gloss upon τὸ αὐτὸ. Both unnecessarily. The latter change was also proposed by Reiske.

ὥσπερ ἡμεῖς ἐκλιπόντες τὴν πόλιν. Twice: before Salamea 480 B.C., and before Plataea 479 B.C. From the transitive ἐπενεγεῖν supply ἐπιβαλέσθαι, or some similar word, by zeugma.

τὸ αὐτὸ. The construction κατὰ σύνεσιν is natural: τὴν αὐτὴν would have been strange.

LXXXIII. 1 “Ἀνθ' ὧν ἄξιοί τε ὄντες ἅμα ἄρχομεν, ὅτι τε ναυτικὸν πλείστον τε καὶ προθυμίαν ἀπροφάσιστον παρεσχόμεθα ἐς τοὺς Ἕλληνας, καὶ διότι καὶ τῷ Μήδῳ ἐτοιμῶς τοῦτο δρῶντες οὗτοι ἡμᾶς ἔβλαπτον, ἅμα δὲ τῆς πρὸς Πελοποννησίους ἰσχύος ὀρεγόμενοι.
2 καὶ οὐ καλλιεπούμεθα ὡς ἢ τὸν βάρβαρον μόνοι καθελόντες εἰκότως ἄρχομεν ἢ ἐπ' ἐλευθερίᾳ τῆ τῶνδε μᾶλλον ἢ τῶν ξυμπάντων τε καὶ τῆ ἡμετέρα αὐτῶν κινδυνεύσαντες. πᾶσι δὲ ἀνεπίφθονον τὴν προσήκουσαν σωτηρίαν ἐκπορίζεσθαι. καὶ νῦν τῆς ἡμετέρας ἀσφαλείας ἔνεκα καὶ ἐνθάδε παρόντες

OH. 83.—§ 1. Two reasons are given why the Athenians ἄρχουσιν: (1) ἄξιοί τε ὄντες; (2) ἅμα δὲ . . . ἰσχύος ὀρεγόμενοι. Two reasons again are given for their being ἄξιοι: (1) ὅτι τε ναυτικὸν . . . καὶ προθυμίαν . . . παρεσχόμεθα; (2) καὶ διότι . . . οὗτοι ἡμᾶς ἔβλαπτον. For the correspondence of a δὲ clause to a τὲ clause cf. i, 25, 3. The construction thereby changes from that of co-ordination (τε . . . καὶ) to that of contrast (δέ). Cf. Kr. Gram.

ἄξιοι ὄντες ἄρχομεν: “we have a right to rule.” There is a slight zeugma in the application of this word to its two clauses: (1) we *deserve* to rule because of our energy and zeal: (2) we are *justified* in ruling because of their action in that affair.

ναυτικὸν πλείστον and προθυμίαν ἀπροφάσιστον are connected by τε and καὶ. We should have expected τε to follow ναυτικόν. It has been thrown back to avoid the awkwardness of having it close to the previous τε. Kr. wrongly brackets.

ἀπροφάσιστον, c. 72, § 5, n. καὶ διότι καὶ; “and also because.” For διότι καὶ cf. c. 87, § 2, c. 89, § 3, and iv, 62, 4. The second καὶ is wrongly taken by Cl. with τῷ Μήδῳ as sharpening the reproach.

τοῦτο δρῶντες = ναυτικὸν καὶ προθ. παρεχόμενοι. τῆς . . . ἰσχύος, “which we found necessary.”

§ 2. καλλιεπούμεθα. Editors compare v, 89 μετ' ὀνομάτων καλῶν ὡς ἢ δικαίως τὸν Μῆδον καταλύσαντες ἄρχομεν ἢ κ.τ.λ.

μόνοι, Marathon seems chiefly referred to. For a more correct statement cf. i, 73, 4. Pp.

ἐπι: “with a view to,” c. 82, § 1.

τῶνδε, sc. . . . τῶν Ἰώνων καὶ νησιωτῶν.

πᾶσι . . . ἀνεπίφθονον = οὐδενὶ ἐπίφθονον. i, 82, i. viii, 50, 5.

τὴν προσήκουσαν: “their own.” Stahl. Cf. iv, 92, 6.

καὶ νῦν introduces the application to this particular case. Cf. c. 17, § 1, c. 36, § 2, n.

καὶ ἐνθάδε: “here too,” as

ὀρώμεν καὶ ὑμῖν ταῦτὰ ξυμφέροντα. ἀποφαίνομεν 3
 δὲ ἐξ ὧν οἶδε τε διαβάλλουσι καὶ ὑμεῖς μάλιστα ἐπὶ
 τὸ φοβερώτερον ὑπονοεῖτε, εἰδότες τοὺς περιδεῶς
 ὑποπτεύοντάς τι λόγου μὲν ἡδονῇ τὸ παραντικά τερ-
 πομένους, τῇ δ' ἐγχειρήσει ὕστερον τὰ ξυμφέροντα
 πρᾶσσοντας· τὴν τε γὰρ ἐκεῖ ἀρχὴν εἰρήκαμεν διὰ 4
 δέος ἔχειν καὶ τὰ ἐνθάδε διὰ τὸ αὐτὸ ἦκειν μετὰ τῶν
 φίλων ἀσφαλῶς καταστησόμενοι, καὶ οὐ δουλωσόμε-
 νοι, μὴ παθεῖν δὲ μᾶλλον τοῦτο κωλύσοντας.

“ Ἐπολλάβη δὲ μηδεὶς ὡς οὐδὲν προσήκον ὑμῶν κηδὸ- LXXXIV. 1

formerly they met the Persians for the same reason.

ταῦτά, read by one good MS. and adopted by Cl., probably rightly. Kr. thinks Thuc. may have written καὶ ὑμῖν καὶ ἡμῖν ταῦτά, as several MSS. have ἡμῖν for ὑμῖν. But this is a common error of the copyists. ταῦτα would = τὸ ἡμᾶς παρεῖναι, where it would not be easy to find an exact parallel for the plural. Reading ταῦτά, it is not necessary with Cl. to weaken the punctuation after ξυμφέροντα.

§ 3. ἀποφαίνομεν δὲ, sc. τοῦτο. ἐπὶ τὸ φοβερώτερον. Cf. c. 34,

§ 7. λόγου . . . ἡδονῇ . . ., “carried away for the moment by persuasive words, but guided by expediency when it comes to action later on.”

ἐγχείρησις seems not to occur elsewhere in Attic writers. Kr. The dat. is temporal, not instrumental.

§ 4. ἐκεῖ: on the other side of the Ionian Sea, as opposed to τὰ ἐνθάδε of next line.

διὰ δέος: “from motives of self-preservation.” Cf. above,

τῆς πρὸς Πελ. ἰσχύος ὀρεγόμενοι, and c. 82, § 3 νομίσαντες ἡκιστ' ἂν ὑπὸ Πελ. οὕτως εἶναι. Kr. strangely says that Thuc. probably wrote διὰ δέους, comparing διὰ φόβου εἰσί of c. 34, § 2. This latter idiom is only used of states and conditions; we might say διὰ δέους ἔχειν, “to be in a state of fear,” but τὴν ἀρχὴν διὰ δέους ἔχειν could only mean “hold our empire by means of terror,” i. e. by inspiring terror. This statement would be irrelevant, and would have been kept back as being little calculated to reassure the Camarinaeans; it would also be incorrect, cf. εἰρήκαμεν; and it would involve a needless departure from the MSS. διὰ with the gen. = *per*; διὰ with the acc. = *propter*.

μὴ παθεῖν brought to the beginning of the clause for emphasis.

μᾶλλον δὲ has been avoided, as it would have meant “or rather,” rather than “but rather.”

τοῦτο, sc. τὸ δουλωθῆναι.

Ch. 84.—§ 1. προσήκον, c. 82, § 2.

κηδόμεθα. Cf. c. 14, § 1 εἴπερ

μεθα, γνούς ὅτι σωζομένων ὑμῶν καὶ διὰ τὸ μὴ ἀσθε-
νεῖς ὑμᾶς ὄντας ἀντέχειν Συρακοσίοις ἦσσαν ἂν τούτων
πεμψάντων τινὰ δύναμιν Πελοποννησίοις ἡμεῖς βλαπ-
2 τοίμεθα. καὶ ἐν τούτῳ προσήκετε ἤδη ἡμῖν τὰ μέγιστα.
διόπερ καὶ τοὺς Λεοντίους εὐλογον κατοικίξειν, μὴ
ὑπηκόους ὥσπερ τοὺς ξυγγενεῖς αὐτῶν τοὺς ἐν Εὐβοίᾳ,
ἀλλ' ὡς δυνατωτάτους, ἵνα ἐκ τῆς σφετέρας ὄμοροι
3 ὄντες τοῖσδε ὑπὲρ ἡμῶν λυπηροὶ ὦσι. τὰ μὲν γὰρ
ἐκεῖ καὶ αὐτοὶ ἀρκοῦμεν πρὸς τοὺς πολεμίους, καὶ ὁ
Χαλκιδεύς, ὃν ἀλόγως ἡμᾶς φησι δουλωσαμένους τοὺς
ἐνθάδε ἐλευθεροῦν, ξύμφορος ἡμῖν ἀπαράσκευος ὢν

ἡγῆ σοὶ προσήκειν κήδεσθαι τῆς
πόλεως. There seriously of
natural regard, like that felt by
kinsmen for one another, while
here the word repeats, with a
view to refuting it, the sarcastic
use of the word in c. 76, § 2.

γνούς, aor.

Two reasons are given for the
statement ἦσσαν ἂν βλαπτοίμεθα:
(1) σωζομένων ὑμῶν; (2) διὰ τὸ
ὑμᾶς ἀντέχειν Συρ., μὴ ἀσθενεῖς
όντας. Thuc. differentiates the
two expressions, according to
his custom, c. 1, § 1, n. There
is a fitness in the hypothetical
nature of the former clause and
in the confident tone of the
second reason. Cf. c. 96, § 3, n.
Grammatically ἦσσαν goes with
βλαπτοίμεθα.

ἦσσαν ἂν τούτων πεμψάντων
βλαπτοίμεθα = οὗτοι ἦσσαν ἂν
πέμψαιαν καὶ ἡμεῖς ἦσσαν ἂν
βλαπτοίμεθα. As the subjects of
these two clauses are different,
the former becomes a gen. abs.
which states the means by which
the action of the second verb
(which alone is negatived)
might come to pass.

ἤδη, iam: by this time, i. e.
“at once.” Cf. c. 25, § 1, n.
“From this point of view we at
once find you to be most closely
connected with us.”

τὰ μέγιστα, neut. pl., ad-
verbially used. Cf. c. 91, § 1.

§ 2. εὐλογον aimed against
οὐ γὰρ δὴ εὐλογον of c. 76,
§ 2.

τοὺς ξυγγενεῖς, acc. by at-
traction.

σφετέρας involves an indica-
tion of the motive that would
urge the Camarinaeans to main-
tain an independent attitude
towards Syracuse. “Their own
land,” i. e. “our own land, as
they would reflect.” Cf. c. 32,
§ 2, n., c. 60, § 4, n., &c.

λυπηροί. Cf. c. 18, § 1. Often
in reference to enemies.

§ 3. τὰ ἐκεῖ, acc. of respect.
Cf. c. 91, § 5.

ἐκεῖ, c. 83, § 4.

καὶ αὐτοί: “even unaided.”

ἀλόγως goes with ἐλευθεροῦν,
which is conditioned by δουλω-
σαμένους τοὺς ἐνθάδε.

φησι, c. 76, § 2, end.

ξύμφορος ἀπαράσκευος ὢν. For

καὶ χρήματα μόνον φέρων, τὰ δὲ ἐνθάδε καὶ Λεοντῖνοι
καὶ οἱ ἄλλοι φίλοι ὅτι μάλιστα αὐτονομούμενοι.

“ Ἄνδρὶ δὲ τυράννῳ ἢ πόλει ἀρχὴν ἐχούσῃ οὐδὲν LXXXV. 1
ἄλογον ὅ τι ξυμφέρουν οὐδ’ οἰκείον ὅ τι μὴ πιστόν·
πρὸς ἕκαστα δὲ δεῖ ἢ ἐχθρὸν ἢ φίλον μετὰ καιροῦ
γίνεσθαι. καὶ ἡμᾶς τοῦτο ὠφελεῖ ἐνθάδε, οὐκ ἦν
τοὺς φίλους κακώσωμεν, ἀλλ’ ἦν οἱ ἐχθροὶ διὰ τὴν 2
τῶν φίλων ῥώμην ἀδύνατοι ὦσιν. ἀπιστεῖν δὲ οὐ
χρή· καὶ γὰρ τοῖς ἐκεῖ ξυμμάχοις ὡς ἕκαστοι χρήσιμοι
ἐξηγούμεθα, Χίους μὲν καὶ Μηθυμναίους νεῶν παρο-
κωχῆ αὐτόνομος, τοὺς δὲ πολλοὺς χρημάτων βιαιότε-

the personal construction cf. c. 33, § 4, note on ἀνωφελεῖς.

χρήματα μόνον φέρων: they did not supply ships.

φέρων. Cf. φόρος, i, 96, 2.

αὐτονομούμενοι, sc. ξύμφοροι ἡμῖν εἰσιν.

CH. 85.—§ 1. ἀνδρὶ δὲ τυράννῳ . . . γίνεσθαι, a general reflexion, which καὶ ἡμᾶς κ.τ.λ. applies to the particular case. For the sentiment, editors cf. the Melian dialogue, especially v. 89.

ἄλογον refers to οὐ γὰρ δὴ εὐλογον of c. 76, § 2.

οἰκείον refers to the fact that while they claimed kindred with the Leontines, who were Chalcidians (cf. c. 76, § 2), they did not recognize this bond in the case of the Chalcidians of Euboea.

πρὸς ἕκαστα not for πρὸς ἕκαστους (as Dukas), but = “in view of the circumstances of each occasion.”

μετὰ καιροῦ, lit. “along with the right moment,” i. e. “as occasion determines.” Cf. viii, 27, 3.

The two ἦν clauses are epexegetic of τοῦτο.

§ 2. τοῖς ἐκεῖ ξυμμάχοις. Most and best MSS. So Pp. followed by Cl.

ἐξηγοῦμαι with the dat. occurs in iii, 55, 4. It is difficult to account for the error if we alter to the acc. The change is not harsh where, as here, the accusatives are epexegetic. Some word like λέγω may have fitted before the writer’s mind.

ὡς ἕκαστοι χρήσιμοι, sc. εἰσι = ὡς χρήσιμον ἕκαστους εἶναι: the personal construction being preferred. Cf. c. 84, § 3, n.

παροκωχῆ, adopted by Cl. after Stahl on the authority of Photius and Suidas.

βιαιότερον not to be compared with c. 80, § 5 τὴν ἀκινδύνως δουλείαν. Here, despite the order of the words, βιαιότερον qualifies ἐξηγούμεθα. ἐξηγούμεθα is particularized in the first clause by an adj. αὐτόνομος, in the second by an adv., and in the third by a parti-

ρον φορᾶ, ἄλλους δὲ καὶ πάνυ ἐλευθέρως ξυμμαχοῦν-
 τας, καίπερ νησιώτας ὄντας καὶ εὐλήπτους, διότι ἐν
 χωρίοις ἐπικαίροις εἰσὶ περὶ τὴν Πελοπόννησον.
 3 ὥστε καὶ τάνθάδε εἰκὸς πρὸς τὸ λυσιτελοῦν καί, ὃ
 λέγομεν, ἐς Συρακοσίους δέος καθίστασθαι. ἀρχῆς
 γὰρ ἐφίενται ὑμῶν καὶ βούλονται ἐπὶ τῷ ἡμετέρῳ
 ξυστήσαντες ὑμᾶς ὑπόπτῳ βίᾳ ἢ κατ' ἐρημίαν,
 ἀπράκτων ἡμῶν ἀπελθόντων, αὐτοὶ ἄρξαι τῆς Σικε-
 λίας. ἀνάγκη δέ, ἣν ξυστήτε πρὸς αὐτούς· οὔτε γὰρ
 ἡμῖν ἔτι ἔσται ἰσχὺς τοσαύτη ἐς ἐν ξυστᾶσα εὐμετα-
 χείριστος, οὔθ' οἷδ' ἀσθενεῖς ἂν ἡμῶν μὴ παρόντων
 πρὸς ὑμᾶς εἶεν.

cial phrase ἐλευθέρως ξυμμα-
 χούντας.

ἄλλους δὲ, the Zacynthians
 and Cephallenians vii, 57, 6
 (Haack) and the Eginetans ii,
 27, 1 and Cytherians iv, 54, 3
 (Kr.).

ἐλευθέρως, note on c. 53, § 2
 "on terms of perfect freedom."
 Cf. ii, 64, 2 ἀναγκαίως, "as a
 matter of necessity."

§ 3. εἰκὸς καθίστασθαι = εἰκὸς
 ἡμᾶς καθίστασθαι.

ὃ λέγομεν. Cf. c. 83, § 4.

δέος, not object of καθίστασθαι
 in apposition to τὰ ἐνθάδε, nor
 = (as Kr. says) "as a source of
 terror." The construction is πρὸς
 τὸ λυσιτελοῦν καὶ πρὸς τὸ ἐς
 Συρακοσίους δέος, "in view of
 our advantage and in view of
 our fears with reference to
 Syracuse." δέος has the same
 sense in c. 83, § 4.

τῷ ἡμετέρῳ ὑπόπτῳ, c. 16, § 2,
 n.

ξυστήσαντες, c. 16, § 6, n.

βίᾳ ἢ κατ' ἐρημίαν: both go
 with ἄρξαι. ἄρξαι (aor.), they

hope to gain the sovereignty
 βίᾳ in case of a struggle, or κατ'
 ἐρημίαν in case the Camari-
 naeans being unsupported make
 no resistance. Cl. wrongly takes
 κατ' ἐρημίαν as = "because they
 have the field clear." Thuc.'s
 constant use of ἐρήμος and
 ἐρημία is against him. Cf. ἐρήμος
 in c. 102, § 1 end, c. 78, § 1.
 v, 3, i. v, 75, 4. and ii, 51, 5.
 ἐρημία in i, 71, 5. iii, 67, 2. viii,
 71, 1, and τὸ ἐρήμον in v, 7, 5
 end. Nor can a single cogent
 instance in Cl.'s favour be found
 in Thuc. In Dem. 3, 27, which
 he quotes, ἐρημία expresses the
 absence of *defenders*, not the
 unopposed progress of invaders.
 So here κατ' ἐρημίαν refers to
 the isolation of the Camari-
 naeans and not to the unresisted
 advance of the Syracusans.

ξυστήτε πρὸς. Cf. ξυριστά-
 μενον πρὸς ἐκατέρους i, i, 1.

εὐμεταχείριστος: "easy to
 handle." In this word and in
 ἀσθενεῖς πρὸς ὑμᾶς there is a
 shade of irony.

“Καὶ ὅτω ταῦτα μὴ δοκεῖ, αὐτὸ τὸ ἔργον ἐλέγχει. LXXXVI. 1
 τὸ γὰρ πρότερον ἡμᾶς ἐπηγάγεσθε οὐκ ἄλλον τινὰ
 προσείοντες φόβον ἢ, εἰ περιοψόμεθα ὑμᾶς ὑπὸ
 Συρακοσίοις γενέσθαι, ὅτι καὶ αὐτοὶ κινδυνεύσομεν.
 καὶ νῦν οὐ δίκαιον, ᾧπερ καὶ ἡμᾶς ἠξιούτε λόγῳ 2
 πείθειν, τῷ αὐτῷ ἀπιστεῖν, οὐδ’ ὅτι δυνάμει μείζονι
 πρὸς τὴν τῶνδε ἰσχὺν πάρεσμεν ὑποπτεύεσθαι, πολλὸν
 δὲ μᾶλλον τοῖσδε ἀπιστεῖν. ἡμεῖς μὲν γε οὔτε ἐμμεῖ- 3
 ναι δυνατοὶ μὴ μεθ’ ὑμῶν, εἴ τε καὶ γενόμενοι κακοὶ
 κατεργασαίμεθα, ἀδύνατοι κατασχεῖν διὰ μῆκός τε
 πλοῦ καὶ ἀπορίᾳ φυλακῆς πόλεων μεγάλων καὶ τῇ

CH. 86.—§ 1. *μὴ*, because the reference is not to definite individuals but to a class of persons generally: “those who think otherwise.”

ἐλέγχει, sc. *αὐτόν*.
τὸ γὰρ πρότερον, iii, 86, 2.
προσειόντες, *ostentantes*.

προσελεῖν is to dangle before the eyes for any purpose; here, in order to inspire fear. Cf. v, 17, 2 *προσπανεσείσθη*.

περιοψόμεθα . . . γενέσθαι, c. 38, § 4, n.

οὐκ ἄλλον τινὰ . . . φόβον ἢ . . . ὅτι = ἢ τοῦτον ὅτι.

§ 2. *καὶ ἡμᾶς*. *καὶ* proleptically in the rel. clause, as often c. 18, § 1, n., c. 80, § 1.

ἠξιούτε: “claimed,” “expected.”

μείζονι πρὸς . . . “somewhat great as compared with.” Kr. explains as = *μείζονι ἢ τὸ πρότερον*, taking *πρὸς* with *πάρεσμεν*, thinking the other explanation opposed to *πόλει δὲ μείζονι τῆς ἡμετέρας παρουσίας* of § 3, but *πρὸς τὴν τῶνδε ἰσχύον* would scarcely have been inserted at all if Kr.’s view were

right, and (a) in § 3 it is their *πόλις* or their aggregate number, and not their *ἰσχύς* that is said to be *μείζων*, (b) *ὅτι δυνάμει μείζονι . . . πάρεσμεν* is the thought attributed to the Camarinaeans not accepted by the speaker, while *πόλει δὲ μείζονι* is an Athenian assertion on the opposite side.

ὑποπτεύεσθαι, passive, the subject being *ἡμᾶς*.

§ 3. *ἡμεῖς*, sc. *ἐσμέν*, while *ὑμᾶς* is the subject of the previous and of the following *ἀπιστεῖν*. CL

μὲν γε, i, 40, 4, i, 70, 2. Buttm. Meid. p. 46.

ἐμμεῖναι. The verb implies duration, but the tense denotes a single definite act, the *initial* act of the stay; “we could not remain for a moment without your support.”

γενόμενοι κακοὶ, c. 80, § 2, n.
κατεργασαίμεθα and *κατασχεῖν*, c. 11, § 1, n.

ἀδύνατοι, sc. *ἐσμέν*.
τῇ παρασκευῇ ἠπειρωτίδων: “continental in the character of their armament;” i. e. being

παρασκευῇ ἡπειρωτίδων· οἶδε δὲ οὐ στρατοπέδω,
 πόλει δὲ μείζονι τῆς ἡμετέρας παρουσίας ἐποικούντες
 ὑμῖν αἰεὶ τε ἐπιβουλεύουσι καὶ ὅταν καιρὸν λάβωσιν
 ἐκάστου, οὐκ ἀνιάσιν (ἔδειξαν δὲ καὶ ἄλλα ἤδη καὶ τὰ
 4 ἐς Λεοντίνους), καὶ νῦν τολμῶσιν ἐπὶ τοὺς ταῦτα
 κωλύοντας καὶ ἀνέχοντας τὴν Σικελίαν μέχρι τοῦδε
 μὴ ὑπ' αὐτοὺς εἶναι παρακαλεῖν ὑμᾶς ὡς ἀναισθήτους.
 5 πολὺ δὲ ἐπὶ ἀληθεστέραν γε σωτηρίαν ἡμεῖς ἀντι-
 παρακαλοῦμεν, δεόμενοι τὴν ὑπάρχουσαν ἀπ' ἀλλήλων
 ἀμφοτέροις μὴ προδιδόναι, νομίσαι τε τοῖσδε μὲν καὶ

strong in land forces rather than in naval resources, whereas the Athenians could have better opposed an insular, i. e. a naval armament. Cf. i, 35, 5 ναυτικῆς καὶ οὐκ ἡπειρωτίδος, and iv, 12, 3.

μείζονι τῆς ἡμετέρας παρουσίας = τῶν νῦν παρόντων ἡμῶν. Cf. vii, 68, 1 (Pp.) and iv, 126, 2 (Kr.).

μείζονι applies better to παρουσία (the nearest available approach to a collective) than it would to the individuals, τῶν νῦν παρόντων ἡμῶν. Hence the abstract expression has been preferred to the concrete.

ἐποικούντες cf. vii, 27, 3 ἡ Δεκέλεια τῇ χώρᾳ ἐφικεῖτο, denoting a hostile settlement.

ἐκάστου, masc. (Pp., Cl.) rather than neut. (Kr.). Cl.'s note is good. "The Camarinaeans appear in this speech as the representatives of the Siceliotas generally (for the singular here cf. ὁ Χαλκιδεύς c. 84, § 3), and hence the example of Leontini, a Siceliotas State, is brought in, and the Athenians are spoken of as ἀνέχοντας τὴν Σικελίαν, and not Camarina only." Cf. also μήτε οἱ ἄλλοι c. 87, § 1.

οὐκ ἀνιάσιν. For the meaning cf. c. 18, § 3, π. τοῖς μὲν ἐπιβουλεύειν τοὺς δὲ μὴ ἀνιέναι.

ἔδειξαν ἄλλα καὶ τὰ ἐς Λεοντίνους = ἔδειξαν δείγματα ἄλλα καὶ τὰ ἐς Λεοντίνους. (Similarly Kr.) τὰ ἐς, "their dealings with . . ." lit. "towards."

§ 4. τολμῶσιν, "they have the assurance."

ἀνέχοντας, cf. i, 141, 4 αἱ περιουσίαι τοὺς πολέμους ἀνέχουσι. The notion here is that of supporting Sicily (personified) as one might support a struggling swimmer.

ἀνέχειν particularizes κωλεῖν and interrupts the connexion between this word and μὴ εἶναι, which go closely together. Cf. ii, 4, 4 (λαθόντες . . . ἐξῆλθον) Cl. ὑπ' αὐτοὺς εἶναι, a condensed expression. ὑπ' αὐτοὺς γενέσθαι καὶ ὑπ' αὐτοῖς εἶναι.

§ 5. πολὺ δὲ ἐπὶ . . . Cf. i, 35, 4 πολὺ δὲ ἐν πλείονι αἰτία. πολὺ gains emphasis by its position. For Thuc.'s dislike to separating the prep. from its case see c. 16, § 5 note on ὡς οὐ περι ἄλλοτρίων.

τὴν ὑπάρχ. ἀπ' ἄλλ. ἀμφ. so. σωτηρίαν.

ἀνευ ξυμμάχων αἰεὶ ἐφ' ὑμᾶς ἐτοίμην διὰ τὸ πλήθος εἶναι ὁδόν, ὑμῖν δ' οὐ πολλάκις παρασχῆσειν μετὰ τοσῆσδε ἐπικουρίας ἀμύνασθαι· ἦν εἰ τῷ ὑπόπτῳ ἢ ἄπρακτον ἑάσετε ἀπελθεῖν ἢ καὶ σφαλείσαν, ἔτι βουλήσεσθε καὶ πολλοστὸν μόνιον αὐτῆς ἰδεῖν, ὅτε οὐδὲν ἔτι περᾶναι παραγενόμενον ὑμῖν.

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τῷ ὑπόπτῳ. For the dat. of c. 33, § 2, n., for the expression cf. c. 85, § 3 τῷ ἡμετέρῳ ὑπόπτῳ.

ἔτι, “some day,” often as here with a warning force. Cf. ἢ μὴν ἔτ' ἐμοῦ Prom. Vinct. 167.

πολλοστὸν μόνιον, *multesimam partem* (cf. Lucr. vi, 651), a fraction with the denominator indefinitely great. The last of the series $1, \frac{1}{2}, \frac{1}{3}, \frac{1}{4}, \dots, \frac{1}{\text{πολλά}}$.

παραγενόμενον = ἐὰν παραγῆνηται.

CH. 87.—§ 1. ἀναπειθεσθε, c. 60, § 2, n.

μῆτε οἱ ἄλλοι, sc. ἀναπειθέσθων.

περὶ ὧν = περὶ τούτων & . . . ἀξιόσομεν, “claim,” “expect.”

Cf. c. 86, § 2.

§ 2. φαμὲν γὰρ, cf. φημι γὰρ c. 10, § 1. Emphatic position

in the front of the statement. Cl.

ὅπως μὴ . . . βλαπτώμεθα: compare the statement in c. 84, § 1.

πολλὰ . . . πράσσειν and πολυπραγμοσύνη § 3, often attributed to the Athenians as a characteristic. Cf. also Pericles in ii, 41, 4 πᾶσαν μὲν θάλασσαν καὶ γῆν κ.τ.λ. and ii, 63, 2. See also i, 70, 2 νεωτεροποιοί and § 4 ἀποδημηταὶ πρὸς ἐνδημοτάτους and §§ 8-9 ξυμφορὰν τε οὐχ ἤσσαν . . . ὀρθῶς ἀν εἶποι. Also cf. the proverb Ἀττικὸς πρόοικος Ar. Rhet. ii, 21, 12. and πράσσειν σὺ πόλλ' εἰώθας ἢ τε σὴ πόλις, Eur. Supp. 576.

πολλὰ φυλασσόμεθα, “we have much to guard against,” i. e. the machinations of many enemies.

οὐκ ἄκλητοι παρακληθέντες δὲ, *amplificatio per dixerunt*. Bau. Cf. c. 76, § 4, n.

παρασκευῇ ἡπειρωτίδων· οἶδε δὲ οὐ στρατοπέδω,
 πόλει δὲ μείζονι τῆς ἡμετέρας παρουσίας ἐποικούντες
 ὑμῖν ἀεὶ τε ἐπιβουλεύουσι καὶ ὅταν καιρὸν λάβωσιν
 ἐκάστου, οὐκ ἀνιᾶσιν (ἔδειξαν δὲ καὶ ἄλλα ἤδη καὶ τὰ
 4 ἐς Λεοντίνους), καὶ νῦν τολμῶσιν ἐπὶ τοὺς ταῦτα
 κωλύοντας καὶ ἀνέχοντας τὴν Σικελίαν μέχρι τοῦδε
 μὴ ὑπ' αὐτοὺς εἶναι παρακαλεῖν ὑμᾶς ὡς ἀναισθήτους.
 5 πολὺ δὲ ἐπὶ ἀληθεστέραν γε σωτηρίαν ἡμεῖς ἀντι-
 παρακαλοῦμεν, δεόμενοι τὴν ὑπάρχουσαν ἀπ' ἀλλήλων
 | ἀμφοτέροις μὴ προδιδόναι, νομίσαι τε τοῖσδε μὲν καὶ

strong in land forces rather than in naval resources, whereas the Athenians could have better opposed an insular, i. e. a naval armament. Cf. i, 35, 5 ναυτικῆς καὶ οὐκ ἡπειρωτίδος, and iv, 12, 3.

μείζονι τῆς ἡμετέρας παρουσίας = τῶν νῦν παρόντων ἡμῶν. Cf. vii, 68, 1 (Pp.) and iv, 126, 2 (Kr.).

μείζονι applies better to παρουσία (the nearest available approach to a collective) than it would to the individuals, τῶν νῦν παρόντων ἡμῶν. Hence the abstract expression has been preferred to the concrete.

ἐποικούντες cf. vii, 27, 3 ἡ Δεκείλεια τῇ χώρᾳ ἐπφκεῖτο, denoting a hostile settlement.

ἐκάστου, masc. (Pp., Cl.) rather than neut. (Kr.). Cl.'s note is good. "The Camarinaeans appear in this speech as the representatives of the Siceliotas generally (for the singular here cf. ὁ Χαλκιδεὺς c. 84, § 3), and hence the example of Leontini, a Siceliotas State, is brought in, and the Athenians are spoken of as ἀνέχοντας τὴν Σικελίαν, and not Camarina only." Cf. also μήτε οἱ ἄλλοι c. 87, § 1.

