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The Fourth Book

Of

Thucydides
Herbert Pycroft

From the marl of

Batheaston Clay
THE FOURTH BOOK OF

THUCYDIDES

EDITED WITH NOTES

BY

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I have tried to make this edition of the Fourth Book of Thucydides complete in itself, though I am not without hope that it may be followed by other Books. The notes on the first forty-one chapters are substantially the same that have already appeared in the series of Elementary Classics. They have however been revised throughout: several errors have been corrected; and some explanations left out which seemed unnecessary for more or less advanced students. Possibly in these chapters, and indeed throughout the book, too much annotation has been given as it is. But twenty years' experience in teaching Greek has shown me that the most ordinary grammatical principles are again and again disregarded even by many candidates for Classical Honours, while more refined distinctions of scholarship which are not pointed out are almost invariably ignored.
In preparing the notes I have consulted throughout the editions of recognized authority, Poppo and Classen being of especial service. Many obligations are also due to the great scholar who was at one time my private tutor, the late Mr Shilleto. Wherever it was possible I have referred to his edition of the first two Books; and I have derived much help, particularly in the difficulties of ch. 117, from his treatise *Thucydides or Grote* (Deighton, 1851). Some manuscript notes given by him have also been lent me by Mr Henry Jackson. The initials R. S. mark notes expressly due to Mr Shilleto, but I feel that the present edition owes more to him than I am able now to trace or acknowledge.

In revising the text I have admitted a few emendations from Cobet and Classen, and many suggested alterations are discussed in their place; but as a rule I have held aloof from the indiscriminate 'restoration' which would remove from a Classical work every accretion of harshness or redundancy, and destroys in the process many an original and characteristic feature.

*St John's College, Cambridge,*
*March 20, 1884.*
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Τοῦ δ’ ἐπιγιγνομένου θέρους περὶ σῖτου ἐκβολὴν Συρακοσίων δέκα νῆες πλεύσασι καὶ Δοκρίδες ὦσαι Μεσσήνην τὴν ἐν Σικελίᾳ κατέλαβον, αὐτῶν ἐπαγαγομένων, καὶ ἀπέστη Μεσσήνη Ἀθηναῖοι. ἔπραξαν δὲ τούτῳ μάλιστα οἱ μὲν Συρακόσιοι ὀρὼντες προσβολὴν ἔχουν τὸ χωρίον τῆς Σικελίας καὶ φοβούμενοι τοὺς Ἀθηναίους μὴ ἐξ αὐτοῦ ὀρμώνει τοτε σφίσει μείζονι παρασκευὴ ἐπέλθωσιν, οἱ δὲ Δοκροί κατὰ ἐχθὸς τῷ Ῥηγίνῳ, βουλόμενοι ἀμφοτέρωθεν αὐτοὺς καταπολεμεῖν. καὶ ἐσεβεβλήκεσαν ἀμα ἐς τὴν Ῥηγίνῳ οἱ Δοκροὶ πανστρατιὰ, ἵνα μη ἐπιβοηθῶσι τοῖς Μεσσήνιοις, ἀμα δὲ καὶ ἑυνεπαγόντων Ῥηγίνων φυγάδων, οἱ ἦσαν παρ’ αὐτοῖς· τὸ γὰρ Ῥήγιον ἔπλε πολὺν χρόνον ἐστασίαζε, καὶ ἀδύνατα ἦν ἐν τῷ παρόντι τοὺς Δοκροὺς ἀμύνεσθαι, ἦ καὶ μᾶλλον ἐπετίθεντο. δηώσαντες δὲ οἱ μὲν Δοκροὶ τῷ πεζῷ ἀπεχώρησαν, αἱ δὲ νῆες Μεσσήνην ἐφφυρόντο καὶ ἀλλαί αἱ πληροῦμενει ἐμελλον αὐτόσε ἐγκαθορμισάμεναι τὸν πόλεμον ἐντεύθεν ποιήσεσθαι.
Τοπο δε τοὺς αὐτοὺς χρόνους τοῦ ἡρος, πρὶν τὸν σῖτον ἐν ἀκμῇ εἶναι, Πελοποννησιοί καὶ οἱ ξύμμαχοι ἐσέβαλον ἐς τὴν Ἀττικήν, ἦγειτο δὲ Ἀγις ὁ Ἀρχιδάμου Λακε- 
δαιμονίων βασιλεὺς, καὶ ἐγκαθεξόμενοι εἶδον τὴν γῆν. Ἀθηναῖοι δὲ τὰς τε 
τεσσαράκοντα ναῦς ἐς Σικελίαν ἀπέστειλαν, ὡσπερ παρεσκευάζοντο, καὶ στρατηγοὺς τοὺς ὑπολοίπους, Ἑυρυμέδοντα καὶ Σοφοκλέα. Πυθόδωρος γὰρ ὁ 
τρίτος αὐτῶν ἤδη προαφίκτο ἐς Σικελίαν. εἶπον ὁ δὲ τοῦτοι καὶ Κερκυραιῶν ἄμα παραπλέονται τῶν ἐν τῇ πόλει ἐπιμεληθῆναι, οὐ ἑλπιστεύοντο ὕπο τῶν ἐν τῷ ὅρει φυγάδων καὶ Πελοποννησίων αὐτόσε 
νῆς ἔξηκοντα παρεπεπλέυκεσαν τοὺς ἐν τῷ ὅρει τιμωροί, καὶ λιμῷ ὅντος μεγάλου ἐν τῇ πόλει νο- 
μίζοντες κατασχῆσειν ῥάδιος τὰ πράγματα. Δη- 
μοσθένει δὲ, ὅτι ἰδιώτη μετὰ τὴν ἀναχώρησιν τὴν ἐξ Ἀκαρνανίας, αὐτῷ δεθέντι εἶπον χρήσθαι ταῖς 
ναυλὶ ταῦταις, ἡν βούληται, περὶ τὴν Πελοπόν- 
νησοῦ. καὶ ὃς ἐγένοντο πλέοντες κατὰ τὴν Δακω-
νικῆν καὶ ἐπιυπάνοντο ὅτι αἱ νῆς ἐν 
Κερκύρᾳ ἦδη εἰσὶ τῶν Πελοποννησίων, δὲ μὲν Ἑυρυμέδων καὶ Σοφοκλῆς ἦπείγον- 
το ἐς τὴν Κέρκυραν, δὲ δὲ Δημοσθένης ἐς τὴν Πύλον πρῶτον ἐκέλευσ οὐχόντας αὐ-
τοὺς καὶ πράξαντας ὃ δὲ τῶν πλοῖων ποιεῖσθαι, ἀντιλεγόντων δὲ κατὰ τῇ χρῖν φεύρων ἐπιγενόμενον 
κατηγογεί τὰς ναῦς ἐς τὴν Πύλον. καὶ δὲ Δημο-
σθένης εὐθὺς ἤξιον τειχίζεσθαι τὸ χωρίον, ἐπὶ ἡ
tούτο γὰρ ἐξυνεπλευσε, καὶ ἀπέφαινε πολλὴν
εἰπορίαν ξύλων τε καὶ λίθων, καὶ φύσει καρτερὸν ὅν καὶ ἐρήμον αὐτῷ τε καὶ ἐπὶ πολὺ τῆς χώρας· ἀπέχει γὰρ σταδίους μᾶλιστα ἡ Πύλος τῆς Σπάρτης τετρακοσίους, καὶ ἐστιν ἐν τῇ Μεσσηνίᾳ ποτὲ οὕση γῇ, καλοῦσι δὲ αὐτὴν οἱ Λακεδαιμόνιοι Κορυφαίον. οἱ δὲ πολλὰς ἔφασαν εἶναι ἀκρας ἐρήμους τῆς Πελοποννήσου, ἂν βούληται καταλαμβάνων τὴν πόλιν δαπανῶν. τῷ δὲ διάφορον τι ἐδόκει εἶναι τοῦτο τὸ χώριον ἐτέρου μᾶλλον, λιμένος τε προσόντος, καὶ τοὺς Μεσσηνίους οἰκείους ὅντας αὐτῷ τὸ ἄρχαιον καὶ ὁμοφώνους τοῖς Λακεδαιμονίοις πλείστ' ἀν βλάπτειν ἐξ αὐτοῦ ὁμομελέους, καὶ βεβαιούσι ἀμα τοῦ χώριον φύλακας ἔσεσθαι.

4 ὃς δὲ οὐκ ἐπειθεὶν οὔτε τοὺς στρατηγοὺς οὔτε τοὺς στρατιώτας, ὦστερον καὶ τοῖς ταξιάρχοις κοινώσας, ἡσύχαζεν ὑπὸ ἀπλοίας, μέχρι αὐτοὶς τοῖς στρατιώταις σχολάζουσιν ὁμιλῆ ἐσέπεσε περιστάσιον ἐκτείνοια τὸ χώριον. καὶ ἐγχειρήσαντες εἰργάζοντο, σιδηρίᾳ μὲν λιθουργαὶ οὐκ ἔχοντες, λογάθην δὲ φέρουντες λίθους, καὶ ἐνεπέθεσαν ὡς ἐκαστὸν τι ξυμβαίνοι· καὶ τὸν πηλόν, εἶ που δέοι χρῆσθαι, ἀγγείων ἀπορία ἐπὶ τοῦ νότου ἐφερον, ἐγκεκυφότες τε ὡς μάλιστα τὸ μέλλοι ἐπιμένειν, καὶ τῷ χείρε ἐς τοῦτοις ξυμ- 3 πλέκουσε, ὅπως μὴ ἀποπέπτω. παντὶ τε τρόπῳ ἠπείγοντο φθιναί τοὺς Λακεδαιμόνιος τὰ ἐπιμα- χώτατα ἐξεργασάμενοι πρὶν ἐπιβοθῆσαι· τὸ γὰρ πλέον τοῦ χώριον αὐτὸ καρτερὸν ὑπῆρχε καὶ ἀδέν ἐδεί τείχοις. οἱ δὲ ἐστὶν τινα ἐτυχον ἄγοντες, καὶ ἀμα πυθανόμενοι ἐν ὁλιγωρίᾳ ἐποι-
οὖντο, ὡς ὅταν ἔξελθοσιν ἡ οὐχ ὑπομενοῦντας
Demosthenes

σφᾶς ἢ ῥάδιως ληψόμενοι βίας καὶ τι

καὶ αὐτοὺς ὁ στρατὸς ἔτι ἐν ταῖς Ἀθηναῖαις

5

ὡν ἐπέσχεν. τειχίσαντες δὲ οἱ Ἀθηναῖοι
tοῦ χωρίου τὰ πρὸς ἢπειρον καὶ ἡ μάλιστα ἔδει ἐν

ἡμέρας ἐξ τοῦ μὲν Δημοσθένην μετὰ νεοὶ πέντε

ἀυτοῦ φύλακα καταλεύσουσιν, ταῖς δὲ πλείοσι

ναυσὶ τὸν ἐς τὴν Κέρκυραν πλοῦν καὶ Σικελίαν 10

ἡπείγοντο. οἱ δ' ἐν τῇ Ἀττικῇ ὄντες Πελοπο-

νήσιοι ὡς ἐπίθυμον τῆς Πύλου κατειλημ-

μένης, ἀνεχόρουν κατὰ τάχος ἐπὶ οὐκοῦ,

νομίζοντες μὲν οἱ Λακεδαιμόνιοι καὶ Ἀγις

ὁ βασιλεὺς οἰκεῖοι σφίσι τὸ περὶ τῆς Πύλου· ἀμα 5
dε προὶ ἐσβαλόντες καὶ τοῦ σίτου ἐτὶ χλωροῦ

ὁντος ἐστάνυζον τροφῆς τοῖς πολλοῖς, χειμῶν
tε ἐπιγενόμενου μεῖζων παρὰ τὴν καθεστηκυίαν ὀραν

2 ἐπίσει τὸ στράτευμα. ὡστε πολλαχόθεν ξυνέβη

ἀναχωρῆσαι τε θάσσον αὐτοὺς καὶ βραχυτάτην 10

γενέσθαι τὴν ἐσβολὴν ταύτην ἡμέρας γὰρ πεντε-

καίδεκα ἔμειναν ἐν τῇ Ἀττικῇ.

7 Κατὰ δὲ τῶν αὐτῶν χρόνου Σιμωνίδης Ἀθη-

ναῖων στρατηγὸς Ἀθη

ναίαν ἔπι Ὑούα ἐν Ἐπὶ Θράκης,

Mενδάιων ἀποικίαν, πολεμίαν δὲ οὕσαν,

ξυλλέξας Ἀθηναίους τε ἐλλογοῦς ἐκ τῶν

φρουρῶν καὶ τῶν ἐκείνης ἡμιμάχων πλῆθος προ-

διδομένην κατέλαβεν. καὶ παραχρῆμα ἐπιβο-

θησάντων Χαλκιδέων καὶ Βοττιαίων ἐξεκρούσθη τε

καὶ ἀπέβαλε πολλοὺς τῶν στρατιωτῶν.

8 Ἀναχωρησάντων δὲ τῶν ἐκ τῆς Ἀττικῆς Πε-

λοποτισίων, οἱ Σπαρτιάται αὐτοὶ μὲν καὶ οἱ
ἐγγύτατα τῶν περιοίκων εὖθὺς ἐβοήθουν ἐπὶ τὴν Πύλον, τῶν δὲ ἄλλων Λακεδαίμων βραδυτέρα ἐγίγνετο ἡ ἔφοδος, ἀρτι ἀφιγμένων ἀφ’ ἐτέρας στρατιάς. περιήγη-γέλλον δὲ καὶ κατὰ τὴν Πελοπόννησον βοηθεῖν ὅτι τάχιστα ἐπὶ Πύλον, καὶ ἐπίτας ἐν τῇ Κερκύρᾳ ναὸς σφῶν τὰς ἐξήκοντα ἐπεμψαν, αἱ ὑπερενεχθεῖσαι τὸν Λευκάδιον ἱσθμὸν καὶ λα-θοῦσαι τὰς ἐν Ζακύνθῳ Ἀττικὰς ναῶς ἀφικνοῦνται ἐπὶ Πύλον παρῆν δὲ ἡδη καὶ ὁ πεζὸς στρατός.

3 Δημοσθένης δὲ προσπλέοντων ἐτὶ τῶν Πελοπον-νησίων ὑπεκπέμπει φθάσας δύο ναὸς ἀγγείλαι Εὐρυμέδοντι καὶ τοῖς ἐν ταῖς ναοῖς ἐν Ζακύνθῳ Ἄθηναίοις παρεῖναι ὁς τοῦ χωρίου κινδυνεύοντος.

4 καὶ αἱ μὲν νῆς κατὰ τάχος ἐπλεοῦν κατὰ τὰ ἐπε-σταλμένα ὑπὸ Δημοσθένους· οἱ δὲ Λακεδαίμονι παρεσκευάζοντο ὡς τῷ τείχισματι προσβαλοῦντες κατὰ τῇ γῇ καὶ κατὰ θάλασσαν, ἐπιζοντες ῥαδίος ἀιρήσειν οἰκοδόμημα διὰ ταχέων εἰργασμένον καὶ ἀνθρώπων ὄλιγων ἐνόντων. προσδεχόμενοι δὲ καὶ τὴν ἀπὸ Ζακύνθου τῶν Ἀττικῶν νεῶν βοηθειαν ἐν νῳ εἰχον, ἢν ἔρα μὴ πρότερον ἠλωσεν, καὶ τοὺς ἐσπλους τοῦ λιμένος ἐμφράξαι, ὅπως μὴ ἢ τοῖς Ἄθηναιοι εὐφρώσασθαι ἐς αὐτὸν. ἡ γὰρ νῆς ἡ Σφακτηρία καλουμένη τῶν τε λιμένα, παρατείνουσα καὶ ἐγγὺς ἐπικειμένη, ἐξυρον ποιεῖ καὶ τοὺς ἐσπλους στενοὺς, τῇ μὲν δυοῖν νεοῖν διάπλουν κατὰ τὸ τείχισμα τῶν Ἄθηναίων καὶ τὴν Πύλον, τῇ δὲ πρὸς τὴν ἄλλην ἤπειρον ὅκτῳ ἡ ἐννέα· ὑλάδης τε καὶ ἀτριβής πᾶσα ὑπ’ ἐρημίας ἦν καὶ
μέγεθος περὶ πεντεκαίδεκα στάδιον μάλιστα.
7 τοὺς μὲν οὖν ἑσπλοὺς ταῖς ναυσὶν ἀντιπρώροις βύζην κλήσειν ἐμελλοῦν τὴν δὲ νῆσον ταύτην φο- 35 βούμενοι, μὴ ἔξε αὐτῆς τὸν πόλεμον σφίσι ποιῶν-
tαι, ὀπλίτας διεβίβασαν ἐς αὐτὴν καὶ παρὰ τὴν
ἡπειρον ἄλλους ἔταξαν. οὐτω γὰρ τοῖς Ἀθηναίοις
tὴν τε νῆσον πολεμίαν ἔσσεθαι τὴν τε ἡπειρον,
ἀπόβασιν οὐκ ἔχουσαι τὰ γὰρ αὐτῆς τῆς Πύλου 40
ἐξω τοῦ ἑσπλοῦ πρὸς τὸ πέλαγος ἀλίμην ὅντα
οὐχ ἔξειν ὅθεν ὀρμώμενοι ὠφελήσουσι τοὺς αὐτῶν,
σφεὶς δὲ ἀνεν τε ναυμαχίας καὶ κινδύνου ἐκπο-
λιορκήσειν τὸ χωρίον κατὰ τὸ εἰκός, σῖτου τε οὐκ
ἐνόντος καὶ δ’ ὀλύγης παρασκευής 1 κατειλημμένον. 45
9 ὡς δ’ ἐδόκει αὐτοῖς ταῦτα, καὶ διεβίβαξον ἐς τὴν
νῆσον τοὺς ὀπλίτας, ἀποκληρώσαντες ἀπὸ πάντων
tῶν λόχων. καὶ διεβησαν μὲν καὶ ἄλλοι πρότερον
κατὰ διαδοχὴν, οἱ δὲ τελευταίοι καὶ ἐγκαταληφθέν-
tες εἰκοσι καὶ τετρακόσιοι ἦσαν καὶ Εἴλωτες οἱ 50
περὶ αὐτοὺς. ἤρχε δ’ αὐτῶν Ἑπιτάδας ὁ Μολόβρου.

Δημοσθένης δὲ, ὁ ῥῶν τοὺς Δακεδαιμονίους μέλ-
λοντας προσβάλλειν ναυσὶ τε ἀμα καὶ
πεζῷ, παρεσκευάζετο καὶ αὐτός, καὶ τὰς
τριήρεις αἴτησε ἤσαν αὐτῶ ἀπὸ τῶν κα-
tαλειφθεισῶν ἀναστάς ὑπὸ τὸ τείχισμα προσ-
5 εσταύρωσεν, καὶ τοὺς ναῦτας ἐξ αὐτῶν ὀπλίσεν
ἀσπίσε τε φαύλας καὶ ὅσυναις ταῖς πολλαῖς·
οὐ γὰρ ἦν ὅπλα ἐν χωρίῳ ἔρημῳ πορίσασθαι,
ἀλλὰ καὶ ταῦτα ἐκ ληστρικῆς Μεσσηνίων τρια-
kontórou καὶ κέλητος ἑλαβον, οἱ ἑτυχον παραγε-
νόμενοι. ὀπλίται τε τῶν Μεσσηνίων τούτων ὡς
1 κατειλημμένον

1 Demosthenes prepares to repel the attack.
τεσσαράκοντα ἐγένοντο, οἷς ἑχρήτο μετὰ τῶν ἄλλων. τοὺς μὲν οὖν πολλοὺς τῶν τε ἄοψιν καὶ ὁπλισμένων ἐπὶ τὰ τετειχισμένα μάλιστα καὶ ἔχυρὰ τοῦ χωρίου πρὸς τὴν ἡπειρον ἔταξε, προεὶς πῶν ἀμύνασθαι τοῦ πεζοῦ, ἢ προσβάλλη αὐτὸς δὲ ἀπολεξάμενοι εκ πάντων ἐξήκοντα ὀπλίταις καὶ τοξόταις ὑλίγους ἔχωρει ἐξω τοῦ τείχους ἐπὶ τὴν θάλασσαν, ἢ μάλιστα ἑκείνους προσεδέχετο πειράσεων ἀποβαίνειν, ἢ χωρία μὲν χαλητὰ καὶ πετρώδη πρὸς τὸ πέλαγος τετραμένα, σφίξι δὲ τοῦ τείχους ταύτη ἀσθενεστάτου ὄντος ἕτι σπασάσθαι αὐτοῦ ἣγεῖτο προθυμήσεσθαι ὑπὲρ γὰρ αὐτοῦ ἑλπίζοντες ποτε ναυσὶ κρατηθήσεσθαι ὅλῃ ἰσχυρὸν ἐτείχίζον, ἑκείνους τε βιαζομένους τὴν ἀπόβασιν ἀλώσιμον τὸ χωρίον γίγνεσθαι. κατὰ τοῦτο οὖν πρὸς αὐτὴν τὴν θάλασσαν χωρῆσας ἔταξε τοὺς ὀπλίτας ὡς εἰρξὼν, ἢ δύνηται, καὶ παρεκελεύσατο τοιάδε.  

10 Ἀνδρεῖς οἱ ξυιαράμενοι τούδε τοῦ κινδύνου, μηδεὶς ύμῶν ἐν τῇ τοιάδε ἀνάγκη ἐσεῖτο δικαίωμα δοκεῖν εἶναι, ἐκλογιζόμενοι ἀπαντὸ τὸ περισσότεροι ἡμᾶς δεινον, μᾶλλον ἢ ἀπερισκέπτως, ευτελῆ ὡς ὑμᾶς χωρῆσαι τοῖς ἑαυτοῖς καὶ ἐκ τούτων ἄν περιγενόμενοι. ὅσα γὰρ ἐς ἀνάγκην ἀφικταὶ ὡς περ τάδε, λογισώμοι ἥκιστα ἐνδεχόμενα και μὴ τῷ πληθεὶς αὐτῶν καταπλαγέντες τὰ ὑπάρ-χοντα ἡμῖν κρείσσων καταπροδώναι. τοῦ τε γὰρ χωρίου τὸ δυσέμβατον ἡμέτερον νομίζω, ὁ μενοῦν-
των ἡμῶν ξύμμαχον γίγνεται, ὑποχωρήσασι δὲ καίπερ χαλεποῦ ὅν εὐπορον ἐσταὶ μηδενὸς κολύνωτος, καὶ τὸν πολέμιον δεινότερον ἐξομεν μὴ ῥαδίως 15 αὐτῷ πάλιν οὐσὶς τῆς ἀναχωρήσεως, ἂν καὶ ὑφ' ἡμῶν βιάζηται· ἐπὶ γὰρ ταῖς ναυσὶ βάστοι εἰσον ἀμύνεσθαι, ἀποβάντες δὲ ἐν τῷ ὅσῳ ἡδη. τὸ τε πλήθος αὐτῶν οὐκ ἀγαν δεὶ φοβεῖσθαι κατ' ὀλίγον γὰρ μαχεῖται, καίπερ πολὺ ὅν, ἀπορία τῆς προσ- 20 ὀμμίσεως, καὶ οὐκ ἐν γῇ στρατός ἑστίν ἐκ τοῦ ὁμοίου μείζων, ἀλλ' ἀπὸ νεών, αἷς πολλὰ τὰ καἱρια 4 δεὶ ἐν τῇ θαλάσσῃ ξυμβιῆναι. ὡστε τὰς τούτων ἀπορίας ἀντιπάλων ἡγοῦμαι τῷ ἡμετέρῳ πλήθει. καὶ ἄμα ἄξιῳ ὑμᾶς, 'Αθηναίοις ὑντας καὶ ἐπιστα- 25 μένους ἐμπειρίᾳ τῆς ναυτικῆς ἐπ' ἄλλους ἀπόβα- σιν, ὅτι εἴ τις ὑπομένου καὶ μὴ φόβῳ ῥοθίου καὶ νεὼν δεινότητος κατάπλου ὑποχωροῖ, οὐκ ἀν ποτε βιάζοιτο, καὶ αὐτοὺς νῦν μείναι τε καὶ ἀμυνομένους 26 παρ' αὐτὴν τήν ραξίαν σώζειν ὑμᾶς τε αὐτοὺς καὶ 30 τὸ χωρίον.

11 Τοσαύτα τοῦ Δημοσθένου παρακέλευσαμένου,
λόμενοι, διότι οὐκ ἦν πλείοσι προσσχείν, καὶ ἀναπαύοντες ἐν τῷ μέρει, τοὺς ἐπίπλους ἐποιοῦντο, προθυμία τε πάση χρώμενοι καὶ παρακελευσμῷ, εἰ πως ωσάμενοι ἔλοιεν τὸ τείχισμα. πάντων δὲ ἑνεφανερώτατος Βρασίδας ἐγένετο, τριπαρχον γάρ καὶ ὅρων τοῦ χωρίου χαλεποῦ ὄντος τοὺς τριπαρχούς καὶ κυβερνήτας, εἰ πὴ καὶ δοκοὶν δυνατὸν εἶναι σχείν, ἀπόκονοντας καὶ φυλασσομένους τῶν νεῶν μὴ ξινυρίζωσιν, ἐβόα λέγων ὡς οὖν εἰκῆς ἑν ἐξ ἐκ λύλων φείδομένους τοὺς πολεμίους ἐν τῇ χώρᾳ περιδεῖν τεῖχος πεποιημένους, ἀλλὰ τὰς τε σφετέρας ναὺς βιαζομένους τὴν ἀπόβασιν καταγείνην ἐκέλευεν καὶ τοὺς εὐμμάχους μὴ ἀποκνήσαι ἀντὶ μεγάλων εὐεργεσίων τὰς ναὺς τοῖς Λακεδαιμονίοις ἐν τῷ παρόντι ἐπιδοῦναι, οἰκείλαντας δὲ καὶ παντὶ τρόπῳ ἀποβάντας τῶν τε ἀνδρῶν καὶ τοῦ χωρίου κρατήσαι, καὶ ὁ μὲν τοὺς τε ἀλλούς τοιαῦτα ἐπέσεπερχε, καὶ τῶν ἑαυτοῦ κυβερνήτην ἀναγκάσας ὦκείλαι τὴν ναῦν ἔχωρε ἐπὶ τὴν ἀποβάθραν καὶ πειρῶμενος ἀποβαίνειν ἀνεκόπτῃ ὑπὸ τῶν Ἀθηναίων, καὶ πραματισθείς πολλὰ ἐλειποψύχει τε καὶ πεσόντος αὐτοῦ ἐς τὴν παρεξερεσίαν ἡ ἀσπίς περιερρή ὡς τὴν θάλασσαν, καὶ ἐξενεχθείς αὐτῆς ἐς τὴν γῆν, οἱ Ἀθηναίοι ἀνελόμενοι ὑστερον πρὸς τὸ τροπαῖον ἔχρισαντο, ὃ ἐστησαν τῆς προσβολῆς ταύτης. οἱ δὲ ἀλλοὶ προθυμοῦντο μὲν, ὀδύνατοι δ᾽ ἦσαν ἀποβηναι τῶν τε χωρίων χαλεπότητι καὶ τῶν Ἀθηναίων μενόν· των καὶ οὐδὲν ὑποχωροῦντων. ἐς τούτῳ τε περιέστη ἡ τύχη, ὡστε Ἀθηναίοις μὲν ἐκ γῆς τε καὶ
Τάυτης Δακονικής ἀμύνεσθαι ἐκείνους ἐπιπλέουν· τας, Δακεδαιμονίους δὲ ἐκ νεῶν τε καὶ ἐς τὴν ἐαυτῶν πολέμιαν οὕσαν ἐπὶ Ἀθηναίους ἀποβαίνειν ἐπὶ πολὺ γὰρ ἐπολεῖ τῆς δόξης ἐν τῷ τότε τοῖς μὲν ἡπειρῶταις μάλιστα εἶναι καὶ τὰ πεζὰ κρατίστοις, τοῖς δὲ θαλασσίοις τε καὶ ταῖς ναυσὶ πλείστον προέχειν.

13 Τάυτην μὲν οὖν τὴν ἡμέραν καὶ τῆς ὑστεραίας μέρος τὰ προσβολᾶς ποιησάμενοι ἐπέ- ταυντό· καὶ τῇ τρίτῃ ἐπὶ ξύλα ἐς μηχα- νας παρέπεμψαν τῶν νεῶν τινῶς ἐς Ἀσί- νην, ἐλπίζοντες τὸ κατὰ τὸν λιμένα τείχος ὕψος μὲν ἐχειν, ἀποβάσεως δὲ μάλιστα οὕσης ἔλειν μηχαναῖς. ἐν τούτῳ δὲ αἱ ἐκ τῆς Ζακύνθου νῆς τῶν Ἀθηναίων παραγίγνονται πεντήκοντα προσε- βοήθησαν γὰρ τῶν ταῖς φρουρίδων τινές αὐτῶς τῶν ἐκ Ναυπάκτου καὶ Χίαι τέσσαρες. ὡς δὲ εἶδον τὴν τῇ πειραυν ὀπλιτῶν περὶπλευων τὴν τῇ νήσου, ἐν τῇ τῷ λιμένι οὕσας τὰς ναύς καὶ οὐκ ἐκπλεούσας, ἀπορήσαντες ὅτι καθορμίσωνται, τότε μὲν ἐς Πρώτην τὴν νήσου, ἢ οὗ πολὺ ἀπέχει, ἔρημος οὕσα, ἐπλευσαν καὶ θύλασαν, τῇ δ' ὑστεραίᾳ παρασκευ- ασάμενοι ὡς ἐπὶ ναυμαχίαν ἀνήγγειλον, ἣν μὲν ἀντε- πλεῖν ἐθέλωσιν σφίσιν ἐς τὴν εὐρυχωρίαν, εἰ δὲ μή, ὃς αὐτοὶ ἐπεστρεφοῦσιν. καὶ οἱ μὲν οὐτε ἀντα- νήγγειλον οὐτέ ἀ διευθηθήσαν, φράζας τοὺς ἐσπλήσοις, ἔτυχον ποιήσαντες, ἡσυχάζοντες δ' ἐν τῇ γῇ τάς τε ναύς ἐπλήρουν καὶ παρεσκεύαζοντο, ἣν ἐσπλῆ- τις, ὡς ἐν τῷ λιμένι οὖντι οὕς σμικρῷ ναυμαχῆσον- 14 τες. οἱ δ' Ἀθηναίοι γυνότες καθ' ἐκάτερον τὸν
Εὐγγράφησις Δ  ἰν 12—14

Τας μὲν πλείους καὶ μετεώρους Ἰην τῶν νεῶν καὶ ἀντιπρῶρους προσπεσόντες ἐς φυγὴν κατέστησαν καὶ ἐπεδιώκοντες ὡς διὰ βραχέος ἐτρωσαν μὲν πολλάς, πέντε δ’ ἐλαβον καὶ μίαν τούτων αὐτῶν ἀνδράσιν. ταῖς δὲ λοσταῖς ἐν τῇ γῇ καταπεφευγνίας ἐνέβαλλον. αἰ δὲ καὶ πληροῦμεναι ἐτὶ πρὶν ἀνάγεσθαι ἐκοπτοῦτο καὶ τινας καὶ ἀναδούμενοι κενᾶς εἶλκον τῶν ἀνδρῶν ἐς φυγὴν ὄρμημένων. ἀ ὅροντες οἱ Λακεδαιμόνιοι καὶ περιαλγοῦντες τῷ πάθει, δους περ αὐτῶν οἱ ἄνδρες ἀπελαμβάνοντο ἐν τῇ νήσῳ, παρεβοήθουν, καὶ ἐπεσβαίνοντες ἐς τὴν θάλασσαν ξύν τοῖς ὅπλοις ἀνθέιλκον ἐπιλαμβανόμενοι τῶν νεῶν καὶ ἐν τούτῳ κεκωλύσθαι ἐδόκει ἕκαστος, ὁ μὴ τινι καὶ αὐτὸς ἐργῳ παρη. ἐγενετο τε ὁ θόρυβος μέγας καὶ ἀντηλλαγμένους τοῦ ἐκατέρων πρόποι περὶ τας ναῦς οἱ τε γὰρ Λακεδαιμόνιοι ὑπὸ προθυμίας καὶ ἐκπλήξεως ὡς εἰπεῖν ἀλλο οὐδὲν ἢ ἐκ γῆς ἐναυμαχοῦν, οἱ τε Ἀθηναίοι κρατοῦντες καὶ βουλόμενοι τῇ παρούσῃ τύχῃ ἡς ἐπὶ πλεῖστον ἐπεξελθεῖν ἀπὸ νεῶν ἐπεξομάχουν. πολυν τε πόνου παρασχόντες ἀλλήλους καὶ τραυματίσαντες διεκρίθησαν, καὶ οἱ Λακεδαιμόνιοι τὰς κενᾶς ναῦς πλήν τῶν τοῦ πρόποτο ληθεβείσων διέσωσαν. καταστάντες δὲ ἐκατεροὶ ἐς τὸ στρατόπεδον οἱ μὲν τροπαῖον τε ἐστησαν καὶ νεκροὺς ἀπέδοσαν καὶ ναυαγίων ἐκράτεσαν, καὶ τῇ νήσῳ εὐθὺς περιέπλεον καὶ ἐν φυλακῇ εἶχον ὡς τῶν ἀνδρῶν ἀπειλημμένων οῖ δ’ ἐν τῇ ἡπείρῳ Πελοποννήσιοι καὶ ἀπὸ πάντων ἦδη βεβοηθηκότες ἐμενον κατὰ χώραν ἐπὶ τῇ Πύλῳ.
15 'Es de την Σπάρτην ὡς ἤγγελθη τὰ γεγενημένα

The Lacedaemonians determine to send envoys to Athens.

16 ὡς τάχιστα πειρᾶσθαι κομίσασθαι. δεξαμένων
dε τῶν στρατηγῶν τῶν λόγον ἐγίγνοντο

An armistice is concluded at Pylos.
ἐλθωσιν οἱ ἐκ τῶν Ἀθήνων Λακεδαίμονίων πρέσ-20
βείς· ἀποστείλατε δὲ αὐτοὺς τριήρει Ἀθηναίοις
καὶ πάλιν κομίσατε. ἐλθόντων δὲ τὰς τε σπονδάς
λελύσθαι ταύτας καὶ τὰς ναῦς ἀποδοῦναι Ἀθη-


17 Ἠσπερυάν ἡμᾶς Λακεδαίμονίοι, ὁ Ἀθηναῖοι,
περὶ τῶν ἐν τῇ νῆσῳ ἄνδρῶν πράξοντας
ὁ τι ἢ ὠμιν τε ὀφέλημον ὅπε τὸ αὐτὸ πεῖ-
θωμεν, καὶ ἡμῖν ἐς τὴν ξυμφορὰν ὡς ἐκ
τῶν παρόντων κόσμου μάλιστα μέλλῃ


Speech of the
Spartan en-
voys at
Athens. This is
a fit time for
negotiations.


17 Ἠσπερυάν ἡμᾶς Λακεδαίμονίοι, ὁ Ἀθηναῖοι,
περὶ τῶν ἐν τῇ νῆσῳ ἄνδρῶν πράξοντας
ὁ τι ἢ ὠμιν τε ὀφέλημον ὅπε τὸ αὐτὸ πεῖ-
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τῶν παρόντων κόσμου μάλιστα μέλλῃ


Speech of the
Spartan en-
voys at
Athens. This is
a fit time for
negotiations.
18 ἂν ἔκ τοῦ εἰκότος προσεῖη. γυνώτε δὲ καὶ ἐς τὰς ἡμετέρας νῦν ἔμφερος ἀπιδόντες, οὕτως ἀξίωμα μέγιστον τῶν Ἑλλήνων ἔχοντες ἥκομεν παρ' ὑμᾶς, πρότερον αὐτοὶ κυριώτεροι νομίζοντες εἶναι δοῦναι ἐφ' ἄ νῦν 5 ἀφιγμένοι ὑμᾶς αὐτοὑμεθα. καὶ τοι οὕτε δυνάμεως ἐνδείᾳ ἐπάθομεν αὐτῷ οὕτε μείζονος προσγενομένης ὑβρίσαντες, ἀπὸ δὲ τῶν ἀεὶ ὑπαρχόντων γνώμη σφαλέντες, ἐν ο ὑ πάσι τὸ αὐτὸ ὀμοίως ὑπάρχει. ὡστε οὐκ εἰκὸς ὑμᾶς, διὰ τὴν 10 παροῦσαν νῦν ρώμην πόλεως τε καὶ τῶν προσγενενημένων, καὶ τὸ τῆς τύχης οἰεσθαί ἀεὶ μεθ' ὑμῶν ἐσεσθαί. σωφρόνων δὲ ἀνδρῶν οὕτως τάγαθα ἐς ἀμφίβολον ἀσφαλῶς ἔθεντο—καὶ ταῖς ἔμφεραις ὀἱ αὐτοὶ εὑξυνετῶτερον ἄν προσφέροιτο—τὸν τε 15 πόλεμον νομίσωσι μὴ καθ' ὅσον ἄν τίς αὐτοῦ μέρος βούληται μεταχειρίζειν, τότε ἔννειναι, ἄλλ' ὡς ἄν αἱ τύχαι αὐτῶν ἥγησονται. καὶ ἐλάχιστ' ἄν ὀἱ τοιοῦτοι πταίοντες, διὰ τὸ μὴ τῷ ὄρθουμένῳ αὐτοῦ πιστεύοντες ἐπαιρέσθαί, ἐν τῷ εὐτυχεῖν ἄν 20 μάλιστα καταλύσωτο. ὁ νῦν ὑμῶν, ὃ Ἀθηναίοι, καλῶς ἔχει πρὸς ἡμᾶς πρᾶξαι, καὶ μὴ ποτὲ ὑστερον, ἦν ἀρὰ μὴ πειθόμενοι σφαλῆτε, ἄ πολλά ἐνδέχεται, νομισθῆναι τύχῃ καὶ τὰ νῦν προχωρήσαντα κρατήσαι, ἔξουν ἀκίνδυνον δόκησιν ἱσχύοις καὶ ἐννέεσεως 25 ἂς τὸ ἔπειτα καταλιπεῖν. Δακεδαιμόνιοι δὲ ὑμᾶς προκαλοῦνται ἐς σποιδᾶς καὶ διάλυσιν πολέμου, διδόντες μὲν εἰρήνην καὶ ἔμφεραν καὶ ἄλλην φιλίαν πολλήν καὶ οἰκείοτητα ἐς ἀλλήλους ὑπάρχειν, ἀνταί-
τούντες δὲ τούς ἐκ τῆς νῆσου ἀνδρᾶς, καὶ ἀμεινόν ἡγούμενοι ἀμφοτέρους μὴ διακινδυνεύεσθαι, εἴτε βία διαφύγοιειν παρατυχοῦσις τινὸς σωτηρίας εἴτε καὶ ἐκπολιορκηθέντες μᾶλλον ἄν χειρωθεῖεν. νομίζομεν τε τὰς μεγάλας ἔχθρας μάλιστ' ἄν διαλύεσθαι βεβαιῶς, οὐκ ἦν ἀνταμυνόμενος τις καὶ ἐπικρατήσας τὰ πλέω τοῦ πολέμου κατ' ἀνάγκην ὀρκοὶς ἐγκαταλαμβάνων μὴ ἄπο τοῦ ἱσοῦ ἕμβη, ἀλλ' ἦν παρὸν τὸ αὐτὸ δρᾶσαι πρὸς τὸ ἐπιεικὲς καὶ ἀρετὴν τ' αὐτῶν νικήσας παρὰ ἰ προσεδέχετο μετρίως ἐξυπαλλαγῇ. ὁφείλων γὰρ ἣδη ὁ ἐναντίος μὴ ἀνταμύνεσθαι ὡς βιασθείς, ἀλλ' ἀνταποδοῦναι ἀρετὴν, ἑτοιμότερος ἐστιν αἰσχύνη ἐμμένειν ὅσ 4 ἐνυέθετο. καὶ μᾶλλον πρὸς τοὺς μειζόνως ἔχθροὺς τοῦτο δρᾶσιν οἱ ἀνδρωποὶ ή πρὸς τοὺς τὰ μέτρια διενεχθέντας. πεφύκασι τε τοῖς μὲν ἐκουσίως ἐνδούσιν ἀνθησάσθαι μεθ' ἱδουὴς, πρὸς δὲ τὰ ἅπερ- αὐχοῦντα καὶ παρὰ γνώμην διακινδυνεύειν. ἡμῖν δὲ καλῶς, εἴπερ ποτὲ, ἔχει ἀμφοτέρους ἡ ἐξυπαλλαγῇ, πρὶν τι ἀνήκεστον διὰ μέσου γενόμενον ἡμᾶς καταλαβεῖν, ἐν ὃ ἀνάγκη αἴδιον ύμῶν ἔχθραν πρὸς τῇ κοινῇ καὶ ἰδιαί ἔχειν, ύμᾶς δὲ στερηθῆναι δὲν νῦν 3 προκαλούμεθα. ἐτὶ δ' οὖν τῶν ἀκρίτων, καὶ ύμῶν μὲν δόξης καὶ ἡμετέρας φιλίας προσγιγυμομένης ἡμῖν δὲ πρὸ αἰσχροῦ τινὸς ἐμφορᾶς μετρίως κατατιθεμένης, διαλαγαγόμεν, καὶ αὐτοὶ τε ἀντὶ πολέμου εἰρήνην ἐλώμεθα καὶ τοῖς ἀλλοις "Ελλησιν ἀνάπαυσιν κακῶν ποιήσωμεν· οἱ καὶ ἐν τούτῳ ύμᾶς αἰτιωτέρους ἤγησονται. πολεμοῦνται μὲν γὰρ 1 αὐτὸ Tranquility will thus be restored to Greece; and Athens and Sparta will be held in ho- nour.

1 αὐτὸ
ἀσαφῶς ὁποτέρων ἀρξάντων καταλύσεως δὲ γε
νομένης, ἡς νῦν ὑμεῖς τὸ πλέον κύριοι ἔστε, τὴν 15
χάριν ὑμῖν προσθήσουσιν. ἣν τε γνώτε, Λακεδαι-
μονίους ἐξεστιν ὑμῖν φίλους ἑγενόθηκε βεβαιῶς,
αὐτῶν τε προκαλεσαμένων, χαρισαμένοις τε μᾶλλο
ἡ βιασμάτων. καὶ ἐν τούτῳ τὰ ἐνότα ἀγαθὰ
σκοπεῖτε ὅσα εἰκός εἶναι ἡμῶν γὰρ καὶ ὑμῶν 20
tαῦτα λεγόντων τὸ γε ἀλλὸ Ἑλληνικὸν ἑστε ὅτι
ὑποδεῖστερον ὅν τὰ μέγιστα τιμῆσει.
21 Οἱ μὲν οὖν Λακεδαιμόνιοι τοσαῦτα εἶπον, νομί-
µήν ξούνε τοὺς Ἀθηναίους ἐν τῷ πρὶν χρόνῳ
σπουδῶν μὲν ἐπιθυμεῖν, σφῶν δὲ ἐναν-
tιομένων κωλύεσθαι, διδομένης δὲ εἰρήνης ἀσμένως
δὲ ἐξεσθαί τε καὶ τοὺς ἄνδρας ἀποδάσειν. οἱ δὲ τὰς 5
μὲν σπουδὰς, ἔχοντες τοὺς ἄνδρας ἐν τῇ νήσῳ, ἣν
σφῖσιν ἐνόμιζον ἑτοίμον ἐμπίπτειν ὅτι ὁπόταν βούλωνται
ποιεῖσθαι πρὸς αὐτούς, τοῦ δὲ πλέονος ὁρέγοντο.
3 μάλιστα δὲ αὐτούς ἐνῆγη Κλέων ὁ Κλεανθέτου,
ἀνὴρ δημαγωγὸς κατ᾽ ἐκεῖνον τὸν χρόνον ἄν καὶ τὸ
πλῆθει πιθανώτατον· καὶ ἐπεισεν ἀποκρίνασθαι,
ὡς χρὴ τὰ μὲν ὅπλα καὶ σφάς αὐτοὺς τοὺς ἐν τῇ
νῆσῳ παραδόντας πρῶτον κομισθήναι Ἀθηναῖε,
ἔλθοντων δὲ, ἀποδόντας Λακεδαιμονίους Νίσαιαν
καὶ Πηγᾶς καὶ Τροιζῆνα καὶ Ἀχαίαν, ἢ οὐ πολέμῳ 15
ἔλαβον ἀλλὰ ἀπὸ τῆς προτέρας εὐμβάσεως, Ἀθη-
ναιῶν εὐγεχωρησάντων κατὰ εὐμφορᾶς καὶ ἐν τῷ
tότε δεομένων τι μᾶλλον σπουδῶν, κομίσασθαι
tοὺς ἄνδρας καὶ σπουδὰς ποιήσασθαι ὅποσον ἄν
22 δοκῆ χρόνου ἁμφοτέρους. οἱ δὲ πρὸς μὲν τὴν ἀπό-
κρισιν οὐδὲν ἀντεῖτον, εὐνέδρους δὲ σφῖσιν ἐκε—
λευν ἐλέσθαι, οἴτινες λέγοντες καὶ ἄκουόντες περὶ ἐκάστου ξυμβῆσουνται κατὰ ἴσουχίαν ὅ τι ἢν πεῖθοσιν ἀλλήλους. Κλέων δὲ ἐνταῦθα διὸ πολὺς ἐνέκειτο, λέγων γιγνῶσκειν μὲν καὶ πρότερον οὔδὲν ἐν ψυχοσιαί πάταις τοῦτον αὐτούς, σαφεὶς δ᾿ εἶναι καὶ νῦν, οἴτινες, τῷ μὲν πλήθει οὐδὲν ἔθελον εἰπεῖν, ὅλογοι δὲ ἰωδράζον ξυνεδροὶ βούλονται γίγνεσθαι ἀλλὰ εἴ τι υγίες διανοοῦνται, λέγειν ἐκέλευσεν ἀπανοῦν. ὁρόντες δὲ οἱ Δακεδαίμονοι οὔτε σφίσιν οἶον τε ὅν ἐν πλήθει εἰπεῖν, εἶ τι καὶ ὑπὸ τῆς κυμφορᾶς ἐδοκεὶ αὐτοῖς ξυγχωρεῖν, μὴ ἐς τοὺς κυμάχοις διαβληθῶσιν εἰπόντες καὶ οὐ τυχόντες, οὔτε τοὺς Ἀθηναίους ἐπὶ μετρίοις ποιήσοντας ἀ προὐκαλοῦντο, ἀνεχόρησαν ἐκ τῶν Ἀθηνῶν ἀπρακτοῦ. άφικομένων δὲ αὐτῶν διελύοντο εὕθυς αἱ σπονδαὶ αἱ περὶ Πύλου, καὶ τὰς ναῦς οἱ Δακεδαίμονοι ἀπήτουν, καθάπερ ξυνεκεῖτο: οἱ δ᾿ Ἀθηναίοι εὐκλήματα ἔχοντες ἐπιδρομῆν τε τῷ τειχίσματι παράσπορον καὶ ἄλλα οὖκ ἀξιόλογα δοκοῦντα εἶναι οὐκ ἀπεδίδοσαν, ἵστριζομενοί ὅτι δὴ εἴρητο, εὰν καὶ ὅτιον παραβαθῇ, λελύσθαι τὰς σπονδάς. οἱ δὲ Δακεδαίμονοι ἀντέλεγον τε καὶ ἀδικῆμα ἐπικαλέσαντες τὸ τῶν νεῶν ἀπελθόντες ἐς πόλεμον καθίσταντο καὶ τὰ περὶ Πύλου ὑπ’ ἀμφοτέρων κατα κράτος ἐπολεμεῖτο, Ἀθηναίοι μὲν δυνὼν νεοῖν ἐναντίαν αἰὲ τὴν νῆσον περιπλέοντες τῆς ἥμερας—τῆς ἐς νυκτὸς καὶ ἀπασαὶ περιώρμουν, πλὴν τὰ πρὸς τὸ πέλαγος, ὅποτε ἀνέμος εἶ; καὶ ἐκ τῶν Ἀθηνῶν αὐτοῖς.
εἰκοσι νήσεις ἀφίκοντο ἐς τὴν φυλακήν, ὡστε αἱ πᾶσαι ἐβδομήκοντα ἐγένοντο—Πελοποννήσιοι δὲ ἐν τῇ ἥπειρῳ στρατοπεδεύμενοι καὶ προσβολὰς ποιούμενοι τῷ τείχει, σκοποῦντες καιρὸν εἰ τις παρατέσσει ὡστε τοὺς ἀνδρας σώσαι.

24 'Εν τούτῳ δὲ οἱ ἐν τῇ Σικελίᾳ Συρακόσιοι καὶ οἱ ξύμμαχοι, πρὸς ταῖς ἐν Μεσσήνῃ φρουροῦσαι ναυσὶ τὸ ἄλλο ναυτικὸν ὅ παρεσκευάζοντο προσκομίσαντες, τὸν πόλεμον ἐποιοῦντο ἐκ τῆς Μεσσήνης. καὶ μάλιστα ἐνήγοιν 5 οἱ Δοκροί τῶν Ρηγίων κατὰ ἔχθραν, καὶ αὐτοὶ δὲ ἐσεβεβλήκεσαν πανθημεῖ ἐς τὴν γην αὐτῶν, καὶ ναυμαχίας ἀποπειράσθαι ἐβούλουντο, ὅρωντες τοῖς Ἀθηναίοις τὰς μὲν παρούσας ὀλίγας ναῦς, ταῖς δὲ πλείσσαι καὶ μελλούσας ἧξειν πυνθανόμενοι τὴν ἕχον πολιορκεῖσθαι. εἰ γὰρ κρατήσειαν τῷ ναυτικῷ, τὸ Ρηγίου ἦλπίζον πεζῇ τε καὶ ναυσὶν ἐφορμοῦντες ὑπὸς χειρόσασθαι καὶ ἢδη σφῶν ἵσχυρὰ τὰ πράγματα γήγουσθαι: ξύνεγγυς γὰρ κειμένον τοῦ τε Ρηγίου ἀκρωτηρίου τῆς Ἰταλίας τῆς τε 15 Μεσσήνης τῆς Σικελίας, τοῖς Ἀθηναίοις τε οὐκ ἀν εἶναι ἐφορμεῖν καὶ τοῦ πορθμοῦ κρατεῖν. ἐστὶ δὲ ὁ πορθμὸς ἢ μεταξὺ Ρηγίου θάλασσα καὶ Μεσσήνης ὑπὲρ βραχυτατον Σικελία τῆς ἥπειρον ἀπέχει, καὶ ἐστὶν ἢ Χάρυβδες κληθεῖσα τοῦτο, ἢ Ὀδυσσεὺς λέγεται διαπλεῦσαι. διὰ στενότητα δὲ καὶ ἐκ μεγάλων πελαγῶν, τοῦ τε Τυρσηνικοῦ καὶ τοῦ Σικελικοῦ, ἐσπίπτουσα ἢ θάλασσα ἐς αὐτὸ καὶ ῥοώδης οὐσα εἰκότως χαλέπτη ἐνομίσθη, ἐν τούτῳ οὖν τῷ μεταξὺ οἱ Συρακόσιοι καὶ
οἱ ξύμμαχοι ναύσιν ὀλίγῳ πλείσσων ἡ τριάκοντα
ήναγκάσθησαν ὡσεὶ τῆς ἡμέρας ναυμαχῆσαι περὶ
πλοίου διαπλέοντος, ἀντεπαναγόμενοι πρὸς τὲ Ἀθη-
ναίων ναυῶν ἐκκαίδεκα καὶ Ῥηγίνας ὀκτὼ. καὶ 5
μικηθέντες ὑπὸ τῶν Ἀθηναίων δια τάχους ἀπέ-
πλευσαν ὡς ἐκαστῶν ἐτυχὼν ἐς τὰ οίκεια στρατό-
πεδα, τὸ τε ἐν τῇ Μεσσήνῃ καὶ ἐν τῷ Ῥηγίῳ, μίαν
ναυῖν ἀπολέσαντες· καὶ νῦξ ἐπεγένετο τὸ ἔργῳ.
3 Μετὰ δὲ τότῳ οἱ μὲν Δοκροὶ ἀπῆλθον ἐκ τῆς
Ῥηγίνων, ἐπὶ δὲ τὴν Πελοπίδα τῆς Μεσσήνης
συλλεγεῖσαι αἰ τῶν Συρακοσίων καὶ ξυμμάχων
νῆς ἄρμοις καὶ ὁ πεξὸς αὐτοῖς παρῆν. προσ-
πλεύσαντες δὲ οἱ Ἀθηναῖοι καὶ Ῥηγίνοι ὀρόιντες
tὰς ναῦς κενὰς ἐνέβαλον καὶ χειρὶ τειχρᾶ ἐπι-
βληθεὶσθαι μίαν ναῦν ἑαυτοῖς ἀπώλεσαν τῶν ἀνδρῶν
ἀποκολυμβησάντων. καὶ μετὰ τούτῳ τῶν Συρα-
κοσίων ἐσβάντων ἐς τὰς ναῦς καὶ παραπλεόντων
ἀπὸ κάλω ἐς τὴν Μεσσήνην, αὕτης προσβαλόντες
οἱ Ἀθηναῖοι ἀποσιμωσάντων ἑκεῖνων καὶ προεμ-
6 βαλόντων ἐτέραν ναῦν ἀπολλύοντος. καὶ ἐν τῷ
παράπλω καὶ τῇ ναυμαχίᾳ τοιούτω ἄρρητῳ
νῷ ἔλασσον ἔχοντες οἱ Σύρακοι παρεκομίσθη-
7 σαν ἐς τὸν ἐν τῇ Μεσσήνῃ λιμένα.

Καὶ οἱ μὲν Ἀθηναῖοι, Καμαρίνης ἄγ-
γελθείσης προδιδοσθαί Σύρακοσίως ὑπ’
Ἀρχίου καὶ τῶν μετ’ αὐτοῦ, ἐπλευσαν
ἐκείσε, Μεσσήνοι δ’ ἐν τούτῳ πανδημεῖ κατὰ γῆν
καὶ ταῖς ναυσὶν ἁμα ἐστράτευσαν ἐπὶ Νάξου τὴν
8 Χαλκιδικῆν ὀμορον οὗσαν. καὶ τῇ πρώτῃ ἡμέρᾳ τὸν
teixhreis poûsauntes tois Νάξουν ἐδώσαν τὴν γῆν.

1 αὐτοῖς 2 ἀπολλύον (viii. 10, 3: cf. vii. 51, 2)
τῇ δ' ὑστεραῖς ταῖς μὲν ναυσὶ περιπλεύσαντες κατὰ τὸν Ἀκεσίων ποταμὸν τὴν γην ἐδήμουν, τῷ δὲ πεζῷ 9 πρὸς τὴν πόλιν ἐσέβαλλον. ἐν τούτῳ δὲ οἱ Σι- κελοὶ ὑπὲρ τῶν ἄκρων πολλοὶ κατέβαινον βοήθοντες ἐπὶ τοὺς Μεσσήνιους. καὶ οἱ Νάξιοι ὡς εἰδον, θαρσήσαντες καὶ παρακελευόμενοι ἐν ἑαυτοῖς ὡς οἱ Λεοντίνοι σφίσι καὶ ἄλλοι Ἑλληνες ξύμμαχοι ἐσ τιμωρίαν ἐπέρχονται, ἐκδραμόντες ἄφων ἐκ τῆς πόλεως προσπίπτουσι τοῖς Μεσσήνιοι, καὶ τρέ- ψαντες ἀπέκτειναν τὸ ὑπὲρ χιλίους, καὶ οἱ λοιποὶ χαλεπῶς ἀπεχώρησαν ἐπὶ οἴκου· καὶ γὰρ οἱ βάρ- βαροι ἐν ταῖς ὁδοῖς ἐπιπεσόντες τοὺς πλείστους 10 διέφθειραν. καὶ οἱ νῆες σχοῦσας ἐς τὴν Μεσσήνην 11 ύστερον ἐπὶ οἴκου ἔκασται διεκρίθησαν. Λεοντίνοι 45 δὲ εὐθὺς καὶ οἱ ξύμμαχοι μετὰ Ἀθηναίων ἐς τὴν Μεσσήνην ὡς κεκακωμένην ἐστράτευσον, καὶ προσ- βάλλοντες οἱ μὲν 'Αθηναίοι κατὰ τὸν λιμένα ταῖς 12 ναυσὶν ἐπείρων, ὃ δὲ πεζὸς πρὸς τὴν πόλιν. ἐπεκ- δρομὴν δὲ ποιησάμενοι οἱ Μεσσήνιοι καὶ Δοκρῶν 50 τινες μετὰ τοῦ Δημοτέλους, οἱ μετὰ τὸ πάθος ἐγκατε- λείφθησαν φρουροί, ἐξαπιναίως προσπεσόντες τρέ- ποντο τοῦ στρατεύματος τῶν Λεοντίνων τὸ πολὺ καὶ ἀπέκτειναν πολλοὺς. ἰδόντες δὲ οἱ 'Αθηναίοι καὶ ἀποβάντες ἀπὸ τῶν νεὼν ἐβοήθουν, καὶ κατεδίώξαν 55 τοὺς Μεσσήνιους πάλιν ἐς τὴν πόλιν, καὶ τραγα- μένοις ἐπιγενόμενοι καὶ τροπαῖον στῆσαντες ἀνε- χώρησαν ἐς τὸ 'Ρήγιον. μετὰ δὲ τούτῳ οἱ μὲν ἐν 13 τῇ Σικελίᾳ Ἑλληνες ἄνευ τῶν Ἀθηναίων κατὰ γῆν ἐστράτευσον ἐπὶ ἀλλήλους. 65

Ἐν δὲ τῇ Πύλῳ ἐτὶ ἐπολιόρκουν τοὺς ἐν τῇ
νήσῳ Λακεδαίμονίων οἱ Ἀθηναίοι, καὶ τὸ ἐν τῇ ἡπείρῳ στρατόπεδον τῶν Πελοποννησίων
κατὰ χώραν ἐμενεν. ἐπίπονος δ᾽ ἦν τοῖς Ἀθηναίοις η φυλακή σιτίου τε ἀπορία
καὶ ὑδατος· οὐ γὰρ ἦν κρήνη ὅτι μὴ μέα ἐν αὐτῇ τῇ ἀκροπόλει τῆς Πύλου, καὶ
αὐτῇ οὐ μεγάλῃ, ἀλλὰ διαμόμενοι τὸν κάχληκα οἱ πλείστοι ἐπὶ τῇ θαλάσσῃ ἐπινοῦν οἶνον εἰκὸς ὕδωρ.
3 στενοχώρια τε ἐν ὀλίγῳ στρατοπεδευομένους ἐγίνετο, καὶ τῶν νεῶν οὐκ ἔχουσόν ὅρμον αἱ μὲν σιτίον
ἐν τῇ γῇ ὑροῦντο κατὰ μέρος, αἱ δὲ μετέωροι ὁρ-
μον. ἄθυμιαν τε πλείστην ὁ χρόνος παρείχε
παρὰ λόγον ἐπιγιγνόμενος, οὐς φόντο ἡμερῶν
ὀλίγων ἐκπολιορκησεῖν ἐν νῆσῳ τε ἐρήμῃ καὶ
5 ὑδατὶ ἀλμυρῷ χρωμένους. αἴτιον δὲ ἦν οἱ Λακε-
δαίμονίοι προειπότες ἐς τὴν νῆσον ἑσάγειν σιτίον
τε τὸν βουλόμενον ἀλησμένον καὶ οἶνου καὶ εἰ τι
ἀλλο βρῶμα, οἰον ἄν ἐς πολιορκίαν ἐξυμφέρη, τά-
ξαντες ἀργυρίου πολλοῦ, καὶ τῶν Εἰλώτων τὰ.
6 ἑσαγαγόντι εἰλευθερίαν ὑπισχυόμενοι. καὶ ἑσήγον
ἄλλοι τε παρακινδυνεύοντες καὶ μάλιστα οἱ Εἰ-
λώτες, ἀπαίτοντες ἀπὸ τῆς Πελοποννῆσου ὑπὸ-
θευν τυχοῦν καὶ καταπλέοντες ἐτὶ νυκτὸς ἐς τὰ
πρὸς τὸ πέλαγος τῆς νῆσου. μάλιστα δὲ ἐτήρουν
ἀνέμῳ καταφέρεσθαι· ρᾷον γὰρ τὴν φυλακὴν τῶν
τριήρων ἐλάνθανον, ὅποτε πνεύμα ἐκ πόντου εἰη·
ἀπορον γὰρ ἐγίγνετο περιομένη, τοῖς δὲ ἀφειδῆς ο
κατάπλους καθεστίκει· ἐπάκεκλου γὰρ τὰ πλοῖα
τετιμημένα χρημάτων, καὶ οἱ ὀπλῖται περὶ τὰς
κατὰρσεις τῆς νῆσου ἐφύλασσον. ὅσοι δὲ γαλήνη
1 ἑυμφέρου

Πυλος. The Lacedaemonians in Sphacteria still hold out, obtaining supplies in various ways.
κινδυνεύσειαν ἥλισκοντο. ἐσένεν δὲ καὶ κατὰ τὸν
λιμένα κολυμβηται ὕψυχροι, καλοδίῳ ἐν ἀσκοῖς
ἐφέλκωντες μήκωνα μεμελιτωμένην καὶ λίνον στέρ-
μα κεκομμένου· ὅν τὸ πρῶτον λανθανόντων φυλά-
κήν ἐπιλάβοι, ὅρωντες τῶν τε ἐπιτηδείων 5
τῆς περὶ τῆς Πελοπόννησον κομιδῆν ἀδύνατον
ἐσομένην—ἀμα ἐν χωρίῳ ἐρήμῳ καὶ οὐδ' ἐν θέρει
οἴοι τε ὀντες ἰκανὰ περιπέμπειν—τὸν τε ἐφορμον
χωρίων ἀλιμένων ὄντων οὐκ ἐσόμενον, ἀλλ' ἡ σφῶν
ἀνέντων τῆς φυλακῆς περιγενήσεσθαι τοὺς ἀνδρὰς
Ἡ τοῖς πλοίοις, ἂ τὸν σιτὸν αὐτοῖς ἤγε, χειμώνα
τηρήσαντας ἐκπλεύσεσθαι. πάντων δὲ ἐφοβοῦντο
μάλιστα τοὺς Δακεδαίμονίους, ὃτι ἔχοντάς τι ἱσ-
χυρὸν αὐτοὺς ἐνόμιζον οὐκέτι σφίζει ἐπικριμακύ-
εσθαι· καὶ μετεμέλοντο τὰς σπονδάς οὐ δεξάμενοι. 15
Κλέων δὲ, γνοὺς αὐτῶν τὴν ἐς αὐτὸν ὑποψίαν περὶ
τῆς κολύμης τῆς ἐξυμβάσεως, οὐ τάληθη ἐφ' ἱέγειν
τοὺς ἐξαγγέλλωντας. παραινοῦντων δὲ τῶν ἀφίγ-
μένων, εἰ μὴ σφίζει πιστεύουσι, κατασκόπουσι τινὰς
πέμψαι, ἤρεθη κατάσκοπος αὐτὸς μετὰ Θεογένους
ὑπὸ Ἀθηναίων, καὶ γνοὺς ὅτι ἀναγκασθῆσεται ἡ
tαύτα λέγειν οἷς διεβαλλεν ἡ τάναντια εἰπὼν
ψευδὴς φανησεσθαι, παρῆκει τοῖς Ἀθηναίοις, ὅρων

State of feeling in Athens. Cleon attacks
the generals in office, especially Ni-
cias.
αὐτοὺς καὶ ὁμομεμένους τι τὸ πλέον τῇ γνώμῃ στρατεύειν, ὅσ χρὴ κατασκόπους μὲν μὴ πέμπειν, μηδὲ διαμέλλειν καὶρὸν παριέντας, εἰ δὲ δοκεῖ αὐτοῖς ἄλθῆ ἐιναι τὰ ἄγγελλόμενα, πλεῖν ἐπὶ τοὺς ἀνδρας. καὶ ἐς Νικίας τὸν Νικηράτου στρατηγὸν ὁντα ἀπεσήμαινεν, ἔχθρος ἂν καὶ ἐπιτιμῶν, ῥάδιον εἶναι παρασκευῇ, εἰ ἄνδρες εἰεν οἱ στρατηγοὶ, πλεύ- σαντας λαβεῖν τοὺς ἐν τῇ νῆσῳ, καὶ αὐτὸς γ' ἂν, εἰ ἤρχεσαν ποιήσαν τοῦτο.

28 'Ο δὲ Νικίας τῶν τε Ἀθηναίων τι ὑποθορυβησάντων ἢ τὸν Κλέωνα ἃτι οὐ καὶ νῦν πλεῖ, εἰ ῥάδιον γε αὐτῷ φαινεται, καὶ ἀμα ὅρων αὐτὸν ἐπιτιμώντα, ἐκέλευεν ἢν τινα βούλεται δύναμιν λαβόντα τὸ ἐπὶ σφαῖς εἶναι ἐπιχειρεῖν. ὁ δὲ τὸ μὲν πρῶτον οἰόμενος αὐτὸν λόγῳ μόνον ἀφιέναι ἐτοίμος ἦν, γνοὺς δὲ τῷ ὄντι παραδοσεῖντα ἀνεχόρει καὶ οὐκ ἔφη αὐτοὺς ἀλλ' ἐκεῖνον στρατηγεῖν, δεδὶς ἠδη καὶ οὐκ ἄν οἰόμενος οἱ αὐτὸν τολμῆσαι ὑποχωρῆσαι. αὕθις δὲ ὁ Νικίας ἐκέλευε καὶ ἐξίστατο τῆς ἐπὶ Πύλως ἀρχῆς καὶ μάρτυρας τοὺς Ἀθηναίους ἐποιεῖτο. οἱ δὲ, οἰον ὁχλὸς φιλεῖ ποιεῖν, ὅσῳ μᾶλλον ὁ Κλέων ὑπέφευγε τὸν πλοῦν καὶ ἐξανεχώρει τὰ εἰρημένα, τὸσῳ ἐπεκελεύσετο τῷ Νικίᾳ παραδίδοναι τὴν ἄρ- χην καὶ ἐκείνῳ ἐπεβόων πλεῖ. ὅστε οὐκ ἔχων ὅπως τῶν εἰρημένων ἐτὶ ἐξαπαλλαγῇ, υφίσταται τὸν πλοῦν, καὶ παρελθὼν οὔτε φοβεῖσθαι ἐφη Δακεδαιμονίους, πλεύσεσθαι τε λαβῶν ἐκ μὲν τῆς πόλεως οὐδένα, Λημνίους δὲ καὶ Ἰμβρίους τοὺς παρόντας καὶ πελταστάς, οὐ ἤσαν ἐκ τε Αἴνου βέβοη-

1 δὲ
θηκότες καὶ ἄλλοθεν τοξότας τετρακοσίους· ταῦτα δὲ ἐχων ἐφη πρὸς τοὺς ἐν Πύλῳ στρατιώτας ἐντὸς ἥμερῶν εἰκοσιν ἡ ἄξειν Δακεδαίμονίους ἐξον-τας ἡ αὐτοῦ ἀποκτενεῖν. τοῖς δὲ Ἀθηναίοις ἐνε-πεσε μὲν τι καὶ γέλωτος τῇ κοινολογίᾳ αὐτοῦ, ἁσμένοις δ’ ὤμως ἐγίγνυτο τοῖς σώφροσι τῶν ἀν-θρώπων, λογιζομένοις δυνών ἀγαθοῖν τοῦ ἔτερου τεύξεσθαι, ἡ Κλέωνος ἀπαλλαγήσεσθαι, ἡ μᾶλλον ἥλπιζον, ἡ σφαλεῖσι γνώμης Δακεδαίμονίους σφίσι 30 χειρώσασθαι.

29 Καὶ πάντα διαπραξάμενος ἐν τῇ ἐκκλησίᾳ, καὶ ψηφισαμένων Ἀθηναίων αὐτῷ τὸν πλοῦν, τῶν τε ἐν Πύλῳ στρατηγῷ ἐνα προσελο-μενος Δημοσθένην, τὴν ἀναγωγὴν δια-τάχους ἐποιεῖτο. τὸν δὲ Δημοσθένην 5 προσέλαβε πυνθανόμενος τὴν ἀπόβασιν αὐτὸν ἐς τὴν νῆσον διανοεῖσθαι. οἱ γὰρ στρατιῶται κακο-παθοῦντες τοῦ χωρίου τῇ ὑπορίᾳ καὶ μᾶλλον πο-λιορκούμενοι ἡ πολιορκοῦντες ἀρμηνεύτικας καὶ αὐτῷ ἔτι ρώμην καὶ ἡ νῆσος ἐμ- 10 πρησθείσα παρέσχεν. πρότερον μὲν γὰρ αὐτῆς οὐσίς ἑλόδους ἐπὶ τὸ πολὺ καὶ ἀτρυβοῦς διὰ τὴν ἀεὶ ἔρημαν ἐφοβεῖτο, καὶ πρὸς τῶν πολεμίων τοῦτο ἐνόμιζε μᾶλλον εἶναι πολλῷ γὰρ ἀν στρα-τοπέδῳ ἀποβάντες ἐξ ἀφανοῦς χωρίον προσβάλ- 15 λοντας αὐτοῖς βλάπτειν. σφίσι μὲν γὰρ τὰς ἐκείνων ἀμαρτίας καὶ παρασκευήν ὑπὸ τῆς ὑλῆς οὐκ ἂν ὀμοίως ἐῆλα εἶναι, τοῦ δὲ αὐτῶν στρατο-πέδου καταφανῆ ἂν εἶναι πάντα τὰ ἀμαρτήματα, ὥστε προστίπτειν ἂν αὐτοὺς ἀπροσδοκήτως ἢ βοῦ- 20 ἐγωγῆ.
λοιπον ἐπ' ἑκείνοις γὰρ ἄν εἶναι τὴν ἐπιχείρησιν.

25 ἐὰν δ' αὖ ἐστὶν χωρίον βιάζοντο ὁμόσε ἴεναι, τοὺς ἐλάσσους ἐμπείρους δὲ τῆς χώρας κρείσσους ἐνόμιζε τῶν πλείων ἀπείρων· λαυθάνειν τε ἄν τὸ ἐαυτῶν στρατόπεδον πολὺ ὁν διαφθειρόμενον, οὐκ 25 οὕσης τῆς προσόψεως ἡ χρήν ἠλλήλοις ἐπιβοθηεῖν.

30 ἀπὸ δὲ τοῦ Αἰτωλικοῦ πάθους, ὅ δια τὴν ὤλην μέρος τι ἐγένετο, οὐχ ἦκιστα αὐτὸν ταῦτα

2 ἐσήμεν. τῶν δὲ στρατιωτῶν ἀναγκασθέντων διὰ τὴν στενοχώριαν τῆς νῆσου τοῖς ἐσχάτοις προσισχοντας ἀριστοποιεῖσθαι διὰ προ- 5 φυλακῆς, καὶ ἐμπρήσαστός τινος κατὰ μικρὸν τῆς ὦλης ἄκοντος, καὶ ἀπὸ τούτου πνεύματος ἐπιγενο- 3 μένου, τὸ πολὺ αὐτῆς ἠλάθε κατακαυθέν. οὕτω δὴ
toûs te Δακεδαιμονίους μᾶλλον κατιδῶν πλείους ὄντας—ὑπονοοῦν πρότερον ἐλάσσοσι τὸν σίτου 10 αὐτοῦ ἐσπέρμειν—την τε νῆσου εὐαποβατοτέραν οὖσαν, τότε ὡς ἐπ' ἅξιόχρεων τους Ἀθηναίους μᾶλλον σπουδὴν ποιεῖσθαι, τὴν ἐπιχειρήσιν παρε- 3 σκευάζετο, στρατιῶν τε μεταπέμπτων ἐκ τῶν ἐγγὺς ξυμμάχων καὶ τὰ ἄλλα ἐτοιμάζουν.

4 Κλέων δὲ ἐκείνῳ τε προπέμψας ἀγγελοῦν ὡς ἦξων καὶ ἔχων στρατιῶν ἥττησατο ἀφικνεῖται ἐς Πύλον. καὶ ἀμα γενόμενοι πέμπουσι πρῶτον ἐς τὸ ἐν τῇ ἡπείρῳ στρατόπεδον κήρυκα, προκα- 20 λούμενοι εἰ βούλοιντο ἄνευ κινδύνου τοὺς ἐν τῇ νῆσῳ ἀνδρᾶς σφίσε τὰ τε ὁπλα καὶ σφᾶς αὐτοὺς κελεύειν παραδοῦναι, ἐφ' ὁ φυλακῇ τῇ μετρίᾳ τηρήσονται ἐώς ἃν τι περὶ τοῦ πλέουσος ξυμβαθῆ. 31 οὐ προσδεξαμένων δὲ αὐτῶν μίαν μὲν ἴμεραν ἑπε' 1

1 τὴν...οὖσαν after ποιεῖσθαι

2 Demosthenes is prepared to effect a landing on the island.
Disposition of the Lacedaemonians. 

σχον, τῷ δ᾿ ὑστεραίᾳ ἀνηγάγοντο μὲν νυκτὸς ἐπὶ ὀλίγας ναῦς τοὺς ὁπλίτας πάντας ἐπι-
βιβάσαντες, πρὸ δὲ τῆς ἐω ὀλίγον ἀπέβαι-
νου τῆς νῆσου ἐκατέρωθεν, ἐκ τε τοῦ πελάγους καὶ πρὸς τοῦ λιμένος, ὄκτακόσιοι μάλιστα ὄντες ὁπλί-
tαι, καὶ ἐχώρουν δρόμῳ ἐπὶ τὸ πρῶτον φυλακτήριον τῆς νῆσου. ὁδὲ γὰρ διετετάχατο· ἐν ταύτῃ μὲν τῇ πρώτῃ φυλακῇ ὡς τριάκοντα ἦσαν ὁπλίται, μέσων δὲ καὶ ὀμαλώτατον τε καὶ περὶ τὸ ὕδωρ οἱ πλείστοι αὐτῶν καὶ Ἐπιτάδας ὁ ἀρχων εἰχεν, μέρος δὲ τι οὐ πολὺ αὐτὸ τοῦ σχατον ἐφύλασσε τῆς νῆσου τὸ πρὸς τὴν Πύλον, ὁ ἦν ἐκ τε θαλάσσης ἀπόκρημνον καὶ ἐκ τῆς γῆς ἤκιστα ἐπίμαχον· καὶ ἐγὼ τι καὶ ἐρυμα αὐτόθι ἢ παλαιὸν λίθων λογάδην πεποιη-
méνον, ὁ ἑνόμηκεν σφίσθη ωφέλιμον ἄν εἶναι, εἰ καταλαμβάνοι ἀναχώρησις βιαιοτέρα. οὕτω 32 μὲν τεταγμένοι ἦσαν. οἱ δὲ Ἀθηναῖοι τους μὲν πρῶτους φύλακας, οἷς ἑπέδραμον, εὐθὺς διαφθείρουσιν ἐν τε ταῖς εὐναῖς ἐτὶ ἀναλαμβάνοντας τὰ ὑπλα, καὶ λαθόντες τὴν ἀπόβασιν, οἰομένων αὐτῶν τὰς ναῦς κατὰ 5 τὸ ἔθος ἐς ἐφορμοῦν τῆς νυκτὸς πλείων. ἀμα δὲ ἐφο γνυμομενή καὶ ὁ ἄλλος στρατὸς ἀπέβαινον, ἐκ μὲν νεῶν ἐβδομήκοντα καὶ ὀλίγῳ πλείων πάν-
tes πλὴν θαλαμίων, ὡς ἑκαστοὶ ἐσκευασμένοι, τοξόται τε ὄκτακόσιοι καὶ πελτασταῖ ὡς ἐλάσσον ἔτων, Μεσσηνίων τε οἱ βεβοηθηκότες καὶ ἄλλοι ὅσοι περὶ Πύλον κατείχουν πάντες πλὴν τῶν ἐπὶ τοῦ τείχους φυλάκων. Δημοσθένους δὲ τάξαντος διέστησαν κατὰ διακοσίων τε καὶ πλείους, ἔστι δ’
η ἐλάσσονς, τῶν χωρίων τὰ μετεωρότατα λαβόντες, ὁπως ὅτι πλείστη ἀπορία ἦ τοῖς πολεμίοις πανταχόθεν κεκυκλώμενοι καὶ μὴ ἔχωσι πρὸς ὅ τι ἀντιτάξονται, ἀλλ' ἀμφὶβολοι γίγνονται τῷ πλῆθει, εἰ μὲν τοῖς πρόσθεν ἐπίσιεν, ὑπὸ τῶν κατόπιν βαλλόμενοι, εἰ δὲ τοῖς πλαγίοις, ὑπὸ τῶν ἐκατέρωθεν παρατεταγμένων. κατὰ νότον τε ἀεὶ ἐμελλὼν αὐτοῖς ἡ χωρίσειαν οἱ πολέμιοι ἔσεσθαι ψιλοὶ καὶ οἱ ἀπορώτατοι τοξεύμασι καὶ ἀκοντίως καὶ λίθοι καὶ σφενδόναι ἐκ πολλοῦ ἔχοντες ἀλκήν, οἷς μηδὲ ἐπελθεῖν οἶνον τε ἦν' φεῦγοντές τε γὰρ ἐκράτουν καὶ ἀναχωροῦσιν ἐπέκειντο. τοιαύτῃ μὲν γνώμῃ ὁ Δημοσθένης τὸ τε πρῶτον τὴν ἀπόβασιν ἐπενόει καὶ ἐν τῷ ἔργῳ ἐτάξεν' οἱ δὲ περὶ τὸν Ἐπιτάδαν, καὶ ὅπερ ἦν πλείστον τῶν ἔν τῇ νήσῳ, ὡς εἴδον τὸ τε πρῶτον φυλακτήριον διεφθαρμένου καὶ στρατὸν σφίσιν ἐπίοντα, ἐυνετάξαντο, καὶ τοῖς ὀπλίταις τῶν Ἀθηναίων ἐπήσαν, βουλόμενοι ἐς χείρας ἐλθεῖν. ἔξ ἐναντίας γὰρ οὕτω καθεστήκεσαν, ἐκ πλαγίου δὲ οἱ ψιλοὶ καὶ κατὰ νότον. τοῖς μὲν οὖν ὀπλίταις οὐκ ἰδυνήθησαν προσμιέασιν οὕδε τῇ σφετέρᾳ ἐμπειρίᾳ χρήσαται: οἱ γὰρ ψιλοὶ ἐκατέρωθεν βάλλοντες ἐφηγοῦν, καὶ ἄμα ἐκεῖνοι οὐκ ἀντεπήσαν ἀλλ' ἦσύχασον τοὺς δὲ ψηλοὺς, ἦ μάλιστα αὐτοῖς προσθέοντες προκέοντο, ἐτρεπον' καὶ 1 οἱ ὑποστρέφουτες ἠμύνοντο, ἀνθρώποι κούφοι τε ἐσκευασμένοι καὶ προλαμβάνοντες ῥαδίως τῆς φυγῆς χωρίων τε χαλεπότητι καὶ ὑπὸ τῆς πρὶν ἐρημίας τραχέων οὐτών, ἐν οῖς οἱ Δακεδαιμόνιοι οὐκ ἦδυναντο διόκειν ὅπλα ἔχοντες.

1 οἰ
Χρόνον μὲν οὖν τινα ὀλίγον οὕτω πρὸς ἀλλήλους ἥκροβολίσαντο, τῶν δὲ Λακεδαιμονίων οὐκέτι ὄξεως ἐπεκθείν ἢ προσπίπτοιεν δυναμένων, γνώντες αὐτόν ὦ γιλοι βραδυτέρους ἤδη ὄντας τῷ ἁμύνασθαι καὶ αὐτῶν τῇ τε ὑψεὶ τοῦ θαρσείν τὸ πλείστον εἰληφότες πολλαπλάσιοι φαινόμενοι, καὶ ἐξειδισμένοι μᾶλλον μηκέτι δεινοὺς αὐτούς ὀμοίως σφίσας φαίνεσθαι, οὕτως εὐθὺς ἄξια τῆς προσδοκίας ἐπεπόνθεσαν, ὡσπερ ὅτε πρῶτον ἀπέβαινον τῇ γυνῇ δεδουλωμένοι ὡς ἐπὶ Λακεδαιμονίους, καταφρονήσαντες καὶ ἐμβοηθοῦσαν ἄθροι οὕρισαν ἐπὶ αὐτοὺς καὶ ἔβαλλον λίθοις τε καὶ τοξεύμασι καὶ ἀκοντίοις, ὡς ἐκαστὸς τὸ πρόχειρον εἰχεν. γενομένης δὲ τῆς βοήθεις ἀμα τῇ ἐπιδρομῇ ἐκπληξὶς τε ἐνέπεσεν ἀνθρώποις ἀρ- θείς τοιαύτης μάχης καὶ ὁ κοινοτός τῆς ὑλῆς νεωστὶ κεκαμμένης ἔχορει πολὺς ἀνῶν, ἀπορῦν τε ἂν ἰδείν τό πρὸ αὐτοῦ ὑπὸ τῶν τοξευμάτων καὶ λίθων ἀπὸ πολλῶν ἀνθρώπων μετὰ τοῦ κοινοτοῦ ἂμα φερομένων. τὸ τε ἔργον ἐνταῦθα χαλεποῦ τοῖς Λακεδαιμονίοις καθίστατο. οὔτε γὰρ οἱ πῖλοι ἔστεγον τὰ τοξεύματα, δοράτια τε ἐναποκέκλαστα βαλλομένων, εἰχῶν τε οὐδὲν σφίσαμεν αὐτοῖς χρήσασθαι ἀποκεκλημένοι μὲν τῇ ὑψεὶ τοῦ προοράν, ὑπὸ δὲ τῆς μείζονος βοῆθει τῶν πολεμίων τὰ ἐν αὐτοῖς παραγγελλόμενα οὐκ ἔσκακούντες, κινδύνου τε πανταχόθεν περισσότερος καὶ οὐκ ἔχοντες ἐπιτίΔα, καθ’ ὁ τι χρῆ ἁμυνομένους σωθῆναι.

Τέλος δὲ τραυματιζομένων ὣδη πολλῶν διὰ τὸ αἰὲ ἐν τῷ αὐτῷ ἀναστρέφεσθαι, ἐναγκαλίσαντες ἔχων-
They retreat to the extremity of the island.

The Athenians occupy a position in their rear.
δὲ ἀ προσεδέχοντο ἰδόντας πολλῷ μᾶλλον ἐπέρρωσεν. καὶ οἱ Λακεδαίμονιοι βαλλόμενοι τε ἁμφοτέροις ὤνθεν ἦδη καὶ γιγνόμενοι ἐν τῷ αὐτῷ ξυμπτώματι, ὡς μικρὸν μεγάλῳ εἰκάσαι, τῷ ἐν Θερμοπύλαια— ἐκεῖνοι τε γὰρ τῇ ἀτραπῷ περιελθόντων τῶν Περσῶν διεθάρησαν, οὕτω τε—ἀμφίβολοι ἦδη ὄντες οὐκέτι ἀντείχον, ἄλλα πολλοῖς τε ὅλγοι μαχόμενοι καὶ ἄσθενείς σωμάτων διὰ τὴν σιτοδέλαι ὑπεχώρουν καὶ οἱ 'Αθηναίοι ἐκράτουν ἦδη τῶν ἐφόδων.

37 Τοῦτο δὲ ο Κλέων καὶ ο Δημοσθένης, ὃτι, εἰ καὶ ὁποσονοῦν μᾶλλον ἐνδόσουσι, διαφθαρήσομένους αὐτοὺς ὑπὸ τῆς σφετέρας στρατιάς, ἐπαυσαν τὴν μάχην καὶ τοὺς ἑαυτῶν ἀπείρξαν, βουλόμενοι ἀγαγεῖν αὐτοὺς 'Αθηναίοις ξώντας, εἰς πως τοῦ κηρύγματος ἀκούσαντες ἐπικλασθεὶς τῇ γνώμῃ τὰ ὁπλα παραδοῦναι, καὶ ἰσσηθεὶς τοῦ παρόντος δεινοῦ, ἐκήρυξαν τε εἰ βουλούντο τὰ ὁπλα παραδοῦναι καὶ σφᾶς αὐτοὺς Ἀθηναίοις, 38 ὡστε βουλεύσαι ὁ τι ἂν ἐκεῖνους δοκήσοντες αὐτοὺς ἀκούσαντες παρῆκαν τὰς ἀσπίδας οἱ πλεῖστοι καὶ τὰς χεῖρας ἀνέσεισαν, δηλοῦντες προσίσθαι τὰ κεκηρυγμένα. μετὰ δὲ ταῦτα γενομένης τῆς ἀνακωχῆς ξυνῆλθον ἐς λόγους ὁ τε 5 Κλέων καὶ ο Δημοσθένης καὶ ἐκεῖνων Στύφων ὁ Φιάρακος, τῶν πρότερον ἀρχόντων τοῦ μὲν πρώτου τεθυγκότος, Ἐπιτάδου, τοῦ δὲ μετ' αὐτοῦ Ἰππαγρέτου ἐφηρημένου ἐν τοῖς νεκροῖς ἔτι ξώντος κειμένου ὡς τεθνεῶτος, αὐτὸς τρίτος ἐφηρημένος ἀρχεῖν κατὰ νόμον, εἰ τι ἐκεῖνοι πᾶσχονεν. ἔλεγε δὲ ὁ Στύφων καὶ οἱ μετ' αὐτοῦ ὃτι βουλούνται διακηρυ-
κεύσασθαι πρὸς τοὺς ἐν τῇ ἡπείρῳ Λακεδαιμονίους,
καὶ ἐκεῖνοι μὲν οὐδὲνα ἀφέντοι, αὐτῶν δὲ τῶν Ἀθηναίων καλοῦντων ἐκ τῆς ἡπείρου κήρυκας, καὶ γενομένων ἐπερωτήσεων διὸ ἢ τρὶς, ὁ τελευταῖος διαπλεῦσας αὐτοῖς ἀπὸ τῶν ἐκ τῆς ἡπείρου Λακεδαιμονίων ἀνήρ ἀπήγγελεν, ὅτι οἱ Λακεδαιμόνιοι κελεύσαντι ύμᾶς αὐτοὺς περὶ ύμῶν αὐτῶν βουλεύσθαι, μηδὲν αἰσχρόν ποιοῦντας. οἱ δὲ καθ’ ἐαυτοὺς βουλευσάμενοι τὰ ὁπλα παρέδοσαν καὶ σφάζαν αὐτοὺς. καὶ ταύτην μὲν τὴν ἡμέραν καὶ τὴν ἐπιούσαν νῦκτα ἐν φυλακῇ εἶχον αὐτοὺς οἱ Ἀθηναίοι· τῇ δ’ ὑστεραίᾳ οἱ μὲν Ἀθηναίοι τροπαίοι στήσαντες ἐν τῇ νήσῳ τάλλα διεσκευάζοντο ὡς ἐσ πλοῦν, καὶ τοὺς ἄνδρας τοὺς τριπάρχους διεδίδοσαν ἐς φυλακὴν, οἱ δὲ Λακεδαιμόνιοι κήρυκα πέμψαντες τοὺς νεκροὺς διεκομίσαντο.

'Ἀπέθανον δ’ ἐν τῇ νήσῳ καὶ ξώντες ἐλήφθησαν τοσοίτε. εἰκοσὶ μὲν ὀπλῖται διέβησαν καὶ τετρακόσιοι οἱ πάντες· τούτων ξώντες ἐκομίσθησαν ἐκτὸς ἀποδέοντες τριακόσιοι, οἱ δὲ ἄλλοι ἀπέθανον. καὶ Ὁρμινᾶται τούτων ἦσαν τῶν ξώντων περὶ εἰκοσὶ καὶ ἐκατόν. 'Ἀθηναίοι δὲ οὐ πολλοὶ διε-φθάρησαν· ἡ γὰρ μάχη οὐ σταδία ἦν. 30 χρόνων δὲ οἱ ξύμπασ ἐγένετο ὅσον οἱ ἄνδρες οἱ ἐν τῇ νήσῳ ἐπολιορκηθησαν, ἀπὸ τῆς ναυμαχίας μέχρι τῆς ἐν τῇ νήσῳ μάχης, ἐβδομήκοντα ἠμέραι καὶ δύο. τούτων περὶ εἰκοσὶν ἡμέρας, ἐν αἷς οἱ πρόσβεσις περὶ τῶν σπουδῶν ἀπῆσαν, 35 ἐσιτιδοτούντο, τὰς δὲ ἄλλας τοῖς ἑσπλέουσι λάθρα

1 ἀπῆσαν

39 Duration of the blockade. Cleon's promise fulfilled.
διετρέφοντο. καὶ ἦν σῶτος ἐν τῇ νήσῳ καὶ ἀλλα βρώματα ἐγκατελήφθη· ὅ γὰρ ἄρχων Ὀπιτάδας ἐνδεστέρως ἐκάστῳ παρεῖχεν ἢ πρὸς τὴν ἐξουσίαν.

Οἱ μὲν δὴ Ἀθηναῖοι καὶ οἱ Πελοποννήσιοι ἰνεχώρησαν τῷ στρατῷ ἐκ τῆς Πύλου ἐκάτεροι ἐπ’ οἴκου, καὶ τοῦ Κλέωνος, καίπερ μανιώδης οὐσα, ἡ ὑπόσχεσις ἀπέβη· ἐντὸς γὰρ εἰκοσιν ἡμερῶν ἤγαγε τοὺς ἄνδρας, ὦσπερ ὑπέστη. παρὰ γνώμην τε δὴ μάλιστα τῶν κατὰ τὸν πόλεμον τοῦτο τοῖς Ἑλλησιν ἐγένετο· τοὺς γὰρ Λακεδαιμονίους οὔτε λιμῷ οὔτ’ ἀνάγκη οὐδεμιά ἦξιον τὰ ὅπλα παραδοῦναι, ἀλλὰ ἔχοντας καὶ μαχομένους ὡς ἐδύναντο ἀποθνησκεῖν. ἀπιστοῦντες τε μὴ εἶναι τοὺς παραδόντας τοῖς τεθνεῶσιν ὁμοίως, καὶ τινος ἐρομένου ποτὲ ὤστερον τῶν Ἀθηναίων ξυμμάχων δι’ ἀχθηδόνα ἐνα τῶν ἐκ τῆς νῆσου ἀἵμαλωτων, εἰ οἱ τεθνεῶτες αὐτῶν καλὸι κἀκαθοῖ, ἀπεκρίνατο αὐτῷ πολλοῦ ἂν άξιον εἶναι τὸν ἀτρακτὸν, λέγων τῶν οἰστῶν, εἰ τοὺς ἁγαθοὺς διεγένωσκεν, δήλωσιν ποιούμενος ὅτι ὁ ἐντυγχάνων τοῖς τε λίθοις καὶ τοξεύμασι διεφθείρετο.

41 Κομμισθέντων δὲ τῶν ἄνδρῶν οἱ Ἀθηναῖοι ἐβούλευσαν δεσμοῖς μὲν αὐτοὺς φυλάσσειν μέχρι οὗ τι ξυμβοῶσιν, ἦν δ᾿ οἱ Πελοποννήσιοι πρὸ τοῦτον ἐς τὴν γῆν ἐσβάλλωσιν, ἔξαγαγόντες ἀποκτείναι. τῆς δὲ Πύλου 5 φυλακῆν κατεστήσαντο, καὶ οἱ ἐκ τῆς Ναυπάκτου Μεσσηνίου ὁς ἐς πατρίδα ταύτην, ἐστὶ γὰρ ἡ Πύλος τῆς Μεσσηνίδος ποτὲ οὐσὶς γῆς, πέμφαντες σφῶν αὐτῶν τοὺς ἐπιτηδειοτάτους ἐληίζοντο τὴν
Λακωνικὴν καὶ πλείστα ἐξάπττον ὀμόφωνοι ὄντες. 10
3 οἱ δὲ Λακεδαιμόνιοι ἁπαθεῖς ὄντες ἐν τῷ πρὶν
χρόνῳ ληστελας καὶ τοιούτῳ πολέμου, τῶν τε Εἰ-
λότων αὐτομολουντῶν καὶ φοβούμενοι μὴ καὶ ἐπὶ
μακρότερον σφίζει τι νεωτερισθῇ τῶν κατὰ τὴν
χώραν, οὐ ραδίως ἐφερον, ἀλλὰ καίπερ οὐ βου-
15 λόμενοι ἐνδηλοι εἶναι τοῖς Ἀθηναίοις ἐπρεσβεύ-
ουτο παρ' αὐτοὺς καὶ ἐπειρώντο τὴν τε Πύλον καὶ
τοὺς ἄνδρας κομιζέσθαι. οἱ δὲ μειζόνων τε ὤρε-
γοντο καὶ πολλάκις φοιτώτων αὐτοὺς ἀπράκτους
ἀπέπεμπον. ταῦτα μὲν τὰ περὶ Πύλον γενόμενα.

42 Τοῦ δ' αὐτοῦ θέρους μετὰ ταύτα εὐθὲς Ἀθη-

ναίοι ἐς τὴν Κορινθίαν ἐστράτευσαν
ναυσίν ὄγδοῆκοντα καὶ δισχιλίοις ὅπλι-
tαις ἐαυτῶν καὶ ἐν ἱππαγωγοῖς ναυσί
dιακοσίοις ἱππεῦσίν ἥκολούθουσιν δὲ καὶ τῶν ξυμ-
μάχων Μιλήσιοι καὶ Ἀνδρεῖοι καὶ Καρύστιοι,
ἐστρατήγησι δὲ Νικίας ὁ Νικηφάτου τρίτος αὐτῶς.

2 πλέοντες δὲ ἀμα ἐφ' ἐσχον μεταξὺ Χερσονήσου τε
καὶ 'Ῥεῖτον ἐς τῶν αἰγιαλῶν τοῦ χώριου, ὑπὲρ οὗ
ὁ Σολύγιος λόφος ἐστίν, ἐφ' ὑν Δωρίης τὸ πάλαι
tο ἱδρύθεντες τοῖς ἐν τῇ πόλει Κορινθίοις ἐπολέμουν,
οὐσίν Αἰολεύσιν, καὶ κάμη νῦν ἔπ' αὐτοῦ Σολύγεια
3 καλομένη ἐστίν. ἀπὸ δὲ τοῦ αἰγιαλῶν τούτου,
ἐνθα αἱ νῆς κατέσχου, ἢ μὲν κάμη αὐτὴ δώδεκα
σταδίους ἀπέχει, ἢ δὲ Κορινθίων πόλις ἑξῆκοντα, 15
ὁ δὲ Ἐσθμὸς εἰκοσι. Κορίνθιοι δὲ προπυθόμενοι
ἐξ Ἀργοὺς ὅτι ἡ στρατιὰ ἤξει τῶν Ἀθηναίων ἐκ
πλείους ἐβοηθησαν ἐς Ἐσθμὸν πάντες πλῆθν τῶν

G. T.
έξω Ἰσθμοῦ· καὶ ἐν Ἰμπρακία καὶ ἐν Λευκαδίᾳ

'ἀπῆσαν αὐτῶν πεντακόσιοι φρουροὶ· οἱ δ’ ἄλλοι ἐπιδήμει ἐπετήρουν τοὺς Ἀθηναίους οἱ κατασχήσουσιν. ὡς δὲ αὐτοὺς ἔλαθον νυκτὸς καταπλεύσαντες καὶ τὰ σημεῖα αὐτοῖς ἦρθη, καταλυπόντες τοὺς ἠμίσεις αὐτῶν ἐν Κεγχρείᾳ, ἦν ἄρα οἱ 'Αθηναίοι ἐπὶ τὸν Κρομμύδωνα ἦσσι, ἐβοῆθοι κατὰ τάχος. καὶ Βάττος μὲν ὁ ἐτερος τῶν στρατηγῶν, δύο γὰρ ἦσαν ἐν τῇ μάχῃ οἱ παρόντες, λαβὼν λόχον ἦλθεν ἐπὶ τὴν Σολύγειαν κόμην φυλάξειν ἀτείχιστον οὐσαν, Λυκόφρων δὲ τοῖς ἄλλοις ἐξυνέβαλλεν. καὶ πρῶτον μὲν τῶ 5 δεξιὸν κέρα τῶν Ἀθηναίων εὐθὺς ἀποβεβηκότι πρὸ τῆς Χερσονήσου οἱ Κορίνθιοι ἔπεκειτο, ἐπειτα 2 δὲ καὶ τῷ ἄλλῳ στρατεύματι. καὶ ἦν ἡ μάχη καρτερὰ καὶ ἐν χερσὶ πᾶσα. καὶ τὸ μὲν δεξιὸν κέρας τῶν Ἀθηναίων καὶ Καρυστίων, οὕτωι γὰρ 10 παρατεταγμένοι ἦσαν ἐσχατοί, ἐδεξαμόντες τοὺς Κορινθίους καὶ ἐώσαντο μόλις· οἱ δὲ ὑποχωρήσαντες πρὸς αἰμασίαν, ἦν γὰρ τὸ χώριον πρὸσαντες πᾶν, βάλλοντες τοῖς λίθοις καθύπερθεν ὄντες καὶ παιωνίσαντες ἐπήσαν αὐθίς, δεξαμένων δὲ τῶν 15 Ἀθηναίων ἐν χερσὶν ἦν πάλιν ἡ μάχη. λόχος δὲ τῆς τῶν Κορινθίων ἐπιβοηθήσας τῷ εὐωνύμῳ κέρα ἐαυτῶν ἐτρέψε τῶν Ἀθηναίων τὸ δεξιὸν κέρας καὶ ἐπεδώξεν ἐς τὴν θάλασσαν' πάλιν δὲ ἄπο τῶν νεῶν ἀνέστρεψαν οἱ τε Ἀθηναίοι καὶ οἱ Καρύστιοι. 20 τὸ δὲ ἄλλο στρατόπεδον ἀμφοτέρωθεν ἐμάχητο ἄρεσι, μάλιστα δὲ τὸ δεξιὸν κέρας τῶν Κορινθίων, ἐφ' ὃ ὁ Λυκόφρων ὄν κατὰ τὸ εὐωνύμον τῶν

1 ἀπῆσαν

Obstinate engagement.
οι Αθηναίοι ἦμύνετο ἢλπιζον γὰρ αὐτοὺς ἐπὶ τὴν Σολύγειαν κἀκεῖ πειρᾶσειν.

44 Χρόνον μὲν οὖν πολὺν ἀντείχον οὐκ ἐνδιδόντες ἀλλήλοις ἐπειτα, ἦσαν γὰρ τοῖς Ἀθηναίοις οἱ ἰππῆς ὡφέλιμοι ἐξυμμαχόμενοι, τῶν ἐτέρων οὐκ ἔχοντων ἵππους, ἐτράποντο οἱ Κορινθιοὶ καὶ ὑπεχώρησαν πρὸς τὸν λόφον καὶ ἔθεντο τὰ ὀπλα καὶ οὐκέτι κατέβαινον, ἀλλὰ ἰσχαζον. ἐν δὲ τῇ τροπῇ ταύτῃ κατὰ τὸ δεξίον κέρας οἱ πλείστοι τε αὐτῶν ἀπέθανον καὶ Λυκόφρων ὁ στρατηγὸς. ἦ δὲ ἀλλὰ στρατιά τούτῳ τῷ τρόπῳ οὐ κατὰ δίωξιν πολλὴν οὔδε ταχείας φυγῆς γενομένης, ἐπεὶ ἐβιάσθη, ἐπαναχωρήσασα πρὸς τὰ μετέωρα ιδρύθη. οἱ δὲ Ἀθηναίοι, ὡς οὐκέτι αὐτοὶ ἐπήσαν ἐς μάχην, τοὺς τε νεκροὺς ἐσκύλευσαν καὶ τοὺς ἐαυτῶν ἀνηροῦντα, τροπαίον τε εὐθέως ἐστησαν. τοῖς δ᾿ ἡμύσει τῶν Κορινθίων, οἱ ἐν τῇ Κεγχρεᾷ ἐκάθηντο φύλακες, μὴ ἐπὶ τὸν Κρομμύωνα πλεύσωσοι, τούτοις οὐ κατάδηλος ἡ μάχη ἦν ὕπο τοῦ ὄρους τοῦ Ὄνειον κοινοτόν δὲ ὡς εἶδον καὶ ὡς ἐγνωσαν, ἐβοήθουσαν εὐθύς. ἐβοήθησαν δὲ καὶ οἱ ἐκ τῆς πόλεως προσβύτεροι τῶν Κορινθίων, αἰσθόμενοι τὸ γεγενημένον. ἰδόντες δὲ οἱ Ἀθηναίοι ξύμπαντας αὐτοὺς ἐπισύνησαν καὶ νομίσαντες τῶν ἐγγύς ἀστυγειτόνων Πελοποννησίων βοήθειαν ἐπιέναι ἀνεχόρουν κατὰ τάχος ἐπὶ τάς ναῦς, ἔχοντες τὰ σκυλεύματα καὶ τοὺς ἐαυτῶν νεκροὺς πλὴν δυοῖν οὐς ἐγκατέλυσον οὐ δυνάμενοι εὑρεῖν. καὶ ἀναβάντες ἐπὶ τὰς ναῦς ἐπεραιώθησαν ἐς τὰς ἐπικειμένας νῆσους, ἐκ δ᾿ αὐτῶν ἐπικηρυκευ-
After some further operations on the coast, they return home.

After some further operations on the coast, they return home.

After some further operations on the coast, they return home.

After some further operations on the coast, they return home.

After some further operations on the coast, they return home.

After some further operations on the coast, they return home.

After some further operations on the coast, they return home.

After some further operations on the coast, they return home.

After some further operations on the coast, they return home.

After some further operations on the coast, they return home.

After some further operations on the coast, they return home.

After some further operations on the coast, they return home.
παραδόντων τῶν Ἀθηναίων δήμου διαγνώσαι. καὶ
αὐτοὺς ἐς τὴν υἱὸν οἱ στρατηγοὶ τὴν Πτυχίαν ἐς
φυλακὴν διεκόμισαν ὑποστόνδους, μέχρι οὗ Ἀθη-15
ναζε πεμφθῶσιν, ὡστε ἀν τις ἀλφ ἀποδεδράσκων
ductory τὰς σπονδάς. οἱ δὲ τοῦ δήμου
προστάται τῶν Κερκυραίων, δεδιότες μὴ οἱ Ἀθη-
ναίοι τους ἐλθόντας ὡς ἀποκτείνωσι, μηχανῶνται
tοίονδε τι. τῶν ἐν τῇ υἱῷον πείθουσι τινὰς ὀλί-
γους, ὑποπέμψαντες φίλους καὶ διδάξαντες ὡς κατ’
eὖνοιαν δὴ λέγειν, ὧτι κράτιστον αὐτοῖς εἰή ὡς
tάχιστα ἀποδράναι, πλοίον δὲ τι αὐτοὶ ἐτοιμάσειν
μέλλειν γὰρ δὴ τοὺς σ’-ρατηγοὺς τῶν Ἀθηναίων
παραδόσειν αὐτοὺς ὃς δήμῳ τῶν Κερκυραίων.
47 ὡς δὲ ἐπείσαιν, καὶ μηχανησαμένων τὸ
πλοίον ἐκπλέοντες ἐλήφθησαν, ἐέλευντό
τε αἱ σπονδάι καὶ τοὺς Κερκυραίους πα-
ρεδέδοντο οἱ πάντες. ξυνελάβοντο δὲ τοῦ
τοιοῦτον ὡς ἦκιστα, ὡστε ἀκριβῆ τὴν
πρόφασιν γενέσθαι καὶ τοὺς τεχνησαμένους ἀδεέ-
στερον ἐγχειρῆσαι, οἱ στρατηγοὶ τῶν Ἀθηναίων
κατάδηλοι ὄντες τοὺς ἄνδρας μη ἄν βούλεσθαι
ὑπ’ ἀλλων κομισθέντας, διότι αὐτοὶ ἐς Σικελίαν
ἐπλέουν, τὴν τιμὴν τοῖς ἰόγουσι προσποιῆσαι.

