THUCYDIDES

BOOK VI
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ET

IVVENTVTI FIDE ET LITERARVM STVDIOSAE
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I. Remarks on the Sicilian Expedition

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

¹ Cf. Lawrence Principles of International Law p. 27.
allies, even when the alliance was concluded after the outbreak of hostilities, was held to be at least technically justifiable. The intervention of Athens on behalf of Leontini in 427 B.C., being an intervention on behalf of kinsmen and allies, was accordingly justifiable. But if, even after the growth of modern International Law, we scarcely look for straightforward dealing in the intercourse of states, still less can it be supposed that the Greeks were really guided in their resolutions by the abstract principles that they professed. Thucydides keeps constantly before us the contrast between Athenian professions and Athenian intentions. Their real excuse, he tells us, though least voiced at the time, was the desire to add Sicily to their empire. Hitherto the expansion of the Athenian Empire had been the natural result of naval supremacy. But it was one of the unhappy effects of the Peloponnesian War that it raised in the minds of a powerful party at Athens what we call ‘imperial aspirations’—the desire to extend the empire without regard to its natural limitations.

A war had broken out between Leontini and Syracuse, and in 428 Leontini sent the orator Gorgias with others to Athens to solicit help. In response to this request a few ships were sent to Sicily under Laches, the political supporter of Nicias. The only solid work Laches accomplished—solid with mischief, as it turned out—was the conclusion of alliance with the old alien city Segesta. A larger force sent in 425, in response to a fresh appeal, did nothing; and in 424 the war in Sicily, that had threatened to become general, was stayed by the Pacification of Gela, the work of the Syracusan patriot Hermocrates. The Athenians, though little pleased with the inter-
ruption of their designs, were constrained to withdraw from the island.

But in 422 fresh troubles between Leontini and Syracuse were reported at Athens. The Leontines, in order to increase their security against Syracuse, had enrolled new citizens, and proposed to provide them with land at the expense of the rich aristocrats. These latter protested, and obtained help from Syracuse. This gave Athens a pretext for sending out Phaeax, who was to attempt the formation of an anti-Syracusan party in Sicily, ostensibly with the purpose of saving Leontini. But his efforts failed; and Syracuse actually appropriated Leontini and divided its land.

In the winter of 416 B.C. Segesta took advantage of the alliance concluded in 426 to ask for Athenian help against her neighbour Selinus, with whom she was at war. Selinus had already received the support of Syracuse. The result of this request was the great Sicilian Expedition, which was opened with the most brilliant splendour in June 415, and came to its awful close in September 413.

§ 2. The Athenian Forces.—The expedition, undertaken with the avowed object of helping Segesta and Leontini, quickly resolved itself into a war between Athens and Syracuse; and the states that took an active part on one side or the other were not much fewer in number than the whole of those that fought in the Peloponnesian War. But it was not so much the natural bond of kinship that united them as the artificial connexion of obligation resulting from treaties.¹

Thucydides says (ii. 65) that in his judgment the

¹ Thuc. vii. 57, 1.
forces sent out originally were adequate. Experience had shown that armed intervention in Sicily on a small scale was worse than useless, and Nicias was clearly right in requiring large numbers. The chief items were 5100 hoplites and 134 triremes. But it is computed that not less than 36,000 men in all sailed to Sicily. The absence of cavalry is remarkable, because Syracuse was particularly strong in this arm. But we must remember that when Nicias reckoned up the forces, he intended to attack Selinus and Syracuse immediately on arriving in Sicily. In an assault by land and sea cavalry would not be necessary; and if required for further operations it could be obtained in Sicily. His original intention was frustrated (1) because Italy failed to give the support he expected; (2) because Segesta broke her promises; (3) because the rising in Sicily that Alcibiades confidently foretold did not take place.

§ 3. The Generals.—The generals chosen to command were Nicias, Alcibiades, and Lamachus. Nicias had been in constant employment both at home and abroad for twelve years. He was strongly opposed to the expedition, and when in spite of his protests it was decided upon, he hoped to limit the hostilities to the attainment of their declared object. At the conference held at Rhegium he practically advised the abandoning of the contemplated attack on Syracuse, and proposed only to coerce or persuade Selinus. Under the circumstances the proposal was surely reasonable; but it was little likely to find favour with Alcibiades, or indeed with the troops.

It was only in 421 B.C. that Alcibiades began to exert influence on Athenian politics. He was opposed to the Peace of Nicias, and he attempted to
counteract its effect by arranging a new confederacy in the Peloponnese. But the allies were defeated at Mantinea in 418. He had been strategus for the first time in 420-19, and again in 419-18, perhaps also in 417-16. He was an egoist and an opportunist. With his unbounded ambition, he looked upon the expedition as a means of rising to a predominant position at Athens. With his private life we are not concerned here; but that his recall and banishment at the very beginning of the expedition was a grave error on the part of the government cannot be doubted. Thucydides himself says that the expedition was ruined mainly through the ill-judged measures adopted by the Ecclesia after the departure of the forces. And of these measures the chief were the recall of Alcibiades in 415 and the retention of Nicias in 413 after he had advised the government that he was not in a fit state of health to command an army.

At the Rhegium Conference the advice of Alcibiades was guided by his own taste for diplomacy and his ambition to accomplish the objects of the expedition in spite of the disappointments with which he had met. They would make alliances first, and would then deal with Syracuse and Selinus. It is difficult to see what merit such a policy possessed. Either the Athenians should have attacked Syracuse at once, or they should have abandoned the intention of attacking her. To lose the advantage of surprising the enemy was to sacrifice the chief hope of success. But Alcibiades' experience in the Peloponnese was a bad preparation for dealing with Siceliot states that were at least as much afraid of Athens as of Syracuse.
Lamachus had gained great reputation as a brave soldier before he was elected strategus for the first time in 424— the year in which Thucydides himself attained the strategia. But he was a poor man and devoid of political influence. He saw that the real business in hand was to attack Syracuse, and he accordingly urged that there should be no delay before making the attack. This spirited advice was rejected by Nicias, and Lamachus thereupon gave his vote for the plan of Alcibiades. After the recall of the latter he followed the wishes of Nicias implicitly. His death during the assault on the second Syracusan counterwork left Nicias sole commander. Lamachus had led a few of his men across a trench and found himself without supports in the presence of the enemy's cavalry. The disaster, incurred somewhat rashly, was a severe blow to the Athenian cause.

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

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

accepted at the Rhegium Conference, though circumstances had somewhat modified its details. He did not abandon the design of attacking Syracuse. He made no serious attempt to settle the quarrel between Selinus and Segestea, but directed his main efforts to the acquisition of allies among the Sicels. But if, as Plutarch states, Nicia now 'had the whole power,' why, we may well ask, did he not wholly abandon the plan of Alcibiades? It seems as if he had already changed his mind, and come to the conclusion that the home government would call him to account if he returned with nothing accomplished.

This is the view that he expressed strongly in 413; but it is a view that conflicts with the advice he gave at Rhegium. This change of front can be accounted for only by the fact that the acquisition of Naxos and Catana as allies deprived him of the defence that the lack of support had necessitated a return.

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

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

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

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

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

§ 5. Ought the Expedition to have been undertaken? —We have seen (§ 1) that Athens was within her rights in sending out the expedition. But was she well advised? Pericles laid down the principle that no effort should be made to extend the empire during the war. But Athens was not now at war with Sparta, though there were undoubtedly grave questions yet unsettled. Thucydides thought that the
expedition was well planned;¹ but he held that mistakes were made by the home government after it sailed. But that the enterprise was prudent, he by no means suggests. On the contrary, the praise that he bestows on Nicias surely shows that Thucydides held him to be right; and no one who reads the arguments of Nicias and reflects on the critical relations subsisting between Athens and Sparta, the great strain that she had already put upon her allies, and her own need of tranquillity, can fail to see that she committed a grave error of policy. As it turned out, the undertaking ended in a disaster from which she rallied but never recovered; and first and foremost among the immediate causes of her overthrow must be set the Sicilian Expedition.

II. MANUSCRIPTS AND TEXT OF THE SIXTH BOOK

§ 6. Chief MSS. of Thucydides.


B or Vaticanus. XIth century. Vatican Library.
A or Cisalpinus or Italus. XIIth century. Bibliothèque nationale, Paris. Lost from 1815 to 1869, when it was found by R. Prinz.

E or Palatinus. XIth century. Heidelberg.
F or Augustaninus. Dated 1301. Munich.

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

2. Laurentian Group.

C or Laurentianus. Xth century. Florence.
G or Monacensis. XIIIth century. Munich. The top is eaten away throughout.

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

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

Bekker pronounced B to be the best MS.; but in recent years several critics have supported the
claims of C. All three groups go back to a not very ancient archetype. In 1885 Wessely discovered the famous FAYOUM FRAGMENTS of viii. 91, 92 in Upper Egypt. They are supposed to belong to a MS. of the first century A.D., and are consequently some nine centuries older than C, from which, however, they differ only in orthography and in the order of words. They are too scanty to support any theory with regard to the condition of the text as a whole.

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

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

1 Wiener Studien vii.
2 A Spartan is said to have declared to Augustus that he was connected with Brasidas, and to have added κέλευσον αὐτὸν ἀποδιώνεται μόνον Θουκυδίδου τὴν ἐβδόμην: but this cannot be our Book vii., which has nothing to do with Brasidas. It suits iv. 79–v. 24, which Wilamowitz assigns to Book vii. according to the other division.
It is evident that in some passages—even Hude, who supports C against B, admits this¹—that B has the better of all the other MSS. It is equally indisputable either that the text of Thucydides must have undergone some process of editing at some time, or that we must have two independent versions as the result of copying in different schools. It is not claimed that either version represents exactly what Thucydides wrote; and because the balance is against B, it does not follow that the version of B represents a mere edition. On the other hand, some of the discrepancies cannot be accounted for by any theory of independent copying, and it is very strange that we should have no other trace of the second version for these latter books, and no trace at all of such a version for the earlier books. The most likely theory is that some Alexandrine critic made it his business to correct the text, and that B preserves these important traces of his work.

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


¹ See Hude Commentarii Critici p. 89.

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

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

Sometimes words are wrongly divided. For instance, in ii. 97, 3 the MSS. give ὅσουν προσῆξαν, which Dobree corrected into ὅσωντερ ἤρξαν. In vii. 33, 3 all MSS. except C M and the Cambridge T give ἐπέσχοντο for ἐπέσχον τό. In vii. 71 some give the
true reading παραπλησιά τ' ἐπεπόνθεσαν for the παραπλησιά τε πεπόνθεσαν of the others. Now in vi. 35 the reading commonly adopted is ὁ δῆμος ἐν πολλῇ ἐπεπόνθεσαν, οί μὲν ὡς οὐδὲν ἄν τρόπῳ ἔλθοιον οἱ Ἀθηναῖοι οὖν ἀληθή ἐστιν ἃ λέγεται, οἱ δὲ κτλ.: but all MSS. give λέγει τοῖς δὲ for λέγεται οἱ δὲ. Is it not probable that ΛΕΓΕΙ ΤΟΙÇ is a corruption of ΛΕΓΟΙΤΟΟΙ, the last two letters being wrongly transposed, and the TO being attached to the wrong word?

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

Classen had a theory that in some passages obscurity in construction or narrative is to be accounted for by the supposition that Thucydides had not finally revised any portion of his work; and if Freeman was right in supposing that Thucydides had visited Sicily and had seen the places that he describes, the intolerable obscurity of his account of the siege-works can scarcely be excused on any other ground. An example of obscurity in the narrative occurs at c. 62, 4-5, where it is impossible to follow the course of the events referred to. As
a case of obscure construction we may instance c. 61, 5 θεραπεύοντες τό τε (τι λεγ. τε το) πρὸς τοὺς ἐν τῇ Σικελίᾳ, στρατιώτας τε σφητέρους καὶ πολεμίους μὴ θορυβεῖν, καὶ οὖχ ἕκκυτα τοῖς Μαντινέας... βουλόμενοι παραμεῖναι, which probably means θεραπεύοντες τὸ μὴ θορυβεῖν πρὸς τοὺς ἐν τῇ Σικελίᾳ (who are explained by στρατιώτας τε σφητέρους καὶ πολεμίους) καὶ βουλόμενοι.

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

As regards punctuation, the following changes have been made for the first time in this edition:—In c. 32, 2 ξευπηρύχοντο δὲ καὶ ὁ ἄλλος ὅμιλος ὁ ἐκ τῆς γῆς τῶν τε πολιτῶν καὶ εἰ τις ἄλλος εἶνοις παρῆν σφάστι should be placed in parenthesis, because it interrupts the main narrative, and σφάστι, which strictly should refer to the subject of ξευπηρύχοντο, refers instead to the main subject of the whole passage. In c. 34, 2 δοκεῖ δὲ μοι καὶ ἐς Καρχηδόνα ἄμεινον εἶναι πέμψαι. οὐ γὰρ ἄνέλπιστον αὐτοῖς κτλ., both the explanations hitherto given (see note) seem to be wrong; and, supplying to ἄνέλπιστον τὸ πέμψαι ἣμᾶς, we should place a colon at πέμψαι. In
c. 23, 1 ἡν γὰρ αὐτοὶ ἐλθωμεν ἐνθένδε μὴ ἀντίπαλον μόνον παρασκευασάμενοι, πλὴν γε πρὸς τὸ μάχημον αὐτῶν τὸ ὀπλιτικὸν κτλ., some propose to alter or to remove τὸ ὀπλιτικὸν. If Nicias is made to say that it is necessary to attack the Syracusans 'with a force a match for theirs, except, of course, as regards our hoplites in comparison with their (total) fighting force,' the sentence is really nonsense. It would be absurd to suggest that Athens might be thought not to be a match for Syracuse because the Athenian infantry could not equal the whole of the Syracusan forces added together. No evidence of disparity could be deduced from such a consideration. The fact is that τὸ ὀπλιτικὸν is object to παρασκευασάμενο, and that a comma is required after αὐτῶν. The Athenians were strong in infantry, they were weak in cavalry: they could easily send a force of infantry equal to any force of infantry that Syracuse could put into the field. But, says Nicias, though the heavy infantry be a match for them (except of course, he throws in, when compared with their infantry and cavalry taken together), that will not be enough. What is required is that all the forces taken from Athens should be more than a match for the enemy's whole fighting force, so as to counterbalance the obvious inferiority in cavalry. The unusual position of τὸ ὀπλιτικὸν is accounted for by the prominence that has already been given to the 'hoplites' in the previous chapter. It is emphatic, and requires to be made so in the sentence.

§ 10. Formation of the present Text.—The text of the present edition is based upon that of Dr. Hude.}\(^1\)

\(^1\) C. Hude *Thucydidis Historiarum vi.-viii. ad optimos codd. denuo collatos.* Copenhagen, 1890.
INTRODUCTION

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

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

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<tr>
<td>9, 2. ἀλλ' ἦ ἤν with Madvig</td>
<td>ἀλλά ἦ ἤν MSS.</td>
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<tr>
<td>13, 1. κατορθοῦνται</td>
<td>κατορθοῦνται Goller</td>
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<td>15, 2. τὰ πολιτικὰ</td>
<td>[τὰ πολιτικὰ] Weidner</td>
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<td>17, 1. παρασχομένη</td>
<td>παρασχομένη B</td>
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<td>2. πολιτῶν Ε</td>
<td>πολιτείων BCAFGM</td>
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<td>3. μονλήμοις with Dukas</td>
<td>νομίμοι MSS.</td>
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<td>18, 1. ἀρξώμεν . . κακώσωμεν</td>
<td>ἀρξόμεν . . κακώσομεν MSS.</td>
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The previous collations of M have not been accurate. In two cases the text is now altered in accordance with readings found in M only and hitherto unrecorded: viz. c. 78, 4 ἀπερ <ἄν> εἰ . . δεόμενοι ἄν

"Kal €1^varCiffiv with MSS.
29, 1. εἶ ἢν τι τούτων εἰργασμένος
31, 1. Ἑλληνική with Haacke
33, 5. πταίσωσιν C
36, 3. οὗοσπερ with Krügur, Cobet
37, 2. ομοροι οἰκίσαντες
57, 3. περὶ τὸ Δεωκόριον with H
61, 2. προελθοῦσα with Badham
62, 4. τὰ τ' ἄλλα ἀπεδόθησαι with Madvig
περιέπεμψαν with Claessen
τῇ Κατάνη
68, 1. τοιοῦτον.
71, 1. ἀνέλεξαν with C
72, 4. [τὸ πλῆθος τῶν στρατηγῶν καὶ] with Herw.
80, 3. πείσομεν
82, 2. [αὐτῶν] with Herw.
3. αὐτόνομοι
87, 4. τὸ [τῇ] τυχεῖν with Herw.
and Badham
[κινδυνεῖν] with Krüger.
88, 4. οἷς πολλοῖ with Canter
89, 3. [τὰ] πολλῇ
91, 5. ἐκπολεμεῖν
93, 2. τῷ with Herw.
The following list gives the correct orthography of certain words for Thucydides, with the authority in each case:

άθροίζω, άθρόσ, Herodian.
αίεί, Meisterhans Gr. att. Inschr. ² p. 25; Marcellinus § 25.

Άλκμεωνίδαι, not -μαί-, Meisterhans p. 28.
άναλόςκω, ἀνηλ-, Meisterhans p. 137.

απωθέν, not ἀποθέν, Herodian.

άσμενος, not άσμενος: cf. έδομαι.

άφαρκτος, not άφρακ-, Meisterhans p. 145.
βούλομαι, έβ-, not ἡβ-, Meisterhans p. 134.


θελω, έθ-, not θέλω, έθ-, Meisterhans p. 142.

εικάζω, έκ-, not εικ-, Herodian.

εἶμι, imperf. plur. έσαν, Stahl Q.G. ² p. 65.
ένεκα, not εἶνεκα nor εύνεκεν, Meisterhans p. 176.

ἐπιμέλομαι, not ἐπιμελοῦμαι, Stahl sub fin.

ἐρῆμος, έτοίμος, Herodian.
ές and έσω, Stahl p. 43.


εἰρισκω, ήρ-, Meisterhans p. 136.

θυήσκω, Meisterhans p. 141.

καθίσα, Stahl p. 61.

κλήω, Meisterhans p. 28.
λιποστρατία, not λειπ-, Stahl p. 41.
μήγυμμα, μείζω, μείξαι, Meisterhans p. 144.
μυμνήσκω, Meisterhans p. 141.
μόλις, not μόγις, Stahl p. 50.
ξύν, Meisterhans p. 181.
ὁμοῖος, Herodian.
παιανίζω, Herodian.
παροκωχῆ, Photius.
προμηθία, ὦφελία, Stahl p. 40.
σαλπικτῆς, not σαλπιγκτῆς, Meisterhans p. 65.
σῶξι, Meisterhans p. 142.
τάλλα, Stahl p. 35.
τρεῖς καὶ δέκα, Meisterhans p. 126.
τροπαίον, Etym. Mag.
ὑός, Meisterhans p. 47.
III

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

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

§ 12. c. 11, 2 Σικελιώται δ' άν μοι δοκοῦσιν, ὡς γε νῦν ἐχοῦσιν, καὶ ἐτὶ άν ἡσουν δεινοὶ ἡμῖν γενέσθαι, εἰ ἀρξειαν αὐτῶν Σιρακόσιοι.

1 The clear statement of this rule is one of the greatest services rendered by L. Herbst to Thucydidean criticism.
Construe: ‘It seems to me that the Siceliots, in their present condition—i.e. so long as we have not interfered so as to affect their condition—would be even less formidable to us (than they now are) if Syr. established her power over them.’

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


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

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

§ 14. * c. 21, 2 μὴν ὁδὲ τεσσάρων τῶν χειμερινῶν ἅγγελον ράδιον ἐλθεῖν.
'Not even within four months, namely the winter months, is it easy for a messenger to come.'

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

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

The sentence might have run παρασκευὴ γὰρ αὕτη πρώτη (ἡν ἡ) ἐκπλεύσασα μιᾶς πόλεως δυνάμει Ἑλληνικὴ π. . . ἐγένετο. 'This was the first expedition that having sailed from a single city with a Greek force far surpassed all those that had hitherto (sailed from a single city with a Greek force) in costliness and magnificence.' Thucydides here looks forward to a time when possibly some Greek state might send out an expedition that would beat the record established by the Sicilian Expedition for costliness and magnificence. In this passage πρώτη would be illogical—the note in Jowett says it is so—were it not that πολυτελεστάτη δή καὶ εὐπρεπεστάτη τῶν ἐσ ἐκείνον τὸν χρόνον clearly means something more than πολυτελεστέρα καὶ εὐπρεπεστέρα τῶν ἐσ ἐκείνον τὸν χρόνον. The superlative with δή implies a great
stride forwards. Some expedition in the past may have been second to it, but it was longo proximus intervallo. Some earlier expedition from a Greek city—say the next after the Argonauts—must have established some sort of record, but it was only a little better than that which went before. Of course μᾶς πόλεως δυνάμει Ἑλληνικῇ excludes such expeditions as those of the Persians.

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

§ 16. c. 31, 4 εὐνέβη δὲ πρὸς τε σφᾶς αὐτοὺς ἀμα ἐριν γενέσθαι, ὥς τις ἵκαστος προσετάχθη, καὶ ἐς τοὺς ἄλλους Ἑλλήνας ἐπίδειξιν μᾶλλον εἰκασθήναι τῆς δυνάμεως καὶ ἔξουσιας ἥ ἐπὶ πολεμίως παρασκευῆν.

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

(1) πρὸς σφᾶς αὐτοὺς ἐριν γενέσθαι is not merely 'there was rivalry amongst them in the matter of arms,' etc. ; much less, as some suppose, 'they strove to be best at their duties.' In ii. 54 ἐγένετο ἐρις τοῖς ἀνθρώποις μὴ λοιμὸν ὄνομάσθαι . . ἀλλὰ λιμόν is 'they disputed whether λιμός and not λοιμός was the word.' In ii. 21 κατὰ ἔνστάσεις γεγνόμενοι ἐν
The only other passage in which ἔρισ occurs in Thuc. is c. 35 of this book, where the meaning is clearly 'disputed hotly.' So in our passage the sense must be 'as they stood waiting to embark, they disputed as to which man's equipment was the best.'

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

§ 17. * c. 36, 2 οἱ γὰρ δεδιώτες ἰδίῳ τι βούλονται τῆν πόλιν ἐς ἐκπληξίν καθιστάναι, ὡς τῷ κοινῷ φοβοῦ τὸ σφέτεουν ἐπηλυγάζοντα.
'Those who have some private anxiety of their own wish to throw the state into alarm in order that by the public fear they may cloak their design.' Cf. c. 38, 2, where of the same persons it is said έπισταμένους καταπλήξαντας τὸ ὑμέτερον πλήθος αὐτοῖς τῆς τόλεως ἄρχειν. Hence τὸ σφέτερον is not 'their fear' that they wish to conceal; nor could it be, for just before the speaker has alluded to the τόλμα of such unscrupulous men. τὸ σφέτερον is 'their meaning, intention'—which is αὐτοῖς ἄρχειν. The 'private anxiety' is lest their design should be detected. [‘Having private reasons for being afraid, they want to strike terror into the whole city that they may hide themselves under the shadow of the common fear,’ J., with footnote ‘Or, “that they may hide their own consciousness of guilt.”’]

§ 18. * c. 46, 2 τῷ μὲν Νικία προσδεχομένῳ ἦν τὰ παρὰ τῶν Ἑγεσταίων, τοῖν δὲ ἐτέρους καὶ ἀλογώτερα.

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

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

§ 19. * c. 69, 1 ὁμως δὲ οὐκ ἂν οἴομενοι σφίσι τῶν Ἀθηναίων προτέρους ἐπελθέιν καὶ διὰ τάξους ἀναγκαζόμενοι ἄμυνασθαι, ἀναλαβόντες τὰ ὀπλα εὐθὺς ἀντεπήγαν.

‘Nevertheless, though they did not expect that
the A. would make an attack on them, and that they would suddenly by compulsion defend themselves, they took up their arms,' etc.

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

§ 20. * c. 82, 2 τὸ μὲν οὖν μέγιστον μαρτύριον αὐτῶς εἶπεν ὅτι οἱ Ἰωνεῖς αἰεὶ ποτὲ πολέμου τοῖς Δωριεῦσιν εἰσιν. ἔχει δὲ καὶ οὕτως. ἥμεις γὰρ Ἰωνεῖς ὄντες Πελοπονησίως Δωριεῦσι καὶ πλείστων οὕτως καὶ παροικούσιν ἐσκεφάμεθα ὅτῳ τρόπῳ ἡκιστ' αὐτῶν ῥπακουσόμεθα.

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

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

(2) Ἰωνεῖς ὄντες Πελοπονησίως go together. Πελοπονησίως is not governed by ῥπακουσόμεθα. He has said 'Ἰωνεῖς are πολέμου Δωριεῦσι': now for
The Dorian regarded us as Ionians, and therefore as enemies and inferiors over whom they were to rule.' This dative Πελοποννησίων is 'the person judging.' [‘We Ionians dwelling in the neighbourhood of the Peloponnesians, etc.,’ J.]

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

‘We being established as leaders of the cities that were formerly under the great king’s power ourselves control them.’ τῶν . . . ὄντων is neut., not masc. ; οἰκοῦμεν = διοικοῦμεν, as in tragedy often, and is trans., sc. αὐτά, i.e. τὰ . . . πρότερον ὄντα. For the inanimate with ὑπὸ cf. iii. 62 τῆς ἡμετέρας χώρας πειραμένων ὑφ’ αὐτοῖς ποιεῖσθαι: and for ἥγεμόνων with an inanimate cf. i. 4 τῶν Κυκλάδων ᾨρὲ . . . τοὺς ἑαυτοὺς παίδας ἥγεμόνας ἐγκαταστήσας: ib. 25 (Κορυνθίους τῆς πόλεως) ἥγεμόνας ποιεῖσθαι. In i. 75, it is true, we have προσελθόντων τῶν ἐνμαχῶν καὶ αὐτῶν δεηθέντων ἥγεμόνας καταστήναι, and in i. 95 ἦγίοναν αὐτοὺς ἥγεμόνας σφῶν γενέσθαι: but in the present passage the use of οἰκοῦμεν shows that the neut. is intended. [‘We then assumed the leadership of the king’s former subjects which we still retain,’ J.]

§ 22. c. 87, 3 καὶ ἵμεῖς μῆθ’ ὡς δικασταὶ γενόμενοι τῶν ἥμιν ποιομένων μῆθ’ ὡς σωφρονισταὶ ἀποτρέπειν πειράσθη.

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

The whole of the context in which this occurs refers to the conduct and habits of Athenians—what is called below their πολυπραγμοσύνη καὶ τρόπος, their ‘intermeddling, or rather character.’ Hence τῶν
ημίν ποιουμένων does not refer merely to the intervention in Sicily (‘our enterprise’), but to the settled course of action on which Athens had started long before. ‘If you refuse to aid us,’ says Euphemus, ‘you virtually attempt to censure the Athenian imperial policy,’ and it is far too late to do that. The speaker had started with a defence of that policy, and that defence is most ingeniously bound up with the appeal for the support of Camarina. ['Do not sit in judgment upon our actions, or seek to school us into moderation and so divert us from our purpose,' i.e. the purpose of interfering in Sicily, J.]

§ 23. * c. 87, 4 ὃ τε οἰόμενος ἀδικήσεσθαι καὶ ὃ ἐπιβουλεύων διὰ τὸ ἐτοίμην ὑπείναι ἐλπίδα τῷ μὲν ἀντιτυχεῖν ἐπικουρίας ἢ ἡμῶν, τῷ δὲ, εἰ ἡξομεν, μὴ ἀδεεὶ [with Krüger for MSS. ἀδεείς] ἔιναι κινδυνεύειν, ἀμφότεροι ἀναγκάζονται ὁ μὲν ἂκων σωφρονεῖν, ὁ δ’ ἀπραγμόνος σφέσεσθαι.

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

For ἐλπὶς ἀντιτυχεῖν . . . κινδυνεύειν it is enough to refer to Stahl Q.C.² p. 7. ἀντιτυχεῖν means 'to obtain something as a return (for joining our alliance),' and not 'to obtain redress for a wrong'; for the commission of the wrong, as the context shows, is to be prevented, not punished. κινδυνεύειν μὴ ἀδεεὶ εἴμαι = 'to be in danger of not going unpunished.' In
there is an allusion to the technical meaning of ἄδεω, which is a prospective remission of any pains and penalties that may be incurred by violating τὸ κύριον. The argument is that even before Athens had intervened in any state, a plotter who intended a crime against his opponents would have to think whether he might not be giving occasion for Athens to intervene; and whether he would not find that Athens took the same view of the crime after its committal that she would have taken if her influence had already been established in that state before the crime was committed: she might take the view that the crime was against her, as champion of all oppressed Greeks, and that she had not consented to the crime; and hence she would exact the full penalty.

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

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

To οὐδένδος ἄν χείρον supply, not γιγνώσκοιμι, as the editors do, but φρονοῦμι. It would be, says Alcibiades, an obviously prudent thing for me here at Sparta to abuse democracy; the more I abused it, the more you would admire my φρόνησις. But all I need say is that it is an 'admitted folly.' Herbst explains the passage as intended to represent οὐδένδος ἄν χείρον (γιγνώσκοιμι), ὡς καὶ (οὐδένδος ἄν χείρον) λοιδορήσαμε, 'and I just so much better than others as I should have more right than others to attack it.' But surely such a brachylogy is unintelligible. Several editors think something is lost after ὡς καὶ. Fr. Müller regards the text as hopeless. ['Of course, like all sensible men, we knew only too well what democracy is, and I better than any one, who have so good reason for abusing it,' i.e. because I have been so unjustly treated by it, J.]

1 See however the crit. note.
IV

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

§ 26. Remarks on cc. 1-5.—It is impossible to know exactly whence Thucydides derived the knowledge that he shows of early Sicilian history. It is possible that he used the Sicilian History of An-
Antiochus,1 which, according to Diodorus, was carried down to 424 B.C. One or two peculiar expressions are known to have occurred in Antiochus, and the system of chronology lends some support to the idea that Thucydides draws on a Syracusan writer. The whole narrative is too condensed to be good reading; it is bald and without grandeur, and recalls the manner of the early chroniclers, though it is of course marked by the author's usual impatience of mere tradition. The ease of the style, however, which suggests the pleasant manner of Herodotus, makes some amends for the excessive brevity of the narrative.

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

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

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

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

¹ Similarly in vii. 8-10 time is given, as it were, for the letter of Nicias to be carried from Syracuse to Athens.
² See for the latter Jebb The Speeches of Thuc. p. 319 f.
actors, and to give the headings only under which they grouped their arguments. The last word is given to Nicias, who emphasises the difficulty of the expedition, and thinks to give pause to the eagerness of his hearers by dwelling on the vastness of the forces that will be required. The answers made to this speech are given only in summary, so that, without being told it, we are led to infer that Nicias was the supreme director of the Athenian counsels upon the details of the forces (cf. c. 34, 6).

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

The two extant accounts of the matter given by the orator Andocides—the one in 410, the other in 399 B.C.—are inconsistent; and Thucydides rightly casts doubt on the truth of the information given by him in 415. We must be content to know nothing of the circumstances surrounding the mutilation. Whether the oligarchs, who certainly had a hand in it, intended more than harm to Alcibiades
is not clear. At least they could surely foresee that it would be easy to cast suspicion on Alcibiades, the determined opponent of the devout Nicias. It is strange, indeed, that Thucydides says nothing about the feelings of Nicias. Why did he not try to postpone the departure of the fleet? We should like to know what action he took.

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

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

§ 30. cc. 32-41—The opinions prevalent in Syracuse about the rumoured expedition are thrown into direct form in the speeches of Hermocrates and Athenagoras. These are in a sense the counterpart of the speeches of Nicias and Alcibiades; and they too are delivered by political opponents. A defence of democracy, which cannot really have been delivered,
is put into the mouth of Athenagoras, and he delivers a personal attack on its enemies. In spite of the influence that Thucydides attributes to Athenagoras, he makes it clear that Hermocrates was the cautious and far-sighted counsellor, though at the moment his advice was not taken.

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

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

\[1\] cf. Blass die attische Beredsamkeit \[2\] i. p. 240.
with which they met. The withdrawal of Alcibiades was, indeed, not so much a loss to the Athenians as a gain to the Spartans, for whom he did far more than he had done for his own state.

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

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

\(^1\) Studien zu Thukydides, Neue Folge.
element' in him. He is always content to accept what he judges to be the reasonable view.

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

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

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

1 W. S. Lilly *Nineteenth Century* Oct. 1895, p. 620.
the winter of 415-4 for the better defence of Syracuse. These details of administration, though highly important, do not call for an extended description from the historian, his practice being to introduce direct speeches only where without them it would be necessary to enter into abstract comment on his own account; and, besides, the general views of Hermocrates with regard to Syracusan action have been already set forth in his earlier speech. Presently there follow the very striking but difficult speeches delivered by Hermocrates and Euphemus at Camarina. Both sides desire the help of Camarina, which, though a Dorian state, had no reason to feel very friendly towards Syracuse. It is a typical example of the efforts made by both sides to obtain support in Sicily; and it suits the Athenian historian’s purpose admirably to choose the case in which the enemies actually confronted one another, and fought in the assembly as they had lately fought in the field. This, then, is the question (τοῦθεον τις, causa) to which the speakers have to address themselves:—Camarina should make alliance with Syracuse, or she should renew alliance with Athens. But into this question is ingeniously woven the universal proposition (θέσις πρακτική, quaestio actionis) that the extension of Athenian empire is or is not disastrous to the Greek world—in other words, that friendship with Athens means slavery or protection. Cicero has remarked that to see what needs to be said requires but moderate insight: the real power of the orator consists in saying it ornate, copiose, varieque; and

1 Some have held that such summaries of speeches may represent notes that Thucydides would have worked up into the direct form if he had finally revised his work.
for variety and eloquence at least these speeches rank high in classical literature—and that though their ground-plan, as it were, is of the simplest character. The only commonplaces employed are τὸ συμφέρον, τὸ εἰκός, and τὸ δίκαιον by Hermocrates, and the first two by Euphemus. While yielding a general assent to the opinion of Cicero and Quintilian that the study of Thucydides is of little value to a public speaker, we may except at least these two speeches as affording an admirable presentment of a question from opposite sides.

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

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

1 See Appendix.  2 Discussion on the statements made with regard to the siege-works will be found in the notes.
began by building a fortress which was to act as the central point of his lines. In selecting the site he had to look for a point that lay about half-way between the Great Harbour and the northern sea—since to these limits their walls were to be carried. The fort must not be very near to the city itself; but at the same time the question of the distance to be covered with their lines was, of course, of extreme importance. They fixed on a site due south of Trogilus, and distant from the north coast about a mile and a half or rather less. Reckoning together the wall which would have to be built on the southern cliff from the central fort and that which would run from the southern cliff to the Great Harbour, about the same distance would have to be covered south of the fort—that is to say, about a mile and a half. This point was thus north of the Portella del Fusco, and a short distance from the spot at which the southern wall would touch the edge of the cliff. In this place, then, they built a large round fort—or circle—protected in front by an outwork.

Soon, when the fortress stood finished, they began building out from it towards Trogilus. Meanwhile the Syracusans knew well that the object of the enemy was to hem them in, and they determined, by building a counterwork, to prevent him from reaching the Great Harbour. The besieged knew better than the besiegers that safe communication with the harbour was to the Athenian a matter of vital importance. This safe communication he should not obtain without a struggle. Now he was at present thinking only of his communication with his naval station at Thapsus. Accordingly the Syra-
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way does he prepare us for the narrative of the delivery of Syracuse. In this passage we reach the climax of the fortunes of Athens. From this point there is a gradual decline, arrested for a moment by the arrival of the new armament from Athens in the following year, but only to continue its course with greater speed towards the fatal catastrophe, in consequence of which the Athenian forces 'were destroyed with utter destruction.'

The following abbreviations are employed in the critical notes:—

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

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

< > denote words inserted in the text by critics; [ ] denote words regarded as spurious.
Τοῦ δ' αὐτοῦ χειμῶνος ἡ Ἀθηναίοι ἐβούλοντο αὖθις μεῖζον παρασκευή τῆς μετὰ Δάχητος καὶ Εὐρυμέδοντος ἔπι Σικελίαν πλεύσαντες καταστρέψασθαι, εἰ δύναντο, ἄπειροι οἱ πολλοὶ οὕτως τοῦ μεγέθους τῆς νῆσου και τῶν ἐνοικοῦντων τοῦ πληθοῦς καὶ Ἑλλήνων καὶ βαρβάρων, καὶ ὅτι οὐ πολλῷ τυποτέραντερ πόλεμον ἀνηροῦντο ἢ 2 τὸν πρὸς Πελοποννησίους. Σικελίας γάρ περίπλους μέν ἐστιν ὀλκάδι οὐ πολλῷ τυποτέραντερ ἥ ὄκτῳ ἡμέρων, καὶ τοσαύτη οὕσα ἐν ἐκοσι 10 σταδίων μάλιστα μέτρῳ τῆς θαλάσσης διείργεται τὸ μῆ ἡπειρος εἶναι.

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

1 1. τῆς τε μετὰ Μ || πλεύζαντες] πέμψαντες Μ || τὸ πλῆθος Μ
2. Σικελία γὰρ Κρ., Ηερω. ; cf. ii. 97, 1 αὕτη περίπλους ἐστι...
3. νη ἀπροφυλή τεσσάρων ἡμέρων || εἴκοσισταδίῳ schol. Pat-mens., Badham, Herw.: MSS vary between σταδίους, σταδίω(ς), σταδίων || εἶναι] ὀὕσα MSS. 'Wasse and Πρ. have noted imitations of this passage in Demetr. Phal., Aristid., and Polyaeus.
2. 'Ωικίσθη δὲ ὁδὲ τὸ ἀρχαῖον, καὶ τοσάδε ἔθνη ἔσχε τὰ ξύμπαντα. παλαίτατοι μὲν λέγονται ἐν μέρει τινι τῆς χώρας Κύκλωπες καὶ Λαιστρυγόνες οἰκήσαι, ὡν ἐγὼ οὔτε γένος ἔχω εἰπεῖν οὔτε ὅποθεν ἔσηλθον ἢ ὁποι ἀπεχώρησαν· ἀρκεῖτοι δὲ ὃς ποιησάς τε ἐξηται καὶ ὃς ἔκαστός πη γυνώσκει περὶ αὐτῶν.

2 Σικανοὶ δὲ μετ' αὐτοῦς πρῶτοι φαίνονται ἐνοικισάμενοι, ὡς μὲν αὐτοὶ φασί, καὶ πρότεροι διὰ τὸ αὐτόχθονες εἶναι, ὡς δὲ ἡ ἀλήθεια εὐρίσκεται, 10 Ἠβηρεῖς οὔτε καὶ ἀπὸ τοῦ Σικανοῦ ποταμοῦ τοῦ ἐν Ἠβηρία ὑπὸ Διγύων ἀναστάντες. καὶ ἀπ' αὐτῶν Σικανία τότε ἡ νῆσος ἐκαλεῖτο, πρότερον Τρινικρία καλουμένη· οἰκούσι δὲ ἐτι καὶ νῦν τὰ 3 πρὸς ἐπέραν τὴν Σικελίαν. Ἡλίου δὲ ἄλισκο-μένου τῶν Τρώων τινὲς διαφυγόντες Ἀχαιός πλοίους ἀφικνοῦνται πρὸς τὴν Σικελίαν, καὶ ὅμοροι τοῖς Σικανοῖς οἰκήσαντες ξύμπαντες μὲν Ἐλυμοὶ ἐκλήθησαν, πόλεις δ' αὐτῶν Ἑρυξ τε καὶ Ἑγεστα. προσξυνήθησαν δὲ αὐτοῖς καὶ Φωκέων 20 τινὲς τῶν ἀπὸ Τροίας τότε χειμῶνι ἐς Διβύην πρῶτον, ἐπειτα ἐς Σικελίαν ἀπ' αὐτῆς κατενεχθέντες. Σικελοὶ δ' ἐξ Ἰταλίας (ἐνταῦθα γὰρ

and they might have added [four] others in Procopius, in all of which εἶναί is used, and not ὃδε Λεσρίδι, who keeps ὃδε. Lately ὅδος has been defended only by LHerbst. See note || ἡπειροῦθαι Badham, Herw.

2. ὁδὲ M, dittography from ψευδὴ δὲ: [ὁδὲ] HJMüller || παλαίτατοι MSS; corr. Herw. || διότι οἷος εἰς ἀνθρόπον. . ἀνεχώρησαν M || γινώσκει M

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

3. πόλεις M || Φωκέων] Φιμνάων Ridgeway. Dobree suspects a corruption
διέβησαν εἰς Σικελίαν, φεύγοντες Ὄπικοῦς, ὡς μὲν εἰκός καὶ λέγεται, ἐπὶ σχεδόν, τηρήσαντες τοῦ πορθμοῦ κατίοντος τοῦ ἄνεμου, τάχα ἄν δὲ καὶ ἄλλως πως ἐσπλεύσαντες. εἰσὶ δὲ καὶ νῦν ἐτὶ ἐν τῇ Ἰταλίᾳ Σικελῶν· καὶ ἡ χώρα ἀπὸ Ἰταλοῦ, βασιλέως τινὸς Σικελῶν, τούνομα τούτο ἐχοντος, οὕτως Ἰταλία ἐπωνομάσθη. ἐλθόντες δὲ ἐς τὴν Σικελίαν στρατὸς πολύς, τοὺς τε Σικανοὺς κρατοῦντες μάχῃ ἀνέστειλαν πρὸς τὰ μεσημβρία καὶ ἐσπέρια αὐτῆς, καὶ ἀντὶ Σικανίας Σικελίαν τὴν νῆσον ἐποίησαν καλεῖσθαι, καὶ τὰ κράτιστα τῆς γῆς ὑκησαν ἐχοντες, ἐπεὶ διέβησαν, ἐτὴ ἐγγύς τριακόσια πρὸν Ἑλλήνας εἰς Σικελίαν ἠλθεῖν' ἐτὶ δὲ καὶ νῦν τὰ μέσα καὶ τὰ πρὸς βορρᾶν τῆς νῆσον ἐχουσιν, ὑκοῦν δὲ καὶ Φοίνικες περὶ πᾶσαν μὲν τὴν Σικελίαν ἄκρας τε ἐπὶ τῇ θαλάσσῃ ἀπολαβόντες καὶ τὰ ἑπικείμενα νησίδια ἐμπορίας ἔνεκα τῆς πρὸς τοὺς Σικελοῦς ἐπειδὴ δὲ οἱ Ἑλληνες πολλοὶ κατὰ θάλασσαν ἐπεσέπλεον, ἐκλιπόντες τὰ πλεῖσ Μοτύνη καὶ Σολόνεντα καὶ Πάνορμον ἐγγὺς τῶν Ἑλύμων ἐνυκήσαντες ἐνέμοντο, ἔμμαχία τε πίσυνοι τῇ.


6. ἀκρας ἐπὶ Μ || ἐνεκεν MSS, Meisterhans2 176; Sobolewski de prœg. usw Aristoph. 99 || ἐπεσέπλεον Μ || συνοικήσαντες Μ
τῶν Ἑλύμων καὶ ὅτι ἐντεύθεν ἐλάχιστον πλοῦν Καρχηδόν Σικελίας ἀπέχει. βάρβαροι μὲν οὖν τοσοῦτε Σικελίαν καὶ οὕτως ὄκησαν.

3 Ἕλληνων δὲ πρῶτοι Χαλκιδῆς ἐξ Εὐβοιας πλεύσαντες μετὰ Θουκλέους οἰκιστοῦ Νάξου ὄκησαν, καὶ Ἀπόλλωνος Ἀρχηγέτου βωμὸν, ὁστὶς νῦν ἔξω τῆς πόλεως ἔστιν, ἰδρύσαντο, ἐφ᾽ χ., ὅταν εἴ Σικελίας θεωροὶ πλέωσι, πρῶτον θύουσι. 5

2 Συρακούσας δὲ τοῦ ἐχομένου ἔτους Ἀρχίας τῶν Ἡρακλειδῶν ἐκ Κορίνθου ὄκησε, Σικελίους ἔξελάσας πρῶτον ἐκ τῆς νῆσου, ἐν ᾗ νῦν οὐκέτι περικλυζομένη ἡ πόλις ἡ ἐντὸς ἐστιν· ὅπερ ὑπερὸν δὲ χρόνῳ καὶ ᾗ ἔξω προστειχισθείσα πολυάν. 10

3 θρωπὸς ἐγένετο. Θουκλής δὲ καὶ οἱ Χαλκιδῆς ἐκ Νάξου ὀρμηθέντες ἐτει πέμπτῳ μετὰ Συρακούσας οἰκισθείσας Λεοντίνους τε πολέμῳ τούς Σικελίους ἔξελάσαντες οἰκίζουσι, καὶ μετ᾽ αὐτοὺς Κατάνην· οἰκιστὴ δὲ αὐτοὶ Καταναῖοι ἐποιή. 15

4 σαντο Εὐαρχὸν. κατὰ δὲ τοῦ αὐτὸν χρόνου καὶ Λάμις ἐκ Μεγάρων ἀποικίαν ἄγων ἐς Σικελίαν ἀφίκετο, καὶ ὑπὲρ Παντακύνο τοὺς ποταμοὺς Τρῶτιλον τι ὄνομα χωρίον οἰκίσας, καὶ ὅπερ αὐτόθεν τοῖς Χαλκιδεύσιν ἐς Λεοντίνους ὀλίγον 5 χρόνον ξυμπολιτεύσας, καὶ ἕπο ἄντον ἐκπεσὼν καὶ Θάψων οἰκίσας, αὐτὸς μὲν ἀποθνήσκει, οἱ δ᾽ ἄλλοι ἐκ τῆς Θάψου ἀναστάντες, Ἐβλώνος βασι-
λέως Σικελοῦ παραδόντος τήν χώραν καὶ καθηγησαμένου Μεγαρέας φίκσαν τοὺς Ἀβλαίους 10 διεσθέντας. καὶ ἐτη ὀικήσαντες πέντε καὶ τεσσαράκοντα καὶ διακόσια ὑπὸ Γέλωνος τυράννου Συρακοσίων ἀνέστησαν ἐκ τῆς πόλεως καὶ χώρας. πρὶν δὲ ἀναστῆναι, ἔτεσιν ύστερον ἐκατον ἢ αὐτοὺς οἴκισαν, Πάμμιλον πέμψαντες Ἑλιωνῦντα 15 κτίζουσι καὶ ἐκ Μεγάρων τῆς μητροπόλεως οὕσης αὐτοῖς ἐπελθὼν ἐξυγκατάκισε. Γέλαν δὲ Ἀντίφημος ἐκ Ῥόδου καὶ Ἐυτιμος ἐκ Κρήτης ἐποίκους ἀγαγόντες κοινῇ ἐκτίσαν ἔτει πέμπτῳ καὶ τεσσαρακοστῷ μετὰ Συρακουσῶν οἴκισιν. 20 καὶ τῇ μὲν πόλει ἀπὸ τοῦ Γέλα ποταμοῦ τοῦ νόμα ἐγένετο, τὸ δὲ χωρίον οὐ νῦν ἢ πόλις ἐστὶ καὶ ὁ πρώτον ἔτειχίσθη Λίνδιοι καλεῖται νόμιμα δὲ Δωρικὰ ἐτέθη αὐτοῖς. ἔτεσι δὲ ἐγγύτατα ὅκτῳ καὶ ἐκατόν μετὰ τὴν σφετέραν οἰκίσιν 25 Γελώδου Ἀκράγαντα φίκσαν, τὴν μὲν πόλιν ἀπὸ τοῦ Ἀκράγαντος ποταμοῦ ὀνομάσαντες, οἰκιστὰς δὲ ποιήσαντες Ἀριστόνου καὶ Πυστίλου, νόμιμα 5 τὰ τὰ Γελώδων δόντες. Ζάγκλη δὲ τὴν μὲν ἁρχὴν ἀπὸ Κύμης τῆς ἐν Ὀπικία Χαλκιδικῆς πόλεως 30 ληστῶν ἀφικομένων φίκισθη, ύστερον δὲ καὶ ἀπὸ Χαλκίδος καὶ τῆς ἄλλης Ἑβοϊας πλῆθος ἐλθὼν

1. παραδόντος] MSS προδόντος: corr. Classen
2. οἴκησαν twice M || ἀπέστησαν M || οἰκήσαι ΒΑΕΦΜ || πέμψαντες] μεταπέμψαντες || ἐσ ἑλιωνυτα M || ἐπελθὼν] πλῆθος ἐλθὼν Badham, Herw. || συγκατάκισε M
4. οἴκησιν M || φίκησαν M
5. <ὑπὸ> ληστῶν Herw., Sitzler
Ξυγκατενείμαντο τήν γῆν· καὶ οἰκισταὶ Περιήρης καὶ Κραταιμένης ἐγένοντο αὐτῆς, ὁ μὲν ἀπὸ Κύμης, ὁ δὲ ἀπὸ Χαλκίδος. ὅνομα δὲ τὸ μὲν πρῶτον Ζάγκλη ἦν ὑπὸ τῶν Σικελῶν κληθείσα, ὡτι δρεπανοείδες τήν ἱδέαν τὸ χωρίον ἐστὶ (τὸ δὲ δρέπανον οἱ Σικελοὶ ζάγκλου καλούσιν), ὡστερον δὲ αὐτοὶ μὲν ὑπὸ Σαμίων καὶ ἄλλων 'Ἰώνων ἐκπέπτουσιν, οἱ Μήδους φεύγοντες προσέβαλον

6 Σικελία, τοὺς δὲ Σαμίους Ἀναξίλας Ῥηγίνων τύραννος οὐ πολλῷ ὡστερον ἐκβαλὼν καὶ τὴν πόλιν αὐτὸς ξυμμείκτων ἀνθρώπων οἰκίσας Μεσσήνην ἀπὸ τῆς ἑαυτοῦ τὸ ἀρχαῖον πατρίδος

5 ἀντωνόμασε. καὶ Ἰμέρα ἀπὸ Ζάγκλης ὕκισθη ὑπὸ Εὐκλείδου καὶ Σίμου καὶ Σάκωνος, καὶ Χαλκιδῆς μὲν οἱ πλείστοι ᾦλθον ἐς τὴν ἀποικίαν, ξυνώκισαν δὲ αὐτοῖς καὶ ἐκ Συρακοουσῶν φυγάδες στάσει νικηθέντες, οἱ Μυλητίδαι καλούμενοι· καὶ 5 φωνῇ μὲν μεταξὺ τῆς τε Χαλκιδέων καὶ Δωρίδος ἐκράθη, νόμιμα δὲ τὰ Χαλκιδικά ἐκράτησεν.

2 Ἀκραί δὲ καὶ Κασμέναι ὑπὸ Συρακοσίων ὕκισθησαν. Ἀκραί μὲν ἐβδομήκοντα ἐτεσί μετὰ Συρακούσας, Κασμέναι δὲ ἐγγύς εἰκοσὶ μετὰ Ἀκρας. 10

3 καὶ Καμάρινα τὸ πρῶτον ὑπὸ Συρακοσίων ὕκισθη, ἐτεσίνεν ἐγγύτατα πέντε καὶ τριάκοντα καὶ ἐκατόν μετὰ Συρακοουσῶν κτίσιν· οἰκισταὶ δὲ ἐγένοντο αὐτῆς Δάσκων καὶ Μενέκωλος. ἀναστάτων δὲ Καμαριναῖοι γενομένων πολέμῳ ὑπὸ Συρακοσίων. 15

6. ὡστερον οὐ πολλῷ M || αὐτὸς MSS: corr. Dobree. Perhaps ΑΤΤΟϹΕΙϹ = αὐτὸς <ἐκ> || αὐτὸ ὤνόμασε(ν) ΒΔΕFM

1. μυτιλήδαι M
2. δ' ἐγγύς M
6. Τοσαύτα ἔθησε Ἑλλήνων καὶ βαρβάρων Σικελίων ὁκεί, καὶ ἔπε τοσῇν ὑσσαν αὐτὴν οἱ Ἀθηναῖοι στρατεύειν ὀρ- μὴντο, ἐφεύμενοι μὲν τῇ ἀληθεστάτῃ προφάσει τῆς πάσης ἄρξαι, βοθθεῖν δὲ ἀμα εὕπρεπῶς ἤθελομενοι τοῖς ἐαυτῶν ἔνιγινεσί καὶ τοῖς προσ- γεγεννημένοις ἐξυμμάχοις. μάλιστα δ' αὐτοὺς ἐξ- ὁρμησαν Ἐγεσταίων [τὲ] πρέσβεις παρόντες καὶ προθυμότερον ἐπικαλούμενοι. ὤμοροι γὰρ ὄντες τοῖς Σελινοῦντιοι ἐς πόλεμον καθ- ἐστασάν περὶ τε γαμικῶν τινων καὶ περὶ γῆς ἀμφισβητήτου, καὶ οἱ Σελι- νοῦντιοι Συρακοσίους ἑπαγαγόμενοι ἐξυμμάχοις κατείργην αὐτοὺς τῷ πολέ- μῳ καὶ κατὰ γῆν καὶ κατὰ θάλασσαν. ὥστε τὴν γενομένην ἐπὶ Λάχητος καὶ τοῦ προ-
τέρον πολέμου [Δεοντίνων] οἱ Ἐγεσταίοι ξυμμαχίαν ἀναμμυνήσκοντες τοὺς Ἀθηναίους, ἐδέοντο σφίσι ναύς πέμψαντας ἐπαρμίνα, λέγοντες ἄλλα τε πολλὰ καὶ κεφάλαιον, εἶ Ὑπακούσιοι Δεοντίνους 20 τε ἀναστήσαντες ἀτιμώρητοι γενήσονται καὶ τοὺς λοιποὺς ἐτὶ ξυμμάχους αὐτῶν διαφθείραντες αὐτοῖ τὴν ἄπασαν δύναμιν τῆς Σικελίας σχῆσουσι, κινδυνούν εἶναι μήποτε μεγάλη παρασκευὴ Δωρίς τε Δωριέως κατὰ τὸ ξυγγενὲς καὶ ἁμα ἀποικοὶ τοῖς 25 ἐκπέμψατε [Πελοποννησίοις] βοηθήσαντες καὶ τὴν ἐκεῖνων δύναμιν ξυγκαθέλωσι σῶφρον δ' εἴναι μετὰ τῶν ὑπολοίπων ἐτὶ ξυμμάχων ἀντέχειν τοῖς Σιρακοσίοις, ἀλλωσ τε καὶ χρήματα σφῶν παρ- 3 εὑροῦτον ἐσ τῶν πόλεμον ἴκανά. ὡν ἀκούοντες οἱ Ἀθηναίοι ἐν ταῖς ἐκκλησίαις τῶν τε Ἐγεσταίων πολλάκις λεγόντων καὶ τῶν ξυναγορευόντων αὐ- τοῖς ἐψηφίσαντο πρέσβεις πέμψαι πρῶτον ἐσ τὴν Ἐγεσταῖν, περὶ τε τῶν χρημάτων σκεψομένους εἰ 35 υπάρχει, ὅσπερ φασίν, ἐν τῷ κοινῷ καὶ ἐν τοῖς ἱεροῖς, καὶ τὰ τοῦ πολέμου ἀμα πρὸς τοὺς Σελινουντίους ἐν ὑπὸ ἐστίν εἰσο- μένους.

7 Καὶ οἱ μὲν πρέσβεις τῶν Ἀθηναίων ἄπε-


It is probable that the text of c. 6 has suffered somewhat from interpolation of comments.
στάλησαν ἐς τὴν Σικελίαν. Δακεδαιμόνιοι δὲ τοῦ αὐτοῦ χειμῶνος καὶ οἱ ἕξιμμαχοι πλὴν Κορινθίων στρατεύσαντες ἐς τὴν Ἀργείαν τῆς τε γῆς ἔτεμον οὐκ ἔτι τοῖς καὶ σύτου ἀπεκομίσαντό τινα ἕξυγη κομίσαντες, καὶ ἐς Ὄρνεας κατοικίσαντες τούς Ἀργείων φυγάδας καὶ τῆς ἄλλης στρατιᾶς παρακαταλειπόντες αὐτοῖς ὀλίγους καὶ σπεισάμενοί τινα χρόνων ὀστε μὴ ἀδικεῖν Ὄρνεάτας καὶ Ἀργείους τὴν ἄλληλων, ἀπεχώρησαν τῷ στρατῷ ἐπ’ οἶκου. 2 ἐξελθόντων δὲ Ἀθηναίων οὐ πολλοὶ ἄστερον ναυσὶ τριάκοντα καὶ ἐξακοσίων ὑπόλαιας, οἱ Ἀργεῖοι μετὰ τῶν Ἀθηναίων πανστρατιά ἐξελθόντες τοὺς ἐν Ὄρνεαῖς μίαν ἡμέραν ἐπολιορκοῦν· ὥπο δὲ νύκτα, αὐλισμένου τοῦ στρατεύματος ἀπωθεὶν, ἐκδιδράσκουσιν οἱ ἐκ τῶν Ὅρνεών. καὶ τῇ ὕστεραία ἡ Ἀργεῖοι ώς ἡμέραντο, κατασκάψαντες τᾶς Ὅρνεᾶς ἀνεχώρησαν καὶ οἱ Ἀθηναίοι ὕστερον ταῖς ναυσὶ ἐπ’ οἰκου.

3 Καὶ ἐς Μεθώνην τὴν ὠμορον Μακεδονία ἑπταεῖς κατὰ θάλασσαν κομίσαντες Ἀθηναῖοι σφῶν τε αὐτῶν καὶ Μακεδόνων τοὺς Hostilities between Athens and Perdiccas.

7 1. ἀπεκομίσαντο]ἀνεκόμισαν C: ἀνεκομίσαντο ABEFGM: corr. Hu. ‘Parum elegans est sermo ἀπεκομίσαντο . . κομίσαντες et forsitan alicud vitii hic lateat’ Sta. Cla. thinks τῶν may be wrongly repeated from τῶν χρῶνων below. ζεύγη κομίσαντες may represent a lost θείογεισο. Cf. Herod. i. 31 ζεύγει κομισθήραιµα: ix. 39 ὑποζύγια σιτία ἄγοντα . . ἐς τὸ στρατόπεδον || παραλεπόντες M
τού δ’ ἐπιγιγνομένου θέρους ἀμα ἤρι· ὁ τῶν Ἄθηναίων πρέσβεις ἦκον ἐκ τῆς Σικελίας καὶ οἱ Ἑγεσταίοι μετ’ αὐτῶν ἄγοντες ἐξήκοντα τάλαντα ἁσίμου ἀργυρίου ὡς ἐς ἐξήκοντα ναῦς μηνὸς μισθόν, ὥς ἐμελλόν δεησθαι πέμπτειν. καὶ οἱ Ἄθηναίοι ἐκκλησίαν καὶ ἀκούσαντες τῶν τῷ Ἐγεσταίῳ καὶ τῶν σφετέρων πρέσβειν τά τε ἀλλα ἐπαγωγὰ καὶ οὐκ ἄλλῃ καὶ περὶ τῶν χρημάτων ὡς εἴη ἐτοίμα ἐν τε τοῖς ἱεροῖς πολλὰ καὶ ἐν τῷ κοινῷ, ἐψηφίσαντο ναῦς ἐξήκοντα πέμπτειν ἐς Σικελίαν καὶ στρατηγοὺς αὐτοκράτορας Ἀλκιβιάδην τε τὸν Κλεινίου καὶ Νικίαν τὸν Νικηράτου καὶ Λάμπχου τὸν Ξενοφάνους, βοηθοὺς μὲν Ἑγεσταίοις πρὸς Σελινουτίους, ξυγκατοικίσαι δὲ καὶ Λεοντίνους ἦν τῷ περιγύμνηται αὐτοῖς τοῦ πολέμου, καὶ τάλλα τὰ ἐν τῇ Σικελίᾳ πράξαι ὅπῃ ἂν γυμνόσκοιν ἀριστα Ἄθηναίοις. μετὰ δὲ τούτο
ημέρα πέμπτη ἐκκλησία αὐθις ἐγήγεντο, καθ’ ὁ τι
χρή τὴν παρασκευὴν ταῖς ναυλὶ τάχιστα γίγνε-
σθαι, καὶ τοῖς στρατηγοῖς, εἰ τοῦ προσδέοντο,
4 ψηφισθήναι ἐς τὸν ἐκπλοῦν. καὶ ὁ Νικίας
ἀκούσιος μὲν ἱρημένοις ἀρχεῖν, νομί-
ζων δὲ τὴν πόλιν οὐκ ὀρθῶς βεβου-
λεύσθαι, ἀλλὰ προφάσει βραχεία καὶ
ἐυπρεπεὶ τῆς Σικελίας ἀπάσης, μεγάλου ἐργοῦ,
ἐφίεσθαι, παρελθὼν ἀποτρέψαι ἐβούλετο, καὶ
παρήνει τοῖς Ἀθηναίοις τοιάδε.

9 "Ἡ μὲν ἐκκλησία περὶ παρασκευής τῆς
ἡμετέρας ἤδε ξυνελέγη, καθ’ ὁ τι
χρή ἐς Σικελίαν ἐκπλεῖν. ἐμοὶ μέντοι
δοκεὶ καὶ περὶ αὐτοῦ τοῦτον ἐτι
χρήναι σκέψασθαι εἰ ἀμεινόν ἐστιν
ἐκπέμπτειν τὰς ναῦς, καὶ μὴ οὕτω
βραχεία βουλή περὶ μεγάλων πραγμάτων ἀν-
δράσιν ἀλλοφύλοις πειθομένους πόλεμον οὐ προσ-
2 ἤκοντα ἀρασθαί. κατοί ἐγγογει καὶ τιμῶμαι ἐκ
τοῦ τοιοῦτον καὶ ἢσον ἔτερων περὶ τῷ ἐμαυτοῦ
σώματι ὄρρωδώ, νομίζων ὀμοίως ἁγαθὸν πολίτην
eiναι ἃ νὰν καὶ τοῦ σώματός τι καὶ τῆς οὐσίας
προνοήται. μάλιστα γὰρ ἂν ὦ τοιοῦτος καὶ τὰ

3. καθ’ ὜ Ἡ ρ η

9 4. δὲ ὁμ. ὜ || ὁς ἀπάσης <ἀρξαῖ>: cf. c. 6, 1.
1. καθ’ ὜ || ἐσπλεῖν ὜ || εἰ ὁμ. ὜
2. προνοηταὶ σχολ. legit προητα, quod verum est’ Fab.
The schol. has ἁγαθὸν πολίτην ἡγούμαι καὶ τὸν ἀφειδώνητα τοῦ
σώματος καὶ τὸν προνοοῦμεν ἐν καιρῷ ὀμολογ. For σώματος
Dobree suggests δεξιώματος, 'who consults for his dignity and
fortunes, as I do who seek power and wealth through the
dangers of war'
τῆς πόλεως δι’ ἑαυτὸν βούλοιτο ὀρθούσθαι· ὀμως
dὲ οὔτε ἐν τῷ πρότερον χρόνῳ διὰ τὸ προτιμᾶσθαι 15
εἰπον παρὰ γνώμην οὔτε νῦν, ἀλλὰ ἢ ἂν γι-
3 γνώσκω βέλτιστα, ἔρω. καὶ πρὸς ἡν
μὲν τοὺς πρότερος τοὺς ύμετέρους
ἀσθενῆς ἂν μου ὁ λόγος εἰη, εἰ τὰ
te υπάρχοντα σφόξειν παρανοίην καὶ μὴ τοῖς 20
ἐτοίμους περὶ τῶν ἁφανῶν καὶ μελλόντων κυν-
dυνεύειν· ὡς δὲ οὔτε ἐν καρῷ σπεύδετε οὔτε
ῥάδια ἐστὶ κατασχεῖν ἕφ’ ἃ ωρμησθε, ταῦτα
didάξω.

10 "Φημὶ γὰρ ύμᾶς πολεμίους πολλοὺς ἐνθάδε
ὑπολιπόντας καὶ ἐτέρους ἐπιθυμεῖν
ἐκεῖσε πλεύσαντας δεῖρο ἐπαγαγέ-
2 σθαι. [καὶ οἶσθε ἴσως τὰς γενομένας
ὑμῖν σπονδάς ἔχειν τι βέβαιοιν· αἱ ἱσυχαζόντων 5
μὲν ύμῶν ὁνόματι σπονδαὶ ἐσονται (οὕτω γὰρ
ἐνθέντε τε ἄνδρες ἐπραξαν αὐτά καὶ ἐκ τῶν ἐν-
αντίων), σφαλέντων δὲ ποι ἄξιοχρεω δυνάμει
tαχείαν τὴν ἐπιχείρησιν ὑμῖν οἱ ἐχθροὶ ποιοῦν-
tαι, οἶς πρῶτον μὲν διὰ ἐξιμφορῶν ἡ ἔμβασις 10
καὶ ἐκ τοῦ αἰσχίνους ἢ ὑμῖν κατ’ ἀνάγκην ἐγένετο,
ἐπειτα ἐν αὐτῇ ταύτῃ πολλὰ τά ἀμφισβητοῦν-
3 μενα ἐχόμεν.] εἰσὶ δ’ οἱ οὐδὲ ταύτῃ πω τῷ
τὴν ὀμολογίαν ἐδέξαιτο, καὶ οὐχ οἱ ἱσθενεῖστατοι;
ἀλλ’ οἱ μὲν ἄντικρυς πολεμοῦσιν, οἱ δὲ καὶ διὰ 15
tὸ Ἀκαδαιμοῦνος ἔτι ἱσυχαζεῖν δεχημέροις

2. ἀλλ’ ἢ ἂν Madvig, IIu.: ἀλλὰ ἢ ἂν M
3. ἱσθενήσ μου ἂν εἰη ὁ λόγος M
1. δεύρο] δεύτερον MSS ; corr. Stephens
2. σφαλέντων τοῦ M
4 σπονδαῖς καὶ αὐτοὶ κατέχονται. τάχα δ’ ἂν ἵσως, εἰ διὰ ἡμῶν τὴν δύναμιν λάβοιεν, ὅπερ νῦν σπεῦδομεν, καὶ πάντων ἄν ἐξουσιοδοτεῖτο μετὰ Σικελιώτῶν, οὐς πρὸ πολλῶν ἄν ἐτιμήσατοτοι ἤμυ- 20
5 μάχους γενέσθαι ἐν τῷ πρὶν χρόνῳ. ὡστε χρῆ σκοπεῖν τινα αὐτὰ καὶ μὴ μετεώρῳ τῇ πόλει ἄξιον κινδυνεύειν, καὶ ἀρχής ἀλλής ὅρεγεσθαί πρὶν ἴν ἂχομεν βεβαιωσόμεθα, εἰ Ἀλκιδῆς γε ἐν ἐπὶ Ἐράκης ἐτη τοςαῦτα ἀφεστῶτες ἄφ’ ἡμῶν ἐτὶ ἀνείρωτοι εἰσι καὶ ἄλλους τινῆς κατὰ τὰς ἡπείρους ἐνδοιαστῶς ἀκροβοῦται. ἡμεῖς δὲ Ἐγε- 25 σταιοίς δὴ οὐσί ἡμμάχοις ὡς ἀδικουμένοις ἄξιοι βοηθοῦμεν. ὑφ’ ὁν δ’ αὐτοῖ πάλαι ἀφεστῶτον ἀδικούμεθα, ἐτὶ μέλλομεν ἀμύνεσθαι. 30

11 “Καίτοι τοὺς μὲν κατεργασάμενοι κἀν κατά-
σχοιμεν· τῶν δ’ εἰ καὶ κρατήσαμεν, B. The plan is
diὰ πολλῶν χε καὶ πολλῶν ύντων χαλεπῶς ἄν ἄρχειν δυναίμεθα. ἁνόητον δ’ ἐπὶ
tοιούτους ἵναι ὅν κρατήσας τε μὴ κατασχήσει 5
tis καὶ μὴ κατορθώσας μὴ ἐν τῷ ὁμοίῳ καὶ πρὶν
tο ἐπιχειρήσαι ἐσται. Σικελιώται δ’ ἂν μοὶ 
δοκοῦ-
σιν, ὡς γε νῦν ἂχουσι, καὶ ἐτὶ ἂν ἥσον δεινὸ 
ставить, εἰ ἄρξειαν αὐτῶν Ἡρακλόσσοι, ὅτερ
3 οἱ Ἐγεσταιοί μάλιστα ἡμᾶς ἐκφοβοῦσι. νῦν μὲν
γὰρ καὶ ἐλθοῦσι ἵσως Λακεδαιμονίων ἐκαστοῖ 
χάρτι, ἐκεῖνος δ’ ὁκ εἰκὸς ἀρχὴν ἐπὶ ἀρχὴν 
στρατεύσαι· ὃ γὰρ ἂν τρόπῳ τῆς ἡμετέραν μετὰ

4. τάχα δ’ ἂν δὲ Μ || ἐξουσιοδοτεῖτο Μ
5. τῇ] τῇ MSS: corr. Kr. || βεβαιωσόμεθα Μ || χαλκидеῖς Μ ||
toūs ἡπείρους Μ || αὐγεσταλοῖς Μ || αὐτοῖ] αὐτῶν MSS: corr. 
Keiske
Πελοποννησίων ἀφέλωνται, εἰκὸς ὑπὸ τῶν αὐτῶν καὶ τὴν σφετέραν διὰ τοῦ αὐτοῦ καθαιρεθῆναι. ἦμιᾶς δ᾿ ἂν οἱ ἔκει Ἕλληνες μᾶλιστα μὲν ἐκπεπληγμένοι εἶνεν, εἰ μὴ ἀφικοῖμεθα, ἔπειτα δὲ καὶ εἰ δεῖξαντες τὴν δύναμιν δι’ ὀλίγου ἀπέλθοιμεν (τὰ γὰρ διὰ πλείστου πάντες ἵσμεν θαυμαζόμενα, καὶ τὰ πείραν ἥκιστα τῆς δόξης δόντα). εἰ δὲ σφαλεῖμεν τι, τάχιστ᾿ ἂν ὑπεριδόντες μετὰ τῶν 5 εὐνάδε ἐπιθοίντο. ὡσπερ νῦν ὑμεῖς, ὦ Ἀθηναῖοι, ἐς Δακεδαιμονίους καὶ τοὺς ξυμμάχους πεπόνθατε, διὰ τὸ παρὰ γνώμην αὐτῶν πρὸς ὑ ἐφοβεῖσθε τὸ πρῶτον περιγεγενήθαι, καταφρονήσαντες ἥδη καὶ 6 Σικελίας ἐφίεσθε. χρῆ δὲ μὴ πρὸς τὰς τύχας τῶν ἐναντίων ἐπαίρεσθαι, ἀλλὰ τὰς διανοίας κρατήσαντας θαρσεῖν, μηδὲ Δακεδαιμονίους ἄλλο τι ἡγήσασθαι ἢ διὰ τὸ αἰσχρὸν σκοπεῖν, ὦτῳ τρόπῳ ἐτι καὶ νῦν, ἢν δύνωνται, σφήλαντες ἡμᾶς τὸ σφέτερον ἀπρεπὲς εὗ θήσονται, ὅσφι καὶ περὶ πλείστου καὶ διὰ πλείστου δόξαν ἀρετῆς μελετῶσιν. ἠ ὅστε οὗ περὶ τῶν ἐν Σικελία Ἑγεσταίων ἦμῖν ἀνδρῶν βαρβάρων ὁ ἄγων, εἰ σωφρονοῦμεν, ἀλλ’ ὅπως πόλιν δι’ ὀλγαρχίαν ἐπιβουλεύουσαν 35 ὄξεως φυλαξόμεθα.

12 “Καὶ μεμνήσθαι χρῆ ἡμᾶς ὅτι νεώσθι ἀπὸ
νόσου μεγάλης καὶ πολέμου βραχύ
τι λελωφήκαμεν, ὡστε καὶ χρῆμασι
καὶ τοῖς σώμασιν ἡξέχθησαι· καὶ ταῦτα ὑπὲρ
ήμων δίκαιον ἐνθάδε ἀναλοῦν, καὶ μὴ
ὑπὲρ ἀνδρῶν φυγάδων τῶν ἐπι-
κουρίας δεομένων, οἷς τὸ τε ψεύσα-
σθαι καλῶς χρῆσιμον καὶ τῷ τοῦ πέλας κινδύνῳ,
αὐτούς λόγους μόνον παρασχομένους, ἡ κατορθώ-
σαντας χάριν μὴ ἀξίαν εἰδέναι ἢ πταισαντάς

2 που τοὺς φίλους ἐξιναπολέσαι. εἴ τε τις ἀρχεῖν
ἀσμενὸς αἱρεθεὶς παραλεῖπῃ ἕμων ἔκπλεῖν, τὸ εαυτοῦ
μόνον σκοπῶν, ἀλλὰς τε καὶ νεότερος
ἐτί ὅν ἐς τὸ ἀρχεῖν, ὅπως θαυμασθή
μὲν ἀπὸ τῆς ἱπποτροφίας, διὰ δὲ
πολυτέλειαν καὶ ὡφεληθῇ τι ἐκ τῆς ἀρχῆς, μηδὲ
tούτῳ ἐμπαράσχητε τῷ τῆς πόλεως κινδύνῳ ἱδίᾳ
ἐλλαμπρύνεσθαι, νομίσατε δὲ τοὺς τοιούτους τὰ
μὲν δημόσια ἀδικεῖν, τὰ δὲ ἱδία ἀναλοῦν, καὶ τὸ
πράγμα μέγα εἶναι καὶ μὴ οἶνον νεωτέρους βουλεύ-
σασθαί τε καὶ ὃξεως μεταχειρίσαι.

3 “Οὐς ἐγὼ ὅριν νῦν ἐνθάδε τῷ αὐτῷ ἀνδρὶ
παρακελευστοὺς καθημένους φοβοῦ-
μαι, καὶ τοῖς προσβυτέροις ἀντιπαρα-

C. Return to
A.—τὸ ἀκαίρον,
c. 12.

a. Why give away what we need for ourselves?

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

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

2 1. [τοῖς] Herw.; see note || ἐνθάδε εἶναι BAEGFM: ἐνθὰ δεῖν
Usener || αὐτῷ ἄνωτος Hu.; the MSS vary between αὐτοῦς and
αὐτῶν || ὑπὲρ ἡμῶν δίκαιον ἐνδεχομένων οἷς τὸ τε κτλ., omitting
the rest through confusion of ἐνθα-δε with δε-ομένων M || ἐξι-
απολέσαι MSS: corr. Reiske

2. ἀσμενὸς] ἀσμενὸς MSS; cf. ἱδραμι || ἀναρεθεὶς M || ὅπως μὴ
θαυμασθῇ M, whence Müller - Strübing conjectures ὅπως μὴ
θαυμασθῇ μὲν μόνον || ἀπὸ τῆς ἱπποτροφίας is placed by Badham
after πολυτέλειαν, but see note || νεωτέρους] νεωτέρῳ MSS: corr.
Pluygers. The dat. would suit οἶνον τε
κελεύομαι μὴ κατασχυνθῆναι, εἰ τῷ τις παρακάθηται τώνδε, ὅπως μὴ δοξῇ, 
ἐὰν μὴ ψηφίζηται πολέμειν, μαλακὸς εἰναι, μηδ', ὦπερ ἂν αὐτοὶ πάθοιεν, δυσέρωτας εἰναι τῶν ἀπόντων, γνώτας ὅτι ἐπιθυμία μὲν ἐλάχιστα κατορθοῦται, προνοία δὲ πλείστα, ἀλλ' ὑπὲρ τῆς πατρίδος, ὡς μέγιστον δὴ τῶν πρὶν κίνδυνοι ἀναρριπτοῦσι, ἀντιχειροτονεῖν καὶ ψηφίζεσθαι τοὺς μὲν Σικελώτας οἴσπερ νῦν ὅροις χρωμένους πρὸς ἡμᾶς, οὐ μεμπτοῖς, τῷ τε Ἰουνίῳ κόλπῳ παρὰ γῆν ἢ τις πληγή, καὶ τῷ Σικελικῷ, διὰ πελάγους, τὰ αὐτῶν νεμομένους καθ' αὐτοὺς καὶ ξυμφέρε- 

16 ΘΟΥΚΥΔΙΔΟΥ

καὶ ἐπειδῇ ἄνευ Αθηναίων καὶ ξυνήψαν πρὸς Σελευκοντίους τὸ πρῶτον πόλεμον, μετὰ σφῶν αὐτῶν καὶ καταλύε- 

σθαι· καὶ τὸ λοιπὸν ξυμμάχους μὴ ποιεῖσθαι ὦσπερ εἰώθαμεν, οἷς κακῶς μὲν πρῶξασιν ἀμυνοῦ- 

μεν, ὦφελίας δ' αὐτοὶ δεηθέντες οὐ τευξόμεθα.

14 "Καὶ σὺ, ὃ πρύτανι, ταῦτα, εἴπερ ἤγεῖ σοι προσήκειν κῆδεσθαι τε τῆς πόλεως καὶ βούλει γενέσθαι πολίτης ἀγαθός, 

ἐπιψήφιζαι καὶ γνώμας προτίθει αὐθίς Αθηναίοις, νομίσας, εἰ ὁρρωδεῖς τὸ ἀναψήφισαι, τὸ μὲν λύειν 

touς νόμους μὴ μετὰ τοσὸν' ἀν μαρτύρων αἵτιν 

ισχεῖν, τής δὲ πόλεως βουλευσάμενης ἰατρὸς ἀν σχεῖν, τῆς δὲ πόλεως βουλευσάμενης ἰατρὸς ἀν 

13 1. κατορθοῦνται MSS: corr. Göller || τὰ πλείστα M || πρὸς ὑμᾶς M || Ἰωνίῳ M 

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

14 1. ἤγεῖ M || τοῦ μὲν λύειν Herw., Hu.; but τὸ λύειν is subject of αἵτιν ἵσχειν. Intr. p. xxxi || κακῶς βουλευσάμενης schol.
'Ο μὲν Νικίας τοιαύτα εἶπε· τῶν δὲ Ἀθηναίων παριόντες οἱ μὲν πλείστοι στρατεύειν παρῆμουν καὶ τὰ ἐψηφισμένα μὴ λύειν, οἱ δὲ τινες καὶ ἀντέλεγον.

2 ἐνήγη δὲ προθυμότατα τὴν στρατείαν Ἀλκιβιάδης 5 ὁ Κλεινίου, βουλόμενος τῷ τε Νικία ἐναντιοῦσθαι, ὃν καὶ ἓς τάλλα διάφορος [τὰ πολιτικά], καὶ ὅτι αὐτοῦ διαβόλως ἐμνήσθη, καὶ μάλιστα στρατηγήσαν τε ἐπιθυμῶν καὶ ἐλπίζων Σικελίαν τε δι' αὐτοῦ καὶ Καρχηδόνα λήψεσθαι καὶ τὰ ἓδια ἀμα 9 10 εὐνυχήσας χρήμασί τε καὶ δόξῃ ὕφελήσειν. ὃν γὰρ ἐν ἀξιώματι ὑπὸ τῶν ἀστῶν, ταῖς ἐπιθυμίαις μείζοσιν ἢ κατὰ τὴν ὑπ- ἀρχούσαν οὕσιν ἔχριτο ἐσ ταῖς ἱπποτροφίας καὶ τὰς ἀλλὰς δαπάνας· ὅπερ καὶ 15 καθεῖλεν ὑστερον τὴν τῶν Ἀθηναίων πόλιν ὑπὸ ἣκιστα. φοβηθέντες γὰρ αὐτοῦ οἱ πολλοὶ τὸ μέγεθος τῆς τε κατὰ τὸ ἐαυτοῦ σῶμα παρανομίας ἐς τὴν διάιταν καὶ τῆς διανοίας ὃν καθ' ἐν ἐκα- στον ἐν ὦτῳ γίγνοιτο ἐπρασσεν, ὡς τυραννίδος ἐπιθυμοῦντι πολέμιοι καθέστασαν, καὶ δημοσία κράτιστα διαθέντι τὰ τοῦ πολέμου ἓδια ἐκαστοι

1. ὃς for ὡς M
2. [τὰ πολιτικά] Weidner. τάλλα τὰ πολιτικά cannot = τὰ ἀλλα πολιτικά, and ought to represent something that does 10 not include ὅτι αὐτοῦ διαβόλως ἐμνήσθη || δι' αὐτὸ Badham
4. διαθέντα best MSS: διαθένταs Cla. : διαθέντα Lindner: ANieschke proposes to take διαθέντα τὰ . . πολέμου as accus. absolute || διαθέντα τοῦ πολέμου M

C
τοῖς ἐπιτηδεύμασιν αὐτοῦ ἀχθεσθέντες καὶ ἄλλοις ἐπιτρέψαντες οὐ διὰ μακροῦ ἐσφηλαν τὴν πόλιν. 5 τότε δὲ οὖν παρελθὼν τοῖς Ἀθηναίοις παρῆνει τοιάδε.

16 "Καὶ προσήκει μοι μᾶλλον ἐτέρων, ὡς Ἀθηναίοις, ἄρχειν (ἀνώγχη γὰρ ἐντεύθεν ἄρξασθαι, ἐπειδή μου Νικίας καθῆ- ψατο), καὶ ἄξιος ἀμα νομίζω εἰναι. ὅν γὰρ πέρι ἐπιβοήτος εἰμι, τοῖς μὲν προγόνοις μοι καὶ ἐμοὶ δόξαν φέρει 2 ταύτα, τῇ δὲ πατρίδι καὶ ὠφελίαν. οἱ γὰρ Ἑλλήνες καὶ ὑπὲρ δύναμιν μείζων ἤμοι τὴν πόλιν ἐνόμισαν τῷ ἐμῷ διαπρεπεῖ τῆς Ὀλυμπίαζε θεωρίας, πρότερον ἐπιτίθεντες αὐτὴν καταπεπο- λεμήσθαι, διότι ἅρματα μὲν ἐπὶ τὰ καθήκα, ὅσα οὐδεῖς πω ἰδιώτης πρότερον, ἐνίκησα δὲ καὶ δεύτερος καὶ τέταρτος ἐγενόμην καὶ τάλλα ἄξιως τῆς νίκης παρεσκευασάμην. νόμῳ μὲν γὰρ τιμῇ τὰ τοιαῦτα, ἐκ δὲ τοῦ ὄρμημένον καὶ δύναμις ἀμα 15 ὑπονοεῖται. καὶ ὅσα αὐ ἐν τῇ πόλει χορηγῶις ἦ ἄλλω τῷ λαμπρύνομαι, τοῖς μὲν ἁστοῖς φθονεῖται φύσει, πρὸς δὲ τοὺς ξένους καὶ αὐτῇ ἰσχῦς φαίνεται. καὶ οὐκ ἄχρηστος ἢ ἢ ἀνοια, ὅσ ἄν τοῖς ἰδίοις τέλεσι μή ἕαυτὸν μόνον, ἀλλὰ 20 καὶ τὴν πόλιν ὑφελῆ, οὐδὲ γε ἄδικον ἐφ' ἕαυτῷ μέγα φρονοῦντα μή ἵσον εἰναι, ἐπεί καὶ ὁ κακῶς

4. eir' ἄλλως Lindner
1. καὶ προσήκει μοι] cf. schol. on Aristoph. Pax 450
2. καταπεπολεμήσθαι Kr. || μὴ for τιμῇ M
3. αὐτοῖς for ἁστοῖς M || ἢδ’ ἢ ἀνοια M schol.: ἡ διάνοια

BCAEFG
πράσσων πρὸς οὐδένα τῆς ξυμφορᾶς ἵσομοιρεί·
ἀλλ’ ὁπέρ δυστυχοῦντες οὐ προσαγορευόμεθα,
ἐν τῷ ὁμοίῳ τις ἀνέχεσθω καὶ ὑπὸ τῶν εὔπρα-
γούντων ὑπερφρονοῦμενος, ἢ τὰ ἱσα νέμων τὰ
5 ὁμοία ἀνταξιούτω. οἶδα δὲ τοὺς τοιούτους, καὶ
ὁσοὶ ἐν τινος λαμπρότητι προέσχου, ἐν μὲν τῷ
κατ’ αὐτοὺς βίῳ λυπηροὺς ὄντας, τοῖς ὁμοίοις
μὲν μάλιστα, ἐπειτα δὲ καὶ τοῖς ἄλλοις ξυνόντας,
30 τῶν δὲ ἐπειτα ἀνθρώπων προσποιήσων τε ξύν-
γενείας τισὶ καὶ μὴ οὕσαν καταλιπόντας, καὶ ἦς
ἀν ὅσι πατρίδος, ταύτῃ αὐχήσιν, ὡς οὐ περὶ
ἐλλοτρίων οὐδ’ ἀμαρτόντων, ἀλλ’ ὀς περὶ σφε-
6 τέρων τε καὶ καλὰ πραξάντων. ὃν ἐγὼ ὅρεγό-
μενος καὶ διὰ ταῦτα, τα ἴδια ἐπιβοώ-
μενος τὰ δημόσια σκοπεῖτε εἰ τοῦ
χείρον μεταξειρίζω. Πελοποννήσου γὰρ τὰ
dυνατώτατα ξυστήσας ἀνευ μεγάλου ύμίν κιν-
δύνου καὶ δαπάνης Λακεδαιμονίους ἐς μίαν ἡμέραν
40 κατέστησα ἐν Μαντινείᾳ περὶ τῶν ἀπάντων
ἀγωνίσασθαι. ἐξ οὐ καὶ περιγενόμενοι τῇ μάχῃ
οὐδέπω καὶ νῦν βεβαιῶς θαρσοῦσι.

7 "Καὶ ταῦτα ἡ ἑμὴ νεότης καὶ ἄνοια παρὰ φύσιν
dοκοῦσα εἶναι ἐς τὴν Πελοποννησίων
dύναμιν λόγου τε πρέπουσιν ωμίλησε
καὶ ὀργῇ πίστιν παρασχομένη ἐπεισε.
καὶ νῦν μὴ πεφόβησθε αὐτὴν, ἀλλ’
ἐως ἐγὼ τε ἐτὶ ἀκμάξω μετ’ αὐτῆς

6. καίτερ περιγενόμενοι Cobet
7 1. [ὡμήλησε] Herbst.: ὥφελησε Naber || πεφοβήσθαι MSS: cor. Reiske || πεφοβήσθαι . . ἀποχρήσασθαι Μ

B. The expedition should be undertaken (cc. 17, 18 §§ 1-3) for three reasons:
(1) it is well-
timed, c. 17 § 1 5
and §§ 7, 8.
καὶ ὁ Νικίας εὐτυχῆς δοκεῖ εἶναι, ἀποχρήσασθε
2 τῇ ἑκατέρου ἡμῶν ὠφελία. καὶ τὸν ἐς τὴν
Σικελίαν πλοῦν μὴ μεταχειμώσκετε ὡς ἐπὶ
μεγάλην δύναμιν ἐσώμενον. ὦχλοις τε γὰρ ξυμ-10
μείκτοις πολυανδροῦσιν αἱ πόλεις καὶ
ῥαδίας ἐξουσιῶν πολιτείῶν τὰς
3 μεταβολὰς καὶ ἐπίδοξὰς· καὶ οὔδεὶς δὲ αὐτὸ ὡς
περὶ οἰκείας πατρίδος οὐτε τὰ περὶ τὸ σῶμα
ὅπλοις ἐξήρτυταί οὕτε τὰ ἐν τῇ χώρᾳ νομίμους
κατασκευαῖς, ὃ τι δὲ ἐκαστὸς ἢ ἕκ τοῦ λέγων
πείθειν οἴεται ἡ στασιάζων ἀπὸ τοῦ κοινοῦ λαβῶν
[ἀλλὴν γῆν, μὴ κατορθώσας, οἰκήσειν, ταῦτα
4 ἐτοιμάζεται. καὶ οὐκ εἰκὸς τὸν τοιούτον ὀμιλοῦν
οὕτε λόγου μιᾶ γνώμη ἀκροάσθαι οὕτε ἐς τὰ
ἐργα κοινῶς τρέπεσθαι· ταχὺ δὲ ἂν ἡς ἐκαστοῦ,
εἰ τι καθ' ἤδονην λέγοιτο, προσχωροῦεν, ἀλλὰς
tε καὶ εἰ στασιάζουσιν, ὁσπερ πυνθανόμεθα.
5 καὶ μὴν οὐδ' ὀπλίται οὕτ' εἰκεῖνοι ὁσιτερ κοιμ-
ποῦνται, οὕτε οἱ ἄλλοι "Εἰλληνες διεφάνησαν
tοσοῦτοι οὕτε ὁσους ἐκαστοί σφᾶς αὐτοὺς ἡρί-
θμουν, ἀλλὰ μέγιστον ὑδ' αὐτοὺς ἐφευσμένη ἡ
'Εἰλλᾶς μόλις ἐν τῷ δὲ τοῦ πολέμῳ ἤκαν ἡ ὁπλίσθη.
6 τὰ τε οὐν ἐκεῖ εὗ ὡν ἐγὼ ἅκοη αἰσθάνομαι τοι-
αὐτά, καὶ ἐτι εὐπορότερα ἐσται (βαρβάρους [τε]
γὰρ πολλοὺς ἐξομεν οἱ Συρακοσίων μίσει ξυνετι-

2. ῥαδίως M || πολιτείων] πολιτῶν E, Hu. : <τῶν πολιτῶν
τας> ἐπίδοξας Herrv.
|| ταῦτα] τοῦτο Classen
4. ἔποσχωροῖεν <ἄν> || στασιάζουεν for στασιάζουσιν M
6. [τε] Haacke
θήσονται αὐτοῖς), καὶ τὰ ἐνθάδε οὐκ ἐπικολύσει,
7 ἂν ύμεῖς ὀρθῶς βουλεύησθε. οἱ γὰρ πατέρες ἡμῶν τοὺς αὐτοὺς τοῦτοὺς οὕσπερ οὐν φασὶ πολε-
μίους ὑπολιπόντας ἀν ἡμᾶς πλεῖν καὶ προσέτι
τὸν Μήδον ἐχθρὸν ἔχοντες τὴν ἄρχην ἑκτήσαντο,
ἀν άλλῳ τινὶ ἣ τῇ περιουσίᾳ τοῦ ναυτικοῦ
8 ἵσχύοντες. καὶ νῦν οὕτε ἀνελπιστολ πιὸ μᾶλλον
Πελοποννήσιοι ἐς ἡμᾶς ἐγένοντο, εἰ τε καὶ πάνυ
ἐρρονται, τὸ μὲν ἐς τὴν γῆν ἡμῶν ἐσβάλλειν,
καὶ μὴ ἐκπλεύσωμεν, ἰκαιοὶ εἰσί, τῷ δὲ ναυτικῷ
οὐκ ἀν δύναντο βλάπτειν. ὑπόλοιπον γὰρ ἡμῖν
18 ἐστὶν ἀντίπαλον ναυτικοῦ. ὥστε τί ἄν λέγοντες
εἰκός ἢ αὐτὸν ἀποκνοίμεν ἤ πρὸς τοὺς
ἐκεῖ ξυμμάχους σκηπτόμενοι μὴ βοη-
θοίμεν; οἴς χρεών, ἐπειδὴ γε καὶ
ξυμμόσαιμεν, ἐπαμύνειν, καὶ μὴ ἀντιτιθέναι ὅτι
5 οὐδὲ εἰκεῖνοι ἡμῖν. οὐ γὰρ ἵνα δεύρο ἀντιβοηθῶσι
προσεθέμεθα αὐτοὺς, ἀλλ' ἵνα τοῖς ἐκεῖ ἐχθροῖς
ἡμῶν λυπηροὶ ὄντες δεύρῳ κωλύσωσιν αὐτοὺς
ἐπιέναι. τὴν τε ἄρχην οὖτως ἑκτησάμεθα καὶ
ἡμεῖς καὶ ὡσιὶ δὴ ἀλλοι ἡρξαν, παρα-
γιγνόμενοι προθύμως τοῖς αἰεὶ ἦ
10 Βαρβάροις ἢ "Ελλησιν ἐπικαλομένοις, ἐπεὶ εἰ γε
ἡσυχαζομεν πάντες ἢ φυλοκρινοίειν οἷς χρεῶν βοη-
θείν, βραχὺ ἄν τι προσκτόμενοι αὐτῇ περὶ αὐτῆς
ἀν ταύτης μᾶλλον κινδυνεύομεν. τὸν γὰρ προ-
χοντα οὐ μόνον ἐπιόντα τις ἀμύνεται, ἀλλὰ καὶ

7. φασὶν ὁ Νικλας Κτ.
10. imperial considerations require it, §§ 2, 3.
11. ἡ φυλοκρινοίειν πάντως ἢ φυλοκρινοίειν Herw. || ἡ φυλοκρινοίειν
M || κινδυνεύομεν Wex
3 ὦπως μὴ ἐπειστροκαταλαμβάνει. καὶ οὐκ ἔστιν ἡμῖν ταμεμύσθαι ἐς ὅσον θεολόμεθα ἄρχειν, ἀλλ’ ἀνάγκη, ἐπειδήπερ εὖ τώδε καθέσταμεν, τοὺς μὲν ἐπιβουλεύειν, τοὺς δὲ μὴ ἀνείναι, διὰ τὸ ἄρχειν ἂν υφ’ ἑτέρων [αὐτοῖς κύνδυνον εἶναι], εἰ μὴ αὐτοὶ ἄλλων ἄρχομεν. καὶ οὐκ ἐκ τοῦ αὐτοῦ ἐπισκεπτέον ὑμῖν τοὺς ἄλλους τὸ θαυμάξω, εἰ μὴ καὶ τὰ ἐπιτηδεύματα ἐς τὸ ὀμοίον μεταλήψεσθε.