οὐκ ἀνιᾶσιν. For the meaning cf. c. 18, § 3, π. τοῖς μὲν ἐπιβουλεύειν τοὺς δὲ μὴ ἀνιέναι.

ἔδειξαν ἄλλα καὶ τὰ ἐς Λεοντίνους = ἔδειξαν δείγματα ἄλλα καὶ τὰ ἐς Λεοντίνους. (Similarly Kr.) τὰ ἐς, "their dealings with . . ." lit. "towards."

§ 4. τολμῶσιν, "they have the assurance."

ἀνέχοντας, cf. i, 141, 4 αἱ περιουσίαι τοὺς πολέμους ἀνέχουσι. The notion here is that of supporting Sicily (personified) as one might support a struggling swimmer.

ἀνέχειν particularizes κωλύειν and interrupts the connexion between this word and μὴ εἶναι, which go closely together. Cf. ii, 4, 4 (λαθόντες . . . ἐξῆλθον) Cl.

ὑπ' αὐτοὺς εἶναι, a condensed expression. ὑπ' αὐτοὺς γενέσθαι καὶ ὑπ' αὐτοῖς εἶναι.

§ 5. πολὺ δὲ ἐπὶ . . . Cf. i, 35, 4 πολὺ δὲ ἐν πλείονι αἰτία. πολὺν gains emphasis by its position. For Thuc.'s dislike to separating the prep. from its case see c. 16, § 5 note on ὡς οὐ περὶ ἀλλοτρίων.

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οὐκ ἔκκλητοι παρακληθέντες δὲ, *amplificatio per diversum*. Bau. Cf. c. 76, § 4, n.

- πρότερον τοῖς ἐνθάδε ὑμῶν ἀδικουμένοις οὐκ ἄκλητοι,
 3 παρακληθέντες δὲ ἤκειν. καὶ ὑμεῖς μὴθ' ὡς δικασταὶ
 γενόμενοι τῶν ἡμῖν ποιουμένων μὴθ' ὡς σωφρονισταί,
 ὃ χαλεπὸν ἤδη, ἀποτρέπειν πειρᾶσθε, καθ' ὅσον δέ τι
 ὑμῖν τῆς ἡμετέρας πολυπραγμοσύνης καὶ τρόπου τὸ
 αὐτὸ ξυμφέρει, τούτῳ ἀπολαβόντες χρῆσασθε, καὶ
 νομίσατε μὴ πάντας ἐν ἴσῳ βλάπτειν αὐτά, πολὺ δὲ
 4 πλείους τῶν Ἑλλήνων καὶ ὠφελεῖν. ἐν παντὶ γὰρ
 πᾶς χωρὶς καὶ φ' μὴ ὑπάρχομεν, ὃ τε οἴομενος ἀδική-

§ 3. ἡμῖν, dat. of the agent after the pres. pass.

τῶν ποιουμένων. This participle often possesses a disparaging force or conveys a notion of blame. Cf. iii, 77, 2. Also Meid. 515E. ἑάρων γὰρ αὐτὸν ἔρτι πρὸ τῶν δικαστηρίων οἷα ἐποίει, "his goings on." In the present passage the speaker mockingly adopts the word which an opponent might use.

σωφρονισταί, cf. c. 78, § 2, "correctors," "moderators."

ὃ χαλεπὸν ἤδη. This might have referred to τὸ σωφρονίζειν implied in the verbal σωφρονισταί, but the Scholiast rightly refers it to ἀποτρέπειν πειρᾶσθε. Parentheses in Greek more often refer to what follows than to what precedes. Cf. c. 60, § 4 note on ὡς φέτο.

πολυπραγμοσύνης. The Athenian above (§ 2) uses the less invidious expression πολλὰ πράσσειν; here with ironical frankness he adopts the word that an opponent might use; Duker, quoted without comment by Pp., erroneously explains both expressions as used literally, and with no sense of blame.

τὸ αὐτὸ = *idem* (of. iv, 17, 1) in so far as any result of our

meddlesomeness and of our character is at the same time advantageous to you (i. e. at the same time as it is advantageous to us). Kr. wrongly, "unserer Vielgeschäftigkeit und zugleich unsers Characters," as if τὸ αὐτὸ went closely with τρόπου.

τρόπου, our character generally, of which πολυπραγμοσύνη is one phase.

τούτῳ. Usually in Greek when two verbs come together requiring different cases the case required by the former of the two verbs is alone expressed, therefore τούτῳ has been proposed here; but the case required by the latter verb is not seldom the one inserted. Cf. ii, 42, 4.

αὐτά, sc. τὰ τῆς πολυπραγμοσύνης καὶ τρόπου. Cf. c. 10, § 2, n.

§ 4. ἐν παντὶ γὰρ πᾶς. The order is chosen to give greater effect to the Paronomasia.

καὶ φ' = καὶ ἐν φ'. No need to read κἂν with Kr. For the non-repetition of the prep. cf. c. 69, § 3.

ἀδικήσεσθαι in passive sense; the form properly implying duration (c. 80, § 4, n.) as in v, 56, 2. "will lie under a wrong."

σεσθαι καὶ ὁ ἐπιβουλεύων διὰ τὸ ἐτοίμην ὑπεῖναι
ἐλπίδα τῷ μὲν ἀντιτυχεῖν ἐπικουρίας ἀφ' ἡμῶν, τῷ δέ,
εἰ ἤξομεν, μὴ ἀδεεῖς εἶναι κινδυνεύειν, ἀμφότεροι
ἀναγκάζονται ὁ μὲν ἄκων σωφρονεῖν, ὁ δ' ἀπραγμόνος
σώζεσθαι. ταύτην οὖν τὴν κοινὴν τῷ τε δεομένῳ καὶ 5
ὑμῖν νῦν παρούσαν ἀσφάλειαν μὴ ἀπόσησθε, ἀλλ'

ὑπεῖναι, *subesse*, Livy i, 41, 1.
Bau.

ἐλπίδα "expectation," with
τῷ μὲν in the sense of "hope,"
with τῷ δέ in the sense of "pre-
sentiment."

ἀντιτυχεῖν, to gain aid as a
set-off against the enemy's
power. Kr. incorrectly, "to
gain aid *against* the enemy."

ἀδεεῖς. This is the reading
of the MSS.

ἀδεής may be either "causing
no fear" or "feeling no fear."
For the former sense, which is
rare, cf. i, 36, 1 and Plat. Symp.
198A ἀδεῖς δέος δεδιέναι, quoted
there by Kr., who considers the
Thucydidean instance due to anti-
thesis. Here ἀδεεῖς is more
naturally referred to αὐτοὺς im-
plied in τῷ δέ (the plural in
the collective) than to ἡμᾶς
supplied from ἀφ' ἡμῶν or from
ἤξομεν.

κινδυνεύειν in any case de-
pends upon ἀδεεῖς εἶναι, and not
ἀδεεῖς εἶναι on κινδυνεύειν. κιν-
δυνεύειν here = "to be likely."
Cl. reads ἀδεεῖ, a reading men-
tioned with approval by Kr.,
one MS. having (*manu receptiore*)
ἀδεῆ; but Cl. wrongly
translates by "he has to fear
(μὴ ἀδεεῖ εἶναι) falling into a
dangerous fight with us (κιν-
δυνεύειν)." ἀδεής κινδυνεύειν
would be unusual Greek for
"without fear of running risk."

ἀδεῖς, the conjecture of Dobree
and Reiske, is good, but scarcely
necessary. Translate "and to
the other party a presentiment
that if we come they are likely
to be far from fearless."

ἀναγκάζονται. It is not ne-
cessary to supply (with Cl.)
οἷός τε ἐστίν, or any similar
expression, with the second
infinitive. Thuc. purposely
used the somewhat quaint
expression by a kind of oxy-
moron.

§ 5. τῷ τε δεομένῳ. Cl., Pp.,
Bl., and Dukas err here. Cl.
says "these words apply to the
Athenians with reference to c.
86, § 5 δεόμενοι τὴν κ.τ.λ." The
fact that Euphemus has spoken
in c. 86, § 5 of his side as sup-
plicating (δεόμενοι) furnishes no
support for the view that he
here calls them "the suppli-
ants" (τῷ δεομένῳ); nor is the
expression ὁ δεόμενος thus used.
In τῷ τε δεομένῳ the reference
is general (cf. ἐν παντὶ γὰρ
πᾶς χωρὶς κ.τ.λ.); the particular
instance is introduced in καὶ
ὑμῖν κ.τ.λ. This, the natural
explanation, is supported by
the whole context.

ἀσφάλειαν: "means of pre-
servation," c. 59, § 2.

ἐξισώσαντες, sc. ὑμᾶς αὐτοὺς.
Cf. v, 71, 2 ἐξισῶσαι τοῖς Μαν-
τινεῦσιν.

τοῖς ἄλλοις: the Leontines,

ἐξισώσαντες τοῖς ἄλλοις μεθ' ἡμῶν τοῖς Συρακοσίοις, ἀντὶ τοῦ αἰεὶ φυλάσσεσθαι αὐτούς, καὶ ἀντεπιβουλεύσαι ποτε ἐκ τοῦ ὁμοίου μεταλάβετε."

LXXXVIII. 1 Τοιαῦτα δὲ ὁ Εὐφημος εἶπεν. οἱ δὲ Καμαριναῖοι ἐπεπόνθησαν τοιούδε· τοῖς μὲν Ἀθηναίοις εἶνοι ἦσαν, πλὴν καθ' ὅσον εἰ τὴν Σικελίαν ᾤοντο αὐτούς δουλώσεσθαι, τοῖς δὲ Συρακοσίοις αἰεὶ κατὰ τὸ ὄμορον διάφοροι· δεδιότες δ' οὐχ ἦσσαν τοὺς Συρακοσίους ἐγγύς ὄντας μὴ καὶ ἄνευ σφῶν περιγέωνται, τό τε πρῶτον αὐτοῖς τοὺς ὀλίγους ἰππέας ἔπεμψαν, καὶ τὸ λοιπὸν ἐδόκει αὐτοῖς ὑπουργεῖν μὲν τοῖς Συρακοσίοις μᾶλλον ἔργῳ ὡς ἂν δύνωνται μετριώτατα, ἐν δὲ τῷ παρόντι, ἵνα μὴδὲ τοῖς Ἀθηναίοις ἔλασσον δοκῶσι νεῖμαι, ἐπειδὴ καὶ ἐπικρατέστεροι τῇ μάχῃ ἐγένοντο, λόγῳ

Segestaeans, and Camarinaeans.
Cf. c. 51, § 2 Cl.

ἀντεπιβουλεύσαι: "to form counter-plots," object infinitive to μεταλάβετε, which = "choose in exchange." Cf. Goodwin M. and T. p. 189.

ἐκ τοῦ ὁμοίου, "in the same way" as they plot against you. Cf. c. 78, § 1.

CH. 88.—§ 1. ἐπεπόνθησαν: "with the Camarinaeans the case stood thus." Cl.

πλὴν καθ' ὅσον εἰ. Editors generally since Reiske bracket εἰ. Cl., Bl., and Arn. retain it, but v, 76, 3, cited in its defence, is scarcely parallel. For πλὴν καθ' ὅσον cf. c. 54, § 6 and c. 82, § 3. Haack thinks εἰ has arisen from the πλὴν εἰ of the Scholiast. καὶ (of one MS.) is no better.

κατὰ τὸ ὄμορον. Cf. solito inter accolae odio, Tac. Hist. v, 1. Pp.

οὐχ ἦσσαν, so. ἢ διάφοροι ὄντες αὐτοῖς.

σφῶν: lit. "without us, thought they," c. 32, § 2, n., c. 60, § 4.

τοὺς ὀλίγους ἰππέας: the few horsemen already mentioned, c. 67, § 2.

μᾶλλον goes with τοῖς Συρακοσίοις.

ἔργῳ (opposed to λόγῳ below) goes with the four following words. Their plan for the future is expressed by ὑπουργεῖν μὲν (the general principle) and ἐν δὲ τῷ παρόντι (a particular case).

μηδὲ: "not . . . either."

δοκῶσι νεῖμαι: excellent emendation of Valckenaer and Duker for δοκῶσιν εἶναι of the MSS.

ἔλασσον νεῖμαι. Cf. c. 16, § 4, n., iii, 3, i. iii, 48, i.

ἐπικρατέστεροι, only here in Thuc.

ἀποκρίνασθαι ἴσα ἀμφοτέροις. καὶ οὕτω βουλευσά-2
μενοι ἀπεκρίναντο, ἐπειδὴ τυγχάνει ἀμφοτέροις οὔσι
ξυμμάχοις σφῶν πρὸς ἀλλήλους πόλεμος ὢν, εὖορκον
δοκεῖν εἶναι σφίσιν ἐν τῷ παρόντι μηδετέροις ἀμύνειν.
καὶ οἱ πρέσβεις ἑκατέρων ἀπήλθον.

Καὶ οἱ μὲν Συρακόσιοι τὰ καθ' ἑαυτοὺς ἐξηρτύοντο 3
ἐς τὸν πόλεμον, οἱ δ' Ἀθηναῖοι ἐν τῇ Νάξῳ ἐστρατο-
πεδευμένοι τὰ πρὸς τοὺς Σικελοὺς ἔπρασσον, ὅπως
αὐτοῖς ὡς πλείστοι προσχωρήσονται. καὶ οἱ μὲν 4
πρὸς τὰ πεδία μᾶλλον τῶν Σικελῶν, ὑπήκοοι ὄντες
τῶν Συρακοσίων, οὐ πολλοὶ ἀφεστήκεσαν· τῶν δὲ
τὴν μεσόγειαν ἔχόντων αὐτόνομοι οὔσαι καὶ πρότερον
αἰεὶ αἰ οἰκήσεις εὐθύς, πλὴν ὀλίγοι, μετὰ τῶν Ἀθη-
ναίων ἦσαν, καὶ σῦτόν τε κατεκόμιζον τῷ στρατεύ-

§ 2. δοκεῖν. The best MSS. read δοκεῖ.

§ 3. τὰ καθ' ἑαυτοὺς on the part of the Syracusans is balanced by τὰ πρὸς τοὺς Σικελοὺς on the part of the Athenians, and this may account for the presence in the latter expression of τὰ, in which some editors have seen little fitness. "The S. were preparing themselves, the A. were negotiating with the Sicels."

ἐν τῇ Νάξῳ, c. 74, § 2.

προσχωρήσονται. For the fut. ind., the regular construction in such cases, cf. c. 21, § 1, n., and see Goodwin M. and T. p. 137.

§ 4. μᾶλλον, closely with πρὸς τὰ πεδία, sc. ἢ ἐν τῇ μεσογείᾳ καὶ τοῖς ὄρειοις. Pp.

οὐ πολλοὶ. This is Canter's emendation for οἱ πολλοὶ of MSS., and is required by the sense. These are the Sicels of c. 103, § 2 οἱ πρότερον περιω-

ρῶντο. If οἱ πολλοὶ were retained (limitative apposition to οἱ πρὸς τὰ πεδία μᾶλλον τῶν Σικελῶν) we should require to give ἀφεστήκεσαν a sense which Thuc. does not give it when used of persons. ii, 47, 4. iv, 118, 9 are not similar.

αἰ οἰκήσεις. αἰ is not in the MSS., but has been conjectured by Bk.; the article is necessary, especially when we have πλὴν ὀλίγοι following. Cl.'s instances of omissions of the article are not similar. αἰ easily fell out after αἰ.

οἰκήσεις, "dwellings" as opposed to walled towns.

πλὴν ὀλίγοι: unexpected construction κατὰ σύνεσιν, change from the dwellings to the dwellers in them. ὀλίγοι might easily have been corrupted.

κατεκόμιζον, "down to the coast."

5 **ματι** και εισιν οι και χρηματα. επι δε τους μη προσχωρούντας οι 'Αθηναίοι στρατεύοντες τους μεν προσηνάγκαζον, τους δε και υπό των Συρακοσίων φρουρούς τε πεμπόντων και βοηθούντων απεκωλύοντο. τον τε χειμώνα μεθορμισάμενοι εκ της Νάξου ες την Κατάνην και το στρατόπεδον δ κατεκαύθη υπό των

6 Συρακοσίων αυθις ανορθώσαντες διεχείμαζον. και επεμφαν μεν ες Καρχηδόνα τριήρη περι φιλιας, ει δύναιντό τι ωφελείσθαι, επεμφαν δε και ες Τυρσηνίαν, εστιν ων πόλεων επαγγελλομένων και αυτών ξυμπολεμειν. περιήγγελον δε και τους Σικελούς και ες την 'Εγεσταν πέμφαντες εκέλευον ιππους σφίσιν ως πλείστους πέμπειν, και ταλλα ες τον περιτειχισμόν, πλινθία και σίδηρον, ητοίμαζον, και οσα εδει, ως αμα τω ηρι εξόμενοι του πολέμου.

7 Οι δ' ες την Κόρινθον και Λακεδαίμονα των Συρακοσίων αποσταλέντες πρέσβεις τους τε 'Ιταλιώτας αμα παραπλέοντες επειρώντο πείθειν μη περιοραν τα γυγνόμενα υπό των 'Αθηναίων, ως και εκείνοις ομοίως

§ 5. προσηνάγκαζον, c. 72, § 4, n. απεκωλύοντο, sc. προσαναγκάζειν. Cf. c. 102, § 2. Doederlein for απεκάλυον of MSS.

το στρατόπεδον, cf. c. 75, § 2. ανορθώσαντες: "only here, cf. ορθούν c. 66, § 2." Cl.

§ 6. επεμφαν μεν . . . επεμφαν δε. The repetition of the verb calls attention to the wide scope of their negotiations.

Τυρσηνία. Etruria, the region north of the Tiber. Cf. c. 4, § 5 Κύμης της εν 'Οπικία. και αυτών, "of their own accord."

περιήγγελον, "they sent orders round" to the more or less subject Sicels.

εκέλευον, "they bade" the allied Segestaeans. Not to be struck out, as Kr. inclines to think.

σίδηρον, tools, iron bars, clamps, &c. Cf. iv, 69, 2.

και οσα εδει: "and all other requisites," c. 71, § 2, n.

εξόμενοι του πολέμου, "set vigorously about the war." Cf. Kr. on i, 49, 7.

§ 7. πρέσβεις, cf. c. 73, § 2. περιοραν τα γυγνόμενα: "not to neglect;" notion of looking all round the object, but missing the important point. c. 98, § 2.

γυγνόμενα υπό των. For υπό with neut. verbs cf. c. 15, § 3, n.

ἐπιβουλευόμενα, καὶ ἐπειδὴ ἐν τῇ Κορίνθῳ ἐγένοντο, λόγους ἐποιοῦντο ἀξιούντες σφίσι κατὰ τὸ ξυγγενὲς βοηθεῖν. καὶ οἱ Κορίνθιοι εὐθύς ψηφισάμενοι αὐτοὶ 8 πρῶτοι ὥστε πάσῃ προθυμίᾳ ἀμύνειν, καὶ ἐς τὴν Λακεδαίμονα ξυναπέστελλον αὐτοῖς πρέσβεις, ὅπως καὶ ἐκείνους ξυναπαείθοιεν τὸν τε αὐτοῦ πόλεμον σαφέστερον ποιῆσθαι πρὸς τοὺς Ἀθηναίους καὶ ἐς τὴν Σικελίαν ὠφελίαν τινα πέμπειν. καὶ οἱ τε ἐκ τῆς 9 Κορίνθου πρέσβεις παρήσαν ἐς τὴν Λακεδαίμονα καὶ Ἀλκιβιάδης μετὰ τῶν ξυμφυγᾶδων, περαιωθεὶς τότε εὐθύς ἐπὶ πλοίου φορτηγικοῦ ἐκ τῆς Θουρίας ἐς Κυλλήνην τῆς Ἠλείας πρῶτον, ἔπειτα ὕστερον ἐς τὴν Λακεδαίμονα αὐτῶν τῶν Λακεδαιμονίων μεταπεμφάντων ὑπόσπονδος ἐλθὼν· ἐφοβεῖτο γὰρ αὐτοὺς διὰ τὴν περὶ τῶν Μαντινικῶν πρᾶξιν. καὶ ξυνέβη ἐν τῇ ἐκκλησίᾳ 10 τῶν Λακεδαιμονίων τοὺς τε Κορινθίους καὶ τοὺς Συρακοσίους τὰ αὐτὰ καὶ τὸν Ἀλκιβιάδην δεομένους

ἐπιβουλευόμενα here with inanimate subj., as in iii, 96, 3.

§ 8. ὥστε, after ψηφισασθαι, v, 17, 2.

ξυναπαείθοιεν, "unite in endeavouring (pres.) to induce them to . . ." c. 60, § 2, n.

τὸν αὐτοῦ πόλεμον, c. 34, § 3, note on τὸν ἐκεῖ πόλεμον.

ὠφελίαν, c. 73, § 2 end, abstract for concrete.

§ 9. παρήσαν ἐς, c. 62, § 4, n.

καὶ Ἀλκιβιάδης, sc. παρῆν.

τότ' εὐθύς: then, on the well-known occasion. Kr. on i, 101, 2. For the fact see c. 61, § 6.

φορτηγικοῦ. The MSS. vary between this and φορτηγικοῦ and φορτικοῦ. Pollux, i, 83 (if the passage be sound) says that

φορτικός occurs in Thuc. Two MSS. have φορτήγιον or φορτηγοῦ.

ἔπειτα ὕστερον, c. 66, § 3.

αὐτῶν, "of their own accord," explained in ἐφοβεῖτο γὰρ κ.τ.λ. μεταπεμφάντων, Moeris (apud Gö.) μετέπεμψε Θουκυδίδης· μετεπέμψατο Δημοσθένης. Cf. c. 52, § 2, n.

ὑπόσπονδος, "under an assurance of safety."

τὴν περὶ τῶν Μαντινικῶν πρᾶξιν. Cf. c. 16, § 6 for the reference, and for the expression cf. τὰ Μηδικά.

§ 10. ἐν τῇ ἐκκλησίᾳ = ἐβλόλος ὁ εἰωθὼς of i, 67, 3; all Spartiatae over 30 years of age might attend.

τὰ αὐτὰ δεομένους πείθειν = δεῖσθαι τὰ αὐτὰ καὶ πείθειν τὰ αὐτά.

πέθειν τοὺς Λακεδαιμονίους. καὶ διανοουμένων τῶν τε ἐφόρων καὶ τῶν ἐν τέλει ὄντων πρέσβεις πέμπειν ἐς Συρακούσας κωλύοντας μὴ ξυμβαίνειν Ἀθηναίους, βοηθεῖν δὲ οὐ προθύμων ὄντων, παρελθὼν ὁ Ἀλκιβιάδης παρώξυνέ τε τοὺς Λακεδαιμονίους καὶ ἐξώρμησε λέγων τοιάδε·

LXXXIX. 1

“Ἀναγκαῖον περὶ τῆς ἐμῆς διαβολῆς πρώτον ἐς ὑμᾶς εἰπεῖν, ἵνα μὴ χεῖρον τὰ κοινὰ τῷ ὑπόπτῳ μου ἀκροάσησθε. τῶν δ’ ἐμῶν προγόνων τὴν προξενίαν ὑμῶν κατὰ τι ἔγκλημα ἀπειπόντων αὐτὸς ἐγὼ πάλιν ἀναλαμβάνων ἐθεράπευον ὑμᾶς ἄλλα τε καὶ περὶ τὴν
2 ἐκ Πύλου ξυμφορὰν. καὶ διατελοῦντός μου προθύμου ἡμεῖς πρὸς Ἀθηναίους καταλασσομένοι τοῖς μὲν

πέθειν, present of the attempt.

τῶν τε ἐφόρων καὶ τῶν ἐν τέλει ὄντων equivalent to καὶ τῶν ἄλλων τῶν ἐν τέλει ὄντων. Cf. c. 71, § 2 end, note.

κωλύοντας, pres. of attempt.

παρώξυνε καὶ ἐξώρμησε, “he inflamed them and stirred them to action.”

CH. 89.—§ 1. διαβολῆς, c. 15, § 2, n., “against me.”

τῷ ὑπόπτῳ μου, “through your suspicions of me,” objective genitive. Cf. c. 85, § 3 τῷ ἡμετέρῳ ὑπόπτῳ.

ἐς ὑμᾶς with εἰπεῖν, not with διαβολῆς.

§ 2. τῶν δ’ ἐμῶν. Cl. for MSS. τῶν δ’ ἡμῶν. Kr., Bō., and Stahl follow Reiske in reading τῶν δὴ ἐμῶν, but the δὴ is strange and unduly emphatic. For δὲ, which Kr. pronounces unsuitable, Cl. compares i, 80, i. 1, 140, i. iii, 61, 2, and especially i, 37, 2, in which passages δὲ marks the transition from the

general observation to the particular application. In the last two passages Kr., against the MSS., substitutes δὴ. ἡμῶν is contrary to rule by its position before προγόνων. The Greeks said ἡμῶν οἱ πρόγονοι or οἱ πρόγονοι ἡμῶν, but not οἱ ἡμῶν πρόγονοι. Cf. Madv. § 10, rem. 4.

τὴν προξενίαν . . . ἀπειπόντων. Cf. v, 43, 2. The person referred to is Alcibiades, his grandfather on the father’s side.

ἀναλαμβάνων, pres. of attempt.

ἐθεράπευον ὑμᾶς ἄλλα, cognate acc. sc. θεραπεύματα.

τὴν ἐκ Πύλου ξυμφορὰν, proleptic according to Thuc.’s usage, briefly expresses τοὺς ἐν Πύλῳ ξυμφορᾷ χρησαμένους καὶ ἐκ Πύλου Ἀθήναζε πεμφθέντας.

διατελοῦντός μου προθύμου, sc. ὄντος. This participle is not uncommonly omitted with διατελώ.

ἐμοῖς ἐχθροῖς δύναμιν, δι' ἐκείνων πράξαντες, ἐμοὶ δὲ ἀτιμίαν περιέθετε. καὶ διὰ ταῦτα δικαίως ὑπ' 3
ἐμοῦ πρὸς τε τὰ Μαντινέων καὶ Ἀργείων τραπομένον
καὶ ὅσα ἄλλα ἠναντιούμην ὑμῖν ἐβλάπτεσθε· καὶ νῦν,
εἴ τις καὶ τότε ἐν τῷ πάσχειν οὐκ εἰκότως ὠργίζετό
μοι, μετὰ τοῦ ἀληθοῦς σκοπῶν ἀναπειθέσθω· ἢ εἴ τις,
διότι καὶ τῷ δήμῳ προσεκέιμην μᾶλλον, χεῖρω με
ἐνόμιξε, μηδ' οὕτως ἠγήσεται ὀρθῶς ἄχθεσθαι. τοῖς 4
γὰρ τυράννοις αἰεὶ ποτε διάφοροί ἐσμεν, πᾶν δὲ τὸ
ἐναντιούμενον τῷ δυναστεύοντι δῆμος ὠνόμασται· καὶ

τοῖς ἐμοῖς ἐχθροῖς. See v, 43, 2 for the persons spoken of; see also c. 15, § 2.

περιέθετε, "invested my enemies with power and me with dishonour." For δύναμιν cf. viii, 43, 3 ἀρχὴν. . . περιθεῖναι, for ἀτιμίαν cf. Antiph. v, 18 (Kr.). *δνεῖδος ἐμοὶ περιέθεσαν.* iv, 87, 6 τὸ κάλλιστον ὄνομα περιθεῖναι.

§ 3. καὶ ὅσα ἄλλα loosely tacked on to πρὸς τε, the strictly corresponding construction would be καὶ ὅσα ἄλλα ἠναντιούμην ὑμῖν ἐναντιουμένου.

τε corresponds to the καὶ before ὅσα.

ὅσα ἄλλα, e. g. in ref. to Epidaurus v, 53, sqq. Doukas. καὶ νῦν, c. 83, § 2, c. 17, § 1, n.

εἴ τις καὶ. καὶ goes with εἴ: "even if anyone was angry with me at the time while smarting under my action."

οὐκ εἰκότως, "though all unreasonably," semi-parenthetical; therefore οὐ, not μή, the οὐ going only with the adverb. Cl.'s conjecture οὐκ ἀπεικότως (which would also require to be semi-parenthetical for the same rea-

son) is not wanted. The MSS. reading suits the context best. Alcibiades' purpose is to show that his conduct then was what they might reasonably expect.

ἀναπειθέσθω, c. 60, § 2, n., "let him be induced to alter his opinion."

διότι καὶ, c. 83, § 1, n.

προσεκέιμην τῷ δήμῳ. Cf. i, 93, 7. viii, 89, 3. and for a more literal use v, 9, 7 and vii, 29, 3.

μᾶλλον closely with τῷ δήμῳ, and, as often, with ellipse of the other member of the comparison. Here ἢ τοῖς ὀλίγοις.

μηδ' οὕτως, "not in this case either."

§ 4. αἰεὶ ποτε, c. 82, § 2, n.

ἐσμεν, we Alcmaeonids.

διάφοροι, c. 15, § 2.

πᾶν δὲ. . . ὠνόμασται is semi-parenthetical.

τῷ δυναστεύοντι, neuter, c. 38, § 3, n. Speaking before the public assembly of Σπαρτιάται, Alcib. is represented as endeavouring to convey the impression that it was not oligarchy, but the rule of an individual or of a clique, to which he had been opposed.

ἀπ' ἐκείνου ξυμπαρέμεινεν ἡ προστασία ἡμῖν τοῦ
 πλήθους. ἅμα δὲ τῆς πόλεως δημοκρατουμένης τὰ
 5 πολλὰ ἀνάγκη ἦν τοῖς παρούσιν ἔπρασθαι. τῆς δὲ
 ὑπαρχούσης ἀκολασίας ἐπειρώμεθα μετριώτεροι ἐς
 τὰ πολιτικὰ εἶναι, ἄλλοι δ' ἦσαν καὶ ἐπὶ τῶν πάλαι
 καὶ νῦν οἱ ἐπὶ τὰ πονηρότερα ἐξήγγον τὸν ὄχλον·
 6 οἷπερ καὶ ἐμὲ ἐξήλασαν. ἡμεῖς δὲ τοῦ ξύμπαντος
 προέστημεν, δικαιοῦντες ἐν ᾧ σχήματι μεγίστη ἡ
 πόλις ἐτύγχανε καὶ ἐλευθερωτάτη οὔσα καὶ ὅπερ
 ἐδέξατό τις, τοῦτο ξυνδιασώζειν· ἐπεὶ δημοκρατίαν γε
 καὶ ἐγινώσκομεν οἱ φρονοῦντές τι καὶ αὐτὸς οὐδενὸς
 ἂν χεῖρον ὄσφ καὶ λοιδορήσαιμι· ἀλλὰ περὶ ὁμολογου-

ὠνόμασται perf. "bears the name..." c. 96, § 2.

ἀπ' ἐκείνου, sc. from this opposition to τύραννοι.

προστασία, c. 35, § 2, n.

τὰ πολλὰ, adverbial, "as the city was a democracy in the main, I had no choice but to fall in with the existing state of things."

§ 5. μετριώτεροι, "we endeavoured in politics to avoid the prevailing spirit of extravagance."

ἐπὶ, of time, c. 38, § 4.

νῦν. Cf. viii, 65, 2' Ἀνδροκλέα τινὰ τοῦ δήμου μάλιστα προσετῶτα . . . ὅσπερ καὶ τὸν Ἄλκιβ. οὐχ ἥκιστα ἐξήλασε.

ἐξ-ἦγγον. ἐξ- implies excess. iii, 45, 4.

οἷπερ, "and it was these very men who banished me also."

§ 6. τοῦ ξύμπαντος, "the State as a whole" as opposed to a mere party. The words have a different sense in c. 33, § 3.

καὶ ὅπερ, c. 4, § 3, n. Cf. c. 101, § 1.

ἐδέξατό τις instead of ἐδεξάμεθα gives a more general application to the duty spoken of.

