THUCYDIDES
BOOK II
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INTRODUCTION.

CHAPTER I.

Prefatory.

What to read and what may be safely left unread are questions of which the importance is continually increasing with the increase of books. Most frequently, I imagine, it is, in the first instance, curiosity which leads us to history. No doubt many persons read a historian because others do so, and consequently they suppose that it is the right thing to do. Readers of this class, however, do not come within the scope of our question, and are not worth considering. But of those who wish to gain some solid advantage from what they read, the majority are probably led to history in the first instance by curiosity. A laudable curiosity is the desire to get beyond the limits of a circumscribed present in order to peer into some region of the infinite past. Curiosity, however, is an indolent virtue; since it is a desire for the acquisition of knowledge without trouble. It is not a virtue which will of itself make a man great, though, being an elementary virtue, it is capable of being developed into more valuable and
more complex qualities of mind, to possess which is to be great. Curiosity lies at the root of many discoveries. But, as the majority of minds which are capable of absorbing are incapable of producing, curiosity does not in most cases result in anything more than disorderly and ill-proportioned study. The desultory reader is perhaps the most interesting as he is one of the most amiable products of curiosity. For the desultory reader, who, shrinking from difficult enterprises, avoids hard authors, the chief historian ought to be Plutarch. And as, for most of us, there are but two periods in life in which we can indulge in such reading—the first in early youth, and the last when many can read only through the eyes of others, and when the time for obtaining the greatest advantages to be gained by reading of any kind is gone by, it is most desirable that some of the Lives be read while we are young; in Langhorne's translation rather than not at all. Plutarch was a great and a good man, and his biographies are well calculated to sharpen the intellect, to purify the taste, and to humanise the character; so that, if our curiosity can lead us to read Plutarch, then, almost without our suspecting such a result, and though we scarcely wished for more than to gratify a desire for acquiring knowledge without trouble, our curiosity may help us to reach the true end of education. To sharpen the intellect, to purify the taste, and to humanise the character—these are the true ends of education. At least, such was the opinion of Milton, beyond doubt the greatest scholar, and probably the greatest man, of his age. For what else did he in-
tend, though he clothed his thought in the language most congenial to him? 'The end of learning,' he says, 'is to repair the ruins of our first parents by regaining to know God aright, and out of that knowledge to love him, to imitate him, to be like him.'

To-day quite other views of the end of learning are making way; according to which views, if I understand them, education ought to teach one kind of thing, and one only, that is to say, that kind of thing which will help the learner to make money. The supporters of these views hold that literature may be advantageously neglected, and something called 'useful knowledge' substituted for it. It is unlikely that any one who shares the new views on education will read these pages, because Greek is not placed by the apostles of this New Learning in the category of 'useful knowledge,' the omission seeming to involve the conclusion that the Renaissance, the former revival of learning, and especially of Greek learning, was a great mistake, a delusion of foolish men who did not understand what was 'useful knowledge.' But if any who use this book are drifting about in uncertainty, and asking themselves, 'To what end?' they will do well to ponder those words of Milton.

The study of history, then, provided that it is written by great men, is well adapted to serve the true end of education. It is clearly desirable, however, that the history we study should not only be written by great men, but should be the history of some great nation, and that, too, in the best period of
that nation's life. But this does not really involve any additional difficulty of selection, because none but great nations produce great historians; and no great historian would take the trouble to chronicle the deeds of little nations. Nor would any great historian write the history of the decline or fall of a nation once great, except in those cases in which the history of the decline of one nation is inextricably bound up with the history of the rise of another great nation or of other great nations; as in the case of the decline of the Roman Empire, with the history of which is inextricably bound up the history of the rise of the great nations inhabiting modern Europe. It happens that the period of Greek history with which Thucydides deals is especially useful, because it is short, because it consists of a war which called into play all the virtues and all the defects of a great and ingenious nation, and because it produced a historian whose genius is worthy of itself, and who 'makes his auditor a spectator' of that conflict of arms and of passions which he describes.

One of the necessary qualities in a perfect historian is that he should possess the power of presenting his account of the past in an attractive form. In other words, the style—which is the very essence of all authorship and reveals the author himself—ought to be artistic. Otherwise history cannot escape being dull, as all bare and unadorned enumerations of facts, however important, must be. The reader has a right to expect to be interested as well as edified by what he reads. Who reads Polybius or Hallam, most edifying writers, with any pleasure? Who
that opens Livy or Macaulay is not charmed, and led on without any sense of fatigue? Yet the two former are among the most truthful and exact of all historians, whereas the two latter are notoriously untrustworthy. The reason is that the former are too anxious about what they relate to care how they relate it: on the other hand, the latter are so continually striving to please the reader that they will sometimes unconsciously sacrifice the facts for the sake of a brilliant paradox or a striking epigram; at other times, losing the sense of the relative magnitude of affairs, they will subordinate weighty matters to mere tattle. To historians of this latter class, the form in which they write is all in all. Thus Macaulay heard with great satisfaction that his history was thought as good as a novel; and Livy, who is a rhetorician, started on history like Dr. Syntax on his travels, to search for the picturesque. They have this in common with Dionysius, that they make the scope of history 'not profit by writing Truth, but delight of the hearer, as if it were a song.' Such writers, as is the case with Addison and Johnson in some measure, are worth reading for the serviceableness of the style rather than for the importance of the substance. But it is only writers of the very highest genius who possess in a just proportion the combined excellences of Polybius and Livy. Such a writer is Thucydides, at least in those parts of his work which have received his final revision. While his first object is to write truth, he has the power, wherever he is at his best, of expressing it well. The claim which he puts into the mouth of
Pericles—γνῶναι τὰ δέοντα καὶ ἔρμηνευταί ταῦτα—can be justified of himself also. And his style is not made up, as many have supposed, of mere sleight of hand and bizarre effect. He therefore deserves attention partly as a literary artist. But for a detailed discussion of this side of his genius, the reader is referred to the third chapter. For the present, it is enough to say that the two greatest stylists of antiquity, Demosthenes and Cicero, concurred in this judgment.

But it is chiefly as a scientific historian that Thucydides deserves attention. This aspect of his genius is of course quite distinct from the artistic side, inasmuch as science is occupied in tracing effects back to their causes, and causes forward to their effects, while art seeks to set forth the results thus obtained in the best possible manner. It is as a scientific historian that Thucydides displays his peculiar excellences. His work is the usefulest analysis of the motives which influence action that was ever written. History, in order to be of use, ought, according to Professor Seeley, ‘to end with something like a moral.’ ‘The principal and proper work of History,’ Hobbes writes of Thucydides, ‘being to instruct and enable men by the knowledge of actions Past to bear themselves prudently in the Present and providently towards the Future, there is not extant any other (merely humane) that doth more fully and naturally perform it then this my author.’ This judgment has been affirmed by many. Macaulay esteemed Thucydides highly. Niebuhr considered him to be the supreme Head
of the great cult of Clio. Indeed the opinion here stated, so far from being singular, is the general opinion of critics both of ancient and modern times. Of the many writers on this historian whose works I have read, I can recall but one—though my memory or diligence may be at fault—who has called in question the exactness and trustworthiness of his account of the war; I refer to Müller-Strübing, whom I mention with respect. This is not the place to discuss his extremely ingenious criticism of Thucydides' neglect of the inner history of Athens, and of the sacrifice of truth to dramatic effect which he imputes to him. As regards the former objection, it has been many times pointed out that Thucydides was writing, not the history of Athens, but the history of the war between Athens and Sparta; and of the latter objection it may be said generally with a French critic, 'la critique n'a jamais plus d'imagination ni plus d'esprit que lorsque les bases lui manquent.' There have been many objectors to the writer's style and method of presenting the facts. For instance, in respect both of his style and of his method, Thucydides is attacked by Dionysius of Halicarnassus, and, as regards his method, he is vilipended by Tzetzes. But I shall refrain from discussing such attacks except where it appears absolutely necessary; since no more serious blow can be struck at Education than to deal with the great authors of antiquity as though they were 'a subject for altercation rather than enjoyment'; nor would one wish to give the slightest pretext for asserting here, as has
been done in another country, that the study of them ruins the character instead of building it up.

Thucydides, rather than Herodotus, deserves to be considered the father of history, since it was he who discovered what is the proper task of the historian; that one supremely difficult task which has been universally recognised as the historian’s proper task after the long experience of all succeeding centuries—that is to say, to unite in just proportion, truth of substance, and beauty of form.

Forewarned of the diversity of grounds on which Thucydides is worthy of attention, the reader has now but to be told what are the particular merits of the Second Book of his history. The division of the work into books is due to Alexandrine critics, and there were in ancient times two systems of division, the one making eight books, the other thirteen. But the system which has prevailed was decidedly the better one. According to this division, the principal matters dealt with in the Second Book are the night attack of the Thebans on Plataea, the first invasion of Attica by the Peloponnesians, the measures of Pericles offensive and defensive, the Funeral Oration, the ‘plague’ at Athens, the self-defence of Pericles, which is followed by a general survey of his policy: and the rest of the book, from the sixty-sixth chapter, contains the siege of Plataea, the two victories of Phormio, and the abortive expedition of Sitalces against Macedon. These events, with others of less importance, occurred in the first three years of the war. It is universally acknowledged that
the first sixty-five chapters are a literary masterpiece. After the review of Pericles' policy at the sixty-fifth chapter, there is a falling off of interest; but this is scarcely to be imputed to any fault of the writer, but rather to the weakening of Pericles' influence in the last year of his life. Thucydides himself realised this; and therefore with exquisite judgment, by means of an ingenious derangement of his material, he anticipates the death of Pericles, which took place in the autumn of 429 B.C., by just a year. In that last year, Pericles is not the sole director of Athenian policy; and yet the showy politicians who opposed him have not yet obtained the complete mastery. Hence there is a stagnation in the policy of Athens in the year 429. This stagnation is disturbed only by the rather lucky victories of Phormio in the Gulf of Corinth. In 431 and 430 Pericles is the central figure of the war, into whom Athena has breathed her own indomitable spirit. Strengthened by that spirit, he is able to withstand a powerful enemy without, a rebellious people within, and even the added horrors of that inflexible Tovχη which finally broke him whom it could not bend. There remain some six months after the death of Pericles which are included in this book. He had left behind him no second; and Phormio, his colleague, who was next him in capacity, was absent throughout the year 429, and did not return until the spring of 428. Yet these latter chapters are valuable, because they enable us to realise the immense usefulness of the work of Pericles by showing how great is the difference when his power is
fading away slowly but perceptibly. In the events of these chapters may be seen a clearer foreshadowing than in the plague itself of the permanent and fatal effects of a war which was to stamp joy and vivacity out of Greece, and to take poetry from the fairest of her cities. But adversity has its jewel to grace it: the war left Athens oratory to gild a decline spent in domestic and international strife, and philosophy to console an old age harassed by distressing and melancholy doubts. Thus the year 429 is a great turning point in Athenian history; and it is significant that this, which is the death year of Pericles, is also the birth year of Plato, destined to be the fairest ornament of the decadence, as Pericles had been the chief glory of the maturity of Athens.

Thucydides is too difficult an author to attract the curious, and he is rather too much given to philosophising to please this class of readers. Hobbes was a philosopher too, and knew this. ‘They be far more in number that love to read of great armies, bloody battles, and many thousands slain at once then that mind the Art by which affairs both of Armies and Cities be conducted to their ends.’ Now Thucydides wrote for them that mind the Art by which affairs be conducted to their ends; consequently he does not possess that faculty which seems to be reserved as the special consolation of periods of decadence in literature—the faculty of amusing without troubling the reader. And so, in order that his work may not remain the peculiar possession of the minority of readers ‘that mind the Art by which affairs be conducted to their ends,’
but may attract also those 'that love to read of many thousands slain at once,' there is a tradition which dates from times not very far removed from the historian's own age, that this author ought to be annotated. Some of the readers or hearers for whom his history was annotated in the Byzantine period must have been very desultory persons indeed, if they really required all the notes that were supplied for them; but probably the more fatuous of the scholia to Thucydides are the work of critics who were little less dull of apprehension than the very dull gentry who copied the text. The students of these days are more acute than many of the critics of those times. Accordingly, the present edition leaves something to the acuteness of the reader. It presumes that he will have the patience to think out the solution of the small difficulties for himself; and that, in order to find the explanation of the great ones, he will take the trouble to turn to the end of the book. Both these demands are made of the reader with the same purpose. Indeed, I have had but one purpose before me in making this book; namely, to encourage and entice those who use it to think for themselves. The notes attempt to suggest lines of thought, and especially to desultory readers, who, if they will follow the lines suggested to them, will doubtless frequently arrive at conclusions quite at variance with those which they will see stated in the book. They will then have the pleasure of reflecting that the editor is probably wrong: only they will of their charity refrain from carrying their reflections so far as to arrive at the conclusion that an editor
who is sometimes wrong is necessarily a blockhead; remembering that the strait way which leads to the Truth is very tortuous, and that, as far as concerns this author, criticism has now been threading that way through many windings for more than two thousand years. It will be enough to have acted as guide through one more stage of the journey.
CHAPTER II.

THE MANUSCRIPTS AND TEXT OF THE SECOND BOOK.

It will be convenient to start with a list of the chief MSS. of Thucydides. They are the only ones which are of much value in determining the text.

1. VATICAN GROUP.

B or Vaticanus. Parchment. XIth century. In the Vatican Library. Has been collated by Bekker, Hude and others. This ms., with the readings of which the following three generally agree, the first with more exactness than the others, is considered by many high authorities, as Classen and Stahl, to be the best ms. extant.

A or Cisalpinus or Italus. Parchment. XIIth century. It was taken from Venice by the French during the Revolution and placed in the Bibliothèque nationale at Paris, where it now is. It was lost after 1815, but rediscovered by Rudolf Prinz in 1869. Collated by Bekker in 1812 and by A. Croiset in recent years.


2. LAURENTIAN GROUP.

C or Laurentianus. Parchment. Xth century. Collated by Bekker, A. Schöne, Hude, and others. Some
introduction.

authorities consider this the best ms. extant. In the Laurentian Library at Florence.

G or Monacensis. Papyrus. XIIIth century. Collated by Göller and Bekker. At Munich. The top margin is eaten away throughout.

3. The British MS.

M or Britannus. Parchment. Xth century, In the British Museum. Purchased 1840. No. 11,727. Collated by J. Eggeling, for Haase, in 1867. The collation first used by Stahl in his critical edition, 1874. The 8th book collated by Herwerden. Specimens have been published by the Palaeographical Society. The writing is very good, but there are constant and absurd blunders. It is much corrected by a later hand. Pp. i., viii. are supplied by a more recent hand; pp. xxv.-xxxiii. and p. xl. by a third hand. Book II. begins p. xxix. sub. fin.: c. 1-13, 7, τοῦ τε γάρ Φαληρικῶς τείχους, are in the later hand. From that point onwards the ms. has been collated for this edition. P. xl. is denoted by m. The ms. agrees sometimes with the Vatican, at other times with the Laurentian.

Included in the critical notes will be found many readings of a 15th century ms. in the Cambridge Library, marked T, collated by Shilleto. This ms. agrees, often minutely, especially in omissions, with M, and is probably derived from some ms. copied from that from which M was copied.

All the mss. are derived ultimately from one common source, and that not a very good one. There is no attempt to make the critical notes of this edition exhaustive: only such matter has been inserted as was likely to prove useful to students. For the best apparatus critici the reader should consult the editions of Bekker, Stahl, and A. Schöne.
The principal Latin versions of Thucydides are the following:

1. Version of VALLA, fol., made from a MS. in 1452, entitled *Laurentii Vallensis ad sanctissimum Nicolaum Quintum Pontificem Maximum in Thucydidis Historia Translationem*. Many critics consider this version equal to another good MS., but this view is exaggerated. It does however give some assistance in textual criticism.

2. Version of AEMILIUS PORTUS, 12° (also, with the Greek text, fol.), 1594. In 1564 H. STEPHANUS had published his corrected version of Valla’s translation separately, folio (his own editions with the Greek text appeared 1588 and 1589). Portus merely improved the translation as it appeared in Stephanus. The translation of Portus is that contained in DUKER’s edition.


The principal English versions are as follows:

1. Version of THOMAS HOBSES, fol., 1628, 1676 (‘much corrected and amended’). In the valuable preface, Hobbes says an English version appeared in the reign of Edward VI.; but from a French translation of Valla’s Latin. He alludes to the version of THOS. NICOLLS, fol., 1550, which was from the French of CLAUDE DE SEYssel, Archbishop of Turin (fol., 1527; 4°, 1534; 16°, 1545; 8°, 1555). Hobbes was the first to interpret the author ‘immediately out of the Greek.’ The version is inaccurate, but fine in parts.

2. Version of CRAWLEY, 8°, 1874. (Poppo speaks fairly well of a translation by William Smith, 16°, 1831; 8°, 1831, which may be met with on book-stalls.) Bald, but accurate.

3. Version of JOWETT, 8°, 1881, ‘précise et élégante’ (Croiset). The meaning is invariably brought out, sometimes at the expense of the Greek.
The vulgate text was the text of H. Stephanus: this is found in all the editions—Hudson, Duker, Gottleber—Bauer—Beck, etc.—down to the time of Bekker, with the exception of an edition of the text by Elmsley (pub. under the initials P. E., 8°, Edinburgh, 1804), who inserted the Attic forms in defiance of the mss. In 1821 appeared Bekker's 1st edition, the 2nd following in 1832, and others from that date, with a rapidity censured by Cobet, down to 1868. In 1823 began to appear Poppo's vast work in eleven volumes. It was completed in 1840. As Bekker is the first scientific editor of the text, so Poppo is the first scientific annotator. Among the subsequent editions, which are enumerated in the list at the end of the fourth chapter, the most important for the text are those of Stahl (1873), and van Herwerden (1877-1882), and the second edition of Poppo, edited by Stahl, in which the learned editor considerably modifies the views he held in 1873 (Bk. ii., 1889).

Van Herwerden is a Dutch critic of the most advanced type, of the school which looks to the University of Leyden as its centre, and the lamented Cobet as its chief exponent. This school is intimately connected with the English critics of Trinity College, Cambridge, of whom the greatest is Bentley. In Thucydides, this school has done great service by expelling many interpolations from the text, and by palaeographical emendations, and by the removal of forms vitiated by the ignorance of Byzantine grammarians and copyists.

It would be little short of marvellous if the text
of Thucydides had survived intact from the beginning of the fourth century B.C. down to the tenth century A.D., the date of the most ancient MS. It is not likely that a good Greek scholar at the present day could copy out the eight books without making mistakes, and we know far more about Attic Greek now than was known by the Byzantine scholars. Early in the Christian era a large number of scholars who liked to call themselves Atticists wrote, disputed, and made dictionaries on the Attic dialect. The earliest, and the best, such as Aelius Dionysius, Pausanias, Moeris, Phrynichus, Herodianus, and others of the era of Hadrian and the Antonines, derived their information from the Alexandrine critics of the third and second century B.C., so that much information of great value has descended to us in the writings of Photius the patriarch (9th cent. A.D.), Eustathius (11th cent.), Gregory of Corinth (11th cent.), and many others, who lived about the time that the earliest MSS. of Thucydides now known were written. Now it is important to notice that even these scholars, the most learned men of their time, knew very little but what they borrowed from their predecessors. They could neither write nor speak Attic. We may be sure that the commentaries of the tenth and eleventh centuries, so far as they are valuable, are not original, and whatever is original is worthless.

What bearing has this fact on the text? Just this: if the greatest scholars of the day had copied the text of Thucydides, there would have been many blunders and un-Attic forms in it, and the writers would have followed what they saw before them,
making little or no effort to correct any but the most obvious blunders. But these learned persons were great men, patriarchs and bishops, and were devoted students. Monks were the copyists, men of slight learning, which was dangerous to them, men who cared nothing at all about what they did, but only about getting it done. By the tenth century, the scholia, the work of various earlier scholars, which we shall have occasion to notice, had been collected and appended to the text page by page. But the copyists had often mixed up the commentary with the text, and this fertile cause of blunders had been at work now for many centuries, having probably begun to vitiate the original at a time considerably anterior to the Christian era.

Just as an early English classic is modernised in ordinary editions, so the aspect of the text of Thucydidides had been gradually altered since the fourth century B.C.; the copyists introducing the forms in use in their day in place of forms no longer understood by the majority. There are many phenomena in the text of Thucydidides which make it probable that he wrote his work in the old Attic alphabet, consisting of twenty-one letters, and wanting ξ, ψ, ω, instead of in the Ionic alphabet of twenty-four letters. This longer alphabet, though only officially adopted at Athens in 403 B.C., was, it is true, in private use since the Persian Wars; and before the end of the Peloponnesian War, it was probably the regular alphabet in all but state documents. But it is remarkable that Thucydidides uses certain forms which were certainly obsolete at the end of the Peloponnesian War. Thus
he used ξυν, written ΞΥΝ, which went out of use about 410 B.C., instead of σιν, αἰεί for αἰ, and the ancient commentators remarked that he often used obsolete words. Also ρς for ρρ, σσ for ττ carry us back to the Attic of Tragedy. The constant confusion in the mss. of ω with ω points in the same direction. We must bear in mind, too, that Thucydides was in exile from 423 to 403, and that, when he left Athens, he took with him copious notes for what finally proved to be about half of his whole work. Indeed Ullrich and many other writers believe that Thucydides wrote the first four books and the first twenty-five chapters of the fifth as a complete work soon after the Peace of Nicias in 421 B.C., supposing the war to be at an end. But Classen, who is followed by most English critics, believes that the whole work was written from the original notes after the end of the Peloponnesian War. Still, if the historian began his notes in the old alphabet, on either supposition he would naturally continue, in his absence and after his return, to use it. Remember also that Thucydides was in every respect a pioneer in artistic prose. His work was a literary revolt from the domination of Ionic history; but, just as Attic Tragedy, in the hands of the innovator Euripides, retained the diction of an older period, so the innovator Thucydides, the very antipodes of Herodotus in every respect, kept to the peculiarities of old Attic: such conservatism was, in fact, a revolt, however paradoxical the statement may appear; for Greek literature had used the Ionic alphabet from its very beginning. This, then, is the light in which we must view Thucydides: he is the first
Attic historian, and his Attic, as was well known in ancient times, is the old Attic. Probably, then, with a clear apprehension of the fundamental difference between literature and popular usage, he kept to the old Attic alphabet.

If this is so, some of the earliest errors are probably due to the transcribing of his history into the Ionic alphabet after his death, when it was, contrary to his own expectation, becoming popular. In the Attic alphabet o represented o, o, ou; e represented ε, ε, η, while η was the rough breathing; ξ was χσ, ψ was φσ.

We are now in a position to examine in detail the list of corrections accepted in this edition. Of course many blunders were removed by Bekker, and even earlier, but it will be best to give only the variations from Bekker's last edition. The correction is in every case assigned to the earliest author. Spelling is not counted. Those passages to which an asterisk is attached illustrate very common blunders in the MSS. of Thucydides. No notice is taken of those conjectures of Bekker which have since been rejected. Such of the present editor's own corrections as are admitted into the text are given in a separate list. [ ] denote words cut out, { } words added to the text.

Lectio Bekkeri, a.d. 1868. Lectio Criticorum in hac editione reposita.

2, 1. ἐτὶ δύο μὴνας. ἐτὶ τέσσαρας μὴνας, Krüger. (Δ' = 4 was wrongly expanded into δύο.)

2, 1. μετὰ τὴν ἐν Ἡσιδαλφ... The whole expunged as a gloss, ἐκτψ. Steup.
MANUSCRIPTS AND TEXT.

II.

* 3, 2. ἐνθύμοιαν ῥαδίως κρατήσαι.

4, 2. ἐμπείρους ... τοῦ μὴ ἐκ-φεύγειν, ὥστε διεφθείροντο πολλοὶ.

4, 3. καὶ αἰτιερ.

4, 4. λαθόντες καὶ διακοψαντες.

4, 4. αἱ πλησιον θύραι.

4, 5. τὰς θύρας τοῦ οἰκήματος.

4, 6. αὐτοὶς.

* 4, 7. σφάσαυτοίς καί τὰ βύλα.

* 5, 4. ἀπροσδόκητον κακοῦ.

6, 2. ἔπεμψαν κῆρυκα κελεύ-οντες εἰς εἰν αὕτην νεω-" τεροτοιεῖν.

7, 2. Λακεδαίμονιος μὲν ... τοῖς τάκεινων ἐλομένοις ναῦς ἐπετάχθησαν ποι-" εισθαί.

7, 3. ξυμμαχίαν.

8, 4. οὕτως ὄργυ ἔλον.

9, 1. Πελοποννησίου οἱ ἐντὸς Ἰσθμοῦ.

9, 4. παρεῖχον.

10, 1. ξυμμαχίαν.

é. ὁ κρατήσειν, Stahl. (αἱ and σεῖν confused, as often.)

ἐμπείρους ... [τοῦ ... οἱ πολλοί],

Classen and Herwerden, each a portion.

[kαὶ] αἰτιερ, Cobet.


αἱ [πλησιόν] θ., Herwerden.

tὰς θ. [τοῦ οἰκ.], Herwerden.

Expunged by Poppo.

tὰ δ. καὶ σφάς αὐτοῖς, Cobet.

ἀ. {τοῦ} κ., Baumeister.

λακεδαιμονίους μὲν ... τοῖς τάκει-νων ἐ. ναῦς ἐπετάχθη {οἱ καὶ πρὸς τὴν ξυμμαχίαν ἐτάχθη}-σαν ποιεῖσθαι, Shilleto.


οὕτως {ἐν} ὄργυ, Reiske, in accordance with Attic idiom.

Πελ. [οἱ ε. 'I.], Steup.

[παρεῖχον], Herbst. (The verb supplied, as continually in the scholia.)

ξυμμαχία, Cobet.
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10, 3. παρείναι τοιάδ' ἐλεξεν. παρῆνει τοιάδε, Sintenis, in accordance with Attic idiom (ἐν, ην, ν have the same abbreviation in mss. Bast, C. P. p. 760).

*11, 1. ο'^$', Cobet.

11, 4. δεδος ἀμεινον. [δ. ἄ., Steup.

*11, 7. ο'^$', Usener.

11, 9. ἕμιν.

12, 4. ἐνδώσουσιν.

13, 1. ὠσπερ καὶ τὰ ἄγη ἐλαύνεως κ.τ.λ. 

13, 4. οὐκ ἐλάσσονος [ἡν] ἥ. [ἡ], Dobree.

13, 6, δοὺς ὀπλίται ἦσαν. 

15, 1. ἡ Ἀττικὴ κατὰ πόλεις φικείτο πρυτανεία τε ἔχουσα. 

Expunged by Valckenaer.

16, 4. θύ τῇ ἀκρόπολει. 

*15, 3. ἡ ἀκρόπολις ἡ νῦν οὖσα. ἡ ἀκρόπολις νῦν οὖσα, Herwerden.

*15, 4. ἐν αὐτῇ τῇ ἀκρόπολει. ἐν αὐτῇ [τῇ ἄ., Cobet.

15, 4. καὶ ἀλλῶν θεῶν ἐστὶ. Lacuna marked before these words, Classen.

*15, 4. τὸ ἐν Λιμναίοις Διονύσου. 

16, 4. τῆς δωδεκάτη ... ἐν μηνὶ 'Ανθεστηρίῳν. 

τῆς δ' οὖν, Krüger. (Similar confusion of τε and δὲ occurs, e.g. at c. 3, 4, 55, 72, 1.)

*16, 1. τῇ τε οὖν. 

[μετείχον], Driessen. (Verb supplied.)

*16, 2. καταλείποντες. katαλείποντες, Shilleto.

[μετείχον], Driessen. (Verb supplied.)

καταλείποντες, Shilleto.
19, 1. τὰ ἐν Πλαταλά τῶν ἐσελθόντων γενόμενα.
20, 1. ὡς ἐσ μάχην ταξάμενον.
21, 1. πεισθήναι τὴν ἀναχώρησιν.
21, 3. δν ἄκροσθαι ὡς ἐκαστὸς ὥρητο.
22, 2. ἐγενέτο.
22, 3. Παράσιοι.
23, 3. Πειραίην.
25, 2. πρῶτος.
25, 4. τὴν ἄκραν.
25, 5. οἱ οὐ δυνάμενοι ἐπιβήναι.
27, 1. τῷ αὐτῷ θέρει.
27, 2. οἱ δὲ ἐσπάρχον.
29, 2. ὁ τοῦ Σιτάλκου πατὴρ.
29, 3. ὁ μὲν ... ὁ Τηρεύς ὥκει.
29, 3. ἐσ Ὀδρώσας.
29, 3. σοτε τὸ αὐτὸ ὄνομα ἐχῶν βασίλευ τὸ πρῶτος ἐγενέτο.
29, 5. πείσεων γὰρ πέμπειν.
30, 2. Κεφαληνίαν τὴν νήσον.
34, 1. πρῶτον.
34, 8. καὶ ὅν ἠλάμβανε.
36, 4. Ἔλληνα πόλεμον.
37, 3. διὰ δέος.

τὰ ἐν II. [τῶν ἐ. Θ.] γενόμενα, Classen.
Expunged by Stahl.
πεισθήναι [τὴν ἄ.], Herwerden.

Expunged by Herwerden.

Expunged by Heringa.
Γραϊκὴν, Stephanus Byzant.
πρῶτον, Herwerden.

Expunged by Herwerden.

Expunged by Herwerden.

Expunged by Herwerden.

Expunged by Herwerden.

Expunged by Herwerden.

Expunged by Classen.

τείσεον γὰρ τέμπειν, reading of CG.
K. [τῆν ν.], Herwerden.
πρῶτον, Cobet. (Similar confusion, e.g. at c. 41, 3, 43, 3, 64, 3.)
καὶ ὅν ἠλάμβανε, reading of CEFG.

E. [πόλεμον], Dobree.
[διὰ δέος], Badham.
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39, 2. καθ’ ἐκάστους.
40, 1. ἔτεροις πρὸς ἔργα τετραμμένοις.
41, 3. πολεμίωρ ἐπελθώτει.
41, 4. κακῶν τε κάγαθών.
42, 2. τῶν ἔργων.
42, 4. πλοῦτων.
43, 6. ἐν τῷ μετὰ τοῦ μαλακίσθηναι.
44, 1. ἐντελευτῆσαι.
44, 3. ἱδία γάρ τε.
45, 1. τὸν γάρ ... ἐπανεῖν.
46, 2. ἀπίτε.
47, 4. μαντελαῖ.
48, 2. ἐνέπεσε.
48, 3. Ικανᾶς εἰναι δύναμιν ἐς τὸ μεταστήσαν σχεῖν.
48, 3. αὐτὸς.
51, 3. διεφανῆ.
53, 3. προσταλαίτωρεῖν.
53, 3. τὸ.

55. τοῦτ 'Ἄθηναλοῦς.
56, 1. γῆν.
60, 6. νικωμένου ... πωλοῦτο.
61, 4. ξυμφοράς ταῖς μεγαλαιταις.
62, 3. αὐτῶν.
62, 3. προσεκτημένα.
62, 5. ἀπὸ τῆς ὁμολας τίχης.
63, 1. φυτὴν ἀπαντας.
καθ’ ἐαυτοῦ, Cobet.
ἔτερα πρὸς ἔργα τετραμμένοις, Classen.
π. [ἐπελθώντει], Badham.
καλῶν τε κάγαθών, Herwerden.
τῷ ἔργῳ, Dobree.
πλοῦτῳ, reading of ABM.
καλλιων, Dobree.
[ἐν τῷ] μετὰ τοῦ μ., Gölle.
ἐνταλαίτωρσαι, Herwerden.
l. τε γάρ, Krüger.
Expunged by Steup.
ἀποκωρεῖτε, reading of ABEF.
μαντελαῖ, reading of EF<sub>2</sub>G<sub>2</sub>.
ἐσέπεσε, Herwerden.
ικανᾶς εἰναί [δ. .. σχεῖν], Gense.
[αὐτὸς], Cobet.
δὴ ἐφάνη, Valckenaer.
προσταλαίτωρεῖν, reading of CE.
[τὸ], Herwerden. (But see below, p. xi.)
[τοῦτ 'Α.], Cobet.
[γῆν], Cobet.
νικωμένοι ... ἀπόδωτο, Cobet.
ξυμφοράς τὰς μεγάλας, Herwerden.
[αὐτῶν], Dobree.
προσκητημένα, reading of G.
Order changed by Döderlein.
φ ὑπὲρ ἀπαντας, reading of A.
63, 1. ἀπήχθεσθε.  
64, 1. ὅταν ... τι εὖ πράξητε.  
64, 5. παραντίκα τε.  
65, 2. χώραν οἰκοδομίας.  
65, 4. ξύμπασα ἡ πόλις.  

Expunged by Cobet.  

Expunged by Herwerden.  

67, 4. τὸ γεγενημένον υἱὸν κ.τ.λ.  
68, 1. τοῦ θερός τελευτάντος.  
70, 4. καὶ ἔκαστος.  
70, 5. τὸ.  
71, 2. ἱερά.  
72, 3. τοῖς Λακεδαιμονίοις.  
73, 3. ἡμᾶς.  
75, 1. ταχίστην αἴρεσιν.  
75, 3. ἐβδομήκοντα.  
75, 5. ἐν ἀσφαλείᾳ.  
76, 3. ἐκ τοῦ ἐντὸς ἑστὶν πόλιν.  
76, 4. ἀνέκλων (ἈΝΕΚΛΑΩΝ).  

Expunged by Cobet.  

Expunged by Herwerden.  

77, 1. ἀπὸ.  
77, 4. ἀπὸ αὐτοῦ.  
77, 5. ἐντὸς πολλοῦ χωρίου.  
77, 6. ὥδωρ ἐξ οὐρανοῦ.  
78, 1. μέρος μὲν τι, κ.τ.λ.  
79, 6. ἀποχωροῦσι.  
80, 1. ῥαδίως ἀν.  
80, 8. ῥαδίως ἀν ... προσχωρήσειν.  

Expunged by Dobree.  

Expunged by Dobree.  

Expunged by Classen.  

ἄναχωροῦσι, B.  

ἄν omitted. with CG.  

ἄν ... προσχωρήσαι, Cobet.
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83, 1. τῆς ἐν Στράτῳ μάχης.
83, 3. διαβάλλοντων.
*83, 3. ὄφορμοσάμενοι.
84, 2. ἐπὶ.
84, 3. κατὰ τὸν καιρὸν τοῦτον.
85, 5. Κρῆς Γορτύνιος.
85, 6. ὑπὸ ἀνέμων καὶ.
86, 1. ἐν τοῖς.
86, 1. οὐπερ.
86, 3. 'Ῥιόν.
86, 3. τὸ ἐν τῇ Πελοποννήσῳ.
88, 2. ἢν ἐπιπλέγη.
88, 3. τοῦ 'Αθηναίου.
89, 3. ἐκάτεροι τι.
89, 5. παρὰ πολὺ.
*89, 5. ὑμᾶς.
89, 6. ὦσπερ οὔτοι.
*89, 9. τε.
*90, 1. ἀναγάγμενοι.
90, 1. ἐσω ἐπὶ τοῦ κόλπου.
90, 4. κατὰ μιᾶν.
90, 6. ἔλλον.
91, 1. ἐφθειραν.
91, 1. αἴπερ ὑπεξέφυγον, κ.τ.λ.
91, 1. νεῶς.
*91, 1. κατὰ 'Απολλωνίου.
*92, 4. ἀναγάγμενοι.
92, 5. ὦς νεικηκότες.
93, 1. Πειραιῶς τοῦ λυμένος τῶν 'Αθηναίων.
93, 3. καθ' ἡσυχίαν.
93, 3. διενοοῦντο.

Expunged by Herwerden.
διαβάλλοντες, Stahl.
ἀφορμοσάμενοι, Bloomfield.
ὑπό, Krüger.
Expunged by Cobet.
[Kρῆς] Γ., Cobet.
Expunged by Classen.
[ἐν τ.], Cobet. (See note.)
οὐπερ, Cobet.
[Ῥιόν], Cobet.
Expunged by Stahl.
ἀν ἐπιπλέου, Cobet.
Expunged by Cobet.
[ἐ. τ.], Stahl.
παραλόγου, Steup.
ὑμᾶς, with most mss.
Expunged by Cobet.
Omitted with CG.
ἀναγαγόμενοι, CG.
ἐσω [ἐπι] τοῦ κ., Krüger.
[kατὰ μιᾶν], Herwerden.
ἐλλον ἡθ, EGM.
dieφθειραν, CG.
Expunged by Herwerden.
[νεῶσ], Herwerden.
κ. τὸ 'Απ., CG.
ἀναγαγόμενοι, C.
Expunged by Cobet.
Π. [τοῦ λ. τ. 'Α.], Naber.
Transposed by Herwerden.
dιανοοὐντο, Stahl.
MANUSCRIPTS AND TEXT.

96, 1. ἐς τὸν Εδεξείνων, κ.τ.λ.
96, 3. μέχρι Γρααλων.
96, 3. οὖ.
96, 3. διὰ Γρααλων.
*97, 1. πόντον τὸν.
97, 3. δόσων προσήξαν.
97, 3. ἀχρυσὸς καὶ ἄργυρος ἐλή.
*97, 5. τὴν Σκυθῶν.

Expunged by Krüger.
μέχρι γάρ Λααλων, C.
[οὖ], Arnold.
δι' Ἀγρανων, Classen.
τὸν τὸν [τὸν], Valckenaer.
δόσων περ ἥξαν, Dobree.
Expunged by Dobree.
τὴν τῶν Σ., some mss. omit τὴν, others τῶν.

100, 2. ύβς.
*100, 2. τε.
*101, 1. τε.
102, 4. τῷ μὴ σκεδάνυνοθαί.
102, 5. μηδὲ γῆ ἦν.

Lectio Bekkeri.

14, 5. τὰ πλείστων ἄξια.
19, 2. Ἀχαρνάς, χωριον μέγιστον τῆς Ἀττικῆς τῶν δῆμων καλομένων.
19, 2. ἐς αὐτῶ.
23, 2. ἀστερ παρεσκευάζοντο.
27, 1. τῷ Πελοποννήσῳ ἐπικειμένην.
35, 2. διὰ φθόνον.
36, 3. αὐτῆς.
44, 2. οἶδα πεθείν.
49, 7. αὐτοῦ.
52, 2. ἀποθνησκόντες.
55, 1. Λαυρελοῦ, οὗ τὰ ἄργυροι ἐστίν Ἀθηναῖοι.

Expunged by Stahl.
Expunged by Herwerden.

Lectio ab editore primo reposita.

Expunged.

'Ἀχαρνάς. Rest expunged.

Expunged.

Expunged.

Expunged.

'iδα {μὴ} ποθείν.

[αὐτῆς].

[αὐτοῦ].

Expunged.

Δαυρελοῦ. Rest expunged.
INTRODUCTION.

Of conjectures not accepted in the text, the most useful will be found in the critical notes. One has been omitted by accident, Kieser’s [καὶ Ἀμφιλοχίαν τὴν ἄλλην], 68, 3, which is very probable. Thucydides relates that Amphilochos found Ἀργος τὸ Ἀμφιλοχικὸν ... ὄμόνυμον τῇ ἑαυτῷ πατρίδι Ἀργος ὀνομάσας. The passage bracketed comes after Ἀμφιλοχικόν, but does not suit the end of the sentence. Moreover Strabo refers to the passage, and says Θουκυδίδης φησιν αὐτὸν Ἀμφιλοχὸν ... κτίσαι τὴν πόλιν ἐπώνυμον ἑαυτῷ, i.e. ‘founded Argos’; nothing is said about ‘the rest of the country.’

The general result of the changes based on mss. variations is that the readings of the Laurentian are more often accepted where they differ from those of the Vatican.

Many kinds of familiar copyists’ errors are illustrated in the above lists, such as the wrong expansion...
of abbreviations, the confusion of cases, the confusion of similar letters, dittography or the repetition of a syllable at times with a slight alteration, as TO, TE, and transposition of words. This last mistake is very common, variations in the order in different mss. being of most perplexing frequency.

But the most difficult error of all to detect is interpolation in the text. It is necessary to go into this matter at greater length. It is certain that spurious words have crept in, owing to the marginal notes of different critics being confused with the author's text by copyists. Very often words which appear in one ms. are wanting in another. For example, at 9, 4, for νήσοι δοσὶ εντός Πελοποννήσου, F, with three inferior mss., gives νήσοι δοσὶ ἥσαν εντός Π., and one ms., νήσοι ἄλλαι δοσὶ ἥσαν εντός Π.; another gives νήσοι δοσὶ εντός περὶ τὰ δυτικῶτερα Π. At 11, 5, after τῇ πολεμία E inserts τῇ γῇ. At 12, 2, for πρότερον, one ms. has πρότερον πρὸ τῆς πρεσβείας. At 23, 2, two mss. give εἰς τὰ περὶ Πελοπόννησον for περὶ Π. only. At 62, 3, in place of ὁμοσε μὴ Dionysius gives ὁμὸς καὶ ἀμύνεσθαι μὴ, which he must have found in the ms. he used. At 65, 12, after ἀφεστηκόσι one ms. inserts πολεμοῦντες. At 76, 1, to ἐς τὸ διηρημένον Suidas adds τοῦ τείχους, and one ms. τοῦ χώματος. At 89, 9, between τῆς and ἔφορμήσεως one inserts τῶν πολεμίων. At 90, 1, for εἰκοσὶ some mss. give εἰκοσὶ ναῶς. These cases show us the process of insertion from the scholia. There is no doubt about this; for we have only to turn to the scholia to find these spurious words. At 9, 4, the scholia say αἱ περὶ τὰ δυτικά; at 11. 5 τῇ γῇ δηλονότι; at 12,
2, πρότερον πρὸ τῆς πρεσβείας; at 89, 9 τῶν πολεμίων.

It is quite easy after studying the scholia to see what kind of note is likely to be inserted in the text. Dr. Rutherford has gone into this at length in his edition of Book IV., so that it will be sufficient to give here one example of each of the common types of note. A comparison of the following with the lists given above will show how clearly the notes of commentators can be seen in the text. The scholium is placed with the text in square brackets:

6, 1. τὰ ἐν τῇ πόλει καθισταντο [πρὸς πολυρχίαν, ἦπερ καὶ ἐγένετο μετ᾽ ὀλίγον]. Dr. Rutherford states that this type is a late one.
6, 3. ὃ κήρυξ [τῶν Ἀθηναίων].
9, 2. ξυνεπολέμουν [τοῖς Λακεδαιμονίοις].
20, 4. αὐτῷ [τῷ Ἀρχιδάμῳ].
31, 2. τὰ πολλὰ [μέρη] τῆς γῆς [τῆς Μεγαρίδος].
34, 5. σήμα [τὸ καλούμενον Κεραμεικόν].
39, 1. ξενηλασίαις [ἐσπερ οἱ Λακεδαιμονίοι].
49, 5. [καὶ γὰρ ὃ πίνων ὀλίγον καὶ ὃ πολὺ ἄπεθνησον].
57, 1. τῇ στρατιᾷ [τῇ περὶ τὴν Πελοπόννησον].
67, 3. Ἀριστέα [τῶν Κορινθιον] μὴ αὖθις [ἐς τὸ μέλλον].
68, 4. τῆς Ἀμφιλοχίας [γῆς].
72, 3. μέχρι τοῦδε [τοῦ καιροῦ].
93, 4. τὸ ἀκρωτήριον [τὸ Βούδαρον καλούμενον].

A few words are needed to show why the explanations attached to certain familiar places are bracketed. The cases in point are 25, 4; 30, 2; 56, 1; 85, 5; 93, 1; 19, 2; 27, 2; 55, 1. The places are Ichthys, Cephallenia, Paralia, Gortyn, Piraeus, Acharnae, Aegina, Laurium. The Greeks did not know much about geography; but they must
have been quite familiar with all these names. In later times the case would be different, and an explanation would be natural. Thus Herodian writes in the time of Marcus Aurelius Λαύρειον ἐστι τόπος Ἄττικῆς ποιῶν μέταλλον, and Γόρτυν, πόλις Κρήτης. In 56, 1, some mss. omit γῆν after παράλιαν. The comments in the text were probably added in the Christian era.

Most of the textual difficulties are explained as they occur: but in some cases it has been found impossible to condense the explanation into the narrow compass of a note. These passages must now be examined. In 9, 3, we have ναυτικὸν παρείχοντο ... πεῖν παρείχεν. Classen explains the difference of voice on the assumption that the active is used of kings of governments, the mid. of a people when all share in the act. But it is evident in this passage that there is no distinction whatever between the peoples and the states. Thucydides often gives the name of a people instead of that of their state. In 19, 1, for τὰ ἐν Πλαταῖα τῶν ἐσελθόντων Θ. γενόμενα, the laws of syntax require that either γενόμενα or τῶν ἐσελθόντων Θ. should be omitted. As γίγνομαι is constantly used to refer to some past event, there can be no doubt which to bracket. A commentator would have written πράγματα not γενόμενα. At 20, 1, ὡς ἐσ μάχην ταξάμενον is wrong because Archidamus was encamped near Acharnae, and his army was scattered about. Hence he cannot have kept his men 'drawn up for battle.' These words might be placed after ἐσ τὸ πεδίον οὗ καταβῆναι, where they would make sense, but I have deferred to Stahl's judgment. In 29, 3,
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the MSS. reading can only be explained as a violent anacoluthon; but the sentence is too short and simple to admit of this. At 34, 1, the difference between τῶν πρῶτον ἀποθανόντων and τῶν πρῶτων ἀ. is the same as that between 'those who died for the first time' and 'those who were the first to die.' Cobet drily remarks on the MSS. reading, 'As though they could die a second time.' In 37, 3, διὰ δὲος anticipates the explanation which is given immediately afterwards. Now the scholiasts constantly added notes giving what they supposed to be the cause or motive of any act. This is an instance of the habit. In 53, 3, as the article is perpetually inserted where it ought not to be, I have bracketed τὸ with Herwerden; but, though Thucydides certainly meant πανταχόθεν to go with ἐσ αὐτὸ κερδαλέων, as explained in the note, it is just possible that τὸ might stand, the natural order being altered for the sake of the antithesis between ήθη and πανταχόθεν, as in 7, 2. At 42, 4, ἐν αὐτῷ τὸ ἀμύνεσθαι καὶ παθεῖν κάλλιον (MSS. μᾶλλον) ἤγησάμενοι, Polle proposes ἐν αὐτῷ τῷ ἀμύνεσθαι κακοπαθεῖν, but κακοπαθεῖν is not used in the sense 'to die honourably,' whereas παθεῖν is very often so used. In 44, 1, there is a great variety of emendations: τῶν τῶν δὲ νῦν τοκέας, ὅσοι πάρεστε, οὐκ ὀλοφύρομαι (ὀλοφυροῦμαι, Stephanus) μᾶλλον ἡ παραμυθήσομαι. ἐν πολυτρόποις γὰρ ἡμιμοραῖς ἐπίστανται (ἐπίστασθε, Herwerden) τραφέντες τὸ δ` εὐτυχεῖς (ἐπίστανται τὸ δ` εὐτυχεῖς, Abresch), οἱ ἀν τῆς εὐπρεπεστάτης λάχωσιν, ὥσπερ οἶδε μὲν νῦν τελευτῆς, ὑμεῖς δὲ λύπης, καὶ οἰς (ὡς, Classen, ὠλίγος, Steup) ἐνευδαιμονήσαι τε ὁ βίος ὁμοίως καὶ ἐντελευτησαί (ἐνταλαιπωρήσαι, Herwerden) ἕνεμεμετρῆθη. ἀλεπτὸν μὲν
This is not a very obscure passage, not one of those passages of the speeches which were scarcely understood in Cicero's time. The chief difficulties are ἐντελευτῆσαι and πέθειν. Does ἐντελευτῆσαι give a proper antithesis to ἐνεδαιμονῆσαι? Döderlein paraphrases the Greek, according to the old rendering, thus: οἷς ἠνεμετρῆθη εὐδαιμονῆσαι τε ἐν τῷ βίῳ καὶ ἐν εὐδαιμονίᾳ τοῦ βίου τελευτῆσαι. But it is impossible to supply anything but ἐν τῷ βίῳ to ἐντελευτῆσαι, and the only way of taking the words as they stand is that proposed by Kraz, who argues that ἐντελευτῆσαι is a proper antithesis to ἐνεδαιμονῆσαι, on the ground that Pericles alludes to the horror which the Greeks felt of death, meaning that the fallen were fortunate in not knowing that death was approaching: thus their happiness in life was only ended by death, whereas most people are miserable at the prospect of death. He quotes Soph. Aj. 475, τί γὰρ τὰρ ἦμαρ ἥμερα τέρπειν ἔχει | προσθέεια κάναθείσα τοῦ γε καταθανεῖν; But εὐδαιμονῆσαι cannot mean 'to end their happiness,' nor can εὐδαιμονία be the converse of τελευτή. On the other hand, ἐνταλαπαρῆσαι is very appropriate, and Thucydides very often uses the simple verb. This word completes his estimate of εὐτυχία; he continually teaches that τύχη must be considered favourable if it gives an equal share of prosperity to all: nobody must expect to monopolise the favour of τύχη. Pericles alludes to this in chapter 64 (cf. 65, 9). ἐνταλαπαρῆσαι has been confused with τελευτῆσαι above. Passing on to πέθειν, we can
explain the grammar by supplying ταύτα, the meaning being 'it is hard to make you feel this.' But this remark will not suit either what precedes or what follows. Pericles, whose powers of persuasion passed into a proverb, has just said that they know the limits of human prosperity; it cannot, then, be hard to make them realise that. On the other hand, what follows shows that it is not his task which is difficult, but theirs. 'It is hard to bear up,' he says, 'but you must.' This sense is given by οἱΔΑ{ΜΗ}ΠΟΘεῖν for οἱΔΑΠΕΙΘεῖν. The confusion of δα with μ, and of η with π, is common in mss. A similar reference to the πόθος felt by the surviving friends of the dead occurs in a fragment of Gorgias' Funeral Oration: αὐτῶν ἀποθανόντων ὁ πόθος οὐ συναπέθανεν, and in the one which is ascribed to Lysias: ἄξιον τοῖς ζώσι τούτους ποθεῖν. See also note on c. 44, 2.

The next passage is 51, 1 καὶ ἄλλο παρελύτει κατ' ἐκεῖνον τὸν χρόνον οὐδὲν τῶν εἰσβοτῶν. ὦ δὲ καὶ γένοιτο, ἐς τοῦτο ἐστελεῦτα. With this 49, 1, must be compared: τὸ μὲν γὰρ ἔτος μάλιστα δὴ ἐκεῖνο ἀνασαν ἐς τὰς ἄλλας ἀσθενείας ἐνυγχανεν ὦν· εἰ δὲ τις καὶ προεκάμανε τι, ἐς τοῦτο πάντα ἀπεκρίθη. On τὸ ἔτος, Dr. Collier (The Plague of Athens) says: 'It may be regarded as a law that the year in which an epidemic breaks out is relatively free from other maladies, as also that those which do occur are tinged by that prevailing disorder, which is able to absorb all others.' Again, on προεκαμένε, 'when an epidemic has not yet fully established itself in any locality, premonitory symptoms, which faintly represent those of the coming malady, prevail; but once the pervading influence is
openly manifested, the disorder shows itself suddenly and without ostensible cause. Now as all this is implied in chapter 49, some have thought that the passage in 51 is a commentator’s insertion; but κατ’ ἐκείνον τὸν χρόνον refers to the period after the plague had established itself and covers the whole time during which it lasted; whereas 49 referred only to the particular year in which it broke out.

78, 1, μέρος μέν τι καταλιπόντες, τὸ δὲ πλέον ἀφέντες. The latter part is wanting in ABF. The Peloponnesians were about to build a wall round Plataea. In turning the siege into a blockade, speed was of great importance; and we know from other passages that it was not the custom to send away any portion of the troops when a city was to be surrounded with a wall. Thucydides says just below that Archidamus, after building the wall, left a force to guard it and retired with his army. No hint is given that it was only a remnant of the invading army that returned home, as must have been the case if the larger part had already returned. The words are probably a note on καταλιπόντες φύλακας. At 89, 5 Classen explains τοῦ παρὰ πολὺ to mean ‘the great difference between us in numbers,’ but παρὰ πολὺ can only be multo. Krüger’s explanation is that προνενκηκέναι must be supplied, but this second reference to the previous victory, coming immediately after the first, is very awkward; nor does it suit the next sentence which shows that some reference must have been made to the numerical inferiority of the Athenians. In the same chapter, παρὰ ταῖς [τε] ναυσὶ μένοντες τὰ τε παραγγελλόμενα ὃξες δέχεσθε καὶ ἐν τῷ ἔργῳ κ.τ.λ.
CG omit the τε bracketed. Kleist however proposes to cut out the second τε instead; this would give an antithesis between παρὰ ταῖς ναυσί μένοντες (before the battle) and ἐν τῷ ἔργῳ (the battle itself).

93, 3 is one of the most doubtful passages. Bekker reads οὕτε γὰρ ναυτικῶν ἦν προφυλάσσον ἐν αὐτῷ οὕτε προσδοκία οὐδεμία μὴ ἂν ποτε οἱ πολέμιοι ἔξαπιναίως οὕτῳ ἐπιπλείσειαν, ἐπεί οὕτ' ἀπὸ τοῦ προφανοῦς τολμήσαι ἂν καθ' ἡσυχίαν, οὕτ' εἰ διενούντο μὴ οὐκ ἂν προαιρεθέσθαι. This is the reading of the MSS., with the exception of οὕτ' ... οὕτ' for οὐδ' ... οὐδ'. Now if καθ' ἡσυχίαν means occulte, clam, it is the opposite of ἀπὸ τοῦ προφανοῦς, and, if it means quiete ('without being disturbed'), τολμήσαι ought to be ἐπιπλείσαι: neither can an antithesis exist between τολμῶ ἐπιπλείσαι and διανοοῦμαι ἐπιπλείσαι. It is most probable that the antithesis is between τολμῶ (ἐπιπλείσαι) ἀπὸ τοῦ προφανοῦς, an attempt made in spite of opposition, and διανοοῦμαι (ἐπιπλείσαι) καθ' ἡσυχίαν, a plan to make an attack without meeting with opposition either when no force was guarding Piræus, or when they could somehow escape its notice. καθ' ἡσυχίαν, which Thucydides uses elsewhere, regularly means 'undisturbed.' Stahl's διανοοῦντο, representing ἦν διανοῶνται of the recta, is far more likely than the MSS. διενοόντο.

With regard to the numbers given in the MSS., a general warning that they are very often corrupt must suffice. Emendations are very doubtful in these cases, and the wrong expansion of abbreviations very frequent. In 75, 3 ἡμέρας ἔχουν ἐπτακαίδεκα καὶ νύκτας ἔμεχως is an emendation of the MSS. ἐβδομή-
κοντα, which Stahl shows to be quite out of the question. It is however possible that Thucydides wrote οὑτως, the abbreviation of which can be easily confused with o’ ( = ἐβδομήκοντα), and gave no number at all.

As regards orthography, the MSS. are of very little value. The variations are constant, especially in proper names. To follow the spelling of the MSS. is impossible, and the only question is what principle to follow in correcting. In proper names we get much help from inscriptions and Herodian of Alexandria, who lived in the reign of Marcus Aurelius, and wrote on Orthography. The remains of his works are edited in three volumes by Lentz and Lehrs. Stahl's Quaestiones Grammaticae contains a valuable chapter on spelling. If Thucydides wrote the inflexions which were used in spoken Attic at his time, as most recent critics suppose, we can restore the true forms from the inscriptions and from comedy. Several ancient critics speak of Thucydides as being κανόνα της Ἀθηνίδος: Dionysius, Phrynichus, Gregory of Corinth (following earlier authorities), give this opinion. Most probably they refer to the inflexions, etc., because it was well known in ancient times that Thucydides is not wholly free from poetical and archaic words and idioms. Another consideration favours this view. Thucydides, wishing to write for cultivated Athenians, and to contrast his work with that of Herodotus, from whom he differs in every respect, would naturally use the Attic forms, and avoid inflexions which were associated by long tradition with poetry. He aimed at establishing an Attic
prose style which should be as far as possible independent of poetical elements.

But some eminent scholars consider that the influence of poetry on artistic Attic prose is so great that it is more probable that the prose authors often, though not necessarily always, used inflexions which were never used in speaking. These forms were borrowed from a literary dialect which had grown up in very early times among the Ionic epic poets. The balance of probability being in favour of Attic as against epic or literary forms, the old Attic inflexions have been restored in this edition. The confusion in the spelling of the MSS. is mainly due to the substitution of late forms for those which were no longer understood.
CHAPTER III.

ON THE STYLE OF THUCYDIDES.

INASMUCH as all literature reflects the times in which it is produced, it is an obvious truth that in order to form a just estimate of any author who wrote in an age other than that in which we live, we must first forget the present and put ourselves in the author's own position, subjecting ourselves in imagination to the influences to which he was subjected. Otherwise we shall certainly praise or blame merits or defects in our author for which he is scarcely at all responsible. Not till we have discovered the relation which the author's work holds to that of others in his time, shall we be able to judge what position his work deserves to hold in all literature, irrespective of time or circumstance. Now, in the case of Thucydides' history, it happens that if the author really conforms to the artistic principles of his own age, his work is, on account of that conformity, a classic, in the proper sense of that much-abused term. For the Greeks of that time were the first people who, in their sculpture and drama, followed those principles of order in beauty which by common consent characterise all the productions of human genius entitled to be considered classical.
And thus, if we can settle what position Thucydides occupies in relation to the art of his own times, we shall have no difficulty in determining what is his position in relation to the classical art of all time. In his age there were plenty of works produced which are not properly speaking classical at all: for example, the speeches of Andocides and the treatise *On the Athenian Constitution*, which was written about 424 B.C., are not classical literature; they are merely ancient, and their value is historical rather than artistic.

In the second half of the fifth century B.C., while sculpture and poetry reached their highest development, philosophy, oratory, and, above all, history, had still a great advance to make. They were not indeed entirely new to the Greek world. Philosophy had existed for at least a century and a half; oratory, spoken but not written, was considerably older. Even history had for a century occupied a series of humble chroniclers in the trading centres of Ionia. Previous to those modest attempts to make literature out of genealogies and catalogues, the Greeks had no historians but their epic poets. The dialect of epic poetry was based on Ionic, but was a literary and not a spoken dialect, having been gradually formed by the ballad-minstrels who wandered from house to house among the princes of Greece singing songs of heroes for their living. At least as early as the eighth century B.C., it had become customary to preserve records of great personages and important events in the temples and public buildings. In such lists local priests and magistrates, acts and treaties, and the
victors in the national games, were enumerated. It was from the union of epic elements with such facts as were to be found in the state records that prose literature sprang. The first attempts at writing without metre, which were made about 550 B.C., were very crude. No effort was made to write in a distinct style: in fact the supply was merely calculated to satisfy a natural craving for something more certain about the past—something more definite and localised—than could be learnt from listening to an epic poet's story. The early writers of this simple prose, who were called λογογράφοι, acquired the diction but not the beauty of poetry. The scanty information they found in the records was eeked out by a free use of the epic myths; and this very employment of the myths, clumsy as it was, increased the interest of the Ionian cities in their history. Men heard with wonder, and with no desire to be undeceived, how the history of their own city, or of the foreigners who visited their port, or of the dreaded Persians, was connected with the heroes of their national songs. The first of these prose-writers of whom anything is known is Phercydes of Syros, who was as much a philosopher as a historian, and probably managed to work back through Hesiodic genealogies of the gods to speculations on the origin of matter. The first λογογράφος proper was Hecataeus of Miletus, who wrote a few years later than Phercydes. By distinguishing between things human and divine, he made a considerable advance towards historical composition. Contemporary with him was Dionysius, also of Miletus, who wrote an account of Persia when
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the burning question of the day was the relation of the Greeks with the empire.

Meanwhile the quality of prose writing had greatly improved. The ancients thought Hellanicus of Mytilene worthy to be mentioned with Herodotus and Thucydides. Beside many other historical works he wrote a history of Athens, which Thucydides implies was meagre and contained as much falsehood as truth. The influence of epic is still strongly marked in Herodotus, who was born about 485 and lived beyond 428 B.C. But he is not, like his predecessors, a mere chronicler. His history, which related the triumph under divine guidance of Greece over Persia, quickly won extraordinary popularity, and became a national book scarcely less valued than Homer. As a general description of the style of early prose, which closely resembled that of epic poetry, the ancient critics used the expression εἰρομένη λέξε, by which they meant the simplest narration, in which there is mere juxtaposition of ideas, with no attempt at writing a period.

In the short interval that separated Thucydides from Herodotus, Greek prose underwent an extraordinary change at Athens, the final outcome of which was that Attic prose established itself as the standard of prose excellence all over the Greek world. This change is closely connected with a great advance made in political oratory. Pericles had introduced the custom of writing out speeches before they were delivered in the Assembly. His object, as we can see from words which Thucydides puts into
his mouth, was to secure a satisfactory discussion of matters of state before they were voted upon by the people. For he knew that an accurate knowledge of what was to be decided by the vote was of the first importance now that the popular assembly controlled the destinies of the state. How far Pericles consciously gave a literary character to his speeches we do not know. But the inevitable result was that political oratory became both more literary and more poetical. For, as soon as a speech is thought out and reduced to writing, it is raised above the level of ordinary conversation; and, as soon as popular appeals or attempts to rouse the passions of a national assembly are carefully premeditated, the way is at once opened to the employment of poetry.

About two years after the death of Pericles, that is in 427 B.C., the impulse which he had thus given to prose composition received a new stimulus through the visit to Athens of Gorgias of Leontini. Gorgias had discovered the fact that prose was based on poetry, and that it was, though unconsciously, following in the footsteps of epic. By the aid of this discovery he had developed a system of prose composition in which he consciously imitated some of the characteristics of poetry. Neither the unfamiliar diction nor the running style of epic were suited to the popular assembly. Yet oratory could not be debased to the level of street conversation. In order therefore to give an air of distinction to oratory, Gorgias imported into it the rhythm without the metre of verse, and introduced certain artifices which
he found to be employed in poetry. Those artifices which are ascribed to Gorgias are known as 'figures of language' (σχήματα λέξεως), and consist of ἀντίθεσις, parallelism in sense, παρίσωσις, parallelism in form, παρομοίωσις, parallelism in the sound of whole clauses, and παρονομασία, parallelism in the sound of particular words. All these 'figures' are frequent in Homer.

The new oratory, differing widely from that of Pericles, which had depended for its effect upon natural and incommunicable gifts, produced a profound sensation at Athens. Here was a man from whom every ambitious citizen could buy a substitute for the gifts that nature had denied—a man who transformed the prosaic debates of the Pnyx into an Olympian contest. It is not surprising that even Thucydides, now engaged in collecting material for his history, was to some extent influenced by the new teaching. He had determined to insert speeches in his work, because he wished to keep his own opinions in the background, and to leave his readers to judge of actions from the reasoning of those responsible for them. This plan was quite new, and probably it was from epic poetry that Thucydides took the idea. The speeches, however, form but a fifth part of the whole work, and, except in them and in a few passages written in the same manner, the influence of Gorgias on his work is very slight. There is no doubt that the historian was averse to the excessive employment of the figures, though he saw that they had their use. The only figure he uses freely is the antithesis, especially that between λόγος and ἐργον.
He has often been blamed for straining after antithesis, in some cases justly; but it is certain that his object was, not to improve the form of his sentence, but to make his analysis of the situation as clear as possible. It must be remembered that in the speeches he is thinking of his readers quite as much as of the speaker. He gives us the substance of what was actually said, but the style is the historian's own.

Thus the antithesis was used by Thucydides not merely because it happened to be very popular in Athens just at the time, but rather because he thought it suited to his purpose. The other figures are only just frequent enough to deserve mention, and hardly constitute an element in his style.

Dionysius, who wrote in the reign of Augustus, and Hermogenes, who wrote in that of Marcus Aurelius, agree that Thucydides combines a careless roughness in the sounds with a remarkable dignity of rhythm. These qualities belong to the early prose in general, being characteristic, though in a less degree, of Antiphon and Critias. The same applies to the use of statements based on experience: these γνωσματι continually occur in Thucydides, and they were well fitted to give dignity to the style. In close connection with this use of general truths is the habit, shared by the early Attic prose authors, of defining abstract terms and laying stress on single words. Dr. Jebb gives c. 62 αὐχημνὰ μὲν γὰρ κ.τ.λ. as an example of this. It was Prodicus of Ceos who first devoted himself to the discrimination of similar terms, and his teaching had a good effect, not only
on the language generally, but especially on Attic prose.

We have next to consider how far Thucydides’ prose is periodic. The ancient critics drew a distinction between the εἰρομένη λέξις, or ‘running’ style, and the περιοδικὴ λέξις, in which the different parts of the sentence are combined so as to form one symmetrical whole. Speaking generally, the earlier the author, the less periodic is his style. Shilleto, in one of his notes, expresses astonishment that Thucydides, ‘so great a master of the period,’ should have sometimes written in the ‘running’ style of Herodotus. But the fact is that Thucydides occupies a middle place between the εἰρομένη λέξις of the earliest prose and the περιοδικὴ λέξις of the fourth century prose. The speeches are more periodic in structure than the narrative. The advantage of the period is in its greater clearness. Thucydides, though he often fails to write a technically perfect period, is yet able to present the thought quite as clearly as if his period were perfect. He is, to speak generally, antithetic rather than periodic. He has yet one other characteristic in common with the early prose writers. In addition to the ‘figures of language’ already alluded to, the Sicilian rhetoricians taught the use of certain ‘figures of thought’ (σχήματα διανοιάς), as later writers called them. The chief of these are the rhetorical question, irony, climax, aposiopesis, and feigned perplexity. All these, except the first, are quite rare in Thucydides, as also in Antiphon. In fact the stately dignity of the early oratory precluded their free use.
It is clear, then, that his style in several respects recalls that of his contemporaries. But it also possesses marked peculiarities. Cicero, who knew the merits of Thucydides’ style—his moderate use of figures, his conciseness and rapidity, his intensity and grandeur—yet disliked his harshness and obscurity. This latter failing Cicero attributes to the times: but none of the other early prose authors are obscure; and so Thucydides himself must bear the blame. But this obscurity, noticed also by Dionysius and Hermogenes, is in a great measure due to the historian’s love of brevity. His ambition seems to be to crowd the greatest possible amount of meaning into the fewest words: but, as a compensation, he arranges the words in the order which will best bring out their meaning. In order to understand him, we must try to realise what was the author’s position. A judicious critic of Thucydides remarks that his whole book shows in its composition and language that the author did not wish to be a popular historian, but that he wrote immediately for a small number among his contemporaries, for such as were versed in the science of government, or, at least, enlightened by philosophy. Such being his object, it was not necessary for him to write either with the clearness of Antiphon or with the diffuseness of Andocides. Sharing the enthusiasm with which Anaxagoras worshipped the pure intellect, he may well have felt himself entitled to demand the close attention of his readers. It is noteworthy that, when Dionysius gives us examples of Thucydidean obscurity, he enumerates in one place a number of passages, every one of which will yield its meaning
to a thoughtful reader. In another case, he gives as an instance the end of c. 44 of this book, where the text is certainly wrong, whether we take that which Dionysius gives, or that found in the mss. of the author. The truth is that far more is known about Attic at the present day than either Cicero or Dionysius knew; and if Thucydides is less obscure to us than he was to them, we may be sure that those for whom he wrote did not find him so very hard to understand.

One great difficulty which Thucydides felt was to find a vocabulary suited to his purpose. Attic prose was then in its infancy, and a literary dialect for prose was unknown. He was therefore forced to follow the lead of Gorgias and seek the aid of poetry. He modified the Attic spoken in his day by adding many words used by the poets or in Ionic prose. Many passages show that he studied the tragic poets; and, in elaborating his terminology, he adopted several words and expressions no longer in use in spoken Attic. He also formed new words wherever he felt the need of terms more abstract than any he could find in the language.

In spite of his occasional obscurity, Thucydides depicts the events of the war with extraordinary clearness. Without one word of remark from the writer, the narrative sweeps irresistibly on. Plutarch says somewhere that while reading Thucydides' descriptions, we seem to see that long tragedy, the war, being enacted before our very eyes. The account of the epidemic that broke out at Athens in 430 B.C. illustrates well both the tragic power and the vivid
reality of the descriptive passages. In the story of
the plague is contained the essence of the classical
spirit. It is hard to realise that the writer had him-
self suffered from the awful disease, and that the man
he had reverenced as the pattern of every political
virtue had been killed by it. He completely sup-
presses his own feelings while he rouses pity and
terror in his readers. The exterior is cold as marble;
and yet there is throbbing life beneath. The solemn
pathos of the tale, alternately repelling and attracting,
draws us on almost in spite of ourselves, wherever the
writer chooses to lead us. He seems passionless as
fate. For us moderns, there is too much intellect and
too little feeling in all that he says; sometimes he
seems to be actually mocking humanity with its own
feebleness. But we must remember that this chilling
insensibility is, after all, superficial rather than real.
It springs from that idealisation of man which is
characteristic of all Greek art, of Greek prose quite
as much as of Greek sculpture and tragedy. If fate
mars the divine body of man, it is not for man to
rebel, but to bear with patience. If men are as gods,
they must suffer nothing to break their perfect repose;

‘for the gods approve
The depth, and not the tumult, of the soul.’

Grief is noble, but despair is impotent. A
single word in Lucretius' imitation, querella, in
place of Thucydides’ ταλαιπωρία, illustrates the
peculiar attitude of the Greeks towards physical
suffering. It is often argued from the events of the
war and Thucydides' account of them that the Greek
character was brutal and callous to pain; but that
this is a mistake could be easily shown from many instances of self-sacrifice that are briefly alluded to by the historian. Thucydides says that there was much physical distress among the sufferers from the plague, but it is only the Roman poet who, forgetting the endurance of the Greeks, refers to complaining and moaning as symptoms of the disease. Many other authors besides Lucretius have imitated this episode, which none have ever surpassed. It is also agreed by all the physicians who have written on the subject that the account given by the historian is a model of symptomatology, and it is only the impossibility of making a scientific diagnosis in the state of knowledge at the time that causes the wide disagreements among modern writers as to the nature of the epidemic.

Equally subtle and impersonal is the moral side of his history. It might have seemed probable that, as he wrote for the benefit of practical or theoretical politicians, he would arrest the narrative at times to discourse upon the moral to be drawn from it. But he never once draws the conclusion for his readers: he only takes care, both in the speeches and the descriptions, to give his readers the means of drawing the conclusion for themselves. Thus, at the end of the account of the Theban attempt on Plataea, we are not told what the historian himself thought of it all. So far does he carry his dissimulation that he very often gives the same facts from two opposite points of views. This is especially common in the speeches. Even when two speakers cannot in reality have had any communication with each other, they are often made to answer each other's arguments as though
they were talking face to face. This is the case with the harangues of the generals before the second battle in the Gulf of Corinth. But he never delivers an opinion on any moral question: he merely transcribes his sense of the facts and leaves us to judge of them. Even in the case of Cleon, to whom he imputes actions which flattery itself could only describe as diplomatic, it is quite certain that Grote was mistaken in supposing that Thucydides had allowed his personal animosity to interfere with his judgment. Whether his sense of the truth always corresponds with the truth itself it is scarcely possible to say: being away from Athens during twenty years of the war, he may have been occasionally misinformed, or at least have thought that there could be but one opinion of actions which really admitted of more than one interpretation. And yet, in spite of his reticence, a deep moral purpose underlies all his work. From the earnest tone of the writer throughout, even in the purely descriptive parts, we can see that, had he lived to finish his work, we should have had no difficulty in drawing the morals which he meant to be drawn from the war; though we may be sure that he would not have stated them for us in so many words. For in every line of the narrative a still small voice is whispering quite distinctly the same question that Euripides asks us twice in the Bacchae: 'What is Wisdom, what is that gift from God to man that is fairer than any victory won?'

Earnestness, truthfulness, and clearness of insight—the qualities summed up in the word πολιτικός, which Hermogenes says is applicable in a very special
degree to Thucydides, are the virtues which his severest critics have not denied that he possesses. He is always convincing and always absorbed in his subject. We never feel in reading him, as we do so often in studying other historians, that after all it is only the man's cleverness that attracts us. Nothing more clearly shows how entirely he is part of his work than the references he makes to himself; he relates errors of his own with no disguise, and with no attempt at self-justification. His sound judgment never forsakes him, and the brightness of his searching eye is never dimmed. The sagacity increased by experience, the penetration that sees the salient points of the situation and knows exactly how much to tell,—all, in short, that Lucian, his panegyrist, means by σύνεσις πολιτική καὶ δύναμις ἐρμηνευτική, are brought to bear on his own actions just as much as on those of his opponents.

His style is strongly marked by the quality called by the ancients μέγεθος, by us, grandeur or sublimity. In this respect he was following in the footsteps of several earlier writers. The same grandeur is seen in Pindar and Aeschylus; and both these poets influenced Thucydides, though not to such an extent as we should have expected. It is most probable that he had learnt this secret from the speeches of Pericles. The same quality is found also in Antiphon, though naturally to a less degree in one who wrote for the law-courts. Under the head of grandeur or sublimity may be classed all the details in which Thucydides resembles Antiphon, to whom he bears the same relation as Burke in the Reflections bears to Burke as
an orator: that is to say, the literary and philosophical elements are somewhat stronger in the historian than in the orator. It is for this reason that the speeches in Thucydides could not have been delivered. They were written for readers, and every point that was actually made by the speaker is idealised and raised to the level of a philosophical argument. To this striving after sublimity are due also the majestic words and sounding phrases that he uses so often. Hermogenes objects to the use of these that they are not suited to the oratory of the ecclesia. But in the first place the old school of orators probably did use them to some extent, and in the second place the critic confounds speeches written for a work that was to be lasting with the oratory of the hour. Among the means which Thucydides uses—chiefly in the speeches—for this end are the article with infinitive, the neuter participle used as an abstract noun of the widest and vaguest character, and φανερώ with the infinitive (e.g. c. 64, 3): above all, he delights in general statements, which are none the less profound because they are usually very simple. It has been often observed in Handel's oratorios that the master is greatest where he is simplest, a splendid climax being not unfrequently reached in a single note repeated by every voice. So Thucydides, who has something of the musician's instinct, often produces a great effect by a single magnificent phrase, sometimes, as has been already remarked, even by a single word.

Now, to praise an author just because he is famous is as idle as to attack him in order to display one's own cleverness. They who expect unbroken enjoy-
ment from this historian’s prose will certainly be disappointed. They will come across laboured antitheses and ungraceful inversions. They will find that in the elaboration of the diction the syntactical form of the sentence occasionally suffers. These things are really much less common than many critics would lead us to suppose. Too frequently the three-fifths of pure narrative are entirely left out of account in estimating the style of Thucydides, and the two-fifths of speeches and dissertations treated as though they formed the whole work. The old notion that anything will do in Thucydides because Dionysius found his language sometimes harsh, and Cicero found his meaning sometimes obscure, is only gradually disappearing. But indeed, anyone who reads in Dionysius the passages quoted by him, and who also looks into the manuscripts, knows how much the copyists have done towards earning for Thucydides the reputation of being unable to write grammatically. In reality the violations of grammatical rules are slight, and can all be explained on the principle that the author’s excessive brevity forced him to give greater importance to the sense than to the form. Thus, for instance, the subject of the verb is changed with greater rapidity than we are accustomed to, or at least enlarged or contracted at will: a genitive absolute is sometimes inserted when the participle ought in strict grammar to agree with a word in another case: the construction is sometimes changed to suit the writer’s convenience. But we might as soon suppose that Thucydides started to write a sentence without knowing how he would end it as
imagine that Milton began the elaborate Thucydidean sentence with which he opens his Areopagitica without knowing how he would finish: 'They, who to states and governors of the Commonwealth direct their speech, high Court of Parliament, or, wanting such access in a private condition, write that which they foresee may advance the public good, I suppose them, as at the beginning of no mean endeavour, not a little altered and moved inwardly in their minds; some with doubt of what will be the success, others with fear of what will be the censure, some with hope, others with confidence of what they have to speak.' It is just possible that Thucydides at his death left a certain number of blunders in his work, due to mere oversight, which he would have removed had he lived to read it through again. It is an editor's duty to remove them, if they exist; just as he would correct the misprints in a new edition of a modern book.

But we set out to discover whether the style of Thucydides entitles his work to be considered a classic. Those who have looked at any work of art which conforms to the eternal standard of good taste that is unaffected by the mutations of time and circumstance—the sculpture from the Parthenon, for instance,—know that at the first look they thought it cold and unsympathetic, and did not see all the beauties in it which they supposed they ought to see. They went away, perhaps, and returned again to it. If so, they began then to see the meaning of the groups in the stone; they seemed to read of a life that soared in the bright air high above the level of our
existence. From the light of those types of human excellence they turned away wistful and half in doubt. Did they look again? If so, they then felt irresistibly attracted by the deep significance of the figures; thought it would be best not to see such things too often, lest they should become discontented with themselves. This *power of fascination*, that grows as our familiarity with their beauties increases, is what distinguishes those works of art that are for all time—whether in sculpture or painting or music or literature—from those which are merely the works of a particular age. Now this is the judgment of Justus Lipsius, a man whose knowledge of literature, as also of the laws that govern the theory and practice of life, was encyclopaedic. *De Thucydide sententia nostra:* Thucydides, qui res nec multas nec magnas nimis scripsit palmam fortasse praeripit omnibus qui multas et magnas. *Quem quo saepius legas, plus auferas: et nunquam tamen dimittat te sine siti.*
CHAPTER IV.

ON SOME POINTS IN THE HISTORY OF GREECE,
431-429 B.C.

As Thucydides makes each year open with the beginning of the campaigning season, the new year in his history begins in the first days of April. But the official year at Athens began with the month Hecatombaeon, which corresponds to part of July and August. It was in Hecatombaeon, at the time of the Panathenaic Festival, that the chief officials entered upon their duties. In the age of Pericles the ten strategi were the most important officials. They were elected annually in the ecclesia. The date of the election was not always the same: for the rule was that the election could not take place until the omens were favourable.* During the war the date probably varied very considerably in the different years. But in most years the election took place some little time before the campaign opened; and thus the business of the candidates for election was generally not inter-

* δεκαρχαιεσις στρατηγων ... ποιουσι δ' οι μετα την εκτην πρυτανειοντες εφ' ευν αν ευσημεν γενηται.—[Aristotle], Constitution of Athens, c. 44. The discovery of this work necessitates the modification of the statements made in Greek Histories with regard to the strategi.
ffered with by the war. The strategi were eligible for re-election, and a man was often strategus in several successive years, especially in time of war when military experience was of great importance. Pericles, whose case is of course exceptional, was elected strategus in fifteen consecutive years from 444 B.C. All the ten were elected with equal authority. The ecclesia, however, could, if special circumstances required it, give one strategus extraordinary powers. When troops were sent on active service it was not uncommon to appoint one of the strategi generalissimo, with authority superior to that of the colleagues who accompanied him. It also appears that under very exceptional circumstances a strategus might be placed over all his nine colleagues. This exceptional position Pericles occupied at the outbreak of the war; and it is probable that it was conferred upon him directly after he entered on a new year of office in Hecatombaeon 432. It was in that month that the assembly held at Sparta decided on going to war; and it was natural that, at a moment of such supreme importance, the ecclesia should adopt an unusual course, which enabled it to entrust the conduct of the war to the minister who had been its chief adviser throughout the dispute with the Peloponnesians.

From I. 44 we find that Athens had formed a defensive alliance (ἐπιμαχία) with Corcyra when the island was at war with Corinth. The reason that Athens supported Corcyra was that it was necessary to prevent the Peloponnesians from getting possession of the island, which, both on account of its position as the point of departure from Greece to Italy and
Sicily, and also for its navy of more than one hundred ships, would be very valuable to Sparta in the war which every politician knew was not far off. But the alliance granted was only defensive, as Athens would have been guilty of a breach of the thirty years' truce made with Sparta and her allies in 445 B.C. if they had openly made war on Corinth. At first only ten ships were sent to Corcyra; but soon after, other twenty vessels were despatched thither, and arrived just in time to save the Corcyraeans from being defeated by the Corinthians in the battle of Sybota. This reinforcement had probably been sent by the advice of Pericles; and it is clear that he hoped to confine the war which he saw coming to a narrow question of international rights, and to make the neighbourhood of Corcyra the centre of action. There it was likely that the Athenian fleet would be able to deal a crushing blow at the Peloponnesians, after which they would be glad to come to terms. But these calculations miscarried owing to the exasperation of Corinth at the result of the battle.

In the same year, 433 B.C., Athens made an alliance with Rhegium and Leontini (Hicks, Manual of Inscr. p. 58). The object of this act was to prevent Syracuse from obtaining a commanding position in Sicily and South Italy. Pericles' plan was to connect Athens with those parts by making alliances with the islands which lay on the road to Sicily, such as Zacynthus, Cephallenia, and Corcyra, and by consolidating the cities in the west which were opposed to Syracuse. We find from c. 7 that Sparta was forming plans for meeting Athens by sea, and actually
hoped to raise a fleet of five hundred vessels with the aid of Syracuse. This design was, however, frustrated by Athens.

Shortly after the battle of Sybota, Athens, suspecting some design in Potidaea, ordered that city to give hostages and destroy its fortifications. Potidaea was a Corinthian colony, but was subject to Athens. Instead of complying, the city revolted in the summer of 432 B.C., and Corinth threw an army of ten thousand men into it before Athens had any adequate force there. The Athenians had great difficulties to contend with in the north owing to the opposition of Perdiccas of Macedon.

Another ground of war was that Athens had excluded the Megarians from trading with any places within the Athenian empire. The action taken by Sparta in this matter shows that Pericles could not have avoided war had he tried to do so. The plan of Corinth and Sparta was to squeeze concessions out of Athens on threat of war until at last Athens should refuse to comply with their demands. Thus Athens would be weakened by the time she was forced into war. After war had been decided upon at Sparta, three embassies were sent to Athens, of which the first made the ridiculous demand that Pericles should be driven into exile, and the second that the siege of Potidaea, which was now being vigorously pushed on, should be raised, and the Megarian decree rescinded. Lastly, a request was actually made that Athens should restore independence to her subjects. With none of these demands would Athens comply, and her policy was rightly guided by Pericles with a view to
the fact that war was inevitable. In truth the real cause of the war, as Thucydides set himself to prove in the first book, was that Sparta and her allies had been disgusted by the growth of Athenian power since the Persian wars.

After the banishment of Themistocles, who had pursued a strongly anti-Laconian policy, Aristides and Cimon had in turn done their utmost to conciliate Sparta; but their advances were met with a coldness which naturally caused indignation at Athens. This bitterness found expression in an alliance between Athens and Argos in 461 B.C.; and, a few years later, Pericles, whose influence was increasing, took up a defensive attitude against Sparta. This policy he continued to pursue throughout his administration. Consequently, in the war, Athens was to act strictly on the defensive, her sole object being to retain her empire. It was impossible for her to place an army in the field which would be a match for that of the enemy. According to the estimate of Pericles (c. 13), Athens had at her disposal fifteen thousand eight hundred men. Perhaps by the greatest effort, and with such infantry as she could obtain for land service in Greece from her allies, she might have brought together about twenty thousand men. But how was such an army to protect Attica against a Peloponnesian force available for foreign service of about sixty thousand men? Owing to this disparity of numbers, the negative principles adopted by Pericles were to avoid a land battle, to refrain from dangerous enterprises, and to abandon Attica to the invaders. His positive plans were to
develop the fleet, to make descents on the enemy's coasts, and to give the utmost trouble by seizing the most favourable opportunity for striking a blow. By these means he hoped to wear the enemy out, and reckoned that, as soon as the Athenians had become reconciled to the loss of their belongings and the ruin of crops and trees (which could, after all, be destroyed but once), the Peloponnesians would suffer far more than they, and would at length be glad enough to be rid of the war. The method must necessarily be a slow one; but, if the revenues of Athens could stand the cost of the expeditions, it was likely to succeed in the end. Several modern historians have attacked this policy. Those who make the study of history a business are accustomed to reading severe criticisms on the strategy of Pericles. But a German writer who is an authority on military history, Hans Delbrück, has shown that none of the alternative schemes proposed in modern times could have succeeded.

431 B.C. The elections held in the early months of the first year were very important in view of the approaching conflict. The result was satisfactory to Pericles, and the strategi then in office seem to have been reappointed for the year which would begin in the following Hecatombaeon. Shortly before the invasion of Attica, the Medea of Euripides was produced. The poet had inserted a beautiful ode in praise of Athens, extolling the loveliness of the country and the genius of the people. He was troubled at the thought of what was coming upon the 'sacred unravaged land' that was more accustomed to afford an asylum to those that needed a home than to harbour
an enemy's army; and perhaps it was while he was thinking over current politics and the collapse of the thirty years' truce that he wrote the lines, βέβακε δ' ὃρκον χάρις, οὖν' ἐτ' αἴδώς | Ἐλλάδι τὰ μεγάλα μένει, αἰθρεία δ' ἀνέπτα (l. 438).

Among the demes ravaged by the Peloponnesians in the first invasion of Attica was that called Cephisia (c. 23, 1, note), one of the most pleasant places in the district. Thucydides does not even mention its name; but it is not necessary to conclude from his silence that he was insensible to the beauties of nature. Even Pericles was obliged to appear unaffected by the devastation of the country, and, in fact, the necessity of stifling all expressions of regret greatly increased his difficulties. Accordingly the historian, accurately representing the facts, thought it no part of his duty to introduce any remarks on the havoc wrought in 'the sacred unravaged land.' But how differently Macaulay would have described the invasion!

Two fleets were sent out by Athens this year. The larger, consisting of one hundred vessels under Carcinus, was reinforced by fifty from Corcyra, which was under very distinct obligations to Athens. The other squadron, of thirty vessels, was commanded by Cleopompus. These two officers plundered the enemy's coasts, took some unimportant coast towns, defeated the small bodies of troops that opposed them, avoided conflicts with large numbers, and finally won Cephallenia for Athens without a blow. Carcinus, however, failed in an attempt on Methone. After the fleet returned, the combined forces of Athens, commanded
by Pericles himself, invaded the Megarid,—this attack being the best answer Athens could make to the invasion of Attica.

The Peloponnesian army had only been out for about five weeks of the summer; in which time about half of Attica had been ravaged. Towards the end of the season Corinth sent a fleet of forty ships with fifteen hundred hoplites to attack Acarnania and Cephallenia; but nothing of any importance was done.

At the end of the campaign, Pericles delivered the Funeral Oration over the Athenians who had fallen during the year, and took the opportunity of explaining and justifying his views of the Athenian democracy. He showed that the policy he had pursued throughout his career was the natural one for Athens; that it reflected the character of the people, and was based upon sound and philosophical views of life. Some persons opposed both his home and foreign policy. He was accused by some of corrupting the people by introducing pay for service on juries; and after his deposition in the following year, Damonides, the father of Damon the accomplished musician, philosopher, and statesman, was ostracised, because Pericles was thought to have followed his advice in foreign affairs. The statesman's intention was not merely to please his audience by praising Athens at the expense of Sparta, but rather to convince the people that the higher life was only possible for them under the system that he had encouraged. It is evident that Pericles supposed the Athenian democracy could be kept within the bounds of moderation. He justifies pay for state services on the ground that
every citizen, whatever his position, ought to be enabled to devote his talents to the state. To combine culture with politics was the object that he had in view; and by that union he hoped that Athenian statesmen would remain free from the vulgarity of a vestry, and Athenian citizens from the provincialism of a bourgeoisie. Before the war the country people in general had not troubled themselves much about what occurred in the city, and had rather prided themselves on keeping aloof from the business of the town: but Pericles now impressed upon them the necessity of taking an active part in politics. Such people liked to be called ἀπράγμων; but ἄχρειος, says Pericles—the word which described those who were of no use to the state—was the right name for them. He had no wish to claim all their time for the state; but all who took any part in political life knew that their interest in private life was not diminished, but rather enhanced by intercourse with the town and familiarity with current ideas. Classen points out that it is an indication of the vulgarity of Cleon’s character, that he considered the combination of want of culture (ἀμαθία) with self-restraint (σωφροσύνη) the best thing for a citizen. It was against that doctrine that Pericles protested. Aristophanes was at one with Pericles in this belief; and indeed the literature and art of Athens depended for its justification on the adoption of the statesman’s view as an axiom.

We are on more doubtful ground when we come to the relations of Athens with other states. Pericles says that Athens made and kept her friends by the
benefits she conferred on them. Certainly the very empire of Athens had been founded on this principle; and the reception which foreigners met with in the city was liberal, and worthy of an enlightened people. But when whole states became subject to Athens, it must be confessed that they were not very enthusiastic in their devotion to her. In many of the states, no doubt, there was a considerable section of the population who could not have become reconciled to Athenian rule. The friends of independence and the friends of Sparta were, of course, hopeless; but it is not quite so clear why the democrats in the subject states remained only passive or indifferent under Athenian supremacy. They ought to have given hearty support to Athens in the war: but we look in vain for one act of self-sacrifice on behalf of the queen of the sea. It is plain that many people thought the treatment she meted out to the subject states rather arbitrary; and, if Pericles had any defect, it was that he did not see the necessity of 'measures of healing.'

430 B.C. The elections held in the second year were probably a mere formality, Pericles and his colleagues generally being re-elected. Pericles still possessed his extraordinary authority, and his influence was unabated in spite of the violent attacks that Cleon made upon him in the ecclesia. Early in this year a comedy of Hermippus was played, in which both Pericles and Aspasia were satirised. Cleon is alluded to as a vigorous opponent of the war policy; but it is not probable that the play called forth any more serious demonstration than the hearty laughter of the populace.
In spite of the terrible epidemic which was decimating the population crowded in the city, and while the Peloponnesian army was ravaging whatever of Attica it had left untouched in the previous year, Pericles went with one hundred Athenian ships and fifty others from Lesbos and Chios to Argolis. The expedition was on the whole successful, but an attempt to take Epidaurus failed. When the fleet returned, Pericles found that very serious events had occurred in his absence. Attica had suffered severely from the invasion; the enemy had remained forty days in the land; and the epidemic was raging fiercely. It is scarcely surprising that many had begun to cry peace; but to this cry was added the clamour of the party which, while it by no means wished for peace, was glad to abet any attack on Pericles. Negotiations had actually been opened with Sparta, but without result. Pericles thought it best to remain in the city and send the fleet on to Potidaea, so that a sufficient force might be concentrated there to carry the city by assault. But all failed: the mortality among the troops and crews, owing to the plague, which had followed the fleet from Attica and which quickly spread also to the force that was already besieging Potidaea, was so heavy, that Hagnon, who was in command, was compelled to return home about July.

This new disaster increased the ill-feeling in the city. Pericles therefore summoned a special meeting of the ecclesia, and defended himself against the attacks that were being so freely made upon him. The effect was to restore confidence in his policy.
But the combination of the peace party and the extreme democrats was not to be thus broken. Cleon knew that it would be useless to raise a definite charge against Pericles of misconducting the war: he could only have taken the line that vigorous action was necessary, and in that case he could not have obtained the support of the peace party. Now it was the custom at Athens to pass a vote of confidence in each of the ten strategi once in every prytany. A citizen might then bring forward any complaint he chose against any strategus, and, if the complaint seemed well founded, the vote of confidence was thrown out. Then the strategus was suspended, and the complaint was referred to the law-courts. As Cleon was a skilful financier, he determined to turn his knowledge to account by raising a charge of misappropriation of public money (γραφὴ κλοπῆς δημοσίων χρημάτων) against Pericles on the vote of confidence (ἐπιχειροτονία). In this he succeeded: Pericles, who had scarcely entered on his new year of office, and who had not at present been entrusted with any extraordinary authority, was brought to trial and heavily fined. He therefore could not obtain office again before the elections of 429. The charge was certainly unfounded, but the ecclesia was carried away by the speakers at a very trying moment.

Sparta made very little out of the difficulties of Athens. A fleet was sent to operate on the coast of Zacynthus, but the island remained firm to Athens. It is evident that Sparta was very anxious to obtain the islands in the north-west on account of her relations with Syracuse. The Ambraciots also took
the opportunity of attempting to destroy Athenian influence in that quarter, but failed. In the autumn Athens sent twenty vessels under Phormio to Naupactus to close the Corinthian Gulf to Peloponnesian trade.

429 B.C. At the beginning of the third year Potidaea surrendered, to the great relief of Athens. The siege had cost two thousand talents, a sum probably corresponding to nearly fifteen million sterling. Even in this estimate it appears that the cost of the unfortunate expedition under Hagnon is not included. A force of two thousand hoplites and two hundred cavalry was at once sent to the neighbourhood, with the object of restoring the power of Athens in Chalcidice. It was very important to prevent Sparta from establishing her influence in the north-east, and the expedition, which was under the command of a strategus named Xenophon who had been present at the siege, was regarded as being of considerable consequence. But the affair was a miserable failure. The commander-in-chief and the other two strategi who were with him, all fell in a battle near Spartolus, and the troops returned without doing anything to retrieve the disaster. The Athenians must have regretted that Pericles was not in office; and it is likely that he had entirely retired from politics for a time, owing to terrible family troubles.

At the elections held this year, he was once more appointed strategus. In any case, the combination of different factions, which had been the result of peculiar circumstances, could not have lasted long; and the course of events since his deposition had not
been encouraging. It may be doubted whether Pericles had to wait till the Panathenaic Festival to take up his duties. As three strategi had fallen in Chalcidice, it is possible that the ecclesia requested him to resume office at once, as we know that the ecclesia did sometimes appoint extraordinary strategi in time of war. The extraordinary powers over his colleagues were again conferred on him.

The force of the epidemic had not abated at Athens. Consequently the Peloponnesians did not invade Attica this year, but attacked Plataea instead. After a parley with Archidamus, the authorities of the town sent to Athens as their protector, asking whether Plataea should become neutral, as suggested by the Peloponnesians, or should trust to her for aid. Athens solemnly promised to help them, but did nothing. The plague had broken the spirit of the government for the moment; so that no aggressive measures were undertaken this year. Moreover, it is probable that Pericles was himself in bad health, and it is uncertain whether he was now taking any part in public affairs.

In addition to prodigious efforts to capture Plataea, the Peloponnesians tried an offensive war on a considerable scale in Acarnania. This was unsuccessful, and was followed by the two defeats which their fleet suffered at the hands of Phormio. But none of the credit of Phormio's successes was due to Athens. Indeed the home authorities committed the grave indiscretion of sending off the reinforcements, which Phormio had sent for and greatly needed, on a preliminary mission to Crete, the result of which was
that they reached the Corinthian Gulf too late to be of any service.

But, as a set-off to these gains, Athens had suffered a terrible loss. Worn out with sorrow and disease, Pericles sank gradually, and, in the autumn of this year, found the only relief left for him in death. His illness had gradually degenerated into the plague, which had now lost some of its strength; so that he had lingered for a time on the border-land between life and death.

Two years before, the crafty Perdiccas of Macedon had made an alliance with Athens. Sitalces, king of the Thracians, had acted as intermediary on that occasion. But Perdiccas had broken his word, and now Sitalces arranged a great demonstration against him, which was to result in his deposition, and the substitution of a pretender named Amyntas. Sitalces had good reason to expect help from Athens, as the expedition would restore Athenian influence in Chalcidice, and Perdiccas had supported the Peloponnesians in their attack on Acarnania. But just now the government of Athens was paralysed. The fleet which Sitalces expected was never sent, and he was not sorry to accept the overtures which Perdiccas made for peace. Then his great procession of barbarians marched back again, and thus the year, after its strange alternations of tragedy and comedy, ended with a farce.
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I. Editions which include the second book; namely those of Arnold, Bekker, Bloomfield, Böhme, Classen, Croiset, David, Didot, Diker, Henry, van Herwerden, Krüger, Fr. Müller, Poppo, Schöne, Shilleto, Sommer, Stahl, Poppo-Stahl, Classen-Steup.

II. Writings dealing with the speeches:—


Müller, Fr., *Dispositionen zu den Reden bei Thukydides*. Paderborn. 1887.


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III. Writings dealing with the history:—
      London. 1873.
   Gilbert, G., *Beiträge zur innern Geschichte Athens*.
      Leipzig. 1877.
   Grote, *History of Greece*.

IV. Writings dealing with the style and language of
    Thucydides:—
    Büdinger, M., *Poesie und Urkunde bei Thukydides*.
        Vienna. 1890.
    Nieschke, A., *de Thucydid Antiphontis discipulo*.
        Munden. 1885.
    Stein, F., *de Figurarum apud Thucydidem usu*.
        Köln. 1881.
    Wichmann, J., *Dionysii Halicarnassensis de Thucydide
        judicia*. Halle. 1878.
    Zarncke, E., *die Entstehung der Griechischen Literatur-
        sprachen*. Leipzig. 1890.

V. Works on grammar and idiom:—
    Alvin, A., *de usu praepositionis ταπα apud Thucydiadem*.
        Upsalae. 1873.
    Behrendt, G., *über den Gebrauch des Infinitives mit
    Golisch, *de praepositionum usu Thucydidoe*. Schweid- 
        nitz. 1859 etc.
Grundström, Z., de usu praepositionis πρὸς apud Thucydidem. Upsaliae. 1873.
Hache, R., de participio Thucydidio. Löbau. 1880 etc.
Hampke, Studien zu Thucydides. Lyck. 1876.
Kieser, Fr., Thucydidea. Mainz. 1885.
Kuemmell, C., de praepositionis eti usu Thucydidio. Bonn. 1875.
Stahl, Quaestiones grammaticae ad Thuc. pertinentes. Leipzig. 1886.