4 "Δογισάμενοι οὖν τάδε μᾶλλον αὐξήσειν, ἐπ’ ἐκεῖνα ἢν ἰῶμεν, ποιομέθα τὸν πλοῦν, ἢν Πελοποννησίων τε στορέσωμεν τὸ φρόνημα, εἰ δόξονες ὑπεριδόντες τὴν ἐν τῷ παράντι ἤσυχίαν καὶ ἐπὶ Σικελίαν πλεύσαι, καὶ ἀμα ἡ τῆς Ἐλλάδος, τῶν ἐκεί προσγενομένων, πάσης τῷ εἰκότι ἄρξομεν, ἡ κακώσομέν γε Συρακοσίους, ἐν ὦ καὶ αὐτοὶ καὶ 5 οἱ ξύμμαχοι ὀφελησόμεθα. τὸ δὲ ἀσφαλές, καὶ μένειν, ἢν τι προσχωρῆ, καὶ ἀπελθεῖν, αἱ νήσεις παρέξουσι: ναυκράτορες γὰρ ἐσόμεθα καὶ ξυμ-

6 πάντων Σικελιωτῶν. καὶ μὴ ἕμαι ἡ Νικίου τῶν λόγων ἀπραγμόσυνη καὶ διάστασις τοῖς νέοις ἐς τοὺς πρεσβυτέρους ἀποτρέψῃ, τῷ δὲ εἰσοδότι κόσμω, ὀστερ

2. ὦπως μὴ] μὴ ὦπως best MSS: μὴ πως Haacke
3. τοῖς for τοὺς M || ἐνέναι] εἶν τεϊνει Herw. [αὐτοῖς κύνδυνον εἶναι] Usener. The words cannot stand with ἄρχειν ἃπ.; but possibly we should read διὰ τὸ ἄρχειν ὧφ’ ἑτέρων ἃπ. αὐτοῖς κ. εἶναι, so that ἃπ. would belong to εἶναι || ἡμῖν for ὑμῖν M
4. ὀφελησόμεθα M
καὶ οἱ πατέρες ἡμῶν ἁμα νέοι γεραιτέροις Βου-
λεύοντες ἐς τάδε ἦραν αὐτὰ, καὶ νῦν τῷ αὐτῷ
τρόπῳ πειρᾶσθε προαγαγεῖν τὴν πόλιν, καὶ
νομίσατε νεότητα μὲν καὶ γῆρας ἄνευ ἀλλήλων
μηδεν δύνασθαι, ὥμοι δὲ τὸ τε φαύλον καὶ τὸ
μέσον καὶ τὸ πάνυ ἀκριβὲς ἀν ἔγιγκραθὲν μάλιστ' ἄν ἱσχύειν, καὶ τὴν πόλιν, ἀν μὲν ἡσυχάζῃ,
τρίψεσθαι τε αὐτῆς περὶ αὐτῆς ὡσπερ καὶ ἄλλο
tι, καὶ πάντων τὴν ἐπιστήμην ἐγγηράσεσθαι,
ἀγωνιζομένην δὲ αἰεὶ προσλήψεσθαι τε τῆν
ἐμπειρίαν καὶ τὸ ἀμύνεσθαι οὐ λόγῳ ἄλλ’ ἔργῳ
7 μᾶλλον ἕξυπνεῖς ἔξειν. παράταν τε γυνώσκω
πόλιν μὴ ἀπράγμονα τάχιστ' ἀν μοι δοκεῖν
ἀπραγμοσύνης μεταβολή διαφθα-
ρῆναι, καὶ τῶν ἀνθρώπων ἀσφα-
λέστατα τούτους οἰκεῖν οὐ ἂν τοῖς
παροῦσιν ᾧθεσί καὶ νόμοις, ἢν καὶ χείρῳ ἦ,
ἤκιστα διαφόρως πολιτεύωσιν."

19 Τοιαύτα μὲν ὁ ‘Αλκιβιάδης εἶπεν. οἱ δ’
‘Αθηναῖοι ἀκούσαντες ἐκείνον τε καὶ
τῶν Ἐγερταιών καὶ Λεοντίνων
φυγάδων, οἱ παρελθόντες ἐδέοντό τε καὶ τῶν ὀρκίων ὑπομιμήσκοντες
ἰκέτευον βοηθῆσαι σφίσι, πολλῷ
2 μᾶλλον ἢ πρότερον ὠρμηντο στρατεύειν. καὶ ὁ
Νικίας γυνὸς ὅτι ἀπὸ μὲν τῶν αὐτῶν λόγων οὐκ
ἀν ἔτι ἀποτρέψειε, παρασκεύης δὲ πλήθει, εἰ

6. ἦραν M || αὐτὴν (sic) for αὐτὴν M
7. δοκὴ(sic) for δοκεῖν M || τούτοις for τούτοις M
19 1. Λεοντίνων <τινῶν> Sta.
πολλήν ἐπιτάξεις, τάχ' ἂν μεταστήσεις αὐτοὺς, τοῖς παρελθὼν αὐτοῖς αὖθις ἐλευθερία ἔγραφε.  

20 "Ἐπειδὴ πάντως ὅρω ὑμᾶς, τῷ Ἀθηναίοις, ὑμεῖς τὰ ταύτα ὡς θουλομέθα, ἐπὶ δὲ τῷ παρόντι ἄ γυμνόσκω σημανᾶ, ἐπὶ γὰρ πόλεις, ὡς ἐγὼ ἀκοῦσάν μελλόμεν, ἵνα μεγάλας καὶ ὡς ὑπηκόους ἀλλήλων οὐδὲ δεομένας μεταβολῆς, ἣ ἂν ἐκ βιαίου τις δουλείας ἀσμένας ἐς ραπὸ μετάστασιν χωροῖ, ὥστ' ἂν τὴν ἀρχὴν τὴν ἡμετέραν εἰκότως ἀντὶ εἰλευθερίας προσδεξαμένας, τὸ τε πλῆθος, ὡς ἐν μιᾷ νήσῳ, πολλὰς τὰς Ἐλληνίδας. πλὴν γὰρ Νάξου καὶ Κατάνης, ὥς ἐπίζω ἡμῖν κατὰ τὸ Λεωντίνου ξυγγενές προσέσεσθαι, ἄλλας εἰσὶν ἐπὶ, καὶ παρεσκευασμένας τοῖς πάσιν ὁμοιοτρόπως μάλιστα τῇ ἡμετέρᾳ δυνάμει, καὶ οὖχ ἡκιστα ἐπὶ ὃς μᾶλλον πλέομεν,  

3 Σελίνους καὶ Συράκουσι. πολλοὶ μὲν γὰρ ὁπλῖται ἔνειοι καὶ τοξόται καὶ ἀκούτισται, πολλαὶ δὲ τριήρεις καὶ ὀχλὸς ὁ πληρώσων αὐτῶς. χρήματα τ' ἐχουσί, τὰ μὲν ἴδια, τὰ δὲ καὶ ἐν ἑνὶ τοῖς ἱεροῖς ἐκτὸς Σελίνουντίων, Συράκουσιοι δὲ  

20 2. οὐδὲ . . . οὐτ' Bk., for MSS οὔτε . . . οὐδ'. The change is required by the sense: ἀλλήλων οὔτας, δεομένας Badham | προσ- 

deξαμένας M with CE  

4. ἐχουσί, <ἀν> || [Σελίνουντίως] Weidner. Thuc. does not mean that Syr. had not money in temples, while Selinus had; but that, though Selinus received no tribute, still she had funds stored away. It is a brief expression for τὰ δὲ καὶ ἐν τῇ ἑτε Σελίνουντίως (καὶ Συρακουσίως). Συρακοσίως δὲ ΚΤΛ.
καὶ ἀπὸ βαρβάρων τινῶν ἀπαρχή ἐσφέρεται· ὃ δὲ μᾶλλον ήμῶν προύχουσιν, ἵππους τε πολλοὺς κέκτηνται καὶ σήφω οἰκεῖῳ καὶ ούκ ἐπάκτῳ χρῶνται.

21 "Πρὸς οὖν τοιαύτην δύναμιν οὐ ναυτικῆς καὶ φαύλου στρατάσιας μόνον δεὶ, ἀλλὰ καὶ πεζῶν πολλῶν ξυμπλεῖν, εἰπερ βουλόμεθα ἄξιόν τι τῆς διανοίας δρᾶν καὶ μὴ ὑπὸ ἵππων πολλῶν εὑρέσθαι τῆς γῆς, ἤλλος τε καὶ ξυστώσων αἱ πόλεις φοβηθεῖσαι καὶ μὴ ἀντιπαράσχωσιν ἡμῖν φίλοι τινὲς γενώ-2 μενοι ἄλλοι ἡ Ἑγεσταίοι οὐ ἀμυνούμεθα ἵππικόν (αἰσχρὸν δὲ βιασθέντας ἀπελθεῖν ἢ ὑστερον ἑπιμεταπέμπεσθαι τὸ πρῶτον ἀσκέπτως βουλευ-σαμένους), αὐτόθεν δὲ παρασκευὴ ἄξιόχρεω ἐπιέναι, γνῶντας ὅτι πολὺ τε ἀπὸ τῆς ἡμετέρας αὐτῶν μέλλομεν πλεῖν, καὶ οὐκ ἐν τῷ ὁμοίῳ στρατευσόμενοι, καὶ οτὲ ἐν τοῖς τῇδε ὑπηκόοις ξύμμαχοι ἠλθετε ἐπὶ τινα, οἴθεν ράδιαι αἱ κομιδαὶ ἐκ τῆς φιλίας δὲν προσέδει, ἄλλ᾽ ἐς ἀλλοτρίαν πᾶσαν ἀπαρτήσαντες, ἢ ἔσοντον οὕτω τεσσάρων

4. ἀπαρχὴς φέρεται Μ with BCAEF: ἀπ᾽ ἀρχῆς φ. G M || φ] ὄν Cobet

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

2. αὐτόθεν δὲ] δὲ for δὲ Herw. || ὅτε] οὐκ MSS: corr. F. Portus: οὐ Herbst, which is awkward with ἐν τοῖς τῇδε ὑ. || στρατευσόμενοι all but C || [ξύμμαχοι] Sta., Hu.; but the word undoubtedly gives a sharper point to the passage || ἀπαρτήσαντες or ἀπαρτήσαντες MSS: 'de hoc loco non placet scholiastes' Fab. (see n.): ἀπάραντες Poppo: ἀπάρτι λόντες 'but that we are on the contrary about to proceed to a country,' Rutherford, with much probability: ἀπαρτήσαντες Μ
22 τῶν χειμερινῶν ἄγγελον ἐλθεῖν. ὁπλίτας
tε οὖν πολλούς μοι δοκεῖ χρῆναι ἡμᾶς ἀγεῖν καὶ
ἡμῶν αὐτῶν καὶ τῶν ἄνθρωπος, τῶν τε υπηρέτων
καὶ ἦν τινα ἐκ Πελοποννήσου δυνάμεθα ἢ πείσαι
ἡ μισθοῦ προσαγαγέσθαι, καὶ τοξότας πολλοὺς καὶ
σφενδονίτας, ὅπως πρὸς τὸ ἐκεῖνον ἴππικὸν
ἀντέχωσι, ναυσὶ τε καὶ πολὺ περιεῖναι, ἵνα καὶ
τὰ ἐπίτηδεα ῥάον ἐσκομιζόμεθα, τὸν δὲ καὶ
αὐτόθεν σῖτον ἐν ὀλκάσι, πυροῦς καὶ πεφρυγ-
μένας κριθᾶς, ἀγεῖν, καὶ σιτοποιοῦσι ἐκ τῶν
μυλώνων πρὸς μέρος ἡναγκασμένους ἐμμίσθους,
ἵνα, ἢν ποὺ ὑπὸ ἀπλοῖας ἀπολαμβανόμεθα,
ἐχεῖ ἡ στρατιὰ τὰ ἐπίτηδεα (πολλὴ γὰρ ὅσα
οὐ πάσης ἔσται πόλεως ὑποδέξασθαι), τὰ τε
アルバム ὅσον δυνατὸν ἐτοιμάσασθαι καὶ μὴ ἐπὶ
ἐτέρων γίγνεσθαι, μάλιστα δὲ χρήματα αὐτόθεν
ὡς πλεῖστα ἔχειν. τὰ δὲ παρ’ Ἑγεσταίων, ἦ
λέγεται ἐκεῖ ἐτοίμα, νομίσατε καὶ λόγῳ ἑν
μάλιστα ἐτοίμα εἶναι.

23 ""Ἡν γὰρ αὐτοὶ ἐλθωμεν ἐνθένδε μὴ ἀντίπαλον
μόνον παρασκευασάμενοι (πλήν γε
πρὸς τὸ μάχιμον αὐτῶν) τὸ ὀπλιτικόν,
ἀλλὰ καὶ ὑπερβάλλοντες τοῖς πᾶσι,
μόλις οὐτως οἷοὶ τε ἐσόμεθα τῶν μὲν κρατεῖν, 5
τὰ δὲ καὶ διασώσαι. πόλιν τε νομίσαι χρῆ ἐν
ἀλλοφύλους καὶ πολεμίους οἰκουντας ἑναί, οὐσ
πρέπει τῇ πρώτῃ ἡμέρᾳ ἃν κατασχωσιν εὐθὺς

22 1. ἐχεῖ for ἔχει M
23 1. πλῆν γε πρὸς τὸ μάχιμον αὐτῶν τὸ ὀπλιτικόν MSS: see
Intr. p. xxv: τὸ ἴππικὸν Urlichs
2. οἰκειοῦντας M with the rest
κρατεῖν τῆς γῆς ἢ εἴδεναι ὅτι, ἢν σφάλλωνται, 3 πάντα πολέμια ἐξοσων. ὅπερ ἐγὼ φοβούμενος καὶ εἰδὼς πολλὰ μὲν ἡμᾶς δέον βουλεύσασθαι, ἐτι δὲ πλείω εὐτυχίσαι (χαλεπὸν δὲ ἀνθρώπους ὄντας), ὅτι ἑλάχιστα τῇ τύχῃ παραδοὺς ἐμαυτὸν βούλομαι ἐκπλεῖν, παρασκευῇ δὲ ἀπὸ τῶν εἰκῶτων 4 ἀσφαλῆς [ἐκπλεύσαι]. ταῦτα γὰρ τῇ τε ἡμι-πάσῃ πόλει βεβαιότατα ἡγούμαι καὶ ἡμῖν τοῖς στρατευσομένοις σωτηρία. εἰ δὲ τῷ ἀλλῶς δοκεῖ, παρῆμι αὐτῷ τὴν ἀρχὴν."

24. 'Ο μὲν Νικίας τοσάττα εἴπε, νομίζων τοὺς Ἀθηναίους τῷ πλῆθει τῶν πραγ-μάτων [ἡ] ἀποτρέψειν, ἡ εἰ ἀναγ-κάζοιτο στρατεύσεθαι, μάλιστ' ἀν 2 οὕτως ἀσφαλῶς ἐκπλεύσαι. οὐ δὲ τὸ μὲν ἐπι-5 θυμοῦν τοῦ πλοῦ ὁ πόλει ἐξηρέθησαν ὑπὸ τοῦ ὁχλῶδος τῆς παρασκευῆς, πολὺ δὲ μᾶλλον ἄρμηντο καὶ τούναυτίον περιέστη αὐτῷ· εὖ τε γὰρ παρανέσαι ἐδοξῆ καὶ ἀσφάλεια νῦν ὡς καὶ 3 πολλῇ ἔσεσθαι. καὶ ἔρως ἐνέπεσε τοῖς πάσιν 10 ὀμοίως ἐκπλεύσαι· τοῖς μὲν γὰρ πρεσβυτέροις ὡς ἡ καταστρεφομένοις ἐφ' ἃ ἔπλεον ἡ οὐδὲν ἀν σφαλεῖσαν μεγάλην δύναμιν, τοῖς δ' ἐν τῇ ἡλικίᾳ τῆς τε ἀπούσῃ πόθῳ ὅψεως καὶ θεωρίας, καὶ εὔελπίδες ὡντες σωθῆσεσθαι· ὁ δὲ πολὺς ὁμίλος 15 καὶ στρατιώτης ἐν τε τῷ παρόντι ἀργύριον ὤσεῖν καὶ προσκτήσεσθαι δύναμιν ὀθεν αἵδιον μισθο-

1. [ἡ] Cobet || μάλιστ' ἀν Bk. for MSS μάλιστα
3. προσκτήσεσθαι MSS: corr. Madvig
1 φοράν υπάρξειν. ὡστε διὰ τὴν ἀγαν τῶν πλειόνων ἐπιθυμίαν, εἰ τῷ ἁρα καὶ μὴ ἤρεσκε, δεδώς μὴ ἀντιχειροτονῶν κακόνους δόξειν εἰναι τῇ πόλει ἠσυχίαν ἡγε. 25 καὶ τέλος παρελθὼν τις τῶν Ἀθηναίων καὶ παρακαλέσας τὸν Νεκίαν οὐκ ἔφη χρήναι προφασίζεσθαι οὐδὲ διαμέλλειν, ἀλλ' ἐναντίον ἀπάντων ἡδή λέγειν ἠντίνα αὐτῶ 2 παρασκευὴν Ἀθηναίοις ψηφίσωνται. ὁ δὲ ἄκων μὲν εἰπεν, ὅτι καὶ μετὰ τῶν ξυναρχῶν καθ' ἠσυχίαν μᾶλλον βουλεύσοιτο, ὡσα μέντοι ἡδή δοκεῖν αὐτῶ, τριήρει μὲν οὐκ ἐλάσσον ἡ ἑκατὸν πλευστεὰ εἰναι αὐτῶν δ' Ἀθηναῖων ἔσεσθαι ὑπλιταγωγόνσα ὅσα ἄν δοκῶσι, καὶ ἄλλας ἐκ τῶν ξυμμάχων μεταπεμπτεάς εἰναι ὑπλίταις δὲ τοῖς ξύμπασιν Ἀθηναίων καὶ τῶν ξυμμάχων πεντακισ.-χιλίων μὲν οὐκ ἐλάσσοσιν, ἦν δὲ τι δύνωνται, καὶ πλεῖσσοι την δὲ ἄλλην παρασκευὴν ὡς κατὰ λόγον, καὶ τοξοτῶν τῶν αὐτόθεν καὶ ἐκ Κρήτης καὶ σφενδονὴτῶν καὶ ἥν τι ἄλλο πρέπον 26 δοκῆ εἰναι ἑτοιμασάμενοι ἄξειν. ἀκούστατες δ' οἱ Ἀθηναῖοι ἐψηφίσαντο εὐθὺς αὐτό-κράτορας εἰναι καὶ περὶ στρατιάς πλήθους καὶ περὶ τοῦ παντὸς πλοῦ τους στρατηγοὺς πράσσειν ἦ ἢ ἂν 2 αὐτῶν δοκῆ ἀριστα εἰναι Ἀθηναίοις. καὶ μετὰ

25 1. ψηφίσονται M with BAEF
2. ἄκων μὲν εἰπεν = ἄκων μὲν εἰπεν (εἰπε δὲ) || καὶ before metὰ τῶν ξ. omitted M || πλευστεὰ εἰναι αὐτῶν Ἀθηναίων. <ἐν> Kr., H. || καὶ after αὐτῶθεν omitted M
26 1. τοῦ τοῦς στρατηγοὺς M with BCAG || δοκεῖ M
'The whole city was elate,

when an event happened which fatally poisoned the prevalent cheerfulness—the Hermæ were mutilated by unknown hands.'

27 Ἐν δὲ τούτῳ, ἢσοι Ἐρμαὶ ἦσαν λίθων εἰν τῇ πόλις τῇ Ἀθηναίων (εἰσὶ δὲ κατὰ τὸ ἐπιχώριον, ἡ τετράγωνος ἔργασία, πολλοὶ καὶ εἰν ἱδίοις προθύροις καὶ εἰν ἱεροῖς), μᾶ πυκτὶ οἱ πλεῖστοι περι-2 εἰκόπησαν τὰ πρόσωπα. καὶ τοὺς δράσαντας ὤδει οὐδεὶς, ἀλλὰ μεγάλοις μηνύτροις δημοσίᾳ οὕτοι τε ἐξήτοιντο καὶ προσετὶ ἐψηφί- σαντο, καὶ εἰ τις ἀλλο τι οἶδεν ἁσέβημα γεγενη- μένου, μηνύειν ἁδεός τὸν βουλόμενον καὶ ἀστῶν 10 καὶ Ἑνοῦ καὶ δοῦλων. καὶ τὸ πρᾶγμα μειζόνως ἐλάμβανον· τοῦ τε γὰρ ἐκπλοῦ οἶνον ἐδόκει εἶναι καὶ ἐπὶ ἄνωμοσίᾳ ἀμα νεωτέρων πραγ- μάτων καὶ δήμου καταλύσεως γεγενήσθαι.

28 μηνύεται οὖν ἀπὸ μετοίκων τε τινῶν καὶ ἀκο- λούθων περὶ μὲν τῶν Ἐρμῶν οὔδεν, ἄλλων δὲ ἀγαλμάτων περικοπαὶ τινὲς πρὸτερον ὑπὸ νεω- τέρων μετὰ παιδίας καὶ οἶνον γεγενημέναι, καὶ τὰ μυστήρια ἀμα ὡς ποιεῖται ἐν οἰκίαις ἐφ' ὑβρεῖ. 5

3. ἐλάμβανον] γράφεται ἐμεγάλυνον M
The political enemies of Alk. take advantage of the reigning excitement to try and ruin him.'

Once under this shock—they became eager talkers and listeners on the subject of other recent acts of impiety.'

He demands immediate trial—his demand is eluded by his enemies.
μὲν πλεῖν αὐτὸν καὶ μὴ κατασχεῖν τὴν ἀναγωγὴν, ἐλθόντα δὲ κρίνεσθαι ἐν ἡμέραις ῥηταῖς, βουλό-
μενοι ἐκ μείζονος διαβολῆς, ἦν ἐμελλον ῥᾴν ἀυτοῦ ἀπόντος ποριεῖν, μετάπεμπτον [κομι-
σθέντα] αὐτὸν ἀγωνίσασθαι. καὶ ἔδοξε πλεῖν
tὸν Ἀλκιβιάδην.

30  Ἔπληκτος τὸν Ἰόνιον διαβαλόντως αὐτὸι δ' Ἀθηναίοι καὶ εἰ τινες τῶν ἄρρητων παρῆσαν ἐς τὸν Πειραιᾶ καταβάντες ἐν ἡμέρα ῥητῇ ἀμα 10 ἔστη πρὸτερον ἐγώνυτο ἐς Κέρκυραν ἐγύγνυσθαι, ὡς ἐκεῖθεν ἀδρόοις ἐπὶ ἄκραν Ἰαπυγίαν τὸν Ἰόνιον διαβαλόνσιν αὐτοὶ δ' Ἀθηναίοι καὶ εἰ τινες τῶν ἄρρητων παρῆσαν ἐς τὸν Πειραιᾶ καταβάντες ἐν ἡμέρα ῥητῇ ἀμά 10 ἔστη πρὸτερον ἐγώνυτο ἐς Κέρκυραν ἐγύγνυσθαι, ὡς ἐκεῖθεν ἀδρόοις ἐπὶ ἄκραν Ἰαπυγίαν τὸν Ἰόνιον διαβαλόνσιν αὐτοὶ δ' Ἀθηναίοι καὶ εἰ τινες τῶν ἄρρητων παρῆσαν ἐς τὸν Πειραιᾶ καταβάντες ἐν ἡμέρα ῥητῇ ἀμά

31  ἔκ τῆς σφατέρας ἀπεστέλλοντο. καὶ ἐν τῷ παρόντι καιρῷ, ὡς ἡ ἀναγωγὴ ἐμελλον μετὰ κινδύνων ἀλλήλους ἀπολυπτεῖν, μᾶλλον αὐτοὺς ἐσήνε τὰ δεινὰ ἢ ἄτε ἐψηφίζοντο πλεῖν. ὁμως

3. ἀγωγὴν Μ with BAFG || ρᾴνων ἀπὸ τοῦ ἀπόντος Μ || [κομισθέντα] Herw.

30  Ἰόνιον Μ with C
δὲ τῇ παρούσῃ ῥώμῃ διὰ τὸ πλῆθος ἐκάστων ὄντων ἐὼρων τῇ ὅψει ἀνεθάρσουν. οἱ δὲ ξένοι καὶ ὁ ἄλλος ὁχλος κατὰ θέαν ἤκεν ὡς ἐπὶ ἁξιόχρεων καὶ ἀπιστῶν διάνοιαν. παρασκευῇ γὰρ αὕτη πρώτῃ ἐκπλεύσασα, μιὰς πόλεως δυνάμει Ἕλληνικῇ πολυτελεστάτη δὴ καὶ εὐπρεπεστάτη τῶν ἐς ἐκείνων τὸν χρόνον ἐγένετο. ἀριθμῷ δὲ νεῶν καὶ ὀπλιτῶν καὶ ἡ ἐς Ἑσπίδαυρον μετὰ Περικλέους καὶ ἡ αὐτὴ ἐς Ποτείδαιαν μετὰ Ἀγνώνος οὐκ ἐλάσσων ἦν· τετράκις γὰρ χίλιοι ὀπλίται αὐτῶν Ἀθηναίων καὶ τριακόσιοι ἰππίης καὶ τριήρεις ἐκατόν καὶ Λεσβίων καὶ Χίων πεντήκοντα, καὶ ἐξύμμαχοι ἐτί πολλοὶ ξυνέπλευσαν. ἀλλὰ ἐπὶ τε βραχεῖ πλῷ ὀρμήθησαν καὶ παρασκευῇ φαύλῃ, οὕτος δὲ ὁ στόλος ὡς χρόνιος τε ἐσόμενος καὶ κατ᾽ ἀμφότερα, ὡς ἀν δέη, καὶ ναυσί καὶ πεξῆ ἀμα ἐξαρτυθεὶς, τὸ μὲν ναυτικὸν μεγάλας δαπάναις τῶν τε τριηράρχων καὶ τῆς πόλεως ἐκπονηθέν, τοῦ μὲν δημοσίου δραχμῆν τῆς ἡμέρας τῷ ναύτῃ ἑκάστῳ διδόντος καὶ ναύς παρασχόντος κενὰς ἐξήκοντα μὲν ταχείας, τεσσαράκοντα δὲ ὀπλιτα- γωγοὺς καὶ υπηρεσίας ταύταις τὰς κρατίστας, τῶν <δὲ> τριηράρχων ἐπιφορὰς τε πρὸς τῷ ἐκ δημοσίου μισθῷ διδόντων τοῖς θρανίταις τῶν ναυτῶν καὶ ταῖς υπηρεσίαις καὶ τάλλα σημεῖοι

31 1. τῆς παρούσης ρώμης τῇ διψεί Sta. || [διὰ . ἐῴρων] Sta. || <ἐν> τῇ διψεί Hu. || <ἡ> πρώτῃ Dobree || Ἕλληνικῆς Haecke πολυτελεστάτῃ and εὐπρεπεστάτῃ Kr. See Intr. p. xxxii
2. ἀριθμῷ δὲ καὶ νεῶν M || Ἀγνώνος M with the rest || ἵππεις M with BG || ἐτί omitted
3. τῶν τριηράρχων best MSS || [καὶ ταῖς υπηρεσίαις] de Velsen
καὶ κατασκευαὶς πολυτελέσι χρησαμένων, καὶ ἐς τὰ μακρότατα προβοηθέντος ἐνὸς ἐκάστου ὀπως αὐτῷ τινὶ εὐπρεπεῖα τε ἡ ναὺς μάλιστα προέξει καὶ τῷ ταχυναυτεὶ, τὸ δὲ πεζὸν καταλόγοις τε χρηστοῖς ἐκκριθὲν καὶ ὀπλῶν καὶ τῶν περὶ τὸ σῶμα σκευῶν μεγάλη σποουδὴ πρὸς ἀλλήλους ἰμιλληθέν. ξυνέβη δὲ πρὸς τε σφᾶς αὐτοὺς ἀμα ἔριν γενέσθαι, ὡς τις ἐκάστος προσετάχθη, καὶ ἐς τοὺς ἀλλους ὂς Ἐλλήνας ἐπίδειξιν μᾶλλον εἰκασθῆναι τῆς δυνάμεως καὶ ἐξουσίας ἣ ἐπὶ πολεμίους παρασκευήν. εἰ γάρ τις ἐλογίσατο τὴν τε τῆς πόλεως ἀνάλωσιν [δημοσίαν] καὶ τῶν στρατευμένων τῆς ἰδίαν, τῆς μὲν πόλεως ὡς τοις ἠδη προετελέσκει καὶ ἀ ἐχοντας τοὺς στρατηγοὺς ἀπέστελλε, τῶν δὲ ἰδιωτῶν ἃ τε περὶ τὸ σῶμα τις καὶ τριήραρχος ἐς τήν ναϊν ἀνηλώκει καὶ ὡς ἐτὶ ἐμελλέν ἀναλώσειν, χωρὶς δ' ὃ εἰκὸς ἦν καὶ ἄνευ τοῦ ἐκ δημοσίου μυσθοῦ πάντα τινὰ παρασκευάσασθαι ἐφόδιον ὡς ἐπὶ χρόνιον στρατείαν, καὶ ὡς ἐπὶ μεταβολὴ τις ἡ στρατιώτης ἡ ἐμπορος ἔχων ἐπλευ, πολλὰ δὲν τάλαντα ήπρέθη ἐκ τῆς πόλεως τὰ πάντα ἕξ- αγόμενα. καὶ ὁ στόλος οὐχ ἢσσον τόλμης τε θάμβη καὶ ὡφεως λαμπρότητι περιβόητος ἐγένετο ἢ στρατιᾶς πρὸς οὖς ἐπῆσαν ὑπερβολῆ, καὶ

3. ἐκάστῳ φορ ἐκάστου Μ
5. [δημοσίαν] Κρ.: <τῆν> δημοσίαν Thomas || προσετελέσκει BCAEFG: προετελέσκει Μ || ἀναλώκει Μ with the rest || χωρὶς δ' αὐτοῖς Μ || ἁνέυ ἐκ τοῦ δ. Μ with BAEF || στρατιᾶν Μ with the rest
6. ἢσσον Μ
32 'Εσπειδὴ δὲ αἱ νῆες πλήρεις ἦσαν καὶ ἐσέκειτο πάντα ἤδη ὅσα ἔχοντες ἐμελλον ἀνάξεσθαι, τῇ μὲν σάλπιγγι σιωπῇ ὑπεσημάνθη, εὐχάς δὲ τὰς νομι- ξομένας πρὸ τῆς ἀναγωγῆς οὐ κατὰ ναὸν ἐκάστην, ξύμπαντες δὲ ὑπὸ κήρυκος ἐποιοῦντο, κρατήρας τε κεράσαντες παρ' ἄπαν τὸ στράτευμα καὶ ἐκπώμασι χρυσοῖς τε καὶ ἄργυροῖς οί τε ἑπιβάται καὶ οἱ ἄρχοντες σπέν- δοντες (ξυνεπηύχοντο δὲ καὶ ὁ ἄλλος ὦμιλος ὁ ἐκ τῆς γῆς τῶν τε πολιτῶν καὶ εἰ τις ἄλλος εὗνους παρὴν σφίσι) παιανίσαντες δὲ καὶ τελεώσαντες τὰς σπονδὰς ἀνήγουντο, καὶ ἔπὶ κέρως τὸ πρῶτον ἐκπλεύσαντες ἀμιλλαν ἤδη μέχρι Αὐγίνης ἐποι- οῦντο. καὶ οἱ μὲν ἐς τὴν Κέρκυραν, ἐνθαπερ καὶ τὸ ἄλλο στράτευμα τῶν ξυμμάχων ξυνελέγετο, ἵπειγοντο ἄφικέσθαι.

3 'Εσ δὲ τὰς Συρακουσας ἤγγελλετο μὲν πολλαχόθεν τὰ περὶ τοῦ ἐπίπλου, οὐ μέντοι ἐπιστευότο ἐπὶ πολὺν χρόνον οὐδέν, ἄλλα καὶ γενομένης ἐκκλησίας ἐλέχθησαν τοιοίδε λόγοι ἀπὸ τῶν ἄλλων, τῶν μὲν πιστεύοντων τὰ περὶ τῆς
στρατείας τῆς τῶν Ἀθηναίων, τῶν δὲ τὰ ἐναντία
λεγόντων, καὶ Ἐρμοκράτης ὁ Ἐρμοωνος παρελθὼν αὐτοῖς, ὡς σαφῶς οἴομενος εἶδέναι τὰ περὶ
αὐτῶν, ἐλεγε καὶ παρῆνει τοιάδε.

33 "Ἀπίστα μὲν ἦσας, ὦ σπέρ καὶ ἄλλοι τινὲς,
δόξῳ ύμῖν περὶ τοῦ ἐπίπλου τῆς
Ἀληθείας λέγειν, καὶ γυνώσκω ὅτι
οἱ τὰ μὴ πιστὰ δοκοῦντα εἶναι ἢ
λέγοντες ἢ ἀπαγγέλλοντες οὐ μόνον
οὐ πείθουσιν, ἄλλα καὶ ἄφρονες δοκοῦσιν εἶναι:
ὁμως δὲ οὐ καταφοβηθεὶς ἐπισχίσω κινδυνεύ-
οῦσι τῆς πόλεως, πείθον γε ἐμαυτὸν σαφέστερον
2 τι ἐτέρου εἰδῶς λέγειν. Ἀθηναῖοι γὰρ ἐφ’ ἡμᾶς,
ὁ πάνυ θαυμάζετε, πολλῆς στρατιᾶ
ὡρμηται καὶ ναυτικῆ καὶ πεζικῆ,
πρόφασιν μὲν Ἐγεσταίων ξυμμαχία
καὶ Λεοντίνων κατοικίσει, τὸ δὲ Ἀληθεῖς Σικελίας
ἐπιθυμία, μάλιστα δὲ τῆς ἡμετέρας πόλεως,
ὑγούμενοι, εἰ ταύτην σχοίνει, ῥάδιος καὶ τάλλα
3 ἐξειν. ὡς οὖν ἐν τάχει παρεσομένων, ὄρατε ἀπὸ
τῶν ὑπαρχόντων ὅτῳ τρόπῳ κάλλιστα ἀμυνεῖσθε
αὐτοὺς καὶ μήτε καταφρονήσαντες ἀφαρκτοι
ληθήσεσθε μήτε ἀπιστήσαντες τοῦ ξύμπαντος
4 ἀμελήσετε. εἰ δὲ τῷ καὶ πιστά, τῇ τόλμαν
αὐτῶν καὶ δύναμιν μή ἐκπλαγῇ, οὔτε γὰρ
βλάπτειν ἡμᾶς πλείω οἶοι τ’ ἐσονται ἢ πάσχειν,

1. μὴ τὰ M || καταφοβηθείας M
2. <ἐπ'> Ἐγεσταίων Ἐ. Herw. || κατοικήσει M with BAEF
3. ἀφαρκτοὶ] see Intr. II. end, under φράσωσ
οὐθ' ὅτι μεγάλῳ στόλῳ ἐπέρχονται, ἀνωφελέσ, ἀλλὰ πρὸς τε τοὺς ἄλλους Σικελώτας πολὺ ἀμεινο (μᾶλλον γὰρ ἑθελήσουσιν ἐκπλαγέντες ἤμιν ξυμμαχεῖν), καὶ ἢν ἄρα ἢ κατεργασόμεθα αὐτοῦς ἢ ἀπράκτους ὄν ἐφίενται ἀπώσωμεν (οὐ γὰρ δὴ μὴ τύχωσί γε ὅν προσδέχονται φοβοῦμαι), κάλλιστον δὴ ἔργον ἤμιν ξυμβῆσεται, καὶ οὐκ 5 ἀνέλπιστον ἐμοίγε. ὅλγοι γὰρ δὴ στόλοι μεγάλοι ἢ Ἐλλήνων ἢ βαρβάρων πολὺ ἀπὸ τῆς ἐαυτῶν ἀπάραντες κατώρθωσαν. οὕτε γὰρ πλείους τῶν ἐνοικούντων καὶ ἀστυγειτῶν ἐρχονται (πάντα γὰρ ὑπὸ δεός ξυνίσταται), ἦν 35 τε δι’ ἀπορίαν τῶν ἐπιτηδείων ἐν ἀλλοτρίᾳ γῇ σφαλῶσι, τοῖς ἐπιβουλευθείσιν ὄνομα, κἀν περὶ σφίσιν αὐτοῖς τὰ πλεῖω πταίσωσιν, ὦμος καταλείπουσιν. ὅπερ καὶ Ἀθηναίοι αὐτοὶ οὕτοι, τοῦ Μῆδου παρὰ λόγον πολλὰ σφαλέντος, ἐπὶ τῷ ὄνοματ τίς ἐπ’ Ἀθήνας ἢ ἡ νῦξήθησαν, καὶ ἢμῖν οὐκ ἀνέλπιστον τὸ τοιοῦτο ξυμβῆναι.

34 Θαρσοῦντες οὖν τὰ τε αὐτοῦ παρασκευαζόμεθα καὶ ἐς τοὺς Σικελοὺς πέμποντες τοὺς μὲν μᾶλλον βεβαιωσόμεθα, τοῖς δὲ φιλίαν καὶ ξυμμαχίαν πειρόμεθα.

4. ἀνωφελέσ MSS: 'lego ἀνωφελές: nam respondet ἀμεινο'

Fab. || καταπλαγέντες M || [φοβοῦμαι] Herw. || ἔργων (sic) (o 2nd hand) M

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

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

1. τοῖς μὲν for τοῖς μὲν M
ςυγγραφής 5’ (33–34) 37

ποιεῖσθαι, ἐς τῇ τὴν ἄλλην Σικελίαν. 1. Send round for help, §§ 1-3.

πέμπτον πρέσβεις, δηλοῦντες ὡς κοινὸς ὁ κίνδυνος, καὶ ἐς τὴν Ἰταλίαν, ὅπως ἡ ξυμμαχίαν ποιόμεθα ἡμῖν ἢ μὴ δέχονται Ἀθηναῖοι.

2. Ὁ δοκεῖ δὲ μοι καὶ ἐς Καρχηδόνα ἀμείνου εἶναι πέμψαι· οὐ γὰρ ἀνέλπιστον αὐτοῖς, ἀλλ’ αἰεὶ διὰ φόβου εἰσὶ μὴ ποτε Ἀθηναῖοι αὐτοῖς ἐπὶ τὴν πόλιν ἐλθοῦν, ἀλλ’ ἐπ’ ὅστε τάχ’ ἄν ἦσσως νομίσαντες, εἰ τάδε προῆσανται, κἂν σφείς ἐν πόνῳ εἶναι, ἑθελήσειαν ἡμῖν ἦτοι κρύφα γε ἡ φανερῶς ἡ ἐξ ἐνὸς γε τοῦ τρόπου ἀμῶναι. δυνατοὶ δὲ εἰςι μάλιστα τῶν νῦν, βουληθέντες· χρυσὸν γὰρ καὶ ἄργυρον πλείστον κέκτηνται, ὅθεν ὁ τε πόλεμος καὶ 3 τὰλλα εὐπορεῖ. πέμπτον δὲ καὶ ἐς τὴν Δακεδαίμονα καὶ ἐς Κόρινθον, δεόμενοι δεύρο κατὰ τάχος βοηθεῖν καὶ τὸν ἔκει πόλεμον κινεῖν. ὦ ἀν τοῦ μάλιστα ἐγὼ τε νομίζω ἐπίκαιρον ὑμεῖς τε διὰ τὸ ἡγήσατης ἦσυχον ἡμίστ’ ἀν ὄξεως πείθοιοσθε, ὦμος εἰρήσεται. ἩΣΙΚΕΛΙΩΤΑΙ ΓΑΡ ΕΙ ΕΘΕΛΟΙΜΕΝ ΞΥΜ ΜΑΧΑΝΤΕΣ, ΕΙ ΔΕ ΜΗ, ΟΤΙ ΠΛΕΙΣΤΟΙ ΜΕΘ ΗΜΩΝ, 25 καθελκύσαντες ἀπαν τὸ ὑπάρχον ναυτικὸν μετά δυνοῖν μηνοῖ τροφῆς ἀπαντησαὶ Ἀθηναῖοι ἐς Τάραντα καὶ ἀκραν Ἰαπυγίαν, καὶ δὴλον ποιῆσαι αὐτοῖς ὅτι οὐ περὶ τῆς ἩΣΙΚΕΛΙΑΣ ΠΡΟΤΕΡΟΝ ΕΣΤΑΙ


2. WE OUGHT TO AWAITS THE ENEMY TO TARENTUM. THEY WOULD THEN REFLECT

3. ΔΕΥΜΕΝΟΙ M

4. ΠΕΡΙ ΤΗΣ ΣΙΚΕΛΙΑς MSS: CORR. DOBREE
ο ὑγὼν ἢ τοῦ ἐκείνους περαιωθήναι τὸν Ἰόνιον, μάλιστ' ἂν αὐτοὺς ἐκπλήξαμεν καὶ ἐς λογισμὸν καταστῆσαι ὅτι ὀρμώμεθα μὲν ἐκ φιλίας χώρας φύλακες (ὑποδέχεται γὰρ ἡμᾶς Τάρας), τὸ δὲ πέλαγος αὐτοῖς πολὺ περαιοῦσθαι μετὰ πύσης τῆς παρασκευῆς, χάλεπδον δὲ διὰ πλοῦ μήκος ἐν τάξει μεῖναι, καὶ ἡμῖν ἂν εὐεπίθετος εἰη, βραδεία τε καὶ κατ' ὀλίγον προσπιπτοῦσα. 5 εἰ δ' αὐτῷ τῷ ταχυναυτοῦντι ἅθροωτέρῳ κοινοῦς προσβάλοιεν, εἰ μὲν κόπτας χρήσαιτο, ἐπιθοίµεθ' ἂν κεκμηκόσιν, εἰ δὲ μὴ δοκοίη, ἐστὶ καὶ ὑποχωρῆσαι ἡμῖν ἂς Τάραντα. οὐ δὲ μετ' ὀλίγων ἐφοδίων ὥς ἐπὶ ναυμαχία περαιωθέντες ἀποροίεν ἂν κατὰ χωρία ἐρήμα, καὶ ἡ μένοντες πολιορκοῖντο ἂν ἡ πειρώμενοι παραπλεῖν τὴν τε ἄλλην παρασκευὴν ἄπολείποιεν ἂν καὶ τὰ τῶν πόλεων οὐκ ἂν βέβαια ἐχοντες, εἰ ὑποδεξοῦτο, ἄθυμοιεν. ὡστ' ἐγώγε τοῦτῳ τῷ λογισμῷ ἑγοῦμαι ὑποκλημένους αὐτοὺς οὐδ' ἂν ἀπάραι ἀπὸ Κερκύρας, ἀλλ' ἡ διαβουλευσάμενοι καὶ κατασκοπαῖς χρωμένους ὁπόσοι τ' ἐσµέν καὶ ἐν ὡς χωρίῳ ἐξωσθήναι ἂν τῇ ὁρᾷ ἐς χειμῶνα, ἡ καταπλαγεῖνσ τῷ ὑδοκήτῳ καταλύσαι ἂν τὸν πλούν, ἄλλως τε καὶ τοῦ ἐμπειροτάτου τῶν.

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

4. Ἰόνιον M with EG || βραδεία for βραδεία M with BAEF κατ' ὀλίγον] κατὰ λόγον best MSS
5. εἰ δ' αὐτῶι M with the rest || ἐπὶ ναυμαχία <μα> ἦν. [πολιορκοῖντο] ταλαιπωροῦντο Cl.: ἐκπολιορκοῖντο Naber, ἦν. ἀποκλειμένου M with BAEF
6. ἀποκλειμένους M with the rest
στρατηγῶν, ὃς ἐγὼ ἀκούω, ἀκούστος ἥγουμένου καὶ ἀσμένου ἀν πρόφασιν λαβόντος, εἰ τι
7 ἀξιοχρεων ἢφ̓ ήμῶν ὅφθειν. ἀγγελλούμεθα δ' ἂν ἐν
ἐν οἴδ᾽ ὅτι ἐπὶ τὸ πλέιον. τῶν δ᾽ ἀνθρώπων
πρὸς τὰ λεγόμενα καὶ αἱ γνώμαι ἵστανται, καὶ 60
τοὺς προεπιχειροῦντας ἢ τοὺς γε ἐπιχειροῦσι
προδηλοῦντας ὅτι ἀμυνοῦνται μᾶλλον πεφόβηνται,
ἰσοκινδύνους ἦγουμενοι. ὅπερ ἂν νῦν Ἀθηναῖοι
πάθοιεν. ἐπέρχονται γὰρ ἡμῖν ὡς οὐκ ἀμυνο-
μένοις, δικαίως κατεγνωκότες ὅτι αὐτοὺς οὐ 65
μετὰ Λακεδαιμονίων ἐφθείρομεν· εἰ δ᾽ ἴδοιεν
παρὰ γνώμην τολμήσαντας, τῷ ἀδοκήτῳ μᾶλ-
λον ἂν καταπλαγεῖν ἢ τῇ ἀπὸ τοῦ ἀληθοῦς
dυνάμει.
9 "Πείθεσθε οὖν μάλιστα μὲν τάντα τολμή-
70 σαντες, εἰ δὲ μή, ὅτι τάχιστα τάλλα
ἐς τὸν πόλεμον ἐτοιμάζειν, καὶ
παραστήναι παντὶ τὸ μὲν καταφρονεῖν τοὺς
ἐπιόντας ἐν τῶν ἔργων τῇ ἀλκή δείκνυσθαι, τὸ
δ᾽ ἡδὲ τὰς μετὰ φόβου παρασκευὰς ἀσφα-
λεστάτας νομίζαντας ὡς ἐπὶ κινδύνου πρᾶσσειν
χρησιμώτατον ἂν ξυμβήμαι. οἱ δὲ ἄνδρες καὶ
ἐπέρχονται καὶ ἐν πλῆ ἐν οἴδ᾽ ὅτι ἡδὴ εἰσὶ καὶ
όσον οὕτω πάρεισιν."
35 Καὶ ὁ μὲν Ἑρμοκράτης τοσάτα εἶπε. τῶν δὲ
Συρακοσίων ὁ δῆμος ἐν πολλῇ πρὸς
ἀλλήλους ἐριδὶ ἤσαν, οἱ μὲν ὡς οὐ-
δενὶ ἂν τρόπῳ ἐλθοίεν οἱ 'Αθηναῖοι,

9. παραστήναι] παραστήτω Badham || ἐκ τῶν ἔργων M with B || πάρεισι M with BAG
oùδ' ἀληθὴς ἐστὶν ἀ λέγοιτο, οἱ δὲ, εἶ καὶ ἔλθοιν, τί ἂν δράσειαν αὐτοῦς ὅτι οὐκ ἂν μείζον ἀντιπάθοιεν; ἀλλοι δὲ καὶ πάνω καταφρονοῦντες ἐς γέλωτα ἔτρεπον τὸ πρᾶγμα. ὃλγον δ' ἦν τὸ πιστεύον τῷ Ἐρμοκράτει 2 καὶ φοβοῦμενον τὸ μέλλον. παρελθὼν δ' αὐτοῖς Ἀθηναγόρας, ὃς δῆμον τε προστάτης ἦν καὶ ἐν τῷ παρόντι πιθανῶτατος τοῖς πολλοῖς, ἐλεγε τούδε.

36 "Τοὺς μὲν Ἀθηναίους ὡστὶς μὴ βούλεταί οὕτω κακῶς φρονήσαι καὶ ὑποχειρίους ἡμῖν γενέσθαι ἐνθάδε ἔλθοντας, ἢ δειλός ἐστιν ἢ τῇ πόλει οὐκ εὐνοούστες δὲ ἀγγέλλοντας τὰ τοιαῦτα καὶ περιφόβους ὑμᾶς ποιοῦντας τῆς μὲν τόλμης οὗ θαυμάζω, τῆς δὲ ἀξιωσίας, εἰ μὴ οἶονται ἐνδηλοι 2 εἶναι. οἱ γὰρ δεδιότες ἱδία τι βούλονται τὴν πόλιν ἐς ἐκπληξὶν καθιστάναι, ὅπως τῷ κοινῷ φόβῳ τὸ σφέτερον ἐπηλυγάζωνταί. καὶ νῦν αὐταί 10 αἱ ἀγγελίαι τούτο δύνανται οὐκ ἀπὸ ταυτομάτου, ἐκ δὲ ἄνδρῶν οὔτε αἰεὶ τάδε κινοῦσι ξύγκεινται.

3 "Τοις δὲ ἦν εὐ βούλευσθε, οὐκ ἐξ ὧν οὕτωι ἀγγέλλουσι σκοποῦντες λογιεῖσθε τὰ εἰκότα, ἀλλ' ἐξ ὧν ἂν ἄνθρωποι δεινοὶ καὶ πολλῶν ἐμπειροὶ ὥσπερ 4 ἐγὼ Ἀθηναίους ἀξίω, δράσειαν. οὖ 35 1. ὅλις for οὐδ' M with CAG || ἀ λέγει τοῖς δὲ MSS; see Intr. § 9 : ἀ λέγεται, ὁ Madvig : ἀ λέγει, ὁ Aem. Portus 2. τὸν σφέτερον seems to be read by the schol., and is adopted by edd. generally; see Intr. § 17 || ἐπηλυγάζωντα M with CEF || δύνανται <τα> Cla. || σύγκεινται M with G 3. ὥσπερ] MSS : οἴουσσερ Kr., Cobet
γάρ αὐτοῖς ἐκὸς Πελοποννησίους τε ὑπολιτοῦντας καὶ τὸν ἐκεῖ πόλεμον μήπω βεβαιῶς καταλελυμένους ἐπὶ ἄλλου πόλεμον οὐκ ἔλασσο ἐκόντας ἐλθεῖν, ἐπεὶ ἐγώγε ἀγαπᾶν οἶκομαι αὐτοὺς ὅτι οὐχ ἤμείς ἐπὶ ἐκεῖνοις ἐρχόμεθα, πόλεις τοσαῦται καὶ οὕτω μεγάλαι. εἴ δὲ δὴ, ὡστερ λέγονται, ἐλθοιεν, ἰκανωτέραν ἡγοῦμαι Σικελίαν
Πελοποννήσου διαπολεμήσαι ὅσῳ κατὰ πάντα ἄμεινον ἐξήρτυται, τὴν δὲ ἤμετέραν πόλιν αὐτὴν τῆς νῦν στρατιᾶς, ὡς 5 φασίν, ἐπιούσης, καὶ εἴ δις τοσαῦτη ἔλθοι, πολὺ κρείσσῳ εἶναι. οἷς γὰρ ἐπίσταμαι οὐθέν ὑπ' εὐπλοῦν ἀκολουθήσοντας οὐθ' ἀὐτόθεν πορισθησομένους εἰ μὴ ὀλύνος τινάς παρ' Ἐγεσταίων, οὐθ' ὄπλητας ἱσοπληθεῖς τοῖς ἤμετέροις ἐπὶ νεῶν ἐχθόντας 10 (μέγα γὰρ τὸ καὶ αὐταῖς ταῖς ναυσὶ κοῦφαις τοσοῦτον πλοῦν δεύρο κομισθήμει), τὴν τε ἄλλην παρασκευὴν, ὡς ἐν ὑπ' πόλιν τοσήμδε πορι-2 σθήμαι, οὐκ ὀλύγην οὐσαν. ὡστε (παρὰ τοσοῦτον γυνώσκω) μόλις ἂν μοι δοκοῦσιν, εἰ πόλιν ἐτέραν 15 τοσαῦτην ὡσαί Συράκουσαί εἰσιν ἐλθοιεν ἔχοντες καὶ ὁμορον οἰκίσαντες τὸν πόλεμον ποιοῦτο, οὐκ ἂν παντάπασι διαφθαρῆμαι, ἢ ποι γε δὴ ἐν πάσῃ πολεμίᾳ Σικελία (ἐυστησεταί γάρ) στρατο-πέδῳ τε ἐκ νεῶν ἰδρυθέντι καὶ ἐκ σκηνιδίων καὶ 20

37 1. ἀκολουθήσαντας Μ || προσθησομένους Μ || οὐδ' ὑπλῆτας MSS: corr. Haacke
2. παρὰ τοσοῦτον γυνώσκω ὡστε Badham || [Ἑλθοιεν] Cla.: [Ἑλθοιεν ἔχοντες] Herw., Sitz. || οἰκίσαντες] oikíσαντες MSS; but the sense is 'establish,' 'found,' 'build'; see note || ἤπου Μ
(»U\KiAlAU\

42

dvayKaLa<; 7rapacrK€V7j<;, ovK

iirl

ttoXv

viro

rS)v

to Se ^ufiirap oyS'
rjfieTepoiv 'iTnrewv i^iojrret,
av Kparrjaai avTov<; r^? 7^9 tfyovfiat' Tocroinw
Trjv rjfierepav TrapacTKeurjv Kpeia<ro> vofii^oy.

"

38

'AXX^ TavTa axnrep

OLO

iyon Xeyct) 01 re ^A6i]vaioi
«• Atuck on

atherepa axrriav ev
^ ' ^' SJ
" ^
oTi a-QiCovai, kul evoevbe
avope^;

yiyv(i)(TKOin-e<i, to,
'X' "
'y
'

y

^

ovra

ovre

2 iroLoxxTtv,

ovre av yevofieva \oyoov<i
iyo) ov vvv irpSiTov,

KaKovpyoT€pot,<i

^avra<i ro

Koi

irpXv iv

4

ecmv

rj

ore

rjfjLcov

7roWou9

Kal

rocydproc
pjev

KaKoi,

8t'

avTa

rjo-v^d^ei, (rrd<T€t<;

17

ye

vfjLel<;

o)v

dBiKov<;.

eOeXrjre evecrdaL,

2.

fi^ore

irepuBelv yeveadai, vfia^ fiep T01/9
ireiOwv rov<i \Be\ rd roiavra firfy^avcoTt,

firj

fiovov avTO(f)(iipov<i {^dXenrov

38

3.

36, 2
4.

-cd7r'> avayKola^ Herw.

Hu.,
[5i'
II

;

cf.

vii.

60, 4

||

rh re ^vfixay

Sitz.

avrh] Kicser

aiTrjy for

[Si]

1

ey(o

yap hmvyjftiveLv), dWd Kal a)v fiovXovrai fiev
Bvpamai 8' oij {rbv yap i-^Opov oif^ oiv Bpd
Sta.,

i"

Be

ov irpo'i tov*; iroXeplovi
avrrju dvaipelrai, TVpavviBa<i Be

Bvva(TTela<i

KoXd^eiv,

fj,€vov<;

ttoXXA

Be

i)fiel<;

dySiva<i

7r/90<?

ireipda-ofiat,, rjv
i<f)^

t>

7ro\e&)?

iii^irore

Karopdoiawaiv

oKiyuKC^i

Kal

TrXeiovaf

avTov<{ tt}?

jxeinoL

iire^eXdelv,

Tjfioop

TToWdf

alel

iraOelv oip,ev Trpo^vXa^aa-dal re Kal

Tft>

aladofjLefot,

TToXt?

aXK"

^ov\op.evov<i KaranrX^-

rrr\f]do<i

BeSoiKa

koX

enemies.

ye roLolcrhe koI ert rovrav

epyoi<i

rj

vfierepov

ireLpSiVTefi

3

opiKJiicnts.
it is at home we

have to seek our

,

iTTLcrra/Mai yjToi \6yoi<i

dp-^eiv.

l.i8

'

^

J,

aud

aMi»

;

but the words

refer to rdSt

M

Ko\iii;tu> for

MSS

xoXdj-wi'

Weil

nwoOai

20


μόνον ἀλλὰ καὶ τῆς διανοίας προαμύνεσθαι χρή, εἴτερ καὶ μὴ προφυλαξάμενός τις προπείσεται), τοὺς δ' αὖ ὀλίγους τὰ μὲν ἐλέγχων τὰ δὲ 25 φυλάσσων, τὰ δὲ καὶ διδάσκον· μάλιστα γὰρ δοκῶ ἂν μοι οὕτως ἀποτρέπειν τῆς κακουργίας.

5 καὶ δῆτα, δ' πολλάκις ἐσκεφάμην, τί καὶ βούλεσθε, ὡ νεώτεροι; πότερον ἀρχεῖν ἥδη; ἀλλ' οὐκ ἐννομον. ὁ δὲ νόμος ἐκ τοῦ μὴ δύνασθαι ὡμᾶς 30 μᾶλλον ἢ δυναμένους ἡτέθη ἀτιμάζειν. ἀλλὰ δὴ μὴ μετὰ πολλῶν ἵσονομεῖσθαί; καὶ πῶς δίκαιον τοὺς αὐτοὺς μὴ τῶν αὐτῶν ἄξιουσθαί;

39 "Φήσει τις δημοκρατίαν οὐτε ἔξετον οὔτ' ὡσον εἰναι, τοὺς δὲ ἔχοντας τὰ χρή- ματα καὶ ἀρχεῖν ἀρίστα βελτίστους. ἐγὼ δὲ φημὶ πρῶτα μὲν δὴμον ἔξυμπαν ὁμομάσθαι, ὀλυγαρχίαν δὲ μέρος, ἑπείτα φύλακας 5 μὲν ἀρίστους εἰναὶ χρημάτων τοὺς πλουσίους, βουλεύσαι δ' ἀν βελτίστα τοὺς ἔξετούς, κρίναι δ' ἀν ἀκούσαντας ἀρίστα τοὺς πολλούς, καὶ ταῦτα ὀμοίως καὶ κατὰ μέρη καὶ ἔξυμπαντα ἐν 2 δημοκρατίᾳ ἴσομοιρειν. ὀλυγαρχία δὲ τῶν μὲν 10 κινδύνων τοὺς πολλοὺς μεταδίδωσι, τῶν δ' ἀφελί- μων οὐ πλεονεκτεῖ μόνον, ἀλλὰ καὶ ἔξυμπαντ' ἀφελομενή ἔχει. ἂ ὡμῶν οἱ τε δυνάμενοι καὶ οἱ νέοι προβημοῦνται, ἀδύνατα ἐν μεγάλῃ πόλει κατασχεῖν.

μη μανθάνετε κακὰ σπεύδοντες [ἡ ἀμαθέστατοί ἐστε] ὥν ἔγω οἶδα Ἦλληνων, ἢ ἀδικώτατοι, εἰ εἰδότες τολμᾶτε, ἀλλὰ ἦτοι μαθόντες γε ἢ μεταγρύντες τὸ 5 τῆς πόλεως ξύμπασι κοινῶν αὐξετε, ἥγησάμενοι τούτο μὲν ἄν καὶ ἵσον καὶ πλέον οἱ ἀγαθοὶ ύμοὶν [ὑπερ τὸ τῆς πόλεως πλῆθος] μετασχεῖν, εἰ δὲ ἄλλα βουλήσεσθε, καὶ τοῦ παντὸς κινδυνεύσαι στερηθῆναι· καὶ τῶν τοιοῦτο ἀγγελιῶν ὡς πρὸς 10 αἰσθομένους καὶ μὴ ἐπιτρέψοντας ἀπαλλάγητε.

2 η γὰρ πόλις ἦδε, καὶ εἰ ἐρχόνται Ἀθηναίοι, ἀμυνεῖται αὐτοῦς ἀξίως αὐτῆς, καὶ στρατηγοὶ εἰσὶν ἡμῖν οἱ σκέφτονται αὐτά. καὶ εἰ μὴ τι αὐτῶν ἀληθὲς ἐστιν, ὡσπερ 15 οὐκ οἴομαι, οὐ πρὸς τὰς ὑμετέρας ἀγγελίας κατα- πλαγείσα καὶ ἐλομένη ύμᾶς ἀρχοντας αὐθαίρετον δουλεῖαν ἐπιβαλείται, αὐτὴ δὲ ἐφ' αὐτῆς σκοποῦσα τοὺς τε λόγους ἄφ' ύμῶν ὡς ἐργα δυναμένους κρινεί καὶ τὴν ὑπάρχουσαν ἐλευθερίαν οὐχὶ ἐκ 20 τοῦ ἀκούειν ἀφαιρεθήσεται, ἐκ δὲ τοῦ ἐργα φυλασσομένη μὴ ἐπιτρέπετε ρειπόσεται σφάζειν.”

41 Τοιαῦτα μὲν Ἀθηναγόρας εἶπε, τῶν δὲ στρατηγῶν εἰς ἀναστὰς ἀλλὸν μὲν οὐδένα ἐτι ἐὰς παρελθεῖν, αὐτὸς δὲ πρὸς τὰ παρόντα ἐλεξὲς τοιάδε.

40 1. [ἡ ἀμαθέστατοί ἐστε] Madvig, Dobree, and subsequent edd. || ὥν ἔγω οἶδα Ἐλ. is placed by Cobet, Hu. after ἀξιωτᾶτοι || [ἀλλ'] Cobet || τοῦτον Badham || καὶ before ἵσον omitted M || [ὑπερ . . πλῆθος] Kr. ; the form ὑπερ betrays the marginal note || καὶ τοῦ παντὸς Kr. || προαισθομένους for πρὸς αἰσθ. M

2. αὐτῆς for αὐτῆς M with the rest || ἐφεαυτῆς M || δυνα- μένους] βουλομένους C, Hu.
2 "Διαβολάς μὲν οὐ σώφρον οὔτε λέγειν τινὰς ἐσ ἀλλήλους οὔτε τοὺς ἀκούοντας ἀποδέχεσθαι, πρὸς δὲ τὰ ἐσαγγελλόμενα μᾶλλον ὅραν, ὅπως εἰς τε ἑκαστος καὶ ἡ ξύμπασα πόλις καλῶς τοὺς ἐπὶ- ζόντας παρασκευασόμεθα ἀμύνεσθαι. καὶ ἢν ἄρα μηδὲν δεήσῃ, οὐδεμιὰ βλάβη τοῦ γε τὸ κοινὸν κοσμηθήναι καὶ ἵππους καὶ ὅπλοις καὶ τοῖς ἀλλοις οἴς ὁ πόλεμος ἀγάλλεται (τὴν δὲ ἐπι- μέλειαν καὶ ἐξέτασιν αὐτῶν ἡμεῖς ἐξομεν), καὶ τῶν πρὸς τὰς πόλεις διαπομπῶν ἁμα ἐς τε κατασκοπὴν καὶ ἢν τι ἄλλο φαίνεται ἐπιτήδειον. 15 τὰ δὲ καὶ ἐπιμεμλήμεθα ἣδη καὶ ὅ τι ἂν αἰσθώ- μεθα ἐς υμᾶς οἴσομεν."

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

42 Οἱ δ' Ἀθηναῖοι ἤδη ἐν τῇ Κερκύρᾳ αὐτοὶ τε καὶ οἱ ξύμμαχοι ἀπαντεῖς ἢσαν· καὶ πρῶτον μὲν ἐπεξέτασιν τοῦ στρατεύ- ματος καὶ ξύνταξιν ὡσπερ ἐμελλὼν ὄρμεισθαι τε καὶ στρατοπεδεύσεσθαι οἱ στρατηγοὶ ἐποίησαντο, καὶ τρία μέρη νείμαντες ἐν ἑκάστῳ ἐκλήρωσαν, ἵνα μήτε ἁμα πλέοντες ἀπορῶσιν ὑδατὸς καὶ λιμένων καὶ τῶν ἐπιτηδείων ἐν ταῖς καταγωγαῖς, πρὸς τε τὰλλα εὐκοσμότεροι καὶ ῥάους ἄρχειν 10 ἡμέραν, κατὰ τέλη στρατηγῷ προστεταγμένοι· ἐπειτα

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

CORCYRA.
'The armament complete was passed in review —triremes were despatched to ascertain which of the cities would welcome the arrival.'
δὲ προύπεμψαν καὶ ἐς τὴν Ἰταλίαν καὶ Σικελίαν τρεῖς ναῦς εἰσομένας αἰτίνες σφᾶς τῶν πόλεων δέξονται. καὶ εἴρητο αὐταῖς προαπαντᾶν, ὅπως ἐπιστάμενοι καταπλέοσι. μετὰ δὲ ταύτα τοσὶδὲ ἦδη τῇ παρασκευῇ Ἀθηναίοι ἄραντες ἐκ τῆς Κερκύρας ἐς τὴν Σικελίαν ἐπεραιοῦντο, τριήρεσι μὲν ταῖς πώσας τέσσαροι καὶ τριάκοντα καὶ ἐκατὸν καὶ δυὸν Ὁρδίων πεντηκοντόρων (τούτων τῷ Ἀττικαὶ μὲν ἤσαν ἐκατὸν, ὅποι αἱ μὲν ἐξήκοντα ταχεῖα, αἱ δὲ ἄλλαι στρατιώτιδες, τὸ δὲ ἄλλο ναυτικὸν Χίων καὶ τῶν ἄλλων ξυμμάχων), ὀπλιταῖς δὲ τοῖς ἄμπτασιν ἐκατὸν καὶ πεντακισχιλίοις (καὶ τούτων Ἀθηναίων μὲν αὐτῶν ἤσαν πεντακόσιοι μὲν καὶ χίλιοι ἐκ καταλόγου, ἐπτακόσιοι δὲ θῆτες ἐπιβάται τῶν νεῶν, ἄμπτασιν δὲ οἱ ἄλλοι ἄμπτασιν ἐπιστράτευον, οἱ μὲν τῶν ὑπηκόων, οἱ δὲ Ἀργείων πεντακόσιοι, καὶ Μαντινέων καὶ... μισθοφόρων πεντήκοντα καὶ διακόσιοι), τοξόταις δὲ τοῖς πᾶσιν οὐδοίκοντα καὶ τετρακισχιλίοις (καὶ τούτων Κρήτες οἱ οὐδοίκοντα ἤσαν), καὶ σφενδονήταις Ὁρδίων ἐπτακόσιοις, καὶ Μεγαρέων ψυλλών φυγάσων ἔικοσι καὶ ἐκατὸν, καὶ ἰππαγωγῷ μᾶ τριάκοντα ἰγώσῃ ἰππέας.

44 Τοσαῦτη ἡ πρώτῃ παρασκευῇ πρὸς τὸν πόλεμον διέπλει. τούτωι δὲ τὰ ἐπιτήδεια ἄγουσαι ὅλκάδες μὲν τριάκοντα σιταγωγοί, καὶ τοὺς σιτοποιούς ἔχουσαι καὶ λειθόλογος καὶ τέκτονας
καὶ ὅσα ἐς τειχισμὸν ἐργαλεία, πλοῖα δὲ ἐκατόν, 5 ἀ ἐξ ἀνάγκης μετὰ τῶν ὅλκάδων ξυνέπλει· πολλὰ δὲ καὶ ἄλλα πλοῖα καὶ ὅλκαδες ἐκούσιοι ξυνηκολούθουν τῇ στρατιᾷ ἐμπορίας ἕνεκα· ἀ τότε πάντα ἐκ τῆς Κερκύρας ξυνδιέβαλλε τῶν Ἰώνων 2 κόλπων. καὶ προσβαλοῦσα ἡ πᾶσα παρασκευὴ πρός τε ἀκραν Ἰαπυγίαν καὶ πρὸς Τάραντα καὶ ὡς ἐκαστοι ἡπτόρησαν, παρεκομίζοντο τῇ 'Ιταλίαν, τῶν μὲν πόλεων οὐ δεχομένων αὐτοὺς ἄγορα ὦδὲ ἀστεί, ὑδατὶ δὲ καὶ ὅρμῳ, Τάραντος δὲ καὶ Λοκρῶν οὐδὲ τούτοις, ἐως ἀφίκοντο ἐς 'Ρήγιον τῆς 'Ιταλίας 3 ἀκρωτήριον. καὶ ἐνταῦθα ἥδη ἥθροίζοντο, καὶ ἐξῳ τῆς πόλεως, ὡς αὐτοὺς ἔσω ὦκ ἐδέχοντο, στρατόπεδόν τε κατεσκευάσαντο ἐν τῷ τῆς Ἀρτέμιδος ἱερῷ, οὐ αὐτοὶς καὶ ἄγοραν παρεῖχον, καὶ τὰς ναῦς ἀνελκύσαντες ἰσύχασαν· καὶ πρὸς [τε] τοὺς 'Ρηγίνους λόγους ἐποίησαντο, ἀξιούντες Χαλκιδέας ὄντας Χαλκιδεύσαν οὐσὶς Λεοντίνοις βοηθεῖν. 4 οἱ δὲ οὐδὲ μεθ' ἐτέρων ἐφασαν ἐσεσθαί, ἀλλ' ὁ 25 τι ἀν καὶ τοῖς ἄλλοις Ἰταλιώταις ξυνδοκῇ τούτο 5 ποιήσειν. οἱ δὲ πρὸς τὰ ἐν τῇ Σικελίᾳ πράγματα ἐσκόπουν ὅτῳ τρόπῳ ἄριστα προσοίσασται· καὶ τὰς πρόπλους ναῦς ἐκ τῆς 'Εγέσθης ἁμα προσέμενοι, βουλόμενοι εἰδέναι περὶ τῶν ἅρη- 30 μάτων εἰ ἐστιν ἀ ἐλεγον ἐν ταῖς Ἀθηναις οἱ ἄγγελοι.
45 Τοὺς δὲ Συρακοσίους ἐν τούτῳ πολλαχόθεν τε ἥδη καὶ ἀπὸ τῶν κατασκόπων σαφῆ ἤγγελλετο ὅτι ἐν Ἡρίγων αἱ νῆσες εἰσι, καὶ ὃς ἐπὶ τούτους παρεσκευάζοντο πάση τῇ γυνώμῃ καὶ ὄνεκτι ἡπίστουν. καὶ ἦς τε τοὺς Σικελοὺς περιέπεμπον, ἐνθα μὲν φύλακας, πρὸς δὲ τοὺς πρέσβεις, καὶ ἦς τὰ περιτόλια τὰ ἐν τῇ χώρᾳ φρουρᾶς ἐσεκόμιζον· τά τε ἐν τῇ πόλει ὀπλῶν ἐξετάσει καὶ ὑπόπων ἐσκόπουν εἰ ἐντελῇ ἔστι, καὶ τάλλα ὡς ἐπὶ ταχεὶ πολέμῳ καὶ ὅσον οὐ παρὼντι καθίσταντο.

46 Αἰ δὲ ἐκ τῆς Ἕγεστῆς τρεῖς νῆσες αἱ πρόπλοι παραγίγνονται τοῖς Ἀθηναίοις ἐσ τὸ Ἡρίγων, ἀγγέλλουσαν ὅτι τάλλα μὲν οὐκ ἔστι χρήματα ὑπέσχοντο, τριά-κοντα δὲ τάλαντα μόνα φαίνεται. καὶ οἱ στρα-τηγοὶ εὐθὺς ἐν ἀθυμίᾳ ἦσαν ὅτι αὐτοὶς τοῦτο τε πρώτον ἀντεκεροῦκει καὶ οἱ Ἡρίγωνοι οὐκ ἐθελή-σαντες ξυστρατεύειν, οὐς πρώτον ἥρξαντο πείθεν καὶ εἰκὸς ἦν μάλιστα, Λεοντίνων τε ἐγγεγενεῖς οὖν καὶ σφίζων αἰεὶ ἐπιτηδείους. καὶ τὸ μὲν Νικία προσδεχομένῳ ἦν τὰ παρὰ τῶν Ἕγεσταίων, 3 τοῖς δὲ ἑτέροις καὶ ἅλωγότερα. οἱ δὲ Ἕγεσταίοι τοιοῦντε τι ἐξεταχῆσαντο τὸτε ὅτε οἱ πρώτοι πρέσβεις τῶν Ἀθηναίων ἠλθον αὐτοῖς ἐς τὴν κατασκοπὴν τῶν χρημάτων. ἦς τε τὸ ἐν Ἡρυκῷ ἱερὸν

45 periplousa for periptola M with the rest: in margin γράφεται periptola M || frourous M

46 3. [τότε] Duker
τῆς Ἀφροδίτης ἀγαγόντες αὐτοὺς ἐπέδειξαν τὰ ἀναθήματα, φιάλας τε καὶ οἶνοχόας καὶ θυμιατήρια καὶ ἄλλην κατασκευὴν οὔκ ὀλύγην, ἀ ὀντα ἁγιοῦρᾳ πολλῷ πλεῖω τὴν ὦψιν ἀπ᾽ ὀλύγης δυνάμεως χρυμάτων παρεῖχετο, καὶ ᾧ ἡ ἕξεσίες ποιοῦμενοι τῶν τριηρίτῶν τὰ τε ἐξ αὐτῆς Ἐγέρσθη ἐκπώματα καὶ χρυσὰ καὶ ἁγιοῦρᾳ ἐνλεῖξαντες καὶ τὰ ἐκ τῶν ἐγγὺς πόλεων καὶ Φοινικίκων καὶ Ἐλληνίδων αὐτησάμενοι ἐσέφερον 4 εἰς τὰς ἑστιάσεις ὡς οἰκεία ἐκαστοι. καὶ πάντων ὡς ἐπὶ τὸ πολὺ τοῖς αὐτοῖς χρωμένων καὶ πανταχόν πολλῶν φαινομένων μεγάλην τὴν ἐκπληξίν τοῖς ἐκ τῶν τριήρων Ἀθηναίων παρείχε, καὶ ἀφικόμενοι εἰς τὰς Ἀθήνας διεθρόησαν ως χρή- 5 ματα πολλὰ ἵδοιεν. καὶ οἱ μὲν αὐτοὶ τε ἀπατηθέντες καὶ τοὺς ἄλλους τότε πείςαντες, ἐπειδὴ διήλθεν ὁ λόγος ὅτι οὐκ εἰθ ἐν τῇ Ἐγέρσθη τὰ χρύματα, πολλὴν τὴν αὐτίαν εἴχον υπὸ τῶν στρατιωτῶν. 35 οἱ δὲ στρατηγοὶ πρὸς τὰ παρόντα ἐβουλεύοντο.

Καὶ Νικίαν μὲν ἦν γνώμη πλεῖν ἐπὶ Σελυνοῦντα πάση τῇ στρατιᾷ, ἐφ᾽ ὀπερ μάλιστα ἐπέμφθησαν, καὶ ἦν μὲν παρέχωσιν χρύματα παντὶ τῷ στρατεύματι Ἐγέρσταιοι, πρὸς ταῦτα βουλεύεσθαι, εἰ δὲ μή, ταῖς ἔξηκοντα ναυσίν, ὀσασ- περ ὑτῆσαντο, ἅξιον διδόναι αὐτοῖς τροφήν, 47 


"The generals now discussed their plan of action." 

"Nikias wished to circumscribe his range of operations with the rigorous letter of the vote."
καὶ παραμείναντας Σελινουντίους ἡ βία ἡ ξυμβάσει διαλλάξαι αὐτοῖς, καὶ οὕτω, παραπλεύσαντας τὰς ἄλλας πόλεις καὶ ἐπιδείξαντας μὲν τὴν δύναμιν τῆς Ἀθηναίων πόλεως, δηλώσαντας δὲ τὴν ἐς τοὺς φίλους καὶ ξυμμάχους προθυμίαν, ἀποπλείων οὕκας ἧν μὴ τι δι’ ὀλίγου καὶ ἀπὸ τοῦ ἀδοκίτου ἡ Λεοντίνους οἷοὶ τε ὀσιὼν ὥφελησαί ἡ τῶν ἄλλων τινὰ πόλεων προσαγαγέσθαι, καὶ τῇ πόλει δαπανῶντας τὰ οἰκεία μὴ κιν-δυνεῖεν.

48 Ἀλκιβιάδης δὲ οὐκ ἐφῇ χρήναι τοσαῦτη δυνάμει ἐκπλεύσαντας αἰσχρῶς καὶ ἀπράκτους ἀπελθείιν, ἄλλ’ ἐς τε τὰς πόλεις ἐπικηρυκεύεσθαι πλὴν Σελινούντος καὶ Συρακουσῶν τὰς ἄλλας, καὶ πειράσθαι καὶ τοὺς Σικελούς τοὺς μὲν ἀφιστάναι ἀπὸ τῶν Συρακοσίων, τοὺς δὲ φίλους ποιεῖσθαι, ἵνα σίτον καὶ στρατιῶν ἔχωσι, πρῶτον δὲ πείθειν Μεσσηνίους (ἐν πόρῳ γὰρ μάλιστα καὶ προσβολὴ εἶναι αὐτοῖς τῆς Σικελίας, καὶ λιμένα καὶ ἐφόρμησιν τῇ στρατιῶ ικανοτάτην ἔσεσθαι), προσαγαγομένους δὲ τὰς πόλεις, εἰδότας μεν’ ὅν τις πολεμήσει, οὐτοὺς ἡδή Συρακούσας καὶ Σελινούντι ἐπίχειρεῖν, ἣν μὴ οἱ μὲν Ἕγε-σταίοις ξυμβαίνωσίν, οἱ δὲ Λεοντίνους ἐώςι 49 κατοικίζειν.

49 Λάμαχος δὲ ἀντικρύς ἐφῇ χρήναι πλεῖν ἐπὶ

47 διαλλάξαι αὐτοῦς Μ with BAEG

48 'Against this scheme Alkibiades protested as narrow, timid, and disgraceful to the prodigious force.
Συρακούσας, καὶ πρὸς τῇ πόλει όσα τὰχιστα τῇ μάχην ποιεῖσθαι, ἕως ἐτὶ ἀπαρασκευοῦτε εἰς καὶ μάλιστα· 2 ἐκπεπληγμένοι. τὸ γὰρ πρῶτον πᾶν στράτευμα δεινότατον εἶναι· ἢν δὲ χρονίσῃ πρὶν ἐς ὁψιν ἐλθεῖν, τῇ γνώμῃ ἀναθαρσοῦντας ἀνθρώ- πους καὶ τῇ ὄψει καταφρονεῖν μᾶλλον. αἰφνίδιοι δὲ ἢν προσπέσωσιν, ἕως ἐτὶ περιδεεῖς προσδέχονται, μάλιστ' ἂν σφεῖσι περιγενέσθαι καὶ κατὰ πάντα ἂν αὐτοὺς ἐκφοβῆσαι, τῇ τε ὄψει (πλείστοι γὰρ ἂν νῦν φανῆαι) καὶ τῇ προσδοκία ὅν ψείσονται, μάλιστα δ' ἂν τῷ αὐτίκα κινδύνῳ τῆς 3 μάχης. εἰκὸς δὲ εἶναι καὶ ἐν τοῖς ἄγροις πολλοὺς ἀπολληφθῆναι ἔξω διὰ τὸ ἁπίστευν σφᾶς μὴ ἢξειν, καὶ ἐσκομμιζομένων αὐτῶν τὴν στρατιὰν οὐκ ἀπορήσει χρημάτων, ἢν πρὸς τῇ πόλει κρατοῦσα 4 καθέξηται. τοὺς τε άλλους Σικελιώτας οὕτως ἢδη μᾶλλον καὶ ἐκείνοις οὐε μιμαχήσειν καὶ σφίσι προσέναι καὶ οὐ διαμελλήσειν περι- σκοποῦντας ὀπότεροι κρατήσουσι. ναύσταθμον δὲ ἐπαναχωρήσατας καὶ ἐφόρμησιν τὰ Μέγαρα ἐφ' χρῆμα ποιεῖσθαι, ἢ ἣν ἐρήμα, ἀπέχοντα Συρακούσῶν οὔτε πλοῦν πολύν οὔτε ὄδον. 50 Λάμαχος μὲν ταύτα εἰπὼν ὄμως προσέθετο

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49. 1. συρακούσας M  
   2. καίν (= καὶ ἐν) τῇ ὄψει Herw., Hu. || αἰφνίδιον MSS: corr. Poppi || < οὐ > προσδέχονται Sitz. || σφεῖσ for MSS σφᾶς Bk.: σφᾶς Cla.  
   3. ἀπολληφθῆναι M  
   4. ἐφόρμησιν τὰ for MSS ἐφορμηθέντας Badham || ἐρήμα M || συρακούσων M.

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51 'Lamachus dissented from both. He advised that they should proceed at once to attack Syr.'
He found no favour with the other two. — Alk., as soon as his plan had become adopted —sailed across the strait from Rhegimum to Messene.

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

καὶ αὐτὸς τῇ Ἀλκιβιάδου γνώμη. 
μετὰ δὲ τούτῳ Ἀλκιβιάδης τῇ αὐτοῦ 
νηλ διαπλέυσας ἐς Μεσσηνην καὶ 
λόγους ποιησάμενος περὶ ξυμμαχίας 
πρὸς αὐτοὺς, ὡς οὕκ ἔπειθεν, ἀλλὰ 
ἀπεκρίναντο πόλει μὲν ἂν ὦν δεξα-
σθαι, ἀγορᾶν δ’ ἔξω παρέξειν, ἀπέπλευε ἐς τὸ 
2 Ρήγιον. καὶ εὐθὺς ξυμπληρώσαντες ἐξήκοντα 
ναῦς ἐκ πασῶν οἱ στρατηγοὶ καὶ 
tὰ ἐπιτήδεια λαβόντες παρέπλευον ἐς 
Νάξον, τὴν ἄλλην στρατιὰν ἐν Ρήγιῳ 
3 καταλιπόντες καὶ ἕνα σφῶν αὐτῶν. 
Νάξιον 
δὲ δεξαμένων τῇ πόλει παρέπλευον ἐς Κατάνην. 
καὶ ὡς αὐτοὺς οἱ Καταναῖοι οὐκ ἐδέχοντο 15 
(ἐνήσαν γὰρ αὐτόθι ἄνδρες τὰ Συρακοσίων 
βουλόμενοι), ἐκομίσθησαν ἐπὶ τὸν Τηρίαν ποτα-
μόν, καὶ αὐλισάμενοι τῇ ύστεραιὰ ἐπὶ Συρακού-
sας ἐπλευοῦ ἐπὶ κέρως ἔχοντες τὰς ἄλλας ναῦς. 
δέκα δὲ τῶν νεῶν προὔπεμψαν ἐς τὸν μέγαν 
λιμένα πλεῦσαί τε καὶ κατασκέψασθαι εἰ τι 
ναυτικῶν ἐστὶ καθελκυσμένον, καὶ κηρύξας ἀπὸ 
tῶν νεῶν προσπλεύσαντας ὡς Αθηναίων ἤκουσι 
Λεοντίνους ἐς τὴν ἑαυτῶν κατοικίοντες κατὰ 
ξυμμαχίαν καὶ ξυγγένειαν· τοὺς οὖν ὄντας ἐν 
Συρακούσας Λεοντίνων ὡς παρὰ φίλους καὶ 
5 εὐεργέτας Αθηναίους ἄδεως ἀπείναι. ἐπεὶ δ’ 
ἐκηρύχθη καὶ κατεσκέψαντο τὴν τε πόλιν καὶ
τοὺς λιμένας καὶ τὰ περὶ τὴν χώραν, εἴς ᾧς αὐτοῖς ὄρμωμένους πολεμητέα ἤν, ἀπέπλευσαν

51 πάλιν ἐσ Ἐκατάνην. καὶ ἐκκλησίας γενομένης τὴν μὲν στρατιὰν οὐκ ἔδέχοντο οἱ Καταναῖοι, τοὺς δὲ στρατηγοὺς ἐσελθόντας ἐκέλευον, εἰ τι βούλονται, εἴπεσίν. καὶ λέγοντος τοῦ Ἀλκιβιάδου, καὶ τῶν ἐν τῇ πόλει πρὸς τὴν ἐκκλησίαν τετραμμένων, οἱ στρατιώται πυλίδα τινὰ ἐν φορκοδομημένην κακῶς ἔλαθον διελόντες, καὶ ἐσελθόντες ἡγόραζον [ἐς τὴν πόλιν].

2 τῶν δὲ Καταναίων οἱ μὲν τὰ τῶν Συρακοσίων φρονοῦντες ὡς εἶδον τὸ στρατεύμα ἐνδοῦν, εὐθύς περιδεεῖς γενόμενοι ὑπεξῆλθον οὐ πολλοὶ τινες, οἱ δὲ ἁλλοὶ ἐψηφίσαντο τε χυμμαχίαν τοῖς Ἀθηναίοις καὶ τὸ ἄλλο στρατεύμα ἐκέλευον ἐκ

3 Ῥηγίου κομίζειν. μετὰ δὲ τούτῳ διαπλεύσαντες οἱ Ἀθηναίοι ἐς τὸ Ῥήγιον, πάση ἡδὴ τῇ στρατιᾷ ἀραντες ἐς τὴν Κατάνην, ἑπειδὴ ἀφίκοντο, κατεσκεύασον τὸ στρατόπεδον.

52 Ἕστηγγέλλετο δὲ αὐτοῖς ἐκ τοῦ Καμαρίνης ὡς, εἰ ἠλθοῦν, προσχώροιεν ἄν καὶ ὅτι Συρακόσιοι πληροῦσι ναυτικὸν. ἀπάση οὖν τῇ στρατιᾷ παρέπλευσαν πρῶτον μὲν ἐπὶ Συρακούσας· καὶ ὡς οὐδὲν ἱέρον ναυτικὸν πληροῦμενον, παρεκμίζοντο αὖθις ἐπὶ Καμαρίνης καὶ σχόντες ἐς τὸν αὐγιαλὸν ἐπε-

2. το before χυμμαχίαν omitted M
3. τὸ before στρατόπεδον omitted M

52 1. συρακούσας M
κηρυκεύοντο. οί δ' ούκ ἐδέχοντο, λέγοντες σφίζ
tὰ ὄρκια εἶναι μὲν τῇ καταπλεύστων Ἀθηναίων
dέχεσθαι, ἢν μὴ αὐτοὶ πλείους μεταπέμπωσιν. 10
2 ἀπρακτοὶ δὲ γενόμενοι ἀπέπλεον· καὶ ἀποβάντες
cατὰ τὴν Συρακοσίαν καὶ ἄρτωγην ποιησάμενοι, καὶ τῶν Συρακοσίων ἢπτέων βοηθησάντων
καὶ τῶν ψιλῶν τινὰς ἐσκεδασμένους διαφθειρ

53 Καὶ καταλαμβάνοντο τὴν Σαλαμινίαν ναὸς
ἐκ τῶν Ἀθηνῶν ἡκουσαν ἐπὶ τε Ἀλκιβιάδην, ὡς κελεύοντας ἀποπλείν· ἐς ἀπολογίαν ὃν ἡ πόλις ἐνεκάλει, καὶ ἐπ' ἄλλους τινὰς τῶν στρατιωτῶν τῶν μυστηρίων ὡς ἀσεβοῦντων, τῶν δὲ καὶ περὶ τῶν Ἐρμῶν. οἱ γὰρ Ἀθηναίοι, ἐπειδὴ ἡ στρατιά ἀπέπλευσεν, οὐδὲν ἦσον ξήτησιν ἐποιοῦντο τῶν περὶ τὰ μυστήρια καὶ τῶν περὶ τοὺς Ἐρμάς δρασθέντων, καὶ οὐ δοκιμάζοντες τοὺς μηνυτάς, ἀλλὰ πάντα ὑπόπτως ἀποδεχόμενοι, διὰ πονηρῶν ἀνθρώπων πίστιν πάνω χρηστοὺς τῶν πολιτῶν ἕως ἐκτάθην τῇ κατέδουν, χρησιμώτερον ἤγον· μενοὶ εἶναι βασανίσαι τὸ πράγμα καὶ εὐρεῖν ἢ διὰ μηνυτοῦ πονηρίαν τινὰ καὶ χρηστοῦν δοκοῦντα 10

2. ἐν τῷ Ἀθήνῃς ἢ καλεσθεῖσαν ἀπὸ τῶν τριῶν ἐν ἁγίῳ λάθους ἀπολογίαν ἐμφανίσθηκεν τὸν ἤγον. 15

53 1. [ναὸς] Duker, Cobet, Herw., but cf. c. 61; viii. 74 τὴν

2. άνυπόπτως Lindau || [καὶ εὐρείν] Badham, Herw. : εὐρείν
ναῦν οὐκ ἐδέχοντο, λέγοντες σφίζ
τὰ ὄρκια εἶναι μὲν τῇ καταπλεύστων Ἀθηναίων
dέχεσθαι, ἢν μὴ αὐτοὶ πλείους μεταπέμπωσιν. 10
2 ἀπρακτοὶ δὲ γενόμενοι ἀπέπλεον· καὶ ἀποβάντες
cατὰ τὴν Συρακοσίαν καὶ ἄρτωγην ποιησάμενοι, καὶ τῶν Συρακοσίων ἢπτέων βοηθησάντων
καὶ τῶν ψιλῶν τινὰς ἐσκεδασμένους διαφθειρ

53 2. ὕπερ τῶν ναῶν ἡκουσαν ἐπὶ τε Ἀλκιβιάδην, ὡς κελεύο
τας ἀποπλείν· ἐς ἀπολογίαν ὃν ἡ πόλις ἐνεκάλει, καὶ ἐπι
ποιοῦντο τῶν περὶ τὰ μυστήρια καὶ τῶν περὶ τοὺς Ἐρμάς 
δρασθέντων, καὶ οὐ δοκιμάζοντες τοὺς μηνυτάς, ἀλλὰ
πάντα ὑπόπτως ἀποδεχόμενοι, διὰ πονηρῶν ἀνθρώπων πίστιν πάνω χρηστοὺς τῶν πολιτῶν ἕως 
εὐρεῖν ἢ διὰ μηνυτοῦ πονηρίαν τινὰ καὶ χρηστοῦν δοκοῦντα

Athen., 'Feelings and proceedings since the departure of the armament.'

2. συρακοσίας M

1. [ναὸς] Duker, Cobet, Herw., but cf. c. 61; viii. 74 τὴν

2. άνυπόπτως Lindau || [καὶ εὐρείν] Badham, Herw. : εὐρείν
Τὸ γὰρ Ἀριστογείτονος καὶ Ἀρμοδίου τόλμημα δὴ ἐρωτικὴ ἕνεντυχιάν ἐπεχειρήθη, ἥν ἐγὼ ἐπὶ πλέον διηγησάμενος ἀποφανῶ ὦτε τοὺς ἄλλους ὦτε αὐτοὺς Ἀθηναίους περὶ τῶν σφετέρων τυράννων ὦτὲ περὶ τοῦ γενομένου ἀκριβές οὐδὲν λέγοντας. Πεισιστράτου γὰρ γνωριμοῖ τελευτήσαντος ἐν τῇ τυραννίδι οὐχ Ἰππαρχος, ὡσπερ οἱ πολλοὶ οἴονται, ἀλλ’ Ἰππίας πρεσβύτατος ὄν ἐσχε τήν ἄρχην. γενομένου δὲ Ἀρμοδίου ὥρα ἡλικίας Λαμπροῦ Ἀριστογείτων, ἀνὴρ τῶν ἄστων, μέσος πολίτης, ἐραστῆς ὃν εἰχεν αὐτόν. πειραθεὶς δὲ ὁ Ἀρμοδίος ὑπὸ Ἰππάρχου τοῦ Πεισιστράτου καὶ οὐ πεισθεῖς καταγορεύει τῷ Ἀριστογείτων. ὁ δὲ ἐρωτικῶς περιαληγήσας καὶ φοβηθεῖς τῆν Ἰππάρχου δύναμιν μὴ βία προσαγάγηται αὐτόν, ἐπιβουλεύει εὐθὺς ὡς ὑπὸ τῆς ὑπαρχούσης αξιώσεως κατάλυσιν τῇ τυραν-νίδι. καὶ ἐν τούτῳ ὁ Ἰππαρχος, ὣς αὐθις πειράσας οὐδὲν μάλλον ἐπειθεῖ τὸν Ἀρμοδίουν, βλαίον μὲν οὐδὲν ἐβούλετο δρᾶν, ἐν τρόπῳ δὲ

3 εἶναι αἰτιαθέντα ἀνέλεγκτον διαφυγεῖν. ἔπιστάμενος γὰρ ὁ δήμος ἀκοὴ τῆς Πεισιστράτου καὶ τῶν παίδων τυραννίδα χαλεπὴν τελευτῶσαν γενομένην καὶ προσέτι οὐδ’ ύφ’ ἐαυτῶν καὶ Ἀρμοδίου καταλυθεῖσαν, ἀλλ’ ὑπὸ Δακεδαιμονίων, ἐφοβεῖτο αἰεὶ καὶ πάντα ὑπόττως ἐλάμβανε.

All the ancient stories of the last and worst oppressions of the Peisistratid despots, ninety-five years before, became revived.
τινι ἀφανεῖ ὡς οὔ διὰ τοῦτο δὴ παρεσκευάζετο
5 προσηλακίων αὐτῶν. οὔδὲ γὰρ τὴν ἄλλην ἀρχὴν ἐπαχθῆς ἦν ἐσ τοὺς πολλούς, ἀλλὰ ἀνεπιφθόνως καταστήσατο· καὶ ἐπετήθευσαν ἐτί πλείστον δὴ τῦραννοι οὗτοι ἀρετὴν καὶ ξύνεσιν, καὶ Ἀθηναίοις εἰκοστὴν μόνον πρασσόμενοι τῶν γιγνομένων τήν τε πόλιν αὐτῶν καλῶς διεκόσμησαν καὶ τοὺς
6 πολέμους διέφερον καὶ ἐς τὰ ἱερὰ ἔθνον. τὰ δὲ ἄλλα αὐτὴ ἡ πόλις τοῖς πρὶν κειμένοις νόμοις ἐχρῆτο, πλὴν καθ’ ὅσον αἰει τίνα ἐπεμέλοντο σφῶν αὐτῶν ἐν ταῖς ἀρχαῖς εἶναι. καὶ ἄλλοι τε αὐτῶν ἦρξαν τὴν ἐνιαύσιον Ἀθηναίοις ἀρχὴν καὶ Πεισίστρατος ὁ Ἰππίου τοῦ τυραννεύσαντος ὑός, τοῦ πάππου ἔχων τούνομα, ὃς τῶν δώδεκα θεῶν βωμὸν τὸν ἐν τῇ ἄγορᾷ ἀρχῶν ἀνέθηκε καὶ
7 τοῦ τοῦ Ἀπόλλωνος ἐν Πυθίου. καὶ τῷ μὲν ἐν τῇ ἄγορᾷ προσοικοδομήσας ὑστερον ὁ δήμος Ἀθηναίων μείζων μήκος [τοῦ βωμοῦ] ἥψαντε τοῦπλγράμματον τοῦ δ’ ἐν Πυθίου ἔτει καὶ νῦν δῆλον ἐστιν ἄμιδροις γράμμασι λέγον τάδε·

Μνήμα τοῦτο ὁ ἀρχής Πεισίστρατος Ἰππίου εἰς
Θήκεν Ἀπόλλωνος Πυθίου ἐν τεμένει.