ξυνδιασώζειν, "to assist in maintaining."

δημοκρατίαν here = "the supremacy of the common people." He does not, like Athenagoras, assert δῆμον ξύμπαν ὠνομάσθαι, c. 39, § 1.

καί, see note on καὶ τὸ μεθιστάται below.

οἱ φρονοῦντές τι, "men of discernment," v, 7, 3.

τι, (*aliquid*), pregnant, as its equivalent is colloquially with us. Cf. c. 90, § 1. c. 90, § 4. c. 92, § 1.

καὶ αὐτὸς . . . λοιδορήσαιμι, a passage almost certainly corrupt. Kr.'s emendation is the best. He would insert ἡδίκημαι after ὄσφ καί. To bracket ὄσφ καί, with Cl., would be excellent but for the difficulty of accounting for the entrance of those words. Pp. would understand γινώσκομι to ἂν χεῖρον, the omission of ἂν being

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

“Καὶ τὰ μὲν ἐς τὰς ἐμὰς διαβολὰς τοιαῦτα ξυνέβη· XC. 1 περὶ δὲ ὧν ὑμῖν τε βουλευτέον καὶ ἐμοί, εἴ τι πλεόν οἶδα, ἐσηγητέον, μάθετε ἤδη· ἐπλεύσαμεν ἐς Σικελίαν 2 πρῶτον μὲν, εἰ δυναίμεθα, Σικελιώτας καταστρεψόμενοι, μετὰ δ' ἐκείνους αὖθις καὶ Ἰταλιώτας, ἔπειτα καὶ τῆς Καρχηδονίων ἀρχῆς καὶ αὐτῶν ἀποπειράσοντες. εἰ δὲ προχωρήσειε ταῦτα ἢ πάντα ἢ καὶ τὰ πλείω, 3 ἤδη τῇ Πελοποννήσῳ ἐμέλλομεν ἐπιχειρήσειν, κομισαντες ξύμπασαν μὲν τὴν ἐκείθεν προσγενομένην

smoothed over by its presence in the previous clause.

ἀλλὰ λέγοιτο. This clause impatiently dismisses the shortcomings of δημοκρατία.

καὶ τὸ μεθιστάναι. Kr.'s conjecture καίτοι τὸ μεθιστάναι is very possible. Otherwise the words may be taken (with Pp.) in the sense of *adde quod* with δικαιούντες τοῦτο ξυνδιασώζειν. Cl. regards ἀλλὰ περὶ . . . λέγοιτο as parenthetical, and takes this clause as coupled by καὶ with the καὶ ἐγινώσκομεν clause. But the καὶ before ἐγινώσκομεν probably corresponds to the καὶ before αὐτός; while the clause beginning καὶ τὸ μεθιστάναι is strongly adversative to the καὶ ἐγινώσκομεν clause. Nor would it gain anything by being paratactically expressed.

μεθιστάναι, pres. of the attempt.

Cn. 90.—§ 1. τὰς ἐμὰς διαβολάς, cf. c. 89, § 1.

βουλευτέον from the *middle* βουλεύεσθαι. Cl.

τι πλεόν οἶδα, v, 29, 2. vii, 49, 4. Here a more modest equivalent for τὰ ἀκριβέστατα εἰδότης of c. 91, § 1. Often due to irony rather than to modesty. τι often with πλεόν has a pregnant force.

ἐσηγητέον, iii, 20, i. vii, 73, i. μάθετε ἤδη, cf. c. 91, § 1.

§ 2. ἐπλεύσαμεν κ.τ.λ. Cf. c. 15, § 2 for the plans here stated. αὖθις, “next in order,” c. 94, § 2.

ἀρχῆς, “to make an attempt upon the Carthaginian Empire and Carthage herself;” the reference is to Sardinia, Corsica, and perhaps some of the subject States in Africa. Arn.

ἀποπειράσοντες, ii, 93, i. iv, 121, 2. iv, 135, i. an attempt by way of *experiment* . . . as opposed to persevering and continued hostilities. ἀπο- implying “to make an attempt and have done with it.”

§ 3. προχωρήσειε, c. 18, § 5, n. τῶν Ἑλλήνων, Siceliotες and Italiotes

δύναμιν τῶν Ἑλλήνων, πολλοὺς δὲ βαρβάρους μισθω-
σάμενοι καὶ Ἰβήρας καὶ ἄλλους τῶν ἐκεῖ ὁμολογου-
μένως νῦν βαρβάρων μαχιμωτάτους, τριήρεις τε πρὸς
ταῖς ἡμετέραις πολλὰς ναυπηγησάμενοι, ἐχούσης τῆς
Ἰταλίας ξύλα ἄφθουα, αἷς τὴν Πελοπόννησον πέριξ
πολιορκούντες καὶ τῷ πεζῷ ἅμα ἐκ γῆς ἐφορμαῖς τῶν
πόλεων τὰς μὲν βία λαβόντες, τὰς δ' ἐντειχισάμενοι
ῥαδίως ἠλπίζομεν καταπολεμήσειν καὶ μετὰ ταῦτα
4 καὶ τοῦ ξύμπαντος Ἑλληνικοῦ ἄρξειν. χρήματα δὲ

πολλοὺς δὲ βαρβάρους, per-
haps Celts. O. Müller (apud
Gö.).

μαχιμωτάτους. Pp., after one
inferior MS., μαχιμωτάτων.
Either Pp. is right or there is
an inexactness in the expres-
sion, which ought strictly to
mean "and others of that
region, these others being
now generally admitted to be
most warlike of all barbarians."
If these particular people were
by general admission the most
warlike warriors of the day it is
strange that they are not men-
tioned by name. Thuc. pretty
clearly meant to say, not that
the ἄλλοι were βαρβάρων μαχι-
μώτατοι, but that the barbarians
of that region were so. This
meaning would be given by
Pp.'s reading, which might
have been easily altered by a
copyist who missed the sense.
Still, Thuc. may have inexactly
said of the ἄλλοι what he
wanted to apply to all the
peoples of that region.

τριήρεις τε, introducing a
third clause. Cf. c. 20, § 2,
n.

αἷς. All MSS. have οἷς, but
the word may easily have been

conformed by a copyist to
ξύλα, while it is unnatural to
refer the rel. to this word. In
iv, 11, 4, referred to by Pp., it
is with intent to disparage their
value that Brasidas calls ships
ξύλα. The passage in Plat.
Gorgias 460 E quoted by Pp.,
οὐδέποτε' ἂν εἴη ἡ ῥητορικὴ ἄδικον
πρᾶγμα, is far more natural, for
πρᾶγμα is the predicate and co-
extensive with ῥητορικὴ, while
ξύλα here is in a semi-parenthe-
sis, and is merely the material
for making the triremes.

ἐκ γῆς, "acting from the
land side." Not to be taken
closely with ἐφορμαῖς.

ἐφορμαῖς, rare Epic word, not
used elsewhere in Thuc. Con-
nected with ἐφορμάω, and shown
by the context (cf. λαβόντας) to
mean "attacks," as in Od. 22,
130 "way of attack."

τῶν πόλεων, partitive with
τὰς μὲν . . . τὰς δέ.

ἐντειχισάμενοι, only here in
the Middle, "walling in," *cir-
cumvallantes*.

καταπολεμήσειν, sc. αὐτήν, i. e.
the Peloponnesus.

§ 4. εὐπωρότερον, cf. εὐπωρό-
τερα c. 17, § 6.

τι pregnat, "each of these

καὶ σίτον, ὥστε εὐπορώτερον γίγνεσθαι τι αὐτῶν, αὐτὰ τὰ προσγεγόμενα ἐκείθεν χωρία ἔμελλε διαρκῆ ἄνευ τῆς ἐνθὺνδε προσόδου παρέξειν.

“Τοιαῦτα μὲν περὶ τοῦ νῦν οἰχομένου στόλου παρὰ ΧCΙ. 1 τοῦ τὰ ἀκριβέστατα εἰδότης ὡς διανοήθημεν ἀκηκόατε· καὶ ὅσοι ὑπόλοιποι στρατηγοί, ἦν δύνωνται, ὁμοίως αὐτὰ πράξουσιν. ὡς δέ, εἰ μὴ βοηθήσετε, οὐ περιέσται τὰ κεῖ, μάθετε ἤδη. Σικελιώται γὰρ ἀπειρότεροι μὲν 2 εἰσιν, ὅμως δ' ἂν ξυστραφέντες ἀθροοὶ καὶ νῦν ἔτι περιγένοιτο. Συρακόσιοι δὲ μόνου μάχῃ τε ἤδη πανδημεὶ ἡσσημένοι καὶ ναυσὶν ἅμα κατειργόμενοι ἀδύνατοι ἔσονται τῇ νῦν Ἀθηναίων ἐκεῖ παρασκευῇ ἀντίσχειν. καὶ εἰ αὕτη ἡ πόλις ληφθήσεται, ἔχεται 3

plans.” Cf. τι αὐτῶν c. 92, § 1 and v, 26, 5. Also c. 90, § 1, note on τι πλέον, and c. 89, § 6 φρουρούντες τι.

αὐτῶν. Cl., following Dobree and Didot, strangely refers this word to χρήματα καὶ σίτον. He says αὐτῶν can scarcely be referred further back than χρ. καὶ σίτον, and that εὐπορώτερον is best applied to these. But εὐπορος denotes (1) easiness of passage, (as well as) (2) abundance of supply, and the former is even the more common meaning of the two; while αὐτῶν has the pregnant force explained in c. 10, § 2, n.

ἐκείθεν, proleptic, for τὰ ἐκεῖ προσγεγόμενα χωρία ἐκείθεν ἔμελλε. Kt.

CH. 91.—§ 1. οἰχομένου, with perfect force. Cf. ii; 65, 11. and also i, 116, i. iii, 81, 2. See Goodwin M. and T. p. 5, and c. 29, § 2, n.

τὰ ἀκριβέστατα. Cf. c. 84, § 1 τὰ μέγιστα.

ἄσοι: only two, Nicias and Lamachus. The word has been suspected, but Reiske's ὡς οἱ would not be true.

αὐτά, cf. αὐτῶν c. 90, § 4 and c. 10, § 2, n.

μάθετε ἤδη, cf. c. 90, § 1 ἤδη (= “by this time”), marks transition to a new point, “you must now be informed.”

§ 2. γὰρ, introducing the relation, as often.

ἀπειρότερος, “somewhat deficient in . . .”

ξυστραφέντες, c. 77, § 1.

ἀθροοὶ, predicative to ξυστραφ. which it intensifies. Cl.

πανδημεὶ, c. 67, § 2.

ἀντίσχειν Kt. well prefers to ἀντισχεῖν. Cf. Pp. on i, 7, 2, where ἀντίσχεουσιν should be read. The Aor. is very unsuitable in both places.

§ 3. ἔχεται, “they have all Sicily as well.” The pres. realizes the action as already going on before the speaker's eyes. Cf. c. 34, § 4, n.

καὶ ἡ πᾶσα Σικελία καὶ εὐθύς καὶ Ἴταλία· καὶ ὄν
 ἄρτι κίνδυνον ἐκείθεν προεῖπον, οὐκ ἂν διὰ μακροῦ
 4 ὑμῖν ἐπιπέσοι. ὥστε μὴ περὶ τῆς Σικελίας τις οἰέσθω
 μόνον βουλευεῖν, ἀλλὰ καὶ περὶ τῆς Πελοποννήσου,
 εἰ μὴ ποιήσετε τάδε ἐν τάχει, στρατιάν τε ἐπὶ νεῶν
 πέμψετε τοιαύτην ἐκείσε οἵτινες αὐτερέται κομισθέντες
 καὶ ὄπλιτεύσουσιν εὐθύς, καὶ ὁ τῆς στρατιᾶς ἔτι
 | χρησιμώτερον εἶναι νομίζω, ἄνδρα Σπαρτιάτην |
 ἄρχοντα, ὡς ἂν τοὺς τε παρόντας ξυντάξῃ καὶ
 τοὺς μὴ θέλοντας προσαναγκάσῃ· οὕτω γὰρ οἱ τε
 ὑπάρχοντες ὑμῖν φίλοι θαρσήσουσι μᾶλλον καὶ οἱ
 5 ἐνδοιάζοντες ἀδέεστερον προσίασι. καὶ τὰ ἐνθάδε
 χρῆ ἅμα φανερώτερον ἐκπολεμεῖν, ἵνα Συρακοσίοι τε

ἄρτι, c. 90, § 3.

οὐκ goes with μακροῦ, from which it is separated owing to the tendency (mentioned in c. 16, § 5, n.) to bring the preposition close to its case.

οὐκ gains in emphasis by its position.

§ 4. ὥστε with imperative. Cf. vii, 63, 4, and see Goodwin, M. and T. p. 141 note.

τις, conveying a warning, c. 10, § 5, n.

βουλευεῖν. For the active in this sense of i, 85, i. v, 87, v, III, 1.

εἰ μὴ, lit. "but you are deliberating about Peloponnesus also, unless . . ." i. e. the danger about which you are deliberating will extend to Pelop. unless . . .

ποιήσετε τάδε, particularized by στρατιάν τε πέμψετε καὶ ἄνδρα Σπ. ἄρχοντα.

στρατιάν οἵτινες, construction κατὰ σύνεσιν. Cf. c. 35, § 1 ὁ

δῆμος . . . ἦσαν and references there given.

αὐτερέται. Pollux i, 95 αὐτερέτας Θουκυδίδης ὠνόμασε τοὺς καὶ ἐρέττους καὶ ἀπομαχομένους. Cf. i, 10, 4. iii, 18, 4.

καὶ ὄπλιτεύσουσιν, "in addition to rowing."

ὡς ἂν and ὅπως ἂν with subj. and ὡς and ὅπως with Opt. are rare in Att. prose. Hermann de part. ἂν in Kr. on vii, 65, 2.

τοὺς παρόντας, "those who have come forward."

μὴ θέλοντας, sc. παρεῖναι.

προσαναγκάσῃ, c. 72, § 4.

ἐνδοιάζοντες, only here and in i, 36, i. i, 122, 3, in Attic Greek. But ἐνδοιαστῶς c. 10, § 5.

§ 5. καὶ τὰ ἐνθάδε, acc. of respect. Cf. c. 84, § 3.

ἐκπολεμεῖν. This is the reading of the MSS. In c. 88, § 10 Thuc. states that Alcib. and the Corinthians and the Syracusans were all τὰ αὐτὰ δεομένους, and in § 8 he states what this re-

νομίζοντες ὑμᾶς ἐπιμέλεισθαι μᾶλλον ἀντέχωσι καὶ Ἀθηναῖοι τοῖς ἑαυτῶν ἦσσαν ἄλλην ἐπικουρίαν πέμπωσι. τειχίζειν δὲ χρῆ Δεκέλειαν τῆς Ἀττικῆς, ὅπερ Ἀθηναῖοι μάλιστα ἀεὶ φοβοῦνται, καὶ μόνου αὐτοῦ νομίζουσι τῶν ἐν τῷ πολέμῳ οὐ διαπεπειράσθαι. βεβαίότατα δ' ἂν τις οὕτω τοὺς πολεμίους βλάβητοι, εἰ ἂ μάλιστα δεδιότας αὐτοὺς αἰσθάνοιτο, ταῦτα σαφῶς πυνθανόμενος ἐπιφέρει· εἰκὸς γὰρ αὐτοὺς ἀκριβέστατα ἐκάστους τὰ σφέτερα αὐτῶν

quest was—τὸν αὐτοῦ πόλεμον σαφέστερον ποιῆσθαι. Thuc. usually preserves a very literal correspondence between his separate allusions to any one circumstance. So here the meaning required is "to carry on the war here in a more decided manner." ἐκ- is intensive, though no other example of this use with this particular verb can be brought forward. In c. 77, § 2 a causative sense being wanted we have ἐκπολεμοῦν. Here we do not want a causative sense, both for the reasons given above and because the meaning would be unsatisfactory. "We must make these parts more decidedly hostile." To whom would he refer? Scarcely to the Argives or Boeotians; certainly not to the subject allies of Sparta, as Sparta had no need to agitate these, but merely required to lead them out. If we required a causal force I should read ἐκπολεμοῦν, and suppose a copyist to have introduced a later idiom, though evidence seems in favour of ἐκπολεμήσειε in Xen. Hell. v, 4, 20 where the sense is causal. MSS. usually fluctuate between ο and ε in this verb.

§ 6. Δεκέλειαν. For this place see vii, 19, 2. How far is Alcibiades responsible for the ἐπιτειχισμὸς of Δεκέλεια? In i, 122, 1 Thuc. makes the *Corinthian ambassadors* mention ἐπιτειχισμὸς τῇ χώρᾳ as an available resource. The idea may be represented as before suggested, but neglected by the slow and dull Spartans till urged upon them by Alcibiades. Thuc. must clearly mean to represent Alcibiades as the real cause of the carrying of this project into effect.

ἀεὶ φοβοῦνται in i, 142, §§ 2-4 Pericles is represented as discussing the effect of such a movement.

αὐτοῦ, according to Greek idiom, not οὔ. Cf. c. 64, § 2 and c. 4, § 3, n.

διαπεπειράσθαι, perf. "They think it the only thing of which they have not thorough (δία) experience."

βεβαίότατα, "with the greatest certainty might count on injuring . . ." The word is specially used with verbs of thinking and the like.

αὐτοὺς, "the people themselves," emphatic.

ἐκάστους, in apposition to

7 δεινὰ ἐπισταμένους φοβεῖσθαι. ἃ δ' ἐν τῇ ἐπιτειχίσει αὐτοὶ ὠφελούμενοι τοὺς ἐναντίους κωλύσετε, πολλὰ παρὲς τὰ μέγιστα κεφαλαιώσω· οἷς τε γὰρ ἡ χώρα κατεσκευάσται, τὰ πολλὰ πρὸς ὑμᾶς τὰ μὲν ληφθέντα, τὰ δ' αὐτόματα ἤξει· καὶ τὰς τοῦ Λαυρείου τῶν ἀργυρείων μετάλλων προσόδους καὶ ὅσα ἀπὸ γῆς καὶ δικαστηρίων νῦν ὠφελούνται, εὐθύς ἀποστερήσονται, μάλιστα δὲ τῆς ἀπὸ τῶν ξυμμάχων προσόδου ἥσσον διαφορομένης, οἷ τὰ παρ' ὑμῶν νομίσαντες ἤδη κατὰ κράτος πολεμῆσθαι ὀλιγωρήσουσι.

αὐτοὺς, "in each case." Cf. c. II, § 3, p.

§ 7. ἐπιτειχίσει, a permanent hostile (ἐπι-) occupation of a fort or strong position in an enemy's country or on his frontier.

κωλύσετε, sc. ὠφελῆσθαι.

οἷς κατεσκευάσται, stock and plant on the farms, slaves being included. Cf. viii, 24, 3.

αὐτόματα refers to the slaves. Cf. vii, 27, 5 πύτομολήκεσαν and i, 142, 4 αὐτομολίαις.

μετάλλων προσόδους: either through the miners being withdrawn for military service and the government which worked the mines being too much engaged to look after them, or through the enemy interfering with the working. The latter view is only possible if we suppose Alcibiades to make an exaggerated statement.

γῆς. Boeckh ii, p. 2, Eng. Trans.

δικαστηρίων. πολεμίων αὐτοῖς ἰδρυμένων ἐν τῇ χώρᾳ καὶ σχολῆν οὐ παρεχόντων δικάζεσθαι. Scholiast. Cl. suggests that the allusion is not only to public

revenue, but also to the μισθοῦ δικαστικός. It is sources of public revenue however that are mentioned before and after. To Meineke's difficulty at the omission of all mention of tolls here, and to his proposal of δεκατηρηρίων or δεκαστηρίων, "custom-houses," Cl. well replies that as the sea would remain open these would be paid as before.

προσόδου cannot be in the gen. abs. with διαφορομένης if we understand ἀποστερήσονται to be repeated, as this would make the falling-off of the tribute a reason for the silver mines, law courts, &c., yielding smaller returns. We might (following a suggestion of Por-tus) supply the more general verb βλαφθήσονται, but it seems better (with Pp., Kr., and Cl.) to assume a change of construction, as ἀποστεροῦμαι can take either the acc. or the gen. of the thing.

ἥσσον διαφορομένης is then explanatory, "as this would be less carried across." Another conceivable explanation is to take προσόδους and ὅσα κ.τ.λ. as

“Γιγνεσθαι δέ τι αὐτῶν καὶ ἐν τάχει καὶ προθυ- XCII. 1
 μότερον ἐν ὑμῖν ἐστίν, ὡ Λακεδαιμόνιοι, ἐπεὶ ὡς γε
 δυνατά, (καὶ οὐχ ἁμαρτήσεσθαι οἶμαι γνώμης) πάνν
 θαρσῶ. καὶ χείρων οὐδενὶ ἀξιώ δοκεῖν ὑμῶν εἶναι, εἰ 2
 τῇ ἐμαντοῦ μετὰ τῶν πολεμιοτάτων φιλόπολις ποτε
 δοκῶν εἶναι νῦν ἐγκρατῶς ἐπέρχομαι, οὐδὲ ὑποπτεύεσ-
 θαί μου ἐς τὴν φυγαδικὴν προθυμίαν τὸν λόγον.
 φυγὰς τε γάρ εἰμι τῆς τῶν ἐξελασάντων πονηρίας καὶ 3

accusatives of respect, supply in thought προσόδους ἀποστερήσονται το μάλιστα δέ, and take τῆς προσόδου διαφορουμένης as gen. abs. This gives a more natural rhythm to the last clause, and better suits the reference from οἱ to ξυμμάχων. But perhaps the theory of change of construction is the simpler one.

διαφορουμένης, “across the sea.” The verb is not used in this sense elsewhere. In c. 100, § 3 there is rather the idea of carrying in different directions, “carried them away to their own camp.” Cl. considers the use here simplified by the well-known application of the word φόρος to this tribute.

τὰ παρ’ ὑμῶν best taken as acc. of respect, and πολεμείσθαι as impersonal.

ἤδη, c. 44, § 3, n.

ὀλιγωρήσουσι, sc. τούτου, i. e. the paying tribute.

CH. 92.—§ 1. τι αὐτῶν, c. 90, § 4, “that all this be done with promptitude and with the needful zeal depends on you.”

δυνατά has the same reference as αὐτῶν.

γνώμης, c. 78, § 3.

§ 2. φιλόπολις, ii, 60, 5.

ἐγκρατῶς, i, 76, 1. Cf. i, 118, 2.

οὐδὲ, sc. ἀξιώ.

μου goes with λόγον.

ἐς, “in respect of,” v, 75, 3. viii, 88, 1.

φυγαδικὴν, not used again till late. Kr.

τῆν: the proverbial bitterness of the refugee is not to be supposed to mislead him into recommending impracticable steps.

§ 3. φυγὰς, used with a play on words. Kr. compares ἀπόστασις iii, 13, 2. τουτέστιν οὐ φεύγω τὸ ἀφελεῖν ὑμᾶς, Schol., “for I have abandoned all connexion with the villainy of those who drove me into exile, but I have not abandoned your interests if you will be guided by me.”

τε corresponds to the καὶ before πολεμιώτεροι. The two clauses φυγὰς τε and καὶ πολεμιώτεροι treat in chiasmic order the words of the preceding clauses φυγαδικὴν κ.τ.λ. and μετὰ τῶν πολεμιοτάτων. Cl.

In τό τε φιλόπολις a third clause is introduced by τε. Cf. c. 20, § 2, n. Strictly we should have καὶ οὐ πολεμιώτεροι οἱ... βλάψαντες... ἢ οἱ... ἀναγκάσαντες, or else have ἄλλ’ οἱ instead of ἢ οἱ. By the order in the text οὐχ is made more

οὐ τῆς ὑμετέρας, ἣν πείθησθέ μοι, ὠφελίας, καὶ πολεμώτεροι οὐχ οἱ τοὺς πολεμίους που βλάβαντες ὑμεῖς ἢ οἱ τοὺς φίλους ἀναγκάσαντες πολεμίους γενέσθαι·
 4 τό τε φιλόπολι οὐκ ἐν ᾧ ἀδικοῦμαι ἔχω, ἀλλ' ἐν ᾧ ἀσφαλῶς ἐπολιτεύθην. οὐδ' ἐπὶ πατρίδα οὖσαν ἔτι ἠγοῦμαι νῦν ἰέναι, πολὺ δὲ μᾶλλον τὴν οὐκ οὖσαν ἀνακτᾶσθαι. καὶ φιλόπολις οὗτος ὀρθῶς, οὐχ ὅς ἂν τὴν ἑαυτοῦ ἀδίκως ἀπολέσας μὴ ἐπίη, ἀλλ' ὅς ἂν ἐκ παντὸς τρόπου διὰ τὸ ἐπιθυμῆν πειραθῆ αὐτὴν ἀνα-
 5 λαβεῖν. οὕτως ἐμοί τε ἀξιώ ὑμᾶς καὶ ἐς κίνδυνον καὶ

emphatic, and πολεμώτεροι, the prominent word, is brought more to the front. Cf. iv, 62, 2 ἢ δοκεῖτε . . . οὐχ . . .

που rhetorically throws in a shade of doubt as to whether they actually did any specific injury.

ὑμεῖς, put at the end because the clause began with a *more general* application: "and worse enemies are those who force friends to become foes (general reflexion, but made in view of his own case) than those who may (που) have injured, as in your case (ὑμεῖς), the enemies of their country."

§ 4. ἐν ᾧ refers neither to the time nor to the place, but, as often, to the circumstances. Cf. c. 55, § 3, n. See also i, 39, 3. i, 42, 2. i, 122, 1 &c.

ἀλλ' ἐν ᾧ, strictly ἀλλ' εἶχον ἐν ᾧ . . .

ἐπολιτεύθην: both the middle and passive forms of the aorist of the deponent πολιτεύομαι are used. For the *tense* here cf. c. 54, § 5, n. "And my patriotism is not displayed while I am the victim of a wrong (ἀδικοῦμαι c. 29, § 2, n.), but was felt while

I took part in the administration undisturbed."

οὐδὲ . . . ἰέναι, directed against εἰ . . . ἐπέρχομαι of § 2. Cl.

It is not necessary to supply, with Cl., πόλιν (from φιλόπολι) to οὐ πατρίδα οὖσαν ἔτι. οὖσαν ἔτι is balanced by οὐκ οὖσαν, sc. πατρίδα. "Nor do I regard myself as assailing a country any longer my own, but rather as seeking to recover one which is not (i. e. which has ceased to be) mine."

οὖσαν ἔτι go together and limit πατρίδα, not (as Cl.) πατρίδα οὖσαν ἔτι together limiting πόλιν understood. Cl. rightly refutes Tillmann's view that the πατρίδα which he seeks to gain is Sparta, and not Athens. Alcib. has here in view a return to an Athens in which an oligarchy should have been set up under the Hegemony of Sparta. As a matter of fact many did return in this very way at the end of the war.

οὐκ οὖσαν. Cf. c. 16, § 5, n.

§ 5. οὕτως, "accordingly," i, 76, 2 (Pp.).

ἐμοί τε. MSS. ἐμοί γε, retained by Kr., who puts a colon

ἐς ταλαιπωρίαν πᾶσαν ἀδεῶς χρῆσθαι, ὧ Λακεδαιμόνιοι, γνόντας τοῦτον δὴ τὸν ὑφ' ἀπάντων προβαλλόμενον λόγον, ὡς εἰ πολέμιός γε ὦν σφόδρα ἔβλαπτον, κὰν φίλος ὦν ἱκανῶς ὠφελοῖην, ὅσῳ τὰ μὲν Ἀθηναίων οἶδα, τὰ δ' ὑμέτερα ἤκαζον, καὶ αὐτοὺς νῦν νομίσαντας περὶ μεγίστων δὴ τῶν διαφερόντων βουλευέσθαι μὴ ἀποκνεῖν τὴν ἐς τὴν Σικελίαν τε καὶ ἐς τὴν Ἀττικὴν στρατείαν, ἵνα τὰ τε ἐκεῖ βραχεῖ μορίῳ ξυμπαραγενόμενοι μεγάλα σώσητε καὶ Ἀθηναίων τὴν τε οὔσαν καὶ τὴν μέλλουσαν δύναμιν καθέλῃτε, καὶ μετὰ ταῦτα αὐτοὶ τε ἀσφαλῶς οἰκῆτε καὶ

before καὶ αὐτούς, to which ἐμοί γε is then contrasted. But ἐμοί τε with comma before καὶ αὐτούς is far more natural.

τοῦτον δὴ . . . τὸν λόγον, "this" (emphatic) which follows.

προβαλλόμενον, *proferte iactate dictitate* (Pp.).

εἰ ἔβλαπτον . . . κὰν φίλος ὦν . . . ὠφελοῖην = ὠφελοῖην ἂν εἰ φίλος εἴην. We might have had εἰ ἔβλαπτον ὠφελήσω. Here, instead of a positive statement ὠφελήσω, we have the conditioned statement ὠφελοῖην ἂν. Cf. ii, 60, 5 εἰ μοι ἐπέισθητε . . . οὐκ ἂν εἰκότως . . . αἰτίαν φεροίμην. See also Goodwin M. and T., pp. 116, 117.

ὅσῳ, c. 11, § 6, "in so far as," "inasmuch as," with τοσοῦτῳ preceding in c. 78, § 1.

οἶδα is opposed to ἤκαζον, since I know the position of the Athenians (and can therefore damage them decisively), while I only guessed yours (yet injured you much).

τῶν διαφερόντων, "interests at stake," lit. "differences," and

in i, 70, 1 best so translated, the differences in question being shown by the context there to be differences of character. So in ii, 43, 5 "the difference made by any reverse would be immense."

μὴ ἀποκνεῖν, sc. ἀξιώ, carried on from the beginning of the section.

τε καὶ couple the two expeditions as inseparable if the end in view is to be attained, c. 46, § 2, n.

μεγάλα, emphatic by its position; not predicative however, but appositional, "in order that you may by appearing by their side with a small detachment (μορίῳ ii, 39, 3) save those States in all their greatness."

καθέλῃτε. Cf. c. 83, § 2 καθελόντες, "and prostrate the present and the prospective power of Athens."

οἰκῆτε, c. 18, § 7, n.

οὐ βία κατ' εὐνοίαν δέ. For the paratactic arrangement of c. 87, § 2 οὐκ ἄκλητοι παρακληθέντες δέ, and c. 76, § 4, note.

τῆς ἀπάσης Ἑλλάδος ἐκούσης καὶ οὐ βία, κατ' εὐνοίαν δὲ ἠγήσθε."

XCIII. 1 Ὁ μὲν Ἀλκιβιάδης τοσαῦτα εἶπεν. οἱ δὲ Λακεδαιμόνιοι διανοούμενοι μὲν καὶ αὐτοὶ πρότερον στρατεῦν ἐπὶ τὰς Ἀθήνας, μέλλοντες δ' ἔτι καὶ περιορώμενοι, πολλῶ μᾶλλον ἐπερρώσθησαν διδάξαντος ταῦτα ἕκαστα αὐτοῦ καὶ νομίσαντες παρὰ τοῦ σαφέστατα 2 εἰδότες ἀκηκοῖναι· ὥστε τῇ ἐπιτειχίσει τῆς Δεκελείας προσεῖχον ἤδη τὸν νοῦν καὶ τὸ παραντικά καὶ τοῖς ἐν τῇ Σικελίᾳ πέμπειν τιὰ τιμωρίαν. καὶ Γύλιππου τὸν Κλεανδρίδου προστάξαντες ἄρχοντα τοῖς Συρακοσίοις, ἐκέλευον μετ' ἐκείνων καὶ τῶν Κορινθίων βουλεύομενον ποιεῖν ὅπῃ ἐκ τῶν παρόντων μάλιστα καὶ

ἠγήσθε, rightly preferred by most editors to ἠγήσησθε of many MSS., the tense that expresses duration being here required by the context.