The aristocrats are entrapped into a violation of the terms of surrender, and given up to the vengeance of the democracy. 5

10

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Παραλαβόντες δὲ αὐτοὺς οἱ Κερκυραίοι ἐς
οἰκῆς μέγα καθείρξαν, καὶ ὑστερον ἐξαγόντες
κατὰ ἐκκοσιν ἄνδρας διήγον διὰ δυὸν ἡσαῖον
ὀπλιτῶν ἐκατέρωθεν παρατεταγμένων, δεδεμένους
τε πρὸς ἄλληλους καὶ παιομένους καὶ κειστουμένους
ὑπὸ τῶν παρατεταγμένων, εἰ ποῦ τὶς τις ἵδοι
ἐχθρὸν ἑαυτοῦ μαστυγοφόροι τε παράντες ἐπετά-
48 χυνον τῆς ὀδοῦ τοὺς σχολαίτερον προσιόντας. και
eś μὲν ἄνδρας ἐξήκοντα ἔλαθον τοὺς ἐν
tῷ οἰκήματι τοῦτῳ τῷ τρόπῳ ἐξαγαγόν-
tes καὶ διαφθείραντες φοντο γὰρ αὐτοὺς
1 μεταστήσοντας ποι ἄλλοσε ἄγειν ὡς δὲ 5
γῆθοντο καὶ τις αὐτοὶς ἐδιήλωσεν, τοὺς τε Ἀθη-
nαιοὺς ἐπεκαλοῦντο καὶ ἐκέλευον σφᾶς, εἰ βούλον-
tαι, αὐτοὺς διαφθείρειν, ἐκ τε τοῦ οἰκήματος οὐκέτι
ηθελον ἔξιναι, οὔδ' ἑσιέναι ἐφασαν κατὰ δύναμιν
2 περιόψεσθαι οὐδένα. οἱ δὲ Κερκυραίοι κατὰ μὲν 10
tὰς θύρας οὔδ' αὐτοὶ διενοῦντο βιάζοντας, ἀνα-
βάντες δὲ ἔπι τὸ τέγος τοῦ οἰκήματος καὶ διελώ-
tes τὴν ὀροφὴν ἐβαλλον τῷ κεράμῳ καὶ ἐτόξευον
3 κάτω. οἱ δὲ ἐφυλάσσοντο τε ὡς ἠδύναντο, καὶ
άμα οἱ πολλοὶ σφᾶς αὐτοὺς διεφθείρον, οἴστουσ τε 15
οὗς ἀφίεσαν ἐκείνοι ἐς τὰς σφαγὰς καθιέντες καὶ
ἐκ κλωνὸν τινῷ, αἰ ἔτυχον αὐτοὶς ἐνοῦσαι, τοῖς
σπάρτοις καὶ ἐκ τῶν ἰματίων παραρήματα ποιοῦν-
tes ἀπαγχόμενοι, παντὶ 2τε τρόπῳ τὸ πολὺ τῆς
νυκτὸς, ἐπεγένετο γὰρ νῦς τῷ παθήματι, ἀναλοῦντες
20 σφᾶς αὐτοὺς καὶ βαλλόμενοι ὑπὸ τῶν ἀνὸς διεφθα-
ρησαν. καὶ αὐτοὺς οἱ Κερκυραίοι, ἐπειδὴ ἡμέρα
ἐγένετο, φορμῆδον ἐπὶ ἀμάξας ἐπιβαλόντες ἀπή-
γαγον ἐξῳ τῆς πόλεως. τὰς δὲ γυναῖκας ὅσαι ἐν
τῷ τειχὶσματι ἐάλωσαν ἦδραποδίσαντο, τοιοῦτω 25
μὲν τρόπῳ οἱ ἐκ τοῦ ὄρους Κερκυραίοι ὑπὸ τοῦ
δήμου διεφθάρησαν, καὶ ἡ στάσις πολλὴ γενομένη
ἐτελεύτησεν ἐς τοῦτο, ὅσα γε κατὰ τῶν πόλεμον
5 τόνδε: οὐ γὰρ ἔτι ἦν ὑπόλοιπον τῶν ἐτέρων ὃ τι
καὶ ἀξιόλογον. οἱ δὲ Ἀθηναῖοι ἐς τὴν Σικελίαν, 30

1 μεταστήσαντάς  2 —τε
γά περ τὸ πρῶτον ὄρμηντο, ἀποπλεύσαντες μετὰ
tῶν ἑκεῖ ξυμμάχων ἐπολέμουν.

49 Καὶ οἱ ἐν τῇ Ναυπάκτῳ Ἀθηναῖοι καὶ Ἀκαρ-
νάνες ἁμα τελευτῶντος τοῦ θέρους στρα-
tευσάμενοι Ἀνακτόριον Κορινθίων πό
λιν, ἡ κεῖται ἐπὶ τῷ στόματι τοῦ Ἀμπρακικοῦ
kόλπου, ἔλαβον προδοσίαν καὶ ἐκπέμψαντες Κο-
ρινθίους αὐτοὶ Ἀκαρνάνες οἰκήτορες ἀπὸ πάντων
ἔσχον τὸ χωρίον. καὶ τὸ θέρος ἐτελεύτα.

50 Τοῦ δ' ἐπιγυνομένου χειμῶνος Ἀριστείδης ὁ
Ἀρχίππος, εἰς τῶν ἄργυρολόγων νεὼν
Ἀθηναίων στρατηγός, οἱ ἐξεπεμφθησαν
πρὸς τοὺς ξυμμάχους, Ἀρταφέρνην ἄνδρα
Πέρσην παρὰ βασιλέως πορευόμενον ἐς Λακεδαί-
μονα ξυλλαμβάνει ἐν 'Ηλίων τῇ ἐπὶ Στρυμόνι. καὶ
αὐτοῦ κομισθέντος οἱ Ἀθηναῖοι τὰς μὲν ἐπιστολὰς
μεταγραφάμενοι ἐκ τῶν Ἀσσυρίων γραμμάτων
ἀνέγυρσαν, ἐν αἷς πολλῶν ἄλλων γεγραμμένων
κεφάλαιων ἂν πρὸς Λακεδαιμονίους οὐ γνωσκέειν
δ' τι βούλονται πολλῶν γὰρ ἐλθόντων πρέσβεων
οὐδένα ταύτα λέγειν εἰ οὖν βούλονται σαφὲς λέ-
γειν, πέμψαι μετὰ τοῦ Πέρσου ἄνδρας ὡς αὐτὸν.
tὸν δὲ Ἀρταφέρνην ὑστερον οἱ Ἀθηναῖοι ἀπο-
στέλλουσι τριήρει ἐς "Εφεσον καὶ πρέσβεις ἃμα'
οἱ πυθόμενοι αὐτοῦ βασιλέα Ἀρταξέρξην τὸν
Σέρξου νεωστὶ τεθυηκότα, κατὰ γὰρ τούτον τὸν
χρόνον ἐτελεύτησεν, ἐπ' οίκου ἀνεχώρησαν.

51 Τοῦ δ' αὐτοῦ χειμῶνος καὶ Χίου τὸ τεῖχος πε-
ρεῖλου τὸ καινόν, κελευσάντων Ἀθηναίων καὶ
ὑποπτευσάντων ἐς αὐτοὺς τῇ νεωτερεῖν, ποιη-
The Athenians oblige the Chians to dismantle their walls.

52 Τοῦ δ᾽ ἔτιγνυγομένου θέρους εὐθὺς τοῦ τε ἡλίου ἐκλιπέσ τι ἑγένετο περὶ νομιμῶν καὶ τοῦ αὐτοῦ μηνὸς ισταμένου ἐσείσευ. καὶ οἱ Μυτιληναῖοι φυγάδε καὶ τῶν ἀλλῶν Λεσβίων, ὁρμῶμενοι οἱ πολλοὶ ἐκ τῆς ἥπειροι καὶ μυσθωσάμενοι ἐκ τε Πελοπονήσου ἐπικουρικῶν καὶ αὐτόθεν ξυναγείραντες, αἰροῦσι 'Ῥοίτειον καὶ λαβόντες δισχίλιοι στατήρας Φωκαίας ἀπέδοσαν πάλιν, οὐδὲν ἄδικησαν. καὶ μετὰ τούτο ἐπὶ 'Ἀντανδρον στρατεύσαντες προδοσίας γενομένης λαμβάνουσι τὴν πόλιν. καὶ ἦν αὐτῶν ἡ διάνοια τὰς τῶν πόλεις τὰς 'Ακταίας καλουμένας, ὡς πρὸ τοῦ Μυτιληναίων νεμομένων 'Ἀθηναῖοι εἶχον, ἔλευθεροῦν, καὶ πάντων μάλιστα τὴν Ἀντανδρον, καὶ κρατυνόμενοι αὐτήν—ναῦδι τε γὰρ εἰσπορὰ ἦν ποιεῖσθαι αὐτόθεν ξύλων ὑπαρχόντων καὶ τῆς "Ιδῆς ἐπικειμένης, καὶ τῇ ἄλλῃ παρασκευῇ—ῥάδιως ἀπ’ αὐτῆς ὁρμῶμενοι τὴν τε Λέσβου ἐγγύς οὖσαν κακόσειν καὶ τα ἐν τῇ ἥπειρῳ Αἰολικὰ πολίσματα χειρώσασθαι. καὶ οἱ μὲν ταῦτα παρασκευάζεσθαι ἐμελλοῦν.

53 Ἀθηναῖοι δὲ ἐν τῷ αὐτῷ θέρει ἔξηκοντα ναυσὶ καὶ δισχιλίοις ὀπλῖταις ἱππεῦσι τε ὀλίγοις, καὶ τῶν ἐξωμάχων Μιλησίους καὶ ἀλλοις τινὰς ἀγαγόντες, ἐστράτευσαν
επὶ Κύθηρα: ἐστρατῆγει δὲ αὐτῶν Νικίας ὁ Νικη-ράτου καὶ Νικόστρατος ὁ Διοστέρφους καὶ Αὐτο-κλῆς ὁ Τολμαίος. τὰ δὲ Κύθηρα νήσος ἔστιν, ἐπίκειται δὲ τῇ Λακωνικῇ κατὰ Μαλέαν Ῥακ-δαμόνιοι δ’ εἰσὶ τῶν περιοικῶν καὶ Κυθηροδίκης ἁρχῇ ἐκ τῆς Σπάρτης διέβαινεν αὐτόσε κατὰ ἔτος, ὀπλιτῶν τε φρουράν διεπεμπον ἄει καὶ πολλῆν ἐπιμέλειαν ἐποιοῦντο. ἂν γὰρ αὐτοῖς τῶν τε ἅπι Αἰγύπτου καὶ Λιβύης ὀλκάδων προσβολή, καὶ λησταὶ ἀμα τὴν Λακωνικὴν ἥσσον εὐποιοῦσιν ἐκ θαλάσσης, ἦπερ μόνον οἶον τ’ ἢ κακουργεῖσθαι 15 πᾶσα γὰρ ἀνέχει πρὸς τὸ Σικελικὸν καὶ Κρητικὸν 54 πέλαγος. κατασχόντες οὖν οἱ Ἀθηναῖοι τῷ στρατῷ, δέκα μὲν ναυσὶ καὶ δισχυ- λίοις Μιλήσιων ὅπλιταις τὴν ἐπὶ θα- λάσση πόλιν, Ἐκάνδειαν καλομένην, αἰ- ρόσι, τὸ δὲ ἄλλο στρατεύματι ἀποβάντες τῆς 5 νήσου ἐς τὰ πρὸς Μαλέαν τετραμμένα ἐχώρουν ἐπὶ τὴν ἐπὶ θαλάσση πόλιν τῶν Κυθηρίων, καὶ εὐρόν εὐθὺς αὐτοὺς ἐστρατοπεδευμένους ἀπαντᾶς. 2 καὶ μάχης γενομένης ὀλίγον μὲν τινα χρόνον ὑπε- στησαν οἱ Κυθηρίοι, ἔπεετα τραπόμενοι κατέφυγον 10 ἐς τὴν ἀνω πόλιν, καὶ ὑστερον ξυνιβήσαν πρὸς Νικίαν καὶ τοὺς ξυνάρχουτας Ἀθηναίοις ἐπιτρέ- ψαι περὶ σφῶν αὐτῶν πλῆν θανάτου. ἢσαν δὲ τινες καὶ γενόμενοι τῷ Νικίᾳ λόγοι πρότερον πρὸς 3 τινας τῶν Κυθηρίων, διό καὶ θάσσον καὶ ἐπιτη- 15 δειότερον τὸ τε παραυτικά καὶ τὸ ἔπεετα τ’ ἡς ὀμολογίας ἐπράξθη αὐτοῖς· ἀνέστησαν γὰρ ἀν οἱ ὧ ν Αθηναῖοι Κυθηρίους, Λακεδαιμονίους τε ὄντας καὶ

1 τὰ τῇ
ἐπὶ τῇ Δακωνικῇ τῆς νῆσου οὕτως ἐπικειμένης.  
4 μετὰ δὲ τὴν ἡμέραν οἱ Ἀθηναῖοι τὴν τε Σκάμ- 
δειαν τὸ ἐπὶ τῷ λιμένι πόλισμα παραλαβόντες καὶ 
tῶν Κυθηρῶν φυλακὴν ποιησάμενοι ἐπλευσαν ἐς 
tε Ἀσίνην καὶ "Ελος καὶ τὰ πλείστα τῶν περὶ 
θάλασσαν, καὶ ἀποβάσεις ποιοῦμενοι καὶ ἐναυλι-
ζόμενοι τῶν χωρίων οὐ καιρὸς εἰς ἐδήσουν τὴν γην 25 
ἡμέρας μάλιστα ἑπτά.
55 Οἱ δὲ Λακεδαιμόνιοι ἱδόντες μὲν τοὺς Ἀθη-
nαίους τὰ Κυθηρα ἔχοντας, προσδεχόμε-
νοι δὲ καὶ ἐς τὴν γην σφῶν ἀποβάσεις 
tοιαύτας ποιήσεσθαι, ἀθρόα μὲν οὐδαμοῦ 
τῇ δυνάμει ἀντετάξαντο, κατὰ δὲ τὴν 5 
2 χῶραν φρουρᾶς διεσπερῶν, ὀπλιτῶν πλῆθος, ὡς 
ἐκασταχόσε ἔδει, καὶ τὰ ἀλλὰ ἐν φυλακῇ πολλῇ 
ήσαν, φοβοῦμενοι μὴ σφίσι νεώτερον τι γένηται 
tῶν περὶ τὴν κατάστασιν, γεγενημένου μὲν τοῦ 
ἐπὶ τῇ νῆσῳ πάθους ἀνελπίστου καὶ μεγάλου, 10 
Πύλου δὲ ἐχομένης καὶ Κυθηρων, καὶ πανταχόθεν 
σφᾶς περιεστῶτος πολέμου ταχέως καὶ ἀπροφυ-
3 λάκτου, ὡστε παρὰ τὸ εἰσόδος ἐπίπεας τετρακοσίους 
kατεστήσαντο καὶ τοξότας, ἐς τε τὰ πολεμικά, 
eὔπερ ποτέ, μάλιστα δὴ ὁκινρότεροι ἐγένοντο, 15 
ξυνεστώτες παρὰ τὴν ὑπάρχουσαν σφῶν ἱδέαν τῆς 
παρασκευῆς ναυτικῆς ἀγώνι, καὶ τούτῳ πρὸς Ἀθη-
nαίους, οίς τὸ μὴ ἐπιχειρούμενοι ἀεὶ ἐλληπτές ἦν 
4 τῆς δοκήσεως τι πράξειν. καὶ ἀμα τὰ τῆς τύχης 
pολλὰ καὶ ἐν ὀλίγῳ ξυμβάντα παρὰ λόγον αὐτοῖς 20 
ἐκπληξίν μεγάλητην παρεῖχεν, καὶ ἐδεδίσαν μὴ 
pοτὲ αὕτης ξυμφορᾷ τις αὐτοῖς περιτύχη ὡς καὶ
56 Τοῖς δ’ Ἄθηναίων τότε τήν παραθαλάσσιον δησοῦσ' τὰ μὲν πολλὰ ἡσύχασαν, ὡς καθ’ ἐκάστην φρουρὰν γίγνοιτό τις ἀπόβασις, πλήθει τε ἐλάσσους ἐκαστοὶ ἑγούμενοι εἶναι καὶ ἐν τῷ τοιούτῳ μία δὲ φρουρά, ἦπερ καὶ ἡμίνατο περὶ Κοτύρταν καὶ Ἀφροδίσιαν, τὸν μὲν ὄχλον τῶν ψιλῶν ἑσκεδασμένον ἐφόβησεν ἐπιδρομῆ, τῶν δὲ ὀπλιτῶν δεξαμένων ὑπεχώρησε πάλιν, καὶ ἄνδρες τε τινὲς ἀπέθανον αὐτῶν ὄλγοι καὶ ὑπλα ἐλήφθη, τροπαίον τε στῆσαντες οἱ Ἄθηναιοι ἀπέπλευσαν ἐς Κύθηρα. τοῖς δὲ αὐτῶν περιέπλευσαν ἐς Ἐπίδαυρον τῆν Διμηράν, καὶ δησοῦτοι μέρος τῇ τῆς γῆς ἀφικίουνται ἐπὶ Θυρέαν, ἢ ἐστὶ μὲν τῆς Κυνοσουρίας γῆς καλουμένης, μεθορία δὲ τῆς Ἀργείας καὶ Λακωνί-κῆς νεμόμενοι δὲ αὐτὴν ἐδοσαν Λακεδαίμονις Αἰγίνήταις ἐκπεσοῦσιν ἐνοικείν διὰ τὰς ὑπὸ τῶν σεισμῶν σφίσι γενομένας καὶ τῶν Εἰλωτῶν τῆς ἐπανάστασιν εὐεργεσίας, καὶ ότι Ἄθηναιῶν ὑπακούοντες ὠμως πρὸς τὴν ἐκείνων γνώμην αἰε ἐστα- 57 σαν. προσπλεόντων οὖν ἐτὶ τῶν Ἄθηναιῶν οἱ Αἰγίνήται τὸ μὲν ἐπὶ τῇ θαλάσσῃ ἢ ἐτυχον οἰκοδομοῦντες τείχος ἐκλείπουσιν, ἢ δὲ τῇ ἅνω πόλιν, ἐν ἡ ὀκον, ἀπεχώρησαν, ἀπέχουσαν σταδίους μᾶ- λιστα δέκα τῆς θαλάσσης. καὶ αὐτοῖς τῶν Λακε- 

Descents of the Athenians on different points of the coast.

They attack and destroy Thyrea, where the Aeginetan exiles were settled.
δαμονίων ζρουρά μία τῶν περὶ τὴν χώραν, ἦπερ καὶ ξυνετείχιζε, ξυνεσελθείν μὲν εἰς τὸ τείχος οὐκ ἡθέλησαν δεομένων τῶν Ἀιγυπτίων, ἀλλὰ αὐτοίς κύνδυνος ἐφαίνετο ἐς τὸ τείχος κατακλῆσθαι. ἀνα-το χωρίσαντες δὲ ἐπὶ τὰ μετέωρα, ὡς οὐκ ἐνόμιζον 3 ἀξιόμαχοι εἶναι, ἡσύχαζον. ἐν τούτῳ δὲ οἱ Ἀθη-ναῖοι κατασχόντες καὶ χωρίσαντες εὐθὺς πάση τῇ στρατιᾷ αἱροῦσι τὴν Θυρέαν καὶ τὴν τε πόλιν κατέκαυσαν καὶ τα ἐνόντα ἐξεπόρθησαν, τοὺς τε Ἀιγυ-νήτας, ὡσι τῇ χερσὶ διεφθάρησαν, ἀγοντες ἀφίκοντο ἐς τὰς Ἀθήνας καὶ τὸν ἄρχοντα ὅς παρ' αὐτοῖς ἦν τῶν Δακεδαιμονίων, Τάνταλον τὸν Πα-τροκλέους' ἐξωγρήθη γὰρ τετρωμένος. ἤγον δὲ τινας καὶ ἐκ τῶν Κυθήρων ἄνδρας ὀλίγους, οὓς 20 ἐδόκει ἀσφαλείας ἕνεκα μεταστῆσαι. καὶ τούτους μὲν οἱ Ἀθηναῖοι ἐβουλεύσαντο καταθέσθαι ἐς τὰς νῆσους, καὶ τοὺς ἄλλους Κυθηρίους οἰκοῦντας τὴν ἑαυτῶν φόρον τέσσαρα τάλαντα φέρειν, Ἀι γυνή- τας δὲ ἀποκτείναν πάντας ὅσιοι ἐάλωσαν διὰ τὴν 25 προτέραν ἀεὶ ποτὲ ἐχθραν, Τάνταλον δὲ παρὰ τοὺς ἄλλους τοὺς ἐν τῇ νῆσῳ Δακεδαιμονίοις καταθή-σαι.

58 Τοῦ δ' αὐτοῦ θέρους ἐν Σικελίᾳ Καμαριναίοις καὶ Γελαίοις ἐκεχειρία γιγνεται πρῶτον πρὸς ἄλληλους: εἰτα καὶ οἱ ἄλλοι Σικε-λιώται ξυνεκλόντες ἐς Γέλαν, ἀπὸ πα-σῶν τῶν πόλεων πρέσβεις, ἐς λόγους κατέστησαν 5 ἄλληλοι, εἰ πὼς ξυναλλαγεῖν. καὶ ἄλλαι τε πολλαί γνώμαι ἐλέγοντο ἐπ' ἀμφότερα, διαφερο-μένων καὶ ἀξιόπνευων, ὡς ἐκαστοῖ τι ἐλασσοῦσθαι
ἐνόμιζον, καὶ Ἑρμοκράτης ὁ Ἑρμωνος Συρακόσιος ὥσπερ καὶ ἔπεισε μάλιστα αὐτούς, ἐς τὸ κοινὸν τοιούτους δὴ λόγους εἶπεν.

59 Ὅπε τὸ πόλεως ὄν ἐλαχίστης, ὁ Σικελιότατι,

καὶ ἐπείτη μὲν τοῦ πολεμεῖν, ὡς χαλεπὸν, τί ἄν τις πάν τὸ ἐννὶ ἐκλέγων ἐν εἰδόσι μακρηγοροῖ; οὕτως γὰρ ὅπε ἀμαθία ἀναγκάζεται αὐτὸ δρᾶν, ὅπε φόβῳ, ἢν οὕτως τὶ πλεον σχῆσειν, ἀποτρέπεται. ἦμι βαίνει δὲ τοῖς μὲν τὰ κέρδη μείζω φαίνεσθαι τῶν δεινῶν, οἱ δὲ τοὺς κινδύνους ἐθέλουσιν ὑφίστασθαι πρὸ τοῦ αὐτίκα τὸ ἐλάσσονθαι:

ἀυτὰ δὲ ταῦτα εἰ μὴ ἐν καιρῷ τόχοιν ἐκάτεροι πράσσοντες, αἱ παραινέσεις τῶν ξυναλλαγῶν ὑφελμοῦν. ὅ καὶ ἡμῖν ἐν τῷ παρόντι πειθομένοις πλεῖον στοὺς ἄν ἄξιον γένοιτο τὰ γὰρ ἰδιὰ ἐκαστοὶ εὗρουσθαι ἐν βουλευόμενοι δὴ θέσθαι τὸ τε πρῶτον ἐπολεμὴσαμεν, καὶ νῦν πρὸς ἄλληλον εἴ ἀντιλογίων πειραμέθα καταλαγήναι, καὶ ἦν ἁρὰ μή προχωρήσῃ ἵστον ἐκάστῳ ἔχοντι ἀπελθεῖν, πάλιν πολεμήσομεν.

60 καίτοι γνώναι χρῆ ὅτι ὥν περὶ τῶν ἱδίων μόνον, εἰ σωφρονοῦμεν, ἡ ἐνύνοδος ἐσται, ἀλλ' εἰ ἐπιβουλευομένην τὴν πᾶσαν Σικελίαν, ὡς ἐγὼ κρίνω, ὅτι Ἄθηναίων δυνησόμεθα ἐτί διασώσαι καὶ διαλλακτίς πολὺ τῶν ἑμῶν λόγων ἀναγκαιοτέρους περὶ τῶν Ἀθηναίοις νομίσαι, οὐ δύναμιν ἔχοντες μεπ
γίστην τῶν Ἑλλήνων τάς τε ἀμαρτίας ἡμῶν τηροῦσιν, ὁλίγας ναυσὶ παρόντες, καὶ ὄνοματι ἐννοµῷ ἠξυμμαχίας τὸ φύσει πολέµιον εὔπρεπῶς ἐς τὸ ἔμφερον καθίστανται. πόλεμον γὰρ αἰροµένων ἡμῶν καὶ ἐπαγοµένων αὐτούς, ἀνδρας οἳ καὶ τοὺς µὴ ἐπικαλουµένους αὐτοῖς ἐπιστρατεύουσιν, κακῶς τε ἡµᾶς αὐτοὺς ποιοῦντων τέλεσι τοῖς οἰκείοις, καὶ τῆς ἀρχῆς ἁµὰ προκοπτόντων ἐκείνους, εἰκός, ὅταν γυµῶσιν ἡµῶς τετρυχοµένους, καὶ πλέονὶ ποτε στόλῳ ἐλθόντας αὐτοὺς τάδε πάντα πειράσασθαι ὑπὸ σφῶς ποιεῖσθαι. καίτοι τῇ ἑαυτῶν ἐκάστων, εἰ σωφρονοῦµεν, χρῆ τὰ µὴ προσήκοντα ἐπικτικοµένους µᾶλλον ἢ τὰ ἐτοιµα βλάπτοντας ἠξυµµάχους τε ἐπάγεσθαι καὶ τοὺς κινδύνους προσλαµβάνειν, νοµίσαι τε στάσιν µάλιστα φθείρειν τὰς πόλεις καὶ τὴν Σικελίαν, ἦς γε οἱ ἐνοικοὶ ἠξυµπαντεῖς µὲν ἐπιβουλεύοµεθα, κατὰ πόλεις δὲ διέσταµεν. ἅ χρῆ γυµόντας καὶ ἰδιώτην ἰδιότητα καταλαγῆναι καὶ πόλιν πόλει, καὶ πειρᾶσθαι κοινῆ σώζειν τὴν πᾶσαν Σικελίαν, παρεστάναι δὲ µηµενί ὡς οἱ µὲν Δωρίς ἡµῶν πολέµοι τοὺς Ἀθηναίους, τὸ δὲ Χαλκιδίκον τῇ ιδίᾳ ἠξυγγενείᾳ ἀσφαλείς. οὐ γὰρ τοῖς ἔθνεσιν ὴτι δίχα πέρυκε τοῦ ἐτέρου ἔχθει ἐπίσωσιν, ἀλλὰ τῶν ἐν τῇ Σικελίᾳ ἀγαθῶν ἐφιέµενοι, ἅ κοινῆ κε- κτήµεθα. ἐδήλοσαν δὲ νῦν ἐν τῇ τοῦ Χαλκιδικοῦ γένους παρακλήσει τοῖς γὰρ οὐδεπώστε φύσιν κατὰ τὸ ἠξυμμαχικὸν προσβοηθήσασιν αὐτοῖς τὸ δίκαιον µᾶλλον τῆς ἠξυγγήκης προθύµως παρέσχοντο. καὶ τοὺς µὲν Ἀθηναίους ταύτα πλεονεκτεῖν.
τε καὶ προνοεῖσθαι πολλὴ ἔμψυχως, καὶ οὐ τοῖς ἄρχειν βουλομένοις μέμφομαι ἀλλὰ τοῖς ὑπακούειν ἑτοιμοτέροις οὔσιν πέφυκε γὰρ τὸ ἀνθρώπειον διὰ παντὸς ἄρχειν μὲν τοῦ εἰκοντος, φυλάσσεσθαι δὲ τὸ ἐπίον. ὅσοι δὲ γνιγνώσκοντες αὐτὰ μὴ ὀρθῶς προσκοποῦμεν, μηδὲ τοῦτο τὸς πρεσβύτατον ἦκει κρίνας, τὸ κοινὸς φοβερῶν ἀπαντάς εὐθεῖαν, ἀμαρτάνομεν. τάχιστα δ᾽ ἂν ἀπαλλαγῇ αὐτοῦ γένοιτο, εἰ πρὸς ἀλλήλους ἐμβαίνειν οὐ γὰρ ἀπὸ τῆς αὐτῶν ὀρμῶντα 'Αθηναίοι, ἀλλ᾽ ἐκ τῆς τῶν ἐπικαλεσάμενων. καὶ οὕτως οὐ πόλεμος πολέμω, εἰρήνη δὲ διαφορά ἀπαγγέλμονας παύονται, ο rampage εὑρεστῶν ἐπιτετωάδαν ἐδούντες εὐλογώς ἀπρακτοὶ ἀπίασιν.

62 Καὶ τὸ μὲν πρὸς τοὺς 'Αθηναίους τοσοῦτον ἀγαθὸν εὗ βουλευομένους εὐρίσκεται τὴν δὲ ὑπὸ πάντων ὀμολογομενῆν ἄριστον εἶναι εἰρήνην πῶς οὐ χρῆ καὶ ἐν ἡμῖν αὐτοῖς ποιήσασθαι; ἢ δοκεῖτε, εἰ τῷ τι ἔστιν ἁγαθὸν ἢ εἰ τῷ τα ἐναντία, οὐχ ἢ συχνὰ μᾶλλον ἢ τόλεμος τὸ μὲν παύσαι ἄν ἑκατέρῳ, τὸ δὲ ξυνδιασώσαι, καὶ τὰς τιμὰς καὶ λαμπρότητας ἀκινδυνοτέρας ἔχειν τὴν εἰρήνην, ἀλλα τε ὅσα ἐν μῆκε λόγων ἃν τις διέλθῃ ὡσπερ περὶ τοῦ πολεμεῖν; εἰ δὲ χρῆ σκεφταμένους μὴ τοὺς ἐμοὶς λόγους ὑπεριδεῖν, τὴν δὲ αὐτοῦ τινὰ σωτηρίαν μᾶλλον ἀπ' αὐτῶν προίδειν. καὶ εἰ τὶς βεβαιῶς τὶ ἡ τῷ δικαίῳ ἡ βία πράξειν οἴεται, τῷ παρ᾽ ἐλπίδα μὴ χαλέπως σφαλλέσθω, γνοὺς ὅτι πλείους ἡδῆ, καὶ τιμωρίαις μετίοντες τοὺς ἀδικοῦντας καὶ ἐλπίσαν-
Let us therefore make peace and repel the common enemy.

Thus we shall secure the independence of Sicily.
ἐναντιοὺς ὄντως κακῶς δράν ὡςτε αὐτὸς τὰ πλεῖω 5
βλάπτεσθαι, μηδὲ μωρίᾳ φιλονεικῶν ἡγείσθαι τῆς
τε οἰκείας γνώμης ὁμοίως αὐτοκράτωρ εἶναι καὶ ἂς
οὐκ ἀρχω τύχης, ἀλλὰ ὅσον εἰκὸς ἡσσάσθαι. καὶ
tοὺς ἄλλους δικαίω ταύτῳ μοι ποιῆσαι ύψ’ ὑμῶν
αὐτῶν καὶ μὴ ὑπὸ τῶν πολεμίων τούτω παθεῖν. οὐ-
deν γὰρ αἰσχρῶν οἰκείων οἰκείων ἡσσάσθαι, ἡ Δω-
ρέα τινὰ Δωρίεως Ἡ Χαλκιδέα τῶν ἕγγενῶν, τὸ δὲ
ξύμπαν γείτονας ὄντας καὶ ἔννοικοις μᾶς χώρας
καὶ περιρρύτου, καὶ ὅνομα ἐν κεκλημένως Σικε-
λίωται: οὐ πολεμήσομεν τε, ὦμαι, ὅταν ἕμμβη, ἤ
καὶ ἔννοχωρησόμεθα γε πάλιν, καθ’ ἡμᾶς αὐτοὺς
λίγοις κοινοῖς χρώμενοι: τοὺς δὲ ἄλλοφύλους ἐπ-
ελθόντας ἄθροί ἰεί, ἦν σωφρονῶμεν, ἀμυνόμεθα,
εἴπερ καὶ καθ’ ἐκάστους βλαπτόμενοι ἕξμπαντες
κινδυνούμεν ἕξμμικχος δὲ οὐδέποτε τὸ λοιπὸν ἐπ-
αξόμεθα οὐδὲ διαλλακτάς. τάδε γὰρ ποιοῦντες ἐν τε
τῷ παρόντι δυνῶν ἀγαθῶν ὧν στερήσομεν τὴν Σικε-
λίαν, Ἀθηναῖων τε ἀπαλλαγῆναι καὶ οἰκεῖον πολέ-
μου, καὶ ἐς τὸ ἐπειτα καθ’ ἡμᾶς αὐτοὺς ἐλευθέραν
νεμούμεθα καὶ ὑπὸ ἄλλων ἡσσον ἐπιβουλευμένην.

65 Τοιαῦτα τοῦ Ἐρμοκράτους εἰπόντος πειθόμενοι
οἱ Σικελιώται αὐτοὶ μὲν κατὰ σφάς αὐ-
tοὺς ἔννοχέχθησαν γνώμη, ὡςτε ἀπαλ-
λάσσεσθαι τοῦ πολέμου ἔχοντες ἀ ἐκα-
στοι ἔχουσιν, τοῖς δὲ Καμαρναίοις Μορ-
γαντίνην εἰναιάργυριον τακτῶν τοῖς Συρα-
κοσίοις ἀποδοῦσιν, οἱ δὲ τῶν Ἀθηναίων
ζύμμαχοι παρακλείσαντες αὐτῶν τοὺς ἐντέλει ὄντας
εἰποῦν ὥτι ἕμμβησονται καὶ αἱ σπουδαῖοις εσούνται κακεὶ-
νοίς κοιναί. ἐπαινεσάντων δὲ αὐτῶν ἐποιοῦντο τῇ ὁμολογίᾳ, καὶ αἱ νῆς τῶν Ἀθηναίων ἀπέπλευσαν μετὰ ταῦτα ἐκ Σικελίας. ἐλθόντας δὲ τοὺς στρατηγοὺς οἱ ἐν τῇ πόλει Ἀθηναίοι τοὺς μὲν φυγῇ ἐξημώσαν, Πυθόδωρον καὶ Σοφοκλέα, τὸν δὲ τριτον, Εὐρυμέδοντα, χρήματα ἐπράξαντο, ὡς ἐξόν αὖτος τὰ ἐν Σικελίᾳ καταστρέφασθαι δώροις πεισθέντες ἀποχωρῆσειαν. οὕτω τῇ παρούσῃ εὐτυχίᾳ χρόμενοι ἥξιον σφίσι μηδὲν ἐναντιοῦσθαι, ἀλλὰ καὶ τὰ δυνατά ἐν ἱσῷ καὶ τὰ ἀπορώτερα μεγάλη τε ὀμοίως καὶ ἐνδεεστέρα παρασκευῇ κατ-εργάζεσθαι. αὕτω δὲ ἦν ἡ παρὰ λόγον τῶν πλείονων εὐπραγία αὐτοῖς ὑποτιθεῖσα ἵσχυν τῆς ἐλπίδος.

66 Τοῦ δὲ αὐτοῦ θέρους Μεγαρῆς οἱ ἐν τῇ πόλει πιεζόμενοι ὑπὸ τὸ Ἀθηναίων τῷ πολέμῳ, ἀεὶ κατὰ ἔτος ἔκαστον διὰ ἐσβάλλοντων παυστρατιὰ ἐς τὴν χώραν, καὶ ὑπὸ τῶν σφετέρων φυγάδων τῶν ἐκ Πηγῶν, οἱ στασιάσαντων ἐκπεσόντες ὑπὸ τοῦ πλήθους χαλεποὶ ἦσαν λειτουργίες, ἐποιοῦντο λόγους ἐν ἀλλήλοις ὡς χρή δεξαμένους τοὺς φεύγοντας μὴ ἀμφοτέρωθεν τὴν πόλιν φθείρεω. οἱ δὲ φίλοι τῶν ἐξω τῶν θρονῶν αἰσθόμενοι φανερῶς μᾶλλον ἡ πρότερον καὶ αὐτοὶ ἥξιον τούτου τοῦ λόγου ἐχεσθαι. γυναῖκες δὲ οἱ τοῦ δήμου προστάται ὑπὸ δυνατῶν τῶν δήμου ἐσόμενον ὑπὸ τῶν κακῶν μετὰ σφῶν καρτερεῖν, ποιοῦνται λόγους δείσαντες πρὸς τοὺς τῶν Ἀθηναίων στρατηγοὺς, Ἰπποκράτην τε τὸν Ἄρι-φρονος καὶ Δημοσθένην τὸν Ἀλκισθένους, Βουλο-
μενοι ἐνδοῦναι τὴν πόλιν, καὶ νομίζουτες ἐλάσσω σφίσι τὸν κίνδυνον ἢ τοὺς ἐκπεσόντας ὑπὸ σφῶν 5 κατελθεῖν. Ξυνέβησαν τε πρῶτα μὲν τὰ μακρὰ τείχῃ ἐλείν Ἀθηναίους—ἠν δὲ σταδίων μάλιστα 2 ὀκτὼ ἀπὸ τῆς πόλεως ἐπὶ τὴν Νίσαιαν τὸν λιμένα αὐτῶν—ὅπως μὴ ἑπιβοηθήσωσιν εἰκ τῆς Νίσαιας οἱ Πελοποννήσιοι, ἐν ἣ αὐτοὶ μόνοι ἐφρούρουν βεβαιότητος ἑνεκα τῶν Μεγάρων, ἐπειτα δὲ καὶ τὴν ἄνω πόλιν πειρᾶσθαι εἰνδοῦναι ραῖν δ' ἢδη 25 ἐμελλον προσχωρῆσειν τούτου γεγενημένου.

67 Οἱ οὖν Ἀθηναίοι, ἐπειδὴ ἀπὸ τε τῶν ἔργων καὶ τῶν λόγων παρεσκεύαστο ἀμφοτέροις, ὑπὸ νῦκτα πλεύσαντες ἐς Μινώαν τὴν Μεγαρέων νῆσον ὀπλίταις ἐξάκοσιοι, ὅν Ἰπποκράτης ἦρχεν, ἐν ὀρύγματι 5 ἐκαθέξοντο, οθεν ἐπλίθθενον τὰ τείχῃ καὶ ἀπείχεν 2 οὐ πολὺ οἱ δὲ μετὰ τοῦ Δημοσθένους τοῦ ἑτέρου στρατηγοῦ Πλαταίης τε ψιλοὶ καὶ ἑτεροι περίπολοι ἐνήδρευσαν ἐς τὸ Ἐννάλιον, ὅ ἐστιν ἐλασσον ἀποθεν. καὶ ᾧσθετο οὐδεὶς εἰ μὴ οἱ ἄνδρες 10 οἷς ἐπιμελές ἦν εἰδέναι τὴν νῦκτα ταύτην. καὶ ἐπειδὴ ἐως ἐμελλέ γίγνεσθαι, οἱ προδιόντες τῶν Μεγαρέων οὐτοὶ τούντε ἐποίησαν. ἀκάτιον ἀμ- 3 φηρικὸν ὥς λρηταί ἐκ πολλοῦ τεθεραπευκότες τὴν ἄνοιξεν τῶν πυλῶν εἰώθεναν ἐπὶ ἁμάξῃ, 15 πείδοντες τὸν ἄρχοντα, διὰ τῆς τάφρου κατα- κομίζειν τῆς νυκτὸς ἐπὶ τῆς βάλασαν καὶ ἐκπλεῖν 4 καὶ πρὶν ἢμέραν εἶναι πάλιν αὐτῷ τῇ ἁμάξῃ κομίζοντες ἐς τὸ τείχος κατὰ τῶν πυλῶν ἐσῆγον, ὅπως τοὺς ἐκ τῆς Μινώας Ἀθηναίοις ἀφανῆς διῇ 20

Athenian expedition. The walls connecting Megara with the port of Nisaica are occupied.
εἰς ἡ φυλακή, μη ὄντος ἐν τῷ λιμένι πλοιοῦ
5 φανεροῦ μηδενός. καὶ τότε πρὸς ταῖς πύλαις ἦδη ἣν ἡ ἀμαξα, καὶ ἀνοιχτεισῶν κατὰ τὸ εἰώθος ὡς τῷ ἀκατίῳ οἱ Ἀθηναῖοι, ἐγίγνετο γὰρ ἀπὸ ξυνθή-
ματος τὸ τουούτον, ἱδόντες ἔθεον δρόμῳ ἐκ τῆς 25 ἐνέδρας, βουλόμενοι φθάσαι πρὶν ξυγκλησθήναι πάλιν τὰς πύλας καὶ ἔως ἔτι ἡ ἀμαξα ἐν αὐταῖς ἦν, κάλυμα οὕσα προσθείναι· καὶ αὐτοῖς ἀμα καὶ οἱ ξυμπράσσουντες Μεγαρῆς τοὺς κατὰ τὰς πύλας 6 φυλακας κτείνουσιν. καὶ πρῶτον μὲν οἰ περὶ τὸν 30 Δημοσθένην Πλαταιῆς τε καὶ περίπολοι ἐσέδρα-
μον οὗ νῦν τὸ τροπαίον ἐστί, καὶ εὐθὺς ὄντος τῶν πυλῶν, ἦσθοντο γὰρ οἱ ἐγγύτατα Πελοποννήσιοι, μαχόμενοι τοὺς προσβοηθοῦντας οἱ Πλαταιῆς ἐκρά-
τησαν καὶ τοῖς τῶν Ἀθηναῖων ὀπλίταις ἐπιφερ- 35 08 μένοις βεβαιοὺς τὰς πύλας παρέσχουν· ἐπείτα δὲ καὶ τῶν Ἀθηναίων ἦδη ὃ ἀεὶ ὄντος γυγόμενος χωρεῖ ἐπὶ τὸ τεῖχος. καὶ οἱ Πελοποννή-
σιοι φρουροὶ τὸ μὲν πρῶτον ἀντισχόντες ἡμύνοντο ὅλιγοι καὶ ἀπέθανον τίνες αὐ- 5 τῶν, οἱ δὲ πλείους ἐς φυγήν κατέστησαν, φοβηθεῖσθαι ὡς νυκτὶ τε πολεμίων προσπεπτωκό-
των καὶ τῶν προδιδότων Μεγαρῶν ἀντιμαχομένων νομίζοντες τοὺς ἅπαντας σφᾶς Μεγαρέας προδε-
δωκέναι. ξυνέπεσε γὰρ καὶ τὸν τῶν Ἀθηναίων 10 κήρυκα ἀφ ἕαυτοῦ γυγόμης κηρύξας τὸν βουλόμενον ἱέναι Μεγαρῶν μετὰ Ἀθηναίων θησόμενον τὰ ὑπλα. οἱ δ’ ὅς ἦκουσαν οὐκέτι ἀνέμενον, ἀλλὰ τῷ ὄντι νομίζοντες κοινὴ πολεμεῖσθαι κατέφυγον ἐς τὴν Νισαίαν.
"Αμα δε ἐφ, ἐαλακάτων ἤδη τῶν τειχῶν καὶ τῶν ἐν τῇ πόλει Μεγαρέων θορυβουμένων, οἱ πρὸς τοὺς 'Αθηναίους πράξαντες καὶ ἄλλοι μετ’ αὐτῶν, πλῆθος ὁ ξυνηδεί, ἐφασαν χρῆναι ἀνοίγειν τὰς πύλας καὶ ἐπεξείναι ἐς máχην. ξυνέκειτο δε αὐτοῖς τῶν πυλῶν ἀνοιχθεισῶν ἐσπίπτειν τοὺς 'Αθηναίους, αὐτοὶ δὲ διάδηλοι ἐμελλον ἔσεσθαι λίπα γὰρ ἀλείφεσθαι, ὥσπερ μὴ ἀδικώνται. ἀσφάλεια δὲ αὐτοῖς μᾶλλον ἐγίγνετο τῆς ἀνοίξεως καὶ γὰρ οἱ ἀπὸ τῆς 'Ελευσίνος κατὰ τὸ ξυγκέιμενον τετρα-κισχίλιοι ὀπλῖται τῶν 'Αθηναίων καὶ ἱππῆς ἔξα-κόσιοι οἱ τὴν νύκτα πορευόμενοι παρῆσαν. ἀλη- λιμμένων δὲ αὐτῶν καὶ ὄντων ἤδη περὶ τὰς πύλας καταγορεύει τις ξυνείδως τοὺς ἐτέρους τὸ ἐπιβουλ- λεμα. καὶ οἱ ξυστραφέντες ἄθροι ἦλθον καὶ οὐκ ἐφασαν χρῆναι οὔτε ἐπεξείναι—οὔδε γὰρ πρὸτεροί πω τούτῳ ἰσχύοντες μᾶλλον τολμῆσαι—οὔτε ἐς κίνδυνον φανερὸν τὴν πόλιν καταγαγεῖν εἰ τε μὴ 6 πείσεται τις, αὐτοῦ τὴν máχην ἔσεσθαι. ἐδήλων δὲ οὕδεν ὅτι ἵσασα τὰ πρασσόμενα, ἀλλ' ὡς τὰ 35 βέλτιστα βουλεὔντες ἰσχυρίζοντο, καὶ ἀμα περὶ τὰς πύλας παρέμενον φιλάσσοντες, ὥστε οὐκ ἐγέ-69 νετο τοῖς ἐπιβουλεύονσι πρᾶξαι ὁ ἐμελλὼν. γνώ- τες δὲ οἱ τῶν 'Αθηναίων στρατηγοὶ ὅτι ἐναντίωμα τὶ ἐγένετο καὶ τὴν πόλιν βία ὅπως οἴοι τε ἔσονται λαβεῖν, τὴν Νίσαιαν εὐθὺς πε- ριετείχιζον, νομίζοντες, εἰ πρὶν ἐπιβοηθήσαι τινὰς ἐξελοῖεν, θάσσου ἀν καὶ τὰ Μέγαρα πρὸσχωρήσαι—παρεγένετο δὲ σίδηρος τε εκ τῶν 'Αθηνῶν ταχὺ καὶ λιθορυγοὶ καὶ τάλλα

The Athenians blockade Nisaea, and oblige the Peloponnesian garrison to capitulate.
ἐπιτήδεια—ἀρξάμενοι δ' ἀπὸ τοῦ τείχους ὁ ἔλχον καὶ διοικοδομήσαντες τὸ πρὸς Μεγαρέας, ἀπ' ἐκεῖνον ἐκατέρωθεν ἐς θάλασσαν τῆς Νισαιᾶς, τάφρον τε καὶ τείχη διελομένη ἡ στρατιά, ἐκ τε τοῦ προαστείου λίθους καὶ πλίνθους χρώμενοι, καὶ κόπτοντες τὰ δέντρα καὶ ὕλην ἀπεσταύρουν εἰ τῇ δέοιτο τι καὶ αἱ οἰκίαι τοῦ προαστείου ἐπάλξεις λαμβάνουσαν αὐταὶ ὑπῆρχον ἔρυμα. καὶ ταύτην μὲν τὴν ἡμέραν ὅλην εἰργαζόμενον τῇ δ' ἔστεραι περὶ δείλην τὸ τείχος ὅσον οὐκ ἀποτετέλεστο, καὶ οἱ ἐν τῇ Νισαιᾷ δείσαντες, σίτου τε ἀπορία—ἐφ' ἡμέραν γὰρ ἐκ τῆς ἀνω πόλεως ἑχρῶντο—καὶ τοὺς Πελοποποννησίους οὐνομίζοντες ταχὺ ἐπιβοηθήσειν, τούς τε Μεγαρέας πολεμίους ἡγούμενοι, ξυνέβησαν τοῖς Ἀθηναίοις ῥητοῦ μὲν ἐκαστὸν ἄργυριον ἀπολυθήναι ὅπλα παραδόντας, τοῖς δὲ Λακεδαιμονίοις, τῷ τε ἄρχοντι καὶ εἰ τις ἀλλὸς ἐνήν, χρησθέντας οὐ τι ἀν βούλωνται. ἐπὶ τούτοις ὀμολογήσαντες ἐξῆλθον. καὶ οἱ Ἀθηναίοι τὰ μακρὰ τείχῃ ἀπορρήξαντες ἀπὸ τῆς τῶν Μεγαρέων πόλεως καὶ τῆς Νισαιᾶν παραλαβόντες τὰλλα παρεσκευάζοντο. 70

Βρασίδας δὲ ὁ Τέλλιδος Λακεδαιμόνιος κατὰ τοῦτον τὸν χρόνον ἐνυγχανε περὶ Σικυώνα καὶ Κόρινθον ὡν, ἐπὶ Ὁράκης στρατείαν παρασκευαζόμενον, καὶ ὡς ἤσθετο τῶν τείχῶν τὴν ἀλώσιν, δείσας περὶ τε τοὺς ἐν τῇ Νισαιᾷ Πελοποποννησίους καὶ μὴ τὰ Μέγαρα Ληφθῆ, πέμπει ἐς τε τοὺς Βοιωτοὺς κελεύον κατὰ τάχος στρατιὰ ἀπαντησαῖ ἐπὶ Τρι-
ποδίσκον—ἐστι δὲ κώμη τῆς Μεγαρίδος όνομα τούτο ἔχουσα ὑπὸ τῷ ὅρει τῇ Γερασίᾳ—καὶ αὐτὸς ἐξών ἦλθεν ἐπτακοσίους μὲν καὶ δισχιλίους Κορινθίων ὀπλίτας, Φλιασίων δὲ τετρακοσίους, Σικυωνίων δὲ ἐξακοσίους καὶ τοὺς μεθ' αὐτῶν ὅσοι ἦδη ἕννειλεγμένοι ἦσαν, οἱμένοι τῆν Νίσαιαν ἐτι 3 καταληψεσθαι ἀνάλωτον. ὡς δὲ ἐπύθετο—ἔτυχε 15 γὰρ νυκτὸς ἐπὶ τὸν Τριποδίσκον ἐξελθὼν—ἀπολέξας τριακοσίους τοῦ στρατοῦ, πρὶν ἐκπυστος γενέσθαι, προσῆλθε τῇ τῶν Μεγαρέων πόλει λαθῶν τοὺς Ἀθηναίους ὄντας περὶ τὴν θάλασσαν, βουλόμενος μὲν τῷ λόγῳ καὶ ἀμα, εἰ δύνατο, ἔργῳ 20 τῆς Νισαίας πειρᾶσαι, τὸ δὲ μέγιστον, τὴν τῶν Μεγαρέων πόλιν εἰσελθῶν βεβαιώσασθαι. καὶ ἧξιον δέξασθαι σφᾶς, λέγων ἐν ἐλπίδι εἶναι ἀνα- 71 λαβεῖν Νίσαιαν. αἱ δὲ τῶν Μεγαρέων στάσεις φοβοῦμεναι οἱ μὲν μὴ τοὺς φεύγοντας σφίζων ἐσαγαγὼν αὐτῶν ἐκβάλῃ, οἱ δὲ μὴ αὐτὸ τοῦτο ὁ δῆμος δείσας ἐπίθεται σφίζει καὶ ἡ πόλις ἐν μάχῃ καθ’ αὐτῆν οὐσα ἐγγὺς ἐφεδρεύοντων Ἀθηναίων ἀπόλληταί, οὐκ ἐδέξαντο, ἀλλ’ ἀμφότεροι εἴδοκεν ἴσουχά- σασι τὸ μέλλον περιϊδεῖν ἥλπιζον γὰρ καὶ μάχην ἐκάτεροι ἑσσεσθαι τῶν τε Ἀθηναίων καὶ τῶν προσ- βοηθησάντων, καὶ οὕτω σφίζων ἀσφαλεστέρως το ἔχειν, οἷς τις εἰ θε' εὔνους, κρατήσασι προσχωρήσαι. ὁ δὲ Βρασίδας ὡς οὐκ ἐπείθεν, ἀνεχώρησε πάλιν ἐς τὸ ἄλλο στράτευμα.

"Αμα δὲ τῇ ἔφι σοφοτοὶ παρῆσαν, διανενο-μένοι μὲν καὶ πρὶν Βρασίδαν πέμψαι βοηθεῖν.
ἐπὶ τὰ Μεγαρά, ὅσιν ὁμολογεῖαν ὄντος τοῦ κυν-
dύνου, καὶ ἕδη ὄντες παντρηταῖς Πλα-
tαίσιν ἐπειδὴ δὲ καὶ ἤλθεν ὁ ἄγγελος, τοῦ
πολλῶν μᾶλλον ἔρρωσθησαν, καὶ ἀπο-
στείλαντες διακοσίους καὶ δισχιλίους
ὀπλίτας καὶ ἐπιτεές ἔξακοσίους τοὺς πλείοσιν
ἀπῆλθον πάλιν. παρέντος δὲ ἤδη ἔξυμπαυτος
τοῦ στρατεύματος, ὀπλίτων οὐκ ἔλασσον ἔξα-
κισχιλίων, καὶ τῶν Ἀθηναίων τῶν μὲν ὀπλίτῶν
περὶ τὴν Νίσαιαν ὄντων καὶ τὴν θάλασσαν ἐν
tάξει, τῶν δὲ ψιλῶν ἀνὰ τὸ πεδίον ἐσκεδασμένων,
νήσοντες τῶν ψιλῶν ἐτρεφαν ἐπὶ τὴν θάλασσαν ἐν
γὰρ τῷ πρὸ τοῦ οὐδεμία βοήθεια πτω τοῖς Μεγα-
ρευσίων οὐδαμόθεν ἐπήλθον. ἀντεπεξελάσαντες δὲ
καὶ οἱ τῶν Ἀθηναίων ἐς χείρας ἔσαν, καὶ ἐγένετο
ἐπομαχία ἐπὶ πολύ, ἐν ἢ ἀξιόσων ἐκάτεροι οὐχ
ℳσσος γενέσθαι. τὸν μὲν γὰρ ἔππαρχον τῶν Βοιω-
tῶν καὶ ἄλλους τινὰς οὐ πολλοὺς πρὸς αὐτὴν τὴν
Νίσαιαν προσελάσαντες οἱ Ἀθηναῖοι καὶ ἀπο-
τείναντες ἐσκύλευσαν, καὶ τῶν τε νεκρῶν τούτων
κρατήσαντες ὑποστόνδους ἀπέδοσαν καὶ τροπαίον
ἔστησαν οὐ μέντοι ἐν γε τῷ παντὶ ἔργῳ βεβαιῶς
οὐδέτεροι τελευτήσαντες ἀπεκρίθησαν, ἀλλὰ οἱ μὲν
Βοιωτῶν πρὸς τοὺς ἑαυτῶν, οἱ δὲ ἐπὶ τὴν Νίσαιαν.

73 Μετὰ δὲ τούτῳ Βρασίδας καὶ τὸ στράτευμα
ἐγέρθων ἐγγυτέρω τῆς θάλασσης καὶ τῆς τῶν
Μεγαρέων πόλεως, καὶ καταλαβόντες χωρίον ἐπι-
tήδειον παραταξάμενοι ἥσυχαζον, οἱμενοι σφίσιν
ἐπιέναι τοὺς Ἀθηναίους, καὶ τοὺς Μεγαρέας ἐπι-

1 προσελάσαντες
Neither side is willing to begin a general engagement. Brasidas is admitted into the city by the oligarchical faction.

Neither side is willing to begin a general engagement. Brasidas is admitted into the city by the oligarchical faction.
ἐθελησάντων μάχεσθαι, θαρσοῦντες μᾶλλον ἀνοίγουσι τὲ τὰς πύλας καὶ δεξάμενοι, καταπεπληγμένων ἢδη τῶν πρὸς τοὺς Ἀθηναίους πραξάντων, 74 ἐς λόγους ἔρχονται. καὶ ύστερον ὁ μὲν, διαλυθέντων τῶν ξυμμάχων κατὰ πόλεις, ἐπανελθὼν καὶ αὐτὸς ἐς τὴν Κόρινθον τὴν ἐπὶ Ὁράκης στρατεύαν παρεσκευάζεν, ἵνα περ καὶ τὸ πρῶτον ὀρμήτο· οἱ δὲ ἐν τῇ πόλει Μεγαρῆς, ἀποχωρήσαντων καὶ τῶν Ἀθηναίων ἐπ' οίκου, ὅσοι μὲν τῶν πραγμάτων πρὸς τοὺς Ἀθηναίους μάλιστα μετέσχον, εἴδοτες ὃτι ὀφθησαν εὐθὺς ὑπεξῆλθον, οἱ δὲ ἅλλοι κοινολογησάμενοι τοῖς τῶν φευγόντων φίλοις κατάγοντος τοὺς ἐκ Πηγῶν, ὑρκάσαντες πίστεσι μεγάλαις 10 μηδὲν μηνισκακήσειν, θουλεύσειν δὲ τῇ πόλει τὰ ἀριστα. οἱ δὲ ἐπειδῆ ἐν ταῖς ἀρχαῖς ἐγένοντο καὶ ἐξέτασιν ὅπλων ἐποιήσαντο, διαστήσαντες τοὺς λόχους ἐξελέξαντο τῶν τε ἐχθρῶν καὶ οἱ ἐδόκουν μάλιστα ξυμπράξαι τὰ πρὸς τοὺς Ἀθηναίους, ἀν- 15 δρας ὡς ἐκατόν, καὶ τούτων πέρι ἀναγκάσαντες τὸν δήμον ψήφοιν φανερὰν διενεγκεῖν, ὡς κατεγνώσθησαν, ἐκτείναν, καὶ ἐς ὀλιγαρχίαν τὰ μάλιστα κατέστησαν τὴν πόλιν. καὶ πλείστον δὴ χρόνον αὐτὴ ὑπ' ἐλαχίστων γενομένη ἐκ στάσεως μετά- 20 στασίς ξυνέμεινεν.

75 Τοῦ δ' αὐτοῦ θέρους τῆς Ἀντάνδρου ὕπ' τῶν Μυτιληναίων, ὡσπερ διενοοῦντο, μελλοῦσας κατασκευάζεσθαι, οἱ τῶν ἄργυρολόγων Ἀθηναίων στρατηγοὶ Δημόδοκος καὶ Ἀριστέιδης, ὄντες περὶ Ἑλλησποντοῦ—ὁ γὰρ τρίτος αὐτῶν Λάμαχος δέκα ναυσίν ἐς τὸν Πόντον ἐσε-
πεπλεύκει—ώς ἡσθάνοντο τὴν παρασκευὴν τοῦ χωρίου καὶ ἐδόκει αὐτοῖς δεινὸν εἶναι μὴ ὀσπέρ τὰ Ἀναία ἐπὶ τῇ Σάμῳ γένηται, ἐνθα οἱ φεύγοντες τῶν Σαμίων καταστάντες τοὺς τε Πελοποννήσιοὺς ὁφέλους ἐσ τὰ ναυτικὰ κυβερνήτας πέμποντες καὶ τοὺς ἐν τῇ πόλει Σαμίων ἐσ ταραχὴν καθίστασαν καὶ τοὺς ἐξιόντας ἐδέχοντο, οὔτω δὴ ἔυναγεράντες ἀπὸ τῶν ξυμμάχων στρατιῶν καὶ πλεύσαντες, μάχῃ τε νικήσαντες τοὺς ἐκ τῆς Ἀιτανδροῦ ἑπεξελθόντας, ἀναλαμβάνοντι τὸ χωρίον πάλιν. καὶ οὐ πολὺ ὑστεροῦ ἐς τὸν Πόντον ἐσπλεύσας Λάμαχος, ἐν τῇ Ἡρακλεώτιδι ὀρμήσας ἐς τὸν Κάληκα ποταμὸν ἀπόλλυσε τὰς ναῦς, ὕδατος ἀνωθὲν γενομένου καὶ κατελθόντος αἰφνιδίου τοῦ ρεύματος. αὐτὸς τε καὶ ἡ στρατιὰ πεζῇ διὰ Βιθυνῶν Θρακῶν, οἱ εἰσὶ πέραν ἐν τῇ Ἀσίᾳ, ἀφικνεῖται ἐς Χαλκηδόνα τὴν ἐπὶ τῷ στόματι τοῦ Πόντου Μεγαρέων ἀποκίαν.

76 Ἐν δὲ τῷ αὐτῷ θέρει καὶ Δημοσθένης, Ἀθηναίων στρατηγὸς, τεσσαράκοντα ναυσίν ἀφικνεῖται ἐς Ναύπακτον, εὐθὺς μετὰ τὴν ἐκ τῆς Μεγαρίδος ἀναχώρησιν. τῷ γὰρ Ἰπποκράτει καὶ ἑκεῖνῳ τὰ Βοιώτια πράγματα ἀπὸ τινῶν ἄνδρῶν ἐν ταῖς πόλεσιν ἐπράσσοντο, βουλομένων μεταστήσαι τὸν κόσμον καὶ ἐς δημοκρατίαν, ὡσπέρ οἱ Ἐλευσινοὶ, τρέψαι. καὶ Πτοιοδώρῳ μάλιστ' ἄνδρος φυγάδος ἐκ Θηβῶν ἐσπευσμένου τάδε αὐτοῖς παρεσκευάσθη. Σίφας μὲν ἐμμελλόν τινες προδώσειν· αἱ δὲ Σίφαι εἰσὶ τῆς Θεσπικῆς γῆς ἐν τῷ Κρισάιῳ κόλπῳ ἐπι-

ΒΟΕΩΤΙΑ. Plot to set up a democracy with the aid of Athens.
θαλασσιδιοί. Χαιράνειαν δὲ, ἢ ἐς 'Ὀρχομενὸν τὸν Μινύειον πρότερον καλοῦμενον νῦν δὲ Βοιωτίου ξυντελεῖ, ἀλλοί εὗ 'Ὀρχομενὸν ἐνεδίδοσαν'.

καὶ οἱ 'Ὀρχομενίων φυγάδες ξυνέπρασσον τὰ μάλιστα καὶ ἀνδρας ἐμισθοῦντο ἐκ Πελοποννήσου, ἐστὶ δὲ ἡ Χαιράνεια ἐσχατον τῆς Βοιωτίας πρὸς τῇ Φανοτίδι τῆς Φωκίδος, καὶ Φωκέων μετείχον τινες. τοὺς δὲ 'Αθηναίους ἔδει Δῆλιον καταλαβεῖν ὅ το ἐν τῇ Ταναγραίᾳ πρὸς Εὔβοιαν τετραμμένον Ἀπόλλωνος ἱερῶν, ἀμα δὲ ταῦτα ἐν ἡμέρα ῥητῇ γέγνεσθαι, ὅπως μὴ ἔμμβοηθήσωσιν ἔπε τὸ Δῆλιον οἱ Βοιωτοὶ ἀθρόοι, ἀλλ' ἐπὶ τὰ σφέτερα αὐτῶν ἐκαστοι κινούμεναι. καὶ εἰ κατορθοῖτο ἡ πείρα καὶ τὸ Δῆλιον τεχισθεῖν, ῥαδίως ἠλπιζοῦν, εἰ καὶ μὴ παραυτίκαι νεωτερίζοιτο τι τῶν κατὰ τὰς πολιτείας τοῖς Βοιωτοῖς, ἔχομενων τούτων τῶν χωρίων καὶ ληστευομένως τῆς γῆς καὶ οὐσίας ἐκάστοις διὰ βραχέος ἀποστροφῆς, οὐ μενεῖν κατὰ χώραν τὰ πράγματα, ἀλλὰ χρόνῳ τῶν 'Αθηναίων μὲν προσιόντων τοῖς ἀφεστηκόσι, τοῖς δὲ οὐκ οὐσίας ἀθρόας τῆς δυνάμεως καταστήσειν αὐτὰ ἐς τὸ ἐπιτήδειον.

77 η μὲν οὖν ἐπιβουλὴ τοιαύτη παρεσκευάζετο· ὀ δὲ

Demosthenes is sent to Naupactus to organize forces.
πράσσειν. καὶ ὁ μὲν Δημοσθένης ἀφικόμενος, 10 ὁ Οινάδας δὲ ὑπὸ τε Ἀκαρνάνων πάντων κατηγορισμένος καταλαβὼν ἐσ τὴν Ἀθηναίων εὐμμαχίαν, καὶ αὐτὸς ἀναστήσας τὸ εὐμμαχικόν τὸ ἐκεῖνης πάν, ἐπὶ Σαλούνθιου καὶ Ἀγραίους στρατεύσας πρῶτον καὶ προπροηγομένος ταλλα ἦτοι 15 μάζετο ὡς ἐπὶ τὰς Σίφας, ὅταν δὲ, ἀπαντησόμενος.

78 Βρασίδας δὲ κατὰ τὸν αὐτὸν χρόνον τοῦ θέρους πορευόμενος ἐπτακοσίοις καὶ χιλίοις ὀπλίταις ἐσ τὰ ἐπὶ Θράκης, ἐπειδὴ ἐγένετο ἐν Ἡρακλείᾳ τῇ ἐν Τραχίνι καὶ, προπέμψατο αὐτοῦ ἄγγελον ἐς Φάρσαλον παρὰ τοὺς 5 ἐπιτηδείους, ἀξιούντος διάγειν ἐαυτὸν καὶ τὴν στρατιάν, ἢλθον ἐς Μελετίαν τῆς Ἀχαίας Πάναιρος τε καὶ Δώρος καὶ Ἰππολοχίδας καὶ Τοῦρλαος καὶ Στρώφακος, πρόξενος ὦν Χαλκιδέων, τότε δὴ 8 ἐπορεύετο. ἦγον δὲ καὶ ἄλλοι Θεσσαλῶν αὐτὸν 10 καὶ ἐκ Δαρίσθης Νικοίδας, Περδίκκα ἐπιτηδείος ὦν. τὴν γὰρ Θεσσαλίαν ἄλλως τε ὡκ εὐπορον ἦν διέναι ἀνευ ἀγωγοῦ καὶ μετὰ ὀπλών γε δὴ καὶ τοὺς πᾶσι γε ὀμοίως "Ελλησιν ὑποπτον καβεστῆ-3 κεῖ τὴν τῶν τέλας μὴ πείσαντας διέναι" τοὺς τε 15 Ἀθηναίους ἀδί ποτε τὸ πλῆθος τῶν Θεσσαλῶν εἶναιν ὑπήρχεν ὅστε εἰ μὴ δυναστεία μᾶλλον ἡ ἰσονομία ἐχρώντο τὸ ἐγχώριον οἱ Θεσσαλοι, οὐκ ἂν ποτε προῆλθεν· ἐπεὶ καὶ τότε πορευόμενος αὐτῷ ἀπαντήσαντες ἄλλοι τῶν τάναιτα τοῦτοις βουλομένων ἐπὶ τῷ Ἔνιπτε ποταμῷ ἐκώλυνον, καὶ ἀδικεῖν 4 ἐφασαν ἀνευ τοῦ πάντων κοινοῦ πορευόμενον. οἱ
δε ἂγοντες οὕτε ἀκόντων ἐφασαν διάξειν, αἱφυλιδίων τε παραγενόμενον ξένοι ὄντες κομίζειν. ἔλεγε δε καὶ αὐτὸς ὁ Βρασίδας τῇ Θεσσαλῶν γῆ καὶ αὐτοῖς φίλος ὃν ἱέναι, καὶ Ἀθηναίοις πολεμίους ὄψι καὶ οὐκ ἐκείνους ὑπλα ἐπιφέρειν. Θεσσαλὸς τε οὐκ εἰδέναι καὶ Δακεδαιμονίος ἐχθραν οὐσαν ὡστε τῇ ἀλλήλων γῆ μὴ χρῆσθαι. ἱν τε ἀκόντων ἐκείνων οὐκ ἁν προελθεῖν, οὔδε γάρ ἁν δύνασθαι, οὐ μέντοι ἀξιοῦν γε εἰργεσθαι. καὶ οἱ μὲν ἀκούσαντες ταῦτα ἀπήλθον, ὡ δὲ, κελευόντων τῶν ἁγωγῶν, πρὶν τι πλέον ξυστήναι τὸ κωλύσον, ἐξώρει οὔδὲν ἐπισχῶν δρόμῳ. καὶ ταύτη μὲν τῇ ἡμέρᾳ ἢ ἐκ τῆς Μελιτίας ἀφόρμησεν ἐς Φάρσαλον τε ἐτέλεσε καὶ ἐστρατοπεδεύσατο ἐπὶ τῷ Ἀπιδανῷ ποταμῷ, ἐκείθεν δὲ ἐς Φάκιον καὶ ἔς αὐτοῦ ἐς Περαιβίαν. ἀπὸ δὲ τούτου ἡδὴ οἱ μὲν τῶν Θεσσαλῶν ἁγωγοὶ πάλιν ἀπῆλθον, οἱ δὲ Περαιβοὶ αὐτῶν, υπήκουι ὄντες Θεσσαλῶν, κατέστησαν ἐς Δίων φης Περδίκκου ἄρχης, ὁ ὑπὸ τῷ Ὀλυμπίῳ Μακε-79 δονίας πρὸς Θεσσαλοὺς πόλισμα κεῖται. τοῦτῳ τῷ τρόπῳ Βρασίδας Θεσσαλίαν φθάσας διέδραμε πρὶν τινα κωλύειν παρασκευάσασθαι, καὶ ἀφίκετο ὡς Περδίκκας καὶ ἐς τὴν Χαλκιδικὴν. ἐκ γὰρ τῆς Πελοποννήσου, ὡς τὰ τῶν Ἀθηναίων ευτύχει, δείσαντες οἱ τε ἐπὶ Θράκης ἀφεστώτες Ἀθηναίων καὶ Περδίκκας ἐξῆγαγον τὸν στρατὸν, οἱ μὲν Χαλκιδῆς νομίζοντες ἐπὶ σφᾶς πρῶτον ὀρμήσειν τοὺς Ἀθηναίους—καὶ αὐμαί πλησίον χωρὶ πόλεις αὐτῶν αἱ οὐκ ἀφεστ—κυίαι ἐνυπηγον κρύφα—Περδίκκας δὲ πολέμοις
μὲν οὐκ ὃν ἐκ τοῦ φανεροῦ, φοβούμενος δὲ καὶ 
αὐτὸς τὰ παλαιὰ διάφορα τῶν Ἀθηναίων, καὶ 
μάλιστα βουλώμενος Ἀρριβαῖον τὸν Λυγκηστῶν 
βασιλέα παραστήσασθαι. ξυνέβη δὲ αὐτοῖς, ὥστε ἴσ 
ῥᾶν ἐκ τῆς Πελοποννήσου στρατὸν ἔξαγαγείν, ἢ 
tῶν Λακεδαιμονίων ἑν τῷ παρόντι κακοπραγία. 
80 τῶν γὰρ Ἀθηναίων ἔγκειμένων τῇ Πε-
λοποννήσῳ καί οὐχ ἦκιστα τῇ ἐκείνων 
γῇ, ἥλπιζον ἀποστρέψαι αὐτοὺς μάλι-
στα, εἰ ἀντιπαραλυτοῖς πέμψαντες ἐπὶ 
tοὺς ξυμμάχους αὐτῶν στρατίαν, ἀλλὰς τε καὶ 
ἐτοίμων ὅντων τρέφειν τε καὶ ἐπὶ ἀποστάσει σφᾶς 
ἐπικαλουμένων. καὶ ἀμα τῶν Εἰλώτων βουλο-
mένους ἥν ἐπὶ προφάσει ἐκκέμψατο, μὴ τι πρὸς τὰ 
παρόντα τῆς Πύλου ἔχομένης νεωτέρωσιν: ἐπεὶ 
kai tode ἐπραξαν φοβούμενοι αὐτῶν τὴν 'νεότητα 10 
καὶ τὸ πλῆθος—ἀεὶ γὰρ τὰ πολλὰ Λακεδαιμο-
nίοις πρὸς τοὺς Εἰλώτας τῆς φυλακῆς πέρι μά-
lιστα καθεστήκει—προεῖπον αὐτῶν ὅσοι ἄξιόσων 
ἐν τοῖς πολεμίοις γεγενήθαι σφίσιν ἀριστοὶ, κρι-
νεσθαι, ὡς ἔλευθερώσουν, πείραν ποιούμενοι καὶ ἴσ 
ὡρομένου τούτοις σφίσιν ὑπὸ φρονήματος, οὔπερ 
kai ἥξιωσαν πρῶτος ἐκαστός ἔλευθεροῦσθαι, μά-
lιστα ἀν καὶ ἐπιθέσαν' καὶ προκρίναντες ἐς 
dισχίλιους, οἱ μὲν ἐστεφανώσαντο τε καὶ τὰ ἱερὰ 
περιήλθον ὡς ἠλευθερωμένοι, οἱ δὲ οὐ πολλῷ ὤστε-
ριν ἡφαίστεα τοὺς αὐτῶς καὶ οὔιδε ὡς ἔστε ὑπὸ 
τρόπῳ ἐκαστὸς διεθάρη. καὶ τότε προβύμως τῷ 
Βρασίδῃ αὐτῶν ξυνέπεμψαν ἐπτακοσίους ὄπλι-
tας, τοὺς δὲ ἄλλους ἐκ τῆς Πελοποννήσου μισθῷ

1 ακαλώτοτα

Reasons why the Lacedaemonians promoted the expedition. Their cruelty and treachery towards the helots.
πείσας ἐξήγαγεν. αὐτὸν τε Βρασίδαν 1 Βουλόμε-25
νον μάλιστα Λακεδαιμόνιοι ἀπέστειλαν, προῦθυμῆθησαν δὲ καὶ οἱ Χαλκιδῆς, ἀνδρὰ ἐν τῇ Ἐπάρτῃ δοκοῦντα δρα-
στήριον εἶναι ἐς τὰ πάντα, καὶ ἐπειδὴ ἐξῆλθε πλείστου ἄξιον Λακεδαιμόνιοις γενόμενον.
τὸ τε γὰρ παραυτίκα ἐαυτὸν παρασχῶν δίκαιον καὶ μέτριον ἐς τὰς πόλεις ἀπέστησε τὰ πολλὰ, τὰ
de προδοσία εἴλε τῶν χωρίων,—ὡστε τοὺς Λακε-
dαιμόνιοις γίγνεσθαι ἐξυμβαίνει τε Βουλομένοις, ὅπερ ἐποίησαν, ἀνταπόδοσιν καὶ ἀποδοχῆν χωρίων
cal τοῦ πολέμου ἀπὸ τῆς Πελοποννήσου λόφησιν 10
—ἐς τὸν χρόνῳ ὑστερον μετὰ τὰ ἐκ Σικελίας
πόλεμον ἢ τότε Βρασίδου ἄρετη καὶ ξύνεςις, τῶν
μὲν πείρα αἰσθομένων τῶν δὲ ἀκοὴ νομισάντων,
μάλιστα ἐπιθυμίαν ἐνεποίει τοῖς Ἀθηναίων ἔμ
μάχοις ἐς τοὺς Λακεδαιμόνιους. πρῶτος γὰρ ἐς
ἐξελθὼν καὶ δόξας εἶναι κατὰ πάντα ἀγαθὸς ἔλ-
πίδα ἐγκατέληπτε βέβαιον ὡς καὶ οἱ ἄλλοι τοιοῦτοι
eἰσίν.
82 Ὁτὲ δ’ οὖν ἀφικομενον αὐτοῦ ἐς τὰ ἐπὶ Ἐρά-

The Athen-

ian war against Perdicas.

83 ἐπιπτῇ τοῦ Θράκης οἱ Ἀθηναίοι πυθόμενοι τὸν τε Περ-

dίκκαν πολέμιον ποιοῦνται, νομίζοντες

αἰτιον εἶναι τῆς παρόδου, καὶ τῶν ταύτη

ὡς καὶ οἱ ἄλλοι τοιοῦτοι εἰσίν.

1 Βουλόμενοι Hude, Rutherford.
στρατῷ μετὰ τοῦ Βρασίδου ἐπὶ τῇ ἐσβολῇ τῆς Δόγκυ, Βρασίδας λόγοις ἐφ' ἑοὺς ὑπολεοθαῖ 
πρῶτον ἔλθων πρὸ πολέμου Ἀρρίδαίουν ἐξυμμαχὸν Λακεδαίονιν, ἵνα δύνηται,
ποιῆσαι. καὶ γὰρ τι καὶ Ἀρρίδαίου ἐπεκηρυκέντο, ἔτοιμος ὡν Βρασίδα μέσω δικαστὴ ἐπιτρέπειν· καὶ οἱ Χαλκιδέων πρέσβεις ξυμπαράντες ἐδίδασκον αὐτὸν μὴ ὑπεξελεῖν τῷ Περδίκκα τὰ 
δεινά, ἵνα προθυμοτέρω ἔχοιεν καὶ ἐς τὰ ἑαυτῶν 15 ἐχθράθαι. ἀμα δὲ τι καὶ εἰρήκεσαν τοιοῦτον οἱ 
παρὰ τοῦ Περδίκκου ἐν τῇ Δακεδαίμονι, ὡς πολλὰ 
αὐτοῖς τῶν περὶ αὐτὸν χωρίων ἐξυμμαχὰ ποιῆσοι, ἄςτε ἐκ τοῦ τοιοῦτον κοινὴ μᾶλλον ὁ Βρασίδας 
τὰ τοῦ Ἀρρίδαίου ἥξιον πράσσεων. Περδίκκας 20 
δὲ οὕτε δικαστὴν ἐφ' Βρασίδαν τῶν σφετέρων 
diaφορῶν ἀγαγεῖν, μᾶλλον δὲ καθαιρέτην ὡν ἄν 
aυτός ἀποφαίνῃ πολεμίων, ἀδικήσεων τε εἰ αὐτοῦ 
τρέφοντος τὸ ἡμίσυ τοῦ στρατοῦ ξυνέσται Ἀρρί- 
βαίῳ. ὦ δὲ ἀκοντος καὶ ἐκ διαφοράς ξυνηγήμεται, 25 
καὶ πεισθεὶς τοῖς λόγοις ἀπήγαγε τὴν στρατιὰν 
πρὶν ἐσβαλεῖν ἐς τὴν χώραν. Περδίκκας δὲ μετὰ 
τοῦτο τρίτον μέρος ἀνὰ ἡμίσεως τῆς τροφῆς ἐδί- 
dου, νομίζων ἀδικείσθαι.

84 Ἡ τῶν αὐτοῦ θέρει εὐθὺς ὁ Βρασίδας, ἔχων 
καὶ Χαλκιδέας, ἐπὶ Ἀκανθοῦ τὴν Ἀν- 
δρίων ἀποικίαν ὀλίγον πρὸ τρυγήτου 
ἐστράτευσεν. οἱ δὲ περὶ τοῦ ἐχθραθαί 
αὐτὸν καὶ ἀλλήλους ἐστασαίζουν, οἱ τε μετὰ τῶν 5 
Χαλκιδέων ξυνηγάγοντες καὶ ὁ δῆμος. ὤμως δὲ 
διὰ τοῦ καρποῦ τὸ δέος ἐτὶ ἔξω ἄντος πεισθέν τὸ

G. T.
πλήθος ὑπὸ τοῦ Βρασίδου δέξασθαί τε αὐτὸν μόνον καὶ ἀκούσαντας βουλεύσασθαι δέχεται· καὶ καταστάς ἔπι τοῦ πλήθος—ἡν δὲ οὖδὲ ἀδύνατος, ὡς 10 Λακεδαιμόνιοι, εἰπεῖν—ἐξεγέ τοιάδε.

85 Ἡ μὲν ἐκπεμψάς μου καὶ τῆς στρατιᾶς υπὸ Λακεδαιμονίων, ὁ Ἀκάνθιοι, γεγένηται τὴν αὐτίαν ἐπαληθεύουσα, ἂν ἀρχόμενοι τοῦ πολέμου προεῖπομεν, 'Αθηναίοις ἐλευθεροῦντες τὴν 'Ελλάδα πολεμήσειν' 5 εἰ δὲ χρόνῳ ἐπήλθομεν, σφαλέντες τῆς ἀπὸ τοῦ ἐκεῖ πολέμου δόξης, ὡς διὰ τάχους αὐτοὶ ἄνευ τοῦ χυμετέρου κινδύνου ἡλπίσαμεν 'Αθηναίους καθαιρήσειν, μηδεὶς μεμ-

2 φθήνυ γὰρ, ὅτε παρέσχεν, ἀφιγμένοι καὶ μετὰ 10 ὑμῶν πειρασόμεθα κατεργάζεσθαι αὐτοὺς. θαυμάζω δὲ τῇ τε ἀποκλήσει μου τῶν πυλῶν καὶ εἰ μὴ ἀσμένοις ὑμῖν ἀφιγμαί. ἤμείς μὲν γὰρ οἱ Λα-

κεδαιμόνιοι οὐμένοι τε παρὰ ἦγεμόνων, καὶ πρὶν ἐργῷ ἀφικέσθαι, τῇ γοῦν γυνῆς ᾧ ξείνων καὶ βουλο-15 μένους ἐσεσθαι, κινδυνοῦν τε τοσοῦτε ἀνερρίψαμεν διὰ τῆς ἀλλοτρίας πολλῶν ἡμερῶν ὁδὸν ἱόντες καὶ 3 πὰν τὸ πρόθυμον παρεχόμενοι· ὑμεῖς δὲ εἰ τὶ ἄλλο ἐν νῦν ἑχετε ἢ εἰ ἐναντίωσεσθε τῇ τε ύμετέρα αὐτῶν ἑλευθερίᾳ καὶ τῶν ἄλλων 'Ελλήνων, δεινὸν ἀν εἰπῇ. 20 καὶ γὰρ ὅποι μόνον ὅτι αὐτοὶ ἀνθίστασθε, ἀλλὰ καὶ οἰς ἀν ἐπὶ, ἵσῃν τίς ἐμοὶ πρόσεις, ὅσχερες ποιούμενοι εἰ ἐπὶ οὐς πρῶτον ἥλθον ὑμᾶς, καὶ πόλιν ἄξιόχρεων παρεχομένους καὶ ἄνευ σω-

κοῦνται ἐχειν, μὴ ἐδέξασθε· καὶ τὴν αὐτίαν οὐχ 25 ἐξω πιστὴν ἀποδεικνύναι, ἀλλ' ἢ ἄδικον τὴν ἑλευ-
θερίαν ἐπιφέρειν ἢ ἀσθενίς καὶ ἀδύνατος τιμωρη-
σαι τὰ πρὸς Ἀθηναίους, ἢν ἐπίσωσιν, ἀφίξθαι. 
καὶ τοι στρατιὰ γε τῇ ἡν υν ἐγὼ ἔχω ἐπὶ Νι-
σαιαν ἐμοῦ βοηθήσαντος οὐκ ἥθελησαν Ἀθηναῖοι ἢ 
πλέονες ὄντες προσμιξαί, ὡστε οὐκ ἐκὸς ὑπὲρ γε 
αὐτοὺς τῷ ἐν Νισαίᾳ στρατῶ ίσον πλῆθος ἐφ' 
86 ὡμᾶς ἀποστεῖλαι. αὐτὸς τε οὐκ ἐπὶ κακω, ἐπ' 
ἐλευθερώσει δὲ τῶν Ἑλλήνων παρελη-
λυθα, ὃρκοις τε Δακεδαιμονίων καταλα-
βῶν τὰ τέλη τοῖς μεγίστοις ἢ μην οὐς 
ἄν ἔγγυε προσαγάγωμαι ξυμμάχους 
ἔσεσθαι αὐτονόμους, καὶ ἁμα οὐχ ἡν 
ξυμμάχους υμᾶς ἔχομεν ἢ βία ἢ ἀπάτη 
προσλαβώντες, ἀλλὰ τούναντιον υμῖν δεδουλομέ-
τοις ὑπὸ Αθηναίων ξυμμαχήσουσι. οὔκοιν ἄξιω 
οὔτ' αὐτός ὑποτεύεσθαι, πίστεις γε διδοὺς τὰς ἰο 
μεγίστας, οὔτε τιμωρὸς ἀδύνατος νομισθήναι, 
προσχωρεῖν δὲ υμᾶς θαρσήσαντας. καὶ εἰ τις ίδια 
τινὰ δεδιώς ἀρα, μὴ ἐγὼ τισι προσθῶ τὴν πόλιν, 
ἀπρόθυμὸς ἐστι, πάντων μάλιστα πιστευσάτω.
2 οὐ γὰρ ἠκτασιάσων ἥκω, οὔδ' ἀσαφῆ τὴν ἐλευ-
θερίαν νομίζω ἐπιφέρειν, εἰ τὸ πάτριον παρεῖς τὸ 
πλέον τοῖς ὀλίγοις ἢ τὸ ἔλασσον τοῖς πάσι δουλό-
σαιμ. χαλεπώτερα γὰρ ἄν τῆς ἀλλοφύλου ἀρχῆς 
εἰ, καὶ ἡμῖν τοῖς Δακεδαιμονίοις οὐκ ἄν ἄν 
ἀντὶ πόνων χάρις καθίστατο, ἀντὶ δὲ τιμῆς καὶ 20 
δόξης αὕτη μάλλον οἷς τε τοὺς Ἀθηναίους ἐγ-
κλήμασι καταπολεμοῦμεν, αὐτοὶ ἄν φαινομεθα 
ἐχθίσα ἢ δ' μὴ ὑποδείξας ἀρετὴν κατακτάμενου. 
ἀπάτη γὰρ εὐπρεπεῖ αἰσχίον τοῖς γε ἐν ἄξιώματι
πλεονεκτήσαι ἡ βία ἐμφανει· τὸ μὲν γὰρ ἵσχυς δικαιώσει, ἢν ἡ τύχη ἔδωκεν, ἐπέρχεται, τὸ δὲ γνώμης ἀδίκου ἐπιβουλή. οὕτω πολλὴν περιωπῆν τῶν ἁμιν ἐσ τὰ μέγιστα διαφόρων ποιούμεθα. καὶ ὃν ἃν ἰείζω πρὸς τοῖς ὦρκοις βεβαιώσων ἡ ἀβοίτε ὅις τὰ ἔργα ἐκ τῶν λόγων ἀναθρούμενα δόκησιν ἀναγκαίων παρέχεται ὡς καὶ ξυμφέρει ὁμολογὸς ὡς εὑρον. εἰ δὲ ἐμὸν ταύτα προσχρημένον ἀδύνατο μὲν φήσετε εἶναι, εὑνόι δ' ὄντες ἀξιώσετε μὴ κακοῦμενοι διώθεισθαί, καὶ τὴν ἐλευθερίαν μὴ ἀκίνδυνον ὑμῖν φαίνεσθαι, δικαιῶν τε εἶναι, ὡς καὶ δυνατὸν δέχεσθαί αὐτὴν τούτοις καὶ ἐπιφέρειν, ἀκούτα δὲ μη- δὲνα προσαναγκάζειν, μάρτυρας μὲν θεοὺς καὶ ἥρως τῶν ἐγχωρίους ποιήσομαι ὡς ἐπ' ἀγαθῷ ἕκων οὐ πείθω, γήν δὲ τὴν ὑμετέραν δην ὀμίλια πειράσομαι βιαζέσθαι, καὶ ὃν ἀδικεῖν ἔτι νομίω, προσεῖναι δὲ τὶ μοι καὶ κατὰ δύο ἀνάγκας τὸ εὐλογον, τῶν μὲν Λακεδαιμονίων, ὅπως μὴ τῇ υμετέρῳ εὐνω, εἰ μὴ προσαχθήσεσθε, τοῖς ἀπὸ ὑμῶν χρήμασι φερομένοις παρ' Ἀθηναίους βλάπτωνται, οἱ δὲ "Ελληνες ἱνα μὴ κωλύσωται υφ' ὑμῶν δουλείας ἀπαλλαγήναι. οὐ γὰρ δὴ εἰκότως γ' ἂν τάδε πράσσομεν, οὐδὲ οὑείλομεν οἱ Λακεδαιμόνιοι μὴ κοινῷ τινος ἀγαθοῦ αἰτίᾳ τοὺς μὴ βουλομένους ἐλευθεροῦν. οὐδ' αὐ τῷ ἄρχὴ ἑγερέμεθα, παῦσαι δὲ μᾶλλον ἐτέρους σπεύδαντες τοὺς πλείους ἀν ἀδικοίμεν, εἰ ἄμπασιν αὐτονομίαν ἐπιφέροντες υμᾶς τοὺς ἐναντιομένους περιβολοῖμεν. πρὸς ταύτα "Ελληνες αὐτοτυπάσσειν εὑ, καὶ ἀγονίσασθε τοῖς τε
άρξαι πρώτοι ἐλευθερίας καὶ ἄδιον δόξαν καταθέσαι, καὶ αὐτοὶ ὑπὲρ ἑαυτῶν τὰ ἑδιὰ μὴ βλαφθήναι καὶ εὐμπάση τῇ πόλει τὸ κάλλιστον ὄνομα περιθεῖναί.

88 Ὁ μὲν Βρασίδας τοσαῦτα εἶπεν· οἱ δὲ Ἀκάνθιοι πολλῶν λεχθέντων πρότερον ἐπὶ ἀμφότερα, κρύφα διαψηφίσαμενοι, διὰ τὸ ἐπαγωγά εἶπεν τὸν Βρασίδαν καὶ περὶ τοῦ καρποῦ φόβῳ ἐγνωσαν οἱ πλείους ἀφίστασθαι Ἀθηναίων, καὶ πιστῶσαντες αὐτὸν τοὺς ὅρκους οὓς τὰ τέλη τῶν Λακεδαιμονίων ὁμόσανται αὐτὸν ἐξεπέμψαν, ἢ μὴν ἔσεσθαι εὐμμάχους αὐτονόμους οὓς ἀν προσαγάγηται, οὕτω δέχονται τὸν στρατὸν, καὶ οὗ πολλῷ ὑστερον καὶ Στάγειρος, Ἀνδρίων ἀποικία, εὐναπέστη τοῖς μὲν οὖν ἐν τῷ θέρει τούτῳ ἐγένετο.

89 Τοῦ δὲ ἐπιγυνομένου χειμῶνος εὐθὺς ἀρχομένου, ὡς τῷ Ἱπποκράτει καὶ Δημοσθένει στρατηγοῖς οὕσω Ἀθηναίων τὰ ἐν τοῖς Βοιωτοῖς ἐνεδίδοτο, καὶ ἔδει τὸν μὲν Δημοσθένην ταῖς ναυσῖν ἐς τὰς Σίφας ἀπαντήσας τὸν δὲ ἐπὶ τὸ Δήλιον, γενομένης διαμαρτίας τῶν ἡμερῶν ἠς ἐς ἐδει ἀμφοτέρους στρατεύειν, ὁ μὲν Δημοσθένης, πρότερον πλεύσας πρὸς τὰς Σίφας καὶ ἔχων ἐν ταῖς ναυσίν Ἀκαρνάνας καὶ τῶν ἐκεί πολλοὺς εὐμμάχων, ἀπράκτοις γίγνεται, μηνυθέντος τοῦ ἑπίβουλεύματος ὑπὸ Νικομάχου ἀνδρὸς Φωκέως ἐκ Φαντέως, ὡς Λακεδαιμονίως εἶπεν, ἐκείνου δὲ Βοιωτοῖς καὶ Βοιθελας γενομένης πάντων Βοιωτῶν, οὐ
γάρ πω 'Ιπποκράτης παρελύπει ἐν τῇ γῇ ὄν, 15
προκαταλαμβάνονται αἱ τε Σίφαι καὶ ἡ Χαιρώ-
νεια. ὡς δὲ ἦσθοντο οἱ πράσσοντες τὸ ἀμάρτημα,
oύδεν ἐκλήνησαν τῶν ἐν ταῖς πόλεσιν. ὦ δὲ 'Ἰππο-
κράτης ἀναστήσας 'Ἄθηναλος πανδημεῖ,
aυτοὺς καὶ τοὺς μετοίκους καὶ ξένους
ὁσοι παρῆσαν, ὕστερος ἀφικνεῖται ἐπὶ τὸ Δή-
λιον, ἦδη τῶν Βοιωτῶν ἀνακεχωρηκότων ἀπὸ τῶν 5
Σιφῶν. καὶ καθίσας τὸν στρατὸν Δήλιον ἐτείχυξε
2 τοίοῦτο εἰρήνω, τὸ ἱερὸν τοῦ 'Απόλλωνος. τάφρον
μὲν κύκλῳ περὶ τὸ ἱερὸν καὶ τῶν νεῶν ἐσκαπτοῦν,
ἐκ δὲ τοῦ ὀρύγματος ἀνέβαλλον ἀντὶ τείχους τῶν
χῶν καὶ σταυροὺς παρακαταπηγνύντες ἀμπελοὺν 30
κόπτοντες τὴν περὶ τὸ ἱερὸν ἐσέβαλλον καὶ λίθους
άμα καὶ πλίνθου ἐκ τῶν οἰκοπέδων τῶν ἐγγὺς
καθαιροῦντες, καὶ παυτὶ τρόπῳ ἐμετεώριζον τὸ
ἐρύμα. πύργους τε ξυλίνους κατέστησαν ἢ καιρὸς
ἡν καὶ τοῦ ἱεροῦ οἰκοδόμημα οὐδὲν ὑπήρχεν: ἤπερ 15
γάρ ἦν στόα καταπεπτώκει. ἡμέρα δὲ ἀρξάμενοι
τρίτῃ ὡς οἰκοθεν ὀρμησαν, ταύτῃ τε εἰργάζοντο
καὶ τὴν τετάρτην καὶ τῆς πέμπτης μέχρι ἀρίστου.
3 ἔπειτα, ὡς τὰ πλείστα ἀπετετέλεστο, τὸ μὲν
στρατόπεδον προαπεχώρησεν ἀπὸ τοῦ Δηλίου 80
οἷον δέκα στάδίους ὡς ἐπὶ οἴκου πορευόμενον, καὶ
οἱ μὲν ψιλοὶ οἱ πλείστοι εὐθὺς ἐχώρουν, οἱ δὲ
ὄπλα θέμενοι τὰ ὁπλα ἡσύχαζον 'Ἰπποκράτης
δὲ ὑπομένων ἔτι καθίστατο φυλακᾶς τε καὶ τὰ
περὶ τὸ προτείχισμα, ὥσα ἦν ὑπόλοιπα, ὥς χρῆν 25
ἐπιτελέσαι.

91 Οἱ δὲ Βοιωτοὶ ἐν ταῖς ἠμέραις ταύταις ξυνελε-
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ομόρους ἄντας πολλῆς μᾶλιστα δεῦ. πρὸς τε γὰρ τοὺς ἀστυνείτονας πάσι τὸ ἀντίπαλον καὶ ἐλεύθε-
ρον καθίσταται, καὶ πρὸς τοῦτος γε δὴ, οὐ καὶ μὴ
tοὺς ἐγγὺς ἄλλα καὶ τοὺς ἀποθεν πειρῶνται δου-
λοῦσθαι, πῶς οὐ χρῆ καὶ ἐπὶ τὸ ἐσχατὸν ἀγῶνος
ἐλθεῖν; —παράδειγμα δὲ ἔχομεν τοὺς τε ἀντιπέρας
Εὐβοέας καὶ τῆς ἄλλης Ἀθηναίων τὸ πολὺ ὡς
4 αὐτοῖς διάκειται—καὶ γνώναι ὅτι τοῖς μὲν ἄλλοις
οἱ πλησίοχωροι περὶ γῆς ὅρων τὰς μάχας ποιοῦν—
tαι, ἡμῖν δὲ ἐς πᾶσαν, ἢν νικηθῶμεν, εἰς ὅρος οὐκ
ἀντίλεκτος παγησεῖται· εἰσελθόντες γὰρ βία τὰ
ἡμέτερα ἐξουσίων. τοσοῦτω ἐπικινδυνοτέραν ἑτέρων
5 τὴν παροίκησιν τῶν ἔχομεν. εἰώθασι τε οἱ
ἰσχύοις ποὺ θράσει τοῖς πέλας, ὡςπερ Ἀθηναίων 30
νῦν, ἐπιώντες τὸν μὲν ἦσυχάζοντα καὶ ἐν τῇ ἐαυτοῦ
μόνον ἀμυνόμενον ἀδεέστερον ἐπιστρατεύειν, τὸν
dὲ ἐξω ὅρων προαντώντα, καὶ, ἢν καιρὸς ἦ, πολέ-
6 μον ἄρχοντα, ἥσσον ἐτοίμως κατέχειν. πείραν δὲ
ἔχομεν ἡμεῖς αὐτοῦ ἐς τοῦσδε· νυκτίζουσι ταῖς γὰρ ἐν 35
Κορωνεία αὐτοὺς, ὅτε τὴν γῆν ἡμῶν στασιαζόντων
κατέσχου, πολλὴν ἄδειαν τῇ Βουωτίᾳ μέχρι τοῦδε
κατεστήσαμεν. ὃν χρῆ μνησθέντας ἡμᾶς τοὺς τε
πρεσβυτέρους ὁμοιωθήναι τοὺς πρὶν ἔργους, τοὺς
τε νεωτέρους, πατέρων τῶν τότε ἀγαθῶν γενομένων
40 παῖδας, πειρᾶσθαι μὴ αἰσχύναι τὰς προσηκούσας
ἀρετὰς, πιστεύσαντας δὲ τοῖς θεοῖς πρὸς ἡμῶν ἑσε-
σθαι, οὐ τὸ ιερὸν ἀνόμως τείχισαντες νέμονται,
καὶ τοὺς ιεροὺς ὡς ἡμῖν θυσαμένους καλὰ φαίνεται,
ὅμως χωρίσαι τοῦσδε, καὶ δεῖξαι ὅτι, ὃν μὲν
45 ἐφίενται, πρὸς τοὺς μὴ ἀμυνομένους ἐπιώντες κτά-
σθωσαν, οἷς δὲ γενναίον τὴν τε αὐτῶν ἀεὶ ἐλευθεροῦ τοῖς μάχη καὶ τὴν ἄλλων μὴ δουλοῦσθαι ἁδίκως, ἀνανταγωνίστοι ἀπ' αὐτῶν οὐκ ἀπίστως.

93 Τοιαύτα δὲ Παγόνδας τὸις Βοιωτοῖς παρανύσας ἐπεισεν ἐναι ἐπὶ τοὺς Ἀθηναίους, καὶ κατὰ τάχος ἀναστήσας ἤγε τὸν στρατόν ἤδη γαρ καὶ τῆς ἡμέρας ὥστε ἦν. ἐπεὶ δὲ προσέμειξεν ἐγγὺς τοῦ στρατεύματος αὐτῶν, ἐς χωρίον καθίσας ὅθεν, λόφον δυντός μεταξύ, οὐκ ἔθεωρον ἄλληλοι, ἔτασσέ τε καὶ παρεσκευάζετο ὡς ἐς μάχην. τῷ δὲ Ἰπποκράτει, ὄντι περὶ τὸ Δήλιον, ὡς αὐτῷ ἤγγέλθη ὅτι Βοιωτοὶ ἐπέρχονταί, πέμπει ἐς τὸ στράτευμα, κελεύων ἐς τάξειν καθίστασθαι, καὶ αὐτὸς οὐ πολλῷ ύστερον ἐπῆλθε, καταλιπὼν ὡς τριακοσίους ἰππέας περὶ τὸ Δήλιον, ὡπώς φύλακές τε ἀμα εἶεν, εἰ τις ἐπίοι αὐτῶ, καὶ τοῖς Βοιωτοῖς καιρὸν φυλάξαντες ἐπιγένοιτο ἐν τῇ μάχῃ. Βοιωτοὶ δὲ πρὸς τούτους ἐς ἀντικατέστησαν τοὺς ἀμυνομένους, καὶ ἐπειδὴ καλῶς αὐτοῖς εἶχεν, ὑπερεφάνησαν τοῦ λόφου καὶ ἔθεντο τὰ ὀπλα, τεταγμένοι ὡσπέρ ἐμελλόν, ὡπλεῖσθι εἰπται καὶ καπισῖλιοι μάλιστα καὶ ψιλοὶ ὑπὲρ μυρίους, ἰππῆς δὲ χίλιου καὶ πελτασταὶ πεντακόσιοι.

4 εἷχον δὲ δεξίου μὲν κέρας Θῆβαιοι καὶ οἱ ξύμμοροι αὐτοῖς, μέσου δὲ Ἀλιάρτιοι καὶ Κορωναῖοι καὶ Κωπαῖος καὶ οἱ ἄλλοι οἱ περὶ τὴν λίμνην τὸ δὲ εὐώνυμον εἷχον Θεσπισῆς καὶ Ταναγραίου καὶ Ὅρχομενίου. ἐπὶ δὲ τῷ κέρα ἐκατέρω οἱ ἰππῆς καὶ ἐκοσὶ Θῆβαιοι ἐτάξαντο, οἱ δὲ ἄλλοι ὡς ἐκαστοῖ ἐτυχον.
αὕτη μὲν Βοιωτῶν παρασκευὴ καὶ διάκοσμος ἦν:

94 The Athenians prepare to resist the attack.

η' Ἀθηναῖοι δὲ οἱ μὲν ὀπλῖται ἐπὶ ὀκτὼ πάν τὸ στρατόπεδον ἐτάξαντο, ὡστε πλήθει ἱσοπαλεῖς τοῖς ἐναντίοις, ἵππης δὲ ἐφ' ἐκατέρω τῷ κέρα. ψιλοὶ δὲ ἐκ παρασκευῆς μὲν ὀπλισμένοι οὐτε τὸτε παρῆσαν οὔτε ἐγένοντο τῇ πόλει: οὕπερ δὲ ξυνεσέβαλον, ὡστε πολλαπλασιών τῶν ἐναντίων, ἄσπλοι τε πολλοὶ ἥκολούθησαν, ἀτε πανστρατίας ξένων τῶν παρῶν καὶ ἀστῶν γενομένης, καὶ ὡς τὸ πρῶτον ὄρμησαν ἐπὶ οἴκου, οὐ παρεγένοντο ὑπὲρ μὴ ὀλίγου. καθεστώτων δὲ ἐς τὴν τάξιν καὶ ἡδη μελλόντων ξυνιέναι, Ἰπποκράτης ὁ στρατηγὸς ἐπιπαριῶν τὸ στρατόπεδον τῶν Ἀθηναίων παρεκελεύετο τε καὶ ἔλεγε τοιάδε.

95 Ὁ Ἀθηναῖοι, δὲ ὀλίγου μὲν ἡ παραίνεσις γίγνεται, τὸ ἵσον δὲ πρὸς τε τοὺς ἀγαθοὺς ἅνδρας δύναται καὶ ὕπομνησιν μᾶλλον ἔχει ἡ ἐπικέλευσιν. παραστῇ δὲ μηδενὶ ύμῶν ὡς ἐν τῇ ἄλλοτρίᾳ οὐ προσήκου τοσοῦτε κίνδυνον ἀναρριπτοῦμεν. ἐν γὰρ τῇ τούτων ὑπὲρ τῆς ἡμετέρας ὁ ἄγων ἔσται καὶ ἡ νυκήσωμεν, οὐ μὴ ποτὲ ύμῖν Πελοποννήσιοι ἐς τὴν χώραν ἀνεύ τῆς τῶν ἵππων ἐσβάλωσιν, ἐν δὲ μᾶκα τὴν τοῦτο συγκεκτάσθη καὶ ἐκείνη μᾶλλον ἐλευθεροῦτε. χωρίσατε οὐν ἄξιος ἐς αὐτοὺς τῆς τε πόλεως, ἣν ἐκαστὸς πατρίδα έχον πρῶτην ἐν τοῖς Ἐλλησιων ἀγάλληται, καὶ τῶν πατέρων, οὐ τούσδε μάχη κρατοῦντες μετὰ Μυρωνίδου ἐν Οἰνοφύτοις τὴν Βοιωτίαν ποτὲ ἔσχον.