55 "Ὅτι δὲ πρεσβύτατος ὁν Ἰππίας ἦρξεν, εἰδὼς
μὲν καὶ ἀκοὴ ἀκριβέστερον ἄλλων ἵσχυρίζομαι,
γνοίη δ’ ἂν τις καὶ αὐτῷ τούτῳ παῖδες γὰρ

4. τούτωι M || δὴ om. M
5. ἐπιφθόνως M || [ἐς] τὰ ἱερὰ Herw.: εἰς om. M
6. αὐτῇ M with BAEF
7. μείζων om. M || [τοῦ βόμου] Kr.: Abresch takes it with τοῦ πλγράμματον, but the position is strongly against it
άυτῷ μόνῳ φαίνονται τῶν γυνσίων ἀδελφῶν γενόμενοι, ὡς ὦ τε βωμὸς σημαίνει καὶ ἡ στῆλη 5
περὶ τῆς τῶν τυραννῶν ἀδικίας ἢ ἐν τῇ Ἁθηναίων ἀκροπόλει σταθείσα, ἐν ἡ Θεσσαλοῦ μὲν οὖν
Ἰππάρχου οὖνδεις ποῖς γέγραπται, Ἰππίου δὲ πέντε, οἱ αὐτῷ ἐκ Μυροῦν ἡς Καλλίου τοῦ
'Tperoxidou δυνατρός ἐγένοντο. εἰκὸς γὰρ ἢν τῶν 10
2 πρεσβύτατον πρῶτον γῆμαι. καὶ ἐν τῇ αὐτῇ
στῆλῃ πρῶτος γέγραπται μετὰ τὸν πατέρα, οὖδὲ
τούτῳ ἀπεοικότως διὰ τὸ πρεσβεύειν τε ἅπτ
3 αὐτοῦ καὶ τυραννεῦσαι. οὐ μὴν οὖν ἀν κατα-
σχεῖν μοι δοκεῖ ποτε Ἰππίας τὸ παραχρῆμα 15
βαδίως τὴν τυραννίδα, εἰ "Ἰππάρχος μὲν ἐν τῇ
ἀρχῇ ὄν ἀπέθανεν, αὐτὸς δὲ αὐθημερὸν καθι-
στατο. ἀλλὰ καὶ διὰ τὸ πρῶτον ξύνηθες τοῖς
μὲν πολίταις φοβερόν, ἐς δὲ τοὺς ἐπικούρους
ἀκριβές, πολλῷ τῷ περιόντι τοῦ ἀσφαλοὺς κατ-
εκράτησε, καὶ ὡς ἄδελφος νεωτέρος ὄν, ἥπο-
ρησεν, ἐν δὲ οὗ πρῶτον ξυνεχῶς ὁμιληκεὶ τῇ
4 ἀρχῇ. Ἰππάρχῳ δὲ ἦν ἡνίκη τοῦ πάθους τῇ
dυστυχίᾳ ὑνομασθέντα καὶ τὴν δόξαν τῆς τυραν-
νίδος ἐς τὰ ἐπειτα προσλαβεῖν. 25

Τὸν δ' οὖν Ἀρμόδιον ἀπαρνηθέντα τῇ πείρα-
σίν, ὡσπερ δεινοεῖτο, προσπυλάκισεν. ἀδελφήν

55 1. μόνον best MSS || ἡ στῆλη <ἡ> Bk., Hu., Herw.; but perhaps the art. following justifies the omission || [Ἀθηναίων] Herw. || μυρρίνης MSS: corr. Poppo || ὑπερεχίδου M with BAEG
2. αὐτῇ for MSS πρώτῃ Poppo, comparing Valla's inaccurate rendering in ἵπσο . lapide || μετὰ τὸν πατέρα om. M, repeating Ἰππίου δὲ πέντε instead!
3. δοκῇ M with EF || ἀλλὰ διὰ C || εν δ' οὐκ <ἀν> Herw.; cf. Hampke Studien p. 12
γὰρ αὐτοῦ κόρην ἐπαγγείλαντες ἦκεν κανὸν
οἰσούσαν ἐν πομπῇ τινι, ἀπῆλασαν λέγοντες
οὐδὲ ἐπαγγεῖλαι τὴν ἀρχὴν διὰ τὸ μὴ ἀξίαν

2 εἶναι. χαλεπῶς δὲ ἐνεγκόντος τοῦ Ἀρμοδίου
πολλῶν δὴ μάλλον δι' ἐκείνον καὶ ὁ Ἀριστογείτων
παροξύνετο. καὶ αὐτοῖς τὰ μὲν ἀλλὰ πρὸς τοὺς
ξυνεπιθυμεῖνοι τῷ ἐργῷ ἐπέπρακτο, περιέμενον
dὲ Παναθήναια τὰ μεγάλα, ἐν ἦ μόνον ἡμέρα
οὐχ ὑποπτοῦν ἐγίγνετο ἐν ὀπλοῖς τῶν πολιτῶν
τοὺς τὴν πομπὴν πέμψαντας ἀθρόος γενέσθαι.
καὶ ἔδει ἀρξαὶ μὲν αὐτοὺς, ἄνεπαμύνειν δὲ εὐθὺς

3 τὰ πρὸς τοὺς δορυφόρους ἐκείνους. ἦσαν δὲ οὐ
πολλοὶ οἱ ξυνομομοκότες, ὥσφαλείας ἕνεκα
ἐπιτιξοῦν γὰρ καὶ τοὺς μὴ προειδότας, εἰ
καὶ ὀποσολοῦν τολμήσειαν, ἐκ τοῦ παραχρήμα,
ἔχουτάς γε ὀπλα, ἐθελήσειν σφᾶς αὐτοὺς ξυν.

57 ελευθεροῦν. καὶ ὃς ἐπῆλθεν ἡ ἐορτή, Ἰππίας
μὲν ἔξω ἐν τῷ Κεραμεικῷ καλουμένῳ μετὰ τῶν
δορυφόρων διεκόσμη, ὡς ἐκαστα, ἐχρήν τῆς
πομπῆς προεύπαι ὁ δὲ Ἀρμόδιος καὶ ὁ Ἀριστο-
γείτων ἔχοντες ἢδη τὰ ἐνχειρίδια ἐς τὸ ἐργὸν

2 προῆσαν. καὶ ὃς εἶδόν τινα τῶν ξυνομοτῶν
σφίσι διαλεγόμενον οἰκείως τῷ Ἰππίᾳ (ἣν ὁ
dὲ πᾶσιν ἐν ὑπερόσδος ὁ Ἰππίας), ἐδειχαν καὶ ἐνό-
μασαν μεμνύσθαι τε καὶ ὅσον ὅκι ἢδη ξυλλη-

3 φθησθαι. τὸν λυπήσαντα οὖν σφᾶς καὶ
d᾽ ὅπερ πάντα ἐκινδύνευσον ἐβούλουστο πρότερον

56 2. καὶ ὁ d. δι᾽ ἐκείνον M || πέμψαντας M with BCAEG
3. ou om. M with G || οὖνεκα M with A

57 1. ἔξω] sc. τῶν πιλῶν : ἐν τῷ ἔξω Kr., Cla., Herw.
2. τῶν ξυνομομοκότων σφῆς Cla.
ei δύναντο προτιμωρήσασθαι, καὶ ὠσπερ εἴχον ὀρμησαν ἐσώ τῶν 'πυλῶν, καὶ περιέτυχον τῷ Ἰππάρχῳ παρὰ τὸ Δεσκόριον καλούμενον. εὐθὺς <δ’> ἀπερισκέπτως προσπεσόντες καὶ ὡς ἄν μά-λιστα δι’ ὀργῆς, ὁ μὲν ἑρωτικῆς, ὁ δὲ υβρισμένος, 4 ἐτυπτοὺς καὶ ἀποκτείνουσιν αὐτόν. καὶ ὁ μὲν τοὺς δορυφόρους τὸ αὐτίκα διαφέυγε ὁ Ἀριστο- γείτων, ξυνιδραμόντος τοῦ ὀχλοῦ, καὶ ὄστερον ἄρφεθεις οὗ ῥαδίως διετέθη. Ἀρμόδιος δὲ αὐτοῦ 20 παραχρῆμα ἀπόλλυται. ἀγγελθέντος δὲ Ἰππία ἐς τὸν Κεραμεικόν, οὐκ ἐπὶ τὸ γενόμενον ἄλλ’ ἐπὶ τοὺς πομπέας τοὺς ὀπλίτας, πρότερον ἢ αἰσθέ-σθαι αὐτοὺς, ἀπώθεν ὄντας, εὐθὺς ἐχώρησε, καὶ ἀδήλως τῇ ὄψει πλασάμενος πρὸς τὴν ἔμφοραν 5 ἐκέλευσεν αὐτοὺς, δείξας τι χαρίον, ἀπελθεῖν ἐς 2 αὐτὸ ἀνευ τῶν ὀπλῶν. καὶ οἱ μὲν ἀπεχώρησαν, οἱ ομενοὶ τῇ ἑρείῳ αὐτοῦ, ὃ δὲ τοὺς ἐπικούρους, φράσει τὰ ὀπλα ὑπολαβεῖν ἔξελεγετο εὐθὺς οὗ ἐπητὶατο καὶ εἶ τις ηὐρέθη ἐγχειρίδιον ἕχων 10 [μετὰ γὰρ ἀσπίδος καὶ δόρατος εἰώθεσαν τὰς πομπὰς ποιεῖν].

59 Τοιοῦτοι μὲν τρόπῳ δι’ ἑρωτικὴν λύπην ἢ τε

3. προτιμωρήσασθαι] M only, and by conjecture Didot: the rest protiwmofhsesthai || <δ’> FPortus: <kai> euvthi Bk., Poppo

2. ἀνεχώρησαν MSS: corr. Poppo || tois ἐπικούρος M || φέρειν for ὑπολαβεῖν M || [μετὰ . . τὰς πομπὰς ποιεῖν] Hcrw.: unquestionably spurious, for (1) πομπὰς ποιεῖν for πομπὰς ποιεῖσθαι is manifestly late, e.g. in St. Mark ii. 23 ὄδον ποιεῖν = ὄδον ποιεῖσθαι, (2) in c. 56, 2 we had the statement here made. μετὰ α. καὶ δόρατος is meant to imply ἄλλ’ οὐ μετ’ ἐγχειρίδιον
ἀρχὴ τῆς ἐπιβουλῆς καὶ ἡ ἀλόγιστος τόλμα ἐκ τοῦ παραχρήμα περιδεούσις Ἀρμοδίῳ καὶ Ἀριστο-2 γείτονι ἐγένετο. τοῖς δὲ Ἀθηναίοις χαλεπωτέρα μετὰ τούτο ἡ τυραννίς κατέστη, καὶ ὁ Ἰππίας 5 διὰ φόβου ἢδη μᾶλλον ὧν τῶν τε πολιτῶν πολλῶν ἐκτείνε καὶ πρὸς τὰ ἐξώ ἀμα διεσκοπεῖτο, εἰ ποθεν ἀσφάλειάν τινα ὀρείνη μεταβολῆς
3 γενομένης ὑπάρχουσάν οἱ. Ἰππόκλου γονὸν τοῦ Ἐλλασ φακηνοῦ τυράννου Λιαντίδη τῷ παιδί 10 θυγατέρα ἐαυτοῦ μετὰ ταύτα Ἀρχεδίκην, Ἀθηναίος ὧν Ἐλλασ φακηνῆ, ἐδωκεν, αἰσθανόμενος αὐτοῦς μέγα παρὰ βασιλεῖ Δαρείῳ δύνασθαι. καὶ αὐτῆς σήμα ἐν Ἐλλασ φακη κως ἐστίν ἐπίγραμμα ἐχον τὸδε.

Τυραννεύσας δὲ ἐτη πρὸ Ἡπίας ἡτη Ἀθηναίων 20 καὶ παυθεῖς ἐν τῷ τετάρτῳ ὑπὸ Ἐλλασ φακηνοῦ καὶ Ἀλκμεωνιδῶν τῶν φευγόντων ἐχώρει ὑπόστουδος ἐς τῇ Σιγειον καὶ παρ’ Λιαντίδην ἐς Ἐλλασ φακην, ἐκεῖθεν δὲ ὡς βασιλεά Δαρείου, ὅθεν καὶ ὁρμώμενος ἐς Μαραθώνα ὑπετέρων ἐτεῖ 24 εἰκοστῷ ἢδη γέρων ὧν μετὰ Μήδων ἐστράτευσεν.

*Ων ἐνθυμούμενος ὁ δήμος ὁ τῶν Ἀθηναίων καὶ μυμησκόμενος ὁσα ἄκοη περὶ αὐτῶν ἰπι-
στατο, χαλεπός ἢν τότε καὶ ὑπόστησι ἐσ τούς περὶ τῶν μυστικῶν τὴν αὐτίλαν λαβόντας, καὶ πάντα αὐτοὺς ἔδοκει ἐπὶ ξυνωμοσίᾳ ὀλυγαρχικῇ. 2 καὶ τυραννικῇ πεπράχθαι. καὶ ὡς αὐτῶν διά τὸ τοιοῦτον ὁργιζομένου πολλοὶ τε καὶ ἀξίολογοι. ἀνθρωποὶ ἡδὴ ἐν τῷ δεσμωτηρίῳ ἦσαν καὶ οὐκ ἐν παύλη ἑφαίνετο, ἀλλὰ καθ' ἡμέραν ἐπεδίδοσαν μᾶλλον ἐς τὸ ἀγριώτερον τε καὶ πλείους ἐτὶ ἐξιλλαμβάνειν, ἐνταῦθα ἀναπείθεται εἰς τῶν δεδεμένων, ὡσπερ ἔδοκει αἰτιώτατος εἶναι, ὑπὸ τῶν ἐξυνδεσμωτῶν τῶν εἰτε ἄρα καὶ τὰ δύνα μηνύσαι εἰτε καὶ οὗ. ἐπ' ἀμφότερα γὰρ εἰκάζεται, τὸ δὲ σαφὲς οὔδεις οὔτε τὸτε οὔτε ὑστερον ἔχει εἰπεῖν περὶ τῶν δρασάντων τὸ ἔργον. λέγων δὲ ἔπεισεν αὐτὸν ὡς χρή, εἰ μὴ καὶ δέδρακεν, αὐτοῦν τε ἀδειαν ποιησάμενον σῶσαι καὶ τὴν πόλιν τῆς παροῦσης ὑποψίας παῦσαι. βεβαιότεραν γὰρ αὐτῶ σωτηρίαν εἶναι ὁμολογήσαντι μετ' ἀδείας ἐκαθαράτει διὰ δίκης ἐλθεῖν. καὶ ὁ μὲν αὐτὸς τε καθ' ἐαυτοῦ καὶ κατ' ἄλλων μηνύει τὸ τῶν

1. [καὶ τυραννικῇ] Weidner: <ἡ> καὶ τ. Gertz || πεπράχθαι M with the rest
2. ἐν παύλῃ] άνάπαυλα Reiske || ἐσ τὸ ἀγριώτερον τε καὶ] sc. ἐς τὸ: ὅστε for τε καὶ Badham: <τὸ> πλεῖους Kr. || [τὰ] δύνα Kr.: κατὰ τὰ δύνα Badham, so that οὗ = κατὰ τὰ οὐκ δύνα: but οὗ is equally correct with the MSS reading, since it is the statement of Thuc., not the advice of the fellow-prisoner || εἰτε οὗ M || οὗθ' εἰς M. : οὔδεις the rest
3. εἰ καὶ μὴ Herw. || αὐτῶν M with the rest || ἀδειαν ποιησά-μένων Bothe, sc. τῶν 'Αθηναλῶν 'since they had promised imp.-unity': ἀδ. αἰτήσα Cobet; but for the sense of ποιεῖσθαι Herw. quotes i. 25 τιμωρίαν ποιεῖσθαι || ἀρνηθέντα M || [ἐλθείν] Badham
4. καθ' ἐαυτοῦ MSS: corr. Stephens
'Ερμώων· ο δὲ δήμος [ο τῶν 'Αθηναίων] ἀσμενος λαβών, ὡς ἑτο, τὸ σαφές καὶ δεινὸν ποιούμενοι πρότερον, εἰ τοὺς ἐπι-
βουλεύοντας σφῶν τῷ πλῆθει μὴ εἰσούν, τὸν μὲν μηνυτὴν εὐθὺς καὶ τοὺς ἄλλους μετ' αὐτοῦ ὁσων μὴ κατηγορήκει ἐλυσαν, τοὺς δὲ καταιτιάδεντας κρίσεις ποιήσαντες τοὺς μὲν ἀπέκτειναν, ὅσοι ξυνελήφθησαν, τῶν δὲ δια-
φυγόντων θάνατον καταγρόντες ἐπανεῖπον
5 ἀργύριον τῷ ἀποκτείναντι. κἂν τούτῳ οἱ μὲν παθόντες ἀδηλον ἢν εἰ ἅδικοις ἐτετιμῷρηντο, ἡ μὲντοι ἄλλη πόλις ἐν τῷ παρόντι περιφανῶς 361 ὑφέλητο. περὶ δὲ τοῦ Ἀλκηβιάδου ἐναγόντων τῶν ἐχθρῶν, οἴπερ καὶ πρὶν ἐκπλεῖν αὐτὸν ἐπέθεντο, χαλεπῶς οἱ Ἀθη-
ναίοι ἐλάμβανον· καὶ ἐπειδὴ τὸ τῶν Ἑρμῶν φόντο σαφές ἔχευν, πολὺ δὴ μάλλον καὶ τὰ μυστικά, δόν ἐπαίτιος ἢν, μετὰ τοῦ αὐτοῦ λόγου καὶ τῆς ξυνωμοσίας ἐπὶ τῷ 2 δήμῳ ἀπ' ἐκεῖνον ἐδόκει πραχθῆναι. καὶ γὰρ τις καὶ στρατιὰ Λακεδαιμονίων οὐ πολλὴ ἔτυχε κατὰ τὸν καιρὸν τοῦτον ἐν ὧ περὶ ταύτα ἔθορυβοντο μέχρι ἵσθμου παρελθοῦσα πρὸς Βουωτὸς τι πράσσοντε. ἐδόκει οὖν ἐκεῖνο πρᾶξαντος καὶ οὐ Βουωτῶν ἐνεκα ἀπὸ ξυνθήματος ἥκειν, καὶ εἰ

4. [ὁ τῶν 'Αθηναίων] Κρ. || τελονταὶ (τινω) for εἰσοντας Hu. || κατειρήκειν for κατηγορήκει Herw.
2. προελθοῦσα for παρελθοῦσα Badham, Hu.
μὴ ἐφθάσαν δὴ αὐτοὶ κατὰ τὸ μῆνυμα ξυλ. λαβόντες τοὺς ἄνδρας, προδοθῇναι ἂν ἡ πόλις, καὶ τινὰ μίαν νύκτα καὶ κατέδαρθον ἐν Θησείῳ τὸ ἐν πόλει ἐν ὑπόλοις. ο̂ι τε ξένοι τοῦ 'Αλκβιάδου οἱ ἐν 'Αργεῖ κατὰ τὸν αὐτὸν χρόνον ὑπωπτεύθησαν τῷ δήμῳ ἐπιτίθεσθαι καὶ τοὺς ὁμήρους τῶν 'Αργείων τοὺς ἐν ταῖς νῆσοις κειμένους οἱ 'Αθηναίοι τοὺς παρέδοσαν τῷ 'Αργείων δήμῳ διὰ ταῦτα διαχρήσασθαι. πανταχόθεν τε περιεστήκει ὑποψία ἐς τὸν 'Αλκβιάδην. ὡστε βουλόμενοι αὐτὸν ἐς κρίσιν ἑγαγόντες ἀποκτεῖναι, πέμπουσιν ὡς τὴν Σαλαμινίαν ναῦν ἐς τὴν Σικελίαν ἐπὶ τε ἐκεῖνον καὶ ὧν πέρι ἄλλων ἐμερήνυτο. εἰρητὸ δὲ προειπεῖν αὐτῷ ἀπολογησομένω ἀκολουθεῖν, ξυλλαμβάνειν δὲ μὴ, θεραπεύουντες τὸ τε πρὸς τοὺς ἐν τῇ Σικελίᾳ στρατιώτας τε σφετέρους καὶ πολεμίους μὴ θορυβεῖν καὶ ὑπὲρ ἥκιστα τοῦς Μαυτινέας καὶ 'Αργείους βουλόμενοι παραμεῖναι, δὲ ἐκεῖνον νομίζοντες πεισθῆναι σφίσι ἔξωστρατεύειν. καὶ οἱ μὲν ἔχουν τὴν ἕαυτον ναῦν καὶ οἱ ξυνθια-βεβλημένοι ἀπέπλεον μετὰ τῆς Σαλαμινίας ἐκ τῆς Σικελίας ὡς ἐς τὰς 'Αθήνας καὶ ἐπείδη ἐγένοντο ἐν

3. οἱ before ἐν 'Αργεῖ om. M. || κατακειμένους Herw.
4. [μαῖρ] Herw. || ἄλλοι M
5. ἀπολογησομένωι M with BAEF || θεραπεύοντές τε τὸ οὐ τὸ [τε]: the τε is misplaced, as though another partic. were not to follow; but βουλόμενοι is afterwards inserted instead of θεραπεύοντες being carried on || δὲ ἐκεῖνον Herw. || σφίσι for MSS σφᾶs Lindau. The same error occurs in v. 49, 1

'Αργος connected with Alk. were suspected of a plot for the subversion of their own democracy.'
Θουρίοις, οὐκέτι ξυνεῖπτοντο, ἀλλὰ ἀπελθόντες ἀπὸ τῆς νεῶς οὐ φανεροὶ ἦσαν, δείσαντες τὸ ἐπὶ διαβολὴ ἐς δίκην κατα-
7 πλεύσαι. οὶ δὲ ἐκ τῆς Σαλαμινίας τέως μὲν ἐξήτουν τὸν Ἀλκιβιάδην καὶ τοὺς μετ' αὐτοῦ· ὡς ὃ
δ' οὐδαμοῦ φανεροὶ ἦσαν, ἤχοντο ἀποπλέοντες. ὁ δὲ Ἀλκιβιάδης ὧδη φυγᾶς ὅπως οὐ πολὺ ὑστερον ἐπὶ πλοῖον ἐπεραιώθη ἐς Πελοπόννησον ἐκ τῆς
Θουρίας· οἱ δ' Ἀθηναίοι ἐρήμη δίκη θάνατον κατέγνωσαν αὐτοῦ τε καὶ τῶν μετ' ἐκείνου.

62 Μετὰ δὲ ταῦτα οἱ λοιποὶ τῶν Ἀθηναίων στρατηγοὶ ἐν τῇ Σικελίᾳ, δύο μέρη ποιήσαντες τοῦ στρατεύματος καὶ
λαχῶν ἐκάτερος, ἐπλεον ξύμπαντι ἐπὶ Σελι
νούντος καὶ Ἐγέστης, βουλόμενοι μὲν εἰδέναι τὰ χρήματα εἰ δώσονσι οἱ Ἐγεσταῖοι, κατασκέ-
ψασθαι δὲ καὶ τῶν Σελινουντίων τὰ πράγματα καὶ τὰ διάφορα μαθεῖν τὰ πρὸς Ἐγεσταίους.
2 παραπλέοντες δ' ἐν ἀριστερᾷ τὴν Σικελίαν, τὸ
μέρος τὸ πρὸς τὸν Τυρσηνικὸν κόλπον, ἔσχον ἐς Ὁ
'Iμέραν, ἦπερ μονὴ ἐν τούτῳ τῶ ἑρεί τῆς
Σικελίας Ἐλλὰς πόλις ἔστι· καὶ ὡς οὐκ ἑδέχοντο
3 αὐτοὺς, παρεκομίζοντο. καὶ ἐν τῷ παράπλω
ἀροῦσιν "Τκκαρα, πόλισμα Σικανικὸν μὲν,
Ἐγεσταίους δὲ πολέμου· ἣν δὲ παραθαλασσίδιον. 1
καὶ ἀνδραποδίσαντες τὴν πόλιν παρέδοσαν

7. πολλῶν Μ

62 1. λαχῶν <ἐν> Cla., Herw. || ξον παντὶ BA: ξυμπαντὶ CEFM: corr. Kr. || [ἐπὶ Σελινοῦντος καὶ] Sta.; they did not get to Selinus, but intended to do so. The narrative of c. 62 is obscure || οἱ before Ἐγεσταίου om. Μ
"Εγεσταίοις (παρεγένοντο γὰρ αὐτῶν ἵππης), αὐτὸι δὲ πάλιν τῷ μὲν πεζῷ ἔχορονν διὰ τῶν Σικελῶν, ἐὼς ἀφίκοντο ἐς Κατάννην, αἱ δὲ νῆες περιέπλευσαν, τὰ ἀνδράποδα ἀγούσαι. Νικίας δὲ εὐθὺς ἐξ Ὠκεάρων ἐπὶ Ἐγέστης παραπλεύσας καὶ τᾶλλα χρηματίσας καὶ λαβῶν τάλαντα τριάκοντα παρῆν ἐς τὸ στράτευμα· καὶ τανδράποδα ἀπέδοσαν, καὶ ἐγένοντο ἐξ Κατάνα.

5 αὐτῶν εἴκοσι καὶ ἐκατὸν τάλαντα. καὶ ἐς τοὺς τῶν Σικελῶν ξυμμάχοις περιέπλευσαν, στρατιὰν κελεύοντες πέμπτειν· τῇ τε ἡμισείᾳ τῆς ἐαυτῶν ἡλθον ἐπὶ Ὡβλαν τὴν Γελεάτιν, πολεμίαν ὠσαν, καὶ οὐχ εἰλον. καὶ τὸ θέρος ἐτελεύτα.

63 Τοῦ δὲ ἐπιγγυμομένου χειμῶνος εὐθὺς τὴν ἐφοδον οἱ Ἀθηναίοι ἐπὶ Συρακούσας παρεσκευάζοντο, οἱ δὲ Συρακόσιοι καὶ αὐτοὶ ὡς ἐπὶ 2 ἐκεῖνοις ἱόντες. ἐπειδὴ γὰρ αὐτοῖς πρὸς τὸν πρώτον φόβον καὶ τὴν προσδοκίαν οἱ Ἀθηναίοι οὐκ εὐθὺς ἐπέκειντο, κατὰ τε τὴν ἡμέραν ἐκάστην προοίμισαν ἀνεθάρσουν μᾶλλον, καὶ

3. ἰππεῖς Μ with BG
4. τὰ τ' ἄλλα for τάλλα Ηυ. || ἀπεδοσαν] MSS: ἀπέδοθσαν Mad-vig, followed by edd. generally: ἀπέδοντο Bk. The MSS reading is to be retained: for (1) it is not clear whether Nicias did not leave HycarBar before its fall and the enslavement of its people; (2) in any case Nicias would not take the prisoners to Segesta; (3) the passage is not really less obscure with the proposed correction. The sense is 'they delivered the prisoners to Nicias.'
5. ἐς τῶν Σικελῶν τοὺς Κρ. ; see note || περιέπεμψαν Cla., Sta.: περιήγγελον Herw.

63 1. συρακούσας Μ
2. [τὴν] προσδοκίαν Ηυ.: E omits τὴν, which, however, gives good sense
έπειδή πλέοντες τε τά τά ἐπ’ ἐκείνα τῆς Σικελίας πολὺ ὀπό σφῶν ἐφαίνοντο καὶ πρὸς τῆν "Τβλαν ἐλθόντες καὶ πειράσαντες οὖχ εἶλον βία, ἐτί πλέον κατεφρόνησαν καὶ ἦξίον τοὺς στρατηγοὺς, οἶον δὴ ὡχλος φιλεὶ θαρσῆς ποιεῖν, ἄγειν σφᾶς ἐπὶ Κατάνην, ἐπειδὴ οὐκ ἐκεῖνοι ἐφ’ έαυτοὺς

3 έρχονται. ἑπτῆς <τε> προσελαύνοντες εἰς κατάσκοποι τῶν Συρακοσίων πρὸς τὸ στράτευμα τῶν Ἀθηναίων ἐφύβριζον ἄλλα τε καὶ εἰ ξυνοικήσασσες σφίσιν αὐτοῖ μᾶλλον ἥκοιεν ἐν τῇ ἀλλοτρίᾳ ἢ Λεοντίνους ἐς τὴν οἰκείαν κατ-

64 οἰκιώντες. ἄ γεγυνώσκοντες οἱ στρατηγοί τῶν Ἀθηναίων καὶ Βούλόμενοι αὐτοῖς ἄγειν πανδημεῖ ἐκ τῆς πόλεως ὅτι πλείστον, αὐτοῖ δὲ ταῖς ναυσὶν ἐν τοσοῦτο ὑπὸ νῦκτα παραπλεύσασσας στρατόπεδον καταλαβεῖν ἐν ἐπιτηδείῳ καθ’ ἱσυ-
χίαν, εἰδότες οὐκ ἂν ὄμοιως δυνηθέντες καθοδιαστάσεως θίσα>1, εἰ ἐκ τῶν νεῶν πρὸς παρεσκευα-
σμένους ἐκβιβαζοῦν ἢ κατὰ γῆν ἱόντες γνωσθείην (τοὺς γὰρ ἄν ψιλούς [τοὺς] σφῶν καὶ τὸν ὥχλον

2. πλέοντες τά τε MSS: corr. Sta.; the misplacement of τε is not possible here, because πλέοντες would be nonsense with πρὸς τὴν "Τβλαν: contrast c. 61, 5: πλέοντες ἐς τάτεκειά Reiske, Badham, Herw.: πλέοντες τε ἐς τάτ. Dobree
3. ἰπτεῖς M with BG | τε is wanting in all best MSS σφίσιν αὐτοὺς MSS: corr. Bk.
64 1. ἀπάγειν for ἄγειν Herw. || καταλαμβάνειν CG, Hu. λυπηθέντες for δινηθέντες Cla. || κα <θίσα>1 καί MSS: [καί] Reiske and subsequent edd.: see Intr. § 9 | ol for ς B: τι above the line M, but in 1st hand | προπαρεκκευασμένους for πρὸς π. M || ἐκβιβαζοῦν M with BAEF | ἄν om. M | [τοὺς] Sta., the addition of the art. before σφῶν being unsupported by examples


τῶν Συρακοσίων τοὺς ἵππεάς πολλοὺς ὄντας, σφίσι δ᾽ οὖ παρόντων ἵππεών, βλάπτειν ἄν μεγάλα· οὖτω δὲ ἱππεσθαι χωρίον ὅθεν ὑπὸ τῶν ἱππεῶν οὐ βλάψονται ἄξια λόγου· ἐδίδασκον δ᾽ αὐτοὺς περὶ τοῦ πρὸς τῷ Ὄλυμπιείῳ χωρίοιν, 15 ὅπερ καὶ κατέλαβον, Συρακοσίων φυγάδες, οἱ ξυνείποντο), τούνδε τι οὖν πρὸς ἄ ἐβούλουντο 2 οἱ στρατηγοὶ μηχανῶνται. πέμπτους ἄνδρα σφίσι μὲν πιστῶν, τοῖς δὲ τῶν Συρακοσίων στρατηγοῖς τῇ δοκήσει οὖν ἦσον ἐπιτήδειον· 20 ἦν δὲ Κατάναιος ὁ ἄνήρ, καὶ ἀπ᾽ ἄνδρῶν ἐκ τῆς Κατάνης ἦκειν ἔφη, ὅτι ἐκεῖνοι τὰ ὄνομα ἐγήγησιν καὶ ἦπισταντο ἐν τῇ πόλει ἐτί 3 ὑπολοίπους ὄντας τῶν σφίσιν εὐνών. ἔλεγε δὲ τοὺς Ἀθηναίους αὐλίζεσθαι ἀπὸ τῶν ὄπλων 25 ἐν τῇ πόλει, καὶ εἰ βούλονται ἐκεῖνοι πανδημεῖ ἐν ἡμέρᾳ ῥητῇ ἁμα ἐφ ἔπὶ τὸ στράτευμα ἐλθεῖν, αὐτοὶ μὲν ἀποκλήσεων τοὺς παρὰ σφίσι καὶ τὰς ναῦς ἐμπρήσεων, ἐκεῖνοι δὲ ῥαδίως τὸ στράτευμα προσβαλόντας τῷ σταυρώματι αἱρήσειν· εἶναι 30 δὲ ταῦτα τοὺς ξυνδράσοντας πολλοὺς Καταναίων καὶ ἠτοιμάσθαι ἡδῆ, ἀφ᾽ οὖν αὐτὸς ἦκειν. οἱ δὲ στρατηγοὶ τῶν Συρακοσίων, μετὰ τοῦ καὶ ἐς τὰ ἀλλὰ θαρσεῖν καὶ εἶναί ἐν διανοίᾳ καὶ ἀνεφ τούτων ἐναι [παρασκευάσθαι] ἐπὶ Κατάνην,

ἐπίστευσάν τε τῷ ἀνθρώπῳ πολλῷ ἀπειρισκεπτῷ·

τερον καὶ εὐθὺς ἤμέραν ἠνικήσαν· οὗ παρέστησαν

ἀπέστειλαν αὐτοῦ, καὶ αὐτοὶ (ὥδη γὰρ καὶ τῶν

ξυμμάχων Σελίνουντιοι καὶ ἅλλοι τινὲς παρῆσαν)

προεῖπον πανδημεῖ πᾶσιν ἐξείναι Συρακοσίως.

ἐπεὶ δὲ ἔτοιμα αὐτοῖς καὶ τὰ τῆς παρασκευῆς ἢν

καὶ αἱ ἤμεραι ἐν αῖς ἤνεδεντο ἦξεν ἐγκάθ

ἡμάς, πορευόμενοι ἐπὶ Κατάνης ἐνελίσαντο ἐπὶ

2 τῷ Συμαίθῳ ποταμῷ ἐν τῇ Λεοντίνῃ. οἱ δ’

Ἄθηναιοι ὡς ἤσθοντο αὐτοὺς προσίστασας, ἀνα-

λαβόντες τὸ τε στράτευμα ἄπαν τὸ ἐαυτῶν καὶ

όσοι Σικελῶν αὐτοῖς ἢ ἅλλος τις προσεληνύθηκε

καὶ ἐπιβιβάζαντες ἐπὶ τὰς ναῦς καὶ τὰ πλοῖα

3 ὑπὸ νῦκτα ἐπλευν ἐπὶ τὰς Συρακούσας. καὶ οἱ

τε Ἄθηναιοι ἁμα ἔφη ἢ κεβαινον ἐς τὸ κατὰ τὸ

Ὀλυμπιείου ὡς τὸ στρατόπεδον καταληψόμενοι,

καὶ οἱ ἱππῆς οἱ Συρακοσίων πρῶτοι προσελά-

σαντες ἐς τὴν Κατάνην καὶ αἰσθόμενοι ὅτι τὸ

στράτευμα ἄπαν ἀνήκται, ἀποστρέψαντες

ἀγγέλλουσι τοῖς πεζοῖς, καὶ ξύμπαντες ἤδη

ἐποτρητόμενοι ἐβοήθουν ἐπὶ τὴν πόλιν. ἐν

τούτῳ δ’ οἱ Ἄθηναιοι, μακρὰς οὐσίας τῆς ὅδου

αὐτοῖς, καθ’ ἴσχυρίαν καθίσαν τὸ στράτευμα ἐς

χωρίον ἐπιτήδειον καὶ ἐν ὅ μάχης τε ἄρξεν

ἐμελλὸν ὀπότε βούλοιντο καὶ οἱ ἱππῆς τῶν

1. καὶ αὐτῖκα for καὶ αὐτοῖ Badham || ἐν before αῖς om. M
2. συρακοσίας M
3. ἐς τὸν κατὰ τὸ M with BCAFG || ἐν before στρατόπεδον om. C, Hu. || ἱππῆς οἱ M with BG || προσελάσαντες τῇ Κατάνη

Hu.

66 1. καθίσαν M with CEFGL οἱ ἱππῆς M
Συρακοσίων ἤκιστ' [ἀν] αὐτοὺς καὶ ἐν τῷ ἔργῳ καὶ πρὸ αὐτοῦ λυπήσειν· τῇ μὲν γὰρ τειχία τε καὶ οἰκίαι εἶργον καὶ δένδρα καὶ Λίμνη, παρὰ δὲ 2 τὸ κρήμνοι. καὶ τὰ ἐγγὺς δένδρα κόψαντες καὶ κατενεγκόντες ἐπὶ τὴν θάλασσαν, παρὰ τε τὰς ναῦς σταύρωμα ἐπηξαν καὶ ἐπὶ τῷ Δάσκων ἐρμᾶ τι, ὡς εὐεφοδώτατον ἢν τοῖς πολεμίοις, λίθοις λογάδην καὶ ξύλοις διὰ ταχέων ὀρθωσαν 3 καὶ τὴν τοῦ Ἀνάπου γέφυραν ἐλυσαν. παρα- σκευαζόμενων δὲ ἐκ μὲν τῆς πόλεως οὔδεις ἐξιὼν 15 ἐκώλυεν, πρῶτοι δὲ οἱ ἱππῆς τῶν Συρακοσίων προσεβοήθησαν, ἐπειτα δὲ ὑστερον καὶ τὸ πεζὸν ἀπαν ξυνελέγη. καὶ προσήλθουν μὲν ἐγγὺς τοῦ στρατεύματος τῶν Ἀθηναίων τὸ πρῶτον, ἐπειτα δὲ, ὡς οὐκ ἀντιπροῆσαν αὐτοῖς, ἀναχωρῆσαν- 20 τε καὶ διαβάντες τὴν Ἑλωρίνην ὀδὸν ἦνλί- σαντο.

67 Τῇ δ' ὑστεραίᾳ οἱ Ἀθηναῖοι καὶ οἱ ξύμμαχοι παρεσκευάζοντο ὡς ἐς μάχην καὶ Dascon. 'Preparations for fighting.'

1. [ἀν] Sta.
2. ἐρμᾶ τι for MSS ἐρμᾶ τε καὶ Herw. : ἐπὶ τῷ Δάσκων can scarcely apply to τὴν τοῦ Ἀνάπου γέφυραν ἡφαθώτατον MSS: corr. Cla., Cobet
3. οὔδεις all best MSS || ἱππεῖς M || ἀντιπροσήσαν Herw. || ἐλωρίνη M with BAF

67 1. μαντινεῖς M with BAG
τούτῳ τεταγμένον· οἷς εἴρητο, ἕ ἂν τοῦ στρατεύματος τε ποιή μάλιστα, ἐφορώντας παραγήγνεσθαι. καὶ τοὺς σκευοφόρους ἐντὸς τούτων 2 τῶν ἐπιτάκτων ἐποίησαντο. οἱ δὲ Συρακόσιοι ἔταξαν τοὺς μὲν ὀπλίτας ἐφ’ ἐκκαίδεκα, ὁντας πανδημεὶ Συρακοσίους καὶ ὀσοι ξύμμαχοι παρῆσαν (ἐβοήθησαν δὲ αὐτοῖς Σελευκούντιοι μὲν 15 μάλιστα, ἐπειτα δὲ καὶ Γελώων ἰπτῆς, τὸ ξύμπαν ἐς διακοσίους, καὶ Καμαριναίων ἰπτῆς ὅσον εἴκοσι καὶ τοξόται ὃς πεντήκοντα), τοὺς δὲ ἰππεάς ἐπετάξαντο ἐπὶ τὸ ἰδιῷ, οὐκ ἐλασσον ὁντας ἡ διακοσίους καὶ χιλίους, παρὰ δ’ αὐτοὺς 20 καὶ τοὺς ἀκοντιστάς. μέλλουσι δὲ τοῖς Ἀθηναίοις προτέρους ἐπιχειρήσειν ὁ Νικίας κατὰ τε ἐθνη ἐπιπαριῶν ἐκαστα καὶ ξύμπασι τοιάδε παρεκελεύετο.

68 “Πολλῇ μὲν παραίνεσει, ὡ άνδρες, τί δεῖ χρησθαι, οἱ πάρεσμεν ἐπὶ τὸν αὐτὸν ἀγῶνα; αὐτὴ γὰρ ἡ παρασκευὴ ἰκανωτέρα μοι δοκεῖ εἶναι θάρσος παρασχεῖν ἢ καλῶς λεχθέντας λόγους μετὰ ἀσθενοῦς 1. ἐκ τῆς παρασκευῆς θάρσος.

5 2 στρατοπέδου. ὅπου γὰρ Ἀργείοι καὶ Μαντινῆς καὶ Ἀθηναίοι καὶ νησιωτῶν οἱ πρῶτοι ἔσμεν, πῶς οὐ χρή μετὰ τοιώνδε καὶ τοσόνδε ξυμμάχουν πάντα τινὰ μεγάλην τὴν ἐλπίδα τῆς νίκης ἔχειν, ἄλλως τε καὶ πρὸς άνδρας πανδημεὶ 10

1. ἐφορμαζότας Meineke
2. ὀπλίτας τάντας C, Hu. || ἐπ’ ἐκκαίδεκα M : ἐπ’ CAEFG : ἐς B || ἐπειτα καὶ M || γελῶν M with B || ἰππεῖς twice M
1. τοιούτουν for τὸν αὐτὸν Hu. || αὕτη M
2. μαντινεῖς M
τε ἀμυνομένους καὶ οὐκ ἀπολέκτους ὥσπερ καὶ ἡμᾶς, καὶ προσέτι Σικελιώτας, οἱ ὑπερφρονοῦσι μὲν ἡμᾶς, ὑπομενοῦσι δὲ οὐ, διὰ τὸ τὴν ἐπι-
3 στήμην τῆς τόλμης ἦσσω ἐχειν. παραστήτω δὲ τινὶ καὶ τόδε πολὺ τε ἀπὸ τῆς ἡμετέρας 15 αὐτῶν εἶναι καὶ πρὸς γῆ συδεμιᾷ
φιλίᾳ ἦμινα μή αὐτοὶ μαχο-
μενοι κτήσεσθε. καὶ τούναντίον ὑπομιμησκὸν ἡμᾶς ἢ οἱ πολέμιοι σφίσιν αὐτοῖς εὐ οἶδ᾽ ὅτι
παρακελεύονται· οἱ μὲν γὰρ ὅτι περὶ πατρίδος 20 ἕσται ὁ ἄγων, ἐγὼ δὲ ὅτι οὐκ ἐν πατρίδι, ἐξ ἔς
κρατεῖν δεῖ ἢ μὴ ῥαδίως ὑποχωρεῖν· οἱ γὰρ ἱππῆς
4 πολλοὶ ἐπικείσονται. τῆς τε οὖν ἡμετέρας
αὐτῶν ἄξιας μνησθέντες ἐπέλθετε τοῖς Conclusion.
ἐναντίοις προθύμοις καὶ τῆν παροῦσαν ἁνάγκην καὶ 25 ἀπορίαν φοβερωτέραν ἡγησάμενοι τῶν πολεμίων.'
69 Ὅ μὲν Νικίας τοιαῦτα παρακελευσάμενος
ἐπήγγε τὸ στρατόπεδον εὐθύς. οἱ δὲ
Συρακόσιοι ἀπροσδόκητοι μὲν ἐν τῷ
καρῷ τούτῳ ἦσαν ὡς ἣδη μαχού-
μενοι, καὶ τινες αὐτοῖς ἐγγὺς τῆς πόλεως ὀψης 5 καὶ ἀπεληλύθεσαν· οἱ δὲ καὶ διὰ σπουδῆς προσ-
. βοηθοῦντες δρόμῳ ὑστέριξον μὲν, ὡς δὲ ἐκαστὸς
πῃ τοῖς πλείοσι προσμεῖξει καθίσταντο· οὐ γὰρ
 ди προθυμία ἐλλεπεῖς ἦσαν οὐδὲ τόλμη οὔτ᾽ ἐν

2. [ὡσπερ καὶ ἡμᾶς] Cobet || ἑπομένουσι all best MSS
3. <οὐ> κτήσεσθε Weidner, Rauchenstein; the sense is
'there is no friendly country near that you can obtain without
fighting for it yourselves' || ἀλλ᾽ ἦς for ἐξ ἦς Herw.: <ἀλλ᾽>
ἐξ ἦς Gertz
69 1. ἑπεληλύθεσαν best MSS
ταύτη τῇ μάχῃ οὔτ' ἐν ταῖς ἄλλαις, ἀλλὰ τῇ 10 μὲν ἀνδρείᾳ οὐχ ἢσσος ἐς ὅσον ἢ ἐπιστήμη ἀντέχοι, τῷ δὲ ἐλλείποντι αὐτῆς καὶ τῇ βούλησιν ἀκοντες προουδίδοσαν. ὅμως δὲ οὗκ ἂν οἴομενοι σφίσι τοὺς Ἀθηναίους προτέρους ἐπελθεῖν καὶ διὰ τάχους ἀναγκαζόμενοι ἠμύνασθαι, 15 ἀναλαβόντες τὰ ὄπλα εὐθὺς ἀντετήσαν. καὶ πρῶτον μὲν αὐτῶν ἐκατέρων οἱ τὲ λιθοβόλοι καὶ σφενδοῦνταί καὶ τοξόται προμαχοῦντο καὶ τροπᾶς, οἷα εἰκός ψιλοῦς, ἀλλήλων ἐποίουν· ἔπειτα δὲ μάντεις τε σφάγια προὔφερον τὰ νομιζόμενα καὶ 20 σαλπικταί ξύνοδον ἐπώτρυνον τοῖς ὀπλίταις, οἱ δ' ἐχώρουν, Συρακόσιοι μὲν περὶ τε πατρίδος μαχοῦμενοι καὶ τῆς ἱδίας ἑκαστός τὸ μὲν αὐτικὰ σωτηρίας, τὸ δὲ μέλλον ἔλευθερίας, τῶν δὲ ἐναντίων Ἀθηναίοι μὲν περὶ τε τῆς ἄλλοτρίας 25 οἰκείαν σχεῖν καὶ τὴν οἰκείαν μὴ βλάψαι ἢσσομενοι, Ἀργεῖοι δὲ καὶ τῶν ξυμμάχων οἱ αὐτόνομοι ξυγκτῆσασθαί τε ἐκείνοις ἐφ' ἄ ἁλθον καὶ τὴν ὑπάρχοσαν σφίσι πατρίδα νικήσαντες πάλιν ἐπιδείων· τὸ δ' ὑπῆκοον τῶν ξυμμάχων 30 μέγιστον μὲν περὶ τῆς αὐτικὰ ἀνελπίστου σωτηρίας, ἣν μὴ κρατῶσι, τὸ πρόθυμον εἰχον, ἔπειτα

1. [οὐκ ἂν οἴομενοι . . καὶ] Sta. ; both clauses are concessive, see note ; ? διὰ τάχους < αὐτός > ἀναγκαζόμενοι
3. ὡς ἑκαστος M | ἐσὶ δὲ τὸ τὸ δὲ Kr. | δὲ ἄντιων M with CAEF | ξυγκτῆσασθαί κτλ.] Herw. thinks that either ἐπὶ τοῦ or a partic. of wishing is lost || M repeats οἱ αὐτόνομοι after the second τῶν ξυμμάχων || [ἀνελπίστου] and [ἣν μὴ κρατῶσι] Weidner
δὲ ἐν παρέργῳ καὶ εἶ τι ἄλλο ξυγκαταστρεφάμενον ῥᾶν αὐτοῖς ὑπακούσται. γενομένης δὲ ἐν χερσὶ τῆς μάχης ἐπὶ πολὺ ἀντείχον ἀλλήλοις, καὶ ξυνέβη βροντάς τε ἀμα τινὰς γενέσθαι καὶ ἀστραπᾶς καὶ ὕδωρ πολὺ, ὡστε τοῖς μὲν πρῶτον μαχομένοις καὶ ἑλάχιστα πολέμῳ ὁμιληκόσι καὶ τοῦτο ξυνεπιλαβέσθαι τοῦ φόβου, τοῖς δὲ ἐμπειροτέροις τὰ μὲν γνωρόμενα καὶ ὦρι ἔτους περαινεσθαι δοκεῖν, τοὺς δὲ ἀνθεστῶτας πολὺ μείζων ἐκπληξίν μὴ νικωμένους παρέχειν. ὡσιμένων δὲ τῶν Ἀργείων πρῶτον τὸ εὐώνυμον κέρας τῶν Συρακοσίων καὶ μετ’ αὐτούς τῶν Ἀθηναίων τὸ κατὰ σφᾶς αὐτοὺς, παρερρήγυνυτο ἡδή καὶ τὸ ἄλλο στράτευμα τῶν Συρακοσίων καὶ ἐς φυγήν κατέστη. καὶ ἐπὶ πολὺ μὲν οὐκ ἐδίωξαν οἱ Ἀθηναίοι (οἱ γὰρ ἵππης τῶν Συρακοσίων πολλοὶ ὄντες καὶ ἀνήσυχοι εἴργον, καὶ ἐσβαλόντες ὡς τοὺς ὀπλίτας αὐτῶν, ἐκ τινας προδιώκοντας ὤδευν, ἀνέστελλον), ἐπακολουθήσαντες δὲ ἀθρόοι ὁσον ἀσφαλῶς εἰχε πάλιν ἐπανεχώρουν καὶ τροπαῖον ἱστασαν. οἱ δὲ Συρακόσιοι ἀθροισθέντες ἐς τὴν Ἐλωρίνην ὄδον καὶ ως ἐκ τῶν παρόντων ξυνταξάμενοι ἐς τὸ Ὀλυμπιεῖον ὄμως σφῶν αὐτῶν

παρέπεμψαν φυλακήν, δείσαντες μὴ οἱ Ἀθηναῖοι τῶν χρημάτων ἂ ἢν αὐτόθι κινήσωσι, καὶ οἱ 71 λοιποὶ ἐπανεχώρησαν ἐς τὴν πόλιν. οἱ δὲ Ἀθηναῖοι πρὸς μὲν τὸ ἱερὸν οὐκ ἠλθον, ξυγκομίσαντες δὲ τοὺς ἑαυτῶν νεκροὺς καὶ ἑπὶ πυρᾶν ἐπιθέντες ἐγκαταστάντο αὑτοῖ. τῇ δὲ ύστεραίᾳ τοῖς μὲν Συρακοσίοις ἀπέδοον ὑποσπόνδους τοὺς νεκροὺς (ἀπέθανον δὲ αὐτῶν καὶ τῶν ξυμμάχων περὶ ἔξηκοντα καὶ διακοσίους), τῶν δὲ σφετέρων τὰ ὅστα ξυνελέξαν (ἀπέθανον δὲ αὐτῶν καὶ τῶν ξυμμάχων ὡς πεντήκοντα), καὶ τὰ τῶν πολεμίων σκύλα ἔχοντες ἀπέπλευσαν ἐς Κατά- 2 νην. χειμῶν τε γὰρ ἢν καὶ τὸν πόλεμον αὐτόθεν ποιεῖσθαι οὕπω ἐδόκει δυνατὸν εἶναι, πρὶν ἀν ἰππέας τε μεταπέμψωσιν ἐκ τῶν Ἀθηνῶν καὶ ἐκ τῶν αὐτόθεν ξυμμάχων ἀγείρωσιν, ὅπως μὴ πανταπασιν ἱπποκρατῶντα, καὶ χρήματα δὲ ἀμα αὐτόθεν τε ξυλλέξωνται καὶ παρ’ Ἀθηναίων ἐλθῆν, τῶν τε πολέων τινας προσαγάγωνται, ἢς ἠλπίζον μετὰ τὴν μάχην μᾶλλον σφῶν ὑπακούσαθαι, τὰ τε ἄλλα καὶ σῖτον καὶ ὅσων δέοι παρασκευάσωνται, ὡς ἐς τὸ ἔαρ ἐπιχειρήσουσι ταῖς Συρακούσαις.

1. συνελέξαν M with BAEFG: ἀνελέξαν C, Hu. | σκύλα M with BCF
2. τε after αὐτόθεν om. M || καὶ (= καλ ἐκα) παρ’ Ἀθηναίων ἐλθὴ Bothe, et si ab Athenis veniant, sc. χρήματα ξυλλέξωνται προσαγάγωνται M with AE || <καλ> τα τε ἄλλα Kr. | παρασκευάσωνται M with AEG || ὡς ἐς] ὡςτε MSS: corr. Stephens || συρακούσαις M
72  *Determined feeling at Syr.*

*improved measures of defence—re-

commendations of Hermokrates.*

1. [έσ . . diaxheimásovente] Sta.:  *έσ Katányn kal Náxov Bothe;* cf. note

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

4. [τὸ πλήθος τῶν στρατηγῶν καὶ] Bothe, Herw., Widmann, Pluygers, Hu. || [ἐφη] Kr., Pluygers || *σφεῖς for σφάς Herw., but the accus. is equally correct
τῶν ἐναντίων, ἀνδρείας μὲν σφίσιν ὑπαρχούσης, εὐταξίας δὲ ἐστὶν ἐργα προσγενομένης· ἐπιδώσειν γὰρ ἁμφότερα αὐτὰ, τὴν μὲν μετὰ κινδύνου μελετώμενην, τὴν δὲ εὐφυχίαν αὐτὴν ἑαυτῆς μετὰ τοῦ πιστοῦ τῆς ἐπιστήμης θαρσαλωτέραν ἔστεπι σοθαί. τοὺς τε στρατηγοὺς καὶ ὅλων καὶ αὐτο-κράτορας χρῆναι ἐλέσθαι καὶ ὠμόσαι αὐτοῖς τὸ ὄρκιον ἢ μὴν ἐάσειν ἄρχειν ὅπῃ ἄν ἐπιστῶταί· οὕτω γὰρ ἂ τε κρύπτεσθαι δεῖ μᾶλλον ἄν στέγεσθαι καὶ τᾶλα κατὰ κόσμον καὶ ἀπρο-φασίστως παρασκευασθῆναι. καὶ οἱ Συρακοσίων αὐτοῦ ἀκούσαντες ἐφησίαντό τε πάντα ὡς ἐκέλευε καὶ στρατηγὸν αὐτὸν τε ἐίλουτο τὸν Ἐρμοκράτη καὶ Ὅρακλείδην τὸν Λυσιμάχου καὶ τοὺς τὸν Ἑξηκέστου, τούτους τρεῖς, καὶ ἐστὶν 5 Κόρινθον καὶ ἐστὶν τὴν Λακεδαίμονα πρέσβεις ἐπί-εστελαν, ὡς ἡμιμαχία τε αὐτοῖς παραγένηται καὶ τὸν πρὸς Ἀθηναίους πόλεμον βεβαιότερον πείθωσι ποιεῖσθαι ἐκ τοῦ προφανοῦς ὑπὲρ σφῶν τοὺς Λακεδαιμονίους, ἦνα ἢ ἀπὸ τῆς Σικελίας 10 ἀπαγάγωσιν αὐτοὺς ἢ πρὸς τὸ ἐν Σικελία στρά-τευμα ἱσσόν ὡφελίαν ἀλλην ἐπιπέμπωσιν.

74 Τὸ δ’ ἐν τῇ Κατάνῃ στράτευμα τῶν Ἀθη-ναίων ἐπλευσεν εὐθὺς ἐπὶ Μεσσήνην ὡς προδο-θησομένην. καὶ ἢ μὲν ἐπράσσετο ὡς ἑγένετο. Ἀλκιβιάδης γὰρ ὅτι ἀπήγει ἐκ τῆς ἄρχης ὑδη μετάπεμπτος, ἐπιστάμενος ὅτι φεύξωκο, μηνύει 5

5. ἢ μὴν Μ; ἢ μ. BA: ἢ μην Ε || ἐπιστανται Μ || δειν Κρ.
73 1. ἐρμοκράτην MSS
2. ὡφέλειαν M with G
74 1. ἀπῆμι M with Α
τοὶς τῶν Συρακοσίων φίλοις τοῖς ἐν τῇ Μεσ-
σήνῃ ξυνείδοις τὸ μέλλον. οἳ δὲ τοὺς τε ἀνδρὰς
dιέθειραν πρότερον καὶ τότε στασιάζοντες καὶ
ἐν ὅπλοις ὀντες ἐπεκράτουν μὴ δέχεσθαι τοὺς
'Αθηναίους οἱ ταῦτα βουλόμενοι. ἡμέρας δὲ 10
μεῖναντες περὶ τρεῖς καὶ δέκα οἱ 'Αθηναίοι ὃς
ἐχειμάζοντο καὶ τὰ ἐπιτηδεία οὐκ εἴχον καὶ
προμχόρει οὐδέν, ἀπελθόντες ἐς Νάξον καὶ ὄρια
καὶ σταυρώματα περὶ τὸ στρατόπεδον ποιησά-
μενοι αὐτοῦ διεχείμαζον· καὶ τριήρη ἀπεστειλαν
ἐς τᾶς 'Αθήνας ἐπὶ τε χρήματα καὶ ἱππέας, ὅπως
ἀμα τῷ ἵρι παραγένωνται.

75 'Εστείλαξον δὲ καὶ οἱ Συρακοσίοι ἐν τῷ χειμῶνι
πρὸς τε τῇ πόλει, τὸν Τεμενίτην 'Επιστολάς ὄρῳν, ὅπως μὴ δι' ἐλάσ-
σονος εὐαπτοτείχιστοι ὅσιν, ἣν ἀρα σφάλλωνταί, 5
καὶ τὰ Μέγαρα φρούριον καὶ ἐν τῷ Ολυμπιείῳ
ἀλλο· καὶ τὴν θάλασσαν προεσταύρωσαν παν-
ταχῇ ἢ ἀποβάσεις ἦσαν. καὶ τοὺς 'Αθηναίους
εἰδότες ἐν τῇ Νάξῳ χειμάζοντας, ἐστράτευσαν
πανδημεῖ ἐπὶ τὴν Κατάννην, καὶ τῆς τε γῆς 10
αὐτῶν ἐτεμον καὶ τὰς τῶν 'Αθηναίων σκηνάς
καὶ τὸ στρατόπεδον ἐμπρήσαντες ἀνεχώρησαν
3 ἐπ’ οἰκου. καὶ πυνθανόμενοι τοὺς 'Αθηναίους

2. τρισκαίδεκα M with BCAG || 动力电池 = ΟΠΙΑΚΑΙ: θρᾶ(κ)-
κας MSS = ΘΡΑΙΚΑ. The schol. has θρα περὶ τὸ στρατόπεδον
ποιησάμενοι. Pluygers first restored θρα: κατάφρακτα σταυρώ-
ματα Bothe

75 1. ποιησάμενοι Kr. || παράπαν M with BAEG || εὖ ἀπο-
teίχιστοι M
ἐς τὴν Καμάριναν κατὰ τὴν ἐπὶ
Δάχυτος γενομένην ξυμμαχίαν πρεσ-
βεέσθαι, εἴ πως προσαγόγοιντο
αυτοὺς, ἀντεπρεσβεύοντο καὶ αὐτοὶ. ἤσαν γὰρ
ὑποπτοὶ αὐτοῖς οἱ Καμαριναῖοι μὴ προθύμως
σφίσι μὴ τῇ τὴν πρώτην μάχην πέμψαι ἃ
ἐπεμψαν, ἐς τὸ λοιπὸν μὴ οὐκετί βουλῶνται
ἀμύνειν, ὁρῶντες τοὺς Ἀθηναίους ἐν τῇ μάχῃ εὖ
πράξαντας ἀποσχωρῶσεν δὲ αὐτοῖς κατὰ τὴν
4 προτέραν φιλίαν πεισθέντες. ἀφικομένων οὖν
ἐκ μὲν Συρακοσσῶν Ἐρμοκράτους καὶ ἄλλων ἐς
τὴν Καμάριναν, ἀπὸ δὲ τῶν Ἀθηναίων Εὐφήμου
μεθ᾽ ἐτέρων, ὁ Ἐρμοκράτης ξυλλόγον
γενομένου τῶν Καμαριναίων βουλό-
μενος προδιαβάλλειν τοὺς Ἀθηναίους ἔλεγε
τοιάδε.

76 "Οὐ τὴν παροῦσαν δύναμιν τῶν Ἀθηναίων,
ὁ Καμαριναῖοι, μὴ αὐτὴν καταπλαγῆτε δείσαντες
ἐπρεσβευσάμεθα, ἀλλὰ μᾶλλον τοὺς
μέλλοντας ἀπ᾽ αὐτῶν λόγους, πρὶν
τι καὶ ἡμῶν ἀκοῦσαι, μὴ ὑμᾶς πείσω-
2 σιν. ἤκουσι γὰρ ἐς τὴν Σικελίαν
προφάσει μὲν ἡ πυνθάνεσθε, διανοία
dὲ ἡν
πάντες ὑπονοοῦμεν· καὶ μοι δοκοῦσιν οὐ Λεον-
tίνους βούλεσθαι κατοικίσαι, ἀλλ᾽ ἡμᾶς μᾶλλον
ἐξοικίσαι. οὐ γὰρ δὴ εὐλογοῦν τὰς μὲν ἐκεῖ
πόλεις ἀναστάτους ποιεῖν, τὰς δὲ ἐνθάδε κατ-

3. [ἐν τῇ μάχῃ] Kr.
4. συρακοσσῶν M
1. [ἀπ᾽] Bailham
2. ὡς (= quoniam) μοι δοκοῦσιν Bothe

76

Hermocrates and Euphemus, counter-envoys
at Camarina.

Camarina.
Speech of
Hermocrates.
οικίζειν, καὶ Λεοντίνων μὲν Χαλκιδέων οὕτων κατὰ τὸ ξυγγενὲς κῆδεσθαι, Χαλκιδέας δὲ τοὺς ἐν Εὐβολα, διὸ οἶδε ἀποικοὶ εἰσὶ, δουλωσαμένους

3 ἔχειν. τῇ δὲ αὐτῇ ἰδέα. ἐκεῖνὰ τε ἐσχον καὶ τὰ ἐνθάδε νῦν πειρόνται: ἡγεμόνες γὰρ γενόμενοι ἐκόντων τῶν τε Ἰώνων καὶ ὅσοι ἀπὸ σφὸν ἦσαν ξύμμαχοι ὡς ἑπὶ τοῦ Μηδοῦ τιμωρία; τοὺς μὲν λυποστратίαν, τοὺς δὲ ἐπὶ ἄλληλους στρατεύειν, τοὺς δὲ ώς ἐκάστους· τινὰ εἶχον αὐτίαν εὕπρεπῇ

4 ἑπενεγκόντες κατεστρέφαντο. καὶ οὐ περὶ τῆς ἐλευθερίας ἄρα οὔτε οὕτω τῶν 'Ελλήνων οὐθ' οἱ 'Ελληνες τῆς ἑαυτῶν τῶν Μηδῶν ἀντέστησαν, περὶ δὲ οἱ μὲν σφίσιν ἄλλα μὴ ἐκεῖνῳ καταδουλώσεως, οἱ δ' ἐπὶ δεσποτὸν μεταβολὴ οὐκ ἄξυνετωτέρου κακοξυνετωτέρου δὲ.

77 "'Αλλ' οὐ γὰρ δὴ τὴν τῶν 'Αθηναίων εὐκατηγόρητον οὕσαν πολὺ νῦν ἦκομεν ἀποφανοῦντες ἐν εἰδόσιν οὐσα αὐτίκει, πολὺ δὲ μᾶλλον ἡμᾶς αὐτοὺς αὐτιασο-μενοι ὅτι ἐχοντες παραδείγματα τῶν τ' ἐκεῖ 'Ελλήνων ὡς ἔδουλωθησαν, οὐκ ἁμύνοντες σφίσιν αὐτοῖς, καὶ νῦν ἐφ' ἡμᾶς ταύτα παρόντα σοφίσματα, Λεοντίνων τε ξυγγενῶν κατοικίσεις καὶ 'Εγεσταίων ξυμμάχων ἑπικουρίας, οὐξυστρα-φέντες βουλόμεθα προθυμότερον δεῖξαι αὐτοῖς

2. οὗτοι for οἴδε M
4. <τῆς> τῶν 'Ελλήνων Κρ. : τῶν τ' ἐκείσε M
1. αὐτοὺς ἡμᾶς M || te τῶν ἐκεί Gertz, but te is not misplaced here; see note || ωs] δοὺς Badham
ότι ούκ Ἥωνες τάδε εἰς ἐν οὖν Ἐλλησπόντιοι καὶ νησιώται, οὗ δεσπότην ἡ Μῆδον ἡ ἕνα γε τινα αἰεὶ μεταβάλλοντες δουλοῦνται, ἀλλὰ Δωρίης ἐλεύθεροι ἀπ' αὐτοῦ μόνον τῆς Πελοποννήσου τὴν 2 Σικελίαν οἰκοῦντες. ή μένομεν ἔως ἂν ἐκαστοί κατὰ πόλεις ληφθῶμεν, εἰδότες ὅτι ταύτη μόνον ἀλωτοί ἐσμεν καὶ ὁρῶμεν αὐτοὺς ἐπὶ τοῦτο τὸ εἶδος τρεπομένους ὡστε τοὺς μὲν λόγους ἤμων διστάναι, τοὺς δὲ ξυμμάχων ἐλπίδι ἐκπολεμοῦν πρὸς ἄλληλους, τοὺς δὲ ὡς ἐκάστοις τῇ προσηνέ λέγουσα δύνανται κακούργειν; καὶ οἰόμεθα τοῦ ἀποθευν ξυνοῖκον προαπολυμένου οὔ καὶ ἐς αὐτοῦ τινα ἤξειν τὸ δεινόν, πρὸ δὲ αὐτοῦ μᾶλλον.

78 τὸν πᾶσχοντα καθ' ἐαυτὸν δυστυχεῖν; καὶ εἰ τῷ ἀρα παρεστηκε τὸν μὲν Συρακοσίουν, ἐαυτὸν δ' οὗ πολέμιον εἶναι τῷ Ἀθη- ναίῳ, καὶ δεινὸν ἤγειται ὑπὲρ γε τῆς ἐμῆς κινδυνεύειν, ἐνθυμηθήτω ὦ περὶ τῆς ἐμῆς μάλλον, ἐν ἑσω δὲ καὶ τῆς ἐαυτοῦ ἀμα ἐν τῇ ἐμῇ μαχαύμενος, τοσοῦτῳ δὲ καὶ ἀσφαλε- στερον ὦσο οὗ προδιεφθαρμένου ἐμοῦ, ἐχῶν δὲ ξύμμαχον ἐμὲ καὶ οὐκ ἐρήμου ἄγωνειται. τὸν

1. τάδε [εἰσὶν] Herw. || ὑφαίσθης M
2. τοὺς δὲ ὡς ἐκάστοι Bothe, Badham, Hn.; but perhaps the insertion of ὡς ἐκάστοι . . δύνανται causes attraction to the dat.; see note || λέγοντας [δύνανται] Herw. || ἀπωθεῖν, not ἀπαθεῖν, M

78 1. ἐαυτὸν δ' οὗ Kr.; but it is not necessary to understand a pause after οὔ. If Thuc. had meant this, he would probably have written οὐκ αὐτὸς, ἀλλὰ τὸν Συρακοσίουν οὐ τὸν μὲν Σ. πολέμιον εἶναι τῷ Ἁ., ἐαυτὸν δ' οὗ. From οὗ πολέμιον it is easy to supply πολέμιον to τὸν Συρακοσίουν || μαχαύμενος M with BAEF || ἔρημον best MSS
τε Ἀθηναίον μὴ τὴν τοῦ Συρακοσίου ἐχθραν κολώσασθαι, τῇ δὲ ἐμῇ προφάσει τὴν ἐκείνου

2 φιλίαν ὅψαν βεβαιώσασθαι βούλεσθαι. εἰ τέ τις φθονεῖ μὲν ἢ καὶ φοβεῖται (ἀμφότερα γὰρ
tάδε πάσχει τὰ μείζω), διὰ δὲ αὐτὰ τὰς Συρα-

κούσας κακωθήναι μὲν, ἵνα σωφρονισθῶμεν, βού-

λειταὶ, περιγενέσθαι δὲ ἐνεκα τῆς αὐτοῦ-ἀσφαλείας,

οὐκ ἀνθρωπίνης δυνάμεως βούλησιν ἐλπίζει. οὐ

γὰρ οἶδον τε ἀμα τῆς τε ἐπιθυμίας καὶ τῆς τύχης

3 τῶν αὐτοῦ ὁμοίως ταμίαν γενέσθαι. καὶ εἴ

γνώμη ἀμάρτοι, τοῖς αὐτοῦ κακοῖς ὀλοφυρθείς

tάχ’ ἄν ἴσως καὶ τοῖς ἐμοῖς ἀγαθοῖς ποτε βου-

ληεῖν αὕθις φθονῆσαι. ἀδύνατον δὲ προεμένω

καὶ μὴ τοὺς αὐτοῦς κινδύνους οὐ περὶ τῶν ὅνο-

μάτων ἀλλὰ περὶ τῶν ἔργων ἐθελήσαντι προσ-

λαβεῖν. λόγῳ μὲν γὰρ τὴν ἡμετέραν δύναμιν

4 σῷξοι ἂν τις, ἐργῷ δὲ τὴν αὐτοῦ σωτηρίαν. καὶ

μάλιστα εἰκὸς ἤν ὑμᾶς, ὁ Καμαριναῖος, ὦμόρον

ὄντας καὶ τὰ δεύτερα κινδυνεύσοντας προορᾶσθαι

αὐτὰ καὶ μὴ μαλακῶς ὦσπερ νῦν ἐξιμμαχεῖν,

αὐτοῦς δὲ πρὸς ἡμᾶς μᾶλλον ὄντας, ἁπερ ἄν εἰ

ἐς τὴν Καμαριναίαν πρῶτον ἀφίκοντο οἱ Ἀθη-

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


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

4. [ὡσπερ νῦν] Herw. || ἁπερ ἄν εἰ] M only: ἁπερ εἰ the rest
vaioi deómenoi àn épekaleísthe, taúta ék toû ómioû kai vûn parakeleuoménon óptos µηδèn énvdóswmen faínèsthai. ἀλλ' οὖθ' ὑµεῖς νῦν γέ πω οὖθ' οι ἄλλοι ἑπὶ ταύτα ώρµησθε.

79 "Δειλία δὲ ὅσως τὸ δίκαιον πρὸς τε ᾦµᾶς καὶ πρὸς τοὺς ἐπιόντας θεραπεύσετε λέγοντες ξυµµαχίαν εἶναι νῦν πρὸς Ἀθηναίους· ἢν γε οὖκ ἑπὶ τοῖς φίλοις ἐποίησασθε, τῶν δὲ ἐχθρῶν ἢν τις ἐφ' ὑµᾶς ἤ, καὶ τοῖς γε Ἀθηναίοις βοηθεῖν, ὅταν ὑπ' ἄλλων, καὶ µὴ αὐτοὶ ὦστερ 2 νῦν τοὺς πέλας ἀδικῶσιν, ἑπεὶ οὖδ' οἱ Ῥηγίνοι ὄντες Χαλκιδῆς Χαλκιδέας ὄντας Λεοτύνων ἐθέλουσι ξυγκατοικίζειν. καὶ δεινὸν εἰ ἐκεῖνοι µὲν τὸ ἔργον τοῦ καλοῦ δικαιώµατος ὑποτεύοντες ἀλόγως σωφρονοῦσιν, ὑµεῖς δ' εὐλόγῳ προφάσει τοὺς µὲν φύσει πολεµίους βούλεσθε ὡφελεῖν, τοὺς δὲ ἑτὶ µᾶλλον φύσει ξυγγενεῖς µετὰ τῶν 3 ἐχθρίστων διαφθείραι. ἀλλ' οὐ δίκαιον, ἀµύνειν 15 δὲ καὶ µὴ φοβεῖσθαι τὴν παρασκευὴν αὐτῶν· οὐ γάρ, ἢν ὑµεῖς ξυστῶµεν πάντες, δεινὴ ἐστὶν, ἀλλ' ἢν, ὅπερ οὗτοι σπεύδουσιν, τάναντια διαστῶµεν, ἑπεὶ οὖδ' πρὸς ἦµᾶς µόνους ἐλθόντες καὶ µάχη περιγενόµενοι ἐπραξαν ἀ ἐβούλοντο, ἀπὶ ἦλ.- 20 θοὺ δὲ διὰ τάχους. ὄστε οὖχ ἀδρόους γε ὄντας

80 1. Over ἐπὶ τῶν φίλων appears in M, first hand, κατὰ τῶν "filων, from a gloss || ὑπ' ἄλλων <ἀδικῶνται> Herw.
2. ἑπεὶ δ' οὖθ' M || Χαλκιδεῖς M
3. ὅπερ omitted by M with BAEEF || οὖθ' ἐφ' for οὖδ' πρὸς Cobet; the constructions with ἐπὶ and πρὸς 'against' are, however, apt to vary
εἰκὸς ἀθυμεῖν, οὔναι δὲ ἐς τὴν ξυμμαχίαν προ-
θυμότερον, ἀλλως τε καὶ ἀπὸ Πελοποννήσου
παρεσομένης ὀψελίας, οὐ τῶνδε κρείσσους εἰσὶ
tο παράπαν τὰ πολέμια· καὶ μὴ ἐκείνην τὴν 5
προμηθίαν δοκεῖν τῷ ἡμῖν μὲν ἵσην
εἶναι, ύμῖν δὲ ἀσφαλῆ, τὸ μηδέτεροις
δὴ ὡς καὶ ἀμφοτέρων ὄντας ξυμ-
2 μάχους βοηθεῖν. οὐ γὰρ ἐργῷ ἵσον ὁσπερ
τῷ δικαιώματι ἐστίν. εἰ γὰρ δὴ ὑμᾶς μὴ 10
ξυμμαχήσαντας ὁ τε παθῶν σφαλῆσεται καὶ ὁ
κρατῶν περιέσται, τί ἀλλο ἢ τῇ αὐτῇ ἀποσία
τοῖς μὲν οὐκ ἡμόνατε σωθῆναι, τοὺς δὲ οὐκ ἐκολύ-
σατε κακοὺς γενέσθαι; καίτοι κάλλιον τοῖς ἄδικο-
μένοις καὶ ἁμα ξυγγενέσι προσθεμένους τὴν τε 15
κοινὴν ὀψελίαν τῇ Σικελίᾳ φυλάξαι καὶ τοὺς
'Αθηναίους φίλους δὴ ὄντας μὴ ἔασαι ἀμαρτεῖν.
3 Ἐνευλόντες τε παράγομεν οἱ Συρακοσίοι ἐκδι-
δάσκειν μὲν οὐδὲν ἐργὸν εἶναι σαφῶς οὔτε ὑμᾶς
οὔτε τοὺς ἄλλους περὶ ὅν αὐτὸι Ι.Ι. ἐπιλογοι. 20
Ἀ. You must
οὐδὲν χείρον γιγνώσκετε· δέομεθα
ὄντες αὐτῶν περὶ ὅν αὐτοί
δὲ καὶ μαρτυρόμεθα ἁμα, εἰ μὴ πείσομεν, ὅτι
ἐπιβουλεύομεθα μὲν ὧπο Ἰωνῶν αἰεὶ πολεμίων,
προδίδομεθα δὲ ὡπὸ ὑμῶν Δωρίης Δωριῶν. καὶ
ἐν καταστρέψονται ἡμᾶς 'Αθηναίοι, ταῖς μὲν 25
ὑμετέραις γνώμαις κρατήσουσι, τῷ
δ' αὐτῶν ὄνοματι τιμηθήσονται, καὶ
B. You will
1. πολεμικά Herw. || [τὴν] προμηθίαν Dobree || τῷ for τῷ
best MSS
3. χείρω M || after δεόμεθα δὲ Herw. marks a laenana ||
πείσομεν Hu.; see note || δωρεῖς δωρεῶν M
4. τιμησοῦνται Herw.
τής νίκης οὐκ ἀλλον τινὰ ἀθλον ἢ τὸν τὴν νίκην
παρασχόντα λήψονται: καὶ εἰ αὐτὴ ἡμεῖς περιεσομεθα, τῆς αἰτίας τῶν κινδύνων οὐ αυτοὶ τὴν τοιαύταν ἤμας ἄνθρακαν μη ἢ ἂν 

5 τιμωρίαν ὕψεστε. σκοπεῖτε οὖν καὶ αἴρεῖσθε ἢδη ἢ τὴν ἀυτίκα ἀκινδύνως δουλείαν ἢ κἂν περιγενόμενοι μεθ' ἡμῶν τούσδε τε 

μὴ αὐσχρῶς δεσπότας λαβεῖν καὶ τὴν πρὸς ἡμᾶς ἐχθραν μὴ ἢ ἂν βραχεῖαν γενομένην διαφυγεῖν.

81 Τοιαύτα μὲν ὁ 'Ερμοκράτης εἶπεν. 

ο δ' Ἐυφήμος ὁ τῶν Ἀθηναίων 

πρεσβευτὴς μετ' αὐτὸν τουάδε.

82 "Ἀφικόμεθα μὲν ἐπὶ τῆς πρώτερον ὄσης 

ξυμμαχίας ἀνανεώσει, τοῦ δὲ Συρακοσίου καθαψαμένου ἀνάγκη καὶ περὶ 

τῆς ἀρχῆς εἰπεῖν ὡς εἰκότως ἐχομεν. 

2 τὸ μὲν οὖν μέγιστον μαρτύριον αὐτὸς 

εἶπεν ὅτι οἱ 'Ιωνες αἰεὶ ποτε πολέμοι 

toῖς Δωριεῦσιν εἰσών. ἔχει δὲ καὶ οὕτως· ἡμεῖς 

γὰρ 'Ιωνες ὄντες Πελοποννησίοις Δωριευσὶ καὶ 

πλέοσιν οὕσι καὶ παροικούσιν ἐσκεφάμεθα ὅτι 

3 τρόπῳ ἠκείστα αὐτῶν ὑπακουοῦμεθα· καὶ μετὰ τὰ 

Μηδικὰ ναῦς κτησάμενοι τῆς μὲν Δακεδαιμονίων 

ἀρχῆς καὶ ἱγεμονίας, ἀπηλλάγησεν, οὖδὲν προσ- 

ηκον μᾶλλον τι ἐκείνους ἡμῖν ἢ καὶ ἡμᾶς 

ἐκεῖνος ἐπιτάσσειν, πλήν καθ' ὅσον ἐν τῷ 

82 2, καὶ before οὕτως omitted by M || [καὶ] παροικούντες Cla., Sta.; καὶ παροικούντες Sitz., so that the part. may govern Πελοποννησίοις: but see note || [αὐτῶν] Herw., Badham, Hu.: αὐτὸ Madvig
παρόντι μείζων ἵσχυν, αὐτὸι δὲ τῶν ὑπὸ 15 
βασιλεὶ πρῶτερον ὄντων ἡγεμόνες καταστάντες 
οἰκούμεν, νομίσαντες ἡκιστ' ἂν ὑπὸ Πελοποννη-
σίοις ὄντως εἶναι, δύναμιν ἔχοντες ἡ ἀμυνούμεθα, 
καὶ ἐς τὸ ἀκριβείς εἰπτείν ὦνδὲ ἀδίκως καταστρεφά-
μενοι τούς τε Ἰωνᾶς καὶ νησιώτας, οὐς ἔχουσεν 
φασίν ὄντας ἡμᾶς Συρακόσιοι δεδομέναι.

4 ἤλθον γὰρ ἐπὶ τὴν μητρόπολιν ἕφ' ἡμᾶς μετὰ 
τοῦ Μήδου καὶ οὐκ ἑτόλμησαν ἀποστάντες τὰ 
οἰκεία φθείραι, ὡσπερ ἡμεῖς ἐκλιπόντες τὴν 
πόλιν, δουλείαν δὲ αὐτοὶ τε ἔβουλοντο καὶ ἡμῖν 25

83 τὸ αὐτὸ ἐπενεγκείν. ἀνθ' διὸν ἄξιοι τε ὄντες 
ἀμα ἁρχομεν, ὅτι τε ναυτικὸν πλείστον τε καὶ 
προθυμίαν ἀπροφάσιστον παρεσχόμεθα ἐς τοὺς 
Ἑλλήνας, καὶ διότι καὶ τῷ Μήδῳ ἑτοίμως τοῦτο 
ἀρωτες ὄντοι ἡμᾶς ἐβλαπτον, ἀμα δὲ τῆς πρὸς 5

2 Πελοποννησίων ἵσχυος ὄρεγόμενοι. καὶ οὐ 
καλλιποιμέθα ὡς ἢ τὸν βάρβαρον μόνοι καθ-

elόντες εἰκότως ἁρχομεν ἢ ἐπ' ἐλευθερία τῇ 
τῶν μᾶλλον ἢ τῶν ἔναπάντων τε καὶ τῇ 
ἡμετέρα αὐτῶν κινδυνεύσαντες. πάσι δὲ ἀνεπί-

83 φθονον τὴν προσήκουσαν σωτηρίαν ἐκπορίζεσθαι.

καὶ νῦν τῆς ἡμετέρας ἀσφαλείας ἐνεκα καὶ ἐνθάδε παρόντες ὀρῶμεν 

3. αὐτόνομοι δὲ τῶν ὑπὸ Η. || οἰκούμεν] ὥκ ἀδικούμεν Reiske : 
oikeious ἕχομεν Liebhold : οἰκειούμεθα Sta. : ἁρχομεν Herw. ; 
see note || ἀμυνόμεθα MSS : eorr. Stephens || ὡς τὸ ἀκριβεὶς Kr., 
Herw., Hu., Sitz.

4. [ἐφ'] Bothe, Herw. ] δουλείαν ] δουλεύειν inferior MSS, 
Reiske || ? αὐτοὶ τε <ἐαυτοῖς> οί δουλεύειν ὃ ἐνα τοῖς τε κτλ.

83 2. οὐ καλλιποιμέθα] οὐκ ἄλλο (οτ ἄλλω) ἐπ- (οτ ἐπ-) ὀμεθα best 
MSS || ἁρχομεν Μ
3 καὶ ύμῖν ταῦτα ξυμφέροντα: ἀποφαίνομεν δὲ ἐξ ὧν οἶδε τε διαβάλλουσι καὶ ύμεῖς μάλλον ἐπὶ τὸ φοβερώτερον ὑπονοεῖτε, εἰδότες τοὺς περιδεῖς ὑποπτεύοντας τῷ λόγῳ μὲν ἡδονῇ τὸ παραυτικά τερπομένους, τῇ δ’ ἐγχειρήσει ὑστερον τὰ 4 ξυμφέροντα πράσσοντας. τὴν τε γὰρ ἐκεῖ ἀρχὴν εἰρήκαμεν διὰ δέος ἐχειν καὶ τὰ ἐνθάδε <φαμέν> διὰ τὸ αὐτὸ ἢκεῖν μετὰ τῶν φίλων ἀσφαλῶς καταστησόμενοι, καὶ οὐ δουλωσόμενοι, μὴ παθεῖν δὲ μᾶλλον τοῦτο κωλύσοντες.

84 "Τοπολάβη δὲ μηδεὶς ὥς οὐδὲν προσήκον ύμῶν κηδόμεθα, γνοὺς ότι σωζομένων ύμῶν καὶ διὰ τὸ μὴ ἅσθενεις ύμᾶς ὄντας ἀντέχειν Συρακοσίοις ἢσσον ἀν τούτων περιψάντων τινὰ δύναμιν Πελοποννησίοις ἢμεῖς βλαπτοίμεθα. καὶ ἐν 2 τούτῳ προσήκετε ἢδη ἢμῖν τὰ μέγιστα. διόπερ καὶ τοὺς Λεοντίνους εὐλογον κατοικίζειν μὴ υπηκόους ἀσπερ τοὺς ξυγγενεῖς αὐτῶν τοὺς ἐν Εὐβοίᾳ, ἀλλ’ ὡς δυνατώτατους, ἴνα ἐκ τῆς 10 σφετέρας ὦμοροι ὄντες τοῦτὸ ὑπὲρ ἢμῶν λυπηροὶ 3 ὡσι. τὰ μὲν γὰρ ἐκεῖ καὶ αὐτοὶ ἄρκοῦμεν πρὸς τοὺς πολεμίους, καὶ ὁ Χαλκίδεως, ὃν ἀλόγως ἢμᾶς φησι δουλωσαμένους τοὺς ἐνθάδε ἐλευθεροῦν, ξύμφορος ἢμῖν ἀπαράσκευος ὄν καὶ χρήματα 15

2. ύμῖν] ἢμῖν Υ | ταῦτα BCAFGM : ταῦτα Ε : corr. Poppo
4. <φαμέν> is inserted because εἰρήκαμεν . . ἢκεῖν is con-
trary to fact: Sta. reads ἢκομεν for ἢκεῖν ; cf. Intr. p. xxvi. : Badham, followed by Herw., reads πράσσοντας, τὴν τε [γάρ] ἐκεὶ α. [εἰρήκαμεν], so that the infinitives may depend on ἀποφαίνομεν

84 1. ἢδη] δὴ Badham
3. φησιν ήμᾶς M
μόνον φέρων, τὰ δὲ ἐνθάδε καὶ Λεοντῖνοι καὶ οἱ ἄλλοι φίλοι ὅτι μάλιστα αὐτονομοῦμενοι. ἀνδρὶ δὲ τυράννῳ ἡ πόλει ἄρχην ἔχοντι οὐδὲν ἀλογον ὅ τι ἐμφέρον οὐδ’ οἰκείον ὅ τι μὴ πιστὸν· πρὸς ἕκαστα δὲ δεῖ ὅ ἐχθρὸν ἡ φίλον μετὰ καιροῦ γίγνεσθαι. καὶ ἡμᾶς τοῦτο ὁφελεῖ ἐνθάδε, οὐκ ἢν τοὺς φίλους κακώσωμεν, ἀλλ’ ἢν οἱ ἐχθροὶ διὰ τὴν τῶν φίλων ρώμην ἀδύνατον ἄσων.

2 ἀπιστεῖν δὲ οὐ χρῆ· καὶ γὰρ τοὺς ἐκεὶ ἕμμαχους ὡς ἐκαστὸν χρῆσιμοι ἐξηγούμεθα, Χίους μὲν καὶ Μηθυμναίους νεῶν παροχὴ αὐτονόμους, τοὺς δὲ πολλοὺς χρημάτων βιαώτερον φορᾶ, ἄλλους δὲ καὶ πάνυ ἐλευθέρως ἕμμαχοντας, καὶ περ νησιώτας ὄντας καὶ εὐλήπτους, διότι ἐν χωρίοις ἐπικαίρους εἰσὶ περὶ τὴν Πελοπόννησον. ὡστε καὶ ταυθάδε εἰκός πρὸς τὸ λυσσελοῦν, καί, 15 ὁ λέγομεν, ἐς Συρακοσίους δέος καθίστασθαι. ἄρχης γὰρ ἐφίευσαν ύμῶν καὶ βούλονται ἐπὶ τῷ ἡμετέρῳ ξυστήσαντες ύμᾶς ὑπόπτῳ, βλα ἢ καὶ κατ’ ἐρημίαν, ἀπράκτων ἡμῶν ἀπελθόντων, αὐτοὶ ἀρξαί τῆς Σικελίας. ἀνάγκη δὲ, ἢν ξυστήτε 

1. 2. τοῖς . . ἕμμαχοις] C only: the rest have τοῖς . . ἕμμαχοις || ἕμμαχοντας] ἕμμαχοις M
3. ἐν συρακοσίους δέος M || καθίσταται M with BCA || ξυστήσωτες M

61. ἐλέγχει Η.μ.
σείουτες φόβοι ή, εἰ περιοψόμεθα ύμᾶς ὑπὸ Ὑπακοσίους γενέσθαι, οτί 2 καὶ αὐτῷ κινδυνεύσομεν. καὶ νῦν οὐ δίκαιον, ὥστε καὶ ἡμᾶς ἥξιοῦτε λόγῳ πείθειν, τῷ αὐτῷ ἀπιστεῖν, οὐδὲ ὧτι δυνάμει μείζον πρὸς τὴν τῶν ἱσχὺν πάρεσμεν ὑποπτεύουσαν, πολὺ δὲ 3 μᾶλλον τοίσδε ἀπίστευσιν. ἡμεῖς μὲν γε οὕτε ἐμμείνα δυνατοὶ μὴ μεθ᾽ ύμῶν, εἰ τε καὶ γενόμενοι κακοὶ κατεργασάμεθα, ἀδύνατοι κατασχέοι διὰ μῆκος τε πλοῦ καὶ ἀπορία φυλακῆς πόλεων μεγάλων καὶ τῇ παρασκευῇ ἠπειρωτίδων. οἴδε δὲ οὐ στρατοπέδῳ, πόλει δὲ μείζον τῆς ἠμετέρας παρουσίας ἐποικούντες ύμῖν αἰεὶ τε ἐπιβουλεύοντες καὶ, ὅταν καιρὸν λάβωσιν ἐκάστου, οὐκ ἴσασίν (ἐδείξαν δὲ καὶ ἄλλα ἤδη καὶ τὰ ἐς Λεοντίνους), 4 καὶ νῦν τολμῶσιν ἐπὶ τοὺς ταύτα κολύουντας καὶ ἀνέχοντας τὴν Σικελίαν μέχρι τοῦδε μὴ ύπ᾽ αὐτοὺς εἶναι παρακαλεῖν ύμᾶς ὡς ἀναισθήτους. 5 πολὺ δὲ ἐπὶ ἀληθεστέραν γε σωτηρίαν ἡμεῖς ἀντιπαρακαλοῦμεν, δεόμενοι τὴν υπάρχουσαν ὑπ᾽ ἀλλήλων ἀμφοτέροις μὴ προδίδοναι, νομίσασι δὲ τοῖσδε μὲν καὶ ἀνευ ἁμμαχῶν αἰεὶ ἐφ᾽ ύμᾶς ἐποίημι διὰ τὸ πλήθος εἶναι ὁδὸν, ύμῖν δ᾽ οὐ πολλάκις παρασχῆσειν μετὰ τοσίδηθε ἐπικουρίας ἀμύνασθαι· ἥν εἰ τῷ ὑπόττῳ ἢ ἄπρακτον εάστε ἀπελθεῖν ἢ καὶ σφαλείσαν, ἐτὶ βουλήσεσθε καὶ

2. ύπερ] ύπερ BCÆFM τῷ αὐτῷ <αὐτοῖς> Herw. ὑποπτεύειν ἡμᾶς for ὑποπτεύουσα Χερών. 3. κατεργασάμεθ' M || ἐποικούντες ἡμᾶν M 4. ύπ᾽ αὐτοῖς Herw. 5. νομίσαι δὲ] M only, and by conjecture Hu.: the rest νομίσαι τε || el for aiel best MSS
πολλοστὸν μόριον αὐτῆς ἰδείν, ὅτε αὐθὲν ἔτι 30
περανεὶ παραγενόμενον ὕμιν.

87 "Ἀλλὰ μήτε ὑμεῖς, ὁ Καμαριναῖοι, ταῖς τῶν διαβολαῖς ἀναπείθεσθε μήτε οἱ ἄλλοι· εἰρήκαμεν
δὲ ὕμιν πᾶσαν τὴν ἀλήθειαν περὶ δὲν ὑποττενόμεθα, καὶ ἔτι ἐν κεφαλαίοις
ὑπομνήσαντες ἀξίωσομεν πείθειν.

2 φαμὲν γὰρ ἀρχεῖν μὲν τῶν ἐκεῖ, ἃνα μὴ ὑπ-
ακούσεις ἄλλοι, ἐλευθεροῦν δὲ τὰ ἐνθάδε, ὅπως
μὴ ὑπ' αὐτῶν βλαπτώμεθα, πολλὰ δ' ἀναγ-
κάζονται πράσσειν, διότι καὶ πολλὰ φυλασσό-
μεθα, ξύμμαχοι δὲ καὶ νῦν καὶ πρότερον τοὺς
ἐνθάδε ὕμων ἀδικουμένους οὐκ ἄκλητοι, παρα-
κληθέντες δὲ ἢκείν. καὶ ὑμεῖς μήδ' ὡς δικασταὶ
γενόμενοι τῶν ἡμῶν ποιομένους μὴθ'
πῶς σωφρονίσται, ὃ χαλεπὸν ἡδη,
ἀποτρέπειν πειρᾶσθε, καθ' ὅσον δὲ
τι ὕμων τῆς ἡμετέρας πολυπραγμοσύνης καὶ
τρόπου τὸ αὐτὸ ξυμφέρει, τούτῳ ἀπολαβόντες
χρήσασθε, καὶ νομίζατε μὴ πάντας ἐν ἴσω βλά-
πειν αὐτά, πολὺ δὲ πλείους τῶν Ἐλλήνων καὶ
ἀφελεῖν. ἐν παντὶ γὰρ πᾶς χωρίω καὶ ὃ μὴ
ὑπάρχομεν ὁ τε οἴομεν ἀδικήσεσθαι καὶ ὁ ἐπι-
βουλεύων διὰ τὸ ἐτοίμην ὑπείναι ἐλπίδα τῷ μὲν
ἀντιτυχεῖν ἐπικουρίας ἀφ' ἣμῶν, τῷ δὲ, εἰ ἦξο-
μεν, μὴ ἄδειει εἶναι κινδυνεύειν, ἀμφότεροι ἀναγ-

87 3. [τὸ αὐτὸ] τούτῳ ἀπολαβόντες Κτ.
4. ὃν μὴ ὑπάρχομεν Bothe: schol. has ἐν πάσῃ γὰρ γῆ, καὶ ἦς
οὐκ ἄρχομεν || ἄν [τῇ] τυχεῖν Herw., Badham, Hu. || ἁδεί] Κτ.,
Clα.: ἁδεῖς Reiske, Dobree: ἁδεῖς MSS; cf. Intr. § 23 || [κιν-
δυνεύειν] Κτ., Sta., Herw.; Badham's explanation is non tuto se
periculum facturum, venturi simus necne
κάζονται ὁ μὲν ἄκων σωφρονεῖν, ὁ δὲ ἀπραγμόνως 25
5 σαξέσθαι. ταύτην οὖν τὴν κοινὴν τῷ τε δεόμενῳ
καὶ ὑμῖν νῦν παρόυσαν ἀσφάλειαν μὴ ἀπώσησθε,
ἀλλ' ἐξισώσαντες τοῖς ἄλλοις μεθ' ἦμῶν τοῖς
Συρακοσίοις ἀντὶ τοῦ αἰεὶ φυλάσσεσθαι αὐτοὺς
καὶ ἀντεπιβουλεύσαι ποτε ἐκ τοῦ ὁμοίου μετα-
λάβετε.'