Jowett’s Translation, von Essen’s Index, and the writings of many textual critics have been of service.

The abbreviations are as follows:

Bh. = Böhme.
Cl. = Classen.
Cr. = Croiset.
Dion. Hal. = Dionysius of Halicarnassus.
Herw. = van Herwerden.

Kr. = Krüger.
Mül.-Str. = Müller-Strübing.
Shil. = Shilleto.
Sta. = Stahl.
Ste. = Steup.

ΘΟΥΚΥΔΙΔΟΥ

ΣΥΓΓΡΑΦΗΣ Β.
ΘΟΥΚΥΔΙΔΟΥ
ΣΥΓΓΡΑΦΗΣ Β.

1. "Αρχεται δέ ο πόλεμος ἐνθένδε ἥδη Ἀθηναίων καὶ Πελοποννησίων καὶ τῶν ἐκατέρως ἔμμαχων, ἐν δὲ οὕτω ἐπεμείγνυτο ἐτὶ ἀκριμικτεὶ παρ’ ἀλλήλους καταστάντες τε ἐπινεχῶς ἐπολέμουν γέγραπται δὲ ἐξῆς, ὡς ἐκαστὰ ἐγίγνυτο, κατὰ θέρος καὶ χειμῶνα.

2. Τέσσαρα μὲν γὰρ καὶ δέκα ἐτην ἐνεμεῖναν αἰ τριακοντοῦτες σπονδαὶ αἱ ἐγένοντο μετὰ Εὐβοίας ἀλώσων τῷ δὲ πέμπτῳ καὶ δεκάτῳ ἐτεί ἐπὶ Χρυσίδος ἐν "Ἀργεί τότε πεντήκοντα δυοῖν δέοντα ἐτη ἱερωμένης καὶ Αινησίου ἐφόρου ἐν Στάρτῃ καὶ Πυθοδώρου ἐτι τέσσαρα μῆνας ἀρχοντὸς Ἀθηναίοις, [μετὰ τὴν ἐν Ποτείδαια μάχην μηνι

2, 1. ἐνεμεῖναν] ἐνεμεῖναν Cobet, V. L. p. 436; but cf. i. 5, 3 (wrongly altered by Naber), Plat. Laws, 839 c, ἐμμεῖναι τῶν νόμων.—δεκάτῳ [ἐτεὶ], Herw.—ἐτὶ δύο μῆνας, mss.], ἐτὶ τέσσαρας μῆνας, Kr., which subsequent writers adopt, exc. Shil., Mühl.-Str., Ste.—ἄμα ἦρι ἄρχ., spurious, according to Mühl.-Str. 'En somme, beaucoup d’hypothèses, et pen de certitude,' Cr. For μηνὶ ἐκτῶ, which is too short, Lipsius proposes ἐκτῶ καὶ δεκάτῳ, which Sta. adopts; but Ste. thinks the time too long, and concludes that μετὰ ... ἐκτῶ is not due to Thuc. See note. —For the orthography of Ποτείδαια, for which mss. give Ποτίδαια, see Stahl, Quaest. Gram. p. 38, Meisterhans, p. 41.
While the Peloponnesians prepare to invade Attica, the Thebans surprise Plataea, being aided by the oligarchs in Plataea.

2  

While the Peloponnesians prepare to invade Attica, the Thebans surprise Plataea, being aided by the oligarchs in Plataea.

The Plataeans, being alarmed, entertain the offer,

2 but, observing the small numbers of the Thes-

3 bans, and not wishing for the most part to revol-

the invaders.

3, 2. kpaTí&iiv Sta., Cobet, Herw., Bh. kpaTí&iiv mss.,

which Cl. defends. Sta. corrects all similar passages. Cr.

évómuçav {av}, also proposed by Herw. (Stud. Thuc.), and

Shil.: Lendrum (Class. Rev. iv. p. 101) defends kpaTí&iiv as

prolate inf., i.e. object to évómuçav and not denoting time.

But the inf. must be oblique, not prolate, owing to the

presence of épiThémevov, which practically gives a subject to

the inf.; at 4, 127, npôláston ... kataLbôstes diáStēpêiv, 

Cobet's diáStēpêiv must be accepted for the same reason.

Consult Lendrum l.c. (At c. 80, Shil.'s editor also pro-

poses rádîos ἀν kpaTí&iiv. Cf. c. 80, 8.) For full discussion

see Stahl, Quaest. Gram. c. I.
τάλλα ἐξήρτυν ἣ ἐκαστὸν ἐφαίνετο πρὸς τὰ
4 παρόντα ἔνθεμον ἐσεσθαι. ἐπεὶ δὲ ὡς ἐκ τῶν
dυνατῶν ἑτοίμα ἤν, φυλάξαντες ἐτι νύκτα καὶ αὐτὸ
tὸ περίορθρον ἐχώρουν ἐκ τῶν οἰκίων ἐπ’ αὐτοὺς,
ὅτις μὴ κατὰ φῶς θαρσαλεωτέροι οὕσι προσ-
φέρωνται καὶ σφίσιν ἐκ τοῦ ἱσοῦ γίγνωσται, ἀλλ’
ἐν νυκτὶ φοβερότεροι ὄντες ἦσσους ὃς τῆς σφε-
tέρας ἐμπειρίας τῆς κατὰ τὴν πόλιν. προσέβαλον
tει εὕθυς καὶ ἐς χεῖρας ἦσαν κατὰ τάχος. 4. οἱ
ὅ’ ὡς ἐγνωσαν ἦπαθήμενοι, ἐννεστρέφοντό τε ἐν
σφίσιν αὐτοῖς καὶ τὰς προσβολὰς ἣ προσπίπ-
2 τοιεν ἀπεωθοῦντο. καὶ δὶς μὲν ἡ τρίς ἀπεκρού-
σαντο, ἐπειτα πολλὸ θορύβῳ αὐτῶν τε προσ-
βαλόντων καὶ τῶν γυναικῶν καὶ τῶν οἰκετῶν ἁμα
ἀπὸ τῶν οἰκίων κραυγῆ τε καὶ ὀλολυγῇ χρω-
mένων λίθοις τε καὶ κεράμῳ βαλλόντων, καὶ ὦτοῦ
They succeed: and some they
kill; the rest, while striving to
find the gates of the town, they
capture.

4. προσέβαλλον BCFG. So Cl., Shil., Ste.
4, 2. [τοῦ μὴ ... πολλοὶ] Herw. and Sta. read [τοῦ μὴ ἐκ-
φεύγειν], ὥστε διεφθείροντο πολλοὶ, while Cl. reads τοῦ μὴ ἐκ-
φεύγειν [ὥστε διεφθείροντο οἱ πολλοὶ]. A. Schöne, Rhein. Mus.
22, p. 137, after an ingenious argument, alters τοῦ μὴ to οὗ ἦν.

3. δὲ] τε BEFm, Cl. Herw.—[καὶ] Cobet.
4. [λαθόντες καὶ] Sta.: λαθόντες [καὶ] Herw.: λαθόντες κατα-
   διακόψαντες Cl.
5. [πλησίον] Herw., Sta.: Haase and others place πλησίον after τείχους, but if the building was not joined to the wall, the Thebans could not have supposed πύλας τὰς θύρας εἶναι. A. Schöne l.c. explains αἱ πλησίον θ. as meaning the doors nearest the fugitives, i.e. those facing the town, and thinks that the real gates of Plataea may have been double.—[τοῦ οἰκήματος] Herw., Sta.: [τὰς θύρας τοῦ οἰ.] Cobet.
5. Of the reinforcements, the Theban army had arrived too late.

6. The Plataeans, fearing the Thessalians, would plunder their land, expostulated, and — according to the Theban account, it was suspected both. — άπροσδοκήτου τοῦ κακοῦ ἐν εἰρήνῃ γεγομένου: ἐβούλοντο γὰρ σφίς εἰ τινὰ λάβοιεν ὑπάρχειν ἀντὶ τῶν ἔνδον, ἦν ἀρα τύχωσι τινὲς ἐξωγρημένου. καὶ οἱ μὲν ταῦτα διενοὕντο οἱ δὲ Πλα-
ταιης, ἐτι διαβουλευομένων αὐτῶν ὑποτοπήσαντες τοιούτον τι ἐσεσθαι καὶ ὀδηγατεὶς περὶ τοὺς Ἑθβαίους, λέγοντες ὅτι οὔτε τὰ πεποιημένα ὅσίως ὀράσειαν ἐν σπονδαίς σφῶν πειραθέντες καταλαβείν τὴν πόλιν, τὰ τε ἔξω ἔλεγον αὐτοῖς μὴ ἀδικεῖν. εἰ δὲ μὴ, καὶ αὐτοὶ ἔφασαν αὐτῶν τόις ἀνδρας ἀποκτενεῖν οὕς ἔχουσι ξίντας· ἀναχωρησάντων δὲ πάλιν ἐκ τῆς γῆς ἀποδώσειν [αὐτοῖς τοῖς ἀνδρας]. Ἑθβαῖοι μὲν ταῦτα λέγοντι καὶ ἐπομόσαι φασίν αὐτούς· Πλαταῖης δ' οὐχ ὁμολογοῦσι τοὺς ἀνδρας ἐνθυς ὑποσχέσθαι ἀποδώσειν, ἀλλὰ λόγων πρῶτον γενομένων ἦν τι ξυμβαινώς, καὶ ἐπομόσαι οὐ φασιν. εκ δ' οὖν τῆς γῆς ἀνεχώρησαν οἱ Ἑθβαῖοι οὐδὲν ἀδικήσαντες· οἱ δὲ Πλαταῖης, ἐπειδὴ τὰ ἐκ τῆς χώρας κατὰ τάχος ἐσεκομίσαντο, ἀπέκτειναν τοὺς ἀνδρας εὐθὺς. ἦσαν δὲ ὄγδοίκοντα καὶ ἐκατῶν οἱ ληθέντες, καὶ Εὐρύμαχος εἰς αὐτῶν ἦν, πρὸς ὅν ἐπράξαν οἱ προδιδόντες. 6. τοῦτο δὲ ποιήσαντες ἐστιν τὰ 'Αθηνας ἀγγελον ἐπεμπον καὶ τοὺς νεκροὺς ὑποσπόνδους ἀπέδοσαν τοῖς Ἑθβαίοις, τὰ τ' ἐν τῇ πόλει καθίσταντο πρὸς τὰ παρόντα ἦ ἐδόκει αὐτοῖς. τοῖς δ' Ἀθηναίοις ἦγγελθη εὐθὺς 2 τὰ περὶ τῶν Πλαταιῶν γεγενημένα, καὶ Βοιωτῶν

5. [αὐτοῖς τοὺς ἀνδρας] Herw., Sta. bracket τοὺς ἀνδρας, which is awkward after αὐτῶν τοὺς ἀνδρας, and recurs twice below. τοὺς ἀνδρας εὐθὺς twice is also strange. Perhaps τοὺς ἀν. should be bracketed more than once. The text of §§ 5, 6, 7 is probably corrupt.
A messenger, sent from Athens to Plataea urging the Plataeans not to kill the Theban prisoners, arrives to find them dead.

The Athenians send a garrison and provisions to Plataea. The Plataeacn women, children, and old men are removed to Athens.

Both sides then prepare: description of the 'Aθηναίοι παρεσκευάζοντο ὡς πολε-παρασκευή.

μήσοντες, παρεσκευάζοντο δὲ καὶ οἱ Δακεδαμόνιοι καὶ οἱ ξύμμαχοι [αὐτῶν], προσβείας τε μέλλοντες πέμπτειν παρὰ βασιλέα καὶ ἀλλοι ἢ τοὺς βαρβάρους, εἰ ποθὲν τινα φωλείων ἡλπιζόν ἐκάτεροι προσλήψεθαι, πόλεις τε ξύμμαχίδας ποιούμενοι ὡςαὶ ἦσαν ἐκτός τῆς ἑαυτῶν δυνάμεως καὶ

6, 2. [εἰπεῖν] Cobet.
7, 1. ἐν Πλαταιαῖς] Cf. c. 10, 1. In both places Cobet and Herw. read Πλαταιαίοι (adverb), perhaps rightly.—[αὐτῶν] wanting in C, bracketed by Herw.
Prodigious naval plans of the Lacedaemonians—see below] propose to attack the soldiery of the Lacedaemonians. The αὐτή ἡ ἀρματική τόσον ὀργάνωσθαι ἦ εἰς τὰ τάντα ἁρικόμοι πεντακόσιον νεῶν ἐσομένων, καὶ ἀργύροιοι ῥητόν ἐτοιμάζειν, τὰ τ' ἀλλα ἁσυχάζοντας καὶ Ἀθηναίους ἤδεικνύοντες μιὰ νη ἔως ἀν τὰῦτα παρασκευάσθη. Ἀθηναίοι δὲ τὴν ποπαρχοῦσαν ἐξωμαχίδα ἐξη-3 ταξιον καὶ ἐς τὰ περὶ Πελοπόννησον μᾶλλον χωρία ἔπρεπε ὑποστῆντο, Κέρκυραν καὶ Κεφαλ-ληνίαν καὶ Ἀκαρνάνας καὶ Ζάκυνθον, ὀρὸντες, εἰ σφισὶ φίλων ταῦτα ἐη βεβαίως, πέριξ τὴν Πελοπόννησον καταπολεμήσοντες. Θ. ὁλίγον τε ἐπενόουν οὐδὲν ἀμφότεροι, ἀλλ' ἐρρωντο ἐς τὸν πόλεμον οὐκ ἄπει-κότως ἀρχόμενοι γὰρ πάντες οὕτω-τερον ἀντιλαμβάνοντι, τότε δὲ καὶ νεότης πολλή μὲν οὔσα ἐν τῇ Πελοπόννησῳ, πολλῇ δ' ἐν ταῖς Ἀθηναῖς, οὐκ ἀκουσίως ὑπὸ ἀπειρίας ἥπτετο τοῦ πολέμου. ἦ τε ἀλλη Ἐλλὰς πᾶσα μετέωρος ἦν

2. Λακεδαιμονίου Λακεδαιμόνιοι Β.—ναύς ἐπετάχθη διακοσιάς, L. Herbst, from Diodorus Siculus: ναύς ἐπετάχθησαν only mss.: ναύς ἐπετάχθη Pp. and Herw. with I, and, as the Schol. on ἐτοιμάζειν says ἐπετάχθη δηλοῦσθαι, he may have read the sing.: νῆς ἐπετάχθησαν, Cl.: Λακεδαιμονιοι ... ναυς ἐπετάχθησαν, Cobet, for which Bh. and Cr. prefer ἐπετάθαν, and Sta. ἐπέτασαν. Rauchenstein (Phil. 33, p. 566) ol ῥακελ-νων ἐλλαμενοι, which involves an anacoluthon at ἁσυχάζοντας.

3. ἐξωμαχίδα Cobet, for mss. ἐξωμαχίαν. So in c. 10, 1.

8, 1. τότε δὴ mss.] corrected by Haacke.
2.  

The usual prophecies and contents were not wanting; and public opinion was in favour of the Lacedaemonians;

and every man felt that his importance as an ally could not be over-estimated.

The allies composing the two confederacies enumerated.

2. λόγια ἐλέγοντο ABEFM, Kr., Cl., Shil., Cr.: ἐλέγοντο CG, Bekker, Sta., Herw.
5. {ἐν} Reiske. The mss. reading is defended by Cl. and Cr. alone.
πάντες πλὴν Ἀργείων καὶ Ἀχαίων (τούτοις ὦ ἐς ἀμφοτέρους φιλία ἢ} Πελληνῆς ὑπὸ Ἀχαίων μόνοι ἐξενεπολέμουν τὸ πρῶτον, ἔπειτα δὲ ύστερον καὶ ἀπαντεσ), ἐξω δὲ Πελληνόνησου Μεγαρῆς, Φωκῆς, Δοκροί, Βοιωτοί, Ἀμπρακίωται, Δευκάδιοι, Ἀνακτόριοι. τούτων ναυκτικῶν παρεῖχοντο Κορίνθιοι, 3 Μεγαρῆς, Σικυώνιοι, Πελληνῆς, Ἐλείοι, Ἀμπρακίωται, Δευκάδιοι, ἒπτέας δὲ Βοιωτοί, Φωκῆς, Δοκροί, αἱ δ' ἀλλαὶ πόλεις πεζὸν [παρείχον]. αὕτη Δακεδαιμονίων ἐξυμμαχία Ἀθηναίων δὲ Χίου, 4 Λέσβιοι, Πλαταιῆς, Μεσσήνιοι οἱ ἐν Ναυπάκτῳ, Ἀκαρνάνων οἱ πλείους, Κερκυραίοι, Ζάκυνθιοι, καὶ ἀλλαὶ πόλεις αἱ ὑποτελεῖς οὐσαὶ ἐν ἔθνεσι τοσοῦτος δὲ, Καρία ἢ ἐπὶ θαλάσσῃ. Δωρίς Καρσὶ πρόσοικοι, Ἰωνία, Ἐλλήσποντος, τὰ ἐπὶ Ἐράκης, νῆσοι ὅσα ἐντὸς Πελληνόνησου καὶ Κρήτης πρὸς ἕλιον ἀνισχοντα, πᾶσαι αἱ ἄλλαι [Κυκλάδες] πλὴν Μήλου καὶ Ἑλλάδος. τούτων ναυκτικῶν παρεῖχοντο Χίου, 5 Λέσβιοι, Κερκυραίοι, οἱ δ' ἀλλοι τεξόν καὶ χρηματα. ἐξυμμαχία μὲν αὕτη ἐκατέρων καὶ παρα-6 σκευὴ ἐς τὸν πόλεμον ἢν.

10. Οἱ δὲ Δακεδαιμόνιοι μετὰ τὰ ἐν Πλαταιᾶς εὐθὺς περιήγγελλον κατὰ τὴν Πελληνόνησον καὶ
The Lacedaemomians assemble at the Isthmus.


I. Prooimion (§§ 1, 2). Importance of the War. One great power is to attack another. All Greece wish-es us well. Remember your fathers and your renown.

11. "'Ανδρες Πελοποννήσιοι καὶ [οἱ] εὐμμαχοι, καὶ οἱ πατέρες ἡμῶν πολλὰς στρατείας καὶ ἐν αὐτῇ Πελοποννήσῳ καὶ ἔξω ἐποίησαντο, καὶ αὐτῶν ἡμῶν οἱ πρεσβύτεροι οὐκ ἄπειροι πολέμων εἰσίν.

I. Prooimion (§§ 1, 2). Importance of the War. One great power is to attack another. All Greece wishes us well. Remember your fathers and your renown.

10. 1. εὐμμαχία Cobet, for mss. εὐμμαχίαν.

3. παρῆνει τοιάδε, Sintenis and subsequent writers: mss. vary between τοιάδ᾽ ἔλεξεν, τοιάδ᾽ ἔλεξε, ἔλεξε τοιάδε, and all have παρέων for παρῆνει.

4. [δεδός ἀμεινον] ἀμεινον is bracketed by Dobree and Kr., while Ste. proposes to bracket both, as I have done. To defend ἀμεινον, Sta. notes 'nos simul audimus ἢ ὁ πλέονες τὸ ἐλασσὸν πλῆθος,' but there is no contrast here between a small force repelling a large one and a large force repelling a small one; nor are the precautions taken by the small force contrasted with the carelessness of the large force; against which view of δεδός the words λογισμοῦ ἑλάξιστα χρώμενοι below are decisive. δεδός ἀμεινον is a note on the passage from πολλάκις to παρασκευάζεσθαι. Cf. Aristoph. Λυ. 376, ἀλλ’ ἀπ’ ἐξήκραν δὴτα πολλὰ μακάνουσιν ὁ σοφὸς ἢ γὰρ εὐλαβεία σύζει πάντα. Suid. s.v. φόβος, ὁ βουλόμενος σοφὸς εἶναι ἀπ’ εὐλαβείας ἀρχεται.
...
ες τας Ἀθήνας τὸν Διακρίτου ἀνδρα Σπαρτιάτην, εἰ τι ἁρα μᾶλλον ἐνδοῦν οἱ Ἀθηναῖοι ὀρῶντες ἢ ὁ σφάς ἐν ὀдо ὄντας. οἱ δὲ οὐ προσεδέχαντο αὐτὸν ἐς τὴν πολιν οὐδ' ἑπὶ τὸ καινὸν ἦν γὰρ Περικλέους γνώμη πρότερον νευκηκυια κήρυκα καὶ προσβείαν μὴ προσδέχεσθαι Δακεδαμονίων ἐγερτρατευμένων ἀποπέμπουσιν οὐν αὐτὸν πρὶν ἀκούσαι καὶ ἐκέλευν ἐκτὸς ὅρων εἶναι αὐθημερόν, τὸ τε λοιπὸν ἀναχωρῆσαντας ἑπὶ τὰ σφέτερα αὐτῶν, ἦν τι βούλωνται, προσβεέσθαι. ξυμπέμπουσί τε τῷ Μελησίππῳ ἀγωγοὺς, ὅπως μηδειν ἐξυγγένηται. ο δὲ ἐπειδὴ ἑπὶ τοῖς ὅριοις ἐγένετο καὶ ἐμελλε διαλύσεσθαι, τοσόνδε εἰπὼν ἐπορεύετο ὅτι "Ηδε ἡ ἡμέρα τοῖς "Ελλησι μεγάλων κακῶν ἀρξεί." ὡς δὲ ἀφίκετο ες τὸ στρα-4 τόπεδον καὶ ἐγνω ὁ Ἀρχίδαμος ὅτι οἱ Ἀθηναῖοι οὐδὲν τῷ ἐνδώσειοσιν, οὐτω ὅ ἄρας τῳ στρατῷ προυχάρει ἐς τὴν γῆν αὐτῶν. Βοιωτοὶ δὲ μέρος 5 μὲν τὸ σφέτερον καὶ τοὺς ἰππέας παρείχοντο Πελοποννησίους ἐυστρατεύειν, τοὺς δὲ λειπομένους ἐς Πλάταιαν ἐλθόντες τὴν γῆν ἐδήμου.

13. Ἕτι δὲ τῶν Πελοποννησίων ἐυλλεγομένων τε ἐς τὸν ἱσθμὸν καὶ ἐν ὀδῷ ὄντων, πρὶν ἐσβάλειν

12, 1. Διακρίτου] Cf. Andoc. i. 52, 67. Cobet proposed Δακρίτου.

4. ἐνδώσειοσιν, E correction approved by Dindorf in Steph. θεσ. s.v. ἀπαλλαξεῖον and adopted by Cl., Herw., Cr., Ste. Rest ἐνδώσειοσιν.

13, 1. πρὶν ἐσβάλειν ἐς τὴν Ἀ. bracketed by Cobet and Herw —μὴ τολλάκις ἢ αὐτὸς κ.τ.λ. Badham inserted ἢ before
es tyn 'Atpikin, Pereikles o Eanbippou, stra-
tygos oyn 'Atheinaivn dekatos autos, ws
egnu tyn esbolin esomenein, upotop-
pistas, oti 'Arxidamos autow xenos
yn etugxane, my polllakis h autos
iida boulovmenos xarizesthai tous agrous autou
paralitpi kai my dhamys, kai Laekedaimonivn
eklevsantov epit diabolhtyn h eaxtou genetai touto,
[osper kai ta ange elaunein proeipon eneka
ekinou], prypogoreve tois 'Atheinaious en h ek-
klyopia oti 'Arxidamos men ixeinos efn, ou meneto
epi kaiw ge tin pollews genoito, tous o angeous
ous eaxtou kai oikias hyn ara my dhamosin i
polemi ouosper kai ta ton allot, afinsi auta
dhmisia einai kai mpediasm oin uposian katapauta
2 dynesthai. parimnei de kai peri twn parontov
and encourages
them by enum-
merating their
resources.

The MSS. vary between auton and eautou.—[osper ...
ekinou] bracketed by Valckenaer, as an interpolation from i. 126.
Cobet, V. L. p. 437, points out that Thuc. would have
written to agos.

2. ton xorimaton tis pr., bracketed by Herw.
προσόδου, τά δὲ πολλὰ τοῦ πολέμου γνώμη καὶ χρημάτων περιουσία κρατεῖσθαι. θαρσεῖν τε 3 ἐκέλευε προσιόντων μὲν ἐξακοσίων ταλάντων ὅσ ἐπὶ τὸ πολὺ φόρου κατ᾽ ἐνιαυτὸν ἀπὸ τῶν ἐμμάχων τῇ πόλει ἄνευ τῆς ἄλλης προσόδου, ὑπαρχόντων δὲ ἐν τῇ ἀκροπόλει ἐτὶ τότε ἀργυρίου ἐπισήμου ἐξακισχιστικῶν ταλάντων (τὰ γὰρ πλείστα τριακοσίων ἀποδέοντα μύρια ἐγένετο, ἀφ’ δὴ ὡς τε τὰ προπύλαια τῆς ἀκροπόλεως καὶ τῶν ὀικοδομήματα καὶ ἐς Ποτέίδιαν ἀπανηλώθη), χωρὶς δὲ χρυσίων ἀσίμου 4 καὶ ἀργυρίου ἐν τε ἀναθήμασιν ἰδίοις καὶ δημοσίοις καὶ ὅσα ἱερὰ σκεύη περί τε τὰς πομπὰς καὶ τοὺς ἄγώνας καὶ σκύλα Μηδικὰ καὶ ἐἰ τι τοιουτοτροπον, οὐκ ἐλασσον[ος ἦν] ἡ πεντακοσίων ταλάντων. ἐτὶ δὲ καὶ τὰ ἐκ τῶν ἄλλων ἱερῶν 5 προσετίθει χρήματα οὐκ ὀλίγα, οἷς χρήσεσθαι αὐτούς, καὶ ἦν πάνυ ἐξείργυνται πάντων, καὶ αὐτῆς τῆς θεοῦ τοῖς περικειμένοις χρυσίοις ἀπέφαινε ο’ ἔχον τὸ ἅγαλμα τεσσαράκοντα ταλάντα σταθμὸν χρυσίου ἀπέφθου καὶ περαιρετῶν εἶναι ἀπαν. χρησαμένους τε ἐπὶ σωτηρία ἐφη χρηναι μὴ ἐλάσσω ἀντικαταστῆσαι πάλιν. χρήμασι μὲν ὡν 6 οὕτως ἐθάρσουν αὐτούς, ὀπλίτας δὲ τρισχιλίους

4. ἐλασσον[ος ἦν] Dobree: Abresch bracketed ἦν, Francken corrected ἐλάσσονος. ος ἦν is δο’ ἦν, i.e. ἦν is a gloss, now misplaced, on ὅσα above.

6. ἐξακισχιστικῶν καὶ μυρίων Beloch, followed by Ste., brackets καὶ μυρίων. As the metic hoplites amounted to 3000 (c. 31, 2), the πρεσβύτατος καὶ νεώτατος would amount to 13,000, a number
He gives the forces as 13,000 hoplites for service outside Attica, 14,000 employed in home duty, 1,200 cavalry, 1,600 archers.

The navy consists of 300 ships of war.

It seems better to bracket ὅσοι ... ἥσαν with Sta. Cf. Diod. xii. 40. Thus all the μέτωποι capable of bearing arms are included.

7. ἀστεως M, vulg.: perhaps C, 1st hand. Rest ἀστεος.

For the form, see Stahl, Quaest. Gram. p. 55.—μονυχίαι M.

8. ἀπέφαινε] ἀπέφηνε, M.
σαντες ἀνεπείδηστο τε καὶ ἐσεκομιζοντο ἐκ τῶν ἄγρων παῖδας καὶ γυναῖκας καὶ τὴν ἄλλην κατα-
σκευὴν ὑ κατ' οίκων ἐχρῶντο, καὶ αὐτῶν τῶν οἰκίων καθαροῦντες τὴν ἐξιλωσιν προβατα δὲ καὶ ὑποξύνια ἐς τὴν Εὐβοιαν διεπέμψαντο καὶ ἐς τὰς νήσους τὰς ἑπικεμένας. χαλεπῶς δὲ αὐτοῖς διὰ τὸ 2
ἀιὲ εἰσβολήν τοὺς πολλοὺς ἐν τοῖς ἄγροις διωτάσθαι ἡ ἀνάστασις ἐγίγνετο. 15. ἔνεβεβήκει δὲ ἀπὸ τοῦ πάνυ ἀρχαίον ἐτέρων μᾶλλον 'Ἄθηναιοι τοῦτο. ἐπὶ γὰρ Κέκρο-
πος καὶ τῶν πρώτων βασιλεῶν ἡ 'Ἀττικὴ ἐς θησεά αἰεὶ κατὰ πόλεις φκείτο πρωτανεία τε ἐχούσας καὶ ἀρχοντας, καὶ ὅποτε μὴ τι δείσεων, οὐ ἐξηγοῦν βουλευόμενοι ὡς τὸν βασιλέα, ἄλλ' αὐτοὶ ἐκαστοὶ ἐπολιτεύοντο καὶ ἐβουλεύοντο· καὶ τινες καὶ ἐπολέ-
μησάν ποτὲ αὐτῶν, ὡσπερ καὶ 'Ἐλευσίνιοι μετ' Εὐμόλπου πρὸς 'Ερεχθέα. ἐπειδὴ δὲ because, though 2
θησεὺς ἐβασίλευσε, γενόμενος μετά τοῦ ἔνετοῦ καὶ δυνατὸς τά τε ἀλλα διεκόσμησε τὴν χώραν καὶ καταλύσας τῶν ἄλλων πόλεων τά τε βουλευτήρια καὶ τᾶς ἀρχαῖς ἐς τὴν νῦν πόλιν ὑσαν, ἐν βουλευτήριον ἀποδείξεις καὶ πρωτανείον ἐννύκισε πάντας, καὶ νεμομένους τὰ αὐτῶν ἐκάστους ἄπερ καὶ πρὸ τοῦ

15, 1. ἔνεβεβήκει M.—ἐχούσα, corr. Cobet: ἐχοῦσα MSS., in vain defended by Kr.—ἐννύκισε M.
2. διεκόσμησε τὴν χώραν] τὴν πόλιν M: Sta. and Herw. bracket τὴν χώραν, which Cl. rightly defends.—ἐννύκισε M.
—νεμομένους τὰ αὐτῶν M.
Digression on the early condition of Athens.

4 μένον. τεκμήριον δέ τα γὰρ ἑραὶ εὖ αὐτῇ [τῇ ἀκρόπολι] ... καὶ ἀλλων θεῶν ἔστι καὶ τὰ ἐξῳ πρὸς τοῦτο τὸ μέρος τῆς πόλεως μᾶλλον ἴδρυται, τὸ τε τοῦ Διὸς τοῦ Ὀλυμπίου καὶ τὸ Πυθιον και τὸ τῆς Γῆς καὶ τὸ {τοῦ} ἐν Λίμναις Διονύσου, φ τὰ ἀρχαιότερα Διονύσια [τῇ δωδεκάτῃ] ποιεῖται ἐν μνη Ἀνθεστηρίον, ὁσπερ καὶ οἱ ἀπ' Ἀθηναίων ἰωνες ἐτι καὶ νῦν νομίζουσιν. ἴδρυται δὲ καὶ ἀλλα ἑρα ταυτη ἀρχαια. καὶ τῇ κρήνη τῇ νῦν μὲν τῶν τυράννων οὕτω σκευασάντων Ἐννεακρούνῳ καλου-


4. ἐν αὐτῇ [τῇ ἀκρόπολι] ... καὶ ἀλλῳ θεῶν. The bracket is due to Cobet, the lacuna was discovered by Cl. Something like καὶ 'Ἀθηναῖς τὰ ἀρχαία has dropped out.—{τοῦ} inserted by Cobet.—[τῇ δωδεκάτῃ] bracketed by Torstrik and all subsequent writers.—ἀπ' 'Ἀθηναίων] ἀπ' 'Ἀθηνῶν Dobree and Herw., with Cobet's approval.

5. οὕτως σκευασάντων Μ.—ἐκείνη τε, C; ἐκείνη τῇ Μ: the rest ἐκείνη τε, corrected by Bekker to ἐκείνον τε.—[τὰ πλείστον ἄξια] B has τὰ πλείστα ἄξια, from which Torstrik argues that Thuc. wrote τὰ πλείστα only. Ste. points out that the ordinary text does not provide any evidence in support of the statement that the Acropolis was the oldest part of Athens, and proposes ἐγγὺς οὕτῃ ἔχρωντο, καὶ ... ἐσ ἄλλα τὰ πλείστον ἄξια τῶν κ.τ.λ. I think the words a gloss on ἄλλα.
μένη, τὸ δὲ πάλαι φανερῶν τῶν πηγῶν οὐσῶν Ἀκλλιρρόης ὄνομασμένη, ἐκεῖνοί τε ἐγγὺς οὐσὶν [τὰ πλεῖστον ἁξία] ἐχρωντο, καὶ νῦν ἔτι ἀπὸ τοῦ ἄρχαῖου πρὸ τε γαμικῶν καὶ ἐς ἀλλὰ τῶν ἱερῶν νομίζεται τῷ ύδατι χρῆσθαι. καλεῖται δὲ διὰ τὴν 6 παλαιὰν ταύτη κατοίκησιν καὶ ἡ ἀκρόπολις μέχρι τοῦτο ἔτι ὑπὸ Ἀθηναίων πόλις. 16. τῆς δὲ οὖν ἐπὶ πολὺ κατὰ τὴν χώραν αὐτονόμω οἰκήσει [μετεῖχον] οἱ Ἀθηναῖοι, καὶ ἐπειδὴ ἐξυπικισθήσαν, διὰ τὸ ἔθος ἐν τοῖς ἀγροῖς ὄμως οἱ πλεῖσίς τῶν ἄρχαιοι καὶ τῶν ὑστεροπόλεμον μέχρι τοῦτο τοῦ πολέμου πανοικεσία γενόμενοι τε καὶ οἰκήσαντες, οὐ ῥαδίως τὰς μεταναστάσεις ἐποιοῦντο, ἄλλως τε καὶ ἂρτη ἀνειληφότες τὰς κατασκευὰς μετὰ τὰ Ἑλληνικὰ ἐβαρύνοντο δὲ καὶ χαλεπῶς ἐφερον οἰκίας τε 2 καταλείποντες καὶ ἱερὰ ἡ διὰ παντὸς ἦν αὐτοῖς

16. 1. τῆς δ' οὖν] MSS. τῆς τε οὖν, which Cl. corrected, following Kr. and Shil., and followed by Sta., Herw.—[μετεῖχον] bracketed by Cl., following Driessen. Shil. proposes τῆς δ' οὖν ... αὐτονόμων οἰκήσην ἐτ' εἴχον. Weil suspects a lacuna such as {πρὸν ἦ τῆς πόλεως πάντες} μετεῖχον. Cr. thinks μετείχον the remnant of a gloss of some length.—πανοικεσία M. From οἰκέτης, cf. ὑπηρεσία from ὑπηρέτης Most MSS. πανοικησία. Sta. places this word after οὐ ῥαδίως, since γενόμενοι ἐν can only mean here 'having been born in,' and πανοικεσία, 'with their whole household,' will not suit this meaning. Herw. Stud. Thuc. p. 25, suggests διαγενόμενοι = degentes. See note.—[τε καὶ οἰκήσαντες] Herw.

2. καταλείποντες only I : the rest καταλείποντες. Badham and Shil. corrected independently.—[κατὰ] τὸ ἄρχαιον, Herw. ( Mnem. 1883). Cf. c. 99, 3; IV. 3, 2; v. 80, 2; vi. 2, 1, 4, 6. But see note.—αὐτοῦ M.
Difficulty of finding lodgings for so many persons. The city could not contain all.

17. ἔπειδὴ τοῦ ἀφίκοντο ἐς τὸ ἀστὺ, ὅλιγοῖς μὲν τισιν ὑπήρχον οἰκήσεις καὶ παρὰ φίλων τινὰς ἡ οἰκείων καταφυγῆ, οὗ δὲ πολλοὶ τὰ τε ἑρῆμα τῆς πόλεως ἤκησαν καὶ τὰ ἱερὰ καὶ τὰ ἡρῴα πάντα πλὴν τῆς ἀκροπόλεως καὶ τοῦ Ἑλευσιόν τοῦ ἐπὶ τὴν ἀκρόπολιν, καὶ ἔπαρατον τὸ ἴμν ἡ οἰκείων καὶ τι καὶ Πυθικοῦ μαντείου ἀκροπελεύτιον τοιοῦτο διεκόλυμε, λέγον ὃς

τὸ Πελαργικὸν ἀργὸν ἁμείνον,

2 ὃμως ὑπὸ τῆς παραχρήμα ἀνάγκης ἐξωκήθη. καὶ μοι δοκεὶ τὸ μαντείον τοῦνατίον ἔμμεθαν ἡ προσεδέχοντο. οὐ γὰρ διὰ τὴν παράνομον ἐνοίκησιν αἱ ἐμφόραι γενέσθαι τῇ πόλει, ἀλλὰ διὰ τὸν πόλεμον ἡ ἀνάγκη τῆς οἰκήσεως, ὅποισι πολέμου ἡ ἁγαθῶ ποτε αὐτὸ κατοικθησόμενον. κατεσκεύασαν δὲ καὶ ἐν τοῖς πόργοις τῶν τειχῶν πολλοὶ καὶ ὡς ἐκαστὸς ποὺ ἐδύνατο. οὐ γὰρ ἐχώρησε ἔμμεθαν τοῦτοι ἡ πόλεις, ἀλλ' ὑστερον δὴ τὰ τε μακρὰ τεῖχη ὣκησαν κατακεμάμενοι καὶ τοῦ Πειραιῶς τὰ πολλά. ἀμα δὲ καὶ τῶν πρὸς τὸν πόλεμον ἠπτομένο, ἐμμαχοῦσ

17, 1. ἤκησαν Μ.—κλειστὸν Μ.—πελασγικὸν Μ. The true reading is preserved only by C.
2. προῆδει M. Cobet proposed προῆδε.
3. ὥκησαν] ὥκισαν ΜΤ.
18. 'Ο δὲ στρατὸς τῶν Πελοποννησίων προίων ἀφίκετο τῆς 'Αττικῆς ἐς Οἰνόνην πρῶτον, ἦπερ ἔμελλον ἐσβάλειν. καὶ ὡς ἐκαθέζοντο, προσβολᾶς παρεσκευάζοντο τῷ τείχει ποιησόμενοι μηχαναίς τε καὶ ἄλλῳ τρόπῳ ἡ γὰρ Οἰνόη ἰόσα ἐν μεθορίοις τῆς 'Αττικῆς καὶ Βοιωτίας ἐτετείχιστο καὶ αὐτῷ φρουρίῳ οἱ 'Αθηναίοι ἔχρωντο ὅποτε πολέμος καταλάβοι. τάς τε οὖν προσβολᾶς ήττρεπτε ἐξοντο καὶ ἄλλος ἐνδιέτριψαν χρόνον περὶ αὐτὴν. αἰτιαν τε οὐκ ἐλαχίστην Ἀρχιδάμος ἔλαβεν ἀπ' αὐτοῦ, δοκῶν καὶ ἐν τῇ ἐξυγγυγῇ τού πολέμου μαλακὸς εἶναι καὶ τοῖς 'Αθηναίοις ἐπιτίθεεος, οὐ παρανύσιν προθύμως πολεμεῖν ἐπειδὴ τε ἐξελεγέμενος ὁ στρατὸς, ἢ τε ἐν τῷ ἵσθμῷ ἐπιμονῇ γενομένῃ καὶ κατὰ τὴν ἄλλην πορείαν ἡ σχολαιότης διέβαλεν αὐτῶν, μάλιστα δὲ ἢ ἐν τῇ Οἰνόῃ ἐπίσχεσις. οἱ γὰρ 'Αθηναίοι ἐσκομίζοντο ἐν τῷ 4 χρόνῳ τούτῳ καὶ ἐδόκουν οἱ Πελοποννησίοι ἐπελθόντες ἀν διὰ τάχους πάντα ἐτί ἐξω καταλαβεῖν, εἱ μὴ διὰ τὴν ἐκείνου μέλλησιν. ἐν τοιαύτῃ μὲν 5 ὀργῇ ὁ στρατὸς τὸν Ἀρχιδάμον ἐν τῇ καθέδρᾳ εἶχεν. ὁ δὲ, προσδεχόμενος, ὡς λέγεται, τοὺς

Archidamus begins the invasion by laying siege to Oenoe. He purposely delays there, hoping the Athenians would be frightened into submission to the Spartan proposals. His enemies put another construction on his delay.

18, 2. αὐτῷ τῶι φρουρίῳ Μ. So T, omitting subscript.  
5. ὁ στρατὸς ... εἶχον Dobree, who compares c. 21, ἀνηρθιστὸ ἡ τύλις καὶ ... εἶχον.
As the Athenians gave no sign, and Oenoe resisted his attack with success, he advances in the direction of Athens, ravaging the country. [τῶν ἑσελθόντων θηβαίων] γενόμενα ἡμέρα ὁγδοηκοστῇ μάλιστα τοῦ θέρους καὶ τοῦ σιτοῦ ἀκμάζοντος ἐσέβαλον ἐς τὴν Ἀττικὴν ἡγεῖτο δὲ Ἀρχίδαμος οἱ Ζευξιδάμου δακεδαιμονικοὶ βασιλεὺς. καὶ καθεξόμενοι ἐτεμνον πρῶτον μὲν Ἑλευσίνα καὶ τὸ Θριάσιον πεδίον, καὶ τροπὴν τίνα τῶν Ἀθηναίων ἐπτέων περὶ τοὺς Ἐρέτους καλουμένους ἐποιήσαντο. ἤπειτα προὐχώρουν ἐν οὐκ ἔχοντες τὸ Ἀγάλεων ὁρὸς διὰ τὰς ἐξομολογήσεις ὁ Αχαρναῖς ἐς Ἀχαρναῖς, χῶρον μέγιστον τῆς Ἀττικῆς τῶν ἔτη καλουμένων. καὶ καθεξόμενοι [ἐς αὐτὸν] στρατοπεδον τε ἐποιήσαντο χρόνον τε

19, 1. πλαταια Μ.—[τῶν ... θηβαίων] bracketed by Cl. and subsequent edd.—ἡγεῖτο δὲ ὁ ἀρχίδαμος Μ. Herw. brackets ἡγεῖτο ... βασιλεὺς, but perhaps Sta. and Ste. are right in thinking c. 18, § 3-5, a subsequent addition by Thuc. to the original narrative, so that he repeats these words inadvertently.

2. διακρωπίας ΜΤ. Most mss. wrongly give Κρωπείας.—[χωρὸν ... καλουμένων] I have bracketed these words (Class. Rev. iv. p. 205) as an obvious adscript; so also [ἐς αὐτόν]. The mss. vary between χωρὸν and χωρὸν, and the old editors have αὐτὸ for αὐτὸν. ΜΤ have καὶ καθεξόμενοι τε ἐς αὐτόν.
πολύν ἐμμείναντες ἔτεμνον. 20. γνώμη δὲ τοιῶδε λέγεται τὸν Ἀρχίδαμον περὶ τε τὰς Ἀχαρνᾶς [ὡς ἐς μάχην ταξάμενον] μείναι καὶ ἐς τὸ πεδίον ἐκείνη τῇ ἑσβολῇ οὐ καταβῆναι τοὺς γὰρ Ἀθη-2 ναίους ἥλπιξεν ἀκμάζοντας τε νεότητι πολλῆ καὶ παρασκευασμένους ἐς πόλεμον ὡς οὕτω πρότερον ἵνα ἐπεξελθεῖν καὶ τὴν γῆν ὑκ ἐν περιδεῖν τμήθηναι. ἐπειδὴ οὖν αὐτῷ ἐς Ἐλευσίνα καὶ τὸ 3 Θριάσιον πεδίον οὐκ ἀπήντησαν, πείραν ἐποιεῖτο περὶ τὰς Ἀχαρνᾶς καθῆμενος εἰ ἐπεξίασιν ἀμα 4 μὲν γὰρ αὐτῷ ὁ χώρος ἐπιτίθεισθαι ἐφαίνεσθαι ἐνστρατοπεδεύσαι, ἀμα δὲ καὶ οἱ Ἀχαρνῆς μέγα μέρος ὑπὲρ τῆς πόλεως (προσχίλιοι γὰρ ὀπλίται ἐγένοντο) οὐ περιόψεσθαι ἐδόκουν τὰ σφέτερα διαφαρέντα, ἀλλ' ὁμῆσθαι καὶ τοὺς πάντας ἐς μάχην. εἰ τε καὶ μὴ ἐπεξελθοιν ἐκείνη τῇ ἑσβολῇ οἱ Ἀθηναῖοι ἠδεέστερον ἦδη ἐς τὸ ύστερον τὸ πεδίον τεμεῖν καὶ πρὸς αὐτὴν τὴν πόλιν χωρῆσθαι τοὺς γὰρ Ἀχαρνέας ἐστερημένους τῶν σφετέρων οὐχ ὀμοίως προθύμους ἐσεθῇ ὑπὲρ τῆς τῶν ἄλλων κινδυνεύειν, στάσιν δὲ ἐνέσεσθαι τῇ γνώμη. τοιαύτη μὲν διανοία ὁ Ἀρχίδαμος 5 περὶ τὰς Ἀχαρνᾶς ἦν.

20, 1. [ὡς ... ταξάμενον] bracketed by Sta.: the words are inconsistent with c. 19, 2, and 20, 4.

2. παρασκευασμένος MT.

4. Ἀχαρνῆς Μ, ἄχαρρεὶς Τ, ἄχαρρὴς Α.—τρισχίλειοι. The number being impossibly large, Mül.-Str. proposed τριικόσιοι (Τ' for Τ), which Beloch considers too small. Polle emends ὀπλίται to πολίται. Perhaps the words in parenthesis are spurious. Intr. p. xlv.—[τῇ γνώμῃ] Herw.
21. Ἀθηναῖοι δὲ, μέχρι μὲν οὖ ἐπεὶ Ἐλευσίνα καὶ τὸ Ὁριάσιον πεδίον ὁ στρατὸς ἦν, καὶ τίνα ἐλπίδα εἴχον ἐς τὸ ἐγγυτέρω αὐτοῦς μὴ προϊέναι, μεμνημένοι καὶ Πλειστοάνακτα τὸν Παυσανίου Δακεδαμονίων βασιλέα ὅτε ἐσβαλὼν τῆς Ἀττικῆς ἐς Ἐλευσίνα καὶ Ὁριῶζε στρατὸ Πελοποννησίων πρὸ τοῦτο τοῦ πολέμου τέσσαρα καὶ δέκα ἔτεσιν ἀνεχώρησε πάλιν ἐς τὸ πλείον οὐκέτι προελθὼν διὸ δὴ καὶ ἡ φυγὴ αὐτῷ ἐγένετο ἐκ Σπάρτης δόξαντι χρήματι πεισθῆναι [τὴν ἀναχώρησιν].

 empathy δὲ περὶ Ἀχαρνᾶς εἴδον τὸν στρατὸν ἐξηκοντα σταδίους τῆς πόλεως ἀπέχοντα, οὐκέτι ἀνασχέτον ἐποιοῦντο, ἀλλ' αὐτοῖς ὡς εἰκός γῆς τεμνομένης ἐν τῷ ἐμφανεῖ, ὁ οὕτω ἑοράκεσαν οἱ γε νεότεροι, οὐδ' οἱ πρεσβύτεροι πλὴν τὰ Μηδικά, δεινὸν ἐφαίνετο καὶ ἐδόκει τοῖς τε ἄλλοις καὶ μάλιστα 3 τῇ νεότητι ἐπεξείναι καὶ μὴ περιορᾶν. κατὰ ἐνστάσεις τε γιγνομένοι ἐν πολλῇ ἐρίῳ ἦσαν, οἱ μὲν κελευντες εξείναι, οἱ δὲ τινες οὐκ ἐώντες. χρησμολόγοι τε ἦδον χρησμούς θαυμοῖς, ὡς ἀκροᾶσθαι ἐκαστος ὢμητο. οἱ τε Ἀχαρνῆς οἴο-

21. 1. μέχρι μὲν οὖν BFM.—θριώζε AM. On the accent, see Stahl, Quaest. Gram. p. 34.—οὐκ ἐν ΑΜ.—[τὴν ἀναχώρησιν] bracketed by Herw. and Sta. πειθοθαί has not elsewhere a substantive in acc., and the words have been imported from the Schol.'s explanation of χρήματι πεισθῆναι, viz., metà πειθούς χρημάτων ποίησαι τὴν ἀναχώρησιν. Cobet inserts ποιεῖσθαι before τὴν ἀναχώρησιν.

2. οὐδ' οἷς Μηδικα bracketed by Herw.

3. ὡς ἀκροᾶσθαι ἐκαστος M: ὡς ἐκαστος CG. The cor-
μενοι παρὰ σφίσιν αὐτοῖς οὐκ ἐλαχίστην μοίραν εἶναι Ἀθηναίων, ὡς αὐτῶν ἡ γῆ ἐτέμνετο, ἐνήγοι τὴν ἐξόδον μάλιστα. παντὶ τε πρὸς ἁνηρέθιστο ἡ πόλις καὶ τὸν Περικλέα ἐν ὀργῇ εἶχον, καὶ ὃν παρῆνεσε πρὸτερον ἐμέμνητο οὐδὲν, ἂλλ' ἐκάκιζον ὅτι στρατηγὸς ὃν οὐκ ἐπεξάγοι, αἰτιόν τε σφίσιν εὐόμιζον πάντων ὃν ἔπασχοι. 22. Περικλῆς δὲ ὀρῶν μὲν αὐτοὺς πρὸς τὸ παρὸν χαλεπαίνοντας καὶ οὐ τὰ ἀριστὰ φρονούντας, πιστεύων δὲ ὀρθῶς γιγνοσκειν περὶ τοῦ μὴ ἐπεξείναι, ἐκκλησίαν τε οὐκ ἐποίει αὐτῶν οὐδὲ ἕνλλογον οὐδένα, τοῦ μὴ ὀργῆς τι μάλλον ἡ γνώμη ἔννεπθόντας ἐξαμαρτεῖν, τὴν τε πόλιν ἐφύλασε καὶ δὴ ἡσυχίας μάλιστα ὅσον ἐδύνατο εἰχεν. ἵππεας 2 ἤιν τοῦ ἐξέπεμπεν αἰεὶ τοῦ μὴ προ-

Pericles remains firm; but sends out parties of cavalry to check the enemies' stragglers.

The Thessalians sent aid to Athens, and in a slight skirmish the Athenians and their allies incurred some loss.

rection is Badham's. ἦν δὲ εἰς ἐκαστὸς Sta., Cr.—For ἀργηῦ, CEG have ἀρμηῦ, which Shil. was inclined to, and Sta. has accepted. Tense and form are against ἀργηῦ. Herw. reads ἀργα.—ἄχρινθ Μ.—ὡν παρῆνεσε Μ.

22, 1. [περὶ τοῦ μὴ ἐπεξείναι] Herw.

2. This § is quoted by Dion. Hal. de Thuc. Jud. c. 18.—ἐπιποτοῦντας Dion.—Θεσσαλὸν καὶ Ἀθηναίον Dion.—ἴππομαχία τὶς ἐγένετο Μ. The best mss. have εἰν ἐνετο, but EG, Dion., and the old editions give ἐγένετο.—ἐξον] ἔχειν MT.—[τῶν Θ. καὶ Ἀ.] Herw.—καίτω οἷος Πηλ. Herw.
Θεσσαλοίς μετ’ αυτῶν πρὸς τοὺς Βοιωτῶν ἵππεας, ἐν ἴ ὄνδε ἐλασσόν ἐσχὸν οἱ Ἀθηναῖοι καὶ Θεσσαλοί, μέχρι οὗ προσβοηθησάντων τοὺς Βοιωτοῖς τῶν ὀπλιτῶν τροπῆ ἐγένετο αὐτῶν καὶ ἀπέθανον [τῶν Θεσσαλῶν καὶ Ἀθηναίων] οὐ πολλοὶ· ἀνείλοντο μέντοι αὐτῶς αὐθημερὸν ἀσπόνδους. καὶ οἱ Πελο-

3

ποννησίου τροπαίοι τῇ ὑστεραίᾳ ἔστησαν. ἡ δὲ βοήθεια αὐτὴ τῶν Θεσσαλῶν κατὰ τὸ παλαιὸν ξυμμαχικὸν ἐγένετο τοῖς Ἀθηναίοις· καὶ ἀφίκοντο παρ’ αὐτοὺς Λαρισαίοι, Φαρσάλιοι, [Παράσιοι.] Κραννώνιοι, Πυράσιοι, Γυρτόνιοι, Φεραῖοι. ἦγοῦν-

to δὲ αὐτῶν ἐκ μὲν Λαρίσης Πολυμήδης καὶ Ἀριστόνους, ἀπὸ τῆς στάσεως ἐκάτερος, ἐκ δὲ Φαρσάλου Μένων ἦσαν δὲ καὶ τῶν ἀλλῶν κατὰ πόλεις ἀρχὸντες.

23. Οἱ δὲ Πελοποννησίου, ἐπειδὴ οὐκ ἐπεξήγαγαν αὐτοῖς οἱ Ἀθηναῖοι· ἔς μάχην, ἄραντες ἐκ τῶν Ἀχαρνῶν ἐδήμων τῶν δήμων τινὰς ἄλλους τῶν μεταξὺ Πάρνηθος καὶ Βριλησσοῦ ὄρους. ὄντων δὲ αὐτῶν ἐν τῇ γῇ οἱ Ἀθηναῖοι ἀπέστειλαν τὰς ἐκατὸν ναῦς περὶ Πελοποννησοῦ ἀσπερ παρε-

3. [Παράσιοι] a variant of Πυράσιοι. No such tribe is known. Παγασαίοι Sta.—κραννώνιοι, πειράσιοι Μ. Stahl, Quaest. Gram. p. 51, is in error in stating that only Lugd. has κραννώνιοι, the true reading. The rest κραννώνιοι.—[ἀπὸ τῆς στάσεως ἐκάτερος] Cl.: ἐκατέρας for ἐκάτερος Herw., Sta., proposed by Pp. If the text needed alteration, either λαχῶν for ἀπὸ or τοῦ μέρους for τῆς στάσεως (the Schol. having caused the substitution) would be suitable.

23. 1. παρνηθὸς Μ.—βριλήσσου Μ.
σκευάζοντο καὶ χίλιους ὀπλίτας ἐπ' αὐτῶν καὶ τοξότας τετρακοσίους· ἐστρατίγει δὲ Καρκίνος τε ὁ Ἑνοτῖμος καὶ Πρωτέας ὁ Ἐπικλέος καὶ Σωκράτης ὁ Ἀντιγένους. καὶ οἱ μὲν ἀραντες τῇ 3 παρασκευὴ ταύτη περιέπλεον, οἱ δὲ Πελοποννησίους χρόνον ἐμμείναντες ἐν τῇ Ἀττικῇ δοὺς εἰχον τὰ ἐπιτήδεια ἀνεχώρησαν διὰ Βοιωτῶν οὐχ ἦπερ ἐσέβαλον παριόντες δὲ Ὡρωπὸν τὴν γῆν τὴν Γραικὴν καλουμένην, ἣν νέμονται Ὡρώπιοι Ἀθηναίων ὑπήκουοι, ἐδήμονοι. ἀφικόμενοι δὲ ἐσ Πελοπόννησον διελύθησαν κατὰ πόλεις ἐκαστοι.

24. Ἀναχωρησάντων δὲ αὐτῶν οἱ Ἀθηναῖοι φυλακᾶς κατεστίσαντο κατὰ γῆν καὶ κατὰ θάλασσαν, ὡσπερ δὴ ἐμελλὼν διὰ παντὸς τοῦ πολέμου φυλάξειν καὶ χίλια τάλαντα ἀπὸ τῶν ἐν τῇ ἀκροπόλει χρημάτων ἐδοξέων αὐτοῖς ἐξαίρετα ποιησάμενοι χωρίς θέσθαι καὶ μή ἀναλοῦν, ἀλλ' ἀπὸ τῶν ἄλλων πολεμείν· ἢ δὲ τις εἴπη ἡ ἐπιψηφίση κυνεῖν τὰ χρήματα ταύτα ἐς ἄλλο τι, ἢ μή οἱ πολέμιοι νῆτη στρατῷ ἐπιπλέωσι τῇ πόλει καὶ δὲν ἀμύνασθαι, θάνατον ξημίαν ἐπέθεντο. τριήμερες τε μετ' αὐτῶν ἐκατόν ἐξαιρέτους ἐποίησαν, κατὰ τὸν ἐνιαυτὸν ἐκαστὸν τὰς βελτίστας καὶ τριψήφικας αὐταῖς, ὡς μὴ χρησθαι μηδεμιὰ ἐς ἄλλο

The Athenians set apart 1000 talents and 100 ships to be used only in extreme danger.

2. ἀσπερ παρασκευάζοντο a gloss on τὰς: see c. 17, 4.—κάρκινος ΜΤ.


24, 1. στρατ' , with erasure, Μ.—ἐπιπλέωσι Μ.
25. Oi ο’ εν ταῖς ἑκατόν ναυαὶ περὶ Πελοπόν
νησον Ἄθηναιοι καὶ Κερκυραῖοι μετ’

The Athenian fleet attacks Methone. Brasidas
saves it, and wins his first
distinction.

καὶ ἐς Μεθώνην τῆς Δακωνικῆς ἀποβάντες τῷ
teίχει προσέβαλον οὕτω ἀσθενεὶ καὶ ἀνθρώπων

τι ἦ μετὰ τῶν χρημάτων περὶ τοῦ αὐτοῦ κινδύνου,

25, 1. On ἀνθρώπων οὐκ ἐνότων the Schol. says λείτει πολλῶν,

and so Bh. and Sta. explain. But Herw. and Cl. deny the
possibility of this. Herw. reads ἀνθρώπων οὐ πολλῶν ἐνότων,

and Cl. suggests ἀνθρώπων ἀξιομάχων οὐκ ἐνότων. But pro-
bably Thuc. means that Methone was weakly fortified, and

its fortress ungarrisoned, and not that there were no men in
the place. Methone (= χωρίον = πόλις) is distinguished from

τεῖχος. Cf. Π. 34, of Notium. Were Methone and τεῖχος

identical, Thuc. would not say διαδραμῶν τὸ στρατόπεδον ... πρὸς τὸ τεῖχος τετραμμένον ἐσπιτεῖε ές τῆν Μεθώνην. Formerly

I conjectured δοσον οὐ κενῷ for οὐκ ἐνότων.

2. Τέλλιδος ΜΤ.—πρῶτον Herw., Sta., Bh., Müller, Cr.]

πρῶτος mss., but the point is that this was Brasidas’ first
exploit. With τῶν κ. ι. πόλεων supply γενομένων.—ἐπηνέβη Μ.
τὸν πόλεμον ἐπηνέθη ἐν Σπάρτῃ. οἱ δὲ Ἀθηναῖοι 3 ἀραντες παρέπλευον, καὶ σχόντες τῆς Ἡλείας ἐς Φειάν ἐδόμουν τὴν γῆν ἐπὶ δύο ἡμέρας καὶ προσβοηθήσαντας τῶν ἐκ τῆς κοίλης Ἡλίδος τριακοσίους λογάδας καὶ τῶν αὐτόθεν ἐκ τῆς περιοικί-

dος Ἡλείων μάχη ἐκράτησαν. ἀνέμου δὲ κατιόντος 4 μεγάλου χειμαζόμενοι ἐν ἄλιμένῳ χωρίῳ, οἱ μὲν πολλοὶ ἐπέβησαν ἐπὶ τὰς ναῦς καὶ περιέπλευον τὸν Ἰχθύνα καλούμενον [τὴν ἀκραί] ἐς τὸν ἐν τῇ Ἕλειᾳ λιμένα: οἱ δὲ Μεσσηνίωι ἐν ποῦτῳ καὶ ἄλλοι τινές [οἱ οὐ δυνάμενοι ἐπιβῆναι] κατὰ γῆν χωρή-

σαντες τῆς Φειαν αἰροῦσι. καὶ ὑστερον αἱ τε 5 νῆς περιπλεύσασαι ἀναλαμβάνουσιν αὐτοὺς καὶ ἐξανάγονται ἐκλειπόντες Φειαν, καὶ τῶν Ἡλείων ἡ πολλῇ ἁθῃ στρατιὰ προσεβεβοθήκει. παρα-

πλεύσαντες δὲ οἱ Ἀθηναῖοι ἐπὶ ἀλλα χωρία ἐδήνουν. 26. Ἠγὸ δὲ τοῦ αὐτῶν χρόνον ποῦτον οἱ Ἀθη-

ναὶ τριάκοντα ναῦς ἐξέπεμψαν περὶ τὴν Δοκρίδα καὶ Εὐβοίας ἁμα φυλα-

κήν ἐστρατίγυι ὑδε αὐτῶν Κλεόπου-

ποσ ὁ Κλεινίου. καὶ ἀποβάσεις ποιη-

σάμενος τῆς τε παραθαλάσσιον ἔστιν ὁ ἐδήσωσ

καὶ Θρόνων ἐλλεν, ὁμήρους τε ἔλαβεν αὐτῶν, καὶ ἐν Ἄλοπῃ τοὺς βοηθήσαντας Δοκρῶν μάχη ἐκράτησεν.


5. Naber proposed καὶ γὰρ τῶν Ὁ., which leaves αἱ τε νῆς without construction, as τε is not answered by καὶ ἐξανάγονται.

26, 2. ὁμήρους τὲ Μ.
27. 'Ἀνέστησαν δὲ καὶ Αἰγινήτας {ἐν} τῷ αὐτῷ θέρει τούτῳ ἐξ Αἰγίνης 'Αθηναίοι αὐτοὺς τε καὶ παῖδας καὶ γυναῖκας, ἑπικαλέσαντες οὐχ ἥκιστα τοῦ πολέμου σφίσιν αἰτίους εἶναι καὶ τὴν Αἴγιναν ἀσφαλέστερον ἐφαίνετο, τῇ Πελοποννήσῳ ἐπικειμένην] αὐτῶν πέμψαντας ἐποίκους ἐχειν. καὶ ἐξεπεμψαν ύστερον οὖ πολλῷ ἐς αὐτὴν 2 τοὺς οἰκήτορας. ἐκπεσοῦσι δὲ τοῖς Αἰγινήταις οἱ Δακεδαιμόνιοι ἔδοσαν Θυρέαν οἰκεῖν καὶ τὴν γῆν νέμεσθαι, κατὰ τε τὸ 'Αθηναῖων διάφορον καὶ οὗτοι σφῶν ἐνεργέται ἤσαν ὑπὸ τὸν σεισμὸν καὶ τῶν Εἰλῶτῶν τὴν ἐπανάστασιν. ἢ δὲ Θυρεάτις γῆ μεθορία τῆς 'Ἀργείας καὶ Δακωνικῆς ἔστω ἐπὶ θάλασσαν καθῆκουσα. καὶ οἱ μὲν αὐτῶν ἐνταῦθα ὄψησαν, οἱ δὲ διεσφάρησαν κατὰ τὴν ᾿Αλλην ᾿Ελλάδα.

28. Τού δ' αὐτοῦ θέρους νοομνήμα κατὰ σελήνην, ὡσπερ καὶ μόνον δοκεῖ εἶναι γίγνεσθαι δυνατὸν, ὁ ἦλιος ἐξελίπτε μετὰ μεσημβρίαν καὶ πάλιν ἀνεπληρώθη, γενόμενος μηνοείδῆς καὶ ἀστέρων τινῶν ἐκφανέντων.

27. 1. This § is quoted by Dion. Hal. de Thuc. Jud. c. 15. —δὲ καὶ] kai omitted by Dion.—θέρει] χρόνωs Dion.—ἐξαίγινης M. —γυναῖκας καὶ παῖδας Dion.—ἀσφαλέστερον ἄν Dion.—τῇ Πελοποννησίων Dion. This explanation being wrong, I bracket it. Thuc. would have written τῷ Πειραιαίϊ. Cf. Arist. Rhet. iii. 10, 7 d, Περικλῆς τὴν Αἴγιναν ἀφελείν ἐκέλευσε τὴν λήμνην τοῦ Πειραιῶν, Cic. de Off. iii. 11, nimirum imminebat propter propinquitatem Aegina Piraeo.—αὐτῶν πέμψαντας BCM: πέμψαντες Dion.

2. [γῆ] Herw.—δ' ἐσπάρθησαν mss., corrected by Cobet.
29. Καὶ ἐν τῷ αὐτῷ θέρει Νυμφόδωρον τὸν Πύθεων ἄνδρα Ἀβδηρίτην, οὗ εἰχὲ τὴν ἀδελφὴν Σιτάλκην, δυνάμενον παρ’ αὐτῷ μέγας οἱ Ἀθηναίοι πρότερον πολέμιον νομίζοντες πρόσευν ἐποίησαντο καὶ μετεπέμψαντο, βουλόμενοι Σιτάλκην σφίσι τὸν Τήρεω Θρακῶν βασιλέα ξύμμαχον γενέσθαι. ο ἐν Τήρης οὔτος [ὁ τοῦ Σιτάλκου 2 πατὴρ] πρῶτος Ὄδρύσαυς τὴν μεγάλην βασιλείαν ἐπὶ πλεῖον τῆς ἄλλης Θράκης ἐποίησε· πολὺ γάρ μέρος καὶ αὐτόνομον ἐστὶ Θρακῶν. Τήρης δὲ τῷ Πρόκυνῃ τὴν Πανόιονος ἀπ᾽ Ἀθηνῶν σχόντι γυναῖκα προσήκει ο Ἐρέμης οὔτος οὐδέν, οὐδὲ τῆς αὐτῆς Θράκης ἐγένοντο, ἀλλὰ ὁ μὲν ἐν Δαυλίᾳ τῆς Φωκίδος νῦν καλουμένης γῆς [ὁ Τήρεως] ἀκεῖ, τότε ὑπὸ Θρακῶν οἰκουμένης, καὶ τὸ ἔργον τὸ περὶ τὸν Ἰτυν αἱ γυναῖκες εἰ τῇ γῇ ταύτῃ ἐπραξαν (πολλοὶ δὲ καὶ τῶν ποιητῶν ἐν ἄνθρωπος μνήμη Δαυλίας ἡ ὄρνης ἐπωνυμασται. εἰκός δὲ καὶ τὸ κῆδος Πανόιονα ἐξεύρασθαι τῆς θυγατρὸς διὰ τοσοῦτον ὡς ὑφελία τῇ πρὸς ἀλλήλους, μάλλον ἡ διὰ πολλῶν ἡμερῶν [ἐς Ὅδρύσα] ὁδοῦ). Τήρης δὲ οὐδὲ τὸ αὐτὸ ὄνομα ἔχων, βασιλεύς [τε].
4 πρώτος ἐν κράτει ὅρνυσθων ἐγένετο. οὐ δὴ ὅτα τὸν Σιτάλκην οἱ Ἀθηναῖοι ἐξυμμαχοῦ ἐποίησαντο, βουλόμενοι σφίσι τὰ ἐπὶ Θράκης χωρία καὶ Περ-
5 δίκκαν ἐξυπελεῖν αὐτόν. ἐλθὼν τε ἐς τὰς Ἀθηναῖας ὁ Νυμφόδωρος τὴν τε τοῦ Σιτάλκου ἐξυμμαχίαν ἐποίησε καὶ Σάδοκον τὸν νῦν αὐτοῦ Ἀθηναίοιν, τὸν τε ἐπὶ Θράκης πόλεμον ὑπεδέχετο κατα-
λύσειν πέσειν γὰρ Σιτάλκην πέμπειν στρατιὰν Θράκιαν Ἀθηναίοις ἰππέων τε καὶ πελταστῶν.
6 ἐξυπεβίβασε δὲ καὶ τὸν Περδίκκαν τοὺς Ἀθηναίους καὶ Θέρμην αὐτῷ ἔπεισεν ἀποδοῦναι ἐξυπεστρά-
teuσε τ' εὐθὺς Περδίκκας ἐπὶ Ἀλκιδιάς μετ'
7 Ἀθηναῖων καὶ Φορµίωνος. οὕτω μὲν Σιτάλκης τε
ὁ Τήρεως, Ἰθράκων βασιλεύσ, ἐξυμμαχοῖς ἐγένετο Ἀθηναίοις καὶ Περδίκκας ὁ Ἀλεξάνδρου, Μακε-
δόνων βασιλεύς.

30. Οἱ δὲ ἐν ταῖς ἐκατον ναυσὶν Ἀθηναίοι ἔτι

Further operations of the Athenian fleet of 100 ships.

5. ἐλθὼν τὲ M.—πέμπειν] So CG. The rest have πέμψειν: but see Stahl, Quaest. Gram. p. 18.
30, 2. κεφαληνίαν and κεφαληνία MT.—Cobet brackets τὴν νῆσον.—προσπλεύσαντες προσήγοντο M.
31. Πέρι δὲ τὸ φθινόπωρον τοῦ θέρους τούτου Ἀθηναίοι πανδημεί, αὐτοὶ καὶ οἱ μέτοικοι, ἐσέβαλον ἐς τὴν Μεγαρίδα Περικλέους τοῦ Ξανθίππου στρατηγοῦντος. καὶ οἱ περὶ Πελοπόννησον Ἀθηναίοι εἰς ταῖς ἑκατῶν ναυσίν (ἐπι- χον γὰρ ἦδη εἰς Αἰγίνη οἴντες ἐπ᾽ οίκου ἀνακομιδόμενοι), ὡς ἰσθοντο τοὺς ἐκ τῆς πόλεως πανστρατιά ἐν Μεγάροις οἴντας, ἔπλευσαν παρ᾽ αὐτοὺς καὶ ξυνεμείχθησαν. στρατ- ιόπεδον τε μέγιστον δὴ τούτῳ ἄθροισιν Ἀθηναίων ἐγένετο, ἀκμαξοῦσις ἐτὶ τῆς πόλεως καὶ οὕτω νεασκνίας. μυρίων γὰρ ὀπλιτῶν οὐκ ἑλάσσους ἦσαν αὐτοὶ Ἀθηναίοι (χωρίς δὲ αὐτοῖς οἱ ἐν Ποτειδαίᾳ τρισχίλιοι ἦσαν), μέτοικοι δὲ ξυνεσβαλον οὐκ ἑλάσσους τρισχιλίων ὀπλιτῶν, χωρίς δὲ ὁ ἄλλος ὠμολος ψιλῶν οὐκ ὀλίγοις. δησαντες δὲ τὰ πολλὰ τῆς γῆς ἀνεχώρησαν. ἐγένοντο δὲ 3 καὶ ἄλλαι ύστερον ἐν τῷ πολέμῳ κατὰ ἐτος ἑκαστον ἑσβολαὶ Ἀθηναίων ἐς τὴν Μεγαρίδα καὶ ἰππέων καὶ πανστρατιά, μέχρι οὐ Νίσαια ἐάλω ὑπ᾽ Ἀθηναίων.

31. 1. ἦδη is wanting in BEFM and many inferior mss.—ξυνεμείχθησαν Meisterhans, p. 144.

2. ἄθροισι. M. On the spelling, see Stahl, Quaest. Gram. p. 32.
32. 'Ετειχίσθη δὲ καὶ 'Αταλάντη ὑπ' 'Αθηναίων φρούριον τού θέρους τούτου τελευτῶντος ἡ ἐπὶ Δοκροίς τοῖς Ὀπούντιοις νῆσος ἐρήμη πρότερον ὁδός, τὸν μὴ ληστὰς ἐκπλέοντας ἐξ Ὀπούντος καὶ τῆς ἄλλης Δοκρίδος κακουργεῖν τὴν Εὐβοίαν. ταῦτα μὲν ἐν τῷ θέρει τούτῳ μετὰ τὴν Πελοποννησίων ἐκ τῆς 'Ἀττικῆς ἀναχώρησιν ἐγένετο.

33. Τοῦ δὲ ἐπιγιγνομένου χειμῶνος* Εὐαρχος ὁ Ἀκαριάν βουλόμενος ἐς τὴν Ἀστακον κατέλθειν πείθει Κορινθίους τεσσαράκοντα ναυῶν καὶ πεντακόσιοι καὶ χιλίου ὀπλίτας ἐαυτὸν κατάγειν πλεύσαντας, καὶ αὐτὸς ἐπικούρους τυνάς προσεμιθώσατο ἡρχον δὲ τῆς στρατιᾶς Εὐφαμίδας τε ὁ 'Αριστωνύμον καὶ Τιμόξενος ὁ 2 Τιμοκράτους καὶ Εὔμαχος ὁ Χρύσιδος. καὶ πλεύσαντες κατήγαγον καὶ τῆς ἄλλης Ἀκαρνανίας τῆς περὶ θάλασσαν ἔστιν ἄ χωρία βουλόμενοι προσποιήσασθαι καὶ πειραθέντες, ὡς οὐκ ἐδύνατο, 3 ἀπέπλευον ἐπὶ οἰκού. σχόντες δὲ ἐν τῷ παράπλω ἐς Κεφαλληνίαν καὶ ἀπόβασιν ποιησάμενοι ἐς τὴν Κρανίων γῆν, ἀπατηθέντες ὑπ' αὐτῶν ἐξ ὁμολογίας τινὸς ἀνόρας τε ἀποβάλλουσι σφῶν αὐτῶν, ἐπιθεμένων ἀπροσδοκήτως τῶν Κρανίων, καὶ βιαιότερον ἀναγαγόμενοι ἐκομίσθησαν ἐπὶ οἰκού.

34. 'Εν δὲ τῷ αὐτῷ χειμῶνι οἱ Ἀθηναίοι τῷ πατρίῳ νόμῳ χρώμενοι δῆμοσίᾳ ταφᾶς ἐπουή-

33, 2. ἡδύνατο Μ.
Description of 2
the Public Fun-
eral at Athens at
the close of the
campaign.

1. πρώτων Cobet for mss. πρώτων. Cf. § 8.
3. ων ... αναρεσίν bracketed by Herw.
5. [εύ] Μαραθών Herw., but cf. Aristoph. Eq. 785, ἵνα μὴ
τρίβης τὴν ἐν Σαλαμίνι.
6. προήκει MT, προσήκει ABE.
Funeral Oration of Pericles.

1. (a) Προσμνον, to whole speech. He does not approve the custom of making a speech, for (1) The deeds of the fallen need no praise (§ 1), (2) It is very hard to satisfy the listeners (§ 2). Still, he must conform to the rule, and do his best (§ 3).

35. "Оι μὲν πολλοὶ τῶν ἐνθάδε εἰρηκότων ἡδη ἐπαινοῦσι τὸν προσθέντα τῷ νόμῳ τὸν λόγον τόνδε, ὡς καλὸν ἐπὶ τοῖς ἐκ τῶν πολέμων θαπτομένοις ἀγορεύεσθαι αὐτόν. ἐμοί δ' ἀρκοῦν ἄν εἴδοκε εἴναι ἄνδρῶν ἀγαθῶν ἔργῳ γενομένων ἔργῳ καὶ δηλούσθαι τὰς τιμάς, οἷα καὶ νῦν περὶ τῶν τάφων τόνδε δημοσία παρασκευασθέντα ὅρατε, καὶ μὴ ἐν ἐνὶ ἄνδρὶ πολλῶν ἁρετὰς κινδυνεύεσθαι 2 εὑ τε καὶ χείρον εἰπόντι πιστευθῆναι. καλετὸν γὰρ τὸ μετρῖως εἰπεῖν ἐν ὑμῖν καὶ ἡ δόκησις τῆς ἀληθείας βεβαιώται. τὸ τε γὰρ ἐννειδῶς καὶ εὐνοὺς ἀκροαθῆς τάχ' ἀν τι ἐνδεεστέρως πρὸς ὁ βούλεται τε καὶ ἐπίσταται νομίσεις δηλούσθαι, τὸ τε ἀπειρος ἐστιν ὁ καὶ πλεονάζεσθαι, [διὰ φθόνον] εἰ τι ὑπὲρ τὴν ἐαυτοῦ φύσιν ἀκούοι.

8. καὶ ρὸν ἐλάμβανε AB, preferred by Dobree.

35, 1. πιστευθῆναι is bracketed by Herw., but an annotator would have written πιστεύεσθαι. Herbst also brackets (Jahr. für Phil. 119, p. 536).—διὰ and τε καὶ Μ.—ἀγορεύεσθαι [αὐτῶν] Dobree, Herw.: [ἀγορεύεσθαι αὐτῶν] Badham.

2. [διὰ φθόνον] Pericles merely says here that the inexperienced think anything which exceeds their own powers exaggerated, and afterwards, in μέχρι γὰρ κ.τ.λ., goes on to explain why.—μέχρι γὰρ ... ἢκουσε, quoted by Dion. Hal. ad Ammæum, c. 9.—τῷ δ' ὑπερβάλλοντι ... ἀπεστούσιν, quoted by Dion. Hal. l.c.—αὐτῶν for αὐτῶν ABCG.
μέχρι γὰρ τούτες ἀνεκτοὶ οἱ ἐπαινοὶ εἰσὶ περὶ ἑτέρων λεγόμενοι, εἰς ὅσον ἂν καὶ αὐτὸς ἐκαστὸς οἴηται ἰκανὸς εἶναι δρᾶσαὶ τι ὑπ' ἥκουσεν τῷ δὲ υπερβάλλοντες αὐτῶν φθονοῦντες ἥδη καὶ ἀπιστοῦσιν. ἐπειδὴ δὲ τοῖς πάλαι οὕτως ἐδοκιμάσθη 3 ταῦτα καλῶς ἔχειν, χρὴ καὶ ἐμὲ ἐπόμενον τῷ νόμῳ πειράσθαι ὑμῶν τῆς ἐκάστου βουλήσεως τε καὶ δόξης τυχεῖν ὡς ἐπὶ πλείστον.

36. Ἀρέσμαι δὲ ἀπὸ τῶν προγόνων πρῶτον ὄικαιον γὰρ αὐτοῖς καὶ πρέπουν δὲ ἀμα ἐν τῷ τούτῳ τὴν τιμήν ταύτην τῆς μνήμης δίδοσθαι. τὴν γὰρ χώραν αἰεὶ οἱ αὐτοὶ οἰκούντες διαδοχῇ τῶν ἐπιγυνομένων μέχρι τούτῳ ἔλευθεραν ἵ πρετὴν παρέδοσαν. καὶ ἐκεῖνοι τε ἄξιοι ἐπαίνου καὶ ἐτί μᾶλλον οἱ πατέρες ἡμῶν κτησάμενοι γὰρ πρὸς οίς ἑδὲ-ξαντὸ δοσὴν ἔχομεν ἀρχὴν οὐκ ἀπόνοις ἡμῶν τοῖς νῦν προσκατέλιπον. τὰ δὲ πλεῖω [αὐτῆς] αὐτοὶ ἠμεῖς οἴδε οἱ νῦν ἔτι ὄντες μάλιστα ἐν τῇ καθεστηκυίᾳ ἡλικίᾳ ἐπηνεξῆσαμεν, καὶ τὴν πόλιν τοῖς πᾶσι παρεσκευάσαμεν καὶ ἑς τόλμουν καὶ ἐς εἰρήνην αὐταρκεστάτην. δὲν ἐγὼ 4 τὰ μὲν κατὰ πολέμους ἔργα, οἷς ἐκαστὰ ἐκτήθη,
η εἰ τι αὐτοὶ ἡ οἱ πατέρες ἡμῶν βάρβαρον ἡ Ἑλληνα [πόλεμον] ἐπιόντα προθύμως ἡμυνάμεθα, μακρηγορεῖν ἐν εἰδότιν οὐ βουλόμενος ἐάσῳ ἀπὸ

II. Πρόθεσις, leading up to αὐτὰ καὶ μεθ’ οίας πολιτείας καὶ τρόπων ἐξ οίων μεγάλα ἐγένετο, ταῦτα δηλώσας πρῶτον εἴμι καὶ ἐπὶ τὸν τόσον ἐπαινοῦν, νομίζων ἐπὶ τῷ παρόντι οὐκ ἄν ἀπρεπῇ λεχθῆναι αὐτὰ καὶ τὸν πάντα ὃμιλον καὶ ἀστῶν καὶ ἔνων ἔμφορον εἰναι αὐτῶν ἐπακοῦσαι. 37. χρώμεθα γὰρ πολιτεία οὐ δηλούσῃ τοὺς τῶν πέλας νόμους, παράδειγμα δὲ μᾶλλον αὐτοὶ ὡτες τινὶ η μιμοῦμενοι ἔτερους. καὶ ὄνομα μὲν διὰ τὸ μή ἐς ὀλίγους ἀλλ’ ἐς πλείονας οἰκεῖν δημοκρατία ἱπκληται: μέτεστι δὲ κατὰ μὲν τοὺς νόμους πρὸς τὰ ἱδια διάφορα πάσι τὸ ἱσον, κατὰ δὲ τὴν ἀξίωσιν, ὡς ἐκαστὸς ἐν τῷ εὐδοκιμεῖ, οὐκ ἀπὸ μέρους τὸ πλεῖον ἐς τὰ κοινὰ η ἀπὸ ἀρετῆς προτιμᾶται,

III. Πίστις—consisting of

A. ἔπαινος τῆς πολιτείας καὶ τῶν τρόπων (c. 37-41),
B. ἔπαινος τῶν ἀποθανόντων (c. 42),
c. παραίνεσις (c. 43-45).

A. 1. πολιτεία (c. 37, § 1)—praise of Athenian democracy.

4. [πόλεμον] Dобree, Cobet and others. Haase πόλεμον, adopted by Sta., Cr., Bh.—ἡδον CEGMT, Dion. Hal. Ars Rhet. c. 9.—ἐπακούσαι αὐτῶν C, Dion. Perhaps αὐτῶν should be bracketed.

37, 1. ἀλλ’ ἐς πλείονας bracketed by Herw.—οἰκεῖν] In CG over ολ is written ἡ in later hand, and ἡκεῖν is read in inferior mss., and preferred by Herw. and Bh. So also Döderlein, Interpret. orat. funeb., who makes τὸ κράτος, taken from δημοκρατία, the subject of ἡκεῖν.—ἀφανία M.—ἀπὸ μέρους] ἀπὸ γένους Herw.—ἐξων δὲ] ε. γέ Reiske, Francken, Herw.—The last sentence is quoted by Dion. Hal. ad Ammaeum, c. 4.
ούδ’ αὕτῃ κατὰ πενίαιν, ἔχων δὲ τι ἀγαθὸν ὅρασαι τῆν πόλιν, ἀξίωματος ἄφανείᾳ κεκωλυται. ἔλευθερος δὲ τὰ τε πρὸς τὸ κοινὸν πολιτεύομεν καὶ ἐς τὴν πρὸς ἀλλήλους τῶν καθ’ ἠμέραν ἐπιτηθευματῶν ὑποψίαν, οὐ δὲ ὀργῆς τὸν πέλας, εἰ καθ’ ἡδονήν τι ὅρα, ἔχοντες, οὐδὲ ἀξιόσεις μὲν, λυπηρὰς δὲ τῇ ὅψει ἀχθηδόνας προστίθεμενοι. ἀνεπαχθῶς (b) But our liberty does not lead us to despise the laws.

38. Καὶ μὴν καὶ τῶν πόλεων πλείστας ἀναπαύλας τῇ γνώμῃ ἐπορίσαμεθα, ἀγώσι μὲν γε καὶ θυσίαις διετησίοις νομίζοντες, ἵδαις ὑπὲρκατασκευαίς εὐπρεπεσιν, δι’ ἀλλ’ ἠμέραν ἡ τέρψις τὸ λυπηρὸν ἐκπλήσσεται. ἐπεσέρχεται δὲ διὰ μέγεθος τῆς πόλεως ἐκ 2 πάσης γῆς τὰ πάντα, καὶ ἐνμαίνει ἡμῖν μηδὲν οἰκειοτέρα τῇ ἀπολαύσει τὰ αὐτοῦ ἀγαθὰ γιγνόμενα καρποῦσθαι

(c) The splendour of public festivals and the elegance of our homes rob life of ennui (c. 38 § 1).

2. ὑποψίαν] Madvig ἐποψίν, Badham and Reifferscheid ἀνυποψίαν. Van der Mey defends the text.—προστίθεμενοι Badham and Herw.

3. διὰ δέος μάλιστα bracketed by Döderlein, who places διὰ δέος before τῶν νόμων. Campe thinks διὰ δέος either a gloss or a blunder for an adverb corresponding to ἀνεπαχθῶς. Badham also brackets διὰ δέος.
39. διαφέρομεν δὲ καὶ ταῖς τῶν πολεμικῶν μελέταις τῶν ἐναντίων τοίσδε. τὴν τε γὰρ πόλιν κοινὴν παρέχομεν καὶ οὐκ ἔστιν ὅτε ἐξηλασίας ἀπείργομέν τινα ἥ μαθήματος θεάματος, διὸ μὴ κρυφθὲν ἀν τις τῶν πολεμίων ἰδὼν ὡφελθεῖη, πιστεύοντες οὐ ταῖς παρασκευαῖς τὸ πλέον καὶ ἀπάταις ἢ τῷ ἁφ' ἡμῶν αὐτῶν ἐς τὰ ἔργα εὐφύχων καὶ ἐν ταῖς παιδείαις οἱ μὲν ἐπιτόπων ἅσκισει εὐθὺς νεόν ὄντες τὸ ἄνδρειον μετέρχονται, ἢμεῖς δὲ ἀνεμένως διαιτώμενοι οὐδὲν ἤσσον 2 ἐπὶ τοὺς ἰσοπαλείς κινδύνους χωροῦμεν. τεκμηρίων δὲ οὐτε γὰρ Λακεδαίμονιοι καθ' ἑαυτούς, μετὰ πάντων δ' ἐς τὴν γῆν ἡμῶν στρατεύουσι, τὴν τε τῶν πέλας αὐτοὶ ἐπελθόντες οὐ χαλέπως ἐν τῇ ἄλλοτρίᾳ τοὺς περὶ τῶν οἰκείων ἀμυνομένους 3 μαχόμενοι τὰ πλείω κρατοῦμεν. ἅθρόα τε τῇ δυνάμει ἡμῶν οὐδεὶς πω πολέμιος ἐνετυχεῖ διὰ τὴν

39, 1. ἐπὶ τοὺς ἰσοπαλεῖς κ. mss., but Usener proposes ἐπὶ τοὺς κινδύνους ἰσοπαλεῖς χωροῦμεν, followed by Cr., while Rauchenstein and Herw. place ἰσοπαλεῖς before ἐπὶ. 2. καθ' ἑαυτοῦ] mss. καθ' ἐκάστους, corr. by Cobet. Valla translates per se tantum, i.e. he found ἑαυτοὺς. Sauppe cuts out Λακεδαίμονιοι. This depends on the interpretation of αὐτοῖ below.—At τεκμηρίων begins p. 40 in M, i.e. the manuscript recentior. Intr. p. xxii.—οὐτε γὰρ Λακ. {ἐλκομεν οὐ} καθ' ἐκάστους Döderlein. 3. ἅθρόα τε] Sta. ἅθρόα δὲ, but see note. For spelling, see c. 31, § 2.
τοῦ ναυτικοῦ τε ἁμα ἐπιμέλειαν καὶ τὴν ἐν τῇ γῇ ἐπὶ πολλὰ ἡμῶν αὐτῶν ἐπιπεμψάν ἢν ὑπὸ ποὺ μορίῳ τινὶ προσμείξωσι, κρατήσαντες τε τινὰς ἡμῶν πάντας αὐχοῦσιν ἀπεώσθαι, καὶ νικηθέντες υφ' ἀπάντων ἡσθήσθαι. καὶ τοιοὶ έι ῥαθυμία μᾶλλον 4 ἡ πόνων μελέτῃ καὶ μὴ μετὰ νόμων τὸ πλείον ἡ τρόπων ἀνδρείας ἐθέλομεν κινδυνεύειν, περιγίγνεται ἡμῖν τοῖς τε μέλλουσιν ἀλγείνοις μὴ προκάμανεν, καὶ ἐς αὐτὰ ἐλθοῦσιν ἔπομενότερος τῶν αἰεὶ μοχθοῦντων φαίνεσθαι, καὶ ἐν τε τοῦτοι τῇν πόλιν ἀξίαν εἶναι θαυμάζεσθαι καὶ ἔτι ἐν ἄλλοις.

40. Φιλοκαλοῦμεν γὰρ μετ' εὐτελείας καὶ φιλοσοφοῦμεν ἀνευ μαλακίας πλούτῳ τε ἔργον μᾶλλον καιρῷ ἢ λόγου κόμπῳ χρώμεθα, καὶ τὸ πένεσθαι οὐχ ὀμολογεῖν τινὶ αἰσχρῶν, ἀλλὰ μὴ διαφεύγειν τοῦ ἀτομοῦ. ἐν τοῖς αὐτοῖς οἰκείων ἁμα καὶ πολιτικῶν ἐπιμέλεια, καὶ ἐτέροις {ἐτέρα} πρὸς ἐργά τετραμ-

(1) Moreover, at Athens men enjoy the highest pleasures and privileges of life. The causes and results of this, c. 40.

1. Our taste is pure, and our cultivation of the intellect, so far from decreasing,


40. 1. ὀμολογεῖν τινι] m omits τινι.

increases our manliness (§ 2).

β. At the same time all take part in public life, and all discuss that which when carried out is to affect all (§ 2).

(2) Results—
γ. Ours is the highest form of patriotism — to sacrifice advantages with full knowledge of their value (§ 3).

δ. Our magnanimity towards others secures us true friends (§ 4).

3. Our is the highest form of patriotism — to sacrifice advantages with full knowledge of their value (§ 3).

μένοις τὰ πολιτικὰ μὴ ἐνδεῶς γνῶναι μόνοι γὰρ τὸν τε μηδὲν τῶνδε μετεχοντα οὐκ ἀπράγμονα ἄλλ’ ἀχρεῖον νομίζομεν, καὶ αὐτοὶ ἤτοι κρινομένες ἡ ἐνθυμούμεθα ὅρθως τὰ πράγματα, οὐ τοὺς λόγους τοῖς ἔργοις βλάβην ἡγούμενοι, ἄλλα μὴ προδιδαχθήναι μᾶλλον λόγω πρότερον ἡ ἐπὶ ἡ δεῖ ἔργω ἐλθεῖν. διαφερόντως γὰρ ἰδίᾳ καὶ τόδε ἔχομεν ὡστε τολμᾶν τε οἱ αὐτοὶ μάλιστα καὶ περὶ ὧν ἐπιχειρήσομεν ἐκλογίζεσθαι τοῖς ἀλλοις ἀμαθία μὲν θράσος, λογισμὸς δὲ ὅκνον φέρει. κράτιστοι δ’ ἂν τὴν ψυχὴν δικαίως κριθεῖν οἱ τὰ τε δεινα καὶ ἱδέα σαφέστατα γιγνώσκοντες καὶ διὰ ταῦτα μὴ ἀποτελομένοι ἐκ τῶν κινδύνων. καὶ τὰ ἐς ἀρετὴν ἐνηντιώμεθα τοῖς πολλοῖς οὐ γὰρ πάσχοντες εὖ ἀλλὰ ὁμοῦ κτῶμεθα τοὺς φίλους. βεβαιότερος δὲ ὁ δράσας τὴν χάριν ὡστε οἰκειομένην ὅι εὔνοιας ὤ δεδωκε σφένων ὥς ἀντοφείλων ἀμβλύτερος, εἰδὼς οὐκ ἔς χάριν, ἄλλ’ ἐς οἰκείλημα τὴν ἀρετὴν ἀποδόσων. καὶ μόνον οὕ τοῦ εὐμφέροντος μᾶλλον λογισμῷ ἡ τῆς ἐλευθερίας τῷ πιστῷ.

3. δ’ τοῖς ἀλλοΐς—ἀμαθία μὲν θράσος (sic) Bh., and Herw.—[ἐκ] Herw.

άδεως τινα ὠφελοῦμεν. 41. ξυνελών τε λέγω τῇ τιν
τε πᾶσαν πόλιν τῆς Ἑλλάδος παϊδευ-
σιν εἶναι καὶ καθ' ἐκαστὸν δοκεῖν ἂν
μοι τὸν αὐτὸν ἄνδρα παρ' ἡμῶν ἐπὶ
πλείστ' ἀν εἶδη καὶ μετὰ χαρίτων μά-
λιστ' ἀν εὐτραπέλως τὸ σῶμα αὐταρκὲς
παρέχεσθαι. καὶ ὡς οὐ λόγων ἐν τῷ
παρόντι κόμπος τάδε μᾶλλον ἢ ἔργων
ἐστὶν ἀλήθεια, αὐτῇ ἡ δύναμις τῆς
πόλεως, ἣν ἀπὸ τῶν τῶν τρόπων
ἐκτησάμεθα, σημαίνει. μόνη γὰρ τῶν
νῦν ἀκόης κρείσσων ἐς πείραν ἔρχεται καὶ
μόνη οὔτε τῷ πολεμίῳ [ἐπελθόντι]
ἀγανάκτησιν ἔχει ὑπὸ οἷον κακοπαθεί, οὔτε τῷ ὑπηκόοι κατάμειμψιν
ὡς οὐχ ὑπὸ ἀξίων ἀρχεταί. μετὰ μεγάλων δὲ 4
σημείων καὶ οὐ δὴ τοι ἀμάρτυρον γε τὴν
δύναμιν παρασχόμενοι τοῖς τε νῦν καὶ τοῖς ἐπειτα θαυ-
μασθησόμεθα (καὶ οὐδὲν προσδεόμενοι οὔτε ὁμή-
ρου ἐπαινέτου οὔτε ὅστις ἐπεσι μὲν τὸ αὐτίκα

41, 1. παρ' ἡμῶν for π. ἡμῶν Cobet and Herw.—Over εἰδη
is written ἤδο in m, and for πλείστα m has πλείστων.—μετὰ
χαρίτων is bracketed by Badham and Herw.
3. Döderlein reads τῷ πολεμίῳ ... τῷ ὑπηκώῳ: Herw., after
Badham, who first bracketed ἐπελθόντι, reads τῷ πολέμιῳ
παθόντι: Cobet τῷ [πολεμίῳ] παθόντει: Dobree τῷ [πολεμίῳ]
ἐπελθόντι: Haase τῷ πολεμίῳ ἐπελθόντι. I follow Ste.
4. οὔτε ὁμήρου κ.τ.λ.] Döderlein reads οὔτε ἐπαινέτου οὔτε
ὀμῆρου ὅστις. I place καὶ ... βλάψει in a parenthesis, because
ἀλλὰ ... καταναγκάσαντες is opposed to οὐ δὴ τοι ... παρασχόμενοι.
Sta. brackets καὶ with Cobet.—καλῶν τε κάγαθῶν Herw., Sta.,
Cr., for mss. κακῶν τε κάγ.
The Fallen, by Dion. Hal. Ars. Rhet. He
omits ὀμολογον.  
2. οὐκ ἄν πολλοῖς] Ste. proposes οὐκ ἄν {ἐν} πολλοῖς. — τῷ ἔργῳ
is Dobree's correction of mss. τῶν ἔργων, adopted by Herw.
4. τὴν ἐτὶ ἀπόλαυσιν. MT omit ἐτι. — πλούτῳ ΑΒΜ, πλούτου.
οὗτε πενίως ἑλπίδι, ὡς κἂν ἔτι διωφυγὼν αὐτήν πλουτίσειν, ἀναβολὴν τοῦ δεινοῦ ἐποίησατο· τὴν ὠὲ τῶν ἐναντίων τιμωρίαν ποθεινοτέραν αὐτῶν λαβόντες καὶ κινοῦν ἀμα τὸν ἐκλάλιστον νομίσαντες ἐβουλήθησαν μετ' αὐτοῦ τοὺς μὲν τιμωρεῖσθαι τῶν ὃς ἐφίεσθαι, ἑλπίζει μὲν τὸ ἀφανὲς τοῦ κατορθώσειν ἐπιτρέψαντες, ἔργῳ δὲ περὶ τοῦ ἡδή ὀρωμένου σφίσιν αὐτοῖς ἀξιούντες πεποιθέναι, καὶ ἐν αὐτῷ τὸ ἀμύνεσθαι καὶ παθεῖν κάλλιον ἡγησάμενοι ἡ τὸ ἐνδόντες σφίξεσθαι, τὸ μὲν αἰσχρὸν τοῦ λόγου ἐφυγον, τὸ δ' ἔργον τῷ σώματι ὑπεμειναν, καὶ δι' ἐλαχίστον καιροῦ τύχης, ἀμα ἀκμῇ τῆς δόξης μᾶλλον ἢ τοῦ δέους, ἀπηλλαγησαν.