CH. 93.—§ 1. καὶ αὐτοί, even without impulse from without. Cf. c. 72, § 4.

μέλλοντες δ' ἔτι καὶ περιορώμενοι, "procrastinating as yet and observing the turn taken by events." Cf. c. 103, § 2 and περισκοποῦντας c. 49, § 4.

διδάξαντος αὐτοῦ καὶ νομίσαντες. Here, as often, two dissimilar specifications are connected by καὶ. Cf. c. 1, § 1, n. παρὰ τοῦ σαφ. εἰδότες, cf. c. 91, § 1.

§ 2. ἤδη, "now at last," implying that they might well have done so sooner.

ἀκηκοῖναι, perf., they had heard and were *in possession* of the whole facts. Similarly Cl.

§ 2. πέμπειν depends upon

some such verb as διεννοῦντο, supplied from προσεῖχον τὸν νοῦν. This is better than to suppose it to be eexegetic to καὶ (προσεῖχον τὸν νοῦν) καὶ τοῖς ἐν τῇ Σικελίᾳ, for τὸ παραντικά (adverbial specification) goes best with πέμπειν, and from its position could not do so if the latter were eexegetic.

τιμωρίαν = βοήθειαν (Schol.). So pretty often in Thuc.

προστάξαντες ἄρχοντα, cf. vii, 19, 4. viii, 23, 4. viii, 39, 2. Hence Cl. with great probability adopts in iii, 26, 1 Stephanus' conjecture ἄρχοντα for ἔχοντα.

τὸν Κλεανδρίδου. For his father see c. 104, § 2 and Plut. Pericl. c. 22, Nic. c. 28.

μετ' ἐκείνων καὶ τῶν Κορινθίων, i. e. with the ambassadors of these peoples then present at Sparta. Cf. c. 88, § 8.

ἐκ τῶν παρόντων, c. 70, § 4, n.

τάχιστα τις ὠφελία ἤξει τοῖς ἐκεῖ. ὁ δὲ δύο μὲν ναῦς 3
τοὺς Κορινθίους ἤδη ἐκέλευεν οἱ πέμπειν ἐς Ἀσίην,
τὰς δὲ λοιπὰς παρασκευάζεσθαι ὅσας διανοοῦνται
πέμπειν, καὶ ὅταν καιρὸς ᾗ, ἐτοίμας εἶναι πλεῖν.
ταῦτα δὲ ξυνηθέμενοι ἀνεχώρουν ἐκ τῆς Λακεδαίμονος.

Ἄφικετο δὲ καὶ ἡ ἐκ τῆς Σικελίας τριήρης τῶν 4
Ἀθηναίων, ἣν ἀπέστειλαν οἱ στρατηγοὶ ἐπὶ τε χρή-
ματα καὶ ἵππέας. καὶ οἱ Ἀθηναῖοι ἀκούσαντες
ἐψηφίσαντο τὴν τε τροφήν πέμπειν τῇ στρατιᾷ καὶ
τοὺς ἵππέας. καὶ ὁ χειμὼν ἐτελεύτα, καὶ ἔβδομον
καὶ δέκατον ἔτος τῷ πολέμῳ ἐτελεύτα τῷδε δν
Θουκυδίδης ξυνέγραψεν. D

Ἄμα δὲ τῷ ἡρι εὐθύς ἀρχομένῳ τοῦ ἐπιγιγνο- XCIV. 1
μένου θέρους οἱ ἐν τῇ Σικελίᾳ Ἀθηναῖοι ἄραντες ἐκ
τῆς Κατάνης παρέπλευσαν ἐπὶ Μεγάρων τῶν ἐν τῇ
Σικελίᾳ, οὓς ἐπὶ Γέλωνος τοῦ τυράννου, ὥσπερ καὶ
πρότερόν μοι εἴρηται, ἀναστήσαντες Συρακόσιοι αὐτοὶ
ἔχουσι τὴν γῆν. ἀποβάντες δὲ ἐδήωσαν τοὺς τε 2
ἀγροὺς καὶ ἐλθόντες ἐπὶ ἔρυμά τι τῶν Συρακοσίων
καὶ οὐχ ἐλόντες αὐθις καὶ πεζῇ καὶ ναυσὶ παρακομισ-
θέντες ἐπὶ τὸν Τηρίαν ποταμὸν τό τε πεδίον ἀπο-

§ 3. ἥδη, c. 25, § 1.
Ἀσίην: probably the Messenian, iv, 13, 1, rather than the Laconian, iv, 54, 4. Pp. ἀνεχώρουν, imperf., "proceeded to return." Subject the envoys from Syr. and Corinth.

§ 4. ἣν ἀπέστειλαν, c. 74, § 2.

τροφήν, the χρήματα of c. 74, § 2. τὰ χρήματα δηλονότι εἰς τροφήν. Ds. So τροφή always in Thuc. The word σιτηρέσιον occurs first in Xen. Kr.

τὴν and τοὺς, those demanded.

ΟΗ. 94.—§ 1. ἄραντες ἐκ τῆς Κατάνης. Cf. c. 88, § 5.

οὓς refers to τῶν Μεγαρέων implied in Μεγάρων. Cf. c. 80, § 1, n.

ἐπὶ, "in the time of," c. 6, § 2.

πρότερον, c. 4, § 2.

§ 2. τοὺς τε. Strictly the order should be ἐδήωσάν τε τοὺς ἀγροὺς καὶ, but ἀγροὺς and ἔρυμά τι were the two things that chiefly seized the writer's attention.

τὸν Τηρίαν ποταμὸν, c. 50, § 3, n.

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βάντες ἐδήουν καὶ τὸν σῖτον ἐνεπίμπρασαν, καὶ τῶν Συρακοσίων περιτυχόντες τισὶν οὐ πολλοῖς καὶ ἀποκτείναντες τέ τινας καὶ τροπαῖον στήσαντες
 3 ἀνεχώρησαν ἐπὶ τὰς ναῦς. καὶ ἀποπλεύσαντες εἰς Κατάνην, ἐκείθεν δὲ ἐπισιτισάμενοι πάσῃ τῇ στρατιᾷ ἐχώρουν ἐπὶ Κεντόριπα, Σικελῶν πόλισμα, καὶ προσαγαγόμενοι ὁμολογίᾳ ἀπήεσαν, πιμπράντες ἅμα
 4 τὸν σῖτον τῶν τε Ἰνησσαίων καὶ τῶν Ἵβλαιῶν. καὶ ἀφικόμενοι εἰς Κατάνην καταλαμβάνουσι τοὺς τε ἰππέας ἦκοντας ἐκ τῶν Ἀθηνῶν πεντήκοντα καὶ διακοσίους ἄνευ τῶν ἵππων μετὰ σκευῆς, ὡς αὐτόθεν ἵππων πορισθησομένων, καὶ ἵπποτοξότας τριάκοντα καὶ τάλαντα ἀργυρίου τριακόσια.

There is much in favour of Cl.'s alteration ἀποβάντες for ἀναβάντες of MSS. and edd. The latter (= "marching inland") would only be appropriate if the ἀπόβασις were already mentioned or implied in the context. Cl. *adhis* however means "next in order" (cf. c. 90, § 2), not "once more" (cf. c. 52, § 1). It does not therefore, as Cl. supposes, indicate the repetition of *παρέπλευσαν*, or show that *παρακομισθέντες* is used in the same sense. Nor is *πεζῆ* so well referred, with Cl., only to the return march to the ships from the *ἔρυμα* (in which case there would be a slight *zeugma*, = καὶ *πεζῆ κομισθέντες καὶ ναυσι παρακομισθέντες*). It is more natural to take it that some marched by land while others coasted along.

ἐνεπίμπρασαν: "burnt as it grew," "burnt the standing corn," lit. "burnt it on the ground."

§ 3. *Κεντόριπα*, on the Symaethus, at the foot of Etna, inland from Catania. Strabo. Destroyed in the Punic wars, restored by Augustus, laid in ruins by Fred. II. *Wass apud Pp.*

προσαγαγόμενοι, c. 22, § 1, n. ἅμα, sc. "as they retired." Ἰνησσαίων... Ἵβλαιῶν. Hybla and Inessa were both Sicel towns. For the former see c. 62, § 5, n. For the latter iii, 103, 1.

§ 4. *καταλαμβάνουσι*. For the tense cf. c. 53, § 1.

τοὺς ἰππέας, beforementioned, c. 74, § 2 and c. 93, § 4. Cobet, V. L. p. 455, brackets *ἀνευ τῶν ἵππων*.

τῶν ἵππων, the *requisite* horses. Pp. well, "sine equis suis."

σκευῆς, for their horses. Cf. τῶν περὶ τὸ σῶμα σκευῶν c. 31, § 3.

ὡς, for the fulfilment of the expectation cf. c. 98, § 1.

Τοῦ δ' αὐτοῦ ἦρος καὶ ἐπ' Ἄργος στρατεύσαντες XCv. 1
 Λακεδαιμόνιοι μέχρι μὲν Κλεωνῶν ἦλθον, σεισμοῦ δὲ
 γενομένου ἀπεχώρησαν. καὶ Ἀργεῖοι μετὰ ταῦτα
 ἐσβαλόντες ἐς τὴν Θυρεάτιν ὄμορον οὖσαν λείαν τῶν
 Λακεδαιμονίων πολλὴν ἔλαβον, ἢ ἐπράθη ταλάντων
 οὐκ ἔλασσον πέντε καὶ εἴκοσι. καὶ ὁ Θεσπιδέων δῆμος 2
 ἐν τῷ αὐτῷ θέρει οὐ πολὺ ὕστερον ἐπιθέμενος τοῖς
 τὰς ἀρχὰς ἔχουσιν οὐ κατέσχευεν, ἀλλὰ βοηθησάντων
 Θηβαίων οἱ μὲν ξυνελήφθησαν, οἱ δ' ἐξέπεσον
 Ἀθήναζε.

Καὶ οἱ Συρακόσιοι τοῦ αὐτοῦ θέρους ὡς ἐπύθοντο XCVI. 1
 τοὺς τε ἰππέας ἦκοντας τοῖς Ἀθηναίοις καὶ μέλλοντας
 ἤδη ἐπὶ σφᾶς ἵεναι, νομίσαντες, ἐὰν μὴ τῶν Ἐπιπολῶν
 κρατήσωσιν οἱ Ἀθηναῖοι χωρίου ἀποκρήμνου τε καὶ
 ὑπὲρ τῆς πόλεως εὐθύς κειμένου, οὐκ ἂν ῥαδίως σφεῖς,

Ch. 95.—§ 1. Κλεωνῶν. Cl. suggests that the Lacedaemonians were aiming at an epiteichismos against Argos here, as earlier at Orneae. Cf. c. 7, § 1.

σεισμοῦ γενομένου. With similar effect, iii, 89, 1.

τὴν Θυρεάτιν, ii, 27, 2. iv, 56, 2. v, 41, 2. Part of Cynuria which was in earlier times debatable ground between Argos and Sparta, and still a source of contention, but held by the latter.

ἐλασσον without ἤ. With ἤ c. 1, § 2, n.

§ 2. τὰς ἀρχὰς ἔχουσιν. Cf. ἐν ταῖς ἀρχαῖς εἶναι o. 54, § 6.

οὐ κατέσχευεν, "did not make good their attempt." Cf. c. 9, § 3, n.

ἐξέπεσον = ἐξεληθόντες ἐφυγον (Schol.), not serving here as passive to ἐκβάλλω.

Ch. 96.—§ 1. τε: absent from

Vat. and rejected by Cl. Strictly ἦκοντας τε . . . καὶ μέλλοντας.

τῶν Ἐπιπολῶν. Eripolae is in the form of a triangle placed in a sloping position, with its base resting on the suburb Achradina and its apex high up at Euryelus. Its sides on the north and south are precipitous.

εὐθύς, "immediately above the city." Pp. says *insolentius de loco dictum est pro εὐθύ*. But *εὐθύ* could not be substituted here. *εὐθύ* in Attic is only used of *motion* towards, not of *position* over. The use before us is really *temporal*, the notion being that as one ascends he *at once* finds it above the city. Similarly iv, 118, 4. These passages serve to show how the uses of the two words shaded into one another, so that late writers came to use *εὐθύς* of place without any implication of time.

οὐδ' εἰ κρατοῦντο μάχη, ἀποτειχισθῆναι, διανοοῦντο τὰς προσβάσεις αὐτῶν φυλάσσειν, ὅπως μὴ κατὰ ταῦτα λάθωσι σφᾶς ἀναβάντες οἱ πολέμοιοι· οὐ γὰρ
 2 ἂν ἄλλη γε αὐτοὺς δυνηθῆναι. ἐξήρτηται γὰρ τὸ ἄλλο χωρίον, καὶ μέχρι τῆς πόλεως ἐπικλινές τέ ἐστι καὶ ἐπιφανές πᾶν εἶσω· καὶ ὠνόμασται ὑπὸ τῶν Συρακοσίων διὰ τὸ ἐπιπολῆς τοῦ ἄλλου εἶναι Ἐπιπο-
 3 λαί. καὶ οἱ μὲν ἐξεληθόντες πανδημεὶ ἐς τὸν λειμῶνα παρὰ τὸν Ἄναπον ποταμὸν ἅμα τῇ ἡμέρᾳ (ἐτύγχανον γὰρ αὐτοῖς καὶ οἱ περὶ τὸν Ἐρμοκράτην στρατηγοὶ ἄρτι παρεληφότες τὴν ἀρχήν), ἐξέτασιν τε ὅπλων

σφεῖς, MSS. σφᾶς. Editors wrongly refer to iii, III, 2 (Kr.) and the similar construction c. 49, § 3 (on which see note).

Copyists tended to misuse these two words. Thus in iv, 8, 8 two MSS. have σφᾶς in a passage similar to the present. Here, with σφᾶς preceding and σφᾶς following, the confusion was still more probable. I therefore read σφεῖς.

προσβάσεις, in the neighbourhood of Eurycles. Cf. c. 97, § 2.

ταῦτα, with better MSS. authority, read by Kr. and Pp. for ταύτας. Cf. ii, 69, 1. "In those quarters."

δυνηθῆναι, sc. ἐνόμιζον from διανοοῦντο. Cf. c. 79, § 3.

§ 2. ἐξήρτηται. This is the reading supported by all the MSS. and by an imitation in Strabo. Kr. and Pp. prefer ἐξήρται. And this would be much simpler, for if we take ἐξήρτηται as = "is hung up," or "exposed to view" (L. and Sc.), this gives no satisfactory

reason why the Athenians might not ascend by it; while if we take it to mean "hangs down," lit. "hangs from," i. e. "is sheer and precipitous," no instance can be found of the word, absolutely used, in this sense.

ἐπιφανές πᾶν εἶσω, lit. "fully in view towards the interior of the town." ἔσωθεν might be expected, but "the spectator's point of view is changed, as often elsewhere." Pp. The spectator stands above, and looking into the town sees that it commands a full view of the slope.

ὠνόμασται, c. 89, § 4.

ἐπιπολῆς, adverbial; in origin gen. of ἐπιπολή, which is not in classical use.

§ 3. παρὰ τὸν Ἄναπον ποταμὸν . . . For the non-repetition of the article see c. 55, § 1, n.

οἱ περὶ κ.τ.λ. c. 73, § 1.

ἐξέτασιν ὅπλων, iv, 74, 3. Muster of troops, chiefly for the purpose of examining the state of their arms and general equipment.

ἐποιοῦντο καὶ ἐξακοσίους λογάδας τῶν ὀπλιτῶν ἐξέ-
 κριναν πρότερον, ὧν ἦρχε Διόμιλος, φυγὰς ἐξ Ἄνδρου,
 ὅπως τῶν τε Ἐπιπολῶν εἰεν φύλακες, καὶ ἦν ἐς ἄλλο
 τι δέη, ταχὺ ξυνεστῶτες παραγίγνωνται. οἱ δὲ
 Ἀθηναῖοι ταύτης τῆς νυκτός, ἣ τῇ ἐπιγιγνομένη
 ἡμέρᾳ ἐξητάζοντο, ἔλαθον αὐτοὺς παντὶ ἡδὴ τῷ

ἐξακοσίους: necessary correction for ἑπτακοσίους of MSS. cf. c. 97, § 3, and vii, 43, 4.

ἐξέκριναν, a particular detail of the ἐξέτασις which was attended to beforehand (πρότερον). So too ἐποιοῦντο, imperf. of the general business on which they were engaged. Cf. c. 62, § 1, n.

ὅπως εἰεν . . . καὶ ταχὺ παραγίγνωνται. The change of mood is in accordance with Thuc.'s tendency to introduce variety into co-ord. clauses. Cf. c. 1, § 1, n. The subjunctive is more vivid than the opt.; the more vivid construction here suits the sudden rally and rush to the point of attack. Cf. c. 84, § 1, n.

CH. 97.—§ 1. ταύτης . . . ἔλαθον. MSS. generally have ταύτης τῆς νυκτός τῇ ἐπιγιγνομένη ἡμέρᾳ ἐξητάζοντο καὶ ἔλαθον. Supposing for the moment that this is right, ταύτης . . . ἡμέρᾳ = "on the day that followed this night," i.e. the Syracusans began their review at day-break or as the *night* was ending (Arn.), while the Athenians hold a similar review somewhat later on *in the same day*, and disembark at Leon, &c. They could not have done this on the day following the Syracusan review, as we should then (strangely) have to suppose the latter to have lasted two days, and the Syracusans to have passed the

night in the meadow by the Anapus: two points which Thuc. would not have left unnoticed.

We might expect ταύτῃ τῇ νυκτὶ τῇ ἐπιγιγ. ἡμ., but Bau. supposes this avoided because of the κακόφωνον. This reading is however impossible. The Athenians were not likely to hold a review, as they knew their strength; the place of review was not likely to be left unspecified by Thuc.; they would scarcely have held a review on that particular day, having sufficient work before them; lastly, if the Athenians as well as the Syracusans held a review, Thuc. would undoubtedly have written ἐξητάζοντο καὶ αὐτοί. Cf. c. 101, § 2, and Thuc. *passim*. ἐξητάζοντο must either be eliminated or referred to the Syracusans. Dobree took the former course, proposing ἀνήγοντο for ἐξητάζοντο which he supposed to be due to the mention of ἐξέτασις a few lines earlier. Cl. adopts the latter solution, reading ταύτης τῆς νυκτός ἢ (Pp.'s conj.) τῇ ἐπιγιγνομένη ἡμέρᾳ ἐξητάζοντο ἐκείνοι (Cl.'s corr. for καί), ἔλαθον κ.τ.λ. Kr. suspects τῇ ἐπιγιγν. . . . καὶ to be a gloss. The simplest corr. is perhaps Madvig's (followed by Stahl), to insert ἢ and strike out καί, which would easily come in if ἢ fell out.

στρατεύματι ἐκ τῆς Κατάνης σχόντες κατὰ τὸν Λέοντα καλούμενον, ὃς ἀπέχει τῶν Ἐπιπολῶν ἕξ ἢ ἑπτὰ σταδίου, καὶ τοὺς πεζοὺς ἀποβιβάσαντες, ταῖς τε ναυσὶν ἐς τὴν Θάψον καθορμισάμενοι· ἔστι δὲ χερσονήσος μὲν ἐν στενῷ ἰσθμῷ προὔχουσα ἐς τὸ πέλαγος, τῆς δὲ Συρακοσίων πόλεως οὔτε πλοῦν οὔτε 2 ὁδὸν πολλὴν ἀπέχει. καὶ ὁ μὲν ναυτικὸς στρατὸς τῶν Ἀθηναίων ἐν τῇ Θάψῳ διασταυρωσάμενος τὸν ἰσθμὸν ἠσύχαζεν· ὁ δὲ πεζὸς ἐχώρει εὐθὺς δρόμῳ πρὸς τὰς Ἐπιπολάς καὶ φθάνει ἀναβάς κατὰ τὸν Εὐρύηλον πρὶν τοὺς Συρακοσίους αἰσθημένους ἐκ τοῦ λειμῶνος 3 καὶ τῆς ἐξετάσεως παραγενέσθαι. ἐβόηθουν δὲ οἱ τε ἄλλοι ὡς ἕκαστος τάχους εἶχε καὶ οἱ περὶ τὸν Διόμιλον ἑξακόσιοι· στάδιοι δὲ πρὶν προσμῖξαι ἐκ τοῦ λειμῶνος

σχόντες, compressed for παραπλεύσαντες καὶ σχόντες. Cl. Cf. c. 52, § 1, n.

κατὰ, lit. "over against," "opposite," implies that Leon did not extend quite down to the landing-place. As to its distance from the landing-place, κατὰ affords no indication; it might have been merely separated by a shallow beach, or it might have been some little distance inland. But if the distance had been considerable it would have been stated, just as the distance from Leon to Epipolæ is stated in the next line.

Leon. Between Thapsus and Achradina the coast curves; a point upon this curve 6 or 7 stadia from Epipolæ (towards Euryelus) must be looked for between Thapsus and Trogilius, and not far from the latter place, for which see c. 99, § 1.

ταῖς τε ναυσὶν: third clause

tacked on by τε, which Kr. wrongly suspected. ἔλαθον αὐτοὺς σχόντες—καὶ . . . ἀποβιβάσαντες—καθορμισάμενοι τ. c. 20, § 2, n. τὴν Θάψον, now Magnisi.

ἐν στενῷ ἰσθμῷ προὔχουσα. Cf. c. 1, § 2, n. ? The isthmus makes it a Chersonesus.

§ 2. δια-σταυρωσάμενος: "completely across;" only here.

τὸν Εὐρύηλον: "not far from the western summit of Epipolæ where the plateau becomes a narrow tongue of land." Holm apud Cl. Now *Belvedere*. The name ("broad knob") suits this view.

ἐκ τοῦ λειμῶνος καὶ τῆς ἐξετάσεως: "from the meadow and from the review (there taking place)."

§ 3. ὡς ἕκαστος τάχους εἶχε, ii, 90, 4. vii, 2, 1, gen. of respect. So i, 36, 2 καλῶς παράπλου κείται.

προσμῖξαι: "before ever they could come to close quarters

ἐγίνοντο αὐτοῖς οὐκ ἔλασσον ἢ πέντε καὶ εἴκοσι. προσπεσόντες οὖν αὐτοῖς τοιοῦτω τρόπῳ ἀτακτότερον ἄ καὶ μάχῃ νικηθέντες οἱ Συρακόσιοι ἐπὶ ταῖς Ἐπιπολαῖς ἀνεχώρησαν ἐς τὴν πόλιν· καὶ ὁ τε Διόμιλος ἀποθνήσκει καὶ τῶν ἄλλων ὡς τριακόσιοι. καὶ μετὰ 5 τοῦτο οἱ Ἀθηναῖοι τροπαῖόν τε στήσαντες καὶ τοὺς νεκροὺς ὑποσπόνδους ἀποδόντες τοῖς Συρακοσίοις, πρὸς τὴν πόλιν αὐτὴν τῇ ὑστεραίᾳ ἐπικαταβάντες, ὡς οὐκ ἐπέξησαν αὐτοῖς, ἐπαναχωρήσαντες φρούριον ἐπὶ τῷ Λαβδάλῳ ᾧκοδόμησαν ἐπ' ἄκροις τοῖς κρημνοῖς τῶν Ἐπιπολῶν ὁρῶν πρὸς τὰ Μέγαρα, ὅπως εἴη αὐτοῖς, ὅποτε προΐοιεν ἢ μαχομένοι ἢ τειχιούντες, τοῖς τε σκεύεσι καὶ τοῖς χρήμασιν ἀποθήκη. καὶ XCVIII. 1

with them." Here, as often, for the purpose of fighting. Cf. i, III, 2. Passages like i, 46, 3 are not to be compared (as by Cl.); there the word is used of a thing, not of a person. We have προσέμιξεν ἐγγὺς τοῦ στρατεύματος in iv, 93, 1, and similarly in viii, 71, 2.

προσμίξει and προσπεσόντες do not denote two separate movements, as Cl. supposes. προσμίξει ("become engaged,") is used in the clause where the impeding distance is stated; the more vigorous προσπεσόντες, ("falling upon them,") is used of the same event in the clause that relates the actual collision.

ἐγίνοντο. For the plural with specifications of number cf. c. 62, § 4, n.

ἐκ τοῦ λειμῶνος with ἐγίνοντο. The words emphasize the distance by reminding the reader of the place from which they had to start.

αὐτοῖς, dat. of disadvantage.

§ 4. αὐτοῖς refers to the Athenians.

τοιοῦτω τρόπῳ qualifies ἀτακτότερον: "in the manner above described," i.e. after hurrying over 25 stadia, ὡς ἐκ. εἶχε τάχους. καὶ connects προσπεσόντες with νικηθέντες.

§ 5. ἐπικαταβάντες: "against." τῷ Λαβδάλῳ. Position disputed. ἄκροις has been taken (1) as = "topmost;" (2) "furthest out." The latter is the preferable view, as Belvedere, the highest point, is best identified with Eurvelus, see § 2, n. Labdalon is therefore identified by Holm with a commanding point on the outermost extremity of the northern edge of the plateau.

ὁρῶν πρὸς, c. 75, § 1.

Μέγαρα, c. 94, § 1.

προΐοιεν rightly preferred by the best editors to προΐοιεν of MSS.

CH. 98.—§ 1. ὑπῆρχον. Cf. c. 94, § 4.

οὐ πολλῶ ὕστερον αὐτοῖς ἦλθον ἕκ τε Ἐγγέστης ἱππῆς
 τριακόσιοι καὶ Σικελῶν καὶ Ναξίων καὶ ἄλλων τινῶν
 ὡς ἑκατόν· καὶ Ἀθηναίων ὑπῆρχον πεντήκοντα καὶ
 διακόσιοι, οἷς ἵππους τοὺς μὲν παρ' Ἐγγεσταίων καὶ
 Καταναίων ἔλαβον, τοὺς δ' ἐπρίαντο, καὶ ξύμπαντες
 2 πεντήκοντα καὶ ἑξακόσιοι ἱππῆς ξυνελέγησαν. καὶ
 καταστήσαντες ἐν τῷ Λαβδάλφ φυλακὴν ἐχώρου
 πρὸς τὴν Συκὴν οἱ Ἀθηναῖοι, ἵνα περ καθεζόμενοι
 ἐτείχισαν τὸν κύκλον διὰ τάχους. καὶ ἔκπληξιν τοῖς

ἔλαβον: "obtained."

ξύμπαντες: "in all." Apposition to ἱππῆς.

§ 2. τὴν Συκὴν. It is easier to decide what this is not than what it is. It is not = "the suburb Tyche," nor is it "the temple of Fortune." Isolated instances of the substitution of σ for τ in some Doric words, and κ for χ in others, form no proof that Συκὴ was Doric for Τύχη. The accent also is to be noticed. Steph. Byz. says there was a place called Συκὴ, πλησίον Συρακουσῶν. We know that there was afterwards a suburb westwards from Achradina, named Tyche because of a temple of Fortune which it contained; and we may note Ahrens' suggestion, that popular etymology (which is often wild) connected the name Συκὴ with Τύχη, and led to the building of a temple from which the suburb was afterwards named. However this may be, it is safest to consider τὴν Συκὴν to have been a place named from the fig-trees that grew in its neighbourhood. [Cf. Achradina and ἀχράς.] Hölml (ap. Cl.) is probably right in conjecturing that it is to be

placed on the middle of the slope of Epipolæe.

ἵνα περ. iv, 48, 5. iv, 74, 1, with ὁρμᾶσθαι. Not common in Attic prose. Kr.

ἐτείχισαν τὸν κύκλον. For the κύκλος cf. c. 99, § 1, c. 101, § 1, and c. 102, §§ 1-2. The latter passage is decisive against the supposition of Didot, Letronne, Gô., Bl., Kr., that it was a wall of circumvallation. It was a circular fort from which walls were to be built extending down to the sea at Trogilus on the north and the great harbour on the south. Nicias lies ill in it, c. 102, § 2. In vii, 2, 4 Stahl and Cl. rightly adopt an alteration mentioned by Pp., and bracket τοῦ κύκλου πρὸς τὸν Τράγιλον as a gloss. The tense of ἐτείχισαν is in itself fatal to Kr.'s view, as the lines were never finished. Kr.'s suggestion that the aor. may here denote commencement is untenable. This use belongs to verbs that denote a state or condition, not to verbs of action like τείχιζω. See Goodwin, M. and T., p. 24. His only resource would be to read ἐτείχιζον. The article τὸν is strange. The place was scarcely famous in

Συρακοσίοις παρέσχον τῷ τάχει τῆς οἰκοδομίας· καὶ ἐπέξελθόντες μάχην διενεοῦντο ποιεῖσθαι καὶ μὴ περιορᾶν. καὶ ἤδη ἀντιπαρατασσομένων ἀλλήλοις οἱ 3 τῶν Συρακοσίων στρατηγοὶ ὡς ἐώρων σφίσι τὸ στρατεύμα διεσπασμένον τε καὶ οὐ ῥαδίως ξυντασσόμενον, ἀνήγαγον πάλιν ἐς τὴν πόλιν πλὴν μέρους τινὸς τῶν ἰππέων· οὗτοι δὲ ὑπομένοντες ἐκώλουν τοὺς Ἀθηναίους λιθοφορεῖν τε καὶ ἀποσκιδνασθαι μακροτέραν· καὶ τῶν Ἀθηναίων φυλὴ μία τῶν ὀπλιτῶν καὶ οἱ 4 ἰππῆς μετ' αὐτῶν πάντες ἐτρέψαντο τοὺς τῶν Συρακοσίων ἰππέας προσβαλόντες, καὶ ἀπέκτεινάν τε τινας καὶ τροπαῖον τῆς ἵππομαχίας ἔστησαν.

Καὶ τῇ ὑστεραῖα οἱ μὲν ἐτείχιζον τῶν Ἀθηναίων τὸ XCIX. 1 πρὸς βορέαν τοῦ κύκλου τείχος, οἱ δὲ λίθους καὶ ξύλα

the history of the siege, though this seems the only tolerable explanation. Cf. c. 100, § 1 τὸ σταύρωμα τὸ παρὰ τὴν πυλῖδα. Cl. wrongly supposes it to mean the circular wall *necessary* to the defence of the position. Impossible here. τῶν ἰππων of c. 94, § 4, quoted by him in support of his view, is totally different. ἰππεύς pretty nearly implies ἵππος, but so far from τὸ καθεζεῖσθαι ἐς τινα τόπον implying a κύκλος for its defence, the case of this κύκλος is perhaps isolated in Greek literature.

μὴ περιορᾶν, sc. τὸ γιγνόμενον.

περι-: notion of looking round a thing, yet not seeing the thing itself; c. 88, § 7.

§ 3. ἀντιπαρατασσομένων goes with ἐώρων, not with ἀνήγαγον. Kr.

ἐκώλουν, imperf. of the *at-tempē*.

μακροτέραν: "to any great distance," force of the comparative here.

§ 4. καὶ: "thereupon." καὶ introduces the statement abruptly, and thereby depicts the sudden turn made by the Athenians upon their tormentors. Cf. c. 53, § 1, and c. 26, § 2, n.

φυλὴ μία. Cf. c. 100, § 1, and iii, 90, 2. Herod. vi, 111, 1. Xen. Hell. iv, 2, 19.

Ch. 99.—§ 1. τοῦ κύκλου, c. 98, § 2, n.

τὸ πρὸς βορέαν τοῦ κύκλου, adverbial specification to be taken with ἐτείχιζον.

οἱ μὲν . . . οἱ δὲ: one party engaged in building a wall northwards from the κύκλος, another in laying stones along the proposed course of the wall.

ξύλα: probably for turrets (Bl.), perhaps for palisades (Pp.).