88 Τοιαῦτα δὲ ὁ Εὐφημος εἶπεν. οἷς Καμα-
ριναίοι ἐπέτύνθεσαν τοιόνδε. τοῖς
μὲν 'Αθηναίοις εὐνοῦ ἢσαν, πλὴν καθ'
όσον [εἰ] τὴν Σικελίαν ἠφότο αὐτοὺς
dουλώσεσθαι, τοῖς δὲ Συρακοσίοις
αἰεὶ κατὰ τὸ ὁμορον διάφοροι· δεδίότες
δ' οὖν ἦσον τοὺς Συρακοσίους ἐγγὺς ὄντας μὴ
καὶ ἄνευ σφῶν περιγένωσαν, τὸ τε πρῶτον αὐ-
τοῖς τοὺς ὀλέγους ἱππέας ἐπεμψαν καὶ τὸ λοιπὸν
ἐδόκει αὐτοῖς ὑποργεῖν μὲν τοῖς Συρακοσίοις
μᾶλλον ἔργῳ, ὡς ἄν δύνωσαται μετριῶτατα, ἐν δὲ
τῷ παρόντι, ἵνα μηδὲ τοῖς 'Αθηναίοις ἔλασσον
δοκῶσι νείμαι, ἐπειδὴ καὶ ἐπικρατέστεροι τῇ
μάχῃ ἐγένοντο, λόγῳ ἀποκρίνασθαι ἢσα ἄμφο-
2 τέροις. καὶ οὕτω βουλευσάμενοι ἀπεκρίναντο, 15
ἐπειδὴ τυγχάνει ἀμφοτέρους οὕσι ξυμμάχοις σφῶν
πρὸς ἄλληλους πόλεμος ὠν, εὐορκὸν δοκεῖν εἶναι
σφίσιν ἐν τῷ παρόντι μηδετέροις ἦμυνεσιν. καὶ
οἱ πρέσβεις ἐκατέρων ὑπῆλθον.

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

1. [εἰ] Reiske, Haacke: πλὴν καθ' ὅσον εἰ is a solecism: αἰεὶ
correctly M with CEG || δοκῶσι εἶναι MSS: corr. Duker,
Valckeinaer: δοκῶσι εἶναι εἰνοὶ Dobree
Καὶ οἱ μὲν Συρακόσιοι τὰ καθ' ἑαυτοὺς ἔξηρ-τύοντο ἐς τὸν πόλεμον· οἱ δ' Ἀθηναῖοι ἐν τῇ Νάξῳ ἑστρατοπεδευμένοι τὰ πρὸς τοὺς Σικελοὺς ἐπρασσόν ὅπως αὐτοὶς ὡς πλείστοι προσχωρήσονται. καὶ οἱ μὲν πρὸς τὰ πεδία μᾶλλον τῶν Σικελῶν, ὑπῆκοι οἴντες τῶν Συρακοσίων, οὐ πολλοὶ ἀφειστήκεσαν· τῶν δὲ τὴν μεσόγειαν ἔχοντον αὐτόνομοι οὐδαί καὶ πρότερον αἰεὶ <αἰ> οἰκήσεις εὐθὺς πλὴν ὅλιγοι μετὰ τῶν Ἀθηναίων ἤσαν καὶ σῖτόν τε κατεκόμμεζον τὸ στρατεύματι καὶ εἰσών ὦ καὶ χρή 5 ματα. ἐπὶ δὲ τοὺς μὴ προσχωροῦντας οἱ Ἀθηναῖοι στρατεύοντες τοὺς μὲν προσηνάγκαζον, τοὺς δὲ καὶ ύπὸ τῶν Συρακοσίων, φρουροὺς τε πεμπόντων καὶ βοηθοῦντων, ἀπεκαλύφοντο. τὸν τε χειμῶνα μεθορμισάμεναί έκ τῆς Νάξου ἐς τὴν Κατάνην καὶ τὸ στρατόπεδον ὁ κατεκαύθη ύπὸ τῶν Συρακοσίων αὕθις ἀνορθώσαντες διεχείμαζον. 6 καὶ ἔπεμψαν μὲν ἐς Καρχηδόνα τριήρη περὶ φιλίας, εἰ δύναντό τι ὥφελεισθαι, ἔπεμψαν δὲ καὶ ἐς Τυρσηνίαν, ἀστιν δὲ πόλεων ἐπαγγέλλο-μένων καὶ αὐτῶν ἔμπολεμείν. περὶγγέλλου δὲ καὶ τοὺς Σικελοὺς καὶ ἐς τὴν Ἐγέσταν πέμψαντες ἐκέλευν ὑπόπους σφίσιν ὡς πλείστους πέμπειν,

3. τὸ καθ’ ἑαυτοῦς Μ with G
4. οἱ πολλοὶ MSS, which is inconsistent with c. 103, 2: corr. Canter || μεσόγειαν MSS: corr. Kr. || αἰεὶ] Μ correctly with E || <αι> Bk., Poppo || τὰ χρήματα Μ
5. τοὺς δὲ καὶ ἀπὸ τῶν Σ... ἀπεκάλυψαν Francisca Portus, Bothe, 'partim ne missa a Syracusanis auxilia possent adire prohibitant,' Valla-Stephens || φρουροὺς τ’ ἐσπευσάντων Hu.: φ. ἐσπευσάντων O || ἀπεκάλυψαν MSS: corr. Doedcrlein
καὶ τάλλα ἐσ τῶν περιτεχνισμῶν, πλαυθία καὶ σίδηρον, ἢτοίμαξον, καὶ ὅσα ἔδει, ὡς ἀμα τῷ ἑρи ἐξόμενοι τοῦ πολέμου.

7. Ὁι δ' ἐς τὴν Κορινθον καὶ Λακεδαιμονα τῶν Συρακοσίων ἀποσταλέντες πρέσβεις τοὺς τε Ἰταλιώτας ἀμα παραπλέουν· τὰ γιγνόμενα ύπὸ τῶν Ἀθηναίων, ὡς καὶ ἐκείνως ὁμοίως ἐπιβουλεύομενα· καὶ ἐπειδὴ ἐν τῇ Κορινθῳ ἐγένοντο, λόγους ἐποιοῦντο ἄξιοίντες σφίσι κατὰ τὸ ἐγγεγενές βοηθεία. καὶ ὁι Κορινθιοι εὐθὺς ζησμαίνειοι αὐτοὶ πρῶτοι ὡς τέ πάσῃ προθυμίᾳ ἐμένεν, καὶ ἐς τὴν Λακεδαιμονα ἔναπτεστέλλον αὐτοὶς πρέσβεις, ὅπως καὶ ἐκείνως ἔναντει- θοικεῖαν ἐν τῷ τοι αὐτοῦ πόλεμον σαφέστερον ποιει- σθαι πρὸς τοὺς Ἀθηναίους, καὶ ἐς τὴν Σικελιαν ῥφελίαν των πέμπειν. καὶ οἱ τε ἐκ τῆς Κοριντου πρέσβεις παρῆσαν ἐς τὴν Λακεδαιμονα, καὶ Ἀλκιβιάδης μετὰ τῶν ἔμφυγώδων, περαιωθεῖς τῶν εὐθὺς ἐπὶ πλοίου φιλοκυν ἐκ τῆς Θεορίας ἐς Κυλλήνη τῆς Ἰλείας πρῶτον, ἐπείτα ὑστερον ἐς τὴν 05 Λακεδαιμονα αὐτῶν τῶν Λακεδαιμονίων μετα- περιμάντων ὑπόστοπους ἑλθών· εφοβεῖτο γὰρ αὐτοὺς διὰ τὴν περὶ τῶν Μαντινικῶν πράξεως· 09 και ἐννέβη ἐν τῇ ἐκκλησίᾳ τῶν Λακεδαιμονίων τούς τε Κορινθίον καὶ τοὺς Συρακοσίους τὰ 70

6. ἀμα ἐς Μ
8. [πρώτοι] Herw. ἐς εἰκελνος Μ ἐς σικελιαν Μ
9. φορτηκοῦ Μ; φορτήκσιον ΒΑFG ἀυτῶν τῶν λακεδαίμων Μ
αυτά καὶ τόν Ἀλκιβιάδην δεομένους πείθειν τοὺς Λακεδαιμονίους. καὶ
dιανοούμενων τῶν τε ἐφόρων καὶ τῶν
ἐν τέλει ὄντων πρέσβεις πέμπειν ἔσ Συρακούσας
κωλύωντας μὴ ἐξυμβαίνειν Ἀθηναίοις, βοηθεῖν δὲ 75
οὐ προθύμων ὄντων, παρελθὼν ὁ Ἀλκιβιάδης
παρώξυνε τε τοὺς Λακεδαιμονίους καὶ ἐξώριμησε
λέγων τοιάδε.

89 "Ἀναγκαίον περὶ τῆς ἐμῆς διαβολῆς πρῶτον
ἔσ υμᾶς εἰπεῖν, ἵνα μὴ χείρον τὰ
κοινὰ τῷ ὑπόπτῳ μου ἀκροάσητε. 1. (Νο προοίμιον
proper.) First
πρόθεσις (§ 1),
leading to
First διήγησις
(§ 2-c. 90 § 1). His
political history.

2 τῶν δ’ ἐμῶν προγόνων τὴν προξενίαν
υμῶν κατὰ τι ἐγκλημα ἀπεισόντων
αυτῶς ἐγὼ πάλιν ἀναλαμβάνων ἔθε-
ράπευν υμᾶς ἄλλα τε καὶ περὶ τὴν ἐκ Πύλου
ξυμφοράν. καὶ διατελοῦντός μου προθύμου ὑμεῖς
πρὸς Ἀθηναίους καταλαυσάσθημεν τοῖς μὲν ἐμοῖς
ἐχθροῖς, δύναμιν δι’ ἐκείνων πράξαντες, ἐμοὶ δὲ 10
ἀτιμών περιέθετε. καὶ διὰ ταῦτα δικαίως ὑπ’
ἐμοῖ πρὸς τε τὰ Μαντινέων καὶ Ἀργείων τραπο-
μένου καὶ ὅσα ἄλλα ἐννυτιούμην υμῶν ἐβλά-
πτεσθε: καὶ νῦν, εἰ τίς καὶ τότε ἐν τῷ πᾶσχειν
οὐκ εἰκότως ὀργίζετο μου, μετὰ τοῦ ἀληθοῦς
4 σκοποῦν ἀναπειθέσθω: ἢ εἰ τις, διότι καὶ τῷ

10. Συρακούσας M

2. τῶν δ’ ἡμῶν προγόνων MSS: corr. Haacke; the order of
ἡμῶν is impossible: τῶν δὴ ἡμῶν Reiske; but the order then is
unsatisfactory: we should expect ἀπεισόντων δὴ || καταλαυσά-
σθημενοι M with BCEG

3. ἀπεικότως Cla.: ἀεικως Bothe || ἀναπειθέσθω for ἀναπει-
θέσθω Badham

4. διότι [κα] Herw.: καὶ διότι M
δήμων προσεκείμην μᾶλλον, χείρῳ με ἐνόμιζε, μηδὲ οὗτος ἤγινηται ὁρθῶς ἀνέθεσθαι. τοῖς γὰρ τυράννοις αἰεὶ ποτε διάφοροι ἐσμεν (πάν δὲ τὸ ἐναντιούμενον τῷ δυναστεύοντι δήμος ἀνόμασται), καὶ ἀπ’ ἕκεινον ἔμπαρεμενεν ἡ προστασία ἡμῖν τοῦ πλῆθους. ἀμα δὲ τῆς πόλεως δημοκρατομένης τὰ πολλά ἀνάγκη ἦν τοῖς παροῦσιν ἐπε-5 σθαί. τῆς δὲ ὑπαρχοῦσης ἀκολασίας ἐπειρώμεθα μετριώτεροι ἐς τὰ πολιτικὰ εἶναι. ἄλλου δ’ ἦσαν (καὶ ἐπὶ τῶν πάλαι καὶ νῦν)οἱ ἐπὶ τὰ πονηρότερα ἐξήγουν τὸν ὄχλον: οὔτε καὶ ἐμὲ 6 ἐξήλασαν. ἡμεῖς δὲ τοῦ ἔμπαρτος προέστημεν, δικαιοῦντες ἐν ὧν σχήματι μεγίστη ἡ πόλις ἐτύγχανε καὶ ἐλευθερωτάτη ὡσα καὶ ὅπερ ἐδέξατο τις, τούτο ξυνιασώζειν. ἐπεὶ δημοκράτιαν γε καὶ ἐγιγνώσκομεν οἱ φρονοῦντες τι (καὶ αὐτὸς οὐδενὸς ἄν χείρον, ὅσφι καὶ λοιδορήσαιμι. ἀλλὰ περὶ

4. ἐνομιζότατο Μ || ἂμα δὲ καὶ τῆς πόλεως Η. with C || πολλή ἀνάγκη ἕως τὰ πολλά ἀνάγκη Η.μ.

5. [ἐς τὰ πολιτικὰ] Herw.

6. δημοκρατίας γε καταγιγνωσκομεν Η.μ. || ὅσφι καὶ λοιδορήσαιμι MSS: καὶ Η.μ.: ὅσφ καὶ <οὐδενὸς ἦσον ἡδίκημαι>, following the schol., Sitz.: Sta. marks a lacuna after ὅσφ καὶ, following Valla and Stephens: [ὅσφ καὶ] Cla.; see Intr. p. xl.: the text is always given with ἐπεὶ δημοκρατίαν . . καίνυν λέγοιστο in parenthesis; and Η.μ. accordingly objects to my explanation because (1) it leaves καὶ before ἐγιγνώσκομεν unexplained, (2) it is strange to supply a verb to οὐδενός ἄν χείρον from φρονούντες and not from ἐγιγνώσκομεν. But according to the punctuation given above (1) καὶ ἐγιγνώσκομεν corresponds to καὶ . . οὐκ ἐδόκει, ‘we knew the worthlessness of democracy, and yet we did not think we could change it’; (2) καὶ αὐτὸς . . λοιδορήσαιμι applies only to οἱ φρονοῦντες τι, ‘we knew it, we sensible men (and I might show as much sense as any of them, i.e. might show that I am among οἱ φρονοῦντες’; (3) it becomes clear why ἐγιγνώσκομεν, not ἐγιγνώσκων, is used; (4) αὐτὴν δημοκρατίαν instead of πόλιν—a great improvement, since Alci-
\[ \text{oμολογουμένης ἀνοίας οὐδὲν ἂν καὶνὸν λέγοιτο} \]
\[ καὶ \tauὸ \text{μεθυστάναι αὐτὴν οὐκ ἔδοκει ἢμῶν ἄσφαλὲς} \]
\[ εἶναι ὑμῶν πολεμίων προσκαθημένων.} \]

"Καὶ τὰ μὲν ἐσ τὰς ἐμᾶς διαβολὰς τοιαῦτα ξυνέβη, περὶ δὲ δῶν ὑμῖν τε βουλευτέον καὶ ἐμοὶ, εἰ τι πλέον οἶδα,

2 ἐσηγητέον, μάθετε ἢδη. ἐπλεύσαμεν ἐσ Σικελίαν πρῶτον μὲν εἰ δυναίμεθα Σικελίωτας καταστρεφόμενου, μετὰ δὲ ἑκείνους ἀνθίς καὶ Ἰταλίωτας, ἐπευτὰ καὶ τῆς Καρχηδονίων ἀρχῆς καὶ αὐτῶν ἀποτελείσαντες.

3 εἰ δὲ προχωρῆσει ταῦτα ἢ πάντα ἢ καὶ τὰ πλεῖον, ἢδη τῇ Πελοποννήσῳ ἔμελλομεν ἐπὶ- χειρῆσεων, κομίσαντες ξύμπασαν μὲν τὴν ἑκείθεν προσγευμένην δύναμιν τῶν Ἑλλήνων, πολλοὺς δὲ βαρβάρους μισθωσάμενοι καὶ Ἰβηρας καὶ ἀλλοὺς τῶν ἑκεῖ ὀμολογουμένως ὑνὶ βαρβάρων μαχιμωτάτους, τρήρεις τε πρὸς ταῖς ἥμετέρας πολλὰς ναυτηγησάμενοι, ἑχούσης τῆς Ἰταλίας ξύλα ἄφθινα, αἷς τὴν Πελοπόννησον πέριξ πολυρκούντες καὶ τῷ πεξη ἀμα ἐκ γῆς ἐφορμαίς τῶν biades expressly says that he and his followers did not think it right to replace democracy by some other constitution (μεθιστάναι τὴν πόλιν), but would have liked to limit the existing democracy (μεθιστάναι τὴν δημοκρατίαν). ὁ σῶς σος for ὁς καὶ Badham: the vulgate has ὁς γων for ὁς, but without authority: 'if an lic sit sensus, autós οὐδὲν ἂν χείρον, ὅσον λοιδορεῖν, εἴπομι, ἢ. e. ἢ λοιδορεῖν δέοι, I could say as much by way of abuse as most men.' Dobree || καὶ τοῦ μεθιστάναι Κρ.

1. ἢμῶν τε βούλ. \[ \text{M} \]

3. καὶ ἀλλοὺς καὶ Ἱβηρας Bothe; cf. Verg. Geory. iii. 408 imparcatus . . Iberos [βαρβάρων] Bk., Sta., Herw.; the order is certainly awkward || μαχιμωτάτων Ροπρο || αἷς for MSS αἷς Duker.
πόλεων τὰς μὲν βία λαβόντες, τὰς δ’ εντειχισάμενου ῥαδίως ἡλπίζομεν καταπολεμήσειν, καὶ μετὰ ταύτα καὶ τοῦ ξύμπαντος Ἑλληνικοῦ ἀρξεῖν. 4 χρήματα δὲ καὶ σῖτον, ὡστε εὐπορώτερον γίγνεσθαι τι αὐτῶν, αὐτὰ τὰ προσγενόμενα έκείθεν χωρία ἔμελλε διαρκὴ ἀνευ τῆς εὐθένδε προσόδου παρέξειν. τοιαύτα μὲν περὶ τοῦ νῦν οἰχομένου στόλου παρὰ τοῦ τὰ ἀκριβέστατα εἴδότος ὡς διενοήθημεν ἀκηκόατε καὶ ὅσοι ὑπόλοιποι στρατηγοὶ, ἰὴν δύνωνται, ὁμοίως αὐτὰ πράξουσιν. ὡς δὲ, εἰ μὴ βοηθήσετε, οὐ περιέσται τάκει, μάθετε ἢδ. 91

*Σικελιώται γὰρ ἀπειρότεροι μὲν εἰσιν, ὅμως δ’ ἀν ξυστραφέντες ἀθρόοι καὶ νῦν ἐτὶ περιγένοντο. Συρακόσιοι δὲ μόνοι μάχη τε ἢδη πανδημεῖ ὅσσημένοι καὶ ναυσίν ἁμα κατειργόμενοι ἀδύνατοι ἐσονται τῇ νῦν Ἀθηναίων ἐκεί παρα-

3 σκευη ἀντίσχειν. καὶ εἰ αὐτὴ ἡ πόλις ληφθήσεται, ἔχεται καὶ ἡ πάσα Σικελία, καὶ εὐθὺς καὶ Ἰταλία. καὶ ὁν ἀρτι κίνδυνον ἐκείθεν προείπον, 15 οὐκ ἂν διὰ μακροῦ ὡμίν ἐπιτεύσοι. ὡστε μὴ περὶ τῆς Σικελίας τις οἰέσθω μόνον Βούλευειν, ἄλλα καὶ περὶ τῆς Πελοποννήσου, εἰ μὴ ποιήσετε τάδε ἐν τάχει, στρατιών τε ἐπὶ νεῶν πέμψετε τοιαύτην ἐκείσε ῥείτες αὐτέρεται κομισθέντες καὶ ὀπλιτεύσουσιν εὐθὺς, καὶ ὁ τῆς στρατιᾶς ἐτι χρησιμότερον εἶναι νομίζω, ἀνδρὰ Σπαρτιάτην

ἄρχοντα, ὡς ἂν τοὺς τε παρόντας ἐκντάξῃ καὶ τοὺς μὴ θέλοντας προσαναγκάσῃ· οὕτω γὰρ οὗ τε ὑπάρχοντες ὑμῖν φίλοι θαρσήσουσι μᾶλλον

καὶ οἱ ἐνδοιάζοντες ἀδεέστερον προσίασὶ. καὶ τὰ ἐνθάδε χρῆ ἢμα φανερότερον ἐκπολεμοῦν, ἵνα Συρακόσιοι τε νομίζοντες ὑμᾶς ἐπιμέλεσθαι μᾶλλον ἀντέχως καὶ Ἀθηναῖοι τοὺς ἑαυτῶν ἡσον ἄλλην ἐπικουρίαν πέμπσι. τειχίζειν δὲ χρῆ Δεκέλειαν τής Ἀττικῆς, ὅπερ Ἀθηναῖοι μάλιστα αἰεὶ φοβοῦνται, καὶ μόνον αὐτοῦ νομίζοσι τῶν ἐν τῷ πολέμῳ οὐ διαπετειρᾶσθαι. 

βεβαιότατα δ᾽ ἂν τις οὗτως τοὺς πολεμίους βλάπτω, εἰ ἂ μάλιστα δεδιότας αὐτοὺς αἰσθάνοντο, ταῦτα σαφῶς πυθανόμενος ἐπιφέρον εἰκός γὰρ αὐτοὺς ἀκριβέστατα ἐκάστους τὰ σφέτερα αὐτῶν δεινὰ ἐπισταμένους φοβεῖσθαι. ἃ δ᾽ ἐν τῇ ἑπιτειχίσει αὐτοῖς ὀφελοῦμενοι τοὺς ἐναντίους κολύσετε, πολλὰ παρεῖς τὰ μέγιστα κεφαλαίωσο. οἷς τε γὰρ ἡ χώρα κατεσκεύασται, τὰ πολλὰ πρὸς ὑμᾶς, τὰ μὲν ληφθέντα τὰ δ᾽ αὐτόματα ἦξει· καὶ τὰς τοῦ Λαυρείου τῶν ἀργυρεῖων μετάλλων προσόδους καὶ ὡς ἀπὸ ἔ τις καὶ δικαστηρίων υἱὸν ὀφελοῦνται εὐθὺς ἀποστερήσουται, μάλιστα δὲ τῆς ἀπὸ τῶν ξυμμάχων προσόδου

5. ἐκπολεμεῖν MSS: corr. Sta.: the sense required is 'to stir up war,' which is not ἐκπολεμεῖν || te before νομίζοντες om. M || ἐπιμεληθοῦν M with EF
7. Λαυρείον M with CEF || ἀργυρίῳ M with CE || δικαστηρίῳ] δεκακεντηρίων Meineke, Madvig, Sta.: ἐργαστηρίων Kr., Badham, Müller-Strübing

Η
δήσον διαφορομενής, οί τὰ παρ' ύμῶν νομίσαντες ἦδη κατὰ κράτος πολεμεῖσθαι, ὀλυγωρήσουσι. γέγνεσθαι δὲ τι αὗτῶν καὶ ἐν τάχει καὶ προθυμότερον ἐν ύμῖν ἔστιν, ὁ Λακεδαιμόνιοι, ἐπεῖ δὲς γε δυνατά (καὶ οὗχ ἀμαρτησεσθαι οἴμαι γνώμης) πάνυ θαρσῶ.

2. "Καὶ χείρων οὖδεν ἄξιω δοκεῖν ύμῶν εἶναι, εἰ τῇ ἐμαυτοῦ μετὰ τῶν πολεμιωτῶν φιλοπολίς ποτε δοκῶν εἶναι, νῦν ἑγκρατῶς ἐπέρχομαι, οὔδε ὑποπτεύεσθαι μου ἐς τὴν φυγαδικὴν προθυμίαν τὸν λόγον. φυγάς τε γὰρ εἴμι τῆς τῶν ἐξελασάντων πονηρίας καὶ οὐ τῆς ύμετέρας, ἣν πείθησθε μοι, ὡφελίᾳ καὶ πολεμιώτεροι οὐχ οἱ τοὺς πολέμιους ποιν βλάψαντες ύμεῖς ἢ οἱ τοὺς φίλους ἀναγκάσαντες πολέμιους γενέσθαι. τὸ τε φιλόπολι οὐκ ἐν ᾧ ἁδικοῦμαι ἐχὼ, ἀλλ' ἐν ὧ ἀσφαλῶς ἐπολιτεύθην. οὐδὲ ἐπὶ πατρίδα οὖσαν ἐτὶ ἤγομαι νῦν ἰέναι, πολὺ δὲ μᾶλλον τὴν οὐκ οὖσαν ἀνακτᾶσθαι. καὶ φιλόπολις οὗτος ὅρθώς, οὐχ ὅσ ἀν τὴν ἑαυτοῦ ἁδίκως ἀπολέσας μὴ ἐπὶ, ἀλλ' ὅσ ἀν ἐκ παντὸς τρόπου διὰ τὸ ἐπιθυμεῖν πειραθῇ αὐτὴν ἀνα

3. λαβεῖν. οὗτος ἐμοὶ τε ἄξιω ὑμᾶς καὶ ἐς κύνδυνον καὶ ἐς ταλαιπωρίαν πᾶσαν ἄδεως χρῆσθαι, ὁ Λακεδαιμόνιοι, γνώντας τοῦτον δὴ τὸν υφ' ἀπάντων προβαλλόμενον λόγον

7. διαφορομενής] see note: διαπορευομενῆς Madvig: δὴ ἀποικομενῆς Gertz

92 2. τε for ποτε M || εἰς M
4. φιλόπολιν M with EFG || τὴν οὖκετ' οὖσαν Horw.
5. ἐμοὶ τε for MSS ἐμοιγε Bk.
ὡς, εἰ πολέμως γε ὃν σφόδρα ἐβλαπτον, καίν 25 φίλος ὃν ἰκανῶς ὁφελοῖην, ὡσφ τὰ μὲν Ἀθη-


ναίων οἶδα, τὰ δὲ ὕμετερα ἤκαζον, καὶ ἀυτοὺς νῦν


νομίσαντας περὶ μεγίστων δὴ τῶν διαφερόντων


βουλευσθαί μὴ ἀποκνεῖν τὴν ἡ τῆν Σικελίαν τε


καὶ ἐς τὴν Ἀττικὴν στρατεύαν, ἵνα τὰ τε ἐκεῖ 30


βραχεὶ μορίῳ ἔξυπνάραγενόμενοι μεγάλα σώστε


καὶ Ἀθηναίων τὴν τε οὖσαν καὶ τὴν μέλλουσαν


dunameν καθέλητε, καὶ μετὰ ταύτα ἀυτοί τε ἀσφα-


λῶς οἰκῆτε καὶ τῆς ἀπάσης Ἐλλάδος ἐκούσης


καὶ οὖ βία, κατ' εὐνοιαν δὲ ἡγήσθε." 35


93 Ὅ μὲν Ἀλκιβιάδης τοσαῦτα εἶπεν. οἱ δὲ


Δακεδαίμονιοι διανοοῦμενοι μὲν καὶ


ἀυτοὶ πρότερον στρατεύειν ἐπὶ τὰς


Ἀθηνας, μέλλοντες δ' ἐτι καὶ περι-


ορόμενοι, πολλῷ μᾶλλον ἐπερρώσθησαν διδάξαντος 5


tauτα ἐκαστα αὐτοῦ καὶ νομίσαντες παρὰ τοῦ


2 σαφὲστατα εἰδότος ἄκηκονεν. ὡστε τῇ ἐπι-


τειχίσει τῆς Δεκελείας προσείχον ἥδη τὸν νοῦν


καὶ τὸ παραυτικὰ καὶ τοῖς ἐν τῇ Σικελίᾳ πέμπτειν


τινὰ τιμωρίαν. καὶ Γύλιππου τὸν Κλεανδρίδου 10


προστάξαντες ἄρχοντα τοῖς Συρα-


κοσίοις ἐκέλευον μετ' ἐκείνων καὶ


tῶν Κορινθίων βουλευόμενον ποιεῖν ὅπῃ ἐκ τῶν


παρόντων μάλιστα καὶ τάχιστα τις ὁφελία ἦξει


3 τοῖς ἐκεῖ. ὃ δὲ δύο μὲν ναῦς τοὺς Κορινθίους 15


ἡδη ἐκέλευον οἱ πέμπτειν ἐς Ἀσίνην, τὰς δὲ λοιπὰς


5. καὶν BH only: the rest καὶ ν ἂν; see Intr. p. xviii. || ἰκανῶς


Μ || ἐικαζοὺ M with AG || αὐτοὶ τε om. M || ἡγήσθε BH only:


the rest ἡγήσεσθε (M with AEF) or ἡγήσθε


93 2. τοῖς παραυτικὰ Bothe, Herw., Hu.; see note
παρασκευάζεσθαι ὁσας διανοοῦνται πέμπειν, καὶ, ὅταν καρδὸς ἦ, ἑτοίμας εἶναι πλεῖν. ταῦτα δὲ ἤνεχόρουν ἐκ τῆς Λακεδαίμονος.

4 Ἀφίκετο δὲ καὶ ἦ ἐκ τῆς Σικελίας τρυπῆς τῶν Ἀθηναίων, ἦν ἀπεστείλαν οἱ στρατηγοὶ ἐπὶ τε χρήματα καὶ ἱππέας. καὶ οἱ Ἀθηναίοι ἀκούσαντες ἐψηφίσαντο τὴν τε τροφῆν πέμπειν τῇ στρατιᾷ καὶ τοὺς ἱππέας. καὶ ὁ χειμῶν ἐτελεύτα, καὶ ἔβδομον καὶ δέκατον ἐτῶς τῷ πολέμῳ ἐτελεύτα τῶδε ὁν Θουκυδίδης ξυνεγράψεν.

94 "Αμα δὲ τῷ ἡρὶ εὐθὺς ἀρχομένῳ τῶν ἐπιγυνημένου θέρους οἱ ἐν τῇ Σικελίᾳ Ἀθηναῖοι ἠραντες ἐκ τῆς Κατάνης παρέπλευσαν ἐπὶ Μεγάρων [τῶν ἐν τῇ Σικελίᾳ], οὔς ἐπὶ Γέλωνος τοῦ τυράννου, ὅστερ καὶ πρότερον μοι εἴρηται, ἀναστήσαντες Συρακοσίων κύσιοι αὐτὸλ ἔχουσι τὴν γῆν. ἀποβάντες δὲ ἐδήσαν τοὺς [τε] ἀγροὺς καὶ ἐλθόντες ἐπὶ ἐρυμώ τι τῶν Συρακοσίων καὶ οὐχ ἐλόντες αὐθις καὶ πεζῷ καὶ ναυσὶ παρακομισθέντες ἐπὶ τὸν Τηρίαν ἀνταμοῦ τὸ τε πεδίον ἀναβάντες ἐδήσαν καὶ τὸν σῖτον ἐνεπίμπρασαν, καὶ τῶν Συρακοσίων περιτυχόντες τισιν οὐ πολλοῖς καὶ ἀποκτείναντες τε τις καὶ τροπαῖοι στήσαντες ἀνεχώρησαν ἐπὶ τὰς ναῦς. καὶ ἀποπλεύσαντες ἐς Κατάνην, ἐκεῖ- 

4. ἔτος ἐ. τῷ πολέμῳ BH
1. [τῶν . . Σ.] Kr.
2. [τε] is omitted by BH only; see note || ἀποβάντες Cla., but the change is unnecessary
3. ἐκείδεν τ' Herw.
θεν δὲ ἐπισυνισάμενοι, πάση τῇ στρατιᾷ ἐχώρουν ἔπι Κεντόριτα, Σικελῶν πόλισμα, καὶ προσαγαγό-
μενοί ὀμολογία ἀπῆσαν, πιμπράντες ἀμα τὸν
σύτον τῶν τε Ἰνησαίων καὶ τῶν Ἰβλαίων. καὶ
ἀφικόμενοι ἐς Κατάννην καταλαμβάνουσι τοὺς τε
ἵπτεας ἤκοντας ἐκ τῶν Ἀθηνῶν πεντήκοντα καὶ
dιακοσίους ἀνευ τῶν ἵππων μετὰ σκενῆς, ὡς αὐτό-
θεν ἵππων πορισθησομένων, καὶ ἰπποτοξότας
tριάκοντα καὶ τάλαντα ἀργυρίου τριακόσια.

95 Τοῦ δ' αὐτοῦ ἥρος καὶ ἐπ' Ἀργος στρα-
tεύσαντες Λακεδαιμόνιοι μέχρι μὲν Κλεωνῶν
2 ἠλθοῦν, σεισμοὶ δὲ γενομένου ἀπεχώρησαν. καὶ
Ἀργεῖοι μετὰ ταῦτα ἐσβαλόντες εἰς τὴν Θυρεάτων
ὁμορον οὐσαν λείαν τῶν Λακεδαιμονίων πολλῆν
5 ἔλαβον, ἥ ἐπράθη ταλάντων οὐκ ἔλασσον πέντε
καὶ εἴκοσι. καὶ ὁ Θεσπιῶν δῆμος ἐν τῷ αὐτοῦ
θέρει οὐ πολὺ ύστερον ἐπιθέμενος τοῖς τὰς ἀρχὰς
ἐξουσίων οὐ κατέσχεν, ἀλλὰ βοηθησάντων Ἡβαίων
οἱ μὲν ἐξουσίας ὑπηρέτησαν, οἱ δ' ἐξέτεσαν Ἀθη-

96 Καὶ οἱ Συρακοσίοι τοῦ αὐτοῦ θέρους ὡς ἐπύ-
θοντο τοὺς [τε] ἵπτεας ἤκοντας τοῖς
Ἀθηναίοις καὶ μέλλοντας ἤδη ἐπὶ
σφᾶς ίέναι, νομίσαντες, ἐὰν μὴ τῶν
Ἐπιπολῶν κρατῆσωσιν οἱ Ἀθηναίοι,
χωρίον ἀποκρήμνου τε καὶ ὑπὲρ τῆς πόλεως

3. σικελών M with CA: σικελικῶν BH || ἐμπυμπράντες Herw.
4. [ἀνευ τῶν ἵππων] Cobet
1. μὲν after μέχρι om. M
2. ἔλασσον <ἡ> Herw.: ἔλαττον all but B || ἀθηναῖοι for Ἡβαίων all best MSS but B: ἀλλ' <οὐ> βοηθησάντων Ἀθη-
ναίων Müller-Strübing || ἐξέτεον] ἐξέφυγον BH
1. [τε] om. BEH ; see note
εὐθὺς κειμένου, οὐκ ἂν ῥαδίως σφάς, οὐδ’ εἰ ἀκρατῶς μάχη, ἀποτείχισθήναι, διενοῦντο τὰς προσβάσεις αὐτῶν φυλάσσευν, ὡς μὴ κατὰ ταύτα λάθωσι σφάς ἀναβάντες οἱ πολέμοι. οὐ 10
2 γὰρ ἂν ἁλλῇ γε αὐτοὺς δυνηθῆναι. ἔξηρτηται γὰρ τὸ ἄλλο χωρίον, καὶ μέχρι τῆς πόλεως ἐπικλινεῖς τέ ἐστι καὶ ἐπιφανείς πᾶν ἔσω· καὶ ὀνόμασται ὑπὸ τῶν Συρακοσίων διὰ τὸ ἐπι-
3 πολῆς τοῦ ἄλλου εἶναι Ἐπιπολαί. καὶ οἱ μὲν ἔξ-
elθόντες πανδημεὶ ἐς τὸν λειμώνα <τὸν> παρὰ τὸν Ἀναπον ποταμὸν ἀμα τῇ ἡμέρᾳ (ἐτύγχανον γὰρ αὐτοῖς καὶ οἱ περὶ τὸν Ἑρμοκράτη στρατηγοὶ ἄρτι παρειληφότες τὴν ἁρχήν), ἔξετασιν τε ὁπλῶν ἐποιοῦντο καὶ ἐξακοσίους λογάδας τῶν ὀπλιτῶν 20
εξεκριναν πρότερον, ὅν ἦρχε Διόμιλος, φυγᾶς ἐξ Ἀνδροῦ, ὅπως τῶν τε Ἐπιπολῶν εἶνεν φύλακες, καὶ ἢν ἂν ἄλλο τι δέῃ, ταχὺ ἐξυπερτώτες παρα-
97 γίγνονται. οἱ δὲ Ἀθηναίων ταύτης τῆς νυκτὸς τῇ ἐπιγιγνωμένῃ ἡμέρᾳ ἐξητάζουσι καὶ ἐλαθον αὐτοὺς παντὶ ἤδη τῇ στρατεύματι ἐκ τῆς Κατάνης σχόντες κατὰ τὸν

1. σφαῖς for σφάς Herw. ; see note
2. ἔξηρται for ἔξηρτηται Sta., Herw. ; see note || ἐπιφανεῖς πᾶν·
3. Λυμένα for λειμώνα BM || <τὸν> Kr.; contrast c. 55, 1,
4. and see index s.v. παρὰ || ἐπτακοσίους MSS ; cf. c. 97, 3 : ἐξα-
5. κόσιοι Valla

7. Dobree, adding ‘sed potius credo ἐξητάζουσι e vicinia ductum
8. expulisse αὐτήν ὑπὸ vel alium verbum hoc sensu’ : τῇ ἐπιγιγνω-
9. μένη τῇ ἡμέρᾳ M || ἐξητάζουσι M : ἐξητάζουσι B
Δέοντα καλούμενον, ὃς ἀπέχει τῶν Ἐπιπολῶν ἐξ ἡ ἐπτὰ σταδίους, καὶ τοὺς πεζοὺς ἀποβιβάζοντες, ταῖς τε ναυσίν ἐς τὴν Θάψων καθορισόμενοι· ἔστι β' χερσόνησος μὲν ἐν στενῷ ἵσθμῷ προὔχουσα ἐς τὸ πέλαγος, τῆς δὲ Συρακοσίων πόλεως ὡς υπό τού πλούτον ὡς ὑπήρχει. καὶ ὃ μὲν ἐν 10 ναυτικός στρατὸς τῶν Ἀθηναίων ἐν τῇ Θάψῳ-διασταυρώσαμένος τῶν ἵσθμῶν ἱστύχαζεν· ὃ δὲ πεζὸς ἐξώριζε εὐθὺς δρόμῳ πρὸς τὰς Ἐπιπολὰς καὶ φθάνει ἀναβας κατὰ τὸν Εὐρύηλον πρὶν τοὺς Συρακοσίους αἰσθομένους ἐκ τοῦ λειμῶνος καὶ 15 τῆς ἐξετάσεως παραγενέσθαι. ἐβοήθουν δὲ οἱ τε ἄλλοι ὡς ἐκαστος τάχους εἶχε καὶ οἱ περί τὸν Διόμιλον ἐξακόσιοι· στάδιοι δὲ πρὶν προσμείζει ἐκ τοῦ λειμῶνος ἐγγύνυτο αὐτοῖς οὐκ ἔλασσον ἡ 4 πέντε καὶ ἐκκοσι. προσπεσόντες οὖν αὐτοῖς τοῖ- 20 οὔτω τρόπῳ ἀτακτότερον καὶ μάχη νικηθέντες οἱ Συρακοσίοι ἐπὶ ταῖς Ἐπιπολαῖς ἀνεχόρησαν ἐς τὴν πόλιν· καὶ ὁ τε Διόμιλος ἀποθυήσει καὶ 5 τῶν ἄλλων ὡς τριακόσιοι· καὶ μετὰ τοῦτο οἱ Ἀθηναίοι τροπαίον τε στήσαντες καὶ τοὺς νεκροὺς 25 ὑποστόντες ἀποδόντες τοῖς Συρακοσίοις, πρὸς τὴν πόλιν αὐτὴν τῇ υστεραίᾳ ἐπικαταβάντες, ὡς οὐκ ἐπεξήγαν αὐτοῖς, ἐπαναχωρήσαντες φρούριον ἐπὶ τῷ Λαβδάλῳ ὕκοδομή- 30 σαν ἐπ' ἀκροὶς τοῖς κρημνοῖς τῶν Ἐπιπολῶν ὄρον πρὸς τὰ Μέγαρα, They construct a fort on the high ground called Labdalum—looking northward. [See plan.]

4. ἀτακτότεροι BH
5. τε before στήσαντες om. BH || αὐτή for αὐτὴν M || ωs <δ'> οὐκ Cla.
όπως εἰπ ἀυτοῖς, ὅποτε προῖοιεν ἡ μαχοῦμεν ὁ τειχιοῦντες, τοῖς τε σκεῦσι καὶ τοῖς χρήμασιν ἀποθήκη. καὶ οὐ πολλῷ ὑστερον ἀυτοῖς ἤλθον ἐκ τε Ἐγέρτης ἵππης τριακόσιοι καὶ Σικελῶν καὶ Ναξίων καὶ ἄλλων τινῶν ὡς ἐκατόν. καὶ Ἀθηναίων ὑπῆρχον πεντήκοντα καὶ διακόσιοι, οἰς ἴππους τοὺς μὲν παρ' Ἐγέρταῖων καὶ Κατά: 5 ναίων ἔλαβον, τοὺς δ' ἐπρίαντο, καὶ ἔμπαιντες πεντήκοντα καὶ ἔξακόσιοι ἵππης ξινελέγησαν. 2 καὶ καταστήσαντες ἐν τῷ Λαβδάλῳ φυλακὴν ἐχώρουν πρὸς τὴν Συκῆν οἱ Ἀθηναίοι, ὑματερ καθέξομενοι ἐτείχισαν τὸν κύκλον διὰ τάχους. καὶ ἐκ- πληξίν τοῖς Συρακοσίοις παρέσχον τῷ τάχει τῆς οἰκοδομίας· καὶ ἐπεζηλοῦτες μάχην διενοῦντο 3 ποιεῖσθαι καὶ μὴ περιοράν. καὶ ἣδη ἀντιπαρα- τασσομένων ἀλλήλοις οἱ τῶν Συρακοσίων στρα- τηγοὶ ως εὐρών σφίσι τὸ στράτευμα διεσπα- σμένον τε καὶ οὗ τινῶν ἔμπαινον, ἀνήγαγον πάλιν ἐν τῷ πόλιν πλήν μέρους τινὸς τῶν ἱππεῶν· οὕτω δὲ ὑπομένουτες ἐκόλυνον τοὺς Ἀθηναίους λιθοφορεῖν τε καὶ ἀποσκίδνασθαι μακροτέραν. 20 καὶ τῶν Ἀθηναίων φυλή μία τῶν ὀπλιτῶν καὶ οἱ ἵππης μετ' αὐτῶν πάντες ἐτρέψαντο τοὺς τῶν Συρακοσίων ἵππεας προσβαλόντες, καὶ ἀπέκτειναν τὲ τινὰς καὶ τροπαίαν τῆς ἱππομαχίας ἔστησαν.

5. προσέλευς MSS: corr. Aem. Portus
1. ἵππης after τριακόσιοι ΒΗ only (-eis); rest omit
2. ἐπὶ for ἐν ΒΗ || ἐτείχισαντο κύκλον Gertz
3. πόλιν for πάλιν Μ
4. ἐτρέψαν Μ

98
Καὶ τῇ ὑστεραίᾳ οἱ μὲν ἑτείχιζον τῶν Ἀθη-

ναίων τὸ πρὸς Βορέαν τοῦ κύκλου 'His operations —in a northerly
teίχος, οἱ δὲ λίθους καὶ ξύλα ξυμ-

forgontes παρέβαλλον ἐπὶ τὸν Τρώγιλον καλού-

μενοι αἰεί, ἵππερ βραχύτατον ἐγύγνετο αὐτοῖς ἐκ 5
tοῦ μεγάλου λιμένος ἐπὶ τὴν ἐτέραν θάλασσαν τὸ 2 ἀποτείχισμα. οἱ δὲ Συρακόσιοι οὐχ ἦκιστα Ἐρ-

μοκράτους τῶν στρατηγῶν ἐσηγησαμένου μάχαι
mὲν πανδημεὶ πρὸς Ἀθηναίους οὐκέτι ἐβούλοντο
diakindυνεῦνυ, ὑποτείχιζειν δὲ ἀμείνου ἐδόκει 10
eῖναι, ἣ ἐκεῖνοι ἐμελλον ἄξειν τὸ 'First counter-
teίχος καὶ, εἰ φθάσειαν, ἀποκλίσεις
gύγνεσθαι, καὶ ἁμα καὶ εὖ τοῦτο εἰ ἐπιβοηθοῖεν,
μέρος ἀντιπέμπειν αὐτοῖς τῆς στρατιᾶς, καὶ
φθάνειν ἀν τοῖς σταυροῖς προκαταλαμβάνοντες 15
τὰς ἐφόδους, ἐκεῖνοι δὲ ἀν παυομένους τοῦ ἐργοῦ
3 πάντας ἀν πρὸς σφᾶς τρέπεσθαι. ἑτείχιζον οὖν
ἐξελθόντες ἅπο τῆς σφετέρας πόλεως ἀρξάμενοι,
κάτωθεν τοῦ κύκλου τῶν Ἀθηναίων ἐγκάρσιον
τείχος ἄγοντες, τὰς τε ἐλάσσα ἐκκόπτοντες τοῦ 20
4 τεμένους καὶ πύργους ξυλίνους καθιστάντες. αἰ
δὲ νῆς τῶν Ἀθηναίων οὐπω ἐκ τῆς Θάψου
περιπεπλεύκεσαν ἐς τὸν μέγαν λιμένα, ἀλλ' ἐτὶ
οἱ Συρακόσιοι ἐκράτουν τῶν περὶ τὴν θάλασσαν,
κατὰ γῆν δὲ ἐκ τῆς Θάψου οἱ Ἀθηναῖοι τὰ ἐπι- 25

1. καλοῦμενον, αἰεὶ ἦπερ Ἡν.
2. καὶ εἰ φθάσειαν σε. ἐδόκει Dobre || ἀπόκλησις Herw.: ἀπο-

κλισεῖς M with BAG || καὶ after ἁμα om. M || αὐτοῖς for αὐτοῖς
MSS: corr. Bk.: αὐτοὶ Arnold: <ἐπ'> αὐτοῖς Badham, H. J.
Müller || ἀναπαυομένους for ἀν π. BH || ἀν before πρὸς om. BH
4. ἐπιτίθεεια στία BH: for τὰ ἐπ. ἐπήγγοντο M has ἐκράτουν
τῶν περὶ τὴν θάλασσαν repeated
100 τήδεια ἐπήγγυτο. ἐπειδή δὲ τοῖς Συρακοσίοις ἀρκοῦντως ἔδοκει ἄχειν ὅσα τε ἑσταυρώθη καὶ ἑκοδομήθη τοῦ ὑποτείχισματος, καὶ οἱ Ἀθηναίοι αὐτοὺς οὐκ ἦλθον κωλύσοντες, φοβοῦμενοι μὴ σφίσι δίχα γυγνομένοις ῥόον μάχωται, καὶ ἀμα τὴν καθ' αὐτοὺς περιτείχισιν ἐπειγόμενοι, οἱ μὲν Συρακόσιοι φυλὴν μίαν καταλιπόντες φύλακα τοῦ ὁικοδομήματος ἀνεχώρησαν ἐς τὴν πόλιν, οἱ δὲ Ἀθηναίοι τοὺς τε ὄχετος αὐτῶν, ο reflexivity ἐς τὴν πόλιν ὑπονομηδὸν ποτὸν ὑδατός ἦγμενοι ἦσαν, 10 διέφθειραν, καὶ τηρήσαντες τοὺς τε ἄλλους Συρακόσιους κατὰ σκηνὰς ὄντας ἐν μεσημβρίᾳ καὶ τινας καὶ ἐς τὴν πόλιν ἀποκεχώρηκότας καὶ τοὺς ἐν τῷ σταυρώματι ἀμελῶς φυλάσσοντας, τριακοσίους μὲν σφῶν αὐτῶν λογάδας καὶ τῶν 15 ψιλῶν τινας ἔκλεκτος ὑπλισμένους προύταξαν θεών ὁρόμω ἐξαπιναίως πρὸς τὸ ὑποτείχισμα, ἡ δὲ ἄλλη στρατιὰ δίχα, ἡ μὲν μετὰ τοῦ ἑτέρου στρατηγοῦ πρὸς τὴν πόλιν, εἰ ἐπιβοηθοῖεν, ἐχώρουν, ἡ δὲ μετὰ τοῦ ἑτέρου πρὸς τὸ σταύρωμα τὸ 20 2 παρὰ τὴν πυλίδα. καὶ προσβαλόντες οἱ τριακόσιοι αἱροῦσι τὸ σταύρωμα· καὶ οἱ φύλακες αὐτὸ ἐκλιπόντες κατέφυγον ἐς τὸ προτείχισμα τὸ περὶ τὸν Τεμενίτην. καὶ αὐτοῖς ἔξονεσέπεσον οἱ διώκοντες, καὶ ἐντὸς 25 γενόμενοι βίᾳ ἔξεκρυσθήσαν πάλιν ὑπὸ τῶν Συρακοσίων, καὶ τῶν Ἀργείων τινὲς αὐτόθι καὶ 100 1. αὐτῶν om. BH., Sta., Herw. || φοβοῦμενοι οἱ Ἀθηναίοι BH σφῶν before αὐτῶν om. M || τὸ before παρὰ τὴν π. om. BH 2. ἔξονεσέπεσον BCAFG
3 τῶν Ἀθηναίων οὐ πολλοὶ διεφθάρησαν. καὶ ἐπαναχωρήσασα ἡ πάσα στρατιὰ τὴν τε ὑπο-
τείχησιν καθεῖλον καὶ τὸ σταύρωμα ἀνέσπασαν καὶ διεφόρησαν τοὺς σταυροὺς παρ’ ἑαυτοῖς, καὶ τροπαίων ἔστησαν.

Τῇ δ’ ὑστεραῖα ἀπὸ τοῦ κύκλου ἑτείχιζον οἱ Ἀθηναίοι τὸν κρημνὸν τὸν ὑπὲρ τοῦ ἐλοὺς, ὅς τῶν Ἔστιπολῶν ταύτη πρὸς τὸν μέγαν λιμένα ὀρᾶ, καὶ ἦπερ αὐ-
τοῖς βραχύτατον ἐγίγνετο καταβάσι διὰ τοῦ ὡμαλοῦ καὶ τοῦ ἐλοὺς ἐς τῶν λιμένα τὸ περι-
τείχισμα. καὶ οἱ Συρακόσιοι ἐν τού-
τω ἐξελθόντες καὶ αὐτοῖς ἀπεσταύρον
αὕθις ἀρξάμενοι ἀπὸ τῆς πόλεως διὰ μέσου τοῦ ἐλοὺς· καὶ τάφρον ἀμα παρώρυσον, ὡπως μὴ
οίον τε ἢ τοῖς Ἀθηναίοις μέχρι τῆς θαλάσσης
ἀποτείχισαν. οἱ δ’, ἑπειδὴ τὸ πρὸς τὸν κρημνὸν
αὐτοῖς ἐξείργαστο, ἐπιχειροῦσιν αὕθις τὸ τῶν
Συρακοσίων σταυρῶματι καὶ τάφρῳ, τὰς μὲν
ναῦς κελεύσαντες περιπλεύσαν ἐκ τῆς Θάύσου ἐς
τὸν μέγαν λιμένα τὸν τῶν Συρακοσίων, αὐτοῦ δὲ
περὶ ὀρθοῦν καταβάντες ἀπὸ τῶν Ἐπιπολῶν ἐς
τὸ ὡμαλὸν καὶ διὰ τοῦ ἐλοὺς, ἢ πηλώδες ἢν καὶ
στεριφώτατον, θύρας καὶ ξύλα πλατέα ἐπιθέντες
καὶ ἐπ’ αὐτῶν διαβαδίσαντες, αἱροῦσιν ἀμα ἐφ’
tὸ τε σταύρωμα πλὴν ὀλίγου καὶ τὴν
tάφρον, καὶ ὑστεροῦ καὶ τὸ ὑπο-

01 1. <ἐς> τῶν κρημὸν Sta. : <πρὸς> τὸν k. Philippi ; cf.
§ 3 ; but see note || τὸν after κρημὸν om. M
3. [διὰ] τοῦ ἐλοὺς ἢ Herw. || ὑστεροῦ καὶ all but BH
omitting
108

4 λειφθέν εἷλον· καὶ μάχη ἐγένετο, general battle—
καὶ [ἐν αὐτῇ] ἐνίκων οἱ Ἁθηναῖοι·
καὶ τῶν Συρακοσίων οἱ μὲν τὸ δεξίων κέρας 25
ἔχοντες πρὸς τὴν πόλιν ἐφευγον, οἱ δ’ ἐπὶ τῷ
eὐωνύμῳ παρὰ τὸν ποταμόν. καὶ αὐτοῦς βουλό-
μενοι ἀποκλήσασθαι τῆς διαβάσεως οἱ τῶν Ἀθη-
ναίων τριακοσίων λογάδες δρόμῳ ἤπειγοντο πρὸς
5 τὴν γέφυραν. δείσαντες δὲ οἱ Συρακοσίοι (ἡσαν 30
γὰρ καὶ τῶν ἱππεῶν αὐτοῖς οἱ πολλοὶ ἐνταῦθα)
ὁμόσε χωροῦσι τοῖς τριακοσίοις τούτοις, καὶ τρέ-
pουσι τε αὐτοὺς καὶ ἐσβάλλουσιν ἐς τὸ δεξίων
cέρας τῶν Ἀθηναίων. καὶ προσπεσόντων αὐτῶν
6 ξυνεφοβήθη καὶ ἡ πρώτῃ φυλῇ τοῦ κέρως. ἵδον 35
dὲ ὁ Λάμαχος παρεβοίθει ἀπὸ τοῦ εὐωνύμου τοῦ
ἔαυτῶν μετὰ τοξοτῶν τε οὐ πολλῶν καὶ τοὺς
Ἀργείους παραλαβῶν, καὶ ἐπιδιαβᾶς τάφρον
τινὰ καὶ μονωθεὶς μετ’ ὀλίγων τῶν ξυνιδιαβάντων
ἀποδυνάμει αὐτός τε καὶ πέντε ἢ ἔξ τῶν μετ’
αὐτοῦ. καὶ τούτους μὲν οἱ Συρακόσιοι εὐθὺς
κατὰ τάχος φθάνουσιν ἀρπάσαντες πέραν τοῦ
ποταμοῦ ἐς τὸ ἄσφαλές, αὐτοὶ δὲ ἐπίοντος ἥδη
καὶ τοῦ ἄλλου στρατεύματος τῶν Ἀθηναίων ὑπ-
102 εὐχόρουν. ἐν τούτῳ δὲ οἱ πρὸς τὴν
πόλιν αὐτῶν τὸ πρῶτον καταφυγόντες ὡς ἐώρων ταύτα γιγνόμενα, αὐτοὶ

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

4. ἐν αὐτῇ om. E., Sta., Herw. || ἐφευγον for ἐφευγον all but
B11 || ἀποκλείσασθαι M with BAEG
5. φυλὴκατ for φυλή MSS: corr. Duker
6. καὶ μονωθεὶς om. M || συρακοσίωι M || ἀναρπάσαντες καὶ
diaσβιβάσαντες πέραν B11
1. ἐώρων τὰ γιγνόμενα M
τε πάλιν ἀπὸ τῆς πόλεως ἀναδαρσήσαντες ἀντετάξαντο πρὸς τοὺς κατὰ σφᾶς Ἁθηναίους, καὶ μέρος τι αὐτῶν πέμπτουσιν ἐπὶ τῶν κύκλων τὸν ἐπὶ ταῖς Ἐπιπολαίς, ἡγούμενοι ἐρήμουν αἱρήσεων. τοῦ μὲν δεκάπλεθρον προτείχισμα αὐτῶν αἰροῦσι καὶ διεπόρθησαν, αὐτὸν δὲ τὸν κύκλον Νικίας διεκώλυσεν. ἐτυχε γὰρ ἐν αὐτῷ δι᾽ ἀσθένειαν ὑπολειμμένοις. τὰς γὰρ μηχανὰς καὶ ξύλα ὅσα πρὸ τοῦ τείχους ἴνα καταβεβλημένα, ἐμπρήσας τοὺς ὑπηρέτας ἐκέλευσεν, ὡς ἑγὼν ἀδυνάτους ἐσομένους ἑρήμια ἀνδρῶν ἄλλω τρόπῳ περιγενέσθαι. καὶ ξυνέβη οὕτως· οὐ γὰρ ἐτί προσήλθον οἱ Συρακόσιοι διὰ τὸ πῦρ, ἀλλὰ ἀπεχώρουν πάλιν. καὶ γὰρ πρὸς τὲ τὸν κύκλον βοήθεια ἢδη κάτωθεν τῶν Ἁθηναίων ἀποδιωξάντων τοὺς ἐκεῖ ἐπανήχει, καὶ αἱ νῆσαι ἀμα αὐτῶν ἐκ τῆς Θάψου, ὡσπερ εἴρητο, κατέπλευσ· ἐς τὸν μέγαν λιμένα. ἢ ὅρωντες οἱ ἀνωθεν κατὰ τάχος ἀπῆσαν καὶ η ἐξύμπασα στρατιὰ τῶν Συρακοσίων ἐς τὴν πόλιν, νομίσαντες μὴ ἀν ἐτί ἀπὸ τῆς παρούσης σφήσι δυνάμεως ἴκανοι γενέσθαι κωλύσας τὸν ἐπὶ τὴν θάλασσαν τείχισμόν.

3. Μετὰ δὲ τοῦτο οἱ Ἁθηναῖοι τροπαίον ἐστησάν καὶ τοὺς νεκροὺς ὑποστόνδους ἀπέδοσαν τοὺς Συρακοσίους καὶ τοὺς μετὰ Δαμάχου καὶ αὐτῶν

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2. ἀδινάτους εὐφέμους Cobet: ἀδινάτους αὐτῶν ἑσ. M.
3. ἀποδιώξαντων] BHT: ἀποδιώξαντων CAEGFM
4. ἐπήμεσαν M with AEF
5. καὶ αὐτοὶ ἐκομίσαντο Hu., F₂, and Herw.
ekomίσαντο. καὶ παρόντος ἦδη σφίσι
παντὸς τοῦ στρατεύματος, καὶ τοῦ
ναυτικοῦ καὶ τοῦ πεζοῦ, ἀπὸ τῶν
'Επιπολῶν καὶ τοῦ κρημνώδους ἀρξάμενοι ἀπ-
ετείχιζον μέχρι τῆς θαλάσσης τείχει διπλῶ τοὺς

2 Συρακοσίους. τὰ δ’ ἐπιτήδεια τῇ στρατιᾷ ἐσ-
ήγετο ἐκ τῆς Ἰταλίας πανταχόθεν. ἦλθον δὲ καὶ
tῶν Σικελῶν πολλοὶ ξύμμαχοι τοῖς Ἀθηναίοις,
οἱ πρότερον περιεφύρωντο, καὶ ἐκ τῆς Τυρσηνίας
νῆσε πεντηκόντοροι τρεῖς. καὶ τάλλα προχώρει

3 αὐτοῖς ἐς ἐλπίδας. καὶ γὰρ οἱ Συρακόσιοι
πολέμῳ μὲν οὐκέτι ἐνόμιζον ἀν περι-
γενέσθαι, ὡς αὐτοῖς οὐδὲ ἄπο τῆς
Πελοποννήσου ὑφελία ὀυδέμια ἦκε,
tοὺς δὲ λόγους ἐν τε σφίσιν αὐτοῖς ἐποιοῦντο
ξυμβατικοὺς καὶ πρὸς τὸν Νικίαν. οὗτος γὰρ ἦ

4 μόνος εἰχε λαμάχου τεθνεῶτος τῆν ἄρχην. καὶ
κύρωσις μὲν ὀυδέμια ἐγύγνετο, οὐ δὲ εἰκὸς ἀν-
θρώπων ἀπορούντων καὶ μᾶλλον ἢ πρὶν πολι-
ορκουμένων, πολλὰ ἐλέγετο πρὸς τὸ ἐκεῖνον καὶ
πλεῖω ἐτὶ κατὰ τὴν πόλιν. καὶ γὰρ τυπα καὶ
ὑποψίαν ὑπὸ τῶν παρόντων κακῶν ἐς ἀλλήλους
εἰχον, καὶ τοὺς στρατηγοὺς τε ἐφ’ ὅν αὐτοῖς
tαῦτα ἐξυνέβη ἐπαυναν, ὡς ἡ δυστυχία ἡ προδοσία
tῇ ἐκείνων βλαπτόμενοι, καὶ ἄλλους ἀνθείλοντο,
Ἡρακλείδην καὶ Εὐκλέα καὶ Τελλίαν.

1. τείχει διπλῶ μέχρι τῆς θ. M
2. σικελωτῶν for Σικελῶν ΒΗ || [νῆσ] Herw. || ἐς ἐλπίδα ΒΗ
and M; see note
3. οὐδὲ after αὐτοῖς om. M || οὐδὲ μία Μ, and so below οὗτος
gὰρ ἦδη B
Ἐν δὲ τούτῳ Γύλιππος ὁ Δακεδαίμόνιος καὶ αἰ ἀπὸ τῆς Κορίνθου νησίς περὶ Λευκάδα ἤδη ἦσαν, βουλόμενοι ἐς τὴν Σικελίαν διὰ τάχους βοηθῆσαι. καὶ ὥς αὐτοῖς αἰ ἀγγελιὰν ἐφοίτων δειναὶ καὶ πᾶσαι ἐπὶ τὸ αὐτὸ ἐψευσμέναι ὦς ἤδη παυτελῶς ἀποτελείσθαι ἔρχομαι ἐγὼ μὲν Σικελίας, οὐκετί ἐπιδιά οὐδεμίαν εἶχεν ὁ Γύλιππος, τὴν δὲ Ἰταλίαν βουλόμενος περιποίησαι, αὐτὸς μὲν καὶ Πυθήν ὁ Κορίνθιος ναυσὶ δυνὼν μὲν ἐκ Ἀλκωνικᾶν, δυνῶν δὲ Κορινθίαν ὁτι τάχιστα ἐπεραιώθησαν τὸν Ἰόνιον ἐς Τάραντα, οἱ δὲ Κορίνθιοι πρὸς ταῖς σφατέραις δέκα Λευκαδίας δύο καὶ Ἀμπρακιώτιδας τρεῖς προσπληρώσαντες ὑστερον ἔμελλον πλεύσεσθαι. καὶ ὁ μὲν Γύλιππος ἐκ τοῦ Τάραντος ἐς τὴν Θουρίαν πρῶτον πρεσβευσάμενος κατὰ τὴν τοῦ πατρὸς ποτὲ πολιτελῶν καὶ οὐ δυνάμενος αὐτοὺς προσαγαγέσθαι, ἀρας παρέπτελε τὴν Ἰταλίαν, καὶ ἀρπασθεὶς ὑπ᾽ ἄνέμου, [κατὰ τὸν Τερινὰίον κόλπον,] ὃς ἐκπνεύ ταῦτῃ μέγας κατὰ Βορέαν ἐστηκός, ἀποφέρεται ἐς τὸ πέλαγος, καὶ πάλιν χειμασθεὶς ἐς τὰ μάλιστα τῶν Τάραντι προσμίσχει καὶ τὰς ναῦς ὅσα μάλιστα ἐπόνησαν ὑπὸ τοῦ 3 χειμῶνος ἄνελκύσας ἐπεσκεύαζεν. ὁ δὲ Νικίας.

04

1. ἤδη before ἦσαν om. M || συρακουσαῖ Μ || οὐδὲ μιὰν Μ || πληρώσαντες for προσπ. M with Α
2. καὶ τὴν τοῦ π. ἀνανεωσάμενος πολιτελῶν BH, Sta., Sitz. || ἀνάρτασθεὶς (sic) M || [κατὰ . . κόλπον] Göller; see note || ως ἐκπνεύ Bothe: ὃς ἐπνεύ Badham, Herw. || μάλιστα before ἐπόνησαν is om. by all but BH
πυθόμενος αὐτὸν προσπλέουτα ὑπερείδε τὸ πλῆθος τῶν νεῶν, ὅπερ καὶ οἱ Θούριοι ἐπαθοῦν, καὶ ἄρτικώτερον ἔδοξε παρεσκευασμένους πλεῖν, καὶ οὕτως ἔδοξεν γυλακὴν πω ἐποιεῖτο.

105 Κατὰ δὲ τοὺς αὐτούς χρόνους τούτου τοῦ θέρους καὶ Λακεδαίμονιοι ἐς τὸ Ἀργος ἐσέβαλον αὐτοῖς τε καὶ οἱ ξύμμαχοι καὶ τῆς γῆς τὴν πολλὴν ἐδήμησαν. καὶ Ἀθηναίοι Ἀργείοις τριάκοντα ναυσίν ἐβοήθησαν· αὔτερ τὰς στονδᾶς φανερώτατα τὰς πρὸς Λακεδαίμονιος αὐτοῖς ἑλυσαν. πρότερον μὲν γὰρ ληστείας ἐκ Πύλου καὶ περὶ τὴν ἄλλην Πελοπόννησου μᾶλλον ἢ ἐς τὴν Λακωνικὴν ἀποβαίνοντες μετὰ τε Ἀργείων καὶ Μαντινέων ξυνεπολέμουν, καὶ πολλάκις Ἀργείων κελευόντων ὅσον σχόντας μόνον ἔξω ὅπλοις ἐς τὴν Λακωνικὴν καὶ τὸ ἐλάχιστον μετὰ σφῶν δημόσαντας ἀπελθεῖν οὐκ ἥθελον· τότε δὲ Πυθοδώρου καὶ Λαιστοδίου καὶ Δημαράτου ἀρχόντων ἀποβάντες ἐς Ἐπίδαυρον τὴν Λιμηρᾶν καὶ Πρασίᾶς καὶ ὧσα ἄλλα ἐδήμησαν τῆς γῆς, καὶ τοῖς Λακεδαίμονιοι ἐπὶ εὐπροφάσιστον μᾶλλον τὴν αἰτίαν ἐς τοὺς Ἀθηναίους τοῦ ἁμύνεσθαι ἐποίησαν.
3 σαν. ἀναχωρησάντων δὲ τῶν Ἀθηναίων ἐκ τοῦ Ἀργοὺς ταῖς ναυσὶ καὶ τῶν Λακεδαιμονίων οἱ Ἀργεῖοι ἐσβαλόντες ἐς τὴν Φλειασίαν τῆς τε γῆς αὐτῶν ἑτέρον καὶ ἀπέκτεινάν τινας, καὶ ἀπήλθον ἐπὶ οἴκου.

3. ἀπέκτεινάν πε ΒΗ

Θουκυδίδου ἱστοριών ἐκτὸς Μ (see note on c. 1, 1): at the beginning of this book Μ has Θουκυδίδου συγγραφῆς Σ'.

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

Stein = *Thukyldides*. Auswahl von Heinrich Stein.
NOTES

ΞΤΓΓΡΑΦΗΣ—the MSS. vary between ἰστοριῶν and σ(ξ)υγ-γραφῆς. Thuc. did not himself give a title to his work; but he would have preferred ἐυγγραφῆς: ἰστοριῶν is the invention of commentators. ἰστορία nowhere occurs in Thuc.; but Dr. Hude finds that all authors who quote Thuc. call his work ἰστορια.

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

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

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

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

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

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

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

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

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

4. ἀπειροὶ οἱ πολλοὶ—in limiting apposition to Ἀθηναίοι. Thuc. enlarges or contracts the subject at will.

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

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

οὐ πολλῷ τινι—Hudson wrongly says 'τινὶ videtur πλέονάζειν.' Greek has three words for our 'very,' 'really,' or 'actually' (quidam with adjectives)—(1) τῖς (generally with adjectives of degree); (2) πάνω and σφόδρα (often with words other than numerals which cannot be compared. See Class. Rev. viii. p. 152 b). With negatives τὶς or πάνω or both together can be used. (See Stein on Herod. v. 33.)
7. υποδέστερον—antithesis to μεγέθους καὶ πλῆθους, as in π. 89, 6 ἐκ πολλῷ υποδεστέρων . . μέγα τι τής διανοιας τὸ βέβαιον ἔχοντε: ν. 20 υποδέστερον δὲ τὰ μέγιστα τιμήσει.

ἀνηροῦντο—the pres. and imperf., especially of -γίνομαι and -δίδωμι, often express intention or attempt; as Aristoph. Pax 408 προδίδοσον τὴν Ἐλλάδα: Eur. II. F. 533 καὶ τὰμ' ἐθνηρεκό τέκν', ἀπωλλυμην ο' ἐγὼ λιβερι mei morituri erant, ego autem peritura.

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

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

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

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

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

12. τὸ μῆ—Soph. Phil. 1141 ἔστιν τις ἔστιν ὡς σε κωλύσει τὸ δράν. M.T. 811; Wecklein on Agam. 1588. It is internal accus.

ἐναὶ—see crit. note. Poppo defended οὖσα here as a confusion between two constructions; but Classen is probably right in thinking that οὖσα got in from τοσαῦτη οὖσα above.
Among recent critics, only L. Herbst defends ὄσα: he thinks that ὧδε does not affect the construction here and in other places, but is used as a demonstrative particle. Would μὴ then be possible?

2. § 1. 1. ψιλοθη δὲ—answering to περὶπλοὺς μὲν above. cc. 2-5 are generally described as a digression; but the passage is perhaps rather a continuation of the description of the greatness of Sicily. ‘The greatness of Sicily,’ Freeman says, ‘was essentially a colonial greatness, the greatness of communities which did not form whole nations but only parts of nations, nations of which other parts remained in their elder homes.’

tὸ ἀρχαῖον—distinguish from κατὰ τὸ ἀρχαῖον (‘in the ancient manner’).

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

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

4. Κύκλωπες—Homer does not say that the Cyclopes dwelt in Sicily (Od. 1x); but the scene of his story was always localised by later writers (as by Euripides) in Sicily.

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

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

7. ὁς ἔκαστος γιγνώσκει—so in ii. 48, of the origin of ‘the Plague.’

περὶ αὐτῶν—Classen takes αὐτῶν as neut., ‘these questions,’ i.e. γένος, ὄπλον ἐσθῆλον κ.τ.λ. Of this rather vague use of αὐτὰ Thuc. is fond. But μὲτ’ αὐτοῦς below is strongly in favour of making αὐτῶν masc.

§ 2. 8. Σικανῶλ—some modern critics, including Holm, think that Σικανῶλ and Σικελῶλ are ‘simply dialectal differences of the same name.’ Freeman combats this view l.c. pp. 472 fol.

ἐνοικισάμενοι—‘settled there.’ The next words mean ‘or rather (καλὸν ὄνομα) before them, according to their own account.’ There is no instance of the sarcastic humour of
which Thuc. is rather found in ἐνοικισάμενοι ... αὐτόχθονες: if 'original inhabitants,' they could not be 'settlers.'

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

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

11. Ἀβηρες—great value attached to a well-authenticated claim to be αὐτόχθονες: hence Thuc. marks the antithesis to διὰ τὸ αὐ. εἰναι, instead of writing ὤστεροι in contrast with πρότεροι. Stein reads <ὑστεροι>, "Ἀβηρες.

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

14. Τρωακρία—Freeman points out that this name, derived from τρεῖς ἄκραι, is probably a mere corruption of the Homeric Ὠμακλη, with which island Sicily was identified, the supposed reference being to the triangular shape of Sicily. Ov. Fast. iv. 419 Trinarcris a positum nomen adepta loci.

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

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

§ 31. 15. ἀλισκομένου—Classen makes this historic pres.; but it cannot be shown that the historic pres. is used in any mood but the indic. Stahl takes it with διαφεύγοντες—'escaped at the time of the capture.' This is possible; but Goodwin (M.T. § 27) classes ἀλισκομαῖ with ἀδίκω, φεῦγω, νικῶ, etc., so that the pres. may here resemble a perf.: but observe (1) when the pres. indic. of ἀλ. refers to the past, it appears to be historic pres.; (2) ἀλισκόμενος is either (a) coincident in time with the main verb, or (b) approaches to the perf., like ἀδίκω. (An imperfect.
partic. in gen. abs. joined to a historic pres. sometimes gives the cause of the verb; as 1. 136 δεϊναι φασκόντων Κερκυραίων ἔχειν αὐτόν, διακομίζεται ἔς τὴν ἤτειρον."

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

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

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

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

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

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

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

ἐσ Ἀλβύνη—it is not impossible that this suggested to Virgil the bringing of Δενες to Carthage.

22. πρῶτον, ἐπείτα—πρῶτον without μέν is always followed by ἐπείτα without δέ, unless καὶ follows ἐπείτα, when δέ is always added, as in vii. 23 τὸ μέγιστον πρῶτον, ἐπείτα δὲ καὶ κτλ.

ἄπε αὐτῆς—this pronoun, referring to a preceding noun or pronoun, corresponds to is in Lat. There is in Thuc. a use of abid which corresponds to haec omnia, ‘our empire,’ as in Cic. pro Sul. § 28.

κατενεκθέντες—cf. iv. 120 πλέοντας δ’ ἀπὸ Τρολας σφὸν τοὺς πρῶτον κατενεκθῆναι ἐσ τὸ χωρίον τούτο τῷ χειμώνι ὁ ἐχρήσαντο Ἀχαιοί.

§ 4 1. 23. Σικελικόν—it is generally agreed among ancient writers that the Siculi were Italian, and had been driven into Bruttium from Latium.

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

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

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

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

τηρήσαντες = φυλάξαντες, as iii. 22, and Demosth. 28, 1 τηρήσας τὴν τελευταίαν ἡμέραν. πορθμὸς generally in prose = ‘strait,’ but ‘passage’ suits τηρήσαντες better. ‘Watching for the passage when the wind blew,’ means that they waited till the wind blew from Italy. The danger of the πορθμὸς Σικελικός is proverbial. Cf. the mare Siculum of Roman poets.

26. κατιώντος—technical word. <ἐς> τὸν π. Stein.

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

δέ—τάχα δ’ ἄν would be more usual, but expressions like τάχ’ ἄν occasionally displace δέ. Thus Andocides has δῆλον ὅτι δέ for δῆλον δ’ ὅτι.
28. ἀπὸ Ἰταλοῦ—this remark is of no value as history. Cf. Aen. i. 532 unde fama, minores | Italianam dixisse, ducis de nomine, gentem.

30. οὕτω—referring back to ἀπὸ Ἰταλοῦ after the parenthetical remark τοῦνομα τ. έ.

§ 5 l. 31. στρατός πολύς—predicate, = ἡλθον πολλοί.

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

34. τὰ κράτιστα τῆς γῆς—‘the best parts’; cf. vii. 19 τῶ πεδίῳ καὶ τῆς χώρας τοῖς κρατίστοις.

35. ἐπεῖ—‘from the time that.’ The edd. compare ἐπειδὴ ἐπαύσαντο ι. 6, and note that the sense is the same as that of ἄφ’ οὖ, ἔξ οὖ. The use is characteristic of tragedy and early prose. See L. & S.; in 1. 14, 3 ὅψ’ τε ἄφ’ οὖ is doubtful.

37. τὰ μέσα καὶ τὰ πρὸς βορρᾶν—comparing τὰ μεσημβρινὰ καὶ ἐσπέρια above, we notice that τὰ is inserted a second time. For the repetition see note on καὶ in e. 1. 1. The omission is impossible when the first member is an adj.—μέσα —and the second is a participial expression—πρὸς βορράν. Cf. Hyperides 1. xxi. 19 ἔξω τῶν βασιλικῶν καὶ τῶν παρ᾽ Ἀλεξάνδρου. Thuc. 1. 18 ὅ τε Ἀθηναίων τύραννοι καὶ οἴ εἰ τῆς ἄλλης Ἐλλάδος. Isocr. 3, 22 ἐν τοῖς ἐγκυκλίοις καὶ τοῖς κατὰ τήν ἡμέραν ἑκάστην γιγνομένους.


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

ἐπὶ τῇ θαλάσσῃ—of points on the coast, whereas παρὰ (τῆν) θάλασσαν implies extent along the coast. But the distinction is not carefully observed. 11. 9 Καρία ἐπὶ θαλάσσῃ: Isocr. 5, 21 (᾽Ἰλλυρίων) τῶν παρὰ τῶν Ἀδριαν οἰκοντων.

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

ἐπικείμενα—the Aegean Islands are meant.

41. ἐνεκα—MSS. ἐνεκεν, but the form in -v is very doubtful in older Attic. The order of ἐνεκα allows of (1) τῆς πρὸς τοῖς
Σ. ἐνεκα ἐμπορίας, (2) ἐνεκα τῆς πρὸς τοὺς Σ. ἐμ., (3) ἐμ. ἐνεκα τῆς πρὸς τοὺς Σ. On the other hand, ἐνεκα is not placed last in a phrase of this kind, where the epithet contains a preposition—
tῆς πρὸς τ. Σ.

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

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

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

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

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

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

—
254 B.C. Taken by the Romans from the Carthaginians.
409 A.D. Sicily conquered by Alaric.
535. Belisarius recovers Sicily and takes Palermo by siege.
The Byzantine Period begins.
830. The Saracen Period. Palermo made capital of Sicily.
1072. Conquered by Norman adventurers. The Norman
Period.
1282. The Sicilian Vespers at Palermo end the dominion of
the French. The Spanish Period, leading to the attachment of
Sicily to the kingdom of Naples.
1860. Garibaldi takes Palermo. Sicily united with Italy.
Thucydides VI

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

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

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

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

3 § 1 1. Ἐλλήνων—the following tables exhibit the Gk. cities:

<table>
<thead>
<tr>
<th>I. CHALCIS in Euboea (Ionian)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Naxos, 735</td>
</tr>
<tr>
<td>Zancle, c. 715</td>
</tr>
<tr>
<td>Catana, 728</td>
</tr>
<tr>
<td>Leontini, 728</td>
</tr>
<tr>
<td>Himera, 648</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>II. CORINTH (Dorian)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Syracuse, 734</td>
</tr>
<tr>
<td>Acrae, 664</td>
</tr>
<tr>
<td>Casmenae, 644</td>
</tr>
<tr>
<td>Camarina, 599</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>III. MEGARA (Ionian and Dorian)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Thapsus, removed to Megara Hybla, 726</td>
</tr>
<tr>
<td>Selinus, 623</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>IV. RHODES (Dorian)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Gela, 688</td>
</tr>
<tr>
<td>Acragas, 580</td>
</tr>
</tbody>
</table>

The above dates are not to be considered as more than approximate.
2. **Náξον**—never an important town. It was destroyed in 403 by Dionysius, who founded Tauromenimn in its place. Though the site of N. is now occupied by orange-groves, there are remains of the ancient walls. Pausanias exaggerates when he says that there were no traces of the city in his day. (Such exaggeration by Pausanias is found in other cases.)

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

**δόστις**—a strange use of δόστις, the ordinary rules for which as a relative are as follows:—1. Referring to an *indefinite* antecedent: (a) = *such that*, as in οὖδεις οὖσις ἣλθος δόστις ὡξὶ κἀν πρῶτος εἰσενέγκαι. (Thus δόσις often replaces ὡστε after ὡστος.)

(b) = *whoever*, as in δόστις ἀν ἱ. 2. Referring to a *definite* antecedent: (a) = quippe qui. (b) = *of the kind that*, any that. It has been supposed that Thuc. took at least this note from Antiochus of Syracuse, because Dion. Hal. i. 12 quotes from him the expression τὴν γῆν ταύτην ἢτις νῦν Ἰταλλὰ καλεῖται, and the inference is that Antiochus used δόστις for ὡς. On the other hand, Dion. Hal. is scarcely to be trusted in a minute linguistic point, and it is strange that Thuc., even though he may have used Antiochus, should follow him in such a use of δόστις. Stein on Herod. iv. 8 collects exx. of δόστις for ὡς after οὖσις in Herod. We may compare with this the use of σφῶν in Thuc. for ἐαυτῶν or σφῶν ἄυτῶν, and of ὡς, τοῦτος, τοσότερος referring to what precedes (cf. c. 2 end). All these uses are characteristic of Ionic rather than of Attic.

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

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

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

τοῦ ἔξομένου εἰ.—an unusual phrase, found only here. Thuc. generally writes τοῦ ἐπιγεγραμένου εἰ.

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

8. νήσου—Ortygia, to which modern Syracuse is confined. Livy, xxv. 24 insula quam ipsi Nason vocat.

9. **περικληνικύμενη**—about 540 B.C. Ortygia was joined to the mainland by a mole. Cf. the lines of Ibycus of Rhegium quoted
by the Schol. on Pind. *Nem.* i. 1 . . παρὰ χέρσου | λίθουν ἐκλεκτὸν παλάμαιοι βροτῶν . . But in Cicero's day the mole had been replaced by a bridge. At the present day the junction is a mole. Freeman, *Sicily* ii, Note xv.

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

προστειχισθεῖσα — 'this προστειχισμὸς I understand to be the work of Gélôn. He joined Ortygia and Upper Achradina by fortifying Lower Achradina.' Freeman ii. p. 447.


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

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

ἐτεὶ πέμπτῳ — the art. is generally omitted with ἐτεὶ and μηπ.

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

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

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

οἰκιστὴν ἑποιήσαντο — presently ὀἰκιστὰς ποιήσαντες, the active being used of the founders who make the appointment for a colony, the mid. of the citizens who choose for themselves. 'Some distinction,' says Freeman, 'is here hinted at between
the foundation of Leontinoi and the foundation of Katanê. It may point to some possible dissension or secession.'

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

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

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

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

4. ὄνομα—cf. ii. 37 καὶ ὄνομα μὲν .. δημοκρατία κέληται. This adverb. accus. is commoner than ὄνυματι, for which see n. on c. 10, 2.

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

6. ξυμπολιτεύσας—i.e. μετοικήσας ἐς Δεοντ. καὶ ἐκεῖ ξυμπολιτεύσας τοῦς Χαλκ.

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

ἀποθνῄσκει—the historic pres., esp. common with such verbs as τίκτω, γλαγουμαι, βυγγκων, may be co-ordinated with another tense—ξικονάν—which may equally well precede or follow it.

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

10. Μεγαρέας—the city, which was never important, was destroyed by Gelon (see c. 5, 3), but was rebuilt after the Sicilian expedition and made an outpost of Syracuse. Gelon had intervened in a civil war at Megara. (The single sentence of which this section consists illustrates the great power of the Gk. participle. οἰκίσας καὶ ξυμπολιτεύσας καὶ ἐκπεσών καὶ οἰκίσας
expresses a succession of events that are detailed in the briefest and simplest form of words possible. The style is periodic, though the period is not worked up in the rhetorical manner. Observe that ος belongs to the first kal, the two longer participial phrases making one pair, and the two shorter a second pair. Although this cumulation of participles is of course impossible in English, yet the outline of the whole sentence resembles the modern English period, strictly so called, rather than the more artificial Gk. period.)

§ 21. 14. υστερον ἢ...οικίσαι—M.T. § 655. This is the only passage in Attic in which υστερον ἢ is constructed like πρότερον ἢ (= πρων). Poppo compares Plut. Luc. 5. It is well known that πρότερον ἢ is very rare outside Herod., Thuc., and Antiphon, but reappears in late authors such as Plut., Pausan., Arrian.

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

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

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

16. καὶ...ξυγκατάκυσε—this is added by way of explanation, so that καὶ...αὐτὸς might have been οὐς. For the abrupt change of subject, cf. II. 2, 4 γνῶμην ἐποιοῦντο...καὶ ἀνείπεν ὁ κάρπος...ομιλοῦντες...For the explanatory καὶ Stahl compares IV. 52, 3 ἐπὶ Ἀντανδρόν, στρατεύοντες...λαμβάνουσι τὴν πόλιν. καὶ ἥν αὐτῶν ἢ διάνοια...ἐλευθεροῦν...τὴν Ἀντανδρόν, where καὶ αὐτῶν might be ἐκ. [The sequence would be considerably improved by μεταπεμψαντες for πέμψαντες, i.e. ‘sending home for P.’ We should have expected καὶ ἐκ Μεγάρων...to be a parenthesis, as commonly with the explanatory καὶ. So with el; as Livy, 23, 1 ubi fines
intravit, Numidas partim in insidiis—et pleraque carae sunt
viae sinusque occulti—quacunque apte poterat, disposit.]}

17. αὐτοῖς—with ὁδης and ἐπελθὼν (Sta.). Cf. vii. 64 ὁς
αυτόι ἵστε ὅπ γνώμη ἐπῆλθε. ἐπελθεῖν is 'to come to with a
purpose' either friendly or hostile.

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

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

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

ἡ πόλις—i.e. acropolis; but the change of meaning is awk-
ward.

23. καὶ ὅ—'attendque variorem syntaxis,' says Stahl. It would
be more usual if ὅ were omitted. Were the pronoun in an
oblique case, the ordinary form would be that of ii. 4, 5 ὅ ἢ
τοῦ τέλχους καὶ αἱ θύραι ἀνεφημέναι ἔντοχον αὐτῶν: but even then
Thuc. sometimes omits the pronoun altogether in the second
clause, as in vii. 29, 5 ὅπερ μέγιστον ἢν αὐτόθι καὶ ἐπὶ ἔντοχον οἱ
παῖδες ἐπεληλυθότες, sc. ἐς αὐτό. If, however, the first clause be
neg. and the second positive, the rel. must be repeated; as ii. 43,
2 οὐκ ἐν ὧν κεῖσαι μᾶλλον, ἀλλ' ἐν ὧν ἢ ἡ δόξα αὐτῶν .. . κατα-
λειπεται. ii. 44, 2 λύπη οὐχ ὅν ἄν τις .. ἀγαθῶν στερισκεται,
ἀλλ' ὃν ἄν .. ἀφαιρεθή. In Lat. the same omission of or substitu-
tion for the rel. is frequent in Cic.; and cf. Livy xxiii. 8 cum
qno .. steterat, nec eum .. patria majestas sententia depulcerat.
In Eng. cf. Hooker, Eccles. Pol., 'Whom though to know be
life, and joy to make mention of His name.' Johnson, Tour in
the Heb., 'We treated her with great respect, which she re-
ceived as customary and due, and was neither elated by it, nor
confused.' Macanlary, Warren Hastings, 'He hired musicians to
whom she seemed to listen, but did not hear them.'

καλείται—B was thought to have originally contained
καλοῦντα, but this seems doubtful. Herw., in support of the
plur., quotes iv. 102 τὸ χωρόν τούτο, ὅπερ πρῶτερον ἔννεα ὅδοι
ἐκαλοῦντο, v. 49 ἡ καταδίκη δισχίλεια μναῖ ἡσαν. But it is clear
that the verb is not necessarily plur. : cf. Herod. vi. 47 μεταξὸς
Αἰνύρων τε χώρου καλομένου: i. 168 ἐκτισαν πόλιν Ἀβδηρα, τὴν

K
23. νόμιμα Δωρικά—introduced from Crete (Aristot. Pol. 11. 7, 3 ἐξελ δ’ ἀνάλογον ἡ Κρητικὴ τάξις πρὸς τὴν Λακωνικήν), and perhaps from Rhodes, though of Dorian institutions in the latter nothing is heard elsewhere. But the Tripolis of Rhodes—Lindus, Ialysus, Cameirus—belonged to the Dorian Hexapolis, which had a common centre in the temple of Apollo at Triopium (Herod. i. 144). There is nothing against the assumption that before Athenian influence was felt in Rhodes, the Dorian institutions had prevailed. In later times the constitution of the island was generally democratic. The family of the Eratidae, who formed a Dorian aristocracy in Ialysus, were banished between B.C. 428 and 412.

§ 4. 24. ἐγγύτατα—ἐγγύος is used four times in these opening chapters in place of the ordinary μάλιστα. This use is found nowhere else.

26. Ἄκράγαντα—Girgenti, ‘fairest of mortal cities,’ καλλιστα βροτεῖν πολῖων, Φερσεφόνας ἐδοσ (Pind. Pyth. xii. 1). It was destroyed by the Carthaginians in 406, but restored subsequently. The river from which the town was named is S. Biagio, the smaller of two streams that flow into the sea through one mouth.

27. δομάσαντες .. ποιήσαντες .. δόντες—these aorists do not refer to things that occurred before the action of the main verb, φκισαν, but express merely the manner of the foundation. That this is so is clear from δόντες. (Cf. Forbes, Thuc. i. 2 p. 143.)

28. νόμιμα δὲ—μὲν .. δὲ .. δὲ serve rather to co-ordinate the details than to contrast them.

§ 5. 29. Ζάγκλη—now Messina, a city which, after suffering from every form of calamity in both ancient and modern times, is now second only to Palermo as a commercial centre. Thuc. gives no date for the foundation of Zancle and Himera (Freeman, Sicily, i. 586).

30. Ὀπικία = Samnium and Campania.

31. ληστῶν—‘As regarded the Sikel inhabitants all Greek settlers were alike pirates. .. What is meant is that these settlers were private adventurers who were not sent forth under an acknowledged founder, with the traditional ceremonies observed in the sending forth of a colony’ (Freeman).

34. ἀπὸ Κύμης—in the second and formal foundation.
NOTES

35. Χαλκίδος—as mother-city of Cumae.

δόνομα—accus. according to Fr. Müller; cf. Π. 37 δόνομα μὲν ...

.. δημοκρατία κέκληται. But Krüger rightly takes it as nom.; sc. αὐτῆς from above.

36. ἦν .. κληθείσα—translate, 'its name was at first Zancle, having received the name from the S. because . . .'; i.e. this is not a periphrastic form for ἐκέκλητο, but the passage is the same as Plat. Crat. 412 ἄνδρι ἦν δόνομα Σοῦς: Aristoph. Λυ. 1293 Μενίπτερῳ ἦν χελιδῶν τούνουμα: Demosth. 21, 32 οὐδενὶ θεσμοθέτης ἐστ’ δόνομα, and many others. The dat. is usual with δόνομα ἐστί, but the gen. is also found, as in Demosth. 21, 32, after the passage above. For κληθείσα we might expect κληθεῖσα (αὐτῆς), but, as αὐτῆς = τῆς Ζάγκλης, the attraction to Ζάγκλη is quite natural. For the partic. following ἦν in this manner, cf. Π. 67, 1 οὐ ἦν στράτευμα τῶν 'Αθηναίων πολιορκοῦν.

Σικελὼν—therefore Z. was not occupied for the first time by Gks.

37. δρεπανοεἶδες—'The sickle-shaped peninsula is the distinguishing feature of the place; this natural breakwater has enabled the city under all changes to keep up its character as a haven of the sea' (Freeman).

τὴν ἱδέαν—slightly pleonastic after -εἶδες, but wrongly suspected by Haacke. This meaning of ἱδέα is not common.

38. Ζάγκλον—the Elam. Mag. quotes Callimachus for Ζάγκλον in the sense of δρέπανον. The coins of Z. before the name was changed bear the forms δῶκ, δῶκλ, δῶκλη.

39. αὐτόλ—the Chalcidians.

Σαμίων—the story is told in Herod. vi. When Miletus and Samos fell to Persia in 494, the Ionians were invited by Scythes, tyrant of Zancle, to settle in Sicily. Fugitives from Samos and Miletus adopted a suggestion of Anaxilas, tyrant of Rhegium, that they should seize Z. while Scythes and his army were absent, being occupied in the siege of some Sicel city. Cf. Aristot. Pol. 1303a Ζαγκλαίων Σαμίων υποδεξάμενοι ἑξέπεσον αὐτόλ.

§ 6 l. 41. Ἄναξιλας—made himself tyrant of Rhegium 494 b.c., and quarrelled with Scythes of Zancle, though hitherto the two cities had been closely connected. Between 493 and 476 he drove out the Samians in turn.

43. ξυμμελκτῶν ἄνθ—taken with ολίσσας, which is constructed like πληρώσας (Clas.). Widmann compares Eur. Πελ. 875 Λημυνον ἀρτένων ἐξώκισαν.

44. Μεσσηνήν—Freeman, Sicily II. Appendix ix. gives reasons for thinking that the change of name may have been later than the time of Anaxilas.
Rhegium was peopled soon after Zancle by Chalcidians and by settlers from Peloponnesian Messene.

45. άντωνόμασε—Class. supports this word from Dio Cass. (i. 55), from whom also Bloomfield quotes ἀντωνομάσθη, with the note that the word is extremely rare.

5 § 1 l. 1. Ἰμέρα—marks the western limit of Gk. encroachment on the N. coast. It was apparently intended as a stronghold against Phoenician Solus and Panormus. It disappeared for ever in 403, when Hannibal, grandson of the Hamilcar whom Gelon had defeated at Himera in 480, captured the town and utterly destroyed it.

2. Εὐκλείδου—probably these founders came from Chalcis, as metropolis of Zancle.

5. στάσει—Aristot. Pol. 1303 b speaks of early factions in Syr. The banished clan, as Freeman points out, is strong enough in numbers to affect the dialect of Himera.