43. Καὶ οἶδε μὲν προσηκόντως τῇ πόλει τοιούτῳ ἐγένοντο· τοὺς δὲ λοιποὺς χρή ἀσφαλεστέραν

CEG.—πενία [ἑλπίδι] Badham.—μετ' αὐτοῦ om. by Dion. Hal. ad Am. c. 16.—τῶν δὲ ἐφίεσθαι So H. Kraz, διε τρεῖς ἱστοι P., Ste., Bh., with the mss. But Pp. proposed ἐφίεσθαι, which all other recent edd. accept. Kraz sees in ἐφίεσθαι a subtle irony which I do not discover. But the mss. reading is far preferable to ἐφίεσθαι.—ἐν αὐτῷ τὸ ἀμύνεσθαι] For τὸ Sta. and Kraz read τῷ with Dion. Hal. ad Am. c. 16 (who also omits καὶ before ἐν), but there is an antithesis between ἀμύνεσθαι and ἐνδόντες, as between παθεῖν and σφίξεσθαι.—κάλλιον is Dobree's corr. of mss. μᾶλλον, accepted by Herw., Ste., Cr.; but Rauchenstein proposes μᾶλλον ἡγησάμενοι ὑφελήσειν, comparing § 3; Badham retains μᾶλλον ἡγησάμενοι, and alters ἐν αὐτῷ above to ἐαυτῶν.—μᾶλλον ἢ τοῦ δέους bracketed by Herw., who for τύχης reads ψύχης. Kr. suggests relieving this difficult sentence of καιροῦ, and C. Ziegler also wishes to remove τύχης. Ste. proposes taking δι' ἐλαχίστου alone, and to join καιροῦ τύχης to τῆς δόξης (expectation) μᾶλλον ἢ τοῦ δέους. See note.
μὲν εὔχεσθαι, ἀτολμωτέραν δὲ μηδὲν ἀξιοῦν τὴν
ές τοὺς πολεμίους διάνοιαν ἔχειν, σκω-
πούντας μὴ λόγῳ μόνῳ τὴν ωφελίαν
(ἡν {τι} ἀν τις πρὸς οὐδὲν χείρον αὐτοῦς
ὑμᾶς εἰδότας μηκύνοι, λέγων ὅσα ἐν
τῷ τοὺς πολεμίους ἀμύνεσθαι ἀγαθὰ
ἐνεστίν;) ἀλλὰ μᾶλλον τὴν τῆς πόλεως δύναμιν
καθ' ἡμέραν ἐργῳ θεωμένους καὶ ἑραστάς γιγνο-
μένους αὐτῆς, καὶ ὅταν ὑμῖν μεγάλη δόξῃ εἰναι,
ἐνθυμομένους ὅτι τολμᾶτε καὶ γιγνώσκοντες
tὰ δέοντα καὶ ἐν τοῖς ἐργοῖς αἰσχυνόμενοι ἀνδρὲς
αὐτὰ ἐκτήσαντο, καὶ ὅποτε καὶ πείρα τοῦ σφαλεῖν,
οὐκ οὐν καὶ τὴν πόλιν γε τῆς σφετέρας ἀρετῆς
ἀξιόντες στερίσκειν, κάλλιστον δὲ ἐρανον αὐτὴν
προϊέμενοι. κοινῇ γὰρ τὰ σῶματα διδόντες ἵδια
τὸν ἀγήρων ἐπαίνον ἐλάμβανον καὶ τὸν τάφον
ἐπισημότατον, οὐκ ἐν ὃ κεῖνται μᾶλλον, ἀλλὰ ἐν
ὁ ἡ δόξα αὐτῶν παρὰ τῷ ἐντυχόντι αἰεὶ καὶ
λόγου καὶ ἐργοῦ καιρῷ αἰείμνηστος καταλείπεται.
3 ἀνδρῶν γὰρ ἐπιφανῶν πᾶσα γῆ τάφος καὶ οὐ
στηλῶν μόνον ἐν τῇ οἰκείᾳ σημαίνει ἐπιγραφῇ,
ἀλλὰ καὶ ἐν τῇ μὴ προσηκούσῃ ἀγράφοις μνήμῃ
παρ' ἐκάστῳ τῆς γνώμης μᾶλλον ἡ τοῦ ἐργοῦ

43, 1. τὴν εἰς τοὺς π. Μ.—ὦφελείαν Μ.—ἡν τί δὲ ἐν τις. So
Kr., Badham, Herw. for ἦν δὲ τις.—οὐτ' ἐν Μ.—τοὺς σφαλείσαν
Μ.—οὐκ οὖν, non ideo, Cl., Ste., Sta., for οὖκον mss.: Herw.
brackets καί.

3. Badham, followed by Herw., brackets σημαίνει.—ἐπι-
γραφῇ Μ.—Badham reads παρ' ἐκάστων τῇ γνώμη and brackets
ἡ τοῦ ἐργοῦ.—ἀγράφοις μνήμῃ Μ.—παρεκάστῳ Ἔ.
évdaíatátai. oûs vûn úmeis ἥλώσαντες καὶ τὸ 4 εὐδαίμον τὸ ἐλεύθερον, τὸ δὲ ἐλεύθερον τὸ εὐ-
ψυχων κρίναντες, μὴ περισσάθε οὺς πολεμικοὺς
κινδύνους. οὐ γὰρ οἱ κακοπραγοῦντες δικαίοτερον 5
ἀφειδοίεν ἀν τοῦ βίου, οίς ἐλπὶς οὐκ ἐστὶ ἀγαθοῦ,
ἀλλ' οἶς ἡ ἐναντία μεταβολὴ ἐν τῷ ἔτι κιν-
dυνεύεται καὶ ἐν οῖς μάλιστα μεγάλα τὰ διαφέρ-
onτα, ἣν τι πταίσωσιν. ἀλγεινοτέρα γὰρ ἀνδρὶ 6
γε φρόνημα ἤχοντι ἥ [ἐν τῷ] μετὰ τοῦ μαλα-
κισθῆναι κάκωσις ἢ ὁ μετὰ ρώμης καὶ κοινῆς ἐλ-
πίδος ἀμα γιγνόμενος ἀναίσθητος θάνατος.

44. Διόπτερ καὶ τοὺς τῶνδε νῦν τοκέας, ὅσοι
πάρεστε, οὐκ ὀλοφύρωμαι μάλλον ἡ παραµυθή-
σομαι. ἐν πολυτρόποις γὰρ ἡμιφοραῖ ἐπίσταν-
tαι τραφέντες τὸ δ' εὐτυχές, οὐ ἀν τῆς εὐπρε-

4. παροράσθε for περισσάθε Badham and Herw.
5. [ἐν] oís Kr., Herw.
6. [ἐν τῷ] So all recent edd., and some fairly old. ἐν τῷ
Abresch, Gottl., Bekker; ἐν τῷ [μετὰ τοῦ] Shil.

44. 1. Διόπτερ ... παραµυθήσομαι, quoted by Dion. Hal. Ars.
Rhet.—ολυφυρώμαι Steph., Cobet, Herw.—ἐπίστανtau τραφέντες
τὸ δ' εὐτυχές (sc. δν) Abresch, Polle., τραφέντες, τὸ δ' εὐτυχές Cr.
—καὶ ὃς κ.τ.λ., for καὶ οἶς, Cl.: καὶ οἶς ἀν εὐδαίμονησαι τε ... καὶ
ἐν τελευτήσαι (as Poppo for mss. ἐντελευτήσαι) ἡμιμετρηθῇ
Herbst, N. Jahrb. für Phil. 119, p. 536. For ἐντελευτήσαι
Cl. proposed ἐναλγήσαι or ἐλυσθήσαι, against which Kraz,
N. Jahrb. 113. p. 111, defends the mss. word. ἐναδημονήσαι ...
καὶ ἐνευτυχήσαι M. Schmidt, Rhein. Mus. 27, p. 482. Sta.
formerly read εὐ τελευτήσαι, but now ἐντελευτήσαι {ἡ εὐδαίμονα}
ἐξωμετρήθη. I follow Herw. in the text, as does Ste., who
however reads ὅλγος for οἶς. 'Chacun presque à la sienne’
says Cr.
πεστάτης λάχωσιν, ὦσπερ οἶδε μὲν νῦν τελευτής, ὑμεῖς δὲ λύσθης, καὶ οἶς ἐνευδαμονήσατε τε ὁ βίος ὁμοίως καὶ ἐνταλαπώρησαί ἐξεμετρήθης. χαλεπὸν μὲν οὖν οἶδα {μὴ} ποθεῖν ὦν, ὅν καὶ πολλάκις ἐξέτε ὑπομνήματα ἐν ἄλλων εὐτυχίαις, αἱς ποτε καὶ αὐτοὶ ἡγάλλεσθε καὶ λύπη οὐχ ὃν ἀν τις μὴ πειρασάμενος ἀγαθῶν στερήσκηται, ἀλλ' οὗ ἄν ἔθας γενόμενος ἀφαίρεθή, καρτερείν δὲ χρή καὶ ἄλλων παῖδων ἐλπίδι οἷς ἐτι ἡλικία τέκνωσιν ποιεῖσθαι: ἵδια τε γὰρ τῶν οὐκ ὄντων λήθη οἱ ἐπιγιγνόμενοι τισιν ἐσονταὶ, καὶ τῇ πόλει διχοθεν, ἐκ τε τοῦ μὴ ἐρημοῦσθαι καὶ ἄσφαλεια, ξυνοίσει οὐ γὰρ οἶδον τε ἵσον τι ἡ δίκαιον βουλευεσθαι οἴ ἄν μὴ καὶ παῖδας ἐκ τοῦ ὁμοίου παραβαλλόμενοι κινδυνεύωσιν. ὅσοι δ' αὖ παρεβίκατε, τὸν τε πλείονα κέρδος δὲν ηὐτυχεῖτε βίον ἡγείσθε καὶ τὸνδε βραχῦν ἐσεθαί, καὶ τῇ τῶντε ἐυκλείας κουφίζεσθε. τὸ γὰρ φιλότιμον ἀγήρων μόνον, καὶ οὐκ ἐν τῷ ἀχρείῳ τῆς ἡλικίας τὸ κερδοίνεν, ὦσπερ τινὲς φασί, μᾶλλον τέρπει, ἀλλὰ τὸ τιμᾶσθαι. 45. Παισὶ δ' αὖ, ὅσοι τῶνδε πάρεστε,


3. γὰρ τε mss. corrected by Kr. and all subsequent edd.—ὡσπερ τινές φασί Μ.
46. Εἴρηται καὶ ἐμοὶ λόγῳ κατὰ τὸν νόμον ὡσα εἶχον πρόσφορα, καὶ ἔργω οἱ θαπτόμενοι τὰ μὲν ἡδὴ κεκόσμηται, τὰ δὲ αὐτῶν τοὺς παῖδας τὸ ἀπὸ τοῦδε δημοσία ἡ πόλις μέχρι ἠῆθη θρέψει, ωφέλιμον

45, 1. τὸν γὰρ οὐκ ὄντα ... εἰωθεν ἐπαίνειν is bracketed by Cl., Wilamowitz, and Ste., whom, in spite of Sta., I follow, feeling no doubt that this sententious remark, which has no bearing on the preceding words, and is badly expressed, is a gloss to explain τὸ μὴ ἐμποδῶν κ.τ.λ. Junghahn and Ste. see a contradiction here to c. 35, 2. Though not accepting Sörgel’s remarks on ἀπασ, I, with him, see no such contradiction. See note on c. 35, 2. [N. Jahrb. 111, p. 678 ; 117, p. 359, and elsewhere in same vol.; Rhein. Mus. 28, p. 183.]—δομοι M.—κριθεῖτε M.—τοῖς ξώσι is bracketed by Cl., Herw., retained by Bh., Sta. It is required.—πρὸς τῶν ἀντίπαλων Cr., who also suggests πρὸς τοῦ ἀντὶπάλου, but the MSS. reading is far more forcible. ταρά τὸ δ. Wilamowitz.—ἐμποδῶν M.

46, 1. εἴρηται καὶ ἐ καὶ ἐμοὶ M, error in going fr. p. 41 to p. 42.
στεφανον τοισδε τε καὶ τοῖς λειτουμένοις τῶν τοιώντες ἀγώνων προτιθείσα ἀθλα γάρ ὅις κεῖται ἀρετῆς μέγιστα, τοῖς δὲ καὶ ἀνδρεῖς ἀριστοὶ 2 πολιτευόνυσι. νῦν δὲ ἀπολοφυράμενοι ὃν προσήκει ἐκαστος ἀποχωρεῖτε.”

47. Τοιόσοδε μὲν ὁ τάφος ἐγένετο ἐν τῷ χειμῶνι τούτῳ καὶ διελθόντος αὐτοῦ πρῶτον ἐτος τοῦ πολέμου τοῦδε ἐτελεύτα.

2 *τοῦ δὲ θέρους εὐθὺς ἀρχομένου Πελοποννησίου καὶ οἱ ἐνυμαχοὶ τὰ δύο μέρη ὡσπερ καὶ τὸ πρῶτον ἐσέβαλον ἐς τὴν 'Ἀττικήν' ἡγεῖτο δὲ 'Ἀρχίδαμος ὁ Ζευξιδάμου Δακεδαμινίων βασιλεὺς. καὶ 3 καθεξόμενοι ἐδόμουν τὴν γῆν. καὶ ὄντων αὐτῶν οὐ πολλάς πιὸ ἡμέρας ἐν τῇ 'Ἀττικῇ' ἡ νόσος πρῶτον ἀρξατο γενέσθαι τοῖς 'Ἀθηναῖοις, λεγόμενον μὲν καὶ πρότερον πολλαχόσε ἐγκατασκηνῆσαι καὶ περὶ Λήμυν καὶ ἐν ἄλλοις χωρίοις, οὐ μέντοι τοσοῦτος γε λοιμὸς οὐδὲ φθορᾷ οὕτως ἀνθρώπων οὐδαμοῦ 4 ἐμνημονεύετο γενέσθαι. οὔτε γὰρ ἰατρὸι ἦρκουν τὸ πρῶτον θεραπεύοντες ἀγνοία, ἀλλ’ αὐτοὶ μάλιστα ἔθνησκον ὅσο καὶ μάλιστα προσῆκαν, οὔτε ἄλλη ἀνθρωπεία τέχνη οὐδεμία ὃσα τε πρῶς ιεροὶ ἱκέτευσαν ἡ μαυτεῖοι καὶ τοῖς τοιοῦτοις ἐχρήσσαντο, πάντα ἀνωφελῆ ἦν, τελευτώντες τε αὐτῶν ἀπέστησαν ὕπο τοῦ κακοῦ νικώμενοι. 48.

4. ἔθνησκον] On the orthography, see Stahl, Quaest. Gram. p. 37, Meisterhans, p. 141.—προσῆκαν M, corrected from προσῆκαν.—τελευτώντες τὲ M.
The writer describes the symptoms, from his own experience and from his observation of others.

49. Τὸ μὲν γὰρ ἔτος, ὡς ὠμολογεῖτο ἐκ πάντων, μάλιστα ὡς ἐκείνο ἀνοσον ἐς τὰς ἄλλας ἀσθενεῖς ἐτύγχανεν ὅν· εἰ δὲ τις καὶ προέκαμψε τι, ἐς τοῦτο πάντα ἀπεκρίθη. τοὺς δ’ ἄλλους 2

48, 2. ἐσέπεσε Herw., Sta., for mss. ἐσέπεσε, which, like ἐμβάλλειν, takes dat. in Thuc. Cf. c. 49, 4.—καὶ ἐν τῷ Πειραιῆς τῷ πρῶτον Μ.—εἰς τὰ νῦν Φ. Μ.

3. [δύναμιν ... σχέιν] bracketed by Gesner, Herw., Sta., while Cl. and Ste. detect some addition here to the text. For σχέιν MT have ἐχεῖν.—[αὐτὸς] Cobet.
The disease first attacked the head; then spread through the system. Generally the crisis came in seven or nine days. Many others died from subsequent exhaustion. When men escaped this it seized upon their extremities, causing temporary or permanent disability. Some who recovered lost their memory for a time.

49, 2. φάρυξ M.
3. στηρίζαι M.—ἀνέτρεπε and υπὸ τῶν ἱατρῶν Cobet, from Galen.—ἐπηλευσαν M.
4. Between τοῖς μὲν and μετὰ Herw. inserts εὐθὺς.
5. τὸ μὲν ἔξωθεν ἀπτομένῳ [σῶμα] Cl., Herw., while Ste. suggests τὸ μὲν ἔξωθεν σῶμα bracketing ἀπτομένῳ.—οὐκ ἄγαν M.—πελίδινῳ M.—μὴν ἀλλὰ τί ηγομέν M.—eis ὅπω and eis φρέατα M.—ἐδρασαν εἰς φ.] Cl. was inclined to think with Ste. that a partic. is lost before ἐς, and Ste. suggested ἐστρέχοντες or ἐσπηδόντες, M. Schmidt ἀνύσαντες. I proposed ἐσδραμῆντες, but now think the text sound.
ἐκάετο ὡστε μὴ τῶν πάντων ἐματίων καὶ συνδόνων τὰς ἐπιβολὰς μηδὲ ἄλλο τι ἡ γυμνοὶ ἀνέχεσθαι, ἦδοστά τε ἄν ἐσ ψυχρόν σφᾶς αὐτῶν ἥππεστειν. καὶ πολλοὶ τοῦτο τῶν ἥμελημένων ἀνθρώπων καὶ ἔδρασαν ἐς φρέατα, τῇ δίψῃ ἀπαύστῳ ξυνεχόμενοι. καὶ ἐν τῷ ὁμοίῳ καθειστήκει τὸ τε πλέον καὶ ἐλασσόν ποτόν. καὶ 6 ἡ ἀπορία τοῦ μὴ ἑσχάζειν καὶ ἡ ἀγρυπνία ἐπέκειται διὰ παντὸς. καὶ τὸ σῶμα, ὅσοντερ χρόνον καὶ νόσος ἀκμάζοι, οὐκ ἐμαραίνετο, ἀλλ' ἀντείχε παρὰ δόξαιν τῇ ταλαιπωρίᾳ, ὡστε ἡ διεφθειροντο οἱ πλείστοι ἑναταίοι καὶ ἐβδομαίοι ύπὸ τοῦ ἐντὸς καύματος ἐτί ἔχοντες τι δυναμεως, ἡ εἰ διαφύγοιεν, ἐπικατιόντος τοῦ νοσήματος ἐς τὴν κοιλίαν καὶ ἐλκώσεως τε αὐτῆς ἰσχυρᾶς ἐγγυγυμομένης καὶ διαρροιας ἃμα ἀκράτου ἐπιπιπτούσης οἱ πολλοὶ ύπερον δι' αὐτῆς ἀσθενεία ἀπεφθειροντο. διεξήγει 7 γὰρ διὰ παντὸς τοῦ σώματος ἀνωθεν ἀρφάμενον τὸ ἐν τῇ κεφαλῇ πρῶτον ἰδρυθεῖν κακόν, καὶ εἰ τις ἐκ τῶν μεγίστων περιγένοιτο, τῶν γε ἀκρωτηρίων ἀντὶληψις [αὐτοῦ] ἐπεστημαίνει κατέσκηπτε 8


7. διαπαρτὸς M.—[αὐτοῦ] I bracket. It is explained (1) by Kr. and Cl. as masc., depending on ἀκρωτηρίων, (2) by Sta., Shil., and Cr. as τοῦ κακοῦ, with ἀντὶληψις, (3) Rauchenstein and Herw. read αὐτό, but when the person has recovered, the disease would not remain. See Class. Rev. iv. p. 270.
γὰρ ἐς αἴδοια καὶ ἐς ἀκρας χείρας καὶ πόδας, καὶ πολλοὶ στερισκόμενοι τούτων διέφευγον, εἰσὶ ὁ οί καὶ τῶν όφθαλμῶν. τοὺς δὲ καὶ λίθη ἐλάμβανε παραυτίκα ἀναστάντας τῶν πάντων ὀμοίως καὶ ἴγνωσαν σφᾶς τε αὐτοὺς καὶ τοὺς ἐπιτηδείους. 50. γενόμενον γὰρ κρείσσον λόγου τὸ εἶδος τῆς νόσου τὰ τε ἅλλα χαλεπωτέρως ἢ κατὰ τὴν ἀνθρωπείαν φύσιν προσεπίππειν ἐκάστῳ καὶ ἐν τῷ δὲ ἐδήλωσε μάλιστα ἄλλο τι ὅν ἡ τῶν ἐνυτρόφων τι τὰ γὰρ ὀρνεα καὶ τετράποδα ὀσα ἀνθρώπων ἀπτεται, πολλῶν ἀτάφων γιγνομένων, ἢ οὐ προσήκι ἢ γευσάμενα μενα διεφθείρετο. τεκμήριον δὲ τῶν μὲν τοιούτων ὀρνιτθῶν ἐπίλευψις σαφῆς ἐγένετο, καὶ οὐχ ἐσφαγντο οὔτε ἄλος οὔτε περὶ τοιοῦτον οὐδέν οἱ δὲ κύνες μᾶλλον ἀὐθήσιν παρείχον τοῦ ἀποβαίνοντος διὰ τὸ ἐνυδιατάσθαι.

51. Τὸ μὲν οὖν νόσημα, πολλὰ καὶ ἅλλα παραλιπόντι ἀτοπίας, ὡς ἐκάστῳ ἐτυγχανε τι διαφερόντως έτέρῳ πρὸς ἐτέρῳ γιγνόμενον, τοιοῦτον ἢν ἐπὶ πᾶν τὴν ἱδέαν. καὶ ἄλλο παρελύπτει κατ’ ἐκείνου τὸν χρόνον οὐδέν τῶν εἰσθότων ὦ δὲ καὶ 2 γένοιτο, ἐς τοῦτο ἐτελεύτα. ἔθνησκον δὲ οἱ μὲν ἀμελείς, οἱ δὲ καὶ πάνυ θεραπεύομενοι. ἐν τε οὖδὲ

50, 1. γενομένων Μ, γενομένων CG.
51, 1. ἐπίπαι Μ.—[καὶ ἄλλο ... ἐτελεύτα] bracketed by Van der Mey, as a repetition of 49, 1. Ste. sees a contradiction between these words and 49, 1. See Intr. p. xlii.
2. οὖδὲ ἐν] οὖδὲ ἐγκατέστη ΑΒ; οὖδὲν κατέστη C, and so Sta.
The sickness was accompanied by great depression. Natural ties were forgotten; but, when relatives failed to aid, friends visited the sick, but only to fall victims.

Still, those who once recovered were not liable to a second attack.

3. οὐδὲν δὴ ἐφάνη Valckenaer and Cobet, for mss. οὐδὲν diephána.


5. ἐζέκαμον for ἐζέκαμον Μ.
The crowded state of the city helped to spread the disease.

In the general panic, the ceremonies of religion and the deccencies of burial were disregarded.

52. [ἀποθησκόντες] I bracket, as veKpol áp. is impossible. Oncken, Rauchenstein, Herw. and Cr. place it after καὶ, but then a verb would be required with ἡμιθήνητες.—τὴν τοῦ ὄν. ἐπιθυμιαὶ Μ.

3. ἐσκίρνωτο (sic) Μ.

4. συνεταράχθησαν Μ.—θήκας] Madvig τέχνας, Badham μηχανάς.—καιομένου Μ.—ἀπηλεσαν Μ.
τρίας φθάσαντες τοὺς ἥσαντας οἱ μὲν ἐπιθέντες τὸν ἑαυτῶν νεκρὸν ύφηγον, οἱ δὲ καιομένου ἄλλου ἀνωθεν ἐπιβαλόντες ὅν φέροιεν ἀπῆγαν.

53. πρὼτον τε ἦρξε καὶ ἐς τάλλα τῇ πόλει ἐπὶ πλέον ἀνομίας τὸ νόσημα. ῥᾴδον γὰρ ἐτόλμα τις ἃ πρότερον ἀπεκρύπτετο μὴ καθ' ἱδουνὴν ποιεῖν, ἀγχίστροφον τὴν μεταβολὴν ὀρῶντες τῶν τ' εὐδαιμόνων καὶ αἰφνιδίως θησκόντων καὶ τῶν οὐδὲν πρότερον κεκτημένων, εὐθὺς δὲ τάκεινων ἔχοντων. ὡστε ταχείας τὰς ἐπαυρέσεις 2 καὶ πρὸς τὸ τερπνὸν ἥξιον ποιεῖσθαι, ἐφίμερα τά τε σώματα καὶ τὰ χρήματα ὁμοίως ἱγνώμενοι. καὶ τὸ μὲν προταλαιπωρεῖν τῷ δόξαντι καλῶς 3 οὐδεὶς πρόθυμος ἦν, ἀδηλον νομίζων εἰ πρὶν ἐπ᾽ αὐτὸ ἐλθεῖν διαφθαρίστησαι: ὅ τι δὲ ἦδη τε ἦδον καὶ πανταχόθεν τὸ ἐς αὐτὸ κερδαλέον, τοῦτο καὶ καλὸν καὶ χρήσιμον κατέστη. θεῶν δὲ φόβος 4 ἡ ἀνθρώπων νομοὶ οὐδεὶς ἀπείρηγε, τὸ μὲν κρίνοντες ἐν ὁμοίῳ καὶ σέβειν καὶ μή, ἐκ τοῦ πάντας ὀρᾶν ἐν ἴσῳ ἀπολλυμένους, τῶν δὲ ἀμαρτημάτων οὖν εἴπιξον μέχρι τοῦ δίκην γενέσθαι βιοὺς ἄν τὴν τιμωρίαν ἀντιδοῦναι, πολὺ δὲ μείζω τὴν

53, 1. ἐπὶ πλέον τῇ πόλεi ἀνομίας M.—{τῆς} ἐπὶ πλέον ἄ. Badham, Herw.—τὰ ἐκείνων M.

3. προταλαιπωρεῖν C; rest προταλαιπωρεῖν. —[τὸ] ἐς αὐτὸ Herw.; τὸ τ᾽ ἐς αὐτὸ Sta.: Ste. proposes τὸ ἐφ᾽ αὐτὸ κερδαλέον, τοῦτο πανταχόθεν καὶ καλὸν κ.τ.λ. Observe that ἦδη corresponds to πανταχόθεν, ἦδον το καλόν, ἐς αὐτὸ κερδαλέον το χρήσιμον. See note, and cf. Class. Rev. iv. p. 270.—ἦδη τῇ ἦδο M.
The disaster reminded the old folk of a prophecy, the wording of which was now disputed. The historian becomes cynical.

ηὗει Δωρικὸς πόλεμος καὶ λοιμὸς ἀμ' αὐτῷ.

3 ἑγένετο μὲν οὖν ἔρις τοῖς ἀνθρώποις μὴ λοιμὸν ὁνομάσθαι ἐν τῷ ἔπει ὑπὸ τῶν παλαιῶν, ἀλλὰ λιμόν, ἐνίκησε δὲ ἐπὶ τοῦ παρόντος εἰκότως λοιμὸν εἰρήσθαι οἱ γὰρ ἀνθρώποι πρὸς ἅ ἐπασχόν τὴν μνήμην ἐποιοῦντο. ἦν δὲ γε οἴμαι ποτὲ ἄλλος πόλεμος καταλάβῃ Δωρικὸς τούδε ὡστερος καὶ ἔμβη γενέσθαι λιμόν, κατὰ τὸ εἰκός οὐτῶς ἄσονται. μνήμη δὲ ἑγένετο καὶ τοῦ Δακεδαιμονίων χρηστηρίου τοῖς εἰδόσιν, ὅτε ἑπερωτώσιν αὐτοῖς τὸν θεὸν εἰ χρῆ πολεμεῖν ἀνεῖλε κατὰ κράτος πολεμοῦσι νίκην ἔσεσθαι, καὶ αὐτὸς ἔφη 5 ἐυληψεσθαι. περὶ μὲν οὖν τοῦ χρηστηρίου τὰ γιγνόμενα ἤκαζον ὁμοία εἶναι ἐσβεβληκότων δὲ τῶν Πελοποννησίων ἡ νόσος ἤρξατο εὐθὺς. καὶ

54. 1. τῇ ἔνδον Μ.
2. ἄδεσθαι Μ, and in 3 ἄσονται.
4. [ἠφι] Cobet, Herw., Sta.: cf. i. 118, 3. From χρηστηρίου to the same word in § 5 is omitted in the text of M and added in the margin.
5. ἤκαζον ABEFGM, and ἤκαζον in C is corr. by later hand to ἤκαζον Ἅττικοι, ἤκαζον Ελληνες. Moeris.—δ τι καὶ ἅξιον Sta.
έσ μὲν Πελοπόννησου οὐκ ἐσῆλθεν, ὀ τι ἀξιον καὶ εἰπεῖν, ἐπενείματο δὲ Ἄθηνας μὲν μᾶλιστα, ἐπειτα δὲ καὶ τῶν ἄλλων χωρίων τὰ πολυανθρώποτατα. ταῦτα μὲν τὰ 6 κατὰ τὴν νόσον γενόμενα.

55. Οἱ δὲ Πελοποννήσιοι ἐπείδη ἔτεμον τὸ πεδίον, παρῆλθον ἐς τὴν Πάραλον γῆν καλομένην μέχρι Λαυρείου [οὐ τὰ ἀργύρεια μέταλλα ἐστὶν Ἀθηναίοις]. καὶ πρῶτον μὲν ἔτεμον ταύτην ἦ πρὸς Πελοπόννησον ὅρμη, ἐπειτα δὲ τὴν πρὸς Εὐβοίαν τε καὶ Ἀνδρον τετραμμένης. Περικλῆς δὲ στρατηγὸς ὅν καὶ τότε περί μὲν ποιήσειν [τοὺς Ἀθηναίοις] τὴν αὐτὴν γνώμην εἰχεν ὅπερ καὶ ἐν τῇ προτέρα ἐσβολῆ. 56. ἔτη δ ἄυτῶν ἐν τῷ πεδίῳ ὄντων, πρὶν ἐς τὴν παραλίαν [γῆν] ἔλθειν, ἐκατὸν νεῶν ἐπίπλουν τῇ Πελοποννήσῳ παρεσκευάζετο, καὶ ἐπείδη ἔτοιμα ἦν, ἀνήγετο. ἧγε δ ἐπὶ τῶν νεῶν ὀπλίτας Ἀθηναίων τετρακυχλίους καὶ ἵππεας τριακισίοις ἐν ναυσίν ἱππαγωγοῖς πρῶτον τότε ἐκ τῶν παλαιῶν νεῶν ποιηθείσαις ἔπνευστρατεύοντο δὲ καὶ Χίοι καὶ Λέσβιοι πεντήκοντα ναυσίν. ὅτε δὲ ἀνήγετο ἦ 3


56, 1. πρὶν ... ἐλθείν bracketed by Cobet, Herw.—τὴν παραλίαν [γῆν] Cobet.
στρατιὰ αὐτὴ Ἀθηναῖων, Πελοποννησίους κατέ-
4 λιπον τῆς Ἀττικῆς ὄντας ἐν τῇ παραλίᾳ. ἀφι-
κόμενοι δὲ ἐσ' Ἐπιδαύρου τῆς Πελοποννήσου ἔτημον
τῆς γῆς τὴν πολλὴν, καὶ πρὸς τὴν πόλιν προσ-
βαλὸντες ἐς ἐλπίδα μὲν ἡλθον τοῦ ἔλειν, οὐ
5 μὲντοι προεχόρησὲ γε. ἀναγαγόμενοι δὲ ἐκ τῆς
Ἐπιδαύρου ἔτημον τήν τε Τροιζηνίδα γῆν καὶ
τὴν Ἀλιάδα καὶ τὴν Ἐρμιονίδα· ἔστι δὲ πάντα
6 ταῦτα ἐπιθαλάσσια τῆς Πελοποννήσου. ἁραντες
δὲ ἀπ' αὐτῶν ἀφίκοντο ἐς Πρασίας, τῆς Δακωνικῆς
πόλισμα ἐπιθαλάσσιον, καὶ τῆς τε γῆς ἔτημον
καὶ αὐτὸ τὸ πόλισμα εἶλον καὶ ἐπόρθησαν. ταῦτα
δὲ ποιήσαντες ἐπ' οἰκου ἀνεχόρησαν. τοὺς δὲ
Πελοποννησίους οὐκέτι κατέλαβον ἐν τῇ Ἀττικῇ
ὄντας, ἀλλ' ἀνακεχωρηκότας.

57. "Οσον δὲ χρόνον οἶ τε Πελοποννήσιοι ἤσαν

The Peloponnesians remained in Attica 40 days
—this being the longest of their invasions of At-
tica.

3. [.Transparent] Cobet.
6. ἐπολκοῦ Μ.—οὐκ ἔτι Μ.
58. Τοῦ δ' αὐτοῦ θέρους "Αγνων ο Νικίαν καὶ Κλεόπομπος ο Κλεινίου ἐνστράτηγοι ὄντες Περικλέους, λαβόντες τὴν στρατιὰν ἦπερ ἐκεῖνος ἐχρήσατο ἐστρατευσάν ἐυθὺς ἐπὶ Χαλκίδας τοὺς ἐπὶ Θρίκης καὶ Ποτείδαιαν ἐτί πολιορκουμένην, ἀφικόμενοι δὲ μηχανᾶς τε τῇ Ποτείδαια προσέφερον καὶ παντὶ τρόπῳ ἐπειρώντο ἑλείν. προνύμῳ δὲ αὐτοῖς 2 οὕτε ἡ αἴρεσις τῆς πόλεως οὕτε τάλλα τῆς παρασκευῆς ἄξιας· ἐπινειμομένη γὰρ η νόσος ἐνταῦθα δὴ πάνω ἐπίσεσε τοὺς Ἀθηναίους, φθείρουσα τὴν στρατιὰν, ὡστε καὶ τοὺς προτέρους στρατιώτας νοσήσαι τῶν Ἀθηναίων ἀπὸ τῆς ξύν "Αγνων στρατιᾶς, ἐν τῷ πρὸ τοῦ χρόνῳ ὑγιαίνοντας. Φορμίων δὲ καὶ οἱ ἐξακόσιοι καὶ χίλιοι οὐκέτι ἔσαν περὶ Χαλκίδας. ὁ μὲν οὖν "Αγνων ταῖς 3 ναυσὶν ἀνεχώρησεν ἐς τὰς Ἀθηνᾶς, ἀπὸ τετρακυκλιῶν ὀπλιτῶν χίλιοις καὶ πεντήκοντα τῇ νόσῳ ἀπολέσας εἰς τεσσαράκοντα μάλιστα ἡμέραις· οἱ δὲ πρότεροι στρατιῶται κατὰ χώραν μένοντες ἐπολιόρκον τὴν Ποτείδαιαν.

59. Μετὰ δὲ τῆς δευτέραν ἐσβολῆν τῶν Πελοποννησίων οἱ Ἀθηναῖοι ὡς η τε γη αὐτῶν ἐτέ-

58, 1. ἄγνων Μ, and in § 3.—Perhaps ὑπερ ἐκεῖνος ἐχρήσατο should be bracketed.
2. ἐπινειμομένη, my correction of ἐπιγενομένη. The army of Pericles had already caught the infection some time before: see c. 57, 1. Cf. 54, 5. Ste. proposes ἐπιστομομένη, Naber ἐπιτειμομένη.—σὺν ἄγνων Μ. and presently ἔξακόσιοι and οὐκ ἐτί.
The Athenians in their sufferings raised an outcry against Pericles, and in vain tried to obtain peace from Sparta. Pericles called an assembly, and tried to soothe and encourage the people.

2. The Athenians

3. The Athenians

The Athenians in their sufferings raised an outcry against Pericles, and in vain tried to obtain peace from Sparta. Pericles called an assembly, and tried to soothe and encourage the people.

DEFENCE OF PERICLES.

I. Pροοίμιον.

(1) Reasons for the calling of the Assembly (§ § 1).

(2) Reasons why individuals should forget their own trouble for the good of the State (§ § 2-4).

59, 2. ἑναίτια M.—σφᾶς M.—πρεσβελας M.—τὲ M.

3. παρελθὼν δὲ is corrected in M into δὴ in a later hand.

60, 1. §§ 1-3 are quoted by Dion. Hal. de Thuc. Jud. c. 44.

—ἐς με M.—μέμψομαι Herw., with F only.

2. ἄθροιαν mss. See c. 31, 2.
μενος ἀνὴρ τὸ καθ' ἑαυτὸν διαφθειρομένης τῆς πατρίδος οὐδὲν ἥσουν ἐξανάπολλυται, κακοτυχῶν δὲ ἐν εὐτυχούσῃ πολλῷ μᾶλλον διασφῆται. ὅποτε 4 οὖν πόλις μὲν τᾶς ἱδίας ἔξυμφορὰς οἳα τε φέρειν, εἰς δὲ ἐκαστὸς τὰς ἐκεῖνης ἀδύνατος, πῶς οὖν χρὴ πάντας ἀμύνειν αὐτῇ, καὶ μὴ δ' νῦν ἥμεις ὀράτε· ταῖς κατ' οἶκον κακοπραγίας ἐκπε- πληγμένοι τοῦ κοινοῦ τῆς σωτηρίας ἀφίεσθε, καὶ ἐμὲ τε τὸν παραινέσαντα πολεμεῖν καὶ ὑμᾶς αὐτοὺς οἳ ἐξυμνήσατε δό αὐτίας ἔχετε. καίτοι ἐμὸi ποιοῦτοι ἀνδρὶ ὀργίζεσθε ὅς οὐδενὸς οἴομαι ἥσ- σων εἶναι γνώναι τε τὰ δέοντα καὶ ἐρμηνεύσασα ταῦτα, φιλόπολίς τε καὶ χρημάτων κρείσσων. δ' τε γὰρ γνώνικαὶ μὴ σαφῶς διδάξας ἐν ἰσω καὶ εἰ μὴ ἐνεθυμήθη· δ' τ' ἔχων ἀμφότερα, τῇ δὲ πόλει δύσνους, οὐκ ἂν ὁμοίως τι οἰκεῖως φραξοί προσόντος δὲ καὶ τοῦτο, χρήματι δὲ νικώμενος, τὰ ἐξυμ- παντα τούτον ἐνὸς ἀπόδοιτο. ὥστ' εἰ μοι καὶ μέσως ἡγούμενοι μᾶλλον ἐτέρων προσεῖναι αὐτὰ πολεμεῖν ἐπεί-

3. ἐνευτυχοῦση Μ.

4. μὴ δ' νῦν ἥμεις ὀράτε· ταῖς κατ' οἶκον] Cobet reads ταῖς {γὰρ} κατ' οἶκον, comparing c. 71. Döderlein places comma at ὀράτε, and for ἀφίεσθε reads ἀφιέσθαι. §§ 5 and 6 are quoted by Dion. Hal. de Thuc. Jud. c. 45.

6. ἐν ἰσω εἰ καὶ Μ.—ὁμοίως τι Μ.—νικώμενοι, ἀπόδοιτο] MSS. νικώμενου, ... πωλεῖτο, corrected by Cobet. Dobree first read νικώμενοι.—νῦν γε τοῦ ἄδικείν Μ.
δ. I am honest.
2. He blames them for giving way under sudden calamity (c. 61).
1. Think of the glory of Athens, and do nothing to diminish it (c. 61 § 4).
2. Think of your maritime greatness. It is no mere headship of a limited confederation, but a boundless supremacy that you possess.
3. Think of the example and prowess of your ancestors, and follow in their steps (c. 62 §§ 3-5).
4. Think of your Empire. Loss of that means slavery. The friends of peace are the enemies of the existence of Athens: be not misled by them. (c. 63).

σθητε, οὐκ ἄν εἰκότως νῦν τού γε ἀδικεῖν αἰτίαν φεροῖμην. 61. καὶ γὰρ οἷς μὲν αἵρεσις γεγένηται τάλλα εὐνυχοῦσι, πολλὴ ἀνοια πολεμῆσαι εἰ δ’ ἀναγκαῖον ἢ ἢ εἰξαντας εὐθὺς τοῖς πέλας ὑπακοῦσαι ἢ κινδυνεύσαντας περιγενέσθαι, ὁ φυγὼν τὸν κίνδυνον τοῦ ὑποστάντος μεμπτότερος. καὶ ἐγὼ μὲν ὁ αὐτὸς εἰμι καὶ οὐκ ἐξίσταμαι ύμεῖς δὲ μεταβάλλετε, ἐπειδὴ ἐξενβῆ ὑμῖν πεισθήναι μὲν ἀκραιῶς, μεταμέλειν δὲ κακομένους, καὶ τὸν ἐμὸν λόγον ἐν τῷ ὑμετέρῳ ἀσθενεί τῆς γνώμης μὴ ὁρθὸν φανεσθαι (διότι τὸ μὲν λυποῦν ἔχει ἣδε τὴν αἰσθησιν ἐκάστῳ, τῆς δὲ ὑφελίας ἀπεστιν ἐτὶ ἡ δῆλωσις ἀπασί), καὶ μεταβολῆς μεγάλης, καὶ ταύτης ἐξ ὀλίγου, ἐμπεσοῦσαι ταπεινὴ ὑμῶν ἡ διάνοια ἐγκαρτερεῖν [ἢ ἐγνωτε].

61, 1. καὶ γὰρ ... κακομένους is quoted by Dion. Hal. de Thuc. Jud. c. 47, with several blunders.—τ’ ἄλλα Μ, as in 58, 2.

2. [ἢ ἐγνωτε] I bracket these words. ἄ should be οἰς, as Herw. reads; but, even so, they must be rejected on the score of interpretation. P. has done with their change of purpose, and now speaks of their want of endurance. Hence, the former was alluded to in ἐμοὶ χαλεπαῖνετε, the latter in ταῖς ἐμφοραῖς εἴκετε. The present sense of pain caused the change of feeling (διότι ... ἀπασί), the suddenness of the disaster the lack of endurance. With ἐγκαρτερείν,—which does not need its object any more than ἐξίσταμαι and μεταβάλλετε above,
δουλοί γὰρ φρόνημα τὸ αἱφνίδιον καὶ ἀπροσδό-κητον καὶ τὸ πλείστῳ παραλόγῳ ἔμμβαίνον τὸ ὑμῖν πρὸς τοὺς ἄλλους οὐχ ἣκιστα καὶ κατὰ τὴν νόσον γεγένηται. ὅμως δὲ πολίν μεγάλην οἰκούν-4 τας καὶ ἐν ήθεσιν ἀντιπάλοις αὐτῇ πεθραμμένοις χρεῶν καὶ ἕμμφοράς τὰς μεγίστας ἐθέλειν ύφιστασθαι καὶ τὴν ἀξίωσιν μὴ ἀφανίζειν (ἐν ἵσῳ γὰρ οἱ ἀνθρωποὶ δικαιοῦσι τῆς τε ὑπαρχούσης δόξης αἰτιάσθαι ὅστις μαλακία ἐλλειπει καὶ τῆς μὴ προσηκούσης μισεῖν τὸν θρασύτητι ὀρεγόμενον), ἀπαλγήσαντας δὲ τὰ ἱδία τοῦ κοινοῦ τῆς σωτηρίας ἀντιλαμβάνεσθαι. 62. τὸν δὲ πόνον τὸν κατὰ τὸν πόλεμον, μὴ γένηται τε πολὺς καὶ οὔδεν μᾶλλον περιγενώμεθα, ἀρκεῖτω μὲν ὑμῖν καὶ ἐκεῖνα ἐν οἷς ἄλλοτε πολλάκις γε ὅθ᾽ ἀπέδειξα οὐκ ὀρθῶς αὐτὸν ὑποπτεύμενον, δηλῶσω δὲ καὶ τὸδε, ὃ μοι δοκεῖτε οὔτ᾽ αὐτοὶ πῶς τοτε ἐνθυμηθήναι ὑπάρχων ὑμῖν μεγέδους πέρι ἐς τὴν ἀρχήν οὔτ᾽ ἐγὼ ἐν τοῖς πρὶν λόγοις, οὐδ᾽ ἀν νῦν ἐχρησάμην κομμῳ-δεστέραν ἔχοντι τὴν προσποίησιν, εἰ μὴ κατα-πεπληγμένους ὑμᾶς παρά τὸ εἰκὸς ἐώρων. οἴεσθε 2 μὲν γὰρ τῶν ἐμμμάχων μόνον ἀρχεῖν, ἐγὼ δὲ ἀποφαίνω δύο μερῶν τῶν ἐς χρῆσιν φανερῶν, γῆς

—supply αὕτη, ἅ.e. τῇ μεταβολῆ, so that ἐγκαρτερεῖν is ‘endure it with firmness.’ Cf. Eur. Alcest. 1071. See L. and S.
3. δουλοί γὰρ ... ὀρεγόμενον quoted by Dion. Hal. de Thuc. Jud. c. 47.
4. ἐμμφορῶν τὰς μεγίστας M, corrected by late hand to ἐμμφοράς τὰς μεγίστας. which Herw. rightly accepts. Dion. Hal. gives τὰς ἐμμφοράς.
καὶ θαλάσσης, τοῦ ἐτέρου ὡμᾶς παντὸς κυριωτάτους ὄντας, ἐφ' ὅσον τε νῦν νέμεσθε καὶ ἢν ἐπὶ πλέον βουληθήτε καὶ οὐκ ἔστιν ὅστις τῇ ὑπάρχουσι παρασκευῇ τοῦ ναυτικοῦ πλέοντας ὡμᾶς οὔτε βασιλεὺς κωλύσει οὔτε ἄλλο οὐδὲν ἔθνος 3 τῶν ἐν τῷ παρόντι. ὡστε οὐ κατὰ τὴν τῶν οἰκίων καὶ τῆς γῆς χρείαν, δὸν μεγάλων νομίζετε ἐστερηθαί, αὐτὴ ἡ δύναμις φαίνεται οὐδ' εἰκὸς χαλεπῶς φέρειν [αὐτῶν] μᾶλλον ἢ οὐ, κηπίον καὶ ἐγκαλλώπισμα πλούτου πρὸς ταύτην νομίσαντας, ὀλιγωρήσαι, καὶ γνῶναι ἐλευθερίαν μὲν, ἢν ἀντιλαμβανόμενοι αὐτῆς διασώσωμεν, ῥαδίως ταῦτα ἀναληψομένην, ἄλλων δ' ὑπακούσατι καὶ τὰ προκεκτημένα φιλεῖν ἑλασσοῦσθαι, τῶν τε πατέρων μὴ χείρος κατ' ἀμφότερα φανῆναι, οἱ μετὰ πόνων καὶ οὐ παρ' ἄλλων δεξάμενοι κατέσχον τε καὶ προσέτι διασώσαντες παρέδοσαν ἡμῖν αὐτά (αἵσχιον δὲ ἔχοντας ἀφαιρεθήναι ἡ κτωμένους ἀτυχησαι), ἵναι δὲ τοῖς ἐχθροῖς ὁμόσε μὴ φρονήματι 4 μόνοιν, ἄλλα καὶ καταφρονήματι. αὖχημα μὲν γὰρ καὶ ἀπὸ ἀμαθίας εὐτυχοὺς καὶ δειλῶ τινι ἐγγίγνεται, καταφρόνησις δὲ ὃς ἀν καὶ γνώμη πιστεύῃ 5 τῶν ἐναντίων προέχειν, δ' ἡμῖν ὑπάρχει. καὶ τὴν τόλμαν ἢ ἐξέσεις ἐκ τοῦ ὑπέρφρονος ἐχυρωτέραν

62, 3. τὴν οἰκίων for τὴν τῶν ol. M.—[αὐτῶν] Dobree and Herw. A late hand has corrected M into οὐδὲ χαλεπῶς φέρειν αὐτὸ δεῖ κ.τ.λ.—προσκεκτημένα M, the σ partly obliterated. —ἱέναι δὲ ... ἡ πρόνοια is quoted by Dion. Hal. de Thuc. Jud. c. 46.—ὅμως καὶ ἀμύνεσθαι Dion.
παρέχεται, ἐλπίδι τε ἀπὸ τῆς ὁμοίας τύχης ἦσσον πιστεύει, ἢς ἐν τῷ ἀπόρῳ ἢ ἰσχύς, γνώμη δέ ἀπὸ τῶν ὑπαρχόντων, ἡς βεβαιοτέρα ἡ πρόνοια. 63. τῆς τε πόλεως ὑμᾶς εἰκὸς τῷ τιμωμένῳ ἀπὸ τοῦ ἀρχείου, ὃ ὑπὲρ ἀπαντας ἀγάλλεσθε, βοηθείν καὶ μὴ φεύγειν τοὺς πόνους ἢ μηδὲ τὰς τιμὰς διόκειν μηδὲ νομίσαι περὶ ἑνὸς μόνου, δουλείας ἀντ’ ἐλευθερίας, ἀγωνίζεσθαι, ἀλλὰ καὶ ἀρχής στερησίως καὶ κινδύνου ὃν ἐν τῇ ἄρχῃ ἀπίστικος. ἦς οὖν ἐκστήναι ἐτὶ χρῆσθαι, εἰ τις καὶ τὸδε ἐν τῷ παρόντι δεδιώκη ἀπραγμοσύνη ἀνδραγαθίζεται ὡς τυραννίδα γὰρ ἡ ἤπει ἐξετείναι, ἢν λαβεῖν μὲν ἄδικον δοκεῖ εἶναι, ἢφεῖναι δ’ ἐπικινδύνουν. τάχιστ’ 3 ἂν τε πόλιν οἱ τοιούτοι ἐτέρους τε πείσαντες

5. ἐλπίδι τε ἀπὸ τῆς ὁμοίας τύχης] mss. and Dion. Hal. (who remarks that the passage τῶν Ἡρακλεείων σκοτεινῶν ἀσαφεστέραν ἐχει τὴν δήλωσιν) have ἀπὸ τῆς ὁμοίας τύχης after τὴν τόλμαν. The transposition, with which Ste. agrees, is due to Döderlein, who remarks et sensui simul et concinnitati consultur. 63, §§ 1 and 2 are quoted by Dion. Hal. de Thuc. Jud. c. 47.—1. ὃ ὑπὲρ ἀπαντας A and Dion.: ὃ ὑπὲρ ἀπαντες or ὃπερ ἀπαντε the rest.—μὴ δὲ M, twice.—ἀπίστικος Cobet and Herw. for mss. ἀπίστικος. Cf. i. 75 and 76.


3. τε πείσαντες M.—[αὐτόνομοι] I bracket. The contrast between τυραννίς and αὐτόνομα, a frequent one, led a commentator to the wrong conclusion that it is employed here, and that ἐπὶ σφῶν αὐτῶν = αὐτόνομοι. The true antithesis is between Athenian τυραννίς and ἀσφαλῆς δουλεία. To Athens continuation of empire is freedom, loss of empire is slavery: no middle course is possible. The suggestion that inactivity,
ἀπολέσειαν καὶ εἰ ποὺ ἐπὶ σφῶν αὐτῶν [αὐτόνομοι] οἰκήσειαν τὸ γὰρ ἀπραγμον οὐ σώζεται μὴ μετὰ τοῦ δραστηρίου τεταγμένον, οὐδὲ ἐν ἀρχούσῃ πόλει ξυμφέρει, ἀλλ’ ἐν ὑπηκόων, ἀσφαλῶς δου-λεύειν.

64. 'Ὑμεῖς δὲ μήτε ὑπὸ τῶν τοιῶν πολιτῶν παράγεσθε μήτε ἐμὲ δι’ ὀργῆς ἔχετε, ὦ καὶ αὐτοὶ ξυνδιέγνωτε πολέμειν, εἰ καὶ ἐπελθόντες οἱ ἐναντίοι ἔδρασαν ἀπερ εἰκός ἢν μὴ θελησάντων ύμῶν ὑπακούειν, ἐπιγεγένηται τε πέρα δὲν προσεδεχόμεθα ἢ νόσος ἦδε, πράγμα μόνον δὴ τῶν πάντων ἐλπίδος κρείσσων γεγενημένου. καὶ δ’ αὐτὴν οἴδ’ ὅτι μέρος τι μᾶλλον ἔτι μισοῦμαι, οὐ δικαίως, εἰ μὴ καὶ ὅταν παρὰ 2 λόγον [τι] εὐ πράξητε ἐμοὶ ἀναθήσετε φέρειν τε χρῆ τά τε δαμόνια ἀναγκάσως τά τε ἀπὸ τῶν πολεμίων ἀνδρείων: ταῦτα γὰρ ἐν ἔθει τῇδε τῇ πόλει πρότερον τε ἦν νῦν τε μὴ ἐν ὑμῖν κωλυθῇ. 3 γνώτε δὲ ὄνομα μέγιστον αὐτὴν ἐξουσάν εἰ πάσῳ ἀνθρώπωι διὰ τὸ ταῖς ἴν μὴ εἴκειν, πλείστα δὲ σώματα καὶ πόνους ἀνηλωκέναι πολέμω

based on non-interference, leads to αὐτόνομα is the very one which would here be avoided. Class. Rev. iv. p. 206.

64, 1. πέρα (sic) M.—παρὰ λόγον [τι] εὐ πράξητε Cobet. See note.

2. φέρειν δὲ χρῆ Cl.—τὲ M., as often.—ἐν ἔθει τῇ πόλει M.—κωλυθῇ] For this Dobree, followed by Herw., reads καταλυθῇ (κτλυθῇ): Bauer κολουθῇ: M. Schmidt ἀκυρωθῇ.—πολεμίως μεγίστοις M.—μέμψοιτ' M.

3. ἀναλωκέναι M.
καὶ δύναμιν μεγίστην ὡς μέχρι τοῦ ἑκτημένην, ἢς ἐσι αἰδιὸν τοῖς ἐπιγιγνομένοις, ἦν καὶ νῦν ὑπεν- δῶμεν ποτε (πάντα γὰρ πέφυκε καὶ ἐλασσοῦσθαι), μνήμη καταλείψεται, Ἑλλήνων τε ὅτι Ἑλλήνες πλείστων ὡς ἤρξαμεν, καὶ πολέμοις μεγίστοις ἀντέσχομεν πρὸς τε ξύμπαντας καὶ καθ' ἐκάστους, πόλιν τε τὸς πᾶσιν εὐπορωτάτην καὶ μεγίστην ὠκήσαμεν. καίτοι ταῦτα ὁ μὲν ἀπράγ-4 μων μέμψατ' ἀν, ὁ δὲ ὃραν τι θουλόμενοι καὶ ἀυτὸς ἔδροσει εἰ δὲ τις μὴ κέκτηται, φθονήσει.

τὸ δὲ μισεῖσθαι καὶ λυπηροῦς εἶναι ἐν τῷ παρόντι 5 πᾶσι μὲν υπῆρξε ὃ ὅσοι ἑτεροὶ ἑτέρων ἢξίωσαν ἀρχειν ὅστις ὁ ἐπὶ μεγίστοις τὸ ἐπίφθονον λαμβάνει, ὀρθῶς θουλεύεται. μίσος γὰρ ὅσον ἔπι πολὺ ἀντέχει, ἢ δὲ παραντίκα [τε] λαμπρότης καὶ ἐς τὸ ἔπειτα δόξα αἰείμνηστος καταλείπεται. ὑμεῖς δὲ ἔς τε τὸ μέλλον καλῶν προγνώτες ἐς 6 τε τὸ αὐτικὰ μὴ αἰσχρὸν τῷ ἡδὶ προθύμω ἀμφότερα κτήσασθε, καὶ Δακεδαιμονίους μήτε ἐπικηρυκεύεσθε μήτε ἐνβήλα ἐστε τὸσ παροῦσι πόνοις βαρυνόμενοι, ὡς οἴτινες πρὸς τὰς ἐξιμφοράς γνώμη μὲν ἦκιστα λυποῦνται, ἔργῳ δὲ μάλιστα ἀντέχουσιν, οὕτω καὶ πόλεων καὶ ἰδιωτῶν κράτιστοί εἰσιν.

65. Τοιαύτα ὁ Περικλῆς λέγων ἐπειράτο τοὺς Ἀθηναίους τῆς τε ἐπ' αὐτῶν ὅργης παραλύειν καὶ ἀπὸ τῶν παρόντων δεινῶν ἀπαγεῖν τὴν γνώμην.

5. [τε] Sta., after Rauchenstein.
6. Badham places προγνώτες after αἰσχρόν, and for κτήσαςθε, καὶ reads κτήσασθαι, [καὶ].—ἐπικηρυκεύεσθαι (sic) M.
65, 1. ἐς αὐτῶν CG, followed by Kr.
2. oí de δημοσία μὲν τοῖς λόγοις ἀνεπείδθοντο καὶ
οὔτε πρὸς τοὺς Δακεδαιμονίους ἐτι ἐπεμπον ἐς τε τὸν πόλεμον μᾶλλον
ὡρμηντο, ἵδια de τοῖς παθήμασιν ἐλυποῦντο, de μὲν δῆμος ὅτι ἀπ' ἐλασ-
σόνων ὀρμόμενος ἐστέρητο καὶ τούτων, oí de δυνατοὶ καλὰ κτήματα κατὰ τὴν χώραν {ἐν}; οἶκο-
δομίαις τε καὶ πολυτέλεσι κατασκευαίς ἀπολω-
λεκτές, to de μέγιστον, πόλεμον ἀντὶ εἰρήνης
3. ἔχοντες. ou méntoi πρότερον γε ὦ ξύμπαντες
ἐπαύσαντο ἐν ὄργῃ ἔχοντες αὐτὸν πρὶν ἐξημίωσαν
4. χρήμασιν. ὑστερον ὃ αὕθις ou πολλὴ, ὀπερ φιλεὶ
ὀμιλοὺς ποιεῖν, στρατηγὸν εἴλοντο καὶ πάντα τὰ
πράγματα ἐπέτρεψαν, ὃν μὲν περὶ τὰ οἰκεία
ἐκαστὸς ἤλγει, ἀμβλυτεροί ἤδη ὄντες, ὃν de ἡ
ξύμπασα πόλις προσεδέτο, πλείστου άξιον νομί-
ζοντες εἶναι. ὅσον τε γὰρ χρόνο
προὔστη τῆς πόλεως ἐν τῇ εἰρήνῃ,
μετρίως ἐξηγεῖτο καὶ ἀσφαλῶς διε-
φυλάξεν αὐτὴν, καὶ ἐγένετο ἐπ' ἐκεῖνον
μεγίστῃ, ἐπεὶ τε ὁ πόλεμος κατέστη,
ὁ de φαίνεται καὶ ὕν τούτῳ προγονοὺς τὴν δύναμιν.
6. ἐπεβίω de δύο ἐτῆ καὶ μηνῶς ἐξ' καὶ ἐπειδὴ ἀπε-
θανεν, ἐπὶ πλέον ἐτὶ ἐγνώσθη ἡ πρόνοια αὐτοῦ

2. {ἐν} inserted by Madvig, whom Sta. follows.
3. ἐν ὄργῃ] Between these words τῇ is erased in M.
4. ὀπερ φιλεὶ] Herw. proposes ὡσπερ or ὀλυστερ, because ὀπερ
ought to mean στρατηγὸν ἐλέσθαι τὸν Περικλέα. Obviously it
does mean στρατηγὸν ἐλέσθαι ὑν ἐν ὄργῃ εἰχον.—ἀ μὲν ὁ τίς ὁ ὀμὲν
Herw.: Kr. suggests πέρι.—ξύμπασα ἡ M.
ἐς τὸν πόλεμον. Ὅμων γὰρ ἠσυχαζοντας τε 7 καὶ τὸ ναυτικὸν θεραπεύοντας καὶ ἀρχὴν μὴ ἐπι-
κτωμένους ἐν τῷ πολέμῳ μηδὲ τῇ πόλει κιν-
δυνεύοντας ἔφη περιέστεθαι· οἱ δὲ ταῦτα τε
πάντα ἐς τούναντιον ἐπραξαν καὶ ἄλλα ἔξω τοῦ
πολέμου δοκοῦντα εἶναι κατὰ τὰς ἰδίας φιλοτι-
μίας καὶ ἰδια κέρδη κακῶς ἐς τε σφᾶς αὐτοὺς καὶ
tοὺς ἐνυμάχους ἐπολίτευσαν, ἡ κατορθούμενα μὲν
tοῖς ἰδιώταις τιμὴ καὶ ὀφελία μᾶλλον ἦν, σφα-
lέντα δὲ τῇ πόλει ἐς τὸν πόλεμον βλάβη καθι-
στατο. αὖτιον δὲ ἦν ὅτι ἐκεῖνοι μὲν δυνατός ὅν 8
τῷ τε ἀξιώματι καὶ τῇ γνώμῃ, χρημάτων τε δια-
φανῶς ἀδωρότατος γενόμενος, κατεῖχε τὸ πλῆθος
ἐλευθέρως, καὶ οὐκ ἤγετο μᾶλλον ὑπ' αὐτοῦ ἡ
αὐτῶς ἤγος, διὰ τὸ μὴ κτώμενος ἐξ οὖ προση-
κόντων τὴν δύναμιν πρὸς ἰδιον τὶ λέγειν, ἄλλι
ἐχὼν ἐπὶ ἀξιώσει καὶ πρὸς ὄργῃν τὶ ἀντειπεῖν.
ὁπότε γοῦν αἰσθοῖτό τι αὐτοὺς παρὰ καιρὸν 9
ὑβρεῖ θαρσοῦντας, λέγων κατέπλησσεν ἐπὶ τὸ
φοβεῖσθαι, καὶ δειδότας αὐτὸ ἀλόγως ἀντικαθίστη
πάλιν ἐπὶ τὸ θαρσεῖν. ἐγίγνετο τε λόγῳ μὲν
dημοκρατία, ἔργῳ δὲ ὑπὸ τοῦ πρῶτον ἀνδρὸς
ἀρχῆς. οἱ δὲ ὑστερον ἵσοι αὐτοὶ μᾶλλον πρὸς 10
ἀλλήλους ὄντες καὶ ὀρεγόμενοι τοῦ πρῶτος ἐκα-
τὸς γίγνεσθαι ἐτράποντο καθ' ἱδονὰς τῷ ὀῆμῳ
καὶ τὰ πράγματα ἐνδιδόναι. ἐξ ὧν ἄλλα τε 11
πολλά ὡς ἐν μεγάλη πόλει καὶ ἀρχὴν ἔχοιση
ήμαρτήθη καὶ ὁ ἐς Σικελίαν πλοῦς, ὅς οὐ τοσοῦ-

7. [ἰδια] κέρδη Cobet.—ὡφελεία Μ.
τον γνώµης ἀμάρτημα ἢν πρὸς οὓς ἐπῆσαν, ὅσον οἱ ἐκπέμψαντες οὐ τὰ πρόσφορα τοῖς οἰχομένοις ἐπιγιγνώσκοντες, ἀλλὰ κατὰ τὰς ἱδίας διαβολὰς περὶ τῆς τοῦ ὃμου προστασίας τὰ τε ἐν τῷ στρατοπέδῳ αὐβλύτερα ἐποίησαν καὶ τὰ περὶ τὴν πόλιν πρῶτον ἐν ἀλλήλοις ἐταράχθησαν. σφαλέντες δ' ἐν Σικελίᾳ ἄλλη τε παρασκευὴ καὶ τοῦ ναυτικοῦ τῷ πλείον μορίῳ καὶ κατὰ τὴν πόλιν ἦδη ἐν στάσει ὄντες ὅμως δέκα μὲν ἔτη ἀντείχον τοῖς πρὸτερον ὑπάρχοσι πολεμίοις καὶ τοῖς ἀπὸ Σικελίας μετ' αὐτῶν καὶ τῶν ἔμμαχων ἐτι τοῖς πλείσσων ἀφεστηκόσιν, Κύρῳ τε ὑστερον βασιλέως παϊδὶ προσγενομένῳ, ὅς παρεῖχε χρήματα Πελοποννησίοις ἐς τὸ ναυτικὸν καὶ οὐ πρότερον ἐνδοσαν ἢ αὐτοὶ ἐν σφισι κατὰ τὰς ἱδίας δια-

12 φορᾶς [περὶπεσόντες] ἐσφάλησαν. τοσοῦτον τῷ Περικλεὶ ἐπερίσσευσε τότε ἀφ' ὅν αὐτὸς προ-

11. ἐπηλεσαν M.—ἰδίας διαφορᾶς MT, error introduced through § 12 end.—For οἱ ἐκπέμψαντες, Badham and Herw. read τοῖς ἐκπέμψαντες, but the text is sound.

12. [μορίῳ] Herw.—δέκα μὲν ἔτη Haacke, followed by Herw., Cl., Sta., Müller, Cr. for mss. τριὰ μὲν ἔτη, which is impossible. But E. Müller, Shil. and Ste. prefer ὄκτω, which Shil. thinks followed ἔτη, i.e. ἔτη ἢ, while τριαμεν he thinks represents a lost participle, as τριβόμεναι or τρυχόμενοι.—ἀφεστηκόσιν M. —[περὶπεσόντες] Pp. and Shil. supply αὐταῖς. Herw. brackets ἐν. Sta. reads ἐν σφίσι καὶ (=also) ταῖς ἱδίαις διαφορᾶς. But probably the participle is a gloss on κατὰ τὰς ἱ. διαφορᾶς. Cl. proposed to insert ἔμμαχοίς after διαφορᾶς, and Ste. and Cr. take ἐν σφίσι περὶπεσόντες together, comparing IV. 25, 9, παρακελευόμενοι ἐν ἑαυτοῖς.
έγνω καὶ πάντα ἀν ῥαδίως περιγενέσθαι τῶν Πελο-
πονησίων αὐτῶν τῷ πολέμῳ.

66. Οἱ δὲ Λακεδαιμόνιοι καὶ οἱ ξύμαχοι τοῦ
αὐτοῦ θέρους ἐστράτευσαν ναυλίν ἐκα-
τὸν ἐς Ζάκυνθον τὴν νύσον, ἣ κεῖται
ἀντιπέρας Ἡλιόδος εἰσὶ δὲ Ἀχαιῶν
tῶν ἐκ Πελοπονήσου ἀποκοι καὶ Ἀθηναίων ξυνε-
mάχουν. ἐπέπλεον δὲ Λακεδαιμονίων χίλιοι ὀπλι-
tαὶ καὶ Κυήμος Σπαρτιάτης ναῦαρχος. ἀποβάντες
δὲ ἐς τὴν γῆν ἐδήμωσαν τὰ πολλὰ. καὶ ἐπειδὴ οὐ
ξυνεχώρουν, ἀπέπλευσαν ἐπὶ οἴκου.

67. Καὶ τοῦ αὐτοῦ θέρους τελευτῶντος* Ἀρισ-
teύς Κορίνθιος καὶ Λακεδαιμονίων
πρέσβεις Ἀνήριστος καὶ Νικόλαος καὶ
Πρατόδαμος καὶ Τεγεάτης Τιμαγόρας καὶ
Ἀργειῶν ἱδία Πόλλης πορευόμενοι
ἐς τὴν Ἄσιαν ὡς βασιλέα, εἰ πως πεί-
σειαν αὐτὸν χρήματα τε παρέχειν καὶ
ξυμπολεμεῖν, ἀφικνοῦται ὡς Σιτάλκην
πρῶτον τὸν Τήρεω ἐς Θράκην, βουλόμενοι πεῖσαι
τε αὐτὸν, εἰ δύναντο, μεταστάντα τῆς Ἀθηναίων
ξύμμαχίας στρατεύσαι ἐπὶ τὴν Ποτείδαιαν, οὗ ἦν
στράτευμα τῶν Ἀθηναίων πολιορκοῦν, καὶ ᾧπερ

67, 1. τοῦ θέρους τελευτῶντος Μ.—ἐποικου Μ.—πρατόδαμος
MT. The others Πρατόδημος orΣτρατόδημος. πρατόδαμος
'Laconicam certe dialectum sapit,' Shil.—ἰδιαπολλάκις MT.
—ποτίδαιαν Μ.—ὁπερ ἄρμηντο Badham, followed by Herw.:
ὁ ἐκείνον Badham. I bracket ἦπερ ἄρμηντο, eadem via quæ
instituerant. It is useless after πορευόμενοι ες την Ἀσιαν above.
Φαράκην τοῦ Φαρ., Μ, a common kind of blunder.
ὅμως] δὲ ἐκεῖνου πορευθήναι πέραν τοῦ Ἑλ-
λησπόντου ὡς Φαρνάκην τὸν Φαρναβάζου, ὃς
2 αὐτοὺς ἔμελλεν ὡς βασιλέα ἀνατέμψειν. παρα-
τυχόντες δὲ Ἀθηναίων πρέσβεις Δέαρχος Καλ-
λιμάχου καὶ Ἀμεινάδης Φιλήμονος παρὰ τῷ Σι-
τάλκη πείθουσι τὸν Σάδοκον [τὸν γεγενημένον
Ἀθηναίου Σιτάλκου νῦν] τοὺς ἀνδρὰς ἐγχειρίσαι
σφίστιν, ὅπως μὴ διαβάντες ὡς βασιλέα τὴν ἐκείνου
3 πόλιν τὸ μέρος βλάψωσιν. ὦ δὲ πεισθεὶς πορευ-
μένους αὐτοὺς διὰ τῆς Θράκης ἐπὶ τὸ πλοῖον ὃ
ἔμελλον τὸν Ἑλλησπόντον περαιώσειν πρὶν ἐσ-
βαίνειν ἐυλαμβάνει, ἀλλοις ἔμπειρισάς μετὰ
tοῦ Δεάρχου καὶ Ἀμεινάδου, καὶ ἐκέλευσεν ἐκεῖνοι
παραδοῦναι οἱ δὲ λαβόντες ἐκόμισαν ἐς τὰς
4 Ἀθήνας. ἀφικομένων δὲ αὐτῶν δεισάντες οἱ Ἀθη-
ναῖοι τὸν Ἀριστέα μὴ αὕθας σφᾶς ἐτὶ πλεῖω κα-
kουργῇ διαφυγὼν, ὅτι καὶ πρὸ τούτων τὰ τῆς
Ποτειδαίας καὶ τῶν ἐπὶ Θράκης πάντ' ἐφαίνετο
πράξας, ἀκρίτους καὶ βουλομένους ἐστίν ἃ ἐιπέιν
αὐθημερον ἀπέκτειναν πάντας καὶ ἐσ φάραγγας
ἐσέβαλον, δικαιοῦντες τοῖς αὐτοῖς ἀμύνεσθαι οἴσπερ
καὶ οἱ Δακεδαμόνιοι ὑπήρξαν, τοὺς ἐμπόρους οὐς

2. ἀμεινάδης ὁ φιλήμονος Μ.—The bracket is due to Cobet
and Herw., and the gloss to c. 29.
4. σφᾶς Μ.—ἐπὶ πλεῖω Naber.—After τῶν ἐπὶ Θράκης ΜΤ,
catching sight of τῆς Θράκης above, again insert ἐπὶ τὸ πλοῖον
φ ... πρὶν ἐσβάλειν, and then καὶ τῶν ἐπὶ Θράκης, and so con-
tinues as though nothing had happened.—πάντα ἐφαίνετο Μ.
—Cobet says “[καὶ ἐς φάραγγας ἐσβάλλοντες]. Non erant, ut
opinor, in mari φάραγγες.” Possibly the prisoners were
taken to land. Cf. iii. 32, 2.—καταρχας (sic) Μ.—μὴ δὲ Μ.
ελαβον Ἀθηναίων καὶ τῶν ξυμμάχων ἐν ὀλκάσι περὶ Πελοπόννησου πλέοντας ἀποκτείναντες καὶ ἐς φάραγγας ἐσβαλόντες. πάντας γὰρ ὁ κατ’ ἀρχὰς τοῦ πολέμου οἱ Δακεδαίμονες ὀσοὺς λάβοιεν ἐν τῇ θαλάσσῃ ὡς πολεμίους διεφθειρον, καὶ τοὺς μετὰ Ἀθηναίων ξυμπολεμοῦντας καὶ τοὺς μηδὲ μεθ’ ἑτέρων.

68. Κατὰ δὲ τοὺς αὐτοὺς χρόνους [τοῦ θέρους τελευτῶντος] καὶ Ἀμπρακιώται αὐτοὶ τε καὶ τῶν βαρβάρων πολλοὺς ἀναστήσαντες ἐστράτευσαν ἐπὶ Ἀργος τῷ Ἀμφιλοχίκον καὶ τὴν ἄλλην Ἀμφιλοχίαν. ἔχθρα δὲ πρὸς τοὺς Ἁργείους ἀπὸ τοῦδε αὐτοῖς ἥρξατο πρῶτον γενεσθαι. Ἀργος τῷ Ἀμφιλοχίκον καὶ Ἀμφιλοχίαν τὴν 3 ἄλλην ἔκτισε μετὰ τὰ Τρωικὰ οἰκαὶ ἄναχωρῆσας καὶ οὐκ ἀρεσκόμενος τῇ ἐν Ἀργεὶ καταστάσει Ἀμφιλοχος ὁ Ἀμφιάρεω ἐν τῷ Ἀμπρακικῷ κόλπῳ, ὠμώνυμον τῇ ἐαυτοῦ πατρίδι Ἀργος ὀνομάσας. καὶ ἤν ἡ πόλις αὐτῇ μεγίστη τῆς Ἀμφιλοχίας 4 καὶ τοὺς δυνατῶτατοὺς εἰχεν οἰκήτορας. ὑπὸ ξυμφορῶν δὲ πολλαῖς γενεαῖς ὑστερον πιεζόμενοι Ἀμπρακιώτας ὁμόρους ὄντας τῇ Ἀμφιλοχίκῃ ξυνοίκους ἐπηγάγοντο, καὶ ἠλληνίσθησαν τὴν νῦν γλώσσαν τότε πρῶτον ἀπὸ τῶν Ἀμπρακιωτῶν ξυνοικησάντων· οἱ δὲ ἄλλοι Ἀμφιλοχοὶ βάρβαροι

68, 1. [τοῦ θ. τελευτῶντος] Herw., as a repetition from preceding chap.—ἐπὶ τὸ ἄργος MT.
5. ὑπὸ ξυμφορῶν τοὺς ὀμόρους MT, omitting five words.—ἐλληνίσθησαν MSS.
6 εἰσιν. ἐκβάλλουσιν οὖν τοὺς Ἀργείους οἱ Ἀμπρακιώται χρόνῳ καὶ αὐτῷ ἱσχοῦσι τὴν πόλιν.

7 οἱ δὲ Ἀμφίλοχοι γενομένου τούτου διδόσαν ἑαυτοὺς Ἀκαρνάσι καὶ προσπαρακαλέσαντες ἀμφότεροι Ἀθηναίοις, (οἱ {δὲ} αὐτοῖς Φορμίωνα τε στρατηγὸν ἔπεμψαν καὶ νὰς τριάκοντα), ἀφικομένου [δὲ] τοῦ Φορμίωνος, αἱροῦσι κατὰ κράτος Ἀργος καὶ τοὺς Ἀμπρακιώτας ἱνδραπόδισαν, κοινὴ τε ἀκισαν αὐτὸ Ἀμφίλοχοι καὶ Ἀκαρνάνες.

8 Alliance between Argos, Acarnania, and Athens.

9 οἱ δὲ Ἀμπρακιώται τὴν μὲν ἔχθραν ἐς τοὺς Ἀργείους ἀπὸ τοῦ ἀνδραποδισμοῦ σφῶν αὐτῶν πρῶτον ἐποιήσαντο, ὠστερον δὲ ἐν τῷ πολέμῳ τὴνδε τὴν στρατείαν ποιοῦνται αὐτῶν τε καὶ Χαόνων καὶ ἄλλων τινῶν τῶν πλησιοχώρων βαρβάρων ἐλθόντες τε πρὸς τὸ Ἀργος τῆς μὲν χώρας ἐκράτους, τὴν δὲ πόλιν ὡς οὔκ ἐδύναντο ἐλεῖν προσβαλόντες, ἀπεχώρησαν ἐπ' οἴκου καὶ διελύθησαν κατὰ ἐθν. τοσαῦτα μὲν ἐν τῷ θέρει ἐγένετο.

69. Τοῦ δὲ ἐπιγιγνομένου χειμῶνος* Ἀθηναῖοι

7. προσπαρακαλέσαντες ... , οἱ αὐτοῖς ... , ἀφικομένου δὲ mss.: προσπαρεκάλεσαν τε ... ἀφικομένου δὲ Cl.: προσπαρακαλέσαντες ... ἀφικομένου [δὲ] Kr., Herw.: προσπαρακαλέσαντες ... ἀφικομένου δὴ Sta., Bh., Cr. The last two, with οἱ αὐτοῖς φ. ἐπεμψαν and ἀφικομένου τοῦ φ. in one sentence, are awkward: so I have transferred δὲ to οἱ into which I alter οἱ.

In M, the spelling of the following is worth notice: ἀμπρακιώται ἀμβρακικῶι, ἀμβρακιωτῶν, ἀμβρακιώται (twice), ἀμβρακιώτας.
ναύς έστειλαν εἴκοσι μὲν περὶ Πελοπόννησον καὶ Φορμίωνα στρατηγόν, ὃς ὀρμώμενος ἐκ Ναυπάκτου φυλακὴν εἰχε μὴν ἐκπλεῖν ἐκ Κορίνθου καὶ τοῦ Κρισαίου κόλπου μηδένα μὴν ἐσπλεῖν, ἔτερας δὲ ἐξ ἐπὶ Καρίας καὶ Δυκίας καὶ Μελήσανδρον στρατηγόν, ὅπως ταῦτα τε ἀργυρολογοῦσι καὶ τὸ λιστικὸν τῶν Πελοποννησίων μὴ ἐώσιν αὐτόθεν ὀρμώμενον βλάπτειν τὸν πλοῦν τῶν ὀλκάδων τῶν ἀπὸ Φασιλίδος καὶ Φωικῆς καὶ τῆς ἐκείθεν ἥπειρος. ἀναβᾶς δὲ στρατιὰ Αθηναίων τε τῶν ἀπὸ τῶν νεῶν καὶ τῶν ἐξωμάχων ἐσ τῆς Δυκίαν ὁ Μελήσανδρος ἀποθνήσκει καὶ τῆς στρατιᾶς μέρος τι διέφθειρε νικηθεὶς μάχη.

70. Τοῦ δ' αὐτοῦ χειμῶνος οἱ Ποτειδαϊάται, ἐπειδὴ οὐκέτι ἐδύναντο πολιορκοῦμενοι ἀντέχειν, ἀλλ' αἱ τε ἐς τὴν 'Αττικὴν ἐσβολαί Πελοποννησίων οὐδὲν μᾶλλον ἀπανίστασαν τοὺς 'Αθηναίους, δὲ τοὺς σιτοὺς ἐπελεοῖτε, καὶ ἀλλα τε πολλα ἐπεγεγέντο αὐτόθι ὡθὶ βρώσεως πέρι ἀναγκαίας καὶ τινες καὶ ἀλλήλων ἐγένευτο, οὖτω δὴ λόγους προσφέρουσι περὶ ἐξωμάχεως τοῖς στρατηγοῖς.

69, 1. μηδέν μὴν ἐσπλεῖν Cobet, comparing 1. 93, III. 51. — ὀλκάδων Μ.

τῶν 'Αθηναίων τοῖς ἐπὶ σφίσι τεταγμένοις, Ἐσνο-

φῶντι τε τῷ Ἐυριπίδου καὶ Ἑστιοδώρῳ τῷ Ἀρι-

στοκλείδου καὶ Φάνομάχῳ τῷ Καλλιμάχου. οἱ
dὲ προσεδέχαντο, ὅρωντες μὲν τῆς στρατιᾶς τὴν
tαλαπωρίαν ἐν χωρίῳ χειμερινῷ, ἀνηλωκυίας τε

Ἦδη τῆς πόλεως διοχίλια τάλαντα ἐς τὴν πολιορ-

κίαν. ἐπὶ τούσδε οὖν ἐξυνέβησαν, ἐξελθεῖν αὐτοὺς
cαὶ παίδας καὶ γυναίκας καὶ τοὺς ἐπικούρους ἐὰν

ἐνὶ ἵματὶ, γυναίκας δὲ ἐξὶν δυῶν, καὶ ἀργύριον τι

4 ῥητὸν ἔχοντας ἐφόδιον. καὶ οἱ μὲν ὑπόστονδοι

ἐξῆλθον ἐπὶ τὴν Ἑλκυδικήν καὶ {κατόρχησαν} ἔκασ-
tος ἢ ἐδώματο. 'Αθηναίοι δὲ τοὺς τε στρατηγοὺς

ἐπημίσαντο ὅτι ἄνευ αὐτῶν ἐξυνέβησαν (ἐνόμιξον

gὰρ ἄν κρατήσαι τῆς πόλεως ἢ ἐβούλουτο), καὶ

ὕστερον ἐποίκους ἑαυτῶν ἔπεμψαν ἐς τὴν Ποτεί-

5 δαιαν καὶ κατόρχησαν. ταύτα μὲν ἐν τῷ χειμῶνι

ἐγένετο· καὶ [τὸ] δεύτερον ἔτος ἔτελεῦτα τῷ

πολέμῳ τῷ δὲ ἐν Ἰουκυθίῳ ἐξυνέγραψεν.

71. * Τοι δ' ἐπιγιγνομένου θέρους οἱ Πελοπο-

νήσιοι καὶ οἱ ἐυμμαχοὶ ἐς μὲν τὴν Ἀττικὴν ὀὐκ

2. eis πολιορκίαν M.

3. [καὶ γυναίκας] Herw.—ἵματιον M.

4. {κατόρχησαν}, inserted by Sta., Rhein. Mus. 39, p. 307,

comparing Diod. xii. 46, 7. This is accepted by Herw. and

Cr.: Sta. also inserts ἐσ χιλίου (i.e. ἐσ ἄ) after ἐποίκους, from

Diod.


Thuc. never inserts the article in this phrase. Rutherford,

Thuc. iv. 58, brackets from καὶ τὸ δ. to ἐξυνέγραψεν, on the

ground that 'there was once no break' between ἐγένετο and

c. 71.
ἐσέβαλον, ἐστράτευσαν δ᾽ ἐπὶ Πλάταιαν ἤγειτο δὲ Ἀρχίδαμος ὁ Ζευξιδάμου Λακεδαιμόνιων βασιλεὺς. καὶ καθίσας τὸν στρατὸν ἐμελλε ὁμώσειν τὴν γῆν οἱ δὲ Πλαταιῆς εὐθὺς πρέσβεις πέμψαντες πρὸς αὐτὸν ἔλεγον τοιάδε: "Ἀρχίδαμε καὶ Λακεδαιμόνιοι, οὐ δικαία ποιεῖτε οὐδ' ἄξια οὔτε ὕμων οὔτε πατέρων ὑμῶν ἐστε ἐς γῆν τὴν Πλαταιῶν στρατεύοντες. Παυσανίας γὰρ ὁ Κλεομβρότον Λακεδαιμόνιος ἐλευ-θερώσας τὴν Ἑλλάδα ἀπὸ τῶν Μηδῶν μετὰ Ἑλλήνων τῶν ἔθελσάντων ἔξωάρασθαι τὸν κύνδυνον τῆς μάχης ἢ παρ' ἡμῖν ἐγένετο, θύσας ἐν τῇ Πλαταιῶν ἀγορᾷ Διὸ ἐλευθερίω [ἱερὰ] καὶ ἐνυγκαλέσας πάντας τοὺς ἔξωμάχους ἀπεδίδου Πλαταιεύσι γῆν καὶ πόλιν τὴν σφετέραν ἐξοίκασαν αὐτονόμους οἰκεῖν, στρατεύσας τῇ μηδένα ποτὲ ἀδίκως ἐπὶ αὐτούς μηδ᾽ ἐπὶ δουλείας ἐι δὲ μή, ἀμύνειν τοὺς παρόντας ἔξωμάχους κατὰ δύναμιν. τάδε μὲν ἡμῖν πατέρες οἱ ὑμετέροι ἔδοσαν ἀρετής 3 ἐνεκα καὶ προθυμίας τῆς ἐν ἐκείνοις τοῖς κύνδυνοις γενομένης, ὑμεῖς δὲ παναντία δράτε μετὰ γὰρ Ὑβαῖων τῶν ἡμῖν ἐχθρίστων ἐπὶ δουλεία τῇ ἡμετέρᾳ ἤκετε. μάρτυρας δὲ θεοὺς τοὺς τε ὀρκίους 4

71, 1. δὲ ἐπὶ Μ.—Λακεδαιμόνιων βασιλεὺς] The next eight words are omitted in MT.—πλαταιείς Μ.

3. ποιεῖται Μ.—ὁ Κλεομβρότον [Λακεδαιμόνιος] Cobet, but the addition emphasizes the protest.—[ἱερὰ] Cobet.
τότε γενομένους ποιούμενοι καὶ τοὺς ὑμετέρους πατρίφους καὶ ἡμετέρους ἐγχωρίους λέγομεν ὑμῖν τὴν γῆν τὴν Πλαταιάδα μὴ ἄδικεν μηδὲ παραβαίνειν τοὺς ὀρκους, ἕαν δὲ οἰκεῖν αὐτονόμους καθάπερ Παυσανίας ἐδικαίωσεν." 72. тοσάντα εἰπόντων Πλαταιῶν 'Ἀρχίδαμος ὑπολαβὼν εἶπε: "Δίκαια λέγετε, ὦ ἄνδρες Πλαταιῆς, ἃν ποιήτε ὀμοία τοῖς λόγοις. καθάπερ γὰρ Παυσανίας ὑμῖν παρέδωκεν, αὐτοὶ τε αὐτονομεῖσθε καὶ τοὺς ἀλλους ἔξωκενθείτε, ὅσοι μετασχόντες τῶν τότε κινδύνων ὑμῖν τε ἐξωμοσαι καὶ εἰσὶ νῦν ὑπ' Ἀθηναίους, παρασκευή τε τοσίδε καὶ πόλεμος γεγένηται αὐτῶν ἕνεκα καὶ τῶν ἄλλων ἔλευθεροις. ὃς μάλιστα μὲν μετασχόντες καὶ αὐτοὶ ἐμείνατε τοῖς ὀρκοῖς εἰ δὲ μή, ἀπερ καὶ τὸ πρότερον ἡδὴ προοικελεσάμεθα, ἠσυχίαν ἄγετε νεμόμενοι τὰ ὑμετέρα αὐτῶν, καὶ ἐστε μηδὲ μεθ' ἑτέρων, δέχεσθε δὲ ἀμφοτέρους φίλους, ἔπι πολέμῳ δὲ μηδ' ἑτέρους. καὶ τάδε ἡμῖν ἄρκεσαι." ὁ μὲν 'Ἀρχίδαμος τοσάντα εἶπεν' οἱ δὲ Πλαταιῶν πρέσβεις ἀκούσαντες ταῦτα ἐσῆλθον ἐς τὴν πόλιν καὶ τῷ πληθεί τὰ ῥήθεντα κοινώσαντες ἀπεκρίναντο αὐτῷ ὅτι ἀδύνατα σφίσιν εἶη ποιεῖν αἱ προκαλεῖται ἄνευ 'Ἀθηναίων' παῖδες

2 3. ThePlataeans answer that they must consult the Athenians, in whose keeping their wives and children are (cf. c. 6 § 4).

4. ἡμῖν ἐγχωρίους Μ.

72, 1. ἡν (sic) ποιεῖτε δμοια Μ, ποιεῖτε δμοια τ.—μὴ δὲ μεθετέρων Μ.—μὴ δετέρους Μ.
... 

4. Archidamus propostes that the Plataeans shall migrate, and hand over Plataea to his custody.

5. The Plataeans answer that they will follow the advice of Athena.

2. eίσανει Μ.—πειράσουσι Μ, which would not be likely after a verb of fearing.


73, 1. εἰσῆλθον Μ.

2. [πρέσβεις] Cobet.
ναίος καὶ βουλευτάμενοι μετ' αὐτῶν πάλιν ἡλθον
3 ἀπαγγέλλοντες τοῖς ἐν τῇ πόλει τοιαδέ: "Οὔτ' ἐν τῷ πρὸ τοῦ χρόνῳ, ὥ ἄνδρες Πλα-
ταιῆς, ἀφ' οὖ ἐξύμμαχοι ἐγενόμεθα, Ἀθηναῖοί φασίν ἐν οὐδενὶ ὡμᾶς προ-
έσθαι ἀδικουμένους οὔτε νῦν περι-
όψεσθαι, βοηθήσειν δὲ κατὰ δύναμιν.
ἐπισκηπτοῦσι τε ὑμῖν πρὸς τῶν ὄρκων ὡς οἱ
πατέρες ὠμοσαν μηδὲν νεωτέριζεν περὶ τὴν ἐνμ-
μαχίαν."

74. Τοιαῦτα τῶν προσβεβοι ἀπαγγειλάντων οἱ
Πλαταιῆς ἐβουλεύσαντο Ἀθηναῖος μὴ
προδιδόναι, ἀλλ' ἀνέχεσθαι καὶ γῆν
τεμνομένην, εἰ δεῖ, ὀρῶντας καὶ ἀλλο
πάσχοντας τι ἄν ἐξυμβαίνῃ ἐξελθεῖν τε καὶ ἐτεί, ἀλλ' ἀπὸ τοῦ τείχους ἀποκρίνασθαι ὧτι
ἀδύνατα σφίσι ποιεῖν ἐστὶν ἡ Δακεδαμόνιοι προ-
καλούνται. ὡς δὲ ἀπεκρίναντο, ἐν-
τεῦθεν δὴ πρῶτον μὲν ἐστὶν ἐπιμαρτυρίαν
καὶ θεῶν καὶ ἥρων τῶν ἐνχώριων
'Ἀρχίδαμος βασιλεὺς κατέστη, λέγων
3 ὡδε. "Τεοὶ ὥσιν γῆν τὴν Πλαταίαδα ἔχετε καὶ
ἥρως, ἐξυστορεσ ἔστε ὧτι οὔτε τὴν ἀρχὴν ἀδι-
κως, ἐκλιπόντων δὲ τῶν πρῶτον τὸ ἐξυνόμοτον,
ἐπὶ γῆν τῆν ἡλθόμεν, ἐν ὑπὸ οἱ πατέρες ἡμῶν

74, 1. τὴν γῆν Herw.—ὁρῶντες καὶ πάσχοντες Cobet, Herw.,
'fortasse recte,' Shil.'s ed.—ὅτι .. προκαλοῦνται Cobet thinks
inserted from c. 72, 2.
2. [βασιλεὺς] Cobet, Shil.'s ed. Some mss. give ὁ βασιλεὺς.
3. ἐκλιπόντων δὲ τῶν δεύτερων MT.
εὐξάμενοι ὑμῖν Μήδων ἐκράτησαν καὶ παρέσχετε αὐτήν εὐμενὴν ἐναγωνίσασθαι τοῖς Ἔλλησιν, οὔτε νῦν, ἢν τι ποιῶμεν, ἀδικήσομεν προκαλεσάμενοι γὰρ πολλὰ καὶ εἰκότα οὐ τυγχάνομεν. Ἐγγυγώ-μονες δὲ ἦστε τῆς μὲν ἄδικιας κολάξεσθαι τοῖς ὑπάρχοσι προτέρους, τῆς δὲ τιμωρίας τυγχάνειν τοῖς ἐπιφέροντι νομίμως." 75. Τοσαῦτα ἐπιθει-άσας καθίστη ἐς πόλεμον τὸν στρα-τόν, καὶ πρῶτον μὲν περισταύρωσεν αὐτοὺς τοῖς δένδρεσιν ἅ ἐκοψαν, τοῦ μηδένα ἐτί ἐξείναι, ἐπειτα χῶμα ἔχουν πρὸς τὴν πόλιν, ἐλπίζοντες ταχιστήν {τῆν} αἱρεσιν ἐσεσθαι αὐτῶν στρα-τεύματος τοσοῦτον ἐργαζομένου. Ξύλα μὲν οὖν 2 τέμνοντες ἐκ τοῦ Κιθαρώνος παρφκοδόμου ἐκα-τέρωθεν, φορμηδὸν ἀντὶ τοῖχων τιθέντες, ὅπως μὴ διαχέοιτο ἐπὶ πολὺ τὸ χῶμα ἐφόρουν δὲ υλῆν ἐς αὐτὸ καὶ λίθους καὶ γῆν καὶ ἐὰν τί ἀλλο ἀνύτευν μέλλοι ἐπιβαλλόμενον. Ἦμερας δὲ ἔχουν 3 ἐπτακαίδεκα καὶ νῦκτας ἔνεχος διηρημένοι κατ᾽ ἀναπαύλας ὡστε τοὺς μὲν φέρειν, τοὺς δὲ ὑπὸν τε καὶ σῖτον αἱρεῖσθαι. Λακεδαίμονις τε οἱ

75, 1. πρῶτον μὲν καὶ περισταύρωσαν Μ., περισταύρωσαν Cobet.—{τῆν} inserted by Cobet and Cl., followed by Herw., Sta., Ste. Cf. iii. 97, 1.—ἐργαζομένου MT.


3. ἐπτακαίδεκα Ste. for MSS. ἐβδομήκοντα, which is far too large to be possible. Sta. ἐννέα (i.e. 9' for MSS. 0'), which is too small. The reading in the text is the best makeshift.—φέρειν] φορεῖν Herw. Cf. iv. 4, 2.
3. When the mound had become high, the Plataeans made a breach in their own wall behind the mound, and through it dragged the earth out of the mound.

4. The Peloponnesians, to prevent this, pressed clay into crates of reed, and with these filled up the gap made in the mound.


6. τοῦν dé M.

76, 1. elseβalov M.—diαcexéμeνov [ωσπερ ἡ γῇ]. Sta. proposes diαcexéμeνos, on the ground that πῆλος is here compared to γῆ, so that the participle refers to the former. But probably the whole mass at the damaged part is here contrasted with the whole mass, as it was before. As γῆ was not the chief element of the χῶμα before (c. 75, 2) I bracket ωσπερ ἡ γῇ. It is probably inserted from c. 75.
ταύτη ἀποκληθῶμενοι τούτο μὲν ἐπέ-
σχον, ὑπόνομον δ' ἐκ τῆς πόλεως ὀρύ-
ξαντες καὶ ξυντεκμηράμενοι ὑπὸ τὸ κῶσιν 
καὶ ἐλάνθανον ἐπὶ πολὺ τοὺς ἔξω, ὡστ' ἐπιβάλλοντας ἤσσον ἀντεῖν 
ὑπαγομένου αὐτοῖς κἀτωθεν τοῦ κωμα-
τος καὶ ἰξάνοντος αἰεὶ ἐπὶ τὸ κενοῦ-
μενον. δεδιότες δὲ μὴ οὗτο οὕτω 
δύναται ὄλγου πρὸς πολλοὺς ἀντέ-
χειν, προσεπεξήγυρον τὸ δὲ τὸ μὲν μέγα 
οἰκοδόμημα ἐπάυσαντο ἐργαζόμενοι τὸ 
κατὰ τὸ κῶσιν, ἐνθεν δὲ καὶ ἐνθεν αὐτοῦ ἄρξαμενοι ἀπὸ 
τοῦ βραχείου τείχους ἐκ τοῦ ἐντὸς μνημεῖος εἰς 
τὴν πόλιν προσφικοδόμοιν, ὅπως εἰ τὸ μὲν μέγα 
τείχος ἀλὰσκότο, τοῦτ' ἀντέχοι, καὶ δέοι τοὺς 
ἐναντίον αὕθις πρὸς αὐτὸ κῶσιν, καὶ προχω-
ρούντας ἐσω διπλασίον τε πόλιν ἔχειν καὶ ἐν 
ἀμφιβολῷ μᾶλλον γίγνεσθαι. ἀμα δὲ τῇ κῶσει 4 
καὶ μηχανὰς προσήγουν τῇ πόλει οἱ Πελοποννήσιοι,

5. The Plataeans then made an 
underground passage, and 
carried away the earth from the 
mound. Then 
starting from 
the ends of the 
raised wall, 
where the lower 
wall met it, they 
built a crescent-
shaped wall, con-
cave to the raised 
wall. 
6. Then the 
Peloponnesians 
used battering-
rams, with no 
success.

2. ἀποκλείδμενοι Μ.—καὶ συντεκμηράμενοι Μ : perhaps these 
words are a commentator’s note. See the note. Badham 
thinks καὶ either inserted or a corruption of μὴ 
κεί. Herw. and 
Cr. bracket καὶ. ὑπὸ τὸ κῶσιν belongs to ὀρύξαντες.—ἀντεῖν. 
See c. 75, 2.

3. ἐνθεν ἄρξαμενοι αὐτοῦ ΜΤ. I suspect αὐτοῦ.—[ἐς τῇ 
πόλιν] Herw.

4. οἱ Πελοποννήσιοι τῇ πόλει CG and some inferior mss.— 
τοὺς πλαταιεῖς Μ.—περιβαλόντες Cobet.—ἀνεῖλκον] mss. ἀνέκλων, 
corr. by Rutherford. Cf. Dio Cass. lxxvi, 4 τοὺς κριῶς βρόχους 
ἀνεῖλκον. Naber reads βρόχοι here, but it is constructed, as
μίαν μέν, ἥ τοῦ μεγάλου οἰκοδομήματος κατὰ τὸ χῶμα προσαχθεῖσα ἐπὶ μέγα τε κατέσευσε καὶ τοὺς Πλαταιᾶς ἐφόβησεν, ἀλλὰς δὲ ἄλλη τοῦ τείχους, ὡς βρόχους τε περιβάλλοντες ἀνείλκον οἱ Πλαταιῆς, καὶ δοκοὺς μεγάλας ἀρτήσαντες ἀλύσει μακράς σιδηράς ἀπὸ τῆς τομῆς ἐκατέρωθεν ἀπὸ κεραιῶν δύο ἑπικεκλιμένων καὶ ὑπερτεινοῦσῶν ὑπὲρ τοῦ τείχους ἀνελκύσαντες ἐγκαρσίας, ὅποτε προσπεσεῖσθαι τῇ μέλλοι ἡ μηχανή, ἀφίεσαν τῇν δοκόν χαλαράς ταῖς ἀλύσει καὶ οὐ διὰ χειρὸς ἐχοντες· ἡ δὲ ρύμη ἐμπίπτουσα ἀπεκαύλιζε τὸ προέχον τῆς ἐμβολῆς.