ξυμφοροῦντες παρέβαλλον ἐπὶ τὸν Τρωγίλον καλούμενον ἄει, ἥπερ βραχύτατον ἐγένετο αὐτοῖς ἐκ τοῦ μεγάλου λιμένος ἐπὶ τὴν ἑτέραν θάλασσαν τὸ ἀποτεί-
 2 χισμα. οἱ δὲ Συρακόσιοι οὐχ ἦκιστα Ἐρμοκράτους τῶν στρατηγῶν ἐσηγησαμένου μάχαις μὲν πανδημεὶ πρὸς Ἀθηναίους οὐκέτι ἐβούλοντο διακινδυνεύειν, ὑποτειχίζειν δὲ ἄμεινον ἐδόκει εἶναι ἢ ἐκείνοι ἐμελλον ἄξειν τὸ τεῖχος, καὶ εἰ φθάσειαν, ἀποκλήσεις γήγνεσθαι, καὶ ἄμα, καὶ ἐν τούτῳ εἰ ἐπιβοηθοῖεν, μέρος ἀντιπέμπειν αὐτοὺς τῆς στρατιᾶς· καὶ φθάνειν ἂν τοῖς σταυ-

Τρωγίλον : a little harbour on the northern side of Epipolae. The name may probably be traced in the modern Targia and Targetta. Leake apud Pp. Livy xxv, 23 mentions the place.

ἄει. Kr. and Arn. wrongly put a comma after καλούμενον. ἄει goes with παρέβαλλον. It cannot go with ἐγένετο; this would mean that they laid the stones where the shortest route presented itself on each occasion, i.e. each time that stones were emptied; but the sense obviously is that the line from the κύκλος to Τρωγίλος was the shortest line from the κύκλος to the sea on that side (ἐπὶ τὴν ἑτέραν θάλασσαν), and along this line they emptied each successive (ἄει) load of stones.

ἐγένετο = ἐμελλεν εἶσεσθαι (Schol.). Cf. c. 101, § 1; also c. 97, § 3.

ἀποτείχισμα = περιτείχισμα of c. 101, § 1. ἀπο-, in view of the isolation of the besieged; περι-, referring to the position of the wall.

§ 2. τῶν στρατηγῶν, partitive with Ἐρμοκράτους. Cf. c. 3, § 2.

πανδημεὶ, almost adjectivally with μάχαις. Cl.

ὑποτειχίζειν : "to build an intercepting wall," a cross-wall at right angles to the proposed Athenian ἀποτείχισμα. Cf. ἐγκάρσιον τεῖχος below. The word is found again in App. Illyr. 19.

εἰ φθάσειαν, sc. ὑποτειχίσαντες (Portus). In this case ἀποκλήσεις (Cl. reads ἀπόκλησις) is best taken as nom. supplying ἐδόκουν, in the sense of "seemed likely," from ἐδόκει of the preceding line. Cf. Iph. Taur. 279, 280. Pp. understands τὸ τεῖχος ἀγαγόντες ἐκείνοι (οἱ Ἀθηναῖοι) to εἰ φθάσειαν and σφῶν (i.e. τῶν Συρακοσίων) to ἀποκλήσεις, repeating ἐμελλον in thought. This is possible, but in that case the clause καὶ εἰ . . . γήγνεσθαι would scarcely seem necessary. It could only be explained as a parenthetical suggestion of reason for the course taken.

αὐτοὺς is the MSS. reading. Bk.'s αὐτοῖς and Arn.'s αὐτοί are unnecessary. The construction depends upon ἄμεινον ἐδόκει carried on, while τὸ φθάνειν ἂν

ροῖς προκαταλαμβάνοντες τὰς ἐφόδους, ἐκείνους δὲ ἂν πανομένους τοῦ ἔργου πάντας ἂν πρὸς σφᾶς τρέπεσθαι. ἐτείχιζον οὖν ἐξελθόντες ἀπὸ τῆς σφετέρας ὃ πόλεως ἀρξάμενοι, κάτωθεν τοῦ κύκλου τῶν Ἀθηναίων ἐγκάρσιον τεῖχος ἄγοντες, τὰς τε ἐλάας ἐκκόπτοντες τοῦ τεμένου καὶ πύργους ξυλίλους καθιστάντες. αἱ δὲ νῆες τῶν Ἀθηναίων οὐπω ἐκ τῆς Θάψου περιεπλεύκεσαν ἐς τὸν μέγαν λιμένα, ἀλλ' ἔτι οἱ Συρακοῖοι ἐκράτουν τῶν περὶ τὴν θάλασσαν, κατὰ γῆν δ' ἐκ τῆς Θάψου οἱ Ἀθηναῖοι τὰ ἐπιτήδεια ἐπήγοντο. ἐπειδὴ C. 1 δὲ τοῖς Συρακοῖοις ἀρκούντως ἐδόκει ἔχειν ὅσα τε ἐσταυρώθη καὶ ᾠκοδομήθη τοῦ ὑποτειχίσματος, καὶ οἱ

προκαταλαμβάνοντες we supply from ἐδόκει the personal ἐδόκουν.

ἂν πανομένους . . . πάντας ἂν. The repetition of ἂν with so short an interval is perhaps to be justified by the strong emphasis on πάντας. Cf. c. 18, § 6. But perhaps ἀναπανομένους should be read. Cf. Cl.

τὰς ἐφόδους: "passes in the southern cliffs of Epipolae which afford an ascent into Epipolae from Neapolis (Τεμενίτης)." Leake apud Pp. Cf. προσβάσεις, c. 96, § 1.

§ 3. ἀρξάμενοι. Starting from the wall they had built in the previous winter, for which see c. 75, § 1.

κάτωθεν τοῦ κύκλου. It is a question whether this ἐγκάρσιον τεῖχος ("cross-wall," cf. note on ὑποτειχίζειν above) was on the plateau of Epipolae, or on the lower ground to the south, or on the plateau and running thence into the lower ground. Indications of its situation are

given here and in καὶ φθάνειν ἂν τοῖς σταυροῖς προκαταλαμβάνοντες τὰς ἐφόδους, § 2. Its defenders when driven out take refuge in τὸ προτειχίσμα τὸ περὶ τὸν Τεμενίτην, c. 100, § 2. The Athenians after taking it ἐτείχιζον τὸν κρημνὸν τὸν ὑπὲρ τοῦ ἔλους, c. 101, § 1, and the Syracusans ἀπεσταύρουν διὰ μεσοῦ τοῦ ἔλους, c. 101, § 2.

τοῦ τεμένου, of Apollo Τεμενίτης. Cf. c. 75, § 1.

αἱ δὲ νῆες . . . ἐπήγοντο. This statement has no bearing upon the position of the ὑποτειχίσμα, as some have supposed. It merely "indicates the situation of the Athenian forces at the time of the important events about to be mentioned." Cl.

CH. 100.—§ 1. ὅσα τε ἐσταυρώθη καὶ ᾠκοδομήθη. The Syracusan ὑποτειχίσμα consisted partly of a palisade (σταύρωμα) and partly of stone-work (οἰκοδόμημα, τεῖχος ἐγκάρσιον). Didot.

ὅσα τε, strictly ὅσα τε ἐστ. καὶ ὅσα ᾠκοδομήθη.

Ἀθηναῖοι αὐτοὺς οὐκ ἤλθον κωλύσοντας, φοβούμενοι μὴ σφίσι δίχα γυγνομένοις ῥᾶον μάχωνται, καὶ ἅμα τὴν καθ' αὐτοὺς περιτείχισιν ἐπειγόμενοι, οἱ μὲν Συρακόσιοι φυλὴν μίαν καταλιπόντες φύλακα τοῦ οἰκοδομήματος ἀνεχώρησαν ἐς τὴν πόλιν, οἱ δὲ Ἀθηναῖοι τοὺς τε ὄχετους αὐτῶν, οἱ ἐς τὴν πόλιν ὑπονομηδὸν ποτοῦ ὕδατος ἡγμένοι ἦσαν, διέφθειραν, καὶ τηρήσαντες τοὺς τε ἄλλους Συρακοσίους κατὰ σκηναὺς ὄντας ἐν μεσημβρίᾳ καὶ τινὰς καὶ ἐς τὴν πόλιν ἀποκεχωρηκότας καὶ τοὺς ἐν τῷ σταυρώματι ἀμελῶς φυλάσσοντας, τριακοσίους μὲν σφῶν αὐτῶν λογάδας καὶ τῶν ψιλῶν τινὰς ἐκλεκτοὺς ὀπλισμένους προὔταξαν θεῖν δρόμῳ ἐξαπιναιῶς πρὸς τὸ ὑποτείχισμα, ἢ δ' ἄλλη στρατιὰ δίχα, ἢ μὲν μετὰ τοῦ ἐτέρου στρατηγοῦ πρὸς τὴν πόλιν, εἰ ἐπιβοηθοῖεν, ἐχώρουν, ἢ δὲ μετὰ τοῦ ἐτέρου πρὸς τὸ σταύρωμα τὸ παρὰ τὴν

αὐτοὺς, absent from the Vat. and rejected by Cl., perhaps rightly.

ἐπειγόμενοι, transitive here. More commonly intransitive.

φυλὴν, c. 98, § 4.

ὑπονομηδόν. διὰ ὑπονόμων καὶ σωλήνων. Sch. Traces of these pipes remain. See Gö.

ποτοῦ ὕδατος. Specification of ὄχετους inserted in the nominal clause. Cf. ii, 45, ἰ παῖσι δ' αὖ, ὅσοι τῶνδε πάρεστε.

τηρήσαντες, c. 2, § 4, n.

ἐν μεσημβρίᾳ gives the reason why they were κατὰ σκηναὺς. Cf. οὐ γὰρ ἐώρων ἐν τῇ νυκτί ii, 3, 1.

The division of the Syracusans here consists of only two parts: τοὺς τε ἄλλους and καὶ τοὺς ἐν τῷ σταυρώματι. The καὶ τινὰς clause contains only a subdivision of τοὺς τε ἄλλους. Cl.

καὶ τινὰς καὶ: "and some of them actually away in the city." Cf. c. 69, § 1.

ὀπλισμένους, supplied with the arms of hoplites. Cf. iii, 27, 2. viii, 25, ἰ πεντακῆσιοι καὶ χίλιοι (ὀπλίται) Ἀργείων (τοὺς γὰρ πεντακοσίους . . . ψιλῶν ὄντας ὀπλίσαν οἱ Ἀθηναῖοι).

προὔταξαν, a fronte collocarunt. Abr., Bau., Pr. Not = προσέταξαν. Cf. iii, 52 προτάξαντες σφῶν αὐτῶν Ἀστυμάχων. . . Abr. θεῖν, infin. of purpose, c. 8, § 2. Goodwin, M. and T., p. 203.

εἰ ἐπιβοηθοῖεν, sc. οἱ ἐκ τῆς πόλεως. Kr. Implied in πόλιν. Cf. c. 50, § 4, c. 80, § 1:

τὸ σταύρωμα τὸ παρὰ τὴν πυλῖδα. Thuc. seems to refer to places prominent in the history of this siege as if they were already well known by name to his readers. Cf. c. 102, § 2 τὸ

πυλῖδα. καὶ προσβαλόντες οἱ τριακόσιοι αἰροῦσι τὸ 2
σταύρωμα· καὶ οἱ φύλακες αὐτὸ ἐκλιπόντες κατέ-
φυγον ἐς τὸ προτείχισμα τὸ περὶ τὸν Τεμενίτην. καὶ
αὐτοῖς ξυνεσέπεσον οἱ διώκοντες, καὶ ἐντὸς γενόμενοι
βία ἐξεκρούσθησαν πάλιν ὑπὸ τῶν Συρακοσίων, καὶ
τῶν Ἀργείων τινὲς αὐτόθι καὶ τῶν Ἀθηναίων οὐ
πολλοὶ διεφθάρησαν. καὶ ἐπαναχωρήσασα ἡ πᾶσα 3
στρατιὰ τὴν τε ὑποτείχισιν καθείλον καὶ τὸ σταύρωμα
ἀνέσπασαν καὶ διεφόρησαν τοὺς σταυροὺς παρ' ἑαυ-
τούς, καὶ τροπαῖον ἔστησαν.

Τῇ δ' ὑστεραία ἀπὸ τοῦ κύκλου ἐτείχιζον οἱ Ἀθη- CI. 1
ναῖοι τὸν κρημνὸν τὸν ὑπὲρ τοῦ ἔλους, ὃς τῶν Ἐπι-
πολῶν ταύτῃ πρὸς τὸν μέγαν λιμένα ὄρᾱ, καὶ ἦπερ
αὐτοῖς βραχύτατον ἐγγίνετο-καταβᾶσι διὰ τοῦ ὄμαλου
καὶ τοῦ ἔλους ἐς τὸν λιμένα τὸ περιτείχισμα. καὶ 2
οἱ Συρακόσιοι ἐν τούτῳ ἐξεληθόντες καὶ αὐτοὶ ἀπεσταύ-
ρουν αὐθις ἀρξάμενοι ἀπὸ τῆς πόλεως διὰ μέσου τοῦ
ἔλους. καὶ τάφρον ἄμα παρώρυσσον, ὅπως μὴ οἶόν
τε ἦ τοῖς Ἀθηναίοις μέχρι τῆς θαλάσσης ἀποτειχίσαι.

δεκάπλεθρον προτείχισμα, and c.
98, § 2, note on τὸν κύκλον.

τὸ σταύρ. τὸ παρὰ τὴν πυλῖδα
probably was not a separate
σταύρωμα, but "that part of the
palisade which was by the
postern." So Cl.

§ 2. αἰροῦσι τὸ σταύρωμα = τὸ
ὑποτείχισμα of § 1 above.

τὸ προτείχισμα. Cf. c. 75, § 1.
τῶν Ἀργείων. These must
have burst in along with the
300 who took the σταύρωμα, for
they were not part of that body,
as they were hoplites (c. 43, § 2),
while the 300 were all either
Athenians or ψιλοὶ armed as
hoplites for the occasion.

§ 3. διεφόρησαν, c. 91, § 7,
n.

CH. 101.—§ 1. τοῦ κύκλου,
c. 98, § 2, n.

τοῦ ἔλους viz. Λυσιμελείας. vii,
53, 2.

τῶν Ἐπιπολῶν depending on
ταύτῃ.

ὄρᾱ, c. 75, § 1.

καὶ ἦπερ. For the rel. cf. c. 4,
§ 3, n.

ἐγγίνετο, c. 99, § 1.

§ 2. αὐθις goes only with
ἀπεσταύρουν; "they made a
palisade once more, cf. c. 99,
§ 3, (this time) through the
centre of the swamp." Cf. c. 94,
§ 2, n.

- 3 οἱ δ', ἐπειδὴ τὸ πρὸς τὸν κρημνὸν αὐτοῖς ἐξείργαστο, ἐπιχειροῦσιν αὐθις τῷ τῶν Συρακοσίων σταυρώματι καὶ τάφρῳ, τὰς μὲν ναῦς κελεύσαντες περιπλεῦσαι ἐκ τῆς Θάψου ἐς τὸν μέγαν λιμένα τὸν τῶν Συρακοσίων, αὐτοὶ δὲ περὶ ὄρθρον καταβάντες ἀπὸ τῶν Ἐπιπολῶν ἐς τὸ ὄμαλόν καὶ διὰ τοῦ ἔλους ἢ πηλῶδες ἦν καὶ στεριφώτατον θύρας καὶ ξύλα πλατέα ἐπιθέντες καὶ ἐπ' αὐτῶν διαβαδίσαντες, αἰροῦσιν ἅμα ἔφ τό τε σταύρωμα πλὴν ὀλίγου καὶ τὴν τάφρον, καὶ ὕστερον καὶ
- 4 τὸ ὑπολειφθὲν εἶλον. καὶ μάχη ἐγένετο, καὶ ἐν αὐτῇ ἐνίκων οἱ Ἀθηναῖοι· καὶ τῶν Συρακοσίων οἱ μὲν τὸ δεξιὸν κέρας ἔχοντες πρὸς τὴν πόλιν ἔφευγον, οἱ δ' ἐπὶ τῷ εὐωνύμῳ παρὰ τὸν ποταμόν. καὶ αὐτοὺς βουλόμενοι ἀποκλήσασθαι τῆς διαβάσεως οἱ τῶν Ἀθηναίων τριακόσιοι λογάδες δρόμῳ ἠπέιγοντο πρὸς
- 5 τὴν γέφυραν. δέισαντες δὲ οἱ Συρακοῖοι (ἦσαν γὰρ

§ 3. αὐθις. Cf. c. 100, § 1.

διὰ τοῦ ἔλους goes with ἐπιθέντες, somewhat loosely expressed, "and (as they passed) through the swamp placing upon it (ἐπιθέντες sc. τῷ ἔλει) boards," &c. Cl.'s plan of taking διὰ τοῦ ἔλους with διαβαδίσαντες is rendered absolutely impossible by the presence of καὶ ἐπ' αὐτῶν.

οἱ δὲ . . . ἐπιχειροῦσιν . . . τὰς μὲν ναῦς κελεύσαντες . . . αὐτοὶ δὲ . . . καταβάντες . . . καὶ . . . ἐπιθέντες . . . καὶ διαβαδίσαντες αἰροῦσιν. Strictly the μὲν and δὲ clauses should merely have set forth the circumstances in which the attempt (ἐπιχειροῦσιν) was made, and should have been both participial, αἰροῦσιν coming in a new sentence connected by καὶ, but the

construction is lost sight of as the sentence proceeds.

§ 4. ἐν αὐτῇ, omitted in one good MS. Cl. brackets. The usual expression is μάχη νικᾶν. But cf. c. 75, § 3 and Xen. Hell. i, 7, 9 τοὺς νικῆσαντας ἐν τῇ ναυμαχίᾳ. Kr.

ἔφευγον, read by Cl. with the Vat. (most MSS. and editors have ἔφυγον), is very probably right. Cf. c. 62, § 1, n. If we read ἔφυγον we must supply ἔφευγον in thought to the οἱ δὲ clause.

παρὰ τὸν ποταμόν, the Anapus.

γέφυραν, cf. c. 66, § 2, n.

§ 5. ἦσαν γὰρ . . . ἐνταῦθα. The parenthesis gives the reason for their bold movement and not the cause of their fear, parentheses in Greek very commonly

καὶ τῶν ἰππέων αὐτοῖς οἱ πολλοὶ ἐνταῦθα) ὁμοσε
 χωροῦσι τοῖς τριακοσίοις τούτοις, καὶ τρέπουσί τε
 αὐτοὺς καὶ ἐσβάλλουσιν ἐς τὸ δεξιὸν κέρας τῶν Ἀθη-
 ναίων. καὶ προσπεσόντων αὐτῶν ξυνεφοβήθη καὶ ἡ
 πρώτη φυλὴ τοῦ κέρως. ἰδὼν δὲ ὁ Λάμαχος παρε- 6
 βόηθει ἀπὸ τοῦ εὐωνύμου τοῦ ἑαυτῶν μετὰ τοξοτῶν
 τε οὐ πολλῶν καὶ τοὺς Ἀργεῖους παραλαβὼν, καὶ
 ἐπιδιαβάς τάφρον τινὰ καὶ μονωθεὶς μετ' ὀλίγων τῶν
 ξυνδιαβάντων ἀποθνήσκει αὐτὸς τε καὶ πέντε ἢ ἕξ
 τῶν μετ' αὐτοῦ. καὶ τούτους μὲν οἱ Συρακόσιοι εὐθὺς
 κατὰ τάχος φθάνουσιν ἀρπάσαντες πέραν τοῦ ποτα-
 μοῦ ἐς τὸ ἀσφαλές, αὐτοὶ δὲ ἐπιόντος ἤδη καὶ τοῦ
 ἄλλου στρατεύματος τῶν Ἀθηναίων ἀπεχώρουν. ἐν CII. 1
 τούτῳ δὲ οἱ πρὸς τὴν πόλιν αὐτῶν τὸ πρῶτον κατα-
 φυγόντες ὡς ἐώρων ταῦτα γιγνόμενα, αὐτοὶ τε πάλιν
 ἀπὸ τῆς πόλεως ἀναθαρσῆσαντες ἀντετάξαντο πρὸς
 τοὺς κατὰ σφᾶς Ἀθηναίους, καὶ μέρος τι αὐτῶν

referring to what follows rather than to what precedes. c. 60, § 4, n.

ἐσβάλλειν, of cavalry, c. 70, § 3, ii, 100, 5.

ξυνεφοβήθη, "shared the panic" of the 300.

φυλὴ, Duker's corr. for MSS. φυλακή. In c. 100, § 1 some MSS., and in viii, 92, 4 most MSS., have φυλακήν. For φυλὴ cf. c. 98, § 4, n.

§ 6. ἑαυτῶν, plural with reference to the Athenians as well as to Lamachus.

μετὰ . . . καὶ . . . παραλαβὼν, varied in Thuc.'s manner, instead of μετὰ . . . καὶ μετὰ τῶν Ἀργείων. Cf. c. 1, § 1, n.

ἐπιδιαβάς, "crossing over

against" the foe. Abr., approved by Pp. and Kr.

ἀρπάσαντες. Cl. follows the Vat.; reading ἀναρπάσαντες καὶ διαβιβάσαντες πέραν κ.τ.λ., taking ἀνα- to express the extreme rapidity of the procedure.

ἀρπάσαντες πέραν κ.τ.λ. is certainly somewhat strangely expressed. Perhaps ἀναρπάσαντες πέραν . . . should be read.

αὐτοὶ δὲ, balanced by τούτους μὲν (the action of the living as opposed to the fate of the slain).

ἀπεχώρουν, c. 62, § 1, n.

CH. 102.—§ 1. αὐτῶν, partitive with οἱ καταφυγόντες.

ἀπὸ τῆς πόλεως with ἀντετάξαντο, briefly for ἐλθόντες ὁ βοηθήσαντες ἀντετάξαντο.

πέμπουσιν ἐπὶ τὸν κύκλον τὸν ἐπὶ ταῖς Ἐπιπολαῖς, 2 ἡγούμενοι ἐρήμον αἰρήσειν. καὶ τὸ μὲν δεκάπλεθρον προτείχισμα αὐτῶν αἰρούσι καὶ διεπόρθησαν, αὐτὸν δὲ τὸν κύκλον Νικίας διεκώλυσεν (ἔτυχε γὰρ ἐν αὐτῷ δι' ἀσθένειαν ὑπολελειμμένος)· τὰς γὰρ μηχανὰς καὶ ξύλα ὅσα πρὸ τοῦ τείχους ἦν καταβεβλημένα, ἐμπρήσαι τοὺς ὑπηρέτας ἐκέλευσεν, ὡς ἔγνω ἀδυνάτους ἐσομένους ἐρημίᾳ ἀνδρῶν ἄλλῃ τρόπῳ περιγενέσθαι. 3 καὶ ξυνέβη οὕτως· οὐ γὰρ ἔτι προσήλθον οἱ Συρακόσιοι διὰ τὸ πῦρ, ἀλλὰ ἀπεχώρουν πάλιν. καὶ γὰρ πρὸς τε τὸν κύκλον βοήθεια ἤδη κάτωθεν τῶν Ἀθηναίων ἀποδιωξάντων τοὺς ἐκεῖ ἐπανήει, καὶ αἱ νῆες ἅμα αὐτῶν ἐκ τῆς Θάψου, ὥσπερ εἶρητο, κατέ- 4 πλεον ἐς τὸν μέγαν λιμένα. ἃ ὀρώντες οἱ ἄνωθεν κατὰ τάχος ἀπήρσαν καὶ ἡ ξύμπασα στρατιὰ τῶν Συρακοσίων ἐς τὴν πόλιν, νομίσαντες μὴ ἂν ἔτι ἀπὸ τῆς παρουσίας σφίσι δυνάμεως ἱκανοὶ γενέσθαι κωλύ-

τὸν κύκλον, c. 98, § 2.

§ 2. τὸ δεκάπλεθρον προτείχισμα, c. 100, § 1, n.

διεκώλυσεν, sc. ἀλῶναι. Cf. c. 88, § 5. Cl.

ἐρήμον, "destitute of defenders." Cf. c. 85, § 3, n.

πρὸ τοῦ τείχους between the κύκλος and the δεκάπλ. προτείχ. This προτείχισμα was scarcely made, as some have thought, for the mere purpose of containing these tools, &c., but rather in order to strengthen the κύκλος, the central point of the Athenian operations.

ὑπηρέτας, e. g. hoplites' servants. Cf. iii, 17, 3.

§ 3. καὶ ξυνέβη οὕτως, i. e. καὶ περιεγένοντο.

ἀποδιωξάντων. Pp., referring

τοὺς ἐκεῖ to the assailants of the κύκλος, defends ἀποδιωξάντων (of many MSS.) as διώξω is used in Attic as well as the more common διώξομαι. But the aor. is very much simpler, and MSS. prove little with reference to a point like this.

ὥσπερ εἶρητο, "as they had been ordered," cf. ἔλεγον c. 29, § 3. For the fact c. 101, § 3.

§ 4. μὴ. οὐ expected. For μὴ compare i, 139, 1. i, 140, 4. iv, 18, 4. v, 49, 5. The subjective nature of the sentence in each case is the cause of the inaccuracy which brings in the subjective negative μὴ.

ἀπὸ, c. 54, § 3.

σαι τὸν ἐπὶ τὴν θάλασσαν τειχισμόν. μετὰ δὲ τοῦτο CIII. 14 οἱ Ἀθηναῖοι τροπαῖον ἔστησαν καὶ τοὺς νεκροὺς ὑποσπόνδους ἀπέδωσαν τοῖς Συρακοσίοις καὶ τοὺς μετὰ Λαμάχου καὶ αὐτὸν ἐκομίσαντο. καὶ παρόντος ἤδη σφίσι παντὸς τοῦ στρατεύματος, καὶ τοῦ ναυτικοῦ καὶ τοῦ πεζοῦ, ἀπὸ τῶν Ἐπιπολῶν καὶ τοῦ κρημνώδους ἀρξάμενοι ἀπετείχιζον μέχρι τῆς θαλάσσης τείχει διπλῶ τοὺς Συρακοσίους. τὰ δ' ἐπιτηδεῖα τῆ στρατιᾶς 2 ἐσήγετο ἐκ τῆς Ἰταλίας πανταχόθεν. ἦλθον δὲ καὶ τῶν Σικελῶν πολλοὶ ξύμμαχοι τοῖς Ἀθηναίοις, οἳ πρότερον περιεωρῶντο, καὶ ἐκ τῆς Τυρσηνίας νῆες πεντηκόντοροι τρεῖς. καὶ πάντα προὔχῳρει αὐτοῖς 3 ἐς ἐλπίδας. καὶ γὰρ οἱ Συρακοσῖοι πολέμῳ μὲν οὐκέτι ἐνόμιζον ἂν περιγενέσθαι, ὡς αὐτοῖς οὐδὲ ἀπὸ τῆς Πελοποννήσου ὠφελία οὐδεμία ἦκε, τοὺς δὲ λόγους ἔν τε σφίσιν αὐτοῖς ἐποιοῦντο ξυμβατικούς καὶ πρὸς τὸν Νικίαν· οὗτος γὰρ δὴ μόνος εἶχε Λαμάχου τεθνεώτος τὴν ἀρχήν. καὶ κύρωσις μὲν οὐδεμία ἐγένετο, οἷα 4 δὲ εἰκὸς ἀνθρώπων ἀπορούντων καὶ μᾶλλον ἢ πρὶν

CH. 103.—§ 1. καὶ αὐτόν, wrongly suspected by Kr. The words τοὺς μετὰ Λαμάχου would not by themselves include Lamachus.

ἀπὸ τῶν Ἐπιπ. καὶ τοῦ κρημ. "and in fact." καὶ explanatory, "et quidem." Pp.

τείχει διπλῶ. As this wall ran across the level swamp between Epipolæ and the Great Harbour it was made double to prevent attacks from the Syracusan garrison in Olympieum. Pp.

§ 2. περιεωρῶντο, c. 93, § 1, n. Τυρσηνίας, c. 88, § 6.

§ 3. ἐς ἐλπίδας, an unusual expression. Pp. follows Portus

and Bau., explaining it as compressed for "so as to produce hope." Cl. perhaps rightly follows Vat., reading ἐς ἐλπίδα, in which case Abr.'s explanation *ex animi sententia* seems best.

τοὺς λόγους . . . "spoke of nothing but truce . . ."

ξυμβατικούς, predicative.

ἐν σφίσιν αὐτοῖς = ἐν ἀλλήλοισι. σφίσιν αὐτοῖς treats them as a *single whole* as contrasted with Nicias. Cf. c. 68, § 3, n.

§ 4. κύρωσις, βεβαίωσις (Schol.), rare word: "nothing definite was done."

οἷα δὲ εἰκὸς, sc. λέγεσθαι. Cf. c. 69, § 2.

πολιορκουμένων, πολλὰ ἐλέγετο πρὸς τε ἐκείνον καὶ πλείω ἔτι κατὰ τὴν πόλιν, καὶ γὰρ τινα καὶ ὑποψίαν ὑπὸ τῶν παρόντων κακῶν ἐς ἀλλήλους εἶχον, καὶ τοὺς στρατηγούς τε ἐφ' ὧν αὐτοῖς ταῦτα ξυνέβη ἔπαυσαν, ὡς ἡ δυστυχία ἢ προδοσία τῇ ἐκείνων βλαπτόμενοι, καὶ ἄλλους ἀνθείλοντο, Ἑρακλείδην καὶ Εὐκλέα καὶ Τελλίαν.

CIV. 1 Ἐν δὲ τούτῳ Γύλιππος ὁ Λακεδαιμόνιος καὶ αἱ ἀπὸ τῆς Κορίνθου νῆες περὶ Λευκάδα ἤδη ἦσαν, βουλόμενοι ἐς τὴν Σικελίαν διὰ τάχους βοηθῆσαι. καὶ ὡς αὐτοῖς αἱ ἀγγελίαι ἐφοίτων δειναὶ καὶ πᾶσαι ἐπὶ τὸ αὐτὸ ἐψευσμένοι ὡς ἤδη παντελῶς ἀποτετειχισμένοι αἱ Συράκουσαι εἰσι, τῆς μὲν Σικελίας οὐκέτι ἐλπίδα οὐδεμίαν εἶχεν ὁ Γύλιππος. τὴν δὲ Ἰταλίαν βουλόμενος περιποιῆσαι, αὐτὸς μὲν καὶ Πυθὴν ὁ Κορίνθιος ναυσὶ δυοῖν μὲν Λακωνικαῖν, δυοῖν δὲ Κορινθίαν ὄτι τάχιστα ἐπεραιώθησαν τὸν Ἴόνιον ἐς Τάραντα, οἱ δὲ Κορίνθιοι πρὸς ταῖς σφετέραις δέκα Λευκαδίας δύο καὶ Ἀμπρακιώτιδας τρεῖς προσπληρώ-

καὶ γὰρ τινα. Cf. c. 61, § 2, π. ὑπὸ, "by reason of."

τοὺς στρατηγούς, c. 73, § 1.

τοὺς στρατηγούς τε. Strictly we ought to have had καὶ ἔπαυσαν τε τοὺς στρατηγούς corresponding to καὶ ἄλλους ἀνθείλοντο, but τοὺς στρατηγούς being brought to the front for prominence τε has got out of place. Cl. makes καὶ . . . τε = "and also." But see c. 44, § 3, π.

Ἑρακλείδην: probably Ἑρακλείδης ὁ Ἀριστογένοῦς of Xen. Hell. i, 2, 8, certainly not Ἑρακλείδης ὁ Δυσμάχου of c. 73, § 1. Pp.

CH. 104.—§ 1. Γύλιππος, c. 93, § 2.

αἱ . . . νῆες, c. 93, § 3.

ἐφοίτων, of inanimate things.

Cf. viii, 18, 1. Rarer use.

ἐπὶ τὸ αὐτὸ ἐψευσμ.: "all tending to support the same delusion."

παντελῶς, whereas we find in vii, 2, 4 ἀπετετέλεστο . . . πλὴν παρὰ βραχύ τι.