6. φωνῇ μεταξὺ . . ἐκράθη—this is the only place in Thuc. in which μεταξὺ applies neither to place nor to time. The construction would be more regular if μεταξὺ were ἐκ.

7. ἐκράτησεν—this probably hints at some difficulty that arose between Ionian and Dorian settlers.

§ 2 l. 8. Ἀκραία—a fortified outpost of Syr. against the Sicels. It was not a separate city. Freeman, Sicily II. p. 20 f.

Κασμέναι—the foundation of this second outpost of Syr. came but four years after that of Himera. The exact site is doubtful.

§ 3 l. 11. Καμάρινα—its foundation marks the extension of Syracusan power in the S.: Syr. retained some sort of control over it.

14. ἀναστάτων—the revolt in favour of independence occurred in 553 n.c. (Seymmus).

16. χρόνω—viz. 492 n.c. The war between Hippocrates of Gela and Syr. is mentioned by Herod. vii. 154. Syr. was defeated at the Helorus; H. restored the Syr. prisoners in return for the cession of Camarina. He then restored C. as an outpost of Gela against Syr.

'Iπποκράτης—tyrant of Gela 498-491 n.c.

17. λύτρα—for the plur. form in the pred. noun, Bloomfield quotes Ov. Met. 11. 695 nitidum cape praemia vacam.

19. γενόμενος—this use of the aor. partic., for which see c. 4,
4 l. 27, is not infrequently found after another partic., λαβών, so that the first partic. is in sense subordinate to the second—‘when he had received...he made himself founder’—and the two are accordingly not usually co-ordinated.

ιπτό Γλαώνος—tyrant of Gela 491-485, and of Syracuse 485-478. He seized the tyranny of Gela on the death of Hippocrates. Camarina would not accept the wrestler Glauclus, of the famous Euboean city Carystus, whom Gelon set over it, and Camarina was consequently destroyed, and its citizens transferred to Syracuse. This destruction occurred about the same time as that of Megara. See c. 4, 2.

20. τὸ τρίτον—this occurred about 461 B.C. The Olympic victory of Psaumis of Camarina, assigned to 452, is celebrated by Pindar, Olymp. 4 and 5. This lends point to the words of Pindar: ἀπ’ ἀμαχωλος ἀγων ἐς φάος τόνδε δάμον ἀστῶν, and again, αἰτήσων πόλιν εὐανορλαίοι τάνδε κλυταίς δαιδάλλευν.

21. Γελάων—see critical note.

§ 1 l. 1. τοσαύτα κτλ.—observe the chiastic form of the summary: Ἐλληνων = c. 3, 1; βαρβάρων = c. 2, 6; τοσαύτα ἔθνων = c. 2, 1; τοσόνδε οὐσαν = c. 2, 1 (previous sentence). The same arrangement occurs in i. 7, 8, 9.

4. προφάσει—in one other passage of Thuc. of the real motive, i. 23, τὴν μὲν γὰρ ἄληθεστάτην πρόφασιν, ἄφανεστάτην δὲ λόγῳ. Cf. Demosth. de Cor. 201 ὅτι τὴν μὲν ἄληθῆ πρόφασιν τῶν πραγμάτων ἀπεκρύπτετο. In this use πρόφασις gives as the true one in contrast with the alleged excuse. C. D. Morris quotes Bacon’s ‘the truest cause of this war, though least voiced.’

5. ἄρξαυ—ingressive, as often with the aor. of ἄρχω.

ἄμα—i.e. Thuc. admits this as a secondary motive, and says that it was the one avowed in order to attract (ἐνπρέποντος).

6. τοὺς έαυτούν ἦν—i.e. the Chalcidians of Naxos, Catana, Leontini, as Ionians.

προογεγενημένους—Krüger, Hude, Stein, Sitzler accept this reading against προ. ‘The allies who had joined them’ in addition to their kinsmen. Thus in iii. 86 we have αἱ Χαλκιδικαὶ καὶ πόλεις καὶ Καμάρωνα aiding Leontini in 426; in v. 5 Phaeax in 422 persnades Acragas and Camarina to join with the allies of Athens against Syr. The Sicels also had joined in 426, iii. 103. For Segesta see § 2.

§ 2 l. 8. [τῇ]—those who retain τῇ—Classen, Böhme, Müller, Sitzler—assume an anacoluthon, and supposing the construction to be broken by οὖμοροι γάρ, and to be resumed at § 3 ὅν
9. προθυμότερον—'earnestly.'

11. γαμικῶν τινῶν—'Notwithstanding difference of origin, notwithstanding frequent quarrels, a right of connubium must have existed between the Greek and the barbarian city' (Freeman).

12. γῆς ἀμφισβητήτου—the Mazarus formed a boundary between the lands of the two cities.

16. ὧστε—quamobrem, a use of ὧστε and indic. common in Thuc. and other prose authors, and by far the commonest use of ὧστε with indic. in Soph. and Eurip.

ἐπὶ Δάχητος—see on c. 1, 1. This alliance with Segesta is not mentioned before; but an alliance is here plainly implied.

17. [Δεοντίνων]—has been taken with πολέμων, which is not a proper definition of the war of 426, and with ξυμμαχίαν, which is contrary to fact, since the alliance with Leontini—as is known from an inscription—was made in 433, not in the previous war.

18. ἀναμιμνήσκοντες—with two accus., as Demosth. 45, 34 τοιοῦτον ὑμᾶς ἀναμνήσων.

22. αὐτῶν—τῶν Ἀθηναίων. Syr. had already destroyed Leontini in 422. The only remaining question was whether the act was to go unpunished: if it was not punished, then Syr. might proceed to destroy the other Athenian allies as well, and so get possession of all Sicily.

διαφθείραντες—this is much better than the pres. partic. (see crit. note), which would mean time concurrent with σχήσουσι. Clas. explains the pres. of the successive conquests. But this use of the pres. partic. to express a process not contemporary with the time of the main verb can only be shown to exist where the time of the partic. is absolutely past (see the exx. in M.T. § 140), as in ii. 51 ἔτερος ἃρ' ἔτερον θεραπεῖαν ἀναπιμπλάμενοι ὧσπερ τὰ πρὸβατα ἔθησαν, whereas διαφθείραντες would refer to time absolutely future. Krüger understands 'they will get possession of the whole power of S. while destroying'; but this is scarcely satisfactory. Moreover, the order τὴν ἀπασαν shows that the sum of all the items that
make up the power is meant; and it is illogical to combine this with a distributive expression.

23. κένδυνον εἶναι—λέγουτες has here the infin.; cf. vii. 21 λέγων . . εἶναι: but in ii. 5 λέγουτες δότι . . . The pres. partic. with infin. is found in i. 38; ii. 13; iii. 70; iv. 22, 70; v. 49 λέγουτες μὴ ἐπηγγέλθαι πω τὰς σπουδᾶς, 46; vi. 52, 58 λέγουτες οὐδὲ ἐπαγγείλαι τὴν ἀρχὴν, 79; viii. 70, 93. In v. 49 the μὴ is due to αὐτέλεγον μὴ . . . preceding. In none of these passages does λέγω mean 'to command.' There are at least as many instances in Thuc. of λέγων = 'saying' with infin. as of λέγων with δότι or ὦς.

24. Δωρήσ τε Δ.—the figure called polyptoton. It is a common means of emphasising an idea both in Gk. and Lat.

27. ἐκέλων—τῶν Ἀθηναίων, so that it applies to the same persons as αὐτῶν above. Cf. c. 61 κατέγγυσαν αὐτῶν τε καὶ τῶν μετ' ἐκέλου, where see n.

31. τῶν—τῶν μέλλοντα, Schol.

§ 3 l. 31. ἀκούοντες—the pres. is used because the partic. is influenced by ἐν ταῖς ἐκκλησίαις. There were several meetings of the Ecclesia specially held (ἐγκλητοῖ ἐκκλησίαι) to hear the arguments. Cf. Demosth. 3, 4 πολλῶν ἰδίᾳ λόγων καὶ θορύβου γεγομένου παρ' ὑμῖν, ἐφηφίσασθε τρίθειν καθέλκειν.

33. τῶν ἐν ταῖς ἑυμαγ.—Alcibiades and his followers. These gens. are absolute.

34. πρῶτον—before finally deciding.

37. τὰ τοῦ πολέμου . . πρὸς τοὺς Σελινουντίους—unless πόλεμος can be considered as (a) a verbal noun, this order is impossible, because there is (b) no other epithet to πολέμου than πρὸς τοὺς Σελ. Cf. (a) ii. 52 ἡ ἐγκομιόν (verbal noun) ἐκ τῶν ἀγρῶν: (b) i. 110 τὰ κατὰ τὴν μεγάλην στρατείαν Ἀθηναίων.

§ 1 l. 3. οἱ ἕμ. πλῆθος Κορινθιῶν— the relations between Corinth and Sparta since the Peace of Nicias, early in 421, had been somewhat complicated:
1. Corinth stood out of the Peace.
2. Autumn of 421, Corinth initiated a new league under Argos, v. 27, on the ground that Sparta was aiming at 'enslaving the Peloponnese.'
3. In May 420 Athens concluded an alliance with Argos, Elis, and Mantinea; from this Corinth held aloof, v. 48, and was inclined to join Sparta.
4. In 418 Corinth joined Sparta against Argos, v. 58. But Corinth was never a cordial ally of Sparta after 421.
4. τὴν Ἀργείαν—in June 417 there had been a democratic revolution at Argos, which had then again joined Athens. In
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the autumn of both 417 and 416 the Spartans had invaded Argos.

6. τινα—Stahl takes this with στον, Clas. with ϒ ρ γη. If it be genuine (see crit. note), it probably belongs to στον. § κομπ-σαντες 'having brought waggons (for the purpose).'

7. 'Ορνεάς—formerly an ally of Argos, but occupied by Sparta as a fort (ἐπιτελίσμα) from which to threaten Argos. For the capture of Orneae cf. Aristoph. Λυ. 395.

8. φυγάδας—oligarchs who fled at the time of the revolution at Argos, and had since been living at Phlius.

9. παρακαταλιπόντες—a ἀπαξ λεγ.

11. ὀστε—'on condition that,' a use of ὀστε and ἀνυ. common in Thuc., who uses ἐφ' ὁ, ἐφ' ὀστε only with fut. indec. Cf. M.T. § 110.

§ 2 l. 18. ἐκδιδρᾶσκ. οἱ ἐκ—a common case of attraction of preposition. Cf. Andoc. οἱ ἐκ τῆς ἀγορᾶς ἐφευγον. If the text is sound, Cic. ad Fam. vii. 1 has ex illo cubiculo, ex quo... tempora consumpseris.

19. ὡς ἡσθώντο—a favourite substitute for αἴσθημενοι in the vicinity of another partic.

§ 3 l. 22. Μεθώνυν—the addition is made in order to distinguish this M. from the M. in Messenia, which was attacked by the Athenians in 431 B.C., ii. 25.

25. φυγάδας—they had been supporters of Perdiccas' brother Philip, whom Perdiccas had expelled from Upper Macedonia.

τὴν Περδίκκον—P. II. of Macedon, son of Alexander the Philhellene. His relations with Athens are not clearly explained by Thuc., and the omission is serious, as we cannot without such explanation understand fully the political position in the north-east. The following table is compiled from Thuc.:

(1) Perdiccas was in alliance with Athens before 432.
(2) In 432 he encouraged Potidaea to revolt.
(3) 431: reconciliation with Athens.
(4) 429: Athens projected an expedition against him.
In 427 and 425 we know from inscriptions that Athens negotiated with him to prevent him from injuring Methone.
(5) 424: he encouraged Brasidas to go to the north.
(6) 424 autumn: he made terms with Athens.
(7) 415: he joined Sparta after Mantinea. 417: the Athenians blockaded him ineffectually.
(8) The present incident.
(9) 414: he is again on good terms with Athens.

26. Χ. τοὺς ἐπὶ Θ.—it is unknown when the truce was
made between Λ. and the Chal., but it was probably in 417.

27. δεχημέρονς—Clas. explains ‘renewable every ten days’; but such relations between Λ. and cities so distant are surely impossible. Grote is probably right in explaining it ‘an armistice terminable at ten days’ notice.’

29. ἐτελεύτα—the anaphora of this word is remarkable; but we have almost the same form of expression: ‘and winter ended, and with winter ended the year.’ Procopius imitates this expression of Thuc.; but for the second ἐτελεύτα he regularly substitutes ἔληγε. The object of Thuc. in thus repeating ἐτελεύτα is doubtless to mark the fact that the end of winter and the end of the year of war coincide.

§ 1 1. 2. ἰκον—‘returned,’ as often.

5. ὁς—with μοσθν. According to the figures, each member of the crew of 200 is to receive one drachma a day, which was double the ordinary pay.

§ 2 1. 7. ἐκ. ποιήσαντες—cf. Andoc. i. 82 ἐκ. ποιήσαντες ἐβουλεύσασθε καὶ ἐψηφίσασθε. Technically only the πρυτάνεις could summon the Assembly, the technical phrase being προγράφεων τὴν ἐκκλησίαν. (Aristot. Ath. Pol. c. 43; Schömann de Com. Ath. p. 53; Gilbert, II. p. 269.)

9. πρέσβεων—this must have occurred either at the third or the fourth Ecclesia of the seventh Prytany, in the latter part of the month Anthesterion, Ol. xcii. (Cf. Aristot. ι. c.) Four meetings of the Ecclesia were held in each Prytany.

14. Ἀλκιβιάδην—Intr. p. xii. αὐτοκράτορας does not, as is often asserted, imply that the generals were released from the obligation to render accounts (εὑθυναί), but only that the details were left to them. It was apparently—and quite naturally—usual to give to one or more generals such extended powers for distant and important expeditions (Gilbert, Beiträge, p. 39). Aristot. Ath. Pol. c. 61, speaking of the Strategi generally, says κώροι δὲ εἰσόν, ὅταν ἡγώνται, καὶ δήσαλ των ἀτακτοῦντα καὶ ἀκκηρωθεὶ (expel) καὶ ἐπιβολὴν ἐπιβάλλειν (fine). Lys. 13, 67, says that Lamachus during the expedition executed a soldier who was detected signalling to the enemy. This may have been an exercise of his special powers.

17. ξυγκατοικίσαι—inf. of purpose, M. T. § 770.

18. ἦν τι περιγγυητα—observe the tense: the aor. would express the sense, but the pres. gives the meaning ‘if they should find that they were succeeding.’ M. T. § 88. τι goes with τοῦ. π. Stein renders ‘if they had anything left from.’
§ 3 l. 21. ἐκκλησία...καθ' ὃ τι—καθ' ὃ τι = how cf. 1. 69 σκοτεῖν καθ' ὃτι ἄμυνομέθα.

23. τοῖς στρατηγοίς—another object of the meeting. This dat. depends directly on ἐκκλησία ἐγγυνετο—cf. Andoc. 1. 11 ἦν μὲν γὰρ ἐκκλησία τοῖς στρατηγοῖς τοῖς εἰς Σικελίαν—and the inf. ψηφισθήναι, subject εἰ τον προσδέωντο, is added as an epexegeesis. (It is absurd, as Hude points out, to make ψηφισθήναι depend on χρή, as though they were to discuss ‘how’ to vote. But the insertion of τοῦ is unnecessary.) ψηφισθήναι is not inf. of purpose, but depends on ἐκκλησία ἐγγυνετο, which is constructed like ἐδοξε: it gives the terms of the resolution proposed.

§ 4 l. 27. βραχεῖα—‘slight.’

28. μεγάλον ἔργον—this is taken as in apposition to Σικελίας, though in sense belonging to ἐφλεσθαι τῆς Σικ. Stahl refers to Eur. Περ. 323 ὡς μὴ τέκν' εἰσίδωμεν, ἄνδρων θέαν, ψυχορραγοῦντα, which is quite different, because τέκνα ψυχορραγοῦντα = θεὰ ἄνδρος is possible, whereas Σικελία = ἔργον μέγα is impossible except as a brachylogy. Hence perhaps ἔργον μεγάλον was in apposition to <ἀρξαι> (ingressive) τῆς Σικελίας.


§ 1 l. 4. ἔτι—‘further.’ ἀμείνου = ‘prudent.’ καθ μὴ...ἀρασθαι depends on χρῆναι. For the sentiment cf. Eur. Φηο. 455 οὗτοι τὸ ταχύ τὴν δίκην ἔχει.

8. ἀλλοφύλοις—SegestaeanS, who in c. 11, 7 are called βάρβαροι. See c. 2, 3.

§ 2 l. 9. καλτοῖ—N. might naturally desire war, for he obtains τίμη in the shape of a command ἐκ τοῦ πόλεμον ἀρασθαί.

10. ἡσσών ἐτέρων = minime ἐκ μᾶλλον ἐτέρων.

περὶ τῶ...σ.—περὶ with dat. is rare in Attic outside Thuc.: it occurs only once in the orators, twice in the senarii of Aristophanes (once after πίπτω, once after δέοικα). In Thuc. it often occurs with verbs of fearing, δέοικα, φοβοῦμαι, ὀρρῳδῶ: in vii. 84 we have περὶ τοῖς δορατοῖς διεθήροντο: cf. πταλεῖν, σφάλλεσθαι περὶ with dat. σώματι ‘life.’ The antithesis of σῶμα and οὕσια is common. νομίζων is concessive: Stahl notes that these words are added because Nicias does not wish to reflect on the older men whom Alcibiades accused of fear.

14. ὅμως—antithesis to καλτοῖ.

16. οὔτε νῦν—sc. ἐρῶ παρὰ γυνῆν. ἦ σὺ γυνῶσκω βέλτιστα is in antithesis to παρὰ γυνῆν, and βέλτιστα is an adverb; cf. ἄριστα in c. 8, 2. See crit. n.

§ 3 l. 17. πρὸς μὲν τοὺς τρόπους—it is generally not noticed
that τρόπος is here contrasted with ούτε ἐν κακῷ σπεύδετε ούτε . . ὃς ὑποθέτε. 'To produce any influence on your character, my speech would be impotent, were I to urge you . . : but that your eagerness is ill-timed and that . . I will proceed to show.' The idea of instruction runs all through the passage. It would be impossible to persuade the A. to renounce in this instance their τρόπος,—the character proverbial for its restless energy and its light-hearted impulsiveness.

20. σώζειν—this and ὑπάρχοντα, ἐτοίμος, ἀφανύς, μελλόντων, κινδυνεύειν, are all words that suggest business transactions. ὑπάρχοντα = 'balance in hand'; σώζειν = 'to keep in safe deposit,' as in Plat. Rep. 333 c παρακαταθέσθαι καὶ σῶν εἶναι: ἐτοίμα = 'ready money'; ἀφανύ (not in its technical sense, 'personal property,' but) = 'what is merely conjectural'; κινδυνεύειν = 'to stake' or 'invest.'

23. κατασχείν—'to secure.' Krüger takes ράδια as ράδιον: but it may be that ἐφ' ἃ = ἐκείνα ἐφ' ἃ, so that the trans. is 'the objects for which you are eager are not easy of attainment,' and so Bloomfield takes it.

§ 1 l. 3. δεῦρο—i.e. you have not to think only of the enemies you will find in Sicily. Already before the Pel. war Sparta had applied for help to Sicily: now the friends of Sparta there would be provoked to send it.

ἐπαγαγώθαι—a vox media, being used equally of inviting in good and evil.

§ 2 l. 5. σπονδᾶς—the Peace of Nicias; Thuc. has more than once pointed out that it was delusive; but considering the enthusiasm felt for Nicias at Athens in 421 when the Peace was signed, it is curious to find Nicias admitting its failure.

ξείν τι βέβαιων—'afford you some security' (Bloomf.), because, if the Spartans refused to break the peace, no enemy from Sicily could come to attack Athens.

αἰ—'so long as you refrain from action, the treaty will last as a nominal treaty—thanks to the action of certain persons at home and on the other side.' ἡσυχάζειν, quiesco, is often contrasted with πολέμω.

6. ὄνοματι—'as far as the name goes': it will not be a reality.

7. ἀνήρ— at Athens Alcibiades, at Sparta certain of the ephors.

ἐπαξάν αὐτά—πράσσω not infrequently suggests the bad side of diplomacy, αὐτά = τὰ τῶν σπονδῶν, the matters connected with the treaty. The use of αὐτά referring to things connected
with what has been mentioned is common; e.g. ii. 43, 1 τὴν δύναμιν . . αὐτὰ, Eur. Bacchae 202 παραδοξάς . . αὐτὰ.

8. σφαλέντων—sc. ἡμῶν, the gen. abs. as often in spite of the proximity of another case having the same reference. This has the effect of strongly emphasising the participial clause. 
α. δεινάμει with σφαλέντων.

9. ἐπιχείρησιν ποιήσονται—see Index s.vv. ποιεῖσθαι and γιγνομαι.

10. διὰ ἐνμορφῶν—‘in a condition of’ = διὰ ε. δυσε: cf. 34, 2; 57, 3. Ἡ Λακεδαίμον, says Thuc., μάλεστα δῆ κακῶς ἤκουσε καλ ὑπερώθη διὰ τὰς ἐνμορφὰς (v. 28) just after the Peace.

11. ἐκ τοῦ αἰσχροῦνος—‘in a manner more discreditable than we, that is, of necessity.’ We accepted peace voluntarily; they perforce. There is not much ground for this boast.

12. ἐν αὐτῇ ταύτῃ—‘while the treaty is actually in force’ we have many disputes; referring to the omission to carry out certain clauses of the treaty. These disputes were concerned mainly with Amphipolis, Pylus, and Panactum.—A principal sentence is co-ordinated with a rel. clause.

§ 3 l. 13. οὕδε ταύτην—partial and unsatisfactory as it is.

15. οἱ μέν—the Corinthians. See c. 7, 2 n.
οἱ δὲ καὶ—the Boeotians and Chalcidians of Thrace. It is not uncommon to find καὶ thus inserted after οἱ δὲ to emphasise the antithesis. καὶ αὐτῶς—‘similarly.’

§ 4 l. 18. ἁχα—part being in Sicily.

20. πρὸ πολλῶν—sc. ἄνδρωτων. ‘Aliter enim πρὸ πολλῶν aut πρὸ πολλῶν χρημάτων dicendum erat’ (Stahl); cf. Andoc. 2, 21 ἐδεξάμην δ’ ἀν αὐτὶ πάντων χρημάτων. Isocr. 13, 11 has ἐγώ δὲ πρὸ πολλῶν ἄν χρημάτων ἐτιμησάμην τηλικοῦτον δύνασθαι τὴν φιλοσοφίαν.

§ 5 l. 22. τίνα—instead of ἡμᾶς. Cf. vii. 61 ἥν κρατήσωμεν . . ἐστὶ τῷ τῆν . . πόλιν ἐπιδεῖν. This use of τίς increases the solemnity of a statement.

αὐτά—cf. § 2 l. 7.

τῇ πόλει—see crit. n. : ‘verba μετεφρασμυ πῇ πόλει bene exponit Schol., diecens: τῆς πόλεως ἡμῶν οὐκ ἐν τῷ ἀσφαλεῖ ὀρμοῦσα μετενεχεῖται δὲ τὸ δύναμα (‘the metaphor is taken’) αἰτὶ τῶν μῆπω ώρμισμένων’ (Stahl). For the sentiment cf. Aristides 30, 35 τῆς παροιμίας οὐ πόρρω θέομεν τὸ νῦν ἐπιθυμία γὰρ τῶν πλείονων καὶ ἀπόντων—ἀλλ’ εἶσον τὸ βλάσφημον. See e. 13, 1.

24. πρὶν . . βεβαιωσώμεθα—πρὶν without ἀν appears four times in Thuc. with subjunct., but in other Attic prose writers the use is doubtful. See M. T. § 648.
25. ἕτη—sixteen years.

26. κατὰ τὰς ἡπείρους—this is purposely left vague. The subject allies showed great readiness to revolt after the disaster in Sicily.

27. ἐνδοιαστῶσ—this word does not occur in any Attic prose writer except Thuc.

ήμεις δὲ—this clause does not, as Classen thought, depend on εἰ... γε, but clearly stands in antithesis to χρῆ σκοπεῖν τίνα, as Stahl explains. What we are doing is quite different from what we ought to be doing. The contrast between σκοπεῖν and ὤλως (μεταχειρίσατο) is repeated in c. 12, 2.

28. δὴ—with βοηθοῦμεν 'Εγεσταλοι. The verbal contrasts between ὧσι ξιµµάχους and πᾶλαι ἀφεστώτων, ἀδικοµένως and αὐτοί ἀδικούµεθα, βοηθοῦµεν and ἄµόνεσθαι are good examples of antithesis in the enthymeme, or rhetorical inference. The enthymeme, which is very common in the speeches of Thuc., is 'a syllogism drawn, not from the premisses proper to any particular science—such as medicine—but from propositions relating to contingent things in the sphere of human action' (Jebb): thus here:—proposition 1, we aid Segesta; proposition 2, we neglect our revolted subjects. The inference is that we are neglecting the city's interest in not reducing the revolted to obedience. The most approved form of enthymeme according to later rhetoricians is this, which Cicero calls sententia ex contrariis conclusa: e.g. Cic. pro Sulla § 22 an vero clarissimum virum generis vestri ac nominis nemo reprehendit qui filium suum vita privavit...; in rempublicam reprehendis, quae domesticos hostes... necavit?. One of the two premisses is often omitted, in which case the enthymeme becomes a mere statement backed up with a single reason.

§ 1 l. 1. καίτοι... κατεργ. κἀν κατ.—the alliteration renders the assertion more incisive.

3. διὰ πολλοὺ καὶ πολλῶν—cf. below § 6 περὶ πλείστον καὶ διὰ πλείστου, and c. 87, 4 ἐν παρτὶ γάρ πᾶς χωρὶν. The γε gives a causal force to the partic.

5. ὧν—common object to κρατήσας and κατασχῆσαι, following, as usual, the construction of the partic.

6. καὶ μὴ—the rel. is not repeated in this clause, but the second μὴ carries on its force.

µὴ ἐν τῷ ὁµολογέ—cf. II. 60 ἐν ἵσω εἰναι, III. 22 ἐν ἀπόρρῳ εἰναι, and many others.

καὶ πρὶν ἐπι.—καὶ 'as'; so after ἵσος (e.g. III. 14, 1) and other similar words. Failure to capture a city by assault or siege was an experience of the Athenians: it had not hitherto led to
disastrous consequences. But a failure in Sicily would mean a combined attack from Sparta and their Sicilian friends, an invitation to doubtful allies to revolt, and great loss of treasure and prestige.

§ 2 l. 7. Ἐκελιώται δ’ ἄν κτλ.—this is explained in two ways: (1) After ὃς γε νῦν ἔχοσι supply οὐ δεινοὶ εἶναι by an ellipse such as Herbst thinks characteristic of Thuc. and calls 'beautiful.' Clas. thinks that there is a lacuna after ἔχοσι. The Schol. and others support this view. Cf. note in Jowett. (2) 'Looking at the actual state of Sicily, I should say that the island would be even less formidable to us': so Arnold, Bloomf., Stahl, etc. This version misses the antithesis between ὃς γε νῦν ἔχοσι and εἶ ἄρξειαν which is carried on in νῦν .. ἐκείνως. Now it is not certain that νῦν μὲν γάρ .. is epexegetic of ὃς γε νῦν ἔχοσι; for καὶ ἔτι ἄν ἡσσον may quite well = καλ ἔτι ἄν ἡσσον ἡ νῦν εἶσι. The real difficulty is to settle the meaning of ὃς .. ἔχοσι. According to Stahl the present state of the S.' means 'their state while they are independent.' Much more probably 'uninvaded as they are by us' is the sense. Should we invade Sicily, the conditions would be altered. If we won, we should not gain: if we lost, then Syracuse might get the upper hand, and of course then would join Sparta. Cf. Class. Rev. July 1895.

9. ἄρξειαν—ingressive.

ὀπερ—internal accus. to ἐκφοβοῦσι.

§ 3 l. 11. ἔκαστοι—'separately.' The statement is put vaguely, because after the experience of Sparta with regard to her Sicilian allies there could not be much ground for Athens to fear that the Siceliots, if undisturbed, would send help to Sparta. Observe that ὃς γε νῦν ἔχοσι is still implied both with νῦν μὲν γάρ and with ἐκείνως δ'.

12. ἐκείνως—εἰ ἄρξειαν αὐτῶν Συρ.

ἐκός—generally takes aor. inf., occasionally present. The argument (πλατις) from τὸ ἐκός is common in Thuc. Antiphon, Tetr. Α, 4, 4 is an example of a charge resting on τὸ ἐκός, probable.

ἄρχην ἐπὶ ἄρχην—the argument is not that it is unnatural for one empire (Syracuse) to attack another (Athens); but that if the Athenian power, the common enemy of Sparta and Syracuse, were destroyed, Sparta would soon come to regard the Syracusan power as the successor of the Athenian, and would grow jealous of it.

14. τῶν αὐτῶν—the Peloponnesians.
15. σφετέραν—the (secondary) reflexive, not ἐκεῖνων or αὐτῶν, because the thought of the Syracusans is represented.

διὰ τοῦ αὐτοῦ—neut. = ‘similar means,’ i.e. by combination with other states. For the change from the dat. ὧν τρόπῳ to the gen. with διὰ, cf. Isocr. 15 τοῦτῳ (τῷ λόγῳ) ἐξελέγχομεν καὶ ἐγκωμιάζομεν: διὰ τοῦτον παιδεύομεν καὶ δοκιμάζομεν.

§ 4 l. 16. ἡμᾶς δὲ—after explaining that Α. has nothing to fear from a Syraesan empire, Nicias proceeds to explain by what means Α. may inspire the Sicelions with most fear.

17. ἐπειτα δὲ καλ—‘the less desirable course.

18. δὲ ἀλλίγον—temporal, with ἀπέλθομεν.

19. διὰ πλειοντων—the edd. quote the maxim ascribed to Tiberius (Tac. An. 1, 47) major e longinquo reverentia, Virgil’s minuit praesentia famam, etc. See crit. note.

20. πειραν ἤκιστα—‘and whatever affords least opportunity for testing its reputation.’ Cf. Pericles’ remark, ii. 41 τῶν ἐργῶν τῆς ὑπόνοιας ἡ ἀληθεία βλάψει. Nicias in making this remark is making a point against the party of Alcibiades. Cf. c. 13, 1.

§ 5 l. 24. διὰ τὸ—asyndeton after a demonstrative (which is here replaced by τοίς) is fairly common. Cf. ii. 60, 4 ὅ τιν ὑμεῖς δράτε ταῖς κατ’ οἴκον κακοπαραγίαις ἀφίεσθε.

παρά γνώμην = παρ’ ἐκπίθα, ‘contrary to your expectation’; contrast c. 9, 2. αὐτῶν probably belongs to περιγεγενηθάι, but is put early in order to contrast it with Σικελίας. Stein thinks παρά γ. αὐτῶν = praeter vestrum ipsorum opinionem.

πρὸς ἃ ἐ. τὸ πρῶτον—this use of πρὸς, ‘in comparison with,’ is commoner in Thuc. than in other Attic prose writers. (These words are inserted because Nicias does not mean ‘having, contrary to your expectation, attained the mastery,’ as Bloomfield renders: but, on the contrary, that the success of Athens has been considerable if viewed in the light of her fears at the beginning of the war, in the days when Pericles strove to calm her fears.)

§ 6 l. 26. μὴ πρὸς τὰς τύχας—τὰ τῆς τύχης, or αἱ τύχαι are the manifestations of the inscrutable τύχη that so often thwarts human γνώμη. According to Thuc. events are the outcome of ascertainable causes, except when τύχη comes in. Nicias himself in vii. 61 expresses a hope that τὸ τῆς τύχης may side with the Athenians: he seems to think that the conduct of the gods may be reasoned about (vii. 77, 4), but that τύχη is unaccountable. The context here gives to τ. the sense ‘misfortunes.’

27. τὰς διανολας κρατήσαντας θ.—διανολαί = ‘designs,’ the results of διανολα. If τὰς δ. goes with κρατήσαντας, it is strange
that the gen. is not used, in accordance with the otherwise invariable rule of Thuc., except when μάχη is expressed or implied. Clas. takes τάς δ' as accus. of 'respect,' and supplies αὐτῶν to κρατήσωμεν. It is better to take τάς διάνοιας as object of θαρσεῖν, and to render 'to defeat (the enemy) and (then) to have no fear of his (future) plans.' For the sentiment, cf. Demosth. proem. 32, 2 οὐκ ἐπὶ τῶν λόγων θρασύν, άλλ' ἐπὶ τῆς παρασκευῆς ίσχυρών εἶναι δεί, οὐδ' ἐπὶ τῷ τούτος ἐχθρῶν μὴ δυνήσεσθαι θαρρεῖν, άλλ' ἐπὶ τῷ κάν δύνανται κρατήσειν.

28. μηδὲ Λακεδαιμονίους—the paraphrase of the Schol. is a good example of the skill with which a good scholiast imitates the diction of Thuc.: "μὴ νομίζετε Λακεδαιμονίους ἄλλο τι σκοπεῖν ἦ, διὰ τὸ αἰσχρῶς ἐσπείρασθαι, σπεύδειν δὲ τρόπῳ δύναμτο (!) ἐτ' νῦν καθελόντες ήμᾶς ἀναμαχέσασθαι τὴν πρόσθεν ἀδοξίαν." εὐ θέσαται = 'to settle satisfactorily.'

31. ὅσοι—'in so far as': 'a point upon which their anxiety is proportioned to their long and passionate pursuit of military glory' (Wilkins). ὅσοι is thus used with comparatives or superlatives, and with precisely the same freedom with regard to the presence or absence of a correlative (τοσοῦτος), or of the comparative (or superl.) in one or the other clauses as it appears in Tacitus in the case of eo . . . quin, tanto . . . quantro. Cf. c. 78, 1 τοσοῦτω ἀσφαλέστερον διόυ . . . ἀγωνιζότας. περὶ πλείστου = 'above everything.' For περὶ see Index.

32. ἀρετής—here in its earlier sense, 'courage,' not in the sense that it has already in Thuc., 'virtue.'

§ 7 1. 34. ὁ ἀγών—sc. ἐστι.

35. δ' ὄλγαρχιας—'by means of an oligarchy.' Nicias had experienced the cunning of the Spartan government in the matter of the peace: it had been reduced to a name (c. 10, 2) through Spartan diplomacy aided by those in Athens who played into the hands of Sparta. This is a direct appeal to the extreme democrats, who were eagerly supporting the expedition. Cf. Demosth. 15, 30 εἰς ἄγων ἐστίν ὁ πρὸς τοὺς προδήλως ἐχθρῶν. Stein thinks δ' δ. = ὄλγαρχιας.

36. φυλαξάμεθα—M.T. § 339.

12 § 1 1. 3. λειωφάκμαν—λοφὰ: παύσται Ηέσυχι: λοφὰ τῆς ὀδύνης, Plat. Phaedr. 251 c ; cf. ii. 49, 5 μετὰ ταύτα λοφής-σαντα, of symptoms abating.

χρήματι καὶ τοῖς σώμασιν—for the rather unusual art., cf. Demosth. 16, 12 καὶ χρήματε εἰσφέρειν καὶ τοῖς σώμασι κυ- δυνεῖν: 22, 55 εἰς χρήματα τὴν δικήν προσήκει λαμβάνειν. ὁ δὲ εἰς τὰ σώματα . . . ἐποιήσατο τὰς τιμωρίας. Clas. thinks the art. is added to give prominence to the more important item.
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4. ηὗξηνθαί—the perf. infin. is rare after ὡστε, but it is here required to express a state in the present.

5. δίκαιον—sc. ἔστι. It is probably right to omit εἶναι after ἐνθάδε with C; for, apart from the awkwardness of construction, it is far more pointed to state dogmatically that justice (to ourselves) demands that we should use what we have recovered for ourselves, than to say that we should think it just to do so: and δίκαιον (ἔστι) is in antithesis to χρήσιμων (ἔστι) below. ἐνθάδε—within the limits of our own empire. ἀναλοῦν—old form of ἀναλίσκειν.

6. φυγάδων—an exaggeration: only the Leontines could be called φυγάδεσ. Cf. c. 6, 2.

7. τὸ τε ψεύσαθαι—'whom it suits to lie plausibly,' by promising help and advantage to those who would help them.

8. τῷ τοῦ π. κ.—'while others face danger, and they themselves provide nothing of their own but pretences, either, if they succeed, to make no adequate return, or, if they fail at all, to involve their friends in disaster.' χρήσιμων belongs to ἔν-απολέσαι, and the sentiment that 'there are states which it suits to involve their friends in their own failure' is in accordance with a maxim well known in ancient times that trouble is lighter when the burden is shared by many. It was at least recognised in the case of individuals, and nothing is clearer than that Nicias here, as elsewhere—as he did apparently throughout his career—confuses the political attitude of states with the ethics of the individual. There is therefore nothing strange in χρήσιμων. Nor is there a zeugma in τῷ τοῦ πέλας κινδύνῳ: it belongs equally to κατορθώσαντας and to πταίσαντας—whether they succeed or fail, the danger to their friends is the same.

§ 2 l. 11. τις—Alcibiades, as eager to accept the command as Nicias was reluctant.

ἀρχέων—sc. στρατιάς, chosen from the board of ten strategi to command the army. Nicias does not mean, as is generally assumed, elected strategus. Alcibiades had held that office, (1) July 420-419, (2) July 419-418, (3) July 416-415, and had at this time been elected to hold office a fourth time, 415-414. Jokes had been made, especially by the comic poet Eupolis, about Alc.'s youth in 419. He was now about thirty-six, but was 'young for his age.' For είς see Index.

13. μόνον—instead of the interests of the state. This, says N., is what Alc. is doing, and one reason is that he is too young for so responsible a post.

14. θαυμασθῇ μέν—from the rather strange expression we must
assume N. to mean that Ale. wanted the command in order to increase his establishment and to get means to pay for it. There is nothing 'disorderly' in this sentence, as is sometimes said.

15. ἰπποτροφίας—'so expensive was the keeping of horses in most parts of Greece (see Pind. Isth. iv. 49, Aesch. Pr. V. 475, Aristot. Pol. vi. 7), that such was regarded as an evidence of ample fortune, and, when attached to any one's ancestors, of high gentility. In Hdt. vi. 35 it is mentioned as a proof of Miltiades' gentility, that he was descended of εἰκίς ἀπὸ τεθρηκτοτρόφου' (Bloomfield). Cf. Isocr. 16, 33 of Ael., ἰπποτροφεῖν ἐπιχειρήσας δ τῶν εὐδαιμονεστάτων ἐργον ἐστίν: and the νόσος ἵππικη of Aristoph. Νυμ.

16. μηδε τούτῳ—'do not allow him either,' any more than Segesta.

18. ἐλλαμπρόνεσθαι—i.e. λαμπρόνεσθαι εν τῷ... κινδύνῳ.

20. μὴ ὁδὲ νευτέρους β. — 'not one for young men to decide and to carry out in a hurry.' ὁδὸς = τοιοῦτος ὡστε, as often.

3. ἀντιπαρακελεύομαι—'appeal in turn,' and in the regular manner, not irregularly as Ael. has done.

4. καταυχυνθήναι... ἄνως μή — 'i.e. not to be shamed into fear lest he may seem to be weak,' M.T. § 370.

5. μηδ'... εἰναι—co-ordinate with μὴ καταυχυνθήναι.

7. αὐτόι—i.e. even without Ael. to encourage them.

δυσέρωτας—this word is found in Lysias and Xenophon; then not in prose until Lucian, Aristides, Plutarch, Dio Cass., Aelian.

10. μέγιστον δὴ τῶν πρῶν—as 1. 1 αξιολογῶτατον τῶν προγεγενημένων, and several other cases in Thuc. There are familiar imitations in Milton. Cf. ὕκυμορότατος ἄλλῳν.

11. ἀναπριπτοῦσης—Phrynichus in Bekker's Aeneid., p. 18, 1 ἀναρρίψαι κινδύνων, παρὰ τὸ ἀναρρίψαι κύβον, περὶ τῶν ἀφειδῶν ἱατοῦ εἰς κινδύνους ἀφέντων. After Hierod. and Thuc. the phrase does not occur in Gk. prose until Aristides and Aelian.
13. οὖ μεμπτοῖς—we have no fault to find with regard to boundaries. This is a thrust at the envoys of Segesta; cf. περὶ γῆς ἀμφισβητήτου c. 6, 2. The boundaries are those ‘which nature has fixed’ (Freeman). Ίόνιος κόλπος = either the whole of the Adriatic, or, as here, the southern part of it (Poppo). Σικελικός κόλπος = the sea S. of the Ionian, from the E. coast of Sicily to Crete. (Horace, however, gives to Siculoen mare a different sense. See edd. on Odes ii. 12, 2. A Roman naturally understood by mare Sic. the sea between Italy and the north coast of Sicily. In Acts c. 28 'Αδρια = Ίόνιος κόλπος.)

14. διὰ πελάγους—sc. ἐν τις πλῆγ. It was not usual to take this route to Sicily, but, as Freeman says, it is assumed as possible.

15. καθ’ αὐτούς—a common use of κατά with reflexive pron., esp. with εἰσοῦ (οὐς). Sometimes a further definition is added, such as μόνος, ἵδα, αὐτός. Aristoph. Vesp. 786 κατ’ εἰμαυτόν κοῦ μεθ’ ἑτέρου.

§ 2 i. 16. τοῖς δ’ Ε. ἐπείν—depends on ἄντιπαρακελεύουμαι.

ἀνευ—without consulting the Athenian Ecclesia, ἀνευ τῆς ἡμετέρᾳ γνώμης.

17. καὶ ξυνήψαν . . καὶ κατ.—the double καὶ serves to balance the clauses.

21. ὡφέλλας δε—cf. on c. 11, 1.

§ 1 i. 1. πρύτανι—i.e. the ἐπιστάτης τῶν πρυτάνεων who presided both in βουλή and ἐκκλησία, the president chosen by lot from the fifty βουλευταί of that φυλή which happened to be on duty in the current Prytany. In the case before us the Prytany lasted thirty-five days (Aristot. Ath. Pol. c. 43).

2. κῆδεσθαι—for the day and night during which the ἐπιστάτης was on duty, he was in charge of the state seal, and held the keys of the temples in which state funds and documents were kept.

4. ἐπιψηφίζε—it should be noticed that the πρύτανις was in 404 B.C. bound by law ἀπαντα τὰ λεγόμενα περὶ τῆς σωτηρίας ἐπιψηφίζειν (Ath. Pol. c. 29); and probably Ν. is here urging the claim of his proposal, viz. λέειν τὰ ἐπησηφισμένα to be reckoned as περὶ τῆς σωτηρίας. It is to be observed that the Α. could always be persuaded to take any measure however exceptional if it could be shown that ἡ σωτηρία τῆς πόλεως required it. See below on 1. 5.

γνώμας προτίθει—Ath. Pol. c. 44 ύπερ ὅν δεὶ χρηματίζειν προτίθεαιν. The phrase for ‘to allow a debate’ is λόγον or γνώμας προτίθεαιν.

5. τὸ λέειν τοὺς νόμους—if right, this is subject of αὐτίνα σχεῦ
The phrase *aitian εχω* is very common: it is regularly used of the persons who are blamed for any act, which is expressed by the gen., the inf., or, less commonly, τοῦ and inf. If the subject is inanimate, the meaning is that the thing is blamed, as though it were a person. If ἄδειν τοὺς νόμους κτλ. means, as is usually supposed, 'to act illegally will not involve blame,' it is extraordinary that Alc. in his reply should make no use of the most obvious argument against rescinding the decree. But N. probably only means that the president might have some doubt whether it was legal ἀναψήφισαι, and not that he himself thought the action would be illegal. The question of legality, however, could not possibly be raised, because too many persons were witnesses that τὸ ἀναψήφισαι was the right course. Trans. 'that illegal action would not be blamed where there are so many witnesses to its innocence.'

7. **βουλευσαμένης**—the aor. partic. does not here denote time past relatively to γενέαθαι ἄν, but = 'in her resolution.'

8. τοῦτ' εναι, δése ἄν—cf. II. 44 τὸ δ’ εὔτιχες, οἴ ἄν . . ; 62, 4 καταφρόνεις δése ἄν . . ; Hom. II. 14, 81 βελτερον, οἱ φεῦγων προ- φύγῃ κακῶν ἥ ἀλώῃ ; Xen. Hel. II. 11, 51 νομίζων προστάτου ἐργον εναι δι’ ἄν ὅραν τοὺς φίλους ἐξαπατώμενοι μη ἐπιτρέπῃ.

9. ἥ—'or at least.' τὸ καλῶς ἄρξαι κτλ., and indeed the whole of the closing passage of the speech, contains unmistakable references to the δρόκος βουλευτικός (for which see Ath. Pol. c. 22, 2 with Sandys' note) ἐν ὧν ἡ κατὰ τοὺς νόμους βουλεύσειν. The ἐπιστάτης might think that he would be violating the spirit of the oath. But βλάπτειν τὴν πόλιν cannot be consistent with an oath τὰ βελτίστα συμβουλεύσειν τῇ πόλει (Lys. 31, 1).

15 § 21. 7. καὶ ἐσ τάλλα—since the Peace of Nicias, which Alc. had opposed.

8. διαβόλως ἐμνήσθη—'he had made a disparaging reference to him.'

στρατηγήσαι—see c. 12, 2 π. on ἄρχειν.

9. δι’ αὐτοῦ = διὰ τοῦ στρατηγήσαι.

10. **Καρχηδόνα**—according to Plutarch, Per. 20 and Alc. 17, it was already in the time of Pericles a dream of many to conquer Sicily, Etruria, and Carthage. Cf., probably, Aristoph. Eq. 174.

ἀμα— with ὡφελήσειν. εὗτος ἡσας = 'by succeeding': the word is often used of strategi.

11. ἄν εν ἄξιωματι ὑπὸ=τιμώμενον ὑπὸ: cf. πολλὴν τὴν αἰτίαν εἶχον ὑπὸ τῶν στρατιωτῶν c. 46, 5.

14. οὐσίαν—Alc. had recently married Hipparete, sister of
Callias, son of Hipponicus, ‘the richest of the Greeks’ (Andoc. 1, 130), and by her dowry had added to his wealth, which before was computed at 100 talents. The era of Callias and Alc. is spoken of both by Andoc. and by Demosth. as ἡ εὐδαυ-μονία. Both of them were outrageously extravagant. Callias married a first cousin of Andocides.

15. ὅπερ καὶ—the haughtiness and extravagance of Alc. brought Athens to ruin, because they deprived Athens of the services he might have rendered and led to his joining the enemy at a critical time.

§ 4 l. 17. φοβηθέντες γὰρ—‘fearing the greatness of the lawlessness with which he indulged his whims in private life, and of the spirit that he showed in his behaviour in whatever situation he might find himself.’

21. καὶ κράτιστα διαθέντα—‘and though he administered the war (in Sicily) excellently, yet the citizens became indignant with him because of his behaviour.’ (So Böhme-Widmann, rightly, I think, supposing the text be sound. Stahl takes καὶ . . ἀχθεσθέντες with πολέμιοι καθέστασαν, and explains καὶ as concessive. Stein reads ἀχθεσθέντες <κατέστασαν>. Only Stahl is satisfied. Krüger thinks that after πολέμιοι some word like εὖνοι has fallen out. Herbst, keeping διαθέντα, thinks that ἀφελόμενοι is lost after ἀχθεσθέντες, and that the construction is δήμοσια ἀφελόμενοι τὰ τοῦ πολέμου (αὐτὸν) κράτιστα διαθέντα.)

22. ἴδεα—his ability as a statesman is contrasted with the disgust that he caused as an individual. Cf. Bolingbroke.

24. ἐπιτρέψαντες—sc. ἱὴν πόλιν. The Schol. says τὰ τοῦ πολέμου, but (1) this would be a charge against the other generals in Sicily such as Thuc. nowhere makes; (2) the sense is not so forcible; (3) the order of words is against it.

οὐ διὰ μακροῦ = δὴ διὰγον, i.e. ὅστερον of § 3. It should be noticed that Thuc. traces the ruin of Athens, not to the incapacity of Nicias, but rather to the measures taken by the Ecclesia after the departure of the Expedition.

§ 1 l. 1. καὶ προσήκει μοι—the speech displays with great power (1) the temperament of Alc., (2) the reckless energy of the advanced democrats. The expedition to Sicily would not have been rash had it not been for the difficulties that were unsolved in Greece. Such seems to be the view of Thuc. (ii. 65; vii. 28), who seems to think too that the forces should have been recalled when Nicias wrote home in the winter of 414. So too Isocrates, who has a long passage about the expedition (8, 85). ‘The terms προσήκει μ. and δεῖξαι εἶναι are not convertible; the former having reference to his
right to the office, on the score of his birth, wealth, and lavish expenditure for the benefit of the state (in which view cf. Plato, p. 491 ν τούτων προσήκει τῶν πόλεων ἄρχειν)’ (Bloomfield). Many passages (Gilbert, Beltráxe, pp. 2-5) show that in the fifth century B.C. the στρατηγικα was associated with such advantages.

μᾶλλον ἐτέρων = μᾶλιστα.

2. ἄρχειν—as in c. 12, 2, though the claims of birth, etc. only entitled a man to hope for the office, not necessarily the command abroad.

5. τοῖς μὲν προγόνοις—thus he reverses the ordinary idea that a man gains dôxa from, rather than confers it on his ancestors. So Statius, Silv. 1. 4, 63 genus ἵπσε σuis, praemiaque retro | nobilitas. Nec origo latet, sed luce sequente | vincitur.

§ 2 l. 8. ὑπὲρ δύναμιν μείζω—'greater even than her (real) strength warranted'; compared with the notion they had before, their respect for her was increased, and went even beyond what the facts justified. (There is no 'mixture of constructions' here: there is only an instance of the πολέμων βραχυλογία of Thuc.) In 420, the probable date referred to, there were not wanting 'spiteful rumours, that A. had been so much impoverished by the war, as to be prevented from appearing with appropriate magnificence' (Grote).

9. τῷ ἐμῷ δ.—'by my display as one of the embassy to O.' There are many stories connected with this embassy and the private display of Alc. on the occasion: some of them are given by Grote. The edd. compare II. 61, 2 τῷ ὑμετέρῳ ἀσθενεὶ τῆς γυνώμης.

11. ἄρματα μὲν ἐπτά—Isocr. 16, 34 ζεύγη καθήκε τοσαύτα δοσις οὐδ' αἱ μέγισται τῶν πόλεων ἡγανίσαντο.

καθῆκα—demittere in cerlament. ἐνίκησα—'won the (first) prize.' Pliny, N.H. 34, 19 mentions a group by Pyromachus—'Aleibiades driving a chariot.' Aiglaphon the artist painted two pictures to celebrate the victories (Athenaeus), and Euripides (Plut. Alc. c. 11) wrote the ode.

13. τάλλα—Isocrates speaks of the magnificence of Alc. ἐν ταῖς θυσίαις καὶ ἀλλαὶ ταῖς περὶ τὴν ἐορτὴν δαπάναις. Athenaeus says that he gave a magnificent banquet.

14. νόμῳ . . ἐκ τοῦ δρωμένου—'a new disguise of the old opposition between λόγῳ and ἐργῇ' (note in Jowett). 'Custom regards such success as an honour, and what is done leads men to infer power as well.'

§ 3 l. 16. χρηγγέλαι—orators constantly claim credit for the ἠπονργία that they have fulfilled. The Chorégia was the
most important of the ordinary, or encyclic, liturgies; cf. Ath. Pol. c. 56 § 5, of the Archon, χορηγοὺς τραγῳδοῖς καθιστησι τρεῖς, εἰ ἀπάντων 'Αθηναίων τοὺς πλουσιωτάτους.

17. λαμπρόνομαι—δοσ is internal accus.

18. καλαύτη—assimilated to the complement, as often in Lat., but not when there is a definition. Thus Gk. can say πάντες οὗτοι νόμου εἰς τὸν πλήθος ἔγραψε (Xen.), whereas Lat. has quod igitur erit gestum, id lex erit (Cic.). With αύτη ισχύς φα-νεται cf. quae apud alios iracundia dicitur, ea in imperio superbia appellatur (Sall. Cat. 51: Riemann, § 25).

19. ἤδη η ἄνοια—sarcastic, but the description was not applied by his enemies to the λητουργία or to the display at Olympia.


§ 4 l. 21. ἐφ' ἐαυτῷ μέγα φρονοῦντα—cf. Isoer. Ep. 9, 16 οὗτως ἔπ' ἐμαυτῷ μέγα φρόνοι, ὡστ' οἴμαι λέγειν ἐμοὶ προσήκειν μᾶλλον. 'It is not at all unfair that he should have a high opinion of himself, and should not be on an equality, since he who is in trouble shares his adversity with no one.' The noun to φρονοῦντα and οὗν εἶναι is τὸν . . . ωφελοῦντα; the man who has a right to think much of himself is he who benefits the state as well as himself: such a man is entitled to indulge in the self-satisfaction of a prosperous benefactor. This is fair, says Alc., because no one shares his misfortunes with others so as to be equal with them. There is not much real value in this rather nibbling (as to ὅσος) enthymeme.

24. προσαγορευόμεθα—salutamur. ἦ κτλ. 'or else let him claim equality (with the prosperous) by granting it (to the unfortunate).'

§ 5 l. 27. τοὺς τοιούτους—τοὺς εὐπραγοῦντας. καλ ὅσοι 'and in fact all who surpass others through distinction in anything.' ἐν lit. = 'in respect of.' Cf. Isoer. 10, 197 προέχειν ἐν τοῖς, and διαφέρειν ἐν often.

28. ἐν τῷ κατ' αὐτοὺς β.—lit. 'in the life of their own time.'

29. τοὺς ὁμολόγους—'their equals' are more jealous than others who do not aspire to rival their distinctions. ξυνοῦντας 'while they are with them.'

31. προσποιήσων ἤνυ.—'a claim to relationship even when the claim is fictitious.' Some persons go so far as to invent a claim to descent from him. This must refer to such persons as tried in the time of Alc. to make out a relationship with the tyrants, e.g. with the Pisistratids: cf. Andoc. 2, 26, where he claims that his great-grandfather Leogoras might have
married into the family of the tyrants. Alcibiades was descended on the mother’s side from Cleisthenes of Sicyon.

33. αὐτησιον...—the noun taking the construction of αὐτῆς. The partiality of Thuc. for verbal nouns in -σιον has been often noticed. καταλιπόντας—gnomic, M.T. § 159.

34. ἀλλοτριῶν—hints at ἄρμια in the case of certain offences against the constitution, which involved a complete loss of rights, so that the ἄρμιος was said οὐ μετέχειν τῆς πόλεως. Similarly ἀμαρτὸντων probably refers to ostracism.

§ 6 1. 33. μεταχειρίζο—referring to what Nicias said in c. 12, 2. The active is an Ionic use.

τὰ δυνατάτα—viz. Argos, Elis, and Mantinea in 420 B.C.

39. οὖν—belongs to ξυστήσας = οὖν ξυμμάχους ἐποίησα (Isocr. 16, 15) as well as to κυνόνου κ. Ὡ.

κυνόνου—Alc. is described v. 52 as taking with him to the Pel. only a few Ath. hoplites and archers.

40. έσ μιαν ἡμέραν—‘in one day’: cf. Aristoph. Παξ 366 ἐξελώλας...εις αὐτικα μια, answering εις τίν' ἡμέραν; to be joined with ἀγονισασθαι, which is governed by κατέστησα—‘I made them fight.’

42. έσ οὖ—with θαρσοῦσιν. Though they won in 418, yet even in 415 their confidence is not fully restored. This boast is of no value.

17 § 1 l. 1. ἥ ἔ νεότης καὶ ἄνοια—joined also by Andoc. 2, 7.

παρὰ φ. δοκόουσα εἰ.—with ἄνοια only, which is added as an alternative for νεότης. ‘This was the way in which my...in dealing with the power of the Pel. was associated with reasonable arguments, and by its vehemence won credence and persuaded men.’ For the readings see crit. n. The antithesis in ἄνοια and λόγους πρέπουσι contains the chief point of the sentence. έσ...δύναμιν means the hostile power of Pel., not the alliance formed by Alc. ὀργή is ‘impulse’ rather than ‘anger.’

5. αὐτήν—νεότητα, which throughout is uppermost in the speaker’s mind. πεφόβησθε—M.T. § 107.

7. δοκεῖ εἶναι—carries us back to δοκοῦσα εἶναι, and is somewhat sarcastic. Nicias worshipped εὕστχα.

10. εὐμελεῖκτος—referring, not to the immigrations, but to the changes among the inhabitants under the Sicilian tyrants or at their fall. ‘Observers in Old Greece did not fail to contrast these constant changes with the comparative stability of things in their own cities...No man looked on the land in which he dwelled as really his country; each man in his schemes
reckoned on the chance of having to leave the city where he lived, and of finding house and lands elsewhere' (Freeman).

13. ἐπιδοξάσα—the acceptance of new constitutions means really the acceptance of democracies, which in 415 were not so unstable as Alc. represents.

§ 3 1. 13. καὶ σύνδεσ—'the result is that no one has obtained a supply of arms for his personal equipment or of suitable (νομίμως = ἰκαναῖς Schol.) defences for the public property.' κατασκευά=permanent works, for which no proper provision has been made since the fall of the tyrants. ἐξηρτυται—mid.

16. δ' τι δέ—'but each man seeks to get only that which either by persuasive argument or by political strife he hopes to obtain and in case of failure to settle (with it) in another land.' The money which ought to go in ὅπλα and κατασκευά goes instead into the pockets of individuals: the politicians there think only of providing themselves with funds in view of the chance that they may be driven out. ταῦτα after δ' τι is a slight anacoluthon of a common kind.

ἐκ τοῦ λέγων πεθεν—an allusion to the rise of rhetoric and oratory in Sicily. Diodorus 11. 87 speaks of the number of demagogues at Syracuse, circ. 450 B.C., καὶ λόγου δεινότης ὑπὸ τῶν νεωτέρων ἡγακίστο. If the picture as given in Diod. is at all accurate, the description of Alc. contains much truth, at least as applied to the Syracusae of a somewhat earlier time.

17. στασιάζων=ἐκ τοῦ στασιάζειν. Diod. l.c. στάσεων γιγνομένων πάλιν ... ἡ πόλις εἰς συνεχεῖς καὶ μεγάλας ἐνέπιπτε ταραχάς.

§ 4 1. 19. ὑμιλον—this word is confined to poetry, to Herod., Thuc., and late authors. ὡς with ἐκαστος and ἐκάτερος without a verb, after Herod. and Thuc., first reappears in Aristotle.

22. καθ' ἡδονην—i.e. would be ready to join any one who could show by argument that he could serve them.

§ 5 1. 25. οὗτε οἱ ἄλλοι Ἐλληνεσ—'neither did the rest of ... prove to be so numerous as the forces of the several states reckoned themselves to be; on the contrary G., finding she was greatly deceived about their number, was with difficulty provided with an adequate force of hoplites in this war.' As Alc. is not referring only to Athens and Sparta, and there were certainly hostilities in the Peloponnes, there is no difficulty in τῶδε, nor is there any ground for rejecting καὶ μὴν ... ὥπλωνθη as spurious with Classen. Alc. himself was no believer in the Peace of Nicias. κομπὸ—is an Ionic word.

§ 6 1. 30. ὑμῆρος γάρ—explaining εὐπορίωτερα. The Sicels did in fact join the A. in large numbers.
§ 7 1. 33. οἱ γὰρ πατέρες—i.e. from 478 to 449 B.C.

§ 8. 33. ἀνέλπιστοι—active, 'despondent.' νῦν is accommodated to el te . . ἔρρωνται, where τε corresponds to οὕτε, 'even if they are ever so confident, to invade us is in their power.' τὸ μὲν ἐσβάλλειν is accus. of 'respect,' as 'in II. 53 τὸ μὲν προσταλαί πωφέων οὔδεis πρόθυμος ἤν (M. T. § 795).

42. βλάπτειν—the real question is, Would Athens still have a fleet large enough to retaliate on the Pel, in case of an invasion by making effective descents on the coast of Pel. ἐστὶν means after subtracting the fleet for Sicily: but ἀντιπαλον begs the question.

18 § 1 1. τὶ ἄν λέγοντες—'by what reasonable assertion can we hold back ourselves or make excuse to our allies there for refusing to aid them?' Thus τὶ ἄν ἐλκὸς belongs to both clauses. αὐτά is somewhat artificially contrasted with πρὸς τοὺς ἐκεῖ ἔμπυ.

3. μὴ βοηθοῖμεν—the μὴ because prevention is implied (M. T. § 292).

4. καὶ ξυνωμόσαμεν—'we actually exchanged oaths with them.' Classen says this refers to the παλαιὰ ξυμμαχία, for which see on c. 6, 2. The A. cannot have bound themselves by any oath which was unconditional, and they would be false to their oath only if they could not show that it was impossible for them to send help.

5. ἀντιπεθέναι—this sense of the verb may be compared with its noun ἀντιθέσεις, Quintilian's contrapositum. ἡμᾶς sc. ἐπ. ἡμῶν. Miller notes that Thuc. is very fond of compounds of ἀντί, which are well adapted to his style.

7. προσεθέμεθα—sc. πρὸς τὴν ξυμμαχίαν. ἐξοροῖς—Sparta had applied for ships from her allies in Sicily at the beginning of the war, but without result.

§ 2 1. 9. οὕτως—explained by παραγιγνώμενοι. ἡρξαν is 'in-gressive' aor.

13. ἵσυχαξόμεν—like quiescere, often opposed to armed intervention.

φυλοκρινοῖν—this rare verb, besides being explained by Hesychius and Pollux and in Bekker's Anecdota, is used twice by Aristides, and, according to Bloomfield, by other late authors.

14. βραχὺ ἄν τι—'while making only a small addition to the empire, we should be more likely to lose what we have already'; i.e. we, the Athenians, οἱ προϊκουτες, should soon find ourselves isolated if all Athenians were to act on the principles re-
commended by Nicias; and thus in any undertaking, however slight, we should be more likely to lose than to gain. (This sentence is generally wrongly rendered.)

15. τὸν γὰρ προύχοντα—‘for against a superior power men not only defend themselves when attacked, but to escape being attacked take action beforehand’; i.e. against a prominent state which is isolated, smaller states can combine, and do so from fear of an attack, when they see that the superior power is bent on increasing its influence.

§ 3 l. 18. ταμιεύωσθαι—Bloomfield quotes three instances of this verb used in this metaphorical sense by Xen. ‘We cannot regulate at will the limits that we choose for our empire, but being established in the position we occupy (i.e. as a ruling state) . . . and not relax our hold on others.’ ἀνίναι with personal object, though not found elsewhere in Thuc., is common.

20. διὰ τὸ ἀρχῆγαν ἀν—either we must retain our own rule or fall under the rule of others. This statement is true of the ancient city-states, but would not hold nowadays.

22. ἐκ τοῦ αὐτοῦ—with τοῖς ἄλλοις = ὄρωλος ὡστερ τοῖς ἄλλοις: ‘you cannot regard inaction from the same point of view as others, unless you mean to alter your methods to the pattern of theirs.’ τὸ ἡγεμόν is the general conception of ἡγεμόν apart from special circumstances; but much more often the neut. adj. expresses the idea of the corresponding noun under special circumstances, the noun being the universal concept. ἐπιστήδευματα are the concrete outcomes of ἐπιστήδεωσις.

§ 4 l. 25. τάδε—τὰ ἐντάθεα πράγματα Schol., in antithesis with ἐπ' ἐκείνα.

27. στορόμουμεν—met. from quelling a storm at sea. The edd. quote Aesch. P. V. 190 τὴν δ' ἀπέκρουσας στορόμος ὁργήν, and Bloomfield compares the same use of sternere, as in Aen. vi. 858 sternet Pucnos Gallumque rebellen.

28. ὑπερηδόντες—i.e. that we stand in no need of the present rest from hostilities.

30. τῶν ἑκεῖ—neut.

32. ἐν Ὡ = ‘ while,’ as often.

§ 5 l. 33. τὸ δ' ἄσφαλες—obj. to παρέξουσι, καὶ μένειν καὶ ἀπ. being exegetical of ἄσφαλες. M. T. § 749. The suppression of the alternative to ἦν τι προχωρῆ is in accordance with the Gk. love of avoiding distinct allusions to misfortune.

35. καὶ εὐπράτντων—i.e. all the Siceliots together. This is an answer to the argument of Nicias, c. 11, 4, that in case of any reverse the Siceliots would despise them.
§ 61. 36. Νικήλον—depends on τῶν λόγων: the speech of N. was characterised by or contains (1) ἀπραγμοσύνη, (2) διάστασις τοῖς νέοις ἐς τοὺς π. This is one of the passages in Thuc. that prove that not only the possessive gen. is placed between the art. and noun. See c. 62, 5 n. The dat. τοῖς νέοις is somewhat unusual: 'the difference for the young with the old' is the lit. meaning; for there is no ground for taking διάστασις as causal. ἀπραγμοσύνη = 'avoidance of trouble' for all the citizens, and διάστασις, 'a dispute for the young,' are the two jarring notes of the speech. 'Let not the avoidance of effort and the dispute . . which N. sets out in his speech . .'

39. ἀστερ καὶ οἱ πατέρες—Classen notes that these words recall sentiments expressed by Pericles.

41. ἐσ τάδε—deictic. αὐτά applies to the matter being discussed, as in c. 10, 2.

44. τὸ τε φαύλον—'Bauer says there is reference to the three ages of man—the juvenile, the virile, and the senile; thus understanding φαύλον to denote the first. . . There is an allusion to the position they may be thought to occupy in the exercise of counsel—the raw, the mature, and the quite consummate judgments' (Bloomfield). It is supposed that Alc. is speaking sarcastically, himself meaning rather the old by φαύλον. But all this ingenuity is needless. Alc. only means that it is wrong to imply, as N. did, that only the old are fit to settle the matter. The right way is for all—young or old—whether their ability be 'inferior,' 'average,' or 'consummate,' to take part in affairs. The best result is obtained by this fusion of abilities. ἐγκραθέν is conditional. Cf. viii. 97 μετρλα ἦ τε ἐς τοὺς ὁλγύους καὶ ἐς τοὺς πολλοὺς ἐγκραθείς.

47. τρ'Iφεσθαι—passive, also in viii. 42, 5 αὐτοὺς περὶ ἐαυτοὺς occurs in the same sense in viii. 46. Peppo, i. 1, 192 gives a collection of fut. mid. used by Thuc. in pass. sense; cf. ἀδικήσομαι c. 87, βλάψομαι c. 64. Alc. argues as though Athens had not already enough to occupy her energy in counteracting the influence of Sparta within her empire: ἐὰν μὲν ήσιν πόλις ἐγκραθεις begs the question. Kr.'s ἐὰν is probably right.

48. πάντων τὴν ἐπιστήμην ἐγγηράσεσθαι—the position of τε after τρ'Iφεσθαι and προσλήψεσθαι shows that τὴν πόλιν is the subject of all the infinitives. Hence trans. 'as regards her knowledge of everything, she will grow old therein.' πάντων is neut.; ἐγγηράσεσθαι = γεράσεσθαι ἐν (τῇ ἐπιστήμῃ), the compound being one of several compounds of ἐν that require a personal or quasi-personal subject. The construction is the same as in Eur. Bacchae 508 ἐνδυστυχήσων τοινοῦ ἐπιτήδειος εἰ. See Sandys' note. According to Stahl ἐγγηράσεσθαι = γερά-
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σεσθαί ἐν τῷ τρίβεσθαι; but this construction cannot be got out of the passage.

50. καὶ τὸ ἀμύνεσθαι—'and will be more accustomed to defend herself by action rather than by mere words.' οὐ λέγω ἀλλ’ ἔργα belongs to τὸ ἀμύνεσθαι, the policy of Nicias being described as τὸ λέγω ἀμύνεσθαι.

§ 7 1. 51. γιγνώσκω . . μοι δοκεῖν—'on the whole I judge that in my opinion a state accustomed to activity would quickly be ruined by a change to inactivity.' For γιγνώσκω with infin. see M.T. § 915. μοι δοκεῖν is not superfluous, but is intended to emphasise the contrast between the views of Alc. and Nic.

54. καὶ τῶν ἀνθρώπων κτλ.—this sentiment has become a commonplace, but is capable of being variously applied. The datives go with διαφόρως.

§ 1 1. 4. φυγάδων—this and the rel. clause belong to Λεοντίνων only.

5. ὄρκλων—see c. 6, 2.

6. σφίσθι—being the indirect reflexive, this refers to the subject of ἰκέτευν.

§ 2 1. 9. εἰ πολλὴν εἰ—this hope of N. was, as Freeman says, 'not quite honest.' It is strange that he did not resign.

11. αὕτως αὕθις—with παρελθὼν.

§ 1 1. 3. ἐπὶ τῷ παρὸντι—'under the circumstances.' Cf. ἐπὶ 20 τούτως c. 45.

§ 2 1. 6. οὐθ’ ύπηκόους . . οὐδὲ δεσμένας—their internal freedom is here insisted on. It is not possible for Athens to raise the cry of ἐλευθερία in Sicily as Sparta had done in Greece. With one or two exceptions, says Freeman, such as that of the relations between Syr. and Leontini, 'this is a perfectly true description of the political states of the Greeks of Sicily at the time. Since the fall of the tyrants, the great body of the Siceliot cities had been truly free and independent.'

8. ἐς . . χωρφολή—expressing eagerness, as in ἐχώρησαν ἐπὶ τὴν ἀντικρος ἐλευθερίαν VIII. 64.

9. οὕτ’ ἂν τὴν ἄρχην—their foreign relations are now contrasted with their internal condition.

11. τὸ τε πλῆθος—'as for their number, the cities of Greek origin are many for a single island.' ταῖς Ἑλληνίδαις is added emphatically at the end. πόλις is the only noun with which Thuc. uses the adj. Ἑλληνίδας.

§ 3 1. 14. ἐπτα—Selinus, Syracuse, Gela, Acragas, Messene, Himera, Camarina. Acræa and Casmenae are not reckoned, as
being merely outposts of Syracuse, using the same coinage and possessing no separate history.

15. τοῖς πᾶσιν—cf. ii. 36 τὴν πόλιν τοῖς πᾶσι παρεσκευάσαμεν.

ομοιοτρόπως μάλιστα—'so as to closely resemble our own power.' δύναμει is not 'the armament' that is to be sent out, but includes all the details that make up the power of Λ., in the same sense as δύναμιν of e. 21. Cf. vii. 55 πόλεσι . . ομοιοτρόποις επελθόντες, δημοκρατουμέναι τε ὥσπερ καὶ αὐτοὶ καὶ νὰῦς καὶ ἵππους καὶ μεγέθη ἐχοῦσαι.

18. ἔνεσθι—i.e. in Selinus and Syracuse.

§ 4 l. 19. ὁ πληρώσων—M.T. § 826; ii. 51, 5 ἀπορίᾳ τοῦ θεραπευόντος.

20. ἐν τοῖς ἱεροῖς—public money stored in temples and the sacred treasures of the temples themselves.

21. ἐστὶ Σελινούντιοις, Συρακοσίοις δὲ καλ—first clause refers specially to Selinus; but the καλ of the next shows that Syracuse is not excluded from the statement. 'Selinus has money . . : Syracuse receives in addition . . .' 22. ἀραρχὴ ἐσφέρεται—'first-fruits are contributed.' Some of the Sicels were dependent on Syracuse, and lived on their land on sufferance, paying a rent in kind. Hence in c. 45 to the dependent Sicels φόλακες are sent by Syr. to secure them on the coming of the Athenians. Some Sicels had even become serfs at Syracuse in the earliest times of the city, under the title καλλύρωι (Freeman, Sic. ii. Appendix II.) For the variant ἀπ’ ἀρχῆς φέρεται see not. crit.

23. ἵππους—cf. Pindar, Pth. ii. 1 Μεγαλαπόλιες ὡς Συρακοσι, βαλτυπόλειον τέμενος Αρεος, ἀνδρῶν ἵππων τε σιδαροχαρμῶν δαίμονι τροφολ. Σοφ. Ο. C. 507 γυναῖ' ὅρω | στελχούσαν ἡμῶν ἄσσουν, Αἰτναλας ἐπὶ | πῶλου βεβοῦσαν. Athens, on the contrary, had to buy her horses from Boeotia and elsewhere.

24. σίτῳ—Sicily has always been famed for its corn. (See Freeman, Sic. i. pp. 67, 91.) On the contrary, Athens had to import corn, mainly from the ports of the Euxine, also from Euboea, and shortly after this time from Cyprus. She was on several occasions in great straits on this account when an enemy controlled the sea.

21 § 1 l. 2. φαῦλοι—the sense cannot be 'mean,' 'poor,' as L. & S. say, since N. would appear to be disparaging the Λ. naval power by the connexion with ναυτικῆς. ὁ δῆμος ἐστὶν ὁ Ἐλαύνων τὰς ναῦς καὶ ὁ τὴν δύναμιν περιτείλεις τῇ πόλει ([Χεν.]) Ath. Pol. init.). φαῦλος στρατία is the ordinary or conventional force required for a naval expedition. It is a feature of the
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Sic. expedition that there were soldiers in unusual numbers on board.

Δει—constructed with infin. in the clauses that follow. It is a recognised principle that a verb that admits of two constructions may appear in the same sentence with both: c.g. viii. 4 παρασκευάζωντο . . τὴν τε ναυπηγηλαν . . καλ Σώμιον τεκάσαντες, where we have παρασκευάζομαι constructed first with the accus. and then with the partic.

3. εἰπερ—‘that is if,’ or ‘assuming that.’ Cf. Xen. Oec. 1, 8 οὐ χρήματα αὐτῷ ἐστιν ὁ ἔππος; Οὐκ, εἰπερ τὰ χρήματά γ' ἐστιν ἄγαθν. ὁ πεζὸς = ὁ π. στρατὸς is Ionic.

4. ἄξιον . . . δράν—equivalent to ἄξιον τι δράν. Cf. ii. 91 ἄξιομαφορον δρώντες.

5. ὑπὸ ιππείων—N. ‘fears that the cities will combine, and that Segesta alone will be left to give any help against the horsemen. But he says nothing about bringing together any force of cavalry on the A. side. That Segesta was likely to supply horse appears from c. 37, 1; 62, 9; 98, 1’ (Freeman).

6. ᾿ἄλλως τε κἀν ἕστωσιν—all the good MSS. give ei with subj. here only in Thuc. It occurs occasionally in tragedy, and is frequent in Lucian. Probably ᾿ἄλλως τε κἀν should be read, as in i. 141.

8. ᾿ω ᾿ἀμυνονυμεθα—final rel. sentence: sc. ιππείας πολλών.

§ 2 l. 11. αὐτόθεν—‘at once,’ at the start, instead of waiting to send for reinforcements.

13. οὐκ ἐν τῷ δ. στρατευσόμενοι—co-ordinate with ἀπὸ τῆς ἴμετέρας αὐτῶν. Hence to στρατευσόμενοι supply μελλομεν πλείων. The lit. rendering is ‘we are about to make a voyage to serve in a campaign not as you served, where among your subjects here you attacked any one as allies.’ The contrast is between an offensive alliance near home and an offensive alliance in a distant country; and the difference lies in the place. When the neighbourhood is friendly, there is no such difficulty as will be encountered in Sicily. ξύμμαχοι does not mean that A. was in the habit of making an alliance specially to attack a place (as Arnold thought), but is used for the sake of the antithesis of the ordinary relation existing between A. and her ὑπήκοοι, which is ξύμμαχα, with the unusual ξύμμαχα in Sicily.

14. καλ—‘as,’ so that ἓστρατεύσασθε is implied from στρατευσόμενοι. On the readings see crit. n.

15. θεν—sc. ἤσαν. The copula is frequently omitted after rel. words, esp. after ἤσος. In Lat. prose the corresponding omission is rare before the silver period.
16. προσέδει—necessary in addition to what had been taken αὐτόθεν.

17. ἀπαρτήσαντες—sc. στρατευόμενοι. The word is explained by the Schol.: ἀπαρτηθέντες, ἀπελθόντες, καὶ πολὺ τῆς οἰκέλας χωρίσθεντες. The only passage that supports the supposed intran. use of the act. is Dio Cass. 51, 4, 2 quoted by Pape and Clas. Now to ἀπαρτήσαντες supply ἀνδ τῆς ἡμετέρας αὐτῶν from above—the main point being that the armament is separated from, cut off from home, and transferred to a distant land. Thus ἐσ... ἀπαρτήσαντες repeats with an addition πολὺ... μελλομεν πλεῖν. The object of ἀπαρτήσαντες (τὴν παρασκευήν) is implied in the preceding words, and its omission is no more than the ordinary omission of an object with military words. The phrase ἐς γὰρ ἀπαρτάν is a brachylogy for 'to cut off (and place) in a country.'

οὔδε—misplaced, if the sense is—what it is always assumed to be—'from which not even a messenger can easily come in the four winter months.' But what no one can tell is why N., if he means this, should say 'from which not even within four months, I mean in the winter months, is it easy for a messenger to come.' Surely N. means what he says. He puts the case in its worst light. Should it be required to send at beginning of winter, it would be difficult for a messenger to go, and he might have to wait for spring, or put into an Italian or even a Libyan port for refuge. The months are Maimacterion, Posideon, Gamelion, Anthesterion, corresponding roughly to November, December, January, and February, and they are taken not singly, but as together making up the time when voyaging was dangerous.

18. τῶν χειμερινῶν—by no means a gloss on τεσσάρων, as some have supposed, but absolutely necessary; for without them the statement made by N. would be a manifest absurdity. With them the statement is a debater's argument of a quibbling character.

§ 1 l. 1. ὀπλίτας τε—answered by καλ τοξότας.

3. ξυμμάχων—these are divided into (1) τῶν ὑπηκόων, (2) ἤπ τινα κτλ.

4. πείσαι—the Argives and Mantineans joined thus. See on c. 29, 3 n. The Arcadians joined μισθὸ, being in the habit of serving as mercenaries (vii. 57).

7. ναυσί τε—τε adds the third particular, as often in Thuc.

8. τὸν δὲ—Stahl renders 'and take other supplies from home,' as though we had above σίτον τὸν μὲν ἑσκομιζέσθαι. This rendering accounts satisfactorily for the order of καλ αὐτόθεν, which
belongs to ἄγεων, and appears to be right. Stahl quotes several parallels. εἰπώτηδεα and σίτων mean the same thing; and ναυσι, ships in general, is contrasted with ἐν ὀλκάσι.

11. πρὸς μέρος—with ἐκ τῶν μυλῶνων, i.e. in proportion to the number of bakers in the several mills. These slaves are to be requisitioned by the state (ἵνα γαρ αὐτὸς ἐπὶ τὴν κεφαλήν τῶν ἁγίων) ; but, as they belong to private owners, they are to receive pay for their services, like state slaves.


17. τὰ παρ’ Εἰ. . . ἑτοίμα εἶναι—as in i. 69 τὰ παρ’ ὕμων ἄξιος προσαπαντήσαι. ‘The support of Segesta’ is that promised in c. 8, 2.

18. λέγεται—the passive is used both personally and impersonally, and regularly with infin.

καλ λόγῳ—there is a play on the double meaning of λέγω, λόγος—statement and pretense.

§ 1 l. 1. αὐτοῖ—belongs in sense to ἀντὶπαλον παρασκευασάμενοι. ‘with a force of our own not merely equal to that of the enemy’ (Jowett).

2. πλῆν γε—if τὸ ὀπλιτικὸν is made part of the parenthesis, the meaning is open to grave doubt. (a) The note in Jowett explains: ‘While exhorting the A., he is secretly discouraging them. “You must do all you can to be a match for your opponents” is the general drift of the previous chapter, and yet he throws in by the way, “but in the great arm of war [the hoplites] you cannot be a match for them.”’ But (1) Nicias nowhere introduces this disparity of hoplites, of which so much might have been made as an argument against the expedition. (2) How, after an exception so vital, could he add ὑπερβάλλοντες τοῖς πᾶσι? (3) How in c. 31 could Thuc. say of the A. force that its superiority over that of the enemy was conspicuous, if in the great arm of war N. can assert that it will of course be inferior? Would not such a statement from a responsible general be ridiculous? (b) Classen makes τὸ ὀπλιτικὸν refer to the A. hoplites, and makes the sense ‘except as regards our hoplites as compared with their whole fighting force’; but Stahl rightly objects that the comparison must be between part and part, not between part and whole, of the rival forces. The remedy is not to read τὸ ἵππικον with Urlichs,—for N. had proposed to take a force of σφενδονήται and τοζόται which should be ἀντὶπαλον to the enemy’s cavalry,—but to make τὸ ὀπλιτικὸν the object of παρασκευασάμενοι. Hence trans. ‘not only with a
force of hoplites a match for them, except when compared with their fighting strength, but actually surpassing them in every point.'

3. τὸ μάχιμον αὐτῶν—this is the whole of the enemy's forces. The A. were in the habit of relying on their hoplites in the field: N. reminds them that there are other kinds of troops to be reckoned with besides hoplites. He is referring back to his remark in c. 22, 1. Not only must the hoplites be a match for them (excluding of course their cavalry), but hoplites and light-armed troops must be more than a match for their whole fighting force, and even thus it will be hard to deal with them. τὸ ὀπλιτικὸν is in an emphatic position, because it is contrasted with τὸ ἐκείνων ἱππικὸν, as in c. 22.

4. ὑπερβάλλοντες—the antithesis between this and ἀντιπαλον παρασκευασάμενοι τὸ ὀπλιτικὸν πλήν γε πρὸς τὸ μάχιμον αὐτῶν is more formal than real; for the former words already imply that the A. hoplite force taken separately will be superior to the enemy's hoplite force taken separately.

toις πάσι—omnibus rebus. Of course A. cavalry are excepted after what has been said in c. 22.

5. τῶν μὲν κρατεῖν, τὰ δὲ καὶ διασώσαι—τῶν μὲν is neut.; but different explanations are given of the meaning. (a) Stahl renders 'aliis potiri, alia (quibus potiti erimus) etiam in tuto locare,' thus referring both τῶν μὲν and τὰ δὲ to the enemy; 'to seize on some positions and to hold permanently others' (Wilkins). (b) Classen accepts the Scholiast's note: τῶν μὲν = τῶν ἐκεῖ πραγμάτων, τὰ δὲ = τὰ ολκεία; 'to conquer Sicily, or indeed to preserve ourselves' (Jowett). That (b) is right is shown by the sentence that follows. It will be hard, says N., to conquer what we require to conquer, and even to preserve what we require to preserve: we should consider ourselves to be men who have to found a city in a hostile land—who have to fight for the soil—τῶν μὲν κρατεῖν—and to protect what we bring—τὰ δὲ = αἱ διασώσαι.

6. διασώσαι—not ingressive, but giving the result, = 'to bring safe through.'

§ 2 1. 6. πόλιν τε—'and (further developing the previous idea) we must consider that it is a city among an alien and hostile population that our men are setting out to found.' The warning that in setting out to make new conquests one runs the risk of losing what he has already in case of failure, is common in Thuc. To λέναι supply τοῦτον.

8. κατάσχωσιν—sc. τὰς ναῦς: annulerint.

9. κρατεῖν τῆς γῆς—explains τῶν μὲν κρατεῖν above, while
πάντα πολέμια ἔξουσιν is a reason for saying μόλις οἷον τ' ἐσόμεθα τά δὲ διασώσαι.

§ 3 1. 12. Χαλεπτόν δὲ—sc. πολλὰ εὐτυχήσαι. The edd. make Χαλεπτόν depend on εἰδώς, sc. δὲ; but it is better to supply ἐστὶ, and to regard the sentence as a parenthesis. This remark is very characteristic of N., who made εὐτυχίᾳ the chief object of life. Observe the personal tone of this section. N. betrays a fear that his spell of εὐτυχία may be broken.

14. παρασκευὴ... ἀσφαλῆς—antithesis to τῇ τύχῃ παραδόνς. So in vii. 67 παρασκευῆς πίστις is contrasted with τύχης π.

ἀπὸ τῶν εἰκότων—i.e. so far as human calculation can ensure safety. Human γνώμη is always liable to be crossed by divine τύχη.

§ 4 1. 15. ταύτα γὰρ... βέβαιοτάτα... σωτηρία—see Index ii. fines, τελικά κεφάλαια, i.e. the points on which a speaker insists in order to persuade. Here they are τὸ βέβαιον and τὸ σωτηρίον, and these may be considered varieties of τὸ συμφέρον.

17. εἰ δὲ τῷ... i.e. if any of the ten strategi not appointed to the command takes a different view. It is indeed probable that other members of the board besides Nicias, Alcibiades, and Lamachus were going to Sicily, but with powers subordinate to theirs. Thus an inscription (Hicks, Gr. Ins. p. 96), referring to the official year July 416–July 415, mentions Antimachus among the strategi sent to Sicily along with Lamachus and Alcibiades.

§ 1 1. 2. τῶν πραγμάτων—‘by the scale of the requirements’: cf. c. 19, 2 παρασκευῆς πληθεί. The second ἦ = εἰ δὲ μῆ: the first is probably spurious.

3. εἰ ἀναγκάζομαι—if nobody would take the command instead.

5. ἀσφαλῶς—another of N.'s catch-words, to which there is a sarcastic reference below.

§ 2 1. 5. τὸ μὲν ἐπιθυμοῦν—the partic. used as a noun occurs fairly often in Thuc., especially in the speeches. Like the articular infin., and the frequent use of nouns in -σες and -τῆς, it is a mark of the σεμνότης, 'dignity,' of Thuc. Very similar is Dr. Johnson's use of long nouns of Latin origin.

6. τοῦ πλοῦ—this is not the gen., usually employed with the noun-participle: in the ordinary type the partic. expresses a quality belonging to the substantive, as in τὸ ἱσόν πλοῦσιν τῆς νυκτὸς vii. 83; τὸ δυσμοῦνοιν τῆς γνώμης vii. 68.

9. ἀσφάλεια—δοκό, 'seem,' usually has the personal construction. Goodwin, M. T. § 754.
νῦν δὴ—'now there would be no risk,' since Ν. had explained the measures by which even he admitted it could be avoided.

§ 3 l. 10. ἔρως ἐνέπεσε—cf. Aesch. Agam. 352 ἔρως δὲ μὴ τις πρῶτερον ἐμπιέτησε στρατῷ | πορθεῖν & μὴ χρῆ.

11. τοῖς μὲν γὰρ—sc. ἔρως ἐνέπεσε.

12. καταστρεφόμενοι ἐφ' ἃ ἐπλεον—cf. vii. 11 κρατήσαντας Συρακοσίους ἐφ' οὖς ἐπέμφθημεν.

ἡ (ὡς) οὐδὲν ἄν σφαλέσαν μεγ. δύναμιν—the accus. abs., which with personal verbs requires ὡς or ὠσπέρ. Goodwin, M. T. § 853.

13. ἡλικία—i.e. the age for military service.

14. τὴς ἀπούσης κτλ. = ποθοῦντες ἵδειν καὶ θεωρεῖν τὰ ἄποντα, the expression being, as Böhme says, poetical. ὤψεως καὶ θ. = 'sights and wonders,' being passive in sense.


ο δὲ πολὺς ὄμιλος—sc. εὐελπίς ὧν.

16. καὶ στρατιώτης—Krüger quotes Plut. Per. 12 τὸν θητικὸν ὄμιλον καὶ ἰδιώτην, καὶ στρατ. is best taken as an adj., so that the phrase = οἱ πολ λοι καὶ στρατιώται. Classen and Böhme object that this leaves καὶ unexplained, and take καὶ στρατ. as part of the pred. with Dobree. But ο πολὺς ὄμιλος = that part of the ὄμιλοσ which was not so fiat στρατιώτης — had not, for whatever reason, served before. Thuc. makes two distinct points in the section: (1) all alike were eager to go, both young and old, and were confident; (2) the multitude and all those who had served before hoped to make money. These points would be much clearer if he had begun a new sentence after θεωρίας.

17. ἀλθείαν μισμοφοράν—this is explained by editors to mean that the addition of Sicily to the empire would lead to continual campaigns; but Gilbert rightly paraphrases: 'they hoped to get permanent employment out of the acquisition somehow': μισμοφορά is used loosely for pay for any services.

18. ὑπάρξειν—the attraction of short rel. clauses into infin. in reported speech is less rare in Gk. than in Lat. Thuc. has nine instances.

§ 4 l. 20. κακόνους . . τῇ πόλει—the application of the phrase here reminds us of Dr. Johnson's description of Patriotism as 'the last refuge of a scoundrel.'

§ 1 l. 1. παρελθὼν τις—Plutarch, Nic. c. 12 says this was Demostratus the demagogue. He is attacked by Aristoph.
in the Lysistrata 387 f. as an eager supporter of the Sicilian expedition.


5. ψηφίσωνται—deliberative: the recta being τίνα π.' Ἀθηναῖοι ψηφίσωνται; M. T. § 289. The 3rd person is rare, except with τις.

§ 2 l. 5. ἄκων μὲν—sc. εἶπε δὲ. Cf. the formula ἔγω μὲν οἴμαι without a δὲ clause following.

6. καθ' ἴσονταν μᾶλλον—'where there would be less interruption' than in the assembly.

7. δόσα . . . δοκεῖν—this is not the attracted infin. of c. 24, 3; the recta is δόσα δοκεῖν (M. T. § 759), and the infin. depends on the idea of sufficiency in δόσα. See also M. T. § 778, where similar expressions with ὃς and δόσον are collected.

8. ἐλάσσον—see c. 1, 2.

ἐκατόν—a fleet of this number had been sent out by Athens in the first two years of the war to make descents on the coasts of the Peloponnesian, and again in 428 for the same purpose.

9. πλευστέα—the plur. form of the impers. verbal, as in c. 50, 5.

αὖτών δ' Ἀθηναίων—'of the vessels belonging to Athens herself as many as they thought necessary would be transports, and they must send to the allies for more ships.' For the ὑπεραγωγοὶ or στρατιωτῖδες see c. 43, 2.

13. ἂν δὲ τι δύνωνται—'if they find any means of doing so.'

14. ὃς κατὰ λόγον—two explanations are given of this phrase: (1) Classen and Stahl say it is the same as ὃς ἐκατός (in Herod. and Thuc.) without a verb, so that the full form is ὃς κατὰ λόγον ἐτοιμάσαντο ἄν: (2) Krüger compares ὃς with numerals, so that the sense is 'about in proportion.' The former is apparently right, because the number of the hoplites is left uncertain, and the other numbers are to depend on the number of hoplites ultimately fixed.

17. ἐτοιμασάμενοι—when a plural subj. of infin. includes the subject of the main verb as here, whether in whole or in part, it is put in the nom. or accus. at will. Cf. vii. 48, 1 ὅ Νικίας ἐνόμιζε . . . λαθεῖν ἄν . . . ποιοῦντες.

§ 1 l. 3. καλ περὶ στρατιῶν πλῆθος κτλ.—this vote shows how chary the Ecclesia was of delegating its authority even to the Strategi. Even this did not excuse them from their responsibility: they would still have to render an account

§ 2 1. 7. ἐγγυνετο—see Index s. γλυνομαι.

8. κατάλογοι—the men were selected by means of κατάλογοι χρηστολ (c. 31, 3)—i.e. the generals made out lists of the best men from the lists of all those liable to service, which were engraved on the forty-two bronze στῆλαι that stood before the Council chamber (Ath. Pol. c. 53; cf. Gardner and Jevons, p. 637). The κατάλογοι or lists so formed were also set up in public. (The explanation of Gilbert that κατάλογος means a list kept by the taxarch of each tribe can no longer be maintained. κατάλογος is simply the list of men who are to serve on a campaign, however formed.) In the present case both the number and the selection of the names were left to the Strategi.

10. τοῦ ξυνεχούσ πολέμου—i.e. from 431-421; cf. ii. 1 κατα-στάντες ξυνεχός ἐπολέμουν: v. 24 ταῦτα τὰ δέκα ἐτη ὁ πρώτος πόλεμος ξυνεχῶς γενόμενος.

11. ἐς—‘with regard to,’ as often.

12. χρημάτων—7000 talents had been stored in the Treasury during the Peace of Nicias, if Andocides and Aeschines are to be trusted.


§ 1 1. 1. δοσι Ἐρμαι ἕσαν—Plutarch says τῶν Ἐρμῶν οἱ πρεσβύτεροι ἐξειρέσ καὶ ἄποδες. See Mayor on Juv. vii. 53. Grote’s account of the mutilation should be read.

ἐν τῇ πόλει—Plutarch says that Hipparchus the Pisistratid set up several of these figures. They were also put up from time to time by tribes, magistrates, and individuals, especially about the Agora, through which ran the street of Hermes.

3. ἐπὶ τετράγωνος ἑγγασία—‘the well-known square figures.’

5. οἱ πλεύστοι—according to Andocides (de Myst. § 62) the bust before his house was the only one that escaped, and this is repeated by Nepos, *Alcib. 3*; perhaps also by Philochorus (280 B.C.) ap. Schol. on Aristoph. *Lys.* 1094 τὴν δ’ αἴτιαν οἱ μὲν τοῖς περὶ Ἀλκιβιάδην προσέγραφον, ὡς Θουκυδίδης, οἱ δὲ Κορινθίοις ὡς Φιλόχορος: μόνον δὲ [ἐγγ. δ’ ὁδ] φησὶ περικοπῆμα τὸν Ἀνδρικίδου Ἐρμῆν.

§ 2 1. 7. μεγάλοις μηνύτροις— the reward was 100 minae according to a proposal of Pissander, 1000 drachmae according to a proposal of Cleonymus. The sums were subsequently awarded to two informers by the Thesmothetae (Andoc. § 27).