77. Μετὰ δὲ τοῦτο οἱ Πελοποννήσιοι, ὡς αἱ τε μηχαναὶ οὐδὲν ὕφελον καὶ τῷ χῶματι τὸ ἀντιτείχισμα ἐγίγνετο, νομίσαντες ἀπορον εἶναι ὑπὸ τῶν παρόντων δεινῶν ἔλειν τὴν πόλιν πρὸς τὴν 2 περιτείχισιν παρεσκευάζοντο. πρότερον δὲ πυρὶ 7. Then they ἔδοξεν αὐτοῖς πειρᾶσαι εἰ δύναντο tried to burn the city down. πνεύματος γενομένου ἐπιφλέξαι τὴν usual, to suit the participle.—[ἀπὸ] τῆς τομῆς Herw., while Sta. thinks ἀπὸ before κεραιῶν spurious. 77, 1. ὑπὸ τῶν π. [δεινῶν] mss. ἀπὸ corr. by Cobet. Kr. and Herw. read ἀπὸ τῶν π. [δεινῶν].

2. ἔδοξεν πειρᾶσαι αὐτοῖς MT. (Latter omits ν ἐφελ.)

3. παρέβαλλον M, Sta., Herw., Cr.; rest παρέβαλλον.
δὲ πλήρους γενομένου διὰ πολυχειρίαν ἐπιπαρέ
νυσαν καὶ τῆς ἄλλης πόλεως ὅσον ἐδύναντο ἀπὸ
tοῦ μετεώρου πλείστον ἐπισχεῖν, ἐμβαλόντες δὲ
πῦρ ἦν θείῳ καὶ πίσση ἤγαν τὴν ὕλην. καὶ 4
ἐγένετο φλοξ τοσαύτη ὅσην οὔδεὶς πω ἦς γε
ἐκεῖνον τὸν χρόνον χειροποίητον εἶδεν ἣδη γὰρ
ἐν ὤρεσιν ὕλη τριφθείσα ὑπ’ ἀνεμῶν πρὸς αὐτὴν
ἀπὸ ταυτωμάτου πῦρ καὶ φλόγα [ἀπ’ αὐτοῦ]
ἀνήκε. τοῦτο δὲ μέγα τι ἢ καὶ τοὺς Πλαταῖας 5
πάλλα διαφυγόντας ἐλαχίστου ἐσθέσε διαφθείραι
ἐντὸς γὰρ πολλοῦ [χωρίου] τῆς πόλεως οὐκ ἦν
πελάσαι, πνεύμα τε εἰ ἐπεγένετο αὐτῇ ἐπίφορον,
ὅπερ καὶ ἡλπίζον οἱ ἐναντίοι, οὐκ ἂν διέφυγον.
νῦν δὲ καὶ τὸδε λέγεται ἠξυμβήναι, ὑδῷρ [ἐξ 6
οὐρανοῦ] πολὺ καὶ βροντὰς γενομένας σβέσαι τὴν
φλόγα καὶ οὔτω παυθήναι τὸν κίνδυνου.
78. Οἱ δὲ Πελοποννήσιοι ἐπειδή καὶ τούτου
διήμαρτον, [μέρος μὲν τι καταλιπόντες τοῦ στρα-


5. μέγα τε and πλαταλεᾶς Μ.—διαφθαρῆται MT.—[χωρίου] Herw.


78, 1. [μέρος μὲν τι ... ἄφέντες] bracketed by Sta., Cl. and Cr.: Sta. thinks it an adscript on καταλιπόντες in § 2, Bekker and Herw. cut out τὸ δὲ πλέον ἄφέντες, which is wanting in ABF, while EMT give λοιπὸν for πλέον (as do Bloomfield, Arnold and Pp.): then in place of μέρος τοῦ στρατοπεδοῦ, Herw. reads in § 2 μέρος μὲν τι καταλιπόντες τοῦ στρατοπεδοῦ φυλακας κ.τ.λ. Cobet and Ste. defend the words bracketed.
topedon, to de pleon afentes,] periexeixizonte ton

8. At last they
turned the siege
into a blockade.
They then left
enough men to
man their lines
and retired
home.

2

3 poleis. Plataishe de paidas men kai gunnaikes
kai tous presebvatous te kai plithos to akri-
ston ton anerwptov proteron ekkekoumimeno iasan
es tas 'Athenas, autoi o epoliorokounto egkata-
leimmenoi tetrapaksoi, 'Athenaiov de ogyoikonta,

4 gunnaikes de deka kai ekaton sittopoioi. tosoouto
iasan oi xumpantes oste es tnon poliorkiian kath-
stanto, kai alllos oudeis hen en tw teixe ouste
doullos ouste elentheros. toiauthe men i Plataioi
poliorkiia katekeuvasthe.

79. Tou o autou therous kai ama twn Pla-
taiow episttrateia 'Athenaiou diuskiliais
oplitas esautov kai itpeiuse diakosiios
esttrateusen eti Xalkidheas toun esti
Orakis kai Borttiayous akmapontos
tou siton esttrathgei de Xeurofioi o Euritidou

2 tritos autous. elthonites de upo Saptawlou tnon
Borttihe ton siton diephtheiron. edokei de kai

1. [to xwroiv] Herw.
3. plataieiis M.—akhreion M.—triakosioi MT.

79, 2. diephtheiran M.—tou mou taute b. MT. taute Herw.—
oplitas te M.
προσχωρήσειν ἡ πόλις ὑπὸ τινὸς ἐνδοθεῖν πρασ- σόντων. προσπεμφάντων δὲ ἐσ 'Ολυνθον τῶν οὐ ταῦτα βουλομένων ὀπλίται τε ἠλθον καὶ στρατιὰ ἐς φυλακήν ὡς ἐπεξελθοῦσις ἐκ τῆς Σπαρ- τῶλον ἐς μάχην καθίστανται οἱ 'Αθηναῖοι πρὸς αὐτὴ τῇ πόλει. καὶ οἱ μὲν ὀπλίται τῶν Χαλκι- 3 δεῶν καὶ ἑπίκουροι τινες μετ’ αὐτῶν νικῶνται ὑπὸ τῶν 'Αθηναίων καὶ ἀναχωροῦσιν ἐς τὴν Σπάρ- τῶλον. οἱ δὲ ἱππῆς τῶν Χαλκιδῶν καὶ ψιλοὶ νικῶσι τοὺς τῶν 'Αθηναίων ἱππέας καὶ ψιλοὺς. εἶχον δὲ τινὰς οὐ πολλὰς πελταστὰς ἐκ τῆς 4 Κροουσίδος γῆς καλουμένης. ἀρτί δὲ τῆς μάχης γεγενημένης ἐπιβοηθοῦσιν ἄλλοι πελτασταί ἐκ τῆς 'Ολυνθοῦ. καὶ οἱ ἐκ τῆς Σπαρτῶλον ψιλοὶ 5 ὡς εἶδον, θαρσήσαντες τοῖς τε προσγιγνομένοις καὶ ὅτι πρότερον οὐχ ἡσσόντο, ἐπιτίθενται αὐθίς μετὰ τῶν Χαλκιδῶν ἱππέων καὶ τῶν προσβο- θησάντων τοῖς 'Αθηναῖοι. καὶ ἀναχωροῦσι πρὸς τὰς δύο τάξεις ὡς κατέληπτον παρὰ τοῖς σκευο- φόροις. καὶ ὅποτε μὲν ἐπίσηµεν οἰ 'Αθηναίοι, ἐνε- 6 δίδοσαν, ἀναχωροῦσι δ’ ἐνέκειντο καὶ ἐσηκόντιζον. οἱ τε ἱππῆς τῶν Χαλκιδῶν προσπιπεύοντες ῥ δοκοὶ προσέβαλλον καὶ οὐχ ἡκιστὰ φοβήσαντες ἐτρεφαν τοὺς 'Αθηναίους καὶ ἐπεδίωξαν ἐπὶ πολὺ. καὶ οἱ μὲν 'Αθηναίοι ἐς τὴν Ποτείδαιαν καταφεύ- 7 γουσι καὶ ὑστερον τοὺς νεκροὺς υποσπόνδους κομι-

3. ἱππέας καὶ ψιλῶς bracketed by Herw.
4. γῆς bracketed by Herw.
6. ἀναχωροῦσι δ’) ἀποχωροῦσι δὲ Μ. ἱππωροῦσι Κρ.— ἱππεῖς Μ.—προσπιπεύοντες ῥ δοκοὶ Μ.
τὸν ὅ αὐτὸν θέρους οὐ πολλῷ ύστερον τοῦτων Ἀμπρακίωται καὶ Χάνοις Βουλόμενοι Ἀκαρνανίαν πᾶσαν κατα-
στρέψασθαι καὶ Ἀθηναίων ἀποστῆσαι πεῖθουσί Δακεδαμονίων ναυτικὸν τε
παρασκευάσασθαι ἕκ τῆς ξύμμαχίδος καὶ ὀπλίταις χιλίοις πέμψατε ἕως Ἀκαρ-
νανίαν, λέγοντες ὅτι, ἢν ναυτὶ καὶ πεζῷ ἀμα μετὰ σφῶν ἔλθωσιν, ἐδυνάτων οὖν τῶν ἐμβοηθεῖν τῶν ἀπὸ θαλάσσης Ἀκαρνάνων ῥαδίως [ἀυ] Ἀκα-
ρανίαν σχόντες καὶ τῆς Ζακύνθου καὶ Κεφαλλήνιας κρατήσουσι, καὶ ὁ περίπλους ὑπέκει ἐσοίτο Ἀθη-
ναίοις ὁμοίως περὶ Πελοπόννησον ἐλπίδα ὅ εἶναι 2 καὶ Ναύπακτον λαβεῖν. οἱ δὲ Δακεδαμονίων πεισ-
θέντες Κυήμον μὲν ναυάρχον ἐτὶ οὕτα καὶ τοὺς ὀπλίτας ἐπὶ ναυτὶν ὀλίγας εὐθὺς πέμπουσι, τῶ-
δὲ ναυτικῷ περιήγειλαν παρασκευασμένῳ ὡς τά-

7. χαλκιδίων Μ.Τ.—τοὺς αὐτῶν Μ.Τ.

80, 1. [ἀυ] bracketed by Dobree, Kiemann and Cr., as due
to the ἂκ following. Ste. proposes to substitute τῶν ἀπὸ θαλάσσης Ἀκαρνάνων ἄνω, cf. c. 83, 1, taking ἂν to be the
remnant of ἄνω misplaced. Both here and in c. 83, I think ἄνω was a gloss on ἀπὸ θαλάσσης.—οὐκ ἐτὶ Μ.—ὁμοίως Μ. Only
F has ὁμοίως.

2. παρασκευασμένωις Cobet.
χιστα πλείν ἐσ Δευκάδα. ἦσαν δὲ Κορίθιοι ἐμπροθυμοῦμενοι μάλιστα τοῖς Ἄμπρακιώταις ἀποίκοις οὕσι. καὶ τὸ μὲν ναυτικὸν ἐκ τε Κορίθθου καὶ Σικυῶνος καὶ τῶν παῦτη χωρίων ἐν παρασκευῇ ἦν, τὸ δ᾽ ἐκ Δευκάδος καὶ Ἀνακτορίου καὶ Ἀμπρακίας πρότερον ἀφικόμενον ἐν Δευκάδι περιέμενε. Κνήμος δὲ καὶ οἱ μετ᾽ αὐτοῦ [χίλιοι ὅππερ-4 λίται] ἐπειδὴ ἐπεραιώθησαν λαθόντες Φορμίωνα, ὅς ἦρχε τῶν εἰκοσι νεῶν τῶν Ἀττικῶν αἱ περὶ Ναῦπακτον ἐφρούριοι, εὐθὺς παρεσκευάζοντο τὴν κατὰ γῆν στρατείαν, καὶ αὐτῷ παρῆσαν Ἕλ-5 λήνων μὲν Ἀμπρακιώται καὶ Δευκάδιοι καὶ Ἀνακτορίοι καὶ οὗς αὐτῶς ἔχων ἠλθε χίλιοι Πελοποννησίων, βάρβαροι δὲ Χάονες χίλιοι ἀβασίλευτοι, δὲν ἤγοντο ἐπετησίφρ προστασία ἐκ τῶν ἀρχικῶν γένους Φώτυνος καὶ Νικάνωρ. ἐστρατεύοντο δὲ μετὰ Χαόνων καὶ Θεσπρωτῶν ἀβασίλευτοι. Μο-6 λοσσοὺς δὲ ἤγε καὶ Ἀτιντάνας Σαβύλινθος ἐπιτροπος δὲν Θάρυππος τοῦ βασιλέως ἐτὶ παιδὸς ὄντος, καὶ Παραυαίους Ὄροιδος βασίλεας ὅν. Ὄρεσται δὲ χίλιοι, δὲν ἐβασίλευεν Ἀντίοχος, μετὰ Παραναίων ἐνεστρατεύοντο Ὅροιδῷ Ἀντίοχου ἐπιτρέψαντο. ἐπεμύθη δὲ καὶ Περδίκκας κρύφα 7 τῶν Ἀθηναίων χίλιοι Μακεδόνων, οἳ ύστερον

3. [χίλιοι ὅππερ-4 λίται] inserted from § 1. I bracket.
4. παρεσκευάζαντο Mpr. and T. M is corrected to παρεσκευάζοντο.
5. ἐπετησίφρ only Mpr. It is corrected to ἐττ ἐπησίῳ, the reading of all the rest.
6. συνεστρατεύοντο MT.
8 ἠλθον. τούτω τῷ στρατῷ ἔπορεύετο Κυήμος, οὗ περιμείνας τὸ ἀπὸ Κορίνθου ναυτικόν καὶ διὰ τῆς Ἀργείας ἱόντες Δημηνίαν κόμην ἀτείχιστον ἐπόρθησαν. ἀφικνοῦνταί τε ἐπὶ Στράτον, πόλιν μεγίστην τῆς Ἀκαρνανίας, νομίζοντες, ἐι ταύτην πρώτην λάβοιεν, ῥαδίως ἀν σφίσι τᾶλλα προσ-χωρήσαι.

81. Ἀκαρνάνες δὲ αἰσθόμενοι κατά τε γῆν πολλήν στρατιῶν ἐσβεβληκυίαν ἐκ τε θαλάσσης ναυάν ἁμα τούς πολεμίους παρεσομένους, οὔτε ἐξυνεβοήθουν ἐφύ-λασον τε τὰ αὐτῶν ἔκαστοι, παρά τε Φορμίωνα ἐπεμπον κελεύοντες ἁμένειν ὁ δὲ ἀδύνατος ἔφη εἶναι ναυτικοῦ ἐκ Κορίνθου μέλι-2 λοντος ἐκπλεῖν Ναῦπακτον ἑρήμην ἀπολιτεῖν. οἱ δὲ Πελοποννήσιοι καὶ οἱ ἔμμαχοι τρία τελῆ ποιήσαντες σφών αὐτῶν ἔχωρουν πρὸς τὴν τῶν Στρατιῶν πόλιν, ὅπως ἐγγὺς στρατοπεδευόμενοι, εἰ μὴ λόγοι πείθοιεν, ἐργῳ πειρώντο τοῦ τεῖχους. 3 καὶ μέσον μὲν ἔχοντες προσήσαν Χάονες καὶ οἱ ἄλλοι βάρβαροι, ἐκ δεξιᾶς δ' αὐτῶν Δευκάδιοι καὶ Ἀνακτόριοι καὶ οἱ μετὰ τούτων, ἐν ἀριστερὰ δ' ἔ

8. ἀφικνοῦνται τῇ Μ.—ἐι πρώτην ταῦτην ΜΤ.—προσχωρήσαι] mss. προσχωρήσειν. Corr. by Cobet. See Stahl, Quaest. Gram. c. iii.: Shil.'s editor brackets ἐν, retaining the fut.—Throughout this chap. M has 'Αμπρακλα etc. right. See c. 68.

81, 1. τὰ αὐτῶν ΜΤ.
2. πείθειεν ΜΤ.
3. μέσον ἔχοντες ΜΤ.—προσήσαν Μ, twice. Cobet, in both cases, reads προῆσαν.
Κνήμος καὶ οἱ Πελοποννήσιοι καὶ 'Αμπρακιώται διείχον δὲ πολὺ ἀπ’ ἀλλήλων καὶ ἐστιν ὅτε οὐδὲ ἑωρῶντο. καὶ οἱ μὲν Ἐλληνες τεταγμένοι τε 4 προσήγαν καὶ διὰ φυλακῆς ἐχοντες ἐως ἐστρατο- πεδεύσαντο ἐν ἐπιτηδείῳ: οἱ δὲ Χάονες σφίσε τι αὐτοῖς πιστεύοντες καὶ ἀξιουμενοὶ ύπὸ τῶν ἐκείνη ἥπειρωτῶν μαχιμώτατοι εἶναι, οὐτ' ἐπέσχον τὸ στρατόπεδον καταλαβεῖν χωρήσαντες τε ῥύμη μετὰ τῶν ἄλλων βαρβάρων ἐνόμισαν αὐτοβοεὶ ἄν τὴν πόλιν ἔλειν καὶ αὐτῶν τὸ ἔργον γενέσθαι. γνώντες δ' αὐτούς οἱ Στράτιοι ἔτι προσίόντας 5 καὶ ἡγησάμενοι, μεμονωμένων εἰ κρατήσειαν, οὐκ ἄν ἐτί σφίσε τοὺς Ἐλληνας ὀμοίως προσελθεῖν, προλοχίζουσι τὰ περὶ τὴν πόλιν ἐνέδρας, καὶ ἐπειδὴ ἐγγὺς ἦσαν, ἐκ τε τῆς πόλεως ὀμόσε χωρῆ- σαντες καὶ ἐκ τῶν ἐνεδρῶν προσπίπτουσί. καὶ 6 ἐς φόβον καταστάντων διαφθείρονταί τε πολλοὶ τῶν Χαόνων καὶ οἱ ἄλλοι βάρβαροι, ὡς εἰδον αὐτοὺς ἐνδόντας, οὐκέτι υπέμειναν, ἄλλ' ἐς φυγὴν κατέστησαν. τῶν δὲ Ἐλληνικῶν στρατοπέδων 7 οὐδέτερον ἦσθετο τῆς μάχης, διὰ τὸ πολὺ προ- ἔλθειν αὐτοὺς καὶ στρατόπεδον οἰηθῆναι κατα- ληψομένους ἐπείγεσθαι. ἐπεὶ δὲ ἐνεκείντο φεύ- 8 γοντε οἱ βάρβαροι, ἀνελάμβανον τε αὐτοὺς καὶ

4. σφίσε τε αὐτοὶ Sta.—υτὸ bracketed by Kr.—ἐκεῖ for ἐκεῖνη Cobet always. Herw. doubts whether ἐκεῖνη in sense of ἐκεῖ exists in old Attic.—τὸ στρατόπεδον καταλαβεῖν] τὸ Στράτον προκαταλαβεῖν Behrendt, with probability.—ῥώμη M.

7. οἰηθῆναι] οἱ θναταὶōi M. There is some doubt whether Τ has οἰαθῆναι or οἱ θναταίοι.
The Peloponnesian troops return home.

The main body of the Peloponnesian fleet, 47 ships, had been intercepted by Phormio just outside the Corinthian gulf, and therefore had never joined in the expedition.


82. κακεὶθεν and ἐποίκοι M.

83, 1. ἀνω.? gloss on ἀπὸ θαλάσσης. See c. 80, and note. —Herw. brackets Ἀκαρνάνες.—[τῆς ἐν Σ. μάχης] bracketed by Herw., Sta., Cr. But Madvig reads τῇ ... μάχη: Ste. περὶ αὐτὰς τὰς ἡμέρας τῆς ἐν Σ. μάχης.
μαχήσαι πρὸς Φορμίωνα καὶ τὰς εἴκοσι ναῦς τῶν Ἀθηναίων αἱ ἐφρούρουν ἐν Ναυπάκτῳ. ὁ γὰρ Φορμίων παραπλέοντας αὐτοὺς ἔξω τοῦ κόλπου ἐτήρησε, βουλόμενος ἐν τῇ εὐρυχωρίᾳ ἐπιθέσθαι. οἱ δὲ Κορίνθιοι καὶ οἱ ξύμμαχοι ἔπλεον μὲν οἷς ὧς ἐπὶ ναυμαχίαν, ἀλλὰ στρατιωτικῶτερον παρεσκευασμένοι ἐς τὴν Ἀκαρνανίαν, καὶ οὐκ ἂν οἰόμενοι πρὸς ἐπτα καὶ τεσσαράκοντα ναῦς τὰς σφετέρας τολμῆσαι τοὺς Ἀθηναίους εἴκοσι ταῖς ἐαυτῶν ναυμαχίαν ποιῆσασθαι ἐπειδὴ μέντοι ἀντιπαραπλέοντας τε ἐώρων αὐτοὺς, παρὰ γῆν σφῶν κομιζομένων, καὶ ἐκ Πατρῶν τῆς Ἀχαΐας πρὸς τὴν ἀντιπέρας ἤπειρον διαβάλλοντες ἐπὶ Ἀκαρνανίας κατείδου τοὺς Ἀθηναίους ἀπὸ τῆς Χαλκίδος καὶ τοῦ Ἐὐήνου ποταμοῦ προσπλέοντας σφίσι καὶ οὐκ ἔλαθον νυκτὸς ἀφορμισάμενοι, οὐτω δὴ ἀναγκάζονται ναυμαχεῖν κατὰ μέσον τὸν πορθμὸν. στρατηγοὶ δὲ ἦσαν μὲν καὶ κατὰ πόλεις ἐκάστων 4 οἱ παρεσκευάζοντο, Κορινθίων δὲ Μαξάων καὶ Ἰσοκράτης καὶ Ἀγαθαρχίδας. καὶ οἱ μὲν Πελο- 5 πονησίων ἔταξαντο κύκλον τῶν νεῶν ὡς μέγιστον οἷοι τε ἦσαν μὴ διδόντες διέκπλουν, τὰς πράρας μὲν ἐξώ, ἐσω δὲ τὰς πρύμνας, καὶ τὰ τε λεπτὰ πλοία ἢ ἐξεπλεῖεν ἐντὸς ποιοῦνται καὶ πέντε ναῦς τὰς ἀριστα πλεοῦσας, ὅπως ἐκπλέοιεν διὰ βραχέος

3. διαβάλλοντες] mss. διαβάλλοντων. Corr. by Sta.—ἀφορμισά-μενοι is Bloomfield's correction of ἀφορμισάμενοι, accepted by Sta. and Ste. The sense required is only thus obtainable.
4. μάχων for Μαξάων MT.
5. εἰσὼ M.—προσπλέοιεν M.
παραγιγνόμενοι, εἰ τὴν προσπέπτοιεν οἱ ἐναντίοι.

84. οἱ δὲ 'Αθηναίοι κατὰ μίαν ναὸν τεταγμένοι

**First Exploit of Phormio.**

ἐς ὀλίγου, ἐν χρῷ αἰεὶ παραπλέοντες καὶ δόκησιν παρέχοντες αὐτίκα ἐμβαλεῖν προείρητο ὁ αὐτῶς υπὸ Φορμίωνος μὴ ἐπιχειρεῖν πρὶν 2 ἀν αὐτὸς σημῆνῃ. ἦλπίζε γὰρ αὐτῶν οὐ μενεῖν τὴν τάξιν, [ὦσπερ ἐν γῇ πεζῆν,] ἀλλὰ ἔμπεισθαι πρὸς ἀλλήλας τὰς ναὸς καὶ τὰ πλοῖα ταραχὴν παρέξειν, εἰ τ' ἐκπνεύσειεν ἐκ τοῦ κόλπου τὸ πνεῦμα, ὅπερ ἀναμένων τε περιέπλευ καὶ εἰώθει γίγνεσθαι ὑπὸ τὴν ἔω, οὐδένα χρόνον ἰσω-χάσειν αὐτοὺς καὶ τὴν ἐπιχείρησιν ἐφ' ἐαυτῷ τε ἐνόμιζεν εἶναι, ὅποταν βουληταί, τῶν νεών ἀμείνον 3 πλεονσῶν, καὶ τότε καλλίστην γίγνεσθαι. ὡς δὲ τὸ τε πνεῦμα κατήμε καὶ αἱ νῆσες ἐν ὀλίγῳ ἥδη οὖσαι ὑπ' ἀμφοτέρων, τοῦ τε ἀνέμου τῶν τε πλοίων ἀμα προσκειμένων, ἐταράσσοντο, καὶ ναὸς τε νὴ προσέπιπτε καὶ τοῖς κοντοῖς διεωθοῦντο,

84, 2. [ὦσπερ ἐν γῇ πεζῆν] I bracket. For ἐν γῇ is superfluous with πεζῆν, and Thuc. only uses πεζῆ στρατιά, and could not use such a phrase as πεζῆ τάξις. The adscript is quite unnecessary; cf. vi. 34, 4 χαλεπῶν διὰ πλοῦ μήκος ἐν τάξει μεῖναι. — παρέχειν MT, so ABEF. —εἰ τ' ἐκπνεύσει ὑπὸ κόλπου MT.—ἐπὶ τὴν ἔω MSS. ὑπὸ, Kr., is accepted by all recent edd. but Cl. and Cr.

3. διωθοῦντο MSS. Corr. by Cobet, followed by all recent edd. διωθροῦντο MT.—πρὸς ἀλλήλους MT.—κλυδώνιως MSS., but Photius and Suidas quote this passage with κλυδώι, and the χρῆσις probably comes from very early sources. So Sta. and Naber.—[κατὰ τὸν κ. τοὐτον] Cobet, Herw. So in i. 58, 1.—πᾶσας M.
βοη τε χρώμενοι καὶ πρὸς ἀλλήλους ἀντιφυλακη
tε καὶ λοιδορία οὐδὲν κατήκουν οὔτε τῶν παραγ-
γελλομένων οὔτε τῶν κελευστῶν καὶ τὰς κώπας ἀδύνατοι οἴντες ἐν κλύδωνι ἀναφέρειν ἀνθρωποὶ ἀπειροὶ τοὺς κυβερνήτας ἀπειθησέρας τὰς ναῦς παρείχον, τότε δὴ [κατὰ τὸν καιρὸν τοῦτον] ση-
μαίνει, καὶ οἱ Ἀθηναίοι προσπεσόντες πρῶτον μὲν καταδύουσι τῶν στρατηγίδων νεῶν μίαν, ἔπειτα δὲ καὶ πάσας ἡ χωρίσειαν διέφθειρον, καὶ κατε-
στήσαν ἐς ἀλλην μὲν μηδένα τρέπεσθαι αὐτῶν ὑπὸ τῆς ταραχῆς, φεύγειν δὲ ἔσεν Πάτρας καὶ Δύμην ὑπὸ τῆς Ἀχαῖας. οὐ δὲ Ἀθηναίοι καταδιώξαντες καὶ 4
ναῦς δοῦδεκα λαβόντες τοὺς τε ἀνδρας ἐξ αὐτῶν τοὺς πλείστους ἀνελόμενοι
ἐς Μολύκρειον ἀπέπλεον, καὶ τροπαῖον στήσαντες ἐπὶ τῷ 'Ῥίῳ καὶ ναῦν ἀναθέντες τῷ Ποσειδώνι ἀνεχώρησαν ἐς Ναῦπακτον. παρέπλευσαν δὲ καὶ 5
οἱ Πελοποννήσιοι εὐθὺς ταῖς περιοίστοις τῶν νεῶν ἐκ τῆς Δύμης καὶ Πατρῶν ἔσεν Κυλλῆνην τὸ 'Ηλείων ἐπίνειον καὶ ἀπὸ Λευκάδος Κυήμος καὶ αἱ ἐκείθεν νῆς, ἀς ἐδει ταῦτας ἐξιμμείζαι, ἀφικνοῦνται μετὰ τῆν ἐν Στράτῳ μάχην ἐς τὴν Κυλλῆνην.

85. Πέμποσι δὲ καὶ οἱ Δακεδαλιόνοι τῷ Κυήμῳ ἐμβουλοῦσαν ἐπὶ τὰς ναῦς Τιμοκράτην καὶ Βρασίδαν καὶ Δυκόφρονα, κελεύ-
οντες ἀλλήν ναυμαχίαν βελτίω κατα-
σκευάζεσθαι καὶ μὴ ὑπ' ὀλίγων νεῶν

5. Cobet brackets ἐκ τῆς Δ. καὶ Πατρῶν.—ἐξιμμείζαι mss.
Meisterhans, p. 144.
85, 1. παρασκευάζεσθαι Herw., with some inferior mss.
2 εἴργεσθαι τῆς θαλάσσης. ἐδόκει γὰρ αὐτοῖς ἀλλως τε καὶ πρῶτον ναυμαχίας πειρασμένοις πολὺς οἱ παράλογοι εἶναι καὶ οὐ τοσοῦτο φῶντο σφῶν τὸ ναυτικὸν λείπεσθαι, γεγενήσθαι δὲ τῶν μαλακίαν, οὐκ ἀντιτιθέντες τὴν Ἀθηναίων ἐκ πολικοῦ ἐμπειρίαν τῆς σφετέρας δὲ ὀλίγου μελέτης.

3 ὀργὴν οὖν ἀπέστελλον. οἱ δὲ ἀφικόμενοι μετὰ Κυήμου ναῦς τε περιήγγέλλουν κατὰ πόλεις καὶ τὰς προϋπαρχούσας ἐξηρτύνοντο ὡς ἐπὶ ναυμαχίαν. πέμπει δὲ καὶ οἱ Φορμίων ἐς τὰς Ἀθηναίας τὴν τε παρασκευὴν αὐτῶν ἀγγελοῦντας καὶ περὶ τῆς ναυμαχίας ἂν ἐνίκησαν φράσοντας, καὶ κελεύσων αὐτῷ ναῦς ὧτι πλείστας διὰ τάχους ἀποστείλαι, ὡς καθ' ἡμέραν ἐκαστὴν ἐλπίδος οὕσης αἰεὶ ναυμαχῆσαι.

4 Both sides send for reinforcements; but the Athenians first send the ships, intended to aid Phormio, to Crete, where they are delayed.

5 ὥστε τῶν Κυδωνίων πρόξενον ὅπε ἰδοὺ ταὐτόν προστευόντας καὶ περὶ τῆς ναυμαχίας ἂν ἐνίκησαν φράσοντας, καὶ καλεύσων αὐτῷ ναῦς ὧτι πλείστας διὰ τάχους ἀποστείλαι, ὡς καθ' ἡμέραν ἐκαστὴν ἐλπίδος οὕσης αἰεὶ ναυμαχῆσαι.

6 [Κρῆς] Τοῦτον πρόξενον ὃς πείθει αὐτούς ἐπὶ Κυδωνίαν πλεύσας, φάσκων προσποιήσειν αὐτὴν οὕσαν πολεμίαν ἐπήγει δὲ Πολιχνίταις χαρίζον ἡμέρας ὑμῶν τῶν Κυδωνίων καὶ μετὰ τῶν Πολιχνιτῶν ἐδήμου τῆς γῆς τῶν Κυδωνίων, καὶ [ὑπὸ

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2. τῆς σφετέρας μελέτης] Cobet and Herw. τῆς σφετέρας μελέτή.

5. [Κρῆς] Cobet, Herw.

όνεμων καὶ] υπὸ ἀπλοῖας ἐνδιέτριψεν οὐκ ὄλγον χρόνον.

86. Οἱ δὲ ἐν τῇ Κυλλήνῃ Πελοποννήσιοι [ἐν τούτῳ], ἐν φοι 'Ἀθηναίοι περὶ Κρήτην κατείχοντο, παρεσκευασμένοι ὡς ἐπὶ ναυμαχίαν παρέπλευσαν ἐς Πάνορμον τὸν Ἀχαϊκόν, οἰπερ αὐτοῖς ὁ κατὰ γῆν στρατὸς τῶν Πελοποννησίων προσεβεβοηθῆκε. παρέπλευσε δὲ καὶ ὁ Φορμίων ἐπὶ τὸ Ἄργον τὸ 2 Μολυκρικὸν καὶ ὕρμισατο ἐξω αὐτοῦ ναυσὶν ἐκοσιν αἰστέρα καὶ ἐναυμάχησεν. ἡν δὲ τούτο μὲν τὸ 3 Ἀργον φίλιον τοῖς Ἀθηναῖοι, τὸ δὲ ἐτερον [Ῥοίον] ἐστὶν ἀντιπέρας [τὸ ἐν τῇ Πελοποννήσῳ]. διέχε- τον δὲ ἀπ' ἀλλήλων σταδίους μᾶλιστα ἐπτὰ τῆς θαλάσσης, τοῦ δὲ Κρισαίου κόλπου στόμα τοῦτο ἐστιν. ἐπὶ οὖν τῷ Ἄργῳ τῷ Ἀχαϊκῷ οἱ Πελοποννήσιοι ἀπέχοντι οὐ πολὺ τοῦ Πανόρμου, ἐν φοι αὐτοῖς ὁ πεξός ἦν, ὕρμισαντο καὶ αὐτοὶ ναυσὶν ἐπτὰ καὶ ἐβδομήκοντα, ἐπειδὴ καὶ τοὺς Ἀθηναίους εἶδον. καὶ ἐπὶ μὲν ἐξ ἦ ἐπτὰ ἡμέρας ἀνθώρμουν ἀλλήλοις 5 μελετῶντες τε καὶ παρασκευαζόμενοι τὴν ναυμα- χίαν, γνώριμην ἔχοντες οἱ μὲν μὴ ἐκπλείν ἐξω τῶν Ἀργον ἐς τὴν εὐρυχωρίαν, φοβοῦμενοι τὸ πρότερον

2. αἰστέρα καὶ ἐναυμάχησεν. See c. 80, 4; 83, 1.
5. μελετῶντες τε ΜΤ.—eis τὴν εὐρυχωρίαν Μ.
πάθος, οἱ δὲ μὴ ἔσπλειν ἐς τὰ στενά, νομίζοντες
6 πρὸς ἐκεῖνον εἶναι τὴν ἐν ὀλίγῳ ναυμαχίαν. ἔπειτα
ὁ Κυήμος καὶ ὁ Βρασίδας καὶ οἱ ἄλλοι τῶν Πελο-
ποννησίων στρατηγοὶ βουλόμενοι ἐν τάχει τὴν
ναυμαχίαν ποιῆσαι πρὶν τι καὶ ἀπὸ τῶν Ἀθη-
ναίων ἐπιβοηθῆσαι, ἤνεκάλεσαν τοὺς στρατιῶτας
πρῶτον, καὶ ὀρῶντες αὐτῶν τοὺς πολλοὺς διὰ τὴν
προτέραν ἤσσαν φοβομένους καὶ οὐ προθύμους
ὅντας παρέκκελυσαντο καὶ ἔλεξαν τοιάδε.

87. "Ἡ μὲν γενομένη ναυμαχία, ὁ ἄνδρες Πελο-
ποννησίων, εἰ τις ἀρα δι' αὐτὴν ὑμῶν
φοβεῖτα τὴν μέλλουσαν, οὐχὶ δικαίαν
ἐχεὶ τέκμαρσιν [τὸ] ἐκφοβῆσαι. τῇ
τε γὰρ παρασκευὴ ἐνδεχὴσε ἐγένετο,
ὡσπερ ἵστε, καὶ οὐχὶ ἐσ ναυμαχίαν
μᾶλλον ἦ ἐπὶ στρατεύαν ἐπλέομεν
ἔνεβη δὲ καὶ τὰ ἀπὸ τῆς τύχης οὐκ
ὄλιγα ἐναντιωθῆναι, καὶ ποὺ τι καὶ ἡ
ἀπειρία πρῶτον ναυμαχοῦσαν ἔσφη-
λεν. ὥστε οὐ κατὰ τὴν ἡμετέραν
κακίαν τὸ ἴσσησθαι προσεγένετο, οὐδὲ


87. 1. [τὸ] ἐκφοβῆσαι. I bracket the article, which is not
suitable. Bh. and Cr. make τὸ ἐκφοβῆσαι object of ἐχει, and
dikalav τ. predicate: but cf. 3, 13, 1 aitias ἔχουσα ἵμας
ἐκφοβῆσαι. Sta. and Herw. read τὸ ἐκφοβῆσαι. Ste. proposes
to bracket τὸ ἐκφοβῆσαι. Perhaps for τὸ ἐκφοβῆσαι we should
read πεφοβῆσθαι. See note.

3. προσεγένετο Ullrich, Sta., Bh., Herw., Cl.: I retain the
mss. reading with Cr. and Ste., for προσεγένετο would require
that the former defeat should be contrasted with either the
not be overcome by a misfortune that was not incurred through cowardice, nor does a plea of inexperience justify cowardice (§ 3).

2. Our superiority in courage is more than a match for the enemy's superiority in science (§§ 4, 5).

3. Also our armament is superior (§ 6).

a. We have 4 more ships.

b. We have hoplites close at hand.

4. We have learnt a lesson from our defeat (§ 7).

present or the future.—τὸ κατὰ κράτος νικηθὲν Cl., omitting μὴ with B only. So Herw., who thinks μὴ may represent a lost μὲν. Ste. proposes τὸ μὴ κατ᾽ ἀκρας νικηθὲν.—κατακράτος M.—τῆς εὐμφορᾶς MT, ye omitted. Most mss. read τῆς τε.—τοὺς αὐτοὺς δὲ [ἀνδρείους] ὁρθοὺς Badham, Herw., while Cobet reads σφάλλεσθαι τοὺς ἀνδρείους and τοὺς αὐτοὺς δὲ ὁρθοὺς: but ὁρθῶς corresponds to εἰκότως, and ἀνδρείους to κακοὺς.

4. ὑμῶν δ’ M.—οὐδὲ μὲν M.
7 estin. ooste oude kath' en euriskoomev eikootws av

hmas sfallogmenous' kai osta hmartomev prot-
teron, vun auta taunta prosgvenomeva didaskaliv

8 III. Epilologos. paregei. Tharsountes ouv kai kubere-
netai kai vautai to kath' eauton ekastos epeseth, xwravu

mu proleip

pontes ouk av tis prospaxthi. twv
dev protoron hyemovon ou cheiron twn epixeirh

sineis paraskenastumev kai ouk endoxomev prot-

fasiin oudev kakh genesthai' ou dev tis ara kai

boulthei, kolasthsetai ti precipus yemida, ou

dev agathoi timhsoyn tois proshkousin athloit

tis arhetis.'

88. Toinuta men tois Peloponnesios ois ar-

xontes parekaleusantos. ou dev For-
mwv dedwv kai autous twn stara-
tiwton orrodiav kai aisthmenos esti

to plhthos twv nevon kata sfas autous einistar-

menvi eforeboyno, evboleto eungkaleas

tharsonai te kai paraivnenv en to paronti

poisasthai.

2 proteron men yar aie autous elenge kai protap-

erekunage tais gwnomai os oudev autous plhthos

nevon tosoyton av epitpleoi' o ti oyu upomeveteon

autous estin, kai oi stratwntai ek pollon en

sfison autous twn aixwsoin taun eilihesean

vedena oixhlon 'Athenaioi ontetes Peloponnesiwn

nevon

7. kathen M; so kathoauton, ouксeиwsoymeun, ouksupomeveto

progevomeva Badham, Herw.

88, 2. av epitpleoi Cobet, followed by Sta. and Bh., ou

epitpley MSS. Cl. proposed tosoyton ov.—upomeveto Herw.
ύποχωρεῖν τότε δε πρός τήν παρωθινήν ὅψιν 3 ὅρων αὐτοὺς ἄθυμουτάτας ἐβούλετο ὑπόμνησιν ποιήσασθαι τοῦ θαρσεῖν, καὶ ἐξυγκαλέσας [τοὺς Ἀθηναίους] ἔλεξε τοιάδε.

89. "Ὅρων ὑμᾶς, ὥς ἀνδρεῖς στρατιῶται, πεφοβημένους τὸ πλήθος τῶν ἐναντίων ἔννοικάλεσα, οὐκ ἀξίων τὰ μὴ δεινὰ ἐν ὀρ-ρωδίᾳ ἔχειν. οὔτοι γὰρ πρῶτον μὲν διὰ τὸ προνεκκήσθαι καὶ μὴδὲ αὐτοὶ οἴεσθαι ὁμοίοι ἦμῖν εἶναι τὸ πλῆθος τῶν νεῶν καὶ οὐκ ἀπὸ τοῦ ἵσου παρεσκευάσαντο ἐπείτα ὃ μάλιστα πι-στεύοντες προσέρχονται, ὡς προσήκον σφίσιν ἀνδρείοις εἶναι, οὔ δι’ ἄλλο τι θαρσοῦσιν ἡ διὰ τὴν ἐν τῷ πεζῷ ἕμ-πειρίαν τὰ πλεῖώ κατορθοῦντες, καὶ οἴονται σφίσι καὶ ἐν τῷ ναυτικῷ ποιήσεων τὸ αὐτό. τὸ δ’ ἐκ τοῦ δι-καίου ἦμῖν μᾶλλον νῦν περιέσται, ἐπεὶ εὐφυχιά γε οὐδὲν προφέρουσι, τῷ δὲ [ἐκάτερο] addresses them.

1. Προολόγων. The object of the meeting(§1). II. Πηλοστίς (§§ 2-8).

Δ. You need not fear the enemy.
1. They confess their weakness by providing so large a force (§ 2).
2. It is their experience and success on land that make them suppose they may succeed; but we are their masters at sea (§§ 2, 3).
3. Their allies are dragged into danger against their will, so that you need not fear they will show great valour (§ 4).

3. [τοὺς Ἀθηναίους] Cobet.
89, 2. μὴ δὲ Μ.—διὰοι Μ.— ὅν μάλιστα ΜΤ.—ἀλλό τι Μ.— [σφισί] Herw., but cf. vii. 6, 1, ταῦταν ἡδη ἐποίει αὐτοῖς νικᾶν τε καὶ μηδε μάχεσθαι. For τὸ αὐτὸ Herw. ταῦταν perhaps rightly.

3. [ἐκάτερο] τι] Sta. in Pp.; in his text ed. ἐκάτεροι. The majority of good mss. omit τι. No reference should be made here to the Lacedaemonians' experience in any respect. Thuc. is giving the other side of the argument of c. 87, 5. A commentator added the words from the reasoning of § 2.
4. On the contrary, you fill them with greater and better-grounded fear, 
a through your previous victory, 
b through their astonishment that you are ready to meet them with an inferior force. They are placed in a dilemma, for (1) if they attack now, they dread the extraordinary pluck we have already shown,(2) if they wait, we shall be reinforced.

5. Often armies have been overthrown by inferior numbers through want of skill, sometimes through want of courage. We have neither failing He hints that the enemy have both (cf. §§ 3, 4, 7).

B. You need not fear that you will be unable to use

4. εἰς τὸν κίνδυνον Μ.
5. ἀξίων τοῦ παρὰ πολὺ or παραπολὺ MSS. Ste. conjectures τοῦ παραλόγου, which could easily be altered through the παρὰ πολὺ above. Herw. reads παράπλου, Sta. brackets τοῦ παρὰ πολὺ. Liebhold τοῦ παρὰ πολὺ πῶνου.—ἡμᾶς is preferable to ὑμᾶς, which has strong support. Pp. strangely preferred ὑμᾶς.

6. [ὁσπερ οὕτωι] Cobet.—πολλῷ M. pr., corrected by late hand to πολλῶν, which A has.—τῇ κατὰ λόγον π. Ste. suspects a corruption, without cause.
πεδά ἦδη ἔπεσεν ὑπ' ἐλασσόνων τῇ ἀπειρίᾳ, ἐστὶ δὲ ἢ καὶ τῇ ἀτολμίᾳ· ὅν οὐδετέρου ἦμεις νῦν μετέχομεν. Τὸν δὲ ἀγάνα οὐκ ἐν τῷ κόλπῳ ἐκὼν εἶναι ποιήσομαι, οὐδὲ ἐστίν πλεύσομαι ἐς αὐτὸν. ὥρῳ γὰρ ὅτι πρὸς πολλὰς ναῦς ἀνεπιστήμων ὀλίγαις ναυσίν ἐμπείροις καὶ ἄμεινον πλεούσαις ἡ στενοχωρία οὐ ἐμφέρει. οὕτε γὰρ ἂν ἐπιπλεύσειε τις ὃς χρῆ· ἐς ἐμβόλην μὴ ἔχων τὴν πρόσοψιν τῶν πολεμίων ἐκ πολλοὺ, οὕτε ἂν ἀποχωρήσειν ἐν ἐνέστο τιεξομενὸς διέκπλοι τε οὐκ εἰσὶν οὐδὲ ἀναστροφαί, ἀπερ νεῶν ἄμεινον πλεούσων ἐργα ἐστίν, ἀλλ' ἀνάγκῃ ἂν εἴη τὴν ναυμαχίαν πεζομαχίαν καθίστασθαι, καὶ ἐν τούτῳ αἱ πλείους νῆς κρείσσους γίγνονται. Τοῦτω μὲν οὖν ἐγὼ ἐξω τῆς 9 πρόνοιαν κατὰ τὸ δυνατὸν ἦμεις δὲ εὐτακτοῖς παρὰ ταῖς ναυσὶ μένοντες τὰ τε παραγγελλόμενα ὑξίων δέχεσθε, ἀλλος τε καὶ δὴ ὀλίγου τῆς ἐφορμομέσως ὀφθην, καὶ ἐν τῷ ἑργῳ κόσμον καὶ σιγῆν περὶ πλείστου ἡγεῖσθε, ὃ ἐστε τὰ πολλὰ τῶν πολεμικῶν ἐμφέρει καὶ ναυμαχία οὐχ ἤκιστα, ἀμύνασθε δὲ τούσδε ἁξίως τῶν προειργασμένων.

7. ὑπὸ ἐλ. M. For ἔπεσεν, Haase, Badham, Herw. read ἐπτασεν, but ὑπὸ is then awkward, and there is no objection to the text.
9. παρὰ ταῖς τε ναυσὶ ABEFM.—M marg. in late hand has ποιέσθε for ἡγεῖσθε.—ὁ ἐστε τε Steph. and the edd. generally for mss. ὡστε.—καὶ ἐμφέρει ABEFM.—ὄχθηκιστα MT.
10. Toiaûta òe kai õ Φορμίων παρεκκελεύετο.

Second Exploit of Phormio.
He is forced to fight in the gulf by a manœuvre of the enemy; 11 ships escaped into the wider part of the gulf, and were pursued by 20 of the fastest of the enemy's ships.

10. [τού ναυτικοῦ] and [περί τῆς θαλάσσης] Herw., 'nefaria temeritate.' (Stahl).—δυοιαί M.

90, 1. τοιαύτα μὲν BM; A corrected by late hand.—ἀναγόμενοι M, with most mss., preferred by Sta.—ἐπὶ τὴν ἐαυτῶν γῆν. I follow Cl., Sta. and Ste. in placing these with the preceding words; but the passage is very doubtful. Herw. reads παρὰ for ἐπὶ with Badham, Van der Mey ἐπὶ τὴν ἐναυτίαν γῆν, i.e. the Pel. pretended to be sailing towards Naupactus, as § 2; Bloomfield τὴν αὐτῶν γῆν: Cr. thinks ἐπὶ ... γῆν a gloss on ἐσω ἐπὶ τοῦ κόλπου.—[ἐπὶ] Kr., Herw., Sta.

2. M has ἠγούμενωι corrected by late hand into ἠγούμενοι, and περικλήσειαν into περικλήσειαν.—πλέοντα mss.; πλέω δυτα Bh.; [πλέοντα] Cr.; πλέοντες Kr., Dobree, Herw.
καὶ αὐτὸς ἐπιβοηθῶν ταύτη παραπλέοι, μὴ δια-
φύγοιεν πλέοντα τὸν ἐπίπλοιον σφῶν οἱ Ἀθηναῖοι
ἐξό τοῦ ἑαυτῶν κέρως, ἀλλὰ αὐταὶ αἱ νῆες περι-
κλησειαν. οὐδὲ ἐκεῖνοι προσεδέχοντο, φοβηθέν
θείς περὶ τῶν χωρίω ἐρήμων ὄντι, ὡς ἑώρα ἀναγο-
μένους αὐτοὺς, ἄκω καὶ κατὰ σπουδὴν ἐμβιβάσας
ἐπλεί παρὰ τὴν γῆν καὶ ὁ πεζὸς ἀμα τῶν
Μεσσηνίων παρεβοήθει. ἦδοντες δὲ οἱ Πελοπων. 
νῆσιοι κατὰ μίαν ἐπὶ κέρως παραπλέοντας καὶ
ἡδὸν ὄντας ἑντὸς τοῦ κόλπου τε καὶ πρὸς τῇ γῇ,
δια δεβοῦλοντο μάλιστα, ἀπὸ σημείου ἐνὸς ἁφῶν
ἐπιστρέψαντες τὰς ναῦς μετωπηδῶν ἐπλεον ὡς
eἰχε τάχους ἐκαστὸς ἐπὶ τοὺς Ἀθηναίους, καὶ
ἡλπίζον πάσας τὰς ναῦς ἀπολήψεσθαι. τῶν δὲ 5
ἐνδέκα μὲν αἰτπὲρ ἥγουντο ὑπεκφεύγουσι τὸ kéras
τῶν Πελοπονησίων καὶ τὴν ἐπιστροφὴν ἐς τὴν
εὐρυχώριαν τὰς ὁ δὲ ἄλλας ἐπικαταλαβόντες ἐξε-
ωσάν τε πρὸς τὴν γῆν ὑποφευγοῦσας καὶ διέφει-
ραν, ἄνδρας τε [τῶν Ἀθηναίων] ἀπέκ-
tειναν δοὺς μὴ ἔξενευσαν αὐτῶν. καὶ
τῶν νεῶν τινὰς ἀναδούμενοι έλκουν
κενάς (μιὰν δὲ αὐτοῖς ἄνδρασιν έλλον
ἡδῆ), τὰς δὲ τινας οἱ Μεσσηνίωι παρα-

The other 9 Athenian ships 6
were intercepted, but the Mes-
senian infantry on shore waded
out and saved some.

3. Perhaps we should bracket ὅπερ ἐκεῖνοι προσεδέχοντο.
4. [κατὰ μία] Herw., as a gloss on ἐπὶ κέρως, which occurs
correctly in ν. 32 and 50; VIII. 104.—Perhaps we should
bracket ὅπερ ἐβοῦλοντο μάλιστα.
5. [τῶν Ἀθηναίων] a mere note on ἄνδρας. Jowett with good
reason omits it in translating. Cf. c. 92, 2.
6. έλλον ἡδῆ. ἡδῆ is wanting in a few mss., and is omitted
by some edd.
10 of the 11 ships got safe to Naupactus. The remaining one sank its pursuer, while the Peloponnesians were thrown into disorder. Then the 10 ships renewed the attack, put the Lacedaemonians to flight, captured 6 ships and recovered those which the enemy had previously taken.

1. dieφθειραν Sta. and subsequent edd., with C. only. The rest εφθειρον (as MT) or εφθειραν. Herw. brackets τε to ναύς without good reason.—[αἶτερ ... εὐρυχώριαν] Herw. For επιστροφὴν many mss. have ὑποστροφήν.—[νεώς] Herw., Sta.—κατὰ ἀπολλώνιον M, with majority of mss. ‘Cf. i. 24, 7; iii. 75, 3; iv. 110, 1; v. 66, 1; vii. 29, 3; viii. 99, 1.’ Sta.—ἀμυνόμενοι, AMT. ὡς ἀμυνόμενοι Herw.—ἐπὶ σφᾶς ἑπιπλέωσιν MT.

2. ἐπαινώνιον M.—Λευκάδια [ναύς] Herw.

εμβάλλει μέση καὶ καταδύειν. τοὺς μὲν οὖν Πελο-
πονησίοις γενομένου τοῦτον ἀπροσδοκήτου τε
καὶ παρὰ λόγου φόβος ἐμπίπτει, καὶ ἀμα ἀτάκτως
dιώκοντες διὰ τὸ κρατεῖν αἱ μὲν τινες τῶν νεῶν
καθείσαι τὰς κόψας ἐπέστησαν τοῦ πλοῦ, ἀξύμ-
φορον ὄροντες πρὸς τὴν εἰς ὄλγον ἀντεξόρμησιν,
βουλόμενοι τὰς πλείους περιμεῖναι, αἱ δὲ καὶ ἕς
βράχεα ἀπειρίᾳ χωρίων ἀκειλαν. 92. τοὺς δὲ
Ἄθηναίους ἴδοντας ταῦτα γιγνόμενα θάρσος τε
ἔλαβε καὶ ἀπὸ εὐνός κελεύσματος ἐμβοήσαντες ἐπ’
αὐτῶς ὑρμησαν. οἱ δὲ διὰ τὰ ὑπάρχοντα ἀμα-
tίματα καὶ τὴν παροῦσαν ἀταξίαν ὄλγον μὲν
χρόνον ὑπέμειναν, ἐπεὶτα δὲ ἐτράπωντο ἐς τὸν
Πάνορμον, οἴθεντερ ἀνηγάγοντο. ἐπιδώκοντες δὲ 2
οἱ Ἀθηναίοι τὰς τε ἐγγύς οὕσας μάλιστα ναῦς
ἐλαβον ἐξ καὶ τὰς εὐτῶν ἀφεῖλοντο ὡς ἐκεῖνοι
πρὸς τῇ γῇ διαφθείραντες τὸ πρῶτον ἀνεδίασαντο:
ἄνδρας τε τοὺς μὲν ἀπέκτειναν, τινὰς δὲ καὶ ἐξώ-
γρησαν. ἐπὶ δὲ τῆς Δευκαδίας νεώς, ἣ περὶ τὴν 3
ὄλκαδα κατέδυν, Τιμοκράτης ὁ Λακεδαιμόνιος πλέων,
ὡς ἡ ναῦς διεφθείρετο, ἐσφαξεν αὐτόν, καὶ ἐξε-
πεσεν ἐς τὸν Ναυπακτίων λιμένα. ἀναχωρήσαντες 4
δὲ οἱ Ἀθηναίοι τροπαῖον ἐστησαν ὅθεν ἀναγαγό-

4. οἱ δὲ for αἱ δὲ Cobet.—βράχεα. Distinguish from βραχέα, which some mss. have.—χωρίων ἀπειρίᾳ MT.

92, 1. κελεύσματος Herw., but κελεύω is an exception in its class. See Rutherford, New Phryn. p. 101.

2. Probably οἴθεντερ ἀνηγάγοντο should be bracketed.

3. ἐσφαξεν εὐτῶν M.

4. ἀναγόμενοι M, with all but C.
The Peloponnesians retire to Corinth. The Athenian reinforcements arrive at Naupactus from Crete.

5. MSS. ὃς νεικηκότες τῆς τροπῆς ὡς πρὸς τῇ γῇ ναῦς διεφθειραν. Herw. brackets this, arguing that it represents three scholia patched together. But some explanation of τῆς τροπῆς is wanted. When ὃς νεικηκότες, an utterly superfluous and cumbersome note, came into the text, the gen. ὅν νεῶν was corrupted into ὡς ναῦς, being constructed as object to νεικηκότες. Cf. VII. 54, τροπαίον ἐστησαν Ἠθναιῶν ἢς ἢς Τυρ-σην τροπῆς ἐποιήσαντο τῶν πεζῶν. Böhme, in support of the MSS., taking, as is usually done, ὡς ... ναῦς for τῶν νεῶν ὡς quotes i. 50, 1 τῶν νεῶν ὡς καταδύσειαν for the non-attraction of ὡς. But in all cases of non-attraction (a) the antecedent precedes; or (b) it is omitted; for which see Kr. Gr. Gr. 51, 13, 4. In no case is it attracted into the relative clause, as it would be here; the impossibility of such an attraction of antecedent, without attraction of relative, may be seen by examining i. 99, 3. Cobet also brackets ὃς νεικηκότες. V. L. p. 441.

6. ἐς τὸν κόλπον CM.
93. Πρὶν δὲ διαλύσαι * τὸ ἐς Κόρινθον τε καὶ τὸν Κρισαίον κόλπων ἁναχωρῆσαν ναυτικοῖν, ὁ Κυήμος καὶ ὁ Βρασίδας καὶ οἱ ἄλλοι ἄρχοντες τῶν Πελοποννησίων ἀρχομένου τοῦ χειμῶνος ἐβοῦλοντο διδαξάντων Μεγαρέων ἀποπειρᾶσαι τοῦ Πειραιῶς [τοῦ λιμένος τῶν 'Αθηναῖων]. ἦν δὲ ἀφύλακτος καὶ ἀκληρός εἰκότως διὰ τὸ ἐπίκρατεῖν πολὺ τῷ ναυτικῷ. ἐδόκει δὲ λά-2 βόντα τῶν ναυτῶν ἐκαστὸν τὴν κόπην καὶ τὸ ὑπηρέσιον καὶ τὸν τροπωτήρα πεξὶ ἵναι ἐκ Κορίνθου ἐπὶ τὴν πρὸς Ἀθήνας θάλασσαν, καὶ ἀφικομένους κατὰ τάχος ἐς Μέγαρα καθελκύσαντας ἐκ Νισαιᾶς τοῦ νεωρίου αὐτῶν τεσσαράκοντα ναῦς, αἱ ἑτυχον αὐτὸθι οὖσαι, πλεῦσαι εὐθὺς ἐπὶ τὸν Πειραιῶν οὕτε γὰρ ναυτικὸν ἦν προφυλάσσον εἰς αὐτῷ οὖδὲν οὕτε προσδοκία οὐδεμία μὴ ἂν ποτὲ οἱ πολέμιοι ἐξαπιναῖς οὕτως ἐπιπλεύσειαν, ἐπεὶ οὗτ' ἀπὸ τοῦ προφανοῦς τολμῆσαι ἄν, οὗτ' εἰ καθ' ἶσουχίαν διανοοῦντο, μὴ οὐκ ἂν προαιρεθέσθαι.

93, 1. τὸ ναυτικὸν ΜΤ. —[τοῦ λιμένος τῶν 'Α.]. I bracket with Naber. See Class. Rev. iv. p. 207.—Ἀκλειστός ΜΤ.

3. ἡ [ἡ] ἐπιπλεύσειαν Dobree; but see Stahl, Quaest. Gram. p. 25, Goodwin, M. T. § 323.—Mss. οὔδὲ ἀπὸ τοῦ προφανοῦς τολμῆσαι ἄν καθ' ἶσουχίαν, οὖδ' (or οὔδὲ) εἰ διενοοῦντο κ.τ.λ. Bekker corrected οὔδὲ ... οὔδὲ to οὔτε ... οὔτε. Herw. transferred καθ' ἶσουχίαν, followed by Cr. and Sta. διανοοῦντο is Sta.'s correction. Ste. thinks both ἀπὸ τοῦ προφανοῦς and καθ' ἶσουχίαν may be spurious. The antithesis is between τὸ ἀπὸ τοῦ πρ. ἐπιπλεύσαι and τὸ καθ' ἶσουχίαν ἐπιπλεύσαι.—προαιρεθέσθαι ABFM.
4 ως δὲ ἔδοξεν αὐτοῖς, καὶ ἔχορον εὐθὺς· καὶ ἀφικόμενοι νυκτὸς καὶ καθελκύσαντες ἐκ τῆς Νισαιάς τὰς ναῦς ἐπλεον ἐπὶ μὲν τὸν Πειραιᾶ οὐκέτι, ὥσπερ διενούντο, καταδείσαντες τὸν κίνδυνον (καὶ τις καὶ ἀνεμος λέγεται αὐτούς κωλύσαι), ἐπὶ δὲ τῆς Σαλαμίνος τὸ ἀκρωτήριον τὸ πρὸς Μέγαρα ὀρῶν (καὶ φρούριον ἐπ' αὐτοῦ ἦν καὶ νεῶν τριῶν φυλακῇ τοῦ μὴ ἐσπλείν Μεγαρέως ἔκπλειν μηδέν), τῷ τε φρούριῳ προσέβαλον καὶ τὰς τριήρεις ἀφελκυσαν κενάς, τὴν τε ἄλλην Σαλαμίνα ἀπροσδοκῆτοι ἐπιπεσόντες ἐπόρθουν. Athens is at first alarmed;

94. ἐς δὲ τὰς 'Αθηνας φρυκτοὶ τε ὑροντο πολέμιοι καὶ ἐκπληξίς ἐγένετο οὐδεμιᾶς τῶν κατὰ τὸν πόλεμον ἐλάσσων. οἱ μὲν γὰρ ἐν τῷ ἀστεὶ ἐς τὸν Πειραιᾶ φοντο τοὺς πολεμίους ἐσπεπλευκέναι ἦδη, οἱ δὲ ἐν τῷ Πειραιεῖ τὴν τε Σαλαμίνα ἦρησθαί ἐνόμιζον καὶ παρὰ σφᾶς ὁσον οὐκ ἐσπλεῖν αὐτοὺς· ὃπερ ἂν, εἰ ἐβου-

4. καὶ φρούριον ... μηδὲν I have placed in parenthesis. The ordinary reading is a colon at ὀρῶν, full stop at μηδὲν, but Herw. and Sta. point out that φρούριον ἐπ' αὐτοῦ to μηδὲν is put in to explain what follows, and τῷ τε φρούριῳ is connected with ὀρῶν. Herw. reads τὸ πρὸς Μ. ὀρῶν· καὶ, φρούριον γὰρ ἐπ' αὐτοῦ ... μηδὲν, τῷ τε φ. κ.τ.λ. : Sta. τὰ πρὸς Μ. ὀρῶν, καὶ (φρούριον * * ἐπ' αὐτοῦ ... μηδέν) τῷ τε, thinking that something like γὰρ. ἕ καὶ αὐτῷ δνομα Βοῦδρον is lost after φρούριον.

Cf. c. 94, 3, where the name is given, though not previously mentioned. But this may merely be an oversight on Thuc.'s part.

94, 1. οὐδὲ μᾶς Μ.—ἡρήσθαι in M has marginal correction, in late hand, ἐαλωκέναι.—[ἐνόμιζον] Herw.—σφᾶς Μ.
λήθησαν μὴ κατοκήσαι, ῥαδίως ἄν ἐγένετο καὶ οὐκ ἄν ἀνέμος ἐκώλυσε. Βοηθήσαντες δὲ ἀμὴ ἀτέρα πανδημεὶ oι 'Αθηναῖοι ἐσβαντες κατὰ σπουδὴν καὶ πολλῷ θορύβῳ ταῖς μὲν ναυσὶ ἐπὶ τὴν Σαλαμῖνα ἔπλεον, τῷ πεξίδῳ δὲ φυλακᾶς τοῦ Πειραιῶς καθίσταντο. οἱ δὲ 3 Πελοποννήσιοι ὃς ἀδειοντο τὴν βοηθειαν, καταδραμόντες τῆς Σαλαμίνος τὰ πολλὰ καὶ ἀνθρώπους καὶ λείαν λαβόντες καὶ τὰς τρεῖς ναύς ἐκ τοῦ Βουδόρου τοῦ φρουρίου κατὰ τάχος ἐπὶ τῆς Νίσαιας ἔπλεον ἐστὶ γὰρ ὃ τι καὶ αἱ νῆς αὐτοῦς διὰ χρόνου καθελκυσθεὶσαι καὶ οὐδὲν στέγουσα ἐφόβουν. ἀφικόμενοι δὲ ἐς τὰ Μέγαρα πάλιν ἐπὶ τῆς Κορίνθου ἀπεχώρησαν πεξίδῳ. οἱ δ' 'Αθηναῖοι οὐκέτι καταλαβόντες πρὸς τῇ Σαλαμῖν ἄπεπλευσαν καὶ αὐτοῖ καὶ μετὰ τοῦτο φυλακὴν ἁμα τοῦ Πειραιῶς μᾶλλον τὸ λοιπὸν ἐποιοῦντο λιμένων τε κλήσει καὶ τῇ ἄλλῃ ἐπιμελείᾳ.

95. Ὑπὸ δὲ τῶν αὐτοῦς χρόνους τοῦ χειμῶνος τοῦτου ἀρχομένου Σιτάλῃς ὁ Τήρεως ὁ Ὄδρυσης, Θρακῶν βασιλεύς, ἐστρατεύσεις ἐπὶ Περδίκκαν τὸν Ἀλεξάνδρου, Μακεδονίας βασιλέα, καὶ ἐπὶ Χαλκιδέας τοὺς ἐπὶ Θράκης, δύο ὑποσχέσεις τὴν μὲν βουλόμενος ἀναπρᾶξαι, τὴν δὲ αὐτὸς ἀποδοῦναι.

3. [τοῦ φρουρίου] Cobet.—§ τι] mss. οτέ. Corr. by Abresch. —πεξίδῳ only CG. The rest πεξίδῳ, but Sta. shows that Thuc. uses πεξίδῳ only. πεξίδῳ is due to the οτι following.

4. κλείσει M.—For ἁμα C has ἥν which Kr. and Sta. read.
2 ὁ τε γὰρ Περσίκας αὐτῷ ὑποσχόμενος, εἰ Ἀθηναίοις τε διαλάξειν ἐαυτὸν κατ’ ἄρχας τῷ πολέμῳ πιεζόμενον καὶ Φιλίππου τὸν ἀδελφὸν αὐτοῦ πολέμιον ὄντα μὴ καταγάγοι ἐπὶ βασιλεία, ἢ ὑπεδέξατο οὐκ ἐπετείλει τοῖς τε Ἀθηναίοις αὐτὸς ὁμολογήκει ὅτε τὴν ἐμμαχίαν ἐποιεῖτο τὸν ἐπὶ Θράκης Χαλκιδικῶν πόλεμον καταλύσειν.

3 ἀμφοτέρων οὖν ἔνεκα τὴν ἔφοδον ἐποιεῖτο καὶ τὸν τε Φιλίππου ὑιόν Ὄμυνταν ὡς ἐπὶ βασιλεία τῶν Μακεδόνων ἤγε καὶ τῶν Ἀθηναίων πρέσβεις, οἱ ἔτυχον παρόντες τούτων ἔνεκα, καὶ ἤγεμόνα Ἀγνώνα ἔδει γὰρ καὶ τοὺς Ἀθηναίους ναυσί τε καὶ στρατὶ ὡς πλείστη ἐπὶ τοὺς Χαλκιδέας παραγενέσθαι. 96. ἀνύστησιν οὖν ἐκ τῶν Ὀδρυσσῆων ὁρμώμενος πρῶτον μὲν τοὺς ἔντος τοῦ Ἀἴμου τε ὄρους καὶ τῆς Ῥοδόπης Θράκας ὃσιν ἦρχε μέχρι θαλάσσης [ἐς τὸν Εὐξείνον τε πόντου καὶ τὸν Ἐλλησποντοῦ], ἔπειτα τοὺς ὑπερβάντι Ἀἴμον Γέτας καὶ ὅσα ἄλλα μέρη ἐντος τοῦ Ἰστροῦ ποταμοῦ πρὸς θάλασσαν μᾶλλον τὴν τοῦ Εὐξείνου πόντου κατάκηκτο εἰσὶ δ’ οἱ Γέται καὶ οἱ ταύτῃ ὁμοροὶ τε τοῖς Σκύθαις καὶ ὀμόσκευοι, πάντες ἰπποτοξόται. παρέκαλε

95, 3. ἔτυχον παρατυχόντες M, while T. has ἔτυχον παρατυχόντας.—Ἀγνώνα AMT.—ὡς πλείστου MT.

96, 1. [ἐς τὸν ... Ἐλλησποντοῦ] bracketed by Kr., Sta., Herw., since the Schol. did not find them; for he notes on μέχρι θ., ἡσὶ τοῦ Εὐξείνου πόντου καὶ τοῦ Ἐλλησποντοῦ. Cl. however thinks the scholium proves the contrary.—μέρη suspected by Kr. and Sta.—τὴν τοῦ Εὐξείνου πόντου. Cr. thinks these words an adscript to θάλασσαν.
δὲ καὶ τῶν ὀρεινῶν Θρακῶν πολλοὺς τῶν αὐτονόμων καὶ μαχαιροφόρων, οἳ Δίοι καλοῦνται, τὴν 'Ροδόπην οἱ πλεῖστοι οἴκοιντες· καὶ τοὺς μὲν μισθῶν ἐπείθεν, οἳ δὲ ἐθελοῦντες ξυνηκολούθουν. ἀνίστη δὲ καὶ Ἀγριάνας καὶ Δαίαν καὶ ἄλλα 3 ὁσα ἐθνη Παιονικὰ ὑπὸ ἥρχα· καὶ ἐσχατοὶ τῆς ἀρχῆς οὕτω ήσαν· μέχρι γὰρ Δαίαν Παιόνων καὶ τοῦ Στρυμόνος ποταμοῦ, δὲ ἐκ τοῦ Σκόμβρου ὄρους δι᾽ Ἀγριάνων καὶ Δαίαι ρεῖ, [οὐ] ὁρίζετο ἡ ἀρχὴ τὰ πρὸς Παιόνας αὐτονόμους ἥδη. τὰ δὲ 4 πρὸς Τριβαλλοὺς καὶ τούτους αὐτονόμους Τρήρες ὁρίζον καὶ Τιλαταιοὶ οἰκοῦσι δὲ οὕτω Πρὸς βορέαν τοῦ Σκόμβρου ὄρους καὶ παρῆκουσί πρὸς ἡλίου δύσιν μέχρι τοῦ 'Οσκίου ποταμοῦ. μεῖ δὲ οὕτως ἐκ τοῦ ὄρους θεντερ καὶ ὁ Νέστος καὶ Ὁ Ἐβρος ἔστι δὲ ἐρήμων τὸ ὄρος καὶ μέγα, ἑχόμενον τῆς 'Ροδόπης. 97. ἐγένετο Extent of Sitalces' kingdom.

2. For ὀρεῖνων Herw. reads ὀρεῖων, for ὀρεῖνως regularly—montiusus, ὄρειος montanus. But the distinction is not always kept up.

3. Ἀγριάνας M.—μέχρι γὰρ] γὰρ is wanting in the first hand of all mss. but C, and is probably a conjecture. C omits, the rest insert γραίανων καὶ after μέχρι. All recent edd. follow C and omit οὐ, following Arnold.—τοῦ κοσμίου ὄρους MT.—δι᾽ Ἀγριάνων, Cl.'s correction of the imaginary ἐπὶ Γραίανων of the mss.

4. Ἐβρος MT.—ἐρήμου M.

97, 1. μέγεθος μὲν ἐπὶ M.—[τῶν] first bracketed as a ditto by Valckenaer, who is followed by all recent edd.—Ιστητει MT.—στρογγύλων M, with η over ο. T has στρογγυλών.
τὸν Εὐξεινον πόντον [τοὺν] μέχρι Ἰστροῦ ποταμοῦ αὐτῇ περίπλους ἐστὶν ἡ γῆ τὰ ξυντομώτατα, ἣν αἰεὶ κατὰ πρόμναν ἱστήται τὸ πυεύμα, νηστογγύλη τεσσάρων ἡμερῶν καὶ ἰσων νυκτῶν ὅδε δὲ τὰ ξυντομώτατα ἐξ Ἀβδήρων ἐς Ἰστροῦ

2 ἀνὴρ εὐξώνος ἐνδεκαταῖος τελεί. τὰ μὲν πρὸς θάλασσαν τοσαύτη ἦν ἐς ἦπειρον δὲ ἀπὸ Βυζαντίου ἐς Λαμάιους καὶ ἐπὶ τὸν Στρυμόνα (ταύτῃ γὰρ διὰ πλείστου ἀπὸ θάλασσης ἀνώ εγίγνετο)

Sources of his revenues.

3 αὐτῶν. φόρος τε ἐκ πᾶσης τῆς βαρβάρου καὶ τῶν Ἑλληνίδων πόλεων, ὁσωντερ ἢρξαν ἐπὶ Σευθοῦ, ὃς υστερον Σιτάλκου βασιλεύσας πλείστον δὴ ἐποίησε, τετρακοσίων ταλάντων ἁργυρίου μάλιστα δύναμις[, ἃ χρυσὸς καὶ ἀργυρὸς προσήει], καὶ δῶρα οὐκ ἐλάσσω τούτων χρυσοῦ τε καὶ ἀργύρου προσεφέρετο, χωρίς δὲ ὁσα ύφαντα τε καὶ λεία, καὶ ἡ ἅλλη κατασκευὴ, καὶ οὐ μόνον αὐτῷ, ἀλλὰ καὶ τοῖς παραδυναστεύονσι 4 τε καὶ γενναιοὶ Ὀδρυσῶν. κατεστήσαντο γὰρ τοῦντιν τῆς Περσῶν βασιλείας τὸν νόμον, ὄντα μὲν καὶ τοῖς ἄλλοις Θραξί, λαμβάνειν μᾶλλον ἡ διδόναι (καὶ αἰσχὼν ἣν αἰτηθέντα μὴ δοῦναι ἡ αἰτηθαντα μὴ τυχεῖν), ὅμως δὲ κατὰ τὸ δύνασθαι

2. αὐτῶν mss. See c. 75, 2.

3. ὁσωντερ ἢρξαν Dobree, generally adopted, for mss. ὁσων (inferior mss. ὅσων) προσήεαν.—προσήει Sta., after Madvig, for mss. εἶν or ἦν. Herw. in Mnem. 1886, p. 60, brackets ἕν, after Dobree. Probably ἕν ... προσήει was a gloss on χρυσοῦ ... προσεφέρετο.
επὶ πλέον αὐτῷ ἐχρήσαντο. οὐ γὰρ ἦν πρᾶξαι οὐδὲν μὴ διδόντα δῶρα. ὡστε ἐπὶ μέγα ἦλθεν ἡ βασιλεία ἰσχύος. τῶν γὰρ ἐν τῇ Ἑυρώπῃ ὄσαι μεταξὺ τοῦ 'Ιονίου κόλπου καὶ τοῦ Εὔξείνου πόντου μεγίστῃ ἐγένετο χρημάτων προσόδῳ καὶ τῇ ἄλλῃ εὐδαιμονίᾳ, ἵσχυὶ δὲ μάχης καὶ στρατοῦ πλῆθει πολὺ δευτέρα μετὰ τὴν τῶν Σκυθῶν. ταύτη δὲ ἀδύνατα ἐξι-6 σοῦσθαι οὐχ ὅτι τὰ ἐν τῇ Ἑυρώπῃ, ἀλλ' οὐδ' ἐν τῇ 'Ασίᾳ ἔθνος ἐν πρὸς ἐν οὐκ ἔστιν ὁ τι ὄντων Σκύθαις ὁμογνωμονοῦσι πάσιν ἀντιστῆναι. οὐ μὴν οὐδ' ἐσ τὴν ἄλλῃ εὐβουλίᾳ καὶ ἐξεσιν περὶ τῶν πάροντων ἐς τὸν βιόν ἄλλοις ὀμοίουνται.

98. Σιτάλκης μὲν οὖν βασιλεύσων χώρας τοσαύτης παρεσκευάζετο τὸν στρατόν. καὶ ἐπειδὴ αὐτῷ ἐτοίμα ἦν, ἄρας ἐπορεύετο ἐπὶ τὴν Μακεδονίαν πρῶτον μὲν διὰ τῆς αὐτοῦ ἀρχῆς, ἐπειτα διὰ Κερκίνης ἐρήμου ὄρους, ὃ ἐστὶ μεθόριον Σιντῶν καὶ Παίονων. ἐπορεύετο δὲ δι' αὐτοῦ τῇ ὄδῷ ἦν πρότερον αὐτός ἐποιήσατο τεμὸν τὴν ὕλην, ὅτε ἐπὶ Παίονας ἐστράτευσε. τὸ δὲ ὄρος 2 ἐξ Ὅδρυσών διούντες ἐν δεξιᾷ μὲν εἰχὸν Παίονας, ἐν ἀριστερᾷ δὲ Σιντῶν καὶ Μαίδους. διελθόντες δὲ αὐτὸ ἀφίκοντο ἐς Δόβηρον τὴν Παιονικὴν. πορευομένως δὲ αὐτῷ ἀπεγίγνετο μὲν οὐδὲν τοῦ 3

5. μετὰ τὴν τῶν Σκυθῶν. Μ, with several others, omits τὴν, while C omits τῶν. For δευτέρα, M has δευτέρα.

98, 1. Σιντῶν] Most mss. Σιντῶν and Σιντοὺς below. On the accent, see Stahl, Quaest. Gram. p. 34.

2. μαίδους M. See Stahl, l.c.
στρατοῦ εἰ μὴ τι νόσῳ, προσεγίγνετο δὲ πολλοὶ
gyar twv autonómow Θρακῶν ἀπαρά-
κλητοι ἐφ' ἀρπαγὴν ἥκολοῦθουν, ὡστε
tô πὰν πλῆθος λέγεται οὐκ ἐλασσὸν πεντεκαίδεκα
4 μυριάδων γενέσθαι καὶ τοῦτο τὸ μὲν πλέον πεζὸν
ἢν, τριτημορίου δὲ μάλιστα ἵππικον. τοῦ δ' ἵππικου
tὸ πλείστον αὐτοὶ Ὅδρυσαι παρέχοντο καὶ μετ' αὐτοὺς Γέται.
toû dé pezōû oî makhario-
φόροι μαχιμωτατοι μὲν ἔσαν οἱ ἐκ τῆς Ῥοδότης
ἀυτόνομοι καταβάντες, o δὲ ἄλλος ὄμιλος ἐξύμ-
μεικτὸς πλήθει φοβερώτατος ἥκολοῦθε. 99. ἔξυ-
νθροίζοντο οὖν ἐν τῇ Δοβίρῳ καὶ παρεσκενάζοντο
ὅπως κατὰ κορυφὴν ἐσβαλόομεν ἐς τὴν κάτω
2 Sitalces invades
Macedonían, ἦς ὁ Περδίκκας ἤρχε. τῶν
γὰρ Μακεδόνων εἰσὶ καὶ Αὐγκησταί
καὶ 'Ελιμωταί καὶ ἄλλα ἔθνη ἐπάνωθεν, ἡ ἐξύμ-
μαχα μὲν ἑστὶ τούτοις καὶ ὑπηκόα, βασιλείας ὁ'
ἔχει καθ' αὐτά. τὴν δὲ περὶ θά-
λασσαν νῦν Μακεδόνιαν Ἀλέξανδρος
ὁ Περδίκκον πατὴρ καὶ οἱ πρόγονοι
αὐτοῦ Τημενίδαι τὸ ἀρχαῖον ὄντες ἐξ Ἀργοῦ
πρώτον ἐκτῆσαντο καὶ ἐβασίλευσαν ἀναστήσαντες
μάχῃ ἐκ μὲν Πιερίας Πιέρας, οἱ ύστερον ὑπὸ τὸ
Πάγγαιον πέραν Στρυμόνος ὄψησαν Φάγρητα καὶ
ἄλλα χωρία (καὶ ἐτί καὶ νῦν Πιερικὸς κόλπος
καλεῖται ἡ ὑπὸ τῷ Παγγαίῳ πρὸς θάλασσαν γῆ),
ἐκ δὲ τῆς Βοττίας καλουμένης Βοττιαίων, oὶ νῦν

99, 3. παρὰ θάλασσαν M, with most mss.—περὶ B.
ομοροι Χαλκιδέων οίκουσι: τής δὲ Παιονίας παρὰ 4
tὸν 'Αξιόν ποταμὸν σπείρην τίνα καθήκουσαν
ἀνωθεν μέχρι Πέλλης καὶ θαλάσσης ἐκτίσαντο,
kai πέραν 'Αξίου μέχρι Στρυμονός τὴν Μυγδονίαν
καλουμένην 'Ηδώνας εξελάσαντες νέμονται. ἀνέ- 5
στησαν δὲ καὶ έκ τῆς νῦν 'Εορδαίας καλουμένης
'Εορδούς, ὃν οἱ μὲν πολλοὶ ἐφθάρσαν, βραχὺ
dὲ τι αὐτῶν περὶ Φύσκαν κατώκηται, καὶ ἐξ
'Αλμωπίας 'Αλμωπας. ἐκράτησαν δὲ καὶ τῶν 6
ἀλλών ἐθνῶν οἱ Μακεδόνες οὕτω, καὶ νῦν ἐτί
ἐχοῦσι, τὸν τε 'Ἀνθεμοῦντα καὶ Κρηστωνίαν καὶ
Βισαλτίαν καὶ Μακεδόνων αὐτῶν πολλήν. τὸ δὲ
ἐξύμπαν Μακεδονία καλεῖται, καὶ Περδίκκας 'Αλε-
ξάνδρου βασιλεὺς αὐτῶν ἦν ὅτε Σιτάλκης ἑτηί.

100. Καὶ οἱ μὲν Μακεδόνες οὕτως ἐπιόντος
πολλοῦ στρατοῦ ἀδύνατοι οὔτε ἀμύνεσθαι ἐς
tε τὰ καρτερὰ καὶ τὰ τείχη ὅσα ἦν ἐν τῇ χώρᾳ
ἐσκομίσθησαν. ἦν δὲ οὐ πολλά, ἄλλα ὑστερον 2
'Αρχέλαος ὁ Περδίκκου [υίος] βασιλεὺς γενόμενος
tὰ νῦν οὖν ἐν τῇ χώρᾳ ἑκοδόμησε καὶ ὀδοὺς
εὐθείας ἐτέμε καὶ τάλλα διεκόσμησε τὰ [τε] κατὰ
tὸν πόλεμον ὅποιος καὶ ὀπλοῖς καὶ τῇ ἀλλῇ
παρασκευὴ κρείσσον ἣ ἐξύμπαντες οἱ ἄλλοι βασι-
λῆς ὀκτὼ οἱ πρὸ αὐτῶν γενόμενοι. ὁ δὲ στρατὸς 3

4. 'Ηδώνας and 'Αλμωπας. On accent, see Stahl, Quaest. Gram. p. 34.
6. Βισαλτίαν] σαλτίαν ΜΤ.
100, 2. [υίος] Cobet.—[τε] Haacke.—ἐξύμπαντες ἄλλοι βασι-
added from a recollection of Herod. 8, 139. Cf. c. 92, 2 for
the order.
τῶν Θρακῶν ἐκ τῆς Δοβῆρου ἐσέβαλε πρῶτον μὲν ἐς τὴν Φιλίππου πρότερον οὖσαν ἀρχήν, καὶ εἶλεν Εἰδομενήν μὲν κατὰ κράτος, Γορτυνίαν δὲ καὶ 'Αταλάντην καὶ ἅλλα ἄττα χωρία ὁμολογία διὰ τὴν Ἀμύντου φιλίαν προσχωροῦντα, τοῦ Φιλίππου υἱός, παρόντος. Εὐρωπὸν δὲ ἐπολιορκησάν μὲν, 4 ἐλεῖν δὲ οὐκ ἐδύναντο. ἔπειτα δὲ καὶ ἐς τὴν ἅλλην Μακεδονίαν προχώρησε τὴν ἐν ἀριστερὰ Πέλλης καὶ Κύρρου. ἔσω δὲ τούτων ἐς τὴν Βοττυνίαν καὶ Πιερίαν οὐκ ἀφίκοντο, ἅλλα τὴν τε Μυγδονίαν καὶ Γρηστωνίαν καὶ 'Ανθεμοῦντα ἑδύνοντο. οἱ δὲ Μακεδόνες πεζὸ πὲν οὐδὲ διενοῦντο ἀμύνεσθαι, ἵππους δὲ προσμεταπεμψάμενοι ἀπὸ τῶν ἀνω ἐφιμάχων, ὅπῃ δοκοίη, ὀλγοὶ πρὸς πολλοὺς ἐσέβαλλον ἐς τὸ στράτευμα τῶν Θρακῶν. 6 καὶ ἦ μὲν προσπέσοιεν, οὐδεὶς ὑπέμενεν ἄνδρας ἵππες τε ἀγαθοὺς καὶ τεθωρακισμένους, ἕπο δὲ πλήθους περικλήμενοι αὐτοὺς πολλαπλασίω τῷ ὀμίλῳ ἐς κινδύνου καθιστασαν χρῆσθαι ήγον, οὐ νομιζόντες ικανοὶ εἶναι πρὸς τὸ πλέον κινδυνεύειν. 101. ὁ δὲ Σιτάλκης πρὸς τε τῶν Περδίκκαν λόγους ἐποιεῖτο ὃν ἐνεκα ἐστρατευσε καὶ ἐπειδὴ οἱ Ἀθηναῖοι οὐ παρῆσαν ταῖς ναυσῖν, ἀπιστοῦντες αὐτὸν μὴ ἥξειν (δῶρα δὲ καὶ πρέσβεις ἐπεμψαν

4. els τὴν B. MT.—μυγδόνιαν MT.
5. ἐσέβαλον M.

101, 1. δῶρα τε MSS., corr. by Ρδ.
αὐτῷ), ἐς τε τοὺς Χαλκιδέας καὶ Βοττιαίους μέρος τι τοῦ στρατοῦ πέμψει, καὶ τειχώρεις ποιήσας ἔδοξεν τὴν γῆν. καθημένου δὲ αὐτοῦ περὶ τοὺς 2 χώρους τούτους οἱ πρὸς νότον οἰκοῦντες Θεσσαλοὶ καὶ Μάγνητες καὶ οἱ ἄλλοι ύπῆκοι Θεσσαλῶν καὶ οἱ μέχρι Θερμοπολῶν Ἑλληνες ἐφοβήθησαν μὴ καὶ ἔπι σφᾶς ὁ στρατὸς χωρίσῃ, καὶ ἐν παρασκευῇ ἤσαν. ἐφοβήθησαν δὲ καὶ οἱ πέραν 3 Στρυμώνος πρὸς Βορέαν Θρᾴκες ὅσοι πεδία εἶχον, Παναιοὶ καὶ Ὀδόμαντοι καὶ Δρῶοι καὶ Δερσαῖοι. αὐτόνομοι δ᾽ εἰσὶ πάντες. παρέσχε δὲ λόγον καὶ 4 ἐπὶ τοὺς τῶν Ἀθηναίων πολεμίους Ἑλληνας μὴ ὕπ' αὐτῶν ἀγόμενοι κατὰ τὸ ἐξυμμαχικὸν καὶ ἔπι σφᾶς χωρίσσωσιν. ὁ δὲ τὴν τε Χαλκιδικὴν καὶ 5 Βοττικὴν καὶ Μακεδονίαν ἀμα ἐπέχων ἐφθειρε' καὶ ἐπειδὴ αὐτῷ οὐδὲν ἐπράσσετο δὲν ἐνεκα ἐσέβαλε καὶ ἡ στρατιὰ σῖτον τε οὐκ εἶχεν αὐτῷ καὶ ὑπὸ χειμῶνος ἐταλαιπώρει, ἀναπείθεται ὑπὸ Σεῦθου τοῦ Σπαρδάκου, ἀδελφιδοῦ ὄντος καὶ μέγιστων μεθ' αὐτῶν δυναμένου, ὡστ' ἐν τάχει ἀπελθεῖν τὸν δὲ Σεῦθην κρύφα Περδίκκας ὑποσχόμενος ἀδελφῆν ἑαυτοῦ δόσειν καὶ χρήματα ἐπ' αὐτῇ προσποιεῖται. καὶ ὁ μὲν πεισθεὶς καὶ μείνας 6 τριάκοντα τὰς πάσας ἡμέρας, τούτων δὲ ὀκτὼ ἐν Χαλκιδεύσιν, ἀνεχώρησε τῷ στρατῷ κατὰ τάχος ἐπ' οἴκου Περδίκκας δὲ ὑστερον Στρατονίκην τὴν ἑαυτοῦ ἀδελφῆν δίδωσι Σεῦθη, ὡσπερ

2. σφᾶς Μ; so in § 4.
4. λόγον] Herw. suggests φόβων.—{ol} ὑπ' αὐτῶν Gottleber, followed by Herw.
υπέσχετο. τα μὲν κατὰ τὴν Σιτάλκου στρατεύαν οὕτως ἐγένετο.

102. Οἱ δὲ ἐν Ναυπάκτῳ Ἀθηναίοι τοῦτο τοῦ χειμῶνος, ἐπειδὴ τὸ τῶν Πελοποννησίων ναυτικὸν διελύθη, Φορμίωνος ἤγουμένου ἐστράτευσαν, παραπλεύσαντες ἐπ’ Ἀστακοῦ καὶ ἀποβάντες, ἐς τὴν μεσόγειαν τῆς Ἀκαρνανίας τε- 40 τρακοσίοις μὲν ὀπλίταις Ἀθηναίων τῶν ἀπὸ τῶν νεὼν, τετρακοσίοις δὲ Μεσσηνίων, καὶ ἐκ τε Στράτου καὶ Κορώντων καὶ ἄλλων χωρίων ἀνδρας οὔ δοκοῦντας βεβαιοὺς εἶναι ἐξῆλθαν καὶ Κύνητα τὸν Θεολύτου ἐς Κόροντα καταγαγόντες 2 ἀνεχόρησαν πάλιν ἐπὶ τὰς ναῦς. ἐς γὰρ Οἰνιάδας αἰεὶ ποτε πολεμίου ὄντας μόνοις Ἀκαρνάνων οὐκ ἐδόκει δυνατὸν εἶναι χειμῶνος ὄντος στρατεύειν· ο γὰρ Ἀχέλωος ποταμὸς ρέων ἐκ Πίνδου ὅρους διὰ Δολοπίας καὶ Ἀγραίων καὶ Ἀμφιλόχων καὶ διὰ τοῦ Ἀκαρνανικοῦ πεδίου, ἀνωθέν μὲν παρὰ Στράτου πόλιν, ἐς θάλασσαν ο δέ εἰσεὶς παρ’ Οἰνιάδας καὶ τὴν πόλιν αὐτοὺς περιλημνάζων, ἀπορον ποιεὶ ὑπὸ τοῦ ὑδατος ἐν χειμῶνι στρα- τεύειν. κείνται δὲ καὶ τῶν νῆσων τῶν Ἐχινάδων αἱ πολλαὶ καταντικρὺ Οἰνιάδον, τοῦ Ἀχέλουν τῶν ἐκβολῶν οὐδὲν ἀπέχουσαί, ὡστε μέγας ὄν

Situation of that town, and description of the alluvial deposits of the Acheanous, out of which the Echinades had been formed.

3. κατ’ ἀντικρὺ M.
ο ποταμὸς προσχοί αἰεὶ καὶ εἰσὶ τῶν νήσων αἱ ἡπείρωνται, ἐλπίς δὲ καὶ πᾶσας οὐκ ἐν πολλῷ τινὶ ἀν χρόνῳ τοῦτο παθεῖν. τὸ τε γὰρ ἑδήμα 4 ἐστὶ μέγα καὶ πολὺ καὶ θολερόν, αἷ τε νῆσοι πυκναί καὶ ἀλλήλαις τῆς προσχώσεως [τῷ μὴ σκεδάνυνθαι] ἔννοεσμοι γίγνονται, παραλλάξας καὶ οὐ κατὰ στοῖχον κεῖμεναι, οὖν ἔχουσαι εὐθείας διόδους τοῦ ὑδάτος ἐς τὸ πέλαγος. ἐρήμοι δὲ 5 εἰσὶ καὶ οὐ μεγάλαι. λέγεται δὲ καὶ 'Αλκμέων τῷ Ἀμφιάρεω, ὅτε δὴ ἄλασθαι αὐτῶν μετὰ τὸν φόνον τῆς μητρός, τὸν 'Απόλλων ταύτην τὴν γην χρῆσαι οἰκεῖν, ὑπειπόντα οὐκ εἶναι λύσιν τῶν δειμάτων πρὶν ἀν εὑρὸν ἐν ταύτῃ τῇ χώρᾳ κατοικίσσαν ἢτις ὅτε ἐκτείνε τὴν μητέρα μῆτιῳ ὑπὸ ἡλίου ἑωράτῳ [μηδὲ γῆν], ὡς τῆς γῆς ἀλλής αὐτῷ μεμιασμένης. ο δ' ἀπορών, ὡς φασὶ, μόλις 6 κατενόησε τὴν πρόσχωσιν ταύτην τοῦ 'Αχελώον, καὶ ἐδόκει αὐτῷ ἰκανὴ ἄν κεκώσθαι διὰ αὐτὰ τῷ σώματι ἀφ' οὗπερ κτείνας τὴν μητέρα οὐκ ὀλίγον χρόνον ἐπλανάτο. καὶ κατοικίσθεις ἐς τοὺς


5. 'Αλμαλῶν mss., so below. But 'Αλκμέων is the old Attic form. In M in both places there is an erasure at αὶ.—'Απόλλων] 'malim 'Απόλλωνα' Herw., and Cobet corrects it so; but 'Απόλλων and Ποσειδῶ are found, not only in, but also outside oaths. See Stahl, Quaest. Gram. p. 56, Meisterhans, p. 102.—μῆ δὲ M.—[μηδὲ γῆ ἤν] bracketed by Herw. and Cobet, as a gloss on μῆτιῳ... ἑωράτῳ.

6. [-α] Herw.—ἀνακεκώσθαι Steph.—λέγομεν α ὉΤ.  "H
περὶ Οἰνώδας τόπους ἐδυνάστευσε τε καὶ ἀπὸ Ἀκαρνάνως παιδὸς ἑαυτοῦ τῆς χώρας τὴν ἐπωνυμίαν ἐγκατέλιπε. τὰ μὲν περὶ Ἀλκμέωνα τοιαύτα λεγόμενα παρελάβομεν.

103. Οἱ δὲ Ἀθηναίοι καὶ ὁ Φορμίων ἀραντες ἐκ τῆς Ἀκαρνανίας καὶ ἀφικόμενοι ἐς τὴν Ναῦπακτοῦ ἕμα ἤρι κατέπλευσαν ἐς τὰς Ἀθηνὰς, τοὺς τε ἑλευθέρους τῶν αἰχμαλώτων ἐκ τῶν ναυμαχίων ἄγοντες, οἱ ἀνήρ ἀντὶ ἀνόρδος ἐλύθησαν, καὶ τὰς 2 ναῦς ἀσ εἶλον. καὶ ὁ χειμῶν ἐτελεύτα ὅτος, καὶ τρίτων ἔτος τῷ πολέμῳ ἐτελεύτα τῷ δὲ ὅν Θουκυδίδης ξυνέγραψεν.

103, 2. [ἐτελεύτα] τῷ ὥσ Herw. Rutherford considers καὶ τρίτων to end spurious.—At end Θουκυδίδου συγγραφῆς β. M with flourishes.
NOTES.

1. "Ἀρχεται—not historic, but primary and connected with γέγραπται below. Thuc. means to say 'what preceded (i.e. book 1.) was an introduction: now begins (my account of) the war itself.' Cf. ἄρξαμενος, i. 1, 1: Diod. xii. 37 τὴν ἱστορίαν ἐνεπεθεν ἄρξαμενος. Ullrich first rightly explained this passage. ὁ πόλεμος—i.e. the Archidamian War, 431-421; not the whole war to 404. ἐνθένδε ἰδή—cf. Aristoph. Acli. 539 καντεύθεν ἰδὴ πάταγος ἣν τῶν ἀσπίδων, referring to the outbreak of the war. ἐνθένδε refers back to i. 146, i.e. the account of the aἰτία καὶ διαφορά is now concluded. (The other explanation, referring ἐνθένδε to the attack on Platea, is less satisfactory, as ἐνθένδε is so far from the account of the attempt.) τῶν ἐκατέρως ἕξι,—when ἕξυμαχὸς is in the gen. plu., it is generally constructed as an adj., following that of ἕξυμαχίαν. Thus cacophony is avoided. Contrast i. 18 τοῖς ἑαυτῶν ἕξυμαχοι, iv. 61 τοῖς Ἀθηναῖοιν ἕξι. ἐν ὑ—neut. Cf. c. 11, 6, 35, 2, = quo tempore. It expresses not merely time, but includes circumstances. ἐν ὑ = 'during which period.' οὕτω...τε—cf. c. 5, 5. ἐπεμεληγνυντο παρ' ἀλλήλων—The ἐπι- expresses reciprocity, as in ἐπιχρήσατο. During the period of suspicion which preceded war, ἐπεμεληγνυντο καὶ παρ' ἀλλήλους ἑφοίτων ἀκροδέοις ἐκέρατος μὲν, ἀνυπότατος δ' ὡς, i. 146. καταπτάντες—sc. ἐς πόλεμον, when once they had definitely started. Cf. c. 9, 1 and i. 49, 3. This refers to the interval between the attempt at Platea and the invasion of Attica. ἕνεχώς—down to the truce that preceded the Peace of Nicias. Cf. v. 24 ταῦτα τὰ δέκα ἕτη ὁ πρῶτος πόλεμος ἕνεχως γενόμενος, vi. 26 ἄρτι δ' ἀνειλήφθη ἡ πόλις ἐαυτήν ἀπὸ τοῦ ἕνεχου πολέμου. γέγραπται—sc. μοι.—This resumes ἀρχεται, but γέγραπται is probably impersonal, Thuc. meaning γέγραφα. Attic prose shows a marked preference for perf. pass. over perf. act. forms in 3rd sing. Thus ἀ πεπρακταὶ μοι is far commoner than ἀ πεπράχα, which is quite rare. γέγραφα occurs once in Thuc., γέγραπται ἐγέγραπτο or partic. nine times. ἔξις—explained by κατὰ θ. καὶ χειμώνα. Distinguish between τάξις, the arrangement of the subject matter as a whole, διαίρεσις, the divisions in which the separate events are grouped, ἐγεργασία, the treatment of
the separate events. It is to the διαίρεσις that Thuc. refers, ὥς ἥκαστα ἔγγυνε—neut. plu. is used of the several events, just as Thuc. uses αὐτὰ constantly of the details of the subject he is dealing with. κατὰ θ. καὶ χειμῶνα—as Thuc. begins his account of each summer with the first event of the new campaign, the summer in his history does not always begin exactly at the same time. Thus in 429, the account of summer begins with the Peloponnesian expedition against Plataea, which took place ἀκμάζοντος τοῦ σιτου, i.e. 80 days after the opening of spring (π. 71, 1; 79, 1; cf. c. 19, 1 and 2, 1). In 428 the account of the summer only begins ἄμα τῷ ἦρι ἀκμάζοντι (III. 1, 1). Phormio's arrival at Piraeus did not occur till spring had opened; but, for the sake of convenience, that event is tacked on to the preceding winter (π. 103). But usually the opening of spring is reckoned with summer. Autumn also is counted with summer. Though Steup maintains that summer and winter are of equal length in Thuc., Poppo's view, that the summer consists of eight months (Elaphebolion to Pyanepsion) is probably correct. Thus the winter is from Maenacterion to Anthesterion.