96 Τοιαῦτα ὁ Ἰπποκράτους παρακελευμένου
καὶ μέχρι μὲν μέσου τοῦ στρατοπέδου ἐπελθόντος,
τὸ δὲ πλέον οὐκέτι φθάσαντος, οἱ Βοιωτοὶ, παρακελευσαμένου καὶ σφίσιν ὡς
diὰ ταχέων καὶ ένταύθα Παγώνδου,
pαιωνίσαντες ἐπῆσαν ἀπὸ τοῦ λόφου. ἀντεπή-
sαν δὲ καὶ οἱ Ἀθηναῖοι καὶ προσέμειξαν δρόμῳ.
καὶ ἐκατέρων τῶν στρατοπέδων τὰ ἐσχάτα οὐκ
ήθεν ἐς χεῖρας, ἀλλὰ τὸ αὐτὸ ἐπάθεν· ρύκακες γὰρ
ἐκώλυσαν. τὸ δὲ ἄλλο καρτέρὰ μάχη καὶ ὀθισμῷ
ἀσπίδων ξυνεστήκει. καὶ τὸ μὲν εὐώνυμον τῶν
Βοιωτῶν καὶ μέχρι μέσου ἡσσάτο ὑπὸ τῶν Ἀθη-
ναίων, καὶ ἐπίεσαν τοὺς τε ἄλλους ταύτῃ καὶ σων
ἡκιστα τοὺς Θεσπίες. ὑποχωρησάντων γὰρ αὐ-
toῖς τῶν παρατεταγμένων, καὶ κυκλωθέντων ἐν ὅλιγῳ
ἀμυνόμενοι κατεκόπτησαν· καὶ τινες καὶ τῶν Ἀθη-
nαίων διὰ τὴν κύκλωσιν παραχθέντες ἡγνόσαν τε
καὶ ἀπέκτειναν ἀλλήλους. τὸ μὲν οὕν ταύτῃ ἡσ-
sάτο τῶν Βοιωτῶν καὶ πρὸς τὸ μαχόμενον κατε
φυγεν· τὸ δὲ δεξίων, ἢ οἱ Θηβαῖοι ἦσαν, ἐκράτει
τῶν Ἀθηναίων, καὶ ὁσάμενοι κατὰ βραχὺ τὸ
πρῶτον ἐπηκολούθουν. καὶ ξυνέβη Παγώνδου
περιπέμψαντος δύο τέλη τῶν ἱππέων ἐκ τοῦ ἁφα-
νοῦς περὶ τῶν λόφου, ὡς ἔπονει τὸ εὐώνυμον αὐτῶν, καὶ ὑπερφανέντων αἰφνιδίως, τὸ νικῶν τῶν Ἀθη-
nαίων κέρας, νομίσαν ἄλλο στράτευμα ἐπιέναι, ἐς
φόβον καταστήναι· καὶ ἀμφοτέρωθεν ἦδη, ὑπὸ τε
τοῦ τοιούτου καὶ ὑπὸ τῶν Θηβαίων ἐφεπομένων
καὶ παραρρηγηνύντων, φυγὴ καθειστήκει παντὸς
tοῦ στρατοῦ τῶν Ἀθηναίων. καὶ οἱ μὲν πρὸς τὸ
Δήλων τε καὶ τὴν θάλασσαν ὀρμησαν, οἱ δὲ ἐπὶ τοῦ Ὄρωποῦ, ἀλλοι δὲ πρὸς Πάρνηθα τὸ ὄρος, οἱ δὲ ὡς ἐκαστὸι τινα εἶχον ἐλπίδα σωτηρίας. Βοιω- 
τοὶ δὲ ἐφεπόμενοι ἔκτεινον, καὶ μάλιστα οἱ ἵππησι 35 
οί τε αὐτῶν καὶ οἱ Δοκρόλ, βεβοηθηκότες ἀρτί τῆς 
6 τροπῆς γιγνομένης· νυκτὸς δὲ ἐπιλαβοῦσι τὸ 
ἐργον ῥαίον τὸ πλήθος τῶν φευγόντων διεσώθη. 
καὶ τῇ ὑστεραίᾳ οἱ τ’ ἐκ τοῦ Ὄρωποῦ καὶ οἱ ἐκ 
τοῦ Δηλίου φυλακῆν ἐγκαταλιπότοιτε, εἶχον γὰρ 40 
αὐτὸ ὄμως ἐτί, ἀπεκομίσθησαν κατὰ θάλασσαν 
97 ἐπ’ οἴκου. καὶ οἱ Βοιωτοὶ τροπαίοι στήσαντες 
καὶ τοὺς ἑαυτῶν ἀνελόμενοι νεκροὺς τοὺς 
τε τῶν πολεμιῶν σκυλεύσαντες καὶ φυ- 
λακῆν καταλιπότοιτε ἀνεχώρησαν ἐς τὴν 
Τάναγραν, καὶ τῷ Δηλίῳ ἔπεβουλευον ὡσὶ 5 
προσβαλοῦντες.

1. 'Εκ δὲ τῶν 'Αθηναίων κήρυξ πορευόμενος ἐπὶ 
τοὺς νεκροὺς ἀπαντᾷ κήρυκι Βοιωτῷ, ὅσ αὐτὸν 
ἀποστρέφεις καὶ εἰπὼν ὅτι οὐδὲν πράξει πρὶν ἀν 
αὐτὸς ἀναχωρήσῃ πάλιν, καταστάς ἐπὶ 'Αθηναίους 10 
ἐλεγε τὰ παρὰ τῶν Βοιωτῶν, ὅτι οὐ δικαίως δρά- 
σειν παραβαίνεις τὰ νόμιμα τῶν 'Ελλήνων 
πᾶσι γὰρ εἶναι καθεστηκὸς ιόντας ἐπὶ τὴν ἀλλήλων 
ἱερῶν τῶν ἑνότων ἀπέχεσθαι, 'Αθηναῖοις δὲ Δή- 
λιον τείχίσαντας ἑνοικεῖν, καὶ ὅσα ἀνθρωποὶ ἐν 15 
βεβήλῳ δρῶσιν, πάντα γιγνεσθαι αὐτὸθι, ὡδώ 
τε ὧν ἀναυστόν σφίσει πλὴν πρὸς τὰ ἱερὰ χέρ- 
νιβι χρῆσθαι, ἀναστάσαντας ὑδρεύεσθαι ὥστε 
ὑπὲρ τοῦ θεοῦ καὶ ἑαυτῶν Βοιωτοὺς, ἐπικαλοῦ- 
μένους τοὺς ὀμωχέτας δαίμονας καὶ τὸν 'Απόλλων, 20
προαγορεύειν αὐτοὺς ἐκ τοῦ ἱεροῦ ἄπιόντας ἀπο-
φέρεσθαι τὰ σφέτερα αὐτῶν. τοσαῦτα τοῦ κήρυ-
κος εἰπόντος οἱ Ἀθηναῖοι πέμψαντες παρὰ τοὺς Βοιωτοὺς ἑαυτῶν κήρυκα τοῦ
μὲν ἱεροῦ οὔτε ἀδικήσαν ἐφασαν οὔδὲν
οὔτε τοῦ λοιποῦ ἐκόντες βλάψειν οὔδὲ
γὰρ τὴν ἀρχήν ἑσελθεῖν ἐπὶ τοῦτο, ἀλλ' ἦν εἴ
αὐτὸ τοῖς ἀδικοῦντας μᾶλλον σφᾶς ἁμόνωταί
5 τὸν δὲ νόμον τοῖς Ἑλλησίων εἶναι, ὅν ἂν ἦ τὸ
κράτος τῆς ἡγῆς ἐκάστης, ἦν τε πλέον ἦν τε βρα-
χυτέρας, τούτων καὶ τὰ ἱερὰ ἂεὶ γίγνεσθαι, τρόποις ἰο
θεραπευόμενα οῖς ἁν πρὸς τοῖς εἰσοδοῖ καὶ δύσων-
ται. καὶ γὰρ Βοιωτοὺς καὶ τοὺς πολλοὺς τῶν
ἀλλων, ὥσοι ἐξαναστήσαντες των βία νέμονται
 nghĩa, ἀλλοτρίους ἱεροῖς τὸ πρῶτον ἐπελθόντας οἱ-
κεία νῦν κεκτήσθαι. καὶ αὐτοὶ εἰ μὲν ἐπὶ πλέον 15
δυνηθήναι τῆς ἐκείνων κρατήσαι, τοῦτ' ἂν ἐχεῖν
νῦν δ' ἐν ὧς μέρει εἰσίν, ἐκόντες εἶναι ὡς ἐκ σφετέ-
ρου οὐκ ἀπίεναι. ὡς τε ἐν τῇ ἀνάγκῃ κινήσαι,
ἡν οὖν αὐτοὶ ὑβρεὶ προσθέσθαι, ἀλλ' ἐκείνους
προτέρους ἐπὶ τὴν σφέτεραν ἐλθόντας ἀμυνόμενοι
20 βιάζεσθαι χρῆσθαι. πῶς δ' εἰκὸς εἶναι τῷ πολέμῳ
καὶ δεινῷ των κατειργόμενων ξύγγυρωμον τῇ γίγνε-
σθαι καὶ πρὸς τοῦ θεοῦ. καὶ γὰρ τῶν ἀκονίσων
ἀμαρτημάτων καταφυγῆν εἶναι τοὺς βωμοὺς, πα-
ρανομίαν τε ἐπὶ τοῖς μὴ ἀνάγκῃ κακοῖς ὀνομασθῆ-
ναι καὶ οὐκ ἐπὶ τοῖς ἄπο τῶν ξυμφορῶν τῇ τολμη-
5 σαιν. τοὺς τε νεκροὺς πολὺ μείζονος ἐκείνους
ἀντὶ ἱερῶν ἄξιούντας ἀποδιδόναι ἀσεβεὶν ἥ τοὺς
μὴ ἑθέλοντας ἱεροὶς τὰ μὴ πρέποντα κομίζεσθαι.
σαφῶς τε ἐκέλευσιν σφίσιν εἴπειν μὴ ἀπιστεύσιν έκ τῆς Βοιωτῶν γῆς—οὐ γὰρ ἐν τῇ ἐκείνων ἐτὶ εἰναι, ἐν ἦ δὲ δορὶ εκτήσαντο—ἀλλὰ κατὰ τὰ πάτρια τοὺς νεκροὺς σπένδουσιν ἀναρείσθαι. οἱ δὲ Βοιωτοὶ ἀπεκρύναντο, εἰ μὲν ἐν τῇ Βοιωτίᾳ εἰσίν, ἀπιόντας ἐκ τῆς ἔαυτῶν ἀποφέρεσθαι τὰ σφέτερα, εἰ δὲ ἐν τῇ ἐκείνων, αὐτοὺς γιγνώσκειν τῷ ποιητεῖν, νομίζοντες τήν μὲν 5 Ὄρωπίαν, ἐν ἦ τοὺς νεκροὺς, ἐν μεθορίοις τῆς μάχης γενομένης, κείσθαι ξυνέβη, Ἀθηναῖων κατὰ τὸ ὑπῆκοον εἴναι, καὶ οὐκ ἂν αὐτοὺς βία σφῶν κρατήσαι αὐτῶν οὐδὲ αὖ ἐσπένδοτο δήθεν ὑπὲρ τῆς ἐκείνων τὸ δὲ, ἐκ τῆς ἐαυτῶν, εὐπρεπῆς εἶναι 10 ἀποκρύνασθαι, ἀπιόντας καὶ ἀπολαβεῖν ἄ ἀπαίτουσιν. ὁ δὲ κηρὺξ τῶν Ἀθηναίων ἀκούσας ἀπήλθεν ἀπρακτος.

100 Καὶ οἱ Βοιωτοὶ εὐθὺς μεταπεμψάμενοι ἐκ τοῦ Μηλεώς κόλπου ἀκοντιστάς καὶ σφενδονήτας, καὶ βεβοηθηκότων αὐτοῖς μετὰ τὴν μάχην Κορινθίων τε δισχίλιων ὀπλιτῶν καὶ τῶν ἐκ Νισαιάς ἐξεληλυθότων Πελοποννησίων φρουρῶν καὶ Μεγαρέων ἀμα, ἐστρατευσαν ἐπὶ τὸ Δήλιον καὶ προσέβαλον τῷ τείχίσματι, ἀλλω τε τρόπῳ πειράσαντες καὶ μηχανῆς προσήγαγον, ἢπερ εἴλευ αὐτό, τοιάνδε. κεραίαν μεγάλην δίχα πρίσαντες ἐκοίλαν ἀπασαν, καὶ ξυνήρμο-10 σαν πάλιν ἀκριβῶς ὡσπερ αὐλόν, καὶ ἐπ’ ἀκραν λέβητα τε ἤρτησαν ἀλύσει καὶ ἀκροφύσιον ἀπὸ τῆς κεραίας σίδηρον ἔς αὐτῶν νεόν καθεῖτο, καὶ ἐσειδήρωτο ἐπὶ μέγα καὶ τοῦ ἀλλον ξύλου. προση-
γον δὲ ἐκ πολλοῦ ἁμάξαις τῷ τείχει, ἦ μάλιστα τῇ ἀμπέλῳ καὶ τοῖς ξύλοις φικοδόμητο· καὶ ὅποτε εἰς ἔγγυς, φύσας μεγάλας εὐθέντες· καὶ τὸ πρὸς ἑαυτῶν ἀκρον τῆς κεραίας ἐφύσων. ἦ δὲ πνοὴ ιοῦσα στεγανῶς· εἰς τοὺς λέβητα, ἔχοντα ἀνθρακάς τε ἡμιμένους καὶ θείου· καὶ πίσαν, φλόγα ἐποίει μεγάλην καὶ ἦς τοῦ τείχους, ὡστε μηδένα ἐτι ἐπ' ἀυτοῦ μείναι, ἀλλὰ ἀπολιπόντας· ἐς φυγὴν καταστῆναι, καὶ τὸ τείχισμα τούτῳ τῷ τρόπῳ ἀλώναι. τὸν δὲ φρουρῶν οἱ μὲν ἀπέθανον, διακόσιοι δὲ ἐλήφθησαν, τῶν δὲ ἄλλων τὸ πλῆθος· ἐς τὰς ναῦς ἐσβάν ἀπε-κομίσθη ἐπὶ οἴκου.

101 Τοῦ δὲ Δηλίου ἐπτακαιδεκάτη ἡμέρα ληφθέντος μετὰ τὴν μάχην καὶ τοῦ ἀπὸ τῶν Ἀθηναίων κήρυκος οὐδὲν ἐπισταμένου τῶν γεγενήμενων ἔλθοντος οὐ πολὺ ὑστερον αὖθις περὶ τῶν νεκρῶν ἀπέδοσαν οἱ Βοιωτοὶ καὶ οὐκέτι ταυτὰ ἀπεκρίναντο. ἀπέθανον δὲ Βοιωτῶν μὲν ἐν τῇ μάχῃ ὦλψῳ ἐλάσσους πεντακοσίων, Ἀθηναίων δὲ ὦλψῳ ἐλάσσους χιλίων καὶ Ἰπποκράτης ὁ στρατηγὸς, ψιλῶν δὲ καὶ σκευοφόρων πολὺς ἁριθμός.

Μετὰ δὲ τὴν μάχην ταῦτην καὶ ὁ Δημοσθένης ὦλψῳ ὑστερον, ὡς αὐτῷ τότε πλεύσαντα περὶ τὰς Σίφας τῆς προδοσίας πέρι οὐ προύχωρησεν, ἔχων τὸν στρατὸν ἐπὶ τῶν νεῶν τῶν τοῦ Ἀκαρνανῶν καὶ Ἀγραίων, καὶ Ἀθηναίων τετρακοσίων ὀπλίτας, ἀπόβασιν ἐποιήσατο· καὶ τῇ Σικυώνιαν. καὶ πρὶν πάσας τὰς ναῦς καταπλεῦσαι βοηθῆσαντες· τοὺς Ἡλεγιστας ἐτρεψαν καὶ
κατεδίωξαν ἐς τὰς ναῦς, καὶ τοὺς μὲν ἀπέκτειναν τοὺς δὲ ζώντας ἐλαβοὺν. τροπαίον δὲ στήσαντες ποι· τοὺς νεκροὺς ὑποσπόνδους ἀπέδοσαν.

4 'Απέθανε δὲ καὶ Σιτάλκης ὁ Ὀδρυσῶν βασίλευς ὑπὸ τὰς αὐτὰς ἡμέρας τοὺς ἐπὶ Δηλίῳ, στρατεύσας ἐπὶ Τριβάλλους καὶ νικηθεὶς μάχῃ. Σεῦθης δὲ ὁ Σπαραδόκου, ἀδελφόδος ὁν αὐτοῦ, ἐβασίλευσεν ὁ Στρυμόνις τε καὶ τῆς ἄλλης Ὁράκης ἥσπερ καὶ ἐκεῖνος.

102 Τοῦ δ' αὐτοῦ χειμώνος Βρασίδας ἔχων τοὺς ἐπὶ Ὁράκης ἐξεισάγον ἔστρατευσεν ἐς Ὁμφίτολον τὴν ἐπὶ Στρυμόνις ποταμῷ Ἀθηναίων ἀποκιάν. τὸ δὲ χώριον τοῦτο, ἔφ' οὗ νῦν ἡ πόλις ἑστὼ, ἐπείρασε μὲν πρότερον καὶ Ἀρισταγόρας ὁ Μιλήσιος, φεύγων βασιλέα Δαρείου, κατοικισαί, ἀλλὰ ὑπὸ Ἡδῶνων ἐξεκρούσθη, ἐπείτα δὲ καὶ οἱ Ἀθηναίοι ἔτεσι δύο καὶ τριάκοντα ύστερον, ἐποίκους μυρίους σφῶν τε αὐτῶν καὶ τῶν ἀλλῶν τῶν Βουλόμενον πέμ- ψαντες, οἱ διεφθάρησαν ἐν Δραβῆσκῳ ὑπὸ Ὁρά- κῶν. καὶ αὖθις εὗρος δέοντι τριακοστῷ ἔτει ἐλ- θόντες οἱ Ἀθηναίοι, 'Αγγυνος τοῦ Νικίου οἰκιστοῦ ἐκπεμφθέντος, Ἡδῶνας ἐξελάσαντες ἔκτισαν τὸ χώριον τούτο, ὅπερ πρότερον 'Ευνέα ὄδοι ἐκαλοῦν. το. ὀρμώντο δὲ ἐκ τῆς Ἡλίονος, ἣν αὐτοῦ εἶχον, ἐμπόριοι ἐπὶ τῷ στόματι τοῦ ποταμοῦ ἐπιθαλάσσιον πέντε καὶ ἐκκοσι σταδίους ἀπέχουν ἀπὸ τῆς νῦν πόλεως, ἥν Ἀμφίπολιν Ἀγγυνο ωνόμασεν, ὅτι ἐπὶ ἀμφότερα περιρρέοντος τοῦ Στρυμόνος, διὰ τὸ ἐκ περιέχειν αὐτήν, τείχει μακρὸ ἀπολαβῶν ἐκ ποτα-
μοῦ ἐς ποταμὸν περιφανῆ ἐς θαλασσάν τε καὶ τὴν 103 ἦπειρον ὄκισεν. ἐπὶ ταῦτῃ οὖν ὁ Βρασίδας ἀρας ἐξ Ἄρμων τῆς Χαλκιδικῆς ἐπορεύετο τῷ στρατῷ. καὶ ἀφικόμενος περὶ δεῖλην ἐπὶ τῶν Αὐλῶν καὶ Βρομύσκου, ἦ τῇ Βόλβῃ λίμνη ἐξήσων ἐς θαλασσαν, καὶ δειπνοποιησάμενος ἔχω-5 πει τὴν νύκτα. χειμῶν δὲ ἦν καὶ ὑπένειφεν ἦν καὶ μᾶλλον ὄμησε, βουλόμενος λαθεῖν τοὺς ἐν τῇ Ἀμφιπόλει πλήν τῶν προδιδόντων. ἦσαν γὰρ Ἀργιλίων τοις ἐν αὐτῇ οἰκήτορες—εἰσὶ δὲ οἱ Ἀργιλίωι Ἀνδρίων ἀποικοι—καὶ ἄλλοι οἱ ξυνέπρασσον 10 ταῦτα, οἱ μὲν Περδίκκα πειθόμενοι, οἱ δὲ Χαλκι-3 δεύσιν. μάλιστα δὲ οἱ Ἀργιλίωι, ἐγγύς τε προσοικουντες καὶ αἰς ποτε τοῖς Ἀθηναῖοις ὄντες ὑποπτοι καὶ ἐπιβουλεύοντες τῷ χωρίῳ, ἐπειδή παρέτυχεν ὁ καιρὸς καὶ Βρασίδας ἦλθεν, ἐπραξάν τε ἐκ πλείονος πρὸς τοὺς ἐμπολιτεύοντας σφῶν ἐκεῖ ὅπως ἐνδοθή-σεται ἡ πόλις, καὶ τότε δεξάμενοι αὐτοῦ τῇ πόλει καὶ ἀποστάντες τῶν Ἀθηναίων, ἐκεῖνῃ τῇ νυκτὶ κα-τέστησαν τὸν στρατὸν 1 πρόσω ἐπὶ τὴν γέφυραν τοῦ 4 ποταμοῦ. ἀπέχει δὲ τὸ πόλισμα πλέον τῆς δια-20 βάσεως καὶ οὐ καθεύτω τείχη ὀστερ νῦν, φυλακῇ δὲ τις βραχεία καθεστηκεί· ἦν βιασάμενος ῥάδιως ὁ Βρασίδας, ἀμα μὲν τῆς προδοσίας ύσης, ἀμα δὲ καὶ χειμῶνος ὄντος καὶ ἀπροσδόκητος προσπε-τῶν, διέβη τὴν γέφυραν καὶ τὰ ἔξω τῶν Ἀμφιπο-λιτῶν οἰκούντων κατὰ πᾶν τὸ χωρίον εὐθὺς εἶχεν. 25

104 Τῆς δὲ διαβάσεως αὐτοῦ ἀφω τοῖς ἐν τῇ πόλει γεγενημένης, καὶ τῶν ἔξω πολλῶν μὲν ἀλισκο-μένων τῶν δὲ καὶ καταφευγόντων ἐς τὸ τείχος, οἱ

1 πρὸ ἐω
Brasidas occupies the country outside the walls. Thucydides is summoned to save the place.

'Aμφιπόλειται ἐς θόρυβον μέγας κατέστησαν, ἀλλ' ὑποτοι δόντες. καὶ 5 λέγεται Βρασίδαν, εἰ θήλησε μὴ ἐφ' ἀρταγήν τῷ στρατῷ τραπέζαι, ἀλλ' εὐθὺς χωρήσας πρὸς τὴν πόλιν, δοκεῖν ἂν ἐλείν. νῦν δὲ ὁ μὲν ἱδρύσας τὸν στρατοῦ ἐπὶ τὰ ἔξω ἐπέδραμεν, καὶ ὥς οὐδὲν αὐτῷ ἀπὸ τῶν ἔνδον ὡς προσεδέχετο ἀπέβαινεν, ἦσύχαζεν· οἳ δὲ ἐναντίον τοῖς προδιδούσι, κρατοῦσας τῷ πλήθει ὥστε μὴ αὐτίκα τὰς πύλας ἀνοίγεσθαι, πέμπουσι μετὰ Ἑυκλέους τοῦ στρατηγοῦ, ὅς ἐκ τῶν Ἀθηναίων παρῆν αὐτοῖς φύλαξ τοῦ χωρίου, ἐπὶ 13 τὸν ἐτερον στρατηγὸν τῶν ἐπὶ Ὁράκης, Ὀουκυδίδην τοὺς Ὁλόρους, ὅς τάδε εὐνέγραψεν, ὑπάρχειν περὶ Θάσου—ἐστι δὲ ἡ νήσος Παρίων ἀποικία ἀπέχουσα τῆς Ἀμφιπόλεως ἡμίσεως ἡμέρας μᾶλλον πλοῦν—κελεύοντες σφίζει βοήθειν. καὶ ὁ μὲν ἁκούσας κατὰ τάχος ἐπτὰ ναυσίν αἳ ἐνυχθοῦν παροῦσαι ἐπλεῖ, καὶ ἐβούλετο φθάσαι μᾶλλον μὲν ὅν τὴν Ἀμφιπολίν πρὶν τι ἐνυδοῦναι εἰ δὲ μὴ τὴν Ἡλίαν προκαταλαβῶν. ἐν τούτῳ δὲ ὁ Βρασίδας, δεδιωκὼς καὶ τὴν ἀπὸ τῆς Θάσου τῶν νεὼν ἐπιθέειν καὶ πυνθανόμενος τῶν Ὁουκυδίδην κτῆσιν τοῖς ἐχεῖν τῶν χρυσεῖν μετάλλων ἐργασίας εἰ τῇ περὶ ταύτα Ὁράκη καὶ ἀπ' αὐτοῦ δύνασθαι εἰ τοῖς πρώτοις τῶν ἠπειρωτῶν, ἠπείγετο προκατασχεῖν, εἰ δύνατο, τὴν πόλιν, μὴ ἀφικυνομένον αὐτοῦ τὸ πλῆθος τῶν Ἀμφιπολιτῶν, ἐξπίπτων ἐκ τὸς κύριας ἔξυμμαχικὸν καὶ ἄπο τῆς Ὁράκης ἄγει­

ομα τα αὐτὸν περιποίησειν σφαῖς, οὐκέτι προσχω—
106 ρων. οἱ δὲ πολλοὶ ἀκούσαντες ἀλλοιότεροι ἐγένοντο τάς γνώμας, ἄλλως τε καὶ βραχὺ μὲν Ἁθηναίων ἐμπολιτεύον, τὸ δὲ πλείον ἄλμβανον. καὶ τῶν ἔτη ληφθέντων συχνὸι οἰκεῖοι ἐνδον ἡσαν καὶ τὸ κήρυγμα πρὸς τὸν φόβον δίκαιον εἶναι ἐλάμβανοι, οἱ μὲν Ἁθηναίοι διὰ τὸ ἁμενοὶ ἄν ἐξελθεῖν, ἥγούμενοι οὐκ ἐν ὀμοίῳ σφίσιν εἶναι τὰ δεινὰ καὶ ἀμα οὗ προσδεχόμενοι βοήθειαν ἐν τάχει, οἱ δὲ ἄλλοι ὀμιλοῦσιν, πόλεως τε ἐν τῷ ἵσῳ οὐ στερισκόμενοι καὶ κινοῦν παρὰ δόξαιν ἀφίεμενοι. ὥστε τῶν πρασσόντων τῷ Βρασίδᾳ ἤδη καὶ ἐκ τοῦ φανεροῦ διαδικαιούντων αὐτά, ἐπειδὴ καὶ τὸ πλῆθος ἐώρων τετραμμένοι καὶ τοῦ παρόντος Ἁθηναίων στρατηγοῦ οὐκέτι άκροώμενον, ἐγένετο ἡ ὁμολογία καὶ ἦν προσδέξαντο ἐφ’ οἷς ἐκήρυξεν. καὶ οἱ μὲν τὴν πόλιν τοιούτω τρόπῳ παρέδοσαν, οἱ δὲ Θουκυδίδης καὶ οἱ νῆς ταύτη τῇ ἡμέρᾳ ὑπεκατέπλεον ἐς τὴν Ἱέωνα. καὶ τὴν μὲν Ἁμφίπολιν Βρασίδας ἀρτί εἴχεν, τὴν δὲ Ἑίωνα παρὰ νῦκτα ἐγένετο λαβεῖν ἐς γὰρ μὴ ἐβοήθησαν αἱ νῆς διὰ τάχους, ἀμα ἦν

107 ἀν εἴχετο. μετὰ δὲ τούτῳ ὁ μὲν τὰ ἐν τῇ Ἡιώνῃ καθίστατο, ὅπως καὶ τὸ αὐτίκα, ἦν ἐπὶ τὸ Βρασίδας, καὶ τὸ ἐπείτα ἀσφαλῶς ἔξει, δεξάμενος τοὺς ἔθελήσαντας Unsuccessful attempt on Elon by Brasidas. Other towns come over to him.
ἐπιχωρήσαι ἀνωθεν κατα τὰς σπονδάς· ὁ δὲ πρὸς 5
μὲν τὴν Ἡιόνα κατά τε τὸν ποταμὸν πολλοῖς
πλοίοις ἀφίων καταπλεύσας, εἶ πως τὴν προύχου-
σαν ἀκραν ἀπὸ τοῦ τεῖχους λαβών κρατοῦν τοῦ
ἔσπλου, καὶ κατὰ γῆν ἀποπειράσας ἀμα ἀμφοτέ-
ρωθεὶ ἀπεκρούσθη, τὰ δὲ περὶ τὴν Ἀμφίπολιν 10
ἐξηρτύετο. καὶ Μύρκινὸς τε αὐτῷ προσεχώρησεν,
Ἡδωνικῇ πόλις, Πιττακοῦ τοῦ Ἡδώνων βασιλέως
ἀποθανόντος ὑπὸ τῶν Γοάξιος παίδων καὶ Βραυ-
ροῦς τῆς γυναικὸς αὐτοῦ, καὶ Γαληψόδος οὐ πολλῷ
ὕστερον καὶ Οἰσύμη· εἰσὶ δὲ αὐταὶ Θασίων ἀποι-
κλαίναι παρῴow δὲ καὶ Περδίκκας εὐθὺς μετὰ τὴν
ἀλωσιν ἔνυγκαθίστη ταῦτα.

108 'Εχομένης δὲ τῆς Ἀμφιτόλεως οἱ Ἀθηναῖοι ἐσ

Effects of the

loss of Am-

phipolis.
ξυγγραφίς δ' ιv 107—109

3 μάλιστα δὴ ἐπηρθήσαν εἰς τὸ νεωτερίζειν, καὶ ἐπεκηρυκεύοντο πρὸς αὐτὸν κρύφα, ἑπιπαρεῖναι τε κελεύνετε καὶ βουλόμενοι αὐτοὶ ἐκαστοὶ πρῶτοι ἀποστήναι. καὶ γὰρ καὶ ἄδεια ἐφαίνετο αὐτοῖς, ἐφευσμένοις μὲν τῆς Ἀθηναίων δυνάμεως ἐπὶ τοσοῦτον ὁσὴ ύστερον διεφάνη, τὸ δὲ πλέον βουλήσει κρίνοντες ἀσαφεὶ ἡ προνοία ἀσφάλει, εἰσθότες οἱ ἀνδρωποί, οὐ μὲν ἐπιθυμοῦσιν ἐλπίδι ἀπερι-σκέπτω διδόναι, ὃ δὲ μὴ προσιένται λογισμῷ αὐτοκράτορι διωθεῖσθαι. ἀμα δὲ τῶν Ἀθηναίων ἐν τοῖς Βοιωτοῖς νεωτερικοὶ πεπληγμένοι καὶ τοῦ Βρασίδου ἐφολκαὶ καὶ οὐ τὰ ὄντα λέγοντος, ὡς αὐτῷ ἐπὶ Νίσαιαν τῇ ἐαυτοῦ μόνῃ στρατιᾷ οὐκ ἥθελσαν οἱ Ἀθηναίοι ἐμβαλεῖν, θάρσουν καὶ ἐπίστευον μηδένα ἀν ἐπὶ σφάς βοηθήσαι. τὸ δὲ μέγιστον, διὰ τὸ ἡδονὴν ἔχον ἐν τῷ αὐτίκα καὶ ὅτι τὸ πρῶτον Λακεδαίμονιῶν ὀργάνων ἐμελλὼν πειράσεσθαι, κινδυνεύειν παντὶ τρόπῳ ἐτοίμου ἔσαν. 5 ὃν αἰσθόμενοι οἱ μὲν Ἀθηναίοι φυλακάς, ὡς ἔξ ὅλγου καὶ ἐν χειμώνι, διέπεμπον ἐς τὰς πόλεις, ὃ δὲ ἐς τὴν Λακεδαίμονα ἐφείμενος στρατιῶν τε προσαποστέλλειν ἐκέλευε καὶ αὐτὸς ἐν τῷ Στρυμόνι ναυπηγηγάν τριήρων παρεσκευάζετο. οἱ δὲ 10 Λακεδαίμονιοι τὰ μὲν καὶ φθόνῳ ἀπὸ τῶν πρῶτων ἀνδρῶν ὑπηρέτησαν αὐτῷ, τὰ δὲ καὶ βουλόμενοι μᾶλλον τούς τε ἄνδρας τοὺς ἐκ τῆς νήσου κομίσασθαι καὶ τὸν τόλμον καταλῦσαι.

109 Τοῦ δ' αὐτοῦ χειμῶνος Μεγαρῆς τε τὰ μακρά τείχη, ὁ σφῶν οἱ Ἀθηναίοι εἶχον, κατέσκαψαν ἐλόντες ἐς ἔδαφος, καὶ Βρασίδας μετὰ τὴν Ἀμφι-
πόλεως ἀλωσιν ἔχων τοὺς ξυμμάχους στρατεύει τῇ Ἀκτῇ καλουμένην. ἦστι δὲ 5 ἀπὸ τοῦ βασιλέως διορύγματος ἔσω προοχουσα, καὶ ὁ Ἀθως αὐτῆς ὤρος υψηλόν τελευτᾷ ἐς τὸ Ἀἰγαῖον πελάγος.

'2 πόλεις δὲ ἔχει Σάνην μὲν Ἀνδρίων ἀποικίαι παρ' αὐτῆς τῇ διώρυχα, ἐς τὸ πρὸς Εὐβοιαν πελάγος 10 τετραμμένην, ταῖς δὲ ἄλλαις Θύσσου καὶ Κλεωνᾶς καὶ Ἀκροθώους καὶ Ὀλόφυζου καὶ Δίουν αἱ οἰκουμέναι ξυμμίκτους ἐθνείς βαρβάρων διηλόσσων, καὶ τι καὶ Χαλκιδίκου ἐνὶ βραχὺ, τὸ δὲ πλείστον Πελασγικὸν τῶν καὶ Δήμουν ποτε καὶ Ἀθήνας Τυρσηνῶν 15 οἰκράντων, καὶ Βισαλτικὸν καὶ Κρηστωνικὸν καὶ Ἡδωνες κατὰ δὲ μικρὰ πολίσματα οἰκουσιν. καὶ οἱ μὲν πλείους προσεχόρησαν τῷ Βρασίδα, Σάνη δὲ καὶ Δίουν ἀντέστη, καὶ αὐτῶν τὴν χώραν ἐμ- 110 μέινας τῷ στρατῷ ἐδήμου. ὡς δ' οὐκ ἐσήκουν, εὐθὺς στρατεύει ἐπὶ Τορώνην τὴν Χαλκε- δικήν, κατεχομένην ὑπὸ Ἀθηναίων· καὶ αὐτῶν ἀνδρεὶς ὄλγοι ἐπήγγειος, ἔτοιμοι ὄντες τὴν πόλιν παραδούναι. καὶ ἀφικόμενος νυκτὸς ἔτι καὶ 5 περὶ ὀρθρὸν τῷ στρατῷ ἐκαθέζετο πρὸς τὸ Διοσκούρειον, ὦ ἀπέχει τῆς πόλεως τρεῖς μᾶλιστα 2 σταδίους. τὴν μὲν οὖν ἄλλην πόλιν τῶν Τορώ- ναίων καὶ τοὺς Ἀθηναίους τοὺς ἐμφρονοῦντας ἔλαθεν οἳ δὲ πράσσοντες αὐτῷ εἰδότες ὅτι ἦξοι, καὶ 10 προσελθόντες τινὲς αὐτῶν λάθρα ὀλίγοι, ἐτήρουν τὴν πρόσοδον, καὶ ὁς ὅσθοντο παρόντα, ἐσκομί- ξουσι παρ' αὐτοὺς ἐγχειρίδια ἔχοντας ἀνδρεσας ψι- λοὺς ἐπτὰ—τοσούτοι γὰρ μόνοι ἀνδρῶν εἰκοσὶ τὸ 1 προελθόντες
πρῶτον ταχθέντων οὐ κατέδεισαν ἐσελθεῖν ἥρχε 15
de αὐτῶν Λυσίστρατος 'Ολύνθιος—οἱ διαδύντες
dιὰ τοῦ πρὸς τὸ πέλαγος τείχους καὶ λαθόντες,
τοὺς τε ἐπὶ τοῦ ἀνάτατος φυλακτηρίου φρουροὺς,
οὕσης τῆς πόλεως πρὸς λόφου, ἀναβάντες διέφθειραν
καὶ τὴν κατὰ Καναστραίου πυλίδα διήρουν.

111 Ο de Βρασίδας τῷ μὲν ἄλλῳ στρατῷ ἠσύχα-
ζεν ὀλίγον προελθὼν, ἐκατὸν δὲ πελτα-
στὰς προπέμπει, ὅπως ὅποτε πῦλαι τινὲς
ἀνοιχθείν καὶ τὸ σημεῖον ἀρθεὶν ὁ ἦν γένεκειτο,
πρῶτοι ἐσδράμοιες. καὶ οἱ μὲν χρόνου ἐγγυνοῦ-
μένου καὶ θαυμάζοντες κατὰ μικρὸν ἔτυχον ἐγγὺς
τῆς πόλεως προσελθοῦντες' οἱ δὲ τῶν Τορωναίων
ἐνδοθεὶς παρασκευάζοντες μετὰ τῶν ἐσεληνυθότων,
ὡς αὐτοῖς ἦ τε πῦλις διήρητο καὶ αἱ κατὰ τὴν
ἀγορὰν πῦλαι του μοχλοῦ διακοπέντος ἀνεύρουν,
πρῶτον μὲν κατὰ τὴν πυλίδα τινὰς περιαγαγοῦντες
ἐσεκόμισαν, ὅπως κατὰ νώτου καὶ ἀμφοτέρωθεν
touς ἐν τῇ πόλει οὐδὲν εἰδότας ἐξαπινὴν φοβή-
σειαν, ἔπειτα τὸ σημεῖον τε τοῦ πυρὸς, ὡς εἰρήτο,
ἀνέσχον καὶ διὰ τῶν κατὰ τὴν ἀγορὰν πυλῶν τοὺς

112 λοιποὺς ἥδη τῶν πελταστῶν ἐσεδέχοντο. καὶ ὁ
Βρασίδας ίδὼν τὸ ξύνθημα ἔθει δρόμῳ, ἀναστήσας
τοῦ στρατοῦ ἐμβοηθοῦντα τε ἀθρόου καὶ ἐκπληξίν
πολλῆν τοῖς ἐν τῇ πόλει παρασχόντα. καὶ οἱ μὲν
κατὰ τὰς πῦλας εὐθὺς ἐσεβαπτοῦν; οἱ δὲ κατὰ
dοκοὺς τετραγώνους, αἱ ἔστυχον τῷ τείχει πεπτω-
κοτὶ καὶ οἰκοδομουμένῳ πρὸς λίθων ἀνολκὴν προσ-
κείμεναι. Βρασίδας μὲν οὖν καὶ τὸ πλῆθος εὐθὺς
ἀνω καὶ ἐπὶ τὰ μετέωρα τῆς πόλεως ἐτράπετο,
βουλόμενος κατ' ἀκρας καὶ βεβαιῶς ἐλείν αὐτήν. 10 ὁ δὲ ἄλλος ὥμιλος κατὰ πάντα ὁμοίως ἐσκεδάνυντο.

113 Τῶν δὲ Τορωναίων γυνημόμην τῆς ἀλώσεως τὸ μὲν πολὺ οὐδὲν εἰδὼς ἐθορυβεῖτο, οἱ δὲ πράσσοντες καὶ οῖς ταῦτα ἱρεσκε μετὰ τῶν εἰσελθόντων εὐθὺς ἴσαν. οἱ δὲ 'Αθηναιοὶ—ἔτυχον γὰρ ἐν τῇ ἁγορᾷ ὀπλῖται καὶ θεύδοντες ὡς πεντήκοντα—ἐπείδη ἴσθοντο, οἱ μὲν τινες ὁλίγοι διαφθείροντα ἐν χερῶν αὐτῶν, τῶν δὲ λοιπῶν οἱ μὲν πεζῷ οἱ δὲ ἐς τὰς ναῦς, αἱ ἐφρούρουν δύο, καταφυγόντες διασώζονται ἐς τὴν Λήκυθον τὸ φρούριον, ὃ εἰχον αὐτοὶ καταλαβόντες, ὁ ἀκρον τῆς πόλεως ἐς τὴν θάλασσαν ἀπειλημμένον ἐν στενῷ ἴσθμῷ, κατέφυγον δὲ καὶ τῶν Τορωναίων

114 ἐς αὐτοὺς ὅσοι ἴσαν σφίσων ἐπιτίθεντο. γεγενημένης δὲ ἡμέρας ἤδη καὶ βεβαιῶς τῆς πόλεως ἑχομένης, ὁ Βρασίδας τοὺς μὲν μετὰ τῶν 'Αθηναίων Τορωναίως καταπεφυγόσι κήρυγμα ἐποίησατο τὸν βουλὸμενον ἐπὶ τὰ ἐαυτοῦ ἐξελθόντα ἄδεως πολιτεύειν, τοῖς δὲ 'Αθηναίοις κήρυκα προστέμψας ἐξεναί ἐκέλευσεν ἐκ τῆς Λήκυθου ὑποστόδους καὶ τὰ ἐαυτῶν ἐχοντας ὡς οὕσης Χαλκιδέων. οἱ δὲ ἐκλείψειν μὲν οὐκ ἐφασαν, σπείρασθαι δὲ σφίσων ἐκέλευσιν ἡμέραν τοὺς νεκροὺς ἀνελέσθαι. ὁ δὲ ἐσπείρασα δύο. ἐν ταύταις δὲ αὐτοῖς τε τὰς ἐγγύς οἰκίας ἐκρατύνατο καὶ 'Αθηναίοι τὰ σφέτερα. καὶ ξύλλογον τῶν Τορωναίων ποιήσας ἔλεξε τοὺς ἐν τῇ Ἀκάνθῳ παραπλήσια, ὅτι οὐ δίκαιον εἶν ὀὔτε τοὺς.
πράξαντας πρὸς αὐτὸν τὴν λήψιν τῆς πόλεως χείρος οὐδὲ προδότας ἢγεσθαι—οὖδὲ γὰρ ἐπὶ δουλεία οὐδὲ χρήματι πεισθέντας δρᾶσαι τοῦτο, ἀλλ’ ἐπὶ ἀγαθῷ καὶ ἐλευθερίᾳ τῆς πόλεως—οὔτε τοὺς μὴ μετασχόντας οἶεσθαι μὴ τῶν αὐτῶν τεῦ-ξεσθαι· ἀφίχθαι γὰρ ὃν διαφθερῶν οὔτε πόλιν οὔτε ἱδιότην οὐδένα. το δὲ κήρυγμα ποιήσασθαι τοῦτον ἐνεκα τοῖς παρ’ Ἀθηναίοις καταπεφευγόσειν, ὡς ἡγούμενος οὐδὲν χείρος τῇ ἐκείνῳ φιλίᾳ· οὐδ’ ἂν σφῶν πειρασμένους αὐτοὺς τῶν Λακεδαιμονίων δοκεῖν ἢσουν, ἀλλὰ πολλῷ μᾶλλον, ὅσῳ δικαιοτερα πράσσουσιν, εὖνοι ἂν σφίσι γενέσθαι, ἀπει-5 ῥίᾳ δὲ νῦν πεφοβησθαι. τοὺς τε πάντας παρασκεύαζοσθαι ἐκελευσεν ὡς βεβαιοὺς τε ἐσομένους ξυμμάχους καὶ τὸ ἀπὸ τοῦδε ἤδη ὅ τι ἂν ἀμαρ-τάνοσιν αἰτίαν ἐξοντας· τὰ δὲ πρότερα οὐ σφεῖς ἀδικεῖσθαι, ἀλλ’ ἐκείνους μᾶλλον ὑπ’ ἄλλους κρεισ-σόνων, καὶ ἤγγινόμην εἰναι εἰ τῇ ἠναντιοντ. 115 Καὶ ὁ μὲν τοιαῦτα εἴπὼν καὶ παραθαρσύνας, διελθοῦσών τῶν σπουδῶν τὰς προσβο-λὰς ἐποιεῖτο τῇ Ἀθηναίοις ἠμύναντο τε ἐκ φαύλου τειχίσματος καὶ ἀπ’ οἰ-κιῶν ἐπάλξεις ἔχουσῶν. καὶ μιᾶν μὲν ἡμέραν 5 ἀπεκρούσαντο· τῇ δ’ ὑστεραία μηχανῆς μελλούσης προσάξεσθαι αὐτοῖς ἀπὸ τῶν ἐναυτῶν, ἀφ’ ἂς πῦρ ἐνήσειν διενοῦντο ἐς τὰ ξύλινα παραφράγματα, καὶ προσιόντος ἢδη τοῦ στρατεύματος, ἡ ψυχὸν μάλιστα αὐτοὺς προσκομιεῖν τὴν μηχανῆν καὶ ἡν ἐπιμαχωτάτων, πῦργον ξύλινον ἐπὶ οἰκίμα ἀν-τέστησαν καὶ ὕδατος ἀμφορέας πολλοὺς καὶ πίθους
ανεφόρησαν καὶ λίθους μεγάλους, ἀνθρωποὶ τε πολλοὶ ἀνέβησαν. τὸ δὲ οἴκημα λαβοῦν μεῖζον ἄχθος ἔξαπτήν τα κατερράγη καὶ ψόφου πολλοῦ γενομένου τοὺς μὲν ἔγγυς καὶ ὀρῶντας τῶν Ἀθηναίων ἠλύπησε μᾶλλον η ἐφόβησεν, οἱ δὲ ἀποθεῖν, καὶ μάλιστα οἱ διὰ πλείστου, νομίζοντες ταύτῃ ἐάλωκέναι ἡδὴ τὸ χωρίον φυγῇ ἐς τὴν θάλασσαν καὶ τὰς ναῦς ὠρμήσαν. καὶ ὁ Βρασίδας ὡς ἤσθετο αὐτοὺς ἀπολείποντάς τε τὰς ἑπάλξεις καὶ τὸ γυγνόμενον ὀρὸν, ἐπιφερόμενος τῷ στρατῷ εὐθὺς τὸ τείχισμα λαμβάνει καὶ ὄσοις ἐγκατέλαβε διέφθειρεν. καὶ οἱ μὲν Ἀθηναίοι τοῖς τε πλοίοις καὶ ταῖς ναυσὶ τοῦτῳ τῷ τρόπῳ ἐκλειπόντες τὸ χωρίον ἐς Παλλήνην διεκομίσθησαν· τοῦ δὲ Βρασίδας—ἔστι γὰρ ἐν τῇ Δηκύθῳ Ἀθηνᾶς ἱερὸν, καὶ ἔτυχε κηρύξας, ὅτε ἔμελλε προσβάλλειν, τῷ ἐπιβάντι πρῶτῳ τοῦ τείχους τρίακοντα μᾶς ἀργυρίου δώσειν—νομίζας ἄλλῳ τῳ τρόπῳ ἢ ἀνθρωπεῖς τῇ ἁλῶσιν γενέσθαι, τὰς τε τρίακοντα μᾶς τῇ θεῷ ἀπέδωκεν ἐς τὸ ἱερὸν, καὶ τὴν Δήκυθον καθελόν καὶ ἀνασκευάσας τέμενος ἀνήκεν ἀπαν. καὶ οἱ μὲν τὸ λοιπὸν τοῦ χειμώνος ἄτε ἔχε τῶν χωρίων καθίστατο καὶ τοῖς ἄλλοις ἔπεβούλευεν, καὶ τοῦ χειμώνος διελθόντος ὠγδοῦν ἔτος ἑτελεύτα τῷ πολέμῳ.

117 Δακεδαίμονιοι δὲ καὶ Ἀθηναίοι ἀμα ἤρι τοῦ ἐπηγγερμένου θέρους εὐθὺς ἐκεχερίζαν ἐποιήσαντο ἐνιαύσιον, νομίζοντες Ἀθηναίοι μὲν οὐκ ἂν ἐτὶ τῶν Βρασίδαν σφῶν προσαποστήσαι οὐδὲν πρὶν παρασκευασάτο.
σαιντο καθ' ἡσυχίαν, καὶ ἀμα εἰ καλῶς σφίσιν
2 ἔχου, καὶ ξυμβήναι τὰ πλεῖων, Δακεδαιμόνιοι δὲ
tαῦτα τοὺς Ἀθηναίους ἥγουμενοι ἀπερ ἐδείσαν
φοβεῖσθαι, καὶ γενομένης ἀνακωχῆς κακῶν καὶ
tαλαντωρίας μᾶλλον ἐπιθυμήσειν αὐτοὺς πειρα-
σαμένους ξυναλλαγῆναι τε καὶ τοὺς ἀνδρας σφίσιν
ἀποδόντας σπουδὰς ποιήσασθαι καὶ ἐς τὸν πλεῖων
3 χρόνον. τοὺς γὰρ δὴ ἀνδρας περὶ πλεῖονος ἐπο-
ὐντο κομίσασθαι, 1 ὡς ἔτι Βρασίδας εὐτύχει καὶ
ἐμελλὼν ἐπὶ μείζων χωρῆσαντος αὐτοῦ καὶ ἀντι-
pαλα καταστήσαντος τῶν μὲν στέρεσθαι, τοῖς δ' ἐκ
tοῦ ἰσον ἁμυνόμενοι κινδυνεύειν καὶ κρατήσειν.
γίγνεται οὐν ἐκεχειρία αὐτοῖς τε καὶ τοῖς ἐξυμμά-
χοις ἦδε.
118 Περὶ μὲν τοῦ ἱεροῦ καὶ τοῦ μαντείου τοῦ
'Απόλλωνος τοῦ Πυθίου δοκεῖ ἡμῖν χρῆ-
σθαι τὸν βουλόμενον ἀδόλως καὶ ἄδεως
κατὰ τοὺς πατρίους νόμους. τοῖς μὲν Δακεδαιμο-
νίους ταύτα δοκεῖ καὶ τοῖς ἐξυμμάχοις τοῖς παροῦ-
σιν. Βοιωτοὺς δὲ καὶ Φωκέας πείσειν φασίν ἐς δύ-
2 ναμιν προσκηρυκενόμενοι. περὶ δὲ τῶν χρημάτων
tῶν τοῦ θεοῦ ἐπιμελεῖσθαι ὅπως τοὺς ἀδικοῦντας
ἐξευρήσομεν, ορθῶς καὶ δικαίως τοῖς πατρίοις νό-
μοις χρώμενοι καὶ ἡμείς καὶ ὑμεῖς καὶ τῶν ἀλλῶν 10
οἱ βουλόμενοι, τοῖς πατρίοις νόμοις χρώμενοι πάν-
3 τες. περὶ μὲν οὖν τούτων ἐδοξέ Δακεδαιμονίοις καὶ
toῖς ἀλλοις ἐξυμμάχοις κατὰ ταύτα τάδε δὲ ἐδοξέ
Δακεδαιμονίοις καὶ τοῖς ἀλλοις ἐξυμμάχοις, ἐὰν
σπουδὰς ποιῶνται οἱ Ἀθηναῖοι, ἐπὶ τῆς αὐτῶν 15
μένειν ἐκατέρους ἔχοντας ἀπερ νῦν ἔχομεν, τοὺς

1 ? δωκ
μὲν ἐν τῷ Κορυφασίῳ ἐντὸς τῆς Βουφράδου καὶ τοῦ Τομέως μένοντας· τοὺς δὲ ἐν Κυθήροις μὴ ἐπιμισγομένους ἐς τὴν ξυμμαχίαν, μὴτε ἡμᾶς πρὸς αὐτοὺς μήτε αὐτοὺς πρὸς ἡμᾶς· τοὺς δὲ ἐν Νισαιᾷ καὶ Μινώᾳ μὴ ὑπερβαίνοντας τὴν ὄδον τὴν ἀπὸ τῶν πυλῶν τῶν παρὰ τοῦ Νίσου ἐπὶ τὸ Ποσειδώνιον, ἀπὸ δὲ τοῦ Ποσειδωνίου εὐθὺς ἐπὶ τὴν γέφυραν τὴν ἐς Μινώαν—μηδὲ Μεγαρέας καὶ τοὺς ξυμμάχους ὑπερβαίνειν τὴν ὄδον ταυτὴν—καὶ τὴν νῆσον, ἤντερ ἐλαβον οἱ Ἀθηναῖοι, ἔχοντας, μὴτε ἐπιμισγομένους μηδετέρους μηδετέρωσε, καὶ τὰ ἐν Τροιζην, ὅσαιρυ νῦν ἀρουσικαὶ οἷα ἔνθεντο πρὸς Ἀθηναίους.

καὶ τῇ θάλασσῃ χρωμένους, ὅσα ἂν κατὰ τὴν έαυτῶν καὶ κατὰ τὴν ξυμμαχίαν, Λακεδαιμονίους καὶ τοὺς ξυμμάχους πλείν. μὴ μακρὰ νηθὲ, ἀλλὰ δὲ κωπὴρεὶ πλοῖο, ἐς πεντακόσια τάλαντα ἁγοντι μέτρα. κηρυκὲ δὲ καὶ πρεσβεῖα καὶ ἀκολούθους, ὅποιοι ἂν δοκῇ, περὶ καταλύσεως τοῦ πολέμου καὶ δικὼν ἐς Πελοπόννησον καὶ Ἀθηναῖε σπουδᾶς εἶναι ἱούσι καὶ ἀπιοῦσι καὶ κατὰ γῆν καὶ κατὰ θάλασσαν.

τοὺς δὲ αὐτομόλους μὴ δέχεθαι ἐν τούτῳ τῷ χρόνῳ, μὴτε ἐλεύθερον μὴτε δούλοιν, μὴτε ἡμᾶς μὴτε ἡμᾶς. δίκας τε διδόναι χρῆται τῷ ἡμῖν καὶ ἡμῖς χρῆται ταῖς πάτριας, τὰ ἀμφίλογα δίκη νὰ διαλύοντας ἄνευ πολέμου. τοῖς μὲν Λακεδαιμονίοις καὶ τοῖς ξυμμάχοις ταύτα δοκεῖ· εἰ δὲ τι χρῆται κάλλιον εἰτε δικαίωτερον τούτων δοκεῖ εἶναι, ιὸντες ἐς Λακεδαιμονία διδάσκετε· οὐδενὸς γὰρ ἀποστήσονται, ὅσα ἂν δικαία λέγητε, οὔτε οἱ Λακεδαιμονῖοι οὔτε οἱ ξυμμάχοι. οἱ δὲ ιὸντες τέλος
ἐξουσίες ἱόντων, ὑπερ καὶ ύμείς ἡμῶς κελεύσετε. αἱ
dὲ σπουδαῖ ἐνιαυτὸν ἐσονται.

"Εδοξε τῷ δήμῳ. Ἀκαμαντίς ἐπρυτάνευεν, Φαί-
νυππος ἐγγραμμάτευεν, Νικιάδης ἐπεστάτει. Λάχης
εἰπε, τύχη ἀγαθῇ τῇ 'Αθηναίῳ, ποιεῖσθαι τὴν
ἐκεχειρίαν καθὰ ξυναχροσὺν Λακεδαιμόνιοι καὶ οἱ
ξύμμαχοι αὐτῶν καὶ ὁμολογήσαν ἐν τῷ δήμῳ τὴν
ἐκεχειρίαν εἶναι ἐνιαυτόν, ἀρχεῖν δὲ τήνδε τὴν ἥμε-
ραν, τετράδα ἐπὶ δέκα τοῦ Ἐλαφηβολίωνος μηνὸς. 55
ἐν τούτῳ τῷ χρόνῳ ἱόντας ὡς ἀλλήλους πρέσβεις
καὶ κήρυκας ποιεῖσθαι τοὺς λόγους, καθ’ ὃ τι ἐσταὶ
ἡ κατάλυσις τοῦ πολέμου. ἐκκλησίαν δὲ ποιήσαν-
tαι τοὺς στρατηγοὺς καὶ τοὺς πρυτάνεις πρῶτον
περὶ τῆς εἰρήνης βουλεύσασθαι 'Αθηναίους καθ’ ὃ
τι ἄν ἐστι ἡ πρεσβεία περὶ τῆς κατάλυσις τοῦ
πολέμου. ὑπείρασθαι δὲ αὐτίκα μία τὰς πρεσ-
βειὰς ἐν τῷ δήμῳ τὰς παρούσας ἡ μὴ ἔμμενειν ἐν
tαῖς σπουδαῖς τὸν ἐνιαυτὸν.

119 Ταύτα ξυνέθεντο Λακεδαιμόνιοι καὶ ὁμοσαν καὶ
οἱ ξύμμαχοι 'Αθηναῖοι καὶ τοῖς ξυμμά-
χοις, μηνὸς ἐν Λακεδαιμόνιον Γεραστίου δω-
δεκάτη. ξυνετίθεντο δὲ καὶ ἐσπέιδοντο
Λακεδαιμονίων μὲν οίδε, Ταύρος Ἐχετιμίδα, Ἀθή-
nαος Περικλείδα, Φιλοχαρίδας Ερυξιδαίδα; Κοριν-
θίων δὲ Αἰνέας 'Οκύτου, Εὐφαμίδας Αριστωύμου
Σικυωνίων δὲ Δαμότιμος Ναυκράτους, Ὀνάσιμος
Μεγακλέους; Μεγαρέων δὲ Νίκασος Κεκάλου,
Μενεκράτης Ἀμφίδώρου Ἐπιδαυρίων δὲ Ἀμφίας
Ἐὐπαίδα; 'Αθηναίων δὲ οἱ στρατηγοὶ Νικόστρατος
Διττέφους, Νικίας Νικηράτου, Αὐτοκλῆς Τολ-
οι μὲν δὴ ἐκεχειρία αὕτη ἐγένετο, καὶ ξύνησαν ἐν αὐτῇ περὶ τῶν μειζόνων σπουδῶν διὰ παντὸς ἐς λόγους.

120 Περὶ δὲ τὰς ἡμέρας ταύτας αῖς ἐπήρχοντο, Σκιωνή, ἐν τῇ Παλλήνῃ πόλις, ἀπέστη ἀπ’ Ἀθηναίων πρὸς Βρασίδαν. φασὶ δὲ οἱ Σκιωναῖοι Πελλήνης μὲν εἶναι ἐκ Πελοποννήσου, πλέοντας δ’ ἀπὸ Τροίας σφῶν τοὺς πρῶ-ς τους κατενεχθῆναι ἐς τὸ χωρίον τούτῳ τῷ χειμῶνι 2 ὁ ἐχρῆσαντο Ἀχαιοὶ, καὶ αὐτοῖς οἰκήσαν. ἀποστάσι 3 αὐτοῖς ὁ Βρασίδας διέπλευσε νυκτὸς ἐς τὴν Σκιώνην, τριήρει μὲν φίλα προπλεοῦσθ, αὐτὸς δὲ ἐν κελητίῳ ἀποθεν ἐφεσομένος, ὅπως εἰ μὲν τινι 10 τοῦ κέλητος μείζων πλοῖω περιτυχάνοι, ἡ τριήρης ἁμνὴ αὐτῷ, ἀντιπάλου δὲ ἀλλὴς τριήρους ἐπιγενομένης οὐ πρὸς τὸ ἔλασσον νομίζων τρέψεθαί ἀλλ’ ἐπὶ τὴν ναῦν, καὶ ἐν τούτῳ αὐτῶν διασώσειν. περαιώθεις δὲ καὶ ξύλλογον ποιήσας 15 τῶν Σκιωναίων ἤλεγεν ἃ τε ἐν τῇ Ἀκάνθῳ καὶ Το-ρώῃ, καὶ προσέτη φάσκων ἀξιωτάτους αὐτοὺς εἶναι ἐπαίνου, οὕτως τῆς Παλλήνης ἐν τῷ ἵσθμῷ ἀπει-λιμμένης ὑπὸ τῶν Ἀθηναίων Ποτίδαιαν ἐχόντων καὶ ὄντες οὐδὲν ἄλλῳ ἡ νησίωτα ἀυτεπάγγελτο 20 ἐχώρησαν πρὸς τὴν ἐλευθερίαν, καὶ οὐκ ἀνέμειναν ἀτομικὰ ἀνάγκην σφίσι προσγενέσθαι περὶ τοῦ φανερῶς οἰκείου ἀγαθοῦ· σημεῖον τ’ εἶναι τοῦ καὶ ἄλλο τι ᾧν αὐτοῖς τῶν μεγίστων ἀνδρείως ὑπο- μείναι, εἰ τεθήσεται κατὰ νοῦν τὰ πράγματα· πε- 25 στοτάτους τε τῇ ἀληθείᾳ ἡγήσεθαί αὐτοὺς Δακε-121 δαιμονίων φίλους καὶ τάλλα τιμήσεων. καὶ οὶ μὲν
Σκιωναίοι ἐπηρθησάν τε τοῖς λόγοις καὶ θαρσήσαντες πάντες ὤμοιος, καὶ οἷς πρότερον μὴ ἠρέσκε τὰ πρασσόμενα, τὸν τε πόλεμον διευνύσαντο προβόμως οἴσειν καὶ τὸν Βρασίδαν τά τ’ ἄλλα καλῶς ἐδέξαντο καὶ δημοσία μὲν χρυσῷ στεφάνῳ ἀνέδησαν ὡς ἐλευθεροῦντα τὴν Ἑλλάδα, ἵδια δὲ ἑταίρινον τε καὶ προσήρχοντο ὠσπερ ἄνθητή. ο δὲ τὸ τε παραυτικα φυλακήν τινα αὐτοῖς ἐγκαταλείπων διέβη πάλιν, καὶ ὠσπερ οὐ πολλῷ στρατιάν πλείον ἐπεραίωσε, βουλόμενοι μετ’ αὐτῶν τῆς τε Μένδης καὶ τῆς Ποτίδαιας ἀποπειράσασθαι, ἤγομένους καὶ τοὺς Ἀθηναίους βοηθῆσαι ἀν ὡς ἐς νήσου καὶ βουλόμενος φθάσαι καὶ τι αὐτῷ καὶ ἐπράσετο ἐς τάς πόλεις ταύτας προδοσίας πέρι.

122 Καὶ ὁ μὲν ἐμελλεν ἐγχειρήσειν ταῖς πόλεις ταύταις, ἐν τούτῳ δὲ τρήρει οἱ τὴν ἐκεχερίαν περιαγγέλλοντες ἀφικνοῦνται παρ’ αὐτῶν, Ἀθηναίοις μὲν Ἀριστόνυμος, Λακεδαιμονίων δὲ Ἀθηναῖοι. καὶ ἡ μὲν στρατιά πάλιν διέβη ἐς Τορώνην, οἱ δὲ τῷ Βρασίδᾳ ἀνήγγελλον τὴν ἔννοιαν, καὶ ἐδέξαντο πάντες οἱ ἐπὶ Θράκης ἐξίμικοι Λακεδαιμονίων τὰ πεπραγμένα. Ἀριστόνυμος δὲ τοῖς μὲν ἄλλοις κατήνει, Σκιωναίους δὲ αἰσθόμενος ἐκ λογισμοῦ τῶν ἥμερῶν ὅτι ὠσπερ ἀφεστήκοιεν, οὐκ ἐφη ἐνσπόνδους ἑσεσθαι. Βρασίδας δὲ ἀντέλεγε πολλά, ὡς πρότερον, καὶ οὐκ ἀφίει τὴν πόλιν. ὡς δ’ ἀνήγγειλεν ἐς τᾶς Ἀθηναίοις ὁ Ἀριστόνυμος περὶ αὐτῶν, οἱ Ἀθηναίοι εὐθὺς ἐτοίμοι ἦσαν στρα-
τεύειν ἐπὶ τὴν Σκιώνην. οἱ δὲ Λακεδαιμόνιοι πρέσβεις πέμψαντες παραβῆσθε θαί ἐφασαν αὐτοὺς τὰς σπουδὰς, καὶ τῆς πόλεως ἀντεποιοῦντο, Βρασίδα πιστεύοντες, δίκη τε ἐτοίμῳ ἦσαν περὶ αὐτῆς κρίνεσθαι. οἱ δὲ δίκη μὲν ὁυκ ἡθελον κιν- δυνεύειν, στρατεύειν δὲ ὡς τάχιστα, ὄργην ποιούμενοι εἰ καὶ οἱ ἐν ταῖς νήσοις ἥδη ὄντες ἄξιοὺς σφῶν ἀφίστασθαι, τῇ κατὰ γῆν Λακεδαιμονίων ἠσχύει ἀνωφελεῖ πιστεύοντες. εἰχε δὲ καὶ ἡ ἀλήθεια περὶ τῆς ἀποστάσεως μᾶλλον ἢ οἱ Ἀθηναῖοι ἐδικαίον. δύο γὰρ ἡμέραις ὑστερον ἀπεστησαν οἱ Σκιωναῖοι, ψήφισμα τ' εὐθὺς ἐποησαντο, Κλέωνος γνώμη πεισθέντες, Σκιωναῖους ἐξελεῖν τε καὶ ἀποκτεῖναι καὶ τάλλα ἰσχύαζοντες ἐς τοῦτο παρεσκευάζοντο.

123 Ἕν τούτῳ δὲ Μένδη ἀφίσταται αὐτῶν, πόλει ἐν τῇ Παλλήνῃ, Ἑρετρίῳ ἀποικίᾳ. καὶ αὐτοὺς ἐδέξατο ὁ Βρασίδας, οὐ νομίζων ἀδικεῖν, ὅτι ἐν τῇ ἐκεχειρίᾳ φανερῶς προσεχώρησαν· έστι γὰρ ὃ καὶ αὐτὸς ἐνεκάλει τοὺς Ἀθηναίους παραβαίνειν τὰς σπουδὰς. δὲ καὶ ὁ Μενδαίοι μᾶλλον ἐτόλμησαν, τὴν τε τοῦ Βρασίδου γνώμην ὁρῶντες ἐτοίμην, τεκμαιρόμενοι καὶ ἀπὸ τῆς Σκιώνης, ὅτι οὔ προύδιον, καὶ ἀμα τῶν πρασσόντων σφίσιν ὀλίγον τε ὄντων καὶ ὡς τότε ἔμελ- λησαν οὐκέτι ἀνέντων, ἀλλὰ περὶ σφίσιν αὐτοῖς φοβομένων τὸ κατάδηλον καὶ καταβιασμένων παρὰ γνώμην τοὺς πολλοὺς. οἱ δὲ Ἀθηναῖοι εὐθὺς πυθόμενοι πολλῷ ἔτι μᾶλλον ὄργισθέντες παρεσκευάζοντο ἐπ᾽ ἀμφοτέρας ταῖς πόλεισ. καὶ...
Βρασίδας προσδεχόμενος τὸν ἐπίπλουν αὐτῶν ὑπεκκομίζει ἐς Ὁλυνθὸν τὴν Χαλκιδικὴν παίδας καὶ γυναῖκας τῶν Σκιωναίων καὶ Μενδαίων, καὶ τῶν Πελοποννησίων αὐτοῖς πεντακοσίους ὀπλίτας διέπεμψε καὶ πελταστὰς τριακοσίους Χαλκιδέων, ἀρχοῦτα τε τῶν ἀπάντων Πολυδαμίδαν. καὶ οἱ μὲν τὰ περὶ σφᾶς αὐτοὺς, ὡς ἐν τάχει παρεσομένων τῶν Ἀθηναίων, κοινῇ εὐτρεπτίζοντο.

124 Βρασίδας δὲ καὶ Περδίκκας ἐν τούτῳ στρατεύουσιν ἀμα ἐπὶ Ἀρριβαῖον τὸ δεύτερον ἔς Λύγκον. καὶ ἦγον ὁ μὲν ὁ ἐκράτει Μακεδόνων τὴν δύναμιν καὶ τῶν ἐνοικοῦντων Ἐλλήνων ὀπλίτας, δὲ πρὸς τὸν αὐτοῦ περίλοιπος τῶν Πελοποννησίων Χαλκιδέας καὶ Ἀκανθοὺς καὶ τῶν ἄλλων κατὰ δύναμιν ἐκάστων.

2 ξύμπαν δὲ τὸ ὀπλιτικὸν τῶν Ἐλλήνων τρισχίλιοι μάλιστα, ἱππῆς δὲ οἱ πάντες ἱκολούθουν Μακεδόνων ἔως Χαλκιδεύσιν ὀλίγου ἐς χιλίους, καὶ ἄλλος ὅμιλος τῶν βαρβάρων πολὺς. ἐσβάλοντες δὲ ἔς τὴν Ἀρριβαίον καὶ εὔροντες αὐτοῖς τοὺς Λυγκηστὰς αὐτοκαθέζοντο καὶ αὐτοί. καὶ ἔχοντων τῶν μὲν πεζῶν λόφων ἐκατέρωθεν, πεδίον δὲ τοῦ μέσου ὅντος, οἱ ἱππῆς ἐς αὐτὸ καταδραμόντες ἱππομάχησαν πρώτα ἀμφοτέρων, ἔπειτα δὲ καὶ ὁ Βρασίδας καὶ ὁ Περδίκκας, προελθόντων πρότερον ἀπὸ τοῦ λόφου μετὰ τῶν ἱππέων τῶν Λυγκηστῶν ὀπλιτῶν καὶ ἐτοίμων ὅντων μάχεσθαι, ἀντεπαγαγόντες καὶ τῶν ἐνυπέβαλον καὶ ἔτρεψαν τοὺς Λυγκηστάς, καὶ πολλοὺς μὲν διέφθειραν, οἱ δὲ λοιποὶ διαφεύ-
4 γοντες πρὸς τα μετέωρα ἡσύχαζον. μετὰ δὲ τοῦτο τροπαίου στῆσαντες δύο μὲν ἡ τρεῖς ἡμέρας ἐπέσχουν, τοὺς Ἰλλυρίους μένοντες, οἱ ἔτυχον τῷ Περδίκκας δικκαμισθοῦ μέλλοντες ἢξειν ἔπειτα ὁ Περδίκκας ἐβούλετο προϊέναι ἐπὶ τὰς τοῦ Ἀρριβαίου κόμας καὶ μὴ καθῆσθαι, Βρασίδας δὲ τῆς τε Μένδης περιορώμενος, μὴ τῶν Ἀθηναίων πρότερον ἐπιπλευσάντων τι πάθη, καὶ ἀμα τῶν Ἰλλυρίων οὐ παρόντων, οὐ πρόθυμος ἦν, ἀλλὰ ἀναχωρεῖν μᾶλλον. καὶ ἐν τούτῳ διαφερομένων αὐτῶν ἡγγέλθη ὅτι καὶ οἱ Ἰλλυρίοι μετ’ Ἀρριβαίου προδόντες Περδίκκαν γεγένηται ἡ ἀμφοτέρως μὲν δοκοῦν ἀναχωρεῖν διὰ τὸ δεός αὐτῶν ὄντων ἀνθρώπων μαχίμων, κυρωθὲν δὲ οὐδὲν ἐκ τῆς διαφορᾶς ὅπηνικα χρή ὄρμισθαι, νυκτὸς τε ἐπιγενομένης, οἱ μὲν Μακεδόνες καὶ τὸ πλῆθος τῶν βαρβάρων εὐθὺς φοβηθέντες, ὅπερ φιλεὶ μεγάλα στρατόπεδα, ἀσαφῶς ἐκπλήγυνσθαι, καὶ νομίσαντες πολλαπλασίους μὲν ἡ ἦλθον ἐπιέναι, ὅσοι δὲ οὕτω παρείναι, καταστάντες ἐς αἰφνίδιον φυγὴν ἔχωρον ἐπὶ 2 οἴκου, καὶ τὸν Περδίκκαν τὸ πρῶτον οὐκ αἰσθανόμενον, ὡς ἔγνω, ἡμάγκασαν πρὶν τὸν Βρασίδαν ἰδεῖν,—ἀποθεν γὰρ πολῦ ἄλληλων ἐστρατοπεδεύσων,—προσαπελθεῖν. Βρασίδας δὲ ἀμα τῇ ἔφ᾽, ὡς εἰδε τοὺς Μακεδόνας προκεχωρηκότας τοὺς τε Ἰλλυρίους καὶ τὸν Ἀρριβαίον μέλλοντας ἐπιέναι, ἐνυγαγών καὶ αὐτὸς ἐς τετράγωνον τάξιν τοὺς ὀπλίτας καὶ τὸν ψιλόν ὦμιλον ἐς μέσον λαβῶν διενοέστο ἀναχωρεῖν. ἐκδρόμους δέ, εἰ πη προσ-
βάλλοντιν αυτοίς, ἔταξε τοὺς νεωτάτους, καὶ αὐτὸς
λογάδας ἔχων τριακοσίων τελευταῖος γνώμην
εἰχεν ὑποχωρῶν τοῖς τῶν ἐναντίων πρῶτοις προσ-
κειομένοις ἁνθιστάμενοι ἁμύνεσθαι. καὶ πρὶν 25
τοὺς πολεμίους ἐγγὺς εἶναι, ὡς διὰ ταχέων παρε-
κελεύσατο τοὺς στρατιώτας τοιάδε.

126 Εἰ μὲν μὴ ὑπώπτευον, ἀνδρεῖς Πελοποννή-
σιοι, ὑμᾶς τῷ τε μεμονωθαί, καὶ οτι Speech of
βάρβαροι οἱ ἐπιόντες καὶ πολλοί, ἐκ-
πληξῖν ἔχειν, οὐκ ἂν ὁμοίως διδαχὴν ἀμα τῇ παρα-
κελεύσει ἐποιούμην· νῦν δὲ πρὸς μὲν τὴν ἀπὸ-
λειψιν τῶν ἡμετέρων καὶ τὸ πλῆθος τῶν ἐναντίων
βραχεὶ ὑπομνήματι καὶ παρανέσει τὰ μέγιστα
πειράσομαι πείθειν. ἀγαθοὶς γὰρ εἶναι ὑμῖν προσ-
ἡκεί τὰ πολέμια οὐ διὰ ξυμμάχων παρουσίαν
ἐκάστοτε, ἀλλὰ δὲ οἰκείαιν ἀρετὴν, καὶ μηδὲν 10
πλῆθος πεφοβηθήσατο ἐτέρων, οἱ γε μηδὲ ἀπὸ πολε-
τεῶν τοιούτων ἦκετε, ἐν αἷς οὐ πολλοὶ ὀλίγων
ἀρχουσιν, ἀλλὰ πλείωνοι μᾶλλον ἐλάσσους, οὐκ
ἀλλῳ τινὶ κτησάμενοι τὴν δυναστείαν ἢ τῷ μαχο-
μενοι κρατεῖν. βαρβάρους δὲ, οὐς νῦν ἄπειρα
δέδιτε, μαθεῖν χρῆ, ἐξ ὧν τε προηγώνσθε τοῖς
Μακεδόσιν αὐτῶν καὶ ἄφ᾽ ὧν ἐγὼ εἰκάζω τε καὶ
ἀλλων ἀκοῆ ἐπίσταμαι, οὐ δεινὸς ἐσομένους. καὶ
γὰρ ὡσα μὲν τῷ ὡς ἄθενῆ ὅντα τῶν πολεμίων
dόκησιν ἔχει ἵππους, διδαχὴ ἀληθῆς προσγενομένη
c περὶ αὐτῶν ἑθάρσυνε μᾶλλον τοὺς ἀμυνομένους:
οἷς δὲ βεβαιώς τι πρόσεστιν ἀγαθὸν, μὴ προειδὼς
τις ἃν αὐτοῖς τολμηρότερον προσφέροιτο. οὕτωι
δὲ τὴν μέλλησιν μὲν ἔχουσι τοῖς ἄπειροις φοβε-
The Illyrians, after vainly attacking the Lacedaemonians, occupy a pass in advance of their line of march.

Theiiyrians, after vainly attacking the Lacedaemonians, occupy a pass in advance of their line of march.
2 ἧμύνοντο, ἡσυχαζόντων δὲ αὐτοὶ ὑπεχώρουν, τότε δὲ τῶν μετὰ τοῦ Βρασίδου Ἑλλήνων ἐν τῇ εὐρυχωρίᾳ οἱ πολλοὶ τῶν βαρβάρων ἀπέσχοντο, μέρος δὲ τὶ καταλιπόντες αὐτοῖς ἐπακολουθοῦν προσβάλλειν, οἱ λοιποὶ χωρῆσαντες δρόμῳ ἐπὶ τὸν διὸν φεῦγοντας τῶν Μακεδόνων αἰς ἐνυχυρεῖν ἔκτενων, καὶ τὴν ἐσβολὴν, ἣ ἐστὶ μεταξὺ δυοῖν λόφων στενὴ ἐς τὴν Ἀρριβαίου, φθάσαντες προκατέλαβον, εἰδότες οὐκ οὔσαν ἅλλην τῷ Βρασίδᾳ ἀναχώρησιν, καὶ προσιόντος αὐτοῦ ἐς αὐτὸ ἡ ἁδικοὶ ἐπὶ στρατιά τῶν Ἑλλήνων βάσανον πρὸς αὐτῶν ἐπορεύοντο οἱ ἄρα βάρβαροι καὶ ἐφοβήθησαν τῆς τροπῆς αὐτοῖς ἐνταῦθα γενομένης σφῶν ἀπὸ τοῦ μετεώρου, καὶ ἐς τὸ πλείον οὐκ εἶπε ἐπικολούθουν, νομίζοντες καὶ ἐν μεθορίοις εἶναι αὐτοὺς ἥδη καὶ διαπεφυγέναι. Βρασίδας δὲ ὃς ἀντελάβετο τῶν μετεώρων, κατὰ ἀσφάλειαν μᾶλλον ἰὼν αὐθημερὸν ἀφικνεῖται ἐς Ἀρρισσαν πρὸ τοῦ τής Περδίκκου ἀρχῆς, καὶ αὐτοὶ ὄργιζομενοὶ οἱ στρατιῶται τῇ προαναχωρήσει τῶν Μακεδόνων, ὡσις ἐνετυχον κατὰ τὴν ὁδὸν ξεύγησιν αὐτῶν

1 ἔπισταν

Brasidas dislodges them, and makes good his retreat. Ill-feeling on the part of Perdiccas towards Sparta.
βοεικοῖς ἢ εἰ τινὶ σκεῖει ἐκπεπτωκότι,—οἶα ἐν ὅνυκτερινῇ καὶ φοβερὰ ἀναχωρήσει εἰκὸς ἢν ἐπιμβῆναι,—τὰ μὲν ὑπολύοντες κατέκοπτον, τῶν δὲ οἰκείωσιν ἐποιοῦντο. ἀπὸ τούτοις τοῦ πρῶτον Περδίκκας Βρασίδαν τε πολέμιον ἐνόμισε καὶ ἐς τὸ λοιπὸν Πελοποννησίων τῇ μὲν γνώμῃ δι᾽ Ἀθηναίων οὐ κυνηγεῖς μίσος ἐίχε, τῶν δὲ ἀναγκαίων ἐξυμφόρον διαναστάς ἐπράσσευ, ὅτι τρόπω τάχιστα τοῖς μὲν ἐξυμβῆσται τῶν δὲ ἀπαλλάξεται.

129 Βρασίδας δὲ ἀναχωρήσας ἐκ Μακεδονίας ἐς Τορώνην καταλαμβάνει Ἀθηναίους Μένην ἢδη ἐχοντας, καὶ αὐτοῦ ἰσυχαζοῦν ἐς μὲν τὴν Παλλήνην ἀδύνατος ἢδη ἐνόμιζεν εἶναι διαβὰς τιμωρεῖν, τὴν δὲ Τορώνην ἐν φυλακῇ εἰχεν. ὑπὸ γὰρ τὸν αὐτὸν χρόνον τοῖς ἐν τῇ Λύγκῳ ἐξεπλευσαν ἐπὶ τε τὴν Μένην καὶ τὴν Σκιώνην οἱ Ἀθηναίοι, ὥσπερ παρεσκεύαζοντο, ναυσὶ μὲν πεντήκοντα, ἄν ἤσαν δέκα Χίαι, ὀπλίταις δὲ χιλίοις ἐαυτῶν καὶ τοξόταις ἔξακοσίοις καὶ Θραξὶ µυσθωτοῖς χιλίοις καὶ ἄλλοις τῶν αὐτῶν δὲ ἐξυμμάχων πελτασταῖς ἐστρατήγει δὲ Νικιάς ὁ Νικηράτου καὶ Νικόστρατος ὁ Διητρέφους. ἀραντες δὲ ἐκ Ποτίδαιας ταῖς ναυσὶ καὶ σχόντες κατὰ τὸ Ποσειδώνιον ἐξώρουν ἐς τοὺς Μενδαίους. οἱ δὲ αὐτοὶ τε καὶ Σκιωναίων τριακόσιοι βεβοηθηκότες Πελοποννησίων τε οἱ ἐπικουροὶ, ἐξεµπαντες δὲ ἐπτακόσιοι ὀπλίται, καὶ Πολυδαµίδας ὁ ἄρχων αὐτῶν, ἄτυχον ἐξεστρατοπεδευµένοι ἐξω τῆς πύλεως ἐπὶ λόφου καρτεροῦ. καὶ αὐτοῖς Νικιάς µὲν Μεθωναίους τε ἔχων εἰκοσὶ καὶ ἐκατὸν ψιλούς κ.α.
λογιδας των Ἀθηναίων ὀπλιτῶν ἔξηκοντα καὶ τοὺς τοξότας ἀπαντας κατὰ ἄτραπόν τινα τοῦ λόφου πειρόμενος προσβήναι καὶ τραυματιζόμενος ὑπ’ αὐτῶν οὐκ ἤδυνήθη βιάσασθαι. Νικόστρατος ἐδὲ ἄλλη ἐφώδῳ ἐκ πλείονος παντὶ τῶ ἄλλῳ στρατοπέδῳ ἐπιών τῷ λόφῳ οὕτω δυσπροσβάτῳ καὶ πάνυ θεορβηθῆ, καὶ ἐς ολίγον ἀφίκητο πάν τὸ στράτευμα τῶν Ἀθηναίων νυκηθῆναι. καὶ ταύτῃ μὲν τῇ ἡμέρᾳ, ὡς οὐκ ἐνέδοσαν οἱ Μενδαιοὶ καὶ οἱ ζῷοι εὐμμαχοὶ, οἱ Ἀθηναίοι ἀναχωρήσαντες ἐστρατοπεδεύσαντο καὶ οἱ Μενδαιοὶ νυκτὸς ἐπελθοῦσης ἐς τὴν πόλιν ἀπῆλθον.

130 Τῇ δ’ υστεραιᾷ οἱ μὲν Ἀθηναίοι περιπλεύσαντες ἐς τὸ πρὸς Σκιώνης τὸ τε προάστειον εἶλον καὶ τὴν ἡμέραν ἀπασαν ἐδήσον τὴν γῆν, οὔδενος ἐπεξίοντος, ἢν γὰρ τι καὶ στασιασμοῦ ἐν τῇ πόλει, οἱ δὲ τριακόσιοι τῶν Ἀθηναίων τῆς ἐπιούσης νυκτὸς ἀπεχώρησαν ἐπ’ οἶκον. καὶ τῇ ἐπιγυγνωμένῃ ἡμέρᾳ Νικίας μὲν τῷ ἡμίσει τοῦ στρατοῦ προὶ ἄμα ἐς τὰ μεθόρια τῶν Σκιωναίων τὴν γῆν ἐδήσουν, Νικόστρατος δὲ τοῖς λαοποῖς κατὰ τὰς ἀνω πύλας, ἢ ἔπει Ποτιδαίας ἐρχόνται, προσεκάθητο τῇ πόλει. ὁ δὲ Πολυδαμίδας, ἐτυχε γὰρ ταύτῃ τοῖς Μενδαιοῖς καὶ ἐπικύρως ἐντὸς τοῦ τείχους τὰ ὁπλα κεῖμενα, διατάσσει τε ὡς ἐς μάχην καὶ παρῆμεν τοῖς Μενδαιοῖς ἐπεξίεναι. καὶ τινος αὐτῷ τῶν ἀπὸ τοῦ ἅμοι ἀντεπόντος κατὰ τὸ στασιωτικόν, ὅτι οὐκ ἐπέξεισιν, οὔδε δέοιτο πολεμεῖν, καὶ, ὡς ἀντείπειν, ἐπισπασθέντος τῇ χειρὶ ὑπ’ αὐτοῦ καὶ θορυβηθέν-
τος, ὁ δὲμος εὐθὺς ἀναλαβὼν τὰ ὀπλα περισσορηγής ἐχόρει ἐπὶ τε Πελοποννησίους καὶ τοὺς τὰ ἐναντία σφίσι μετ' αὐτῶν πράξαντας. καὶ προσπεσόντες τρέπουσιν ἀμα μὲν μάχη αἰφνιδίῳ, ἀμα δὲ τοὺς Ἀθηναίοις τῶν πυλῶν ἀνυγομένων φοβηθέντων φήθησαν γὰρ ἀπὸ προειρημένου τινὸς αὐτοῦ τῆς ἐπιχείρησις γενέσθαι. καὶ οἱ μὲν ἐς τὴν ἀκρό- τολιν, ὅσοι μὴ αὐτίκα διεφθάρθησαν, κατέφυγον, ἤντερ καὶ τὸ πρότερον αὐτοῦ εἶχον οἱ δὲ Ἀθηναίοι—ἡδὲ γὰρ καὶ ὁ Νικής ἐπαναστέφθης πρὸς τῇ πόλει ἦν,—ἐσπεσόντες ἐς τὴν Μενδην πόλιν, ἀτε οὐκ ἀπὸ ξυμβάσεως ἀνοιχθεῖσαν, ἀπάσῃ τῇ στρατιᾷ ὡς κατὰ κράτος ἐλώντες διηρπάσαν, καὶ μόλις οἱ στρατηγοὶ κατέσχον ὡστε μὴ καὶ τοὺς ἀνθρώπους διαφθείρεσθαι. καὶ τοὺς μὲν Μενδαιους μετὰ ταῦτα πολυτενεῖν ἐκέλευον ὀσπερ εἰόθεσαν, αὐτοὺς κρίναντας ἐν σφίσι αὐτοῖς εἰ τις τινας ἠγοῦνται αὐτίκας εἶναι τῆς ἀποστάσεως· τοὺς δὲ ἐν τῇ ἀκροτόλει ἀπετείχισαν ἐκατέρωθεν τείχει εἰς θάλασσαν καὶ φυλακῇ ἐπικαθίσταντο. ἐπειδὴ δὲ τὰ περὶ τὴν Μενδην κατέσχον, ἐπὶ τὴν 131 Σκιώνην ἐχώρουν. οἱ δὲ ἀντεπεξελθόντες αὐτοὶ καὶ Πελοποννησίου ἑδύθησαν ἐπὶ λόφου καρτεροῦ πρὸ τῆς πόλεως, ὅν εἰ μὴ ἐλοιεν 2 οἱ ἐναντίοι, οὐκ ἐγίγνετο σφῶν περιτείχισις. προσβαλόντες δὲ αὐτῷ κατὰ κράτος οἱ Ἀθηναίοι καὶ μάχη ἐκκρούσαντες τοὺς ἐπόντας ἐστρατοπεδεύσαντο τε καὶ ἐς τὸν περιτείχισμον, τροπαίον στηρίσαντες, παρεσκευάζοντο. καὶ αὐτῶν οἱ πολυύστερον ἦδη ἐν ἑργῷ ὄντων, οἱ ἐκ τῆς ἀκροτόλεως ἐπικαθίσαντο ἐπιτόνταs.
ἐν τῇ Μένδη πολιορκούμενοι ἐπίκουροι βιασάμενοι ἐπαρὰ θάλασσαν τὴν φυλακὴν νυκτὸς ἀφικνοῦνται, καὶ διαφυγόντες οἱ πλειστοὶ τὸ ἐπὶ τῇ Σκιώνῃ στρατόπεδον ἐσῆλθον ἐς αὐτὴν.

132 Περιτείχιζομένης δὲ τῆς Σκιώνης Περδίκκας τοῖς τῶν Ἀθηναίων στρατηγοῖς ἐπικηρυκευσάμενος ὁμολογίαν ποιεῖται πρὸς τοὺς Ἀθηναίους διὰ τὴν τοῦ Βρασίδου ἔχθραν περὶ τῆς ἐκ τῆς Δύνκου ἀναχωρήσεως, εὐθὺς τὸ τέτειχόμενον πράσσειν. καὶ ἐτύγχανε γὰρ τὸτε Ἰσχαγόρας ὁ Δακεδαιμόνιος στρατιάν μέλλων πεζῇ πορεύσειν ὡς Βρασίδαν, ὁ δὲ Περδίκκας, ἀμωμέν κελεύοντος τοῦ Νικίου, ἐπειδὴ ἐξυπηρετεῖ, ἐξιδηλών τι ποιεῖν τοῖς Ἀθηναίοις βεβαιότητος ἐπὶ πέρι, ἀμα δ' αὐτὸς οὐκείτε βουλόμενος Πελοποννησίους ἐς τὴν αὐτοῦ ἀφικνεῖσθαι, παρασκευάζοις τοὺς ἐν Θεσσαλίᾳ ξένους, χρόμενος ἀεὶ τοῖς πρώτοις, διεκόλυσε τὸ στράτευμα καὶ τὴν παρασκευὴν, ὥστε μηδὲ πειρᾶσθαι Θεσσαλῶν. Ἰσχαγόρας μέντοι καὶ Ἀμεινίας καὶ Ἀριστέθης αὐτοῖς τε ὡς Βρασίδαν ἀφικνοῦν, ἐπιδεῖν περυγάντων Δακεδαιμονίων τὰ πράγματα, καὶ τῶν ἡβάντων αὐτῶν παρανόμως ἀνδρᾶς ἐξήγον ἐκ Σπάρτης, ὡστε τῶν πόλεων ἀρχοντας καθιστάναι καὶ μὴ τοῖς ἐν-ταυχοῦσιν ἐπιτρέπειν. καὶ Κλεαρίδαν μὲν τῶν Κλεωνύμου καθιστήσων ἐν Ἀμφιπόλει, Πασιτελίδαν δὲ τὸν Ἡγησάνδρου ἐν Τορώνῃ.

133 Ἔν δὲ τῷ αὐτῷ θέρει Ὑβαίοι Θεσπιέων τεῖχος περιεῖλον, ἐπικαλέσαντες ἀττικισμὸν, βουλόμενοι μὲν καὶ ἀεὶ, παρεστηκὸς δὲ Ῥάον ἐπειδὴ καὶ ἐν τῇ
πρὸς Ἀθηναίους μάχῃ ὅ τι ἦν αὐτῶν ἀνθὸς ἀπολῶλει. καὶ ὁ νεώς τῆς Ἡρας τοῦ αὗτοῦ Σέρους ἐν Ἀργείᾳ κατεκαθή, Χρυσίδος τῆς ἱερείας λύχνου τινὰ θείης ἤμενον πρὸς τὰ στέμματα καὶ ἑπικαταδαρθοῦσις, ὡστε ἠλαθεν ἀφθέντα πάντα καὶ καταφλεξθέντα. καὶ ἦ Χρυσίς μὲν εὐθὺς τῆς νυκτὸς δείσασα τοὺς Ἀργείους ἐς Φλιοῦντα φεύγει, οἱ δὲ ἄλλην ἱερεῖαν ἐκ τοῦ νόμου τοῦ προκειμένου κατεστάσατο, Φαενίδα ὄνομα. ἦτη δὲ ἦ Χρυσίς τοῦ πολέμου τοῦ ἐπέλαβεν ὅκτω καὶ ἐνατὸν ἐκ μέσου, ὅτε ἑπεφεύγει. καὶ ἦ Σκιώνη τοῦ θέρους ἢδη τελευτῶντος περιετειχιστὸ τε παντελῶς καὶ οἱ 'Ἀθηναίοι ἐπ' αὐτῇ φυλακὴν καταλιπόντες ἀνεχώρησαν τῷ ἄλλῳ στρατῷ.

134 Ἔν δὲ τῷ ἐπιόντι χειμῶνι τὰ μὲν Ἀθηναίων καὶ Λακεδαιμονίων ἤσύχασε διὰ τὴν ἐκεχερήλαιν, Μαντινῆς δὲ καὶ Τεγεάται καὶ οἱ ξύμμαχοι ἐκάτερον ξυνέβαλον ἐν Δασδικῷ τῆς Ὀρεσθίδος, καὶ νίκη ἀμφιδήριτος ἐγενετο' κέρασ γὰρ ἐκάτεροι τρέφαντες τὸ καθ' αὐτοὺς τροπαία τε ἀμφότεροι ἔστησαν καὶ σκῦλα ἐς Δελφοὺς ἀπέσεμψαν. διαφθερέντων μὲντοι πολλῶν ἐκατέρως καὶ ἀγχωμάλου τῆς μάχης γενομένης καὶ ἀφελομένης νυκτὸς τὸ ἔργον οἱ Τεγεάται μὲν ἐπηρείδησαν τε καὶ εὐθὺς ἔστησαν τροπαίον, Μαντινῆς δὲ ἀπεχώρησαν τε ἐς Βουκολίωνα καὶ ὅστερον ἀντέστησαν.

135 Ἀπετείρασε δὲ τοῦ αὐτοῦ χειμῶνος καὶ ὁ Βρασίδας τελευτῶντος καὶ πρὸς ἔαρ ἡδη Ποτίδαιας.
προσέλθων γὰρ νυκτὸς καὶ κλίμακα προσθεὶς μέχρι μὲν τούτου ἔλαθεν τοῦ γὰρ κώ-
δωνος παρενεχθέντος οὕτως ἐσ τὸ διά-
κενον, πρὶν ἐπανελθεῖν τὸν παραδιδόντα
αὐτὸν, ἡ πρόσθεσις ἐγένετο· ἐπειτα μέντοι εὐθὺς
αἴσθομένων, πρὶν προσβῆναι, ἀπήγαγε πάλιν κατὰ
τάχος τὴν στρατιὰν καὶ ὁὐκ ἀνέμεινεν ἡμέραν
γενέσθαι. καὶ ὁ χειμὼν ἐτελεύτα, καὶ ἔνατον ἔτος τοῦ
τῷ πολέμῳ ἐτελεύτα τῶδε ὁν Θουκυδίδης ἤγραψεν.
NOTES

CHAPTER I

1. τοῦ δ' ἐπιγγυμένου Θέους—the opening words introduced by δ' complete the sentence which ends the preceding book, ταῦτα μὲν κατὰ τὸν χειμώνα τούτον ἐγένετο κ.τ.λ. The third and fifth books begin in the same way. Θέους—'in the summer'; the genitive denotes the time within the limits of which a thing occurs, and is partitive in character (Madvig, § 66).

Thucydides divides his history into summers and winters, thus reckoning more accurately, as he points out (v. 20), than by the names of the archons or other officials of the year in different states.

ιβ. περὶ σίτου ἐκβολήν—lit. 'putting forth (ears)'. Some time in April is probably denoted: see Arnold's note on τοῦ σίτου ἀκμάζοντος, ii. 19; and Jowett on ii. 1. The latter holds that the terms ἀκμάζειν and ἐν ἀκμῇ ἐπικρίνεται refer to the time when the corn was in full ear, though not ready for harvest. In Attica this would be about May 10—June 10, harvest beginning about June 15.

2. πλεύσασαι—the order of the sentence shews that this word belongs to Συρακοσίων δέκα νῆσις: the Syracusans put to sea, and after being joined by the Locrians went to Messene.

3. Δοκρίδες—Locri Epizephyrii, a colony founded by the Locrians of Greece, was in the s.e. of what is now Calabria. It was in alliance with Syracuse (iii. 86). Messene (now Messina) had been forced to join the Athenian confederacy the year before (iii. 90). A summary of its history is given vi. 4. ισαί—'an equal number': iii. 75, ἵσας πληρώσαντες.
4. κατέλαβον—'occupied', especially used of taking up a military position: cf. καταλαμβάνων, ch. 3, 18: iii. 31, τῶν πόλεων καταλαβεῖν τώα: so Plato, Gorg. 455 b, speaks of χωρίων κατά-ληψις as a subject for a military debate.

id. αὐτῶν ἐπαγαγμένων—'the people themselves having invited them'; the preceding Μεσσήνην shews to what αὐτῶν refers: cf. i. 136, φεύγει ἐς Κέρκυραν, ὧν αὐτῶν ευεργέτης.

5. ἐπραξαν δὲ—the verb being placed first, the subject is divided into two parts, οἱ μὲν Συρακοσίοι ... οἱ δὲ Λοκροί, the respective motives of the allies being thus distinguished: cf. line 17.

7. ὧρωντες προσβολῆν ἔχου—'seeing that the place commanded, or afforded (lit. contained), an approach, or point of landing and attack', i.e. it was the key of Sicily. So the Messenians are said ἐν προσβολῇ εἶναι τῆς Σικελίας, vi. 48; and an Athenian squadron despatched to the straits of Messene is said περὶ τῆν προσβολὴν τῆς Σικελίας παυλοικεῦν, vii. 4. ἔχω is used in the same way in ch. 8, 40, ἀπόβασιν ὧν ἔχουσαν, 'not admitting of a landing'. From the idea of 'containing in itself' it is often used in the sense of 'bringing with itself', and therefore of involving or implying, the equivalent English depending on the context; e.g. i. 97, ἀπόδειξιν ἔχει, 'affords a proof': ii. 41, ἀγανάκτησον ἔχει, 'gives ground of complaint': ii. 61, ἀλάθησον ἔχει, 'causes perception'.

id. τῆς Σικελίας—objective gen. after προσβολῆν: so ch. 83, 6, ἕτε τῇ ἐσβολῇ τῆς Λύγκου, 'at the pass into Lyncus'.

8. ἦς αὐτοῦ ὡρμώμενοι—'making it a base of operations' against Syracuse, lit. 'starting from it': so ch. 3, 22. ποτὲ —'sooner or later, some day': so ch. 60, 16. If the Athenians had possession of Messene, their command of the sea would enable them to collect forces and supplies there, so as to attack Syracuse at their own time.

Rhegium was on the Italian side of the straits of Messene. It was in alliance with the Athenians and Leontines (iii. 86). The Athenian ships under Pythodorus were apparently stationed there at the present time, but made no effort to save Messene. Pythodorus may have been crippled by a defeat he had lately sustained in an attack on a Locrian fortress (iii. 115).

11. ἀμφοτέρωθεν—by land and sea: so ch. 11, 9: iii. 18.

12. ἐς τὴν Ἑγηνῶν—sc. γῆν: i. 44, τῇ ἄλληλων βοηθεῖν.

13. ἐπιθυμηθοῦσα— the subjunctive is more graphic than the optative, which according to rule should follow the pluperfect. 'The historians, especially Thucydides, seem often to have
thrown themselves so completely into the past events which they recorded that those events became as present to them, and hence a form of the subjunctive group follows a historic tense. Sometimes indeed forms from both groups occur in a clause dependent on the same historical tense, as iii. 22, ὅτως ἄσαφθα τὰ σημεῖα τοῖς πολέμοις γ. καὶ μὴ βοηθοῖν. In such examples the subjunctive form often expresses the more immediate or more certain contingency, and the optative form the more remote or more uncertain contingency' (Clyde's Greek Syntax, § 40, obs. 2). Apart from cases which can be thus explained, the subjunctive is constantly used after a historic tense by the best Attic writers, and in later Greek tends to supplant the optative altogether (Clyde, loc. cit.: Madvig, § 131 b).

14. ἐνεπάγωντον—'joining in promoting the invasion': ch. 84, 6, ἐνεπάγωτε: ch. 79, 11, αὐτὰ πλησιόνωροι πόλεις ἐνεπήγων: so ib. line 7, ἐξήγαγον τὸν στρατὸν: i. 107, ἐκήγον. In such instances the active differs from the middle, the latter meaning 'to invite', i.e. bring in to one's self. The reasons of the Locrian invasion are given in two clauses of different construction, a final clause, ἰνα μή..., and a genitive absolute introduced by ἀμα δέ.

15. ἐστασίας—'had been for a long while in a state of faction'. The imperfect shews that the state of faction still continued: this corresponds to the well-known use of the present to denote what is still going on, as νοσεῖ πάλαι, 'he has been long sick'.

16. ἀδύνατα ἳν—'it was impossible': so i. 59: ii. 72: iii. 86, εἰ δυνατὰ εἶν. Such neuter plurals are very common; see Shilleto on i. 7.

17. ἵνα καὶ μᾶλλον ἐπετίθεντο—'wherefore they attacked them the more', this was a further reason for choosing this time for their attack: cf. i. 11, ἵνα καὶ μᾶλλον οἷ Τρώες ἀντείχον: iii. 13, ἵνα καὶ μᾶλλον χρῆ. With this may be compared the Homeric τώ, e.g. II. i. 418, τῷ σὲ κακῇ αἰσχρόν. ἐπετίθεντο—lit. 'set on them': cf. iii. 72, ἐπετίθενται τῷ δῆμῳ, 'they attack the democracy'.

19. ἄλλαι αἱ πληροῦμεναι—lit. 'others, viz. those which were being manned', the definite article implying that such ships were in preparation, and contrasting them with those already afloat. Possibly αἱ has got into the text from the end of ἄλλαι.

1b. ἔμελλον αὐτῶς ἐγκαθορμισάμεναι—'were intended to take up their position in the harbour of Messene', etc. αὐτῶς implies the idea of motion to the harbour: so iii. 76, ὁμοσάμενοι ἐς λιμένα: ch. 8, 26, ἐφορμίσασθαι ἐς. The place meant is
here determined by the preceding Ἑσσήνπρ: cf. the use of αὔτος, ch. 2, 13. ἐρµιτω and its compounds mean to bring (ships) to anchor, and in the middle to come to anchor. ἐγκαθορµιζοµαι, 'to come to anchor in' a certain station, is not found elsewhere in Thucydides.

CHAPTER II

2. Πελοποννήσιοι...ἐσέβαλον—The Peloponnesian forces had invaded Attica every year since the outbreak of the war, with the exception of 429 and 426. Their ravages caused much suffering to the Athenians, who were driven from the country and crowded within the city walls. The distress was especially great in 430, the year remarkable for the outbreak of the great plague. The Athenians usually retaliated by ravaging the coasts of Laconia with their fleet. The phrase Πελοποννήσιοι καὶ οἱ ἕµµαχοι is commonly employed for the allied forces, e.g. ii. 47, iii. 1, in which passages the invasion is described in almost the same words which are here used. The article is omitted before Πελοποννήσιοι, as is not uncommon with proper names. Sometimes the omission has no particular force; at other times, as in ch. 10, 25, 'I call on you, who are Athenians', it calls attention to the particular characteristics of the people spoken of as bearing on the point in question. So we say, 'Is this worthy of Englishmen?' i.e. of men who, as being Englishmen, profess to be brave, humane, etc.

5. ἐγκαθεξόµενοι—'taking up their position in' the country.

6. τὰς τεσσαράκοντα ναῦς—'the forty ships which (as we have related) they were getting ready'; see iii. 115. The use of the definite article and of the imperfect tense has reference to presupposed knowledge in the reader.

11. Κερκυραίων...ἐπιµεληθήναι—'to see to the Corcyreans in the city'. Two years ago the popular party in Coreyra had overcome the aristocratical party and massacred most of them. Five hundred who had escaped established themselves with a few auxiliaries on Mount Istone, and carried on a plundering warfare against the democracy (iii. 70—85). παραπλέοντας is put in the accusative before ἐπιµεληθήναι, though τούτοις to which it refers closely precedes it: cf. i. 53, ἔδοξεν αὐτοῖς ἐµβιβάσαντας προσπέµψαι. Such a violation of strict grammatical principle is very common in Greek writers, who study above all things to avoid stiffness of expression.

15. τιµωροι—'to help those in the mountain, and because they thought'. τιµωροι is feminine, being a predicate in agree-
ment with νῆς: so iii. 36, νῆς βοηθοῦ. After this νομιζοντες is introduced, in accordance with the sense of the passage, as if Πελοποννήσιον had preceded and not Πελοποννήσιων νῆς: so i. 110, τριήρεις εἰς Διονυσίου ἔσχον, οὐκ εἰσόδες τῶν γεγενημένων οὐδέν.

16. κατασχήσειν τὰ πράγματα—'would get the control of affairs': cf. iii. 72, οἱ ἔχοντες τὰ πράγματα, 'those in power'. καταλαμβάνω ὡς get hold of' is used in the passive with τὰ πράγματα, iii. 30: and τὰ πράγματα ἐφαίνετο καταληκτά is found iii. 11.

17. δντι διωτὴ—'who had held no command', lit. 'who had been (and was now) in a private position'. διωτης in reference to any profession or business means a layman or non-professional person. Demosthenes had been sent round Peloponnesus with an Athenian force the year before. He met with a severe defeat in Aetolia, but was more successful in Acarnania, where he headed the natives against the Peloponnesians and Ambraciots (iii. 94—98, 100—102, 105—114). αὐτῷ δεηθέντι—'at his own request'.

CHAPTER III

1. ὡς ἐγένοντο πλέοντες—'when they came in their voyage off the coast of Laconia'. The aorist gives the 'end-view' (Clyde) of their arrival off the coast, regarded as a single concluded fact; the imperfect ἐπινθαίνοντο denotes the information which they went on to receive; it is followed by ἄσιλ, more graphic than ἔλευ: see note on ch. 1, 13. For the somewhat uncommon combination of verb and participle ἐγένοντο πλέοντες, cf. viii. 86, 9: Ἀρ. Ρας. 36, ἡ ἄθικα βασιλέων εἰμί: Hdt. ix. 2, 1.

4. ἤπειροντο—'were for pushing on', the proper course considering the news which they received. For the imperf. see Goodwin, § 11, n. 2.

5. ο δὲ Δημοσθένης—'but Demosthenes urged them to put in first at Pylos and carry out what was needful before continuing their voyage': cf. ch. 17, 10, τὸ δὲν πράσσειν. σχόντας—so ch. 25, 44, σχόνσαι: cf. iii. 34, ἔσται καὶ ἐς Νάτιον: also with dative, iii. 33, γὰ τοῖς σχέσιν: so iii. 32, προσαχων Μυστικη.σ.φ.

8. ἄντλεγόντων δὲ—sc. τῶν στρατηγῶν, genitive absolute with subject not expressed: so ἐλθόντων δὲ, ch. 16, 22: 21, 14. This construction is not uncommon when the subject is easily supplied from the context.
9. κατηνεγκε—'drove the ships into Pylos'. The passive is more common; e.g. ch. 26, 26, ἀνέμω καταφέρεσθαι: i. 137, καταφέρεται χειμώνι: κατά thus used in composition implies an approach to the coast from the sea or from inland; so iii. 49, ἐπικατάγεται, 'comes into port after'.