8. ἐπηφίλοσαντο—from Andoc. we learn that the Ecclesia dele-
gated the duty of investigating the outrage to the Council—

\[\text{ψηφοσαμένης τῆς βουλῆς, ἢν γὰρ αὐτοκράτωρ.}\]

The Council appointed (?) 10 special commissioners (\(\xiτηταλ\)) to receive and examine the evidence.

10. \(\muηνύειν—μήνυσι\) is an information given privately by a slave, metic, woman, or by a citizen who preferred not to raise an \(\epsilonισαγγελλα\) (‘impeachment’) because he was implicated. It could be given either \(\epsilonισ τῆν βουλὴν\) or \(\epsilonιν τῷ δήμῳ\). The matter, if serious, was settled in a court of heliasts. The \(\muηνυτής\) often received a reward if the accused person was convicted, and if a slave, received freedom. If his information was proved to be false, he was put to death. \(\epsilonισαγγελλα=\ delatio: \muηνυσι=indictium.\)

\(\alphaίδεως\)—the \(\alphaίδεα, i.e. \impiητιβας\,\) exempted a \(\muηνυτής\) from punishment in case he incriminated himself. Ordinarily the Ecclesia alone was competent to give the \(\alphaίδεα: \) but the Council, when as here it was \(\alphaυτοκράτωρ,\) could confer it on each individual \(\muηνυτής.\) (Cf. Goldstaub, \(\Delta\alphaδεα\,\) \(\text{Notione et Usu}\) p. 99.)

\(\tauόν \betaουλόμενον—\) stereotyped phrase, as also \(\ καί \ \alphaστών \ \καί \ \ξένων.\)

§ 3 l. 11. \(\muειζόνως\)—the form is found in Herod., Plato, Eur., and Xenophon, often in Aristides. For \(\lambdaαμβάνειν\) cf. c. 53, 3; 61, 1.

12. \(\οιωνός—\) ominous of evil, because it was a gross insult to the protecting deity of market and home.

13. \(\epsilonπι \ \xiυνομοσία—\) cf. c. 60, 1. \(\deltaήμου \ \kατάλυσις\) is one of the crimes to which the \(\nuμος \ \epsilonισαγγελτικὸς\) applied. The crime was first dealt with by Solon, and is often alluded to.

§ 1 l. 1. \(\alphaπό—\) cf. c. 45, 1 \(\alphaπό \ \tauῶν \ \kατασκόπων \ \sαφῆ \ \ηγ-
\gammaελλετο: \) I. 20 \(\epsilonκ \ \tauῶν \ \xiυνειδότων \ \mεμηνύσθαι: \) c. 36, 2.

\(\mετοίκον . . \ \καί \ \άκολουθῶν—\) the informations were preceded by an \(\epsilonισαγγελλα\) made in the Ecclesia by Pythonicus against Alcibiades, who produced a slave prepared to give information about the profanation of the Mysteries (Andoc. § 11). The other slaves and the metics here alluded to must have given information \(\piέρι \ \άλλων \ \άγαλμάτων \ \pερικοπῶν.\) Nothing further is heard of these latter.

4. \(\tauά \ \mυστήρια—\) ‘the memorable instance of Alcibiades shows how deeply the Athenian people resented any attempt to desecrate their much-loved Mysteries’ (Gardner and Jevons, p. 276).

5. \(\epsilonφ’ \ \ώβρει—\) ‘in mockery’; cf. Eur. \(\text{Orest.} \ 1581 \ \kάφ’ \ \ώβρει \ \λέγεις \ \τάδε.\)
6. καὶ τὸν 'Αλκιβιάδην—'A. among others.' Andromachus gave ten names in his μήνυσις.

§ 21. 7. αὐτά—applying generally, as often, to what has been said before.

οἱ . . ἄχθομενοι—foremost among these was Androcles the demagogue, who was put to death in 411.

14. οὖν δὲν εἴη αὐτῶν—it is generally agreed among modern writers that Alc. had nothing to do with the mutilation of the Hermæ. The authors of the mutilation remain unknown, and various views are held; the most probable being that the outrage was the work of oligarchs, undertaken with a view to ruin Alcibiades, and used with the same purpose by some of the extreme democrats. In none of the lists of Hermocopids furnished by informers did Alcibiades's name occur.

17. οὐ δημοτικήν—'unconstitutional.'

§ 1 l. 2. ἐτοίμος ἦν . . κρίνεσθαι—i.e. he wished the εἰσαγγελία of Pythonicus to be tried in a court at once. But (by a vote of the Assembly) the case was postponed, everything being ready for the expedition to depart.

3. [ἐκ τι τούτων εἰρ. ἦν]—this ἦν ought to be ἐστὶ, since the clause would necessarily be an indirect question. On the other hand εἰ μὲν . . εἰργαστο below is an unusual form of condition, representing εἰ μὲν . . εἰργασμα (compare M. T. § 701).

4. τὰ τῆς π. —'the details of the armament.'

6. ἄρχειν—'retain his command.'

§ 2 l. 6. ἐπεμαρτύρετο—(1) with infin. = 'beseech'; (2) with ὅτι = 'urge.'

7. ἀπόντος περὶ αὐτοῦ—ἀπόντος is placed first because it is emphatic.

10. πρὶν διαγνώσῃ—M. T. § 648 ; cf. c. 10, 5.

11. ἐπὶ τοσοῦτῳ σ.—'in command of so large an army.' This is the only instance of this use in Thuc.; but cf. Dinarchus i. 74 ἐπὶ τοῖς ζένοις . . ἐγένετο: Demosth. 54, 3 ἔσσαςερ ἢμεν ἐπὶ τῇ φρουρᾷ.

§ 3 l. 12. τὸ τε στράτευμα . . δ τε δῆμος—cf. ll. 22 ἐκκλησίαν τε οὐκ ἐπολεί . . τὴν τε πῶλην ἐφώλασθε. The double τε is often thus used to introduce the details.

μὴ εὖνου ἔχη—i.e. the case would not be decided on its merits. There is no doubt that Alcibiades was guilty of profaning the Mysteries, but he trusted to the support of his political club (ἐταχεία) and of the army to gain a victory over the extreme democrats. Many of the oligarchs were doubtless as guilty as he.
NOTES

14. δι’ ἐκείνου—c. 16, 6.


16. ἐνεντές=subornantes, not found elsewhere in Attic in this sense.

ἐλεγον=suadebant. ἐλθόντα='on his return.'

18. ἐν ἡμέραις ῥήταις—'within a fixed time after his return'; cf. Demosth. 23, 72 τὶ σῶν ὁ νόμος κελεύει; . . ἐν τοῖς εἰρημένοις χρόνοις ἀπελθεῖν. Aeschines ii. 109 οὐκεῦσασθαι τὸν δῆμον ὑπὲρ εἰρήνης ἐν τακταῖς ἡμέραις.

19. ἐκ μεθύνον διαβολῆς . . ἀγωνίσασθαι—as in Lys. 3, 48 ἐκ τοιούτων πραγμάτων εἰς τοιούτους ἀγώνας καταστήσαι.

§ 1 l. 1. θέρους μεσοῦντος ἡμι—cf. Isaecus 6, 14 τῇ στρατιᾷ ἀφ’ οὗ ἐξεπλενσαν εἰς Σικελίαν ἡμᾶς ἐστὶ δύο καὶ πεντήκοντα ἔτη, ἀπὸ 'Αρειμνηστοῦ ἄρχοντος. With this date the Schol. on Aristoph. Birds hypoth. 11 agrees. Arimnestus went out of office on the last day of Scirophorion (June-July) 415. Hence the date of the departure is about the end of June.

6. εἰρητό—often used of military instructions.

Κέρκυραν . . Ἰαπυγλαν—the regular route from Greece to Italy (see on c. 13 § 1) in the time of Thuc. The Durazzo (Epidamnus)-Brindisi route dates from about 200 B.C.

8. διαβαλούσιν—found only in Herod., Thuc., and tragedy in this sense, and in late authors.

§ 2 l. 11. ἐγγγατέβη—anaphora of καταβάντες above. Cf. i. 115 ἐπανέστησαν . . ἀπέστησαν . . ἐγγατέβησαν. It is most frequent with compounds of ἀντι-, as in i. 30 ἐστρατοπεδεύοντο . . ἀντεστρατοπεδεύοντο.

12. ἀπασ ὡς εἰπεῖν—'almost all,' the regular use of ὡς (ἐπος) εἰπεῖν being to limit a general statement.

13. οἱ μὲν ἐπιχώριοι—answered by οἱ δὲ ξένοι κτλ. in c. 31, 1. προτέμπετον=prosequi.

15. μετ’ ἐλπίδος . . ἰόντες—cf. vii. 57 παιδῶν μεθ’ ὧν ἐξ-ἐπλεον. It is strange that Xenophon almost always uses ὡς in this particular sense, as λέγεται ὡς ὑπὲρ πολλῶν δακρύων ἀποσχωρήσαι (Cyrop. 1, 4, 24), except with abstract nouns in -α, with which he always writes μετά.

16. τὰ μὲν ὡς κτῆσοντο—'(hoping) that they might gain Sicily.' M. T. §§ 128, 136.

17. τοὺς δ' εἰ ποτε—'(lamenting) that they might never see their friends again.' This is the same use of εἰ as appears after verbs of fearing, M. T. § 376; Eur. Med. 184 ἀτὰρ φόβος εἰ
But metus si = 'fear lest,' Tac. An. 1, 11 quibus unus metus si intellecture videuntur.

δούλω—this and c. 34, 5 ei ὑποδέξουτο, are the only two examples of ei with fut. opt. in Thuc., and they may both be regarded as interrogative uses of ei. In conditional sentences Thuc. almost invariably retains the indic. after ei in O.O.

§ 11. 2. μετὰ κινδύνων—c. 72, 4; 'in dangerous circumstances.'

3. αὐτοὺς ἐστὶν—'in mentem venit periculorum.' τὰ δεινὰ is commonly used of danger.

5. τῇ παροῦσῃ ῥώμῃ... τῇ δοξῇ—cf. VII. 71 ἀπὸ τῶν δρωμέων τῆς δοξῆς καὶ τῆς γνώμης... ἐδούλουτο : ib. 75 τῇ τε δοξῇ ἑκάστῳ ἀλγεινὰ καὶ τῇ γνώμῃ αλαθενῶν. In διὰ τὸ πάθος... εἰρων, which explains ῥώμη, we have the cause of the θάρσος in a material form: 'owing to the strength in which they were present, through the vastness of the forces that they saw, they were cheered by the sight.' The addition of διὰ... εἰρων is due to the fact that ῥώμη is not wholly a concrete word, but means 'spirit' as well as 'strength' and suggests high nervous tension. This inserted clause enables Thuc. to proceed naturally from τῇ ῥώμῃ τῷ τῇ δοξῇ.

ἐκάστων δὲ εἰρων—cf. II. 59 αὐτῶν πάντων δὲ ἐτυχον. The adj. is not often inserted before such noun-relative sentences.

6. οἱ δὲ ξένοι—strictly speaking, a participle parallel to προ-πείματοιτε above ought to follow. Such an anacoluthon is not uncommon, and is to be found in Tacitus: e.g. Hist. iv. 2 non-dum ad curas intentus, sed... filium principem agebat.

7. κατὰ θέαν ἤκεν—as in v. 7, 3; cf. Isocr. 7, 32 κατῄμπειν κατ᾽ ἐμπορίαν.

8. διάνοιαν—'enterprise'; cf. c. 21, 1.

παρασκευὴ γὰρ αὐτῆς κτλ.—'this was the first expedition that sailed out from a single city with a Greek force that eclipsed all that had ever been sent out in costliness and magnificence.' For πολυτελεστάτη ὁ... τῶν ἐς ἐκείνον τὸν χρόνον cf. c. 13, 1. See on this passage Intr. p. xxxii.

§ 21. 12. ἦς Ἕπιδαυρον—this expedition was sent out in 430 B.C., and Epidaurus was the most important place the Athenians attacked. It lay on the route to Argos, which was then neutral. The attack failed. The fleet was then sent on to Potidaea, where the Athenians wished to concentrate a force large enough to carry the place by assault. But Hagnon was compelled to return because the plague broke out among the crews.
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14. αὐτῶν 'Αθηναίων—comparing the numbers of the two forces, we get—(1) 430 B.C., 4000 Athenian hoplites and 100 triremes, with large forces from the allies in addition; (2) 415 B.C., 51,000 hoplites inclusive of all contributions from allies, and 134 triremes, also inclusive. Hence the numbers of the earlier expedition must have been the greater.

§ 3 l. 18. φαύλη—‘ordinary,’ as in c. 21, 1.

19. οὖτος δὲ—sc. ὄρμηθη. Then τὸ μὲν νάυτικὸν and τὸ δὲ πείζων are in apposition to στόλος.

20. κατ’ ἀμφότερα—explained by καὶ ναυὸι καὶ πείζο. The phrase means, not ‘on both elements,’ but ‘in both ways,’ ‘in both respects,’ as in κατὰ πολλῶν τρόπους, κατὰ πάντα, κατὰ πολλά. Cf. Aristoph. Bīrīs 451 δολερὸν κατὰ πάντα δὴ τρόπον. Dinarchus 1, 50 κατὰ δύο τρόπους ποιεῖσθαι τὰς ἀποφάσεις.

οὐ δὲν δὲν—Poppo takes this with εξαρτυθέοις—‘equipped with whatever was necessary’; but οὐ is better explained as local, ‘wherever they might be needed.’ The point is that the army and the fleet could operate separately, though in experience Nicias found that the absence of cavalry prevented his employing the army away from the fleet. The Athenians had not in previous expeditions contemplated the independent action of army and fleet.

21. μεγάλαις δαπάναις—Gardner and Jevons, p. 659. The trierarchs were selected by the Strategi. The expense to the trierarch came in the extras—the ornamentation of the ship and the comforts and extra pay of the crew.

22. δραχμῆστρα—this is double the ordinary wage, and is the same as that paid at the siege of Potidaea.

26. ὑπηρεσίαι—see Gardner and Jevons on the trireme, p. 650.

28. ὁραντιαὶ—(1) they rowed with the longest oars; (2) they were exposed to greater danger than the other sailors.

29. σημεῖοι—‘he either means standards strictly, as in the case of armies, or, as some say, the figures outside the vessels’ (Schol.). There were also the σημεῖα, figures of Athena as guardian of the ship, that stood at the stern. Such figures are often referred to; and cf. Ovid, Met. xv. 697 Deus eminet altā, | Impositaque premens puppim cervicem recurvam | Caeruleas despectat aquas. See Conington on Vergil, Aen. x. 166. (Cf. Aristoph. Frogs 933.) The outside figures, properly παράσημα, were at the prow. Surely all of these σημεῖα are meant, the ornamentations being unusually elaborate. (Bloomfield misunderstands the Schol.) In the first explanation the Schol. probably alludes to flags, though the exact meaning of the
30. κατασκευαῖς—'fittings.'

31. εἰς τὰ μακρότατα = ἐπὶ τὸ πλείστον (Schol.). αὐτῷ τίνι go together and = 'each for himself.'

33. κατάλογοις χρηστοῖς—see on c. 26, 2. The Strategi were careful to select the most efficient men from the names on the στῆλαι. The lit. rendering is 'by honest enrolments,' for κατάλογος = both 'list' and 'levy.' χρηστός = ἀληθεύσ (Schol.). The lists were not always drawn up χρηστῶς: Aristoph. Ἐγ. 1369 ὀπλίτης ἐντεθεὶς ἐν κατάλογῳ | ωῦδες κατὰ σπουδᾶς (through influence) μετεγγραφήσεται (get his name placed lower on the list, with the hope of escaping service), ἀλλ᾽ ὥσπερ ἡν τὸ πρῶτον ἐγγραφήσεται (see Kock's note). Cf. Pαξ 1179 τοὺς μὲν ἐγγρά- φοντες ἡμῶν, τοὺς δ᾽ ἀνω τὲ καὶ κάτω ἐξαλείφοντες δίς ἦ τρις, of the taxiaruchs, who acted for the Strategi. Aelian 13, 12 has a story that Meton, the astronomer, was on the κατάλογος for Sicily, and tried to get off by feigning madness. (On κατά- λογους H. Schwartz, ad Athen. rem militarem c. 1.)

34. ἐκκριθέν—δοκιμασθέν καὶ προκριθέν (Schol.).

35. σκευῶν—'clothing,' or 'uniform,' σκευῆ being used for an official dress, as of soldiers or priests.

36. ἀμιλληθέν— the verb occurs only here in Thuc. : 'vying with one another.' The aor. is more commonly middle in form.

§ 41. 37. ὁ τις ὦ. προσετάχθη—'in their several stations.' See next note.

38. εἰς τοὺς ἄλλους "Ε.—Jowett renders: 'While at home the Athenians were thus competing with one another in the performance of their several duties, to the rest of Hellas the expedition seemed to be a grand display of their power and greatness'; and the note says: 'Thuc. presents the expedition under two aspects, of which the connection is not obvious.' This is all wrong. With both γενέσθαι and εἰκάσθηναι we must supply τοῖς Ἀθηναῖοις, and the sense is τοῖς Ἀθηναίοις πρὸς τε σφᾶς αὐτοῦς ἔρις ἐγένετο ἄμα καὶ εἰς τοὺς ἄλλους Ἑλληνας ἐπί- δεικνύει γκάσθη: 'The result was that among themselves they fell to quarrelling over the expedition at their posts (as to who was best equipped), while to the Greeks at large (through the splendour of the equipment) a display was portrayed of their (internal) power and (external) influence, rather than a force equipped against an enemy.' The edd. are mistaken in supplying a subject τοῦτο or τὸν στόλον το εἰκάσθηναι. See Intr. p. xxxiii.
§ 5 l. 40. εἰ γάρ τις — the reason of the statement (τοίς Ἀθηναῖοις) ἐπίδειξεν ἡκάσθη κτλ. is now given. The explanation of the previous clause—ἐπίς ἐγένετο—had been already given in what preceded.

43. προετετελέκει—i.e. in the preparations, before the expedition was ready.

45. καὶ πριμῷαρχος—sc. τις, 'and, if a trierarch.'

47. χωρὶς δ'—'and besides'; cf. 11. 97 χωρὶς δὲ ὁσα ὑφαντά τε καὶ λεία. ἀνευ, 'apart from,' 'beside,' opposite of ξύν, which is 'including.'

48. ἐφοδίων—viaticum.

49. μεταβολὴ—ἀνήσεως δή (Schol.), 'for barter': 'not a few looked to profit in the distant land by trade as well as by warfare' (Freeman). Nicias refers to this fact in v. 13.

51. τὰ πάντα—more commonly τὰ ἔμπαντα in this sense.

§ 6 l. 52. καὶ—'in fact,' giving the general result.

οὐχ ἣσον τόλμης τε θάμβη—'no less through astonishment at its boldness, and through the splendour of its appearance, than the superiority of the force in comparison with those against whom they went.' Cf. ii. 65 of this expedition οὐ τοσοοῦτον γνώμης ἀμάρτημα ἦν πρὸς οὗς ἐπῆσαν. The τόλμη is the courage shown in undertaking a new war before the Peloponnesian war was done with, as Thuc. explains in vii. 28 that the Λ. παράλογον ποιήσατο τοῖς Ελλησι τῆς δινάμεως καὶ τόλμης.

54. καὶ ὅτι—see on c. 1, 1.

55. μέγιστος διάπλους—'this is said because, though Egypt (against which they had formerly gone [460 B.C.] was farther in direct distance, yet the circuitous navigation to Sicily made a greater distance' (Bloomfield).

56. ἐπὶ μεγίστῃ ἐ. πρὸς—'with the greatest hopes in comparison with their present position.' The note in Jowett misses the point, which is that they looked forward to an enormous extension of empire: 'Had Athens succeeded . . she would soon have added to her dominions part of Italy, and perhaps Carthage—the whole of Greece, and perhaps Macedonia and Thrace' (Bloomfield). See c. 90, 2.

§ 1 l. 4. τὰς νομιζομένας πρὸ τῆς ἀναγωγῆς—'that were customary before the start.' What is unusual is that the prayers were offered in common, and not by each ship independently.

6. ὑπὸ κήρυκος—'praecone verba praecuncte.'

7. παρ' ἄπαν—Diodorus says ὁ κύκλος ἄπαν ἔγεμε θυματηρίων
On ordinary occasions it seems that the Strategus alone poured libations before the start of a fleet. Here 'cups were first filled and drunk round, and then the officers and seamen made the libation' (Bloomfield).

§ 2 l. 10. ξυνηπήχοντο .. ςφίοι— the ςφίοι ought to refer to the subject of ξυνηπήχοντο, but it goes back to the subject which is throughout the prominent one—i.e. those taking part in the expedition. It is best therefore to regard the sentence as parenthetical.

13. ἐπὶ κέρας—'in single file,' opposite of μετωπαίοι or ἐπὶ μετώπου. Cf. κατὰ μίαν and ἐπὶ μίαν, 'one behind another.' When outside the harbour, they began racing.

§ 3 l. 23. τοιοῦτο—it is plain, as Stahl says, that the views expressed by Hermocrates differed from those generally put forward. But 'speeches like this' (of Hermocrates) need not mean more than speeches that expressed views on the situation and offered advice.

26. Ἔρμοκράτις—leader of the aristocratic party, and ranked by later writers with Timoleon. His chief doctrine, compared by Freeman to the Monroe doctrine, was Sicily for the Siceliots. He had persuaded the Greek cities of Sicily to make peace in 424, and thus had already dealt a heavy blow to Athenian designs in the island. Dionysius I. married his daughter.

33 § 1 l. 1. ὁστερ καὶ ἄλλοι τίνες—referring to others who had spoken before him.

2. τοὺ ἐπίπλου τῆς ἀ.—Thuc. often places the objective gen. first when it is specially emphatic. In other authors, except Herod. and Hippocrates, it is rarely found. Andoc. 1, 15 περὶ τῶν Ἐρμοῶν τῆς περικοπῆς.

5. λέγοντες—i.e. what they judge to be the case, as distinct from the information they have received.

7. καταφοβήσεις ἐπισχῆσω—ἐπίκησο is often used absolutely. In vii. 33 ἐπίσχον τῷ ἐπικείμενον = 'refrained from attacking.'

8. πείθων γε—γε gives a causal sense to a partic. Cf. Andoc. 1, 70 ὡς γ' ἐμαυτὸν πείθω. The phrase occurs several times in Plato and the orators.

9. ἐτέρου—often used with a compar. of an exceptional case. Cf. the common phrase μᾶλλον ἐτέρον. Here ἐτέρον would have applied rather to those who had already spoken.

§ 2 l. 10. πάνυ—gives a superlative force to θαυμάζετε = δθάμα μέγιστον ἐμποτεί.

12. πρόφασιν—the accus. also in iii. 111. The dat. is also used.
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εὐμμαχή. . . κατοικίσει—ξ. is dat. of cause, k. of purpose.

15. έι σχοίειν . . . έξευν—as this follows a principal tense, it must represent έι σχοίμεν . . . έξομεν of the O.R., as e.g. in Antiphon Πα 4 ει τούς ανατίλους διώκουμεν, δεινούς αλητρολοῦς ἔξομεν. (This passage is wrongly explained by F. Roth, Oratio Obliga bei Thuk. p. 16.) Cf. M. Τ. § 499.

§ 3 l. 16. ἀπὸ τῶν ὑπαρχόντων—with ἀμυνεῖσθε, 'with the means at hand.'

18. ἀφαρκτοι—not ἄσπλοι (Schol.), but 'insufficiently protected.'

19. ληθησεσθε='be caught.'

§ 4 l. 20. πιστά—refers to ἀπιστησάντες: 'monei ne ex summa ineuria in extremum terrorem irruant' (Oehler, In Herm. Orationem). Sc. αὐτά ἑστι.

22. ἦ πάσχειν—'they will not be in a position to inflict more on us than they suffer.'

23. ἀνωφελές—'is it disadvantageous.' See crit. note.

27. ἦν ἀρα—'if in the issue' (Wilkins).

28. δέ . . . γε—these particles, as Herbst shows, are added to οὖ γὰρ or μὴ γὰρ to increase their force.

30. κάλλιστον ἔργον—Π. 42 κυνόνων κάλλιστος, VII. 68 κυπανιστάτων.

κάλλιστον δή ἔργον ἡμῖν—the same number of syllables follows εὐμβήσεται καὶ: this is called παράσωσις.

§ 5 l. 31. ὀλίγοι γὰρ δή—e.g. the expedition of Cimon to the Thracian coast in 469, and to Egypt in 460.

35. πάντα γάρ—i.e. not only ἑνοικοῦντες but ἀστυνεῖτον as well. The whole of this passage is general down to καταλειποῦσιν. Hence it is wrong to explain ἐπιβουλεύεταιν ἡμῖν, as Classen does.

37. καν περὶ σφίσιν αὐτοῖς—I. 69 τῶν βάρβαρον αὐτὸν περὶ αὐτῶ τὰ πλεῖον σφαλέντα. Soph. Αἰαξ 828 πεπτώτα τὸδε περὶ νεορράντω σφίσει. Herod. 9, 101 μὴ περὶ Μαρδονίω. Aristoph. Παξ 905 περὶ ταῖς καμπαίς . . . πεπτώκωστε. The other ordinary prose use of περὶ with dat. is after verbs of fearing, as usually in Thuc. (cf. Aristoph. Εν. 27 περὶ τῷ δέρματι δέδοικα). 'As examples of a striking deviation from his usual construction may be mentioned ΠΡ. 102 δείσας περὶ αὐτῆς . . . VIII. 93 ἐφοβεῖτο περὶ τοῦ πολέμου, for elsewhere Thuc. has περὶ with dat. after verbs of fearing, according to the usual Attic construction (cf. Phrynichus in B.A.G. p. 37 δέδοικα περὶ τῷδε, κατὰ δοτικήν ὡς ἐπὶ τὸ τοῦ ὁλ. 'Ἀττικόν') (Prof. C. F. Smith). But Phrynichus speaks too strongly: the construction occurs but once in
Aristoph., never in the orators, unless in Antiphon, Fr. 77 we should alter δείσθαι περὶ τοῦ. But it is wrong to pronounce περὶ with dat. ‘poetical and Ionic’ with Du Mesnil. (There is great variety in the use of prepositions in Attic, and in the dictum of the Alexandrine grammarians there is some truth: παρὰ Θουκυδίδη τὴν ἐννημαγμένως πάσας εὐρήσεις τὰς προθέσεις κειμένας.)

39. ὅπερ . . ἡμᾶς τῆς ἐπέρησαν διὰ τούτου 

40. ἐπὶ τῷ ό.—Ⅶ. 64 τὸ μέγα δνομα τῶν 'Αθηνῶν: ‘owing to their reputation as the city that he had attacked.’ That δνομα does not mean ‘fiction’ or ‘mere statement’ here is shown by καὶ ἡμῖν τὸ τοιοῦτο: it has the same sense as δνομα above. To have been the object of the Persian attack constituted that glory of Athens that led to her rise. με, which is in O.O., represents με of O.R.: men said, after the war, "ἐπὶ 'Αθηνᾶς με ο Ὀλύμπιο." Syracuse too will grow great ἐπὶ τῷ ὄνοματι ὑς ὑπ' ἡμᾶς με ο 'Αθηναῖος. See Index s.v. ἐπὶ.

34 § 1 3. τοὺς μέν—i.e. τοὺς ὑπηκόους: τοὺς δέ—i.e. τοὺς αὐτούχων. ‘The difference is clearly marked between the Sikels of the east coast, familiar to Syr. as subjects, neighbours, or enemies, and the Sikel towns of the interior, now fast beginning to advance in power and in Hellenic culture’ (Freeman).

5. τὴν ἄλλην Σ.—i.e. the Siceliots.

7. ἡ ἐμμαχαλλον ποιώμεθα ἡμῖν—Stephanus reads ποϊωνται and Classen revives the reading. If we keep the MSS. reading we must make ἡμῖν = ἡμῖν αὐτοῖς 'for ourselves, as Thuc. sometimes uses φοίλων for φοίλων αὐτοῖς: cf. II. 71 οὐ δίκαια ποιεῖτε οὕτω νομίζων οὕτω πατέρων. The phrase is, however, very unusual.

9. ἀμεινὸν—c. 19, 1.

10. ἀνέλπιστον—taken in two ways: (1) ἀκομβοῦ (Schol., Krüger), sc. μὴ ποτὲ . . ἐλθώσαι, i.e. they are expecting an attack on Carthage; (2) ‘the invasion of Sicily will not surprise them’ (Poppo, etc.). But (3) surely the key to the passage is in ἀμεινὸν εἶναι πέμψαι? Το ἀνέλπιστον supply τὸ πέμψας ἡμᾶς. ‘Our mission will not surprise them.’

11. ἄδα φόβου εἰσὶ—c. 59, 2. The construction is frequent with ἓξεων, γλύνεσθαι, ἑναὶ, ἑναί.


14. ἥτοι . . γε . . ἦ—in Thuc. the more certain but less important alternative is put first when these particles are used. But this does not seem to be the case in other authors.

ἡ εἴς ἐνός γε τοῦ τ.—‘or by some means or other’; the Schol. remarks that ἦ is superfluous, there being no other way except
either κρύφα or φανέρως. But the addition is not an unnatural inaccuracy, and the removal of ή by no means improves the sense. Aesch. Septem 202 ἡκουσας ή οὐκ ἡκουσας ή κωφὴ λέγω: Plat. Laches 199 β οὐ γὰρ μελλόντων μόνον πέρι ἑπάλει, ἀλλὰ καὶ γιγνομένων καὶ γεγονότων καὶ πάντως ἐχόντων, where καὶ πάντως ἐχόντων is equally superfluous.

18. εὐπορεῖ—'by which war . . pros pers'; cf. i. 83 δαπάνης, δι' ήν τά δύπλα ώφελει. Nothing further is heard of this proposal of H. to send to Carthage. (Freeman, Sicily III. Append. vii.)

§ 3 l. 18. ἐς τὴν Α. καὶ ἐς Κ.—Thuc. repeats the preposition where different things are clearly opposed to one another, omits it when they are thought of together. Contrast § 4.

20. τὸν ἕκει πόλεμον—cf. c. 36, 4. Freeman remarks that we should have looked for some more marked reference to Corinith, as metropolis of Syr.

§ 4 l. 22. διὰ τὸ ἐξώνθες ἣσονυχον—v. 68 τὸ ἀνθρώπευον κομπώδες: and c. 55, 3 τὸ πρότερον ἐξώνθες φοβηρών. 'I will now tell you what I think would be most advantageous, though you with your habitual lack of enterprise would by no means readily accede to it.' Cf. Plat. Laws p. 918 ν γελοῖον μὲν εἰπεῖν ὄμως δ' εἰρήσεται: Demosth. 14, 24 παράδοξον μὲν οἴδα λέγων, ὄμως δ' εἰρήσεται.

29. περὶ τῆς Σικελίας—it appears necessary to read the gen. here, because δ' ἄγων, ἄγωνιζονθαι, μάχεσθαι, πολεμεῖν in Thuc. always take περὶ τινος not περὶ τινι elsewhere; and it certainly does appear that τοῦ περαιωθῆναι is also governed by περὶ here Thomas Magister connects δ' ἄγων directly with τοῦ περαιωθῆναι, for which cf. Eur. Sup. 665 νεκρόν ποιόνθεν θέμενοι, ὥν ἐκεῖτ' ἄγων. (The MSS. reading is defended by Herbst, and by C. F. Smith in A. J. P. 25 p. 67.)

31. ἐς λογισμὸν καταστήσαμεν—cf. Isocr. 15, 169 εἰσέσεασαν εἰς τὸ λογίζεσθαι. The substance of the reflections is given in all that follows down to the end of § 5.

32. ἐκ φιλάσι χώρασ—viz. Tarentum, as explained by the parenthesis—i.e. 'we have the friendly haven of Taras as a base of operations and a place of shelter in case of need' (Freeman).

33. φύλακες—of Sicily. Notice αὐτοὶς and ἐκείνους.

34. τὸ δὲ πέλαγος κτλ.—'wheras they have before them a passage which is long for the whole of their armament, and it would be difficult owing to the length of the voyage to keep in line, and consequently their forces would be exposed to our attack, as they would come up with us slowly and in divisions,' πολὺ (ἐστι) περαιοῦσθαι, as c. 42 βῆνος ἄρχειν. Most edd. regard
THUCYDIDES

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noitre our numbers and our position, they would be overtaken by winter.' The aorist partic. does not express time past, relative to χρώμενοι, but is timeless. There is no reason why χρώμενοι should not have been χρησάμενοι, other than that with verbs like πέμπω the pres. partic. is much affected.

57. πρόφασιν—sc. τοῦ καταλύσαι τὸν π.

58. ἀξιόχρεων—'some considerable action on our part.'

§ 21. 58. ἄγγελομεθα—personal, = ἄγγελομεθα πλείους εἶναι, 'our numbers would be exaggerated by report'; cf. 1. 10 ἐπὶ τὸ μείζον κοσμήσαι.

60. πρὸς τὰ λεγόμενα... ἵστανται—metaphor from sails set in any direction. 'Men's minds veer in the direction of what they hear.'

61. ἢ... γε—'or at least.'

63. ἵστανται—discriminate pares, Haase; and so recent edd. The Schol. says 'either ἐν ὡμοίῳ κινδύνῳ καταστήσωντας αὐτούς, or ἵστανται': in II. 39 we have ἡμεῖς ἀνειμένως διαιτώμενοι οὕδεν ἡσσών ἐπὶ τοὺς ἵσταντας κινδύνους χρησίμοιν, where some edd. explain 'dangers as great as they face,' others 'struggles in which equal but not superior forces oppose us'; probably the first is right and here the sense is 'equally ready to face danger.' If so, cf. ἵσταναι, contrast ἵστρυμα.

§ 81. 65. κατεγερωκότες—'looking down upon us because we did not support the attempt of the L.' In 431 Sparta had appealed to Italy and Sicily for ships, but none had been sent, II. 7. Stein thinks the obj. to κατ. is lost.

67. παρὰ γνώμην—παρὰ τὴν δόξαν αὐτῶν (Schol.).

68. ἀπὸ τοῦ ἄλ. = ἀληθές. Such phrases are used as adjectives with nouns, or as adverbs with verbs. Cf. ἀπὸ τοῦ ἱσοῦ, τοῦ προφανοῦς, τοῦ ἀδοκίτου. III. 43 τάγαθα ἀπὸ τοῦ εὐθέου λεγόμενα, 'the best advice when offered in plain terms.'

§ 91. 70. πείθεσθε... τολμήσαντες—'follow my advice, if possible, by taking this bold step.' The aor. is ingressive: by entering upon this τόλμα. Again the time of the partic. is independent of the verb. τάυτα, which some edd. construe as object of πείθεσθε, goes with the partic., because of the order.

71. τάλλα... ἕτοιμάζειν—sc. πείθεσθε: it is not unusual to find two constructions after a verb in this way. Cf. note on c. 1, 1.

73. παραστῆναι παντι—this infin. is by some explained as an imperative, but it is more natural to supply πείθεσθε, which in passing through ἕτοιμάζειν has assumed a somewhat different meaning. (παραστῆναι often has this sense: c. 68, 3; 95, 2.
Andoc. i. 54 eι τω παρέστηκε γνώμη τοιαύτη.) Cf. ii. 39 περιγλίνεται ἡμῖν . . μὴ προκάμενε, καλ . . μὴ ἄτολμοτέρου . . φαινόσθαι, καὶ ἐν τε τούτοις τὴν πόλιν ἀξίαν εἶναι θαυμαζόσθαι καὶ ἐτι ἐν ἄλλοις, where also, when εἶναι is reached, the meaning of περιγλίνεται is lost. This is a good example of Thuc.'s πολύνους βραχυλογία.

καταφρονεῖν τοὺς ἐπιόντας—Thomas Magister quotes this passage for καταφρονεῖν with accus. In only one place has Thuc. the gen. of direct object with καταφρ.—viz. vii. 63 καταφρονήσαντες Κορωθίων.

74. ἐν τῶν ἐργών τῇ ἀλκῆ—cf. Herod. vii. 49 ἀνήρ οὔτω ἂν εἰπό ἄριστος εἰ βουλεύομενος μὲν ἄρρωδεοι ἐν δὲ τῷ ἐργῷ θραύσει εἴη: 'resistance in action'; ἀλκῆ, ἱδὼν, is found in Herod. and Xen., but not elsewhere in prose.

τὸ δὲ ἥδη—take τὸ δὲ ἥδη ὡς ἐπὶ κινδύνου πρᾶσσειν together, 'to act at present as in time of danger.'

78. ἐν πλω . . εἰς—cf. ἐν ὁδῷ εἶναι, ἐν τειχισμῷ, ἐν παρασκευῇ, ἐν κινήσει, ἐν στασί, etc.

§ 11. 2. ἐν πολλῇ ἐργίδι ἡγαν, ὡς—cf. ii. 54 ἐγένετο ἔρις τοῖς ἀνθρώποις μὴ λοιμῶν ἄνωμόσθαι.

5. οὐδὲ ἀλήθη ἐστιν ἡ λέγωσι—for the dependent verb in opt. in O.O. when the leading verb retains the indic., M.T. § 690. See crit. note, and Intr. p. xxiii.

οἱ δὲ—the sentence proceeds as if ἔλεγον in place of ἐν ἐργίδι ἡγαν were the verb. On the MSS. reading τοῖς δὲ Stahl notes that whereas there are examples of a passing from an oblique case into the nom. (e.g. c. 24, 3 n.; and not unfrequent in tragedy), there are no other examples of a passing from the nom. into an oblique case. The difference can be appreciated by comparing Eur. Phoen. 1474 (Poppo) ὃν δ’ ἐρις στρατηλάτας, | οἱ μὲν πατάξαι πρὸς Πολυνείκην δῷρ, | οἱ δ’ ὡς θανόντων οὔδαμον νίκη πέλου.

6. εἰ καὶ ἄθοιεν—the brevity of the form finely expresses the keenness of the ἔρις.

ἀυτοῖς—more regularly σφᾶς.


9. τὸ πιστεῦον—the neut. is often so used by Thuc. collectively for the masc. plur.; cf. c. 69, 3 τὸ ὑπὲκου ὑπὸν ἐνωμάχων, and with adverb without partic. τὸ μὴ ἐκποδῶν τετιμηται ii. 45 ; πᾶν τὸ εἶ ἐναντία, καὶ εἰ φιλιον εἰς τῶν φευγόστων vii. 44.

11. Ἀθηναγόρας—nothing more is heard of him, but, from the mention of his name and the description given of him, he must
have been famous. He would, however, as leader of the popular party and opposed to Hermocrates, be prominent only in time of peace.

δήμου προστάτης—cf. c. 28, 2 δήμου προεστάναι. The phrase is often applied to unofficial leaders of a popular party, and in Ath. Pol. is interchanged with δημαγωγός, and is contrasted with τῶν γυνατρίων, εὐπόρων, ἐπιφανῶν, προστάτης. He was 'the man whom the multitude expected to come forward as their champion—ἐν τῷ παρόντι, as long as they continued to trust him' (Freeman). Of course he might be a στρατηγὸς, as Pericles, but was not necessarily in any official position. The speech that follows is very remarkable; like the Funeral Oration (Π. 35), it does not apply only to the matter immediately under consideration, but has a wider range as illustrating the politics of Syracuse, and indeed of all democracies. It shows how 'it is much easier to draw up a democratic constitution than to work it, when drawn up, in a democratic spirit' (Freeman).

§ 1 l. 1. τοὺς μὲν κτλ.—a chance hexameter.
2. οὖτω—as my opponents describe.

6. τόλμης—i.e. their boldness in trying to raise such scares, οὔτερ ἀδ τάδε κινοῦσι. (The word is not sarcastic here, as some edd. think.)

§ 2 l. 8. δεδιότες ἵδα τι—'those who have some private anxiety of their own'—i.e. as explained in c. 38, 2 βουλόμενοι καταπλῆκτας τὸ ύμέτερον πλήθος αὐτολ τῆς πόλεως ἅρχειν: they are afraid that unless they raise a scare they cannot conceal their designs.

10. τὸ σφέτερον—not 'their fear,' but 'their design to get the control of things,' 'their secret.' See crit. note.

ἐπηλυγάζομαι—ηλυγη = σκότος: and see L. & S. under λύγη.

11. τοῦτο δύνανται—Classen makes this apply to what precedes, and is therefore obliged to insert αἰ after δύνανται. But all that preceded was a general statement: at καὶ νῦν begins the application to the particular case. 'So (καὶ) now these reports mean this: they are . . . the work of men who are always trying to disturb us' (with ulterior motives). For τάδε cf. c. 34, 3. ἐκ before ἀνδρῶν is for ὑπό, an Ionic and poetical use.

§ 3 l. 13. ἐξ δὲ = ἐκ τοῦτον ἄ . . .
16. ὤσπερ . . . ἀξίω—sc. δρᾶσαι ἄν, and ἀξίω = νομιζω.

§ 4 l. 21. ἀγαπάν . . . ὅτι—so with ἐλ, ἐάν.

αὐτοῦς . . . ἐκείνους—apply to the same persons, as often; cf. c. 61 κατέγνωσαν αὐτοῦ καὶ τῶν μετ' ἐκείνου. Sometimes ἐκείνος
is first, as Plat. Resp. p. 343 c εὐδαλμῶνα ἐκείνων ποιοῦσιν ὑπηρε-
τοῦντες αὐτῷ.  

§ 1 l. 5. τῆς . . ἐπιούσης = τῆς νῦν ἐπιούσης σ. Thuc. often
places an attributive partic. after a noun when there are other
modifications.

7. οἷς γε—antecedent στρατιάς.

οὔθ . . . οὔθ . . οὔθ ὀπλίτας . . τῆν τε ἄλλην—this series
really consists of οὔτε . . οὔτε . . τε, with an οὐδέ clause inserted
as a climax to the first.

9. ὀπλίτας—sc. ἀκολουθήσοντας. They will not have a large
force of hoplites, as the hoplites will have come by sea.

11. αὐταίς—'alone'; κούφαις, 'without lading.'

§ 2 l. 14. παρὰ τοσοῦτον γιγνώσκω—the Schol. explains 'So
much do I differ from my opponents.' But lit. 'to such an
extent I know,' i.e. 'so confident am I' that they are inferior
to us.' Cf. § 1 ἵκαρτέραν ἤγομαί Σικελίαν κτλ., and below
tοσοῦτω τὴν ἥμετέραν παρασκευήν κρείσσω νομίζω.

15. μόλις ἄν—with ὅκι ἄν διαφθαρῆναι.

εἱ πόλιν . . ἔθεοιεν ἔχοντες—'if they brought with them
a city great as Syracuse, and set it up upon our borders, and
carried on the war from it, scarcely so could they escape utter
ruin.' By πόλις he means, of course, the men and the things
necessary to make a permanent hostile settlement. οἰκίσαντες
for οἰκήσαντες is necessary, because the sense required is not
'settle in' a place already existing, but 'found' a new settle-
ment. With this change there is no need to bracket ἔθεοιεν
or εἱ ἔχοντες.

18. ἣ ποῦ γε δὴ κτλ.—(the γε only adds further emphasis to
ἡ ποῦ δὴ—'of course, then'; ) sc. μόλις δοκοῦσιν ὅκι ἄν δια-
φθαρήναι.

ἐν πάσῃ πολεμίᾳ—cf. c. 21, 2 és ἄλλοτριαν πᾶσαν.

19. ξυστήσεται γάρ—'for Sicily will unite' against them.

στρατοπέδω τε—'and in (sc. ἄν from above) a camp which
they form with what their ships bring,' στρατοπέδω is in
contrast with πόλιν above, ἱδρυθέντι with οἰκίσαντες. Stahl
gets into endless difficulties (1) by supplying εἱ πόλεμον ποιοῦντο
to ἐν πάσῃ π. Σικελία, (2) by rendering τε 'both' instead of
'and,' (3) by totally misunderstanding εἱ νέων ἱδρυθέντι.

20. καὶ ἐκ σκηνώδην κτλ.—'and when they depend on mere
tents and the supplies of the barest, while our cavalry prevents
them from moving for any distance.'

22. τὸ τε ἐξῆμπαν—sums up the whole argument.

23. κρατήσαι . . τῆς γῆς—i.e. obtain possession of so much
land as is necessary for the στρατόπεδον. Cf. c. 23, 2 ευθὺς κρατεῖν τῆς γῆς.

§ 1 1. 3. ἄνδρες—quidam, hinting, as that word sometimes does, at definite opponents.

§ 2 1. 6. ἦτοι . . . ἦ—c. 34, 2.
9. καὶ δεδομα μέντοι—'and I really fear lest their repeated efforts may at last be crowned with success' (Wilkins). This is the affirmative μέντοι, as in answers of assent.

10. ἡμεῖς δὲ κακοὶ—'we show no spirit in taking precautions before we suffer, or in stopping such men when we detect them.' αἰσθόμενοι is opposed to πρὶν ἐν τῷ παθεῖν διεπεν—for which see c. 10, 5.

§ 3 1. 12. δι’ αὐτά—going back to τάδε κινοῦσι c. 36, 2. 'Hence it is that such schemes allow our state but seldom to rest.'

15. τυρραννιδας—such as Gelon and Hieron; δυναστελας—such as the power of the aristocratic party of Hermocrates.

§ 4 1. 16. δὲ—with τι below.
18. περιδειν γενέσθαι—the infin. after πεμορᾶν occurs only in Herod. and Thuc.; the verb then = ἐκάν. M.T. § 903, 6.

ὑμᾶς μὲν τοὺς πολλούς—contrasted with τοὺς δ’ αὖ δολίγους, who are also meant in τοὺς . . . μηχανωμένους. Weil's conjecture (see crit. note) is necessary because there is no distinction between the plotters and the oligarchs, and because only the people can be said κολάζειν.

20. αὐτοφώρους—corresponds to αἰσθόμενοι ἐπεξελθεῖν above, and δὲ βούλονται μὲν κτλ. τὸ προφυλάζοσθαι.

21. δὲν βούλονται—after κολάζειν. Cf. ii. 74, 3 τῆς ἄδικιας κολάζεσθαι. So δὲν δρᾶ and διανοιασ depend on προαμύνεσθαι.

24. εἴπερ καὶ—'inasmuch as.'

25. τὰ μὲν ἔλεγχων—'now by convicting them (when they have formed a design), now by watching them (to keep them from forming one), now by counselling them (to change their methods).'

§ 5 1. 28. καὶ δῆτα—he proceeds to give an instance τοῦ διδάσκειν. The use of δῆτα is in emphatic statements, questions, and appeals.

29. νεώτεροι—the younger members of the oligarchic party.

πότερον—there follows an example of ὑποφορά, altercatio, in which an orator puts words into an opponent's mouth and supplies the answer.

31. ἀτιμάζειν—infin. of purpose, 'to keep out of office.'
32. ισονομείσθαι—liberty and equality, ελευθερία and ίσονομία. were the cardinal principles of Greek democracy.

33. τῶν αὐτούς—members of the same state.

§ 1 l. 1. φήσει τίς κτλ.—'I shall be told that democracy is neither a wise nor a fair principle, that the owners of property are at the same time the best qualified to govern well. But I answer first that a whole community is termed a people, whereas only a section bears the name oligarchy; further, that though the rich are the best guardians of property, the wise are the best counsellors, and the many after hearing arguments are the best judges, and that these (three) classes, whether they act in parts or as a whole, have under democracy an equal share.'

7. βουλεύσαι δ' ἀν κτλ.—cf. II. 40 ἕτοι κρίνομεν γε ή ἐνθυμομεθα ὅρθως τά πράγματα.

9. καλ κατὰ μέρη καλ ξύμπαντα—'these whether in sections or together,' i.e. as separate μέρη of the δῆμος and as together making it up. The words are introduced for the sake of the reference to ξύμπαν and μέρος above—a point missed by edd.

§ 2 l. 11. τῶν δ' ἀφελέμων—'of the advantages it not merely claims an excessive share, but appropriates them all.'

13. ἀφελομένη ἔχει—cf. i. 38 ἐλούτες βία ἔχουσι, and c. 76, 2. 'From this use of ἔχειν it comes to be employed with the partic. aor. or perf. as a periphrasis for those tenses, but expressing strongly the maintenance of the result attained . . . frequent in the tragic poets, particularly Soph.' (Morris).

ὑμῶν . . προθυμοῦνται—with 'partitive' gen. 1st or 2nd pers., the verb is generally in the 3rd person.

οὐ τε δυνάμενοι = οἱ διγαρχικοὶ (Schol.).

14. ἀδύνατα—se. δύνα, 'whereas it is impossible to attain such hopes.'
σχέσις, as in οὐδὲν τῶνε μετέχων II. 40, οὐκ ἔλασσον. πολὺ πλεῖον μετέλεχεν νῦν. 63.

8. [ἡπερ . . πλήθος]—see crit. note.

10. ὡς πρὸς ἀσθομένους—'assured that you are dealing with men who . . .' 

§ 2 l. 12. ἔρχονται—'are on the way.'

15. αὐτά—'the matter,' i.e. the details of the defence.

καί—'and,' not 'even.' 

18. δουλείαν—here the bondage incurred in democracy by giving power to a dangerous person. In c. 78 of political dependence of one state upon another.

αὐτὴ δ' ἐφ' αὐτῆς—'without reference to others.'

19. ἀφ' ὑμῶν—'words that come from you.' The art. is not necessarily repeated with prepositional phrases after verbal nouns. Cf. on c. 6, 3.

21. ἀκούειν—sc. τοὺς λόγους ἀφ' ὑμῶν.

ἐκ τοῦ ἐργοῦ κτλ.—'by taking precautions in action not to permit that,' i.e. τὸ ἀφαίρεθηναι τὴν ἔλευθερίαν. Thus she will take notice of the words 'as if they were deeds'; and the 'deeds' meant are of course efforts to obtain control of the government; c. 36, 2.

§ 1 l. 1. τῶν δὲ στρατηγῶν—presumably that one of the (15) 41 Syr. generals who was presiding over the assembly.

4. πρὸς τὰ παρόντα—'with reference to the situation.'

§ 2 l. 5. τινὰς—masc.

§ 3 l. 11. κοσμηθήναι .. ἀγάλλεται—both metaphors from bright clothes. II. 42 αἱ τῶν περί ἀρετῶν ἐκόσμησαν (τὴν πτώχων): II. 44 αἷς (εἰναύξας) ποτε καὶ αὐτοὶ ἡγάλλεσθε. Much the same is λαμπρόνομαι c. 12, 2. Cf. ἐγκαλλότσιμα πλούτου II. 62. (Corstens de Translationibus p. 38.)

13. ἡμεῖς—sc. οἱ στρατηγοὶ.

14. διαπομπῶν—still depending on οὐδεμιὰ βλάβη. The art. alludes to the recommendations of Hermocrates.

ἐς τε κατασκοπήν—'to collect information' as to the feeling and resources of the cities. (Valla wrongly understands it qui explorent hostium adventum et consilium. The information is such as may prove useful if the enemy are not coming, ἢν μὴ δὲν ἔχοσι sc. παρασκευάζονται ἀμύνονται.)

15. ἢν τι ἄλλο = ἐς ἄλλο τί δ' ἂν, such as the arrangement of alliances.
16. τὰ δὲ καὶ ἐπιμελήμεθα—'some precautions of that nature we have already taken.' τὰ δὲ is internal accus.; cf. c. 40, 1.


§ 1 l. 3. ἐπεξέτασιν—'a final muster' of all the contingents.

5. ὅρμεισθαί τε καὶ στρατ.—See crit. note. The two tenses recur with μέλλω in c. 99, 2 ἐμελλον ἄξειν καὶ . . γλυνεθαί: but there the ins. are separated, and γλυνομα is in its nature inceptive, and can appropriately be combined with a fut. infin. In Demosth. 21, 55, quoted by Stahl, we have δὲ μέλλων μικὰν καὶ δὸ πάντων θατασ ὅρμεισθαί: but again the ins. are much more distinct than here. Hence, unless it be possible to draw a distinction between μέλλω with pres. and fut., it is best to read στρατοπεδεύσεσθαί.

6. τρία μέρη—internal accus., 'into three parts.'

9. ἐν ταῖς καταγωγαῖς—'whenever they landed.'

§ 2 l. 14. προαπαντάν—before the main body put into any port.

§ 1 l. 5. 'Ροδίων—almost all MSS. give the -oiv form for fem. here. Yet in c. 104, 1 all have the -αυ form twice. The form δόο is joined with plural far more often than with dual in Thuc.; it is used several times as gen. or dat., always with plur. (Hasse, Dual in Thuc. and Xen. p. 17). Though δο, δνωίν is generally added to a dual (see Rutherford, New Phryn. p. 290), it is omitted when a pair is referred to (Meisterhaus, p. 163).

πεντηκοντόροιν—on these things see Gardner and Jevons, p. 652.

6. αἱ μὲν ἔξι—article with numerals designates them as parts of a total.

7. ταχεῖαι—see c. 31, 3.

8. Χλων—only Chios and Methymna among the ξύμμαχοι ὑπῆκοοι were αὐτόνομοι and still furnished contingents to the fleet. Probably Corcyra also sent some ships. She was ἀπὸ ξύμμαχος αὐτόνομος.

ὀπλάταις δὲ κτλ.—the numbers are as follows: (1) Hoplites, 1500 Athenian, 500 Argives, 250 Mantinean and (other) mercenaries, 700 marines, and (therefore) 2150 subject allies, total 5100. (2) Archers, 480. (3) Slingers, 700. (4) Miscellaneous, 150.

11. ἐκ καταλόγου—see on c. 26, 2.
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επτακόσιοι—of these, 600 would be required for the 60 A. fast triremes. Hence, among the 24 triremes supplied by the allies, 10—requiring the remaining 100 marines—must have been fast.

12. θήτες—their names never appeared in the κατάλογος. The marines were usually θήτες.

14. 'Αργείων—the alliance between Athens and Argos had been renewed in June 417. καὶ ἄλλων μισθοφόροι Stein.

Μαντινέων—in vii. 57 Thuc. speaks of Μαντινής καὶ ἄλλοι Ἀρκάδων μισθοφόροι among the forces. The Arcadians are heard of as mercenaries in the Persian wars. Herod. viii. 26.

18. Μεγαρέων—expelled in the party struggle of 424 B.C., when Brasidas saved Megara from falling into the hands of Athens.

20. ἵππεας—they are not again heard of.

§ 1 1. 1. πρώτη—for in 414 στρατιάν ἄλλην ἐψηφίσαντο 44 πέμπεν.

3. ὀλκάδες μὲν...πλοία δὲ ἐξ ἀνάγκης—transports and smaller vessels requisitioned from private owners. Cf. c. 22.

9. ἔσυνδεσθάλλε—see c. 30, 1 n.

§ 2 1. 13. ηὐπότρησαν—sc. προσβαλεῖν.

14. ἀγορὰ ὀυδὲ ἄστει—'not admitting them to a market, nor even into the city, but only granting water and anchorage.'

16. 'Ῥήγων—Athens had made a treaty with R. in 433 B.C. On the meaning of 'Italy' see c. 2, 4 n. The modern name, Reggio di Calabria, curiously illustrates 'Ῥήγων τῆς 'Ιτ.'

§ 3 1. 20. παρείχον—οἱ 'Ῥηγίνοι.

22. λόγους ἐποίησαντο—'made overtures to.'

24. Χαλκιδέων—see c. 3, 3. The refusal of Rhegium was the greatest blow, as it had supported Athens before in Sicily.

§ 5 1. 27. πρὸς τὰ—with προσολογοῦται.

§ 5 1. 4. ὡς ἐπὶ τοῦτος—cf. vii. 45 ὡς ἐπὶ τοῦτος παρεσκεύα-ζοντο, 'under these circumstances.'

7. ἔνθα μὲν = πρὸς τοὺς ὑπηκόους. πρὸς δὲ τοὺς = πρὸς τοὺς αὐτούμονους. Cf. Isocr. 2, 18 ἵνα τὰς μὲν φεύγωσι, πρὸς δὲ τὰς προθυμότερον ἐχων. The δὲ generally follows the preposition. περιποία in Italy and Sicily = φρούρια in Attica.

8. ἐν τῇ χώρᾳ—i.e. in the territory belonging to Syracuse.

§ 1 1. 1. ἐκ τῆς 'Εγέρτης—attraction of the preposition to the verb.

5. φαλνταρι—'are forthcoming' ᾧ ἀφανὴς εἶναι.
§ 2 1. 7. οἱ Π. οὐκ ἐκεῖσαντες—sc. ἀντεκεκρούκεσαν. Cf. iv. 26 αἰτίων δὲ ἦν οἱ Λακεδαιμόνιοι προεπίντες ἐσάγειν σῖτον.

8. πρῶτον ἥξεντο—often combined to emphasise the moment of beginning.

πείθευν—of attempt.

9. εἰκὸς ἦν—sc. ἐυπρατεύειν, as also with πείθευν.

11. προσδεχομένω ἦν—this idiom is found also with γιγνομαι. The same in Lat. with volenti esse, and once with other words, viz. Tac. An. i. 59 ut quibusque bellum invitis aut cupidentibus erat.

12. καὶ ἀλογώτερα—'even more incomprehensible' than it was unexpected. The antithesis clearly implies οὐ προσδεχομένωι ἦν. (These words are explained in various ways: (1) 'even more incomprehensible than the defection of the Rhegians,' Stahl, Jowett; (2) 'even more unexpected than it was expected by Nicias,' Fr. Müller, etc.; (3) 'upset their calculations all the more because they had believed the reports of the envoys,' Classen; (4) 'somewhat disconcerting,' Heitland, Journ. Philol. xxiv.) Stein reads ἀπορώτερα.

§ 3 1. 13. τότε δέτε—both this and τότε δέταν are fairly frequent.

14. οἰ πρῶτοι π.—c. 6, 3; 8, 1.

16. ἦς τε—answered by καὶ ἰδία.

τό ἐν Ἑρωκλ.—founded, according to legend, by Aeneas. Aen. v. 759.

19. ὄντα ἄργυρα—Grote and Freeman understand 'silver-gilt,' but this can hardly be right, unless ἐπάργυρα 'overlaid with silver,' or ὑπάργυρα 'silver overlaid with gold,' be read. With ἄργυρα the sense must be that, being silver, the number was imposing, though the value was comparatively small.

25. ἀλτησάμενοι—'borrowing.' Lys. 24 § 12 after ἄλλοτριοι ἔπτως χρήσθαι speaks of οἱ ὑτησάντες ἔπτως.

§ 4 1. 29. παρεῖχε—sc. αὐτά, the spectacle, the gen. abs. being used in conjunction with τάντων... χρωμένων, though strictly πολλὰ φαινόμενα is required. The substitution of the gen. abs. for a dat. is not very rare, but the substitution for a nom. is unusual: cf. vii. 48, 2 χρημάτων ἀπορία ἐκτρυχώσειν, ἄλλως τε καὶ... θαλασσοκρατοῦντων (for -ες). Livy xxiii. 24 pontem fluminis petentes, obsesso ante ab hostibus ponte.

§ 5 1. 35. αἰτίαν εἴχον ὑπό—see c. 14, 1 n.

§ 1 1. 1. Νικίου... γνώμη—(1) to reconcile Selinus and Segesta, (2) then to sail round the coast—but to risk nothing.

2. ἐφ’ ὀπερ—'for which object.' Thuc. often uses the neut. thus in a parenthesis.
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μάλιστα—the primary object, at least nominally. In vii. 11
Nicias says Συρακοσίους ἑφ’ οὐς ἑπεμφθημεν.
7. ὑπήγαγον—Ἐγεσαται. See c. 8, 1.
13. δ’ ὀλίγου—of time; c. 11, 4.
16. τῇ πόλει—with κινδυνεύειν, which depends on ἤν γνώμη.
§ 1 l. 1. Ἀλκιβιάδης—(1) to form alliances with the Siceliots and Sicels, and encourage the subjects of Syracuse to revolt; (2) then attack Syracuse and Selinus, unless they complied with the demands made of them.
8. ἔχωσι—'obtain' from them. See crit. note. ?σχώσι.
9. Μεσσηνίους—c. 4, 6. πόρῳ 'passage,' προσβολῇ 'approach.'
11. ἐφόρμησεν—a point from which to watch the enemy.
16. κατοικεῖεν—subject 'the Athenians.' Observe that the plan of Alcibiades would afford him great opportunities for the employment of diplomacy, in which he excelled.
§ 1 l. 1. Δάμαχος—it is generally agreed that his advice ought to have been followed: (1) to attack Syracuse at once, (2) to make the site of Hyblaean Megara their head-quarters.
ἀντικρύω—with πλεῖον.
2. πρὸς τῇ πόλει—'to fight the battle under the walls of the city.'
§ 2 l. 6. ἢν δὲ χρονίσῃ—'if it delay before making itself seen, men gradually recover their spirit, and when they actually see it, are inclined to despise it.' τῇ δῇ is dat. of circumstance.
10. σφεῖς—that σφάς (see crit. note) is equally correct is certain: when a plur. subj. of infin. includes the subj. of the main verb, whether in whole or part, it is put either in nom. or accus. at will. But πλεῖστοι below makes σφάς intolerable.
§ 3 l. 14. εἰκός δὲ εἶναι—'Many, not fully believing that the Athenians were coming, would not yet have sought shelter in the city. They would be made prisoners in the open country, and their property would be useful' (Freeman). Stahl makes ἐσκομψσεῖνων αὐτῶν apply to the Syr. in general, placing εἰκός... ἡξειν in parenthesis, but the difficulty is imaginary.
17. ἢν πρὸς κτλ.—this is the plan for the army: they would win a victory under the walls, and then take up a strong position there. The superfluous men with the ships would seek the nearest convenient harbour, and Megara would be a better site than Alcibiades’s Messene for this ἐφόρμησεν.
§ 4 l. 22. Μέγαρα—see c. 4, 2. On Lamachus see Intr. p. xiv.
§ 1 l. 4. διαπλέοντα—from Rhegium.

7. ἀν οὖ—unusual order.

§ 2 l. 10. πασών—the fleet had previously been in three divisions, c. 42, 1.

§ 3 l. 14. δεξαμένων—thus they gained their first ally.

17. Τηρλας—north of Leontini.

§ 4 l. 20. τὸν μέγαν λιμένα—it contained docks, probably built by Gelon.

27. ἀπιέναι—for the change from δι to infin., where the infin. contains an exhortation, cf. Andoc. 1, 41 ἐπείν ἡμᾶς διὶ δεδογμένων εἰή. ἐνα αὐτῶν ἡμῶν εἰναι, 'he was to be one of us.' Thuc. iv. 50 πείσσαι—milderent. This use of the infin. is also common in O.R. in the terms of laws, prayers, and the like, the subject being accus.: this must be distinguished from the rare use of the infin. as imper. with nom. subject, as in v. 9 σε. . . ἐπεκθεῖν. It must probably be admitted that this infin. with accus. depends in O.R. and O.O. alike on the general idea of an order, or agreement, or prayer, and is identical with the infin. after λέγω in the sense of 'order'; cf. π. 2 ἀνείπεν ὁ κήρυκ. . . τίθεσθαι. But with the nom. the infin. is independent, as in our own use on notices. ἀπιέναι here is clearly connected with κηρύξαι, as ἐπὶ ἐκπρύξθη shows.

§ 5 l. 29. τοὺς λιμένας—the Great, the Little, and Trogilus.

30. πολεμητα— the construction with the plur. verbal is 'essentially Ionic and poetical' (C. F. Smith). It occurs several times in Thuc., but seldom in other Attic prose.

§ 1 l. 5. πρὸς τὴν ἐ. τετραμμένων—'had their attention occupied with'; τρέπεσθαι πρὸς of persons is 'to concentrate one's attention on,' or 'to appeal to the help of,' 'resort to.' The aor. is ἐτραπόμην, ἐτρεψάμην being trans.

7. ἐνωκοδομημένη κακῶς—sc. τὸ τείχει: 'not built firmly into the wall.' The meaning is explained by Eur. Phoen. 114 ᾧρα τούλια, κλάθροις καλκόδετ' ἐμβολα, λαϊνέοισιν Ἀμφιλονοὺς ὀργάνοις τείχεος ἡμοσταί:—i.e., according to Bernadakis, 'are the gates, the brass-bound barriers (ἐμβολα) in the gate-ways (κλάθροις), fitted firm in the holes (ὁργάνοις) in the stone of Amphion's wall?' so that ὀργάνα are the dowels into which the bar (μύχλοις) was fitted. Now in the present case the ὀργάνα were so worn, or badly made, that though the bar was across the gate and was fastened, it could be removed without the key (βαλανάγρα).

8. ἱγόραξον—ἐν ἄγορα διέθριβον (Schol.), 'to learn what was going on' (Arnold), just as at Athens it was customary to loiter there, especially before and after a meeting of the
Ecclesia. The people coming from the Ecclesia would find the army in the Agora.

§ 2 l. 11. ὦ τολλοῖ τινές—c. 1, 1 n.

§ 1 l. 2. καὶ ὅτι—instead of καὶ ἐκ Συρακούσῶν δὴ.

6. αὖθις—as before from Catana to Syr., so now from Syr. to Camarina.

7. σχόντες—Livy’s tenere. αὐγαλός is Ionic.

9. τὰ δρακία—probably the reference is to the treaty of Gela arranged by Hermocrates in 424. Camarina became an ally of Syracuse.

μᾶ νη—so that there could be no possibility of hostile action.

§ 2 l. 12. κατὰ τι—some point in Syr. land.

13. ἵππεϊν—the difficulty that Nicias had expected.

§ 1 l. 1. τὴν Σαλαμινιᾶν—one of the two state ships. Aristoph. Birds 147 refers to this mission: ἀνακύψεται | κλητὺρ' ἀγον' ἓωθεν ἡ Σαλαμινία. A third state ship, the Delias, is mentioned in inscriptions.

3. κελεύσοντας—i.e. τῶν ἐν τῇ νη.

6. μετ' αὐτοῦ—the order clearly implies that Alc. had not even now been accused of mutilating the Hermae.

§ 2 l. 9. ξήτησιν—alluding to the ξητήσατε: see c. 29. A metic named Teucrus had, after the departure of the armament, given information about both Mysteries and Hermae. He received the reward of 1000 drachmae. Plut. Alc. 20 quotes Phrynichus Com. (Hermes log.) φυλάξομαι: Τεῦκρῳ γὰρ ὀψὶ βουλομαι | μὴντρα δοῦναι τῶν πολαμινων ἥξειν. After his information the Commissioners judged that the crimes ‘were due to a large number, ἐπὶ δῆμου καταλύσει, καὶ χρῆναι ἐπίζητεῖν καὶ μή παύσασθαι’ (Andoc. 1, 36).

12. οὐ δοκιμάζοντες τοὺς μ.—the action of the Commissioners encouraged one Dioclides to give false information about the Hermae, saying that he saw a crowd of about 300 on the night, and he denounced 42 persons, among whom were the orator Andocides and several of his relatives. Dioclides subsequently admitted that he had given false information, and was put to death. Plut. Alc. 20 quotes Phryn. Com. ἢ φίλταθ’ Ἐρμῆ, καὶ φυλάσσον μὴ πεσὼν | αὐτῶν παρακρούσῃ καὶ παράσχεις διαβολὴν | ἐτέρῳ Διοκλείδᾳ βουλομένῳ κακῶν τι δράν. About the same time a woman named Agariste and Lydus gave information about the Mysteries, inculpating Alcibiades.

17. τινά—masc.

§ 1 l. 1. τὸ γὰρ—the introduction of this episode causes great surprise to modern critics. There are discrepancies in the account of the affair as given here and in the Ath. Pol.: 'we cannot tell which story is the truer, and the probabilities which may be alleged on either side are not decisive' (Forbes, Thuc. i.). Thuc. makes reference to the story in i. 20. We must remember that the matter was of first-rate historical and political interest to the Athenians, and that Thuc. writes for students.

tόλομημα—the conspiracy was in 514, but H. and A. were popularly regarded as heroes who had actually destroyed the tyranny. The famous scholium of Callistratus quoted by Athenaeus (ἐν μύρτου κλαδὶ τὸ ξίφος φορήσω κτλ.) is earlier than Thuc. εὐνυχα = 'adventure.'

§ 2 l. 8. τελευτήσαντος—527 B.C.
9. οἱ πολλοὶ—as distinguished from students.
10. ἔσχε—'received.' Thuc. does not use ἀστός sing.
12. μέσος πολίτης—belonging to the middle class, like Solon.

§ 3 l. 13. 'Ἰππάρχου—the Ath. Pol. makes Thessalus, younger brother of Hipparchus, the cause of the dispute.
17. ὡς ἀπὸ τῆς ὑ. ἀ.—'as best he could with such influence as he had,' μέσος ὤν.

§ 4 l. 22. παρεσκευάζετο προπηλακίων—the omission of ως with παρασκευάζομαι is very rare except in Thuc., who has it several times. Xen. Hel. iv. 1, 41 παρεσκευάζετο πορευόμενος.

§ 5 l. 23. τὴν ἄλλην ἀρχήν—'his rule generally was mild'; he was not tyrant, but, as Ath. Pol. c. 18 says, both he and Hippias ἦσαν κύριοι τῶν πραγμάτων διὰ τὰ ἄξιώματα.

24. ἀνεπιφθάνονι κατεστήσατο—sc. τὴν ἀρχήν, 'he maintained it without exciting ill-feeling.'

25. καὶ ἐπετήθεσαν κτλ.—'and as tyrants they for the longest time displayed virtuous principles and good sense,' i.e. πολιτικὴ ἀρετή such as Plato speaks of.

27. ἐλκοστὴν—Pisistratus had levied a tax of 10 per cent on produce: Ath. Pol. c. 15 συνέβαλεν αὐτῷ καὶ τὰς προσόδους γλυκεσδαί μειζοὺς ἐργασιομένης τῆς χώρας ἐπράττετο γὰρ ἀπὸ τῶν γεννομένων δεκατῆν. 'The tax was thus reduced by his sons.

28. καλῶς διεκόσμησαν—e.g. they are said to have adorned with columns the spring Callirhoe, and to have set up Hermae. No doubt they continued the building of the Olympicæum, begun
by Pisistratus; and they greatly added to the importance of the worship of Apollo, Athena, and Dionysus.

29. διέφερον ... ἔθνον—two of the most important duties of the sovereign: they carried through their wars and attended the temples to offer sacrifice. With the brachylogy ἐς τὰ ιερὰ cf. II. 4 ἐκλήσει στυρακίω ... χρησάμενος ἐς τὸν μοχλὸν, and II. 49 ἔδρασαν ἐς φρέατα. Aristoph. Plut. 741 ἡφάνισεν αὐτὸν εἰς τὸν νέων.

§ 6 l. 30. αὐτῇ—i.e. without interference from the tyrants.

τοῖς πρὶν κειμένοις—the Solonian constitution. The phrase ὄ ἐπὶ Κρόνου βίος, Golden Age, was applied to the period both of Pisistratus and of Hippias. What Thuc. says of the sons the Αθ. Pol. says of the father, and of the sons συνέβη διαδεξαμένων τῶν νεών πολλῷ γενέσθαι τραχυτέραιν τὴν ἀρχήν.


33. Ἀθηνάοις—the dat. is frequent, and does not imply inferiority like the gen. It is official.

35. τῶν δώδεκα θεῶν βωμῶν—this altar stood in the new Agora, as instituted by the Pisistratids, who made the Ceramicus the centre of Athens instead of Cydathenaeon (S. of the Acropolis). The altar marked the completion of their changes (Curtins, Stadtgeschichte von Athen, pp. 79 f.).

36. τῶν ἐν ... Πυθλοῦ—'in the precinct of the Pythian Apollo,' i.e. the Pythium (close to the Olympiaeum), which was the work of the Pisistratids. As archon, Pisistratus celebrated the Thargelia in honour of Apollo.

§ 7 l. 40. νῦν—the inscription was discovered in 1877 near Callirhoe (C. I. A. iv. 373).

41. ἄμυδροις—Classen remarks that the letters are mostly clear enough at the present day. But it is very likely that the inscription was restored later.

§ 1 l. 2. ἀκριβέστερον—that this alludes to some tradition in the family of Thuc. is clear, but it is not certain that he was related to the Pisistratids, as stated by Hermippus (3rd cent. B.C.) ap. Marcellin.

3. αὐτῷ τούτῳ—the arguments are: (1) on a certain monument only Hippias’s children are mentioned; (2) on the same the name of H. immediately follows that of the father; (3) it is unlikely that if Hipparchus had been tyrant Hippias could have secured the power on the day of the murder. The tyranny would have come to an end. (This evidence does
not amount to much, but it scarcely deserves the contempt Junghahn pours on it.)

4. τῶν γυνησίων ἀδελφῶν—apparently Hippias, Hipparchus, and Thessalus, also named Hegesistratus (Att. Pol. c. 17; cf. Herod. v. 94). Thessalus is called νῦθος by Herod., because he was son of a ξένη. The Att. Pol. mentions a fourth son, Iophon (Plut. Cat. m. c. 24, and so the Schol. on Wasps l. 502), but nothing is known of him.

5. ἡ στήλη—one of the pillars on which were inscribed the names of criminals condemned to death or banishment.

§ 2 l. 13. πρεσβεύειν—‘was the eldest next to him and became tyrant.’

§ 3 l. 17. αὐτός δὲ...καθιστατο—‘and he had attempted to make himself ruler,’ sc. ἐς τὴν ἀρχήν.

18. τὸ πρότερον ξυνθῆες...φοβερόν—c. 34, 4: ‘but on the one hand (καλ), partly because the citizens had become accustomed beforehand to fear him, and partly because of the strict discipline he had enforced on his body-guard, he retained his power with abundant security, whereas on the other hand he was not at a loss, as he would have been had he been a younger brother so circumstance that he had not constantly been used to govern.’ πρότερον is adverb, and διὰ τὸ πρότερον ξυνθῆες goes both with the μὲν and the δὲ clause. Cf. ii. 44 τὸ δ’ εὐνυχές, οὐ ἀν τῆς εὐπρεπεστάτης λάχωσιν, ὥσπερ οἴδε μὲν νῦν τελευτής, ύμεῖς δὲ λύπης, where the epithet belongs to both nouns.

19. ἐπικούρονς—is specially used of mercenaries and body-guards. Pisistratus had instituted a body called κορυφηφόροι. Cf. Plat. Rep. p. 566 τὸ δὴ τυραννικὸν αἰτήμα...αἰτεῖν τὸν δήμον φυλακάς τινας τοῦ σώματος.

20. πολλῷ τῷ περιόντι—‘with a superabundance.’

21. οἷς...ηπόρησεν ἐν ὧν κτλ.—‘was not in difficulties in a situation-in which he had not previously grown accustomed to rule.’ The phrase ἐν ὧν, quo statu, has at times a vague reference to what precedes, and here=‘(in the situation of a younger brother) in which.’ Cf. c. 92 ii. τὸ τε φιλόσοφοι ὤν ἐν ὧν ἄδικοίμαι εἰκὼ. For ἀπορεῖν ἐν=‘to be in difficulties in circumstances,’ cf. Aeschin. 1, 159 ἀπορεῖν ἐν τῷ λόγῳ. (Most edd. connect ἐν ὧν...ὡμιλήκει with οἷς ὃς ἀδελφὸς νεῶτερος ὄν, but then Stein’s ὃς <ἀν> would be necessary; and the above explanation is simpler than taking ἐν ὧν as for ἐν τούτῳ ὅτι or ὅτι ἐν τούτῳ, as some propose.)

§ 4 l. 23. τοῦ πάθους τῇ δυστυχίᾳ—‘through his tragic fate.’

24. ὄνομασθέντα ὡς ὄνομαστῶν γενόμενων (Schol.). The accus.
when a dat. (Ἰππάρχῳ) or gen. precedes is very common, though it is not necessary.

§ 1 l. 1. τὸν δ’ οὖν—return to the story.
περασίν—for περαν, Thuc. being fond of abstracts in -σις.
3. ἐπαγγελλαντες—subject, Hippias and Hipparchus.
κανονὸν οἰκουσαν—cf. Ath. Pol. c. 18 μέλλουσαν αὐτοῦ τὴν ἀδελφὴν καννηφόροιν Παναθηναίοις ἐκώλυσεν. The two authorities thus disagree about the occasion of the insult, which in the Ath. Pol. is immediately followed by the revenge, whereas in Thuc. there is an interval.
5. μὴ ἄξιαν—the καννηφόροι were, according to Philochorus ap. Harpocration, αἰ ἄξιώματι παρθένοι τῶν ἀστῶν καὶ τῶν εὐγενῶν.
§ 2 l. 10. Παναθήναια—Gardner and Jevons, p. 287.
11. εν δρόλοις—ἐν δρόλοις is often used in this sense. According to Ath. Pol. this story about the arms is wrong, οὐ γὰρ ἐκείνον τὸτε μεθ’ δρόλων, ἀλλ’ υστερον τοῦτο κατεσκέψασεν ὁ δῆμος.
13. αὐτούς—Harmodius and Α. ἐκείνους ‘their confederates.’
14. τὰ πρὸς τοὺς δ.’—accus. of respect.
§ 3 l. 18. ἔχοντάς γε—causal.
§ 1 l. 1. ἐπηλθέν—cf. Aeschin. 2, 62 ἐπ’ οἷς χρόνος.
2. ἕξω—outside the gates, i.e. in the (afterwards) outer Cerameicus, outside the Thriasian gate, later Dipylon, or double gateway through which the Sacred Way passed. At a later time the Pompeium, a building in which the things used in the Panathenaic procession were kept, stood just inside the gate. There seems to be no distinction between ‘outer’ and ‘inner’ Cerameicus before the walls of Themistocles were built. Thuc. describes Hippias as marshalling the procession outside; the conspirators rush inside and kill Hipparchus. The Ath. Pol., however, says that Hippias was waiting to receive the procession on the Acropolis. Thuc. in 1, 21 says that Hipparchus was marshalling the procession when he was killed, and with that account the Ath. Pol. agrees. The route of the procession was from the gate through the inner Cerameicus to the temple of Athena Polias.
3. ἐκαστὰ—‘the details.’
§ 2 l. 6. τῶν ξυνωμοτῶν σφιστὶ—τῶν ξυνωμοσάντων σ.
7. διαλεγόμενον οἰκέως—Ath. Pol. l.c. φιλανθρόπως ἐντυχανοντα.
§ 3 l. 12. ὁσπερ ἔκχον—‘forthwith’: several times in Thuc.; but later Attics use οὕτως. Stein reads <τὰ> πάντα ἐκν.
13. ὧμησαν—the proper use of the act. of this word, 'to rush.'

14. παρὰ τὸ Δεσκόριον—a verb of motion is not necessary with παρὲ in this use. It denotes what one sees when one goes past a place. The use is not common, but well established.

τὸ Δεσκόριον—ἐν μέσῳ τῆς Κεραμεῖκης (Harpocratio). The story was that the three daughters of King Leos were sacrificed to avert famine from Athens. The chapel is connected with the worship of Apollo as god of purification.

15. ὡς ἄν—sc. προσπέσσειν.

17. ἔτυπτον καὶ ἀποκτείνουσιν—the historic pres. is often combined with imperfect. <έσ> τὸ αὐτίκα Stein.

§ 4 l. 20. οὐ βραδὺς διετέθη—a characteristic instance of the manner of Thuc., who never dwells on the details of outrages. In Ath. Pol. the story of Aristogeiton’s torture and stabbing by Hippias is given at length. Thuc. says only ‘he was harshly treated.’

58 § 1 l. 2. τὸ γενόμενον—’the scene of the act.’

3. τοὺς π. τοὺς ὀπλίτας—i.e. those in the procession who were armed.

πρότερον ή—for πρότερον . . πρὶν, a very rare construction, except in Herod., Thuc., and Antiphon.

αἰσθήσθαι—sc. τὸ γενόμενον.

5. ἀδήλως τῇ δύσει πλασ.—’he assumed an air of mystery with his expression,’ i.e. let them see that something had occurred, but without giving any hint of its nature. (The Schol.’s explanation ὑποκρινόμενος φαινότας εἶναι, ἤγουν ἀσύγχυτον τὴν έαυτὸν δύσιν τηρήσας, though generally accepted, appears erroneous. The men thought he would give some reason for the sudden interruption of the preparations.)

πρὸς τὴν ξ.—’with reference to the disaster.’

§ 2 l. 8. ολόμενοι τι ἐρείν—the arms were piled when an address was given.

59 § 1 l. 2. ἡ ἀλογιστὸς τόλμα—’the reckless venture,’ in contrast with the ἄρχῃ τῆς ἐπισθολῆς which had been carefully planned. With this only goes ἐκ τοῦ παραχρῆμα περιδεοῦσι: it was only the reckless venture ‘which arose out of the sudden alarm’ that the conspiracy had been revealed.

§ 2 l. 4. χαλεπωτέρα—Herod. and Ath. Pol. agree.


πρὸς τὰ έξο—i.e. for a safe refuge abroad.
8. \(\text{μεταβολής}\) — the word is common in the sense of a political change. The gen. abs. goes with \(\text{υπάρχουσαν}\) 'ready in the event of . .' For \(\text{οί}\) see Index.

§ 3 l. 9. \(\gammaοῦ\) — 'at least,' 'certainly,' giving the reason in support of the previous remark.

13. \(\deltaύνασθαι\) — infin. is rare after \(\text{αἰσθάνομαι}\). \(\text{M.T.} \; \text{§ 914.}\) The epitaph is ascribed by Aristotle, \(\text{Rhet.} \; 1. \; 9\) to Simonides of Ceos. \(\text{Ath. Pol.} \; \text{c. 18}\) says that Hipparchus was an admirer of Simonides.

§ 4 l. 21. \(\text{ὑπὸ} \; \text{Δακ.}\) — see c. 53, 3.

23. \(\varepsilon\gammaεύον\) — Pisistratus had placed Hagesistratus in charge of it (Herod. v. 94).

§ 1 l. 1. \(\omegaν\) — neut. \(\text{μμυνήσκομαι}\) here takes accus. neut., (\(\text{ἐκείνα}\) \(\thetaομα\): otherwise the relative would be \(\text{ὁσων}\), attracted as always in a rel. sentence replacing a noun.

§ 2 l. 6. \(\omegaς \; \text{αὐτῶν} \; \text{κτλ.}\) — cf. Andoc. 1, 48 \(\text{ἐπείδη} \; \text{ἐδεδεμεθα} \; \text{πάντες} \; \text{ἐν} \; \text{τῷ} \; \text{αὐτῷ.}\)

9. \(\text{ἐφαίνετο}\) — sc. \(\text{το} \; \text{πράγμα.} \; \text{Andoc. l.c. \(\tauην \; \text{πόλιν} \; \text{ἐν} \; \text{kακοῖς} \; \text{οὐσαν} \; \text{τοῖς} \; \text{μεγίστοις} \; \text{καὶ} \; \text{ὑποψιάν} \; \text{εῖς} \; \text{άλληλους} \; \text{ἐχόντας.}\)

11. \(\varepsilonς\) — viz. Andocides. He was persuaded by a cousin named Charmides to give information. See crit. n.

14. \(\varepsilonτε \) . \(\text{καλ} \; \text{τὰ} \; \text{δύνα.} \; \text{ξετε} \; \text{καλ} \; \text{οὐ}\) — a remark thrown in by Thuc., 'which may equally well have been true or false.' The double \(\text{καλ}\) only serves to balance the two phrases.

15. \(\text{ἐπ} \; \text{ἀμφότερα}\) — 'both opinions are held conjecturally.' With \(\text{τότε} \) supply \(\text{εἰςεύον}: \) so \(\text{i. \; 86, \; 2; \; ii. \; 40.}\) The speech of Andocides \(\text{de Mysteriis}\) was not delivered till 399 B.C.; and it looks as if the account of Thuc. had been written before that event.

§ 3 l. 18. \(\text{εἰ} \; \text{μὴ} \; \text{καλ} \; \text{δέδρακεν}\) — 'if he is not really guilty.' Cf. \(\text{ii. \; 11 \; εἰ} \; \text{μὴ} \; \text{καλ} \; \text{νῦν} \; \text{ἀρμυνται} = \text{if they have not started already}.

It is generally assumed that \(\text{καλ}\) is out of place; but there is no need for this, since \(\text{καλ} \; \text{δέδρακεν}\) is properly contrasted with \(\text{αὐτὸν} \; \text{ἀδειαν} \; \text{ποιησάμενον} \; \text{σῶσαι,} \) which clearly implies \(\text{αὐτὸν} \; \text{κατηγορεῖν.}\)

19. \(\text{ἀδειαν} \; \text{ποιησάμενον}\) — 'obtaining for himself a free pardon.' See c. 27, 2. According to Andocides the \(\text{ἀδεια} \) was afterwards cancelled in his case.

20. \(\betaεβαιοτέραν \; \text{κτλ.}\) — so Andoc. : \(\text{τοῖς} \; \text{μὲν} \; \text{οὐδὲπω} \; \text{βέβαιος} \; \text{ην} \; \text{ἡ} \; \text{σωτηρία .} \; \text{εἰ} \; \text{μὴ} \; \text{τις} \; \text{ἐρεῖ} \; \text{Ἀθηναίοις} \; \text{τὰ} \; \text{γενόμενα.}\)

21. \(\text{ἐμολογήσαντι}\) — this cannot belong to \(\text{διὰ} \; \text{δίκης} \; \text{ἐλθεῖν}\)
because Andocides was immediately released. Hence strictly either ὀμολογήσασι or ἐλθόντει is required.

§ 41. 23. καθ’ ἑαυτοῦ—that Andocides did inculpate himself is clear from the speech de Reditu, and is shown by implication even in the de Mysteriis. κατ’ ἄλλων applies, if Andoc. speaks the truth, to four persons only who had not been included in Teucer’s list.

25. ὧς ὕπερ—with τὸ σαφές.

δεινὸν ποιοῦμενοι—imperf. partic.; cf. οὐκ ἀνάγχετον ποιεῖσθαι. δεινὰ ποιεῖν is to declare a thing intolerable \( \delta. \) ποιεῖσθαι to think it so.

30. κρίσεις ποιήσαντες—this no doubt is a brief statement to imply that the persons informed against generally were tried, excepting the victims of Diochides. Cf. [Lys.] 6, 23. They were not all tried as the result of Andocides’s information. The proceedings were under the νόμος εἰσαγγελτικός, and the trials were before the heliasts.

32. ἐπανείπον ἀργύριον—their goods were confiscated, C. I. A. i. 274; Hicks n. 55; [Lys.] 6, 18 τὸς φεῦγοντας ἡπείτε συλλαμβάνει, ἐπικρύπτοντες τάλαντον ἀργυρίου δῶσειν τῷ ἀπαγορεύτῃ ἢ ἀποκτεναντί. So Philochorus ap. Schol. on Aristoph. Birds 766.

§ 51. 35. περίφανῶς—antithesis to ἀδήλως. He means because the panic was allayed. The rewards to informers were then distributed at the Panathenaea.


6. μετὰ τοῦ αὐτοῦ λόγου. . . δήμῳ—the edd. who retain the text explain καὶ τῆς ξυν. (1) as hendiadys with τοῦ αὐτοῦ λόγου, (2) ‘with the same plan as the conspiracy,’ which supposes an unparalleled attraction of case in τῆς ξυνωμοσίας, (3) καὶ explanatory, ‘that is to say,’ and repeat μετὰ. It is, however, better to take καὶ τῆς ξυν. ἐπὶ τῷ δημῶ together = τῶν ξυνωμοσῶν ἐπὶ τῷ δ.: the outrage is done (1) with the same object, viz. the destruction of the constitution, (2) in collusion with the conspirators. The omission of the second μετὰ is not without parallel, vii. 60, 4 ἐκ ἀναγκαλὸ τε καὶ τοιοῦτος διανολας, and c. 37, 2 ἐκ σκηνίδων καὶ ἀναγκαλας παρασκευής, where the two nouns are dissimilar. ἐπὶ ‘against’ w. dat. is poetical.

§ 21. 8. καὶ γὰρ τις—Andoc. 1, 45 also says that the Boeotians were astir on the frontier. What was feared was a concerted attempt to subvert the democracy by force. The proximity of hostile forces was no doubt due to a wish to know the meaning and extent of the Athenian preparations, and had nothing to do with the outrages.
9. ἔτυχε . . παρελθόνσα—'happened to come.'
12. πρὸς—'with,' of negotiation.
14. ήκεν—often used of coming by appointment. According to Andoc, this scare happened before he gave his information.
17. τινα μιαν—c. 31, 4.

ἐν Θησείῳ—Andoc. says ἀνακαλέσαντες τοὺς στρατηγοὺς ἀνείπειν ἐκέλευσαν (1) τοὺς μὲν ἐν ἄστει οἰκοῦντας λέναι εἰς τὴν ἀγορὰν τὰ ὅπλα λαβόντας, (2) τοὺς δ' ἐν μακρῷ τείχει εἰς τὸ Θησείων. The Theseum alluded to by Thuc. contained the relics of Theseus; κεῖται ἐν μέσῃ τῇ πόλει παρὰ τὸ νῦν γυμνάσιον (Plut. Thes. 36), that is, in the Agora near the Gymnasium of Ptolemy, now Stoa of Attalus. But the Theseum alluded to by Andoc. (2) is not this building, but another by the Long Walls. It must therefore be assumed that Andoc. (1) alludes to τὸ Θησείων τὸ ἐν πόλει. It is well known that the Theseum of Thuc. was used as a place for mustering in arms. Ath. Pol. c. 14 speaks of Pisistratus ἐξοπλισάν ἐν τῷ Θησείῳ ποιησάμενος. (The famous building now called the Theseum is now believed not to be a temple of Theseus.)

§ 3 l. 18. οὗ τε ἡνοι—friends whom he had made during his expedition to the Peloponnesian.

20. ὑπόπτευθαι . . ἐπιθέοθαί—personal construction: lit. 'were suspected to be making an attack on.' This pres. inf. is usually explained as being used for the fut.; but the verb is used in its metaphorical sense, not meaning that the political action was more than begun.

21. τοὺς ὀμήρους—300 Argives belonging to the oligarchs had been placed by the Athenians under Alcibiades himself in various islands in 416.

24. διὰ ταῦτα—because of their supposed connexion with Alcibiades's friends.

§ 4 l. 25. περιευστήκει . . ἐς—'gathered round.' With the construction ἐς, which is unusual, cf. τρέπεω τὴν ὀργήν ἐς τινα. The same construction is used in i. 78.

27. οὕτω—'with this intention.'

28. ἕν πέρι ἄλλων ὡς ἐπὶ τοὺς ἄλλους περὶ ὅν.

§ 5 l. 31. θεραπεύοντες—as though εἰρήκεσαν preceded. See ii. 53, 2. For θεραπεύον=ἐπιμέλομαι with inf. cf. vii. 70 θεράπευον . . μὴ λείπεσθαι. τὸ goes with πρὸς τοὺς ἐν τῇ Σ.: μὴ θορμοβεῖν is final: the length of the sentence accounts for βουλόμενοι instead of a new object to θεραπεύοντες: 'being anxious not to cause a disturbance among their troops and their enemies in Sicily.' Before πολέμους (noun) repeat πρὸς τοὺς ἐν Σικελίᾳ.
It is less well, as in Intr. p. xxiv., to take τό with θορυβέων. The above trans. is in agreement with Stein.

33. Μαντινέας—see c. 43, 2.

§ 6 l. 36. τήν έαυτού ναύν—apparently his private property. It does not seem to be a peculiar circumstance. Plut. Per. 35 τοῦ Περικλέους ἀναβεβηκτός εἰπ τήν έαυτού τρυπήν.

40. Θουρλος—the name of the people, as often, for the name of the place. The town was on the site of Sybaris, and was colonised by the Athenians in 443.

41. οὗ φανερὸν—'could not be found.' They hid until the state ship departed.

42. εἰπ διαβολήν—'with a prejudice against him,' εἰπ giving the condition under which he would return.

§ 7 l. 46. ήδη—'from that time.'

48. ἐρήμη δική—'by default.' The trial had been instituted already before the Salaminia left, by Thessalus.

θάνατον—his goods were confiscated, and the Eumolpidae, in which family the priesthood of the Mysteries was hereditary, invoked a curse upon him. His goods were confiscated.

§ 1 l. 4. ἐπλευν—it was a grave blunder after showing themselves at Syracuse to sail away to Segesta. Nicias now took up his own plan of action, for which see c. 47.

ἐπὶ Σελευνοῦντος—they would come first to Segesta; but Stahl wrongly doubts the reading, for places are not uncommonly mentioned in Greek in the reverse order, the ultimate destination being given first: π. 7, 3; 93, 1. The opening lines of the Bacchae (13 f.) proceed on the same principle.

8. τὰ διάφορα—'the points of difference.' Thuc. says nothing further about this matter.

§ 2 l. 9. παραπλεύντες δ' ἐν ἀριστέρᾳ—'coasting along S. on the left,' i.e. along the north coast. Usually ἐν ἀριστέρᾳ (δεξια) ἔχοντες, or λαβόντες, but Stahl, followed by Classen, notices that the partic. would mean that they were sailing with some other destination in view than the north coast itself.

12. Ἑλλάς πόλις—for Ἑλληνις: for this, and not Ἑλληνική, is Thuc.'s ordinary adj. with πόλις. The form Ἑλλην as an adj. can probably only be used with persons, Ἑλλην πόλεμος in π. 36 being open to doubt. The use of these forms as adj. is poetical and Ionic.

§ 3 l. 14. αἱροῦσιν Ὑκκαρα—'by this time some horsemen from Segesta had come ... It was from them, doubtless, that the Α. learned that the people of Η. were enemies of Segesta.'
(Freeman). Thuc. ‘subjoins πόλισμα Σικανίκων etc., because, from the circumstance of the town being of Sicanian origin, it might be expected that the Hyccarines should be on friendly terms with Egesta, which was of the same origin, or nearly such’ (Bloomfield). See c. 2, 3.

18. αὐτὸν δὲ—the army now marches back through the heart of Sicily to Catana. They thus left room in the ships for the prisoners.