2, 1. Γάρ—takes up ἄρχεται and introduces the narrative. So c. 49, τὸ μὲν γὰρ ἔτος takes up δηλώσω. ἐνερειν— the aor. of a single historical fact. M. T. 56, 57 (sometimes called 'complexive'). Ἐιβολαῖς ἀλωσὶν—Euboea revolted at the same time as Megara, 445 B.C. See i. 114, 115. The place of the article is taken by the gen., as often. Cf. i. 1 διὰ χρόνου πλήθος. Comparing this phrase with c. 49, 4 μετὰ ταῦτα λωφήσαντα, vi. 3, 3 μετὰ Σιρακοῦσας οἰκωθέντας, II. 68 ἀπὸ τῶν Ἀμπρακιώτων ἔννοικησάντων, vi. 80, 2, and similar predicative uses of the partic. collected by Stahl, Quaest. Gram. p. 28, we might suppose that Thuc. could have written μετὰ Ἐιβολαν ἀλωσαν, just as below we have ἐπὶ Χρυσόδος λειμαίνῃς, but, with the solitary exception of ἄμα with expressions of time, as ἄμα τῷ σιτῳ ἀκμαζωντι, it is improbable that this convenient use of the partic. was ever employed unless the expression made sense without the partic., which would not be the case here. This convenient use is of course much commoner in Latin than in Greek. ἐπὶ Χρυσόδος—Argos, though humbled by Sparta, 495 B.C., was still the third state in Greece. The Argives reckoned by the number of years during which the priestess of Hera had held office. Hellanicus had written a work on the Priestesses of Argos, using them as marks for the dates. Ἀνησιοῦ—sc. ἐπὶ: so with Πυθοδώρου. ἐφόρον—i. e. the Ephor ἐπώφυμος. The omission of ὄντος, for which cf. v. 25, 1, is rare except in dates. ἐφόρον ὄντος = ἐφορεύοντος. τέσσαρας μῆνας—the archons entered on office on the 1st of Hecatombaeon, which in 431 B.C. fell on August 1st. To
express a period of time, the pres. (or imperf.) or perf. (or pluperf.) participle is used: to supply the reference to the completion of the period, (a) ἠδῆ is added, in primary sequence, which becomes τὸτε in secondary sequence: both refer to a period past at the time of speaking; (b) ἔτη referring to the completion of a period in the future. Thus ν. 112, 2 οὔτ' ἐν διηγῳ χρόνῳ πόλεως ἐπτακήσια ἐτη ἠδῆ οἰκουμένης την Ἑλευθερίαν ἀφαιρ.-

Σκιρόφοριόν, Ἰέριον, Σπιρίφον, Σκιρόφοριόν, μινυχίον, Θαργέλιον, Σκιρόφοριόν. Ἀθηναῖοι—cf. i. 93 ἀρχήν ἀρχεῖν Ἀθηναῖοι, but in v. ἀρχῶντος Ἀθηναίοι. The dative is probably local. Cf. c. 86 and 92 ἀπὸ τῶν Ἀθηναίων for ἀπὸ τῶν Ἀθηναίων. [μετὰ τὴν ... τὴν ἐκτῶ]. Reasons for regarding these words as a later addition to the text are 1. Nearly a year (i. 125) intervened between the day on which the allies of Sparta decided to go to war and the first invasion of Attica (c. 19). Between the battle of Potidæa and the decision came the events recorded in i. 63–88, 118–125. The invasion was 80 days after the attempt on Plataea (c. 19). So for the period between the battle at Potidæa and the attempt on Plataea we get nearly a year minus 80 days and the time occupied by the events of i. 63–88, 118–125. The result must clearly be more than six months. But Lipsius’ ἐκτῶ καὶ δεκάτῳ probably gives too much time: thus, from battle at Potidæa to attempt on Plataea = 15 months; from attempt on Plataea to invasion of Attica = 80 days. Total about 17½ months. Deducting nearly a year for the time between the decision of the allies and the invasion, we get about 6½ months, at least, for the events of i. 63–88, 118–125. These events were as follows: the Athenians built a wall on the north side of Potidæa and garrisoned it. After a considerable interval (χρόνῳ ὑποτετραυς) Phormio was sent from Athens with 1600 hoplites. He spent some time on the road (κατὰ βραχύ προκοφν). On arriving, he built a wall south of Potidæa. The Corinthians called a meeting of allies at Sparta. The Spartans sent to Delphi. Then a general meeting of allies was held at Sparta, at which the decision was come to. It is not clear whether the Corinthians proposed the first meeting after the north wall was built, or only after the south wall was finished. It is however highly improbable that they waited to take action till Potidæa was completely shut in; for they were most anxious about Potidæa, and were anxious to force on war. The Athenians would occupy about a month in building the north wall. Thus the Corinthians probably suggested the meeting about 40 days after the battle. Thus, the whole time would only be about 40 days + the time taken in the mission to Delphi and the calling of the second meeting. 2. The
bracketed words give no additional indication of the date of the attempt on Plataea. Thuc. wishes to be precise here, but he has given no definite indication of the date of the battle at Potidaea, nor was it necessary to do so. He says (1) the decision of the allies was some 11 months before the invasion, (2) the invasion was 80 days after the attempt. All that could be found from μὴν ἔκτω would be the date of the battle of Potidaea. If any event were here referred to it would rather be the decision of the allies. ἀμα ἦρι ἀρχομένῳ—the last day of Anthesterion, in 431 April 4th. See c. 4, 2. 

βοωταρχοῦντες—the 11 chiefs of the Boeotian confederacy, of whom Thebes elected two, the other cities one each. περὶ πρῶτον ὑπνον—cf. vii. 43 ἄπο πρῶτον ὑπνο. When the article is omitted with expressions of time, a preposition is usually present, except with ἡμέρας and νυκτός. See Rutherford, Syntax, p. 4. There were three watches, the first beginning about 10 o'clock. ξύν ὑπλοὺς—in later Attic, except Xenophon, σῦν has only two uses: (1) the old phrase σῦν (τοῖς) θεοῖς, (2) in enumerating things which are thrown together in a sum total; so that σῦν is very rare with persons, and it never implies a willing connection. Andoc. ii. 7 τῶν πατέρα σῦν ἔμαντω ἀποκτέναι. Of (1) Thuc. has 1 example, ii. 86; of (2) 11 examples, e.g. (a) with things—c. 13, 77; v. 26 ξύν τῷ πρῶτῳ πολέμῳ τουσαῦτα ἐτη. Cf. vii. 42; viii. 90, 95; (b) with persons, comparatively common in Thuc., i. 12; ii. 6, 13; iv. 124; v. 74. Besides these, Thuc. has the old military phrase, ξύν (τοῖς) ὑπλοῖς, 8 times. Cf. Eur. Hec. 112.

Aristoph. Nub. 560. In the same class fall ξύν ἐν ἰματίῳ, ii. 70, ψιλοί ξύν ξυφίδω and ξύν δορατοῦ iii. 22. Cf. the Homeric σῦν τείχεσθαι. Further, 6 cases of verbal nouns which modify the meaning of a verb, viz.: ξύν ἑταίρω ἐξοπλώνειν i. 84, ξύν κατηγορίᾳ παροξύνειν ἰβ., ξύν χαλεπότητι παιδεύονται ἰβ., ξύν φθόρα ξείλει τι i. 141, ξύν ἀνάγκῃ τι παθεῖν iii. 40, ξύν προφάσει κακῶς ποιεῖν ἰβ. The absence of this archaic idiom from the later books is remarkable. Lastly, 3 cases of a connection willingly formed, viz.: ii. 58; iii. 90; vii. 57. This is common in Tragedy and Xenophon. In inscriptions of the classical period only the Attic use marked (2) above is found, and that never with persons.

2, 2. Ἐπηγάγοντο—the τάξις (see on c. 1) of this c. is dramatic, the causes which led to the attempt being given parenthetically in 2 and 3, while the narrative is continued at 4. Πλαταιῶν ἄνδρες—the Thebans call them, iii. 65, ἄνδρες οἱ πρῶτοι καὶ χρήματι καὶ γένει. These leaders of the aristocratic party represent the great land-owners as distinct from the merchants. ἄνδρας τοὺς ὑπεναντίους—the order, noun, art., adj., puts emphasis on the adj. Cf. c. 34, 4.
2, 3. Ἑπράξαν—of manipulation or diplomacy, as often. Cf. c. 5, 7. An abuse of the meaning ‘to succeed.’ ἵσοντω—was certain. Cf. c. 13, 1. ἐν ἐν ἑρήνη—cf. III. 13 ἐν ἐν τῇ ἑρήνη, and c. 3, 4. Here τε καὶ joins a positive to a negative expression which merely repeats it from another point of view. Cf. v. 9, 2 τῷ τε καὶ ὄλγον καὶ μὴ ἄπαντας κινδύνευσιν. μήπω—the sentence expresses a wish. ἤ καὶ τρόμων—cf. ἦ καὶ μαλλον I. 11, 25; III. 13; IV. 1, 103. ἢ καὶ before a comparative adverb emphasizes an inference. ὁλαθῶν ἐπελθόντες—see M. T. 144, 146, 887. προκαθεστηκυίασ—Pp. compares anteponere vigilias, Tac. An. i. 50.

2, 4. Θέμενοι τὰ δότα—cum in foro constitissent, lit. ‘having grounded their arms.’ τοῖς ἐπαγομένοις—the temporal force is lost, and the partic. becomes a substantive, as in οἱ προδίδοντες c. 5. ἐπείδοντο ὡστε—cf. c. 101, 5. ὡστε is often inserted with verbs which take simple infin., the main emphasis is transferred from the finite to the infin. M. T. 588. ἔγρον ἔκσεβαι—rem aggredi. Cf. i. 49, 7, 78, 3. ἕναι ἐσ—‘for the hostile sense of ἕναι cf. n. 69 ἐς τὴν γῆν ἐλθεῖν, ‘to attack.’ ἐπὶ is commoner than ἐσ, as i. 58 ἐν ἐπὶ Πολείδαιαν ἱσον. Cf. c. 3, 4. ἔχομαι, ἔσμι, ἢκώ, ἢθένων and synonyms are far more supple in sense than our ‘to come.’ Note that the moods of ἐσμι are usually present in meaning, except in Oratio Obliqua. γνώμην ἐποιεύντοι—i.e. ἐγκαθέρωκαν, ‘came to a decision.’ ἐπηθηκοι—so c. 18, 3. καὶ ἀνείπεν—‘and in fact,’ καὶ introducing the parenthesis and emphasizing the word following. Cf. c. 49, 5, 51, 5. εἰ τις βούλεται—in a protasis to a condition in Oratio Obliqua, probably only the future indicative is ever changed into optative, so that the optative in protasis in Or. Obl., except in the future, represents either ἐν and subjunctive or εἴ and optative of the Recta. κατὰ τὰ πάρτα—in liad ii. 504 Plataea is enumerated among the Boeotian confederate cities. ἐπιμαχαῖν—this may be a gloss on τίθεσθαι κ.τ.λ. Cf. iv. 30 προκαλούμενοι, εἰ βούλουστα, τὰ δότα κελέουσι παραδοῦσι, and so 37; v. 115 ἐκήρυξαν, εἰ τις βούλεται, λύσεσθαι, VII. 82 κήρυγμα ποιοῦσι, εἰ τις βούλεται, ὡς σφᾶς ἀπίνα. With βολίσμα an infinitive has often to be supplied from the context.

3, 1. ὡς ἡσοντο—cf. c. 5, 4, 31, 1, 94, 3. The aorist is usual with ὡς, but, whatever tense is used, it is always independent of that of the main verb. In this respect ὡς differs from other temporal particles. Thus if imperf. is used, as in c. 77, 1, or pluperf. as in c. 59, 1, it is because that tense is required to describe a continuous or completed act, apart from the main verb. If the act in a temporal sentence is represented as simultaneous with or preceding the action of the main
sentence, οτε or ἐπειδὴ is used. ἅσθενω—the use of the passive aor., is very common in Thuc. and Xenophon, and only found in Thuc. and Xenophon of Attic prose writers. [Dem.] c. Neaeram § 99 is copied from this passage. Cf. c. 48, 2, 93, 3, καταδεικνυτε χαλ ν.—
ingressive, 'became alarmed,' etc. τὸλπο πλεῖον—sc. ἡ ἐσθήνην. An ellipse with comparative is very common. ἐν τῇ νυκτί—per noctis caliginem. Cf. ἐν νυκτί below, and c. 4 ἐν σκότῳ καλ πήλῳ. τρόσ ε. ἐξώρησεν—se converterunt. Cf. III. 66 προείπομεν τὸν βουλήμενα κατὰ τὰ πάντων Βοιωτῶν πάτρια πολιτείων λέναι πρὸς ἡμᾶς, IV. 120, viii. 40, 2. ἐνεωτέριζον—the subject is changed, as in 4 below. Thuc. assumes that his readers will follow the narrative attentively.

3, 2. Πράσσοντες πως—the particle implies that unnecessary details are omitted. Cf. ἄλλως πως in brief narrative, i. 99, vi. 2. κρατήσειν—Cl. defends κρατήσαι, on the ground that the aor. expresses confidence in the result of the action in ἐπιθέμενον. But the aor. inf. is very doubtful used thus for the future. τὸ γὰρ πλήθει—γὰρ gives the writer's explanation, and shows that οἱ Πλαταῖοι above was loosely used for τὸ πλῆθος τῶν Π. βουλομένω ἢν—so vii. 35; viii. 92, 6. M. T. 900. The editors compare Sallust, Jug. 84 plebei volenti putabantur, ib., 100 militibus labor voluntibus esset. Livy xxi. 50.

3, 3. Ἐπιχειρητέα εἶναι—cf. i. 118 ἐπιχειρητέα ἔδοκεν εἶναι πάση προθυμία. Plur. neut. forms for sing. are very common in Thuc., especially with verbs. ἐνευλέγοντο—with παρ' ἄλληλους. διορύσσοντες τοὺς τ.—cf. τοιχωρύχος. ἀμάξας τε—the conjunction adds a third and important fact, as often. ἤ—sc. αὐτῷ, what has just been described, the barrier of wagons.

3, 4. Ἐτοίμα—the plur. marks the details of a complex act. See c. 10, 2 φυλάζαντες ἐτι νύκτα—cf. vii. 83 τῆς νυκτὸς φυλάζαντες τὸ ἰσνταχόν. 'Waited for the time when it was still night.' ἐτι νύκτα is equivalent to τὴν ἐτι νύκτα, cf. c. 2, 1. καλ—adds the more exact time. περιορθοί—begin the beginning of that time of night denoted by ὀρθος. Cf. iv. 110 νυκτὸς ἐτι καλ περὶ ὀρθον, vi. 101 περὶ ὀρθον. According to Phrynichus (Bekker An. Gr. 54, 8) ὀρθος ἐστὶν ἡ ὀρα τῆς νυκτὸς καθ᾽ ἡν ἀλεκτροφόρεις ἀνίσων. ἀρχεται δὲ ἐνάτης ἀνας καὶ τελευτα εἰς διαγελῶσαν ἠμέραν. So in iii. 112, Demosthenes attacked the Ambraciots ἀμα ὀρθῶς, at which time they could not distinguish friend from foe, νυκτὸς ἐτι ὀσής. Thus the Plateaean rally was at about 2 o'clock. γέγονενται—sc. οἱ θησαυροὶ. Cf. i. 143 οὐκέτι ἐκ τοῦ ὁμολογ οὐσαι, iii. 12, 3. φοβερώτεροι—for the passive meaning, 'timid.' cf. iv. 128, 4.
Conversely ἀνείς which is usually active is occasionally passive —not formidable. See 1. 36, 1. Cf. προστράτας, ἀληθῶς, and in Latin formidolosus and others. See Cook on Sallust, Cat. 39, 2. Shil. quotes Soph. O. T. 153 φοβερὰν φέρει δείματι πάλων. ἢσιος ωσι τῆς—i.e. ἡσιώται, equivalent to νικώνται ὑπὸ τῆς κ.τ.λ.—σφετέρας—indirect reflexive, i.e. refers to subject of the main verb, not to that of its own clause. Cf. c. 83, 3, 89, 4; iv. 37, 1; v. 47; vii. 48; viii. 74, 3.

This is the regular use of σφετέρος, whereas σφετέρος αὐτῶν is the same as ἑαυτῶν. But Thuc. also uses σφετέρος alone as direct reflexive, as iv. 33 οὐκ ἐνυκθήσαν τῇ σφετέρᾳ ἐμπερια χρῆσασθαι: and in dependent clauses, as c. 71 and iv. 11 τὰς σφετέρας ναὸς καταγράναι ἐκέλευε. τὰ σφετέρα is direct in c. 20, 4; iv. 99, 1, indirect in iii. 68, 3. προσέβαλόν τε—inferential τε, 'and so.'

4, 1. 'Εγνωσαν—'became aware,' ingressive. ξυνεστρέφοντο—'proceeded to rally,' imperf. expressing difficulty. σφετέροι αὐτοῖς—in c. 65, 12, 76, 2 Thuc. has the Ionic use of σφάς alone as a direct reflexive. See Rutherford, Syntax, p. 11.

4, 2. Δις μὲν ... ἐπείτα—cf. iv. 115 καὶ μᾶλλον μὲν ἡμέραν ἀπεκρούσαντο, τῇ δ' ὦστερα. As regards ἐπείτα without ἤς, the ordinary use is πρῶτον (πρώτα) μὲν ... ἐπείτα, which Thuc. uses 28 times; see c. 19, 2, 49, 2, 75, 1, 89, 2, 96, 1, 98, 1. He has πρῶτον (πρώτα) μὲν ... ἐπείτα ἤς 8 times; see c. 55, 84. If καὶ follows ἐπείτα, ἤς is always inserted, e.g. c. 84; iv. 43; vii. 23; viii. 48; also μᾶλλον μὲν is always followed by ἐπείτα ἤς, as c. 54; i. 75; vi. 11, 4, 16, 5, 67, 2. If the more emphatic ἐπείτα μέντοι is used, it is preceded by τὸ πρῶτον or τὸ μὲν π., as iii. 93, 1, 111, 3; viii. 75, 1, 86, 2. τὸ μὲν πρῶτον ... ἐπείτα occurs i. 131; v. 41, 3, 84, 2; the same, but ἐπείτα ἤς c. 48; v. 41, 2. πρῶτον alone is always answered by ἐπείτα alone, unless καὶ follows ἐπείτα, as in vii. 23 τὸ μέγιστον πρῶτον, ἐπείτα ἤς καὶ κ.τ.λ. After other phrases, ἐπείτα is without ἤς in 10 cases, has ἤς in 2, viz. c. 92, 1; i. 18, 3. κρανγὴ—Moeris says κεκραγμὸς 'Αττικοῦ, κρανγὴ Ἑλλήνες, but κεκραγμὸς κεκραγμα and κρανγὴ are all Attic words. Perhaps Moeris really wrote κεκραγμὸς Ἑλλήνες, which would agree with Phrynichus. καλ—there is chiasmus here and in λίθος καλ κεράμῳ. ὀλολυγὴ—'cheering,' this word is used regularly of women. Pollux i. 28 ὀλολυγαῖ καὶ ὀλολυγὴ χρῆσασθαι ἐπὶ γυναικῶν. Hence κρανγὴ goes with οἰκετῶν, ὀλολυγὴ with γυναικῶν. Eur. I. T. 1337 ἀνώλολυγε καὶ καθὸ τοῦ Ἰφιγένεα; cf. Aesch. Ag. 557 of Clytemnestra. Verg. Aen. iv. 667, ix. 477 femineo ululatu. τε ... τε—these join χρωμάτων to βαλλόντων and represent the two actions as going on simultaneously. Cf. c. 22 ἐκκλησιαν τε οὐκ ἐπολεὶ ... τὴν τε πόλιν ἐφίλασσε.
Λθοις καὶ κεράμῳ—no doubt the slaves had gathered the stones, while the women removed the tiles. For κέραμος collective, cf. III. 74, 1; IV. 48, 2. So ἕπαλξς c. 13, κάλαμος c. 76. Ξέν. Μem. iii. 1, 7 λίθοι καὶ πλινθοὶ καὶ γίλα καὶ κέραμος. διὰ νυκτὸς—cf. διὰ παντὸς c. 16. πολλοῦ—predicate with ἐπιγευμένου. Cf. VII. 87 αἱ νύκτες ἐπιγευμέναι μετοπωριαὶ καὶ ψυχραὶ. ἐπιγευμένου—expresses any sudden or unexpected phenomenon. Cf. c. 64, 1, 70, 1, 77, 5. The other meaning occurs in 4 below. οἱ πλεῖοι—the subject is here limited by apposition from all to the majority. Cf. i. 2, 6 οἱ ἐκπιτοντες ... οἱ δυνατῶτας. So in Latin, Livy xxii. 24, 2 Galli ... aliquot populi. πηλῶ—so that progress was impeded. Cf. c. 5, 2. This shows that the streets of Plataea were bad, like Greek streets generally. On the outskirts of the town the soil was certainly soft, and the Thebans fled in the direction of the valley of the Asopus, so that the further they went, the worse the road became. Probably in wet weather the streets of the town resembled water-courses carrying down the water from Cithaeron to the Asopus. τῶν διδῶν—belongs like ἥ χρῆ σ. τὸ ἀπειροῦ διότι. ἥ χρῆ—takes the place of a deliberative subj. (why?). Cf. i. 91, 1 οὐκ εἶχον ὅπως, χρῆ ἀπειρῆται. καλ γάρ—explains only εν σκηνή, πηλῶ being already explained in ὑπὸν ὄμα. τελευτῶν τοῦ μῆνος—there was a new moon on the early morning of the 7th April 431, and, as the Attic months were lunar, assuming the calendar to have been in perfect order (it must have been in fair order), the month Elaphebolion began at sunset on the 6th April. The attempt was made at the end of Anthesterion, on the night of April 4th or 5th. When the calendar month did not correspond with the true lunar month, the true day of the new moon was called νομιματι καὶ ζελήνων (c. 28). ἐμπελείρους δὲ ἔχοντες τοῦ π.—for ἐμπελείρων δὲ ὄντων τῶν π. Cf. i. 144 αὐτονομοὺς ἀφήσομεν εἰ καὶ αὐτονομοὺς ἔχοντες ἐσπειραμέθα. [τοῦ μῆ ἐκφεύγειν—this is taken as ne effugerei. (There is another tradition, due to Kr., that it expresses a consequence, which is not in good Attic.) It must depend on διώκοντας,—which gives the platitude that the enemy pursued them that they might not escape. To avoid this, Cf. explains it as equivalent to τοῦ μῆ ἐὰν ἐκφεύγειν and constructs it with ἐμπελείρους. But (1) there is no other case of gen. of inf. with adjectives in Thuc., (2) ἐμπελείρου τοῦ ἐκφεύγειν ought to mean ‘experienced in escaping.’ Supply τῶν διδῶν with ἐμπελείρους. ὡστε διεθείροντο οἱ π.—the article, found in BCEFGM and in A corrected, contradicts τὸ πλείστον in 5 below, and ὄψθεν κοντα καὶ ἐκατόν c. 5, 7, the number captured out of a force of few over 300 (c. 2, 1), when many others had been killed or had escaped (4 below). Bekker omits οἱ, followed by
most edd., and the imitation of Aen. Pol. 2, 6 is quoted οἱ μὲν γὰρ ἐφύγον ἀπειρο ὅτες ἤ ἤρεν σωθήναι, οἱ δὲ ἐμπεφως διώκοντες πάνε τολού ἐφθειραν. But on reading the whole chap. to 4, it becomes clear that no results of the flight are given till 4, where the fate of the whole number is told: so that these words break the continuity of the narrative.

4, 3. Ἀποκαλ̣ή ἀκούτου—στυράκιον λαβὼν τις ἐν τῷ μοχλῷ τῆς θύρας ἐνεβάλεν, Schol. The στυράκιον is the spike at the top of a small javelin for fixing it in the ground; = Homeric σαυρωτήρ. This was used instead of the βάλανος or iron pin which was driven through the μόχλος (bar) and the door, and could not be removed without a key (βαλανάγρα, κλές), which fitted into it. Arnold remarks that the action is the same as spiking a gun. Cf. Aristoph. Av. 1159 ἀπαντ' ἐκείνα πετύλωται πύλαις καὶ βεβαλάνωται καὶ φυλάττεται κύκλῳ. Χρησάμενοι ἐς —cf. c. 49 ἔδρασαν ἐς τὰ φρεατα.

4, 4. Διωκόμενοι ἀναβάντες ἐφρίγαν—the 1st particip. gives the cause of ἀναβάντες, while the latter is temporal to ἐφρίγαν. Cf. c. 59, 3, 76, 1, 90, 3. The 2nd particip. tends to become a mere adverb to the verb, as c. 90, 1 βουλόμενοι προσαγαγεῖν αὐτόν, ἀναγάμοιν ἐπίλεον. οἱ μὲν τινες ... οἱ δὲ ... ἄλλοι δὲ ... τὸ δὲ πλείστον—the partic. διωκόμενοι is subdivided. Also οἱ μὲν τινες is restricted by οἱ πλείους. [λαθόντες καὶ]—it is evident that γνωίκος δοῦσης πέλεκυς must be joined with διακόψαντες, but καὶ is in the way of this. But, though Stahl's reading is given, perhaps Thuc. wrote γνωίκος δοῦσης πέλεκυς καὶ διακόψαντες τὸν μοχλὸν λαθόντες ἐξῆλθον. There would then be no objection to καὶ. For the want of symmetry in δοῦσης καὶ διακόψαντες, see c. 25, 1. For the two participles διακόψαντες, λαθόντες, the first temporal, the second defining the verb, see c. 33, 3. The objection to bracketing καὶ only is that Thuc. would have written λάθρα διακόψαντες, as iv. 110; viii. 84. ἄλλοι δὲ ἄλλη τῆς—cf. c. 76 ἄλλας δὲ ἄλλη τοῦ τεῖχους.

4, 5. Τὸ πλείστον ... ἐπιπτοῦσιν—plur. verb after a collective, as often. Rutherford, Syntax, p. 21. δ ἦν τοῦ τεῖχου—cf. i. 134 οἴκημα δ ἦν τοῦ τεροῦ. It was not usual in early times to have buildings adjacent to the walls. Cf. c. 17, 1 note. Hence the Thebans thought the building was part of the gate-way, supposing it to be double like the Dipylon at Athens. Thebes prided herself on her seven great gates, and it is highly improbable that the pomoerium was thus violated in that city. There cannot have been many such buildings at Platea, for in c. 76 we see there was room for a curved wall between the τεῖχος and the mass of the buildings. ἀνεφημέναι ἑτυχοι—in order to represent the action as complete, the perf. partic., not aor., has to be used.
with τυγχάνω, λανθάνω, φθάνω, unless the verb is in imperf. or pres. See M. T. 144, 146, 147, 887. Cf. i. 103 Ναυπακτον ἐτυχον ἡγηκότες. αὐτοῦ—in the second member of a relative sentence the relative is not repeated, but a demonstrative or personal pron. takes its place. Cf. c. 34, 5, 72, 1, 74, 3. Exceptions are c. 43, 3, 44, 1, where the relative is repeated. Cf. ‘Whose fan is in His hand, and He shall throughly purge His floor.’ πύλαι—πύλαι τοῦ τείχους, θύρα τοῦ οίκου Schol. Cf. τείχος and τοίχος. ἀντικρυς—‘right through.’ In vi. 49 it means direct. In all other places in Thuc. downright, complete, as vii. 64 ἐπὶ τὴν ἀντικρυς ἐλενθερίαν. It is said that ἀντικρυς = φανερῶς, ἀντικρυ (not found in Thuc.) = έξ ἐπανίας.

4, 6. Κατακαῦσωσιν—cf. c. 52 οὐκ ἔχοντες δ τι γένονται. ἀστερ ἔχονσιν—sc. of Θησαίοι, on the spot. Often in Thuc., but later Attics use obvov in much the same sense.

4, 7. Τὰ δὴ πλα καὶ σφᾶς αὐτοῦς—the phrase is common, and the order is always the same. Cf. iv. 21, 3, 30, 4, 37, 2, 38, 3. Livy xxii. 60, 24 and 26 arma et vos IPSOS traditis. χρήσασθαι δ τι ἄν β.—with χρήσασθαι supply σφῆς only. Cf. c. 24, 2. χρήσασθαι expresses purpose, the act. or mid. being regular in this construction even when the pass. might seem more suitable. M. T. 770. The phrase is regular in the terms of a complete surrender. Cf. iv. 69, 3; vii. 85, 1. Andoc. i. 11, 26.

4, 8. μὲν δὲ—dissimisses the subject. ἐπετράγεσαν—the pluperf. shows that Thuc. has anticipated: in c. 5 he goes back.

5, 1. Ἐδει παραγενέσθαι—‘ought to have reached Plataea.’ M. T. 415. Cf. c. 92, 7, 95, 3. el ti άρα—cf. c. 12, 1. The following are noteworthy: (1) el μή άρα = nisi forte, e.g. Xen. Mem. i. 2, 8 πῶς δὲν οὖν ὁ τοιοῦτος ἀνὴρ διαφθείρω τοὺς μὲνος; el μὴ άρα ή τῆς ἁρετῆς ἑπιμέλεια διαφθορά ἐστιν. (2) el άρα in indirect questions, e.g. Plat. Phaedo, 95 ιεν κερρωμέθα el άρα τι λέγεις. (3) el άρα or ήν άρα in protasis, as i. 140 ήν άρα τι καὶ σφαλλώμεθα. άρα implies a quite unlikely contingency. προξωρίζει—the apodosis is only implied in ἔδει παραγενέσθαι. M. T. 696. ἡν προξωρίζει might have been kept. προξωρίζει is a favourite word with Thuc. άμα—belongs to θηδεῖσας, as c. 4 οτευ τιμα ἐπιγενωμένου. θηδεῖσας—more usually ἔλθοι, but the former is better suited to a hurried announcement to an army on the march. τῶν γεγενημένων—the Theban reinforcements were ignorant of the destruction of their friends when they arrived, see 4 below. Hence these τὰ γεγενημένα told them were not complete. The message was doubtless brought by those who escaped κατὰ πύλας ἐρημώ, who did not know all. ἔπεσοιδουν—‘increased their speed.’ Cf. iii. 110, 1.
NOTES.

5, 2. 'Εβδομήκοντα—probably rather over the direct route, but approximately correct measured by the road. γενομένων
—of natural phenomena, as often. Cf. c. 77 ἑγένετο φλόξ, ὅθωρ καὶ βροντὰς γενομένας. ἐρρύῃ μέγας—cf. c. 75 ἤρετο μέγα.

5, 3. Te—'and so.' ὅπερον—'late,' cf. c. 80 ὅπερον ἦλθον. τῶν ἀνδρῶν—apposition with τῶν μὲν ... τῶν δὲ, as in 4,
4. ᾧντων—predicative.

5, 4. Κατασκευὴ—'property,' viz. household effects and farming implements. κατασκευὴ means anything that makes
a place habitable and worth living in. See L. and S. οἷα
—Ionic for ἀτε. ἐβούλοντο εἰ τινὰ λάβοιεν κ.τ.λ.—M. T. 695. The second protasis is not co-ordinate with the first.
In a more certain form the sentence would run δὲνινα λάβοιεν ὑπάρχειν ἐβούλοντο ἀντὶ τῶν ἐνδον ἐξωγρημένων.

5, 5. Διαβουλευμένων—reciprocal mid., like διαλέγομαι, διαπράττομαι. When a compound of διὰ is not available, the
same sense is given by ἐν ἑαυτοῖς or σφόν αὐτοῖς, as IV. 25, 9 παρακελεύμενον ἐν ἑαυτοῖς, VIII. 76 παραπληκτεῖς ἐποιοῦτο ἐν
σφόν αὐτοῖς, sometimes by ἐν ἀλλήλοις, for which see c. 65, 11. ὑποτοπήσαντες—rare and poetical, used by Thuc. 8
times, only in aor. inf. or partic. περὶ τοῖς ἔξω—the dat.
with περὶ gradually disappeared in Attic and occurs but once
in the orators, Isocr. Ep. 9, 10. It is regular in Thuc. with
verbs of fearing. ὑσίως—when used of States, ὑσίος means
in accordance with those principles of right dealing universally recognised (jus gentium). Cf. III. 56 ἔτειμωρησάμεθα κατὰ
τὸν πᾶσα νόμον καθεστῶτα, τὸν ἐπιόντα πολέμιον δοσιν εἶναι ἀμφόν
νέσανι, ib. c. 58. 3. See on c. 52, 3. Eur. Hec. 788. σφόν
—with ἀλίθν. The position is for the sake of emphasis. περιαίνεισ—i.e. the Attic aor. of περιέραμαι is ἐπειράθην, cf. c. 33,
2. But Thuc. uses also the Ionic ἐπειρασάμην in c. 44 and
85. Ἀλέγον—interrupts the structure of ὀρτε ... τε, but the
irregularity is very slight. Ἀλέγω in sense of κελέω regularly
takes infin., μὴ being the neg. el δὲ μὴ—cf. i. 28 el δὲ μὴ,
cal αὐτοὶ ἀναγκασθήσεσθαι ἔφασαν. The addition of ἔφασαν,
suspected also by Kr. in both places, certainly adds clearness,
yet Thuc. proceeds in a quite different way in c. 13. But the
difference in the nature of the matter of these chapters (the
one narrative, the other reflective) may account for the dif-
ference of style. ἀναχωρησάντων ... αὐτοῖς—the use of the
gen. abs. in spite of the dat. following, makes the act in the
partic. more prominent, and prevents it from being a mere
appendage of ἀποδόσεων. A common sacrifice of form to sense
in Herod. and Thuc. αὐτοῖς is wrongly bracketed in the text.

5, 6. Ἐπομόσαι—iussurandum addere. Does not occur
elsewhere in Thuc. ἐθίδω—with ἐποδόσεων. as the following
words show. ἕν τι ἔμβαλοντο—closely with γενομένων, 'with a view to an arrangement.' ἕν ἔμβωσι would be 'if they come to an arrangement.'

5, 7. Δ’ οὖν—doubtful statements are dismissed and the narrative of facts resumed. οὖν ἀδικήμαντες—contrast οὖν ἀδίκουντες = 'guiltless.' τὰ ἐκ τῆς χάρας ἐσεκομίσαντο—the preposition attracted to the verb, for ἐν. Cf. c. 13, 2, 14, 1. ἀπέκτεναν—assuredly justified as an act of reprisal, but most impolitic, as calculated to provoke Thebes and Sparta. εἰς αὐτῶν ἕν— the so-called partitive gen. is often used thus without εἰς, which is wanting in C. Cf. i. 85 εἰς τὸν ἑφόρον τότε ἔν, v. 59, 5; vpi. 39, 2. πρὸς δὲν ἔπραξαν—so i. 131, 1; iv. 114, 3. This is only a variant for πράσσειν with dat., as iv. 110, 2; v. 76, 3. But when many persons are dealt with, πράσσειν εἰς is also used, as i. 132, 4. The same three constructions follow λέγει: πρῶς, Andoc. i. 48; dat., ib. i. 69; εἰς, ib., l.c. Eur. Hec. 303 εἰς ποιον εἰς ἄπαντας, 'proposed in the general assembly.' οἱ προδιδόντες—see on c. 2, 4.

6, 1. Ἐπεμπόν—the imperf. with verbs of 'going' and 'sending,' presenting the details of an elaborate negotiation involving a journey, is common. Cf. c. 85, 2; i. 10, 5, 26, 1, and 3 below. But the aor. is also used. M. T. 57. καλ—has nothing to do with the τε preceding, which is answered by the τε following. Thus the sentence consists of two members joined by τε ... τε. Cf. i. 69, 1 τὸ τε πρῶτον ἐσάντας ... καλ ὑπερθον τὰ μακρὰ στήσαι τείχη, εἰς τόδε τε αἰεὶ ἄποστεροντες. So in 4 below.

6, 2. Ἡγγέλθη εὐθὺς—does not refer to Ἐπεμπόν ἄγγελον, but to two previous messages mentioned in 3 below. Plataea is something over 30 miles from Athens. καλ ... Ἕννέλαβον—parataxis, presenting the two facts as almost concurrent. The second was prompt and hurried. Cf. i. 61 ἠλέε καὶ τὸς Ληθναίον εὐθὺς ἡ ἥγγελα ... καλ πειμπούσι. ἔπεμψαν ... κελεύοντες—the activity of the sender is continued in the person sent. Cf. c. 85, 1. νεώτερον ποιεῖν—i.e. νεώτερα ἔχειν. Cf. i. 132, 5; iv. 55 μὴ νεώτερον τι γένηται. πρὶν ἀν—after historic tenses, πρὶν ἀν and subj. is used only in Oratio Obliqua. Cf. c. 84, 1, 102, 5.

6, 3. Ἀμα τῇ ἑσδῶθ γιγνομένη—see c. 2, 1. αὖτω δὴ—gives the result of facts just stated, contrast c. 19, 1. οὐκ εἶδοτε—sc. ὅτι τεθνίκασθαν. ἐπεστέλλον—see 1 above.

6, 4. Ἐγκατέλυσον—so ἐγκαθέστημι Ι. 1; ἐγκαθίστημι Ι. 4; ἐγκαθιστήσομαι IV. 1; ἐγκατακομβήσων III. 18; ἐγκαταστήστεν c. 47. τοὺς ἄρχεωτάτους—'sunt árchiom omnes inhabiles militiae,' Pp. Cf. c. 44. Juv. 15, 126 imbelle et inutile
vulgus. For the deeper application of ἄχρεος, see c. 40, 2.

7, 1. Δειμέων—before the attempt on Plataea, each side had interpreted the other’s action as στονδὼν ξύγχυσις (I. 146), but there had been no open violation of the letter of the truce. λαμπρός—cf. i. 49, 7; viii. 66, 3, 75. 2. παρεσκευάζοντο δὲ—the anaphora would have been more perfect with παρεσκευάζοντι μὲν preceding, but Thuc. often omits μὲν in cases where it is not required, though a writer more careful about symmetry would insert it: perhaps he purposely avoids a rhetorical formula in narrative. The common cases in Thuc. are very simple, as πολλοὶ μὲν . . . πολλοὶ δὲ, el μὲν . . . el δὲ, ἀμα μὲν . . . ἀμα δὲ. Cf. i. 28 with πέμπτετε; vi. 20, 4; also c. 41. 3. μόνη γὰρ . . . καὶ μόνης. μελτήσει—belongs to both subjects, as τοιούμενοι below. Probably both intended sending to Persia, though the Athenians did not carry out their intention. See c. 67. τέμπετον—M. T. 73, 96. ἄλλος—see c. 29. ἔκαντον—for σφετέρας. Cf. c. 92, 4, and see c. 3, 4.

7, 2. Λακεδαιμονίων . . . ἑπτάχθη—i.e. Λακεδαιμόνιοι ἑπτάχθην. This dat. of the agent is very rare with other parts of the pass. than perf. It occurs in i. 51 τοῖς Κερκυραίοις οἰχ. ἐληφὼντο, iv. 64 τίνες ἀν δικαιότερον πῶσι . . . μονότε, ib. 109 πόλεις οἰκούνται ἔμμικτοι ἐθνεῖς. There are only two instances in the Orators. αὕτου—in the harbours of Peloponese. ξ Ι. καὶ Σ.—with τοῖς ἐλομένοις, but placed first for the sake of the antithesis with αἴτου. Cf. c. 18, 3 κατὰ τὴν ἄλλην πορείαν ἡ σχολαίντης. ναὸς ἑπτάχθη—Stahl supports his reading with great ability. It will be noticed that these Dorian cities, reckoned by Sparta among her allies, are not mentioned in c. 9 with the ἔμμικτοι, because there only those who actually contributed to the armament are given, and these cities contributed nothing. iii. 86, 2. τοιεσθαί—middle, ναὸς being the object. Cf. i. 14, 2. ἐς τὸν πάντα δ.—‘in all.’ When the article precedes πᾶς, the whole is regarded as the sum of its component parts. πεντακόσιων—by no means realised. The Spartan navy in the Archidamian War was contemptible. See c. 66 and 85. Thuc. speaks with some irony. τὰ τ’ ἄλλα—perhaps τάλλα should be read here, the τ’ being due to dittography. ἡσυχάζοντας—the change from the dat. ἐλομένοις is due to the infin. This change from gen. or dat. is always possible except when a word is the predicate to a gen. or dat., as i. 71 βουλομένων ὑμᾶν εἶναι προθύμων. See c. 24, 1. μιὰ νη—‘si singulis navibus venissent; nam pluribus venientes timendum esse ne hostili litter agerent,’ Pp. This gives an example to show how they
were to refrain from hostile acts (ἠυχάζοντας). ἐὼς ἃν—
whereas with πρεπεῖ, μέχρι, and μέχρι οὗ Thuc. occasionally omits ἃν when subjunctive is used, according to the older Attic idiom, this is never the case with ἐὼς. Cf. c. 72, 3.

7, 3. ἔν περὶ Π.—'in the neighbourhood of P.' like circa. Cf. c. 99, 3. μᾶλλον—'more than elsewhere,' so 'especially.' Cf. c. 15 ἔτερον μᾶλλον. Κέρκυρα—
the places are given in inverse order, the final point reached coming first. Cf. c. 93, 1. Eur. Bach. 13 fol. At present only an ἐπιμαχία existed between Athens and Corcyra. See Intr. p. lxvi. Κέφαληνὶαν—it took no part in the war at first, but joined Athens towards the end of the summer. See c. 30. Ἀκαρνάνας—except the Oeniadae, c. 102, 2, the Acarnanians were reckoned as allies from the first, though no treaty was concluded till the autumn of 430. See c. 68. Ζάκυνθον—its interests and policy coincided with those of Corcyra. Cf. c. 9, 4; i. 47, 2. ἔλ... ἢ—
Recta, ἐὰν... ἡ. See 2, 4. βεβαίως—cf. iv. 20, 3 φίλους
gενέθαι βεβαίως. πέριξ καταπολεμήσοντες—σε undique im-
pregnatos.

8, 1. Ὄλυμπον οὐδέν—cf. vii. 59, 3, 87, 6; viii. 15, 2. Ὄλυμπον is predicate. τέ—'in fact,' summing up the preceding remarks. Cf. 3 below. ἐρροντο—totiς viribus incumbe-
bant. Thuc. uses the literal sense only once, viii. 15. οὐκ ἀπεικότως—so εἰκότως in the Orators is often followed by γὰρ. Cf. i. 77, 5. So οὐκ ἄκουσίως below. ἀρχιμένοι—i.e. there is greater enthusiasm at the beginning of an undertaking than after the first excitement has worn off. ἀντιλαμβάνονται—
sc. τῶν πραγμάτων, rem caressunt. τότε ἢ—contrasted with πάντες. καλ—an additional reason existed then. νεότης—
juvenitus. Cf. c. 20, 2, 21, 2. The abstract term, like ἡλικία, represents the young men as a power in the State. Cf. Pericles' remark, quoted by Aristot. Rhet. A. 7, 34 τὴν νεότητα ἐκ τῆς πόλεως ἀνηρήσκατι ὅπερ τὸ ἔπερ ἐκ τοῦ ἐναντοῦ εἰ ἔξ-
αρεθείη. ὑπ’ ἀπειράς—so οὐδὲ is used with any noun denoting any state of mind which is the immediate cause of action. See c. 47, 4. παρομιλεῖ γιγάνητο ἀπειρά πόλεως [Pindar, frag. 87 Bergk] Schol. ἡ Ἀλλήλ' Ἑλλάς—all States in or outside Greece. Cf. i. 1, 1, 6, 1. ἡμιονόσων—pres. not fut. Cf. v. 59, 5, 71, 1.

8, 2. Ἀλώνα—a general term for all words, whether prose or verse, supposed to be ominous. Probably old stories of strange things in the past are here meant. Pind. Pyth. 1, 92. ἀλέγετο—in other places the plur. verb appears after a neut. sing. (see not. crit.), viz. : i. 126, 5 ἐπήλθον Ὀλύμπια (where CEG read ἐπηλθεν); v. 75, 2 Καρνειά ἕτυγ-
8, 3. Δήλας ἐκφήθη— the centre of the Ionian race, which by its unique κινησις foreshadowed an equally unique κινήσεις of all Greece. Cf. i. 1, 2. οὐτω— either Thuc. did not know of Herod. vi. 98, or he ignores it. έτι— in view of. c. 36, 4. ομήναι—intrans., ομήνειν εἶναι. Cf. c. 43, 3, 49, 7. άνεξητητο— cf. vili. 33, 4. Bloomf. quotes Aristoph. Lyt. 28 πράγμα άνεξητημένων, πολλαίσιν ἄρματίοις ἐρματαιονές.

8, 4. Ἐποίει ἡς— ἄντι τού εὐνοκῶς εἴχον Schol. Mira locutio, says Herw. The phrase is only found here in Attic, but is imitated by late writers. προεπιτούντων— cf. c. 5, 5; M. T. 850; and for Latin, Riemann, S. L. § 263; a convenient use of the gen. abs., in spite of the proximity of another case, to make a fresh predication without a new sentence. Cf. c. 83, 3; i. 114, 1; iii. 13, 6, 22, 1. άνεκαρηστικόν— the claim continually put forward by S., that she was a Liberator. She traded on the insane craving for αὐτονομία, the evil spirit by which the Greeks were possessed. A wanton abuse of terms must lead to disaster, and after misusing the word Freedom for a century, Greece ‘buried her Liberty’ on the field of Chaeronea. καλ λόγω καὶ ἔργῳ— sive ... sive. There are some 50 cases of this antithesis between λ καὶ ε in Thuc., which is not surprising considering that (1) great importance was attached to words at Athens, apart from their truth or falsity; (2) Thuc. had but too good reason to contrast the professions of men with their deeds during the war. The antithesis underlies all diplomacy. The opening of the Funeral Oration, c. 35, is a contrast of λόγος and ἔργον. Cf. c. 40, 1, 41, 2, 4, 42, 2, 4, 43, 1, 2, 46, 1, 65, 9, 72, 1, 81, 2. έν τούτῳ ... οὗ— in any enterprise in which he did not take part. οὗ depends on παρέχει, as in i. 22 οἷς αὐτὸς παρῆκ. κεκολύσθαι— i.e. κεκόλυθαι εἰ μὴ αὐτὸς παρέχει, the perfect being used of something bound to happen in the future if the condition is fulfilled. Livy xxi. 43, 2 vicimus for vicerimus. Cf. iv. 46, 3 ὡς τί εὖν τις ἀποδιδότας, ἀπαί θεοῦ καί τὰς στοιχεῖα. The description of the friends of Sparta is not without a touch of sarcasm. έν ὧν ὅργη εἴχον— c. 59, 2. ἀρχεθῶς— ingressive, ‘become subjects.’ φοβοῦμενοι— the government of Sparta kept all its proceedings too secret for them to know the true
nature of the Spartan oligarchy, which was to conduct them in many cases from democracy to decarchy.

9, 1. Παρασκευὴ ... καὶ γνώμη—c. 7 and 8 are resumed by a chiasmus (see analysis of 7, 8). ἡμιντο—'made ready for war.' Cf. i. 32, 5.

9, 2. Δακ. μὲν ... Πελ. μὲν ... ξεῖ ... 'Αθ. ἥ—The extremes and the means are contrasted, as usually with this double use of μὲν ... ἥ. Πελοποννήσεως—in the geographical sense, the dwellers in Peloponnese of whatever stock. [οἱ ἐν τοῖς Ἰοδοῦ]—usually in Thucydides Πελοποννήσου means 'the allies of Sparta.' In c. 11 indeed, Archidamus is made to address the officers as Πελ. καὶ ξύμμαχοι, i.e. as politically connected and as comrades in arms, but, after that it is generally taken for granted that all the allies are included in the term Πελ. But before the war, Πελοποννήσου means 'the inhabitants of Peloponnese,' and only in this sense can the Argives and Achaeans be included in the term. If οἱ ἐν τοῖς is in the text, the P. of Peloponnese are contrasted with those P. outside it (Πελοποννήσου ξεῖ Πελοποννήσου), i.e. Πελ. must mean 'the allies of Sparta,' which is impossible. Πελληνῆς—near Zougra. Pellene seems to have been connected politically with Sicyon (10 miles) and Phlius (14 miles) rather than with Achaean. ξέπαι δὲ υπέτερον—c. III. 94, 1; iv. 102, 2; v. 61, 4. In 417 the Lacedaemonians became more closely connected with Achaean. See v. 82, 1. ξεῖ δὲ Π.—on the land side, Athens was wedged in between enemies. This both exposed her to invasion and hampered her own undertakings. It was with a view to breaking up this hostile combination that Demosthenes undertook the expedition into Aetolia in 427. Δακρός—the Opointian Locrians, with the Epicanemidian, whereas the Ozolian Locrians were allies of Athens.

9, 3. Ναυτικὸν—scarcely anything was done by S. with the fleet in the 1st year. Intr. p. lxxii. Κορινθίων—for their naval operations, see c. 33, 80, 3, 83. Μεγαρῆς—c. 92. Συκυώνιοι—c. 80, 3. 'Αμπρακιώται—c. 80. [παρεῖχον]—Intr. p. xxxix.

9, 4. Ἀτη—The omission of μὲν here and in i. 125, 1, in both of which C inserts μὲν, raises a difficulty. Elsewhere it is left out only when a participle prevents its use, as in the opening of c. 65, 72, 75. It is possible that Ἀτη Δακ. ξύμμαχα is inserted wrongly from 6 below. (This omission is not similar to that noticed above, c. 7, 1.) Χίου, Δέσβιων—the only islands on the Aegean then retaining the position of independent allies of Athens. ἐν Ναυτάκτῳ—placed there by Athens at the close of the third Messenian War. See
c. 27, 2. οἱ πλείονες—Astacus (c. 30) and Oeniadae (c. 102) did not join Athens. ἄλλαι—'and other cities (besides the αὐτόνομα ξυμμαχοι just mentioned), namely.' Καρία— the ἔθνη are added in the nom., in spite of the dat. preceding, because these are the four financial divisions of the πόλεις ὑποτελεῖται, so that the nominatives are as much in apposition with τὸλεις as with ἔθνης. Καρία ... πρόσοικοι—called in the tribute lists ὁ Καρικὸς φόρος, and so Ἰωνία = ὁ Ἰωνικὸς, Ἐλληνστόντος = ὁ Ἐλληνστῶντος, τὰ ἐπὶ Θ. = ὁ ἐπὶ Θ. φ., νήσοι ... ῥήμα = ὁ ἀνθρωπικὸς φ. From 436 B.C. Ionia and Caria were grouped together. Καρσὶ πρόσοικοι—for the omission of οἱ cf. c. 85, 5. It is explained by the fact that this is an official title, Kr. Gr. Gr. 50, 2, 11. νήσοι ... πάσαι ἄλλαι—for δόσι limited by πλῆρη, cf. Fr. 32, 2, and for οἱ ἄλλαι v. 27, 2. Μῆλον καὶ Θήρας—both colonized by the Dorians about the time of their settlement in Crete, circ. 1100 B.C.

9, 5. Ναυτικὸν—this was a privilege belonging only to the independent allies. Cf. Intr. p. LXXIV. They were αὐτοτελεῖς.

9, 6. ξυμμαχία—abstract for concrete. καὶ παρασκευὴ —the chapter is summarised in inverse order, as in c. 7, 8.

10, 1. Περιήγησθαν—often takes the construction of κελεῦω but with the dat., which κελεῦω never has. τὰ τε ἐπιτηθεῖα —σκ. παρασκευάζεσθαι. οἱ εἰκὸς—quaes decreter. ὁς ἐπι-βαλεοντες—because Athens was exposed to attack from the Isthmus. The corresponding Athenian incursion was merely into the Megarid; but Athens was unable to strike at Sparta herself directly. For the system adopted in consequence, see Intr. p. LXXIX.

10, 2. Ἐσοίμα—not with ἐπιτηθεῖα, but as in c. 3, 4, 98, 1. γίγνοιτο—iterative; hence ξυνήσαν imperf. τὰ δὲ μέρη— the denominator exceeding the numerator by 1 is invariably omitted. Contrast τῶν τέντε τὰς δὲ μοίρας 1. 10. τὰ δ. μέρη is in limiting apposition to the subject of ξυνήσαν. Cf. c. 47, 2.

10, 3. Τοὺς ... διάλογοτάτους—an indefinite expression, suited to the different circumstances and arrangements of the various contingents. διάλογοτάτους—forming one group with τοὺς ἐν τέλει, but not identical with them. Cf. 1. 10 τὰς μεγάλας καὶ ἐλαχίστας.

11, 1. Ἀνδρεῖς—Thuc. shows exquisite judgment in selecting the places in which to insert speeches. They are the occasions on which it is necessary for the reader to understand the exact situation of affairs and to realise what were the influences at work. They stand in place of explanation
and abstract reasoning. The occasions selected for this purpose in this book are (a) the first invasion of Attica (this speech shows the feelings of the Spartans); (b) the close of the first campaign (the Funeral Oration is an exposition of the form and theory of the Athenian polity by the ablest citizen); (c) the close of Pericles' administration and life, the speech containing a vindication of his policy; (d) the victories of Phormio, the one event of great importance outside Athens in 429, and the most splendid example of Athenian prowess in the whole war. Dion. Hal. totally misunderstood the significance of the speeches. Far juster is Lucian's estimate (πῶς δεὶ λυπομένοι συγγράφεις c. 44): he knew that Thuc.'s object was σαφῶς δηλώσας χαί φανώσας ἐμφανίσαι τὰ πράγματα. [oi] —inserted through confusion with οἱ πατέρες. Thuc. never puts in the article in such addresses. ἐξωμαχοι—there are two elements in the force, but Archidamus groups them together, and carefully draws no distinctions. ἄνδρες goes with ἔξωμαχοι also. καὶ οἱ π... καὶ αὐτῶν—paratactic, the 2nd member being the more prominent. οἱ πατέρες—an opportune reference to the wars which were the glory of the Dorian race. Thuc. however avoids any commonplaces about the Persian wars such as become frequent in later writers. στρατηγεύς ἐποίησαν — ἐστράτευσαν. ἡμῶν οἱ προσβύτεροι ἐσίν—with the 'partitive' genitive 1st or 2nd person, the verb is generally in 3rd person, but the writer always passes quickly to the 1st or 2nd. Cf. iii. 62 σκέψασθε ἐν ὅμω εἶδεν ἐκάτεροι ἡμῶν τούτο ἐπράξαν. vii. 64 ἐνθυμεῖσθε δτί οἱ ἐν ταῖς ναυσίν νῦν ἐσόμενοι καὶ πεζοὶ τοῖς Ἀθηναίοις εἰσὶ καὶ νήσει. So i. 87. When for the subject a relative clause is substituted, the 3rd person is rare: e.g. Andoc. i. 46 ὅτι οὐκ ἦν παρῆσαν (= οἱ παρόντες) ἀναμιμνήσκεσθε. Lys. 12, 97, Aeschin. 3, 60. The same phenomenon may be seen in Latin poets, as Óv. Trist. iii. 4, 75 et qua quisque potest aliqua nostra levate. μελῶνa—litotes, as πλείστοι shows. νῦν ἐρχόμεθα—sc. ημεῖς, whereas οἱ πατέρες καὶ οἱ προσβύτεροι was subject to ἐξήθησαν. στρατεύσετε—sc. ἐρχόμεθα, the antithesis being between πάλιν and αὐτοῖς, δυνατώτάτης and πλείστοι καὶ ἀριστοὶ στρατεύσετε.

11, 2. Δίκαιον οὖν—the topic is τὸ καλὸν, as in 9 below. Index s. v. τότοι. It is a common subject in Thuc., especially in military harangues. ἡμῶν αὖτῶν—put first for the sake of the antithesis. See c. 7, 2. ἐπήρται—cf. Dem. 4, 49 τοῖς πετραγμένοις ἐπηρμένοι. εὔνοιαν ἔχονσα—with infin. = ἔπειθε-

μοῦσα, as c. 86, 5 γνώμην ἔχον μὴ ἐκπλεῖν. A periphrasis for a simple verb is very common in Tragedy.

11, 3. Οὖκον χρή—the topic of the πλῆθει is τὸ ξυμφέρον, as the Schol. says. It is the commonest of all forms of argument in Thuc. πλῆθει—of superior numbers, as c. 89, 1. ἄσφα
11, 4. Ἀδηλα γὰρ—Thuc. is extremely fond of γνώμαι or general truths as arguments, whereas he does not use παραδείγματα or examples at all. The γνώμαι have been collected by several critics, and, as might be supposed, they show a profound insight into the fundamental principles that actually guide human conduct. ἐξ ὀλίγου—‘suddenly.’ ἐν ἐργῆς—‘on impulse.’ ἐν ἐπίκεισις γίγνονται—the passive of τὰς εἰρ. ποιεῖται I. 70, 7. τε—adds a third and important fact. [δεδομένον]—1. δεδομένον obscures the point, which is that a large force, caught off its guard, has often been defeated by a small force. There is no room here for any reference to the apprehension or precautions of the smaller force. 2. No passage supports the idea that Archidamus is pointing out the advantage of δόσ in action, ἐν τῷ ἀμύνεσθαι. It is then too late for δόσ, which is valuable only ἐν τῷ παρασκευάζεσθαι. 3. The assumption that δεδομένον is answered by διὰ τὸ καταφρονώντας... γενέσθαι is not borne out by the form of the sentence. 4. Archidamus merely says ὅτι δον’t be careless, lest you be caught unprepared.’ 5. Of ἄμενον there are two explanations (a) = ἄμενον ἢ οἱ πλεόνες τὸ Ἐλασσόν πλῆθος. But ἡμύνατο is used only of the side on the defensive; nor is there any reference to superiority in courage such as ἄγαθος suggests. (b) ἄμενον δεδομένον ἢ μὴ δεδομένον, Cl., a curious paradox worthy only of a rhetorician. Append. II. ἡμύνατο—gnomic. Cf. c. 89 πολλὰ στρατόπεδα ἢπὶ ἐπείχε πρὸ ἐλασσόνων.

11, 5. Χρη δὲ—a γνώμη in the form of an antithesis. For ‘figures’ in γνώμαι, cf. c. 40 throughout. τῇ μὲν γνώμῃ... τῷ δὲ ἔργῳ—an imperfect antithesis. γνώμη means ‘feelings,’ ἔργον ‘actions’ (not γνώμη ‘plans,’ ἔργον ‘battle’). Cf. c. 43, 3, 64, 6, and 89 τῇ δυνάμει τὸ πλέον πλέον ἢ τῇ γνώμῃ. Herod. VII. 49 ἄνηρ ἄνηρ ἄνῃ θράτος ἢ θράτος καὶ θράτος ἢ θράτος. But this is however somewhat different. παρασκευάζοντες—the reading is now commonly παρασκευάζοντες. Cr. says ‘le parfait est nécessaire,’ but gives the present. The perfect is due to a mistaken interpretation of γνώμη and ἔργος.
the latter of which refers to the period before battle. The antithesis between στρατεύειν and παρασκευάζεσθαι must not be too closely pressed. (A quite different view of this passage will be found in Steup, Quaest. Thuc. p. 30.) πρὸς τὸ ἐπίνεια εὑρισκότατοι—cf. III. 44, 3 εὐμφέρον πρὸς τὸ ἀφιστασθαι; VIII. 76, 6. The use of the infinitive with article in all constructions is far commoner in the speeches and the passages in the rhetorical manner than in ordinary narrative. ἐπιχειρεῖσθαι—'to be attacked.' This sentence puts in the proper light the two points referred to in 3 above: so πλήθει ἐπίνεια has become εὑρισκότατοι ἐπίνεια, ἀσφάλεια μὴ ἄν ἐπιχειρεῖσθαι has become ἀσφάλεια πρὸς τὸ ἐπιχειρεῖσθαι. εὑρισκότατοι ἐπίνεια results from τὸ θαρασσέων στρατεύειν, ἀσφάλεια πρὸς τὸ ἐπιχειρεῖσθαι from τὸ διδότας παρασκευάζεσθαι.

11, 6. Oὐτω—with ἀδύνατον. τοῖς πᾶσι—cf. c. 36, 3. τῇ μὴ καὶ νῦν—'if not already ... at least.' I see no need to alter the text with Francken, or to assume a misplacement of καὶ. For ἀλλὰ, ἀλλὰ ... γέ, ἀλλ' ὅν ... γέ, see Kr. Gr. Gr. 69, 4, 5. ὅταν ὅρασι—usually in Thuc. ὅταν denotes a single act, ὅταν repeated action. 1. 142, 9 is an exception. τάκελων—for τὰ ἐαυτῶν, as ἐκείνοι can apply to anyone other than the speaker and the person addressed. φθέροντας—cf. Livy xxii. 3 Flaminius postquam res sociorum ante oculos propo suos agi ferrique vidit.

11, 7. Πᾶσι γὰρ κ. τ. λ.—the only possible way of taking these words as they stand is the traditional way of Arn., Shil., and Bh., which is supported by L. Grossman, N. Jahrb. 121, p. 523. εἰ τοῖς βιμασι καὶ ἐν τῷ παραντικα are taken after ὃραν, the infinitive is made to depend on the phrase ὅργῃ προσπίπτει, as though it were λυτεῖ, and ὅραν πάσχοντας = 'to see that they are suffering.' There are grave objections: ὅραν πάσχοντας would more naturally mean 'to see others suffering,' and it is very doubtful whether ὅργῃ προσπίπτει can be considered a periphrasis which could legitimately take an infinitive in prose. Usener proposes πᾶσι γὰρ ἐν τῷ παραντικα ὅραν πάσχοντας τι ἀνθῆς, taking ἐν τῷ with ὅραν πάσχοντας. Cf. Steup's proposal in not. crit. γὰρ—this introduces the γνώμη by which the statement that 'the Athenians will come out to battle' is supported. We have here an example of the form of proof called Enthymeme, i.e. a 'syllogism drawn, not from the premises proper to any particular science—such, for instance, as medicine—but from propositions relating to contingent things in the sphere of human action, which are the common property of all discussion.' Jebb, Attic Orators ii. p. 289. Cf. c. 60. καὶ λογισμῷ—i.e. 'and then men do not pause to think.' Possibly oi bracketed represents a lost oi τοιοῦτοι, = oi ὅργασθέντες. θυμῷ—also, like λογισμῷ, with χρόμενοι.
NOTES.

11, 8. Ἀθηναλόους—this view of Athenian character is that of Thuc. himself. He began the description of it in the first speech of the Corinthian envoy at Sparta (I. 70) and completes it in the Funeral Oration (c. 35 fol.). πλιν τι—cf. III. 45, 6, 69, 2; iv. 78, 5; v. 29, 2; vi. 90, 1; vii. 21, 4, 49, 4. For τι with comparative, see 3 above. μᾶλλον τι is commoner in this sense. τὸν ἀλλων—often ετέρων in this idiom. εἰκός—decel, with aorist infinitive, as regularly (sometimes present, c. 10, 1). Rutherford, Syntax, p. 128. The argument is now drawn from τὸ εἰκός. An orator naturally employs this topic to prove something in the past, but Thuc. to forecast the future. Index s.v. τόπος. τοῦτο δράσαι—the regular phrase for referring to an action just described. Cf. c. 49, 5; i. 5, 2, 6, 5. Of course Thuc. refers to the actual indignation of the Athenians at seeing their land ravaged. See c. 21, 2. It was a source of great pride that the beautiful country of Attica had never been plundered τῆν τὰ Μηδικά. Cf. Eur. Med. 826—the play was produced this very year—where the Athenians are addressed as ἑρᾶς χώρας ἀπορθήτου τ' ἀποφεβθένων. ὃπαν—sc. δηομένην.

11, 9. Δόξαν ἐπὶ ἀμφότερα—καὶ εὐκλείας καὶ δυσκλείας Schol. οἰσίμοιο—cf. c. 60 αἰτίαν φέρεσθαι. τοῖς προγόνοις—we should refer to posterity, but the ancients thought far more of the worship due to their ancestors, the θεὸν χθόνιοι. On the excessive reverence of the Greeks for the past (from which Thuc. was remarkably free), Girard, Essai sur Thuc., p. 13, says ‘Les Grecs ne songeaiut qu'à chercher dans cet âge merveilleux leurs titres de noblesse et à y rettacher étroitement le présent.’ ὅμιν αυτοῖς—corrected from ἡμῖν αυτοῖς with Hude, Comment. Crít., p. 109. ἐπέειθε strongly supports him. ‘Nulla in re magis quam in pronominius ἡμείς et ἡμείς permundandis libriarios peccavisse satis constat.’ ἀποβαινόντων—see c. 50, 2. δεξως δεχόμενοι—cf. c. 89, 9. καλωτόν καὶ ἀθελέστατον—the identity of τὸ καλὸν and τὸ ἀθελές has been the prevailing idea throughout the speech. It is an idea characteristic of Sparta that εὔνομα is καλὸς. Thus Spartan tradition did not object to Athens claiming the poet Tyrtaeus for her own, though the claim was probably unfounded; but took care that the lame Athenian singer should only develop into the warrior Tyrtaeus after settling in Sparta. ὄντας—the participle adds emphasis to πολλοῦς and heightens the contrast to ἐνι.

12, 1. Ἱσώαντα—haec tantum, the regular word after a short speech instead of τοιαῦτα. εἴ τι ἄρα—c. 5, 1. τι μᾶλλον—not for μᾶλλον τι, but τι belongs to ἐνδοεν, as below, οὐδὲν ἐνδωσειόνου.
12, 2. οὐδὲ—οὐδὲ, μηδὲ, sometimes as here = nēdum 'much less.' ὁ κοινὸς—the βουλή and ἐκκλησία. ἤν ... κενικηκών—except with this periphrasis in the perfect passive and middle forms, the tense of εἰμι must precede the participle, and is emphatic, representing a state of things existing at the time referred to. Cf. c. 67 ἤν ... πολιορκοῦν, 80 ἦσαν ... ξυμπροθυμοῦμενοι, 93 ἦν προφυλάσσον. Then the participle often resembles an adjective. κήρυκα ... προσδέχεσθαι—a formal expression for breaking off all political relations. Cf. v. 80. ἐκτὸς δρομοί—without article, as a local expression, akin to ἐν ἀστεί. Rutherford, Syntax, p. 4. τὸ λαοῦ—

12, 3. Διαλύσεται—'part from his escort.' τοσόνδε—

12, 4. 'Εγνω—ingressive, 'learnt.' ἐνδοσείουσι—though Cobet and Sta. reject this, it is more probable than ἐνδώσουσι, since τω is not used with future, and Archidamus' object was to find out what the Athenians were now intending. οὕτω δή—like τότε δή, gives the decisive moment. Cf. c. 19.

12, 5. Μέρος—of infantry. So the Boeotians did not supply cavalry only. See c. 9, 3. λεπωμένοις—for the present, see c. 2, 4.

13, 1. 'Εν ὁδῷ δυτῶν—cf. c. 12, 1 and 2, but referring here to the march not of the various contingents to the Isthmus, but of the whole force from the Isthmus. Several meetings of the Ecclesia were held. Περικλῆς—O. Drefke, de orat. quae in priore parte Historiae Thuc. insunt, suggests that Thuc. probably intended to insert a speech here, but changed his mind on finding the subject unsuitable for readers. He thinks that we have here the notes Thuc. had made at the time, which assumption would explain the loose structure of the Oratio Obliqua throughout. Cf. c. 72. δέκατος αὐτὸς—the view of Gilbert, that this phrase means that Pericles was στρατηγὸς αὐτοκράτωρ, i.e. was irresponsible and had full powers to do anything he deemed necessary, is now generally accepted. Pericles held the same position in the war with Samos 440 B.C. μὴ πολλάκις—as though ὑποτοπάτης were φαντάζεται. Cf. iii. 53, 2 ὑποτεύωμεν μὴ οὐ κοινοὶ ἀποβητεῖ. πολλάκις—forte, a sense which it bears only after el, εἶν, μη. μὴ δηύσῃ—should be οὐ δηύσῃ. This very rare irregularity is
only possible when the second negative is far removed from the first. *M. T.* 306. ἡπὶ διασβολὴ— the same thing was done by Hannibal to cast odium on Fabius, Livy, xxii. 23, 4. For the order, see c. 2, 2. τοῦτο γένηται—c. 11, 8. προηγόρευε—above προείπον. The rule about compounds of λέγω and ἀγορέω will be found in Rutherford's *New Phryn.* p. 326. οἶ—the only form of the indirect reflexive singular found in Thuc. and the orators, and rare in them. ἐπὶ κακῷ—the same phrase in v. 44, 3, 77, 6; viii. 58, 3, 4. γένοιτο—sc. τοῦτο, as γένηται τοῦτο above. τοὺς ἀγρους καὶ ὀλκας—the article not repeated, the two nouns forming one idea between them (viz. the idea τὴν φανερὰν οὖσιν). Cf. c. 10, 3. ἀφιήνω—does not depend on προηγόρευε, but is used for ἀφιέρω φησίν (which is possibly what Thuc. wrote), just as we might say 'he gives the land' for 'he undertakes to give it.' ἐναι—like the use of εἰναι in Homer and Herod., expressing purpose, but redundant. *M. T.* 774. γιγνεσθαί—this is like the use of the infinitive in the terms of a treaty or any compact. It is in origin probably identical with the so-called infinitive for imperative. But this may be oblique for μηδέμια μοι ἑτοιμα γιγνεσθα. In any case, Pp.'s explanation, supplying βούληται, is without doubt wrong. The sentence is probably a note Thuc. wrote in these very words at the time.

13, 2. Παρήμεια ἰξ—cf. v. 38, 2 παρέμου γενέσθαι ὄρκους. καὶ προτέρου—i. 143. τὰ ἐκ τῶν ἀ. ἑσκομίζοντες—cf. c. 5, 7. ἐς τε μάχην—the ancient critics noticed that polysyndeton is common in Thuc. There are three main members here, each introduced by τε, παρασκευάζοντες τε … ἐς τε … τα τε, and the first two are complicated by an additional member, which however does not affect the main structure, viz. καὶ … ἑσκομίζοντες, ἀλλὰ … ἑστρέφοντες. μὴ ἐπεξεύγνω—Intr. p. lxix. τὴν πόλιν ἑσθάλωσαν φιλάστεν—cf. iv. 70 τὴν πόλιν ἑσθάλων ὑπεμισθασαί. When a participle and verb which have different constructions take a common object, the object regularly follows the construction required by the participle, as in i. 114, 2 ἐς 'Ελευσίνα καὶ ὑπάρχει ἑσθάλωσαν ἐδύσασαν, iv 18 δοῦναι ἐφ' ἀ. ἀναγγέλειν ὑμᾶς αἰτοῦμεθα, vii. 3, 4 μέρος το πέμφας πρὸς το φρούριον αἰρεῖ, ἰδ. 58, 2 προπεσοῦες τοῖς πρῶτοις τρέσοντα. But there is here no need to take τὴν πόλιν with ἑσθάλων at all. ἔδω τε καὶ ἔπειρος ἐκεῖν—

— the opposite of ἔννεια, i. 76 ἀρχηγὸν ἔννεια. So Livy xxii. 35, 9 in manu habere. χειρ means 'control.' Eur. *Hec.* 986. Cf. the legal sense of manus. See also c. 76, 4. λέγειν … ἐναι—a rare construction—c. 57, 1. ἀπὸ τοῦτον ἐναι τῶν χρ. τῆς προσόδου—i.e. τὴν ἰσχυῖν τῆς προσόδου τῶν χρημάτων ἀπὸ τοῦτον (= τῶν εὔμμαχων) ἐναι. Cf. iii. 18, 6 ἐπὶ τῶν χρημάτων ἀπὸ τῶν εὔμμαχων ἣ πρόσοδος. This sentence must
not be pruned, for τῆς προσόδου defines the nature of ἵσχων, and τῶν χρημάτων is caught up presently by χρημάτων again: the insertion of τῶν χρημάτων is stylistic. τὰ πολλὰ ... κρατεῖσθαι—'most successes are won.' γνώμη —'insight,' not put in at hap-hazard, but summing up in a word παρασκευάζεσθαι to ἔξαρτεσθαι. It is on the policy here sketched that Pericles rested his claims to be possessed of γνώμη, or, as Thuc. says in c. 65 πρόνοια. To supply γνώμη was the statesman's part, to supply χρηματα the subjects'.

13, 3. Ἐξακοσίων—in i. 96 we see that under Aristides' administration the φόρος amounted to 460 talents. In the lists of the quota paid to Athene for 450 and 446 B.C., the tribute of some States is seen to be reduced, and the total was probably made up by payments from new subjects. But the tribute was in some cases subsequently raised, so that 600 talents may represent the average (ὡς ἐκ τὸ πολλό) in 431. φόρον— For this genitive of material, cf. ἄγνυπλον below. See Rutherford, Syntax, p. 35. ἀπὸ τῶν ξυμ.—the origin (ἀπὸ) from which money is obtained. Cf. Aristoph. Vesp. 670 ὅπως ὀκονὸν ἄπο τῶν πέλεων (rightly defended by Sobolewski, de praepos. 8ων Aristoph.). ἄνευ—this is the ordinary meaning of χωρίς as a preposition in Attic, but Thuc. only uses χωρίς as an adverb. The opposite of σῶν (τοῖς) θεοῖς (see c. 2, 1) is ἄνευ (τῶν) θεῶν. The opposite of σων in its other Attic sense in totals, is usually χωρίς. The opposite of μετὰ is ἄνευ, and more rarely χωρίς (thus Isocrates has two cases, but in both χωρίς, not ἄνευ, is used to avoid hiatus). τῆς ἄλλης προσόδου—as rents from public lands, especially the silver mines, the tax paid by resident aliens and by owners of slaves, duties on imports exports and sales, and court fees and fines, amounting in all at least 400 talents. ἐν τῇ ἄκροπλοι— in the Opisthodomus of the Parthenon. ἐγένετο—'amounted to.' Cf. c. 20, 4. τὰ προπύλαια—begun 437, completed 432. τάλλα—the Odeum, Parthenon and the sculpture on the buildings was paid for out of this fund. ἐς Ποτείδαιαν—from first to last the siege cost 2000 talents. It began in the autumn of 433, ended in the winter of 430. Probably Thuc. omits in that sum the expense of Hagnon's expedition (c. 58), which cost 400 talents more.

13, 4. Χωρίς—'besides.' Cf. c. 24, 31, 97. χρυσίου—depends on ταλάντων below. ὅσα—sc. ἐστί. So c. 9, 4, 97. περί—'used in.' σκύλα Μηδικᾶ—sc. ὅσα ἐστί, but this might have been ἐν σκύλοις Μηδικοῖς. The throne of Xerxes and the sabre of Mardonius (Medus acinaces) were among them. οInOut Ἐλασσόν ἤ π. ταλάντων—cf. IV. 72 παρόντος τοῦ στρατεύματος, ὁπλίτῶν οὐκ Ἐλασσόν ἐξαικισίλων. The genitive
of comparison does not follow Ἐλασσον here, because ταλάντων is already in the genitive absolute, sc. ὑπαρχόντων from above.

13, 5. Τὰ ἐκ τῶν ἄλλων ἱερῶν—i.e. in temples other than the Parthenon. The temple treasuries were of great value. χρηματα—no doubt Pericles explained the details, which he must have known thoroughly after his long tenure of the Generalship, in which he had distinguished himself in Finance. In this respect he was imitated by many popular leaders who followed him, and, as the war went on, Finance became the most pressing difficulty. οἱς χρήσεσθαι—cf. c. 102 λέγεται ... δὲ δὴ ἀλάσθαι. This attraction of short relative clauses in Oration Obliqua into infinitive is less rare in Greek than in Latin (of course qui = et is etc. is different). Thuc. has nine instances. τῆς θεοῦ—i.e. the statue of Athene. Both in Greek and Latin the name of the person represented is used for the statue itself, as Victoria aurea. σταθμὸν—predicate. χρυσίον ἀ.—with τάλαντα. ἀπέθανον—i.e. without alloy. περιαρετὸν ἑλικόν—sc. ἐφ. μῆλη ἀλάσσω—often during the war money was borrowed from the λεπα χρηματα. The loans were repaid with interest at a low rate, which Pericles probably proposed at this time.

13, 6. Τρωγγυλοὺς καὶ μ.—cf. c. 31, 2. 10,000 were on the spot, 3000 at Potidaea. τῶν ἐν τοῖς φρουροῖς—the garrisons of Attica were supplied mainly from the ἡπτολοι, young Athenians between 18 and 20 years old. At 18 their age was entered in the ληξιαρχικῶν γραμματείων, list of the members of the dème capable of arms kept by the demarch. Not till 20 was a man entitled to attend the Ecclesia. The ἡπτολοι regularly served in Attica. ἐπιλεῖν—collective. See c. 4, 2. Again the article dropped with a word approximating to a proper name, in prepositional phrases. The line of fortified walls of Athens and Piraens, including the long walls, is meant. The citizens who manned these were drawn from the πρεσβύτατοι, those excused by age from serving outside Attica. Legally this age was 60, but in practice it could be, and probably was, reduced. νεωτάτων—the ἡπτολοι.

13, 7. Τοῦ Φαληρικοῦ—begun under Themistocles with τὸ ἐξοθέν (τεῖχος), which ran to Piraeus. Under Pericles, about 445, a third wall, τὸ διὰ μέσου was built between these two, running to Munychia. ἡγαν—were, according to Pericles’ narrative. τὸν κύκλον τοῦ ἀστεώς—the walls of Athens. ἀφύλακτον ἥν—about 6 stadia: so that the city walls, as rebuilt after Salamis, were about 50 stadia in circumference. τοῦ τος μακροῦ = τοῦ ἐξοθέν. τὰ μακρὰ τεῖχη—namely τὸ ἐξοθέν, the earlier wall, and τὸ διὰ μέσου τεῖχος, called τὰ σκέλη.
σταθών—genitive of description, almost confined to expressions of magnitude. Cf. c. 23, 3.

13, 8. έν ἰπποτοξόταις—including (έν) the 200 mounted archers, state slaves who served as police, as did the 1200 Σκύθαι who are included in the 1600 τοξόται below. τρίφρεσ τάς π.—see c. 2, 2. τριακοσίων—in III. 17 we read that 250 ships were employed on active service at the beginning of the war. (As the details there given do not correspond with those given in this book with regard to the fleet in 431, the text is probably wrong in III. 17.)

13, 9. Ἐς ἀπόδειξιν τοῦ περίεσοσθαι—cf. c. 56 ἐσ ἐλπίδα ἡλθον τοῦ ἐλεύ, and for the rare future infinitive with article, I. 144, 1. τῷ πολέμῳ—the dative is temporal. Cf. c. 20 ἐκείνῃ τῇ ἐσβολῇ. It is however rarely that ἐν is omitted with a noun used temporally which is not properly temporal.

14, 1. Ἀνεπείδοντο—both the compound and the tense denote the difficulty of convincing them. Cf. c. 65, 1. Even now they did not feel quite certain, and were liable to change their minds again. (It was δόξα resulting from πειθῶ, not ἐπιστήμη resulting from μάθησις.) τὴν ἄλλην—perhaps the exclusive ἄλλος, but κατακεκύνθει, stock, may here include children and wives. See c. 5, 4. κατ’ οἶκον—see on c. 60, 4. ξύλωσιν—materia; several verbal nouns in -σιν are peculiar to Thuc. Cf. ὀδύφρωσις c. 51. Pollux and the Schol. regard this one as coined by Thuc. καθαρούντες—this and ἐσεκομίζοντο both govern ξύλωσιν. ἐπικειμένας—'off the coast.'

14, 2. Χαλεπῶς... ἐγλύνετο—passive for χαλεπῶς τὴν ἀ. ἐποιοῦντο. ἀνάστασις—an unwilling (μετανάστασις, a willing) removal from one's country.

15, 1. Ἔτι γαρ—now follows one of the few episodes in Thuc., who never leaves his subject except to comment on some epoch of Athenian history either throwing light on the circumstances he is relating, or imperfectly understood in his day. κατὰ πόλεις—cf. the condition of Sparta, referred to I. 10, 2. According to tradition, there were 12 πόλεις in Attica; these had arisen by the increase and amalgamation of κώμαι. φίλετο—of the political condition of the district, as often. προυτανεία—these bore the same relation to the community as the οἰκία did to the family. Hence the community entertained its guests there. ἀρχοντας—'princes,' some of whose names may have been immortalised in the names of Attic demes. οὐ ἔμνησαν—only common danger brought them together. ἐπολέμησαν—the war between Athens and Eleusis, given as an example of the early wars in Attica, was probably due to a quarrel about the frontier, which was the range of Mount Aegaleos, over which the Sacred Way after-
wards ran. Whatever the result, the position of Athens in the Dodecapolis was certainly raised by the war.

15, 2. Θησεύς—probably the legend of the coming of Theseus to Athens represents a second Ionic invasion of Attica, to which the strife between Athene and Poseidon, who is identical with Aegerus, father of Theseus, also points. See Plut. Thes. c. 13. ἕβασαλευσε—'became king.' Cf. c. 58 νοσήσα, 'to fall sick.' μετὰ τοῦ ξυνετοῦ—i.e. uniting power to the ability which he had already. καταλύσας ... ἀπο-δείξας ... ξυνάκατε—the first participle precedes the second in time, and the second gives the action which resulted immediately in that of the main verb. Cf. c. 76 ἀρτήσατες ... ἀνελκύσατες ἀφίεσαν, 93 ἀφικομένους ... καθελκύσαται πλεῦσαι. ξυντελούντων—'contributed to it,' in taxes, hence 'were members of the community.' ξυνόκια—neuter plur., the annual festival celebrating the Union, held on the 16th of Hecatom-BAON. Plut. Thes. c. 24. ποιοῦσιν—active not middle, of the body appointing the festival, cf. c. 34, 5.

15, 3. Ἡ ἀκρόπολις κ.τ.λ.—i.e. ἡ ἀκρόπολις νῦν ἐστι πόλις Ἐν, the city was a mere stronghold. 'What is now the acropolis, and the ground lying under it to the south was the city' (J.). (The bracked Ἐ would imply a contrast with some older acropolis.) The same observation is true of London and Paris. πρός ... τετραμμένον—here in its literal sense, but oftener metaphorical, as in c. 25, 2; Plat. Phaedo, p. 66 D.

15, 4. Τεκμήριον 8—Thuc. disregards the Athenian legends, as suited only to poetry. Depositing the picturesque and enthroning the reasonable, he judges the remote past solely by the indisputable evidence supplied by the present. For the use of τεκμήρια and σημεία, non-forensic πίστει like ἐνθυμήματα (c. 11, 8) and γνώμαι (c. 11, 9), cf. 39, 2, 41, 2, 50, 2. καὶ ἀλλοι—'the lost allusion to the most ancient temple of Athene, namely the shrine of Athene Polias attached to the Erechtheum and containing the venerable wooden figure of the goddess (ξανον) and occupying the site of her struggle with Poseidon, would have been the best evidence that the original site of the city was the Acropolis. τὰ ἔξο—'the early temples not on the Acropolis lie at the south of it, viz. the Olympicum at the S.E., begun by Pisisistratus, remarkable for its size, and only finished under Hadrian; the Pythium, or temple of Apollo πατρύς, of which there are no remains, Pausanias says it was close to the Olympicum; the shrine of the Earth-Mother, situated within the τέμενος of the Olympicum; and that of Dionysus in the low ground near the Ilissus. The Pisisistratids probably did much to make these temples popular. τὰ ἀρχαιότερα—the Anthesteria, held in
Antheisterion (11th to 13th). The first day was called ἡ Πιθοῦμα, the second Χόσε, the third Χύτρον. Aristoph. Ran. 215, Eur. I. T. 960, Harpoc. and Suidas s.v. χόσε. [τῇ δωδέκατῃ]—gives one day only, and with it Ἀνθεστηρίωνος μνῆμος would be required. The date of the χόσε seems inserted from the same source from which Harpocration drew. ποι-εται—passive of ποιουσι, not of ποιοῦντα. See 2 above, and c. 11, 4. οἱ ἀπ᾽ Ἁ.—i.e. οἱ ἀποκοι τῶν Ἀθηναίων. νομίζουσι —‘are accustomed to do.’ Cf. 5 below, c. 38, 1.

15, 5. Τῇ κρήνῃ—S. of the Olympicium, on the Ilissus. The Pisistratids furnished it with nine pipes and beautified it with columns. It was part of the Tyrants’ policy to improve their cities and to encourage every form of art. Καλλιρρή —the name still survives to show the early importance of this spring. See Ruskin, Oxford Lect. on Art, p. 136, Pausianias, i. 14, 1. [τὰ πλείστου ἀξία]—Thuc. is arguing that in earlier times the spring was in general use. πρὸ γαμικὸν—for the λουτρόν γαμικόν, the water being brought from the spring by a maid called ἡ λουτροφόρος. Pollux iii. 43, viii. 66. But Harpoc. says that a boy brought it. ἐσ ἀλλὰ—ἔθος ἦν καὶ τῶν ἀγάμων ἀποθανόντων λουτροφόρον ἐπὶ τὸ μνῆμα ἐφιστασθή έλαιον. Harpoc. Cf. Dem. in Leoch. 18, 30. Probably a figure holding a pitcher, which contained water from the spring, was placed on the tomb. Eustathius says the object was to show that the dead had never used the nuptial water. νομίζεται—‘it is the custom.’ The connection between the λουτρόν γαμικόν and the λουτρόν τῶν ἀποθανόντων is as familiar as utraque laeda. In Eur. Hec. 612, the bringing of the water to wash the dead body of Polyxena suggests to Hecuba the λουτρόν γαμικόν.

15, 6. Κατοίκησιν—c. 102, 5. πόλις—this meaning is common in Inscriptions and official documents.

16, 1. Τῇ ... οἰκήσει—causal, with γενόμενοι καὶ οἰκήσαντες. δ᾿ οὖν—resumes from c. 14. ἐπὶ πολὺ—temporal. αὐτο-νόμω—independent of any capital. καὶ—‘even.’ ὅμως—answers καὶ and may be omitted in translating. οἱ πλείους—restricting οἱ Ἀθηναίοι. πανοικεσία γενόμενοι τε καὶ οἰκή-σαντες—all go closely together, ‘having been born and having lived with their whole family.’ ἀνειληφότες—having recovered from the effects of the Persian Invasion, when they had abandoned their homes. Not merely ‘had restored their homes,’ which took them only a short time. Cf. vi. 26, where it is said that Athens in 415 ἀρτί ἀνειλήφθη ἐαυτήν ἀπὸ τῆς νόϊσου καὶ τοῦ ξινεχοῦ πολέμου.

16, 2. Κατὰ τὸ ἄρχαῖον—lit. ‘according to early custom,’ ‘primitive,’ not τὸ ἄρχαῖον ‘in early times,’ ‘ancient.’ The early πόλις was held together mainly as a religious union, with
its local cult. ἀπολέσπων—joined to preceding plural, and might have been ἀπολεσπόντεσ. Cf. c. 65, 10.

17, 1. ῥοξον—'had homes ready to receive them.' It appears that the whole of the country population was opposed to war. The rich landed gentry had town houses, but rarely lived in them and felt the loss of their fine country places. Cf. c. 65; Isocr. vii. 52. The farmers and peasants were ruined by the invasion. Cf. [Lys.] 20. 33. Ἐλευσιον—at the foot of the Acropolis, at the N. E. It was regarded with great awe, and even in the time of Pausanias some mysterious sanctity belonged to it. The Boule sat there the day after the Eleusinian Festival ended. τὸ Πελαργικὸν—(a) a fortification built by the 'Pelasgians' on the W. side of the Acropolis, the only side accessible to an enemy; (b) a space below this fortification and also above it. It is to this space on either side that the curse attached. (On the orthography, Herodian says, Πελαργικῶν ἄντι τοῦ Πελαγικῶν. Cf. Lobeck, Phryn. p. 109. ἐπάρατον—what was the reason of this? Only the W. side was 'cursed' since only on that side could buildings be placed; but this space was part of the pomerium of the original settlement, the Acropolis being then the τέμενος of Pelasgian Zeus. Hence no human beings were to live there. μὴ—due to the prohibition implied in ἐπάρατον. τοιοῦτοι—i.e. μὴ οἶκεῖν αὐτῷ, the relative construction disappearing. See c. 4. 5. Πελαργικὸν ἄργον—such παρονομασία is common in oracles. See c. 54, 2. ἀμείνον—a favourite word at Delphi, suiting well the oracle which worked by suggestion rather than command. ἔξοχήθη—'was filled with settlers.'

17, 2. ξυμβήναι—'to have been fulfilled in a manner contrary to their expectations,' because the troubles were the cause instead of the result of the occupation. ἡ προσεδέχοντο—Haase suggested ἡ {γ} προσεδέχοντο, but the relative may be omitted. γενεσθαι—sc. δοκεῖσα from δοκεῖ above. So Burke, Reflections, 'In England we are said to learn manners at second-hand from your side of the water, and that we dress our behaviour in the frippery of France' (i.e., it is said that we dress). προῆδα—i.e. warned them that the place would some day be inhabited in time of adversity. μὴ ἔπ' ἄγαθῳ—after οἶδα the regular negative is οὐ. This μὴ implies a sense of authoritative declaration in οἶδα, and is not a colloquial license. M. T. 688. μὴ belongs to ἄγαθῳ.

17, 3. Κατεσκευάσαντο—'found quarters.' ὡς ἕκαστὸς πον—Aristoph. Eq. 792, Andoc. ap. Suid. s. v. σκάρδις. Andocides refers to the difficulty of getting good food.
17. 4. "Ηπποντο — cf. Plat. Phaedo, 64 A ὅρθως ἀπτόμενοι φιλοσοφιας. Thuc. speaks of the Athenians generally: while the country people were settling down as best they could, the Athenians were meanwhile busy with the details connected with the war, both τὰ έξω, ξύμμαχους ἀγέλοντες, and τὰ ἐν δόνων, ναῦς ἑξαρτώντες. τῇ Π. — cf. 56, 1. ἐν τούτῳ π. — cf. VII. 50, 4 ἐν παντὶ ἄθυμας.

18. 1. Τῆς Ἀτ. ἐσ Ολυνη — for order cf. c. 21, 1, 25, 3. Ολυνη — there were two roads to Attica, the one a bad one by the coast, the other an inland one, leading over Cithaeron by the Pass of the Oak's Heads (Δρῦς Κεφάλαλ) and passing Eleutherae, which is probably the site of Oenoe. In any case Oenoe was on the frontier between Attica and Boeotia and just where the road from Athens and Eleusis branched off, one way to Plataea, the other to the Peloponnese. ὡς ἑκαθέξοντο — the imperfect implies a prolonged stay. Cf. c. 19, and see c. 3, 1. προσβολᾶς — the siege was preliminary to the invasion. See 19, 1. παρεσκευάζοντο — for the omission of ὡς with the participle, cf. c. 91, 1.

18. 2. Αὐτῷ — follows the gender of the predicate, instead of that of the antecedent. φρονοὶ — because it commanded the pass. A similar importance attached to Phyle and Decelea. ἄλλως — 'in other ways.'

18. 3. Ἀλλαν τε — to the end of the chapter is parenthetical. ἐλαβὲν ... δοκῶν ... οὐ παραινῶν — δοκῶν gives the cause of ἐλαβὲν, παραίνων the cause of δοκῶν. Cf. c. 86 ἀνθρώπων ... γυνώμην ἔχοντες ... φοβοῦμενοι. αὐτοῦ — of what has just been described, as often. ἐν τῇ ἔνναγωγῇ — in bello contiando. So Isocr. ὅπῃ τῶν πόλεων θεοὶ τῶν συναγαγέων. ἐπειδὴ τε — this τε joins ἐννελέγετο τῷ ἔν τῇ ἔνναγωγῇ. Four periods are distinguished, (1) the time when Sparta was seeking a casus belli, (2) the time when the contingents were assembling at the Isthmus, (3) the march to Oenoe, (4) the delay at Oenoe. ἢ τε — this τε belongs equally to ἐπειδὴ ἔνν. ὃ στρατός, but the order is distorted for the sake of the antithesis between the three periods. Cf. c. 13, 2. κατὰ τὴν — i.e. ἧ κατὰ τὴν ἄλλην π. σχολαιότης. Cf. Instr. p. xl. ἄλλην — exclusive, 'as well.' μάλιστα δὲ — the most inelegant section in the book. The repetition of what has been said in 2 above is clumsy.

18. 4. Ἐπελθοῦντες ἄν — the ἄν belongs to καταλαβέων only; of course ἄν is constantly attracted to a partic. which forms the protasis; but sometimes the ἄν also belongs to the partic., which is part of the apodosis, as c. 53, ἄν εἰμι τὸν ἄν ... ἄντιδοντι.
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(In some cases it is not easy to decide whether the partic. belongs to prot. or apod., as Demosth. Phil. 1, 1.)

18, 5. 'Εν ... ὀργή — see c. 59, 2.

19, 1. Πᾶσαν ἰδέαν—adverbial, =πάντα τρόπον. περά-

σαντε — sc. αὐτής. In Attic περαπομαί = conari. Only Herod. and Thuc. among prose writers use the active in this sense. [τὸν ἐν Θηβαῖον]—Intr. p. xxxix. ὑγιδοκος — i.e. about June 20th. ἀκμάζοντος—denotes the time preceding ripeness, in Attica the end of May and the greater part of June. ήγείτο δὲ—Archidamus has been already referred to again and again as the general. But cf. c. 47, 2, 71, 1; III. 1, 1, 26, 2, 89, 1; IV. 2, 1; v. 54, 1, 57, 1; vII. 19, 1. ήγειμών is the technical word for the Peloponnesian general, cf. I. 128 Πανοικίας ὁ ἡγείμων τῆς Στάρης, and the name of the ἡγειμὸν—generally one of the kings—in command of a Spartan expedition is regularly given as a matter of form. As regards Sparta, ἡγείμων is regularly the title of a king or regent. Thus Brasidas is called only στρατηγός or ἄρχων.

19, 2. Καθεξήμονοι—for the tense, cf. c. 18, 1. 'Ελευ-

σίνα καὶ τὸ Θ. πεδίον—the country round Elensis. περὶ τοῦς Πειροίς—two salt lakes on the boundary between the land of Athens and Eleusis, at the corner of the Thriasian plain. From Eleusis Archidamus had followed the Sacred Way. Αἰγαλέων—instead of 'turning off to the eastward,' as Grote says, Archidamus probably continued along the direct road to Athens, i.e. the Sacred Way, crossing the pass of Daphni, and only then turned north towards Mount Parnes. This agrees better with ἐν δεξίᾳ ἔχοντες τὸ Ἁλ. (Mount Skarmanga). The question is complicated by the uncertainty of the position of the deme Cropia. χρόνον πολὺν—with ἔτεμνον. ἐμελι-

νατες—'having settled there.' ἐμενενὼν is regularly used of persons: thus ἐμενὼν τὰς στονδάς, not αἱ στονδαὶ ἐμενενων is the ordinary idiom. For exceptions, see c. 2, 1 not. crit.

20, 1. ['Ος ... ταξάμενον]—by no means in accordance with the desultory nature of Archidamus' operations. Οὐ λέγεται, see c. 57, 1. ἐς τὸ πεδίον—the Attic plain. ἵκαλη τῷ ἐσβολῇ—temporal. See c. 13, 9, 57, 2. Rutherford, Syntax, p. 68.

20, 2. Τμήθηναι—the infinitive after περιορᾶν is found only in Herod. and Thuc.; π. then = ἔση, the notion of perception or want of it being lost. Cf. c. 18, 5. M. T. 903, 6.

20, 4. 'Εν υποτεθεσία—for ἐν in compounds with ad-

verbial force, cf. c. 44, 1. μέρος—see c. 21, 3. There were probably heroes of Marathon to be found among the Acharnians, who were by no means inclined to see their vines
cut down without a blow being struck. The deme was proud of its distinction in war. See Aristoph. _Ach._ 180. ὀρμήσεν —transitive, governing τοὺς πάντας.

20, 5. Τοιαύτη μὲν—resuming and dismissing γνώμη τοιάδε in 1 above. Cf. 9, 1 and 6.