τὴν δὲ Ἰταλίαν . . . So Plut. Nic. 18 ἐκπλεῖ τὸ λοιπὸν ὡς . . . Ἰταλιώταις . . . τὰς πόλεις διαφυλάξων. Cf. c. 90, § 2.

περιποιῆσαι, σώσαι. Schol. Causal to περιγενέσθαι.

Κορινθίαν. Cf. c. 43, § 1, π.

πρὸς ταῖς . . . προσπληρώσαντες, pleonastic. Cf. προσπληρώσαντες ἔτι vii, 34, 1. Pp.

σαντες ὕστερον ἐμελλον πλεύσεσθαι. καὶ ὁ μὲν 2
 Γύλιππος ἐκ τοῦ Τάραντος ἐς τὴν Θουρίαν πρῶτον
 πρεσβευσάμενος κατὰ τὴν τοῦ πατρός ποτε πολι-
 τείαν καὶ οὐ δυνάμενος αὐτοὺς προσαγαγέσθαι ἄρας
 παρέπλει τὴν Ἰταλίαν, καὶ ἀρπασθεὶς ὑπ' ἀνέμου,
 κατὰ τὸν Τερριναῖον κόλπον, ὃς ἐκπνεῖ ταύτη μέγας
 κατὰ βορέαν ἐστηκώς, ἀποφέρεται ἐς τὸ πέλαγος, καὶ

§ 2. Θουρίαν, c. 61, § 7, n.

πρεσβευσάμενος. In Thuc. the act. is only used in the sense of "to be the elder." Cf. c. 55, § 2. Pp.

κατὰ τὴν τοῦ πατρός ποτε πολιτείαν: "on the strength of" . . ., i.e. it was this circumstance that led him to hope for success. This is the reading of most MSS. The Vat., followed by Cl., adds ἀνανεωσάμενος. Either reading would be suitable. The decision depends upon the value to be assigned to the Vat. MS.

τοῦ πατρός. Cleandridas, the father of Gylippus (c. 93, § 2), as adviser to Pleistoanax had been charged along with him with receiving a bribe from Pericles to evacuate Attica (cf. Thuc. i, 114, 2. ii, 21, 1. v, 16, 1), and being exiled had joined the Athenian colony which was sent in 444 B.C. to Thurii, and had become a citizen of that place. Cf. Plut. Nicias c. 28, Pericles c. 22; Diod. Sic. xiii, 106.

προσαγαγέσθαι, c. 22, § 1.

παρέπλει. For the acc. cf. c. 44, § 2.

κατὰ τὸν Τερριναῖον κόλπον. This bay, now Golfo di S. Eufemia, was on the N.W. side of Bruttii, while Gylippus was sailing along the S.E. side. He

could not have got opposite (κατὰ) this bay without going either through the straits of Messina or round Sicily, and in either case the fact would have been mentioned. It would be absurd to use the words "opposite" or "in a line with the Terriinic Gulf," if he were on the opposite side of the peninsula. Either read Ταρρατίνον, Pp.'s conjecture, or, better, bracket κατὰ . . . κόλπον as a gloss on ταύτη, with Gō., followed by Cl.

μέγας. predicate with adverbial force. Kr.

κατὰ βορέαν ἐστηκώς: "prevailing in the north, i.e. coming steadily from the north." Kr. who cites Arr. An. vi, 21, 1 οἱ ἐτήσιοι ἄνεμοι τῆ ὄρα ἐκείνη κατὰ νότον μάλιστα ἄνεμον ἴστανται. "The wind drives Gylippus southwards into the open sea (πέλαγος), and being then driven by new storms in an opposite direction (πάλιν χειμασθεὶς), he reaches Tarentum." Pp. Cl. Some such explanation as Kr.'s seems necessary, though the example from Arrian is not quite similar, and it would be hard to get another instance of κατὰ thus used with the acc.

ἐστηκώς: "steadily."

ἐπόνησαν, c. 67, § 1, n.

πάλιν χειμασθεὶς ἐς τὰ μάλιστα τῷ Τάραντι προσ-
 μίσγει· καὶ τὰς ναῦς ὅσαι ἐπόνησαν ὑπὸ τοῦ χειμῶνος
 3 ἀνεγκύσας ἐπεσκεύαζεν. ὁ δὲ Νικίας πυθόμενος αὐ-
 τὸν προσπλέοντα ὑπερεῖδε τὸ πλῆθος τῶν νεῶν, ὅπερ
 καὶ οἱ Θούριοι ἔπαθον, καὶ ληστικώτερον ἔδοξε παρε-
 σκευασμένους πλεῖν καὶ οὐδεμίαν φυλακὴν ἐποιοῦντο.

- CV. 1 Κατὰ δὲ τοὺς αὐτοὺς χρόνους τούτου τοῦ θέρους
 καὶ Λακεδαιμόνιοι ἐς τὸ Ἄργος ἐσέβαλον αὐτοὶ τε
 καὶ οἱ ξύμμαχοι καὶ τῆς γῆς τὴν πολλὴν ἐδήωσαν.
 καὶ Ἀθηναῖοι Ἀργείοις τριάκοντα ναυσὶν ἐβοή-
 θησαν, αἵπερ τὰς σπονδὰς φανερώτατα τὰς πρὸς τοὺς
 2 Λακεδαιμονίους αὐτοῖς ἔλυσαν. πρότερον μὲν γὰρ
 ληστεῖαις ἐκ Πύλου καὶ περὶ τὴν ἄλλην Πελοπόν-
 νησον μᾶλλον ἢ ἐς τὴν Λακωνικὴν ἀποβαίνοντες
 μετὰ τε Ἀργείων καὶ Μαντινέων ξυνεπολέμου, καὶ
 πολλάκις Ἀργείων κελευόντων ὅσον σχόντας μόνον
 ξὺν ὄπλοις ἐς τὴν Λακωνικὴν καὶ τὸ ἐλάχιστον
 μετὰ σφῶν δηώσαντας ἀπελθεῖν οὐκ ἤθελον· τότε
 δὲ Πυθοδώρου καὶ Λαισποδίου καὶ Δημαράτου
 ἀρχόντων ἀποβάντες ἐς Ἐπίδαυρον τὴν Λιμηρὰν

§ 3. προσπλέοντα. Best editors,
 with Vat., for πλεόντα of most
 MSS.

παρεσκευασμένους. Gylippus
 and his sailors, implied in νεῶν,
 cf. c. 35, § 1.

CH. 105.—§ 1. τὸ Ἄργος =
 τὴν Ἀργεῖαν, (Pr.) as often.

τῆς γῆς τὴν πολλήν. Cf. c. 7,
 § 1, n.

αἵπερ . . . φανερώτατα.
 This seems clearly to mark the
 epoch referred to in v, 25, 3,
 when the two nations ceased μὴ
 ἐπὶ τὴν ἑκατέρω γῆν στρατεῦσαι
 . . . καὶ ἀναγκασθέντες λῦσαι

τὰς σπονδὰς ἀθις ἐς πόλεμον
 φανερὸν κατέστησαν. See edi-
 tors on that passage.

τὰς πρὸς Λακεδ. Most MSS.,
 except Vat., omit the article,
 which is preferred by Kr. and
 Cl.

§ 2. ληστεῖαις καὶ ἀποβαίνοντες,
 c. 1, § 1, n.

ξυνεπολέμου (ξυν- in Vat.
 only). The fact that it was
 only as allies of the Argives
 and Mantineaans that they
 acted is emphasized. Cl.
 well.

σχόντες, c. 52, § 1.

καὶ Πρασιᾶς καὶ ἄλλα ἅττα ἐδήωσαν τῆς γῆς, καὶ τοῖς Λακεδαιμονίοις ἤδη εὐπροφάσιστον μᾶλλον τὴν αἰτίαν ἐς τοὺς Ἀθηναίους τοῦ ἀμύνεσθαι ἐποίησαν. ἀναχωρησάντων δὲ τῶν Ἀθηναίων ἐκ τοῦ Ἄργους ὅσων ταῖς ναυσὶ καὶ τῶν Λακεδαιμονίων οἱ Ἀργεῖοι ἐσβαλόντες ἐς τὴν Φλιασίαν τῆς τε γῆς αἰτῶν ἕτερον καὶ ἀπέκτεινάν τινας, καὶ ἀπήλθον ἐπ' οἴκου.

For ὄσον (ὄσα) limiting participles cf. i, 111, 1. iv, 16, 1.

Ἐπίδαυρος ἢ Λιμηρά (iv, 56, 2) and Πρασιᾶί (ii, 56, 6) both in Laconia, on the east coast.

καὶ ὄσα ἄλλα, short for καὶ ἐς ὄσα ἄλλα ἀπέβησαν (Pp.).

τῆς γῆς, partitive, c. 7, § 1, π.

ἐς τοὺς Ἀθηναίους: "And the Lacedaemonians had now in reference to the Athenians a more plausible ground for retaliating."

Finis, Laus Deo.

READINGS OF N. AND T.

In addition to the readings recorded below the following very constantly recur :—

- (1) *iota subscr. om.* N. T.
- (2) ^{ai} *ἔγεστα*, ^{ai} *ἐγεσταῖοι* &c., N. (*suprascr. m. rec.*) *ἔγεστα*, *ἐγεσταῖοι* &c., T.
- (3) *-εῖς pro -ῆς* (e.g. *ἰππεῖς*) N. T. *uicies*.
- (4) *τρόπαιον* N. *τροπαῖον* T. *sexies*.
- (5) $\underline{\zeta} \underline{\zeta} \tau\epsilon$ N. $\underline{\zeta} \underline{\zeta} \tau\epsilon$ T. *quinquies et uicies*.
 $\underline{\zeta} \underline{\zeta} \tau\epsilon$ N. T. *quater*.
 $\underline{\zeta} \underline{\zeta} \tau\epsilon$ N. $\underline{\zeta} \underline{\zeta} \tau\epsilon$ T. *semel*.
- (6) *Articulus uerbo insequenti sine accentu adiunctus* (e.g. *τολοιπὸν*) N. *terdecies*.
Praepositio uerb. inseq. sine acc. adiunct. (e.g. *διαταῦτα*) *bis et uicies* T. *quinquies* N.
ἔσταμάλιστα N. T. *semel*. *ὡσεπιτοπολὸν* N. *semel*.
- (7) *ἔμελλον*, *ἐβουλόμην* N. T. (*non ἤμελλον, ἠβουλόμην*).
- (8) *συρράκουσαι*, *συρρακούσιοι* N. *συράκουσσαι*, *συρακούσιοι* T.
- (9) *ὁ μὲν . . . ὁ δὲ* T. (*sic*).

ἀρχὴ τοῦ ἔκτου τῆς ξυγγραφῆς τοῦ θουκυδίδου:—N. θουκυδίδου συγγραφῆς τ T.

- I. καὶ εὐρυμέδοντας corr. N. καὶ εὐ ἐτ os. (καὶ om. uid. pr. m.) § 2. ἰσκάδι T. ἔλλασσον T. σταδίους N. γρ. σταδίων marg. N. σταδίω T. ὅσα N. T.
- II. φκίσθη N. (hic). ἦδε N. T. λειστρυγόνες N. pr. m. λαιστρυγόνες corr. N. εἰσῆλθον N. T. καὶ ὅποι T. γινώσκει N. § 2. ἐνοικησάμενοι N. T. ὑπὸ τοῦ T. ὅτε T. (fort. το corr. nam litura uid. fuisse). ἐκαλεῖτο corr. N. (το. lit.). § 3. τὴν om. N. pr. m. add. marg. πόλις T. ἔρυξ corr. N. (ρ). αἴγιστα N. corr. αι ut uid. ἄγιστα T. λικύην T. § 4. δὲ N. T. ὄπικας corr. N. (acc. supr. o et a; fuit, opinor ὀπικούς seu ὀπικός). ὀπικούς T. πῶς T. πῶς N. pr. m. (ut uid.); πως corr. N. ἰταλία corr. N. ἰ. οὕτω T. § 5. ἀπέστειλαν N. T. ἔτι ἐγγὺς τριακόσιοι T. βορὰν T. (m. r. fort.). § 6. μὲν om. N. ἐνεκεν N. T. ἐπεισέπλεον N. T. ἐκλειπόντες T. ἐλύμων corr. N. (ἐλυμ). ξυνοικήσαντες N. T. τοσσίδε corr. N. (σοι). οὕτως corr. N. (ου).
- III. πῶτον N. T. ἐξ εὐοίας T. ὤκισαν N. T. corr. N. (ι). ἐστὶν N. ἔστιν T. ἰδρύσαντο T. ὅτ' ἂν T. § 2. συρρακούσσας N. συρρακούσας T. ἐρχομένου N. περικλυσομένη N. T. πολυάνθρωπος corr. T. (υ). § 3. εὐἄρχον T. (sic).
- IV. παντακίου τε N. T. corr. N. (κύ). τρώτιλόν τι N. marg. γρ. πῶτιλόν τι, quam lectionem praebet T. οἰκίσας N. T. corr. N. (ι). ἀποθνήκει T. (m. ead.). δ' ἄλλοι N. T. μὴ καθηγησαμένου T. ὤκισαν T. § 2. ἦ corr. N. αὐτοὺς N. T. οἰκῆσαι N. T. corr. N. (ἦ). πάμιλον corr. N. (ιλ). πάμμιλον T. ἐς σελινοῦντα corr. N. (uid. fuisse ἐς ἐλινοῦντα). ἐς ἐλινοῦντα T. μεγαρέων T. ἐπελθον corr. N. (acc.). συγκατέφησε N. (hic), corr. (η). ξυγκατάκισε T. § 3. ἐπ' οἴκου T. μετὰ συρρακουσῶν οἰκησιν N. μετὰ τὴν συρρακουσῶν οἰκησιν T. (m. ead. uid.). καὶ (ante τῆ) om. N. (pr. m. add. suprascr.). § 4. οἰκησιν N. οἰκισιν T. φκισαν (hic) N. πυσιλόν corr. N. (υ et ι). § 5. ὕστερον corr. N. (υ). δὲ καὶ ἀπὸ N. T. ἐλθῶν T. περιήρεις T. κραταιμενεῖς T. ὁ μὲν ὁ δὲ T. § 6. τὸ χωρίον ἐστὶ τὴν ιδέα N. δ' αὐτοὶ N. βῆγίνων N. pr. m. βῆγινῶν corr. N. αὐτοῖς N. T. αὐτὸ ὠνόμασε N. ἀντ' ὠνόμασεν corr. T. (υ et ω; fuit αὐτὸ ὠνόμασεν).
- V. ξυνώκησαν corr. N. (η). ξυνώκισαν T. μυλητῖδαι corr. N. (αι). μυλιτῖδαι T. τε post τῆς om. N. φωνῆ T. ἐκράτησε N. § 2. κάσμεναι T. (ut nos N.). καμαρίνα N. φκίσθη T. (hic). § 3. μενέκαλος corr. N. (α). ἀναστάντων T. τύρανος T. γῆν τῶν N. καμαρίναν N. αὐτῆς T. ὑπὸ γέλωτος N. T.
- VI. ἄρξειν N. T. προγεγεννημένοις T. § 2. αἰγισταίων corr. N. (αι). τε om. N. σελιουντίοις corr. N. (ιυ). κατέστασαν T. περὶ γὰρ τε T. ἀμφισβήτην T. αἰγισταίοι corr. N. (αίγε). πέμψαντες N. T.

ἐκαμείναι T. διαφθείραντες N. διαφθείραντες T. (m. rec. uid.).
αὐτοὶ corr. N. (οὐ). εἶναι corr. N. (εἶ). δωριεῖς N. δωριῆς T.

δαριεῦσι uel δωριεῦσι T. (fort. m. ead.). § 3. ἀκούσαντες N. αἰγε-
σταίων corr. N. (αἶγε). ἀγεσταίων T. ἀγεσταν corr. N. (αι).
ἐγεσταν T. τε om. N. pr. m. add. suprascr.

- VII. ἀννεκομίσαντὸ T. (ut nos N.). ὀρναιῶς corr. N. (αι; et infra quater;
ut nos T.). κατοικίσαντες corr. N. (ι). κατοικήσαντες T. § 2.
ἐξεληθόντων N. T. τοὺς μὲν ἐν T. ἀποθεν corr. N. (ο). ἀπωθεν T.
ἐλθόντες post ἐπ' οἰκοῦ add. N. § 3. ἀθηναῖοι N. add. marg. περ-

δικῶν N. § 4. περδίκαι N. περδίκαν T. οἱ δ' οὐκ ἤθελον om. N.
add. marg. N. ξυνέγραψε N. T. post add. T. αὐτὸς ἐγὼ (sic).

- VIII. αἰγεσταῖοι corr. N. (αἶγε, et infra bis). ἄγοντες corr. N. (ες). ἐς
om. N. T. (post ὡς). § 2. καὶ οὐκ om. N. pr. m. add. suprascr.

ἔτοιμα N. T. τοῖς κοινοῖς N. T. σελώνοντιους T. m. ead. τ' ἄλλα
N. pr. m. τᾶλλα corr. N. τᾶλλα T. τῆ om. T. (post ἐν). πρᾶξαι N.
pr. m. πρᾶξαι corr. N. γινώσκωσιν N. γιγνώσκωσιν corr. T. (ω alt.).
ἄριστα om. N. pr. m. add. suprascr. § 3. καθότι N. T. ναυσὶν T.
γίγνεσθαι corr. N. (γ. fuit op. γίνεσθαι). εἶ που T. § 4. ἀκούσας T.

- IX. ὑμετέρας T. (m. r.). ἤδη N. [ξυελέγη . . . τοῦτου] om. T.
καθότι N. ἀμεινον ἐστὶν N. οὕτως T. ἀρεσθαι corr. N. (αἶρε) ut
nos T. § 2. καὶ τι T. (ante ἔγωγε). ἐαυτῶν T. πρότερον corr. N.
(ο et ε). ἀλλ' ἢ N. γινώσκω N.

- X. ἡμᾶς N. T. corr. N. (η). ὑπολιπόντας corr. N. (ύ). δεύτερον N.

δεῦρο T. § 2. ἡμῖν T. (suprascr. m. r. fort.). τὶ N. T. αἶ T. αἶ
N. (sed γρ. ἢ suprascr. N.). ἐνθὲνδὲ τε T. αὐτὰ N. T. [sed ἄς (non
as) suprascr. N.] δὲ om. N. T. ταχείαν N. T. κατὰ N. § 3.
οὐχ' οἱ T. ἀλλ' οἱ μὲν (sic) T. ἔτι om. N. T. (ante κατέχονται).
§ 4. τάχα ἂν δ' N. T. ξυνεπιθούτο N. pr. m. ξυνεπιθούτο corr. N.
σφίσι (ante γενέσθαι) om. N. T. § 5. βεβαιωσόμεθα N. T. ἔτι T.
ἀφ' om. T. hab. N. ἀκροῶνται corr. N. (αι m. ead. opin.). αὐτῶν
N. T.

- XI. ἀνόητον corr. T. (fuit ἀνόητον). τοιούτους corr. N. (litura plur.
litt. cap. An fuit τοὺς τοιούτους?). τοιούτους corr. T. (fuit τοιούτοις).
ἰέναι corr. N. (ι). τὶς N. T. § 2. ὡς corr. T. (m. ead. uid.). ἀγε-
σταῖοι T. et infra. μάλιστα corr. N. (λ). § 3. ἐκείνος T. φ' N. (hic).
τὴν σφετέραν corr. N. (ἦ et α, fuit op. τῶν σφετέρων). § 4. τάχιστα
T. ἂν om. T. ἐνθὲνδε N. ἐπιθούτο N. pr. m. ἐπιθειντο corr. N.
ἐπιθούτο T. καὶ τὰ corr. N. § 5. ὑμεῖς corr. N. (υ). ἡμεῖς T.
ἐφίεσθε corr. N. (ε fin.). ἐφίεσθαι T. § 6. θαρρεῖν N. T. μὴ δὲ T.
ἄλλό τι N. T. ἔτι om. N. pr. m. add. suprascr. ἡμῶν T. ὅσω καὶ
N. T. § 7. φυλαζόμεθα N. T.

- XII. ἠξέϊσθαι T. αὐτοὺς N. T. corr. N. (οὐς.) παρσχομένους N.
ξυναπολέσθαι N. T. § 2. εἴ τέ N. T. ἄσμενος ἄρχειν N. ὧν ἔτι
N. T. θαυμαστῆι T. suprascr. m. ead. fort. μὴ δὲ N. T. ἐλλαπρῶ-

νεσθαι T. (suprascr. m. ead. uid.) και τὸ πρῶγμα μέγα εἶναι om. N. add. marg. νεωτέρω N. T.

XIII. ἐγὼ ὄρων N. T. παρακελεύτους N. pr. m. παρακελευστοὺς corr. N. εἴ τω τις T. δόξη N. T. ἂν N. T. μὴ δ' T. κατορθοῦντα T. τὸν N. pr. m. τῶν corr. N. ἡμᾶς T. ὑμᾶς N. T. ἰονίω N. T. corr. N. (ο). αὐτῶν N. T. καθ' αὐτοὺς (sic) T. § 2. δὲ ἐγεσταίους N. T. τὸν N. T. ὠφελείας N. T.

XIV. ἡγή N. T. sed βούλει N. T. κήδεσθαι τε N. T. ἀναψηφίσαι corr. N. (αι m. ead. uid.). τοςῶνδε N. ἀτίαν corr. N. (ἀτι m. ead. uid.). κακῶς om. N. hab. T. βουλευσαμένοις T. pr. m. -ης corr. (fort. m. ead.).

XV. $\overline{\pi\alpha\rho\iota\delta\omega\tau\epsilon\epsilon\zeta}$ (sic) T. iteratum m. ead. § 2. τὰ ἄλλα N. T. τε T. τε om. N. pr. m. add. suprascr. (ante δι' et infra ante και). δόξης T. § 3. τῶν αὐτῶν ἀστῶν (sic) T. και om. N. (post ὅπερ). οὐχ ἡκιστα T. et pr. m. N. οὐχ ἡκιστα corr. N. § 4. γίγγοιτο (sic) T. iteratum m. ead. κατέστασαν T. διαθέντα N. T. μικροῦ T. § 5. δ' οὖν N. T. τὰδε T.

XVI. και ὠφέλειαν N. T. § 2. καταπολεμῆσθαι T. οὐδεὶς πως T. τἄλλα N. τ' ἄλλα T. § 3. ἄλλῶ N. T. τῷ (hic) et N. et T. ἀστοῖς corr. N. (σ). αὐτοῖς T. αὐτῇ N. T. ἥδ' ἢ ἀνοια N. T. sed corr. N. fuit opin. ἥδε διάνοια. δε ἂν . . . μὴ ἴσον εἶναι om. N. add. marg. N. μόνον ἄλλα corr. N. (ν ἂ) (marg.). ἐαυτῶν T. (i.e. ὃν) suprascr. m. ead. ὠφελεῖ T. § 4. κακῶς corr. N. (κ alt.). ὁμοίω corr. N. (ω). ὁμοια N. § 5. προέσχον corr. N. (ροεσχ). ἁμαρτόντων N. T. sed corr. N. (ὄν. lit. 4 litt. cap.). § 6. ὑμῖν corr. N. (υ). θαρσοῦσι T.

XVII. ἐμῇ corr. N. (ἐμ). και N. pr. m. γε suprascr. add. πίστην T. κεφοβεῖσθαι T. at κεφοβῆσθαι N. diserte (non εἶ). ἐγῶγε N. ἐγὼ τε T. ὠφέλεια N. ὠφελία (hic) T. § 2. τὴν om. N. μεταγινώσ-

κετε N. T. γὰρ om. N. pr. m. add. suprascr. ραδίως T. πολιτιῶν T. suprascr. m. ead. uid. § 3. ὥσπερ N. ἐξήρτυται corr. N. (υ) et T. fuit -ηται T. οἰκήσειν corr. N. (η) opin. § 5. ὄσοιπερ N. T. ὄσοι N. T. ἡ om. T. et pr. m. N. add. suprascr. N. ὠπλίσθη fort. corr. T. (ω) sed m. ead. § 6. ἀπορώτερα N. pr. m. εὐ- corr. N.

συνεπιθήσονται N. T. ἐνθένδε N. § 7. οὗσπερ corr. N. (οὐς). ὥσπερ (sic) T. (m. ead. uid.). ὑπολιπόντας T. ut nos N. ἄλλο T. § 8. ἀνέλιπτοι corr. N. (λ). εἰς T. ἐσβαλλεῖν (sic) T. (ut nos N.).

XVIII. χρεῶν T. (sic). § 2. τὴν τε ἀρχὴν τε T. αἰεὶ ἢ N. T. φυλοκρινοῖεν corr. N. (υ). φιλοκρινοῖεν T. χρεῶν (hic diserte) T. αὐτῇ corr. N. (ἦ). ἐπιόντά τις (ut uid.) N. pr. m. ἐπιόντα τις corr. N. μὴ ὅπως N. T. προλαμβάνει N. pr. m. προκαταλαμβάνει corr. N. § 3. ἄλλα N. T. μὴ corr. N. ὑμῖν N. T. sed corr. N. (υ). ὁμοιον N. T. § 4. και οὐκ ἀγαπήσαντες add. post ὑπεριδόντες T. (ut nos N.). § 5. προσχωρῆ N. T. παρέξουσιν αυτοκράτορες N. T. ξυμπάντων N. pr. m. -ων corr. § 6. και (ante διάστασις om. N. add.

ἐς ^β τοὺς πρεσβυτέρους T. in πρεσβυτέρους (ead. m.) suprascr. τοῖς νέοις ἀποστρέψῃ

desinit linea, cetera infra scripta sunt. *πειρᾶσθαι* T. *νομίσατε* corr. N. (τε. lit. 3 uel 4 litt. cap.). *μὲν* om. N. pr. m. add. suprascr. *ἄν μὲν* N. T. *αὐτὴν* om. N. add. marg. *περὶ αὐτὴν* om. T. *αὐτὴν* N. *ἄλλο τι* N. T. *ἐγγράσσεσθαι* corr. N. (alt. ε). *καὶ τὸ . . . ἕξειν* om. N.

add. marg. § 7. *γινώσκω* N. T. *δοκῆ*^{εἰν} T. (m. ead. necne par liq.).

ἦν T. (post *χείρω*) fort. m. ead. *πολιτεύσει* N.

XIX. *δ' N. τὲ N. τῶν ἐταίρων* T. at marg. *τῶν ἐγεσταίων* (m. r. opin.). § 2. *ἀποτρέψειεν* N. T. corr. T. (ult. ε). *ἐπιτάξειεν* T. *αὐτὸς αὐτοῖς αἰθῆς* T. (ut nos N.).

XX. *πάντας* T. *ὕμᾶς ὁρῶ* N. *ξυνεγόκαμεν* N. pr. m. post acc. (ε) superadd. *ξυνεγόκιμεν* T. *βουλευόμεθα* corr. N. (*εὐόμεθα*. An fuit *βουλόμεθα*?). *γινώσκω* T. § 2. *τις* N. *προσδεξιόμενος* T. et pr. m. N. *προσδεξιόμενος* corr. N. m. r. *ὡς* om. T. § 3. *ἀνδξω* T. *παρασκευασμένα* (sic) T. *σελινοῦς* corr. N. (acc.). *σελινοῦς* T. *συρράκουσαι* corr. N. (add. acc. supr. a. del. acc. sup. ov. fin. i corr. Fuit opinor *συρρακούσας*). § 4. *γάρ* om. N. pr. m. suprascr. add. *ὄλιται* T. *εἶνεσι* T. *χρήματα τε* N. pr. m. *χρήματα τε* corr. *ἱεροῖς* om. N. pr. m. add. marg. *ἀπαρχῆς* corr. N. (*litura* supr. ar. Fuit opin. *ἀπ' ἀρχῆς*). *φέρεται* N. *ἀπαρχὴ εἰσφέρεται* T.

XXI. *πολὺν* N. *τι* om. N. T. (post *ἕξιον*). *εἴργεσθαι* N. T. *εἰ ξυστῶσιν* corr. N. (v. lit. 2 litt. cap.) fuit *εἰ ξυστῶσιν* qu. praeb. T. *φοβεῖσαι*^{βη} corr. N. (*φοβη*). § 2. *ἡμετέρας* N. T. *στρατευσόμενοι* corr. N. (ο). *στρατευσόμενοι* T. *καὶ οὐκ ἐν* N. T. *ἀλλὰ* N. T. *ἀπαρτήσοντες* N. T. at corr. N. (ο et ε).

XXII. *μοι πολλοὺς δοκεῖ* T. *ἄγειν* corr. N. (α). *δυνάμεθα* T. (m. ead.) *προσαγάεσθαι* N. (*γα* m. rec.). *προσαγάεσθαι* (sic) T. § 2 *ὀλκάσι* T. *ἀπὸ* T. (post *πυ*). *ἔχει* T. suprascr. m. r. fort. *ἐπιτήδᾳ* T. (m. ead.).

ἔτοιμάσθαι N. (m. ead.). *ἔτοιμα* T. (et infra).
XXIII. *ὀπλιτικὸν* corr. T. (pr. i). *οἶοι τὲ* N. *οἶοι τε* T. § 2. *οἰκιοῦντας* corr. N. (i). *οἰκιοῦντας* (sic) T. *ἰέναί* (sic) T. *οὐς ἡμᾶς πρέπει* T. *σφάλωνται* N. (non *σφάλωνται*). § 3. *καὶ φοβούμενος* εἰδὼς T. (lit. supr. *καί*. Add. fort. m. ead.). *ἡμᾶς* corr. T. (m. ead.) *δέον βουλεύσασθαι* N. T. *ὄντας* hab. N. T. *ἐκλείπειν* T. *παρασκευῆ* T. *ἀσφαλῆς* N. T. § 4. *στρατευομένοις* N. *στρατευσόμενοις* T.

XXIV. *νικαίας* T. (suprascr. m. r.). *ἀποτρέψειν* N. (uid. tamen fuisse *ἀποστρέψειν*). *εἰ* om. T. § 2. *ἐπιθυμοῦν* corr. N. (ov). *γάρ* hab. N. T. *παραινέσας* N. *δὲ* N. (sed *γρ. δὴ* suprascr. m. r.). *δὲ* T. § 3. *καταστρεφόμενοις* N. T. *σφαλεῖσι* N. pr. m. *σφαλεῖσαν* corr. N. *σφαλεῖσαν* T. *τοῖς δὲ* corr. N. (οἰς) *τοῖς δὲ* T. § 4. *τῷ* (hic) N.

XXV. *τις* N. *ψηφίσονται* N. *ψηφίζονται* T. § 2. *ἐλάσσοσιν* corr. N. (ο). *ἄλλω* T. *δοκεῖ* T. *ἕξειν* corr. N. (inter a et ξ litt. deleta est).