19. αἱ δὲ νῆσοι—the fleet is for a very short time divided, Nicias going on with part to the harbour of Segesta, while the other part prepares to sail for Catana. Nicias then rejoins the rest of the fleet, and with it παρῆν ἐς τὸ στράτευμα, joins the army at Catana.

20. περιέπλευσαν—sc. ἔς Κατάνην.

§ 4 1. 21. εὐθὺς—without waiting for the prisoners to be got on board and for the army to start; possibly also without waiting for the fall of Hyccara. (The narrative is obscure here.)

24. ἀπέδοσαν—the act. (see crit. note) certainly cannot = ‘sold,’ but must mean ‘gave back’ or ‘paid’ or ‘delivered.’ Grote says it ‘seems to mean that the prisoners were handed over to their fellow-countrymen, the natural persons to negotiate for their release, upon private contract of a definite sum,’ but this does not suit παρῆν ἐς τὸ στράτευμα. Bloomfield thinks ‘exposed for sale’ is a possible meaning of the active. The difficulty really comes from the obscurity of the passage that precedes. If Nicias left Hyccara before it fell, and rejoined the main fleet on the way back to Catana, ἀπέδοσαν may mean ‘they delivered the prisoners to Nicias.’ ἐγένοντο εἰς αὐτῶν is enough to show that they were then sold.

ἐγένοντο—the plur. verb with neut. subject, not persons, appears in all MSS. only in v. 75 Καρνεία ἐτύχανον δυτα, v. 26 ἄμαρτήματα ἐγένοντο, and here. In i. 126 ἐπῆλθον Ὀλύμπια CEG read ἐπῆλθεν, and in ii. 8 λόγια ἐγένοντο CG read ἐγένετο. ἀπέλυσαν for ἀπέδοσαν Argyriades.

§ 5 1. 25. τοὺς τῶν Σικελῶν ἐγμμάχους—the gen. here is clearly partitive, and this is the only passage in Thuc. in which the partitive gen. is placed between art. and substantive; in all other passages that resemble this the last word is either a partit. or an adj.; cf. cc. 87, 2 ; 102, 1. In Herod. the same order is found, almost always with adj. or partit.; the order is not found in Attic. (This passage is defended by H. Kleist, N. Jahrb. 143 p. 110, O. Diener de sermone Thuc. p. 77, and by Darpe de verb. ap. Thuc. collocat. p. 25.)

26. περιέπλευσαν—if this is the right word, the meaning is
that the fleet again sailed along the north coast, as Freeman and Holm explain. (It is strange that apparently the whole fleet should go on such a mission. But see Intr. p. xxiii.)

28. "Yβλαν—see c. 2, 5. They attempt to take the city by storm.

63  § 1 l. 2. παρεσκευάζοντο—has a double construction here, as also in viii. 4.

4. λόντες—the moods of εἴμι are generally present, except in O.O.

§ 2 l. 5. πρός—'in accordance with,' 'as they had at first feared and as they expected.'

7. κατὰ τὴν ἦ. ἐ.—the art. is either inserted or omitted at will. The insertion makes the expression more formal: 'as each day passed.' The addition of the partic. is unusual.

9. πλέοντες τε—answered by καὶ . . ἐλθόντες. See crit. n. τὰ ἐπ' ἐκεῖνα—Classen makes this adverbial; others internal accus. to πλέοντες = πλέοντες τῶν ἐπ' ἐκεῖνα πλοῦν. τὰ ἐπ' ἐκεῖνα 'on the far side') τὰ ἐπὶ τάδε 'on the near side.'

11. πειράσαντες—sc. αὐτῆς, an Ionic use of the act. of πειράω in this sense.

12. κατεφρόνησαν—'came to despise them,' ingressive. So θαρσήσας.

14. ἐκεῖνοι—often used of the enemy.

§ 3 l. 17. ἐφύβριζον = μεθ' ὑβρεῖς ἡρώτων. el . . ἦ—'whether . . or,' and μᾶλλον = 'by preference.' σφλιν = the Syracuseans, who are contrasted with the Leontines. It is possible that Plutarch read ξυνηχήσοντες αὐτῶς μᾶλλον, as he has el Katαναλως συνοικήσοντες ἡ Λεοντίνους κατοικεῖσθε ἥκουσι.

64  § 1 l. 2. ἀγεῖν . . δτι πλείστον—'draw them as far as possible.'


6. ἐν ἐπιτηδείῳ—'in some suitable spot.' καθ' ἡσυχαί—'undisturbed,' as often.

7. οὐκ ἄν ὀμολογ—Thuc. often uses οὐχ ομολογ as a meiosis for an absolute negative.

8. κα <θίσα> i—see crit. note; sc. τὸ στράτευμα, as with ἐκβιβάζοντεν.

10. τοὺς γὰρ . . ὄχλον—object of βλάπτειν, τῶν Σ. τοὺς ἰππέας
NOTES

being subject. δχλων = camp-followers, turbam castrensem. The ground between Catana and Syracuse is mostly flat, so that cavalry would have a great opportunity.

13. οὐτω δὲ—i.e. by the method proposed.

δθεν—Stahl regards this as an instance of the rare attraction of the adverb, = εκείθεν δπού. Rather δθεν = δθεν ὅμωμενοι.

14. βλάψωνταί (pass.). δεία—' will not suffer any considerable injury.' The neut. plur. is very common with βλάπτω.

15. πρὸς τῷ Ὀλυμπιεῖῳ—the temple of Zeus and its precincts south of the city. Two pillars still stand. See plan.

16. διπερ καὶ καταλαβον—there could not be attraction of the rel. here, as the remark is parenthetic.

Συρακοσιον φυγάδες—political exiles. For the party in Catana favourable to Syracuse see cc. 50, 3; 51, 2.

17. οὖν—resuming after the parenthesis, as in e.g. vii. 6, 1. So igitur, sed, autem.

πρὸς ἄ ἐ.—' in order to realise their wish.'

§ 2 l. 18. πέμποντων—asynedeton after the demonstrative τοιώδε. VII. 73, 3 is a very similar instance.

20. τῇ δοκῆσαι—' as they thought.'

23. καὶ ἡπισταντο—the relative not repeated. Cf. c. 4, 3 n.

§ 3 l. 25. ἀπὸ τῶν δπλων—" apart from their place of arms, or encampment" . . as at i. 111. This name was given because it was, as Dr. Arnold observes, the place where the spears and shields were kept piled' (Bloomfield). δπλα is used for one or more camping stations as distinct from the fortifications—τὰ τεῖχη—whether the stations are inside or outside a town. The word might be applied to such buildings at Athens as the Theseum and the Anaceum (see c. 61, 2 n.).

27. ἐπὶ τὸ στράτευμα—esp. that part of the army which was not sleeping in the city. This must have been represented as considerable, else it would have been absurd to suggest that they should come πανδημελ. Still the prospect put before Syr. is that of capturing the whole army. The σταύρωμα round the δπλα must be on the side of Catana away from the sea, and the ships are represented by the messenger to be drawn up on shore, as would be natural in winter.

28. αὐτοὶ—for the case see nn. on cc. 4, 2; 48, 2.

29. τὸ στράτευμα . . αἴρησειν—' would capture the (whole) army,' including those in the city (τοὺς παρὰ σφίαν)—for the gates would be shut and the ships would be burnt—' after attacking the palisade' that surrounded the camp.
32. ἡτοιμάσθαι κτλ. = ἑτοίμους εἶναι τοὺς ἀνδρὰς παρ' ἄν αὐτὸς ἥκει (Schol.).

65

§ 1 l. 2. μετὰ τοῦ—'with the confidence that they otherwise felt, and the resolve even without this message to attack C., believed the man far more inconsiderately (than they would have done otherwise).' μετὰ with infin. is rare: it occurs only in i. 6, ii. 43, both gen., and here. Demosth. 5, 5 μετὰ τοῦ προσφολεῖν αἰσχύνην . . ἔγνωτε τὴν τῶν ταύτα πεισάντων κακίαν.

7. καὶ αὐτὸι—edd. do not agree about αὐτὸι: (1) Classen says it is contrasted with the Catanaeans, of whose help they were confident; (2) Stahl says it is contrasted with the allies referred to in the parenthesis. Both explanations are poor. αὐτὸι means οἱ στρατηγοὶ τῶν Σ., and in c. 63, 2 we have read ἤξιον οἱ στρατηγοὶ . . ἄγειν σφᾶς ἐπὶ Κατάνη. But now, after the message, the generals no longer need to be urged, but of their own accord order the whole force to be ready to march out, being further encouraged thereto by the arrival of allies.

καὶ τῶν ξ.—'some of their allies too.'

10. ἐπελ δὲ ἔτοιμα αὐτοῖς—this now resumes from c. 63, 1 οἱ Συρακύσιοι παρεσκευάζοντο ὡς ἐπ' ἐκέλουν ἑντες, all that has intervened being an explanation.

11. αἱ ἡμέραι—'the time.' The affair was to occupy more than one day.

13. Συμαίθω—thelargest river in Sicily, the Giarreta. Being in Leontine territory, it is in the hands of Syracuse.

§ 2 l. 16. Συκέλδων—see c. 62, 5. The Syr. had been utterly ignorant of the A. preparations to attack them.

§ 3 l. 19. ἔξβαινον ἐσ—'landed in the district near the O.,' the temple remaining in the hands of Syr.

20. τὸ στρατόπεδον—the camp referred to in c. 64, 1.

25. ἀποστερῶμενοι—imperf. representing the time taken.

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§ 1 l. 3. αὐτοῖς—the Syr.

καθίσαν—notice the augment of καθίζω as it is used in old Attic.

ἐσ χωριὸν ἐπιτήθειον—the position is determined by the description, and recent authorities are in substantial agreement. South of the Anapus lies a plateau, bounded on the west by the marsh round the Cyane, on the east by the harbour. The camp lay on this plateau, SE. of the Olympieium. On one side—the west and north-west—it was covered by the marsh round the Cyane and the trees and buildings that intervened between the camp and the temple, which was held by the Syracusans;
north, it was protected by the cliffs running from the temple to the sea.

4. μάχης ἀρξεῖν—‘be the first to fight,’ i.e. give battle only when he chose.

6. ἐν τῷ ἐργῷ—‘during the engagement.’

8. παρὰ δὲ τό—see c. 45 πρὸς δὲ τοὺς.

§ 2 l. 11. σταύρωμα—a palisade stretching out from the shore into the water.

12. ἔρυμα—somewhat SE. of the camp.

εὐεφοδότατον—i.e. open to an attack by sea and land.

13. λίθοις λογάδην=ἐπιελεγμένοις λίθοις (Schol.): the adv. does not occur in other Attic writers, and the adj. λογάδες for prose only in Herod., Thuc., and in late writers. Thuc. has a way of placing an adv. next a noun so that it belongs to it rather than to the verb, as in vii. 7 ὅπως στρατὶ ἔτι περαμωθή, ‘reinforcements.’ The same occurs in Tacitus and in Lat. poetry.

14. γέφυραν—the Helorine road crossed the Anapus (Alfeo) by this bridge.

§ 3 l. 14. παρασκευαζόμενων—sc. αὐτῶν, the subject often being omitted when it can easily be supplied in the gen. abs. The same occurs in Tac. in the abl. abs. frequently.

17. ἐπιτά δὲ ὑπεροπαρατέρου—frequently used together. So μετὰ ταῦθ' ὑπεροπαρατέρου several times in Demosth.

21. διαβάντες—‘that is, they withdrew into the precinct of the temple, or at least into its immediate neighbourhood’ (Freeman). The Syr. must have previously crossed the road to get at the A.

§ 1 l. 2. ὁς ἐς μάχην— the site of the following battle was somewhere S. of the Anapus and E. of the Helorine road.

5. τῷ μὲν ἡμῶν—half the army is in front, eight deep, half behind, covering the camp, in a hollow square, the baggage being inside the square. The A. face E., the Syr. W.

10. πονῆ— the word is used also of disabled ships.

ἐφορῶντας—‘watching.’

12. τῶν ἐπιτάκτων—cf. § 2. εὐναλ=‘sleeping-places.’

ἐποιήσαντο—the usual phrase is ἐντὸς ποιεῖσθαι, but ἐντὸς ποιεῖν (τάξιν) is also found, used of the general.

§ 2 l. 13. ἐφ' έκκαδεκα—sixteen deep.

16. μάλιστα—prob. a numeral has fallen out after this word.

19. ἐπὶ τῷ δεξιῷ—because here the ground was smooth, being on the plateau. Nicias had no force to oppose to the cavalry.
§ 31. 22. προσέρχεσθαι—'passing along the lines.' έκαστα is direct obj. to this, while κατά έθνη and ξύμπασι are objects to παρεκκελυφέο.

68 § 11. 2. οὖ—'seeing that we.'

ἐπὶ τῶν αὐτῶν—contrasted with πολλαὶ παρανεάοι. The same remarks will do for all, and they need not be long.

5. καλάς λεχθέντες—'plausible,' not without a side reference to the Sicilian rhetoric. It is the habit of Thuc. to represent a general as answering the arguments of the enemy's leader, as though they were contending in an assembly.

§ 21. 10. πανδημεῖο—whereas the A. are chosen καταλόγοις χρηστοί (c. 31, 3). πανδημεῖο is the contrary of έκ καταλόγου.

11. ὠσπερ καὶ ἡμᾶς—attraction with ὠσπερ, as in i. 69, etc. Cf. the attraction of οἶχος as in vii. 21 πρὸς ἄνδρας τολμηροῖς οἴους καὶ Ἀθηναῖοι.

12. ὑπερφρονοῦσι...ὑπομενοῦσι—paronomasia. ὑπομένειν is the regular word of soldiers who stand their ground.

13. διὰ τὸ...—'because they have less knowledge than courage.' Their ἐπιστήμη is small because they are not picked men.

§ 31. 14. παραστήτω σπερμεῖο—'one should remember too that we are far from our own home and in the neighbourhood of no friendly country, unless indeed you mean to gain one by the sword.' Stein thinks οὐδεμιᾷ θ. = πάση ἀλλοτρίᾳ.

18. καὶ—'in fact.'

τούναντίον...ἡ—Herod. ix. 56 ἥσαν τὰ ἐμπαλιν 'ἡ Λακε δαιμόνιοι: Thuc. vii. 80 ἀπάγειν...τούναντίον ἢ οἱ Συρακουσίοι εἴσην. ὑπομιμησίκῳ—'suggest': 'I offer you a suggestion which is the reverse of the encouragement that the enemy are without doubt offering to one another.'

20. οἱ μὲν γὰρ—sc. παρακελεύονται. ἐγώ δέ—sc. ὑπομιμησίκω διε ἔσται ὁ ἄγων.

21. οὐκ ἐν πατρίδι ἐν γῇ ὁ πατρίδι οἶδα. This order of the neg. is common with prepositions.

ἐξ ἦς κρατεῖν δεῖ ἢ μὴ ὁ ἀποφύρειν—ἐξ ἦς really depends on ἀποφύρειν, 'from which it is difficult to retreat unless we win.' Cf. ii. 88 αἰτεί αὐτοῖς ἔλεγε (καὶ προπαρεκκευάζε τὰς γνώμας) ὡς οὖνδεν αὐτοῖς πλήθος ἄν ἐπιτελέσω. Livy 21, 13 nostrum habe quaestio (atque animadversion) in cive nostrum est, nostro an suō fecerit arbitrio.
23. πολλοὶ—sc. ὄντες.

§ 4 l. 24. ἀξιὰς = ἀξιώματος.

25. προβόμως... καὶ ἡγησάμενοι—the partic. and adv. are combined, as elsewhere.

τὴν παροῦσαν ἀνάγκην—i.e. the obligation to win; whereas ἀπορίαν is 'the dilemma'—victory or a difficult retreat.

§ 1 l. 2. στρατόπεδον—often used for an army stationed in a permanent camp.

3. ἀπροσδόκητοι—active: 'were not at this moment expecting an immediate engagement.'

6. ἀπεληλύθεσαν—sc. ἐσ τὴν πόλιν.

οἱ δὲ—'others,' who were returning from Catana (c. 65, 3), or coming from Syracuse. There was no time to form up regularly.

11. ἐσ δοσύν... ἀντέχοι—iterative opt., referring to several battles (οὐτ' ἐν ταύτῃ οὐτ' ἐν ταῖς ἄλλαις).

12. τῷ δὲ ἐλλείποντι αὐτῆς—'owing to its short-comings they unwillingly abandoned their intentions as well.'

13. ὁμοὶς δὲ—answering ἀπροσδόκητοι μὲν. οὐκ ἂν οἶδέμενοι... ἀμύνασθαι is concessive, the ἂν belonging both to ἐπελθεῖν and ἀμύνασθαι: 'though they did not think that the A. would make an attack on them and that they would suddenly be forced to defend themselves.' (According to this version οἶδέμενοι ἂν ἀμύνασθαι ἀναγκαζόμενοι is the construction. The edd. make ἀναγκαζόμενοι govern ἀμύνασθαι, and Stahl, seeing that by that construction ἀναγκαζόμενοι ἀμύνασθαι ought to be causal, not concessive, is reduced to bracketing οὐκ ἂν οἶδέμενοι... καὶ as spurious.)

15. ἀναγκαζόμενοι—'by compulsion.' They had thought to choose their own time.

§ 2 l. 17. οἱ λιθοβόλοι—Wasse and Bloomfield quote several passages to show that these men threw stones and are therefore distinct from slingers.

19. ολὰ—sc. ποιεῖν. Cf. 11. 54 ολὰ εἰκὸς ἄνεμουσθησαν, and ὃς εἰκὸς.

ἐποίουν τροπᾶς—'put one another to flight.' ποιεῖν τροπῆν is to 'cause a flight' where the enemy returns to fight; ποιεῖσθαι τ. is 'to defeat' outright.

20. μάντεσ—some are known to have gone with the A. to Sicily. ὄτρυνω and its empds. are Ionic.

§ 3 l. 23. τῆς ἰδίας—governed by πεῖλ, and applying to σωτηρίας and ἔλευθερίας. See 11. 44, quoted on c. 55, 3.
to μὲν αὐτίκα, τὸ δὲ μέλλον—'present . . future.' With τὸ μέλλον cf. τὸ ἄρχειον, τὸ παλαιόν, τὸ λοιπόν.

25. περὶ τε τῆς ἀλλοτρίας—sc. μαχοῦμενοι, on which also depends σχεῖν, the addition being due to the contrast with τὴν οἰκείαν μὴ βλάψαι. Cf. 1. 50 πρὸς τοὺς ἀνθρώπους ἔτραποντο φονεῖν μᾶλλον ἢ ἵναιρεῖν.

27. οἱ αὐτόνομοι—see c. 68, 2. The force of the distinction between the independent and dependent allies is this: for the former love of country was a principal object; for the latter the chief object was safety at the moment, and it might be that by a victory their country would become more worth living in.

31. ἀνελπιστοῦ = ἡ ἀνελπιστὸς ἤν.

32. ἐπιτετα βε ἑκτ. —'and a secondary motive was the possibility that by helping to subdue others they might find their subjection to Athens (αὐτῶν) less oppressive.' ἀλλο τι is object to ἔγκαταστρεφόμενον, to which supply τὸ ὑπῆκοον. The return to the neut. sing. is influenced by τι ἄλλο, which stands for τινάς ἄλλως.

§ 11. 1. γενομένης ἐν χερσὶ—so ἐν χερσὶ γενόμενοι. In Lat. too both ad manus veniunt and ad manum pugna venit are found.

4. τοῖς μὲν—dat. incommodi.

5. καὶ τοῦτο—as well as their inexperience.

6. ξυνεπιλαβέσθαι—αὐτοῖς φόβου γενέσθαι (Schol.).

7. καὶ άρα ἔτους—'merely the result of the season,' which was late in the autumn. άρα ἔτους may refer to any season, but is most often used of the hot season.

8. τοὺς δὲ ἀνυποτάτας—'the circumstance that the enemy did not give way.' Cf. c. 46, 2.

§ 21. 11. τὸ κατὰ σφᾶς αὐτούς—viz. τὸ μέσον, c. 67, 1. For the κατὰ cf. Demosth. 57, 2 πρὸς τὴν κατ’ ἐκείνων αἰτίαν, οὗ πρὸς τὸ καθ’ αὐτῶν ἐκατός ἀγωνιζόμεθα.

§ 31. 18. ὅσον ἀσφαλῶς ἔχε—with ἐπακολούθησαντες. πάλιν = back to their lines.

21. ὅς ἐκ τῶν π.—'as well as they could.'

22. δμως—'though defeated.'

σφῶν αὐτῶν . . τῶν χρημάτων—partitive gen.

71 § 11. 2. τὸ ἱερὸν—Plutarch says that the A. army was anxious to seize the spoils of the temple, and that Nicias prevented the sacrilege, and purposely permitted the Syr. to occupy the Olympium.
νυγκομίσαντες—to burn them. νεκρός συγκομίζειν is the regular phrase for preparing the dead.

3. ἐπὶ πυρὰν ἐπιθέντες—it was the custom to burn the bodies on the field of battle, then to collect the bones and send them to Athens to be buried in the outer Ceramicus. In the case of Marathon, however, the bones were buried on the field of battle, this being regarded as a special honour. It is noticeable that Thuc. in describing this first battle of the expedition puts down the occurrences—such as the preliminary sacrifices and the details of burial—that are a part of all battles.

4. αὐτοῦ—on the battle-field.

10. ἀπέπλευσαν ἐς Κατάνην—a strange thing to do after gaining a victory. Nicias surely ought to have attacked Syracuse: for this purpose cavalry would not have been needed.

§ 2 1. 12. αὐτόθεν ποιεῖται—i.e. from the position which they now occupied. But it is strange that they did not discover all this before taking up the position.

13. ἱππεάς τε... καὶ χρήματα δέ—here τε is answered by δέ, for καὶ strictly = 'as well.' τε... δέ is quite common, esp. in tragedy. καὶ... δέ occurs several times in Thuc. Notice the chiasmus in ἐκ τῶν Ἀθηνῶν... ἐκ τῶν αὐτόθεν... αὐτόθεν... καὶ παρ' Ἀθηναίων. Chiasmus is very common in Thuc.

14. μεταπέμψωσιν—the act. means to summon to one's aid. Cf. c. 52, 1.

16. χρήματα—serves as object of one verb and subject of another.

20. καὶ σίτον—explanation of τὰ ἄλλα, so that καὶ = 'both.'

21. ἐς τὸ ἐρο—expressing the time in the fut. when the thing is to occur. Frequent in Aristophanes.

§ 1 1. 1. ἐς τὴν Νάξον καὶ Κατάνην—the order is the same as in c. 61, 2, the more remote place being mentioned first. For the stay of the fleet at Naxos see c. 74, 1. Thuc. here gives in summary the action of the A. during the rest of the winter before passing to the action of the Syr. during the same time.

5. ἐπολοῦν—'called,' of the authorities.

§ 2 1. 6. ἀνὴρ κτλ.—as this is the third interposition of Hermocrates (iv. 58 and vi. 32), it is rather strange to find him ushered in with this eulogy; but Thuc. means to mark the increase of his reputation κατὰ τὸν πόλεμον.

ξύνεσιν—the dat. is commoner.

7. ἐμπερία—i.e. the experience he had gained in previous P
wars was of service to him in this war. κατα τὸν πόλεμον is not general, but refers to this particular war.

9. οὖν εἶτα—'urged them not to take the result seriously.'

§ 3 l. 10. γνώμην—'spirit,' virūs.

12. εἶναι—attraction of rel. sentence in O.O.; cf. c. 21, 3. See crit. note.

14. χειροτέχναι—is sc. μάχης, the contrast being between skilled and unskilled workmen—veterans chosen κατάλογως χρηστοίς and new levies.

§ 4 l. 14. μέγα δὲ βλάψαται καὶ τῶν σ. τὴν π.—'they were greatly hampered too by the number of generals in command . . . and the disorganised confusion of the rank and file.'

19. παρασκευάσωσι κτλ.—'improve the hoplites, by providing arms for those who had none (i.e. because they were too poor to buy them) . . . and by enforcing a thorough system of training.' ἄλλη means the other details besides the use of arms.

24. εὐτάξιας δὲ—'and since they would acquire discipline in action.' προσγενομένης is equivalent to a fut. perf.

25. ἀμφότερα—i.e. τὴν ἀνδραν (=εὐψυχίαν) καὶ τὴν εὐτάξιαν. αὐτά—'naturally,' 'automatically,' since 'by association with danger their discipline would be called into practice, and their courage would be bolder than ever by association with the confidence that knowledge gives.' Cf. ii. 40 το πιστὸν τῆς ἐλευθερίας. In ἑσεθαι there is an anacluton, ἐσομένην being strictly required to match μελετώμενην. Cf. c. 35, 1.

§ 5 l. 29. ὄμοσαί αὐτοῖς—the whole people were to take this oath. It was not to be confined to the troops.

32. ἀπροφασίστως—'with resolution,' without having to offer reasons for their conduct.
8. πρότερον — before the Athenians arrived.

9. ἐπεκράτευσ — the subject is suddenly narrowed down from the Messenians at large (οἱ δὲ) to the party favourable to Syr. (οἱ ταῦτα βουλόμενοι).

§ 2 l. 11. περὶ — as in 1. 117 ἡμέρας περὶ τεσσάρας καὶ δέκα. But this use of περὶ to denote the approximate period is not common. It does not occur in the orators, nor in Aristoph.

13. προυχάρει — a favourite word with Thuc. for 'to succeed.'

δρια καὶ — on the MSS. Θρακάς see crit. note. δρια are, according to Stahl, protected places for the storage of arms and baggage. Hesych. explains δρια as τείχισμα, φραγμὸς. Others understand δρια as 'docks,' νεώρια.

§ 1 l. 2. τὸν Τεμενίτην — (1) the wall was built so as to enclose the T. or precinct of Apollo's temple, which was part of the Neapolis; (2) it was πρὸς τῇ πόλει, adjoining the city wall; (3) it was παρὰ πῶν τὸ πρὸς τὰς 'Επιπολάδες δρῶν, 'running all along the ground that looks towards Epipolae.' This is not clear; but it implies (a) a wall of considerable length, (b) a wall that did not project far to the west.

3. ἔντος ποιησάμενοι — 'taking into it.'

4. δὲ ἐλάσσονος — 'that the shorter distance (at which the A. would otherwise be able to build) might not render it easy to invest them in case of a defeat'; i.e. the object of the new outwork was to increase the length of wall that the A. would have to build if they attempted to invest Syr. With δὲ ἐλάσσονος 'at a less distance' cf. διὰ πολλοῦ, δὲ ὀλέγου, διὰ τοσοῦτον. It was esp. from the cliff to the harbour that the distance was increased; and from c. 103, 1 it appears that the A. had to cover a distance of some eight stadia in this direction.

6. τὰ Μεγάρα φρούριον — 'as an outpost,' sc. ἐτείχισσον. Cf. ii. 32 ἐτείχισσὴ Παλατίνη φρούριον. Megara was before deserted; see c. 49, 4 and c. 4, 1 n. It now becomes a northern outpost of Syr.: Poppo explains that the object was to prevent the A. from making Megara a naval station.

ἐν τῷ Ὀ. — see c. 70, 4. The palisades were not constructed at Leon and Thapsus (c. 97, 1), and so must have been chiefly for the great harbour (Poppo).

§ 2 l. 11. αὐτῶν — τῶν Καταναλών. The camp was of course empty, and the Athenians apparently did not think it worth while to hinder the Syr., though why they allowed the land of Catana to be ravaged is not clear.

§ 3 l. 14. τὴν ἐπὶ Δάρητος — see c. 1, 1 n., and cf. c. 6, 1. From c. 52, 1 it appears that Camarina held that this treaty
had been superseded by the treaty of Gela in 424 B.C., and in c. 67, 2 we hear of Camarina sending some slight help to Syr. But now Camarina acts with caution. The treaty of 424 was only συνόδαλ (iv. 65), a cessation of hostilities, whereas the treaty of 427 between Cam. and Athens was ξυμμαχία. In 422 Cam. had sided with Athens. In c. 78, 4 Hermocrates exaggerates the importance of the συνόδαλ of 424 in the words μὴ μαλακῶς ὠστερ νῦν ξυμμαχεῖν: and in c. 79, 1 he minimises the importance of the ξυμμαχία of 427 by treating it as an ἐπιμαχία, or defensive alliance—which it was not. The result of the debate that follows is that Cam. remains neutral. She joined Syr. in 413 (vii. 33).

19. τέμψαι ἄ έπεμψαν—expressive of blame or contempt; cf. Herod. ii. 49 ποιεῖσθι τὰ ποιεῖσθι.

20. μὴ οὐκέτι β.—ὑποτοι ἔχει the construction of a verb of fearing, as also have ὑποτοπῆσαι, ὑποτεθεῖν, ὑπόθεια.

22. προσχρωσίσα—sc. μὴ. κατά = ‘owing to.’

§ 4 l. 28. προδιαβάλλειν—‘prejudice them against the A.’

§ 1 l. 1. τὴν π. δύναμιν—obj. of δελασσέτε, while αὐτὴν is obj. of καταπλαγῇτε.

2. καταπλαγῇτε—i.e. that fear may induce Camarina to join the A.

3. τοὺς Λόγους—depends on δελασσέτε. μέλλοντας is contrasted with παρόσαν, λόγους with δύναμιν. ‘We sent out our embassy, not from a fear that . . but from a fear that the words that they intended to address to you before you could hear what we have to say, might persuade you.’ Notice that πρὶν τι . . ἀκοῦσαι precedes μὴ, and consequently belongs to τοὺς μέλλοντας, not to πελεσοῦν.

§ 2 l. 7. ᾧ πυνθάνεσθε—sc. ἱκεῖν: but ἤν is direct obj. of ὑπονοοῦμεν. (So Classen; Krüger and others explain ἤν as attracted for ἤν, and ἤν as left unattracted for the sake of variety, but this is scarcely probable.)

9. κατοικίσαται . . ἔξωκισαί—paronomasia, adnomination; cf. c. 76, 4 ἀξίωσατέρου, κακοξιωσατέρου: 79, 2 ἀλόγως . . εὐλόγης. It is very common in Thuc. See c. 72, 4.

10. τὸς μὲν ἐκεὶ πόλεις—Aegina, Scione, and Melos are especially referred to.

12. Χαλκιδῶν—see c. 3, 3. The Chalcidians of Euboea are said to be ‘enslaved’ because their independence is gone. δουλεία often denotes the opposite of αὐτονομία.

14. Σουλωσαμένους ἱχεῖν—cf. c. 39, 2 n. There is again an enthymeme here. See on c. 10, 5.
NOTES

§ 3 1. 15. ἐθέα—‘method.’

ἐκεῖνα—i.e. τὰ ἐκεῖ, their possessions in Greece. ἔσχον, ‘obtained.’ With περιῶνται supply σχεῖν, the infin. or partic. being often omitted with verbs that require the completion: e.g. ὅ. 80 οὐ μέντοι εὐθὺς γε ἀπέστη ἀλλὰ διενοεῖτο (sc. ἀποστήμαι) δι' ἐκ τῶν Ἀργελοὺς ἑώρα (sc. ἀποστάντας).

16. ἡγεμόνες γὰρ— the likelihood that the view expressed is correct is shown by an example from previous events. This is the argument known as τὸ ἐκόσις supported by παραδείγματα. There is another instance in c. 79, 1.

17. ἐκόντων τῶν τε Ἰώνων—cf. i. 95 ἐν τῇ τῇ ἡγεμονίᾳ ἣν βιαλοὺ δυντος (sc. Pausanias). ... οὐχ ἥκετα οἱ Ἰώνες ... φοιτῶντες πρὸς τοὺς Ἀθηναίους ἄξιον αὐτοὺς ἡγεμόνας σφών γενέσθαι. Herod. vii. 3 ἀπελλαύνοι τὴν ἡγεμονίαν τοὺς Ἀλεξαδαμανίους. Ath. Pol. c. 23 ἐπὶ τὴν ἀπόστασιν τὴν τῶν Ἰώνων ἀπὸ τῆς τῶν Ἀλεξαδαμανίων συμμαχίας Ἀριστείδης ἦν ὁ προτρέψας. This was in 478-477 B.C.

ἀπὸ σφῶν—τῶν Ἀθηναίων, i.e. ὅσοι ἁπακοι αὐτῶν ἤσαν (Schol.). Poppo quotes i. 12 Ἰῶνες Ἀθηναίοι καὶ νησιῶτῶν τοὺς πολλοὺς φιλεῖαν (Ionia and the Cyclades).

18. ὡς ἐπὶ τοῦ Μ. τιμωρία—this was the primary object of the new confederacy.

τοὺς μέν—depends on κατεστρέφαντο. λαποστρατιᾶν is obj. to ἐπενεγκόντες. Plut. Cim. c. 11 of the allies, ἀνδρας καὶ ναῦς ὃς ἐτάξησαν οὐ παρεῖχον.

19. ἔτοι ἀλλήλους στρατεύειν—sc. ἐπενεγκόντες: others were charged with making war on one another. This occurred in the case of Samos and Miletus (i. 115).

20. τοῖς δὲ—governed by ἐπενεγκόντες, in accordance with custom where a common object of a partic. and verb is near the partic. Cf. c. 77, 2.

ἐξοχοὶ—sc. ἐπενεγκεῖν. Cf. i. 99 αἰτίαι ἄλλαι τε ἤσαν τῶν ἀποστάσεων καὶ μέγισται αἱ τῶν φόρων καὶ νεών ἐκδεικ.


§ 4 1. 21. καὶ οὗ περὶ κτλ.—‘so, it seems (ἄρα ironical), Athens was not contending for the freedom of Greece nor Greece for her own when they resisted the Persians: Athens resisted them in order to substitute dependence on herself for dependence on them; Greece resisted to secure a change to a new master, who had not less sense, but made a worse use of his cleverness’; i.e., as Freeman says, ‘the other Gks. had simply exchanged the Mede for a master of greater understand-
ing, but of understanding used only for mischief, as they found afterwards.

25. οἱ δὲ ἔπὶ—strictly this should be οἱ δὲ δὲ μεταβολῆς, still depending on περὶ δὲ.

δεσπότου μ.—cf. c. 18, 7 n. The artificiality of this passage is censured by Dion. Hal.

§ 1 l. 5. ἔχοντες παραδείγματα—the ‘examples’ are of two kinds: there are (1) the experience of the subjects of Athens; (2) the repetition of the deception. Both of these demonstrate the folly of not combining. Hence τῶν τε ἐκεῖ Ἐ. is answered by καὶ . . . σοφίσματα, in apposition to παραδείγματα. Then κατακλίσεις and ἐπικούρια are the explanation of σοφίσματα—‘tricks such as the restoration of L.,’ etc.

9. ξυστραφέντες—‘combining’; cf. Demosth. 9, 60 συστρα-φέντες ἀνθρώποι πολλοὶ.

11. οὐκ Ἰωνεῖς τάδε—‘here are no Ionians.’ τάδε ‘usitatum ubi dicere volunt: haece quae hic videis circuin te jacentia’ (Göller). εἰσίν is constructed to suit the complement.

"Ἰωνεῖς . . . Ἑλλησπόντιοι . . . νησίωται—three of the districts into which the cities of the Athenian Empire were grouped. Cf. 1. 89 οἱ Ἀθηναῖοι καὶ οἱ ἄπω Ἰωνίας καὶ Ἑλλησπόντου ἁγμαχοί. For the νησίωται see c. 76, 3.

13. αἱ μεταβάλλοντες—‘with occasional changes.’ The middle is usual. So Thuc. has μεταχειρίζειν for μεταχειρίζεσθαι, πειράσεις = πειράσθαι, προενεαί = προεσθαί.

δουλούνται—‘are dependent upon.’

Δωρής—they affected to despise the Ionians.

15. Σικελίαν—Freeman points out that Sicily is here dealt with as ἥπειρος (cf. on c. 1, 2), and is contrasted with νησίωται.

§ 2 l. 15. ἢ μένομεν—‘what, are we waiting?’ So in colloquial Latin quid ago? is more lively than quid again?

18. ἐδος—the ‘method’ that is explained in what follows.

ἡμῶν—depends on τοὺς μὲν.

19. ξυμμάχων ἠπίδι—‘by the hope of obtaining allies’—i.e. alliance with the Athenians is the temptation offered.

ἐκπολεμοῦν πρὸς ἄλληλους—cf. c. 91, 6 τὰ ἐνθάδε χρῆ . . . ἐκπολεμοῦν ‘stir up to war.’

20. τοῖς δὲ κτλ.—this depends on λέγοντες, being attracted to the dat. by ἐκάστος. Hence the sentence = τοῖς δὲ ὡς ἐκάστος . . λέγοντες δύνανται (κακοπρεγαίν), κακοπρεγαίν (αὐτοῦ), ‘and to injure others in any way they can while using smooth words suited to the case.’ Hermocrates detects three designs on the
part of the ∆.: (1) to sow dissension by reviving the differences that had been suppressed in the treaty of Gela 424 B.C.; (2) to invite the cities to join Athens against the Dorian states; (3) most insidious of all, to speak fair and play foul. Two examples of the last had occurred already: (a) the entrance into Catana, c. 51; (b) the false message from Catana to Syracuse, c. 64. For προσηνένθης see Index s.v.

21. καὶ οἱμεθα κτλ.—‘and while our countryman at a distance is perishing do we imagine that the danger will not extend to every one of us?’ The distant countryman is Syracuse; the subject of οἱμεθα still the Siceliots at large (§ 1 ἡμᾶς αὐτούς). προαπολλυμένων is temporal, coincident in time with οἱμεθα.

22. οὐ καὶ ἐστὶν αὐτόν τινα—this is the inclusive use of τις often found close to a plur., as in vii. 39 ὥσα τις ἔχει, πάντας ἀναγκά-σαι πωλεῖν. For ἥκειν ἐστιν ‘penetrate to,’ cf. ii. 48 καὶ ἐστὶν ἄνω πόλιν ἀφίκετο (ἢ νῦσος), and for the opinion, i. 120 κἂν μέχρι σφόν τὸ δεινὸν προελθεῖν.

23. πρὸ δὲ αὐτοῦ κτλ.—this stands for μᾶλλον δὲ τὸν πρὸ αὐτοῦ πάσχοντα καθ’ αὐτὸν δ., ‘but rather that he who suffers before one confines the trouble to himself,’ i.e. isolates it, prevents it from spreading. For the order, which is due to the emphasis laid on πρὸ αὐτοῦ, cf. ii. 7 ἐξ Ἰταλίας τοὺς ἐλομένους for τοῖς ἐξ Ἰ. ἐ.

§ 11. 1. καὶ εἶ τῷ ἄρα—‘now if by chance it has occurred to any one.’ The sing. is used throughout this section where the plur. would be commoner.

3. ἐαυτόν δέ—for the accus. in a contrast where the subject is the same as that of the main verb, cf. Andoc. i. 64 ἐπίνον αὐτοῖς . . οὐκ ἐμέ δεινόν εἶναι, ἄλλα μᾶλλον αὐτὸ τὸ ἔργον : ἰβ. 113 ὑπ’ αὐτῶν μὲ φημι σεαὐτόν.

4. ὑπέρ γε . . περὶ τῆς ἐμῆς—this variation of ὑπέρ and περὶ is very common.

6. ἐν ἵσω—‘equally’; so ἐν ὁμοίῳ.

τῆς ἐαυτοῦ—sc. περὶ.

9. ἐρήμος—the opposite of ζύμμαχον ἔχων.

τὸν τε Ἀθηναίον κτλ.—‘let him reflect too that the Α. do not wish to punish Syr. for her hostility so much as to use me as a pretext in order to confirm her friendship with him.’ Poppo (see crit. note) objected to this rendering on the ground that there is nothing in the design τῆς ἑκείνων φιλῶν βεβαιώ-σασθαι to cause Camarina (τὸν δεινὸν ἡγούμενον ὑπέρ τῶν Συρακοσίων κινδυνεύειν) to suspect Athens. But (1) three courses that are open to Camarina are dealt with here: (a) alliance with Syracuse (καὶ τῆς ἐαυτοῦ . . ἁγωνιεῖται); (b) friendship,
i.e. alliance with Athens (τὸν τε Ἀ. βούλεσθαι); (e) neutrality (all of § 2). What (b) entails, in the speaker’s opinion, has been clearly explained in e. 76, 3. (2) Euphemus in reply repeatedly refers to this φιλα and what it entails in the opinion of Athens; c. 83, 4 τὰ ἐνθάδε ἥκομεν μετὰ τῶν φίλων ἀσφαλῶς καταστησόμενοι, c. 84, 3 (ἐμφοροὶ) τὰ ἐνθάδε. οἱ φίλοι . . αὐτονομοῦμενοι, and c. 85, 1 throughout. (I do not see that there is ἴρωνy here in φιλαν, as some edd. say.)

11. τῇ δ’ ἐμὴ προφάσει—τῇ προφάσει τῆς ἐμῆς ἐξθρασ.
12. οὐχ ἕσσον = μᾶλλον.

§ 2 l. 13. ἀμφότερα—sc. φθόνον καὶ φόβον which are meant by αὐτά below.

14. τὰ μεγάλα—'greatness.' The argument is well put by Freeman: ‘It was vain to say that it was the interest of any other cities that Syr. should be, not destroyed, but so far weakened as no longer to be dangerous to her neighbours. That was not the way in which human affairs could be managed; none of them could undertake that Syr. should lose just as much strength as suited him, and no more.'

15. σωφρονισθῶμεν—ταπεινωθῶμεν (Schol.).
17. οὐκ ἀνθρωπίνης κτλ.—'his desire is a wish that it is beyond the power of man to realise.' βούλησιν is internal accus.

οὐ γὰρ οἶνον τε κτλ.—'it is not possible for one and the same man to be at once arbiter of his wishes and of fortune alike'—i.e., as Bloomfield explains, a man cannot regulate his own wishes and at the same time the event of the actions resulting from those wishes. ‘You may,’ says H., ‘prefer to remain neutral in the hope that we may suffer a moderate blow: but how are you to regulate the severity of the blow? Your design will perhaps be frustrated by τύχη, which crosses the purpose of man.’ With ταύλαν γενέσθαι cf. ταμεθεσθαι, c. 18, 3.

§ 3 l. 19. εἷς γνώμη ἀμάρτοι—γνώμη, as often, is contrasted with τύχη. What if Syr. should be destroyed as the result of your neutrality? γνώμης ἀμαρτάνειν is also found, as in 1. 33. So γνώμης and γνώμη σφαλήναι.

20. ὀλοφυρθεῖς—the rendering of this as middle, ‘having come to sorrow through his own troubles’ (Schol.), is open to the objection that the middle form is used elsewhere by Thuc., as by other authors. Hence Classen and Stahl, following Elmsley, render ‘brought into a lamentable condition through his troubles.’ II. 46 has ἀπολοφυράμενοι. VII. 30 ὀλοφυράθαι. But the form ὀλοφύρωθην occurs nowhere else, so that it is impossible to settle the question, and the evidence of the Schol. ἐπὶ ταῖς ἑδαίσ συμφοράῖς ὀλοφυράμενος is all that we have.
21. τάχ’ ἄν ἰσως—cf. c. 10, 4; 34, 2. The tendency to redundancy in the use of adverbs is noticeable both in Gr. and Lat.—e.g. unde domo, πόθεν οικόθεν, αὐτοῦ ἐκεῖ. In Lat. comedy it is very common.

καλ τοῖς ἐμοῖς ἀγαθοῖς—i.e. he may wish that Syr. still had power to defend him in his trouble, may have reason to regret that she has no longer prosperity for him to envy. ‘In τάχ’ ἄν ἰσως . . . φθονήσαι we have a refined turn occasionally resorted to by rhetoricians, of which the purpose is to set forth the value of anything present by advertings to its absence or loss’ (Bloomfield).

22. ἀδύνατον δὲ κτλ.—sc. τοῖς ἐμοῖς ἀγαθοῖς αὕθις φθονήσαι. The speaker employs the argument from τὸ δύνατον: cf. Intr. p. xlvi. and Index under ἑινές. ‘That is impossible if he abandons us and refuses to take his share of the common dangers, in which are involved not allegations but realities.’

23. οὗ περὶ τῶν ὄνομάτων . . . ἔργων—this depends on κινδύνους, and κινδύνος περὶ τῶν ὄνομάτων = a danger in which are concerned the phrases (that will be used); as we say ‘to fight for a name.’ The ὄνοματα which they would not be fighting for, but which would naturally be used, are instanced in ἡ τῶν Συρακουσῶν δόναμι: the ἔργα for which they would be fighting are instanced in ἡ αὐτῶν σωτηρία. Hence the whole = τοὺς αὐτοὺς κινδύνους οὗ περὶ τῆς ἡμετέρας δυνάμεως ἀλλὰ περὶ τῆς ἐαυτῶν σωτηρίας. Cf. II. 42 μὴ περὶ ἵσον ἴμιν εὑνα τὸν ἀγῶνα. ὑπέρ and ἔνεκα are also used with such words. The use of the plur. ὄνομάτων . . . ἔργων is rhetorical, and is a very common device of language, being found even with proper names.

25. λόγῳ μὲν γὰρ κτλ.—this explains οὗ περὶ . . . ἔργων.

§ 4 l. 28. τὰ δεύτερα κινδυνεύσοντας = τὸν δεύτερον κινδύνον κ.: cf. c. 57, 3.

29. αὐτά—‘the facts’; cf. c. 40, 2.

ξυμμαχεῖν—see note on c. 75, 3.

30. αὐτοὺς—‘of your own accord.’ In ἄπερ κτλ. the order is φαίνεσθαι παρακελευμένους ταῦτα ἄπερ δεῖμενοι ἄν ἐπικαλεῖθε, ‘you ought to be openly encouraging us, so that we may not give way, exactly as you would have appealed to us and called for our help.’ ταῦτα is obj. of παρακελευμένους, ἄπερ of δεῖμενοι.

32. ἐπεκαλεῖσθε—‘to call to one’s aid,’ as often.

ἐκ τοῦ ὦμολοῦ ὀμολογεῖν, adverbial phrases with ἐκ being very common in Thuc.—as ἐκ τοῦ προφανοῦ, τοῦ φανεροῦ, τοῦ εὐθέος, τοῦ εἰκότος, τοῦ εὐπρεποῦς, τοῦ δικαλοῦ, etc.

33. ὡς μὴδὲν ἐνδώσομεν—this explains ἄπερ and ταῦτα, and
the construction is on the analogy of that which follows verbs of precaution, ὄρω, ἔπιμελοῦμαι, etc. The note in Jowett says that 'there is a slight flaw in the double reference of the words, which apply better to the actual than to the supposed case.' But in the supposed case—that Athens had attacked Camarina instead of Syracuse—it would still have been in point for Camarina, while calling in the aid of Syr., to urge her not to give way before Athens, viz. for the sake of the other Siceliot cities. To refrain from supporting Camarina would have been a surrender to Athens. There is, in fact, only a different nuance in the meaning of ἐνδώσωμεν as applied to the two cases. Precisely the same happens in vii. 61, where the one word παριβάλλω is applied to the Athenians and Syracusans with a different implication.

§ 1 l. 1. δείλλω δὲ κτλ.—'perhaps from cowardice you will regard your duty in relation to us and to the invaders by saying.' Stahl and Fr. Müller think τὸ δίκαιον is ironical, since the plea of ξυμμαχία with Athens would not be just to Syr. But Meyer points out that it would be just to both sides for Camarina to urge 'we have a ξυμμαχία with Athens, and only σπουδαῖον with Syr.' See n. on c. 75, 3. The speaker contemplates Camarina supporting Athens on this ground of duty.

4. ἤν γε—restrictive: 'you only entered into it.'

ἐπὶ τοῖς φίλοις = κατὰ τῶν φ.: cf. c. 61, 1.

5. τῶν δὲ ἔχοντών ἤν τις—'but in case an enemy,' the order being due to the antithesis.

6. τοῖς γε Ἄ.— γε restrictive; βοηθεῖν of purpose: 'to help the A. only when.' The order is again modified to bring τοῖς Ἄ. into contrast with τοῖς φίλοις: otherwise δόταν γε ὑπ' ἄλλων ἀδικώνται βοηθεῖν τοῖς Ἄ.

7. ὅταν ύφ' ἄλλων—se. ἀδικώνται from the ἀδικώσων following. Bauer compares ii. 11 τὴν τῶν πέλας δηοῦν μᾶλλον ἢ τὴν ἑαυτῶν ὀβάν, se. δηομένην.

8. Ρηγίνωι—se. c. 44, 3.

§ 2 l. 10. καὶ δεῖνον εἰ ἐκεῖνοι μὲν . . ύμεῖς δὲ—the two inconsistent thoughts are frequently so placed after δεῖνον, αἰσχροῖν, δεῖνον ἀν εἴή, δεῖνον ἀν μοι δοκεῖ εἶναι, etc. The tense and mood are not necessarily the same in the two clauses as they are here—σωφρονοῦσιν . . βούλεσθε—and when a neg. is required either οὐ or μὴ can be used in the εἰ clauses. (Cf. Shilleto on i. 121; Gentsch in Com. Phil. Jen. iv. p. 299.) The former clause must be made subordinate with 'whereas.'

11. τὸ ἑργόν τοῦ καλοῦ δ. ὑποπτεύοντες—'suspecting the
real meaning of the specious claim' to their help on the ground of kinship. *καλὸν* is ironical. *δικαλωμα* is a claim just in the eyes of those who put it forward, *δικαλωσις* the act of putting it forward. Cf. *ἐπίτηδευμα, ἐπίτηδεωσις: ἄξιωμα, ἄξιωσις*.

12. *ἄλγως*—'without reasonable cause,' 'show an unreasonable prudence,' because abstract reason would require that as kinsmen they should help the Athenians.

*ἐυλόγῳ προφάσει*—'urging a logical pretext,' viz. that you have a *ξυμμαχία* with Athens. *ἐυλόγῳ*, like *ἄλγως*, is ironical, the contrast throughout being between logic and prudence.

13. *φύσει πολεμίους*—they are only *λόγῳ* of *ξυμμαχία φιλοι*.

14. *ἐτε μάλλον*—because besides being Dorians they were also close neighbours.

§ 3 1. 15. *ἀλλ’ οὖ δικαιον*—sc. *διαφθείραι κτλ*. Notice the commonplace argument from τὸ δικαιον.


19. *πρὸς ἡμᾶς μόνον*—alluding to the previous battle, c. 65 ff.

§ 1 1. 1. *ἄθροός*—sc. *ἡμᾶς*, both Syr. and Camarina, which are also meant in *λέναι ἐς τὴν ξυμμαχίαν*.

2. *λέναι δέ ἐς τὴν ξ.*—this describes entering into a *new* relation (cf. v. 30, 5); it shows that the *στονδαλ* are to be changed into a *ξυμμαχία*.

*προθυμότερον*—this applies strictly only to Camarina (cf. c. 67, 2); but it is quite needless to assume a change of subject between *ἀθυμείν* and *λέναι* as some edd. do, explaining *ἀθυμείν* sc. *ἡμᾶς*, *λέναι* sc. *ὑμᾶς*.

4. *οἷ*—the plur. after ἀπὸ Πελοποννήσου: cf. cc. 32, 2; 35, 1; 94, 1. *τὰ πολέμια = τὰ πολεμικά*, an Ionic use.

5. *ἐκείνην τὴν προμηθίαν κτλ.*—sc. *εἰκός: ’nor should any one think that that cantion which consists in refusing to help either side, on the ground that you are allies of both sides, is alike fair to us and safe for you.’ (Why many edd. say that *ἐκείνην τὴν προμηθίαν = ’that boasted prudence of yours’ is not clear. The speaker deals with the third plan that Camarina may adopt. In c. 78, 4 he developed the first course which C. ought to have adopted already—*εἰκός ἡν ὑμᾶς κτλ*. In c. 79 he deals with the second course—a resolution to help Athens. In c. 80 he discusses the third course—neutrality.)

8. *δὴ*—explanatory. (Many explain this, after Bauer, as ironical.)
§ 2 l. 9. οὐ γὰρ ἔργῳ ἱσον—'this course is not in reality fair, as the plea of justice represents it.'

10. δι’ ύμας μὴ ἐξωμαχήσαντας—for this construction see on c. 3, 3. It is amusing to notice how the inaccurate use of the word ἐξωμαχία in this speech—see on c. 75, 3 n.—leads to a confusion here between ἐξωμάχους, used in the loose sense above to include σπονδαὶ, and ἐξωμαχήσαντας, used in the strict sense here. μὴ ἐξωμαχήσαντας (μηδετέροις) is here substituted for μηδετέροις βοηθήσαντας.

11. δε τε παθὼν—the Syracusans. The aor. has the force of the fut. perf., =qui victus fuerit (Bauer).

13. οὐκ ἡμύνατε . . οὐκ ἐκώλυσατε—the aor. is here substituted for the fut. for the sake of bringing the inevitable result vividly before the hearers. M.T. § 61. The speaker looks forward to the time when the defeat has actually taken place. Cf. St. James Epistle c. ν. ἐθνοσαιρόσατε ἐν ἐσχάταις ἡμέραις, with Mayor's note. For the perf. so used see II. § 4.

σωθήναι—inf. of purpose, in which the use of the pass. is somewhat rare.

14. καλτοι—'and surely,' resuming the main thought that the right course is to aid Syr.

κάλλιον—than neutrality, with its consequences. Observe the argument from τὸ καλὸν.

15. τὴν κοινὴν ὑφελλαν—'the common welfare,' =τὴν ἐλευθερίαν τῶν Σικελιῶτῶν (Schol.).

17. φλοιος δὴ—ironical, 'your good friends.'

§ 3 l. 19. οὐδὲν ἔργον—'no need,' used also with a genitive.

21. δεσμεθα δέ—answering ἐκδιδάσκειν μὲν, 'we entreat you' to act on your knowledge, that being more to the purpose than ἐκδιδάσκειν.

22. καὶ μαρτυρόμεθα ἀμα . . δτι—'we solemnly declare, if we fail to persuade you (by our speech), that while the Ionians our inveterate enemies are plotting against us, you our fellow Dorians are betraying us.'

εἰ μὴ πεισόμεν—it is difficult to say whether this is protasis to μαρτυρόμεθα or to ἐπιβουλεύμεθα μὲν . . προδιδόμεθα δὲ. (1) We might understand προδιδόμεθα ὑπ’ ὑμῶν εἰ μὴ πεισόμεν, the pres. being used—as esp. often with δίδωμι and γλυκομαί and compounds—for an action only beginning. (The clause ἐπιβουλεύμεθα μὲν is in sense subordinate to προδιδόμεθα δὲ.) (2) But it is better to understand μαρτυρόμεθα εἰ μὴ πεισόμεν. For the syntax cf. Lysias 24, 13 εἰ τοῦτο πείσῃ, τί με κωλύει κληροῦσθαι; (where Frohberger reads κωλύει, as Hude πεισόμεν
here), and esp. Andoc. 3, 21 ε' τις ὑμῶν ἀγαθεσθήσεται, παραιτούμαι, where the pres. is exactly parallel to μαρτυρόμεθα.

§ 4 1. 24. καὶ εἰ καταστρέψονται—Classen thinks that the whole section depends still on μαρτυρόμεθα. But Stahl is probably right in regarding the sentence as a transition to the Ο.Κ. Thus κρατήσοντι is parallel to μαρτυρόμεθα, and we have to supply εἰ μή πελοσομεν. ‘(If we fail to persuade you, then,) in case they conquer us, their victory will be due to your decision’ (γνώμαι, like sententiae vestris, the resolution resulting from the votes).

26. τὸ δ' αὐτῶν ἄ.—‘the honour will fall to their own name,’ not to yours. For this use of ὄνομα cf. vii. 64 τὸ μέγα ὄνομα τῶν 'Αθηνῶν.

27. τιμηθήσονται—rare for τιμήσονται. So ὕφεληθήσομαι is rarer than ὕφελησόμαι.

28. ἄθλον—‘prize,’ neut., predicate to ἄλλον τινά.

30. τῆς αἰτίας κτλ.—lit. ‘you will equally pay the penalty of being the cause of our dangers.’ Edd. do not agree on the meaning of these words. (a) Recent edd. follow Portus and take τῆς αἰτίας as the charge for which the penalty will be exacted—i.e. ‘we shall punish you for having caused our dangers.’ (b) Arnold and Bloomfield understand τῆς αἰτίας as defining the τιμωπλα, ‘you will suffer the penalty of (having been) the cause of our dangers,’ by refusing to help us; and of course that position would be an unpleasant one. According to (a) the words convey a threat; according to (b), only a hint of unpleasantness.

§ 5 1. 32. ἡδη—‘without hesitation.’

τὴν αὐτίκα ἄ. δουλεάν—Wilkins, following Bauer, renders ‘slavery with its temporary immunity from danger,’ so that αὐτίκα qualifies ἀκινδύνως. But the sense is ‘immediate (and certain) dependence which involves no risk,’ in contrast with the hope of avoiding subjection to Athens by facing the risk involved in fighting with Syracuse. ‘If you refuse to join, you escape danger but accept dependence: if you consent, you accept danger but escape dependence.’ Hence both αὐτίκα and ἀκινδύνως qualify δουλεά. Cf. i. 22 ἡ ἀντικρυς ἐλευθέρα, vii. 64 ἡ ἀντικρυς ἐλευθέρα, and perhaps στρατιά ἔτι = ‘reinforcements,’ though when no art. is present the adv. belongs in some measure to the verb.

δουλεάν—opposed to μὴ δεσπότας λαβεῖν below. The speaker in this section talks as though only two courses were open—either to join the Athenians (=δούλεα), or to join Syr. He adroitly leaves out the third course—neutrality, which accord-
ing to § 4 is out of the question. On δουλεία and δεσπότατε see c. 77, 1.

η καν κτλ.—lit. ‘or else (choose) not to submit disgracefully to these men and to avoid our enmity—which would not be small—in which case you would share in our victory.’ I agree with Stahl that καν belongs to περιγενώμενοι only, and that λαβεῖν and διαφυγεῖν depend directly on αίρεισθε: there is nothing hypothetical about the choice; it is immediate (ηδή) and final, being either δουλεία or μή λαβεῖν τι καλ διαφυγεῖν τι. περιγενώμενοι ἄν is in apodosis, implying ei αἱρεῖσθε, περιγενώσθε ἄν. Others take ἄν either with the insins. only or with the partic. and the insins. The placing of ἄν before a partic. frequently produces difficulty.

35. τὴν πρὸς ἡμᾶς ἐχθραν—‘enmity with us’; cf. φανερὰν ἐχθραν πρὸς Κορινθίους κτῆσασθαι 1. 42.

μὴ ἄν—with γενομένην only = ἦ οὐκ ἄν βραχεία γένοτα. One is almost afraid to say that οὐκ might have been used here only that the passage implies a warning or command; it is solemn and emphatic. Cf. c. 102 νομισάτεις μὴ ἄν εἰς ἢμαῖν γενέσθαι. (There is difference of opinion about this μή. Goodwin (M. T. § 688) views it as an ‘irregularity’; Böhme-Widmann say that μή with potential inf. or partic. after verbs of saying and thinking is common’; Fr. Müller says the μή is ‘under the influence of the inf. διαφυγεῖν.’ This lends point to Prof. Gildersleeve’s remark that ‘to understand οὐ and μή a certain mobility is necessary.’ A. J. P. July 1892, p. 259.)

36. βραχείαν—probably ‘small,’ a common meaning in Thuc., though some passages are certainly ambiguous. In vii. 14 βραχεία ἄκμη πληρώματος, the Schol. and Plutarch understood βραχεία as ‘short-lived,’ whereas modern edd. render ‘the efficient part of a crew is small.’

§ 1 1. 1. ἄφικόμεθα—our intention when we came was to renew the treaty (see c. 75, 3), but we now find it necessary to defend the imperial policy of Athens.

ἐπὶ τῆς προτέρου . . ἀνανέωσει—cf. c. 33, 1 περὶ τοῦ ἐπίπλου τῆς ἄλβδηλας. The art. is often omitted with the governing noun.

4. ἐχομεν—sc. αὐτὴν.

§ 2 1. 5. μαρτύρον—sc. ὡς εἰκότως ἔρχομεν. It is necessary for us, as hereditary enemies of the Dorians, to secure ourselves.

7. ἐχει δὲ καὶ οὕτως—‘moreover the case stands exactly as follows. Classen and others explain this οὕτως as referring to what precedes, which is further dealt with in what follows. But the δὲ forms an antithesis to what precedes. The general
principle, says the speaker, is enough to justify us; but there is besides the following special circumstance. οὕτως ἔχειν often refers to what follows.

8. "Ἰωνες ὄντες Πελοποννησίων—'being Ionians in the eyes of the L., while they were Dorians and superior in numbers and near neighbours of ours.' In § 2 he has said ὅτι "Ἰωνες πολέμοι τοῖς Δωρικοῖς εἰσιν. So now, instead of saying πολέμοι ὄντες Πελοποννησίως, he ingeniously says "Ἰωνες (=πολέμοι) ὄντες Πελοποννησίως. (The edd. have, I believe, missed the meaning of this sentence. For the alterations of the text see the crit. note. The old explanation, that αἰτῶν is a repetition of Πελοποννησίως in a different case by anaclitón, is quite untenable. Herbst believes there is an ellipse of πολέμοι, but I do not see the need of this.) This sentence admirably expresses the contempt of the Dorians for the Ionians (cf. c. 68), who were only fit in their view to be their subjects.

§ 3 l. 11. ναύς κτησάμενοι—this refers to the building of a fleet, which was due to the advice of Themistocles, probably in 483. Hence μετὰ τὰ Μηδικά belongs to ἄπηλλαγμένει rather than to κτησάμενοι.

τῆς μὲν Δακεδαμονίων κτλ.—the speaker has to represent Athens as an upholder of liberty, and yet he cannot say that she strove to get free from a δουλεία, as that word has been used against her. He therefore admits that Sparta, so long as she was superior in power, had justly led the confederacy (ἡγεμονία) and exercised dominion (ἀρχή).

14. πλὴν καθ’ ὅσον—cf. c. 54, 6. ἐν τῷ παρόντι—'for the time being.'

17. οἰκούμεν—cf. c. 54, 6. oἰκούμεν—οἰκούμενοι—"inhabited.

18. σύλλογοι—σύλλογος—"union.


§ 4 l. 22. ἐφ’ ἡμᾶς—'that is against us.' The prep. is not often repeated before an apposition.
23. οὐκ ἐτόλμησαν κτλ.—'could not bring themselves to revolt (sc. τοῦ Μῆδου) and sacrifice their property, abandoning their city as we did,' or 'whereas we abandoned our city.' This sort of attraction with οὐχ ὤσπερ is very common (see e.g. Shilleto on Thuc. ii. 42, Kock on Aristoph. Eq. 784, or Deuschle-Cron on Plat. Gorg. 522 α).

25. δουλεῖαν δὲ . . έβούλοντο—βούλομαι only here with a subst. as obj.: Böhme-Widmann compares τὴν αὐτὴν δόνατα δοῦλωσιν i. 141. We should also expect ἐβούληθασαν, if the sense is 'they chose slavery.' Herbst understands ένεγκείν to ἐβούλοντο from ἐπενεγκείων, but such an ellipse is surely impossible. δουλεῖαν of the inferior MSS. is very tempting. See crit. note.

26. τὸ αὐτὸ—after the fem. δουλεῖαν, by a common change. With ἐπενεγκείων supply ἐβούλοντο.

§ 8 1. 1. ἀξιόι τε—this is answered not by καὶ but by ἂμα δὲ below; cf. i. 25 κατὰ τε τὸ δίκαιον . . ἂμα δὲ καὶ μᾶς: vii. 81 θάσσον τε γὰρ ὁ Νικίας ἤγε . . δὲ Δημοσθένης. Generally where τε is not answered by καὶ there are many intervening words, sometimes a parenthesis.

3. ἐς—'towards,' the prep. being accommodated to προθυμιάν: cf. Hyperid. 4, 14, 42 ἀνδραγαθίαν παρασχέσθαι εἰς τὴν τῆς πόλεως ἐλευθερίαν, Andoc. 1, 50 προθυμιάτατος εἰς σέ.

4. καὶ διότι καὶ—'and also because.'

τοῦτο δρόμητε—sc. ναυτικῶν καὶ προθυμιᾶν παρεχόμενοι. It is the regular phrase for referring to an action just described. τῷ Μῆδῳ is accommodated to the construction of the original verb, παρεχόμενοι, exactly as in i. 49 τολλοῖ τούτο ἐδρασαν (i.e. σφάς αὐτοὺς ἔρριψαν) εἰς φρέατα.

5. οὐτοί—i.e. οὔ τε Ἰωνας καὶ νησίωται.

ἀμα δὲ . . ὀρεγόμενοι—having disposed of the right, he now comes to 'the inducement by which they were to be led to take the dominion, and now hold it—namely, their own security' (Bloomfield).

§ 2 1. 6. οὐ καλλιεπτούμεθα.—'we do not use fine words.' Plat. Apol. p. 17 ἐ βούλλοντα δόνατα, and Aristoph. Thesm. 48 applies καλλιειπής to the tragic poet Agathon, who, we know, was extremely fond of using the figures of language (σχῆματα λέξεως), especially antithesis. As these 'figures' were associated with the name of Gorgias, Euphemus is meant to contrast the plain, even blunt, language in which the Athenian defends his right to rule with the studied subtleties of Sicilian objectors, esp. of
Hermocrates. Then he states two grounds on which Athens does not claim empire over the Ionians and islanders.

7. μόνοι καθελόντες—this is dealt with at length in 1. 73 ff., not that the Athenians claim even there to have overthrown the Persians μόνοι.

9. τῶνθε—Ionians and islanders.

10. πασι δὲ ἀνεπιφθονον—'no man can be reproached if he provides for his security as circumstances require.' ἣ προσήκουσα σ. is the safety that suits the character of a man and the circumstances in which he finds himself, and requires different measures at different times. 'It was σωτηρία that obliged us to reduce the Ionians, etc. to subjection: it is σωτηρία that brings us here.' προσήκουσα means something more than δέουσα: it means what suits the character as well as the circumstances.

12. καὶ νῦν κτλ.—'so now it is regard for our safety (ἀσφαλείας = σωτηρίας) that brings us here, and we see that you have just the same interests as we. We base this statement on the calumnies that they utter against us, and which you with excessive anxiety regard with suspicion—in that we know that when men are anxious and suspicious they are pleased for a moment by statements that humour their feelings, but afterwards when they take action they follow their interests.'

§ 3 l. 14. ἐξ δὲ διαβάλλουσι—i.e. we admit the statement that we reduced the Ionians: that was required by our σωτηρία then. But now our σωτηρία requires that we help our friends here, and so our interests are identical with yours.

15. ἐπὶ τὸ φοβερώτερον = ὀστε φοβερῶτερα υμῖν φαίνεσθαι. Cf. on c. 34, 7 init.

16. εἰδότες—causal: we know that it is easy for Syracuse to use the fact that we reduced the Ionians to prejudice and alarm you; but when it comes to taking action you will consider your interests, and will realise that the same motive that led us to reduce the Ionians leads us now to protect you.

17. λόγου μὲν ἡδονῆ—i.e. words skilfully used to encourage suspicion and fear of opponents. Here the argument was that Athens would act in Sicily as she had done in Greece.

18. τῇ δ' ἐγχειρήσει—a good example of a quasi-temporal word used without ἐν, as τῇ ἐσβολῇ, τῇ μάχῃ, τῷ πολέμῳ.

§ 4 l. 19. τὴν τε γάρ κτλ.—'we have told you (c. 82, 3) that apprehension causes us to keep our empire in Greece, and (c. 82 ἀφικὴμεθα ... ἀνανεώσει) that the same motive (viz. apprehension that Syracuse may obtain Sicily and then threaten our empire) has brought us to settle matters here,' etc.
γάρ—explains the reason for grounding the assertion (ἀποφαίνομεν) of identity of interests on the διαβολή of the Syracusans.

21. ήκεν—see crit. note. This without φαμέν is not an accurate reference to the statement with which the speech opened. But ἐνυμμαχίας ἀνανέωσις possibly implies what is here stated. ἀσφαλῶς—'for our safety.'

22. δουλωσόμενοι—sc. τὰ ἐνθάδε.

§ 1 1. 1. ὑπολαβὴ δὲ κτλ.—'let no one suppose that care for you is not our concern.'

2. γνωσὲ—'when he reflects.'

σωζομένων—the partic. is parallel to διὰ τὸ . . ἀντέχειν.

3. μὴ ἀσθενεῖς ἄντας—'with a strong resistance,' circumstantial partic. to ἀντέχειν.

4. ἡσοῦν ἄν κτλ.—'we should be less likely to suffer by their sending a force to aid the Pel.'; ἡσοῦν ἄν belong both to πεμψάντων and to βιαπτολμεθα. The argument is that it is the interest of Athens to support the independence of Camarina as a rival power to Syracuse. But, as Freeman asks, what would happen if Athens reduced Syr. to subjection? Would it then be to her interest to maintain the independence of her friends in Sicily?

6. καὶ ἐν τούτῳ . . ἡδη—'and it is just in this that we are closely concerned in your affairs.'

§ 2 1. 7. διόστερ καλ—'this is the reason too why it is logical that we should restore the L., not as subjects.'

9. τοὺς ἐνυγγενεῖς—attracted to the case of ὑπηκόους. τοίσδε = the Syracusans.

§ 3 1. 12. τὰ μὲν γάρ—'in Greece' ἧ τὰ δὲ ἐνθάδε below.

καὶ αὑτοὶ—'even without aid.'

13. δὲ κτλ.—i.e. δὲ δουλώσασθαι καὶ τοὺς ἐνθάδε ἐλευθεροῦν ἀλογον ἐλναλ φησι.

15. ἐμφορος—i.e. to maintain the dominion of Athens, it was needful that the Euboean Chalcis should be unarmed and tributary (Freeman), and should not contribute ships.

16. καὶ Δεοντίνοι—sc. ἐμφοροὶ εἰσον.

§ 1 1. 1. ἀνδρὶ δὲ τυράννῳ—Sicily was intimately acquainted with the ways of despots. Here the frankest description of the Athenian ἄρχη is given, as by Cleon in III. 37 τυραννίδα ἔχετε τὴν ἄρχη.

2. οὐδὲν ἀλογον δ τι ἐμμφέρον—this statement could not be made by a modern imperial power, but it is none the less the
principle on which under diplomatic disguises modern states frequently act.

3. οὐδ' οἰκετῶν—‘there is no tie of blood unless there is confidence.’ The Chalcidians of Euboea are kinsmen of Athens, but they are distrusted.

πρὸς ἐκαστὰ κτλ.—‘in each case a hostile or friendly attitude must accord with circumstances.’

5. καὶ ἡμᾶς—applying the previous doctrine to the present case. ‘Now in our case our interest here is furthered, not by injuring our friends, but if we reduce our enemies to impotence through the strength of our friends.’ τοῦτο applies to what follows.

§ 2 1. 8. ἀπωστεῖν—referring back to πιστῶν above. ‘You must not distrust us,’ and we will then trust you, and those that we trust we treat as friends.

τοὺς ἐκεῖ ἐνιμμάχουσι—ἐξηγοῦμαι takes either accus. or dat., but the sudden change from dat. (see crit. note) to accus. (Χίους) is scarcely probable. αὐτοῦμοι <ἐξοντες> Stein.

10. Μηθυμναλόις—the only Lesbians who retained their autonomy after Lesbos revolted from Athens in 428.

νέον παροκκωχή—in vii. 57 the Chians are described as οὐχ ὑποτελεῖς φόρον, ναῦς δὲ παρέχοντες, and the Methymnaeans in the same way.

11. βιαίστερον—sc. ἐξηγούμεθα. Cf. i. 141 αἱ βλαυι ἐσφορὰι.

12. ἐλευθέρως ἐνιμμαχοῦτας—those who in vii. 57 are called οἱ ἀπὸ ἐνιμμαχίας αὐτοῦμοι, like Corcyra, Zacynthus, Cephallenia.

§ 3 1. 15. πρὸς τὸ λυσιτελόν—‘in accordance with our interest and with the fear of Syr. of which we speak’ (c. 83, 4). With διὸς ἐς Συρακοσίους cf. Eur. Her. Fur. 66 ἐρωτὶ σώματ' ἐίς εὐδαίμονα.

17. ὑμῶν—referring to all the Sicilian cities, as opposed to Syr.

ἐπὶ τῷ ἦ. ὑπόπτῳ—‘on the ground of the suspicion we excite.’ ἐνιμμάχοντες = ἐνιμμάχους ποιῆσαντες, as in c. 16, 6.

18. ἐπὶ τῷ ἦ. καὶ κατ' ἐρήμιαν—with ἀρξαί, ‘to acquire empire for themselves over Sicily by force or else through mere lack of resistance.’ Jowett renders ‘first they must unite you in a common suspicion of us, and then, either by force or through your isolation when we have failed and retired, they will dominate Sicily.’ But (1) βία ἐπὶ τῷ ἦ. ἐνιμμάχοντες ὑπόπτῳ: they want to unite your forces with their own, only that they may force themselves into the position of head of a Sicilian alliance,
which they will turn into empire. (2) Only ή καὶ κατ’ ἔρημαν refers to ἀπράκτων ἡμῶν ἀπελθόντων. If they fail to secure empire while we are still in Sicily, nevertheless they will secure it when we are no longer here to resist them. (3) That this is so is shown by οὕτω γὰρ κτλ., where the λογία τοσαύτη refers to the means by which Syr. would assure herself of empire βία, and ἡμῶν μὴ παρόντων means that Syr. would turn against the Siceliots when the Athenians were gone, and would acquire empire κατ’ ἔρημαν, through lack of resistance. Thus (4) there is no reference to a struggle with the Siceliots in βία, but only to the struggle between a Sicilian confederation and Athens, in the course of which Syr. might assure herself of empire.

19. κατ’ ἔρημαν—sc. τῶν κωλυσόντων (Stahl).  
20. ἀνάγκη δὲ—sc. αὐτοῦς ἄρξαι τῆς Σικελίας. (H. Kleist points out that this chapter is an example of the ἐπιχειρῆμα, or conclusion based on a major and a minor premiss: (a) major premiss—propositio—ἄνδρι δὲ τυράννω . . γίγνεσθαι: (b) minor premiss—assumptio—καὶ ἡμᾶς τοῦτο ὡφελεί. This is supported by a proof—assumptionis probatio—in ἀπιστεῖν δέ . . Πελοποννησίους: (c) conclusion—complexio—ὡστε καὶ τᾶνθάδε , . . καθίστασθαι. The ἐπιχειρῆμα differs from the syllogism essentially in that neither of the premisses need be true.)

§ 1 l. 1. τὸ ἐργον—i.e. the fact mentioned immediately afterwards.

2. τὸ γὰρ πρῶτον—in 427.

3. προσελέγοντες φόβον—the metaphor is from shaking swords or spears at an enemy to alarm him (Bloomfield). Cf. Eur. Her. Frur. 1159 τὶ μοι προσελὼν χείρα σημαλεῖνες φόβον; and v. 17 ἥδη παρασκευὴ τε προσπανεσελοῦ ἄπο τῶν Λακεδαιμονίων. (The other meaning of προσελε, ‘to cutice animals’ with food, is not in keeping with the present passage.)

§ 2 l. 8. μεῖζον πρὸς τὴν τῶνδε λογία—most edd. render ‘with a force larger (than necessary) in comparison with the strength of S.’ But in the note in Jowett it is pointed out that the speaker’s object is to minimise the power of Athens in Sicily. Hence μεῖζον = ‘greater’ than before, viz. in 427, and πρὸς = ‘with a view to,’ ‘so as to cope with.’

9. ὑποπτευεσθαι—sc. ἡμᾶς. ἀπιστεῖν—sc. ὑμᾶς.

§ 3 l. 10. ἡμεῖς μὲν γε—‘we at least’ are powerless in any case to keep possession of Sicily, or even to obtain a footing in it without your aid. οὕτω is answered by τε. μὴ μεθ’ ύμῶν = ἀνεν ύμῶν.

12. κατεργασαμεθα—sc. υμᾶς. This is an answer to the argument of cc. 76, 77.
13. ἀπορία φυλακής πόλεων κτλ.—‘through the difficulty of garrisoning large cities that possess the forces of a continental power’—i.e. cavalry and infantry as opposed to a fleet.

15. οὐ στρατοπέδῳ—sc. ὥσπερ ἡμεῖς.

ἡ μετέρας παρουσίας—‘than the force we have here.’

16. ἐποικούντες—the proximity of Syr. is as bad as a permanent hostile settlement.

17. καιρὸν...ἐκάστου—‘an opportunity for any particular attempt.’ ἐκάστου is best taken as neut., and not as masc., ‘an opportunity for attacking each of you.’

18. ἄλλα—internal accus., ‘in other cases.’

§ 4 l. 19. τολμάως κτλ.—‘they have the boldness to ask for your aid against the men who try to prevent this and hitherto have saved Sicily from falling into their power—as though you were blind,’ and could not see through their design. From Athens really proceeds the opposition (κωλύοντας) that saves Sicily from being subject to Syracuse.

§ 5 l. 23. τὴν ὑπάρχουσαν κτλ.—‘the safety that we and you alike gain from each other.’ ἀμφοτέρους belongs to ὑπάρχουσαν. ‘Nous ne pouvons sauver les uns sans les autres’ (Tanaquil Faber).

27. παρασχέειν—impersonal, commonest in the form παρασχέν: an Ionic use of παρέχει.

28. τῷ ὑπόπτῳ—‘through suspicion.’

29. ἐτί βουλήσεσθε—ἐτί is often so used in threats and prophecies.

30. ὅτε—‘at a time when.’ ὅτε is the regular particle for introducing a reference to a date.

§ 1 l. 1. ἄλλα—ὡστε, ὅν, and ἄλλα are the commonest particles for introducing a new division of a speech.

4. ἐν κεφαλαίοις—such a recapitulation is especially appropriate to the peroration.

§ 2 l. 8. ἵπτ' αὐτῶν βλαπτόμεθα—for the result of their joining Syr. see c. 84, 1.

πολλὰ δ' ἀναγκάζεσθαι—‘the expression here, πολλὰ πράσεων, is susceptible of both a bad and a good sense: and such is its use in Eur. Sup. 576, where the Theban herald says to Theseus πράσεων σὺ πόλλ' εἶωθας ἢ τε σῇ πόλις, and Theseus replies τόγαρ ποιοῦσα πολλὰ πόλλ' εὐδαιμονεῖ’ (Bloomfield). πολυπαραγμοσύνη was characteristic of Athenians and was thought a reproach to them. In ii. 40 Pericles says that at
Athens ὅ ἀπράγμων, the man who held aloof from public affairs, was thought ἄχρειος—of no use to the state.

9. πολλὰ φυλασσόμεθα—'we have to guard against many dangers.'

11. οὐκ ἄκλητοι, παρακληθέντες δὲ—Bloomfield quotes Aesch. Choeph. 825 ἢκῳ μὲν οὐκ ἄκλητος, ἀλλ’ ὑπάγγελος. The figure is a common one. Cf. Lys. 13, 19 ἄκοντα ... καὶ μὴ ἐκάντα μηνύειν.

§ 31. 14. δ χαλεπών—refers to ἀποτρέπειν, which does not mean, as is usually thought, 'to divert us from our scheme' or enterprise, but 'to divert us from our fixed, settled course of action'—i.e. τῶν ἡμῖν ποιούμενων, as in c. 38, 4 ἀποτρέπειν τῆς κακουργίας. See below on τρόπον. We are not submitting our general conduct to your judgment, but are claiming your votes in this particular case. In δικασταὶ καὶ συνεργαταὶ there is a reference to the coming division, which Hermocrates wished to make a vote of censure on Athenian policy and character. As for the construction τὰ ἡμῖν ποιούμενα, Thuc. by no means confines the dat. of the agent to perf. pass. : he is as free as the poets in the matter. In the orators any other tenses than perf. very rarely has the dat. See on c. 1, 2.

16. τῆς ἡ. πολυπραγμοσύνης καὶ τρόπον—depending on τὶ: 'as far as any phase of our intermeddling, or rather our character, is of service to you as to us (ἡμῖν ... τῷ αὐτῷ, lit. 'to you in the same way'), avail yourselves of that phase, to the exclusion of the rest.' The τὶ refers to the intervention in Sicily, which Camarina may turn to account. πολυπραγμοσύνης refers to πολλὰ πράσσειν above.

καὶ τρόπον—sc. τοῦ ἡμετέρου. It refers to the personal characteristics of a people, and the mention of it here is to show that it may be substituted for πολυπραγμοσύνη, so that καὶ = ἱμμο. There is also a reference back to ἀποτρέπειν (τῶν ποιούμενων) above, which is thus ἀποτρέπειν τοῦ τρόπου. The τρόποι of the Athenians are fully dealt with by Pericles in the Funeral Oration.

17. τούτῳ ἀπολαβόντες χρήσασθε—τοῦτο would be the more ordinary construction; see c. 46, 3, but cf. viii. 87 ὅτως μηδετέρους προσθέμενοι ἵππορτάτους ποιήσας. The partic. in such cases may be regarded as absolute.

19. αὑτά—sc. τὴν πολυπραγμοσύνην καὶ τρόπον, subject of βλάπτειν.

§ 41. 20. ἐν παντὶ γὰρ κτλ.—'in every place, even where we are not at hand, the man who thinks that he will suffer wrong and he who plots mischief—because they have a lively expecta-
tion, the one of obtaining from us a return in the form of help, the other that if we come he will be in danger of suffering for his wrong—are both alike compelled, the one to restrain himself against his will, the other to accept safety without taking action.’ In this extremely difficult passage the speaker explains the effect of Athenian prestige—that prestige which arises from her πολυπραγμοσύνη. It is a guarantee of tranquillity in states in which Athens has no footing. And how? Because the certainty of her intervention on behalf of the oppressed prevents attempts at oppression. This theory is similar to the modern theory that great armaments are a guarantee of peace.

ἐν παντὶ γὰρ πᾶσι— traductio; see c. 11, 2 n.
22. ὑπείναι— i.e. present in his mind.
ἐπιθα—hope as applied to the one, fear as applied to the other.

23. ἀντιτυχεῖν—ἀντί-, as a return for joining our alliance, for frankly accepting our interference. (This is better than Haack’s explanation, adopted by Stahl, that ἀντί—‘in redress of the wrong,’ because it is more in accordance with the advice that is being given to Camarina χρήσασθαι τῇ πολυπραγμοσύνῃ)

24. μὴ ἀδει εἶναι κινδυνεύειν—on the reading see crit. note.
(a) κινδυνεύειν depending on μὴ ἀδει. Stahl rightly objects to Classen’s rendering ‘that he will have to fear a conflict with us,’ on the ground that the inf. κινδυνεύειν is most unusual in the sense μὴ κινδυνεύῃ, and that ἀδεις does not mean ‘liable to fear’ but actually ‘afraid.’ Others render ‘that they will not be without fear of danger’; but Stahl says this puts the point very feebly: not the chance that they may be in danger, but only the certainty of danger if the Athenians intervene, would deter men from plotting; κινδυνεύειν greatly weakens the passage. (b) μὴ ἀδει εἶναι depending on κινδυνεύειν. Then the rendering given by edd. is ‘will be likely to have reason for fear.’ But (1) nowhere else in Thuc. does κινδυνεύειν =‘to be likely’; (2) the sense given to ἀδεις is weak. It remains to give to ἀδεις its legal meaning, ‘exempt from punishment,’ ‘privileged, though guilty,’ for which see c. 27, 2. This suits ἀδικήσασθαι and ἐπιβουλεύειν, and gives a forcible meaning to the passage. See Intr. § 23.

ἀναγκάζονται—both parties are compelled to abstain from action; and thus to the stronger comes σωφροσύνη, and to the weaker σωτηρία. There is a certain humour in applying ἀναγκάζονται to the side that obtains σωτηρία. The force in both cases is moral.

25. ὁ μὲν—corresponding to ὁ ἐπιβουλεύων, ὁ δὲ to ὁ οἰλομενος ἀδικήσασθαι, by chiasmus.
§ 5 1. 26. ταύτην οὖν κτλ.—'do not reject the gift of safety open without exception to any who ask it and to yourselves.'

28. ἐξοσώσαντες—sc. ταύτην τὴν ἀσφάλειαν τὴν ύμίν παροῦσαν: while τοῖς ἄλλοις is a brachylogy for τῇ τῶν ἄλλων. Hence lit. 'making this safety that is open to you equal to that of the rest,' i.e. 'availing yourselves of this gift as others do.' In τοῖς ἄλλοις he alludes especially to Segesta and Leontini. (All edd. previous to Stahl explain εξοσώσαντες as intrans.; but there is no need for this, and the passages cited in its support are very doubtful parallels. Stahl, however, takes τοῖς ἄλλοις with ἀντεπιβουλεύσαι, and brackets τοῖς Συρακοσίοις as a gloss upon τοῖς ἄλλοις.) Stein reads δεομένων <ἀεὶ> above.

30. καὶ ἀντεπιβουλεύσαλ ποτε—'at length change your plan and resolve to plot against the S. likewise in return.' ἐκ τοῦ ὀμολογο, 'as they plot against you.' ἀντεπιβουλεύσαι is object of (μετα)λάβετε, and τοῖς Σ. of ἀντεπιβουλεύσαι.

§ 1 1. 2. ἐπεπόνθεσαν—'the feeling was as follows,' already before the speeches.

3. πλὴν καθ' ὄσον—'except in so far as.' Classen defends el after καθ' ὄσον, but subsequent edd. rightly reject it.

6. κατὰ τὸ διόροις διάφοροι—'border enemies' (Freeman).

9. τοῖς ἄλλοις ἵππειας—see c. 67, 2.

καὶ τὸ λοιπὸν—'the policy adopted is to continue to render slight help to Syr., but to answer that they were neutral.

11. μάλλον—rather than the Athenians.

ἔργῳ—contrasts the actual intention with the diplomatic answer ἐν τῷ παρόντι μηδετέροις ἀμώινων.

μετριώτατα—of amount. ὡς <δ'> ἄν Stein.

12. Ἐλασσόν δοκῶσι νεῖμαι—'appear to have shown less respect to.'

§ 2 1. 15. καὶ οὕτω βουλευσάμενοι—'accordingly after considering the matter in this light.'

16. ἄμφοτέροις οὕτως ἔμμαχοι—cf. c. 78, 4. Remember that Camarina really has with Syr. only an ἐμμαχία—a defensive alliance, ἄλλοις βοηθεῖν, ἔμμετροπατρεῖν ἐν ἐμφελὶ (v. 45); but with Athens a full ἔμμαχία. But Hermocrates in his speech adroitly exaggerated the ἐμμαχία into a ἔμμαχία, and (c. 79, 1) minimised the ἔμμαχία into an ἐμμαχία. These two treaties are both, however, 'treaties of guarantee' of some kind; and in all history it has been difficult to secure the fulfilment of such
guarantees, especially where there are conflicting treaties, as in the present case.

17. εὐρωκον—refers to the oaths taken when the treaties were made.

§ 3 l. 20. τὰ καθ' ἐαυτοῦς ἦς = ἐαυτοῦς ἔξηρτόντο. τὰ πρὸς τοὺς Σ. ἔπρασαν refers to cc. 48 and 71, 2; cf. Intr. p. xv.

20. χατ Νάξφ—see c. 74, 2.

§ 4 l. 24. πρὸς τὰ πεδία μᾶλλον—'the plains' near the sea 'rather than' the inland parts. ἀφειστήκεσαν—from Syracuse. See crit. note.

27. αὐτόνομοι οὖσαι κτλ.—'their settlements, being independent from time immemorial, with but few exceptions immediately joined the Α.' οἰκῆσες = ορρίδιτα, κόμμα. πλήν is here constructed as an adverb, and ὄλγοι is masc. κατὰ σύνεσιν. Freeman thinks οἰκῆσες a strange word to apply to the Sicels of the interior, who had under Ducetius (died 440 B.C.) reached a high degree of unity. In 451 he had even defeated the combined forces of Syr. and Acragas (Diod. xi. 91). He was aided by another chief, Archonides, against whom Syr. declared war when Ducetius died. Ducetius built Menaenum, still called Mineo; and this was doubtless among the towns that joined Athens. No doubt Thuc. uses οἰκῆσες in contrast with the larger cities of the Siceliots.

29. κατεκώμιζον—to the coast from the interior.

30. εἰσὶν οἱ—in the oblique cases Thuc. much more often uses ἐστίν (ἐν, οἷς, etc.); but cf. vii. 25 ἦσαν τῶν σταυρῶν ὀσ. Τοὺς δὲ—sc. προσαναγκάζων, depending on ἀπεκαλύπτων.

34. τὸν τε χέμωνα κτλ.—'for all these purposes Katane was a better centre than Naxos. They therefore came back to their old quarters for the rest of the winter' (Freeman).

36. ἐκατεκάθη—see c. 75, 2.

§ 6 l. 38. ἐπεμψαν μὲν . . ἐπεμψαν δὲ—cf. i. 85 πέμπετε μὲν . . πέμπετε δὲ. The examples of epanaphora in Thuc. are not very numerous; the μὲν is sometimes omitted.

ἐς Καρχηδόνα—nothing came of this embassy. This shows that at least Athens hoped to gain some influence at Carthage. See c. 34, where Hermocrates suggests the possibility of an alliance between Carthage and Syr. against Athens.

40. Τυρσονία—Etruria, north of the Tiber, the south being 'Οπική (c. 4, 5) (Arnold). In 415 the Etruscans were still powerful. They carried on trade with Athens and Sicily. In 480 they with the Carthaginians had been defeated by Syr.
with Agrigentum at the great battle of Himera. They actually sent help, and are included among the allies of Athens in vii. 57 Τυρσηνῶν τινες κατὰ (‘owing to’) διαφορὰν Συρακοσίων.

41. καὶ αὐτῶν—‘of their own accord.’
44. τὸν περιτειχισμὸν—cf. c. 71, 2 init.
45. ὅσα ἐδει—sc. ἐτοιμάζειν.

§ 7 l. 48. ἀποσταλέντες—see c. 73, 2.
51. ἐκεῖνος .. ἐπιβουλεύομενα—‘that the plots were directed equally against them,’ both ταῦτα ἐπιβουλευόταλ μοι and ἐπιβουλεύομαι being used. Nothing seems to have come of these appeals.

53. λόγους ἐπολούντο—‘made overtures.’
§ 8 l. 55. ὅστε—M.T. § 588.
58. τὸν αὐτοῦ πόλεμον—cf. c. 34, 2: ‘to put an end to the uncertain state of things by making open war upon Athens’ (Freeman).

§ 9 l. 62. μετὰ τῶν ἔμφυγάδων—see c. 61, 6.
63. τὸν’ εὐθὺς—τότε is often used to refer back to events already mentioned. See c. 61, 7.
65. ἐπειτὰ ὑπερον—often used together.
68. τὴν περὶ τῶν Μαντινικῶν πράξειν—see cc. 16, 6; 17, 1; 61, 5. The reference is to the events of 418 B.C. ἡ Μαντινικὰ alludes to the fact that the Athenians and Mantineans attacked and took Orchomenus, and attempted to take Tegea.

§ 10 l. 73. τῶν ἐν τελεί ὄντων—‘the other officials.’ καὶ joins part to whole.
75. κωλύοντας—the pres. partic. is very common with verbs of ‘sending.’ The partic. is placed either in nom. or accus. at will—ἐπεμπον ἀγγέλλουτες or ἐπεμπον πρέσβεις ἀγγέλλουτας.
77. παρόξυνε .. ἐξώρμησε—‘stimulated their passions and their energies.’

§ 1 l. 1. ἀναγκαῖον—the abruptness of the opening is a fine touch. On the dispositio of the speech see Appendix.

περὶ τῆς ἔμης δ.—‘about the prejudice against me,’ i.e. of being an enemy of Sparta. The pron. is objective gen.
2. ἐσ ὑμᾶς—ἐσ is often used with λέγω in the sense ‘to address an assembly.’

χειρὸν τὰ κοινὰ κτλ.—‘listen with less impartiality to what concerns the public interest because you suspect me.’ χειρὸν is ‘with a bias.’ Lacuna after ἀκροάσησθε Stein.
to the details. The grandfather of Alcibiades had dropped the office of προέζενος, circa 508, and the family was closely connected with the Alcmaeonidae, Alcibiades' mother being granddaughter of Cleisthenes. This connexion throws light on κατά τι ἐγκλῆμα. The complaint doubtless arose out of the visit of King Cleomenes to Athens to support Isagoras against Cleomenes.

τὴν προέζεναν—Gardner and Jevons, p. 599.

6. αὐτὸς ἐγώ—'I of my own accord offered to resume it.' The offer was declined.


8. διατελοῦντος—the only instance of διατελῶ with partic. in Thuc. is παρασκευάζομενοι. . . διετέλεσαν viii. 38. διατελῶ, τυγχάνω, and φαινομαι are often constructed with adj. only.

9. τοῖς μὲν ἐμοῖς ἐχθροῖς—i.e. Nicias and Laches. The former became very popular in 421 as the result of the Peace that he had promoted. Since Cleon's death in 422 Alc. had opposed peace. In 420 he brought about the alliance between Athens, Argos, Mantinea, and Elis.

11. ἀτυμλάν περιέβετε—esp. by declining his offer to become προέζενος.

§ 3 l. 12. πρός τε κτλ.—the construction is ὅτι ἐμοὶ πρὸς τε . . . τραπομένου ἐβλάπτεσθε καὶ ἐβλάπτεσθε οὐσα ἄλλα ἐνυπνιούμην, 'you deserved all that you suffered from me when I looked for help to Argos and Mantinea and opposed you in many other ways'—e.g. by attacking the Peace of Nicias and by invading Epidaurus, an ally of Sparta, to force it to join the new league.

15. οὐκ εἰκότως—'unreasonably,' because my opposition was deserved.