21, 1. Καὶ πινα—_the principal sentence._ Πλειστοάνακτα—_when Euboea and Megara revolted from Athens 445 B.C._, and Pericles had crossed to Euboea, Pleistoanax invaded Attica, but retreated after ravaging the Thriasian plain, as Pericles returned. μεμνημένοι... ὅτε... ἀνέχωρησε—'_remembering the time when.' Cf. c. 54, 4 μνήμη ἐγένετο... ὅτε (ὁ θεὸς) ἀνείλε. Eur. _Hec._ 112 οἶσθε ὅτε χρυσόσει ἐφάνη ἡ πλοῖος. Only ὅτε is used in prose to mark a date. See c. 98, 1. So 'andivi eum cum diceret.' ἐσβάλλω... ὤφεκτο προελθὼν—both temporal; cf. c. 68, 3, 71, 2, where also the time of the first precedes that of the second. ις Ἐ. καὶ Θρίαςι—i.e. ις Ἐ. καὶ τὸ Θρίαςιν πεδίον, ἠς τὸ π. ὄφεκτο—'without advancing further.' Cf. i. 114 τὸ πλέον ὄφεκτο προελθὺντες. With the comparative the ἐτι is superfluous, but idiomatic. ἡ φυγή—Thuc. writes as though he had mentioned this before, but nothing is said about it in i. 114, and it is again referred to incidentally v. 16. It must have been a very famous event.

21, 2. Ἡς εἰκὸς—_with ἐφαίνετο._ ἐν τῷ ἐμφανεὶ—(ἐν τῷ ἀφανεὶ i. 136. ἐν in an adverbial phrase is common. πλὴν—_here an adverb._ Cf. c. 34. οὐκ ὅ, Liby. _xxi._ 22, 3 ad mille octingenti, though that use is limited to cases in which mille or millia intervenes. τά Μηδικά—'_at the time of the Persian war._' Cf. i. 3, 4 τὰ πρὸ Ἐλληνος. Adverbial accusative, as in ἔν τῷ πρῶτῳ. μὴ περιόραν—distinguish (a) οὐκ ἐδόκει περιόραν, 'it did not seem good to overlook it;' (b) ἐδόκει οὐ περιόραν, 'it seemed that they were not looking over it,' (c) ἐδόκει μὴ περιόραν, 'it seemed better not to,' i.e. 'they determined not to,' implying 'preference or deprecation.' Rutherford, _Syntax,_ p. 132.

21, 3. Κατὰ ζ. γ.—so γλύπματι is often used with participial expressions. Cf. c. 3 ἐκ τοῦ Ιουν γλύπματι. The style here becomes more animated, the conflicting passions being described, as usual, in short co-ordinate sentences. οἱ μὲν—apposition to the universal subject. Cf. c. 16, 1. παντοῦν, ὦς ἀκροάσθαι—_i.e._ every man, to whatever side he belonged, could quote his own oracle-monger. ὀρμήστο—_with infinit._, as in c. 59. παρὰ—c. 72, 2. παντὶ τε—this _πε_ sums up the preceding three. στρατηγὸς ὄν—Pericles being _στρατηγός_ ἀντικράτορ_ (specially given unlimited powers) could prevent any of his colleagues from leading them out._ ὀπεξαγάγοι—cause assigned by the people. Hence optative.
22, 1. Γιγνώσκειν περὶ τοῦ μὴ—c.f. c. 55. For the reason of his action, see Intr. p. lxix. ἐκκλησίαν τὲ ... τὴν τὲ—the double τὲ implies two concurrent acts having the same object in view. ἐπολέω—'summon.' ἐκκλησία means the regular meeting (κυρία ἐκκλησία) which only a στρατηγὸς αὐτοκράτωρ could prevent. It was ordinarily held in each Prytany. ξυλογὸς means a special meeting (αὐγκλητὸς ἐκκλησία). Cf. c. 59 and iv. 114, 120. These were summoned by the Prytanes at the request of the Strategi. (Gilbert, Beitr. zur innern Geschichte, p. 14, explains this passage differently.) As so many country people were now in Athens, all opposed to the war, it would have been very dangerous to call a meeting. οὐδένα—but he could not prevent the ἕνστάσεις: club intrigues and such strained combinations of opposed interests as occur in times of excitement took the place of ordinary politics. In this hazy atmosphere the figure of Cleon looms indistinctly. (We cannot penetrate into the workings of the ἐταιρεία to which Thuc. refers; but Grote is quite mistaken in saying that Cleon rose now 'as an opposition speaker.' He was preparing for the great attack on Pericles that was made in 430 B.C. Intr. p. lxxvi.) ἂν ἡμιχαλα—c. 13, 2.

22, 2. Τοῦ μὴ—purpose, a rare construction outside Thuc. ἐσπειροντας ἐς ... κακουργεῖν—the common object is accommodated to the participle. See c. 13, 2. ἀγροῖς—the Attic plain. Φρυγίους—somewhere between Athens and Acharnae in the plain. τροπὴ ἐγένετο—pass. of τ. ἐπουσαντο, c. 19.

22, 3. Τὸ παλαίων ἡ—made 461 B.C., the Thessalians being enemies of the Dorians and Boeotians from early times. The alliance was made when Sparta sent away the force which Athens sent to help subdue the helots. Πολυμήθης καὶ Ἀριστόνος—these suggestive names are one outcome of the visit of Gorgias to Larissa, which had previously prided itself on ἄττικὴ rather than σοφία. Plat. Meno, 70 B, Isocr. 15, 155. ἀπὸ τῆς στάσεως—the Schol. says ἡ Λάρισα ἐστάσασθαι πρὸς εαυτὴν· διὸ ἐκατέρω μερίς ἀρχοντα εἶχε. λέγει δὲ ὅτι ἐκατέρω στάσις δύναμιν Ἀθηναίοις ἀπέστειλεν. οἱ μὲν γὰρ δημοκρατιάν ἤγαγον, οἱ δὲ ὀλιγαρχίαν. These explanations are based only on the passage. It is more probable that Thuc. means that the troops of Larissa were in two divisions, each having its own general. Cf. c. 36, 1; vi. 62. The meanings of μέρος and στάσις are much alike, and as μέρος sometimes has a political, so στάσις perhaps has a military sense. Cf. centuria. A. Philippi, Rhein. Mus. 36, p. 245, proposes ἀρχηγὸς τῆς στάσεως for ἀπὸ τ. σ. Larissa was the most important state in Thessaly. Its princes claimed to be descended from Heracles. Pind. Pyth. 10. (Herodian settles the orthography. It must
be admitted that the analogy of Thebes, and of Sparta to some extent, favours the explanation of the Schol.) κατὰ πόλεις—though the cities of Thessaly had separate princes, they seem to have been connected by alliance.


23, 2. Χιλιατος ὀπλίται—10 for each ship, as usual. These marines were generally Thetes. Cf. vi. 43. They were called ἐπιθαταὶ. Καρκίνων—related to the famous tragic poet of the same name, at whom Aristophanes jests several times. Πρωτεάς—had been one of the commanders of the 10 ships sent to Corcyra in 433. Intr. p. lxvii.

23, 3. "Οσοῦ—see c. 13, 7. Ὀρματὼν—to get there from Pentelicon, they would pass the demes Cephisia, Aphidna and Oenoe, and cross the pass of Decelea. τὴν Γρακίην—the name of the coast opposite Eretria. It is probably the place which gave the name Graeci to the colonists of Italy. See Busolt, G. Gesch., i. p. 14. Αθηναίοι ὑπήκοοι—Oropus fell into the hands of Bocotia in 412 B.C. Thuc. leaves his note, made probably in 431, unaltered.

24, 1. Ἀναχωρησάντων—then the country people returned to their demes. φυλακᾶς—to give warning to the country people of any fresh invasion and to prevent ships sailing in or out of Megara. Cf. also c. 32, 69. See c. 93, 4. The arrangements were quite different when an enemy was in Attica. Cf. c. 13, 7. δῆ—Thuc. thinks of the changes which were soon found necessary. Cf. c. 94, 5. ἐδοξέων αὐτοῖς—in the Ecclesia. The position of Pericles was now improved by the retreat of the enemy, and the departure of the country people. In the city itself and in Piræus he had a large majority. Both Diodorus and Plutarch call attention to this increase of influence, but assign the wrong reason. ποιησαμένοις—might have been accus. (c. 7, 2), but Thuc. and Lysias keep the dat. more than other writers. Cf. v. 9 9. ἀναλούν—old form of ἀναλάκειν. ἐπτὴ—of the proposer of a motion, ἐπιφυλάσσῃ of the president for the day, who put the question. In viii. 15, after the revolt of Chios early in 412, τὰ χίλια τ. εὐθὺς ἐκυμνά τὰς ἐπικειμένας ἕμμας τῷ ἐπιθυμεῖν ἣ ἐπιφυλάσσαντι καὶ ἐφιδράζαντο κινέων. κινεών—only of things disturbed through necessity. ἐσ ὀλλο τι—explained by what follows. Cf. c. 1 ἐξῆς. νηλτὴ—old word for ναυτική in this phrase. Thuc. is giving the formal language of the ψήφισμα. θάνατον—'the penalty they fixed was death. ἕμμαν goes closely with ἐπεθέντο, which is mid. because the motion then passed applied to themselves.
24, 2. ἑξαπρέτους—a reserve fleet, distinct from the φυλακάς, inspected yearly; any ships not in first-rate condition were replaced. κατὰ τὸν—the addition of the article adds formal precision to the language. τριπαρχοῦς—the ships were docked, so that the captains would have nothing to do unless there were an attack by sea. See c. 94. ὑν—goes back to τρίφεσις. χρήσοι—it is easy to supply ἐδοξεῖ, but by no means certain that Thuc. intended this. See c. 13, 1 γιγνεσθαι and 5 ὅς χρήσοι. ἄν δέ— the apod. is implied in τοῦ αὐτοῦ κ.

25, 1. Ἐκέ— the Messenians of Naupactus, placed there by Athens 455 B.C., the Acarnanians and Zacynthians. Μεθώνη—contrast the order in c. 18, 1 and 3 below. M., now Modon, is in Messenia, but after the Messenian Wars, circa 650 B.C., Messenia belonged to Laconia. About the same date, the inhabitants of Nauplia, expelled from Argolis, were settled in Methone by Sparta, to hold the port in her interest as the Messenians afterwards held Naupactus for Athens. προαίβαλον—they thought to take it by assault, judging a regular approach unnecessary. δοντι...ἐνότον—see on c. 4, 4. οὐκ ἐνόντων—sc. τῷ τελεῖ. There were however men in the place, but it was ungarrisoned. The attack was a surprise.

25, 2. Περὶ τοῦς χ. τ.—the only phrase in which the plur. of χῶρος occurs in Thuc. Cf. c. 101, 2; iii. 102, 4. Βρασίδας—Thuc. admired Brasidas and relates many of his adventures. They may be read again, adorned with rhetorical effects, in Diodorus. φρονδὰν ἔχων—‘with an expeditionary force,’ sent to protect the coast of Messenia. Cf. φρονδὰν φαίνεται in Xen., ‘to send out a force.’ τετραμμένον—with their attention occupied.’ Cf. c. 40, 2. So versus ad. ἐπινεῖθη—by a decree passed in his honour, the usual sense of ἐπινεῖθα in such cases.

25, 3. Σχόντες—cf. c. 33, 3. Φαιν—now Katakolo, the landing-place for visitors to Olympia. ἐπὶ δίνῃ—cf. c. 86, 5. A rare use of ἐπὶ. Cf. Andoc. ii. 8 λύπας ἐπὶ χρώνων πλεῖστον φέρειν. τῆς κολῆς Ἡλιός—the physical conditions of the country as well as the feud between Elis and Pisatis over the management of the games dating from the 7th cent. B.C., prevented any real union in this district. The Ν. part, in the valley of the Peneus, was ἥ κολῆ, and was taken by the Aetolian Epeans or Φαλεῖχ (Lat. vallis) from the earlier population. λογάδας—Ionic for ἐπιλέκτος, used by no other Attic prose writer. Eur. Hec. 544. Suidas s.v. λογάδαν. αὐτόθεν—i.e. from the neighbourhood of Pheia itself, which, being in Pisatis, belonged to the περιοικί. ἐκ τῆς περι- οικίδος—epexegesis of αὐτόθεν, but also showing that the
relieving party was drawn not merely from the immediate neighbourhood of Phsea, but from Pisatis and Triphilia generally (ἡ περιοχή, the sense being political not geographical).

25, 4. Ἀνέμου κατίστασις—cf. c. 84; vi. 2, 4. The regular word of a breeze getting up at sea. ἐπέβησαν ἑπὶ—so i. 111; vii. 69; less commonly simple dat. Contrast ἐπισάλω with gen., ‘to set foot in.’ Ἰχθύων—the promontory on which Phsea lay, now C. Katakolon. τὸν...λιμένα—probably Pontikokastro. [ὁ...ἐπιβήνας]—this could only apply to ἄλλα τινές: but it is probably a note on οἱ Μεσσήναι καὶ ἄλλοι.

25, 5. Προσεβοβοθήκηε—plup., because this had caused the departure of the Athenians.

26, 1. Φυλακήν—predicate, καὶ joining the two phrases which express the objects of the expedition. For περὶ of vague reference, cf. c. 7, 3. Κλεοτομρος—was strategus again in 430; c. 58 (? 431/430 or 430/429. See note l.c.)

26, 2. Ῥόνιον—some way inland; the capital of the Epicenidian Locrians, on whom see c. 9, 4. τε—introduces the third fact. αὐτῶν—the inhabitants of Thronium, the people being named instead of the place, as often. Ἀλότητα—its ruins, like those of Thronium, are on the road from the modern Atalante to Thermopylae.

27, 1. Ἀλιγνήτας—Athens had been frequently at war with Aegina, the last war being 460-456 B.C., when Aegina surrendered. See i. 67. τὸι αὐτῷ θ.—Cf. shows that Thuc. always inserts ἐν in this phrase. Otherwise he uses the gen. αὐτοῦς τε κ.τ.λ.—‘brutal application du droit du plus fort.’ M. Henry. οὐχ ἡκιστα—with αἵρεσις. [ὁ Π. ἐπικειμένην]—had this been the object Athens would have directed her attacks on Peloponnesse from Aegina; but we hear nothing of this. ἐποίκους—i.e. ἀληφόρους. This measure was certain to make Pericles very popular. καὶ—‘and so.’

27, 2. Ὕφρεάγ—thus the Aeginetans would form a buffer between Laconia and Argolis. This region was a constant source of dispute between the two. οἰκεῖν...νεμέσθαι—these limit ἔδοσαν and ‘denote occupation, not property.’ Bloomf. Cf. c. 80. σφῶν—emphatic. ‘We help you because you helped us.’ ὕπο τὸν σειριμόν—about 464 B.C. Just after, the helots revolted, and the Messenians were expelled in consequence. See c. 25, 1. The Spartans now paid back Athens for placing the Messenians in Naupactus. Ὕφρεάτης—had been in the hands of Sparta since 495 B.C.

28, Κατὰ σελήνην—see c. 4, 2 on τελευτῶν τοῦ μετός. ὅσπερ καὶ—probably Thuc. drew his knowledge of natural
phenomena from Anaxagoras, whose influence on Pericles and many of the thoughtful men of the time was very great. A. was called ὁ Νοῦς, his chief doctrine being νοῦς ἐστὶν ὁ διακόσμων τε καὶ πάντων αἰτίως. Socrates when a young man once believed in him. See Plato, Phaedo 97 c, where S. speaks of A’s physical theory with good-humoured banter. Cf. c. 102, 3. According to a story in Cicero (de Rep. i. 16) and Plutarch, Per. 35, the people were alarmed at this eclipse, and Pericles explained it after Anaxagoras. ἡμετερήσις—this chapter corrects, while it ignores, the current superstitions about eclipses. Herod. i. 74 tells a similar tale of Thales. γενόμενος καὶ ἐκφανέντων—see c. 4, 4. ἀστήρων—Mars and Venus.

29, 1. Πυθεῖα—Ionic gen. of Πύθης. Cf. Πηρέω below. ἐλέη—sc. γυναικα. Cf. Andoc. i. 50 ὅς ἐξεί σου τὴν ἀδελφήν. Σίταλκης—see c. 95-102. προβεβηκον—their representative in the kingdom of the Odrysæa.

29, 2. Τὴν μεγάλην βασίλειαν—the great kingdom existing in 431. ἐπὶ πλείων τῆς ἄλλης—there are several ways of explaining this. The old rendering was ‘made it more powerful than the rest of Thrace,’ but this strains ἐπὶ πλείων. The others are (1) ‘extended his kingdom over a great part of Thrace,’ (2) ‘established it over a greater territory than the rest of Thrace comprised,’ i.e. it included more than half of Thrace, (3) ‘formed it on a larger scale than the rest of Thrace.’ Probably (2) is right; i. 9, 3, 71, 3 are similar.

29, 3. Προσηκεὶς οὐδὲν—at a time when Athens was trying to form a connection with Thrace, it was natural that people should try to connect Athenian history with Thracian. τὸ ἔργον—a hint at the murder of Itys by Proce and Philomela. Ovid, Met. vi. 620. For the attitude of Thuc. towards these myths, see Grote i. p. 389. πολλοῖς—the ordinary prose rule for the agent with perf. pass., which Thuc. generally follows, is that the dat. is used when the subject is non-personal; when the subject is a person, ὁ τὸ and gen. is invariably used. ἐν ἀνθρώπων μνήμῃ—‘in references to the nightingale.’ ἑκόσι δὲ—for this argument cf. c. 11, 8. It was used only by orators and historians: philosophers laughed at it. κῆδος—an Ionic word for ‘a connexion by marriage,’ found in Herod., Tragedy and late writers. διὰ τοσοῦτον—‘at so short a distance.’ Cf. c. 12, 1. πολλῶν ἡμερῶν—depends on ὕδωρ, see c. 13, 7.

29, 4. Τα ἐπὶ Θ.—the Chalcidian towns, which were causing much anxiety at the time. Περδίκκας—he had acted against Athens in the matter of Potidæa. i. 57-62. ἐνυπαλιν—‘to help to establish their influence over.’
29, 5. ἕ-—'and so.' ἐπικαὶς—contrast with ἐποίησαντο in 4 above. Σάδδοκοι—this presentation of the freedom of Athens amused and disgusted many. See Aristoph. _Acharn._ 141. 'Ἀθηναῖον—Müller-Strübing places καὶ Σάδδοκοι... Ἀθηναῖον after ἐξημαχόν ἐποίησαντο above, on the ground that Thuc. could not say that an Abderite made a man a citizen: but it is plain that Thuc. refers to formalities carried out by the Proxenus when a member of his state was made a citizen of the state of which he was Proxenus. (So μνεῖν, 'to initiate' into the mysteries, a privilege belonging to the Eumolpidae, and Ceryces is used inexacty of the man who introduces a candidate for initiation. Cf. [Dem.] 59, 21, Andoc. 1, 132.

29, 6. Ἐνεβίβασε—a great gain to Athens. Cf. Intr. p. lxxviii. Ἐρέμην—captured by Athens in 432. ι. 61, 2. τρ'—'and so.' Φορμίῳνος—he had gone with reinforcements to Potidaea in 432. See c. 2, 1. He had been Strategus in the Samian War, and again held office in 430 and 429. ι. 64, 117; c. 69, 80, 102.

29, 7. Οὗτο μὴν—the usual way in which Thuc. summarises and dismisses a subject to pass to another. Cf. c. 4, 9, 15, 20.

30, 1. ὁι—the influence of the art. extends to Πελοπόννησον, so that ὀνείς is attributive. ἔτει—where they were left c. 25. Ἐδάλλοι—here Demosthenes landed in Aetolia in 426. It remained in the possession of Athens to the peace of Nicias. It appears to be S. of Astacus. τὴν γῆν καὶ πόλιν—the art. covers both nouns, they being inseparable. Cf. c. 64 ἡ λαμπρότης καὶ δόξα. νέμεσθαι—epexegetic, τὴν γῆν καὶ πόλιν being object to παραδίδοσι. Cf. c. 27, 2. Ἀστακῶν—near the mouth of the Acheilous.

30, 2. Κατα 'Ακαρνανίαν—'opposite.' Cf. Aristoph. _Ran._ 626 κατ' ὀφθαλμοῖς = coram te. A rare use. τετράπολις—the Samaeans were the most important, and in ancient times gave their name to the state. In _Od._ ι. 246 Cephalenia is called Same, in iv. 671 Samos. Παλήσ—the names of the people are given instead of the cities. Cf. c. 9, 4.

31, 1. Φθινόπωρον—in September. Μεγαρίδα—for the policy of this, see Intr. p. lxxii. Megara had a hard fate, gross time-server as she was. In 455 she revolted from Sparta to Athens; then in 445, when Athens was in a bad plight, revolted from her and rejoined Sparta. In 427 Nicias seized Minoa, an island off Megara. In 425 Aristophanes, in the _Acharnians_, gibed at her sufferings in a spirit worthy of Lauderdale. In 424 the Athenians became masters of Nisaea and the Long Walls that connected Megara with that port. Then the walls were pulled down. In the truce of 423 the
line between the Athenians and Megara was carefully defined. Athens lost her influence there by the peace of 421, when Minoa and Nisaea were restored to Megara. Megápoi—i.e. the district of Megara, as with Eleusis c. 19.

31, 2. 'Εγένετο—of a sum total, as c. 13, 3. μυρλων—with the 3000 hoplites at Potidæa, the total becomes 13,000, as mentioned in c. 13. Phormio, who had been sent with 1600 more to Potidæa, must have returned already to Athens, though, as often in Thuc., this fact is only referred to incidentally and later. See c. 58, 2. διμόλοσ—so c. 34, 8, 36, 4, 65, 4. Outside Thuc., it is found only in Herod., Tragedy and late authors, as Dion. Hal., Plutarch, Lucian.

31, 3. Καὶ ἄλλα— the result was a sore famine in Megara.

32. 'Αταλάντη—in 426 B.C. part of the island disappeared in an earthquake when it was occupied by the Athenians. φωιτεύον—predicate. η ἐπὶ Λυκροῖς—ἐπὶ = ad oram sita. So III. 89, 3. 'Οπούντος—see c. 9, 2.

33, 1. Επικούροις—specially used of mercenaries and tyrants' body-guards. Χρύσιδος—Χρύσις is masc., Χρυσῆ fem., c. 2, 1.

33, 2. Τῆς περὶ θ.—an uncommon use of περὶ. See on c. 99, 3, and for the order, cf. c. 18, 1. πειραβάντες—see c. 19, 1. Supply προσοποιήσασθαι. ἀπέπλευον—imperf., as the journey was broken.

33, 3. Σχόντες ... ἀπατηθέντες ... ἀποβάλλουσι—the first participle is temporal, while the second belongs closely to the verb and defines it like an adverb of manner. ἐξ ὀμολογίας—'after an agreement had been made with them,' the Corinthians, so that they had reason to expect the surrender of the islanders. The antithesis is between ἀπατή and ὀμολογία, i.e. ἐξ ὀμολογίας ἀπατή γυνεται, as ἐξ is constantly used of persons, to denote a change of condition; cf. transfuga ex oratore etc. ἀπροσδοκήτως—active. See c. 3, 4. βιαστερον—'not without a struggle,' with considerable difficulty.

34, 1. Νόμῳ—'custom.' See c. 35, 1. ραφάς—funeral) τάφος, tomb. ἐν τῷ ἀντὶ τῷ π.—see c. 1, init. ἀποθανόντων—in the siege of Potidæa, during the skirmishes with the invaders in Attica, and in the two coast expeditions.

34, 2. 'Οστᾶ—the bodies had been burnt already at the scene of the action, then the bones were collected and buried at Athens. Cf. Plato, Phaedo, 80 D ἐνα μέρη τοῦ σώματος, ὅστα τε καὶ νεῦρα καὶ τα τοιαῦτα ὡς ἐποίησε εἰπεῖν ἀδανάτα ἑτέραν. προτίθεται—proponunt. ἀπογενόμενοι—cf. c. 51, 5. An Ionic word. Herod. ii. 85. Suidas, s.v. ἀπεγένετο, says οὕτως 'Ἀντιφῶν καὶ Θουκυδίδης. Probably it was used in ritual, as
ἀποκτείνων for ἀποκτείνων. πρότριτα—so Aristoph. Lyg. 611. Cf. πρότεμπτα. Both words puzzled ancient commentators. We should say ‘two days’ (before the ἐκφορά). σκηνήν τοιθάντες—in the agora, which was in the deme Cerameicus. ἤν τι—not the things which the dead were supposed to require for their existence below, but fancy presents.

34, 3. Ἐπειδὰν—used here like οὖν. Contrast 6 below, and c. 72, 3. κυπαρισσίνας—the schol. says that cypress was used because it does not easily decay. Cf. says this is mere imagination; but at Venice carved chests of cypress were used in the time of Shakspeare for keeping valuable stuffs in. (‘Taming of the Shrew,’ ii. 1 In cypress chests my arras.) The fact that it was used for coffins may be the reason why it was sacred to the dead. φυλής—the members of a φυλή were buried together (a) because the φυλαὶ were the largest aggregates based on the family, (b) because they were the basis of military organisation. ἡς ἐκαστὸς—ἐκ. is put into the rel. clause, as in c. 17, 3. κενή—every effort had to be made to recover the dead; only for those who were not found after careful search was the symbolic burial sufficient. Eur. Ἑλ. 1241 Ἐλλησίν ἐστὶ νόμος ὃς ἀν πόντῳ θάνῃ [κενοῖς θάπτειν ἐν πέπλῳ ψάφαμας. τῶν ἀφανῶν—with κληρ. For the expression, cf. viii. 38 ἀποπλέων ἐν κέλητι ἀφανίζεται.

34, 4. Ὁ βουλόμενος—the generic art. is post-Homeric. ξένων—thus the aliens would hear the funeral oration, in which Athens was always extolled. ἀι προσήκουσαι—this limits γυναῖκες, lit. ‘I mean those who are related.’ ἐπὶ τὸν τάφον—the women might be present at the grave, but did not walk in the procession from the agora.

34, 5. Προαστεῖον—that part of the Cerameicus which was outside the gates was used as a cemetery. It was to Athens what the Appian Way was to Rome. It was just outside the Dipylon, the chief and double gateway of Athens. Probably it means ‘the potters’ quarter,’ the Athenian potteries being famous. Cf. the potters’ field in St. Matthew, xxvii. 7, which was bought ‘to bury strangers in.’ πλῆν—see c. 21, 2. ἐν Μαραθῶν—see not. crit. Some critics, while admitting ἐν Σαλαμίνι, deny that ἐν can be used with Μαραθῶν, and no case where the metre requires ἐν before Μαραθῶν is found. The names of the sites of famous battles are used elliptically. αὐτοῦ—on the battle-field. καὶ—as well as burning the bodies. τάφον ἐποίησαν—‘made them their grave.’ The mound raised over it still exists, as also the remains of the trophy of victory set up in 490 B.C.
34, 6. Ἡρημένος ὑπὸ —the subject is a person; therefore ὑπὸ and not the dat. is used with the perf. pass. μὴ ἀξιω- 

tos—i.e. ἐκεῖνωτάτος. ἀξιωμα—Grote and Shill. say ἀξιωμα means the estimate one has of oneself; ἀξιωμα that which others have of one. Such a wide difference does not exist here. ἀξιωμα is the recognition of a man's γνώμη. προθήκη

—rare for προέχω. ἐπ' αὐτοῖς—the prep. marks the occasion. Cf. 8 below, 35, 1, 42, 1. So in the orators. ἐπ' τοῦ πρέ-

ποντα—mark the order. c. 2. 2.

34, 7. Ἐμμαθα—sc. θάπτειν τοὺς ἐκ τοῦ πολέμου, i.e. at the end of each campaign.

34, 8. Καρδὸς ἐλάμβανε—'at the right moment,' = κ. κατε-

λάμβανε. Cf. c. 18, 2. ὑψηλὸν πεποιημένων—together. Ste. however places the stop after υψηλὸν. ὡς ἐπὶ πλείστον

—so ὡς ἐπὶ τὸ πολὺ τω. 29, 3; ἐπὶ πλέον c. 53, 1 (cf. c. 29, 2 note). Cf. Eur. Sup. 857 fol. ἔλεγε—now follows the λόγος ἐπιτάφιος. It is more worked up than any other speech in Thuc., and conforms closely to the rhetorical rules. The other λ. ἐπιτάφιοι extant are one ascribed to Lysias, one to Demosthenes (see 44, 2), the Menexenides ascribed to Plato; fragments of one by Gorgias (see Intr. p. xlii.), and a considerable part of one by Hypereides. Döderlein says of the speech 'Arte dicentis ad laudes Athenarum in flexum ac potius ad com-

parationem vitae Atheniensium liberae, liberalis, vere vitalis, cum tetraca angustaque et aerumnosa Spartanorum disciplina.'

35, 1. Ἐπαινοῦσι—ἐπανοσ filled λ. ἐπιταφίους. τοῦ

προσθέντα—it is not known who instituted the custom. It was of course ascribed to Solon. After a time, the subjects dealt with became traditional commonplaces. Dion. Hal. enumerates them (Ars Rhet. vii.) as πατρις, γένος, φύσις, ἀγωνικό-, πράξις. Then he shows how the subjects should be treated. ὡς καλὸν—sc. ὑπ. M. T. 875. ὑμῶρ—probably 'institution.' ἄρκον—used as an adj. ἄν ἐδόκει—censeam, often instead of censeo, as a polite expression, 'I am inclined to think'; if I had to settle the matter I should hold. Cf. Burke, On American Taxation, 'For my part I should choose (if I could have my wish).' ἐγρὺς δηλούσθαι—in a public burial, in honour paid to the tomb (a very important matter to the Greeks), and in privileges to the family. τράσα, οἷα—the change to neuter shows that only an instance of the many kinds of τιμαί is given. περὶ—not local, but 'at' meaning 'on the occasion of.' παρασκευασθέντα—

with οἷα. καὶ μὴ κ.τ.λ.—Gottleber makes πιστευθῆναι subj. of κινδυνεύονθαι, i.e. καὶ (τὸ) πολλῶν ἀρετῶν πιστευθῆναι μὴ κινδυνεύονθαι ἐν ἐπι. (This is better than making πιστευθῆναι depend on κινδυνεύονθαι, as then ἧ οὖ would be required after

35, 2. Τὸ μετρίως εἰπεῖν—explained by what follows as meaning ‘neither εὔδεσστέρως δηλοῦν nor πλεονάζειν.’ εν ἰ—‘in a case where.’ Cf. c. 1. In this phrase, the relative does not refer to any definite antecedent, but rather to the whole preceding clause. δόκησις—even if the speaker is sure he has hit the mean, he finds it hard to convey that impression to his hearers. The word δόκησις, ‘impression,’ is tragic, and used by no other prose writer. See c. 14, 1. ἀληθείας—‘truthfulness.’ εὐδεστέρως—cf. c. 50 χαλεπτέρως. Thuc. uses a considerable number of such comparatives. They are rare in other prose writers (Dobree, Advers. II. 208), except indeed only after ἔχειν intrans., as Plato, Phaedo, 75 ά ἔχει δὲ εὐδεστέρως. τρός—πρᾶς. Cf. c. 62, 3, 65, 10. ἀκούσιοι—prothesis to ἀν νομίσῃει. τὸ ύπερβάλλοντι αὐτόν—viz. τῶν ἐπαίνων, ‘that which transgresses the limit in these panegyrics they actually discredit.’ See on c. 59, 3 τὸ ὄργιζόμενον τῆς γνώμης. φθονούντες—not that they envy the dead (which the speaker says is not the case c. 45, 1), but they do not like to hear another’s praises exaggerated, whether he be living or dead (περὶ ἐτέρων ἐπαίνων). Cf. Herod. III. 52 φθονεύονταί κρέσσων ἐστίν ἢ ὀκτείρεσθαι. Pind. Pyth. i. 85 κρέσσων οικτιρμοῦ φθόνος.

35, 3. Ἐπείδη—resumes ἐμὸς δ’ in 1 above. ἐθνεκμάσθη—properly of the preliminary test to which newly-appointed officials had to submit to prove they were qualified. Hence ἐθνεκμασμένος, like spectatus, ‘tried and approved.’ The word shows Pericles has in his mind a custom rather than a law.

36, 1. Ἀρξομαι—here begins a subsidiary introduction, the object of which is to get rid of the conventional topics in few words, and lead up to the prothesis (see 4 below). προγόνων—dismissed with merely a respectful mention, as Pericles’ real business is with the present, not the past. He begins with πρόγονοι, the θεὸς χόνων, as poets and orators begin with the gods. Plato does it sometimes at the beginning of a long discussion; cf. Livy’s conclusion to his preface, and the opening of Demosth. de Cor. πρώτον—not pleonastic, for the analysis shows that the ἀρχή of the speech contains three points. δικαίον ... πρῶτον—the former of one’s duty towards others, the latter of one’s duty towards oneself. αὑτοῦ—with διδοσθαι. καὶ π. δὲ ἀμα—like non modo ... sed etiam. εὗ τῷ τουφὶ—‘on such an occasion as this.'
36, 2. Πατέρες—he passes to the period of the Persian Wars. πρός οἷς—they received Attica; they left the maritime confederacy. ἀρχή—Pericles avoids stating the steps by which the Athenian ηγεμονία was turned into an ἀρχή.

36, 3. Τὰ πλείω—is accns. of respect, and refers especially to the internal improvements, made in the age of Pericles, of whatever kind. As for the material improvements—buildings and walls—Pericles' connection with them precluded him from referring to them in detail. ἡμεῖς—Pericles was born about 490 B.C. Hence μᾶλα, 'more or less.' εἰ τῷ καθ. —lit. 'living in settled life,' i.e. 'in the vigour of life,' the time between growth and decay. Cic. Cat. maj. 76 constans aetas quae media dicitur. ἐπιξέφοσαμεν—'have improved it.' αὐταρκεστάτην—by the increase of the revenue and the advance of culture.

36, 4. Ὑμνοῦμεν καὶ τῶν πατέρων. οἷς κ.τ.λ.—of the Persian Wars, the reduction of Naxos (468 B.C.), the war with Thasos (465), those with Corinth, Epidaurus and Aegina (458), those in Boeotia (457 and 447), that with Euboea (445) and Samos (440). ἐκτῆθαι—offensive measures) (ἡμινάμεθα, defensive. [πόλεμον]—this would require Ἑλληνικόν, since Ἑλλῆν can only be used as an adj. with persons, as vii. 42, ἄκοντιστάς βαρβάρους καὶ Ἑλλήνας. ἀπὸ δὲ—this introduces the προθέσεις, or statement of the theme of the main portion of the speech (the πλατια). ἐπιτηδεύσεως—'principles,' on which concrete ἐπιτηδεύματα are based. Pericles will explain the meaning and point out the results of the ideas which underlie the Athenian constitution, and show that it is based on philosophy and intelligence. (Aristotle did not admire Pericles much, because Athens degenerated so rapidly after his death; and Plato thought little of most men who took part in public affairs: but the passage in Phaedo, 82 A οἷς τὴν δημοτικὴν τε καὶ πολιτικὴν ἀρετὴν ἐπιτηδευκότες, ἤν δὴ καλοῦσι σωφροσύνῃ τε καὶ δικαιοσύνῃ, εἰ θοῦσ τε καὶ μελέτης γεγονόσθαι ἄνευ φιλοσοφίας τε καὶ νοῦ, could not apply to Pericles and the circle of Anaxagoras. See Appendix in Archer—Hind's edition). αὐτὰ—cf. c. 1 ἐκαστά, 43, 1. μεθ' οἷς—the prepositions are important. ἀπὸ gives the remote origin, εἰ the immediate cause, μετὰ the circumstances under which the result was produced. From both ἀπὸ and ἐκ must be distinguished ἐν, of the agent (see Class. Rev. iii. 436 a), πολιτείας—of public and active life) (τρόπω, of personal relations, and intellectual life. τὰυτα δηλώσας—'I will
explain this before’ etc. The main emphasis is on the partic. as c. 12, 2. ἐπὶ τῷ παρόντι—‘under the present circumstances,’ i.e. at the end of the first campaign. There will be practical lessons to learn from the description. Intr. p. lxxii. In the same sense ἐπὶ τοῖς παρόντισιν is used viii. 54, 4. ἀντεπή—predicate, with λεξιθοραί. Cf. c. 102, 6. ἀστάν—so that they might lay to heart the lesson to be learnt. ξένων—see c. 34, 4. ξύλσφορον—neut. The general topic of the πιστὶς is τὸ ξυμφέρον. It is changed at c. 43 for τὸ καλόν, ἐπακούσαι—‘to hear with attention’) (ὑπακοέων ‘to hear and obey.’

37, 1. Οὐ ἡλόουσι—the institutions of Sparta were based on those of Crete. παράδειγμα—probably a reference to the embassy sent from Rome to Athens in 454 B.C. to examine the laws of Solon. Livy iii. 31. (Hertz, N. Jahrb. 1881, p. 233 fol.) ὄντες—the partic. is constructed with the subject instead of with πολιτεία, so that the pride of the people is directly appealed to. ὑνόμα—adverb, accus. ἐς ὀλγονο... οἰκεῖν—‘the administration is in the hands not of a few but of the majority.’ οἰκεῖν is here intrans. = ‘to be administered,’ and the subject is ἡ πολιτεία. Cf. Plat. Rep. viii. p. 547 c πῶς οἰκήσει (αὕτη ἡ πολιτεία); δ. κέκληται—‘our constitution is called a democracy.’ Then μετέστη δὲ κ.τ.λ. explains that, though named a democracy, the name does not mean that the claims of excellence are disregarded. πρὸς τὰ ἔδια δ.—‘in protecting their private interests,’) (ἐς τὰ κοινὰ below. πάσι—i.e. ὀλγον, as well as δήμος. The two cardinal principles on which the democracy rested were ἴσονομία and ἑλευθερία. All being equal in the eyes of the law, the majority of necessity controlled the state. Pericles was convinced that complete democracy was necessary, as only under such a government had all an equal chance of developing their abilities; all being, as Isoc. says, ἐκ τῆς δημοκρατίας πεπαι-δενμένοι. κατὰ δὲ—antithesis to μετέστη πᾶσι rather than to κατὰ μὲν τῶν νόμων. ἀξίωσιν—existimatio, the consider-ation accorded to merit, recognition of personal claims. εὐδοκίμει—he alludes especially to officials elected by show of hands, such as the strategi. Those offices which required no special knowledge were filled by lot. Whether the best men were always elected is doubtful. Pericles only claims that nothing stood in the way of merit. οὐκ ἀπὸ μέρους—‘not on account of his rank so much as,’ μέρος = a particular class, such as the ὄμοιοι of Sparta. ἀγαθὸν τῷ δράσαι—see c. 64, 1; Plat. Rep. i. 332 a. ἀξιώματος ἀφανεία—the re-sult of ἀξίωσις is ἀξιόμα, a position in the state: ‘by the obscurity of his position.’ κεκόλυται—sc. ἀγαθὸν τῷ δράσαι τὴν πόλιν, a clear statement that abilities are to be devoted to
the advancement of the state. (This was the theory of all the best Athenian statesmen: there was some sense in the Seriphan’s insult to Themistocles, ov δι’ αὐτῶν ἄλλα διὰ τὴν πόλιν εὔδοκεῖλα"

37, 2. 'Ελευθερος—the same liberal spirit that we show in public life underlies all our private relations. τὰ τε... καὶ—parataxis: 'as... so.' πολιτευομεν—lit. live in the state, τὰ πρὸς τὸ κ. being internal accus. 'as regards our public life,' quod attinet ad rempublicam. εἰς τὴν... ἐποψιν—'in respect of that mutual suspicion often felt (τὴν) in the daily business of life.' ἐπιτηδευμάτων—the outcome of following any particular ἐπιτηδευσι (see c. 36, 4). δι’ ὁργής... ἔχοντες—c. 13, 2. εἰ... δρα—this merely = τὸν δράντα, i.e. no time is referred to at all. If it were, εάν τι δρα would be required. Cf. c. 64, 6. καθ’ ἡδονὴν τι δρα—genio indulget, 'does as he likes.' This is true generally; but in their religious opinions the Athenians were intolerant. ἀχθιδώνας προστιθέμενοι—'assuming an ill-humoured expression.' τῇ ὑψει 'on our faces' may be omitted in trans.; unless, indeed, it belongs not to προστιθέμενοι, but to λυπηρᾶς, annoying to see.' ἀδημοίουs is active in meaning. ἄχθιδων (= ἄχθως) is poetic. Thuc. still alludes to Sparta, where people could do as they liked, through the rigorous system of police control enforced by the ephors.

37, 3. 'Ἀνεπαξθῶς—'yet, in spite of this freedom from restraint in our private intercourse, we are in our public acts most careful to reverence the laws.' Both τὰ ἱδια and τὰ δημοσία are adverbial. αὐδα—constantly used of the officials who held office for a year, and denoting the continuous succession of magistrates. ἀκροασκε—'showing respect to,' = ἀκροφωμένοι, which means lit. 'listening eagerly to.' Cf. c. 21, 3. αὐτῶν—with ὅσι. ἀγραφος—Sop. Antig. 454 ἀγραπτα κασφαλῆθεων νομιμα δύνασθαι θυντον ἐνθ' ὑπερδραμεῖν. Xen. Mem. IV, 4, 19. They are the natural laws that are engraved on the heart of every right-minded individual, so that none doubt it is disgraceful to transgress them. Cf. Milton: 'Those unwritten, or at least unconstraining laws of virtuous education.' αἰσχύνην... φέροντι—'bring universally admitted disgrace,' sc. τὸς παρανομοῦσιν.

38, 1. 'Ἀναπαύλασ—an old Attic word, frequent in trag. τῇ γνώμῃ—'for the mind,' referring to the humanising and artistic value of the festivals. ἀγόσι—namely, at the πανηγύρες, the chief festivals, when business ceased. Such were the Panathenaic Festival and the Dionysia. θυσίαι—not the ordinary sacrifices, but those performed at the ἔορπαλ, the most important of which were πανηγύρες. διείσεσθαι—
which succeed one another throughout the year.' At Athens the festivals were more frequent than elsewhere, and perhaps ridicule was cast upon them by the Spartans, just as the Romans ridiculed the Jews and Christians for wasting time over their weekly sabbath. νομίζοντες—καθ' ἡμέραν ἡ τέρψις—i.e. ἡ καθ' ἡ, τέρψις. Cf. c. 18, 3. For the reason of this transposition, see Intr. p. xl. The object here is to contrast καθ' ἡμέραν with διετησίον, in which there is a legitimate gain, since καθ' ἡμέραν is always used of ordinary business, whereas διετησίον applies to the holidays: also to extend the force of καθ' ἡ, to ἐκπλήσσει and τὸ λυπηρὸν, as in c. 7, 2 εἴ 'Ιταλίας belongs partly to ποιεῖσθαι. τὸ λυπηρὸν—
of the petty worries of life, which oppress the middle classes, and take all the pleasure out of life. Pericles alludes to Sparta. Cf. Burke, On American Taxation, 'If I were to detail the imports, I could show how many enjoyments they procure which deceive the burden of life.'

38, 2. ἡ πάντα—c. 11, 6, 36, 4, 'all that we need.' The echo in πάσης ... πάντα is what Cornificius calls traductio. It is a variety of παρονομασία. Cf. vi. 87, 4 ὑπὶ παντὶ γὰρ πᾶς χωρίῳ. vi. 11, 1 ὅτι πολλοὶ γε καὶ πολλῶν ὄντων. οἰκειοτέρα κ.τ.λ.—lit. 'the enjoyment with which we reap the harvest of the good things produced in our own land is not more our own than that of the productions of the rest of the world,' i.e. 'we have the advantage of enjoying the products of other countries as freely as those of our own.' τὰ ἀγαθὰ—not the products of the soil only, but those of the mind as well. ἀντοῦ—adv., cf. c. 7, 2.

39, 1. Ἐκ—'further.' Here Pericles, who has not before openly alluded to Sparta, first avows the contrast. ταῖς μελέταις ... τοῖσδε—second dat. restricts the first. τῶν ἐναντίων—with διαφόρομεν. κοινὴν—Intr. p. lxx. end. ἐννηλασίαι—'alien acts,' one of the arcana imperii by which the Ephors tried to keep out foreign manners. Strangers were not allowed to settle in Sparta. The Athenians felt this as an insult. Cf. i. 144. Aristoph. Αν. 1012 ὁσπερ ἐν Λακεδαμ. μοι ἐννηλασίας ἐννηλασίας ἐννηλασίας ἐννηλασίας. ὢ ... ὧφεληθεὶ—i.e. ὦ ἐν τοῖς χρυσοῖς ὧφεληθεὶ ἄν. Thuc. says that he was unable to obtain information about Spartan military matters owing to the concealment which the government practised. v. 9, 5. Cf. c. 8, 4, and τὸ κρυπτὸν τῆς πολιτείας v. 68, 2. τὸ ἄπ' ἐμὸν ... ἐνυψωσα—somewhat similar is c. 87, 1 τὰ ἄπ' τῆς τύχης. Demosth. 54, 36— ἡ ἀνήρ ἐνυψωσα—not found in Aristoph., very rare in the orators. ἐς τὰ ἔργα—contrasted with παρασκευαῖς.
Contrast c. 11, 5. ταῖς παιδείαις—'respective methods of education.' εἰπόνως ἀσκήσει—of the laborious training to which young Spartans were subjected, being taught to imitate the courage and gravity of men. The life they led was half military, half monastic. At Athens εἰπόνως was only associated with γῆρας, not with νεότης. Plat. Rep. I. p. 329 d. ἀνεμένως διαίτημενοι—cf. I. 6, 3 πρῶτον Ἀθηναίων τὸν τε σιδήρων κατέθεντο καὶ ἀνεμένη τῇ διαίτῃ ἐς τὸ τρυφερότερον μετέστησαν. It was conflicting ideas that drove Athens and Sparta into war. Döderlein says 'demonstratur (in this speech) non impotentia tantum et dominandi cupidine ad bellum tam atrox tamque diutinum impulsos esse, sed etiam diversa recti honestique aestimatione et constanti sui utroque judicii propugnazione.' τοὺς ἰσοπαλεῖς κ.—Editors are not agreed as to the meaning of these words; there are two interpretations: (1) 'equal dangers,' i.e. dangers as great as any the Spartans, for all their training, venture to face (so most edd.); (2) 'struggles in which equal, but not superior, forces oppose us.' So Kr., Cl., Tillmanns. The general sense favours (1), the Greek favours (2). According to (2), the reservation is implied 'we do not risk a battle against superior forces, as when the enemy invade Attica.'

39, 2. Τεκμήριον—see c. 15, 3. καθ' ἐαυτούς—i.e. alone, without the help of their allies. καθ' ἐκάστους is impossible because it would refer to detachments of the Lacedaemonians: had Πελοποννήσιοι stood in place of Λακεδαίμονιοι, it would have been right. πάντων—sc. τῶν ἕμμαχων. αὐτός—'by ourselves.' The words are arranged so that a great emphasis falls on κρατοῦμεν, up to which point, the exact meaning of αὐτός, which is contrasted with μετὰ πάντων, remains in doubt. περὶ—= ἄνευ, as often in Isocr. and Demosth. Cf. c. 41, 5. Aristoph. Eq. 767 περὶ σοῦ μάχομαι, 781, 1038. τὰ πλείω—cf. c. 11, 4 τὰ πολλά.

39, 3. Τε—cf. c. 11, 4. This new fact has an important bearing on τὰ πλείω κρατοῦμεν, enhancing the value of the victories, and excusing the reverses. εἰπὶ πολλά—with εἰπεμψιν. At the same time that we are busy with our fleet, we have to send out our citizens on many expeditions by land. ήμῶν αὐτῶν—i.e. having no allies available. εἰπεμψιν—(see c. 14, 1) = διὰ τὸ ήμῶν αὐτῶν ('partitive') εἰπεμψιν. αὐχόσυνον—poetical word. Herod. II. 160. αὐχέμα, very rare in Attic, occurs in c. 62, 4. ἀπέσωσαι—middle. ὑφ' ἅ. ἴσσηθαι—c. 34, 6.

39, 4. Κατότι—resumes the main thought which was interrupted at τεκμήριον δ': 'and surely.' ἑαμέλεια—'with a light heart.' Cf. ἀνεμένως διαίτημενοι above. Not in its bad
sense. Shil. quotes [Arist.] Eth. vi. 1 οὖτε πλεῖω οὖτε ἐλάττων ποιεῖν οὐδὲ βραχυεῖν. τόνων—this word had great significance to the Spartans and Thebans, denoting the 'training,' which they thought so necessary to success. It is constantly used by Pindar, who holds that τόνος and δαπανή ('outlay') together win victory in the games. Observe the παρονομασία in τόνων, νόμων, τρόπων. μετὰ ... ἀνδρέας—the Spartan manliness is the result of military rules, the Athenian of habit formed through our mode of life. ἀνδρέας belongs to both gens., and νόμων ἀνδρέας, τρόπων α. form a chiasmus with ὀβασ-μία, τόνων μ. ἐθέλομεν—'omnes recentioris actatis pro ἐθέλομεν scripsunt ἐθέλομεν.' Wichmann. Sta. thinks that Dion. Hal. really wrote the indic., and that this, like other passages he quotes from Thuc., has been altered by Byzantine scribes in his text. The critics 'corrected' Dionysius from their mss. of Thuc. περιγιγνεται—Dion. Hal. says Thuc. ought to have written περιδοτα, because ἐθέλω points to the fut., but there is no reference to time at all here, and if there were the pres. γίγνομαι can apply to the fut. Trans. 'we are the gainers.' τοῖς μέλλονσιν ἃ.—it is a question whether the dat. is causal, 'through coming troubles,' or dat. commodi, 'for the sake of.' Probably it is causal. ἐς αὐτὰ—τὰ ἀλ-γενά 'when face to face with trouble.' The kal is paratactic, 'while,' and the verb, περιγιγνεται, is gradually lost sight of, until we reach ἐν ἀλλοις, which belongs rather to what follows. This is a good example of Thuc.'s παλύνους βραχυλογία. ἀτολμοτέροις ... φαίνεσθαι—with φαίνομαι Thuc. more often omits than inserts the partic., where an adj. is used. Contrast c. 51, 3 σῶμα αὐτάρκες ἐν ἐφάνη.

40. 1. Φιλοκαλούμεν κ. τ. λ.—these words have been assiduously translated, paraphrased, and burlesqued. They not only defend Athenian ἀνδρέας, but contain sound advice to his hearers not to let their love of art degenerate into bad taste and mere display, nor their culture undermine their manliness. εὐτελεῖα—'simplicity,' avoidance of the gorgeous ornamentation that afterwards characterised Asianism. Φιλοσοφοφούμεν—'combine culture with manliness.' Observe the ἵσθακλων (equal number of syllables in two clauses), 11 syllables on each side of kal: this is a variety of παρομοιώσις (Intr. p. lli.), and the παρονομασία in φιλοκαλούμεν, φιλοσοφοφούμεν. ἀνευ μαλακίας—Demosth. 3, 24 and 25 has a passage probably suggested by this, in which he contrasts the magnificence of the public buildings with the simplicity of the private life in former times. Pericles refers to the Spartan idea, that learning was unsuited to men of action. The idea is not confined to Sparta. πλούτῳ—'we employ our wealth as means for action, not as a subject for boasting.' Cf. c. 41, 2. τὸ πένεσθαι—put
first, because emphatic. ‘To admit poverty is no disgrace.’ Cf. c. 37, 1. There were penalties for idleness at Athens. αἰσχρον—another γνώμη in the form of an antithesis. Cf. c. 11, 5, and 2, 3 and 4 below. The comparative implies ‘even if poverty were disgraceful (as some say).’ Plat. Αρ. p. 39 αὐτὸν αὐτῆς ἀπαλώνιον εὔφυγείν, ἄλλα πολὺ χαλεψάτερον ποινίαν: the first member must be negative in this idiom, in which opposition is mixed with comparison. Cf. οὐδεν ἄλλο ... ἦν in Plato.

40. 2. Τοῖς αὐτοῖς—sc. ἡμῖν, all the citizens being meant. ‘In attending to our private business, we do not neglect the state.’ It was Pericles’ object to induce all the citizens to take part in politics. ἕτερα πρὸς ἔργα—i.e. trade, manufacture and agriculture. τετραμένοις—c. 25, 2. ἀπράγμονα—to many, πράγματα were tories. Cf. c. 64, 4, and Intr. p. lxxii. αὐτοὶ—‘we in person,’ the citizens in the ecclesia, as contrasted with the Spartan government, which was almost entirely in the hands of the Ephors and Gerusia. ἰτοι κρινόμεν γε—in Thuc., the more certain, but less important alternative is put first when these particles are used. But this does not seem to be the case in other authors. ‘At any rate we are sound judges, if we cannot originate.’ This contains an encouragement to the citizens to exercise their right of voting in the ecclesia, since they were capable of pronouncing an opinion on any policy proposed to them: but there are cases in which the citizens conspicuously erred in their judgment. Here, as in other parts, Pericles states his ideal of the constitution. ἐνθυμοῦμεθα—of the statesmen. τοὺς λόγους—alluding to the ‘laconic’ brevity of the Spartans. ἄλλα μὴ—i.e. μάλλον βλάβην ἡγούμενοι μὴ προσδιαθῆναι; the compar. as in 1 above. προσδιαθῆναι—by the orators, to whom, in after years, the people became accustomed to look for political guidance. πρῶτερον ἢ—for πρῶτερον ... πρῶ, a very rare construction except in Herod., Thuc., and Antiphon. Cf. c. 65, 12. ἢ ἐπὶ ἆ δει ἐργὸν ἔλθειν—i.e. ἢ ἐργὸν ἔλθειν ἐπὶ ᾧ δέι (ἐργὸν ἔλθειν). Cf. Plat. Πχα, p. 114 B οί δὲν δόξων διαφερόντων πρὸς τὸ ὁσιός βιώναι, i.e. οί δὲν δόξων διαφερόντως βιώναι πρὸς τὸ ὁσιός (βιώναι), where, though Stallbaum’s quotations are irrelevant, his explanation is right, in spite of Archer-Hind’s objection. The verb really belongs to the 1st member, and is ‘understood’ with the 2nd. ἐπὶ ... ἔλθειν—cf. ἐπεξελθεῖν of actions) (διεξελθεῖν of words.

40. 3. “Ὅπερ—explains what precedes, as though it were διὶ τολμώμεν. ἐπιχειρήσωμεν—‘mean to undertake,’ ἐκλογιζομεν—sc. μᾶλλον, ‘give the fullest consideration.’ δ—adverbial accus. ‘on the contrary.’ Cf. quod before si. (This is the old explanation, that of Hudson; but it was generally
abandoned in favour of the view that ὑπὸ is nom., and to be explained by anaclitoun. The edd. of the last decade have returned to the old view, especially since 1883—Schneider in N. Jahrb. '83, p. 457.) Cf. τὸ δὲ. It refers to the whole of the preceding sentence. ὑπὸ—only here in Thuc. = 'spirit'; elsewhere 'life.' Cl. compares ἐπιψυχὸς. οἱ κ.τ.λ. —this defines courage, as distinct from θράσος. Aristotle (Eth. π. 2, 7) places the virtue ἀνδρεία midway between the vices δίαιτα and θράσος. Cf. Plat. Protag. 351 λ, Aristot. Eth. π. 7, 11 fol. δὲναὶ—of the hardships of war. ἡδέα—of the pleasures of peace. σαφέστατα—courage is one of the four cardinal virtues (justice, temperance, wisdom, and courage). Socrates held that courage consists, not only in being used to danger, but also in the knowledge of good and evil. μὴ ἀποτρεπόμενοι—this sums up the preceding sections, in which the statement φιλοσοφοῦμεν ἂνεν μαλακίας has been expanded. διὰ ταῦτα = ὅμως.

40, 4. Ἀρετή— in its restricted sense, as Aristot. Rhet. i. 9, 4, = the power of doing good; not in the general sense of the Ethics (= perfection of man and of his functions). ἐννυτιωμέθα—the perf. denotes 'we have always been unlike,' a regular use of the perf. In Aristoph. Av. 385 the mss. give ἦννυτιωμεθα against the metre. δρωντες—cf. Pliny, Ep. iii. 4, 6 conservandum veteris officii meritorum novi videbatur. τοὺς—'our.' βεβαιότερος—'a firmer friend,' cf. Aristot. Eth. ix. 7, 2 οἴ εν πεποιηκότες φιλοδικόν καὶ ἀγαπώσα τοὺς εν πεποιηθέτας. ὁ δράσας κ.τ.λ.—i.e. ὁ δράσας τὴν χάριν ἐστὶ βεβαιότερος ὡστε σόφειν τὴν χάριν ὁφειλομένην δι᾽ εὐνοιας ἐκείνου ὡστε δένουμεν τὴν χάριν. Here, as often, ὡστε is inserted where the simple infin. might have been used. Cf. c. 2, 4; Plat. Protag. p. 338 c ἄνωθεν ὡστε σοφώτερον τιν᾽ ἐλέσθαι. τὴν χάριν—regarded from the side of both giver and recipient, thus combining the meanings 'favour' and 'gratitude,' as with gratia. ὁφειλομένη—'as due to him' (i.e. to the giver). ὁφειλομένην and σοφέν are connected, being properly used of property given in trust to another's keeping. Plat. Rep. i. p. 332 a compared with ib. p. 333 c. δι᾽ εὐνοιας—'by (the continuation of) his good-will towards him to whom he showed the kindness.' δένουμεν—'as in Acts, 20, 35 μακάρων ἔστι μάλλον διδόναι ἃ λαμβάνειν. Livy, xxii. 13 sub fin., Sallust, Cat. 6, 5. σοφέν—as this means 'to retain the good-will or gratitude of his friends whom he has benefited,' the middle might be expected; but the object of the act. is to represent the result of the benefit, not on the mind of the doer but on the mind of the recipient; the doer is said to 'keep safe' what the recipient 'keeps safe' for him, viz. τὴν χάριν. ἀμβλυτέρος—'more indifferent.' Is it not true? ἐς—'as a.' Cf. Andoc. ii. 23 εἷς
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41, 1. Τε—sums up the preceding remarks. παίδευσιν— not 'school,' but 'liberal education.' Pericles represents Athens as the Εὐλλάδος Ελλάς. Cf. Plat. Protag. 337 δ Αθήνας τῆς σοφίας προτεινον. Isocr. 15, 295 Athens πάντων τῶν δυναμένων λέγειν ἢ παιδεύειν δοκεῖ γεγενήσθαι διδάσκαλος. Plat. Laws 641 ε Ἑλλάδος οἱ Ελληνες καθό έκαστον—Athens as the sum of all the citizens (τῆς πάσαν), with a perfect πολιτεία, is contrasted with the individuals, with their perfect τρόποι. See c. 37, 1. δοκεῖν—this δ, like the other two, belongs to παρέχεσθαι. παρ᾽ ἡμῶν—this refers to παίδευσιν, and represents the excellence of the individual as proceeding from the spirit of the whole state. ἐπὶ πλείον δ᾽ εἴδη—'to the most varied circumstances.' μετὰ χαρίτων μάλιστα εὐτραπέλως—i.e. μάλιστα μετὰ τε χαρίτων καὶ εὐτραπέλως, 'with the utmost grace and versatility.' Probably Pericles had in mind the famous lines of Pindar, Pyth. i. 92 to end, μὴ δολωθῆσαι εὐτραπέλως κέρδεσσο, κ.τ.λ., and wished to show that εὐτραπελία in the Athenian character was a virtue. τὸ σῶμα—ἐαυτῶν.

41, 2. 'Εν τῷ παρόντι κόμπος—'passing boast.' τάδε—see c. 42, 1. δύναμις—see c. 36, 4. σημαίνει—cf. Antiphon, Tetr. Γ. γ, 3 ὥς όυδέ τοῖς αὐτοῖς ἡμῶνατο αὐτῶν, αὐτὸ τὸ ἐργον σημαίνει. See c. 15, 4.

41, 3. Τῶν νῦν—sc. πόλεων. ἀκοῆς κρείσσων—'superior to what men have heard of her.' ἐσ πείραν ἔρχεται—'proves herself in the hour of trial.' τῷ πολεμῷ—collective, [ἐπελθόντι]—spurious, for (1) it destroys the balance to τῷ ὑπηκόον, (2) the sense requires that enemies in general should be referred to, not merely enemies who attack Athens; nor could Pericles mean that Athens never attacked anyone. ἐξει—παρέχει. Cf. c. 61, 2. οἶνον—i.e. φαίλων. οὔχ ὑπ᾽ ἄξιον—οὐτ᾽ ἀναξίων, the neg. preceding the prep. as usual. Contrast c. 49, 3.

41, 4. Σημεῖον—'clear proofs,' viz. in the results of Athenian activity. οὗ δὴ τοῦ—δὴ as in c. 40, 3, emphasizing οὗ 'by no means,' while τοῦ 'assuredly' also belongs to οὗ. ἀμάρτητον—'without witnesses,' since all contemporaries, and above all her enemies knew her greatness from her acts in every land and sea. The word has its forensic sense, as used
of a plea supported only by the speaker's own testimony. 

\(\text{τοίς τε νῦν—agent;}\) this disappears in later Attic, except in the cases already noticed. See c. 7, 2. \(\text{kαὶ—at the beginning of a parenthesis. }\) See c. 2, 4. \(\text{"Ομήρου—}i.e.\text{ not needing a poet to exaggerate our history. Of course Thuc. did not object to Homer as a poet, but only as a historian.} \)

\(\text{δοτις—}i.e. \text{pοντῆς. A similar change to a relative clause is not uncommon in Isocrates;}\) e.g. 5, 153 \(\text{τοῦς μὴ μῦλον κεχαρισμένως διειλεγμένου,} \) \(\text{αλλ' οὕτως ἂν οὔτω ποιήσωσι τὰς σὰς πράξεις θαυμάζειν ὥς οὔθένος ἄλλον.} \) (The view that Pericles is intended to reprove Homer for saying so little of the 'sons of Theseens' is quite untenable.) \(\text{ἐπεσι—} \text{poetry. τὸ αὐτικὰ—} \text{for the moment.'} \) Cf. i. 21 \(\text{oὔτε ὃς ποιηται ὑμνήκασθι πιστεύων,} \) oὔτε ὃς λογογράφοι ξυνέθεσαν ἐπὶ τὸ προσαγωγότερον τῷ ἀκροάσει ἡ ἀληθεστερον. \) The mythical element in early Greek history was due to the influence of epic. See Intr. c. i. π. \(\text{i.} \) \(\text{τῶν δὲ ἤργων—} \text{the influence of the rel. is here lost, on the principle of c. 4, 5, 34, 5. The μὲν and δὲ are paratactic. The gen. belongs equally to ὑπόνοιαν and ἀλλήθεια. ὑπόνοιαν—} \text{the conception of the facts,} \) aroused by poetry. So ὑπόνοειν 'to conjecture.' ἡ ἀλήθεια—\(i.e.\text{ the knowledge gained from investigation of the facts.} \)

\(\text{ἄλλα κ.τ.λ.—antithesis to} \text{oὐ ... παρασχόμενοι.} \) \(\text{καλῶν τε κάγαθῶν—} \text{the mss. κακῶν is explained to mean 'of the harm and of the good we have done.' For κακῶν cf. κακοταβεί above. But Pericles is talking of Athenian prowess, not contrasting the harm done to her enemies with the benefits conferred on her friends: nor is ἄγαθα 'benefits' here, but 'acts of valour,' which of course inflict harm on enemies. Nor is the reference to the Greek estimate of εὐτυχία, as a compound of good and ill, for which see c. 44, 1: for Pericles is here dealing not with τῆς, but with Athenian γνώμη. The substitution of κακῶν for καλῶν in this phrase, even if it made sense, would be a miserable joke. ἕγγκατοκλίσαντες—} \text{i.e. while opening the whole world to our prowess, we have at the same time everywhere established monuments of that prowess, in colonies and states made subject to us, and in the scenes of many brave actions.} \)

41, 5. \text{Περὶ—c. 39, 2.} \(\text{τοιοῦτος—} \text{this word sums up the whole of the ἐπειδῆς A, and prepares the way for} \text{ἐπειδῆς B.} \)

\(\text{δικαίον—} \text{an Ionic and old Attic word, used once by Plato,} \text{Laws, p. 934 A. Its usual sense is that of δίον, but sometimes it = 'to punish.' οἶδε ... μὴ ἀφαιρεθηναι αὐτῆν—the clue to the construction is οὐκ ἀφαιροῦμαι τούτῳ τὴν τόλμην. τῶν λείτουμένων—c. 2, 4. \text{εἰκὸς—c. 10, 1.} \) \(\text{ὑπὲρ αὐτῆς—} \text{repeats} \text{περὶ } ... \text{πόλεως.} \) \(\text{κάμμενον—} \text{an exhortation to persevere in spite of the hardships of the war.} \)
42, 1. Διὸ δὴ καλ—'this is the very reason why.' τῆς πόλεως
—in preference to τῶν ἀνδρῶν, (1) to encourage his listeners (2)
because the clearest proof of the greatness of the Athenians
was the greatness of Athens herself. ἐφί Ισον—'for an
equal prize.' Kr. quotes Dem. 8, 60 οἱ ὑπὲρ τῶν ἱσων ἐμίν τε
καὶ τοῖς ἄλλοις ἐποθ' ὁ κύνδυνος. (κυνδυνεῖαί, ἀγωνιζόμαι and so
forth, with ἐφί, ὑπὲρ οὐ δεξαί are common in the orators. In
Andoc. I. 10 εἰς τὸν ἀγώνα τῶν ἱάτοτην, ἐφί τῶν μυστηρίων ὡς
οὔτε μοι ἥσθηται, the comma should be placed after μυστηρίων.)
tῶνδε—referring to what precedes. In speeches δδὲ is fairly
often used thus of οὐντος. Cf. 40, 2, 60, 6, 63, 2, 71, 3, 72,
1, 3. The meaning was aided by gesture and emphasis, so
that the use is akin to the deictic δδὲ. The phrase οὐντος εἶχεν
frequently refers to what follows in the orators. Antiphon 6,
9 and 14, Isocr. 4, 163. μηδὲν—hypothetical rel., so that
every nation is included, though Pericles has Sparta in his
mind. ὀμολογοί—this, like μηδὲν, softens the expression and
makes it vaguer. It also increases the force of the exhortation
κἀμείν ὑπὲρ τῆς πόλεως, by increasing the number of states
with which Athens is contrasted. εἰ' οίς—for τούτων εἰ' οίς. Cf. c. 34,
6. σημεῖοι—approaches very near the
sense of παράδειγμαί: the manifest proofs are the acts in
which the fallen had a share.

42, 2. Καλ—'and in fact.' ἐμνησα—originally of poetic
praise, then of a panegyric in prose. Plat. Repub. 364 A.
αι τῶνδε κ.τ.λ.—sc. ταῦτα, their deeds justify my words; for
'they added fresh lustre to the glories which I praised in our
city': therefore, in speaking the praises of the city, I was
praising them. The sense is τὰ τῆς πόλεως ἐκ ἐμνησα, ταῦτα
ἐκεῖνοι ἐκδομησαν ταῖς ἀρεταίσι. L. and S. wrongly supply τὴν
πόλιν, with several edd., to ἐκδομησαν. ἀρεταί—'valiant
deeds.' οὐκ ἄν—the whole result of this sentence is posi-
tive, but the idiom by which the verb after οὐχ ὑστερ agrees
with the thing in the simile and not the thing compared, has
nothing to do with this passage. (Plat. Gorg. 522 A ἀπορεῖν
ποιεῖ, οὐχ ὑστερ ἐγὼ ὑπάχοιν υμᾶς.) πολλοῖς—ethic dat., and
equivalent here to πολλῶν, but preferred because of the gen.
following. 'There are few Greeks of whom it could be said that
the report of their deeds does not do more than balance the
reality.' τῶνδε—depends on λόγος. τῷ ἔργῳ = τῶν ἔργων
τῇ ἀληθείᾳ c. 41, 4. ἀνδρὸς ἀρετήν—'virtue in a man.'
πρώτη τε κ.τ.λ.—ἐλείτε πρώτη μηρύει ἐλείτε τελευταία βεβαιοί. For
some, especially the younger men, their death was the first
μηρυνῆς of the worth which they had not had a previous
chance of showing; for others it was but the final confirmation
of what had been amply proved before. καταστροφῆ—
Soph. O. C. 103 : meiosis for death.
42, 3. Tois tallel xepoun— not referring to any among the dead, but purely hypothetical, and intending to lead to a conclusion a fortiori. If men who have often proved themselves base can by one act rehabilitate themselves, how much more are these men noble who never in any case shrank from danger? The dat. depends on dikaiov (ésti). proctheávetai— = προτιμάσθαι (see 4 below), pass. They may have preferred wealth and ease to serving their country: in estimating them, we must prefer their one great sacrifice. áfanesavantes— so that not the least trace of their failings remains. οφέλησαν— the aor. are gnomic. ék twv idiōn— 'through their private life.' Pericles is thinking of the indifference to state affairs against which he warns his hearers. See Intr. p. lxxiii.

42, 4. Tn éti— 'the continued enjoyment' of wealth. πενιας ἔπιθι, ως ... αὐτήν— = οὔτε ἔπιθι, ὦ; διαφυγὼν τὴν πενιαν κἀν ἐτί πλούστησει. But πενιας is attracted to ἔπιθι because of the antithesis to πλούστω. ἐτί— some day, as in prophecies and threats. πλούστησειν— ingressive. ἀναβολὴν ἐποίησατο— these periphrases will be found collected in the index, s.v. ποιήσατο. ποθεινοτέραν— a strong word used of things that are desirable. ποθεινύ is the regular word in oratory to describe the supposed anxiety of the hearers to have information on any point. Antiph. 5, 64; Andoc. 1, 70; Lys. 14. 1; Isocr. 12, 167; 15, 43; Isaues 11, 19; Dem. 4, 28; 21, 77; 50, 43; Aeschin. 2, 7 and 44. αὐτόν— again a loose reference to what has been described, ἐποίησατο and τὰ ἐτὶ πλούστησα. λαβόντες— = ὑπολαβόντες, as 'I take it' is used by us for 'I suppose.' Often in Thuc. μετ' αὐτοῦ— sc. τοῦ κυβέρνου. It goes with ἐφίεσαται also. τῶν δὲ— viz. the enjoyment and the hope: 'to face this danger in exacting vengeance before they indulged in these hopes.' The chief emphasis is on μετ' αὐτοῦ. (Only Bh., Kraz and Ste. among recent edd. retain ἐφίεσαται). ἔπιθι μὲν— the construction differs from that of ἔφγα, which is adverbial. τοῦ κατορθώσεων— the fut. is due to the prominence of the idea of futurity here. Cf. c. 13, 9. The infin. approximates in these cases to its use in Oratio Obliqua, in that the writer allows the thought of the person to whom he refers to influence the tense (ἀφανὲς ἔστων εἰ κατορθώσομεν). It is characteristic of Thuc. to present an action as it was regarded by the actors themselves. M. Τ. 113. ἔφγα— 'but in the task actually before them at the moment, they resolved to trust to themselves': i.e. the future must be left to τύχα (Providence); the present required γνώμη. ἐν αὐτῷ— what can this be but the act just described, i.e. ἐν τῷ ... σφιγν αὐτοῖς πεποιθέναι? The sense is 'in carrying out their resolution,' i.e. in the struggle.
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itself. τὸ ἀμύνονται καὶ παθεῖν—cf. Isocr. 2, 36 ἢν δ’ ἀναγκασθήσεται κυνικεῖν, αἰροῦ τεθάναι καλῶς μᾶλλον ἢ ἡν ἀλοχρῶς. 4, 95 τοῖς καλοῖς καγαθοῖς αἰρετῶτερον ἐστι καλῶς ἀποθανεῖν ἢ ἡν ἀλοχρῶς. Intr. p. xli. τὸ ἀλοχρῶν τοῦ λόγου—i.e. τὸ ένειδιφενταί ὃς δειλο (Schol.). έφευγον—antithesis to ἐπεμειναν, as very often, e.g. Lys. 13, 27 and 63. τὸ έφευγον—τὸν κίνδυνον.

d’ ἄλαχιστον καρφοῦ τύχης—human γνώμη is often crossed by divine τύχη, and in this case was so modified that their highest hopes were not realised. The edd. quote Horace Sat. 1. 1, 7 horae momento cita mors venit aut victoria laeta, but horae momento denotes a far greater length of time, and does not take in τύχη. But this sentence, the close of the ἐπανοσ τῶν ἀποθανοῦντων, in its intense solemnity, resembles (mutatis mutandis) the words of St. Paul (1 Cor. 15, 52, 54)

‘We shall all be changed in a moment, in the twinkling of an eye. ... O grave, where is thy victory? O death, where is thy sting?’ So here Pericles refers to the rapidity and suddenness with which τύχη acts. Hence ‘in a moment ordained by Fate, at the crisis not of fear but of glory—they passed.’ (Behrendt rightly objects to Steup’s proposal.) ἀπηλλάγησαν—absolute, a poetical use. Dr. Kennedy (Cam. Phil. Proceedings 1882, p. 20 fol.) well says that the speaker’s voice ‘sinks to the sad and solemn cadence of ἀπηλλάγησαν.’ Supply τοῦ βλου.

43, 1. Καὶ—‘and thus.’ Here the πλῆθος B is summed up, preparatory to passing on to the προτροπή (exhortation), προστήκωντως τῷ πόλει—‘in a manner worthy of Athens, τοὺς λουποῦς—τοὺς λειτουμένους of 41, 5. ἀσφαλεστέραν—sc. διανοαν, though they should pray for a spirit less fatal (in its results). This again shows that τύχη had, in Pericles’ view, to some extent crossed the purpose of the fallen. εὐχέσθαι—for ἀσφάλεια is the gift of God alone. Cf. c. 87, 3. εὐτολμία depends on human resolution. λόγοι—i.e. from the words of the orator. ὑπελάν—explained in ὡς ... ἀγαθά ἔνεστιν. (On the orthography, Herodian remarks ὑφελαία: πονητικότερον διὰ τὸ ἦ καὶ παροξύνεται.) ἢν—with μηκιν. Cf. c. 42, 1. πρὸς—coram, with a verb of speaking. See c. 5, 7. Cf. iii. 53, 4 πρὸς εἰδότας πάντα λειτέσται. καθ’ ἠμέραν—this daily contemplation of the greatness of Athens will lead to a lasting love for her: and that love should be an incentive to noble actions. τολμῶντες κ.τ.λ. ‘by courage, by knowing what was their duty, and by their sense of honour in the hour of conflict.’ αὐτὰ—i.e. τὴν δύναμιν, but expressing the details of the power. Cf. c. 1. οὖν—‘on that account.’ καλλιστοῖν—because, while they contributed to the advancement of the state, they obtained a splendid return. ἔρανον—‘contribution’; both the
association and the money subscribed to it were termed ἐπανος, which denotes combination for financial purposes of whatever kind. The object is τὴν ἀρετήν, κ. ἐπανον being predi- cate. προείμενοι—stronger than the ordinary ἐπανον ἐσφέρειν, and used because it is the regular word for sacrificing anything for the state; e.g. Lysias 21, 12 ὑμῖν οὐδέν προείμεναι τῶν σφετέρων αὐτῶν.

43, 2. Κοινὴ ... ίδια—the antithesis is as obvious as it is forcible. They gave their lives for the common good; they gained for themselves undying fame. γὰρ—Pericles refers to the distribution of profits made by a financial ἐπανος. (All this is quite clear when Andoc. 1. 133-135 is compared: he speaks of the members of an ἐπανος got up by Agyrrh ruins to farm the tax on imports and exports; the object of the business-men who joined it was διανεμεῖσθαι τὰ κοινά.) τὸν ἀγήρων ἐπανον—the praise (which rewards good deeds). ἀλάρθανον—the tense represents the result of the act (διδόντες) as growing out of the act itself, as in Lat. ita vita dederunt ut accipierent, contrasted with ita vita dederunt ut acceperint. ἐποίησιςτοτον—the pred. serves to connect the adj. with the rel. clause which follows. οὐκ ... μᾶλλον, ἄλλα—cf. c. 40, 1; 44, 4; ἄλλα for ἃ (only after a neg.) gives greater emphasis to the second clause. παρὰ τῷ ἐνυχόντι ... καιρῷ—a curious expression, since παρὰ with dat. is confined to persons; 'on every fitting occasion, whether by word or deed.' This construction is only found when the thing is almost personified; here αἰείμνηστος παρὰ καιρῷ λόγου implies persons: in c. 89, 9 and viii. 95, 4 Thuc. writes παρὰ ταῖς ναυσίν εἶναι, in v. 26, 5 γενομένῳ παρ' ἀμφιτέρου τοῖς πράγμασι. There is only one case in the orators, viz. Andoc. 1. 116 ἡ στήλη παρ' ἑαυτῆς κελεύει.

43, 3. Σημαίνει—c. 8, 3. Cf. v. 20, 2 ἐς τὰ προσγεγεμένα σημαίνει. ἀγγαφος μνήμη—cf. c. 38, 3, which shows that by τῆς γνώμης κ.τ.λ. is meant 'engraved on the heart rather than in material records.' The difficulty is to explain the art. with ἐργον; it is due to στήλών above, the records having been referred to in that word. As the memory is carried in men's hearts, it is confined to no particular country.

43, 4. Τὸ εὐδαιμον ... τὸ δὲ ἀλεύθερον—predicates, the art. being added because the adj. is used as a noun. μὴ περι- ορᾶτε—'do not be too anxious about the dangers of war'; the advice is the result of the doctrine 'happiness is attained by courage,—by retaining a cheerful spirit in peril,' which cheerfulness Pericles claims to be characteristic of the Athenians as the result of their free institutions (39, 4), and now urges them to retain in the war.
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43, 5. Οὐ γὰρ— a paradox: misery is identical with cowardice, since cowardice must involve misery. Therefore those who are prosperous must avoid cowardice (i.e. be ready to sacrifice their lives), whereas to those who are already miserable cowardice involves no addition to their misery. This decides the meaning of τερωφάσθε above. ἡ ἐναντία μεταβολή— 'the change from good to bad fortune.' κινδύνευται— c. 35, 1. ἐν οἷς— 'in whose case.' μάλιστα—
'in comparison with others,' as often. Cf. c. 49, 1, and μᾶλλον ἐτέρων. τὰ διαφέροντα— 'the difference.'

43, 6. Μετὰ τοῦ— cf. i. 6, 5; vi. 65, 1. 'Cowardice and disgrace together.' κάκωσις— ἡ ἐναντία μεταβολή above, according to the doctrine that cowardice is misery, and therefore to the prosperous involves degradation: κάκωσις τακελωσις Hesych. μετὰ ρώμης— 'when he is fired by courage and the general hope,' viz. that his side will win. ἀναλογητος—
painless.'

44, 1. Διόσπερ— 'This is the reason why,' viz. because in their death they were ευδαιμονεῖς, or, as he says presently, εὐτυχεῖς. νῦν— belongs to τῶνδε = τῶν νῦν θαπτομένων, and inserted because the γνώμη with which 43, 3 opened, Pericles had been generalising. τοκεᾶς— poetical, for γονέας. πάρεστε— contrast ἑπταταται below: cf. c. 11, 1. It is clear that the Greek orators interchanged direct address and reflection more rapidly than we can do. πολυτρόπωσι— of experiences as varied as those of Odysseus. τὸ δὲ εὐτυχίας— sc. ἐστίν; here follows a remarkable definition of εὐτυχία. Intr. p. xli. fol. οἷς ἂν— cf. c. 62, 4. τὴς εὐτρεπεστάτης— belongs both to τελευτής and λίπης. 'This is good fortune, to have gained an honourable death, like theirs, or an honourable grief, like yours.' With οἷς supply Ὀσπερ. καὶ οἷς— the change from οἷς ἂν shows that Pericles is not now speaking generally, but referring to the fallen particularly, so that οἷς ... ξυνεμετρῆθη = οἷς ἂν Ὀσπερ τῶνδε ξύμμετρηθῆ. ἐνευαμονήσαι = εἰδαμονήσαι ἐν αὐτῷ (i.e. τῷ βιῷ). Infin. of purpose. Intr. p. xli. ἐνταλαπωρήσαι— 'whose life has been meted out to prosper in and to suffer in alike,' i.e. 'they may be deemed happy in whose life prosperity and adversity are equally balanced.' A philosophical definition of human εὐτυχία, for which cf. Pindar, Pyth. 7, 20 φαντὶ γε μᾶν οὕτω κεν ἀνδρὶ παρμοῦσαν θάλλουσαν εὐδαιμοναν τὰ καὶ τὰ φέρεσθαι: that man, says Pericles, is happy who has τὰ καὶ τὰ in equal proportions. (Alii alia, says Herw.: those who do not like this explanation will find others elsewhere. Sta. reads ἐντελευτῆσαι ἡ εὐδαιμονία) ξιν.)

44, 2. {Μῆ} ποθεῖν ... ὑπομήματα— cf. the Funeral Oration
attributed to Demosth. 16 ὥσπερ ἤνυν γνωρίζουσαν γίνη ἡ τῶν ὀχέλων αὐτῶς καὶ φίλων μὴν πάσαν ὄραν ἐπὶ τούτους φέρεται τῷ πόλεω, πολλ' ὑπομήματα λαμβάνουσα. Plat. Hep. 1. p. 329 ἄν τάς ἐν τῇ νεότητι ἤδηνας ποιοῦσιν καὶ ἀναμμηνακόμενου. Add Andoc. i. 70 τὸ τὸν ποθὲν ... ἀναστά αὐτῶν τῇ πολιτικῇ ὑπομνήματι (if A desiderat aliquid which B is able and willing to give to him, A naturally reminds B of it; conversely, if D has something, which C has lost, and cannot give it to C, but cannot help reminding C of it, D naturally feels desiderium, πόθος). ἄν— =αὐτῶς ὄν. καὶ πολλάκις—'only too often,' εὐτυχίαι—related to εὐτυχία or τῷ εὐτυχίᾳ as τὕχαι or τὰ τῇ τύχῃ τῷ τύχῃ, i.e. the plur. denotes instances of good luck rather than good luck in the abstract. This refers back to τῷ εὐτυχίᾳ above: for, though a man cannot be judged prosperous till after his death, still instances of good luck may of course occur in life, and if these are as frequent as the misfortunes of life, the whole result will be τῷ εὐτυχίᾳ. Cf. Soph. ἡμᾶς ὅτι καὶ πράσοσοι ἀλβίσαι τόχας ἄνδρῳ, πρὸν αὐτῷ παντελῶς ἦσθι βιός | διεκπέμπετο καὶ τελευτηθεὶς θεόν. Pericles refers especially to the noble deeds of sons who will thus bring joy to their parents. Cf. 43, 4. αἷς—cf. Isocor. 14, 47 ὡς ἐν πράσοσοις ἔλθωμεν, ἐτί χαλέπωτερον ἐξομεν, οὐ ταῖς ἐκεῖνων φθοροῖς εὐπορίας ἄλλα μᾶλλον ἐν τοῖς τῶν πέλας ἄγαθοις τάς ἡμέτερας αὐτῶν συμφορᾶς καθορώτες. λύπη—sc. ἐστιν, 'a man feels sorrow, not for the want of blessings which he loses before he knows them.' ὁν is governed by both partic. and verb. πειρασάμενος—c. 5, 5. οὗ ἄν—a conspicuous instance of the rule referred to on c. 13, 2; the gen. depends on ἔθας, while ἀφαιρεθῇ would take accus. The change from ὄν to ὦ is another instance of irregularity in the form of rel. clauses. ἔθας—synonym of ἔθας, Soph. El. 372; both forms appear in the ancient lexica: probably ἔθας does not occur elsewhere in Attic prose.

44, 3. Καρτερεῖν—(sometimes joined with ἥπωμεν). See c. 61, 2. τέκνωσιν π.— = παιδοποιεῖται. τῶν όὐκ ὄντων— = τῶν τέθνηκότων. λήθη—'cause of forgetfulness.' ἐκ τε ... καὶ ἀσφαλείᾳ—are these the grounds referred to in διχόθεν; for the variety of construction, cf. c. 36, 4; i. 138, 2, μὴ ἐρμηνεύοντα, by means of the soldiers and citizens she would acquire; ἀσφαλείᾳ, by the increased anxiety of the parents to benefit the state, as explained in the next sentence. ἕνωσει—sc. τῷ πάθῳ ἕνωσει. Cf. c. 3, 3. ἵππον τῷ ἄλκαιον—equal, in the sense of 'democratic,' conforming to the equality that characterises the Athenian polity; cf. c. 37, 1: just, in the sense of 'regular' or 'sober,' in accordance with a sane judgment of religion and politics. ἐκ τοῦ ὄμολον— = ὄμολος, equally with others. Adverbial phrases with ἐκ and an adj. are common in Thuc., who has ἐκ τοῦ προφανοῦς, ἐκ τοῦ φανεροῦ, ἐκ τοῦ εὐθέου,
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ἔκ τοῦ εἰκότος, ἐκ τοῦ εἰπρετοῦ, ἐκ τοῦ αἰσχίνου, ἐκ τοῦ δικαλοῦ, ἔξ
λου, and others. This one occurs also i. 143, 4, and else-
where. One or two of these phrases were colloquial, as ἔξ
λου, ἐκ ἐνός (τρόπου or λόγου), ἐκ παντὸς (τρόπου) (these are the
only ones found in Aristoph.); the rest are formed on the
analogy of such simple phrases. The orators use them, but
only with common adjectives: Thuc. confines them to speeches
and highly-wrought passages. The 8th book contains only
three examples. παραβάλλομενοι—discrimini objiciences: a
dictionary may here be useful to some. To have children in
peril would constitute having a stake in the state.

44, 4. Παρηβήκατε—antithesis to oίς ἐτι ἡλικία. κέρδος—
predicate, in an unexpected place, and so emphatic. τὸνδε
—‘your present life,’ i.e. your sorrow will be short-lived,
because your lives are drawing to a close. τὸ φιλότιμον—
‘love of honour,’ which would be gratified in their case, as
they would be honoured on account of their children’s fame.
ἐν τῷ ἀχρείῳ τῆς ἡλικίας—cf. c. 40, 2, = ἐν τῷ γῆρᾳ.
τὸ κερ-
δαίνειν ... τὸ τιμάσθαι—a true description of the ‘last in-
firmity,’ of base and noble minds respectively. ἀλλὰ—c.
40, 1, 43, 2.

45, 1. Μέγαν τὸν ἀγώνα—‘the struggle to emulate them
will be a difficult one.’ The partic. is omitted after ὄρω. Cf.
c. 49, 5. [τὸν γὰρ ... ἐπαινεῖν]—the general statement,
πανιδί 8' ἄδ, is continued and explained in καὶ μόλις ἄν ...
κραθείτε. Then follows the reason in φόνοις γὰρ κ.τ.λ.
καθ’ ὑπερβολῆν ἀρετῆς—‘by pre-eminent virtue.’ For καθά
cf. c. 27, 2. ἀλλ’—would more naturally be ἀλλὰ καὶ.
φθονοὺς—cf. Demosth. 18, 315 τὸν γὰρ οὐκ οἶδεν, ὅτι τοῖς ἐκ
τὰς ὑπετί στις ἡ πλεῖον ἢ ἐλάσσων φόνοις, τοὺς τεθνεώτας ὅ ὀιδὲ
τῶν ἐχθρῶν τις μετέ; τοῖς ὲ ὡσὶ πρὸς τὸ ἀντίπαλον—‘envy
towards a rival attacks the living,’ πρὸς—adversus (so
Grundström and Golisch: Stv. propter).
τὸ ἀντίπαλον—
for τοῖς ἀντιπάλοις.
τὸ μὴ ἐµποδιών—= τὸ μηκὲτ’ ἐµποδιών.
Cf. τῶν οὐκ ἐντων c. 44, 3. This is the antithesis to τοῖς ὑσι,
while ἀνανταγωνιστῇ εὐνόια corresponds to πρὸς τὸ ἀντίπαλον,
καὶ τετίμηται τι φόνοι. ἀνανταγωνιστῇ—‘without opposition.’
τετίμηται—gnomic perf., according to Goodwin; but
may be the Homeric use of this word, with pres. sense.

45, 2. ὁ Οσαί—as if γυναίκων instead of γυναικείας preceded.
ἐσονται—contrast πάρεστε above. Cf. c. 44, 1. ἵππα-
χούσης—by no means attributing weakness, but referring to
the restraints and household duties which nature imposed on
women. Pericles refers to the Spartan women, who, accord-
ing to Aristotle, lived a very different life from the stern
asceticism of the Spartan men. καὶ ἂς—i.e. καὶ μεγάλη ἔστω
46, 1. Ἐληρταὶ—πρόσοφορα—the act. or pass. perf. is often used thus in bringing a speech to a close (Lys. 12, the case referred to by Aristotle at the close of the Rhet. is an example; so probably Eur. Hec. 236. Cf. dixi.) Hence it is made prominent. καὶ ἔμοι—Shil. rightly explains this as connected with καὶ ἔργῳ, the sense being καὶ λόγῳ ἐμοί ἔληρται καὶ ἔργῳ οἱ θεοί.

I have done my duty in delivery of the oration, the city has in deed partly done hers and is prepared to do more.' κατὰ τὸν νῦμον ... πρόσοφορα—a modest description of what had been a metaphysical exposition of the relation of politics to character. Cf. Burke, Reflections, 'I am unable to distinguish what I have learned from others from the results of my own meditation.' αὐτῶν—cf. c. 27, 1. Its position gives it the force of a dat. of interest. μέχρι ἡδης—to the age of eighteen. θρέψεις—of people) (βοσκεῖς of cattle. βοσκεῖς is only used of people contemptuously, except by Herod., and Thuc., who uses the word once, vii. 48 ναυτικῷ τολῶ βοσκοῦται: even there the notion of irksomeness comes in. ἀφέλμον—something more than a mere distinction. τοῦτος—the fallen, τοὺς λειπομένους 'the survivors,' as in 41, 5. ἀγώνων—with στέφανον, like προταῖον μάχης. προτιθείσα—'offering.' οἷς—in general relation to the whole, 'among whom.' τοῖς δὲ—cf. c. 65, 5, δὲ in apodosis.

46, 2. Ἀπολογφράμενοι—the ὀλοφυρότατον was part of the regular ceremony, and took place at the conclusion of the speech. [Lys.] Ἐριταρθ. end, ἀνάγκη τοῦ ἀρχαίου ἑθελελ ξηθοῦται, καὶ θεραπεύονται τὸν πάτριον νῦμον ὀλοφύρωσα τοὺς θαπτομένους. The Menex. ends thus, τοὺς τετελευηθηκότας ἀπολογφράμενοι ἀπίτε, and [Demosth.] Ἐριταρθ. ἀποδιδύμενοι ... ἀπίτε. 'When you have finished (probably aor., as Sta. says, not ἀπό-, gives this force) your lamentation.' προσήκει—sc. ἀπολογφρύςθαναι. ἀποχωρεῖτε—Intr. p. xxxii. There is no doubt about the reading because χωρεῖν was much less familiar to the copyists than ἐλεῖν, and the scholia sometimes explain the former by the latter.

47, 1. Τοῦτοσκε—see c. 41, 2. Late authors make no distinction between these pronouns. τάφος—contrast the meaning in 34, 4. ἐγένεσθαι—pass. of ταῦτα ἐποιηθαιντο, c. 34, 1. πρῶτον—Thuc. never inserts the art. in these formulae.

47, 2. Τὰ δὲν μέρη—limiting apposition. The arrangements for the campaign are exactly the same as those of the pre-
ceding year, though the Spartans now knew that the Athenians would not offer battle. It is clear therefore that Sparta too saw that the only hope was to wear Athens out. Cf. Intr. p. lxx. καθορισμον.—c. 18, 1.

47, 3. 'H νόσος—'the famous plague.' The account (c. 47-54) falls into three parts, (i) its origin (47, 48), (ii) symptoms and effects on sufferers (49, 50), (iii) effects on morality (51, etc.). This description has been imitated by many writers, as Lucretius vi. 1138-1251 who is in turn imitated by Vergil, Georg. iii. 478 and Ovid, Met. vii. 523), Procopius, Persica ii. 22, who describes the plague at Constantinople in Justinian's reign, A.D. 542, and John Cantacuzene, Emperor of the Eastern Empire, who described very poorly the great plague of 1347 with which the plague of Florence described by Boccaccio and the 'Black Death' in England are connected. Superstitious horror, followed by demoralisation, is common to all great plagues. πράτων ἡματο—cf. c. 36, 1, 48, 1. γενέσθαι—the phrase occurs also i. 103 τὸ μύκος ἡματο γενέσθαι, c. 68, 2, iii. 18 ὁ χειμών ἡματου γίγνεσθαι, Isocr. 15, 82 ἡματο τὸ γένος τὸ τῶν ἀνθρώπων γίγνεσθαι. Andoc. 2, 9 ἡματο γίγνεσθαι δυσδιαιμόνιστος. The tense of γίγνομαι must be the same as that of ἄρχομαι; yet ἡματο πράσσειν is good Greek, though ἡματο πράσσει is not (the reason is that γίγνομαι is inceptive, while πράσσω is not, so that ἡματο γίγνεσθαι would be a contradiction in terms; thus ἡματο γεγώσκεω would not do). λεγόμενον—as though νόσημα had preceded. ἐγκατασκήψαι—Soph. O. T. 27 ἐν δ' ὁ πυρφόρος θεὸς ἵκης ἤλαινει, λοιμὸς ἔχθιστος πᾶλιν. πεπλεύσαι—c. 7, 3. ὑποτείνεται—with γενέσθαι. ἱεραμενεύεται—anacoluthon, as λεγόμενον μὲν preceded. (Observe that this is not a solecism.) Cf. c. 65, 11.

47, 4. Τὸ πράτων—with θεραπεύσατε, 'as they treated it at first with no knowledge of its nature.' μάλιστα ... δοὺς καὶ μάλιστα—i.e. the mortality among them was greater than among any other class because they came in contact with the disease more than others. For the double superl. or compar. in proportion, cf. i. 68 προσέλθει ἡμᾶς ὧν ἡματο εἴπειν, δοὺς καὶ μέγιστα ἐγκλήματα ἔχομεν, iii. 45 ὦ ἴσος τὰς πόλεις, δοὺς περὶ μεγάλων, v. 90 πρὸς ὑμῶν ὧν ἴσος τοῦτο, δοὺς καὶ ἐπὶ μεγάλῃ τιμωρίᾳ ἄν παραδειγμα γένοισθε. Cf. also c. 11, 1 καὶ ἐπὶ πόλιν δυσατωτάτην ... καὶ αὐτὸν πλεῖοτοι ἑρχόμεθα. πρὸς ἱεροῖς—ad loca saecra; c. 87, 6, 94, 4. ἱέρεσαν—Aor. sums up all the instances (compositive). ἐξήραντο—sc. δῶς, which with ἱέρεσαν = δῶς ἱερεῖς, but with ἐξήραντο = περὶ δῶς. See L. and S. χρῶν L. III. τε—does not belong to the preceding τε, which added a third fact to οὔτε ... οὔτε, but = 'and so.' ὑπὸ τοῦ κακοῦ—cf. 51, 1; but contrast 60, 6 χρήματι νικώμενοι. The verbs which commonly have ὑπὸ with things in prose are
such as νικώμαι, βλάπτομαι, διαφθείρομαι, ἀναγκάζομαι, ἠττώμαι, πείθομαι (Isaeus only has πείθομαι and διαφθείρομαι, Lysias only ἀναγκάζομαι, ἐπαίρομαι, διάκειμαι) and the things so used must be such as can be easily personified, such as (1) natural phenomena, as χείμων, θεσμός, ἀπλοία, (2) external circumstances, as κλίνονσις, συμφορά, πληγαί, δεσμοί, κέρδος, χρήματα, νόμος, (3) emotions, as ὑδόνη, φθόνος, (4) words which imply a person, as λόγοι, πράγματα, δύναμις, when the person is often inserted (as in ὑπὸ τῆς πολεοδομίας νῦν ὑπὸ τοῦ δικαίου). The construction is optional in these cases, as the following examples show: Aristoph. Av. 1438 πάντες τοὺς λόγους ἀναπτυγνάτα, ib. 1447 ὑπὸ λόγων ἐπαίρεται; Isocr. 5, 40 τὰς πόλεις ὑμαλισμένας ὑπὸ τῶν συμφορῶν, 6, 65 ὑμαλισμένοι ταῖς συμφοραῖς.

48, 1. Ἡράκλει—sc. τὸ κακὸν. ὑπὲρ—beyond, i.e. further inland, 'south of.' So the plague in Justinian's reign was said to have come from Ethiopia and Egypt: the 'Black Death' was traced to the Levant. τῷ τοῦκλην—limiting apposition.

48, 2. Ἐν τῷ Περαπητί—it was imported, as in the case of the plague under Justinian. φραμμακα—so in Germany and England in 1349 the Jews were supposed to have poisoned the wells. The plague had broken out a few days after the Peloponnesians invaded Attica. φρέατα—'cisterns,' for rain-water. κρῆναι—see c. 15, 5. οὕτω—probably the astronomer Meton suggested them in 414 B.C.