10. τευχ(ξεθαι—probably mid. : so (aor.) i. 11: iii. 105.

ib. ἔπλ τούτο γὰρ ἕνεκλευσε—'for he had joined the expedition for this purpose', a statement on the part of the historian. ἔπλ τούτο is the reading of the best manuscripts, and the accusative is supported by ἐφ' ἀφιγμένοι, ch. 18, 4: ἐφ' ἀφιγμένοι, iii. 111: ἔπλ τούτο, v. 87. ἔπλ τούτῳ, 'with this object', is however read by many. Most editors adopt the reading ἕνεκλευσε, making the clause a statement by Demosthenes, expressed in oratio obliqua, ἐφη or a similar word being supplied from ἔξιον: such a construction is common and presents no difficulty; ἕνεκλευσε however has the best manuscript authority, and gives an excellent sense.

11. καὶ ἀπεφαυε—'and pointed out (the existence of) good store both of timber and of stone, and (the fact) that the place was strong and uninhabited, as was also a great extent of the district', lit. 'both itself and (to) a great extent'. ἀπεφαυε is found in this sense with a participle in vi. 54. ἔπλ πολύ is constructed as if it formed one word, and is followed by the genitive: cf. i. 50, (νεὼν) ἔπλ πολύ τῆς θαλάσσης ἐπεχουσῶν, 'covering a great extent of the sea': ii. 76, τοῦ ἀλκοοδομήματος ἔπλ μέγα κατέσσετο, 'it (a military engine) shattered a large portion of the work': ch. 100, 14, ἔσεσθαι ὁρείω ἔπλ μέγα τοῦ ξέλου, 'a great part of the wood was plated with iron'.

14. ἀπέκε γάρ—the ancient territory of Messenia had been subdued by the Lacedaemonians, and the people driven from their country or reduced to servdom. On the suppression of the final struggle for freedom in 455, the Athenians gave the Messenians a settlement at Naupactus on the Corinthian Gulf (i. 101—3). Demosthenes had acted with the Messenians of Naupactus in his last year's campaign (iii. 94, etc.). He proposed now to employ them in the occupation of some post in Peloponnesus, where their hatred of the Spartans, and knowledge of the country and the dialect might best be turned to account. For such a purpose Pylos seemed especially fit. It was far from Sparta, the district was uninhabited, the position was easy to defend, and it commanded an excellent harbour. The harbour of Pylos is identified with the modern Bay of Navarino; but the description given by Thucydides in ch. 8 of the narrowness of the two entrances is not in accordance with their present state. The southern channel is now some 1400 yards in width, and the northern not less than 150.
See Grote, vol. iv. ch. 52, and Arnold: also Jowett on the present passage.

16. Κορυφάσιον—diminutive of κορυφή=a little top or headland.

17. οί δὲ ἔφασαν—‘they said that there were many desert capes in Peloponnesus, if he should wish to waste the city’s resources by occupying them’. ἡν βούληται represents in oratio obliqua ἡν βούλη, ‘if you (shall) wish’; not εἰ βούλει, which would become εἰ βούληται, as in ch. 2, 11: so ch. 2, 18. The generals wished Demosthenes not to insist on occupying Pylos, as he would find plenty of places equally useless. Their object was to reach Corcyra, without being delayed by Demosthenes’ schemes.

19. δαπανάω—commonly taken as governing τὴν παλίν, in the sense ‘to use up, impoverish by expenditure’. In favour of this rendering a passage is quoted from Antiphon, de caede PHer. 719, ἄνδρα ὑπὸ δαπανάσαν, ‘whom they had exhausted with torture’ (where however ἔβασανσαν is also read), and the meaning is said to be common in late Greek. On the other hand it is simpler to retain the usual sense of δαπανάω, ‘to spend’, and to make τὴν παλίν the subject before the infinitive, καταλαμβάνων, by a slight irregularity, being taken closely with βούληται. The sense will then be, ‘if he wished, by occupying them, that the city should incur expense’. This view is supported by the fact that Thucydides uses δαπανάω in other passages without an accusative following; i. 141, ἀκοῦ τῶν αὐτῶν δαπανώντες: iii. 46, πῶς ὑπὸ βλάβη δαπανᾶς: vii. 29, οὐ βουλήμενοι δαπανᾶν. Rutherford rejects τὴν παλίν. The suggested construction has some support from Ar. Vent. 720, ῥόσκειν ἐδέλων καὶ μὴ τοῦτον ἐγχάσκειν σοι.

id. διάφορον τι—strengthened by the addition of ἐτέρου μᾶλλον, ‘more than (any) other’: so i. 138, διαφερόντως τί μᾶλλον ἐτέρου. τι is accusative ‘of respect’.

21. καλ τοὺς Μεσσηνίους—‘while the Messenians (he thought) would, etc.’ The construction is slightly altered in the course of the sentence. After the genitive absolute λεμένος τε προσόντος, which gives one reason for the importance of Pylos to Demosthenes, the next reason would be given regularly in a corresponding clause with καλ. Instead of this we have the accusative with the infinitive, dependent on the sense supplied from ἐδόκει αὐτῷ, as if ‘he considered’ or a similar verb had gone before. So ν. 53, ἐδόκει 'Επίδαυρον προσλαβεῖν, τῆς τε Κορινθίου ἑνεκα ἴσωνχλα, καλ ἐκ τῆς Αἰγίνης βραχυτέραν ἐσεσθαι τῆν βοάθειαν, ‘it was determined to acquire Epidaurus both in order to keep Corinth quiet, and (because it was thought) that the voyage from Aegina would be shorter’.
CHAPTER IV

2. òπτερον καὶ τοῖς ταξιάρχοις κοινώσας—'when he had afterwards communicated his plan to the taxiaruchs also', καὶ, i.e. as well as to the στρατηγοῖς. This is in close connexion with οὗτοι τοὺς στρατιώτας, and explanatory. Demosthenes, finding that he could not convince Eurymedon and Sophocles, afterwards appealed to the army at large by the agency of the ταξιάρχοι (regimental officers, see Arnold), to whom he imparted his views. κοινώσας—'having communicated (the matter)', without an accusative expressed: so v. 60: cf. viii. 48, τῷ πλήθει ἐκοινώσαν.

3. ἦσύχαζεν—'he was detained in inactivity by stress of weather'. The plural has been suggested as giving a better sense than the usual reading, which would apply to Demosthenes alone. Some editors, reading ἦσύχαζεν, place a comma after it and connect υπὸ ἄπλολας with σχολάζουσι in the following clause; but this is an awkward arrangement of the words.

5. ἐσέπεςε—this reading has the best manuscript authority, but has been commonly altered into ἐπέπεσε, on the ground that ἐπίπτω is not used by Thucydides with the dative or to denote emotions of the mind. ἐπίπτω also is open to the objection that it is used by Thucydides not of mental emotions or ideas but of the attacks of disease or calamity. If an alteration be necessary, ἐνέπεςε would seem preferable: cf. ch. 34, 15, ἐκπληξὶς ἐνέπεςεν ἄρθρωτος: vii. 80, αὐτὸς ἐμπιπτεῖ ταραχῇ: cf. ch. 28, 25, ἐνέπεςε τι καὶ γέλωτος.

ib. περιστάτη—'taking their stand round', stationing themselves at different points round the works: Hdt. i. 43, περιστάντες τῷ ὄρην, of hunters surrounding a wild boar. ἐκτείχισαί τὸ χώριον—'to complete the defences of the place': ch. 40, 13, ἐκτείχισαν τὸ χώριον.
7. λογάδην—'picking out', again used with λίθοι, ch. 31, 15; vi. 66, ἐρυμα λίθους λογάδην ἄφθωσαν. It is an adverb derived from λέγω in the sense of picking out and setting in order; Hom. Od. xviii. 359, ἀλμασίς λέγων, 'picking (stones) for walls'; so also λογάδες (in Thuc. etc. of picked men) is used by Pausanias of picked (unhewn) stones: hence λιθολόγος (vi. 44 etc.) means a mason generally.

8. καὶ ξυνετιθεσαν—'and they put them together as each piece happened to fit in': τι gives indefiniteness to ἐκαστον, 'each bit as it came, whatever it was'; the neuter seems to show that other materials were used with the picked stones to fill in the interstices. Thucydides says of the walls of the Piraeus, i. 93, έντος οὕτε χαλίξ οὕτε πηλὸς ἦν, 'inside was neither clay (or mortar) nor rubble', but all was built of squared stones. ξυμβαινει is the optative of indefinite frequency (Farrar, § 177. 6; Madvig, § 133), 'as each (from time to time) fitted in'. έλ ποὺ δέοι, in the next sentence, comes under the same rule, έλ Ποὺ being equivalent to wherever; and μελλοι in line 11 is to be similarly explained, 'as (in each different case) it was likely to stay best on their backs'. Thucydides seems to have derived these minute details from an eye-witness, possibly from Demosthenes himself.

11. τῷ χέιρε—so τῷ πόλει is found twice, v. 23. According to Cobet there is in the dual only one form for all genders of the article, pronouns, adjectives, and participles, viz. τῷ, τῶν, τοῦτο, ἄλληλον, λέγοντε, etc.; τά, ταύτα, παθοῦσα, and the like, being the ill-advised corrections of grammarians and copyists (Var. lect. p. 69; Nov. lect. p. 695). Dual nouns are often found with plural predicates and verbs.

12. παντὶ τοί τρόπῳ—'and so in every way they were eager to anticipate the Lacedaemonians by having completed the most assailable parts before they could attack the place'. τοί sums up what has gone before and continues the account. θοτεώ and its compounds', as Arnold points out, 'never lose their proper notion of defensive movement, even when the particular operation is offensive. Thus the Lacedaemonian attack on Pylos was in order to recover possession of their own country'. ἐπιμαχασ, 'open to attack', occurs ch. 31, 14.

15. αὐτό καρτερόν ὑπέρχε—'was strong of itself to begin with'. Verbs thus compounded with ὑπό denote the ground or foundation on which is based what follows: e.g. ὑποστήθημι (more frequent in mid.), 'to lay down as a premiss or basis of argument': Eur. El. 1036, τοῦτο ὑπότως, 'with this condition to start with'; Ar. Vesp. 55, διλγα ὑπειπῶν, 'after some prefatory words'; Dem. Pantaen. 973, ὑπογράφεις ἐπιζουλεισαί με
αὐτῷ, 'after starting with the statement that I plotted against him'. οὐδὲν ἐδει τεῖχος—'there was no need of a wall': the impersonal ἰδί, 'there is need of', must be distinguished from the personal δέομαι, 'I am in need of'.

CHAPTER V

1. οὶ δὲ ἐφορτύν—'but the Lacedaemonians chanced to be keeping a certain feast, and withal when they heard the news accounted but lightly of it, thinking that when they had once marched forth either the Athenians would not stand their attack or they would easily take them by force'. So we find the Lacedaemonians remaining inactive during the Carneian festival (v. 54), and during the Gymnopaediae (v. 82). Herodotus (ix. 7) relates that in 479 they were prevented by the Hyacinthia from marching into Bocotia to aid the Athenians against Mardonius. 'They considered it of the greatest importance' he adds 'to perform their duties to the god; and meanwhile their wall across the isthmus was in progress, and the battlements were getting fixed'. Jowett also cites Hdt. vi. 106 (before Marathon), and vii. 206 (before Thermopylae).

2. ἐν ἀληγορίᾳ ἐποιοῦντα—cf. vii. 3: Hdt. ix. 42, ἐν ἀδελῃ ποιείσθαι, 'to account as safe': so περὶ πολλοῦ ποιείσθαι and many like expressions; the verb meaning to make for oneself, and therefore to account, reckon, etc.

3. ἡ οὖχ ὑπομενοῦντα—this is the accusative absolute with ὡς in the sense of thinking, 'in the belief that' (Madvig, § 182); with it is joined ἡ ληφόμενοι, in agreement with the subject of the sentence: cf. Dem. de Sym. 182, ἀπεβλέψατε πρὸς ἀλλήλουσ ὡς αὐτὸς μὲν ἐκαστὸς οὐ ποιήσων, τὸν δὲ πλησίον πράξοντα.

4. καὶ τι καὶ αὐτούσ—'and in some part too their army being still before Athens detained them', i.e. the fact that a portion of their forces was still away with king Agis. ἐν ταῖς Ἀθηναίαισ—'in the neighbourhood of Athens': so ch. 25, 8, ἐν τῷ Ἐπαν.: ii. 2, ἡ ἐν Ποτιδαίᾳ μάχη, 'the battle at (as we say of) Potidaea': Dem. Lep. 479, ψῆφων παρετάσατο ἐν Ἐθῆσα, 'at Thebes': Plat. Rep. 522 d, ἐν 'Λη, of the Greeks before Troy. ἐπέσεξ—'checked, held back': i. 120, καὶ σε μῦτε νοὴ μὴν ἡμέρα ἐπίσχέτω: more often intrans. as ch. 31, 2.

10. τὸν πλοῦν...ἡπειγόντο—'pushed on with their voyage to Corcyra and Sicily: so viii. 9, ἑπειγομένων τὸν πλοῦν: iii. 2, τὴν παρασκευὴν ἑπειγόνται: usually intransitive, 'to hasten on', as in ch. 3, 4. Note the position of καὶ Σικελιαν, two words which are part of the epithet of πλοῦν. When the epithet of a
substantive consists of several words, a portion of these words may be placed otherwise than between the article and substantive; e.g. iii. 56, κατὰ τὸν πάσι νῦν καθεστῶτα: vi. 31, τὴν τῆς πόλεως ἀνδρῶν δημοσίαν. In ch. 24, 18, we have a similar order: see also note on ch. 90, 7.

CHAPTER VI

2. ὥς ἐπύθοντο τῆς Πύλου κατελημμένης—'when they heard of the occupation of Pylos'. Thucydides more commonly uses the accusative participial construction with πυθάνομαι: ch. 50, 17, πυθόμενοι 'Ἀρταξέρξην τεθνήκστα, etc.; in accordance with the principle that verbs of hearing take the accusative of the sound heard, and the genitive of that which produces it. As this however is not an invariable rule, so with πυθάνομαι the genitive of the thing heard of is not unfrequent, especially in poetry; οὗδ' εἰ κεν τοῦ πατρὸς ἀποθημένου πυθομένην, Hom. II. xix. 322.

4. νομίζοντες μὲν—_the order of words is to be carefully observed. The reasons for the Peloponnesians leaving Attica at once are given in three clauses, νομίζοντες μὲν..., ἄμα δὲ... ἐστάνον..., χειμῶν τε κ.τ.λ. The first of these clauses is limited in its application by the introduction of the words ὁ Δακεδαίμονι καί Ἀγις, 'thinking, that is, Agis and the Lacedaemonians thinking'; the Lacedaemonians alone having a vital interest in Pylos. This is a construction of partial apposition, like ch. 33, 1, οἱ δὲ ἀκούσαντες παρῆκαν τὰς ἁπάντας οἱ πλεῖστοι, 'dropped their shields, that is, most of them did so': cf. i. 49, where δεδότες οἱ στρατηγοὶ is placed in apposition with οἱ Ἀττικῶν νῆσ. In the next clause the construction is changed after the participle ἐσβάλοντες, the finite verbs ἔστάνωσιν and ἐπέλεξε giving the second and third reasons for retreat.

5. οἰκεῖον σφίσι—'thinking that the matter of Pylos touched them nearly'. οἰκεῖος, 'concerning one's self', is the opposite of ἀλλότριος: iii. 13, ἀλλότριος γῆς πέρι οἰκεῖον κινοῦν εἶν.

7. τοὺς πολλοῖς—according to Classen 'for their large numbers'; but there is no reason to suppose that the expression has not its usual meaning 'for the greater part'. No doubt the want of supplies would be felt throughout the army; but the chiefs and officers would not suffer like the rest of the troops (οἱ πολλοὶ): see also vii. 34 fin.

ib. χειμῶν τε—'stormy, wintry weather': so iii. 21, χειμῶν νοτέρωσ, 'stormy and rainy weather'. μείζων παρά—'with greater violence than was to be looked for at the time of the year then
present'; lit. 'greater, going beyond'; nearly = μείζων ἑκατά: so i. 23, πυκνότεραι παρά. τὴν καθεστηκυίαν ὑπ' ὑπέ—lit. 'the (then) settled season', i.e. the spring, when finer weather might be expected to set in.

9. πολλαχόθεν—'from many causes': Dem. Con. 1261, πολ- λαχόθεν δῆλον: so i. 17, πανταχόθεν, 'from all causes', etc.

CHAPTER VII

2. Ἡίόνα—where this place was is disputed: it was not Eion on the Styron, which had been held by the Athenians since its capture by Cimon in 476 (i. 98). The mother-city Mende was on Pallene, the most westerly of the three Chalcidian peninsulas, and Eion may have been in the same district, which is also indicated by the proximity of the Chalcidians and Bottaieans. The name means 'shore'. τὴν ἔτη Ὀράκυς—so τὰ ἔτη Ὀράκυς, the usual form by which Thucydides denotes the 'Thrace-ward regions'.

3. πολεμίαν δὲ—'but hostile', thus differing from Mende, which was now in alliance with Athens, though it revolted two years after, ch. 123: cf. vi. 62, πόλισμα Σικανίκων μὲν 'Εγεσταλοὺς δὲ πολέμιον.

4. ἐκ τῶν φρουρίων—from the various points on the coast which were occupied by the Athenians during the war.

5. προδιδομένην—the present, or rather, imperfect participle gives the meaning 'which was to be betrayed' in accordance with a previous understanding: so iii. 18, ἐπὶ Μήθυμναν ὡς προδιδομένην ἐστράτευσαν.

7. ἕξεκρυσθη—'was driven out and lost many of his men': ἕκκροον is used to denote dislodging an enemy, iv. 102, 128, etc.

CHAPTER VIII

1. ἀναχωρησάντων δὲ τῶν ἐκ τῆς Ἀττικῆς—this is called a pregnant construction, containing the two ideas 'when the Peloponnesians in Attica had retired from it': so ch. 16, 20: 19, 5, ἀνταυτοῦντες τοὺς ἐκ τῆς νῆσου ἄνδρας.

2. οἱ Σπαρτιάται—the fully-privileged citizens of Sparta itself, who alone were eligible to public offices: the περιοικοι were the inhabitants of the townships of Laconia, who though free had no voice in the government.
6. περιήγγελλον... βοηθεῖν—'and they sent round word also over Πελοπόννησος to march': so ii. 10, περιήγγελλον στρατιάν παρασκευάζεσθαι: also with an accusative of the thing demanded, vii. 18, σίδηρον περιήγγελλον, 'they sent round orders for iron': this corresponds to the use of impero with frumentum, pecunium, obsides, etc.; and the English 'to order' supplies, etc.

10. ὑπερενεχθείσαι—'after being carried over the Leucadian isthmus': so iii. 81, ὑπερενεχθῶτες τὸν Λευκάνθον ἵσθμον τὰς ράες: the same construction, viii. 7. Leucas (now Santa Maura) was afterwards turned into an island by cutting through the isthmus which connected it with the mainland. In 428 we find the Lacedaemonians preparing machines (ἐλκοι) to transport (ἀς ὑπερεδοιοῦσθαι) a fleet over the isthmus of Corinth (iii. 15): and in 412 twenty-one ships were conveyed across it (viii. 7, 8).

11. τὰς ἐν Ζακύνθῳ—so far had the Athenian fleet advanced on the way to Coreya. Zacynthus (now Zante) was much nearer than Leucas to Pylos. It was faithful to the Athenians throughout the war, and was an important link in the chain of naval stations which enabled the Athenians to command the coast of Peloponnesus (ii. 7, 80).

16. ὡς τοῦ χωρίου—'since the place was in danger'; ὡς with the genitive absolute gives the ground on which Demosthenes for speedy succour, stated as a fact; thus differing from the accusative construction, which expresses belief or opinion; see note on ch. 5, 3.

17. καὶ αἱ μὲν νῆες...οἱ δὲ—note the force of the imperfect tenses: the Athenian ships 'were on their way' to obtain help, the Lacedaemonians on their side 'were engaged in' preparations for the attack. Classen takes αἱ μὲν νῆες to mean the Athenian ships at Zacynthus, which 'were getting ready for the voyage' to help Pylos. This perhaps gives a greater force to κατὰ τὰ ἐπεσταλμένα, 'in accordance with the orders of Demosthenes', i.e. his urgent demand for speedy aid.

21. διὰ ταχέων ἐργασμένου—'a work hastily constructed and occupied by a small force': after the passive participle agreeing with οἰκοδόμημα comes the genitive absolute with an active participle. For other variations of participial construction see the opening clauses of chs. 28, 29, and 32.

23. ἐν νῷ ἔχον—'they purposed': ch. 22, 7. ἐν νῷ ἔχοντας, 'intending': so Hdt. i. 27, ἔχοντες ἐν νῷ στρατεύεσθαι, 'intending to march': so in Latin, Liv. vi. 19, nobis in animo est. On
the other hand νηθ εξειν without εν means to remember: Plat. Gorg. 490 A, εν νηθ εξειν, 'if you bear in mind': so Hdt. v. 92 (7), νηθ λαχων.

24. ἡν ἀρα μή—'if they should fail to take it': ἀρα with εν and ἦν has the force of if after all, if, which I do not expect.

25. ὡπως μή ἦ—'that it might not be possible for the Athenians to enter and take up a position against them': ἦστι 'it is possible' is most commonly found with a negative: ch. 9, 8, οὐκ ἦν ὡπα πορενασαν. For the meaning of ὡμι-ζομαι, and its construction with ἦ, see note on ch. 1, 19: the compound with ἦτι is only found here in Thucydides; it corresponds to the neuter verb ἐφορμεω, 'to lie at anchor over against, to blockade', and to the substantives ἐφόρμηςι and ἐφορμος.

26. ἡ γὰρ νήσος ἡ Σφακτηρία—the fortress of Pylos was at the northern extremity of the bay, the harbour being the bay itself, which was rendered secure by the island of Sphacteria. The island lay north and south across the bay, leaving two narrow entrances which the Lacedaemonians now proposed to block up. Sphacteria is almost certainly the Sphagia of ancient writers and of modern days: cf. Plat. Menex. 242 c, λαβόντες αὐτῶν τούς ἡγέμονας Λακεδαιμόνιους εὖ τῇ Σφαγῇ. The description given by Thucydides is however not free from topographical difficulties: see note on ch. 3, 14.

27. παρατείνουνα—'stretching along': τείνω and its compounds are sometimes used intransitively of geographical position. ἐγγύς ἐπικεμένη—'lying close off': so ch. 44, 28, ἐς τὰς ἐπικεμένας νήσους.

29. τῇ μὲν...τῇ δὲ—'at one point...at the other'. διά-πλονω—'a passage for two ships (abreast)'; the accusative is in apposition to the preceding ἐκπλοιον. ἡ ἄλη ἦπερος is the main land on the south of the harbour, which was now occupied by the Lacedaemonians.

33. καλ μέγεθος—'and in length was about 15 stades pretty nearly'; both περι and μάλιστα are used in the sense of 'about' to give dimensions roughly. Fifteen stades would be about 3000 yards, whereas the modern Sphagia is said to be upwards of 2½ miles in length.

34. ἀντιπρώροις—'with the prows facing the enemy': so ch. 14, 4, ἀντιπρώρους: vii. 34, νῆς ἀντιπρωροι ἐμβαλλόμεναι, 'ships struck bow to bow': vii. 36, τὸ ἀντιπρωρον ἐγγυρθόσα, 'ramming stem-on': Tac. Hist. ii. 14, conversa et minuici fronte. βύζην—'closely' from βύω 'to stuff full'. The entrances were
so narrow that it was possible to close them by placing the ships side by side with their beaks pointing outwards. On the other hand in 413 the Syracusans closed the mouth of their harbour by anchoring their ships cross-ways (πλαγιάς), having a much wider entrance to secure (vii. 59).

38. οὖτω γάρ—'for so, they considered, both the island would be hostile to the Athenians and the main land, which did not admit of landing'. ἐκείναι, like the subsequent ξένων and ἐκπαιδοκήσεων, depends on the sense 'they hoped, they expected' supplied from the preceding sentence: see note on ἐπὶ τοῦτο γάρ ξυνεκπλεῦσαι, ch. 3, 10. For ξουσαν see note on προσβολὴν ἔχον ch. I, 7: similarly οὖχ ξένων οὖν, line 42, means 'would not present a point from which'.

40. τὸ γάρ αὐτῆς τῆς Πύλου—the coast to the north of the bay, facing the main sea. This offered no harbour where the Athenians could establish a naval station, such as was occupied by the English at Balaklava. The island of Sphacteria was held by the enemy's troops, as was also the mainland to the south forming the shore of the bay. Thus the Athenian fleet would be unable to succour their countrymen in Pylos, and the garrison being unprovided must shortly surrender.

42. ὡφελήσουσι τοὺς αὐτῶν—indic. fut. after οὖν: so i. 107, σκέψασθαι ὅτι τρόπῳ διαπορεύσονται, 'in what way they should cross'.

44. στοι τε οὐκ ἐνότος—'as there was no provision in the place, and it had been occupied with slender preparation'; the gen. abs. is here followed by the participle agreeing with χωριόν; see note on line 21. I follow Classen in reading κατελημμένον for the mss. κατελημμένου, which would be gen. abs. agreeing with χωρίον understood. Δι' ὀλίγης παρασκευής is one of the many adverbial expressions with διά, like διὰ προφυλακῆς, ch. 30, 5.

46. ὡς δ' ἐδόκει...καὶ διεβίβαζον—'as they determined, so they sent the men across, selecting them by lot from all the lochi', lit. 'went on to send'. The lochus was one of the larger divisions of the Spartan army: see Arnold's note on v. 68, where a calculation is made of the Lacedaemonian force present at the battle of Mantinea in 418, when seven λόχωι were engaged: see also Grote, vol. ii. ch. 8, on the military divisions of Sparta.

49. οἱ δὲ τελευταίοι—'those who crossed last and were caught in the island', i.e. whose retreat was cut off by the Athenians; or those who were 'taken in it' on its capture, in
which case the slain are included, cf. ch. 38, 30. ἔγκαταληφθέντες—ch. 116, 5, ὅσοι ἔγκατέλαβε, ‘all that he captured in the city’: so iii. 33, (νῇς) ἔγκαταληφθείσαι, ‘caught in a place’.

50. καὶ Εἰλότες οἱ περὶ αὐτοῦς—‘besides the Helots attached to their service’, called θεράποντες ch. 16, 11; their number is not stated, possibly each Lacedaemonian had one in attendance on him. The Helots, or country serfs, the main body of whom were Messenian Dorians, were often employed in military service. Thus in 424 they furnished seven hundred heavy-armed men for the expedition led by Brasidas into Thrace (ch. 80).

CHAPTER IX

3. τὰς τριήμες—three in number, five having been left at first with Demosthenes, two of which he had despatched to Zacynthus. Classen suggests ἀτ περὶ ἡσαν αὐτῷ, ‘which he had remaining’, instead of αυτῆρ ήσαν, there being no obvious reason for the use of ὀσπερ in the passage.

5. ἀναστάσας ὑπὸ τὸ τείχισμα—‘having dragged up under the fortifications and secured with a stockade’. προεσταύρωσεν—either ‘put a stockade to’ the ships, or ‘added them by a stockade to’ the line of defence, i.e. included them in an outwork of palisading. Thus the Greeks intrenched their fleet at Troy, and the Persians at Mycale (Hdt. ix. 96, 7). προεσταύρωσε, ‘put palisades before’, has been proposed as a correction: the word is used vi. 75, τὴν θάλασσαν προεσταύρωσαν, of the Syracusans who fringed their shores with stakes, to prevent the Athenians from landing near the city.

7. ἄσπιοι τε φαύλαις—‘with poor shields and for the most part wicker’. Here we must either regard τε as out of place, τε and καὶ coupling φαύλαις and οἴστων, or we must consider that the sentence is irregular in construction, beginning as if a second substantive were to be connected with ἄσπιοι. Similar irregularities in the position of τε are common, e.g. ch. 10, 9, ἥν ἑθέλωμεν τε μεῖναι καὶ μὴ...καταπροδοσία.

For a full discussion of the usage of τε see Jowett on i. 9, καὶ ναυτικῷ τε ἄμα: also Shilleto on the same passage. Both authorities consider that the word sometimes bears in Thucydides the sense of too, which is found in lyric and dramatic poetry and in Herodotus.

9. ἐκ ληστρικῆς—‘from a piratical thirty-oared boat and a pinnace belonging to certain Messenians who happened to have arrived’; doubtless Messenians from Naupactus, who
were plundering the Laconian coast. Both λυστρικὴς and τριακοντόροι are adjectives agreeing with νέως understood. Α κέλης or κελήτευος is mentioned as accompanying a trireme, ch. 120, 10.

11. ὀπλίται τὲ—'of these Messenians was made up a force of about forty heavy-armed men': γίγνομαι is very commonly used of numbers in the sense of amounting to: ch. 23, 18, αἱ τὰσαι ἐβδομῆκοντα ἐγένοντο: cf. ch. 39, 1.

13. τοὺς μὲν οὖν πολλούς—'the greater part both of those without (full) arms and of those who were armed'. By ὀπλα is denoted especially the full equipment of a heavy-armed soldier (ὀπλίτης): ὅσο ὀπλα ἔχοντες, ch. 33, 17.

We are not told the total number of the men under Demosthenes, but we can make an approximate calculation. He had forty Messenians, and the crews of three triremes. A trireme was manned by about 170 rowers (ναύται), some half-dozen officers, and a certain number of ἐπιβάται, heavy-armed men serving as marines. Of these last there were at this time 10 to each ship, according to Arnold's note on iii. 95: Classen says 20: see also Grote, vol. iv. ch. 49. When the two ships were sent to Zacynthus their ἐπιβάται may have been left at Pylos. Thus the whole Athenian force amounted to about 600 men, the greater part hastily and imperfectly armed.

17. ἀπολεξάμενος—'having picked out for himself': the middle participle is similarly used with αὐτός, v. 8.

18. ἐξω τοῦ τείχους—Demosthenes expected that the descent of the enemy would be made on the point beneath the walls of Pylos, outside the bay on the north and looking toward the main sea.

20. ἐσ χωρία μὲν...σφίσι δὲ—the two clauses with μὲν and δὲ give the pros and cons for attacking at the point in question; on the one hand (μὲν) landing was difficult, on the other (δὲ) the works were here incomplete: the clauses do not however correspond in construction, ἐσ χωρία μὲν being connected with ἀποβαίνειν, while in the second clause the finite verb ἥγειτο is introduced.

21. σφίσι δὲ τοῦ τείχους—'as their wall was weakest at this point': σφίσι corresponds to ἡμῖν in oratio directa, and includes both Demosthenes and his men; σφέει and σφέτερος being often thus used in reference to the words or thoughts of a single person. 'Our wall is here the weakest' says Demosthenes: so v. 72, κελέσαντος αὐτοῦ σφίσι προσμίζω, 'when (Agis) had given the order—close up to us'. see note on ch. 36, 3, ἄλλως ἐφὶ ποιεῖν σφᾶς.
22. ἐπισπάσασθαι αὐτοὺς—these words present considerable difficulty. We have, dependent on ἥγειτο, the aorist middle ἐπισπάσασθαι, followed by the future προθυμήσεσθαι. ἐπισπάσασθαι is transitive in sense, meaning ‘to draw to oneself, induce’ with inf., as in v. 111: so ἐπισπάσασθαι with inf. Xen. Cyr. v. 5. 10. The natural meaning of the construction is, ‘he thought that he had drawn them on so that they would be eager’; but this is not satisfactory in sense. The meaning required is, ‘he considered that it (the weakness of the works) would draw them on to be eager’. Besides the awkwardness thus involved in supplying the subject to ἐπισπάσασθαι from the genitive absolute τοῦ τείχους ὄντος, this necessitates giving a future meaning to the aor. inf. following ἥγειτο. Whether it will bear such a meaning is by no means clear. The same question arises on ii. 3, ἐνύμισαν κρατῆσαι: and perhaps on iii. 24, νομίζουσι τοποτῆσαι.

There is no doubt that the aor. inf. is used in reference to future things after phrases denoting expectation, such as ἐλπίζεων, ἐλπίσ ἔστιν, ἐλκός ἔστιν etc.: but it does not follow that words which express merely a thought or statement, like ἥγειτο in this passage, can be used in the same way. Madvig (§ 172 R.) considers that instances of such construction ‘undoubtedly rest upon a false reading, either ἄν having been accidentally omitted, or the aorist written by mistake for the future’. Goodwin however (Greek Moods and Tenses § 32) points out that unless we decide to correct a large number of passages against the authority of the mss, we must admit even this anomalous construction; although it is to be considered strictly exceptional'.

In the passage before us it is perhaps best to cut the knot by reading the fut. ἐπισπάσασθαι, passive in sense, with αὐτοὺς as its subject—‘he considered that they would be led on to be eager’, or possibly ‘would be ready to be led on’. It may be that προθυμήσεσθαι is only an explanation of ἐπισπάσασθαι, which has found its way into the text: on the other hand a redundancy of almost synonymous infinitives is by no means foreign to the style of Thucydides; while the future inf. is often found after words of thinking, wishing, etc. e.g. i. 27, ἔδεηθεσαν ναυς σφᾶς ξυμπροπέμψειν.

23. οὕτε γὰρ αὐτοῖ—‘for as they themselves never expected to be overmastered at sea, and therefore had not been building the works with any strength, so if the enemy could force the landing, the place, he felt, was at once within their grasp’. οὕτε...τε—lit. ‘neither...and’: so neque...et. ἐλπίζοντες—‘looking for, expecting’; ii. 11, ἐλπίζεων διὰ μάχης ἕναν αὐτοὺς.—IndexOf—predicate agreeing with τείχος: after the
preceeding οὔτε the negative οἷς is of course redundant. The imperfect ἐκείνου means either ‘had been building’, or ‘had been for building’, i.e. thought fit or purposed to do so.

25. ἐκεῖνος τε—datius commodi after ἀλὼσιμον γλύνεσθαι, with accusative, meaning ‘to carry by force’ occurs again ch. 11, 23 and ch. 36, 6: Thucydides uses it also without a case, meaning ‘to act by force, force one’s way’, and as a passive. γλύνεσθαι, ‘to come to be’, here denotes what would follow as an immediate and necessary consequence: so ch. 10, 13, ξύμαχον γλύνεται. The infinitive depends on the sense continued from ηγεῖτο in the previous sentence.

26. κατὰ τοῦτο—‘at this point’: so iii. 80, where it is the antecedent to ᾗ: or possibly ‘on this plan’, i.e. with this view and purpose: like v. 7, κατὰ θέαν τοῦ χωρίου, ‘to reconnoitre the place’.

29. παρεκελεύσατο τοιαῦτα—‘exhorted them to the following effect’: τοιαῦτα, ‘of this sort’, in relating speeches, means as follows: corresponding to which we have τοσοῦτα ‘so much’ (as in ch. 11, 1) or τοιαῦτα, both equivalent to as aforesaid.

CHAPTER X

Speech of Demosthenes to the garrison. His address is brief and soldierlike. We must fight, he says, and fight at once. Nor is there any need for despairing of success, if only we hold our ground.

The place is difficult of approach, and the enemy can only bring a small part of his numbers into action at once. Besides, he is at a disadvantage, having to force the landing from his ships. There is therefore no need to fear an overwhelming onslaught, and a vigorous resistance will make us victorious.

1. ξυναράμενοι—‘having taken part in’: v. 23, ξυναράμενοι τοῦ πολέμου: the genitive is partitive, as with προσξυμβάλλομαι, iii. 36: ξυλαγμόνωμαι, ch. 47, 4: so Eur. Ion, 331, τόνον ξυλαβεῖν. On the other hand we have, ii. 71, ξυναρασθαί τὸν κλίνουν, ‘to join in undertaking the danger’.

2. μηδεὶς ξυνετὸς βουλέσθω δοκεῖν—‘let no one desire to be esteemed a man of intelligence’. ξυνετὸς and ξυνετοῖς denote especially natural sagacity and quickness of apprehension, qualities which eminently distinguished the Athenians. Now however what was needed was rather stolid determination. Demosthenes therefore calls on his men to repel their enemy first and argue afterwards.
3. ἐκλογιζόμενος—'reasoning out, calculating thoroughly': i. 80 with acc. τὸ περιεστὸς ἡμῶς δεινόν—'the danger that surrounds us': so ch. 34, 27: iii. 54, φόβος περίεστη τὴν Σχάρτην. The neuter form καθεστὸς occurs, iii. 9: elsewhere καθεστηκός, ch. 97, 7, etc.

4. μᾶλλον ἣ...χαρῆσαι—μᾶλλον δὲ is read by nearly all modern editors, the best manuscripts omitting ἣ and several giving δὲ. The sense is then 'but rather (let each one resolve) to close with the enemy, etc.', ἐκαστὸς or πᾶς τις being supplied from μηδέλις, and χαρῆσαι of course being governed by βουλέσθω. Classen however urges that not only is such an elliptic construction doubtful in the present sentence, but that a parallel can scarcely be quoted from Thucydides to this usage of μᾶλλον δὲ. On the other hand μᾶλλον ἣ is a frequent expression, and is more than once found in sentences which closely resemble the one before us: e.g. viii. 48, οὐ γὰρ βουλήσεσθαι (ἐφη) αὐτὸς...δουλεύειν μᾶλλον ἣ...ἐλευθέρους εἶναι: cf. ii. 62: iii. 46. ἀπερισκέπτως εὐελπίς—'with sanguine hope which casts aside reflection': so ch. 108, 25, ἔλπις ἀπερισκέπτος.

5. καὶ ἐκ τοῦτων ἀν περιγενέμενοι—'confident that he will come out successful from this danger too': so i. 141, ἐκ τῶν κινδύνων περιγενέσθαι: ii. 49, ἐκ τῶν μεγάλων περιγενέσθαι, 'to escape the worst consequences (of the plague)'.

6. δόκα γὰρ ἐς ἀνάγκην—'whenever matters have reached a point of necessity, as they have now with us, they least of all admit of calculation, etc.': so i. 124, νομίσαντες ἐς ἀνάγκην ἀφίχθαι, 'convinced that you have no choice left'.

8. ἐγὼ δὲ καὶ—'but I see that most things too are in our favour'. καὶ couples the two ideas, that not only is it a time for action rather than consideration, but also consideration is encouraging rather than the reverse. πρὸς ἡμῶν—so ch. 29, 13, πρὸς τῶν πολεμίων, 'in favour of the enemy'.

9. ἣν ἰθελωμέν τε μεῖναι—ἐθέλω seems especially used of the alacrity and determination of a soldier: so Brasidas says to his men, when on the point of gaining his final victory, v. 9, νομίσατε εἶναι τοῦ καλὸς πολεμεῖν τὸ ἐθέλειν καὶ αἰσχύνεσθαι καὶ τοῦ ἄρχοντος πελεσθείν. The sentence is slightly irregular, τε following ἰθελωμέν as if to couple it to another finite verb, while καὶ introduces instead a second infinitive μὴ καταπροδοῦναι. See note on ch. 9, 7.

10. τὰ υπάρχοντα ἡμῖν κρέισσω καταπροδοῦναι—'to sacrifice the advantages we have already': καταπροδοῦναι, 'to betray utterly' implies a disgraceful and cowardly abandonment: i. 86, ὑπὲ τοὺς ἐνμιμάχους καταπροδίωμεν.
11. τοι τε γὰρ χωρίου—followed by τὸ τε πλήθος, line 18, the words from δε μενόντων to λογ ὡς ἔννεφ ἀκούσιν τοι τε πλήθος, line 18, the words from δε μενόντων to λογ ὡς ἔννεφ ἀκούσιν being explanatory and parenthetical. Demosthenes points out that two things are in favour of the Athenians, the difficulty of effecting a lodgement (τὸ δυσεύμβατον), and the fact that only a few ships can attack them at once.  ἠμέτερον = πρὸς ἦμῶν.

12. δε μενόντων ἦμῶν—δε is absent from nearly all manuscripts, but is considered necessary by Poppo. If it be omitted, and a stop placed at νομὶζω, we have an abrupt, though not impossible sentence. The same question, under the same conditions, arises on iii. 37, ἀρχομένου (οὐ)...ἀκρωται ὑμῶν. Classen in both cases follows the manuscripts and omits the relative.

13. ὑποχαρήσας δὲ—'though if we once give way we shall find that, hard though it be if there is no one to bar the road'. ὑποχαρήσας, sc. ἦμων, is an ethical dative (dativus incommodi); the aorist—'when we have once yielded'. Case and tense are similarly used in iii. 62, ἀλλων δ’ ἡπακόνσαι καὶ τὰ προσεκτημένα φιλεῖν ἑλασσόσθαι, 'when men have once submitted to others (know that) they soon find that what they have gained diminishes'. εὐπορον—'affording an easy path (to the enemy)': ch. 78, 12, εὐπορον διέμει 'easy to traverse'.

15. μὴ ῥφίδως οὐσίς—the adverb has better manuscript authority than ῥφίδας: cf. ch. 13, 6, ἀποβάςεως μάλιστα οὐσίς: so vii. 4, ῥφον ἐφανέρω ἡ ἑκομοῖος ἑσεθά. Göller's note, quoted by Arnold, gives several instances of adverbs with sum in Latin. βιάτησα—passive; this verb is passive or deponent indifferently, except in two tenses ἔμισαδμην (dep.) and ἐβίσαθην (pass.).

17. ἐπὶ γὰρ ταῖς ναυσὶ—'for while on board their ships they are easiest to repel' = ῥφαστὸν ἐστὶν ἐμφανεῖσθαι αὑτοῖς: so Hom. Il. xii. 54, τάφρος ῥφίδη περίσσει, 'easy to cross': id. xxiv. 243, ῥφεροὶ ἐναρέμευες: Plat. Rep. 283 b λόγος προστήκων ῥφίδην.

19. κατ’ ὀλλον γὰρ μαχεῖται—'it will fight in small divisions'; distributive use of κατα, of a whole divided into parts: ν. 9, τὸ κατ’ ὀλλον καλ μὴ ἀπάντας κινδυνεύειν: vii. 34, κατ’ ὀλλον προσπίπτουσα: Hdt. vii. 104, οἱ Λακεδαιμόνιοι κατ’ ἑνα μαχεῖμενοι, 'man by man'.

21. καλ οὖκ ἐν γῇ—'and it is not an army on land on equal terms with superiority of force, but an army fighting from ships, which require the concurrence of many fortunate circum- stances (for success)'. ἐκ τοῦ ὄμολο—i. e. with equal advantages of ground, facility of approach, etc. πολλάδ is of course pre- dicative in construction, lit. 'the καρδία occurring must be many'. καρπος means 'seasonable, suitable': here τὰ καρδία

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are the favourable conditions of wind, sea-room, good landing and the like, which must be combined if the ships were to act with effect. Similarly Nicias says that in the expedition to Sicily 'there is need of good counsel, and still more of good fortune' (vi. 23). Some take kalpiα here to mean accidents, on the analogy of καιρα πληγή, which means a mortal wound, as striking a vital part (καιρός or καιριν). The clause would then be rendered 'to which many accidents must needs occur': but this does not give so good a sense; and we should expect εἰκός or ἀνάγκη rather than δεί. ξυμβήναι—'to happen together'.

24. ἀντιπάλους τῷ ἡμετέρῳ πλήθει—'I consider their difficulties a counterpoise to our (small) numbers': so v. 6, ὑπερδόντα σφῶν τὸ πλῆθος, 'despising their (small) force: Hdt. i. 77, Κρώος μεμφθέις κατὰ τὸ πλῆθος τὸ ἐωντοῦ στράτευμα, 'having misgivings about his army in respect of numbers'.

25. καὶ ἐπιστάμενοι—'and knowing from practical experience what landing from ships against others is, viz. that it could never be effected by force, if etc.' ἀπόβασις is the subject of the following βίάζοντα, the construction being similar to ἐπίσταμαι Κύρων ὃι τενυχεί, 'I know that Cyrus is dead'.

27. εἶ τις ὑπομένωι—ὑπομένω is especially used of standing one's ground in danger or alarm: it takes an accusative of the thing or person: vi. 68, ὑπερφρονοῦσι μὲν ἡμᾶς ὑπομενοῦσι δὲ οὐ, 'they despise us but will not endure our attack'.

id. φόβω—the order of construction is φόβω...ἀεινότητος κατάπλου νεών, but Thucydides commonly places the most important and general word first in position, and then the words which particularize what is said about it: so ii. 60, τοῦ κοινοῦ τῆς σωτηρίας ἀφίεσθε, 'ye loose your hold on the safety of the state'. Analogous to this is the usage by which the name of a country is often put first and followed by the name of a particular place therein.

The omission of any article seems intended to give a somewhat contemptuous emphasis to the words; as in the speech of Hermocrates describing the motives of the Athenians in invading Sicily, vi. 33, πρὸφασὶν μὲν Ἥγεσταλὼν ξυμμαχίᾳ καὶ Λεωνίνων κατοκίσαι, 'ostensibly by way of alliance with Egesteans and settling of Leontines'. So Demosthenes, in Nicosth. 1255, speaking of the artifices by which a criminal tries to beg himself off, says ἡ γὰρ ὀρφανοὺς ἡ ἐπικλήρους κατασκευάσαντες, ἀξιόσουσι ἔλεειθοι, ἡ γραπας καὶ ἀπορίας καὶ τροφὰς μητρὶ λέγοντες, 'they will try to excite pity by getting up tales about orphans and heiresses, and destitute mothers that they have to keep'.
29. kal aútoús—'now that your turn has come' (Jowett). 

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CHAPTER XI

3. épikataβántes—'marching down to the sea to face the enemy': vii. 23, πρός τὴν θάλασσαν ἑπικαταβάντων.

4. ἀραντες—'having set out': with acc., i. 52, ἀραντες τὰς ναῦς, 'having got the fleet under way': more commonly intransitive, of land or sea forces; ii. 12, ἀρας τῷ στρατῳ: i. 29, ἀραντες ἐβδομήκοντα ναυσ.

6. τεσσαράκοντα καλ τριστ—if the reading is right, the Lacedaemonians did not make the attack with their full force, as the fleet which had come from Corcyra numbered 60 sail, ch. 8, 10. The article with ναυσ seems to show that they used all their available ships. Some may perhaps have been disabled. Poppe suggests ἐξήκοντα καλ τρισ.

7. ἐπιπλει—'was on board'; applied to the commander or any persons not belonging to the regular crew: as in ii. 66 to a force of 1000 heavy-armed men. In ch. 12, 15 ἐπιπλῶν means 'to sail up, sail against': so i. 51, iii. 79 etc.

11. κατ᾽ ὀλίγας ναῦς—'in detachments of a few ships'. κατά, distributive: ch. 10, 19. διελόμενοι—'apportioning the work': sometimes used as in the present passage without a case, v. 114, διελόμενοι κατὰ πόλεις: sometimes with an accusative, ii. 78, διελόμενοι κατὰ πόλεις τὸ χωρίον, 'apportioning (the operations against) the place to the several contingent cities'.

12. οὐκ ἢν πλείοσι προσσχείν—'it was not possible to approach the shore with more'. The place where the Athenians were posted was of no great extent, and triremes rowing to the shore would require 50 feet or so to clear each other. πλείοσι is the dat. of the force with which the attempt was made.

13. ἀναπαύοντες ἐν τῷ μέρει—'relieving (each other) in turn': Arnold quotes Xen. Hel. vi. 2. 29, κατὰ μέρος τοὺς ναῦτας ἀνέσταιν: so id. Cyr. vii. 1. 4, ἀναπαύειν στράτευμα, 'to halt an army': cf. vii. 79, ἀναπαυμένων αὑτῶν, 'while they were resting': ii. 75, διηρημένοι κατ' ἀναπάυλας, 'in relieving parties'.
15. *εἶ πῶς ὡσάμενοι—'if by any means they might force their way etc.': so ch. 55, 13, ὡσαθαὶ ἐπερώτωτο: also with acc., vi. 70, ὡσαμένων τῷ κέρασ. *εἶ πῶς—so ch. 37, 5.

ib. πάντων...Βρασίδας—The first mention of Brasidas by Thucydides is in the year 431, when his promptitude and energy in saving a fortress gained him public thanks at Sparta (ii. 25). We next find him in 427, as 'adviser' (ξύμβουλος) to Alcidas, whom the Lacedaemonians were about to send with a fleet to Corecyra (iii. 69). This expedition effected little, not from the fault of Brasidas, who had not an equal voice in its direction; *Βρασίδου παρανοοῦντος, ἱσοφήφου δὲ οὐκ ἄντος (iii. 79).

18. *εἶ πτῗ καλ ὁδοίη—'if at any point it did seem possible to land'; opt. of frequency, as in ch. 4, 9, *εἶ ποτὲ δεόν.

19. φυλασσομένους τῶν νεῶν—'being careful of their ships': verbs which denote *caring for* take the genitive, so φυλάσσομαι: to beware, be on one's guard' here takes the genitive of the thing *about which* the care is shown. There is however no other instance of the gen. with φυλάσσεσθαι. Krüger therefore takes νεῶν as *partitive gen.*: while R. omits τῶν...ζωντριψωσ.

21. ξύλων φειδομένους—'sparing planks'; speaking contemptuously. So Mardonius called the defeat at Salamis ξύλων ἄγων, Hdt. viii. 100. 'It is not timber', he said, 'which will give us success, but horses and men'.

22. περιδεῖν πεποιημένους—'to allow the enemy to have made'. The perfect participle points to the fact that the work *had been* actually constructed, and Brasidas calls on his soldiers to avenge the wrong: so ii. 18, περιδεῖν τὴν γῆν τυμβέισαν, 'to allow the ravaging of the land to be unavenged': ii. 20, περι- ὑφεσθαι τὰ σφέτερα διαφθαρέντα, (Clyde, § 46). πεποιημένους—perf. partep. middle, 'having made for themselves, or caused to be made': Dem. Androt. 596, τὰς τριήμεροι οὐ πεποιησαί; of the officials responsible for ship-building.

ib. τὰς σφέτερας ναῦς—see note on σφέτα, ch. 9, 21. 'Smash our ships', cries Brasidas, 'and force the landing'. The sense is of course 'force the entrance, even if we destroy our ships': cf. Shilleto on i. 20, ἄραντές τι καὶ κινδυνεύσαι: καὶ τοὺς ἰμμαχόους—*sc. ἐκέλευν*.

26. ἐπιδοῦναι—'to give freely', especially used of voluntary offerings for purposes of state or war: so ἐπιδοὐσις. This sense is common in Demosthenes. In Thucydides ἐπιδόωμι is elsewhere intransitive, meaning 'to advance, increase'. ὀκελαντας—'running (their ships) aground': so ch. 26, 29, ἐπώκελεν τὰ πλοῖα: in ii. 91 ὀκέλλω is intransitive, *αἶ ὀκέλλω* is aor. mid., ὀκέλλω, 'grounded on shoals'.

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CHAPTER XII

1. καὶ ὁ μὲν— to this corresponds οἱ δὲ ἄλλοι, line 10. τοιαῦτα ἐπιστέρχε— thus urged on; cognate accusative, carrying on the idea of the verb, like τραυμασθέει πολλά, line 5, 'with many wounds'. ἐπιστέρχω is a poetical word, used in Aesch. Sept. 680 and in Homer.

4. τὴν ἀποβάθραν— the gangway' for landing from the ship. The Greeks when preparing to attack the Persian fleet drawn up on the shore at Mycale provided ἀποβάθρας καὶ τὰ ἄλα ὀσων ἔδεε (Hdt. ix. 98).

6 τὴν παρεξαρσίαν— the part 'clear of the rowing', at the bows or stern. The word occurs vii. 34 and 40, in both of which passages it means the bows, which are described as shattered by the beaks of the enemy's triremes. περιπράτη— 'slipped off his arm'; see Arnold's note. Xenophon, when his troops were in a difficulty, dreamed that he was in fetters, but that 'they slipped off him of themselves', οὐτόμαται περιπράται (Anab. iv. 3. 8). So ch. 51, 1 and 133, 1, τεῖχος περείλων: cf. Plat. Rep. 519 α, περιεκύπτη with acc. 'was clipped of its surroundings'.

10. δ ἐπτησαν...ταύτης— 'which they set up for (their success in repelling) this attack': so ii. 92, ἐπτησαν τροπαῖον τῆς τροπῆς. For τροπαῖον see Liddell and Scott. Sometimes when both sides claimed a victory both set up a trophy (ch. 134, 7). Thucydides however only records a single instance (viii. 24) in which a trophy was removed by the enemy as being erected on insufficient grounds.

13. περιέστη— 'changed, came round': i. 78, ἐς τῶνας περιλατασθαί, 'to change in respect of fortune': i. 120, ἐς τοιρατλον περιέστη, 'changed to the opposite'.

15. καὶ ταύτης Λακωνικῆς—'and that too Laconian land': ch. 55, 17, καὶ τούτῳ: like καὶ ταύτα 'and that too', a very common phrase, usually with a participle.

18. ἐπὶ πολὺ...προέχειν— 'it formed at this time a great part of the glory of the Lacedaemonians that they were chiefly mainlandsmen and most excellent in military matters, and of the Athenians that they were seamen and most eminent with their ships'. ἐπὶ πολὺ— '(to) a great extent' (see note on ch. 3, 13), is the object of ἔτοιει, the subject of which is formed by the following infinitive clauses, ἐν τῷ τότε— i.e. at the time of which Thuc. is writing: so ch. 35, 18, ἐν τῷ πρίν: i. 32, ἐν τῷ ὑπὸ τοῦ, 'in former time'.
20. **θαλασσοίς**—sc. *εἶναι*. The word implies seafaring habits and skill. In i. 7 we read of pirates assailing *διοι ὄντες οὐθε* θαλάσσηι κατώ ξίκουν, 'all who, though not seamen, had their dwelling on the coast': so Aristotle *Eth. Nic.* iii. 6 (9), 11, says, on the subject of bravery, *ἐν θαλάττῃ ἀδεηθ ὁ ἄνδρειος, οὐθε* ὃντω δὲ ὃς οἱ θαλάττηοι, i.e. he has not the confidence which sailors have from experience.

CHAPTER XIII

2. **προσβολᾶς ποιησάμενοι**—‘after attacking’: *ποιεῖσθαι* with substantives is very commonly used by Thucydides instead of the simple verb; as φυγήν *ποιεῖσθαι* = 'to fly'. The article is often added to give further definiteness: ch. 11, 13, *τοῦς ἐπιτλοὺς ἐποίουν*, 'they made their attack': i. 6, *τὴν δίαιταν ἐποίησαντο*, 'they passed their lives': i. 8, *μᾶλλον τὴν κτησιν τῶν χρημάτων ποιουμενοι, 'increasing their wealth', etc.

ib. *ἐπέπαντο*—the pluperfect shows that the Lacedaemonians had already given up the attempt to force a landing when they sent to Asine. Arnold has a good note on a similar pluperfect, ch. 47, 3, *παρεδέδοντο*. This construction occurs, he says, 'when the writer wishes to describe the first in time of two events, *as not only preceding the other, but as preparing the way for it*; so that in describing the second event he may place the prior event before the reader's mind at the same time, *as that without which the notion of the second event would be incomplete*'.

3. ἐπὶ ἡμᾶς ἐσ ἡμᾶνας—meaning especially scaling-ladders (Poppo). *παρέπεμψαν*—‘sent along the coast’. Asine appears to have been round the promontory of Acritas (cape Gallo) on the shore of the Messenian bay. It is mentioned again as a Peloponnesian port, vi. 93.

5. *ἐπίζοντες...έλειν μηχανᾶς*—‘expecting that though the wall over against the harbour was of some height, yet as landing was here most practicable they could take it by means of engines’. In construction *ἐπίζοντes* governs both *έξειν* and *έλειν*, though in sense the idea of hoping refers only to *έλειν*. So far as the connecting particles are concerned this is one of the sentences in which the clause with *μὲν* is subordinate in sense to that with *δὲ*; see note on ch. 80, 18. There is however a further difficulty, that *τεῖχος* is the *subject* of *έξειν* and the *object* of *έλειν*. Classen adopts the reading *έξον* in agreement with *τεῖχος*, giving two antithetical clauses, the second a gen.
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absolute. There are no doubt instances of similar construction, but the run of the sentence is decidedly against the proposed change in the present passage.

ib. ἐπιζοντες ἔλειν—‘hoping to take’; for the aorist infinitive see note on ch. 9, 22. μάλιστα οὖσης—so ch. 10, 15, μὴ ραδίως οὖσης. τὸ κατὰ τὸν λίμνην τεῖχος—that part of the fortress which faced south, inside the entrance to the harbour.

8. παραγγέλοντας πεινήκοντα—‘arrive, to the number of fifty’. τεσσαράκοντα has the best manuscript authority, but fifty is the number required, for we find that the arrival of twenty ships made the fleet amount to seventy, ch. 23, 18. Thirty-five ships had sailed to Zacynthus (ch. 5) and two had been despatched thither by Demosthenes. Naupactus had been an Athenian naval station since its capture thirty years back, i. 103.

13. ἀπορησάντες δὴ καθορμίζωνται—‘finding no place in which to come to anchor’: so i. 107, νομίζωντες ἄπορεῖν δὴ διέλθωσι. καθορμίζωνται is the subj. of doubt or deliberation. It is not uncommon after a past tense, as well as after a present: see note on ch. 1, 13.

15. ηὔλωσαντο—‘took up their quarters’; the Greeks if possible landing from their ships not only at night, but even to take their meals: see ch. 26, 11; 30, 4.

16. ἦν μὲν...ἐπεσπλευσομένοι—‘in case the enemy should be willing to sail out against them into the open sea, but if not, intending themselves to sail in to attack them’. After εὐρυχωρλαν is implied ‘ready to fight there’; the former of the two alternatives not being expressed: so iii. 8, ἦν μὲν ἐνυμὴ ἤ τεῖρα, εἰ δὲ μὴ κ.τ.λ., if the attempt succeed (well and good), but if not, etc.’

19. οὔτε ὁ διενοθήσαν—‘nor as it happened had they carried out what they proposed, viz. to block the entrances’; see ch. 8, 34. The Lacedaemonians seem to have been disheartened by the failure of their sea attacks; nor indeed were they ever much at home in naval operation, or ready to encounter an equal Athenian force. Moreover Brasidas, the soul of their enterprise, was now probably disabled by his wounds.

21. ἦν ἐπιλέγει τις—so εἰ τις ὑπομένω, ch. 10, 27.

22. δόντι οὐ σμικρὸ—‘which was of considerable size’, being in fact much the largest harbour in Greece. οὐ σμικρὸς = μέγας, by the figure called by grammarians λιτότης ‘plainness’ or μελος ‘lessening’: so ch. 25, 23, οὐκ ἔλασσον ἔχοντες, ‘having the advantage’. The form σμικρὸς has good authority in vii. 75 and viii. 81, in both instances with οὐ.
CHAPTER XIV

1. γνώντες—'seeing this': so ch. 38, 1, ἀκούσαντες: i. 91, ἀκούντες: γνώσ, ib.: i. 95, ἀληθικῶς, etc. The sense in such cases is supplied from the context.

2. τὰς μὲν πλεον—to this is opposed ἀλ δὲ καὶ πληροῦμεναι ἐτί, line 8; ταῖς δὲ λαυαίς, line 7, being 'the rest' of the ships that were μετέωροι.

3. μετέωρον ἡδη—'already under way': μετέωρος, lit. 'raised from the ground', when applied to a ship means 'separated from the shore,' i.e. at sea.

5. ἐπιδιώκοντες—'pursuing them hotly, following them up closely': so ii. 79: iii. 33 etc. ὡς διὰ βραχέος—'as (they could) being but a short way off'. διὰ βραχέος, 'separated by a short interval': so iii. 94, διὰ πολλοῦ, 'far apart' etc. The short distance between the Athenians and their foes enabled them to follow up the Lacedaemonians with effect: so Krüger and Classen. Poppo and others however take ὡς διὰ βραχέος to mean 'as (well as they could) considering the short distance from the land'. The meaning would then be that the Lacedaemonians would have suffered still more had not the shore with the protection of its friendly troops been close at hand. (For such uses of ὡς see note on ch. 84, 10.) ἔτρωσαν—'damaged': so Hdt. viii. 18, τετρωμέναι, of ships. Thucydides also uses καταπραματίζω of ships, vii. 41: viii. 10, 42.

8. ἐν τῷ γῇ καταπεφευγαῖς—'which had taken refuge on the land', i.e. by running themselves ashore. The present καταφεύγω 'to fly for refuge' would require ἔσθ' implying motion to; while the perfect, implying arrival and rest in the place of refuge, may be constructed with ἐν. So iii. 71, οἱ ἐκεῖ καταπεφευγότες, 'those who were in a place of refuge there': Plat. Sophist. 260 c, ἐν τούτῳ τῷ τῶν καταπεφευγέναι: cf. Rep. 519 c, ἐν μακάρων νῆσοις ἥκετε ἔτι ἀπεκλείσαι. Thus βεβηκα, 'I have gone' sometimes = 'I stand', e.g. Soph. Ant. 67, οἱ ἐν τέλει βεβωτες, 'those who stand in authority'.

Other instances of perfect participles so constructed in Thucydides are vii. 71, οἱ ἐν τῇ νῆσῳ διαβεβηκότες: ib. 87, ἐν τῷ τοιούτῳ χωρίῳ ἐμπεπτυκότας.

It is possible of course in the present instance, to take ἐν τῷ γῇ with ἐνέβαλλον only, or to understand ἐς τῷ γῇ with καταπεφευγαῖς, and the other passages quoted might be similarly explained: there is however no need for this expedient.
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ib. ἑνὲβαλλόν—'dashed into', often used of ships: so in the account of a sea fight in vii. 30 ἐμβόλη is used of the act of ramming or charging the enemy's ship, while ἐμβόλος means the actual beak or ram. In the present chapter the different tenses give a vivid picture of the scene. First we have the instantaneous rush of the Athenians and flight of the enemy— ὑπρησαν... κατέστησαν... ἐπρωσαν... Then the changes of a protracted struggle are represented by the imperfects, ἑνὲβαλλόν..., ἐκόπτοντο, etc. which depict not only the progress of the fight, but the details which occurred again and again at different points (see note on ch. 3, 1). Finally the description closes with the aorist διεκρίθησαν.

ib. καὶ πληροῦμεναi ἔτι—'still getting their crews on board'. ἐκόπτοντο—so viii. 105, ἐκόπτον: ib. 13, (ὑής) κοπεῖσαι, 'shattered, crippled'.

10. ἀναδόμενοι—'taking in tow': so ii. 90, τῶν πείων τινὰς ἀναδόμενοι ἐλλοκον κενάς. The expression occurs commonly in accounts of naval actions; as does κενός, 'without the crew', opposed to αὐτοῖς ἄναράσι, 'men and all'.

12. περιαλγοῦντες—'sore distressed': so vi. 54, περιαλγύς-σας: cf. περιδεῖτι (iii. 28), περιδείδω, περιοργής (ch. 130, 19), περιαλγής, περιχαρῆς etc.

ib. ὅτι περ—'because as a matter of fact': like ὅπερ καὶ ἔγενετο, 'which in fact came to pass': viii. 92, διόπερ (ὅπερ), 'for which reason in truth': περ thus used emphasizing the word with which it is connected. Classen says that the combination of ὅτι and περ is not elsewhere found in Attic Greek.

ib. αὐτῶν—from its prominent position, the gen. has an emphatic force, like that of the ethical dative—'they saw they should lose their men': so i. 30, ἐπεί σφών αὐτὰς ξύμαχοι ἐπόνουν: cf. Buttmann on Dem. Meid. 520, τοὺς στεφάνους τοὺς χρυσοὺς ἐπεβολευσε διαφθειρὴ μοῦ. ἀπελαμβάνοντο—lit. 'were being cut off', i.e. this was evidently a necessary concomitant of the success of the Athenians.

13. παρεβοήθουν—this compound is especially used of the movements of troops along the shore: so i. 47: ii. 90 etc. Here it refers to the land army of the Lacedaemonians, which came to save the ships. In ii. 90 the Peloponnesians are described in nearly the same words as rushing into the sea with their arms and rescuing some triremes which the victorious Athenians were already dragging off.

15. καὶ ἐν τούτῳ κεκωλύσαμε—'and in this struggle each man thought things at a standstill, wherever he himself was not on the spot'. This shows at once the spirit and alacrity
of the Lacedaemonians, and their confusion and want of order. In similar words Thucydides describes the enthusiasm with which the Lacedaemonian allies were animated at the beginning of the war, ii. 8, ἐν τούτῳ τε κεκωλύσθαι ἐδάκει ἐκάστῳ τὰ πράγματα ὃ μή τις αὐτὸς παρέσται. ἐν τούτῳ—'meanwhile, while this was going on'. κεκωλύσθαι—perf. = 'to be stopped', with ἔργον as subject, or perhaps impersonal. ὃ μή τιν...παρήν—lit. 'at whatsoever struggle he himself also (besides any others) was not present'. In the general conflict the fight at each point and for each particular ship was itself an ἐργον or 'action'.

17. θόρυβος—also in i. 49 and viii. 10 of the 'confusion and tumult' of a hotly contested sea fight.

18. ἀντηλλαγμένος—a complete reversal of' lit. 'interchanged for', agreeing with θόρυβος and governing τρόπον: cf. iii. 82, τοῖς εἶδοις διηλαγμένα, 'varying in their phenomena' (Arn.). Classen reads ἀντηλλαγμένου, gen. abs. with τρόπον, 'the fashion of the two sides being counterechanged'; on the ground that it is not easy to speak of θόρυβος as being itself 'taken in exchange' for the combatants' usual way of fighting. περὶ τὰς ναῦς—either with τρόπον, 'in respect of their ships', i.e. in naval contests generally, or with ἐγένετο ὁ θόρυβος, for the possession of these particular ships.

19. οἱ τε γαρ...οἱ τε—'on the one hand......on the other' etc. τε—τε comparing and contrasting the two sides.

20. ἐκπληξεῖσα—'dismay'; here it means the excitement of the Lacedaemonians in their alarm at the prospect of losing their men.

ib. ὃς εἰπεῖν—like ὃς ἔτος εἰπεῖν, used to modify a statement which is too general or extensive, especially with πᾶς or οὐδές. Here it modifies οὐδέν ἄλλο, 'nothing else, so to put it': cf. vi. 30, ὁ ἄλλος ὁμιλος ἡπας, ὃς εἰπεῖν, 'the general multitude without exception, we may say'. The infinitive with ὃς in such expressions is one of limitation, denoting a certain manner of regarding the thing in question; in this case = so far as making a statement goes: Plat. Rep. 475 ν, ὃς γ' ἐν φιλοσόφοις τιθέναι = 'so far as the classing them among philosophers is to be considered'; id. Euthyp. 3 ν, ὃς γ' οὔτωι ἀκοῦσαι, 'just to listen to' (Madv. § 151). ἄλλο οὐδέν ἦ—'simply, absolutely': ii. 16: so iii. 39, τι ἄλλο ἦ ἐπεβούλευσαν;

ib. ἐναμάχων...ἐπεξομάχων—the Lacedaemonian soldiers were rushing into the water, grappling the ships, and fighting against the crews of vessels which were actually afloat, while the Athenian sailors were pushing their advantage and assailing their enemies hand to hand on the shore.
CHAPTER XIV (B.C. 425)

22. τῇ παρούσῃ τῷ ἔπεξελθεῖν—'to prosecute their present good fortune': so Krüger, Poppo, etc. When however this verb governs the dat. it is used of a person, meaning to proceed against, e.g. iii. 38, τῷ δράσαντι ἔπεξέρχεται, 'retaliates on the wrong-doer'. When it means to go through with a thing, it either takes the accus., as ν. 100, πάντω ἐπεξελθεῖν, or more commonly is used without governing a case, as i. 62, ἔπεξήλθον διώκοντες, 'they pushed the pursuit'. Classen therefore seems right in taking -τῇ παρούσῃ τῷ ἔπεξελθεῖν separately, and rendering ἐπεξελθεῖν, 'to carry out (their success), follow up (their victory)'. The clause thus means 'wishing, with their present fortune, to pursue their advantage as far as possible': ν. 14, 1 confirms this view.

23. πολύν τε—'so after etc.', summing up and concluding the account of the battle.

31. καὶ ἀπὸ πάντων—'who were now present in full force': καὶ goes with πάντων, i.e. besides those from Sparta and its neighbourhood; see ch. 8, 8. κατὰ χώραν—'in their place', i.e. making no further movement: very common literally and metaphorically: Dem. Tim. 701, κατὰ χώραν δὲ μενεν τῶν ἄλλων (νόμων) ἑὰν. ἐπὶ τῇ Πύλῳ—'over against, watching': ν. 7, ἐπὶ τῇ Θράκη, 'commanding Thrace'.

CHAPTER XV

2. ἐδοξεῖν...τὰ τέλη καταβάντας—'it was determined that the authorities should go down etc.' τὰ τέλη, being equivalent to τῶν ἐν τέλει, has the masculine plural καταβάντας: we have also the neuter construction, i. 58, τὰ τέλη ὑπέσχετο αὐτοῖς: and a neuter participle in combination with a plural verb, ch. 88, 7, τὰ τέλη ὑμέσαντα αὐτῶν ἐξέπεμψαν. ἀρχὴ is similarly used for 'a proper authority' (ἡ ἀρχὴ = oi or ὁ ἐν τῇ ἀρχῇ: ai ἀρχαὶ = oi ἐν ταῖς ἀρχαῖς): i. 90, οὗ προσήκει πρὸς τὰς ἀρχὰς: so ν. 47, ai ἐνδείκτοι ἀρχαί, 'the (several) home authorities': cf. ch. 53, 10. By a similar usage we say the government, the church, the board, the great powers, etc. from a natural tendency to regard the office more than its incumbent in speaking of things which have an official rather than a personal bearing.

id. ὡς ἐπὶ—'on the strength of, in circumstances of'.

4. βουλεύειν—'to deliberate', so often: in aor. 'to resolve'. In iii. 42, however, τῷ πλείστα εἰ βουλεύοντι means 'to him who advises best'. According to the general use of such words the active would mean to 'give counsel', the middle to 'take counsel', or deliberate; but Thuc. uses several verbs in the active in
senses for which other writers employ the middle. παραχρήμα—
at once, seeing (the actual state of things)’: πρὸς τὸ χρήμα is
also read, but on worse authority.

7. τι παθεῖν—‘that anything should befall them’, i.e. that
they should die: cf. ch. 38, 11. Many manuscripts read ἃ before
κρατηθήναι, giving the sense ‘that they should run the risk
either of death from famine or in battle, or of being taken
prisoners’.

10. τὰ περὶ Πύλον—‘as concerns Pylos’: an adverbial ex-
pression, cf. note on τὰ πρὸς τὸ πέλαγος, ch. 23, 15.

CHAPTER XVI

2. τὸν λόγον—‘the proposition’: v. 37, δεχομένους τὸν λόγον.
The plural ‘propositions, terms’ in general, is more commonly
used. ἐγένετο—‘was made’; impf. because the writer now
gives the terms which the contracting parties went on to
arrange, a matter taking some little time; on the conclusion
of which he uses the aor. ἐγένετο, line 25.

3. τοιαῦτα—‘on the following terms’. The conditions are
given in the aec. and infin. construction, ‘The Lacedaemonians
to give up, etc.’, ‘it is agreed’ being understood. The same con-
struction is followed in citing laws, decrees of the assembly, etc.

5. μακράς—i.e. ships of war, opp. to νάυς στρογγύλη (ii.
97), ‘a round ship’, i.e. with a capacious hull, fit for conveying
cargo. ὀλκας and πλοῖον are also terms applied to merchant
ships.

6. δόλλα μὴ ἐπιφέρειν—with dat.: ch. 78, 26, Ἀθηναῖος
dόλλα ἐπιφέρειν: v. 18, ἐπ᾽ Ἀθηναῖος.

9. τακτὸν—‘fixed in quantity’: ch. 65, 6, τακτὸν ἀργύριον, ‘a
fixed sum’. μεμαγμένον—‘kneaded’, i.e. prepared and probably
ready baked. The amount specified is a day’s allowance.
χοῖνις = ½ μέδιμνος, about a quart; κοτύλη, about half a pint.
Two χοῖνικες of meal and one κοτύλη of wine was the portion
sent to the houses of the Spartan kings when they did not dine
at the public table (Hdt. vi. 57): one χοῖνις of meal a day, ac-
cording to commentators, was considered a slave’s proper al-
lowance. κρέας—‘meat’; no particular quantity is specified.
It may be conjectured that some words giving the measure
have been omitted, or that κρέας means a portion of meat of
definite size. Krüger quotes Xen. Cyr. ii. 2, 2, ἐγένετο ἐκάστῳ
ἡμῶν τρία κρέα: cf. also Ar. Ran. 553, κρέα ἀνάβραστ᾽ εἰκοσίν.
CHAPTER XVI (B.C. 425)

15. ὅσα μὴ ἀποβαλυμεναι—'provided only they do not land', lit. 'in all (that they can do) not landing': i. 111, τῆς γῆς ἐκφάτων ὅσα μὴ προὔπτεις τολὰ ἐκ τῶν ὅπλων, 'they were masters of the country except in so much as they could not advance any great distance from their headquarters'.

17. δὲ τι δὲν οὖν—'and whatsoever of these provisions (either of) the two contracting parties shall transgress in what respect soever, the truce be then and there at an end'. δὲ τι and ὅτι οὖν are both acc. after παραβάλων, καί not meaning 'and' but emphasizing ὅτι οὖν. Either the construction is a species of apposition, or ὅτι οὖν is a determinant accusative denoting the part of the object to which the action of the verb extends (Madvig, § 31). Similarly we have in 123, 5, ἔστων ἂ παραβάλων τάς στρατιάδας, 'to transgress the truce in certain particulars'.

The construction of τότε λευτήσατε is slightly irregular, as if ἦν τι had gone before instead of δὲ τι οὖν. Such irregularities with ὅσα is common: cf. Plat. Euthyph. 3 δ, where we have ἄν τινα ὀλοντα followed by ἄν δὲν ὀλοντα with no other change of constr.: also notes on Soph. Trach. 906, κλάει δὲν ὄργανων ὅτου φανεῖν. λευτήσατε gives the sense that on any violation of the terms the truce is to be considered as thereby terminated, the perfect inf. denoting the complete accomplishment of a thing, and the state produced by such complete accomplishment: ch. 46, 17, ἦστε ἀπασὶ λευτήσατε τάς στρατιάς: δόστοισίν, line 19, 'the truce be (now considered as) concluded'. ἑσπειροῦσα (pl. pass. ἑσπειροῦσαι) and ἑσπειροῦσα occur iii. 111.

19. μὲχρι οὖ—'until they shall have returned'. The subj. without ἄν after relatives and conjunctions of time, denoting present or future contingency, is usually regarded as a poetical construction. It is however far from uncommon in Thucydides: iii. 28, μὲχρι οὖ τι δόστοι, 'till something shall have been determined': i. 13, μὲχρι (conj.) πλοῖος γένηται, 'till the ship shall have put to sea', etc.

CHAPTER XVII

Speech of the Lacedaemonian envoys before the public assembly on their arrival at Athens. It is marked by a tone of somewhat arrogant superiority. They invite the Athenians to secure peace by restoring the captives, and enlarge upon the uncertainty of fortune and the folly of trusting to it. They do not however suggest any concessions on their own part, but rather imply that an end of the war is a boon which the Athenians would gladly secure on any terms.
2. πράξοντας ὅ τι...οἶσεν—‘to effect such an arrangement as may at the same time prove acceptable to you from the advantages which it offers, and may be most conducive to our honour in the circumstances of our present misfortune’. The construction after ὅ τι ἄν is slightly varied, ὅμων τε ὄϕελον ὅν πειθομεν corresponding to καὶ ἡμῖν μέλλει οἶσεν. This modification is adapted to the sense of the passage. The first clause relates to the Athenians, who require to be convinced that the terms were good for them; the second concerns Lacedaemonian interests, which need not be pressed upon the audience. As the sentence stands ὅ τι is acc. after πειθομεν, while it supplies the nom. to μέλλει: so ii. 84, πνεύμα ὅπερ ἀνάμενων τε περιέπλει καὶ εἰσοθεὶ γίγνεσθαι, ‘which he was waiting for and (which) usually sprang up’: cf. Madv. § 104; and see note on ch. 67, 6.

3. ὅ τι ἄν. πειθομέν—‘whateover we may persuade you of’: ch. 22, 4, ὅ τι ἄν πειθωσί. ὅμων τε ὄϕελον ὅν το αὐτὸ forms the predicate to ὅ τι, ‘(as) being at the same time (τὸ αὐτὸ) advantageous to you’. For τὸ αὐτὸ cf. iii. 47, τὸ Κλέως τὸ αὐτὸ δίκαιον καὶ ἔμφορον, ‘Cleon’s coincidence of justice and interest’: so Cic. de Off. i. 19, 65, viros fortes et magnanimos, eosdem bonos et simplices esse volumus, ‘at the same time’.

4. ἐς τὴν ἔμφορον—‘in respect of, in relation to’, ὡς ἐκ τῶν παρόντων, ‘as far as present circumstances will admit’: vi. 70, ὡς ἐκ τῶν παρόντων συνταξάμενοι, ‘forming their ranks as well as they could’: ii. 3, ὡς ἐκ τῶν δυνάτων. In such expressions ἐκ gives the origin from which the result spoken of arises, and in accordance with which it is characterised. κόσμον—‘honour, credit’: i. 5, κόσμος καλῶς τὸ ποτὸ δράν: Hdt. viii. 60, ἐφερέ οἱ κόσμοι.

6. μακροτέρους—pred., with μηκυνυοῦμεν, ‘prolong to greater length (than is our wont)’. οὐ negatives παρὰ τὸ εἰσόθισ only, and does not affect the rest of the sentence; the sense of which is, ‘our speaking at length will not be contrary to our custom’. Grote (vol. iv. ch. 52) misunderstands the sentence, saying that the envoys ‘prefaced their address with some apologies for the brevity of speech which belonged to their country’, whereas in fact they give reasons for departing from it. The laconic style of speech was proverbial. It was in accordance with the character of reserved and self-contained strength which the Spartans were careful to keep up.

7. ἀλλ’ ἐπιχώριον ὅν—lit. ‘but (we shall do so) it being our country’s custom etc.’, i.e. we shall be carrying out our principles by speaking at length on a due occasion. ἐπιχώριον ὅν stands in opposition to παρὰ τὸ εἰσόθισ. The construction is
accus. abs., like ἐξών, 'it being lawful', ἐθημένον 'it having been ordered', etc.; which construction is admissible in impersonal expressions with ὑ̣ν and an adjective: so vii. 44, ἀδύνατον ὑν, 'it being impossible'.

ib. σὺ ἀρκῶσι—subj. without ὑν: see note on ch. 16, 19.

8. πέλεσι δὲ—with this is probably to be supplied λόγοις χρησἀκ, 'but (to employ) more (words)'; the relative clause with ὑν ὑ̣ν lasting to the end of the sentence, and πράσσειν being dependent on καίρος, 'whenever it is a proper time to effect our object etc.' It is however possible to make the relative clause consist simply of ὑν ὑ̣ν καίρος ὑ̣ν, in which case πέλεσι agrees with λόγοι in line 10, and πράσσειν, like χρησἀκ in line 8, depends on ἐπιχώριον ὑν.

9. καίρος—'due occasion, opportunity', without art.: ch. 27, 23, καιρὸν παρείττας: iii. 13, καιρὸς δὲ ὑ̣ν οὐτω πρότερον.

ib. προφύργου—'of importance', contracted for πρὸ ἐργον. A declinable comparative form is found iii. 100, προφύριαλτερον ἐπουσάντο, 'they considered of more importance'.

10. λόγοι—'by the use of words', may be governed either by ὑδάσκοντας or by πράσσειν. The run of the words seems slightly in favour of connecting it with πράσσειν, but it may perhaps be affected by both: see note on ch. 40, 13.

ib. λάβετε δὲ—'and listen to them, not in a hostile spirit, but etc.' μὴ deprecates πολεμωσ, and must not be taken with λάβετε, the aor. imperat. not being used in prohibition, for which μὴ λάβητε would be required.

11. ὑπόμνησιν—' a reminder', with gen.: i. 72, ὑπόμνησιν ὑν ἱδεσακ. πρὸς εἰδότας—'to men who know (what good counsel is)': Pericles says he will not μακρηγορεῖν ἐν εἰδῶν, ii. 36: so ch. 59, 7, τι ἄν τις ἐν εἰδῶν μακρηγορείν; v. 89, ἐπισταμένους πρὸς εἰδότας: Dem. Androt. 613, ὡς εἰδόσαι μὲν λόως, ὡμῶς δὲ ἐρῶ.

14. καλὸς θεοῦ—'to make a good use of', lit. 'to order, arrange, dispose for yourselves'; used especially of good or bad fortune, and its resulting circumstances, sometimes with an idea of securing or investing: cf. ch. 18, 14: i. 25, ἐν ἄτομῳ εἰχόντα θεοῦ τὸ παρόν, 'they were at a loss how to settle the question' (see Classen's full note).

ib. ἔχουσι...προσλαβοῦσι—agreeing with ὑμῖν: note the difference of tense in these participles. μὴ παθεῖν—after ἔξεστι, = 'to avoid', lit. 'not to have that happen to you'; in sense but little different from 'not to do', but less harsh and direct. A Greek speaker avoids suggesting that his audience
will do what is injudicious or foolish. He warns them lest an error should befall them. ἐπερ—sc. πᾶσχουσι: cf. vii. 61, οὐδὲ πᾶσχειν ἐπερ οἱ ἀπειρότατοι τῶν ἀνθρώπων.

17. τοῦ πλέονος—'more', gov. by ὁρεύονται: ch. 21, 8, τοῦ δὲ πλέονος ὁρεύοντο: ch. 92, 13, τοῦ πλέονος ὁρεγόμενος: cf. ch. 30, 23, περὶ τοῦ πλέονος. In these cases the definite article probably denotes the larger remaining part of a whole amount contemplated as attainable, the smaller portion of which is already attained. ἐπὶδι—with ὁρεύονται, 'they grasp at in hope'.

18. τὰ παρόντα—cognate accusative with εὐνυχήσαι: vi. 23, πλέω εὐνυχήσαι, 'to be fortunate in'.

19. ἐν' ἀμφότερα—i.e. for the better or the worse: so i. 83: ii. 11: Dem. Lept. 471, ἐνετέθη τὰ πράγματα ἐν' ἀμφότερα.

ib. δικαίοι εἰσι—'have just reason to be most distrustful': so Hdt. ix. 60, δικαίοι ἐστε λέναι, 'you are bound in justice to come': see the note on ch. 10, 17, ἄφοτοι εἰσιν ἀμώνεσθαι. ὁπίσωτος, 'distrustful', is used with the dative, Plat. Apol. 26 ε, ἀπιστος εἰς σαυτῷ: Dem. Fals. Leg. 349, ἀπιστος πρὸς Φιλιππον.

CHAPTER XVIII

1. γνῶτε δέ—'and see (the truth of this)'. ἀπεδόντες—lit. 'looking away at': ἀπό compounded with βλέπω etc. is especially used of looking at a standard or authority, e.g. of a painter looking at his model. οὕτως—'we who', with ἠμετέρας.

4. πρότερον αὐτόλ κυριωτέροι—'though we formerly thought ourselves more able to grant that for which we are now come, making our request to you': cf. ch. 20, 12, ὑμᾶς αἰτιωτέρους ἔγγραφονται: ib. 15, ἦς νῦν ὑμεῖς τὸ πλεῖον κύριολ ἐστε, 'which now rests with you in the greater measure'. νομίζοντες is imperfect in sense, 'we had been thinking' (till this happened).

6. οὔτε Συνάμεως ἐνδείκνος οὔτε ὑπόωντες—'neither from deficiency of strength,...nor because we became arrogant'. ἐπάθομεν αὐτό—'it befell us', i.e. that we should be thus obliged to sue for terms. αὐτό and αὐτά are not uncommonly used in this way, to denote the circumstances, or state of things spoken of in the context: e.g. i. 69, οὐχ ὡς δουλωτάμενος ἀλλ' ὡς ὑπαγόμενος μὲν παύσαι περιορῶν δὲ ἀληθέστερον αὐτό δρᾷ, i.e. is the
true cause of the allies being enslaved. *μετονομα—*sc. *δινουμενον.* *προσγενομένης—*‘being added’, opposed to *ένδεια, ‘falling short’.

8. ἀπὸ δὲ τῶν υπαρχόντων—*sc. *ἐπάθομεν αυτῷ, ‘going upon, starting from our regular resources’: ii. 91, ἀπὸ ἠστικά- λου παρακενήσ. γνώμη σφαλέντες—‘failing in our calculations’. γνώμη, denoting generally ‘what one has in one’s mind’, is used in various shades of meaning implying resolution, judgment, opinion, etc. Here it means the calculation which the Spartans had formed that they could easily recover Pylos; cf. ch. 5. For the dat. γνώμη Poppos compares vi. 78, γνώμη ἀμαρτειν: on the other hand we have σφαλέντες γνώμης, ch. 28, 30: so σφαλέντες δόξης, ch. 85, 6. Similarly we say disappointed in, or disappointed of, our expectations.

9. ἐν δὲ—*in which matter’, i.e. in the liability to fail. πάσα...ὑπαρχεῖ—‘the same (chance) awaits all alike’.

11. πόλεως τε καὶ τῶν προσγεγενημένων—‘of your city and its acquisitions’, that is of the dominion which Athens had gained during late years, perhaps referring also to the recent success at Pylos. The omission of the article with πόλεως is noticeable, especially with τὴν preceding. We have, i. 10, ἐνυκασθέντα πόλεως: ii. 72, πόλεως καὶ ὀλίγος παράδοτε, in each instance of a definite city. The explanation seems to be that words like πόλεως acquire in such cases a definiteness like that of a proper name, and therefore do not need the article to define them further. So we often have παίδες καὶ γυναῖκες without an article, as in i. 89: so iii. 50, Μυτιληναῖον τείχη καθείλον καὶ ναός παρελᾶθον: so ch. 31, 9, μέσον κ.τ.λ. In the present sentence πόλεως καὶ τῶν προσγεγενημένων taken together make up the idea ‘of your present empire’.

12. τὸ τῆς τύχης—‘what belongs to fortune’: also found vii. 61; ch. 55, 19, τὰ τῆς τύχης: ii. 60, τὰ τῆς ὀργῆς.

13. σωφρόνων δὲ...ἡγήσωμαι—‘Now they are wise men who secure their advantages against a day of danger, (and these same men would show more sense in dealing with misfortunes), and as to war, are convinced that it can not be engaged in just so far as a man may wish to take it in hand, but (must go on) as its vicissitudes may determine’. The general sense of the passage is clear, that prudent men will not presume on a continuance of good fortune, especially in war. The grammatical form of the sentence has however risen to much discussion, and requires close attention. Following *οὗνες* we have three clauses, τάγαθα...ἰθέντο,—καὶ...προσφέροιντο,—τὸν τε...ἡγήσωμαι. Each of these clauses varies in construction, and will require to be examined in detail.
13. οὐφρόνων δὲ...οὕτως — = 'they are prudent men who'. This construction is probably a confusion between οὐφρόνων ἀνδρεσ εἰςν οὕτως θεντο and οὐφρόνων δὲ ἀνδρῶν ἐστι τὸ θέσθαι, 'it is the part of prudent men to secure': so iii. 45, πολλάς εὐθείας, δοσίς οὖτει, 'it shows great simplicity when a man thinks': vi. 14, τὸ καλὸς ἄρξῃ τοὺς εἶναι, ὅ ἀν, 'this is a proper discharge of official duty, when': Xen. Anab. ii. 5. 21, ἀνδρῶν ἐστι... οὕτως. The genitive in these phrases gives the characteristic which belongs to the persons spoken of (Madvig, § 54). This explanation of the passage, for which there seems fully sufficient support, is adopted by the majority of editors; Classen however considers that the gen. is par- titive, and that οὐτόλ εἰσθαι is understood; the sense would thus be, 'they are of the class of prudent men who, etc.'

ib. τάγαθα...θεντο—aor. denoting what is wont to happen (having happened in other supposed instances), to be translated by our present (Madvig, § 111, R. 3). It is a question whether θεντο is to be taken in close connexion with ἀσφαλῶς or ἐς ἀμφίβολον. In the former case, ἀσφαλῶς θεντο is a phrase like καλῶς θέσθαι, ch. 17, 14, and means 'to order safely', i.e. to secure, by making good terms; while ἐς ἀμφίβολον is 'in reference to, with a view to (a time of) doubt'. In the latter case, ἐς ἀμφίβολον θέσθαι means 'to reckon as doubtful', τίθεναι ἐς meaning 'to put down to, count among', while the middle gives the sense 'in their own case': so Hdt. iii. 3, ἐν τιμῇ τίθεναι, 'holds in honour'. The clause then means 'who safely reckon their gains as doubtful', i.e. know they may lose them again, and so run no needless risks.

14. καλ...προσφέροντο—by most editors taken as a paren- thesis, 'now these same men would, etc.' Others take it as a second clause with οὕτως, 'and who would also, etc.' making οὐτόλ a predicate like τὸ οὔτῳ, ch. 17, 8. This however merely gives the somewhat feeble sense that prudent men would be more likely to act with prudence; and the former view is preferable. προσφέρεσθαι—'to behave oneself towards, deal with': vi. 44, πρὸς τὰ πάγματα προσφέρουσα: more commonly used of dealing with persons, either with dat., as v. 111, or with a prep., as v. 105, etc.

15. τὸν τε πόλεμον—'and as regards war, are convinced, etc.' Instead of the aor. indic. to correspond to θεντο, we have νομίσωμεν, as if οὕτως ἄν had gone before. Such a subj. with ἄν is equivalent to the Latin 2nd future, 'shall have taken the view', i.e. once for all. The position of πόλεμον is in favour of regarding it as the subject to θεντο: in which case τοῦτο must refer either to τίς or to μέρος, the meaning being either 'that it abides with this man', or 'that it restricts
itself to this part'. The former gives the better sense, that πόλεμος is a potent thing, which when once called up, can not be got rid of at pleasure. So war is as it were personified in such expressions as i. 78, μηκονόμενος (πόλεμος) φιλεί ἐστιχας τὰ πολλὰ περιστασθαῖ: i. 122, πόλεμος ἤκιστα ἐπὶ ῥητοῖς χωρεῖ, 'proceeds least of all on fixed conditions': ii. 36, πόλεμον ἐπίνυτα Ἀμύνεσθαι. Some editors take τις as the subject of ἐξείναι and τοῦτῳ as referring to πόλεμος or μέρος, 'that a man can deal with this', viz. with war, or a particular part of it: but this is more than doubtful in construction, though it gives a reasonable sense.

17. ἀλλὰ ὡς ἄν—'but (that it abides with him, τοῦτῳ ἔκνευστι) just as, etc.' αἱ τύχαι—'the phases of fortune'; as in the passage from i. 78 cited above. αὐτῶν—neut. governed by τύχαι, referring either to the different stages of the war (μέρη) or generally to τὰ τοῦ πολέμου: cf. note on line 6. ἡγίσωνται—'may have led the way'. By some αὐτῶν is taken as masculine, governed by ἡγίσωνται, 'may have led them (those engaged in war)' on', the sense of αὐτῶν being supplied from τις.

18. καὶ ἡλικιοτ' ἄν—in this sentence we have metaphors derived from stumbling (πταλοῦτες), standing upright (τὰ ὀρθούμενα), and being lifted up (ἐπισερεσθαὶ). ἄν, which in construction goes with καταλύοντο, is placed, as is often the case, at the beginning of the sentence, to show its contingent character, and repeated later on; so i. 36, βραχυτάτῳ δὲ ἄν κεφαλαίῳ...τὸ ᾧ μάνοιτε, etc. ἡλικιοτα πταλοῦτες—'making the fewest trips'. καταλύοντο ἄν—'would make terms': so i. 81, etc.: we have also καταλύειν πόλεμον, 'to give up fighting', vii. 31, and καταλύειν without a case (in the words of a treaty), v. 23, viii. 23.

21. δ—viz. to make terms while successful. καὶ μὴ...νομισθῇναι—dependent on καλῶς ἔχει, 'and (so) to avoid being thought, etc.'

22. ἦν ἄρα—'if, after all, you reject our terms and meet with failure': for ἄρα cf. note on ch. 8, 24. ἀ πολλὰ ἐνδεχεται—ἀ is cognate acc. after σφάλλεσθαι, which is understood after ἐνδεχεται: πολλὰ is predicative, 'failure which is possible in many ways'.

24. καὶ τὰ νῦν προχωρήσαντα κρατήσαι—'to have won even your present successes'; κρατήσαι governed by νομισθηναι. Such words often take a neut. acc. carrying on the idea of the verb: so ch. 19, 10, ἐπικρατήσας τὰ πλέων. προχωρήσαντα—cf. i. 109, ὥς αὐτῷ οὐ προύχωρει, 'when his design did not succeed': v. 37, τοῦτον προχωρήσαντος, 'when this was secured'. δόκησις—'credit, reputation': ii. 35, ἡ δόκησις τῆς ἀληθειῶς.
CHAPTER XIX

1. Δακεδαιμόνιοι δὲ—‘now the Lacedaemonians invite you’; δὲ introduces the terms actually proposed, after the general observations with which the speakers had begun. So, in other speeches of envoys, after some preliminary words, we have the question at issue brought in with δὲ: i. 32, Κερκυραίοι δὲ...ἀπέστειλαν ἡμᾶς: iii. 10, ἡμῖν δὲ...ξυμμαχία ἐγένετο.

2. διάλυσιν πολέμου—cf. line 10, διαλύεσθαι: iii. 114, διαλύειν πόλεμον. κατάλυσις πολέμον is found ch. 118, 60 and viii. 18 (in the words of treaties).

3. διδόντες—‘offering’: so ch. 21, 4, διδομένης: i. 85, ἐπὶ τῶν διδόντα (δίκας), ‘against him who is ready to give satisfaction’. The inf. υπάρχειν is added to define the result looked for, ‘for this to subsist between us’: Xen. Anab. i. 6, 6, τοῦτον ἐδώκεν ὑπῆκον εἶναι ἐμοί. ἄλλην—‘in general, in other respects’: i. 2, οὔτε μεγέθει πόλεων ἵππων οὔτε τῇ ἄλλῃ παρασκευῇ. οἰκειότητα—‘friendly understanding’.

6. τοὺς ἐκ—cf. ch. 8, 1. διακινδυνεύεσθαι—‘that the hazard should be risked to the utmost’, lit. risked out (διά), passive impersonal: so i. 78, ἐπὶ ὑφελλὰ ἐκινδυνεύετο, etc. (mid. Cobet).

7. εἴτε βιά διαφύγουσιν—dependent on διακινδυνεύεσθαι, ‘whether they might escape’, the optative of deliberation after a past tense; like i. 25, ἐπήροντο εἰ παραδοῦσιν, ‘asked if they were to give up’. It carries back the idea of ἕγονοντο to the time when the Lacedaemonians decided to send their envoys.

8. παρατυχούσης—cf. παρέτυχεν ὁ καιρός, ch. 103, 14: viii. 11, ἔσω ἄν τις παρατυχή διαφύγῃ, ‘till some means of escape offer’: so παραπέσου, ch. 23, 21.

9. μᾶλλον ἄν χερσώθειν—‘they might be likely to be still more reduced within your power’. The construction is slightly changed by the introduction of ἄν with the optative; the Lacedaemonians not choosing to speak of the capture of their countrymen except as a matter of contingent possibility.

11. ἀνταμυνόμενος—cf. line 17: iii. 84.

12. ἐπικρατήσας τὰ πλέω—‘having proved victorious in most points of the war’. For τὰ πλέω, cf. ch. 18, 24: so vii. 63, τὰ πλέω ἐπικρατεῖν. Instead of πολέμου Classen reads πολεμίου, ‘having got the better of his enemy’, thus supplying an object to ἐγκαταλαμβάνων and defining αὐτόν in line 15.
13. ἔγκαταλαμβάνων — 'binding his foe down in (an agreement)', with κατ' ἀνάγκην and ὥς κατ' ἔγκαταλαμβάνων: i. 9, ὥς κατεἱλημένους. μὴ ἄντο τὸν ἰσον ἔμβη — 'shall make peace on unequal terms': iii. 11, ἄντο τὸν ἰσον ὁμολογέστες, etc.

14. παρὰν τὸ αὐτὸ δρᾶσαι — 'though it is in his power to do the same', i.e. to impose harsh conditions: πρὸς τὸ ἐπιείκες, etc. going with what follows. Classen however connects πρὸς τὸ ἐπιείκες with δρᾶσαι, and renders 'when he can effect the same end (i.e. secure peace) in the way of moderation'. Krüger takes the same view, but connects καλ ἄρετῇ also with δρᾶσαι. πρὸς τὸ ἐπιείκες — 'having regard to what is moderate and equitable': i. 76, ἐκ τοῦ ἐπιείκος, 'from our moderation': iii. 4, ὁμολογία ἐπιείκες, 'on fair terms'. In the philosophical language of Aristotle ἐπιείκεια is equity, as opposed to strict justice.

15. καλ ἄρετῇ αὐτὸν νικήσας — 'having also conquered him in generosity'. Arnold quotes Eur. Ilerc. Fnr. 389, ἄρετῇ σε πικίων, θηρίον ἴων, θεδί χέγαν. αὐτὸν — his adversary; even if we do not read πολεμοῦ with Classen, there seems no difficulty in supplying this sense, as the enemy is certainly to be understood as the object of ἔγκατ. Krüger reads αὐτὸν νικήσαι, 'having subdued himself'. The reading of most manuscripts is αὐτῷ νικήσας, which would give the sense, 'having got the better of it', i.e. of his wish to insist upon severe terms.

16. παρὰ δὲ προσέδεχετο — 'contrary to what (his enemy) looked for'. Poppo regards προσέδεχετο as passive, but admits that there is no similar example in good Greek; Krüger suggests the plpf. προσέδεχετο in pass. sense. μετρὶς ἐνυαλλαγῇ — 'shall agree upon moderate terms': viii. 90, ἐνυαλλαγῇ πρὸς τοὺς Λακεδαιμονίους: in act., v. 45, 'to settle differences'.

17. ὁμίλον — 'being bound, being under obligation'. ἀνταποδοῦναι ἄρετῇ — 'to show generosity in return': cf. ii. 40, ἐς ὁμίλων τὴν ἄρετῆν ἀποδότων, 'as an obligation'. αἰσχύνη — the 'sense of shame' which makes a man shrink from doing what would be dishonourable: it may sometimes be rendered honour or self-respect.

18. πρὸς τοὺς μειζόνως ἔχοντος — 'in dealing with those who are more deeply their enemies'. τοὺς τὸ μέτρια διενεχέντας — 'those who quarrelled with them in small things', a construction like τὰ πλεῖον, line 12. διαφέροντα — 'to be at variance with': v. 31, διαφέροντα τοῖς Λακεδαιμονίους.

22. ἀνθροποσάσθαι — 'to make counter-concessions', a rare word, which here, like other verbs of giving way to, takes the dative of the person in whose favour the concessions are made.
In the same sense we have in ch. 64, 8, ἡ σικός ἡσασθαί: so i. 77, ἑλασοῦμενοι, 'abating our strict rights'. ἡσάσμαι usually means 'to be worsted', or with gen. 'to yield to': cf. ch. 37, 7. The dat. iii. 38, ἁκώς ἠδονή ἡσσώμενοι, is 'overcome by your delight in listening'.

ib. πρὸς τὰ ὑπερανυχωύτα—'against overweening arrogance', neuter instead of masculine: so ii. 45, φθόνοι τοῖς ζωᾶς πρὸς τὸ ἀντίτασον, 'jealousy is felt by living men against rival claims', etc. καὶ παρὰ γνώμην—'even against their better judgment': i. 70, παρὰ γνώμην κινδύνευται: vi. 9, εἴπον παρὰ γνώμην.

CHAPTER XX

2. ἡ ἀναλλαγή—'the (proposed) agreement'.

3. τὶ ἀνήκεστον—'some irremediable thing', a euphemistic expression for the death of their countrymen. So the Lacedaemonians hesitated in the case of Pausanias βουλεύσας τι ἀνήκεστον, i.e. to decree his death (i. 132), where also we have another euphemism, νεώτερον τι ποιεῖν ἐς αὐτὸν, i.e. to slay him.

4. διὰ μέσου γενόμενον—'intervening'; v. 26, διὰ μέσου εὐμβασις. καταλαβεῖν—'befall us', with acc., a common constr. in Herod.; e.g. ii. 66, θεὰ πρὸςματα καταλαμβάνει τοὺς ἀλευροὺς, 'wondrous things befall the cats': in Thuc. it is elsewhere found without a case, as in ii. 18, ὄποτε πόλεμος καταλάβοι, 'whenever war befell'.

4. ἢ μὲν—'against you', after ἐχθρὰν ἐχεῖν: Classen reads ἧ μὲν, 'it would be necessary for us to have'.

5. πρὸς τῇ κοινῇ καὶ ἰδίαν—the 'private hatred' which would thus be caused is usually understood as the feud which the individual families of Sparta would cherish against the Athenians for the death of their relations, in addition to the national (κοινῇ) hostility already felt. Grote however considers the ἰδία ἐχθρὰ to be 'a new and inexpiable ground of quarrel, peculiar to Sparta herself', while the κοινῇ ἐχθρὰ is that of the Peloponnesian confederacy, the whole war having been begun in consequence of the complaints of the allies, and to redress their wrongs, not those of Sparta individually (Grote, vol. iv. ch. 52).

Jowett observes that the speaker is attracted by a connexion of sound, and perhaps by a fancied connexion of sense or etymology between ἄδιον and ἰδίαν: so ch. 63, 9: 87, 28.
7. έτι δ' ουτων δηρίτων—'while matters are still undecided', neat. gen. abs.: so i. 7, πλοιμοτέρων ουτων, 'when navigation was advanced': Hdt. vii. 37, έπινεφέλων ουτων, 'the sky being cloudy'. The number and variety of instances of the gen. abs. in this chapter is remarkable.

8. ξυμφοράς μετρίως κατατεθεμένης—'our disaster being settled on tolerable terms' (Arm.): so i. 121, καταληφθεμέθα πόλεμον, 'we will settle or conclude the war', opposed to ἐγείρομεν: Dem. Fals. Leg. 425, τόν πόλεμον κατέβηντο. We have vi. 11, το σφέτερον ἀπρεπές εὐθείαναι= 'they will retrieve their honour': see also note on ch. 17, 14, καλώς θέσαι. κατατέθεσαί commonly means to 'lay up in store for oneself', e.g. ch. 57, 22, and iii. 72, of depositing hostages in a place of safety: i. 128, of bestowing a favour or benefit, etc.

9. διαλλαγώμεν—'let us be reconciled': in act. vi. 47, Σελίνοντιοι διαλλάξαφι αὐτός, 'to reconcile the men of Selinus to them'.

10. πολεμούνται—according to Classen from πολεμόω, 'they are made enemies': i. 36, οἰκειούται τε καὶ πολεμοῦται, 'becomes your friend or your enemy': i. 57, Περσίδας ἐπιτελέμωτο, etc. So far as form goes it might equally well come from πολεμέω, which is often used in the passive: e.g. i. 37, πολεμοῦται, 'they are attacked'.

11. ἄσαφος ὁ ποτέρων ἀρξάντων—'without knowing clearly which of us began', lit. 'from which of the two sides having begun (they are thus at war)'. With the adverb ἄσαφος, which is used emphatically as is common in Thuc., is connected an indirect question expressed by the gen. absolute with a verb implied, the phrase being equivalent to ἄδηλου ὑπὸ ὁπτομέων ἀρξάντων (sc. πολεμοῦνται). The following is a somewhat similar construction with gen. abs., Dem. Aph. i. 829, ἄν ἔχειν με φύ, τίνος παραδόντος ἐρωτάτε αὐτόν, 'if he says I have it, ask him who paid it me', lit. 'by whose payment (I have it)'. The statement of the envoya seems somewhat at variance with facts, as it could hardly be supposed by any that the Athenians had begun the war.

12. τὴν χάριν—'the gratitude which they will feel for peace'. προσφέρομαι—'they will put down, ascribe, pay'.

13. ἦν τε γνώτε—'so if you decide to accept our proposals'; τε sums up and resumes the argument. Δακεδαμονίων ξέσεων—'it is in your power to become friends to the Lacedaemonians'; φλογερος refers to ψέσω; see note on ch. 2, 11; here this construction avoids confusion. In the following clauses αὐτὸν τε προκαλεσαμένου (gen. abs.) refers to the Lacedaemonians, while χαρισμένος and βιασμένος belong to ὑμῖν.
19. ἡ ἄγαθά—'the advantages involved'. Note the position of ἡ ἄγαθά, and ἡ ἄλλο 'Ἑλληνικόν: the most important words being put early in the clauses for the sake of emphasis.