- XXVI. δὲ N. πλοῦ^{του} N. add. suprascr. m. r. τούτους T. δοκεῖ T. § 2. ἂν εἰλήφει N. pr. m. ἀνειλήφει corr. πόλις corr. T. (ο fort m. ead.). ἐαυτὸν T. ἐπιγεγεναμένης (sic) T. ἄθροισιν T. (opin.).
- XXVII. § 2. ἦδει N. (hic). ἦδη T. οὐδ' εἰς N. pr. m. οὐδεὶς T. et corr. N. ἄλλο τι N. εἶδεν N.
- XXVIII. γοῦν N. τὲ τινῶν N. πρότερον hab. N. T. ποιεῖται N. T. οἰκίαις N. (as m. rec.). § 2. ὅτι N. pr. m. ὄντι corr. μὴ αὐτοῖς N. T. ἐξελάσειαν corr. N. (lit. supr. ελ et αν). ἐξελάσειεν T. τεκμήρια corr. N. (κ m. ead. uid.).
- XXIX. ἔτοιμος N. T. πλὴν ἐκπλεῖν T. μὲν corr. N. (ἐν). τι om. N. pr. m. add. suprascr. δίκην δοῦν (sic) T. εἰ δ' corr. N. (lit. plur. litt. cap.). § 2. διαγῶσι corr. N. (ι fin.). διαγῶσι T. (m. ead.). τοσοῦτω (sic) T. § 3. μαλακί^ηζεται T. (et corr. ult. α, m. ead. et corr. et suprascr.). μαντινέων corr. N. (αν). ἀγωγὴν N. T. sed γρ. ἀναγωγὴν marg. N. ἐλθόντα δὲ corr. N. (α δὲ) (lit. plur. litt. cap.). αὐτὸν κομισθέντα N.
- XXX. ὀλκάσι (diserte) T. ἄθροῖς (diserte) T. ἐπὶ ἄκραν N. T. οἴτινες N. γρ. εἰ times marg. N. ῥητῇ corr. N. (ῆ). § 2. ὁ ἅπας δμιλος ὅλος T. υἱεὶς corr. T. (ει fort. m. ead.).
- XXXI. ἀπολείπειν corr. N. (ει sed nullum uestigium acc. supr. ει fin.). ὄχλος corr. N. (ο fin.). μιᾶς δυνάμεως πόλεως (sic) T. (ει fort. m. ead.). καὶ γὰρ add. T. (post ἑλληνικῇ). εἰς N. T. § 2. εἰς N. ἐς T. ἄγνωνος N. ἄγνωσος an ἄγνωσος T. par liq. § 3. βραχέι (sic) T. πλῶ om. T. τριηραρχῶν N. (sic). δὲ add. N. (inter τῶν et τριηραρχῶν m. rec.). τέλλα corr. N. (fuit op. τ' ἄλλα. quod praebet T.) εὐπρεπεῖα corr. N. (sup. ε alt. delet. acc. sup. ει add. acc. lit. α. An fuit εὐπρέπειά ?) προέξη N. pr. m. προέξει corr. τὸ N. pr. m. τῶ corr. ἀμιλληθὲν corr. N. (spir. sup. α). ἀμιλληθὲν T. § 5. προσετετελέκει N. T. ἐκ τοῦ om. N. hab. T. στρατιᾶν T. (sic). τις N. pr. m. τις corr. εὐρεθῆ N. pr. m. εὐρέθη corr. § 6. ἐπεχειρήθη corr. N. (ηθ. fuit op. ισθ).
- XXXII. ἐπεὶ δὲ N. T. σιωπῇ N. T. τὲ N. τε T. (acc. reiect.). παράπαν N. pr. m. παρ' ἅπαν corr. σπεύδοντες T. § 2. δμιλλος T. ἐπικαίρως N. pr. m. ἐπὶ κέρως corr. ἄμιλλαν N. pr. m. ἄμιλλαν corr. μέχρι (hic) N. συνελέγετο T. ἠπείγοντο N. T. § 3. πανταχόθεν N. στρατιᾶς N. T. τῆς om. T. (ante τῶν). καὶ corr. N. τὰ περ' ἑαυτῶν (sic) T.
- XXXIII. ὡς τινὲς ἄλλοι (sic) T. δὲ οὐ N. § 2. ὑμᾶς N. T. περικῆ N. πε(ῆ) T. πρόφασί T. (sic). κατοικήσει N. (m. r. suprascr.). κατοικήσει T. δ' N. οἱ T. (pro εἰ). τέλλα corr. N. Fuit τ' ἄλλα qu. praeb. T. ξειν N. suprascr. m. ead. § 3. ἀμνεῖτε^{σθε} T. (fort. m. ead.). καὶ μὴ N. ἐμελήσετε T. § 4. οὐ^{τε} N. suprascr. m. ead.

οἱοί τ' N. ἢ om. N. (post ἦν ἕρα). ἔργον N. T. § 5. ^ῆελλήνων T. (sic, sine spiritu). πολὺ ἀπὸ N. κατόρθωσαν (sic) T. πάντα γὰρ

δὴ T. γὰρ ὑπὸ N. διὰ πορίαν T. (sic). πταίωσιν N. T. § 6. ^{οἱ}ἀθηναῖοι N. (suprascr. m. rec.). οὗτοι corr. N. (* et οι. An fuit οὗτα?).

ἐπὶ ἀθήνας ^{γρ. ἀθήνας} ἦει corr. N. (ἦει). ἐπὶ ἀθηναίους εἶη T. (suprascr. m. rec.). τοιοῦτον N. τοιοῦτο T.

XXXIV. πέμπωμεν ἀπ πέμπομεν N. pr. m. inc. est. ὡς δὲ κίνδυνος κοινὸς T. ποιῶμεθα corr. N. (acc. et μεθα) γρ. ποιῶνται marg. N. ποιησώμεθα T. δέχωνται N. T. § 2. ὡς τάχα ἂν T. προήσονται N. T. καὶ ἂν

N. T. γέ^{τον} N. (add. acc. et suprascr. m. rec.). ἀμύναι N. pr. m. ἀμύναι corr. N. ἀμύναι (sic) T. εἰσιν T. γὰρ om. T. τᾶλλα N. et (hic) T. § 4. ἐγὼ τε N. ἡμεῖς τε T. πείθοισθε corr. N. (ει). εἰ corr. N. (opin.). θέλομεν N. pr. m. θέλομεν corr. καθελ-

κύσαντες N. T. ὑμᾶς τάρας T. ^{γρ. εἶναι} μείναι N. (suprascr. m. rec.)

εὐεπιθέτος ^{ως} N. (suprascr. m. rec.). βραχεία ^{δεῖ} N. (suprascr. m. rec.). κατὰ λόγον N. T. sed γρ. κατ' ὀλίγον marg. N. § 5. αὐτῶ N. pr. m. αὐ τῶ corr. ἀθροστέρω N. ἐπιθίμεθ' N. T. δοκοίη corr. N. (οἶ fort. οἴη). μένοντες N. T. ἀπολίποιν N. T. τὰ τῶν πολέμων T. § 6. ὡστ' N. T. ἀποκλειόμενος N. T. ἀπάροι N. pr. m. ἀπάραι corr. N. καταλύσαι N. pr. m. ὦ corr. N. ἐμπειρωτάτου N. λάβδντος (sic) T. § 7. ἀγγελλοῖμεθα N. T. ἐπιτοπλεῖον N. pr. m. ut nos corr. ἐπιχειροῦσιν T. ἀμύνονται T. et pr. m. N. ἀμνούνται corr. N. § 8. ὅπερ N. T. ἀμνομένους N. pr. m. ου corr. N. § 9. τᾶλλα corr. N. uid. fuisse τ' ἄλλα qu. praeb. T. ἐπίοντας N. (uid. fuisse

pr. m. ἐπόντας). ἐν τῇ τῶν ἔργων ἀλκῇ T. κινδύνου N. (suprascr. m. rec.). κινδύνου T. χρησιμώτατον N. T. καὶ εὖ οἶδ' ὅτι ἐν πλῶ εἰσι T. ἤδη om. T. et N. add. marg. N. (post ὅτι qu. claudit lin.). πάρεισι N. ut nos T.

XXXV. εἶπεν T. εἶπε N. ἐστίν N. T. ἀ λέγει N. T. καὶ εἰ T. δρᾶσειν N. ἂν τι πάθοιν N. pr. m. ut nos corr. N. πιστεύον T. ἐρμOCRάτη N. (opin.) pr. m. ἐρμOCRάτει corr. (opin.) N. καὶ hab. N. T. § 2. πυθανώτατος T.

XXXVI. οὕτως T. δ' ἀγγέλλοντας (sic) N. ἡμᾶς N. T. § 2. τὶ N. τι T. ἐς om. T. ἐπηλυγάζονται corr. N. (ἦ). ἐπιλυγάζονται T. ἀγγελῖαι T. ταυτομάτου N. T. σύγκεινται N. T. § 3. ἦν corr. N. (fuit εἰ opin.). βουλευθήσθε corr. N. (ἦ). ἀγγέλλουσι N. (sic) ἂν om. T. πολλῶν N. § 4. οὐχυμῖς (sic) T.

XXXVII. ἰκανοτέρων T. καὶ πάντα pr. m. T. κατὰ πάντα corr. T. m. r.

ὡς φασίν N. T. παρ' ἀγεσταίων (m. r.) N. παρὰ T. οὐδ' N. T. ἰσοκληθεῖς T. et pr. m. N. ἰσοκλήθεις corr. N. κοῦφαι corr. N. (αι m. ead.). ὅσην δεῖ ἐπὶ N. T. τόσην T. § 2. τσαύτην N. εἰσιν corr. N. (ιν. An fuit εἰσι?) ποιῶντο corr. N. (οἶ) ποιόντο (sic) T. ἢ που γε (sic) N. ξυστήσεται corr. N. (pr. στ. lit. 3 litt.

cap. An fuit *ξυστήσεται*? qu. praebet T.). *ιδρυθέντι* corr. N. (u m. ead.) *ιδρυθέντι* T.

XXXVIII. *γνώσκοντες* N. *ἄνδρες* N. T. § 2. *λόγοις* ^{γ^e} suprascr. m. rec. N. *ἔτι* corr. N. (ε. An fuit *οὔτι*?) *ἡμέτερον* N. *πρὶν ἐν τῷ* corr. T. (*πρὶν ε* ω). *προφυλάξασθαι τε* N. § 3. *τοιγάρτοι* N. *αὐτὴν* N. pr. m. *αὐτὴν* corr. δ' *ἔστιν* N. § 4. *ἔπεσθαι* N. *ἔσσεσθαι* vel *ἔσσεσθαι* T. *ἐφ'* corr. N. (ε. fuit op. *ἀφ'*). *τί* N. *μὲν* corr. N. (excurrit in marg.). *μηχανώμενους* (sic) N. (acc. supr. ω add. m. rec.) *αὐτοφώρους* N. T. sed corr. N. (ωρ). *γνώ* T. marg. m. ead. (e regione *τὸν γὰρ ἐχθρὸν κ.τ.λ.*). *προαμύνεσθαι* N. T. sed corr. N. (ε). *προπέιεται* corr. N. (o. lit. 2 litt. cap.; fuit *προπέιεται*). *τὰ δέ* ^{καί} N.

(suprascr. m. rec.). § 5. *ἐσκεψάμην τι* (sic) T. *ἔνομον* T. m. rec. siue *εἶδομον*. *μὴ* (ante *δύνασθαι*) hab. N. T. *ἰσονομῆσθαι* T. *μὴ* ^{τῶν} *αὐτῶν* T. m. ead. suprascr.

XXXIX. *τίς* N. *τίς* T. *δὲ* N. T. *ἔχοντας* corr. N. (εχον. m. ead. op.). *πρώτων* N. *ὠνομάσθαι* corr. N. (αι). *συνετοῦς* N. *κρίναι* T. et pr. m. N. *κρίναι* corr. N. *κατὰ τὰ μέρη* N. T. § 2. *καὶ* hab. N. T. (ante *ξύμπαν*). *ἀδύνατα* corr. N. (ult. α).

XL. *ὂν καὶ ἴσον* N. T. *ἤπερ* corr. N. (ε). *βουλήσεσθαι* T. (m. ead.). *ὥσπερ* ^{αν} *αἰσθημένους* N. (suprascr. m. rec.). *ὡς προαισθηθέντων* T. *ἐπιτρέποντας* corr. N. (ιτ). *ἐπιστρέποντας* T. *ἀπαλλαγῆτε* N. T. § 2. *αὐτῆς* N. T. *σκέψονται* corr. N. (ε. fuit *σκήψονται*). *ἑαυτῆς* N. T. *ὁμῶν* ^{ως} (suprascr. m. rec.) N.

XLI. *ὁ ἀθηναγῶρας* N. *ὁ* om. T. *ζῆ* T. marg. (e reg. *αὐτὸς δὲ πρὸς κ.τ.λ.*). § 2. *ἑσαγγελλόμενα* corr. N. (σ). *παρασκευασώμεθα* N. T. § 3. *δεήσει* T. (fort. m. ead.). *τοῦ τε* N. *κομισθῆναι καὶ ἵπλοις* (sic) T. *δὲ* N. *φαίνεται* T. *ἐπιμεμελήμεθα* N. T. *eis* T. *οἴσομεν* N. T.

ὄν *εἶπεντος* T. *εἰπόντος* T. marg. (m. ead. fort.).
XLII. *ἀθηναῖοι δὲ* N. (om. οἱ). *ἐπ' ἐξέτασιν* N. (ut nos T.). *ἐποίησαντο* N. T. *ἐν* N. *ἐν* T. *ἀναπλέοντες* N. T. *τὰ ἄλλα* N. T. *χεῖν* corr. T. (ap suprascr. m. r. sed acc. et spir. uid. m. ead.). § 2. *προὔπεμψαν* N. T. *eis* T. *καὶ ἐς τὴν σκελίαν* N. *γνωρίζουσας* T. (suprascr. *εἰσομένας*)

m. rec.). *δέξωνται* N. *δέξονται* T. (m. r. opin.).
XLIII. *τέσσαρσι* N. *τέταρσι* (sic) T. *ροδίων* N. T. *ἄλλο ναυτικὸν* corr. N. (pr. ν). § 2. *πεντακόσιοι* ^{μὲν} N. (suprascr. m. rec.). *θῆτες* corr. N.

- μισθωτοί
(es). θῆτες T. (suprascr. m. rec. uid.). πεντακόσιοι corr. N. (οι m. ead.). διακό T. τετρακόσιοι T. οἱ hab. N. T.
- XLIV.** δλκάδες T. & (post ἑκατὸν) om. N. hab. T. δλκάδες T. ξυνδιέβαλε N. (suprascr. m. ead.) (ut nos T.). § 2. ιαπυργίαν T. § 3. εἰσω N. T. (corr. N. σ). τε om. N. (post καὶ πρὸς) hab. T. βηγίνους N. pr. m. βηγινούς corr. N. χαλκιδέους T. (m. ead. fort.). χαλκιδέας et χαλκιδεῦσιν hic N. οὐ^{δέ} N. (suprascr. m. rec.). δετι T. ποιῆσαι N. pr. m. ποιήσῃν corr. N. § 4. προσίσονται corr. N. (οι). πρόπλους N. T. ἀγέστης T. ἄγγελοι N. T.
- XLV.** ἀπὸ N. T. αἱ hab. N. T. εἰσὶ N. εἰσὶν T. τῇ om. T. (post πάση). περίπλοια N. (non περι πλοία). γρ. περιπόλια marg. N. et marg. T. καὶ ἐς τὰς περίπλοια text. T. ἐσκόπων om. N. add. marg. ἐσσι N. T. τᾶλλα N. T. sed corr. N. (").
- XLVI.** ἀγέστης T. (m. ead.). τὰ μὲν ἄλλα N. τᾶλλα (hic) T. μόνα τάλαντα N. μόνα corr. N. (α). § 2. ἀντεκεκρούκει corr. N. (spir.). βηγινὸι corr. N. (ηγι corr. m. ead. del. acc. supr. ιν. add. acc. supr. οι. m. rec. N.). νικίᾳ (hic) N. ἐγεσταίων T. § 3. ἐγεσταίοι T. τοῖων δέ τι N. T. ἐξετεχνισαντότε (sic) T. (in τό desinit linea). ἐπέδειξαν N. T. τέ corr. N. (ε fort. m. ead.). ἀργυρᾶ corr. N. (acc.). ἀργυρὰ (sic) T. sed ἀργυρᾶ infra. ὕψιν corr. N. (ν fort. ιν). χρήματα pr. m. N. χρημάτων corr. N. ξενίσει N. (suprascr. m. rec.). τὰ τε corr. N. ἀγέστης T. φοινικικῶν N. T. sed corr. N. (κῶν qu. excurrit in marg.). § 4. τριηρῶν T. παρείχεν T. (ut nos N.). § 5. αὐτοῖ^{τε} N. suprascr. m. rec. ἐπειδὴ N. (sed opin. ἐπεὶ δὴ pr. m.). διῆλθεν N. T. ἀγέστη T.
- XLVII.** γνώμη ἦν T. αὐτοὺς N. T. ἠτίσαντο T. σεληνοντίους (hic) N. αὐτοῖς corr. N. (οἰς). αὐτοὺς T. § 2. ἀπὸ N. T. οἰοὶ τέ N.
- XLVIII.** ἔσται τὰς T. μεσσηνίου (corr. N. ι fort. νι). ἐφόρμισιν corr. N. (pr. ι). ἐφόρμησιν T. προσαγομένους N. μεθῶν (sic) pr. m. N. μὲθ' ὧν (sic) corr. N. τις N. T. συρακούσας (sic) T.
- XLIX.** ἔφη ἄντικρυς N. συρακούσας corr. N. (ult. s. lit. 2 litt. cap.; fuit συρακούσας). τέ εἰσὶ N. T. § 2. χρονίση corr. N. (ι). αἰφνίδιον N. προσπέσωιν N. προσπέσωσι T. μάλιστ' corr. N. (αλ). § 3. δ' N. δὲ T. σφᾶς N. T. ἀποληφθῆναι T. et pr. m. N. ἀπολειφθῆναι corr. N. (m. ead.). ἀπορρήσιν (sic) T. προσιέναι N. T. § 4. διαμελήσειν N. (suprascr. m. rec.). διαμμελήσειν (sic) T. (suprascr. m. ead.). ἠσκοποῦντας N. suprascr. m. rec. ἐφορμηθέντας N. ἐφορμηθέντες (sic) T.
- L.** μὲν οὖν T. τσαῦτα N. καὶ om. N. T. τοῦ^{το} N. (suprascr. m.

- rec.) ἀλκιβιάδης corr. N. (ης). αὐτοῦ N. T. νηιδι^α κλέυσας corr (corr. acc. supr. id. a suprascr. m. rec.). μεσσήνην N. T. i corr. N. (λλ m. ead. op.). ἀν^{ου} δέξασθαι corr. N. (suprascr. oi corr. δέ m. rec.). ἀν οὐ δέξασθαι T. § 2. καὶ ἐς τὰ T. (ἐς ἀκ ἐν corr. N. (m. ead.)). § 3. αὐτόθεν T. Τηρίαν N. T. ἐπικαίρως T. pr. m. N. ἐπὶ κέρως corr. N. § 4. προῦπεμψαν N. T. κηρύξαι κηρύξαι T. ὅτι ἀθηναῖοι N. T. κατοικιοῦντες N. T. ὥσπερ φίλοι N. T. ἀθηναίων N. T. ἀδεῶς corr. N. (ε opin. m. ead.). § 5. κ σκέψαντο N. T. ὠρμημένοις N. πολεμιτέα T.
- LII. εἴ τι N. T. καὶ add. T. (ante οι). ἐνωκοδομημένην N. -μένω διελόντες N. T. καὶ corr. N. (κα' opin. m. ead.) § 2. τὰ (suprascr. m. rec.). § 3. πλεύσαντες N. T. τῇ hab. N. T. κατὶ corr. N. (ην).
- LII. καὶ hab. N. T. (ante ὡς). ἀπεκηρυκεύοντο T. ὄρκια (sic) T. (op. uestig. sunt litt. eu). § 2. οἱ ἀθηναῖοι add. T. (ante ἀπέπλι κατὰ τὰ τι T. sed κατὰ τι marg. m. ead.
- LIII. κελεύσαντας T. et pr. m. N. κελεύσοντας corr. N. § 2. τὰς ἐπὶ T. (non ἐρμῆς). πάντα N. T. ἀποδεχόμενοι N. ἀπεδεχόμενοι T. κατεδόκουν T. πονηρίαν corr. N. (pr. v m. ead.). ἀνέλεκτο. § 3. ὑπὸ Λακεδαιμονίων N. T.
- LIV. § 2. ἀλλὰ N. T. § 3. πειραθεῖς T. et corr. N. (m. ead. o fuit πειρασθεῖς N.). ἐρωτικῶς corr. N. (ι). § 4. ἐν τούτῳ δέ N. corr. N. (υτ). τόπω T. οὐ N. (suprascr. m. rec.). δὴ N. T. § 5. ἐπιφθόνως T. (ut nos N.). διεκόμηνσαν T. (m. ei § 6. αὐτῇ corr. N. (acc. et spir. m. rec.). αὐτῇ T. ἐνιαυσί ἐνιαυσίαν N. ἔχων N. (suprascr. m. ead.). ὅς N. T. βομὸν (sic τῶν (ante ἐν τῇ) T. πυθίου καὶ τῷ corr. N. (ου καὶ τῷ). § 7. ἐν N. T. (ante τῇ). ἠφάνισε corr. N. (ε). τοῦπίγραμμα N. T. το corr. N. πυθίου corr. N. (ου). λέγων T.
- LIV. αὐτῷ μόνον N. αὐτὸ μόνον T. ὑπερεχίδου N. T. πρῶτον op § 2. καὶ ἐν τῇ πρώτῃ N. T. τυρανεύσαι (sic) N. § 3. οὐδὲν (sic δοκῆ N. T. κατεκράτησε N. κατεκράτησεν T. οὐχὼς N ἠπόρησεν corr. N. (η fort. ἡ m. ead.). ὑπόρησεν T. ὠμί N. T.
- LVI. τὸν δ' οὖν N. (οὖν exc. in marg.). προσηλάκισεν N. (spir. T.). ἀδελφὴν corr. N. (λ m. ead.). ἐπαγγέλιαντες N. T. ἀπήλλ (sic) T. § 2. καὶ ὁ N. T. θπλιτῶν T. τῶν πολιτῶν marg. T. (m. opin.). πέμψαντας N. T. § 3. ξυνομομοκότες corr. N. (pr. fort ω m. ead. op.). ξυνομοκότες (sic) T. ἀσφαλείας corr. N. m. ead.). οὐνεκα N. ἔνεκα T. εἰ hab. N. T. ὅποσοιὸν corr (σοι). γε ὅπλα N. T.
- LVII. καλουμένω corr. N. (ου m. ead.). διεφόρει ὡς T. καὶ ὁ N. δ T. § 2. μειηνύσθαι τε N. ueμηνύσθαι τε T. οὐκ T. (uest.

supr. κ). § 3. λυπήσαντα οὖν N. T. *δυπερ* N. T. *προτιμωρήσεσθαι* N. T. *εἶσω* N. T. *παρὰ* N. T. *καὶ* om. T. (ante *εὐθύς*) hab. N.

LVIII. ^ῆ *πρότερον* N. (suprascr. m. rec.). *αἰσθέσθαι* corr. N. (*αἰσθέ*). *αἰσθεσθαι* T. *ἔπωθεν* corr. N. (ο). *ἔπωθεν* T. *τί* N. pr. m. *τι* corr. N. *τι* T. § 2. *οἰόμενοι* *τι* N. pr. m. *οἰόμενοι* *τι* corr. N. *οἰ δέ* (sic) T. *ὑπολαβεῖν* N. T. *εἰώθεσαν* N. T. *τὰς* *κομπὰς* N. T.

LIX. § 2. *δὲ* N. *δ'* T. *τινα* hab. N. T. *ὄρων* T. *ὑπάρχουσάν* N. (add. acc. supr. *αν* et suprascr. m. rec.). § 3. *αιαντίδη* N. *αιαντίδι* T. *λαμψάκω* N. T. *ἐφ'* corr. N. (spir. m. ead.). *ὑφ'* T. *καὶ* hab.

N. T. ^{γυνή} *ἄνδρος* (sic) T. (suprascr. fort. m. ead.). § 4. *πανσθεῖς* N. T. *ἀλκμαιωνιδῶν* N. T. *ἐχώρει* N. T. *καὶ* hab. N. T. (post *δθεν*). *μῆδων* corr. N. (*ων*. *μῆδο-* diserte pr. m.).

LX. *αὐτῶν* corr. N. (*ὦν*). *βποκτος* T. *γρ.* *ὑπόπτῆς* (marg. m. ead. fort.). *πεπράχθαι* N. T. § 2. *δεσμοτηρίω* T. (sic). *πλείους* N. (suprascr. m. rec.) N. *δεδομένων* N. pr. m. *δεδεμένων* corr. N. ^{ῶσ} *ῶσπερ* T.

marg. *δσπερ* m. ead. op. *ξυνδεσμιωτῶν* T. (*ω* infra corr. m. ead. uid.). *μηνύσαι* N. T. *οὐθεῖς* N. T. § 3. *εἰ* *μὴ* *καὶ* N. T. *ἀντόν* T. et pr. m. N. *αὐτόν* corr. N. *παῦσαι* N. T. *βεβαιωτέραν* T. ut nos N. *μετὰ* N. *μετ'* T. *εἰ* T. *ἦ* N. *διὰ* corr. N. (di. lit. 3 litt. cap. Fuisse uid. *μετὰ*). § 4. *ἐαυτοῦ* N. T. *τὰ* (post *μηνύει*) T. *ἔτετο* (hic) N. *οἴσονται* pr. m. N. *εἴσονται* corr. N. *ὅσον* (sic) T. *κατηγορήσει* (sic) T. *κατακταθέντας* corr. N. (tertium a). *κατακταθέντας* T. *τῶ* *τῶ* T. § 5. *ἀδίκως* corr. N. (*ad*. An fuit *ἐνδίκως*?). *ἠφέλητο* corr. N. (*ωφ*. m. ead. op.).

LXI. *ἐπέθεντο* N. T. *οἱ* *ἀθηναῖοι* *χαλεπῶς* N. *χαλεπῶς* corr. N. (ε m.

ead.). *δὴ* corr. N. (*η*). *ξυνωμῶσις* T. (suprascr. m. ead. op.). *πραχθῆναι* N. T. § 2. *πολὴ* (sic) T. *πρὸς* corr. N. (An fuit *ὡς*?). *βοιωτοῦς* *τί* N. *βοιωτοῦς* *τε* T. *πράσσοντας* T. *καί* corr. N. m. ead. (ante *τινα*). *μία* (sic) T. *καὶ* hab. N. T. (post *νύκτα*). § 3. *οἱ* hab. N. T. (ante *ἐν*). *ὑποκτεύθησαν* T. *διαχρήσεσθαι* N. T. § 4. *περιεστήκει* N. T. *σαλαμινίαν* corr. N. (*ιν*). § 5. *προσειπέειν* N. *ἀπολογισαμένω* pr. m. N. *ἀπολογησομένω* corr. N. *ἀπολογησαμένω* T. *στρατιώτας* *τὲ* N. (ut nos T.). [*σφᾶς* *ξυστρατεύειν* . . . *ἐς* *τὰς*] om. N. add. marg. N. (m. rec.). *πεισθῆναι* *σφᾶς* hab. T. *τῆς* om. N. (marg.). *ὡς* om. N. (marg.). *ὡς* om. T. § 7. *φχοντο* (hic) N. *πολὸν* N. T. *ἐς* om. T.

LXII. *ἐν* *τῇ* *σικελίᾳ* *στρατηγοὶ* N. *σελινοῦντος* corr. N. (*ιν*. m. ead.). *οἱ*

ἐγεσταῖοι (hic) N. *ἐγεσταῖοι* T. (*οἱ* om. T.). § 2. *παραπλέοντες* N.

(suprascr. m. rec.). ^{γρ. ἐπ'} *ἐν* N. (suprascr. m. rec.). *καὶ* *ἔσχον* T. *ἡμέραν* N. *ἡμέραν* T. § 3. *δικκαρα* N. T. *σικανικὸν* N. T. *τοῖς* *ἐγεσταῖοις* (sic)

N. ἰππῆς (hic) T. ἰππεῖς N. § 4. τᾶλλα N. T. sed corr. N. (αὐ
 τριάκοντα τάλαντα T. § 5. τ' ἀνδρόποδα (sic) N. ἀπέδοσαν N
 ἐγένοντο N. T. τῇ ἑαυτῶν N. γελεύτω N. T. sed corr. N. (ἠ).

LXIII. ^{αε}συρακούσσαις T. (m. ead. necne par liq.). § 2. ἐφαίνοντο N
 ἐπειδὴ οὐκ N. T. § 3. δὲ N. (post ἰππεῖς). τε om. T. ἔφυβι
 (sic) T. ἀλλὰ τε N. T. αὐτοῖς N. T. κατοικιοῦντες N. T.

LXIV. γινώσκοντες N. (γιν. T.). ὀπιλείστον N. (ut nos T.). καταλα

N. T. ἐν hab. N. T. καὶ εἰ N. T. πρὸ^σ παρασκευασμένους N. (

acc. supr. o add. m. rec.). πρὸς παρασκευασμένους (sic) T. ἐκβιά^β
 N. (suprascr. m. rec.). ἐκβιάζοιεν T. τῶν σφῶν N. τοὺς σφῶ

τὸν ὄχλον τῶν N. T. ἕξια λόγου N. T. ἐδίδασκον^δ N. (suprascr
 rec.). ὀλυμπιέω N. T. καὶ corr. N. (αἰ). τοιόνδ' ἐ τι N. T.

^{δὰ}τοῖς τῶν T. (m. ead. op.). ἔφη N. T. εὐνόων N. εἴνων T.
 ἀπὸ N. T. ἀποκλήσειν (hic) T. et pr. m. N. ἀποκλείσειν cori
 τὸς corr. N. An fuit αὐτοὺς script. oompend.? αὐτοὺς T. πο
 (sic) N. ξυνδράσσοντας T. ἡτιμάσθη (sic) T.

LXV. καὶ hab. N. T. (post μετὰ τοῦ). παρασκευάσασθαι N. παρεσκε

θαι T. οἱ T. (ante παρέσονται). αὐτοὶ ἤδη N. T. σελι^{οὺν}τι
 (suprascr. m. ead.). ἄλλοι τινὲς N. ἄλλοι τινες T. ἕτοιμα N
 κατὰ T. (non καὶ τὰ). ξυνέθετο T. σιμαίθω corr. N. (μαί fort. i
 § 2. ἦσθοντο (sic) T. προσιόντας corr. N. (as m. ead. op.). τ
 T. τε om. N. ἕλλός τις N. ἕλλος τις T. προσελήλυθε T
 fort. corr.). τὸν κατὰ N. τὸ κατὰ T. ὀλυμπίειον N. T. ὡς τι
 T. ἤδη corr. N. (δ. m. ead.) om. T.

LXVI. τῆς ~~πρόκειας~~ ὁδοῦ (sic) T. ^ἰκάθισαντὸ N. (ε suprascr. m. r. add.

supr. a et o m. r. corr. σα). καθίσαν T. ἐς hab. N. T. τῇ μετ
 suprascr. m. rec. τειχίαι T. οἰκεται sic T. (uoluit scriptor οἰ
 εἶργον N. εἶργον T. § 2. θάλατταν T. παρά N. T. σταύρωμ
 T. ἐφοδάτατον N. εὐφοδάτατον (sic) T. λογάσι N. ἀνάπο
 corr. (ou. lit. 3 litt. cap. Fuit ἀνάπλου qu. praeb. T.). § 3. [παρασ
 ζομένων . . . προσεβοήθησαν] om. N. add. marg. N. οὐθεῖς l
 ἐκώλυε T. et (marg. N.) τῶν ἀθηναίων om. N. add. marg
^σἀντιπροήεσαν N. (suprascr. m. rec.). ἀντιπροήεσαν T. ἐλωριν^ι
 (ἐ an ἐ T. par liq.).