48, 3. Ἀφ’ οὗτον—cf. 49, 2, 62, 4, 68, 2. Contrast the phrase εἰς οὗτον = 'since which time.' εἰκὸς ἕν—c. 10, 1. τὰς αἰτίας κ.τ.λ. = τὰς αἰτίας τοσάττησ μεταβολῆς, ἀστωνας νομίζει Ικανός εἶναι. In the adscript, δύναμιν σχείν was meant to explain ἰκανός εἶναι, ἐς τὸ μεταστῆσαι to explain μεταβολῆς. (To the list of those who bracket here, which is given in the not. crit., add Hampke, Studien, p. 16). ἀφ’ ὅν ... σκοτῶν—take ταῦτα below with ἀφ’ ὅν = the symptoms, by which it might be recognised in future. Cf. i. 21, 2 ἀπ’ αὐτῶν τῶν ἔργων σκοτώσατε, iii. 38, 4 ἀπὸ τῶν ἐν εἶπόντων σκοτώσατε. ἀν—belongs to ἔχυο, cf. c. 41, 1.

49, 1. Ἐτος—Intr. p. xiii. ὡμολογεῖτο ἐκ πάντων—the other places in Thuc. in which ἐκ = ὑπὸ are i. 20, 2; iii. 69, 1; v. 104; vi. 36, 2. The use is not found in Aristoph., and there are but very faint and doubtful traces of it in the orators. This use is Ionic, but occurs now and then in Attic (though Shil. denies the use altogether). ὡμολογουμαί often has παρὰ instead of ὑπὸ (Andoc. 1, 140; Lysias, 30, 12; Isaeus, 1, 38 and 42; 2, 16 and 40; 4, 15; 11, 10; Demosth. 34, 5; Dinarch. 1, 53 and 90; 3, 8), in Demosth. 29, 20 ὡμολογεῖσθαι
has τρνδ; in Isaiah 5, 17 we have Δνιολογηθη ημων: so Plat Phaedo, p. 106 c. προεκαμε—viz. before the plague established itself. Contrast the opt. and imperf. in c. 51, 1, where Thuc. uses the indef. form because he speaks of a long period of time, whereas here he refers to a definite moment, viz. just before the plague broke out. ἄπεκριθη—'determined in this,' i.e. 'the symptoms eventually assumed the character of the disease.' All who were ailing before were attacked.

49, 2. Τον δ’ ἄλλως—when once an epidemic has established itself, it shows itself 'suddenly and without ostensible cause' (Collier). These words must not be so pressed as to admit of no exceptions whatever; exceptions are mentioned in c. 51, 1. πρῶτον μίν—first stage; intense heat in head, inflammation in eyes, bleeding from throat and tongue, fetid breath, and, after these symptoms, sneezing and hoarseness. ἄντον—cf. c. 51, 1, 'unnatural.' ἡφιει—both ἄφιει and ἡφιει are Attic. φάρνγξ—see not. crit.: ancient grammarians were not agreed on the orthography. Herodian says φάρνξ; Hesych. φάρνγξ.

49, 3. Ἐξ αὐτῶν—after the symptoms just described. See c. 4, 2. πταμὼς κτλ.—due to inflammation of the mucous membrane. καὶ εύ οὐ πολλῷ—second stage: the disease attacks the chest, the consequence of the passage of the morbid action along the membrane that lines the respiratory organ being violent coughing. For εύ οὐ πολλῷ contrast c. 41, 3. πῶνος—'the disorder.' ὀπότε—third stage: the disease, on reaching the stomach, caused vomiting and great distress, and, in most cases, ineffectual retching; then the skin turned livid, and broke out in vesicles which degenerated into ulcers. Then came the crisis. καρδίαν—'stomach.' ὀποθρίεν—intrns., a medical use. ἀποκαδόρεις—'vomits of bile.' δύσι—evidently referring to different terms used to denote the various colours that bile has in different diseases, or stages of a disease; e.g. in cholera, the bile is first dark brown, then light green. Probably, as Grote says, Thuc. was acquainted with medical terms. ὑπὸ λατρῶν ἄνωμασμέναι—though the subject is non-personal, yet, if it be a nom. or fem. noun, it is not uncommon to find the agent with the perf. pass. expressed by ἴπο, instead of by the regular dat.: see on c. 29, 3. ταλαιπωρίας—'distress' (tenesmus) : a medical term.

49, 4. Λύγξ—rendered 'retching,' but Collier says it should be 'hiccough,' because the hiccough is an important symptom of deadly maladies, especially of those which affect the membrane of parts within the chest. But (1) this leaves κερη unexplained, (2) the disease described is now unknown. ἐνδιιμιμα—'producing,' the same use of εν as in ἐμποιω, ἐντίθημι. μετά
taivta.—After the previous symptoms (see third stage). 

λωφροντα—With metà tauta. Cf. c. 2, 1. λωφα' παλεται Hesych., cf. Plat. Phaedrus, 251 c λωφα της ὀδύνης (Collier takes this with σπασμόν, as do some edd., but this would require λωφροντα to match ἐνδεδοῦσα).

49, 5. Ἡ ἡμεραν—Adverbial, ἡμεραν being for ἡμερα. Cf. c. 13, 7. ἀπτομένω—With θερμῷ ἦν, 'to the touch.' σωμα—for absence of art. cf. 8 below. χωρόν—'pale.' φλύκταιναι—Transparent vesicles, little blains which degenerate into sores. τὰ δὲ ἐντός—the ἄκμη of the disease is now reached. It came in the third stage, and was marked by internal fever, intolerable thirst, and sleeplessness: yet the body was scarcely weakened by its suffering. μῆτε—answered by ἡμερας τε. τὰς ἐπιβολὰς—for the order. Cf. 18, 1. μηδε—not connected with μῆτε, but only joins ἐπιβολὰς ὑπὸ τι ἡ and with it = nec nisi; cf. c. 16, 2. γυμνο—The nom. is justified by τὰ ἐντός, part of themselves. With γυμνοί supply ὑπές. Cf. c. 45, 1 ὀρῷ μέγαν τὸν ἀγώνα. So with τυγχάνω c. 87, 5, φαίνεσθαι c. 39, 4. In the two cases in which Thuc. uses διατελῶ with adj., he omits ὄν (i. 34, vi. 89); contrast vii. 38 παρασκευάζουμεν διετέλεσαν, ἡμερας ἄν—i.e. ἡμερας ἄν ὑπρέπτον, lit. 'so as to have thrown themselves (had they been allowed).' The infin. with ἄν is not common with ἔστε. M. T. 211, 592. καλ πολλοι—'and in fact.' Cf. c. 2, 4. ἔθρασαν—cf. c. 11, 8. Here ἐστὸς αὐτοῦ ἔρρησαν. τῇ διψῇ ἄπαυστῳ—the adj., being pred., is emphatic, as always; 'which was unceasing.' (There are not many examples quite like this in Thuc.: i. 49 ἐνέπρεπαν τὰς σκηνὰς ἐρήμους, c. 13, 5 τὰ χρήματα οὐκ ὀλύγα, iv. 122 τῇ ἱσχίῳ ἀνωφελεί πιστεύτηκαν, and vii. 70, 5. τὸ πλέον καὶ Λασσοῦν—the art. omitted with Λασσον, though the two things are mutually exclusive, as in i. 10 τὰς μεγάλας καὶ ἐλαχίστας. ἡ ἀπορία τοῦ μη—The infin. after a noun, as in c. 60, 7 αἰτήσαν τοῦ ἀδικεῖν. The μη is added because the whole result is neg., as often. Plat. Ἀριστ. p. 38 ἐπιτηρά...τοῦ μῆ ἐθέλευ, 'the neg. being added as after other neg. or prohibitive words' (Shill). Andoc. 2, 12 κίνδυνος περὶ τοῦ μηδὲ αὐτοῦ σωθῆναι, 'a risk lest not even they should be saved.' See also c. 62, 3; iii. 75, 4 ἡ τοῦ μῆ ἐπιμπλεῖν ἀπιστία.

49, 6. Ἐπέκειτο—Instabat; cf. c. 59, 1. δοσοντες καλ—like ὀσπερ καλ, the καλ merely making the two things parallel. ἀκμάζει—iterative, in a rel. clause. Cf. vii. 70, 5 δοσν χρόνον προσφέροντο ναῦσ. M. T. 521. ὀστε—the result is in the partic. ἐτι ἐχοντες, not in διεθέλευντο: this inversion of partic. and verb is very common. οἱ πλείες—belongs only to διεθέλευντο, a new subject of the minority who did not die on the 7th or 9th day being inserted.
in the next clause. καὶ ἐβδομαίοι—the main emphasis is on this, the second member, as constantly in Greek. ὑπὸ τοῦ καύσατος—c. 47, 4. τι δυνάμως—cf. i. 5, 1 τι καὶ δόξης, iii. 44, 2 ἔχοντος τι δυνάμωμα. διαφύγουσιν—‘pulled through.’ ἐπικατιόντος—fourth stage, only reached by comparatively few, marked by ulceration of the bowels, after the internal fever had abated; then followed violent dysentery, leaving the patient so weak that he generally died. ἀπεφθείροντο—poetical word. See not. crit.

49, 7. Ἐ ν τῇ κεφαλῇ π. ἤρθεν—Kr. thinks this an adscript, and is followed by F. Müller. τῶν γε κ.τ.λ.—effects seen in the convalescent. ‘a seizure of the extremities remained as a mark (of the disease).’ ἀνταλήψει—for ἐτάληψει. Elsewhere δ. = an objection to an argument, as Plat. Phaedo p. 87 λ. [ἀντόν]—if the conjecture ἀντόν = τὸ περγενέσθαι, it clearly involves a contradiction, since Thuc. is giving the signs of the disease before the recovery, but it might stand in the sense of τὸ κακῶν. ἐπεσήμανε—absolute, cf. c. 8, 3, 48, 3. Cf. Eur. Hec. 1215.

49, 8. Ἐ σ αἰδοία—art. omitted, as often with parts of the body. παραυτίκα ἀναστάτας—‘immediately on their recovery.’ The loss of memory was temporary. ἡγνόησαν—aor., giving the result of the imperfect. ἐλάμβανε.

50, 1. Κρείσσονον λόγον—cf. c. 41, 3, but here = ‘not to be described.’ χαλεπωτέρως—see ἐκεινοῦτέρως 35, 2. ἢ κατὰ—quam pro. ἔδηλωσε ... ὑν—cf. v. 9 δείξων ὅπαραν ὄν. For the aor. cf. c. 51, 5. ἀπετει—cf. c. 48, 2. ἀτάφων—see c. 52.

50, 2. Τεκμήριον δε—see c. 15, 4: only here without γάρ following. ἄλλας—‘at all,’ after περὶ τοὐδότων. περὶ τοὐδότων—i.e. περὶ τὰ σώματα. ἀληθινὸν παρείχων—‘gave an opportunity of observing the effect’ (on animals). ἀποβαίνοντος—cf. c. 87, 3 ἀποβάντων, the imperfect. being used here of the repeated result. In c. 11, 9 the plur. was used, pres. partic. of the result as it will affect each man.

51, 1. Παραλιπόντι—as ἀποτελέσαν 49, 5, ἔπερβαντι 96, 1. ἀποτιά—‘omitting many peculiarities,’ τολλᾶ ἀποτιά being like μέγα λαχύς 97, 4, and the common expressions εἰς τοῦτον, εἰς τοῦτο with gen., as Demosth. 21, 62 εἰς τοῦτον ἀναδελα ἀφικετο. Cf. c. 17, 4. διαφερόντως—lit. differently to one as compared with another, i.e. peculiarities ‘which marked individual cases.’ πρός—‘compared with,’ as in 62, 3. ἐπι πᾶν—cf. ἐπὶ μέγα 76, 4, ἐπὶ πλείστων 34, 8, 35, 3; translate with τὴν ἴδεαν, ‘its general nature.’ ἐπὶ is local. ἰδεάν—contrast the meaning in c. 19, 1. παρελάπει—παρα—denotes simultaneous action or intrusion on something more important.
51, 2. Αμελεία—causal, some might have been saved had they been treated. ἑραπευόμενοι—‘in spite of,’ etc. ἐν τε οὐδὲ ἐν—a very strong neg., for which cf. Demosth. 23, 70 ἐν οὐδ' ὄτι οὐτων, and for οὐδὲν resolved. Andoc. 1, 29 οὗτε μείζων οὔτε ἔλαττον οὐδὲ ἐν. ὥσ εἰπεῖν—qualifies the universal statement. Shil. remarks that Thuc. never writes ὃς ἐτειν. ὃ τι χρήν προσφέροντας—i.e. ὃ τι χρήν προσφέρειν ὅστε ὕφελεν. The partic. really belongs to χρήν. This irregularity is found also with ἐτεῖν. Kr. Gr. Gr. 56, 10, 5. προσφέροντας—a medical term, to interfere with the course of a malady, etc., by any means. Cf. Plat. Phædo 63 ό δεῖν οὐδὲν τοιοῦτον προσφέρειν τὸ φαρμάκων. τούτῳ—c. 53, 3 ὃ τι ἡδὴ ἡδύ ... τούτῳ κ.τ.λ., 64, 6. This ‘epanaleptic’ οὗτος is commonest after relative clauses, as Isaens, 1, 28 Κλεωνυμὸς δὲ ἡμῖν οἰκεῖοτατος ... οὗτος κ.τ.λ., but at any rate in colloquial Attic it was freely used even when no rel. preceded.

51, 3. Ἰσχύος πέρι—cf. c. 62, 1, ‘as regards physical strength or weakness,’ i.e. ‘whether strong or weak.’ ἕνυπρε—subject αὐτό = τὸ νόσημα.

51, 4. Δεινότατον—pred. to (a) ἄθυμα, (b) δτι ... ἔθνηςκον. τόλλῳ μᾶλλον—sc. ἡ διεφθέροντο ὑπὸ τοῦ κακοῦ, because the worst possible thing to do in illness is to lose hope: they abandoned themselves to despair and really threw their lives away, instead of resisting. ἀφ’ ἐτέρου θ.— = ἀπὸ τοῦ ἐτέρου ὑθετήσασα. ἀναπυμπλαμένοι—the technical word for taking infection. Cf. Plat. Phædo, p. 67 η μη ἀναπυμπλάμεθα τῆς τούτου φόεσώς. So ἀναπλέω, infected, ib. p. 83 d. τούτῳ—i.e. the contagion, because (a) the fear of catching the disease caused neglect of the sick, (b) while those who attended the sick caught it.

51, 5. Μὴ θέλοιεν—according to the mss., which are quite worthless in such a case, the orators said μη θέλεων and μη θέλειν indiscriminately. Shil. prints ‘θέλοιεν here; so some other edd. after μη. It is probable that θέλεω is, after all, the invariable prose form. (See Rutherford, New Phryn. p. 416, Meisterhans, p. 142.) ἀπάλλυντο ... ἐκνεῦθησαν—the complexive aor. again gives the result of the verb in imperf. Cf. c. 50, 1. τοῦ ὑθετήσοντος—cf. Aesch. Prom. V. 27 ὃ λοφήαν γρο ὦ πέρπεκτο πω. The art. refers to no person in particular. Kr. Gr. Gr. 50, 4, 3. The fut. partic. with art. is not common. M. T. 826. ἀρετῆς = φιλανθρωπία. Cf.
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c. 40. 4. ἄλογυνη—cf. c. 43, 1. ὀλοφύροις—the explorations over those who died: friends had to go because relatives actually weared even of performing the proper offices for the dead. The kal before ὀλοφύροις shows that having already neglected to attend to their sick, they also took no notice of them when they died. τῶν ἄπωγιγμενῶν—cf. c. 34, 2. The imperf. is used of the constant deaths, as ἀπωλεύτῳ etc. above. ἡξικαμνον—‘weared of,’ so ἄποκάμων occasionally. ύπὸ ... νικώμενοι—c. 47, 4.

51. 6. Ἐπὶ πλέον—c. 35, 3. Thuc. uses this expression about a dozen times in this sense (μᾶλλον). τονούμενον—cf. c. 49, 3. ἐν τῷ θαρσαλέῳ εἶναι—cf. c. 60 ἐν ἵσω (εἶναι), III. 22. 6 ἐν ἀπόρῳ εἶναι, and many others. κοσφης—‘vain,’ because ἀν διαφαρμήναi implies ‘if they fell ill with any other disease.’ They fancied that they could only die of old age. ύπ’ ἄλλου ... διαφαρμήναi—see on c. 47, 4.

52. 1. Ἐπίσει ... ἡ ἓγγυκομιδὴ—the inversion makes both emphatic. ἡ ἓγγυκομιδή ἐκ τῶν ἀ.—for the art. not repeated before the prep., cf. c. 18, 3, 38, 1. (a) The noun or adj. must be connected with a verb which takes the construction used with it (κοιμόμεναi ἐκ τῶν ἀ.) to admit of this inversion of the order, (b) if the words which are inverted precede (see on c. 7, 2), the object is to produce an antithesis; but if, as more commonly, they follow the noun or adj., it is merely for the sake of convenience. οὐχ ἡσονο—= μᾶλλον.

52. 2. Καλιβάις—Aristoph. (see c. 17, 1) says ἐν ταῖς πιθάναισι καλ γυναικεῖς καὶ πυργίδαις. ὥρα ἔτους—Suidas gives ὥρα ἔτους. τὸ ἔαρ καὶ τὸ θέρος, and rightly takes ὥρα to denote the best time, as we use ‘the season.’ οὐδὲν κόσμῳ—it may be judged from tragedy how important the Greeks thought it to make a graceful exit to the world. ἄλλα καὶ—expresses οὐδὲν κόσμῳ in a positive form. [ἀποθνησκοντες]—a gloss on ἡμιθυστείς. (It is not possible to take this as imperf. partic., like ἄπογιγμενῶν in 51, 5, since not ἄποθνησκοντες, but ἄποθνησκοντων would be necessary; for ἄποθνησκοντων could not be right.) καλιβάμενοι—καλιβάμεναι is figurative in meaning) (κυλινδομαί is literal.


52. 4. Θήκα—for τάφος, ‘modes of burial.’ This meaning is sufficiently proved by Sta., who quotes Plat. Rep. 427 ν. ἐπιτηθείσων—neut., whatever was required for the burning and
burial. ἐκ πυρᾶς—governed both by ἐπιθέντες and ἐπιβαλλόντες. For ἐκ πυρᾶς ... ἐπιθέντες ... υφίπτον, see c. 13, 2. διὸ φέροιεν—M. T. 522.

53, 1. Πρώτων ἡρεξ—cf. c. 36, 1. καλ—besides those instances of ἀνομία just mentioned. ἐκ πλέον—cf. c. 51, 1, ‘to a greater extent’ (than ever before), since the ἀλοχίνη which followed the breach of the ἀγγέλου νόμοι (c. 37, 3) was no longer felt. ἀνομίας—governed by ἡρεξ. ἀπεκρύπτητο μὴ—c. 49, 5. καθ’ ἡδονὴν—as 37, 2, but with a bad sense. ἀγχοστρόφον—Ionic word, not found elsewhere in Attic prose. μεταβολὴν—43, 5. ὅραντες—plur., though τις precedes, as after ἐκαστος, ἑτέρος, πᾶς, οὐδὲς. τῶν τ’—the τε is answered by καλ before οὐδέν, and each pair is introduced by a single τῶν, since εὐδαμονία ... θυρακῶν apply to one set of persons, κεκτημένων ... ἐχόντων to another set.

53, 2. Ἐπαυρέσεις—Ionic for ἀπολαύσεις, which Thuc. also uses, c. 38, 42. It was revived by late writers from Aristotle onwards: Andocides uses it once. πρὸς τὸ τερτύνων—cf. c. 65, 8 πρὸς ἡδονὴν τι λέγειν. Ἐπαυρέσεις is the advantage, gain, or good to be got out of any act: generally it is neither immediately realised, nor does it take the form of mere sensual enjoyment; but now honourable ambition and forethought no longer prompted action.

53, 3. Τὸ μὲν προταλαιπωρεῖν—the art. and inf. depend, as accus. of respect, on πρόθυμος ἦν. The purpose of the art. is to contrast the two clauses introduced by μὲν ... δὲ, since below ὅ τι δὲ ἡδὴ ἡδοῦ = τὸ δὲ ἡδὴ ἡδοῦ. Cf. c. 87, 5, vi. 17 τὸ μὲν ἐς τὴν γὴν ἐσβάλλειν, λεκνοὶ εἰς, τῇ δὲ παντικῷ οὐκ ἄν διναντίο βλάπτειν. τῷ δὸξαντὶ καλῷ—‘for the sake of what seemed honourable’; cf. viii. 68 οὐκέτι ἄλλοις ἦ σφαλν αὐτοῖς ταλαιπωροῦτας. τῷ δὸξαντὶ καλῷ differs from τῷ καλῷ in that the former denotes that no man had the will to strive after that which he himself conceived to be good; much less would he trouble himself about Good as a principle. One reflected, τοῦτο μοι δοκεῖ καλὸν εἶναι, ἀλλὰ πρὶν ἐπ’ αὐτὸ ἐλθεῖν διαφοράσθωμαι. (There is probably no reference here to good as universally admitted, as some have supposed: δῴζων applies to individual cases.) νομιζόν—oh the partic. again appended somewhat freely to the preceding clause. Cf. 1 above and 4 below. Here not οὐδὲς but ἐκαστος must be supplied: somewhat similar is vi. 27 τοῦ δράσαντος ἦδει οὐδὲς, ἀλλὰ ... ἐγγιστῶν καὶ προσέτι ἐγγίσασίον (sc. ὁ Ἀθηναῖος); iv. 59 οὐδὲς ... ἢ (sc. τις) ὀνηστὶ τι πλέον σχῆν, ἀποτρέπεται, vi. 84 ὑπολαβῇ μὴν ἑως οὐδὲν προσήκον ὑμὸν κηδομεθα, γνων ὅτι κ.τ.λ. ἡδὴ τῇ ἡδοῦ καλῷ—τε ... καλ = σῖνε ... σῖνε, the first clause answering to σὠματα, the second to ἀρχήματα in 2 above. πανταχόθεν τὸ ἐς αὐτὸ κερδαλέον = (ὅ τι)
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πανταχόθεν ἐστὶ τὸ ἡδὴν ἡδον κερδαλέων ἥν, 'or contributed to the pleasure of the moment, regardless of the source from which it was obtained,' i.e. men did not care how disgraceful were the means by which they strove to gratify their immediate desires. The sanctity of oaths and contracts was no longer respected; for the sake of gain fraud and crime became καλὸν καὶ χρῆσιμον, and what was gained was immediately squandered. πανταχόθεν—cf. Intr. p. xi.: all means, good or bad, were alike to them. τοῖτο—cf. c. 51, 2. καλὸν—1st Cor. 15, 32 φάγωμεν καὶ πίνωμεν ἀδρίων γάρ ἀποθνῄσκομεν. (Thuc. does not say they really thought these base things καλὸν: it was not τὸ δόξαν καλὸν that changed, but τὸ καθεστήκος καλὸν. The public standard of morality is a very different thing from what each man in his heart thinks moral.)

53, 4. Τὸ μέν—'on the one hand,' answered by δὲ, instead of τὸ δὲ. κρίνοντες—anacoluthon, as though the preceding clause had been pass. = ἔτι οὐδὲς νόμον ἀπείροντο. Such a slight irregularity is not uncommon in Thuc. and tragedy, as Eur. Hec. 971 αἴδως μ' ἔχει ... τυνχάνονσα. Cf. iii. 36 ἔδοξεν αὐτοῖς ... ἐπικαλοῦντες. (Shil. quotes lv. 108, as a 'still bolder anacoluthon.' But the cases are almost certainly wrong there. As εἰσωθῆτε κ. τ. λ. is clearly general, prob. the gen. abs. should be read.) ἐν ὀμοίῳ—cf. c. 19, 5, 61 ἐν λωφ δικαίων, 60 ἐν λωφ (ἔστιν). καὶ μὴ—sc. σέβειν. ἀπίστων—cf. c. 11, 6; had a plur. been nearer and oü̱deis not so near, Thuc. would have written ἀπίστουνtes, as vii. 28, 3. μέχρι τοῦ—so v. 73, 4. βιοὺς ἄν—the ἄν belongs also to ἀντιδοῦναι, = βιῶναι ἂν καὶ ἀντιδοῦναι. τιμωρῖαν—with τῶν ἀμαρτημάτων. The art. and ἀντιδοῦναι shows that they sinned well knowing that retribution awaited them if they lived. With the general description, cf. St. Matthew, xxiv. 12, where Christ speaks of the destruction of Jerusalem, διὰ τὸ πλὴνυθήναι τὴν ἄνομαν ψυγνησαί ἡ ἀγαθὴ τῶν πολλῶν. πολὺ δὲ—sc. νομίζοντες, and for the interchange of words of saying and thinking which have to be supplied from the context, cf. c. 13. κατασταθμισμένη—sc. τιμωρίαν, i.e. νόσον. ἥν ... εἶναι—cf. c. 13, 5, 24, 2, 102, 5. ἐκόσι—c. 10, 1.

54, 1. Τοιοῦτο μέν—the description is now concluded, the following particulars being added as an afterthought (a) to illustrate the superstition rife at the time, (b) to indicate the locale of the plague. περιπεσόντες—cf. c. 59, 2, and the phrase, συμφορὰ περίπεσειν, constantly occurring in the orators.

54, 2. 'Ἐν—'during, though καλὸν is not temporal. Cf. c. 63, 1. οὐκ έκόσι—cf. c. 5, 4, and ὡς έκόσι v.ii. 2, 3. ἤπειρος—'verse,' 41, 4. οἱ προσβύτεροι—limiting apposition. Cf. 4, 2, 11, 1, 16, 1, 21, 3. ἡσοφθαί—c. 8, 2, 21, 3. ἦκε

54, 3. 'Ωνομάσθαι—'that famine, and not pestilence had been the original word.' (This translation is imperfect because it introduces a comparatively modern association.) ὕπο τῶν παλαιῶν—might have been dat. ἐπὶ τοῦ παρόντος—cf. ἐπὶ τῷ παράντι c. 36, 4. The gen. is more distinctly temporal = 'at the moment.' πρὸς ἕπασχον—cf. vi. 34 τῶν ἀνθρώπων πρὸς τὰ λεγόμενα καὶ αἱ γνώμαι ζωσταί. μνήμην ἔποιοντο—act. of μνήμη εγένετο in 4 below, and = ἀνεμίσθησαν in 2. δὲ γε—these particles always cap a previous statement, whether made by the speaker himself or an opponent. They are sometimes separated. καταλάβῃ—c. 18, 2.

54, 4. "Οτε—see c. 21, 1. τῶν θεῶν—as Apollo was both healer and destroyer, they thought that the god was helping the enemy by sending the plague. Cf. the opening of Il. 1, and O 'Τ first chorus.

54, 5. Περὶ μὲν οὖν—Thuc. leaves this doubtful, without expressing his own opinions: then he goes on with the facts, δὲ being equivalent to δ’ οὖν. 'As concerns ..., they thought that what was happening corresponded to it.' δὲ τι δ. καὶ εἰπεῖν—= δὲ τι καὶ δ. εἰπεῖν. ταῦτα μὲν—ἑστὶ is regularly omitted in this phrase, as in sed haec hactenus. Cf. iv. 41, 4; vii. 87, 6.

55, 1. Τὸ πεδίον—the Attic plain, as c. 20, 1. This resumes from c. 47. παρηκάθου—after ravaging the plain (contrast c. 19), and reaching the north-east parts of it that lie between Mt. Parnes and Pentelicon (Brilessus), they worked their way down the south-east coast district of Attica. Πάραλον—= the part of Attica stretching south of Mt. Hymettus and Brauron right down to C. Sunium. Δαυρέλου—=the mines here, which were an important source of revenue to Athens (Aesch. Persae, 237 ἄγρυφον πηγὴ τις αὐτῶς ἐστι, θραύσα αὐτῶς θραύσα), were farmed out on hereditary leases. See Kennedy's Demosth., Intr. to the speech against Pantaenetus. [οὖ κ.τ.λ.]—Intr. p. xxxix. ἦ πρὸς Π. ὁρᾶ—partem quae spectat ad P. Cf. c. 93, 4. ἐκεῖα δὲ—c. 4, 2. The addition of δὲ emphasizes the antithesis.

55, 2. Καὶ τὸτε—with οὖν. Pericles had entered on a fresh year of office in Hecatombaeon 430 (Intr. p. lxv.) since the last mention of him as Strategus. περὶ τοῦ μή—c. 22, 1.
56, 1. Ἐπὶ τῶν κ.τ.λ.—cf. c. 13, init. τῷ Π.—the dat. depends on ἐπὶκλέον. ἐτοιμα—cf. c. 3, 4.

56, 2. Ἐπὶ τῶν—see c. 80, 2. ἰππαγωγοῖς—this is the first occasion on which the Athenians used transports. (The Persians used them, Herod. vi. 48.) They were triremes (iv. 42; vi. 43); in 424 they were sufficiently novel to provide Aristoph. with a joke, Ἐγ. 599. It was very important to have cavalry in the plundering expeditions, in order to be able to penetrate as far inland as possible. Κτιοὶ καὶ Δ.—cf. c. 9, 4. ναυοὺς—the dat. of accompaniment, only used in naval and military phrases.

56, 3. Ὅτε—the imperf., as usual, after δὲ, denoting that the act described in the principal clause occurs at the same time as that described in the temporal clause. Cf. on c. 21, 1, and c. 99, 6. τῆς Ἀττικῆς—for the order, cf. c. 18, 1, and contrast 4 below, where the emphasis is on Ἐπιδαυροῦ, whereas here the point is that the Peloponnesians were still in Attica, cf. 6 below.

56, 4. Ἐπιδαυροῦ—the most important place yet attacked by the Athenians; it would have been valuable to them, as it lay on the road to Argos, which was then neutral (c. 9, 2) and might possibly join them if they obtained possession of so considerable a state: and other towns, as Troezen and Hermione might have fallen into their hands. ἔτομι—it is not clear why Pericles ravaged the country before attacking Epidaurus: probably he had planned a stratagem to seize the place with a small force while the main body was scattered about and was keeping the troops that guarded the town (only a third of the whole force of Epidaurus, c. 47, 2) occupied. ἐστι ἀπὶ πλῆθος—the phrases ἐστι ἐστι, ἐστι ἄπλωθα, ἐστι ἀπὶ πλῆθος have the simple aor. in most cases, as c. 80, 1; but in c. 85, 4 ἀπιδότος ὁμοῖος has the fut. infin., and in 102, 3 ἀπίστης has ἄν παθέω; while in 1. 144, 1 we have ἀπιδόσ τοῦ περιείσκεθα. Cf. on c. 13, 9. οὗ μόντοι—this failure is probably due to a rally of the inhabitants similar to that of the Plataeans, c. 3. προεξώρησε—impersonal; cf. i. 109 ὃς αὐτῷ οὗ προεξώρησε; i. 118 ἔπειδη οὗ προεξώρησε τῇ προεξώρησε; al.

56, 5. Ἐκ τῆς Ε.—the attack on Epidaurus was the greatest enterprise of Athens before 427. Ἀλύδα—the country round Halice, an unimportant town on the south-east coast of Argolis. Ἐρμονίδα—Hermione had a territory of some extent on the coast of the Gulf of Hermione.

56, 6. Πρασόνα—on north-east coast of Laconia. It suffered severely from the war, and is a proof how effective the method
of Pericles was. Intr. p. lxx. Aristoph. Pax, 242 ῥω Πρασιαὶ τρισάθλιαι καὶ πεντάκις. οὐκέτι—nothing is said of the route taken by the Peloponnesians after they left Laurium. κατέλαβον—always takes pres. or perf. part.: iv. 129, 1 (pres.), i. 59, 1 (perf.).

57, 1. "Ὅσον χρόνον—this has to be supplied with καὶ οὗ 'Αρ., i.e. the sense is not that the plague raged during the simultaneous ravaging in Attica and in Peloponnese, but 'both while the Peloponnesians were in Attica, and while the Α. were away on the expedition.' ἐν τῇ στρατιᾷ—the order is chiastic: τῇ γῇ—νεὼν—στρατιᾷ—πόλει. Thuc. is very fond of the chiasmus. ἐλέξθη—constructed with acc. and infin. regularly (a) when it is used in the sense of ferunt, fertur; cf. c. 20, 1, 47, 3, 77, 6, 93, 4, 98, 3, 102, 5; i. 69; v. 74. Plat. Phaedo, p. 110 ὃ λέγεται εἶναι ταυτήν ἡ γῆ, in a myth. It is then often in the pass.: the act. occurs e.g. i. 9, 2, 138, 4. If however Thuc. wants to imply that he disbelieves the report, he uses ὃ, as in c. 48 ἐλέξθη ὃς ἐσοβεβηκόεν. (He always inserts some qualification when he is not sure of the truth of what he relates:) (b) when it = κελεῦω. It is not often found with accus. and infin. otherwise. See c. 13, 2 and cf. Andoc. 1, 57 εἴστείν κακίαν εἶναι τὰ γενόμενα. ἡσαῶντο—from the smoke of the pyres.

57, 2. Τῇ ἐσβολῇ—see c. 20, 1. ἐνέμειναν—sc. ἐν τῇ γῇ. Complexive aor., as also ἐτέμων. The shortest period they remained was 15 days, 425 b.c. The ordinary time was about 30 days.

58, 1. "Ἄγγων—Intr. p. lxxv. He had been Strategus in 440 b.c., and was again re-elected in 429, c. 95. He led the colony to Amphipolis in 437 b.c., and was honoured as founder until the death of Brasidas in 422 b.c., when the latter took his place in the regard of the people (v. 11). After the Sicilian disaster, when a very old man, he was elected one of the ten Πρόβουλοι. Κλέων—c. 26, 1. ἑστρατηγοὶ—It is not clear whether Thuc. means they were now in office for the official year Hecatombaeon 431 to Hecatombaeon 430, or for the year 430 to 429. Probably it is the former, and they were now nearing the end of their year of office. The expression probably points to the extraordinary position held by Pericles from Hecatombaeon 432 to Hecatombaeon 430. Intr. pp. lxvi., lxxiv. μηχανάς—Intr. p. lxxv. Pericles wanted to reduce Potidæa in order that, in case peace should be concluded with Sparta (c. 59, 2), Athens might retain the town.

58, 2. Παρασκευής—with ἀξίωσ. ἐπινεμομένη—'spreading among.' Cf. c. 54, 5. ἐπιγένομαι is only used of a disaster
which is new. The partic., as well as the verb, governs τοῖς 'Α. ἐνταῦθα δὴ—following a partic., as in i. 94, 5, = τῷ ὀσφονταμαι—'fell ill,' ingressive. ἀπὸ—cf. c. 51, 4. ξύν—un-Attic use. See c. 2, 1. Φορμίων—c. 31, 2, and 2, 1; i. 64, 2. Only the 3000 hoplites referred to in i. 61, 4 were at Potidæa when Hagnon went there.


59, 1. Ὡς ... ἔτεμνητο—the plup. has nothing to do with ἕλλοιωντο, (i.e. the meaning is not that the land had been ravaged before the change came over their feelings), but describes the state of the country as it lay ruined before their eyes. The other places in which ὁς has the plup. (iii. 23, 1, 26, 4, 27, 1, 69, 2) are similar. Cf. on c. 3, 1. ὁ πόλεμος—referring to the other miseries besides the ruin of the trees, crops and buildings, such as the difficulty of living and the burdens of service. ἕλλοιωντο—plup., because the change had come over them before Hagnon’s expedition, during Pericles’ absence. Intr. p. lxix.

59, 2. Ἐν αἰτίᾳ ἐξον—cf. the following, ἐν ὀργῇ ε., c. 18, 5, 21, 3, 65, 3; ἐν ἤδωρῃ ε., III. 9; ἐν ὀρφωδίᾳ ε., c. 89, 1. This idiom is not found in the orators, but occurs in tragedy. περιπετευκότες—see c. 54, 1. πρὸς τοὺς Δ.—with ἔνγχωρεῖν. πρεσβεῖς—Sta. reads πρεσβέλας with MT only. Dion. Hal. thinks that Thuc. ought to have given a detailed account of these transactions. The reason he does not do so is that nothing came of them. πανταχόθεν—not local, but = ‘utterly.’ ἀπορρι καθαρτάτες—i.e. εἰς ἀπορριαν κ. c. 81, 8; εἰς τοσαυτὴν ἀπορριαν ἐλθεῖν Isocr. 8, 47; εἰς τοῦτο καταστῆαι ἀπόρρις Demosth. 22, 132; εἰς ἀπορρι πεσεῖν Aristoph. Clouds 702.

59, 3. Ὁρῶν ... ποιήσας—see c. 4, 4. τρόδος τὰ π. —c. 22, 1, 64, 6 πρὸς τᾶς ἕμφοράς, 88, 3 π. τῆν παροῦσαν ὀψαν. ἡμπυξι—of bad events, as in i. 1, 1. ξύλλογον—c. 22, 1. Pericles still held his extraordinary power. Intr. p. lxvi., and it was perhaps by virtue of this that he was able to have a special meeting summoned. Cf. c. 13, 1. ἔτο 8′—i.e. he had not yet been suspended from office and brought to trial (ἀποχειροτονθεῖς). Intr. pp. lxxv. fol. will make this clear. ἐστρατηγεὶ—‘held office,’ implying that he was still αὐτοκράτωρ. He was just completing another year of office, and was Strategus elect for the official year soon to begin. Cf. c. 55, 2. τὸ ὄργιζόμενον τῆς γ.—cf. vii. 68 τῆς γ. τὸ δυσμοῦμενος. This neut. partic. as noun abstract presents the idea as an action going on, not as an abstract notion separate
from all associations of time and circumstance. Cf. c. 87, 3. It is frequent in Euripides. πρὸς ... καταστήσαι—the ordinary construction is ἐσ (see 2 above), but τρέπεσθαι has ἐπί, πρὸς, ἐσ, and several verbs ἐπὶ or ἐσ in Thuc. Cf. c. 65, 9. καταστήσαι—sc. τὴν γνώμην. ἕξε— the Schol. labels the speech δημηγορία Περικλέους πρὸς 'Αθηναίους. The speech was also known in antiquity as ἡ οἰκεῖα Περικλέους δημηγορία.

60, 1. Καλ ... καλ—parataxis; cf. c. 46, 1. προσδεχομένως ... γεγένηται—cf. c. 3, 2. M. T. 900. τὰ τῆς ὁργῆς—'this outburst of wrath,' as τὰ τῆς τύχης; see on c. 44, 2. ἐμνήγαγον—the aor. of momentary action, as continually in tragedy. ὑπὸs—the subjon. is certainly to be preferred to the fut. indic. here, as this is a pure final clause. M. T. 364 (ὑπὸs is Thuc.'s favourite final particle, but is rare in other prose authors, except Xen.). εἴ τι—he does not doubt it, but softens the expression.

60, 2. Πλεῖω—with ὄφελεῖων. This sentence contains a triple antithesis. ὀρθουμένη ... σφαλλομένη—the state is personified. καθ’ ἐκαστὸν—because it is when prosperity has engendered selfishness and oblivion of corporate life that states go to ruin.

60, 3. Καλῶς φερόμενος—cf. v. 15, 2, 16, 1; φ. of the course that affairs take. This γνώμη is the premiss of the following enthymeme (see c. 11, 7) 'It is well for the citizens that the state should prosper even if they have to sacrifice themselves: for the citizens must fall with the state, and when the state prospers, the citizens easily overcome their troubles. Therefore the citizens must sacrifice themselves for the state.' Cf. 4 below. τὸ καθ’ ἑαυτὸν—cf. c. 11, 3. διάφθερομένη—there is παρονομασία between this and φερόμενος, also between κακοτυχῶν and εὐτυχῶσθη. πολλῷ μᾶλλον—sc. ἡ ἐν κακοτυχοῦσθῃ.

60, 4. Ὀπότε—'since;' so that the verb to be supplied is ἐστὶ. Andoc. 1, 7 and 89. εἰς ἐκαστὸν—cf. vi. 41 εἰς τε ἐκαστὸς καὶ ἡ ἐμπιθανός πόλις; VIII. 89 ἡγωνιζέτο εἰς ἐκαστὸς. μὴ—the sentence does not end regularly, the construction being carried on to suit the parenthesis δ ὑν ὡς ἀπάτη. We expect καὶ μὴ ἄφιεσθαι. Cf. Plat. Phaedrus, 272 ὁ πανταπασι γάρ, δ καὶ κατ’ ἄρχας εἶπομεν τούδε τοῦ λόγου, δι’ οὐδὲν ἀληθείας μετέχειν δεύτερον μενὸν ῥητορικὸν ἐκείνου. τοῖς κατ’ οἶκον κ.τ.λ.—epexegetical of ἀπάτη. Cf. vi. 11 διερ ... πεπόνθατε διὰ τὸ περιγεγονθάτα ... Σικέλιας ἐφιεσθην. Shil. notes that Latin idiom expresses the epexegetical of facio by ut. κατ’ οἶκον—cf. Aristoph. Lys. 261 ὁ εὕθεσκομεν κατ’ οἶκον, 'at home.' This phrase differs from κατὰ τὴν οἰκίαν = 'about the house,' Aristoph. Thesm. 402, and has a wider sense than κατ’ οἰκίαν.
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'\text{in private,}' Aristoph. \textit{Vesp.} 1180. \(\tauον\ \kονού\)—objective gen. to \(\sigma\nuτριάς,\) but put first for the sake of the emphatic antithesis to \(\kατ'\ \οίκων.\) \(\upsilon\muας\)—he dexterously throws the charge back on them. \(\xiυ\nu\varepsilon\gamma\nuωτε\)—the prep. here has an adverbial force. Cf. c. 64, 1. \(δι'\ \α\τ\ι\ς\ \ε\ξε\ιν—cf. c. 59, 2, and 11, 3.\) This idiom is rare in other Attic prose writers (not found in orators).

60, 5. \(\text{Καλτροι}\)—there is no \textit{prothesis} to this speech (see on c. 36, 4), the reason being that in c. 59, 3, and 65, 1 Thuc. explains the object which Pericles had in the \(\pi\i\ο\ς\), and so had no need to insert it here. \(\varepsilon\μοι\)—the analysis makes the \(\pi\i\ο\ς\) begin here. But the Schol. who notes on these words \(\pi\a\ρ\a\γ\a\ρ\a\φ\i\i\κ\o\ν\ εν \di\ε\w\o\ι\ς\pi\i\ς\) must have taken this to be part of the \(\pi\r\o\o\l\i\μ\o\ν\) and thought that the \(\pi\i\ο\ς\) began with c. 61. (I begin the \(\pi\i\ο\ς\) here with Fr. Müller, against the Schol., Altinger and Leitschel, because the object of Pericles in the \(\pi\i\ο\ς\) certainly was \(\tau\i\ς\ \varepsilon'\ \αι\τ\o\nu\ \ο\ρ\γ\i\ς\ \pi\a\ρ\a\λ\i\i\e\w\o\ν\) \(\tau\o\υ\i'\ \A\d\i\r\i\t\e\r\a\l\o\u\o\v\), 65, 1. \(\tau\o\ς\ \pi\a\ρ\a\γ\a\ρ\a\φ\i\i\κ\o\ν\) comes in the \(\pi\r\o\o\l\i\μ\o\ν\), but Thuc. may have meant the last part of 4 to represent this.) \(\tau\o\i\o\o\u\o\v\)—here follows another enthymeme: 'You are unjustly angry with Pericles: for he is able, patriotic, honest and can tell you what is best for you; without all these qualities, a statesman is of little use. Therefore, as Pericles has them all, it is wrong to blame him.' \(\varepsilon\o\ν\varepsilon\o\s\ \varepsilon\i\o\σ\o\ν\)—this is all purely rhetorical, for no proof is offered of the premiss, which might be disputed. This illustrates excellently Aristotle's remark that, whereas exact truth is the object of the syllogism, probability is the object of the enthymeme. \(\phi\i\l\o\p\o\l\i\s\)—to us philanthropy and cosmopolitanism mean far more than citizenship and patriotism; but in antiquity the former were vague abstractions which interested none but philosophers, whereas the latter were realities for which every right-minded man was ready to sacrifice himself. \(\chi\r\e\m\a\t\o\w\n\ k\r\e\l\o\s\o\w\o\v\)—cf. c. 65, 8. Probably Pericles already knew that Cleon was preparing to charge him with intercepting public money. Intr. p. lxxvi.

60, 6. \(\'\E\nu\ \i\o\s\)—cf. 53, 4. \(\kα\l\)—'as'; so after \(\i\o\s\) III. 14, 1; \(\o\m\o\i\o\ς\) VI. 11, 1; VIII. 76, 4. \(\i\v\e\n\u\v\r\i\u\v\h\i\) —c. 40, 2. \(\o\u\k\ \a\n\ \o\m\o\i\o\w\s\)—\(\m\e\i\o\s\i\a\). Cf. for \(\o\m\o\i\o\w\s,\) c. 44, 3. \(\o\l\k\e\i\o\w\s\)—like an \(\o\l\k\e\i\o\w\s,\) 'as a loyal citizen,' who regards himself as much bound to the state as to his family. \(\tau\o\o\d\e\)—this I am speaking of, viz. patriotism. \(\nu\i\k\o\m\e\v\o\n\o\v\)—the reading adopted is far more likely than the mss. genitive, as the partic. corresponds to \(\gamma\r\o\i\w\o\w\s\) and \(\e\x\o\w\). (The gender would be masc., cf. c. 47, 4. So Kr., but recent edd., except Cr., make it neut., with \(\tau\o\o\d\e\) for subj., against which it may
be urged (a) τὸδε μικάται means ‘this view is rejected,’ unless τὸδε is personified, in which case (b) we should expect χρήματι also to be personified, and to become ὑπὸ τῶν χ.) τοῦτοι—i.e. χρημάτων, cf. τοῦδε above. ἀπόδοιτο—there are readings πολοῖτο and ἄπολοῖτο in inferior mss.

60, 7. Καὶ μέσως—with μᾶλλον ἑτέρων. ‘If you thought that I had somewhat more of these qualifications than others.’ ‘Propria laus tantum abest ut sordeat in ore virorum vere magnorum ut habeat etiam ingenuae magnificaeque simplicitatis plurimum.’ Döderlein. μᾶλλον ἑτέρων—μέσως εἰτε καὶ οὐ σφόδρα, διὰ τὸ φορτικὸν. Schol. αὐτὰ—cf. c. 1. γε—emphasizes τοῦ ἀδίκειν: ‘you followed my advice because you thought me φιλοποιήσεως, χρημάτων κρείσσων. Is it not then absurd to impute ἀδίκεια to me?’ He seems again to refer to the plots of Cleon.

61, 1. Καὶ γὰρ—this takes up τοῦ γε ἀδίκειν, and belongs to πολλῇ ἀνοίᾳ, ‘for undoubtedly it is intensely foolish to go to war.’ ἀλέσεις—viz. between peace and war. τολεμήσαi ingressive, cf. c. 15, 2, 58, 2. ἐλ 5’—there is no any doubt about it; cf. c. 39, 4, and Andoc. i. 33 el μὲν τι ἡθέβηκα ... el δὲ οὐδὲν ἡμαρτησα μοι, Aeschines, i. 112 el μὲν ἢν ὁ ἄγνων οὔτοι ἐν πόλει ἐκκλήσω, ὥμας ἂν ἡξίωσα ... el δ’ ὁ ἄγνων οὖσιν Ἀθήνασι ... ἀναμμυησκεῖν προσήκει. ἢν—viz. when the Spartan embassies were sent threatening war. Intr. p. lxviii. εἰδὸς—with ὑπακούσαι. ὁ φυγὼν—Shil. takes this as general, but then the pres. partic. would be expected. Pericles alludes to those who had been opposed to war. κυνυνεῦσαντας is emphatic.

61, 2. Ὁ αὐτὸς ἐμι—this, like ἕξαταιμι, μεταβάλλετε, πεισθήσατε, μεταμέλεω, and ἐγκαρτερεῖν, is left without further definition. The gloss ἐγκορεῖσθε well gives the general idea of the passage which is clear but exceedingly condensed. ἀκεραῖος—cf. c. 18, 5; before you had suffered from the invasion and the plague, ἀλόγον—‘policy,’ as announced in c. 13, and before the war. ἐν τῷ ἄσθενει τῆς γυνῶς—cf. c. 87, 3. Antiphon, Tet. A, β, 4 τὸ θυμοῦμενον τῆς γυνῶς, and c. 59, 2. ὑμετέρῳ—put with ἄσθενει rather than γυνῶς for the antithesis to ἐμβ. It is not uncommon for a neut. adj. with art. to have an epithet; cf. iv. 87, 3 τῷ ὑμετέρῳ ἑφ. μὴ—with φανεροῦ. διότι—its ordinary sense is ‘because,’ but often from Aristotle onwards = ‘that.’ τὸ λύπουν—in order to secure a permanent advantage in the future, it may be necessary to submit to some temporary inconvenience (c. 53, 3), which a too hasty judgment may mistake for the only outcome of a far-sighted policy. ἔχα—involves, so ‘makes itself felt.’ ἀπασι—with δήλωσι; the individual’s perception of the immediate inconvenience being contrasted with the deferred
realisation by the nation of the advantage. \(\xi \Delta \lambda \gamma \omega \delta\) — c. 11, 4. \(\tau \alpha \tau \epsilon \nu \iota \eta \tau \epsilon \rho \epsilon \iota \alpha \nu \iota \eta \iota \iota \nu \). \(\nu \) c. 111, 2 τά ὑπάρχοντα βραχέα περιγλυγεοθαί. Shil. points out that this is not the same as ταπευστέρα ἢ ὄστε ἵγ.; being milder, it does not allege utter want of endurance: 'You are weak in patiently abiding the change.'

61, 3. Παραλόγω—that which is sudden and unexpected—for instance death in certain mortal but lingering diseases—does not necessarily overthrow one's original calculations. Hence the addition of τά ... ἐνμάθαιν το τά αἰφ. καὶ ἀ. ἀλλοις —neut.

61, 4. Ἀντιπάλοις — τοιοτῷ μεγαλέθει αὐτῆς. \(\xi \tau \alpha \sigma \tau \alpha \sigma\) — c. 2, 2. ἐθήλειν—Shil.'s excellent remark that ἐθήλω = 'I am willing,' βούλομαι = 'I wish,' needs this much modification, that ἐθήλω is always used by a superior to an inferior, just as they speak of the 'will' of the gods. (In Plat. Corg. 508 c, Shil. says a distinction is hardly recognised: but there δ βούλομενος = 'anyone who wishes,' as usual, and δ ἐθήλων = 'anyone whose will and pleasure it is.'—εἴ μι ἐπὶ τῷ βουλημέρῳ ὅσπερ αἱ ἄτιμοι τοῦ ἐθέλοντος. At the same time, the example shows that the meanings of the two do overlap. Schmelzer on Plato, Phaedo, c. 50.) \(\phi \rho \sigma \tau \sigma \tau \alpha \delta \) —'endure' takes accus.: for meaning with dat., see L. and S. 

62, 1. Πόνον with ἀπέδειξα ὑποτευνόμενον, the object being repeated in αὐτῶι owing to the length of the sentence. \(\mu\) — subordinate to ὑποτευνόμενον. ὑπάρχον—with ἑνυπηθῆναι, and both \(\epsilon\) τὴν ἄρχην and μεγάλους πέρα belong to ὑπάρχον, 'your possession of which, as bearing on your empire in respect of its greatness,' i.e. 'the existence of which, as it bears on the greatness of your empire,' οὕτως—sc. ἐχομένους αὐτῶι. 

62, 2. Οἶσθαι κ. τ. λ. — in this passage the topic τά δινατόν is used; Index, s. v. τόπο. μέρος—depends on τῷ ἐρέων. ἐπὶ πλέον—sc. νέομεσθαί (c. 29, 2), 'to any further extent you wish.' ἀλλο—exclusive, cf. c. 14, 1; 'nor any nation either.' βασίλειος is not the Persian king, but goes with \(\epsilon\). δοσις ... ὡδεῖσ. τῶν ἐν τ. π. — cf. c. 41, 3.
62, 3. "Ωντε— the value of Attica cannot be compared with the value of the sea. οὗ κατὰ ... χρείαν— 'not to be measured by the advantage derived from,' i.e. is much greater than that. Shil. quotes many examples of οὗ or μη κατὰ meaning superior to; the same may mean inferior to, as in the phrase οὗ κατ’ ἄξιαν common in tragedy. δὲν—sc. ἐστερημένοι. οὗ' εἰκός—neque decet, c. 10, 1. χαλ. φέρειν—sc. ἐστερημένοι. [αὐτῶν]—probably due to a note ἐστέρηθαι αὐτῶν. μᾶλλον ἢ οὗ—cf. iii. 36, 4 πόλιν διαφέρει μᾶλλον ἢ οὗ τοῖς αἵτίον. Shil. notes that ἢ implies a negative, just as πρὶν does (A. J. of Phil. ii. B. L. G. on πρὶν): and all sentences implying a neg. may be strengthened by an expressed neg. M. T. 815. Thus κινδυνεῖν περὶ τοῦ μή σωθῆναι means the same thing as κινδυνεῖν περὶ τοῦ σωθῆναι. χητιον— a parterre of flowers. (The other view that κητιον means a mode of dressing the hair is due to Aelius Dionysius: Eustath., p. 907, quotes Aelius, whose gloss also appears in Photius, Suidas, and more than once in Scholia; cf. Pollux, ii. 29 κήπος γὰρ οὗ μόνον φυταλία, ἄλλα καὶ καλλυπτόμενος κόμης, κατ᾽ Αἴλων Διονύσιον, καὶ κούρας διάθεσις τῶν ἐν κεφαλῇ τριχῶν. Θουκυδίδης δὲ κητιον φήσι.) ἐγκαλλώπισμα—of display in dress. Cf. Plato, Phaedo, p. 64 D τὰς ἄλλας τὰς περὶ τὸ σῶμα θεραπεῖας ... οῖον ἰματίων διαφέρουσιν κτῆσεις καὶ υποθημάτων καὶ τοῖς ἄλλοις καλλυπτόμενοι. γυνώναι—sc. εἰκός. ἀντιλ. αὐτῆς διασώσωμεν—c. 13, 2. ἀναληφομένη ... φιλεῖν—the change of construction is due to the change in the sense of γυνώναι, which at first = know, then = judge or decide. M. T. 915. ὑπακούσατε— with gen. of a perpetual attitude of submission, with dat. (61, 1) of submission at a particular moment. πατέρων—the topic changes to τὸ συμφέρον. See 2 above. Demosth. 3, 36 μὴ παραχωρεῖν τῆς τάξεως ἄν οἱ πρόγονοι μετὰ πολλῶν καὶ καλῶν κινδύνων κητισμένοι κατέλυσον κατ’ ἄμφοτερα—i.e. κατὰ τὸ κατασχεῖν καὶ διασώσωμεν παραδώσατε. But, as applied to his hearers, κατασχεῖν does not mean to acquire new empire, which Pericles discouraged; but to assert their mastery over their existing empire, and not think of surrendering it to Sparta: κατασχεῖν = both to get and to keep. φανήναι—sc. εἰκός. μετὰ πόνων—cf. i. 70, 8 μετὰ πόνων καὶ κινδύνων μοχθεῖν, ib. 19, 3 μετὰ κινδύνων τὰς μελέτας ποιεῖσθαι. When abstract sing. nouns are used in these phrases (Thuc. has examples), as μετ’ ἄλθειαν, the art. is rare. προσέτι— once Thuc. uses πρὸς as an adv., iii. 58, 5: elsewhere προσέτι. αὐτὰ—c. 36, 4. αἰσχον— Demosth. 2, 26 πολὺ δὲν ἔχονται φιλάττειν ἢ κτῆσασθαι. ἐχοντας— δεξαμένοι, while ἀφαιρεθήναι is the opposite of κατασχεῖν καὶ διασώσωμεν. ἑναι ὁμοσ καταφρονήματι—παρονομασία, in the style of Gorgias. Intr. p. lìi.
The antithesis between confidence and disdain is an antithesis between an instinctive feeling of superiority and a consciousness arising from knowledge of the enemy's inferiority. Cf. Livy, xxni. 41 non eo solum animo quo adversus alios hostes soletis pugnare velim; sed cum indignatione quadam atque ira, velut si servos videatis vestros arma repente contra vos ferentes.

62, 4. Ἀθέξημα—Intr. p. lili. Ἀθέξημα is not identified with φρόνημα, but is substituted as the natural result of it. καλ - 'mere.' ἀμαθίας εὐπνοοῖς—fortune sometimes favours cowardly fools, and produces in them a habit of boasting. Pericles probably meant Cleon, and Thuc. suggests him by καλ (= 'even') δειλῷ τινι. καταφρόνησις δὲ ἄν—cf. the definition in c. 44, 1. Sc. τοῦτο ἐγγίνεται. γνώμη—certain knowledge, contrasted with ἀμαθία εὐ.; again suggesting Cleon, who made the un-Socratic discovery that ἀμαθία is ἀρετή! Intr. p. lxxiii.

62, 5. Τόλμαν—one of the effects of καταφρόνησις, but not always of φρόνημα, which is compatible with cowardice. η ἔυνεσις—stands very close to γνώμη, but only in the intellectual sense of clear insight and circumspection. For the principle that true courage is impossible without ἔυνεσις, cf. c. 40, 4. (This illustrates the close connection between Ethics and Metaphysics, so often insisted upon by modern thinkers.) ἐκ τοῦ υπέρφρονος—with ἔχυρωτέραν παρέχεται. 'Intelligence gives greater solidity to courage as the result of a consciousness of superiority'; such a consciousness of superiority is therefore desirable. ἔλπις—cf. v. 102 ἐπιστάμεθα τά τῶν πολέμων ἑκτιν δε τε κοινοτέρας τάς τύχας λαμβάνοντα ἢ κατὰ τὸ διαφέρον ἐκατέρων πλήθος. 'Courage trusts not to hope because fortune has hitherto been fair (that is the strength of the helpless); rather it trusts to insight based on a survey of realities; and that is a far safer prophet.' In this elaborate antithesis (a) blind hope is contrasted with clear insight, (b) the foundation on which hope is built is contrasted with the foundation on which insight is built, the one being treacherous (τύχη), the other being firm, (c) there is a contrast, in the form of chiasmus, between ἔλπις and υπέρφρονον, and between τύχη and γνώμη. ἀπὸ τῆς ὀμολας τύχης—referring to 4 above: cowards boast when τύχη has been more than ὀμολα to them: the helpless hope on when τύχη has been as much as ὀμολα to them; for an equal share of Heaven's favours is enough to make them suppose they will not be destroyed. But brave men, trusting in γνώμη, can bear up even under a temporary withdrawal of their share of Heaven's favour (c. 64, 2). (These words, if retained after τὴν τόλμαν, give no sense, since there is no reason why courage should come ἀπὸ ... τύχης,
or why the effect of insight on courage should be limited by such a condition.) ἄπορος—neut. γνώμη—Thuc. does not often contrast γνώμη with τὰ χή, by which γνώμη may always be over-ridden. Intr. p. xli.; i. 144, 4; v. 75 τὰ χή μὲν κακίζεμενοι, γνώμη δὲ οἱ αὐτοὶ ἐτε δυνεῖ. It is common in the orators, as Antiphon, 5, 92, Andoc. 1, 140, Lys. 34, 2, Isocr. 2, 30.

63, 1. Τῆς τε—the topic changes to τὸ συμφέρον; see c. 62, 3, Index s.v. τύπαι. εἰκός—decat. τῶ τιμωμένω—c. 59, 3. ‘You are bound to support the dignity which the state has obtained through our empire.’ ὑπὲρ ἀπαντᾶσ not a common use of ὑπέρ. Cf. Isocr. ep. 4, 8 τοὺς ὑπὲρ αὐτοὺς ὑπατας. τμᾶς—which, though belonging to the state, directly benefit every citizen; in those times the city was everything, the citizen nothing. Cf. 60, 3. περὶ δουλείας ἀγωνίζεσθαι—as remarked on c. 62, 3, sentences like ἄγων περὶ τοῦ δοκεῖν ᾧ ἀπθανόμειν and ἄγων περὶ τοῦ μὴ δοκεῖν ἃ. ἃ. are identical in meaning. In the same way, with all verbs or nouns implying a contest, the noun with περὶ may describe either the object which the combatant referred to wishes to obtain, or the disaster he wishes to avoid, the two being the same thing regarded from different views: thus Lysias1 ἐναντιοῦσα τοι ἐλευθεριάς (13, 17) is the same as ἀγωνίζεσθαι περὶ δουλείας. Cf. Lys. 3, 44 ἀγωνίζεσθαι περὶ θανάτου; 21, 20 ἃ. περὶ ἀσβεσ. Demosth. 1, 5 οὐ περὶ δόξης κυνίνοις ἀλλ' ἀνδραπόδισμοι τῆς πατρίδος. δουλείας—i.e. dependence on Sparta, as δ. often denotes merely the opposite of αὐτονομία. κυνίνοις ὅν—periculum ob offenses in imperio contractas, danger due to the hatred to which you have been exposed in that empire. ὅν = τοῦτων ἃ, cognate accus. to ἀπήκοινθε. (One or two eadd. prefer to take ὅν as masc., danger from those in governing whom you have incurred hatred; but that does not agree well with the abstract nature of the whole passage.)

63, 2. Εἴ τές—referring to the combination to which the overtures to Sparta were due. καὶ τόδε—i.e. τὸ ἐκστάναι τῆς ἀρχῆς, ‘if that is the honourable part that any of you, prompted by his present apprehension and an indolent spirit, wishes to play.’ τόδε is cognate accus. to ἀνδραγαθίζεται. Cf. 1 above. The friends of peace did not admit that they wished ἐκστάναι τῆς ἀρχῆς, but Pericles asserts that their policy would lead to loss of empire and even worse disasters. ἀπαγμοσύνη—dat. of manner. The word is purposely chosen to include all who were playing into the hands of Sparta, if only by their apathy. Cf. Intr. p. Ixxiii. ὁς τυραννίδα—it is remarkable that Cleon, who had done so much to get up the attack on Pericles, utters the same sentiment, iii. 40. Cleon was
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really by no means anxious for peace (see Intr. p. lxxiv. fol.), and it is probable that Pericles here points out the absurdity of Cleon's present attitude by adopting a phrase of which all knew that he was fond; leaving the friends of ἀνδραγαθισμον to settle matters with the friends of τυραννίς as best they could. ἀδίκον δοκεῖ—viz. 'to the world.' Pericles does not himself assert that the empire is a despotism, or that it was unjustly acquired: he alludes to an opinion then especially prevalent. εἰπικυνδυνὸν—sc. ἔστι.

63, 3. Οἱ τοιούτοι—i.e. οἱ τὰτε ἀνδραγαθισμοῦν. ἐτίρους πέλαγσαν—'if they should get others to adopt their views.' καὶ—with τὲ, σιν ... σιν. Observe the ἵσκωλον on each side of καὶ, cf. c. 40, 1, and the ὀμοστέλευτα in ἀπολέσειαν and ὀλήσειαν. (These similar endings are not common in Thuc.: there are about a dozen in this book.) οἱ ποὺ—The second protasis to τὸλυ ἀπολέσειαν. ἐπὶ σφῶν αἰτῶν—'by themselves,' a hint that if they had their ideas carried out, they would have better go and live somewhere else. For the phrase, cf. v. 67, 1; vi. 40, 2 αὐτὴ ἐφ' αὐτῇ; viii. 63, 4. τὸ ἀνδραγμόν—'indolence is not secure unless it be ranged beside activity; nor yet is it expedient in a sovereign state, but only in one that is in subjection, to seek safety by submission.' τὸ ἀνδραγμὸν and τὸ δραστήριον are for οἱ ἀνδραγμονεὶς, οἱ δραστήριοι. Cf. c. 44, 1. σοφίζεται ... τεταγμένον—military words. If indolent persons wish to come out of the struggle safe, they had better take sides with the active; i.e. the peace party can only gain a secure peace by supporting the war party, instead of making overtures to the enemy. Cf. Demosth. 6, 25 οὐ φυλάξεσθ' ἵσκω μὴ πολέμου γητοῦντες ἀπαλλαγῆται δεσπότην εὑρήτε; ξυμφέραι—subject ασφαλῶς δουλεῖν, before which τὸ is omitted, as in c. 35, 1, 39, 4. ἀσφαλῶς δ.—this is what τὸ ἀνδραγμὸν really means, says Pericles, it is not σωτηρία, as the friends of peace pretend, but δουλεία: ασφαλῶς corresponds to οὐ σοφίζεται, δουλεῖν to μὴ μετὰ τοῦ δραστηρίου τεταγμένον, which shows that the adv. is emphatic. δουλεύων—cf. 1 above; a state now ἀρχουσα becomes a slave by submitting. Cf. c. 42, 4. (For other views of this passage, see other editions.)

64, 1. Δι' ὄργης—c. 13, 2. εἰκός ἤν—sc. δράσιμον. Cf. c. 11, 8. πράγμα ... γεγενημένον—for the change to a neut. expression cf. c. 47, 3. πράγμα is in apposition to the sentence generally, as in Andoc. 1, 39 τοῦ ἔκτετο, ἑινώτατον πράγμα ὁμαί. Ἀπίδοσ—cf. c. 11, 6, 85, 4, 102, 3. κρεύσουν—cf. c. 41, 3. οἴδ' ὅτι—cf. εὖ οἴδ' ὅτι, and δήλον δὴ. μέρος τι—'considerably.' [πι] εὖ πράξετε—either εὖ ποιεῖν, εὖ πράττειν, etc., or ἀγαθόν τι ποιεῖν, ἀγαθόν τι πράττειν,
etc., are the phrases. For the latter, cf. Isocr. 2, 20, Aristoph. Eccles. 108. ἀναθήσετε— 'you intend to attribute it to me.' So the fut. indic. with ei may follow optat. with ἅν, and even alternate with ei and optat., as Andoc. 1, 30 δεινὸν ἂν εἴη, ei ἐμοὶ ὀργίζωσθε καὶ τὴν διαβολὴν ... κρείττω τῆς ἀληθείας ἡγήσεσθε.

64, 2. Φέρειν τε—another reason why their indignation is unmerited is that the plague is sent by a higher power. τὰ δαιμόνια—this phrase, for τὰ τῆς τύχης, only occurs here, and, as Cl. says, it is probably borrowed from the language of philosophers. Cf. θείος, contrasted with ἀνθρώπινος, in Plato; also Andoc. 1, 139 κυνώνων θείοι) (κ. ἀνθρώπινοι. ἀναγκαῖος— 'with resignation.' The inevitable should be endured, not argued over. τὰ τε ἀπὸ—there is chiasmus with 1 above; οἶ ἐναρτιο, ἢ νόσος, τὰ δαιμόνια, τὰ ἀπὸ τῶν π. ἐν θεί ἦν— 'was the habit of.' ἐν ὑμῖν—'by your act.' Cf. c. 35, 1. κωλυθῇ—'let it not be impeded,' i.e. 'let not your action check it.'

64, 3. Διὰ τὸ—belongs to εἰκεῖνων and ἄνηλωκέναι. (The Schol., who makes ἄνηλωκέναι depend on γνώτε, has the honour of having misled Shil.) πλείστα δὲ—'has never yielded ... but has sacrificed.' μεγίστην δὴ—antithesis to οὖμα μέγιστον. Notice the frequent use of superlatives, esp. μέγιστος and πλείστος. Cf. c. 11, 1. ἢν καὶ νῦν—'even if, in our present condition (i.e. in spite of our present power), we should give way at all. Pericles admits the possibility of a decline of the empire.' καὶ ἐλασσοῦσθαι—'to decay as well (as to grow).' καταλείψεται—permanent result in fut. M. T. 78. Ἐλλήνων τε ὅτι—epexegesis of ὅς = δινάμεως. Cf. Plat. Rep. v. p. 469 b Ἐλλήνας Ἐλληνίδας πόλεις ἀνδραποδίξεσθαι. ὅτι—put later, because of the emphasis on Ἐλλήνων. πολέμους—temporal. Cf. c. 13, 9. καθ' ἐκάστους—depends, as though it were one word, on τῶν πάτων—c. 11, 6.

64, 4. Καλτοι—'now it is true that,' making an admission that increase of power does not increase the number of friends. The objection is answered in 5 below. (Only Bäumlein and Sta. make this clear.) ἄπραγμῶν—referring to other states, yet with a hint at οἱ ἄπραγμοι in Athens. μεμψάτ' ἄν—corresponds to the fut. ἦλώτει, φθονήσει. καὶ αὐτὸς—with ὅπως. 'he who is ambitious like ourselves.' ἡλώσει—note the difference between ἡλὼσ and φθονο. L. and S. s.v. ἡλὁσ. εἰ ... κέκτηταί = δύστις κέκτηται = ο ἐκκέκτημένοι.

64, 5. Ἐν τῷ παρόντι—'for a time,' i.e. until other nations become habituated to it. Cf. c. 41, 2. ἔτερον ἔτερον—c. 51, 1 and 4. Cf. i. 84 διαφέρειν ἄνθρωπον ἄνθρωπον and 3
above; Livy, xxi. 10, 4 ex bellis bella serendo. ὅστις ... λαμβάνει—ἔ δι λαμβάνων. ἐπὶ μέγιστοις—cf. c. 29, 3 ἐπ᾽ ὠφέλια. ἦ δὲ κ.τ.λ.—there is only one idea in the subject: lit. ‘that which is the splendour of the present remains also the glory of the future in memory for ever,’ by which he means great power, τὰ μέγιστα above. In the present, such power is viewed with dislike, though it is a splendid thing to have; but hatred is short-lived, and in the future will be changed into admiration and respect. Even if this great power decline, it is still remembered. The second member is the more important.

64, 6. Ἐς τε τὸ μᾶλλον—there is chiasmus here; παρατικά, ἐς τὸ ἔπειτα, ἐς τὸ μᾶλλον, ἐς τὸ αὐτίκα. προγνόντες—‘providing for future glory and present escape from disgrace, secure both by making an effort now.’ ἐπικρυκευθεῖ—see c. 1 ἐπεμελημένῳ. Cf. ἐπικάζεσθαι. οὕτως—with this conclusion, cf. the close of Nicias’ speech, vii. 14 τὸ καλὸν ἄρξαι τοῦτ’ εἶναι, δέ δυν κ.τ.λ. πρὸς—μπροτέρ, c. 91, 4. οὕτω—c. 58, 3. καὶ πόλεως καὶ ἱστοτῶν—sums up the lesson of the whole speech. The interests of the individual cannot be considered apart from those of the community. Cf. Isocr. 3, 51.

65, 1. Τῆς ἐπ’ αὐτὸν—‘the indignation directed against him.’ δεινῶν—here regarded from the point of view of the sufferers; in 77, 1 from that of those who cause the suffering. ἀπάγειν τὴν γ.—cf. c. 59, 3.

65, 2. Ἀνεπειθόντο—c. 14, 1. ὅ μὲν—cf. c. 21, 3. ἄπ’ ἐλασσότων—‘having less to start with,’ i.e. before the war. ἐστέρητο—so Andoc. 3, 8; Aeschin. 2, 173 of this period. ἐν ὁλοκολομάσι—‘consisting in buildings and costly furniture,’ with κτήματα. Cf. Dinarch. 1, 5 ἦ ἐν τῷ λέγειν δύναμι. τὸ δὲ μέγιστον—‘above all,’ adverbial accus.

65, 3. Πρότερον ... πρὶν—this insertion of πρότερον is due to the comparative and negative nature of πρὶν. It is very common. M. T. 658. χρήμασιν—cf. in 65 φυγῇ ἐξη-μιώσαν. For the probable circumstances see Intr. p. lxxvi.

65, 4. Ὑστερον—Intr. p. lxxvii. οὐ πολλῷ—about six months. διὰ μελε τοι —Thuc.’s objections to a thorough-going democracy are (1) that it is uncertain in its policy, (2) that it encourages rivalry among demagogues, and consequently party strife. Cf. Burke, Reflections, ‘Not being wholly unread in the authors who had seen the most of those constitutions, I cannot help concurring with their opinion, that an absolute democracy, no more than absolute monarchy, is to be reckoned among the legitimate forms of government.’ πάντα—i.e.
made him ὀρταγγύος αὐτοκράτωρ. Ὕν ... ἢλγα—cf. Eur. Hec. 1256 παῖδος ἀλγείν, a poetical construction. Supply τὰῦτα, accus. of respect, to ἀμβλύτεροι, and to πλείστων ἀξιόν. ἡ ἔξυππασα—the state is contrasted with the individuals of which it consists. Cf. c. 7, 2. ἔξυππασα ἡ would contrast the whole with part of the city.

65, 5. "Ὁσον τε ... ἔτει τε—i.e. throughout his administration, both before and after the outbreak of war. For τε ... τε, cf. c. 22, 1, 64, 2, 6. προὔτη—Pericles had been decidedly the first man in Athens since the ostracism of Thucydides, son of Melesias, in 444 B.C. ἐν τῷ εἰρήνῃ—i.e. the Thirty Years' peace of 445 B.C. (So Bloomfield rightly; for the period 458-445 was regarded as πόλεμος, Andoc. 3, 6; Aeschin. 2, 174. Pericles' decisive appearance dates from B.C. 468, but as πόλεμος below cannot include B.C. 458-445, εἰρήνῃ cannot include 468-453.) δυσφίλαξεν—the aor. gives the result of his policy. Cf. c. 49, 5. Andocides and Aeschines dilate on the advantages gained by Athens during the peace. μεγίστη—attributes the greatness of Athens, on which Pericles so often insisted, to Pericles himself. Andoc. and Aesch. wrongly assign the creation of the reserve fund (c. 24) to the period of the peace. Andoc., being a consummate liar, probably did this on purpose, and misled Aesch. and puzzled some modern historians. δ σί—cf. c. 46, 1. M. T. 564. δύναμιν—sc. τῆς πόλεως. Cf. 13 below. Unfortunately Pericles failed to notice two sources of weakness: (1) the growing discontent of the allies, (2) the lack of rising politicians who would carry on his policy after his death.

65, 6. Ἐπεβίω—'lived beyond' the beginning of the war. 8. ἐνη καὶ μ. ἤ—Intr. p. xvii. ἐγνώσθη—here follows a defence of Pericles' war policy. The proofs offered of his wisdom are (1) the reversal of his policy led to disaster, (2) in spite of that reversal, Athens held out against great odds until ruined by internal dissensions. This may prove that his policy was good, but Thuc. goes too far in 13 when he implies that Athens would certainly have succeeded if Pericles' advice had been followed. ἡ πρόνοια ... ἐσ—cf. c. 64, 6, and for the order, c. 52, 1.

65, 7. Ἡνυχάζοντας—i.e. they were to adopt the policy of wearing out Sparta, and not to attempt to bring the war to an end by a few battles. ναυτικὸν θεραπεύωτες—the object of Athens was to obtain the recognition of her maritime supremacy, as it existed in 431. ἄρχην μὴ ἐπικτηριούνει—not to attempt conquests while the war lasted. τῇ πόλει κυνόνειν—'endanger the existence of the state,' by distant
undertakings or great land battles. of the other ancient authors contrasted Pericles with the demagogues who followed him, as Isocr. 8, 127, [Aristot.] Rep. Ath. 28 ἢ ἂν Π. προειστήκει τοῦ δήμου βελτίω τὰ κατὰ τὴν πολιτείαν ἄν, τελευτάσαντος δὲ Περικλέους πολύ χείρῳ. ἤξο ὑπὸ πολέμου—things which seemed to have no connection with the war,' but really had; e.g. the rivalry between politicians, which led to bad government and consequent mismanagement. οὐκorical—for σφίσιν αὐτοῖς as c. 4, 1. κατὰ—cf. 11 below. τοὺς δὲ ἐμμάχους—by producing ill-feeling towards Athens among the allies. καταραζόμενα—reflecting on the selfish policy of Clean and Alcibiades. βλάβη κ. 'proved injurious.' βλάβη sums up tâ kakws πεπολεμημένα, the result of which was seen in the Decelean war.

65, 8. Ἀξιώματι—c. 37, 1. κρήμματων δ. ἄδωρώτατος—Thuc. again alludes to Pericles' trial. Cf. c. 60, 5. Διε-θέρως—cf. c. 37, 2, 'while respecting their liberty.' οὐ μᾶλλον—'instead of.' δίὰ τὰ μῆ ... λέγειν—this is answered by ἔχων. Cf. v. 16, 1 διὰ τὸ εὐτυχεῖν parallel to νομίζων, vii. 70, 4 διὰ τὸ φεύγειν parallel to ἐπιτέλουσα. ἐξ ὦ π.—contrast c. 17, 2 μῆ ἐρ' ἀγαθῶ. ἐπ' ἀξίωμα—c. 34, 6. Cf. ἐπ' αἰσχρά ἀλήθειαe. 48, 4; and Livy, xxv. 49 hand cum imparatis, for cum hand imparatis. πρὸς ὅργην—'angrily.' (Arnold translates 'so as to excite their anger,' because πρὸς ὅργην corresponds to πρὸς ἡδονήν; which no one would think of translating 'willingly.' But neither does πρὸς ἡδονήν = 'so as to excite their pleasure'; rather πρὸς ἡ. λέγειν = 'to speak pleasantly,' 'to say pleasant things': moreover Arnold presses the antithesis too closely. ἀντιπείτειν is not the opposite of λέγειν.) Cf. iii. 43, 5; viii. 27, 6. For Pericles' freedom of speech, cf. Eupolis, ἱάγ. τὸ κέντρον ἐγκατέληπτε τοῖς ἀκρωμένοις, comparing Pericles to a bee.

65, 9. Γούν—'at any rate,' introducing an illustration which explains in any sense the preceding statement is to be taken. κατεπληκτείν—later demagogues, on the contrary, tried only to humour the people. ἐγγυνέω τε 'and so it came about that.' This is an explicit statement that Pericles owed his ascendancy to the influence he had acquired by his abilities. λόγῳ μἐν—such a tempered democracy was the ideal constitution of Thuc. Cf. viii. 24, 4, 97, 2. ὑπὸ ... ἀρχῇ—the verbal substantive constructed like a pass. partic.

65, 10. Οἱ δὲ ὄστερον—answering ἐκείνος μἐν in 8 above. So οὐσι ... ὄντες corresponds to δυνάτος ὄν. αὐτοὶ ... πρὸς ἄλλη-λοιν—might have been αὐτόν πρὸς αὐτοῖς. Cf. c. 5, 5 on δια-βουλευμένων. καθ' ἡδονάς—depends on ἐνδιόδωναι, 'so as to suit any popular whim.' καὶ τὰ πράγματα—i.e. to gain their
object they were ready not only to flatter the people, but even to place the administration of the state entirely in their hands. ἐνδιδόναι—after ἐπάνωντο ‘they set themselves to.’

65, 11. "Ἀλλὰ—e.g. the rejection of the Spartan overtures for peace in 410 B.C., and the aggressive warfare of 424 B.C. ὡς—‘as is natural’ when the administration of a great empire is entirely in the hands of the people. ὄ ... πλούς—sc. ἡμαρτήθη, ὁ πλούς being viewed as an ἔργον τοῦ πολέμου. Cf. π. 67 ἡμαρτανόμενα ἔργα, Plato, Ῥεπ. ν. p. 544 ν πόλεις ἡμαρτημένα. (ἡμαρτήθη is not impersonal, a constr. nearly confined to perf. pass.) ἡμάρτημα πρὸς ὑμᾶς—the construction is similar to c. 44, 1 τὸ δ’ εἶναι ὑμᾶς, οἱ ἐν κ.τ.λ., 62, 4 καταφρόνυσι δὲ δὲ ἐν κ.τ.λ.; thus ἡμάρτημα ὑπ’ ἑαυτός ὑμᾶς, follows the construction of ἡμάρτανων πρὸς ὑμᾶς ὑπ’ ἑαυτός. ‘It was not so much an error of judgment with regard to the people whom they were intending to attack; the blunder they made was rather that the people responsible for the expedition did not consult the interests of those who had been sent out in their subsequent measures.’ δοσον ... ἐπιγνωσκοντες—sc. ἡμάρτημα ὑπ’. Cf. ἡν. 26 αἰτιον ὑπ’ ὑι Λακεδαίμων προειπόντες. οἱ ἐκπέμψαντες—the extreme democrats. οὗ τὰ πρόσφορα—of the measures taken after the mutilation of the Hermæ, esp. the recall of Alcibiades. κατὰ—‘in consequence of intrigues for the leadership of the democracy.’ Cf. κατὰ πειναν c. 37, 1. Thuc. alludes to the position of δήμου προστάτης, recognised leader of the popular party. The list, according to [Ἀριστ.] Ῥεπ. Ἀθ. 28, is Solon, Pisistratus, Cleisthenes, Xanthippus, Themistocles, Ephialtes, Pericles; after whom the popular leaders degenerated with Cleon and Cleophon. τὰ τε—‘they conducted the military operations without vigour.’ Thuc. shifts the blame of the disaster from Nicias to the home authorities. ἀμβλύτερα—with less vigour than they had since the war broke out. τὰ περὶ—accus. of respect; ἐπάρχησαν being ‘ingressive.’ πρῶτον—i.e. for the first time during the war. What ruined Athens in the war was the internal discord that broke out after Pericles’ death.

65, 12. Σφαλέντες ... παρασκεύη—for the dat. cf. 7 above. δέκα—i.e. 413-404 B.C. μὲν—answered by καὶ οὗ πρότερον, just as we sometimes find μὲν ... τε, τε ... δὲ. βασιλέως—Darius. προσγενομένω—from 407 B.C. πρότερον ... ἕ—cf. c. 40, 2. Ῥ. 653. ἐν σφισί—for ἐν σφισίν αἰτοῖς. See c. 4, 1. κατὰ—cf. 11 above. [περιπετευτα—περιπετευται] regularly takes the dat., and no case in which it takes any prep. but ἐν is known. The phrase συμφοραῖς περιπετεύειν is very common, and probably a commentator wrote this in the margin to illustrate κατὰ ... ἐσφαλήσαν.
NOTES.

65, 13. Τοσούτον—μεν might have followed. ἐπερισσεσαυρε—sc. ταῦτα from ἀφ' ὅν, 'such an abundance of resources had Pericles, by means of which he of himself foresaw.' καὶ πάνω—c. 11, 6, 51, 2. αὐτῶν—'alone.' πολέμω—c. 13, 9.

66, 1. Εἰσι—sc. αἱ Ζακύνθιοι. Cf. c. 26, 2. τῶν ἐκ—atraction of prep., due to ἄποικοι.

66, 2. Εἰπέλευν—'were on board.' Κνῆμος—c. 80 fol. ναύαρχος—an office held for a year. The admiral was almost as important as the kings, who commanded the land forces. His power increased when the Spartan navy became more important. ξυνέχαρον—'did not seem likely to yield,' imperf. of uncompleted action. Cf. Eur. Her. Fur. 538 καὶ τὰμ' ἐθνικὲς τέκνα', ἀπωλλύμην δ' ἐγὼ.

67, 1. Ἀριστεύς—ὁ Ἀδειμάντον, Herod. vii. 137. Herod. digresses to tell the story of this embassy, and mentions Aristens, Aneristus, and Nicolas. Πρατόδαμος—see not. crit. Mss. often Atticise un-Attic names. ιδία—probably he represented the philo-Laconian party at Argos; the city was neutral, c. 9, 2. Σιτάλκην—c. 129. ορατεύσει ἐπὶ—'send an army to relieve.' ἢν ... πολιορκοῦν—c. 12, 2. ἢ—versabatur, 'was engaged.' δὲ ἐκεῖνον—'with his aid.' Φαρνάκην—sattrap of Dascylium, the N. satrapy of Asia Minor, Sardis being the S. satrapy. ἀναπέμψειν—'escort inland'; cf. ἄραβαίνειν.

67, 2. Τὴν ἐκεῖνον πόλιν—i.e. Athens. τὸ μέρος—with θλαψω, 'do their best to injure,' adverbial accus.

67, 3. Περαίωσειν—'send them across.' No subject is given for ἐμελλον, but 'Sitalces and Sadocus' has to be supplied from the context. τρίν ἐσβαίνειν—generally τρίν takes aor. infin.; the pres. means 'before the embarkation began.' καὶ ἐκλευσε—sc. τοὺς ΠΕΜΦΘΕΝΤΑς. He 'had given orders' before the expedition started.

67, 4. Τὰ ... τῶν ἐπὶ Θ.—'the difficulties in Chalcidice.' Aristens had been sent with 2000 men from Corinth to aid Potidaea when it revolted, i. 60. πάντας—probably Cleon was responsible for the death of the Spartan envoys. They should have been kept in prison as hostages. Pericles had no voice now in the government, and Thuc. hints that he views this act as a blunder. δικαίωντες—c. 41, 5. οἰστρ ... ὑπηρέται—attraction for ἀπερι ὑπηρέτα. Shil. quotes Dem. 19, 321 τὰς εὐεργεσίας ἄς ὑπηρέταν εἰς ὑμᾶς, lsoocr. 14, 57 τὴν αὐτὴν εὐεργεσίαν ἢντερ αὐτοὶ τυχάνομεν εἰς ὑμᾶς ὑπάρχαν, Aeschin. 2, 26 τὰς εὐεργεσίας ἄς ὑμεῖς ὑπηρέτατε. οὐς ἡλικον—probably some special occasion is here referred to, and the merchants
were captured by privateers. πάντας δή—'without exception,' δή strengthening πάντας. Cf. c. 77, 2. μηδε μεθ' ἐτέρων—c. 72, 1.

68, 1. Ἀναστήσαντες—cf. c. 96, 1. πολλοῖς is attracted to the partic., and stands for πολλοῖ, by a common idiom. Ἄργος—the Peloponnesians were very anxious to weaken the influence of Athens on the west coast, as they wanted to improve their means of communication with Sicily.

68, 2. Ἡρξατο πρῶτον—c. 36, 1, 48, 1. The account which follows is inserted to clear up an uncertainty which existed in Thuc.'s time with regard to the history of the northern Argos.

68, 3. Ἁ. τὴν ἄλλην—Intr. p. xxxvi. ἀρεσκόμενος τῇ—the pass. of ἀρέσκω is only found in Herod. and Thuc. of Attic writers. τῇ ... καταστάσει—he found that his brother Alcmaeon had killed their mother Eriphyle. Emigration was then the last resource of the discontented. ἄνομοιας—the time of the partic. is not here past relatively to the verb ἐκτισε, but is coincident with it. M. T. 150.

68, 4. Μεγίστη ... δυνατώτατοι—cf. c. 64, 3; μέγεθος of the size, δύναμις of the influence of a state.

68, 5. Ὑπὸ ξ. ... πιεξόμενοι—c. 47, 4. ἡλληνισθησαν—'adopted the Greek language, which they now speak.' τὴν νῦν γ.—cognate accus. ἀπὸ τῶν Ἀ. ἐγνωκόποιντων—'as the result of this joint settlement.' Cf. c. 49, 4 and 2, 1. Ambracia was a colony of Corinth.

68, 6. Ἀργελος—= ὁ Ἀμφίλοχος of 7. χρόνω—= χρόνω ὅστερον.

68, 7. Φορμίωνα—some time before the Peloponnesian war. Ἀμπρακιώτας—those in Argos. αἱροῦσι ... καὶ ἰδιαρρηδιστῶν—contrast c. 67, 3. See 2 below.

68, 8. Ἡξ. —c. 9, 4. It was very important to Athens.

68, 9. Ἐχθραν ... ἐποιησάντω—act. of ἑχθρα ἐγένετο in 2 above. ἐν τῷ πολέμῳ—c. 65, 7. Χαόνων—see c. 80, 5. τὴν δὲ πόλιν—put before ὦ for the sake of the antithesis.

69, 1. Ὀρμώμενος—'making Naupactus his head-quarters.' ἐπὶ—'to the coast.' ταῦτα—'in these parts.' ἀργυρολογῶσι—'collect arrears of tribute.' μὴ ἔσωιν—'prevent.' Φαστῆλιδος—a Dorian port of Lycia. τῆς ἐκείνην—for τῆς ἐκεί, by attraction to ἀπό. Cf. c. 84, 5.

69, 2. Ἀποθνήσκει ... διέφθειρε—'fell after losing.' The aor. is antecedent in time to the hist. pres., but is placed after it, and joined by καὶ as the more important member. Cf. c. 67, 3 ἐκλαμβάνει ... ἐκελεύσετι.
70, 1. *Al te ... δ te ... καλ ἄλλα te ... καλ τινεσ*—there are two members to this sentence, united by the first καλ: each of these two is bisected, the first by τε ... τε, the second by τε ... καλ τινεσ. οὐδέν μ. ἀπαντασαν—’did not force the Athenians to raise the siege,’ any more than the embassies sent by Sparta to Athens before the war demanding that the army should be withdrawn from Potidaea. Intr. p. lxviii. ἀπαντῆσιν μ. is not found in any other Attic writer. Herod. iii. 156. ἐπεγεγένητο—cf. c. 4, 2. ἀναγκαλα—’in their straits for food.’ ‘Non pas nécessaire à la vie, mais imposée par la nécessité.’ Cr. Livy, xxi. 14 pacem magis necessarium quam aquam. ἀλλὰ ἔγενεντο—Josephus, vi. 3, 3 wrongly calls such cannibalism a horror unheard of among Greeks. With the austere brevity of Thuc.’s description contrast Macaulay’s account of the sufferings in Londonderry, Hist. Eng. c. 12, but the propriety of the close of the picture, where the story of ‘the fat man’ is introduced, may be questioned. οὕτω δή—c. 12, 4. ἐπὶ σφίσι τ.—’against’; contrast c. 90, 2. Cf. iii. 13 al δ’ ἐφ’ ἥμιν τετάχατα. Εὐνοφῶντι—c. 79.

70, 2. *Ἔρωτες μὲν ... ἀνήλωκνίας τε—μὲν is answered by τε in i. 144, 2; iii. 46, 2; iv. 32, 2. Cf. c. 65, 12. ἐν—belongs to τὴν ταλαιπωρίαν; for the use cf. c. 3, 1. ἐσ τὴν—Intr. p. lxxvii.

70, 3. *Επὶ τοιῇδε ξυνιθεῖται, ξελθεῖν—cf. iv. 16 ναίς παραδοθέων καμισαντας Ἀθηναίοις ... αἱ μὲν στονδαί επὶ τοῦτον ἐγένοντο. In viii. 18 the imperative is used throughout the terms. ‘The men ... to go out.’ The inf. is not for επὶ τῷ ξελθεῖν, but is the use noticed in c. 13, 1. ξεν ἐν—cum singulis vestimentis, Livy, xxi. 12. γυναικας ἓν—probably Thuc. is quoting the actual terms; so he is not responsible for what seems at first an odd correction of γυναικας above, but is quite suited to the cumbersome diction of officials. ‘With one garment, except the women.’

70, 4. *Ἄνεν αὐτῶν—inoessu suo or privato consilio. ξυνιθιθεῖ—might have been ξυμβαιέν, as in 21, 3. M. T. 713, 714. ᾴ βούλοντο—Recta, κρατήσαμεν ἄν ᾴ βουλόμεθα, whereas ᾴ βούλοντο would represent ᾴ ἄν βουλόμεθα. The sentence is equivalent to κρατήσαμεν ἄν ἐκρησάμεθα τῷ πάλιν ᾴ βουλόμεθα. Cf. c. 4, 7. ἐπόλευτοι—c. 27, 1. See on c. 101, 6.

70, 5. *Ταύτα μὲν ... καλ—*the break between μὲν and τοῦ δ’, c. 71, is certainly not violent enough to warrant the supposition that καλ δὲ τερεταίον ἔτος κ. τ. λ. is spurious. In a well-marked antithesis like ταύτα μὲν ... χειμώνι, τοῦ δὲ ... θέρους, an author could insert any parenthesis he chose between the μὲν and δ’
clauses. (So Andoc. 1, 29 περὶ μὲν τῶν μυστηρίων summarises what has preceded: then follows a parenthesis of five sections: then in 34 περὶ δὲ τῶν ἀναθημάτων introduces what follows.)

71, 1. Ἐσ μὲν ... ἐστράτευσαν δ'—cf. c. 94, 4, 98, 2. πέμψαντες ... ἔλεγον—c. 6, 2.

71, 2. Οὐ δἰκαία—cf. c. 5, 5, the Plataeans had told the Thebans ὅτι οὐ τὰ πεποιημένα δόσω δράσειν. They now appeal both to τὸ δἰκαίον and τὸ καλὸν. πατέρων δὲ ἔστε— = τῶν πατέρων.

Παυσανίας—this was done after the battle of Plataea, 479 B.C., after burying the fallen in the territory of Plataea, which was declared autonomous and inviolable. ἐλευθερώσας—this would remind the Spartans of their professed object in the present war. How could it be ἔδιον ἐαυτῶν to come ἐπὶ δουλεία τῷ Πλαταιῶν; cf. c. 8, 4. Ἐλευθερώσας ... θύσας—the first partic. is prior in time to the second, and the second prior to the main verb. Cf. c. 52, 3 φθάσαντες ... ἔπιθεντες ... ύψιπτον. ξυνάρασθα τὸν κ.—cf. Demosth. 1, 24 σ. τὰ πράγματα, but the gen. is commoner. Ἐλευθερῶν—Pausanias mentions an altar of Zeus Eleutherius and a festival called Eleutheraia at Plataea. ἄπεδίδον—'conceded' the right, the imperfect. representing the details of the act. αὐτονόμου—with ἔχοντας. στρατεύσας—the change of tense from οἴκειν shows that the pres. denotes the continuous, the aor. the single act. εἶ δὲ μὴ—introduces the alternative, whether a positive or a negative precedes. ἁμάνειν—'Pausanias can scarcely have offered these guarantees in the name of the confederacy without a resolution of the council of strategi to this effect.' Busolt, G. Gesch. iii. p. 212.

71, 3. Τάδε—c. 41, 2. τῶν ἡμῖν ἔχοντων—c. 1 τῶν ἐκατέρων ἐνμήχανον.

71, 4. Ὀρκίους γενομένους—cf. Livy, xxii. 10 foederum arbitros ac testes. τοὺς ὑμετέρους πατρίδος καὶ ή. ἐγχωρίου—'the gods of your race and of our country.' πατρίδοι are gods of a family. Cf. says the one art. shows that the same gods are meant by both expressions, but it may only show that the θεοὶ ὁρκὶοι are contrasted with the θ. πατρίδοι and θ. ἐγχωρίοι. The θ. ὁρκὶοι, Arn. says, would be affronted by the violation of the oath; the θ. πατρίδοι of Sparta because the act of Pausanias was annulled; the θ. ἐγχωρίοι of Plataea because they would be driven into exile if the strangers seized their land. ἐδικαλώσει—c. 41, 5.

72, 1. Τοσαύτα—c. 12, 1. ὑπολαβόν—'in answer'; as often in Plato. δικαια λέγει—i.e. the justice of your words depends on how far your own acts correspond to your statements. αὐτονομεώθε—imper. αὐτῶν—the influence
of the rel. is lost. Cf. c. 4, 5. τῶν ἄλλων—i.e. those who did not take part in the battle and ceremony of 479, and are now under the rule of Athens. ἡδε—cf. c. 43, 4 ois νῦν ἡμεῖς. μετασχόντες—share in the liberation of Greece as your confederates did then. πρότερον—the occasion is unknown. μηδὲ μὲν ἑτέρων—c. 67, 4. δέχεσθε—c. 7, 2.

72, 2. Ἀδύνατα—the plur. points to the details of a complicated action. ἀνευ—c. 70, 4. παρ’ ἐκείνοις—cf. c. 21, 3. εἶν—the infin. is usual after γάρ on continuing Or. Obliqua, and this is the only instance of the opt. in Thuc. See also on c. 80, 1, M. T. 675. οὐκ ἐπιτρέπωσι—i.e. to remain neutral. ἱνορκεῖν—‘being included in the treaty in consequence of the stipulation that the Plataeans should admit both.’ πειρᾶσωσι—in the sense of πειρᾶμαι. Cf. c. 19, 1, 77, 2. Several mss. read πειρᾶσον, and the fut. indic. after a verb of fearing is occasionally found, as Aristoph. Eccles. 465, Plat. Rep. v. p. 451 a. But there is no case in Thuc.


73, 1. Πείσωσι—perhaps πείσωσι should be read. ἤμερας ἀπεισάτο—accus. of duration, ἐν αἰσ replacing the numeral. εἶκος ἦν—c. 11, 8. κομισθήναι—‘return’ from Athens.

73, 2. Ἀπαγγέλλοντες—Intr. p. lxxviii.

73, 3. Ἐμμαχοί—in B.C. 520. περιόπεσθαι—sc. ἄκικου-μένους. ἐπισκέπτουσι—regular word for a solemn order; esp. used of a dying person’s last requests. πρὸς—the only case of this use in Thuc.

74, 1. Ἐβουλεύσατο ... ὀρῶντας ... πάσχοντας—the accus., where the nom. is expected, is due to εἰ δέ, which interrupts the subject. ἀδύνατα—c. 72, 2.

74, 2. Ἐντεῦθεν δὴ—marking the decisive moment. Cf. c. 58, 2. πρῶτον μὲν—answered by τοσαύτα ἐπιθείδασα c. 75, 1.

74, 3. Ἐμνηστορες—a solemn word. Aesch. Ag. 1055, Soph. Ant. 542, Eur. Supp. 1174. οὕτε τὴν ἄρχην ἐλθομεν—‘we did not at first attack.’ This is answered by οὕτε νῦν. δὲ—answers ἄδικος. τὸ ἐμνηστορον—the oath to aid in giving freedom to Greece. It would certainly be supposed that the oaths then taken were only binding in the war against Persia. Cf. c. 72, 1. γῆν τῆν ἐν ἐν ἁ—the art may be omitted with demonstratives when a relative clause follows. αὐτὴν
—c. 4, 5. ἐναγωνισαοναὶ—c. 20, 4. Eur. Bacchae, 507 ἐνδυστυχήσαι ... ἐπιτῆδεος. ἢν τι ποιῶμεν—littotes; cf. ἢν τι πάχα ἑν καί ἐστιν—the emphatic member, as always when καί is inserted between ποιῶ and another adj. ἄδικλα—depends upon κολάξεσθαι and ὑπάρχοντι. τοῖς ὑ.—these dat. depend on ἐνυγγυνώμοις ἐποιεῖται ἐνυγγυϕήσατε.