21. ταῦτα λεγόντων—'holding the same language', i.e. pursuing the same policy: so v. 31, τὸ αὐτὸ λέγοντες. 'That the jealousy of the other Hellenes was speedily aroused by a temporary combination of the Lacedaemonians and Athenians, which they regarded as a conspiracy against their liberties, we learn from v. 59: cf. Ar. Pax, 1082, ἐξὸς σπεσάμενοι κοινῷ τῆς Ἑλλάδος ἀρχεῖν' (Jowett).

CHAPTER XXI

3. ἐπιθυμεῖν—imperfect, 'had been desiring'. In construction all the infinitives in this sentence depend on νομίζοντες, but in sense the idea of thinking belongs particularly to διέξοδαι and ἀποδώσειν. The meaning is 'the Lacedaemonians thought that, as the Athenians had all along been desirous of peace, they would now be glad to make it': cf. note on ch. 13, 5, ἐπιλθοντες τὸ τείχος ὑψος μὲν ἔχειν, ἀποβαδεῖς δὲ οὖσα ἔλειν. σφῶν δὲ ἐναντιομένων—so in vii. 18 we find the Lacedaemonians admitting that they had forced on the war, and incurred the guilt of refusing negotiations. In 430, the second year of the war, the Athenians had made fruitless proposals for peace (ii. 59).

7. ἔτοιμοις—according to Poppo, Classen, etc. fem. agreeing with σπονδάς, 'ready for them'. There is good authority in viii. 26 for μης ἔτοιμοι, and ἔτοιμοι fem. is found in Hdt. and Dem. Elsewhere however Thuc. has ἔτοιμη; for which reason Krüger takes ἔτοιμοι as agreeing with Ἀκεδαίμονος understood. In this view ποιεῖσθαι is to be taken after ἔτοιμοι, 'thinking that the Lacedaemonians were ready to make the truce etc.' Besides the difficulty of thus supplying an object to ἔνομιζον, this involves the further awkwardness that πρὸς αὐτοὺς (as well as σφός) must then be taken as referring to the Athenians.

9. ἐνήγηε—'urged on': ch. 24, 5, note. Κλέων ὁ Κλεανέτος—Cleon is first mentioned by Thucydides in iii. 36, where he urges the necessity of putting to death the whole of the revolted Mytileneans (p.c. 427). He is then described in very similar words as ὧν καλ ἐς τὰ ἄλλα βιαίστατος τῶν πολίτων τὸ τε δῆμῳ παρὰ πολὺ ἐν τῷ τότε πιθανότατος. It appears from Plutarch (Nicías ch. 2) that he had already come into notice during
the lifetime of Pericles. It is difficult to form a just estimate of the character of Cleon. He is known to us almost entirely through Thucydides and Aristophanes, the former certainly not his friend, the latter his bitter enemy. There can be little doubt that he was loud, overbearing, and violent; but he seems to have been by no means without patriotism and political ability. At the present time he was undeniably right in insisting upon substantial concessions before giving up the advantage which the Athenians had gained; though his conduct was such as to render successful negotiation almost hopeless.

10. δημαγωγός—'leader of the people', a word not used elsewhere by Thucydides. It is not necessarily used in a bad sense, but merely implies that ascendency in the popular assembly which Cleon had acquired by his confidence, readiness, and power of speaking. In the same sense Pithias τοῦ δήμου προεστήκει at Corcyra (ii. 70); and Athenagoras is called δήμου προστάτης at Syracuse (vi. 35). Such influence being readily open to abuse, the word demagogue has not unnaturally come to mean, as defined by Johnson, 'a ringleader of the rabble; a popular and factious orator'.

11. τῶ πλῆθος πιθανῶτατος—'most influential with the people'; so iii. 36, τῷ δήμῳ πιθανῶτατος. Similarly Athenagoras is called πιθανῶτατος τοῖς πολλοῖς, vi. 35. πιθανός—'persuasive', is also applied to arguments: Dem. Lact. 928, λόγους θαμασίως ὡς πιθανόν ἔλεγεν.

13. 'Αθηναῖ—According to Liddell and Scott the forms 'Αθηναί, 'Αθηναίαν, 'Αθηναίαν 'are more Attic than εἰς 'Αθηναί, etc.' Thucydides sometimes uses 'Αθηναί, as in ch. 46, 15, μέχρι οὖν 'Αθηναί πεμφθείν: v. 32 (twice). 'Αθηναί occurs v. 25: v. 47, in the words of a treaty. On the other hand we have ἐς ταῖς 'Αθηναῖς (ch. 16, 27): ἐκ τῶν 'Αθηνῶν (ch. 16, 20: 22, 17): εἰν ταῖς 'Αθηναῖς (ch. 5, 5: 27, 1) repeatedly occurring.

14. ἀθένον δὲ—for gen. abs. see note on ἀντιλέγόντων δὲ, ch. 3, 8. ἀποδόντας—'let the Lacedaemonians restore Nisaea etc., and then receive back their men'. In construction ἀκε- δαμονόν is subject to κομίσασθαι, line 15.

ib. ἀποδόντας...'Αχαῖα—these places were given up by the Athenians in accordance with the terms of the thirty years' truce concluded in the year 445 (i. 115). Nisaea and Pegae were the chief ports of the territory of Megara. Troezen was the capital of a district in the ε. of Argolis. What is meant by 'restoring Achaia', is however not so clear. The country of Achaia was an independent state, which in no intelligible sense belonged to the Lacedaemonians or Athenians, or could
be ‘given up’ by the one to the other. In i. 111 we find certain Achaeans accompanying an Athenian force as allies: and possibly alliance and influence with Achaea may have been the point at issue. Otherwise either ‘Ἄχαταν’ is corrupt, which is improbable, as it occurs in two similar passages; or some particular town is meant, the situation of which we do not know.

16. ἀπὸ τῆς προτέρας—‘from the previous convention’, i.e. the thirty years’ truce of 445. ἀπὸ gives the origin, from which a result follows: cf. ch. 30, 1: vii. 21, ἀπ’ αὐτοῦ, ‘therefrom’.

17. ἐνυχωρησάντων—‘having agreed to these concessions’. κατὰ—‘in accordance with, on the strength of’. δεσμένων τι μᾶλλον—‘being in considerably greater need’: ch. 30, 1, μέρος τι, ‘in great part’. The thirty years’ truce was concluded after hostilities had gone on for three or four years (i. 103—115).

19. ὀπόσον ἢν—‘for so long a time as may seem good to both parties’: v. 18, ἔτη δ’ ἐλαί τὰς σπονδὰς πεντήκοντα, ‘to be for fifty years’.

CHAPTER XXII

2. ἐνυέδρους...ἐλέσθαι—‘but requested that commissioners might be chosen to confer with them’. ἐλέσθαι—trans., the usual construction with words like κελεύω. σφίσαι—governed by ἐνυέδρους, cf. ch. 23, 5: ch. 93, 21, οἱ ἐφύμωροι αὐτῶς. When the Athenians invaded Melos their envoys were not brought before the general assembly (πρὸς τὸ πλῆθος), but heard before the authorities and officials (ἐν ταῖς ἀρχαῖς καὶ τοῖς ὀλίγοις), who are afterwards called οἱ τῶν Μηλίων ἐνυέδροι (v. 85).

3. οὕτως ἐνυβήσονται—future in final sense: iii. 16, μαντικὸν παρασκεύαζον δ τι πέμψονων. κατὰ ἡσυχίαν—‘as opposed to the tumult and hurry of the assembly: i. 85, μηδ’ ἐπεισθέντος ἐν βραχεὶ μορφῳ ἡμέρας βούλευσωμεν ἄλλᾳ καθ’ ἡσυχίαν.

6. πολὺς ἐνέκειτο—‘fell on them vehemently’, like a mighty tempest or torrent: Hdt. vii. 158, Γέλων πολλὸς ἐνέκειτο: Eur. Hdr. 443, Κύπρις γὰρ οὐ φορητὸν, ἦν πολλὴ ῥυγ’: so Sal. Ing. 84, multus atque ferox instare. ἐγκαμπάτω—incumbo, used of pressing an enemy hard, or pursuing an object, with dat. or without a case: ii. 59, ἐνέκειτο τῷ Περικλεί, ‘assailed Pericles’: v. 43, εὐθὺς ἐνέκειτο, ‘at once urged on their purpose strenuously’. 
7. ἐν νῷ ἐχοντας—'intending': ch. 8, 23, note. οἴνινες—
'seeing that they'; = qui, quippe qui, with subj. ὅσις as rel.
denotes the class, the characteristics of which are found in the
antecedent: iii. 64, τίνες ἀν ύμῶν δικαίωτερον μισοῦτο, οἴνινες
κ.τ.λ., 'inasmuch as you'.

10. εἰ τι ύψεις διανοοῦνται—'if they have any honest pur-
pose': iii. 75, οὔδεν ύψεις διανοομένων.

12. σφίσιν οἶνον τε δὲν—'possible for them', i.e. consist-
tently with their interest, as is explained afterwards. ἐν
πλήθει—'in a public assembly'. εἰ τι καλ...ξυγχωρεῖν—'even
if they were ready to make any concession'; τι acc. with
ξυγχωρεῖν, the two words forming the subject of ἔδοκει 'seemed
good'. It does not appear what the Lacedaemonians were
willing to concede, as they did not get a hearing.

14. μὴ...διαβληθῶσιν—'lest they should be represented
injuriously to their allies'. διαβάλλω, to set cross or wrong,
means to slander or represent prejudicially: iii. 109, Πελοπο-
νουσίοις διαβαλέως καὶ τοὺς Ἑλλήνας, 'to raise a prejudice against
the Peloponnesians in the eyes of the Greeks', ἐς denoting
those to whom the report reaches and among whom it spreads:
ii. 18, ἕχολαύτης διεβαλέων αὐτῶν, 'his slowness did him
injury': also with dat., viii. 88, βουλομένως αὐτὸν τοῖς Πελο-
ποννουσίοις διαβάλλειν. We have too the passive with dat. mean-
ing lit. 'to be set wrong with': viii. 81, Ἥνα τῷ Τισσαφέρνει
διαβάλθηντο, 'that they might be set against Tissaphernes':
Plat. Phaed. 67 κ, διαβέβληται τῷ σώματι: common in Dem.
with πρὸς.

15. εἰπόντες καλ οὐ τυχόντες—'having made proposals
and failed': ii. 74, προκαλεσάμενοι πολλὰ καὶ εἰκότα οὐ τυχά-
νομέν.

17. ἄνεχωρησαν ἀπρακτοί—'withdrew without effecting
anything'. Little else could be expected from the temper of
both sides, and the way in which matters were managed.
Cleon and the democracy are scarcely to be blamed for de-
manding more than the Lacedaemonians seemed prepared to
grant, while on the other hand a delicate negotiation could
not be carried on before the popular assembly. The conduct
of affairs at this time seems to have rested chiefly with Nicias
and his adherents, but they were powerless to force their views
against the will of the people. According to Plutarch (Nicias
ch. 7) it was from personal enmity to Nicias that Cleon per-
suaded the assembly to reject the truce, προθυμος ὁρῶν αὐτοῖς
συμπάττων τοῖς Λακεδαιμονίωις. Thucydides says nothing of
the efforts of Nicias on this occasion, but he relates that in
422 he was most eager for peace, from his anxiety to preserve his own good fortune and name as a safe and successful general (v. 16). The impression which we form of his character is that he was a brave and careful commander when actually in the field, but disposed to magnify dangers and difficulties, and deficient in confidence and in a spirit of enterprise. He was also rich and prosperous, and 'had given hostages to fortune'. It is therefore probable that if he had been one of the proposed ἱπεδροι he would willingly have agreed to one-sided terms; and Cleon showed both courage and statemanship in opposing such an arrangement.

CHAPTER XXIII

2. διελύοντο—the imperfect refers to the going on of the arrangements for ending the truce, or else the meaning is 'was to come to an end', i.e. according to the agreement. Cobet proposes διελάπων 'was at an end' that is, was terminated there and then by the arrival of the ship from Athens. This agrees with the words in ch. 16, 22, ἐλθόντων δὲ τὰς τε σπονδὰς λελυσθαί, κ.τ.λ.

4. ἐνέκειτο—'had been agreed': ch. 68, 20, ἐνέκειτο αὐτοῖς: iii. 70, κατὰ τὰ ἐνγκελμένα, 'in accordance with the terms': viii. 94, ἀπὸ ἐνγκειμένων λόγων. κεῖμαι is virtually the perfect passive of τίθημι: οἱ νόμοι κεῖται, 'the laws have been enacted': cf. vi. 62, ἐσέκειτο πάντα, 'had been put on board'. εὔγκειμαι therefore=the perf. pass. of ἐντίθημι. So Thucydides says of his history, i. 22, ἐνγκειμαται, 'it has been composed'. Here ἐνέκειτο is pass. of ἐντίθησαί, 'to make a compact, agree to terms', as in ch. 19, 19: vi. 65, ἐνέθεντο ἥξειν, 'they agreed to come'.

5. ἐγκλήματα—'as grounds of complaint', in apposition with the following accusatives. ἐπιδρομὴν—'a sudden attack', probably made with a small body: ch. 56, 8, ἐφόβησεν ἐπιδρομὴν τῷ τεχλοματί. dat, after verbal subst. ἐπιδρομὴν: cf. notes on Plat. Εὐθυρη. 14 c, ἐπιστήμη δόσεως θεοῦ; so Rep. 439 ν, πόλει διακοιναν. δοκοῦντα—sc. to the Lacedaemonians, who were therefore indignant.

7. ἰσχυριζόμενοι—'insisting, maintaining': iii. 44, τοῦτο δ Κλέων ἰσχυρίζεται. δῆ, a particle giving emphasis to the particular words to which it is attached, gives the reason urged by the Athenians: iii. 108, κατὰ χρησίμων δὴ τινα, 'in accordance, as they alleged, with a certain oracle'. Thus used it often conveys the idea that the alleged reason is a mere pretence.
10. δικήμα ἐπικαλέσαντες—'expostulating against the (detention) of the ships as an act of injustice': v. 59, ἐν τῷ ἐπικαλόσιν Ἀργείων, 'if they have any ground of complaint against the Argives'; the full construction being with dat. of person, while the thing complained of is expressed by the acc. or an inf. clause.

11. τὰ περὶ Πύλων—nom. to ἐπολεμεῖτο: iii. 6, τὰ περὶ Μυτιλήνην ἐπολεμεῖτο: v. 26, τὰ ἐπιτειτα ἐπολεμήθη. We must render 'hostilities went on at Pylos'.

13. Ἀθηναίοι μὲν—construction in accordance with the sense, as if ἀμφότεροι ἐπολέμουν had gone before: see note on ch. 2, 15: cf. v. 70, ἢ ξύνοδος ἢν, Ἀργείωι μὲν...χωραύντες, ἄκε- δαμύνοι δέ κ.τ.λ., 'the encounter took place, the Argives etc.', an exact parallel to the sentence before us. ἐναντίαν—'in opposite directions', so used of two waggons, i. 93. If Cobet's rule, given in the note on ch. 4, 11, is universally applicable to adjectives, this should be ἐναντίον, but no editor that I know of reads it. νεόν is absent from the best ms, but is inserted by modern editors, as there is an awkwardness in understanding it from περιπλέοντες.

15. καὶ ἀπασαί—'all without exception', καὶ emphasizing ἀπασαί: v. 71, τὰ στρατόπεδα ποιεῖ καὶ ἀπαντα τοῦτο: vii. 28, καὶ ξύμπαντες, opposed to κατὰ διαδοχήν. περιώρομουν, 'lay at anchor around'. τὰ πρὸς τὸ πέλαγος—either, 'on the side of the open sea', accusative of reference used adverbially: cf. iii. 96, τὰ πρὸς Παλαιάς: ch. 108, 7, τὰ πρὸς Ἕλβονα: or acc. governed by πε- ριώρομουν. ἐν—opt. of indefinite frequency with ὅποτε.

20. σκοτούντες καρόν—a similar construction to ch. 8, 35: ch. 10, 25, = σκοτούντες εἰς ταῖς καιρός παρατέθει. παρατίτητω, 'to occur', is used with καιρός by Xenophon and Polybius (Krüg.): cf. ch. 19, 8, παρατυχωθῆς.

CHAPTER XXIV

The account of the operations in Sicily is now resumed from ch. 1; some of the statements there given being recapitulated here.

1. ἐν τῇ Σικελίᾳ—in construction the epithet of Συρακώσιος, but belonging in sense to the whole passage, marking the change of scene from Greece to Sicily: cf. iii. 88, οἱ ἐν τῇ Σικελίᾳ Ἀθηναίοι, etc.

3. παρεσκεύαζοντο—'were (as we have told) getting ready': see ch. 1, 19. προσκομίσαντες—'having taken to (Messene)'.

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5. ἐνήγον—'urged on' the intruders, or the invasion. Sometimes of persons, as in ch. 21, 9, αὐτοῖς ἐνήγε: sometimes of things, i. 67, ἐνήγον τὸν πόλεμον: sometimes as here, with no object expressed: so vi. 61, ἐναγοντον τῶν ἔθρων.

6. καὶ αὐτὸς δὲ—'and they themselves too': i. 132, καὶ ἦν δὲ οὕτως, 'and so too was the case': ii. 36, καὶ πρέπον δὲ ἂμα. καὶ δὲ = and also (Madv. § 229 a). This seems to be the same invasion as that related in ch. 1.

8. ἀποπειράσθαι—elsewhere Thuc. uses the active: e.g. vii. 17, with ναυμαχίας.

9. τὰς μὲν παρούσας—'seeing that the ships they had were few'; the emphasis falling upon ὀλίγας, which in its construction is the predicate. For a similar order of words cf. v. 10, οἷς αὐτῶς ξυστράφησε ὀλιγάται ἐπὶ τὸν λόφον: ν. 41, οἱ πρέσβεις ἀφικόμενοι αὐτῶς: Ar. Rhet. 1. 5. 17, οἱ ἄλλοι Αἰγύπτιοι ἀδελφοι, ὁ δὲ καλὸς: Λξ. Vesp. 839, τούτων ἄρα πρῶτων ταξικῆμα εἰσακτέον: the spaced words being predicative.

12. ἐφορμοῦντες—'blockading': the word belongs more especially to ναυιν; the sense of invading or attacking being supplied with πεῖν.

13. χειρώσασθαι—'they hoped to subdue', aor. inf. after ἠλπίζων, referring to the result immediately looked for. The following γήγεσθαι either depends directly on ἠλπίζων, the present inf. indicating a lasting result, or its construction, like that of εἰναι, line 17, corresponds to the general sense of the sentence—'we hope to take Rhegium, and (we think) our position thereby becomes (γῆγεστα) strong'. γῆγεσθαι = was sure to be: ch. 9, 26, ἀλῶσιμον γῆγεσθαι.

15. ἀκρωτηρίου—in apposition with Ἦγρου, 'a projecting point on the Italian coast'. It seems plain that the passage refers to the advantageous position of Rhegium itself, not to some promontory near the city.

16. 'Αθηναίοις τε ὁκ—Classen omits τε, which however is found in the best manuscripts. If we retain it, we must either consider that it is out of place, and in sense follows ἐφορμεῖν, coupling it to τοῦ πορθμοῦ κρατεῖν; or we must suppose that Thuc. was going to speak of the Syracusans in the second part of the sentence, but altered its construction.

17. ἐστὶ δὲ—'consists of, is formed by': so, in a similar topographical description, iii. 112, ἐστὸν δὲ δῶο λόφον ἣ 'Ἰδομένη. τούτῳ—'this channel'. βραχύτατον ἀπέχει—so iii. 104, ἀπέχει ἄλγον. The strait is not narrowest between Rhegium and Messene, nor are these places exactly opposite each other.
Thucydides is speaking of the strait generally, which at its narrowest point is not much more than two miles across, and would be entirely commanded by Rhegium and Messene.

20. ὡς ὀδυσσεύω—"the passage of Ulysses is related in the twelfth book of the Odyssey. Charybdis, the whirlpool monster, was more terrible than Scylla, the monster of the rock, and Ulysses escaped with the loss of some of his men by keeping nearer to the side on which Scylla dwelt.

21. διὰ στενότητα δὲ καὶ—"owing to the narrowness of the passage, and as it rushes in, etc."; two reasons given with different verbal construction. ἐστὶν—into this channel, ἔς τοῦτο, line 20. Note that in this passage ἄλασσα is used of the sea generally, τὸλαγος of a particular ‘sea’, as a geographical description. The ‘Tyrsenian (Tyrrenian) sea’ is that on the w. coast of Italy, the ‘Sicilian’ w. and s.e. of Sicily.

24. ἐκότως χαλεπῇ ἐνομίζοντι—'naturally got a dangerous name'. The way in which Thuc. speaks shows that the terrors of the strait were entirely a thing of the past.

CHAPTER XXV

3. ἡναγκᾶσθησαν—though they wished to fight (ch. 24, 8), the action, late in the day and in the narrow strait, was forced upon them by the danger of a friendly ship. ἀντεπαναγόμενοι—'putting out to sea against', ἦτι implying that the Syracusans made the attack.

8. ἐν τῷ Ρηγίῳ—'in the territory of Rhegium', i.e. at some point on the coast where the Locrians had established themselves, Rhegium itself being the headquarters of the Athenians. The Syracusans and allies had thus two naval stations, to which they now fled, ὡς ἔκαστον ἔτυχον, i.e. each ship made for the nearer point. Classen however points out that there is no mention of any such naval station friendly to Syracuse near Rhegium, and thinks it possible that Thucydides means that the Syracusans returned to Messene, and the Athenians to Rhegium, the sentence to which οἱ Συρακόσιοι is the nominative expanding in meaning at this point, and applying to the combatants on both sides: 'they departed, each combatant making for his own headquarters at Messene and Rhegium respectively'.

For similar cases of what may be called expanded apposition see note on ch. 80, 18, καὶ προκρίναντες ές διαχήλους..., οἱ μὲν τὰ ἐξα ρεπιγήλων, οἱ δὲ κ.τ.λ. In the sentence before us however
they see their whole army evacuated by certain fires who fled as they best could in different ways. Moreover ἀπολέσαντες certainly refers to the Syracusan side alone.

9. ἐπεγένετο τῷ ἔργῳ—'closed upon the action'; so ch. 48, 20, νῦξ ἐπ. τῷ παθήματι: iii. 112, νυκτὸς ἐπιγενομένης, etc. ἔργον—'action', i.e. fight: v. 67, ἐν τῷ ἐκείνῳ τῷ ἔργῳ ἐγένετο, 'the action was to be fought in their country'.

10. οἱ μὲν Δόκροι—in ch. 1 we are told that the Locrian army withdrew from Rhegium. They may not have finally evacuated the territory till now, or possibly there may have been two invasions. The land and sea forces were now concentrated at Peloris, the n.e. promontory of Sicily.

15. κειρὶ σιδηρᾶ—'a grappling iron': vii. 62, κειρῶν σιδηρῶν ἐπιβολαὶ. αὐτοὶ ἀπολέσαν—'they themselves (the Athenians) lost'. This is plainly right, because of ἐτέραν ναῦν ἀπολλύον, line 21, and οὐκ ἔλασσον ἔχοντες, line 23. Otherwise αὐτοῖς, which has the better authority, might stand, meaning 'they destroyed for the enemy'. Jowett suggests that αὐτοῖς may mean 'they lost at the hands of the enemy' = dat. commodi.

19. ἀπὸ κάλω—'with a rope', i.e. being towed. They kept as near to the shore as possible to have the support of the land forces.

20. ἀποσωμοσάντων—'got their ships into the open sea', according to the scholiast. σωμός means 'snub-nosed', and when applied to ground signifies sloping up hill, as in Xen. Hell. iv. 3, 23: see Lidd. and Scott. Hence the meaning seems to be that the Syracusans cast off their tow-ropes, and made an oblique movement at an obtuse angle to their former course, thus getting into the open and attacking the Athenians first. The Athenian fleet seems to have been in very incompetent hands since the arrival of Pythodorus (iii. 115).

26. προδίδοσθαι—'news being brought that Camarina was to be betrayed'; impf. like προδίδομένη, ch. 7, 5. Camarina was a Syracusan colony, but friendly to the Athenian allies (iii. 86).

29. Νάξου τὴν Ἑλληνικὴν—colonized by the Chalcidians from Euboea, and the first Greek settlement in Sicily (vi. 3).

31. τειχήρεσ τοὐσαντες—'having confined them within their walls': so ii. 101: Hdt. i. 162.

32. περιπλεύσαντες—round a headland which lies to the s. of Naxos. κατὰ τὸν Ἀχιλλῆν—'by way of': iii. 7, κατὰ τὸν Ἀχιλῆφον ἐπιευσε (opp. to κατὰ τὴν): ch. 14, 1, καθ' ἐκάτερον τὸν ἐσπλούν. For the order cf. ch. 43, 3, ἐπὶ τὴν Σολύγειαν κώμην.
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34. πρὸς τὴν πόλιν ἐσβάλλον—if the reading be right, this probably means ‘made an inroad in the direction of the city’, ἐσβάλλω being used of invading a country, not of attacking a place. (When used with ἐς of cavalry attacking a body of troops, as ii. 100: vi. 70, it possibly means ‘shooting darts into’ though the meaning of charging seems more appropriate in the former of these passages.) Poppo and others would here read προσβάλλον, ‘made an attack’: in viii. 31 ἐσβάλλω ποιησάμενος τῇ πόλει is the manuscript reading, for which also προσβολή is proposed as a correction.

ib. Σικελοί—the non-Greek inhabitants, called βάρβαροι, line 42. Σικελίωται was the general name for the Greek colonists. In vi. 2 we are told that the Σικελοί crossed originally from Italy, and being numerous and powerful they gave their name to the island, of which they still possessed the centre and northern portions. ὑπὲρ τῶν ἄκρων— with κατέβαινον, ‘came down in numbers over the heights’. Possibly of ὑπὲρ, ‘who dwell beyond the heights’, should be read. βοηθοῦντες ἐπὶ—to attack the Messenians: iii. 110, βοηθεῖν ἐπὶ αὐτοὺς.

45. ἔπ' οἶκου—‘homewards’ (with ἐκασταί). The allied fleet was broken up, and the contingents returned to their several ports.

47. κεκακωμένην—‘having received a severe blow’: ch. 87, 7, κακούμενοι, ‘sustaining injury’. προσβάλλοντες applies to the whole allied force, which is divided into οἱ μὲν Ἀθηναῖοι..., ὁ δὲ πεῖρος. ἐπελρων—‘made their attempt’: ch. 43, 24, ἔπὶ κώμην πειράσεις: vii. 72, Ἀλη πειράσεις: usually with gen., i. 61, πειράσαντες τοῦ χωροῦ. For κατὰ and πρὸς see note on line 32. ὁ πεῖρος—(adj.) sc. στρατὸς, ‘the land army’: i. 47, etc.

49. ἐπεκδρομὴν ποιησάμενοι—‘having sallied out against them’; a similar compound to ἐπεκθεῖν, ch. 34, 3.

51. τοῦ Δημοτέλεως—there seems no reason for the article, which as a rule is used only with names which are well known, or have been mentioned before. The rule however is not invariably observed. μετὰ τὸ πάθος—i.e. after their disastrous attempt on Naxos. ἐγκατελείφθησαν φρούροι—‘had been left behind in the city as a garrison’, on the separation of the combined forces.

57. τροπαιον στήσαντες—the infinitesimal success thus commemorated seems to have satisfied Pythodorus, who now returned to his headquarters at Rhegium, the Athenians having this year lost Messene and gained no compensating advantage.
CHAPTER XXVI

1. ἔτι ἐπολιόρκουν...ἐμενεν— the imperf. denotes the continuance of the state of things described at the end of ch. 23.

6. δι' μη— also written δ' τι μη, 'except': ch. 94, 10, οὗ παρεγέλουντο ὅτι μη ἤλεγοι: cf. ch. 16, 15, ὅτα μη.

8. διαμάμενοι τὸν κάλαληκα— 'scrapping away the shingle'; see Arnold's note. Eur. Bacch. 709, describes the Bacchae as finding milk, ἀκροι δακτύλουι διαμάμει χόνα. οἶον εἰκός— sc. πίνειν αὐτόν, such water as could be thus procured.

10. στενοχωρία— cf. ch. 8, 35—9. The Athenians held only Pylos itself, the mainland and the island being occupied by their enemies. There was therefore no anchorage or harbour (ὄρμος) where the ships could lie, nor could the men land with safety except under the walls of the fort. The trireme was plainly a vessel for fighting only, with but little accommodation for the crew.

11. σύντον ἑροῦντο— 'took their food', αὐ μὲν in this clause implying the crews. Cobet (Var. Lect. p. 451) would read αυ μὲν: but cf. i. 110, where τρήνεις is followed by οὐκ εἰδότες. κατὰ μέρους— 'in turn, in divisions': iii. 49, οἷ μὲν ὑπὸν ἑροῦντο κατὰ μέρους οἱ δὲ ἡλαυνοῦ.

14. παρὰ λόγον— 'contrary to reasonable expectation or reckoning': vi. 33, τοῦ Μήδου παρὰ λόγον πολλὰ σφαλέντοσ. ἐπιγγνώμενοι— lit. 'coming after, or coming upon them', i.e. lasting longer than they had calculated: i. 126, χρόνον ἐπηγγνώμενου, of a siege: iii. 77, ἐπηγγνέσθαι, of a reserve force which was to fall on the enemy when already engaged.

ib. οὐς ωντο— 'for they thought they should reduce them'. οὐς means the enemy, as the sense shows, though the antecedent is not expressed. Such a sentence is elliptical, and would be completed by inserting 'as they were besieging men, whom' etc. So ii. 44, χαλετόν οἷα πείθειν ὑν, ὑν καὶ πολλάκις ἐξετε υπομνήματα, 'I know it is hard to persuade you, when you will often be reminded of them', i.e. of the sons slain in war, of whom Pericles is speaking.

ib. ἡμερῶν ὀλίγων— 'within a few days': Ar. Vesp. 260, οὐκ ὥσθ' ὅπως οὐχ ἡμερῶν τετάρατον ὕδωρ ἀναγκαίως ἔχει τὸν θεόν ποιῆσαι, 'it can not be but rain must needs fall within four days': cf. note on θέρων, ch. 1, 1.

16. αἰτιον δὲ ἦν οἱ— 'the cause was the Lacedaemonians having given notice', i.e. the fact that they had done so: so viii. 9, αἰτιον δ' ἐγένετο οἱ μὲν πολλοὶ οὐκ εἰδότες κ.τ.λ.
18. τὸν βουλόμενον—'any who wished', subj. to ἐσάγειν: i. 26, οἰκήτορα τὸν βουλόμενον λέναι κελεύοντες, 'directing that all who chose should go as settlers'. ὁ βουλόμενος is the usual phrase employed when a duty or privilege is open to all: Dem. Tim. 720 (quoting a law), κατηγορεῖν 'Ἀθηναῖον τὸν βουλόμενον ὅς ἔξεστι, 'any duly qualified Athenian may be accuser'.

ib. ἀληθεσμένον—'ground': Hdt. vii. 23, οἶτος πολλὸς ἐφοίτη ακ τῆς Ἀσίης ἀληθεσμένος. For the form see Veitch's Greek Verbs. Cobet would read ἀληθεμένον. 

19. οἷον ἄν...ξυμφέρῃ—'of whatever kind might (lit. may) be useful for a siege', i.e. for besieged men. The rel. with ἄν is commonly used in thus defining quality or character. The subj. construction is not unusual after a past tense, e.g. ii. 74, ἐβουλεύσαντο...ἀνέχεσθαι...ό τι ἄν ξυμβαίνῃ.

οἷον ἄν ξυμφέροι is also read, and gives a good but different sense, 'such as might be likely to prove serviceable', ἄν being then connected with the verb and not with οἷον: cf. vi. 36, εἴ ὡς ἄν ἄνθρωποι δράσειαν, 'from what men would be likely to do': so vii. 48, εἴ ὡς ἄν τις εἴδε λέγων διαβάλλοι. This construction is common, and requires notice. It is often liable to be misunderstood, from ἄν standing next the relative, though not belonging to it.

ib. ταξαντες ἄργυρου—'having rated' the service or the provisions 'at a high price': so line 30, τετιμημένα χρημάτων, gen. of price.

23. ἀπαίροντες—'putting off': ch. 46, 2, ἐκ τῆς Πόλου ἀπῆραν. The converse of this is καταρρέω, 'to put in': viii. 39, εἰ Καίνων κατηρρέω: cf. κατάρρεσας, 'landing-places', line 31. ὁποθέν τύχονεν—'from any point they chanced', opt. of indefinite frequency: cf. ch. 25, 7, ὥς ἐκαστοι ἔνυχον, 'as each happened'. ἐτι νυκτός—'while it was still night': so ch. 31, 2, νυκτός, lit. at a time of or within the night.

25. ἐπίρουν...καταφέρεσθαι—'looked out for (a chance of) making the land'; usually with subst. as ch. 27, 11: i. 65, ἄνεμοι τηρῆσαι, etc.; or partic. i. 134, ἐνδον ὡντα τηρήσαντες αὐτόν, etc. For καταφέρω see note on ch. 3, 9: in the present chapter we have various compounds with κατά in the sense of coming to the coast.

28. τοῖς δὲ ἄφεδροι—lit. 'the landing was made unsparing', i.e. they ran to shore at the risk of wrecking their boats. ἄφεδροι—'unsparing, reckless': Eur. Iph. T. 1354, ἤμειτ δ' ἄφεδρασαντες, 'made reckless'. καλοστήκει—'was made or
established'; the word implies a more or less permanent state of things; i.e. this reckless landing was secured by the Lacedaemonian arrangements: cf. ch. 78, 14: ch. 34, 21, καθιστάτο.

29. ἐπόκελλον—cf. note on ὀκελαρτας ch. 11, 26. This sentence gives the two reasons for risking the landing—the government paid for the boats, and the troops on the island were watching (ἐφόλασσον) to save the provisions. κάταρσις—a rare word, except in late Greek.

31. γαλήνη—'in calm weather': most probably a dat. of the point of time: ii. 20, ἐκείνη τῇ ἐσβολῇ καταβῆναι, 'to descend in that invasion', where see Poppo's note: cf. Dem. Meid. 570, ὀξείσθαι διὰ τῆς ἀγνας ταῖς ποιμαίσι οὐ δυνάμενοι. Rutherford inserts ἐν. κινδυνεύσειαν, ἡλίκοκτο—indefinite frequency.

32. κατὰ τὸν Λυμένα—as opposed to πρὸς τὸ τέλαγος: cf. ch. 25, 32, κατὰ τὸν 'Ακεσίλην.

34. μηκωνα μεμελημέρην—'poppy seed mixed with honey and pounded linseed'. Krüger quotes a scholiast to the effect that poppy seed mixed with honey was a preventive of hunger, while linseed kept off thirst. The commentators cite Athenaeus and other authorities to show that such substances were sometimes smeared on bread or mixed with it.

35. ὅν...λανθανόντων—objective gen. after φιλακάλ. οἱ δὲ μὴ λανθάνειν σφός—'and the others to detect them', μὴ λανθάνειν after ἐτεχνώντο, lit. 'that it should not escape them'.

CHAPTER XXVII

1. ἐν δὲ ταῖς 'Αθήναις...ἐκπλεώσεσθαι—the subject of this sentence is the people at Athens; there are two principal verbs, ἡπόρων and ἐδεδοίκεσαν, and the participle ὀρῶντες is in agreement with the subject of those verbs; ἀμα...περιπέμπειν being parenthetical. A difficulty is however caused by the words ἐν χωρίῳ ἔρημῳ. The troops at Pylos were those who were ἐν χωρίῳ ἔρημῳ, while οἱ τε ὄντες περιπέμπειν certainly refers to the people at Athens. In order therefore to complete the sense we must understand either οἱ τε governed by κομιδήν (or μεταπέμπειν), 'for men who were', or ὄντων, gen. abs., 'the troops being' in a desolate position. Poppo gives a different explanation, that there is a confusion between the Athenians at Athens and those at Pylos, or that they are as it were identified, in which case ὄντες is understood with ἐν χωρίῳ ἔρημῳ.
2. *ταλαίπωρεῖται*—'suffers hardships', mid.: ch. 35, 15, ταλαίπωρούμενοι: so iii. 3, τεταλαίπωρημένοι, etc. καὶ σίτος—nom. to ἑσπείρει placed emphatically. ἑσπείρει—cf. ch. 39, 6, ἑσπέλεουν, note.

4. μὴ σφῶν—'lest they should have winter stopping their blockade'; see note on αὐτῶν ch. 14, 12. χειμών—here 'the winter season', in line 11 it means stormy weather. ἐπιλάβοι,—'come upon' and stop: ch. 96, 37, νυκτὸς ἐπιλαβοῦσης τὸ ἔργον: in ii. 51 it is used of the attack of disease.

5. ὀρώντες—goes the two clauses τῶν τε...ἔσομένην, τῶν τε...ἔσομεν. ἀμα...περιπέμπειν is parenthetical, see note on line 1. The meaning is clear—'the soldiers withal were in a desert place, and not even in summer could the Athenians send them adequate supplies'. οὐκ ἐσόμενον—'would not be practicable': see note on ch. 8, 25, ὅπως μὴ ἢ.

9. ἄλλ ἢ...ἐκπλεύσεσθαι—the infinitives are governed by ὀρώντες, or by the idea supplied therefrom, 'they expected, they feared'. ἀνέμτων—'having given up, slackened': Eur. Suppl. 1042, φυλάκας ἀνήκα. περιγενήσεσθαι—'would pull through', i.e. would escape being reduced by hunger.

12. ἐφοβοῦντο τοὺς Δακεδαίμονιος—'they feared with regard to the Lacedaemonians'; an extension of the common construction by which the subject of a subordinate sentence is made the object of the principal verb, as ch. 1, 8, φοβοῦμενοι τοὺς 'Ἀθηναίος, μή. ὅτι ἔχοντας—'because they thought they must have some strong point in their favour, as they made no further overtures to them'. τι σκνυότι—a source or point of strength: iii. 6, ὀρώντες οὐδὲν λαχνον ἀπὸ τῶν Λεοβῶν. ἐπικηρυκεύσεσθαι is used especially of making conciliatory overtures, in which sense it is common.

19. κατασκόπους—'commissioners of inspection', Grote: so vi. 41, ἐκ κατασκοπῆς, of a commission sent by Syracuse to the towns in Sicily.

23. φανήσεσθαι—grammatically dependent on ἀναγκασθεὶται: in sense however it seems rather connected with the notion of knowing or thinking which is the main idea of the sentence. We might in fact have expected ἦ ἀναγκασθεὶται ..., ἦ φανήσεται. Poppo indeed suggests that φανήσεσθαι may follow γνοὺς directly, ὅτι only affecting the first clause (as in i. 87, etc.), and ἦ being out of place, as in vi. 24 init.

24. ὤρμημένους τι τὸ πλέον—'somewhat the more eager': so ch. 21, 18, τι μᾶλλον, note. τῇ γνώμῃ—'in mind', with ὤρμημένους.
29. ἀπεσημαίνει—'pointed at'; ἀπό, as in ἀπεθάνετο, ch. 18, 1, implying that he glanced aside from the immediate question to attack his enemy. ἐπιτυμών—'reproaching him'; possibly 'saying to his reproach', with ῥάδιον εἶναι, which otherwise depends on ἀπεσημαίνει.

30. παρασκευὴ—'with a (proper) force', with πλεύσαντας λαβεῖν: cf. vi. 21, αὐτόθεν παρασκευὴ ἄξοιχρεὺς ἐπιέναι, 'to invade them with an adequate force from our own country'.

31. καὶ αὐτὸς γ' ἄν—'and he himself, he said, would have done this had he been in office', i.e. had he been στρατηγὸς. From this passage it is plain that Cleon had no official standing, but derived his power merely from his personal influence in the assembly. The conduct of the war rested with the board of strategi, of whom Nicias was the most prominent. Here again Cleon was undeniably right in urging an energetic attempt on the Spartan position.

CHAPTER XXVIII

1. ύποθορυβησάντων—'having raised some clamour', ύπό thus compounded having, like sub, the sense of somewhat. The word is not elsewhere found in classical Greek, on which account Cobet suggests ύπό τι θορυβησάντων. ἦς τὸν Κλέωνα—'at Cleon': ἦς is very generally used by Thucydides in phrases denoting relation, such as i. 38, ἦς ἡμᾶς τοιολθέ, 'of such character towards us'; iii. 14, τὰς τῶν Ἑλλήνων ἦς ὑμᾶς ἐλπίδας, 'the hopes of the Greeks in regard to you': cf. note on ch. 22, 14, διαβάλλειν ἦς: so i. 128, ἐνεργεσθαι ἦς βασιλέα κατέθετο—'he began to bestow services on, or win favour with, the king of Persia': ii. 60, ἦτα τῆς δργῆς ὑμῶν ἦς ἐμὲ γεγένηται.

2. δειού—'because he did not sail even now'. δειοῦ is read by Krüger and Classen and explained as 'why', an indirect question corresponding to τί direct; Jowett also approves of this: cf. i. 90, ὅποτε τίς ἔροιτο δειοῦ ἐπέρχεται.

3. πλεῖς—Krüger takes this to refer to Nicias, and makes ἦς τὸν Κλέωνα mean 'on hearing Cleon'. It seems however plain that the Athenians called out to ask why Cleon did not sail, if he thought it an easy task. Plutarch (Nic. ch. 7) says that the Athenians called out, τί δὲ οὐχὶ καὶ νῦν αὐτὸς σὺ πλεῖς ἐπὶ τοὺς ἄνδρας;

5. τὸ ἐπὶ σφάς εἶναι—Nicias says 'so far as concerns us', σφάς meaning himself and his colleagues: ch. 9, 21. For εἶναι cf. i. 21, ὡς παλαιά εἶναι, 'so far as their ancient date allows': ii. 39, ἐκών εἶναι, 'so far as my will goes': see also note on ch. 14, 20, ὡς εἶπεῖν.
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7. λόγου μόνον ἀφιέναι—'only pretended to give up'. λόγος is opposed to ἔφησαν ὁ τῷ βουτὶ; i. 128, τῷ δὲ λόγῳ ἀπέδρασαν αὐτῶν, 'he pretended that they had escaped from him': ii. 65, λόγῳ μὲν δημοκρατία, ἔφησα δὲ ὑπὸ τοῦ πρῶτου ἀνδρὸς ἀρχῆς, of Athens under Pericles.

8. παραδώσελοντα—'wished to hand over the command'. The termination εἰώ is a desiderative formed from the future: i. 33, πολεμησεῖω, 'I wish for war', from the future of πολέμω: i. 95, ἀπαλλαξέω, from fut. of ἀπαλλάσσω: viii. 79, ναυμαχεῖεται, from fut. of ναυμαχάω, etc.: Ar. Vesp. 163, Pax 62, ὁρασεῖω. The Latin termination urio has the same force, e.g. esurio, formed from esum supine of edo. ἀνεχώρει—'he began to draw back'. καὶ οὐκ ἐφη—'and said Nicias was general, not he'; αὐτὸς subj. to στρατηγεῖν, nom. because referring to the subject of ἐφη.

9. οὐκ ἂν οἴομενος—'and never supposing that Nicias could have brought himself to withdraw in his favour': τολμᾶ, used according to the context, of audacity, fortitude, hardness of heart, condescension, etc. implies in every case an overcoming of natural weakness or inclination. It may often be rendered 'to have the heart' to do something. οἱ, sibi, means Cleon, αὐτὸν Nicias. ἂν—with τολμήσαι.

11. ἐξίστατο—'renounced': ii. 63, ὑς (ἀρχῆς) οὐδὲ ἐκστῆναι ξτὲ ὑμῖν ἔστιν, 'which moreover you can not now give up'. Notice the force of the imperfects in this passage: Nicias 'was ready to renounce' the command, Cleon 'tried to back out' of it, the people 'kept calling upon' Nicias to hand it over, etc.

14. ὑπέφευγε—'shrank from'. ἔκαλαν ἔφερεν τὰ εἰρημένα—'backed out of what he had said'. Though the verb is compounded with ἔξ it governs the accusative, since it represents the active idea 'to evade': cf. iii. 34, ὑπεξελθόντες τούτοις, 'withdraw from these': i. 128, ἀπέδρασαν αὐτῶν: so Dem. Lept. 160, οὐδένα πῶτοτε κίνδυνον ἔκστησαν, 'they never shrank from any danger', etc. Similarly in Latin we have, Tac. Ann. xii. 35, evadere 'to pass' with acc.: so ib. ii. 38, egredi relationem, 'to go beyond the question': ib. xi. 36, evecta insulas.

15. τόσῳ—'so much (the more)': viii. 24, ὅσῳ—τόσῳ: so i. 37, τοσόφερε. The more usual prose form is τοσοῦτον.

16. καὶ ἐκείνῳ ἐπεβόων πλείω—'and shouted at Cleon to sail': so v. 65, Ἀγίῳ ἐπεβόησεν: vi. 16, τὰ ἑδα ἐπεβόωνος, 'cried out at in respect of my private life'. The shouts in the assembly seem to have come from supporters of Cleon, who hoped that he would succeed.
17. ἐξαπαλλαγῇ—'get out of'. υφισταται—'undertakes', with acc.: iii. 57, ἁγώνας ὑπέστημεν, 'underwent': ch. 59, 11, κυνόνους υφιστάσθαι: the constr. with dat. i. 61, ἐμφοραῖς ταῖς μεγάλαις υφιστάσθαι, seems to mean 'to endure even in the greatest misfortunes'. See also note on ch. 39, 14.

18. παρελθὼν—the usual expression for 'coming forward' to address the assembly: iii. 41, παρελθὼν καὶ τότε. Note οὔτε ...τέ. Δημοκρίτου καὶ Ἰμβρίους—usually mentioned together: as in iii. 5, where they remain faithful to Athens on the occasion of the revolt of Lesbos: v. 8, where they form a part of the force with which Cleon attempted to recover Amphipolis.

21. οἱ ἦσαν ἐκ τε Αἴνου—'for πελάτασθα τε οἱ ἦσαν ἐξ Αἴνου... καὶ κ.τ.λ. τε, which is grammatically out of place, connects in sense ἐκ τε Αἴνου and ἄλλοθιν, as the two sources from which the auxiliaries came.

22. ταύτα—'this force'. ἐνέπεσε—see note on ch. 4, 5. τι καὶ γέλωτος—'something even of laughter': i. 5, φέροντος τι καὶ ὄδης, of piracy, 'even bringing some honour'. τῇ κοινολογίᾳ—'at his vain and boastful speaking', an unusual word.

This is the first mention of laughter on this occasion, and it was excited simply by Cleon's boastful manner. There is no warrant whatever for the idea that the Athenians committed the incredible folly of forcing the command upon him by way of a joke. Plutarch (Nic. ch. 7) says τοὺς δὲ Ἀθηναίους ἔπηλθε γελάσαι μέγα μᾶλλον ἡ πιστεύσαι, when Cleon 'added his limit' (προσδιωκόματο) of twenty days. Still the majority of the assembly seem to have believed that the attempt ought to be made, and that Cleon would succeed in it. Nicias and his colleagues are however open to grave censure for entrusting the conduct of an expedition, from which they appear to have shrunk themselves, to a man of no military experience or capacity. If this was done merely in the hope of discrediting a political opponent, it would not be easy to find a more disgraceful party manoeuvre. Possibly they may have considered the enterprise feasible, but were not unwilling that its risks should fall upon Cleon, while they knew that Demosthenes would be at hand to advise and direct.

27. ἀσμένους ἦγγευσε—'sober-minded men were not ill pleased': so ii. 3, τῷ πλῆθει οὐ βουλομένῳ ἦν ἄφισασθαι, 'the multitude did not wish to revolt': ch. 85, 15, βουλομένως ἐκεῖσθαι.

28. τοῦ ἐτέρου τεῦξεσθαι—'would gain one of two blessings'. ἐπαλλαγήσεσθαι and ἔμφωσασθαι are dependent on this clause. The former of these is in the future, implying a state of subse-
quent continuance, 'being rid for the future of Cleon'; while 
κεφατσηθαι refers to one definite point, 'subduing the Lacedaemonians'. There is no difficulty in the aor. following an 
expression which denotes expectation: see notes on ch. 9, 21 and 
24, 12. The subject to κεφατσηθαι is Κλέωνα: cf. v. 63, "Δυν
ἐν αἰτία ἐλέον οὐ κεφατσάμενον σφή "Αργος, 'blamed Agis for 
not subduing Argos for them'.

There is no doubt an awkwardness in this change of subject: 
Cobet, who says of the passage misere laborat, proposes the 
passive fut. perfect κεφατσηθαι.

30. ηλπίζων—'expected'; as is plain from the following 
σφάλεται γνώμης: cf. 18, 9, γνώμη σφάλεται. Jowett's render-
ing, 'which they would have greatly preferred', is unnecessarily 
hard on the σώφρονες.

CHAPTER XXIX

1. καλπάντα διαπράξαμενος—'having had all arrangements 
made'. Note the construction; the gen. abs. is placed be-
tween two participles in agreement with the nom. to the verb: 
see Goodwin, § 111. ηπισφαλέων—so vi. 25, ἡπίνα αὐτῷ 
παρασκευὴν ψηφίσωνται, 'what force they are to vote him'.

4. ἀναγωγή—'putting to sea', a reading adopted by 
Krüger, Classen, etc., here and in vi. 29 for ἀγωγή, which has 
the better manuscript authority. ἀγωγή means 'bringing', as 
v. 80, ἢ ἐς τοὺς οὐλῖγους ἀγωγή, and might possibly mean the 
conveyance of Cleon's forces and supplies, and therefore his 
voyage in general: so Xen. Cyr. vi. 1, 24, ἐν ταῖς ἀγωγαῖς, 'on 
marches'.

6. τὴν ἀπόβασιν διανοηθαί—'to contemplate the descent'.
This is the only instance in Thuc. of διανοηθαί being followed 
by a substantive. Usually it takes the infinitive, or an adverb, 
as ὀπέτε διενοθύμο. We have however, ch. 22, 10, κτὶ γυίς 
διανοηθαί, and iii. 75, οὐδὲν γυίς διανοηθαίνων: cf. 13, 19, ἄ 
διενοθήτων. It does not therefore seem necessary to adopt 
Cobet's view that τοειθαί has been accidentally omitted.

It has been suggested that some secret communications had 
already passed between Demosthenes and Cleon, which made 
the latter ready to undertake the expedition. It is at any rate 
clear that he did not take a leap in the dark, but had full in-
formation as to the state of things at Pylos. Thus he took with 
him a force of suitable character, and secured the help of De-
mosthenes, a brave and competent officer.
10. ἡμῖν—'confidence': vii. 18, τὰς Λακεδαιμονίας ἐγεργήσασθαι: so ii. 8, ἔρρωντο ἐσ τῶν πόλεμον, 'were confident and eager for the war'. ἦν νῆσος ἐμπρησθείσα—'the island having caught fire': cf. ch. 26, 16, οἱ Λακεδαιμόνιοι προείποντες: so iii. 20, τῷ σῖτῳ ἐπιλατόντι ἐπιέζοντο, etc.

11. πρῶτον μὲν—corresponding to this is τῶν δὲ στρατιωτῶν, ch. 30, 3, a long parenthetical passage being inserted, which gives the reasons of the previous hesitation on the part of Demosthenes. The island is described in similar words in ch. 8.

14. πολλῷ γὰρ ἄν—either 'if he landed with a large army', or στρατοπεδίῳ agreeing with ἀποβάντες. προσβάλλοντας—'they could fall on him from an unseen position and do him injury'; ἄν goes with βλάπτειν. The acc. and inf. depend on ἐνώμιζε, or the sense supplied from it, the same construction lasting to the end of the chapter.

16. τὰς—note one article with two nouns of different number: so i. 143, τὴν μὲν γῆν καὶ ολίγης ἀφεῖναι. Note also neut. plural δῆλα in agreement with the general idea of 'the enemy's situation'.

20. ἦ βούλοιντο—'wherever they chose', represents after a past tense ἦ ἄν βούλονται; 'wherever they may choose'. ἐπὶ ἐκεῖνος γὰρ—'for the initiative would rest with them': iii. 84, τὴν ἐπίχειρησιν ἕφ᾽ ἐαυτῷ ἐνώμιζεν εἰναι.

24. λανθάνειν τε—'and so their force though numerous would get cut to pieces unawares', lit. 'would find itself being cut to pieces': so i. 141, ὡστε λανθάνειν τὸ κοινὸν φθειρόμενον.

25. οὐκ οὕτως—'it being impossible to see at what point they ought to help each other': so ii. 89, μὴ ἔχων τὴν πρόσφυν τῶν πολεμίων ἐκ πολλοῦ, 'not being able to sight the enemy at any distance'. Some editors in both passages write πρόσψει in the sense of 'seeing in front': the word occurs v. 8, where it means 'seeing beforehand'.

ib. χρήν—The general sense of the passage deals with what Demosthenes had been thinking up to the time of the fire, the imperfect infinitives with ἄν throughout the passage representing what in his view would have been happening if the attack had been made. We have therefore the imperf. χρῄν corresponding to ἐνώμιζε in line 23: so ii. 51, ἐν δ' οὖδὲ ἐν κατέστη ἡμα τι χρῆν προσφέροντας ὁφελείαν, 'there was no one single remedy, the application of which could be serviceable': v. 35, χρῶνος δὲ προσθεντο ἐν οἷς χρῄν. (The present χρῄν is often used in a similar way, as in ch. 34, 28.)
CHAPTER XXX

1. ἀπὸ δὲ τοῦ Ἀλτελικοῦ—the disaster which Demosthenes sustained the year before, as related iii. 97, 98. The Athenians were deficient in light-armed troops, and after holding out for some time against an enemy who could not be brought to close quarters, but harassed them at every point, they finally took to flight. Many lost their way in a wood, and were destroyed by fire. The Athenians lost many of their allies, and 120 of their best heavy-armed men. It is not a little remarkable that Cleon (ch. 28) at once announced his intention to bring troops of the very kind which Demosthenes had lacked in Aetolia, and which had operated against him with fatal effect. This certainly suggests the probability of some understanding between the two commanders.

2. μέρος τι—'in a great measure', an adverbial use of the determinant accusative: cf. ch. 16, 17, note. οὐχ ἤκιστα—'mainly'. These are instances of μελόσις: cf. ch. 13, 22.

3. ἑσημε—'occurred to him': vi. 30, μάλλον αὐτοῦς ἑσημε τὰ δεινά.

4. τῆς νῆσου τοῖς ἐσχάτοις—'on the edges of the island' after προσισχοντας.

5. διὰ προφυλακῆς—'with a guard posted in advance': ii. 81, διὰ φυλακῆς ἑκοντες.

6. κατὰ μικρὸν τῆς ὀλης—these words are the object of ἐμπρόσθεντος, κατὰ μικρὸν forming as it were a single word: cf. note on ch. 3, 13, ἐπὶ τοῦ.

7. ἄκοντος—'unintentionally', ἄκων implying sometimes the absence of will, sometimes its contravention: Plat. Rep. 520 b, of philosophers, αὐτόματον ἔμφυοντα ἄκουσθα τῆς τολιτελας. ἀπὸ τοῦτο, if the text be right, goes with ἐπιγενομένου, meaning 'after this' or 'thereupon'. It usually means 'from this cause'. Classen therefore omits καὶ, and takes ἀπὸ τοῦτο with ἔλαθε κατακαυθένι. ἐπιγενομένου—'having sprung up after', see note on ch. 26. 14. ἔλαθε κατακαυθέν= 'got burnt down accidentally'.

8. οὗτω δή—this sentence extends to ἔτοιμαζων, line 15. As it stands in the text there is one principal verb, παρεσκευαζοτο, line 13; the participle κατηδὼν, in agreement with the subject of this verb, governing the two clauses τοὺς τε Λακεδαίμονιους...δυτας, and τὴν τε νῆσον...οὐσαν. The clause ὑπονοοῦν... ἑπτέμπειν is parenthetical.
9. πλείους ὄντας—‘to be more numerous’ than he had thought.

10. ὑπονοῶν πρῶτερον—this refers to the arrangements for provisioning the island in the truce, ch. 16. ἐλάσσοσι— for a smaller number than was stated, or than now appeared. Demosthenes had been under the impression that the enemy had overstated their numbers in order to get a store of provisions. ὑπονοῶν and ἐστέμπειν are imperfect.

11. αὐτοῦ—the invariable mss reading. Professor Kennedy considers it to be the genitive, referring to τὸν σῖτον and governed by ἐλάσσοσι, and translates ‘suspecting that he (Dem.) was sending in the corn for a smaller number than the corn itself’, i.e. smaller than corresponded to the rations imported according to the terms of the armistice. It is true that in ch. 16, lines 9 and 13, the words ἐκτέμπειν and ἐστέμπειν are used of the Lacedaemonians, which is an argument in favour of their being here also the subject of ἐστέμπειν. The Spartans however would not be allowed by Demosthenes to convey the corn into Sphacteria themselves, and so to have constant intercommunication with their men on the island. Whatever the particular arrangements were, the rations would be delivered by the agency of the Athenians, and therefore ἐστέμπειν is here used of Demosthenes, who actually ‘sent in’ the corn.

It has also been proposed to take αὐτοῦ with ἐστέμπειν as equivalent to αὐτὸσε, but this seems impossible, the occurrence of such words as ἑνταὐτὰ and ἐκεῖ with verbs of motion (e.g. ἄνα περ ἔρημτο, ch. 48, 31), being no warrant for such a use of αὐτοῦ, which as an adverb means ‘on the spot’.

αὐτὸσε, αὐτοῖς, αὐτοῖ, and αὐτῶν πέμπειν have been suggested as emendations. Of these αὐτῶν, which is read by Classen, gives the best sense and supplies a subject to ἐστέμπειν: though it is open to the objection that its meaning must be gathered from the context, those who sent in the corn not being identical with τῶν Λακεδαίμονων, line 9. (See Appendix.)

ib. τὴν τε νῆσον—I have adopted the transposition of the clauses τὴν τε νῆσον...οὕσαν and τὸτε...ποιεῖσθαι, which is approved by Krüger and followed by Classen. It has the advantage of avoiding grammatical difficulty, and greatly improving the sense. The fire disclosed the number of the enemy, and made landing easier. Demosthenes then saw the prospect of effecting a capture, which was in truth worth a struggle, and accordingly prepared for the attempt.

It must however be noted that according to manuscript authority the clause τὸτε...ποιεῖσθαι follows ἐστέμπειν. If this
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order be retained, the inf. τοιεῶθαι depends on ὑποτεύχων or the sense of thinking implied therein and it is necessary to insert δὲ after τότε (Poppo). We thus get the meaning, 'thinking that the Athenians were now the more eager, as for a prize worthy of their efforts'. Arnold reads τὸ τέ...τοιεῶθαι dependent on καταδόν, but the arrangement is extremely awkward.

ib. εὐπομεντέραν—the island was 'easier to land on' because the fire had destroyed the cover in which the enemy could have posted themselves.

12. τότε ὡς ἐπ' ἀξιόχρεων—following τὴν ἐπιχείρησιν παρα-

σκευάζετο, 'as for a prize worthy of a more earnest effort on the part of the Athenians', or perhaps 'a risk which called for' such an effort. ἀξιόχρεων, 'worthy, adequate', is here followed by an infinitive clause. We have, v. 13, ἀξιόχρεων ὄντων δρᾶν, in the sense of 'competent': also Hdt. iv. 126.

14. μεταπέμμεν—'sending for'. In this sense the middle would be expected; Thucydides however uses active and middle indifferently: cf. ch. 15, 4, note on βουλεύεισ.

19. προκαλούμενοι εἶ βούλουντο—'proposing, if they would, etc.' sc. that they should agree to these terms: the force of βού-

λουντο extends to the end of the sentence, which is partly elliptical: cf. ch. 37, 8, ἐκήρυξάν τε εἰ βούλουντο.

21. σφίσα—The Athenians, referring to subject of πέμποντο,

= 'to us'. σφάς αὐτούς—i.e. τοῦ ἐν τῇ νήσῳ.

22. ἐφ' ὑ...τρήμουνται—'on condition that they shall be kept': i. 113, ἐφ' ὑ τῶν ἄνδρας κομιοῦνται, 'on condition that they shall have their men restored': so i. 103, ἐφ' ὑ τε ἐξείλασαν. For this use of ἐτι cf. ch. 16, 24, ἀλ στονδάλ ἐτι τούτων ἐγένετο: it gives the ground or understanding on which the truce was based. For fut. indic. see Goodwin, § 65, especially beginning and note 5.

ib. φυλακὴ τῇ μετρίᾳ—an order not uncommon in Thuc.; cf. ch. 10, 8, κυδώνου τοῦ ταχίστου. The definite article here seems to imply a particular kind of imprisonment, which would be called μετρίᾳ, the conditions of which were supposed to be known to the Lacedaemonians.

23. έκεῖ ἄν...ξυμβαθή—'till terms should be arranged con-

cerning the general issue'. τοῦ πλέοντος—the question of the war in general, as opposed to the smaller part of it which concerned Pylos in particular: so ch. 117, 7, ξυμβαθήναι τὰ πλέον, 'to make general terms', as opposed to a temporary truce: cf. note on ch. 17, 17, τοῦ πλέοντος. ξυμβαθή—aor. pass. of ξυμ-

βαίνω (so ch. 23, 8, παραβαθήγ): the perf. pass. inf. ξυμβεβάζασθαι occurs viii. 98.
CHAPTER XXXI

1. ἵπτοσχον—'delayed', often used with the acc. of time: ch. 73, 29, χρόνον δὲ ἑπισχόντες: cf. ch. 5, 4, note.

2. ὑπεραλα—sc. ἡμέρα: ch. 25, 32. The termination -αισ is especially used of a day; so i. 61, τρειταίοι ἀφίκοντο, 'they came on the third day'.

iv. ἐπ' ὄλγας ναῦς—the heavy armed men were landed first, the rest of the force following at daybreak, ch. 32, 6. τῆς νῆσου ἐκατέρωθεν—'on both sides of the island', = ab utraque parte. So words like inde are used of the quarter on which a movement is made: cf. line 13, ἐκ.

8. ὡδε γὰρ διετέχατο—'the enemy were disposed as follows': ato, an Ionic form, = ντο as seen in ἐλέωντο: so v. 6 and vii. 4, ἐτεχατο: iii. 13, τετάχαται: iv. ἐφθάσαται i.e. ἐφθαρ-νται. In Plat. Rep. 533 β we have τετράφαται from τρέω. These forms are not found in the orators, the substantive verb, as infr. τεταγμένοι ἤσαν, being the usual periphrasis for an unpronounceable third person plural.

9. μέσον δὲ—the absence of articles in this clause is remarkable. μέσον is indeed often used without τό for 'the centre' of an army, and here is similarly used of the centre of the island or of the Lacedaemonian position. On the same principle the definite sense is to be supplied with ὁμαλωτάτων and περὶ τὸ ὀδωρ. There seems to have been only one spring, and that was brackish (Ἀλμυρόν), ch. 26, 16.

14. καὶ γὰρ τι—'for indeed there was also, etc.'; this explains why it was less ἐπιμαχον. λιθων—'made of stones'; i. 93, οἱ θεμέλιοι παντολων λιθων ὑπόκεινται, 'the lower courses consist of stones of all sorts'. Krüger quotes some other instances. For λογίδην see note on ch. 4, 7.

17. ἐκ καταλαμβάνοι—'if they should be hard pressed': for καταλαμβάνω see note on ch. 20, 4. ἀναχώρησις βιοστέρα— a retreat unusually hard pressed: v. 73, ἡ φυγή καὶ ἀποχώρησις οὐ βλασιν οὐδὲ μακρὰ ἤν: so ii. 33, βιοστέρον ἀναγαγόμενοι, after the failure of a naval attempt.

CHAPTER XXXII

3. ἵν τε ταῖς ἑυναῖς—τε couples this clause with its acc. participle to the nominative λαθόντες τὴν ἀπόβασιν, which is in agreement with οἱ Ἄθηναιοι. Classen quotes from Tac. Hist.
CHAPTER XXXII (B.C. 425) 175

1. 45, vinciri *iussum* et maiores poenas daturum *affirmans* prae- 

sentii exitio subtraxit. Demosthenes now repeated the ma-

noeuvre by which he had surprised the Ambraciots the year before; iii. 112, ἀμα ὅρθοφ ἐκτιστεῖ...ἐκ ἐν ταῖσ εὐνάις κ.τ.λ.

4. λαθόντες τὴν ἀπόβασιν—'having landed without being 

seen'. ἀπόβασιν is a *determinant* accusative, 'in the landing': 

a strange construction. Rutherford inserts ποιησάμενον.

6. ἐς ἱδρομον—because all the ships lay round the island 

at night; ch. 23, 14.

8. ἐκ μὲν νεῶν ἔβδομηκοντα—seventy ships were already at 

Pylos, ch. 23, 18, and Cleon had brought a small number besides. 

θαλαμών—'the oarsmen of the lowest bench, usually called 

θαλαμίται. They were left to look after the ships, probably as 

being less able-bodied than the βρανίται and ἱυγίται, who had 

to work longer oars.

According to the calculation on ch. 9, 13, each ship would 

furnish upwards of 100 men, giving a total of about 8000 

sailors. Besides these there were 800 heavy-armed, at least 

1600 archers and targeteers, and Messenians and others from 

the garrison. Demosthenes and Cleon had therefore a force of 

more than 10,000 men to attack the 420 Lacedaemonians with 

their attendant Helots.

9. ὥς ἐκαστοι ἐσκατασμένοι—'equipped as they severally 

were', i.e. as well as could be managed in each case. In this 

phrase, which is far from uncommon, the participle suggests 

the verb which is to be supplied with ὥς: vi. 17, ταχύ δ' ἄν ὥς 

ἐκαστοι προσγιώρωσθεν, 'they would speedily join us severally', 

lit. 'as each (would be inclined to do so)'. τοξόται τε—cor-

responding to ἐκ μὲν νεῶν: so i. 144, τε answers to μὲν, where 

Poppo cites other instances. Krüger writes τοξόται δέ. Three 

divisions of the force are noted, the sailors (μέν), the archers 

etc. brought by Cleon (τε), and besides these (τε) the Messe-

nians and others on the spot.

12. κατείχον—'were posted', lit. 'held (their quarters)'

viii. 28, ἐν ἦ 'Ἀμβργγης πολέμοι ὄν κατείχε, 'was maintaining 

(his position)': so *habito= 'to live'; and so 'to keep' is some-

times used in English.

13. Δημοσθένους δὲ ταξαντος—Demosthenes, who appears 

to have directed the entire attack, brought to bear on the Spartans 

the same tactics that had overthrown his own army in Actolia 

(iii. 98, 99). διέστησαν—'were divided'; elsewhere used of taking 

different sides in a quarrel, as ch. 61, 8, κατὰ πόλεις διέστησαν. 

κατά—distributive, 'in bodies of two hundred or more'; τε and
καὶ have here a disjunctive force, implying that there were bodies answering both descriptions, some of the stated size, some larger.

14. ἕστι δ' η — 'and at some points': so i. 93, etc.: we have also ἕστιν ὅτε, 'at times', i. 25, etc.; and various similar expressions with the relative, as ἕστιν ὅν, ἕστι παρ' ὀσ, εἴσον ὠλ, this last phrase being always plural.

15. τὰ μετεωρότατα — 'the highest points'.

16. πρὸς δ' τι ἀντιτάξονται — for subj. see note on καθορισσώνται, ch. 13, 13. ἀντιτάξονται — so vi. 102, ἀντετάξαντο πρὸς τοὺς 'Ἀθηναίους, 'faced, drew up against': cf. ch. 11, 3 ἐτάξαντο: ch. 35, 10, etc. The aor. middle not having a passive force we must understand 'themselves' or 'their forces' in all these cases; indeed an object is expressed after ἀντιτάξασθαι in ii. 87 and iii. 56.

18. ἀμφιβολοι — 'exposed on all sides, between two fires': so ch. 36, 19: ii. 76, ἐν ἀμφιβολω: from βάλλω in the sense of 'to shoot at, hit with a missile', as in line 19, and often in this description. τῷ πλήθει — 'from the number' of their assailants; dat. of instrumental cause.

22. ἡ χωρῆσιαν — opt. because of ἑμελλον, 'wherever they went the foe were sure to be in their rear'; it corresponds to ἡ ἅν χωρῆσωσιν after a present. Classen is perhaps right in taking οἱ πολέμοι as nom. to χωρῆσιαν, as πολέμοι is used in line 16 of the Lacedaemonians. In most editions the comma is placed after χωρῆσιαν and πολέμοι is nom. to ἑμελλον.

ib. ψιλὸι καὶ οἱ ἀπορώτατοι — ἀπορός is taken by nearly all commentators as meaning in this passage 'hard to deal with', of those against whom a πόρος or 'means of acting' can not be found. The sense then is 'light armed troops and those the most difficult to cope with'. The words καὶ οἱ come in very awkwardly with ἀπορώτατος, and καὶ is bracketed by Classen, who takes ψιλὸι οἱ ἀπορώτατοι as subst. before adj. like κυνδύνον τοῦ ταχύτου.

Probably however καὶ οἱ ἀπορώτατοι means 'even the worst provided', being in partial apposition with ψιλὸι and closely connected with ἔχουσε ἁλκήν. This view avoids any difficulty as to the construction of καὶ οἱ, and gives the excellent sense that even the least efficient combatants proved in the circumstances very effective foes.

It is to be noticed that adjectives which, like ἀπορός, admit of both an active and a passive meaning, have usually an active sense when used of persons, and a passive sense when
used of things: e.g. Soph. Ant. 79, βία πολιτῶν ὅραν ἐφινν ἀμή-χορος, 'I am unable to do', compared with ἵνα, ἀμήχανον ἔρα, 'you are enamoured of what can not be done'. So ἀπόρος of persons would naturally be 'without means', as τ. 9, ἠθεῖν ἐσαι ὀντόποιος ἀνάροιος: Soph. Ant. 360, ἀπόρος ἐπ' οὐδὲν ἐρχεται. It is however certainly used sometimes of persons in the passive sense, e.g. Plat. Apol. Socr. 18 v: Eur. Bacch. 800.

24. ἐκ πολλοῦ ἔχοντες ἀλκήν—ἀλκή, 'prowess, spirit for fighting': ii. 84, ἐσαι ἀλκῆν πρέπεσθαι opposed to φεύγειν: τ. 87, τέχνῃ ἄνευ ἀλκῆς οὐδὲν υφελεῖ. The meaning is that the light troops proved valiant and formidable foes with missiles from a distance (ἐκ πολλοῦ): cf. iii. 30, (δαλασάν) ἔμων ἡ ἀλκή τυγχά-νει μάλιστα οὕτα= 'where our main strength lies'. So Aristotile, Eth. Nic. iii. 6 (9). 11, says the ἄνθροποι is brave, ἐν ὀσὶν ἀλκή, 'in circumstances where a man can strike a blow for life and honour'.

25. οἷς μηδὲ ἐπελθεῖν—The neg. μη implies such that, like qui with the subjunctive.

ib. φεύγοντες τε γάρ—explains οἷς μηδὲ ἐπελθεῖν. ἐκρά-τουν—'got the better', i.e. in speed. ἀναχωροῦσιν—dat. participle: ii. 79, ἀναχωροῦσιν ἐνέκειντο.

27. γνώμη—'plan' or 'design' as formed in the mind. τὸ τε πρώτον...καλ—cf. ch. 103, 15. ἐπενδέα—'planned'.

CHAPTER XXXIII

2. ἐπερ γὰν πλείστον—'what was in fact the main portion of the troops': ii. 4, τὸ πλείστον, 'the main body': i. 73, τὸ πλέον.

6. ἐς χειρὰς ἐλθεῖν—'to come to close quarters': so ch. 96, 9: ch. 43, 9, ἐν ἡ μάχη ἐν χειρὶ πάσα.

ib. ἐξ ἐναντίας—'opposite, in face': ch. 35, 13, etc.: so iii. 92, ἐξ κατοικίας: i. 77, ἀπὸ τῆς πρώτης, etc. A fem. noun is supposed in these expressions, but it is not always clear what noun.

9. τῇ σφετέρᾳ ἐμπειρίᾳ—'their special skill' as heavy armed infantry: ii. 89, διὰ τῆν ἐν τῷ πεζῷ ἐμπειρίᾳ τὰ πλείω κατορθοῦντες.

12. ἡ μάλιστα—lit. 'wherever especially', i.e. at any particular point where: so τῇ μάλιστα; 'what in particular?' The Latin use of maxime with tum, cum, etc. corresponds to this. The opt. and imperf. are frequentative.
13. καὶ οἱ ύποστρέφοντες—‘and those who retired’: for the use of the article cf. ch. 46, 19, τοὺς ἐλθόντας: ν. 5, τοῦτοις ἐντυχῶν τοῖς κομιζομένοις, etc. In the present passage many editions read of demonstrative, as in ch. 68, 30. (See Jowett’s note; and Lidd. and Scott on ο and ὅ.)

14. ἀνθρωποι κούφως τε—two reasons are given for the success of the light troops; their equipment enabled them to elude the enemy, and the ground was in their favour. The first reason is expressed by ἐσκενασμένοι and προλαμβάνοντες in agreement with ἀνθρωποι, the second by the dat. χωρίων τε χαλεπότητι κ.τ.λ. It is therefore the τε after χωρίων which corresponds to κούφως τε. It is however possible to take τε and καὶ as merely connecting ἐσκενασμένοι and προλαμβάνοντες.

ib. προλαμβάνοντες τῆς φυγῆς—‘getting the advantage in their flight’: vii. 80, προήλαβε πολλῷ, ‘got far ahead’. φυγῆς is explained as a partitive genitive: so ch. 47, 17, ἐπετάξας τῆς ὀδοῦ, ‘quickened on their road’: Hdt. iii. 105, προλαμβάνει τῆς ὀδοῦ.

15. χωρίων τε χαλεπότητι—‘and from difficulty of ground’: χωρία, various spots where a struggle took place.

16. καὶ...δντών—either this means ‘which also were’, or καὶ connects the dative χαλεπότητι with a gen. absol. τραχέων δντων. In the latter case the construction is confused between χωρίων τε χαλεπότητι καὶ τραχύτητι and χωρίων τε χαλεπῶν καὶ τραχέων δντων. A somewhat similar irregularity is noticed on ch. 9, 20.

CHAPTER XXXIV

2. ἡκροβόλλαντα—‘skirmished’: iii. 73, etc. The aor. implies that this skirmishing is now to be considered at an end.

3. ἐπεκθεῖν—‘to run out against’: used in ν. 9 of a sally from Amphipolis. The variety of words used in these chapters for attacking an enemy is worthy of notice.

4. γνόντες αὐτοὺς—a long sentence loosely strung together, consisting chiefly of participial clauses in agreement with οἱ ψιλοί. The verb does not come till line 12.

5. τὸ ἀμύνασθαι—with βραδυτέρους, either ‘from defending themselves’, i.e. from keeping up the struggle so long; or, with var. lect. ἀμύνεσθαι, in defending themselves. The latter view gives the better sense in a similar passage, vii. 43, δῶς τῷ παροῦσῃ ὄρμῇ μὴ βραδεῖς γένωνται.
ib. καὶ αὐτὸι...ἐληφότες, 'and having themselves derived the greatest confidence'. τῇ ὁψεὶ—lit. 'from their seeing', i.e. the sight of their overwhelming superiority in numbers: iii. 33, οὐ τὸ δρασθὲν πιστὸτερον ὁψεὶ λαβόντες, 'from having seen it'.

7. εὐνειδισμένοι—lit. 'having become more habituated to the enemy's no longer appearing equally formidable to them', i.e. having learned by now to dread their enemy less.

9. ἄξια τῆς προσδοκίας—'corresponding to their expectation': v. 60, οὕδὲν ἄξιον τῆς παρασκευῆς: so vi. 21, ἄξιον τῆς διανοιᾶς.

10. δεδουλωμένοι—'cowed', like slaves before their masters (Arnold): ii. 61, δοῦλοι τὸ φόνημα. ὡς ἐπί Δακεδαμονίους—'considering that they were going against Lacedaemonians': cf. note on ch. 2, 1.


17. ἔχωρει πολὺς ἄνω—'rose up in clouds'. τὸ πρὸ αὐτοῦ—'what was before one's self', τιν or τινα being implied: ch. 62, 12, τὴν αὐτοῦ τίνα σωτηρίαν προίδειν.

20. φερομένων—'pouring on them': Plat. Rep. 496 d, ἐν χειμώνι κοινορτοῦ καλ ἠλός ὑπὸ πνεύματος φερομένου. φέρεσθαι often=to move, as of the heavenly bodies, ib. 529 d; Cic. Acad. ii. 26. 82, sol tanta incitazione furtur: so ἡ φορά, motion, Ar. Eth. Nic. x. 3 (4). 3.

ib. τὸ τε ἄγγον χαλεπὸν—'so now the struggle began to go hard with the Lacedaemonians': cf. ch. 25, 42, χαλεπὸς ἀπεχώρησαν. καθιστάτω—stronger than ἐγγυνετο, as implying a more fixed result: cf. ch. 26, 29, καθεστήκει.

21. οὔτε—the next τε corresponds to this. οὐ πίλοκ—'felt cuirasses', or according to others 'felt helmets'. ἐπέγεν—'were proof against'; στέγω in this sense= 'to keep out': ii. 94, ἔτει οὐδὲν στέγονταi, of leaky vessels.

22. ἐπαποκέκλαστο—the broken spears were sticking in their cuirasses and shields, and impeding their movements. βαλλομένων—gen. abs. 'as they got hit'.

23. εἰσόν τε—'and they could do nothing with themselves', not knowing which way to turn, or how to act. Subordinate to this sentence and explanatory of it are the three following clauses introduced by μέν, δέ, and τε.

24. τῇ ὁψεὶ—lit. 'in respect of seeing', as in line 6: iii. 112, οὐ καθορωμένοι τῇ ὁψεὶ.
26. παραγγέλλομενα—'orders': so ii. 11, etc.: v. 71, παράγγελλε· 'passed the word', or gave orders. κυψήλου...περιεστώτος—'being surrounded by danger on every side': cf. note on περιεστώς, ch. 10, 4. καθ' ὅ τι—'as to how', with ἀμφοτέρων συνήθεια.

CHAPTER XXXV

1. τέλος δέ—'but at last', an accusative used adverbially; sometimes in the middle of a sentence: ii. 100, ὡστε τέλος ἡσυχίαν ἕγγυον: cf. the adverbial use of ἀρχήν, 'to begin with'. τραυματιζομένων—imp., lit. 'were being wounded'.

2. ἐν τῷ αὐτῷ—'on the same ground'. ἀναστρέφοντας—lit. 'to move to and fro': vii. 44, ἵπποι οὐκ ὅλγοι ἐν στενοχώρᾳ ἀναστρέφοντο: Matt xvii. 22, ἀναστρέφουμεν δὲ αὐτῶν ἐν τῇ Γαλατίᾳ. The Lacedaemonians suffered more from the missiles because their movements were confined within a small space.

ib. ἐγκλίμαστες—'closing up', or locking their shields together: v. 71, ἡ πυκνότης τῆς ἐγκλίμασεως, 'locking up closely'. With the act. aor. is to be understood 'their shields' or 'their ranks': cf. note on ch. 32, 17, ἀντιτάξονται.

5. ἐνδοσαν—'gave in' or 'gave ground', so ch. 37, 2, etc.: cf. ch. 19, 21. ὑποχωροῦσι τεγκατελαμβάνοντο—'were caught in making their retreat,' or 'on the field' (cf. ἐγκαταληψαν v. 72 fin.).

9. μετὰ τῶν ταύτης—called μέρος τι οὐ πολύ, ch. 31, 11. ταύτης—'at this point'.

11. περιοδον...εἶχον—'could not surround and hem them in from the strength of the position'. αὐτῶν—objective gen. with περιοδον and κύκλῳσιν: so σφών, line 19. Words in ὅσισ have an active force; κύκλωσις, 'encircling', ἐλευθέρωσις, 'setting free', etc.: iii. 78, φοβοῦμεν τὴν περικύκλῳσιν, 'fearing that the foe would surround them'. ὅχεἶχον—i.e. had not the power of effecting.

13. ὡσασθαι—cf. ch. 11, 15.

14. καὶ τῆς ἡμέρας—'and in fact for the greatest part of the day'. καὶ not uncommonly thus gives a further definition or explanation, sometimes even a correction, of what has gone before. It may then be translated by some such expression as 'in fact', 'that is to say', etc.; cf. ch. 33, 2, καὶ ὅπερ ἦν.

17. οἱ μὲν ἐξελάσασθαι—'the one to dislodge (the enemy) from the hill, the others to maintain their ground': vii. 5, ἐξελάσασθαι ἐκ τῆς χώρας.
CHAPTER XXXVI

1. ἀπέραντον—'when it proved endless'; sc. the struggle (τὸ ἔργον) or the matter generally.

3. ἄλλως ἐφὶ πονεῖν σφᾶς—'said they were wearying themselves to no purpose': i. 109, τὰ χρῆματα ἄλλως ἄναλοῦτο. πονεῖν more commonly means 'to be in distress': i. 30, of ἔμμαχοι ἐπόνου: or 'to be hard pressed' in battle: ch. 96, 25, εἴπονει τὸ εὐώκυμον.

ib. σφᾶς—see note on ch. 9, 21. The Messenian said ἄλλως πονοῦμεν, which is thus represented in oratio obliqua. As the subject of πονεῖν is not identical with the subject of ἐφη, but much more extensive, the former is naturally put in the accusative; and this is no violation of the principle by which ἄλλως πονεῖ becomes in orat. obliq. ἄλλως ἐφη (αὐτός) πονεῖν: cf. Krüger on iii. 111, νομίσας καταπροδιόδοσαί σφᾶς, where he cites a large number of similar instances, e.g. vi. 49: vii. 4 and 48: viii. 32. (See however ch. 114, 31.)

6. δοκίν βιάσεται—'he was resolved to force the approach'. δοκῶ and δοκῶ μοι take an aor. or present inf. in the sense 'I have a mind to, am determined': Ar. Ap. 671, ἐγὼ μὲν αὐτῆν καὶ φιλῆσαι μοι δοκῶ, 'I mean to kiss her': id. Vesp. 177, τὸν ὄνον ἐξάγειν δοκῶ: cf. Wayte's note on Plat. Protag. 340 η, δοκῶ μοι παρακαλεῖν. βιάσεται (Cob.) is tempting.

7. ἐκ τοῦ ἀφανοῦς—so ch. 96, 24: i. 51, ἐπετλεον ἐκ τοῦ ἀφανοῦς. ἐκ either means 'starting from where he could not be seen', like ii. 19, ὄρμησαντες ἄρ' αὐτής, or is used adverbially with τοῦ ἀφανοῦς, meaning 'so as not to be seen': so ἐκ τοῦ φανεροῦ, ἐκ τοῦ προφανοῦς, etc.

8. κατὰ τὸ ἄλπαρείκον—the meaning is that he made his way as he could find a passage from place to place along the cliffs. κατὰ—'along, by way of', as in ch. 26, 33. παρείκον—'affording an opportunity or chance' of getting along: iii. 1, ὅπως παρείκον 'wherever a chance offered'. ἄλ—'from time to time', i.e. from point to point.

9. προσβαίνω—'making his approach': also in iii. 22: ch. 159, 24, etc. Some manuscripts have προσβαίνω, 'advancing'.

14. ἐπέρρωσεν—'gave fresh confidence to': cf. note on βῶμη, ch. 29. 10: in pass. vii. 17, τολλῷ μᾶλλον ἐπέρρωσε. ἐπὶ in comp. implies sequence, as in ἐπισκέψις, to repair, ἐπίβιο, to survive, ἐπιγαμέω, to marry a new wife: cf. ch. 38. 9. ἐφηγή-

ένου.
16. ξυμπτώματι—a (rare) substantive from ξυμπλητώ, ‘to fall out, happen’ or ‘to happen together’. It means therefore ‘a chance’ or ‘coincidence of circumstances’. Dem. in Dionys. 1295, ἀκούσιον σύμπτωμα = an unavoidable mischance: Ar. Rhet. i. 9. 32 (where see Cope’s note), σύμπτωμα = ‘an accidental coincidence’: as applied to disease it is our symptom. In ch. 68, 10, we have the verb ξυνέπεσε, ‘it fell out at the same time’.

18. ἐκεῖνοι τε...οὖτοι τε—taken by the majority of editors as a parenthetical sentence. In some editions, however, there is no stop after οὖτοι τε, which is taken as nom. to οὐκέτι ἀντείχον. According to this latter view the words of Λακεδαμίων κ.τ.λ. are by a change of construction left without a verb.

ib. ἐκεῖνοι—the Lacedaemonians at Thermopylae. τῇ ἀρταπῷ—‘by the path’, known to all Greeks: see Hdt. vii. 213, seq. οὖτοι τε—sc. διεφθάρησαν, though as a matter of fact they were not all slain but compelled to surrender.

20. πολλοὶς τε—two reasons for their giving ground, the one expressed by part. μαχήμενοι, the other by dat. ἀσθενεῖς. διὰ τὴν σιτοδέλαν gives the reason for ἀσθενεῖς.

CHAPTER XXXVII

1. γνοὺς...ὅτι—followed, after an intervening clause, by the participial construction διαφθάρησαμένους, as if ὅτι had not preceded: so v. 46, εἰπεῖν τε ἐκέλευον ὅτι...ὅτι ἄν πεποιήσανσα. See Madvig, § 159 R. 4, for similar irregularities.

2. ὄποσονεύον—‘ever so little’, lit. ‘how much soever’: vi. 56, εἴ καὶ ὄποσοιον τολμήσειαν, ‘if ever so few should make the venture’: οὖν added to a rel. pronoun or adverb having the same force as the Latin cumque.

6. ἐπικλασθεῖν τῇ γνώμη—‘they might be shaken in their resolution’. Here γνώμη is the ‘determination’ to resist to the last: in iii. 59 the same phrase is used of a ‘fixed purpose’ to do justice without mercy: in iii. 67 ἐπικλασθήσει by itself means ‘to be softened’. τὰ ὀπλα παραδοοῦναι—explanatory of what the Athenians hoped for. Classen brackets these words, believing them to have been inserted from the following line.

8. ἐκήρυξάν τε—‘so they made proclamation’: ch. 4, 12. εἴ βουλοῦντο κ.τ.λ.—sc. that they should do so: cf. ch. 30, 18: iii. 52, προτέμπειτε κήρυκα λέγοντα εἰ βουλοῦνται παραδοῦναι τὴν πόλιν: v. 115, ἐκήρυξαν εἴ τις βουλεῖται Ἀθηναίους ληφεσθαι.
10. "οστε βουλεύσαι—'on condition that the Athenians should decide', lit. 'so that': ch. 46, 11, ξυπετησαν ὡστε, 'they made terms on condition that': Xen. Anab. ii. 6. 6, ἔδω βαθμεῖν, βούλεται ποινέιν ὡστε πολεμεῖν, 'when he might live at ease, he prefers labour provided he may be at war'.

ib. ἐκεῖνοι—the Athenians, though just spoken of, are called ἐκεῖνοι, 'those yonder', because in place and in interests alike they are remote from the Lacedaemonians, with whom this part of the sentence deals: iii. 52, παραδόωνας τὴν πόλιν τῶν Λακεδαμονίων καὶ δικασταίς ἐκεῖνοις χρήσασθαι: ii. 11, διὰν ἔν τῇ γῇ ὀρῶσιν ἡμᾶς δησούντας τε καὶ τάκελν ὄΦθηροντας, 'when (the Athenians) once see us in their country ravaging and wasting the possessions of our enemies yonder', i.e. of the Athenians. So in the orators a person just named is often called ἐκεῖνος, when not present in the court or immediately concerned in the case: ille is similarly used.

The following are instances of the Thucydidean use of this pronoun: i. 132, παριδίκα ποτὲ ὡν αὐτόν καὶ πιστότατος ἐκεῖνω, where both αὐτόν and ἐκεῖνω refer to Pausanias (see Shilleto's note for parallels): ii. 7, Λακεδαμονίων...τῶν τάκελν...ἐκληρένδως: viii. 45, ὡς οἱ Χῖοι...ἀξιούσι...ἐλλοὺς ὑπὲρ τῆς ἐκεῖνων (80. τῶν Χίων) ἔλευθερας κινδυνεῖαν.

CHAPTER XXXVIII

2. παρῆκαν—'dropped', or 'lowered', shewing that they ceased to resist: so Hdt. iii. 128, μετήκαν τὰς αλυμᾶς, 'dropped their spears', or 'lowered their spear points', in token of submission. οἱ πλείστοι—'for the most part'; partial apposition; see note on ch. 6, 4.

3. δηλούσες προσέστηκαί—δηλῶ is commonly followed by a participle, but here by the infin., to avoid the concurrence of two participles: so ch. 47, 8, καταδηλοῦν δντες...μη ἄν βουλεσθαί. προσέστηκαί—'to accept, approve of', with acc.: so ch. 108, 26, α μή προσέστηκαί. The literal meaning is 'to take, draw to oneself', hence 'to admit, adopt'. It is also used with nom. of thing and acc. of person, meaning, 'to bring over, attract': Ar. Eq. 350, ἐν δ' οὐ προσέστηκα με, 'one thing pleases me not': Hdt. i. 48, οὐδὲν προσέστη πον. 'With this, and the former signif., may be compared the double idiom, I like it not,—it likes me not' (Lidd. and Scott).

6. ἐκεῖνων—'on the part of the Lacedaemonians'.

8. τοῦ δὲ μετ' αὐτόν—with ἐφηρημένου, 'the officer who had been chosen to succeed after him'. So when the first and second in command had fallen at Olpae the leadership devolved
on Menedaeus (iii, 109). ἐφηνημένον is the pluperfect participle, the appointment having been made beforehand in view of a possible future contingency: for ἐπὶ in comp. implying sequence, see note on ch. 36, 14. For the position of the words cf. note on ch. 5, 10.

11. εἰ τι ἐκεῖνοι πάσχονεν—'if anything should befall them' a frequent euphemism, meaning if they should fall = si quid illis accidisset (Suetonius uses evenio in the same way): cf. Ar. Vesp. 385, ἦν τι πάθω γων: Eur. Iph. T. 753, ἦν τι ναῦς πάθη: Dem. Lept. 472, εἰν τι συμβῇ ποτέ. The opt. with εἰ in orat. obliqua in a sentence referring to past time, often represents ἦν with subj. in orat. directa in a sentence referring to present time (Madvig, § 132 a).

12. διακρυμεύσασθαι—'to send a message across': like διαπλέσασ, line 17: διεβιβαζόν, ch. 8, 46. In such words the mid. voice is used of those who employ the herald or get the message sent.

14. ἐκεῖνων μὲν—i.e. of the Lacedaemonians; put first in the sentence for emphasis, in construction governed by οὐδένα. φέντων—sc. τῷ Ἀθηναών, 'the Athenians allowing no Lacedaemonians (to pass over').'.

17. οἱ τελευταῖοι διαπλέοισας...ἀνὴρ—'the messenger who crossed last'. All the words between the article and the substantive form the epithet of ἀνὴρ, while τελευταῖοι especially belongs to and qualifies διαπλέοισας: so ch. 8, 49, οἱ τελευταῖοι (sc. διαβάντες) καὶ ἐγκαταληφθέντες.

19. ὅτι—not uncommonly introduces the actual words: v. 10, λέγει ὅτι, οἱ ἄνδρες ἡμᾶς οὐ μενουσί. This is a well-known usage in New Testament Greek.

20. μὴ δὲν αἰσχρόν ποιοῦντας—'provided you do nothing dishonourable'. Possibly implying, as the scholiast says, that death was more noble than surrender: at any rate thrusting all possible responsibility on their unfortunate countrymen.

26. διεσκευάζοντο—this verb is only found here in Thucydides, who elsewhere prefers παρασκευάζομαι. The preposition probably denotes the different arrangements of the Athenians for disposing their force or distributing their prisoners, as in the following διεδίδοσαν.

28. διεκομισάντο—κομισάντων is the word commonly used for recovering or obtaining the restoration of the bodies of the slain: compounded with διά it means 'conveyed across to themselves' or 'got conveyed across': so in i. 89 it is used of the bringing back of the women and children to Athens from Salamis, where they had been placed during the Persian invasion.
31. τοσοῦτῳ—'the following number'; see note on τοῦτῷ, ch. 9, 29. ὅκτῳ ἀποδέοντες τριακόσιον—'three hundred all but eight', lit. 'falling, falling short of eight'. ὅκτῳ is genitive: ii. 13, τριακόσιον ἀποδέοντα μύρια = 9700.

36. σταδία—'standing, hand to hand'; Hom. II. xiii. 314, σταθὴν ὑσμην, 'close fight': so ἐν σταθη ἀλον, ib. 514, etc.: cf. vii. 81, ὃς ἐσταθὼν μάχαι ἐκράντο, 'they did not fight pitched battles'.

CHAPTER XXXIX

1. χρόνος δὲ ὁ ἔξυμας—the same order is found i. 1, κὶνησις γὰρ αὐτῇ μεγίστη ἐγένετο, the substantive being put first in such instances in order to shew at once what the sentence is about. ἐγένετο—'amounted to': see note on 9, 12.

5. ἀπήσαν—'were away' a correction of Cobet's for ἀπέσαν 'went away', the proper form of writing which is ἀπήσαν (Nov. Lect. p. 346): the same correction is made ch. 42, 20.

6. τοῖς ἐσπλέονσι—neuter, 'by the provisions thrown in': ch. 27, 3, σίδος ἔσπλει. The Athenians had a blockading squadron at Salamis, ii. 93, τοῦ μὴ ἐσπλείν Μεγαρεύσι μηδ' ἐπιλείν μηδὲν, 'to prevent imports or exports'.

8. ἐγκατελήθη—i.e. were found in the island on its capture: note on ch. 8, 49.

9. ἣ πρὸς τὴν ἔξοσαν—'than he might have done'; lit. 'than (was possible) looking at, having regard to, his ability'.

12. μανιῶδης—this refers to the mad and reckless manner in which Cleon asserted that he would perform a dangerous military enterprise in a given time. There was nothing insane in the attempt itself. Plutarch (Nic. ch. 7) says that the Athenians were wont to indulge Cleon's κουφότης and μανια. He shewed no μανία in carrying out his undertaking, but succeeded (ib. ch. 8) τοὐχ γερασμένος ἀγαθ' καὶ στρατηγήσας ἀρίστα μετὰ Δημοσθένους.

13. ἀπεβη—'was fulfilled, came off': iii. 26, οὐδὲν ἀπεβαινεν αὐτοῖς ὃν προσεδέχοντο, 'none of their expectations were realized': iii. 93, παρὰ δὲξαν αὐτοῖς ἀπεβη: ch. 104, 11, οὐδὲν ἀπεβαινεν. ἀπὸ thus used in composition signifies a result corresponding to what goes before; thus ἀποδίδωμι often = to give in the proper quarter, e.g. to deliver a letter, to pay due honour, etc.
14. υπέστη—'undertook'; the lit. meaning of υφίσταμαι in this sense being to place oneself under an engagement: viii. 29, ὁσερ ὑπέστη: Hom. Il. iv. 267, ων ὑπέστην: also with inf. and with acc.

CHAPTER XL

5. ἡςίουν—'expected', lit. 'thought it worthy of them': i. 136, οὖν ἄξιοι φεύγωντα τιμωρεῖσθαι, 'he calls on him not to avenge himself on an exile': iii. 44, οὖν ἄξιοι ὑμᾶς το χρήσιμον ἀπώσασθαι, 'I would not have you reject'. In such instances the negative is placed as with οδ φημι = I deny or refuse: i. 28, πόλεμον δὲ οὖν εὑν πολείν, 'they urged them not to make war'

6. ἀποστούντες τε—this nominative has no verb, the construction being altered after the introduction of the clause with gen. abs. τινὸς ἐρωμένου.

9. δὴ ἄχθησόνα—'for the sake of annoyance', i.e. in order to insult or mortify. διὰ with acc. usually means 'in consequence of'; sometimes however it is used, like ἵνα, of the object or purpose; ii. 89, διὰ τὴν σφετέραν δόξαν, 'for the sake of their honour': ch. 102, 20, διὰ τὸ περίεχειν αὐτὴν, 'for the sake of enclosing it': v. 53, διὰ τού θύματος τὴν ἐπιτραξίν, 'for the sake of exacting payment of the sacrifice': so Plat. Rep. 524 c, διὰ τὴν τοῦτον σαφήνειαν, 'for the sake of making this clear': Dem. Boeot. 1004, δὴ ἐπήρειαν, 'for spite': Ar. Eth. Nic. iv. 3 (8). 31, δὴ ἤβρων.

10. καλοὶ κάγαθοὶ—'A title', says Arnold, 'corresponding, in the union which is expressed of personal qualities with a certain superiority of birth and condition more nearly with our word gentleman than with any other. The Spartans prided themselves on being all καλοὶ κάγαθοι; and the question, put probably by a democratical seaman, was intended to sneer at once at the pretension and the name'. The term is only found here and viii. 48 (also as a quotation): see Neil, Ar. Eq. Ap. II.

11. ἄπρακτος—a word meaning some kind of reed, or thorn, and thence applied to anything made thereof. In prose it means a spindle, and is used by the poets for an arrow. Probably the Laconians used the word in the latter sense; though some suppose that the heavy-armed soldier called darts and arrows spindles in contempt.

13. δέ ἐντυγχάνων—διεφθεῖρε—Classen takes ἐντυγχάνω absolutely, 'he who came in the way, he who chanced', governing τοῖς τε λίθοις καὶ τοξέον μακραί διεφθείρε. For this use of ἐντυγχάνω cf. ch. 132, 20, τοῖς ἐντυχοῦσιν ἐπιτρέπειν. Here
however the run of the words seems to connect ἐπιγραμμα with what follows. Thucydides in fact often adopts such an order that the intermediate words may be governed either by what precedes or what follows, or may indeed depend upon both; cf. ch. 17, 10. Note the force of the imperfect tense in ἐπιγραμμα and διεφθείρετο, 'he who (from time to time) came in the way was slain (on each occasion)'.

CHAPTER XLI

1. ἤσοντα—'resolved'; see note on ch. 15, 4.
3. μέχρι οὗ—with subjunctive without ἄν: ch. 16, 19.
7. ὡς ἐσ πατρίδα ταύτην—lit., 'as into their native country in this'; = ἐσ ταύτην ὡς (ἐσ) πατρίδα. In prose οὗσα without the article is always predicative in force: ἐξων τοῦτο ἐπιγραμμα 'having this as an inscription', not 'having this inscription'.
10. ἐς τῇ γῇ Πύλος κ.τ.λ.—nearly similar words are used in ch. 3, 15, where we have the reasons for which Demosthenes wished to occupy Pylos.
9. Ἐκτόντο—Classen reads Ἐκτόντο instead of Ἐκτόν τε, on the ground that the word, which occurs six times in Thucydides, should always be in the middle voice: so iii. 85, Ἐκτόντο τοῦτ ἐν τῇ νήσῳ καὶ πολλὰ ἐξπαττόν.
13. καὶ φοβοῦμενοι—'fearing lest they should have some of the institutions in the land still further revolutionized'; fearing, that is, a new insurrection of the Helots, or some other rising against their aristocratic rule: cf. ch. 55, 8, φοβοῦμενοι μὴ σφίξανεντερών τι γένηται τῶν περὶ τῆς κατάστασιν, 'relating to their constitution'.
16. ἐνδόλιοι ἐναι—sc. οὗ βαδίως φέροντες, 'to betray their uneasiness': ii. 64, μὴ ἐνδόλιοι ἔστε βαρυνόμενοι, 'do not shew your distress'.
19. φοιτῶντων—'though they often came': for gen. abs. see ch. 3, 8.

CHAPTER XLII

The Athenians, in the warlike and hopeful temper caused by their success at Pylos, now begin a series of attempts to occupy points on the enemy's coast. The command is taken by Nicias, who was both encouraged to action and incited to rivalry by the glory which Cleon had gained.

1. εὐθὺς—with μετὰ ταῦτα: i. 56, μετὰ ταῦτα δ' εὐθὺς.
4. ἐν ἱππαγωγοῖς ναυσὶ—'in horse-transport'; first mentioned by Thuc. in 430, when they were made by the Athenians out of old ships (ii. 56): ἱππαγωγὰ πλοία were used by the invading Persians under Xerxes (Hdt. vii. 79). Aristophanes, lauding the services of the cavalry in this expedition to Corinth, says of the horses (Eq. 599), εἰς τὰς ἱππαγωγοὺς εἰςεπῆδων ἀνδρικῶς.

8. πλεόντες—'in their voyage', imperf. part., as in ch. 3, 1, referring to the progress of the whole enterprise: the aor. ἔσχον denotes the first operation attempted. ἡμι ἔω goes with ἔσχον: if it referred to the departure from Athens πλεόντες would be required.

ib. μεταξὶ Χερσονήσου καὶ Πελούς—see the map in Arnold's edition. The Chersonesus, or peninsula, was a promontory formed by a low ridge of mount Oneion, which intercepted the view between Cenchreae and the beach where the Athenians landed. Rheitus, 'the beck', was not quite two miles to the south.

10. τὸ πᾶλαι—at the time of the Dorian conquest of Peloponnesus, known as 'the return of the Heraclidæ'. The legend is that the Dorians under Aletes reduced Corinth by incessant attacks, expelled the Aeolian dynasty of Sisyphus, and became thenceforth the dominant race. ἰδρυθέντες—'having established themselves', with πρὸς: so i. 131, ἐσ Κολωνᾶς ἰδρυθεῖς.

12. ἐπ' αὐτοῦ—note the demonstrative form of the second clause in a relative sentence.

14. κατέσχον—so κατασχόντες, ch. 54, 1; 57, 13.

16. ὁ δὲ Ισθμὸς ἐκκοσι—reckoning to the extreme south of the isthmus where Cenchreae stands.

17. ἐκ πλεόνος—'from some time back': ch. 103, 15, ἐπραξάν τε ἐκ πλεόνος: so v. 82: viii. 88. The order of the sentence will admit of taking ἐκ πλεόνος either with the words which follow it or with those which go before, while in sense either connexion is right. Timely warning enabled the Corinthians to take timely precautions. τῶν ἔω Ἰσθμοῦ—i. e. those on the north towards Megara, who had their own coast to watch. Note the absence of the article with Ισθμοῦ: cf. ch. 18, 11 note.

20. ἄπησαν—a correction for ἄπησαν: cf. ch. 39, 5. Poppo retains ἄπησαν ἐν as being equivalent to ἄπηλθον καλ ἄπησαν ἐν.

22. νυκτὸς καταπλεῦσαντες—the Athenians made the coast (κατά) while it was still night, and landed at daybreak, line 8. τὸ σημεῖα—if it was still night these were fire-signals raised by
the watchers on the coast: so ii. 94 and iii. 22, \( \phi \nu \kappa \tau \delta \) ἵροντο τολέμιοι: iii. 80, \( \epsilon \rho \nu \kappa \tau \varphi \theta \sigma \epsilon \varsigma \) ξέκοιτα \( \nu \) ῆς: cf. ch. 111, 4. σημεία ἤρθη is used i. 49; i. 63; vii. 34, of a signal for battle: and viii. 95 of a signal for embarkation.

24. Κεγχρεᾶ—sing. as in ch. 44, 16; viii. 10 etc. Κεγχρεῖος. ἦν ἄρα—cf. ch. 8, 24.

CHAPTER XLIII

3. ἡλθὲν ἐπὶ—‘advance upon’; not in a hostile sense.

5. τοῖς ἄλλοις—‘with the rest’, sc. under his command: dat. of the force with which the attack was made, a regular and common construction: cf. ch. 42, 3: Madvig, § 42.

ib. ἔνεβαλλεν—‘was to encounter’ the enemy, or ‘went on to encounter’: the imp. is read by most editors on good manuscript authority; Arnold has ἔνεβαλε.

7. ἐπείτα δὲ—‘in the second place’, corresponding to πρῶτον μέν. In this connexion Thucydides uses ἐπείτα either with or without δὲ, while other Attic writers usually omit δὲ: cf. ch. 44, 1, χρόνον μὲν οὖν πολὺν...ἐπείτα.

9. ἐν χερσὶ πάσα—‘hand to hand throughout’: vi. 70, γενομένης ἐν χερσὶ τῆς μάχης: cf. ch. 33, 6, ἐς χείρας ἐλθεῖν; cf. ch. 90, 9. ἐωσαντό—‘repulsed’, lit. ‘drove from themselves’: so ch. 96, 22; in ch. 11, 15, and 35, 13, it is used of assailants forcing their way.

13. αἴμασιάν—a stone wall or fence, the usual meaning of the word. τοῖς λίθοις—the stones of which the wall was made λογάδην: cf. note on ch. 4, 7.