LXVII. ξύμμαχοι^{οἰ} N. (suprascr. m. rec.). τεταγμένον ἦν ἐν τῷ πρόσθ
 πλησίω T. et pr. m. N. πλαίσω corr. N. στρατεύματος τί N. ρ
 στρατεύματός τι corr. N. στρατεύματος τί T. μάλιστα corr.
 fort. m. ead.). εὐφορῶντας (sic) T. ἐπιτάκτων N. T. § 2. ἐ
 N. T. ὀπλίτας N. T. (sine πάντας). ἐπεκκαίδεκα T. et pr. i

- ἐπ' ἑκαίδεκα corr. N. (sic). δὲ hab. N. T. (post ἔπειτα). § 3. τε corr. N. (ε). ἔθνη hab. N. T.
- LXVIII. αὐτῆ N. T. § 2. οἱ πρῶτοι ἔσμεν N. οἱ πρῶτο (sic) ἔσμεν T. χρῆ μετὰ N. T. ἀννομένων N. T. ἀπολέκτους N. T. ὑπομένουσι T. et pr. m. N. ὑπομένουσι corr. N. οὐ T. § 3. κτήσεσθ^ε T. (ε suprascr. fort. corr. fuit op. αι). ὑμᾶς corr. N. (υ m. ead.). ὑμῖν^{αι} T. (suprascr. m. ead. op. ὕ corr. sed opin. m. ead.). ὅτι corr. N. (ο) (post ἐγὼ δὲ). μὴ corr. N. § 4. φοβεροτέραν (sic) T.
- LXIX. αὐτοῖς N. T. πόλεις (sic) T. ἐπεληλύθεσαν corr. N. (η m. ead. ut uid.). ἐπεληλύθησαν T. (m. ead. fort.). προσμίξειεν T. (-ει N.). καθίσταντο N. T. sed corr. N. (ντο fort. m. ead.). ἀνδρία N. ἀνδρεία T. οὐχ ἤσους N. T. ἀντέχοι corr. N. (οι). ἀντέχει^{οι} T. (m. ead. uid.). βούληθ^{οι} T. προυδίδοσαν N. (spir. hab. T.). ἐπελθεῖν N. T. § 2. αὐτῶν N. T. προυμάχοντο N. (spir. hab. T.). οἷα N. T. ψιλοὺς ἀλλήλων ἐποιοῦν N. T. προύφερον N. προύφεραν^{ον} T. (m. ead.). § 3. σαλπικτὰς T. (sic). τοὺς ὀπλίτας T. ἰδίας ἕκαστος N. T. ἀντίων T. i. e. ἐν suprascr. sed post induct. περι^{τε} τῆς N. (suprascr. m. rec.). ξυμάχων (sic) T. ξυκκησασθαι (sic) T. ἐπειδεῖν (sic) T. ἀελπίστου (hab.) N. T. καταστρεφόμενοι^{ενυ} corr. N. (suprascr. ξυγ m. rec. corr. ι m. ead.). συγκαταστρεφόμενοις T.
- LXX. ῥῆναι hab. T. (post ὕδωρ πολὺν). περαίνεσθαι corr. N. (εραί). μείζον N. § 2. ὠμοσαμένων (sic) T. τῶν ἀργείων πρῶτον N. T. § 3. ἐδίωξαν N. T. εἶργον (hic) N. T. εἶ τινας T. εἶ τινας N. προδιώκοντας N. T. § 4. ἐλαρινῆν N. spir. len. hic hab. T. ὀλυμπιεῖον T. (hic), et pr. m. N. ὀλυμπιεῖον corr. N. γρ. ὀλυμπιεῖον marg. N.
- LXXI. συνέλεξαν N. T. καὶ τῶν ξυμμάχων om. N. σκῦλα N. T. (corr. N. acc.) § 2. καὶ^{ἐκ} τῶν N. (suprascr. m. rec.). ἄγει ῥάσιν (sic) T. ὑποκρατῶνται T. (suprascr. m. ead.). ξυλλέξονται N. T. ἔλθη corr. N. (η). πόλεων τινὰς N. T. ὄσων^{αι} N. (suprascr. m. rec.). παρασκευάσονται N. T. ὥστε τὸ N. T.
- LXXII. ἐκλήσιαν N. (suprascr. m. ead.). § 2. τὰ ἄλλα N. τᾶλλα T. ἀνδρία corr. N. (ια). ἀνδρεία T. ἐπιφανῆς corr. N. (πι m. ead. ut uid. ἢ m. rec.) τε N. T. (acc. reiect.). γεγενημένω corr. N. (γεγενη. An fuit γενομένα ?). § 2. οὐχ ἠσσηθῆναι T. (ut nos N.). τοσοῦτον γε N. (ut nos T.). ἄλλως τε (καὶ om.) N. T. τοῖς N. T. ἐμπειρία N. T. χειροτέχνας N. T. sed corr. N. (vas). § 4. μὴ ἔστιν N. T. ἐκπορίζοντες corr. N. (κ). ἀνδρίας N. T. sed corr. N. (ι). δὲ τὰ ἔργα N.

pr. m. δ' ἐς τὰ ἔργα corr. N. προσγενομένης N. T. ἐμψυχίαν T. θαρσαλιωτέραν (sic) T. § 5. αὐτοῖς om. N. (post ὁμοῦαι). ἐπίστωνται N. ἐπιστῶνται T. μᾶλλον γὰρ ἂν T. τᾶλλα N. et (hic) T. sed corr. N. uid. fuisse τᾶλλα.

LXXIII. τε om. N. αὐτὸν ^{τὸ} εἶλον ^{τὸ} corr. N. (τε et το suprascr. m. rec.; corr. acc. sup. ei m. rec.). εἰδόντο (sic) T. (uoluit corr. εἰλοντο vel εἶλ.). ἐς τὴν hab. N. T. (ante Κόρινθον). ποιείσθαι N. T. ἀπὸ N. T. ὠφέλειαν N. ὠφελίαν T. ἐπιπέμπωσι N. T.

LXXIV. δτ' N. T. ἀπῆι (hic) N. ἐν τῇ μεσσήνῃ N. ἐν τῇ μεσήνῃ T. διέφθειραν N. T. ἔνοπλοι N. pr. m. ἐν ὄπλοις corr. N. § 2. περὶ τρεῖς μείναντες καὶ δέκα N. τρισκαίδεκα T. προὔχῳρει N. T. καὶ θράκας, σταυρώματα N. θράκας corr. N. (acc.). καὶ θράκας, σταυρώματα T.

LXXV. τὸ pr. m. N. τὸν corr. N. (m. r.). τεμενίτην corr. N. (νίτην lit. ^{ἐντὸς} pl. litt. cap.). ^{ἐντὸς} ποιησάμενοι N. (suprascr. m. rec.). παράπαν T. et pr. m. N. παρὰ πᾶν corr. N. ἐπιπολάς N. T. ἐλάσσωνος T.

σφάλωνται N. T. θάλασσαν corr. N. (θ m. ead.). § 2. τῆς ^{τὴ} γῆς N. (τε non γε suprascr. m. rec.). § 3. καμαρίαν N. T. (et infra). αὐτοῖς οἱ N. T. πέμψαι ἂν T. μηκέτι (non μὴ οὐκέτι) T. βούλονται

pr. m. N. βούλονται corr. N. (m. r.). βούλο^νται T. (suprascr. m. ead. opin.). εὐπράξαντας T. et pr. m. N. εὐ πράξαντας corr. N.

προχωρῶσι N. (suprascr. m. rec.). καμαρινέων T. (m. ead. uid.). προδιαβάλλειν N. T.

LXXVI. ἀπ' corr. N. (m. ead. op.). § 2. [ἀλλ' ἡμᾶς μᾶλλον ἐξοικίσαι] om. T. δὴ om. N. τοὺς ἐνβολαῖς (sic) T. οἷδε N. T. ἔπικοι εἰσὶ N. T. § 3. ἐκεῖνα τὲ N. ἐκεῖνά τε T. τιμωρία hab. N. T. λειποστρατίαν N. T. § 4. κακοζυγεωτέρου om. N. add. marg. N.

LXXVII. ἡμᾶς αὐτοὺς N. T. αἰτιασόμεθα ^{νοι} T. (suprascr. m. r. necne par liq.). ἐκέισε T. ἐκεῖ N. ἀμύνοντες corr. N. (ο). ἀμυνοῦντες T. ταῦτα N. ταῦτά T. ἐγεσταίων (hic) N. T. ἐλλησπόντιοι N. T. ἐλλησπόντιοι T. μεταβάλλοντες N. T. § 2. μένομεν corr. N. (ο). ἀλωτοί (diserte) T. τι N. τι (hic) T. ἔπωθεν T. οὐ καὶ ἐς N. T. sed corr. N. (uid. fuisse οὐκ ἐς N.). καθ' αὐτὸν N. T.

XXVIII. εἰ πο ἔρα T. μαχόμενος N. T. προδιεφθαρμένου N. T. ἔρημον N. T. οὐχ ἥσσον N. T. § 2. εἰ τέ τις N. T. ἢ καὶ φοβεῖται N. T. γὰρ hab. non om. N. αὐτοῦ N. T. ἀνθρωπίνης T. et (script.

compend.) N. § 3. ἀμάρτει ^{οἰ} T. (suprascr. m. rec. uid.). αὐτοῦ N. T. sed corr. N. (ult. v. fuit opin. αὐτοῖς). αὐτοῦ N. T. § 4. ἦν hab. N. T. ἄπερ εἰ ἐς N. ἄπερ εἰς T. ἀφίκοντο N. T. ἐπικαλεῖσθαι pr. m. N. ἐπεκαλεῖσθε corr. N. ἐπέκαλεῖσθε (sic) T. ἐνδῶσωμεν N. et (ut uid.) T. ὁμῆς corr. N. (v. fort. m. ead.).

LXXIX. καὶ τοὺς T. (om. πρὸς). ἦν γε T. ἦν τις N. T. δτ' ἂν T. ἄλλων N. T. βήγῃνοι T. et pr. m. N. βήγῃνοι corr. N. χαλκιδέας corr. N.

(αλ. m. ead.) § 2. δ' εὐλόγω N. T. τοὺς μὲν φύσει om. N. add. marg. N. ὡς φιλεῖν T. ξυγγενεῖς φύσει N. φύσει ξυγγενεῖς T. § 3. ξυνοτῶμεν T. ὑπερ om. T. hab. N. suprascr. m. rec. οὔτοι corr. N. (ι. m. ead.) σκεύδουσι N. T. ἠβούλοντο T. (έβ. N.).

LXXX. ἐς N. T. ὠφελείας N. ὠφελίας T. πραγ^{αν}ῆθει corr. N. (add. acc. supr. η. corr. αν. προμήθει diserte legitur). προθυμίαν T. pr. m. προθυθίαν corr. T. προουθίαν uoluisse opin.; marg. γρ. προθυθίαν (fort. m. ead.) T. δοκεῖν N. T. τῷ T. et pr. m. N. τῷ corr. N.

ἴσιν (sic) T. δεῖ^η T. (suprascr. m. ead. uid.) § 2. οὐ γὰρ ἔργω ἴσον iterum praebet T. ἐστὶν N. T. δετε N. T. παθῶν T. τι T. ἀπουσία hab. N. T. τοῖς pr. m. N. τοὺς corr. N. ὄνκ corr. N. (ο. m. ead. opin.) προσθεμένους N. T. κοινήν corr. N. (ν). ὠφέλειαν N. T. ἐᾶσαι N. pr. m. ἐᾶσαι corr. N. § 3. τὲ N. ξυνηλόντες τε T. ἐκδιδάσκειν N. T. μὲν οὐδὲν corr. N. (ἐν οὐδ. m. ead.) χεῖρον N. T. δὲ ~~κατὰ τὴν ἀρετὴν~~ ὑπὸ (sic) T. § 4. δ' αὐτῶν N. T.

νίκης corr. N. (ι. m. ead. opin.) καὶ αὐ εἰ N. αἰρείσθ^ε corr. T. (ε m. ead. fuit αι). ἤδη N. T. τοὺς δὲ τε (sic) et N. et T. αἰσχροῦς (corr. N. ρ et acc. An fuit αἰσχροῦς? nam litt. 2 litt. cap.).

LXXXI.

LXXXII.

εβφημος N. T. μετ' αὐτὸν, μετ' αὐτὸν (sic) T. § 2. οἶσιν T. οἶσι N. τοῖς δωριεῦσιν αἰε ποτε πολέμοι εἰσὶν N.

αἰε corr. N. (fort. m. ead.) γὰρ corr. N. (ἀρ). ἴωνες^{όντες} ^ N. (suprascr. m. rec.) ἡκιστα corr. N. (α. Fuisse uid. ἡκιστ' ἂν). ἡκιστ' ἂν αὐτῶν T. ὑπακουσόμεθα corr. N. (ult. ο). § 3. καθόσον N. T. sed corr. N. (lit. supr. β). Fuit opin. καθ' ὅσον. δὲ inser. inter αὐτὸν et τῶν N. (m. rec.) ὑποβασιλεῖ (sic) T. ὑπὸ τῷ βασιλεῖ N. ἀμυνόμεθα N. T. § 4. ἤλθον corr. N. (λθ. lit. 3 litt. cap. corr. m. ead.) φθείραι corr. N. φθεῖ. lit. pl. litt. cap.). δουλείαν δὲ N. T. ἡμῖν N. T.

LXXXIII. οὔτοι καὶ ἡμᾶς T. § 2. , καὶ οὐκ ἄλλο, ἐπόμεθα : N. καὶ ὄνκ ἄλλω

ἐπόμεθα T. (ἐπ. corr. uid. spir. et π sed m. ead.) T. τῶν^{δε} ^ N. (suprascr. m. rec.). τῶνδε T. ὑμῖν ταῦτα T. et opin. N. § 3. οἱ δὲ τε N. T. sed corr. T. (uid. fuisse οἶδε. m. ead.). διαβάλλουσι N. T. (-σι N.). περιδεῶς corr. N. (δ. m. ead.). τοῦτο μᾶλλον N.

LXXXIV.

ὑπολάβοι T. ὁμῶν N. T. (post προσήκον). προσήκετε (sic) N. § 2. εὐοία (sic) T. ἴν' N. ὄντες. τοῖς δὲ λυπηροὶ ὄσι T.

§ 3. ἦν (sic) T. (m. ead. necne par liq.) ἡμᾶς φησι T. et corr. N. (φησι pr. m. N.). λεοντίνου T. (ι N.). ὅτι μάλιστα hab. N. T.

LXXXV.

ὅτι ξυμφέρον οὐδ' οἰκείον habet bis T. ἐνθάδε corr. N. spir. οἱ hab. N. T. § 2. τοῖς pr. m. N. τοὺς corr. N. τοῖς ἐκεῖ ξυμμάχους T. ξυμμάχοις pr. m. N. ξυμμάχους corr. N. βεβαίωτερον T. ἐλευθέρως corr. T. ut uid. (ω. m. ead.) ἐν N. T. (post διδῆ). § 3. καὶ ἐνθάδε N. T. ὁ N. T. καθίστανται T. ἐφίενται ὁμῶν N.

βούλονται ἐπι N. T. ξυστήσαντες N. T. ὑμᾶς corr. T. (υ m. ead.).
 ἢ καὶ κατ' N. T. ἀπελθόντων om. N. add. marg. N. (m. ead.). ἦν
 (sic) T. ξυστήτε T. ἡμῶν corr. N. (η). εἰς N. ἐς T. συστᾶσα
 N. T. sed corr. N. (pr. a).

LXXXVI. δοκεῖ corr. N. (εἶ). ἐπηγάγεσθε corr. N. (η et ult. ε). ἐπιγάγεσθαι^ε
 (sic) T. (m. ead.). ἄλλον τινα T. (ut nos N.). προσελόντες T. et
 corr. N. (προσιόντες N. pr. m.). § 2. ὧπερ T. ὅπερ corr. N. (ο.

non corr. acc. itaque non fuit ὧπερ). καὶ^ι ἡμᾶς N. (suprascr. m. rec.).
 ἡξιούτε N. T. § 3. ἡμεῖς μὲν γὰρ N. (ut nos T.). μὴ om. T. et
 pr. m. N. add. ante lin. N. (m. rec.). μῆκος τὲ N. μῆκος τε
 (sic) T. οἶδε δὲ οὐδὲ T. ἡμετέρας corr. N. (ἡ m. rec.). ἔποικούντες^ι
 N. (suprascr. m. rec.). ὑμῶν T. αἰ corr. N. (ead. m. An fuit
 αἰε?). ἀνιάσιν N. T. ἤδη N. γρ. εἶδη marg. N. § 4. κωλύοντας^ι
 N. T. ἡμᾶς T. (m. ead. suprascr.). § 5. ἀμφοτέροις T. αἰ om.
 N. εἰ praebet T. ἢ καὶ σφαλεῖσαν N. T. βουλήσεσθε N. (alt. ε
 ut uid. corr. m. ead. fuisse uid. α). ὑμῶν (ante δ' οὐ) corr. N. (ύ).

LXXXVII. εἰρήκαμεν^δ N. (suprascr. m. rec.). § 3. ἡμῶν corr. N. (η).
 καθόσον N. pr. m. καθ' ὅσον T. et corr. N. δέ τι N. T. ἡμῶν T.
 ὑμῶν N. καὶ (ante τρόπου) corr. N. (al. lit. pl. litt. cap.). § 4.
 ὑπάρχομεν N. T. ὅτε T. ὅ T. ἀντιτυχεῖν N. T. ἐπικουρίας corr.
 N. (αs). τὸ δὲ (sic) T. § 5. τῶ^{τε} δεομένῳ N. suprascr. m. rec.).

ἡμῶν^β ὑμῶν^α N. (suprascr. m. rec.). τοῖς hab. N. T. (ante ἄλλοις).
 ἀντεπιβουλευσαί ποτε N. T. sed corr. T. (pr. i m. ead.).

LXXXVIII. δὲ N. T. καθόσον N. T. εἰ N. T. sed corr. N. φόντο (hic) N.
 τότε T. et forsan N. μετριώτατα corr. N. (add. acc. supr. ω. corr.
 ult. α). Fuitopin. μετριωτάτω. μὴ δὲ N. T. δοκῶσιν εἶναι N. T.
 ἐπειδὴ N. T. ἴσα N. T. § 2. σφῶν om. N. add. marg. N. δοκεῖ
 N. T. § 3. τὸ N. pr. m. τὰ T. et corr. N. ἐξηρτῶντες (sic)
 ἦσαν T. προσχωρήσονται T. et pr. m. N. προσχωρήσονται corr. N.
 § 4. ἀφεστήκεσαν N. T. αἰ om. N. T. post αἰ. ὀλίγοι N. T. sed

corr. N. (οι). μετὰ^{των} ἀθηναίων N. (suprascr. m. ead.). σίτον γε
 (sic) N. pr. m. σίτον τε (sic) corr. N. καὶ χρήματα N. T. § 5.
 ἀπεκάλυον N. T. τῆς hab. N. T. (ante Νάξου). § 6. ἔστιν, ὦν T.

περιήγγελλον N. T. (sed add. opin. pr. λ. N.). ἐγαίεσταν T. m.
 ead.). καὶ ἄλλα N. τάλλα om. T. ἄλλάττα (sic) T. ante πλωθία.
 τῶ hab. N. T. (ante ἦρι). ἠτοίμασον T. § 7. καὶ λακεδαίμονα
 N. T. γυγνόμενα N. T. ὁμοίως hab. N. T. § 8. ἀπέστελλον T.

πρέσβεῖς (sic) T. ξυναπακείθειεν T. (m. ead. necne par liq.).
 ὀφέλειαν N. T. τὴν hab. N. T. περωθεῖς T. φορητηικοῦ N. T.

κυλήνῃν pr. m. N. κυλλήνῃν corr. N. ἡλείας corr. N. πρῶτον corr. N. μεταπεινῶντων corr. N. (pr. ε m. ead.). τῶν μαντικῶν N. T. § 10. τὰ αὐτὰ N. T. σираκούσας (sic) T. κωλύοντας N. T. λέγων corr. N. (ω).

LXXXIX.

πρῶτον corr. N. (ν. fort. m. ead.). ἐς om. T. μου N. T. δ' ἡμῶν N. T. πάλιν corr. N. (ν. m. ead. opin.). ἄλλὰ τε N. T. § 2. διατελοῦντος μου N.; ut nos (acc.) T. ὑμᾶς pr. m. T. ὑμεῖς corr. T.

(m. ead.). § 3. καὶ ante τότε corr. N. ^{οὐκ}εἰκότως N. (suprascr. m. rec.). ἐνόμιζε N. T. μὴδ' N. T. οὗτος N. ἀχθεσθαι N. T. § 4. ἐσμέν N. T.

(acc. non reiect.). δέ ^{καὶ}τῆς N. (suprascr. m. rec.). δὲ τῆς T. δημοκρατουμένης corr. N. (s. spat. pl. litt. cap.). ταπολλά corr. N. (lit. acc. supr. τα. Fuisse uid. δημοκρατουμένης κατὰ πολλὰ). § 5. ἐπειρώμεθα corr. N. (spir. m. ead. ω m. rec.). μετρίτεροι T. πονηρώτατα (sic) T. § 6. μεγίστη corr. N. (η). ἡ corr. N. ἐγνώσκομεν T. (ἐγινν. N.). ἂν N. T. ὄσω N. T. λοιδορήσαιμι corr. N. (ult. i m. ead.). ὁμολογουμένης ἀνοίας N. T. ἂν ~~χέροντες~~ καυὸν (sic) T. λέγοιτο corr. N. (λέγ). προσκαθημένων N. T.

XC. ἡμῖν T. ὑμῖν N. § 2. ἐπὶ T. (suprascr. m. ead. uid.). δὲ N. T. (post μετά). αὐτῶν N. T. ἀποπειράσονται N. T. sed corr. N. (οντες). § 3. προχωρήσειε N. T. ἢ καὶ τὰ πλείω N. T. ὑμετέρας T. ἐφορμαῖς N. T. βία corr. N. (α m. ead.) ἐντειχισάμενοι N. (sed a fort.

corr.). § 4. γίγνεσθαι τι N. T. διαρκεῖν T. (m. ead. uid.).
XCI. τὰ om. N. (post παρὰ τοῦ) hab. T. εἰδῶτος (sic) T. περιέσται corr.

N. (αι). § 2. ξυστραφέντες N. T. § 3. ἐκεῖ ^{θεν} N. (suprascr. m. rec.).

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μάλιστα ^{δὲ} N. (suprascr. m. rec.). δὲ hab. T. δ' ἔτι T. ἐστιν (sic) T.

XCII.

§ 2. χείρων N. χείρον T. υμῶν (sic) T. τε N. ποτε T. τὸν corr. N. (ὁ). λόγον corr. N. (alt. o. uid. fuisse τῶν λόγων) (corr. m. ead.). § 3. γὰρ εἰμι N. (ut nos T.). ὠφελίας N. T. οὐχ' οἱ δὲ τοὺς (sic) T. ἢ εἰ τοὺς T. § 4. φιλόπολι T. φιλόπολι οὐκ corr. N. (ult. o.

uid. fuisse φιλόπολιν οὐκ). $\xi\chi\epsilon\iota\omega$ T. (suprascr. m. ead.). νῦν

hab. N. T. ἀνακτᾶσθαι N. T. $\delta\varsigma^{\alpha\tilde{\nu}}$ N. (suprascr. m. rec.). ἐαυτοῦ
N. T. sed corr. N. (οὐ m. ead. op.). ὡς ἂν T. § 5. καὶ ἂν N. T.

ἦκαζον (hic) T. εἴκαζον N. καὶ $\overset{\epsilon\varsigma}{\wedge}$ τὴν ἀττικὴν N. (suprascr. m. rec.).
καὶ τὴν μέλλουσαν N. T. ἠγήσησθε N. ἠγήσεσθε T.

XCVI. τοσαῦτα N. T. δ' ἔτι N. T. ἐπερρώσθησαν N. T. § 2. γύλιππον T.
et corr. N. (v. lit. 2 litt. cap. Fuit γύλλιππον). κλεανδρίδου corr.
N. (ε). βουλευομένων T. τις N. τις T. ὠφελία N. T. § 3. οἱ N. T.

δταν N. $\delta\tau'$ ἂν T. καιρὸς ἦ N. T. εἶναι $\overset{\pi\lambda\epsilon\iota\omega}{\wedge}$ N. suprascr. m. rec.
§ 4. εὐδομον N. τῷ πολέμῳ ἐτελεύτα N. T.

XCVI. ἄραντες N. T. μεγάρων N. T. § 2. τοὺς τε ἀγροὺς N. T. τηρέαν
N. T. ἐνεπίπρασαν N. T. περιτυχόντες τισὶν N. T. καὶ hab.
N. T. ἀποκτείναντες τε τινὰς T. τε om. N. (et acc. sup. ε).
§ 3. ἐκείθεν N. T. κεντόριπα N. T. σικελῶν N. T. ἀπήεσαν corr.

N. (pr. a m. ead. uid.). $\overset{\mu}{\wedge}$ πῖ πρᾶντες N. (suprascr. m. rec. ἀντ corr.

m. rec. lit. pl. litt. cap. Fuisse uid. πιπρᾶσαντες). πιπρᾶντες T.
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XCV. ἐσβαλόντες N. T. θυρεάτιν N. suprascr. m. rec. θυρεάτην T.
ἔλαττον N. T. § 2. καὶ om. T. (post εἴκοσι). οὐκ ἀτέσχευ T. (in οὐκ
desinit linea). βοηθησάντων ἀθηναίων T. θηβαίων corr. N. (puto
ἀθηναίων pr. m. γρ. ἀθηναίων marg. N.). ἐξέπεσον N. T.

XCVI. τε hab. N. T. ἐπιπολῶν N. ἐπὶ πολλῶν T. ἀποκρήμου N.

ἀποκρημοῦ (sic) T. προσβάσεις N. T. ταῦτα pr. m. N. ταῦτα $\overset{\sigma}{\wedge}$ corr.
N. (m. rec. suprascr.). ταῦτα T. § 2. ἐξήρηται N. T. ἐπικλινὲς τέ
N. T. ἐστὶ N. ἐστὶν T. εἶσω N. T. ἐπιπολῆς N. (lit. supr. ι).
ἐπὶ πολλῆς T. § 3. λειμῶνα N. T. ποταμὸν corr. N. (ὄν). ἑπτα-
κοσίου N. T. ἐπιπολῶν N. ἐπὶ πολλῶν T. ἄλλο τι N. T.

XCVII. ταύτης τῆς νυκτὸς τῇ ἐπιγιγνομένῃ ἡμέρᾳ N. T. θάψον corr. N.
(ψον. lit. pl. litt. cap.). χερσόννησος N. (ut nos T.). ἰσθμῷ corr.

N. (μ. m. ead. opin.). προύχουσα N. προύχουσα T. $\overset{\alpha\pi}{\wedge}$ ἐχει N. (suprascr.
m. rec.). § 2. τὸν N. T. (post κατὰ). εὐρύηλον corr. N. (η). καὶ τῆς

N. T. § 3. διόμιλον N. T. ἑξακόσιοι N. T. στάδιοι $\overset{\delta\alpha}{\wedge}$ N. (suprascr. m.
rec.). προσμίξει N. T. § 4. προσπεσόντες N. T. ἀτακτώτερον T.
§ 5. λαβδάλω corr. N. (β). λαυδάλω T. ὄρων pr. m. N. ὄρων corr. N.
ὄρων an ὄρων incert. T. προσίοιεν N. T.

XCVIII. ἰπκῆις om. N. T. καὶ τῶν ἄλλων τινῶν T. καὶ ἄλλων τινῶν om.
N. ὑπήρχον corr. N. (ἦ m. ead.). οἷς N. T. συνελέγησαν N. ἐν
N. T. § 2. λαβδάλω N. T. sed corr. N. (β). συκὴν T. et pr. m. N.

συκὴν corr. N. ἐτείχισαν N. T. ἐπεξεληθόντες N. T. § 3. διεσπασμένον $\overset{\tau\epsilon}{\wedge}$

N. (suprascr. m. rec.). λιθοφορεῖν^{τε} N. (suprascr. m. rec.). μακροτέραν N. T. § 4. ἀπέκτεινάν τε τινὰς N. T.

XCIX. ξυμφοροῦντες N. T. παρέβαλον N. T. τραγιλῶν N. T. § 2. πρὸς ἀθηναίους N. T. ἄξειν corr. N. (a. lit. 2 litt. cap. Fuit ἀξειν). αἴξειν T. ἀποκλήσεις T. et pr. m. N. ἀποκλείσεις corr. N. καὶ ἅμα καὶ N. T. ἐπιβοηθεῖεν (non ἐπιβοηθεῖν) N. αὐτοὺς N. T. ἀν

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C. ὑποτειχίσματος corr. N. (ὑπο). αὐτοὺς hab. N. T. φοβούμενοι^σ μὴ N. T. δίχα σφίσι N. σφίσι δίχα T. γιγνομένοι^σ corr. N. (ιγν.

suprascr. m. rec.). τοὺς^τ ὄχετοὺς N. (suprascr. m. rec.). οἱ ἐς τὴν πόλιν T. καὶ τὰς T. (ante σκηνὰς) ἐκλεκτοὺς N. T. προὔταξαν N. προὔταξαν T. ἢ (ante μὲν μετὰ) corr. N. (fuisse uid. οἱ). ἐπιβοηθεῖεν N. ἢ δὲ N. T. τὸ hab. T. (ante παρὰ). πυλῖδα N. T. § 2. προσλαβόντες T. ἐς N. T. προτείχισμα N. T. τὸ pr. m. N. τὸν corr. N. τεμενίτην καὶ corr. N. (τε et ἴτην καὶ). αὐτοῖς om. N. pr. m. add. post lin. m. rec. ξυνέπεσον N. T. δεεφθάρησαν (sic) N. (non οὐ πολλοὶ δὲ). § 3. ἢ πᾶσα N. T. στρατιὰ τῶν ἀθηναίων T.

CII. τὸν hab. N. T. (ante ὑπέρ). μέγα T. περὶ τείχισμα pr. m. N.

περιτείχισμα corr. N. § 2. παρώρυσσον corr. N. (παρ). ἀποτειχίσαι corr. N. (ei. suprascr. εἰν m. rec.). § 3. ἐπιχειροῦσιν pr. m. N. ἐπιχειροῦσιν corr. N. τὸ pr. m. N. τῶ corr. N. (post αἰθῆς). στρατεύματι T. περιπλεύσαι (sic) T. περιπλεύσαι corr. N. (acc. et ai fort. m. ead.). περιπλεύσαι κελεύσαντες N. μέγα T. στεριφώτατον T. et pr. m. N. (ω ut nos corr. N.). καὶ (ante θύρας) om. N. T. διαβαδίσαντες N. T. αἰροῦσιν corr. N. (pr. i). τότε T. καὶ ὕστερον om. N. T. § 4. καὶ ἐν αὐτῇ N. T. ἔφυγον N. T. ἀποκλήσασθαι T. et pr. m. N. ἀποκλείσασθαι corr. N. (non ἀποκλήσεσθαι). § 5. ὀμόσαι T. φυλακῆ N. T. § 6. παραλαβὼν corr. N. (ὦν fort. m. ead.). αὐτοῦ (post τῶν μετ') N. T. ἀρπάσαντες (sic) T. καὶ διαβιβάσαντες (ante πέραν) om. T.

CIII. τί αὐτῶν N. τι αὐτῶν T. εὐρήσειν (sic) T. § 2. αἰροῦσιν T. ἀπολελειμμένοι N. καταβεβλημένα corr. N. (βεβλη. lit. pl. litt. cap.). ἐκέλευσεν corr. N. (σεν). ἀδυνάτους ἐσομένους N. T. § 3. βοήθεια

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CIII. ἀπέεσκαν T. (ut uid., non ἀπέδοσαν). κρημνώδους corr. N. (v. m. ead. op.). μέχρι corr. N. (ε). μέχρι τῆς θαλάσσης τείχει διπλῶ

N. T. § 2. τὰ^δ N. (suprascr. m. rec.). σικελῶν N. T. περιορῶντο pr. m. N. περιεωρῶντο corr. N. πεντηκόντεροι T. § 3. τᾶλλα corr. N.

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CIV. γύλιππος T. ἤδη hab. N. T. ὡς ἤδη corr. N. εἰσι N. εἰσι T. οὐκ ἔτι T. καὶ corr. N. (αλ. An fuit καὶ ὁ πυθὴν?) ἰώνιον T. λευκαδίαις T. (-as N.) προσπληρώσαντες N. T. § 2. [κατὰ τὴν τοῦ . . . δυνάμενος] om. T. πατρὸς ποτὲ N. οὐ (post καὶ) corr. N. (fuit opin. οὐδὲ). ἄρπασθεις N. T. τεριναῖον N. T.

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