75, 1. Περιεστάυρωσεν—sc. ὁ βασιλεὺς. τοῦ μηδένα—to fetch supplies. χῶμα ἔχοντο—a this was not quite close to the wall; but nearly touched it. Cf. c. 77, 3 τοῦ μεταξὺ τοῦ τείχου καὶ τῆς προσχώσεως. αὐτῶν—the Plataeans.

75, 2. Κιθαρίδος—the town lay at the N. foot of Cithaeron. ἐκατέρωθεν—sc. τοῦ χώματος, on both sides the mound was strengthened by planks crossing one another at right angles. αὐτὶ τοῖχων—cf. c. 3, 3. The mound did not run all round the town, and its purpose was to support the siege engines. ὕλη—'loose wood' (ἐκλείποντος, timber.

75, 3. Διηρήμενοι—middle, sc. τὸ χών. ἀναπαύλας—'relief-parties.' ἐναγολ—'the Lacedaemonian commanders of the allies, who were superior to the generals sent by the allies themselves. ξυνεφεστῶτες—i.e. with the officers of the allies.

75, 4. Ἐὐλυνον τείχος—a frame-work of timber, in which the bricks were secured. Buildings are sometimes constructed in this way in Germany. τείχος is not really 'a wall' here, any more than in Pindar, Pyth. iii. 38 τείχει θέσαν ἐν Ἐυλυνῳ στύγγωνοι κούραν, σέλας δ’ ἀμφέθρᾳμεν λάβρου Ἀφαίττο, of which Thuc. was probably thinking.

75, 5. Ἐνδεισμός—sc. τῶν πλωτῶν. πυρφόροις—a common expedient in ancient sieges.

75, 6. Μέγα—pred. Cf. Demosth. 2, 8. διελόντες—the wooden face of the Spartan χώμα sloped towards the wall of Plataeae, so as to touch it at the ground; hence προσέπιπτε. ἤμετο ... καὶ ἀντανήμε—parataxis, expressing well the simultaneous advance of wall and mound.

76, 1. Ταρσοῖς—this word describes almost any series of parallel lines, as in basket-work; here reed wattles. (Used also of the 'tarsal' bones in the hand and foot; of a bird's wing, and of a bank of oars. The Atticists and their followers notice the word extensively.) καλάμου—gen. of material. ἐνιλλόντες—the primary sense is 'to twist, roll.' It is connected with ἀλάς, a squint, and Pansanos the Atticist gives ἐνιλλέων τὸ ὄφθαλμος καταμικάσθαι (to mock at anyone by winking). From this notion of twisting the word comes to mean 'to squeeze.' (This word is much noticed by the Atticists. L. and S. are unsatisfactory; Arn. has a good
note.) τὸ διηρήμενον—'the hole' in the χώμα. διαχεομένον—sc. αὐτό, what has just been described, viz. the χώμα as repaired with the wattle. Cf. c. 75, 2.

76, 2. Τούτο—accus. of respect. [καὶ ξυντεκμηράμενοι]—as the χώμα was close to the wall and touched it at the base, it is plain that the Plataeans would not need any τεκμήρα to discover how far to burrow. The edd. speak of calculating distance and direction, but the Peloponneseans had nothing to do but to dig straight ahead, until the χώμα began to subside. χώμα—the earth of the χώμα, as it fell into the mine.

76, 3. 'Ολγοι πρὸς πολλούς—a common antithesis; c. 100, 5; i. 110; iii. 112; iv. 26; v. 80; vii. 87. Ιτινθεν καὶ ήνθεν—as the enemy gained on them, the Plataeans built a crescent-shaped wall, concave to the besiegers, starting from the extremities of that part of the wall opposite the χώμα, so that in case the enemy should take the raised wall by storm, they might find another wall behind. αὐτοῦ—i.e. τοῦ μεγάλου τεῖχους (τοῦ βραχέος = the part which had not been raised. ἐκ τοῦ ἔντος—'inside,' like a parte. μᾶλλον—

they had not been exposed to a cross-fire before. Thuc. means that the further in to the crescent the Peloponneseans got in building the χώμα, the more exposed they would be to a fire from each side: προχωροῦτας ἢω belongs to γίγνεσθαι also. (There is no need to explain this, as one scholar does, as for ἐν ἄμ. γιγνομένου μᾶλλον τονείν.) Cf. Tac. Hist. v. 11, of the siege of Jerusalem, muri per artem obliqui aut introrsus sinuati, ut latera oppugnantium ad ictus patescerent.

76, 4. Τοῦ μ. οἰκοδομήματος—after ἐπὶ μέγα, which = μέγα μέρος and replaces the accus. after κατέσεις, as in iv. 100 it replaces a nom., ἐσειδήρωτο ἐπὶ μέγα τοῦ ἄλλου ξύλου. κατὰ—'by.' Cf. c. 99, 1. Aeschin. 2, 124 εἰσπλείν κατὰ τοῦ ποταμοῦ. κατέσεως—'shook.' ἄλλας—sc. προσθηγον. καὶ δοκοῦς—the rel. sentence is changed to a principal; this is due to the length of the second clause. ἀπὸ τῆς τοµῆς ἐα.—'at both ends,' sc. τῶν δοκῶν. This belongs to ἀρτήσαντες, as also does ἀπὸ κεραυνῶν, stout poles, like a ship's yard-arm, made fast to the wall and projecting from it above the siege engines. ἀνελκυσάντες—on the double partic. with ἀφιεσαί, see c. 15, 2. ἐγκαρπισάς—at an angle to the μῆχανα. χαλαραῖς—'by letting the chains go.' διὰ χειρῶς—c. 13, 2. τὸ προῖχον—'the point.' ἐμβολής—'head' of the ram.

77, 1. Χώματι—after ἀντιτείχισμα. Cf. c. 61, 2 ἄσθλωσ ἄπασι. Thus μείζον is not required before ἐγίγνετο. Cf. v. 116 ὡς αὐτοὶ τὰ διαβατηρία λείρα οὐκ ἐγίγνετο. ἀντιτείχισμα—i.e. τὸ μνοειδὲς τεῖχος. δεινῶν—'means of coercing them.'
77, 2. Περάσαται—c. 19, 1; also for πάσαν ἵδεαν.
77, 3. Φακέλους—an archaism, according to Marcellinus' life of Thuc. 52. It is found in Herod., Hippocrates, once in Eur., and in later authors. παρέβαλλον—'threw side by side.' τοῦ τείχους—the wall that had been raised, τὸ μέγα οἰκοδόμημα. The object was to set fire to the wood-work of the superstructure. Cf. c. 75, 5. τῆς ἀλλης—after διον. πόλεως—inside the wall, the space between it and the new μνημεία τείχων.

77, 4. Ὀρεσυν—cf. Pindar, Pyth. iii. 36 πολλάν δ' ὀρεί πῦρ ἐξ ἐνὸς ἱερὸν ἱερὰν ἅνατωσεν ἠλασα, Hom. Il. 2, 455 πῦρ ἐπιφέλει αὐτοῦ ὄλην σύρεσε ἐκ κορυφῆς, Eur. Ino. ἱρ. μικροῦ γὰρ ἐκ λαμπτήρος Ἰδαίου λέπας πρήσειν ἄν τις. Thuc. naturally mentions the proverbial case of a forest on fire. ἐπὶ ἀνέμων—a very common phrase. Cf. c. 85, 6. [ἀπ' αὐτοῦ]—explained as = ἀπὸ τοῦ τρυφήματος, or ἀπὸ τοῦ πυρὸς. In either case it is quite superfluous.

77, 5. Ἐδέσησι—subject τῶντοι. ἐπεγένετο αὐτῇ—i.e. τῇ φλογῇ. ἐπίφορον—sc. ἐς τὴν πόλιν.
77, 6. Ὕδωρ—this clause is in apposition to τὸδε, both γὰρ and a finite verb being dispensed with.

78, 1. [Μέρος κ.τ.λ.]—Intr. p. xliii. κατὰ πόλεως—'dividing the space among the different contingents.' ἐντός—i.e. between the circumsallation and the city wall) (ἐξωθεν.

78, 2. Ἀρκτουρὸν ἐπιτολάς—ἐπιτολῆ = the first appearance) (ἀνατολῆ = the daily rising. The date is Sept. 18th, the ἐφα ἐπιτολῆ when A. rises just before sunrise) (ἐστερή = ἐπιτολῆ, which is in March. Cf. Soph. Ο. Τ. 1137 εἶ ἦσος εἰς ἀρκτούρον ἐκμήνων χρόνων. Verg. G. 1, 68.

78, 3. Πλήθος τὸ ἄ—c. 2, 2. ἄχρηστον—c. 6, 4. Here οἱ ἄχρηστοι, the general term is distinguished from οἱ πρεσβυτατοῖς, the particular, and means those whose incapacity was due to other causes than age. ἐγκαταλελειμμένοι—c. 6, 4. Plat. Phaedo, p. 91 c ὡσπερ μέλιτα τὸ κέντρον ἐγκατάλημμον. συτοποιοῖ—pred.; so in Lat., Livy, XXI. 30, 8 advena cultor; ib. 36 exercitus tiro.

78, 4. T. οἱ ξύμπαντες—cf. ὁ πᾶς ἀριθμὸς c. 7, 2. τοιαύτη—pred., with κατεσκευάσθη = τοιαύτη ἢ ἢ τῆς πολυτρικίας κατασκευῇ, these were the arrangements.

79, 1. Ἐπιστρατεύω—cf. ἐπίπλοος c. 17, 4. Thuc. would have written τοῖς Πλαταιοῖς were it not for the proximity of so many datives. Cf. ἐπιβοήθεια τῇ νήσῳ III. 51; ἐπιδρομὴν τῷ τείχισματι IV. 23; for the obj. = gen. cf. VII. 70 τῶν μὲν φυλακὴν τῶν δ' ἐπιβουλήν. Βοτιάλος—in the N.W. of
Chalcidice, which was called Bottic. ἀκράζοντος—c. 19, 1. τρίτος αὐτός—Intr. p. lxxvii. He had power superior to that of his colleagues for this expedition.

79, 2. Σπάρτακλων—between Olynthus and Apollonia. προσχωρήσειν ὑπὸ—pass. of προσάγεθαι c. 80, 2. ἔνδοθεν—regarded from the Athenian point of view. πρασσόντων—c. 2, 3. ὀπλίται τε καὶ στρατία—'hoplites and other troops,’ the general being again added to the particular. Cf. c. 78, 3. ἡσ—'as a.’

79, 3. Χαλκιδέων—those from Olynthus. ἵππες—the Athenian cavalry were defeated in 431 twice during the invasion of Attica, c. 19, 22.

79, 4. Εἰχὼν—sc. οἱ Ἀθηναῖοι. Κρονιδὸς—on the Thermaic Gulf. ἐπιβοθοῦσιν—sc. τοῖς Χαλκιδεῦσι.

79, 5. Προσγεγομένων—'by the arrival of this reinforcement.’ ἀναχωροῦσι—sc. οἱ Ἀθηναῖοι.

79, 6. Ἡ δοκολή—cf. c. 100, 5, per occasionem adequitantes. ἐπὶ πολὺ—of space, as c. 75, 2.

79, 7. ὑποσπόνδους—see c. 92, 4. τοὺς αὐτῶν—contrasted with those of the enemy; not implying that the Chalcidians and Bottiaeans separately took up their dead. Cf. iv. 97, 1.

80, 1. Ἀμπρακιώται—they had made an attack on Argos in concert with the Chaones and other tribes of barbarians in the autumn of 430 B.C. c. 68, 9. The Chaones were possibly a remnant of the Pelasgi. Hence they are sometimes treated as Greeks, though Thuc. always calls them barbarians. Grote, ii. p. 234, Curtius, Hist. G. i. 104 'In later times they were regarded as barbarians ... but, according to their origin, they could claim perfect equality with the other branches of the Greek people.' (Cf. Matthew Arnold, Lit. and Dogma, init.) πάσαν—this elaborate undertaking is in marked contrast, with the issue, c. 82; and it is quite in Thuc.'s manner to make the opening imposing under such circumstances. Cf. c. 7, 2. Ἀθηναῖων—the Ambraconte were actuated by the tribe hatred existing in that quarter, and they had an old grudge against Phormio (c. 68). Now that Athens was in difficulties, they took the chance of revenge, and were at pains to demonstrate to Sparta that they were very important friends to her. ἀδυνάτων—through being occupied with the fleet, and in protecting their coasts. τῶν ἀπὸ θ. Ἀ.—ἀπὸ is for ἐπὶ by attraction to ἐνθόθοειν, 'the Acarnanians on the sea-coast would be unable to aid' the inland tribes. κρατήσουσι ... ἔρουσ——the indic. and opt. in the same sentence in Or. Obl. M. T. 670. ὁμολογοῦσι—'would not find it so easy to.' ἀπὸ ... λαβέιν—
\[\textit{\text{OYKYDIDOU ΣΥΓΓΡΑΦΗΣ B.}}\]

\[\text{\textit{eπις \textit{εστι} regularly has aor. infin., like \textit{εκδής \textit{εστι} c. 11, 8. \text{Ναύπακτον)—this appealed equally to the Spartans, Corinthians, and Ambraciots; as the position of the conquered Messenians was a chronic insult to Sparta, Phormio interceded with the western trade of Corinth, and the Ambraciots too had their grudge against him.}}\]

\[\text{80, 2. \textit{Ετρ—c. 66, 2. \text{Cnemus’} year of office had not yet quite expired. For \textit{ετρ} of a period nearly complete, cf. c. 59, 3. \textit{ετρ \textit{ναυσίν)—the dat. only here and iv. 10, 3. The gen. is regular, as c. 57, 1. So Demosth. 45, 30 says \textit{τά \textit{ετρ} \text{τραπέζις \textit{δύνα}, 27, 11 \textit{μνᾶς \textit{ετρ} \text{τύ \text{τραπέζις}}; Aristoph. Eq. 754 \textit{ετρ \textit{ταυτός καθήται τύς πέτρας, ib. 783 \textit{ετρ \textit{ταυτί πέτρας καθήμενον. There is no difference of sense, but the dat. is rare except with names of places. (Rutherford, \textit{Babrius, p. 7, wrongly denies the existence of this dat. in comedy.) \textit{ναυτίκω—abstract for concrete. \text{Δευκάδα—\text{an ally of Sparta, c. 9, 2, and a convenient point from which to attack Acarnania.}}}}\}

\[\text{80, 3. \textit{Ήσαν ... \textit{ξυμ.—c. 12, 2. \textit{ἐν παρασκευή—c. 17, 5. \textit{ἐκ \text{Δευκάδος ... \textit{αφικόμενον \textit{ἐν \text{Δευκάδι—a convenient inaccuracy, as in c. 70, 3. For \textit{ἐκ \text{Δ.}, \textit{αὐτόθεν would have been more accurate.}}}}\]

\[\text{80, 4. \text{Δαθόντες—i.e. he passed the mouth of the Gulf of Corinth on his way to Leucas without being detected. \text{ἐκκοσι—c. 69.}}\]

\[\text{80, 5. \textit{Ἀρχικόου—\text{the presidency was in the hands of a particular family. The Chaones, then a powerful tribe, subsequently lost their importance, and were little more than a name in the time of Augustus. Verg. G. i. 8; π. 67. They, with the Molossi and Thesproti were the chief Epirot tribes.}}\]

\[\text{80, 6. \textit{Μολοσσοῦς—became under Pyrrhus the rulers of Epirus. \textit{Ατυπτάνας—bordered on the Paranaei near the river Aous. \textit{Ὀροδῶ—both with \textit{πιστεπατεύοντο and \textit{ἐπι-τρέψαντος.}}}}\]

\[\text{80, 7. \textit{Κρύφα—he was supposed to be an ally of Athens, c. 29, 6. \textit{ὑστερον—c. 5, 3.}}\]

\[\text{80, 8. \textit{Ἐπορεύετο—he started from Ambracia. \textit{Διμαλαν—between Argos and Anactorium, now Kravassara, and the natural point of departure from the Gulf of Ambracia to the Gulf of Corinth. The first object of the expedition was to obtain control of this route. \textit{Στράτον—on the Achelous, now Souroviglī. In 168 B.C. Livy says it was \textit{urbs validissima: now it is a poor village.}}}}\]

\[\text{81, 1. \textit{Ὅτε ... \text{τε—the two results, like the two causes, are introduced by parallel clauses. \textit{ἐπεμπον κελεύοντες—c. 6, 2.}}}}\]
81, 2. Οἱ Π. καὶ οἱ ξ.—the former = those sent with Cnemus, the latter the Ambraciots and barbarians. See c. 9, 2. λόγοι ... ἐγραφ.—the antithesis gives a good idea of their confidence that they would succeed.

81, 3. Μέσων—art. omitted, as with δεξίων κέρας. προσ- ἰσαν—i.e. ἵσαν πρὸς τὴν πόλιν.

81, 4. Διὰ φυλακῆς ξ.—cf. c. 13, 2, but here ἤχειν is intrans., as in vii. 8, 3. ἤξομενοι—'considered.' οὔτ' ἔπεσεν—sc. τὸν νοῦν, 'had no intention.' This description is slightly sarcastic. τὸ στρατόπεδον—i.e. the camp which they had arranged to form, 2 above. καταλαβέων—'occupy,' establish themselves in, as iii. 31 τῶν πόλεων καταλαβέων τινα. (According to Behrendt's conjecture, the sense would be 'did not pause in their effort to occupy Stratus before the Greeks'; τὸ belonging to the infin., cf. vii. 33, 3 ἔπεσεν τὸ εὐθέως ἐπιχειρείν.) αὐτοβοῦλοι—noted by Marcellinus as ἀρχαίοτερον τῶν κατ' αὐτὸν χρόνον. Cf. c. 77, 3 φακέλους.

81, 5. Ἐτὶ προσεύθησα—i.e. that they had not halted, like the Greeks. Cf. Ἐτὶ προσελθείν below and c. 21, 1. ὁμοίως—'as they had intended.' ὁμόσε χωρήσαντες—c. 62, 3.

81, 6. Καταστάντων—i.e. τῶν Χαόνων καλ τῶν Ἀλλων. M. T. 848.

81, 7. Οἰνιθήναι—sc. τοῦ Ἑλληνας. For the change of subject, cf. c. 3, 4. καταληψομένους—sc. τοῦ βαρβάρους.

81, 8. Ἐνέκειτο—κατὰ κράτος ἐφευρον. Schol. The word, generally used of the pursuing party, well expresses the eagerness with which the barbarians rushed upon the lines of the Greeks. ἀνέλαμβανον—as they arrived in scattered bodies. ἄνευ δ. κινηθήναι—without arms they could not stir, and even εἰν ὁπλοῖον it was dangerous for small foraging parties. τοῦτο ποιεῖν—i.e. σφενδονάω. Cf. c. 11, 8.

82. Ἀναπόν—a tributary of the Achelous. Οἰνιαδῶν—an important town on a hill in marshy ground near the S.W. coast of Acarnania, W. of the mouth of the Achelous. See c. 102. It had a considerable trade. In 450 B.C. the Messenians of Naupactus had tried to get possession of it, but failed, though Pericles himself laid siege to it with a large fleet. In 428 Asopius, son of Phormio, with the Acarnanians, started from Naupactus on another attempt to get hold of the place, but failed. In 424 the Acarnanians made it join Athens. It was captured and strengthened by Philip of Macedon in 219 (Polyb. iv. 65); and restored to the Acarnanians by Rome in 168, from whom it had been taken by the Aetolians in 213 (Polyb. xxii. 15, Livy, xxxviii. 11). It was connected with Apulia by trade. κατὰ φιλιαν—c. 9, 4; with εὐμ. which
probably means that the Oeniadae had been with Cnemus from the first, having joined him at Ambracia, though they are not mentioned, c. 80, 5. ἧμβοθεῖαν—sc. τὰν Ἀκαρνάνων.

83, 1. Ἀπὸ θαλάσσης ἄνω—‘that the Acarnanians on the coast might not aid those in the interior.’ For the attraction of Ἀπὸ θαλάσσης, cf. c. 80, 1. ἄνω adds nothing to the sense, and is in fact synonymous with ἀπὸ θ. ἦμαγκασθησαν—plur. after ναυτικόν as often. [τῆς κ.τ.λ.]—ὁ αὖτος always takes the dat. εἴκοσι—c. 69, 1.

83, 2. Παραπλέοντας—‘as they were sailing out of the gulf along the coast,’ i.e. ἦω belongs to the partic. ἐν τῇ εὐφυχωρίᾳ—‘in the open sea,’ so as to have space for manœuvring.

83, 3. Στρατιωτικότερον—i.e. ἐπὶ στρατελαν μᾶλλον. Cf. c. 87, 2. They intended to make descents on the coast of Acarnania, cf. c. 80, 1. κομίζομένων—belongs in sense to ἀντιπαραπλέοντας far more than to ἕωρον αὐτοὺς which only makes a periphra sis for ἀντιπαρέπλεον. Cf. εἰχόν ἐπέτερον c. 4, 2. Πατρών—now the largest town in Peleponnese, but its importance only dates from the 1st century A.D. Its greatest distinction is that here the patriots in 1821 first rose against the Turks. διαβάλλοντες—= διαβαλλοντες. This intrans. use elsewhere only in Herod. and poets. Χαλκίδος—on the coast of Aetolia, now Varassova, at the mouth of the Euenus, now Phidhari. It had belonged to Corinth, but had been taken by the Athenians 456 B.C. It lay at the foot of the mountain of the same name. Εὔνου—Ovid, Met. 9, 104 fol. relates how Hercules slew Nessus here. ἀφορμισάμενοι—‘though they had slipped from their moorings in the night’; in order to elude the Athenians, the fleet tried to cross over to Acarnania before daybreak. The battle took place soon after dawn, c. 84, 2. Ἔλαθον precedes κατείδον in time, and is plup. in sense. πορθμόν—i.e. in the middle of the Gulf of Patrae, in the open, as Phormio had planned; and therefore between Patrae and Chalcis.

83, 4. Παρεσκευάζοντο—cf. c. 7, 1. The imperf., as Cl. says, is due to the distributive nature of the act described.

83, 5. Διέκπλου—belongs to ὡς μέγιστον, the circle was as large as possible without leaving an opening. μη shows that the partic. implies preference or prohibition: ‘so as not to afford.’ Διέκπλου—this famous manœuvre consisted of ‘rowing through the intervals of the adversary’s line, and thus getting in their rear, ... and before the ship of the adversary could change its position, of striking it either in the
stern, or in some weak part.' Grote. τὸ ἐμβάλλειν καὶ διαχί-ζειν τὴν τῶν ἐναγωγῶν τάξιν. Schol. τὰς πρώρας κ.τ.λ.—σ. ετάξαντο. This chiasmus is pronounced by F. Stein to be 'librarii additamentum prorsus supervacaneum.' Anyhow it is detestable. (πρώρα σὺν τῷ Ἑροδ., Herodian.) διὰ βραχίονι—with παραγιγνόμενο, masc. in spite of ναῦς; 'might be at hand to sail out.' δὲ πη—they were uncertain at what point of the circle the Athenians would attack.

84, 1. Κατὰ μιὰν—' in a single line,' one ship behind the other. ἐν χρόνῳ—i.e. as near as possible. Cf. ad vivum resecare. δόκησιν—c. 35, 2. ἐμβαλλειν—fut. Cl. quotes IV. 55 δόκησιν τι πράξειν. προείρητο ... ὑπὸ—the construction is due to αὐτός.

84, 2. Εἰώθει—sc. αὐτὸν from διέρ, cf. c. 4, 5. ὦπόταν—cf. c. 11, 6. τότε—i.e. when the wind threw them into confusion. γῆγεισθαί—might be ἐσεθαί—' quod enim fit non est, sed erit.' Sta. Cf. iv. 24 ἡπισον ... χειρίσσεσθαι, καὶ ἤν σφῶν ὀλυνό τὰ πράγματα γῆγεισθαι.

84, 3. Κατῆα—c. 25, 4. ὑπ᾽ ἀμφοτέρων—with προσκειμένων. βοή τε—the τε adds the third fact. For the disturbance, cf. Eur. Hec. 607 ναυτική τ᾽ ἀναρχία | κρείσσων πυρὸς. ἀναφέρειν—owing to the stiff breeze and heavy sea they could not clear the water. ἀλκην—' resistance,' robur. So Herod., common in poets and found frequently in Xen. as Ages. 10, 1; but not found in any other Attic prose. Δύμην—W. of Achaea; the exact site doubtful.

84, 4. Μολύκρειον—a small town near Antirrhium. Πο-σείδανι—cf. Aristoph. Eq. 561 δὲ Γεραλτία (Poseidon, from Geraestus, the site of a temple) ταῖς Κρόνου, Φορμυλὶν τε φιλτατ᾽ ἐκ τῶν ἀλλῶν τε θεῶν Ἀθηναίοις, referring to Poseidon's victories, and to the success at Pylus. Ρῆς—cf. c. 86, 2; called also τὸ Ἀντίρρον, now Kastro Roumelias, 1½ mile from the Rhium on the opposite coast. See L. and S. s.v. μῖον.

84, 5. Κυλλήνη—opposite Zacynthus, and a port of importance, of which there are no remains. Δενκάδος—Cnemus was left at Oeniadae. Thence he had crossed to Lencas.

85, 1. Τὸ Κ.—belongs to κῦμβολον. The despatch of ξ. to aid the commander was not an uncommon occurrence, and shows with what jealousy the ephors controlled the officials. βελτίω—observe the truculence of this laconic message.

85, 2. Πράτων—i.e. in the Peloponnesian war. περαι-σαμένοις—see c. 5, 5. δι᾽ ἄλγου—not post, but per breve, as in διὰ παντὸς τοῦ κρόνου. ἀποστέλλω—like ἔπεμψεν, c. 6, 1.
85. 3. Ναύς περίγγυλλον—cf. c. 10, 1, and we expect ναύς παρασκευάζονται οἱ πέμψαι. ως ἐπὶ—cf. c. 83, 3.

85. 4. 'Διγγελοῦντας ... καὶ κελεύων—cf. c. 6, 2. It is clear from the answer to this urgent message that the government did not realise the situation.

85. 5. Τὸ κομίζειν—it is strange that the commander is not named, and possible that he is a substitute appointed in place of Pericles, who was then dangerously ill.

85. 6. 'Απλοία—i.e. rough weather. Had they been merely becalmed, they would have rowed. Only found in Herod. of prose writers. ἐνδιέτριψεν—c. 18, 2.

86. 1. Πάνορμον—just inside the straits, close to Rhium.

86. 2. Παρέπλευροι δὲ—cf. c. 7, 1 for the anaphora. 'Πλον—c. 84, 4. ἔξω—Antirrhium and Rhium (Kastro Moreas) formed the entrance to the Gulf of Corinth. Phormio anchored W. of Antirrhium.

86. 3. 'Επτα—probably rather under the distance in those days. Thuc. judged by his eye. Strabo is still less exact; he calls the distance five stadia.

86. 4. 'Ο πεῖσε—cf. δὲ ἁπάντα. The ellipse of a masc. non-personal noun is rare: this one is found only in Herod. and Thuc. Καὶ ἐπεδή καὶ—cf. et ipse common in Livy. εἶδον—sc. ὅρμωσαμένους. Cf. c. 11, 8.

86. 5. 'Επὶ—c. 25, 3. μελετῶντες—absolute, only παρασκευάζομενοι governing ναυμαχίαν. γνώμην ἔχοντες—with infin. like γινόσι. For the double partic. see c. 15, 2. ὅτι μὲν—the subject subdivided; cf. c. 5, 3. πρὸς ἐκείνων—'to their interest'; cf. c. 83, 2.

86. 6. Ἐπιτα—answers ἐπὶ μὲν in 5. ποιήσατε—'to bring on,' the act. of the generals; contrast c. 83, 3, mid. of the men. ἀπὸ τῶν Ἀ.—more formal than ἂν Ἀθηναίων. ἔλεγαν—Intr. p. lviii.

87. 1. 'Εχα—= παρέχει: 'does not support a conclusion which can justly cause you alarm.' [τὸ] ἐκφοβήσαι—omitting τὸ take ἐκφοβήσαι with δικαλαν, as in iv. 17 δικαίοι εἰσὶν καὶ ἀποστήσατε εἰναί. The conclusion they drew from the preceding battle was that they would be defeated in the coming battle: and this conclusion caused them φοβεῖσθαι τὴν μελέτουναν. But the battle, they are told, does not afford the τεκμήρια for such a conclusion. (τὸ ἐκφοβήσαι cannot be accus. of respect, as in c. 53 τὸ προταλισταρεῖν, because such an accus. would here certainly contain a reference to the expected issue of the coming fight. The usual translation 'ground for fear' gives a wrong sense to every one of the three words.
NOTES.

If πεφοβηθῶσαι were read, the construction would be δικαλαν πεφοβηθῶσαί, = 'which it is right to fear,' ἡ τέκμαρας δικαλα ἐστι—πεφοβηθῶσαί being equivalent to δικαυών ἐστι τὴν τέκμαραν πεφοβηθῶσαί, infin. of purpose.)

87, 2. Ἐπὶ στρατεύαν—c. 83, 3. τὰ ἀπὸ τῆς τ.—the wind and sea, c. 84, 3. καὶ ποῦ τι καλ— the expression barely does more than suggest the possibility of what was certain. The object is to blame τόχον and excuse γνώμη.

87, 3. Κατὰ—'owing to,' προσεγγένετο—much like ἐπιγλυφείσαι, c. 4, 2, but the defeat is regarded as an unavoidable occurrence added to their other disadvantages (τὰ ἀπὸ τῆς τόχον). Cf. Vergil's 'nec Teucris addita Juno | usquam abererit, Ἀει. vi. 90. τῆς γνώμης τὸ μὴ κατὰ κράτος νικηθέν—= ἡ γνώμη μὴ νικηθένσα. Cf. c. 59 τὸ ὀργιζόμενον τῆς γνώμης. Miliitus fortuna victis invictus ipsorum animus opponitur. Hache. 'It is not right that our minds, which we feel (μή, not οἱ) were not conquered by force but have still some answer to give, should be depressed by the result of mere accident.' κατὰ κράτος—

87, 4. Ὕμων δὲ—topic τὸ διῖστον. Index, s.v. τόποι.

87, 5. Ἀπαράσκευοι τυχεῖν—for the omission of ὠτες, cf. c. 39, 4.

87, 6. Πλῆθος—c. 11, 3. τὰ δὲ πολλὰ—adverbial accus.

87, 7. Προσεγγείμενα—here of additional advantages; contrast 3 above. διασκάλλαν—cf. Aesch. Ag. 185 Ζηρὰ τὸν πάθη μᾶδον | θέντα κυρίον ἐχείν. Arn.

87, 8. Τὸ καθ' ἕαυτὸν—cf. c. 11, 3. τις προσταθη— the change from the plur. to the indef. sing. is due to the intervention of ἑκαστός. On the juxtaposition of 2nd and 3rd pers., ἕαυτὸν ... ἐκεῖθε etc. see c. 11, 1, 44, 1.

87, 9. Πρότερον—Cnemus, Machaon, Isocrates and Agatharchidas. οὐχείρον—meiosis, not to offend the others.
ἔνδώσομεν—as in c. 49, 4. ἥν δὲ τις—this vague threat shows that the officers suspected there had been cowardice in the former battle. Cf. c. 85, 2.

88, 1. Ὀρροδιάν—the noun is used by no other prose writer but Herod. αἰσθανόμενος δὲ—a substantive clause after αἰσθάνομαι is not very common, cf. i. 50, vii. 49, 1. δὲ and opt. is found, e.g. in iv. 122; v. 2; viii. 100, but the partic. is far commoner. ξυνιστάμενοι—cf. c. 21, 3. ἐν τῷ π.—c. 41, 2. παραίνεσιν ποιήσασθαι—παρακελεύσασθαι, the harangues of generals being called παραίνεσις or παρακελεύσεις or λόγοι προτρεπτικοί (cf. p. 48); of the three εἰδὴ or γένη of speeches, viz. λόγοι δικαίων (forensic), λ. ἐπιδεικτικοί (of which ἐπιτάφιοι are a branch), and λ. συμβουλευτικοί, παραίνεσις belong to the last.

88, 2. Καὶ προταρασσεῖται—does not influence the construction, ὡς really depending on ἔλεγε. Cf. c. 2, 4. So Livy, xxi. 18 nostra haec quaestio (atque animadversion) in civem nostrum est, nostro an sua fecerit arbitrio. διάλογον ... ύπο-χωρείν—a poetical construction. Cf. Eur. Hec. 812 τοι μ’ ὑπεξάγεις πόδα;

88, 3. Πρὸς—cf. c. 22, 1, 59, 3. τοῦ βαροτέν—cf. iv. 17, 3 ὑπόμνησιν τοῦ καλῶς βουλεύσασθαι ἡγησάμενοι: ‘council them to take heart.’

89, 1. Οὐκ ἄξιων—for the double partic. ὅρων ... ἄξιων, cf. c. 59, 3. ἐν ὀρροδιάν ἐχειν—c. 59, 2.

89, 2. Οὐκ ἀπὸ τοῦ ἵσου—the neg. of τὸ πλῆθος, as in c. 13, 1 παραλίπῃ καὶ μὴ ἁγιασθῇ. ὁ—i.e. τοῦτο ὁ, the τοῦτο belonging to βαροσεῖν, lit. ‘as to that in which they feel confidence,’ viz. ὃς προσημὸν σφίσσων ἄ. εἰναι, the courage which they have shown so often. For the construction, cf. Livy, xxi. 10 id de quo ambigebatur, eventus belli, unde jus stabat, ei victoriam dedit. κατορθοῦντες—antithesis to οὐ δ’ ἅλλο τι. Cf. c. 65, 8. διὰ ... ἐμπειρίαν depends on κατορθοῦντες. τὰ πλεῖον—because they had so seldom fought at sea. καὶ ὅλοντα—‘and so they think.’ For the change from partic. to indic. cf. v. 61, 4 θυγάμενοι ἄλλως τε ... καὶ διηνοῦ ἠσαν. So Eur. Bacchae, 225 προβάσας μὲν ὃς δὴ μανᾶδας ὁνομάζεται (sc. οὖσας), τὴν δ’ Ἀφροδιτίν πρόσθ’ ἄγεν τοῦ Βακχίου. ποιήσει—subject τὴν ἐμπειρίαν.

89, 3. Τὸ δὲ—i.e. τὸ κατορθοῦν. ἐκ τοῦ δικαίου—cf. c. 44, 3, = δικαίως. περιεσταὶ—‘will be found on our side.’ ἐν ἐκείνῳ—i.e. ἐν τῷ πεζῷ. ἐπιφυλάξα—answers the statement made in c. 87, 5. προφέρουσι—= προεχθαίερως, only used by Herod., Thuc. and poets. τῷ δὲ—‘owing to our superiority in experience, we are more confident.’
89, 4. *Te—adds the third fact to πρῶτον μὲν ... ἐπείτα above, and so gives another reason for the conclusion μὴ ... δεῖστη*.

διὰ τὴν—'for the sake of,' with ἡγούμενοι. The statement is general. οὐκ ἄν—the prot., 'if they had had their own way' is implied in ἄκοντας. ἐπεχείρησαν—emphatic. παρὰ πολὺ—'decisively;' cf. c. 8, 4.

89, 5. Κατὰ ... καὶ δὴ—cf. c. 65, 7 for κατά. τοῦ παραλόγου—cf. τῷ οὕκ εἰκότε below; explained in όι δ' ἐκ τολλοῦ ... ἀντιτολμῶσιν: 'worthy of our astonishing action,' in offering battle with such inferior numbers. (τοῦ παρὰ πολὺ is explained to mean τοῦ παρὰ πολὺ προνεικηκέναι, but (1) this is not clear, (2) the previous victory has just been referred to and the probability of another sufficiently implied in κατὰ τὸ προνεικηκέναι: a new reason is now wanted, (3) the next section, introduced by γάρ, is meaningless.)

89, 6. 'Αντιπαλοι—'most men, when they are a match for the enemy.' πλοῦνοι—found also v. 14, 3; vi. 2, 6; otherwise only in Herod. and poets. Cf. Ruth. New Phryn. p. 21. The ordinary word is πιστεύων, as in 2 above. ἐκ τολλῶν ὑποδεστέρων—sc. ἐπώνυμες: cf. ἀπ' ἑλασσόνων ὑμιθμενοις c. 65, 2, 'whose means are far inferior.' τῆς διανοίας τὸ β.—'strength of will.' τῷ οὐκ εἰκότι—'because of what they never expected than on account of our expected preparations.' (Ste. gives up this passage, and other edd. put a sense upon it which the words will not bear.) κατὰ λόγον—the Peloponnesians were expecting the immediate arrival of reinforcements from Athens; cf. c. 86, 6.

89, 7. 'Ἡμεῖς—he hints that the enemy are both ἀπειροὶ and ἀτάλματι.

89, 8. Τὸν ἄγωνα—topic τὸ ἕφισον; cf. c. 11, 3. ἐναὶ—infin. of limitation, in this phrase almost confined to neg. sentences. ἐμβολὴ—charge broadside, with the ἐμβολος (προσβολή, charge prow to prow. ἐκ τολλοῦ—e longinquo. ἀναστροφαῖ—turning back after any manœuvre to regain the original position of the ship. ἐν τούτῳ—'in these circumstances'; cf. ἐν ὧν c. 1.

89, 9. Τούτων—in the analysis the peroration is made to begin here. There was in antiquity some doubt about the place where the πίστις ends. The schol. on 10 ἄγων remarks τινὲς ἀπὸ τοῦ δὲ τοῦ ἐπιλόγου, and the same writer puts οἱ ἐπιλόγου to 11. Cf. the opening of the peroration in c. 11, 9, 87, 8. παρὰ ταῖς ναυσ—Intr. p. xliii. παρὰ is rarely used thus with things, cf. c. 43, 2; but the frequent personification of πολίς, ναῦς, etc. renders the phrase possible. The Athenians, up to the beginning of the action, were on shore, c. 90, 3. δι' ἄλγου—local; cf. c. 29, 3. κόσμου
89. 10. 'Αγών ... καταλύσατι—generally περι, ὑπέρ, or ἕνεκα, as c. 63, 1, but here the infin. are epexegetic. ἔπιθα τοῦ ναυτικοῦ—cf. τενλας ἔλπιδι, c. 42, 4.

89. 11. Ἀὖ—‘again.’ ἐθέλουσιν = εἰλώθαι, φιλουσί, as in Herod. and Xen.

90. 1. 'Επὶ τεσσάρων—‘four deep,’ in four lines. ἐπὶ τὴν ἐαυτῶν γῆν—with ταξάμενοι, ‘drawing up their ships with the coast of Peloponnesus at their backs’; the four lines extended back towards the coast. (This is obscure enough, but it is the only possible sense. ἐπὶ cannot mean παρὰ ‘along.’) ἔσω [ἐπὶ]—these are not possible together; but ὡς ἐπὶ τοῦ κ. The Peloponnesians were moving N.E. from Rhium, and therefore in the direction of Naupactus. δεξιῶ κέρας—when they began to move up the gulf, the four lines of ships turned to the right, so that there were now four abreast, the right wing leading.

90. 2. Εἰκοσι— the Peloponnesians had 77 ships (c. 86, 4); as the right wing consists of 20 ships 4 abreast, the rest of the lines were probably so arranged that every fifth line consisted of only 3 ships abreast instead of 4, which would give 3 groups each consisting of 19 ships. ταῦτα—‘in this direction,’ towards Naupactus. διαφύγουμεν—into the open part of the gulf, eastwards. πλέοντα τὸν ἐπιπλοῦν—‘the attacking line when it bore down on them.’ Cf. 4 below ἐπιστρέφαντες τὰς ναῦς μετωπηδόν ἐπιλειν.

90. 3. 'Ερήμω—i.e. deprived of its protection, Phormio being at Antirrhium. For the sense, not implying that there were no people in Naupactus, cf. c. 25, 1 ἀνθρώπων οὐκ ἐνούσων. κατὰ σπουδὴν—cf. c. 94, 2. ἐμπιβάσας—imponere; the object omitted as constantly in naval and military phrases. For the double partic. see c. 4, 4. Μεσοπηλών—from Naupactus.

90. 4. Ἐπὶ κέρας—‘in single file.’ ἀπὸ σ.—cf. c. 92, 1. μετωπηδόν—τὰ μέτωπα, δ’ ἐστι τὰ πρόσωπα τῶν νεῶν, παρείχου τοῖς ἐναπτίοις. Schol. i.e. they turned to the left, into four lines, as they had been at first. τάχους—depends on ὡς εἰρχεν ἐκαστος. Xen. Hel. 4, 5, 15.

90. 5. Τῶν δὲ—i.e. τούτων δὲ = πασῶν τῶν νεῶν. τὸ κέρας—i.e. the right wing, τὰς εἰκοσὶ ναὺς of 2 above. τὴν ἐπιστροφὴν—cf. τὸν ἐπιπλοῦν in 2 above; ‘the sudden turn.’
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βέωσαν—technical, 'to force an enemy to run his ship aground.'

90, 6. Ἀναδούμενοι—the imperf. partic. in this phrase expresses the lashing of each of the vessels. The aor. is used in vii. 74. εἶλον ἡδή—'had already taken.' ξίν τοῖς ὀπλοῖς—c. 2, 1.

91, 1. Ἐκράτου ... διεφθειραν—'were successful and had disabled.' φθάνουσιν ... προκαταφυγοῦσαι—aor. partic. here coincident in time with the historic pres. Cf. c. 2, 3 Ἠλαθον ἐσελθόντες. αὕτως—= τοὺς ἐν ταῖς ναυσι. ἰσχυοῦσι—'riding at anchor.' κατὰ—shows the point of the coast. ἰσχῳ also takes ἐς or dat. παρεσκευάζοντο ἀμφισκόμενοι—was omitted, as in c. 18, 1, al.

91, 2. Ὑστερεῖ—(φθάνουσιν. Cf. c. 5, 3, 80. ἰπαλάθυον—was in honour of Apollo, a curious coincidence. ἀμα πλέοντες—together.

91, 3. Μετέωρος—in the middle of the gulf. περὶ ἥν ... φθάσασα ... διωκοῦσι—several mss. omit καὶ περὶπλεύσασα. But φθάνειν περὶ τι does not appear sanctioned by usage.' Linwood. Probably Thuc. meant περὶ ἥν to be governed by διωκοῦσι, and the ship was struck broadside when in the act of pursuing the enemy round the anchored vessel.

91, 4. Διώκοντες ... αἰ μὲν—cf. 1 above. In διώκοντες ... καθεῖσαν ... ἐπέστησαν ... δρόμειν ... βουλόμενοι, the first partic. is causal to καθεῖσαν, which is temporal to ἐπέστησαν: δρόμειν defines ἐπέστησαν as in c. 90, 1 ἀναγόμενοι ἔπλεσαν : βουλόμενοι is causal to ἐπέστησαν. ἐπέστησαν τοῦ πλοῦ—litr. stopped in their course. Cf. iv. 47 ἐπέστησαν τῆς ὀδοῖ. πρὸς τὴν ἕξ ὀ. ἀντεξόμενοι—refers to the 11 ships mentioned in 1 above, which ἰσχύοιν αὐτῷ παρεκκενάξκετο, 'as the enemy were near and could charge them.' Both ἐξ ὀλίγου and δι' ὀλίγου mean 'suddenly' or 'at a short distance.' Cf. c. 11, 4, 85, 2, 89, 9. βράχεα—brevia, Verg. Aen. i. 111; found only in Herod. except here.

92, 1. Ἀφὸ—cf. c. 90, 4. ὀλίγου μὲν ... ἐπετα —para-taxis. Πάνορμον—see c. 86, 4. ἀνηγάγοντο—equivalent to a plup., as often in rel. clauses. M. T. 58.

92, 2. Ἕξ ...—sc. ὀδός. ἀνδρᾶς τε—τε adds the third fact connected with the pursuit. διαθεῖαραντες τὸ πρῶτον—c. 90, 5. The whole Peloponnesian fleet, not only the 20 ships on the right wing, fled to Panormus, as the main body of 57 ships had gone to aid the others, and so abandoned their prizes.

92, 3. Περὶ—'near.' ἔπετσεν—'his body was washed up.'
92, 4. "Οθεν—ἐνταύθα ὥθεν. Cf. Demosth. 45, 81 ἀνάγειν ὥθεν εἰληφας, Andoc. 1, 64 θεραπαίνας Ἐλαβον ὥθεν ὀρμώμενοι ταῦτ' ἐπολοῦν. ἀναγαγόμενοι—viz. κατὰ τὸ Ἀπολλώνιον c. 91, 1. ἔστησαν ἕκαστον δὲ καὶ—cf. c. 7, 1, 86, 1 and 2. ὑπόσπουδα—thus the Peloponnesians acknowledged themselves defeated.

92, 5. Τροπαίον τῆς τροπῆς—the same gen. vi. 98, 4; vii. 54. ἤμετρον—cf. 90, 6. ἄνθέσαν ἐπὶ—the same use of ἐπί as in c. 52, 4 ἐπιτιθέναι νεκροὺς ἐπὶ πυρᾶς, 76, 2 ἵππες ἐπὶ. Ἐρών—in honour of Poseidon, c. 84, 4.

92, 6. Ἀθηναῖοι—see on c. 86, 6. καὶ Κόρινθοι—i.e. Lechaean, the port of Corinth.

92, 7. Ἀλς—'with which.' Cf. c. 85.

93, 1. Ἀφιλακτός—yet in c. 24 Thuc. said φυλακάς κατεστήσαντο κατὰ ἀλασσαν; from which Pp. concludes that the vessels there mentioned were not armed. Thuc. however seems to imply that the guard-ships had been withdrawn, or at least were not always on the spot. Probably Pericles would have disapproved of this. ἀκλόρετος—see c. 94, 4. Probably Brasidas planned this attack. εἰκότως—cf. c. 8, 1. ἐπικρατεῖν—sc. τοὺς Ἀθηναίους. τολμᾶ—ἐπικρατεῖν takes the place of the usual comparative.

93, 2. Τροπωτήρα—from τροπός, leather, and so a thong which attached the oar to the σκαλμός, thole-pin. The ancients did not use rowlocks like ours. ἀφικομένους ... καθελκύσαντας—see c. 15, 2.

93, 3. Ἡν ... προφυλάσσον—cf. c. 67, 1. προσδοκία ... μὴ ἄν—after the analogy of φόβος, cf. c. 13, 1. If the time were pres., the sentence would be προσδοκία ἐστὶ μὴ ἄν ἐπιπλεύσιαν. There are very few cases of this construction, and no others in Thuc. ἐξαιτιῶσε—see c. 3, 1. ἄπο τοῦ προφανοῦς—a regular formula: cf. ἄπο τοῦ εὐθείος III. 43, 5; but ἄπο in such phrases is less common than ἔκ. ἄπο τοῦ ἱσον however is often found in Thuc. This use of ἄπο is not found in the orators. τολμᾶσαι ἄν—depends on the idea of thinking implied in προσδοκία ἦν. Sc. ἐπιπλεύσια. καθ' ἡσυχαν—sc. ἐπιπλεύσια, 'to make an attack without meeting with opposition.' Intr. p. xlv. Cf. Arist. Eccles. 288 κατὰ σκότον = clam. μὴ οὐκ—cf. i. 141 το ὀβ βέβαιον ἔχοντες μὴ οὐ προσαλώσωσεν. M. T. 817.

93, 4. Καὶ ἐξώρουν—καὶ marks the carrying out of the plan they had formed. In this idiom the rel. sense of ὃς, 'as,' is hardly distinguished from the temporal. Cf. c. 2, 4. οὐκ-ἐτι—again there is irony in the narrative. Cf. c. 80, 1. Σαλαμῖνος—first for emphasis. Cf. c. 7, 2, 11, 2. ὄρων—
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cf. c. 55, 1. νεὼν τ. φυλακή—cf. c. 69, 1. ἐπ’ αὐτῷ has a slightly different meaning with φυλακή, as though it were περὶ αὐτῷ. With φρονίριον ἐπὶ τοῦ ἄκρωτρίου contrast τροπαῖον ἐπὶ τῷ ἄκρα VIII. 106. See c. 80, 2.

94, 1. Φρυκτόλ πολέμων—λαμπάδες πολέμους ὕδατοι. Schol. τὸν πόλεμον—see c. 1. ἄν ... ἄν—caused by the breaking of the sentence.

94, 2. Καθελκὸν—imperf. throughout, describing the action going on. τῷ πείζῷ δὲ—notice the variation in the order.

94, 3. Ὁ στόντο—c. 3, 1. ἐστὶ γὰρ ὅ τι καὶ—cf. καὶ τίς καὶ c. 93, 3, καὶ τί καὶ c. 87, 2. ἐστὶν ὅ τι is part of the object of ἐφόβουν, as φοβῶ σε τοῦτο = I make you fear this.

94, 4. Οὐκέτι καταλαβόντες—cf. c. 56, 6. καὶ ... ἄμα—this adds a new fact of importance, like καὶ δῆ χαλ. κλήσι—‘the walls, being carried down to either side of the harbour’s mouth, were prolonged from thence across the mouth upon shoals, or artificial moles, until a passage only was left in the middle for two or three triremes abreast between two towers, the opening of which might be further protected by a chain.’ Col. Leake, Top. of Athens, p. 311. κληροτόλ λυμένες were common. ‘It was not until Athens was in danger of being surprised by the enemy’s fleet that the Athenians saw the necessity of fortifying the Peiraeus in the manner customary among the Greeks.’ ib. l.c.

95, 1. Ἀλεξάνδρον—had sided with the Greeks in the Persian war. ἐπὶ Χαλκιδικής—cf. c. 79. Athens suffered more annoyance from the north than from any other quarter outside the Peloponnese. Probably the generals who granted terms to Potidaea (c. 70) were brought to trial at the instigation of Cleon. Now at last the government hoped to pacify the Chalcidian towns, which had revolted with Potidaea, by means of Sitalces. δύο ὑποσχέσεις τὴν μὲν ... τὴν δὲ—the object subdivided. Somewhat similar is c. 44, 1.

95, 2. ὁ τε ... τοῖς τε Ἀ.—the double τε as in c. 22, 1 and 84 marking parallelism. ὑποσχέσεως—‘made promises.’ What these were is unknown. Intr. p. lxix. τῷ πολέμῳ—Cl. proposes τοῦ πολέμου, but probably Thuc. means κατ' ἄρχας τοῦ πολέμου πειθόμενον αὐτῷ; for in 432 B.C. Athens had made alliance with Philip and was at war with him till August 431 B.C., c. 29, 6. Φιλιππόν—formerly king of upper Macedonia, c. 100, 3; expelled by Perdiccas. He had recently died. ἐπὶ βασιλείᾳ—purpose, as ἐπ’ ὁφελείᾳ c. 29, 3. καταλύσειν—c. 29, 5.

95, 3. Ἡγεμόνα—i.e. as his chief adviser. Ἀγανα—c.
58. ἔδει ... παραγενήσθαι—cf. c. 5, 1, 'were to aid him,' according to an arrangement.

96, 1. Ἀνυπτητοί—c. 68, 1. εὐτὸς—citra. Αἴμου—
the Balkan. 'Ροδόπης—Despot. ύπερβαντί—cf. c. 49, 5; here = ultra. The Getae lived then between Mt. Haemus and the Danube, in Bulgaria. μέρη = ἔθνη. κατωκήτο—
this use of the mid. of persons is found only in Herod. and
Thuc., and is confined to perf. forms. Dion. Hal. finds
fault with Thuc. for using the mid. where Attic writers use
the active.

96, 2. 'Ορεινῶν—(δοσι πεδία εἶχον c. 101, 3. αὐτονόμων
—) ἧρχε 1 above. ἄλλα ὅσα—cf. 3 below. μαχαιροφόρον—
a well-known mark of some of the Thracian tribes.

96, 3. Ἀγριάνας—at the source of the Strymon (Struma)
and round Mt. Rhodope. Σκόμβρον—another mountain in
the Balkan chain, south of Sophia. The Laeaei were north of
the Agrianes. τὰ πρὸς Πάλονας—'on the side of the P.,
who from that point were independent.'

96, 4. Τριβαλλοῦς—in Servia. Ὄσκλου—a tributary of
the Danube (the Isker). ἐκ τοῦ ὄρους—part of Rhodope.
Νέστος—the Kara-su. The Romans in B.C. 167 made it the
northern boundary of Macedonia. Ἐβρος—the Maritsa.

97, 1. Ἔγενετο—Thuc. probably knew more of Thrace than
any other Greek owing to his property, influence, and sojourn
there. μέγεθος—accus. of respect. ἐπὶ μὲν θ. καθίκουσα—
'extended along the coast line,' cf. c. 27, 2 (ἐς ἢπειρον.
The construction is ἐγένετο καθίκουσα, like ἢρ καθίκουσα, cf. c. 80,
2, 93, 2; lit. extended down to the sea. μέχρι'Ἰστρον ποταμοῦ—
cf. Isocr. vii. 80 ἐντὸς 'Ἀλνος ποταμοῦ, the only case in
Attic outside Thuc. where the art. is omitted with the name
when ποταμός is inserted. The omission is common in Herod. :
there are six cases in Thuc. περίπλους—with τεσσάρων
ἡμερῶν. Cf. vi. 1 Συκελλας (-α Κρ., Ἡως) περίπλους ἐστιν
... ὀκτώ ἡμερῶν. τὰ ἕνυντομότατα—adverbial. ἱστηκαί
—stet, of anything which does not shift its position. νηλ.
s. — ὀξλάδι.

97, 2. Διὰ πελάστου ... ἐγένετο—'for in this direction it
extended furthest into the interior.' ἀνύσαι—epexegetic to
ἡ ἄρχῃ.

97, 3. Ἡρέαν—ingressive, as ἄρχθωσι c. 8, 4. Σεύθου—
nephew of Sitalces. βασιλείας—ingressive, as c. 15, 2.
Contrast c. 80, 6. δύναμις—sc. ἡ. *amounted in all to
about.* δῶρα—not voluntary, but like Edward IV.'s bene-
volences. ὅσα—see c. 13, 4. Cf. i. 16. λέα—'plain,'
unembroidered. κατασκευῆ—ὑφαντά etc. are reckoned
among these 'effects.' αὐτῷ—emphatic. παραδινα-
στεύουσι—'princes.'

97. 4. Περατῶν—probably refers to the practice of giving
bounties as rewards for public services. λαμβάνειν—hinting
that these presents were really exactions. κατὰ τὸ δίνασθαι
—'owing to their power' (to exact money). ἐπὶ πλοῦν
— = μᾶλλον. αὕτῳ—i.e. τῷ νόμῳ. ἐχρήσαντο—sc. οἱ
Ὁδροφαλ.

97. 5. Ἐπὶ μέγα λαχύσ—cf. c. 17, 4. τῶν γὰρ—sc.
βασιλείων. δόται—cf. 3 above. εὐδαίμονια—of wealth, as
dευτέρα μετὰ—'far inferior to.' (Arn. translates 'easily
second,' quoting Soph. O. C. 1228 μὴ φέναι τὸν ἄπαντα ἐκ
λόγου' τὸ δὲ ... βήναι κείθεν δέθεντερ ἥκει πολὺ δευτερον ὡς τάχιστα,
but there too the δευτέρος πλοῖος is 'far inferior' to the πρῶτος
πλοῖος.)

97. 6. 'Ἐν πρὸς ἐν—cf. Herod. iv. 50 ἐν πρὸς ἐν συμβάλλειν.
οίκ ἑστιν ὅ τι— = οὐδὲν, otherwise οίκ would not be inserted
here after οὔδε. οὐ μὴν οὔδε—'not that they are on a level
with other nations in general prudence and intelligence in the
employment of the ordinary resources of life.' ἐνεινοῦν—
meaning that the Scythians, with their natural advantages (τὰ
παρόντα ἐστὶν τῶν βλω), might have been a great nation if they had
been blessed with the sense to pursue a definite policy.

98. 1. Ἐτοιμα—c. 3, 4. Κερκίνης—between the Axius
(the Vardar) and Strymon. Συντόν—on the right bank of
the Strymon. τεμῶν—by felling the mountain-trees.

98. 2. Μαΐδον—also on the right bank of the Strymon.
Δόβηρον—'in one of the first high valleys on the Paeonian
(western) side (of Cercine), from which the way to lower
Macedonia would be a continued descent, first down the valley
of one of the tributary streams of the Axius, and then by the
valley of the Axius itself.' Arn.

98. 3. Ἀπεγγέντο ... προσεγγέντο—a paratactic παρορ-
μασία. After he had left his own kingdom, it might have
been expected that his forces would dwindle down, owing to
their miscellaneous character, and the slightness of the ties by
which they were connected. τὸ πᾶν—c. 7, 2. γενέσθαι
—c. 13, 3.

98. 4. Καταβάττεις—attributive, as in c. 30, 1. This order
is only possible when the noun, here αὐτόνυμος, has other
attributes beside the partic. ξυμμεκτος—with ἡκολούθει; they were not separated into contingents, but were what
histories call 'a horde.' πλῆθα φ.—'chiefly formidable on
account of their numbers.'
99, 1. 'Ev—would be ἐς had not the muster at Doberus already been referred to. κατὰ κορυφὴν—ἐνωθεν, κατὰ via like κατὰ κράτος, expressing the manner; cf. c. 76, 4. τὴν κάτω Μ.—τὸ παράλιον. Schol.

99, 2. Τὸν γὰρ—'for, besides the lower Macedonians, there are also Macedonians in the upper country, amongst whom are included the L. and E.' Note in Jowett. Διγκησωταὶ—the district called Lyncestis. Ἕλπισοντα—divided from Thessaly by the Cambunian mountains. βασιλείας—'have kings of their own.' J.

99, 3. Τὴν δὲ περὶ—not παρά, because the regions enumerated below are not merely those actually on the coast, but comprise ἡ κάτω γῆ generally. Τημενίδαι—hence Philip and Alexander claimed to be Greeks, and their claim was generally admitted. ἐβασιλεύον—ingressive. Πειρᾶς—between Mt. Olympus and the Thermaic Gulf, the original home of the muses and birth-place of Orpheus. ὑπὸ τὸ Πάγγαλον—after this both the Piers and Orpheus were connected with Thrace. κόλπος—see L. and S. οἰκούσιν—their new home was Bottice. They originally dwelt near Pella.

99, 4. Στενῆν—the Peonians had possessed 'a narrow strip on the bank of the Axios, down to Pella and the sea.' Grote points out that this would leave hardly any room for the Bottiaeans, who dwelt north of the Pierians, between the mouth of the Haliacmon (the Indjeh Kara-su) and that of the Axios. Probably Thuc. is mistaken in saying μέχρι θαλάσσης, and the Peonians did not extend so far east. Μυγδονίαν—Herod. vii. 123 says the Axios divided Bottia on the south from Mygdonia on the north. In this region lived also the Edonians, Crestonians, and Bisaltae (6 below), but the Mygdonians must have been the most important.


99, 6. Οὔτοι—οἶ κάτω; the tribes who were led by the Temenidae and conquered all lower Macedonia, the part which has been described from 3 above. Contrast Μακεδόνες αὐτοὶ below, = the original Macedonians before the conquests, οἶ ἄνω, who remained partially independent, c. 99, 2. αὐτῶν—those just mentioned were not of Macedonian stock.

100, 1. Οἱ Μ. οὔτοι—οἶ ὑπὸ Περδικκοῦ βασιλεύομενοι. καρτερᾶ—secure places in the hills.

100, 2. Ἀρχέλαος—reigned 413-399 B.C. Eur. wrote a play named after him, and the 'Bacchae' was written at his
court. It is strange that Thuc. should go out of his way to make this remark about his reign: he must have considered these improvements very important. ὁδοίς εὔθειας—cf. c. 98, 1. Andoc. 2, 11 says that Archelaus gave him the right to cut down and export as much timber as he chose. τάλλα accus. of respect, τὰ κ. τῶν πολέμων being object of διεκσόμησε. ὀκτὼ—cf. the position of ἐξ in c. 92, 2.

100, 3. Τὴν Φιλαπποῦ—the upper part of the Axios. ὀμολογία—with προσχωροῦντα (κατὰ κρᾶτος.

100, 4. Ἀριστερὰ—i.e. ‘east of Pella, as Sitalces was marching southwards.’ Arn. ἐσω—i.e. further south.

100, 5. Ὀππὶ δοκοῖ—with ἐσέβαλλον, which is used here of a cavalry charge. They charged wherever they chose, as the Thracians were not disciplined. Cf. c. 79, 6.

100, 6. Ὡπὸ ἔτο π. περικλήμονες—οὔ ἐπὶ ἔτο π. περικλήμονες, corresponding to ἥ μὲν προσπέσσει: hence pres. partic. ‘Whenever (after charging) they were hemmed in by superior numbers, they placed themselves in danger, as they were far outnumbered by the enemy.’ Πλήθος—as in c. 11, 3. πολλαπλασίω—dat. of cause.

101, 1. Δόγον ἐπολείτο—‘had a conference.’ Livy would have reported this conversation at length. οὐ παρῆσαν—c. 95, 3. The incompetence displayed by Athens against Perdiccas is so strange that the ambassadors sent to Sitalces may have been bribed: for they might easily have sent word when Sitalces really did start. The muddle which followed the death of Pericles is as great as the confusion in the English government during the Bute ministry after the fall of Pitt in 1761. Perhaps it is partly due to the same cause. ἀπιστοῦντες—Sitalces had become an ally two years before, and his promise had been unfulfilled till now. Cf. c. 29. ἐπεμψαν—‘had sent.’

101, 2. Ἐν π. ἡσαν—c. 80, 3. The Thessalians and the other Greeks rightly regarded Sitalces now as a mere plunderer.

101, 3. Ὑπάκους—the tribes living in the plains on the lower Strymon, near Amphipolis.

101, 4. Παρέσχε λόγον—on the analogy of φῶς ταρέχειν, as μή below shows: ‘even as far as the ... he caused questionings.’ ἐπὶ—denotes distance, as in ἐφ’ ὅσον, c. 62, 2. ἐπὶ αὐτῶν ἀγόμενοι—‘induced by the Athenians.’ κατὰ τὸ ἔξ—c. 22, 2. χωρῆσωσιν—The change to the plur., suggesting Ὑπάκους, adds a notion of vague terror to the narrative. This small artifice shows how perpetually Thuc. produces pathos.
by saying the least that can possibly be said. Cf. Eur. Hec.
277 μή μου τὸ τέκνον ἐκ χερῶν ἀποστάσις | μηδὲ κτάνυτε.

101, 5. "Διὰ ἐπέχων—'as he overran them.' έλευς αὐτῷ
—cf. c. 102, 2. ὑπὸ χειμώνος—one would have supposed
that Sitalces would have foreseen this. ἀναπελθέρα—c. 14,
1. Σεῦθου—he succeeded Sitalces. Spardacus was brother
of Sitalces. ὁστ'—cf. c. 2, 4. ἐπ' αὐτῷ—'along with.'
Cf. Isaeus, 2, 5 ἐκ τῆς ἀδελφῆς προικα. προσποιεῖται—sibi
conciliat.

101, 6. Τὰς πάσας—'in all.' κατὰ τάχος—again Thuc.
contrasts the slightness of the result with the vastness of the
plan. Cf. c. 7, 2. ὑπέσχετο—contrast c. 95, 2.

102, 1. 'Αστακοῦ—the Corinthians had restored the tyrant
Enarchus who had been expelled by the Athenians, c. 31, 33.
Cf. thinks the place must have since joined Athens. Στρά-
tου—c. 80, 8: Coronta is unknown.

102, 2. Οἰνιάδας—c. 82. As Oeniadae had helped Cnemus
effectually, it would have been advantageous to punish it and
prevent it from doing more harm to Athens. ἀνοδεν μὲν—
sc. βέων, ' flowing past Stratus high up the stream.' ἐξελς
—of water discharging itself into the sea, only in Thuc. and
Herod. The meaning reappears in Polybius. περιλυμνάζων
—this applies to the winter only.

102, 3. 'Εχυνάδων—the object of this digression is probably
to show that it was as difficult to attack Oeniadae by sea as
by land. προσχοῖ—' forms deposits.' ἤπειρωνται—=
ἵππειρων γεγένηται. οὐκ ἐν πολλῷ—c. 17, 2. τοῦτο παθεῖν
—pass. of τοῦτο ὄραν, as c. 11, 8, 49, 5. This has not hap-
penned, as the sea carries away the deposits. Cf. Herod. ii. 10.

102, 4. Τὸ τε ... αὖ τε—the double cause, as c. 95, 2.
μέγα καὶ πολὺ—cf. c. 5, 2. ἀλλήλαις—'help one another to
bind the deposits together.' ἐχοῦσαι—= παρέχοισαι, as c.
61, 2.

102, 5. 'Ὅτε δὲ ἀλάσθαι—cf. c. 13, 5, the infin. by assimila-
tion to χρῆσαι. M. T. 755. In temporal sentences in Or.
Obl. Thuc. generally retains the mood of the Recta, except iii.
95 ἐστὶ καταβαίνῃ, representing ἐστὶ δὲ καταβά, iv. 117 πρὸν παρα-
σκευάσαντο, representing πρὸν ἃν παρασκευάσαμεθα, vii. 48 ὁπότε βούλουντο, representing ὅταν βούλουμεθα, and iii. 22, 8.
μητρός—Eriphyle, c. 68, 3. χρῆσαι—this meaning occurs
in Herod., Thuc., and tragedy only. The Attic is ἀναρεῖν.
οἰκεῖν—pres. (or aor.) infin. after words meaning to give an
oracle. M. T. 98. ὑπειπόντα—'saying besides,' as in i.
80, 4. λύσιν τὸν δειμάτου—technical words of the oracle.
Cf. Pausan. 2, 29. 6 ἐς Δελφοῦς ἀπέστειλαν ... αἰθήσοντας λύσιν τοῦ
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kakou. Soph. El. 635 ἀνακτε τῷ δ' ὑπὸς λυτηρίους | εἵρας ἀνάσχω δειμάτων ἄ νῦν ἔχω. εὑρὼν—sc. ταυτὴν τὴν γῆν. ἂν τίς μὴ τω—hypothetical rel., ‘such as was not.’ The vague form is well suited to the oracle. αὐτῷ—agent.

102, 6. Ἰκανη ἄν κεκόσθαι—i.e. κεκωσμένη ἄν εἶν, ‘it would be by this time.’ διαίτα—‘to make a habitation,’ pred. with χώσθαι. ἐδυνάστευε—ingressive, as ἐβασιλεύσαν c. 99.3. ἐπονυμίαν—it was called Κοῦρητις before.

103, 1. Ἐλευθέρος—the slaves had been sold.

103, 2. Τῷ πολέμῳ—c. 47, 1. ἐπελεύθα—The anaphora is probably unintentional, this being a formula, which, though to us it may become tedious, is quite in accordance with the Greek method of ending quietly. Cf. the closing lines of any Greek play, and the finish of any Greek speech except the de Corona. (I cannot in the least agree with what Dr. Rutherford says on this formula.)
APPENDIX I.

ANALYSIS OF BOOK II.

1. Preface to the Ten Years' War.

2-6. Theban attempt on Plataea, April 431 B.C. The Thebans surprised the town while the Peloponnesians were preparing to invade Attica. They offered to accept Plataea as an ally; which offer the Plataeans in their terror were about to accept. But, on noticing that the Thebans were few in number, they decided to attack them; and of the Thebans some were killed and the rest were captured while searching in vain for the gates of the town. Hereupon a large force arrived from Thebes, and the Plataeans expostulated with them, promising on their part—so the Thebans said—that they would release the prisoners if their land were left unharmed. But, when the Thebans departed, the prisoners were put to death. Then the Athenians sent troops and supplies to Plataea, and the women, children, and old men were removed from the town to Athens.

7-9. The preparations and the feelings of both sides. The Peloponnesians formed a prodigious scheme for a huge navy, but nothing came of it all. (Δέκα μεγάλα εν τοιούτῳ.) The Athenians made a special point of securing the friendship of the N.W. islands. The usual prophecies were whispered: the usual portents were reported. Sparta's catch-word was Freedom: Athens cried Empire. Therefore all to whom the choice of sides lay open chose Sparta. But the islands and coast-towns of Asia and of the North-West were bound to support Athens; and Plataea, Naupactus, and the Acarnanians, except those of Astacus and Oeniadae, were indebted to her for benefits received.

10-12. The Lacedaemonians muster at the Isthmus preparatory to invading Attica. There Archidamus the Spartan king harangued them in a speech which exemplifies the
habitual caution and hesitancy of the Spartans in their undertakings outside the Peloponnese. The despatch of a Spartan to ascertain the temper of the Athenians produced nothing more than an aphorism from the messenger.

13. Notes of speeches made by Pericles in the assembly when the first invasion was imminent. He stated the grounds of his confidence that Athens was a match for Sparta.

14-16. The Athenians, following the advice of Pericles, conveyed their goods from the country into the city. But the move was irksome to all those who had been brought up in the country. (Antiquarian digression on early Attica.)

18-22. Opening of the campaign of 431 B.C. The first invasion of Attica was desultory and ill-planned. Archidamus delayed at Oenoe in the hope that Athens would be terrified into submission by the great numbers of his army. But the Athenians were more discontented with Pericles than afraid of Archidamus. The king, being repulsed in an attempt on Oenoe, made his way to Acharnae, where he again tarried, hoping to entice the enemy out to battle. And the enemy would have been enticed to battle had not Pericles persistently withstood their clamour. He only sent out a squadron or two of horse to protect the country in the immediate neighbourhood of the city.

23-26. But, in the meanwhile, Carcinas and Proteas and Socrates sailed from Piraeus with a fleet of one hundred sail, and made descents on the coasts of the Peloponnese. An attack on Methone was repulsed by Brasidas. Simultaneously Cleopompos, in command of a fleet of thirty ships, made a successful expedition to the coast of the Opuntian Locrians. When Archidamus had left Attica, the Athenians formed a reserve fund of one thousand talents and a reserve fleet of one hundred vessels.

27. In the same summer the Athenians appropriated Aegina.

28. On the 3rd of August there was an eclipse of the sun, which was considered remarkable by those who did not know Anaxagoras.

29. Formation of an alliance between Athens and Sitalces of Thrace, and reconciliation of Athens and Perdiccas of Macedon. Sitalces promised to aid the Athenians in the reduction of Chalcidice.

30-31. After their failure at Methone, Carcinus and his colleagues made a highly successful expedition to Acarnania and Cephallenia. They expelled Euarchus, tyrant of Astacus, and gained Cephallenia for Athens. On the homeward voyage,
they learnt that Pericles had invaded the Megarid with the whole of the Athenian forces. Similar expeditions were undertaken annually (sometimes twice a year, in the spring and autumn, iv. 66) until 424 B.C., when Nisaea was captured.

32. In the late autumn, the Athenians fortified Atalanta to protect Euboea from Locrian pirates.

33. When the Athenian fleet had left Acarnania, Euarchus recovered Astacus with help from Corinth.

34. At the close of the campaign the Athenians buried the bones of their dead with much ceremony in the Ceramicus. And every year this ceremony was repeated: for this was a custom of the Athenians. The funeral oration was delivered this year by Pericles himself.

35-46. The historian's report of the speech delivered by Pericles. The general introduction is followed by a special introduction to the first and most important part of the body of the speech; that is to say, to that part which contains a description of the ideal Athens and of the ideal Athenian, Athens and the Athenians as Pericles desire them to be, and as, in his view, they might be—nay, as they almost were. 'Athens is a liberal education to Greece,' and even her enemies admit her greatness. (c. 41.)

The Athenian is versatile and patriotic, able to live in any land, yet loving his own above all others. It is this ideal, this true Athens that the citizens must keep before their minds. They must love their city, (ἐρασταὶ γενόμενοι αὐτῆς) as Plato says* philosophers are lovers of the ideal and the true (ἐρασταὶ τοῦ δυντὸς τε καὶ ἀληθείας): must be her true philosopher-citizens, learning their lesson of self-devotion from the pattern of Greece. Then they would prove to the world that Athenian versatility (ἐυτραπέλια) meant something more than the mere cunning which the Thebans associated with that quality, that the Athenian character was as far above the Spartan as the Athenian ideal of ἐλευθερία was above the Spartan ideal of εὐνομία. Next the orator praised the fallen, exhorted his hearers to be like them, and bade the relatives not to weep for those who had brought them to such great honour by one glorious act never to be forgotten.

The oration closed with a short peroration remarkable for its calm dignity and unaffected simplicity.

47. Opening of the campaign of 430 B.C. The second invasion of Attica had but begun when a mysterious epidemic

* See Rep. 501 d, 487 d, 493 a, 486 d, for the importance of the words ἐρασταί, ἄχρηστος, παιδευσίς, εὐχάρις.
broke out in Athens. No medicine, no prayers, no voices of oracles availed, so that men at last gave them up as useless.

48–54. History of the origin of the epidemic; of its symptoms and effects; of its influence on morality.

It seems that it broke out in Ethiopia, and passed thence to the Persian Empire. Anyhow, it appeared quite suddenly in Piraeus, and thence made its way to the crowded city. The historian promises to relate what he had himself suffered and had observed in others.

There were three stages in the disease, which followed one another with such rapidity that the crisis came generally in a week or nine days. Many who survived the crisis died subsequently from exhaustion. Others were disabled for a time or permanently. Even birds of prey and beasts shrank from the tainted flesh of the dead: no eagles gathered there. The doctors could discover no satisfactory treatment, and no natural strength made any man proof against the infection. But worse than all the bodily suffering was the mental depression that accompanied the disease. Relatives neglected to tend their sick and to mourn their dead. But so much the more readily, when natural ties were forgotten, did good friends sacrifice themselves; and many generous men thus lost their lives. While the epidemic raged there was very little other sickness in the city: and those who once recovered were not liable to another attack; at any rate, a second attack was never serious. In the general panic, the ceremonies of religion and the decencies of burial were disregarded.

While the love of many grew cold, wickedness increased. For hope and fear were fled, and men gave themselves up to the pleasures of the moment, feeling that there was no future. The old people called to mind an oracular saying heard in their youth; but, though it seemed to apply to the present, they could not agree about one of the words.

55–57. While Archidamus was ravaging Attica, Pericles left Athens with a fleet of one hundred ships to ravage the coasts of the Peloponnese. An attack on Epidaurus failed. The enemy retired from Attica where they had been for forty days. This proved to be the longest of all the invasions of Attica, though it was said that it would have lasted still longer had not the Peloponnesians feared the epidemic, which had scarcely been felt in the Peloponnese.

58–59. When Pericles returned, the fleet was sent to Potidaea under Hagnon. The only result was that the army already before the town caught the epidemic from the newly-arrived troops, so that Hagnon returned after losing many men
owing to the disease. At Athens the discontent caused by the invasion and the plague together was so serious that Pericles called a special assembly and delivered an oration in defence of himself and his policy.

60-64. Version by Thucydides of the speech then delivered. Pericles upbraided his hearers for falling so very far short of the ideal he had set before them. Instead of being ready to sacrifice themselves for their city they had made overtures for peace to Sparta. And what was the use of blaming him for misfortunes sent by Providence?

65. Great as was the effect produced by the speech, the Athenians nevertheless did not rest satisfied until they had fined Pericles. Then follows a notice of the statesman's death, and an account of his character and policy.

66-67. Two Lacedaemonian failures narrated. An expedition against Zacynthus produced no result, and ambassadors from the Peloponnese to the Great King fell into the hands of the Athenians, having been arrested by Sadocus, son of Sitalces, while passing through Thrace. Among them was the notorious Corinthian Aristeus. They were put to death at Athens without a trial.

68. In the autumn the Ambraiciots, enemies of Athens, attacked the Amphilocian Argos, but were unable to take it. The historian narrates the origin and earlier history of this Argos.

69-70. During the winter, Phormio was sent from Athens with twenty ships to Naupactus to command the entrance of the Gulf of Corinth. About the same time Melesandrus, an Athenian general, was defeated and killed in Lycia. Potidæa surrendered on terms which the Athenians at home considered unnecessarily favourable.

71-78. Opening of the campaign of 429 B.C. Instead of invading Attica, Archidamus attacked Plataea. After unsuccessful negotiations with the Plataeans and a solemn appeal to heaven, the king attempted to carry a mound to the top of the walls, but the Plataeans first built on to their wall opposite the mound, and then successfully undermined the enemy's work. Then they built a new wall in towards the city, concave to the old wall where they had raised its height, their object being to take the enemy between a cross-fire in case they gained the raised wall. Then the enemy used battering-rams, but the Plataeans broke them by letting down huge beams upon them. Next Archidamus tried to burn the town. As the attempt failed he was forced to blockade Plataea, which contained four hundred and eighty men and one hundred
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and ten women. The rest of the inhabitants had been sent to Athens, which had promised to send aid to Plataea and had encouraged it to hold out.

79. An Athenian expeditionary force sent to subdue Chalcidice is defeated, and three generals killed, near Spartolus.

80-82. Meanwhile a combined expedition of Lacedaemonians, Ambraciots, and barbarians was planned against Acarnania. The main body of the fleet was still preparing, when Cnemus, the Spartan admiral, started from Leucadia for Stratus. Near that city the barbarians were completely defeated, and Cnemus retreated to Oeniadae.

83-84. At almost the same time the main body of the fleet, consisting of forty-seven vessels, was intercepted by Phormio while on its way to Acarnania. In an engagement fought soon after day-break, the Peloponnesians were utterly defeated, and pursued to Patrae.

85-86. When the news of the defeat reached Sparta, the ephors sent out three commissioners, one of whom was Brasidas, to advise Cnemus; for they were indignant at the result of this the first great naval battle of the war. The commissioners had orders to bring on a new battle, and a ‘better’ one. On their arrival both sides then sent for reinforcements. Twenty ships were sent from Athens, but were ordered to go first to Crete, where they were delayed by bad weather. The Peloponnesians, having seventy-seven ships, were anxious to bring on a battle before any reinforcements reached Phormio.

87-89. The commanders of both sides harangued their troops before the engagement. The Peloponnesians excused the former defeat, and pointed out that their side was superior both in courage and in numbers. On the other hand, Phormio declared that it was fear which made the enemy bring a fleet of seventy-seven to fight a fleet of twenty ships; and the boldness of the Athenians in accepting battle with so small a force filled the enemy, they might be sure, with astonishment and apprehension.

90-92. A detailed and admirably perspicuous account of the battle in the Gulf. The Peloponnesians were defeated by superior seamanship. One of the Spartan commissioners committed suicide when his ship was disabled at the crisis of the battle. Phormio returned to Naupactus where he was joined by the twenty ships from Crete. The main body of the Peloponnesians, under Cnemus and Brasidas, returned to Corinth.
93-94. There, on the suggestion of the Megarians, they planned a night attack on the Piraeus. But their courage failed them at the last minute, so they plundered Salamis instead. The Athenians were at first greatly alarmed, but a fleet was sent out at dawn, and the Peloponnesians retired in haste to Nisaea. Then the Piraeus was made a ‘closed harbour’ as a precaution against surprises.

95-101. Expedition of Sitalces against Perdiccas of Macedon and the Chalcidians. Perdiccas had deceived him, and he had made a promise to Athens that he would help to restore order in Chalcidice. The Athenians had promised to send a large force to help him; but, feeling doubts about his sincerity, only sent commissioners bearing presents. However, Sitalces crossed the Balkans with a vast, but very miscellaneous force. Thucydides gives an account of the kingdom, revenues, and empire of the Odrysae, and of the rise of the Macedonian monarchy. The forces of Perdiccas were quite insufficient to withstand Sitalces, at whose approach even the Greeks trembled as far south as Thermopylae, and made ready their arms. But the Athenian force did not come, and provisions ran short: so, after ravaging Chalcidice, Bottice, and Macedonia, he acceded to his nephew’s suggestion that he should depart. His nephew Seuthes obtained the sister of Perdiccas in marriage as a return for his mediation.

102-103. When the Peloponnesian fleet had departed, Phormio went to Acarnania and strengthened the position of Athens there. He would have attacked Oeniadae, but was prevented by the swollen state of the Achelous which rendered the town unapproachable. On the sea side the Echinades were a protection to the town. Thucydides illustrates from the legend of Alcmaeon the rapid formation of these islands by the alluvial deposits of the Achelous. Early in 428 B.C. Phormio returned to Athens with just satisfaction.
Archidamus warns the Peloponnesians against carelessness. 'True,' he says, 'you are numerically far stronger than the Athenians; yet remember that large numbers have often been overthrown by small numbers through excessive confidence. An exasperated enemy is dangerous, because he attacks on a sudden and with desperate courage (section 7), and so may catch his man unprepared.'

In defence of the words bracketed Mr. Spratt remarks: 'δεδιότας = διὰ τὸ δεδεόμενα, sc. τὰ δὴνλα τῶν πολέμων (subita belli). What Thuc. intends to say is that caution in 'strategy' (i.e. in operations of war when the enemy are not in sight) results in 'tactical' success. The contrast is between δέως and ἀμείωσις. ἡμύνατο would, of course, apply only to the ἐλασσὸν πλῆθος, who would naturally not take the aggressive. ἀμενῶν is inserted because precaution renders a success (which might have resulted from other causes, e.g. pluck v. numbers) more complete. The mere ἐκπληξίας would account for the ἀμεινῶν. You may, in your note, be pressing ἡμύνατο too far; cf. c. 42, 4 τὸ ἀμφότερο καὶ παθεῖν. All depends on the interpretation put upon δεδιός: Thuc. always states cases of comparison badly, frequently leaving you to infer the completion of the sentence; cf. v. 111 end. Here the two-fold moral 'never hold the enemy too cheap,' and 'sleep with one eye open' is duly enforced, i.e. ἀμεινῶν ἡμύνατο διὰ τὸ δεδιότας παρεσκευάσθαι ἢ ἡμύνατο ἄν εἰ μὴ καταφρονοῦντες εἰ παρεσκευασμένον ἦσαν.'
In the Classical Review, iv. 481 a I conjectured δῖος διωσάμενον for δεδιός διμενον (i.e. ΔΕΟΔΙΟCA-MENON for ΑΕΛΙΟCA-MENON), proposing to translate 'often the weaker side, hastily casting off their caution, have routed great numbers'; cf. εἴ διλγον καὶ δι’ ὑργῆς αἰ ἐπιχειρήσεσι γλύνονται.

To this Mr. Haverfield replies (Classical Review, v. 66 a): 'First I consider him (the present editor) extremely hard on the received text. He objects that the time for δῖος is before a fight, therefore δεδιός ἡμύνατο is absurd. In a sense no doubt it is—to what exact extent I will not say, for we all differ in our attitude to these points. But Thuc. goes on to connect δῖος and παρασκευή, and says that the plan must be bold, but as for the execution, χρῆ δεδιότας παρασκευάσθαι. It seems to me not absurd in such a connection to say δεδιός ἡμύνατο, "though inferior in numbers, his precautions gave him the victory." If I may be personal, I will confess that I have always regarded the vulgate of this passage as an excellent example of Thucydides' curious but complete lucidity. Secondly I think the emendation—though most ingenious—destroys the sense. The context is an advice to caution; "we Peloponnesians are more numerous but we must be apprehensive and prepare. In war the unexpected happens: small forces, by this apprehensiveness, often rout the great battalions when they are careless, and so the Athenians (it is tacitly argued) may rout us." You cannot here omit δεδιός διμενον without spoiling the sense: at least, pace Mr. Rutherford, you cannot in Thucydides, though you might possibly in English. And to insert δῖος διωσάμενον, "they won by casting off their caution" is to upset the whole drift. Archidamus actually goes on to say that the Athenians were δρωτα παρασκευασμένους.'

Now all this would be quite convincing if (1) δῖος διμενον were applied to the stronger instead of the weaker side, just as Archidamus says below χρῆ ἡμᾶς δεδιότας παρασκευάζεσθαι, not because the Athenians are doing so, but because if we do not, we shall be caught unawares; (2) if δεδιός applied to past time relatively to ἡμύνατο, and could = δὲ τὸ δεδιός παρασκευάσθαι. In reality, the literal rendering of the sentence can be nothing but this:—'the smaller numbers, while or through being apprehensive, have better repelled greater numbers.' Mr. Spratt, indeed, actually suggests that a success won through apprehension is a finer thing than a success won through pluck. Does Archidamus suggest that the Athenians are apprehensive and are preparing? No, he says Athens is quite prepared already, and may be expected to send out an army εἴ διλγον καὶ δι’ ὑργῆς. 'As they are prepared, we had
better be cautious.’ In my opinion, both Mr. Spratt and Mr. Haverfield, together with all the editors, force a meaning into the Greek which is not to be found there.

Data occasione, I add the following notes: c. 17, 1 ἐπάρατον — on the pomerium. See Livy, i. 43. C. 53, 3 πανταχόθεν κερδαλέον — cf. Juv. 13, 24 omni ex crimine lucrum | quaesitum et partos gladio vel puxide nummos. C. 65, 4 ἐπερ φιλεί δμιλος ποιεῖν — this failing is not confined to democracies. Büdinger compares the fall of Pitt in 1761.
APPENDIX III.

TRANSLATION OF THE FUNERAL ORATION.

(Other versions by T. Nicholls, T. Hobbes, W. Smith, T. Hobbes' adapter, Dale, Crawley, H. M. Wilkins, Jowett.)

35. (1) Most of those who in former years have spoken from 
Προσελήνων α', him who added this oration to the rite, on the ground that its delivery at the burial of our dead warriors is a fitting mark of respect. For my part, I should have judged it sufficient that men whose acts have proved their valour should be requited with acts of respect, like those which you at this burial see that the state is now prepared to show them, so that belief in the valour of many might not depend on the ability or incompetence of a single speaker. (2) It is difficult for a speaker to hit the mean: and even if he succeeds in that, it is not easy for him to convey an impression of truthfulness to his hearers. For the listener who knows the facts and thinks well of the dead almost inevitably finds that the account of their actions inadequately expresses both his thoughts and his knowledge: while he who does not know the facts is apt to think that the speaker is exaggerating when he hears of anything above his own powers. Eulogies of others are tolerable so long as each listener thinks himself capable of any of the acts he hears praised: but when the eulogy transgresses that limit, the listeners begin to feel envious and actually incredulous. (3) However, since our ancestors judged this practice to be a good one, it is my duty to conform to the custom, and to endeavour to satisfy the desires and opinions of each of you, as far as I can.
36. (1) First I will refer to our ancestors; for it is a duty we owe both to them and to ourselves on such an occasion as this to pay a respectful tribute to their memory. They dwelt in this land from time immemorial and by their valour handed it down to us through successive generations, so that we found it free. (2) But if they are worthy of praise, still more worthy are our fathers; who in addition to their own inheritance bequeathed to us this vast empire of ours which they acquired after many struggles. (3) As for what remained to be done, we who stand here now, most of us still in the full vigour of life, have ourselves improved our empire, and thus we have made our city in all respects quite able to maintain herself both in peace and war. (4) Of their deeds in the field, by which the various parts of the empire were gained, of the vigour with which we or our fathers protected that empire from the invader, whether foreigner or Greek, I will say nothing, since you know the story, and it would be tedious to you. But before proceeding to praise the dead, I will explain the principles to which we owe our position, and show under what constitution and through what system of life our greatness was gained. Such a statement is, in my opinion, appropriate to the occasion, and profitable for this vast gathering of citizens and strangers to listen to with attention.

37. (1) Our constitution does not compete with the institutions of our neighbours; they copy us, but we do not copy them. As the government is in the hands of the majority and not of the few, it is called a democracy. But the law gives all an equal right to protect their interests; while, as regards the recognition of personal claims, anyone who is in any way distinguished is selected for office on account of his merit without regard to his rank. Poverty again does not exclude a man, if, though of humble position, he can benefit his country. (2) In our daily intercourse we are as tolerant as in our public life. When men meet one another in the ordinary course of life, they are apt to regard one another with suspicion; but we are not angry with our neighbour for doing as he pleases, nor do we put on a sullen look which, if harmless, is none the less vexing. (3) While we are at our ease in private society, we are most careful to restrain ourselves in our public acts: we respect those who bear office, and all the laws, but especially those which have for their object the protection of the injured and those unwritten laws which all think it disgraceful to transgress.

38. (1) Moreover we have procured for our minds many
an intermission from toil, in ordained festivals and solemn sacrifices offered throughout the year, and in the elegance of our homes: and the delight we have daily in them scars sadness away. (1) Thanks to the greatness of our state, all products of the whole world are brought to us; with the result that the good things of other countries are as truly ours for our enjoyment as those produced at home.

39. (1) Again, our military training is in favourable contrast to that of our enemies. Our city is open to all men. No expulsions of foreigners prevent a man from learning or seeing anything, even when the information would be valuable to our enemies. For we rely on our stout hearts and inborn courage, not on stratagem and deception. And, in education, they strive to make themselves brave by irksome practice begun early in life; but we live at ease, and yet we endure hazards as dangerous as they. (2) The proof of this is that the Lacedaemonians do not invade our land by themselves, but bring all their allies with them; whereas we march into neighbouring countries alone, and, though fighting on foreign soil and against men who are defending their hearth and home, we generally gain an easy victory. (3) Our full strength, too, none of our enemies have yet encountered, because we send out our own citizens on many expeditions by land, while at the same time our fleet claims our attention. But, if they meet some small portion of our army and win a battle, they vaunt that they have routed us all, and when defeated, they say they have been beaten by us all. (4) Now surely if we choose to face danger calmly rather than by laborious training, by habits and not by rules of courage, we are the gainers; for we do not anticipate trouble, and yet when face to face with it, we behave with as much courage as those who are always practising.

But it is not only in war that our state has the advantage and is worthy of admiration. 40. (1) For we combine love of the beautiful with simplicity, and love of culture with manliness. Wealth we regard as a means for action, not as a subject for fine talk, and while it is no disgrace to a man to admit that he is poor, it is a disgrace not to try to avoid poverty by work. (2) While we attend to our homes we do not neglect politics, and though we may have other business to attend to, we have a thorough knowledge of public affairs. We alone regard a man who takes no interest in them not as one who shrinks from publicity, but as a useless person; and all of us, though we cannot strike out a new line of policy, can at least criticise a proposal. It is not debate that hinders action, in our opinion, but the want of clear instruction in the facts before we take the necessary action. (3) In fact the advantage we have is just this, that we are as daring as any-
one, and give the fullest thought to our plans of action. With
the rest of mankind, on the contrary, daring comes from
ignorance, but reflection causes hesitation. And of all brave
men they deserve to be thought the bravest, who, clearly
apprehending what suffering and pleasure mean, do not, on
that account, shrink from danger. (4) In showing kindness,
again, we have adopted an attitude which differs from that of
most men: we make our friends, not by receiving, but by
bestowing favours. And he who bestows the favour, is a
firmer friend; for he secures the gratitude of him to whom
he showed kindness by new favours: whereas the debtor is
more apathetic, as he knows that the return he makes is not
a free gift, but the payment of an obligation. We alone help
others without thinking of our own interests, quite frankly
and in the confidence due to free institutions.

41. (1) In short, I say that our city is a liberal education to
Greece, and that the citizen of Athens seems to me to possess
the faculty of adapting himself readily to the most varied
circumstances, with graceful dexterity of wit. (2) That this
is no fine talk prepared for the occasion, but simple truth, is
proved by the power which we have gained for our state by
these very qualities. (3) Athens alone among existing states,
when put to the test, proves herself greater than her reputa-
tion; she alone does not give her enemies cause to complain
that it is a disgrace to be beaten by such a city; does not give
her subjects cause to reproach themselves with the thought
that they are ruled by unworthy masters. (4) The evidence
of our power is clear: we require no further witnesses to it.
For we shall be the wonder not only of this age, but of ages to
come. What need we the praise of Homer or of other poet,
whose song will charm men for a time, though truth will spoil
the impression which they receive from it? No land, no sea,
but what we have forced to become a highway for our enter-
prise. No climate that does not contain eternal memorials of
our valour. (5) Such is the city of which these men brooked
not to be deprived; on behalf of which they died nobly on the
field: and for such a city every one who is left should be
ready to toil.

42. (1) Now this is the reason why I have dwelt at such
length on the state : I wish to explain that we have something
higher to contend for than men who have not advantages such
as we enjoy, and at the same time to give the grounds which
justify this panegyric over these men. In fact I have already
spoken their highest praise. For to those very glories which
I extolled in our city these men added fresh lustre by their
brave deeds; and there are but few Greeks of whom it is true
to say as of them that their reputation is balanced by their actions. It seems to me that a close like theirs, whether it was only the first indication, or the final proof, does show a man's true worth. (3) Even when men have committed many faults, it is just that the valour with which they have fought for their country should be set above everything else: good wipes out the bad; and their public services more than repair the harm they did through their private failings. (4) Of these men not one was unnerved by a desire to enjoy wealth longer; not one shrank from danger from the poor man's hope of some day exchanging poverty for riches. No, they considered vengeance on their enemies more to be desired than these things; this they thought the noblest of all causes, and only if they succeeded in exacting that vengeance did they wish to indulge in those prospects. The uncertainty of ultimate success they left to hope; but in view of the task before them at the moment they determined to rely on themselves alone. In carrying out that determination they thought it nobler to resist and suffer than to save themselves by surrendering. What they fled from was disgrace; but on the field they stood firm at their posts, till, in an instant, at a moment ordained by Providence, at the crisis, not of their fear, but of their glory, they passed away.

43. (1) So they died. It was a death worthy of an Athenian: and we who are left, though we should pray for a spirit less fatal, must yet determine to fight with no less daring than they. Judge not of the profit merely from what you hear. (Indeed, what would be the use of talking at length about it when you know it quite well yourselves? Why enumerate the obvious advantages of self-defence?) Rather contemplate the greatness of our city day by day in its effects, and learn to love her: and when she seems glorious to you, reflect that her supremacy was obtained for her by men, who to their courage added a clear knowledge of their duty and a keen sense of honour in battle, and who, if ever they failed to gain their object, did not let their country miss the tribute of their valour, but readily gave it to her as the best offering they could make. (2) For by giving their lives for the common good, they won for themselves glory which is ever young, and the most honourable of all sepulchres, not that in which they are buried, but that in which their glory survives, to be called to remembrance on every fitting occasion whether in word or deed. (3) For every land is the sepulchre of famous men. They are not commemorated merely by the writing on stones in their own country, but in foreign countries too the unwritten memorial of them lives on, carried not in stone records but in the hearts of men. (4) Let them be your
pattern; realise that happiness comes from freedom, and freedom from courage, and do not give too much thought to the dangers of war. (5) Who ought to give their lives willingly? Not poor wretches sunk in hopeless misery; but rather they who by living longer run the risk of a change for the worse, and who will feel the change most, if they fail. (6) In fact to a man of spirit, the degradation that results from cowardice is more grievous than a painless death that comes to him when his blood is up and he shares the enthusiasm of his comrades.

44. (1) That is why I do not sorrow for those of my audience who have lost their sons. But I will comfort them instead. You know amid what changes and chances you have lived; that they may be called fortunate to whose lot has fallen an honourable grief, like your grief, or an honourable death, like their death, and in whose life prosperity and adversity have been equally balanced. (2) Still I know how hard it is not to regret those of whom you will be so often reminded by the good fortune which others enjoy as you yourselves did once. A man grieves not for blessings which he loses before he knows their value, but for that which is taken from him when he has lived long with it. (3) But you must bear up. Some of you can still hope for other children: in your homes new sons will make you forget those whom you have lost, and the city will gain in two ways: she will not lose men and she will be secure. For no man’s political action can be really loyal to democracy or to sound principles unless he like others has sons to risk for the state. (4) Those of you that are past the prime of life should think it a blessing that you have been prosperous during the greater part of life. Remember that you have but few years to live, and console yourselves with the fame of your dead sons. For the love of honour alone in life does not grow old; and when men’s strength is spent, it is not money, as some say, but honour that gives pleasure.

45. (1) You that are sons or brothers of any among the dead, have, I perceive, a difficult task before you: and hardly by unusual merits would you be thought, I will not say to equal but even to fall slightly below them. For men disparage their rivals while they live: but when men are no longer in the way, they are honoured with universal good-will. (2) If I am to say something to those who will live in widowhood about woman’s virtues, I can dismiss the subject in a brief exhortation. Not to fall below the qualities natural to your sex is great glory for you, and to be as little talked of as possible, whether for good or bad, among men.
46. (1) I have done my part by saying what I could that was suitable, in accordance with the custom. Of the more solid honours part have been paid to the dead already in this funeral; for the rest, the city will maintain their children at the public cost, till they are of age. This is the coveted crown she presents to these dead men and to their survivors for such victories as theirs. For where the prize for valour is greatest, there the citizens are most loyal to their state. (2) And now, when you have finished the lamentation due to your friends go to your homes.
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. The numbers in all cases refer to chapter and section. The numbers of chapters are in heavy type where the reference is only to the text. The number of the section is followed by a where the reference is both to the text and the notes. The numbers of the chapter are in light type where the reference is to the notes only.

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(3)

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irpdrruy or
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