17. τὸ εὐωνύμῳ κέρα εὐαυτῶν—the position of εὐαυτῶν is to be observed. It is admissible because of the epithet εὐωνύμῳ standing where it does: otherwise τὸ εὐαυτῶν κέρας is the right order: cf. note on ch. 5, 10.

20. ἀνέστρεψαι—‘wheeled round’; the only instance of the active used intransitively by Thucydides: in ii. 49 it is trans.: the middle is found in a somewhat different sense, ch. 35, 2, etc.

23. κατὰ τὸ εὐώνυμον—‘opposed to’: v. 71, κατὰ τὸ τῶν ἐναντίων εὐώνυμον.

24. ἦλπίζον...πειράσειν—‘they expected the enemy would make an attempt towards the village of Solygeia’: cf. note on ch. 25, 48, κατὰ τὸν λιμένα ἐπείρων.
CHAPTER XLIV

3. ἔμμαχομένοι—pred. ‘by fighting with them’, i.e. their help was of service in the action.

6. ἔθντό τὰ ὀπλα—‘halted’, or ‘took up their position’. The literal meaning of the phrase τίθεσθαι τὰ ὀπλα is to ground, or put down one’s arms, the Greeks being accustomed to lay down their shields and spears when they halted for any time, for instance to listen to an address from their commanders. The converse expression is ἀναλαμβάνειν τὰ ὀπλα (ch. 130, 19: Hdt. vi. 78: Xen. Hel. ii. 4, 19, etc.). From the idea of taking up a position thus implied, the phrase τίθεσθαι τὰ ὀπλα is often used, as in the present passage, when the idea of actually putting down the arms would be out of place. Thus the Thebans, after making their way by surprise into Plataea, established themselves in the public place (θέμενοι ἐς τὴν ἄγοραν τὰ ὀπλα), and made proclamation for any one who chose τίθεσθαι παρ’ αὐτούς τὰ ὀπλα i.e. to join them (ii. 2). So τὰ ὀπλα is used for the camp or position occupied by troops i. 111; iii. 1. Such phrases are especially common in the military language of Xenophon; see Shilleto on ii. 2.

8. οἱ πλείστοι...ἀπέθανον—i.e. their chief loss was at this point. οἱ πλείστοι must mean the greater part of those who fell, not of their whole force, for we see afterwards that their total loss only amounted to 212: so vii. 30, ἀποκτάνουσαν αὐτῶν ἐν τῇ ἐκβάσει τῶν πλείστων, where the total loss was 250 out of 1800. Classen takes the meaning to be that the greater part of the Corinthians on the right wing were slain, their allies escaping better.

10. κατὰ διώξιν πολλὴν—‘hard pressed’, with φυγῆ γενομένης.

20. οἱ ἐκ τῆς πόλεως προσβύτεροι—cf. ch. 8, 1, τῶν ἐκ τῆς Ἀττικῆς. The προσβύτεροι had remained to guard the city.

26. ἔγκαταλιπτο—‘left on the field’, more commonly used of leaving a garrison etc. in a town, as in ch. 25, 51.

28. ἐπικηρυκευσάμενοι...ἀνέλαυντο—asking leave to remove the dead was an admission of defeat, which is also implied by the use of ἐπικηρυκένθαι. Thus Plutarch (Nic. ch. 6) says that Nicias preferred to sacrifice his victory and his glory rather than leave two Athenian citizens unburied.

CHAPTER XLV

8. Μεθώνη—‘the place is now called Μέθανα, as the name is written by Pausanias and by Strabo, with this remark on
the part of the latter, that in some copies of Thucydides it was written Μεθώνη, like the town so called in Macedonia. As the Macedonian town was the more famous, the reading Μεθώνη probably prevailed more and more, and is now found in every ms. of Thucydides at present in existence' (Arnold).

9. ἀπολαβόντες—'cutting off' from the mainland by a wall and trench. We are told (i. 7) that the maritime Greeks thus established themselves on peninsulas (τὰς ἱσθμοὺς ἀπελάμβανον) for the sake of security and convenience. The peninsula of Methana, which is of considerable size, is connected with the mainland by a very narrow neck.

10. ἐν δὲ—i.e. on the isthmus or neck itself; but perhaps ἐν ᾗ should be read, in agreement with χερσονήσον: cf. Clas- sen's critical note. Pausanias (ii. 34) applies the term ἱσθμός to the whole peninsula when he says τῆς Πρωσίνας γῆς ἐστὶν ἱσθμὸς ἐπὶ πολὺ διέχων εἰς θάλασσαν, ἐν δὲ αὐτῷ πόλισμα οὐ μέγα ἐπὶ ἀκρόρυσθαι Μεθάνα.

11. τὸν ἐπετάχθ᾽ χρόνον—till the peace concluded in 421. In v. 18 we find Methone named as one of the places which the Athenians agreed to give up.

CHAPTER XLVI

1. χρόνον δὲ—so edited by Poppo and others as being in accordance with other passages, such as iii. 18, κατὰ τὸν αὐτὸν χρόνον δὲ οἱ Λακεδαιμόνιοι περὶ τὸν ἱσθμὸν ἤσαν, and as best accounting for the variation of reading here found. Others have καθ᾽ ὄντα: while the manuscript authority is in favour of omitting ὄν, and reading ταῦτα ἐγένετο, καλ.... In this last case we have καὶ connecting two statements of time, as is very common in New Testament Greek, e.g. Mk. xv. 25, ἦν δὲ ὥρα τρίτη καὶ ἐσταύρωσαν αὐτὸν. So in Thuc. we have, iii. 110, τῷ δὲ Δυμοςθένει ἀγγέλλεται...καὶ πέμπει: cf. Soph. Phil. 355, ἦν δ᾽ ἡμαρ δεύτερον...καὶ κατηγρήμην. In the present passage ὄν might have been omitted by a copyist from confusion with the last syllable of χρόνον and καθ᾽ ὄν subsequently added as an explanatory gloss.

6. τῆς Ἰστώνης—subjective gen., as we say the city of London. Thucydides elsewhere uses the appositional construction, as iii. 85, ἐς τὸ δρόμο τῆς Ἰστώνης: so line 14. τότε, lit. 'at that time', refers to the events described in iii. 85, and may be rendered 'as we have related': viii. 20, καταβαίνοντας τότε.

9. προσβαλόντες—'having made their assault', without a following case. τὸ τείχος—called τείχος iii. 85, a fortified position on Istone, held by 600 men.
11. ξυνέβησαν ὁστε—cf. ch. 37, 10: infr. line 16.

15. μέχρι οὖ—cf. ch. 41, 3, note. ἄν—for εἶν, rarely used by Thucydides, though ή is common. Possibly ἀστ' εἶν should be read. λελοῦσαι—ch. 16, 18.

17. οἰ τοῦ δήμου προστάται—so iii. 75: cf. ch. 66, 12, of Megara. The term appears to be a general one, sometimes implying a particular office and sometimes not: vid. Arnold on vi. 35.

19. τοὺς ἐθώνας—'those who were sent'. Poppe suggests αὐτοῦς ἐθώνας, certainly a more usual form of expression: see however the note on καὶ οἱ υποστήφωνες, ch. 33, 13.

20. πελθονσι...ἐτομάσεις—there is a slight irregularity in this sentence. The clause with πελθονσι is lost sight of after the introduction of the participial clause ὑποπέμψαντες φίλους, and δὴ κράτιστον εἴη depends upon λέγειν.

ib. τινὰς ἀλγοὺς—'some few': i. 63, ἀλγοὺς μὲν τινὰς ἀποβαλῶν. It was stipulated that any attempt at escape ended the treaty. καὶ εὑροιν δὴ—ch. 23, 8. δὴ...εἴη...ἐτομάσεις—δὴ only affects the former clause, the construction changing with the change of subject; so i. 87, εἴπον δὴ δοκοίειν...βοῦλεσθαι δὲ. It is not however quite clear whether αὐτοὶ refers to the democratic leaders, the subject of πελθονσι, or to τοῖς φίλοις, the subject of λέγειν.

CHAPTER XLVII

1. ὡς διέπαισαν...ἵσθησαν—the change of subject in this sentence is noticeable: for μηχανησάμενων, gen. abs. without subject expressed, see ch. 3, 8. ἐλευντο...παρεδέσθωτο, for the force of the pluperfect, see Arnold's note quoted on ch. 13, 2: 'παρεδέσθωτο must be taken with παραλαβότες...καθείρζαν, a few lines below, if as the sentence ran—you are now to suppose the treaty broken, and the prisoners delivered up to the Corcyreans. Upon their having been so delivered, the Corcyreans took them, etc.'

4. εὐνελάβοντο—parenthetical, 'helped, contributed to', with the partitive gen. like ἐναράμενον, ch. 10, 1: Hdt. iii. 49, συνελάβοντο τοῦ στρατεύματος, 'took part in'. The subject of this sentence is οἱ στρατηγοὶ κατάδηλοι δοντες, κ.τ.λ., 'the obvious fact that the Athenian commanders would not wish'; the predicate having the same force as in ch. 5, 5, ὁ στρατὸς ἐτι ἐν ταῖς Ἀθηναῖς ὄν. Thucydides does not assert that the Athenians were in the plot; though it seems plain that they made no effort to save the captives.
5. ἀκριβῆ—the strict force of this word is 'exact, complete in its details'. The meaning is that the πρόφασις, 'ground, or reason' for escaping, urged on the captives was made fully convincing by the known feelings of the Athenians; so Poppo, Krüger, etc., in agreement with the Scholiast. Arnold however takes πρόφασις as 'the pretence for killing them' and ἀκριβῆς as 'going to the very letter of the bond'.

8. μὴ ἄν βούλεσθαι—such phrases as δῆλος εἶμι usually take a participial construction; and possibly καταδηλοῦντες should be read: see however note on ch. 38, 3, δηλοῦντες προσέθαι.

10. προσποιήσαι—'to add, attach': lit. ii. 2, τὴν πόλιν Ἡσαλίων προσποιήσαι, 'to make over the city': so i. 55. The word is more common in the middle, meaning to win or claim for one's self.

11. παραλαβόντες—corresponds to παρεδόδωντο line 3: παραλαμβάνω=traditum accipere: cf. v. 95, where it is used of a traditional policy.

12. καθέρξαν—so in all mss. Classen however reads κατείρξαν, on the ground that this is the form found elsewhere in Thucydides, and that he also invariably uses ἀκτείρω. Buttmann considered that ἔστρω meant to shut out, ἔστρω to shut in. Poppo says the word having here the literal force of 'shutting in' is properly written with θ. It is to be observed that the other instances of κατείρξῳ in Thuc. are metaphorical in meaning and in the pres. or imp. tense, e.g. vi. 6, κατείρξον αὐτῶς τῷ πολέμῳ. For ἐσ cf. ch. 57, 10, ἐς τὸ τείχος κατακλησθαι: and note on αὑτόσε ch. 1, 20. Dem. de Cor. 258, ἔν οκίσκῳ καθέρξας.

13. κατὰ εἰκοσίν—ch. 10, 19. εἶπον...θεοῖ—frequentative, like εἶπον δέοι ch. 4, 9. τῆς ὅδου—partitive gen., like τῆς φύγῆς ch. 33, 15. προσώντας—'coming up' to receive the blows of the executioners; there is no manuscript authority for the suggested alteration προσόντα, though such words might easily be confused.

CHAPTER XLVIII

2. ἐς μὲν ἄνδρας ἐξήκοντα—'to the number of'; these words form the object of ἔξαγαγόντες: so ch. 80, 18, προκρίναντες ἐς διαχίλιους: as subject, iii. 20, ἐς ἄνδρας διακόσιους καὶ εἰκοσιν ἐνέρειναν.

5. μεταστήσοντας τοῦ ἄλλοσ—'in order to remove them elsewhere'. The fut. participle is a correction for μεταστήσαν, to retain which necessitates taking τοῦ ἄλλοσ with ἄγειν: the enclitic more naturally belongs to the word which it follows, while ἄγειν corresponds to the preceding ἔξαγαγόντες.
7. σφάς...αυτούς—the former of these words is governed by διαφθείρειν, of which αυτούς is the subject; ‘kill us yourselves’, is the appeal which the captives make to the Athenians.

9. οὐδ’ ἐστινα...οὐδένα—the inf. follows περιύψεσθαι, as in v. 29: i. 35, προσλαβεῖν περιύψεσθε. κατὰ δύναμιν—‘to the best of their power’, οὐ περιύψεσθαι being equivalent to ‘will prevent’: so i. 53, οὐ περιουψεμένα κατὰ τὸ δυνάμον.

10. κατὰ μὲν τὰς θύρας—cf. note, ch. 25, 48. οὐδ’ αὐτοὶ—lit. ‘neither themselves’, i.e. they had no more intention of entering than the prisoners had of letting them in. οὐδὲ means ‘also not’, as in this sentence, more commonly than ‘not even’.

13. τὴν ὀροφήν—so iii. 68, ὀροφαὶς ἔχρησαντο: but i. 134, τὸν ὄροφον. τῷ κεράμῳ—‘with the tiling’: so ii. 4, λίθοις τὲ καὶ κεράμῳ βαλλόντων.

14. καὶ ἁμα...διέφθειρον—the rest of the sentence, as far as ἀπαγχόμενοι, describes the ways in which the captives destroyed themselves. It has two main divisions, όλοτοὺς τὲ...καθιέντες and καὶ...ἀπαγχόμενοι, the latter being again divided into two clauses of somewhat different construction. The imperfect participles καθιέντες and ἀπαγχόμενοι denote what went on during the night, while the concluding aor. διεφθάρησαν regards the work of death as ended and complete.

16. ἐς τὰς σφαγάς—‘into their throats’. σφαγή is the spot where the victim is struck for sacrifice: Eur. Or. 291, τεκούσης ἐς σφαγά ὄσαι ἔλφος.

17. ἐκ κλινῶν τινῶν...ἀπαγχόμενοι—they strangled themselves either with bed girths or with strips of their garments. ἐκ κλινῶν goes with τοῖς σπάρτοις alone, which is governed by ἀπαγχόμενον. In the next clause instead of another dative of the instrument we have the active construction παραρῆματα...ποιοῦντες, which must be rendered ‘with strips made’. This use of the act. participle is a common way of varying the construction in the concluding clause of the sentence: Dem. Lept. 496, καὶ τοιούτους τινὰς ἐξειλεγμένοι, ‘and such specimens’: Eur. El. 496, ταλάρων τ’ ἔξελων τυρεύματα, ‘and cheeses taken from their baskets’.

19. παντὶ τε τρόπῳ—‘and so in every fashion’. τε is not found in the mss. but is inserted by Popo. We have in this book frequent instances of its use in summing up and concluding an account, e.g. ch. 4, 12. If τε be not read, διεφθάρησαν is redundant, being added as if there had been no such main verb as διεφθειρον.

20. ἐπεγένετο τῷ παθήματι—‘closed on the scene’: ch. 25, 9.
23. φορμηδόν—'like matting', some lengthways, some across: ii. 75, φορμηδόν τιθέντες: so Ηdt. ii. 96, πλυνθηδόν, 'brick-fashion'.

25. ἡνδραποδίσαντο—'enslaved': the middle, as Classen points out, possibly implying that the Corcyreans kept them in their own service. In all other passages Thuc. uses the active to describe the selling of captives, e.g. v. 32, παῦδας δὲ καὶ γυναῖκας ἡνδραπόδισαν.

27. ἡ στάσις πολλῆ γενομένη—an English writer would have said, 'this was the end of this great struggle', but in Greek an accessory idea, as in this case of the height to which faction rose, is not as a rule expressed by an epithet but thrown into a predicative form.

id. στάσις—the word used throughout of the Corcyrean revolution: so iii. 76, ὁ Κερκυραῖον ἔστασινα. It is applied to any struggle between men of the same blood, even if rising to the importance of a civil war: thus in ch. 61, 6, to the war in Sicily.

28. ἔτελεύτησεν ἐσ τοῦτο—so iii. 104, ἔτελεύτα ἐς τάδε τὰ ἔπη, 'ended with these verses': cf. i. 51, ἡ ναυμαχία ἔτελεύτα ἐς νύκτα, i.e. lasted till night and then ended: iii. 108, ἡ μάχη ἔτελεύτα ἔως ὄψε. There is a similar use of μέχρι in i. 71, μέχρι τοῦτο ὑπάρχω ὑμῶν ἡ βραδυτής, 'let this be the limit of your inaction'.

id. δεια γε κατά—'so far as relates to': so viii. 70, δεια πρὸς τοὺς θεόν: cf. ch. 16, 15, δεια μη. δὲ τι καὶ ἀξιόλογον—so i. 15, δειν τις καὶ δύναμις παρεγέντο.

31. ἤνα περ...ἄρμηντο—so ch. 74, 4, ἢνα περ καὶ τὸ πρῶτον ἄρμητο. ἐκεῖ and ἐνταῦθα are often similarly used with verbs of motion. Thuc. uses the perfect and plup. of ἄρμασθαι to denote actual motion, as in these passages, or mental impulse, as in ch. 27, 24.

32. ἐπολέμουν—by the use of the imperfect the historian leaves the Athenians engaged in their operations in Sicily and passes to another subject. Nothing further is said of Sicily till the convention at Gela next year (ch. 58).

CHAPTER XLIX

1. ὁ οὖ τῇ Ναυπάκτῳ—for the order of the words cf. note on ch. 24, 1. The Athenians had a regular naval station at Naupactus. The Acarnanians had come to terms with the Ambrakiotes the year before (iii. 114).
5. ἐκπέμψαντες—a milder word than ἐκβαλὼντες, probably implying the absence of a struggle: so v. 52, ἐξέστημψαν, of an unsatisfactory governor: cf. Dem. Lept. 597, Ὕππαλος ὑποσπόνδους ἀπετέμψατε.

6. οἰκητοὶς ἀπὸ πάντων—predicate in agreement with the subject, like ch. 14, 31, καὶ ἀπὸ πάντων ἡ δὲ βεβοηθηκότες: some settlers came from every Acarnanian town. αὐτοὶ—'by themselves' as opposed to the Athenians.

CHAPTER L

2. ἀργυρολόγων νεῶν—'sent to collect arrears, or to exact extraordinary contributions. The regular φόρος appears to have been paid at Athens, at the great Dionysia' (Jowett, citing Böckh). The same word is used in (iii. 19) of a squadron of twelve ships despatched in 428. Six ships were also sent in 430 (ii. 69). The absence of the article with Αθηναῖων is to be noticed: see note on ch. 18, 11.

5. παρὰ βασιλέως—from the Persian court. βασιλέως, without an article, is commonly used to denote the Persian sovereign: ii. 62, οὕτε βασιλέως οὕτε ἄλλο οὐδὲν ἔδον = neither the Persians nor any other nation: cf. i. 18 etc.

8. μεταγραφάμενοι—'having caused to be transcribed': we have the act. i. 132, μεταγράψαι τι, 'to make some alteration'. έκ τῶν 'Ασσυρίων γραμμάτων—'i.e. the cuneiform characters, which the Persians employed in their public inscriptions (Hdt. iv. 87), as here in a public document. They were, in various forms, the common alphabet of several languages' (Jowett). See also Poppo and Arnold. Here 'transcription' no doubt implies a translation.

11. πολλῶν ἠθόπτων—at the beginning of the war we find the Lacedaemonians preparing to send envoys to the Persians and other βάρβαροι (ii. 7); and in 430 a body of Peloponnesian ambassadors on their way to Persia were seized in Thrace and given up to the Athenians (ii. 67).

12. σαφές λέγειν—so in vi. 21 the mss. reading is ἄξιον δρᾶν, where Arnold inserts τι.

13. πέμψαμεν—'they must send', as if κελεύειν had gone before. A similar construction to that found in treaties etc.: cf. ch. 16, 5.

ib. ὡς αὐτὸν—referring to the primary subject, sc. βασιλέα. When two subjects are expressed or implied, the former is often denoted by the oblique cases of αὐτός, when in Latin we
should expect so. (Caesar frequently uses is in the same way, e.g. B. G. i. 5, Helvetii persuadent Rauracis ut una cum tis (= secum) proficiscantur.) In ii. 65 is a noticeable instance, ἐπιφάνει τούς Ἀθηναίους τῆς ἐτίς ἄυτῶν ὅργῆς (= ἦν ἐτίς ἄυτῶν εἰς) παραλίευσ: cf. ch. 71, 3. For this idiom see Poppo on i. 17, and the appendix to Buttmann's Meidias 'de formis αὐτῶν et αὐτῶν.'

CHAPTER LI

1. περείλον—for force of περί in composition see note on ch. 12, 7, περιερρύη. The Chians took down the wall which surrounded their city.

2. καὶ ὑποπτευόμενον—the second participle gives the cause of the first: cf. note on ch. 97, 9.

3. ἐσ αὐτῶς—'against them' sc. the Athenians, with νεωτερεῖαν. Another possible reading is ἐσ αὐτῶς, 'having formed some suspicion with regard to them' viz. the Chians. For ἐσ cf. Ar. Plut. 301, oὐ μηδὲν εἰς ἐμ' ὑπονοεῖ τοιοῦτοι.

ib. ποιησάμενοι—'having effected for themselves' i.e. stipulated for. The sense is that, before dismantling their works, they obtained the strongest guarantees which they could that the Athenians would do them no injury. πρὸς Ἀθηναίους—'in regard to the Athenians', i.e. between the Athenians and themselves. πλάτεις καὶ βεβαιότητα—'pledges and security'.

5. ἐκ τῶν δυνατῶν—'to the best of their power': ii. 3, ὣς ἐκ τῶν δυνατῶν.

CHAPTER LIll

1. τοῦ δ' ἐπιγιγνομένου θέρους—cf. note on ch. 1, 1. εὔθες—'at its very beginning'.

2. ἐκλιπτεῖς τι—apparently a partial eclipse; calculated to have happened on the 21st of March: cf. ii. 23, ὁ ἦλιος ἐκλιπε. This took place νομηλΐα κατὰ σελήνην, 'at the beginning of a lunar month', and Thuc. adds that this seems the only possible time.

3. τοῦ αὐτοῦ μηνὸς ἵσταμένον—in the first 10 days of the same month, viz. Elaphebolion, which began in the latter half of March. For the variation and uncertainty of the Greek calendar see Jowett on ii. 1.

ib. ἑσεισεν—'there was an earthquake': cf. ἔσι, βροντῆ, and the like, as we say, it rains, etc. ὁ θεὸς is to be under-
stood: Ar. Ach. 510, Ποσειδών...σεισάς. We have the pass. of σεισάς in ii. 8, (Δήλος) πράτερον οὗτω σεισθείσα. Portents, such as earthquakes and eclipses, were especially frequent at the time of the Peloponnesian war (i. 23).

4. οἱ Μυτιληναίων φυγάδες—the revolt of Mytilene and Lesbos is related in the earlier part of bk. iii.: the final reduction of the island in ch. 50.

5. οἱ πολλοὶ—partial apposition: cf. ch. 6, 4. έκ τε—τε and καλ couple Πελοποννήσου and αὐτῶν, the two districts supplying the force, τε being somewhat out of place, as in ch. 28, 21, έκ τε Αινοῦ...καλ ἄλλοθεν.

6. ἐπικουρικῶν—'an auxiliary force': viii. 25, ξεικικόν ἐπικουρικῶν: so ὠπλιτικόν, ἵππικον, ναυτικόν, etc.

7. Ἀρτέμιδος—cf. viii. 101, ἔσ Ἀρτέμιδος ἡ δή τοῦ Ἐλλησσόντου.

8. λαβόντες—as ransom for the place. στατήρας—the Phocaean stater was worth somewhat less than the Attic stater, the value of which was about 16 shillings. ἀπέδοσαν πάλιν οὐδὲν ἄδικησαντες—'restored the town uninjured' (Jowett).

12. Ἀκταλαίας—so called because they were on the coast (ἀκτή) near Lesbos. In iii. 50 we read that the Athenians took possession of the towns on the mainland δοὺς Μυτιληναίοι ἑκράτουν.

14. πάντων μάλιστα—this use of the neuter is to be noted. Poppo compares Mark xii. 28, πρώτη πάντων ἐντολή.

15. κρατυνάμενοι—construction in accordance with the sense, as if διενοθεντικόν had preceded instead of ήν ἡ διάνοια: cf. ch. 23, 13, note. The middle form of κρατύνω is found ch. 114, 13: also iii. 82, τὰς πιστεῖς ἑκράτυνον: the active occurs i. 69, etc.

ib. ναῦς τε γάρ—this parenthetical sentence extends to παρασκευῆ, τε and καὶ coupling its two members ναῦς and τὴν ἄλλην παρασκευῆ. Arnold however ends the parenthesis with ἐπικειμένης, and takes τὴν ἄλλην παρασκευῆ with the following ὀρμώμενοι.

16. αὐτῶν— in sense may be joined with the words before or after it, and is probably connected with both.

17. τὴν ἄλλην παρασκευῆ—most probably dat. of the instrument, dependent by a change of construction on the sense derived from κρατυνάμενοι, sc. τὴν ἄλλην παρασκευῆ κρατύνεται εὐπορον ἡν. Poppo proposes to read τὴν ἄλλην παρασκευῆ governed by ποιεῖσθαι. It has also been proposed to take the dative as dependent on εὐπορία, 'there were facilities for' etc.,
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or to alter the reading to τῆς ἄλλης παρασκευῆς, giving the same meaning. Arnold regards the text as a mixture of two constructions, connecting the dat. with what follows, as if the words ran πάντα τὲ (ναῦς γὰρ εὐπορία ἦν ποιεῖσθαι κ.τ.λ.) καὶ τῆς ἄλλης παρασκευῆς.

Instead of παρασκευῆς the manuscript authority is in favour of σκευῆ, which is accordingly retained by Jowett. σκευή however appears used exclusively of dress and personal appointments, e.g. i. 6: vi. 31, τῶν περὶ τὸ σῶμα σκευῶν: and though it would apply to fitting out men for an expedition, is not so appropriate to the fortifying of a stronghold: cf. i. 2, οὔτε μεγέθει πόλεων ἱσχύον οὔτε τῆς ἄλλης παρασκευῆς.

18. ὁμιμένοι—cf. ch. i. 8: constructed like κρατινάμενοι above.

19. κακόσεν...χειρώσασθαι—construction and variation of tense as in ch. 28, 29.

20. καὶ οἱ μὲν—cf. note on imp. ἐπολέμων, ch. 48, 32: the account of these operations is resumed in ch. 75.

CHAPTER LIII

4. καὶ ἀγαγόντες—for this use of the participle see note on ch. 48, 18, παραιρήματα παύουσες.

8. ἐπίκειται τῇ Δακωνικῇ—'it lies off the coast of Laconia': ch. 44, 29, ἐς τὰς ἐπικείμενα νῆσους: ii. 27, with dat. τῆς Πελοποννήσου ἐπίκειται. κατὰ—'opposite to': i. 46, ἥ κατὰ Κέρκυραν ἥτειρος.

ib. Δακεδαμόνιοι δὲ εἰς—sc. οἱ Κυθηροὶ, 'the people are Lacedaemonians of the class of Perioeci' (ch. 8, 3): Δακεδαμόνιοι is pred. the subject being understood from Κυθηρα: cf. note on ch. 1, 4. For the gen. denoting a class see Madv. § 51 c.

9. Κυθηροδίκης ἄρχῃ—an 'authority' or official with this title: so i. 96, Ἔλληνοταμαί ἄρχῃ, a 'board' so called: see note on τὰ τὰ Ἀλι, ch. 15, 2. In both passages Cobet proposes to omit ἄρχῃ as being an explanatory gloss.

13. προσβολή—cf. ch. 1, 7: here it means a port or landing-place. Merchantmen from Egypt are mentioned again in viii. 35: they probably imported corn.

16. πᾶσα γὰρ ἀνέχει—sc. either (1) ἡ Δακωνικῇ, meaning that the Laconian coast lay open to attack from the sea on the s.w. and s.e.; or (2) ἡ νῆσος, meaning that Cythera commanded the coast on both sides, and therefore protected the
country. ἀνέχει—'juts out, extends': i. 46, ἡ ἄκρα ἀνέχει: so viii. 35, ἄκρα τῆς Κυδίδας προέχουσα. Grote (vol. iv. ch. 53) renders it, 'the whole Laconian coast is high projecting cliff where it fronts the Sicilian and Cretan seas', being therefore only assailable at Malea. This agrees with the fact of the want of harbours on the Laconian coast, but the use of ἀνέχω is against it. For πελάγος cf. ch. 24, 22.

CHAPTER LIV

2. δισχιλιοί—Classen suspects an error in the number, as so large a Milesian force seems improbable. Possibly Μιλησίων ought to be omitted. Scandeia seems to have been the chief fortress of the island, and would be attacked by the main body.

4. Σκάνδελαν—Pausanias calls Scandeia the arsenal (ἐπίγείον) of Cythera, and says that it is ten stadia from the city of Cythera itself. The latter appears from Thucydides to have consisted of the harbour (ἡ ἐπὶ θαλάσσῃ πόλις, line 7) and the upper city (ἡ ἄνω πόλις, line 11).

9. ὑπέστησαν—'stood the attack': ch. 59, 12, κυνόνοις υψίστασθαι: cf. note on ch. 28, 17. ξυνέβησαν—'they agreed', with ἐπιτρέψαι: so ch. 69, 22, ξυνέβησαν ἐκαστὸν ἀπολυθήναι.

13. ἥσαν δὲ τινες καὶ γενόμενοι—'and some communications had actually passed between Nicias and some of the inhabitants'.

15. ἐπιτηθεῖότερον—'on more favourable terms': i. 58, οὐδὲν εὔροντο ἐπιτηθέειον: i. 144, τοῖς Λακεδαίμονιοι ἐπιτηθεῖον, 'in the interests of'. τὸ τε παραυτικὰ κ.τ.λ.—some mss. read τὰ τῆς ὀμολογιῶς, but the best are without τὰ. τὸ παραυτικὰ τῆς ὀμολογιῶς then means the terms now granted, and τὸ ἐπείτα the arrangements afterwards concluded by the Athenians (ch. 57).

17. ἀνέστησαν γὰρ ἄν—'for otherwise the Athenians, etc.' i.e. but for the understanding with Nicias: so i. 102, βλα γὰρ ἄν εἶλον τὸ χρωμον, 'else they would have stormed the town'.

19. οὕτως ἐπικειμένης—referring to the situation of Cythera described in the previous chapter. This is the only instance in Thuc. of ἐπικειμέναι with ἐπὶ: Hdt. vii. 235, ἐπ' αὐτῆς νησοὺς ἐπικειμένη.

21. παραλαβόντες—'taking into their own hands': i. 19, τοὺς τὸν πόλεων παραλαβόντες. The Athenians occupied Scandeia completely and probably garrisoned other points in the island.
22. ἢ τε—τε and καὶ here couple the two clauses of which ἐπλέεσαν and ἐδύναμεν are the verbs.

24. ἐναυλιζόμενοι...ἐν—imperfect and opt. of repeated action. τῶν χωρῶν—part. gen. after ὅ, 'on such spots as were favourable from time to time'. For καῖρος of place, cf. ch. 90, 14.

CHAPTER LV

4. ἀθρόα...τῇ δυνάμει—a prominent position of the predicate, not uncommon where emphasis is desired: cf. iii. 63, οὐκ ἦν αὐτῶι τὴν χάριν ἀντατέδοτε.

8. φοβοῦμενοι...κατάστασιν—cf. ch. 41, 11. κατάστασιν—the established order of things or 'constitution'. What the Lacedaemonians chiefly dreaded was revolt on the part of the Helots. The slavery in which they held these was the 'peculiar institution' of which they were jealous and apprehensive.

11. ἔχομένης—'was in the enemy's hands': ch. 108, 1, ἔχουμεν δὲ τῆς 'Αμφιπόλεως. ταχέος καὶ ἀπροφυλάκτου—because it was impossible to guard against the sudden descents of the Athenians on their coasts.

14. ἐς τὰ πολεμικὰ—'for warlike operations'. ἐπερ ποτε—so ch. 20, 1; here made more emphatic by the superlative μάλιστα δὴ, 'in the highest degree'. ὀφειρότεροι—'more backward than ever'.

16. ξυνεστῶτες—'being engaged': so ch. 96, 11, ξυνεστήκει, of an army in actual battle. παρὰ τὴν ὑπάρχουσαν ἱδέαν—the 'existing form' of their force consisting almost entirely of heavy-armed infantry.

18. οἷς τὸ μὴ ἐπιχειροῦμενον—'with whom whatever they were not actually attempting was so much subtracted from their expectation of success': cf. i. 70, where the Corinthian envoys at Sparta enlarge on the ambition and activity of the Athenians, ἃ μὲν ἂν ἐπινοοῦσαν μὴ ἐξελθοῦσιν, ὀκεῖα στέρεσθαι ἡγοῦνται κ.τ.λ.

19. τὰ τῆς τύχης—so τὸ τῆς τύχης, ch. 18, 12.

24. τὰν...ἀμαρτησοθαί—they expected to fail in any active movement they made: for opt. cf. ἃ χωρῆσθαι, ch. 32, 22. The neuter adj. is a cognate accusative following the verb: so iii. 47, δοσον ἂν καὶ τοῦτο ἀμαρτάνωτε.

25. ἀνεχέγγυον—lit. 'affording no guarantee (of success)'. Their γνώμη, or 'mental conviction', had lost its confidence, and they were, as we say, demoralized. Till the capture of Pylos the evils of the war had in no sense been brought home to the Spartans.
CHAPTER LVI

1. τοῖς δ'. Ἀθηναίοις—this dat. is dependent on ἵσυχασαν, or rather is placed at the beginning of the sentence to denote what state of things the Athenians found resulting from the dispirited feeling of the Lacedaemonians: cf. note on ch. 10, 13, ὑποχωρήσασι. τότε—'now', at the time mentioned at the end of chapter 54.

ib. τὴν παραβαλασσίου—so ii. 26, τῆς παραβαλασσίου ἔστω ἄ ἐδήμωσε.

5. εν τῷ τοιούτῳ—'under such circumstances, in such a condition': cf. ii. 36, εν τῷ τοιῷδε, 'in a case like this'. From ἤγουμενοι εἶναι we have to supply a sense equivalent to ὑπότε: so iii. 69, νῆσε χειμασθεῖσαι καὶ σποράδες = σποράδες γενο-μεναι: iii. 82, οὐκ ἀν ἐχόντων πρόφασιν οὖθ' ἐτοιμών = ἐτοιμών ὑπότε.

6. ἢπερ καὶ ἡμύνατο—'which did make a stand'. καὶ thus used implies an unexpected statement: ch. 11, 18, καὶ τῇ καὶ δοκᾷ. περὶ Κοσύρταν καὶ Ἀφροδισίαν—places on the w. coast of Laconia near Cape Malea.

12. περιπλεύσαν— the Ath. now rounded Cape Malea and sailed upwards along the e. coast of Laconia. Epidaurus Limera was a short distance n. from Malea. The name signifies 'the hungry' or 'the harbour-possessing' according as it comes from λιμός or λιμήν, both derivations being given.

14. η ἐστὶ μὲν τῆς—for gen. 'belonging to' cf. iii. 106, οὐκέτι Ἀκαρπαν. Κυνοσούριας—the form of the word which has the best authority here and in v. 14 and 41. Another form is Κυνοῦρια (Hdt. viii. 73 etc.).

16. νεμόμενοι—'possessing' or 'occupying': i. 2, νεμόμενοι τὰ αὐτῶν ἐκαστοὶ ὡς ἄποιχ. ἐκπεσοῦσιν—the expulsion of the Aeginetans was in 431; some settled in Thryea, some were scattered throughout Greece (ii. 27).

17. ὑπὸ τῶν σεισμῶν—the great earthquake and the revolt of the Helots which took place in 464 (i. 101). Thucydides here repeats what he has already said, ii. 27.

19. Ἀθηναίων ὑπακούοντες—'though subject to Athens'. πρὸς... ἰστασαν—cf. vi. 34, πρὸς τὰ λεγόμενα αἱ γνώμαι ἰστανται: so Soph. Ant. 299, (φρένας) πρὸς αἰσχρὰ πράγματ' ἰστασθαι. ἐκε-νον—the Lacedaemonians, as locally remote from Athens and Aegina; cf. note on ch. 37, 10.
CHAPTER LVII

3. τείχος—'fort': ch. 11, 22, etc.

7. τῶν περὶ τὴν χώραν—cf. ch. 55, 5.


22. καταθέσαι ἐς τὰς νῆσους—so iii. 28, καταθέσαι ἐς Τήνιον: iii. 72, κατέθεντο ἐς Ἀγίναν. The middle voice is always used in this sense of depositing for safety: cf. note on ἐθέντο, ch. 18, 14.

23. καὶ τοῖς ἄλλοις...φέρειν—the grammatical subject is changed in this clause, the original construction being resumed in the next clause. In sense the subject is still the Athenians, the meaning being 'as for the rest to let them inhabit', etc.

26. ἐν ποτὲ—'of old standing'; commonly used by Thuc. with words implying friendship or enmity: i. 47, ἐν ποτὲ φίλοι εἰς, etc.: so ch. 73, 16: 103, 13: cf. i. 15, ἐς τὸν πάλαι ποτὲ γενόμενον πόλεμον.

ib. παρὰ τοῖς ἄλλοις—παρά τοῖς ἄλλοις ἀγαγόμενες καταθήσαι παρ' αὐτοῖς, pregnant constr.: so τοὺς ἐν τῷ νῆσῳ—those who had been captured in the island.

CHAPTER LVIII

The history now returns to affairs in Sicily, of which nothing has been recorded since the conclusion of the operations related in ch. 25.

1. Καμαρίναλοις—Camarina, though Dorian, was opposed to Syracuse (iii. 86), while the neighbouring town of Gela, like the other Dorian colonies, took the Syracusan side. πρῶτον πρὸς ἄλληλοις—note the order. The force of the sentence is that the pacification of Sicily began with Camarina and Gela, that the first step was a cessation of hostilities, and that this was first concluded between the two states in question.

5. πρόσβεσις—in apposition to ὁ ἄλλοι Σικελίωται: so ch. 49, 6, ὀικήτρος ἀπὸ πάντων. ἐς λόγους κατέστησαν—so iii. 8: iii. 70, ἐς λόγους καταστάσας: i. 23, ἐς τὸν πόλεμον κατέστησαν, etc.

7. ἐπ' ἀμφότερα—ch. 17, 19; here it refers to counter-arguments and claims, as is shown by ὡς ἐκαστοὶ κ.τ.λ. διαφρομένων καὶ ἄξιοντων—'the envoys disputing and urging their respective claims'; gen. abs. without subject expressed.
8. ἀλασσούσθαι—‘to be at a disadvantage’, with cognate accus.: cf. ch. 59, 12.

9. Ἔρμοκράτης—the most eminent Syracusan of this time, and a man of singular energy and intelligence. His courage and wisdom undoubtedly saved his country from the Athenian invaders. The speeches which Thucydides puts in his mouth are marked by outspoken frankness and an unusual breadth of view. Their language is also striking in style, close and anti-thetical, and abounding in rhetorical mannerisms.

10. διαπερ καὶ ἔπεισε—this refers to the effect of Hermocrates’s counsel, ch. 65.

ib. ἐς τὸ κοινὸν—according to Classen ‘for the general interest’, as opposed to the private claims of individual states: so i. 91, ἐς τὸ κοινὸν βουλευεῖσθαι: cf. Lat. in medium. Poppo considers τὸ κοινὸν to mean ‘concilium legatorum ab omnibus Siciliensibus missorum’; so Krüger.

11. τοιούτους δή—a variation from τοιάδε, with which speeches are commonly introduced, as in ch. 10 and 16. On the other hand, in vii. 78, τοιάδε παρακελευόμενος refers to a speech which has just been made.

CHAPTER LIX

1. οὕτε πόλεως—for the gen. Classen compares Hdt. vii. 101, σὺ εἴς πόλις οὕτε ἐλαχίστης οὕτε ἄσθενεστάτης. The order of the words in this vigorous sentence gives it a force which it would not have if precise grammatical sequence had been observed. πόλεως is put early, in contrast with the following ἐς κοινὸν, to show that the speaker is not urging state claims but general interests; while οὕτε ἐλαχίστης negatives the idea that fear could be his motive in urging peace, inasmuch as he was the representative of a country which had less to dread than others.

2. τοὺς λόγους ποιήσωμαι—the position of these words is in accordance with the manner of Thuc. who commonly separates two parallel expressions, such as οὕτε ἐλαχίστης οὐτέ πονομένης, by an intermediate word or words belonging to both, e.g. i. 93, σιδήρῳ πρὸς ἀλλήλους τὰ ἔξωθεν καὶ μολύσδῳ δεδεμένου.

ib. πονομένης—so ii. 51, τὸν πονοῦμενον φιλίζοντο, of sufferers from the plague.

3. ἐς κοινὸν—‘for common consideration’ or ‘for the common interest’—cf. ch. 58, 10. βελτιστήν—to be connected with τὴν Σικελίαν. ἀποδιδομένονς—‘declaring’, commonly used with γράφων, etc. of setting forth one’s own views: so without acc. Plat. Phaedr. 274 b, etc.
5. καὶ περὶ μὲν—the converse of this μὲν is δὲ in line 13. Though there is no use in enlarging on the evils of war in general, it may be of service to shew the inexpediency of this particular war.

6. οὐς χαλεπῶν—'what a grievous thing it is'. πᾶν τὸ ἐνν—'all that it involves', or 'all that is possible', &c. ἐκλέγειν: so ii. 43, δεῖ οὕντι, in a somewhat similar clause. ἐκλέγων—'picking out', not = ἔξαγορεύων. Only ἀντί, πρὸ, and ἐπί are compounded with ἔγω in the sense of speaking. Other prepositions are compounded with ἄγορεύω or (poetically) αὐτῶ (R. S.). ἐν εἰδόται—cf. ch. 17, 12, note. μακρηγορεύει—i. 68: ii. 36.

8. ἀναγκάζεται—'is constrained': viii. 41, ἀναγκάζεται ὑπὸ τῶν Κνίδων παραινοῦντων. αὐτὸ δρᾶν—to engage in war; cf. αὐτὰ ταῦτα, line 13: ch. 18, 7, ἐπάθημεν αὐτό.

10. ἐμβαίνει—'the fact is', connected with τοῖς μὲν... φανεροῖς so far as construction goes, but in sense applying no less to the second clause with οί δὲ: for constr. cf. Plat. Rep. 505 c, συμβαίνειν αὐτοῖς ὁμολογεῖν, 'the result is they admit', or 'they find themselves admitting'. τοῖς μὲν...οί δὲ—these two clauses apply generally to aggressive and defensive warfare. The definite τὰ κέρδη, τοὺς κινδύνους refer to πολεμεῖν, 'its gains, its dangers'.

11. ἔθελοντον—'are ready', = dare: ii. 71, ἔθελον ἀντικο ἐνδείκει σωματία τῶν κινδυνῶν. πρὸ τοῦ αὐτοῖκα—'rather than suffer their rights to be infringed one jot': cf. ch. 58, 8: i. 77, ἔλασσομενοι ἐν ταῖς δικαίωσιν.

13. εἴ μὴ ἐν καὶρῷ—ἐν has very slight mss. authority and is omitted by Arnold. There is however no proof that καὶρῷ by itself can mean 'in proper time'. Arnold quotes ii. 40, πλοῦτῳ τε ἔργον μᾶλλον καὶρῷ χρόμεθα, which as his own note in loc. shews is in no way a case in point; while Krüger points out that Soph. O. T. 1516, πάντα γὰρ καὶρῷ καλά, means 'by being seasonable'. ἐν καὶρῷ occurs v. 61, etc.

14. τῶν ἑναλλαγῶν—objective gen.: v. 69, τὴν παρακελευ-σιν τῆς μνήμης.

15. δὲ καὶ ἡμῖν—δ, referring to what immediately precedes, is the belief that this is a time for union rather than strife. In constr. it is a cogn. acc. after πειθομένοις and supplies the subj. to ἄξιον γένοιτο. As Poppo says, 'pro πειθομένοις etiam πείθεσθαι scribi potuit', the sense being 'such a conviction on your part would now be invaluable'.
17. Βουλευόμενοι δὴ—δὴ lays a sarcastic emphasis on Βουλευόμενοι 'deliberating, forsooth'. There seems therefore no reason for Cobet's suggestion of βουλήμενοι, with which indeed δὴ would have no force. For inf. cf. vii. 60, έβουλεύσαντο τὰ τείχη ἐκλπεῖν: Hdt. vi. 100, έβουλεύντο ἐκλπεῖν τὴν τόλμην.

ib. Θέσθαι—with εὐ: ch. 17, 14. Krüger finds a difficulty in the separation of adverb and verb and proposes to omit Θέσθαι as a gloss, taking έυ as acc. after Βουλευόμενοι, like vi. 23, πολλὰ εὖ Βουλεύσασθαι. The omission however, besides having no authority, spoils the rhythm of the sentence.

18. δ᾽ ἀντιλογίων—'we are trying to settle our differences by mutual recriminations'. It seems simplest to understand this clause as ironical, implying that the envoys in their selfish eagerness for advantage are defeating their own objects. Otherwise ἀντιλογίων is simply 'discussions'. πειραμέθα is taken as subj. by Classen.

19. ἦν ἄρα—'if after all'; undoubtedly ironical, as such disappointment was inevitable. προχωρήσῃ—cf. ch. 18, 24, note.

20. ἢςον—'his just due', as opposed to ἐλασσόν or πλέον: v. 31, ἢς ἢςον ξείνω.

CHAPTER LX

1. καλτοὶ—the next chapter begins in a similar way. εἰ σωφρονοῦμεν—cf. i. 40, ὅστις μὴ τοῖς δεξαμένοις, εἰ σωφρονοῦι, πολέμον τούρσε. Such expressions are elliptical; 'as will be the case if, etc.'

2. ἡ ἕνωδος—'our conference'; followed by a double construction, οὐ περι... ἀλ' εἰ: cf. v. 88, ἡ μὲν ἕνωδος καὶ περὶ σωτηρίας ἦδε πάρεστι.

3. ἐπιβουλευόμενην—pass. as in ch. 61, 7, though the active takes the dat. in the sense of plotting against. τὴν ἀποχώρησιν ἐπεβουλευον, iii. 109, means 'made arrangements for the withdrawal'.

5. διαλλακτάς—'peacemakers': also in ch. 64, 21: Dem. de Symm. 189: Eur. Φιόν. 468. ἀναγκαιοτέρους—'more cogent'. The adj. being here used of a person has an active force = causing ἀνάγκη: so v. 105, ὑπὸ φύσεως ἀναγκαλασ, where φύσεως is as it were personified. When used of a thing = such as ἀνάγκη compels: i. 61, ξυμμαχλα ἀναγκαλα: cf. note on ch. 32, 23.

8. τηροῦσι—'are on the look-out for': ch. 27, 11.
10. τὸ φύσει πολέμιον—'are speciously ordering what is naturally hostile to them with a view to their own advantage'; i.e. are merely securing their own interests in dealing with those who are naturally enemies, though they may call them allies. According to this view τὸ πολέμιον nearly equals τοὺς πολεμίους: cf. i. 76, τὰς πόλεις ἐπὶ τὸ ύπόν ὀφέλιμον καταστράψαμενοι: vi. 85, τῶθάδε πρὸς τὸ λυσίτελον καβιστασθαί: cf. ch. 76, 33.

Classen takes τὸ φύσει πολέμιον to mean the hostile and ambitious designs which the Athenians concealed under pretence of alliance; but this does not agree with καβιστασθαί, a word which implies political arrangements.

12. ἐπαγομένων—ch. 1, 4. ἐπιστρατεύοντοι—with acc.: so ch. 92, 32. Here it scarcely means attacking, but rather sending troops to. In this passage we have a rhetorical effect of sound produced by three consecutive compounds of ἐπὶ.

14. τέλει τοῖς οἰκείοις—'with our own revenues': vi. 16, τοῖς ἱδίοις τέλεις, 'at one's own expense'. τῆς ἀρχῆς—partitive gen. with προκοπτόντων: vii. 56, τοῦ καυτικοῦ μέγα μέρος προκόψαντες. προκόπτειν—lit. 'to pioneer': Eur. Hip. 23, τὰ πολλὰ δὲ πάλαι προκύψασα. The Siceliots by their quarrels are destroying their resources, and preparing the way for Athenian domination.

16. τετρυχωμένων—'worn out': vii. 28, τῷ πολέμῳ τετρυχωμένῳ. The present τρυχῶ (=τρύχω) is not found in classical Greek.

ib. τοτὲ—'some day': ch. 1, 9.

17. τάδε πάντα—'all we see', i.e. all Sicily.

ib. πειράσασθαι—aor. after eἰκός, as is common: see note on ch. 9, 22. Krüger remarks (on ii. 5) that Thuc. differs from other writers in preferring the middle aor. form of πειράμας. We have πειράθεντες in act. sense ii. 5, and 33: πειράθη, vi. 92: πειράθεις, pass. vi. 54.

CHAPTER LXI

1. καλτοὶ τῇ ἑαυτῶν—'if we must call in allies, let it be when we gain by it: dat. after ἐπικτωμένουs 'gaining in addition to': i. 144, ἀρχὴν ἐπικτάσθαι.

3. τὰ ἑτοὺμα βλάπτοντας—'spoil what we have': so κτάσθαι τι is contrasted with τὰ ἑτοῦμα βλάψαι, i. 70. The compound προσλαμβάνειν here means to take on yourselves: so v. 111: vi. 78, προσλαβεῖν: i. 144, προστίθεσθαι, etc.
8. κατά πόλεις—'while taking our several cities we are divided'; κατά, distributive, one city takes one side, one the other: cf. i. 15, διεστησαν ἐς ξυμμαχίαν ἐκατέρων, = took one side or the other.

11. παρεστάναι: δὲ—so. χρή. The subject is changed in point of grammar, though in sense it remains the same, = 'none of us ought to think': ch. 95, 4, παραστῇ δὲ μηδενί: Dem. Olynth. iii. 28, τοῦτά παριστάταλ μου γιγνώσκειν.

ib. οἱ μὲν Δωριτὶς ἡμῶν—'those of us who are Dorians': ch. 126, 17, τοῖς Μακεδόσων αὐτῶν. τὸ δὲ Χαλκιδικὸν—'the Chalcidian element', = οἱ Χαλκιδίς. τῇ 'Ἰδίᾳ ἔγγενει—'from their Ionian ties of blood': so the Leontine allies appealed to Athens, ὧν Ἰωνες ἴσαν, iii. 86; cf. vi. 3.

13. οὐ γὰρ τοῖς ἔθνεσι—dat. with διὰ πέφυκε, 'in respect of its races'. The prominent position of the words however causes them to affect the whole sentence, and gives a sense equivalent to 'it is not from a quarrel of races, etc.'

14. πέφυκε—sc. ἡ Σικελία; so Poppo and Classen: cf. Plat. Rep. 503 b, διεσπασμένη φύτεια (unless διεσπασμένα should be read). Krüger and Donaldson take τὸν as governed by ἔπλασι and ἔδων as subject of πέφυκε, 'they do not invade our races because their origin is different, through hatred of one of them'.

ib. ἔπλασι—like ἐπιστρατευόνται, ch. 60, 13, conveys the idea of armed intervention rather than actual hostility.

17. παρακλήσει—'appeal', with subjective genitive of those by whom it was made. The verb παρακάλειν is common in the sense of inviting allies and the like, but the subst. is not used elsewhere by Thuc. with this meaning: in viii. 92 it means advice or exhortation.

18. αὐτῶλ—'of themselves', contrasting the eagerness of the Athenians with the backwardness of their so-called allies. τὸ δίκαιον—what is justly due, meaning here the aid which they had covenanted to render. τῆς ἔννοιης—either with τὸ δίκαιον, 'the due requirements of the covenant', or with μᾶλλον, 'more than their covenant required', = μᾶλλον ἣ κατά. Note the concluding alliteration, προβίων παρέσχοντο.

20. καὶ τοὺς μὲν—corresponds to ὥστε δὲ, line 25. πολλῇ ἔγγυνῳμὴν—'is fully excusable', with inf. clause: so v. 88, ἐκός καὶ ἔγγυνῳμη.

23. έτομοτέρονς—'still more ready', than τοῖς ἄρχειν βουλομένοις: cf. ch. 18, 4, κυριωτεροί: so iii. 63, ἀξιότεροι.
25. ὀσοὶ—equivalent to el tines and therefore followed by μήδε tis = el tis ἢκει μή k.t.l. αὐτὰ—‘all this’: cf. note on ch. 15, 7. προσβύτατον—‘of highest importance’: more commonly in comparative, e.g. Soph. O. T. 1365. Compare the Latin use of antiquior and antiquissimus.

27. εὖ θέσθαι—cf. note on ch. 17, 14. αὐτοῦ—sc. τοῦ κομὼς φοβεροῦ.

33. εὐπρεπῶς ἀδικοὶ—note the antithetical balance of two sets of three words with which the sentence concludes. Each member begins with an adverb compounded with εὖ, εὐπρεπῶς ‘with fair outside’ corresponding to εὐλογος ‘with good actual reason’: ἀδικοὶ ‘without justice’ corresponds to ἀπρακτοὶ ‘without success’; while ἔλθωτες finds its converse in ἀπαίσω. This sentence is a good example of the emphatic usage of adverbs, which is characteristic of Thucydides.

CHAPTER LXII

1. τὸ μὲν πρῶς—either determinant accus. ‘as concerns the Athenians’ like the more usual plural (ch. 15, 10: ch. 85, 28, τὰ πρῶς Ἀθηναλοὺς); or, according to Poppo, subject to εὑρίσκεται, ‘the (advantage we gain) in respect of the Athenians is found to be so great an advantage’. εὖ βουλευομένως—‘if we take good counsel’, dat. commodi, grammatically connected with either ἀγαθὸν or εὑρίσκεται. εὑρίσκεται—‘is found’ by due consideration, = ‘proves to be’: so iii. 47, τὸ Κλέωνος...οὖχ εὑρίσκεται δυνατὸν.


5. ἡ δοκεῖτε—this sentence is irregular in construction. Following δοκεῖτε we have two optatives with ἄν as if δοκεῖ had gone before, and then the inf. construction ἔχειν τὴν εἴρημην dependent on δοκεῖτε. This last clause too is worded as if οὐ δοκεῖτε had preceded, a sense which must be supplied from οὖχ ήσυχλα μᾶλλον. For similar irregularities cf. i. 3, δοκεῖ δὲ μοι οὐδὲ τούνομα τούτῳ ξύμπασά τω εἰχεν, αλλὰ...οὐδ' εἰναι ἡ ἐπίκλησις αὐτῆ.
ib. εἰ τῷ—i.e. τωι—addressing the individual envoys as representatives of their states. τὸ μὲν...τὸ δὲ correspond to τὰ ἐναντία and ἀγαθῶν respectively, the order being inverted by the grammatical figure called chiasmus.

7. ξυνδιασώσατι—‘would help to preserve throughout’: so vii. 57, ξυνδιασώσοντες, of the allies who helped to maintain the independence of Sicily: ii. 62, διασώσατες.

9. ἐν μῇκει λόγων—cf. v. 89, λόγων μὴκος ἀπίστον. ἀσπερ περὶ τοῦ πολεμεῖν—referring to what he had already said, ch. 59, 6.

11. ύπερδείειν...προδεῖειν—= despicere, prospicere. We have a similar play on sound in a subsequent speech of Hermocrates, vi. 76, οὐκ ἀξιωτέρου, κακοξιωτέρου δὲ: so i. 33, προετ-βουλευειν αὐτοῖς μᾶλλον ἢ ἀντετιβουλευειν: ii. 62, μὴ φρονήματι μόνον ἀλλὰ καὶ καταφρονήματι.

13. βεβαλῶς—usually connected with ολεται, ‘is assured’: cf. i. 132, πιστεύσαντες βεβαλῶς: i. 134, βεβαλῶς εἴδοτες, etc. Krüger however joins the word with πράξειν, quoting ch. 112, 10, βεβαλως ἐλείω: ch. 114, 2, βεβαλως τῆς πόλεως ἱχώμενης, and many similar instances.

ib. τῷ δικαλῷ—‘from the justice of his cause’, dat. of the efficient cause (Madv. § 41). Krüger quotes Soph. O. C. 880, τοῖς τοι δικαλοῖς χῶ βραχὺς νικὰ μέγαν. For δικαίον contrasted with βία, right as opposed to might, cf. i. 77, βιάζονται οἷς ἄν εἰσὶ δικάζονται οὐδὲν προσδέονται.

14. τῷ παρ’ ἐλπίδα—‘let him not be grievously disappointed if he fail’: cf. vii. 66, τῷ παρ’ ἐλπίδα σφαλλόμενοι.

15. χαλεπῶς= ὡς χαλεπῶν δὲ: cf. ch. 20, 14, ἀσαφῶς. πλεῖον ἤγη—‘many men before now’, lit. ‘more (than he)’. πλεῖος is subdivided into two classes, καὶ τιμωρλαὶς and καὶ ἔπισταντες, the repeated καὶ having a disjunctive force, ‘either...or’, like τε and καὶ, ch. 32, 14. The subdivision is continued in the clauses with οἱ μὲν...τοῖς δὲ.

16. τιμωρλαίς—dat. of the instrument. Krüger cites i. 34, πολέμῳ τὰ ἐγκλήματα μετελθεῖν: cf. also ch. 86, 21.

17. ἔτερον—‘in other cases’, in partial apposition with πλεῖος: for a striking example of this construction cf. v. 96, ἀποικοὶ δύντει οἱ πολλοὶ καὶ ἀποστάντες τίνές, ‘being colonists for the most part and having revolted in some cases’.

ib. οὐχ ὅσον οὐκ—‘not only failed to avenge their wrongs’: so ii. 97, οὐχ ὅτι. We have also μὴ ὅτι, οὐχ ὅτι, etc. in a similar sense: see Madv. § 212.
19. προσκαταλυτείν—‘to leave behind them besides’, i.e. to lose: in ii. 36 the word is used of those who bequeathed an accession to territory to their descendants.

20. δικαίως—‘in accordance with justice’, i.e. as our ideas of justice would lead us to expect. δι καὶ δικείται—καὶ, ‘also’, connects the two notions of wrong received and just revenge. ‘The antecedent, and not as in English would be more natural the consequent, is emphasized’ (Jowett): so infr. καὶ εὐβαλτί: ch. 64, 1, καὶ ἀρχόμενος. The nom. to δικείται is τιμωρία personified, sc. the injured man. It is to be noted that the present tense of ἀδικώ is used in both active and passive so long as the wrong done is not atoned for: i. 38, διαφερόντως τι ἀδικουμένοι, suffering a great wrong’.

22. ὡς ἐπὶ πλείστον κρατεῖ—‘prevails to the utmost’: Krüger quotes Soph. O. T. 977, ἀνθρωπος, ζ τὰ τῆς τύχης κρατεῖ, πρόνοια δ' ἐστὶν οὐδενὸς σαφῆς.

CHAPTER LXIII

2. τοῦ ἀφανοῦς—put first for the sake of emphasis and clearness. The two main reasons for union are the uncertainty of the future, and the actual presence of the Athenians. ἀτέκμαρτον—used in Hdt. v. 92 (3) of an obscure oracle; from τέκμαρ, a fixed mark or limit, hence a sure sign.

3. διὰ τὸ...παρόντας—a confusion between διὰ τὸ...παρεῖναι and διὰ τοὺς...παρόντας: so v. 7, διὰ τὸ...καθημένους. In viii. 105 most manuscripts have διὰ τὸ...διάκοντες.

5. τὸ ἐλλιτῆς τῆς γνώμης—lit. ‘the coming short of our plans’, i.e. of the schemes of advantage which the several states had formed: cf. ch. 55, 19, ἐλλιτῆς τῆς δοκίμωσις. ἦν—i.e. τοῦτων ἦν, dep. on τὸ ἐλλιτῆς τῆς γνώμης. ἐκαστὸς τι—this has the best manuscript authority, but ἐκαστὸς τι is also a well supported reading and gives a good sense.

7. εἰρυθήναι—with τὸ ἐλλιτῆς τῆς γνώμης, lit. ‘was restrained’, i.e. was brought about by restraint. We should say, ‘satisfied that the failure in our hopes had an adequate cause in these obstacles’: cf. ch. 98, 22, κατειργυμένων, ‘done under constraint’.

It is also possible to take τὸ ἐλλιτῆς as determinant accusative with εἰρυθήναι, understanding ἣμεῖς as the subject, ‘in the failure of our plans convinced that we were sufficiently prevented’. In support of this construction Poppo cites Ar. Vesp. 333, τὸς ἐσθ’ ὦ ταῦτά σ’ εἰργών;
ib. ἐφεστώτας—= instantes: Dem. de Cor. 287, τὸν ἐφεστήκοτα κινδύνου. ἀποπέμπωμεν—'dismiss': so Dem. Androt. 597, Ἑθαλοῦς ύποσπόνδους ἀπετέμψατε, of compelling an enemy to evacuate a district: cf. ch. 49, 5, ἐκπέμψατε.

9. μάλιστα μὲν...εἶ δὲ μή—of the best and next best alternative: i. 32: ii. 72, etc. ἐσ ἄδιον—so ii. 64: cf. ch. 20, 5; where also we have the concurrence of sound ἄδιον...δίαν.

11. ἐς αὖθις ἀναβαλώμεθα—cf. Plat. Symp. 174 ε, ἑσαύθις ἀναβαλόν: id. Euthyphr. 15 ε, ἑσαύθις τοίνυν. Thuc. has ἐς ἄει, i. 22 and 129: ἐς ἐπειγα, i. 130.

ib. τὸ ξύμπαν τε—adverbial: cf. i. 144, καθ' ἐκαστά τε καὶ τὸ ξύμπαν.

14. ἀρετὴ—referring to ὁ as well as κακῶς ὁρῶντα, 'like true men' (Jowett): cf. ch. 19, 18, ἀνταποδούμαν ἀρετήν. ἀμφινούμεθα—'requisite': cf. i. 44, τοῖς ὁμολογ ήμᾶς ἀμφινοεῖαν.

15. οὐ περὶ τοῦ—sc. ο λόγος ο ἀγὼν ἐσται, 'it will be no question of punishing another': cf. Dem. Androt. 607, οὖ περὶ πράξεως εἰσφορῶν ἐστίν: id. Tim. 701, περὶ αὐτοῦ τοῦτον νῦν ὑμᾶς ἐστί.

16. καὶ ἄγαν εἰ τύχομεν—'if we were ever so successful': iii. 39, τυχώντες μεν...αφαλέντες δὲ: iii. 42, μη τυχών, opp. to πελώσας: cf. ch. 22, 15.

17. φλοιο μὲν ἂν—the sentence begins as if the principal verb would be in the optative; instead of which by a change of construction ἂν is left without a verb and the second clause concludes with the present indicative γιγνόμεθα. The sense thus given is 'we might indeed become friends with our deadly foes, but we are actually becoming at variance with our true friends'; the change of expression being a rhetorical device to arrest the attention.

We have a similar variation in Dem. Lept. 461, παρὰ δ' υμῶν ἂν λάβῃ τίς ἔχεων ὑπηρχε τὸν γοῦν ἄλλων χρόνον, 'in your city whatever a man has once received he used at any rate to be allowed to keep'. In this passage, in which the speaker is discussing a change of the laws for rewarding public services, he makes a sudden change of tense, and instead of saying ἔχεω υπῆρχει, throws the sentence into an imperfect form.

CHAPTER LXIV

1. τόλιν...παρεχόμενος—παρεχεσθαι means to put forward as one's own, or on one's own part. Hence, applied to an envoy, it means either to represent, or to offer the alliance of the city
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from which the speaker comes. The former view seems to give the better sense in the present passage and in ch. 85, 24, τόμων δέξιωρεον παρεχομένου: while the latter agrees better with such expressions as iii. 36, ἔστιν ἤ παρεχόμενον, 'making certain offers'.

2. ἐπιών τῷ — 'more likely to be an assailant than to have to defend myself'; sing. because the speaker identifies himself with the state which he represents.

3. προειδόμενος...αὐτός—a correction adopted by all editors for the manuscript reading προειδόμενος...αὐτός, 'ἐγώ μὲν...ἀξιῶ is clearly opposed to τοὺς ἄλλους δικαίω ταύτῳ μοι ποιήσαι, and distinguishes what Hermocrates thinks should be done by others from what he was prepared to do himself' (Arnold). The augmented participle προειδόμενος is abnormal and open to question; on the other hand there seems to be no authority here for the regular form προϊόμενος. In Dem. fals. leg. 413, προειδόμενος is now read, but in Aesch. Timarch. 23, 71, προειδόμενος is still retained: see Veitch's Greek Verbs.

ib. προειδόμενος αὐτῶν — 'taking thought beforehand for these things', i.e. for the interests which he has been urging: cf. note on αὐτό, ch. 18, 5. The gen. is to be explained like φυλασσόμενος τῶν νεών, ch. 11, 19: elsewhere we have the accusative construction, with the sense of foreseeing.

6. μωρία φιλονεικῶν—'in a foolish spirit of contentiousness'; v. 43, φρονήματι φιλονεικῶν.

8. δοσον εἰκός ἡσασάθαι—'to make all reasonable concessions': cf. ch. 19, 22.

9. ύφ' ύμῶν αὐτῶν—the manuscript reading, retained by most editors, to be taken with παθεῖν. Arnold however approves of Dobree's correction ἀφ' ύμῶν, connecting it with ποιήσαι. τοῦτο παθείν—sc. ἡσασάθαι, which implies either to yield to friends or to be worsted by enemies.

12. τὸ δὲ δέξιμαν—'while we are all neighbours and joint possessors of one island home'. In this clause the speaker passes from the individual ties of race to the universal bond of a common country. The accusatives correspond to the construction with οὖν άλοχρόν with which the sentence begins. Instead of δέ Krüger reads γε and Classen τε, but neither correction is an improvement. This is not the place for a resumptive τε, and δέ is required to mark the opposition between the particular and the general obligations to mutual concession.

14. καὶ περιπρύντου—'and that an island'; a further reason for union. περιπρυτος is rare in prose: Hdt. iv. 42, Διδών
CHAPTER LXV

2. αὐτοὶ μὲν—opp. to οἱ δὲ τῶν Ἀθηναίων, line 7: cf. ch. 49, 6. The Athenians were not communicated with till the Siceliots had settled their policy.

3. ξυνηνέχθησαν—'agreed, came to terms': vi. 13, καθ' αὐτοὺς καὶ ξυμφέρεσθαι. γνώμη—'in a resolution', denoting the views which finally prevailed and the determination which was formed. ἢστε—cf. ch. 37, 10.

4. ἔχοντες—so ch. 118, 15, ἔχοντες ἀπερ νῦν ἔχομεν.

5. Καμαριναῖοι Μοργαντῖνη—Morgantine was situated on the Symachus between Syracuse and Catana on the east of Sicily, while Camarina was on the south coast. There seems therefore some error in one of the names. Possibly Karavalois should be read instead of Καμαριναῖοι, unless indeed there was another Morgantine of which we do not know.

7. οἱ δὲ...ζύμμαχοι—they had of course taken part in the conference. The real opposition is therefore between the Sicilian convention and its effect on the Athenians: cf. note on ch. 24, 1, οἱ ἐν τῇ Σικελίᾳ Συρακοσίων.

9. κάκελοις—the Athenians: ch. 37, 10. ἐπαινεσάντων... ἔποιούντο—the same tenses are used in a similar sentence, ch. 16, 1.

15. χρήματα ἐπράξαντο—ἐξημιωσαν χρήμασιν, ii. 65: cf. vi. 54, εἴκοστὴν πρασόμενοι, of a tax: pass. viii. 5, πεπραγμένος φόρους.

17. τῇ παρούσῃ—the manuscripts are in favour of τῇ τε παρούσῃ: Bekker suggests τῇ τότε. ηὕλουν—'expected'; with two constructions, μὴν ἐπαντιοῦσαι and κατεργάσεσθαι: in i. 43 we have a converse change of subject, τὸ αὐτὸ ἡξιοῦμεν κομίζεσθαι, καὶ μὴ...ήμαι βλάψαι, sc. οὐμᾶς, subj. to βλάψαι.

21. αἵτω 8 ην—the same construction as in ch. 26, 16. Classen points out that Thuc. elsewhere uses αἵτω: e.g. i. 11: αἵτων ...ἡ Ὀλυμπανθρωπία.
22. ύποτειθέα—‘inspiring’: i. 138, ἔλπίδα ἦν ὑπετιθέει: iii. 45, ἔλπις...τὴν ψυχὴν τῆς τύχης ύποτειθέα, ‘giving hopes of’. ἐλπίδος—cf. ii. 62, ἔλπις... ἡ λύχνωσις, where hope is contrasted with judgment founded on actual resources (γνώμη ἀπὸ τῶν υπαρχόντων): so in v. 103, we have the Athenians denouncing the dangers of more visionary hopes.

The ideas of the Athenians at this period may possibly have been extravagant, but there was certainly good reason for their indignation against Pythodorus, who had handled the fleet badly and lost Messene. We are not told that Eurymedon and Sophocles effected anything to improve the position of affairs; so that, although the generals might not have had it in their power to prevent the Sicilian convention, the displeasure with which they were received is not to be wondered at.

CHAPTER LXVI

3. κατὰ τὸν ἔκαστον δις—cf. ii. 31, where we have the first invasion under Pericles in the autumn of 431. Plutarch (Per. ch. 30) records a decree that the strategi should swear to invade Megara twice a year, and speaks of the strong feeling of Pericles against the Megarians. In i. 67 and 139 reference is made to their exclusion from Attic ports and markets. For their starving condition vid. Ar. Ach. 535 and 729—818. This play was exhibited in Feb. 425.

5. τῶν ἐκ Πηγῶν—Pegae was the Megarian harbour on the gulf of Corinth; ch. 21, 14. We are not told before this of its occupation by the φυγάδες. They were possibly the same as those who were allowed to settle for a year or so in Plataeae, iii. 68. As the Athenians commanded Nisaea the hostility of Pegae was a serious evil.

6. στασιασάντων—cf. ch. 3, 8, ἀντιλεγόντων. ἐκπεσόντες—‘having been expelled’: ἐκπέσω is virtually pass. of ἐκβάλλω, and so constructed with ὑπὸ: cf. i. 131, ἐς τὴν ἐλεκτὴν ἐστὶ πέπεσαι ὑπὸ τῶν ἑφόρων, ‘is thrown into prison’. The same constr. is common with ἀποστῆσαι, πληγᾶς λαμβάνω, κακὸς ἄκοντο, etc.

9. ἀμφότεροθεν—by intestine as well as foreign war; or possibly from Pegae as well as Minoa.

10. τῶν θροῦν—‘the general talk’: v. 7 and viii. 79 with αἰσθόμενοι: v. 30, αἰσθόμενοι τῶν θροῦν καθεστῶτα: v. 59, ἐς θροῦν καθίστατο.

11. ἄξον—‘thought fit’, i.e. felt themselves in a position to urge the question of recalling their friends. λόγον—the proposal for the restoration of the exiles. ξέσπαι—cf. v. 49, τὸν αὐτὸν λόγον ἑξούσιο, ‘held fast to, insisted on’.
12. ὁ ΤΟΥ δήμου προστάται—cf. ch. 46, 17.

17. ἐνδούνα—so ch. 76, 15, Χαλέφαειαν ἐνδηδοσαν: v. 62, ἐνδηδοσαν τὰ πράγματα. For other uses of ἐνδηδομι cf. ch. 35, 17; iii. 37, 16, ἐπιδιδοτε, 'concede': ii. 49, σπασμὸν ἐνδηδούσα, 'causing, bringing with it'.


20. τὴν δὲ σταδίων—gen. of measure. Xen. Anab. i. 2. 8, τὸ ἐνυρός ἔκοψε καὶ πέντε ποδῶν: Madv. § 54. As regards the length of the walls Thucydides differs from Strabo, according to whom the distance to the port was 18 stades. These walls were constructed and garrisoned by the Athenians in 455, when Megara joined their alliance (i. 103).

21. τὴν Ἡσαίαν τὸν—so ch. 46, 14, τὴν νῆσον τὴν Πτυχαίαν: ch. 67, 7, τοῦ Δημοσθένους τοῦ: v. 46, περὶ τὸν Εὐνάρη τὸν ἕφορον, etc.

24. βεβαιόττητος ἦνεκα—'in order to secure' with object. gen. Μεγάρων. πειράσθαι—sc. themselves; change of subject, as in ch. 65, 20.

26. ἐμελλὼν—sc. οἱ Μεγάρη.

CHAPTER LXVII

1. ἀπὸ τε τῶν—lit. 'on the side of', i.e. 'so far as regards': cf. ii. 77, ἀπὸ τῶν παρόντων δεινῶν, 'with their present means of offence': vi. 102, ἀπὸ τῆς παρούσης δυνάμεως: see also note on ἀπὸ, ch. 18, 8. παρεσκεύαστο—so i. 46, ἐπειδὴ αὐτῶι παρεσκεύαστο, 'when their arrangements were complete'.

4. τὴν Μεγάρων νῆσον—so iii. 51, ἐπὶ Μινώου τὴν νῆσον ἡ κέιται πρὸ Μεγάρων. The definite article is used because the situation of the island was well known, or because it has been mentioned before. Minoa was occupied by the Athenians in 427, as a convenient station for maintaining the blockade against Megara (iii. 51).

6. δὲν ἐπιλίθευσαν—'from which they got bricks for the walls', i.e. clay to make them: so Hom. Od. xviii. 359, ἀλμαίδας λέγων, 'picking (stones for) walls'. For ἐπιλίθευσαν Classen suggests ἐπιλίθεωσαν: the imperfect however gives a good sense, as repairs and additions were probably made from time to time.

ib. καὶ ἀπείχεν—sc. from the walls: it was plainly on the main land. 'We should say 'and which was distant', and possibly δὲ is to be understood from δὲν. In Greek however the second clause in a relative construction is com-
monly thrown into a demonstrative form; cf. ii. 4, ὀκημα, ὂ ἐν τοῦ τείχους, καὶ αἱ δύορα ἀνεφημέναι ἔτυχον αὐτοῖο: Plat. Gorg. 452 v, τι ἐπὶ τοῦτο δ ὀὴς ὁδὴ γέγοιτο, αἱ δύο τείχοι εἶναι, καὶ σὲ δὴ δημομυργὸν εἶναι αὐτοῖο. This seems also the simplest explanation of such sentences as the present, which are of common occurrence; e.g. i. 106, ὃ ἔτυχεν δρυμα μένα περιβηγον καὶ οὐκ ἐν ξυδοῖς.

8. Πλατανῖς—of those who escaped to Athens, iii. 24. καὶ ἔτεροι περίπολοι—‘and besides them certain of the frontier guard’. The Athenians on attaining eighteen years of age were enrolled among the ἐφηβω, and after some preliminary training, served till the age of twenty in the περίπολοι or national guard. It seems probable that their first term of service was in Athens itself, while during the second year they formed a moveable force, employed in garrisoning fortified places in Attica, and in the defence of any point which might be threatened. They were armed with the hoplite’s spear and shield. On the present occasion they seem to have been employed on service beyond the frontier of Attica, or to have been stationed at Minoa. Some authorities therefore doubt if περίπολοι is to be understood here in its usual sense: see Arnold’s and Poppo’s notes.

9. ἐς τὸ 'Εννάλιον—so Poppo, Krüger, etc. for the manuscript reading ἐς τὸν. The neuter ὃ which follows makes the correction imperative, otherwise τὸν might possibly be retained on the analogy of iii. 8, ἐς τὸν Μαλοίσα το Κεκλθόν, ‘to the temple of (Apollo) Maloeis’: Ar. Av. 619, εἶς 'Αμμων' ἐλθόντες. In both these passages however there is an idea of worshipping or consulting the deity beyond the mere notion of locality, as is natural when the name of the god is used to designate his temple; vid. Arnold: cf. however ch. 118, 21, παρὰ τοῦ Νίσου. The form 'Εννάλιον is neut. adj. sc. ierον.

10. Κλασσον ἄποθεν—nearer (than the brick pit) to the walls.

14. ᾶς λησταλ—iii. 51 we find that the Athenians hoped by occupying Nisaea to suffer less from ληστῶν ἐκστομταλ on the part of the Megarians. ἐκ πολλοῖ—‘for some time back’, connected with both τεθερασκότεσ and εἰλθέσαν, and opposed to καὶ τότε, line 22: cf. ch. 103, 15. τεθερασκότεσ—‘having managed, secured’: v. 11, ξυμμαχαί τεθερασκότεσ: vi. 61, θερασκότεσ (τὸ) μὴ δορυβεῖν. τῶν πυλῶν—at the end of the long walls. These gates, like Nisaea itself, were held by the Peloponnesian garrison.

16. διὰ τῆς τάφρον—this seems to have been a dry trench outside the walls of Nisaea, extending from the long walls to the sea. Rutherford rejects the words, κατὰ τῆν being Attic.
19. ἐσ τὸ τεῖχος—see within the long walls: so ch. 68, 2: 69, 9. ὅπως... ἀφανῆς—i.e. that the Athenian garrison might not know what they had to look out against. For ἀφανῆς in the sense of uncertain and doubtful, cf. ii. 42, opp. to τὸ ὅριμενον: viii. 92, opp. to a settled arrangement. δὴ implies pretence: cf. ch. 23, 8.

22. καὶ τότε—‘so now’, resuming the account of the actual attempt.

26. ξυγκλησθήναι—Bekker and Arnold have ξυγκλησθήναι, but the aor. pass. seems always to have σ: vid. Poppo, and Veitch’s Greek Verbs. All editors have ξυγκλησθέν, v. 72, and κατεκλήσθησαν, i. 117.

28. κάλυμα...προσθείναι—‘a hindrance to shutting’; vid. Goodwin § 92, note 2. In i. 16 we have κωλύματα μὴ αὐξηθήναι. Similarly κωλύω and other verbs of kindred meaning take an inf. with or without μή. προσθείναι—cf. Hdt. iii. 78, προσθείναι τὰς θορᾶς: in Ar. Vesp. 201 τῇ δοκῇ προσβείς possibly means ‘shutting (the door) by means of the bar’.

ib. καὶ αὐτοῖς—from its position virtually dat. commodi, though it may be connected grammatically with ξυμπράσσοντες: iii. 36, οἱ αὐτοῖς τῶν Ἀθηναίων ξυμπράσσοντες. κατὰ τὰς πύλας—there is good authority for the article, which however is omitted by many editors: cf. note on μέσον, ch. 31, 9.

32. οὗ νῦν τὸ τροπαίον—so v. 10, ἕπερ νῦν τροπαίον ἐστικε. Jowett points out that although the Megarians re covered the walls and destroyed them (ch. 109), yet the trophy was not molested. ὑσθοντο γάρ—explains μαχύμενοι: notwithstanding the surprise the Athenians did not win the gates without fighting (Arnold).

35. ὀπλίταις—the troops under Hippocrates, supr. line 4.

CHAPTER LXVIII

2. ὃ δὲل ἐντὸς γυγνόμενος—as each got in: iii. 77, τὰς del πληρομένας (ναῦς) ἐξεπεμποῦν, sent out their ships as fast as they could man them.

4. τὸ μὲν πρῶτον—this finds its corresponding clause in ᾧμα δ’ ἔφ, line 16, or perhaps in ωλ’ ὥς, line 13. The latter however seems rather to belong to the loosely-worded parenthetical sentences which describe the general panic.
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ib. ἀντισχόντες—'held out, made a stand': vi. 22, δυτικὸς πρὸς τὸ ἵππικον ἀντέχωσι: ii. 49, with dat., of the body holding out against disease: i. 65, abs. of supplies holding out. ὀλιγο—partial apposition: ch. 6, 4: 62, 17.

6. ἐς φυγῆν κατέστησαν—so ch. 100, 22, and often. προσπεπτωκότων καὶ νομίσαντες—two different constructions giving the reasons of the panic; the second clause having a subordinate parenthesis τῶν προδιδόντων ἀντιμαχομένων. σφάς—the Peloponnesians, gov. by προδεδωκέναι.

10. ἕνεπτες—see note on ἔμπυτωμα, ch. 36, 16; Hdt. viii. 15, ἑνεπτετε δὲ ὡστε γίγνεσθαι, of two coincident events. ἰφ' ἐαυτοῦ γνώμης—'of his own idea', an unusual expression, of which Poppo cites instances from Dio. Cass.: in iii. 92 we have ἀπὸ τοίασο δynωμης, 'with this idea': cf. Dem. de Cor. 281, ἀπὸ τῆς ἐμαυτοῦ γνώμης, 'from my own judgment'.

12. θησόμενον τὰ δέπλα—to be taken with ἑναι, the inf. depending on κρύξαι: so ch. 105, 12: cf. ii. 2, ἀνέπτεν ὁ κρύξ, εἶ τες βουλεῖται ἐξυμαχεῖν, τίθεσθαι παρ' αὐτῶν τὰ δέπλα. The phrase of course is not to be taken literally, but simply means 'to join the Athenians'; see note on ch. 44, 6.

14. πολεμεῖσθαι—pers. 'that they were attacked': so i. 37, αὐτοὶ οὐκ εἰκότως πολεμεῖται: or perhaps impers. like ch. 23, 12, τὰ περὶ Πολον ἐπολεμεῖτο.

17. οἱ πρὸς...πράξαντες—'those who had conducted the intrigue with the Athenians': i. 131, πράσσων πρὸς τοὺς βερβάρους. Instead of ἄλλοι Krüger and Classen read ἄλλοι in agreement with πλήθος. The main body of the democratical party is denoted, the arrangement having been made by their προστάται (ch. 66).

20. ἕνυκείντο—see note on ch. 23, 4: for inf. cf. viii. 52, ἕνυγκείσθαι κρατεῖν βασιλεία.

22. διάδηλοι—'distinguished from the others', διὰ denoting disjuncture, as in διαλύω, διαγιγνώσκω, etc.

ib. λίπα—so i. 6, λίπα ἐλεύσατο. λίπα is regarded as either (1) a dat. (= λίπα or λίπα) from an old noun λίπα, or (2) an adv. or cogn. accus. from a supposed nom. λίψ. See Lidd. and Scott, and notes on Hom. Π. x. 577, ἐλευσαμένῳ λίπ᾽ ἐλαίῳ: Od. iii. 466, ἕχρισεν λίπ᾽ ἐλαίῳ. It only occurs once in Homer without ἐλαίῳ, Od. vi. 227.

23. ἐλευσισθαῖ is constructed in accordance with the sense as if 'they agreed' had preceded. δικαίωται—harmed by their friends (the Athenians): the word implies unfair or wrongful injury.
ib. ἀσφάλεια—'they could open the gates with more safety', because the main Athenian army was now at hand. Classen suspects that this sentence, as far as παρῆσαν, is out of place, and ought to follow ἐπεξεῖναι ἐς μάχην, line 20. It certainly seems clear that by τοὺς Ἀθηναίους (line 21) is denoted the force which came from Eleusis, and not the troops in possession of the long walls.

25. οἱ ἀπό—the def. article is explained by κατὰ τὸ εὐγ.κελμενον, though the arrangement has not been mentioned before. οἱ τὴν νύκτα πορευόμενοι—'those troops, that is, which were marching (or were to march) during the night', as opposed to those already in ambush at Megara. If the def. article be retained it is used to give a further definition, as in ch. 1, 19, ἄλλακεν αἱ πληρωμέναι. Most editors however reject οἱ, which is absent from several manuscripts, and may have got into the text from the last syllable of ἐξαικόσιοι.

30. καὶ οὐ—cf. note on ch. 33, 13. Here the demonstrative form seems required by the sense.

34. τὸς—a common usage in threats and warnings: cf. ch. 13, 21, ἕν ἐσπεύδῃ τὸς: iii. 2, εἷς μὴ τοὺς προκαταλήψεται. αὐτοῦ...ἐσεθαί—sc. they threatened to fight it out on the spot.

36. ἵσχυρόντο—'insisted': ch. 23, 6.

CHAPTER LXIX

2. ἐναντίωμα—only here in Thuc.: Dem. de Cor. 328, παρὰ τῆς τοῖχης τι συμβεβηκέν ἐναντίωμα. περιπετείχιζον—imp., =began the circumvallation.

7. στὸδηρός—according to the scholiast the same as σιδηρὸς λιθουργά, ch. 4, 6.

9. ἀρξάμενοι δ'—the construction of this sentence is loose and irregular; the chief difficulty being with what verb ἀρξάμενοι and the following participles are to be connected. Krüger and Arnold refer them to the preceding περιπετείχιζον: but the δὲ with ἀρξάμενοι is against this view, and marks the beginning of a new sentence. Accordingly Poppo connects all the participles with ἀπεσταύρων in line 14. This verb however does not contain the main idea of the sentence, but only describes a small part of the siege operations. There remains therefore the explanation suggested in Classen's critical note, that some general word such as περιπετείχιζον was
intended to follow ἀπεκάθισαμενοι, and must be understood with ἀ' ἐκεῖνον...Νισαλας and what follows. A similar view is taken by Jowett.

ib. ἀπὸ τοῦ τείχους—the long walls and the space enclosed, which had been taken at daybreak (ch. 66). For sing. τείχους cf. ch. 67, 19: also ii. 13, where τοῦ μακροῦ means the double wall to the Piraeus. διοικοδομήσαντες—'walling off', by a cross work, to prevent interruption from the city: cf. viii. 90, διοικοδομήσαν στοάν: so in iii. 34 and vii. 60 διατελ-χίσμα means a separate space walled off, a separate fortified work.

10. ἀπ' ἐκεῖνου ἐκατέρωθεν—the Athenians extended their works on both sides, so as to enclose Nisaea from sea to sea. ἐς θάλασσαν—sc. περιπετειχιζον, note on line 9. Νισαλας—dep. on ἐκατέρωθεν: ch. 31, 5, τῆς νῆσου ἐκατέρωθεν.

11. τάφρον...διελομένη—the sentence, which began with όλ στρατηγοί, has now expanded its subject, and applies to the whole Athenian force, with which the collective στρατιά stands in apposition. For διελομένη see note on ch. 11, 11: so v. 75, διελομένοι τῇ πόλιν περιπετειχήσει.

12. προαστεῖον—'an open space like the parks in London. partly planted with trees, and containing public walks, colonnades, temples, and the houses of some of the principal citizens. It was used as a ground for reviews of the army, and for public games' (Arnold).

13. καὶ κόπτοντες—most editors take this as a fresh sentence. Probably however as no finite verb has yet been expressed, though intended, the main sentence closes with ἀπεσταλμένοι, although in sense this verb applies to the final clause alone. The clue has in fact been dropped in a maze of participles and parentheses. According to this view the καὶ which precedes κόπτοντες corresponds to the τε which follows ἐκ in the previous line; otherwise διελομένη and χρώμενοι are connected by (τάφρον) τε...(ἐκ) τε.

14. τὰ δένδρα—esp. the fruit trees, which would be found in the προαστεῖον, mainly olives and figs: see Arnold on ii. 75. ॐην—'brushwood', for fascines and to interlace with the palisades. See the account of the siege of Plataeae, ii. 75, 76; where we find that χόλα is the word used for timber from forest trees, as in ch. 13, 3 and 52, 16: cf. Xen. Anab. i. 5, 1, εἶ δέ τι καὶ ἄλλο χόλην υλῆς ἢ καλάμου (shrub or plant)...δένδρον ὁ' οὐδὲν εὖν.

ib. εἶ πό θέοντι τε—'if at any point any part needed it'; τε being the subject of the verb; so Poppo. Krüger proposes to read δέοι, as in ch. 4, 9, εἶ ποὺ δέοι. Classen and Jowett
take δεοιτ = δει, citing Soph. O. C. 570, ἥσε βραχέα μι δεισθαι φράσαι: Dem. de Cor. 276, οὐδέν...εἰσήγετο ὡν ἐδείν αὐτῷ. Veitch gives Plat. Meno 79 c, and Hdt. iv. 11, as instances in which δεισθαι and δεόμενον 'may be thought to have rather an appearance of impersonality'. All these passages however can be explained without depriving δεοιτ of its usual meaning.

15. ἐπάλξεις λαμβάνουσαι—'with the addition of battles': ch. 115, 3, αὖ οἰκιῶν ἐπάλξεις ἐκουσών. In the same ch., line 14, we have λαβὼν μεῖζον ἁχθος: cf. Hdt. ix. 7, τῷ τείχῳ...ἡδη ἐπάλξεις ἑλάμβανε. αὐταὶ ἑπτάρχον—'of themselves', cf. ch. 4, 15.

18. ὁσον οὐκ—'all but': i. 36, ὁσον οὐ παρόντα πόλεμον: ch. 125, 11, ὁσον οὐπω. σίτον τε—the first reason for their surrender; two others are then given with νομίζοντες and ἵγομενοι.

23. ἐκαστὸν...παραδόντας—acc. because the subject of ἀπολυθήναι is not identical with the subject of ξυνέβησαν, but corresponds to ἐκαστὸν put collectively. The convention was made by the Lacedaemonian officers on behalf of the whole force. 'The ἄρχων here spoken of was the Spartan commander of the Peloponnesian garrison, like Tantalus at Thyrea, ch. 57; Pasitelidas at Torone, v. 3; Menedaeus and his colleagues in Acarnania, iii. 100' (Arnold).

25. χρήσαι—so ii. 4, ξυνέβησαν παραδοῦναι σφᾶς αὑτῶσ... χρήσασθαι ὃ τι ἄν βούλωνται. ἀπορρήσαντες—by destroying a portion of the walls; thus securing their occupation of Nisaea, and the rest of the walls.

29. παραλαβόντες—ch. 54, 21.

CHAPTER LXX

1. Βρασίδας ὁ Τέλλιδος—Brasidas was spoken of in chapter 11 without any description; while here we have his country and father named, as in ii. 25. So Cleon is twice described in similar words, ch. 21, 10 note.

4. στρατεύαν—so Poppo, etc. for στρατιάν, cf. ch. 74, 10. The two words are frequently confused in the manuscripts; see Krüger on i. 3, and Poppo and Classen on i. 9. Aristophanes undoubtedly uses στρατιά for an expedition, e.g. Vesp. 354, but the usage is very doubtful in prose. In vii. 17 and viii. 108 στρατιάν ἐπαγγέλλειν is 'to require a military force'.

7. ὃς τε τοὺς—corresponds to καὶ αὐτός, line 10, showing what Brasidas and the Boeotians were to do respectively. τε is slightly out of place: cf. ch. 52, 6.

9. ὅνομα τοῦτο—see note on οὗτος, ch. 41, 7.

16. ἐξελθὼν—‘having marched out’, sc. to relieve Megara: ν. 8, καθαρὸν ἐξῆλθε, of Cleon’s expedition: ν. 54, ἐξελθόντες: Classen however takes it to mean coming out from the mountain pass. ἐκτὸς γὰρ—showing why he could act without discovery. πρὶν ἐκπυρότος γενέσθαι—so iii. 30, πρὶν ἐκπυρότοις γενέσθαι.

20. τῷ λόγῳ—his professed object was the recovery of Nisaea, and he might possibly really attempt it, but his main purpose was to enter the city and secure Megara itself against the democratical party. The definite article with λόγῳ shows that this motive was actually put forward, while it is absent with the merely hypothetical ἐπὶγ. τὸ μέγιστον is a frequent appositional construction: ii. 65, τὸ δὲ μέγιστον πόλεμον ἀντ’ εἰρήνης ἔχοντες.

23. σφαῖρα—himself and his men: ch. 9, 21. ἐν ᾠπίδι εἶναι—so vii. 25, ἐν ἐπισίων εἶσιν. The aor. inf. follows in accordance with the general construction of such phrases; in vii. 46 however we have ἐν ᾠπίδι εἶναι...ἀλφησεν, denoting a result not immediately looked for.

CHAPTER LXXI

2. οἱ μὲν...οἱ δέ—‘the one party...the other’, in apposition with στάσεις: iii. 105, οἱ Ἀκαρνάνες οἱ μὲν...οἱ δέ. σφισίν—dat. incommodi with ἐσαγαγών. αὐτοὺς—‘themselves’=σφαῖρα: ch. 50, 13 note.

4. ἡπίσθηται—ch. 1, 17.

6. ἐφεδρευόντων—‘waiting to attack them’; viii. 92, ἐφεδρευόντων τῶν πολεμιῶν: Eur. Or. 1627, ξιφήρης τῷ δ’ ἐφεδρεύεις κόρη.

7. ἡσυχάσαι—‘to stop their quarrel and await the issue’: note the force of the aorist participle. περιδέα, which in the act. usually means ‘to overlook’, here means ‘to look round for’, i.e. await: this is the meaning of the mid. present, as in ch. 73, 6, περιορωμένος: in vi. 93 and vii. 33, περιορωμένοι means ‘standing aloof, waiting the event’: cf. ch. 124, 29.

10. ἀσφαλεστέρως—so ch. 39, 11, ἐνδεικτέρως: i. 130, μείζωνος. οἶς=ὁστέροις: so ch. 128, 1, ὁ, meaning one of two. ἐνη—see Goodwin § 74, for the use of the optative in compound sentences. κρατήσασι—‘when they had won the day’.
CHAPTER LXXII

1. παρῆσαν—arrived at Tripodiscus. The rest of the sentence as far as ἀπῆλθον τὰ λοις is parenthetical, and relates to what passed before this: cf. iii. 2, βουληθέντες μὲν καὶ πρὸ τοῦ πολέμου, κ.τ.λ. διανενημένοι μὲν—the construction is slightly irregular, as the corresponding clause with δὲ has a finite verb ἐρρώσθησαν, line 6; the participial and subordinate character of the parenthesis is in fact lost sight of.

3. οὖκ ἄλλοτρίου—cf. note on ch. 6, 5, οἰκεῖοι.

6. ἐρρώσθησαν—'were ardent': ii. 8, ἐρρωντο ἐς τὸν πολέμον: iβ. ἐρρωντο πᾶς with inf.: viii. 78, ἐρρωντο μᾶλλον. ἀποστελάντες—they despatched at once a large force to cooperate with Brasidas: the rest of their army was no longer required. This explains who were οἱ Βοιωτοί, line 1.

10. οὖκ ἔλασσον—so vi. 95, ἐπάθη ταλάντων οὐκ ἔλασσον τέντες καὶ ἐκκοσι. 'When a magnitude expressed in numbers is increased by πλέον (πλεῖον, πλεῖν), or diminished by ἔλαστον (μεῖον), these words, with or without ἦ, are attached to the denomination of the magnitude without influencing its case' (Madv. § 92). So in Latin with plus, minus, etc., e.g. Liv. xiii. 7, pugnumatum est amplius tres horas.

15. ἐν γάρ—explanatory of ἀπροσδοκήτοις. ἐν τῷ πρὸ τοῦ—so i. 32 with πῶ: cf. ch. 12, 18, ἐν τῷ τότε.

17. ἀντεπεξελάσαντες—a compound like ἀντεπαναγόμενον, ch. 25, 4: cf. ch. 131, 1, ἀντεπεξελόθυμεν: viii. 104, ἀντεπεξῆγον. οἱ τῶν Ἀθηναίων—sc. ἱππης, understood from line 14 and implied by ἀντεπεξελάσαντες. ἐπὶ πολὺ—of time, as in v. 16, χρήσατα τάδε ἐπὶ πολύ. The phrase more commonly denotes extent of space rather than of time, while in such passages as the following its meaning is doubtful; i. 6, ἐπὶ πολὸς αὕῃ ἡ σκοῦτα κατέσχε: i. 7, διὰ τὴν ληστεῖαν ἐπὶ πολὸς ἀντισχοῦσαν.

19. ἀξιοῦσιν ἐκάτερον—'both sides claim the victory': i. 105, ἐνόμισαν αὐτῶν ἐκάτερον οὐκ ἔλασσον ἔχειν: cf. i. 54, ἐκάτεροι νικῶν ἡξίουν.

22. προσελάσαντας—a conjecture of Portus for προσελάσαντες, so Classen. The latter shows that the word is used of cavalry 'riding up' or 'pushing on'; vi. 63, ἱππης προσελαύνοντες πρὸς τὸ στράτευμα: vi. 65, οἱ ἱππης προσελάσαντες ἐς τὴν Κατάννην. It therefore applies exactly to the Boeotians, who pushed their advance as far as the walls of Nisaea. One manuscript has προσελάσαντα, which might possibly be retained in agreement with ἱππαρχον. The only objection to reading προσελάσαντας is
the awkwardness of the following καλ, which must be taken in the sense of ‘both’, connecting δισελάσαντες ἐσκύλευσαν with καλ τῶν τε...δειησαν, instead of simply joining two participles of the same construction.

Poppo retains προσελάσαντες, which he considers may mean that the Athenians retired on Nisaea, so as to draw the enemy in that direction. Arnold, followed by Krüger, reads πρὸς αὐτῷ τῷ Νισαίῳ, ‘under the walls of Nisaea’, and explains προσελάσαντες of the Athenians ‘charging the enemy’.

25. οὐ μέντοι—the general action however had no decisive result. ἐν τῷ παντὶ ἔργῳ is opposed to the success of the Athenians at a single point. βεβαίως—with τελευτάσαντες, ‘certum pugnae eventum adepti’, Poppo. If the text be right we must adopt this explanation. Classen takes τελευτάσαντες adverbially, ‘in the end’; but I believe that the present participle only can be thus used. Krüger and others suspect an error in τελευτάσαντες.

26. ἀπεκρίθησαν—‘separated’; so διεκρίθησαν, ch. 14, 24, etc. Lid. and Scott give no other instance of ἀποκρίνομαι thus used. In ii. 49 ἐς τούτῳ πάντα ἀπεκρίθη means ‘all diseases ended in this alone’. ἄλλα οἱ μὲν—sc. ἀπεκρίθησαν, neither side got the victory, but they retired to their respective camps. The disjunction is awkward, and the whole sentence somewhat unsatisfactory. It would seem as if ἀπεκρίθησαν ought to follow ἄλλα, some finite verb being lost in the first clause.

CHAPTER LXXIII

6. περιορωμένους—cf. ch. 71, 8, περιδεῖν.

7. ἀμφότερα—explained by the clauses with ἄμα μὲν and ἐν τῷ αὐτῷ δὲ line 12: cf. iii. 11, ἄμα μὲν γὰρ...ἐν τῷ αὐτῷ δὲ καλ κ.τ.λ. ἐπιχειρεῖν προτέρους—both words used of taking the initiative in attack: ch. 29, 21, ἐπὶ ἐκεῖνος γὰρ ἄν εἶναι τὴν ἐπιχείρησιν: i. 123, οἱ πρότεροι ἐπίστευσαν.

9. ἐπίδη γε—having shown that they were ready to defend themselves, there was no need to begin the attack. For nom. ἐπόθεσιν ὄντες cf. v. 72, ἐδείξαν περιγενόμενοι: i. 21, ὁ πόλεμος ὁλόκληρος μὲν ἵνα γεγενημένος: Soph. Ant. 20, δῆλος τι καλχαλονοῦ ἐποὺ: see Goodwin, § 113.

11. καλ αὐτοῖς—and so the victory might be justly put down to them as it were without a struggle’. This is a parenthetical clause dependent on ἐνόμισον. For αὐτοῖς cf. ch. 50, 13: so infr. line 18. ἀκοντι—Dem. de Cor. 295, ταῦτα προεῖτο ἀκοντι: cf. Hor. Ep. i. 1, 51, condicio duleis sine pulvere palmae.

G. T.
12. τίθεσθαι—pass. in the sense of attributing or reckoning. Krüger and Classen regard this use of τίθεσθαι with suspicion, no instance of such a phrase as τιθέναι τινι ἴκνηρ being found. Krüger therefore reads ἀνατιθέσθαι for ἴν τίθεσθαι: cf. Dem. de Cor. 230, τὰ πεπραγμένα ἑαυτῷ ἀνατιθεῖσι έμοι, etc. Classen considers that in sense also the whole clause is out of place. It seems, he thinks, like an explanatory gloss of ἀμαχεῖν ῥᾳ ἔνεκα ἥλθον, line 18, or a second clause in connexion with those words.

13. ἐν τῷ αὐτῷ δὲ—‘and moreover as regards the Megarian things turned out well’. ὀρθῶς ἡμιβαίνειν is a repetition of καλῶς ἐχεῖν, line 7, and in construction depends on ἐνομίζων. Had strict regularity been observed the two clauses would run thus, καλῶς ἐνομίζον ἀμφότερα ἐχεῖν, ἀμα μὲν τὸ μὴ ἐπιχειρεῖν κ.τ.λ., ἐν τῷ αὐτῷ δὲ τὸ πρὸς Μεγαράς.

14. οὐκ ἄν ἐν τῷχη—i.e. they would not have had even a chance; ‘nonuisse futurum ut res in aleam daretur’, Poppo. ἐν τῷχη γλγνεσθαι, sc. τὰ πράγματα, is a very unusual phrase: it may be illustrated by such expressions as i. 137, ἐν τῷ ἀσφαλεὶ μὲν ἐμοὶ (ἐγγυητο), ‘I was in safety’: vi. 60, οὐκ ἐν παύλῃ ἐφαλνετο, ‘there was no sign of stopping’. Poppo explains in the same way iii. 33, οὐκέτι ἐν καταληψει ἐφαλνετο, ‘there seemed no hope of catching (the foe)’: here however Ἀλκίδας, who has been mentioned before, may be the subject of the verb.

15. ὠσπερ ἡσσὶθεντῶν—gen. abs. sc. σφῶν: cf. v. 33, ἐς Παρρασίου...ἐπικαλεσμένων σφῶν, sc. τῶν Παρρασίουν: vi. 7, οἱ Ἀργεῖοι...ἐξελόντων, sc. τῶν Ἀργελῶν. In all these passages we might have expected a nom. or acc. participle. Possibly the subject of ἡσσὶθεντῶν, ‘after a defeat’, is to be considered as not absolutely identical and co-extensive with the subject of ἐνομίζων and στερηθῆναι, though referring to the same side, and the other passages may be similarly explained.

16. καὶ τιχεῖν...βουληθέντας—for τιχείνω with particip. cf. ch. 115, 5, ἐτυχον καθεύδοντες: and see Goodwin § 112, 2. The aorist βουληθέντας can not be equivalent to βουλήμενοι, but must give the sense ‘it might even be the case that the Athenians had shrunk from an engagement’, i.e. had been dismayed when they saw the Lacedaemonians advance towards Megara. Note the absence of the article with αὑτοῖς Ἀθηναίους, a construction only admissible with proper names: cf. ch. 80, 25, αὐτῶν Βρασίδαν: so Plat. Menex. 241 ν, αὑτὸς βασιλεῖς, of the Persian king.

17. τεργινεσθαί—of the accruing of advantage: cf. vi. 8, ἵν τι τεργινηταί αὑτοῖς.
19. οἱ γὰρ Μεγαρῆς—the subject of the main sentence. It is followed by a long parenthesis as far as line 32, and it is repeated in the words οἱ τῶν φευγόν-ων φίλοι Μεγαρῆς. μὴ ἐπιόντων—sc. τῶν Λακεδαιμονίων. καὶ οἱ ἐκείνων στρατηγοὶ—partial apposition: cf. note on ch. 6, 4.

23. ἀντίπαλον—lit. ‘equally matched’: the Athenians reflected that they would risk more in a battle than their adversaries. ἐπειδὴ καὶ—cf. ἐπειδὴ κ.τ.λ. line 9. τὰ πλεῖω—
the capture of Nisaea and the long walls.

24. ἀρχαῖοι—sc. σφαίρι, ‘to begin’ or ‘if they began’.
πρὸς πλείονας—the enemy had 6000 heavy-armed men, the Athenians 4600 (ch. 63, 4: 72, 25) besides the light-armed Plataeans and περίπολοι.

25. ἡ λαβεῖν...ἡ...βλαφθῆναι—these alternative clauses are explanatory of τῶν κυδωνίων. τῶ βελτίστω—
to be taken with βλαφθῆναι, the dat. denoting the part in or with which the loss would be incurred. This construction is not elsewhere found with βλάττω, with which ‘poetae, cum in vim privandi transeat, genitivo utantur’ (Poppo); but it may be defended on the analogy of such passages as ii. 65, σφαλέστε...παρασκευὴ: vi. 10, σφαλέστων ἀξίδχρεω δυνάμει: ἢ. μετεώρῳ πόλει κυδωνεῖν. Possibly in the present passage the construction may be somewhat affected by σφαλέστας.

For the 1st aor. form βλαφθῆναι cf. ch. 87, 29: βλαβήναι occurs i. 141. There is good authority for both aorists, but the second is the more common: see Veitch’s Irregular Greek Verbs.