μετά τοῦ ἄληθος—so μετ' ἄληθεσις, occasionally μετὰ τῆς ἀ. Here μ. τοῦ ἄληθος σκοπῶν is contrasted with οὐκ εἰκότως.

16. διότι καί—in addition to opposing you.

τῷ δὴμῳ προσεκελίμην—'I inclined to the popular party' rather than to the oligarchs. His idea was to draw together all the democratic elements at home and in the Peloponnesse against Sparta. But the battle of Mantinea was fatal to the scheme.

18. οὖτως—'on that ground.'

§ 4 l. 19. τυράννοις—an ingenious point, because Sparta also opposed the tyranny.
διάφοροι εἰσιν—i.e. the Alcmaeonid family, by which Pisistratus and Cylon had been opposed.

πᾶν τὸ ἐναντιοῦμενον—'any power that opposes despotism is called democracy.' This alludes to popular opinion at Athens, where the opponents of the tyrants were by tradition regarded as δημοτικολ, since Cleisthenes was the great προστάτης of the δήμος. Ath. Pol. c. 20. Cf. Andoc. 2, 26, where the orator boasts that he is a democrat by descent on this very ground. τῷ δυναστεύοντι is neut.

21. ἀπ' ἐκείνου—i.e. owing to the fact that the family opposed the tyrants, and that the Athenians regarded that opposition, followed as it was by Cleisthenes' settlement of the democracy, as bestowing a hereditary connexion with the people.

ξυμπαρεμεινεν—i.e. has remained along with the traditional opposition to tyranny.

ἡ προστασία—i.e. since the days of Cleisthenes.

23. τὰ πολλὰ—with ἔπεσθαι. τοῖς παροῦσιν = 'the existing conditions.'

§ 51. 24. τῆς ὑπαρχοῦσης ἀκολογίας—'we (i.e. the whole family) tried to show a moderation in political life that contrasted with the prevailing license.'

25. ἄλλοι δὲ ἡσαν—the extreme democrats are meant, including the demagogues of his own day—Cleon, Hyperbolus, and Androcles. As for ἐπὶ τῶν πάλα, this contrast being a mere assertion of Alc., it is hardly necessary to look for a precise reference; but in the Ath. Pol. c. 24 stress is laid on the influence of Aristides in this direction.

27. πονηρότερα—see Index. ἦγηνος—see Index.

§ 61. 28. τοῦ ἄμπαντος—not merely τοῦ δήμου: they were for the constitution, and were no mere party leaders. In the case of some of the Alcmaeonidae there is truth in this; but Alc. was not a party leader only because he pursued a purely selfish policy. He is not even mentioned in the Ath. Pol., where the statesmen who held a commanding position are enumerated.

30. διπερ ἐδεικτὸ τις κτλ.—'to help to preserve what he had inherited.' δικαίω is Ionic.

31. ἐπεὶ δημοκρατιάν γε κτλ.—'though, to be sure, the nature of democracy was quite well understood by every man of insight.' The καλ implies 'in addition to having received it as an inheritance,' and the words are sarcastic, meaning 'we knew too much about it to approve of it.'

32. καλ αὐτὸς ἄν κτλ.—i.e. καλ αὐτὸς αὐτῶν ἄν χεῖρον φρονοῦν, δῶς κἀν λοιδορήσαμι, 'and the superiority of my insight (the
insight that you would attribute to me) would be measured by the amount of abuse I might pour on it; only, he continues, it is impossible to say anything new of a constitution of which the folly is admitted. (It is usual to assume that the text of this much-disputed passage is corrupt. See crit. note. Only Herbst among recent critics defends it; and he understands οὐδενός ἄν ἁείρον (γιγνώσκομι) δώρ καὶ (οὐδένος ἄν ἁείρον) λοιδορήσαμι: but the sense so obtained is by no means clear. The rendering of Wilkins, 'perhaps, indeed, it was better known to me than any one, as I have had more reason to complain of it than any one,' does not correspond to the Greek, and is itself obscure.) Alcibiades says 'I might exhibit the extent of my insight by the amount of knowledge I might show of the nature of democracy, i.e. by abusing it'; but, he says, the task is superfluous. Then, by a common rhetorical trick, he throws in a specimen of abuse (ὁμολογομένη ἄνοια). Thus λοιδορήσαμι corresponds with ἐγιγνώσκομεν: the knowledge would be extensive and peculiar, being gathered from experience of the tyranny of democracy, and it would be expressed in a λοιδορία. The Scholium is άυτός ἄν ἔγω οὐδενός ἁείρον λοιδορήσαμι, δώρ καὶ μέγιστα υπ’ αὐτῆς ἠδίκημαι, which gives in a paraphrase the true meaning, but is incomplete.

33. δόσω καὶ—see on c. 11, 6.

λοιδορήσαμι—this would not have been seemly in a public address at this time. Cf. Ath. Pol. c. 28, of Cleon, πρῶτος ἐπὶ τοῦ βήματος ἀνέκραγε καὶ ἐλοιδορήσατο . . . τῶν ἄλλων ἐν κόσμῳ λεγόντων.

34. ὁμολογουμένης ἄνοιας—a phrase made to please his audience. Theognis 1. 847 λὰξ ἐπίστα δήμῳ κενεδφροι.
8. αὐτῶν—as distinct from their possessions in Sicily, Corsica, Sardinia, etc. (ἀρχής).

§ 3 1. 13. καὶ ἄλλοις κτλ.—i.e. καὶ ἄλλοις ὁμολογομενῶς νῦν μαχιμωτάτους τῶν ἐκεῖ βαρβάρων, though the position of βαρβάρων is awkward. καὶ Ἡβηρας καὶ ἄλλοις is epexegetic of πολλοὺς βαρβάρους.

17. πέριξ πολιορκοῦντες—the fleet would blockade the coasts, while the army would invade the Pel. by land. Athens did not herself possess a large enough army to invade the Pel. effectually, and Pericles had taught that she must be content with making descents upon the coasts.

18. ἐκ γῆς ἑφορμαις—’by attacks on the land side.’ ἑφορμῆ, which is rare, is explained by Hesychius as ὅτεν ἄν τις πολέμῳ ἑφορμήσειεν.

19. ἑντειχισάμενοι = περιτειχίσαντες.

§ 4 1. 22. εὐπορώτερον—adverb: cf. c. 92, 1; vii. 4 βὰρον αὐτῶν ἐφαλνετο ἡ ἑσκομιδή τῶν ἐπιτηδελων ἐσεθαι. ’So that they should in every case be forthcoming in abundance.’ τι gives a distributive force, and αὐτῶν refers to χρήματα καὶ σῖτον. (So Classen and Sitzler. Others understand by τι αὐτῶν ‘our various projects’)

24. διαρκή—pred. to χρήματα καὶ σῖτον. άνευ ‘without touching.’ ἐνέδειε = ἐκ τῆς Ἑλλάδος.

91 § 11. 3. δοσι—thed edd. all say that Nicias and Lamachus are meant, and Reiske even proposed ὡς ὅλις a correction; but δοσι ὑπόλοιποι means ‘all those who remain now I am withdrawn,’ ‘all the generals left behind, including those who have not gone to Sicily,’ and not ‘those whom I have left in Sicily.’ That this is so is shown by the following facts: (1) the use of ὑπόλοιπος in Thuc.: i. 105 τὸ πρὸς Ἀλγυν στράτευμα is contrasted with οἱ ἐκ τῆς πόλεως ὑπόλοιποι: iv. 2 στρατηγοὶ οἱ ὑπόλοιποι are contrasted with ὁ ἤδη προαφιγμένος ὁ Σικελιαν: vii. 64 τοὺς ἐκεῖ (i.e. at home) ἡμῶν ὑπόλοιπος: cf. also ib. ἡ ὑπόλοιπος πόλις and c. 17 ὑπόλοιπον ἡμῖν ἐστίν ἀντίπαλον ναυτικὸν: (2) in c. 62, 1 the generals left in Sicily are called οἱ λαοὶ τῶν Ἀθηναίων στρατηγοὶ ἐν τῇ Σικελίᾳ: (3) in 11. 65 Thuc. speaks of the support given to the expedition at home after it sailed out; and of course the στρατηγοὶ in Athens would have to advise about this, and some of them might be sent out to replace Aleibiades: (4) αὐτὰ = all the schemes including the καταπολέμησις of Peloponnese. It would be absurd to attribute the whole of this work to Nicias and Lamachus alone.

4. ὁμολογος—i.e. ‘though I have withdrawn.’

5. οὐ περιέσται τάκει—οὐ σωθῆσεται τὰ ἐν τῇ Σικελίᾳ.
The goal, e.g. ordinary Phil. and others noticed. For this results in the capture or surrender of most of the property, (2) the loss to Athens of the revenue from the mines, (3) the tribute from the allies will not be paid. These are the results that in vii. 27 are actually stated to have followed (Jebb, Hellenica p. 290).

Δεκέλειαν—it commands the road from Athens to Oropus, and thus the route to Euboea, whence came a great part of the corn supplies of Athens. The fort built there overlooked the richest parts of Attica.

32. ὅπερ—i.e. τῷ τείχλεον. For αὐτῷ in place of οὗ see c. 4, 3 n.

33. τῶν ἐν τῷ πολέμῳ—the A. had adopted this plan against Sparta at Pylus. 'The only suffering incidental to the war of which they have not had a thorough experience.'
34. βεβαιότατα δ' αν κτλ.—‘the surest way of injuring an enemy is to bring on him that which one ascertains from clear information that he fears most.’

37. εἰκὸς γὰρ—‘it is natural that every one should have the most accurate knowledge of the particular dangers that he fears,’ i.e. he realises best the nature and extent of the danger he is in.

§ 7 l. 40. κωλύσετε—sc. ὕφελεῖσθαι.

42. αὐτόματα—this refers to ‘the desertion of slaves, included in the κατασκευαί as household chattels or “live stock’” (Jebb). ἥξει πρὸς ύμᾶς—‘will come into your hands.’

43. τῶν ἄγυρελων μ.—Aesch. Persae 237 ἀργύρου πηγή τις αὐτοῖς ἐστι θησαυρὸς χρηστός. They were farmed out on hereditary leases. τὰς <ἀπὸ> τοῦ Α. Stein.

44. ἀπὸ γῆς—produce to the tenant and the rent paid to the state.

δικαστηρίων—fees and fines to the state and pay to the dicasts. The business of the courts would be at an end. This may be somewhat exaggerated. In vii. 28 it is explained that all citizens were required for military duty. (The conjecture δεκαευνηρίων—see crit. note—is too technical to be satisfactory; and the tithes and taxes on land are included in ἀπὸ γῆς.) For the omission of the prep. with δικαστηρίων cf. cc. 6, 2; 26, 2.

46. τῆς . . προσόδου—most important source of revenue. For the change from accens. to gen. with ἀποστερήσονται cf. c. 85, 2 n. ἡσουν διαφρομένης = ‘less regularly transmitted.’ There is no other instance of this sense of διαφορεῖν, the nearest being in c. 100, 3, where it = ‘to transfer.’

47. τὰ παρ' ύμων . . πολεμεῖσθαί—‘that the war is being conducted on your part.’ τὰ παρ’ ύμων is prob. subject, not adverbial. ὀλγωρήσουσι, sc. τοῦ διαφορείν τὴν π.

92 § 1 l. 1. γλυγεσθαί δὲ κτλ.—‘the prompt and efficient execution of these plans rests with you.’

§ 2 l. 8. οὐδὲ ὑποπτεύεσθαι κτλ.—‘nor do I think suspicion should be cast upon my words on the ground that I display the zeal of an exile.’ For εἰς the edd. quote viii. 88 βουλομένοι αὐτῶν εἰς τὴν φίλιαν διαβάλλειν. The gen. μοῦ separated from τὸν λόγον has the force of an ethic dat., as often in Thuc.

§ 3 l. 9. φυγάς σε γὰρ κτλ.—‘an exile, indeed, I am from the villainy of those who banished me, but not from the power of aiding you’ (Wilkins). This refers to εἰς τὴν φυγαδίκην π., but the extreme artificiality of the expression is not redeemed by its ingenuity. φυγάς is used in two senses.

11. καὶ πολεμιώτεροι κτλ.—referring to μετὰ τῶν πολεμιωτάτων
above. Enemies within are more dangerous (to Athens) than enemies without. ἡ—strictly ἄλλα is required, as οὐχ follows πολεμιῶτερον. For the opposite, ἄλλα in place of ἡ, cf. ii. 43 οὐκ ἐν ὑπέρκειται μάλλον, ἄλλα ἐν ὑπέρκειται. (The Schol. is wrong in saying οὐχ οὕτως ύμᾶς πολεμίους ἡγούμαι, ὃς Αθηναῖος.)

13. οἱ .. ἀναγκάσαντες—referring to his own enemies at Athens.

§ 4 l. 14. τὸ τε φιλόπολι κτλ.—'love of country consists for me not in suffering injustice, as I now am doing, but in the feeling that I once lived securely as a citizen' (Hampke, Studien p. 11). ἐν ὑπέρκειται μάλλον, ἄλλα ἐν ὑπέρκειται. Cf. c. 55, 4. Classen wrongly supplies ἐλχον to ἐν ὑπέρκειται. Alc. 'is not saying that he was once a patriot and had now ceased to be one, but he claims or pretends to be still a patriot' (note in Jowett), as is shown by what follows.

16. οὐδ' ἐπὶ πατρίδα οὔσαν κτλ.—'nor yet do I think that I am now attacking (a city) that is still my country, but rather that I am trying to recover one that is not my country,' by helping you to defeat Athens, to destroy her power, and to start a new hegemony founded on goodwill and independence (§ 5).

17. καὶ φιλόπολις κτλ.—Jebb suggests that in these words, written after the end of the war, Thuc. may have been thinking of Thrasylalus and the downfall of the Thirty. 'Just after the restoration of the democracy the point would have been peculiarly effective.' Cf. Isocrates 16, 14, where the comparison between Alc. and the patriots under Thrasylalus is made. ἀπολέσας, 'lost.'

20. δία τὸ ἐπιθυμεῖν—cf. Andoc. 2, 10 εἰσιγήθην μοι ἐπιθυμεῖν τὴν μεθ' ὑμῶν πολιτεία. 'The true patriot is not he who abjures from moving against the country from which he has been unjustly banished, but he who, in his passionate love for her, strives by all means to regain her' (Jebb). The whole of §§ 3 and 4 is sophistry.

§ 5 l. 21. ἐμοὶ τε—answered by καὶ αὐτοῦ. ταλαίπωρα often means the suffering that war or disease brings.

24. προβαλλόμενον—'put forward'; cf. i. 73 τὰ δὲ Μηδικᾶ .. aiei προβαλλομένοις (mid.) ἀνάγκη λέγειν (a passage which is, I think, misunderstood by the edd.).

25. εἰ πολέμιός γε κτλ.—we should expect rather to have a general statement: the passage is 'just as I injured you greatly as an enemy, so I should help you effectually as a friend.'

26. ὅσῳ—'inasmuch as' (oftener with compar. or superl. following). 'I only conjectured your intentions, whereas I know those of the Athenians.'
28. διαφέροντων—‘interests.’

31. βραχεὶ μορίῳ—‘with a small part of your forces.’ μεγάλα is considered by Poppo predicative, by Classen proleptic; but perhaps the order is only due to the antithesis between βραχεὶ and μεγάλα—‘a slender aid to secure great interests’ (Bloomfield).

32. τὴν μέλλουσαν—referring to the Athenian designs as he had foreshadowed them.

34. τῆς ἀπάσης Ἑλλάδος—he contrasts the mildness of the coming Spartan hegemony with the oppression of the present Athenian Empire. The contrast is of course imaginary. κατ’ εὖνοιαν—‘in virtue of their goodwill.’

§ 1 l. 2. καὶ αὐτῷ—‘even unasked’ they were thinking of sending an expedition against Athens, but were ‘hesitating and looking about them.’ ἐπερρόθησαν is opposite of ἀφρωστεῖν: cf. v. 7 ἐς τὴν ἑυλοὶ ἐπέρρωσετο: the ἐ- denotes addition.

5. διδάξαντος . . καὶ νομίσαντες—the participles are timeless. They were encouraged ‘by his explanation and by the thought that he knew.’

§ 2 l. 8. προσείξιον ἢδη τὸν νοῦν—‘from this moment they set their minds on it.’ The plan was not carried out until March 413. The Peace of Nicias was still nominally observed: Sparta shrank from violating it openly.

9. καὶ τὸ παραυτίκα—with πέμπειν, which depends on προσ-είξιον τὸν νοῦν in a slightly different meaning. τιμωριάν = βοήθειαν (Schol.), Ionic. No troops were sent immediately.

10. Γύλισσην—see Freeman, Hist. Sic. iii. p. 201. His arrival in Sicily was the turning-point of the war. His father, exiled for taking bribes from Athens, had settled at Thurii in 445 B.C.

11. προστάξαντες ἄρχοντα—Thucydidean expression for the appointment of a commander. τοῖς Σὺρ. is dat. commodi.

12. μετ’ ἑκεῖνων—sc. the Syracusans, though only the envoys are meant, as also in Κορωθίων.

13. ποιεῖν δπη . . ἢξει—‘to devise how help may reach their friends in Sicily most effectually and speedily.’ ἐκ τῶν παρόντων—‘under the circumstances,’ viz. those explained by Alc. in c. 91, 2.

§ 3 l. 16. οἱ—the only case of the sing. of this pron. at all frequent in prose.

Ἀστυν—In Messenia, mentioned also in iv. 13. It is strange that it is not more clearly defined, esp. as there is a
place of the same name in Laconia. The further movements of Gylippus are recorded in c. 104.

18. ὐπαν καὶρὸς ἤ— it was now winter, and so not time to sail.

§ 4 l. 20. ἤ . . τρῳήγης— see c. 74, 2. τρῳήγη is money to pay the troops. The sum is 300 talents (c. 94, 4). Cf. the inscription given in Hicks, p. 79 'ἐπὶ τῆς Ἀντιοχίδος ῥύδης πρωτανευούσης τρῆγη ἡμέρα (this date would be somewhere in March, which fits in with the text here) τῆς πρωτανειλας': a sum of 300 talents was paid as a loan from the treasure of Athena (cf. II. 13) to Aristocrates, Euonymus, and the other strategi, who pay it over for the army in Sicily. Then follows an account of a further loan of 4 talents, 2000 drachmas, for the ships that were to convey the money to Sicily.

25. ἐτελεύτα— see on c. 7, 4.

§ 1 l. 4. Μεγάρων, οὗς— for the change from place-name to inhabitants, which is very common, cf. cc. 48; 74, 1; 75, 2. Observe that unless gender and number are in agreement with the antecedent, attraction of rel. is impossible. Cf. c. 20, 3 Νάξου καὶ Κατάνης, ἄς ἦλπιξον.

5. ὡσπερ καὶ κτλ.— at c. 4, 2.

§ 2 l. 8. ἐδῆσωσαν τοὺς [τε] ἄγροὺς— for the wrong insertion of τε see on c. 6, 2. It is improbable that Thuc. would write such a sentence as ἐδῆσωσαν τοὺς τε ἄγροὺς καὶ . . τὸ πεδίον ἐδήσων for ἐδῆσαν τοὺς τε ἄγροὺς αὐτοί, καὶ ἐδήσων τὸ πεδίον, for in all other places where τε is misplaced the verb in the second clause is different; the second clause refers to the return journey and should not be joined to the first by τε . . καὶ: if so joined τὸ πεδίον ought to refer to a plain at Megara. Herbst, who brackets τοὺς ἄγροὺς as well, says that there is no passage in Thuc. in which τε is a real parallel to this. His objections to τοὺς ἄγροὺς are, however, less forcible. By these words we are to understand estates about Megara that were held by Syracusans; cf. II. 13 τοὺς ἄγροὺς τοὺς αὐτοῖ, of Pericles' estates.

ἐρυμα— Thuc. had already twice mentioned Megara as a φρούριον of Syr. in cc. 49, 75. . . This ἐρυμα is surely something smaller than τὰ Μέγαρα φρούριον in c. 75' (Freeman).

9. αὖθις— refers to ἐδήσων, in the sense of 'next'; cf. c. 90, 2.

10. παρακομισθέντες— this goes with πεζῷ and ναυλ: all returned along the coast, some by sea, some by land. The Terias forms the boundary between Syracusan and Catanean territory.

11. τὸ τε πεδίον— i.e. τὸ τοῦ Τηρίου πεδίον. ἀναβάντες applies only to the land forces. Notice the three participles, ἐλάντες, παρακομισθέντες, ἀναβάντες. Cf. c. 97, 4.
§ 31. 17. Κεντόριπα—Centorbi, one of the Sicel towns that refused to join the A. It is close to Inessa and Geleatic Hybla.

19. τῶν Ἰνησοσαλῶν—the exact site of Inessa is unknown. In iii. 103 it is τὸ Σικελικὸν πόλισμα. In 426 the Athenians tried to take it and failed. For the attempt to take Hybla see c. 62, 5. Both were overlooked by Centuripa. Freeman notices that the article is wanting to Centuripa, as also to Hyccara c. 62, 3, and thinks that they were much less well-known places than Inessa, which was a famous place in the time of Ducetius.

§ 41. 20. τοὺς ἤπειρας—see c. 93, 4. τῶν ἦπειρων—'the required horses' were to be got in Sicily.

§ 1 l. 1. ἐπ' Ἀργος—an ally of Athens. Classen thinks that the purpose was to make a hostile settlement at Cleonae.

3. σεισμοῦ—always a source of great alarm at Sparta.

§ 2 l. 4. Θυρεάτων—this region was a cause of frequent dispute between Argolis and Sparta. It had been in the possession of Sparta since 495 B.C.

6. θλασσον—for the adverb see c. 1, 2 n. The omission of ἂ after it is not very common, but occurs in iv. 72, 2.

§ 3 l. 7. ὁ Θεσπιέων δήμος—Thespiae, like Plataea, refused to submit to the Persians. It was always suspected by Thebes of leaning towards Athens, and in 423 Thebes destroyed its walls. No doubt the government was administered in the interests of Thebes.

9. οὔ κατέσχεν—intrans., 'did not attain their object'; cf. c. 11, 3.

10. Ἀθήνας—it was part of the tradition of Athens, often alluded to in tragedy, to afford shelter to exiles.

§ 1 l. 2. [τε]—cf. c. 94, 2 n. As Stahl says, there is no parallel in Thuc. to such a 'trajectio' of τε as this for τοὺς ἤπειρας ἥκοντάς τε.

5. Ἐπιπολῶν—Epipolae includes all the high ground west of Achradina which was not within the fortifications of the city.

7. σφᾶς—should strictly speaking be σφεῖς: but the accus. marks the contrast—here with Ἀθήνας:—more strongly when the pronoun is far from the subject to which it refers.

8. τὰς προσβάσεις—i.e. the approaches at the western end. It is strange that the Syr. had not posted a guard here before; but still stranger that the A. afterwards, when they gained Epipolae, left the approaches open. αὐτῶν = τῶν Ἐπιπολῶν. κατὰ ταῦτα = 'by this road.'
11. δυνηθήναι—sc. λαθεῖν ἀναβάντες. The reason for this confidence is given in what follows.

§ 2 l. 11. ἐξήρηται κτλ.—'the rest of Epipolae (with the exception of the western extremity) is elevated and slopes down to the city, and inwards (i.e. ab urbe, as Bauer explains) it is exposed to view,' because it rises gently. (1) ἐξήρηται = suspensa est. Stahl and others read ἐξήραι, arguing that the Schol. read it, for his note begins μὴ ἐπὶ τοῦ ἐξήραι καὶ μετεωρίσθαι ἀκουέσθω. But, as Classen says, this does not settle the reading. (2) μέχρι τῆς πόλεως and ἔσω are the opposite one of the other; for ἔσω = landwards from the city.

ἐπιπλῆθες—'above.'

§ 3 l. 16. τὸν λεμώνα—north of the confluence of the Anapus and Cyane.

17. ἑτύγχανον ... παρειληφότες—with the tenses here contrast ἔλαθον σχόντες in c. 97, 1, and φθάνει (historic pres. = ἐφθασε) ἀναβάς. See M. T. §§ 144, 146, 147, 887. The aor. partic. expresses time coincident with the aor. of these verbs.

18. οἱ περὶ τὸν Ἐρμοκράτη—see cc. 72, 5 ; 73, 1. Freeman thinks that Thuc. gives the names prematurely in c. 73, 1, and that the election had only just taken place. But Thuc. means that the election took place in the winter, and the new generals only entered on office in the spring, with the beginning of the new campaign.

20. λογάδας—see on c. 66, 2. In c. 100 λογᾶδες and ἐκλεκτὸν occur together.

22. ὅπως ... ἐλευ ... παραγγέλωνται—cf. vii. 17 ὅπως ... ἀποπειράσομαι ... κωλύομεν. 'As the two forms are equally correct, we sometimes find both in the same sense.' M. T. § 321.

§ 1 l. 1. ταύτης τῆς νυκτὸς κτλ.—as the passage stands in the MSS., the construe is 'on the day that followed this night the A. held a review,' i.e. on the day following the night that preceded the Syracusan review, they having sailed from Catana to Leon during the night. But serious objections to this are the intolerable harshness of the sentence, the absence of καὶ αὐτός after ἐξητάζοντο, and above all the absurdity of supposing that the A. would hold a review at Leon while the Syr. were doing the same on the Anapus, instead of making the best of their way to Euryelus, their whole object being to seize the height unknown to the Syr., as the night voyage shows. And § 2 below, ἐχώρει εὖθες δρόμῳ, is inconsistent with the supposition. Again, the review cannot have been held at Catana, as then the voyage must have been made when day was well advanced. The choice lies between inserting ἦ with Poppo
before τη and striking out καὶ with Madvig, so as to refer εξη- τάξοντο to the Syr.; and with Krüger regarding τη ἐπιγενομένη . . . εξητάξοντο as an adscript on ταύτης τῆς νικώς, intended to explain its meaning. This has then been attached to the text by καὶ.

4. τὸν Δέοντα—the site is not known. All that is certain is that it was within a mile of the point of ascent. σχεὶν κατὰ, as distinct from εξῆβανον εἰς τὸ κατὰ in c. 65, probably shows that it was on the coast, though Arnold, Grote, and Freeman thought not. Holm points out that the Δ. would land at a point south of Thapsus.

7. Θάψων—now Magnisi. The naval force protected itself by a stockade across the narrow isthmus.


§ 2 l. 14. κατὰ τὸν Εὐρύηλον—the ‘Broad Nail’ extends in its widest sense from Monyibellisi, where stands the Dionysian Castle, to the Belvedere Hill, which forms the head of the nail and is the western extremity of the hill. The point meant here is the former, where the northern wall of Dionysus springs from his castle. The same path was used by Glylippus afterwards, and again by the A. general Demosthenes in the night attack on Epipolae. For πέδος see Index.

15. ἐκ τοῦ λεμοῦνος καὶ τῆς ἑ.—with παραγενέσθαι.

§ 3 l. 17. τάχοις—the gen. denotes the sphere in which lay their power.

18. προσμείζαι—sc. τοῖς 'Ἀθηναίοις. The Syr. of course ascended Eurycles by the south side.

§ 5 l. 27. ἐπικαταβάντες—the A. march down the hill and then back again. For the succession of participles cf. c. 4, 1.

29. ἐπὶ τῷ Δαβδάλῳ—east of the point of ascent, on the north brink of the cliff, ‘on the extremity’ (ἀκροίς). This site would be convenient with the fleet stationed at Thapsus. Its disadvantage was that it was not visible from the κύκλος which the A. presently built. It was subsequently taken by Glylippus. When he took it there were apparently no stores there; these were apparently removed to the κύκλος: cf. c. 102, 2. (See Heitland in Jour. of Phil. '94 p. 57.) ‘A safe place was needed for their money and stuff, while they themselves went forth to fight with the enemy, or to hem in his city by a wall across the height which was now their own’ (Freeman).

§ 1 l. 1. καὶ οὐ πολλῷ κτλ.—though expressed paratactically,
the section consists of two causes and a result—each introduced by καὶ—so that καὶ ξύμπαντες = 'and thus in all.'

§ 2 l. 9. Συκήν—this name is found only in Thuc., and the position is unknown. Arnold, Grote, Stahl, Holm, and Freeman place it on the middle of the slope of Epipolae. But Leake and Conradt place it farther south, and this view is probably correct. See c. 101, 1 on ἐτείχισσαν τὸν κύκλον.

10. ἐτείχισσαν τὸν κύκλον—recent authorities agree that this means 'built (and completed) the (necessary, cf. c. 100, 1) fort,' and not 'built the (whole) circle of walls,' which was never completed. This fort was to be the central point of walls running north to Trogilus and south to the Great Harbour, and from it the A. subsequently established communication with the harbour. (The only recent writer who supports the sense 'circumvallation' is Conradt in N. Jahrb. für Phil. '84 p. 534. The passages in which the κύκλος is referred to are cc. 99, 1, 3; 101, 1; 102, 2; vii. 2, 4. Conradt's only strong point is that in vii. 2 τῷ δὲ ἄλλῳ τοῦ κύκλου πρὸς τὸν Τρώγιλον the sense 'on the other side of the fortress' or 'for the other portion running from the fortress' cannot be got from the Greek. I read there τῷ δὲ ἄλλῳ (<ἄνω> τοῦ κύκλου. But in all the other passages 'fortress' is much more suitable. Heitland shows that the sense 'circumvallation' belongs to κύκλος when it is used either (a) of defences, (b) offensive works that run all round a place. The reasons appended to Jowett's translation for preferring 'circumvallation' have been refuted by Freeman and Heitland.)

§ 3 l. 14. ἀντιπαρατασσόμενων—with ἑώρων. διεσπαρμένων, opposite of ξυντασσόμενων.

20. μακροτέραν—sc. ὄδόν. All degrees of μακρός are found thus in the fem. accus. σκιδνασθαι is an Ionic form.


§ 1 l. 2. τὸ πρὸς βορέαν τοῦ κύκλου τεῖχος—either 'a wall towards the north of the fort,' or 'the wall north of the fort.' It is not clear whether τὸ πρὸς β. agrees with τεῖχος or not. Thuc. distinguishes κύκλος from ἀποτείχισμα.

5. αἰεὶ—with παρέβαλλον.

βραχύτατον—the distance from the κύκλος to Trogilus (ἐπὶ τὴν ἑτέραν θάλασσαν) would be about a mile and a half, and the same from the κύκλος to the harbour.

ἐγίγνετο = ἐμελλόν ἔσεσθαι, Schol.

§ 2 l. 10. ὑποτείχισεν—'build an intercepting wall'; cf. ἐπι-ομβόσαι.
12. ἀποκλήσεις γλυγνεσθαί—ἀποκλήσεις is subject of (ἐμελλον). The plur. may allude to the fact that, as the A. were building two walls, Syr. would be shut in in two directions.

13. ἐπιβοθηοίν—sc. oi 'Ἀθηναίοι. 'If they sent to prevent them while they were building.'

14. ἀντιπέμπειν αὐτοῖς—sc. ἐδόκει ἄμεινον εἶναι. Ἀτ καὶ φθάνειν ἄν the passage is continued in O.O.

16. τὰς ἕφοδους—either 'attacks' on the wall which would be 'checked' by a stockade, or else the 'approaches' which would be 'occupied' before the wall itself was built. In either case the sense is the same: the σταυροὶ are to protect the builders, and are a temporary shelter.

§ 3 1. 18. ἀπὸ τῆς σ. πόλεως—from some point in the wall of Temenites.

19. κάτωθεν τοῦ κῶκλου—'south of the fort.' The reasons for the choice were—(1) the A. would be prevented from reaching the Great Harbour, (2) the north was unsuitable, because the A. fleet was at Thapsus, and a counterwork there would be exposed on two sides to an attack, (3) the A. were busy at the north, and their attention was withdrawn from the south. (Leake, Arnold, Grote, Holm, and Classen place the wall at the south. But Göller, Dunbar, Didot, and Stahl place it north of the κῶκλος, rendering κάτωθεν 'on lower ground than.' But (1) c. 100, 2 κατέφυγον ἐστὶ προτειχίσμα τὸ περὶ τῶν Τεμενίτην is against this. (2) If the wall was north of the κῶκλος, why did the A. leave off building at the north wall after destroying the counterwork? They would have pressed on in that direction to prevent the Syr. from repeating their attempt to traverse the north wall. But if the Syr. built south, between the κῶκλος and κρημνῆς, Nicias had a good reason for building at once across this space, instead of continuing on the northern wall. (3) ἂς κάτωθεν can mean 'south of,' it is unlikely that Thuc. would have used it to describe a wall north of the κῶκλος, as such a description would certainly mislead.)

ἐγκάρσιον—at right angles to the A. wall.

20. τοῦ τεμένους—i.e. in the Temenites, for which see c. 75, 1.

21. πύργους ἑυλίνους—probably on the south side of the wall.

§ 4 1. 21. αἱ δὲ νῆσες κτλ.—this explains on the one hand how it was that the Syr. were not open to attack from the harbour, on the other why the A. were able to get provisions in spite of the Syr. counterwork and possession of the harbour.

§ 1 1. 2. θσα τε ἑσταυρώθη καὶ ψκοδομήθη—i.e. the ὑποτειχίσμα consisted partly of palisading and partly of stone-work. The exact relations between the σταυρώμα and ὁλκοδομή cannot be
determined. Thuc. himself is not clear, for he speaks presently of φύλακα τοῦ ὀλκοδήματος, and farther on alludes to part of the same people as οἱ ἐν τῷ σταυρώματι φυλάσσοντες. Observe that τε is misplaced.

5. μάχωταί—sc. οἱ Συρακοσίωι. τὴν καθ' αυτούς—at the north.

9. τοὺς τε ὀχετοὺς—πολυθείραν—the elaborate aqueducts of Syr., of which there are many remains, were partly open, partly underground.

10. ποτοῦ θεᾶτος—belongs to ὀχετοῦς, but is attracted into the rel. clause.

11. τοὺς τε ἅλλοις—i.e. those of the φυλή who were not ἐν τῷ σταυρώματι φυλάσσοντες.

17. ἔξαπιναλως—this and ἔξαπινης, for ἔξαρφης and αἰφνίδιως, are Ionic. For εἰ ἐπιθοροιεῖν see Index s. εἰ.

20. ἢ δὲ τὸ παρὰ τὴν πυλίδα—while a body of 300 picked men was making for the ὑποτελίχωμα, or that portion of it that consisted only of palisading, a division of the army marched to another σταυρώμα—viz. 'that by the postern gate'; but whether this πυλή was in the walls of the city or in the ὑποτελίχωμα is not stated. On the one hand there may well have been a gate in the ὑποτελίχωμα to admit from one side to the other, and this may be one of the ἐφόδωι alluded to in c. 99, 2. But the 300 picked men would be sufficient to attack this, and it ought to be some gate through which help might come to those at the counterwork. Hence most probably it is a gate in the wall of Temenites, south of the point where the counterwork sprang from the wall; so that one division of the A. army marched north, the other south of the ὑποτελίχωμα.

§ 2 l. 22. τὸ σταυρώμα—sc. τοῦ ὑποτελίχωματος. Cavallari-Holm seem to identify this wrongly with τὸ σταυρώμα τὸ παρὰ τὴν πυλίδα.

24. τὸ προτελίχωμα—see c. 75, 1. The Syr. probably rushed through the πυλῆς, and the pursuers ran in after them, accompanied by some of the division that was marching on the σταυρώμα there. Among these last were some Argives (§ 3), who, being hoplites (c. 43, 2), were not among the ἐκλεκτοῖς of § 1.

§ 3 l. 29. τὴν ὑποτελίχωσιν = τὸ ὀλκοδήμημα of § 1. On διεφόρησαν see c. 91, 7.

§ 1 l. 1. ἐπετελέσαν τὸν κρημνὸν—'they proceeded to build a wall on the cliff,' not 'built a wall along the cliff,' as Classen. This is the short piece of wall that ran from the κύκλος to the Portella del Fusco, and is more accurately described in § 3 as
τὸ πρὸς τὸν κρημνὸν. (Arnold, Grote, and Freeman understand 'they fortified a point on the cliff,' and assume that Nicias subsequently filled in the space between this new fort and the κύκλος with a wall which Thuc. does not mention. They increase the difficulty by placing the κύκλος too far north. Lupus, Stahl, and Fr. Müller read <ἐς> τὸν κρημνὸν, but this is not necessary when the κύκλος is rightly placed, the distance now built being so short that the wall 'to the cliff' can be fairly called a wall 'on the cliff."

2. ὑπὲρ τοῦ ᾽Αλους—Lysimeleia, now Pantanelli. τῶν Ἑπι- πολῶν depends on ταύτη.

5. διὰ τοῦ ὄμαλοῦ—a lower level than Epipolae, but not so low as the marsh.

§ 2 l. 9. ἀδύνατο—again they built out westward, and made another effort to prevent the Λ. from reaching the harbour, but this time on the lowest level. Probably the palisade and ditch were not completed.

§ 3 l. 12. τὸ πρὸς τὸν κρημνὸν—see on § 2. ἐκ τῆς Θάψου—it was a mistake to abandon Thapsus altogether.

17. περὶ δρόμου—cf. iv. 110 νυκτὸς ἐτι καὶ περὶ δρόμου. Phrynichus says δρόμος ἐστὶν ἣ ὀρα τῆς νυκτὸς καθ' ἵν ἀλεκτρώνες θάνωσι. ἄρχεται δὲ ἐνάτης ὀρας καὶ τελευτᾷ εἰς διαγελώσαν ἡμέραν.

18. καὶ διὰ τοῦ ᾽Αλους—Classen takes this with διαβασίαντες, so that ᾧ πηλώδες . . . ἐπιθέντες is parenthetical; whereas Krüger joins it with ἐπιθέντες, which makes an awkward expression. Stahl renders 'in fact over the marsh,' apparently regarding it as an explanation of ἐσ τὸ ὄμαλον: but τὸ ὄμαλον and τὸ ᾽Αλος are different levels. Classen is probably right.

§ 4 l. 25. τὸ δεξιὸν κέρας—the Syr. line was facing towards the north, so that the right wing made for the city, the left ran along the left bank of the Anapus to the bridge by which the Helorine road crossed it (the Syr. had restored it since the incident mentioned in c. 66, 2); they hoped to reach Polichna, which was in the hands of the Syr.

28. οἰ . . . λογάδες—see c. 100, 1.

§ 5 l. 30. ἰσαν γὰρ κτλ.—this gives the reason for what follows, not for what precedes. αὐτοῖς = the Syr.

35. ἐννεφοβῆθη—'was also put to confusion,' like the 300. Observe the correction φιλῆ for φιλακῆ of the MSS. In Xen. Hel. iv. 2, 19 there is a false variant, φιλακαῖ for φιλαῖ.

§ 6 l. 36. Δάμαχος—see Intr. p. xiv.
37. έαυτών—the plur. is often so used where one general among several is mentioned.

41. εθνός κατὰ τάχος—an instance of the tendency to multiply words, esp. adverbs, in order to obtain emphasis—e.g. ποθεν οικόθεν: αύτου ἐκεῖ. The same tendency is seen in Latin, esp. in comedy.

§ 1 l. 2. αὐτῶν—depends on οἱ καταφυγόντες. See c. 62, 5 n.

§ 2 l. 8. τὸ μὲν δεκάπλεθρον προτείχισμα—this outwork, 1000 feet long, is probably a curving wall in front of the portion of the κύκλος that faced towards the city. It may also have run in front of the short piece of wall that joined the κύκλος to the κρημνῶς (see c. 101, 1 n.), the effect of which arrangement would be that ultimately all the lines from the κύκλος to the Great Harbour, including the κύκλος itself, were double. The προτείχισμα was probably rebuilt afterwards. (Conradt thinks that the προτείχισμα is a fort at the north end of the line of circumvallation; but what could be the object of a fort there, when the Α. were occupied in building at the north and meant to continue to Trogilus?)

10. διεκόλυσεν—sc. ἔλειν καὶ διαπορθῆσαι. Nicias had only the soldiers' servants with him.

§ 3 l. 18. κάτωθεν—from Anapus. ὤσπερ ἐπετο—'in accordance with instructions.' See c. 101, 3.

§ 4 l. 22. καὶ ἡ ἐξυμπασα—i.e. not only the two divisions that had advanced from the city, but the left wing also that had fled to the bridge, returned. For μῆ see M.T. § 685.

§ 1 l. 3. αὐτῶν—‘the general.’ The Α. now stopped building north of the κύκλος, and built a double wall from Portella del Fusco towards the Great Harbour. Now that the fleet was in the harbour, it was necessary to secure communication with the κύκλος. The object of the wall being double was partly that provisions might come safely from the harbour, and partly to guard against an attack from two sides, as Polichna was in the possession of Syr.

§ 2 l. 12. περιεωρώντο—as in c. 93, 1. For Τυροπηλιᾶς see c. 88, 6.

13. καὶ τᾶλλα κτλ.—the next sentences consist of a telling contrast between the prospects of the two sides just before the arrival of Gyippus. Then come the progress and arrival of the latter, the passage lasting down to the end of vii. 2. The whole passage is one of the finest examples of the sombre pathos of which Thuc. is such a master.
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Text:

"προεχώρει ἐσ ξυπίδας—'the progress was such as to rouse hopes' of success. Cf. viii. 81 ἐξ ξυπίδας αὐτοὺς τῶν μελλόντων καθίστη, though the resemblance is more apparent than real. This use of ἐσ is to express the end or consequence towards which the action of the verb is directed. Cf. πράσσειν τι ἐσ ἀναβολάς vii. 15, 'to act so as to produce delays.' (Classen reads ἐξ ξυπίδα with the Vatican, = 'according to their hope.')"

§ 31. 16. ὀδύ—from Peloponnese they had especially looked for help, because of their tie with Corinth and the Spartan hatred of Athens.

18. τοὺς δὲ λόγους—'the proposals they made whether among themselves or to Nicias were for peace.' These proposals must have come from persons opposed to Hermocrates, and are a violation of the oath taken a few months before (c. 75, 2). They are the outcome of the vigorous prosecution of the siege.

§ 41. 21. οία—sc. λέγεσθαι.

25. ὑπὸ—'under the weight of.'

29. Ἡρακλείδην—not the same as the one mentioned in c. 73, 1.

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§ 11. 1. Γρύλπττος—see c. 93, 2. He assumes, in accordance with the statements of Alcibiades, that the A., having secured Sicily, will proceed to attack Italy.

9. τὴν δὲ Ἰταλίαν—for the meaning of this see on c. 2, 4. For τὸν Ἰόνιον (κόλπον) see on c. 13, 1.

§ 21. 16. Θουριάν—see on c. 61, 6. προσβευσάμενος—not 'went on a mission,' but 'sent an embassy,' and 'renewed the citizenship that his father Cleandridas had enjoyed there.' See c. 92, 3.

18. αὐτοὺς—the people for the place, as constantly.

20. κατὰ τὸν Τερινάιον κόλπον—as this gulf, now di S. Eufemia, is on the north-west side of the Bruttii, this seems to be a mistake: he ought to have said the Scyllacian gulf (di Squillace), which is opposite to it on the south-east, the land being here at its narrowest.

21. μέγας κτλ.—'stiffly when it sets at north.' πάλιν χειμασθεῖς—'being driven by a violent storm.' ἐς τὰ μάλιστα—as in Demosth. 21, 212 ἔσεων ἐς τὰ μάλιστα πλοῦσιον.

§ 31. 26. ὑπὲρείδε—'despised the small number.' φυλακήν—sc. νεῶν. He presently sent out four ships, but they failed to intercept Gyippus.

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§ 11. 2. Δακεδαιμόνιοι—see c. 95. The A. now openly
break the Peace of Nicias and the alliance that followed by attacking places in Laconia.

§ 2 l. 8. ἐκ Πύλου—the A. had occupied Pylus in 425 B.C. They had formed an alliance with Argos and Mantinea in 420.

12. ὅσον κτλ.—‘only just to land on L. territory in arms.’ For ὅσον μόνον cf. Aristoph. *Vesp.* 1288 ὅσον δὲ μόνον εἰδέναι: ιV 16 ὅσα μὴ ἀποβαίνοντας, ἤ except disembarking.’ The phrase ἐν ὁπλοῖς is an old military expression, this and ἐν (τοῖς) θεοῖς being the only phrases with ἐν that are common in Attic, except Xenophon.


18. εὐπροφάσιστον κτλ.—‘brought it about that the L. had a better excuse for alleging against the A. that they were defending themselves.’

22. Φλειασίαν—Phlius was in alliance with Sparta.

**ADDENDA**

c. xxiii. § 1, Intr. p. xxv. I have defended my view of this passage in the *Classical Review*, Jan. 1897.

c. xxxi. § 3 l. 31. For ἐς τὰ μακρότατα J. Argyriades proposes ἐς τὰ ἀκρότατα—a good conjecture.

c. lxii. § 4 l. 24. τανδράποδα ἀπέδωσαν. Argyriades supports his conjecture ἀπέλυσαν with Xen. *Hel.* IV. 8, 21 ἄρημάτων πολλῶν ἀπέλυσεν. He thinks the money was paid by merchants attached to the fleet, who then gave the services of the ransomed prisoners instead of their own: cf. vii. 13 ἐστὶ δ’ ὁ’ καὶ αὐτοὶ ἐμπορευόμενοι ἀνδράποδα Ἡκκαρίκα ἀντεμβαθῶν κτλ.
APPENDIX

NOTE ON THE SPEECH OF ALCIBIADES AT SPARTA

cc. 89–92

In the speech that Thucydides attributes to Alcibiades when speaking before the Spartan Assembly a double purpose is manifest. The orator wishes to urge his hearers to take certain action against Athens, and desires at the same time to dispose of any prejudice against himself that may exist in the minds of the Spartans. The first point falls of course under the γένος συμβουλευτικὸν: and in consequence of this the whole speech is classed by all writers, whether ancient or modern, under the genus deliberativum. This classification is doubtless correct. But it is worth notice that the second point falls, strictly speaking, under the γένος δικαικὸν. That this is so is sufficiently obvious from the opening words of the speech, which are in the forensic manner: ἀναγκαῖον περὶ τῆς ἐμῆς διαβολῆς πρῶτον ἐστιν ὑμᾶς εἰπεῖν, ἵνα μὴ χείρον τὰ κοινὰ τῷ ὑπόπτῳ μου ἀκροάσῃσθε. The oration is therefore the converse of the Leptines, which, though classified under the γένος δικαικὸν, contains a considerable element of the γ. συμβουλευτικὸν—as witnessed by the hypothesis to that speech (ἡ δὲ γε ὅλῃ πᾶσα ἑστι διπλῆ, καὶ ταύτης ἢ μὲν ἑστι δικαική, ἢ δὲ συμβουλευτική).

The partitio also is affected by this twofold character of the speech. It may be safely asserted that the scholiasts described this speech with reference to its deliberative character. Whether the rhetoricians were right or wrong in defining any deliberative speeches according to the nature of their στάσις does not here concern us. The full description must have run nearly in this way: ἡ στάσις πραγματικῆ, ἀγραφος, συμβουλευτικὸν εἶδος, κεφάλαια ἔχουσα τὸ συμφέρον, τὸ δυνατὸν. But the justification of the speaker's past does not belong to the στάσις πραγματικῆ. It is in the nature of a δικαιολογία: for it refers
not to the future but to the past—to the injury that Alcibiades had done to Sparta.

Now what of the dispositio of the speech? Franz Müller marks the exordium, including a double narratio and a double propositio, as occupying cc. 89, 90, and the first section of 91—very nearly half of the whole speech. Blass says that there is no exordium at all. Hude assigns c. 89 to the exordium, cc. 90 and 91 to the probatio, and c. 92 to the peroratio. The point that I wish to make is that the correct dispositio must take account of the twofold character of the contents. Let us call the forensic element I and the deliberative element II. The dispositio works out, I believe, in the following manner:

c. 89 § 1 = Exordium to I.
c. 89 § 2 = Narratio to I.
c. 89 §§ 3-6 = Probatio A to I (δικαιολογία).
c. 90 § 1 = Transito to II.
c. 90 § 2-c. 91 § 1 = Narratio to II.
c. 91 § 2 = Probatio to II.
c. 92 § 1 = Peroratio to II.
c. 92 §§ 2-4 = Probatio B to I.
c. 92 § 5 = Combined Peroration to I and II.

The only point that appears to me doubtful in this division is whether the famous sophistic passage about Patriotism (c. 92, 2-4) is really to be considered a continuation of the δικαιολογία of c. 89. I think that a close examination of the two passages shows that there are in the latter references back to the former. (1) In the earlier passage Alcibiades defends himself against the objection that before his exile he had treated Athens well and Sparta badly (ἐν τοίς . . ὥργαμεν μου . . ἥ ἐν τοίς . . χειρῳ με ἐνυπησε). In the later passage he defends himself against the converse objection that service to Sparta involves disservice to Athens (χειρῳν οὐδεν ἄξιω δοκεῖν ὑμῶν εἶναι κτλ.). (2) 'Before (c. 89, 2) you rejected my overtures and deprived me of my position at Athens' (ἐμοὶ ἀπολείπαν περεῖθετε): 'now (c. 92, 3) I am deprived by the Athenians themselves of my position at Athens' (φηγὰς γὰρ εἰμι τῆς τῶν ἐξελασάντων πονηπλας). (3) The common object of both passages is to disarm prejudice: compare the references to διαβολή of the first with the exhortation to the Spartans ἐμοὶ ἄδεως χρῆσθαι of the second. In both the appeal of an exile to a hostile power is enforced by reference to the speaker's attitude towards his country.

It should be noticed further that it is possible to separate the forensic portion of the speech from the deliberative merely by omitting c. 90-c. 92 § 1 and the latter part of the last sentence.
of the whole speech. By these omissions a complete and uniform speech is obtained. Omitting the narrative and arguments, the outline of this uniform speech is as follows: καὶ νῦν, εἰ τις καὶ τότε ἐν τῷ πᾶσχειν οὐκ εἰκότως ὄφριζέτο· μοι, μετὰ τοῦ ἀληθοῦς σκοπῶν ἀναπειθέσω; ἢ εἰ τις, διότι καὶ τῷ δήμῳ προσκείμην, μᾶλλον χείρω μὲ ἐνόμισε, μηδ' οὕτως ἣγέσηται ὀρθῶς ἀχθεσθαι. καὶ χειρὶν οὐδενὶ ἀξίω δοκεῖν ὑμῶν εἶναι, εἰ . . . φιλόπολίς ποτε (i.e. τῷ δήμῳ προσκείμηνος) δοκῶν εἶναι, νῦν ἐγκρατῶς ἐπέρχομαι. It is difficult to exhibit the fact without printing a long passage, but a reference to the text will show that the argument runs on in the manner I have indicated, and that, omitting a single τε in c. 92, 5, the speech ends at the words τὰ δ' ὑμέτερα ἤκαζον. To the whole of this first complete speech the oration of Andocides de Reditu is very similar in manner. Similarly, the portion omitted—allowing only for the mechanical transitio of c. 90, 1—forms down to c. 92, 1 a second complete speech, with introduction, proof, and peroration of its own. The remarks at the end of c. 92, which have reference to this second subject, are needed to round off the whole and to give the double speech a false appearance of uniformity.
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* The numbers in all cases refer to chapter and section. The number of the section is followed by n where the reference is both to the text and to the notes.

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both directions’ 32, 2; ὑπ’ ἀμφότεροι ἀποκρινασθαί 88, 2

ἀν: (1) with rel. words: ὃ ἂν

γυννώσκω 9, 2; ἂν ἄριστα
dοκῇ 26, 1; δὴ ἂν γυνν-

ωσκῶσι 8, 2; cf. 72, 5; ἂν ἂν

ὅσι πατρίδος 16, 5; ὅσι ἂν
dοκῶσι 25, 2; ὅ ἂν ἂν ἂν 31,
3; ἂν ἂν... 67, 1; (2) ἂν

repeated: 11, 1; 18, 12, 18, 2, 37,
2; 49, 2; 64, 1; (3) with

inf. and ant.: 18, 3 only;

(4) with partic.: ἀσμένου ἂν

πρόφασιν λαβόντος 34, 6;

οὔτε ὅτα ὅτ’ ἂν γενόμενα

38, 21; μὴ ἂν... γενομένων

80, 5; (5) τάχ’ ἂν ἰσοσ 10,
4; 34, 2; 78, 2; τάχ’ ἂν 2,
4; 19, 2; καὶ ἐλθοὺν ἰσος

11, 3; (6) ὅ ἂν of purpose

91, 4; πρὶν ἂν 71, 2; ἐώς ἂν

77, 2; (7) τὸ καλὸς ἄρξαι
tοῦτ’ εἶναι, ὡς ἂν 14 n; ὡς

ἄρχοντος ἥδ’ ἓ ἄνοια, ὡς ἂν

16, 3;—ἐλ. βουλήσασθε, κὰν

κυνιεύεσαι 40, 1;—οὐδένος ἂν

χείρον (sc. φρονοῖτη) 89, 6 n;

—ὡς ἂν μάλιστα δι’ ὀργῆς 57, 2

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ὁ δ’ ἀπαραγόμονς σφιζέσθαι

87, 4 n

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37, 2 n

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44, 1; κατ’ ἀνάγκην ἡ ἔξομ-

βασις ἐγένετο 10, 2

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εὐχᾶς τὰς νομοθεμένας πρὸ τῆς

ἀ. ποιεῖσθαι 32, 2, 1 n

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τῇ δφεί α. 31, 2 n

ἀναιροῦμαι στάσεις καὶ ἄγωνας

38, 3; ἀ. πόλεμον 1, 1

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1; ἀνειλήφθῃ εἰσηθὴν ἡ πόλις

ἀπὸ τῆς νόσου 26, 2; ἀνα-

λαβεῖσαι πατρίδα 92, 4

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31, 5

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Β

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θέν 31, 3; αἱ ἱπποτροφίαι
cal αἱ ἄλλαι δαπάναι 15, 2 ἡ
δέδοικα 38, 2 ἡ
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11, 3; τὸ καταφρονεῖν ἐν τῶν
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γελία δευναλ φοιτάν 104, 1;
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33, 6

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λογιαν δέξασθαι 10, 2; πόλει
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diaballō 'slander' 87, 3; 'cross'
30, 1 n

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ἐς δίκην καταπέλει 61, 5;

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41, 2

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disparagingly to;' 15, 1

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prob. recipro-
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tiata 15, 3; ληφθεὶς οὐ
ῥάδις διετέθη 57, 3 n

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δυνάτος: δοσον δ. (sc. ἐστίν)
ἐτοιμασάθαι 2, 2; ὡς ἐν
dυνατά πάνω θαρσό 'am sure
it is possible' 92, 1; Πελο-
pοννὴσου τὰ δυνατώτατα εὐ-
στήσαι 16, 6; ὑπήκουοι '(δυνα-
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τῶ ἥρ 74, 2; 88, 6; 94, 1

ἐαυτόν: ἡ ἐαυτοῦ τὸ ἄρχαιον
πατρίς 4, 6; δι' ἐαυτόν 'on
his own account' 9, 2; τὸ
ἐαυτοῦ σκοπεῖν 12, 2; ἐφ'
ἐαυτῷ μέγα φρονεῖν 16, 4;
τολύ ἀπὸ τῆς ἐαυτῶν ἀπάραι
33, 5; αὐτῆ ἐφ' αὐτῆς 'mistress
of herself' 40, 2; αὐτὸς καθ'

ἐαυτῶν μηνύει 60, 4; ἐφ'
ἐαυτοὺς for ἐπὶ σφαῖς 63, 2;
καθ' ἐαυτόν 'by himself'
77, 2; τὸ ἀυτῶν ὑνόμαι 'on
their own account' 80, 4 ἃν;
αὐτὼλ=αὐτὸ ἑαυτοῖς (?) 82,
4 crit. note; τὰ καθ' ἑαυτοὺς
ἐξαρτύνεσθαι 88, 3; μέρος τί
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ἐγγὺς=μᾶλστα with numerals
2, 5; 5, 2; 4, 4; (not else-
where in Thuc.) πλατε,
with gen.: 69, 1; τὰ ἐγγὺς
δένδρα 66, 2; αἱ ἐγγὺς πόλεις
46, 3

ἐγκαλώ 53, 1

ἐγκάραιον τεῖχος ἄγειν 90, 3

ἐγκλήμα: κατὰ τι ε. 'in con-
sequence of' 89, 1

ἐγκαταστάσεις · ἐπέρχομαι τῇ πατρίδι
92, 2

ἐγκελθησεις: τὰ ἐξουφέροντα τῇ ἐ.
πράσειν 83, 3

ἐγκεφάλιον 57, 1; 58, 2

ἐθέλω: οὐκ ἐ. 'decline' 7, 4;
46, 2; 105, 2

ἐθνος: κατ' ἐθνή παρακελεύεσθαι
67, 3

el conditional: note (1) when
el with optat. appears in
Ο.Ο., it regularly represents
either a. ἐάν with subj., or
b. el with optat. of O.R. ;
(2) el with indic. of O.R.
remains the same in O.O.
There is no exception to these
30, 2 el ποτὲ δόμουτο ex-
presses a fear 'whether they
would see them.' The pass-
ages that support the rules
are 6, 3; 24, 1; 28, 2; 29,
1; 32, 2; 34, 6; 35, 1; 37,
2; 44, 4; 51, 1; 52, 1; 56,
el 'in case': ἐπεμψάν, εἰ δύναντι τὸ ἔφεσενθαί 88, 6; ἐχώρων, εἰ ἐπισεβοδέν 100, 1; διεσκεπτό, εἰ ποθεν ὀρφή 59, 2; προσβεβεσθαί, εἰ πως προσαγάγοντο 75, 3.— 'whether': 6, 3; ἄδηλον εἰ 60, 5; cf. 30, 2.—εἰ = ὅτι or ἐπί: εἰ . . . γε 10, 5; χειρῶν δοκεῖν, εἰ 92, 2; εἰ . . . ἐβλαπτον, καν . . . ἔφεσενθαί 92, 5.—εἰ τις 30, 1; 32, 2; 58, 2; 70, 3; 89, 3.—εἰ μὴ 'except' 37, 1

εἴδος: εἰ τοῦτο τὸ εἰ. τρέπεσθαι ὡστε 77, 2

εἰκάζω (οἶδα 92, 5; ἐπ' ἀμφότερα εἰκάζεται 'both opinions are held on conjecture' 60, 2; ξυνεβή ἐπὶδειξιν εἰκασθήναι 31, 4 n

εἰκὼς: ὥς εἰκὸς καὶ λέγεται 2, 4; οὐκ εἰ. στρατεύσαται 11, 3; 80, 1; εἰ. ἀκρόβατη 17, 4; 83, 3; ἀ εἰ. ἧν παρασκευάζασθαι 31, 5.—εἰ. with inf. omitted 46, 2; 69, 2; 72, 3; 103, 4; τὸ εἰκός 18, 1, 4; τὰ εἰ. λογίζε-
πέλασις: τὴν πόλιν ἐς ἑ. καθ-ιστάναι 36, 2; μεγάλη τὴν ἑ.
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ἐκπλούσιοι 27, 3

ἐκπνεῖ ὁ ἄνεμος μέγας 104, 2
ἐκπολεμοῦν πρὸς ἄλλους 77, 2; ἑ. τὰνθάδε φανερώτερον
91, 5 cril. note

ἐκπονω: τὸ ναυτικὸν μεγάλαι
dαπάναι εκπονηθέν 31, 3

ἐκποροῖζω δπλα 72, 4; ἐκπορο-
ζεθαί τὴν προσήκουσαν σωτη-
ριαν 83, 2

ἐκπωμα 32, 1; 46, 3

ἐκτεχνώμαι τι 46, 3

ἐκφοβῶ κατὰ πάντα 49, 2

ἐκών: ἐκών εἶναι 14; τῆς ἀπάσεϊς Ἔλλαδος ἐκούσης ἡγεί-
σθαι 92, 4

ἐλάσσων: οὐ πολλῷ τινι ἐλάσσων
ἡ 1, 2; ἐλάσσων νειμαλ τινι
88, 1; οὐκ ἐλάσσων 25, 2

ἐλάχιστα κατορθοῦσθαι 13, 1
cril. note; ὁτι ἔ. 23, 3; ἔ.
ὀμιλεῖν πολέμῳ 70, 1

ἐλέγχω 86, 1

ἐλευθερία: ἡ τὸ μέλλον ἐ. ἧ
τὸ αὐτικά σωτηρία 69, 3;
ἀρχή ἀντ᾽ ἐλευθερίας 20, 2;
ἐπ᾽ ἐλευθερία κινδυνεύσαι 83,
2

ἐλευθερός 77, 1; πάνυ ἐλευθήρως
ἐμµαχεῖν 85, 2

ἐλευθερῶ τὰ ἐνθάδε ἧ ἅρχω τῶν
ἐκε ἤ 87, 2

ἐλλαμπρύνουμαι: τῷ τῆς πόλεως
κινδυνῷ ἰδίᾳ ἑ. 12, 2

ἐλλειπώ: τὸ ἑλλείπων τῆς ἐπι-
στήμης 69, 1

ἐλπίξω βούλχησιν οὐκ ἀνθρωπίνης
dυνάμεως 78, 2; with perf.
pass. infrin. 16, 2

ἐλπίς: μετ᾽ ἐλπίδος τε ἀμα καὶ
δολοφυρμῶν 30, 2; ὁ στὸλος
ἐπὶ μεγιστῇ ἑ. τῶν μελλόντων
ἐπεχειρήθη 31, 6; ἐσολυ
ὑπεστιν ἐλπίς with aor. infin. 87, 4; προσωτεί τί τινι ἐσ ἐλπίδας 103, 2
ἐμμένω 88, 3
ἐμμιθασ 22, 2
ἐμπαρέξω τινι ἴδια ἐλλαμπρύνεσθαι 12, 2
ἐμπειρία: ἴκανδ γενέσθαι ἐμπειρία 72, 3; ἐμπειρίαν προσλαμβάνειν 18, 6
ἐμπειρος πολλῶν 36, 3
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ἐμποδῶν εἶναι τινι μή προσετάναι 28, 2
ἐμπορία πρὸς τινα 2, 6
ἐμπόρος 31, 5
ἐν: (1) in local phrases: e.g. ἐν τῷ κοινῷ ὑπάρχειν 6, 3; ἐν τῇ τυραννίδι τελευτάν 54, 2; ἐν εἰδόθω ἀποφαίνειν 77, 1; (2) in temporal phrases: ἐν καρπῷ σπεύδειν 9, 3; ἐν τῷ προτέρου χρόνῳ 9, 2; ἐν τῷ παρόντι 18, 4; 35, 2; ἐν ἡμέραις ῥῆταῖς κρίνεσθαι 29, 3  ἐν τάξει 33, 3; 91, 4; ἐν τοσούτῳ 64, 1; (3) εἶναι ἐν: ἄξιωματι ὑπὸ τῶν ἀστῶν 15, 3; ἀνθύμια 46, 2; διανοίᾳ with inf. 65, 1; πολύ ἑρίδι 35, 1; τῇ ἴλικᾳ 24, 3; παρασκεύῃ 26, 2; πλὴν 34, 9; πόνῳ 34, 2; ἐν τῷ ὄμοιῳ 11, 1; (4) other verbs: ἐν τάξει μείναι 34, 4; οὐκ ἐν παύλη φαίνεται 60, 2; ἐν κεφαλαίοις ὑπομνήσαι 87, 1; ἐν χειρὶ γλυγεῖν ἡ μάχη 70, 1; (5) 'in respect of,' ἐν τούτῳ προσήκεται ἡμῖν 84, 1; ἐν λαμπρώτητι προέχειν 16, 5; (6) ἐν ἴσῳ 'equally' 78, 1; 87, 3; ἐν τῷ ὄμοιῳ 'similarly' 16, 4; ἐν παρέγραψ 'by the way' 69, 3; ἐν τρόπῳ τινι ἀφανίς 54, 4; (7) ἐν τῷ παθεῖν εἶναι 38, 2; ἐν τῷ πάθει 89, 2
ἐνάγω 61, 1; στρατελαν προθυμίατα ε. 15, 2
ἐναντίος: τὰ ἐναντία λέγειν 10, 2; 32, 3; 69, 3; 91
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ἐνδοιάζειν 91, 4
ἐνδοιαστῶς ἀκροάσαι 10, 5  ἐνδορ 51, 2
ἐνείναι: ὅπλιται ἐνείσαι 20, 4
ἐνέκα 44, 1; 61, 2; 78, 2; 83, 2. ἐνεκέν in MSS 2, 6.
Never χάριν in Thuc., except in v. 70 τοῦ θεοῦ χάριν. Obs. that χάριν as prep. is poetical
ἐνάδει 10, 1; 11, 4; 12, 1; 13, 1 al.
ἐνθαπερ 32, 2; ἐνθα μὲν 45
ἐνθένει 10, 2; 23, 1; 38, 1; 90, 4
ἐνθύμοιμαι with gen. 60, 1; with clause as obj. 30, 2; ε. . μαχομένος 78, 1
ἐναυσίος ἀρχή 54, 6
ἐνημ. ῥήτορας 'suborn' 29, 3
ἐννομος 38, 5
ἐνταῦθα 'there' or 'then' 2, 4; 44, 3; 60, 2; 101, 5
ἐντείχιζομαι πόλεις (βιά λαμβάνω 90, 3
ἐντείθεν 2, 6; ἐ. ἄρκεσθαι 16, 1
ἐντὸς ποιεῖσθαι 67, 2; 75, 1; ε. γενέσθαι 100, 2. Note ἐντὸς ποιεῖν 'to construct on the inside' v. 7. 5, 3; ε. ποιεῖσθαι 'to cause to be on the inside'
ἐξάγω 31, 5; 'incite,' ε. ἔπι τὰ ποιησμένα 89, 5, cf.
Demosth. proem. 38 pro-
dageiv epí to bêption
exairoúmai to épisthmuon 'am
discouraged from my desire'
24, 2
exapinaiws 100, 1 n
exartóymai 17, 2; 37, 1; 88, 3;
31, 3
exeimi pandhmei 65, 1
exelaiws 28, 2; 89, 5
exeragázomai 101, 3
exetázô 'review' 97, 1
exêtais kal éptimelèia 41, 3;
45; 96, 3
exegouýmai ýmmáxous 85, 2
exisw 87, 5 n
exoukíw) (kataoukíw 76, 2
exoróum: paroxýnai te kal exoro-
mpásai 88, 10
exousias epiideixis 31, 4
exw 3, 2; 44, 3; 49, 3; 50, 1;
57, 1; 59, 2
exwsthrnai tý idp éx xeimwana 34,
6
éorti épílèven 57, 1
épagnéllo òkein tina 56, 1;
épagnélloymai ýmopolerei,
'offer' 88, 6
épágw to stratopédov 'lead
forward' 69, 1; épágyomai
tá épitidéia 'procure' 99,
4; polereimous 'invite' 10, 1
épagnogy 8, 2; cf. IV. 108, 2
éfokkà kai ou tá bnta
épatrómai: é. prós tá tûxas 11,
6
épaltios 61, 1
épatitwmai 28, 1; 58, 2
épakoilouw 70, 3
épaktos stítos ) oikeios 20, 4
épamw 6, 2; 18, 1
épananhwô 49, 4; 70, 4; 97, 5
épanwmoi 102, 3
épaneipton: é. árgyrou tini
60, 4
épachthos einai éx tinas 54, 5
épeltgymai: tîn periptelxhwm é.
100; é. afikéssai 32; drômos
é. prós tîn géfugan 101, 4
épeita: (1) without dé: prô-
tov, é. 2, 3; prôton mev .. é.
10, 2; (2) with dé: prôton
mev .. é. dé 69, 2; to prô-
tov, é. dé 66, 3. Note (1)
when kal follows épeita, dé
is always inserted, 90, 2
being the only exception;
(2) malista mev is always
followed by épeita dé where
é. is used.—és tá é. 55,
4
épexeími 38, 2; 97, 5; 98,
2
épexeíasai kal ýntaixis stratèu-
matos 42, 1
épestplèw 2, 6
éphtuugáxomai 'conceal' 36, 2 n
épi: (1) with gen.—placce:
'towards,' as in ép' oikow 7,
1; 'on,' as épi neôn elthein
37, 1; time: ws épi kivdhn
34, 9; manner: épi kérhos
pleusan 32, 2; épi kérhos
èxein nais 50, 3; épí èktw
tássa ethai 67, 1; (2) with
dat.—placce: 'at,' épi tais
èwnais 67, 1 n; é. tô deîxô
67, 2; é. tô èwnwmu 101, 4;
circumstances under which
which anything is done, often
preceeded by ws: épi diábolh
katapleiv 61, 6; épi tê
parònti 20, 1; ws épi tòun
45, 1; 'with a view to,'
only preceded by ws: épi
ènmyaxios ananeôsa 82, 2;
épi bráxai plô 31, 3; épí
èleudhèra kivdhnwéon 83, 2;
èf' ð北部 28, 1; ws é. nàu-
myaxios, timória 34, 5; 76, 3;
é. dîmou kataleûsei 28, 2; é.
metabolh 31, 5; 76, 4; é.
επιθυμῶ καθαρόν δουλείαν επιβάλλωσιν 40, 2

ἐπιθετής 32, 1

ἐπιθετάζω 65, 2

ἐπιθετηῆσαν 99, 2

ἐπιβάζετος περὶ τινὸς 16, 1

ἐπιβολεύω: ἐ. κατάλυσιν τὴν τυραννίδα 54, 4; 60, 4; 87, 4; 88, 7

ἐπιβουλὴ 59, 1

ἐπιβολή: ἐ. τὰ ἱδία 16, 6

ἐπιγλύνγυσθαι, of seasons 8, 1; 63, 1; 94, 1; 97, 1

ἐπίγραμμα 59, 3

ἐπιδείκνυμι 46, 3; ἐ. τὴν δύναμιν 47

ἐπιδείξεις τῆς δυνάμεως 31, 4

ἐπιδιδασκάλων 101, 6

ἐπιδίδωμι ἐς τὸ ἀγριωτέρον 60, 2; of things 72, 4

ἐπιδοχή: τῶν πολιτειῶν αἱ μεταβολαὶ καὶ ἐπιδοχαὶ 17, 2 n

ἐπίθυμᾶ: τῆς τοῦ ἐ. καὶ τῆς τύχης γενέσθαι ταῖμας 78, 2; ἢ ἀγαν τῶν πλείονῶν ἐ. 24, 4; ταῖς ἐ. μελέτου χρῆσαι ἢ κατὰ τὴν ὑπάρξουσαν οὐσίαν 15, 3

ἐπιθυμῶ with inf. 10, 1; 15, 2; ἐπ. τυραννίδος 15, 4; τὸ ἐπιθυμοῦν τὸν πλοῦ 24, 2

ἐπίκαιρος 34, 4; χωρία ἐ. 85, 2

ἐπικαλοῦμαι 18, 2; 78, 4

ἐπικαταβαλὼν πρὸς πόλιν 97, 5

ἐπίκειμαι: τὰ ἐπικείμενα νησίδα 2, 6; ‘press an enemy’ 63, 2; 68, 3

ἐπικήρυκεύομαι ἐς τὰς πόλεις 48; ἐ. is constructed also with πρὸς, ὡς, or dat.

ἐπικλίνησις 96, 2

ἐπικουρία 77, 1; μετὰ τοῦ ἴδιου ἐ. ἀμώνασθαι 86, 5; ἀντιτυχεῖν ἐπικουρίας ἀπὸ τινὸς 87, 4

ἐπικουρὸς 55, 3; 58, 2

ἐπικρατῶ μὴ δέχεσθαι, 74, 1

ἐπικυβεύω absol. 17, 6

ἐπιλέγω τεκμηρία 28, 2

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ἐπιμεταπέμπομαι 21, 2

ἐπιπέμπω ὡφελεῖαν ‘send for reinforcements’ 73, 2

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πλοὺς ἐπιχειρῆσθαι 31, 6; 34,
7; 48; 54, 1; 67, 3; 71, 2;
90, 2
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έπιχειρόν, κατά τό 27, 1; οί έ.
'natives' 30, 2
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έπτοικό 'settle' 86, 2
έποιμαι 'second a man's efforts'
38, 4; έ. τούς παραφέων (neut.)
89, 4
έπτονομάζομαι ἀπό τινος 2, 4
έπτοτρύων εὔοδον 'sound an
engagement' 69, 2
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38, 2; 40, 2; 78, 3; 88, 1;
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80, 2; τό έ. τοῦ καλοῦ δικαιώ-
ματος 'the real meaning of
the specious plea' 79, 2 ν;
αυτό τό έργον 'fact' 86, 1;
Σικέλια, μέγα έργον (?) 8,
4 ν; =μαχή 34, 9; 57, 1;
66, 1; 72, 4; of a plot or
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έν πολλή ε. εἶναι 35, 1
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4; εὐταξία ές τό έργα 72, 4;
διάφορος ές τόν ἀλλά 15, 2;
τό ές τούς ἐπικούρους άκριβές
55, 3; νέωτερος ές τό άρχειν
12, 2; cf. οἰκνηρότερος εις τόν
πράξειν Αντιφων letr. Α. γ.
5; οἰκνηρότατος εις τόν μᾶλλον
λυπεῖσθαι Demosth. ep. 2,
15; (2) with καθιστῇ and
similar words: κ. ές πόλεμον
6, 2; κ. ές λογισμὸν δτι 34,
4; κ. ές ἐκπληξίν 36, 2; κ.
ές φυγήν 70, 2; ἐξαθεῖν είς
χειμώνα 34, 6; ἅγεν ες κρίσιν
61, 4; τρέπειν τό πράγμα εις
γέλωτα 35, 1; τρέπεσθαι εις
τό έργα 7; μεταλαμβάνειν ες
τό ὦμοιον 18, 3; ἀρα τι ες
τάδε 18, 6; (3) with εἶναι and similar words: ἐλθεῖν ἐσ ὄψιν 49, 2; προχωρεῖν ἐσ ἐπὶ δᾶς 103, 2 ἐ. ἐπιδίδοναι ἐσ το ἀγριώτερον 60, 2; (4) end, purpose: ἀποτελεῖν ἐσ ἀντολογιαν 53, 1; καταπτεῖν ἐσ δίκην 61, 4; παρασκευάζεσθαι ἐσ μάχην 67, 1; ψηφίζεσθαι τι ἐσ τὸν ἱκπλων 8, 3; παρέχειν χρήματα ἐσ τι 6, 2; χρῆσθαι ἐσ ἐπιτροπίας 15, 3; ἀναλώσαι ἐσ τὴν ναϊν 31, 5; μισθὸς ἐσ ἐξήκοντα ναῖς 8, 1; διαπομπαί ἐσ το κατασκοπῆν καὶ ἦν τι ἄλλο φαίνεται ἐπιτήδειον 41, 4; ἀρπάζαι ἐσ τὸ ἀσφαλέεις 101, 6; (5) temporal expressions: ἐσ τὰ ἐπειτα προσλαβεῖν τὴν δόξαν 55, 4; ἐσ μιλὴν ἡμέραν 16, 6 ἐ. ἐσ τὸ ἐδρ 71, 2; (6) 'with reference to': ἐσ ἡλικίας πλῆθος, χρημάτων ἄθροισιν 26, 2; ἀνελπιστοί ἐσ ἡμᾶς 17, 8; ἐσ τὸ ἀκρηβὲς εἰπεῖν in MSS 82, 3; ἐσ τοὺς ἄλλους ἐπίδειες 31, 4; Intr. § 16; λόγον ὑποπτεύεται ἐσ τὴν φυγαδικὴν προθυμίαν 92, 2; ὑποῆλαν ἐσ ἄλληλους ἔχειν 103, 4; (7) standing phrases: ἐσ τὰ μάλιστα 22 ἐ.; ἐσ ἐν ἔξοχην 85, 3; ἐσ τὰ μακρότατα 'to the greatest extent' 31, 3; ἐ. δόσων βουλήμεθα 18, 3; cf. εἰς δόσων δύνασθε Isaccus 4, 11 ἐσαγγέλλομαι: πρὸς τὰ ἐσαγγέλλομενα ὅραν 41, 2; ἐσαγγέλλεται ἐσ ὅρας 52, 1 ἐσάγων ἐπιτήδεια 103, 2 ἐσβάλλω 'inade' 17, 8; 95, 1; 105, 1, 3; 'charge' 70, 3; 101, 5 ἐσειμ 2, 1; 51, 1; μᾶλλον ἐσήνει αὐτούς 'they realised' 31, 1 ἐσηγούμαι 'advise' 99, 2; 'instruct' 90, 1 ἐσκεμναι 32, 1 ἐσκομίστε 22; 45; 49, 3 ἐσπέρα: τὰ πρὸς ἐσπέραν 2, 2 ἐσπέροις: τὰ πρὸς ἐσπέραν καὶ ἐ. 2, 5 ἐσπέλω 2, 4 ἐστιασις 46, 3 ἐσφέρω 46, 3 ἐταιρος 30, 2 ἐτερος with compar.: μᾶλλον ἐτέρων 16, 1; ἤσςον ἐτέρων 9, 2; σαφέστερον τι ἐτέρου εἰδέναι 33, 1; οὗτος μεθ' ἐτέρων ἐμέτ' οὐδετέρων 44, 1; μή ἐφ' ἐτέροις γενέσθαι 22 ὑπι. ὑπι καὶ νῦν 2, 2, 5; 11, 6; οἱ λοιποὶ ὑπι 6, 2; 64, 2; 'further' 9, 1; 31, 5; 'still' 12, 2; 17, 1; 49, 2; with compar. 23, 3; 38, 2; 60, 2; 79, 2; in warning 86, 5 ἐτοιμάζω 22; 25, 2; 34, 9; 88, 6 ἐτοιμός: ὁδὸς ἐτοιμὴ 86, 5; ἐπιτις ἐ. 87, 4; τὰ ἐτοιμα (τὰ ἄφαντῃ 9, 3; ἐτοιμός ἔναι with inf., 'to be willing' 29, 1; ἐτοιμα ἔναι 8, 2; 22; 65, 1 ἐτοιμός ὅραν τι τινὶ 83, 1 εὐ τίθεσθαι 11, 6; εὐ οἴο ὑπι 34, 6, 9; 38, 1; 68, 3 εὐπατοτελείχεσθαι εὖ 75, 1 εὐελπίς ἔναι σωμηθεσθαι 24, 3 εὐπλεῖτος 'exposed to attack': παρασκευὴ 34, 4 εὐφρένης 50, 4 εὐφροσύνα 'accessible' 66, 2 εὐθὺς 'at the very outset' 46, 2; εὐ τίτ' ἐπιτ 'just above' 96, 1; εὐ ἐγιν' with accus. 'direct to' 58, 1; 62, 4; 74, 1; ε. πρὸς 97, 2; 'next' 91, 3; 'promptly,' 'forth-
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eύκατηγόρητος πόλις 77, 1
eύκοσμος 42, 1
eυληττος 85, 2
eυλογος 76, 2; 84, 2; ευ. πρό-
φασις 79, 2
eυμεταχείριστος ἵσχυς 85, 3
ευνη: ἐπὶ ταῖς εὐ. τεταγμένον
67, 1
ευνοία: κατ' ευνοίαν (βλ. 92, 5
εύνους 29, 3; 32, 2; 64, 2; 88, 1; ευ. τῇ πόλει 36, 1
εὐπορος: τουάτα καὶ ἐτί εὐ-
πορότερα 17, 6; εὐπορότερον
γίγνεται τι αὐτών 90, 4
εὐπορώ: ὅθεν ὁ πόλεμος εὐπορεῖ
34, 2; ὥς ἐκαστοὶ ἡπόρησαν
44, 2
eὐπραγώ 16, 4
eὐπρεπελα προέχειν 31, 3
εὐπρεπῆς παρασκευή 31, 1; εὐ.
ἀιτία 76, 3; εὐ. πρόφασις 8, 4
εὐπρεπῶς βούλεσθαι 6, 1
eὐπρόσοδος εἶναι 57, 2
εὐπρόφασιστος αἰτία 105, 2
εὑρίσκω: ὡς ἡ ἀλῆθεια εὑρίσκεται
2, 2; βασανίσαι τὸ πράγμα
καὶ εὑρέθη 53, 2
εὐταξία ἐστὶ τὰ ἐργά προσγιγμένα
72, 4
eὐτυχὼ πολλά 23, 3; εὐτυχήσας
'by success' 15, 2
εὐχαί αἱ νομίζουμεν 32, 1
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ἀπρακτοὶ ὅν ἐφέλματι 33, 4; ε.
ἀρχαὶ 6, 1; ς. see critic. note; ε.
ἀρχὴς ὑμῶν 85, 3
ἐφόδιον παρασκευάζοινται 31, 5;
μετ' ὠλγον ἐφόδιον 34, 5
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63, 1; προκαταλαμβάνει τὰς
ἐ. 99, 2
ἐφόρμαλ ἐκ γῆς 90, 3
ἐφόρμησις 49, 4; ς. see critic. note; ε.
τῇ στρατιᾷ ἱκανῇ 48
ἐφορῶ 67, 1
ἐφυβρίζω 63, 3
ἐχω 'can' 2, 1; 'contain' 2,
1; αἱ σπουδαῖ. . ε. τι βέβαιον
10, 2; 'have as a friend,
enemy', etc. 17, 6; ἐχθρὸν ε.
17, 7; εὐνοῦν ε. 29, 3; τὰ
tῶν πόλεων βέβαια ε. 34, 5;
ἐ. ξυνηθὲς τὸ ἀμύνεσθαι 18,
6; πάντα πολέμια ε. 23, 2;
σαφῆς ε. τι 61, 1; with
adverbs: ὡς γε νῦν ἔχουσι
11, 2; Intr. Ι. 12; ως έκα-
στος τὰχοι ἐξῆ 97, 2; ἀ-
σφαλῶς ε. 70, 3; 'have,'
'keep': ε. γῇν 94, 2; ε.
ἐλπίδα 68, 2; 104, 1; ε.
ἀρχὴν 54, 2; 82, 2; 83, 4;
103, 3; ε. παραδέσματα 77,
1; ε. ἐπιμέλειαν 41, 4; ε.
pολλά τὰ ἀμφισβητούμενα 10,
2; τοὺς Χαλκιδέας δουλωσά-
μενοι ε. 76, 2; τὰ ὑφέλιμα
ἐξυπάρκην ἀφελομένη ε. 39, 2; ς. see critic. note; αἱ πόλεις ῥαδίας ε.
tῶν πολιτειῶν τὰς μεταβολάς
17, 2; ὡσπερ εἶχον 'forth-
with' 57, 3; σχεῖν 'ob-
tain' 33, 2; 76, 3; σ. ἐς 'touch at' 52, 1; 62, 2;
105, 2
ἐὼ κατοικίζειν 48; οὖν ἐὰν ἐν-
δεδομέναι 72, 2; μὴ ἔσσει ἀμαρ-
tein 80, 2
ἐφ., ἐμα 30, 1; 64, 3; 65, 3;
131, 3
ἐὼς 'while' with pres. 17, 1;
49, 1, 2; 'until' with aor.
44, 2; 62, 3; ε. ἀν 77, 2

Z

ζάγκλον 4, 5
H

ἡ μὴν 72, 5; ἡ ποὺ γε δὴ 37, 2

ἡ 101, 3

ἡγεμονία 82, 3

ἡγεμὼν 76, 3

ἡγοῦμαι of a general 34, 6;  of a state 92, 5; 'think'

11, 6; 14, 23, 5; 33, 2; 34, 6, 7; 37, 2; 40, 1; 53, 2; 68, 4; 92, 4; 102, 1; δεινὸν ἡ. with inf. 78, 1

ἡδη, referring to the circumstances at a given time: note (1) it is much commoner than 'already' in Eng.; (2) it is esp. common with the partic., regularly with pres. or perf. forms; (3) it is common with the compar., esp. μᾶλλον, as 105, 2; 'at once' 25, 1; 29, 2, 3; 69, 1

ἡδονήν, λέγειν καθ' 17, 4; λόγου ἡδονή 83, 3

ἡθη 18, 7

ἡκίστα 66, 1; 82, 2, 3; ἡ. διά-

φόρος 18, 7; οὖχ ἡ. 20, 3

ἥλικια: ἐν τῇ ἡ. 24, 3; ἥλικιας

πλήθος 26, 2; ὥρα ἥλικιας

54, 2

ἡμέρα: δραχμὴ τῆς ἡ. 31, 3; ἄμα τῇ ἡ. 96, 3; τῇ ἐπιγγεινο-

μένη ἡ. 97, 1; ἡμέρα πεμπτῆ

8, 3; ἐν ἡ ἡ. 56, 2; ἐν ἡ.

ρήγη 30, 1; 64, 3; ἐς μιᾶν ἡ.

16, 6 ἡ.; ἡμέραν ἐνωδέμενοι

65, 1; καθ' ἡ. 60, 2; κατὰ τὴν ἡ.

ἐκάστην προοίμιον 63, 2; αἱ ἡ.

ἐγγυὴ ἡσαν 65, 1; ἡμερῶν ὡκτὶ περίπλους 1, 2;
4; ή τυραννίς κατέστη 59, 2;
k. έσ φυγήν 70, 2; έν τώδε
καθόταμεν 18, 3;—pass. :
55, 3; 69, 1
καθορισόμαι 97, 1
καὶ: (1) corrective or explanatory: ή ήμετέρα πολυτραγ-
μούνη καλ τρόπος 87; 3 η;
μετά τοῦ αυτοῦ λόγου καὶ τῆς
ξυνωμοσίας 61, 1; (2) 'and
so,' frequently introducing a sentence, e.g. 7, 1; (3)
joining dissimilar phrases: ἄπειροι τοῦ μεγέθους...καὶ
ὅτι 1, 1 η; cf. έσ το άγρω-
tερόν τε καὶ πλεούς ἐτι ξυλ-
λαμβάνειν 60, 2; καὶ σώσ
καὶ δύον δει 71, 2; ἐκ τοῦ
λιγωμένου καὶ τῆς εξετάσεως 97,
2; (4) in parataxis, 16, 1 η;
(5) in the 'running' style
of simple narrative, 45
καινὰν τι λέγω 89, 6
καιρὸς: ἐν k. 9, 3; ἐν τῷ
παρόντι κ. 31, 1; δέν καιρὸς
η 93, 3
καίτοι 'and yet' 11, 1; 'and
surely' 50, 2 η
κακόνους 24, 4
κακοξύνετος 76, 3
κακός: κακά σπεύδω 40, 1
κακοργώ 7, 3
κακῶ τινα 18, 4; 78, 2; 85, 1
κακῶς φρόνω 36, 1; κ. ἐνφισο-
ποίμενος 51, 1 η
καλλεστοῦμαι 83, 2 η
καλός: κάλλιστον ἔργων 33, 4
καλῶ 2, 3, 5; 4, 1, 3, 5; 5, 1;
57, 1, 3; 97, 1; 99, 1
καλός: κ. διακασσω ἀνθίν 54, 5;
k. κεφύσεσθαι 12, 1 η
κάμνω 34, 5
κανόνων θέρεω 56, 1
κατά: with accus., (1) local:
k. τᾶς ἡπείρους 10, 3; κ. χωρία ἔρημα 34, 5; κ. σκηνάς
ἐναι 100, 1; κατὰ βορέαν
104, 2; ἡ καθ' αυτοῦ περι-
tείχες 100, 1; τά καθ'
adautois 88, 3; with reflexive
often = 'by oneself': καθ'
adauton δυστυχεῖν 77, 2; κ.
adautois 13, 1; 'in their
region,' το k. σφᾶς αὐτοῦ 70,
2; 'over against,' 'opposite,'
'at,' k. τὸ Ὄλυμπιείον 65, 3;
cf. 52, 2; κ. τὸν Λέοντα
σχῆν 97, 1; 'via,' k. ταῦτα
ἀναβαίνειν 96, 1; κ. γῆς,
δάλασαν 6, 2; 7, 3; (2) hence
describing the manner: καθ'
τὶ χρή ποιεῖν τι 8, 3; 9, 1;
cαθ' ήδονήν λέγειν 17, 4;
cαθ' ἐφήμαλα ἰδίαν 85, 3 η;
k. λόγον 'in proportion' 25,
2; κ. κόσμον 72, 5; καθ'
ἔσχιαν 64, 1; 66, 1; k.
kράτος 91, 7; k. τάχος 34,
3; 102, 4; καθά πάντα 'in
all respects' 37, 1; καθ' ἀμ-
φότερα 31, 3 η; καθὰ μέρη'
in parts' 39, 1; καθ' δοσο
54, 6; 52, 3; 57, 3; 88, 1;
k. τὸ εἰκός 72, 4; thus often
distributive: k. ναῦν ἐκάστην
32, 1; κ. ὀλγόν 34, 4; κ. ἐνθη
66, 3; k. τέλη 42, 1;
(3) 'owing to,' the ground
on which an act is based:
k. τὸ ἐξυγγενὲς 6, 2; 76, 2;
88, 7; κ. τῆν γενομένην ἑκώ-
μαχίαν 75, 3; κ. τὴν προ-
tέραν φιλίαν 75, 3; κ. τι
ἐγκλημα 89, 2; k. τὴν τοῦ
πατρὸς πολιτείαν 104, 2; (4)
object of a movement: k.
θέαν ἤκειν 31, 1; (5) μελζων
ἥ κατὰ 15, 3; with gen.:
cαθ' έαυτοῦ μηνύειν 60, 4
καταβαίνω 30, 1
καταγγηλωσκοθανατὸντινος60,
4; 61, 7
καταγορεύω 54, 3
καταγγελέ 42, 1 n
καταδεσω 53, 2
καταιχύνω 13, 1
κατατίθημα 60, 4
κατακάω 88, 5
κατακοπτώ σήτων 88, 4
κατακρατώ 55, 3
καταλαμβάνω ναῦν ἥκουσαν 53, 1; cf. 94, 4; k. στρατόπεδον 64, 1
καταλείπω 16, 5; 33, 5; 50, 2; 100, 1
καταλλάσσομαι πρὸς τινα 89, 2 κατάλογον πουείσθαι 26, 2; χρηστοὶ κ. 31, 3 n
κατάλυμα πόλεμον 13, 2; 36, 4; κ. τυραννίδα 53, 3
κατάλυεισ 54, 3; κ. δήμου 27, 3; 28, 2
καταπλέω 42, 2; κ. ἐπὶ διαβολή 61, 6
καταπλήσσω 38, 2; 40, 2; 76, 1 καταπολεμῶ 16, 2; 90, 3 κατασκάπτω πόλιν 7, 2 κατασκεύαζομαι στρατόπεδον 44, 3; οἷς ἡ πόλις κατασκεύασται 91, 7 κατασκευή 31, 3; 46, 3 κατασκοπη 41, 4; 46, 3 κατασκοπῶ 50, 4; κατάσκοποι 45; 63, 3 καταστρέφομαι 'conquer' 1, 1; 24, 3; 76, 3; 80, 4; 82, 3 καταφέρομαι 2, 3 καταφθοβοῦμαι 33, 1 καταφροῦω 11, 5; 34, 9; 35, 1; 63, 2 κατείρηω 6, 2; 91, 2 κάτεσις ἀνέμος 2, 4 κατεργάζομαι 11, 1; 33, 4; 86, 3 κατέχω: κατασχέειν 'secure' 9, 3; 11, 3; 23, 2; 39, 2; 86, 3; 95, 2; κ. τὴν τυραννίδα 55, 3 κατοικίζω 7, 1 κατοίκισε 33, 2 al.; plur., contemptuous 77, 1 κατορθῶ 'succeed' 11, 1; 12, 1; 17, 3; 33, 5; 38, 2 κάτωθεν 99, 3; 102, 3 κείμαι as pass. of τίθημι 61, 3 κελεύω 7, 4 al.
κενὸς 31, 3 κεφαλαίον 6, 2; ἐν κεφαλαίοις ὑπομνήσκω 87, 1 κεφαλαίω 91, 7 κηδομαί 76, 2; 84, 1; κ. τῆς πόλεως 14 κήρυξ 32, 1 κηρύσσω δτι 50, 4 κινδυνεύω μῆ ἀδεης εἰναι 87, 4 n; with aor. inf. 40, 1; κ. περὶ 9, 3; 17, 2; κ. τῇ πόλει 10, 5; 47; κ. ὑπὲρ 78, 1; κ. πάντα 'run all risks' 57, 3; κ. τὰ δεύτερα 78, 4; abs. 33, 1; 83, 2; 86, 1 κινδυνῶς ἐστι μηθ 6, 2; κινδύνους προσλαβεῖν 78, 3; ὀ αὐτίκα k. 49, 2 κινώ 36, 2; κ. πόλεμον 34, 2; with partitive gen. 70, 3 κληρῶ 42, 1 κοινός: τὸ κοινὸν 6, 3; 8, 2; 17, 3; 40, 1; 41, 3; τὰ κοινά 'common interests' 89, 1; κοινῇ 4, 3 κοινῶς τρέπεσθαι ἐς τὰ ἔργα 17, 4 κολάζω 38, 4; κολάζομαι τὴν ἔχθραν 78, 1 κόλπος 44, 1 κομίζω 7, 1; 3; 51, 2; 90, 3; 91, 4; pass. 37, 1; 50, 3 κομπῆ 17, 5 κόπτω 66, 2 κόσμος: τῷ εἰσώθοι k. 18, 5 κοσμῆ τὸ κοινὸν 41, 3 κοψίζω ναῦν 34, 5; κούφη ναῦς 37, 1 κρατήρας κεραυνύναι 32, 1
κράτιστα, adv. 15, 4
κράτιστος: τά κ. τῆς γῆς 2, 5 n; ὑπηρεσιά κ. 31, 3
κράτῳ, gen. 11, 1; 23, 1; accus. 2, 5 n; 5, 1; 11, 5; κ. ἐκ γῆς 68, 3
κρημνῶς 66, 1; 97, 5; 101, 1, 3
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