27. τοῖς δὲ—eth. dative, the construction of the sentence depending on λογιζόμενοι: ‘while on the side of the enemy each part of their whole force and of the troops on the field was naturally ready to dare to risk a battle’. This is Poppo’s translation, and it gives a fairly satisfactory sense. The Peloponnesian army was composed of contingents from different states: each contingent was only a portion of the whole available military force (ξυμπάθης τῆς δυνάμεως) and of the army now under Brasidas (τῶν παρόντων). Therefore a defeat would not cripple the Peloponnesian confederacy as a whole, while the several contingents might be willing to risk a battle with the chance of their neighbours suffering more than themselves. On the other hand any loss sustained by the Athenians would fall on the flower of their national troops.

μέρος ἐκαστον, according to this view, is the subject of ἐθέλειν, and κυνδυνεῖν depends on τολμᾶν. The redundancy of infinitives is certainly awkward: cf. however iii. 56, ἐθέ-
It has been proposed to take μέρος as the object of κυνωνειν and ἐκαστὸν as masc., 'each (commander) was naturally willing to hazard a portion', etc. But this use of κυνωνειν is doubtful, being only supported by such phrases as vi. 57, πάντα ἐκυνωνευον, and the improvement in sense is not great.

For καὶ τῶν παρόντων Donaldson adopts the conjecture ὀλγων παρόντων gen. abs., which gives a good sense and construction, but does not seem necessary. Classen follows Göller in altering ἐκαστὸν into ἐκάστων in agreement with παρόντων, giving the sense 'a portion of the several powers present on the field', i.e. represented by their contingents. We have then to supply a subject to ἐθέλεω from the general sense, sc. the enemy, or else τοῖς δὲ must be changed into τοῖς δὲ.

29. χρόνον δὲ...καὶ ὅς—'after they had waited some time, and since there was no sign of movement on either side'. For ἄφ' ἐκατέρων we should have expected οὐδετέρων or οὐδ' ἄφ' ἑτέρων.

32. οὗτω δὴ—'upon this, then at last'; 'introducing the apodosis after a long protasis' (Lid. and Scott); so ch. 75, 13. The subject of the sentence is again defined in the words οἱ τῶν φευγόντων φίλοι Μεγαρῆς, see line 19.

In viii. 99 there is a very similar sentence, where οἱ Πελοποννήσοι is the original subject, and after a series of clauses introduced by ὡς, which take up more than half the chapter, we have οὗτω δὴ ὁ Μινδαρὸς...ἐπλεῖ.

ib. τῷ μὲν Βρασίδᾳ—there is no corresponding clause with δὲ: some mention of receiving back the exiles was probably intended to follow.

CHAPTER LXXIV

1. συλλογισμοῖς—Classen points out that in all the fourteen instances in which this word is used of the separation of a confederate force the aor. pass. is the tense employed. κατὰ is distributive, 'to their several cities'.

4. ἣνα περ—cf. ch. 48, 31.

6. ὅσοι μὲν...οὶ δὲ οὖλοι—two coordinate divisions of οἱ ἐν τῷ πόλει Μεγαρῆς: cf. i. 89, οἷκαί αἱ μὲν πολλαί...οὖλοι δὲ. πραγμάτων—'dealings, intrigues', an unusual sense of the substantive, though common with the verb: cf. ch. 73, 38, τῶν
πρὸς τοὺς Ἀθηναίους πραξέων: also ch. 76, 6. For πρὸς τοὺς we might expect τῶν πρὸς, but in such constructions the article is sometimes omitted before a preposition, and πρὸς may also be regarded as belonging to the whole clause rather than to πραξεῖν alone.

8. ὑπεξῆλθον—cf. vi. 51, of a defeated party, οἱ τὰ τῶν Συρακουσίων φρονόντες εὑρὸς ὑπεξῆλθον: in iii. 34 it takes the acc. ὑπεξῆλθοντες τοῦτοις: cf. constr. ch. 28, 14. We find 120 of these Megarians serving in the Athenian expedition to Sicily, vi. 43.


10. ὄρκωσαντες—in viii. 75 we have cogn. acc. ὄρκωσαν πάντας τοὺς αστρατιώτας τοὺς μεγίστους ὄρκους, ἢ μὴν ὤμονοσέεις.

13. ἐξέτασιν ὄπλων—an inspection or review: vi. 96, ἐξετασιν ὄπλων ἐποιοῦντο. This would give an opportunity of selecting and securing the disaffected, especially if, as Arnold supposes, the men had laid down their arms in order to listen to an address from their commanders. Hippias in a similar way seized his enemies, who appeared without their arms, οἱ μὲν οὖν τι ἐρείν αὐτῶν (vi. 58). διαστήσαντες τοὺς λόχους—the several divisions were apparently reviewed in different parts of the town.

17. ψῆφον διενεγκεῖν—=διαψηφίσασθαι, διά implying a vote on this or that side: Eur. Or. 49, διολείς ψῆφον Ἀργείων πόλις: in Hdt. iv. 138, οἱ διαφέροντες τὴν ψῆφον seems to mean those who differed in their vote. φανεράν—opp. κρύφα, ch. 88, 2.

ib. κατεγνώσθησαν—passive, though the active takes a genitive of the person. Lysias, de caede Erat. 94, has the act. with acc. τοῦτον καταγνώσκειν φόνου. Lid. and Scott give Dion H. xi. 22, καταγνωσθεὶς δείλια, 'found guilty of cowardice'; and Hdt. vi. 2, καταγνωσθεὶς πρόσηθεν, 'thought to be doing'. So too Andocides, de Myst. 2, has παρὰ τῶν κατηγορουμένων, 'from the accused'. In fact verbs which govern the genitive or dative are not uncommonly personally constructed in the passive, Greek being more elastic than Latin in this point.

19. πλείστον δῆ—so ch. 55, 15, μᾶλιστα δῆ: i. 1, κίνησις γὰρ αὐτή μεγίστη δῆ ἐγένετο. αὐτή...μετάστασις—'this was a change which', lit. 'this, though a change' or 'as a change', not 'this change', which would require the article: so in the passage cited above κίνησις is the predicate.
20. ἵπτε ἱλαχιστῶν—'a few daring men effected the revolution, tacitly countenanced probably by the aristocratic party in general, who thought the worst oligarchy better than the ascendency of the popular party. What Thucydides notices is the long duration of a government which owed its existence to a violent revolution effected by a very small number of active instruments' (Arnold).

ib. ἐκ στάσεως μετάστασις—a play on the sound of words: Classen compares ii. 62, μὴ φρονήματι μόνον ἀλλὰ καταφρονη-ματι: iii. 39, ἔπανεσθησαι μᾶλλον ἢ ἀπέστησαι. μετάστασις is used of a political revolution in vi. 20 and viii. 86. For ξυνέ-μενεν cf. viii. 73, ἡ ἄρχη ξυνέμενεν: also i. 18, of the lasting of an alliance.

CHAPTER LXXV

2. ὡσπερ δεινοῦντο—'as (we saw) was their intention': see ch. 52. For the impf. cf. ch. 2, 8, ὡσπερ παρεσκευάζοντο. κατασκευάζω and κατασκευή are used especially of permanent appliances, such as walls, dockyards and arsenals, in the case of a fortress: so in vi. 17 of the plant and stock of farmers and settlers: in vi. 31 of the fittings of a ship: see Arnold on i. 10.

3. ἀργυρόλογον—either agreeing with 'Ἀθηναίων or with νέων understood. ναῦς is understood with ἱππαγωγὸς in vi. 43; with πεντηκόντορος ib.: so with τριακόντορος ch. 9, 9.

8. δεινὸν μὴ—'reason to dread that': cf. iii. 102, δεινὸν γάρ ἢν μὴ...οὐκ ἀντισχωσιν.

9. τὰ Ἀναία—iii. 32, and viii. 19: Ἀναίτων, iii. 19. The Athenians feared that Antandros would be a standing menace to Lesbos as Anaea was to Samos. For ἐπὶ τῇ Σάμῳ cf. ch. 14, 32, ἐπὶ τῇ Πύλῳ.

10. καταστάντες—'established themselves': iii. 86, κατα-στάντες ἐς Ρήγην. ἐς τὰ ναυτικά—'for their fleets', or 'in naval matters', connected with both ωφέλων and κυβερνήτας πέμποντες.

13. τοὺς ξειόντας ἑδέχοντο—so i. 40, τοὺς ἑτέρων ἀφιστημένους ἑξεσθαία, of receiving disaffected allies.

17. οὐ πολὺ ὑστερον—with ἀπόλλυσιν, for Lamachus had already entered the Pontus, line 6. 'Ἡρακλεωτίδι—the district of Heraclea on the coast of Bithynia; founded in the sixth century by colonists from Megara and Tanagra. ὄρμης, fr. ὄρμεω, 'having come to an anchor', is the better supported
reading, and though ὤρμεῖν is constructed with ἔν when it means lying at anchor (i. 52 etc.), the aorist might certainly take ἐν with a pregnant idea of motion. The aor. form itself is however considered extremely doubtful by Classen, who (with Krüger) reads ὄρμησας, sc. τὰς ναῦς.

19. οἴσατος ἀνωθέν—according to Poppo = ὕδωρ ἔξ ὕφρανοῦ, ii. 77: Xen. Mem. Socr. iv. 3. 14, κεραῦνὸς ἀνωθεν ἀφιεται. Arnold however believes the words to mean 'rain having fallen in the interior, in the upper country', quoting Hdt. viii. 12, ἕγεντο δ' ὕδωρ ἀπλευτον διὰ πάσης τῆς νυκτός, to show that the addition of ἔξ ὕφρανοῦ is not required to denote rain. May not the meaning be 'floods having come down from the upper country'? 'The river Calex, or Cales, is hardly more than a mountain torrent; or at least has its source in the mountains at so short a distance from the sea that its floods must be exceedingly sudden and violent; and, like the fiumare in Sicily, they would come down with such a body of water, sweeping trees and rocks along with them in their course, that vessels drawn up on the shore, just at the mouth of the river, might very easily have been swamped or dashed to pieces' (Arnold).

22. πέραν—from an European point of view. τήν Μεγα-ρέαν ἀποκλίαν—'that (well-known) colony'. Chalcedon, opposite Byzantium, was said to have been founded by the blind, 'quod priores illuc adventi, praevisa locorum utilitate, peiora legissent' (Tac. Ann. xii. 63): cf. Hdt. iv. 144.

CHAPTER LXXVI

6. πράγματα—'public affairs, interests'; the whole phrase means that a plot was going on to betray Boeotia. πρᾶσσειν is perpetually used of political intrigues; it is constructed with the dative, as in ch. 106, 12; ch. 110, 10: with πρὸς, as in i. 128, πρὸς βασιλέα πράγματα πρᾶσσειν: and even with ἐς, as in i. 132, ἐς τοὺς Εἴλωτας πρᾶσσειν τι.

10. ἀπό—'on the part of': i. 17, ἐπράχθη ἄτ' αὐτῶν οὐδὲν ἔργον. As distinguished from ὑπὸ, ἀπό denotes the 'personal origin' of anything, not the agent. It is found especially with passive verbs of doing and saying (see Shilleto on i. 17); and in later Greek becomes more and more common with the passive generally.

7. τὸν κόσμον—cf. viii. 48, ἐκ τοῦ παρόντος κόσμου τὴν πόλιν μετατητάσας: viii. 67, ἐκ τοῦ αὐτοῦ κόσμου. ὥσπερ οἱ 'Αθη- ναῖοι—sc. δημοκρατοῦνται: or perhaps referring to μετέσπησαν ὁ ἔτρεψαν.
10. ἑσηγουμένου—'being the prime mover': with acc. iii.
20. ἑσηγησαμένου τὴν πέραν: cf. vi. 90, περὶ δὲ ἐμὸν ἑσηγητέον: so generally of bringing forward proposals and the like, as in vii. 73. αὐτοῖς—either = πρὸς αὐτοῖς 'with them', sc. the Athenians, or ethical dat. referring to both sides, 'these were their schemes'. I have adopted Classen's punctuation, as τάδε refers to what follows; otherwise we should have τάυτα as in line 22.

11. Σίφας μὲν—the three points selected would command three several sides of Boeotia; Siphae was on the south coast, Chaeronea on the north-west frontier, and Delium on the eastern coast.

14. Μυνεῖον—Hom. Π. ii. 511, of δ' 'Ασπληνόν ἱναν ἢ τῷ Ὀρχομενῶν Μυνεῖον: Theocr. xvi. 104, (Xárites) Μυνεῖον Ὀρχομενῶν φιλέωσαι: cf. Pind. Ol. xiv. 4. It was the capital of the ancient clan of the Minyaec; see Class. Dict. There was another Orchromenos in Arcadia. ξυντελεῖ—'belongs to, is dependent on'. 'The Boeotian confederacy consisted of a number of free and sovereign states, each of which elected its Boeotarch, or member of the supreme executive government of Boeotia. The sovereign states had each a number of smaller states subject to their authority; as Chaeronea was dependent on Orchromenos; Leuctra and Siphae on Thespiae; Acraephia, Glisas, Therapne, and others, on Thebes. These smaller states were called ἄξιμπροοι, or ξυντελεῖς, to the larger ones; and were obliged to furnish troops and money, to make up the contingent of the state to which they belonged, to the general confederacy of Boeotia' (Arnold).

15. ἐνεδίδοσαν—'were to give up'; the imperfect denoting what was intended by the conspirators: cf. ch. 7, 5, προδίδομένην: for ἐνεδίδομι see ch. 66, 17 note.

18. ἱσχατον—for neut. cf. i. 10, Μυκῆναι μικρῶν ἵν: i. 63, (Ολυνθος) ἐστὶ καταφανῆς: i. 138, ἐδόκει (Ἀδμήσκας) πολυνομάτατον τῶν τότε εἶναι. πρὸς Φανότιδι—'hard by the district of Phanoteus', see ch. 89, 12: the city was twenty stades from Chaeronea. μετέχον—'were in the plot'.

20. ἢσει—'the Athenians were to', sc. according to arrangement: ch. 89, 4: ii. 84, νῆς ἄς ἢσει ταῦται ξυμβῆκαι. Δήλον—cf. Liv. xxxv. 51, templum est Apollinis Delium imminens mari: quinque milia passuum ab Tanagra abest. Minus quatuor milium inde in proxima Euboeae est mari trajectus. For καταλαβεῖν see note on ch. 1, 4.

23. ξυμβοηθήσωσιν—of joint action. The simple verb is to be understood in the following clause with ξιστοι: cf. ii. 81, οὔτε ξυμβοηθήσωσιν, ἐφόλασσόν τε τὰ αὐτῶν ξιστοι.
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26. ἡτέωσ—this word affects the whole sentence generally, implying that the conspirators anticipated no difficulty in carrying out their plans; it belongs however more particularly to καταστήσειν, line 33.

27. νεωτερίζοιτο—the reading adopted by almost all editors for νεωτερίζοι, which is found in most manuscripts. Arnold thinks that ἦ πείρα might be the nominative to νεωτερίζοι 'would effect a change', or else that the verb might be neuter in sense. It is however invariably transitive in Thuc.

29. ἐκάστοις—the disaffected in different places, who would find a refuge at hand (διὰ βραχέος) when the three points were occupied by the Athenians. For ἀποστροφῆς cf. viii. 75, ἀποστροφῆ σωτηρίας. The Athenians intended to carry out the system of establishing fortified positions in the enemy's territory, which had already proved so successful in annoying the Lacedaemonians. κατὰ χώραν—cf. ch. 14, 32.

31. προσιόντων—'joining': cf. ch. 55, 22, ἐμοὶ πρόσεωι. ἐς τὸ ἐπιτήδειον—cf. ch. 54, 15, ἐπιτήδειοτέρον: ch. 60, 10, ἐς τὸ ἐμφέρον καθιστανται.

CHAPTER LXXVII

3. ὁπότε καὶρὸς εἶ—opt. because of the past tense ἐμελλε = ἦταν καὶρὸς ἦ with present: see note on εἶ τι πάσχειν, ch. 38, 11. ἐς τοὺς Βοιωτοὺς= into Boeotia; cf. ch. 78, 42: i. 108, ἐκτάκεισθαι ἐς Βοιωτοὺς: Hdt. iv. 23, ἐπεξαίλουσιν ἐς τοὺς Σινθόσ. In v. 49, φάσκοντες σφᾶς ἐπὶ Φύρκον ὀπλα ἐπενεγκεῖν probably ought to be ἐς σφᾶς (n. s.).

5. προσπέτεμελε—'had sent in advance'; see the beginning of ch. 76: ταῖς τεσσαράκοντα ναυσιν are the ships there mentioned. ἐς ἐκεῖνον τῶν χωρίων—Acarnania and its neighbourhood, where Demosthenes was well known since his campaign in 426 (iii. 94 etc.).

9. εἰρήτο—the usual word for instructions and arrangements: i. 129, τά τε ἄλλα ἐποίησεν, ὡσπερ εἰρήτο. For ἔτει and ταύτα cf. ch. 76, 20 and 22.

10. ὁ μὲν Δημοσθένης—the corresponding particle to μὲν is ὁ at the beginning of the next chapter. Ολυμπίας δὲ—there is an awkwardness about this δὲ (one manuscript has τε); possibly it may be explained, like πολεμῶν δὲ οὕτως, ch. 7, 3, as denoting what was not looked for; for Oeniadae stood apart from the other Acarnanian towns in opposition to Athens, ii.
It was situated at the mouth of the Achelous and was surrounded by water in winter.

The connecting particles show what was effected by the Acarnanians and Demosthenes respectively, τε being out of place: cf. 28, 21, ἐκ τε Αἰνοῦ... καλ: ch. 70, 7, ἐς τε τοὺς...καλ. Such an irregularity of construction is especially common when the juxtaposition of δέ and τε is thereby avoided; e.g. ch. 95, 2: ἐπεγένετο δέ ἄλλοις τε κυλύματα καλ Ἡώσι Κύρος ἐπεστράτευε.

id. κατηγορίασμένοις ἐς—’forced into’; masc. because the city is designated by the name of the inhabitants: so ii. 102: cf. vi. 3, μετ’ αὐτοῖς, of the town of Leontini: see Poppo on i. 111, ἐς Οἰνάδας.

13. ἀναστήσας—’having called to his standard’, of summoning troops for an expedition: so ch. 90, 1: cf. ii. 68, αὐτό τε καὶ τῶν βαρβάρων πολλῶν ἀναστήσατες, etc. In ch. 93, 3, it is used of setting an army in motion.

14. Σαλύνθων καὶ Ἀγραίους—mentioned in iii. 106 and 111 as neighbours of the Acarnanians but friendly to the Peloponnesian interests. προσποιησάμενος—’having reduced’ or ‘brought over’: i. 8, προσποιηούντο ὑπηκόους, etc. For the act. see ch. 47, 10. ἀπαντησάμενος—with ἐπὶ, of appearing at a given place: cf. ch. 89, 6: so ch. 70, 8. An analogous use denotes appearing at a trial, presenting one’s self in court, see Lid. and Scott. The middle form of the future is classical; ἀπαντήσω is later, Polyb. Plut. etc.

The historian now passes to another point, concluding with an imperfect construction, as in ch. 48.

CHAPTER LXXVIII

From this point the fortunes of the war begin to turn against the Athenians, who seem to have been entirely unprepared for Brasidas’ bold enterprise against their Thracian allies.

1. Βρασίδας δέ—in sense this sentence is descriptive enough. Brasidas begins his march—reaches Heraclea—is joined by friends whom he had previously sent to—continues his march. The wording however is awkward and involved. There are two subordinate clauses, ἐπείδη ἐγένετο, and καλ (ἐπείδη)... ἠλάθον κ.τ.λ., the latter clause being complicated by a parenthetical explanation with gen. abs., προσέμψαντος... στρατιῶν: the whole concludes with the main verb τότε δή ἑπορεύετο.
2. ἰπενύμενος—'beginning his expedition'; he was last seen at Corinth, ch. 74, 3: the construction with ἐπεθῇ ἐγένετο somewhat resembles ὡς ἐγένετο πλέοντες, κ.τ.λ. ch. 3, 1.

4. ἐν Ηρακλείᾳ—in 426 the Lacedaemonians established a colony and place of arms at Heraclea near Trachis, and began the construction of docks at Thermopylae, 40 stades distant (iii. 93, 94). Cf. Liv. xxxvi. 22, sita est Heraclea in radicibus Oetae montis: ipsa in campo arcem imminemem loco alto et undique praecipiti habet. The town or district of Trachis gives the name to the Trachiniae of Sophocles, and the whole neighbourhood was associated with the memory of Heracles.

id. προπίμψαντος—parenthetical; Brasidas had already sent his messenger in advance. We find in ii. 22 that Pharsalus (a) and Larissa like the other Thessalian towns were in alliance with Athens; οἱ ἐπιτήδειοι were therefore an oligarchical faction.

7. Ἀχαῖας—Achaea Pthiotis, north of the Malian gulf. For the limits of the district see Arnold's note.

12. ἀλλως τε—i.e. under any circumstances, much less with an armed force in the face of an unfriendly people. καὶ μετὰ δῆλον γε δή—either (1) to be taken with the following ὑποπτὸν καθ...διενα, καὶ strengthening πᾶσι: or (2) to be regarded as completing the sentence, sc. οὐκ εὑροὺν ἦν διενα. The majority of editors are in favour of the latter view, and put a stop after δή. The sense of (1) seems however the better; and the passing from the particular Θεσσαλίαν to the general τοὺς πᾶσι is thoroughly Thucydidean. No doubt there is an awkwardness in the repetition γε δή...πᾶσι γε; but this is not more objectionable than the harsh and abrupt ending involved by (2).


17. δυναστεία—a narrow oligarchy or πολυκέφαλος τύραννις: iii. 62, ἐγγυτάτω δὲ τυράννου δυναστεία ἄνδρών ὀλιγῶν: so Aristotle Pol. ἒν. 5, 2 speaks of a δυναστεία as the counterpart of a tyranny, ὅταν ἄρχῃ μὴ ὁ νόμος ἀλλ' οἱ ἄρχοντες. It is opposed to a πολιτεία or constitutional government: cf. Tac. Ann. vi. 42, paucorum dominatio regiae libidini propior, 'borders on arbitrary monarchy'. The government in Thessaly was held by 'a class of rich proprietors distributed through the principal cities possessing most of the soil, and constituting separate oligarchies loosely hanging together': the rest of the inhabitants were in a condition somewhat resembling that of the Laconians and Helots; see Grote, vol. ii. ch. 3, on the state of Thessaly. Some at any rate of the dominant families were naturally not ill disposed to the oligarchy of Sparta.
18. ἵσωνομᾶ—cf. iii. 82, where ἵσωνομᾶ πολιτικὴ is an euphemism for δημοκρατία: in iii. 62 we have ὀλγαρχία ἵσωνομος, i.e. constitutional. τὸ ἕγχωριον—adverbial: so ch. 3, 22, τὸ ἀρχαῖον.

20. βουλομένων—so ii. 79, τῶν ὑπὸ ταὐτα βουλομένων, of political feeling. ἐπὶ τῷ 'Ενπεί—at his entrance into Thessaly proper; see Arnold's note on the line of march probably taken by Brasidas.

22. ἄνευ—without the consent or authority of: i. 128, ἄνευ Λάκεδαιμονίων etc.: Soph. O. Τ. 1464, ἄνευ τοῦ 'ανδρός. τὸ πάντων κοινὸν is the general confederacy of Thessaly. It had little cohesion, and though strong if united, seldom was.

26. αὐτοῖς—the people themselves. οὖ...ἀξίουν = 'he called on them not to stop him'; cf. the instances given on ch. 40, 5.

33. τὸ κωλύσον—when the future participle is used to denote purpose or intention the article is usually prefixed. iii. 83, οὐ γὰρ ἢν ὁ διὰ λύσων οὔτε λόγοσ οὔτε ἥρκος = ὅστις διὰ λύσει: cf. Plat. Menex. 235 ν, ἁγαθὸν ἅν πρότερος δέοι τοῦ πεισόντος: Soph. Ant. 260, οὐδ' ὁ κωλύσων παρῆν.

35. ἀφωρμήσεω—only here in Thucydides in the active, though the uncompound verb is common: mid. vii. 74 etc. Soph. and Eur. have the active in intr. sense. ἔτελεσε—'accomplished (his march)'; ii. 97, ἕξ 'Ἀβδήρων ἐς Ἰστρὸν τελεῖ. Lid. and Scott compare the use of ἀνὼ, which like τελῶ is a trans. verb: e.g. Soph. Trach. 657, πρὸς πόλιν ἀνώσειε.

Brasidas seems to have marched northwards down the valley of the Enipeus as far as Pharsalus, and a little beyond, to its junction with the valley of the Apidanus. His troops probably did not enter Pharsalus. He then marched down the valley of the Apidanus, in a north-westerly direction as far as Phacium, which was at its lower extremity, where it joins the valley of the Peneus (Arnold).

37. ἐς Περαιβλαν—between the Peneus and the Cambodian mountains. Brasidas seems to have marched across this district leaving Tempe on his right and bearing towards Dium. ἀπὸ τοῦτου—'from this point'.

40. κατεστησαν ἐς—'brought him to', or 'set him down at': so ch. 103, 19. Δίον—on the Thermaic gulf: there was another place so called in Chalcidice, ch. 109. Μακεδονία—'in, or belonging to Macedonia'. πρὸς Θεσσαλοὺς—'looking towards Thessaly', i.e. on the frontier.
CHAPTER LXXIX

4. ὦς Περδικκαῖον—Perdiccas is first mentioned in 432 as trying to get up a league against Athens, ἕμμαχος πρῶτον καὶ φίλος ὦν (i. 57). He was alternately the nominal friend and the enemy of Athens. Some account of the rise and extent of the Macedonian kingdom is given in ii. 99.

6. οἱ...ἀφεστῶτες Ἀθηναῖοι—Chalcidians and Bottiaeans who joined in the revolt of Potidaea in 432 (i. 58).

7. ἔγγαγον—'promoted the expedition': Arnold points out that ἔγγαγον 'is applied with great propriety in the present case, for the getting the Peloponnesians to move out of Peloponnesus was the great difficulty'. For the force of the active see note on ἔμπεαγόντων, ch. 1, 14: so infr. ἔμπεαγόνον.

10. πλησιόχωροι—apparently governs αὐτῶν, for the position of which word see note on ch. 5, 10: Ar. Vesp. 393, τῶν σαυτοῦ πλησιόχωρον.

13. διάφορα—with gen.: so iii. 54, τὰ Ἡβαλὼν διάφορα.

14. Δυνηστῶν—cf. ii. 99, where we find that the kingdom of the Lyncestae was subordinate to Macedonia. Arrhibaeus seems to have defied his suzerain Perdiccas. παραστήσαι—'to reduce, bring to terms': so παραστήσαι means to yield or surrender: Dem. Androt. 597, τῶ τολέμῳ παρέστησαι.

15. καλέσθη—'opportune cecidit': in construction this sentence resembles ch. 47, 4, καλελάβοντο δὲ...ὡς κ.τ.λ.

CHAPTER LXXX

1. ἔγκειμένων—by the occupation of Pylos and Cythera; see ch. 55. For ἀποστρέψαι some manuscripts have ἀποτρέψαι, the two words being easily confused: see ch. 97, 9. There is also some slight authority for ἀποτρέψεως: the aor. construction however is quite regular.

4. εἰ ἀντιπαραλυτοίεν—this compound, which only occurs here, implies 'parallel (i.e. simultaneous) counter-annoyance': for παραλυτῶ cf. ii. 51, ἄλλο παρελύτει οὐδὲν, i.e. nothing besides the plague. Classen gives a list of upwards of 40 compounds with ἀντι which Thuc. only uses once; and concludes that this prefix was connected at pleasure with any following verb: cf. Plat. Gorg. 521 ε, ἀντὶ εὐ τοιεῖν...ἀντὶ εὐ πείσται.
6. ἐτοίμων ὄντων—sc. τῶν ἔξυμμαχῶν: cf. note on gen. abs. ch. 73, 15. τρέφειν τε—the usual irregularity or ‘trajectio’ of τε.

7. τῶν Εἰλώτων—partitive gen. with ἐκπεμψαί: i. 30, τῆς γῆς ἔτεμον: Xen. Hel. ii. 3, 14, τῶν φρούρων ἔξυμμαχῆς. Βουλομένως ἦν—cf. iii. 2, τῷ πλῆθεί οὗ βουλομένῳ ἦν: so ch. 28, 27, ἀσμένως ἐγέλνετο: see Madvig 38 d. So in Latin we have volenti, volentibus esse, Liv. Tac. etc.

8. ἐπὶ προφάσει—‘on a (good) pretext’: like παρασκευή, ch. 27, 30. πρὸς τῷ παρόντα—lit. ‘looking to’, i.e. in the present circumstances and in consequence of them; like πρὸς ταῦτα, ‘therefore’, one of the many phases of meaning with πρὸς expressing relation between two things.

9. ἐπεί—often thus used in elliptical expressions, where the context supplies the meaning; here the sense is ‘it is plain that they always dreaded the Helots, for’, etc.; cf. a similar use in ch. 78, 19, ἐπεί καὶ τότε.

10. τόδε πραξάν—probably ‘they once did, or had done’ at some time not stated, so Thirlwall. ‘That this atrocity should have been committed at the very time when the Spartans were sending out a body of Helots on a foreign expedition is improbable in itself, and is contradicted by the words καὶ τότε κ.τ.λ. (line 22), which clearly imply that Thucydides is led by association to speak of what had occurred on some former occasion. Shortly after the expedition of Brasidas the Spartans changed their policy towards the Helots, and emancipated those of them who had served with him, v. 34. They had previously given promises of emancipation which were believed, and therefore probably fulfilled, to Helots conveying food into Sphacteria, ch. 26’ (Jowett). Grote however (vol. iv. ch. 53) considers that the massacre took place immediately after the capture of Sphacteria, which was in July or August of the previous year, and that there was an interval of several months before the government formed the idea of employing the Helots on foreign service, an interval ‘quite sufficient to give a full and distinct meaning to the expression καὶ τότε’.

ib. νεότητα—either abstract, ‘their youth (and vigour)’, as in vi. 17, ἡ ἐμὴ νεότης: ib. 18, contrasted with γηρᾶς: or with a concrete meaning (inventus = iuvenes), as in ii. 8, πολλὴ νεότης: so ii. 21. In the latter case πλῆθος means the general number, or the two words give a ‘hendiadys’ = τὸ πλῆθος τῶν νέων.

Instead of νεότητα some manuscripts have σκαλότητα, which is adopted among other editors by Classen. He understands it to mean the rash stupidity and wrong-headedness (stoliditas, importunitas), which would make bondsmen rise in
insurrection, even with little prospect of success: cf. Soph. 
_Ant._ 1028, αὐθαδία τοι σκαίβητης ὀφλισκάνει: Hdt. vii. 9, ὑπὸ ἀγωνισμόνης καὶ σκαίβητητος.

11. ἀδὲ γὰρ—the predicate of this sentence is τῆς φυλακῆς πέρι, the sense being that 'most of the relations between the Lacedaemonians and the Helots always were of an eminently precautionary character'; not that 'most of the Lacedaemonian institutions were intended mainly to guard against the Helots'. This latter statement, besides not being true, would require a different wording: cf. Shilleto on i. 17, πρὸς περιοικοῖς τοῖς αὐτῶν ἐκάστοις, 'between each state and its neighbours': so i. 127, διαβελήν αὐτῷ πρὸς τὴν τόλην, 'prejudice between him and the city': cf. ch. 54, 14. Dem. _Lept._ § 68 fin. is a parallel.

Arnold compares the situation of the Spartans to that of an army of occupation in a conquered country, perpetually on its guard to prevent the inhabitants from breaking out into insurrection.

14. ἐν τοῖς πολέμιοις—probably masc., the preposition denoting the sphere of operation of the adjective = 'on the persons of, in dealing with' etc.; Verg. _Aen._ ii. 540, talis in hoste fuit: Soph. _Aj._ 1092, ἐν τοῖς βαρούσιν ὑβριστῆς: ib. 1315, ἐν ἔμοι θρασύς: Ar. _Eth._ iv. 3, 26, ἐν ἐκείνοις σεμεύνεσθαι, 'to give one's self airs at their expense'. Classen takes ἐν τοῖς πολέμιοις to be neuter, 'in matters of war'; citing ch. 126, 9: so i. 18, and vi. 80. These however are all instances of the acc. of reference; we should therefore expect the same construction here, or else ἐν τῷ πολέμῳ.

ib. κρίνεσθαι—'should be selected', a common meaning of κρίνω in Homer: so Hdt. vi. 120, κρίνων ἐκ πάντων.

16. ὑπὸ φρονήματος—'from their high spirit'; ὑπὸ expresses the cause, as in i. 49, ὑπὸ πλῆθος καὶ δχλὸν τῶν νεὼν: so possibly in v. 31, περιορώμενοι ὑπὸ Λακεδαιμονίων, 'looking about them (i.e. refusing to commit themselves) from Lacedaemonian influence' (a. s.); unless indeed τὸ ἄτο should be read. For φρονήμαta cf. ii. 43, ἀνδρὶ γε φρονήμα ἔχοντι: v. 40, ἐν φρονήματι δύτες, 'proudly aspiring'.

17. καὶ ἦξισαν...καὶ ἐπιθέσαν—a good instance of καὶ with both clauses. πρῶτος ἐκαστος—resolved sing. in apposition with plur.: Plato _Gorg._ 503 ε, βλέποντες πρὸς τὸ αὐτῶν ἐργον ἐκαστος: so quisque.

18. καὶ προκρίναντες...οἱ μὲν...οἱ δὲ—there is no difficulty in understanding this sentence; and an exact parallel to it occurs in iii. 34, ὁ δὲ (Paches) προκαλεσάμενος ἐς λόγους ἵππαν... ὁ μὲν (Hippias) ἐξήλθε παρ' αὐτῶν, ὁ δὲ (Paches) ἐκεῖνον ἐν
THUCYDIDES IV

φυλακὴ εἰχεν. Poppo compares Dem, in Callip. 1244, οὖτως ἐρρωμένος ἐστὶν ὡστε πέρυοι μοι λαχών τὴν δικην...ἐγὼ μὲν... οὖτος δὲ κ.τ.λ.: so Xen. Cyr. iv. 6. 3, etc. In all these sentences the 'anacoluthon' arises from stating in a primary clause with μὲν a fact which is really accessory to the main subject of the sentence. Thus in the passage before us the sense is 'they chose out some 2000 Helots, and while they decked themselves with garlands on the strength of being set free, the Lacedaemonians etc.' This is an extension of the ordinary idiom of expressing the contrast between two things by coordinate clauses with μὲν and δὲ, the clause with μὲν being in sense subordinate to that with δὲ (ἐγὼ μὲν...σὺ δὲ, 'although I ...yet you', etc.); see Madv. § 180.

ib. ἐς διοσχίλιοι—cf. ch. 48, 2.

21. οὖνδες ὡστε—Diodorus (1st cent. B.C.) says that the chief Spartans were commissioned to put them to death at their own homes, a mere guess. 'The government had now made the selection which it desired; presently every one among these newly enfranchised Helots was made away with—no one knew how. A stratagem at once so pernicious in the contrivance, so murderous in the purpose, and so complete in the execution, stands without parallel in Greek history—we might almost say without a parallel in any history. The Ephors must have employed numerous instruments, apart from each other, for the performance of this bloody deed. Yet it appears that no certain knowledge could be obtained of the details—a striking proof of the mysterious efficiency of this Council of Five, surpassing even that of the Council of Ten at Venice—as well as of the utter absence of public inquiry or discussion' (Grote iv. ch. 53).

22. καὶ τότε—'so now', resuming the account from line 9. τοὺς δὲ ἄλλους—1000 in number, ch. 78, 2. μισθῶ πείδευν is the regular term for engaging mercenaries, as in i. 31; ii. 96.

CHAPTER LXXXI

1. προοδυμήθησαν δὲ—sc. that Brasidas should be sent; a clause parenthetically inserted and not affecting the construction: προοδυμέσχαι takes an acc. of the object, as v. 17, προοδυμήθη τὴν ἕμμαθαν (so freq. neut. τι, τοῦτο, etc.); but this constr. does not extend to persons. Arnold compares vii. 86, τοὺς ἀνδρας προοδυμήθη...ὡστε ἄρεθημαι, 'he was anxious with regard to the men...that they should be set free'.

2. δοκοῦντα—'held, accounted', imperf. part. δραστήριον—'a man of energy and enterprise': ii. 63, τὸ δραστήριον.
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5. 

6. τὸ τε γάρ—corresponding to this τε we have ἐς τε, line II, these particles connecting the two main divisions of the sentence.

8. ἔμπαινεν τε βουλομένως—'this answers to καὶ τοῦ πολέμου κ.τ.λ. When they wanted to come to terms they had places to offer in exchange, and as long as they continued the war it did not press so heavily upon Peloponnesus' (Jowett).

9. ἃπερ ἐποίησαν—sc. ἐνεβάζον 'made peace', in 421 (v. 17). Krüger suggests ἐποίησαν, but ἃπερ, 'which in fact', agrees better with the reading of the text. ἀνταπόδοσιν καὶ ἀποδοχήν = exchange.

11. τὰ ἐκ Σικελίας—so iii. 102, μετὰ τὰ ἐκ τῆς Διεθνίας: viii. 2, τὰν ἐκ Σικελίας κακοπαγίαν: all these passages refer to a disastrous withdrawal. ἀρετή—probably generosity and humanity, as in ch. 19, 15, rather than valour.

15. πρῶτος—to be taken with ἔξελθον, as both rhythm and sense clearly show. Brasidas was 'the first of a series of Lacedaemonian generals who, in accordance with a new policy, were regularly sent to the dependencies of Athens either that they might raise revolt or that they might govern a town already revolted (ch. 132, 21). πρῶτος contrasts Brasidas not with Pausanias, Salaethus, etc. but with Astyochus, and the Harmosts, who were afterwards so notorious' (Jowett). Classen takes πρῶτος with ἐγκατέλειπτε, 'he was the first who left behind him an assured hope'. But what were the grounds of the 'assured hope' if other generals had come before Brasidas and not proved equally good?

16. δόξας—'having won the name, proved himself'. ἐγκατέλειπτε—in the minds of the allies, or in the districts which he visited.

CHAPTER LXXXII

1. τὸτε δ' ὀδὺ—δ' ὀδὺ, like ceterum, is perpetually used to resume the narrative after a digression, frequently after a very short one: i. 3, οἱ δ' ὀδὺ ως ἐκαστοὶ Ἑλληνες.

3. ποιούνται—i. 28, φίλους ποιεῖσθαι: ὥσ ἔξυμμαξον etc.

4. παρόδου—the same word is used ch. 108, 5: so in iii. 22 the situation of Heraclea was considered τῆς ἐκλ Θράκης παρόδου χρησίμως ἐκεῖν. Part of the route at any rate was a 'passage along' the coast.

5. φυλακὴν πλέωνα—'a closer watch'; they do not appear to have despatched any fresh troops as yet; see ch. 108, 37.
CHAPTER LXXXIII

7. τῇ ἐσβολῇ τῆς Δυνκοῦ—for gen. cf. ch. 1, 7. For the description of the 'pass into Lyncus' see Arnold. The pass crossed a chain of mountains, and descended by a gorge and stream: cf. ch. 127, 17.

8. λόγοι—with προήγοι, line 11. καὶ γὰρ τι καὶ—we have a somewhat similar order infr. line 16: so ch. 5, 4: 54, 13. For the force of ἐπεκηρυκεύοντο see note on ch. 27, 14.

12. μέσῳ δικαιοτῇ ἐπιτρέπειν—to entrust the matter to the mediation of Brasidas'. μέσῳ δικαιοτῆς is an arbitrator, μέσῳ implying interposition as well as impartiality; see Arnold. ἐπιτρέπω is regularly used without an object expressed of referring a question to arbitration: i. 28, ἢβελον τῷ ἐν Δέλ-μοίς μαντελῳ ἐπιτρέπειν: so Dem. passim.

14. μὴ ὑπεξιηλεῖν—'not to remove from (lit. for) Perdiccas his grounds of apprehension'; i.e. not to make his position too secure. ὑπεξιηλῶ means to remove secretly or gradually, or to remove to begin with (ch. 4, 15, note); hence to clear from one's path: Plat. Rep. 519 b, ὑπεξιηλεῖν τούτους δεῖ τὸν τυφαννον εἰ μέλλει ἄρξειν.

19. κούνι μάλλον—(1) 'in a more impartial spirit' (Poppo, Classen, etc.). The adjective is not unusual with this meaning, e.g. iii. 53, μὴ οὐ κούνι ἀποφῆτε, 'lest you should not prove impartial judges'. No instance is however given of this sense of the adverb. Arnold and Krüger therefore take it to mean (2) that Brasidas claimed 'a joint voice' in dealing with Arrhibaeus; whereas Perdiccas insisted that he was merely engaged to act as his auxiliary.

20. ηξίον—'felt himself entitled'. 'Perdiccas had promised to make his neighbours allies of the Lacedaemonians. This gave Brasidas a right to interfere. For, he would argue, you are not making an ally but an enemy of Arrhibaeus' (Jowett).

21. οὔτε— with τε line 23. καθαίρετην—to overthrow'; a common sense of καθαίρω. The subst. is not found elsewhere in Attic Greek: it is used by Dio Cassius.

25. ἐκ διαφοράς—probably 'after a quarrel', as in ch. 125, 6: v. 42, ἐκ διαφοράς περὶ αὐτοῦ. Arnold however considers this to be one of the many adverbial expressions with ἐκ, equivalent to 'in decided opposition to Perdiccas'.
29. ἀδικεῖσθαι—note the use of the present, lit. 'to be the victim of a wrong': the pres. of ἀδίκω 'to be a wrong doer' is used in the same way as νικῶ, 'to be victorious', φεύγω, 'to be in exile', etc.

The short account here given shows the broad and generous spirit of Brasidas, as well as the arrogance and fickleness of Perdiccas, who was always ready to quarrel with his allies.

CHAPTER LXXXIV

2. Ἀκανθόν—Acanthus was situated on the Strymonian gulf, a short distance to the north of the point where the canal of Xerxes cut the peninsula of Athos. τὴν Ἀνδρίων ἀποικίαν—founded in the middle of the seventh century. The def. article probably means 'the (well-known) colony', as in ch. 67, 4, or it may be used to distinguish the town from others of the same name. Same, Stageirus, and Argilus were Andrian colonies in the same district. Andros itself had been colonized from Eretria.

3. τρυγήτου—'vintage'; it was now late in the summer. τοῦ καρποῦ, line 7, therefore means the grapes, though by itself it more naturally denotes corn: cf. iii. 15, ἐν καρποῦ ἔγνωκομη. Note in these passages the collective use of καρπὸς, like κέραμος ch. 48, 13.

7. τοῦ καρποῦ τὸ δέος—a very uncommon construction for περὶ τοῦ, see ch. 88, 5: δέος, like φόβος, usually takes gen. of the thing feared.

9. ἀκούσαντας βουλεύσασθαι—'to hear him before deciding': for plur. cf. 7, 34, ὁ πεζὸς...βεβοηθηκότες, etc.; we should expect ἀκούσαντες, but the acc. may be explained as referring to both parties and not only to the πλήθος: cf. ch. 69, 24.

10. καταστάς ἐπὶ τὸ πλήθος—'presenting himself before the popular assembly': cf. ch. 97, 10.

ib. οὗτε ἀδύνατος—'not a bad speaker either', besides his other merits; οὗτε 'also not' as in ch. 49, 11. ὃς Δακεδαμονίος—'for a Lacedaemonian'; i.e. taking that into account. This is (a) a limiting use of ὃς, showing that the main statement is modified by reference to the condition which ὃς introduces: Soph. O. C. 20, μακρὸν γὰρ ὃς γέροντι προστάλης ὅδὲν, 'you have come a long way (not absolutely, but) for an old man': so vi. 20, ὃς ἐν μακρὸν γῆς: Hdt. uses ὃς εἶναι and ὃς
In the same way, see Lidd. and Scott. So in Lat., Cic. de Sen. 4. 12, multae, ut in honeine Romano, literae: Liv. xxxii. 33, vir, ut inter Aetolos, facundus.

This usage must not be confused with its converse (b) ως in the sense of 'as being', which introduces a general statement in accordance with a particular fact stated; Eur. Ion, 1190, ὅ δὲ, ως ἐν λεπτῷ τραφέλις: so Cic. Tuscul. i. 8. 15, Epicharmi, acuti nec insulsi hominis, ut Siculi; intelligence and wit being characteristic of the Sicilian Greeks.

Both (a) and (b) come under a general head, the comparison of a particular statement with a general one introduced by ως or ut. In most instances the context shows to which division a passage should be assigned, but there is at times a doubt: thus Soph. O. T. 1078, φρονεῖ γὰρ ὃς γυνὴ μέγα, probably belongs to (b), 'she is proud, like a woman'; but possibly to (a), 'her thoughts are lofty for a woman': ib. 1118, πιστὸς ὃς λευκός, probably comes under (a), 'loyal, for a herdsman', i.e. in such things as a herdsman is capable of: see also ch. 14, 5.

Rhetorical speaking was not cultivated at Sparta, but rather a terse and pregnant form of expression; see note on ch. 17, 6: cf. i. 84, and Plat. Protag. 342 e. The speech here attributed to Brasidas is both forcible and politic: as Grote observes, it is especially interesting as a manifest of the principles professed by Sparta.

CHAPTER LXXXV

1. ἡ μὲν ἐκπεμψε—cf. i. 73, ἡ μὲν προσβευσις... ἐγένετο. μὲν finds its apodosis in line 6, or possibly in line 12, εἶ δὲ χρόνῳ κ.τ.λ. in the latter case being parenthesis.

3. τὴν αἰρίαν—cf. Shilleto on i. 23, αἱ ἢ τὸ φανερὸν λέγοντα ἀντίαθεν ἀιρία, which he renders 'the openly alleged recriminatory charges', αἰρία being not merely a cause, but a ground of complaint put forward as a cause: cf. ch. 86, 21, ἐγκλήματι. ἐπαληθεύσα—so viii. 52, τὸν λόγον ἐπηλθεύσαν.

4. προειπόμεν—ii. 8 (of the Lacedaemonians), προειπόταν ὅτι τὴν Ἑλλάδα ἐλευθεροῦσιν.

6. ἐπηλθομεν—'came to', not necessarily in a hostile sense: cf. ἐπίω, line 22.

7. ἀπὸ—'arising from, grounded on'. ὡς—'in accordance with which, by which'.

9. μηδεὶς μεμφθη—for the mood and tense used in prohibitions, see Goodwin, § 86.
10. ὅτε παράσχειν—impers. 'when a chance offered': i. 120, ἐὰν παρασχοῦν, neut. partcp. used abs.: so v. 14, καλῶς παρασχόν: vi. 86, παρασχήσειν ἄμινασθαι.

12. τῷ ἀποκλήσει—'I wonder at', dat. with θαυμάζω expressing the ground or cause, a very rare construction: in vii. 63, there is a dat. with the passive ἔθαυμαζον, 'you were admired by reason of', but it is not an analogous instance, though so cited by editors. We have a better illustration in iii. 97, τῇ τύχῃ ἐλπίσας. The gen. μον corresponds to the acc. with the verb='the exclusion of me from your gates': cf. vi. 101, αὐτοῦ ἀποκλήσασθαι τῇ διαβάσεωι.

14. οἴόμενοι τε—the sentence presents two irregularities of construction with τε. The first τε and καλ couple παρά ξυμμάχους ἡκείν and βουλομένωις ἔσεσθαι, 'we thought that you were our allies in feeling, and would welcome us when we came'. The second τε connects κινδύνον ἀνερπίσαμεν with πάν τό πρᾶθυμον, the sense being 'we ran the risk of marching into Thrace, and are now showing all zeal on your behalf'. διὸ τῆς ἀλλοτρίας λόντες is explanatory of κινδύνον: after this the participial construction is continued and παρεχόμενοι written instead of παρεχόμενα. This explanation gives the most forcible sense, but it is of course a possible view that τε and καλ simply connect the two participles. τε is bracketed by Poppo and Krüger and omitted by Classen.

15. τῇ γούν γνώμη—'at least in feeling' with ξυμμάχους. βουλομένωις ἔσεσθαι—sc. our coming: for dat. cf. ch. 28, 27.

16. ἀνερπίσαμεν—ch. 95, 6: in v. 103 without an acc. τοῖς ἐσ ἄταν τό ναρχόν ἀναρρητοῦν, 'those who stake their all on the cast': this is a metaphor from dice. In iii. 38, αὕτῃ τοῖς κινδύνοις ἀναρρησκεί, is 'takes on herself the risks': and this may be the meaning of Aesch. Sept. 1028, κάρα κινδύνον βαλῶ. For pres. form ἐπιτεύει see Lid. and Scott.

18. παρεχόμενοι—'showing', on our part: see note on ch. 64, 2: cf. infr. line 24.

19. ἐν νῷ ἐχετε—'purpose, intend': ch. 8, 24. δεινὸν ἄν ἐτη—less direct than the ind.; the speaker hopes for better things.

21. οὐ μόνον ὅτι—so Plat. Symp. 179 β, οὐ μόνον ὅτι ἀνήρ άλλα καὶ γυναῖκες: in ii. 97 we have οὐχ ὅτι...ἄλλα οὐδὲ. οὐχ ὅτως...ἄλλα is far more common, έπιω does not here imply hostile approach, and we might expect the accusative rather than the dative: cf. v. 110, οὐσος μῆ Βρασίδας ἐπηλθεν, 'if Brasidas failed to visit any'.
22. δυσχερές ποιούμενοι—'taking it ill', i.e. refusing to listen to us: cf. δυσχεραίνω: neither the adj. nor the verb is used elsewhere by Thucydides. In the next clause with εἰ, Brasidas quotes the objection which would be urged, 'that you refused to receive me': cf. ch. 122, 21.

24. παρεχομένοις—see ch. 64, 2.

25. τὴν αἵρεσιν—probably used with the same force as in line 3, the sense being 'I shall not be able to satisfy men that I am come, as I profess, to deliver them from Athens'. Others take it 'I shall not be able to give a credible reason for your rejection of me'. πιστῆν is of course pred. 'so as to gain belief'. άλλ' ἦ—either (1) 'but (I shall be thought) either etc.', where we must supply the sense from the context, or perhaps take αἵρεσιν εἰς ὧν again in a different connexion and meaning='I shall incur the imputation': or (2) after neg. άλλ' ἦ taken together='except', explaining αἵρεσιν, i.e. this will seem the only possible reason. This latter view necessitates taking αἵρεσιν in the second and less forcible of the two senses given above, and also does away with the parallelism ἦ ἐπιφέρετο, ἦ...ἀφίκθησι. I therefore incline to (1).

26. ἀδικον—'no true freedom'; this point is discussed in the following chapter. ἐπιφέρετο—lit. to bring to or upon, more than to proffer: so ch. 87, 10: iii. 56, in a bad sense, θυλελαβ ἐπιφέρετο ὁ βάρβαρος.

28. τὰ πρὸς Ἀθηναίους—acc. of ref. as in ch. 108, 7.

29. καίτοι—Brasidas first rebuts the imputation of weakness. The Athenian already refused to encounter him at Nisaea, and they could only send an inferior force now.

ib. στρατιά γε τῆς—Poppo observes on the absence of the article with τῆς that it gives the pronoun an adverbial force, = 'I have here an army which the Athenians refused to face': so ii. 74, ἐπὶ γῆν τῆρι ἐλαχόμεν, ἐν ἣ, 'we now invade a land in which', etc. This statement, as well as the words πλέον ὅντες, is untrue. Besides his own troops Brasidas had a large force of allies before Nisaea, and was superior in numbers to the Athenians; see note on ch. 73, 24.

31. ὡστε οὐκ εἰκός—instead of saying that the Athenians would certainly not attack Brasidas with an inferior force such as they could send by sea, the speaker says that such a force would not be equal to the army at Nisaea, leaving the hearers to draw the conclusion.
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ib. νητή—adj. ii. 24, ἣν νητῆ ὅσταρ ύ ἐπιπλέωσι. Here one manuscript has ὅσταρ before αὐτοῦ, which would give an identical construction, dat. of the force employed. If we do not adopt the transposition, ὅσταρ or the like must be understood from what follows. Arnold proposes to omit the words τῷ ἐν Νίσαι. So Rutherford, who reads νητήν..., ὅσταρ ἰσοπαλῇ.

CHAPTER LXXXVI

3. καταλαβών—i. 9, δρκος κατελημμένους: cf. ch. 19, 13. 'Not because Brasidas himself distrusted the Lacedaemonian magistrates as Grote supposes (vol. iv. ch. 52 fin.), but as a security to which he could appeal when addressing the allies' (Jowett). For τὰ τῆς see ch. 15, 3.

5. προσαγαγώμαι—'bring over, win to my side': ii. 30, προσηγάγοντο ἄνευ μάχης: vi. 94, προσαγαγόμενον ὁμολογή: sometimes implying force 'reduce', i. 99, προσάγεσθαι τοῖς ἀφωσαμένους: so iii. 91. In these words Brasidas seems to hint at the Athenian practice of treating their so-called allies as subjects.

9. ἕμμαχήςοντες—instead of ἕμμαχήςων, the plural being used after the intervening ἐν ἐχώμεν.

10. οὔτ' αὐτός—'Brasidas opposes one aspect of himself, i.e. his personal honesty, to another aspect not equally personal, his ability to help the Acanthians. My personal character ought not to be suspected by you, nor my power to assist you undervalued' (Jowett). Note the force of the aor. in θαρσήσαντας, 'you must take courage'.

12. καὶ ἐ τις—a third point, Brasidas is not a partizan. For ἄρα cf. ch. 8, 24. μή τισὶν προσθῇ—'to this or that faction'; the people might not unnaturally fear that Brasidas would establish an oligarchy in the interests of Sparta. προστίθημι, 'to make over': iii. 92, Ἀθηναίους προστίθειναι σφᾶς αὐτοῦς, 'to join, surrender'.

15. ἀσαφῆ...ἐλ—'doubtful, (as it would be) if' etc.; the freedom would be ἀσαφῆς on the supposition which ἐλ introduces. 'I am not minded to offer you a dim and doubtful liberty by making the many the slaves of the few, or the few of the many' (Arnold).

Analogous instances are not uncommon, e.g. iii. 11, μαρτυρῷ εὑρωντο μή ἄν τοῖς γε ἵσοψήφους ἀκοντασ, εἰ μὴ τι ἥδικον τόσ ἐπήσαν ἔστρατεύεων: Dem. Con. 1266, οὐδέποτ' ἄν τὰ πενθὶ μαρτυρεῖν ἰδέλησαν, εἰ μὴ ταῦθ' ἐώρων. There is there.
fore no need to adopt the conjecture οὐδ᾿ ἄν σαφῆ, or Classen's οὐδ᾽ ἄσπαστήρ, 'welcome'.

16. νομίζω—according to Arnold = νομίζω χρήναι, but there is no need for this view here; 'nor do I think the freedom I proffer you a vague one' gives an excellent sense.

ib. τὸ πάτριον παρελθεῖ—'disregarding (your) hereditary usage' or 'institutions'; not 'our usage', a statement which would be not only untrue, but incredible. παρίημι is not uncommon in the sense of passing over or omitting: if Soph. O. T. 688, τοῦμον παρελθεῖ, is rightly rendered 'setting aside all consideration for me', it gives an exact parallel: cf. Dem. Meid. 548, μηδαμῇ παρεθηναί, 'to be let go, left in peace'.

ib. τὸ πλέον—lit. 'the more numerous element', collective neuter. The 'many' and the 'few' have of course a political meaning.

18. χαλεπωτέρα—sc. such an ἔλευθερα: Krüger reads χαλεπώτερα, sc. such a state of things: for neut. plur. cf. 1, 7, πλημμυτέρων ὄντων: so ch. 108, 10.

19. ἀντὶ...ἀντὶ—in two different senses 'in return for'... 'instead of', both derived from the original notion of setting one thing over against another.

21. οἷς ἐγκλήματι—'the charges with which', i.e. on the ground of which; see the beginning of the speech.

23. ὑποδείξας—the compound probably means starting with a display of virtue (ch. 4, 15 note), i.e. proclaiming a high-minded and generous policy. This the Lacedaemonians did; cf. i. 69, where the Corinthians say that of Sparta, τὴν ἄξιωσιν τῆς ἀρετῆς ὡς ἔλευθερον τὴν Ἑλλάδα φέρεται. On the other hand the Athenians professed a cynical contempt for all principles but the right of the strongest; see i. 76.

ib. κατακτώμενοι—corresponds alliteratively to καταπολε-μοῦμεν: the sense is, this is all that we should secure for ourselves.

25. τὸ μὲν γάρ—the neuters denote the two principles. δικαίωσα—'plea, justification'. ἐπερχέται—'makes its attack', or encroachment; a common meaning of ἐπί in composition.

27. περιωνήν—'circumspection': elsewhere used in a literal sense, chiefly in Homer, e.g. Od. x. 146, ἄνην ἐς περι-ωπήν, 'I went up to (a place commanding) a view round'.
CHAPTER LXXXVII

3. ἐν ἀλλῶν—'than you get from men whose deeds looked at in the light of their words necessitate a conviction that their interests really correspond to their professions'. ἐν is eth. dat.= 'from those in whose case'. ἀναθρω—a rare word, Eur. Hec. 808, and Plat. For δοκησθεν cf. ii. 84, δοκησθεν παρέχοντες, with fut. inf. 'causing an expectation': also ch. 55, 10.

6. προσχομένου—'putting forward' (mid. = on one's own part): so i. 26, ξυγγένειαν προσχομένου. It therefore seems strictly to denote 'professions' rather than 'offers', which would be expressed by παρέχομένου. One meaning would however naturally pass into the other.

7. διωθείσθαι—'to reject': so ch. 108, 27: lit. ii. 84, τοῖς κοινοῖς διωθοῦντο, of keeping ships from collision.

8. ώμιν—the best manuscripts here read ἰμιν, but it is not possible to explain it satisfactorily, either as referring to the Lacedaemonians or as a mixture of direct and indirect expression. The two pronouns are often confused by copyists.

9. φαίνεσθαι—dependent on φήσετε, or the general sense of the passage. καὶ δυνατὸν...καὶ ἐπιφέρειν—so ch. 80, 17. προσαναγκάζειν—'to force into' acceptance of such freedom: iii. 61, ἐπειδὴ προσηναγκάζοντο: v. 42, τοὺς μὴ δεχομένους τὰς σπονδὰς προσαναγκάσεις.

11. μάρτυρας—cf. ii. 74, where Archidamus solemnly appeals to the gods and heroes of Plataeae, when he is about to attack the city: also ii. 71, where Arnold has an interesting note on the local and particular powers and sympathies which the Greeks attributed to gods and heroes.

14. ἐτών—'after this': when a fair appeal has been rejected, force is no longer (οὐκ ἐτών) a violation of justice.

ib. προσεῖναι ἐτών πρόσειμὶ = 'to be added': not only is Brasidas not acting unjustly, but also he is obliged to act as he does. τί, 'in a measure', may be considered either as determinant acc. (Classen) or as a predicate in agreement with τὸ εὔλογον. In either case it is a 'litotes' which really strengthens the sense, so μέρος τί, μᾶλλον τί, etc.

15. κατὰ δύο ἀνάγκας—'for two cogent reasons': the first reason is the good of Sparta, expressed by gen. τῶν μὲν Λακεδαιμονίων, dependent on ἀνάγκη, 'the necessity of (i.e. imposed by) the Lacedaemonians': the second reason is the general interest expressed by a change of construction of ἐτῶν Ἑλλήνες ἰνα κ.τ.λ.
16. τῶ ψυ
tερό ω εύνω—somewhat ironical in sense; in constr. dat. of the instrument or cause; vi. 16, τῷ ἐμῷ δια-
πρεπεῖ. τόις χρῆμασι is a second dat. of the nearer instru-
m ent or cause.

18. φερομένοις—Classen and Poppo explain the position of the partcp. in accordance with the principle noted on ch. 5, 10. Surely however the words φερομένοις παρ' Αθηνα
λούς have a most forcible predicative sense; ‘that the Lacedaemonians may not be injured by Athens receiving your reve-

nues’, lit. ‘by your revenues being paid to the Athenians’: cf. iii. 20, τῷ στῷ ἐπιλιθοῦντι ἐπιέζοντο, they suffered from failure of the corn. φέρω is the regular word for payment of tribute to a ruling state.

20. οὐ γὰρ δὴ εἰκότως—Arnold has an excellent note on the connexion of thought in this passage. Brasidas urges that his second motive—the deliverance of Greece—is what actuates him most of all. And it is this, and no selfish ambition of Sparta, which justifies him in refusing to tolerate the neu-

trality of Acanthus.

The natural meaning of τάδε is ‘what we are now doing’: Classen therefore follows Dobree in writing ἐπράσομεν for πράσομεν, giving the sense ‘otherwise we should not be now acting with good reason’ (but we are). This would be an instance of unfulfilled condition, see Goodwin, § 49. 2.

The optative however presents no difficulty if we give τάδε a more general sense, sc. ‘our coercion of neutrals (in any supposed case) would not be right’: this agrees with the general character (τοὺς μὴ βουλομένους) of the rest of the sen-
tence, and is better than to take τάδε ὅσ=τό δρόν τὴν γῆν, or τό εάν καλύσθαι τοὺς Ελλήνας κ.τ.λ.

26. περιδομεν—sc. so to oppose it. πρὸς ταῦτα—cf. i. 71, πρὸς τάδε βουλεύεσθε εὐ κ.τ.λ. the concluding words of the speech made by the Corinthians at Sparta.

28. ἄρξαι πρῶτοι—so ii. 36, ἄρξομαι πρῶτον: ii. 68, ἦταν πρῶτον: v. 71, ἥγεσθαι τὴς αἰτίας, ‘begins the cause’. κατα-
θέσθαι—‘to secure’, lit. ‘to lay up for yourselves’: ch. 20, 9. For the jingle ἄτινον...θία see ch. 20, 5.

29. καὶ αὐτοὶ—this corresponds to τοὺς τε Ελλήνες. τὸ κάλλιστον ὅνομα, as Jowett suggests, possibly means the title of free; otherwise how does the sense differ from ἄτινον δόξας καταλέσθαι? For constr. cf. vi. 89, ἐμοὶ δὲ ἄτιμαν περιέδετε.
CHAPTER LXXXVIII

2. ἐπι' ἀμφότερα—ch. 58, 7. κρύφα—by ballot, κρύβειν is more common in this sense. For the force of the compound διακρύφεισασθαί: see note on ch. 74, 17, ψήφον φανερῶν δι-κρύφεκειν. At Acanthus secret voting permitted freedom of choice.

4. ἐπαγωγά—v. 85, ἐπαγωγὰ καὶ ἀκλητεγκτά: vi. 8, ἐπαγωγὰ καὶ οὐκ ἀληθῆ. οἱ πλείουσ—partial apposition; we may render 'by a majority'.

6. πιστοφόρων—Lid. and Scott give no other instance of the active. The middle occurs Soph. O. C. 650, ἐφ' ὀρκοῦ σε πισ-τοφόρων, 'I will bind you to myself': more usually in a reflexive sense, as Hom. Il. vi. 233, πιστοφόρων, they exchanged mutual pledges. The pass. = 'to be pledged', Hom. Od. xv. 436, ὀρκυ πιστωθήσαν: Eur. Iph. A. 66, ἢτεί δ' ἐπιστοφήσαν.

7. τὰ τέλη—see note on ch. 15, 2: ὀμόσαντα agrees with τὰ τέλη and not with αὑτῶν, as seems plain from ch. 86, 3; the position of αὑτῶν however is awkward. οὕτω—'on these terms', or 'after this'; iii. 96, τὰλλα καταστρεφόμενος οὕτως...στρα-τεύσαι.

Grote points out (vol. iv. ch. 53) that it is clear that the Acanthians had no great reason to complain of the rule of Athens. They did not welcome Brasidas as a deliverer, but only joined him under compulsion. So in the other towns of Thrace, while a party was in favour of Sparta, the main bulk of the people seem to have been well satisfied to be subject allies of Athens. It follows that the empire of the Athenians could not have been so harsh and burdensome as it was often represented.

With regard to the surrender of Acanthus, Grote remarks that 'Grecian political reason and morality' appear to unusual advantage in the free discussion, the care to protect individual independence of judgment, and the established respect to the vote of the majority, which the citizens observed. It would be more difficult to praise the reason and morality of the decision itself, which is rather an instance of the political untrustworthiness of a democracy, and its readiness to adopt any change however momentous. The Acanthians revolted from Athens, not because they were dissatisfied or oppressed, but 'because Brasidas said what was attractive, and from fear for their fruit'.
CHAPTER LXXXIX

The account of the Boetian plot is now resumed from chs. 76 and 77; many of the words and phrases there used being repeated in this chapter.

4. ἐνεδίσω—'was to be given up', according to arrangement: cf. ch. 76, 15, ἐνεδίσαν. For the meaning and construction of ἀπαντήσαν cf. ch. 77, 16.

7. δισμαρπίας τῶν ἡμερῶν—this might easily arise as each state had its own calendar: cf. ch. 119, 3. ἐς ἄς—the prep. denotes an appointment made for some future day: Plat. Hip. ma. 286 σ. μέλλω ἑπιδεικνύων εἰς τρίτην ἡμέραν: Cic. Ep. Att. xvi. 16, admonuit ut pecuniam ad diem solvent.

15. παρελύτει—of harassing by a simultaneous attack; as we say 'effecting a diversion': cf. ch. 80, 4, el ἀντιπαραλυτοῖς. προκαταλαμβάνονται—'is secured, or occupied beforehand': ch. 1, 4.

CHAPTER XC

3. τοὺς μετοίκους—the μετοίκοι are mentioned as serving on board the Athenian fleets, i. 143; iii. 16, etc. Some of them too were heavy-armed men, ii. 13, καὶ μετοίκων ὁσον ὁπλίται ἦσαν. It appears from i. 121 and 143 that the navy was partly manned by hired ξένου: but Classen observes that no other instance is recorded of impressing 'all the foreigners in Athens' into military service.

4. ὄστερος—not simply the converse of πρῶτον, ch. 89, 8, but implying that Hippocrates came too late to help, as the plot was discovered.

7. τὸ λεπόν τοῦ Απόλλωνος—with regard to these words, which have somewhat the appearance of an explanatory note which has crept into the text, Poppo points out that Thuc. often repeats a description which he has already given (ch. 76, 22), and often separates an appositional construction by intervening words, e.g. ii. 12, Μελησιππον πρῶτον ἀποστέλλει εἰς τὰς Ἀθήνας τὸν Διακρίτου.

8. τὸ λεπόν καὶ τὸν νεῶν—so v. 18, τὸ δὲ λεπόν καὶ τὸν νεῶν τὸν ἐν Δελφοῖς: cf. Hdt. vi. 19. When the words are thus distinguished, νεῶ is the actual temple or shrine; while λεπόν is a more general term, which might be applied for example to all the precincts and surroundings of a convent, or of the colleges in Oxford and Cambridge.
9. ἀνέβαλλον...παρακαταπήγωντες—'a rampart was made, consisting chiefly of the earth thrown up from the ditch, with a palisade set along it; but they threw in besides other materials, such as brushwood obtained from the vines which grew round the temple, and stones and bricks procured by pulling down the adjacent houses. That the vines were used in building the wall appears from ch. 100, 16, and their use appears to have been to form a sort of wattling to keep the earth together; as at Plataeae the clay for the besiegers' mound was rammed into flat cases or frames of reeds (ἐν ταρσοῖς καλύμου ἐνεκλαιοῦντες), and as the earth was enclosed besides in a wooden frame, ὅπως μὴ διαχέωτο ἐπὶ τολὺ τὸ χῶμα, ii. 75, 76' (Arnold).

10. ἀμπέλον—generic sing. like πλήθον infr.; so ch. 48, 13, τῷ κεράμῳ.

11. κόπτοντες...καθαιροῦντες—imperfect, corresponding to the verbs: cf. ch. 48, 18, where we have the same tense and the same participial use. We should say 'they threw in vine-wood cut down from the precincts of the temple, and stones taken from the houses around'. οἰκόπεδα—'home-steads'; the word means either the site of a house, or the site with its buildings.

14. ητὶ καιρὸς ἤν—ch. 54, 25, οὗ καιρὸς εἶν. ὑπήρχεν—ch. 4, 15. στοά—a cloister or colonnade.

17. τρίτη ὡς—= ἐξ οὗ, Lat. ut. Poppo compares i. 6, οὗ πολὺς χρόνος ἐπειδὴ: i. 13, ἐτῇ τρικάσια... öde. The imperfects ἡτίχαζον and καθιστάτο leave the narrative at this point, and the writer turns to the movements of the Boeotians.

24. τὰ περὶ—'what belonged to'. The προτείχισμα or 'outwork' is apparently the rampart and ditch before described.
CHAPTER XCI

1. ξυνελέγοντο—the imperfect refers to the whole time that the Athenians had been in Boeotia. We must render ‘had been gathering together’.

5. οἱ εἰσιν ἐνδεκα—if these words are not a gloss, Thucydides must mean that the total number of Boeotarchs in his days was eleven, otherwise we should have ἡσαν (a. s.). The number varied at different times; see Arnold. ξυνεπαινούντων—of joint approval: Dem. de Cor. 288, ουνεπαισαντων δὲ πάντων.

7. μάλιστα—‘about’, here of approximate situation, more commonly of number or time: the lit. meaning is that a thing is ‘most nearly’ as stated. τῆς Ορωπίας—the district of Oropus, a frequent ground of dispute, was at this time subject to Athens: ii. 23, νέμονται Ορωπίοι, Ἀθηναῖοι ὑπῆκοοι.

10. καὶ ἡγεμονίας οὗτος αὐτῷ—the position of these words is awkward, and their connexion open to doubt. Most editors take them with what follows, ‘both wishing to fight while he was in command, and thinking it better to risk a battle’. It is however quite possible that the καὶ may merely join the gen. absolute, ‘and he being in command’, to the preceding βουωταρ-χῶν: see ch. 29, 1. It would appear that the Boeotarchs, or possibly only the two Theban Boeotarchs, held the command in turn, but we do not know any facts.

11. τὴν μάχην τοιήσαι—to bring on, or order: ii. 86, στρατηγοὶ βουλόμενοι τὴν μάχην τοιήσαι: ‘activum de ducibus ponitur, qui auctores sunt ut pugna fiat’ (Poppo).

13. ὁπως μὴ ἄθροοι—Arnold points out that this illustrates the practice of the Greek soldiers attending the speeches of their general without their arms; see notes on ch. 44, 6 and 74, 13. In iii. 1 etc., τὰ ὁπλα means the camp or place of arms, and this may possibly be the meaning here.

CHAPTER XCII

Speech of Pagondas. It is right as a general principle to attack an invader at once, wherever we encounter him.

1. μηδ’ ἐστὶν πίστιον—‘none of us ought even to have conceived the idea’; τωδ’ ἡμῶν is the subject of ἔλθειν: cf. iii. 46, ὅπως μηδ’ ἐστὶν πίστιον τούτου ἵως. διὰ μάχης ἔλθειν—ii. 11, ἔλθειν ἡμῖν διὰ μάχης.
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6. ἐνικοδομησάμενοι—the Athenians had 'built for themselves' a stronghold in Boeotia: so iii. 85: this is probably the meaning of vi. 90, τὰς δὲ (τὰν πόλεων) ἐνεικισάμενοι, 'reducing some of the states by establishing strongholds in the country'.

8. ἐν ὑπὲρ τε ἀν...ἐδρασαν—'in whatever place they may have been caught and wherever they came from to attack us'. The latter clause might have been δὲν ἀν ἐπέλθωσι Ὑπὲρ τὰ πολέμια ὑπέρσ, but the construction is changed to the indicative because ἐδρασαν denotes definite acts of hostility undoubtedly committed. Cob. ἐν δῷ ἀν...δὴν, omitting τε and καὶ.

9. εἰ τῷ—see note on ch. 68, 34, εἰ μὴ τίς. As this clause is in opposition to the opening words χρὴν μὲν κ.τ.λ., καὶ seems to emphasize ὁσφαλέστερον ἔδοξε, not simply ὁσφαλέστερον, 'if any one did think it safer'. ὁσφαλέστερον—sc. τὸ μὴ διὰ μάχης ἐλθεῖν.

10. οὐ γὰρ τὸ προμηθέας—'for forethought, in the case of such as are invaded by foes, does not admit of calculation, when their own land is in danger, in the same way as when a man is in possession of his own but chooses to attack another from desire of more'. Prudence itself teaches men to repel an invader at once without reflection, though it may be prudent to reflect before invading another country.

ib. τὸ προμηθέας—prudence and forethought, in a good sense: iii. 82, μέλλωσι προμηθῆς opposed to τὸλμα ἄλγιστος. With οἷς ἀν and ὅστις are to be supplied τοῦτοις, τοῖς, eth. dat. 'for, in the case of'.

11. περὶ τῆς σφήνας—sc. γῆς: the pron. refers to what is in sense the subject of the sentence, viz. those who have been invaded by others.

12. ἐνδέχεται λογισμὸν—so ch. 10, 7. καὶ ὅστις—with ὅμως, 'as in the case of one who'. The constr. passes to the indic. as in line 9: here too it may be meant to denote the actual conduct of the Athenians; ὅστις, the rel. of a class, often referring to a definite antecedent as possessing the characteristics of that class. There is a similar change of construction in ii. 44, τὸ δὲ εὐνυχές, οἱ ἀν τῆς εὐπρεπεστάτης λάχως, καὶ οἷς...ἐξανεμέτρήθη: cf. ch. 18, 13.

16. Ἄθημαλος δὲ—the speaker now passes to the particular need of repelling an Athenian invasion. ἄμυνεσθαι is to be supplied with δὲ.

17. πρὸς τε γὰρ—'in the relations of neighbours freedom is always (πᾶσι) ensured by a manful spirit of resistance'. The subject is τὸ δινόταλον, 'being a match for' one's adversary, i.e. being able and determined to resist him: καὶ ἐλέυθερον is the predicate.
19. οἱ καὶ μὴ—Poppo, with Haack, seems right in taking μὴ for μὴ διreff, ‘ne dicam’; the sense required being ‘not only’, or ‘not to say only’: no other instance however is given of μὴ thus standing alone. The restless and aggressive spirit of the Athenians is often spoken of; cf. ch. 55, 17.

21. ἐπὶ τὸ ἐγχατον ἀγώνος—in illustration of this gen. Classen cites i. 49, ἐς τοῦτο ἀνάγκης: i. 118, ἐπὶ μέγα δυνάμεως, etc.

22. παραδείγμα δὲ—so iii. 39, of a warning example, παραδείγμα δ’ αὐτός...ἐγένοντο κ.τ.λ.: vi. 77, ἔχοντες παραδείγματα τῶν Ἑλλήνων, ὡς ἐδουλώθησαν. ἀντιπέρας—‘across the water’, Euboea being right opposite the Boeotian coast, and in full view. The island was entirely subdued by Pericles in 445 (i. 114).

23. ὡς αὐτοῖς διάκειται—‘in what relations it stands to them’, i.e. regards them with hostility, and is always in danger from their ambition. This rendering gives a more satisfactory sense than ‘how it is disposed towards them’, and does no violence to the meaning of διάκειμαι, which denotes ‘being in a certain condition’, of mind, body, or circumstances. It has also been proposed to render the words ‘how it has been treated, to what condition it is reduced, by them’: or to take διάκειται impersonally and αὐτοῖς to refer to the Euboeans and Greeks, ‘how things stand as regards them’. In support of this last view Krüger cites Xen. Anab. vii. 3. 17, ἀμεινον ὑμῖν διακελσεται.

Other instances of διάκειμαι in Thuc. are vii. 77, ὡς διάκειμαι ἄνδρός τής νόσου, ‘to what state I am reduced’: i. 75, τοῦτον Ἑλληνων ἐπιφθόνως διακείσθαι, ‘to be regarded with jealousy by’: viii. 68, ὑπόπτως τῷ πλῆθε διακελέμενος.

26. ἐς πᾶσαν—‘extending to and including our whole country’: the following are somewhat similar uses of ἐς: iii. 82, ἐς τὸ ἱδονὴν ἔχον ὀρίζοντες, ‘making their pleasure the limit’; v. 103, ἐς ἅπαν τὸ ὕπαρχον ἀναρρηπτοῦσι, ‘throwing the die so as to include their all in the risk’. οὐκ ἀντιλέκτος—‘not to be gainsaid’; there will be no more boundary disputes.

28. ἐτέρων—i.e. ἦ τὴν ἐτέρων: see Madvig, § 90. παροικησισ—elsewhere only found in the Septuagint, according to Iidd. and Scott. παροικῳ occurs i. 71, etc. The proverb Ἀττικὸς πάροικος, of a restless and dangerous neighbour, is cited by Ar. Rhet. ii. 21. 12.

29. ἐνώδασον τε—a warlike spirit is the best security against aggression, and has always proved so. τοχύνος θράσει—Soph. Phil. 104, οὖν ἔχει τι δεινών λαχύσος θράσος: cf. ch. 86, 25,
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νεχω δεικαίωσει. προαπαντώνται—ι. 69, πρότερον ἡ προαπαντήσαι, in the same sense, of anticipating an invader.

34. κατέχειν—probably 'to hold down', i.e. oppress, overbear; as in i. 103, πολέμῳ κατείχον. Several editors give the meaning 'to withstand', sustinerē; but the sense is not satisfactory, as a notion of aggression is required, nor is it plain that κατέχω will bear this meaning. The present and imp. are by no means identical in use with the aorist; though the tenses are hopelessly mixed in dictionaries and commentaries.

35. αὑτός—'of this'; see note on ch. 18, 7, ἐπάθομεν αὑτό. ἐς τοῦτο δὲ—for instances of the use of ἐς see note on ch. 28, 2.

26. ἐν Κορωνελα—in 447 (i. 113). The Athenians had been dominant in Boeotia for eight or nine years, but after the battle of Coronea they entirely evacuated the country (ἐξελον πᾶσαν), cf. iii. 62 fin. For ἐν = 'at' see note on ch. 5, 5.

37. κατέσχον—'over-ran', or 'got the mastery': vii. 66, τῷ ναυτικῷ ἐπέρ πάντα κατέσχον.

33. ἡμᾶς—in apposition with this we have two clauses, τοὺς τε...τοὺς τε.

39. ὁμοιωθῆναι—to come up to, not to degenerate from. Persons are here compared with things: in i. 71 we have the opposite, ἀρχαιότροπα ἡμᾶς τὰ ἐπιτηδεύματα πρὸς αὑτοὺς ἔστω.

41. τὰς προσηκούσας ἄρετας—προσηκούσα; denotes the virtues which are as it were the heirloom or belongings of the race or family: cf. iii. 64, ἀ ποτε χρηστὸν ἐγένεθα, οὐ προσηκοῦντα νῦν ἐπεδείκτη; 'the good service you once did you now shew was not natural to you', but due to accident: so iii. 67, referring to the παλαίαν ἄρετα of the Plataeans, οὐκ ἐκ προσηκότων ἀμαρτάνοντο, i.e. we have a right to expect different conduct: cf. Cope on Ar. Rhet. i. 9. 31, δόσα κατὰ τὸ προσήκον, οἷον κἄ ἄξια τῶν προγόνων καὶ τῶν προὔπηργερῶν, 'worthy of a man's ancestors and his own previous acquisitions or possessions—a stock of previous good, noble, great deeds'.

42. πρὸς ἡμῶν ἔστεθαι—explanatory of πιστεύοντες τῷ θεῷ: for πρὸς, 'on our side', cf. ii. 56, πρὸς ἐκείνων, 'in their favour'. νέμονται—'occupy': so ἐνοικεῖν, ch. 97, 9.

44. θυσαμένοις...φαίνεται—the aor. participle denotes a sacrifice performed and complete, though possibly only just completed; the pres. φαίνεται gives the still remaining result: we found, when we sacrificed, that the omens are in our favour. Sacrifices were always offered before a battle. The mid. θύεσθαι

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is used of the army, or commander: the act. of the priest who actually slew the victim. καλδ—of favourable omens; only here in Thuc. : Xen. Anab. iv. 3. 9, etc.

45. ὁμός χαρήσα—ch. 10, 5. δεῖξαι ὅτι...κτάσθωσαν—not a case of ὅτι with orat. direct. like ch. 38, 19, but rather a rhetorical change of construction—'let them win' instead of 'they may win'—which gives force and abruptness to the speaker's words. γενναῖον—according to the Schol. = πάροιον καὶ ἀπὸ γένους: so Hom. II. v. 253, ὦ γὰρ μου γενναῖον ἀλυσκά-ζοντι μάχεσθαι, the only passage in which the word occurs in Homer. Paley there takes the meaning to be 'consistent with honour, worthy of one well born'; and such a sense is quite applicable to the present passage, in which Pagondas is extolling the noble spirit of the Boeotians.

CHAPTER XCII

3. ἀναστῆσα—ch. 77, 13.

5. προσμεῖε—of a near approach: so viii. 71, ὡς δὲ προσμεῖε τε ἐγγύς. In ch. 33, 9 and 96, 7 the word is used of coming to close quarters with the enemy: cf. v. 72, φθάσαι τῷ προσμείει.

6. καλός—sc. τὸν στρατόν, line 3; to be supplied also with ἔτασσε.

8. τῷ δὲ Ἰπποκράτει...ὡς αὐτῷ—the redundancy is probably to be explained as a confusion of construction, αὐτῷ being added as if ὁ δὲ Ἰπποκράτης had gone before. Hippocrates had remained behind at Delium, ch. 90 fin.

14. ἔπιγένοντο—as a reserve force, ἐπὶ implying sequence: see notes on ch. 26, 14 and 36, 14. τοὺς ἀμφισαμένους—for the use of the article cf. note on ch. 78, 33.

18. ὥσπερ ἐμέλλον—sc. τάσσεσθαι: the contingents were already in the order which they intended to keep in the battle.

21. δεξιὼν μὲν κέρας—the article is omitted, as noted on ch. 18, 11. οἱ ἐξίμομοι αὐτοὶ—see note on ἐντελεῖ, ch. 76, 15. τὴν ἄμυνην—Corbus.

26. ἐπὶ ἀσπίδας πέντε καὶ ἐκεί—twenty-five deep: v. 68, ἐπὶ δὲ βάθος ἐτάξαντο...ἐπὶ ὀκτὼ: vii. 79, οὐκ ἐπὶ ἄλγην ἀσπίδων. The depth and weight of the Boeotian column is to be noticed. At Leuctra the Theban phalanx was drawn up 50 deep.

28. διάκοσμος—a word only found elsewhere in later Greek.
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CHAPTER XCIV

1. Αθηναίοι δὲ οἱ μὲν—the varieties of appositional construction throughout this chapter are to be noticed. τὸν τὸ στρατόπεδον—in apposition with οἱ ὀπλίται.

4. ἐκ παρασκευῆς ὀψισμένοι—'regularly armed' as light infantry. ἐκ παρασκευῆς denotes the result of set purpose: so v. 56, μάχη σύμωμα ἐγένετο ἐκ παρασκευῆς.

7. ἀσπλοὶ—of hastily and imperfectly armed troops, as in ch. 9, 13. πολλοὶ—partial apposition; possibly οἱ πολλοὶ, 'for the most part', should be read.

8. παντρατιάς—elsewhere in classical Greek only found in the adverbial dative, as in ch. 66, 4. οὐ παρεγένοντο—'did not appear' or 'fall in'.

12. ἐπιπαρὼν—'passing along', secundum ordines exercitus procedens (Poppo): vi. 67, κατὰ ἑθνη ἐπιπαρὼν ἔκαστα : so vii. 76. In v. 10 with dat. ἐπιπαρὼν τῷ δεξιῷ means 'passing along to attack the right wing': see also ch. 108, 19.

CHAPTER XCV

1. δὲ ὀλίγον—of time: i. 76, δὲ ὀλίγον ἡγησάμενοι: ii. 85, opposed to ἐκ πολλοῦ: iii. 43, δὲ ὀλίγον σκοποῦντων, 'taking a hasty view', opposed to περαιτέρω προνοοῦντας.

2. τὸ ἑγὼν...δύναται—a short speech is as good as a long one when addressed (πρὸς τε) to brave men and consisting of (καὶ ξεί) admonition rather than exhortation. τε and καὶ connect the two ideas of the quality of the men and the character of the speech; the finite verb ξεί being brought in, like προσήγαγον in ch. 100, 8, instead of a subordinate construction, or τε being simply out of place as noted on ch. 77, 11. Krüger and Classen follow Reiske in reading πρὸς γε τοὺς instead of πρὸς τε, but the alteration does not seem required.

3. υπόμνησιν...ξεί—sc. ἡ παραλείψεις. Note the use of similar words in the speech of Brasidas, ch. 126.

4. παραστῇ—cf. ch. 61, 11. οὐ προσήκον—acc. abs.: iii. 40, ὑμεῖς ἄν οὐ χρεὼν ἀρχοῖτε, 'you must be wrong in holding your empire'.

6. For ἀναρρητούμεν cf. ch. 85, 16. έν τῇ τούτων—Hippocrates seems to speak generally as the leader of an invasion; for the present position of the Athenians was admitted by the Boeotians to be beyond their border, ch. 91, 6; 99, 7.
8. οὐ μή ποτὲ...ἐσβάλωσιν—this and v. 49 are the only instances of this construction in Thucydides. ἐκείνην—‘yon land of ours’, cf. note on ch. 37, 10. Note the graphic use of the present tense in this sentence.

11. χωρήσατε...ἐσ αὐτοῦσ—a curious phrase to denote an attack: so Xen. Anab. iii. 2. 16, ἐτομήσατε λέναι εἰς αὐτοῦσ. The use of στρατεύειν ἐς, ch. 77, 2, is not analogous (see note). Note the separation of the words by the position of ἀξίωσ: cf. note on ch. 90, 7.

12. ἔχων...ἀγάλλεται—a participial construction, which is common with other verbs expressing joy or grief: in ii. 63 we have the dative, ἕπερ ἀγάλλεσθε: in iii. 82 a preposition, ἐπὶ δὲ τῷ ἀγάλλεται.

14. κρατοῦντες—‘being victorious over’; the pres. and imperf. of νικῶ, ἀδικῶ, φεύγω (to be in exile), etc. are used in the same way; e.g. i. 14, Καρχηδόνιοις ἐνικῶν νανακοῦντες. The victory of Oenophyta (456) gave the Athenians the mastery of Boeotia for some years (i. 108); see note on ch. 92, 35.

CHAPTER XCVI

3. τὸ δὲ πλέον—either determinant acc. or governed by ἐπελθεῖν or ἐπελθόντος, which must be supplied with φθάσαντος.

4. ὃς διὰ ταχέων—as well as the short time allowed: so ch. 125, 26. καὶ ἐνταῦθα—besides the harangue at Tanagra, ch. 92.

8. τὰ ἔσχατα—‘the ends’. βύακες—ravines or torrents; iii. 116, ὃ βύαξ τοῦ πυρὸς, of the eruption of Etna.

10. τὸ δὲ ἄλλο...ἐυνεστήκει—cetera vero acies consistebat acriter pugnans et clipeis se (mutuo) propellens (Poppo). For τὸ ἄλλο cf. i. 48, where it is opposed to τὸ δεξίῳ κέρας: see also note on ch. 19, 22. The ὀδυσμός ἀσπίδων is a common feature of the closely-fought battles described by Livy and Tacitus. μέχρι μέσου—‘as far as the centre of the line’, to be connected with the article before εὐώνυμον.

14. αὐτοῖς—ethical dative; as in iii. 98, ὃ ἡγεμόνας αὐτοῖς ἑτύγχανε τεθυμήκωσ: cf. ch. 10, 13. κυκλωθέντων—sc. the Thespians; ‘those posted near them’ were the men of Tanagra and Orchomenos.

22. κατὰ βραχῦ—‘gradually’ or ‘little by little’; in vii. 79 κατὰ βραχὺ τρεψάμενοι seems to mean defeating small sections of the enemy one after another. ἐκ τοῦ ἀφανοῦς—ch. 36, 7.
30. παραρρηγνύντων—"breaking their ranks"; because one man was forced from his position beside another: v. 73, παραρρηγνυντο Ἧδη. φυγῇ καθιεστήκει—a decided rout began.

37. ἐπιλαβοῦσας τὸ ἔργον—cf. ch. 27, 5; and for ἔργον ch. 25, 9. τὸ πλήθος—"the bulk", so ch. 100, 25.

CHAPTER XCVII

7. ἐπὶ τοὺς νεκροὺς—"for the dead", i.e. to ask permission to remove them. ἀποστρέψας καὶ ἐπὶ—therefore the second participle gives the reason for turning the Athenian herald back: we have a similar order in ch. 51, 2: so i. 1, ἀρέσμενος...καὶ ἐπίσας: so i. 109, ἐπίσας τὴν διώρυγα καὶ παρατρέψας ἄλη τὸ ὑδρ. καταστάς ἐπὶ—so ch. 84, 10.

13. πάσι γὰρ ἑναὶ—"the construction changes to the infinitive with the change of subject: cf. ch. 46, 22, ἐπὶ...ἐπὶ...μέλει γὰρ ὅτι. καθεστήκος—"an established custom": i. 98, ἐπὰ τὸ καθεστήκος.

15. ἐνοικεῖν—"were living in it" like an ordinary town: ii. 17, διὰ τὴν παράκειμον ἐνοικησίν. βεβήλω—"a tragic word: other words in this chapter, such as ἄπαυστος and χέρνης, are poetical, and possibly characteristic of Boeotian speech.

17. ἐὰν ἄπαυστον σφίςει= 'which we forbore to touch'. χέρνης χρήσθαι—"the inf. construction is explanatory of πρὸς τὰ ἱερά.

20. τοὺς ὁμοιότατος δαίμονας—cf. iii. 59, θεοὺς τοὺς ὁμοσπονδεῖος ἐπιβοῦλοι.

CHAPTER XC VIII

3. τοῦ μὲν ἱεροῦ—"as regards the temple"; the first point in the Athenian reply; the second and third are τὸν δὲ νόμον, line 8, and ὑδρ πε, line 18. In construction τοῦ ἱεροῦ depends on ὑδὲν.

4. ἀδικήσαι...βλάψειν—'wrong...harm'. Poppo considers that the contrast is rather between the force of the tenses than the meaning of the words: there seems however this distinction, that ἀδικῶ implies damage which could be justly complained of; cf. ch. 68, 23.

5. τοῦ λοιποῦ—"for the future"; partitive gen.: ch. 1, 1. ὑδὲ γάρ—"neither had they to begin with entered it with this object"; ὑδὲ= 'also not', its more common meaning. τὴν ἄρχην, a well-known adverbial accusative, occurs ii. 74 and vi. 56. It is only used in negative sentences.
7. μᾶλλον—i.e. if there was any wrong-doing in the case it was on the other side.

9. βραχυτέρας—Thucydides often uses βραχυς in the general sense of small; e.g. i. 14, βραχέα (ναυτικά) ἐκέκτυντο, opp. to ἄξυλογα: i. 130, ἔργοις βραχέα, 'by small actions', opp. to μειζώνως.

10. τρόποις θεραπεύουμενα...δύναμαι—the sense is clear, that the victorious invader satisfies the demands of Grecian law if he maintains to the best of his power the usual religious observances of the temple which he has seized. There seems however a difficulty in the words πρὸς τοῖς εἰωθοῦν. πρὸς means 'in addition to', and we should rather expect some expression implying shortcoming or variation, such as παρὰ τὰ εἰωθότα. πρὸ τῶν εἰωθόν, 'hitherto usual', Stahl.

11. καὶ δύναμαι—Poppo and Classen take λεπά as nom. to δύναμαι, sc. θεραπεύεσθαι, and Classen adds that the plural verb, implying different occasions, is rightly used with λεπά after the words ἀεὶ γλυκείναι. Such a phrase however as λεπά δύναμαι θεραπεύεσθαι is decidedly strange; and a nom. to δύναμαι (θεραπεύειν) is easily supplied from τοῦτων in line 10.

12. καὶ γὰρ Βοιωτοῦς—cf. i. 12, 'sixty years after the taking of Troy the present Boeotians settled in the country which is now called Boeotia but was formerly called the Cadmean land', οἰκεία—pred., 'as their own'.

15. εἰ...δυνηθῆναι—= εἰ δυνηθῆσαν: cf. i. 91, δοσα...βουλεύεσθαι: ii. 102, ὅτε δὴ ἀλάσθαι αὐτὸν. With εἰ this construction is a peculiarity of Herodotus; see Madvig, § 169 b; Goodwin, § 92. 2. τοῦτ' ἀν ἱκείν—lit. 'this they would (now) be holding'.

17. έκόντες εἶναι—a much stronger expression than έκόντες: έκών εἶναι, lit. 'so far as will goes', i.e. (not) if I can avoid it.

19. ἦν...προσθέσθαι—'which they had not brought on themselves by insolent pride': cf. i. 78, μη ἄλλοτριας γυνώμας καὶ ἀγκλήμασι πεσόντες οἰκείοι πόνον προσθέσθησα: i. 144, κακῶνοι αἰδαρέτους προστίθεσθαι. In the following clause βιδέσθαι is passive, and the accusatives are governed by ἀμμυνόμενου. ἐπὶ τὴν σφετέραν—Delium is meant, as in line 32, ἐν ἂ δορι ἐκτήσαντο.

21. πάν κατεργόμενον—'everything (i.e. anything) when (if) done under stress of the war may reasonably claim some indulgence even from the god'. For this predicative use of the participle cf. Plat, Phaedr. 328 b, λεχθέν...πάν...σαφέστερον, 'every proposition is clearer when stated'; and for the meaning 'done under constraint' cf. ch. 63, 7, εἴρχθήναι. There seems
no need for the alteration πάν τῷ πολέμῳ, nor for the reading adopted by Classen, τῷ...κατειργομένῳ (masc.).

22. ξύγγρωνον—‘admitting of excuse or indulgence’: iii. 40, ξύγγρωνον δ’ ἐστι τὸ ἀκόνιον. This passive meaning of the neuter is in accordance with the principle noted on ch. 32, 22. When applied to a person ξύγγρωνον has the active force of ‘regarding with indulgence, making allowance’ etc.

23. καὶ πρὸς τοῦ θεοῦ—Apollo, whose temple Delium was. For πρὸς cf. i. 71, ἄνδικον οὐδὲν οὔτε πρὸς θεῶν οὔτε πρὸς ἀνθρώπων, ‘regarded as unjust by’.

24. παρανομίαν ὀνομασθήναι—‘lawlessness is a term applied’ etc.

27. τοὺς τε νεκροὺς—‘as regards the dead’, grammatically dependent on ἀπολείποντα: cf. line 3. The form μειοῦνως occurs ch. 19, 19 and i. 130.

29. ἱεροῖς...κομιζοθαί—‘to get back by the medium of sacred things what it is not seemly (so to recover)’; to barter a temple for corpses was profanation and gross impiety. In construction ἱεροῖς is the instrumental dative.

30. σαφῶς τε—to be taken with εἰπεῖν; the Athenians demand a plain proffer of what was just and usual, viz. that they might remove their dead not ‘on condition of evacuating Bocotian territory’, but under the usual terms of truce. In construction μή goes with εἰπεῖν and ἀπολοῦσιν and σπένδουσιν are in agreement with σφόν.

31. ἐν τῷ ἐκέλνῳ—see note on ch. 37, 10.

32. δορὶ ἐκτήσαντο—so i. 128, δορὶ ἐλῶν, in a letter from Pausanias to the Persian king.

33. σπένδουσιν—if the reading is right the active of σπένδω seems here used in the sense of ‘making a truce’, for which the middle is elsewhere used. Poppo suggests σπεῦδουσιν, which however has little or no meaning. Others explain σπένδουσιν as used in its proper meaning of ‘making libations’, i.e. doing their part in the joint act which would be denoted by σπένδεσθαι (see B. and C. and Rutherford).

CHAPTER XCIX.

3. ἐκ τῆς ἐαυτῶν—the pronouns in this chapter are used with a freedom which is scarcely reducible to any rule; the meaning however is clear from the context. The words which refer to the primary subject of Βουλοῦλ are the following: ἐκ τῆς ἐαυτῶν...νομίζοντες...βία σφῶν...ἐκ τῆς ἐαυτῶν: the following refer to the secondary subject ἀπίστοντας (sc. the Athenians):
5. *autous γινώσκειν—'they must judge for themselves';
the infinitives in this chapter follow ἀπεκρίναντο, as ἀναρέσθαι
follows εἰπέων in ch. 98, 33.

ib. νομίζοντες τὴν μὲν—the corresponding 'apodosis' is τὸ
δὲ line 10; καὶ οὐκ ἐν being an additional clause with νομί-
ζοντες, and οὐδ' αὖ ἐσπένδοντο being parenthetical in con-
struction. The original idea of the sentence seems to have
been 'the Boeotians thought that the dead were really lying
on Athenian ground, but that still they might plausibly refuse
to let the Athenians remove them till they evacuated Delium'.

7. κατὰ τὸ ὑπῆκον—'as being subject to them': i. 95,
κατὰ τὸ ἕμνησεν. καὶ οὐκ ἐν—'and (yet) they could not': καὶ
has a somewhat similar adversative force in ii. 90, ἀκων καὶ
κατὰ σπουδὴν: et is at times similarly used, especially in late
Latin.

9. οὐδ' αὖ ἐσπένδοντο—'nor again would they make a
truce': for this use of the imp. cf. ch. 4, 11, ἡπέλγηντο: ch. 76,
15, ἐνεδίδοσαν. δὴθεν, like δὴ, gives the alleged reason; it
sometimes stands before the words which it particularly affects;
e.g. i. 127, τούτο τὸ ἄγος ἐλαύνειν ἐκέλευν δὴθεν τῷ θεῷ πρῶτον
tμωροῦντες.

10. τὸ δὲ—'but (considering) that the reply, Let them
evacuate our land and then take back what they ask for, was a
plausible answer to give'. 'They considered it a fair diplo-
matic way of meeting the alternative raised by the Athenian
herald' (Grote). The substantive of τὸ is formed by the
quoted words. The harsh break in the citation is intended
to emphasize the phrase ἐκ τῆς ἑαυτῶν as the main point in
the answer, to which the term εὑρετέει especially belongs.
We have a somewhat similar order in the concluding sentence
of ch. 98.

The Boeotian answer was in fact a second demand for the
evacuation of Delium couched in different terms. Comparing
line 3 with ch. 97 line 21 we see that ἐκ τῆς ἑαυτῶν is simply
substituted for ἐκ τοῦ λεπόν. Originally they had called on the
Athenians to leave the temple which they profaned; now they
bid them leave the territory of Boeotia. The demand seems
at first to refer to the district of Oropus, where the dead were
lying; but no Athenians were left there (ch. 96 fin.) nor could
there be any reason for the Athenians insisting on its occu-
pation. Delium, on the other hand, they claimed to be their
own by right of conquest; and the Boeotians, who held
Oropia, turn against them their own unlucky argument of de facto possession. Greek feeling, as Grote points out, was violated by the Boeotians in thus refusing to restore the dead, nor is it likely that they could have persisted in their refusal. On the other hand they might reasonably complain of the occupation of a temple as an advanced hostile post; which was a very different thing from conquering a country and taking over the temples as well.

ib. εὐπρεπεῖς—to be taken with ἀποκρίνασθαι. καὶ ἀπολαβέτων—'let them also take back', i.e. then, on that condition.

12. ὁ δὲ κῆρυξ—'so the herald' etc.: ch. 71, 12.

CHAPTER C

1. ἐκ τε—τε and καὶ connect the two sets of auxiliary forces, the light-armed troops from the Melian gulf and the heavy-armed men from Corinth and Nisaea: cf. ch. 23, 21, ἐκ τε Αἰνοῦ κ.τ.λ.

3. καὶ βεβοηθηκότων αὐτοῖς—'and having been reinforced by' etc.: for the change of participial construction cf. the beginning of ch. 29.

4. Κορυνθίων—possibly a portion of the force which marched with Brasidas to Megara, ch. 70, 11. τῶν ἐκ Νισαιῶν—ch. 69, 23.

7. προσέβαλον—the manuscript reading; Classen alters it to προσέβαλλον, the 'preliminary' imperfect, which is followed by the details of the attack. Note the irregularity of the finite verb προσήγαγον in the following line.

9. ἦπερ εἶλεν αὐτό—'which in fact took the place'; Classen cites ii. 77, αὐτὸ καὶ κατακόλουθον, ὧν ἐπέδουν, to shew that Krüger's correction, ἦπερ εἶλον, is not necessary.

ib. κεραλαν—a beam or spar: ii. 76: vii. 41. ἀκρίβως—'exactly, nicely'. ἐπ' ἄκραν—adj. agreeing with κεραλαν.

12. ἄκροφυτίον—'a nozzle', from ἄκρος and φῶς. ἦς αὐτῶν νεῦον—either to be taken separately, 'curving into the cauldron' or with καθείτω, 'was bent down in a curve into the cauldron': for καθείτω, demissum erat, cf. ch. 103, 21.

14. ἐπὶ μέγα—'a large part of the wood as well': cf. note on ch. 3, 13, ἐπὶ πολὺ. The use of ἄλλος where we should say 'besides' is well known.
15. ἐκ πολλοῦ—of distance. ἵπποςκόδομης—see ch. 90; the definite articles point to the materials there described.

16. ἐπίτετε εἰ—-the frequentative optative shews that more than one attempt was made. στεγάνως—through the closed pipe.

21. ἤψε τοῦ τεῖχους—'set fire to the wall', a good illustration of the partitive genitive.

CHAPTER CI

1. ἐπτακαίδεκάτη—-the same form occurs vii. 28; elsewhere πέμπτος καὶ δέκατος (ii. 2), etc.

10. πολὺς ἄριθμὸς—possibly including stragglers who were cut off by the cavalry, cf. ch. 94, 10. We learn from Plato that Socrates fought among the hoplites at Delium, and preserved his life by his steadiness in the retreat. Alcibiades also was with the cavalry. The defeat of the Athenians was great and decisive, and the material and moral loss seems to have crippled the power of the city.

12. τότε—ch. 89, 8, Δημοσθένης...ἀπρακτός γλυμεται.

15. τετρακοσίους ὀπλίτας—Arnold considers that these were the marines of the forty ships under Demosthenes (ch. 76, 2): cf. note on ch. 9, 13.

22. ἀπέθανε...Σιτάλκης—-the most obvious meaning is that Sitalces was slain in the expedition. There is however an intimation in a letter of Philip that he fell by the hand of an assassin. This may have taken place when he returned after his defeat. The dominions and power of Sitalces are described at length in ii. 95—101.

23. τοῖς ἐπὶ Δηλίῳ—neut.: we have the same construction ch. 129, 6. Τριβαλλοῦς—mentioned in ii. 96, as an independent nation, on the north-west of the Odrysian Thracians.

24. Σεῦθης—we learn from ii. 101 that Seuthes married the daughter of Perdiccas king of Macedonia. ἔβασιλευσεν—'became king': i. 14, Περσῶν ἐβασίλευσε.

26. ᾧσπερ καὶ—i. 14, ᾧσπερ καὶ ἐνανυμάχθησαν: i. 74, ᾧσπερ καὶ ἐλλατίναι.

CHAPTER CII

The disastrous defeat of Delium is now followed by the still more serious loss of Amphipolis on the Strymon, the key of the Thracian dependencies.

6. Ἀριστοτάγωρας—-his attempt and failure to establish himself in 'the Edonian Myrcinus' are related by Herodotus v. 11 and 124—6. The date is 497, or according to Krüger 499: see Jowett on i. 103.
8. ἡξικρούσθη—so ch. 7, 7. ἵππατα...οἱ Ἀθηναῖοι—in 465 or 467: cf. i. 100, πέμψαντες μυρίους ὀλυτήρας αὐτῶν καὶ τῶν ἐκμακρών, which words shew how the slightly irregular clause with τε and καὶ is to be understood here.

11. ἐν Δραβήσκε—between the Strymon and Philippi; see Poppo on i. 100.

12. αὖθις—in 437 or 439. ὀλυτήρα—predicate. After the death of Brasidas the Amphipolitans made him their 'oekist' instead of Hagnon, and thus honoured him as their tutelary hero (v. 11).

15. ἃπερ...ἐκαλοῦντο—cf. i. 10, Μνημεῖαι μικρῶν ἦν. ἦν αὐτὸς ἐλεύθερος—since 467; note on ch. 7, 2.

19. Ἀμφίτολοι ἀνόμασεν ὅτι—Amphipolis means a surrounded city, or a city looking both ways or all round. Poppo notes that, regarding the order of the words, the reason for the name is given in the final clause περιφανῆ...ὡςεν, 'because its position was conspicuous seawards and landwards'. The similarity of sound however in Ἀμφίτολος and ἐτ' ἀμφότερα must be intended to bear upon the name. In fact the whole sentence deals with it. The town was called Amphipolis because it was virtually surrounded by the river, and was an insulated fortress visible on all sides.

20. ἐτ' ἀμφότερα περιφρύννετο—The city stands on a hill round which the river sweeps in a semicircle towards the west, forming a peninsula. ἐτ' ἀμφότερα therefore means, both above and below the city.

id. διὰ τὸ περιέχειν αὐτὴν—most editors take this to mean 'for the sake of enclosing it', i.e. in order to do so; a sense which διὰ with the acc. sometimes has, at any rate with substantives, as noted on ch. 40, 9. Classen however brackets the words, believing them to be a mere explanatory note, 'because it surrounds it', identical in meaning with the words which immediately precede, and doubting if διὰ τὸ with inf. can mean 'in order to'.

21. ἀπολαβὼν—ch. 45, 9. ἐκ ποταμοῦ ἐς ποταμὸν—from a point in the river's course above the city to a point below; the wall, to take Classen's illustration, being thus like a string to the bow represented by the river.

22. περιφανή—predicate. For the word cf. the Homeric use of περιφανόμενος. The topography of Amphipolis causes some difficulty: see the Appendix to Arnold's second volume.
CHAPTER CIII

1. 'ApXyw—unknown. 'Bromiscus is the traditional scene of the death of Euripides. The Arethusa convallis et statio, in qua visitur Euripidis sepulcrum, of Ammianus Marcellinus is evidently the Aulon and Bromiscus of Thucydides; the very name Aulon being descriptive of the place, a valley through which the lake Eolbe discharges itself into the sea' (Arnold).

5. ˙ezfou—trans. 'discharges' sc. its waters: so ii. 102, ˙ezfou kai malloν—cf. ch. 1, 17. ˙upevnev—cf. iii. 23, ˙evo ντε επονευφομενη. In both passages Classen, on Cobet's authority, reads ˙uptovef though ˙uptovef is the reading of the best manuscripts.

8. 'Arjyloν—Argillus was a short way s. e. of Amphipolis. peiβmewoν—'instigated by' (Jowett).

13. ˙el poτe—ch. 57, 26. ˙uptptoi with dat. implies a footing of mutual suspicion, as in ch. 104, 5.

14. ˙etειδη...hλθεν—it is possible to understand these words of the arrival of Brasidas in Thrace, but I think that they rather refer to his actual appearance near Amphipolis, and are closely connected with the following kai toνe dekamewoν. The next clause ˙πραζαν te is then parenthetical in sense, 'as they had from the first intrigued...so now': cf. ch. 32, 27, to te πρωτον...επενει kai en τω ˙εργω ˙εταξεν: so vii. 55, ta te pro aυτων ˙ηπωρων kai ˙ετειδη γε κ.τ.λ.

In all these sentences the clause with te refers to a time before that with which the main part of the sentence deals. We have a somewhat similar construction with μεν at the beginning of ch. 7, 2.

15. ek pleiωνoν—'for some (longer) time back' (ch. 42, 17), i.e. since the first arrival of Brasidas in Thrace. ˙εμπολιτευουτoν—ch. 106, 3.

17. τη πόλει—in (lit. with) their city; dative of the instrument: vi. 44, ou δεκαμευνον αυτων αγορα ουδε δοτει, ουδεν δε kai ορμω. Poppo compares the Latin recipere urbe, tecto, etc.

18. katetησαιν—ch. 78, 40. προσω—'far on its way'. Bekker and Classen read προ ˙εω, but on very slight authority.
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20. ἀπέχει...πλέον—probably 'is some distance from the crossing', πλέον being a general comparison like ἐκ πλεονος in line 15, and διαβάσεως being governed by ἀπέχει. Arnold however makes it depend on πλέον, 'the city is further off than the crossing', i.e. when you had crossed the river you had not yet reached the city.

21. οὐ καθετῶ τεῖχη—'there were no walls extending down' to connect the bridge with the city. For βραχεία see note on ch. 98, 9.

24. ἀπροσδόκητος—passive; as in viii. 23, ἀπροσδόκητοι κατασχόντες. Possibly ἀπροσδόκητοι should be read in both passages, since the word is more commonly active when used of a person, as in ch. 72, 14. τὰ ἔξω—cf. ii. 5, ἐπεβούλευον τοῖς ἔξω τῆς πόλεως τῶν Πλαταιών. Χωρίον here means the district belonging to the city, as opposed to the πόλις or πόλις itself.

CHAPTER CIV

1. αὐτοῦ—seemingly subjective gen.; 'his crossing'; or can it refer to ποταμοῦ? Note the force of the imperfect participles in the following clause.

8. δοκεῖν ἄν ἐλεῖν—dependent on λέγεται, Βρασίδαν being the subject to δοκεῖν, which is imperfect, 'they say that it was thought that he might have taken it' (ἐλ ἡθλησε...εἰλεν ἄν).


12. τῷ πλῆθει—dative of the instrument, 'by reason of'.

14. μετὰ Εὐκλέους—'in concert with, with the consent of': v. 44, οὖ μετ᾽ 'Ἀθηναίων πραξθείσαν ξυμαχίαν. We have the converse in ch. 78, 22, ἀνευ τοῦ κοινοῦ.

16. τῶν ἐπὶ Θράκης—there is some authority for τῶν, but τῶν gives the better sense. Both commanders were probably jointly responsible for 'the Thraceward regions'. For the responsibility of Thucydides for the loss of Amphipolis see Appendix.

19. ἡμισθεος ἡμίρας—the better supported reading: cf. ch. 83, 23: Hdt. iv. 15, κατὰ μέσον ἡμέρης. Bekker and Classen read ἡμισθεος, which Poppo calls 'grammaticorum manifestam correctionem'. Such a construction is no doubt more usual.
22. ἡμίωνα μὲν οὖν...εἰ δὲ μὴ—so iii. 101, πρῶτον μὲν οὖν...
...εἴπετα. For the alternative expression cf. ch. 63, 9. The
addition of οὖν is very unusual. τίνι τι ἐνδούναι: so ii. 12, εἰ
tι μᾶλλον ἐνδοεῖν. προκαταλαβῶν (ch. 89, 16) is to be taken
with φθάσαι.

CHAPTER CV

2. δεδώς καὶ τῇ—either καὶ is to be considered as out of
place, or there is an irregularity in the next clause caused by
the introduction of a second participle πυθανόμενος: cf. iii. 67,
ἀμύνατε οὖν καὶ τῷ νόμῳ...καὶ ἧμῖν ἀνταπόδοτε χάριν, where Poppo
cites other instances.

4. κτῆσιν...ἐργασίας—'a right of working': the gen.
defines what the κτῆσις or 'property' consisted of.

5. ἀπ' αὐτοῦ—'from this'. ἐν τοῖς πρῶτοι—masc.: so
ch. 132, 13: cf. 108, 41. The influence and connexions of
Thucydides in the Thraceward district probably caused him
to be chosen for the command.

9. ἕμμαχικόν—'an allied force' (ch. 77, 13), in construc-
tion governed by ἀγελραντα, ἐκ θαλάσσης—from Thasos and
the neighbouring islands.

10. περιποιήσεων—'save': iii. 102, περιποιήσαν τὸ χωρίον
(cf. ch. 27, 10, περιγενήσεσθαι): the middle means to win,
acquire.

11. ἵπποιετο—'offered', the imperfect implying the terms
which 'he was ready' to make. τὸδε—predicate, 'to the
following effect'. For the construction following cf. ch.
68, 11. τῆς λιπῆς καὶ ὅμολας—cf. Poppo's note on i. 27, ἐπὶ
tῆ λιπῆ καὶ ὅμολα, and on i. 15, ἀπὸ τῆς λιπῆς. Whatever
substantive be regarded as understood the meaning is 'fair
and equal terms', = ν. 79, ἐπὶ τοῖς ἱππαῖ καὶ ὅμολας. For other
instances of feminine adjectives see note on ch. 33, 6.

15. πέντε ἑμερῶν—'within five days'.

CHAPTER CVI

1. ἀλλοιώτεροι—'more changed' or 'somewhat changed':
cf. ii. 59, ἀλλοιώτερο τὰς γυναίκας. In the following clause the
subject of πολλοὶ is divided by partial apposition into two
sections βραχὺ μὲν...τὸ δὲ πλείον: for neut. cf. ch. 61, 12, τὸ
Σαλκιδικόν.
6. τρός τὸν φόβον—’in their fear’, lit. ‘looking at’, or ‘measuring it by’: cf. ch. 39, 9, τρός τὴν εἶναι.

ιδ. Ὠδόμβανον—the better supported reading, for which some manuscripts have Ὠδ᾽ ὠδόμβανον. There are sufficient instances in which λαμβάνοι means ‘to take’ in the sense of regarding (accipere in aliquam partem); e.g. ii. 42, ποθευνοῦσιν λαβώντες: iii. 38, πιστότερον λαβώντες: vi. 53, πάντα υπόττως ἐλάμβανον. Here however the reading is more doubtful, because of the infinitive construction, which is not found elsewhere with the uncompounded verb.

8. οὐκ ἐν ὀμολὼφ—this seems an instance of μελωσε (ch. 13, 22), the sense being that the Athenians thought that they were in greater danger than the rest of the inhabitants: so vi. 11, μὴ ἐν τῷ ὀμολὼ, καὶ πρὸν ἐπιχειρήσατι, ‘in a worse position than before the attempt’. Classen takes the meaning to be that the Athenians thought that they would incur less danger by accepting the terms which Brasidas offered; but this does not agree so well with the context, especially considering the emphatic position of σφία and the statement that the Athenians ‘would be glad to depart’.

10. ἐν τῷ τοῦ—Poppo ‘aeque atque antea’: others ‘on equal terms’. Classen however seems right in taking the phrase as connecting the two following participial clauses, ‘at the same time’ they both retained (οὐ στεροφικότεν) their rights as citizens and were freed from danger. The present (or imperfect) participles denote what was sure to be secured by the capitulation. For οὐ στεροφικότεν ‘undenied of’ cf. ch. 64, 22.

12. διαδικαλούντων—‘advocating’, not found elsewhere before Dio Cassius. αὐτά, in the general sense of ‘this’, denotes the claims of Brasidas, or the acceptance of his terms: cf. note on ch. 18, 7. τροποφόροντες—sc. Brasidas, or his terms.

18. κατέπλευν—’the use of the imperfect is to be remarked. Even as the ships ‘were sailing in’ Brasidas was in possession of Amphipolis and preparing an attack on Eion. Note the promptitude and energy with which this really great soldier followed up his success.

20. παρὰ νύκτα—’he came within a night of taking Eion’: cf. viii. 76, παρὰ ἐλάχιστον ἡλικα... ἀφελέσθαι, ‘came within a very little of taking away’: viii. 34, παρὰ τοσοῦτον ἔγενεν αὐτῷ μὴ περικείων τοῖς Ἀθηναῖοι, ‘such a narrow escape had he of encountering the Athenians’: ii. 89, ἡσυχήθησαν παρὰ τολὺ. Hence we get the phrase παρὰ τοσοῦτον ἔλθειν κυδόνοι of a narrow escape from danger (iii. 49 and vii. 2).

21. ἄμα ἢ δὲν εἰχέτο—‘it would have been in his hands at daybreak’: so ἔχομένησ at the beginning of ch. 103.
CHAPTER CVII

2. τὸ αὐτικὰ...τὸ ὑπείτα—probably adverbial, Eion or τὰ ἐν τῷ Ἑλώνι being the subject of ἔξει: cf. however ch. 54, 16. ἀνωθέν—from Amphipolis, which was inland and up the river.

6. κατὰ τὸν ποταμὸν—'by the river', as opposed to κατὰ γῆν: cf. ch. 25, 32. The words themselves may doubtless mean 'secundo flumine', as in Hdt. iii. 13, but this is sufficiently expressed by καταπλεῦσας.

8. ἀπὸ τοῦ τείχους—to be taken with προδοχοσαν: Poppo compares vii. 70, ἐκράτουν τῶν τεταγμένων νεῶν πρὸς αὐτῷ: cf. note on ch. 5, 10.

9. ἀποπειράσας—'having made an attempt': cf. ch. 43, 24, ἐπὶ τὴν Σολύγειαν πειράσεων ἑξηρτύετο—of material appliances generally: i. 13, ναυτικὰ ἑξηρτύετο: so act. ii. 3, τάλλα ἑξηρτυον.

13. Γούξιος—Ionic gen.: so i. 64, Ἀφότιος: v. 55, Κυλίος. Nothing more is known of the event here mentioned.

16. Περδίκκας—in spite of his difference with Brasidas (ch. 83), Perdiccas came at once to share in his success, and to look after his own interests.

CHAPTER CVIII

This important chapter, a typical example of the writer's style, deals with the political situation after the capture of Amphipolis.

4. καὶ ὅτι...γεγενησθαι—the cause of Athenian alarm was that the capture of Amphipolis had removed the obstacles which had hitherto prevented the advance of the Spartans beyond the Strymon. This is stated in the final clause, τὸτε δὲ, κ.π.λ., the preceding part of the sentence being subordinate in sense though co-ordinate in form: cf. note on ch. 50, 18.

It is to be noticed that there are two clauses with δὲ, τὴς δὲ γεφύρας line 7, and τὸτε δὲ line 10. The sense is equivalent to πρῶτερον μὲν (μέχρι μὲν...τῆς δὲ)...τὸτε δὲ. The repeated μὲν would however have been stiff and clumsy and is therefore avoided. For other instances of μὲν followed by δὲ...δὲ, see Shilleto on i. 142.

5. μέχρι μὲν...προσλθεῖν—these words refer to the state of things before Amphipolis was taken. In themselves they are a good illustration of co-ordinate construction with μέν and δὲ:
'though (hitherto) the Lacedaemonians might have got as far as the Strymon, yet they could have advanced no further without the command of the bridge'.

iv. πάροδος—ch. 82, 4. Θεσσαλῶν διαγόντων—'if the Thessalians guided them' or 'gave them a passage': cf. ch. 77, 6 and 12.

7. μη κρατούντων—'but if they were not masters of the bridge, seeing that above the town the river formed a great lake, while on the side toward Eion they were watched by the enemy's triremes, they could not have pushed their advance'. The gen. abs. κρατούντων and τηρούμενων refer to the Lacedaemonians, and supply the subject to δύνασθαι. προσέλθειν—the reading of the best manuscripts, 'to get at' the city or the allies. Most editors have προελθειν, 'to advance'. The words are perpetually confused.

8. ἐνει πολύ—'extending far'. τοῦ ποταμοῦ—formed by the river. This lake is called in v. 7 τά λιμναί τοῦ Στρυμόνος. τά δέ πρόσ—so ch. 23, 15.

10. οὐκ ἄν δύνασθαι—the original construction with ἄν is now lost sight of, the inf. depending on the idea which is implied of what the Athenians said or thought.

ib. τότε δέ—now that Amphipolis was lost. The reading ρδία is undoubtedly to be preferred to ρδία (sc. ἦ πάροδος), for the πάροδος had been open all along. For the neut. plural cf. viii. 55, εὐφυλακτότερα ἐγιγνετο: iii. 16, ἄτορα νομίζοντες. For ἐνομίζετο Classen reads ἐνόμιζον with some manuscript authority: several mss. have ἐνόμιζε.

17. δι παρέχεται—'the terms (or advantages) which (Brasidas) offers': see note on ch. 64, 1. There is some awkwardness in making Brasidas the subject of παρέχεται, which however is lessened by the fact that Ἀλων is an active word—'his taking'. For the use of the following ἐκέλνω cf. note on ch. 37, 10.

19. ἐπεκρυκέειντο—'made overtures': ch. 27, 14. ἐπιταρεύοντες—lit. 'to pass along to'. For κελεύοντες following πάλαις cf. ch. 2, 15. For the order αὐτοὶ ἐκαστοι cf. i. 105, ἐνόμιζαν αὐτὸν ἐκάτεροι οὐκ ἔλασσον ἔχειν.

22. ἐφευσμένοις—lit. 'being deceived in (their estimate of) the Athenian power to as great an extent as that power proved great on trial'. The meaning is that they grossly underrated the power which Athens proved to possess; but this is expressed in a confused way, δοῦ being written (instead of ὅσον μεῖζων ἦ φοντο or the like) as if ὅσον τοσάττηρ νομίζοντες had gone before. διεφάνη—'proved on trial': i. 13, ταύτα μέγιστα διεφάνη: vi. 17, διεφάνησαν τοσοῦτον ὅντες.
24. κρίνοντες—the construction is changed to the nom., as in ch. 52, 15: cf. ch. 23, 13. Note the alliteration in ἀσφαλεὶ... ἀσφαλεί.

ib. εἰσωθότες οἱ ἐνθρωποι—'men being accustomed'; lit. 'being accustomed, that is to say, men (being accustomed)'; the subject of the sentence, viz. the Athenian allies, is by expanded apposition extended to human beings in general. It is the exact converse of a partial apposition like δεδομέναι οἱ στρατηγοί, 1. 49.

25. οὐ μὲν ἐπιθυμοῦσιν—'to commit what they desire to unreflecting hope, but to reject what they do not like by arbitrary reasoning'. ἐπίθοι διδόναι, sc. τοῦτο, may be compared with ii. 42, ἐπιθοὶ τὸ ἄφανες ἐπιτρέψαντες: the scholiast however understands ἐπιτρέχους.

26. δὲ μὴ—μὴ implies 'such as': ch. 32, 25. For προσέβλεται cf. ch. 38, 3; and for διοβεβλαται, ch. 87, 7.

28. ἐν τοῖς Βοιωτοῖς—'in Boeotia': as ἐν τοῖς Βοιωτοῖς (ch. 77, 4) means into Boeotia. πεπληγμένων—of a defeat: so viii. 38; iii. 18, πληγέντες ὑπὸ: the aor. and perf. passive only are thus used.

29. ἐφολκά—in act. sense 'attractive', like ἐταγωγά, ch. 88, 4: so Plat. Rep. 521 d, ὀλκός 'tending to draw'. In Ar. Vesp. 268 ἐφολκός has the middle or passive sense of 'lagging behind'.

ib. ὡς αὐτῷ...Ξυμβαλείν—this sentence corresponds closely to the words of Brasidas in his speech at Acanthus, ch. 85, fin. The construction however is not so clear, and seems to require the addition of βοηθόσαντες. As the sentence stands, αὐτῷ is governed directly by Ξυμβαλείν, and εἰς Νισαιάν might be connected with ἰδέλησαν Ξυμβαλείν in the sense of attacking or approaching Nisaea. There is however the objection that it was Brasidas, not the Athenians, who approached Nisaea (ch. 69—73); and though this difficulty would be removed by adopting the correction εἰς Νισαία, the words τῷ...στρατῷ, dat. of 'the force which' Brasidas had with him, stand most awkwardly without a participle.

32. εἰπὶ σφάς βοηθήσατε—sc. to reduce them to obedience; cf. ch. 25, 35.

33. διὰ τὸ ήδονήν ἡξον—'because of the pleasure involved at the moment': for ἡξω='to cause, bring', cf. note on ch. 1, 7. The use of neuter participles to express abstract ideas is characteristic of Thucydides: see the instances cited by commentators on i. 36, τὸ μὲν δεδομέν...τὸ δὲ θαρσοῦν. τὸ πρῶτον—
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for the first time'. Classen takes the phrase as meaning quam primum; but the stress of the sentence falls on ὑπὸ νῦν, 'with their hearts in it'; i.e. the allies were elated because now for the first time they felt that Sparta was taking up their cause with energy: cf. viii. 2, 2, ὑπὸ νῦν κρίνει τὰ τράγματα, i.e. with excitement or enthusiasm: so ii. 85, ὑπὸ ἀνεστέλλων.

36. ὧς—ch. 96, 4. ἐξ ἀληθείας—'at short notice'; also used of space.

38. ἐφιέμενος—either (1) 'sending instructions' or despatches; a rendering which gives good sense, but is open to the objection that 'to enjoin' is a meaning of ἐφιέμενος which appears confined to poetry: or (2) 'eagerly desiring' i.e. urgently. In the latter case ἐς τὴν Δακεδαλίωνα must be taken with ἐκλενεν.

ib. στρατιάν τε...καλ αὐτός—cf. ch. 77, 11, ὑπὸ τε...καλ αὐτός.

41. τὰ μὲν...τὰ δὲ—i. 18, τὰ μὲν πολεμοῦντες τὰ δὲ στρατεύομενοι. φθόνῳ ἀπό—'from jealousy on the part of the leading men'. τοὺς ἀνδρας...κομισσασθαι—cf. ch. 41, fin.

CHAPTER CIX

1. Μεγαρής τε τὰ— the manuscripts have τὰ τε, but as the particles connect the respective operations of the Megarians and of Brasidas, Krüger and others adopt the transposition suggested by Haacke; see note on ch. 77, 11.

2. ἀ ὑφῶν— the pronoun is placed in the relative clause: so ii. 45, παῖς, ὅσοι τῶν ἐπίκλεφτε, where Poppo cites several instances. For the Athenian occupation of the walls, see ch. 69.

3. ἐς ἔδαφος—so iii. 68, καθελόντες ἐς ἔδαφος ἐκ τῶν θεμελιῶν.

5. Ἀκτήν—(ἀκτή, properle a headland or peninsula; see Liddell and Scott) the most easterly peninsula of Chaleidice. It is about 40 miles in length, and averages 4 in width: it is mountainous and rugged, especially towards Mount Athos. The latter name was often applied to the whole peninsula, which is joined to the mainland near Acanthus by a low and narrow isthmus. The following is the description given by Herodotus (vii. 22), ὁ γὰρ Ἀθώς ἐστι ὁρὸς μέγα τε καὶ ὀψιμαστὸν ἐς θάλασσαν κατήκων ὁμήλινον ὑπὸ ἀνθρώπων. τὴν δὲ τελευτά ἐς τὴν ἡπείρον τὸ ὄρος, χερσονησοεῖδες τὲ ἐστὶ καὶ ἱσθμὸς ὡς δώδεκα σταδίων τεθεὶ ποτὸ δὲ τούτο.
6. τοῦ βασιλέως διορύγματος—the canal made by Xerxes; cf. Hdt. vii. 22 etc. Distinct traces of it remain. ἐσω τρούχουσα must mean 'jutting out inwards', i.e. into the sea; or according to Haack 'intra Chersonesum'. Herodotus calls the towns of the peninsula ἀλ ἐντὸς Σάνης. Krüger suggests ξίω.

7. Ἀθώς αὐτῆς...τελευτά—αὐτῆς is either geographical gen. 'situated in, belonging to it'; or is governed by τελευτά, as in iii. 104, ἐτελευτά τοῦ ἔσων ἐς τάδε ἔπη, 'he ended his panegyric with these verses'. Mount Athos 'forms the extremity of the peninsula, rising abruptly from the sea to a height of more than 6000 feet. The phrase τελευτάν ἐς occurs ch. 48, 27.

10. ἐς τὸ πρὸς Εὐβοίαν—Sane is on the isthmus and looks south; see Hdt. vii. 22, where the same list of six towns is given, Sane being distinguished as πόλις 'Ελλάς.

13. διγλάσσον—speaking Greek besides their own tongue: viii. 85, Κάρα διγλάσσον.

14. Πελαγικόν—See Grote Vol. ii., ch. 2 and 22; and the authorities cited by Poppo and Classen. Δήμον καὶ Ἀθήνας—see the account in Hdt. vii. 137—140. For the position of οἰκησάντων cf. note on ch. 5, 10.

CHAPTER CX

2. Τορώνη—=the chief city in Sithonia, the middle Chalcidic peninsula; it was near its southern extremity.


10. καὶ προσελθόντες—'and some few of them having indeed gone over to him', i.e. to arrange terms, etc., a parenthetical statement of what had been done before: cf. ch. 72, 1. There is also good authority for προσελθόντες 'having advanced to meet him'. If this reading be adopted the comma may be removed after ὀλλογο, and the order taken καὶ...ἐτήρων...καὶ ἐσκομίζοντι. τινὲς ὀλλογο—partial apposition.

14. τοσοῦτοι μόνοι—so iii. 52, ἡρώτων τοσοῦτον μόνον. διαδύνατες—possibly where the wall had fallen (ch. 112). Λα-θόντες—'without discovery'.

18. τούς...φροφονιῶ—governed by διήθεραν. ἀνώτατα—this is the only passage in which Thucydides has the superlative of ἀνω, κάτω or πρῶσω. ἀνωτάτα etc. are found in Herodotus, though not invariably, and in the tragedians: in later
Attic prose ἀνωτάτω etc. (Krüger). Thucydides has ἑγγύτατα v. 74, ἑγγύτατω iii. 38. φυλακτηρίου—'a guard-post': ch. 31, 7.

19. πρὸς λόφον—'against (on the slope of) a hill'.

20. κατὰ Καναστραίον—'over against Canastraeum', the extreme point of the (western) peninsula of Pallene: Hdt. vii. 103. Note the difference of tense in διέθεσαν and διήρυσαν, the assailants cut down the guard and then 'set to work to force' the postern. διαρρώ, 'to break through', is used of forcing an entrance through a πύλη in vi. 51: cf. ch. 48, 12; when used of a wall it means to make a breach, as in ii. 75 (with partitive gen.).

CHAPTER CXI

3. ὅποτε...ἀνοιχθεῖν—this corresponds to ὅποταν ἀνοιχθῶ-σι with present tense; so ch. 32, 22, ἥ χωρίσσεαν. τὸ σημεῖον—cf. ch. 42, 23. ἕννέκατο—pass. of ἑννεκέσθαι, as in ch. 23, 4. Krüger quotes Ar. Eccles. 6, ὧμα φλογὸς σημεία τὰ ἑγγκέλμενα.

5. ἐγγιγνομένου—so i. 113, χρόνον ἐγγεγομένου. The gen. absolute is connected by καὶ with a nom. participle, as in i. 65: cf. ch. 29, 1, etc. The tenses are to be noticed; the imperfect participle giving the 'side-view' (Clyde) of what went on for some time, the aorists the 'end-view' of the concluded fact that 'little by little they had got close up to the city'.

7. οἱ τῶν Τορωναλῶν κ.τ.λ.—we have a similar order in i. 126, οἱ τῶν Ἀθηναίων ἔπειστραμμένοι τὴν φυλακήν: so iii. 22 etc. παρασκευάζοντες = οἱ πράσσοντες ch. 110.

9. αὐτοῖς—usually taken as 'by them', sc. τοῖς ἐξεληλυθόσι. From its position however it seems rather the ethical dative, 'when they (the conspirators) saw the postern forced', or 'when they (the forlorn hope) had got the postern open'.

ib. οἱ κατὰ τὴν ἀγοράν—from what follows we see that the market-gate' was on the land side, opposite the 'postern'. τοῦ μοχλοῦ—the wooden bar which went across the gates on the inside; it was secured by inserting a pin (βάλανος): cf. ii. 4; and comm. on Ar. Vesp. 200, τὴν βαλανὸν ἐμβάλλε πάλιν ἐς τὸν μοχλόν.

11. περιαγαγόντες—outside the walls; ἐσκομματιν—going with κατὰ τὴν πυλῆδα.

15. ἄνεσχον—so iii. 22, παρανεσχον φρυκτοὺς. Classen reads ἄνεσχον in the present passage, but here the aorist gives the better sense, referring to lighting one particular beacon.
CHAPTER CXII

2. τὸ εὐθημα—the signal agreed upon, = τὸ εὐγκελμένον: so Hdt. viii. 7: often a watchword, as in vii. 44. τὸ δρόμῳ—so ch. 67, 25.

3. ἐμβοήσαντα—ὅς ἐνεβόησε: Jowett compares ii. 68, Ἀργος τὴν ἄλλην ἔκτιςε...Ἀργος ὧνομάσα: cf. Poppy on i. 18. ἄφρον is in agreement with στρατόν: cf. ch. 34, 11: the word is generally used by Thucydides as a predicative adjective. Krüger points out that such constructions as ἄφρον ἐμβοήσανται (Heliodorus), which are found in later Greek, may have come from misunderstanding the Thucydidean construction.

4. ἐσέπνητον—so ch. 68, 21, of an enemy rushing in: Hdt. v. 15, ἐσπειττοτα ἐς τὰς τόλμας. κατὰ δοκοὺς τετράγωνος—i.e. planks, which formed an inclined plane from the ground to the top of the broken wall, for the purpose of drawing up stones. Thus queen Nitocris laid ἄλα τετράγωνα, or planks across the piers of her bridge at Babylon (Hdt. i. 186), ἐπ᾽ ὁν τὴν διάβασιν ἐποιεύτο οἱ Βασιλέωι (Arnold).

7. ἀνολκὴν—not found elsewhere in classical Greek. προσκελμέναι—'put against', = perf. pass. of προστθημι.

8. καὶ τὸ πλῆθος—'with the bulk of his troops' (ch. 100, 25), the construction of participle and verb referring to Brasidas alone. ἐπὶ τὰ μετέωρα—so iii. 72: cf. ch. 32, 15.

10. καὶ ἀκρας—'from top to bottom', i.e. utterly: Hdt. vi. 18, αἰρέωντι καὶ ἀκρης: Hom. etc., see Lid. and Scott. 'An expression borrowed from the seizure of the citadel, always situated in ancient towns in the highest part of the city, and the consequent easy reduction of the whole place' (Arnold). Thucydides uses the phrase in this passage only, where the literal and metaphorical meanings are both applicable.

CHAPTER CXIII

3. οἷς ταῦτα ἱπεσκε—Classen reads ταῦτα, on the ground that there is nothing sufficiently definite for ταῦτα to refer to. In line 5 he alters καθεύδοντες into ἐκκαθεύδοντες, 'sleeping out of their quarters', i.e. stationed as a watch; a word which is found only in Xen. Hel. ii. 4. 24.

7. αὐτῶν—with ol μὲν τινε: there is a similar order in i. 21, τὰ πολλὰ ὑπὸ χρόνου αὐτῶν, κ.τ.λ. αἱ ἐφρούρον δύο— the numeral is put predicatively in the relative clause; so vii. 43, τὰ στρατόπεδα ἃ ἦν ἐπὶ τῶν Ἐπισηλῶν τρία: cf. the construction of σφῶν in ch. 109, 2: ὡσα ἥσαν τῶν τεθνεώτων, i. 8.
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9. ἐς τὴν Δήκυθον τὸ φρούριον—similar instances of the article are noted on ch. 66, 21. αὐτό—emphatic, as in ch. 66, 23, ἐν ὑ αὐτὸ μόνον ἐφρούρουν.

10. καταλαβόντες—probably to be taken with εἰχον, 'which they had occupied and held': ἀκρον is then in apposition with Δήκυθον. In Poppo's edition there is a comma after αὐτό, and ἀκρον is governed directly by καταλαβόντες.

11. ἀκρον—a promontory or 'end' of the city. ἐς τὴν θάλασσαν ἀπελθημένον—'projecting into the sea and cut off by a narrow isthmus': for ἀπολαμβάνω cf. ch. 45, 9. ἐν seems to designate the physical point at or in which the cutting off from the mainland was effected: cf. ch. 120, 18.

13. ἐς αὐτούς—here 'to join them': the preposition is in fact used of approach in any form: see note on ch. 95, 11. σφέαρο refers to the main subject of the sentence, the Athenians; so vii. 70, πανταχόθεν σφέαρο...ἐπιφερομένων, where the pronoun refers to the subject of the sentence before.

CHAPTER CXIV

4. μετὰ τῶν Ἀθηναίων...καταπεφευγόσι—'who had taken refuge with': cf. ch. 16, 8. The position of the participle is in accordance with examples noted on ch. 5, 10.

10. σπείρασθαι—σπένδομαι here takes dat. of the person and acc. of the thing granted: cf. iii. 109, ἄναχρόην ὅπεκ ἐσπένδοντο ἀπασίν: so iii. 114.

13. ἐκρατύνατο—ch. 52, 15: the aor. implies the completion of his works. τὰ σφέτερα—their position.

14. ἔκλλογον ποιήσας—the usual phrase for convening an assembly: i. 67: ii. 59. Classen notes on i. 71 that ἔκλει as used by Thucydides implies a set speech.

ib. τοῖς ἐν τῇ Ἀκάνθῳ—sc. λεξεῖσι: cf. ch. 85—88. Here too Brasidas disclaims all partizanship, and declares that the Spartans only desire the general good of Greece: cf. ch. 108, 14, πανταχοῦ ἐδήλου ὡς ἐλευθερώσων τὴν Ἐλλάδα ἐκ-κεμφθείη.

16. πράξαντας...τὴν λήψιν—so iii. 75, ἔμμικασιν ἐπιρρασί: cf. ch. 76, 6. The word has its usual meaning of political arrangements or intrigue. χείρους—iii. 9, χείρους ἱγοῦσαι.

17. οὔδε γὰρ...οὔδε—not to be confused with οὔτε...οὔτε, neither...nor, particles which connect two corresponding
negative expressions, as in the main divisions of the present sentence. There is no mutual co-relation in oude...oude, any more than in de...de. Here the first oude (=also not) connects what follows with what has gone before, the second is the usual conjunction in a negative sentence, and should be rendered or. The sense is 'for neither did they do it (i.e. moreover they did not do it) from a wish to enslave their country or because they had been bribed': i. 76, ou'd' ήμείς θαμμαστόν oudeν πετούνκαμεν oude άπο τού άνθρωπελον τρόπου, 'neither have we (any more than you) done anything strange or out of the way of men': cf. i. 142, καλ μήν ουδ' ή επιτελίσσεσ ουδέ το ναυτικον αυτών αξιον φοβηθήναι, 'nor yet again is there need to fear their hostile occupation or their naval power'.

ib. έπι δουλεία—'to enslave their country': ii. 71, έπι δουλεία τη ήμετέρα ήκέτε. μετασχόντας—so ch. 76, μετείχουν, without an object expressed.

24. ou'd' δν—'nor when you have made trial of us Lacone-
dameleonians do I think you will be less friendly to us'. δν belongs to γενέσθαι and is repeated later on: see note on ch. 18, 18. αυτός is the subject of δοκεῖν. The whole sentence is somewhat awkward, the order being complicated by the insertion of the semi-parenthetical words ἀλλὰ πολλό...πράσσοντον.

25. των Λακεδαιμονίων—so i. 144, σφίσι τοῖς Λακεδαιμονίοις: Hdt. i. 4, σφέας τούς ἐκ τῆς Ἀσίας, etc. The construction is used to emphasize the contrast between two sets of people. Sometimes indeed, as in viii. 46, such appositional words look like a marginal note which has got into the text. But this cannot be the case when we have them in oratio directa, as in ii. 72, ήμίν τοῖς Λακεδαιμονίοις.

28. τούς τε πάντας—'so now he called upon the whole body', whatever their individual sympathies might have been hitherto. τε sums up and concludes.

30. τὸ ἀπὸ τούτος—'henceforward'; so ii. 46. ήδη emphasizes the speaker's significant warning, 'from this moment you will be held responsible for any misconduct'. For αἰτίαν ἔχειν cf. i. 83, τὸ πλέον τῆς αἰτίας ἕξομεν.

31. σφέας—not σφᾶς, as in ch. 36, 3, because Brasidas represents the Lacedaemonian nation: cf. v. 55: viii. 76.

33. ξυγγνώμην εἶναι—so viii. 50 with inf.: in nom. without ἐστί, i. 32, ξυγγνώμην εἰ: v. 88, with inf.: cf. ch. 61, 21.
CHAPTER CXV

2. τὰς προσβολὰς ἐποιεῖτο—'began his assault'. The aorists which follow give an 'end-view' of the result of the first day's action.

4. ἡμύναντό τε—either τε connects the following substantives and is out of place, as ch. 9, 7; or it joins ἡμύναντο with ἀπεκρούσαντο, the latter word being originally intended to end the sentence.

7. προσάξεσθαι—pass.: so Aesch. Ag. 1632, ἄξε (2nd. sing.): Plat. Rep. 458 b, ἄξοναι. In chapter 87, 17 we have προσαχθόσεσθαι. Neither future is common, as will be seen by referring to Veitch's Greek Verbs.

10. ἀφὸ τῶν ἐναντιῶν—'on the part of, from the side of the enemy': cf. ch. 76, 6 note. ἐνίσχυσεν—fut. as in ch. 121, 5. Krüger on i. 27, ἐδεήθησαν...ἐμπροστέμψεις, gives several instances of similar construction.

8. παραφράγματα—'a breastwork', only used in plural: vii. 25, of a ship, πύργοις τε ἔξωθεν ἔχουσα καὶ παραφράγματα: Plat. Rep. 514 b, of a screen for a puppet-show.

9. ἦ...μάλιστα—cf. ch. 9, 19: and for ἔπίμαχος ch. 4, 13.

14. λαβὼν—ch. 69, 16.

17. ἀλύτης—vexed or annoyed. Classen points out that Grote's statement, 'some of these men were hurt', does not agree with the context. διὰ πλέοντον—'furthest off': ch. 14, 5, διὰ βραχέος: ii. 29, διὰ τοσοῦτον, 'such a (short) distance off'.

18. ταύτη—'at this point'; cf. line 9, ἦ φῶντο κ.τ.λ.

CHAPTER CXVI

1. ᾧς ἠ网站地图...ὁρῶν—ὁρῶν=ὡτ ἔωρα: cf. notes on i. 1, τεκμαιρόμενοι διὶ ἀκμαίστοτες τε ἡσαν...καὶ ὀρῶν=ὁτ ἔωρα. τε and καὶ connect the two actual things with which the sentence deals: cf. ch. 28, 21.

3. ἑπιφερόμενοι—iii. 23, αὐτοῖς ἑπεφέροντο.

6. τοῖς πλοίοις—the merchant vessels in the harbour.

9. προσβάλλειν—so Poppo, Krüger, etc. Most manuscripts have βάλλειν, which may possibly mean 'to throw (fire)', from the machine spoken of in ch. 115, 6. πρῶτῳ is joined with a participle, like τελευταίος, ch. 38, 17.
13. ἀπεδόκεν—'paid', as being due: see note on this force of ἀπὸ in composition, ch. 30. 15. ἐς τὸ ἰερὸν—in usum fani (Poppo).

14. ἀνασκευάζας—the converse of κατασκευάζας. After dismantling (καθελὼν) the fortifications, Brasidas cleared away the remains of the military and secular occupation of the place. Göller understands it of removing the furniture of the houses. In i. 18, ἀνασκευάζαμενοι is used of the Athenians who dismantled their abodes when invaded by the Persians.

ib. τέμενος ἀνήκεν—'dedicated it all as sacred ground'. ἀντημι, to leave untilled, give up as sacred: Isocr. Plat. 302 τὴν χώραν ἀνείναι μηλόβοτον, of the soil of Plataeae: Hdt. ii. 63, ἀνείται τὰ ἱπά. Note ἀπαν in agreement with τέμενος.

CHAPTER CXVII

A truce is now concluded for one year. The serious losses of the Athenians in Boeotia and Thrace disposed them to listen to terms; while the Lacedaemonians were more anxious to recover their men than to encourage Brasidas to attempt further conquests.

3. νομισαντες Ἀθηναῖοι μὲν—cf. ch. 1, 5, ἐπραξαν δὲ οἱ μὲν ...οί δὲ κ.τ.λ. οὐκ ἄν ἔτι προσαποστήσαν—'could win over no more (πρὸς) of their possessions after this'; in other words, they thought that a truce would give them time to secure the rest of their dependencies. ἀφιστημι, in the sense of 'causing to revolt', occurs i. 81: the intransitive tenses are much more common.

5. πρὶν παρασκευάσαμεντο—the regular construction after a negative with a past tense; Goodwin, § 67. 1.

7. καὶ ἔμβηναι—the sense required is 'thinking that they might make peace', or 'wishing or designing to make peace'. It seems possible that the original participle νομισαντες is lost sight of, while the infinitive is governed by the idea of wishing or intending supplied from what has gone before. According to Poppo however ἔμβηναι depends directly on νομισαντες, which in this second clause is to be understood in a different sense, νομίζω sometimes being equivalent to cogito, in animo habeo: see note on ch. 86, 16: and for the whole construction cf. ch. 3, 21. Krüger proposes κἂν ἔμβηναι.

ib. τὰ πλεῖω—cognate accusative, 'to make a more general peace': cf. ch. 30, 23.
8. ταύτα ἀπερ ἡδεταν—i.e. the loss of more towns, which would revolt to Brasidas, if the Athenians had not time for due preparation; see line 5.

9. ἀνακωχῆς—a Thucydidean word, which has this form on the invariable authority of the manuscripts; though according to analogy and derivation it should be ἀνακωχή: see Lid. and Scott, and Poppo on i. 40.

10. περασαμένων—after they had once tasted the blessings of peace. ἔσ τον πλείω χρόνον—so v. 15, περὶ τοῦ πλείους χρόνου, contrasted with a year’s armistice. The comparative is to be explained as noted on ch. 17, 17: it ‘means the period of several years, generally stipulated in a treaty of peace, as opposed to the brief interval of a mere truce’ (Arnold).

13. τοὺς γὰρ δὴ ἄνδρας...κρατήσεων—in the following notes it is at first assumed that this sentence is descriptive of the actual feelings of the Lacedaemonians; a different view is noticed afterwards.

ib. περὶ πλείουσ—if the reading ὡς ἐτη is right, the meaning seems to be, ‘they were more anxious to recover their men, as (because) Brasidas was still successful’, i.e. they now saw a chance of concluding negotiations with Athens, and this increased their anxiety to get the men back. So we read in v. 16, that the party desirous of peace ‘became much more eager’ (πολλῷ δὴ μᾶλλον προεθυμῶντο), when they saw a prospect of it. This view agrees with what is said in v. 15, that the Spartans increased their efforts to obtain terms, as soon as the Athenians had been defeated at Delium. Some editors regard ὡς ἐτη as equivalent to dum, a very questionable interpretation, cf. ch. 76, 6: others read ἐτο, in accordance with the scholiast on Ar. Pax, 475, where the passage is cited with ἐτο δὲ. In either case περὶ πλείουσ is explained by what follows, the sense being that the Lacedaemonians attached greater importance to the immediate recovery of the captives while Brasidas was still successful, than to the possibility of future conquests with the risk of losing their men; cf. ch. 108, 42, τὰ δὲ καὶ βουλήμενοι μᾶλλον κ.τ.λ. For the phrase περὶ πλείουσ ποιεῖσθαι, ‘to esteem of greater value’, cf. ii. 89, περὶ πλείουσ τὴν ἡγεῖσθαι: Hdt. i. 73, περὶ πολλοῦ ποιεῖμενοι αὐτοῖς.

14. καὶ ἐμαλλον—‘and they were likely, if he carried his successes further, and placed the contending parties on equal terms, to lose their citizens who had been taken at Sphacteria, though they might be finally victorious in the struggle with Athens’. See the following notes for discussion of details.
15. τινα μείζον—cf. i. 17, ἐπὶ πλεῖστον ἐξώρηταν δυνάμεως: i. 118, ἐπὶ μέγα ἐξώρηταν δυνάμεως. ἀντιπαλα καταστήσαν-τος—lit. *if he made things equally balanced*; cf. vii. 13, ἐπειδὴ ἐστι ἀντιπαλα καθεστήκαμεν: neut. plur. as in ch. 108. It would seem that the Lacedaemonians did not consider that Brasidas was yet on terms of equality with the enemy in Thrace notwithstanding his great successes. Possibly they did not appreciate the importance of his conquests; at any rate we have already seen that their leading men were not desirous of forwarding his enterprise (ch. 108 fin.). Grote supposes the words to mean *if he should put himself and his newly-acquired gains in battle-front against the enemy*, i.e. if he should risk losing his conquests by attempting more: but though the sense may be good it is not to be found in the Greek. Moreover, though any further success on the part of Brasidas would put the Spartans in a better position to dictate terms in general, it would certainly interfere with the immediate recovery of the captives, which was the thing they now had most at heart.

16. τῶν μὲν στέρεσθαι—either *to remain deprived of them* for an indefinite time (Jowett); or *to be deprived of them* by their being put to death. The Athenians had determined to kill the captives in case of any invasion of Attica (ch. 41, 5); and there was therefore reason to fear that they might kill them in exasperation at their losses in Thrace.

*ib.* ὅτις δὲ—either (1) to be taken as instrumental dative with ἄμωνόμενοι, *defending themselves, keeping up the struggle, with the others*, i.e. with the rest of their forces as opposed to the captives: so i. 69, τῇ δυνάμει ἄμωνόμενοι: vi. 82, δύναμιν ἀπὸ ἄμωνόμενοι: or (2) *as for the Athenians*, i.e. in the contest against them; an ethical dative like ch. 10, 13, ὑποχωρήσασα: ch. 56, 1, τοῖς Ἀθηναίοις: ch. 73, 27, τοῖς δὲ. In (1) two parts of the Spartan forces are contrasted with μὲν and δὲ: while (2) contrasts their captured friends with their enemies.

17. κινδυνεύειν καὶ κρατήσειν—As these words stand they must mean *to have a chance of future victory*; lit. *to be likely also to prove victorious*. This force of κινδυνεύω however, which is common in Plato and Xenophon, is not found elsewhere in Thucydides, except perhaps in vi. 87, μὴ ἄδεης εἶναι κινδυνεύειν. In other passages the meaning with the inf. is *to be in danger of*, e.g. vii. 40, τοῦ παντὸς κινδυνεύων διαφθαρῆαι. The rendering *to be in danger of losing final victory* is good in sense, but does not lie in the words. καὶ *also* emphasizes κρατήσειν, *actually, eventually. For the future cf. ch. 126, 34, ἐκφοβῆσειν.

It will be seen that it is possible to give a fairly satisfactory sense to the words as they stand in the text. There is however
a difficulty in the final clauses τῶν μὲν...τοῖς δὲ. The sense required is clearly, 'though they might be finally victorious, they were certain to lose their men'. We should therefore ex-
pect τοῖς μὲν...κρατήσειν τῶν δὲ στερεσθαι, the clause with μὲν being subordinate in sense to that with δὲ. Here however the order is reversed. Jowett compares ii. 42, τοῖς μὲν τιμωρεῖσθαι τῶν δ' έφεσθαι. 'The emphasis', he says, 'is on τῶν μὲν στερεσθαι: the antithetical form has got the better of the logical point of the sentence'. In ch. 121, 19 we have a some-
what similar inversion.

To obviate the difficulty arising from the order of μὲν and δὲ, as well as from the doubtful meaning which the text obliges us to attach to κυδωνεύειν, it has been proposed to read μὴ κρατήσειν or κρατήσεσθαι (passive) instead of κρατήσειν. We thus get the sense 'they were sure to lose their men, and would be in danger of final defeat besides'.

It remains to notice the view of the whole passage which was suggested by Herbst, and is adopted by Classen. It is that Thucydides is giving in his own words the ideas, not of the Lacedaemonians, but of the Athenians; in fact explaining the words ἀπερ ἔδεισαν in line 8. The Athenians thought that the Lacedaemonians were now likely to offer acceptable terms, and they were not unwilling to listen to their offers; for if Brasidas pursued his victorious career, the opportunity would be lost, and the chance was that the Lacedaemonians, though they lost their captives, might prove victorious in the end.

Herbst and Classen attach particular force to ὡς έτη Βρασίδας εὐτύχει, to which they give the meaning 'with his present limit of success', i.e. before his conquests gave the Spartans an overwhelming advantage. At present they valued the recovery of the men more highly (περὶ πλῆθος) than might be the case hereafter, when they could insist on terms. (See Appendix.)

CHAPTER CXVIII

Terms of the truce for one year. It appears to have been drawn up and agreed to at Sparta, and then sent to Athens for ratification there: see Arnold's note. The main provisions of the treaty concern (1) the temple at Delphi: (2) the retaining by both sides of possessions and conquests: (3) rights at sea: (4) arrangements for further negotiation, arbitration, etc.

1. περὶ μὲν τοῦ ἱεροῦ—'a concession to Athens, as the Delphians were always so strongly attached to Lacedaemon, that the Athenians would find it difficult during the war to have access to the temple at all' (Arnold).
2. ἐὰν στονδᾶς—i.e. this is what we are ready to agree to, and offer for your acceptance.

ib. χρησθαί—so i. 126, without case, χρωμένω εν Δελφοῖς, 'consulting the oracle': here the word contains also the idea of access in general.

6. ἐς δύναμιν—so viii. 27, in a negative sentence.

7. περὶ δὲ τῶν χρημάτων—editors agree that this is a general provision, not referring to any particular misuse of the sacred treasures that had lately taken place. In 432 we find the Corinthian envoys proposing to borrow the money at Delphi and Olympia for war purposes (i. 121); and this article may be directed against such appropriation, though if so it is very vaguely expressed.

12. περὶ μὲν οὐν τούτων—these words plainly refer to what has gone before, while τάδε refers to what follows. The reading in the text is that which is approved by Poppo and adopted by Arnold and Classen. In the great majority of manuscripts the words ἐὰν στονδᾶς κ.τ.λ. follow immediately after ἔμμαχος in line 13, a whole line being omitted, as might easily happen from the recurrence of the same form of words. It has indeed been proposed to take the manuscript reading thus: 'this is agreed to by the Lacedaemonians, on condition that the Athenians stipulate (ἐὰν στονδᾶς ποιῶνταi κ.τ.λ.) that each side remain in possession etc.' But it is much more likely that the several articles of the treaty should follow separately, dependent on ἔδοξε expressed or implied.

14. ἐὰν στονδᾶς—i.e. if the Athenians shall agree. Krüger suggests ἔστιν, till a more general treaty be made.

16. ἱσομεναὶ ἀπερ—so i. 140, εἰρημένων ἱσεν εκάτεροι δ' ἱσομεν. Κορυφασία— the Spartan name for Pylos, ch. 3, 16. These clauses refer to the positions in Peloponnesus which were occupied by Athenian garrisons.

17. ἐντὸς τῆς Βουνφρᾶδος κ.τ.λ.—apparently points on the coast: nothing certain seems known of them.

18. ἐν Κυθηραία—ch. 54. μὴ ἐπιμισγομένους—'should hold no intercourse with any part of the territory of the Peloponnesian confederacy' (Arnold): i. 13, παρ' ἄλληλους ἐπιμισγοντων: so ii. 1, ἐπιμιλησταὶ παρ' ἄλληλοι: i. 2, ἐπιμιλησταὶ ἄλληλοι. ἢ ἐβασκα—either the allies or their territory: so v. 33.

20. ἐν Νισαλα—ch. 69. παρὰ τοῦ Νίσου—i.e. from the temple or statue of Nisus: cf. note on ch. 67, 9. ἀπὸ τοῦ Νισαλοῦ (neut.) is also read. Dobree suggests παρὰ τοῦ Νίσου,
CHAPTER CXVIII (B.C. 423)

'by the temple of Nisus', comparing Ar. Lys. 835, παρὰ τὸ τῆς Χλόης. For Nisus, a mythical king of Megara, see Class. Dict.

23. εὖθως ἓπλ τὴν γέφυραν—'straight to the bridge'. This bridge crossed the shallow lagoon (τέναγος) which separated Minoa from the main land, cf. iii. 51. By τὴν νῆσον is meant Minoa, which the Athenians had taken in 427.

27. τὰ ἐν Τροίζην—sc. ἔχοντας, referring to the Athenian occupation of Methone, ch. 45. It was 'in the neighbourhood or district of Troezen: for which use of ἐν cf. ch. 5, 5, ἐν ταῖς 'Αθηναῖς ὄρ. The subject of ξυνήθεντο is apparently the people of Troezen, and we must suppose that they had made some arrangement with the Athenian garrison. Arnold originally considered that εκατέρως ἔχειν should be understood after τὰ ἐν Τροίζην, and that οἷα ξυνήθεντο refers to the Lacedaemonians, and denotes the terms of the thirty years peace of 445, by which they recovered possession of Troezen (i. 115). The meaning would then be that the Athenians should keep the peninsula of Methone, and the Peloponnesians the rest of the district.

29. τῇ θαλάσσῃ χρωμένους—to be connected with what follows, 'as for access to the sea, the Lacedaemonians may sail' etc. δόσα ἄν—with subj. implied, 'so far as they may (sail)'. Krüger omits ἄν, comparing ch. 48, 28; but in a limiting clause like this, referring to future time, it seems decidedly in place.

31. ἄλλῳ δὲ κατηρέω τὸν ἔλξ—ἄλλῳ 'other' than a ναὸς μακρά. A further restriction is enacted, that only rowing vessels be allowed, and the size of these is strictly limited. Arnold considers that the intention of the Athenians was not only to secure their naval supremacy, but also 'to stop the commerce of Peloponnesus, and particularly their trading voyages eastward to Egypt and Phoenicia, which could only be performed in ὀλκάδει worked by sails'.

32. ἐς πεντακόσια—'up to (i.e. not exceeding) five hundred talents burden'. 'As to the amount of tonnage, the word μέτρα would seem to shew that it was calculated according to the form and dimensions of the vessel, as with us. If mere weight were meant, five hundred talents would be about twelve tons' (Arnold). We have a ship's burden expressed in similar terms Hdt. ii. 96, ἀγεὶ ἕνα τοῦλάς χιλιάδας ταλάντων: id. i. 194, τὰ μέγιστα πεντακισχιλίων ταλάντων γόμον ἔχει. In vii. 25 a ναὸς μυριοφόρος is mentioned, meaning probably one of 10,000 talents burden. In Latin the burden was calculated in am- phorae.
33. προσβεία—so i. 72, ἑνυχε προσβεία παροῦσα. σπονδᾶς = *safe-conduct*.

39. δίκας διδόναι—*to submit to judgment or arbitration*:
i. 28, δίκας ἡθελον δοῦναι: i. 85 etc. τὰ ἀμφίλογα—so v. 79: cf.
i. 78, τὰ διάφορα δίκη λύεσθαι.

45. ἀποστήσονται—*will hang back from*, i.e. decline, refuse; more usually of giving up or renouncing.

46. τέλος ἔχοντες—*with full powers*; τέλος here is the power of *concluding terms*: in v. 41 τέλος ἔχειν means to be finally arranged. From these and the following words it appears that communications had already passed between Athens and Lacedaemon: probably commissioners from Athens had been present in Sparta, and had taken part in drawing up the treaty, though they were not authorized to complete the settlement.

49. ἔδοξε τῷ δήμῳ—the formal resolution of the δῆμος in the ἐκκλησία, preceded by the names of the πρυτανεύοντος φυλῆ, the clerk, and the president of the day. So in the preamble of a law cited by Andocides de Myst. 13 (48), ἔδοξε τῷ βουλῇ καὶ τῷ δήμῳ. Αλαντίς ἐπρυτάνευε, Κλεογένης ἐγραμμάτευε, Βοηθὸς ἐπεστάτει: see Class. Dict.

51. εἰπε—*moved*, with inf., the usual phrase. τοῦ ἄγαθον—the usual form of invoking good fortune, see Lid. and Scott: cf. Cic. Div. i. 45. 102, maiore...omnia...rebus agendis quod bonum faustum felix fortunatumque esset praefabantur.

54. ἀρχεῖν δὲ—lit. *that this day begin it*; so v. 19, ἀρχεῖν τῶν σπονδῶν ἄρχειν Ἀλκαίος, *the truce dates from the archonship of Alcaeus*: cf. Dem. Timocr. 713, εἰ (νόμῳ) προσγέγρα- 

tαι χρόνος ὃντων ἀν εἰ ἄρχειν, where, as Arnold rightly observes, ὃντων refers to χρόνος: so Ar. Pac. 436, τὴν νῦν ἡμέραν...ἀρέσκει.

57. τοὺς λόγους—ποιεῖσθαι λόγους = *to confer, negotiate, make proposals*; the definite article implies conducting the stipulated or necessary negotiations for concluding peace.

59. τοὺς στρατηγοὺς—they had the right to call *ποιεῖν* extraordinary meetings of the assembly: so ii. 59, of Pericles, ἱλλογον ποιήσας, ἕτε δ’ ἑστρατηγῆτε: cf. the decree cited Dem. de Cor. 249, ἐκκλησία σύγκλητος ὑπὸ στρατηγῶν: where also the strategi and πρυτάνες are named together as conducting public business.

In construction this clause seems defective, no verb following: 

cf. ch. 40, 6, ἀπιστοῦντες τε κ. τ. λ. Classen however considers that τοὺς Ἀθηναίους stands in apposition to τοὺς στρατηγοὺς καὶ τοὺς πρυτάνεις, as in ch. 108, 25.
60. καθ' ὃ τι ἄν ἐστι—as the reading stands, I believe that it can only mean 'in whatever way the embassy may be introduced'; cf. leg. ap. Dem. Timocr. 715, καθ' ὃ τι ἄν δοκῇ, 'in whatever way shall seem fit'. Βουλευτικαί then stands absolutely, and the sense is that the final decision (about the treaty) shall rest with the public assembly, whether the envoys be brought before that assembly or whatever arrangements be made. As however καθ' ὃ τι is perpetually used in the language of decrees for making provision 'as to how' something is to be done, we should expect that here too it would introduce a relative clause dependent on Βουλευτικαί 'the Athenians to decide in what way' etc. According to the regular and common construction it would then be followed by the future indicative, as in line 56. Poppo suggests the deliberative ἔστι without ἄν, or ἐστιν ἄν, which would be nearly equivalent to a future indicative. He points out however that ἄν is at times added to ἔστω in similar sentences (e.g. Plat. Protag. 326 λ, ἐπιμελοῦται ἔστω ἄν μηδὲν κακοφηγοῦσι), and retains 'verba omnium membranarum consensu stabilita'.

62. σπείρασθαι—'do hereby agree': the aor. denotes the arrangement as concluded at once, as is further expressed by αὐτικὰ μᾶλ. ἐμμενεῖν ἐν—Krüger proposes to omit ἐν, as ἐμμένω in the sense of 'abiding by' an agreement takes the simple dative elsewhere in Thucydides. We have however, Plat. Legg. 844 κ, ἐμμένων ἐν τῇ τάξει, 'abiding by the arrangement', and, according to Poppo, the preposition is added in inscriptions and in later Greek. In ii. 23 we have ἐμμελιναίτες ἐν τῇ Ἀττικῇ.

63. τὸν ἵναντίνον—for the stipulated year, even if no further peace were made.

CHAPTER CXIX

1. καὶ ὅμοσαν—if the order is right the meaning is 'and the allies also swore to it'. Some manuscripts however have καὶ ὅμοσαν Λακεδαιμόνιοι. Krüger reads ταῦτα ἐξεθέντο Λακεδαιμόνιοι καὶ οἱ ἥμμαχοι...καὶ ὅμοσαν Λακεδαιμόνιοι καὶ οἱ ἥμμαχοι. ὅμολγησαν is also read instead of ὅμοσαν.

3. μηνός...δωδεκάτη—'it appears that this truce was signed two days later in the month at Athens than at Lacedaemon; and the peace concluded two years afterwards was signed two days later at Lacedaemon than at Athens (v. 19). Further the Spartan month Gerastius here corresponds with the Attic month Elaphebolion, but there we find that Elaphebolion corresponds with the Spartan Artemisius'. This is
from Arnold's note. He considers that owing to the system of intercalation, the details of which varied in different places, the same months at Athens and Sparta might no longer correspond with each other after an interval of two years. Grote supposes, with Poppo, that the fourteenth of Elaphebolion and the twelfth of Gerastius designate the same day. In any case ἐν Δακεδαλυνι is to be joined with μηνὸς Περαστίου.

4. ξυνετθέντο δὲ—the imperfect, as in v. 19, ἁμνον δὲ καὶ ἐπεινδοντο, gives the details of executing the treaty, as opposed to the concluded fact designated by the aorist in lines 1 and 14. The treaty was signed on the one hand by representatives of Sparta, Corinth, Sicyon, Megara and Epidaurus; on the other hand by three of the Athenian strategi.

5. Ταύρος 'Εχετμίαδα—Krüger points out that in public documents the article never precedes the genitive: Dem. de Cor. 235, Δημοσθένης Δημοσθένους Παιανευ εἰτέν: but Κλέων ὁ Κλεανέτου, Βρασίδας ὁ Τέλλιδος, in historical description. Note the Doric gen. of the first declension in αὐτον.

6. 'Ερυξιδάθα—'corrige 'Ερυξιλάθα pro absurdo nomine' (Cobet). Αἰνέας—the same form occurs in the Acts of the Apostles, ix. 33: in Xen. Anab. iv. 7. 13, Aivēlas is read; and the scholiast on Ar. Eq. 791, citing the present passage, so spells the name. According to Poppo both forms are right.

13. αὕτη—predicate, 'on the aforesaid terms: iii. 28, ἡ ξύμβασις αὕτη ἐγένετο.

CHAPTER CXX

1. αἷς ἐπηρχοντο—'were going to and fro, communicating with each other'. Cobet regards these words as part of an 'insula annotatunacula' incorporated with the text, (the remaining words of) the scholiast's note being εἰς ἄλληλους ἐκάτεροι. The imperfect of ἐρχομαι and its compounds is rarely, if ever, found in Attic Greek, and is considered quite inadmissible in prose by many critics. Some editors accordingly would substitute ἐπηρχαν. Herbst suggests that ἐπηρχοντο comes from ἐπάρχομαι and means 'making offerings in ratification of the treaty', ἐπὶ implying 'one after the other'. This view is adopted by Classen. A similar difficulty occurs in ch. 121, 9. The article on ἐρχομαι in Veitch's Greek Verbs should be carefully studied.

4. Πελληνῖς—Pellene was the most easterly city in Achaia, not far from Sicyon. The Πελληνῖς are mentioned in ii. 9 as allies of Sparta: cf. v. 58.
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6. κατενεχθήναι—ch. 3, 9. τῷ χειμώνι—cf. vi. 2, φωκέων τινές τῶν ἀπὸ Τροάς χειμώνι...ἐς Σικελίαν κατενεχθέτες. The storm which shattered and dispersed the victorious Grecian armament is an essential part of the tale of Troy. ἐξρήσαντο—cf. Dem. de Cor. 293, χειμώνι χρησάμενον. Ἀχαίοι is one of the Homeric terms for the Greeks generally: i. 8, Δαναός καλ' Ἀργελοὺς καὶ Ἀχαιοὺς ἀνακαλεῖ: so vi. 2, Τρώων τινές διαφυγόντες Ἀχαιοῦ.

7. οἰκήσαι—the aorist = 'settled, took up their abode'.

8. τρεῖρα—dative 'of accompaniment', like ἄρας στρατῆ. Brasidas seems to have crossed from Torone. ἀποθεν—'at some distance': many manuscripts have ἀπωθεν, the older form (see Lid. and Scott).

12. ἀμύνῃ—the subj. is the best-supported reading: so vii. 4, ὅτας οἱ Ἀθηναῖοι, ἐν μὴ δύναντο κωλύσαι, μηκέτι οἷον τῷ ὦν ἀποτείχοις: cf. note on ch. 1, 13. αὐτῷ means the κῆλης, but the pronoun is doubtful, and ought perhaps to be omitted. Most manuscripts have αὐτῇ, which is plainly wrong; nor is the proposed αὐτῇ 'of itself' or 'by its mere appearance' much more satisfactory.

ib. ἀντιπάλου—'of equal strength'. Note the change of construction in the latter part of the sentence. After the gen. abs., instead of a clause corresponding to ὅτως ἀμύνῃ, the participle νομίζον is introduced, in a somewhat similar way to ὄρν, ch. 116, 3: the subject of τρέψεσθαι is to be supplied from the gen. abs.: while the original subject, Brasidas, is the subject of διασώσειν.

17. φασκών—this participle comes in awkwardly, corresponding to ἃ τε in the previous clause: the awkwardness is however lessened by the fact that Ἐλεγε is not simply 'said', but 'began a set speech': ch. 114, 14.

18. ἐν τῷ ἵσθιμῷ—for this use of ἐν see note on ch. 113, 12. οὐδὲν ἀλλο ἦν—ch. 14, 20.

22. προσγενέσθαι—here 'to be applied, brought to bear', not 'to be added'. Compare the language of Brasidas at Acanthus, ch. 87.

25. ἐν τεθησεται—if their political wishes can be carried out: cf. εὖ τιθεσθαι etc. Krüger and Classen read ἐν τε τεθησεται, connecting this clause with what follows. For κατὰ νόμον = ex sententia, cf. Soph. O. C. 1763: κατὰ νόμον is not uncommon in Herodotus: cf. Dem. Ol. i. 14, κατὰ γρώμην.
CHAPTER CXXI

5. προθύμως οὕσειν—'to bear cheerfully, take part in with alacrity': Hdt. ix. 18, προθύμως φέρετε τὸν πόλεμον τούτον: ib. 40, προθύμως ἑφερον τὸν πόλεμον. For the future cf. ch. 115, 8.

7. χρυσῷ στεφάνῳ—the special reward of public services: Dem. Androt. 617, στέφανοι μὲν εἶσιν ἄρετῆς σημείων...καὶ στεφάνοις μὲν ἀπας, κἂν μικρὸς ἦ, τὴν ἴσην φιλοτιμίαν ἔχει τῷ μεγάλῳ. ἀνέδησαν—v. 50, ἀνέδησε τὸν ἤμιοχον.

8. ἔταυήλεν—bound his head with a ταυλιὰ or fillet, as an emblem of victory: Plat. Symp. 212 e, ἐστεφανωμένον...καὶ ταυλιὰς ἔχοντα ἐπὶ τῆς κεφαλῆς.

9. προσήρχοντο—see note on ch. 120, 1, ἐπήρχοντο. If this word comes from προσέρχομαι, it means 'came up to', i.e. greeted and congratulated. We should however expect προσῆσαν, which Cobet would restore to the text. Herbst and Classen take it from προσάρχομαι, 'to offer', meaning that they decked Brasidas with flowers and chaplets: cf. Plat. Theaet. 168 c, προσηρξάμην...σμικρὰ ἀπὸ σμικρῶν.

ib. ὄσπερ ἀθλητῇ—Grote observes that 'the achievements, the self-relying march, the straightforward politics, and probity of this illustrious man inspired a personal emotion towards him such as rarely found its way into Grecian political life. The sympathy and admiration felt in Greece towards a victorious athlete was not merely an intense sentiment in the Grecian mind, but was perhaps, of all others, the most widespread and Panhellenic...Thucydides cannot convey a more lively idea of the enthusiasm and unanimity with which Brasidas was welcomed at Scione than by using this simile'.

The whole passage is imitated by Plutarch, Peric. 28, καταβαίνοντα δὲ αὐτῶν...ἐξεξιώντο καὶ στεφάνοις ἀνέδων καὶ ταυλιὰς ὡσπερ ἀθλητὴν νικηφορον.

11. ἐπεραῖσε—here 'took across': so Plut. and Polyb.: in classical Greek usually 'to cross', as in ii. 67, τὸν Ἑλλῆσ-πορτον περαιώσειν. Compare the twofold use of traicio.

13. ἀποπειρᾶσαι—ch. 135, 1: mid. ch. 24, 8.

14. ὡς ἐς νίστον—The Athenians were especially jealous of their sovereign rights over the islanders, and regarded revolt on their part as inexcusable: cf. Cleon’s speech iii. 39.

15. καὶ τι αὐτῷ...ἐς—'and some negotiations were actually going on between him and these cities': for construction with the dative and πρὸς see note on ch. 80, 11: and for the constructions used with πράσεω, ch. 76, 6.
CHAPTER CXXII

1. ἔγχειρίσεων — ἔγχειρῶ is used by Xenophon with the dat. in the sense of attacking, but not elsewhere in Thucydides: Krüger proposes ἔπιχειρίσεων, as in vi. 90.

3. περιαγγελλοντες—'carrying round notice of the armistice'.

6. ἦ μὲν στρατιά—Brasidas at once sent back the army (ch. 121, 11) to Torone, while he himself remained in the city with the Lacedaemonian garrison. The next clause implies that he accepted an official notice of the armistice.

7. ἀνήγγελλον—ἀναγγέλλω is properly to 'take back word'; Classen therefore takes its meaning to be that the envoys who had already announced the truce to Brasidas, came again to report the general acceptance of the arrangement (τὴν ξυνθήκην). The words of the text scarcely warrant this view; and it is not necessary to press the meaning of ἀναγγέλλω. There is however a slight awkwardness in the arrangement of the clauses.

9. τοῖς μὲν ἄλλοις κατήγει—κατανῦ is nowhere else found with a simple dat., though it is sometimes used as in Soph. O. C. 432, τούτ′ ἐμοὶ κατήγεσέν. Here τοῖς ἄλλοις seems to be the ethical dative, 'in the case of the others he agreed', i.e. agreed to accept them as allies of Sparta.

13. ὃς πρότερον—sc. ἀφεστήκοιε. ἄφει—so viii. 41: ii. 49 ἄφει, where see Krüger: cf. Veitch. περὶ αὐτῶν—nent.: ch. 18, 6, note.

18. ἀντεποιούντο—'claimed', as against the Athenians. δική κρίνεσθαι—of persons, 'to have their claims legally decided', i.e. to submit to arbitration: cf. i. 25, ἐλ ἔτι τι ἀντι-κοιοῦνται, δικαι ἰθέλεν δοῦναι.

21. ὁργήν ποιοῦμενοι—Hdt. iii. 25, ὁργήν ποιησάμενος. For ἐλ—'that' cf. ch. 85, 23: here of course it gives the actual reason, but less positively and directly than διὶ: see Lid. and Scott.

22. ἐδὴ—to be taken with ἀξιόσθι. The word stands out of place for the sake of emphasis, the idea being that there is indeed cause for indignation if the spirit of revolt has now reached even the islanders. Possibly however δὺς ought to be omitted.

24. ἀνωφελεί—predicate, = ἀνωφελεί ὁδηγ., 'useless as it was'.

ib. ἐχε—with adv. of manner ὅ. ἐδικασάμεν.—'maintained', 'claimed': v. 20, ἐλ τις μὴ ἀξιόσθε...οὐκ ὀρθῶς δικαιόσθε.
27. Κλέωνος γνώμη πεισθέντες—πεισθέντες is absent from one manuscript, and possibly ought to be omitted, Θεμιστοκλέους γνώμη (i. 90) = 'on the motion of Themistocles', being the usual form of expression. In i. 78 however we have ἀλλοτρίαις γνώμαις καὶ ἑγκλήμασι πεισθέντες.

28. ἔξελεῖν—'to take': ch. 69, 6.

CHAPTER CXXIII

4. δὲ—'in that', to be taken with ἄδικεῖν. The sense is excellently given by Jowett: 'Brasidas felt justified in receiving the Mendeans, although when they came to him the peace had unmistakably been declared, because there were certain points which he too charged the Athenians with violating the treaty'. ἔστι γὰρ ἃ—cognate or determinant acc. with παραβάλειν: cf. ch. 16, 18.

7. τὴν τε—corresponding to this is the gen. abs. construction καὶ ἀμα κ.τ.λ. τεκμαίρομενοι—'drawing their conclusion also from the fact that he would not give up Scione'. This is subordinate to ὅρωτε and partly explanatory of it: so in i. 1, τεκμαίρομενος is subordinate to ἄπισας. For ἀπὸ cf. Ar. Vesp. 76, ἀφ' αὐτοῦ τὴν νόσου τεκμαίρεται.

9. καὶ ἀμα κ.τ.λ.—four genitives absolute follow, co-ordinate in construction, but scarcely so in meaning. The sense is equivalent to 'and moreover the conspirators, who were few in number, did not relinquish their design, but in their fear of detection constrained the wishes of their countrymen'. See Poppo, who cites other instances of co-ordinate clauses thus strung together.

10. σφώσιν—'on their part', among them. ὡς τὸτε ἐμελημέναν—'when they had once formed the intention': i. 134, ἐμελημέναν μὲν...ἐπειτα, 'they had intended'. τὸτε= as related, see ch. 121, fin.

11. ἀνέντων—'giving up the design': vi. 86, οὐκ ἐμιᾶσι: i. 129, ἀνεῖναι πράσσειν. Classen may possibly be right in taking ἄλλα with καὶ καταβιασμένων, and φοβομένων as subordinate and explanatory 'in their fear'; but the rhythm of the sentence is in favour of the view that the grammatical construction is co-ordinate throughout.

13. παρὰ γνώμην—'contrary to their wishes', or 'their judgment'; see 128, 25.

17. ὑπεκκομίζει—used in the middle by Hdt. and Xen. of bestowing one's own property in safe hiding: cf. i. 137, ἐ ὑπεξέκειτο: viii. 31, ὦσα ὑπεξέκειτο.
CHAPTER CXXIV

2. τὸ δεύτερον—cf. ch. 83. Μακεδόνες—'the Macedonians are here plainly distinguished from the Greeks, as in ch. 126, 17, they are even classed among barbarians. The royal family were of Hellenian and Dorian blood, but not the people' (Arnold). The "Ἑλληνες here spoken of may have been the inhabitants of maritime towns such as Therma and Pydna.

5. πρὸς τοὺς αὐτού—Brasidas had originally 1700 Peloponnesian men at arms (ch. 78). He had despatched 500 to Mende and Scione, and others were probably in garrison elsewhere; while some may have been lost in the course of the campaign. αὐτοῦ—'on the spot', i.e. with him.

7. τῶν ἄλλων—sc. ὅπλας (ἡγεμ.). ἐκάστων is not governed by δύναμιν, but agrees with τῶν ἄλλων.

8. ξύμπαν δὲ—note the appositional construction of this clause and the next, which may be compared with the beginning of ch. 94.

10. ὅλιγον—'nearly', sc. δύοντες : viii. 35, ὅλιγον εἷλον, 'they all but took': Ar. Αἰχ. 331, ὅλιγον ἀτολόμην. Here the manuscript reading is ὅλγω, but all editors adopt ὅλιγον.

14. τῶν πεζῶν—the opposing infantry forces. The infantry on each side is ὁ πεζός (ch. 25, 49); the plural designates more bodies than one. So παντικὰ is 'fleets', not 'a fleet': and in Ar. Εθ. Νεικ. iii. 7 (10). 9, τὰ πολιτικὰ means 'national forces' in general, not 'a national force'.

15. πεδίον—predicate: Krüger quotes Dem. Καλ. 1274, τὸ μέσον ὅδω ἐστίν : Xen. Ηελ. vi. 4. 10, πεδίον τοῦ μεταξὸς ὄντος. ἀμφοτέρων—'on both sides', governed by ἥπει.


28. καθησαί—so v. 7, ἐν τῷ αὐτῷ καθησαίνος, of Cleon's army. περιορόμενος—here—'anxious about', with gen., like φυλασσομένοι τῶν νεῶν, ch. 11, 15.

CHAPTER CXXV

2. μετ' Ἀρριβαλοῦ γεγένηται—so Xen. Ηελ. iv. 8. 16, μετὰ Λακεδαιμονίων γεγένηται: cf. ch. 113, 4, μετὰ τῶν...ἡσαν. ὡστε refers to the whole following sentence, and is grammatically connected with ἐχώρουν, line 12.
6. кυρωθέν δ' οὔδεν—a noticeable instance of the acc. absolute personally constructed (=οὐδενὸς κυρωθέντος) without ὦς; see Madvig § 182, R. 2; Goodwin § 110, 2: cf. Hdt. ii. 66, ταῦτα δὲ γεγυμένα, πένθεα μεγάλα τοὺς Αλγυπτίους καταλαμβάνει: Ar. Plut. 277, λάχον τὸ γράμμα: Plat. Phaedr. 265 ν ὡ ἐστιν, ὡρισθέν. Here possibly the construction is assimilated to the preceding δοκοῦ, which itself is very rare, though analogous to ἔξον, προσήκον, etc.

iv. ἐκ τῆς διαφοράς—'in consequence of the quarrel'.

9. ὅπερ φιλεῖ...ἐκπλήγυνσθαι—instead of ποιεῖν, which might be expected, as in ii. 65, ὅπερ φιλεῖ ὃμιλος ποιεῖν, an infinitive is added explanatory of ὅπερ: so vi. 33, ὅπερ καὶ Ἀθηναίοι...γνήσθησαν: cf. Dem. Androt. 593, ὅπερ Ἑὐκτήμων... οἴεται δεῖν. The sense in these cases is given by rendering ὅπερ 'just as'. In vii. 80, in a description of a similar panic, we have οἷνον φιλεῖ...φόβοι ἑγγίνεσθαι. ἀσαφώς—'without visible cause'. ἐκπλήγυνσθαι is an exceptional form for ἐκπλήγυνον.

11. ὁσον οὔτω—so vi. 34: viii. 96, ὁσον οὐκ ἢδη ἐνόμιζον αὐτοὺς παρεῖναι.

21. ἐκδρόμων—predicate, 'to sally out': so Xen. Hel. iv. 5. 16: see ch. 127, 6, ἐκδρομαί: ch. 34, 3, ἐξέως ἐπεκθεῖν.

23. τελευταῖος—connected with ὑποχωρῶ, as πρῶτος is with προσκεισομένους: cf. ch. 38, 17. ὡς διὰ ταχέων—ch. 96, 4.

CHAPTER CXXVI

2. τῷ τὲ—dat. of the efficient cause, answered by a clause with ὅτι. μεμονώσθαι—cf. ii. 80, μεμονωμένων εἰ κρατήσειαν: also with gen. 'deserted by', 'bereft of'.

3. ἐκπληκτὶν ἔχειν—this particular phrase is not used elsewhere: ἔχειν in the sense of entertaining a feeling is not uncommon with such words as ἐλπίδα, μῦσος, etc.

4. ὁμολογεῖ—'in the same way' that I now do: 'I should think only of encouraging and not of instructing you' (Jowett). τῇ—'my', the article implying that an encouraging speech was regular and expected: cf. the opening sentence of the speech in ch. 95: see also ii. 88, a chapter which in many expressions resembles the present one.

5. προσ—'looking at': 'now that we are left alone in the face of numerous enemies' (Jowett). The first point is introduced by μὲν, which is answered by βαρβάρους δὲ, line 15.
CHAPTER CXXVI (B.C. 423) 297

5. ἀπόλεψιν—'defection', with gen. of the subject: in vii. 75 with objective gen. τοῦ στρατοτέδου.

8. ἀγαθοῖς...προσήκει—'valour in war is to be expected from you': cf. note on ch. 92, 41, τὰς προσηκούσας ἀρετάς. μηδὲν πλῆθος περιβήσθαι—cf. ii. 88, μηδενά δχλον ὑποχωρεῖν.

11. οἵ γε μηδὲ—'for also you do not come', etc. ὅσ γε =quippe qui; like ὅστις it is followed by μη: viii. 76, οἵ γε μητε κ.τ.λ.

12. ἐν ἀλὴ σοῦ πολλοῖ—the general sense is plain, but there is great awkwardness in the mode of expression. It has therefore been suggested to omit σοῦ or the preceding μηδὲ: or else to read ἐν ἀλὴ τοῖς ἀλsecutive ἐν τῶν. Words of denying however are commonly followed by a redundant and untranslatable negative, and possibly this sentence comes under the same head. The speaker forgets that he has already cast his statement in a negative form; he passes on to the character of the constitutions which he has in his mind, and in the clause with σοῦ insists on the denial which has been already made. Arnold compares ii. 62, where μαίλλον ἦν οὔ follows a negative and is equivalent to 'rather than'. See the Appendix to Buttmann's Meidias 'de abundantia negationis'.

Krüger and others connect the negative force of μηδὲ solely with τοιούτων, and refer the latter to what has gone before, 'not such' as those in which men fear a multitude. So Jowett, 'you come from cities of another kind, and in those cities etc.' This explanation, as Poppo points out, is not without harshness, 'cum τοιούτων ἀλὴ inter se cohaerere nemo non suspiciari debet'. In vi. 68 we have οὐκ ἐν ταπρίδι, εἰ ἦς κ.τ.λ. which may be explained as=ἐν τῇ μῆ ταπρίδιν, or ἄλλα ἐν ταυτῇ may be understood before εἰ ἦς, as indeed, ἄλλα ἐκ τοιούτων might be supplied in the present passage. Classen cites other instances in which a negative is put before a preposition, e.g. ii. 67, μηδὲ μεθ' ἐτέρων.

15. ἀπασάραν—note the emphatic position of the word, and the absence of the article; 'as for barbarians, etc.'

16. εἰ ὅν τε—'from the struggle you have already had with those of them who are Macedonians'. The Lyncestae are meant, who had just been easily defeated. For the construction of αὐτῶν cf. ch. 61, 11. καὶ ἄφ' ὅν—Donaldson points out that the difference between ἀπὸ and εἰ, signifying respectively motion from the surface of an object and motion from within an object, is illustrated by this passage, 'where εἰ denotes the experience, and ἀπὸ the testimonies, which are more external'.

17. ἐκάξω— the manuscripts are in favour of ἐκάξῶν, but a word implying mere conjecture can not well be connected with ἐπισταμαί, but stands in contrast to it: cf. vi. 92, τὰ μὲν...οἶδα, τὰ δὲ...γκαῖν: see other instances in Poppo's critical note. ἀκοὴ on the other hand is not uncommonly joined with words of knowing: i. 4, ὃν ἀκοῇ ἱσμεν: vi. 65, ἔδωκε ἀκοὴ ἀκριβεστέρον. (ἐπισταμαί is used by Hdt. of mere belief.)

19. ὅσα μὲν...οἷς ὅτε— here, as in ch. 117, 16, there seems an inversion of the usual order of clauses with μὲν and ὅτε. The sense is 'true information about a really weak enemy emboldens the assailant; though, no doubt, one might attack a really strong foe more boldly if in ignorance of his strength'. There is a somewhat similar inversion in line 37, and again the last sentence of this chapter.

ib. ὅσα...τὼν πολεμίων—nearly equivalent to ὅσοι πολέμιοι, but less definite. The next clause is constructed as if ὅσα were equivalent to εἶ πίνα: cf. Poppo on i. 22.

20. δόκησιν—'impression', aestimatio. ἔχει is therefore to be understood in the sense noted on ch. 1, 7: cf. ch. 87, 4, δόκησιν παρέχεται.

24. τὴν μελλήσιν—what they are going to do, or threaten to do: i. 69, οὐ τῇ δυνάμει ἄλλα τῇ μελλήσει αμυνόμενοι.

25. πλήθει ὅψεως—lit. 'from magnitude of appearance', i. e. from the imposing effect of their numbers.


28. αὐτὰ—'all this': ch. 18, 7, note on αὐτό.

ib. οὗτε γὰρ—'they have not that feeling of military honour which comes from regular order'. For similar sentences see Krüger on i. 12, ὥστε μὴ ἴσασθαι αὐξηθήναι, 'so that it could not settle down and grow': so i. 84, οἷόν μᾶλλον ἄξιοκαθένε ἀνεπέλαβημεν.

29. χῶραν—of a soldier's post: ii. 87, χῶραν μῇ προλε ποντές: cf. Tac. Germ. 6, cedere loco, duminodo rursus inste. consilii quam formidinis arbitrantur. See other passages cited by Poppo from Tacitus and Caesar, descriptive of the irregular warfare of barbarians.

31. ἀνεξελεγκτον—used in i. 21, of mythical stories, the truth of which 'can not be tested'. αὐτοκράτωρ—here 'independent': cf. ch. 108, 27. πρεπόντως—'creditably', without dishonour.
34. τὸ ἐκφοβησεν—see Goodwin § 27, on the fut. infinitive. The sense is 'the chance of frightening, the attempt to frighten'. ἐκεῖνος γὰρ ἄν—'for otherwise' etc.: cf. ch. 54, 17.

36. τὸ προοπάρχον δεινὸν—i.e. numbers, threatening demonstrations etc., as explained before; δεινὸν being generally that which there is reason to dread. With the construction with ἀνό may be compared vi. 86, τὴν ὑπάρχουσαν ἀπ' ἄλληλων ἀμφοτέροις (σωτηρίαν) : cf. metus ab, spes ab, etc.

37. ἔργῳ μὴν...δύει δέ—see above, line 19, note.

38. κατασπέρχον—cf. Ar. Aech. 1188, κατασπέρχων δορι, where the word is said on the authority of Hesychius to be equivalent to καταπλήσσων. It is very rare: cf. ch. 12, 2, ἐπισπέρχε. The Homeric σπέρχω is only used intransitively.

ib. ἐπιφερόμενον—predicate, answered by διὰν καίρος ἦ: Brasidas calls on his men to withstand the first onslaught, and make good their retreat when the enemy draws off. ὑπαγόντες—'retreating': v. 10, ὑπάγειν ἔπλη τῆς 'Ηιόνος: transitive in the first line of ch. 127.

43. μελλήσαν—cf. line 24: the dat. is constructed, like ἀτελαίς, with ἐπικομικοῦσι, and is added for additional emphasis: cf. ch. 87, 17.

44. αἱ δ' ἄν εἴξωσιν—'though, when men have once given way'. κατὰ πόδας—of following closely: v. 64, λέναι κατὰ πόδας αὐτῶν: cf. iii. 98. Here κατὰ πόδας is contrasted with ἀυτοῦ, and the remaining words are antithetically balanced against the corresponding clause.

CHAPTER CXXVII

5. διαφθείρειν—possibly διαφθειρέων should be read; otherwise νομίσαντες is to be supplied in a different sense: see note on ch. 117, 7.

ib. αὐτοῖς—grammatically dependent on ἄτηντων, but in sense connected with all the following clauses as far as line 10, = 'when they found themselves met' etc.

6. ἔκδρομαλ—cf. ch. 125, 21, ἔκδρομος ἔταξε. Here the abstract substantive denotes either the sallies made by these soldiers, or the actual bodies of ἔκδρομοι, = αἱ τεταγμέναι πρὸς τὸ ἔκτρεχειν. Arnold compares ch. 128, 6: also viii. 102, τῷ φίλῳ ἐπίπλω, 'the fleet of their friends who were ἐπιπλέοντες'.
THUCYDIDES IV

7. ἐπικειμένους—sc. αὐτοῦς, 'when they pressed on him': Hdt. v. 81, ἐπικειμένως Βοιωτοῖς: cf. ἔγκειμαι and πρόσκειμαι, which are common in Thucydides. This chapter is rich in words of attack and defence.

8. παρδ γνώμην—contrary to what the barbarians expected. ἄντεστησαν—sc. Brasidas and his picked men.

13. προσβάλλει—inf. to be explained as in ch. 36, 5.

17. ἐς τὴν Άρριβαίον—part of the main description is thrown into the relative clause: cf. note on ch. 113, 8, αἱ ἐφρούρουν δῶ. Brasidas apparently had to ascend a narrow gorge, which the barbarians occupied in advance by moving along the sides; see Arnold, and note on ch. 83, 7. τὸ ἄπορον—probably a part where the pass narrowed, and possibly ascended steeply.

CHAPTER CXXVIII

1. δν...τῶν λόφων—the λόφοι are the sides of the pass; one of which was more accessible than the other. The subject of ἔλειν is of course Brasidas. πρὸς αὐτὸν—answers to the relative, as in ch. 126, 21.

5. ἐπόντας—the manuscript reading is ἐπιώντας, which may be explained as meaning either 'advancing to occupy the height', or 'advancing to attack the Lacedaemonians'. But ἐπόντας agrees better with the context, especially with ἐκροῦσαι and the subsequent words ἐκράτησαν τῶν ἐπὶ τοῦ λόφου: see ch. 131, 6, where the same question arises.

6. πρὶν προσμίζαι—i.e. before the whole barbarian force could come up to hem them in. σφῶν is governed by the active word κύκλωσιν: cf. ch. 35, 12 and 131, 4.

9. πρὸς αὐτὸν—sc. τὸν λόφον. The Greeks having now cleared one side of the pass would easily gain the head, which may have been level and open.

11. αὐτοῖς—'finding their men dislodged on this point from the height' (Arnold): for dat. cf. ch. 10, 13 etc.

14. ἄντελαβετο—lit. 'laid hold of', i.e. gained or reached: iii. 22, with τοῦ ἄσφαλους: vii. 77, with φιλας χώρας.

16. Ἀρνισσαν—mentioned by Ptolemy (2nd cent. a.d.), but otherwise unknown. πρῶτον is adverbial, and does not govern τῆς ἀρχῆς: cf. ch. 78, 41.
17. αὐτοὶ—'of themselves', without any orders. ζεύγησι βοηκοῖς—carts with oxen: Xen. Anab. vii. 5. 2. σκέψει refers to baggage generally. φοβημέ—hurried, in a panic.

23. οἰκεῖωσιν ἐποιοῦντο—'appropriated': Classen notes the semi-comic effect of this unusual periphrasis. οἰκεῖοθύμα is less uncommon in the same sense.

25. τῷ μὲν γνώμῃ—'not congenial to his judgment'. γνώμη here is the 'mind or judgment', or else the 'opinion' of what was expedient, which had hitherto determined Perdiccas. The meaning is further explained by δὲ Θηβαῖοι. It was fear of Athens which had made it his 'habitual principle' to court the Spartan alliance; but now his injuries made him forget his interests. The opposition with μὲν and δὲ is between the dictates of political conviction and of personal feeling.

26. τῶν δὲ ἀναγκαλῶν—'departing from his urgent (necessary) interests'. The compound διαναστίς, as Classen notes, expresses very well the idea of a new and divergent policy. It is not found elsewhere in Attic Greek: δικτασθαί is more common.

CHAPTER CXXIX


14. σχόντες κατά—'landing at, or over against': so i. 110: vi. 97: more commonly with ἐς or the dat. as noted on ch. 3, 6. Posidonium, or Posideum, seems to have been a point facing south-west, not far from Mende, which was situated about half way along the western side of the isthmus of Pallene.

17. εὔμπαντες—'in all'; δὲ is added somewhat unusually. ἐστρατοπεδευμένοι—outside the city: some manuscripts have ἐστρατοπεδευμένοι. The compound is rare, but occurs Xen. Cyr. vi. 3. 1.

24. τραυματιζόμενοι—i.e. his troops received wounds: so i. 63, βάλλομενοι καὶ χαλεπῶς. Had Nicias himself been meant, we should have τραυματισθέις.

26. ἐς πλείονος—of space, 'from further off', i.e. by a longer way.

CHAPTER CXXX

1. περιπλεύσαντες—the Athenians had hitherto made their attack from the side towards Potidaea. They now sailed round the headland of Posidonion and landed between it and the extreme point of Pallene. Scione was just round this point. For πρὸς Σκιώνης cf. ch. 31, 6.

4. ἣν τι καὶ—so ch. 28, 26, τι καὶ γέλωσ. στασιασμὸν—viii. 94, πρὸς τὸν παράνυτα στασιασμὸν: a rare word. We have seen (ch. 123) that the revolutionary party in Mende was small. The Scioneans probably departed to defend their own territory.

8. ἀμα—this word seems intended to connect the operations of the two commanders: Krüger however takes it simply with προϊόν, ‘as he advanced he laid waste the land’.

10. τὰς ἄνω πόλεις—inland and northwards. ἐγγε...κείμενα—‘during a siege the arms of the citizens were kept constantly piled in one or more of the open spaces within the walls, that on any sudden alarm they might assemble there, and at once arm themselves, and be marshalled in their proper divisions. In fact the city for the time became a camp, and therefore, like a camp, had a place where the arms were regularly piled, and which served all the purposes of a parade. Compare viii. 69, and Xen. Anab. ii. 2. 20: iii. 1. 3’ (Arnold). The phrase τιθεσθα τὰ ὀπλα has been discussed on ch. 44, 6: κείμαι is equivalent to the perfect passive of τίθημι.

16. κατὰ τὸ στάσιωτικόν—either generally ‘in the spirit of party’, or particularly referring to the στάσις prevailing in the town.

17. οὐδὲ δέοιτο πολεμεῖν—‘and that he (the speaker) did not wish for war’. There is no necessity to take δέοιτο here as impersonal: see note on ch. 69, 14. Poppo says ‘malis δέου’, and Krüger suggests δέοντο, making the speaker say οὐδὲν δεμεθα: cf. Xen. Hel. ii. 4. 35, λέγοντες δι’ οὐδὲν δεότατο τοῖς ἐν τῷ Πειραιᾷ πολεμεῖν. The optative joined with the indicative is one of innumerable instances. Here, the indicative refers to a particular point of time, while the optative is more general; but though such an explanation may often be found, this is by no means always the case, and the variation seems merely due to the Greek dislike of rigid uniformity.

18. ἐπιστασθέντος—the commander seized the man, to drag him away or drag him on to the gate. θορυβηθέντος implies rough handling, not mere interruption: cf. ch. 129, 28.
23. φοβηθέντων—sc. αὗτων: irregular gen. absolute, as in ch. 73, 15. ἀπὸ προειρημένου—'from previous arrangement': so ch. 67, 24, ἀπὸ εὐνθήματος: i. 133, ἀπὸ παρασκευῆς.

27. αὐτοι—cf. ch. 113, 10.

29. ἐς τὴν Μένδην πόλιν—the manuscript reading. Dobree and others omit Μένδην as being a marginal note which has got into the text. The order of words is like κατὰ τὸν Ἀκεσίνην πόλιμον ch. 25, 33. Classen omits ἐς, and connects the accusative with the words which follow, comparing ch. 68, 21 etc., where ἐσπίπτετο alone means to force an entrance. ἐσπίπτετο ἐς however is quite common, as in ii. 4.

30. ἄτε οὐκ—the usual construction, as ἄτε states a fact.

33. ἐπικαθιστάντω—I have adopted the emendation which Poppo and Krüger approve, two inferior manuscripts having ἐπικαθιστάντω. Most manuscripts however have ἐπικαθιστάντω, aor. mid. in transitive sense, 'established for themselves'. The word is unusual, and the form suspicious, as Thucydides elsewhere writes not ἐκάθισα but καθίσα, as in vi. 66.

In Dem. Apatur. 897, παρεκαθισάρω is read; but apart from this instance ἐκάθισα and ἐκαθίσαμεν have scarcely any authority, as may be seen from Veitch's Greek Verbs. ἐκαθεσάμεν and ἐκαθήμην on the other hand are quite common.

CHAPTER CXXXI

4. οὐκ ἐγγυνετο—'they could not be walled round': cf. ch. 9, 26. The clause represents what the men of Scione thought (ἡν μὴ ἔλασο...οὐ γλυνεται ἡμῶν κ.τ.λ.). For σφῶν cf. ch. 128, 7 etc.

6. ἐπόντας—so one ms., the rest have ἐπίόντας: cf. ch. 128.

9. οἱ ἐκ—such uses of the preposition are common enough; here however the additional πολιορκοῦμενοι is noticeable.

11. παρὰ θάλασσαν—Classen follows the scholiast in connecting this with ἅρκνεύονταί. Jowett however seems right in translating ‘forcing their way out by the sea-shore’.

12. διαφυγόντες—ch. 19, 8: with acc. ii. 90, μὴ διαφύγωμεν τὸν ἐπιπλοῦν. τὸ ἐπὶ τῇ Σκωνῇ—the blockading force: cf. ch. 14, 32, ἐπὶ τῇ Πύλῃ.
CHAPTER CXXXII

4. ἦδ τὴν ἔξοδαν—see ch. 128, 24. The original quarrel, described in ch. 83, can not be meant, as some commentators hold. For then there was no retreat ἐκ τῆς Λύγκου, as Brasidas did not enter the country: besides, Thucydides expressly says ἀπὸ τοῦτον πρώτον κ.τ.λ. in ch. 128.

6. καὶ ἠτύχανε γὰρ...δὲ—Arnold seems right in regarding this as a case of δὲ 'in apodosis' resuming the narration after a parenthesis, 'so Perdiccas' etc. the main verb being ἀικώλυσε: see i. 11; vii. 33, etc. Krüger follows Dobree in omitting δὲ: cf. iii. 70, καὶ, ἢν γὰρ Πειθλας..., ὑπάγονσιν αὐτὸν κ.τ.λ.

8. πορεύσειν—the act. is rare in prose: Plat. Phaed. 107 ε, τοὺς ἐνθεύει ἐκεῖσε πορεύσαι.

10. ἐνθηλὸν τι ποιεῖν—to give some proof of his friendship. The fickle character of Perdiccas naturally made Nicias wish to commit him to the Athenian side by some overt act. παρασκευάσας—iii. 36, παρασκευάσας τοὺς ἐν τέλει. χρώμενος—see ch. 78, 11, for the influence of Perdiccas with the Thessalian chiefs.

19. αὐτῶν—partitive gen. dependent on ἡμόνων which in its turn depends on ἄνδρας, 'certain men'. παρανόμως—'contrary to (Spartan) usage' (cf. νόμῳ), which was to send men of mature age on political missions. The ημόνως, as Grote points out, were probably men of military age. This is the first germ of the institution of Harmosts; see Arnold's note. The word ἀρμοστὴς is used for the first time in viii. 5 (B.C. 413).

20. τοῖς ἐντυχὼσιν—'to any that came in their way': Dem. Meid. 543 and 573, of 'coming in one's way, crossing one's path': cf. also note on ch. 40, 13. οἱ τυχόντες is the more usual Attic expression for 'such as chance, any casual or ordinary person'.

22. Πασιτελίδαν—the manuscripts have Ἔπιτελίδαν, but Pasitelidas is mentioned three times in v. 3 as governor of Torone.

CHAPTER CXXXIII

1. τεῖχος περιέλθων—ch. 51, 1. ἔπικαλέσαντες—v. 59, ἐ' τι ἔπικαλοῦσιν Ἀργελοις: so i. 139. Βουλόμενοι...παρεστηκός—imperf. part., 'they had been desirous all along', connected with acc. absolute. παρεστηκός requires the sense of an opportunity 'presenting itself'; and several editors propose παρεσχηκός, comparing ch. 85, 10: i. 120, ε' παρασχῆν. However in
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Hdt. i. 23 we have τῷ ἔτη λέγοντι βωμῷ μέγιστον παραστῆναι, and the sound of παρεσχικέω is certainly not in its favour. For the general use of παρλοστασθείν in Thucydides cf. ch. 61, 11.

3. ἐν τῇ...μάχῃ—see ch. 96, 14, where we find that the Thespians bore the brunt of the Athenian attack.

4. ὅ τι ἤν—Cobet would read ὅ τι περ as the proper form: so Plat. Rep. 492 ε, ὅ τι περ ἂν σῳδή. ἄθος is not found elsewhere in this sense in Attic prose: Aesch. Prom. 420, 'Αραβλάς ἀρειον ἄθος: Pers. 59 etc.: cf. Jios, which is common.

6. ἐν Ἄργης—the temple was between Argos and the ruins of Mycenae, and nearer to the latter; so that ἐν is used of the neighbourhood, as noted on ch. 5, 5, or Ἄργος is to be understood of the district generally.

14. ἐπελαβον—'attained to'; lit. 'caught up'. ἐκ μέσου—'midway': for this adverbial use of ἐκ cf. v. 20, ἐκ ἡμισελας, 'in halves'. The Argives reckoned by the priestess's year of office; and we find that at the beginning of the war Chrysis had held office forty-eight years (ii. 2).

15. Ἐκλώνη...περιστερεῖχος—Scione held out till the summer of 421. Its fate is related in v. 32.

CHAPTER CXXXIV

1. τὰ μέν...ἡσύχασε—cf. ch. 23, 11, τὰ περὶ Πύλου ἐπολεμεῖτο.

5. τῆς Ὠρεσθίδος—'in the territory of Ὠρεσθείων': v. 64, ἐχώρουν δὲ ἐς Ὠρεσθείων τῆς Μανιάλας. Pausanias says that the town of Orestasium, which is probably the same place, was on the way leading from Megalopolis to Pallantium and Tegea. The battle seems to have been fought in the valley of the Alpheus, near where Megalopolis was Afterwards built; see Arnold.

ib. νικη—Poppo suggests ἡ νικη. ἀμφίδηριτος is used by Polybius, but only here in classical Greek.


11. ἐπηνυλισαντο—as being masters of the field: iii. 5, οὔτε ἐπηνυλισαντο οὔτε ἐπίστευσαν σφίσιν αὐτοῖς.
CHAPTER CXXXV

1. ὁ Βρασίδας—the singular order of the words in this sentence seems due to a wish to bring in the subject of the verb. The concluding sentence of iii. 90 is very similar.

2. πρὸς ἔαρ—v. 56, τελευτῶντος τοῦ χειμῶνος πρὸς ἔαρ ἦδη: v. 17, πρὸς τὸ ἔαρ ἦδη.

4. μέχρι μὲν τοῦτο—sc. τοῦ κλίμακα προσθεῖναι. Krüger suggests μέχρι μὲν τού, 'to a certain point', citing Dem. i. Olynth. 11 etc.

ib. κώδωνος—here the bell was passed by each sentry in turn to the next in order. Another practice was for an officer to go on his rounds with a bell, as noted in Ar. Av. 842, κωδωνοφόρῳν περιτρέχε. τὸ διάκενον is explained by πρὶν ἐπανελθεῖν, i.e. before the sentry who was then carrying the bell on could return to his regular post.

8. αἰσθομένων—gen. abs. as in ch. 3, 8. προσβῆναι implies not merely approach, but 'getting at' or 'getting on' the ramparts: so iii. 22, ὅτως προσβάλωτεν, of the Plataean attempt to force the enemy's lines.
APPENDIX

Ch. xxx, 11.

Dr Fennell, of Jesus College, suggests that the reading should be ἐλάσσοσι τὸν σῖτον αὔτοῦ, 'for a smaller number than those actually there'. τῶν might have been dropped, by the error of a copyist, after the last syllable in σῖτον, while for the phrase οἱ αὐτοῦ we may compare vii. 16, 1, τῶν αὐτοῦ ἐκεῖ δύο προσελήνωσαν, and v. 10, 9, οἱ αὐτοῦ ἡσαθρόφητες ὑπλίται ἐπὶ τῶν λόφων. where αὐτοῦ seems undoubtedly the adverb: so ch. 124, 5.

Some support for taking αὐτοῦ with ἐστέμπεσι seems at first to be derived from viii. 28 fin. ἐσ τὴν Μιλησίαν αὐτοῦ Φλῖττον κατεστάσα τοί, but there the prominent idea is that of permanent 'establishment in Miletus': so Ar. Eccl. 512, καταθέσαται αὐτοῦ.

Ch. lxxi. 1—4.

As the text stands the last clause in this sentence refers to the subsequent career of Brasidas, and the aorist participle γενόμενον has to bear the meaning 'who (afterwards) proved'. But grammatically the word must be taken closely with ἀρίστειλαν, and it can then only mean 'who had (already) proved'. This of course is nonsense. Dr Rutherford accordingly rejects the whole clause ἄνδρα...γενόμενον as an 'adscript' which has got into the text.

Ch. cii—cviii.

The loss of Amphipolis was followed by the exile of Thucydides. The only authentic information which we have about this is contained in the historian's own words in ν. 25, ξυνέβη μοι φεύγειν τὴν ἐμαυτοῦ ἐπὶ ἐκκοι μετὰ τὴν ἐς Ἀμφίπολιν στρατηγίαν. These words prove nothing, for φεύγειν might be used even of a voluntary exile. It is however likely enough that Thucydides was condemned to banishment, and not unlikely that Cleon instigated the decree. Such is the statement of the biography which bears the name of Marcellinus; while Cicero (de Or. ii. 13. 56), and Pliny (N. H. vii. 30), speak of his banishment as a fact. These statements have little historical value, but the temper of the Athenian people makes them probable. Three years before they had banished Pythodorus and Sophocles for a failure less exasperating and far less disastrous; in the present depression and alarm they would not spare a general who had lost the key of Thrace.

How far Thucydides was guilty of culpable negligence we cannot determine. We do not know when he was despatched from Athens—possibly he had only just arrived at Thasos. He was commander of the 'Thraceutward districts' in con-
junction with Eucles. His possessions and influence in these regions probably led to his appointment. The words μετὰ τὴν ἐν Ἀμφίπολιν στρατηγίαν merely refer to the attempt to relieve Amphipolis, and certainly do not, as Grote supposes, ‘plainly prove that he was sent out as general not to Thasos, but to Amphipolis’. Thasos was undoubtedly within the limits of his command. It was prone to disaffection, and rich in mines like the neighbouring mainland. Thucydides may have felt the necessity of securing Thasos, or he may have visited it to raise troops, as seems probable from ch. 105. Eucles meanwhile was in charge of Amphipolis. Both commanders seem to have been entirely surprised by the rapidity of Brasidas’ approach. The bridge was only defended by a trifling guardpost, and the side towards Eion was not watched by Athenian ships. All that can be said is that Thucydides showed promptitude and energy in securing Eion. ‘This is a presumption that he was not guilty of any gross carelessness with regard to Amphipolis’. See Jowett’s note on v. 26, Grote etc.: also Shilleto’s Thucydides or Grote for a full discussion of the classical authorities bearing on the question.

Ch. cxvii, 13.

τοὺς γὰρ δὴ ἄνδρας...κρατήσει— it has been pointed out to me that Herbst’s and Classen’s view seems strongly supported by δὴ, but ἐὰν in the next line does not seem to anticipate a continuance of success, but rather a possible check or reverse’.

Messrs Barton and Chavasse, in their Edition of Book iv, connect καὶ ἐμελλὼν...κρατήσει with ὡς, and render ‘for the men, be it observed (δὴ), they thought it specially important to recover when Brasidas still was prospering, and when, after his unparalleled progress and trimming of the balance, they might remain without them, and yet by retaliating fairly with the rest have a steady chance of finally prevailing’. These editors’ notes on the whole of this difficult passage should be consulted.
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